

*An Invitation to Walk in Power*  
David and Goliath  
Invitation to Leadership Series – Part 10  
1 Samuel 17:1-58  
July 5-6, 2025

Introduction

- Serious Supernatural Stuff Needs to be Done – who is going to do it? **It should be us.** It should be us who stand up to the enemy. It should be us to stand for justice. It should be us to turn the tide of our society. It should be us to lead people to the Lord. It should be us to give a reason for the hope that lies within. It should be us to remove demons. It should be us to heal the sick. Lots of stuff needs to get done and it's not because we aren't stepping up. Many of us are waiting for someone else to do it. But **we are the answer that God wants to use.**
- How does it work? = **The source is God and the conduit is Faith**
  - Peter & John and a paralyzed guy at the temple - *"And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all."* (Ac 3:16)
  - A demon possessed boy – In the Gospels there's a story of a young boy who was demon possessed, and the demons were trying to kill the kid, so the dad took the boy to Jesus' team to get him healed and delivered. Jesus was away for a bit with a couple of His close disciples, so the rest of the team was left to handle it. Unfortunately, despite their empowerment prior, they were not able to remove this particular demon, and it threw their confidence off. Jesus came back and handled it so when things calmed down the disciples asked Jesus what happened and why they couldn't get the job done. Jesus replied, *"Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."* (Mt 17:20)
  - What is Faith? – **confidence and trust.** It's being sure in something or someone based on evidence. It means that you know that it can be done or will be done depending. **You have seen enough proof and evidence of it (or something like it) happening and it's more than likely to happen again.** It's the flipside to the coin BELIEF and TRUST. Believing that it's legit, real, can be trusted. **It hasn't happened YET but it's as good as done** (or CAN be done for sure).
    - Heb 11:1 – *"Now faith is the assurance of things hoped for, the conviction of things not seen."*
    - It matters a lot – Mt 9:27–30 - *"And as Jesus passed on from there, two blind men followed him, crying aloud, 'Have mercy on us, Son of David.'"<sup>28</sup> When he entered the house, the blind men came to him, and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord."<sup>29</sup> Then he touched their eyes, saying, "According to your faith be it done to you."<sup>30</sup> And their eyes were opened." (cf. Mt 9:2; 15:28; Mk 5:34; Acts 14:9; Rom 5:1-2; Heb 11; James 1:5-8)*

- Mt 21:20–22 - *"When the disciples saw it, they marveled, saying, 'How did the fig tree wither at once?' "<sup>21</sup> And Jesus answered them, 'Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and thrown into the sea,' it will happen. "<sup>22</sup> And whatever you ask in prayer, you will receive, if you have faith."*
- Body of Evidence - **faith is built on evidence**. The more we see God do the impossible, the more faith we have that He can and will do more of the impossible.
  - Opportunities and patterns to develop faith – when you've seen it happen a bunch of times you are confident it can happen again, right? So, are we living Christian lives that allow God to continue to demonstrate His power and reliability? For example: Are we doing the things that God told us to do and using the power God gave us to use on a daily basis so there is a history of connection between us? Are we starting small and building on bigger things that demand greater faith? Are we reading the Word and getting our head in the game? Are we praying to be connected to Him?
  - Opportunities and patterns to diminish faith – Or, are we living on our own and only when it's an emergency do we try to do stuff in God's name and find ourselves lacking miracles and further injuring our faith journey?
  - The importance of the Word of God – *"So **faith comes from hearing, and hearing through the word of Christ.**"* (Rom 10:17). The Bible helps us 'live' in another dimension, a reality where the natural and supernatural interact. It shifts our paradigm from only what we can see, to what all that is real. It reminds us of the great things of God.
- Faith is both given and developed – everyone starts with some faith. Some start with a lot of faith (gift of faith). But from that point on, faith is developed. How? (cf. Lk 17:5; 2 Thess 1:3) In a variety of ways that we've mentioned like reading the Bible and walking with God consistently. But there are more things to do.
  - The rest of the demon possessed kid story – if you look again at the companion stories to the demon possessed kid story I mentioned earlier, you see that in Mark 9, when the disciples asked Jesus about why they couldn't cast it out Jesus says, *"**This kind cannot be driven out by anything but prayer (some manuscripts add 'and fasting').**"* (Mt 9:28)
  - Even difficult times build our faith if we stay in there - Jas 1:2–4 – *"Count it all joy, my brothers, when you meet trials of various kinds, <sup>3</sup>for you know that the testing of your faith produces steadfastness. <sup>4</sup>And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing."*
  - When our head's in the game, the Holy Spirit can flow more easily
    - Ac 10:37–38 - *"...you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: <sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him."*

