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# MEPHIBOSHETH

## Destroyer of Shame



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by Robert Hooley

**ME-PHIB-O-SHETH:**

An Amazing Story

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## The Author's Introduction

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## ME-PHIB-O-SHETH

**H**is life is a truly amazing and highly challenging story of a little known or recognized Old Testament Bible character.

The meaning of his Hebrew name is a "dispeller" or "destroyer of shame." The words "ashamed" and "shame" are found over two-hundred times in the King James Bible. Their meaning involves an inner conviction of guilt or wrongdoing. The scriptures teach us this is the fruit of man's sinful, fallen Adamic nature. Prior to the sin and fall of our forefathers Adam and Eve, they had not experienced shame.<sup>1</sup> Many biblical texts make it abundantly clear that today both the condition and feeling of shame is common to all mankind. The biblical Hebrew and Greek words for shame are quite descriptive, and are rendered "to blush, be put to confusion, to suffer hurt, reproach, disgrace, dishonor."

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<sup>1</sup> Genesis 2:25

The root of man's sinful nature is pride;<sup>2</sup> so that the door is opened for shame to be manifested. The good news reveals that it is God's purpose to deliver man from pride.<sup>3</sup> The Apostle Paul declares it is the "love of God" shed abroad in the human heart<sup>4</sup> that then is a dispeller or destroyer of shame. The previous four verses confirm that this becomes a reality through one's faith in Jesus Christ and a life then rightly yielded to God.

**I** have been privileged and blessed to serve in full-time ministry some forty-five years. I am greatly convinced that the "love of God" shed abroad in the human heart is the greatest challenge facing our country and the Church in this hour of history. The example of Me-phen-o-sheth, whose life and character explodes with the message of a "dispeller" or "destroyer of shame," should be our goal every day.

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<sup>2</sup> Proverbs 11:2

<sup>3</sup> Job 33:17

<sup>4</sup> Romans 5:5

The first Bible reference to Me-phen-o-sheth discloses:

*"And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Me-phen-o-sheth."*<sup>5</sup>

We learn that he was the son of Jonathan and grandson of King Saul. We aren't given any information regarding his mother. He was only five-years-old when both his father and grandfather were killed in a military conflict against the Philistines on Mount Gilboa.<sup>6</sup>

When the guardian nurse of Me-phen-o-sheth received this news, she hastily decides to flee from her residence with the young lad. She was well informed regarding the long conflict waged by King

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<sup>5</sup> II Samuel 4:4

<sup>6</sup> I Samuel 31

Saul against David. The King was highly jealous and motivated to kill David, the shepherd boy from Bethlehem, whom God had chosen to replace Saul as King of Israel. It appears clear that this nurse



was fearful that David might now instigate a purge against the household of King Saul. She desired to be faithful in protecting the precious life under her care. Sadly, this sudden departure led to an accident in which Me-phib-o-sheth fell and became lame. We later learn this involved serious damage to both of his feet.

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**B**efore continuing the story of Me-phib-o-sheth, it is important to understand the personal relationship existing between Jonathan and David at the time of Jonathan's death. We are told that the soul of Jonathan was knit with the soul of David.<sup>7</sup> He loved him as his own soul. We are told David and Jonathan made a special covenant promise to each other.<sup>8</sup> And further:

*“And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.”<sup>9</sup>*

Wow! Here is a most noble and gracious act of love by Jonathan. He could have taken the position that, as Saul's son, he would one day follow his father as King of Israel. But, Jonathan realized the Almighty had chosen David. Despite the great displeasure of his father, Jonathan yielded to God's purposes. He proved himself a true servant of God and a man of impeccable character. Without Jonathan's unselfish,

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<sup>7</sup> I Samuel 18:1

<sup>8</sup> v. 3

<sup>9</sup> v. 4

dedicated support, it's unlikely that David would have survived that difficult time in his life. The Bible declares:

*"Greater love hath no man than this, that a man lay down his life for his friends."*<sup>10</sup>

Jonathan's example of sacrificial love and commitment to David shines like a bright beacon, even until this present hour. We know that likewise, David had a genuine love and concern for his faithful friend Jonathan. The guardian nurse of Me-phen-eth really had nothing to fear from David at the time of the young boy's accident, noting David's words at the national memorial service held in honor of Saul, Jonathan, and others.<sup>11</sup> David expresses much sorrow and lamentation over his country's loss of these brave soldiers. On the day of the service, David introduces a beautiful song, which lauds the mighty warriors who lay down their lives for others. It's a testimony heard often over the centuries.

