

Introduction

1. There are five episodes or events that take place in these two chapters that take us from the death of King Saul to David becoming king over Israel
2. They take place over a seven and a half year period
3. I want to focus on how David responds to each of these events for two reasons:
 - a. They reveal to us why David was a man after God's own heart
 - b. David is a type (a foreshadowing) of Jesus Christ and his responses reveal something about Him
4. I am going to give you FIVE words that represent traits that David and Jesus both share

A. David seeks the LORD's guidance (READ 2:1-4a)

1. The first thing that happens is the death of King Saul—we saw part of David's response last week when he mourned the death of Saul and his friend Jonathan
2. Today, we see another response and it has to do with David's future role as king
3. It had been seven and a half years since David was anointed and the LORD told him he would be king
4. For much of that time, David had been on the run from Saul, in fear for his life
5. He spent the last year and a half in Ziklag, in the land of Israel's enemies the Philistines, because there was nowhere in Israel where he could hide
6. Now that Saul was dead, one might also expect that he would march right into Gibeah (Israel's capital) with his 600 mighty men and take his rightful place as king, but he doesn't do that either
7. Instead, he turns to the LORD and seeks both HIS timing and HIS guidance (2:1):
 - a. In essence, he asks the LORD if it's the LORD's time for him to become king
 - b. He even asks the LORD how to go about it:
 - 1) Gibeah was the capital of Israel under Saul
 - 2) Strategically, it would have made sense for David to return there
 - 3) However, he asks the LORD where to go and the LORD sends him to Hebron which is located in Judah, in southern Israel
8. It's a good thing David asked because the LORD didn't intend for David to become king over all of Israel immediately—rather, He made David king over Judah first (2-4a)
9. The first word I want you to remember is **SUBMISSION**:
 - a. When David is provided with the opportunity to take the throne, he doesn't rush right in and take it. Instead, he prays, seeks the LORD and submits himself to the LORD's will
 - b. This is exactly what we see in Jesus's earthly life—complete and total submission to the Father's will:
 - 1) John 4:34: **"...My food is to do the will of Him who sent Me and to accomplish His work."**
 - 2) John 5:30: **"I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me."**
 - 3) John 6:38: **"For I have come down from heaven, not to do My own will, but the will of Him who sent Me."**

B. David shows kindness to the men who buried Saul (2:4b-7)

1. The second event actually took place in 1 Samuel 31:8-13 when the men of Jabesh-gilead risked their lives by going into Philistine territory to retrieve the bodies of Saul and his sons so they could receive a proper burial in Israel (READ)
2. According to 2 Samuel 2:4b, those who made David king over Judah informed him of this kindness and we see David's reaction in verses 2:4b-7 (READ)
3. David's very first act as king is to show loyalty to those who showed loyalty to Saul:
 - a. He prayed for the LORD's blessing upon them (5)
 - b. He promised that just as the LORD would be faithful to them, so would he (6)
 - c. Lastly, he encouraged them (7)
 - 1) Forty years earlier Saul had rescued their city from the Ammonites and continued to provide protection against their enemies
 - 2) Now that Saul was gone, who would protect them? Would David, a one-time enemy of Saul?
 - 3) David assures them that as king of Judah, and soon as king over Israel, he would be loyal to them just as they were to Saul
4. We need to remember a few things that will put David's act of loyalty into perspective:
 - a. First off, Jabesh-gilead is a city in Northern Israel east of the Jordan and they were loyal to King Saul which essentially made them enemies of David
 - b. Remember, David is now king of Judah, but Israel is now being run most likely by the commander of Saul's army, Abner, who actively pursued David on Saul's behalf
 - c. Almost immediately after Saul's death, civil war breaks out between Israel and Judah (described in 12-32)
 - d. Can you imagine what the men of Jabesh-gilead must have thought when David's messengers showed up all of a sudden in their town?
 - e. Most kings would immediately destroy their enemies simply to protect themselves and secure their ascension to the throne, but David doesn't do that.
 - f. Instead, he shows loyalty to these men for their loyalty and kindness to Saul
5. So, the second word I want you to remember is **LOYALTY**:
 - a. Another trait that stands out with David is his loyalty; we seen this throughout His life so far and have two more great examples here and in 2 Samuel 9 where he cares for Jonathan's crippled son, Mephibosheth
 - b. This is also another trait shared by Christ:
 - 1) One of the ways we see loyalty demonstrated in the OT is through the establishment of covenants—God's covenant with Noah (and), Abraham, Moses, David
 - 2) It's no wonder then that we see Jesus bind Himself to us with a covenant as a promise of His loyalty to us (Luke 22:20): **"And in the same way He took the cup after they had eaten, saying, 'This cup which is poured out for you is the new covenant in My blood.'"**
 - 3) The reason we have hope in this life and the next is because of the faithfulness and loyalty of Jesus
 - 4) One of my favorite verses is 2 Timothy 2:13: **"If we are faithless, He remains faithful, for He cannot deny Himself."**—that's loyalty

