

The Kings Kindness

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- [0 : 00] We take it from the last verse of 2 Samuel chapter 9, verse 13. So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table, and was lame on both his feet.
- Did you ever feel useless?
- Did you ever feel, do you ever feel, or do you feel useless tonight? Did you ever become that feeling over you, that whatever you do, and you try to do, it is of no effect.
- And especially in the spiritual life, you pray. And we heard it already, sometimes the prayer doesn't go above the ceiling, doesn't go above our heads hardly.
- And we're thinking ourselves, what are we doing in the cause of Christ? And then when you think you're doing something, you feel you've done nothing. You feel in the cause of Christ that maybe one step forward, two back.
- [1 : 17] Do you feel like that? I often feel like that. You feel as if you say to yourself sometimes, I'm going to give up.
- It's no hope. Pack it in. But I believe that that was the feeling of Mephibosheth. Way down in Lodibar.
- But something came to him one day. There was a knock on his door.
- And there was change in his life. And friends, there's sometimes in our life that we need a knock, don't we?
- If you're like me, sometimes we've heard it again in the prayers we already heard tonight. We go through the motions. We sometimes read our Bible.
- [2 : 20] We started the chapter and we wonder when we finish what we've read. Don't we? Friends, as we look at Mephibosheth, there is hope for us.
- It's a wonderful story of hope. When I went through last night, a mind went to a meeting probably nearly 40 years ago, 30 odd years ago, in knock meeting house.
- And it was Colum Matheson, the late Colum Matheson of Shobost. I'm sure many of you can remember some of his preaching. And to a packed house.
- And it was in Galig. And all his text was, ba, me fi bwisheth bachach er agachas. And he said that it wasn't only in his two feet.
- It was in his heart. Because of where he was. Of the situation he was in. Way down in Lodibar.
- [3 : 28] And we look at the place that he was in. We're going to look at three things in connection with this tonight. First of all, we look at the question. Question and choir. Secondly, we look at the plan.
- A plan enacted. And then we look at a rescue executed. That's a question, a plan, and a rescue.
- If we go back to this. If we go back to chapter 9 here. But if you turn to chapter 7. There's a link between chapter 7 and chapter 9.

And I believe the link is, in chapter 8, we have really a history of David's conquests. There was an amazing amount of conquests. An amazing amount of how he had won wars against far greater numbers.

But if we go back to chapter 7. We read that David, in verse 18. Then went King David in.

[4 : 33] And sat before the Lord. In other words, he's going in privately to the Lord into prayer. And he said, who am I, O Lord God?

And what is my house that thou hast brought me hitherto? And then he reflects in the prayer. He's thanking the Lord for it. And then we move into chapter 9.

And it's as if he is coming out of the prayer that he's in. In the Lord's house. And he's reflecting in chapter 9 at verse 1.

And he's reflecting this. He's reflecting this over the fact that he had reflected that the Lord had done to James Good. And then he's reflecting about the pledge he had made with Jonathan.

Now, this is amazing. In the fact that there is about 20 years between when he made the pledge with Jonathan. And if you go back to 1 Samuel chapter 20.

[5 : 42] And you can read the chapter yourself at your own leisure. You find there that Jonathan is made a covenant. Verse 16. Jonathan made a covenant with the house of David. Saying, let the Lord even require it at the hand of God at David's enemies.

And what was the covenant? Thou shalt not cut off thy kindness from my house. For ever know not when the Lord hath cut off the enemies of David. Every one from the face of the earth.

So, there was a covenant with Jonathan. Jonathan and David were knit as brothers. They loved each other. And the Bible has it even more than the love of women.

They had this communion between them. They were brothers in Christ. That's what they were. And there were two. Although Jonathan was Saul's son.

But yet, there was a son. And he had made this covenant. And I'm going back about 20 years. After he's prayed. Isn't it wonderful? After he's come out of prayer.

[6 : 41] It's as if the Lord is reminding him. That he had. That there was a covenant between. And he has this one. This question to ask. And you know, it's sometimes reflected upon us.

It's almost like. Remember when Joseph was in prison. And he asked. When the cup bearer was released. He asked the cup bearer to remember him.

