



First Chronicles - Chapter Eleven

- II 1 Chronicles 10:1-2 Chronicles 9:31 -
The United Kingdom of David and Solomon (continues)
- II.a 1 Chronicles 1 Chronicles 10:1-12:40 -
David's Rise to Power Over Israel (continues)

Summary of Chapter Eleven

The Chronicler misses out the struggle that David had with the house of Saul when Esh-Baal was king of Israel to the time after Esh-Baal's assassination to the time when the elders of Israel declared David as their king.

David led Israel against Jerusalem and captured it from the Jebusites. Joab led the attack and was made the commander of David's army. David became more and more secure as the king of God's people.

The Chronicler concludes the chapter with a list of David's mighty warriors, each of whom was dependable, brave, loyal and fearless. Many of their legendary deeds are briefly recounted for the reader.

Introduction to 1 Chronicles 11:1-12:40

David's accession to the kingship is presented as a sequence of growing recognition, power, and popular support from all Israel. This section is organised as an inclusio or literary bookends, beginning and ending with David's anointing as king at Hebron (vv.1-3 and 12:38-40), and incorporating material illustrating this theme from different periods of David's rise to power and his actual rule.

II.a.ii 1 Chronicles 11:1-3 - David Anointed King of All Israel

This is taken from 2 Samuel 5:1-3, omitting reference here to the war with Esh-Baal and David's seven year reign in Hebron as king of Judah; refer to 2 Samuel 2:1-4:12 and 5:4-5; and contrast it with 1 Chronicles 3:4 and 29:27.

¹ Then all Israel gathered together to David at Hebron and said, 'See, we are your bone and flesh.' ² For some time now, even while Saul was king, it was you who commanded the army of Israel. The Lord your God said to you: It is you who shall be shepherd of my people Israel, you who shall be ruler over my people Israel.' ³ So all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the Lord. And they anointed David king over Israel, according to the word of the Lord by Samuel.

1 Chronicles 11:1-3

Then all Israel gathered together to David at Hebron. Prior to this, only one of the tribes of Israel recognised David as king. The other tribes recognised the pretend king Esh-Baal, a son of Saul. Esh-Baal was murdered is recorded in 2 Samuel Chapter 4 - so now the tribes turned to David. 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.

This was actually David's third anointing. The first was before his family and Samuel when David was very young; refer to 1 Samuel 16:1-13. The second was an anointing and recognition by the tribe of Judah after the death of Saul: <<*Then the people of Judah came, and there they anointed David king over the house of Judah*>> (2 Samuel 2:4a). This third anointing was after the defeat of Esh-Baal, a son of Saul who claimed the right to the throne.

It is sad that the tribes only turned to David when their previous choice was taken away. On the same principle, it is sad when people only really recognised Jesus as king when other choices crumble. Everyone should choose Jesus outright, not just when other options fail. One day they will: <<*Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*>> (Philippians 2:9-11). Sadly, for far too many people that will come at a time when it is too late to be saved.

See, we are your bone and flesh. The elders of Israel received David's leadership because he was an Israelite himself. This was significant because for a period of

time David lived as a Philistine among the Philistines. The elders of Israel put that away and embrace David as one of their own. Even though there was a distinct division between Judah and the rest of Israel, they still recognised each other as kin: <<*Then Abner called to Joab, 'Is the sword to keep devouring for ever? Do you not know that the end will be bitter? How long will it be before you order your people to turn from the pursuit of their kinsmen?' Joab said, 'As God lives, if you had not spoken, the people would have continued to pursue their kinsmen, not stopping until morning'*>> (2 Samuel 2:26-27).

Even while Saul was king, it was you who commanded the army of Israel. The elders of Israel received David's leadership because he already had displayed his ability to lead.

The Lord your God said to you: It is you who shall be shepherd of my people Israel, you who shall be ruler over my people Israel. The elders of Israel received David's leadership because it was evident God called him to lead: <<*from tending the nursing ewes he brought him to be the shepherd of his people Jacob, of Israel, his inheritance*>> (Psalm 78:71). This is the role that would be ultimately passed on to the Messiah, a King from the line of David: <<*And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel*>> (Matthew 2:6).

