

The Mighty Men of David

by H.J. Vine

The sermon highlights the importance of devotion and service to Christ, using the example of the mighty men of David to illustrate the value of following God's will and serving others.

Scripture: 1 Chronicles 10:13, 1 Chronicles 11:2, Zechariah 14:16, Romans 8:35, Ephesians 5:30, Philippians 1:29, 1 Timothy 4:1, Hebrews 2:14

Topics: "Suffering With Christ", "Kingdom Living"

Description

H.J. Vine preaches about the parallels between David and his mighty men enduring rejection and hardship before his exaltation, and the rejection of Jesus Christ by the world before His final exaltation. The sermon emphasizes the importance of suffering with Christ to reign with Him in the future glory. It highlights the need for believers to learn from the examples of David's mighty men in their devotion, service, and loyalty to Christ, even in the face of trials and conflicts, to ultimately share in His victory and reign with Him in His kingdom.

Transcript

David was the anointed of God, and the throne of Israel was his; but it was during the time of his rejection that the sterling qualities of his mighty men were tested and proven in hardship and warfare. So it is today; our Lord Jesus Christ, the Anointed of God, is rejected by the world, He is not yet owned as universal Lord, and to us "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). We know that His final exaltation is assured, and that, like David, He will reign supreme; then those who suffer with Him now will reign with Him.

Before David was enthroned, Saul was ruler. He proved himself to be an oppressor, and illustrates what the flesh is today; and yet though he was the king of the people's choice, they afterwards owned that they gained more through David than through Saul, even when the latter was king (1 Chr. 11:2). The world owes infinitely more to our Lord Jesus Christ than to the men of its choice, even though He is still rejected by it. Saul owned Jehovah, but persecuted the chosen of the Lord; and though at one time he attempted to rid the country of the spiritists of that day, as the word of the Lord commanded, yet, when a time of testing fell upon himself, he turned to spiritism for aid, thus asking for punishment according to his own dealings with others; so he died for his transgression, and also "for asking council of one that had a familiar spirit to enquire of it" (1 Chr. 10:13). Christendom, too, will hasten its doom by a revival of this dark science as we are "expressly" told in 1 Timothy 4:1; 2 Thessalonians 2:9-10; Revelation 18:2; and numerous other

passages; but just as this preceded the day of David's public exaltation, so will it be also before Christ shines forth in majesty and splendour. "David waxed greater and greater; for the Lord of hosts was with him" and he sat upon the throne and ruled the people as the king of God's choice.

"With David"

The mighty men of David shared in his glory even as they had shared in his rejection. They had suffered with him, and now they reigned with him. That is the divine order. Before the day dawns of Christ's glorious reign, it is granted to us to suffer with Him; and thus, like David's soldiers, we shall know our Lord Jesus Christ and His perfections in a peculiar sense, and prove Him indeed to be "our life, our all." Then "when Christ who is our life shall appear, we also shall appear with Him in glory." The knowledge of Christ and His love will make us "more than conquerors" in all the trials and conflicts of the present time. The mighty men were David's. They knew the one to whom they belonged. They had confidence in the one they served and suffered with. That is the secret.

Before speaking of the devoted service of these men we must point out that previous to David's reign at Jerusalem he was anointed king at Hebron. Now Hebron means alliance, or friendship. There "David made a covenant" with the elders before the Lord, "and they anointed David king over Israel, according to the word of the Lord by Samuel." "Behold," they said, "We are thy bone and thy flesh" (1 Chr. 1:11). That is very striking, for the assembly, which is presented to Christ, the anointed of God, before He publicly takes up the kingdom, is said to be "of His flesh and of His bones" (Eph. 5:30). It says of those who went to David, "They came with a perfect heart to Hebron," and they were "with David" three days eating and drinking, and there was joy in Israel. Who shall tell "the exceeding joy" that shall fill every heart when we are presented blameless before Him to whom glory, majesty, might and authority belong.

Afterwards David took Zion, the true earthly centre of rule--for God's Anointed is to be set as King upon His holy hill of Zion (Ps. 2:6); and Jerusalem is to become the city of the great King. There Christ is yet to be worshipped by all the nations and all the families of the earth (Zech. 14:16-17). David's greatness, and prosperity, and name was sounded abroad; "and the fame of David went out into all lands; and the Lord brought the fear of him upon all nations." What a day of supreme splendour will it be when that which faith substantiates to us now, actually lights up all with its radiance! Mount Zion, the city of the living God, heavenly Jerusalem; myriads of angels, the universal gathering; the assembly of firstborn ones, enregistered in heaven; with our Lord Jesus Christ the Sun and Centre of all--rising as this does from the earthly to the heavenly--like the ladder Jacob saw, set up on earth and reaching to heaven, ascending far above the earthly glory of David to that of our Lord Jesus Christ,--in Whom shall be headed up all things in heaven and earth.

