

DAVID'S LOVINGKINDNESS

2 SAMUEL 9 | 10.30.19

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CONTEXT

- 2 Samuel 5:1-5: David is anointed as king over the united kingdom (Israel and Judah)
- 2 Sam 5:6-9: David takes the city of Jerusalem and makes it the capital of his kingdom
- 2 Sam 5:11-16: A palace of cedar wood is built for David in Jerusalem, he settles down
- 2 Sam 5:17-25: Through David, the LORD routs the Philistines in battle
- 2 Sam 6: David brings the Ark of the LORD into Jerusalem, houses it in a tent
- 2 Samuel 7: The LORD makes a covenant with David

2 SAMUEL 7

THE DAVIDIC COVENANT

- After the king was settled in his palace and the LORD had given him rest from all his enemies around him, 2 he said to Nathan the prophet, “Here I am, living in a house of cedar, while the ark of God remains in a tent.”
- 3 Nathan replied to the king, “Whatever you have in mind, go ahead and do it, for the LORD is with you.” (2 Sam 7:1-3, NIV)

2 SAMUEL 7

THE DAVIDIC COVENANT

- 4 But that night the word of the LORD came to Nathan, saying:
- 5 “Go and tell my servant David, ‘This is what the LORD says: Are you the one to build me a house to dwell in? 6 I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a tent as my dwelling. 7 Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, “Why have you not built me a house of cedar?” ’ (2 Sam 7:4-7, NIV)

2 SAMUEL 7

THE DAVIDIC COVENANT

- 8 “Now then, tell my servant David, ‘This is what the LORD Almighty says: I took you from the pasture, from tending the flock, and appointed you ruler over my people Israel. 9 I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men on earth. 10 And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning 11 and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies. (2 Sam 7:8-11, NIV)

2 SAMUEL 7

THE DAVIDIC COVENANT

- “‘The LORD declares to you that the LORD himself will establish a house for you: I 2 When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. I 3 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I 4 I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. I 5 But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. I 6 Your house and your kingdom will endure forever before me; your throne will be established forever.’ ”
- I 7 Nathan reported to David all the words of this entire revelation. (2 Sam 7:11-17, NIV)

CONTEXT

- 2 Samuel 7:18-29: David's Prayer of Thanksgiving
- Then King David went in and sat before the LORD, and he said: “**Who am I**, Sovereign LORD, and what is my family, that you have brought me this far? (2 Sam 7:18, NIV)
- 2 Samuel 8: David's Military Victories and Officials Recounted
- David's internal & external opposition have been dealt with (Bergen, 354)
- 2 Samuel 9: David and Mephibosheth

2 SAMUEL 9:1

TO WHOM CAN I SHOW LOVINGKINDNESS?

- David asked, “Is there anyone still left of the house of Saul to whom I can show **kindness** [*hesed*] for Jonathan’s sake?” (2 Sam 9:1, NIV)
- 42 Jonathan said to David, “Go in peace, for we have sworn friendship with each other in the name of the LORD, saying, ‘The LORD is witness between you and me, and **between your descendants and my descendants forever.**’ ” Then David left, and Jonathan went back to the town. (1 Sam 20:42, NIV; Payne, 326; Bergen, 354; Anderson, 140; Arnold, 506; Firth, 402)
- 21 Now swear to me by the LORD that you **will not kill off my descendants** or wipe out my name from my father’s family.” 22 **So David gave his oath to Saul.** Then Saul returned home, but David and his men went up to the stronghold. (1 Sam 24:21-22, NIV; cf. 1 Sam 18:3, 23:18; Vannoy, 319; Bergen, 354; Anderson, 140)
- 14 But show me **unfailing kindness** [*hesed*] like the LORD’s **kindness** [*hesed*] as long as I live, so that I may not be killed, 15 and do not ever cut off your **kindness** [*hesed*] **from my family**—not even when the LORD has cut off **every one of David’s enemies from the face of the earth.**” (1 Sam 20:14-15, NIV cf. 1 Sam 20:42; Payne, 326; Evans U, 173; Vannoy, 319; Bergen, 354; Anderson, 140; Arnold, 505; Firth, 402; cf. 1 Sam 20:8; Youngblood, 416)

2 SAMUEL 9:1

TO WHOM CAN I SHOW LOVINGKINDNESS?