True faith is the **FOUNDATION** for supernatural **POWER**

- Last Week – David was anointed as a 15 year old and signs a contract agreement to enter Saul’s service so that He can be on call to play healing music over Saul when Saul is tormented by a spirit.
- This Week – We find out why the Holy Spirit came upon David so soon...

## Lesson

- Showdown
  - The Israelites and Philistines Line up for War
    - 1 Samuel 17:1-3 – *“Now the Philistines gathered their armies for battle. And they were gathered at Socoh, which belongs to Judah<sup>1</sup>, and encamped between Socoh and Azekah,<sup>2</sup> in Ephes-dammim.<sup>3</sup> And Saul and the men of Israel were gathered, and encamped in the Valley of Elah,<sup>4</sup> and drew up in line of battle against the Philistines. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them.”*
    - Now the Philistines gathered their armies for battle. – The Philistines were a people group that came initially from the North, down into Canaan and settled near the seashore. By this time in history (3,000 years ago), they had 5 major settlements (like cities) within the region. They were a highly militarily sophisticated group (comparatively). They wanted to expand into Israelite territory and were a constant problem for the Jews. One of the main assignments of King Saul was to deal with the Philistines.
    - And they were gathered at Socoh, which belongs to Judah<sup>5</sup>, - Despite worrying about what or where Socoh is, the key is that it was in Israelite territory (Tribe of Judah territory), which means the Philistines were doing an incursion into the Jewish territory and that was going to start a fight and there would be war. It was an act of war.

<sup>1</sup> “The name Socoh (šwkh) appears in Paleo-Hebrew script on a royal stamped jar handle. It is located in the Shephelah (i.e., “Lowland”) some 14 miles west of Bethlehem toward Philistine territory; the modern site is Khirbet ‘Abbad [MR147–121], near the village of Khirbet Shuweikeh [MR150–090], which preserves the ancient name (see 2 Chr. 28:18). This town was strategically important both to the Israelites and to the Philistines. Both Socoh and Azekah appear in Josh. 15:35 in a list of the lowland towns belonging to Judah. The narrator specifies of Judah to remind the audience that the Philistines were encroaching on the territory of Judah.” NICOT

<sup>2</sup> “Azekah, modern Tell ez-Zakarīyeh [MR144–123], is located about 2–3 miles northwest of Socoh and controlled the main road across the Valley of Elah. It is referred to in Lachish ostrakon no. 4 (“we cannot see [the signals of] Azekah”).” NICOT

<sup>3</sup> “Ephes-dammim: perhaps a variant of Pas-dammim, which is the site of the exploits of Eleazar, one of David’s heroes (1 Chr. 11:13; cf. 2 Sam. 23:9 [cf. Driver]). The exact location is still unknown. McCarter thinks that the modern site may be Damun, about 4 miles northeast of ancient Socoh, but the map on p. 283 of his commentary places Ephes-dammim about 1.5 miles to the west of Socoh. The city’s position on the map is more reasonable. On the other hand, Rainey’s suggestion of placing Ephes-dammim at Kh. ‘Asqalūn, a mile south of Azekah, on the other side (i.e., west) of the north-south valley is less likely, for in this case the Philistine encampment would be on the opposite side of the valley from Socoh, where they first gathered their forces for battle.”

