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SUMMARY KEYWORDS

David, Ishbosheth, conflict, transition, number 40, seven years, six months, Abner, Joab, Pool of Gibeon, sharp swords, judgment, God's will, kingdom, purposes of God.

SPEAKERS

Intro Voice, Speaker 1

Intro Voice 00:03
Shalom, and welcome to Via Haftah Israel, a Hebrew phrase which means, 'You shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr. Baruch, shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zara Avraham Institute, based in Israel, although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org that's one word, loveisrael.org Now here's Baruch with today's lesson.

Speaker 1 00:40
When you look at the scripture that we're going to be studying in this installment, we learn something. We're going to see several cues that teach us that because we have two kings, that is David ruling in Judah, and then Ishboshi, the son of Shaul, ruling in Israel, this cannot end well, because one nation, and that is God's will, one nation cannot have two different kings. So, what is this scripture going to teach us? We can expect a conflict, and again, we're going to see many indicators from this passage, where it becomes clear that conflict is going to happen, and we may be surprised in a few weeks how that conflict is settled. With that said, take out your Bible and look with me, if you would, to Second Samuel, chapter two, and we're ready now for verse 10 again, Second Samuel, chapter two, and verse 10. Now we're going to learn something, and this also has a literary purpose, because we're going to see a very important number. What is that number? It is the number 40, and most of the time, when we see the number 40 in the Word of God, it foreshadows a transition. That's why I say it's literary, because there's going to be a transition in this passage. Look with me to our first verse, verse 10 of Second Samuel, chapter two, where it says, and I'm going to translate this literally, 40 years of age is bullshit, the son of Shaul, in his ringing, meaning in his kingdom. So he was 40 years of age, and again, when we see that number 40, we can expect a change, a transition, something's going to be different, and this is foreshadowing what we should expect. Keep reading, it says over Israel, two years he reigned, but the house of Judah was after David, so again we see that Ishbosheth ruled over Israel for just two years, and why two again? Two shows two different opinions, and one is going to be with King David, according to God's will, and the other one is going to be with Ishboshit, and again, these two kings cannot survive. There's going to be an incident that happens, we'll see it in several weeks, whereby this problem of two kings is going to be solved. And how is it going to be solved? Well, it's

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going to be solved by conflict. This is what the scripture is pointing to. Let's press on. Look now to verse 11, and it came about the number of days which were to David king in Hebron over the house of Judah, and we're told seven years and six months. Now, this also numbers are important in the Bible, and therefore we see here that something's being communicated to the reader. What is that? Well, we see here that seven has to do with the purposes of God, that was David's heart. Remember, what the scripture says, the David was a man after God's very heart. What does that mean? That David thought according to the purposes of God, the plans of God, the will of God. We're going to find that Ishbosheth was a very weak man. Yes, he came from that royal lineage because of his father, but again, his father was not a righteous king. His father was not interested in the things of God, and therefore we can expect that ishbosheth he is not going to survive very long. Long, and we see that he only ruled for these two years. Look again, it tells us about David, that David ruled seven years and six months. Now, seven speaks of holiness. Holiness is related to the purposes of God, and six is a very important number. Don't believe what many people tell you, that that five is the number of grace. That's not true biblically. If you do a good study of the number six in the scripture, you will find that more frequently the number six that points to grace. So David is being revealed to us in a special way, seven years and six months, meaning David, by the grace of God, was able to fulfill the purposes of God. This is what the scripture is telling us. Look now at verse 12, and Abner, the son of Ner went forth, and the servants of Ishbosht the son of Shaul from Machnaim, that is the camps which were were at where at Give On.

Speaker 1 06:18
Look now to verse 13, and Yoav, the son of Surya, and the servants of David went forth, and notice what it says, these two kingdoms, and it says here that they met together upon a specific place at the pool of give on together, so they met there together, and again we see that these two groups, one represented Ishbosheth, the king of Israel, the other group, of course, represented David, and this is going to become very clear to us in a moment. Notice what it says, these set upon the pool on one side, and these meaning this other group upon the brook on another side, so they were set face to face. They were in opposition, and again, everything in this passage is teaching us something, that we should expect conflict, that these two kings are not going to be able to survive very long, because there's going to be a conflict. Why do we know that? Well, look now at verse 14. In verse 14 we see something very important. Look at it. And Abner said to Yoav, 'Please, the young men, they will rise up and they will play before us now. What do they mean? Play before us. Well, we're going to answer that question in a moment. And notice what Yoav said. Yoav said, let them rise up. And what happened? Verse 15, and they rose up, and they passed over in number, there was 12 of Benjamin, and there were belong belonging to Ishbosha, the son of Shuel, Shuel, Shu, Shuul, and then it says, and there were 12 from the servants of David. Now notice this, there were 12 on one side and 12 on the other. Why 12? Well, 12 represents the people of God, and what the scripture is showing us is that these 12 are representing the people of God, and we have a divided kingdom. We have Ishbosheth, the son of Shaul. He's on one side, he's ruling in Israel, that northern kingdom. And we have David, the rightful king, who Samuel anointed. He is what he is in the southern kingdom, called Judah, or Yehudah, where Jerusalem is, so all of this is foreshadowing this conflict that's going to happen. Notice verse 16, and a man sees the head of his neighbor, and notice his sword was at the side of his neighbor, and what happened, and they fell together, and they called to that place, and what did they call it, Chalkhat Hatsurim, which means the portion. Of sharp swords, which is at give on, so again these sharp swords again. What is it trying to teach us? Well, sharp swords are for warfare, and we see that those who

