

1 Chronicles Chapter 12

Verses 1-40: These events predate those of (11:1-47). They are divided between David's time at Ziklag (12:1-22), and Hebron (12:23-40). They summarize the narrative covered (in 1 Sam. Chapter 27 to 2 Sam. Chapter 5).

In (verses 1-14), men from Benjamin (12:2-3, 16-18), Gad (12:8-15), Judah (12:16-18, and Manasseh (12:19-22), came to help David conquer enemies on both sides of the Jordan (verse 15).

For "David's" stay at "Ziklag" and his battles with the Amalekites (see 1 Sam. Chapters 27 and 30).

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

"Ziklag": Located in the south near the Edomite border. The territory was ruled by the Philistines, who made David a ruler over it during the latter period of Saul's reign when he was pursuing David (1 Sam. 27:6-7). This was prior to David's taking the rule over all Israel (compare verse 38).

Ziklag was where David stayed just before the death of Saul. David was in Ziklag for a year and a half. Saul wanted to kill David, and David just stayed away from Saul. David had loyal men with him all the time he was running from Saul. David could have killed Saul several times, but would not, because he was God's anointed. Achish had given Ziklag to David as a place to live.

1 Chronicles 12:2 "[They were] armed with bows, and could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow, [even] of Saul's brethren of Benjamin."

Even when David was hiding from Saul, he had a following of capable fighting men who were familiar with the "bow", arrow, and sling and, ironically, were "Saul's brethren." Many among them recognized David as the legitimate king. The sling, although simple in appearance, a shallow pouch with two cords attached to it, could be a deadly weapon with which to hurl "stones" (1 Sam. 17:32-57).

These particular men had been with Saul, until they determined he was not fair in his dealings. They were some of the choice fighters who could use both hands in battle. They determined that David was right in the problem with Saul, and they came to serve David. Saul was a Benjamite, but they could not follow him because of his cruelty toward David.

Verses 3-8: These verses again underscore the widespread support for David: “all the rest of Israel were of one mind to make David king.”

1 Chronicles 12:3 "The chief [was] Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,"

Who was of Gibeah, in the tribe of Benjamin, sometimes called Gibeah of Benjamin, and of Saul, it being his birthplace (see 1 Sam. 11:4). And so, these might be some of his kindred.

"And Jeziel, and Pelet, the sons of Azmaveth": There is one of this name in the posterity of Jonathan (1 Chron. 8:36), who might be so called after some of his relations.

"And Berachah, and Jehu the Antothite": Or Anethothite, as the Vulgate Latin version, who was of Anathoth, a city in the tribe of Benjamin. The native place of Jeremiah the prophet.

The list of men, who helped David at this time, would not be the same as the later list. Some will die in battle and be replaced. This is the beginning of the earliest list.

1 Chronicles 12:4 "And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,"

That came with him, and he had the command of; this man was of Gibeon, another city in the tribe of Benjamin (Joshua 18:25).

"And Jeremiah, and Jahaziel, and Johanan, and Josabad, the Gederathite": One of Gederah, a city in the tribe of Judah, perhaps on the borders of that and Benjamin. Joram speaks of it as belonging to the country of the city Aelia or Jerusalem.

David had about 600 men with him who had been with him from the time he had to flee from Saul. The men listed in the verses above and the next few verses, are the men who were over that 600.

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

A native of Haruph or Hariph (see Neh. 7:24).

1 Chronicles 12:6 "Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,"

Not Korahites, descendants of Levi (1 Chron. 9:19), but the posterity of Korah a Benjamite.

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

A city in the tribe of Judah (Joshua 15:58), and might now belong to Benjamin. Or this was another city of the same name in that tribe.

Verses 8-15: The roster of “Gadites” who came to “David,” possibly during his time in the wilderness of En-gedi (1 Sam. 24:1), is given here. David characteristically sought out various caves or strongholds in the “wilderness” areas where he fled from Saul (e.g. 1 Sam. 22:1; 23:14).

