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2 Samuel / Gospel; Kindness; Grace; Ordo Salutis / 2 Samuel 9

The sovereign king seeks out an unworthy enemy, calls him by grace, restores his inheritance, and seats him at his table.

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## **Text: 2 Samuel 9**

**Call:** *“The grass withers and the flower fades,”*

**Response:** *“But the word of the Lord endures forever.”*

## **From Enemy To Son**

### **1. The King’s Electing Kindness (v 1–4)**

1.1 Covenant Remembered (v 1) - **Election**

1.2 The Unworthy Sought (v 2–4) - God choosing His enemies

### **2. The Sinner Effectually Called (v 5–6)**

2.1 Called from Lo-Debar (v 5) - **Effectual Calling**

2.2 Brought to the King (v 6) - Drawn into God’s presence

### **3. The Word That Awakens Life (v 7–8)**

3.1 “Do Not Fear” (v 7) - **Regeneration** producing faith

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4.1 Status Restored (v 9) - **Justification**

4.2 Provision Supplied (v 10–11a) - **Sanctification** begun

## 5. The Enemy Made a Son (v 11b–13)

5.1 A Place at the Table (v 11b, 13a) - **Adoption**

5.2 Lame Yet Loved (v 13) - **Perseverance**

5.3 Dwelling with the King (v 13) - **Glorification** foreshadowed

## 6. Application And Call To Christ

## 7. Questions For Study

# Introduction

As we come to 2 Samuel 9, we are moving from the battlefield to the throne room, from the clashing of armies to the quiet whispers of grace. In chapter 8, we witnessed David, the conquering king, subduing his enemies, expanding his kingdom, and securing his reign. We saw a king whose every victory was a testament of the faithfulness of God. The kingdom is established, the enemies are defeated, and the king stands at the pinnacle of his power. It is a portrait of a king blessed by God and who, in turn, dedicates the spoils of his victories to the Lord.

But it is what David does next, in the quiet of his palace, that reveals the true heart of this king. David is a king whose behavior reflects that of his God. David loves and follows a covenant keeping God, so David acts like a covenant keeping King. Just as the Lord remembers His covenant promises to His people, David in this chapter, remembers a promise he made long ago, a promise born not of political strategy, but of covenant loyalty rooted in love. In this moment, the narrative shifts from the external triumphs of the kingdom to the internal character of the king, and when it does, it paints for us one of the most vivid portraits of the gospel we ever get in scripture.

So, it's here, in the quiet after the storm of war, that David asks a question that will echo through the halls of redemptive history. It is a question that will reach into the forgotten corners of the kingdom and bring a lost and broken man into the presence of the king. As we enter this chapter, we witness a striking example of typology, it's real history that reflects the shape of redemption. Here we see covenant faithfulness on display and a beautiful picture of the grace that flows from our covenant keeping God.

David's covenant kindness is not merely the kindness of a good man, it is the kindness of a redeemed man, it's shaped by the steadfast love of the God who keeps covenant with His people through His promised King, Jesus.

As we begin this morning remember, the whole way through, David is a shadow, but Christ is the substance.

## 1. The King's Electing Kindness (v 1-4)

### 1.1 Covenant Remembered (v 1) - Election

And so, with our hearts ready to see this theme of a covenant keeping King, we arrive at **verse 1**. The first words we see of this chapter are not a plea from a man in need, but a decree from the heart of the king. David says, "Is there still anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?" This question is shocking. In the ancient world, the standard policy for a new king was to secure his throne by liquidating all remnants of the previous dynasty. But David's question cuts against the grain of all worldly wisdom. The shape of this question reflects the very logic of the gospel, and it gives us a powerful picture of the doctrine of **Election**."

We see election here because the initiative for this grace is found entirely within the king. No one prompted David. No one begged him. His search is a sovereign act, born from his own will and his memory of a promise. This, church, is the blueprint for our salvation. It does not begin with us seeking God from the wasteland of our sin, it begins with God, in eternity past, setting His love upon us and choosing to show us kindness, not because of anything He saw in us, but purely out of His own good pleasure.