- Now that the LORD has given David rest from his enemies, David handles some unfinished business (cf. 1 Sam 20:15; 2 Samuel 8; Arnold, 505 cf. Firth, 403; Youngblood, 416)
- **Kindness** טוֹן (*hesed*) is mentioned **three** times (2 Sam 9:1, 3, 7; Vannoy, 320; Anderson, 142; Firth, 405; Youngblood, 415)
- *hesed* has a broad semantic range (e.g., “grace, loyalty, faithfulness, love, mercy, goodness” (Arnold, 506) but often involves **covenantal faithfulness** (Vannoy, 320; Bergen, 354; Arnold, 506; Youngblood, 416) – “loyal fulfillment of one’s obligations previously undertaken” (cf. 1 Sam 20:14-16; Anderson, 141)
- For the LORD is good and his **love** [*hesed*] endures forever (Ps 100:5a, NIV cf. Ps 106:1; 136:1-26; Ez 3:11, etc.)
- Often entails one party assisting another party who is unable to help the other. Also occurs in situations when acting graciously is not expected (Arnold, 506). This was the highest virtue in Hebrew society (Bergen, 354)
- Jonathan showed David lovingkindness (cf. 1 Sam 20:8; Youngblood, 416); David repays the favor (Evans U, 174)

2 SAMUEL 9:2-5

- 2 Now there was a servant of Saul's household named Ziba. They summoned him to appear before David, and the king said to him, "Are you Ziba?" "At your service," he replied.
- 3 The king asked, "Is there no one still alive from the house of Saul to whom I can show God's **kindness**? [*hesed*]" Ziba answered the king, "There is still a son of Jonathan; he is lame in both feet."
- 4 "Where is he?" the king asked. Ziba answered, "He is at the house of Makir son of Ammiel in Lo Debar." 5 So King David had him brought from Lo Debar, from the house of Makir son of Ammiel. (2 Sam 9:2-5, NIV)



2 SAMUEL 9:2-5 NEW KING IN TOWN



- When a new king came to power, they would typically kill the rival family members of the former king (cf. 1 Ki 15:29; IVP; Wolf, 298; Evans U, 173; cf. 1 Ki 16:11; 2 Ki 10:7, 11:1; Vannoy, 320; Anderson, 140; Arnold, 505)
- Assyrian king Assurbanipal (669–633 BC): “gave to those who ‘had plotted against me’: ‘I **fed their corpses, cut into small pieces**, to dogs, pigs, zîbu -birds, vultures, the birds of the sky and (also) to the fish of the ocean.” (Long, 454)
- Contrary to the norm (**revenge!**), David shows **grace** (IVP; Long, 454; Arnold, 507; cf. Wolf, 298), exemplifying “God’s kindness” (like that of the LORD – prob. a superlative; Arnold, 506 cf. Youngblood, 417)
- 4 (Jonathan son of Saul had a son who was lame in both feet. He was **five years old** when the news about Saul and Jonathan came from Jezreel. His nurse picked him up and fled, but as she hurried to leave, he fell and became disabled. His name was **Mephibosheth**.) (2 Sam 4:4, NIV; Payne, 326; Evans U, 173; Bergen, 355; Firth, 403; Youngblood, 417)
- Some time has passed since Mephibosheth now has a son (2 Sam 9:12; Evans U, 173; Vannoy, 319; Youngblood, 419)

2 SAMUEL 9:6-7

AMAZING GRACE

- 6 When Mephibosheth son of Jonathan, the son of Saul, came to David, he bowed down to pay him honor. David said, “Mephibosheth!” “At your service,” he replied.
- 7 “Don’t be afraid,” David said to him, “for I will surely show you **kindness** [*hesed*] for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table.” (2 Sam 9:6-7, NIV)

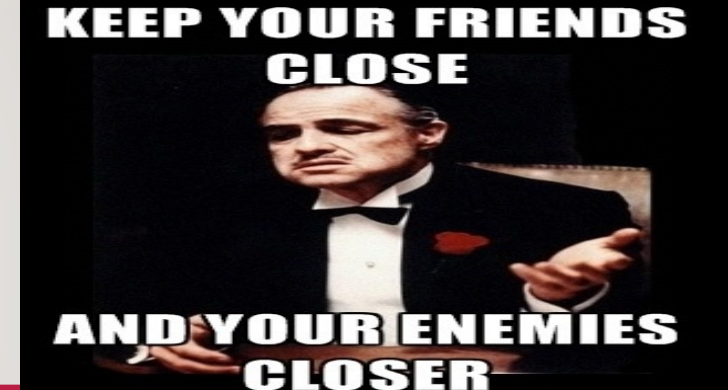
2 SAMUEL 9:6-7

AMAZING GRACE...

