



What does the list of David’s mighty men tell us about Israel’s heroes? Pastor leads his family in today’s “Hopewell @Home” passage. 2Samuel 23:8–39 prepares us for the evening sermon on the coming Lord’s Day. In these thirty-two verses of Holy Scripture, the Holy Spirit teaches us that Yahweh Himself is the only true Hero of Israel, that worshipping Him is the highest of our duties, that He is gracious to honor His servants, and that His mercy and forgiveness are our only hope.

Friday, October 22, 2021 ▫ Read 2Samuel 23:8–39

Questions from the Scripture text: Whose names are these (v8)? Who is chief among the captains (v2)? What was he called and why? Who was second among them (v9)? What had his group of three done with whom? What had Israel done? What did he do in v10? Until what? Who gave him victory? What did the people finally return to do? Who was the third (v11)? Again, who were they battling, and what had the people done? But what did he do (v12)? And who brought victory? What kind? Whom does v13 describe? Where had they come to whom? Who else was encamped where? Where was David, and where were the Philistines (v14)? What had David said (v15)? What did the three mighty men do (v16)? But what did David do? Why was it too valuable to drink and to be used for worship instead (v17)? Who was chief of what in v18? How did he win this name? What place did he have among this three (v19)? To what did he not attain? Who was second of this second three (v20)? Who and what had he killed? Whom else in v21? What was this Egyptian like? More than whom was he honored (v23)? To what did he not attain? What appointment did David give him? How many are listed in vv24–39? How many does this make in all (v39)? With whom does the list climax (cp. 1Chr 11:10–47)?

The Lord, our Hero, v8–12. We’re tempted to read this as a list of heroes, plural. But it’s really a list of Hero, singular. David had mighty men (v8), who fought when everyone else ran (v9, 11). But, even with these mightiest of the mighty in the big three, it wasn’t they who brought about a great victory; it was Yahweh (v10, 12). Very few men ever rise to such greatness as David’s top three. But, if the Lord Himself is the true Hero, this gives to every single believer the privilege of participation in the greatest heroics. They’re just His heroics, through whatever duty He has assigned to us.

The Lord, our Honoree, v13–17. There’s more heroics with the second three, and “The Bethlehem Water Raid” is the kind of caper that lives on in lore. But the three warriors’ action is not the story here so much as David’s reaction. At first, we might think, “what a waste!”

After what they had just risked, isn’t it worse for him just to dump the water out than to drink it? Not if you understand the act of pouring. This is what’s called a drink offering. It’s an act of worship. After what these second three had done, the water was too valuable to use just for slaking thirst. There was only one activity to do with it that would appropriately reflect its value: worship. David recognized that men of loyalty like this, and courage like this, were not independent agents. They were the heroic gifts of his Lord. And therefore the water they brought was best used for honoring Him.

The Lord, our Honorer, v18–38. v19 and v23 tell us the main thing about Abishai and Benaiah as members of the thirty. It wasn’t so much their exploits themselves. It was the honor they gained thereby. Thirty men from a wide variety of parents and places, but all of them enabled by God unto an honor that He gave them. Yes, believers are to do all for the honor of God. But they are also to recognize that God is also pleased to give them honor. This is true on a macro-scale. The Scripture speaks in several places about God welcoming His saints into glory, giving them reward, giving them honor.

The Lord, our Hope, v39. In the other list, Uriah the Hittite appears somewhere in the middle (cf. 1Chr 11:41), but it’s not difficult to recognize the events behind his appearing at the conclusion/climax of this list. David’s sins against him were immense. But David’s story as a whole has not been the story of his sin. Rather, the story has been one of God’s grace to a sinner, and through him to other sinners. And that becomes especially apparent when we remember that the story of David is really just beginning, because its climax is in Christ, and it has no conclusion, for it continues in His forever-kingdom.

Those who are familiar with all the Scriptures (cf. John 5:39–40) will not be surprised to learn that a passage about mighty men isn’t so much about those mighty men as it is about the Lord.

