

# The King's Table

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[ 0 : 00 ] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, 2 Samuel chapter 9, 2 Samuel 9, and if we read again at verse 11, or the second half of verse 11, the second sentence, where it says there, halfway through, So Mephibosheth ate at David's table like one of the king's sons.

Mephibosheth ate at David's table like one of the king's sons. Now, as you know, over the past few weeks, we've been doing a short series on Sunday mornings called Eating with Jesus. Eating with Jesus, where we've been invited to eat food and enjoy fellowship with Jesus. And in that time, we've been reminded of the importance of beginning our day with Jesus by having breakfast with Jesus, and we did that along the shore of the Sea of Galilee with the disciples when they met Jesus and had bread and fish.

Then we sat on the green grass of the Golan Heights among 5,000 others, and we had this picnic lunch with Jesus provided by a little boy's lunchbox of five loaves and two fish.

And then last Lord's Day, we sat around the dinner table where we had dinner with Jesus. We had dinner with Jesus in the house of Bethany. And you remember those who were sitting around the dinner table with Jesus.

[ 1 : 40 ] There was Martha the cook, and there was Lazarus the cured, and Mary the committed, but there was also Judas the crook. They were all there with Jesus the Christ.

And so over the last few weeks, we've been eating, we've been enjoying breakfast with Jesus, and lunch with Jesus, and dinner with Jesus. And God willing, tomorrow morning, we will be eating and enjoying supper with Jesus as we sit together at the Lord's table and as we share together in the Lord's supper.

But this evening, I want us to come to another dinner table. And although it's an Old Testament dinner table, or you could say an Old Covenant dinner table, I want us to see that this dinner table in 2 Samuel 9 is a dinner table that foretells and also foreshadows a New Testament dinner table, or a New Covenant dinner table.

And I say that because the dinner table which we're privileged to see and privileged to sit at is the King's table. That's the table we see this evening, the King's table.

And so as we consider the King's table, we see three things. Three things at the King's table. We see a gracious request. We see that a guest responds.

[ 2 : 59 ] And then we see a gift received. A gracious request. A guest responds. And a gift received. So first of all, a gracious request.

A gracious request. Look at verse 1 of chapter 9. We're told there that David said, Is there still anyone left of the house of Saul that I may show him kindness for Jonathan's sake?

Now as you know, 2 Samuel, it's the sequel to 1 Samuel. 2 Samuel is part two of the two-part story. And yet what's really interesting is that 1 and 2 Samuel, they were originally written as one book. It's unclear as to why Samuel was split and separated into two different books. Because the book of Samuel is, when you read through it, it's one story.

It's one narrative. It's one period in history. And of course, in comparison to the whole Bible, it's only a small story that's part of the bigger Bible story of salvation.

[ 4 : 12 ] But where the story of Samuel fits in and finds its place in the story of salvation is what we're told. You remember when we were looking at 1 Samuel, we're told that the concluding words of the book of Judges, they set the scene for the book of Samuel.

Because the concluding words for the book of Judges are, In those days there was no king in Israel. Everyone did what was right in their own eyes. In those days there was no king in Israel.

Everyone did what was right in their own eyes. There was no king because everyone was their own king. And everyone did their own thing. Therefore, Israel needed a king.

They needed a king. But the question was, who would be their king? Who was going to be the king in Israel? And yet, instead for the people, instead of watching and waiting on the Lord, the people of Israel, they rushed in and they made a rash decision.

And as always is the case, the people of Israel, they chose a king who they thought would be good. They chose a king according or after their own head.

[ 5 : 19 ] But God's choice of king, as you know, was the man after God's own heart. Because Israel's choice was King Saul. God's choice was King David.

And you know, the whole of 1 Samuel is about emphasizing and explaining that the people of Israel, they made the wrong choice because they chose the wrong king. They rushed in. They made a rash decision.