What we need to see at the beginning of this chapter is that the basis for this kindness is not the person who will receive it (Mephibosheth), but another. That word we see in verse 1, "kindness" in our Bibles is the Hebrew word *hesed*, and as many commentators note, this

isn't just a feeling of being nice, it's a word packed with covenantal meaning. It means loyal, steadfast, promise keeping love. And David seeks to show this *hesed* "for Jonathan's sake." This is the theological heart of the verse. The basis of the blessing is not found in the recipient (Mephibosheth), but in another (Jonathan). David's covenant with Jonathan, made years earlier, sealed in loyalty, and rooted in love. This covenant is the ground upon which this kindness now flows from the King.

And here is where typology shines with clarity. God's electing love toward us is not grounded in our being worthy, our potential service, or our current or future performance. It is grounded entirely in His covenant love for His Son. We are chosen "in Christ" (Ephesians 1:4), blessed "in the Beloved" (Eph. 1:6), and loved for the sake of Christ.

So in our chapter, just as David remembers Jonathan, the Father remembers Christ. Just like David seeks out an unworthy enemy because of another, the Father seeks out sinners because of his covenant with His Son. In the same way that Mephibosheth receives kindness he did not earn, we receive grace we could never deserve.

So David begins his search, not because Mephibosheth called for him, but because covenant love compelled him. And the one upon whom this sovereign kindness will fall is the perfect illustration of the kind of people God chooses, the unworthy, the helpless, those who are enemies by nature. People like me. People like you.

## 1.2 The Unworthy Sought (v 2-4) - God choosing His enemies

The search officially begins in **verse 2**. David summons a man named Ziba, a former servant of Saul's house who would know the family details. And listen to how David rephrases his mission to him in **verse 3**, "Is there not still someone of the house of Saul, that I may show the kindness of God to him?" David isn't just offering human sentiment, he understands that his own covenant keeping kindness, his *hesed*, is a reflection of the very character of God. He sees himself as a channel for a grace that flows from a source far greater than himself, elevating this from a personal favor to a covenant mission.

Ziba's answer, also in **verse 3**, reveals the object of this kindness, "There is still a son of Jonathan; he is crippled in his feet." In a single breath, the text introduces us to Mephibosheth's profound helplessness. His identity is immediately tied to his disability, a man defined by brokenness and dependency. This is a picture of us. We are all spiritually "crippled in our feet," rendered helpless by the fall of Adam, utterly unable to walk in God's ways or make our own way back to Him. Now, it is true that he is lame, but his deeper

problem is covenantal. He belongs to the house of Saul, the rejected king. So the problem is not merely weakness. It's his belonging to the condemned dynasty.

David's response is immediate and urgent. In **verse 4**, his only question is, "Where is he?" He doesn't ask about Mephibosheth's character or his loyalty, the king's grace is not determined by the man's condition. Ziba's reply completes the portrait of unworthiness, "He is in the house of Machir the son of Ammiel, at Lo-debar." This isn't just a geographical location, as many commentators note, it becomes a fitting picture of his condition. The name Lo-debar means "no pasture." Mephibosheth, the grandson of a king, is living in a barren wasteland, a place of desolation and futility, alienated from his inheritance and the King's city. Across these 4 verses so far, the Bible has painted for us a picture of a man who is an enemy by bloodline, helpless in his body, and destitute in his location. In every way, he is the last person anyone would expect a king to bless, and yet he is exactly the kind of person grace seeks.

And so, with the object of his grace now located, a crippled enemy in a desolate land, the king's "kindness" moves from sovereign intention (Election) to powerful action (Effectual Call).

## 2. The Sinner Effectually Called (v 5-6)

### 2.1 Called from Lo-Debar (v 5) - Effectual Calling

This action is recorded for us in **verse 5**, "Then King David sent and brought him from the house of Machir the son of Ammiel, at Lo-debar." We should notice the words carefully. The verse does not say David invited him, or sent a message hoping Mephibosheth could find a way to him. The text says the king "sent and brought him." David overcomes the distance, the desolation, and the man's own crippling inability, specifically it was an inability that would have effected traveling. This is a royal summons, backed by royal power, that effectively brings the man from where he is to where the king is.

