

# Second Samuel

## Lesson 5

### 2. A Summary of Ish-bosheth's Death (4:5-8)

The writer gives us a summary of Ish-bosheth's death. Verse 5. *"So the sons of Rimmon the Beerothite, Rechab and Baanah, departed and came to the house of Ish-bosheth in the heat of the day while he was taking his midday rest. <sup>6</sup> They came to the middle of the house as if to get wheat, and they struck him in the belly; and Rechab and Baanah his brother escaped. <sup>7</sup> Now when they came into the house, as he was lying on his bed in his bedroom, they struck him and killed him and beheaded him. And they took his head and traveled by way of the Arabah all night. <sup>8</sup> Then they brought the head of Ish-bosheth to David at Hebron and said to the king, 'Behold, the head of Ish-bosheth the son of Saul, your enemy, who sought your life; thus the LORD has given my lord the king vengeance this day on Saul and his descendants.'"*

By the way this passage is drafted, Baanah and Rechab struck Ish-bosheth during the midday rest and then returned to strike him again and beheaded him, but that is not the case. Our writer starts with a summary of the day's outcome and then returns to tell us the details. First, they attacked Ish-bosheth at the time of the midday rest. They struck in in the belly on his bed and then killed him. After that, they took his head and escaped to scurry down the banks of the Jordan River until they arrived in Judah, where they took the road to Hebron, where they presented the head to David. They did not understand the hearts of Ish-bosheth and David. Neither of them considered the other an enemy who sought each other's life. Neither did the LORD enact this vengeance.

### 3. A Summary of David's Disdain (4:9-12)

To conclude this chapter, the writer summarizes David's disdain for the actions of Baanah and Rechab. Verse 9. *"David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said to them, 'As the LORD lives, who has redeemed my life from all distress, <sup>10</sup> when one told me, saying, 'Behold, Saul is dead,' and thought he was bringing good news, I seized him and killed him in Ziklag, which was the reward I gave him for his news. <sup>11</sup> How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now require his blood from your hand and destroy you from the earth?'" <sup>12</sup> Then David commanded the young men, and they killed them and cut off their hands and feet and hung them up beside the pool in Hebron. But they took the head of Ish-bosheth and buried it in the grave of Abner in Hebron."* After studying First Samuel and thus far in Second Samuel, we could have written the end of Baanah and Rechab without this entry in the book. However, the character and protocol of David's resolve never faltered. The one who touched the LORD's anointed would be judged and executed at the king's order. We do not know what happened to the body of Ish-bosheth, but his head was reverently buried with his first cousin, once removed, Abner. As for Baanah and Rechab, their bodies were displayed to the public to show that they were cursed.

With Ish-bosheth dead and buried, the northern eleven tribes were without the king that had led them for two years. Ish-bosheth had become king because of the influence of Abner, Saul's first cousin and commander under Saul. Had Abner not intervened in the LORD's business, David would have been the king of all Israel for the past two years, Ish-bosheth would still be alive, and all the men who died because of Abner's evil intent would have still been husbands, and fathers with their families. Instead, Abner caused the civil war in Israel that resulted in a divided kingdom and a deadly blood bath for two years.

### III. David's Triumph (Chapters 5-10)

#### A. The Declaration in the Kingdom (5:1-25)

##### 1. The Covenant (5:1-5)

###### a) A Summary of David's Third Anointing as King (5:1-3)

In chapters five through ten, our writer summarizes David's major triumphs during his life. With most of these major triumphs, the writer speeds ahead to the end of David's life and outlines the completion of each topic. However, these major triumphs are not all without tragedies that come along simultaneously. In chapter eleven, the compiler of this volume will back up and retrace some of the tragedies with details that came in David's life during these triumphs. The compiler starts with the death of Abner.

