

Sovereign Mercy

By Henry Mahan

Bible Text: 2 Samuel 9:1-13

Henry T. Mahan Tape Library

Zebulon Baptist Church

6088 Zebulon Highway

Pikeville, KY 41501

Website: <http://www.sovereign-grace.com/13thstbap.htm>

Online Sermons: <http://mahan.sermonaudio.com>

All right. You can open your Bibles with me now to the book of 2 Samuel. I want you to use the Scriptures as I bring this message. Let me give you just a little background.

You know, Israel had desired a king. The Lord God said, "I am your king."

But they said, "We want a king like the other nations."

So God said to Samuel the prophet, "Give them a king." And Samuel objected and the Lord said, "Now, Samuel." He said, "It is not you that they are objecting to. It is not you that they are refusing. It's me. So let them have a king. Let them have a king. I'm going to let them have their way and show them what it will do to them."

So they selected Saul. And Saul was not a good king. He was an impressive fellow. He stood head and shoulders above everybody, powerful, powerful man. But he sinned against God. He did so many things that were wrong. And God rejected Saul.

And God sent Samuel down to the house of Jesse to anoint his king. God had a king for Israel. He was David. And Samuel went down to the house of Jesse and he anointed David to be king over all of Israel. Saul was still king, but David was God's chosen. He said, "I have found David to be a man after my own heart." David was a very young man then when God anointed him king by the hand of Samuel the prophet.

But Saul was still in power. But David served Saul. He fought valiantly for Saul. He won many victories. Saul became quite jealous of him because the people loved David. They recognized in David a man of God. And they would sing songs like this: "Saul has killed his thousands, David his ten thousands."

Well, Saul became more angry and more jealous of David as days went by and he recognized also the hand of God upon David. And he knew, I think, in his heart, that some day David would be king of Israel. And so he began to harass David and sought to kill him and threw a spear at him. You know the story. He finally ran him away from the kingdom.

Well, Saul had a son whose name was Jonathan. And Jonathan loved David. This son of Saul loved David and David loved Jonathan. They were friends. They were very close

friends. And Jonathan recognized the hand of God upon David. And Jonathan told him. He said, “Some day you will be king. I’m not going to be king. I will not succeed my father. I know that. My father will be killed. My father will be...is rejected by God and God has chosen you and I know that. I know that. You will be king.”

They were close friends.

Well, finally Jonathan and Saul both were killed and David became king of Israel. Now it was customary—it is a very hard custom and a very cruel custom—but it was customary in those days when a man became king of Israel or most any country if he was not of the house of the preceding king, meaning if you were not the son of the preceding king, but were someone else, the thing for him to do is get rid of the whole family, get rid of all the remaining sons and grandsons, just kill them all, do away with the house of Saul. That was the custom. That would be the wise thing for David to do, just get rid of the house of Saul, obliterate it, eradicate it, wipe it out so there won’t be any rebellion, so that this man won’t say, “Well, I’m really the rightful king. That man is not the king. I am the son of the king. I am the grandson of the king or I am the nephew of the king.”

Just kill them off.

But when David came to power one of the first things that David did, one of his first acts as king here in chapter nine of 2 Samuel—I read it to you a moment ago—David sat on the throne and David said...Now, he didn’t say, “Is there any left of the house of Saul that I might destroy him?” But he said, “Is there any left of the house of Saul, any son or grandson left of the whole house of Saul that I might show him kindness and mercy for Jonathan’s sake, my friend?”

And somebody said, “Well,” they said, “Yes, there is one that we know about.” There were others, too, we’ll see in a little while. They said, “There is one, but he is a cripple. His name is Mephibosheth. Jonathan, your friend Jonathan, has a son. He is a grown man now, but he is lame on both his feet and he lives down in a place called Lodebar, a very poor, poor place. In fact the name means “no pasture.” The call it the place of no bread.

And King David sent and fetched him. He sent after Mephibosheth. He said, “You go get him.” And he was in his service. They brought Mephibosheth. Mephibosheth came before David. You can imagine what it was like. Here David the king, David who was the enemy of his grandfather, David now sat on the throne of Israel where this man’s grandfather once sat, where his father was the rightful heir and where he was in the lineage, house. And the enemy...and here was David, all of his generals and captains and princes and powerful leaders and all the pageantry and beauty of that palace and that courtroom. And here came in this...they had to help him in this crippled fellow, you know, couldn’t walk, lame on both his legs and probably poorly dressed and straggled in, poor and poverty stricken.

