

Through the Bible - 1 Chronicles 1-12, 2 Samuel 5:1-10

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Introduction to Chronicles

- Name:
 - Chronicles is called in the Hebrew Bible דברי הימים (*Divrei Hayamim*), which means "Annals" or literally "events of the days."
 - In the Septuagint and the Vulgate it is called Παραλειπομένων (*Paralipomenon*, "of things left out").
 - In one of his theological texts, Jerome calls it "*Chronicon totius divinae historiae*," which is where we get the name Chronicles from.
- Location and Makeup:
 - In the Hebrew Bible, *Divrei Hayamim* is the last book, at the end of the section called *Ketuvim*, Writings.
 - In most manuscripts and editions of the Septuagint and Vulgate, Chronicles usually follows Kings, which is why it is placed there in most Christian English translations.
 - Chronicles was originally one long book, and the later Rabbinical literature, including the Talmud (b. Bava Batra 15a), still considered it to be one book. It was split into two books in the Septuagint. Before the book was split into two, I Chronicles 27:25 is considered to be the middle of the book.
- Dating:
 - The date of the writing of the book of Chronicles is not known exactly, but we do have some hints.
 - 1 Chronicles 9:1 – "And Judah was taken into exile to Babylon for their infidelity."
 - Based on that text, we know it had to have been written after the Babylonian captivity.
 - 1 Chronicles 29:7 mentions Persian darics (a type of Persian coin), which were not minted until 515 BCE and would not have been in common circulation in Israel for at least another 10-15 years.
 - Jehoiachin's genealogy found in 1 Chronicles 3:17–24 extends at least six generations after Zerubbabel, who served as Judah's governor under the Persian emperor, Darius I (ca. 522–486 BC).
 - However, the text does not show any Greek influence, so it could not have been written after Alexander the Great's conquering of Israel in 333 BCE.
 - All that to say, Chronicles is generally considered to have been written around the time of Ezra and Nehemiah (458-432 BCE) based on the style of Biblical Hebrew used.
- Authorship:
 - We don't know who wrote Chronicles, but based on the keen interest shown in the inferior officials of the Temple, especially the singers, the author may have been a

Levite, possibly someone in the Temple choir. The Talmud ascribes authorship of the first part, which is designated *שִׁנְיָ* (*yachash*, "genealogy"), to Ezra, but no recent scholars agree with that conclusion

- It was thought for a long time, based on the consistency of style and theological approach, that Chronicles, Ezra, and Nehemiah were originally a single work. 2 Chronicles actually concludes with a portion of a paragraph (2 Chron. 36:22_23) which is repeated and completed in Ezra 1:1-4.
- However, that idea has fallen into disrepute based on more recent analysis.

- Sources:

- The Chronicler definitely had access to the books of Samuel and Kings, along with other Biblical texts, as evidenced by the extensive verbatim quotes from those books.
- As you read Chronicles you will see some references to other books. These can be somewhat confusing, and you may think the author is pointing to other Biblical texts like the books of Kings. However, that's not the case. There are actually three major contemporary works that are cited in Chronicles, especially in 2 Chronicles. These books are no longer in existence, but were sources the author of Chronicles use when compiling his work.
- (1) An earlier historical work cited as: "The Book of the Kings of Judah and Israel" (2 Chron. 16:11, 25:26, 28:26); "The Book of the Kings of Israel and Judah" (2 Chron. 27:7, 35:26); "The Acts of the Kings of Israel" (2 Chron. 33:18); and perhaps also as "The Midrash of the Book of Kings" (2 Chron. 24:27). This thought by scholars to be official annals of the kings' reigns created and maintained by the Royal scribes.
- (2) Sections of a similar history of David and Solomon cited as: "The Words of Samuel the Seer" (1 Chron. 29:29); "The Words of Nathan the Prophet" (1 Chron. 29:29; 2 Chron. 9:29); and "The Words of Gad the Seer" (1 Chron. 29:29).
- (3) Sections of "The Book of the Kings of Israel and Judah," and possibly of other similar works, cited as: "The Words of Shemaiah the Prophet and of Iddo the Seer" (2 Chron. 12:15); "The Words of Jehu the Son of Hanani" (2 Chron. 20:34); "The Words of Hozai" (2 Chron. 33:19-20); "The Vision of Iddo the Seer" (2 Chron. 9:29); "The Vision of Isaiah the Prophet" (2 Chron. 32:32); "The Midrash of the Prophet Iddo" (2 Chron. 13:22); "The Acts of Uzziah, Written by Isaiah the Prophet" (2 Chron. 26:22); and "The Prophecy of Ahijah the Shilonite" (2 Chron. 9:29).