They weren't watching. They weren't waiting on the Lord. And their choice according to their head became King Saul. But their choice, when you read through 1 Samuel, their choice eventually ended in decline, defeat, disaster, and death.

Their choice of king eventually ended in decline, defeat, disaster, and death. Because by the time you come to the end of the first part or part one of the story, when you come to 1 Samuel chapter 31, the nation of Israel is in decline.

The Israelite army has been defeated by the Philistines. The king's son, including Jonathan, he has just been killed, which is an absolute disaster. There's no heir. And then King Saul, his reign ends in death as he falls on his own sword.

[ 6 : 36 ] So you look at 1 Samuel under the reign of King Saul, and it's a story of decline, defeat, disaster, and death. Then 2 Samuel begins under the reign of King David.

And that story of 2 Samuel is a story of vindication, victory, vision, and vibrance. The reign of King David is a story of vindication, victory, vision, and vibrance.

There's vindication because after Saul's constant and continual persecution of David, David is crowned king. There's victory. As King David, he defeats many of his enemies, and he brings peace to the nation of Israel.

Then there's vision. David has vision because he prioritizes Jerusalem as the capital city. He places the Ark of the Covenant in Jerusalem, and then he plans to build a temple for the Ark.

So there's vision. And then as you would expect, all of this brings a vibrancy to the nation, as the man after God's own heart rules and reigns in the nation of Israel.

[ 7 : 41 ] So the reign of King David, completely different to the reign of King Saul, because David's reign is a story of vindication, victory, vision, and vibrance. And what follows on is this chapter.

And in this particular chapter, we're enabled to see God's own heart. And we see it through the lens and through the life of King David. Because as the dust begins to settle after the death of King Saul, we see that as David comes to terms with the death of the king and then his close friend Jonathan, David makes a gracious request.

It's a gracious request. He says, Now, as you know, Saul was David's enemy.

Even though David, he had begun life as a shepherd in Israel, you remember how he became a soldier in Israel. And as a soldier, the people of Israel, they would often sing about King David, that Saul has struck down his thousands, but David his ten thousands, which obviously made King Saul jealous, to the point that his jealousy had ruled over and overruled his heart and his life.

And Saul, when you read it in the narrative, Saul became so obsessed, absolutely obsessed with pursuing David and persecuting David and ultimately wanting to punish David.

[ 9 : 14 ] But in the end, Saul's jealousy, you could say that it numbed his mind and it gnawed away at his heart so much that it killed him. His jealousy killed him.

Because that's what jealousy does. And that's what we always need to be alert to and aware of in our own heart and in our own mind.

But what's remarkable about David's gracious request here is that despite being pursued for many years by King Saul, despite being persecuted, despite Saul wanting to punish him all the time and throughout his life, David still...

Notice that word in verse 1. Is there still? David still wants to show kindness to the house of Saul. Is there still anyone left of the house of Saul that I may show him kindness for Jonathan's sake?

Now, it's not because of Saul that he's showing kindness, of course. David still wants to show kindness because of Saul's son, Jonathan. David wanted to show kindness for Jonathan's sake. [10:30] Is there anyone left of the house of Saul that I may show him kindness for Jonathan's sake? Now, as you know, David and Jonathan, you read through the narrative of 2 Samuel, they had this special relationship with one another.

Because even though David had seven other brothers, Jonathan had another two brothers, and yet David and Jonathan, they were just like brothers. They had loads of other siblings, but they were so close.

They had this close friendship. You could say they had this covenant fellowship with one another. In fact, we read in 1 Samuel 18 that the soul of Jonathan was knit to the soul of David.

Think they're beautiful words. The soul of Jonathan was knit to the soul of David. And Jonathan, we're told, loved David as his own soul. And Jonathan made a covenant with David because he loved him as his own soul.

So you see, my friend, David and Jonathan, they had a special relationship with one another. They were like brothers. They showed one another brotherly love. They had this close friendship, this covenant fellowship with one another.

