

Sunday, December 15, 2019

**“Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?” (Exodus 15:11)**

We all tend towards having a low view of the grace of God. Sometimes we become apathetic about it, as if it’s a thing not worth our time; we have far more important things to think about and spend our time on, after all. For some of you here today, it’s a thing that you very rarely, if ever, even think about. You might be able to mindlessly spout out a definition if asked (“unmerited favor!”), but it otherwise doesn’t occupy your thoughts. Sometimes we take it for granted and assume we’re entitled to it. I don’t imagine any of us would have the audacity to say out loud that God owes us salvation – that would be blasphemy! But my beloved friends, we’ve all thought it. And I would venture to guess that we’ve all thought it often. Consider how many times you’ve engaged in this or that activity, and had a thought like, “this will make up for some of the bad things I’ve done; this will impress God; it wouldn’t be fair for Him to not let me into heaven now.”

I know of no better antidote to having a low view of grace than to meditate on the holiness of God and the sinfulness of sin. In mediating on the holiness of God, Stephen Charnock said something to the effect of, “occasional glances will not suffice.” This is a lifelong endeavor. And even the phrase “the sinfulness of sin” should tell you something about the awful nature of sin – the only word that can properly describe how bad it is is the word itself.

Usually when we hear the word “holy” we think of words like “pure” or “righteous” or “pious.” The primary meaning of the word, though, is “separate.” It comes from the Hebrew word “qadash” and has the ideas of “consecration; separateness; apartness; being marked off, cut off, or set apart.” And when we talk about the holiness of God, the idea isn’t merely being separate; it also includes being transcendent. Transcendent means “to rise above; exceed the usual limits.” When we say that God is holy, we are saying that He is above us. He is beyond us. He is other than us. He is completely separate from our corruption, our sin and our impurity. His holiness is part of His essential nature – it’s not something that He does, it’s something that He is. It is difficult to define all that this encompasses, and I’m really feeling something that John Owen once said: “we speak much of God, can talk of Him, His ways, His works, His counsels, all the day long; the truth is, we know very little of Him.”

In some sense, the holiness of God is above all His other attributes. It is the only of His attributes that is raised to the third degree – “Holy, Holy, Holy” (Isaiah 6:3, Revelation 4:8). We never read that God is “love, love, love” or “mercy, mercy, mercy” or “wrath, wrath, wrath.” But we do see Him praised as “Holy, Holy, Holy.” One reason for this is because He is

three Persons in One. But another reason is because in the Jewish manner of communicating, emphasis was indicated by repetition. For example, Jesus frequently would begin His sayings with, “Verily, Verily,” emphasizing that what He’s about to declare is the absolute truth, and it’s coming from a true and faithful witness. One of my favorites is Genesis 14:10 – “The vale of Siddim was full of slimepits.” Literally, it is “pit pits.” These were no ordinary pits. It’s rare to find something repeated three times in the Bible, though – there are only a handful of examples. For example, in Jeremiah 7:4, we find the people hypocritically saying, “the temple of the Lord, the temple of the Lord, the temple of the Lord” and in Ezekiel 21:27, God says, “I will overturn, overturn, overturn it.” To call God “holy, holy, holy” is to recognize that His holiness is superlative and to forcefully assert that it is the very essence of who He is and what He does. Nothing is as holy as God.

This attribute is the one that He swears by, as if it is most precious in His sight: “I have sworn by my holiness” (Psalm 89:35) and “The Lord GOD hath sworn by His holiness” (Amos 4:2). It’s as if He equates this attribute to His very being, because elsewhere He swears by Himself (“Because He could swear by no greater, He sware by Himself” – Hebrews 6:13) and He swears by His very life (“As I live, saith the Lord” – Jeremiah 22:24, and many other places).

