Mariner's DISCOVERY Church

OurMDC.org
(925) 354-1096
1641 Bixler Road,
Discovery Bay
California 94505

Program for Sunday, November 8, 2026.

Please welcome the worship music team this week!

Call to Worship: *Don't Stop Praying*
Good Good Father

Announcements for Sunday 11/8/2026

Thanks for joining our Worship Service this Sunday

- **The Pool is closed for the season.**
- **Please pickup your Operation Christmas Child boxes in the Carport.** Last day to return completed boxes will be Sunday, Nov. 22nd at the Church.
- **Time to get ready for our annual Christmas Tree Sales. We will have 100 trees to sell, and we need volunteers for General Lot Help, Meals, and Tree Delivery. Please see Adriana Wray for any questions and signup in the Carport.**
- **The Ladies** had breakfast at **Diggers Diner in Discovery Bay** yesterday.
- **The Men** had breakfast at **Diggers Diner in Discovery Bay** yesterday.
- **If you have any prayer requests,** please fill out a Connect Envelope and place it in the wooden offering boxes in the back. Also, during the week you can email requests at: **PrayerRequest@OurMDC.org**

Thank You for your Offerings!!

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Mariner's Discovery Church
P.O. Box 1667
Discovery Bay, CA. 94505

or *CALL THE OFFICE* – ***(925) 354-1096***

Adoration *The Way*
Scripture Reading from 2 Samuel 4 and 2 Samuel 9
Message: Justice and Grace in the Kingdom
Affirmation: *Child of Love*
Commemoration of Communion

Close of Worship Service, Fellowship continues

2 Samuel 4 Ish-bosheth Murdered

4:1 Now when Ish-bosheth, Saul's son, heard that Abner had died in Hebron, he lost courage, and all Israel was disturbed. 2 Saul's son had two men who were commanders of bands: the name of the one was Baanah and the name of the other Rechab, sons of Rimmon the Beerothite, of the sons of Benjamin (for Beeroth is also considered part of Benjamin, 3 and the Beerothites fled to Gittaim and have been aliens there until this day).

4 Now Jonathan, Saul's son, had a son crippled in his feet. He was five years old when the report of Saul and Jonathan came from Jezreel, and his nurse took him up and fled. And it happened that in her hurry to flee, he fell and became lame. And his name was Mephibosheth.

5 So the sons of Rimmon the Beerothite, Rechab and Baanah, departed and came to the house of Ish-bosheth in the heat of the day while he was taking his midday rest. 6 They came to the middle of the house as if to get wheat, and they struck him in the belly; and Rechab and Baanah his brother escaped. 7 Now when they came into the house, as he was lying on his bed in his bedroom, they struck him and killed him and beheaded him. And they took his head and traveled by way of the Arabah all night. 8 Then they brought the head of Ish-bosheth to David at Hebron and said to the king, "Behold, the head of Ish-bosheth the son of Saul, your enemy, who sought your life; thus the Lord has given my lord the king vengeance this day on Saul and his descendants."

9 David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said to them, "As the Lord lives, who has redeemed my life from all distress, 10 when one told me, saying, 'Behold, Saul is dead,' and thought he was bringing good news, I seized him and killed him in Ziklag, which was the reward I gave him for his news. 11 "How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now require his blood from your hand and destroy you from the earth?" 12 Then David commanded the young men, and they killed them and cut off their hands and feet and hung them up beside the pool in Hebron. But they took the head of Ish-bosheth and buried it in the grave of Abner in Hebron.

2 Samuel 9 David's Kindness to Mephibosheth

9:1 Then David said, "Is there yet anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?" 2 Now there was a servant of the house of Saul whose name was Ziba, and they called him to David; and the king said to him, "Are you Ziba?" And he said, "I am your servant." 3 The king said, "Is there not yet anyone of the house of Saul to whom I may show the kindness of God?" And Ziba said to the king, "There is still a son of Jonathan who is crippled in both feet." 4 So the king said to him, "Where is he?" And Ziba said to the king, "Behold, he is in the house of Machir the son of Ammiel in Lo-debar." 5 Then King David sent and brought him from the house of Machir the son of Ammiel, from Lo-debar. 6 Mephibosheth, the son of Jonathan the son of Saul, came to David and fell on his face and prostrated himself. And David said, "Mephibosheth." And he said, "Here is your servant!" 7 David said to him, "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan, and will restore to you all the land of your grandfather Saul; and you shall eat at my table regularly." 8 Again he prostrated himself and said, "What is your servant, that you should regard a dead dog like me?"

9 Then the king called Saul's servant Ziba and said to him, "All that belonged to Saul and to all his house I have given to your master's grandson. 10 "You and your sons and your servants shall cultivate the land for him, and you shall bring in the produce so that your master's grandson may have food; nevertheless Mephibosheth your master's grandson shall eat at my table regularly." Now Ziba had fifteen sons and twenty servants. 11 Then Ziba said to the king, "According to all that my lord the king commands his servant so your servant will do." So Mephibosheth ate at David's table as one of the

king's sons. 12 Mephibosheth had a young son whose name was Mica. And all who lived in the house of Ziba were servants to Mephibosheth. 13 So Mephibosheth lived in Jerusalem, for he ate at the king's table regularly. Now he was lame in both feet.

