

June 14 2026 - 2 Samuel 23:1-39 - "The King is Worthy"

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Date: 14 June 2026

Preacher: Carman Arroyo

[0 : 00] Our reading today is from 2 Samuel chapter 23.! Now these are the last words of David.

The oracle of David, the son of Jesse. The oracle of the man who was raised on high. The anointed of the God of Jacob. The sweet psalmist of Israel.

The spirit of the Lord speaks by me. His word is on my tongue. The God of Israel has spoken. The rock of Israel has said to me. When one rules justly over men, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth on a godless cloudless morning, like rain that makes grass to sprout from the earth.

For does not my house stand so with God? For he has made with me an everlasting covenant, ordered in all things and secure. For will he not cause to prosper all my help and my desire?

But worthless men are all like thorns that are thrown away, for they cannot be taken with a hand. But the man who touches them arms himself with iron and the shaft of his spear, and they are utterly consumed with fire.

[1 : 48] These are the names of the mighty men whom David had. Joseph, Basapheth, Atikinamonite.

He was chief of the three. He wielded a spear against 800 whom he killed at one time. And next to him among the three mighty men was Eliezer, the son of Dodo, son of Ahohi.

He was with David when they defied the Philistines who were gathered there for battle, and the men of Israel withdrew. He rose and struck down the Philistines until his hand was weary and his hand clung to the sword.

And the Lord brought about a great victory that day, and the men returned after him only to strip the slain. And next to him was Shammah, the son of Agi, the Herorite.

The Philistines gathered together at Lehi, where there was a plot of ground full of lentils, and the men fled from the Philistines. But he took his stand in the midst of the plot and defended it and struck down the Philistines, and the Lord worked a great victory.

[2 : 56] And three of the 30 chief men went down and came about harvest time to David at the cave at Adullam, when a band of Philistines was encamped in the valley of Rephaim.

David was then in the stronghold, and the garrison of the Philistines was then at Bethlehem. And David said longingly, Oh, that someone would give me water to drink from the well of Bethlehem that is by the gate.

Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and carried and brought it to David.

But he would not drink of it. He poured it out to the Lord and said, Far be it from me, O Lord, that I should do this. Should I drink the blood of the men who went at the risk of their lives?

Therefore he would not drink it. These things the three mighty men did. Now Abishai, the brother of Joab, the son of Zeruiah, was chief of the thirty.

[4 : 01] He wielded his spear against three hundred men and killed them and won a name beside the three. He was the most renowned of the thirty and became their commander. But he did not attain to the three.

And Benaiah, the son of Jehoiada, was a valiant man of Kabzael, a doer of great deeds. He struck down two arials of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen.

And he struck down an Egyptian, a handsome man. The Egyptian had a spear in his hand, but Benaiah went down to him with a staff and snatched the spear out of the Egyptian's hand and killed

him with his own spear.

These things did Benaiah, the son of Jehoiada, and won a name beside the three mighty men. He was renowned among the thirty, but he did not attain to the three. And David set him over his bodyguard.

Asahel, the brother of Joab, was one of the thirty. Elhanan, the son of Dodo, of Bethlehem, Shammah of Herod, Aleka of Herod, Helez of the Palatite, Ira, the son of Ekesh of Tekoa, Ebiazar of Anathoth, Ebenaiiah, the Hushethite, Zalman, the Ahohite, Meharai of Natafah, Hileb, the son of Banah of Natafah, Ittai, the son of Rabai, of Gebeah, of the people of Benjamin, Benaiah, of Piriathon, Hidai, of the brooks of Gash, Ebel, Albon, of the Arathite, Azmethivet, of Baharum, Elabah, the Shalabanite, the sons of Jason, Jonathan, Shammah, the Barathite, Ahiam, the son of Shirar, the Arathite, Elaphileth, the son of Abishai, of Mahakar,

[5 : 59] Eliam, the son of Ahithophel, the Galapite, Hezra of Carmel, Perariah, the Arabite, Egal, the son of Nathan, of Zobah, Bani, the Gadite, Zelak, the Ammonite, Nahari, of Berthoth, the armor-bearer of Joab, the son of Zerariah, Ira, the Ithrite, Gerab, the Ithrite, Uriah, the Hittite, 37 in all.

