



Sowing the Word

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And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: And the Beerothites fled to Gittaim, and were sojourners there until this day.) And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth. And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon. And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib; and Rechab and Baanah his brother escaped. For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and gat them away through the plain all night. 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 sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed. 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, When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings: 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 you away from the earth? And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

2 Samuel 4: 1-17

2 Samuel 4

August 15th - August 21st 2013

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

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Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guzik, Chuck Smith, John MacArthur, Ray Steadman CH Spurgeon, John Piper and many more!

<http://preceptaustin.org/2samuelcommentaries.htm>

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

<http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/2Samuel/Index.htm>

Outline

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Study Questions

for

2 Samuel 4

1. All of Ish-Bosheth's strength came from Abner, who was now dead. Do we look to another to be our driving force and solidity? Why should the Lord be our only source of strength? Leaning on human sources will lead to disappointment. What are distinct ways we can keep focused on Him?
2. The fact that Ish-Bosheth was sleeping at a critical time for his country shows his lack of leadership. What happens when we debilitate ourselves of our responsibility? How does this open up for enemy invasion? What are the defenses we can use to keep the adversary from overcoming? What must we do to avoid further attacks?

3. Rechab and Baanah made themselves instruments of God's justice by killing Ish-Bosheth and bringing his head to David. Are there times when think we are doing the will of the Father, but have the wrong intentions? What is the result of trying to win the favor of man? How does this dishonor God?

4. David's stern measures of retribution reflected his genuine love for Saul and his family, even though they had opposed him. How does this mirror the love the Lord has for us? How are we to respond to those who are against us? Why does God tell us that vengeance is His? What does this tell us about retaliation?

With the Word Bible Commentary

Now for murder number three, committed by two men who did not know David's heart. When they heard that Abner was dead, they concluded that Ishbosheth would not remain king very long, so they murdered the king. They thought the act would please David and perhaps win them key positions in David's kingdom.

Verse 8 reveals the captains' stupidity. Saul was not David's enemy. The Lord did not avenge David. David was not pleased at what they did. What terrible things people do in the name of the Lord, thinking to please Him! How many "religious" wars and church conflicts have broken God's heart and disgraced His name!

When you are tempted to retaliate, keep in mind that God's people do not "do evil that good may come" (Rom. 3:8). Rather, they "overcome evil with good" (Rom. 12:21).

Wiersbe, W. W. (1991). With the Word Bible Commentary (2 Sa 4:1).
Nashville: Thomas Nelson.

Matthew Henry

When Abner was slain David was at a loss for a friend to perfect the reduction of those tribes that were yet in Ish-bosheth's interest. Which way to adopt for the accomplishment of it he could not tell; but here Providence brings it about by the removal of Ish-bosheth. I. Two of his own servants slew him, and brought his head to David (v. 1–8). II. David, instead of rewarding them, put them to death for what they had done (v. 9–12). Here is the weakness of Saul's house. Still it grew weaker and weaker. As for Ishbosheth, who was in possession of the throne, his hands were feeble. All the strength they ever had was from Abner's support, and now that he was dead he had no spirit left in him. Though Abner had, in a passion, deserted his interest, yet he hoped, by his means, to make good terms with David; but now even this hope fails him, and he sees himself forsaken by his friends and at the mercy of his enemies. All the Israelites that adhered to him were troubled and at a loss what to do, whether to proceed in their treaty with David or no. 2. As for Mephibosheth, who in the right of his father Jonathan had a prior title, his feet were lame, and he was unfit for any service, v. 4. He was but five years old when his father and grandfather were killed. His nurse, hearing of the Philistines' victory, was apprehensive that, in pursuit of it, they would immediately send a party to Saul's house, to cut off all that pertained to it, and would especially aim at her young master, who was now next heir to the crown. Who were the murderers of Saul's sons: Baanah and Rechab, v. 2, 3. They were own brothers, as Simeon and Levi, and partners in iniquity. They were or had been Ish-bosheth's own servants, employed under him, so much the more base and treacherous was it in them to do him a mischief. They were Benjamites, of his own tribe. They were of the city of Beeroth; for some reason which we cannot now account for care is here taken to let us know (in a parenthesis) that that city belonged to the lot of Benjamin.

The slothfulness of Ish-bosheth. He lay upon his bed at noon. It does not appear that the country was at any time of the year so hot as to oblige the inhabitants to retire at noon, as we are told they do in Spain in the heat of summer; but Ishbosheth was a sluggish man, loved his ease and hated business: and when he should have been, at this critical juncture, at the head of his forces in the field, or at the head of his counsels in a treaty with David, he was lying upon his bed and sleeping, for his hands were feeble (v. 1), and so were his head and heart. When those difficulties dispirit us which should rather invigorate us and sharpen our endeavours we betray both our crowns and lives. Love not sleep, lest thou come to poverty and ruin. The idle soul is an easy prey to the destroyer. Baanah and Rechab came into the house, under pretence of fetching wheat for the victualling of their regiments; and such was the plainness of those times that the king's corn-chamber and his bed-chamber lay near together, which gave them an opportunity, when they were fetching wheat, to murder him as he lay on the bed. We know not when and where death will meet us. When we lie down to sleep we are not sure but that we may sleep the sleep of death before we awake; nor do we know from what unsuspected hand a fatal stroke may come. Ish-bosheth's own men, who should have protected his life, took it away. The murderers triumphed in what they had done. As if they had performed some very glorious action, and the doing of it for David's advantage was enough not only to justify it, but to sanctify it, they made a present of Ish-bosheth's head to David (v. 8): Behold the head of thy enemy, than which they thought nothing could be more acceptable to him; yea, and they made themselves instruments of God's justice, ministers to bear his sword, though they had no commission: The Lord hath avenged thee this day of Saul and of his seed. Not that they had any regard either to God or to David's honour; they aimed at nothing but to make their own fortunes.

We have here justice done upon the murderers of Ish-bosheth. Sentence passed upon them. There needed no evidence, their own tongues witnessed against them; they were so far from denying the fact that they gloried in it. David therefore shows them the heinousness of the crime, and that blood called for blood from his hand, who was now the chief magistrate, and was by office the avenger of blood. And, perhaps, he was the more vigorous in the prosecution because for reasons of state he had spared Joab: *"Shall I not require the blood of the slain at the hand of the slayers, and, since they cannot make restitution, take theirs instead of it?"* Ish-bosheth was a righteous person, he had done them no wrong, nor designed them any. As to himself, David was satisfied that what opposition he gave him was not from malice, but mistake, from an idea he had of his own title to the crown, and the influence of others upon him, who urged him to put in for it. Note, Charity teaches us to make the best, not only of our friends, but of our enemies, and to think those may be righteous persons who yet, in some instances, do us wrong. Assassinating is confessedly the most odious and villainous way of murdering. *Cursed is he that smiteth his neighbour secretly.* The murderers were put to death according to law, and their hands and feet were hung up; not their whole bodies, the law forbade that; but only their hands and feet, *in terrorem—to frighten others*, to be monuments of David's justice, and to make that to be taken notice of which would recommend him to the esteem of the people, as a man fit to rule, and that aimed not at his own preferment, nor had any enmity to the house of Saul, but only and sincerely designed the public welfare. But what a confusion was this to the two murderers! What a horrid disappointment! However men may canonize such methods of serving the church and the catholic cause, Christ will let them know, another day, that Christianity was not intended to destroy humanity; and those who thus think to merit heaven shall not escape the damnation of hell.

Henry, M. (1994). Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume (2 Sa 4:9–12). Peabody: Hendrickson.