"The First Three"

David reached the throne to which God had appointed him at last. Through suffering, misrepresentation, rejection and conflict he was sustained by the Lord, who brought him through all his afflictions triumphantly and made him ruler over His people. The sufferings of Christ and the glories to follow are wonderfully illustrated in David; therefore lessons of great value are to be learned from the records of the Holy Spirit concerning those who shared in David's suffering and glory. Three are singled out specially, and are called variously--"The first three," "The three," also "These three mightiest" (1 Chr. 11:19-21). Then we have mention of a second three mighty men; and others too are spoken of in the same chapter.

David's three nephews--Joab, Abishai and Asahel--were bound to the anointed of God by ties of relationship and affection, and they shared his trials when all seemed to go wrong with David. Devotedness to Christ (known and loved in closer and abiding relationships) will keep us in the path which leads to glory during the present period. Joab was the "chief and captain" (11:6) of all; and his brother Abishai was chief of the second three (v. 20); while Asahel's career was cut short through overmuch zeal, unbalanced by the necessary grace and wisdom; and what might have been a brilliant path of service was ended suddenly by the spear of one of God's own people, a distinguished soldier, whom he insisted upon pursuing, notwithstanding timely warning. It is not for the servants of Christ to seek the hurt of any of God's children. Let a lesson be learned from Asahel's sad mistake. David never chased Saul, though Saul often sought David's life. We must learn of our Lord and Leader. "Learn of Me," He said, and for this we must be with Him in separation.

Joab, the chief and captain of all, had a path of extraordinary success. Among the mighty men of David he stood head and shoulders above every one for military prowess and zeal. The Jebusites held the key position in the land. The fortress of Zion was in their hands. Joab took it from them; and, according to the word of David, this secured for him the chief place among the mighties. The importance of this capture was great, for it is the chosen centre of government on earth; and, in a future day, which will eclipse the brightest of the past "out of Zion shall go forth the law," and then men shall "learn war no more." Along with government, joy and songs of praise are to characterize Zion. Strange to say, it was the stronghold of the "treaders down," for that is the meaning of the name Jebusites. The "blind and the lame" were there, and they became the hated of David's soul, for he was taunted that they could defend the castle successfully against him, because of its strength. There are always those who hold key positions that tread down God's heritage; and they are usually accompanied by those whose sight and walk are both wrong. Government they may attempt like Diotrefes and others, but joy and praise wither away under their oppressive influence.

Even with Joab himself there was a serious lack. Zeal, ability, diligence, devotedness to David's interests and quick perception plentifully marked him; but he never learned anything of David's grace. He conducted many a brilliant campaign, and often marched from victory to victory; but whoever stood in the way of what he thought necessary for David's honour, had to go under at all costs. The greater conquests he did not understand. His repugnance to numbering the people of God was right, but He was a stranger to moral triumphs over self; and David's victories through forgiveness, reconciliation and grace, he was therefore sadly in opposition to. He killed Abner after his reconciliation to David; and when he had slain Absalom contrary to his father's wish, he reproved David's grief over the death of his son. The feelings of the king's heart Joab never seemed to appreciate. He slew Amasa whom David had called to his service, and ended his days by being slain himself at the command of Solomon, after rebelling against David's wishes concerning his successor to the throne. Up to that time he had been a tireless soldier for David--a mighty man indeed, but he was graceless. "Too hard!" were the words of David concerning Joab and the other sons of his sister Zeruiah. Their father he did not mention. The natural element seemed to dominate; for this appears to be the force of David's language: "These men the sons of Zeruiah be too hard for me."

Zealous, able Joab, the mightiest of David's mighty men, showed no grace to others, and he found none for himself at the end. He was truly too hard, and often thought that his chief (a greater soldier by far than he) was too soft; therefore he ran counter to the wishes of David several times; and thus too he unhappily finished his course. Ah, the mind might reflect, how different it would have been had Joab learned of David as diligently as he served him! God grant that we may learn of the One who is greater than David, of the

One who is meek and in heart lowly, of the One we desire to serve more devotedly, till the day breaks in splendour when He shall reign over all.