Devotional: 2 Samuel 24:24 However, the king said to Araunah, "No, but I will surely buy it from you for a price, for I will not offer burnt offerings to the Lord my God which cost me nothing."

2 Tries to bring the Ark to Jerusalem (2 Samuel 6)

- David's zeal to bring up the Ark (6:1-5). The Holiness of God is displayed (6:6-11).
- David's reverent and exuberant worship (6:12-19).
- Michal's contempt and David's rebuke (6:16, 20-23).
- Danger: doing something the way the world does because it works.
- 1st attempt: singing, enthusiasm, sincerity. God is not pleased.
- Familiarity is the enemy of reverence.
- Principle: a Holy God and a sinful hand cannot touch, apart from atonement.
- Principle: The holiness of God is not a threat to those who come His way. It is a danger to those who treat Him casually.
- Principle: a true encounter with God makes one grateful and generous.

2 Samuel 6: Another compare/ contrast (Diptych)

First Attempt	Second Attempt
• Assembly (1-2), Cart (3-5), • Judgment (6-7), • Reaction (8-9), • Diversion to Obed-edom (10-11).	• Blessing reported (12a), • Sacrificial procession (12b-15), • Arrival and festival (17-19).

Epilogue: 6:16, 20-23

- Verse 16: Joyful ark procession, Michal at the window
    - Reviewing the procession, despising David in her heart
- The confrontation (20-22),
- The Verdict (23).

Theological Implications:

- God is Holy; morally perfect and infinitely worthy of honor.
    - Holiness is an attribute to be respected. A Holy God cannot be domesticated.
- The character of God determines how He is to be approached.
- There is both human sin and divine grace.
    - Humans work, good motive are inadequate. God provides a way.
- Divine sovereignty and the role of the ark. God is not dependent on the ark, the cart, or David. God upholds all things, not Uzzah.
- Fear and Joy can be united in worship.
- The presence of God can be both a danger and a blessing.

Reflection questions and thoughts:

- Have I been running my life, my marriage, my relationships, my work, my career, even my service of others and the church on the cart of good intentions; sincere, hardworking, busy? What has God said? "Lord, show me where I am using the cart?"
- Maybe this morning, there is a quiet anger at God. Bring it to God and let it come reverence rather than bitterness.

- Am I watching worship or participating in worship?
- How would my worship and witness change if I lived for an audience of One?
- Can I choose one way this month to move from spectator to participant in the life of the church?
- "How can the ark of the LORD come to me?" Reverence and sacrifice are both found in Jesus Christ. Our hands are no cleaner than Uzzah's.
- Come to the Lord's Table this month with deliberate preparation: examine yourself (1 Corinthians 11:28) before you come, not as a formality but as someone approaching the King.

The House of Saul (after Gilboa)

- Saul and three of his sons, including Jonathan, died on Mount Gilboa (1 Samuel 31).
- David was anointed king over Judah at Hebron (2 Samuel 2:1–4),
- Abner, Saul's commander, installed Saul's surviving son Ish-bosheth as king at Mahanaim (2:8–10). A long civil war followed (3:1).
- The war turned when Abner quarreled with Ish-bosheth (Eshbaal) and offered to bring all Israel to David (3:6–21).
- Joab murdered Abner in revenge for his brother (3:22–30), and David publicly mourned, cursed Joab's house, and declared that the LORD would repay the evildoer according to his evil (3:31–39).
- Chapter 4 opens in the aftermath. Ish-bosheth, who had depended on Abner, lost heart, and all Israel was dismayed (4:1).

The Kingdom does not advance by treachery (4:1-8)

- Ish-bosheth hears that Abner ("the strong man") has died at Hebron. Ish-bosheth's courage fails. Israel is dismayed.
- Baanah and Rechab are raiders working for Ish-bosheth. They see Abner dead, and Ish-bosheth is weak. They do the math of ambition.
- V5-7: They enter as if getting wheat (routine), men on errands. They kill Ish-bosheth while he sleeps. They behead him, and travel all night through the Jordan valley to bring it to David at Hebron.
- V8: Present the head to David, claiming it was the LORD who provided the vengeance. This is temptation for David.
- Principle: The Kingdom does not advance by treachery, by betrayal, by deception, by trading on someone's trust. No compromise shortcuts.
- Jesus was tempted: Offered all the kingdoms if only He would bow to Satan; the crown without the cross.

The King does not excuse wickedness (4:9-12)

- David recognizes and says that it is God who has rescued.
- David remembers he had an Amalekite executed for bringing Saul's crown and bracelet. He argues from the lesser to the greater: how much more for killing wicked men killing a righteous man in his bed.
- Ish-bosheth (Saul's son, rival for the throne) is not completely innocent. But he is innocent in this matter. He is asleep. He is defenseless. He is killed by men he trusted. David will not let the fact that Ish-bosheth was a political rival change the moral weight of their crime.