In what ways do you catch yourself trying to be the hero of your story? Who is its real hero? What is the most significant way that you can spend yourself? What Christian duties will lead to being honored at the last day (cf. Matt 25:23)? How is your story ultimately not a story of your accomplishments; what is it a story of?

Sample prayer: Our glorious, triumphant God, we praise and adore You, who give us all good things and who deliver us from every trouble unto everlasting blessedness. Our whole lives ought to be sacrifices unto You, which is our logical response of worship. Yet, You are pleased to reward and honor us, even for the good that is done only by the grace of Christ. The story of our lives would have been stories of great sin like that of Uriah, but You have made them stories of your great grace to us in forgiveness and through us in service to Your people. So, forgive us and use us we pray, in Jesus, AMEN!

Suggested songs: ARP23B “The Lord’s My Shepherd” or TPH447 “Christ, of All MY Hopes the Ground”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Second Samuel 23 versus 1839. These are the words of God. These are the names. The mighty men whom David had your shed, the seventh attackmanite chief among the captains. He was called adenothenite because he had killed 800 men at one time.

And after him was Elliot's, son of dodo. The aha height. One of the three mighty men with David when they divide the Philistines who were gathered there for battle and the men of Israel had retreated. He arose and attacked the Philistines until his end was weary and his hand stuck to the sword.

Yahweh brought about a great victory that day when the people returned after him only to plunder and after him was some odd, son of Agie, the horror right? The blistens had gathered together into a troop where there was a piece of ground full of lentils so the people fled from the flesh and but he stationed himself in the middle of the field defended it and killed a listens.

So y'all way brought about a great victory, then three of the 30, chief men went down at the harvest time and came to David at the cave of Adulum and the troop of Philistines and camped, in the valley of Rafain David was then, in the strong, hold in the garrison of the Philistines was then in Bethlehem and David said with longing oh that someone would give me a drink of the water from the well of Bethlehem which is by the gate.

So the three mighty men broke through the camp of the Flistons. Drew water from the well of Bethlehem that was by the gate and took and brought it to David. Nevertheless he would not drink it but poured it out to Yahweh and he said, far be it for me.

Oh, you always that I should do. This is this, not the blood of the men who went and jeopardy of their lives. Therefore he would not drink it. These things were done by the three mighty men now, avocado, brother of Joe, Ebbs, son of zero wire was chief of another three.

He lifted his spear against 300 men, killed them and won a name again. Among these three, was he not the most honored of the three, therefore he became their captain. However, he did not attain to the first three. Banaya was the son of Joya. Does son of a valiant man from Gabzeal.

Who had done many deeds. He had killed two lion like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day and he killed an Egyptian spectacular man. The Egyptian had a spear in his hands and so he went down to him with a staff and rested the spear out of the Egyptians hand and killed him with his own spear.

These things Benaya's, sona, Jehovah did, and one a name, among three mighty men. He was more honored than the 30 but did not attain to the first three and David appointed him over his guard as a help. Brother of Joab was one of the 30, El Hunan, son of Dota, the best of Bethlehem Shama, the heradite Elica, the heradite, how, let's the Palatine era, the son of Ikash to take away Abiade Sir, the anetetite Mabunai, the Husatite Zalman, the ahaite Maharai, the Netophetite, hello, the son of Banana, the Natophite Italia, the son of Rabei from Gebaya the children of Benjamin.

Benihanai from the Brooks of Gayesh Abbey Elba on the arbitrate asthma that the barhamite Ellie Elliottba, the shall be night of the sons of Gashon. Jonathan Shama, the horror 8th, son of Sharara, the Hara, right leaflet, the son of a hashed by the son of the map, a tight alien, the son of a hippopotamite on Nathan of Zorba.

The Bonnie, the Gad 8 Zelak, the Aminite and the Harai the bear, a tight armor bearer of Joab, the son of zeroia hero, the itthright Garab, the authorite and Uriah the hittite 37 in all so far, the reading of God's inspired and an errand toward. All right? So we're tempted to read second Samuel.