This is God's word. Thanks be to God. Thanks be to God indeed. Thanks be to God. No, praise God.

Thank you, Duffy, for reading all those names, and thank you, Brent, for giving me this passage to preach on today. It's great to be back in the pulpit again.

My name is Carmen Arroyo. I am one of the elders and pastors here this morning. And as we've been seeing, as we've made our way through 2 Samuel, with last week, we saw the last song of David in chapter 22.

Today, we come to the last words of David. And so, I want to start this sermon off with a question. A pretty daunting one, maybe. But, I want to know whether or not is there anything in your life worth dying for?

[7 : 30] Now, I'm not talking about something that will inconvenience you or yourself or anything like that. I'm not talking about mildly sacrificing something for.

I'm not talking about something that you give up a weekend for. I'm talking about worth dying for. Because the men that we'll meet today answered that question with their lives.

And the way they answered it and the king they answered it for is what this sermon is about. But before we get to them, I do want to take us somewhere just briefly.

The spring of 1973. Some of us are old enough to remember that. Some of us, only God knew we existed yet. But, for those of us in the latter, it was a moment in time where Watergate was unraveling.

The most powerful office in the world was collapsing under the weight of hidden sin, deception, and corruption. Richard Nixon had won re-election only months earlier by one of the largest American landslides.

[8 : 40] and political history. And then, everything began to break. The powerful men around him, men who tied their careers, their reputations, and their futures to his, they began to calculate.

What will this cost me? This is the question of transactional loyalty that it always eventually asks. When the king can protect me, I will stand with him.

When the king advances, me, I will defend him. But, when the throne begins to shake, when my loyalty threatens my own future, the heart begins to recalculate.

Their loyalty had limits. Their allegiance was built on a house of cards, and as soon as one card fell, they began to fold, and their loyalty did not hold.

This loyalty is built on self-preservation, not worship. But in 2 Samuel 23, it gives us another story, and it runs in the opposite direction.

[9 : 53] I've titled this sermon, the king is worthy. And the main point is very simple. The king is worthy.

Serve him. serve. But before those seven words land with the weight that they deserve, we need to see who the king of this chapter really is, and who it is, and what it is about.

we need to hear the oracle. We need to watch the men. We need to feel the cost. And then, we need to ask ourselves whether our own lives make sense in the light of the king.

We say that we serve. So before we dive in, let us pray for his Holy Spirit to guide us now. Father God, we thank you.

We thank you for this opportunity to come and gather and worship and sing and praise your name and dive into your word, Father. I pray that your Holy Spirit comes and opens our ears, opens our eyes, so that we can see and that we can hear.

[11:04] I pray that our hearts are softened and we receive your word, your message, as you intended it to be. In Christ's name we pray.

Amen. Amen. So the first section that I'll be diving into is See the King and we'll be covering verses 1 through 7.

And so we see this chapter opens with unusual formality. It's an introduction of who is speaking. It's David and it's harking back to his lowly days and his lowly roots as a shepherd because he was a son of a shepherd, a nobody and through God's hand he was lifted to the heights of God's anointed, the psalmist, the king of Israel.

Then we see four claims of divine inspiration stacked upon stack upon stack upon stack one another. The Spirit of the Lord speaks by me.

His word is on my tongue. The God of Israel has spoken. The rock of Israel has said to me. This is not David giving some last political farewell speech.

[12:20] No, this is an oracle. This is prophecy. The Spirit of God is placing the word of God on the tongue of the king of God. And this introduction is weighty because what follows is weighty.

We look back it echoes Balaam's fourth oracle in Numbers 24 where a prophet looks over Israel and speaks of a star and a scepter rising from Israel.

A coming king. A king that will be initially fulfilled with David's victory over the Moabites and the Edomites in 2 Samuel chapter 8.

But here, here, at the end of David's life, the vision comes into much sharper focus. For both Balaam's and David's oracles point together a greater conquest and the star is no longer a distant point of light.

And David speaks of one who dawns like the morning light. Like the sun shining forth on a cloudless morning. this scepter is now identified as a ruler.