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<sup>10</sup> John 15:13

<sup>11</sup> II Samuel 1

A number of years passed before the next mention of Me-phen-eth. During this time David was being greatly blessed and established as king, first reigning seven and one-half years in Hebron over Judah.<sup>12</sup> He then served for thirty-three years over all Israel and Judah, highlighted by the account of his prosperous and highly successful life while reigning in Jerusalem.<sup>13</sup> He is pictured as living in peace and at rest in his own house. The Lord had given him great military victories over the Ammonites, Moab, Edom, the Philistines and Syrians, as the narrative declares:

*"And David reigned over all Israel: and David executed judgment and justice unto all his people."*<sup>14</sup>

We see David personally overwhelmed and very humble as he recounts the great mercy and covenant promises of the Lord toward himself and his household. The special words he spoke concerning the sovereign purposes of God regarding the nation

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<sup>12</sup> II Samuel 5:5

<sup>13</sup> II Samuel 7 and 8

<sup>14</sup> II Samuel 8:15

Israel are truly amazing:

*“Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God.”<sup>15</sup>*

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<sup>15</sup> II Samuel 7:22–24

**T**oday, we can clearly see a literal fulfillment of these powerful words. It is through the Jewish nation that the world has received divine revelation – THE HOLY BIBLE. The coming of the Messiah, Jesus Christ the Son of God, is now history. By his atoning death on the cross and resurrection, forgiveness of sins and everlasting life is made available to believers in all nations.

As the story continues, we read how King David remembers his friendship and covenant promise made with Me-phen-ezer's father Jonathan.<sup>16</sup> He makes inquiry concerning the house of Saul that he may show kindness for Jonathan's sake.

It is during this time that we are introduced to a servant of Saul's household named Ziba. Ziba informs David that Jonathan indeed has a living son named Me-phen-ezer, who is lame in both feet. I'm sure David was deeply stirred at this news, and he quickly inquires about where the boy is living.

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<sup>16</sup> II Samuel 9

Ziba shares that he is with the family of Machir living in Lodebar. This was most likely in the region of Gilead, east of the Jordan River:

*“Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.”<sup>17</sup>*



The only information we can glean about Me-phib-o-sheth’s life in Lodebar is revealed by the meaning of Hebrew names in this verse. This important principle greatly enlightens many biblical

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<sup>17</sup> II Samuel 9:5

stories. We are given the perspective that Me-phib-o-sheth was experiencing a very meager, if not impoverished life-style. It seems clear that he did certainly maintain an honest, sincere commitment toward the God of Israel.

We learn he was matured to the age where he had a young son named Micha.<sup>18</sup> This name carries the meaning of one desiring to be like Jehovah, the God of Israel. Me-phib-o-sheth obviously chose this special name for his son, which witnesses to his own impeccable godly character, as well as that of his father Jonathan.

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<sup>18</sup> II Samuel 9:12



**K**ing David moved quickly to bring Me-phen-sheth to Jerusalem:

*“Now when Me-phen-sheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Me-phen-sheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely shew 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. And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?”<sup>19</sup>*

Here David proceeds, by kingly decree, to restore all the land inheritance of Saul’s household to Me-phen-sheth. Me-phen-sheth himself is especially honored as a guest at King David’s table continually. We read further that Ziba, his fifteen sons, and servants are designated to serve Me-phen-sheth in faithfully caring for this inheritance. The response

of Me-phen-sheth on this momentous occasion is most impressive:

*“And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?”<sup>20</sup>*

This reference to himself as “a dead dog” is certainly not any kind of negative confession. I believe it is intended to express humility and lowliness as a true servant, extolling the sovereignty and majesty of the one true God. Similar examples are expressed elsewhere in the precious annals of scripture. Psalms 22:6 equates the Messianic reference with “a worm.” Likewise, Isaiah 41:14 makes reference to “that worm Jacob.” These are reflections of Philippians 2:7 where we read our Lord Jesus made himself of no reputation, taking upon himself the form of a servant. This is clearly his confession of submission and lowliness – the opposite of mankind’s root problem, PRIDE!