23 verses 8 through 39 as a list of heroes and it is true to some extent except for instead of the plural, you need the singular. It's a list of hero for there is one hero and that is y'all way of hosts the Lord God of his people and we get that especially among the first three, these great three to whom the rest, regardless of how great their exploits were.

They did not attain to these first three and we would might think that these first three is an account of the greatest heroes of Israel. But it's really an account of the only true hero of all of God's people and we can see that at the end of verse 10.

And at the end of verse 12, y'all why I brought about a great victory that day vers and and then verse 12 the so y'all way brought about a great victory and we revoice that the Lord is our hero and when we look to the Lord to be our hero we ask him to work in us according to the same character and the same

ability as he worked in such men as these three.

And one of the first things that stands out is that when every single other is real like every single other one of God's people were abandoning and giving up the way that you always was the hero of Israel in those days. And those particular circumstances was there was one in whom he worked courage to stand, almost certain death and to trust to y'all why what would happen.

And of course you always did what every man thought would be impossible. And though the second and third cases here and specifically mentions that that all of Israel had abandoned and there was just the one and yet the Lord gave victory by that one. It is not difficult for God to say, by many or by few.

In fact, he often does it by few precisely to show, not that the few are great, but that he is great. He doesn't by so few. In fact, that men will know that it could not be the greatness of that one. Perhaps the most famous example of that, in the Bible is with Gideon.

When Gideon narrows down the number of men, and the Lord says no still too many and you knows it down to such a small number so that everyone will know that. It is only the Lord who has done this well the same applies in the Christian life, second Corinthians 4 and the treasure of the knowledge of the glory of God.

Shining in our hearts and the face of Jesus Christ, which is a verse that we often refer to marveling at the Lord's miraculous work that he does in the heart and therefore ministry should only be. However, the Lord says to do it because he's the one who has to do it.

But if you go averse or to further into second Corinthians 4, you read that, we have these, this treasure in earth and vessels clay jars. So that the excellence of the glory may see be seen to be of God and not of us. Well, same thing here with these mighty men, it's not that they were so great, but that the circumstances were utterly impossible and the Lord made them mighty by courage to trust in him.

And the Lord did what only the Lord can do. And so even if we see the rest of the church abandoning, and it seems that we are standing alone by ourselves whether that's true or not. Remember Elijah, at one point, thought he was standing alone by himself. When the Lord yet had reserved for himself thousands and remember what we learned from Psalm 33 in the prayer meeting, was Wednesday night.

That the Lord sees all we do not see all we do not have all the information but even if it were true that we alone were left yet the Lord is the hero of his people and it is not difficult for him to work. Even by you, even if you're the only one left that God forbid, that things should continue to decline in the church to the place where you felt like you were the only one left but God, grant that if you come into a situation like that, my dear children, you will still stand God forbid, that you should end up in a family situation, whether by deception or by your poor choices and mark my words, it can happen by your poor and emotionally driven poor choices but God forbid that you end up in a family situation.

Some decades from now where you feel like you are the only one left in your family and it grieves me to think of you possibly being in that situation but many alive, many husband has found themselves feeling like they are swimming upstream even for the spiritual health of their families, and their faithfulness to the Lord.

But if you are, the Lord is the hero of his people. And it does not difficult for him to save to win the day. Whether by many or by few and you stand and you be faithful and you trust in him. The Lord is the hero of his people.

Well, that gets us up through verse 12. The Lord is also the one unto whom we ought to do all things. Now, whether you eat or drink or whatever you do, you ought to do all to the glory of God, but there is a living of the life worshipfully drinking onto the glory of God, but there is a more direct acting upon God in the actions of his worship.

Like, what we are doing now. I hope that when we're done, you go back to your schooling or chores or whatever it is, you do your schooling to the glory of God. You do your chores to the glory of God. But right now, as we worship him and the reading and explaining and listening to the explaining of his word, we are acting upon God himself.