But it was years later. That the cup bearer remembered. Some people say it was between 7 and 14 years later. That he remembered. When something happened to Pharaoh.

He recalled. And in one sense. We've almost got that here. He is remembering. What a promise he had made. Friends, isn't that like ourselves?

There are times when we make promises. We make promises. We'll do this. Or we'll do that. We'll visit this person. Or we'll visit that person.

[7 : 39] We'll do it. And the remembrance of these promises. Sometimes we'll wake up during the night. I promised to do this. And I didn't do it. Doesn't that vex you sometimes?

You didn't keep your promise. But you know. There are promises that we make to God. Isn't there? Do you ever make a promise to God.

And you'll say to him. You know this. I'm going to study the word of God. More. I'm going to be exercised in prayer. More. I'm going to put aside time.

For quiet time. And I'm going to say. It's not for two minutes. Or five minutes. I'm going to put aside time. To be alone with God. Before you know it.

You're doing something. You have dishes to wash. You'll have curtains to put straight. You'll have a paper to read.

[8 : 38] A television program to watch. And before you know it all. Time is gone. You've broken your promise. If you're like me.

That's who I am. I have to admit. And I'm sure you're the same you're else. Time. We promise ourselves time to God. And here we have here. We have David's.

His memory is chulted. With this. With this question. The question is there. Is there any. Yet. Left. Of the house of Saul.

That I may show him kindness. For Jonathan's sake. So. He has remembered the bond. He made with Jonathan. Years have passed by. But.

It's true memory. Brings us to remember that. That. God. Never. Breaks his promises. And I want you to. To emphasize that.

[9 : 33] Particularly. We break our promises. But God. Never. Breaks his promise. He said to you. In the day. That you followed him.

That he would be with you. All the days. Of your life. I will. Never. Leave thee. Neither. Will I. Forsake thee. And there are times.

In our experience. Sometimes we feel. That God has forsaken us. Don't we? We do. When we sin. When we're indulging. Ourselves in sin. We come out of that sin.

And we're sick of ourselves. And we wonder. How long. Can the Lord. Put up with us. And yet. He is the same. He loves you friend.

Ten years ago. He loved you. Twenty years ago. He loved you. Forty years ago. And our friends. That love. Is timeless. It never stops.

[10 : 28] Never. Ever. Ever. Think. That he would ever. Forsake you. When his promise. He promises. Is. Not even through. Eternity. That love.

Will never. Demone. As a matter of fact. I would say. That he'll grow stronger. Amazing. Isn't it? So there we have it.

Here we have it. And the question is put. And. We're finding that David. Is put in. Put it to it. And just as we have it. We. Have somebody.

We have. Seba. Now how he heard. The question. We don't know. But possibly. Possibly some people. Of David's house. Knew that there was this Seba.

There was a. A servant of Saul. In Jerusalem. When he was there. He had fifteen sons. And he had. How many. Was it. Was it twenty servants he had. Something again. He was obviously a prosperous man. He had.

[11 : 25] So. They knew that he was in Jerusalem. Word get back to him. And. He is informed. Look at. And he says. There. And there was a house of Saul. A servant. Whose name was Seba.

And when they had called him to David. The king said to him. Are you. Art thou Seba. And he said. Thy servant is he. And the king said. He asked him then. You see. He had put the question.

Is there yet any. David said. But now he's putting the question to Seba. Is there yet any. In verse. In verse three. That I. Of any of the house of Saul. That I may show the kindness of God to him.

And Seba said to him. That there was one. Look at this. Look at. Look at what he says. Verse three. The end. He qualifies it.

Now. I don't know. Why he qualified. You think that he would say. Yes. There's Seba. He's down in Lodabar. But he says. Which is lame.

[12 : 21] On his feet. Can be interpreted. But. But he's lame. On his feet. And with that. David. Enacts.

A plan. That's the second point. What was the plan. First of all. We can say. The fact. That. This.

Man. Was a cripple. On both his feet. In other words. We don't like to use. This. He was not really of any use. To David. See.

He was. He was. He couldn't. Do anything for him. But friends. That didn't put David off. That. It didn't. It didn't stop.