- Mephibosheth likely does not anticipate David's grace (Wolf, 298; Evans U, 174; Vannoy, 320; Arnold, 508); was likely afraid (cf. esp. if 2 Sam 21:1-14 precedes this; Anderson, 141 cf. Firth, 402)
- Both Ziba and Mephibosheth identify themselves as David's servants ("loyal subject"), likely making it clear that they were on his side (Evans U, 176) – wisely (Firth, 403). Bowing down was probably awkward for Mephibosheth (Bergen, 355)
- "Don't be afraid" is a classic start to a message of salvation (cf. Gen 15:1, 21:17; Josh 10:25, etc.; Firth, 404)
- **David to the Priest Abiathar: 23** Stay with me; **don't be afraid**. The man who wants to kill you is trying to kill me too. You will be safe with me." (1 Sam 22:23, NIV; cf. Jonathan to David 1 Sam 23:17; Youngblood, 417)
- David allows Mephibosheth to earn income from the produce of the land that belonged to Saul (Wolf, 298; Bergen, 355)
- David also allows Mephibosheth to eat at the king's table (Wolf, 298) – a great honor (IVP; Vannoy, 320; Anderson, 142). Sharing a meal was a common form of establishing/ratifying a covenant (Gen 26:26-30; Ex 24:9-11; Vannoy, 320)



2 SAMUEL 9:6-7 OR ULTERIOR MOTIVES?



- Some think David wants Mephibosheth close so he can keep an eye on him (Payne, 326; IVP; Long, 455; Vannoy, 320; Anderson, 143; Firth, 403) – like a royal “house arrest” (Firth, 404 cf. 2 Ki 25:29; Jer 52:33).
- But this is not explicitly said in the text (Payne, 326; Long, 455; Vannoy, 320)
- Some say David was trying to solidify his support among the northern tribes or to ease a guilty conscience (Arnold, 507).
- But this goes beyond the text (Arnold, 507). David was a friend to Saul even when Saul was trying to kill him! (cf. 1 Sam 24:5-6; Arnold, 507)
- Some say that David’s delay to show kindness “lessens the impact” (Evans U, 173 but see Evans M, 203).
- But it’s wise to take the account “at face value” since the authors are not shy about portraying David negatively (e.g. 2 Samuel 11; Evans U, 173)



2 SAMUEL 9:8 WHO AM I?



- Mephibosheth bowed down and said, “What is your servant, that you should notice a dead dog like me?” (2 Sam 9:8, NIV)
- In the Ancient Near East, dogs were not thought of highly (Long, 351) – not “man’s best friend” (Long, 368; cf. 2 Ki 8:13; Anderson, 142)
- This is a remark of **self-deprecation** (Long, 455; Firth, 404) that showed **deference** to others (Long, 368; Bergen, 355). Could be related to him being lame in both feet (Evans U, 174)
- **Goliath:** He said to David, “Am I a **dog**, that you come at me with sticks?” (1 Sam 17:43, NIV; Long, 455; Youngblood, 418)
- **David to Saul:** 14 “Against whom has the king of Israel come out? Who are you pursuing? **A dead dog?** A flea? (1 Sam 24:14, NIV; cf. 2 Sam 3:8; Long, 368; Evans U, 174; Bergen, 355; cf. 2 Sam 16:9; Anderson, 142; Youngblood, 418)
- Servant can also be translated “**slave**” (עֶבֶד | ‘ebed) (Bergen, 355)

2 SAMUEL 9:9-11 SET FOR LIFE

- 9 Then the king summoned Ziba, Saul's steward, and said to him, "I have given your master's grandson everything that belonged to Saul and his family. 10 You and your sons and your servants are to farm the land for him and bring in the crops, so that your master's grandson may be provided for. And Mephibosheth, grandson of your master, will always eat at my table." (Now Ziba had fifteen sons and twenty servants.)
- 11 Then Ziba said to the king, "Your servant will do whatever my lord the king commands his servant to do." So Mephibosheth ate at David's table **like one of the king's sons.** (2 Sam 9:9-11, NIV)



2 SAMUEL 9:9-11 SET FOR LIFE



- Mephibosheth instantly becomes a wealthy man (Firth, 404, etc.); his grandfather's (**farm**)land is restored to him (Youngblood, 417)
- Ziba & his family are appointed to work Mephibosheth's land (Wolf, 298) as managers (Vannoy, 320; Arnold, 508)
- Ziba **may or may not** have been happy about this arrangement (Evans U, 173)
- Later, Ziba apparently lies and says that Mephibosheth has turned against David, likely to work the land for **himself** (2 Sam 16:2-4; Wolf, 298; Payne, 326; Bergen, 355; Firth, 406; cf. 2 Sam 19:26-27).
- Perhaps this is why he brings up Mephibosheth in the first place, without saying his name (Evans M, 203).
- David treats Mephibosheth like a **son**, as Saul once treated him (Evans M, 204; Vannoy, 320 cf. 1 Sam 20:5; Bergen, 355). Once again, David is **contrasted** to Saul (Evans M, 204; Arnold, 504)