[11:41] And it was covenant love. It was covenant love which was being demonstrated and displayed in covenant kindness and covenant grace. Because David says here, Is there still anyone left of the house of Saul that I may show him kindness for Jonathan's sake?

And that's why we know it's covenant love. Because the word kindness there in verse 1, it's a key word. It's the Hebrew word chesed.

I'm sure we've heard that word before. The Hebrew word chesed. Kindness. Covenant love. It's a word that's used to emphasize and explain and even express God's covenant love towards sinners. And that's the amazing thing about chesed love. It's covenant love. It's love that's not of man. It's love as John says in his gospel. It's not of man, not of the will of the flesh.

But it's all of God. It's love that's of God. It's chesed love. Covenant love. Committed love. It's unrestricted love. Unrestrained. Unconditional.

[12:50] Unchanging. Unending. Love. It's a special love. It's a sure love. It's a steadfast love. That's why we've been singing about the Lord's steadfast love.

This evening. Because the Lord's love is chesed love. It's covenant love. Where he loves our soul. He wants to show kindness and grace towards us.

And that's the amazing thing. Through the lens and life of King David. The man after God's own heart. We are being shown here. In 2 Samuel 9. We are being shown and we can see God's own heart towards us.

What he wants to display towards us and demonstrate for us his chesed covenant love. As I know what Paul tells us.

Paul teaches us that in the New Testament. That God has demonstrated and displayed his love towards us. His covenant love towards us. In that whilst we were yet sinners.

[13:54] Whilst we were still strangers to grace and to God. Christ died for us. That's the wonder of wonders. That whilst we were yet sinners.

Christ died for us. And so we see first of all a gracious request. To come and sit at the king's table. Is there still anyone left of the house of Saul?

That I may show him kindness for Jonathan's sake. But then secondly we see that a guest responds. A guest responds. So we see a gracious request and a guest responds.

Look at verse 2. We're told now there was a servant of the house of Saul. Whose name was Ziba. And they called him to David. And the king said to him. Are you Ziba? And he said.

I am your servant. And the king said. Is there not still someone of the house of Saul. That I may show the kindness of God to him. Ziba said to the king. There is still a son of Jonathan.

[14:55] He is crippled in his feet. The king said to him. Where is he? And Ziba said to the king. He is in the house of Machir. The son of Amiel. At Lodabar. And the king sent.

And brought him. From the house of Machir. Son of Amiel. At Lodabar. And Mephibosheth. The son of Jonathan. Son of Saul. Came to David. And fell on his face. And paid homage.

And David said. Mephibosheth. And he answered. Behold. I. Am your servant. You know. The story of Jonathan's son.

Mephibosheth. It's a very sad story. Really. Because we're told. In this chapter. That Mephibosheth. He was disabled. He was crippled.

He was. As the last verse tells us. He was lame. On both his feet. But we're actually first introduced to Mephibosheth. Back in chapter 4. 2 Samuel chapter 4.

[15:51] Which actually. Actually a very bloody chapter. In the story of Samuel. And as is often the case. When there's war. When there's bloodshed. Children.

Get caught up in the chaos. And the carnage. We see that on our news. All the time. And we read there. In 2 Samuel 4. That when word gets back.

To the palace. That King Saul. And his son Jonathan. Have been killed. So Mephibosheth's father. And grandfather. Have been killed. In the battlefield. And so. Fear takes over.

They begin to flee. From the palace. And Jonathan's son. Mephibosheth. Who was. Only five years old. At the time. He has. A nurse. Or a nanny. Looking after him.

And so. She picks him up. As. Anyone. Who cares. For a child. Would do. When they're fleeing. She picked up. The child. To carry him. And she flees. In fear.

[16:44] But as she fled. She must have been running. Too fast. And she fell. And when she fell. She fell. On the young boy. Mephibosheth.

She fell on top of him. And broke both. His legs. Leaving him lame. On both. His feet. Now as someone. Who was paralyzed. Mephibosheth.