Ish-bosheth, too, was dead. Finally, we see David's triumph with the declaration in the kingdom that he will be Israel's king. The declaration comes with a covenant. The writer gives us a summary of David's third anointing as king. Chapter 5, verse 1. *"Then all the tribes of Israel came to David at Hebron and said, 'Behold, we are your bone and your flesh.'* <sup>2</sup>*Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'"* <sup>3</sup>*So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel."* The matching passage in First Chronicles confirms this information when it says, *"Then all Israel gathered to David at Hebron and said, 'Behold, we are your bone and your flesh.'* <sup>2</sup>*In times past, even when Saul was king, you were the one who led out and brought in Israel; and the LORD your God said to you, 'You shall shepherd My people Israel, and you shall be prince over My people Israel.'* <sup>3</sup>*So all the elders of Israel came to the king at Hebron, and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD through Samuel."* (1 Chronicles 11:1–3)

The one thing we do not know about this passage is the covenant's content. What did David promise the northern tribes? What did the northern tribes promise David? We do not know. Whatever the covenant was, the two must have been satisfied. Finally, just as Samuel had followed the LORD in anointing David the first time, David was anointed the third time as ruler of all Israel. In case you might ask, "When was the second anointing of David?" It happened when the tribe of Judah anointed him two years before as their king.

###### b) A Summary of David's Years as King (5:4-5)

The writer now gives a summary of David's years as king. Verse 4. *"David was thirty years old when he became king and reigned forty years. At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah."* Once again, we have a note from the author indicating that this book was assembled after David resigned from his kingship to place the kingdom in the hands of his son, Solomon. That is not to say that the prophets were not recording the events of David's life as they transpired; they surely were. The prophet Gad was the constant companion of David over the preceding years. The prophet Nathan, a student of Gad, had been the constant companion of Saul until Saul's death. Both had chronicled the lives of Saul and David as indicated in 1 Chronicles 29:29. Second Samuel is no doubt compiled from the Chronicles of Gad and Nathan. Gad died after the reign of David, but we do not know how long after. Nathan will continue into the reign of Solomon.

The writer tells us David was *"thirty years old when he became king, and he reigned forty years."* This verse tells us much about the timing of all that transpired in the past forty years. David was born in the tenth year of Saul's reign as king. Ish-bosheth was ten years older than David. By the time David turned thirty and became king, the Ark of the Covenant had been in storage at the home of Abinadab in Kiriath-jerim for thirteen years. David was seventeen years old when the Ark was placed in

Abinadab's home. The conflict with Goliath occurred in that same year when David was seventeen. It was Saul's twenty-seventh year as king, and he met David for the first time the same year. David won the battle with Goliath at the age of seventeen. Saul's anger began to burn against David when he heard the cheers of women for David saying, *"the slayer of ten thousand,"* while Saul was only the *"slayer of thousands"* (1 Samuel 18:7). David would endure Saul's torment for thirteen years knowing that he was anointed to be the next king after King Saul by Samuel.

Hebron was the capital city of David, while he was the king of the isolated tribe of Judah. That tenure lasted two years. Then, at the end of the second year, Ish-bosheth was killed, and David became the king of all of Israel. However, David still continued to make Hebron his capital for five years and six months until he conquered the Jebusite Citadel just across the valley border from the Jerusalem village in the tribal area of Judah. The citadel was in the tribal area of Benjamin. Yet, the valley in between was the border.

Once David moved his capital to Jerusalem, he reigned from there for thirty-three years. This timing means that David completed forty years as king and was six months into his forty-first year when he resigned to allow Solomon to be the new king. This summary by the writer was to introduce David's successive triumph which was the conquest of the great Jebusite Citadel, which sat on Mount Zion.

## 2. The Carryover (5:6-25)

### a) A Summary of the Conquest of Zion (5:6-10)

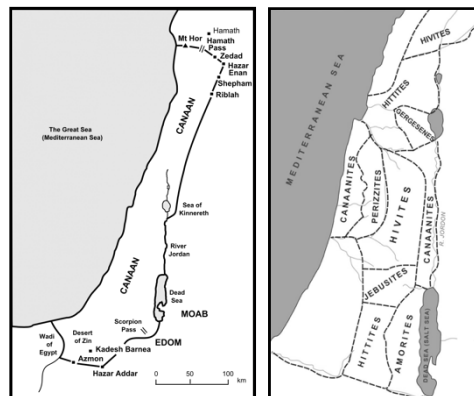
#### (1) The Approach to the City of Zion (5:6)