These three characteristics should mark anyone who leads God's people:

- A leader must belong to God's people in heritage and heart.
- A leader must demonstrate capability to lead.
- A leader must have an evident call from God.

The elders of Israel received David's leadership when they saw these things in David. When the church sees these same things in leaders they should also receive their leadership. The image of the shepherd, who in ancient times was normally an employee or a dependant, also confirms that David as king was answerable to the Lord for his flock.

David made a covenant with them at Hebron before the Lord. This was a binding oath between the king and his people made in the presence of God. David promised that he would not punish the supports of Saul's son Esh-Baal, and that he would protect the entire people of Israel as faithfully as he did his own tribe of Judah.

According to the word of the Lord by Samuel. David is recognised as king by all Israel and anointed as such according to the word of the Lord by Samuel to King Saul: <<*but now your kingdom will not continue; the Lord has sought out a man after his own heart; and the Lord has appointed him to be ruler over his people, because you have not kept what the Lord commanded you*>> (1 Samuel 13:14), <<*And Samuel said to him, 'The Lord has torn the kingdom of Israel*

from you this very day, and has given it to a neighbour of yours, who is better than you'>> (1 Samuel 15:28).

II.a.iii 1 Chronicles 11:4-9 - Jerusalem Captured

This subsection is taken from 2 Samuel 5:6-10. The conquest of Jerusalem by David and all Israel is presented as the first act of his reign, providing him with a capital and stronghold, and the tribes with a focus of national unity. With an eye to his own postexilic community, the Chronicler presents Jerusalem as the possession not just of Judah, but of 'all Israel,' from the beginning.

⁴ David and all Israel marched to Jerusalem, that is, Jebus where the Jebusites were, the inhabitants of the land. ⁵ The inhabitants of Jebus said to David, 'You will not come in here.' Nevertheless, David took the stronghold of Zion, now the city of David. ⁶ David had said, 'Whoever attacks the Jebusites first shall be chief and commander.' And Joab son of Zeruiah went up first, so he became chief. ⁷ David resided in the stronghold; therefore it was called the city of David. ⁸ He built the city all round, from the Millo in a complete circuit; and Joab repaired the rest of the city. ⁹ And David became greater and greater, for the Lord of hosts was with him.

1 Chronicles 11:4-9

David and all Israel marched to Jerusalem, that is, Jebus. To this point Jerusalem was a small Canaanite city in the centre of Israel. Some 400 years after God commanded Israel to take the whole land, this city was still in Canaanite hands, i.e. the Jebusites: <<*But the Benjaminites did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived in Jerusalem among the Benjaminites to this day*>> (Judges 1:21).

The Jebusites are listed among the Canaanites in Genesis 10:16 and, broadly speaking, were considered to be among the Amorites; refer to Joshua 10:5. The city was too strong to be conquered at the time of Joshua as stated in Joshua 15:63 and Judges 1:21.

You will not come in here. Because of its location, Jerusalem was an easily defended city. Their full challenge to David was: <<*You will not come in here, even the blind and the lame will turn you back*>> (2 Samuel 5:6). This made the Jebusites overconfident and quick to mock David and his troops. Nevertheless, David took the stronghold of Zion: despite the difficulty, David and his men took the city. Their full challenge to David was:

Whoever attacks the Jebusites first shall be chief and commander. At this time Joab the son of Zeruiah was captain of David's armies, yet David said that whoever

led the charge into Jerusalem's walls shall have overall command of the armies of Israel. It may be that David hoped that someone would replace Joab, but the stubborn Joab successfully first broke into Jerusalem and retained his position.

David resided in the stronghold; therefore it was called the city of David. Jerusalem became the capital city of David's kingdom. It was a good choice because:

