

## 240320-4 2Samuel 4, The Death of Ishbosheth–CThurman

The house of David continues to increase and the house of Saul, diminishes. David has been anointed king over Judah by the people there. Abner took Ishbosheth north and east, across the Jordan River Valley, to Mahanaim and made him king over Israel. Evidently, toward the end of Ishbosheth's reign he offended Abner suggesting that he had lain with his father's concubine, Rizpah. This turned Abner allegiance away from Ishbosheth and to David. So, Abner sought to make a covenant with David (grant clemency), which David conditioned on his restoring Michal his first wife to him. This being done David made a banquet for Abner and his men. And when Abner left Joab arrived only to find out the David had sent him away in peace. So, Joab, without David's knowledge, called for Abner to return to Hebron, which when he did, Joab took him aside quietly and slew him BECAUSE HE had killed his brother Asahel. But when David found out what Joab did he made it clear that he and his kingdom were not a party to the murder of this great man; that Joab and Abishai acted on their own. Then David commanded the city to mourn Abner, a prince and a great man in Israel. And Joab shall be held liable for this crime of shedding the blood of war in the time of peace. (cf. 1Ki.2.5) David's son Solomon rid the land of the guilt for shedding innocent blood at the beginning of his reign.

The fourth chapter records the final event that turns all Israel to David as king over all of Israel.

### Chapter 4

**1 ¶ And when Saul's son heard that Abner was dead in Hebron,**  
(Ishbosheth)

**his hands were feeble, and all the Israelites were troubled.**  
slack, idle

*were feeble*, Qal fut. of the verb רָפַח, tss. *to abate, to draw, to wax feeble, to weaken, to consume, to slack, to be idle, to let down, to stay* (2Sa.24.16, Hiphil imper.), *to be still, to fail, to forsake, to let alone, to be slothful*; רָפַח, an adj. is tss. *weak*, 2Sa.17.2.

were troubled, Niphal (simple pass.) pret. of the verb **בָּהִל**, tss. to trouble, to be amazed, to vex, to be afraid, to be dismayed, to be hasty, speedy, rash, to thrust out.

How might the people be troubled? The major concern would have been that their enemies would take advantage of the situation. Reasonably speaking, in this weakened state there was an increased likelihood of a Philistine raid or any other enemy invasion. One of the most fundamental reasons for a king or leader is to preserve the nation from its enemies. (The reason for a leader would be to keep order. [cf. Ro.13.4])

*1Sa.8.19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.*

**2 And Saul's son had two men [that were] <sup>שָׂרֵי</sup> captains of**  
princes, chiefs, rulers, keepers

**bands: the name of the one [was] Baanah, and the name of the**  
troops, companies Bay'-ah-nah

*bands, טִיָּוֹת, g' dood, a masc. noun tss. a troop (1Sa.30.8; 2Sa.3.22), a company (1Sa.30.15, 23), a band (2Sa.4.2; 22.30) 1Ki.11.24), an army (2Chr.25.9), robbers (Hos.6.9).*

**other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for**  
Rē'-kab

**Beeroth also was reckoned to Benjamin:**  
counted

*was reckoned, Niphal (simple pass.) fut. of the verb **בָּשַׁב**, tss. to think, to devise, to imagine, to purpose, to regard, to esteem, to conceive, to count, to impute, to reckon, to consider, etc.*

**3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)**

Git-tay'-im

The parenthetical gives information relative to these two men, Baanah and Rechab. They were of Beeroth, a city that belongs to the tribe of Benjamin. (cf. Jos.18.21, 25; Ne.11.31, 33) This city appears to be located very near and south of the city of Gibeon. Evidently, when Saul was killed on the battlefield at Mount Gilboa the inhabitants of several cities fled for refuge from the Philistines.

*1Sa.31.7 And when the men of Israel that [were] on the other side of the valley, and [they] that [were] on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.*

Beeroth was such a city whose inhabitants, including Baanah and Rechab fled to Gittaim. The main point is to show that Baanah and Rechab were of the same tribe, and therefore extended family to the king, Ishbosheth.

