



2 Samuel 3-5

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By Chuck Smith

Chapter 3

As we continue our study through the Bible, we are told that there was a long conflict between the house of Saul and the house of David: This is after the death of Saul, the son of Saul, Ishbosheth, has been established as king over Israel. He is reigning from Trans-Jordan, he has moved across the Jordan or into the area of Gibeon and established their ruling over the Northern kingdom. But the tribe of Judah has made David the king over Judah. So you have actually divided kingdom. David ruling over Judah in the South, and the son of Saul, Ishbosheth, ruling over Israel in the north.

And there was this rivalry conflict, but David continued to increase in strength. He waxed stronger and stronger, and the house of Saul weaker and weaker. Ishbosheth was not at all a strong ruler. Abner, his general was a more the authority and power behind the throne. Ishbosheth was sort of a puppet type of the ruler. The power behind the throne belonged to Abner.

Now while David was there in Hebron and he reigned in Hebron for seven years before moving to Jerusalem and moving the capital and throne to Jerusalem. He reigned for seven years in Hebron. There he began a practice that was against the law of God. A practice that was taken up by his son, Solomon, and taken totally out of proportion. David began to gather to gather a multiplicity of wives and he is now beginning to bear many children during this period in Hebron unto David were sons born:

The first born was Amnon, of Ahinoam the Jezreelitess;

Amnon met a very tragic fate. He was murdered by his stepbrother or half brother, Absalom.

The different wives with different children created as you can well imagine all kinds of problems, talking about sibling rivalry. It really magnifies and intensifies when you have different mothers even with the sibling rivalry with the same mother and father can be fierce, but you get different mothers and it is extremely fierce. Amnon, the first born, was slain by Absalom.

And his Second was Chileab, of Abigail the wife of Nabal the Carmelite; and the third was Absalom the son of Maacah.

Chileab we know nothing about. He evidently died early. He doesn't figure in the future story at all.

The fourth was Adonijah the son of Haggith. Adonijah, at the death of David was the oldest son then alive. By then Absalom was already dead. Amnon was dead and Adonijah was the oldest son alive so Adonijah attempted to take the throne at the death of David. However Solomon came into power came into power and Adonijah submitted unto Solomon and Solomon offered him a amnesty from his endeavors to overthrow him and as long as he behaved in self, he could continue, but Adonijah came to Solomon later on requested the one of the concubines of David and as a result, Solomon had him put to death. So, it means the sons and the different wives that David picked up in Hebron, this is just a beginning. As he moves later to Jerusalem, he adds to the number.

In the seventeenth chapter of Deuteronomy, the Lord in the law anticipating and of course knowing in

advance the things would transpire in the nation. When you have come into the land and you are prospering and you have set up a king over you. So God anticipates the time when they would reject his ruling over them and would seek a monarchy. When this happens, the Lord gave orders to the king.

The first being he is not to multiply unto himself wives. This is what David is doing. It's in direct disobedience to the law of God. As I said his son, Solomon, carried it to an extreme as son, Solomon, had seven hundred wives and three hundred concubines. We are told that the wives became as downfall and I am not surprised. They turned their hearts after other gods. Now it was the common practice among the Heathen? for the rulers to take many wives.

Usually treaties were affected between nations by a king sending his daughter to become a part of the wives of another king, the part of the Heron. So that you have peace with this king because actually you are married to his daughter and that's the way treaties were often developed in those days is by the king sending a daughter to become a wife and many of David's wives were actually the daughters of the king's of the nations roundabout who wanted to establish more or less a treaty with a nation of Israel. This is a fault of David. It is against the law of God.

The one thing about the Bible is its total honesty. It doesn't seek to gloss over the sins of the heroes. David was certainly a hero in the Scriptures but he was also a sinful man. He did things contrary to the law of God. He made his mistakes. I believe the reason why the Bible does give to us the weaknesses of the heroes. Is that we do not get into a worship of the heroes? First of all. Secondly, it is to encourage us who are also guilty of weaknesses and violating the laws of God. We who are also imperfect, it encourages us because we realize that God uses imperfect people to do his work.