[13:38] One who rules justly over men. Ruling in the fear of God. Now, some of you might be thinking, well, we've seen this before.

We've seen multiple scenarios whether it's in the Bible or even in our own history books where a father, a great king or a great leader is trying to pave his way for his son to take up his mantle. I would like to push against that just a little bit and dig deeper because many of us may assume that this is only about Solomon. But is Solomon involved?

Yes. Is the Davidic dynasty involved? Yes. Is the line of David involved? Yes. But the oracle's portrait overflows Solomon.

Let's see. We see in verse 3, the second part of verse 3 points to someone who rules justly over men. Solomon was a king.

[14:42] He was a king over Israel. But he wasn't the king over men in the plural sense, which means all. The ruler David sees governs wherever there are men, which means his dominion has no earthly boundary.

and then I want us to look down the line of David's house. None of the historical Israelite kings ever, ever filled that description, nor than any other historical or ancient king all throughout history.

This language here that the narrator uses is very deliberate and it exceeds every merely human candidate because this oracle is not less than historical.

It reaches through history toward the one whom all of David's dynasty finds its eternal fulfillment. It is cominental. It is cosmic.

It announces the Messiah. In this oracle, two characteristics mark this future ruler. righteousness and the fear of God.

[15:54] Right? We see that. Church, we live in a moment where so many people want mercy without righteousness, grace without law, forgiveness without atonement, warmth of the morning without judgment of the darkness.

righteousness. But we see that scripture never pits God's righteousness against his own mercy. At the cross, righteousness and peace kiss.

Mercy comes to us through righteousness, not around it. So, the king that David sees is not warm before he is holy.

he is merciful because he is righteous. His throne is good news because it is found on justice.

And that is why his reign is like the morning light. And so, this morning light, we hear this, we see this, we're like, okay, we kind of get the picture. But I want you guys to imagine for a little bit, have you ever walked outside after a long dark night, whether it's been grief, pain, struggle, fear, or sleeplessness.

[17 : 15] And after that darkness, you step into the light and you feel the first warmth of the morning sun touch your face. That is the picture that we're seeing here in these opening verses.

And then the second image, the rain battered grass, the storm has pressed it down, flattened it, and left it bruised and nearly ruined.

But the sun, the sun comes out and the grass rises, it glistens, it grows with a freshness it did not have before the storm.

Some of you might know what this is and what this means. The rains in your life have been heavy. Trials that you faced are battering you flat.

And you're wondering whether you're ruined, whether there is any hope. I have felt this. Because there have been three moments in the last 12 months that have been very dark for my wife and me.

[18 : 31] The darkest in my entire life. They were moments of great hurt, anguish, and desperation. The loss of three souls put us into a pit of despair, but he remained faithful.

The tears of sorrow filled our nights, but he gave us peace. The cries of anger and confusion rose from our hearts, but he gave us joy.

He saw us through to the morning, and the darkness that we faced was made light. The heartache still lingers, but we are not alone.

He is with us. He is with you. He brings pardon to the guilty. He brings hope to the despairing. He brings strength to the weary, and he gives color back to the faded cheek and brightness back to the languid eye. He is good. I want us to hear the oracle and see that the ruler that David sees does not shame the battered grass.

[19 : 56] He shines on it and it grows. The rain, the torment, the struggles that you're going through right now is not the end of your story.

He is. Let's move on to verse five. Come with me. It reads, for does not my house stand so with God for he has made with me an everlasting covenant ordered in all things and secure for will he not cause to prosper all my help and my desire.

This is the hinge in which the entire passage turns. This vision is glorious but David doesn't just tell us what the vision is. He tells us what holds it.

For he has made with me an everlasting covenant ordered in all things and secure. This is a covenant declaration.

Now for those of you that haven't been with us since 1 Samuel or the beginning of 2 Samuel you may be wondering what covenant is he talking about? What covenant is he referring to?

[21 : 15] We go back to 2 Samuel 7. David wanted to build God a house a temple a permanent dwelling place but instead God essentially said you will not build me a house I will build you one.