He wouldn't have had a wheelchair. Because wheelchairs. They weren't invented. Until the 17th century. They were invented actually. By a 22 year old. German clockmaker. Called Stefan. Farfler. But prior to the invention. Of the wheelchair. There was what you call. Sedan chairs. They were often used. For those who were. Disabled.

And they. Were like a box. With a chair inside it. And poles. That would. There would be four people. Carrying. This person. All the time.

[17:38] Suppose just like the Ark of the Covenant. It had poles through it. And it was carried by four people. And that's how a person. Who was disabled. Would be transported. Usually.

They would have four people. Carrying them. Just like the paralytic. Who was brought. To the feet of Jesus. You remember how the paralytic. He was carried by four men.

And then he was let down. Through the roof. To the feet of Jesus. Where Jesus. In Mark chapter 2. He not only heals his disability.

But he also forgives. The paralytic's sins. But Jonathan's son. Mephibosheth. He didn't have the same opportunity. For healing. As the paralytic.

In the gospels did. Instead. Mephibosheth. He was graciously invited. To sit. At the king's table. He was graciously invited. To sit.

[18:32] At the king's table. And you know. There's something so beautiful. About this gracious request. Of the king. And the guest's response. Because as we said. David's kindness. It was all based upon.

God's chesed. God's covenant. Love towards. Jonathan's son. And this is evidenced. And it's emphasized. By the fact. That David's kindness. Is shown towards.

Mephibosheth. Because Mephibosheth. Was graciously. Being requested. To come. And sit. At the king's table. And he was being graciously. Requested. Not because.

He was powerful. Not because. He was popular. Not because. He was of royal. Or regal descent. Not because. He had destroyed armies. Or defeated enemies.

Not because. He had served. Or saved. Anyone. No. Mephibosheth. Was graciously. Requested. To sit at the king's table. All because. Of God's covenant.

[19:27] Love. God's kindness. And God's grace. Mephibosheth. Mephibosheth. Was graciously. Requested. To sit.

At the king's table. All because. Of God's covenant. Love. Kindness. And grace. Amazing. Now as you know.

We often use. The phrase. We often use. The phrase. He didn't have a leg. To stand on. I'm sure. We've used it before. We often use. The phrase. When speaking. About someone.

Who's making. A plea. Or making. A presentation. For their innocence. And even though. It's glaringly obvious. That they're guilty. You often say.

Well he doesn't have a leg. To stand on. I suppose. A relevant example. Would be. Donald Trump. Donald Trump. Former president. Constantly. Protesting.

[ 20 : 21 ] His innocence. Even after. He has been convicted. And yet. It seems. That he has no basis. And no backing. For what he's saying. He doesn't have a leg. To stand on. But for Mephibosheth.

He literally. Did not have a leg. To stand on. He had no basis. Upon which. He could protest. He had no plea. He could make. He had no presentation.

To give. He had no prayer. To offer. To the king. To come. And sit at his table. He had. Didn't have a leg. To stand on. And yet. The beauty.

Of God's covenant. Is that. The request. Didn't begin. With Mephibosheth. The request. Came from the king. To Mephibosheth. The request.

Came. To graciously. And lovingly. And kindly. Request. For his presence. To come. To the king's table. And it wasn't. Based upon. What Mephibosheth.

[ 21 : 15 ] Could bring. To the table. It was all. Based upon. What Mephibosheth. Would receive. At. The king's table. My friend. Mephibosheth. Was graciously.

Requested. To come. And sit. At the king's table. And you know. You look at it. And you think. Well. Is that not. The message. Of the gospel. A message. Towards us. As sinners. It's a message. That Jesus uses. In the new testament. Because you remember.

On another occasion. Jesus. In Luke chapter 14. He's sitting. Around the dinner table. As he often did. With many people. In his community. He would sit.

Around the dinner table. But that day. He was sitting. With all the religious. And all the righteous. Elite. Of the day. And they were all jumping. You remember. They're all jostling. For a good seat. At the dinner table.