- Structure:

- I Chronicles retells biblical history, beginning with Adam. While parts of the book align with details that appear in the Torah and early Prophets, much of it contains additions, gaps, or alternative explanations. The first 10 chapters cover up to the death of King Saul, mostly through genealogical lists. The remaining 19 chapters primarily concern the reign of David and the beginning of the reign of Solomon, emphasizing the centrality of Jerusalem and the stability of the Davidic dynasty.

- II Chronicles begins with the reign of King Solomon until the destruction of the First Temple and the edict of Cyrus the Great. While parts of II Chronicles align with details that appear in the later Prophets, much of it contains additions, gaps, or alternative explanations; for example, the book focuses almost exclusively on kings from Judah, with only occasional mentions of the kingdom of Israel.

Why do we have different books that cover the same thing?

- This is an interesting question, and one I assume you are thinking yourself.
- Rabbi Chaim Jachter points out that these books were written for a different purpose than Samuel and Kings.
 - [Chronicles], on the other hand [compared to Samuel and Kings], concludes with a much more optimistic event— Cyrus’s permission to return to Jerusalem and rebuild the [Temple]. [Chronicles] essentially is a new presentation of the events of [Samuel] and [Kings], written in the time of [the Second Temple]. However, its agenda in retelling these stories in a somewhat of a new fashion is to teach us “Shiru LaHashem Shir Chadash,” to “sing a new song to Hashem” (Psalm 96:1).
 - In other words, [Chronicles] presents the stories of [Kings] in a more optimistic style to encourage and inspire the Jews at the dawn of the era of [the Second Temple] in their quest to rebuild the [Temple], [the Land of Israel], and themselves. Thus, it is not surprising that [Chronicles] begins by outlining the beginning of humanity— “Adam, [Seth], Enosh” ([1 Chronicles]1:1). [Chronicles] represents a new beginning and a fresh start. No longer are the [People of Israel] encumbered by the sins of the past. It is a new beginning and, so to speak, a second creation of humanity. (*From David to Destruction*)
- So, Chronicles is a retelling of the history of Israel to people who had been exiled for the sins of the previous generations, and had lost many of their connections to the past. It is a positive telling of the story, a reminder of the good kings, the good decisions of the Jews, and thus a hopeful foundation for the new future of the people who had been returned to the Land of Israel from exile.
- Anytime you have two people telling the same story you are bound to run into some inconsistencies. That’s true in the case of Chronicles compared to the earlier books, as well.
 - On the whole, the rabbis in the Talmud regarded Chronicles with some suspicion; its historical accuracy was doubted, and it was considered to be mostly useful for homiletic interpretation – you know, those sermons where the pastor takes some liberties with the text and modernizes a Biblical story to make it easier to understand. An example of the inconsistencies is that the names in Chronicles are treated with great freedom. We’ll see an example of that in a little bit.. Many names that clearly belonged to multiple people were declared to indicate just one person.

- However, as the Reverend A. H. Sayce writes: "The consistent exaggeration of numbers on the part of the chronicler shows us that from a historical point of view his unsupported statements must be received with caution. But they do not justify the accusations of deliberate fraud and 'fiction' which have been brought against him. What they prove is that he did not possess that sense of historical exactitude which we now demand from the historian." (*The Higher Criticism and the Verdict of the Monuments*, p. 464)

Why is Genealogy so Important?

- I mentioned before (and I'm sure you saw this when you read it) that the first part of 1 Chronicles has lots of genealogies. What's with that? Why are genealogies so important?
- [PPT] Let's look at an outline and see if we can deduce some details from it based on what we know about the book
(credit: <https://www.planobiblechapel.org/tcon/notes/html/ot/1chronicles/1chronicles.htm>):
 - From Adam to Israel 1:1—2:2
 - Israel 2:3—9:2
 - The southern tribes 2:3—4:43
 - Judah 2:3—4:23
 - David's line and family 2:9-3:24
 - Simeon 4:24-43
 - The Transjordanian (west of the Jordan River) tribes ch. 5
 - Reuben 5:1-10
 - Gad 5:11-17
 - Half of Manasseh 5:23-24
 - The exploits and fate of these three tribes 5:18-22, 25-26
 - Levi ch. 6
 - The northern tribes 7:1-13
 - Issachar 7:1-5
 - Benjamin (out of place geographically) 7:6-11
 - Dan 7:12
 - Naphtali 7:13
 - The central tribes 7:14-40
 - Half of Manasseh 7:14-19
 - Ephraim 7:20-27
 - Joseph's sons' towns 7:28-29
 - Asher 7:30-40
 - Benjamin (in more detail) ch. 8
 - Conclusion 9:1-2
 - The inhabitants of Jerusalem 9:3-34
 - Israelites 9:3-9
 - Priests 9:10-13