David could have said. Fair enough. That's it. If. He could have always made an excuse. And he could have said to him. Well. If he's a cripple. Well. I've tried. I've done.

[13 : 15] I've tried to satisfy. What I said to John. No. That did not. Put him off. He's. First of all. His question. At verse four. Look what he says to him.

Where is he? He. Showing an interest. Isn't he? David is showing an interest. In this man. In it all.

Friends. We're trying to. To go to the one. Who's greater than David. Aren't we? David was a type of Christ. A great type of Christ.

Where is he? Look what he says. Seba said to him. Aren't we?

Aren't we? Aren't we? Aren't we? Aren't we? Aren't we? Aren't we? Aren't we? Where is he? He's almost said to him. Tell me where he is. Tell me where he is. Can you tell me where he is?

[14 : 13] He's almost emphasized. Seeing the fact. When you. Without. Where? Where is he? Tell me where he is. I want to know where he is. And I said. Just.

Like. The greater than Christ. Isn't this. Isn't this. Isn't this. What? What? The greater than. Than David. Does. Because look at this.

Look what he says. He says to him there. Previous to this. In verse. He was going to show him kindness. Now look at the type of kindness. In verse one.

He says him. Kindness for Jonathan's sake. Then he says there. In verse three. That I may show the. Kindness of God.

To him. Loving kindness. This is. This is a. This is a great. If I can express it. This is a greater kindness. Than just showing him pity.

[15 : 10] Than just showing him kindness. This is loving kindness. This is mercy. This is what he is saying here. This is greater. It's. It's.

It's got. It's got this in it. It's a fact. That the kindness. He was going to show. To Mephibosheth. Was not. Had nothing to do.

With the fact. That this man. Was a cripple. Friends. That is the case. With Christ. Why did he call you?

Why did he call me? Does he see anything. In you? Does he see anything. In me? If I've been honest. And we've been. We hear it so often.

If we're honest. We wonder. Why on earth. He ever chose us. I think it's Spurgeon. That says. It's a good thing.

[16 : 06] For me. He says. That. That. God. Saved his people. Before the world began. Because if it was after the world began.

He wouldn't have saved me. Because Spurgeon was talking about himself. That's the way Spurgeon felt. Friends. The fact. That we have here. This Jesus.

Receives sinners. Not because the sinner. Has anything to offer. Not because he has anything. To give. Or that then he possesses.

Or she possesses. And friends. You've got nothing. And I've got nothing. We've got just a bundle of sin. Of corruption. We're crippled. We're crippled on both our feet.

We are crippled. Spiritually inward. And yet. This Jesus. Who knows me. And knows you. Better than any. Where are you?

[17 : 02] That I may show kindness to you. Or friends. If only we could reflect. A little. On the loving kindness of Christ Jesus. On the loving kindness of God. He's.

Mephibosheth. He's down. There. In the house. Of Macher. In Lodibar. Now. It seems that. That Lodibar. Is a place. Another word for Lodibar.

Is a place of no pasture. It's on the east side. Of the Jordan. It's on the wilderness. Side of the Jordan. There's nothing but wilderness. Oh. There.

That's where Macher was. That's where. Where. Where. Yeah. He was. And you find how he got there. You go back to chapter 4. Of 2 Samuel.

You'll find. How he got there. I know. You've probably acquainted with the fact. That it was. At the time. When. Saul's. Saul's reign. Had come to an end. And Joab.

[17 : 58] Was pursuing. Against. Isboseth. Saul's son. And this. This. Mephibosheth. Was actually. Isboseth's son. And. During.

The. The. The. The. The. The. The. The battles. Isboseth. Was killed. Remember. By two. Two men. And the two men. Went back to David.

And of course. David slew them. Because they had done. They had done something. Against the Lord's anointed. Is what he called them. This is what David. And David was such a. A. Godly man. In all that he did.

And then. We find that. The nurse. Grabbed. The. The young. Five year old. And. Ran. Away. And as she was running away. She dropped him. And. Of course.

He was. Because of that. He was lame. And she took him down. To. Macher. You find that this Macher. The one I was looking at. He's quite a wonderful man.

[18 : 53] Actually. He. He actually came. When David. Was running away from Absalom. Three men. When they went up. When David went to Mahanael. That is.