Somehow in our minds, we have developed a concept that it's faults that God can only use perfect instruments and if you are not perfect, then you are disqualified from God's service. But if God used only perfect people to do His work, He would be without any workers. There is none righteous, the Bible says, "No, not one." And yet isn't it interesting how that we are all we shocked and amazed when we hear of the imperfections of God's servants. "Oh, how could he?" And we are always so shocked and disappointed when we find out that they are not perfect that they have their flaws and that they have their faults.

Just keep your eyes off of men and keep your eyes upon our Lord, Jesus Christ. Men will disappoint you. Men will fail. But Jesus will never disappoint you. He will never fail. And if you keep your eyes on Him, you will be all right. If you get your eyes upon some men, some ministry, then you are going to see things that are going to stumble you. So keep your eyes upon the Lord. Now, that's not to excuse the ministry. It's not to say that it's OK to be flawed. It's not OK to be flawed. Jesus said, "Be ye therefore perfect, even as your Father in Heaven is perfect." The Scripture does challenge us to be conformed into the image of Jesus Christ. We should be examples unto the believers or what a believer is to the world. There is not the attempt of excusing the weaknesses. But notice God exposed the weaknesses and this is good. It needs to be exposed. When there is a flaw, a weakness, it should be exposed.

David was flawed. He took many wives. Some feel that this was sort of a on the bounce kind of a thing. When he fled from Saul, Saul took his wife Michelle and gave to her another man. It is quite possible that David did love Michelle and that he was hurt when she was given by Saul to another man, so he took on all of these different wives. I have a little difficulty buying that. As we would get into the text next week, we will find that he has some real problems with Michelle as time went on, and greatly disgraced her. Now, this was happening with David in Hebron in this period of seven years that he was there.

Meanwhile back in the Northern kingdom where Ishbosheth, Saul's son was reigning,

There was a concubine of his father whose name was Rizpah and he said to Abner, his general, Why have you gone in to my father's concubine? And Abner was very angry for the words of Ishbosheth, and he said, Am I a dog's head, which against Judah do show kindness this day unto the house of Saul your father, and to his brother, and to his friends? Did I not deliver unto you the hand of David, that you charged me this day with a fault concerning this woman? So this problem evolves.

The Scripture doesn't indicate whether or not it was a fault or true charge. It could have been a true charge. Abner had perhaps gone in and is now being rebuked by Ishbosheth. It was a common practice for the new king that came in to take into his house, the concubines of the previous king. And that was more or less the sign of his authority and of his reigning. We mentioned earlier Adonijah asked Solomon that he might have one of the concubines of David and this was such a breach of that. Adonijah was put to death by Solomon.

When Absalom rebelled against David and David fled out of the city of Jerusalem, Absalom took the concubines of David and went in unto them, before the people which was declaring of his ascension to the throne, so it could be a true charge that Abner did go into this concubine which would have them then a sign of his power and authority. Ishbosheth is rebuking him for it but actually Abner says, "Hey, man, I am the one that set you up. Who do you think you are, rebuking me?" And it created a tremendous schism, so he said,

God do so to Abner and more also except, as the Lord to sworn as the Lord hath sworn to David, even so do I.

So he acknowledges his allegiance of that time to David. God has sworn that David is going to be the king and I joined with him. I am going to throw my lot and with David.

To translate the kingdom from the house of Saul, and to set up the throne of David over Israel over Judah, from Dan even to Beersheba. So having set Ishbosheth on the throne, he now deserts him and he turns to bring Israel, all of Israel, under David's reign. He could not answer Abner a word, because he feared him.

The power was in the military and the king was just a sort of puppet king and he was afraid of Abner.

