

FETCHING GRACE

2 SAMUEL 9:5 • TV-027A

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2 Samuel 9:5

“Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.”

I would like for you take your Bibles and open them with me to the book of **2 Samuel**. I have here one of the most interesting stories to be found anywhere in God’s Word. It’s a beautiful picture of God’s grace towards sinners.

I call this message: **“FETCHING GRACE.”**

And we’re going to read as our text **2 Samuel Chapter 9:5**; *“Then king David sent and fetched him out of the house of Machir, out of the land of Lodebar.”* David sent and fetched him.

Now, Saul had been rejected by God because of disobedience, and Saul was now dead. David was king over all Israel. David sat upon the throne in complete authority. And one of the first things that king David did after he became king over all of Israel was gather all of his leaders together, servants, captains, generals and he spoke to them one day and this is what he said; “Is there any left of the house of Saul, (any of the house of the former king Saul) that I might show the kindness of God to him? Is anybody left, anybody at all, of the household of Saul?”

And Ziba, one of the servants there, reported that Saul had a grandson, Johnathan’s son. His name was Mephibosheth and he lived down in the house of Machir in Lodebar. But he said; “King David, Mephibosheth is a helpless cripple; he’s lame on both his feet.”

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And Mephibosheth is Saul's grandson. He's Johnathan's son and he's now living in the place called Lodebar, the place of no pasture and the house of no bread. He's a helpless cripple. He's lame on both of his feet.

And David sent his servants to Lodebar and fetched him. And the crippled Mephibosheth was brought to the capitol and appeared in the presence of King David, fell on his face and did reverence to the King.

And David said to him; "Mephibosheth, fear not, for I shall show you the kindness of God for Johnathan's sake. You're going to inherit all that you lost. You're going to inherit Saul's entire land, 15 farmers, 20 servants, and all the land and you're going to sit at my table continually and be one of my sons."

And Mephibosheth looked at the king and this is what he said; "*What is thy servant that thou shouldest show such mercy to such a dead dog as I am.*" And David said, "*For Johnathan's sake I show you the kindness and mercy of God.*"

Now this is a beautiful story. I wish you'd take a Bible; if you don't have one handy, I wish you'd jot down these Scriptures and go back and read it later. You can by reading this chapter **in 2 Samuel chapter 9**; you can learn something at least in your head, if not in your heart, about the Gospel, how God deals with sinners.

It's a beautiful picture and can be told in seven or eight words. Let's take them one at a time:

First of all: In **verse 3** the word is king and the king said; "*Is there not yet any of the house of Saul that I might show him the kindness of God?*"

The king said and the king speaks, this mercy, this kindness all begins with the king, with king David. And the Bible says; "*Where the word of the king is there's power, (all power).*"

David was now ruler, sovereign, king over all of Israel. These people were sitting there listening to what he had to say. They were awaiting his commandments. They were awaiting his words. There's no counsel here, there's no bargaining here, and there is no cooperation here; it is total authority, it is total power, and it is total sovereignty, "*King David said.*"

And king David speaking here with this authority, with this power, and with this sovereignty, is a picture of our sovereign God as He speaks in authority. In **Isaiah 45:6** God says; "*I am the Lord; there is none else: I form the light, I create darkness. I make peace. I create evil. I the Lord do all these things.*"

And then in **Isaiah 46:9** He says this; "*I am God. There is none like me. I declare the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand. I will do all my pleasure.*"

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And the king said, “Is there any of the house of Saul that I might show him the kindness of God? I will do my pleasure. I will carry out my purpose. I will accomplish my will.”

And that’s what God is saying here. And in **1 Samuel 2:6**; *“The Lord killeth and the Lord maketh alive. The Lord bringeth down to the grave and the Lord raiseth up. The Lord maketh poor and the Lord maketh rich. The Lord bringeth low and the Lord lifteth up.”*

Our God is a sovereign God. He’s an almighty God. An almighty God is absolutely sovereign in all of creation. The Scripture says; *“In the beginning God created the heaven and the earth.”* Almighty God created all things by the word of His power according to His own purpose, according to His own wisdom and according to His own will. God is sovereign in creation.

And our God is absolutely sovereign in providence. The Scripture tells us; *“He worketh all things after the council of His own will.”* There may be second causes, there may be third causes and fourth causes, but God is the first cause.

And all things are either in the directive or permissive will of God. Paul said, **Romans 8:28**, *“All things work together for good to them who love God, who are the called according to His purpose,”* because God almighty controls all things. All providence is in the hands of the Lord.