1 Chronicles 12:8 "And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, [and] men of war [fit] for the battle, that could handle shield and buckler, whose faces [were like] the faces of lions, and [were] as swift as the roes upon the mountains;"

Soldiers from all Israel gravitated toward David, God’s chosen king. The “Gadites,” who joined him while he was still a fugitive, were trained in mountain warfare and in using “shield and spear.”

These men, that followed David, were not just from Judah. They were valiant men from several of the tribes. They followed David, because they believed in him and his God. They knew what Saul was doing was wrong. These were all brave men who were willing to fight for the right, even if they were greatly outnumbered. They were strong as lions. They were even better than what their physical power would let them be, because God strengthened them for battle. God was with David and his men.

1 Chronicles 12:9-13 "Ezer the first, Obadiah the second, Eliab the third," "Mishmannah the fourth, Jeremiah the fifth," "Attai the sixth, Eliel the seventh," "Johanan the eighth, Elzabad the ninth," "Jeremiah the tenth, Machbanai the eleventh."

This and those that follow are the names of the Gadites given, according to their age or merit, or order in coming to David: Obadiah, Eliab, Mishmannah, Jeremiah, Attai, Eliel, Johanan, Elzabad, Jeremiah, and Machbanai; in all eleven.

"Jeremiah the fifth": Compare (1 Chron. 12:13), Jeremiah the tenth. A very slight difference of spelling distinguishes the two in the Hebrew.

This is a list of the men of Gad that came to serve with David. Verse 14 says that the least of these men were over 100 and the greatest was over 1,000. This could have been the number they were over, when they served with the tribe of Gad. It could also be saying that the least of these men were like 100 and the greatest like 1000. The third thing it could mean, is that David's army of 600 had grown mightily, and they were over the larger army.

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

Of the militia in their own country, and of the men they brought with them. Or they were such afterwards in David's army.

"One of the least was over a hundred, and the greatest over a thousand": Not that they were so when they came, or brought over such a number of men with them under their command. But they were promoted by David, when he came to the throne, to be centurions and chiliarchs. According to Jarchi, the sense is, that the least of them would put to flight and pursue one hundred, and the greatest of them 1000, and so fulfilled the passage in (Lev. 26:8).

1 Chronicles 12:15 "These [are] they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all [them] of the valleys, [both] toward the east, and toward the west."

"First month": March/April when the Jordan River was at flood stage due to melting snow in the north. The Gadites would be crossing from east to west.

There is a mention of the Jordan overflowing (in Joshua 3:15). That is not the same instance as this however. That just shows that sometimes around March or April, the Jordan does overflow. There is no reference that I find to this particular time however.

Verses 16-18: The addition of men from "Benjamin" and "Judah" occurred in the days of David's life in the strongholds. For the ministry of the Holy Spirit in the Old Testament (see the note on Judges 3:10).

1 Chronicles 12:16 "And there came of the children of Benjamin and Judah to the hold unto David."

Besides those before mentioned (1 Chron. 12:2).

"To the hold unto David": The same as (in 1 Chron. 12:8).

1 Chronicles 12:17 "And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if [ye be come] to betray me to mine enemies, seeing [there is] no wrong in mine hands, the God of our fathers look [thereon], and rebuke [it]."

Out of the hold where he was; either out of respect and deference to them, some of them being persons of eminence. Or it may be out of suspicion, fearing they were not his friends, being, it may be, chiefly of the tribe of Benjamin. And therefore, was desirous of sounding them before he admitted them.

"And said unto them, if ye be come peaceably unto me to help me": If they were come with a good will to him, and intention to help him against his enemy, and protect him.

"Mine heart shall be knit unto you": They should have such a share in his affections that their hearts would be as one, as his and Jonathan's were (1 Sam. 18:1).

"But if ye be come to betray me to mine enemies": Into the hands of Saul, and his courtiers, that sought his life.

