

1 Chronicles 12 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

- 1 Chronicles 12:1
- 1 Chronicles 12:2
- 1 Chronicles 12:3
- 1 Chronicles 12:4
- 1 Chronicles 12:5
- 1 Chronicles 12:6
- 1 Chronicles 12:7
- 1 Chronicles 12:8
- 1 Chronicles 12:9
- 1 Chronicles 12:10
- 1 Chronicles 12:11
- 1 Chronicles 12:12
- 1 Chronicles 12:13
- 1 Chronicles 12:14
- 1 Chronicles 12:15
- 1 Chronicles 12:16
- 1 Chronicles 12:17
- 1 Chronicles 12:18
- 1 Chronicles 12:19
- 1 Chronicles 12:20
- 1 Chronicles 12:21
- 1 Chronicles 12:22
- 1 Chronicles 12:23
- 1 Chronicles 12:24
- 1 Chronicles 12:25
- 1 Chronicles 12:26
- 1 Chronicles 12:27
- 1 Chronicles 12:28
- 1 Chronicles 12:29
- 1 Chronicles 12:30
- 1 Chronicles 12:31
- 1 Chronicles 12:32
- 1 Chronicles 12:33
- 1 Chronicles 12:34
- 1 Chronicles 12:35
- 1 Chronicles 12:36
- 1 Chronicles 12:37
- 1 Chronicles 12:38
- 1 Chronicles 12:39
- 1 Chronicles 12:40

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES

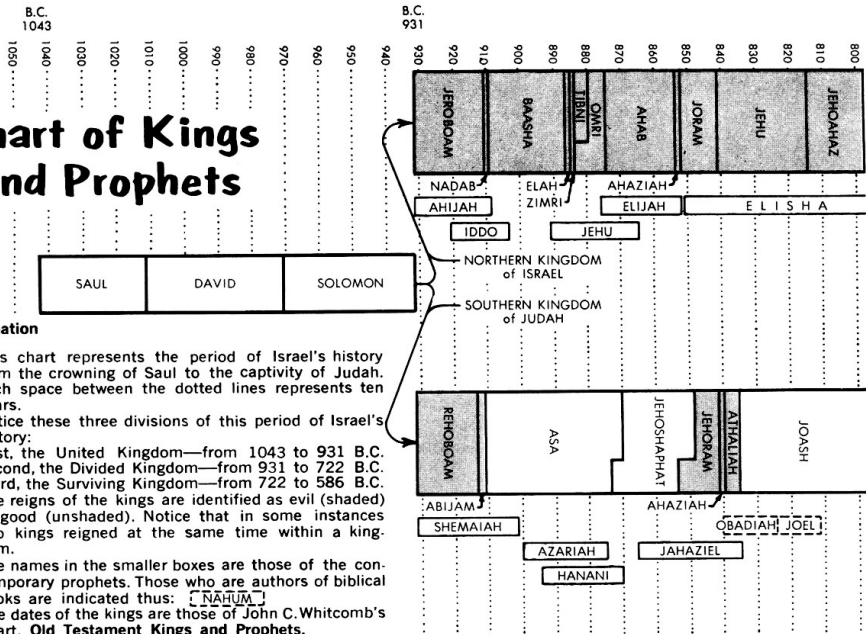
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	

1 Chronicles 10		1Chr 11-19	1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36
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Legend: B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

THE DOWNWARD SPIRAL

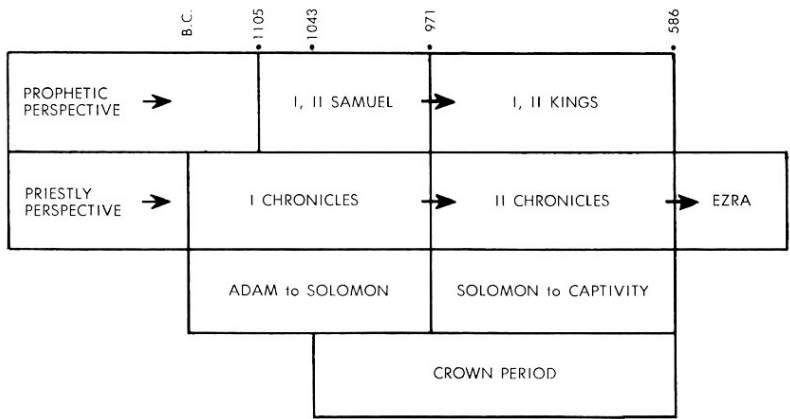
Chart of Kings and Prophets



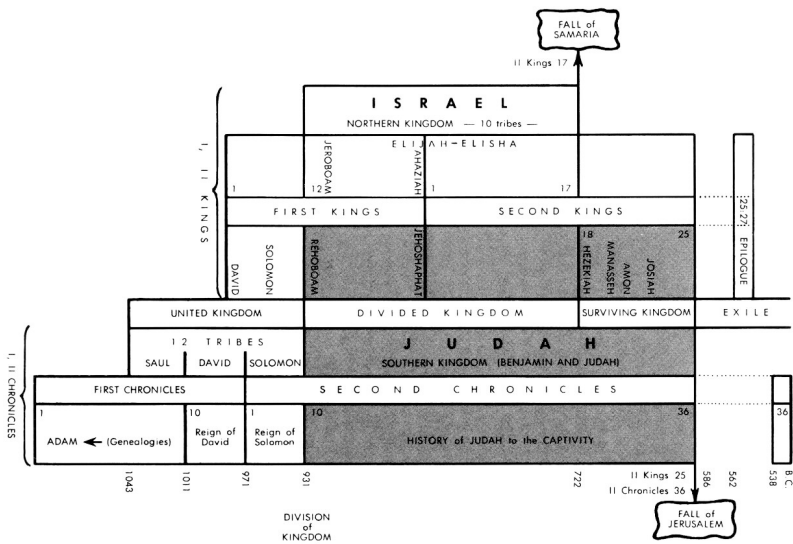
Explanation

1. This chart represents the period of Israel's history from the crowning of Saul to the captivity of Judah.
2. Each space between the dotted lines represents ten years.
3. Notice these three divisions of this period of Israel's history:
 - First, the United Kingdom—from 1043 to 931 B.C.
 - Second, the Divided Kingdom—from 931 to 722 B.C.
 - Third, the Surviving Kingdom—from 722 to 586 B.C.
4. The reigns of the kings are identified as evil (shaded) or good (unshaded). Notice that in some instances two kings reigned at the same time within a kingdom.
5. The names in the smaller boxes are those of the contemporary prophets. Those who are authors of biblical books are indicated thus: [NAME].
6. The dates of the kings are those of John C. Whitcomb's chart, *Old Testament Kings and Prophets*.

Click to Enlarge



Comparison of 1 Samuel thru 2 Chronicles



FIRST CHRONICLES SUMMARY CHART

1 Chronicles 1-9:44	1 Chronicles 10:1-39:30
Royal Line of David	Reign of David
12 Tribes of David's Reign	Highlights of David's Reign
Genealogies	History
Ancestry	Activity
1000's of Years	Circa 33 Years

1 Chronicles 12:1 Now these are the ones who came to David at Ziklag, while he was still restricted because of Saul the son of Kish; and they were among the mighty men who helped him in war.

BGT 1 Chronicles 12:1 κα ο τοι ο λθ ντες πρ ς Δαυιδ ε ς Σωκλαγ τι συνεχομ νου πι προσ που Σαουλι ο Κις κα ο τοι ν το ς δυνατο ς βοηθο ντες ν πολ μ

LXE 1 Chronicles 12:1 And these are they that came to Sikelag, when he yet kept himself close because of Saul the son of Kis; and these were among the mighty, aiding him in war,

KJV 1 Chronicles 12:1 Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

NET 1 Chronicles 12:1 These were the men who joined David in Ziklag, when he was banished from the presence of Saul son of Kish. (They were among the warriors who assisted him in battle.

CSB 1 Chronicles 12:1 The following were the men who came to David at Ziklag while he was still banned from the presence of Saul son of Kish. They were among the warriors who helped him in battle.

ESV 1 Chronicles 12:1 Now these are the men who came to David at Ziklag, while he could not move about freely because of Saul the son of Kish. And they were among the mighty men who helped him in war.

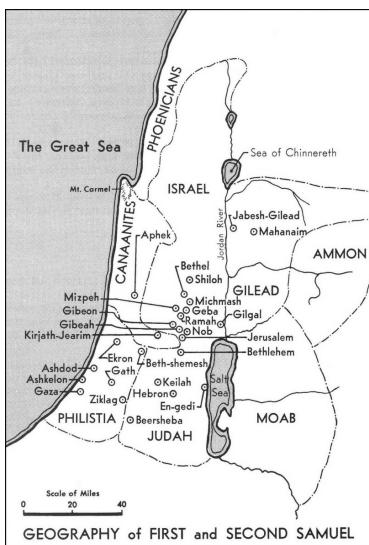
NIV 1 Chronicles 12:1 These were the men who came to David at Ziklag, while he was banished from the presence of Saul son of Kish (they were among the warriors who helped him in battle);

NLT 1 Chronicles 12:1 The following men joined David at Ziklag while he was hiding from Saul son of Kish. They were among the warriors who fought beside David in battle.

- these are: 1Sa 27:2,6 2Sa 1:1 4:10
- Saul: 1Ch 8:33 9:39
- the mighty: 1Ch 11:10,19,24,25

Bob Utley gives some introduction to this section: **CONTEXTUAL INSIGHTS**

1. This chapter is about David's army which came from all of the tribes. This reinforces "all Israel's" whole-hearted (cf. 1 Chr. 12:33,38) support of the new king. In Samuel it developed slowly but in Chronicles it is telescoped. This support is divinely ordained (cf. 1 Chr. 12:18).
2. It documents the soldiers from different places and tribes who joined David in his wilderness stronghold (i.e., Ziklag).
 1. from Benjamin, 1 Chr. 12:1-7
 2. from Gad, 1 Chr. 12:8-15
 3. from Benjamin and Judah, 1 Chr. 12:16-18
 4. from Manasseh, 1 Chr. 12:19-22
 5. list of the divisions who came to David at Hebron, 1 Chr. 12:23-40
3. Since the prophecy in poetic form is not repeated in Samuel or Kings, this may be evidence that the Chronicler had extra pieces of information (written and/or oral).



Related Passages:

1 Samuel 27:2; 6-commentary So David arose and crossed over, he and the six hundred men who were with him, to Achish the son of Maach, king of Gath....6 So Achish gave him Ziklag that day; therefore Ziklag has belonged to the kings of Judah to this day.

For background on David's time in Ziklag read commentary on 1 Samuel 27 and 1 Samuel 30.

Chapter 12 is supplementary to Samuel. It contains a list of those who joined David in his exile from Saul, as well as a list of those tribes who made him king of united Israel.

August Konkell: Support to make David king did not begin with the demise of Saul's reign. The Chronicler goes back in time to show the support that David received while Saul was king and David was a fugitive. This list is to be distinguished from the preceding in that these warriors are not part of all Israel that made David king in Hebron (1Ch 11:1). The main point of this list is that warriors kept coming to David until they became a vast camp of various tribes, capable of representing all Israel in support for David as king (1Ch 12:1, 8, 16, 19–20, 22). Their support for David as his helpers is emphasized repeatedly (1Ch 12:1, 17–18, 21–22).

Andrew Hill: Chapter 12 divides neatly into two parts: the defectors from Saul's army who join David while he is a fugitive as the rival king (1Ch 12:1–22), and the assembly of the Israelite militia at Hebron for David's coronation (1Ch 12:23–40).

Thomas Constable: Chapter 12 has no parallel in Samuel. Its unique emphases are these: Men from Israel as well as Judah followed David, and there was a very large number of them (v. 22). David also had many other supporters (vv. 39- 40). Even Saul's relatives followed him (vv. 2, 16, 29). God sanctioned the plan of these men to turn the kingdom of Saul over to David (v. 23).

Martin Selman: Chapters 11-12 are a single unit with a clear design. The programmatic theme of David's recognition as king by the whole of Israel introduces (11:1-3) and concludes (12:23-40) the whole unit. Significantly, the conclusion to the whole account of David's reign has an identical emphasis (1 Chr. 29:25-26), and parallels the opening here. The intervening verses (11:4 – 12:37) develop the basic theme. They reveal David's widespread support, even from those tribes most distant geographically from Judah and those who formerly owed allegiance to Saul.

The emphasis on Israel's unity under David must have had considerable implications for postexilic Israel. ... Although Chronicles reports several attempts at reunification during the Divided Monarchy period (e.g. 2 Chr. 30:1-12), no other passage expresses so clearly that the open commitment of previously separated groups to God's appointed leader was a vital ingredient in making that unity possible. Though the Chronicler's hope remained unfulfilled in his own day, it did become a real possibility in Christ. Those Jews and Samaritans who first put their faith in Jesus (John 4:4-42; Acts 8:4-25) began a reunifying process which is still moving towards its climax. It was accelerated when 3,000 'Jews from every nation under heaven' (Acts 2:5) were joined by Gentiles from many nations in acknowledging the risen Son of David as God's appointed leader. It remains the church's privilege and task to break down human barriers and to work towards the final gathering of a 'great multitude ... from every nation, tribe, people and language' to Jesus as 'KING OF KINGS AND LORD OF LORDS' (Rev. 7:0; 19:16). Only then will Chronicles' hope for the Davidic kingship be fully and finally transformed.

Now these are the ones who came to David at Ziklag ([note](#)) - See map above for location of Ziklag and note that it on the border with Judah which helps understand the statement in 1 Samuel 27:6.

Ziklag - 12 verses - Jos. 15:31; Jos. 19:5; 1 Sam. 27:6; 1 Sam. 30:1; 1 Sam. 30:14; 1 Sam. 30:26; 2 Sam. 1:1; 2 Sam. 4:10; 1 Chr. 4:30; 1 Chr. 12:1; 1 Chr. 12:20; Neh. 11:28

Ziklag - a town in the Negeb, or south country of Judah (Josh. 15:31), in the possession of the Philistines when David fled to Gath from Ziph with all his followers. Achish, the king, assigned him Ziklag as his place of residence. There he dwelt for over a year and four months. From this time it pertained to the kings of Judah (1 Sam. 27:6). During his absence with his army to join the Philistine expedition against the Israelites (29:11), it was destroyed by the Amalekites (30:1, 2), whom David, however, pursued and utterly routed, returning all the captives (1 Sam. 30:26-31). Two days after his return from this expedition, David received tidings of the disastrous battle of Gilboa and of the death of Saul (2 Sam. 1:1-16). He now left Ziklag and returned to Hebron, along with his two wives, Ahinoam and Abigail, and his band of 600 men. It has been identified with 'Asluj, a heap of ruins south of Beersheba. Conder, however, identifies it with Khirbet Zuhelikah, ruins found on three hills half a mile apart, some seventeen miles north-west of Beersheba, on the confines of Philistia, Judah, and Amalek.

While he was still restricted - NET - "when he was banished" Of course this banishment was David's own choice, one he made without any evidence that he had **inquired of the LORD** like he did at other times when he had crucial decisions.

See phrase **Inquired of** in the Old Testament- Jdg. 1:1; Jdg. 20:18; Jdg. 20:23; Jdg. 20:27; 1Sa 14:37; 1Sa 22:10; 1Sa 22:13; 1Sa 23:2; 1Sa 23:4; 1Sa 28:6; 1Sa 30:8; 2Sa 2:1; 2Sa 5:19; 2Sa 5:23; 2Sa 12:16; 2Sa. 16:23; 1Ch 14:10; Ezek. 20:3; Ezek. 20:31; Zeph. 1:6; **Note the two times Saul inquired of the LORD - 1Sa 14:37 and 1Sa 28:6! Contrast with David's inquiries!**

because of (term of explanation - what is it explaining?) **Saul the son of Kish; and they were among the mighty** ([gibbor](#); Lxx - [dunatos](#)) **men who helped him in war.**

Mark Boda: This section begins with relatives from Saul's own tribe (Benjamin) and even his own town (Gibeah) who were both expert archers and stone slingers, showing that there was discontent within Saul's own power base. They came to Ziklag, a town on the southern border of Judah's traditional territory, which was held by the Philistines during the reign of Saul. At that time it had been given to David as reward for his defection from Saul and loyalty to the Philistine king Achish of Gath (1 Sam 27:1-6). It would become the base of his operations until Saul's death (2 Sam 1:1), when David's base would move to Hebron (2 Sam 2:1).

TSK Note - Sometimes, in the East, when a successful prince endeavoured to extirpate the preceding royal family, some of them escaped the slaughter, and secured themselves in an impregnable fortress, or in a place of great secrecy; while others have been known to seek an asylum in a foreign county, from when they have occasioned, from time to time, great anxiety and great difficulties to the usurper of the crown. The expression shut up, so often applied to the extermination of eastern royal families. (De 32:32. 1 Ki 14:10; 21:21. 2 Ki 9:8; 14:26,) strictly speaking, refers to the two first of these cases; but the term may be used in a more extensive sense, for those who, by retiring into deserts, or foreign countries, preserve themselves from being slain by the men who usurp the dominions of their ancestors. Thus the term is here applied to David, though he did not shut himself up, strictly speaking, in Ziklag. It is described as a town in the country, and was probably an unwallled town; and it is certain that he did not confine himself to it, but, on the contrary, was continually making excursions from thence.

Mighty men - phrase occurs 63x in 62v - Gen. 6:4; 2 Sam. 10:7; 2 Sam. 16:6; 2 Sam. 17:8; 2 Sam. 20:7; 2 Sam. 23:8; 2 Sam. 23:9; 2 Sam. 23:16; 2 Sam. 23:17; 2 Sam. 23:22; 1 Ki. 1:8; 1 Ki. 1:10; 2 Ki. 15:20; 2 Ki. 24:14; 1 Chr. 5:24; 1 Chr. 7:2; 1 Chr. 7:5; 1 Chr. 7:7; 1 Chr. 7:9; 1 Chr. 7:11; 1 Chr. 7:40; 1 Chr. 8:40; 1 Chr. 11:10; 1 Chr. 11:11; 1 Chr. 11:12; 1 Chr. 11:19; 1 Chr. 11:24; 1 Chr. 11:26; 1 Chr. 12:1; 1 Chr. 12:8; 1 Chr.