And he supposed, he thought, “Well, this is...he’ll kill me. He’ll wipe out all the memory of my grandfather’s kingdom. That’s what he has brought me.”

He came before David and David said, “Don’t be afraid. Don’t be afraid because I am going to show kindness to you. I’m going to make you one of my sons. I am going to restore everything. I am going to restore your father’s houses and lands and cattle and sheep and oxen and servants. You will have a place. You are going to sit at my table. You are going to be my son. You are going to live here. You are going to eat my food. You are going to have everything you lost.”

And the man was...you talk about amazing grace. He was dumbfounded. He said, “But, my Lord the king, who am I, who am I that you should show such mercy?” as he sat down on the floor. And all these witnesses about and King David pronouncing upon him such favor, such mercy. He said, “Who am I that you should show such mercy to such a worthless, poor, dead dog?”

And then David said, “Every thing I am doing for you and to you is for the sake of Jonathan, your father. I don’t know you, but I knew him and I loved him and I am doing it for his sake.”

Now, then, I want to look at this story again. And while rejoicing, you know, David is a picture of Christ. David is a picture of our Lord. No question about that. Our Lord is called the Son of David. He says he will sit on the throne of his father David. David is a type of Christ, a picture of Christ. And every time we hear this story and anybody preaches on it we rejoice in the kindness of David, the mercy of David, the grace of David, the beauty of his favor to this man.

But I want to tell this story from a different standpoint. David is a picture of our Lord showing mercy to fallen sinners, but I want to tell this story from the standpoint of that little fellow sitting on the floor—Mephibosheth, because that’s me. I can relate to him. David is Christ. David’s sovereign mercy is the sovereign mercy of my Lord to sinners like you and me. But that’s me down there on the floor in that pew. And I want to tell this story from his standpoint.

And the first point is this. Did you know this? This is not where this story began. This is not where this story began. This story began before that little fellow, that man there was in the condition he was in. This story began before he was lame. This story began when his grandfather was still king. This story began when things were going well. This story had its beginning a long time before this. Did you know that? That’s right. I want you to turn back to 1 Samuel, 1 Samuel now, chapter 20. Here is where this story began. There was mercy for Mephibosheth before he ever became lame. When he was in riches, when he was the grandson of the king, when he was the pet...you know how much I think of my grandson. You know what you think of yours, how special they are. Well, that’s Mephibosheth. He was a grandson of the king when this story had its beginning here in 1 Samuel chapter 20.

Now, you remember I told you his father Jonathan and David were dear friends. So here in 1 Samuel 20, verse 11, “And Jonathan said unto David.” Now, this was when David...Saul had run him off, was chasing him, was trying to kill him. “And Jonathan the son of Saul said to David,” verse 11, 1 Samuel 20, “‘Come, David, let us go out into the field.’ And they went out both of them into the field. And Jonathan said to David, ‘Oh Lord God of Israel, when I have sounded or inquired of my father about tomorrow any time or the third day and behold if there be good toward David and then I send not to you and show it to you, the Lord do so and much more to Jonathan. But if it please my father to do you evil, David, I will show it to you and I will send you away that you may go in peace and the Lord be with you as he hath been with my father. And thou shalt not only while I live show me the kindness of the Lord that I die not, but also thou shalt not cut off thy kindness from my house, my children, no not when the Lord hath cut off the enemies of David every one from the face of the earth.’ So Jonathan made a covenant with the house of David saying, ‘Let the Lord even require 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.”

“Preacher, what is that saying?”

It is saying that this man Jonathan, friend of David, took David out in the field and he said, “Now, David, my father the king has enmity against you and he is going to try to destroy you and I am going to tell you about it so you can escape. But now, David, when you come into your kingdom, when I am dead and all my house...my father is gone and his holdings, will you show kindness to my house after I am gone?”

And they made a covenant right then. They made a covenant.