Jashobeam, an Hachmonite, is one of the three mightiest mentioned in 1 Chronicles 11. He lifted up his spear against three hundred of David's enemies, and he slew them in one tremendous fight. This is the triumph that brought him into distinction, and he became "the chief of the captains"; nevertheless the true secret of his success was his attachment to David, whose rejection and sufferings he shared. Afterwards we find him still with David in the glory of his kingdom, and "over the first course for the first month was Jashobeam" (1 Chr. 27:2). There may be something distinctive in our service for the Anointed of God now, as there will be in the kingdom rewards by-and-bye, but it is as we ourselves are constrained by the love of Christ to cleave to Himself, that faithful and fruitful service will result, service that will benefit all the children of God, for it must be remembered that David's soldiers served David in view of the good of all Israel, and not a mere section only.

Eleazar is the next named after Jashobeam. "He was with David at Pas-dammim"; and when all "the people fled from before the Philistines, they set themselves in the midst of a parcel of ground full of barley," and defeated their enemies so completely that they delivered it from them. This victory is divinely put to Eleazar's credit; and he was one of the first three of the mighty men of David; but the two words "with David" explain why he was so successful. Others might flee in a time of stress, but not Eleazar--he was with David at "Pas-dammim," which means the boundary of blood." There David first defeated the enemies of the God of Israel and slew the giant. It speaks of Calvary, where Christ overthrew the giant enemy that would have enthralled us in misery for ever, and saved us with an everlasting salvation. To serve Him well we must ever remember that the "boundary of blood"--"the blood of His cross"--is the ground of our eternal triumph and divides us from all that is against our Lord Jesus Christ.

"These three mightiest" shared together in one of the most touching incidents which is recorded of those hard and trying times. They were with David in the cave of Adullam, while the host of the Philistines held the valley, and had a garrison at Bethlehem. It was then that David's thoughts turned to the sweet water of the well which is at the gate of Bethlehem. His thirsty soul was set longing for a drink from its refreshing spring; and, without addressing any of his hardy, trusty companions, he exclaimed, "Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!" The three mightiest caught the exclamation! They brake through the host of their enemies! They drew the water from the well and safely brought it to David! He "would not drink of it, but poured it out to the Lord."

His pious act revealed two things: he esteemed its value as too high for him and becoming the Lord alone; also that the fear of the Lord was always before him. A greater than David, however, the Son of God (David's Son according to the flesh) does drink of the springing water which is brought to Him now, before He takes the throne of His glorious kingdom and dominion.

His enemies will be made his footstool! Every foe will be overthrown! Kings, and kingdom, and nations will be overturned to make way for His reign of righteousness, peace and joy! but, meanwhile, we are told, "He shall drink of the brook in the way, therefore shall He lift up the head." The three mightiest needed no command! David desired the water, that was enough! Is there not something He desires from our hearts? Shall we not be found with those who share His rejection--in "the cave" it may be (figuratively speaking)--where His mighty men learn in His company what He longs for? Someone asks, "What is that?" Did He not say to the sinner at Sychar's well, "Give Me to drink"? and was it not to her also He spake of the water that should be in us springing up to eternal life, and likewise of worship? Does He

receive the worship we bring? He does! for He is David's Lord as well as his Son, his Root as well as his Offspring. Do we gather with those who worship our Lord Jesus Christ? Do we seek to win others too, who also may become worshippers?

The three mightiest served David long and earnestly, but there is a sweet sense of devotedness to himself expressed by bringing the water of Bethlehem's well, that surpasses all else recorded of them. When we share in the kingdom and glory of Christ the opportunity of doing what this signifies will have passed for ever, even though we worship Him eternally, for there will be no enemies to break through then--no difficulties to overcome! Mary's alabaster flask of precious ointment cost a great deal, but the One she brought it to unasked set its price above silver and gold! If we serve Him together on the field of battle, let us not neglect to worship Him together in the sanctuary.