And Abner sent messengers to David on his behalf, saying, Whose is the land? Make the league with me, and, behold, my hand will be with you, to bring all of Israel unto you. And David said, Good, I will make the league with you: but one thing I require, that is, You will not see my face unless you bring Mi'chal, the daughter of Saul who I married and paid dowry for her, and you are not going to see my face unless you bring her. So, Ishbosheth sent, and took her from her husband, even from Phaltiel, the son of Laish. And her husband went with her along the way weeping behind her to Bahurim.

It's sort of a tragic and pathetic side, now David didn't need Mi'chal certainly. He had married all these other women, it was a fault and fraud David, he had been given to this man, of course that was a fault too. But two wrongs don't make a right. This other fellow evidently did love her. He walked along weeping all the way until they came to Jordan river. Then Abner who was bringing Mi'chal said, "OK. guy, that's enough. Go home." So he had to go back home and Abner brought Mi'chal to David.

And Abner had communication with the elder of Israel, saying, You sought for David in times past to be king over you: Now is the time to do it: for the Lord had spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. So Abner also spake in the ears of Benjamin that is the tribe of Benjamin and Abner went also to speak to the ears of David in Hebron, and all that seemed good to Israel, and that seemed good to the whole house Benjamin.

Ishbosheth being a weak king was not able really to defend a nation against the Philistines. David in the meanwhile was stronger and stronger in Hebron. The tribe of Judah was dwelling safely, the other tribes were still being invaded by the Philistines because of the weakness of Ishbosheth. So when Abner said, "Look, let's join with David. Make him the king." They all pretty well consented to it and, So they came, twenty of them with Abner, no doubt, the leaders of the other tribes to inaugurate David as to acknowledge this kingdom to be passed today.

So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a great feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, and they will make a league with you, that you may reign over all that your heart desires. So David sent him away in peace.

Now, Joab in the meantime, who has had this fight with Abner and in the battle with Abner, Abner has killed Joab's younger brother. Joab had this feeling of revenge against Abner. At the time that Abner came down, Joab was gone, perhaps he had been sent by David on a mission as they went out against the Amalikites and took great spoil and they had been gone in the battle, never coming back with the spoil.

And when they return back from pursuing after the Amalikites bringing in a great spoil with them: Abner had already left David and had gone in peace. And when Joab and his men came, he was informed that Abner had been there and that David had received him and send him away in peace. So, Joab came to the king, and said, What have you done? I hear that Abner came to you and you sent him away, and he is quite gone. Don't you know that he came to deceive you, he was a spy. He just came to check out the situation in order that he might invade you. He just observed the weak points, strengths and he doesn't intend to turn the kingdom over to you. So, Joab went out, and he sent men to Abner to come back, as though David wanted to discuss further the arrangements. And when Abner returned to Hebron, Joab met him in the gate and took him inside the guardroom of the gate, and put his sword under his fifth rib, that ran in through the heart, and he killed him for his brother, Asahel who was killed by Abner.

Now you remember they had the avenge type of killings. It's something that the real problem in Lebanon today. Are these the avenge killings. They still practice that. If you killed one of my family, then my sons will kill one from your family as a revenge kind of a killing. And Joab's brother being killed by Abner, then Joab took it upon himself to kill Abner in revenge for his brother, and it says here that,

He smote him that he died, for the blood of Asahel. And afterward when David heard of it, David was upset. He was hurt and he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner; So he totally washed his hands of the incident and claimed his innocence. Let it rest on the head of Joab and all of his father's house; of Joab let there not fail from the house of Joab one that has an issue, or that is a leper, or that leaneth on a staff, or that falls on the sword, or that lacks bread.

So David really cursed the house of Joab, a vicious curse. Of his descendants, let them be poor, let them fall in battle or die of deadly diseases as leprosy. This terrible curse David places on the house of Joab.

Now Job was strong. He was tough. David was a little fearful of Joab. He needed him but he couldn't control him. Joab was of his own man. At this point however, David curses him, curses his house and he evidently despised him from being a general, in other words, he stripped him from his rank. Joab was no longer the leader of David's troop, however when David five years later came to Jerusalem to establish that as the center for the kingdom, David said, "Whatever man will go into the city and deliver the city shall be the general over my armies.

