

# His Name was Mephibosheth

By Henry Mahan

**Bible Text:** 2 Samuel 4:4

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I want you to open your Bibles with me to the book of 2 Samuel, 2 Samuel chapter four, 2 Samuel chapter four. I am reading verse four for my text. 2 Samuel four, verse four, “And Jonathan, Saul’s son, had a son that was lame on his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel,” that is, the death of his grandfather and his father, “And his nurse took him up and fled. But it came to pass as she made haste to flee that he fell and became lame and his name was Mephibosheth.”

Now that is my subject this morning. That is the title of this message: “And his name was Mephibosheth.” Mephibosheth. Have you heard that name before? Mephibosheth?

A lot of people who read the Bible are familiar with David and Abraham and Moses and Solomon and Paul and not a whole lot of folks are familiar with Mephibosheth. But Mephibosheth is one of my favorite people. And I am going to preach this morning from one of my favorite stories in the Old Testament, the story of Mephibosheth. “And his name was Mephibosheth.”

Now, you are going to be blessed to see what a beautiful picture of the grace of God to sinners is revealed in Mephibosheth. You are going to be amazed to discover how much Scripture is devoted to Mephibosheth. He is mentioned again and again and again and again in God’s Word. Mephibosheth.

You are also going to be blessed to realize how much like Mephibosheth you and I are and how much the story of his recovery and his exultation is likened to what God has done for you and for me. Where he found Mephibosheth is where he found us. And what he did, what David did for Mephibosheth is what God has done for us.

Now, turn over to 2 Samuel chapter nine. That is where we will begin our message, 2 Samuel chapter nine. Now, you know, Israel wanted a king like the other nations. And God said, “I am your king. You have a king.”

“No,” they said, “We want to be like the other nations. We want a king.”

So God told Samuel to anoint a king. Samuel said, “I don’t want to do that.”

“No,” he said, “Samuel, you go ahead and anoint a king. They are not rebelling against you. They are rebelling against me. So you do what I tell you.”

So they picked out Saul to be their king and he wasn't a good king. He rebelled against God on every hand. He did some terrible things. And the Lord God refused him and anointed David to be king over all Israel. David was just a young man at that time and God made him the king over all of Israel. And David became a mighty warrior even in the court of Saul.

But Saul was jealous of David. He tried to kill him on many occasions. And Saul had a son called Jonathan. And Jonathan was a man who knew God and loved God and he knew David was God's chosen king and he loved David. They were deep and faithful friends.

Well, finally Saul was killed and David became king. Now it was customary in that day for the one who became king, if he wasn't in the family of the preceding king that destroyed the other king's family, just destroyed them, especially the sons, lest some son should rise up and secure a following and take over the kingdom. So that was customary when the new king came in. If he wasn't of the family of the preceding king he just destroyed all of the heirs, all of the sons and grandsons and everybody. He had to protect his kingdom.

Well, David...Listen. In chapter nine David became king. And he said, chapter nine of 2 Samuel, David said, “Is there yet any left of the house of Saul? Any of Saul's sons living, grandsons? Not that I may kill him, but that I might show him kindness for Jonathan's sake.”

“And there was of the house of Saul a servant whose name was Ziba. And when they called Ziba unto David the king said to him, ‘Are you Ziba?’ He said, ‘They servant is he.’ And the king said to Ziba, ‘Is there not yet any of the house of Saul that I may show the kindness of God unto him?’ And Ziba said to the king, ‘Jonathan has a son, your friend Jonathan has a son, but he is a cripple. He is a crippled fellow. He doesn't walk. He is lame on both of his feet.’ And David said, the king said, ‘Well, where is he?’ And Ziba said, ‘Well,’ unto the king, ‘Behold, he is in the house of Machir. He is a fugitive. He is hiding. You remember, the nurse took him up and ran back years before that, ran and hid him and he in the house of Machir, the son of Ammiel in Lodebar, no pasture, the land of no pasture, a very poor and desolate place.’”

And then King David sent and fetched him. David sent and fetched him. He didn't send him an invitation. He sent his men to get him. He said, “You go fetch him.”

That was a word we used to use in Alabama. “Fetch it. Go fetch it. Go fetch a bucket of water. Go fetch a scuttle of coal. Go fetch it.”

And so David fetched him out of the house of Machir, son of Ammiel from Lodebar.