"Seeing there is no wrong in mine hands": No injury done by him to Saul, or to them, or to any other.

"The God of our fathers look thereon, and rebuke it": He that sees all things, let him revenge it. And it is not only a wish that he would, but a prayer of faith that so it would be.

These of Benjamin and of Judah are in addition to those already mentioned. David had been deceived and betrayed so many times, that he was very cautious here. He would welcome them if they were on his side; but if they were there to destroy, he warned them that God would destroy them. David knew the LORD was with him, even though he was in hiding from Saul.

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

"The spirit": A temporary empowerment by the Holy Spirit to assure David that the Benjamites and Judahites were loyal to him and that the cause was blessed by God.

In the days of the Old Testament, the "Spirit" spoke to (and through), chosen individuals such as "Amasai" At Pentecost (Acts 2:14-21), the Holy Spirit became available at all times to all believers.

Amasai is probably the same as Amasa. He would have been David's nephew by his sister, Abigail. This Amasai was led by the Spirit. He spoke as the Spirit gave him utterance. David believed the words that he said, and welcomed him. He even made him a captain of some of the men.

Verses 19-22: For the historical background of this addition of troops from "Manasseh," (see 1 Sam. Chapters 29 and 30 that provide the background).

1 Chronicles 12:19 "And there fell [some] of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to [the jeopardy of] our heads."

Of the tribe of Manasseh; they took his part, and on his side, and joined him.

"When he came with the Philistines against Saul to battle": Which was a strong proof of their cordial attachment to him.

"But they helped them not": The Philistines; neither David nor his men, or the Manassites that joined them.

"For the lords of the Philistines, upon advisement": counsel taken among themselves: sent him away; that is, David and his men.

"Saying, he will fall to his master Saul, to the jeopardy of our heads": Meaning, that he would go off with his troops to Saul, and betray them into his hands, and with their heads make his peace with him (see 1 Sam. 29:4).

David had gone to the battlefield with the Philistines, but some of the Philistines did not trust David. They thought David would turn against them and help Saul. David did not fight against Saul, but went back home. It appears that some of Manasseh went back home with him.

1 Chronicles 12:20 "As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that [were] of Manasseh."

Others besides the former, who joined him when he went with the Philistines. These joined him when he was dismissed from them, and was returning to Ziklag. Namely:

"Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh": That tribe being, as the rest were, divided into hundreds and thousands. These were captains over the thousands of the militia of the tribe.

These men of Manasseh that fell to David had been captain over thousands. They were now part of David's army.

Verses 21-22: (1 Sam. Chapter 30), provides the background.

1 Chronicles 12:21 "And they helped David against the band [of the rovers]: for they [were] all mighty men of valor, and were captains in the host."

The Amalekites, who, while he was gone with the Philistines, had seized on Ziklag, and burnt it, and carried the women captive, with what spoil they could make. These coming to David thus opportunely, assisted him in his pursuit and defeat of them.

"For they were all mighty men of valor, and were captains in the host": Or army of David.

When David got back to Ziklag, there had been a raid, and they had taken the women and the children captive. David now pursued them, and got the people back. These men of Manasseh

helped with the raid on the rovers to get the families of David and his men back. He not only recovered all they had taken, but took all they had of their own as well. David divided the spoil with his 600 men.

1 Chronicles 12:22 "For at [that] time day by day there came to David to help him, until [it was] a great host, like the host of God."

Particularly after the defeat of Saul by the Philistines, unto the time that David came to Hebron:

“Until it was a great host, like the host of God”: The heavenly host, the angels; so the Targum.

At the time of the raid (in verse 21 above), there were just 600 fighting men with David. (In verse 22), it seems that many came to join David and they were growing in number every day. The army would eventually be a huge force.

Verses 23-37: This recounts the period of David’s 7 year, 6 month reign in Hebron until he was crowned king of the entire nation and was ready to relocate in Jerusalem (2 Sam. Chapters 2-5). This narrative comes full circle back to (1 Chron. 11:1).