And then God is absolutely sovereign, not only in creation, and not only in providence, but He’s sovereign in salvation; *“Salvation is of the Lord.”*

In the book of **Psalms**, the Psalmist says; *“The salvation of the righteous is of the Lord.”* He planned it, and He purposed it. Just as David sitting on this sovereign throne with all things under his control and his power; he spoke to these people and he said; “Is there any left of the house of Saul that I might show him mercy? I decree to do it and I purpose to do it. I plan to do it.” *“It’s not of him that willeth nor of him that runneth but of God that showeth mercy.”*

**“Great God how infinite thou art
What worthless worms are we
Let the whole human race bow
And give their praise to thee**

**Thy eternal throne has stood
As seas and stars were made
Thou art the ever living God
Were all the nations dead?**

**Eternity with all its years
Stands present in thy view
To thee there’s nothing old appears
And great God there’s nothing new.”**

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This story begins with a king. Our story begins with a King. Mercy begins with a King. The mercy we receive begins with a King. The salvation of Mephibosheth begins with the king, the king purposed it, the king decreed it, and the king planned it.

The Scripture says in that **verse 3 of 2 Samuel 9**; *“And the king said.”* And I can almost hear God Himself speaking in glory, in His own decree and purpose, saying *“I will be merciful.”*

Secondly: And the second word; look at **verse 3** again, it is *“kindness.”*

And the king said; *“I will show kindness. Is there any left of the house of Saul, my enemy, the one who tried to kill me, the one who tried to prevent me from coming where I am, the one who tried to keep me from the throne, Saul, my enemy; is there any left of his house that I might show the kindness of God to him?”*

The word *“kindness”* here is mercy or pity. Saul’s house was David’s enemy, all of his house. But king David says; *“I’m going to be merciful to my enemies.”* And the Scripture says this of us; *“God commended His love toward us in that while we were yet sinners Christ died for us.”*

God says; *“I will be merciful, I will be gracious.”* **Psalm 130:7** says; *“Let Israel hope in the Lord for with the Lord there is mercy.”* He delights to show mercy. *“Is there any left of the house of Saul that I might show mercy?”*

Now my friends, today people engage in a lot of talk about serving God and I know what they mean, and I don’t mean to be critical but I’m trying to be honest with you; people today engage in a lot of talk about working in the kingdom of the Lord and working for the Lord and serving the Lord.

They talk about earning rewards and having stars in their crowns. You hear talk like this all the time; *“We’re going to appear before the judgment seat of Christ and some of us are going to get a lot of rewards and some not very many rewards and some no rewards.”*

But the language of real salvation is mercy. David said; *“Is there any of the house of Saul that I might show him mercy?”* He doesn’t deserve anything. He doesn’t have anything coming. Actually, he deserves to die because he’s the son of my enemy. If I leave him alone he may try to take my throne. He may raise up a coup against me. He may raise up a group of people to attack my throne. But I’m going to show mercy to him.

And when God almighty looks down at Adam’s sin-cursed race He doesn’t owe us anything. God never has and does not now and never will be indebted to you or to me. If God gives us what we deserve we’ll get eternal condemnation.

It’s not justice we want, its mercy. And mercy is the language of grace. Mercy is the language of Bible salvation; listen to it, Paul said, *“I obtained mercy, mercy.”* And when he was praying for the house of Onesiphorus, he said *“The Lord grant that his house might have mercy,”* that God would give him mercy.

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Here was a faithful friend of Paul, a faithful disciple, a faithful preacher. And all Paul could wish for him was that he might find mercy.

The Publican in the temple; what did he ask God for, mercy? The woman who came, the Canaanite woman, and asked Christ to heal her daughter; what did she pray for, mercy? It's all the way through the Scripture, "*God be merciful.*"

And in **Hebrews chapter 4:16** the Scripture says; "*Let us come boldly, (us, you and me, sinners saved by God's grace) to the throne of grace (into the holiest, into the presence of God), that we might obtain, (what, rewards for our work, a congratulation for our endeavors) that we may obtain what, mercy and grace to help in time of need?*"

Here's the story; the King said, "I will be merciful to the undeserved." Somebody said; "Grace is God almighty giving us what we don't deserve and mercy is God not giving us what we do deserve."

And that's the language of grace, its mercy. It's not reward, it's not service; it's mercy. And that's what we want now and that's what we want tomorrow and that's what we want next year; we want mercy.

Now look at the third word in **verse 3**; "*And the king said is there any left of the house of Saul that I might show mercy?*" And Ziba one of his servants said, "Yes, Johnathan has a son, Saul's grandson, who is lame on both his feet."

Thirdly: There's the word lame. He's a helpless cripple! Mephibosheth is a picture of you and me. Mephibosheth is a helpless cripple and you and I spiritually are helpless cripples, not only, are we without use of our legs but every other faculty of our being has been tainted and stained and slain by sin.