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<sup>19</sup> II Samuel 9:6-8

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<sup>20</sup> II Samuel 9:8

Luke vividly illustrates this reality within a religious setting:

*“Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”<sup>21</sup>*

I’m reminded of Jesus’ words that a faithful servant should still be able to declare himself or herself an *unprofitable servant* acknowledging, at best, they have only done that which should have

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<sup>21</sup> Luke 18:10-14

been expected of them.<sup>22</sup> The Apostle Paul refers to himself as the least of all saints.<sup>23</sup> These true servant examples from the lives of Me-phen-o-sheth and others point the redeemed to the pathway of certain promotion in God’s eternal Kingdom.

**T**he continuing, exciting story of Me-phen-o-sheth further unfolds as David’s son Absalom instigates a conspiracy against his own father. He systematically and very cunningly begins turning the hearts of the Israeli people away from King David unto himself. Plans were being made to have Absalom declared as king in Hebron:

*“... And the conspiracy was strong; for the people increased continually with Absalom. And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.”<sup>24</sup>*

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<sup>22</sup> Luke 17:10

<sup>23</sup> Ephesians 3:8

<sup>24</sup> II Samuel 15: 12-13

It seems clear that King David and his advisors were slow in recognizing the seriousness of the situation. David is finally forced to quickly gather together his personal household, faithful servants, and loyal soldiers and flee eastward across the Jordan River into the wilderness.<sup>25</sup>

Zadok the priest, along with faithful Levites, carried the sacred Ark of the Covenant before David's company as they left Jerusalem. This was an effort to both acknowledge and seek help from the God of Israel. Surely, David and those with him were blessed and very appreciative. Then, at a specific location, King David encouraged Zadok and the Levites to return unto Jerusalem. He felt they could better represent his interests there. One special blessing, which David wasn't expecting, involved the presence of a Philistine soldier name Ittai. He and six-hundred soldiers under his command came determined to stand with David in this critical hour.

We must remember that the Philistines were fierce, perennial enemies of the Jewish people. David's first reaction was one of surprise and shock; therefore, he declined their offer. Ittai's response was one of such sincere love and respect for David and the God of Israel, that David quickly changes his mind and welcomes them. The name Ittai carries the meaning of a true friend – one who draws near in the time of another's difficulty or, described by Proverbs 17:17, as a "friend loveth at all times."

Ittai and his men were soon to play a key role in David's forces defeating the pursuing army of Absalom.

**W**here was Me-~~phib-o-sheth~~ at the time of David's departure from Jerusalem?

*"And when David was a little past the top of the hill, behold, Ziba the servant of Me-~~phib-o-sheth~~ met him,*

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<sup>25</sup> II Samuel 15 & 16

*with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, Today shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine are all that pertained unto Me-phen-ezer.' And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king."*<sup>26</sup>

Ziba, who was previously assigned to be Me-phen-ezer's servant, proclaims his love and concern for David, showering him with welcome supplies of food, wine, etc. When David enquires, "Where is



Me-phen-ezer?" Ziba responds with an outright blatant lie. He very persuasively, with a false show of humility, informs David that Me-phen-ezer chose to remain in Jerusalem. Ziba declares that Me-phen-ezer sees this as an hour when leadership in Israel can again return to the household of Saul and Jonathan.

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<sup>26</sup> II Samuel 16:1-4

We can readily understand that David, in that hour, was experiencing much anxiety and stress. This sudden information only served to add additional hurt and dismay. David then proceeded to utter a hasty, presumptuous, and very wrong – for a king – proclamation! Regrettably, he states that the entire inheritance previously given to Me-phen-ethai now belongs to Ziba and his family. He would later have to recognize his error. I'm reminded of the famous cliché, "I was conned."

The name Ziba means "to pridefully place or station and maneuver one's self in a situation." Accordingly, he deceitfully envisions a seemingly perfect scheme wherein he can enrich himself and his family at the expense of Me-phen-ethai. What a shame! Yet this is often the pattern of human behavior.

The details are striking about the ensuing military conflict between the forces of Absalom and King David. The fighting men with David were divided into three groups. Joab and Abishai (soldiers of renown and sons of David's sister Zeruah) led two groups. The third group was placed under the command of Ittai, the Gittite, a Philistine. The Absalom-led army had little chance of victory against this elite team of leadership. They were soundly defeated and suffered a great loss of life. Absalom himself was killed by Joab and his men in the woods of Ephraim. King David was greatly grieved when he learned of his son's death. It is at the time of David's triumphant return that we learn more concerning the scenario involving Me-phen-ethai. Numerous dignitaries were excitedly present as David's triumphant company crosses back across the Jordan River into Israel.