**4 And Jonathan, Saul's son, had a son [that was] lame of [his] feet.**

stricken

*lame, of the Hebrew adj. נָכַח, tss. lame (2), contrite (1); the verb נָכַח, is tss. to strike, to punish, to kill, to give stripes, to beat, so sometimes the idea is to cause an injury.*

So at the same time that the inhabitants of Beeroth were fleeing the city of Gittaim, the king's grandson was injured and became permanently disabled.

**He was five years old when the tidings came of Saul and Jonathan out of Jezreel,**  
report (that is, tidings of their deaths)

*tidings, of the masc. noun שְׂמֵעָ, tss. tidings, fame, hearing, hear, loud, speech, report, bruit; the verb of this שָׁמַע, is tss. to hear, obey, to consent, to understand, to listen, to hear, to perceive, to discern, etc.*

**and his nurse took him up, and fled: and it came to pass, as she made haste to**  
in her hasting

*made haste*, Qal infin. of the verb, **וָפָח**, tss. *to haste, to haste away, to tremble*; Wigram, lit. in her hastening.

**flee, that he fell, and became lame. And his name [was] Mephibosheth.**  
crippled, disabled

*lame*, of the Hebrew adj. **לָמָה**, tss. *lame*; the verb **פָּסַח**, is tss. *to pass over, to be halt*.

In the Scriptures, there are two that are named Mephibosheth. Both are shown in 2Sa.21.7, 8. One is the son of Saul by his concubine Rizpah, and the other is his grandson by Jonathan.

*2Sa 21:7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that [was] between them, between David and Jonathan the son of Saul.*

*8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite ...*

The younger Mephibosheth of 2Sa.4.4 is also called Meribbaal.

*1Ch 8:34 And the son of Jonathan [was] Meribbaal; and Meribbaal begat Micah.*

So, Mephibosheth, son of Jonathan was five years old when his grandfather Saul, and his father Jonathan were killed. Add to this 7 ½ yrs. that David reigned over Judah and he would be nearly 13 years of age.

**5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came**  
Re'-kab Bay'-ah-nah

**about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.**

*heat*, of the masc. noun חֶם, tss. *heat, hot, warm*.

*bed*, מִשְׁכָּב, a masc. noun, tss. *bed (oft), lieth or lay, couch*.

Now, Ishbosheth, unlike Mephibosheth, was not lame. There is nothing unusual about this, to rest during the heat or hottest part of the day. (cf. Ge.18.1, *Abraham sat in the tent door in the heat of the day*; Jud.3.24, *Surely he covereth his feet in his summer chamber*.) Ishbosheth was not

**6 And they came thither into the midst of the house, [as though] they would**

נָכְרוּ, Hiphil imper.

**have fetched wheat; and they smote him under the fifth [rib]:**

*they would have fetched*, Qal part Poel of the verb לָקַח, tss. *to take (4.7, 12), to fetch (4.6), to have, to marry, to receive, to take away, to get, to bring*.

*the fifth*, חֲמִישֵׁי, masc. noun, tss. *the fifth (4) (rib), 2Sa.2.23; 3.27; 4.6; 20.10; and fifth part (1). Gen.47.26*.

**and Rechab and Baanah his brother escaped.**  
got away

*escaped*, Niphal (simple pass.) pret. of the verb מָלַט, tss. *to escape, to be delivered, to get away*.

**7 For when they came into the house, he lay on his bed in his bedchamber,**  
Ishbosheth

נָכְרוּ, Hiphil imper.

**and they smote him, and slew him, and beheaded him, and took his**  
killed

**head, and gat them away through the plain all night.**

**8 And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which** (Saul)

While Saul had hoped to kill David, there is nothing showing that Ishbosheth ever took any measures against David.

Piel pret.