12:21; 1 Chr. 12:25; 1 Chr. 12:30; 1 Chr. 19:8; 1 Chr. 26:6; 1 Chr. 28:1; 1 Chr. 29:24; Neh. 3:16; Job 34:24; Eccl. 12:3; Cant. 3:7; Cant. 4:4; Isa. 21:17; Jer. 5:16; Jer. 26:21; Jer. 46:5; Jer. 46:9; Jer. 48:41; Jer. 49:22; Jer. 50:36; Jer. 51:30; Jer. 51:56; Jer. 51:57; Ezek. 39:18; Ezek. 39:20; Dan. 8:24; Joel 2:7; Joel 3:9; Obad. 1:9; Nah. 2:3; Zech. 10:5; Rev. 19:18

QUESTION - [What is the significance of Ziklag in the Bible?](#)

ANSWER - Ziklag, a town on the southernmost boundary of Judea, is first mentioned in the Bible as part of the inheritance of the tribe of Judah (Joshua 15:31). Ziklag was assigned to the tribe of Simeon within Judah (Joshua 19:5) but appears not to have been conquered by the Israelites before the time of David. Ziklag was still under Philistine control when Saul reigned as king.

For many years [King Saul](#) sought to harm [David](#). After the death of Samuel, David fled for his life with six hundred men and their households to Philistine territory. While there, Achish, the Philistine king of Gath, gave Ziklag to David at his request: “Then David said to Achish, ‘If I have found favor in your eyes, let a place be assigned to me in one of the country towns, that I may live there. Why should your servant live in the royal city with you?’ So on that day Achish gave him Ziklag, and it has belonged to the kings of Judah ever since” (1 Samuel 27:5–6). Achish awarded Ziklag to David most likely to ensure David’s continued neutrality.

David ruled over Ziklag for 16 months, during which he made the town his base of operations for military exploits against the Amalekites. Many of Israel’s disillusioned warriors flocked to join forces with David’s private army there (1 Chronicles 12:1–22).

While David and his men were away attempting to join the Philistine army to fight against Saul, Amalekite raiders attacked Ziklag. When the Philistines refused to let David and his men fight with them, David returned to Ziklag and found his city had been burned down and all its inhabitants taken hostage: “David and his men reached Ziklag on the third day. Now the Amalekites had raided the Negev and Ziklag. They had attacked Ziklag and burned it, and had taken captive the women and everyone else in it, both young and old. They killed none of them, but carried them off as they went on their way. When David and his men reached Ziklag, they found it destroyed by fire and their wives and sons and daughters taken captive” (1 Samuel 30:1–3). In a daring rescue, David and his men pursued and defeated the raiders, recovering all that had been taken, including David’s two wives, Ahinoam and [Abigail](#) (1Sa 30:16–31).

David was living in Ziklag when he received the news of Saul’s death (2 Samuel 4:10). After that, David moved to Hebron to become the king of Judah.

The exact location of Ziklag is debated. Some scholars associate it with Tell esh-Sharia, about 15 miles southeast of Gaza. Others pinpoint it at Tell el-Khuweilfeh, about 10 miles northeast of [Beersheba](#).

Ziklag remained in Israelite possession until the end of the monarchy and is last mentioned in the Bible as one of the cities inhabited by Jews after returning from exile in Babylon (Nehemiah 11:28). [GotQuestions.org](#)

QUESTION - [Who were the mighty men of David?](#)

ANSWER - 2 Samuel 23:8–39 and 1 Chronicles 11:10–47 list a group of people known as mighty men of David or David’s mighty men. They are also referred to as the “thirty chiefs” (1 Chronicles 11:15) and simply “the Thirty” (1 Chronicles 12:4). These mighty men of David were a group of David’s toughest military warriors who were credited with heroic feats, including Josheb-basshebeth, who killed 800 men in one battle with a spear (2 Samuel 23:8).

Additional notable actions listed include the deeds of a man named Eleazar, who stayed on the battlefield when other warriors fled and killed Philistines until his hand was stuck clenched around his sword (2 Samuel 23:9–10); and the exploits of Abishai, the leader of the mighty men, who killed 300 men with a spear (23:18).

[Benaiah](#) was known for going into a pit on a snowy day and killing a lion and for killing a powerful Egyptian man with the man’s own spear (2 Samuel 23:20–21). He also served as leader of David’s bodyguards (2Sa 23:23). Killing a lion in the ancient Near East made a person a hero.

Within this list of mighty men are three men who served as a special elite group: Josheb-basshebeth, Eleazar, and Shammah. Their exact roles are not made clear, but they were certainly seen as stand-outs among David’s mighty men.

Although the mighty men are called “the Thirty,” a total of 37 men are listed, meaning that not all of these men were on the team the entire time. Some of them, like Uriah, were killed in battle during David’s reign. Another explanation may be that David’s elite group of mighty men numbered approximately 30, a figure not meant to be exact.

Some of these mighty men of David had considerable military skill and the blessing of God. David’s mighty men served an important

role in protecting the king and fighting for the freedom of their nation, the land of Israel.

The full list of the mighty men of David is located in 2 Samuel 23 and includes the following names:

1. Josheb-basshebeth, a Tahchemonite
2. Eleazar, the son of Dodo
3. Shammah, the son of Agee the Hararite
4. Abishai
5. Benaiah
6. Asahel
7. [Elhanan](#)
8. Shammah of Harod
9. Elikah of Harod
10. Helez the Paltite
11. Ira, the son of Ikkesh of Tekoa
12. Abiezer of Anthoth
13. Mebunnai the Hushathite
14. Zalmon the Ahohite
15. Maharai of Netophah
16. Heleb, the son of Baanah of Netophah
17. Ittai, the son of Ribai of Gibeah of the people of Benjamin
18. Benaiah of Pirathon
19. Hiddai of the brooks of Gaash
20. Abi-albon the Arbathite
21. Azmaveth of Bahurim
22. Eliahba the Shaalbonite
23. The sons of Jashen
24. Jonathan
25. Shammah the Hararite
26. Ahiam, the son of Sharar the Hararite
27. Eliphelet, the son of Ahasbai of Maacha
28. Eliam, the son of Ahithophel of Gilo
29. Hezro of Carmel
30. Paarai the Arbite
31. Igal, the son of Nathan of Zobah
32. Bani the Gadite
33. Zelek the Ammonite
34. Naharai of Beeroth
35. Ira the Ithrite
36. Gareb the Ithrite
37. [Uriah the Hittite](#) GotQuestions.org

G Campbell Morgan - These are they that came to David to Ziklag ... and they were among the mighty men, his helpers in war. 1 Chr 12.1.

The story of David's mighty men is always full of fascination. It is principally interesting in view of what they were in the days of David's exile during the reign of Saul. There had then gathered to him in the mountain fastnesses, a company of men graphically described as those in debt, in danger, and discontented. His influence is seen in their devotion to him, and still more surprisingly in the heroic character which they developed. Some of the statements made concerning them in this chapter are full of suggestiveness. They "could use both the right hand and the left"; this speaks of careful training. They were "mighty men of valour trained for war"; this reveals their disciplined strength. They "could handle shield and spear"; that is, they were able to act on the defensive and on the offensive. Their "faces were like the faces of lions"; they had become a kingly company. They were "as swift as the roes upon the mountains"; that describes their perfect fitness. They were, moreover, men of differing capacities, all of which were consecrated to David. Among the sons of Issachar were "men that had understanding of the times." Among the sons of Zebulun were those "not of double heart," that is, incapable of treachery. It was a great company of great men; and their greatness resulting from the influence of David, was consecrated to his interest. Every word of this chapter carries the mind on to great David's greater Son, and the men He gathers about Him. (Borrow [Life applications from every chapter of the Bible](#))

Amazing Grace - October 18 WHO IS ON THE LORD'S SIDE?

Frances R. Havergal, 1836–1879

... offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to Him as instruments of righteousness. (Romans 6:13)

As Christians, we are to take our places in God's army and not be ashamed to be counted as one of His. Believers are too often content to sit on the sidelines and merely observe the spectacle. The work of the gospel, inviting individuals to be personally reconciled with God, is an urgent task, not a spectator sport. It demands our whole-hearted, zealous involvement.

This militant hymn text by Frances Havergal was originally titled "Home Missions," and was written in October, 1877. It was based on the Scripture setting in 1 Chronicles 12:1–18, where a very select group of soldiers was preparing to join King David in warfare against the enemy. The poem later appeared in *Loyal Responses*, published by the author in 1878. "Who Is on the Lord's Side?" has been used for more than a century to challenge Christians to make a definite commitment to follow Christ in spiritual warfare.

Who is on the Lord's side? Who will serve the King? Who will be His helpers, other lives to bring? Who will leave the world's side? Who will face the foe? Who is on the Lord's side? Who for Him will go?

Not for weight of glory, not for crown and palm, enter we the army, raise the warrior psalm; but for Love that claimeth lives for whom He died: He whom Jesus nameth must be on His side.

Jesus, Thou hast bought us, not with gold or gem, but with Thine own life-blood, for Thy diadem. With Thy blessing filling each who comes to Thee. Thou has made us willing; Thou hast made us free.

Fierce may be the conflict, strong may be the foe, but the King's own army none can overthrow. Round His standard ranging, vict'ry is secure, for His truth unchanging makes the triumph sure.

Refrain: 1. By Thy call of mercy, by Thy grace divine,
2. By Thy love constraining, by Thy grace divine,
3. By Thy grand redemption, by Thy grace divine,
4. Joyfully enlisting, by Thy grace divine,
WE ARE ON THE LORD'S SIDE—SAVIOR, WE ARE THINE!

For Today: Joshua 24:15; 1 Chronicles 12:1–18; Mark 8:24–38; 2 Corinthians 5:11; 1 Timothy 6:12

Determine to do or say something to a non-Christian that publicly identifies you as a follower/soldier of Christ. Carry this musical truth as a help—

1 Chronicles 12:2 They were equipped with bows, using both the right hand and the left to sling stones and to shoot arrows from the bow; they were Saul's kinsmen from Benjamin.

- Shemaah: or, Hasmaah
- Gibeathite: 1Sa 11:4 2Sa 21:6
- Azmaveth: 1Ch 11:33
- the Antothite: 1Ch 11:28

AMBIDEXTROUS SLINGERS!

They were equipped with bows, using both the right hand and the left to sling stones and to shoot arrows from the bow; they were Saul's kinsmen from Benjamin This verse lists two weapons bows (cf. 1 Chr. 8:40) slings (cf. Jdgs. 20:16) 1 Chronicles 12:8 adds "spear" and "shield." Since they were of the tribe of Saul, David questioned their loyalty at first (cf. 1 Chr. 12:17) but they assured him of their loyalty (1 Chr. 12:18).

Guzik - During David's time in Ziklag, certain mighty warriors came and expressed their allegiance to David and his cause. This was especially remarkable because they **were of Benjamin, Saul's brethren** and therefore had much to gain from Saul's continued reign. They chose David over Saul because they knew that God was with David. Judges 3:15 and Judges 20:16 make special reference to *left-handed* warriors; how much more if the soldiers can use **both the right hand and the left!**

Walton - ambidextrous warriors. Left-handedness was not acceptable in the ancient world because it was generally associated with evil or demons. As a result, anyone who was left-handed became ambidextrous because the use of the left hand in many situations was not approved. In battle, however, the ability to use either hand could become a distinct advantage. For instance, battle

strategies were often designed to force the enemy to be moving to their left while fighting. For a righthanded soldier, this would put his shield (in his left hand) away from the enemy and expose him to attack. An ambidextrous soldier could easily switch the shield to his right hand without compromising his ability to fight as he moved. An ambidextrous bowman using a tree or rock for protection would have a wider range of target available because he could shoot from either side without exposing himself to the enemy. ([IVP Background Commentary - page 416](#))

1 Chronicles 12:3 The chief was **Ahiezer**, then **Joash**, the sons of **Shemaah** the Gibeathite; and **Jeziel** and **Pelet**, the sons of **Azmaveth**, and **Beracah** and **Jehu** the Anathothite,

- Shemaah: or, Hasmaah
- Gibeathite: 1Sa 11:4 2Sa 21:6
- Azmaveth: 1Ch 11:33
- the Anathothite: 1Ch 11:28

1 Chronicles 12:3 The chief was [Ahiezer](#), then [Joash](#), the sons of [Shemaah](#) the Gibeathite; and [Jeziel](#) and [Pelet](#), the sons of [Azmaveth](#), and [Beracah](#) and [Jehu](#) the Anathothite,

1 Chronicles 12:4 and **Ishmaiah** the Gibeonite, a mighty man among the thirty, and over the thirty. Then **Jeremiah**, **Jahaziel**, **Johanah**, **Jozabad** the Gederathite,

- Gibeonite: Jos 9:3,17-23
- a mighty man: 1Ch 11:15
- Gederathite: Jos 15:36

and [Ishmaiah](#) the [Gibeonite](#), a mighty man ([gibbor](#); Lxx - [dunatos](#)) among the thirty, and over the thirty. Then [Jeremiah](#), [Jahaziel](#), [Johanah](#), [Jozabad](#) the [Gederathite](#) - See [David's Mighty Warriors](#)

David's army seemed to be organized in groups of **thirty** or the leaders of **thirty**. In the same way, a Roman centurion was supposedly a leader of one hundred soldiers.

Selman - "Certainly 'Thirty' is not to be understood in precise numerical terms, as the lists demonstrate, and either is a rather elastic number, or refers to a special kind of military leader. The word 'Thirty' may in fact mean an officer of some kind, either an 'officer of the third rank' or a member of a special three-man squad directly answerable to the king."

1 Chronicles 12:5 **Eluzai**, **Jerimoth**, **Bealiah**, **Shemariah**, **Shephatiah** the Haruphite,

[Eluzai](#), [Jerimoth](#), [Bealiah](#), [Shemariah](#), [Shephatiah](#) the [Haruphite](#),

1 Chronicles 12:6 **Elkanah**, **Isshiah**, **Azarel**, **Joezer**, **Jashobeam**, the Korahites,

[Elkanah](#), [Isshiah](#), [Azarel](#), [Joezer](#), [Jashobeam](#), the [Korahites](#),

1 Chronicles 12:7 and **Joelah** and **Zebadiah**, the sons of **Jeroham** of **Gedor**.

- Gedor: 1Ch 4:18,39 Jos 15:58

and [Joelah](#) and [Zebadiah](#), the sons of [Jeroham](#) of [Gedor](#)

1 Chronicles 12:8 And from the Gadites there came over to David in the stronghold in the wilderness, mighty men of valor, men trained for war, who could handle shield and spear, and whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains.

- into the hold: 1Ch 12:16 11:16 1Sa 23:14,29 24:22
- of war: Heb. of the host
- handle: 2Ch 25:5 Jer 46:9
- whose faces: 1Ch 11:22 2Sa 1:23 17:10 23:20 Pr 28:1
- as swift as the roes upon the mountains: Heb. as the roes upon the mountains to make haste, 2Sa 2:18 Pr 6:5 Song 8:14

And from the [Gadites](#) there came over to David in the stronghold ([metsad](#)) in the wilderness, mighty men ([gibbor](#); Lxx - [dunatos](#))([see discussion above](#)) of valor ([chayil](#); Lxx - [ischus](#)), men trained for war, who could handle shield and spear, and whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains. - Which stronghold? This could reflect David's time at Ziklag (1 Chr. 12:1) the Cave of Adullam (1 Samuel 22) Engedi (1 Sam. 23:29; 24:1) **Faces like...lions** is an idiom for a ferocious warrior. Compare with 2Sa 1:23 which also animal characteristics to describe the military actions of Saul and Jonathan.

Andrew Hill: Unlike the archers and slingers from the tribe of Benjamin who are effective in battle from a distance (1Ch 12:1–7), the Gadite soldiers excel in hand-to-hand combat because of their speed and strength. According to Williamson, the metaphorical comparison of the heroic qualities of warriors with animals (1Ch 12:8) is commonplace in the ancient world to the degree that such designations often become titles for warriors.

Spurgeon - The grace of God can make us like them. The grace of God can make us brave as lions, so that, wherever we are, we can hold our own, or rather can hold our Lord's truth, and never blush nor be ashamed to speak a good word for him at all times. He can make us quick and active too, so that we shall be like the roes upon the mountains."

Mark Boda: the Chronicler relates the defection of warriors from Gad who were experts with shield and spear. They approached David while at an unnamed "stronghold in the wilderness."

Mighty men - phrase occurs 63x in 62v - Gen. 6:4; 2 Sam. 10:7; 2 Sam. 16:6; 2 Sam. 17:8; 2 Sam. 20:7; 2 Sam. 23:8; 2 Sam. 23:9; 2 Sam. 23:16; 2 Sam. 23:17; 2 Sam. 23:22; 1 Ki. 1:8; 1 Ki. 1:10; 2 Ki. 15:20; 2 Ki. 24:14; 1 Chr. 5:24; 1 Chr. 7:2; 1 Chr. 7:5; 1 Chr. 7:7; 1 Chr. 7:9; 1 Chr. 7:11; 1 Chr. 7:40; 1 Chr. 8:40; 1 Chr. 11:10; 1 Chr. 11:11; 1 Chr. 11:12; 1 Chr. 11:19; 1 Chr. 11:24; 1 Chr. 11:26; 1 Chr. 12:1; 1 Chr. 12:8; 1 Chr. 12:21; 1 Chr. 12:25; 1 Chr. 12:30; 1 Chr. 19:8; 1 Chr. 26:6; 1 Chr. 28:1; 1 Chr. 29:24; Neh. 3:16; Job 34:24; Eccl. 12:3; Cant. 3:7; Cant. 4:4; Isa. 21:17; Jer. 5:16; Jer. 26:21; Jer. 46:5; Jer. 46:9; Jer. 48:41; Jer. 49:22; Jer. 50:36; Jer. 51:30; Jer. 51:56; Jer. 51:57; Ezek. 39:18; Ezek. 39:20; Dan. 8:24; Joel 2:7; Joel 3:9; Obad. 1:9; Nah. 2:3; Zech. 10:5; Rev. 19:18

1 Chronicles 12:9 Ezer was the first, Obadiah the second, Eliab the third,

[Ezer](#) was the first, [Obadiah](#) the second, [Eliab](#) the third,

1 Chronicles 12:10 Mishmannah the fourth, Jeremiah the fifth,

[Mishmannah](#) the fourth, [Jeremiah](#) the fifth,

1 Chronicles 12:11 Attai the sixth, Eliel the seventh,

[Attai](#) the sixth, [Eliel](#) the seventh,

1 Chronicles 12:12 Johanan the eighth, Elzabad the ninth,

[Johanah](#) the eighth, [Elzabad](#) the ninth

1 Chronicles 12:13 [Jeremiah](#) the tenth, [Machbannai](#) the eleventh.

[Jeremiah](#) the tenth, [Machbannai](#) the eleventh.

