



# FEED MY SHEEP

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## Entering the Kingdom Blind, Deaf or Lame

The previous two issues of FMS have been examining the blindness, lameness and deafness of Israel. It is a primary theme of Scripture. To recapitulate slightly, we found that to the extent that Israel is blind and lame, it was God who has done it. It *is* God who *is* doing it—for His good pleasure, for His purposes. Let us return to 2 Samuel 5 once more to our pivotal text.

**2 Samuel 5:8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.**

“The blind and the lame shall not come into the house.” This evidently became a saying, a proverb from that time forward. Israelites of old applied it to God's house, the temple. They did not allow the blind and the lame into the temple. Was this wrong? Well, recall that we saw previously that the law in Leviticus declared that no priest who had a blemish could serve in making the sacrifices, nor could he enter in the veil of the Holy Place. The people of Israel perhaps went too far; applying it to everyone and keeping them out of the temple altogether. Even at the time of Christ, we find this in Acts 3...

**Acts 3:2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;**

Apparently, this prohibition was still in effect. Next, let us notice that prophetically speaking, there are *two* companies of blind and lame. The first company is represented by those Jebusites who were blind and lame and were part of the defense of the city of Jebus. Note in verse 8 that David waged war and presumably killed these blind and lame Jebusites. We will come to the second company in a moment.

We showed in our lecture on *Patriots and Politics*, that the millennial kingdom is the Stone Kingdom which was spoken of by the prophet Daniel. The Stone is Jesus. The fate of all individuals and nations is this: all will either throw themselves on the Stone to have our self-wills broken before the Lord in His mercy. Alternatively, those who resist and rebel will be crushed by the Stone. (This does *not* represent eternal hellfire or final annihilation. See our series A-104.)

Thus, if Jesus is the Stone and his kingdom is the Stone Kingdom, then David and his kingdom prefigure them. Here the Jebusites did not submit to David willingly and so David, as the type of the Stone, smashed all who resisted, including the blind and the lame.

Now we identify the second company. Remember the pitiable, lame Mephibosheth? Back in 2 Samuel 4, in the middle of the account of how two self-styled patriots decided to assassinate King Ishbosheth, we found the sacred chronicler strangely inserted a verse which told us how the five-year-old Mephibosheth, a grandson of Saul through Jonathan, was dropped by his nurse resulting in the crippling of Mephibosheth. Let us notice the contrast between how

David treats this lame man vis à vis the lame defenders of Jebus. The following takes place many years later. Mephibosheth is an adult now, having his own young son.

**2 Samuel 9:6** Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

**7** And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

**8** And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

**9** Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

**10** Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

**11** Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

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

**13** So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

We will forego a detailed study of these verses until a later FMS, but there are several things which are pertinent to the current topic. First, in verse 6 we learn that Mephibosheth, as a surviving representative of the line of Saul, is a *willing* servant to David. Think of these things in type: Saul and David; wheat and barley; non-overcomers and overcomers; the Pentecost church (the church in general, not the denomination or movement) and the Tabernacles church.

What then does Mephibosheth represent, the wheat or the barley? As a son (actually grandson) of

Saul, he represents the wheat. Would he then correlate to the Pentecost church of this present age, or the Tabernacles church of the millennial kingdom? The former, of course. Would he symbolize overcomers or non-overcomers? The latter.

In verses 7, 10, 11 & 13; it is repeated four times for extreme emphasis, that Mephibosheth will eat bread at David's table, and not just once in a while, but every day. Finally and significantly, we learn that Mephibosheth was crippled in *both* his feet. This man was seriously handicapped. What does all this portray in types and shadows?

It seems clear that when Christ's Stone Kingdom comes to the fore, that is to say, when the overcomers are translated into immortal bodies and they are placed in positions of rulership and authority over both church and state, that the Mephibosheths, the non-overcomers, the Sauls who did not become Pauls, the blind and the lame, will be dealt with *mercifully* by the overcomers.

Specifically, we can see that even though they did not qualify as overcomers, the Saul Christians will be overjoyed to voluntarily serve Jesus and the overcomers in whatever capacity they are asked. The Mephibosheths will willingly submit themselves as servants of David.

With great mercy, David—Christ and the overcomers—will treat them as “sons of the king.” They will eat at the king's table daily. That means they will be instructed daily in the Word of God, the Bread of Life.

Moreover, whereas previously they were blind, they will now be healed of their blindness. In other words, they will understand the Word of God much more fully. Whereas they were previously lame and unable to walk the walk, they will be healed of their lameness, and be of great service in ministering to the non-Christians or perhaps discipling new Christians in the grammar school level of Christianity. We have shown and stated many times how the Holy Place in the tabernacle in the wilderness corresponds to the feast of Pentecost, to second-stage Christianity. It is where we work out the salvation of our soul by learning to hear God's voice and be obedient. Being obedient correlates to walking the walk of Christianity.