The Second Three

There are peculiarities in the record which God has given to us concerning the second three of David's warriors which seem inexplicable at first. One of these mighty men is not even named. Abishai is chief, and Benaiah is mentioned next, but we cannot be sure whether he was second or third, for we are not told. This is the same in the list of 2 Samuel 23 and in that of 1 Chronicles 11. There is some good reason for these deliberate omissions. In the early list, which is given after David's last words, the mighty Joab's name is left out altogether. What we have said of him already explains this. Shammah the Hararite is put after the other two instead; though it is not said he was one of the three mightiest. Indeed, he is mentioned again in the ordinary list in the proper order in verse 33; but his devotedness to David evidently shone where even Joab, the greatest, failed. This honourable mention should encourage every servant of Christ to serve Him sincerely. He knows how to value true service for Himself.

According to man's responsibility Joab is left out of the list in Samuel, yet according to divine grace he stands at the top in Chronicles; but in neither is there any mention at all of one of the mighties of the second three. This is very solemn. There were men of Belial even among the mighty men of David. A man may be very prominent in the service of the Anointed of God, our Lord Jesus Christ, and yet be lost and perish eternally. It was so with Judas. Thank God, no true sheep of Christ can be lost. They may wander and stray and even doubt, but "they shall never perish", said the One who gave His life for them. Service may be taken up by a man for various motives--"for wages", for "his own glory", without having been born again, and without being sealed by the Spirit. Having been saved first, the service of faith which follows is pleasing to the Lord, but "without faith it is impossible to please Him".

Abishai, "the brother of Joab", is so designated, for he was like him in many ways, showing similar traits; but if he shared his brother's graceless hardness of heart, he was nevertheless ready to obey David's word, and so was preserved from most of Joab's mistakes; therefore, although he "attained not to the first three", we find honour and distinction given to him without reserve. "He was chief of the three" (i.e., the second three), we are told; and he was "more honourable" than the other two. This was the result of heeding the word of David while cleaving to him. When a servant of our Lord Jesus Christ heeds His word and keeps near to Him, although there may be a great deal to try him, much that is pleasing to God will be found in his service.

When Saul chased David for his life, and lay one night in a trench with his people round about him, David asked, "Who will go down with me to Saul to the camp"? Abishai said instantly, "I will go down with thee"; and when he stood with David by the sleeping monarch, he desired to smite him to the earth at once,

saying, "I will not smite him the second time". David, however, checked his haste, adding, "Who can stretch forth his hand against the Lord's anointed and be guiltless"? Abishai heeded the word and was kept back from this sin, though he thought God had delivered David's enemy into his hand. We may be tested today in a similar way, but the word of the Lord will preserve us. When Abner was slain, Abishai fell under Joab's influence; but in many a stubborn battle he gained the victory for David and for the people of God.

He could brook nothing that dishonoured the king; and when Shimei called him "a bloody man", he asked leave to "take off his head"; but David again stayed his haste, and in due time punishment came from the Lord upon Shimei. To the capable hands of Abishai was committed the third part of David's army for the campaign which broke the rebellion under Absalom. In the Edomite war he slew eighteen thousand in the valley of salt, and then put garrisons in Edom making it tributary to David. In the Ammonite-Syrian battles he was entrusted by his brother Joab with an army to fight against the Ammonites, whilst he faced the Syrians; and, although they were at a great disadvantage, being beset before and behind, Joab exhorted his brother to be of good courage and do valiantly, and both the Syrians and the Ammonites fled before them.

When the king was old, and giant Ishbi-benob, with his spear of three hundred shekels weight, thought to have the honour of slaying David in battle, "Abishai, the son of Zeruiah, succoured him and smote the Philistine and killed him."

The special act which is singled out for mention, in the list of the mighty men in 1 Chronicles 11, is a remarkable one indeed. He faced no less than three hundred of David's enemies alone! Nor did he stay his hand until he had slain them all! After the hardships and trials he experienced with David during the time of his rejection, we may be sure he learned much and enjoyed a near place to the king in his glory. David might well say to him, as another will to His mighty men by-and-by, "Well done thou good and faithful servant!"

Benaiah's record is full of stirring incidents. He was true to David, and carried out the desires of the king even after David's death. His trustworthiness must have been a great comfort to his chief. We have small conception of the great pleasure our Lord Jesus Christ finds in a reliable servant of His. It is said of Himself, as the servant of God's will, "Behold My Servant in whom My soul delighteth." The apostle Paul tells us he laboured to be agreeable to Him.

Benaiah was with David when many were against him, and he was with him when the multitudes owned him king and bowed before him. His communion with the anointed of God seems to have been uninterrupted whether in adversity or prosperity, in the cave or on the throne, in the wars with innumerable foes or in the government of God's people. No wonder David set him over his guard. He would be glad to have such an one close to himself.

