

1 Chronicles 11 Commentary

PREVIOUS

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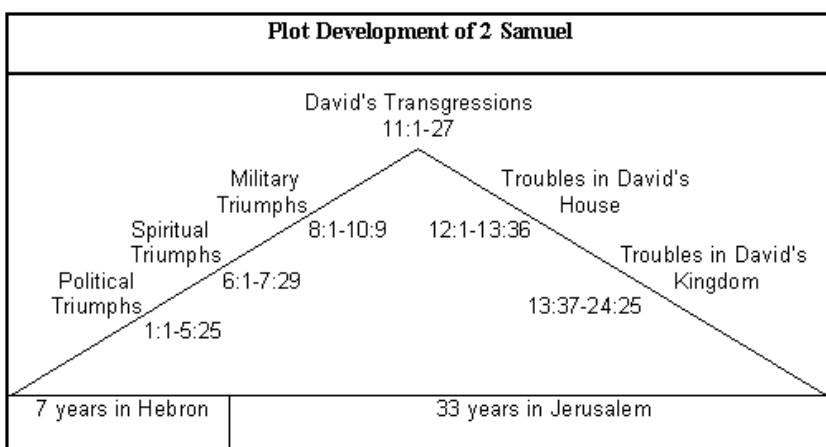
To go directly to that verse

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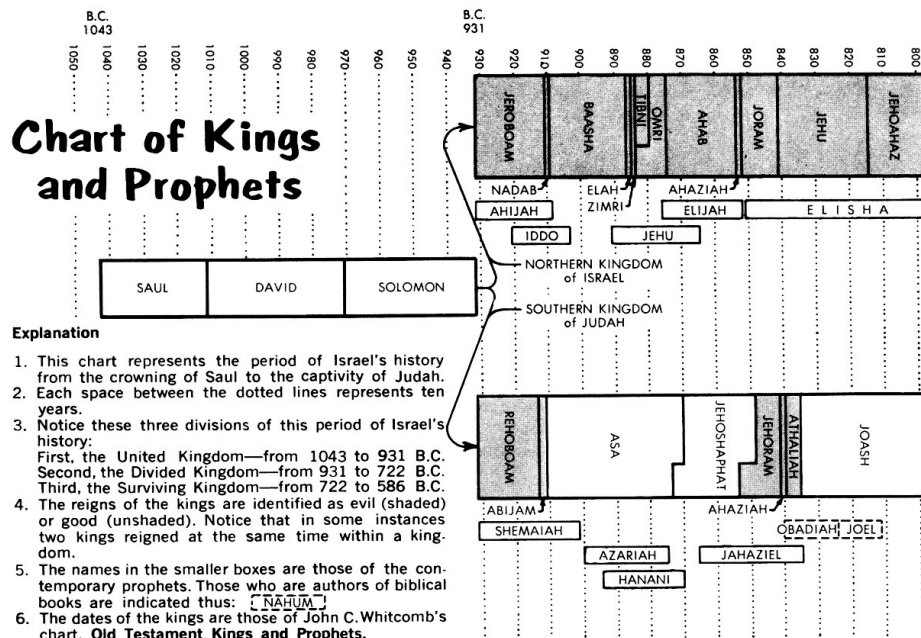
TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES

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		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36
10							

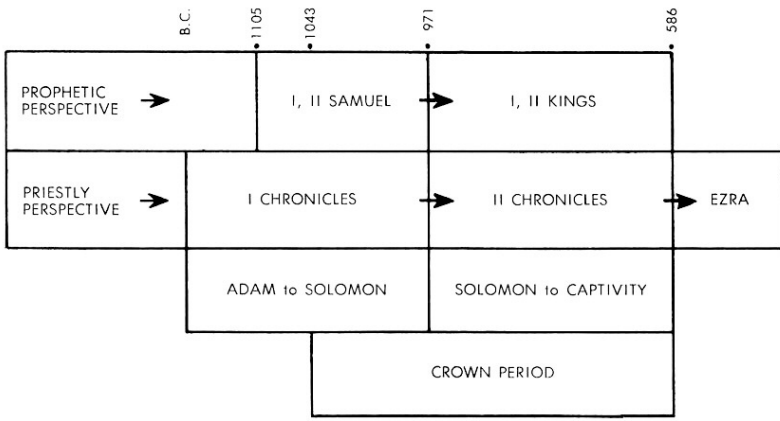
Legend: B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931 BC, the Southern Kingdom is most often designated 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.



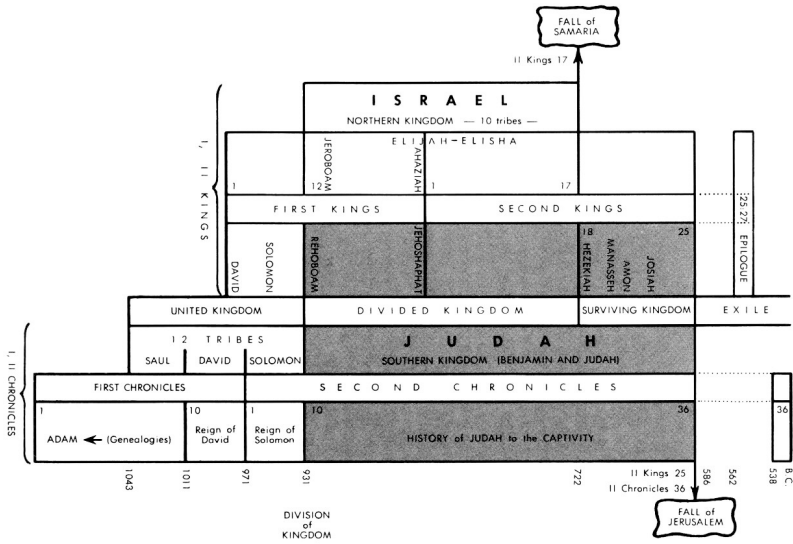
THE DOWNWARD SPIRAL



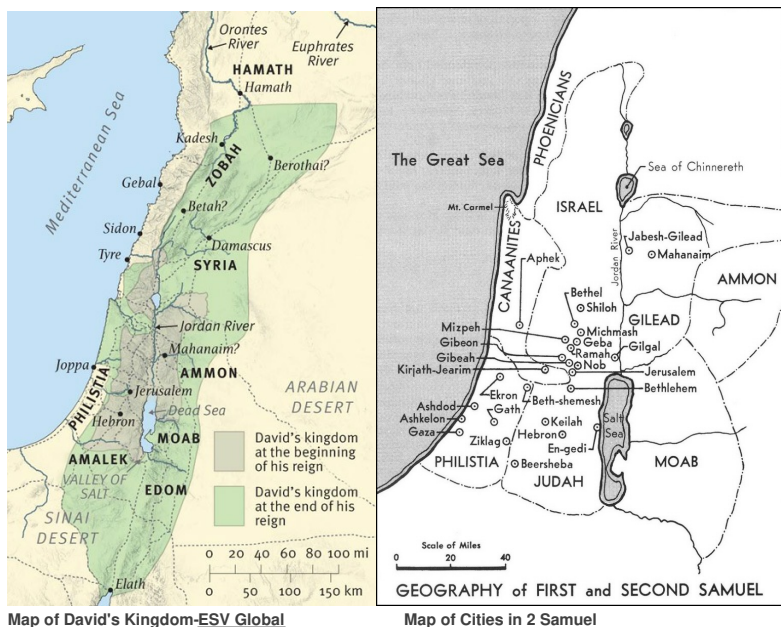
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Comparison of 1 Samuel thru 2 Chronicles



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



TECHNICAL NOTE - 2 Samuel and 1 Chronicles have many **parallel passages**. Scriptures that are found only in one book are identified by **maroon text** indicating this text is found only in **2 Samuel** and **blue text** for text found only in **1 Chronicles**. Only major differences are identified, and differences in a word or two are ignored.

1 Chronicles 11:1 Then all Israel gathered to David at Hebron and said, '**Behold**, we are your bone and your flesh.

PARALLEL: 2 Samuel 5:1 Then **all the tribes** of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh.

See commentary on 2 Samuel 5 for more detail

- all Israel (KJV): 1Ch 12:23-40 2Sa 5:1-16
- Hebron (KJV): Nu 13:22 2Sa 2:1 15:10 1Ki 2:11
- Behold (KJV): Ge 29:14 De 17:15 Jdg 9:2 2Sa 19:12,13 Eph 5:30

Outline of 1 Chronicles 11

- 1Ch 11:1-3 David Made King over All Israel
- 1Ch 11:4-9 Jerusalem, the City of David Captured
- 1Ch 11:10-47 David's Mighty Men

Related Passages:

2 Samuel 2:1+ Then it came about afterwards that David inquired of the LORD, saying, "Shall I go up to one of the cities of Judah?" And the LORD said to him, "Go up." So David said, "Where shall I go up?" And He said, "To Hebron.

ALL ISRAEL COMES TO DAVID AT HEBRON

Then - The writer of Chronicles has just summarized Saul's death (1Ch 10:13-14+) and now leaps over David's 7+ years in Hebron reigning only over Judah and Ish-bosheth's short rule and sudden death, to the beginning of David's reign over all Israel.

All Israel gathered to David at Hebron and said, "Behold, we are your bone and your flesh - **All Israel** would signify all the tribes come to **David at Hebron**. There is no record of David calling them to come so that this is surely another evidence of the sovereignty of God Who "removes kings and establishes kings." (Da 2:21). He is establishing David as the sole ruler over Israel. All Israel now asserts they are

Morris on then - After tying his account to the record in 1 Samuel by practically copying 1 Samuel 31:1-13 in verses 1-12 of 1 Chronicles 10, the writer of Chronicles proceeds immediately to the establishment of the Davidic monarchy and the subsequent history of David until his death. Then, in 2 Chronicles, he details the further history of Judah until its exile in Babylon, with only incidental references to the ten-tribe northern kingdom of Israel. The accounts were probably originally written for the benefit of the returning exiles.

Believer's Study Bible - (vv. 1-9) Unlike the account in the Books of Samuel, the Chronicles account presents David with startling suddenness. No mention is made of his humble origin, his encounter with Goliath, his service in the court of Saul, his life as a fugitive, his reign at Hebron, or his war with Ishbosheth. These incidents were selectively omitted because they had no direct bearing on the purpose of the chronicler and because they were presented elsewhere. Cf. 2 Sam. 5:1-10.

Moody's Today in the Word - thou shouldst know His will, and see that just One, and shouldst hear the voice of His mouth. 1 Chronicles 11:1-3; 2 Samuel 5:1-5 111

You will shepherd my people Israel, and you will become their ruler. - 2 Samuel 5:2

TODAY IN THE WORD

On the Sunday opening His Passion Week, Jesus entered the city of Jerusalem riding the colt of a donkey. A large crowd gathered. Excitement was in the air. Was this the Messiah for whom they'd been waiting? To show respect, some spread their cloaks on the road, while others cut branches from nearby trees and placed them in front of Jesus.

Shouts rang out. 'Hosanna to the Son of David!' 'Blessed is He who comes in the name of the Lord!' 'Hosanna in the highest!' (Matt. 21:9). 'Blessed is the coming kingdom of our father David!' (Mark 11:10). 'Blessed is the King of Israel!' (John 12:13). In more ways than those present realized, the King had indeed arrived, and He was indeed descended directly from David, the greatest king Israel had ever known.

Have you ever connected Palm Sunday with today's readings? In many ways, the journey to Passion Week started here, as David began his rule over all Israel. Once again, the Word of God delivered by Samuel was fulfilled, though he didn't live to see it. The anointing of David was realized as he assumed the kingship, first of the south and then of the entire nation.

After Saul's death, the southern region of Judah confirmed David as king, but the north continued to try to follow the old dynasty. When Abner, the northern military commander, switched sides and joined David, a turning point was reached that resulted in David's conquest of Jerusalem and rule over all Israel.

David was only 30 years old at the time, but he had already lived an eventful life and waited a long time for God's promise to be fulfilled. His kingship marked a 'golden age' in the history of Israel. More importantly, as we've already seen (July 23rd), his family tree will bring to the world God's gift of His Son, Jesus.

TODAY ALONG THE WAY

Today, we suggest you do something creative in connection with the story of Saul, concluded in today's reading. Show the tragic lessons of his life through a poem, song, painting, or other art form. What you do can show the truth of Saul's life and bring glory to God. As our study of the life of Samuel and Israel's early history as a kingdom draws to a close, we invite you to look back at the month's accumulation of 'Today Along the Way' activities. Is there one you were planning to do but haven't yet? Is there one you would like to do now that didn't interest you previously? Is there one you know you should do but were hoping to avoid? Ask the Holy Spirit to guide you to an activity that He wants you to do. Then plan to do it with His help.

1 Chronicles 11:2 "In times past, even when Saul was king, you were the one who led out and brought in Israel; and the LORD your God said to you, 'You shall shepherd My people Israel, and you shall be prince over My people Israel.'"

PARALLEL: 2 Samuel 5:2 "Previously, when Saul was king **over us**, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'" (**This color = found only in 2 Samuel 5**)

See commentary on 2 Samuel 5 for more detail

- in time past (KJV): Heb. both yesterday and the third day
- that leddest (KJV): Nu 27:17 1Sa 18:13 Isa 55:4 Joh 10:4

- Thou shalt (KJV): 1Sa 16:1,13 2Sa 7:7 Ps 78:71 Isa 40:11 Jer 3:15 Mic 5:2,4 Mt 2:6
- feed (KJV): or, rule
- ruler (KJV): 2Sa 5:2 1Ki 3:9 14:7

ALL ISRAEL ACKNOWLEDGES DAVID'S MILITARY PROWESS

In times past, even when Saul was king, you were the one who led out and brought in Israel; David led them out in battle and brought them back, signifying they did not come running back defeated, but came back victorious under David's leadership.

and the LORD your God said to you, 'You shall shepherd My people Israel, and you shall be prince over My people Israel.'" Apparently it was common knowledge throughout Israel that Yahweh had selected David to be His shepherd and ruler over Israel.

Frederick Mabie: The people of Israel had ample opportunity to observe God's hand of blessing on the life of David, particularly in military victories that began in earnest during the reign of Saul (e.g., 1Sa 18:6–9). The people here express recognition that David's elevation to "shepherd" and "ruler" is an element of divine election and sovereignty. The imagery of David as shepherd reflects the king's fiduciary role of protecting the flock (i.e., people) and leading them in righteousness (cf. Dt 17:14–20). The theological significance of the shepherd image is also reflected in exilic and postexilic prophetic literature (e.g., Eze 34:1–31) and in Christ's self-revelation (cf. Jn 10:1–18). The reminder that these are God's people whom David will lead underscores the reality that David's authority has been delegated by God.