Now, you can imagine this boy's fear and fight. And when Mephibosheth, the son of Jonathan, the son of Saul was come to David, he fell on his face. Here is this crippled boy having been in hiding and lame from this poor lame. He was brought up here to the palace of David, an awesome, awesome place.

David, Joab—listen to these names and all of his mighty warriors all assembled here in this great hall. And they bring in this lame, crippled fellow and he can't walk and somebody has to carry him and it wasn't a bad sight. And he lay on the floor in front of David and he fell on his face and he did reverence.

David said, "Mephibosheth."

And he answered, "Behold, thy servant."

David said to him, "Don't be afraid. Don't be afraid."

He had every reason to be afraid. He was the son of Saul, the grandson of Saul. He is the heir to this throne David is sitting on, but he is an enemy.

And David said, "You don't need to be afraid. I am going to show you kindness for Jonathan your father's sake. I am going to bless you and be kind to you because I loved your father. You father was my friend and I am going to show you kindness for his sake. And I am going to restore unto you all the land of Saul your father. And you are going to eat bread at my table. You are going to be like the king's son. You are going to be one of the wealthiest men in this entire land. I am going to..."

Do you realize what his grandfather Saul owned who was king of Israel? All of it is his land. "It is going to be yours and you are going to sit at my table, my own table continually."

An Mephibosheth bowed himself and said, "What is thy servant that thou shouldest look upon such a dead dog as I am?"

And the king called for Ziba, Saul's servant, and he said unto him, "I have given your master's son all that pertained to Saul and all his house. Thou, therefore, and your sons and your servants will till the land for him. Thou shall bring in the fruits to him that thy master's son may have food to eat, that Mephibosheth, thy master's son is going to eat bread always at my table."

And Ziba had 15 sons and 20 servants. These all were Mephibosheth's now.

And then said Ziba unto the king, "According to all that my Lord the king has commanded thy servant, so shall thy servant do."

"And as for Mephibosheth," said the king, "He shall eat at my table as one of my sons."

And Mephibosheth had a young son whose name was Micah. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

Show you how old Mephibosheth was. He had a son, in his 20s or so. And all that dwelt in the house of Ziba were servants unto Mephibosheth so Mephibosheth dwelt in Jerusalem, but he did eat continually at the king's table and was lame on both his feet.

How is Mephibosheth a picture of us? Why does this appeal to you like this?

Well, for several reasons. Number one, This mercy of David to this cripple, unworthy son of his enemy, this mercy was designed for Mephibosheth before he was ever born. Before David ever met Mephibosheth, ever looked at Mephibosheth, ever laid eyes on him David made a promise concerning him.

Let me show you that. Turn back to 1 Samuel chapter 20, 1 Samuel chapter 20. Before...this is so beautiful here. Before David ever saw Mephibosheth, ever knew he existed. He didn't even know he existed. But he planned mercy for him before he ever saw him in the name of another.

All right. Jonathan, chapter 20 of 1 Samuel, verse 11. "And Jonathan said to David, 'Come let us go out into the field.'"

Now, you know who these two are. This is David who has the anointing of God on him to be king of Israel. This man Jonathan is Saul's son. And Jonathan loves David. They are friends. He knows God's hand is on David. He knows his father is going to be killed and the kingdom taken away from him and he knows he will be killed, too, because he is his father's son.

So he took David by the hand and he said, "Let's go out in the field." And they went both of them out into the field. Do you have the Scripture? 1 Samuel 20, verse 12.

"Jonathan said to David, 'Oh, Lord God of Israel, when I have sounded my father about tomorrow any time or the third day and behold if there be good toward David and I then send not unto thee and show it to thee, the Lord do so and much more to Jonathan. But if it please my father to do you evil then I will show it to you and I will send you away. If my father has evil intentions towards you I will send you away that you may go in peace. And the Lord be with you as he has been with my father. And thou shalt not only,' listen. "And thou shalt not only yet while I live show me the kindness of the Lord that I die not, but also, David, thou shalt not cut off thy kindness from my house forever. No, not when the Lord hath cut off the enemies of David, everyone from the face of the earth."

"So Jonathan made a covenant with the house of David saying, "Let the Lord even require it at the hand of David's enemies." And Jonathan caused David to swear again because he loved him. He loved him as he loved his own soul."