Let's listen to the word of God and his promise. when your days are fulfilled and you lie down with your fathers I will raise up your offspring after you and I will establish his kingdom I will be to him a father and he shall be to me a son and your house and your kingdom shall be made sure forever before me your throne shall be established forever forever not for a generation not for a dynasty forever this is the covenant David is standing on in verse five not his own record not his own righteousness but the unconditional promise God made to him in chapter seven that his house his kingdom his throne would be established forever and see the thing is church is that David had every reason to doubt his own worthiness to receive this promise right but he could comfort himself with the covenant precisely because he knew the full extent of his own sinfulness church this is not a man that is now sitting down looking back and reviewing his life and saying oh these are some great times no remember this is

David David is an adulterer David the murderer David the passive father David the king who could not mend what sin had torn and yet he says the covenant is ordered the covenant is secure not because of me but because of him the covenant doesn't rest on David's record it rests on God's promise and that promise finds its fulfillment in Christ the son of David the one whom the angel said in Luke the Lord God will give to him the throne of his father David and he will reign over the house of Jacob forever in his kingdom there will be no end 2 Samuel 7 finds its terminus its final stop in Jesus

Christ the everlasting covenant ordered in all things secured is fulfilled in Christ and sealed for us in his blood your salvation does not rest on your best day and praise God it doesn't rest on your worst it rests on him ordered in all things and secure then we see the dark counterpart to this glorious oracle in verses 6 and 7 we see worthless men like thorns they're untouchable ultimately consumed by fire the morning light verses 3 and 4 and the consuming fire verses 6 and 7 are not theological contradictions I want us to see that they are the inevitable result of righteousness the same righteous rain that brings the north light to his people also brings judgment to those who refuse him Isaiah Malachi John the Baptist Revelation they all say the same thing the oracle leaves no middle ground morning light or consuming fire his people or the thorns church church I want you to hear me I want you to hear me because we need to not be satisfied with just admiring who Christ is we need not be satisfied with just coming to church we need not be satisfied with just saying I'm a Christian church we need to see this we need to see it because admiring him is not enough you must come to him come to the king that bore the thorns for you come to him personally individually as a sinner with empty hands and receive his righteousness as your only covering the king that David saw is not

[26 : 12] David it is not Solomon it is Jesus Christ the only person who has fulfilled all righteousness he bore the righteous penalty for our sins in our place he rose he ascended he reigns now and he is coming again he is the morning light of John 8 he is the living water of John 4 he is the yes and amen to every single one of God's promises David saw it before the cross and it held him before Christ was crucified he saw it and it kept him so how much more should it hold us who live on this side after the cross the empty tomb and the ascension now you have seen the king the king is worthy serve him

David's oracle has shown us the greater king now the narrator pivots and shows us what costly service looks like under king David's kingdom and what it points us to under Christ let's see what kind of service this looks like as we start section two hold the field we'll be looking at verses 8 through 12 we see here church the narrator now introduces us to the men that are serving the lord's anointed king it's kind of like a highlight reel of different scenarios and aspects and windows of David's rule and it began with three do chef the shem na na na I'm going to call him JB Eleazar and Shema three men three moments three stands that define what it means to belong to the covenant king in verse 8 we see

JB wielding his spear against 800 men 800 and killed them at one time 800 you guys remember being around a group of 800 people like a sports event or something like that all of them against you imagine some of you would be okay this is not a squirmish church this is not some type of close call this is one man holding a weapon until 800 enemies lay dead at his feet the narrator doesn't explain it doesn't qualify it he just simply records it because that is what happens when a man is gripped by something greater than himself then we move on to verse 9 and we meet Eleazar and we see that the men of Israel withdrew the crowd ran but

Eleazar did not he stood and struck down the Philistines until his hand was weary and his hand clung to the sword it's interesting doing some research with this I found that there are tales of soldiers at Waterloo if you guys are any history buffs the wars of Waterloo battles of Waterloo that the men fought so hard and that they fought so long that the swords in their hands with the blood and the coagulation they fused with one another they had to pry off the soldiers hands from the swords it's crazy but this is what sustained unrelenting faithfulness looks like so church I have to ask you what is your hand fused to when people look at your life and what you grip and what you won't release what is it fused to is it the word is it prayer is it