Utley summarizes "three reasons given why David should be king of the united tribes. (1) He was their relative, 2Sa 5:1 (2) He was a successful military leader under Saul (cf. 1Sa 18), 1Sa 5:2 (lit. "lead out and in") (3) He was the Lord's choice (cf. 1 Sam. 16:13; 2 Samuel 7), v. 2 **SHEPHERD** is powerful imagery used of YHWH, His presence, care, and provision. (1) Moses acted like a shepherd, Nu 27:17 (2) David was a shepherd when Samuel called and anointed him (cf. 2Sa 7:8) (3) YHWH is characterized as a shepherd in Ps 23; Ps 78:52; Ps 80:1; Isa. 40:11 (4) the Messiah is described by this imagery in Jn 10:1; 1Pe. 2:24-25, Heb 13:20-21 (wounded in Zechariah 13:7)

Shepherd (07462) [raah](#) is actually a verb meaning to feed, to tend; to be a shepherd (its participial form rō'eh), its sense in over 60 of the 160 uses in the OT. And so raah means generally to care for, to protect, to graze, to feed flocks and herds (Ge. 30:31, 36; 37:2; Ex. 3:1; 1 Sa 17:15). The first use describes "Abel was a keeper of flocks" (Ge 4:2) and later shepherders (Ge 29:9) those who pasture and lead the sheep. Figuratively raah is used of God as the Shepherd of Jacob (Ge 48:15; Isa. 40:11; Hos. 4:16). Raah referred to the king of Israel who was to shepherd the people for God (2 Sa 5:2; 7:7; Jer. 3:15) and in general to leaders of God's people (Jer. 2:8; 22:22; Ezek. 34:2, 3, 8, 10). God is pictured as the one who shepherds an individual soul, a person (Ps. 49:14).

1 Chronicles 11:3 So all the elders of Israel came to the king at Hebron, and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD through Samuel

PARALLEL: 2 Samuel 5:3 So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD **at Hebron**; then they anointed David king over Israel.**4 David was thirty years old when he became king, and he reigned forty years. 5 At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah. (This color = found only in 2 Samuel 5)**

See commentary on 2 Samuel 5 for more detail on passages not found in Chronicles account.

- elders (KJV): 2Sa 5:3
- David made (KJV): 1Sa 11:15 2Ki 11:17 2Ch 23:3
- before (KJV): Jdg 11:11 1Sa 23:18
- anointed (KJV): 1Sa 16:1,12,13 2Sa 2:4 2Ki 23:30
- according (KJV): 1Sa 15:28 28:17
- by (KJV): Heb. by the hand of

ISRAEL LAY LEADERS CROWN

DAVID KING IN HEBRON

So all the elders of Israel came to the king at Hebron, and David ("cut" - [karath](#)) a covenant ([beriyth](#)) with them in Hebron before the LORD; and they anointed ([masah/maschah](#)) David king over Israel, according to the word of the LORD through Samuel - King David made ("cut") a covenant with them suggests that David initiated the covenant, which was the solemn and binding agreement men could enter in the ancient world. Before the LORD signifies his covenant was with the people but that Yahweh was clearly involved in the covenant. In 1 Samuel 10:25 when Saul was made king, there was a written document "Then Samuel told the people the ordinances of the kingdom, and wrote them in the book and placed it before the LORD. And Samuel sent all the people away, each one to his house."

According to the word of the LORD through Samuel - This was prophesied by Samuel in passages like 1Sa 13:14 and 1Sa 16:11-13.

Walton - "The elders here are the clan leaders of Israel. In the absence of a king or other dominant leader, the tribes relied on the collective assembly of the tribal elders. They administered justice in the village culture and served as representatives for the people at major gatherings. The people would look for the endorsement of David by the elders before they would accept his leadership." ([Walton](#) p 327)

Cutting Covenant - There are not specific details of this making of covenant but if it was in the manner as other covenants were cut, likely an animal was killed, cut in half and the agreeing parties then walked between, saying something like may it happen to me as it happened this animal if I break this covenant with you. (See covenant ceremony and serious nature of cutting covenant in Jeremiah 34:15-17, 18-20)

Make ([a covenant], cut off, destroy) ([03772](#)) [karath](#) literally means to cut, to cut off or to sever an object from its source or cut into parts and implies a violent action. For example, Zipporah "cut off her son's foreskin." (Ex 4:25) or the Jews "cut down a branch with a single cluster of grapes." (Nu 13:2-24, cf Dt 19:5, 20:19-20, Jdg 9:48-49, 1Sa 5:4, 17:51, 24:4-5, 11, 31:9, 2Sa 10:4, 2Sa 20:22) In another literal use as punishment to Israel for breaking the Mosaic covenant (cf Dt 29:25, 31:16), God says He will "cut down ([karath](#)) your incense altars" (Lev 26:30, cf Jdg 6:25-26, cf 1Sa 28:9). A sacrificial animal was not to be offered if it was "cut" ([karath](#)) (Lev 22:24). [Karath](#) means "chewed" (cutting food with teeth) in Nu 11:33.

Covenant ([01285](#)) [berit/berith/beriyth](#) means covenant, treaty, compact, agreement between two parties (first use in God's covenant with Noah - Ge 6:18, 9:9, 11, 12, 13, 15, 16, 17). As discussed more below [beriyth](#) describes a compact made by passing between pieces of flesh. Covenant is a solemn, binding arrangement between two parties and entails a variety of responsibilities, benefits and penalties depending on the specific covenant which is being studied. OT covenants were made between God and man (eg, God with Noah - Ge 6:18, with Abram - Ge 15:18) or between men (Abraham and Abimelech - Ge 21:27, Isaac and Abimelech - Ge 26:28, Jacob and Laban - Ge 31:44) (For summary of covenants see - [Covenant in the Bible](#)). **Covenant** can be summarized as follows (1) Between two parties (sometimes equal, other times superior to inferior) -- (a) **nations** -- (peace) treaty, alliance of friendship (b) **individuals** -- a pledge or agreement with mutual obligations to each other (c) **monarch and subjects** (2Sa 3:21, 5:3, 1Chr 11:3) -- a constitution (d) **God and man** -- Noahic, Abrahamic, Mosaic, Davidic, New Covenants. [TWOT](#) (online) adds that "Apart from blood ties the covenant was the way people of the ancient world formed wider relationships with each other. The accounts of the relationship between David and Jonathan are the only unequivocal mention of a compact between two individuals in the Old Testament (1Sa 18:3; 20:8; 23:18). It is spoken of as "a covenant of the Lord" because the Lord witnessed the transaction and protected the legal order."

Anointed ([04886](#)) [masah/maschah](#) is a verb which basically means to smear something on, to rub with oil, to anoint (as in setting one apart for office or function - it is related to word for "Messiah" the Anointed One - Elisha as prophet = [1Ki 19:16](#), kings for office = [1Sa 9:16](#) = Saul, [1Sa 16:12](#) = David, [1Ki 1:39](#) = Solomon) and by implication to sanctify (set aside for sacred purpose) or consecrate (dedicate for a sacred purpose) (altar = Nu 7:10; vessels for worship - Ex 29:36 = "you shall anoint it to consecrate it;" Ex 30:26, 40:9-10). In the first OT use, Jacob "anointed a pillar" and made a vow to God (Ge 31:13; Lxx = alepho = to anoint by applying a liquid - Jesus' feet were anointed with perfume - Lk 7:38, 46). **Masah** is translated in the [Septuagint \(Lxx\)](#) with [chrio](#) which means to anoint and in the NT only referred to an anointing by God of someone, setting them apart for special service under divine direction (2Co 1:21+). In Lk 4:18+ [chrio](#) refers to the anointing of Jesus for His ministry (quoting from [Isa 61:1+](#) which also uses [chrio](#) to translate [masah](#)) **Chrio** also refers to Jesus' being anointed in Hebrew 1:9+ ""YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

ANOINTING - Anointing a king was common practice in some parts of the ancient Near East. Among the Egyptians and Hittites, anointing was believed to protect a person from the power of netherworld deities. Much of the evidence comes from Hittite sources

describing enthronement ceremonies. There is no evidence of kings being anointed in Mesopotamia. In Egypt the pharaoh was not anointed, but he anointed his officials and his vassals. This anointing established their subordinate relationship to him and indicated his protection of them. In the Amarna texts there is reference to a king of Nuhasse (in modern Syria) being anointed by the pharaoh. This model would fit the idea of David being anointed as a vassal to God. In [2 Samuel 2:4](#) it is the people who anoint David. This anointing suggests some sort of contractual agreement between David and the people he will govern. In Nuzi, individuals entering a business agreement anoint one another with oil, and in Egypt, oil anointment is used in wedding ceremonies. For information on royal coronations see comment on [11:15](#). The spices used for anointing purposes were myrrh, cinnamon, cane and cassia (see recipe in [Ex 30:23–25](#)). Oil symbolized the gifts of God to the people and the responsibilities now laid on their leaders through this ceremony. In Israelite practice, anointing was a sign of election and often closely related to endowment by the Spirit. Additionally, throughout the ancient world anointing symbolized an advance of a person's legal status. Both concepts of protection and change of status may correlate to the king's anointing, for it would offer him protection on the throne and identify him with the divine realm. (See page 545 in [IVP Background Commentary - OT](#))

G Campbell Morgan - They anointed David king over Israel, according to the word of the Lord, by the hand of Samuel.-1 Chr 11.3

We now come to the particular period of history with which this book is concerned, that, namely, of the reign of David. It was undoubtedly in many ways the greatest time in the kingdom of Israel, using the word, kingdom, in its lower sense of describing the monarchy, rather than the theocracy. It is significant that the chronicler makes no reference to the seven years in which David reigned over Judah. He begins with the crowning at Hebron, when all Israel acknowledged his kingship. There may be two reasons for this. First, it is evident that the history is written from the standpoint of David's greatness, and therefore the years of the partial reign are omitted. Second, it was in connection with his crowning as king of the complete nation, that the activity of David concerning the ark and the Temple commenced and in the view of this writer these were the central things in the national life. The people for forty years had been under a king "like the nations" in Saul. Then for seven years there had been a divided kingdom. Now, over the united kingdom David, "the man after God's own heart," was to reign. The kingship of God was to be represented to them through this man, at once a statesman, a warrior, a poet, and a man of faith. His imperfections are patent; and also is his failure to represent that Divine kingship faithfully. Nevertheless, it was a wonderful period, during which the whole nation came nearer to the true ideal than at any other time in the monarchy. (Borrow [Life applications from every chapter of the Bible](#))

Related Resources:

- [Covenant: Summary Table](#)
- [Covenant: The Exchange of Robes](#)
- [Covenant: The Exchange of Armor and Belts](#)
- [Covenant: Solemn and Binding](#)
- [Covenant: A Walk Into Death](#)
- [Covenant: The Oneness of Covenant](#)
- [Covenant: Oneness Notes](#)
- [Covenant: Withholding Nothing from God](#)
- [Covenant: Abrahamic versus Mosaic](#)
- [Covenant: New Covenant in the Old Testament](#)
- [Covenant: Why the New is Better](#)
- [Covenant: Abrahamic vs Old vs New](#)

1 Chronicles 11:4 Then David and all Israel went to Jerusalem (that is, Jebus); and the Jebusites, the inhabitants of the land, were there.

PARALLEL - 2 Samuel 5:6a Now **the king and his men** went to Jerusalem **against** the Jebusites, the inhabitants of the land... See commentary for more detail See commentary for more detail

- **David:** 2Sa 5:6-10
- **Jebus:** 1Ch 11:5 Jos 15:63 18:28, Jebusi, Jdg 1:21 19:10-12
- **the inhabitants:** Ge 10:16 15:21 Ex 3:17

Related Passages:

Judges 1:8 Then the sons of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire. (THIS CAPTURE PROVED TO BE ONLY TEMPORARY AS SHOWN IN PASSAGE BELOW).

Judges 1:21 But the sons of Benjamin **did not drive out the Jebusites who lived in Jerusalem**; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day.

Joshua 15:63 Now as for the **Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out**; so the Jebusites live with the sons of Judah at Jerusalem until this day.

DAVID SETS HIS SIGHTS ON JERUSALEM

Then - When? After the cutting of the solemn binding covenant.

David and all Israel went to Jerusalem (that is, Jebus); and the Jebusites, the inhabitants of the land, were there- Note 2Sa 5:6 adds **the king and his men** (mighty men, warriors) went **against** the Jebusites -- indicating that David was not just making a "social call!" Jerusalem or Jebus was a small Canaanite city in the center of Israel and some 400 years after God had commanded Israel to take the whole land Jebus was still in Canaanite hands. This is probably because of its location, which made Jebus easy to defend and in turn made the Jebusites arrogant and overconfident! (cf 1Cor 10:12!)

QUESTION - [Who were the Jebusites?](#)

ANSWER - When God promised to give Abraham a land for his descendants, it was described as being inhabited by many tribes, including the **Jebusites** (Genesis 15:18–21). Who were these people, and where did they come from?

According to the [Table of Nations](#) in Genesis 10, the Jebusites were descended from Noah's son Ham, through his son Canaan. They were one of the [Amorite](#) tribes who were placed under judgment by God for their wickedness (Genesis 15:16). God described their pagan worship as abominable practices (Deuteronomy 20:18), which may have included child sacrifice. As a result of that judgment, God told the Israelites to exterminate all of the Amorite tribes when they came into the land. The Israelites were also forbidden to intermarry with them, so the Jebusites would not pass on their pagan practices.

The **Jebusites** dwelt in the hill country, with Jerusalem as one of their key cities (Numbers 13:29; Judges 19:10–11). The **Jebusites'** name for "Jerusalem" was "**Jebus**," and it retained that name until the time of King David (1 Chronicles 11:4–5). During the time of Joshua, the Jebusite king Adoni-zedek joined with four other Amorite kings to attack the Israelites at Gibeon (Joshua 10:5), but he was defeated and put to death. Later, the **Jebusites** joined with Jabin, king of Hazor, in a pitched battle against the Israelites, but they were also defeated by Joshua's army (Joshua 11:3). Despite these defeats, the **Jebusites** continued to live in the hill country around Jerusalem for many generations. During the time of the judges, some Israelites began to intermarry with the Jebusites, causing God to bring judgment on the nation (Judges 3:5).

When David became king of Israel, he attacked the **Jebusites** of Jerusalem (2 Samuel 5:6) and conquered the city, which then became known as the **City of David**. Apparently, David granted terms of peace with the remaining Jebusites, because he made a friendly deal with [Araunah the Jebusite](#) to purchase land for building the temple (2 Samuel 24:18–25). The **Jebusites** remained subjugated to Israel and were part of the forced labor Solomon later used for his building projects.

Though they were allowed to live among the Israelites, the **Jebusites** and other Amorite tribes maintained their distinctive ways and thus became a continuing snare to the people of Israel. When [Ezra the priest](#) led a revival among the Jews who returned from the Babylonian captivity, he had to deal with the issue of intermarriage with **Jebusites** and others (Ezra 9:1). Ezra commanded the men of Israel to confess their sins and put away their pagan wives so that God would take away His wrath.