You see what I have got here is before this Mephibosheth was even born and Jonathan were out in the field and Jonathan said, “Now, David. God’s hand is on you. And if my father devises evil towards you I will tell you and send you away. But now give me your hand. Shake hands with me. Let’s make a covenant. Promise me, promise me when I am dead you will be good to my sons. You will show kindness to my sons.”

What was the very thing David said in our text? Turn back to our text, 2 Samuel nine, verse one. “And David said, ‘Is there any...is there yet any that is left of the house of Saul that I may show him kindness for Jonathan’s sake? I have got a promise to keep. I have got a covenant to fulfill. I promised Jonathan I would show mercy to his house.’”

Well, my friends, our salvation...God has shown mercy to me and he has shown mercy to you. But this mercy is everlasting mercy. Back before the world began God made a covenant, an everlasting covenant. Hear me. He said he chose us in Christ before the foundation of the world. God hath from the beginning chosen you to salvation. God almighty established a covenant, an agreement between him and his son that for Christ’s sake he would show mercy to sinners and he has done just that God...

Turn with me to 2 Timothy. This is one of the strongest Scriptures on this subject in the New Testament, 2 Timothy, chapter one. Paul writing to young Timothy, Paul writing to young Timothy, he says in 2 Timothy one, verse eight, “Be not thou therefore ashamed of the testimony of our Lord or me his prisoner. But be thou a partaker of the afflictions of the gospel according to the power of God who saved us and called us with a holy calling not according to our works, but according to his own purpose in grace which was given us in Christ Jesus before the world began that is now made manifest by the appearing of our Lord.”

What David is saying here when he sends for Mephibosheth, he is saying, “I have got a promise to fulfill. I have got a covenant to keep. Is there any of the house of Saul that I may show him kindness for Jonathan’s sake to fulfill my promise?”

All right, look at our text again, 2 Samuel 9. Well, Ziba the servant says, verse three, “Is there any yet of the house of Saul that I may show the kindness of God unto him?” And Ziba said to the king, “Jonathan hath yet a son who is lame on his feet. He is crippled.”

“Well, how did he get crippled? How did he become lame?”

“Well, he became lame through a fall. When the news came this...about the defeat of Saul, the overthrow of Saul and the death of Saul and the death of Jonathan, this boy’s father, when the nurse heard that Saul and Jonathan were dead and the kingdom was lost, she knew what that meant to this boy. Death. The enemy is coming for him next. She grabbed him up evidently and put him on a horse or something or a camel or whatever and he fell. And that evidently crushed both of his legs and he was lame from then on.”

And I will tell you the same thing is true of us. What happened to us? We are not like we were. We are not like God created us. God created us holy and righteous and without sin. Adam was created in the image of God. They fell. He fell. And he became lame.

Mephibosheth had legs, but he couldn't walk. That is the way we are. Christ said, "You have got eyes, but you can't see. You have got ears, but you can't hear. You have got hearts, but you can't understand. You have got minds, but you can't know God unless he is revealed. You have feet, but you can't walk spiritually." We are dead spiritually. We were lame through the fall.

It's like this boy Mephibosheth. And I tell you where it put us. It put us in the house of no pasture, no bread, pitiful surroundings. Adam was holy in the image of God and lived in a beautiful garden, all of his needs met. He fell and now thorns and thistles and briars and no bread, no pasture. And that is where we are, lame on both our feet.

Well, it says in the next verse, verse five, "Then David said...then David sent and fetched him."

Mephibosheth didn't seek David. David sought him. I tell you. If he had known the mercy of David he would have sought him, wouldn't he? But he didn't know the mercy of David. He was afraid. He was an enemy of David and he was afraid and he was hiding right where he was. But David sent after him. David loved him. David fetched him. David called to him. David remembered his covenant and he went after Mephibosheth.

And I am saying that that is true when...if you are one of his own, he will come after you. And no matter where you wander, no matter where you go, he will come after you. If his affections...David...the covenant of grace included us, boy, from way back yonder. And David knew when he became king that he was...as soon as he got in power that he loved Jonathan. He was going to fulfill his promise to Jonathan. And when he got in power he did just that, he fulfilled that promise. He went after that boy. He went after him. He didn't take no.

And our God, he saves whom he will. I have been watching all this invasion of Russia by American religionists. And the last letter I got from this Andrew Voth who is the Russian. He said that the Russian churches were getting pretty fed up with what was coming out of the West in the name of religion and that they were becoming suspicious of everybody that came over there. Everybody is just trying to shove their brand of religion.