- Levites 9:14-34
 - Appendix: The house of Saul 9:35-44
- **What do you see here?**
- In ancient cultures your family was everything. It defines who you are and where you come from.
 - **Have you ever researched your own family?**
- It also defines where you live. **Where had the Jews been for the last few generations?** In exile!
 - When you go into exile and lose your land, you lose connection to the tribal inheritances and allotments that were given to your ancestors.
 - The Jews who returned to the land needed to trace their ancestral heritage and tribal allotments.
- Priestly and Levitical duties
 - The priestly line is passed through the father, which became even harder during the expulsion and exile when fathers were killed and women may not have always known who the father was.

Adam and Abraham

- 1 Chronicles 1 covers the genealogy from Adam to Abraham, pulling largely from the book of Genesis.
- Note that the text includes the genealogies of Ishmael, half-brother of Isaac, Midian, another half-brother of Isaac, and Esau, brother of Jacob and the father of the Edomites.
 - **Why do you think that might be? Why tell these other people's stories?**
 - They are family, even when they mistreat you and cause problems.
 - Their family lines matter, because these other peoples are still in their lands and are still a potential obstacle to your own flourishing.

Judah and David

- In 1 Chronicles 2-4 the Chronicler next delves into the line of Judah, but takes a side trip to trace the family of King David before coming back to the tribe of Judah proper.
- Note in verse 7 the reference to Achar. **Who was he?** (see Joshua 7:1)
 - Achan. He is mentioned here as the son of Carmi, who was a brother of Hezron and Hamul but is not mentioned here in Chronicles.
- 2:16 – Note that the sisters of David are mentioned here, and their sons are listed.
 - It is not common to see women mentioned in the genealogies unless they were important (which they were).
- The Caleb in 2:18 is not the same Caleb who spied out the land, though that Caleb is also discussed in chapter 4.
 - This Caleb is also called Chelubai in 2:9 and is called Caleb-ephraim, apparently a reference to his wife, who is named Ephrat (2:19)

- Ephrat gave birth to Hur, Hur was the father of Uri, and Uri was the Father of Betzalel. **Who was Betzalel?**
- Ephrathah was also a name given to a specific area in the Tribal lands of Judah. **Where was that?** Bethlehem. Look at 1 Chronicles 4:4
- 2:55 – A family of ancient scribes is interesting. Scribes in the ancient world were responsible for copying religious texts, writing legal documents, transcribing business agreements and letters, and more.
- [PPT] 3:5 – Bath-shua (בַּת־שׁוּעַ) is a variant spelling of Bath-sheba (בַּת־שֶׁבַע)
- 3:10–24 - This list of the descendants of Solomon follows other lists pretty closely, but it continues past the destruction of Jerusalem in 586 BCE
 - In 3:19, the Chronicler says Zerubbabel was the son of Pedaiiah. Other references to Zerubbabel call him the son of Shealtiel (cf. Ezra 3:2; Neh. 12:1; Hag. 1:12; Matt. 1:12; Luke 3:27; et al.). This may be a scribal error, or perhaps Shealtiel died early and his brother, or some other close relative, named Pedaiiah, reared Zerubbabel.