**sought thy life; and the LORD hath avenged my lord the king this day of**  
v.11 given revenges

*hath*, Qal fut. of the verb יָנַן, *to give, to deliver, to apply, to set, to consider, to put, to make, to lay up, to commit, etc.*

**Saul, and of his seed.**

**9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, [As] the LORD liveth, who hath redeemed my soul out of all adversity,**

**10 When one told me, saying, Behold, Saul is dead,**  
(a young Amalekite servant, 2Sa.1.13)

**thinking to have brought good tidings, I took hold of him, and slew him**  
report caught

*I took hold*, Qal fut. of the verb יָקַח, *tss. to fasten, to take, to bar, to catch hold, to come upon, to take hold, to handle.*

**in Ziklag, who [thought] that I would have given him a reward for his tidings:**

David refers back to an what had happened over 7 years ago at the death of Saul.

*2Sa.1.13 And David said unto the young man that told him, Whence [art] thou? And he answered, I [am] the son of a stranger, an Amalekite.*

*14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?*

*15 And David called one of the young men, and said, Go near, [and] fall upon him. And he smote him that he died.*

16 And David said unto him, Thy blood [be] upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.

**11 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,**  
seek

shall I ... require, Piel fut. of the verb שָׁקַף, tss. to require, to seek out, to request, to inquire, to seek (4.8, Piel pret.).

**and take you away from the earth?**  
put

and take ... away, Piel (intensive act.) pret. of the verb בָּעַר, tss. to burn, to kindle, to heat, to be a brute, to eat, to eat up, to take away, to put away, to waste.

David did not mention Ishbosheth as being the Lord's anointed (cf. 2Sa.1.14, 16), because the Lord's anointed for the nation of Israel was David. But Baanah and Rechab murdered this man. This was not an act of war. This was not retribution for shedding innocent blood. Ishbosheth was in his own house, resting on his own bed when these two rebels came in secretly and killed him.

**12 And David commanded his young men, and they slew them, and cut off**  
(Baanah, Rechab)

and cut off, Piel (intensive act.) fut. of the verb קָצַץ, tss. to cut, to cut off, to cut asunder, to cut in pieces.

**their hands and their feet, and hanged [them] up over the pool in Hebron.**

hanged, Qal fut. of the verb הָלַךְ, tss. always with the English to hang.

pool, of the fem. noun בְּרִכָּה, tss pool, pond, fishpool.

This display served as a warning to anyone that would think to take matters into their own hands.

*Ec 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

***But they took the head of Ishbosheth, and buried [it] in the sepulchre***  
burialplace

*buried*, Qal fut. of the verb קָבַר, tss. *to bury*. See the noun form directly below, *in the sepulchre*.

*in the sepulchre*, of the masc. noun קְבֹרָה, tss. *buryingplace, sepulchre, grave, Kibroth-*.

***of Abner in Hebron.***

Again, as David divorced himself from the wrongdoing of Joab against Abner, so he distances himself from the deeds of these two which assassinated Saul's son, Ishbosheth. Though the actions of these men, Joab, Abishai, Baanah and Rechab constitute a small part of that whole effort to turn the entire nation to receive David as their king, these men are guilty for their crimes.

*Ps 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.*

*Jas 1:20 For the wrath of man worketh not the righteousness of God.*

The LORD can wicked men to accomplish His purpose while at the same time condemning them for their actions.

*Ac.2.23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ...*



*Ac.3.13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let [him] go.*

*14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;*

*15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

*16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*

*17 And now, brethren, I wot that through ignorance ye did [it], as [did] also your rulers.*

*18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

*19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

*20 And he shall send Jesus Christ, which before was preached unto you:*

*21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

*22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*

*23 And it shall come to pass, [that] every soul, which will not hear that prophet, shall be destroyed from among the people.*

I think we can take a warning from this. While the Lord might use some act of disobedience on our part, wrath, anger, harsh words, etc., to work something greater good, He will never justify the sins we commit. Be sure of this. He will chasten us. As a child of God, I should never justify any sin in my life, though it might appear to be used for good. I should learn to discipline myself to keep from sinning against the Lord and others.