1 Chronicles 12:14 **These of the sons of Gad were captains of the army; he who was least was equal to a hundred and the greatest to a thousand.**

BGT 1 Chronicles 12:15 ο τ ο ι κ τ ν υ ν Γ α δ ρ χ ο ν τ ε ς τ ς σ τ ρ α τ ι ς ε ς τ ο ς κ α τ ν μ ι κ ρ ς κ α μ γ α ς τ ο ς χ ι λ ο ι ς

LXE 1 Chronicles 12:14 These were chiefs of the army of the sons of Gad, the least one commander of a hundred, and the greatest one of a thousand.

KJV 1 Chronicles 12:14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

NET 1 Chronicles 12:14 These Gadites were military leaders; the least led a hundred men, the greatest a thousand.

CSB 1 Chronicles 12:14 These Gadites were army commanders; the least of them was a match for a hundred, and the greatest of them for a thousand.

ESV 1 Chronicles 12:14 These Gadites were officers of the army; the least was a match for a hundred men and the greatest for a thousand.

NIV 1 Chronicles 12:14 These Gadites were army commanders; the least was a match for a hundred, and the greatest for a thousand.

NLT 1 Chronicles 12:14 These warriors from Gad were army commanders. The weakest among them could take on a hundred regular troops, and the strongest could take on a thousand!

- **he who was least was equal to a hundred** Lev 26:8 De 32:30

Related Passages:

Leviticus 26:8 five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword.

Deuteronomy 32:30 "How could one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And the LORD had given them up?"

These of the sons of Gad were captains of the army; he who was least was equal to a hundred and the greatest to a thousand - like 1 Chr. 12:8, this verse describes the effectiveness of these captains from Gad.

Spurgeon - These Gadites likewise furnish us with a noble example of strong devotion. When the eleven men determined to join David, they were living the other side of a deep river, which at that season of the year had overflowed its banks, so that it was extremely deep and broad. But they were not to be kept from joining David, when he wanted them, by the river. They swam through the river that they might come to David."

1 Chronicles 12:15 **These are the ones who crossed the Jordan in the first month when it was overflowing all its banks and they put to flight all those in the valleys, both to the east and to the west.**

- it had overflowed: Heb. it had filled over, Jos 3:15 4:18 Jer 12:5 49:19

Related Passages:

Joshua 3:15 and when those who carried the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water (for the Jordan overflows all its banks all the days of harvest),

Joshua 4:18 It came about when the priests who carried the ark of the covenant of the LORD had come up from the middle of the Jordan, and the soles of the priests' feet were lifted up to the dry ground, that the waters of the Jordan returned to their place, and went over all its banks as before.

These are the ones who crossed the Jordan in the first month when it was overflowing all its banks and they put to flight all those in the valleys, both to the east and to the west - See map above for Gad showing that these men had to cross the Jordan River which flooded from March-April, so their action was even that more brave and thus shows the fearlessness and ferocity of these warriors.

Adam Clarke on the first month: "Perhaps this was the month [Nisan](#), which answers to a part of our *March* and *April*. This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks, it made their attempt more hazardous, and afforded additional proof of their heroism."

Guzik - As an example of the might of these men, the Chronicler records an instance when these brave warriors crossed the Jordan at a dangerous time (Joshua 3:15 and Joshua 4:18).

Walton - The first month begins in March, when the spring temperatures were melting the snow in the mountains and causing the Jordan to reach flood stage. There is an interesting inscription of Sargon II of Assyria (eighth century) where he claims that he led his army across the Tigris and Euphrates at flood stage as on dry ground. On the one hand, this posed considerable risk to those crossing, but on the other hand (for that very reason), it often made surprise attacks possible because no one would be expecting the crossing to be made. ([IVP Background Commentary - page 416](#))

1 Chronicles 12:16 Then some of the sons of Benjamin and Judah came to the stronghold to David.

- the children: 1Ch 12:2
- the hold: 1Ch 12:8

Then some of the sons of Benjamin and Judah came to the stronghold ([metsad](#)) to David - The Septuagint translates **stronghold** with an interesting (and somewhat surprising) noun [boetheia](#) which is used in Acts 27:17 as nautical term meaning support of a ship and in Heb 4:16 means assistance offered to meet a timely need! Liddell-Scott adds this on boetheia - help, aid, rescue, support, medical aid, cure, an auxiliary force.

Mark Boda: Only then does the Chronicler introduce defectors from David's own tribe of Judah, who, together with others from Saul's tribe Benjamin, approached David at the stronghold to join him. . . David's speech challenged them to reveal their loyalties; it oriented the discussion theologically by calling on "the God of our ancestors" to judge the answer. The response was given by Amasai (1Ch 12:18), who would later become a leader in "the Thirty" and is probably the later Amasa of Absalom's revolt (2 Sam 17:25; cf. 1 Chr 2:17). He functions in this narrative as a Spirit-inspired spokesperson ("the Spirit came upon Amasai").

Stronghold (impregnable) ([04679](#)) [metsad](#) means fastness, stronghold, fortress, and could be man-made or natural defenses that made it difficult for an enemy to access and would provide a place for refugees, etc. - "wilderness strongholds" - 1Sa 23:14, "strongholds at Horesh" - 1Sa 23:19 and "the strongholds of Engedi" - 1Sa 23:29. The righteous will have a refuge in "the **impregnable** ([metsad](#)) rock!" (Isa 33:16) 1 Chr. 11:7 - "David dwelt in the **stronghold**; (JERUSALEM) therefore it was called the city of David."

Gilbrant - In Jdg. 6:2, this defended area in the mountain is distinguished from caves that served the same purpose (Ezek. 33:27). Yet, as evidenced in the accounts of David hiding himself from Saul in strongholds located in the hilly wilderness of Judah, it is likely that such strongholds were caves. If these were not references to caves, then other natural elements of the land such as clefts, dense woods, ravines and boulders must be in view (see 1 Sam. 23:14, 19, 29; Isa. 33:16). The remaining references indicate a constructed fortress of some sort. After David had conquered the Jebusites who dwelt in Jerusalem (previously, Jebus), 1 Chr. 11:7 says that he "took up residence in the fortress, and so it was called the city of David" (NIV). The entire walled city here was called a stronghold. One final use of [metsādh](#) occurs in 1 Chr. 12:8, 16. While David was banished from the presence of Saul, warriors from the various tribes joined with him in established wilderness strongholds. ([Complete Biblical Library](#))

Success, success to you, and success to those who help you, for your God will help you. - 1 Chronicles 12:18

War Letters: Extraordinary Correspondence from American Wars is a collection of more than 200 letters written by soldiers of all ranks over the last 150 years. "Every day these letters are getting thrown away or lost," said the editor. "This is a tragedy. They are the first unfiltered draft of history. To me this is the great unknown literature of the American people." The director of a PBS documentary based on the book added, "There's a drama that happens in war that's like no other. The soldiers are so close to death that they talk about the things that are most important to them. In the letters, you're looking into people's souls."

David's success in war testified to the fact that God's hand was with him—it was as if his army were "the army of God" (v. 22). The returned exiles, the original recipients of this book of Chronicles, needed the encouragement of remembering these "glory days," while modern readers can learn from the principle that faithfulness and obedience are every believer's strength.

Not much is known about Amasai, except that he was later among David's "mighty men." By the Holy Spirit, Amasai recognized that joining David meant joining God (v. 18). While the Spirit didn't indwell believers in Old Testament times, He did come upon selected people on specific occasions in order to send special messages or empower them for important deeds or acts of service. We also know, of course, that the Spirit inspired the prophets and other writers of Scripture (Heb. 1:1-2).

"The army of God" is probably a host of angels. God is often pictured in Scripture as a mighty warrior—for example, in Exodus 15, when Moses and the Israelites praised Him for the miraculous victory over the Egyptians at the Red Sea. A common biblical title for God is better translated "Lord of hosts," a phrase that the niv translates as "Lord Almighty."

APPLY THE WORD Trusting in God's strength is the only way to true spiritual victory. If you wish, memorize one or more Bible verses to remind yourself of this fact. A good place to start is Philippians 4:13: "I can do everything through him who gives me strength." Another helpful verse is 1 Corinthians 1:25: "The weakness of God is stronger than man's strength." Other good choices for Scripture memorization include Psalm 20:7-8; Psalm 44:1-8; and Psalm 118:14-16.

James Smith - Handfuls of Purpose - THINE ARE WE. 1 Chronicles 12:16-18.

"Oh, Lord, that I could waste my life on others, WHO IS ON THE LORD'S SIDE?

With no ends of my own;

That I could pour myself into my brothers,

And live for them alone."

—Faber.

The "love of Christ" is the mightiest motive power that ever touched a human soul, in constraining to self-sacrifice for the good of others. The true Christian is not a self-centred mystic, but a Christ-centred evangelist. He is not only a consumer of the things of God, he is a producer of the fruit of the Spirit. In the light of such like teaching, let us look at this portion. It involved a—

I. Decided Step. "There came of the children of Benjamin and Judah to the hold unto David." This may have been the cave of Adullam, or some such secret place of refuge, but to those who came to David it meant on their part a willingness to take their stand for him, and to share, if need be, the shame of rejection with him. The pros and cons about this step would likely be closely discussed before any definite action was taken. Those who would identify themselves with the rejected Son of God will do well to count the cost, but they will do ill if they go on counting and never come.

II. Conditional Offer. "David went out to meet them, and said, If ye be come... to help me, my heart shall be knit unto you." David is more anxious for quality than quantity. He well knew that it would not be for the good of his cause to have a heartless crowd following him. All who are prepared to help in the cause of the Lord Jesus Christ may depend on having His heart's affections knit unto them. The Lord's work, like David's, must be heart work. David could see but two motives they could possibly have in coming to him—either to help or to betray; they must be either for him or against him. His heart was open to embrace all who were ready to help him in the cause of God. Did not Christ also declare that "He that is not for Me is against Me?" (Matt. 12:30). Is not His heart also ready to receive all who come unto Him in sincerity and in truth?

III. Personal Surrender. "Amasai said, Thine are we, David, and on thy side." He said this after the "Spirit came upon him." It was a Spirit-indited confession; it was a Spirit-led act. There was no uncertainty about it. It implied the yielding of their lives to David for the furtherance of his cause and the fulfilment of his will. In giving themselves to him, they were no longer their own they became his instruments for the carrying on of his work. To be on David's side was to become a sharer of his sorrows, as well as of his resources; a partner in his tribulations, as well as his victories. To become a partner in the resources and triumphs of David's Lord and ours we must also yield ourselves wholly to Him, as those ready to suffer for His sake, if so be that His will might be done in us and by us. His servants ye are to whom ye yield yourselves (Rom. 6:16). Consecration of service will surely follow when, like

Amasai, we are clothed with the Spirit (v. 18, margin).

IV. Confession of Faith. "Peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." They were convinced that the God in whom David trusted was with him, and that He is greater than all that were against him. Perhaps it was the evidence of this fact that led them first of all to think of joining his band. Somehow or other men will be drawn to those whom God undoubtedly helps. The man or the cause that is espoused by the Almighty is absolutely certain to succeed. They are wise who join themselves to that movement which has God in it, and that cannot be defeated. Such a movement we have in the work of the Greater David—the Lord Jesus Christ. Did not His God mightily help Him, and are not all His helpers helped of God? What an abundant proof there is that God was in Christ, and that the help that is mighty was laid upon Him. This is seen in His words and works, and especially in His being raised again from the dead. As we can truly say of Him, "Thy God helpeth Thee," (1 Chron. 12:18), so let us also add, "Thine are we, Jesus, Thou Son of God; peace be to Thine helpers." Those who would serve the Lord must not only believe in Him, but also possess such a spirit as will make for peace with all His helpers.

V. Successful Issue. "Then David received them, and made them captains of the band." They came in the right spirit, and they found an open door into the heart and service of their Lord. This was no formal reception. They were received as Christ also receives those who so come to Him—into the affection of His heart, and into the sacred business of His life. All who come to the Lord Jesus Christ are welcome to His love and service. But, as it was in David's case, so is it now; these two, favour and service, go together. If these children of Benjamin would enjoy the love of David they must join his service. He made them captains, for they that honour Him shall be honoured (Acts 1:8).

1 Chronicles 12:17 And David went out to meet them, and answered and said to them, "If you come peacefully to me to help me, my heart shall be united with you; but if to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers look on it and decide."

- to meet them: Heb. before them
- If ye be come: 1Sa 16:4 2Sa 3:20-25 1Ki 2:13 2Ki 9:22 Ps 12:1,2
- heart: 1Sa 18:1,3 2Ki 10:15 Ps 86:11 2Co 13:11 Php 1:27
- knit: Heb. one, Jer 32:39 Ac 4:32 1Co 1:10
- wrong: or, violence
- God: Ge 31:42,53 1Sa 24:11-17 26:23,24 Ps 7:6 1Pe 2:23
- rebuke it: Zec 3:2 Jude 1:9

DAVID CALLS ON GOD TO JUDGE HIS ACTIONS

And David went out to meet them, and answered and said to them, "If you come peacefully to me to help me, my heart shall be united with you; but if to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers look on it and decide - David's suspicions were aroused because of four previous occasions of betrayal: by Doeg the Edomite (1 Sam 22:9ff), by the residents of Keilah (1 Sam 23:1-12); and twice by the residents of Ziph (1 Sam 23:19ff.; 26:1ff.).

1 Chronicles 12:18 Then the Spirit came upon Amasai, who was the chief of the thirty, and he said, "We are yours, O David, And with you, O son of Jesse! Peace, peace ([shalom](#)) to you, And peace to him who helps you; Indeed, your God helps you!" Then David received them and made them captains of the band.

BGT 1 Chronicles 12:19 κα πνεμα ν δυσε τ ν Αμασαι ρχοντα τ ν τρι κοντα κα επεν πορε ου κα λα ς σου Δαυιδ υ ς Ιεσσαι ε ρ νη ε ρ νη σοι κα ε ρ νη το ς βοηθο ς σου τι βοθησ ν σοι θε ς σου κα προσεδ ξατο α το ς Δαυιδ κα κατ στησεν α το ς ρχοντα ς τ ν δυν μεων

LXE 1 Chronicles 12:18 And the Spirit came upon Amasai, a captain of the thirty, and he said, Go, David, son of Jesse, thou and thy people, peace, peace be to thee, and peace to thy helpers, for thy God has helped thee. And David received them, and made them captains of the forces.

KJV 1 Chronicles 12:18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

NET 1 Chronicles 12:18 But a spirit empowered Amasai, the leader of the thirty warriors, and he said: "We are yours, O David! We support you, O son of Jesse! May you greatly prosper! May those who help you prosper! Indeed your God helps you!" So David accepted them and made them leaders of raiding bands.

CSB 1 Chronicles 12:18 Then the Spirit took control of Amasai, chief of the Thirty, and he said: We are yours, David, we are with you, son of Jesse! Peace, peace to you, and peace to him who helps you, for your God helps you. So David received them and made them leaders of his troops.

ESV 1 Chronicles 12:18 Then the Spirit clothed Amasai, chief of the thirty, and he said, "We are yours, O David, and with you, O son of Jesse! Peace, peace to you, and peace to your helpers! For your God helps you." Then David received them and made them officers of his troops.

NIV 1 Chronicles 12:18 Then the Spirit came upon Amasai, chief of the Thirty, and he said: "We are yours, O David! We are with you, O son of Jesse! Success, success to you, and success to those who help you, for your God will help you." So David received them and made them leaders of his raiding bands.

NLT 1 Chronicles 12:18 Then the Spirit came upon Amasai, the leader of the Thirty, and he said, "We are yours, David! We are on your side, son of Jesse. Peace and prosperity be with you, and success to all who help you, for your God is the one who helps you." So David let them join him, and he made them officers over his troops.

- the Spirit: Jdg 6:34 Jdg 13:25 Isa 59:17
- came upon Amasai: Heb. clothed Amasai, 1Ch 2:17 2Sa 17:25 19:13 20:4-8, Amasa, Thine are we. 2Ki 10:5, and on they side, Ru 1:16 2Sa 15:21 2Ki 9:32 Mt 12:30
- peace: Ga 6:16 Eph 6:23,24
- thy God: 1Sa 25:28,29 2Sa 5:2 Zec 8:23 Joh 6:67,68
- captains of the band: 1Sa 8:12 22:7 1Ki 9:22

Related Passages:

Judges 6:34 So the Spirit of the LORD came upon Gideon; and he blew a trumpet, and the Abiezrites were called together to follow him.

Judges 13:25 (SAMSON) And the Spirit of the LORD began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

Isaiah 59:17 He put on righteousness like a breastplate, And a helmet of salvation on His head; And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle.

AMASAI'S SUPERNATURAL CLOTHING

Then the Spirit came upon **Amasai**, who was the chief of the thirty, and he said, "We are yours, O David, And with you, O son of Jesse! Peace ([shalom](#); Lxx - [eirene](#)), peace ([shalom](#); Lxx - [eirene](#)) to you, And peace ([shalom](#); Lxx - [eirene](#)) to him who helps ([azar](#); Lxx - [boethos](#).) you; Indeed, your God helps ([azar](#); Lxx - [boetheo](#)) you (See 1 Chr. 11:9,14.)!" Then David received (qabal - accepted; Lxx - [prosdechomai](#) - welcomed) them and made them captains of the band. (lit., the Spirit clothed Himself with Amasai) Clothing of Amasai with the Spirit reminds one of Paul's call in (Ro 13:14) where same Greek verb ([enduo](#)) is used. "But **put on** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) the Lord Jesus Christ, and **make no provision** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) for the flesh in regard to its lusts." Whatever the **sons of Benjamin** knew about David, they knew that God helped David. See passages below from 2 Samuel 8 the chapter that describes God's helping David conquering Israel's enemies on W (Philistines), E (Moab), N (Arameans), S (Edomites). This made them want to follow him.