<sup>4</sup> “The Philistine and Israelite armies took their positions on each side of the Valley of Elah (or “the Valley of the Terebinth”), now called the Wadi es-Sant. It runs westward from Bethlehem, from the hill country of Judah, toward the Philistine cities of Gath and Ekron.” NICOT

<sup>5</sup> “The name Socoh (šwkh) appears in Paleo-Hebrew script on a royal stamped jar handle. It is located in the Shephelah (i.e., “Lowland”) some 14 miles west of Bethlehem toward Philistine territory; the modern site is Khirbet ‘Abbad [MR147–121], near the village of Khirbet Shuweikeh [MR150–090], which preserves the ancient name (see 2 Chr. 28:18). This town was strategically important both to the Israelites and to the Philistines. Both Socoh and Azekah appear in Josh. 15:35 in a list of the lowland towns belonging to Judah. The narrator specifies of Judah to remind the audience that the Philistines were encroaching on the territory of Judah.” NICOT

- and encamped between Socoh and Azekah, in Ephes-dammim. – these are all southern towns in Israelite areas.
- And Saul and the men of Israel were gathered, and encamped in the Valley of Elah, - the Israelites had to respond to the attack and they set up camp in a valley area that was more near the border of Israelite vs. Philistine territory. It was a boundary marker line up.
- and drew up in line of battle against the Philistines. – This was an ancient way of doing battle similar to how our Civil War strategies in America were designed. It was about letting both sides line up and get ready for a fight as opposed to guerilla warfare or terrorizing-based warfare.
- And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them – they could see each other in camps, but without binoculars they couldn't see too detailed. It allowed them to know what the movements of the camps were and how many people were involved. It allowed strategies to be laid out. Sometimes the show of numbers would scare off an opponent before a war began. They couldn't hear each other unless they got closer. It's a big valley and we are dealing with massive people groups.
- Your Everyday Giant
  - Goliath of Gath: Philistine Champion
    - 1 Samuel 17:4-7 – *“And there came out from the camp of the Philistines a champion named Goliath of Gath,<sup>6</sup> whose height was six cubits and a span.<sup>7</sup> <sup>5</sup> He had a helmet of bronze on his head, and he was armed<sup>8</sup> with a coat of*

<sup>6</sup> “The proper name Goliath (golyāt) appears only twice in this chapter: vv. 4 and 23 (also in 21:9); elsewhere he is called “the Philistine” — twenty-seven times in 17:1–18:5. 2 Sam. 21:19 has a notice of a battle at Gob in which “Elhanan ... killed Goliath the Gittite”; also cf. 1 Chr. 20:5. Some have suggested that this ch. 17 account is based on the Elhanan's victory, with Elhanan's deed attributed to David. However, one should note that there are too many differences between the two accounts to identify them as referring to the same event. For one thing, the locations of the duels are different. It is possible that the name was an old name for a giant-hero (see Ugar. glyt), which is applied here to David's enemy, then later to Elhanan's enemy. See on 2 Sam. 21:19.” NICOT

“Gath (modern Tell es-Safi), Goliath's hometown, was located five miles due west of Azekah.” Expositors Bible Commentary (EBC)

<sup>7</sup> “Then follows a detailed description of the giant-hero Goliath. McCarter thinks that six cubits is an exaggeration. However, the lowering of the number in some versions seems to be deliberate; when one considers the huge size of his weapons (note that his cuirass weighed 126 pounds; see v. 5), six cubits makes better sense. Since the cubit is about eighteen inches, being the distance from a man's elbow to the tip of his middle finger, and a span is about nine inches, from the tip of the thumb to the tip of the little finger of the splayed hand, six cubits and a half (zāret; lit., “a span”) is about 9 feet 9 inches, about 3 meters. Ford notes that such gigantism likely resulted from a dysfunction of the pituitary gland. W. J. Martin “refers to one John Middleton (c. AD 1600) who is reputed to have been nine feet three inches tall. Middleton is buried at Hale, near Liverpool.” NICOT