And Joab was the guy who went in. There in Jerusalem by the spring of Gihon which was the water source for the city of Jerusalem. But the problem is that the spring of Gihon is in the valley. It cannot be defended. It's in the Kidron valley. When they built the city, they had to build it up on the hillside, so that the hillside formed the part of defense and then they would build the wall upon the hillside. But the problem was this being your water supply. It is outside of the gate of the city, so that it can't be cut off by your enemies. If your water supply is cut off, you can't last long.

So they had built the wall on the hillside above the spring of Gihon because it's not good to have the wall right in the bottom of the valley. It is not really a defense. You go up the side of ? that build the wall and their hill is self forms part of your defense system. But they dug in to the solid rock from the spring of Gihon and then they dug a shaft about sixty feet up through the rock and the water would go from the spring of Gihon into this cave and then from there, from the shaft they could lift their buckets down this narrow shaft which is about four feet wide or so. They lift their buckets down and get the water from the pool at the bottom of the shaft that they had dug.

Now what Joab did was to go into the spring of Gihon back some seventy feet or so, and then he climbed up this shaft and got into the city, got inside the city walls, and led no doubt of the group that follows in, and they, in, turn open up the gates to enter the city to let the rest of David's men in. Joab by this bravery indeed then became the General.

Now it was only recently that they have made available the viewing of the shaft, so that now in going to Jerusalem, going down the digs, it's quite fascinating. You can go down and you can stand at the top of the shaft that Joab climbed up. And you'll realize what a tough character this guy must have been. Climbing up this dark shaft, and of course it had to have some weapons, swords and all with him because when you get to the dark, you've got to do some damage. Climbing up the shaft, it is a real feat, I don't know that I would want to try it with a lot of lights, just really equipped for rock climbing.

This guy came up in the dark with sword and shield and up to this shaft and you'd have to just sort of climb up, you'll let spread eagle type and climb up this thing on in to the city. It really is fascinating, of course it's a conformation of history, it's a conformation of the Bible as you stand there and look at it, then you'd think of this out of the structures. They just becomes exciting, you know.

Later on, when Hezekiah knew that the Assyrians had set out their army, and they were headed towards Jerusalem. He had his engineers build a tunnel from this shaft or from the spring of Gibeon, tunneled through seventeen hundred feet of rock and brought the water from the pool from the spring of Gibeon to the pool of Siloam inside of the city walls where again they would have their water supply inside of the walls.

The same thing was done in Megiddo, by what king, we don't know and the shaft isn't really that long, but it was a, you can walk through Hezekiah's tunnel, we did it this last March when we were there, group of guys wanted to go through Hezekiah's tunnel, group of people actually, we had some guides with us. So I made another track. I've done it now about four times and every time I do it, I say that's the last time, but you know, you see once, what's left? But it's fascinating to crawl through that tunnel and realize that this thing was marvelous.

A bit of engineers, they started with both hands and started coming towards each other and of course they had to maintain the levels, so that the water would flow. You can see where they made some mistakes because one part of the tunnels you get towards the spring of Gibeon, the tunnel is quite high. In the middle of the tunnel, it's quite low. You've got a stoop to get through it. They weren't chipping out any more and they had to. And I don't blame them. That rock is solid, it's hard. And they didn't have, I am sure, jack hammers in

those days. And you can see the little indents where they had the candles in that darkness and in those conditions digging that thing out was not doubt a tough task.

But when you come out at the spring of the pool of Siloam, it gets quite high which means that they probably started out too high to begin with and they had then dig on down to get the water level on down lower. But it there stands again when your read it in the Scripture, and it just stands as you know testimony to the truth of God's Word.