After this, the **Jebusites** disappear from history; likely, they were absorbed into the other Gentile peoples who lived in the land of Israel. An extra-biblical reference to the Jebusites may be contained in one of the tablets discovered at Mari, in modern-day Syria. One cuneiform tablet mentions a people called the "Yabusiim," which could very well be a reference to the Jebusites. [GotQuestions.org](#)

NAVE'S SUMMARY OF JEBUSITES

- **One of the tribes of Canaan**, Deut. 7:1 "When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites

and the Perizzites and the Hivites and the **Jebusites**, seven nations greater and stronger than you"

- **Land of, given to Abraham and his descendants**, Ge 15:21; Ex. 3:8, 17; Ex 23:23, 24; Deut. 20:17 = "But you shall **utterly destroy** them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the **Jebusite**, as the LORD your God has commanded you." Ex. 33:2; 34:10, 11.
- **Conquered by Joshua**, Josh 10:12; Josh 24:11;
- **Conquered by David**, 2 Sam. 5:6-9.
- **Jerusalem within the territory of**, Josh. 18:28.
- **Not exterminated, but intermarry with the Israelites**, Jdg. 3:5, 6; Ezra 9:1-2; Ezra 10:18-44.
- **Pay tribute to Solomon**, 1Ki 9:20, 21.

Jebusites (yebusi) - 41x/39v - Ge 10:15-16 - Canaan became the father of Sidon, his firstborn, and Heth 16 and the **Jebusite** and the Amorite and the Girgashite ; Gen. 15:21; Exod. 3:8; Exod. 3:17; Exod. 13:5; Exod. 23:23; Exod. 33:2; Exod. 34:11; Num. 13:29; Deut. 7:1; Deut. 20:17; Jos. 3:10; Jos. 9:1; Jos. 11:3; Jos. 12:8; Jos. 15:8; Jos. 15:63; Jos. 18:16; Jos. 18:28; Jos. 24:11; Jdg. 1:21; Jdg. 3:5; Jdg. 19:11; 2 Sam. 5:6; 2 Sam. 5:8; 2 Sam. 24:16; 2 Sam. 24:18; 1 Ki. 9:20; 1 Chr. 1:14; 1 Chr. 11:4; 1 Chr. 11:6; 1 Chr. 21:15; 1 Chr. 21:18; 1 Chr. 21:28; 2 Chr. 3:1; 2 Chr. 8:7; Ezr. 9:1; Neh. 9:8; Zech. 9:7

Jerusalem. The city is strategically located along an east-west road that runs from the fords of the Jordan near Jericho to the coastal highway. It is also by the most significant north-south road that runs through the hill country from Beersheba to Beth Shan. Its location is also strategic because of its position by the border between Judah and Benjamin. The deep valleys on the east and west of the ridge and the reliable water supply found at the Gihon spring combined to make the location defensible and desirable. The earliest reference to Jerusalem is in the Egyptian execration texts from early in the second millennium B.C., where its kings are named Yaqirammu and Shayzanu. The next reference is found in six letters in the Amarna texts from Abdi-Heba, king of Jerusalem, to the pharaoh requesting military support. Jerusalem was one of the key cities in the region and in the Amarna period was competing with Shechem for control of the hill country. Jerusalem was defeated by the Israelite armies at the time of the conquest, but the inhabitants had not been driven out and it had not been occupied by the Israelites ([Judg 1:21](#)). The city of Jerusalem in this period occupied only the north-south ridge covering about ten acres that runs south of the modern city walls. The top of the ridge is only about four hundred feet wide and about fifteen hundred feet long. The population would not have exceeded one thousand. The Canaanite city was built on an artificial platform that was supported by a series of terraces. Archaeologists have uncovered a stepped stone structure over fifty feet tall at the northeast corner of this ridge. This was most likely the platform for the Jebusite citadel referred to in verse 7, and was enhanced by David for use as the foundation of his palace built in verse 11. The city was surrounded by a ten-footthick wall that had first been built over eight hundred years earlier. There is little else that archaeologists have found in the city that is attributable to the time of David. (see [IVP Background Commentary](#))

Utley on Jerusalem - Apparently the city was divided into two halves, a lower city probably on Mt. Moriah and an upper fortress on Mt. Zion. The lower city fell to Joshua and was burned although it was never occupied by the Hebrews, cf. Josh. 11:3; 15:63; Jdg. 1:8,21. This city was a natural fortress and was located between the borders of Ephraim and Benjamin, therefore, it made a perfect site for the capital of Israel. This city goes by several names in this chapter - (1) Jerusalem, (2) the stronghold of Zion (for "Zion" see NIDOTTE, vol. 4, pp. 1314-1321) and (3) the city of David. See [SPECIAL TOPIC: MORIAH, SALEM, JEBUS, ZION, JERUSALEM](#).

James Orr - JEBUS; JEBUSI; JEBUSITE - je'-bus, jeb'-u-si, jeb'-u-zit (yebhuc, ha-yebhuci): "Jebus" is an old name for Jerusalem (Jdg 19:10,11; 1 Ch 4:5 parallel 2 Sam 5:6-9, "the same is Jerus"; see preceding article). "Jebusi" (literally, "Jebusite") is also used as a name for the city in the King James Version (Josh 18:16,28; compare 15:8); the Revised Version (British and American) correctly renders "Jebusite" (see JERUSALEM). "Jebusites," for the people (in the King James Version Gen 15:21; Ex 3:8,17, etc.), does not occur in Hebrew in the plural; hence, in the Revised Version (British and American) is always rendered in the singular, "Jebusite." The "Jebusite" is said in Gen 10:16; 1 Ch 1:14 to be the 3rd son of Canaan, i.e. of the country of Canaan. Elsewhere he represents a tribe separate from the Canaanites. He stands between Heth and the Amorite (compare Nu 13:29; Josh 11:3; Ezek 16:3,15). In the lists of the peoples inhabiting Palestine the "Jebusite" is always placed last, a fact indicative, probably, of their smaller number.

To what race the Jebusites belonged is doubtful. Their name does not seem Semitic, and they do not make their appearance till after the patriarchal period.

The original name of Jerusalem was Babylonian, Uru-Salim, "the city of Salim," shortened into Salem in Gen 14:18 and in the inscriptions of the Egyptian kings Ramses II and Ramses III. In the Tell el-Amarna Letters (1400 BC) Jerusalem is still known as Uru-Salim, and its king bears a Hittite name, implying that it was at the time in the possession of the Hittites. His enemies, however, were closing around him, and one of the tablets shows that the city was eventually captured and its king slain. These enemies would seem to have been the Jebusites, since it is after this period that the name "Jebus" makes its appearance for the first time in the Old

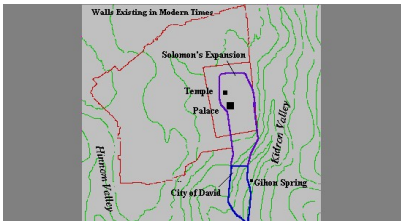
Testament (Jdg 19:10,11).

The Jebusite king at the time of the conquest was Adoni-zedek, who met his death at Beth-boron (Josh 10:1 ff; in 10:5 the word "Amorite" is used in its Babylonian sense to denote the inhabitants of Canaan generally). The Jebusites were a mountain tribe (Nu 13:29; Josh 11:3). Their capital "Jebus" was taken by the men of Judah and burned with fire (Jdg 18), but they regained possession of, and held, the fortress till the time of David (2 Sam 5:6 ff).

When Jerusalem was taken by David, the lives and property of its Jebusite inhabitants were spared, and they continued to inhabit the temple-hill, David and his followers settling in the new City of David on Mt. Zion (Josh 15:8,63; Jdg 1:21; 19:11). And as Araunah is called "king" (2 Sam 24:23), we may conclude that their last ruler also had been allowed to live. His name is non-Sem, and the various spellings of it (compare 1 Ch 21:15, "Ornan") indicate that the Hebrew writers had some difficulty in pronouncing it. The Jebusites seem ultimately to have blended with the Israelite population.

1 Chronicles 11:5 The inhabitants of Jebus said to David, "You shall not enter here." Nevertheless David captured the stronghold of Zion (that is, the city of David).

PARALLEL: 2 Samuel 5:6b-7 ...And they said to David, "You shall not come in here, **but the blind and lame will turn you away**"; **thinking**, "David cannot enter here." 7 Nevertheless, David captured the stronghold of Zion, that is the city of David. **(This color = found only in 2 Samuel 5)** See commentary on 2 Samuel 5 for more detail



JERUSALEM, ZION CITY OF DAVID

The inhabitants of Jebus said to David, "You shall not enter here." - Note Chronicles does not include the mocking words of the Jebusites (**but the blind and lame will turn you away**) The arrogant Jebusites were no match for a man with God on his side!

Nevertheless - Despite the fact that the taunting Jebusites had a clear military advantage, and boasted in their impregnable walls, they did not realize that they were up against David who had the hand of God on his life.

David captured the stronghold (mesudah) of Zion (that is, the city of David). - Note the three names of this area. While the city had been taken briefly in Joshua's day, it was left to David to capture the seeming impregnable city from the Jebusites (see **THOUGHT** below for application). Jerusalem was built on seven hills; one of them, on which David built his palace, was Zion. It became a designation for the entire city. Here an editor added "(that is, the city of David)."

City of David - 42 verses in the Bible (note 2 in NT) - 2 Sam. 5:7; 2 Sam. 5:9; 2 Sam. 6:10; 2 Sam. 6:12; 2 Sam. 6:16; 1 Ki. 2:10; 1 Ki. 3:1; 1 Ki. 8:1; 1 Ki. 9:24; 1 Ki. 14:31; 1 Ki. 15:8; 1 Ki. 15:24; 2 Ki. 8:24; 2 Ki. 9:28; 2 Ki. 12:21; 2 Ki. 14:20; 2 Ki. 15:7; 2 Ki. 15:38; 2 Ki. 16:20; 1 Chr. 11:5; 1 Chr. 11:7; 1 Chr. 13:13; 1 Chr. 15:1; 1 Chr. 15:29; 2 Chr. 5:2; 2 Chr. 8:11; 2 Chr. 12:16; 2 Chr. 14:1; 2 Chr. 16:14; 2 Chr. 21:1; 2 Chr. 21:20; 2 Chr. 24:16; 2 Chr. 24:25; 2 Chr. 27:9; 2 Chr. 32:5; 2 Chr. 32:30; 2 Chr. 33:14; Neh. 3:15; Neh. 12:37; Isa. 22:9; Lk. 2:4; Lk. 2:11

THOUGHT On the same principle (DAVID CAPTURING A LONG TIME STRONGHOLD), King Jesus conquers old strongholds when He becomes King over our lives. Territory (**ED**: LIKE JEBUS) that should have been given to Him long ago is now conquered. "I want to say to you in the name of the Lord Jesus that there is no habit that has gone so deep but that the power of the blood of Jesus can go deeper, and there is no entrenchment of sin that has gone so far but the power of the risen Lord, by His Holy Spirit, can go further." (Alan Redpath in [The Making of a Man of God Life of David](#))

Stronghold (fortress)(04686) [mesudah](#) from **tsud** = to hunt) means a fastness, stronghold. Mesudah (mesuda) refers to a wilderness or mountainous places for hiding, defense, and gathering supplies for battle (1Sa 22:4, 5; 24:22) especially David's city when he captured the "stronghold of Zion" (2Sa 5:7, 9). Job 39:28 gives us a good word picture of the meaning of this word describing the home of the eagle "On the cliff he dwells and lodges, Upon the rocky crag, an **inaccessible place** (mesudah)."

Mesudah - 17v - fortress(6), inaccessible place(1), stronghold(10). 1 Sam. 22:4; 1 Sam. 22:5; 1 Sam. 24:22; 2 Sam. 5:7; 2 Sam. 5:9; 2 Sam. 5:17; 2 Sam. 22:2; 2 Sam. 23:14; 1 Chr. 11:5; 1 Chr. 11:16; Job 39:28; Ps. 18:2; Ps. 31:2; Ps. 31:3; Ps. 71:3; Ps. 91:2; Ps. 144:2

EASTON'S BIBLE DICTIONARY - ZION - means "sunny; height," one of the eminences on which Jerusalem was built. It was surrounded on all sides, except the north, by deep valleys, that of the Tyropoeon (q.v.) separating it from Moriah (q.v.), which it surpasses in height by 105 feet. It was the south-eastern hill of Jerusalem. When David took it from the Jebusites (Josh. 15:63; 2 Sam. 5:7) he built on it a citadel and a palace, and it became "the city of David" (1 Kings 8:1; 2 Kings 19:21, 31; 1 Chr. 11:5). In the later books of the Old Testament this name was sometimes used (Ps. 87:2; 149:2; Isa. 33:14; Joel 2:1) to denote Jerusalem in general, and sometimes God's chosen Israel (Ps. 51:18; 87:5). In the New Testament (see SION) it is used sometimes to denote the Church of God (Heb. 12:22), and sometimes the heavenly city (Rev. 14:1)

Dale Ralph Davis on Zion - 2 Samuel 5:7 contains the first mention of **Zion** in the Bible. Originally it referred to this conquered Jebusite town, this 'city of David,' on the (southeast) Hill Ophel (1Ki 8:1) but also came to designate the **temple mount** (Ps. 74:2–3; 84:7), the **city of Jerusalem** (Ps. 87:2–3; 147:12), the **people of God** (Isa. 49:14; 51:16), and, significantly, the **center of Yahweh's kingdom in the age to come** (Isa. 2:3; 4:3–5; Mic. 4:7; Zech. 8:1–3). The day will come when **Yahweh of hosts will reign on Mount Zion and in Jerusalem**' (Isa. 24:23), but that reign first became visible in old Jebusburg on a mere eleven acres of real estate.

Yahweh's promise to Abraham (Gen. 15:18–21) has proven true. If verses 1–5 taught us that Yahweh's promises are certain in spite of intense opposition, verses 6–10 teach us that his promises are certain in spite of chronological distance. Eight hundred years (Abraham-to-David, plus or minus) does not erode the reliability of Yahweh's word. His promises are not stamped with an expiration date in small print. All of which should make a difference in the way waiting Christians read their Bibles and look to their future (cf. 2 Pet. 3). Hence 'Let us be grateful for receiving a kingdom that cannot be shaken' (Heb. 12:28, RSV)—not because we are unshakeable but because Yahweh's promises are firm, so firm that time cannot dissolve them (the case of Abraham) nor enemies sabotage them (the case of David). Yahweh's promises may be old or opposed but never false. ([2 Samuel - Out of Every Adversity](#))

NAVE'S TOPIC - ZION, called also Sion, stronghold of Jerusalem.

Taken from the Jebusites by David, 2 Sam. 5:6-9; 1 Chr. 11:5-7.

Called thereafter "the city of David," 2 Sam. 5:7, 9; 6:12, 16; 1 Kin. 8:1; 1 Chr. 11:5, 7; 15:1, 29; 2 Chr. 5:2.

Ark of the covenant placed in, 2 Sam. 6:12, 16; 1 Kin. 8:1; 1 Chr. 15:1, 29; 2 Chr. 5:2; removed from, to Solomon's temple on Mount Moriah, 1 Kin. 8:1; 2 Chr. 5:2, with 2 Chr. 3:1.

Collectively, the place, the forms, and the assemblies of Israel's worship, 2 Kin. 19:21, 31; Psa. 9:11; 48:2, 11, 12; 74:2; 132:13; 137:1; Isa. 35:10; 40:9; 49:14; 51:16; 52:1, 2, 7, 8; 60:14; 62:1, 11; Jer. 31:6; 50:5; Lam. 1:4; Joel 2:1, 15; Matt. 21:5; John 12:15; Rom. 9:33; 11:26; 1 Pet. 2:6.