His name is Holy (Psalm 103:1, Luke 1:49). The name of God represents all that He is – it encompasses all His attributes. When the Lord proclaims His name to Moses in Exodus 34, He proclaims it by enumerating several of His attributes – mercy, graciousness, longsuffering, goodness, truth, and vengeance. Because His name is holy, His holiness adorns all His other attributes – His mercy is a holy mercy, His vengeance is a holy vengeance, etc.

He is holy in all His works: “The Lord is righteous in all His ways, and holy in all His works.” (Psalm 145:17). God has never performed a work that wasn’t stamped with His holiness. His sinful creatures have sullied creation with our sins, but “in Him is no sin.” (1 John 3:5).

Only God is holy (1 Samuel 2:2, Revelation 15:4). What this means is that only God is holy in and of Himself. Anything else that can be called holy is holy only because God has declared it such. For example, the first time we read of this is in Genesis 2:3 – “And God blessed the seventh day, and sanctified it.” There is nothing inherently holy about the seventh day, but God declared that it was holy – He set it apart. Then in Exodus 3:5, we read, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Again, there is no inherent holiness in the ground...it was holy only because God was present and said that it was holy. Likewise with the saints of God. The word saint means “holy one.” We are holy only because God has made us holy, He chose us “that we should be holy” (Ephesians 1:4), and He continues to lovingly chasten us so that “we might be partakers of His holiness.” (Hebrews 12:10).

It is a great sin against God to treat anything as holy that He has not declared to be holy. You may not use the word “holy,” but when you have set your affections on things outside of God, those things are, in fact, holy to you. They are your holy idols. You have separated them out to dote upon, while God has been relegated to, at best, a secondary interest. It’s a sin that we all need to be wary of and fight against, by God’s grace.

This idolatry is aggravated, though, when someone proudly and presumptuously sanctifies a thing that is a sin. The relatively recent example that I always think of is Episcopal Bishop Vicky Gene Robinson calling his homosexual relationship “sacramental.” It reminds me of the following verses:

**“There shall be no whore [qedeshah] of the daughters of Israel, nor a sodomite [qadesh] of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.” (Deuteronomy 23:17-18)**

**“And he brake down the houses of the sodomites [qadesh], that *were* by (or, in) the house of the LORD, where the women wove hangings for the grove.” (2 Kings 23:7)**

These perverse people would involve sinful sexual practices (that is, fornication, adultery and sodomy) as part of their religious worship. They would do it in the form of providing male and female prostitutes and they set them up right in the house of the Lord. The words “qedeshah” and “qadesh” come from the Hebrew word meaning “holy.” In a textbook example of calling evil good, and good evil (Isaiah 5:20), they called these people holy, setting them apart for fornication, adultery and sodomy! This is what’s going on in the so-called “Christian” church today, by the way. 63% of people identifying as “Evangelical Christians” say that fornication is OK (“let it not be once named among you, as becometh saints.” – Ephesians 5:3). Around 50% of homosexuals claim to be Christian. And we all know that you can’t swing a dead cat without hitting a church that is packed to the gills with proud adulterers in the form of divorce and remarriage. These practices that God has called abominable, modern day “Christians” are calling good and holy. God’s message to these imposters is:

**“Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.” (Ezekiel 20:39)**

I don’t see these particular examples as dangers to this assembly of believers – we’re not going to be calling sodomy “sacramental” any time soon, for example. But friends, we all must always be on guard lest we let ANY sin or false doctrine enter the church as a “holy thing.” The Apostle Paul spends quite a bit of time warning us about that danger, for the very reason that it is, in fact, always a present danger.