So Abner was murdered by Joab, and David cursed Joab and absorbed himself of the crime. In verse 30, it says that Abishai his brother was confederate with Joab and killing of Abner because he has slain their brother, Asahel at Gibeon in the battle. And David said to Joab, and to all the people that were with him, Tear your clothes, put on sackcloth, and mourn for Abner. So David did have some power and authority over Joab, but not enough. And king David also followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all of the people joined him and weeping. And the king lamented over Abner. That is, he wrote this lament and said, Died Abner as a fool dieth? Your hands were not bound, nor your feet put into fetters: as a man falleth before wicked men, so you fell. And all of the people wept again over him. And when all of the people came to cause David to eat meat while it was still day, David sware, saying, God do so to me, and more also, if I taste bread, or anything else, till the sun be down. So in order to show his grief, he fasted until evening. And all the people took notice of it, and it pleased them: whatsoever the king did pleased all the people.

David's popularity was growing. He was, that is in Judah's, still not in Israel. It seems that the death of Abner sort of caused and ended to the movement for the time being of making David the king. It was five years before David was actually inaugurated king over all of Israel from this point. and Joab no doubt postponed David's being inaugurated as king over all the land.

But the people all understood that it was not in David's heart to get rid of Abner. And the king said to his servants, Know you are not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah, Joab and his brother, Abishai, they are too hard for me: the LORD shall reward the doer of evil according to his wickedness.

"These guys are too tough for me. I can't handle it. But the Lord will take care of them." And that's a good thing to know. Their situations are too tough for you to handle. You've got just turn them over the Lord. "Lord, you take care of this." What a wise thing when you realized it. Your power is limited. It's just commit the thing to the Lord. The Lord will have to take care this, I can't handle it. The Lord will have to take care this. Good lesson to learn! That lesson of commitment to the Lord. Let the Lord take care of these things.

When David was dying and was giving Solomon the charge over the kingdom, David said, "Solomon, I want you to execute Joab. Get rid of him. He caused me a lot of pain, a lot of problem." So Joab was actually put to death by Solomon when Solomon took over the kingdom. Solomon had the strength and now Joab is an older man. "Don't let his gray head go down to the grave and peace." So, David ordered his execution which was carried out by Solomon.

Chapter 4

Now, with the death of Abner,

When Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. They really didn't know what to do at this point. And Saul's son had two men that were captains of bands: one's name was Baanah, and the other was Rechab. They were the sons of Rimmon

a Beerothite. They were the children of Benjamin: And Jonathan, Saul's son, of course the one that was so bound and bonded together with David. He had a son who was lame of his feet. He was five years old when the tidings came that his dad was killed with his father in the battle of Jezreel. So his nurse took him to flee: and she dropped him, and he injured his leg, he became lame. His name was Mephibosheth.

These two sons unknown at that point, but just thrown in. We will come back to that later. It's sort of a lot of facts and they start coming together.

These sons of Rimmon, Rechab and Baanah came unto the king Ishbosheth and they came into the house as though they were going to get some grain, however, the king was taking his? and he was in his bedchamber, and they smote him, killed him, and beheaded him, and then they got out of there, and ran home night through the plain. And they came down to Hebron, and said to David, Behold, here is the head of Ishbosheth. The son of Saul your enemy, which sought your life; the Lord has avenged my lord the king this day of Saul, and of his family. And David answered Rechab and Baanah his brother, the sons of Rimmon, and said to them, As the LORD lives, who has redeemed my soul out of all adversity.

I like that. The Lord has redeemed my soul out of all adversity. In other words, David had learned a very important lesson and that was the commitment of his life to the Lord, not to take things in his own hands. Oh how I wish I could learn that lesson. I saw often trying to take things into my own hands. I am trying to take things into my own hands. I am trying to help the Lord out. Sure the Lord wants to do it. But how can He do it unless I help him? I am often guilty of just moving out on my own, doing what I feel is needed to be done rather than committing it to the Lord and just leaving it in the Lord's hands. He is teaching me, I am learning. But David had learned this lesson. The Lord who has redeemed me out of the hands of all my ?. I don't need man. I've got the Lord working. These guys thought that they were going to be rewarded by David. They thought that David was going to exalt him and maybe make them Generals in his armies or something because of this deed.