Christ or is your hand fused to your phone to your anger to your bitterness to your need to be right what is it fused to then we see in verse 11 we meet Shema the Philistines gathered and the men they fled again we gotta get some new men keep on fleeing but Shema stood in the middle of the field a field of lentils that's right the same lentils you eat in your soup the field of lentils and defended it it wasn't a throne room it wasn't some strategic mountainside pathway or anything like that it was a vegetable field it was just ordinary ground it was unimpressive ground but it was an assigned ground what is your lentil field what ordinary unspectacular post have you been tempted to abandon because it does not feel important enough to fight for your broken marriage your unbelieving children your prayer life your aging parents your kitchen table your hospital room your lonely faithfulness now church hear me

[32 : 24] I'm not saying faithfulness means enabling wickedness or hiding abuse or refusing godly help no I'm saying do not abandon the post of obedience simply because it is ordinary costly or unseen by others the issue that we see here is not whether the field looks significant to others the issue is whether Christ the greater king assigned it to you three men three different fields three different moments but the narrator closes each account the same way when JB raised his spear the Lord was in it when Eleazar's hand fused to the sword the Lord brought about a great victory that day when Shema held his lentil field the Lord worked a great victory not JB not Eleazar not Shema the Lord you stand he wins do not confuse the roles your calling is to hold the field his business is the victory and here is what

David's danger years taught him that his rooftop years forgot the north wind of pressure of battle and dependence drove him to God it forged faith it built the kind of trust that can hold a sword until the hand gives out but the south winds the south winds of ease the rooftop in the spring when other kings are at war and David stayed home nearly destroyed him and some of you right now are in some trying times you are in the north winds of your life do not despise it don't you are just working the king is worthy serve him as we move on to section three pour out the costly thing we will be focusing in on verses 13 through 17 and here we start to see that David is at

Adullam Adullam is a cave that is about 13 miles away from Bethlehem just to give you a little bit of a context here and as we see in the text the Philistines have taken hold of Bethlehem right and in the middle of this conflict we see that David speaks a longing just a longing out loud in verse 15 it reads and David said longingly oh that someone would give me water to drink from the well of Bethlehem that is by the gate these aren't some military strategy it was homesickness it was memory of times past it was grief a man who was remembering what his home tasted like he does not order a mission he doesn't tell his men to go do this he just simply says oh that was oh if someone would get me some water three men heard it as we see and they looked at each other and they said let's go they go and they break through the Philistine camp they draw the water and they carry it back to

David 26 30 something miles fighting through the barricades and the garrisons just for a drink of water and notice church I want us to see that they didn't do any of this because it was a command they acted on this half-spoken longing this half-spoken whim of the king that they loved and if these men broke through an enemy camp on a half-spoken wish of an imperfect king what does our casual selective convenience driven relationship to the explicit commands of Christ say about us because church Christ he has not hinted he did not say anything on a whim he has spoken to love one another to forgive as you have been forgiven to pray without ceasing husbands to love your wives wives to respect your husbands to repent to take up your cross and to follow me very explicit words very explicit commands but still we negotiate we delay we calculate we say no no no no not yet life is too busy right now

I have too many things to do I have too many people to see I have to do this I have to travel there things are too hectic maybe when life slows down maybe when I get older I want to have fun now maybe when obedience costs me less my job is on the line I can't say those kinds of things I can't be that kind of person with my friends with my family with my colleagues they would look at me like I'm weird these men these men they didn't calculate they heard a whim and they went their courage was not mercenary they loved their king and that love made them swift and and here we see their devotion to a lesser king giving way to ours towards the greater king and if loyalty to

[39 : 07] David produced that kind of action how much more should the finished work of Jesus Christ free us to obey you don't obey to earn his favor you obey because in him you already have it the covenant is secure the righteousness is credited the name is written now go after seeing these valiant efforts of these men they travel the 26 30 miles they fight these Philistines through the garrisons they come back with the drink of water they're like David look what we got we got you some water what's David do dumps it out he refuses it how would you guys feel about 30 miles always risked my life you won't even drink it but we dig deeper into it these valiant efforts of these men they see

