

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**July 22, 2016**

**2 Samuel 9:1–10:19.** David’s kindness to Mephibosheth.

**1 Peter 5:1–14.** Pastors, sheep, and the Devil.

**Psalms 138:1–8.** By knowledge and by love.

**COMMENTS:**

**2 Samuel 9:1–10:19.** In **9:1-13** we see an example of the goodness of David, demonstrating that he was not only an effective warrior and administrator, but he also was a beneficent ruler. He desired to honor the pledge he had made to Jonathan and his family (1 Sam. 20:14–15). He inquired and learned from Ziba, a servant in Saul’s household, about Mephibosheth, who was Jonathan’s only surviving son. Mephibosheth was crippled and lived in obscurity. When he was brought before David, the king calmed his fears and returned Saul’s property to him. We are told that Mephibosheth was “*crippled in both feet*” (**9:3**) as a result of an accident in early childhood (4:4). David summoned him for appearance at the royal court. Appropriately—and perhaps somewhat awkwardly—the lame young man “bowed down” before the king “to pay him honor” (**9:6**). Using a dialogic script reflective of an interchange between a social superior and an inferior (1 Sam 3:9), David called out Mephibosheth’s name; in turn, Mephibosheth referred to himself as “*your servant*.” After establishing the sociological parameters of this relationship by giving the proper initial exchange, David issued a magnanimous decree that changed Mephibosheth’s fortunes forever. First, David restored to the disfigured, exiled Saulide “*all the land that belonged to ... Saul*” (**9:7**). Second, David gave Mephibosheth a privilege that seemed to have perished the day his father Jonathan had died, the right to board at the king’s table “*always*.” Saul had accorded David this dispensation during his youth (1 Sam 20:5); now David returned the favor. Third, David provided Mephibosheth with a large contingent of servants and material wealth. He ordered “*Ziba, Saul’s servant*” (**9:9**) along with his “*fifteen sons and twenty servants*” (**9:10**), “*to farm the land*” that had originally belonged to Saul “*and bring in the crops*” for Mephibosheth so that Jonathan’s son “*may be provided for*.” Mephibosheth’s response to the king’s magnanimous pronouncements was one of abject humility. After bowing down once again before David, he called himself “*your slave*” and “*a dead dog*.” This is a beautiful picture of God’s grace to us in that we all start out as crippled human beings who were raised up by grace with Christ and blessed beyond measure. As I noted in our last Bible class, our transformation began at salvation when He moved us to believe in Him in accordance with our 2<sup>nd</sup> order desire to believe. We did not have the inherent power to believe in Christ. He wrought His power in us in accordance with what we wished we could do in our second-order desire. As I also pointed out, it was our will in seeing the Good of God, not our intellect, that was the primary cause of us making a decision to believe in Jesus Christ, which changed our destiny both here and in the next life forever. In **10:1-19** David conquers an Ammonite-led coalition. We see in this narrative David expressing compassion and generosity toward individuals from the region of Gilead whose royal forebears had recently died. David’s desire to bless both sons of the covenant, exemplified by Mephibosheth, as well as those outside the covenant circle, exemplified by Hanun, is evident here. Hanun’s reactions to David’s acts—which differ significantly from those of Mephibosheth—does illustrate different responses of individuals to acts of kindness. We see the same thing in Christianity where some respond to God’s grace with appreciation while others

use it as an excuse to do every filthy thing they desire and otherwise waste their lives living for the world *because* they know they cannot lose their salvation.

**1 Peter 5:1–14.** In this section we see the command for pastors “*to shepherd the flock of God*” (5:2). The word *shepherd* (ποιμάνατε) was also given by Jesus to Peter (John 21:16). The word means “to tend.” Besides feeding, it includes caring, leading, guiding, and protecting—all duties and responsibilities a shepherd has for his flock. “*Serving as overseers*” is a participle that further tells us something about the pastor’s responsibility of spiritual guardianship. Note also that he should not pastor his flock with an attitude of external compulsion or from motives related to financial gain. He is to do it willingly, from his own desire and free will. In 5:3 he is also not to lord over (κατακυριεύοντες) the people entrusted to him. In sum, he is to feed the people of God, care for them, watch over them as far as the health of the local church, and give them the freedom to live their lives as unto the Lord. The pastor who is faithful will share in Christ’s glory when He returns and receive crown of glory that never fades (5:1) . Being a pastor really is the most wonderful job in the universe. To have the privilege of devoting an entire life to Total Truth as such and share it with others weekly and watch them grow, and then after it is all said and done be honored by Jesus Christ is more than anyone could ask or imagine. After Peter gives brief instructions to the shepherds, he turns his attention to the sheep and the need for humility (5:5-7), apart from which a person is unteachable. Following this, Peter turns his attention to the spiritual battle (5:8-9) and “*the God of all grace,*” who will supply the necessary spiritual virtues to handle and grow through all the trials of life (5:10).

**Psalm 138:1–8.** David vowed to praise the Lord’s loyal love and goodness. He also expresses his wish that all kings would acknowledge the Lord’s favor to the undeserved. Note David’s powerful 2<sup>nd</sup> person relationship with the Lord. Note his love for and appreciation of his God. Note David’s love for the Word of God: Psalm 138:2 *I will worship toward Your holy temple, And praise Your name For Your lovingkindness and Your truth; For You have magnified Your word above all Your name.* It always comes back to the same two issues in any intimate relationship with God: we live, thrive, and grow in our relationship with God *by knowledge and by love, by our minds and wills.*

***Romans 11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.***

***Pastor Don***