From the covenant of David to become the king of all Israel, we come to the carryover of his kingship, and the writer does this by giving us a summary of David's conquest of Zion, the building of David's house, the growth of David's family, and the war with the Philistines. We begin with Zion's conquest and will divide it into three sections. First, we will look at the approach to the city of Zion. Then we will discover the capture of the city of Zion. Lastly, we will discover the new name of the city of Zion. We begin with David's decision to approach the city of Zion. Verse 6. *"Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, 'You shall not come in here, but the blind and lame will turn you away'; thinking, 'David cannot enter here.'"*

Unless you know the history of the Jebusites and their citadel, it is difficult to understand why the Jebusites responded to David with the blatant statement, *"You shall not come in here, but the blind and lame will turn you away."* The Jebusites did not think that David and his army of more than a third of a million men could take the great Jebusite Citadel that had stood for hundreds of years and was never taken by the Israelites when they entered to capture the Promised Land.

We are fortunate to have the Books of Genesis and Ezekiel in our Bible. Genesis 10 and 11 tell us of the first inhabitants of the dirt where Jerusalem and Zion will one day stand. After the tower of Babel event, Ham's son, Canaan, moved his family into what has become the Promised Land. Thus, the Bible has referred to it as Canaan Land for more than a thousand years. But Canaan's small family may have owned the land where Jerusalem would sit, but it did not immediately occupy it. As Canaan's family grew over the years, some of the families of his descendants became dominant in the region and carved out areas with their own names. They were all

still Canaanites, but different areas were called by descendants' names instead. According to Ezekiel, two of the early descendants of Canaan established their families in Southern Canaan as Hittites and



Amorites. An Amorite man married a Hittite woman and had a child. *“Thus says the Lord GOD to Jerusalem, “Your origin and your birth are from the land of the Canaanite, your father was an Amorite and your mother a Hittite”* (Ezekiel 16:3).

The child established his family north of the Hittite and Amorite areas and called his clan the Jebusites after its patriarch Canaanite named Jebus, the child of the Hittite and Amorite. A little more than a thousand years later, we will hear the name of the town of Jebus for the first time in Scripture in Judges 19:10. Before the time of the Judges, during the conquering of the Promised Land, most of the Jebusite tribal area was divided between the tribes of Benjamin and Judah; however, the great Citadel of the Jebusites, which was also called Zion, was not taken and remained in the Canaanite hands. Israel had failed to complete its job. The book of Joshua tells us the following. *“Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out; so the Jebusites live with the sons of Judah at Jerusalem until this day”* (Joshua 15:63).

In dividing the land among the tribes of Benjamin and Judah, Judah’s northern border includes the following statement. *“Then the border went up the valley of Ben-hinnom to the slope of the Jebusite on the south; and the border went up to the top of the mountain which is before the valley of Hinnom to the west, which is at the end of the valley of Rephaim toward the north”* (Joshua 15:8). Then we find the following statement concerning the southern border of the tribe of Benjamin. *“The border went down to the edge of the hill which is in the valley of Ben-hinnom, which is in the valley of Rephaim northward; and it went down to the valley of Hinnom, to the slope of the Jebusite southward, and went down to En-rogel”* (Joshua 18:16). In both descriptions of the land given to Benjamin and Judah, their borders went to *“the slope of the Jebusite.”* Still, neither took the Jebusite Citadel as their property. It belonged to the Canaanite tribe of Jebus.

Thus, the Jebusite Citadel sat on the border of Benjamin with Judah. The valley of Ben-hinnom was on its south, the valley of Rephaim was on its west, and the valley of Tyropoeon was on its north and east sides. The valley of Tyropoeon connects to the valley of Hinnom on the southeast side of Mount Zion and the valley of Rephaim on the northwest side of Mount Zion. The Tyropoeon Valley is shallow compared to Rephaim and Hinnom, but still a valley by all means. It is also called the *Central Valley*.