This fellow right here, this Mephibosheth who is sitting in front of David, before he was ever crippled, before he was ever in this condition, back yonder years before, David made a covenant with his father to show kindness to this boy. He didn’t even know him. But he showed kindness. And I’ll tell you this. Long before I fell in my father Adam, when my father Adam was still in the garden and had dominion and power and life and holdings and all these things, almighty God made a covenant with Jesus Christ my Lord before the foundation of the world. He made a covenant. He called it the everlasting covenant.

He said in Ephesians one, “Blessed be the God and Father of our Lord Jesus Christ who blessed us with all heavenly blessing in Christ before the world began, before the foundation of the world that we should be holy, without blame before him in love.”

Paul said, “I thank God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation.”

In other words, the Father and the Son entered into a covenant and the Son became a surety for his people before the world began. Before God ever saw you and called you

and saved you Christ stood for you. That's right. He's the shepherd of the everlasting covenant.

That's what Paul is saying in Galatians 1:15. "God separated me from my mother's womb to call me by his grace."

So here Mephibosheth is in front of David. Now he is broke. Now he is poverty stricken. Now he is fallen. Now he is crippled. Now he has nothing. But David said, "I made a covenant with your father long before that at his death I would show mercy to his son. And I am going to show mercy to you."

And that is the mercy God has given us.

Oh, let me show another way that we are like Mephibosheth. Turn with me to 2 Samuel chapter four. Now, how did Mephibosheth get in the...get to be a cripple? Here he is, now, he is crippled. He is lame. He has legs but he can't walk. And here he sits on the floor in such a desolate condition. How did he get there?

Well, he got there through a fall, through a fall. In 2 Samuel chapter four it says, verse four. Now, listen, 2 Samuel 4:4, "And Jonathan, Saul's son, had a son that was lame on his feet." That's Mephibosheth. We're talking about him, Jonathan's son. He was five years old when the tidings came of Saul and Jonathan out of Jezreel and his nurse took him up." In other words, the bad news that God's judgment was upon Saul and Jonathan. "And his nurse took him up to flee. And it came to pass as she made haste to flee that he fell and became lame. And his name was Mephibosheth."

He was lame by the actions of another. He was lame through the fall. He was being carried in the arms of another and they fell and he became a cripple.

What happened to me? The Scripture says, "By one man, Adam, sin entered the world. And I was being carried in the loins of Adam. And he fell. He sinned against God. He rebelled against God and I fell with him. I fell in Adam. By one man sin entered this world and death by sin so death passed upon all men. In Adam all die."

By the sinfulness and disobedience of one we became sinners. When this nurse took up this child to run she fell down the stairs or something, but he was left severely crippled. He had legs, but he never could walk again. And you and I have eyes, but we cannot see. And we have ears, but we can't hear.

Christ said, "They have ears, but they don't here. They have eyes, but they don't see. They have minds, but they understand not. They have hearts, but they love not." And Christ said, "You will not come to me that you might have life. No man can come to me except my Father which sent me draw him."

So there sits Mephibosheth. He has got legs, but they don't work. Physically they just don't work. And it was all caused by a fall. And here Adam's sons sit and out yonder in

the world and spiritually they are lame. They have eyes, but they don't see; ears, but they don't hear, not spiritually; legs but they can't walk; minds, but they don't understand; hearts, but they cannot love; lame through the fall of another.

Now, back to the text. And here in chapter nine of 2 Samuel let's look at this. Now here is David on his throne. David has become king. He served for a while over two tribes and now he is king of all the tribes, 12 tribes. He is the sovereign monarch. And I don't read anything, when we read this a while ago, I didn't read anything of Mephibosheth seeking David, did you?

Mephibosheth...now, let me tell you something. The covenant was made unknown to him long back. He was already lame through the fall of another. But he wasn't seeking David. He wasn't seeking David. David, he thought, was his enemy. Now, if he had known David he would have sought him, just like our Lord stood by the well and said to that woman, "If you knew the gift of God you would ask me. I would give you living water."

And this cripple of a fellow down in Lodebar, I told you he had legs, but he couldn't walk. And these crippled folks here, if we knew the gift of God we would go to God, but we run from God like Adam. We hide from God. Mephibosheth was hiding from David. He was down there where nobody would find him.

But David remembered his covenant. David remembered his covenant. Our Lord God remembers his covenant. And he sent and fetched Mephibosheth. He sent for him. Whom he foreknew he predestinated. Whom he predestinated he called. Whom he called he justified. Whom he justified he glorified And David sent after him and God will send for you if you are one of his. He will find you. You can't go far enough to get away from him.

