

5 Day Devotional

This five-day devotional walks deeper into the gospel picture found in Mephibosheth's story—our helplessness, God's initiative, and the covenant kindness (hesed) that brings us near. Each day builds a fresh layer of gratitude and confidence, helping the gospel move from something familiar to something life-shaping. As you go, ask God to make grace feel astonishing again and to form you into someone who "errs on the side of grace."

Day 1

2 Samuel 9:4-7

Mephibosheth is not looking for the king—he's hiding in Lo Debar, a place with "no pasture," no provision, and no future. Yet David initiates everything: he asks, he sends, he brings, he speaks the name, and he gives the promise. That's one of the clearest gospel pictures in the story—God's grace is not a reward for the strong; it is rescue for the helpless.

Notice the tenderness in the king's first words: "Do not fear." Mephibosheth has every reason to expect judgment, because new kings typically remove the old line. But David's agenda is hesed—covenant kindness—grounded not in Mephibosheth's merit but in a promise made "for the sake of" another. The gospel begins here: God comes to us first, calls us by name, and invites us out of our nowhere-places into His presence.

If you feel stuck, ashamed, spiritually dry, or distant, the starting point is not trying harder to walk on your own "righteous legs." The starting point is letting the King's summons be louder than your fear. Grace does not minimize sin; it overcomes it with mercy that restores and with kindness that brings you home.

- Where do you feel like you're living in "Lo Debar" right now—spiritually, emotionally, or relationally? Name it honestly before God.
- What fears rise up when you imagine coming close to God (rejection, punishment, disappointment, exposure)?
- What does it change for you to remember that the King initiated the search, the sending, and the bringing—before Mephibosheth did anything?
- Write a short prayer beginning with: "King Jesus, I hear You call my name, and I bring You my fear of..."

- Take one practical step today that aligns with being “brought near” (confess a sin, ask for prayer, open Scripture for 10 minutes, or return to worship).

Day 2

Ephesians 2:1-5

The sermon names what we often avoid: sin isn’t only the bad things we do; it is a condition that leaves us spiritually dead and unable to rescue ourselves. Ephesians describes us as “dead in...trespasses,” shaped by the world’s currents and disordered desires. That’s the deeper “crippling by the fall”—not merely weakness, but inability to bring ourselves back into life with God.

Then two words change everything: “But God.” God does not wait for spiritual improvement; He intervenes while we are still dead. Like David, He moves toward the undeserving and the powerless. His mercy is not reluctant, and His love is not thin; He is “rich in mercy,” acting out of “great love,” making alive what could not revive itself.

This day is about letting the gospel diagnose before it comforts. When you face the reality of your need, grace becomes more than a religious idea—it becomes the only hope. The aim isn’t self-hatred; it’s honesty that leads to worship, because only the truly rescued can truly rejoice.

- Where are you most tempted to minimize sin as “not that big of a deal,” and how might that be making grace feel smaller?
- In what area of life are you most aware you cannot “fix yourself” (habits, anxiety, relationships, control, bitterness)?
- How do the words “But God” confront either your despair (“nothing can change”) or your pride (“I can handle it”)?
- Confess one specific sin or pattern to God today without excuses, and receive His mercy as real, not theoretical.
- Tell someone you trust (or write in a journal) one sentence: “I need Jesus most in the area of...”

Day 3

2 Samuel 9:13

David doesn’t merely spare Mephibosheth—he changes his status and his daily reality: “He always ate at the king’s table.” The table is more than food; it’s belonging. In the sermon’s picture, the tablecloth covers the crippled legs, and what stands out

is not Mephibosheth's shame but his new position: treated "like one of the king's sons." That is adoption language—grace that doesn't just forgive but welcomes.

This is where the gospel becomes personal. Many people can believe God is powerful, or even that God is merciful in general, yet still live as though they don't truly belong. The King's invitation confronts that lie. If the King has made room, you don't have to keep living like a tolerated outsider, bracing for the moment you'll be asked to leave.

Eating "always" also speaks to permanence. Hesus is not a temporary mood in God; it is covenant kindness. When your spiritual life feels stale, the renewal isn't found by graduating past the gospel, but by returning to the table again and again—receiving what you cannot earn and letting gratitude reshape you from the inside out.

- Do you relate more to God as a distant ruler or as a Father who has made space for you at His table? Why?
- What "outsider" thoughts show up in you (I don't belong, I'm too much, I'll mess it up, I'm behind)? Name the strongest one.
- What would it look like to live today as someone who has a permanent place at the King's table (in prayer, confidence, humility, obedience)?
- Choose one daily rhythm this week that brings you back to the table (a short morning gospel reminder, a psalm at lunch, or gratitude before bed).
- Write a thank-you to God that includes both honesty about your weakness and confidence in His welcome.

Day 4

Ephesians 2:13-19

The gospel doesn't only move you from guilt to forgiveness; it moves you from far to near. Ephesians says those who were "once far off" have been "brought near by the blood of Christ." That nearness is costly—purchased, not presumed. Like Mephibosheth, we don't arrive by our ability; we arrive because Another has secured our welcome.

This nearness also changes identity: "no longer strangers and aliens...members of the household of God." The sermon's imagery of the palace and the family table is exactly what Paul is describing. God's grace doesn't just give you a second chance; it gives you a new address, a new family, and a new citizenship. The King doesn't merely tolerate you in the room—He brings you into the house.

