cauſe they had ſhewed Favour unto *Saul*, and had buried him, and his Sons, 2 *Sam.* 2. 5.

Which, together with that Friendſhip which *David* always had with *Jonathan*, and the Favour which he conſtantly ſhewed to *Saul*'s whole Houſe, as well after the Death of *Saul* as in his Life, one would think, was enough to reconcile even them to him; and to make them conſenting to that Succeſſion, which was as well the Choice of God, as of the People. But behold here the groundleſs Claim of Hereditary, Indefeaſible, Unalienable Right, advanced in Oppoſition to the Appointment of God himſelf. *For Abner, the Son of Ner, Captain of Saul's Hoſt, took Iſhboſheth, the Son of Saul, and brought him over to Mahanaim, and he made him King over all Iſrael*, 2 Sam. 2. 8, 9. I ſay, groundleſs Claim of Hereditary, Indefeaſible Right; becauſe it is very plain in this Caſe, That *David* had the ſame Right, nay, rather a better than *Saul* himſelf had for the latter Part of his Life; becauſe when *Saul* was rejected, *David* was choſen in the ſame Manner as *Saul* was at firſt; and Anointed of God. And if *David* was taken from the Sheepfold, and following the Ewes, *Saul* was taken from a far more inferior Office. The only Difference that was between them was, That *Saul* was unrighteous and diſobedient to God; and that *David* was better than him, more fit to be a King, as being a Man after God's own Heart.

But as for *Iſhboſheth*, as he had no Right, ſo he had no Pretence to the Throne of *Iſrael*, but that of being born of that wicked King his Father; and indeed he was only ſet up as *Abner*'s Tool and Inſtrument, who had been the Prime Miniſter and Chief Captain to his Father; which Truſt and Power he found he ſhould loſe, if *David* ſhould quietly ſucceed to the Throne, who had already advanced *Joab* to that Truſt in the Kingdom of *Judah*, of which he was then in full Poſſeſſion.