You know, Russia doesn't need this Swaggert, Bakker, Falwell fundamentalist religion. It's messed us up enough. Why would we want to put it over there? They don't need the junk that is going on in the name of religion, but that's what's going over there. That's what's...I know this. The Lord God of heaven and earth is not impotent. He is almighty. He will save whom he will. Now, he has a covenant of grace and he has a sheep. And he said, "Other sheep I have. Them I will bring. I must bring." And when you go somewhere to preach you go looking for Mephibosheth. You go looking for covenant people. You go looking for sheep. You go preaching the gospel and they will hear you. They

will hear you. They will...God will fetch them. God will flesh them out. God will bring them to himself. He will. He has got his mark on them. They are his sons and daughters. And this gospel is to find them. It is to find them.

David sent after Mephibosheth. He didn't send out a bulletin saying, "If there is anybody out there that wants mercy come up here and I will give it to you." He sent for Mephibosheth. That is who he sent for. Covenant mercies, he sent for him. And he found him.

And listen. Here is the attitude Mephibosheth, with which he came. Verse six. Now when he came, son of Jonathan, son of Saul, fell on his face. That is the way people come to Christ and come to God. They fall on their face. They worship God. They know they don't deserve it. And he said up here in verse eight, he said he bowed himself and he said, "What am I? What is thy servant that thou shouldest look on upon such a dead dog as I am?"

David said to Mephibosheth, he said, "I am going to restore to you everything you lost in the death of your grandfather and your father, everything." God is restoring my soul and in Christ everything I lost in Adam he has restored and more. I am better off than Adam was, far better off. Adam could fall. We can't. Adam could perish. We can't. I have got back everything he lost, eternal life, holiness, righteousness, everything in Christ. He has restored it and God lets me sit at his table.

We are his son, beloved. Now are we sons of God. Sons of God. We eat at the table of God continually.

Mephibosheth said, "Why me?"

You will never get over that. He said, "I am just a crippled, dead dog. I am no good, no good to anybody. What can I...David, I can't lead your armies. I can't take care of your gardens. I'm crippled. I can't add anything to your glory. I can't build your buildings."

David said, "You can love and worship me or pay me honor. You can sit at my table and eat and be my friend."

That's right. I cherish...what can I add to God? God says, "If I was hungry I wouldn't ask you. The cattle on a thousand hills are mine."

God didn't save me to serve him. He saved me for his name's sake. He saved me for the praise of the glory of his grace. That's right. I will serve him doing what I can, but I am just a dead dog. A dead dog can't do much. But he's glad to have life.

And that was Mephibosheth, very humble.

And it says here in verse 13, "So Mephibosheth dwelt in Jerusalem and that he ate continually at the table and was lame on both his feet." He is still lame. He is still lame. And I will tell you that about us. The king has been merciful to us and gracious to us and

brought us to his table, but I tell you this. We still got marks of the fall. And they hang on, too. They are still there. They are reality.

Well, I want to show you something else about Mephibosheth. He wasn't without trial. Now he loved David. Can you imagine how much he loved David? Can you imagine how grateful he was? David brought him from nowhere to everything, just because he would. David brought him from poverty to plenty. He brought him from running as a fugitive, an outcast to the son of the king. My, to whom much is forgiven you love much.

But Mephibosheth was not without trial. Let me tell you a little story. David's son Absalom rose up against him and actually took the kingdom. David had to leave the palace, leave the throne, leave the city of Jerusalem. David had to flee for his life and a bunch of people fled with him as Absalom took over the kingdom.

And Mephibosheth, when he got word that David was leaving, he called his servant Ziba. Do you remember Ziba? He called him to him and said, "Ziba, my king is leaving. I am going with him."

Now he is crippled. He said, "Ziba, saddle me a horse and get me some bread and wine and raisins and provisions and I will take them to my king for him and his men. Now you do that."

Ziba didn't do that. Ziba left Mephibosheth in his house. He went and got the horses and the mules and the raisins and the wine and the bread and he went to the king and left Mephibosheth. Now, you read about that here in 2 Samuel 16.