If the gospel has been growing stale, part of the renewal is letting "brought near" reshape how you see ordinary moments. You're not trying to earn access; you're

learning to live from access. Prayer becomes conversation, worship becomes response, and obedience becomes the fruit of belonging rather than the price of it.

- Where do you still live as though you are “far off” (avoiding prayer, hiding, performing, isolating, assuming God’s disappointment)?
- What does it mean to you personally that nearness is “by the blood of Christ,” not by your consistency or mood?
- Who has God placed around you as part of His household (church community) that you need to move toward rather than away from?
- Take one step today toward “household” life: encourage someone, ask for help, join a group, reconcile, or serve.
- In prayer, thank Jesus specifically for bringing you near, and ask Him to make that nearness feel real in one concrete area of life.

Day 5

2 Samuel 9:1-3

David’s question sets the direction for the whole story: “Is there still anyone left...that I may show him kindness?” Grace begins in the heart of the king. In the sermon, that hesed is described as covenant love—mercy and grace wrapped together—expressed “for the sake of another.” When you receive that kind of kindness, it doesn’t end with you; it forms you into the kind of person who looks for someone else to bless.

This is why the challenge to “preach the gospel to yourself daily” matters. If you forget the gospel, you will drift toward earning, judging, comparing, or withdrawing. But when you remember that you were sought, carried, named, restored, and seated, your posture changes. Those who are heirs of grace can start to err on the side of grace—not by ignoring truth, but by leading with mercy, patience, and faithful love.

The devotional journey ends where the mission begins: the King has shown you kindness, and now you are sent to embody that kindness in a world full of Lo Debars. Ask God to give you eyes to notice the overlooked, courage to move toward the fearful, and humility to serve without needing credit. The gospel stays fresh when it is received daily and shared freely.

- Who is one person in your life who might feel like they live in “Lo Debar” (overlooked, ashamed, isolated, spiritually hungry)?
- What would it look like for you to initiate kindness this week the way David initiated—without waiting to be asked?
- Where do you need to “err on the side of grace” while still being truthful (a conflict, a disappointment, a family tension, a church relationship)?

- Choose one concrete act of hesed to do in the next 48 hours (a call, meal, apology, encouragement, financial help, prayer in person).
- Write a one-sentence gospel reminder you will repeat each morning this week (for example: “I was far off, but in Christ I’ve been brought near—so I will live and love from grace today.”).

SERMON BLOG

From Lo Debar to the King’s Table: When Grace Finds You

Have you ever felt forgotten, broken, or unworthy? Maybe you’ve wondered if your story is too scarred, your past too messy, or your present too powerless to matter to God. If so, Mephibosheth’s story in 2 Samuel 9 is for you—and so is the heart of the Gospel.

The Place of No Pasture

Mephibosheth, the son of Jonathan and grandson of King Saul, once had a future filled with promise. But life took a tragic turn. In a moment of chaos, he was dropped by his nurse, left crippled in both feet, and swept away to a place called Lo Debar. The name literally means “no pasture”—a land of barrenness, isolation, and hopelessness.

It’s not hard to see ourselves in that story. Sin has crippled us all, leaving us far from God—spiritually bankrupt, unable to stand on our own righteousness, and hiding in our own “Lo Debar.” As the sermon put it, “Our sin is not just the bad things we do. It has taken us to Lo Debar—a helpless, hopeless place where there is no pasture.”

The King’s Kindness

But the Gospel doesn’t leave us there. The turning point comes when King David, remembering his covenant of love (“hesed”) with Jonathan, asks, “Is there anyone left in the house of Saul, that I may show him kindness for Jonathan’s sake?” (2 Samuel 9:1). David’s search is not for the deserving, but for the needy. He initiates, he pursues, and he welcomes.

Mephibosheth is summoned—frightened, expecting judgment, but instead hearing these words: “Do not fear, for I will show you kindness... You shall eat at my table always.” The crippled outcast is brought in, lifted up, and given a seat as a son.

Hesed: The Gospel in One Word

The Hebrew word “hesed” is rich and deep. It means steadfast, covenant love—grace and mercy wrapped up together. David’s kindness to Mephibosheth is a living picture of God’s grace to us in Jesus. As Ephesians 2 says, “But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved.”

We do nothing to earn our place at the table. Like Mephibosheth, our only part is to receive the invitation.

Don’t Let Grace Grow Stale

The sermon asked: “Has the gospel grown stale for you?” It’s a question worth sitting with. We are prone to forget, to let routine replace wonder, to let grace move from amazing to ordinary. But the truth is, every day we wake up as recipients of a kindness we did not deserve and could never achieve. We are lifted from Lo Debar to the King’s table—adopted, restored, and loved.

From Recipients to Messengers

And now, recipients of hesed become ambassadors of hesed. The Gospel doesn’t end with us; it moves through us. Who in your life sits in “Lo Debar” today—feeling forgotten, left out, or unworthy? How might God use you to extend His welcome, His table, His kindness?

Let’s never graduate from the Gospel. Let’s daily preach it to ourselves, marvel at it, and let it shape how we see both ourselves and others.

Amazing grace, how sweet the sound, that saved a wretch like me. I once was lost, but now am found; was blind, but now I see.