2 Sa 8:6+ Then David put garrisons among the Arameans of Damascus, and the Arameans became servants to David, bringing tribute. And the LORD **helped** ([yasha](#); Lxx = [sozo](#)) David wherever he went

2 Sa 8:14+ And he put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD **helped** ([yasha](#); Lxx = [sozo](#)) David wherever he went.

The word [shalom](#) is used in 1 Chr. 12:17 and three times in 1Ch 12:18.

Matthew Poole on **God helps you** - "We have observed God's singular and gracious care of thee, and kindness to thee, and if we

should oppose thee, we should be fighters against God and his word and providence.”

ESV Study Bible - The Spirit clothed is the Chronicler's characteristic idiom for prophetic inspiration (2 Chron. 15:1; 20:14; 24:20; see Jdg. 6:34). David united the fractious tribes around his kingship, but that unity was shattered by his intemperate grandson Rehoboam. The northern tribes rejected Rehoboam's rule in words that ironically echoed Amasai's declaration of support: "What portion have we in David? We have no inheritance in the son of Jesse" (2 Chron. 10:16). (borrow [ESV Study Bible](#))

The Jewish Study Bible has an interesting comment about this verse. "This reflects Chronicles' innovative view on prophets and prophecy. Whereas many biblical books view prophecy as the exclusive prerogative of "professional" prophets whose activity centers on the monarchy, Chronicles maintains that any individual, even a non-Israelite, may, under the proper circumstances, serve as a conduit for conveying the divine will; hence, Amasai, a military man, experiences ad hoc prophecy. The possession formulae (the spirit seized) introduce the speeches of "non-prophets" only, indicating that Chronicles differentiates between this group and "professional" prophets."

Guzik on Spirit came upon Amasai - Literally, this "The Spirit clothed Amasai." This Old Testament phrase is only used in Judges 6:34 and 2 Chronicles 24:20, but it may have been in the mind of Jesus when He promised that His followers would be *clothed with power from on high* (Luke 24:49+).

Ryrie - The Spirit of the LORD came upon many in OT times, as with Othniel (see Jdg 6:34; 11:29; 13:25; 1Sa 10:9-10; 16:13; 1 Chron. 12:18). He was also in some people (Nu 27:18; Dan. 4:8; 6:3; 1 Peter 1:11) and filled some for special service (Ex. 31:3; 35:31). These relationships are characterized by the Lord, as the Spirit, being "with" them, in contrast to His permanent indwelling of all believers from the Day of Pentecost on (John 14:17). (Borrow [Ryrie Study Bible](#))

See [SPECIAL TOPIC: SPIRIT IN THE BIBLE](#)

Bob Utley - "came upon" There are several ways to describe the special empowering of the Spirit.

1. "clothed" – BDB 527, KB 519
 1. Gideon (a judge) – Jdgs. 6:34
 2. Amasai (a soldier) – here
 3. Zechariah (a priest) – 2 Chr. 24:20
2. "came upon" – BDB 224, KB 243
 1. Moses – Num. 11:25,29
 2. Balaam – Num. 24:2
 3. Othniel – Jdgs. 3:10
 4. Samson – Jdgs. 14:6,19; 15:14
 5. Saul – 1 Sam. 10:6,10; 11:6
 6. David – 1 Sam. 16:13
 7. the messengers of Saul – 1 Sam. 19:20,23
 8. Azariah – 2 Chr. 15:1
3. "rested upon" – BDB 628, KB 679
 1. elders in Israel – Num. 11:25,26
 2. Messiah – Isa. 11:2
4. "filled" – BDB 569, KB 583
 1. tabernacle artisans – Exod. 28:3; 31:3; 35:31
 2. Joshua – Deut. 34:9
 3. Micah – Mic. 3:8
5. "stir" – BDB 821, KB 952, Jdgs. 13:25 (Samson)
6. "rouse" or "wake" – BDB 734, KB 802
 1. Pul – 1 Chr. 5:26
 2. Cyrus II – 2 Chr. 36:22; Ezra 1:1
 3. exiles – Ezra 1:5
 4. Zerubbabel – Hag. 1:14
 5. Joshua – Hag. 1:14
 6. remnant – Hag. 1:14
7. "entered" – BDB 97, KB, Ezek. 3:24

(ED: UTLEY MAKES AN EXCELLENT POINT) Be careful of making too much of a distinction between the OT and NT when it comes to being empowered, even indwelt, by the Spirit. The NT is a fulfillment of Jer. 31:31-34, described as "a new spirit" in

Helps (05826) 'azar means to protect, aid, help, succor, support, give material or nonmaterial encouragement. **Azar** often refers to aid in the form of military assistance and in many instances refers to **help** from Jehovah as illustrated by the uses below. Webster says to **help** means to aid, to assist, to succour (see below), to lend strength or means towards effecting a purpose. To relieve; to cure, or to mitigate pain or disease. To remedy; to change for the better. The [Septuagint](#) translates 'azar most often with the word group that includes [boáo](#), [boetheo](#), [boethos](#), all conveying the general idea of running to the aid of one who cries out for help (e.g., see [He 2:18-note](#) which uses [boetheo](#)) which is similar to the English word **succour** (from Latin *succurrere* = to run up, run to help) means literally to run to and so to run to to support, to go to the aid of, to help or relieve when in difficulty, want or distress; to assist and deliver from suffering; as, to succor a besieged city; to succor prisoners.

William MacDonald - Truths to Live By - December 29

"Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." (1 Ch. 12:18)

This noble expression of loyalty to David should be borrowed by all believers as an expression of their devotion to the Lord Jesus Christ. There is no room for halfhearted loyalty or divided allegiance to the King of kings. He must have all our hearts.

I have always been impressed with the story of a French soldier who was seriously wounded in one of the Napoleonic wars. The doctors decided that surgery was necessary to save his life. It was in the days before anaesthesia. As the surgeon was probing in the soldier's chest, the patient said, "Probe a little deeper, Doctor, and you will find the Emperor." There was a sense in which the Emperor was enthroned in his heart.

When Elizabeth was crowned as Queen while she was still quite young, her grandmother, Queen Mary, wrote her a letter of loyalty and signed it, "Your loving grandmother and devoted subject." She thus expressed her allegiance to the Crown and to the one who wore it.

But what about us? How does all this apply in our case? Matthew Henry reminds us that "From these expressions of Amasai, we may take instruction how to testify our affection and allegiance to the Lord Jesus: his we may be without reservation or power of revocation; on his side we must be forward to appear and act; to his interest we must be hearty well-wishers; Hosanna, prosperity to his gospel and kingdom; for his God helpeth him, and will, till he have put down all rule, principality, and power."

In the words of Spurgeon our lives should say, "Thine are we, Jesus. Neither count we anything that we possess to be our own; but all is dedicated to Thy royal use. And on Thy side, thou Son of God. For, if we belong to Christ, of course we are on Christ's side, whatever that side may be, in religion, morals and politics. Peace be unto thee. Our heart salutes Him and invokes peace upon Him. And peace be to thy helpers. We desire all good for all good men. We pray for the peace of the peaceful. For thy God helpeth thee. All the powers of the God of nature are working to aid the Lord of grace. Risen Christ, we look upward as the heavens receive Thee, and we adore. Ascended Christ, we fall at Thy dear feet, and say, 'Thine are we, O Son of David, anointed to be a Prince and a Savior.' Coming Christ, we wait and watch for Thine appearing. Come quickly to Thine own! Amen and amen."

Ian Paisley - Swearing Allegiance to King Jesus 1 CHRONICLES 12:18

A SERMON PREACHED ON LORD'S DAY 24TH MARCH, 1991 TO SOME 12,000 PEOPLE IN THE KINGS HALL, BELFAST ON THE 40TH ANNIVERSARY OF THE FOUNDING OF THE FREE PRESBYTERIAN CHURCH OF ULSTER. THE TEXT WAS 1 CHRONICLES 12:18 "THINE ARE WE, DAVID, AND ON THY SIDE, THOU SON OF JESSE."

IN THIS HISTORIC EVENT recorded in this passage of Scripture, David was an exile. He had been forced out of his own country into the enemy's territory—the land of the Philistines. He had been banished. He was reviled and rejected, though anointed king of Israel.

His followers were few. His critics were many and his enemies numerous, yet in this time of exile and banishment, misrepresentation, revilement and ridicule, these men came, some of them from the tribe of Benjamin. As you will notice in verse 16, that was the tribe of Saul the arch enemy of David, and they came to lonely, persecuted, reviled, hated, banished and exiled David and said, 'Thine are we, David, and on thy side, thou son of Jesse.'

The Parallel

It is not hard to draw the parallel is it? I know that my Saviour is exalted. I know He sits at God's right hand expecting the Lord to make His enemies lick the dust at His feet. I know that Heaven's anthems ring out across the vast immeasurable expanses of heaven the praises of the Lamb—for the Lamb is all the glory in Emmanuel's land. But down here on earth the Lord is exiled. He is

banished. He is rejected. He is reviled. He is criticised. He is hated.

Not many rally to His defence. Not many want to be associated with Him. Not many want to bear His reproach and go outside the camp to where He is. Not many want to run the gauntlet of a satanic world that hates the Bible, that hates the Blood, that hates the old Book and hates the Lord Jesus Christ.

Could I say to you, it was a religious crowd that got Jesus to the Cross. It was a religious crowd that buffeted and beat Him and spat upon Him in the Jewish place of leadership. And the religious crowd today, men and women, still bays for the Blood of Jesus Christ.

Where is the Lord Jesus Christ? He is not in the Vatican, He is not in Canterbury, He is not in the World Council of Churches—they hate Him, they fight Him, they defame Him and they reject Him.

Old Sandy Peden the Scottish Covenantor said, 'Where is the Kirk of Scotland today? Not in the great Cathedrals, not in the established Church. The Kirk of Scotland is where a praying lad or lassie, separated from religious apostasy, kneels down and prays in the Name of Jesus. There at the dykeside, on the mountain, among the heather, that is where the Kirk of Scotland is.'

Where is the Church of Jesus Christ in Ulster? It is outside the camp, and I am glad I am outside the camp. A BBC man said to me before this service, 'What will happen in forty years?' I said, 'I will not be responsible forty years hence, but I pray that God will send a young Joshua to bring this Church into the Promised Land—a land flowing with milk and honey.'

I am only responsible for my own ministry and my own day and generation and I am responsible to prepare men to stand for God. What they do is their responsibility—but I do not think that God is going to forsake this church. I do not think it depends on man. I do not think it depends on any human leader. I do not think it depends on any talents. It does not depend on anything we have,

God in the midst of her doth dwell,
Nothing shall her remove,
The Lord to her a helper will,
And that right early prove

One: The Example to Be Emulated

There are three things to be looked at in this text. First there is an example to be emulated. What did these men do? It says here that they came to David. That is the first thing you have to do, you have to come to Jesus Christ.

As a boy of six years old on 29th May, 1932 I came to Jesus Christ. I have the old pew that I knelt at (I do not believe in relics but I believe in precious memories) and down in our college I have that pew out of the old Baptist Church in Hill Street, Ballymena where I knelt as a lad and I came to Jesus, and thank God, He took me in.

I did not know very much but I knew this, that I was a sinner. I knew that Christ died for sinners and I knew if I came to Christ he would not cast me out. That is the Gospel, that is all you need to know, sinner, and if you have never come to Christ, come today.

Somewhere in this hall is there some man, some woman, with a burden of sin in their heart? Some young person who is struggling with deep battles within their soul? I tell you what to do, come to Jesus, that is what to do.

No Church can save, no sacrament can save, no religion can save but Jesus saves to the very uttermost—from the guttermost to the uttermost—all that come unto Him.

Motivated by David's Past

That is the first thing these men did in the text, they came. They came because they were motivated by three things. Number one, they were motivated by David's past. They had heard about David. They heard of his manner and his person. They heard that he was a prince among men. They heard he would be marked among thousands and tens of thousands, that there was something special about him, something that set him apart from other men.

Yes, I have heard about the Lord Jesus. I have heard that he is the fairest of ten thousand, that he is the rose of Sharon, that he is the Bright and Morning Star, and that none like Him can be found anywhere among the sons of men.

Have we not heard about Jesus? Have we not heard about the wonder of His Person, the Majesty of His countenance, the tender compassion of His eye, the gloriousness of His manner, the graciousness of His speech, and the wonder of His love?

They heard about David. They had heard about his person. They had also heard about his battles. They heard that one day the whole of Israel had been put to shame before the uncircumcised Goliath. That Saul trembled, that Jonathan trembled. That both had been mighty men of war but now cowardice had come and their strong bloodstream had thinned and they ran from the enemy. They had heard for forty days Goliath had held the God of Heaven up to ridicule and had put shame upon every true Israelite of God. They had heard about a young man who came from the sheepfold—a young man with a sling. He went out alone and he defied the giant, and he laid him low, and he took off his head and God won for Israel a great victory.

Have you not heard of the great giant of Hell who came out and reviled mankind? Have you not heard how every man had thin blood? There was not found among the sons of men any one who could take on the Beelzebub of the pit, the Satan of the underworld of damned spirits? Then there came One of ruddy countenance, the purity of His blood was seen in His very cheeks. There came One from the Hills of Glory, from His Father's House. There came One with love and compassion and grace in His breast and He went out and fought the great Goliath of the pit; He staggered up that bloody mountain—that Hill of Reproach called Calvary. He hung stark naked on an accursed tree, bearing shame and scoffing, but in His dying, He slew death. He destroyed him that had the power of death, that is to say the devil, and delivered them who through fear of death were all their lifetime subject to

bondage.

We have heard about Him! We have heard about the great victory that He won. We have heard about Him!

Motivated by David's Present

These men were also motivated by David's present. They saw him despised. They saw Saul campaigning for his life. They saw how the Princess Michal had been taken from him, for was he not son-in-law to the king? They saw this man fleeing across the wilderness and leaping from rock to rock on the mountainsides of the wilderness and upon the mountain places of Judea. They heard how Saul planned to take away his life. How Saul insisted that he must die, and how the men that should have stood by him—the men that he had befriended and helped and saved—had turned their back on him.

Have we not heard today of what the so called church has done with Jesus Christ? Have we not heard that in the General Assembly the vote was for Professor Davey and not for Jesus? And they voted that the man who said that Jesus Christ was illegitimate was their man. They rejected the Virgin born Son of God. When the man who said, 'There are literally thousands of inaccuracies in the Bible,' they said, 'Give us that man, we do not want the Bible.'

As Professor Haire said on that occasion, 'Our church never believed in an Infallible Bible.' He should read the Westminster Confession of Faith which he signed and swore to believe.

As W. P. Nicolson said, 'A hare was always an unclean animal in Scripture, you would not expect anything else from Professor Haire, would you?'

Let me say something to you, the Irish Presbyterian church said 'No' to Jesus.

When we went to Crossgar to preach the Gospel they said 'No' to Jesus. They said, 'You can have what you like in your Church Hall, we do not care what you have in there, but you will not have the Gospel!' We have heard about that, but we have come to stand by Jesus Christ, that is all we are doing here today, we are going to stand by him. When a man says, 'Jesus Christ is illegitimate,' I am going to roar at the top of my voice, 'Jesus is Virgin born, shut up you liar!' that is what we are going to do.

We did it in the Fair Hill in Ballymena very effectively when Donald Soper's soap opera came to a speedy end. I remember Rev. John Wylie and myself being in Court and fined £5 for disorderly behaviour! It was the best £5 worth I ever had. I will tell you something more, I never believed in paying a fine if I was innocent and we did not pay the fine, and I am eternally grateful and so is John Wylie to the Official Unionist Party who paid our fine for us. There was an election coming and they did not want John Wylie and Ian Paisley in jail so they said, 'Pay their fines.'

When these old modernistic apostates came to this land we have gone after them. Weatherhead, Soper, McCloud and all the rest of them. Why did we go after them? Because we wanted to stand up for Jesus. I want to tell you from this platform that as long as this Church exists and stands true we are going say to Christ, 'Thine are we, Jesus, and on Thy side, Thou Son of God.'

There is one thing you will never do in Heaven, you will never bear the reproach of Christ and if you have not borne it down here you have lost the joy that you would have got in the glory land. What did Moses say? He counted the reproaches of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward.

I remember the first time I was in jail. The jail door closed and the lock turned and I was alone. I sat down on an old bed, it was not like the decent beds they have now in prison, it was an old hard bed, and the cell filled with the glory of God. I wept like a child. There was not one tear of sorrow, they were tears of joy, that I was counted worthy to suffer shame for Jesus' sake.

My friend, I invite you to say to Christ, 'Thine are we, Lord Jesus, and on Thy side, Thou Son of God, Thou persecuted Christ, Thou reviled Christ, Thou hated Christ, Thou Christ from whom men have taken Thy Spotless Birth and Sinless Life and Precious Blood and Wonderful Miracles.'

All these old apostates have gone through Jesus and tell you there is no Deity there. They have gone through the Bible and tell you there is no inspiration and no infallibility there. They have gone through the Gospel and they have told you there is no new birth there. They have gone through heaven and have told you there is no gold there and they have gone through hell and have told you there is no fire there. They have gone through God's message and have left it as a carcass without blood, without flesh, without bones and without life.

I believe there is Inspiration in the Bible. I believe there is Deity in Jesus. I believe there is power in the Blood of the Lamb. I believe there is gold in Heaven and fire in Hell, and I believe that the Gospel is a mighty Gospel that saves. This afternoon I say to you, let us get on the side of Jesus today. Let this King's Hall send the message to Heaven, 'Lord Jesus, we are on your side,' and if the way be rough, so be it. If the hatred increases ten thousand times, so be it. Is He not worth bearing reproaches for? Is He not worth living for and serving and even dying for?

Motivated by David's Future

These men had heard about David's present but these men had also their eye on David's future—his prospect. They knew some day that David really would be King. They knew he would walk in the palace corridors of Zion. They knew that all over Israel from Dan to Bathsheba Saul would no longer be King, but this young man who had been anointed by old man Samuel with oil amidst his brethren, was going to be a King, what a King, a victorious King, a King that no man could fight and no man could beat, a King of kings, and they looked forward to that day and said, 'It may be rough going but we have our eyes on the future.'