"If I send into heaven thou art there," David said. "If I make my bed in hell right there. If I take the wings of the morning and dwell in the uttermost parts of the sea, then there shall thy hand find me. And it will be all [?]. He will find you. And there are some this morning that his covenant mercies, they are in Africa, they are in Mexico, they are in Australia, they are in Canada. They are in wherever they are: Russia, China, America, Ashton. He will find them.

David said, "Where are they?"

And Ziba said, "In Lodebar."

He said, "Go fetch him. Fetch him."

That's called fetching grace. And I tell you, when he came up there he didn't come up there as a smart aleck. He came up there and old Mephibosheth knew there is a lot of difference between the fellow on the throne and himself. David could walk and he could walk all over him. David had absolute power. That man, Mephibosheth, that crippled

fellow sitting on the floor, that's where he had to sit or a box or something. He couldn't stand.

Who shall stand in his presence? None of us cripples.

And he was down on the floor and he knew David could kill him. David could burn him at the stake. David could do with him what he would. And I'll tell you this: God doesn't owe us anything. We are enemies by birth, by nature and by choice. If we had our way we would do away with God. That's what we do when we sin. We are saying, "No God."

But God speaks in mercy.

But this man did reverence. He came before God.

I know people who walk down the aisle saying, "I'm going to accept Jesus."

Mephibosheth didn't come up here to say, "I'm going to accept mercy. I'm going to let you make me a son. I was down in Lodebar and I heard down there that you had a lot up here that you was willing to give folks and I'm going to decide that I will just let you make me one of your sons and let me sit at your table."

Hogwash. Mercy is sovereign or it is not mercy. If mercy is owed, if mercy is earned, if mercy is deserved, it is not mercy.

And he sat down on the floor and David said, "I am going to make you a son. I am going to give you everything you lost. You are going to sit at my table."

Oh, I tell you, I tell you this. And Mephibosheth understood why. Listen to verse seven. "And David said, 'Don't be afraid. I am going to show you kindness, mercy for Jonathan your father's sake.'"

I tell you this. Mephibosheth later on, he sat at the king's table. He knew why he was there, the love of David for his Father. He ate the good food. He drank the good wine. He wore the good clothes. He slept in the nice bed. He walked about on the oriental rugs. But he knew why he was there and he never forgot it. He was there because David loved his daddy. And that's the only reason.

And I'll tell you why you are here, because God loves his Son.

Now, you can...I know these preachers, I see it on bumper stickers. I see it where God loves you and I love you and Jesus loves you and everybody in the world is in love with you. But don't kid yourself. Don't kid yourself. There is nothing about you for God to love. God would have to cease to be a holy God to love you or me either one. But I tell you whom he does love. He loves Christ. He didn't make a covenant with you. He made a covenant with Christ. He made a covenant with you in Christ. He loves Christ. The Father loves the Son.

And David reminded Jonathan of that when Jonathan said, “Why?”

He said...when Mephibosheth said, “Why?”

He said, “For Jonathan’s sake.”

And I tell you. God’s mercy to sinners is for Christ’s sake. It is for Christ’s sake.

“Be ye kind one to another, tender hearted, forgiving one another even as God for Christ’s sake forgave you.” That’s what he says. He loveth the Son.

Well, I want to show you something else here. Mephibosheth was now the Son of David, adopted. We are adopted for Christ’s sake. He dwelt in the king’s house. He ate at the king’s table. He had restored his lost standings. He is now...he was the son of a king, now he is the son of a king again. That’s right, Bob, he was...when Saul was king he was son of the king. And he became a nothing. Now he is adopted and son of the king by choice. The king chose him.

He had a smile on his face, didn’t he? Joy in his heart, on good terms with the king, the king had adopted him. He loved the king.

Look at the last line, verse 13, chapter nine of 2 Samuel. “He was still lame on both his feet.”

Yeah, he still...he had a smile on his face and joy in his heart and a crown on his head, but he still had to drag those legs. He was still a cripple. And I’ll tell you this about us. We have joy in Christ. The crown of sonship, we are sons of the king. We sit at the king’s table. We eat the children’s bread. But as long as we walk on this earth in this flesh we are going to drag around the results of the fall. That’s right. Unfortunately it is just so. Someday it will be different, but don’t ever forget you are still a cripple. That’s right. You are still a cripple. Have to have his grace.