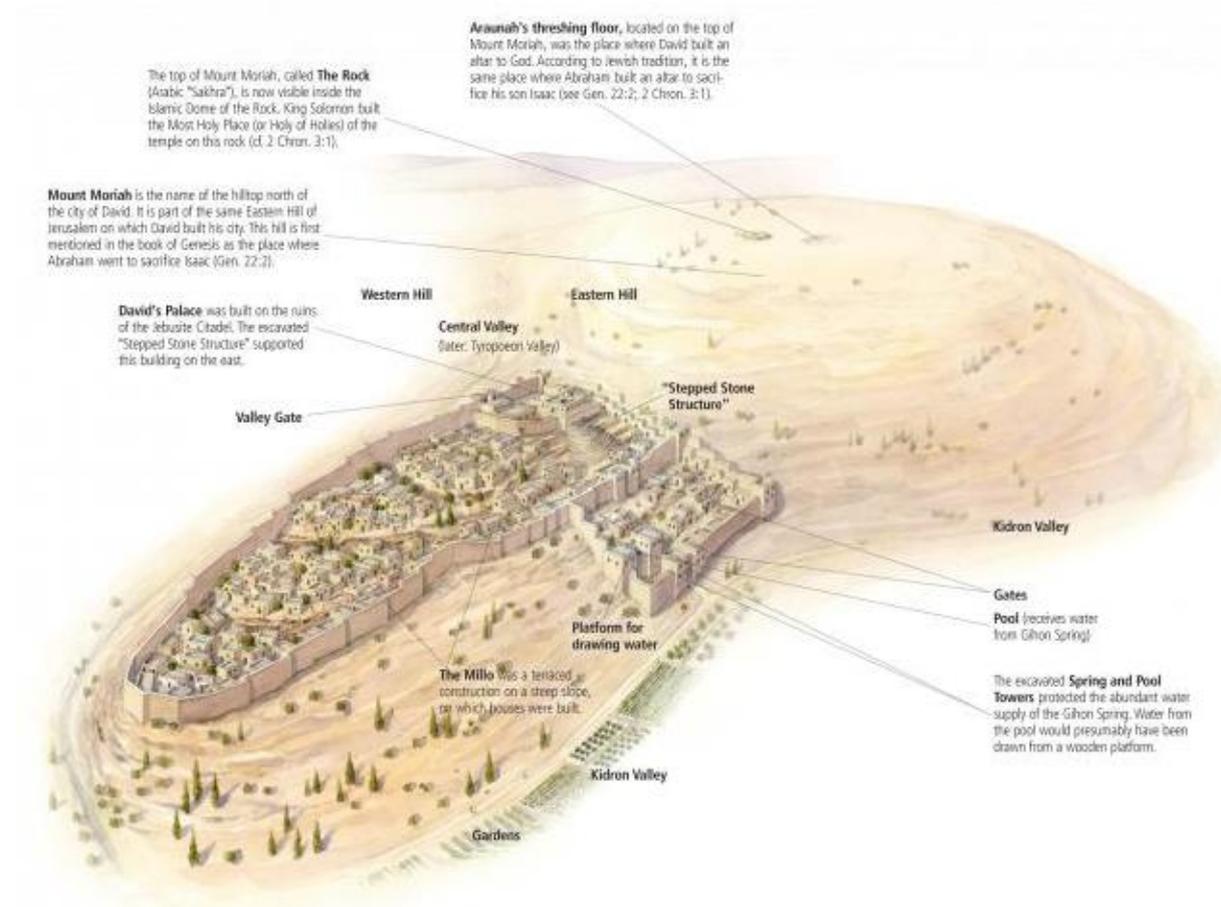
- It has no prior tribal association and was therefore good for a unified Israel. It actually lay within the land of the Benjaminites, the tribe of King Saul and was seen as politically neutral for the new capital.
- The geography of the city made it easier to defend against a hostile army.

The Jebusite city, the stronghold of Zion, was located on the western slope of the Kidron Valley above the city's water source, the spring of Gihon. An extensive network of water tunnels has been excavated, one of which was probably the water shaft through which David's men entered the city. This water shaft is often identified with 'Warren's Shaft,' which is directly over the water channel near the spring, although recent archaeological finds have challenged this.

The Millo is also referred to in 2 Samuel 5:9, 1 Kings 9:15, 9:24 and 11:27, and 2 Chronicles 32:5. The Hebrew word means 'the fill.' It was a series of terrace walls today known as the Stepped Stone Structure, built on a steep slope, supporting the fill behind it in order to create level areas. Houses were then built on these artificial platforms, which were connected by narrow staircases. It was apparently the king's duty to look after this construction. During heavy rainfall, the fill became heavy and increased the pressure on the terrace walls, thus requiring regular maintenance of these walls. When this construction was neglected, the houses would fall down the steep slope and the city would disintegrate. Remains of these supporting walls have been found on the eastern slope of the city of David.