Mahanael was again. On the other side of the. Of the Jordan. On the east side of the Jordan. David was running away from Absalom. Three men came to him. With food. And.

You can read. You can read it there. In 2nd Samuel 17. And. They brought him. You know. Food of every kind. You got curds. And whey.

And. Milk. One of these. Was actually Macher. And. So there was some. I'm not saying.

I think there was. I'm going to say. What I think. And maybe you'll disagree with me. But I think that there was some good in Macher. I think there was some good in Mephibosheth. Find Mephibosheth later.

[19 : 49] When Siba. Double crosses him. Remember. What did he say. When he said. David says to him. What will we do with it. Let him take all. Let him take it all.

I've got enough. I think there's. I think there's. This. This. This. This. Mephibosheth had some. Some good at him. Because he was taught. In the home.

Of Macher. Am I wrong? I don't know. I'm just putting these things together. And I'm just saying. But. I think he was taught some good stuff. By Macher. In this Macher. Why would this Macher.

Go out of his way. He hadn't got much himself. Because he was in. In the place of no pasture. But he gathered all. As much as he could. To give it to David. Because he knew David.

Was a godly man. And that's. That's sometimes. See. When people give. To the Lord's cause. From a heart. Where he hadn't got much. Then it's because.

[20 : 44] There's good in him. Anyway. That's. I think there was some. Some good. And I think. He taught. Mephibosheth good. Because. We find out. In Mephibosheth. The story of. Of Mephibosheth.

But Mephibosheth. Mephibosheth himself. Had said something there. When he. When he comes to there. And he says. What am I. What am I. But a dead dog. Ah.

Friends. Isn't that. What we feel ourselves. So often. And I wonder. Today. Was that spiritually. He was speaking as well. I think it was. But anyway. You may disagree with me.

But that's. Anyway. So there it is. So therefore. David. David. Then. Verse 5. When he heard. This man. Was down. In. The house of Macher. In. In Lodibar.

We find that. He says to him. Go get him. Bring him to me. Go get him. Don't leave him down there.

[21 : 40] Bring him to me. Bring him. Into my presence. And there you have it. Thirdly and finally. The rescue. Is executed. We've got a rescue. Operation.

Going on. Now. Little did Mephibosheth know. That day. When that knock. Came to the door. What was going to happen.

I think. He thinks something else. What was the person. Knocking at the door. The king. Wants you. King wants to see you.

Now I believe. That put a fear. In the heart. Of Mephibosheth. Says it. It wasn't fear. He was in fear.

He was in fear. Of his life. Because in these days. If a dynasty. If a kingdom. A king. And his family. Was deposed. The person who deposed it. Had the right.

[22 : 38] To kill everybody. Every jack. Man. Every relation. And every relation. Was to be destroyed. That was it. Why? Because they thought. That if there was somebody left of them.

Somebody left. Would be a grandson. They would claim the throne. And they could get people around them. And they could depose them. So therefore. At that time. This was what was going on.

This was the culture. That was. That was going on. He wanted. So I believe that. When Mephibosheth. Was on his way down. From Lodabar. Out on the other side.

Of Jordan. Making his way up. To Jerusalem. How do you think he felt? Oh my. He was trembling. Because.

He wouldn't have been told. By the soldiers. Or anybody. What was it about? Because we have it. There. Look at. Verse 6. When Mephibosheth. The son of Jonathan.

[23 : 35] The son of Saul. Was came into. He fell. On his face. And he did reverence. Now. You know. If you go back. If you go back.

When David. And Jonathan. Were having the covenant. Together. When they were. They were. They were. They made the covenant. Between them. There will be a covenant. Between their house.

You know. What David did. When Jonathan. Came along. Now. David. Had been given. The kingdom. By Saul. By Samuel. Samuel. Samuel had promised him. The kingdom. He bowed down.

Three times. In front of Jonathan. Imagine the humility. Of David. Three times. He bowed down. In front. And here.

We have here. The roles. Reverse. Oh. It's a wonderful thing. The word of God. Isn't it? We have the son of Jonathan. The grandson of Jonathan. And he's coming before him.