Name of, applied to Jerusalem, Psa. 87:2, 5; 149:2; Song 3:11; Isa. 33:14, 20; Jer. 9:19; 30:17; Zech. 9:13.

Called the city of God, Psa. 87:2, 3; Isa. 60:14.

Restoration of, promised, Isa. 51:3, 11, 16; 52:1, 2, 7, 8; 59:20; 60:14; Obad. 17, 21; Zeph. 3:14, 16; Zech. 1:14, 17; 2:7, 10; 8:2, 3; 9:9, 13.

Name of, applied to the city of the redeemed, Heb. 12:22; Rev. 14:1.

ISBE - ZION [ISBE] ZION - zi'-on (tsiyon; Sion):

1. Meaning of the Word:

A name applied to Jerusalem, or to certain parts of it, at least since the time of David. Nothing certain is known of the meaning. Gesenius and others have derived it from a Hebrew root tsahah, "to be dry"; Delitzsch from tsiwwah, "to set up" and Wetzstein from tsin, "to protect." Gesenius finds a more hopeful suggestion in the Arabic equivalent cihw, the Arabic cahwat signifying "ridge of a mountain" or "citadel," which at any rate suitably applies to what we know to have been the original Zion (compare Smith, HGHL, under the word).

Considerable confusion has been caused in the past by the want of clear understanding regarding the different sites which have

respectively been called "Zion" during the centuries. It will make matters clearer if we take the application of the name: in David's time; in the early Prophets, etc.; in late poetical writings and in the Apocrypha; and in Christian times.

2. The Zion of the Jebusites:

Jerus (in the form Uru-sa-lim) is the oldest name we know for this city; it goes back at least 400 years before David. In 2 Sam 5:6-9, "The king and his men went to Jerusalem against the Jebusites. Nevertheless David took the stronghold of Zion; the same is the city of David And David dwelt in the stronghold, and called it the city of David." It is evident that Zion was the name of the citadel of the Jebusite city of Jerusalem. That this citadel and incidentally then city of Jerusalem around it were on the long ridge running South of the Temple (called the southeastern hill in the article JERUSALEM, III, (3) (which see)) is now accepted by almost all modern scholars, mainly on the following grounds:

(1) The near proximity of the site to the only known spring, now the "Virgin's Fount," once called GIHON (which see). From our knowledge of other ancient sites all over Palestine, as well as on grounds of common-sense, it is hardly possible to believe that the early inhabitants of this site with such an abundant source at their very doors could have made any other spot their headquarters.

(2) The suitability of the site for defense.--The sites suited for settlement in early Canaanite times were all, if we may judge from a number of them now known, of this nature--a rocky spur isolated on three sides by steep valleys, and, in many sites, protected at the end where they join the main mountain ridge by either a valley or a rocky spur.

(3) The size of the ridge, though very small to our modern ideas, is far more in keeping with what we know of fortified towns of that period than such an area as presented by the southwestern hill--the traditional site of Zion. Mr. Macalister found by actual excavation that the great walls of Gezer, which must have been contemporaneous with the Jebusite Jerusalem, measured approximately 4,500 feet in circumference. G. A. Smith has calculated that a line of wall carried along the known and inferred scarps around the edge of this southeastern hill would have an approximate circumference of 4,250 feet. The suitability of the site to a fortified city like Gezer, Megiddo, Socco, and other sites which have been excavated, strikes anyone familiar with these places.

(4) The archaeological remains on these hills found by Warren and Professor Guthe, and more particularly in the recent excavations of Captain Parker (see JERUSALEM), show without doubt that this was the earliest settlement in pre-Israelite times. Extensive curves and rock-cuttings, cave-dwellings and tombs, and enormous quantities of early "Amorite" (what may be popularly called "Jebusite") pottery show that the spot must have been inhabited many centuries before the time of David. The reverse is equally true; on no other part of the Jerusalem site has any quantity of such early pottery been found.

(5) The Bible evidence that Zion originally occupied this site is clear. It will be found more in detail under the heading "City of David" in the article JERUSALEM, IV, (5), but three points may be mentioned here: (a) The Ark of the Covenant was brought up out of the city of David to the Temple (1 Ki 8:1; 2 Ch 5:2), and Pharaoh's daughter "came up out of the city of David unto her house which Solomon had built for her"--adjacent to the Temple (1 Ki 9:24). This expression "up" could not be used of any other hill than of the lower-lying eastern ridge; to go from the southwestern hill (traditional Zion) to the Temple is to go down. (b) Hezekiah constructed the well-known Siloam tunnel from Gihon to the Pool of Siloam. He is described (2 Ch 32:30) as bringing the waters of Gihon "straight down on the west side of the city of David." (c) Manasseh (2 Ch 33:14) built "an outer wall to the city of David, on the west side of Gihon, in the valley" (i.e. nachal--the name of the Kedron valley).

3. Zion of the Prophets:

Zion, renamed the City of David, then originally was on this eastern ridge. But the name did not stay there. It would almost seem as if the name was extended to the Temple site when the ark was carried there, for in the pre-exilic Prophets the references to Zion all appear to have referred to the Temple Hill. To quote a few examples: "And Yahweh will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (Isa 4:5); "Yahweh of hosts, who dwelleth in mount Zion" (Isa 8:18); "Let us go up to Zion unto Yahweh our God" (Jer 31:6); "Yahweh will reign over them in mount Zion" (Mic 4:7). All these, and numbers more, clearly show that at that time Zion was the Temple Hill.

4. Zion in Later Poetical Writings and Apocrypha:

In many of the later writings, particularly poetical references, Zion appears to be the equivalent of Jerusalem; either in parallelism (Ps 102:21; Am 1:2; Mic 3:10,12; Zec 1:14,17; 8:3; Zeph 3:16) or alone (Jer 3:14; Lam 5:11); even here many of the references will do equally well for the Temple Hill. The term "Daughter of Zion" is applied to the captive Jews (Lam 4:22), but in other references to the people of Jerusalem (Isa 1:8; 52:2; Jer 4:31, etc.). When we come to the Apocrypha, in 2 Esdras there are several references in which Zion is used for the captive people of Judah (2:40; 3:2,31; 10:20,39,44), but "Mount Zion" in this and other books (e.g. 1 Macc 4:37,60; 5:54; 6:48,62, etc.) is always the Temple Hill.

5. Omission of Name by Some Writers:

It has been pointed out as a curious and unaccountable exception that in Ezekiel as well as in Chronicles, Ezra and Nehemiah, there is no mention of Zion, except the incidental reference to David's capture of the Jebusite fort. The references in the other Prophets and the Psalms are so copious that there must be some religious reason for this. The Chronicler (2 Ch 3:1), too, alone refers to the Temple as on Mount Moriah. It is also noticeable that only in these books (2 Ch 27:3; 33:14; Neh 3:26 f; 11:21) does the name "Ophel" appear as a designation of a part of the southeastern hill, which apparently might equally fitly have been termed Zion. See OPHEL. Josephus never uses the name "Zion" nor does it occur in the New Testament, except in two quotations (Heb 12:22; Rev 14:1).

6. The Name "Zion" in Christian Times:

Among the earlier Christian writers who mention "Zion," Origen used it as equivalent to the Temple Hill, but in the 4th century writers commence to localize it up the southern part of the western hill. It was a period when Biblical topography was settled in a very arbitrary manner, without any scientific or critical examination of the evidence, and this tradition once established remained, like many such traditions, undisputed until very recent years. To W. F. Birch belongs much of the credit for the promulgation of the newer views which now receive the adherence of almost every living authority on the topography of Jerusalem.

1 Chronicles 11:6 Now David had said, "Whoever strikes down a Jebusite first shall be chief and commander." Joab the son of Zeruiah went up first, so he became chief.

PARALLEL - 2 Samuel 5:8 David said on that day, "Whoever would strike the Jebusites, **let him reach the lame and the blind, who are hated by David's soul, through the water tunnel.**" **Therefore they say, "The blind or the lame shall not come into the house."** (See commentary on 2 Samuel 5 for more detail)

BGT 1 Chronicles 11:6 κα ε πεν Δαυιδ π ς τ πτων λεβουσα ον ν πρ τοις κα σται ε ς ρχοντα κα ε ς στρατηγ ν κα ν βη π α τ ν ν πρ τοις Ιωαβ υ ς Σαρουια κα γ νετο ε ς ρχοντα

LXE 1 Chronicles 11:6 And David said, Whoever first smites the Jebusite, even he shall be chief and captain. And Joab the son of Saruia went up first, and became chief.

KJV 1 Chronicles 11:6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

NET 1 Chronicles 11:6 David said, "Whoever attacks the Jebusites first will become commanding general!" So Joab son of Zeruiah attacked first and became commander.

CSB 1 Chronicles 11:6 David said, "Whoever is the first to kill a Jebusite will become chief commander." Joab son of Zeruiah went up first, so he became the chief.

ESV 1 Chronicles 11:6 David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief.

NIV 1 Chronicles 11:6 David had said, "Whoever leads the attack on the Jebusites will become commander-in-chief." Joab son of Zeruiah went up first, and so he received the command.

NLT 1 Chronicles 11:6 David had said to his troops, "Whoever is first to attack the Jebusites will become the commander of my armies!" And Joab, the son of David's sister Zeruiah, was first to attack, so he became the commander of David's armies.

JOAB WENT UP FIRST & BECAME COMMANDER

Now David had said, "Whoever strikes down a Jebusite first shall be chief and commander." Joab the son of Zeruiah went up first, so he became chief - Joab would become the commander of David's forces but he would prove a difficult personality for David to control.

John Bright ([See page 182 in A History of Israel](#)) - By this move (SECURING JERUSALEM) David both eliminated a Canaanite enclave from the center of the land and gained a capital from which he could rule a national state. Hebron, located far to the south and on Judahite soil, could not have been permanently acceptable as a capital to the northern tribes. But a capital in the north would have been doubly unacceptable to Judah. **Jerusalem**, centrally located between the two sections and within the territory of none of the tribes, offered an excellent compromise.'

QUESTION - [Who were the Jebusites?](#)

ANSWER - When God promised to give Abraham a land for his descendants, it was described as being inhabited by many tribes, including the **Jebusites** (Genesis 15:18–21). Who were these people, and where did they come from?

According to the [Table of Nations](#) in Genesis 10, the Jebusites were descended from Noah's son Ham, through his son Canaan. They were one of the [Amorite](#) tribes who were placed under judgment by God for their wickedness (Genesis 15:16). God described their pagan worship as abominable practices (Deuteronomy 20:18), which may have included child sacrifice. As a result of that judgment, God told the Israelites to exterminate all of the Amorite tribes when they came into the land. The Israelites were also forbidden to intermarry with them, so the Jebusites would not pass on their pagan practices.

The **Jebusites** dwelt in the hill country, with Jerusalem as one of their key cities (Numbers 13:29; Judges 19:10–11). The **Jebusites'** name for "Jerusalem" was "**Jebus**," and it retained that name until the time of King David (1 Chronicles 11:4–5). During the time of Joshua, the Jebusite king Adoni-zedek joined with four other Amorite kings to attack the Israelites at Gibeon (Joshua 10:5), but he was defeated and put to death. Later, the **Jebusites** joined with Jabin, king of Hazor, in a pitched battle against the Israelites, but they were also defeated by Joshua's army (Joshua 11:3). Despite these defeats, the **Jebusites** continued to live in the hill country around Jerusalem for many generations. During the time of the judges, some Israelites began to intermarry with the Jebusites, causing God to bring judgment on the nation (Judges 3:5).

When David became king of Israel, he attacked the **Jebusites** of Jerusalem (2 Samuel 5:6) and conquered the city, which then became known as the **City of David**. Apparently, David granted terms of peace with the remaining Jebusites, because he made a friendly deal with [Araunah the Jebusite](#) to purchase land for building the temple (2 Samuel 24:18–25). The **Jebusites** remained subjugated to Israel and were part of the forced labor Solomon later used for his building projects.

Though they were allowed to live among the Israelites, the **Jebusites** and other Amorite tribes maintained their distinctive ways and thus became a continuing snare to the people of Israel. When [Ezra the priest](#) led a revival among the Jews who returned from the Babylonian captivity, he had to deal with the issue of intermarriage with **Jebusites** and others (Ezra 9:1). Ezra commanded the men of Israel to confess their sins and put away their pagan wives so that God would take away His wrath.

After this, the **Jebusites** disappear from history; likely, they were absorbed into the other Gentile peoples who lived in the land of Israel. An extra-biblical reference to the Jebusites may be contained in one of the tablets discovered at Mari, in modern-day Syria. One cuneiform tablet mentions a people called the "Yabusiim," which could very well be a reference to the Jebusites. [GotQuestions.org](#)

NAVE'S SUMMARY OF JEBUSITES

- **One of the tribes of Canaan**, Deut. 7:1 "When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the **Jebusites**, seven nations greater and stronger than you"
- **Land of, given to Abraham and his descendants**, Ge 15:21; Ex. 3:8, 17; Ex 23:23, 24; Deut. 20:17 = "But you shall **utterly destroy** them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the **Jebusite**, as the LORD your God has commanded you." Ex. 33:2; 34:10, 11.
- **Conquered by Joshua**, Josh 10-12; Josh 24:11;
- **Conquered by David**, 2 Sam. 5:6-9.
- **Jerusalem within the territory of**, Josh. 18:28.
- **Not exterminated, but intermarry with the Israelites**, Jdg. 3:5, 6; Ezra 9:1-2; Ezra 10:18-44.
- **Pay tribute to Solomon**, 1Ki 9:20, 21.