But David said, When the young man came to me and told me of Saul's death, he thought that he was bringing me good tidings, but I took hold of him and killed him at Ziklag. He thought I was going to give him a reward. David said. He rewarded him but not like you thought. But how much more when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take away both of you from the earth? And David commanded his young guards, his young men that were there which were his bodyguards, and they killed them, and cut off their hands and their feet, and hanged them over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

So it's sort of a bloody kind of a situation. These people were close to nature and very tough and crude.

Chapter 5

All the tribes of Israel then came to David to Hebron and they said, Look, we are one. We are of your bone and of flesh.

The nation was more or less divided into the various tribes, and the tribes made a pretty strict division. As long as they were divided into tribes ever weak, their strength lay in unification and the unification under a singular leader. So the representatives from the tribe now come to David and this is some five years later after the death of Ishbosheth.

And they come to David and they said, Look, we are one body. We are one flesh. We all belong

to the same family. And in time past, when Saul was king you were the one that let us out against the enemies. You were the one that brought victory to us: and the Lord said to you, You should feed the people of Israel, and you will be a captain over Israel. So all of the elders of Israel came to the king in Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

Now God has done it years ago, you'd remember with Samuel. Samuel came down to the house of Jesse and anointed David, the king. This was years earlier. It often takes man a long time to catch up with God. Sometimes we think God is liking behind. He is so far ahead of us. It takes us time to catch up with the plan on the purposes of God so often. Here years later, man finally catches up with God. God had already anointed David the king, and now they anoint him as king over all Israel.

He was thirty years old when this happened.

He was probably eighteen or nineteen years old when he killed Goliath? So some eleven years from his victory over Goliath to be proclaimed king over all of the land. And he reigned for forty years. So, David lived to be about seventy years old, hard life though. He was pretty well decrepit by the time he was seventy years old.

In Hebron he reigned over Judah for seven years and six months: and he came to Jerusalem and reigned there for thirty and three years over all of Israel and Judah. So, thirty years ? began to reign, reign for forty years. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David.

David came and wanted to make the city of Jebusites, city of Jerusalem, the capital. But these Jebusites said, "Hey, we are going to put the blind and the lame as guards, you know, you have no chance against us, man." They really put David down, saying, "Our blind and lame people can defend against you?"

And except you take away the blind and the lame, you are not going to come in hither:

They will be guarding, then you can't even wipe them out. So how do you think you are going to come in?" Thinking that David could not come in to city then the city is probably one of the best defended cities for ancient warfare that could exist. You have the deep Kidron valley on the one side. You have the deep valley of Gehenna on the other side. The only side that wasn't protected by a deep valley was the northern side of Israel. So it was a city that could be easily walled and defended against the enemies and the Jebusites living there felt quite secure and the children of Israel up to this point really weren't able to round the Jebusites out of the city.

And David said on that day, Whosoever gets up to the gutter, and smites the Jebusites? Whoever will climb up that shaft and smite the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be the chief and captain. Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort. Joab went up. They took the city. And David dwelt there in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great, and the Lord of hosts was with him. Of course, that is a secret of his greatness. And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a palace. And David perceived that the Lord had established him the king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Again this shows David was this mixed kind of character. He had the bad side that also he had this good side. And he recognized that it was the Lord that He had done this. Not because of the Lord loved David so much, but the Lord loved these people and David saw that. The Lord did this for Israel's sake, not for David's

sake, and he is not trying to take glory or credit for himself, I am so great that God made me the king, but God loves his people, and he is giving them strength and power for their sake. He has exalted His kingdom for the people Israel's sake.

And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet other sons and daughters born to David.

And of course this jumps way down now it even picks up Solomon and some of the others which of course we haven't come that far ?