2 SAMUEL 9:12-13 LAME AND LOYAL

- 12 Mephibosheth had a young son named Mika, and all the members of Ziba's household were servants of Mephibosheth. 13 And Mephibosheth lived in Jerusalem, because he always ate at the king's table; he was lame in both feet. (2 Sam 9:12-13, NIV)

2 SAMUEL 9:12-13

LAME AND LOYAL

- The account mentions that Mephibosheth was “lame in both feet” twice (2 Sam 9:3, 13), likely emphasizing his **helplessness** (Payne, 326) – or at least that he was not a royal threat (Long, 455; Anderson, 143; Arnold, 507 cf. 2 Sam 5:8; Bergen, 356; Firth, 403, 404)
- Later, though others rebel, Mephibosheth remains loyal to King David (Wolf, 298 cf. 2 Sam 19:24-28).
- Makir was apparently a wealthy man; he helps David out later on (2 Sam 17:27-29; Long, 455; Bergen, 354), perhaps moved by David’s kindness here (Evans U, 174)
- 28 All my grandfather’s descendants **deserved nothing but death from my lord the king**, but you gave your servant a place among those **who eat at your table**. (2 Sam 19:28, NIV)



HELLO

WHAT'S IN
A NAME?

2 SAMUEL 9:12-13 WHAT'S IN A NAME?

HELLO

WHAT'S IN
A NAME?

- Mica may have been seen as a possible threat (Evans U, 174; Anderson, 143; Firth, 405), but he is not mentioned again in the narrative (Evans U, 174), though we read he has several descendants (1 Ch 8:35-40, 9:41-44; Anderson, 142; Youngblood, 419) – Saul's line is not cut off (Firth, 405)
- Mephibosheth's name may have actually been **Merib-Baal** (Bergen, 355; and Ish-Bosheth was likely Ish-Baal ("Man-of-Baal"); Arnold, 507)
- The son of Jonathan: **Merib-Baal**, who was the **father of Micah**. (1 Ch 8:34, NIV; cf. 1 Ch 9:40; Bergen, 355; different from Mephibosheth in 2 Sam 21:8; Anderson, 142)
- Mephibosheth apparently means "From the mouth of shame" or "one who scatters shame." Merib-Baal means "He who contends with Baal" (Bergen, 355 FN cf. Arnold, 507)
- 13 "Be careful to do everything I have said to you. Do not invoke the names of other gods; **do not let them be heard on your lips**. (Ex 23:13, NIV). The name may have been altered in Samuel to avoid saying the name of Baal (Bergen, 355)
- In contrast, Micah means "Who is like [the LORD]?" (Youngblood, 419) (**Yah** is short for **YHWH**)

EATING AT *THE* KING'S TABLE

- Eating at the king's table is mentioned four times (2 Sam 9:7, 10-11, 13; Youngblood, 415)
- Your **house** and your **kingdom** will endure forever before me; your throne will be established **forever**. (2 Sam 7:16, NIV)
- 2 the gospel he promised beforehand through his prophets in the Holy Scriptures 3 regarding his Son, who as to **his earthly life was a descendant of David** (Rom 1:2-3, NIV cf. Mt 1:6, 16, 17, 20; cf. Is 11:1f.)
- Jesus' followers are promised a seat at His table (Mt 8:11, 22:1-14; Lk 22:15-30; Vannoy, 320 cf. Is 25:6; Rev 3:20, 19:9)
- 20 In the same way, after the supper he took the cup, saying, "This cup is the **new covenant** in my blood, which is poured out for you. (Lk 22:20, NIV). Again, covenants were ratified with **shared meals**
- "The New Testament institution of the Lord's Supper was intended to give expression to the bond of fellowship that exists between Christ and his followers, who even though they were unworthy **servants** (Luke 17:10) and justly **deserving of punishment and even death**, are, nevertheless, **invited to share in a meal as children in the household of God**." (Vannoy, 320)

CONCLUSION

(THE SON OF) DAVID'S LOVINGKINDNESS

- King David's **lovingkindness** to Mephibosheth demonstrates his compassion (Wolf, 298)
- Though Mephibosheth may have been expecting punishment or even death, he is shown **grace (unmerited favor)**
- He does not deserve it, and he identifies as a **servant**, but he is given a seat at the **king's table** and is treated like a **child of the king**
- Jesus Christ = prophesied Son of David. Like Mephibosheth, we don't deserve it but are shown grace by the Son of David
- In Christ, though we are servants, we all are treated like a **child of the king** (Rom 8:14, 16-17, 21; 1 Jn 3:1-2; Eph 5:1) and offered a seat at His table
- Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God (Jn 1:12, NIV)
- Since we've experienced grace, let's show grace (cf. Good Samaritan Lk 10:25-27; Firth, 406), exemplifying "God's kindness"
- **To whom can we show lovingkindness?**

Slides will be uploaded to CatchForChrist.net

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