Not surprisingly, Ziba positions his fifteen sons

and twenty servants to welcome David.<sup>27</sup> This was an obvious hypocritical gesture to reinforce the previous edict of King David to give him the inheritance of Me-*phib-o-sheth*. But, Me-*phib-o-sheth* himself was also present to meet King David. It seems clear he had now become aware of the evil deception of Ziba.

*“And Me-phib-o-sheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.”<sup>28</sup>*

Apparently, no words were spoken between King David and Me-*phib-o-sheth*, as the king was obviously under the impression Me-*phib-o-sheth* was a traitor to his reign and gave him, as the cliché goes, “a cold reception.”

It is easy to picture David’s piercing eyes and angry countenance as he observed Me-*phib-o-sheth* that day. Little did he realize the sterling example of sacrificial love and intercession Me-*phib-o-sheth* had made on his behalf. Me-*phib-o-sheth* was certainly demonstrating the meaning of his name, a “destroyer” or “dispeller of shame.”

We think of the words, “like father, like son.” Me-*phib-o-sheth* was following the pathway of unselfish love toward David exactly like his father Jonathan did.

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<sup>27</sup> II Samuel 19:17

<sup>28</sup> II Samuel 19:24

**D**ramatically, King David and Me-phen-ezer finally meet in Jerusalem which likely was initiated by Me-phen-ezer.<sup>29</sup> We are led to believe that David was personally experiencing the effects of an offended spirit and can imagine a harshness in his voice when he asked:

*“Wherefore wentest not thou with me, Me-phen-ezer?”*

All eyes shifted to the young man.

*“And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all of my father’s house were but dead men before my lord the king: yet didst thou set*

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<sup>29</sup> II Samuel 19:25

*thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?”*<sup>30</sup>

This superlative, anointed response from the lips of Me-phen-ezer must have landed like a ton of bricks upon David’s heart! The realization, like flashing lights, is suddenly clear to David. “I was wrong!” Yes, Ziba indeed had slandered Me-phen-ezer. Divine love and spotless character is then evidenced, as Me-phen-ezer seeks no revenge or restitution from his adversary, Ziba. He is careful to respect and extend honor to King David concerning this situation. Likewise, he expresses sincere thanks for the past privilege and honor of being a guest at King David’s table in Jerusalem.

We need to understand that from Me-phen-ezer’s perspective, his prayer and intercession for David’s safe return had been answered. Paul would write later that true love “seeketh not its own.”<sup>31</sup>

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<sup>30</sup> II Samuel 19:26–28

<sup>31</sup> I Corinthians 13:5

Me-phen-o-sheth put David's interests first; he was his brother's keeper, a sterling example of genuine love. King David was undoubtedly deeply shaken and stirred by what he was witnessing. He was acutely aware that his previous decree to transfer the inheritance of Me-phen-sheth to Ziba was wrong.

But astonishingly, it appears he makes yet another rash decree:

*"And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land."*<sup>32</sup>

The response David received truly reflects the highest degree of unselfishness. "Let him take all." This profound utterance sums up the life story of Me-phen-o-sheth – a man of love, and a dispeller and destroyer of shame!

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<sup>32</sup> II Samuel 19:29

Me-phen-o-sheth's sudden and tantalizing exit from history coincides with David facing the serious issue of enmity between his country and a people called the Gibeonites. King Saul had zealously and ruthlessly endeavored to eliminate their presence from the land in violation of a previous peace agreement Joshua had made with the Gibeonites who now demanded shocking justice before reinstatement of the covenant. David accepted their demands for Saul's violations:

*"Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them. But the king spared Me-phen-o-sheth, the son of Jonathan the son of Saul, because of the LORD'S oath that was between them, between David and Jonathan the son of Saul."*<sup>33</sup>

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<sup>33</sup> II Samuel 21:6, 7



Though encouraged, concerning the rest of the story, we will have to wait, God having surely given to us what we need to know now.

**T**here is a “Me-phen-o-sheth challenge” for God’s people today. The name Me-phen-o-sheth is found fifteen times in the King James Bible.