- V12: Execution of the guilty and public display of the instruments of the crime, and humiliation of the bodies. Ish-bosheth's head is buried in Abner's tomb. David punishes the guilty and honors the dead.
- David does not excuse wickedness, even when it benefits him. This crime ends the civil war. David receives the kingdom with clean hands.
- At Calvary, did not overlook sin. God judged it, laying it on His own Son. The justice of chapter 4 and the kindness of chapter 9 are met in the cross.

The King Seeks Out the Helpless for Another's Sake (4:4; 9:1–5)

- Mephibosheth arrives, falls on his face. He is a member of the family that tried to kill David. Mephibosheth has very reason to expect the sword.
- David's first words: "Mephibosheth." "Do not fear."
- 3 Promises: Safety (do not fear). Inheritance (land of Saul). Fellowship (King's table)
- Mephibosheth's response: I am a dead dog. Not worthy of the kindness of the King.
- David calls Ziba and puts the plan into action.
- Last verse: Mephibosheth is still lame. But he is seated at the King's table.
- This is where we live: in a fallen body with feet that do not always carry us to where we want to go (should go?). But The King has seated us; not because we are worthy, not because we are healed. We are seated because we are welcomed. Our lameness is covered by His kindness.

The King Restores the Ruined to His Table (9:6–13)

- Why is 2 Samuel 4:4 there? It is repeated in 2 Samuel 9:3, 13 (Diptych).
- 3 kinds of loyalty displayed:
    - None to Ish-bosheth, selfish by the raiders, Hesed by David to Jonathan and an oath.
- 9:1 "Is there yet anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?"
- 9:3 show the kindness (hesed) of God. This is a love that keeps its promises when it costs something, and when the one receiving it can do nothing in return.
- Ziba does not use Mephibosheth's name; described as crippled son of Jonathan, hidden in Machir and Lo-debar ("no pasture" – the place where nothing grows).
- David sent and brought him. The king takes the initiative, went looking.
- Jesus: "The Son of Man has come to seek and to save that which was lost" (Luke 19:10).
- We were lame by a fall that began before we were born in a garden, and we have been hiding every since. The King sent for us. Why? For the sake of Another. The kindness that God shows us is because it flows from His covenant love for His Son.

Theological implications:

1. The kingdom comes by God's hand, not by shortcuts.
2. Religious language cannot sanctify wickedness.
3. God is a moral Judge, and rulers bear the sword for His justice.
4. Covenant kindness (hesed) is rooted in promise.
5. Grace seeks the helpless. Mephibosheth (lame, hidden, afraid) did nothing to deserve kindness.
6. Acceptance for another's sake. God forgives us in Christ (Ephesians 4:32) and accepts us in the Beloved (Ephesians 1:6).

7. Restoration and adoption. This anticipates the believer's adoption as a child of God and heir with Christ (Romans 8:15–17; Galatians 4:4–7; 1 Peter 1:4).
8. The pattern points to Christ, the greater Son of David, who seeks the lost, calls the helpless, and seats them at His table (Luke 14:12–24)

Reflection questions and thoughts:

- Can I refuse the compromising shortcuts in my work?
- Be careful when there is spiritual language that makes a sin look providential.
- Wait on the timing of God (not prematurely grab through manipulation).
- Has there been a compromise that has bene excused because the outcome was good? Bring it to the Lord.
- Is there a Mephibosheth in your circle of influence?
- Is there an opportunity to serve for the sake of Christ when there is no chance for someone to repay you?
- Is there an opportunity to display Hesed to honor a commitment?
- Are you or someone you know hiding in a Lo-debar place right now?
- In Christ, can you refuse the "dead dog" identity? You are not defined by your worst moment/ weakest display. You are a son/ daughter at the table of the King of Kings, even as you carry your limp.

Conclusion:

1. **The kingdom does not advance by treachery.** Baanah and Rechab thought they could cut a deal with providence. David refused to take what God had not given.
2. **The King does not excuse wickedness.** Even when the crime would have profited him, David called it what it was and held the guilty accountable.
3. **The King seeks out the helpless for another's sake.** David asked, "Is there anyone left?" and he asked it for Jonathan's sake.
4. **The King restores the ruined to His table.** Mephibosheth was lame, hidden, and afraid, and he was seated like a son.

- We are the raiders, guilty of treachery against the True King, deserving of the sentence pronounced.
- But the One we betrayed is not just a Righteous Judge. Jesus Christ bore the sentence Himself on the cross, so that he could be both just and still justify the ungodly.
- We are also Mephibosheth, lame by a fall we did not choose, hiding in our own Lo-debar, certain that the King has come to destroy.
- God sends and brings us in, for the sake of Another, because of what His Son has done. He says, "Do not fear." He restores what we lost. He seats us at His table, where we are treated like children of the King of Kings.

You are not alone. God is with you! MDC wants to help. We are here for you.

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