It would be instructive to spend a few minutes looking at an example of how a man of God in the scripture reacted when he came face-to-face with the holy God. The best example that comes to mind is Isaiah's vision in Isaiah chapter 6:

**“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar: And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me.” (Isaiah 6:1-8)**

This vision is of the Lord Jesus Christ, sitting on His throne in all His majesty (see John 12:41 – “These things said Esaias, when he saw His [that is, Christ’s] glory, and spake of Him”). The majestic train of His royal garments billows out, filling the entire temple. We’ve looked into these seraphims on other occasions, and we’ve looked at Isaiah’s commission to “go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not.” (Isaiah 6:9). But we haven’t spent a whole lot of time looking at Isaiah’s reaction when he sees our holy God on His throne. When Isaiah sees Him in all His glorious holiness, he suddenly understands what he (Isaiah) is. In seeing Christ, he sees his own unholiness and impurity. When you compare yourself to the eternal God and His unwavering holiness, you will always come up wanting. That is the standard by which you are judged. God doesn’t judge by comparison to other men – He judges by His own standard.

Isaiah immediately says, “Woe is me!” This word “woe” is the Hebrew word “owy.” It’s onomatopoeic, like you’ve just been gut-punched. The word means “a passionate cry of grief or despair.” The way that Isaiah uses the word throughout his book is when he pronounces a curse, like Isaiah 3:9 – “The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.” Beloved, I think Isaiah is pronouncing a curse on himself – that is, he understands that he deserves to fall under the curse of God. He continues by saying, “For I am undone.” It means “to cease, cut off, destroy, perish.” He has come apart at the seams. Another translation of this says, “Alas for me! For I perish!”

When coming face-to-face with God, Isaiah understands that he deserves nothing less than to perish. And why is that? “Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” He understands his uncleanness, and the fact that he isn’t any different than the people he dwells among – he is just as bad as they are. And here he is, this man of unclean lips, standing in the presence of the Lord of hosts, who is no doubt looking at him with His piercing eyes that Daniel describes as “eyes as lamps of fire.” (Daniel 10:6). How can he have any other thought than that he’s doomed? What else could he say other than, “Woe is me! for I am undone!” It reminds me of when Peter came face-to-face with understanding who Jesus Christ is. He said, “Depart from me; for I am a sinful man, O Lord.” (Luke 5:8).

Of all the things Isaiah could have said here, he focuses on his lips. He doesn’t say, “I am a man of unclean thoughts” or “I am a man of unclean desires” or “I am a man of unclean actions” but of unclean lips! Why? Consider this:

**“O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” (Matthew 12:34-37)**

**“If any man offend not in word, the same [is] a perfect man, [and] able also to bridle the whole body...the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue [is] a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell...the tongue can no man tame; [it is] an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.” (James 3:2,5-6,8-10)**

Isaiah understood that unclean lips proceed from an unclean heart. He understood the damage that the tongue can effect, and the carnage and devastation that it can leave in its wake. And he understood that he was going to have to give account for it. We see a similar response from Job when God answers him:

**“Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth...Wherefore I abhor myself, and repent in dust and ashes.” (Job 40:4, 42:6)**

Back to our text in Isaiah 6, God could have let Isaiah wallow in despair. He could have said, “You’re right – you are a man of unclean lips. Get out of my sight.” But He doesn’t do that. He sends one of the seraphs over to him with a live coal taken from the altar (that symbol that points to Christ), places it on his mouth to purify him, and declares to him that his iniquity is taken away and his sin purged (or, atoned for). It’s as much as if He says, “Isaiah, you’re right – you are a man of unclean lips. I know about that, and I know about all your other sins, past, present and future. I know about every thought, every word, every action. I know about the worst thing you’ve ever done. I know about the best thing you’ve ever done, and all the sin and corruption that attended it. I know the depth of your depravity, and that you’re far more corrupt than you even realize. And I forgive it all. Your sins are atoned for.”

It is only now that Isaiah is fit to go out and properly serve God, and it is only now that Isaiah has a proper desire and motivation to do so. Being sensible of the forgiveness of God ought to make each and every one of us zealous to serve Him. “Whom shall I send, and who will go for us?” Without hesitation, Isaiah’s answer is, “Here am I; send me.”