The overwhelming focus is upon one specific Old Testament Bible character, highly distinguished, but little recognized. The life story of Me-phen-o-sheth contains an amazing testimony of God’s love victoriously flowing forth from a human heart. We have also been introduced to the life of an adversary to Me-phen-o-sheth named Ziba. His character and testimony reveal man’s sinful, corrupt, self-exalting, fallen Adamic nature. The spirits of these two men are opposites – very much in conflict as they relate to the love of God.

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Scripture greatly opens our understanding on the subject of God’s love in First Corinthians chapter thirteen.

Charity, or love, is from the Greek word *agape*, meaning “affection” or “benevolence.”

Fifteen specific attributes of true love are listed in verses four through seven where we are told seven things “love will do,” and eight things “love will NOT do.” This gives us clear recognition and evidence about the fruit or workings of God’s *agape* love in our lives. The life of Me-phen-o-sheth shines brightly with the fruits of these fifteen great truths.

***Seven things love will do:***

- \* Love suffereth long, showing patience in the face of difficulties and troubles; not manifesting a short fuse or quick temper.
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- \* Love is kind, or cordial, gracious, benevolent, extending one's self in a godly, useful, pleasing manner.
  - \* Rejoiceth in the truth, with a cheerful conformity and commitment to biblical revelation.
  - \* Beareth all things, standing firm in the faith; patiently overcoming; refusing to crumble when experiencing pressure or tribulation.
  - \* Believeth all things, through a consistent living faith in the integrity of biblical revelation.
  - \* Hopeth all things, demonstrating a confident expectation concerning the issues of faith.
  - \* Endureth all things, as in staying under a situation; abiding faithful to the end.
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***Eight things love will NOT do:***

- \* Envieth not, and is not covetous or jealous regarding another's success or superiority, which leads to resentment, malice and hatred.
  - \* Vaunteth not itself, rejects the prideful boasting and wrongful exalting of one's self.
  - \* Is not puffed up, refusing a carnal, presumptuous, swelling up of the human ego.
  - \* Doth not behave itself unseemly, refusing to act in an unrighteous, unacceptable pattern of behavior.
  - \* Seeketh not her own, rejecting the pursuit of one's own selfish purposes; choosing through obedience and faith the higher purposes of God.
  - \* Is not easily provoked, and is not impulsive or quickly angered, leading to hasty, unwise response or action.
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- \* Thinketh no evil, refusing to mentally create wrong, hurtful thoughts or pursuits.
- \* Rejoiceth not in iniquity, unwilling to be glad or happy concerning any in-justice or wrongdoing.

In the last chapter of scripture we see a pure, clean river of God's presence and love flowing forth from the new eternal Jerusalem:

*“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”<sup>34</sup>*

Revelation 21:16 gives the size in furlongs (12,000) of this beautiful foursquare city. Some scholars thus equate the width, breadth and height

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<sup>34</sup> Revelation 22:1-2

as 1,500 miles. This tremendous enlargement of the number fifteen serves to magnify and beautify the reality of God's love in the ages to come. Further:



*“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”<sup>35</sup>*

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<sup>35</sup> I Corinthians 2:9-10

We are also given a picture of the tree of life planted by the river and abundantly bearing fruit. The challenge from Me-phen-o-sheth today is that believers NOW in this present life – like trees – can drink from the river of God’s love. Also:

*“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”<sup>36</sup>*

This tremendous scene was at the time of the Jewish Feast of Tabernacles. The eighth day was a time of profound joy. The priest, having drawn water in a golden pitcher from the pool of Siloam, would pour it forth upon the altar. The symbolism was pointing to the abundant blessings of the Lord flowing forth to the Jewish nation. This was a beautiful scene in

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<sup>36</sup> John 7:37–38

which Jesus stood and symbolically extended these blessings to all humanity – and to all who thirst.

Finally, today the blessings of drinking from God’s river of life are made real by the presence of the Holy Spirit. Romans 5:5 reveals that unto the obedient who persevere in a walk of faith and hope, the love of God is shed forth, or literally spilled or poured out in the human heart.

*“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”<sup>37</sup>*

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<sup>37</sup> Psalms 1:1–3

When these precious seasons happen in the life of a believer, Me-phen-o-sheth certainly comes to mind. Eye to eye, lovingly pointing his hand toward those so blessed, I can hear his words:

**I told you, LOVE NEVER FAILETH!**