Judah

- 1 Chronicles 4-8 now takes on a genealogy of the 12 tribes of Israel. What’s interesting about this, and what we will learn as we continue the story over the next 6 months of this class, is that while he is listing the 12 tribes, only two-and-a-half tribes are actually returning to the Land from captivity. The Northern tribes were taken into captivity by the Assyrians 150 years before the destruction of Jerusalem, and about 250 years before Chronicles was written, and while there may have been some elements of those tribes who were still remaining, they were mostly lost due to being forcibly spread throughout the nations by the Assyrians.
- **Why do we start with Judah?** – Primarily because it’s the tribe of the King. **Why does the king come from Judah instead of from the firstborn Reuben?**
 - We actually get the answer to this when we get to Reuben’s genealogy, in 1 Chronicles 5:1-2.
 - “Now the sons of Reuben, the firstborn of Israel (for he was the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph, the son of Israel; so he is not enrolled in the genealogy according to the birthright. Though Judah prevailed over his brothers, and from him came the leader, yet the birthright belonged to Joseph)...”
- 1 Chronicles 4:9–10 – Jabez (יַעֲבֵז, *Ya’abetz*) is a play on the word עֲצָבִי (*atzbi*), which means to harm or injure.
 - 23 years ago there was a popular book called *The Prayer of Jabez* that took this little section of scripture and turned it into a “name it and claim it” formula for success. The description of the book on Amazon says, “Readers who commit to offering the same prayer on a regular basis will find themselves extravagantly

blessed by God and agents of His miraculous power in everyday life.” As my grandpa would say, That’s a bunch of hogwash.

- However, we can learn an important lesson from Jabez: That you are not the sum total of what your parents or previous generations told you to be. By the Grace of God, you can overcome those expectations.
- 4:15 – I think Caleb the son of Jephunneh the Kennizite is one of the most interesting characters in the Bible.
 - His father was one of the mixed multitude that left Egypt with the Israelites.
 - He converted to Judaism and joined with the Jewish people.
 - He was adopted into the tribe of Judah and became a leader in that tribe.
 - He was one of the 12 men who spied out the land of Canaan, and he was especially entranced by the land controlled by the Amalekites, the descendants of the Nephilim giants.
 - He was one of the two spies who brought back a good report about the land, and was convinced that they could succeed.
 - Because of his faith, God decreed that he would not die in the wilderness with his generation, and Moses promised him the part of the land he had scouted out as his inheritance.
 - When he entered the land of Canaan 40 years later he reminded Joshua about what Moses had promised him, and requested that he be given that land.
 - At the age of 85 he was still a man of great strength and skill. He captured Hebron and Debir and defeated the descendants of the Nephilim who lived there.
- 4:18 – Interesting note here with no context: Mered married Bithia the daughter of Pharaoh. This is not the same daughter of Pharaoh who saved Moses (wrong generation). Her name means “daughter of HaShem.”

Simeon

- [PPT - Map] The tribe of Simeon (שִׁמְעוֹן, *Shim'on*) lived in the area provided to Judah.

The Transjordan Tribes

- Chapter 5 – the tribes of Reuben, Gad, and half of Manasseh
- Note the language here. They are being remembered, but are not being described after the exile as having returned to their land.
- [Read 1 Chronicles 5:25–26]
- [PPT] Gozan is a city in northeastern Syria, near the border of Turkey. The river of Gozan is the Habor river that flows into the Euphrates.
- Assyrian documents discovered in Gozan and in other administrative centers contain information on the life of the inhabitants and deportees. Among these documents is a letter from Ḥabbishu of Samaria to the Assyrian king which deals with various local affairs, mentioning several Hebrew-sounding names, such as Neriah, the *rab nikāsi*, overseer of income and Paltiah, and also a woman, all of whom were "servants" to the local governor. Another document speaks of moving inhabitants from Gozanto another

city following the king's policy of population mixing. The sender reports that some people mentioned in his list are missing, for example, Hūli the gardener with his family of five. Finally, a deed of slave sale discovered in Gozan contains many other Hebrew names, such as Dinah; Hosea, and Malchiram.

(<https://www.encyclopedia.com/philosophy-and-religion/bible/biblical-proper-names/gozan>)

The Levites

- Chapter 6 switches to talk about the Levites
- We learn an interesting tidbit here about Samuel. According to the Chronicler, while Samuel lived in the land of Ephraim, he was from a family of Levites, and his grandson Heman was one of the singers that David set up to sing songs in the Tabernacle.
- After the genealogies of the three Levite clans, we get a list of the cities of refuge that the Levites were given within each tribe. Note that Hebron, the city given to Caleb, was dedicated as a city of refuge, but all he asked for was the fields around the city.
- **[PPT]** If you look at the structure of this whole genealogy in Chapters 1-9, we have now reached the middle of a chiasm:
 - A The lineage of David (chs. 1—3)
 - B Judah and Simeon in the South (4:1-43)
 - C The Transjordanian tribes to the north (ch. 5)
 - D Levi (ch. 6)

 - C' The other northern tribes (ch. 7)
 - B' Benjamin in the South (ch. 8)
 - A' The lineage of Saul (ch. 9)
- **What is a chiasm? What are they important?**
 - A chiasm is a literary device in which a sequence of ideas is presented and then repeated in reverse order, creating a "mirror" effect.
 - It is a way for the ancient writer to point out something important without explicitly stating it. Remember, the Hebraic mind is built around stories and words. To the ancient student, this kind of literary feature would have made the text easier to memorize (oral transmission was common in the ancient world) and would make it more interesting to the hearer.