1 Chronicles 12:23 "And these [are] the numbers of the bands [that were] ready armed to the war, [and] came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD."

That were trained up to it, and accounted for it.

"And came to David to Hebron": After the death of Ish-bosheth and Abner, and when David had reigned seven years in Hebron.

"To turn the kingdom of Saul to him": To transfer it to him and his family.

"According to the word of the Lord": By Samuel, which they were acquainted with; and the number of those of the children of Judah, who made him their king already, and so there was the less need of a numerous appearance of them, were 6800 armed men (1 Chron. 12:24).

Now we will see how the LORD sent men to the extent for David's army, that they became a huge army. The following are a list of those who came to Hebron to help David become sole king of all of Israel. Notice all of it was according to the Word of God.

1 Chronicles 12:24 "The children of Judah that bare shield and spear [were] six thousand and eight hundred, ready armed to the war."

The following list proceeds from south to north, and then passes over to the trans-Jordanic tribes.

"That bare shield and spear" (compare 1 Chron. 12:8).

"Ready armed to the war": Equipped for warfare. The tribe of Judah, which had acknowledged the sovereignty of David for the last seven years, had no need to appear in full force on the occasion of his recognition by the other tribes.

1 Chronicles 12:25 "Of the children of Simeon, mighty men of valor for the war, seven thousand and one hundred."

Rather, for warfare, or military service.

We have already read that some of the tribe of Judah and of Simeon were following David. Now, it seems the entire army had come to serve David. The men of Judah bearing arms were 6,800 and the men of Simeon 7,100.

1 Chronicles 12:26 "Of the children of Levi four thousand and six hundred."

The article shows that the name is gentile or tribal here, not personal. These martial Levites remind us of the priestly warriors of the crusades. That Levites might be soldiers, and in fact must have been such for the defense of the sanctuaries, is noted at (1 Chron. 9:13; 9:19; and 2 Chron. chapter 23).

1 Chronicles 12:27 "And Jehoiada [was] the leader of the Aaronites, and with him [were] three thousand and seven hundred;"

Literally, And Jehoiada the prince (hannagîd, 1 Chron. 9:11; 9:20), belonging to Aaron. Aaronis used as the name of the leading clan of Levi. Jehoiada is perhaps father of the Benaiah (of 1 Chron. 11:22). He was not high priest (Abiathar, 1 Sam. 23:9), but head of the warriors of his clan. It is not clear whether the 3,700 are included in the 4,600 of (1 Chron. 12:26), or not. Probably not.

All of the Levites were in the service of the Lord. It is unusual to see the priestly line of Aaron separated here. There were 4,600 who were not from the family of Aaron and 3,700 that were from the family of Aaron. Jehoiada was leader of the priests. We must remember that they are all coming to show their allegiance to David at Hebron.

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

Perhaps the successor of Abiathar (1 Kings 2:26-27; 4:4), and his father-house (family), princes twenty and two. The sub-clan or family of Eleazar must have been strong at this time to be able to furnish all these captains, and their implied companies of warriors. But the sum total of the Levites is not given.

This is possibly the high priest Zadok mentioned here. His sons would have been priests. Twenty-two captains could also mean leaders.

1 Chronicles 12:29 "And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul."

Fellow-tribesmen.

“Hitherto”: Up to that time. (Compare same phrase; 1 Chron. 9:18).

"Had kept": Were keeping guard over the house of Saul. For the phrase compare (Num. 3:38). The Benjamites, as a whole, were still jealously guarding the interests of their own royal house. This remark, as well as the preceding expression, “Saul’s fellow-tribesmen,” is intended to explain the comparative smallness of the contingent from Benjamin. The tribe’s reluctance to recognize David survived the murder of Ish-bosheth.

Saul was a Benjamite. It would have been natural for most of the Benjamites to have followed Saul. Now at his death, they put their lot in with David. There were just 3,000 fighting men of Benjamin. The small number of men of Benjamin could be because of their being nearly annihilated at one time.