I heard a preacher say one day that you should not get your eyes on rewards. What a foolish man he was! Moses had respect for the

recompense of the reward. I would serve Jesus if there was no reward at the end, for serving Him is reward enough, but there is going to be a reward. Some day we are going to reign with Him, and you know I am an heir of God and a joint heir with Jesus. I am going to reign with Him. In the millennium reign He is going to set us over cities. Some people will have ten cities, some people will have two cities. I have asked God for two cities, I would settle for Rome and Dublin—that would do me!

Let me tell you, friend, we are going to reign with Him. I have got my eyes on the future, brethren, for the crowning day is coming. My Lord will not always be reproached and despised and rejected. Some day the trumpet will sound and the sepulchres of the righteous will be emptied, and there shall be change. They shall leave off the rags of mortality and put on immortality and they will leave off the dissolution of the dust and put on the robes of everlasting destiny and if we are living we shall be changed and together we shall be caught up to be with the Lord. What a day that is going to be! When I look on His face I will be glad I stood against old Soper and Weatherhead and every other brat of the Devil that says disparaging things against the Saviour. I will be glad I will be able to look Him in the eye and say, 'Lord Jesus, I was not much but when men hated you and despised you and put the Pope in your place, I stood against them.' I will be glad I will be able to say that, and I will be glad I am in a Church that takes such a stand.

I am sad today about the state of the churches in this land. They have all gone after the modern perversions of the Word of God. They have all gone after New Evangelicalism with emphasis on the 'jelly' and they are afraid to mention the Pope or Popery.

I heard a man preaching about a well known Protestant leader. He said he 'took a stand against erroneous doctrine,' afraid to say he was against the Pope. I am not afraid to say it and practise it. That is why this morning on the BBC you had an Irish Presbyterian minister and a priest in harmony against this church. Long may the apostates be in harmony with Popery, and let the people of Ulster know just where they stand. We know where we stand as Free Presbyterians. We will not give in one inch to Popery. We will not give in to this religion which puts a man in the place of the Godman; which puts a Pope in the place of Jesus; which puts a priest in the place of God the Holy Ghost. We reject his wafers, his confessional boxes, his holy water so-called, and holy beads and candle grease. We reject his Cardinals, his nuns and his friars and if he has any broilers we reject them as well!

That is where we stand. It is quite clear.

A fellow said to me today, 'In your younger days you were very outspoken.' I said, 'You are the first fellow who has told me that I am not outspoken today.' He said, 'I'm not just talking about today.' I said, 'Would you like me to say something outspoken on your Radio?'

The Church of Rome is still worshipping cast clouts and rotten rags. I got a letter from a Roman Catholic priest just the other day with a whole list of 'holy relics that can bring peace to your soul.' I was in Rome recently attending a political meeting of the European Parliament and I went into a place where they had a 'holy well that could heal everybody'. I saw many people coming but nobody was healed. You would just be as well with water out of the tap at home. The great delusion! I say to my Roman Catholic fellow countrymen, 'I am not saying something to insult your religion, I am trying to get you to the Lord Jesus Christ. He can save you. He can change you. He can transform you. You do not need to kneel at a confessional box before a bachelor priest who has more sins than you have and yet pretends to forgive you.'

It was C. H. Spurgeon who said that 'the priest is worse than the devil, for the devil has not even the cheek to say he can forgive your sins, and yet that black coated bachelor of Rome tells you he can forgive you your sins.' (Strong language!)

There is only One person who can forgive your sins and that is the Lord Jesus Christ.

I want to say to you today I am looking forward to the Coming of our Lord Jesus Christ!

Two: The Examination to Be Emphasised

David does not receive these men immediately. The Lord does not receive you immediately when you say you are going to do battle for Him. He has to test you. You have to go through an examination and there is an examination here. David said, 'If ye become peaceable.'

There is no such thing as peace until evil is put away. First purity and then peace. We must be pure doctrinally if we are going to be at peace with the Lord. If you are at peace with Him you will know the purity of the cleansing Blood and you will know the purity of the mighty indwelling of the pure Spirit of God.

There were three men who came to Jesus and said, 'I will be your disciple,' but not one of them followed Him. One said, 'I will follow you.' Jesus said, 'Foxes have holes, the birds of the air have nests, the Son of man hath no where to lay His head.' The man did not follow Jesus.

I remember a young girl coming to Ravenhill Free Presbyterian Church. She was seventeen years old, she got converted and when she went home that night and told her parents they put her outside the door and locked it and said, 'We do not mind you being converted but if you attend Ian Paisley's church there is no home for you here.' That poor young girl in her teens came to tell us, 'I have been put out of my home.' Thank God, God had a home for her and praise God, although the Lord was right, 'Foxes have holes and the birds of the air have nests, but the Son of Man hath no where to lay His head,' that young woman was prepared to follow Christ.

In the early days of the Free Church we had a rough time you know. You could not buy a plot of ground. I could write story after story of how we got ground to build our churches. It would take the Encyclopaedia Britannica to contain what I could write. I remember going to Armagh and the day we formed the church there the man who was a very good man and gave us the ground for our tent meetings, said, 'You can have it as long as you like.' I constituted a church and received something like 50 members. Then suddenly

we had nowhere to go because the man came to the gate and when the Benediction was pronounced he said to me, 'You are out.' I asked 'Why?' and he said, 'I am not telling you.' I said, 'The pressures have been on you but it is all right, we will be out.'

There was a bit of ground in the Mall between the old Masonic Hall and the First Presbyterian Church and a friend of mine who belongs to the Church of God said to me, 'Ian, if you want a bit of ground there is a bit of ground there, it is not big but you could get some sort of a building erected there.' So I bought a portable hall of a Plymouth brother evangelist and went down to erect this hall on this ground. I left the men to do the work but when I got to Belfast there was a phone message, 'Come quickly, you are in trouble.' When I got down the Chief of police (they called them District Inspectors in those days) was there along with the Chairman of the Council and the Town Clerk. Before I left Belfast I got in touch with a very learned lawyer and asked what to do. He said, 'Ian if they are on your property they are trespassing, throw them off.' So I went down and thought, "it will give me great pleasure to throw them off!"

They were right on my property and my men had stopped their work. I said, 'Men, get started, you go and build that hall and I will handle these three musketeers.'

I looked at them and said, 'D.I. what are you doing on my property?' I asked the Council Chairman, 'What are you doing on my property?' He said, 'Paisley, there will never be a Free Presbyterian Church in Armagh.' I said, 'Are you threatening me?' He said, 'You can take it whatever way you like, there will never be a Free Presbyterian Church in Armagh.' I said, 'You are the Chairman of the Council, which is the statutory planning authority. I take it that you are using your authority to stop any planning application I put in. I will keep that against you and it will be good ammunition when it comes to an appeal. You are bigoted and biased.'

I turned to the Town Clerk and asked, 'Town Clerk what are you doing here?' He said, 'Oh, I am here with the Chairman.' I said, 'Now you have two minutes to get off this site.' They said, 'We are not getting off, we are going to stop this hall being built.' I said, 'I have just to call those men and they are going to throw you off. Now D.I. you are trespassing.' He blinked and said, 'I suppose technically I am.' I said, 'Would you please get these men off the site.' He said, 'Gentlemen you know he is right.' I smiled a big broad Paisley grin and I said, 'Yes, I am in the right, now off you go.' They got out and they stood on the street and they told me what they would do. The Chairman of the Council died at the hands of the IRA and I'm still here preaching the Gospel and there is a Church in Armagh today.

I could give you the lifestory of twenty prominent personalities in Ulster Chiefs of Police, business men, religious leaders and they died in very strange circumstances. Every one of them hated and detested and worked against the Free Presbyterian Church. You say to me, 'How did you get your ground in the end?' I lifted my eyes to the hills. There was a lovely site on one of the hills of Armagh. I said to a fellow, 'Who owns that?' He said, 'It is a Brethren man.' I said, 'I am glad it is not an Irish Presbyterian, now there is hope for us.' He said, 'If you gathered up a thousand pounds and you offered it to him for the ground, you could get it.'

It is a site worth over a hundred thousand pounds today. I gathered up a thousand pounds, do not ask me how! There are men in this hall today and I could look them in the eye, I used to go and knock on their doors and say, 'I could do with a hundred pounds.' You will get it.' 'I could do with £500.' You will get it.' I went down with the money in my pocket. I went to his place of business and said, 'I want that ground of yours.' He said, 'Have you a thousand notes? It must be in cash.' I said, 'I have it here.' He said, 'We will do business.' He gave me the name of his solicitor and he took the money and I bought that ground which Brother Cooke occupies 'till Jesus comes or he gets a call to a bigger congregation!

I could go on and on. I recall a Roman Catholic police officer, a Head Constable who loved to take his stick and beat up the Free Presbyterians as they protested. One day he was cursing us in Donegal Pass station and one of the fellow constables said, 'I would not curse those people, something could happen to you.' He laughed and in a moment he choked and fell down behind the counter and he was in God's eternity. He was meeting the God he defied.

I remember a business man who was sitting in a plush office behind his desk cursing me. There was a fellow in front of him and he said, 'I would not curse that man.' Suddenly he choked and died in that very office.

John Wylie and I had an opponent in Ballymoney. He built an amazing new structure on his farm, a very sophisticated barn and it was the talk of the countryside. Everybody went to see it. He stood up in that barn and cursed Wylie and Paisley to the lowest hell. There was a man there who said to him, 'I would not do that, their God could come some night and lift your barn and twist every bit of iron in it and put it on the other side of the road.' The man laughed and said, 'You are a fool.' God sent a wind a few hours later and lifted that barn and twisted every girder in it and He put it on the other side of the road. Just to add insult to injury John Wylie went down to look over God's handiwork. He said, 'Lord you did it well. I could not have improved on it.'

If we come to the Lord, in unity with the Lord, nothing can stop us. You go out tomorrow morning with a teaspoon and try to stop the Lagan. You will work all day but it will still be flowing at teatime. You can't stop this Church if God is in it.

Take the blessing of God out of this Church and it will fold and fade away. But give us God's blessing and we will be mighty to the pulling down of strongholds of the Devil. We are in a better position to work for God today than we ever were. We have buildings, we have properties, we have ministers, we have a training college, we are working in four continents of the world and we have got to get into the fifth continent. God wants us to move forward, but you have to first pass the examination. I say, 'Oh God help me to pass the examination.'

Three—the Engagement to Be Effectuated

Notice four things about these men. First they had an affinity with

David. They were knit with David. Oh to be knit to the Lord Jesus Christ, to be as close to Jesus as it is possible to be. I want to profess to you, friend, with all my heart, I love Jesus Christ. I love Him. I am not worthy of His love, but I love Him with all my heart, with all my soul and with all my mind. I grieve over my sins, I grieve over my failures, but I love the Lord. These men had an affinity with David.

Secondly, they had loyalty to David. They said, 'Thine are we, David, and on thy side.' There is no use saying, 'God bless the Free Presbyterian Church' and then stay in apostasy. You have got to shout out, get out and stay out. If every Christian left the ecumenical churches in Ulster we would have a revival tomorrow.

How can you stay in a church that is associated with praying to the spirits of the dead? It is more than I can understand. Read what happened at the WCC Assembly in Canberra, Australia. Lesbianism, homosexuality held up as taught in the Bible and to be practised by Christian people, think of it! Praying for the dead. They are even praying to the rain forests of Brazil. Think of it! They are praying to the jelly baby spirits caught in nuclear fall out. Think of it!

I feel like old Elijah, he mocked the god of Baal and I would mock these gods of the World Council of Churches. They be no gods. There is only One True and Living God and that is the Lord Jesus.

I am loyal to Jesus in religion, I am loyal to Jesus in politics, I am loyal to Jesus in morals. I am on the side of Christ in these issues. I want to emphasise that.

Thirdly, they had unity in David. 'Peace, peace be to thee and to thy helpers.'

Fourthly, they had spirituality along with David. You know why he said this? He said it because the Spirit of God came upon him. May the Spirit of God come upon us today! Seek my brother, my sister, to be filled with the Holy Spirit.

As I finish this great Conventicle that God has given me the privilege of addressing, I say, O, blessed Jesus, we salute Thee again. We hail Thee again. We honour Thee again. Thou art God of gods, Light of lights, Very God of Very God and Very Man of Very Man. We salute Thee because of the Glory that Thou hadst with the Father before all worlds.

In the Father's bosom the Shekinah Glory rested upon Thee, and all the angels of God worshipped Thee. We honour Thee because Thou didst humble Thyself and robed Thyself in robes of humanity and came down among the sons of men to identify everlastingly with human flesh and to become our elder brother for ever and to marry Thyself to Thy people. We salute Thee because on a Cross of wood—an old tree on the top of the hill of reproach—stark naked Thou didst hang, scoffed, spat upon, beaten, battered, broken, bleeding and Thou didst die for me. Lord Jesus I honour Thee, I worship Thee, I love Thee, I praise Thee. If ever I loved Thee my Jesus 'tis now. Lord Jesus I go to Thy tomb but Thou art not there, Thou art gone for Thou art risen from the dead. Thou art no dying Christ on a crucifix. Thou art no dead Christ in a sepulchre. Thou art the Living Christ. Thou art alive for evermore and from Thy girdle dangle the keys of Hell and Death.

Thou art Master of Heaven and Master of Hell. I salute Thee today because Thou art Risen, Ascended and at this very moment Thou art praying for me. But I salute Thee today because Thou art coming again.

Jesus Christ, brethren, is coming again. He has a word for you, 'Occupy till I come.' The best way to occupy is for every one of our members here today to say within their hearts, 'Thine are we, David, and on thy side, thou son of Jesse. Thine are we, Lord Jesus, and on Thy side, Thou Son of God.' I am asking you to bow your head now and close your eyes and in the secret of your heart to do business with God right now. I just want you, Christian to do one thing, I just want you to whisper, 'Thine are we, Lord Jesus, and on Thy side, Thou Son of God.' Will you do that? Do it now!

If there is a man or woman in this House unsaved, unforgiven, unpardoned, I wonder, today, will you cross over the line and say from today onward, 'I'm going to be on the side of the Lord Jesus. I am taking Him now as my Saviour and my Lord.'

Closing Prayer

O God seal today the preaching of this message. Lord, may every believer, every preacher here, every minister here, every elder here, every communicant member here, every Sabbath School teacher here and scholar here who are Christ's, rededicate themselves to the cause of the Gospel. And, Lord, if there are sinners amongst us, bring them to Christ. Help them right now in that seat to call upon the Name of the Lord, for whosoever shall call upon the Name of the Lord shall be saved.'

Amen and Amen

1 Chronicles 12:19 From Manasseh also some defected to David, when he was about to go to battle with the Philistines against Saul. But they did not help them, for the lords of the Philistines after consultation sent him away, saying, "At the cost of our heads he may defect to his master Saul."

- when he came: 1Sa 29:2-4
- to the jeopardy of our heads: Heb. on our heads

Related Passage:

1 Samuel 29:2-4+ And the lords of the Philistines were proceeding on by hundreds and by thousands, and

David and his men were proceeding on in the rear with Achish. 3 Then the commanders of the Philistines said, "What are these Hebrews doing here?" And Achish said to the commanders of the Philistines, "Is this not David, the servant of Saul the king of Israel, who has been with me these days, or rather these years, and I have found no fault in him from the day he deserted to me to this day?" 4 **But the commanders of the Philistines were angry with him, and the commanders of the Philistines said to him, "Make the man go back, that he may return to his place where you have assigned him, and do not let him go down to battle with us, or in the battle he may become an adversary to us. For with what could this man make himself acceptable to his lord? Would it not be with the heads of these men?"**

GOD'S PROVIDENTIAL INTERVENTION SAVES DAVID FROM MAJOR MISTAKE

From [Manasseh](#) also some defected to David, when he was about to go to battle with the Philistines against Saul. But they did not help them, for the lords of the Philistines after consultation sent him away, saying, "At the cost of our heads he may defect to his master Saul." - See commentary on 1 Samuel 29 for background. "**at the cost of our heads**" is an oath formula. The other Philistine military leaders were afraid to allow David to fight Saul.

Andrew Hill: The theme of "help" joins this passage with the preceding unit (1Ch 12:16– 18). Amasai's generalized prophecy of God's help in bringing about success for David's kingship (1Ch 12:18) is fulfilled specifically through the loyal "help" of others against the Amalekite bandits (1Ch 12:21–22). Allen has noted this motif of "help" for David is further emphasized in the wordplay with the noun for "help" ('ezer) in the names of certain of the soldiers defecting to the rival king (e.g., Ahiezer, 1Ch 12:3; Joezer, 1Ch 12:6; Ezer, 1Ch 12:9)

J.A. Thompson: Seven defectors from Manasseh are listed. These men must have joined David just before the battle of Mount Gilboa, where Saul was killed. David was sent away by the Philistines because they mistrusted him, though Achish did not (cf. 1 Sam 29). Apparently David accompanied the Philistines part of the way, at least as far as Aphek (1 Sam 29:1), which lay near Manasseh. The term "thousand" (1 Chr 12:20) probably denotes a tribal subdivision. These men assisted David in his raids against the Amalekites who attacked Ziklag during David's absence (1 Sam 30).

Utley on defected - "defected" The MT has the VERB "fell upon" (BDB 656, KB 709, *Qal* PERFECT, which is usually an idiom of attack (i.e., Jos. 11:7), but here of joining with (cf. 2 Chr. 15:9; Jer. 37:14; 39:9).

1 Chronicles 12:20 As he went to Ziklag, there defected to him from Manasseh: Adnah, Jozabad, Jedaiel, Michael, Jozabad, Elihu, and Zillethai, captains of thousands who belonged to Manasseh.

- As he went: 1Sa 29:11
- captains: Ex 18:21 De 1:15 33:17

As he went to [Ziklag](#), there defected to him from [Manasseh](#): [Adnah](#), [Jozabad](#), [Jedaiel](#), [Michael](#), [Jozabad](#), [Elihu](#), and [Zillethai](#), captains of thousands who belonged to [Manasseh](#). These captains of Manasseh seem to have met David as he was returning from the army of the Philistines to Ziklag. It is probable that they did not bring their companies with them; yet they both assured him of future assistance, and very seasonably helped him against the Amalekites who had spoiled Ziklag. Beginning with his stay at Ziklag and continuing through his seven and one-half years at Hebron, David's strength continued to increase (cf. 2Sa 3:1).