More Northern Tribes

- Chapter 7 gives some background on the tribes of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher. These were all taken into captivity by the Assyrians, so their genealogies are pretty small.
- Who is missing?
 - Dan, Zebulun – There is no reason given, they just aren't in the list.
 - It's possible that the omission is due to a chiasmic pattern in the text comparing different tribes to each other. I can see that for Zebulun, but I think the omission of Dan could run deeper

- In 7:13 the Chronicler list the descendants of Naphtali, and calls them “the sons of Bilhah.” Bilhah was one of Jacob’s concubines, the servant of Rachel, who bore Jacob two sons: Dan and Naphtali.
- I think this explicit removal of the tribe of Dan could be purposeful, a silent reminder of the sinful idolatry of the Tribe of Dan from the time of the Judges all the way to the Assyrian exile. Dan is promised their share in Israel in the future redemption, but their continual idolatry was shameful for the rest of the nation.

Benjamin

- **[PPT-Pic of Benjamin sign]** Chapter 8 starts over with a genealogy of Benjamin, but that was already covered at least a little bit in 7:6-12. **Why is Benjamin mentioned twice?**
 - Because in this location the Chronicler is leading us to his next genealogy, that of King Saul, a Benjamite.
 - It has also been pointed out that the two Benjamin lists form the two sides of a smaller chiasm with the sons of Joseph in the middle.
 - Quick review: **What do you remember about the Tribe of Benjamin?**
 - **Where do they come from?** Benjamin, the youngest of Jacob’s sons, the brother of Joseph.
 - The Tribe of Benjamin were allotted land in the middle of the other tribes, so they were central to the story.
 - The city of Jerusalem is in the allotment of Benjamin.
 - In Judges 20 we are told about an incident when the men of Gibeon, a city in Benjamin’s land, killed a Levite’s concubine, leading to a civil war and almost to the end of the tribe.
 - Later, we see that Samuel centered his work as a judge in the land of Benjamin, traveling between Bethel, Gilgal, and Mizpah, and returning to his home in Ramah.
 - Finally, we get to the anointing of King Saul,
- 8:33–40 – **Why does the Chronicler give us a genealogy of King Saul?**
 - Despite his difficulties, Saul was still the first legitimate king of Israel.
 - And why does he give us a second genealogy in 1 Chronicles 9:35–44?
 - That later list leads directly into the story of the end of Saul’s reign in 1 Chronicles 10:1–10

People of Jerusalem and the Priests

- 1 Chronicles 9 now transitions to talk about the people who came back to Jerusalem after the exile. Verse 1 makes the transition, and reminds us about why Judah was exiled in the first place.
- **Why does he focus now on Jerusalem?**

- Because the Chronicler is trying to point out that Jerusalem is the capital of Israel, and the most important city in the world. It is the city of the great King (David), and the seat of the glory of God.
- Verse 2 is interesting because it mentions the Temple servants, in Hebrew the נְתִינִים, *Netinim*, literally “those given.”
 - This word is used 16 times in Ezra and Nehemiah, and are distinguished many of those times from the priests and Levites.
 - The Rabbis connected these people to the Gibeonites, that Canaanite group that hornswoggled Joshua into making a covenant with them.
 - Joshua 9:27 tells us what happened when Joshua found out their deception: “But on that day Joshua made them gatherers of firewood and labor to draw water for the congregation and for the altar of the LORD, to this day, in the place which He would choose.”
- The rest of Chapter 9 discusses the various people living in the city, with a strong focus on the Levites and priests.
 - Again, he is pointing out the importance of the Temple and the priesthood.
- At the end of Chapter 9 he comes back to Saul, preparing to transition from genealogy to the story, and setting up the foil of the disobedient and unrighteous Saul to the obedient and righteous David.