[24 : 30] And he's making. Reverence. Reverence. To him. Now. Look. I want you to notice. The change. In emphasis. In these verses. Look at what.

What. I can find it now. Yes. Verse. Verse three. The king said. Right. Verse four. The king said.

Unto him. One. One. One. Fetch him. Now. When. When. Phebysheth. Is in front of him. It's not. The king said.

That's not what's in my Bible. You know. What's in my Bible. Six. The last. The last. Last verse. The last part of verse six. David said. Isn't that a change of emphasis.

Friends. Can you get it? Do you get it? King said. Stay away from the king. King is too far. Too close to the king.

[25 : 30] David said. Why. There was compassion. There was mercy. There was loving kindness. In the heart of David. And what a difference.

This would make. To. To. To. To Mephibosheth. Mephibosheth. And he says to him. Because in verse seven. David. Said. Unto him. Fear.

Not. Oh my. Wow. What that. Must have been to the heart. Of Mephibosheth. What do you mean? He had been trembling. He had been trembling.

In his presence. That's why he was flat on the ground. Before David. Flat on the ground. And he says to him. He says to him. Fear not. And he called him.

By his name. Notice. Mephibosheth. And he answered. Behold thy servant. David said. Fear not. Oh friend.

[26 : 27] Has Christ not come to you? Oh. Donald. Fear not. Fear not. He takes you by your name. Jodo. Fear not.

Fear not. Fear not. Fear not. Fear not. But three in a. Fear not. Fear not. What a wonderful thought that is to us. Put your name in there.

If you have nothing tonight. Put your name in that. Fear not. Put your name. Put your name. Fear not.

That's what he says to you. That's. That's what David has said here. He says. Don't. Be afraid. Don't be afraid. And then you have. Then he says to him. That wonderful promise.

I will show you kindness. Because of Jonathan. Your father's sake. And I will restore you all the land. And look at the promise that he's given to you. And then. We have this. What is thy servant.

[27 : 21] That thou shouldest look upon. Such a dead dog. As me. Oh friends. That's it. Doesn't it. In a nutshell. That's the gospel. In a nutshell. He doesn't. Turn away from the bishop.

Well. He could have. But he goes. And he takes him. Almost in his arms. And that's a friends with you. That's a Christ. We have in the Bible. He doesn't turn away from you.

He doesn't turn away from me. No. He calls us by our names. He comforts us. Comforts us by calling us by his name. If a bishop is just a sinner.

Like myself and yourself. And yet he was brought into the king's company. He was made into the king's property. And look at what the dead dog got. Three things.

Finally. He got restoration. He was restored the land. Was back in his possession. He was brought from the wilderness. Nothing.

- [28 : 19] Nothing. And he's in the fields of plenty. You've been brought from nothing. You've been brought from our wilderness. Nothing. And you've given the plenty of heaven.
- He got a place second day at the king's table. Crippled as he was. He would sit with the king's sons. Imagine. He would go in with Solomon.
- Imagine. This cripple. He would be. He would have to be taken. He would have to be wheeled in. If there's a wheelchair in these days. But if not. He would be plopped in. To. In the king's table.
- Beside Amnon. Beside all the king's sons. And thirdly. He received all the help he needed. You see why. Because Zeba.
- And all his sons were to be there. And everything. His table was to be full. Everything was there. Our friends. This is not what the saviour has procured for you.
- [29 : 17] And for me as we finish. And for bishop. He was taken to the banquet. He knows. Wasn't he? What was over? Love. He was showed with love.
- A forgotten orphan. Down in the fields of Lodiba. In the wilderness. He's there.
- Showed with love. He was lost. In a sense. Now he's found. He was summoned. He was called. And then he was treated kindly.
- He was taken to the table. And he was treated as a son. Exactly the same as a son. There was no difference. He sucked with the king.
- Imagine. Put that together friends. Put that together. And what have you got? You're lost. You've been lost. You're crippled. You're helpless. Discarded in a west downing wilderness.
- [30 : 21] And he's brought you. What has he done? He's brought you. Unto his banquet in house. And his barrel over at noon. What does he give you? What does he give you? Isaiah 25. A feast of fat things.
- A feast of wines on the lease. Of fat things. Full of wines. On the lease. Well refined. But friends. He's brought you even further than that.
- Go to Revelation. What does he say there? They shall hunger no more. If a vicious would never hunger. Neither thirst anymore.
- You know. I was thinking that today. Tonight before I came out. The emphasis on. They shall not anymore. Shall not hunger anymore.
- Oh friends. Take the Bible with its words in it. And make them your comfort. Take these little things. They're not little.
- [31 : 22] I was looking at it tonight. I was amazed. Any more. What's that? What's that? Any more.
- Neither shall the sun light on them. Nor any heat. For the lamb. Which is in the midst of the throne. Shall feed them. And shall lead them.
- Where shall he lead them? Where's he going to lead them? Living. Fountains. Water. It's not just. It's not just that three. It's not just that little stream.
- It's living fountains. It's overflowing. It's overpowering. And God shall wipe away. All tears.
- From their eyes. Oh friends. What a God. He's going to wipe your tears. He's going to wipe my tears. That's because.
- [32 : 22] Of his. Loving kindness. To us. Isn't it a wonder. When we look. At the likes of. Mephibition. And we think about.
- Our shells. We think of our unworthiness. And all the worldliness. Of him. What a savior we have. Who is like. This God.