Well, let me show you something else. Also, Mephibosheth was not without trials.

You say, “Well, his worries over.”

No, I beg your pardon. He is going to go through one of the most severe trials yet that you can imagine. His love for David, his gratitude to David, his confidence in David is going to be tested beyond expression.

Now, I’ll give it to you briefly. David was reigning as king, but David had a son by the name of Absalom, a handsome, handsome man, a strong man, personable, a lot of charisma. And David was so busy that that son Absalom sat at the gate and when people would come to see David the king he would stop them at the gate and he would say, “What did you want to see my father about? He is busy. Talk to me.”

And they would talk to him. He would give them anything they wanted. He gave them anything they wanted.

And he kept doing that until he just singled out and won the hearts of the people. They didn't even get to see the king. They talked to Absalom. So when he was ready to spring the net, he had the people with him. And he took his father's kingdom. Absalom did.

And David had to get a few choice friends, people who were still loyal to David and to the Lord and flee the city and run for his life. And Mephibosheth said to Ziba, "Saddle me an ass so that I can go with my king and get provisions, bread and meat and clothing and all these things and get a bunch of the asses and saddle them up for me. I'm crippled, you see. I can't do any of this. A servant is supposed to do that."

So Ziba didn't do that. He did saddle the asses and got all the beautiful provisions and he left town with David. He ran after David and left Mephibosheth at home, the cripple.

See what happened. Turn to chapter 16, 2 Samuel 16. Oh, this is a trial. I want you to listen to this. "And when David was a little past the top of the hill," 2 Samuel 16, verse one, "When David was a little past the top of the hill, behold here comes Ziba the servant of Mephibosheth met him with a couple of asses saddled and upon them 200 loaves of bread, 100 bunches of raisins, 100 summer fruits, a bottle of wine. And the king said, 'Ziba, what meanest thou by these provisions?' And Ziba said, 'The asses be for the king's household to ride on and the bread and the 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, 'Where is Mephibosheth? Where is your master's son?' And Ziba lied."

Have you ever had anybody lie on you? Religious folks ain't above it. You know that, don't you?

"And Ziba said to the king, 'Behold he stayed in Jerusalem. He said, "Today shall the house of Israel restore me to the kingdom of my father."' Then said the king to Ziba, 'Behold, thine are all that pertained to Mephibosheth. Everything he had is now yours.' And Ziba said, 'I humbly beseech thee that I might find grace in thy sight, my Lord oh king.'"

Under God...isn't that...you...don't you wonder?

You say, "How can men be so evil?"

They are born that way. It takes the grace of God to make anybody different.

Well, David was gone for awhile, but he came back. Absalom was killed, his son Absalom. Remember, "Oh, Absalom, my son, would God I had died for you." Absalom was killed. And David was restored to the kingdom.

What about Mephibosheth? Turn to 2 Samuel, chapter 19. David came back. David came back to Jerusalem. David returns to Jerusalem, 2 Samuel 19, verse 24. Let me tell you something. Mephibosheth loved the king. Mephibosheth was devoted to the king. No matter what happened he loved David and was devoted to David. We are going to see that, now. No matter. But this is a trial. This is a test that fellowship, test that love.

He could have said what Ziba said, but he didn't say that because he was the son of the king. But verse 24 of 2 Samuel 19, "And Mephibosheth, the son, grandson of Saul, came down to meet the king when David came back into town. He hadn't dressed his feet. He had not trimmed his beard. He had not washed his clothes from the day the king departed until the king came again in peace. He grieved because his master was gone. And it came to pass when David...when he came to Jerusalem to meet the king, the king said unto him, 'Wherefore wentest not thou with me Mephibosheth? Why didn't you go with me?' And he answered, 'My Lord, oh king, Ziba my servant deceived me. And thy servant said, I said to Ziba, "I will saddle me an ass that I may ride there and go to the king because thy servant is lame." He has slandered thy servant unto my Lord the king. But my Lord the king is as an angel of God. Do therefore unto me what is good in your eyes. Whatever you wish to believe, whatever you wish to do, just go ahead and do it because to me you are an angel of God.'"