Concerning deafness, a priest who is deaf can-

not hear God's voice, so he is essentially useless to try to teach and minister to others. Similarly, a priest who is lame is incapable of obedience to the Father. Therefore, as the law in Leviticus told us, the blemished priest is not permitted to enter in beyond the second veil. However, the blemished priest was permitted to eat of the bread of the sacrifices. In other words, Mephibosheth will eat at the king's table. What, or more correctly, *who* is the bread of the sacrifice in the New Testament? Jesus is the bread of life who sacrificed Himself. Any priest, even a blemished priest, may eat this Bread of Life. This of course, is not a reference to cannibalism but to eating the Word of God, assimilating the truths of the Holy Scriptures. The Word becomes part of us.

We are assured that the blind, the deaf and the Mephibosheths will be healed in Tabernacles because when Jesus—the Pattern Man of Tabernacles—came to earth, what did He do? The New Testament is replete with accounts of Jesus healing all manner of sick and handicapped people. We want to look at this particular one in...

**Matthew 21:14 And the blind and the lame came to him in the temple; and he healed them.**

Remember how the tradition held for centuries that the blind and the lame shall not come *into the house*. Yet David made an exception for Mephibosheth. So here in Matthew 21, we find the blind and the lame breaking the tradition of men and entering the temple, David's house, because Jesus was there, and Jesus heals them of their blindness and lameness in the temple.

These are the Mephibosheths who eat bread in the kingdom of God...which brings to mind the parable in—

**Luke 14:12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.**

**13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:**

**14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**

**15 And when one of them that sat at meat with him heard these things, he said unto him,**

**Blessed is he that shall eat bread in the kingdom of God.**

So this one who sat to eat with Jesus was saying blest are those blind and lame who eat bread in the millennial kingdom. And where will they eat it? At the king's table, they will be fed the Word from the hand of the overcomers, the David Company. Going right on in Luke 14, Jesus launched into another parable. We will extract only the thoughts which are pertinent to our current theme of blindness and lameness, not exegete the entire parable.

**Luke 14: 16 Then said he unto him, A certain man made a great supper, and bade many:**

**17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.**

**18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.**

**19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.**

**20 And another said, I have married a wife, and therefore I cannot come.**

**21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.**

The prophetic truth that I see in this parable is a difficult one to speak, but I think it is a truth that must be stated: That, as the time draws nigh for the marriage supper of the Lamb; that is, for the commencement of the Kingdom in its fullness, that there will be many who had been given to see—they were not blind—and there will be many who had walked the walk—they weren't lame—but they will turn their back on the invitation just as it is time to go in to the Stone Kingdom.

In their place, the king will bring in certain other ones who had not been blest to see, who had not been blest to walk the walk. Upon their arrival, do you think that they will be brought in and allowed to *remain* in their maimed or deaf, dumb and blind condition? No, they will be healed, as we showed above. Additionally, numerous prophecies of the Old Testament make this abundantly clear. Here are several:

**Psalm 146:8** YHWH openeth *the eyes of the blind*: YHWH raiseth them that are bowed down: YHWH loveth the righteous:

**Isaiah 35:5** Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

**6** Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

**Micah 4:6** In that day, saith YHWH, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted:

Did you catch that? *Who* caused her to be halt or lame? God says "...her that I have afflicted." When David took the city of the Jebusites, it was that part of Jerusalem which was soon called "the city of David" and "Zion." Continuing ..

**7** And I will make her that halted a remnant, and her that was cast far off a strong nation: and YHWH shall reign over them in mount Zion from henceforth, even for ever.

So God claims credit for having handicapped people and nations. This has wonderful consequences! Have you ever considered this fact? That it only stands to reason that since God's law is a description of His Divine character, that He cannot and will not break His own law. I have never seen a case where He does. In fact, some readers understand the amazing and poignant manner, and the extreme lengths to which He went, in order to abide by His law concerning His divorce and remarriage to Israel.

We have stressed the fact throughout these last several monographs, that yes, people may be spiritually blind, deaf and lame. And they may have *some* level of responsibility for their condition—or they may not. Look on the physical level. Is a blind person always responsible for his physical blindness? Of course not. Well, then, who is? Who is ultimately responsible for a person's handicap? God is! And so even though we are talking on a spiritual level here, I have no doubt that this applies on the physical level as well.

We have stressed that God claims responsibility for blinding His servant, for afflicting them with

lameness, etc. Now let's read God's own law on what is to be done if a person blinds his servant.

**Exodus 21:26** And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

If we think about it, we notice that the servant doesn't even have to be totally blind. So if God has spiritually blinded someone only partially, He is still obligated by his own law to free them. I believe this principle would extend to all the other forms of handicaps as well. To deafness, lameness, etc. This is borne out in Hosea 6...

**Hosea 6:1** Come, and let us return unto YHWH: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

**2** After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

That is obviously a reference to the resurrection. Finally, if God is obligated by His law to free those He has blinded or otherwise smitten, what does He free us *from*? Part of the answer is found in—

**Hebrews 2:14** Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

**15** And deliver them who through fear of death were all their lifetime subject to bondage.

Jesus came that we would have life, not only this present mortal life, but life abundantly—eternal life. By his sacrificial death, He delivered us, He set us free from mortality...and on the third day, the overcomers, the barley company, will be set free into immortality and incorruption. They will be followed in the eons to come by the wheat company, and even later still, by the grape and olive companies and the rest of creation until all are restored and death reigns no more—hallelujah!

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