[ 22 : 07 ] They all wanted. The high positions. But we read. That as Jesus. Watched them. He then told them. A parable. As he often did. He told them. The parable. Of the great banquet.

Where he said. A man once. Gave a great banquet. And invited many. Saying. Come. For all things. Are now. Ready. But they all. Began. To make.

Excuses. And the master. Of the house. Became angry. And said to his servant. Go out quickly. To the streets. And the lanes. Of the city. And bring in. Who does he ask. To bring in. The poor. The crippled.

The blind. And the lame. Bring in. The sinners. Of society. Who don't have a leg. To stand on. And the servant said. Sar what you have commanded.

Has been done. And yet. There is still room. So the master. Said to the servant. Go out into the highways. And hedges. And compel them. Lovingly. Invite them.

[ 23 : 03 ] To come in. That my house. May be filled. Compel them. To come in. That my house. May be filled. And you know my friend. Like Mephibosheth.

When it comes to our sin. We all know. That we do not have a leg. To stand on. We know that there is no protest. There is no plea.

There is no presentation. And no prayer. That we can offer. To make us good enough. Or worthy enough. To come and sit at the king's table. But that is why we are lovingly.

And graciously. And kindly. Invited to come. And partake. Of what he has prepared for us. You know. We know that we do not have a leg to stand on.

Just like Mephibosheth. How does Mephibosheth. View himself. As he is invited to the king's table. Verse 8. He pays homage to King David. And he says.

[ 23 : 58 ] What is your servant. That you should show regard. For a dead dog. Such as I. And that is how often we view. That is how we often view ourselves.

Is it not? We do not have a leg to stand on. We have no plea. No protest. We have no prayer to offer. To make us worthy enough. Or good enough. And yet the request isn't from us.

The king is requesting. Our presence. At his table. It is his gracious request. To come and sit with him. And as Mephibosheth did.

He was the guest who responded. And that is what we are to do. We are the guests. Who are to respond. We are to RSVP. The great invitation. Of the king.

Because he compels us. To come. To his table. And so as we consider the king's table. We see three things. We see a gracious request. We see a guest that responds.

[ 24 : 59 ] And then lastly and briefly. We see a gift. That's received. A gift received. So a gracious request. A guest responds. And a gift. Received.

Look at verse 9. Then the king called Ziba. Saul's servant. And said to him. All that belong to Saul. And to all his house. I have given to your master's grandson. And you and your sons and your servants. Shall till the land for him. And shall bring in the produce. That your master's grandson. May have bread to eat. But Mephibosheth. Your master's grandson. Shall always eat. At my table. Now Ziba had 15 sons. And 20 servants. Then Ziba said to the king. According to all. That my lord the king commands his servant. So will your servant do. So Mephibosheth. Ate at David's table. Like one. Of the king's. Sons.  
[ 25 : 56 ] As you know. Each summer. The king. Our king. King Charles III. And the queen before him.

They would host garden parties. There are four garden parties. That are hosted. Each year. Three of them are down at Buckingham Palace. And then there's one here in Scotland. At Holyrood Palace.

In Edinburgh. And during the course of the summer. Over 30,000 guests. Are invited. To the king's. Palace. Of course. Most of those who are invited. I've never been invited. I'm still waiting for my invitation. But most of those who are invited. They are being invited. Because they're being recognized. For what they've done in their community. They're being rewarded.

For the contribution that they have made. Or the impact. And the influence. That they've had. Upon their community. But when we read about this invitation. From this king.

[ 26 : 52 ] Mephibosheth's invitation. To the king's table. Wasn't because he was being rewarded. It wasn't because. He was being recognized. As a great servant. Of the king. Even though that's what he confesses.

He is to King David. He says there. Behold. I am your servant. But even when Mephibosheth. Confesses that he's a servant. Did you notice.