1 Chronicles 12:21 And they helped David against the band of raiders, for they were all mighty men of valor, and were captains in the army.

- against the band: 1Sa 30:1-17
- mighty men: 1Ch 12:20 5:24 11:10,21,22

THEY HELPED DAVID WHO WAS HELPED BY GOD!

And they helped David against the band of raiders (See commentary 1Sa 30:1-17), for they were all mighty men ([gibbor](#); Lxx - [dunatos](#))([see discussion above](#)) of valor ([chayil](#); Lxx - [ischus](#)) and were captains in the army - See [comments above](#) on 1Ch

12:17. The JPSOA, in a footnote, has "the band of Amalekite raiders," from 1 Sam. 30:8,15.

See commentary on 1 Samuel 30 for background.

Mighty men - phrase occurs 63x in 62v - Gen. 6:4; 2 Sam. 10:7; 2 Sam. 16:6; 2 Sam. 17:8; 2 Sam. 20:7; 2 Sam. 23:8; 2 Sam. 23:9; 2 Sam. 23:16; 2 Sam. 23:17; 2 Sam. 23:22; 1 Ki. 1:8; 1 Ki. 1:10; 2 Ki. 15:20; 2 Ki. 24:14; 1 Chr. 5:24; 1 Chr. 7:2; 1 Chr. 7:5; 1 Chr. 7:7; 1 Chr. 7:9; 1 Chr. 7:11; 1 Chr. 7:40; 1 Chr. 8:40; 1 Chr. 11:10; 1 Chr. 11:11; 1 Chr. 11:12; 1 Chr. 11:19; 1 Chr. 11:24; 1 Chr. 11:26; 1 Chr. 12:1; 1 Chr. 12:8; 1 Chr. 12:21; 1 Chr. 12:25; 1 Chr. 12:30; 1 Chr. 19:8; 1 Chr. 26:6; 1 Chr. 28:1; 1 Chr. 29:24; Neh. 3:16; Job 34:24; Eccl. 12:3; Cant. 3:7; Cant. 4:4; Isa. 21:17; Jer. 5:16; Jer. 26:21; Jer. 46:5; Jer. 46:9; Jer. 48:41; Jer. 49:22; Jer. 50:36; Jer. 51:30; Jer. 51:56; Jer. 51:57; Ezek. 39:18; Ezek. 39:20; Dan. 8:24; Joel 2:7; Joel 3:9; Obad. 1:9; Nah. 2:3; Zech. 10:5; Rev. 19:18

Larry Richardson - DEVOTIONAL Inspiring Loyalty (1 Chron. 11–12) Borrow [The 365 day devotional commentary](#)

One definition of a leader is, "He's a person who figures out where everyone is going, and gets out in front!" A better definition is, "A leader is someone who knows where he or she is going, and inspires others to come along."

The ability to inspire loyalty in others was one of David's greatest gifts. If you or I are to have a significant impact in our church or community, we need to follow David's lead and inspire loyalty in others. What does this extended passage on David's "mighty men" and his army teach us about inspiring loyalty?

Note first the quality of the men who joined David (1Ch 11:1–47). The Hebrew word [gibborim](#), frequently translated "mighty men," might be rendered "war heroes." Each of these men was an ancient "Rambo." But each, rather than run off on his own, joined David and served under him. To inspire loyalty, we need to appreciate others and give them opportunities to use their abilities.

We shouldn't be threatened if we work or minister with people who excel. David was generous in his appreciation for his war heroes, and gave them a significant role in his army. When we help others achieve, we earn their loyalty.

Note the steady increase of loyal men as "day after day men came to help David" (1Ch 12:19–22). The men who came to join David did so not only because of his reputation, but to help David "against raiding bands" (1Ch 12:21). Even before David was made king, he fought against the enemies of God's people. To inspire loyalty we need to have a cause that motivates others to join us.

Note that literally thousands of Israelites finally "volunteered to serve in the ranks" of David's army, and to make him king (vv. 23–40). David's reputation, earned over many years of struggle, won over the whole nation.

If we want others to be loyal to us, we must first be committed to a cause. David had remained steadfast in his purpose, and won the respect of all people.

Personal Application

When God calls you to lead, seek others with ability, give them significant tasks, and be committed to your cause.

Quotable

"A great leader never sets himself above his followers except in carrying responsibilities."—Jules Ormont

1 Chronicles 12:22 For day by day men came to David to help him, until there was a great army like the army of God.

- **day by day:** 2Sa 2:2-4 3:1 Job 17:9
- **like the host of God:** That is, says the Targumist, a very numerous army, like the army of the angel of God. Ge 32:2 Jos 5:14 Ps 148:2

A MIGHTY ARMY LIKE THE ARMY OF GOD!

For day by day men came to David to help ([azar](#)) him, until there was a great army like the army of God - Why did they come? Did David drop leaflets from Heaven? No, but God's Spirit in effect did, stirring the hearts of many men that they would be **like the army of God**. "**like the army of God**" The title [Jehovah Sabaoth, LORD of hosts \(of armies\)](#) has a military connotation. God has thousands of angels at His command (i.e., divine aid, cf. 2 Kgs. 6:17; Ps. 68:17; 103:20,21; 148:2).

ESV Study Bible - from day to day men came to David to help him. - A summarizing comment on the whole chapter: from small

beginnings (1 Sam. 27:2), a great army was progressively gathered to David, up to his anointing as king in Hebron. like an army of God. David did not have to seek these warriors: God was strengthening him.(borrow [ESV Study Bible](#))

James Butler - Day by Day (from Daily Bible Reading - Sermonettes)

“At that time day by day there came to David to help him, until it was a great host, like the host of God.” (1 Chron. 12:22)

DAVID is experiencing some serious problems in the context of our verse. Saul is pursuing David with the intention of killing David. So David is forced to flee from Saul and hide out wherever possible. Things were really dark for David. The promise given him by Samuel that God would make him king seemed doomed because of his circumstances. But our verse says that “day by day there came to David to help him,” and this help eventually became a “great host, like the host of God,” and it helped David become king. In our life we have the same “day by day” experience. We see it in our problems, our prayers, and our pursuits.

Problems. We want God to solve our problems all at once. We want the last part of our verse first. We want the “great host” without the “day by day” process. But seldom does God skip the “day by day” process in solving our problems, for the “day by day” process teaches us to trust Him “day by day.” If we got out of our troubles all at once, we would often forget God and stray from Him and, therefore, get into more troubles. So it is “day by day” that God solves our problems.

Prayers. God works “day by day” regarding the answering of our prayers, too. Sometimes we complain that God does not answer our prayers when actually He is answering our prayers all the time. What we fail to see is that God is answering them “day by day,” not all at once. So be patient, keep praying. Do not give up. In due time you will see that the “day by day” answering of your prayers will eventually add up to a “great host” of answered prayers.

Pursuits. Do you get discouraged because you see little results in your pursuits? The professional musician did not become skilled overnight. It was a “day by day” practicing that produced his great host of skills. A house is not built in a day, but “day by day” the builders add lumber and other materials together and eventually it becomes a house. Be faithful “day by day” in your pursuits. It will result in host of achievements in the future.

1 Chronicles 12:23 Now these are the numbers of the divisions equipped for war, who came to David at Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

- the numbers: 1Ch 11:1-3 2Sa 2:3,4 5:1-3
- bands: or, captains, or men, Heb. heads
- to turn: 1Ch 10:14
- according: 1Ch 11:10 1Sa 16:1,3,12,13 2Sa 3:18 Ps 2:6 89:19,20

SUPPORT FOR DAVID AT HEBRON (12:23-37)

Now these are the numbers of the divisions equipped for war, who came to David at [Hebron](#), to turn the kingdom of Saul to him, according to the word of the LORD.

Walton points out that "tribal alliance as foundation for kingship. Israel was still a tribal society despite the decision to have a king at their head. As a result, any potential king needed to procure the backing of the tribal leadership and the military contingents of the clans to support his bid for the throne.

Henry Morris - the numbers. The numbers of warriors coming to David add up to 340,822. They included men from the tribes of Benjamin, Gad, Manasseh, Simeon, Levi, Ephraim, Issachar, Zebulun, Naphtali, Dan, Asher and Reuben, as well as his own tribe of Judah. Thus, all the tribes of Israel were represented. (BORROW - [The Defender's Study Bible](#))

Utley on **equipped for war** - This VERB (Qal PASSIVE PARTICIPLE) has two connotations. (1) the removal (i.e., "stripping") of unnecessary clothing to put on battle armament, cf. Nu 32:21,27,29,30,32; Deut. 3:18) and (2) fully equipped for battle, (cf. Jos. 6:13; 2 Chr. 28:14) There are several Hebrew VERBS used to describe men armed for battle. This shows how common warfare was in the Ancient near east.

Believer's Study Bible - The total number of soldiers who appeared before David at Hebron to deliver the kingdom of Saul to him is 340,822 (vv. 24-37; cf. 2 Sam. 5:1-3, in which no indication of the number is given). This large number of soldiers from all the tribes indicates an overwhelming endorsement of David as the new king of Israel. It has been suggested, however, that these numbers

may also be understood as referring to military leaders (cf. 1 Chr. 13:1). Thus, v. 24, for example, could read "six [commanders of] thousands, eight [commanders of] hundreds." This suggestion may conform better with vv. 28, 32. The total number assembling to make David king, therefore, would be 398 officers (cf. 7:2-5).

Ryrie - The total number of warriors was about 350,000 (the number that came from Issachar is not specified, v. 32), from all the tribes of Israel, showing broad-based support for David (Borrow [Ryrie Study Bible](#))

KJV Bible Commentary - vv23–38. This account, which is peculiar to Chronicles, is an enlargement of the event described in 2 Samuel 5:1–3 (cf. 1 Chr 11:1–3). Here those tribes that came to Hebron to make David king over a once-again united monarchy are enumerated. Every tribe was represented, including the Levites and both halves (east and west of Jordan) of Manasseh. The special mention of Zadok (vs. 28) may refer to the Levite who was one of David's priests (2 Sam 20:25). The decision to make David king was one of total unity.

1 Chronicles 12:24 The sons of Judah who bore shield and spear were 6,800, equipped for war.

The sons of [Judah](#) who bore shield and spear were 6,800, equipped for war.

Soldiers who came to support David in Hebron		
Judah	6,800	1Ch 12:24
Simeon	7,100	1Ch 12:25
Levi	4,600	1Ch 12:26-28
Benjamin	3,000	1Ch 12:29
Ephraim	20,800	1Ch 12:30
W. Manasseh	18,000	1Ch 12:31
Issachar	200 chiefs + brethren	1Ch 12:32
Zebulun	50,000	1Ch 12:33
Naphtali	38,000	1Ch 12:34
Dan	28,600	1Ch 12:35
Asher	40,000	1Ch 12:36
Reuben, Gad & E. Manasseh	120,000	1Ch 12:37
TOTAL	336,900 plus	

1 Chronicles 12:25 Of the sons of Simeon, mighty men of valor for war, 7,100.

Of the sons of [Simeon](#), mighty ([gibbor](#); Lxx - [dunatos](#)) men of valor ([chayil](#); Lxx - [ischus](#)) ([see discussion above](#)) of valor ([chayil](#); Lxx - [ischus](#)) for war, 7,100.

Mighty (01368) gibbor cp related verb **gabar** = be strong, accomplish, excel, prevail) is from a root which is commonly associated with warfare and has to do with the strength and vitality of the successful warrior. And thus this adjective means powerful, strong, brave, mighty. Warrior. Hero. Mighty man (cp "mighty [gibbor] men of David" - [2Sa 23:8](#)). **See discussion of this word group from TWOT - [Gibbor Word Group](#)** Jehovah is "the God of gods and Lord of lords, the great, the **mighty** and the awesome God" (Dt 10:17), the "King of glory, Jehovah strong and **mighty**, Jehovah **mighty** in battle" (Ps 24:8), "a victorious **warrior** (gibbor)" (Zeph

3:17), the "**Mighty** One (gibbor - in context a prophecy of the Messiah)" (Ps 45:3)

Valor (strength, riches, army) (02428) **chayil** strength, wealth, army. This word has the basic idea of strength and influence. **C P Weber** - In the sense of "strength," "power," or "might" in general, ḥayil is used about twenty times: of God (Psalm 59:11), from God (Ps 18:32), physical strength of a man (Eccles. 10:10), or even of plant life (Joel 2:22). As wealth is often related to power, ḥayil is thus used to mean "wealth" about thirty times being translated "wealth," "riches," "substance," or "goods." It may be the wealth of a nation (Tyre, Ezekiel 28:4-5) an individual (e.g. Job 31:25), the wicked (Job 15:29), or from God (Dt. 8:18, etc.). Approximately eighty-five times ḥayil is used as an attribute of people. It follows 'îsh "man" ("valiant man," 1 Kings 1:42), sometimes bēn, son" ("valiant man," 2 Sa 17:10), and most often follows gibbôr "mighty (man)" ("mighty man of valor"). The individual designated seems to be the elite warrior similar to the hero of the Homeric epic, and it may be that the gibbôr hayil was a member of a social class. Although in most contexts his military prowess was involved, he was wealthy enough to bear special taxes (2 Kings 15:20, translated because of context, "mighty men of wealth"). The use in 1 Kings 1:52 indicates that the ben ḥayil (translated "worthy man") was also to be honorable or reputable. Adonijah's life was in danger because of his treachery, not because of lack of strength or wealth. ḥayil also designates men of ability to care for Joseph's sheep (Genesis 47:6, translated "men of activity"), or to judge the people (Exodus 18:21, 25, translated able men"). When the term is used of a woman (Ruth 3:11; Proverbs 12:4; and Proverbs 31:10) it is translated virtuous" (ASV, RSV "worthy" or "good"), but it may well be that a woman of this caliber had all the attributes of her male counterpart. The use of ḥayil to designate a class of people is seldom found outside the historical books from Joshua to 2 Chronicles. Moreover the translation sometimes obscures its occurrence, such as: "men of activity," "able men," "worthy man," "men of wealth," "man of power" (1 Samuel 9:1), "man of might" (2 Kings 24:16), "strong men" (1 Chr 26:7, 9), and even "meet for the war" (KJV, Deut. 3:18). ḥayil follows 'āsâ "do" or "make" in an idiom translated "do worthily" (Ruth 4:11), "virtuously" (Proverbs 31:29) for women, and "do valiantly" (Psalm 60:12 [H 14], et al.) for men. Resulting from the meaning "strength," ḥayil is used over one hundred times (about half of which are in Jeremiah and Ezekiel) in the sense of "army," "host," or "forces." In this connection it is also translated "band of men" (1 Samuel 10:26), "band of soldiers" (Ezra 8:22), and for some reason war" meaning "army" in the phrase "captains of war" (KJV, 2 Chr 33:14). In a related sense ḥayil is used for the entourage which accompanied the queen of Sheba when she visited Solomon (1 Kings 10:2; 2 Chron. 9:1; variously translated "company," "train," "retinue"). (See online [TWOT](#))

1 Chronicles 12:26 Of the sons of Levi 4,600.

Of the sons of [Levi](#) 4,600.

Guzik - Some think that the Levites were prohibited from going to war, but this is not specifically stated. Numbers 1:47-53 says that in that census they were not to be *counted* among the other tribes when the men ready for war were numbered, but it does not say that they could never fight for Israel.

Selman - The Levites were never prohibited from engaging in the military activity, despite their religious duties."

Related Resources:

- [Who was Levi in the Bible? | GotQuestions.org](#)
- [What can we learn from the tribe of Levi / the Levites? | GotQuestions.org](#)
- [What was the Levitical priesthood? | GotQuestions.org](#)

1 Chronicles 12:27 Now Jehoiada was the leader of the house of Aaron, and with him were 3,700,

- the leader: 1Ch 9:20 2Ki 11:4,9 25:18
- Aaronites: 1Ch 6:49-57 27:17

Now [Jehoiada](#) was the leader of the house of [Aaron](#), and with him were 3,700,

Related Resource:

- [Who was Aaron in the Bible? | GotQuestions.org](#)

1 Chronicles 12:28 also Zadok, a young man mighty of valor, and of his father's house twenty-two captains.

- **Zadok:** 1Ch 6:8,53 2Sa 8:17 1Ki 1:8 2:35 Eze 44:15

also **Zadok**, a young man (**gibbor**; Lxx - **dunatos**)([see discussion above](#)) of valor (**chayil**; Lxx - **ischus**), and of his father's house **twenty-two captains** - Note this is not Zadok the high priest under David and then under Solomon.

Utley - Zadok" Josephus, *Antiq.* 7.2.2, calls him "the priest," which denotes "the High Priest." If so, this is the earliest information we have on the priest at Gibeon who anointed Solomon king. During David's day, there were two High Priests, but one (Abiathar) supported a rival of Solomon and was removed from office by Solomon and restricted to his home city.

1 Chronicles 12:29 And of the sons of Benjamin, Saul's kinsmen, 3,000; for until now the greatest part of them had kept their allegiance to the house of Saul.

- kinsmen: Heb. brethren, 1Ch 12:2 Ge 31:23
- the greatest part of them: Heb. a multitude of them, 2Sa 2:8,9

EVEN SAUL'S KINSMAN JOIN DAVID!

And of the sons of **Benjamin**, Saul's kinsmen, 3,000; for until now the greatest part of them had kept their allegiance to the house of **Saul** - Clearly this indicates that David is not in the "driver's seat" of the nation for he has won over Saul's kinsmen.

Related Resources:

- [Who was Benjamin in the Bible? | GotQuestions.org](#)
- [What can we learn from the tribe of Benjamin? | GotQuestions.org](#)
- [Who was King Saul in the Bible? | GotQuestions.org](#)
- [Was King Saul saved? | GotQuestions.org](#)

1 Chronicles 12:30 And of the sons of Ephraim 20,800, mighty men of valor, famous men in their fathers' households.

BGT 1 Chronicles 12:31 κα π υ ν Εφραιμ ε κοσι χιλι δεσ κα κτακ σιοι δυνατο σχι νδρες νομαστο κατ ο κους πατρι ν α τ ν

LXE 1 Chronicles 12:30 And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers.

KJV 1 Chronicles 12:30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

NET 1 Chronicles 12:30 From Ephraim there were 20,800 warriors, who had brought fame to their families.

