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# *Sowing the Word*

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2 SAMUEL 3:1

NOW THERE WAS A LONG WAR  
BETWEEN THE HOUSE OF SAUL AND  
THE HOUSE OF DAVID...

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## **2 Samuel 3**

**August 8th - August 14th 2013**

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*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

## **I. David King in Hebron (2 Sam. 1-4)**

1. Lament for Saul and Jonathan (1)
2. Battle between David and Abner (2)
3. Conflict between Joab and Abner (3)
4. Death of Ishobosheth (4)

## **II. David King over Israel (2 Sam. 5-10)**

1. The capital at Jerusalem (5)
2. The return of the ark (6)
3. The Davidic Covenant (7)
4. David's campaigns (8)
5. David's kindness (9)
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## **III. David Struggles (2 Sam. 11-21)**

1. David's adultery (11)
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8. Absalom's defeat and death (18)
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10. David's reestablishment of authority (20)
11. Slaughter and burial of Saul's sons (21)

## **IV. David's Final Years (2 Sam. 22-24)**

1. David's Song (22)
2. David's mighty men (23)
3. David's sin in taking the census (24)

## Study Questions

for

## 2 Samuel 3

1. Why do you think the war between David and his followers and Saul's followers was so long? Why did God prolong the conflict? Why does He let us go through our struggles, sometimes for extended periods of time? What is He trying to show us? What has been the outcome of these battles?
2. Abner's reaction to Ishbosheth's accusation was that of "revenge", to take side with David. We cannot have only one master when we are slaves to our lusts, which leads to brash decisions. What are the results these can have on us? On others? What can we do to keep ourselves from making tactless judgements? What place does the Lord have in this?

3. Joab accused Abner of deception, but used deception himself to lure Abner to his death. Once it is started, deviousness only grows deeper unless it is given to the Lord. How has deceitfulness affected some area in your life? How was that taken care of? Was God's majesty displayed in the resolution?

4. Abner stepped outside the city of refuge and Joab killed him. What message does that have for us today? Christ is the refuge for every sinner, regardless of what our position in life might be. If we are outside of the place of refuge, we are lost. Are you at the place you need to be with Christ? Pray that the Lord would show you where you need to be.

## With the Word Bible Commentary

Trusting in the Lord, David went “from strength to strength” (Ps. 84:7). He was God’s anointed and knew that God would fulfill His promise and make him king over all Israel. When you walk by faith, you can wait on Him.

Abner also grew in strength (v. 6), not the strength of the Lord but political power. He had more authority than the king, for he had made Ishbosheth king. Abner’s use of power to please himself was his downfall.

David’s way of life was reconciliation; he was a peacemaker. But Abner and Joab lived by retaliation: “All who take the sword will perish by the sword” (Matt. 26:52). Abner had murdered Asahel, and his sin had found him out. But Joab’s deed was wicked, and David dissociated himself from it. Imagine Joab avenging his brother’s blood at Hebron, a city of refuge!

David was strong, yet he was weak (v. 39)! When we are weak in ourselves, the Lord can be strong through us (2 Cor. 12:7–10). We cannot control circumstances and people, but we can control what we say and do.

Wiersbe, W. W. (1991). *With the Word Bible Commentary* (2 Sa 3:1).  
Nashville: Thomas Nelson.

## Matthew Henry

The battle between Joab and Abner did not end the controversy between the two houses of Saul and David, but it is in this chapter working towards a period. The gradual advance of David's interest (v. 1), the building up of his family (v. 2–5), Abner's quarrel with Ish-bosheth, and his treaty with David (v. 6–12), the preliminaries settled (v. 13–16), Abner's undertaking and attempt to bring Israel over to David (v. 17–21), the treacherous murder of Abner by Joab, when he was carrying on this matter (v. 22–27), David's great concern and trouble for the death of Abner (v. 28–39). The struggle that David had with the house of Saul before his settlement in the throne was completed, v. 1. Both sides contested. Saul's house, though beheaded and diminished, would not fall tamely. It is not strange between them, but one would wonder it should be a long war, when David's house had right on its side, and therefore God on its side; but, though truth and equity will triumph at last, God made for wise and holy ends prolonged the conflict. The length of this war tried the faith and patience of David, and made his establishment at last the more welcome to him. David's side got ground. The house of Saul waxed weaker and weaker, lost places, lost men, sunk in its reputation, grew less considerable, and was foiled in every engagement. But the house of David grew stronger and stronger. Many deserted the declining cause of Saul's house, and prudently came into David's interest, being convinced that he would certainly win the day. The contest between grace and corruption in the hearts of believers, who are sanctified but in part, may fitly be compared to this recorded here. There is a long war between them, the flesh lusted against the spirit and the spirit against the flesh; but, as the work of sanctification is carried on, corruption, like the house of Saul, grows weaker and weaker; while grace, like the house of David, grows stronger and stronger, till it come to a perfect man, and judgment be brought forth unto victory. an account of six sons he had by six several wives, in the seven years he reigned in Hebron. Perhaps this is here mentioned as that which strengthened David's interest. Every child, whose welfare was embarked in the common safety, was a fresh security given to the commonwealth for his care of it.