David refusing to drink the water and where he says shall I drink the blood of the men who went at the risk of their lives David looked at this water and saw that there was a great cost that his men they had a great sacrifice that they went and they did and because it was too precious to consume just casually like oh thanks guys take it back he pours it out to God what was purchased the price of life he gives entirely to the Lord what was purchased with the battles that they had to ensue to get

the water he gives it to the Lord and if David looked at the water as precious because it costs men his men's blood how much more should we treasure what was purchased by the blood of God's own son how do we treat what Christ purchased at the price his life do you treat the gospel like a subscription service church like a consumer option or a social club you treat the Lord's table as merely a ritual you treat prayer like a burden oh god pray again today stop eating everyone spit it out the son of God did not break through a Philistine garrison he broke through sin he broke through death hell and wrath and the grave he did not risk his life he gave it and what he purchased must not be handled lightly church it must not be and I pray that you never neglect so great a salvation and his work never loses its awe to you if you read the gospel and you see the sacrifice that he's done and it doesn't pierce your heart take inventory of it now let us look at the men the narrator listed and chose to remember in section four we're going to remember the names we'll be diving into verses 18 and closing out through 39 starting with verse 18 we see that Abishai killed 300 men Benaiah killed a lion in a pit on a snowy day and took a mighty Egyptian spear and killed him with his own spear these were extraordinary men and the narrator says the same thing about both he did not attain to the three you guys are great you're extraordinary but these three men that we already talked about those guys are something else and what we have to see here church is that the text there's no inflating of status there's no flattery it's saying exactly who they are and God honors faithfulness with exactness this cuts two ways first for those of us who are tempted by pride God sees exactly and precisely what you did why you did it he does not get motivated or he does not get moved by comparison and second for those of you that are in despair are like

I'm worthless I don't really amount much I don't really do much God does not overlook quiet endurance he does not forget the tears prayed in private when no one is looking he does not under count ordinary faithfulness that nobody applauded because church you don't have to be the three you have to be faithful in your post and God sees it not inflated not diminished not forgotten and so we move on we see in closing verses of 24 through 39 37 names each one identified I'm not going to read them again you guys don't want me to do that and these men they're just not merely statistics they are known they belong to the king and their names are preserved because some of you are serving in ways that no one sees and you're sacrificing quietly you're obeying in hidden places and you held a field that no one values

[45 : 38] God knows your name he keeps the list he sees it but I want us to notice as we as Duffy read those names as I was preparing for the sermon this week there are two names that did catch my attention that caused me to pause for a little bit the first is Eliam Eliam the son of Ahithophel who's almost certainly the father of Bathsheba you see church David in his sin in his sin against Bathsheba in his sin against God it wasn't just a sin against some strangers that impacted some random people that he didn't meet his sin was against one of his own mighty men a man who was honored on this list a man who fought and risked his life for David and

Ahithophel Eliam's father would later hang himself we see church David's sin was worse than we usually reckon and it spread through families it wounded loyal men and sin never stays as private as we think it does and then the last name on the list no commentary just the name just Uriah the Hittite the faithful soldier and most likely the son in law to Eliam who David betrayed abandoned at the front and killed to cover up his sin and yet Uriah is here on the list among the mighty men his name preserved his honor intact his faithfulness recorded in the book that David's sin could not close church

God sees the sinner with perfect clarity and he sees the sin against with perfect tenderness God does not let sin write the final word over those that tried to erase God keeps the list that sin tries to close so if you have been sinned against by someone in authority in a church in a family in an institution God saw God sees your name is known the one who wronged you does not get to write your ending but we see that David's presence here also reminds us that grace is also greater than we imagined because if his sin is worse than we usually admit then the grace that held him is greater than we usually reckon grace does not make sin small grace makes

Christ great David was a covenant king with Uriah on his list and that is exactly why we need a better king a king with no Uriah no hidden sin no corruption no shadow the king whose list is not stained by sin but by written by his blood the king who does not abandon his servants but dies for them the king who says rejoice for your names are written in heaven the king is worthy serve him and so I do have some more questions for us today church and if I asked you right now this king

that we've been talking about Jesus if I asked would you die for him most of you would say yes with real conviction and