CSB 1 Chronicles 12:30 From the Ephraimites: 20,800 brave warriors who were famous men in their ancestral houses.

ESV 1 Chronicles 12:30 Of the Ephraimites 20,800, mighty men of valor, famous men in their fathers' houses.

NIV 1 Chronicles 12:30 men of Ephraim, brave warriors, famous in their own clans--20,800;

NLT 1 Chronicles 12:30 From the tribe of Ephraim, there were 20,800 brave warriors, each highly respected in his own clan.

NRS 1 Chronicles 12:30 Of the Ephraimites, twenty thousand eight hundred, mighty warriors, notables in their ancestral houses.

NJB 1 Chronicles 12:31 Ephraimites: twenty thousand eight hundred valiant champions, men famous in their families;

NAB 1 Chronicles 12:31 Of the Ephraimites: twenty thousand eight hundred warriors, men renowned in their ancestral houses.

YLT 1 Chronicles 12:30 And of the sons of Ephraim are twenty thousand and eight hundred, mighty of valour,

men of name, according to the house of their fathers.

And of the sons of **Ephraim** 20,800, mighty men ([gibbor](#); Lxx - [dunatos](#))([see discussion above](#)) of valor ([chayil](#); Lxx - [ischus](#)) famous men (literally "Heb. men of names") in their fathers' households.

Related Resources:

- [Who was Ephraim in the Bible? | GotQuestions.org](#)
- [What can we learn from the tribe of Ephraim? | GotQuestions.org](#)

1 Chronicles 12:31 And of the half-tribe of Manasseh 18,000, who were designated by name to come and make David king.

- the half tribe: Jos 17:1-18

And of the half-tribe of **Manasseh** ([SEE MAP](#) FOR TRIBE LOCATION) 18,000, who were designated by name to come and make David king.

Related Resources:

- [What can we learn from the tribe of Manasseh? | GotQuestions.org](#)
- [Who was Manasseh in the Bible? | GotQuestions.org](#)

1 Chronicles 12:32 And of the sons of Issachar, men who understood the times, with knowledge of what Israel should do, their chiefs were two hundred; and all their kinsmen were at their command.

- **understood the times:** Ge 49:14 Es 1:13 Isa 22:12-14 33:6 Mic 6:9 Mt 16:3 Lu 12:56,57
- to know: Pr 14:8 Eph 5:17
- all their: Pr 24:5 Ec 7:19 9:18

MEN OF ISSACHAR WHO UNDERSTOOD THE TIMES

And of the sons of **Issachar** ([SEE MAP](#) FOR TRIBE LOCATION), men who understood the times, with knowledge of what Israel should do, their chiefs were two hundred; and all their kinsmen were at their command - In 1Ch7:5 there were 87,000 mighty men of valor...here there are 200 heads. These men knew what was proper to be done in all the exigencies of human life; and who now perceived that it was both the duty and political interest of Israel to advance David to the throne. Men who understand the times can be counted on in the day of danger. Ignorance breeds indolence. These men had become mature. They knew the Bible inside and out. They had studied their times and had wrestled with the problems of the day, both in their personal lives and in their society. As a result, they "knew what Israel should do." They were equipped to provide God-honoring leadership.

THOUGHT - Lord of all creation, would You please make Your men and women like the sons of Issachar, so that we, filled with and enabled by Your Spirit (Eph 5:18+), might "be careful how we walk, not as unwise men but as wise, redeeming the time ([watch video](#)) for the days are evil." In the Name of our King, the great Son of David. Amen (Eph 5:15-16+)

Christians are called upon to observe carefully and scrutinize closely the spiritual aspects of the time in which they live, in order as far as possible to note the signs of God's presence and working.

Today parents must be similarly aware of trends, technology, and influences. Don't be left ill equipped for the battle. Ask God for wisdom, ask your children appropriate and timely questions, and seek to understand the times we live in.

Are you recognizing God's activity in your times?

who understood the times: The verb from which this noun is derived refers to knowledge which is superior to the mere gathering of data. While understanding is a gift of God, it does not come automatically. We can get information from a Google search, but true understanding and knowledge is from on High! The possession of it requires a persistent diligence. It is more than IQ; it connotes

character. One is at fault if he doesn't have it and in fact, not to pursue it will incur God's punishment (Pr 2:1ff; Ru 1:21ff). When one acts on the objective presentations of God's revelation, he will attain the ideal of the significance of understanding.

Vance Havner on **understood the times** - With all the news media of today there is plenty of knowledge of the times, but little understanding. Such understanding will not be gained from news analysts and political experts. It must be based on God's Word and it produces a practical knowledge of what "Israel," God's people, ought to do. We must know the times, we must understand them, and we must know what to do.

Guzik - Some ancient traditions attribute this **understanding of the times** to skill in astrology, yet there is no foundation for this speculation. Instead, we should simply see that these **sons of Issachar** were men who supported King Saul *up until the right time* and *at the right time* gave their support to David.

Related Resources:

- [Who was Issachar in the Bible? | GotQuestions.org](#)
- [What can we learn from the tribe of Issachar? | GotQuestions.org](#)

Understanding (0998) **binah** means "understanding, insight, discernment, i.e., a good sense or wisdom to respond properly to the LORD and his Torah (Dt 4:6), (2) understand, i.e., to be given a revelation as well as its meaning (Da 10:1); (3) understand, i.e., skillfully react to life situations (1Ch 12:32." **Binah** "carries strong moral and religious connotations. In Job 28:28, the act of turning away from evil was said to be understanding and was based on a prior proper discernment of what was evil. A lack of this kind of understanding was morally culpable and resulted in sin and even drove away God's compassion for persons who did not have it (Isa. 27:11). Happily, understanding as a moral or religious entity can be acquired (Pr 4:5, 7) and even increased (Isa. 29:24) by seeking after it diligently. The understanding that God desires has a cognitive dimension, therefore, as further illustrated when the author of Proverbs spoke of words of "**understanding**" (Pr 1:2). The understanding and discernment that is the object of all knowing is the knowledge of the Holy One (Pr 9:10). **Understanding** is to mark God's people. It is not surprising, therefore, to learn that by means of **understanding**, God made all His created order (cf. Ps. 136:5). God has graciously endowed human beings with the ability of **understanding** and comprehension, but this faculty is not infallible, and, therefore, we are to ask God for guidance at all times (Pr 3:5). Our own ability of **understanding** should, however, function to give us discernment, for instance, in showing a proper attitude toward seeking the riches of this world (Pr 23:4). Our **understanding** is also the ability that enables us to understand languages (Isa. 33:19), literature, visions, and dreams (Da 1:20-note). It is the ability that decodes the symbols of communication for us. The writer of Proverbs personifies understanding along with wisdom in the famous wisdom chapter of Proverbs (Pr 2:3; 8:14)." (Complete Word Study Dictionary)

UNDERSTANDING THE TIMES

And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do.... 1 Chronicles 12:32.

These men had more than a knowledge of the times. News commentators today have great knowledge of the times, but they do not understand them in the light of God's Word. These children of Issachar had the kind of understanding that produced knowledge, the practical knowledge of what God's people ought to do. This world does not understand the times nor does it know what to do nor would it do it, if it did understand. God's people ought to know what to do because they do understand the times and, knowing the season, that it is high time to wake up!

Coram Deo - A Look at Existentialism ([What is existentialism? | GotQuestions.org](#))

"Men of Issachar, who understood the times and knew what Israel should do." [1 Chron. 12:32a]

Mighty men joined David when he became king. Among them were the sons of Issachar, men who understood their times, and knew how to act in their world. As we seek to understand our times, so that we might join with the greater David, let us consider the philosophy of existentialism.

Existentialism deals with the human predicament, that is, with existence. Starting with people and their problems, existentialists have tended to reject traditional avenues of philosophical writing and instead have written novels, plays, and films. Important existential philosophers include Jean-Paul Sartre, Martin Heidegger, and Albert Camus. Friedrich Nietzsche was an influential late nineteenth century "pre-existentialist."

The basic formula of the existentialists is this: "Existence precedes essence." This means that there is no "human nature" created by a transcendent God that defines who we are. Rather, the reverse is the case: First we simply are, and then we make ourselves who

we are by our own decisions.

With no transcendent world, death means annihilation of the personality. We live, say the existentialists, on the edge of the void of nothingness. Behind human life is an instinctive dread of this nothingness. This dread manifests itself as an unspecified anxiety that warps everything we do.

Most people never come to grips with this ultimate nothingness. The existentialists, however, call on people to courageously face the fact that there is no God, no transcendence, and no future. So bleak is this prospect that existentialists admit suicide is an option that must be considered. It is soon rejected, however. The courageous person decides to face up to this inescapable anxiety and dread instead of evading its burdensome truth.

Coram Deo - Existentialism sounds courageous, but in reality is a cowardly and escapist refusal to come to grips with reality and the coming day of judgment. It is a vain attempt to escape from the awful sense of accountability that will be required by God of all people. The dread they sense is the fear spoken of in Hebrews: It is a fearful thing to fall into the hands of the living God. As a Christian thank God that Christ has spared you from the penalty and wrath of the judgment of your sins.

Don Fortner - Discovering Christ Day by Day - "Understanding of the times" 1 Chronicles 12:32

It was the peculiar honour of the sons of Issachar that "they were men that had understanding of the times". Israel was passing through some troublesome, unsettling times. Critical issues had to be faced and dealt with. The Lord had now established David as king over his people. But Saul had just been slain. And some of the tribes of Israel did not know what to do. The question of the day in Palestine was, "Who should be king?" Many in Israel did not know whether to accept David as their king, or not. Some were inclined to seek a king from Saul's family, and would not commit themselves to David. Others boldly came forward and proclaimed David as their rightful king.

David's Men

From among the Benjamites were mighty men and helpers of the war. "They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow." From among the Gadites were men of might, men of war. Those mighty men who came to David in Ziklag were utterly devoted to the king. "Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band." From among Zebulon, there came to David men expert in war who could keep rank, and "they were not of double heart".

Among these bold and valiant men were the children of Issachar. And in our text the Holy Spirit singles out these men for one particular and very significant characteristic. He says of the children of Issachar that they "were men that had understanding of the times, to know what Israel ought to do".

I do not doubt that this sentence, like every sentence of Holy Scripture, was written for our learning. These men of Issachar are set before us as a pattern to be imitated and an example to be followed. If we would be useful to our generation, nothing is more important than this: we must understand the times in which we live and know what it is that these times require of us. We must seek the grace and wisdom of God to understand the times in which we live, and to know what Israel ought to do in these days.

The Demands Of The Day

The day in which we live demands men of courage, boldness, and extremity for the cause of Christ in this world. The world has never known such perilous times as these. Men today are perishing in a church pew, going to hell with a prayer on their lips, a song in their hearts, and a Bible in their hands. Surely this day demands something from us. It demands men with courageous hearts, bold spirits, and extreme dedication to the Gospel of Christ. The souls of men and the glory of Christ compel us to be men of purpose and determination.

What does our day require of us? What must Israel do in this day? What do the times in which we live demand of the people of God? This is a day that demands a bold, uncompromising, unflinching adherence to the authority of Holy Scripture. Let all men know, by unflinching testimony from your lips, that the Holy Bible is the Word, the only written revelation of the only true and living God.

These days of darkness demand of us distinct and decided testimony to gospel doctrine. Let no one be ashamed to testify to all, in public and in private the utter depravity of the human race, God's unconditional electing love, Christ's particular and effectual atonement, the irresistible grace and power of God the Holy Spirit, and the sure perseverance of every sinner saved by the grace of God.

These dark days of self-serving false prophets, hired for a dime and a smile, demand faithfulness, dedication, and sacrifice in

preaching the gospel of Christ. Let us pray daily for God to raise up Elijahs and John the Baptists in our midst, men who will boldly proclaim the gospel, with fire from heaven burning in their bellies.

These days of great need demand from every believing sinner, saved by the grace of God, a clear recognition of our most important priorities and our most weighty responsibilities. Child of God, consecrate your life to Christ. In the totality of your being worship and serve him who loved you and gave himself for you.

Once more, this dark, dark day of religious wickedness demands that each of us exercise a diligent watchfulness over our own souls. Blessed Holy Spirit, be my Teacher and Comforter every day and every hour, constantly convincing me of my sin, of Christ's finished and perfect righteousness as the Lord my Righteousness, and of judgment finished by my Redeemer's one sacrifice for sin!

David Rudolph - Voice of the Lord - Of the descendants of Yissakhar, men who understood the times and knew what Isra'el ought to do, there were 200 leaders, and all their kinsmen were under their command (1 Chron. 12:32).

Vladimir Jabotinsky was a volcano of Zionist vision, rhetoric and action, who trained and inspired modern Israeli leaders like Menachem Begin. When much of European Jewry was enjoying a false security at the end of the 19th century, inspired by the Age of Enlightenment which had been co-opted into Jewish religious circles as Haskalah (Enlightenment), Jabotinsky was screaming at the top of his lungs, "The ground of Europe is burning under your feet, and you do not smell the smoke! Get out while you can! Let us rebuild our Homeland!" Jabotinsky saw what very few around him could see, even though they were all looking at the same thing.

The Tanakh (1 Chron. 12:32) accords the tribe of Issachar the same compliment during the rise of King David. The Scriptures give us a thrilling and tantalizing summons, "ADONAI, God, does nothing without revealing his plan to his servants the prophets" (Amos 3:7). Happily, God's desire is for us to know what is going on. God is not playing hide-and-seek with us. Even when God tells us, "I am doing something new" (Isa. 43:19), he continues with an almost playful invitation for us to join with him, to know his mind, "... it's springing up—can't you see it?" (Isa. 43:19). We can, for we have the mind of Messiah.

Today I Will

... ask God to deepen my understanding of his plans for my generation, and seek to strengthen my connection to his purposes.

A W Tozer- Prophetic Preachers

And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred. —1 Chronicles 12:32

A prophet is one who knows his times and what God is trying to say to the people of his times....

Today we need prophetic preachers—not preachers of prophecy merely, but preachers with a gift of prophecy. The word of wisdom is missing. We need the gift of discernment again in our pulpits. It is not ability to predict that we need, but the anointed eye, the power of spiritual penetration and interpretation, the ability to appraise the religious scene as viewed from God's position, and to tell us what is actually going on....

What is needed desperately today is prophetic insight. Scholars can interpret the past; it takes prophets to interpret the present. Learning will enable a man to pass judgment on our yesterdays, but it requires a gift of clear seeing to pass sentence on our own day....

Another kind of religious leader must arise among us. He must be of the old prophet type, a man who has seen visions of God and has heard a voice from the Throne.

Lord, I pray for that gift of prophetic insight. Move me beyond the knowledge You've enabled me to gain through education, reading and study. I pray that I might lead as one "who has seen visions of God and has heard a voice from the throne." Amen. (from Tozer for the Christian Leader)

1 Chronicles 12:33 Of Zebulun, there were 50,000 who went out in the army, who could draw up in battle formation with all kinds of weapons of war and helped David with an undivided heart.

- expert in war: or, rangers of battle, or ranged in battle, keep rank. or, set the battle in array. they were not of double heart. Heb. they were without a heart and a heart. That is, they were all sincerely affected towards David, though so numerous. Ps 12:2 Joh 1:47

Of Zebulun ([SEE MAP](#) FOR TRIBE LOCATION), there were 50,000 who went out in the army, who could draw up in battle formation with all kinds of weapons of war and helped David with an undivided heart. - They were not of double heart. · To help David with undivided loyalty (NIV). · Helped David with an undivided heart (NASB). · Completely loyal to David (NLT). "with singleness of purpose" (NRSV) The idea behind undivided is that these were men of a single or whole heart in their devotion to King David.

F B Meyer - We read in verse 33 of Zebulun, whose warriors were not of a double heart; the margin says that they were 'without a heart and a heart.' The double-minded man is unstable in all his ways; he is not to be relied upon in his loyalty or service to his king."....

Guzik - Because they were completely committed to their king, they could also **keep ranks** – that is, they stayed tight in their formations even in the heat of battle. Their single devotion to their king made them able to stay together as a single unit.

Meyer - too many like to break the ranks, and do God's work independently. Fifty men who act together will do greater execution than five hundred acting apart... Unity is strength; and in their efforts to overthrow the kingdom of Satan it is most essential that the soldiers of Christ move in rank and keep step.

1 Chronicles 12:34 And of Naphtali there were 1,000 captains, and with them 37,000 with shield and spear.

And of Naphtali ([SEE MAP](#) FOR TRIBE LOCATION) there were 1,000 captains, and with them 37,000 with shield and spear.

1 Chronicles 12:35 And of the Danites who could draw up in battle formation, there were 28,600.

And of the Danites ([SEE MAP](#) FOR TRIBE LOCATION) who could draw up in battle formation, there were 28,600.

1 Chronicles 12:36 And of Asher there were 40,000 who went out in the army to draw up in battle formation.

BGT 1 Chronicles 12:37 κα π το Ασηρ κπορευ μενοι βοηθ σαι ε ς π λεμον τεσσαρ κοντα χιλι δες

LXE 1 Chronicles 12:36 And of Aser, they that went out to give aid in war, forty thousand.

KJV 1 Chronicles 12:36 And of Asher, such as went forth to battle, expert in war, forty thousand.

NET 1 Chronicles 12:36 From Asher there were 40,000 warriors prepared for battle.

CSB 1 Chronicles 12:36 From Asher: 40,000 who could serve in the army, trained for battle.

ESV 1 Chronicles 12:36 Of Asher 40,000 seasoned troops ready for battle.

NIV 1 Chronicles 12:36 men of Asher, experienced soldiers prepared for battle--40,000;

NLT 1 Chronicles 12:36 From the tribe of Asher, there were 40,000 trained warriors, all prepared for battle.

- expert in war: or, keeping their rank, 1Ch 12:33 Joe 2:7

And of Asher ([SEE MAP](#) FOR TRIBE LOCATION) there were 40,000 who went out in the army to draw up in battle formation.

1 Chronicles 12:37 And from the other side of the Jordan, of the Reubenites and the Gadites and of the half-tribe of Manasseh, there were 120,000 with all kinds of weapons of war for the battle.

- the other side: 1Ch 5:1-10 Nu 32:33-42 De 3:12-16 Jos 13:7-32 14:3 22:1-10

And from the other side of the Jordan, of the Reubenites and the Gadites and of the half-tribe of Manasseh ([SEE MAP](#) FOR TRIBE LOCATION), there were 120,000 with all kinds of weapons of war for the battle.