David became greater and greater, for the Lord of hosts was with him. 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. A similar theme is seen in First Samuel, where David's successes are due not to him but to God's favour and presence in his life. 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. This is seen in the case of Mordecai, who faced death until he and Queen Esther managed to bring an evil plot to the king. As a result: **<<Mordecai was powerful in the king's house, and his fame spread throughout all the provinces as the man Mordecai grew more and more powerful>>** (Esther 9:4). The apostle Paul was warned of what lay ahead for him

even before he commenced his service to Christ: <<***But the Lord said to him, ‘Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name’***>> (Acts 9:15-16).



Jerusalem at the time of David circa 1010-970 BC

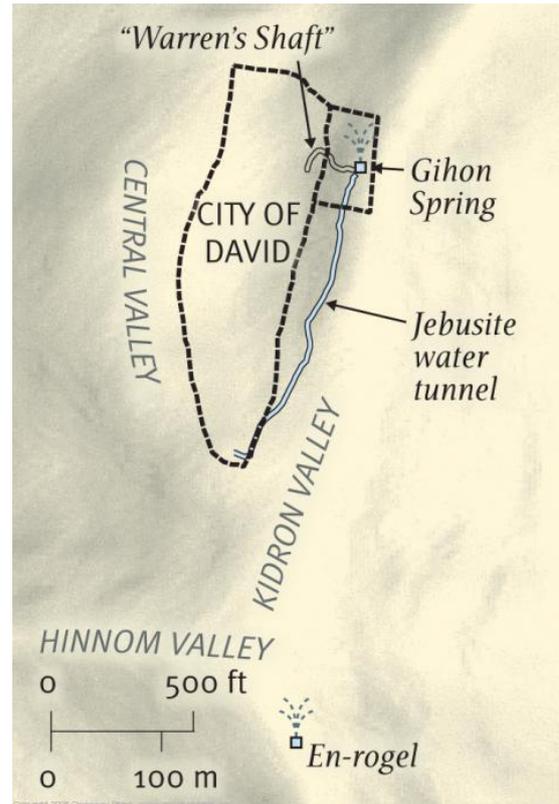
About four millennia ago, Melchizedek was king of Jerusalem, which was then called Salem. This was an unwallled city, which was taken over in circa 1850 BC by the Jebusites, who built a city wall around it and called it Jebus

King David captured this city after having ruled for seven years in Hebron. The city was strongly fortified, especially the area around the spring of Gihon, where massive towers dating from this period have been excavated. The Jebusites were so confident of their fortifications that they taunted David, saying that even the blind and the lame would prevent him from capturing their city.

Later on in his life, David built an altar on the threshing floor of Araunah the Jebusite, which stopped a plague sent by God upon Israel from reaching Jerusalem; refer to 2 Samuel 24:18-25.

However, Joab, David's commander-in-chief, managed to secretly enter the city through its water system and open the gates for David to take control. The Jebusite Citadel was destroyed and replaced by the <<*the stronghold of Zion, which is now the city of David*>> (2 Samuel 5:7b).

After securing his reign over all Israel, David moved his capital from Hebron, a southern city of Judah, to a more central and tribally neutral location at Jerusalem. At the time, Jerusalem was held by the Jebusites, and its terraced defensive walls and nearby steep hills and valleys made it seem impenetrable. But, as noted above, David sent men up a water shaft, believed by some to be Warren's Shaft, to capture the stronghold, and he renamed it the city of David.



David Captures the Stronghold of Zion in circa 1005 BC

II.a.iv 1 Chronicles 11:10-47 - David's Mighty Men and Their Exploits

This subsection is taken from 2 Samuel 23:8-39, with additional material in vv.41b-47. These details of David's mighty men illustrate the kind of support David received both at the beginning and at later periods of his reign. Such support is not simply of human origin but is divinely ordained (v.10).

¹⁰ Now these are the chiefs of David's warriors, 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. ¹¹ This is an account of David's mighty warriors: Jashobeam, son of Hachmoni, was chief of the Three; he wielded his spear against three hundred whom he killed at one time.