I do truly believe that you mean it but I have to ask a harder question would you live for him not in some dramatic theoretical future moment like yes I'll do this for him I'll do that for him no but today in the ordinary lentil field of your actual life because this is what I see and I say this with love church we will die on a hill on wine before we will die to ourselves in our own home we will fight battles in the comments section we will argue and rage for hours and then put our phone down and neglect the explicit commands of Christ we will the word will be left unopened the prayer left unsaid the spouse left uncherished the child left undisciplined we are very good at performing devotion at a distance we are far less faithful at embodying it up close the king is not calling you to perform devotion he is calling you to serve specifically husbands you say that you would die for your wife but will you sacrifice for her in the daily sense will you put down your phone and pray with her tonight a real prayer not just a rushed performance will you lead her into the word into worship into the presence of the very king you claim to serve

[51 : 40] Eliezer's hand fused to the sword when your wife looks at your life and what you grip will not put down does she see a man whose hand is fused to the things of the king you say you would die for her you say you will die for your king then live for him and lead your wife wives you say you love your husbands but will you strengthen him will you help him not because he leads perfectly but because your calling is a helper is not a diminishment it is dignity pray for him speak life over him when the world presses him flat help him become the man that God is making him to be love him deeply love him intimately

God has brought your husband to your life for a reason and the king is worthy in serving your husband in the fear of the Lord is part of how you serve him young men young women you are in the morning of your life the whole day is ahead of you are you considering Christ when you plan when you choose a school when you choose a profession is the only question what is best for my career when you think about marriage when you think about a husband when you think about a wife is the only question who will make me happy I want you to listen to me the morning is glorious but a morning squandered leads to an afternoon full of regret give the morning of your life to the king you will not regret it not in ten years nor in eternity those of you in the dusk of your lives

I see you maybe you feel like your best days are behind you maybe you think my time has passed what could I possibly offer I want you to hear me clearly that all of those whisperings are a lie are you praying because prayer is just not some young person's work it is the work and saints who have walked with God for decades pray with a weight and a depth that young energy cannot manufacture are you in the word you have copious amounts of time are you spending it in his word are there younger people around you who need what God has taught you through decades of north winds and perseverance Shema did not hold a spectacular post he held a lentil field and the Lord worked a great victory your lentil field is not nothing hold it and to everyone else in this room whatever your situation may be maybe you're sitting there thinking well I'm not a pastor I'm not an elder I have no aspirations to be a minister I'm not significant enough for this to apply to me I'm only a welder!

I'm only a homemaker I'm only a student I'm an addict I'm homeless I don't know if I even truly believe I want you to stop right there and hear that you are beloved the righteous ruler the one who dawns like the morning light the one who makes battered grass rise after the rain did not stay on his throne to admire you from a distance he came down he lived the life you could not live died the death that you deserved defeated death and ascended to heaven where he is interceding for you right now at the right hand of the father for you the welder!

[56 : 19] the homemaker the student the exhausted parent the wounded servant the person in this room wondering whether or not they even matter you matter to him hold your field grip the sword serve him where he has placed you that is all that is everything and so what will you do what will you do church will you be like the men in 1973 at Watergate asking what will this cost me will you put your loyalty into something that can break a flawed king a fragile throne things of this world so let me ask again is there anything in your life worth dying for the

Nixon men trusted the president the mighty men of David gave themselves to a covenant king the apostles gave themselves to the risen Christ and we saw what happened to them now the question comes to us you say that you would die for him then live for him hold your field grip the sword pour out what is costly serve unnoticed if that is your post serve wounded if that is your story serve in the

morning serve in the dusk husbands lead her wives strengthen him young people give him your
morning older saints hold the field church do not leave your post the covenant is ordered the
covenant is secured your salvation does not rest on your own record it rests on his your name is not
kept by your strength it is kept by his grace your labor is not forgotten your tears are not wasted
your field is not insignificant your king is not uncertain he came down for you he died for you he
rose for you he reigns for you he intercedes for you and he is coming again so if you are not his
come to him now if you are his serve him now because the king is worthy serve him soli deo gloria
solus christus for the glory of god alone and christ alone let us pray