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represented Ishbosheth, the son of Saul, they were there, and those who represented King David from the southern kingdom called Judah, where Jerusalem was, they were also there. And what happened? Well, they rose up and they began to, as the scripture says, les hacheck, play. But notice this was not a real game whatsoever. What happened? Well, notice it says, and they failed together, and they called the place that place the portion of short of sharp swords, which is at give om. Look at verse 17, and it came about a difficult war. Now again we have this word Ha Milhama. There came about a difficult war. The war was hard, very hard on that day. Now let me point out that expression Bayom Hauhu on that day normally signifies judgment, and that's what we should expect. There is going to be a day of judgment coming. This is what the scripture is foreshadowing. That's why I said it's for a literary purpose. It's going to be used to foreshadow and give the reader expectation of what we should know that's going to take place. Look now to verse 17 again. The war became difficult, very difficult on that day, and we see that of Nair and the men of Israel, they were plagued, meaning they were struck before the servants of David. So, what do we have here?

Speaker 1 12:12
We have Avner, who represented Ishbosheth, they were being struck, and the word here means they were encountering a plague from those servants of David, and notice verse 18, and it came about there that the three sons of Surya that were Yoav, Abishai, and Asael and Asael was light upon his feet, as one of the, we could say, young deers, which are in the field. So we see that this one at the end, Asael, he was very light on his feet, and what happens verse 19, and Asael pursued after Avner, and he did not turn to go either to his right or either to his left from after Avner, so we see something, this one Asael, he was pursuing after Avner. Now this is going to be important, because Avner is representing who, well, we should know this Ishboshit, that northern kingdom, the one that the son of Shaul was was representing, but notice what's going to happen. Look now at our next verse, verse 20, and Abner turned after him, and he said, Are you this one Asael and Asael spoke, I am. And notice verse 21 And Abner said to him, turn for yourself to the right or concerning the left. And he says, as we keep going, and take for yourself one of the young men, and take for yourself from his armor. Now, what is Abner saying? He's saying to him, "Listen, I've told you once, and now I'm telling you a second time, this is not good that you're pursuing after me, because and remember something, Avner was a man of war, he was a leader for that northern kingdom, he served Shoul, and even though he was a man of war, we're going to see that. That he understood how to fight, and he was warning this one, Asael, against pursuing him. Very important that we see this. This is also foreshadowing what's going to happen. So he says, take for yourself the armor of one of these young men, and it says Asael did not want to turn from after him, so now we see that this conflict is being set up, but remember we find that this Avner is a very competent soldier, he knows how to kill, and this is going to happen in a few minutes. Well, look at verse 22 and Abner can continued speaking all the more, saying to Asael, turn for yourself from after me. Why shall I strike you to the ground. Why should I lift up my face to Yoav, your brother? So, what he's saying is this: I'm friends with Yoav, your brother. How can I lift up my face and look at him if I am going to kill you? So, Abner didn't want to kill Asael, but we're going to see that Asael gave Avner no choice. What I mean by that is this, that he wouldn't stop pursuing after him, he wouldn't turn from the right or turn the left, and therefore what's going to happen. Well, we're going to see this in a few minutes. Look now, if you would, to verse 23 Now, in verse 23 we're being taught something very important. Look at what it says. And he refused to turn. Who is that? Asael. Now, Avner warned him over and over, don't pursue after me. If you are, you are going to fall to the ground, meaning I will kill

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you. And he says, I don't want to do that, because how I look at your brother Yoav, they were friends. So we see here that he doesn't want to do this, but nevertheless, this is all foreshadowing what we should expect, and that is, there is going to be a conflict between the men and the servants of David and the men and the servants of Ishbosheth. Right now, it is Avner that is the leader of this administration, because Ishboshi, and we'll see this in the days to come. Ishboshit is very weak, he is not a strong man, he is handicapped, and all of that makes him very vulnerable, and because of that, we're going to see that his empire is not going to endure his kingdom is not going to last very long at all. Well, look at verse 23 again. This one, Asael, he refused to turn aside. So, what happened?