“By any standard of measure, the Philistine champion was a giant of a man (v.4). Some LXX MSS give his height as “four cubits and a span” (so also 1QSama; Jos. Antiq. VI, 171 [ix. 1]), others “five cubits and a span.” The MT reads “six cubits and a span” (thus NIV mg.), making him “over nine feet tall.” Other comparable heights in the OT are those of “an Egyptian who was seven and a half feet tall” (1 Chronicles 11:23) and Og king of Bashan, whose size is not specified but whose bed/sarcophagus was “more than thirteen feet long” (Deut 3:11).” EBC

<sup>8</sup> “It became common in biblical Hebrew as a term for “body-armor covering the entire torso” or “the breastplate alone” as in 1 K. 22:34 = 2 Chr. 18:33.f. The term qašqaššim (“scales”) refers to a well-known type, represented by Pharaoh Sheshonq's (Shishak's) armor from the tenth century B.C. But it is not in the Mediterranean-Aegean style.” NICOT

*mail,<sup>9</sup> and the weight of the coat<sup>10</sup> was five thousand shekels of bronze.<sup>11</sup> <sup>6</sup> And he had bronze armor on his legs,<sup>12</sup> and a javelin of bronze<sup>13</sup> slung between his shoulders. <sup>7</sup> The shaft of his spear was like a weaver's beam,<sup>14</sup> and his spear's head weighed six hundred shekels of iron.<sup>15</sup> And his shield-bearer went before him.<sup>16</sup>”*

- And there came out from the camp of the Philistines a champion – There have been periodic people groups and eras that would fight through a champion concept. It would basically allow less loss of life. Each group would pick their best fighter and those two would go at it. Whoever won was supposed to win for their whole team and the losing team would surrender. I haven't seen a lot of honor of teams following through on the surrender part and we aren't going to here either. But it was a concept that allowed a bullying and bragging.
- named Goliath of Gath, - Gath was one of the coastal five towns/cities that the Philistines had. Goliath became a well-known name and multiple people are named that.
- whose height was six cubits and a span. – the guestimate is 9'9". Some ancient manuscripts say far shorter, but the best texts seem to suggest this height. A cubit was an ancient measuring concept which would be the distance between a king's elbow and fingertips, which was roughly 18 inches. Obviously with such an inexact measuring method, 'cubits' were all over the place. But this is the best guess.
  - Is this real? – can someone be over nine feet tall? The tallest man in recorded modern history is Robert Wadlow who was 8'11" from

<sup>9</sup> "Goliath's entire body was well shielded except his face. Therefore, no ordinary sword-wielding warrior could threaten him. However, with his huge and heavy armor, Goliath's movement was naturally slow." NICOT

<sup>10</sup> "A coat of mail such as Goliath's was fashioned from several hundred small bronze plates (cf. Yadin, *The Art of Warfare*, pp. 196–97) that resembled fish scales (the Heb. masc. pl. word for "scale" in v.5 is used of fish scales in its fem. sing. form in Lev 11:9–10, 12; Deut 14:9–10) and had to meet the needs of protection, lightness, and freedom of movement (ibid., p. 354)." EBC

<sup>11</sup> "His bronze cuirass weighed five thousand shekels, that is, 57 kg. = 126 pounds." NICOT

<sup>12</sup> "The term greaves is used in the Old Testament only here and in v. 49. They were "probably made of molded bronze encircling the entire calf, like later Greek greaves, and padded inside with leather" (McCarter, p. 292); they were commonplace in the Aegean world and figure in the panoplies of the Trojan heroes of the *Iliad* (18:613; 19:370; 21:592)." NICOT