Moving on, one of the main ways that God’s holiness is manifested is in His hatred of sin. He isn’t apathetic towards sin – He despises it. It is abominable, loathsome and repugnant to Him – it evokes His hatred and disgust. And this holy hatred isn’t limited to just sin – it extends to the practitioners of sin as well. The sin does not exist independently from the sinner – it proceeds from the sinner. And God hates them both:

**“For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.” (Psalm 5:4-5)**

**“All that do unrighteously, are an abomination unto the Lord thy God.” (Deuteronomy 25:16)**

We have examples in the scripture where God executes immediate holy justice on sinners, and this offends the sensibilities of some people. They say it’s not fair. They say God is acting in an arbitrary and capricious manner. They say that God is acting beneath His dignity. Human beings despise this attribute of God more than any other. They are forever forming their own god in their own image, and this new god is invariably one that winks at and tolerates sin. God says to these people, “thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them (that is, their sins) in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.” (Psalm 50:21-22).

The fact is that the fair thing for God to do would be to destroy all of us, and send us immediately to hell for rebellion and treason. Instead of whining about God’s perceived

“injustice,” every human alive today should be thanking Him for His longsuffering nature, and for giving them space to repent (Revelation 2:21). God’s normal course of action is to be longsuffering...but every once in a while, He reminds us of what we all deserve. I’ll give the three examples of Nadab and Abihu, Uzzah, and (just in case somebody wants to say “yeah, but that was the God of the Old Testament”) Ananias and Sapphira.

**“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.” (Leviticus 10:1-3)**

These sons of Aaron presumptuously did things differently than how God had told them to do it. They either thought they knew better, or they simply didn’t care. Whatever their reason, God killed them right there on the spot. No second chances. No forgiveness. No mercy. And the reason? “I will be sanctified [that is, ‘regarded as holy’] in them that come nigh me, and before all the people I will be glorified.” He is a holy God. He is a just God. He is a sovereign God. And He will have mercy on whom He will have mercy.

**“And David arose, and went with all the people that [were] with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth [between] the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that [was] in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart...And when they came to Nachon's threshingfloor, Uzzah put forth [his hand] to the ark of God, and took hold of it; for the oxen shook [it]. And the anger of the LORD was kindled against Uzzah; and God smote him there for [his] error; and there he died by the ark of God.” (2 Samuel 6:2-3,6-7)**

All kinds of things were done wrong here. Only the sons of Kohath were allowed to bear the holy things (including the ark), “but they shall not touch any holy thing, lest they die.” (Numbers 4:15). Further, wagons were specifically not given to the sons of Kohath because “the service of the sanctuary belonging unto them was that they should bear upon their shoulders.” (Numbers 7:9). For the ark, there were two staves that threaded through rings on its four corners, and the Kohathites were to use those staves to bear the ark on their shoulders...but they weren’t allowed to touch the ark itself.

But all Uzzah did here was try to stop the ark from falling when the oxen stumbled. It sounds noble, right? He was just following the spirit of the law even though he didn’t follow the

letter, right? Wrong. Again, we have presumption going on. He didn't regard this holy thing as a holy thing...this thing that represented the very presence of God was treated as a common, profane thing. Uzzah considered his filthy, sinful hands to be less defiling than the earth that the ark would have fallen on. And again, God killed him right on the spot.

**“But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back [part] of the price, his wife also being privy [to it], and brought a certain part, and laid [it] at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried [him] out, and buried [him]. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband [are] at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying [her] forth, buried [her] by her husband. And great fear came upon all the church, and upon as many as heard these things.” (Acts 5:1-11)**

These events make God's grace, mercy and forgiveness all the more amazing and precious. And that, of course, is made possible through the work of redemption, which is perhaps the work of God where His holiness is MOST manifest. If you want to understand the holiness of God and how repugnant sin is in His eyes, you need look no further than the cross of Christ. “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” (Habakkuk 1:13). “My God, my God, why hast thou forsaken me?...But thou art holy.” (Psalm 22:1,3). We see at the cross the holiness of God in the punishment His own beloved Son. He poured on Him the full measure of His wrath. Christ put on the garb of the sinner, and the Father wore the garb of the sinner's mortal enemy.