He is specially singled out for his victories over (1) two men of Moab; (2) a lion; and (3) an Egyptian. How these three remind us of (1) the flesh; (2) Satan; and (3) the world. It is a great day when in the service of our Lord Jesus Christ we accept the condemnation of the cross upon sin in the flesh, and henceforth walk and war after the Spirit; when it is experimentally true of us, we "boast in Christ Jesus and have no confidence in the flesh". Of the young men we read in 1 John 2:14, "Ye are strong; and the Word of God abides in you, and ye have overcome the wicked one"; but at once--strong though they be--the exhortation is given to them, "Love not the world, neither the things that are in the world". This is not said to the fathers

in Christ, for they have the knowledge of "Him that is from the beginning", and therein lies the secret of victory over the world, for the Father's love enjoyed in the heart, and learned in the Son, excludes the love of the world.

Satan acts upon the flesh, and the two men of Moab were "lion-like", but the one who was "with David" slew them both. The lion himself occupied a pit, and doubtless went about seeking what he could devour when not occupying his stronghold. Benaiah would gain the gratitude of many for his victory on that snowy day; just as a Greater has won our eternal praise for overthrowing Satan by going into his stronghold of death (Heb. 2:14), so as "to deliver them who through fear and death were all their lifetime subject to bondage". The Egyptian was a man of tremendous stature, and he wielded a spear like a weaver's beam; yet, with just a staff in his hand Benaiah defeated him; and, plucking the spear from him, he turned it against the owner and slew him. It is through the cross of Christ we get the victory over the world by faith in the Son of God who makes known the Father's love to us. The world lifted up its hand against Christ, and yet by the death He died the world was defeated for faith; so that one could write, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me and I unto the world".

Although Joab was out of communion with the thoughts of David concerning Solomon sitting on the throne, Benaiah shared the king's God-given desires with others of David's mighty men. If "the Christ dwells in our hearts through faith" we shall be preserved even when many turn aside. Rebellion broke out against King Solomon; and, remarkable to relate, Adonijah, the head of it; Joab, the energy of it; and Shimei who cursed David, all fell at last by the sword of Benaiah. "With David" in his rejection and fightings; "with David" as captain of his bodyguard; "with David" in his kingdom in positions of honour; he was now exalted to be captain of the host of Israel with David's son Solomon, sharing in his glorious reign when wars were passed. Tried and proved to be trustworthy, he richly reaped a blessed reward. How welcome to the hearts of those who follow our Lord Jesus Christ now will it be in the glories of the coming day to be "with the Lord" whom they have loved and served; yea, throughout the endless ages of divine rest and peace and joy to be "for ever with the Lord" in the Father's house; as He said, "That where I am, there ye may be also".

The Thirty and Three

Besides those already named, thirty more are mentioned in the list of the mighty men of David. They are called "the thirty" and "the thirty captains". Then we read of others who shared David's rejection, "when he kept himself close because of Saul the son of Kish". They came to David to Ziklag, and "they were among the mighty men, helpers of the war" (1 Chr. 12:1). When the time of conflict and stress was over how their hearts would rejoice that they had been honoured to share with David those days of struggle! And when the day of Christ's glory dawns in heavenly beauty great indeed will be the joy of those who have shared today in the conflicts for His Name's sake and for the good of all His own. To behold the rich results of the sufferings of Christ which He alone bore, in which none could share and without which we should have remained unsaved--will fill our hearts with still more exceeding gladness; and then we shall see fully what was "the joy set before Him", for which He endured the cross despising the shame!

Meanwhile the warrior looks forward! The fighter looks toward the goal he longs to reach!--the results of victory and triumph he presses on to!--his eyes look right on to the time when the King shall be seen in His beauty reigning gloriously! "That day" Paul often called it, for he knew every true soldier would know what he referred to. Those who laboured with him in view of that day he called his "fellow-workers unto the

kingdom of God"; and with all sorts of difficulties besetting him he wrote, "In all these we are more than conquerors through Him that has loved us." There was the secret of his triumphs, the known love of Christ, that nothing could rob him of! Yea, he asked, "Who shall separate us from the love of Christ"? In answering his own question, he shows that the greater the trials the more pronounced are the triumphs we gain through the One who loves us with an infinite love (Rom. 8:35-37).