Jebusites (yebusi) - 41x/39v - Ge 10:15-16 - Canaan became the father of Sidon, his firstborn, and Heth 16 and the **Jebusite** and the Amorite and the Girgashite ; Gen. 15:21; Exod. 3:8; Exod. 3:17; Exod. 13:5; Exod. 23:23; Exod. 33:2; Exod. 34:11; Num. 13:29; Deut. 7:1; Deut. 20:17; Jos. 3:10; Jos. 9:1; Jos. 11:3; Jos. 12:8; Jos. 15:8; Jos. 15:63; Jos. 18:16; Jos. 18:28; Jos. 24:11; Jdg. 1:21; Jdg. 3:5; Jdg. 19:11; 2 Sam. 5:6; 2 Sam. 5:8; 2 Sam. 24:16; 2 Sam. 24:18; 1 Ki. 9:20; 1 Chr. 1:14; 1 Chr. 11:4; 1 Chr. 11:6; 1 Chr. 21:15; 1 Chr. 21:18; 1 Chr. 21:28; 2 Chr. 3:1; 2 Chr. 8:7; Ezr. 9:1; Neh. 9:8; Zech. 9:7

Joab [EBD] Jehovah is his father. One of the three sons of Zeruah, David's sister, and "captain of the host" during the whole of David's reign (2 Sam. 2:13; 10:7; 11:1; 1 Kings 11:15). His father's name is nowhere mentioned, although his sepulchre at Bethlehem is mentioned (2 Sam. 2:32). His two brothers were Abishai and Asahel, the swift of foot, who was killed by Abner (2 Sam. 2:13-32), whom Joab afterwards treacherously murdered (3:22-27). He afterwards led the assault at the storming of the fortress on

Mount Zion, and for this service was raised to the rank of "prince of the king's army" (2 Sam. 5:6-10; 1 Chr. 27:34). His chief military achievements were, (1) against the allied forces of Syria and Ammon; (2) against Edom (1 Kings 11:15, 16); and (3) against the Ammonites (2 Sam. 10:7-19; 11:1, 11). His character is deeply stained by the part he willingly took in the murder of Uriah (11:14-25). He acted apparently from a sense of duty in putting Absalom to death (18:1-14). David was unmindful of the many services Joab had rendered to him, and afterwards gave the command of the army to Amasa, Joab's cousin (2 Sam. 20:1-13; 19:13). When David was dying Joab espoused the cause of Adonijah in preference to that of Solomon. He was afterwards slain by Benaiah, by the command of Solomon, in accordance with his father's injunction (2 Sam. 3:29; 20:5-13), at the altar to which he had fled for refuge. Thus this hoary conspirator died without one to lift up a voice in his favour. He was buried in his own property in the "wilderness," probably in the north-east of Jerusalem (1 Kings 2:5, 28-34). Benaiah succeeded him as commander-in-chief of the army.

QUESTION - [Who was Joab in the Bible?](#)

ANSWER: Joab was a son of Zeruah, King David's sister (1 Chronicles 2:13-17) and was therefore one of David's nephews. Joab's brothers were two of David's brave warriors, Abishai and Asahel. Joab was positioned as commander of David's armies because of his victory over the Jebusites, resulting in the possession of the city of Jerusalem. It was through this victory that Jerusalem became "the city of David" (1 Chronicles 11:4-9).

Joab fought and won many battles for the king, but his personal lack of self-control was problematic. In a war against the forces of Ish-Bosheth, Joab's brother Asahel was killed by [Abner](#), the commander of Ish-Bosheth's armies. Joab was furious and pursued Abner to kill him, but Abner escaped (2 Samuel 2:12-32). Later, after Abner swore allegiance to David, Joab's fuse blew, and his desire to avenge his brother's blood drove him to deceive and murder Abner (verses 26-27). This action deeply grieved David, but the king felt unable to bring justice against the mighty Joab (verse 39). Instead, David pronounced a curse over Joab and his future descendants: "May his blood fall on the head of Joab and on his whole family! May Joab's family never be without someone who has a running sore or leprosy or who leans on a crutch or who falls by the sword or who lacks food" (verse 29).

As the commander of David's armies, Joab was provided many victories by God, but Joab caused much grief to the king and to Israel. His anger and perhaps the power of his position drove him to poor decisions at times. In addition to his murder of Abner, Joab killed his own cousin, [Amasa](#)—and his betrayal was Judas-style, accompanied by a kiss: "Joab said to Amasa, 'How are you, my brother?' Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died" (2 Samuel 20:9-10). Joab disobeyed King David's command to spare [Absalom's life](#), himself striking Absalom with three javelins (2 Samuel 18). David mourned the death of his son Absalom, a response that was sternly reprimanded by Joab (2 Samuel 19:1-8). It was also Joab who, in accordance with David's command, placed Uriah the Hittite at the front of the battle to be killed, so that David could feel justified in marrying [Uriah's widow](#) (2 Samuel 11).

Joab, for all his faults, was obviously a capable man of war and valiant on the battlefield. And he ought to be given credit for his loyalty to David for almost four decades. Joab also counseled David when David sinfully desired to take a census; if David had heeded Joab's advice, he could have spared his nation the plague that befell Israel (2 Samuel 24).

When David was on his death bed, Joab conspired with Adonijah to install Adonijah as the next king, instead of Solomon (1 Kings 1). This action, plus Joab's other rash decisions, vengeful murders, and inability to take certain important orders, finally drove David over the edge. David commanded Solomon to ensure Joab's execution, an act that was carried out by Benaniah as Joab was clinging to the [horns of the altar](#) in hopes of finding clemency (1 Kings 2:5-6, 28-34). [GotQuestions.org](#)

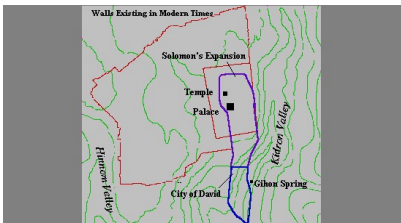
Related Resource:

- [What is the story of Abner and Joab? | GotQuestions.org](#)

1 Chronicles 11:7 Then David dwelt in the stronghold; therefore it was called the city of David.

PARALLEL: 2 Samuel 5:9a So David lived in the stronghold and called it the city of David. See commentary on 2 Samuel 5 for more detail

- David dwelt (KJV): Ps 2:6
- the city of David (KJV): that is, Zion, 1Ch 11:5 2Sa 5:7



Then David dwelt in the stronghold; therefore it was called the city of David -Guzik points out that "Jerusalem became the capital city of David's kingdom. It was a good choice because (1) had no prior tribal association and was therefore good for a unified Israel and (2) the geography of the city made it easy to defend against a hostile army."

City of David - 42 verses in the Bible (note 2 in NT) - 2 Sam. 5:7; 2 Sam. 5:9; 2 Sam. 6:10; 2 Sam. 6:12; 2 Sam. 6:16; 1 Ki. 2:10; 1 Ki. 3:1; 1 Ki. 8:1; 1 Ki. 9:24; 1 Ki. 14:31; 1 Ki. 15:8; 1 Ki. 15:24; 2 Ki. 8:24; 2 Ki. 9:28; 2 Ki. 12:21; 2 Ki. 14:20; 2 Ki. 15:7; 2 Ki. 15:38; 2 Ki. 16:20; 1 Chr. 11:5; 1 Chr. 11:7; 1 Chr. 13:13; 1 Chr. 15:1; 1 Chr. 15:29; 2 Chr. 5:2; 2 Chr. 8:11; 2 Chr. 12:16; 2 Chr. 14:1; 2 Chr. 16:14; 2 Chr. 21:1; 2 Chr. 21:20; 2 Chr. 24:16; 2 Chr. 24:25; 2 Chr. 27:9; 2 Chr. 32:5; 2 Chr. 32:30; 2 Chr. 33:14; Neh. 3:15; Neh. 12:37; Isa. 22:9; Lk. 2:4; Lk. 2:11

THOUGHT On the same principle (DAVID CAPTURING A LONG TIME STRONGHOLD), King Jesus conquers old strongholds when He becomes King over our lives. Territory (**ED**: LIKE JEBUS) that should have been given to Him long ago is now conquered. "I want to say to you in the name of the Lord Jesus that there is no habit that has gone so deep but that the power of the blood of Jesus can go deeper, and there is no entrenchment of sin that has gone so far but the power of the risen Lord, by His Holy Spirit, can go further." (Alan Redpath in [The Making of a Man of God Life of David](#))

1 Chronicles 11:8 He built the city all around, from the Millo even to the surrounding area; and Joab repaired the rest of the city.

PARALLEL: 2 Samuel 5:9b And David built all around from the Millo and inward. See commentary on 2 Samuel 5 for more detail

- **Millo:** Jdg 9:6,20 1Ki 9:15 11:27 2Ki 12:20
- **built:** Ne 4:2

DAVID REBUILD JERUSALEM CITY OF DAVID, ZION

He built the city all around, from the Millo even to the surrounding area; and Joab repaired the rest of the city. - So not only did Joab lead the assault on Jebus, but he also was instrumental in restoring the rest of the city, the Septuagint stating that he fortified it. So he did just apply some paint to touch up the city aesthetically, but as a military man, he made it more defensible and impregnable from enemy attacks. The verb repaired in this context relates to the repair of fortifications of Jerusalem and in Neh. 4:2 to the rebuilding of a protective outer wall of Jerusalem.

Believer's Study Bible - "Millo," which in Hebrew means "filling" (Lit. The Landfill), was most likely a fortress or defensive tower erected on a filled-in piece of earth to help protect the City of David. The crucial fact is in v. 7, namely, that David captured this ancient Jebusite fortress and made it "the City of David." Thus began the history of the city of Jerusalem as a sacred city for the Jewish people.

MILLO [SMITH] (a rampart, mound) a place in ancient Jerusalem. Both name and place seem to have been already in existence when the city was taken from the Jebusites by David. (2 Samuel 5:9; 1 Chronicles 11:8) Its repair or restoration was one of the great works for which Solomon raised his "levy," (1 Kings 9:15,24; 11:27) and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians. (2 Chronicles 32:5) The last passage seems to show that "the Milo" was part of the "city of David," that is, of Zion. Comp. (2 Kings 12:20)

NAVES on MILLO - A name given to part of the citadel of Jerusalem, 2 Sam. 5:9; 1 Chr. 11:8. King Solomon raises a levy to repair, 1 Kin. 9:15, 24; 11:27. Repaired by King Hezekiah, 2 Chr. 32:5. King Joash murdered at, 2 Kin. 12:20. ([SEE ALSO LONGER](#))

1 Chronicles 11:9 David became greater and greater, for the LORD of hosts was with him.

PARALLEL: 2 Samuel 5:10 David became greater and greater, for the LORD God of hosts was with him. (See commentary on 2 Samuel 5 for more detail)

BGT 1 Chronicles 11:9 καὶ πορεύετο Δαυὶδ πορεύομενος καὶ μεγαλυνόμενος καὶ ὁ κύριος πάντοτε μετὰ τοῦ

LXE 1 Chronicles 11:9 And David continued to increase, and the Lord Almighty was with him.

KJV 1 Chronicles 11:9 So David waxed greater and greater: for the LORD of hosts was with him.

NET 1 Chronicles 11:9 David's power steadily grew, for the LORD who commands armies was with him.

CSB 1 Chronicles 11:9 David steadily grew more powerful, and the LORD of Hosts was with him.

ESV 1 Chronicles 11:9 And David became greater and greater, for the LORD of hosts was with him.

NIV 1 Chronicles 11:9 And David became more and more powerful, because the LORD Almighty was with him.

NLT 1 Chronicles 11:9 And David became more and more powerful, because the LORD of Heaven's Armies was with him.

- **David became greater and greater:** Heb. went in going and increasing, 2Sa 3:1 5:10 Job 17:9 Isa 9:7
- **for :** 1Ch 9:20 Ps 46:7,11 Isa 8:9,10 41:10,14 Ro 8:31

Related Passage:

Romans 8:31+ What then shall we say to these things? If God is for us, who is against us?

**DAVID'S SOURCE OF STRENGTH
THE LORD OF HOSTS**

David became greater and greater - NET = "David's power steadily grew, for the LORD who commands armies was with him."

Guzik points out that "David knew greatness, but he was by no means an "overnight success." David was long prepared for the greatness he later enjoyed, and he came to the place of greatness because **the LORD of hosts was with him**. i. In God's plan, there is almost always a hidden price of greatness. Often those who become great among God's people experience much pain and difficulty in God's training process.

Utley - This is a Hebrew idiom. "David continued to continue to become powerful" (BDB 229, KB 246, *Qal* IMPERFECT plus the *Qal*/ INFINITIVE ABSOLUTE CONJUNCTION of the same root, which denotes emphasis). David's greatness expanded because YHWH was with him.

THOUGHT - Beloved, is this not what should be transpiring in each of our lives as followers of Jesus? We are to be growing "**greater and greater**," which in NT terms means we are being progressively transformed into greater and greater degrees of Christlikeness (2Co 3:18+). Are you? Am I? This progressive sanctification will only transpire because the **LORD God of hosts is with us**, as we take in His Word with which His Spirit transforms us! So it also begs the question are you daily taking in God's Word, so that God's Spirit has "raw material" to work with?

For This is an important term of explanation, explaining how David grew in strength as king of Israel. (cf **for** explaining the "success" of Ezra in 7:10+)

the LORD of hosts (Jehovah Sabaoth, LORD of hosts of armies) was with him - I think David's "secret" for waxing greater and greater is seen in passages such as 1 Chr 16:11+ "**Seek the LORD and His strength; Seek His face continually.**" In Psalm 18 David wrote "A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said, "**I love You, O LORD, my strength.**"

The LORD God of hosts was with him - This is the first of numerous occurrences of this majestic name of God in Second Samuel. How was He with David? In 1Sa 16:13 "the Spirit of the LORD came mightily upon David from that day forward." In 1Sa

16:18 others recognized that "the LORD is with him," even as others recognized the LORD was with Joseph (Ge 39:3, 23), with Samuel (1Sa 3:19) and even with Jesus (Acts 10:38). 1 Samuel 18:14 (cf 1Sa 18:12) adds that "David was prospering in all his ways for **the LORD was with him.**"

In short, [Jehovah Sabaoth, LORD of hosts \(of armies\)](#) was His strength, which reminds us of David's words in [Ps 18:1](#) "I love You, O LORD, my **strength.**" The Septuagint translates this with "[kurios pantokrator](#)" a designation for God as the one holding all power and ruling all things!

THOUGHT - Is He your strength? Or are you trying (futilely, frustratingly) to live the Christ life relying on your natural human strength, and finding it does not work very well? A supernatural life (which believers have been granted and are called to live before fallen men that they might see evidence of the invisible God - Mt 5:16+) calls for a supernatural power Source, the Spirit of God. He is "with us" and even better He is in us to empower us, lead us, etc. Seek to daily be filled (Eph 5:18+), keeping short accounts (confess quickly when you sin) and walking continually in His power for then you will not fulfill the desire of the flesh (Gal 5:16+). 1 Chronicles 16:11+ should be every believer's watchword "Seek the LORD and His **strength**; Seek His face continually." Let it be so Lord, by Thy Spirit for Thy glory in Christ. Amen.

[Guzik](#) - In God's plan there is almost always a hidden price of greatness. Often those who become great among God's people experience much pain and difficulty in God's training process.

THOUGHT - Even as David relied on the strength from the LORD (*WHOLLY RELYING ON THE HOLY SPIRIT*), so too should we, "though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses." (2Co 10:3-4+). We walk in an evil world and are continually in a fierce spiritual war with invisible powerful forces. We win because we are more than conquerors in Christ and the battle is the LORD'S.

THOUGHT on **greater and greater** - Beloved, is this not what should be transpiring in each of our lives as followers of Jesus? We are to be growing "**greater and greater**," which in NT terms means we are being progressively transformed into greater and greater degrees of Christlikeness (2Co 3:18+). Are you? Am I? This [progressive sanctification](#) will only transpire because the **LORD God of hosts is with us**, as we take in His Word with which His Spirit transforms us! So it also begs the question are you daily taking in God's Word, so that God's Spirit has "raw material" to work with?

1 Chronicles 11:10 Now these are the heads of the mighty men whom David had, who gave him strong support in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel.