This is a glorious picture of the doctrine we call **Effectual Calling**. The gospel call that saves is not a mere suggestion that we, in our own strength, can choose to accept or reject. For the sinner who is spiritually crippled, dead in sin, and living in the "no pasture" of a fallen world, God's call is a life giving powerful summons. So, just like Mephibosheth was physically unable to respond to a simple invitation, we are spiritually unable to come to God on our own (John 6:44). Because of that, God doesn't just call to us, He sends His Spirit for us,

sovereignly drawing us out of our own desolate, crippled inability. He overcomes our inability and our rebellion, and effectively brings us into the presence of the King. Effectual calling is not God helping those who help themselves. It is God rescuing those who cannot move toward Him at all. It is not God making salvation possible. It is God making salvation actual.

David does exactly this for Mephibosheth. Mephibosheth could not have made the journey on his own. His lameness made travel impossible. His fear made willingness unlikely. His location made access unreachable. But none of these obstacles hindered the king. David's royal summons is backed by royal power, and the one whom the king seeks is the one whom the king brings.

This must have been a frightening place for Mephibosheth to be, but the king's call is always effective, it always accomplishes its purpose. So now, in verse 6, we will see what happens when this crippled man from a barren land is finally brought face to face with a king he has every reason to fear.

## **2.2 Brought to the King (v 6) - Drawn into God's presence**

In **verse 6**, the text tells us, Mephibosheth fell on his face and paid homage. The first thing we can note is his posture. This is not the casual greeting of a long lost acquaintance, this is the trembling collapse of a man who knows his life hangs by a thread. Dale Ralph Davis mentions in his commentary that he was likely trembling. He knew his lineage, he knew what happened to the remains of rival dynasties. Everything in his past told him he should expect judgment, not mercy.

Then David speaks his name, Mephibosheth! His immediate reply is not a plea or an appeal to his father, Jonathan. It is the simple, submissive confession, "Behold, your servant!" He claims no rights and offers no merits. He rightly identifies himself in the lowest possible terms. This scene in verse 6 is a powerful illustration of what happens when a sinner is truly drawn into God's presence. The first work of the Holy Spirit is not to boost our self-esteem, but to give us a true sight of ourselves in light of God's holiness. This drawing near to the King crushes our pride, and exposes our spiritual bankruptcy. We, like Mephibosheth, have no claim on the King and we deserve nothing but his wrath. Like Mephibosheth, we deserve nothing but God's righteous judgment. Like Mephibosheth, we come before God with empty hands and trembling hearts. This posture of helplessness is not a barrier to grace, its the perfect preparation for it. God brings sinners low so that he may lift them up. He exposes our unworthiness so that his mercy may be seen as mercy.

And it is precisely in this moment, Mephibosheth face, down, expecting the sword, that the king breaks the silence. But he does not speak words of condemnation. He does not issue a death sentence. He speaks words of pure, undeserved grace.

### 3. The Word That Awakens Life (v 7–8)

#### 3.1 “Do Not Fear” (v 7) - Regeneration producing faith

Dale Ralph Davis calls this "hinge and heart of the chapter," I love that kind of language. David speaks directly to the terrified man on the floor. The very first words out of the king's mouth in **verse 7** are, "Do not fear." For a man who had every reason to be afraid, these are life altering words. This is more than just a comforting platitude it is a royal decree that banishes the expectation of death and replaces it with an environment of grace. Mephibosheth does nothing to earn this, he is passive, prostrate, and powerless. The king's word alone changes his entire reality.

This is a breathtaking picture of the doctrine of **Regeneration**. Regeneration is the sovereign, instantaneous work of the Holy Spirit that imparts new, spiritual life to a person who is dead in sin. Just as Mephibosheth lay under expectation of death and lifeless under the weight of fear, we, by nature, are dead in our trespasses, unable and unwilling to believe. The Gospel does not come to us as “advice” on how to make ourselves alive, it comes as a life giving command from the King. When the Spirit applies the Word of Christ to our hearts, it is as though the King Himself bends down and says, “*Do not fear.*” The Word of God, carried by the Spirit of God, awakens the dead heart, breathes life into the spiritually lifeless, and produces the very faith by which we are saved.