A few years had passed in 2 Samuel 16. Listen to this. "And when David was a little past the top of the hill..." David is fleeing here. Now, David and his men are fleeing from Jerusalem. "When he 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 200 loaves of bread and 100 bunches of raisins and 100 of summer fruits and a bottle of wine. And the king said, 'Ziba, what meanest thou by these? What are you doing here with these things?' And Ziba said, 'Well, the asses be for the king's household to ride on, your wife and children. And the bread and summer fruit are for the young men to eat. And the wine, that such as be faint in the wilderness may drink.' And the king said, 'Where is Mephibosheth? Where is your master's son?' And Ziba said to the king, 'Behold, Mephibosheth abides at Jerusalem. Mephibosheth said, "Today shall the house of Israel restore unto me the kingdom of my father."'"

Ziba lied on him. Mephibosheth is in trouble.

Do you know God's people are never without trouble? We have trouble along the way. It isn't all a bed of roses, is it?

Misrepresented, lied about, mistreated by those next to him and the king was angry and he said to Ziba, “Behold, thine are all that pertained to Mephibosheth. I strip him of everything I gave him and give it to you.”

And listen to this crook. And Ziba said, “I humbly beseech thee that I may find grace in thy sight, my Lord oh king.”

Everything is not how it looks, is it? It is not like it looks. The one that really loved David was back there at the house and the man that feigned love and pretended it was here, talking about how much he loved the king.

Well, it will come to pass. The trial will be over. And it did. David came back to the kingdom. Let me show you that, just a few chapters over, 2 Samuel 19. Turn over there. David came back. Absalom was killed and David came back and took the kingdom, back on the throne. Some time had passed and he was back now on the throne. And verse 24 of 2 Samuel 19 David returned to the kingdom and Mephibosheth, this man is all through here. And Mephibosheth, the son of Saul came down to meet the king when David came home. And he 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. He grieved and mourned over the loss of fellowship with his lord, with his king. He hadn't even washed his clothes. He was grieving. He never trimmed his beard, waiting, praying that David would come back.

And it came to pass when David came to Jerusalem, when he came to Jerusalem to meet the king, the king said to him, “Why didn't you go with me, Mephibosheth?” And he answered, “My Lord, oh king, my servant deceived me. My servant said, ‘I will saddle me an ass and ride and go there one.’ I said this. I said this to him. I said, ‘I will saddle me an ass that I may ride there with my king because thy servant is lame and he has 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. It is all right. It is all right.’”

David is standing here before Mephibosheth, this crippled fellow. He said, “That's all right. Whatever you do, that's fine. I am glad you are home. What ever you do is fine.”

Verse 28. “For all of my father's house were but dead men before my Lord the King. I was dead man before. You could have executed me. Yet didst thou set thy servant among them that did eat at thy table. What right therefore have I to cry anymore unto the king? I don't have anything to demand. Everything I have you gave me. It is all grace. [?] It's all right. I've been misunderstood and misrepresented and lied on by this servant, but if that is what you decree that is all right. That is all right. I don't have anything to demand. I don't have anything to require. I don't have anything because I...when you fond me I was a dead man. And everything I have you gave me.”

And the king said to Mephibosheth, “Why speakest thou any more of the matter? I have said thou and Ziba divide the land.”

Mephibosheth said to the king, "Let him have all of it. Let him have it all. Let him have it all for as much as my Lord the King has come again in peace unto his own house. I am glad to have my king. And the rest of it is immaterial."

You see, Ziba is the covetous one. He is the one that wants all of these things. You can be sure David straightened that out. You can be sure of it. But I want you to see the attitude of this man here, that he didn't deserve the good things. He didn't deserve these things. He knows he didn't. He knows that it is all by the grace of David. And we have everything we have by the grace of God. So whatever...Paul said, "Whatever my lot...I know how to abound and I know how to be abased. I am content with whatever God gave me. I am content because I have him. I have Christ. That's enough."

Was that the end of the story? No. Something else happened. Turn to 2 Samuel 21, 2 Samuel 21. Now this is our picture all throughout.

Do you know what Yogi Berra says? It's not over until it's over. And it's not over yet. It's not over until it's over. And David is back on the throne. Mephibosheth is back in his house, but it ain't over. It is appointed unto man once to die and after that the judgment.

2 Samuel 21, verse one. I want you to listen real carefully, very carefully. "Then there was a famine in the days of David three years, three years, year after year. And David inquired of the Lord. And the Lord answered, 'The famine is for Saul and for his bloody house because he slew the Gibeonites.'"