1 Chronicles 11:10-11

Now these are the chiefs of David's warriors. 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 did not necessarily start as mighty men; many were some of the distressed, indebted, and discontent people who followed

David at the cave of Adullam: <<David left there and escaped to the cave of Adullam; when his brothers and all his father's house heard of it, they went down there to him. Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them. Those who were with him numbered about four hundred>> (1 Samuel 22:1-2).

Who gave him strong support in his kingdom. These men were more than just mighty warriors in battle. They were men who were loyal to David and on whom he could rely totally.

Charles Spurgeon wrote, "These men came to David when his fortunes were at the lowest ebb, and he himself was regarded as a rebel and an outlaw, and they remained faithful to him throughout their lives. Happy are they who can follow a good cause in its worst estate, for theirs is true glory."

Jashobeam, son of Hachmoni, was chief of the Three. This man is also mentioned in 2 Samuel 23:8, which records a slightly different name Josheb-basshebeth a Tahchemonite, and records that he killed eight hundred instead of three hundred here in First Chronicles. The KJV refers to him as Adino the Eznite. The difference is probably due to scribal error in copying. The fact that Jashobeam was a chief of the Three 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.

There is much debate as to whether Josheb-basshebeth used by the author in Second Samuel is an actual name or a description of his deeds for it comes from the same root word as the creatures that swarm (Genesis 1:21), and those that creep (Genesis 1:24).

¹² And next to him among the three warriors was Eleazar son of Dodo, the Ahohite. ¹³ He was with David at Pas-dammim when the Philistines were gathered there for battle. There was a plot of ground full of barley. Now the people had fled from the Philistines, ¹⁴ but he and David took their stand in the middle of the plot, defended it, and killed the Philistines; and the Lord saved them by a great victory.

1 Chronicles 11:12-14

And next to him among the three warriors was Eleazar son of Dodo, the Ahohite. This man led a singular battle against a far more numerous foe, so much so that his hand was stuck to his sword according to 2 Samuel 23:10, which indicates that this leader of David's mighty men was renowned for standing alongside David in a famous battle even though <<*his arm grew weary, though*

his hand clung to the sword>> as if it were stuck with adhesive. Through his tenacity the Lord saved them by a great victory.

For some reason the material about Shammah from 2 Samuel 23:9-11 is not included here. The Chronicler may have skipped over this material intentionally, in which case the plurals 'they' and 'their' in v.14 indicate that others, possibly including David, were with Eleazar in this battle at Pas-dammim, a location not mentioned in Second Samuel. Other interpreters, however, think the material in 2 Samuel 23:9b-11a was omitted from v.13 because of a later copyist's error.

The Lord saved them by a great victory. Although God often uses people to fight battles in his name it is he and not they that secure the victory. God so frequently saved his people Israel in this way, as he did by annihilating the Egyptian army in the Red Sea: <<*Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore*>> (Exodus 14:30).

¹⁵ Three of the thirty chiefs went down to the rock to David at the cave of Adullam, while the army of Philistines was encamped in the valley of Rephaim. ¹⁶ David was then in the stronghold; and the garrison of the Philistines was then at Bethlehem. ¹⁷ David said longingly, 'O that someone would give me water to drink from the well of Bethlehem that is by the gate!' ¹⁸ Then the Three broke through the camp of the Philistines, and drew water from the well of Bethlehem that was by the gate, and they brought it to David. But David would not drink of it; he poured it out to the Lord, ¹⁹ and said, 'My God forbid that I should do this. Can I drink the blood of these men? For at the risk of their lives they brought it.' Therefore he would not drink it. The three warriors did these things.

1 Chronicles 11:15-19

Three of the thirty chiefs went down to the rock to David at the cave of Adullam. David spent time in this cave when those who would become his mighty men first came to him in 1 Samuel 22:1-2. This passage describes something that happened either during that time or a later time of battle against the Philistines when David went back to the cave of Adullam. The identity of these three mighty men is not known.

The garrison of the Philistines was then at Bethlehem. This shows how extensively the Philistines had invaded Israel in the days of Saul. They had a military garrison in the heart of the country.