Regeneration is not God helping the sick. It is God resurrecting the dead.

And here is the crucial question the text invites us to ask: If regeneration has truly taken place, what should we expect to see next?

What are the first signs that the King has sovereignly brought life to a dead heart?

What is the first fruit of this new, Spirit-wrought life?

How does a heart, newly awakened by sovereign grace, respond to the King who speaks peace instead of judgment?

### 3.2 Grace Received (v 8) - Conversion (faith and repentance)

We see the immediate effect in **verse 8**. After hearing the king's life giving promise, the text says that Mephibosheth "paid homage and said, What is your servant, that you should show regard for a dead dog such as I?" His response is not to stand up and puff out his chest. It is to bow even lower, not crushed by fear, but by a grace he knows he does not deserve. To call himself a "dead dog" was the most extreme statement of worthlessness in that culture. Dogs were seen as unclean, useless, and vile. This is not false modesty, this is the genuine cry of a man who has just seen the depth of his own unworthiness in the light of the king's amazing kindness.

This is a perfect picture of biblical **Conversion**, which always consists of two inseparable parts, like two sides of a coin, **repentance** and **faith**. We see repentance in his confession. Repentance is the Spirit wrought turning of the heart away from self and sin, and Mephibosheth's words embody that turning perfectly. He turns away from any shred of self righteousness or claim to the throne and agrees with the truth of his condition, he is a "dead dog." But repentance alone is not conversion. Faith is present too, because he does not run from the king. He stays, he bows, and in his question of wonder, "Why would you show regard for someone like me?", he is implicitly clinging to the grace that has been offered. He is trusting the king's word even when it seems too good to be true. Faith and repentance are two sides of the same coin of conversion. Repentance is looking at yourself and seeing a "dead dog", faith is looking at the King and trusting his word of grace anyway. These two things, repentance and faith, are the first fruits of regeneration. They are the evidence that the King's word has awakened life in the soul.

And now, having confessed his unworthiness, Mephibosheth is waiting. He has said all he can say. He has nothing to offer, nothing to negotiate, nothing to claim. He has placed himself entirely at the mercy of the king.

And the king responds, not by agreeing with Mephibosheth's self assessment, but by issuing a legal declaration that completely overturns it. The king's verdict will overwrite the sinner's verdict.

## 4. The Declaration of a New Status (v 9–11a)

### 4.1 Status Restored (v 9) - Justification

The king's grace doesn't just whisper a promise, it makes a public, legal proclamation. In **verse 9**, the text says, "Then the king called Ziba, Saul's servant, and said to him, All that belonged to Saul and to all his house I have given to your master's grandson."

Notice that this declaration is made not just to Mephibosheth, but publicly to a third party. This is not quiet, private dining room language, this is public courtroom language. David is establishing a new legal reality. He doesn't just pardon the man, he restores his full inheritance, a vast fortune of land and property that had been forfeited. Instantly, by the king's word alone, the destitute cripple becomes one of the wealthiest landowners in the kingdom. His status did not change gradually, or conditionally, but immediately and irreversibly.

This is a clear picture of the doctrine of **Justification**. Justification is the legal act of God where He declares sinners to be righteous in his sight. It is not a process. It is not a feeling. It is not an internal transformation. It is a verdict. A once for all declaration. Theologians call this the **great exchange**, or **double imputation**.

- On the cross, all our sin and guilt were legally imputed, credited to Christ's account.

- In salvation, all of Christ's perfect righteousness is legally imputed, credited to ours.

Because Christ's righteousness is now legally ours, God can justly declare it to be our new status.

Like Mephibosheth, who was still lame in his feet but now legally owned all of Saul's land, we are still imperfect, yet God declares Christ's perfect righteousness to be ours. He doesn't just say, "You are pardoned", He says, "All the riches of my Son's perfect obedience now belong to you." One of the most beautiful things to remember is that our justification is grounded entirely in the King's word, not the sinner's worth.

