

Eucharistic Homily

Twenty-Seventh Sunday after Pentecost
November 25, 2018

As I've already pointed out, 2 Samuel 9 has a very unusual ending. After describing David's kindness to Mephibosheth, the narrator includes a jarring detail: "Now he was lame in both his feet." Why throw that in there? Why bring that up again? Doesn't that sort of kill the happy ending of the story?

I think that line is important because it serves to show us that David's greatest kindness was still insufficient to heal Mephibosheth's physical brokenness. Even a seat at King David's table, even being treated like a royal son didn't change the fact that Mephibosheth would always bear the stigma and shame of Saul's failure. And even though there are many similarities between King David's kindness and God's kindness, this closing line highlights the key difference: The grace and mercy of Jesus is so much more powerful than that of David's because Jesus brings us complete healing and restoration, partially in this life and fully in the life of the world to come.

Being carried to the table of Jesus means access to heavenly food by which the Spirit of God imparts the life and strength and glory of the risen Jesus to us. God is making all things new, starting with us. And a seat at the Table of the Lord includes the promise of resurrection life in immortal and incorruptible bodies in glory. There are a lot of things we don't know about the future glory that awaits us, but we know that we will feast in the presence of our risen King and be made like him.

If you've been baptized into Christ and are seeking to live faithfully and obediently for Him, you are invited to partake of this feast that our gracious God has prepared for us. These are the gifts of God for the people of God.

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