Asahel's name stands at the top of the list of the thirty captains. His soldier career was a short one as we have seen; but we cannot help remarking that David's sister's sons head the three lists. Joab was chief and captain; Abishai the chief of the second three; and Asahel first of the thirty. There was no partiality merely in this. Rather does it prove that the sense of a known relationship with the Anointed of God produces a good soldier. We find this constantly in the epistles. We are not only spoken of as the companions of the Christ, "the Anointed", but we are His brethren! He is "not ashamed to call us brethren" it is said. Wonderful grace! David often sang Jehovah's praises in their midst during those trying times; and doubtless they would join in harmoniously with "the sweet singer of Israel", and be cheered on their rough road to the glory of the Kingdom. A sweeter Singer than David draws His servants aside today, and in the midst of the assembly sings the Father's praises, and they are gladdened on their upward way.

The thirty mighty men that were with David had a near place to him; and they doubtless learned from him lessons which secured the distinctions that became theirs. They owed all to David. They would rightly esteem Joab and the other captains, but David was pre-eminent in all their hearts and minds. He was God's anointed one. There must be no rival. All others are fellow-helpers in the war. It is just so today. We are to esteem those who are at the forefront in the Lord's service, "very highly for their work's sake"; yea, we are told they are to be regarded "in the Lord" with "exceeding love", but there is only One who is to have the first place; for God has decreed concerning the Son of His love, the Head of all things, the Head of the assembly, "that in all things He should have the pre-eminence". Every true heart responds, He is worthy!--He alone is worthy!

Jonathan, Saul's son, saw that God was with David and that he would sit upon the throne of Israel. He tried to dissuade his father from persecuting him, but he could not prevail. Saul would not even leave him alone, but chased him "as a partridge on the mountains". At times it seemed as if David must fall by the spear of his relentless pursuer. God watched over him, however, and when at Ziklag he was hiding from the one who sought his life, He drew many others to David, to share in separation his path of difficulty which led up to the throne. They were loyal and true, and were also among the mighties. Some were "even of Saul's brethren" we are told. It was through the death of Christ, when "we were yet enemies" we were reconciled and called to serve the Lord.

"Of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle" (1 Chr. 12:8). Amasai brought some from Benjamin and Judah to David, and said, "Thine are we, David, and on thy side, thou son of Jesse"! Some of Manasseh also fell to David, mighty men of valour. "At that time day by day there came to David to help him, until it was a great host, like the host of God." Separated to David they were ready for the service of David. It is the same in 2 Timothy 2. Those who are separated to the Lord, and call on him together out of a pure heart, are ready for His service--"sanctified and meet for the Master's use."

It was not simply that they purged themselves from Saul and his supporters. That they did; but what put them among the mighties was their actual coming "to David." It was not for them to be thinking of what they had left; they were with David and ready for the battles that cleared the way to the throne. Their work

had a positive character about it, and therefore success was secured even though it involved energy and conflict. Can we truly say we are separated to Christ? Are we with those that are with Him? Is the hope bright before our hearts of the coming glory? Are we serving the Lord in view of "that day?"

"That day" will surely come! Its brightness will light up the earth with the glory of God! Our Lord Jesus Christ will be Head over all, and the assembly will be with Him! Like the fleshly king Saul, many mere professors of Christianity will turn away at the end to spiritism; they "will depart from the faith giving heed to seducing spirits" (1 Tim. 4:1). We are told of "a strong delusion" which will carry off those who "received not the love of the truth that they might be saved". The "man of sin" having dark, supernatural powers will drag them with him to destruction. Saul met his doom after going to the woman that had a familiar spirit. Then David was proclaimed king. The overthrow of the man of sin will mean the appearing of Christ in power and great glory. He shall be exalted and be extolled and be very high. Loud hallelujahs shall greet the ear of the One who was once despised and rejected. Israel shall own Him then as their Messiah, King David's greater Son. The nations shall own the King of kings; yea, to the uttermost parts of the earth all peoples shall acknowledge the Lord of lords; and the Son of Man shall be supreme. From the heavens on high which now hide Him from the sight of men He shall come forth to reign in splendour and majesty, and men shall be blessed in Him, while all nations shall call Him blessed.

Meanwhile it is our high honour to be separated to Him, to sincerely serve Him, to look forward to the day of His glory, and to press onward through every difficulty like David's mighty men, proving the truth of that word, "We are more than conquerors through Him that has loved us"; for unto us "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake".

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