We're lifting our hearts and, and offering our hearing offering our thinking to have the way we think, formed by his word, offering our hearts to be stirred up to him and bent to his will. This is a direct action of worship. And that's the difference between what was expected with what David would do with the water and what David ended up doing now when I was a kid and I read this for the first time and I didn't remember and understand that there was such a thing as drink offerings.

And that there was a pouring out before Yahweh, that was a direct act of worship before. I understood those things, I read this passage and I thought that's even worse. What if you were one of those three guys? You've heard David talk about desiring the water from the well of Bethlehem and they risk their

lives to fight through the entire, listen, battalion to get this jug of water, and then they risk their lives.

Fighting back through the list and battalion this time with the water. Trying not to spill it like some crazy scene from a training montage. Yeah, from one of those films where you have to accomplish the task and not spill the water and they did all of that. They finally got the water back to David and he dumps it on the ground.

I thought it was being wasted but it's not wasted and it's actually a higher better use of it in the act of worship pouring it out. The highest best use of bread is when it's set up art in the public worship of God and distributed and not only is the bread broken under the congregation, but the Lord Jesus breaks himself breaks his body into the congregation by faith.

The best use of wine ever in our. An hour lives is the drinking of the cup of the new covenant and being a sword of God's covenant, commitments and glad. And in the certainty of all the covenant blessings, bread and wine are good on any given day, but it's a much higher, use of it to use it in the public worship.

The best use of water is when it is poured out upon someone in baptism, just as we baptize with water, but Christ, baptizes with the Holy Spirit, he pours out his spirit on us. And you remember, for instance, that the water has been poured out on Sophia then we pray that the Lord Jesus would pour out his spirit on our dear Sophia.

So that's the best use of bread and wine and water that this is kind of the equivalent of. If the three soldiers brought the water back to David. If it was like today and David was like, man, this water we really want to honor what the soldiers did. Were saving it for baptism of my next kid and and he said not going to drink that.

I'm gonna drink the water out of the water cooler over there, but we got a baptism on the Lord's Day. We're gonna take that to the church and pour it out and use it for that. Well, you can see now, I hope that what David was doing was he was saying that the sacrifice of these men was a gift from the hallway was something that the Lord put in their hearts that the Lord sustained them to be able to do.

And because of that, David was going to use it for something higher than to slake his thirst. He was going to use it for the worship of the Lord. Let us remember that the most important, highest thing we do day by day, week by week is the worship of God, that there is a difference between the rest of life and consecrated moments and actions.

Some people argue against the Lord's day and the keeping of the Lord's day. By saying, hey man, all of life is holy to God. Amen. All of life is worshiped to God. Well, that's true to a certain extent, whether you eat or drink, or whatever, you do to want to, the glory of God.

But there are consecrated times and there are consecrated actions and the Lord teaches us that in his word and those things are consecrated to God in a way that the other things are not. And so let us especially prepare our hearts and our minds, and our activities and consecrate the day unto him and the Lord's day.

And let us choose our best times when we have gotten ourselves going and we've had our coffee or our tea and prostrate deep, and we're ready in the sharpest moment to the day. Let's give not to algebra, although you may feel like you need it for algebra, but let us give it to the worship of God and get.

So we have the Lord, our hero, the Lord, our honorary just trying to start things with ages, the Lord, to the object of our worship. The Lord, the one who honors us in verses 18 to 38. We have the big long list and one of the interesting things, and it'll be interesting to hear our dear Elder, trying pronounce all of these names and all of these dads and all of these places and all of these people's.

But the point here is that got God was gathering from all of these different places from all of these different families. Even from all of these different ethnicities, he was giving people the honor of being gathered onto his Messiah of whom, David is a picture. He's the anointed king that looks forward to the Messiah.

Capital them, the anointed king capital okay, the Lord Jesus and that God is pleased to gather believers and to use believers from all sorts of places and and parents and nations God, welcomes his saints into glory, he does reward them, he honors them and we have here kind of an honor roll.