But these are the names of some of those that were born unto him in Jerusalem; Shammua, Shobab, Nathan, Solomon, Ibhar also Elishua, and Neqheg, and Japhia, and the other names who ..Now when the Philistines heard that David was anointed king over Israel, all of the Philistines came up to seek David; and David heard of it, and he went down to the fortress. The Philistines also came and they spread themselves in the valley of Rephaim. Now David's ? side again, the good side. David inquired of the Lord, saying, Shall I go up against the Philistines? Will you deliver them into my hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into your hand. And David came to Baalperazim, and David smote them there, and said, The Lord had broken forth on my enemies before me, as a breach of waters. Like waters that come out of a dam, God just float out against my enemies and wipe them out as with the flood. Therefore he called the name of the place Baalperazim which is the Lord of the breach. And there they left their images, and David and his men burned them. And the Philistines came up again, and spread themselves in the valley of Rephaim.

Now God gave you victory once. Why pray? Let's go out and wipe them out. You know, that's the mistake we so often make. Because God did it this way once, we think God has established a pattern. You know, we don't have to pray this side. Let's just duplicate of the last. Let's just go out and take care of this, you know, we can get in ruts so easily. God does a thing one way, one time and we think about that this is the way God does it. And we form a denomination. But God does it another way for someone else, and they form their denomination.

Dealing with the blind, with some of the blind ones, he spitted, made a mud and put it in their eye until they go down and wash it off and pull this off. And the guy went down and washed and now and can see. Another time, Jesus just laid his hands on the blind eyes and they were open. Another time, the Lord just said, "See". And they fell and could see. See, three denominations now. The mud in your eyes, that He touched ME's, and He touched me not.

But the truth of the matter is that God will not be limited to a pattern. God reserves the privilege of being free, the work as He wants. And we should not be guilt of trying to formulate the pattern by which God works. Isn't it interesting how we always like to put things to formulas? So that we can then have seminars and sell our formula of success, "This is the way God did it," you know. "Now I've got a program to sell. I've got the success program, all worked out because I know how God works. This is the way He worked in my life and you tell me something different, and brother, you are not a part of us." Rather than recognizing that God can work in many different ways and does work in many different ways.

Now David has the wisdom. When the second time, the Philistines come up to the same valley, rather than just saying, "OK, guys, you know we know how to do it. We did it before. Let's do it again." He inquired of the Lord again.

When David inquired of the Lord, the Lord said, Don't go up. But circle around behind them, and come up over there near the mulberry trees. And as your troops are waiting under the mulberry trees,

when they hear the sound of the wrestling in the top of the leads, then it is the time to strike.

Now again it shows you the diversity the way God works in similar situations, but He works in diverse ways. We read concerning of the gifts of the spirit. Now there are diversities of gifts and there are diversities of operations, but there is one spirit. Again you see, we can't confined God to one particular way, even in the use of the gifts of the spirit or in the operation of the gifts of the spirit. There are different gifts and there are different ways by which a same gifts may operate in the different people's lives. So this business of searching for the formula for success is just silly because God doesn't work by this same pattern every time He does His work.

We tell the ministers, "Look, realize first of all that God has a plan for your community. God loves the people in your community. God is interested in their salvation and God is interested in reaching them, and God has the plan." I don't know what God's plan is for your community. I know how God works in our community, but you can't just take and rubber stamp that particular community. I know how God worked here, but that could be totally useless to you. God has his plan for your community.

Now, discover God's plan. Seek to find how and where the spirit is moving, and move with the spirit." Rather than trying to formulate the plan, say now, "God, here is our plan. Bless our plan which we are so prone to do. We lay out our whole program and then our whole prayers, God bless our programs." It may not be His program at all. So our prayer is really wasted because it is our program that we divide, now we are asking God to bless it, but it may not be a God at all. Learn what God wants to do. Discover the plan of God. Don't trying get God on your side, get on God's side. It's a lot easier. Discover the will and the way of God, and move with God rather than trying to get God to move with you. So, God gave them a whole different battle plan,

And David did so, as the Lord commanded him; and smote the Philistines from Geba until you come to Gazer. He really went down through and smote him down.