The army of Philistines was encamped in the valley of Rephaim. Many of the fighting men had come out from their fortified garrison and were encamped in the

field ready for battle. When David became king over all Israel, the Philistines, judging that he would now become their uncompromising enemy, made a sudden attack upon Hebron, compelling David to retire from it. He sought refuge in the cave at Adullam, and the Philistines took up their position in the valley of Rephaim, on the west and southwest of Jerusalem. Thus all communication between Bethlehem and Jerusalem was intercepted. While David and his army were encamped here, there occurred that incident narrated here and in 2 Samuel 5:17-25. Having obtained divine direction, David led his army against the Philistines, and gained a complete victory over them. The scene of this victory was afterwards called Baal-perazim.

David said longingly. Hiding in the cave of Adullam, David nostalgically remembered the taste of the water from his boyhood village. He probably longed for it all the more because it seemed that he could not have it.

The taste of the water differs from place to place and, of course, the water that one grew up drinking tastes best. During this time David had a nostalgic longing for the taste of water from a well near his boyhood home. David's words are not a command; it probably did not even occur to him that someone might actually act on his words. This episode shows the love that his men had for their leader and his high regard for them.

People can often get caught in the trap of these wistful longings. Sometimes longings like his take possession of them. They 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. However, it is a mistake to look back in this way. Here and now, within each believer, Jesus is waiting to open the well of living water which springs up to eternal life, of which if a person drinks of it they will never thirst (John 4:14). Instead, people 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 happiness of a secure childhood; the peace of the heart is more than peace of particular circumstances.

Then the Three broke through the camp of the Philistines. In response to David's longing - which was not a command or even a request, just a vocalised 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 the cave of Adullam. It was a dangerous and difficult mission, but the courage and persistence of the mighty men made it happen.

But David would not drink of it; he poured it out to the Lord. David was so honoured by the self-sacrifice of these three mighty men he felt that the water was too good for him and worthy to be poured out in sacrifice to the Lord. He

believed that the great sacrifice of these men could only be honoured by giving the water to the Lord. David poured out the water as an offering to God and in deference to his loyal men, who had risked their lives on his behalf.

This may at first seem wasteful of David, and ungrateful in the extreme, but it is a gesture showing great value. He likens the water to the blood of his men, and for David to drink the water obtained at the risk of their lives would have been to take their blood lightly. However, to pour it out before the Lord was a way of saying that he was not worthy of it, that he valued the lives of his men so highly that he was offering it to the Lord instead. Such 'drink-offerings' were often poured out before the Lord: refer to Genesis 35:14, Numbers 15:7-10 and 28:7-15, etc.

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 recognised as an act of worship.

Introduction to 1 Chronicles 11:20-47

This is the list of David's thirty men. They are Abishai, Benaiah, and the other great men listed. Most of the first dozen and a large part of the remainder are Judahites, so the group was probably formed early in David's career. The list has forty nine names. Probably those of the Thirty who died in battle, such as Asahel (2 Samuel 2:18-23) and Uriah (2 Samuel 11:17), were replaced by others. Some of the names appear as officers in 1 Chronicles Chapter 27 and most appear in the list in 2 Samuel 23:18-39, which appears to be an abbreviated list.

²⁰ Now Abishai, the brother of Joab, was chief of the Thirty. With his spear he fought against three hundred and killed them, and won a name beside the Three. ²¹ He was the most renowned of the Thirty, and became their commander; but he did not attain to the Three.

1 Chronicles 11:20-21

Abishai, the brother of Joab, was chief of the Thirty. This leader among David's mighty men 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.

²² Benaiah son of Jehoiada was a valiant man of Kabzeel, a doer of great deeds; he struck down two sons of Ariel of Moab. He also went down and killed a lion in a pit on a day when snow had fallen. ²³ And he killed an Egyptian, a man of great stature, five cubits tall. The Egyptian had in his hand a spear like a weaver's beam; but Benaiah went against him with a staff, snatched the spear out of the Egyptian's

hand, and killed him with his own spear. ²⁴ Such were the things Benaiah son of Jehoiada did, and he won a name beside the three warriors. ²⁵ He was renowned among the Thirty, but he did not attain to the Three. And David put him in charge of his bodyguard.