Related Resources:

- [Who was Reuben in the Bible? | GotQuestions.org](#)
- [What can we learn from the tribe of Reuben? | GotQuestions.org](#)
- [Who was Gad in the Bible? | GotQuestions.org](#)
- [What can we learn from the tribe of Gad? | GotQuestions.org](#)
- [What can we learn from the tribe of Manasseh? | GotQuestions.org](#)
- [Who was Manasseh in the Bible? | GotQuestions.org](#)

1 Chronicles 12:38 All these, being men of war, who could draw up in battle formation, came to Hebron with a perfect heart, to make David king over all Israel; and all the rest also of Israel were of one mind to make David king.

BGT 1 Chronicles 12:39 π ντες ο τοι νδρες πολεμιστα παρατασσ μενοι παρ ταξιν ν ψυχ ε ρηνικ κα λθον ε ς Χεβρων το βασιλε σαι τ ν Δαιιδ π π ντα Ισραηλ κα κατ λοιπος Ισραηλ ψυχ μ α το βασιλε σαι τ ν Δαιιδ

LXE 1 Chronicles 12:38 All these were men of war, setting the army in battle array, with a peaceful mind towards him, and they came to Chebron to make David king over all Israel: and the rest of Israel were of one mind to make David king.

KJV 1 Chronicles 12:38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

NET 1 Chronicles 12:38 All these men were warriors who were ready to march. They came to Hebron to make David king over all Israel by acclamation; all the rest of the Israelites also were in agreement that David should become king.

CSB 1 Chronicles 12:38 All these warriors, lined up in battle formation, came to Hebron fully determined to make David king over all Israel. All the rest of Israel was also of one mind to make David king.

ESV 1 Chronicles 12:38 All these, men of war, arrayed in battle order, came to Hebron with a whole heart to make David king over all Israel. Likewise, all the rest of Israel were of a single mind to make David king.

NIV 1 Chronicles 12:38 All these were fighting men who volunteered to serve in the ranks. They came to Hebron fully determined to make David king over all Israel. All the rest of the Israelites were also of one mind to make David king.

NLT 1 Chronicles 12:38 All these men came in battle array to Hebron with the single purpose of making David the king over all Israel. In fact, everyone in Israel agreed that David should be their king.

NRS 1 Chronicles 12:38 All these, warriors arrayed in battle order, came to Hebron with full intent to make David king over all Israel; likewise all the rest of Israel were of a single mind to make David king.

NJB 1 Chronicles 12:39 All these warriors in battle array came to David at Hebron with the firm determination of making David king of all Israel; and the rest of Israel, too, was of one mind in wanting to make David king.

NAB 1 Chronicles 12:39 All these soldiers, drawn up in battle order, came to Hebron with the resolute intention of making David king over all Israel. The rest of Israel was likewise of one mind to make David king.

YLT 1 Chronicles 12:38 All these are men of war, keeping rank -- with a perfect heart they have come to Hebron, to cause David to reign over all Israel, and also all the rest of Israel are of one heart, to cause David to reign,

GWN 1 Chronicles 12:38 All of these soldiers, who were prepared for battle, came with a single purpose to Hebron-to make David king of all Israel. The rest of Israel also had agreed to make David king.

BBE 1 Chronicles 12:38 All these men of war, expert in ordering the fight, came to Hebron with the full purpose of making David king over all Israel; and all the rest of Israel were united in their desire to make David king.

- with a perfect heart: The meaning of this expression may be inferred from that of a double heart in ver. 33. If a double heart be expressive of insincerity or duplicity, a perfect heart, which seems to be put in opposition to it, must signify a sincere, faithful, and entire attachment. 1Ki 8:61 11:4 2Ki 20:3 Ps 101:2

- all the rest: 1Ch 12:17,18 Ge 49:8-10 2Ch 30:12 Ps 110:3 Eze 11:19

Related Passage:

2 Chronicles 16:9 "For the eyes of the LORD move to and fro throughout the earth that He may strongly support those **whose heart is completely His**. You have acted foolishly in this. Indeed, from now on you will surely have wars."

THOUGHT - This eternal divine principle begs the simple question - Is your heart wholly His? If not consider praying David's prayer in Ps 26:1-2 (IF YOU DARE! GOD WILL ANSWER YOUR SINCERE PRAYER!) - "A Psalm of David. Vindicate me, O LORD, for I have walked in my integrity, And I have trusted in the LORD without wavering. Examine me, O LORD, and try me; Test my mind and my heart." And then frequently consider Ps 139:23-24 for our "sandals will invariably get *dusty* from this world's evil, from the devil and from our fallen flesh" - "Search me, O God, and know my heart; Try me and know my anxious thoughts; And see if there be any hurtful way in me, And lead me in the everlasting way." (Also a psalm of David and surely a "clue" as to why this imperfect man was called a man after God's own heart!)

MEN OF WHOLE HEART WITH A MAN AFTER GOD'S HEART!

All these, being men of war, who could draw up in battle formation, came to Hebron with a perfect([shalem](#)) heart, to make David king over all Israel; and all the rest also of Israel were of one mind to make David king. David is described in similar idiomatic language (i.e., "had a heart for YHWH"), but Solomon had a divided or half heart (i.e., 1 Kgs. 11:1-8).

As soon as all Israel made David king, the Philistines attacked him, trying to drive a wedge between the territory of Judah and Benjamin. The Valley of Rephaim penetrated the Israelite hills essentially to Jerusalem. How were the two Philistine attacks and David's responses similar and dissimilar? (2 Sam 5:1-25; 1 Chr. 14:8-17)

Perfect heart - see 1Ki 8:61 1Ki 11:4 1Ki 15:3,14 2Ki 20:3 1Ch 12:38 1Ch 28:9 1Ch 29:19 2Ch15:17 2Ch 16:9 2Ch 19:9 25:2

August Konkell: The Chronicler has gone to some length, perhaps through the use of a military census list, to portray an ideal enthronement for David as God's anointed king. Though no ceremony is mentioned in Samuel, Chronicles has a fitting festival, including the northern tribes assisting in making provisions for a three-day feast. The unfaithfulness of Saul had led to the near dissolution of the nation, but God had intervened. By the time David was made king, a vast and well-equipped army was present to support the new ruler with singular resolve. . . This symmetry of the divine and human initiatives culminates in a joyful banquet as one of the high points in Israel's history (1 Chron 12:38b-40). The long-protracted conflict related in 2 Samuel 2:1-4:12, in which David's army subdued the warriors of Saul, is not included in the Chronicler's version of David's rise to power in Hebron. The growing consensus ends in the solidarity of a great celebration at Hebron.

Andrew Hill: It is important to note that all who come to Hebron are "fully determined" to make David king. Literally the assembly of the Hebrews is of a "peaceable mind" or "undivided heart" (12:39). This wholehearted service to God and king is a repeated theme in Chronicles (cf. 28:9; 2 Chron. 19:9; 25:2). The three days of "eating and drinking" with King David are covenantal terms. It was customary in biblical times to conclude covenant ceremonies with celebrations that climaxed in a meal (e.g., Gen. 31:54; Ex. 24:11). The feast ratifies the compact or covenant brokered between David and the elders of Israel (1 Chron. 11:3). The duration of the ratification festival (three days) indicates the strength of Israel's support for David's kingship. The Chronicler is careful to report that the outcome of that tribal unity is "joy in Israel" (1 Chron. 12:40; cf. 29:22; 2 Chron. 7:8-10; 30:21-26). He is hopeful, no doubt, that this recipe for joy will be the experience of post-exilic Judah as well.

Hugh Williamson: The combination of feasting and of joy in Israel on major occasions was clearly regarded as appropriate by the Chronicler. Together with his emphasis on faith, it indicates that his religion was by no means the joyless ritualism that has sometimes been thought; see especially 1 Chr. 29:22; 2 Chr. 7:8-10 and 30:21-26, but also 1 Chr. 15:25 with 16:3; 29:7, 17; 2 Chr. 20:27f.; 23:16-18 and 29:30.

Related Resources:

- [What is the heart? | GotQuestions.org](#)
 - [What does it mean to guard your heart? | GotQuestions.org](#) - See in depth study on Guard Your Heart
 - [What are some Bible verses about the heart? | GotQuestions.org](#)
-

F B Meyer - 1 Chronicles 12:38—All these men of war, that could keep rank, came to make David king

The crowning of David secured the unity of Israel. Because all these men of war converged on the chosen king, they met each other, and became one great nation. The enthroning of David was the uniting of the kingdom. Herein is the secret of the unity of the Church. We shall never secure it by endeavoring to bring about an unity in thought, or act, or organization. It is as each individual heart enthrones the Savior that each will become one with all kindred souls in the everlasting kingdom.

Is your heart perfect to make Christ king? We read in 1 Chronicles 12:33 of Zebulon, whose warriors were not of a double heart; the margin says they were "without a heart and a heart." The double-minded man is unstable in all his ways; he is not to be relied upon in his loyalty or service to his king. The only blessed life is that of the man whose eye is single. It is only such an one that receives anything from the Lord. Let us ask that the thoughts of our hearts may be cleansed by the inspiration of God's Holy Spirit, that our hearts may be perfect toward Him, and so perfect to all who hold Jesus as King and Head, though they differ from us in minor points. Different regiments, but one army, one movement, one king.

Let us learn to keep rank, shoulder to shoulder, and in step, with our brethren. Too many like to break the ranks, and do God's work independently. Fifty men who act together will do greater execution than five hundred acting apart. There is too much of this guerilla fighting. Unity is strength; and in their efforts to overthrow the kingdom of Satan it is most essential that the soldiers of Christ move in rank and keep step.

Perfect (Complete, Whole, Full) ([08003](#)) [shalem](#) is an adjective which describes something that is full, whole, made ready, perfected, complete. Shalem is occasionally used to mean safe or unharmed (Ge 33:18). As noted above in the discussion of Shalom, the Hebrew root sh-l-m implies completion, fulfillment, an entering into a state of wholeness and unity. Shalem describes iniquity which was not full or complete (Ge 15:16), stones which were whole (uncut) (Dt 27:6, Josh 8:31), stones that were whole or finished (for the Temple 1Ki 6:7), a weight that is full (Dt 25:15, Pr 11:1), wages that were full (abounding) (Ru 2:12), a heart that was whole (wholly devoted, complete, perfect - 1Ki 8:61, the antithesis = 1Ki 11:4), an army at full strength (Nah 1:12), a population, as entire or whole (taken captive) (Amos 1:6, 9), of hearts that were whole or undivided, wholly centered on the Lord (see below).

HAVE YOU HAD

A "HEART CHECKUP" RECENTLY?

OR

HAVE YOU HAD A

STRESS TEST RECENTLY!

Beloved, considering that there are 14 uses (>50%) of the adjective shalem in passages dealing with the heart (the "control center" of a our being - see [kardia](#)) it would behoove each of us to read over these Scriptures (see list below) prayerfully pondering ([meditating](#)) in our own heart (doing a spiritual checkup as to our "heart condition") how we are relating to the LORD God Almighty. Is the condition of our heart one of "shalem" toward God? If the Spirit convicts us of sin (missing the mark of God's will for our life), then may He also strengthen us in our inner man with the will ("want to") and the power (Php 2:13-[note](#)) so that we may be enabled to repent and return to Jehovah and experience the times of refreshing found only in our Lord Jesus Christ. Amen.

Note especially the incredible **conditional** (what's the condition?) **promise** associated with 2Chr 16:9...

For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is **completely** His. You have acted foolishly in this. Indeed, from now on you will surely have wars. (2Chr 16:9) ([Spurgeon's Sermon = A Lesson from the Life of King Asa](#))

Shalem describes the work on the Lord's Temple as finished, perfect or complete (2Chr 8:16). Nothing else was needed for completion. Well, one thing more was in a sense "*needed*" (perhaps *desired* is better wording) -- men and women who would worship in Spirit and Truth, with whole hearts. For such as these, the Lord ever seeks (Jn 4:23)

Moody's Today in the Word - 1 Chronicles 12:38

All these men of war, that could keep rank, came to make David king.

The crowning of David secured the unity of Israel. Because all these men of war converged on the chosen king, they met each other, and became one great nation. The enthroning of David was the uniting of the kingdom. Herein is the secret of the unity of the Church. We shall never secure it by endeavoring to bring about an unity in thought, or act, or organization. It is as each individual heart enthrones the Savior that each will become one with all kindred souls in the everlasting kingdom.

Is your heart perfect to make Christ king? We read in 1 Chronicles 12:33 of Zebulon, whose warriors were not of a double heart; the margin says they were "without a heart and a heart." The double-minded man is unstable in all his ways; he is not to be relied upon

in his loyalty or service to his king. The only blessed life is that of the man whose eye is single. It is only such an one that receives anything from the Lord. Let us ask that the thoughts of our hearts may be cleansed by the inspiration of God's Holy Spirit, that our hearts may be perfect toward Him, and so perfect to all who hold Jesus as King and Head, though they differ from us in minor points. Different regiments, but one army, one movement, one king.

Let us learn to keep rank, shoulder to shoulder, and in step, with our brethren. Too many like to break the ranks, and do God's work independently. Fifty men who act together will do greater execution than five hundred acting apart. There is too much of this guerilla fighting. Unity is strength; and in their efforts to overthrow the kingdom of Satan it is most essential that the soldiers of Christ move in rank and keep step.

F B Meyer - take the water of life freely." 1 Chronicles 12:38

All these men of war, that could keep rank, came to make David king.

The crowning of David secured the unity of Israel. Because all these men of war converged on the chosen king, they met each other, and became one great nation. The enthroning of David was the uniting of the kingdom. Herein is the secret of the unity of the Church. We shall never secure it by endeavoring to bring about an unity in thought, or act, or organization. It is as each individual heart enthrones the Savior that each will become one with all kindred souls in the everlasting kingdom.

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1 Chronicles 12:39 And they were there with David three days, eating and drinking; for their kinsmen had prepared for them.

- eating and drinking: Ge 26:30 31:54 2Sa 6:19 19:42

And they were there with David three days, eating and drinking; for their kinsmen had prepared for them.

NIV Study Bible - In the presence of a third of a million people (see note on vv. 23–37) David's coronation banquet typifies the future Messianic feast (Isa 25:6–8). The imagery of the Messianic banquet became prominent in the intertestamental literature (2 Baruch 29:4–8; 1 Enoch 62:14) and in the NT (see Mt 8:11–12 and Lk 13:28–30; Mt 22:1–10 and Lk 14:16–24; see also Mt 25:1–13; Lk 22:28–30; Rev 19:7–9). The Lord's Supper anticipates that coming banquet (Mt 26:29; Mk 14:25; Lk 22:15–18; 1 Co 11:23–26). (Borrow [NIV Study Bible](#))

1 Chronicles 12:40 Moreover those who were near to them, even as far as Issachar and Zebulun and Naphtali, brought food on donkeys, camels, mules, and on oxen, great quantities of flour cakes, fig cakes and bunches of raisins, wine, oil, oxen and sheep. There was joy indeed in Israel.

BGT 1 Chronicles 12:41 κα ο μορο ντες α το ς ως Ισσαχαρ κα Ζαβουλων κα Νεφθαλι φερων α το ς π τ ν καμ λων κα τ ν νων κα τ ν μι νων κα π τ ν μ σχων βρ ματα λευρα παλ θας σταφ δας ο νον κα λαιον μ σχους κα πρ βατα ε ς πλ θος τι ε φροσ νη ν Ισραηλ

LXE (SEPTUAGINT) 1 Chronicles 12:40 And their neighbours, as far as Issachar and Zabulon and Nephthali, brought to them upon camels, and asses, and mules, and upon calves, victuals, meal, cakes of figs, raisins, wine, and oil, calves and sheep abundantly: for there was joy in Israel.

KJV 1 Chronicles 12:40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

NET 1 Chronicles 12:40 Also their neighbors, from as far away as Issachar, Zebulun, and Naphtali, were bringing food on donkeys, camels, mules, and oxen. There were large supplies of flour, fig cakes, raisins, wine, olive oil, beef, and lamb, for Israel was celebrating.

CSB 1 Chronicles 12:40 In addition, their neighbors from as far away as Issachar, Zebulun, and Naphtali came and brought food on donkeys, camels, mules, and oxen-- abundant provisions of flour, fig cakes, raisins, wine and oil, oxen, and sheep. Indeed, there was joy in Israel.

ESV 1 Chronicles 12:40 And also their relatives, from as far as Issachar and Zebulun and Naphtali, came bringing food on donkeys and on camels and on mules and on oxen, abundant provisions of flour, cakes of figs, clusters of raisins, and wine and oil, oxen and sheep, for there was joy in Israel.

NIV 1 Chronicles 12:40 Also, their neighbors from as far away as Issachar, Zebulun and Naphtali came bringing food on donkeys, camels, mules and oxen. There were plentiful supplies of flour, fig cakes, raisin cakes, wine, oil, cattle and sheep, for there was joy in Israel.

NLT 1 Chronicles 12:40 And people from as far away as Issachar, Zebulun, and Naphtali brought food on donkeys, camels, mules, and oxen. Vast supplies of flour, fig cakes, clusters of raisins, wine, olive oil, cattle, sheep, and goats were brought to the celebration. There was great joy throughout the land of Israel.

- brought: The Septuagint reads "brought (to) them" which is probably correct; the Hebrew {lahem,} "to them" might be easily mistaken for {lechem,} "bread." The passage will then read, "bought them on asses, on camels, and on mules, and on oxen, meat, meal, cakes of figs," etc., which renders the introduction of and unnecessary. From the mention of oil, figs, and raisins, Mr. Harmer thinks that this assembly was held in autumn. 2Sa 16:1 17:27-29
- meat, meal: or, victual of meal
- cakes of figs: 1Sa 25:18
- there was joy: 1Ki 1:40 2Ki 11:20 Pr 11:10 29:2 Jer 23:5,6 Lu 19:37,38 Rev 19:5-7

Moreover those who were near to them, even as far as Issachar and Zebulun and Naphtali, brought food on donkeys, camels, mules, and on oxen, great quantities of flour cakes, fig cakes and bunches of raisins, wine, oil, oxen and sheep. There was joy indeed in Israel.