Of Jeshua. That rides in the heavens. In his might. And yet. He stoops down. And takes you. And me. And he has this provision for us.

And what. A provision. Oh friends. What. What a. An eternity awaits you. If you're in Christ. Isn't it. Isn't it a wonder.

The great creator. Who created these wonderful views. And wonderful. What he's prepared for his people. And is it just a little while. Just a little. A little while. And we're going to put away all this.

[33 : 21] Is it worth. The fight. Isn't it worth it. Isn't it worth the straining. Isn't it worth. The anguish sometimes. Isn't it worth the backbiting.

Sometimes we get from people. But yet. He. Has prepared it for us. That's our comfort.

Mephibosheth. Sat. At the king's table. And he was. Lame. In both his feet. Wonder.

Oh eternal God. Give thanks to thee. That it is written in thy word. That the vilest of sinners. Can come. And find that there is an abundance.

Waiting for them. What a saviour we have. With the gospel. That puts out his arms to us today. And arms to us. To sinners like our shells. Backsliding sinners like our shells.

[34 : 22] And will love us freely. If we come to him. Because that is his promise. He will love us freely. Though we have backslidden so often. Yes. More than seven times seventy.

And yet. He calls us back. And prepares this for us. Oh bless us each one of us. And all connected with us. We ask eternal one. That thou wouldst. Make him our children.

And our children's children willing. In a day of thy power. And call them to thyself. Because what a banquet in house awaits. Bless us together. Watch over us.

Forgive our sins. For Jesus sake. Amen. We'll sing in conclusion. Psalm 45.

That wonderful. Psalm that tells us a little. About. The daughter of the king. Being brought. Into the presence of.

[35 : 19] The daughter of the king. All glorious is within. Chapter. The first. First version. Of. Psalm 45. And. From verse 14.

She shall be brought unto the king. In robes with needle rod. Her fellow virgins following. Shall unto thee be brought. They shall be brought. With gladness great.

And mirth on every side. Into the palace of the king. And there they shall abide. Instead of those. Thy fathers dear. Thy children thou mayest take. And in all places of the earth.

Them noble princes make. Thy name remembered. I will make. Through ages all to be. The people there forevermore. Shall praise us give to thee. We'll sing these four verses. In conclusion.

We shall be brought. To the king. And robes with needle rod.

[36 : 24] Her fellow virgins following. Her fellow virgins following. Shall I?

To thee be brought. They shall be brought.

With gladness clear. And burn on every side.

Into the palace. Into the palace of the king.

And then they shall abide. To the palace of the king. Instead of those.

[37 : 20] Thy fathers dear. Thy children. Mother also■■■■■.

The king. Thy■■ 4thá Ôg Escort. ■a No See. The ■■■■■ insurance death. To the shrine. of the earth them noble princes may thy name remembered thy will may through ages ought to be the people that forevermore shall praise his gift to thee may the Lord bless her, beating together here at the sea of need