So Mephibosheth now possesses a new legal status, declared by the king himself. But the king's grace doesn't just change a person's legal standing and then leave them to fend for themselves, it also makes ample provision for them to live and flourish in that new reality.

## 4.2 Provision Supplied (v 10–11a) - Sanctification begun

In **verse 10**, we see the king's practical provision in stunning detail. David commands Ziba, "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." This is not a small thing that has been given here. Ziba had fifteen sons and twenty servants, a workforce of thirty-six men is now commanded to cultivate Mephibosheth's new inheritance for him. David doesn't just hand the lame man a deed to the land and say, "Good luck", what David does is provide the entire means for that land to become fruitful and nourishing for its new owner. The king's command is then immediately affirmed by Ziba in **verse 11a**, guaranteeing the provision will be carried out. "According to all that my lord the king commands his servant, so will your servant do."

This is a powerful picture of the doctrine of **Sanctification**. If justification is our new legal status, sanctification is the ongoing, lifelong process where God makes us practically and progressively more holy. It's the practical outworking of that new status in the believer's life. And just like with Mephibosheth, God does not leave us to sanctify ourselves. He has given us His Holy Spirit, His Word, the fellowship and teaching of the church, and the gift of prayer. These are the "Ziba and his servants" that our King provides to cultivate the soil of our hearts, to produce the fruit of the Spirit, and to ensure that we are spiritually nourished and grow into the riches of the inheritance He has given us in Christ.

This shows us a vital truth about sanctification. While it is entirely a work of God's grace, we are not passive. Just as Mephibosheth had to actually eat the food Ziba provided (and he surely would), we are called to actively partake of the means of grace God has given us. Because of this, sanctification is not our work to earn God's favor, but our Spirit empowered work with God, for our good and for His glory. This is Philippians 2:12-13, where it teaches God works in us, therefore we work.

The king has granted a new legal status and provided the practical means for life in that new reality. But David's grace goes one step further, beyond the legal declaration in the courtroom and the provision for new life, and it comes into the family dining room, offering one of the greatest privileges of all, relationship.

## 5. The Enemy Made a Son (v 11b–13)

## 5.1 A Place at the Table (v 11b, 13a) - Adoption

The end of **verse 11b** gives us one of the most breathtaking summaries in all of Scripture. After the details of the provision Ziba will make, the text simply states, "So Mephibosheth ate at David's table, like one of the king's sons." This is a staggering change in relationship. The "dead dog," the crippled enemy from a barren land, is not merely tolerated with a pardon. He is given the seat of highest honor, intimacy, and fellowship, treated not as a subject, but as a son.

Then **verse 12** adds another stunning detail that shows the life changing depth of this new relationship status. We read that "Mephibosheth had a young son, whose name was Mica." This isn't inserted as a piece of family trivia, it's a testament to the future securing nature of the king's grace. The man who was as good as dead himself now has an heir who is also secured. David's covenant kindness isn't just rescuing an individual, it's restoring a family line, it's ensuring that the house of Jonathan will not be cut off.

It keeps getting better and better when we read this new relationship in **verse 13a** is permanent, noting that Mephibosheth "ate always at the king's table." This wasn't a one-time banquet, it was a new, daily reality of fellowship with the king. Morning after morning, evening after evening, Mephibosheth sat where sons sit. The king's table became his table. The king's family became his family.

This is the doctrine of **Adoption**. If justification is a legal term that changes our standing, adoption is a family term that changes our relationship. God doesn't just declare us "not guilty", he brings us into his family and gives us the Spirit by which we cry out, "Abba, Father!" Richard Phillips, in his commentary, highlights that this is the privilege of sonship. We are granted a permanent, secure place at our Father's table, not as guests, but as his beloved children. To be justified is to be saved from the wrath of the Judge, but Awakening Church, to be adopted is to be welcomed into the arms of the Father. Adoption is one of the sweetest and highest privileges of the gospel. It is the King pulling out a chair at His table and saying, This seat is yours now. Forever.

This glorious picture of adoption, of a son welcomed into the arms of the Father, is where the story feels like it's reaching its climax. But the Holy Spirit, in his perfect wisdom, does not end the chapter there. He inspired the writer to add another crucial detail, a phrase that serves as one of the greatest comforts for every struggling Christian.