Listen. A sinner sins because it's the sinner's nature to sin, and that is completely foreign to God's holy nature. The unregenerate man presumes that God will put away His holiness to commune with him, because he believes that God owes it to him. But God will **not** change His holy nature to accommodate our unholiness. If anyone is to be saved, it will only be through a Mediator who can satisfy God's holy standard.

Stephen Charnock said: "This attribute, therefore, the chief jewel of His crown, where all are infinitely resplendent, must make Him so unmitigably abhorrent of sin, and the law whereby sin is condemned must be so pure, so spiritual, so transcendently perfect, as the manifestation of that holiness, that when brought to bear upon the sinner, not as a debtor, but as a criminal, it must surely bid him look around; not to learn how he may discharge an obligation; but how and where he may find a substitute, to assume his liability for guilt, and to justify his soul before God."

In the cross of Christ, you see the high value that God puts on His hatred and abhorrence of sin because mercy and grace and forgiveness and salvation were not allowed to be until His wrath was executed in full - with a Holy God, there is no mercy at the expense of justice. His own righteousness is the only thing that is acceptable to Him, so when we talk about repentance and faith, we talk about putting aside our own righteousness and clinging by faith to His.

For a saved person, His holiness is a matter of great rejoicing. It is because He is holy that His promises can be trusted without question:

**“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2 Peter 1:4)**

He chose us in Him before the foundation of the world, that we should be holy (Ephesians 1:4). God highly values and delights in holiness, so He highly values and delights in us, whom He has made holy, and whom He has enrobed in the righteousness of Christ. He “hath set apart him that is godly for Himself.” (Psalm 4:3). And He promised us that He will finish that good work that He started:

**“Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ.” (Philippians 1:6)**

Therefore, beloved, we can pray, “Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.” (Psalm 86:2). And we can live in all confidence that He will not leave His work of redemption unfinished, but will continue, unceasing, until He presents us to Himself a glorious and holy church, without spot, wrinkle or blemish (Ephesians 5:27), and says the following to us: “Thou art all fair, my love; there is no spot in thee.” (Song of Solomon 4:7).

I love you. Amen.

## Lord's Supper

"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." – 2 Samuel 4:4

"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? And [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]. And 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. And the king said unto him, Where [is] he? And Ziba said unto the king, Behold, he [is] in the house of Machir, the son of Ammiel, in Lodebar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. Now 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! And 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. And he bowed himself, and said, What [is] thy servant, that thou shouldest look upon such a dead dog as I [am]? Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in [the fruits], that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, [said the king], he shall eat at my table, as one of the king's sons. And Mephibosheth had a young son, whose name [was] Micha. And all that dwelt in the house of Ziba [were] servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet." – 2 Samuel 9

"And when David was a little past the top [of the hill], behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred [loaves] of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses [be] for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. And the king said, And where [is] thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine [are] all that [pertained] unto Mephibosheth. And Ziba said, I humbly beseech thee [that] I may find grace in thy sight, my lord, O king." – 2 Samuel 16:1-4

"And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came [again] in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant [is] lame. And he hath slandered thy servant unto my lord the king; but my lord the king [is] as an angel of God: do therefore [what is] good in thine eyes. For all [of] my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house." – 2 Samuel 19:24-30

"And they (the Gibeonites) answered the king, The man that consumed us, and that devised against us [that] we should be destroyed from remaining in any of the coasts of Israel, Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, [whom] the LORD did choose. And the king said, I will give [them]. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that [was] between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell [all] seven together, and were put to death in the days of harvest, in the first [days], in the beginning of barley harvest." – 2 Samuel 21:5-9