2 Samuel 5:11+ **Then Hiram king of Tyre sent messengers to David with cedar trees and carpenters and stonemasons; and they built a house for David. 12 And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.**

- **Now these are the heads of the mighty men:** 2Sa 23:8
- **to make:** 1Ch 12:38 2Sa 3:17,18,21
- **according:** 1Sa 16:1,12-14

Related Passage:

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.

1 Samuel 16:1; 12-14+ Now the LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons."12-14 So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, "**Arise, anoint him; for this is he.**" 13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and **the Spirit of the LORD came mightily upon David from that day forward. (THE SOURCE OF DAVID'S STRENGTH!)** And Samuel arose and went to Ramah. 14 Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD terrorized him.



David's Valiant Men by James Tissot

Utley points out that the "information (in 1Ch 11:10-41) comes from 2 Sam. 23:8-39."

Jack Hayford - First Chronicles 11:10–12:40 recorded for the exiles who returned from Babylon more than five hundred years after the time of David the names of the military heroes who made David's reign great. First Chronicles 11:10–47 names the heroes who emerged from the ranks of David's army of outcasts to become known as his "mighty men." First Chronicles 12:1–22 contains the names of various groups of men and their tribal origins who had left Saul's kingdom to join with David during various stages of his flight from King Saul. They were the group from which the mighty men distinguished themselves. First Chronicles 12:23–40 lists the leaders and numbers the troops from the northern tribes who rallied to David when he became king of the northern tribes as well as Judah. (Becoming a Leader after God's Own Heart)

Now these are the heads of the mighty men whom David had, who gave him strong support in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel - NLT = "These are the leaders of David's mighty men. Together with all Israel, they determined to make David their king, just as the LORD had promised concerning Israel." David needed these faithful men for his success and God's Spirit memorializes those who were loyal to David and enabled him to be a successful conquering king (see 2Sa 8+).

Guzik points out that "It's important to understand that David was nothing without his mighty men, and they were nothing without him. He was their leader, but a leader is nothing without followers – and David had **the mighty men** to follow him. These men didn't necessarily *start* as mighty men; many were the distressed, indebted, and discontented people who followed David at Adullam Cave (1 Samuel 22:1-2).

Andrew Hill: These elite troops are professional soldiers, not vulgar mercenaries. They live and die by the military code of their day—a code of honor that even prohibited the enjoyment of personal pleasures while on "active duty" (cf. 2 Sam. 11:11). David's "mighty men" (haggibborim) are the ancient equivalent of both the modern-day "special forces" military units and the "secret service," charged with the protection of our highest elected officials (note their roles as both irrepressible warriors in the face of overwhelming odds and as bodyguards to the king, (2 Sam. 23:23; 1 Chron. 11:25).

TSK on mighty men - The valiant men who assisted David in his advancement, and helped to establish him in his authority, were those, in all likelihood, that had accompanied him during his persecution by Saul.

Utley on "**these are the heads of the mighty men**" These mercenary warriors of David are structured into (1) the three, 1 Chr. 11:12,18,20,24,25,42; related to 1 Chr. 11:17-19 (2) the thirty, 1 Chr. 11:11,15,20,25,42 (3) the second rank of the three, 1 Chr. 11:21 and (4) the chief of the thirty, 1 Chr. 11:11,20. They came from several tribes to reinforce the "all Israel" theme. The exploits of these men are told by Josephus in *Antiq.* 7.3.1,2 and Josephus 7.12.4.

Henry Morris - There are certain differences in this account of David's "mighty men" with the parallel account in 2 Samuel 23:8-39. (BORROW - [The Defender's Study Bible](#))

Believer's Study Bible - (1Ch 11:10-14) - Of the "three mighty men" (1Ch 11:12), only two are mentioned. The other was Shammah, listed in 2Sa 23:11, 12.

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

It is God who arms me with strength... He trains my hands for battle; my arms can bend a bow of bronze. - Psalm 18:32, 34

TODAY IN THE WORD

Late one night, bomb squad police officers Danny McGuire and Jerry Farrell were called to the scene of an explosion. A live pipe bomb was still on the floor next to a dead body in a badly damaged apartment. Under the circumstances, the two men couldn't wear their bulky, protective bomb suits or even move around freely. Nonetheless, they went in and successfully disarmed the bomb. McGuire's citation for the Superintendent's Award of Valor, the Chicago Police Department's highest honor, called it a "selfless act of bravery."

Danny McGuire Jr., also a police officer, agreed: "He disregarded his own safety so he could help other people. The reason I'm a police officer is because I wanted to follow in my father's footsteps. My whole life, I have wanted to be like him. Other kids looked up to sports heroes. I looked up to my dad."

The world needs more true heroes. David's "mighty men" qualify! They were the king's elite forces, military leaders, and personal bodyguards. That's why many were non-Israelites; in that day, it was common for rulers to employ foreigners as bodyguards so that they would be loyal to him alone and couldn't be used in political plots or coups. The exploits described in today's reading exemplify the fact that God was blessing David and giving him victory on every side. The nation's source of strength was ultimately not military but spiritual.

The best story is found in verses 15-19. "The Three" risked their lives to go on a daring raid against the Philistines. At one level, their actions appear foolhardy, for all they did was fetch water, but perhaps they genuinely wanted to honor the king. In any case, David honored both them and the Lord by pouring out the water as a drink offering. His action thanked God for preserving the men's lives, hailed their courage and devotion to the king ... and probably warned them to choose their missions more wisely in the future!

TODAY ALONG THE WAY

Speaking of heroes, who has been a model or mentor in your life? How has this person helped "arm" you for victory on the battlefield of life? Which qualities or biblical virtues do they possess that you most admire and want to grow in? How have they helped you develop and mature in your daily walk with the Lord? Reflect on these questions, then write a note of appreciation. If you can't think of anyone, ask God to put such a person in your life.

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).

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](#)

John Kitto - Thursday. The Worthies—II Samuel 23; I Chronicles 11

David, on his return to Ziklag, was joined by seven more chiefs of Manasseh. They are called “captains of thousands;” and as they must have come over from the camp of Saul, they doubtless brought some of their men with them. This accession of force proved to be most opportune; for, on arriving at Ziklag, it was found that the place had been burned with fire, and that, together with all the portable substance, the women and the children had been carried away captive. It seemed that the Amalekites had taken advantage of David’s absence to retaliate his ravages of their country by an attack upon Ziklag. There was none to resist them, and they had shed no blood—not, we apprehend, from any humane consideration, but simply because David’s supposed detention in the camp permitted them to remove the women and the children alive, and when that was the case they were valuable property, to be retained or sold as slaves. David’s two wives, for he now had two, were among the captives.

The men were outrageous when they beheld what had taken place, and were not sparing of reproaches against their general, for having left the place without defenders. There were even sinister murmurs about stoning him. Probably the presence of the Manassites, who had joined him in the field and on the road, served him in good stead. They had lost nothing, and naturally would side with David against the murmurers. It seems to have been they who suggested the wisdom of a pursuit after the marauders, for it was clear that, being under no apprehension of David’s return, they would make a leisurely retreat, especially when encumbered with so many women and children; and it appeared by the heat of the still smoldering ruins, and by the freshness of their camel-tracks, that the attack had been very recent, and they could not yet have got to any great distance. David himself had lost more than any; but his faith in God was not shaken, and his self-possession and decision under this calamity, and the present outbreak of his own men, is worthy of high commendation, and tended rapidly to restore confidence. “He encouraged himself in Jehovah his God,” and calling for Abiathar, desired him to consult the Lord by the sacred Urim, whether he should pursue the enemy or not. The answer was favorable, and he set out with extreme rapidity, coming upon them when they were encamped, encumbered with spoil, and enjoying themselves at their ease, supposing David, whom alone they had any reason to fear, afar off with the Philistine host.

Thus surprised, they offered little resistance; but some of them betook themselves to their camels and escaped. Not only was every thing and person taken from Ziklag recovered safe, but all the rich spoil which the band had collected in a wide marauding excursion fell into the hands of David and his men. This incident was likely to have created another misunderstanding, which was averted by the discretion of their leader. Many of the men having been from weariness unable to pursue the march, had been left on the way by the brook Besor, and it was suggested that these had no right to any of this spoil, but only to have their own property and families restored to them. But David decided that they should all share alike; and this thenceforth became established as a law in the Hebrew army, and has been adopted into the practice of modern warfare. The policy of this regulation is obvious; for, were every man at liberty to retain what he could take, or were the spoil to be appropriated only by the actual combatants, there must be at least great discontent among those detained by garrison or other duties from the immediate scene of action.

A considerable portion of the spoil fell to the share of the commander; and this he, with his usual open-handed liberality, employed in sending presents to the elders of various towns and villages in Judah, and to all the places where he had received encouragement and support during his wanderings. This came to them with the message—"Behold a present for you of the spoil of the enemies of the Lord." The natural effect of his success, of his discreet liberality, and of the admiration in which he was held, was, that men came over to him in great numbers. "From that time," says the writer of Chronicles (I Chronicles 12:22), "day by day there came to David to help him, until it was a great host, like the host of God."

It seems to have been while at Ziklag that David, in the lack of means of affording more substantial marks of his regard and admiration for valiant deeds, and marks of attachment to his person, devised something that looks exceedingly like an order of knighthood, or, on a small scale, a legion of honor, which has scarcely received all the attention it deserves. Out of the general body of his followers, he organized a band of worthies or knights, answering very much, we suspect, to the three degrees in the Order of the Bath, in which we have Grand-Crosses, Knight-Companions, and Companions. In David's band there were three chief heroes, three second in prowess, and thirty inferior to these—thirty-six in all. It is also very likely that they were distinguished from the general band, and the different degrees from each other, by insignia of honor. It is a great mistake to suppose the use of such insignia a modern invention. The modern decorations, crosses, medals, and stars, are in principle but the revival of an ancient practice. It is known to have existed among the Romans, who had *phialæ* and *phaleræ* of honor—terms which have been supposed to signify bracelets and medals; but all opinion on the subject was only conjectural, previously to the discovery on the borders of the Rhine of a monumental bas-relief, raised by the freedmen of Marcus Caelius Lembo, tribune of the (XIX) 18th Legion, who fell in the disastrous overthrow of Varus. This effigy is of three-quarter length, in a full suit of armor, with a laurel crown on the head, a Gallic twisted torque around the neck, and from the lion-headed shoulder-clasps of the cuirass hang two embossed bracelets, having beneath them a locket with three points, from which are suspended five medals of honor; one large, on the pit of the stomach, representing a head of Medusa; and two on each side, one beneath the other, and all, as far as can be seen, charged with lion's faces and lion's heads in profile. This monument is now in the University of Bonn.⁴⁶⁰

The exploits which won for some of David's illustrious band their high distinction are recorded; but some of them seem to have been performed after David became king, showing that he kept up this body during his reign, probably by supplying vacancies as they occurred; this also accounts for our finding in the list such names as that of Benaiah, who, seeing that he was it seems in the prime of life at the end of David's reign, could hardly have been one of the worthies before its commencement. The three chiefs who formed the first class, were Jashobeam the Hachmonite, Eleazer son of Dodo, and Shammah son of Agee. The first, according to one account,⁴⁶¹ lifted up his spear against 800 men, whom he slew at one time—but another account makes the number three hundred,⁴⁶² a difference which some reconcile by supposing that he slew 800 men in one action and 300 men in another. However interpreted, this exploit well entitled the valiant Jashobeam to his place as "chief among the captains." Eleazer was one of those three who, with David, maintained the ground against a Philistine force, when their people had retreated, and at length routed them, so that when the men returned for very shame, there was nothing for them but to divide the spoil of their enemies. On that occasion Eleazer "smote the Philistines till his hand clove unto his sword."⁴⁶³ This seems to have occurred during the period when David acted as Saul's general against the Philistines, so, seemingly, does the exploit of Shammah, who defended a field of barley against a troop of Philistines, and compelled them to retreat. These were the three men who formed the first class of David's worthies. The three next, who formed the second class, were renowned for a deed of truly chivalrous devotion to David—so that opposing hosts could not prevent them from fulfilling his slightest wish. When he was in the cave of Adullam, the Philistines had a garrison in Bethlehem; and he was unmindful of this circumstance when, suffering from thirst, and remembering the pleasantness of the water from the well of his native town, he expressed a longing for a draught thereof. The words had no sooner passed his lips than these three men took their departure, and going boldly through the Philistine host, drew water from the well, and brought it to their chief. Touched by this proof of hardihood and strong attachment, he refused to drink the draught so hardly won: "he poured it out before the Lord," declaring that he would not drink the blood of his men. Alexander did something like this, only not so striking, at Gerodosia.⁴⁶⁴ A vessel of water was offered him when under extreme thirst, but he refused to take it, because he could not bear to drink it alone, and the small quantity could not be divided among all those who were about him.

The chief of this second class of three was Abishai, nephew of David and brother of Joab. He was also celebrated for putting to rout

three hundred adversaries, and this two-fold distinction gave him the first place in this second rank of heroes. To this rank, but probably at a later period, was Benaiah, whose exploits were very remarkable. It is said that he "had done many acts," and three of them are mentioned as examples of their quality—in fact there is more recorded of this man than of any others. First, "he slew two lion-like men of Moab"—next, "he went down and slew a lion in the midst of a pit in time of snow." Why the snow is mentioned is not clear, though it had no doubt some connection with the exploit—perhaps its lying on the ground had caused the lion to fall into the pit. Josephus understands that the lion having fallen into a pit where there was much snow, got covered with it, and there making a hideous roaring, Benaiah went down and slew him. So read, it seems no great exploit. It has been very much outdone of late by Mr. Cumming—though, to be sure, Benaiah had no gun. Altogether, the exploit would have been more signal apparently had the lion not been in the pit—although there may be something not altogether agreeable in such close quarters with a lion. Upon the whole, it is likely Bochart may be in the right in his notion that Benaiah went into a cave for shelter from a snow-storm, and was there attacked by a lion, which had also sought shelter there, and which he overcame and slew.

The third recorded exploit of this valiant man is in some respects comparable to David's combat with Goliath. The opponent was an Egyptian giant about eight feet high, and armed with a spear. But Benaiah went down against him with no weapon but his staff, and plucking the spear out of his hand, slew him with his own spear. The man distinguished by these romantic feats eventually became captain of David's guard—a post which he retained under Solomon.

Of the thirty who formed the third class, we possess only the names. Few of them are historically known; but we find in it, with a feeling of painful surprise, the name of Uriah the Hittite. That this man had been deemed worthy of this high honor, given only to the brave and the devoted, gives a still deeper dye to the crimson of David's sin against his life and honor.

In this list also occurs the name of Joab's armor-bearer, Naharai by name; and yet the name of Joab himself does not occur in either class. This is difficult to account for, but by supposing that his position was too eminent, as commander-in-chief, to need the distinction which the belonging to this order conferred on other men. Or, as this high place was of later acquirement, it may be that Joab was the unnamed third of the second trio of worthies.

1 Chronicles 11:11 These constitute the list of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred whom he killed at one time.