"Greaves protected the legs below the knee..." EBC

<sup>13</sup> "The term *kîdôn* is usually translated as "javelin" (NRSV; NIV; JPS) or "dagger" (REB). However, Molin, followed by McCarter, suggests "scimitar," a sword-like weapon for close action, with a handle, a straight piece, and a semi-circular piece, and with a cutting edge on the outer side of the blade. The phrase on his back (so NIV) is literally "between his shoulders" (NRSV; NASB); this is similar to Ugaritic expressions such as *bn 'nm* "between the eyes," which is equivalent to "on the head" (see UT §19.1846), and *bn ydm* "between the hands," which is equivalent to "on the shoulders" (UT §19.1072). A "poetic" structure in this verse (see "Introduction" [Section VII, B] on poetic prose) would support this interpretation: that is, on his shin//on his back. Note JPS's translation: "slung from his shoulders." NICOT

<sup>14</sup> "For the simile, like a weaver's beam (*kimnôr 'ôr'gîm*), there are two explanations: (1) the great mass of this spear is compared to that of a weaver's beam (see Krinetzki and others); (2) this type of spear is like a weaver's heddle rod with "the loops or leashes of cord that were attached to it" — the shaft of his spear was equipped with a thong and ring for slinging like a type of javelin in Greece and Egypt.<sup>56</sup> Since the comparison is with the wooden part (i.e., the shaft) of Goliath's spear, the first explanation seems preferable." NICOT

"Its shaft was "like a weaver's rod" (cf. also 2 Sam 21:19 = 1 Chronicles 20:5; 11:23), the leash rod of a loom (a block of wood separating the threads of the warp to offer passage for the threads of the woof), in that it had a loop and a cord wound around it so that the spear "could be hurled a greater distance with greater stability by virtue of the resultant spin" (Yadin, *The Art of Warfare*, pp. 354–55)." EBC

<sup>15</sup> "Six hundred shekels is about 15 pounds, that is, about 6.8 kg. The spear point is made of iron (see on 13:19–22), while other armaments are of bronze. The fact that only the spear point was iron is "fitting for the period when iron was newly available and costly." NICOT

"iron - a metal monopolized by the Philistines and denied to the Israelite troops; cf. comment on 13:19–22." EBC

<sup>16</sup> "The shield (*šinnāh*) held by the shield-bearer, unlike the smaller round shield (*māgēn*) held by hand, is a large standing shield which covers the whole body. It looked almost impossible for anyone to attack Goliath, since his shield-bearer was going before him. The narration is from the viewpoint of Goliath, not from that of the Israelite army, hence the verb used is going." NICOT

Illinois. He died in 1940. So yes, it's possible. Also you have to remember that in the ancient world we have a couple things going on that would allow for such gigantism: 1.) a different gene pool – depending on how much inbreeding was going on, things got weird fast. 2.) connections closer to the Nephilim people group that came through the ark and created massive people in the Anakite<sup>17</sup> groups and others.

- He had a helmet of bronze on his head, - This giant warrior was covered with armor from his head to his legs. His armor was largely made of Bronze which is not just shiny but a strong metal. Although iron was also in play at this time, bronze had been used for while and it was more malleable for shaping and could be fit to a person.
- and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. And he had bronze armor on his legs, - the estimate of that amount of shekels of bronze would be roughly 126lbs. In the medieval times, regular plate armor was roughly 35-55lbs. But some full armor was more like 65-80lbs. A jousting knight that was riding a horse and didn't have to walk in it could weight up to 110lbs. So this was super heavy. If he's that big and strong then it was normal for him.
- and a javelin of bronze slung between his shoulders. - This is a bit of a difficult sentence to unravel because the root word for javelin can be used for all kinds of different weapons. It can be sword, or javelin, or dagger, or something else. It would be odd to have a javelin AND a spear. It's likely that Goliath had a massive spear (see next section) and something smaller for hand to hand combat – whatever this thing was. Since it was slung between his shoulders it seems to be waiting to be used once things got close contact. Some scholars translate it was a scimitar, or curved sword. The argument for this is likely tied to the fact that at the end it says that David used Goliath's own sword to cut off his head but there's no direct mention of a sword other than this possibility. I'm certain the shield-bearer didn't hand David the sword he may have been carrying. So, this seems less like a javelin (although it could be close contact as well), and more like a blade weapon.
- The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. – The first thing you do in combat is try to strike from a distance. If you miss then you get up close and finish the job. This spear was to be thrown. But notice that it was MASSIVE! It's a huge thick wooden handle and then the head of the spear made of iron (relatively newer metal to the world scene) weighs 15lbs! That is SO HEAVY. One study<sup>18</sup> attempted to figure out all the dimensions on this and they came up with the shaft being 10lbs and 9.8 oz, 10 feet long. If

