

David the King 7 - Grace

1. David is king.

After the death of Saul there is a natural progression that brings David to the throne in Jerusalem.

At first, David does not attempt to take over the reign as king completely. This was a very wise move on his part because he had no idea if Israel was ready for this or not. The country had just gone through a time of war with the Philistines and suffered a great defeat. David had been living as an outcast and had not been prominently involved in the life of the nation. Although in times of crisis change can be more easily made, one should not move too boldly to effect such change.

Prov 19:2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

Prov 21:5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

Prov 20:21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

In such critical times we should be all the more conscious of looking to the Lord for guidance.

Prov 3:5-7 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6In all thy ways acknowledge him, and he shall direct thy paths.

7Be not wise in thine own eyes: fear the LORD, and depart from evil.

David inquired of the Lord about returning to any of the cities of Judah. This would make sense since he was of the House of Judah and could expect at least their support. He did not immediately move to Jerusalem the capital of Israel.

2Sam 2:1-4 And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

...

3And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying,

That the men of Jabeshgilead *were they* that buried Saul.

As could be expected, the remaining son of Saul, was used to try to retain the kingdom.

2Sam 2:8-11 But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim;

9And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10Ishbosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11And the time that David was king in Hebron over the house of Judah was seven years and six months.

There was a long time of fighting that went on between David and Ishbosheth but David continued to prevail against him.

2Sam 3:1 Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Ultimately, two of Ishbosheth's captains assassinated him, and as you should be able to guess by now, it did not go well with them when they presented themselves to David hoping to impress him.

2Sam 4:9-12 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

10When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron...

It was at this point that Israel was

finally ready to receive David as the king.

2Sam 5:1-3 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

The next move that David made was very interesting. It was at this point that he moved to make Jerusalem his capital. No judge or king had established any capital, let alone one in a place that was difficult to conquer. In a desert country where water was a precious commodity, Jerusalem was extremely desirable due to her unusual supply of water from natural springs. Jerusalem was strategically favorable. The deep valleys surrounding the city made it a natural fortress. It was strong and fortified, making it an especially safe residence from which a king could govern.

Jerusalem was within the boundaries of the inheritance of Benjamin. However, it had not been captured by the Benjamites. Since Saul had been of the tribe of Benjamin, when David moved to make Jerusalem the capital, it might be interpreted as a final step in displacing the old reign.

This is an important context for the subject of today's message. In all of this, David moved steadily, growing in power without any need to make any concessions or compromises with the old regime to transition into complete authority over Israel according to God's promise and plan. Without any favor to be gained from the house of Saul, David performs an extraordinary act of grace.

2. David is gracious.

The seed of the story of David's grace is sown in chapter 4. It's just sort of apparently thrown in to the history without any connection to the surrounding passage.

2Sam 4:4 And Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

Mephibosheth's lameness becomes the opportunity for an act of grace by David later on, but it is almost forgotten, lost in a number of things that take place after this. David receives a blessing from Hiram of Tyre, defeats the Philistines in a great battle, retrieves the Ark of the Covenant back to the Tabernacle, comes to terms with not being able to build the temple, subdues the Philistines, the Moabites, and the Syrians, puts garrisons in Edom, and then we come to chapter 9. Chapter 9 is devoted to one of the most beautiful pictures of grace. David reflects fondly on the memory of his dear friend, Jonathan, and does something that is the epitome of grace.

2Sam 9:1-13 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?

2And *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*.

3And 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.

...

6Now 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!

7And David said unto him, Fear not: for I will 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.

8And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

...[David said,] he shall eat at my table, as one of the king's sons.

...

13So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

This singular act of kindness was borne totally and completely of grace. David did not owe this to Mephibosheth.

David had no need of Mephibosheth. There was nothing that Mephibosheth could offer to David for his benefit or profit. David was already successful as the king. If anything, as a descendant of Saul, Mephibosheth could have been a threat to David, even as Ishbosheth had been.

There was nothing desirable about

Mephibosheth, he was lame from his childhood. Mephibosheth was a damaged man with nothing to offer anyone. He was without hope and had no ability to help himself. There was no purpose that David could have created to take advantage of Mephibosheth.