We're not only without hope; we're without God and without Christ and without help. Do you know how Mephibosheth got crippled? If you'll take your Bible and turn to the book of **2 Samuel chapter 4:4** you'll find what happened to him.

When he was just a little, bitty boy the news came of Saul and the battle going against him and the enemy was prevailing and this little boy's nurse picked him up, Mephibosheth, and was going to run with him.

When she did she dropped him and he crushed both of his legs. And from that moment on he was a helpless cripple. He was crippled in the fall. And do you know what happened to us? We were crippled in the fall.

Go back yonder to the Garden of Eden when God put Adam and Eve in a perfect garden. "*He created them righteous and upright. But they sought out many inventions and rebelled against God.*"

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And as a result of that fall the Scripture says; *“By one man sin entered this world and death by sin. So death, judgment, condemnation, passed upon all men. And by one man’s disobedience we were made sinners.”*

And not just our spiritual legs are lame but listen to the Scripture; *“Every imagination of the thoughts of man’s heart is evil continually. The poison of snakes is under his lips. Having eyes full of adultery; he cannot cease from sin. His tongue is set on fire with hell. His feet are swift to run to mischief. You will not come to me that you might have life. Men love darkness rather than light because their deeds are evil.”*

Isaiah said, *“From the sole of our feet, to the top of our heads; there’s no soundness in us.”*

We were ruined in the fall, we were slayed in the fall, we were destroyed in the fall, and we’re hopeless, helpless, cripples, who are living like Mephibosheth in the dunghill, in the pigpen. We’re living in the house of no bread and no pasture, the place of evil, lame on both of our feet. We cannot run to God and we wouldn’t if we could.

Now notice the fourth word and that’s the word in my text, in my topic, **verse 5**; look at it; *“Then king David; is there any left of the house of Saul? I’m going to show in mercy.”* Ziba said, “There’s one, Mephibosheth, son of Johnathan, son of Saul; he’s in the house of no bread.” And king David sent and fetched him.

David proposed to show mercy. David purposed and planned to show mercy. It was in his heart. Nobody told him to show mercy, it was in his own heart, it was in his own mind and it was according to his own purpose; *“I’m going to show mercy to one of Saul’s sons,”* if there’s any left.

David set his heart on this cripple. Somebody told him there was a crippled son down there in Lodebar. David set his heart on him. And David having purposed to show mercy to Mephibosheth and setting his affections on him he sent and fetched him; he sent after him. He said, “You go and bring him up here.”

Now my friends; the Lord of glory has determined to show mercy. He purposed in His own heart to show mercy to Adam’s race. God is love and God is mercy. He set His affections on us; He said; *“I have loved you with an everlasting love. With an everlasting love I have drawn you.”*

We were enemies, enemies of God in our minds and in our hearts. And yet, He commended His love toward us that while we were yet enemies, sinners, Christ died for us. God set His affections on us. God set His love upon us. God purposed to save a people.

And then, He sent His Son into this world to be our Saviour. Christ came into this world and took our flesh and bones, flesh and blood. He became a man. He obeyed the law of God perfectly.

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He went to the cross and died for our sin. He took all of our guilt and our shame and our sin in His body on the tree and paid for it. And God sent His Holy Spirit to awaken us, to quicken us, to call us. He came where we were and called us unto Himself.

And that's what David did. He said to one of his servants; *"You go down in the land of no pasture, Lodebar, and you get Mephibosheth and you bring him up here."*

And that's what almighty God did for us; He sent His Son to give to us a perfect righteousness. He sent His Son to give to us a perfect, holy, standing. And then He sent His Holy Spirit to awaken us, quicken us, call us, rule us, and bring us to himself.

Now; look at **verse 7**. So, they brought Mephibosheth up to the palace. I can just imagine the scene. Here this boy, crippled, probably ragged, probably had nothing of his own, living off the welfare of others.

He was brought up to this beautiful, beautiful, palace where David lived. Here was David sitting there on the throne and on each side of him a minister of the state. And surrounding him were generals, body guards, captains, lieutenants, princes and all manner of royalty.

And down there on the floor on his broken, crippled, helpless, legs, sat Mephibosheth, the son of David's enemy Saul; here he was in the camp of David's friend. He was the only descendent of Saul. He was the only one left.

They were all looking at him and he was afraid, he was afraid. The Scripture says, *"He bowed, on his face and did reverence."* And David looked down at him and said, *"Mephibosheth, fear not; don't be afraid because I'm going to show you the kindness of God for Johnathan's sake."*

Fifthly: The word sake, (s-a-k-e), not because of you Mephibosheth, not because of who you are, not because of what you've done, and not because of anything you can add to me.