- **Jashobeam:** 1Ch 27:2 2Sa 23:8

Related Passage:

2 Samuel 23:8 These are the names of David's warriors: Josheb-Basshebeth, a Tahkemomite, was head of the officers. He killed eight hundred men with his spear in one battle. (2Sa 23:8NET)

NET NOTE - The translation follows some LXX MSS (see 1 Chr 11:11 as well) in reading הוא עוֹרֵר אֶת־ הַנִּיטוֹ (hu' 'orer 'et khanito, "he raised up his spear") rather than the Masoretic Text's הוּא עֹדֵינוּ הַעֲצֵנוּ (hu' 'adino ha'etsni [Kethib = הַעֲצֵנוּ, ha'etsno]; "Adino the Ezenite"). The emended text reads literally "he was wielding his spear against eight hundred, [who were] slain at one time."

JASHOBEAM A MIGHTY MAN

These constitute the list of the mighty men whom David had: Jashobeam (See [dictionary discussions](#)), **the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred whom he killed at one time** - He was one of David's chief heroes who joined him at Ziklag (2Ch 12:6). He was the first of the three who broke through the host of the Philistines to fetch water to David from the well of Bethlehem (2Sa 23:13-17). He is also called Adino the Eznite (2Sa 23:8). His distinguishing exploit was that he slew 300 (or 800,) (2Sa 23:8) men at one time.

Guzik points out that "The fact that **Jashobeam** was a **chief of the captains** shows that he was a leader among leaders. This means that even leaders need leaders. Also, his victory alone was counted, showing that numbers are important, but they are not the only measure.

Believer's Study Bible - For "three hundred," 2 Sam. 23:8 has "eight hundred." The difference is the result of a copyist error. The number in Samuel is likely to be the correct one. A copyist of Chronicles may have anticipated the "three hundred" in v. 20. Alternately, since "eight" was written with a sign for "five" and three vertical strokes, the sign for "five" may have been missed.

1 Chronicles 11:12 After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men.

- **Eleazar:** 1Ch 27:4, Dodai, 2Sa 23:9
- **Ahohite:** 1Ch 8:4
- **the three:** 1Ch 11:19,21 2Sa 23:17-19,23

After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men- NLT = "12 Next in rank among the Three was Eleazar son of Dodai, a descendant of Ahoah."

"Dodo" In 1 Chr. 27:4 it is "Dodai," but "Dodo" in 2 Sam. 23:9. his man led a singular battle against a far more numerous foe, so much so that his hand was stuck to his sword (2 Samuel 23:10).

1 Chronicles 11:13 He was with David at Pasdammim when the Philistines were gathered together there to battle, and there was a plot of ground full of barley; and the people fled before the Philistines.

- **Pasdammim** (KJV): Ephes-dammim is here called Pas-dammim, by apheresis. 1Sa 17:1, Ephes-dammim

He was with David at Pasdammim ("border of blood," "place of blood") **when the Philistines were gathered together there to battle, and there was a plot of ground full of barley; and the people fled before the Philistines** The third great hero, [Shammah](#), is not included in this list; his exploits are recounted in 2Sa 23:11-12. **Pasdammim**" is a location in Judah, sixteen miles southwest of Jerusalem (cf. 1Sa 17:1, "Ephes-dammin").

1 Chronicles 11:14 And they took their stand in the midst of the plot, and defended it, and struck down the Philistines; and the LORD saved them by a great victory.

- **and the Lord:** 1Sa 14:23 19:5 2Sa 23:10 2Ki 5:1 Ps 18:50
- **saved them by a great victory.** Ps 144:10 Pr 21:31

And they took their stand in the midst of the plot, and defended it, and struck down the Philistines; and the LORD saved them by a great victory - Saved refers to their physical deliverance and is the verb *yasha'* (Lxx = [sozo](#)) (See [SPECIAL TOPIC: SALVATION \(OT Term\)](#))

Life Application Study Bible - Eleazar's action changed the course of a battle. When everyone around him ran, he held his ground alongside David and was saved by the Lord. In any struggle, fear can keep us from taking a stand for God and from participating in God's victories. Face your fear head-on. Find other believers along the way who are worth standing beside through thick and thin. If you are grounded in God, victory will come when you hold that ground.

1 Chronicles 11:15 Now three of the thirty chief men went down to the rock to David, into the cave of Adullam, while the army of the Philistines was camping in the valley of Rephaim.

- **of the thirty captains:** or, captains over the thirty, 2Sa 23:13-39
- **the cave:** Jos 12:15 1Sa 22:1 Mic 1:15
- **in the:** 1Ch 14:9 2Sa 5:18,22 Isa 17:5
- **Rephaim:** Jos 15:8, the giants

Now three of the thirty chief men went down to the rock to David, into the cave of Adullam, while the army of the Philistines was camping in the valley of Rephaim - NLT = "Once when David was at the rock near the cave of Adullam, the Philistine army was camped in the valley of Rephaim. The Three (who were among the Thirty--an elite group among David's fighting men) went down to meet him there."

Believer's Study Bible - This is a second group of three, which included Abishai (vv. 20, 21). They ranked below the first three.

1 Chronicles 11:16 And David was then in the stronghold, while the garrison of the Philistines was then in Bethlehem.

- n the hold (KJV): 1Sa 22:1 23:25 Ps 142:1 *title
- the Philistines' (KJV): 1Sa 10:5 13:4,23

And David was then in the stronghold ([mesudah](#)), while the garrison of the Philistines was then in Bethlehem.

1 Chronicles 11:17 And David had a craving and said, "Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!"

- longed (KJV): Nu 11:4,5 2Sa 23:15,16 Ps 143:6
- of the water (KJV): Ps 42:1,2 63:1 Isa 12:3 Joh 4:10,14

And David had a craving and said, "Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!"

Utley - craving" This VERB (BDB 16, KB 20, *Hithpael* IMPERFECT with *waw*) usually denotes a bad desire (i.e., lust, power, fame), but here and in 2 Sam. 23:15, it is neutral. Still, this off-the-cuff remark could have had negative consequences (cf. 1 Chr. 11:18).

F B Meyer - "Sometimes longings like his take possession of us. We desire to drink again the waters of comparative innocence, of childlike trust and joy; to drink again of the fountains of human love; to have the bright, fresh rapture in God, and nature, and home. But it is a mistake to look back. Here and now, within us, Jesus is waiting to open the well of living water which springs up to eternal life, of which if we drink we never thirst." Instead, we should look to the Lord right now with confidence for the future instead of dreaming about the past. "Purity is better than innocence; the blessedness which comes through suffering is richer than the gladsomeness of childhood; the peace of the heart is more than peace of circumstances." (Meyer)

F B Meyer - 1 Chronicles 11:17 Oh that one would give me drink of the water of the well of Bethlehem!

David had often drunk of this well. As a boy he had gone with his mother to draw its clear, cold water. It was, therefore, associated with the happy days of childhood and youth that lay behind the haze of the years. In the sultry afternoon, as, from the cave in which he was hiding, he looked across the valley where his ancestress Ruth had gleaned in the fields of Boaz, to the long straggling town of his birth, it seemed as though nothing could stay his passionate longing for a draught of the water of the well of Bethlehem that was at the gate.

Sometimes longings like his take possession of us. We desire to drink again the waters of comparative innocence, of childlike trust and joy; to drink again of the fountains of human love; to have the bright, fresh rapture in God and nature, and home. But it is a mistake to look back. Here and now, within us, Jesus is waiting to open the well of living water which springs up to eternal life, of which if we drink we never thirst.

Purity is better than innocence; the blessedness which comes through suffering is richer than the gladsomeness of childhood; the peace of the heart is more than peace of circumstances. We have solace in Jesus, which even the dear love of home could not equal; and before us lies the reunion with the blessed dead. How shall we thank Him who, at the cost of His own blood, broke through the hosts of our foes, and won for us the river of life; and who forevermore will lead us to the fountains, where life rises fresh from the heart of God? Listen to His voice as He bids us drink abundantly: "Let him that is athirst come; and whosoever will, let him take the water of life freely."

Henry Blackaby - David's Mighty Men

David had a craving and said, "Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!" So the three broke through the camp of the Philistines and drew water from the well of Bethlehem which was by the gate, and took it and brought it to David; nevertheless David would not drink it, but poured it out to the LORD; and he said, "Be it far from me before my God that I should do this. Shall I drink the blood of these men who went at the risk of their lives? For at the risk of their lives they brought it." Therefore he would not drink it. These things the three mighty men did. 1 Chronicles 11:17–19 (NASB)

First of all, there's the obvious question: After these guys risked their necks to get David that water, why didn't he at least drink it instead of wasting it? It seems that David was so humbled by the sacrificial gift of his loyal friends that he could not accept it for

himself but instead he offered it to God. These three men thought so highly of David that they endangered their own lives to meet his needs. What kind of person would inspire such loyalty? These were the elite of the army. They were superior soldiers in their own right. They spent much of their time helping David flee from wicked King Saul. They didn't have to do that. They could have joined Saul's army. The pay certainly would have been better, and they could say they worked for a king, not a fugitive.

What was it about David that moved his friends to sacrifice their very lives for him? We may agree that it would be nice to have the kind of friends David had, but what kind of persons would we have to be in order to evoke such loyalty? David proved by his reaction to their venture that he certainly did not take their loyalty lightly. He could not even bring himself to drink the water they had retrieved under such dangerous circumstances. He probably made a mental note not to voice his longings quite so readily in the future once he realized just how loyal his comrades were.

Think about your own friendships. Are your friends willing to take risks for you? If so, do they know that you'll appreciate their efforts? Do they have the assurance that you'd do the same for them? (Borrow [The experience : a devotional and journal : day by day with God](#))

Moody's Today in the Word - 1 Chronicles 11:17

Oh that one would give me drink of the water of the well of Bethlehem!

David had often drunk of this well. As a boy he had gone with his mother to draw its clear, cold water. It was, therefore, associated with the happy days of childhood and youth that lay behind the haze of the years. In the sultry afternoon, as, from the cave in which he was hiding, he looked across the valley where his ancestress Ruth had gleaned in the fields of Boaz, to the long straggling town of his birth, it seemed as though nothing could stay his passionate longing for a draught of the water of the well of Bethlehem that was at the gate.

Sometimes longings like his take possession of us. We desire to drink again the waters of comparative innocence, of childlike trust and joy; to drink again of the fountains of human love; to have the bright, fresh rapture in God and nature, and home. But it is a mistake to look back. Here and now, within us, Jesus is waiting to open the well of living water which springs up to eternal life, of which if we drink we never thirst.

Purity is better than innocence; the blessedness which comes through suffering is richer than the gladness of childhood; the peace of the heart is more than peace of circumstances. We have solace in Jesus, which even the dear love of home could not equal; and before us lies the reunion with the blessed dead. How shall we thank Him who, at the cost of His own blood, broke through the hosts of our foes, and won for us the river of life; and who forevermore will lead us to the fountains, where life rises fresh from the heart of God? Listen to His voice as He bids us drink abundantly: "Let him that is athirst come; and whosoever will, let him take the water of life freely."

1 Chronicles 11:18 So the three broke through the camp of the Philistines, and drew water from the well of Bethlehem which was by the gate, and took it and brought it to David; nevertheless David would not drink it, but poured it out to the LORD;

- brake (KJV): 1Sa 19:5 Song 8:6 Ac 20:24 21:13 2Co 5:14,15
- poured (KJV): 1Sa 7:6

So the three broke through the camp of the Philistines, and drew water from the well of Bethlehem which was by the gate, and took it and brought it to David; nevertheless David would not drink it, but poured it out to the LORD - [Guzik](#) writes "In response to David's longing – which wasn't a command or even a request, just a vocalized longing – three of David's mighty men decided to give him what he was **longing** for. They had to break through the **garrison of the Philistines** to do it, and to bring the water all the way back to Adullam Cave. It was a dangerous and difficult mission, but the courage and persistence of the mighty men made it happen.

[Utley](#) - "**poured it out to the Lord**" This was a spontaneous offering. David also offered a sacrifice in 2Sa 24:25 to stop a plague. This is surprising because Saul is condemned for offering a sacrifice without waiting for Samuel (cf. 1Sa 13:8-14). The only difference seems to be the motive. (1) Saul was impatient (2) David was spontaneous.

Ryrie - Moved by the selflessness of the three men, David, instead of drinking the water, poured it out as a drink offering. See note on Lev. 23:10-14. (Borrow [Ryrie Study Bible](#))

1 Chronicles 11:19 and he said, "Be it far from me before my God that I should do this. Shall I drink the blood of these men who went at the risk of their lives? For at the risk of their lives they brought it." Therefore he would not drink it. These things the three mighty men did.

BGT 1 Chronicles 11:19 κα ε πεν λε ς μοι θε ς το ποι σοι τ μα το το ε α μα νδρ ν το των π ομαι ν ψυχα ς α τ ν τι ν ψυχα ς α τ ν νεγκαν α τ κα ο κ βο λετο πιε ν α τ τα τα πο ησαν ο τρε ς δυνατο

LXE 1 Chronicles 11:19 God forbid that I should do this thing: shall I drink the blood of these men with their lives? for with the peril of their lives they brought it. So he would not drink it. These things did the three mighty men.

KJV 1 Chronicles 11:19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

NET 1 Chronicles 11:19 and said, "God forbid that I should do this! Should I drink the blood of these men who risked their lives?" Because they risked their lives to bring it to him, he refused to drink it. Such were the exploits of the three elite warriors.

CSB 1 Chronicles 11:19 David said, "I would never do such a thing in the presence of God! How can I drink the blood of these men who risked their lives?" For they brought it at the risk of their lives. So he would not drink it. Such were the exploits of the three warriors.

ESV 1 Chronicles 11:19 and said, "Far be it from me before my God that I should do this. Shall I drink the lifeblood of these men? For at the risk of their lives they brought it." Therefore he would not drink it. These things did the three mighty men.

NIV 1 Chronicles 11:19 "God forbid that I should do this!" he said. "Should I drink the blood of these men who went at the risk of their lives?" Because they risked their lives to bring it back, David would not drink it. Such were the exploits of the three mighty men.

NLT 1 Chronicles 11:19 "God forbid that I should drink this!" he exclaimed. "This water is as precious as the blood of these men who risked their lives to bring it to me." So David did not drink it. These are examples of the exploits of the Three.

- My God (KJV): 2Sa 23:17 1Ki 21:3 Ro 6:1,2
- shall I (KJV): Lev 17:10 Job 31:31 Ps 72:14 Mk 14:24 Joh 6:55
- that have put their lives (KJV): Heb. with their lives, Ro 16:4
- in jeopardy (KJV): Jdg 5:18 9:17 1Sa 19:5 1Co 15:30
- These (KJV): 1Ch 11:12

and he said, "Be it far from me before my God that I should do this. Shall I drink the blood of these men who went at the risk of their lives? For at the risk of their lives they brought it." Therefore he would not drink it. These things the three mighty men did.

Selman - The point of David's pouring Bethlehem's precious *water* on the ground is threefold. It highlights a great act of Israelite bravery, it exalts David's ability to inspire extraordinary loyalty, and it was recognized as an act of worship."

1 Chronicles 11:20 As for Abshai the brother of Joab, he was chief of the thirty, and he swung his spear against three hundred and killed them; and he had a name as well as the thirty.