How does King David see him? How does the king view Mephibosheth? David doesn't see Mephibosheth. As a servant. He sees Mephibosheth.

As a son. He doesn't see him as a servant. He sees him. As a son. And you know my friend. I love. What's been foretold. And foreshadowed. For us here. It's a vivid. And visual. Illustration for us.

There's a great picture.

[ 27 : 50 ] Where we are not viewed as servants. We're viewed as sons. And daughters. Of the king. We're being pictured. And portrayed to us. That our king.

Our. Greater than King David. Our King Jesus. He invites us to his table. Not because we're. Being recognized. Not because we're being rewarded.

For our service. It's not because we've had an impact. And an influence. Upon our community. And our congregation. It's not because we're good enough. Or worthy enough.

Or know enough. Or have done enough. As a Christian. In our lives. To now be worthy enough. To sit there. No. We've been invited. To come. And sit. At the king's table.

All because. The initiative. And the invitation. Came from the king. It all has.

[ 28 : 44 ] Come from the king. Who has lovingly. And graciously. And kindly. Invited us. To partake of. What he has prepared. For us.

Therefore the only thing. That we actually bring. To the lord's table. Or to the king's table. The only thing. We ever bring. To the king's table. Is our sin. That's all that comes.

Sinners. Sitting. At the king's table. Because when it comes. To our sinnership. Before a holy God. We don't have a leg.

To stand on. We are lame. On both our feet. We are completely. Crippled. In the presence. Of God. But the glory. Of the gospel. And this is what we cling to.

As Christians. The glory of the gospel. Is that. We are invited. We are invited. To the king's table. And it's all because. Not because of us. But all because.

[ 29 : 43 ] His steadfast love. His covenant love. His chesed love. Endures. Forever. God. And I think it's something. We need to be reminded of. That there's nothing we can do.

To make the Lord love us. Any more than he already does. And there's nothing we can do. To make him love us. Any less. Why? Because his steadfast love. Endures.

Forever. My friend. Our Jesus. Our king. Jesus. Invites us. To his table. Not because of us. But because of him.

It's all because of him. And it's because of him. That he provides a table for us. To strengthen us. And to sustain us. In our faith. Because the reality is. That. We need strengthening. And we need sustaining. In our faith. We need to be encouraged. We need to be enabled. To keep pressing on. As the Lord's people. We need to keep coming. To the king's table.

[ 30 : 42 ] Because you know. Even since the last time we sat. At the king's table. Together. Even since March. There are things in our lives.

That have changed. There are things that we've gone through. There are things that. We have encountered. And experienced. Because of sin. Because of sickness. Because of suffering. Because of sorrow. And yet through it all. King Jesus. Continues to declare. His love. In his table.

His chesed love. His covenant love. His steadfast love. Towards us. He has displayed. And demonstrated. His love towards us. At his table.

By providing a table for us. That's why he says to us. John 15. My favorite verse. Greater love hath no man than this. That a man lay down his life for his friends.

[ 31 : 43 ] You are my friends. If you do whatsoever. I command you. Therefore. As friends of King Jesus. We are not only invited. To come to the king's table.

We are instructed to come. Regardless of how we feel. We are instructed to come. We are commanded to come. To the king's table. And do as he says.

Do this in remembrance of me. And like it was from Mephibosheth. Who was an invalid. And yet he was invited. To sit and eat. At the king's table. Continually.

Like one of his sons. We too are invited. We are invited. To sit. We are invited. To eat. We are invited. To partake. At the king's table.

Because it's at the king's table. And I hope we will. Know this. And experience this. For ourselves. Tomorrow morning. It's at the king's table.

[ 32 : 38 ] That we are. Reminded. In the sacrament. And reassured. Through the sacrament. We are reminded. And reassured. By the king. Of Paul's great question.

Who shall separate us. From the love of Christ. And you know. You sit at the king's table. And you think. Well. Shall tribulation. No. Shall distress.