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

"Famous throughout the house of their fathers": Rather, men of name (renown, as in Gen. 6:4), arranged according to their clans. The phrase “men of renown” is a natural addition to “valiant heroes”. And need occasion no surprise, doubtless their renown was collective. The comparative smallness of Ephraim’s contingent is noticeable. If this tribe was not already declining within the Mosaic period (compare Num. 1:33; 26:37). It may have been greatly reduced by the last wars of Saul with the Philistines (compare 2 Sam. 2:9).

Ephraim had a large standing army of 20,800. Even they gave their loyalty to David.

1 Chronicles 12:31 "And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king."

Which was within Jordan: for of the other half beyond Jordan he speaks (see 1 Chron. 12:37). Which were expressed by name, who were not ashamed publicly to own David by putting their names to some paper presented to them for that purpose.

We see from this, that it was not just the elders and the priests that came to make David king, but vast numbers of people. These 18,000 were from the western side of the Jordan River.

1 Chronicles 12:32 "And of the children of Issachar, [which were men] that had understanding of the times, to know what Israel ought to do; the heads of them [were] two hundred; and all their brethren [were] at their commandment."

The “sons of Issachar” knew what Israel ought to do, in this case, join David. This is the essence of wisdom: to know what one ought to do no matter the situation. Such wisdom should characterize God’s people.

It appears that, in the case of Issachar, they sent 200 men who were their leaders to represent them before David. There seemed to be a large army that this 200 represented.

1 Chronicles 12:33 "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: [they were] not of double heart."

For this tribe being next to that of Issachar, which was generally well affected to David, were probably very much swayed by their opinion and advice. Which could keep rank, or, which were disposed, or prepared, or ordered for battle, or to fight for David, if occasion so required.

"Not of double heart": Hebrew: without a heart and a heart; which may relate either to the whole body of them; they were all of one heart and one mind towards David. Not some for him, and others secretly against him, but all with one soul and one consent adhered to him. Or to the same particular persons; they were each of them sincerely loyal to David, and did not dissemble with David, pretending to be for him, whilst in their hearts they favored Saul’s family. Which possibly some of those who came to Hebron did. Or this is particularly noted of this tribe, because they lay under some suspicion in this matter, as also some of the other tribes did. And therefore, the like testimony is given to all of them (1 Chron. 12:38).

It is the opposite with Zebulun who brought their entire army to crown David king. They numbered 50,000. These men seemed to be of one mind and one accord. They were not divided in their allegiance.

1 Chronicles 12:34 "And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand."

"Spear": (hăñîth). A different word from that in (1 Chron. 12:24), (rômah). Perhaps the former was thrown, the latter thrust.

1 Chronicles 12:35 "And of the Danites expert in war twenty and eight thousand and six hundred."

Literally, the Danite, as in (1 Chron. 12:26), the Levite. Compare Note on (1 Chron. 7:12). Dan is not omitted in the present list.

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

"Went forth to battle": (Revised Version), could go out in the host, that could set the battle in army (compare (1 Chron. 12:33)).

"Expert in war": Literally, to order or marshal battle. The same phrase occurred (in 1 Chron. 12:33; 12:35). The margin (1 Chron. 12:33), "rangers of battle," is good.

A thousand captains were an unusually large number for the 37,000 men of Naphtali that came. Dan had 28,600. Asher brought 40,000 men. Just these three tribes would have made up a vast army by themselves.

1 Chronicles 12:37 "And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand."

Better, from the other side; that is, from Perea.

"With all manner of instruments of war for the battle": With all kinds of weapons of war-like service. The large total of 120,000 for the two and a half Eastern tribes is certainly remarkable. But, admitting the possibility of corruption in the ciphers here and elsewhere, the want of other documents, with which the text might be compared, renders further criticism superfluous.