## 5.2 Lame Yet Loved (v 13) - Perseverance

After describing Mephibosheth's glorious new reality, dwelling in Jerusalem, eating at the king's table, the final clause of **verse 13** pulls us back to earth with a poignant dose of reality. The verse ends by reminding us, "...and he was lame in both his feet." His legal status had changed, his location had changed, his relationship with the king had been utterly transformed, but his infirmity remained. He sat at the king's table as a lame man. His acceptance was never based on his ability, and his welcome to the table did not magically erase all his brokenness.

This is an incredibly comforting picture of the doctrine of **Perseverance**. For us, our "lameness" is our ongoing, daily struggle with indwelling sin, our weaknesses, our spiritual stumbles, and our imperfections. This final phrase teaches us that our secure place in God's family is not dependent on us overcoming our spiritual lameness on our own. Our standing before God is not based on how well we are "walking" this week. Like Mephibosheth, we are "lame yet loved." The security of our salvation rests not on the strength of our own legs, but on the unchanging, covenant keeping love of the King who invited us to his table. He who began the good work in us is the one who will carry it on to completion, holding us fast even when we feel like we can barely stand.

So if we can understand that the security of our salvation rests entirely on the King's unchanging love, and not our own strength. We need to see that our present security, even through our "lameness" is not a dead end, it's a road that leads somewhere glorious. We just looked at the end of verse 13, but if we back up slightly, the beginning of verse 13 points us to our final destination.

### **5.3 Dwelling with the King (v 13) - Glorification foreshadowed**

**Verse 13** begins by telling us, "Mephibosheth lived in Jerusalem, for he ate always at the king's table." He is not just a visitor, he is now a permanent resident in the city of the king, dwelling in the place of God's chosen presence. Though still lame, he now lives in the presence of his gracious sovereign, within the capital of the kingdom. He is a permanent resident in the city of the king.

This is a foretaste of the doctrine of **Glorification**, which also has two sides to it, a present corporate reality and a future personal one. For us, dwelling in Jerusalem is a picture of our present citizenship in the Church of Jesus Christ. The Church is the New Jerusalem, the city of God, which is "coming down out of heaven from God" throughout this age. As the gospel

goes forth, as the kingdom expands and influences every area of life, the Holy City is descending, and we are its citizens, dwelling securely in the kingdom of our King even now.

And our present citizenship in this victorious, growing city, even while we are still "lame yet loved", is the iron-clad guarantee of our final, personal glorification. In this text, as all "human types" do, David's grace had its limits. He could not heal Mephibosheth's lameness. But the grace of our King Jesus has no limits! The final promise of glorification awaits all the adopted sons and daughters of God, when at the consummation of all things, this New Jerusalem is perfected, and at the resurrection our spiritual lameness will be healed completely. We will be made like Christ, because we will finally see Him as He is. This is our blessed and certain hope, the victorious reign of Christ through His Church now, culminating in the day we will dwell perfectly whole, our lameness gone forever, in the unveiled presence of our King.

At the resurrection:

- Our weakness will be replaced with strength.
- Our corruption with incorruption.
- Our frailty with glory.
- Our sin with perfect holiness.

This is our blessed and certain hope, the victorious reign of Christ, culminating in the day when we will dwell perfectly whole, our lameness gone forever, in the unveiled presence of our King.

## **6. Application And Call To Christ**

This chapter is not a systematic theology lesson, but it gives us one of the clearest pictures of the way God saves sinners. Now, throughout this chapter we have watched the heart of King David, but behind David, we have seen the heart of the true and greater King, Jesus Christ. And so the question that confronts every one of us is simple:

**How will you respond to Him?**

Maybe as we went through the text, you've seen yourself in Mephibosheth. You feel your spiritual lameness, you know you are from the enemy's camp, and you feel like you're living in Lo-debar, a place of "no pasture," with no satisfaction and no hope. The good news is that the kindness of David was only a shadow, but the kindness of Jesus is the glorious substance.

David could restore land, but Jesus restores souls.

David could give a seat at his table, but Jesus gives a seat at the marriage supper of the Lamb.