Now, who were the Gibeonites? Well, the Saul came down here. David was running. This was years ago, years ago, a long time ago, before Mephibosheth was born. David was just a young lad. And he was running from Saul, fleeing from Saul. God had anointed him king, but he was fleeing from Saul. And the Gibeonites befriended David. And they gave him food to eat, even bread from the house of God. You remember those priests gave David bread to eat and helped him along his way. And David left and Saul came in. And Saul said, "You have helped David, haven't you?"

Well, they said, "Yes, David is God's man. David is God's king."

Eighty five priests of God. Saul said to his men, "Kill them, every one of them. Kill them."

And the men wouldn't do it. And there was a servant there by the name of Doeg. That is a good name for him D-O-E-G, Doeg was his name. His name was Doeg and he was a dog. And Saul turned to him and said, "Kill them." And he killed 85 priests, murdered them, left them lying in blood, 85 priests of God.

It is not over until it is over.

And this is years later. Listen. "And God sent a famine, three years without rain, bread." And he said it is because he slew those priests. Verse two. "And the king called the

Gibeonites and said to them...now the Gibeonites were not of the children of Israel, but of the remnant of the Ammonites and the children of Israel had sworn unto them and Saul sought to slay them in his zeal to the children of Israel and Judah. “Wherefore David said to the Gibeonites, ‘What shall I do for you and wherewith shall I make the atonement that you may bless the inheritance of the Lord?’ And the Gibeonites said to him, ‘We will have no silver or gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel.’ And he said, ‘What you shall say that will I do for you. Tell me what to do.’”

The said, “We don’t want any money. We don’t want anybody killed within the house of Israel.”

“They answered the king, ‘The man that consumed us, that devised against us that we should be destroyed from remaining in any of the coast of Israel, let seven men of his sons find his grandsons,’ That is what you mean by sons, “find his sons, find his great grandsons, find them and deliver...let them be delivered to us and we will hang them up before the Lord in Gibeah of Saul whom the Lord did choose.’ And the king said, ‘I will give them to you.’”

Seven sons of Saul. Mephibosheth, what about him? He is one of the leading sons. He is the grandson of Saul, of Jonathan his favored son.

But...But God...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.

I tell you. David said to Mephibosheth, he said, “I will show you kindness because of my covenant with Jonathan because of my love for Jonathan. I restore to you everything you lost. I will make you a son. I will seat you at my table. I will protect you and keep you.” And then when the final chapter is written and all the sons of Saul are hanging from a tree, seven of them, all of them, there is one missing. He is at the king’s table, protecting love. Why? For Jonathan’s sake.

And I would like to tell the whole world that I know that they...send me out some kind of message that God’s love and mercy is upon every descendant of Adam. But it experience and Scripture reveal differently. The flood was certainly no act of mercy or love. The destruction of Sodom and Gomorrah was no act of mercy and love. Condemnation of sinners is not an act of mercy and love. It is an act of wrath and judgment.

I tell you the act of mercy and love is that son of Saul sitting at David’s table, sitting there protected and loved. And I tell you he can describe every act of mercy in his position to one thing: David loved Jonathan. David loved Jonathan.

And I will tell you this. If there is any mercy for you and me it is because God loves Christ, his Son, because he made a covenant with Christ and gave Christ to people and those people are loved before they are born. They are given to Christ. Christ died for them. God will call them. He will protect them. He will keep them. And when death

comes and when this whole world stands before God in judgment there are going to be some people spared for Christ's sake. And that is what this thing is all about. It is believing on Christ. It is receiving him. It is finding him, finding our refuge in him.

That is what we pray. We pray, "Lord, save me for Christ's sake." We pray, "Lord, here I pray for Christ's sake."

Listen. "Be ye kind one to another, tender hearted, forgiving one another as God for Christ's sake hath forgiven you."

Why did God forgive you? For Christ's sake, because he loved you and died for you. That's the gospel.

And I will tell you. It is a gospel that produces humility and contrition. It brings us down. We are nobody. It is not by works of righteous which we have done. It is by his righteousness. It is not by something we have given. It is by him giving his life. He died for us. We are loved in Christ. We are accepted in the beloved. Nothing can separate us from the love of God which is in Christ Jesus our Lord.

And Mephibosheth is a perfect picture of us. Mephibosheth is there because of Jonathan. He is there because of Jonathan.

And I am here because of Christ. No difference in my nature and me and Al Capone. There is no difference. All have sinned and come short of the glory of God. What I have is because of Christ. That is just so.