1 Chronicles 11:22-25

Benaiah son of Jehoiada. This leader among David's mighty men was famous for his battles against both men, i.e. two sons of Ariel of Moab and an Egyptian, a man of great stature, and beasts, that is, a lion in a pit on a day when snow had fallen. Like other great leaders mentioned above Benaiah was renowned among the Thirty, but he did not attain to the Three. He was indeed a mighty warrior but he did not rise to one of the top three positions.

A man of great stature, five cubits tall; a spear like a weaver's beam. Some translations refer to his stature as a 'handsome man' indicating that he was an amazing sight in his battle array. Five cubits is reckoned to be about 7½ feet or about 2.3 meters. This was a giant of a man. The size of a weaver's beam is often questioned because of the biblical references to the size of Goliath's spear in 1 Samuel 17:7 and 21:19. Its thickness was likened to a weaver's beam, which was approximately 2-2½ inches in diameter based off the looms used in that period.

²⁶ The warriors of the armies were Asahel brother of Joab, Elhanan son of Dodo of Bethlehem, ²⁷ Shammoth of Harod, Helez the Pelonite, ²⁸ Ira son of Ikkesh of Tekoa, Abiezer of Anathoth, ²⁹ Sibbecai the Hushathite, Ilai the Ahohite, ³⁰ Maharai of Netophah, Heled son of Baanah of Netophah, ³¹ Ithai son of Ribai of Gibeah of the Benjaminites, Benaiah of Pirathon, ³² Hurai of the wadis of Gaash, Abiel the Arbathite, ³³ Azmaveth of Baharum, Eliahba of Shaalbon, ³⁴ Hashem the Gizonite, Jonathan son of Shagee the Hararite, ³⁵ Ahiam son of Sachar the Hararite, Eliphal son of Ur, ³⁶ Hopher the Mecherathite, Ahijah the Pelonite, ³⁷ Hezro of Carmel, Naarai son of Ezbai, ³⁸ Joel the brother of Nathan, Mibhar son of Hagri, ³⁹ Zelek the Ammonite, Naharai of Beeroth, the armour-bearer of Joab son of Zeruiah, ⁴⁰ Ira the Ithrite, Gareb the Ithrite, ⁴¹ Uriah the Hittite, Zabad son of Ahlai, ⁴² Adina son of Shiza the Reubenite, a leader of the Reubenites, and thirty with him, ⁴³ Hanan son of Maacah, and Joshaphat the Mithnite, ⁴⁴ Uzzia the Ashterathite, Shama and Jeiel sons of Hotham the Aroerite, ⁴⁵ Jediael son of Shimri, and his brother Joha the Tizite, ⁴⁶ Eliel the Mahavite, and Jeribai and Joshaviah sons of

Elnaam, and Ithmah the Moabite, ⁴⁷ Eliel, and Obed, and Jaasiel the Mezobaite.

1 Chronicles 11:26-47

The original list of the thirty (vv.26-40b equating 2 Samuel 23:24-39) has been supplemented with material from a different source (vv.41b-47). The places associated with these names that can be identified are all in Transjordan (v.42, v.44 and v.46), indicating a pre-exilic origin to this list.

The warriors of the armies were. 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 his leadership to transform them from men who were in distress, in debt and discontented, who met David back at the cave of Adullam. More than all David's victories against outside enemies, the influence of his life and character on the men nearest to him testify to his essential greatness.

Asahel brother of Joab. As recorded in 2 Samuel 2:18-23, Asahel was tragically killed in battle by Abner, who was the commander of Esh-Baal's armies, the son of Saul who tried to succeed on the throne of Israel.

Shammoth, Abiezer and Benaiah are all recorded as commanders of army divisions in 1 Chronicles Chapter 27.

Uriah the Hittite. He is notable among the mighty men because he was the husband of Bathsheba. When David heard of Bathsheba's marriage to Uriah he should have put away every idea of adultery.

The list of David's mighty men recorded in 2 Samuel Chapter 23 ends with the mention of Uriah the Hittite. This list adds a few more names. But here some others are added to the number because, although they were not of the thirty, yet they were men of great valour and renown amongst David's commanders.