David could not heal Mephibosheth's lameness, but Jesus heals the deepest lameness of the human heart and will one day heal all our brokenness forever.

So, if you are not a Christian, hear the call of the King today. It is not a suggestion, it is the royal summons of the risen Christ. The command for you today is clear!

Turn from your sin.

Lay down your pride.

Stop trying to limp your way into God's favor.

Come to the King who says, "Do not fear."

Come to the King who gave His life for sinners.

Repent and believe in the Lord Jesus Christ.

The same King who commands sinners to come is also the King who gives life to the dead heart and grants the grace to obey His call. His summons is not only authoritative, it is empowering. If you feel the weight of your sin today, if you sense the King calling you, that itself is evidence of His Spirit already at work in you.

And Awakening Church, for those of us who are already at the King's table, let this story flood your heart with fresh gratitude. Remember that you were once a crippled enemy, but the King sought you, called you, justified you, and adopted you for His Son's sake. So, as you

struggle this week with your own spiritual lameness, remember your place at the table is secure. You are "lame yet loved." Let the grace of God compel you to live as a citizen of his kingdom, showing the kindness of God to a world full of lost and broken people still living in Lo-debar.

In one chapter, God has given us a portrait of the whole gospel.

Election in the King's initiative.

Calling in the King's summons.

Regeneration in the King's word of life.

Conversion in the sinner's humble response.

Justification in the King's legal declaration.

Sanctification in the King's ongoing provision.

Adoption in the seat at the table.

Perseverance in being "lame yet loved."

Glorification in dwelling with the King forever.

Awakening Church, this is not just Mephibosheth's story. This is the story of every Christian. This is the story of the covenant God who saves.

## **7. Questions for Reflection and Discipleship**

Please be encouraged to use these questions for reflection throughout the week and Awakening discipleship group discussions.

1. In what ways do you personally identify with Mephibosheth's condition, his fear, his unworthiness, or his helplessness, and how does that deepen your understanding of God's grace toward you?
2. Mephibosheth called himself a "dead dog" in verse 8. Does this language offend you? In what ways do you struggle to see yourself as truly unworthy before God's grace? How does honestly acknowledging your spiritual "lameness" and "rebel status" actually make God's grace more precious to you?
3. There is a difference between justification (a new legal status) and adoption (a new family relationship). What is the practical difference in your daily life between thinking "I am a pardoned criminal" over against "I am a beloved son/daughter at the King's table"?
4. The chapter ends by reminding us Mephibosheth was still "lame in both his feet" in verse 13. How does this truth of being "lame yet loved" bring comfort and hope to you in your ongoing struggle with sin and weakness? How does it secure you against the fear that your performance might cause you to lose your place at the table? How does this effect the way you see your work in obedience and love toward God?
5. David said he wanted to show "the kindness of God" in verse 3. Because you have been brought from your own "Lo-debar" to the King's table, who in your life, right now, needs to experience this same kindness of God through you? What is one practical way you can seek out someone who feels unworthy and show them grace this week?

## Questions for small children during family devotion:

Please be encouraged to use these questions in family devotion throughout the week, especially for young minds learning about Christ.

1. Why was Mephibosheth sad and scared at the beginning of the story? (He couldn't walk well, and he was afraid the king might be mad at him because he was from King Saul's family).
2. Instead of being mean to Mephibosheth, what surprising thing did King David do first? (He looked for him, sent for him, and told him "Do not fear!" David was kind and loving to

him.)

3. King David gave Mephibosheth his land back, but he also gave him a seat at his own dinner table. Which gift do you think was more special, and why? (Eating at the table, because it means the King wanted to be his friend and treat him like family).
4. David was a good king who was kind to his enemies. The Bible teaches us that King Jesus is even better and kinder than King David. What are some ways Jesus is kind to us even when we don't deserve it? (He forgives us, loves us, helps us, and invites us into His family forever—even when we don't deserve it.)
5. Because King Jesus is so kind and invites us to be in His family forever, what is one way we can thank Him and show we love Him this week? (Answers will have natural variation between children... obeying parents, praying, being kind, sharing...)