For, listen. "For all of my father's house were but dead men before the Lord...before my lord the king. Yet didst thou set thy servants among them that eat at thy table? What right therefore have I to cry anymore unto the king? I don't have anything to bellyache about or cry about or murmur about or complain about. I was a dead man when you found me as all my father's house and you were merciful to me. Do with me what you will, anything you do will be all right because you are the king and I don't deserve it. I didn't then and I don't now."

That's God's people. "I didn't then and I don't now. Do with me what you will."

Now he endured the test. You...let me ask you something. Did this trial make him love the king like that? No, sir. This trial revealed he loved the king. This trial didn't make him love David and devoted. This trial revealed what...this trial revealed what Ziba was and what Mephibosheth was, this whole thing. That's what God uses these things for.

And the king said unto him. He is going to test him again. Listen. "Don't talk to me anymore about this. Why speakest thou anymore of this matter." David wasn't...isn't like our Lord God. David is limited in his knowledge. He has heard Ziba speak. Now he has heard Mephibosheth and God knows, David didn't know. But David had an idea. And David said, "I have said thou and Ziba divide the land. Let the tares grow with the wheat. You all just divide the land."

And Mephibosheth said to the king, "Yea, let him have all of it. I don't care. Let him have it all. Forasmuch as my lord the king is come again in peace unto his own house, I am happy with him. I am happy with him. Yes, sir. I'm happy with him."

Could I show you one more thing about him? Well, David reigned and a question arose from the Gibeonites. Do you remember them, the Gibeonites? And they...David sent word to them and wanted to know what their problem was.

They said, "King Saul, when he was king killed 85 priests."

Remember that? Eighty-five priests. Saul had killed in cold blooded murder with the children and their families.

You see, one of these high...one of the Gibeonite priests showed kindness to David. Remember David and his men were hungry and they came to the Lord's house and they let them eat the bread? And Saul found about it and he came down there and said, "Did you fellows let David have bread here?"

The said, "Yes."

He said, "Kill every one of them."

And one of his men with him said, "I can't do that."

Another fellow picked up a sword and said, "I can do it."

That's as many people as sitting over there. He killed every one...he had every one of those priests killed, 85 of them. And this had festered all these years.

And so they came to David and they said, "That hasn't been dealt with. Saul had 85 priests killed and we're not going to be happy until this thing is brought up and Saul's sons are all killed. His sons and grandsons, we want them all killed. Find them and kill them."

David said, "I'll do it."

Turn to 2 Samuel, 2 Samuel, chapter 21. Don't forget, Mephibosheth is one of those sons, too.

"I'll find every one of them and kill them."

Verse three of 2 Samuel 21. Look at it. "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," verse four, "'We will have no silver nor gold of Saul. We don't want anything in his house neither for us shall you kill any man in Israel.' And he said, 'Well, what ye shall say that will I do,' David said. And they answered the king, 'The man that consumed us that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven of his sons be delivered unto us and we will hang them unto the Lord in Gibeon of Saul whom the Lord did choose.' And the king said, 'I'll give them.'"

What's going to happen to Mephibosheth?

Verse seven. "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."

Nobody is going to touch Mephibosheth. David entered into a covenant for his soul. Isn't that beautiful?

Jonathan, you like that, don't you? I do, too. Oh, boy.

And, you know, when David lay dying he remembered a covenant. If you want to read it some time just one chapter over, chapter 23, after this a couple of chapters; David, the last words he spoke before he died he said, "Well, my house is in a mess. My house is in a mess. It be not so with my house. But God made with me an everlasting covenant, ordered in all things and sure and this is my salvation."

You are looking at old Mephibosheth, son of the king, blessed of God. But I'll tell you. I know why. It's for Christ's sake. And if I am remembered and I am preserved and I am kept and spared when God deals with the sons of Adam for the sin of crucifying his Son and rebelling in the garden it will be for Christ's sake. It will be the covenant mercies of God and it is sovereign mercy. That's it.

That's what this book teaches. And I know and you know this is not, "Won't you let God save you? Won't you give God a chance? Won't you accept Jesus? Won't you? Won't you? Won't you?"

I thank God wants you have mercy. Let me be a Mephibosheth, an object of your love. Don't pass me by.