These were the three tribes that lived on the eastern side of the Jordan River. They had 120,000 men of war. These were not just a large number, but well equipped for war as well.

Verses 38-40: This feast was associated with the king's coronation (in 2 Sam. Chapter 5).

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

During David's seven-and-a-half years of independent rule at "Hebron," his strength and forces grew increasingly greater (2 Sam. 3:1). By the time of his coronation as "king over all Israel," the number was astonishingly large (see the notes on 2 Sam. 5:1-3 and 1 Chron. 11:1).

We can see from the verses which go before this verse, that David was unanimously accepted by all 12 tribes. He would be the second king to rule over all Israel. They were a mighty force to reckon with when they were united. David would pull them together again. He was blessed of God, and they would be blessed of God as well.

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

The "eating and drinking" at David's coronation calls to mind the image of a messianic feast (Isa. 25:6-8). At that ultimate feast, all will celebrate when evil is conquered (Rev. 19:9-10). Those who accept the saving message of God will know eternal joy even greater than the "joy" displayed at this banquet in David's honor (Psalm 16:11).

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

The tribes bordering on Judah (LXX), and even the northern tribes, contributed provisions.

"Brought": were bringing.

Asses ... camels ... mules ... oxen, but not horses. Those were the usual beasts of burden in rocky Canaan.

"Meat": Meal. Rather, food of flour.

"Bunches": Rather, cakes of raisins; masses of dried figs and raisins were, and are, a staple article of food in the East (compare 1 Sam. 25:18; Amos 8:11). The simple wording of the narrative, reminding us of Homer's feasts, is a mark of its ancient origin. (1 Chronicles 13-16), forms a complete section relating to the transfer of the Ark from Kirjath-jearim to its new sanctuary at Jerusalem. The continuity of the narrative is only suspended by the short parenthetical (1 Chron. chapter 14 and 1 Chron. 13 is closely parallel to 2 Sam. 6:1-11). The introduction, however (1 Chron. 12:1-5), is much fuller than that of Samuel, which is condensed into one brief sentence.

The huge celebration lasted three days and nights. It appears from this that all of Israel was in a time of celebration of the crowning of their king, David. The neighboring area brought food and drink to the celebration. There had to be a tremendous amount of food to feed these hundreds of thousands of people.

One lesson we can learn from David, is to wait upon the LORD. When He is ready to bless, He will. David had not tried to overthrow Saul. He did not even demand to be king of all Israel. God made him king.

1 Chronicles Chapter 12 Questions

1. Where had David stayed for over a year, before the death of Saul?
2. Why did David not kill Saul, when he had the opportunity?
3. What was unusual about the men of Benjamin, that came to David (spoken of in verse 2)?
4. Why had they come to David?
5. About how many men did David have with him at Ziklag?
6. Where were the valiant men from?

7. Why were these men with David so strong?
8. The least of the men of Gad were over _____.
9. What are three different things that verse 14 could be speaking of?
10. What time of the year did the Jordan generally overflow?
11. When these extra men of Judah and Benjamin came to David, what did David ask them?
12. What happened to Amasai that made him answer David?
13. Why did David not fight with the Philistines against Saul?
14. What did David find, when he got back to Ziklag?
15. Who did David divide the spoil with?
16. When David was at Ziklag, how many men were with him?
17. Just after this, so many came to join David, they were just like a _____.
18. Where did all of these men come to join in with David?
19. How many came of the tribe of Judah?
20. Why is there a difference in the Levites and the Aaronites?
21. Who was Zadok?
22. Why were there so few men of Benjamin?
23. How do we know the ones who came to anoint David king, were not just elders and priests?
24. What is different about the group from Issachar?
25. Who were the tribes on the eastern side of the Jordan?
26. How many men did they bring?
27. David would be the _____ king to reign over all Israel.
28. How long did the huge celebration last?
29. Who brought food to help?
30. What is one lesson we can learn from David here?
31. Who really made David king?