David's house strengthened; but it was Abner that made himself strong for the house of Saul, which is mentioned (v. 6) to show that, if he failed them, they would fall of course. Abner breaks with Ish-bosheth, and deserts his interest, upon a little provocation which Ish-bosheth unadvisedly gave him. God can serve his own purposes by the sins and follies of men. Ish-bosheth accused Abner of no less a crime than debauching one of his father's concubines, v. 7. Whether it was so or no does not appear, nor what ground he had for the suspicion: but, however it was, it would have been Ish-bosheth's prudence to be silent, considering how much it was his interest not to disoblige Abner. If the thing was false, and his jealousy groundless, it was very disingenuous and ungrateful to entertain unjust surmises of one who had ventured his all for him, and was certainly the best friend he had in the world. Abner resented the charge very strongly. Whether he was guilty of the fault concerning this woman or no he does not say (v. 8), but we suspect he was guilty, for he does not expressly deny it; and, though he was, he lets Ish-bosheth know that he scorned to be reproached with it by him, and would not take reproof at his hands. "What!" says Abner, "Am I a dog's head, a vile and contemptible animal, that thou exposest me thus? v. 8. Is this my recompence for the kindness I have shown to thee and thy father's house, and the good services I have done you?" He magnifies the service with this, that it was against Judah, the tribe on which the crown was settled, and which would certainly have it at last, so that, in supporting the house of Saul, he acted both against his conscience and against his interest, for which he deserved a better requital than this: and yet, perhaps, he would not have been so zealous for the house of Saul if he had not thereby gratified his own ambition and hoped to find his own account in it. Note, Proud men will not bear to be reprov'd, especially by those whom they think they have oblig'd. With the utmost degree of arrogance and insolence he lets him know that, as he had raised him up, so he could pull him down again and would do it. He knew that God had sworn to David to give him the kingdom, and yet opposed it with all his might from a principle of ambition.

Joab very insolently fell foul upon David for treating with Abner. He happened to be abroad upon service when Abner was with David, pursuing a troop, either of Philistines or of Saul's party; but, upon his return, he was informed that Abner was just gone (v. 22, 23), and that a great many kind things had passed between David and him. He had all the reason in the world to be satisfied of David's prudence and to acquiesce in the measures he took, knowing him to be a wise and good man himself and under a divine conduct in all his affairs; and yet, as if he had the same sway in David's cause that Abner had in Ish-bosheth's, he chides David, and reproaches him to his face as impolitic (v. 24, 25): What hast thou done? As if David were accountable to him for what he did: "Why hast thou sent him away, when thou mightest have made him a prisoner? He came as a spy, and will certainly betray thee." I know not whether to wonder more that Joab had impudence enough to give such an affront to his prince or that David had patience enough to take it. He does, in effect, call David a fool when he tells him he knew Abner came to deceive him and yet he trusted him. We find no answer that David gave him, not because he feared him, as Ish-bosheth did Abner (v. 11), but because he despised him, or because Joab had not so much good manners as to stay for an answer. He very treacherously sent for Abner back, and, under colour of a private conference with him, barbarously killed him with his own hand. That he made use of David's name, under pretence of giving him some further instructions, is intimated in that, but David knew it not, v. 26. Abner, designing no harm, feared none, but very innocently returned to Hebron, and, when he found Joab waiting for him at the gate, turned aside with him to speak with him privately, forgetting what he himself had said when he slew Asahel, How shall I hold up my face to Joab thy brother? (ch.2:22), and there Joab murdered him (v. 27), and it is intimated (v. 30) that Abishai was privy to the design, and was aiding and abetting, and would have come in to his brother's assistance if there had been occasion; he is therefore charged as an accessory: Joab and Abishai slew Abner, though perhaps he only knew it who is privy to the thoughts and intents of men's hearts.

Henry, M. (1994). Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume (2 Sa 3:22–39). Peabody: Hendrickson.