Speaker 1 18:15
It says here Avner struck him, and it says with the back of the spear, and where did he struck him? It says right here in the abdomen, or the stomach, and it says here that the spear went forth from behind him, meaning all the way through. He was struck at the beginning in the belly, and that spear, even the back of it, the dull side, which shows that he didn't want to kill him, but nevertheless that dull side of the spear went all the way through him. That's why it says Abner struck him, and this word for striking normally in the scripture it implies striking unto death, and that's exactly what we're going to see here, says, and the spear went through from the back, or out of the back, and what happened, it says, and he fell there and died in this place, and notice, and it came about all the one, everyone who came to the place which Asael fell there and died. Notice what it says, they stood. Now, what does that mean? Well, oftentimes this word for standing implies that they were shocked by this. Those who were coming to this place, and they saw that this one, Asael, he was put to death by Avner. Why? All of this foreshadows what we should expect, and that is this: this kingdom of Ishbosh is not going to survive. It is going to be defeated, and who's going to defeat it? Well, shouldn't surprise us. It's going to be the servants of David. So, over and over, this passage has a purpose. It tells us what we should expect, and that is that Ishbosheth, the son of Shaul, is not going to survive. Why is that? Well, the scripture makes it very clear it's because Shaul was not interested in the purposes of God. What's different? David, David is interested in the purposes of God. David does want to submit to God's will. David wants his kingdom to be established by God, is Moshe. He is just being used by the leaders of the army to fill that position in order that they don't have to submit to what what God wants, and this is a problem we see over and over in the scripture that if you're foolish, if you're going to be shamed, if you're going to be defeated, why, because you are committed to what you want, that is not a wise choice. A wise choice is very different. You should be committed to the will of God. Let me say that differently. You should be committed to the purposes, the plans, the priorities of God. And when you are, what can you expect? A wonderful change when you are committed to God's will. Realize what happens. God knows all things. He knows your heart. He is constantly reading your heart. He knows your thoughts. He knows your objectives. And therefore, when you are committed to Him, what can you expect? You can expect to be a recipient of God's provision. God will provide everything that you need in order to complete His will, and more than that, what else? God will also give you power. He will give you His presence, and you will have His perspective to know what is the will of God, that perspective of God is so necessary, so we don't see it from our vantage point, what we think is best, but what we think best is removed, and we have the mind of Messiah, that's what we need, we need to think not according to our perspective, but we need to think according to the mind of God, and who has that mind? Well, the scripture talks frequently about the mind of Messiah. Why is that so important? Because we need to take out our thoughts and we need to replace our thoughts with the purposes of God, and who better

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than anyone else understood the purposes of God? Well, the answer is simple: it is the Son of God. Why? Because God the Father and God the Son. The scripture says emphatically they are one. So we have God the Father, God the Son, and also I believe in the Trinity, God the Holy Spirit. We find that these three are one. The scripture tells us that in First John, chapter five.

Speaker 1 23:32
So we need to rely upon the best text where the scripture makes it clear to us that these three are one, God the Father, God the Son, and God the Holy Spirit. Well, what we should expect is this: in the coming weeks, as we continue going through Second Samuel, we are going to find that this is going to lead to a conflict, but a conflict with a purpose. Why do I say that? This conflict has a purpose, because it's going to bring about God's order. That's what we should be seeking in our life, the order of God. We don't want what we want, we want what God wants. We want to choose wisely, we want to hear from Him, and we want to submit and obey his instructions. Why? Because God knows the future. I don't know the future. You don't know the future. God does. And when we approach him submissively with a desire to obey, what can we expect? We can expect God to reveal to us things in order to position us so that we are ready for the unknown. Let me say it differently. We are ready for the future. Only God can do that. No one else can, because God knows all things. You know the. Name of God, those four letters, Yud Hey, Vav Hey, four Hebrew letters, it speaks about the God who was, the God who is, and the God who will be. Now, why is that so important? Because those four words, Haia, Hovey, Ve, Yihiye, those three words speak about God being transcendent. God is not limited in any way. God transcends all things, and because of that, we should turn to Him, wanting to hear from Him. That's what prayer is. We make our supplications and requests known to God, but the most important part of prayer is listening, waiting upon the Lord for God to speak to us and give us the information that we need. Let me share with you, when you are committed to the things of God, when you desire to demonstrate that you are a servant of God. God knows that, and God is going to begin to move in your life, and better than that, He is going to move in your circumstances, your situations, and He is going to provide everything that you need in order to accomplish the will of God. And again, is there anything better than the will of God? The answer is no. It is God's will that is good. It is God's plans, priorities, purposes that bring us into intimacy with Him, and not just intimacy, but again we will have access to everything that we need in order to carry out the things of God. So, let me ask you one very important question: Is that your heart's desire to serve God, to be faithful to the plans and the purposes and the priorities of God? If you say no, realize something, you are setting yourself up for failure, and more than that, not only will you fail the purposes of God, but you are choosing shame, you are choosing to be humiliated, and you are choosing to be defeated. That's what happens when we say no to God. So let's not be foolish, let's be humble, let's agree with God, and let's understand that it's His will that is good, and the only way to accomplish the will of God, you can't do it in the flesh, you have to walk in the spirit, and when we do walk in the spirit, you're going to see how God moves, how He provides, how He gives power, so that we're able to accomplish those things that are pleasing to Him, those things that bring Him honor and bring Him glory. That's what a true servant of God desires.

Intro Voice 27:58
Well, we hope you will benefit from today's message, and share it with others. Please plan to join us each week at this time, and on this channel, for our broadcast of loveisrael.org Again, to find out more about us, please visit our website, loveisrael.org There you will find articles and numerous other

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lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah, Yeshua, that is Jesus, as you walk with Him. Shalom from Israel.

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