C. David makes a covenant with Abner (3:6-21)

1. The third event in our passage revolves around the actions of Abner, the commander of Saul's army (summary of 2:8-39):
 - a. After Saul's death, Abner still control's Israel's army
 - b. In spite of knowing what the LORD said about David being king, Abner sets up Saul's son, Ish-bosheth, as king of Israel (likely as his own puppet)
 - c. This leads to civil war between Israel and Judah that lasts over seven years
 - d. Near the end of this period, Ish-bosheth accuses Abner of sleeping with one of Saul's concubines, possibly in an attempt secure his own rights to the throne by producing royal offspring—it's unclear whether this was a legit accusation or simply Ish-bosheth's own paranoia like his father's paranoia toward David
 - e. As a result, Abner defects to David and offers to deliver all of Israel over to him and secure David's role as king over all of Israel (READ 3:6-21)

2. Here, we again have David doing something contrary to what we might expect:
 - a. Abner was his enemy yet instead of killing him he agrees to make a covenant with him. Why?
 - 1) It may have simply been a wise strategic move by David, but there appears to be more to it
 - 2) It appears Abner might have recognized his foolish behavior in setting up Ish-bosheth as king contrary to God's plan, because twice he specifically declares that he will deliver Israel to David according to what God had declared (re-read 3:9-10 & 17-18)
 - 3) The text even suggests he was genuine, and even eager, in doing so
 - 4) So, David makes a covenant with him, sends him on his way "in peace" (22-23)

 - b. Many commentators claim that this passage reveals David's gullibility, that it demonstrates he was far too quick to forgive, and that Abner was simply manipulating David for his own personal gain:
 - 1) In fact this is what some of David's own closest advisors and military commanders accused him of (re-read 22-25)
 - 2) It's possible, but nothing in this portion of the passage suggests it to be the case
 - 3) Abner appears genuine and David accepts that at face value, recognizes it as part of God's plan to accomplish his purpose, and simply trusts the LORD

3. The third word I want you to remember is **FORGIVENESS**:
 - a. Another trait we see in David is his willingness to forgive:
 - 1) We saw that above when he forgave his enemies, the men of Jabesh-gilead, and extended kindness and loyalty to them
 - 2) We see it here with his forgiveness and acceptance of Abner
 - b. Is this not one of the greatest traits we see in Christ:
 - 1) What did He say to the Father regarding those who crucified him? "Father, forgive them for they don't know what they are doing?"
 - 2) How did He respond to Peter after he betrayed Him?
 - 3) Does He not forgive us for our sin?