- **Abishai:** 1Ch 2:16 1Sa 26:6 2Sa 2:18 3:30 18:2 20:6 21:17 23:18,19-39

As for Abshai the brother of Joab, he was chief of the thirty, and he swung his spear against three hundred and killed them; and he had a name as well as the thirty. - **Abishai** was famous for his battle against **three hundred men**. His leadership is also recorded in passages like 1 Samuel 26:6-9, 2 Samuel 3:30 and 2 Samuel 10:10-14.

Abishai - father of (i.e., "desirous of") a gift, the eldest son of Zeruiah, David's sister. He was the brother of Joab and Asahel (2 Sam. 2:18; 1 Chr. 2:16). Abishai was the only one who accompanied David when he went to the camp of Saul and took the spear and the

cruse of water from Saul's bolster (1 Sam. 26:5-12). He had the command of one of the three divisions of David's army at the battle with Absalom (2 Sam. 18:2,5,12). He slew the Philistine giant Ishbi-benob, who threatened David's life (2 Sam. 21:15-17). He was the chief of the second rank of the three "mighties" (2 Sam. 23:18, 19; 1 Chr. 11:20,21); and on one occasion withstood 300 men, and slew them with his own spear (2 Sam. 23:18).

1 Chronicles 11:21 Of the three in the second rank he was the most honored, and became their commander; however, he did not attain to the first three.

- Mt 13:8 1Co 15:41

Of the three in the second rank he was the most honored, and became their commander; however, he did not attain to the first three - NLT = "Abishai was the most famous of the Thirty and was their commander, though he was not one of the Three."

1 Chronicles 11:22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, mighty in deeds, struck down the two sons of Ariel of Moab. He also went down and killed a lion inside a pit on a snowy day.

NET 1 Chronicles 11:22 Benaiah son of Jehoiada was a brave warrior from Kabzeel who performed great exploits. He struck down the two sons of Ariel of Moab; he also went down and killed a lion inside a cistern on a snowy day.

CSB 1 Chronicles 11:22 Benaiah son of Jehoiada was the son of a brave man from Kabzeel, a man of many exploits. Benaiah killed two sons of Ariel of Moab, and he went down into a pit on a snowy day and killed a lion.

ESV 1 Chronicles 11:22 And Benaiah the son of Jehoiada was a valiant man of Kabzeel, a doer of great deeds. He struck down two heroes of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen.

NIV 1 Chronicles 11:22 Benaiah son of Jehoiada was a valiant fighter from Kabzeel, who performed great exploits. He struck down two of Moab's best men. He also went down into a pit on a snowy day and killed a lion.

NLT 1 Chronicles 11:22 There was also Benaiah son of Jehoiada, a valiant warrior from Kabzeel. He did many heroic deeds, which included killing two champions of Moab. Another time, on a snowy day, he chased a lion down into a pit and killed it.

- Benaiah (KJV): 1Ch 27:5,6 2Sa 8:18 20:23 23:20-23 1Ki 1:8,38 2:30,34,35
- Kabzeel (KJV): Jos 15:21
- who had done many acts (KJV): Heb. great of deeds
- lionlike (KJV): 1Ch 12:8 2Sa 1:23
- slew a (KJV): Jdg 14:5,6 1Sa 17:34-36

Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, mighty in deeds, struck down the two sons of Ariel of Moab. He also went down and killed a lion inside a pit on a snowy day.

LION KILLING IN THE SNOW 1 Chronicles 11:22b ... he went down and slew a lion in a pit in a snowy day.

This not necessarily a text for a Siberian winter. It is a wonderful verse that comforts in sorrow and strengthens in weakness at any time. Naturally it has more point when our hands are cold, our pipes are frozen, and the sidewalks are slippery.

Benaiah was the son of Jehoiada. He was a man who had "done many acts." He had killed two lionlike men of Moab and put an end to the life of an Egyptian giant with the man's own spear. Now, one snowy day, he descends into a pit and grapples with a lion. Once more Benaiah is the victor and the incident makes our blood run that little bit faster.

There are three lessons here for every Christian.

I. The Christian must go lion-killing

The New Testament picture of the Christian life is that of a race to be run and fight to be fought (see Eph. 6). But is not the devil described as “a roaring lion”? There are, however, three enemies (lions) the believer must fight:

A. The devil.

It is no use twisting his tail, he must be trampled underfoot and dealt with fearlessly.

B. Self.

The Bible speaks of the Christian’s foes as “the world, the flesh and the devil.” We are reversing the order, dealing with the deadliest foe first, the devil. Self, or the flesh, is always the central foe, the kingpin on which all swivels. Augustine used to pray: “Deliver me from my worst enemy, that wicked man myself.”

C. The World.

How much easier it is to go with the world—follow the crowd, the world’s fashions, and materialistic outlook! We have to remind ourselves constantly that our citizenship is in heaven, and so we must “set our affection upon things above and not upon the things of the earth.”

What weapon did Benaiah use? His staff. The weapon that was at hand for he had no time to go home and look for something better. The John Bunyan weapon of “All Prayer” is the Christian’s handiest weapon, “Satan trembles when he sees the weakest saint upon his knees.” Prayer is the answer to Satan, self, and the sinful world.

II. The Christian must fight in difficult places

Benaiah fought in a pit—probably a dried-up, disused well. There, “cribb’d, cabin’d and confin’d,” hemmed in, with little air and light, he engaged in hand-to-hand fighting with a lion. A soldier once boasted that he could defeat the enemy single-handed. Taking them on one at a time, given sufficient time, he believed he would have sufficient strength to defeat an opposing army! So the giant evils in our modern society and in our own personal lives must be defeated.

By jumping down into the pit Benaiah showed that he meant business. Often the best means or form of defense is attack. The lion was taken by surprise. We must “resist the devil” when he least expects it.

III. The Christian must expect super-human difficulties

Note that it was “in a snowy day” and not “on”—implying “during,” or “throughout.” Benaiah’s struggle was of long duration, but God gave him the strength and the stamina. (Remember “If God be for us, who can be against us?”). There was no “let up” for this lion killer. From morning till evening, without a break for lunch or coffee he carried on the struggle.

The Christian’s warfare is continual. Soldiers in Christ’s army can expect no leave, no discharge, no forty-eight-hour or weekend passes out of camp, for we must not become entangled “with civilian pursuits” (J. B. Phillips). Only in old age, just before we go to our reward, can we say with Paul: “I have fought a good fight.” Then, when we enter heaven with the “trumpets sounding on the other side,” we shall hear the Master’s “Well done, thou good and faithful servant. You have fought bravely, under adverse circumstances, you have killed many lions in My name; enter into your eternal rest.” (Eric Haydon - All Purpose Sermon Outlines)

1 Chronicles 11:23 And he killed an Egyptian, a man of great stature five cubits tall. Now in the Egyptian's hand was a spear like a weaver's beam, but he went down to him with a club and snatched the spear from the Egyptian's hand, and killed him with his own spear.

- a man of great stature (KJV): Heb. a man of measure
- five (KJV): De 3:11 1Sa 17:4
- a spear (KJV): 1Ch 20:5
- slew him (KJV): 1Sa 17:51

And he killed an Egyptian, a man of great stature five cubits (see [CUBIT](#)) tall Now in the Egyptian's hand was a spear like a weaver's beam - The Egyptian was about 7.5 ft tall and his spear weighed about 17 lb. This Egyptian is described in similar terms to Goliath, the Philistine giant whom David killed (cf. 1 Samuel 17).

Utley on a spear like a weaver's beam" This is a common idiom for an unusually large spear (i.e., Goliath, 1 Sam. 17:7; 2 Sam. 21:19; Elhanan, Goliath's brother, 1 Chr. 20:5).

, but he went down to him with a club and snatched the spear from the Egyptian's hand, and killed him with his own spear

1 Chronicles 11:24 These things Benaiah the son of Jehoiada did, and had a name as well as the three mighty men.

These things Benaiah the son of Jehoiada did, and had a name as well as the three mighty men.

1 Chronicles 11:25 Behold, he was honored among the thirty, but he did not attain to the three; and David appointed him over his guard.

- but attained (KJV): 1Ch 11:21
- David (KJV): 2Sa 20:23

Behold, he was honored among the thirty, but he did not attain to the three; and David appointed him over his guard.

1 Chronicles 11:26 Now the mighty men of the armies were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

- **Asahel:** 1Ch 27:7 2Sa 2:18-23 3:30 23:24
- **Elhanan:** 2Sa 21:19

Now the mighty men of the armies were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem- Asahel, brother of Joab and Abishai and half nephew of David, son of David's sister Zeruah was also counted among the "thirty." Brother of Joab and Abishai who was swift of foot and was killed by Abner when he pursued him in battle and caught him (2Sa 2:23+).

Guzik - These remarkable men were the foundation of the greatness of David's reign. They did not come to David as great men. But God used David's leadership to transform them from the men who met David back at Adullam Cave; men who were *in distress, in debt* and *discontented* (1 Samuel 22:1-2).

G Campbell Morgan - More than all his victories against outside foes, the influence of his life and character on the men nearest to him testify to his essential greatness.

Note how the writer of Chronicles completely omits the account of Abner killing Asahel and starting a family feud between Joab and Abner, recorded in 2 Samuel 2-3+.

Believer's Study Bible - (vv. 26-47) Cf. 2 Sam. 23:8-39. Sixteen names are listed following Uriah the Hittite (vv. 41-47) which are not in Samuel. Perhaps this is because the integrity of "the thirty" was maintained by the addition of others to replace valiant heroes as they were lost to the group.

What the Bible teaches – 1 Chronicles and 2 Chronicles- The rest of the chapter lists the names of others who may not have achieved the fame of those formerly mentioned, but whose loyalty to David was unquestioned. Most of them were unknowns as far as we are concerned, but acknowledged by David and noted by God. This must be an encouragement for those who may never have sought the limelight, but whose quiet consistent service for their Lord has not gone unnoticed in heaven. As Thomas Gray reflected on life's illustrious nonentities, he wrote his oft-quoted words:

Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Taking God into account, these sentiments can never be true. His all-seeing eye appreciates the sterling character and noble deeds of those who are devoted to Him, and "a book of remembrance (is) written before him" (Mal 3:16).

1 Chronicles 11:27 Shammoth the Harorite, Helez the Pelonite,

- Shammoth (KJV): Shammah, Shammoth, and as it is in ch. 27:8, Shamhuth, having all the same signification, appear to have been deemed perfectly interchangeable, and accordingly used indifferently. 2Sa 23:25

Shammoth the Harorite, Helez the Pelonite - In 2 Sam. 23:26 he is called "Paltite."

1 Chronicles 11:28 Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite,

- Ira (KJV): 1Ch 27:9
- Anothite (KJV): This variation springs simply from the points; the word being written [Anthothiy <Strong's H6069>,) {Anethothite} in Samuel, and here [Annethowthiy <Strong's H6069>,) {Anothite.} 1Ch 27:12 2Sa 23:27, Anethothite

Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite,

1 Chronicles 11:29 Sibbecai the Hushathite, Ilai the Ahohite,

- Sibbecai (KJV): 1Ch 27:11 2Sa 23:27,28, Mebunnai, Zalmon
- Ahohite (KJV): 1Ch 11:12

Sibbecai the Hushathite, In 2 Sam. 23:27 he is called "Mebunnai."

Ilai the Ahohite, In 2 Sam. 23:28 he is called "Zalmon."

1 Chronicles 11:30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

- Maharai (KJV): 1Ch 27:13
- Heled (KJV): Heleb seems evidently a mistake for Heled, which is essentially the same with Heldai, the latter merely having a paragogic [Yowd,] {yood.} 1Ch 27:15, Heldai, 2Sa 23:29, Heleb

Maharai the Netophathite, Heled the son of Baanah the Netophathite,

1 Chronicles 11:31 Ithai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite,

Ithai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite NET Note - The parallel text of 2 Sam 23:29 has the variant spelling "Ittai.

1 Chronicles 11:32 Hurai of the brooks of Gaash, Abiel the Arbathite,

- Hurai (KJV): 2Sa 23:30, Hiddai
- Abiel (KJV): 2Sa 23:31, Abi-albon

Hurai of the brooks of Gaash In 2 Sam. 23:30 he is called "Hiddai."

Abiel the Arbathite, In 2 Sam. 23:31 he is called "Abialbon."

1 Chronicles 11:33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

Azmaveth the Baharumite, Eliahba the Shaalbonite,

1 Chronicles 11:34 the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite,

- Hashem (KJV): 2Sa 23:32,33, Jashen

the sons of Hashem the Gizonite, In 2 Sam. 23:32 he is called "Jashen" (also LXX).

Jonathan the son of Shagee the Hararite,

1 Chronicles 11:35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

- Sacar (KJV): 2Sa 23:33, Sharar
- Eliphal (KJV): 2Sa 23:34, Eliphelet, Ahasbai

Ahiam the son of Sacar the Hararite, In 2 Sam. 23:35 he is called "Sharar."

Eliphal the son of Ur,

1 Chronicles 11:36 Hephher the Mecherathite, Ahijah the Pelonite,

Hephher the Mecherathite, Ahijah the Pelonite,

1 Chronicles 11:37 Hezro the Carmelite, Naarai the son of Ezbai,

- Hezro (KJV): 2Sa 23:35, Hezrai, Paarai the Arbite

Hezro the Carmelite,

Naarai the son of Ezbai, In 2 Sam. 23:35 he is called "Paarai the Arbite."

1 Chronicles 11:38 Joel the brother of Nathan, Mibhar the son of Hagri,

- Joel (KJV): 2Sa 23:36, Igal the son of Nathan
- the son of Haggeri (KJV): or, the Hagerite

Joel the brother of Nathan, Mibhar the son of Hagri

1 Chronicles 11:39 Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah,

Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah,

1 Chronicles 11:40 Ira the Ithrite, Gareb the Ithrite,

- Ithrite (KJV): 2Sa 20:26, Jairite

Ira the Ithrite, Gareb the Ithrite,

1 Chronicles 11:41 Uriah the Hittite, Zabab the son of Ahlai,

- Uriah (KJV): 2Sa 11:6-27 23:39

Uriah the Hittite, Zabab the son of Ahlai,

Uriah - see [dictionary articles](#).

Utley - This is the last name in the list of 2 Sam. 23:39. This was Bathsheba's Hurrian husband and faithful military follower of David. David took his wife and had him killed (2 Samuel 11). The origin of the remaining names is uncertain. Surely over David's long reign some of these elite soldiers died and were replaced.

1 Chronicles 11:42 Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him,

Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him,

1 Chronicles 11:43 Hanan the son of Maacah and Joshaphat the Mithnite,

Hanan the son of Maacah and Joshaphat the Mithnite,

1 Chronicles 11:44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,

Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,

1 Chronicles 11:45 Jediael the son of Shimri and Joha his brother, the Tizite,

Jediael the son of Shimri and Joha his brother, the Tizite,

1 Chronicles 11:46 Eliel the Mahavite and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

Eliel the Mahavite and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite

1 Chronicles 11:47 Eliel and Obed and Jaasiel the Mezobaite.

Eliel and Obed and Jaasiel the Mezobaite.