Timeline Note

- [PPT] The events in 1 Chronicles 10-12 are not in chronological order
 - David’s Supporters in Ziklag – 12:1–22
 - Defeat and Death of Saul and His Sons – 10:1–14
 - Supporters Gathered at Hebron – 12:23–40
 - David Made King over All Israel – 11:1–3
 - Jerusalem Is the Capital City – 11:4–9
 - David’s Mighty Men – 11:10–46
- Explain why it shows up this way

David’s Supporters in Ziklag (12:1–22) and His Mighty Men (11:10–46)

- Going back to David living in Ziklag
- Why did they come to Ziklag? Wasn’t that a Philistine city?
 - 1 Samuel 27:5-6 – Then David said to Achish, “If now I have found favor in your sight, have them give me a place in one of the cities in the country, so that I may live there; for why should your servant live in the royal city with you?” So Achish gave him Ziklag that day; therefore Ziklag has belonged to the kings of Judah to this day.

- [PPT] v. 8 - The stronghold in the wilderness is literally **לְמִצַּד מְדִבְרָה**, *lam'tzad midbarah*. Some scholars believe that David was living in Masada, the mountaintop in the wilderness by the Dead Sea, not far from Ein Gedi, which Herod later turned into a fortress and palace and was even later attacked by the Romans during the First Jewish Revolt in 70 CE.
- The description of these men make it sound like they were the special forces of his day. However, these guys were even cooler than that.
- 1 Chronicles 12:2 – the Benjamites were great at slings and arrows
- 1 Chronicles 12:14 – the one who was least was equal to a hundred, and the greatest, to a thousand.
- Some of the stories here are repeats of previous stories we read in Samuel, like the mighty men getting water from the well in Bethlehem for David.
- An important aspect of this is the fact that so many men defected from Saul to David and aided him in his fight against the Philistines. David did not fight Saul directly because Saul was God's anointed, but he did do the work Saul was supposed to be doing, by fighting the enemies of Israel, and he defended himself against Saul's attacks on him.

Defeat and Death of Saul and His Sons (10:1–14)

- [PPT Map] Saul fought the Philistines most of his time as king, and was never able to subdue them. His battles against them seem to be a back and forth game.
- The end for Saul and Jonathan finally came when he was fighting the Philistines at Mount Gilboa.
- [PPT] This picture was taken from Mount Precipice on the northern side of the Jezreel Valley. In the distance where my finger is pointing you can see the foothills of Mount Gilboa.
- Why did the people of Jabesh-gilead travel all the way from the eastern side of the Jordan River, into territory now occupied by the Philistines, after the defeat of the King of Israel, and collect the bodies of Saul and his sons?
 - Recall 1 Samuel 11. After Saul became King, but before the people had decided that he was really worthy, Jabesh-gilead was attacked by the Ammonite king Nachash.
 - They sent messengers asking for help, and Saul raised an army to come save them.
 - They owed their lives to Saul, and the least they could do was to honor him in his death with a proper burial.
 - The Mishnah, Peah 1:1, says “These are the things, the fruits of which a person enjoys in this world, while the principle remains for the coming world; honoring one's father and mother, doing deeds of kindness, early attendance in the house of study morning and evening, welcoming guests, visiting the sick, dowering a bride, escorting the dead, concentration in prayer, bringing peace between man and his fellow and between husband and wife. But the study of Torah is equal to them all.”

David Crowned King

- [PPT] David moved from Ziklag to Hebron – 2 Samuel 2:1
- His supporters gathered at Hebron – 1 Chronicles 11:1–3, 12:23–40
 - Chronicles here differs from the story in 2 Samuel 5:1-5. We know from Samuel that the northern tribes, led by Abner the commander of Saul’s army, placed Saul’s remaining son Ish-bosheth as king over the northern tribes while David was being crowned king over Judah.
 - Samuel says that David ruled over Judah for 7 years before being accepted as king by the northern tribes, as well.
 - Chronicles makes it sound like the tribes all came at once to crown David king.
- He had been anointed by Samuel many years before, and had been a general in Saul’s army before being chased away.

Jerusalem

- The last part of our story explains how David came to have Jerusalem as his capital.
- 2 Samuel 5:6-7 – 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 even those who are blind and those who limp will turn you away,” thinking, “David cannot enter here.” Nevertheless, David captured the stronghold of Zion, that is, the city of David.
- [PPT x5 - Show the pictures of the city of David over the years]
- Talk about the history, and how the city today is built on top of the city from before