David had no need to seek out Mephibosheth. There was no debt that David owed to him. No one had even approached David about blessing Mephibosheth. David sought it all on his own without any need for support from the house of Saul.

The history of this grace was pervasive. It is interesting that in spite of the contention between the house of Saul and the house of David, even after the Kingdom had split into the North and the South after Solomon's reign, the House of Benjamin aligned itself with the House of Judah in the history that followed. The extent of this grace relationship was permanent.

The very placing of this story speaks of grace. The story of Mephibosheth is relatively gratuitous and does not contribute anything to the narrative of David's ascendance as king. The story of Saul's death, David's seven years of rule at Hebron and contending with the house of Saul, the death of Ishbosheth, and David's arrival at Jerusalem and being accepted of all of Israel is not affected one way or the other by this side story.

Mephibosheth saw himself as only a subject, a servant to the king, but David by grace elevated him to be as one of the king's sons, to perpetually eat at the king's table.

Although there was nothing about David's need, no profit for David, nothing about the desirability of Mephibosheth, no obligation to Mephibosheth himself, there *was* something that prompted David to extend this grace: the friendship and love he had for Jonathan. David did it for the sake of Jonathan.

3. God is gracious.

The story is placed here as a picture of grace that has come in Christ Jesus. How fitting it is that David the great forebear of the Christ should exercise such grace.

This then is the picture of God's grace towards us. There was nothing by which God would be benefitted by us. God had all power, there was nothing that we could add to Him. We are damaged by sin permanently and have nothing to offer anyone. We were without hope and any ability to take care of ourselves. We did not seek God. There was no reason for God to even seek us out, and yet He graciously sought us. God did not owe us anything. We did not deserve to be called His sons, but He brought us to His own table to be called His own sons. He did this for the sake of His Son, and for the love of Jesus he saved us.

Gal 4:4-7 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5To redeem them that were under the law, that we might receive the adoption of sons.

6And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

And, the grace of God extended in perpetuity and for all eternity.

This is the very definition of grace: God's unmerited favor. The enhanced definition of grace is that it's something that is totally offered on God's part. We did not know to even pursue grace. We were not seeking God.

Grace always looks good on the giver of grace. We might understand someone who metes out judgment on someone who deserves judgement. However, we never praise him for it. When someone extends grace, we don't understand many times the heart of grace, but we know that we would be mean if we did not praise him for it.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Just as Mephibosheth was made acceptable because he was in David's beloved friend Jonathan, we are made acceptable to God because we are in the beloved, Jesus Christ. And all of this redounds to the praise of the glory of his grace.

If I owed a great debt to someone and paid it back and that person came to me later and said I would like to pardon your debt, I would very reasonably say to him, "Pardon my debt? Why? I paid it back. I don't need a pardon." I would not say that I *earned* a pardon.

But, if I owed a great debt that I had no hope of repaying and you came to me and offered a pardon for my debt, I would be very thankful and blessed to accept the pardon. The whole idea of deserving a pardon is self contradictory. You cannot earn a pardon. You can only receive a pardon. If I could pay my debt off in order to earn a pardon I would not need that pardon. It is precisely because we did not have the ability to pay the debt for our sinfulness before an infinitely holy God that we must need grace. My sinfulness before an infinitely holy God becomes infinitely sinful and would naturally require an infinite payment at the expense of the infinite one. David bore the expense entirely for the restoration of Mephibosheth and the only payment that he had was the love of Jonathan. The lands and the provisions for Mephibosheth was all done at the

expense of David.

For the love of Jesus, His Father brought us, at the expense of His Son, to His eternal house to live as His sons forever. You cannot go into any Bible teaching, evangelistic church today and not hear about the great grace of God.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Eph 2:4-9 But God, who is rich in mercy, for his great love wherewith he loved us,

5Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9Not of works, lest any man should boast.

1. David is king. Prov 19:2, 21:5, 20:21, 3:5-7, 2Sam 2:1-11, 3:1, 4:9-12, 5:1-3
2. David is gracious. 2Sam 4:4, 9:1-13
3. God is gracious. Gal 4:4-7, Eph 1:6, Titus 2:11, Eph 2:4-9