No. Persecution. No. Famine. No. Nakedness. No. Peril. No. Sword. No.

You sit at the king's table. Because in all these things. We are more than conquerors. Through him that loved us. And it's at the king's table. We are reminded. As the king. Prepares and provides. His table for us. That we sit there. And we think. Yes. I am persuaded. That neither death. Nor life. Nor angels.

[ 33 : 38 ] Nor principalities. Nor powers. Nor things present. Nor things. That will come. Neither height. Nor depth. Nor any other creature. Is able to separate.

Me. From the love of God. That is in Christ Jesus. Our Lord. What a king. We have.

And the wonder is. We are invited. To his table. So as this king said to Elijah. Arise and eat.

Because the journey.

Is too great for you. May the Lord bless. These thoughts to us. Let us pray. Our Father in heaven. We give thanks for thy word. And we give thanks for the king's table. To know that it has been spread for us. Spread as a table in the wilderness.

[ 34 : 36 ] To encourage us. To strengthen us. And to sustain us. And Lord. When we look at our own heart. We feel so like Mephibosheth. We feel lame on both feet.

We feel like we have nothing to give. Nothing to bring. Nothing to offer. And yet. It is not. What we can bring. That the Lord wants. But what he can give to us.

Because it is all of grace. It is God's riches. At Christ's expense. And help us then. We pray to come. To come humbly. To come willingly.

To come obediently. To be strengthened and sustained. At the king's table. Bless us together Lord. We plead. Encourage us. We ask. Because Lord.

We know that we need encouragement. We need to be strengthened. We need to be kept. And to know that we are being kept. By the power of God.

[ 35 : 33 ] Through faith. Unto salvation. Ready to be revealed. In the last time. Lord. Prepare us then. We pray. For the Lord's day. For the Lord's supper.

And to sit with the Lord. At his supper. Lord. Bless us together. Then we ask. And go before us. For we ask it in Jesus name. And for his sake. Amen. Amen. Well we're going to bring our service.

To a conclusion. At this evening. We're going to sing. What did I do with my thing? What psalm are we doing?

45. I can't remember where I put it. Psalm 45a. It's 45a isn't it? 9 to 14. Oh it's. Where is it? In the psalm. Oh wow.

Don't shut your psalm book. Here's the lesson. Psalm 45a. Sing psalm's version. We're singing from verse 9.

[ 36 : 37 ] Down to the verse marked 14. Again as we said. All of our psalms. They focus upon the theme. Of steadfast love.

The Lord's covenant. Love. As the daughter of the king. Is brought in. To the king's palace. So Psalm 45a. Verse 9.

Among the women of your court. King's daughters take their stand. The royal bride and finest gold. Appears at your right hand. Oh daughter listen and give ear.

Consider what I say. You must forget your father's house. Your people far away. Because your beauty is so great. The king is held in thrall. He is your Lord.

Give him respect. Before him humbly fall. Inhabitants of Tyre will come. To offer gifts to you. And wealthy people will approach. Your favor to pursue.

[ 37 : 32 ] In glorious gold embroidered robes. The princess waits within. In richly ornamented clothes. She's brought before the king.

So we sing these verses of Psalm 45a. From verse 9 down to the verse marked 14. And we'll stand to sing if you're able. To God's praise. Among the women of your court.

King's daughters take their stand. The royal bride and finest gold.

Appears at your right hand. O daughter listen and give ear.

Consider what I say. You must forget your father's house.

[ 38 : 54 ] Your people far away. Because your beauty is so great.

The king has held him thrall. He is your Lord.

Give him respect. Before him humbly fall.

Inhabitants of Tyre will come.

To offer gifts to you. And wealthy people will answer.

[ 40 : 05 ] Your favor to pursue. In glorious gold and brighter gold.

The princess waits within. In richly ornamented clothes.

She's brought before the king. The grace of the Lord Jesus Christ.

The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[ 41 : 16 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen.

Blood■. Amen. Amen. Amen.