D. David responds to the murder of Abner (3:28-39)

1. The fourth episode we come to is the death of Abner (summarize 3:20-27):
 - a. Prior to defecting to David, Abner killed one of David's commanders during a battle between the two armies.
 - b. The man, Asahel, had two brothers who were also commanders in David's army
 - c. When one of these brothers, Joab, learns that David had forgiven Abner and welcomed him into his service he chastises David, accuses Abner of deceiving David, basically calls David gullible, and then ambushes and murders Abner

2. When David learns of Abner's death he does four things (3:31-39):
 - a. He distances himself, and his kingdom, from the sinful actions of Joab and his brother (READ 28-30):
 - 1) He declares his innocence
 - 2) He pronounces a curse on Joab and his house

 - b. He denies Joab and his brother the opportunity to celebrate the death of Abner by forcing them to mourn for him and participate in his funeral (READ 31)
 - c. He mourns Abner's death and honors him with a lament (READ 32-35, 38)
 - d. He leaves the judgment of Joab to God (READ 39):
 - 1) David had the legal right under the OT Law to put Joab to death because he killed an innocent man (Abner killed Joab's brother in self-defense in a time of war)
 - 2) However, Joab's family ("**the sons of Zeruiah**") was too powerful for David to act so he was content to leave the judgement to God (Joab was his general in control of David's army and his brother, Abishai, was a military leader)

3. The fourth word I want you to remember is **LONGSUFFERING**:
 - a. Longsuffering refers to having self-restraint; it's the opposite of immediately retaliating or punishing when wronged
 - b. We see that trait here with David where he was willing to wait for God to bring judgment upon Joab—in fact, it isn't until Solomon kills Joab in 1 Kings 2 when Joab finally receives the consequences of his sin
 - c. This trait of longsuffering is something we see in Christ as well:
 - 1) We saw this in his earthly ministry where he patiently endured the hostility of his enemies and those who persecuted, tortured and put him to death
 - 2) We've also seen it over the last 2000 years as we wait for his return (2 Peter 3:8-9): **"But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."**

E. David rejects becoming king by illegitimate means (4:1-12)

1. After the death of Abner, two of Ish-bosheth's military commanders assassinated him in the hopes of gaining David's favor (READ 4:5-8)
2. However, David rejected their actions as wickedness (9-12):
 - a. He didn't receive the death of Ish-bosheth as "good news" (READ 9-10)
 - b. He recognized their sinful actions as the murder of an innocent man (READ 11)

- c. He executed the men in accordance with the Law, even hanging them on a tree per Deuteronomy 21:22-23 (READ 12)
3. The fifth and final word I want you to remember is LEGITIMATE:
 - a. David knew the throne was ultimately his because of God's promise, but he wasn't interested in attaining it through illegitimate and unlawful means—he only wanted to ascend to the throne through legitimate means (those in accordance with God's plan and the Law)
 - b. We see this trait in Christ when Satan promised to make him king of all the nations of the world if He would simply bow down and worship him
 - c. Christ was not interested in taking His rightful place as King through illegitimate means, but like David was only interested in ascending to His throne through legitimate means (those in accordance to God's plan and the Law)—which only went through the Cross!

Conclusion

1. I came across a quote from a man named Adrian Warnock, a Christian doctor and author from London, England: "If there are aspects of David's personality that reminds us of ourselves, there are also echoes of Someone else. In reading about the characteristics of David that made him a great leader there is another figure that immediately springs to mind. Surely it wouldn't take much work to go through each of those characteristics and demonstrate that one who was pleased to be called the "Son of David" fulfils each of them."
[\(https://www.patheos.com/blogs/adrianwarnock/2013/10/how-king-david-reminds-us-of-christ-jesus/\)](https://www.patheos.com/blogs/adrianwarnock/2013/10/how-king-david-reminds-us-of-christ-jesus/)
2. The reason David and Jesus shared certain characteristics is because the LORD intended for David to be a foreshadowing of Jesus, an illustration of the ultimate King
3. Today we saw five of these characteristics:
 - a. Submission to the Father
 - b. Loyalty, even when we aren't
 - c. Forgiveness to His people
 - d. Longsuffering toward sinners
 - e. Legitimacy through following God's plan and purpose