What could that helpless cripple add to powerful David? What could that helpless cripple add to this court of handsome, strong, beautiful, people? What could that helpless cripple add to the glory of a man who already had all authority, all sovereignty, and all power over this whole mighty kingdom? Not a thing! He couldn't add a thing to David but David could add a whole lot to him.

And I'm saying what can you add to God almighty's kingdom? What could I add, a helpless, hopeless, cripple, a sinner, wicked, sinful, evil; what could I add to the kingdom of God or to the assembly of His angels and cherubim's and seraphim's and His heavenly glory? Not a thing! But God can add a whole lot to me.

And David said; *"Mephibosheth; I'm going to show you kindness for Johnathan's sake."* Now wait a minute! This whole story had its beginning a long time before Mephibosheth was ever born. That's right!

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Who is David talking about, Johnathan? *“I’m going to show you, (you helpless cripple, you broken, hopeless, cripple) I’m going to show you kindness for Johnathan’s sake.”* Who was Johnathan?

Well, back before Mephibosheth was ever born, back before Johnathan was ever married, Johnathan, the son of Saul, became a friend to David. David had just killed Goliath. He was just a stripling of a lad himself probably in his late teens.

And he came before king Saul holding that head of Goliath in his hand by the hair. And Saul sitting on the throne; this was when Saul was king and David was just a young boy. And Saul said, “What’s your name son?” And David said, “I’m David.” He said, “Whose son are you?” He said, “I’m the son of Jesse; I’m from Bethlehem.” And when Johnathan saw him; the Scripture says; *“He loved him.”*

Johnathan was Saul’s son and he loved that boy. They were about the same age. And they became fast friends. They became the best of friends. The Bible says; *“They loved each other more than the love of woman.”* They were so close; they were such friends.

And one day Johnathan and David were out in a field. Saul was trying to kill David, trying to run him out of the kingdom. He knew David was more popular than he was and more powerful than he was so he was trying to get rid of him.

Johnathan said; “David, someday you’re going to be the king. My father is disobedient to God and someday God’s going to disown him and God’s going to cast him out. You’re going to be the king.”

“Now David; (you’ll find this in **1 Samuel 18** and **1 Samuel 20**) he said, “David; I want you to make a covenant with me right now. When anything happens, if anything happens to my father and to me and you become king, will you show kindness to my family, will you remember my family, whoever’s left?”

David shook hands or whatever they did then and he said; “I’ll make a covenant with you. Whatever happens to you Johnathan I’ll be merciful to your family.”

Well, the years went by and Saul was killed and Johnathan was killed. David was sitting on the throne now; it was years later. And that’s when he said: *“Is there any left of the house of Saul that I might show the kindness of God to him?”*

And they brought that cripple up there, Mephibosheth, the only one left. And David said “I’m going to show you kindness for Johnathan’s sake; I loved him and I’m going to be kind to you for his sake.”

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That's what God did for you and me. Before we were ever born He loved us in Christ. He chose us in Christ. He set His affections on us in Christ. He made a covenant with His Son. Christ is the Surety of an everlasting covenant.

His blood is the blood of an everlasting covenant. *"He was a lamb slain before the foundation of the world."* Paul said, *"God who separated me from my mother's womb and called me by His grace was pleased one day to reveal His Son to me."*

He said to Jeremiah; He said; *"Jeremiah, before I formed you in the belly I knew you. Before you came out of the womb I sanctified you and set you apart."* Christ said, *"All that my Father giveth me will come to me. And him that cometh I will in no wise cast out."*

Yes, God is kind to us and gracious to us but not because of anything He sees in us, not because we're better than anybody else, not because we deserve His kindness; we're enemies.

It's not that we deserve His grace; He's doing it for Christ's sake. That's the reason that when you bow your head and pray, "Our Father forgive our sins, we ask it for Christ's sake, amen."

"You be kind one to another, tender hearted, forgiving one another as God for Christ's sake, forgave you." That's what it's all about. That's the basis of God's mercy. God shows mercy to the undeserving, to the ill-deserving, to the hell-deserving, to the sons of His enemies. He does it for Jesus' sake because of what Christ did for us and because of Christ's love for us.

Now watch; I'll close with this word. Down there in **verse 9** it says; *"I have given to Mephibosheth all that he lost in Saul. (I'm going to give him those 15 farmers and 20 servants and all that land)." Everything that pertaineth to Saul now belongs to Mephibosheth."*

And God almighty in Christ restores to us everything we lost in the fall, son-ship, heir-ship, the inheritance, everything. "I have given it to you for Christ's sake!"