Although the Lord himself is the ultimate only ultimate hero yet he does. Raise people up to places of honor by using them. And there are those who are recorded and known. And in a list like this in the Bible, there are those who the world does, not know, to honor, but they are great in the eyes of heaven and God gives them.

Great honor in glory. There are many, who are as the scripture refers to them the least of these and so it's okay to desire to be honored. As long as you don't love honor and live for being honored by others.

It's okay to desire to be honored. Why? Because that's one of the things that God says he's doing and the name that you may never have on earth that he decides to give you whatever he decides to give you in glory, you're going to rejoice at that but there are the parables that Jesus tells us.

I don't know if it's quite long enough to be considered a parable that of the master of the feast, coming to you in the low place that you had for yourself and saying, come up here, friend and walking you to the seat of higher honor. The Lord is a Lord who gives his people on or even though everything was done independence, upon him and entirely by his grace, even the desire.

Even the willingness in your hearts is something that the Lord is the one who gives you. So when you don't have it you can ask him for it because it comes from him. And when you do have it you praise him for it and that and yet when you get to glory and sometimes even to summit extent on earth, he gives you honor, gives you a place that others can see the good that he has done in you and through you.

Here's the Lord who does that for his people. And then finally, the very end that the Lord himself is our whole hope, here we are. Almost at the end of the David material and the last two great things. Pretty much are sins of David one that we're gonna find out about in chapter 24.

This census that almost destroys Israel and becomes the way by which the temple site is determined. The threshing floor, where the sacrifice had to be made. That was an unknown sin until the time we get until the when we get to chapter 24. But there's a very known sin with which big chunk of the book of second.

Samuel has been occupied and that's with Uriah. The hetite his wife Bathsheba and David's adultery, and then his murder in covering it up and has callus heart until the word of the Lord comes by Nathan. The prophet to address him and so forth. And there's just that hint that reminder.

And this is very intentional. If you if you look at the parallel in first Corinthians 11, there's a parallel listing of the mighty men of David and Uriah is in the middle of it. This one is rearranged and I think maybe even includes a few less named men but Uriah is at the end.

So that will be reminded that the mightiness of these men, the mightiness of David himself is something that comes by grace, our hope is an immersive, God, the forgiveness of God. The sacrifice that would put away our sin. Our hope is in, Jesus, not in how good we are not and how well we'll do.

But in the Lord, forgiving us for our sin that deserves hell certainly. That's what we think. When we read verse 39. Wow, this is not been a story of how good David is, and how well he did. This has been a story of an account and hit a history of how the Lord was merciful to a sinner.

Who deserved hell like David did. So the Lord, our hero. The Lord are on a reef that the highest and most important thing we do is worship him. The Lord, our honor, the one who rewards his people and gives them places of honor like he did to the men in this list and the Lord.

Our hope that our story, our history must be one of the Lord giving mercy even to sinners such as we are that, despite the fact that we deserve, how we have hope, because the Lord provides sacrifice and forgiveness for our sin. Let's pray. Thank you Lord for this passage.

Thank you. You have taken us to be your own that you are able to save by many are by few that you give us the privilege of directly acting upon you in the actions of worship that we may be content with low position. Not only because we deserve, no better, but also because we know that it pleases you to give your people unexpected honor and that we shall have just as it pleases you, when we thank you that even though we do deserve hell and our sin, especially that which happens in our minds and hearts is truly unmentionable and horrific yet.

Oh God, you had mercy for David and his adultery and his murder and you gave him repentance and faith and forgiveness and we cling to you and despite all of our wicked sin, knowing that you have mercy for us in the Lord Jesus and for his sake and for the sake of the love and which you gave him to atone for us, you give also your spirit and by your spirit, you give us repentance and faith.

Forgiveness, even the adoption is children. But which of we call upon you as your father, through the only begotten, son, your son, our Lord, Jesus Christ. And our Savior, in his name, we pray. Amen.