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<sup>17</sup> "the foe consisted of men of unusually tall stature, in this case the Anakites; cf. Num 13:32–33; Deut 1:28; 2:10, 21; 9:2)." EBC

<sup>18</sup> <https://www.goliathsspear.com/spear-size>

you add it all up the whole thing is 12ft, 7 inches and weighs almost 34lbs (33 lbs and 12 oz). it's absurd for anyone other than a giant of this size to use. So if any of the estimates of his height are exaggerated then how did he wield this thing?

- And his shield-bearer went before him. – probably a decently large dude, walking in front of him with a massive shield so that there were no distant pot shots with arrows. Goliath was stepping forward for hand to hand combat directly.
- Gauntlet Thrown
  - Goliath Issues His Challenge
    - 1 Samuel 17:8-11 – *“He stood and shouted to the ranks of Israel, “Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me. <sup>9</sup> If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us.” <sup>10</sup> And the Philistine said, “I defy the ranks of Israel this day. Give me a man, that we may fight together.” <sup>11</sup> When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.”<sup>19</sup>”*
    - He stood and shouted to the ranks of Israel, “Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me. – This is the beginning of the trash talk. A lot of warfare in any age is psy ops (getting into the other person’s head so they may weaken in fear). The first thing Goliath starts with is: why are you all here ready to all fight? Let’s just do the champion fighting thing. You pick your best guy and I’ll fight him and we’ll see who wins. Notice that in trash talk there is always slight bending of words to get an upper hand. He calls himself a Philistine (united people group) but doesn’t call any of them Israelites, but only Saul’s servants. In other words, he has a team and they are only slaves of some king guy named Saul. He poking them.
    - If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us.” – he then lays out the rules of engagement and battle. The champion concept is two best fighters fight and determine the whole outcome with one surrendering at the end. It rarely works.
    - And the Philistine said, “I defy the ranks of Israel this day. Give me a man, that we may fight together.” – To make sure that he could provoke the Israelites into fighting he clearly says, ‘I defy you.’ Defy means an

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<sup>19</sup> “The Israelites had sufficient reason to be greatly dismayed and frightened. Not only were the Philistine’s words of challenge frightening, but his outward appearance, with his towering stature and his perfect equipment, was overwhelming. On top of this, the Philistine army was well trained, organized, and, unlike the Israelites, sufficiently equipped with “modern” weapons. Far from being “uncultivated” uncircumsized people, as the recent archaeological excavations have disclosed, they were highly civilized people, having originated in the Aegean culture.”  
NICOT



open resistance and challenge. It means 'I dare you'. He's trying to lure them into the fight through their pride.

- When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid. – Saul and all the Israelite warriors were terrified of this guy. Who in the world could stand against this guy? The Jews aren't a historically big people group, although Saul was probably their largest. There's an argument to be made on whether he should have been the champion to step up to the plate (you don't want your king killed, but he's the biggest and could lead his men into battle). Regardless everyone was freaked out and trying to figure out a way out of this. Hand to hand champion combat is a far different strategy than army group combat.
- A Surprise Guest
  - Welcome David to This Epic
    - 1 Samuel 17:12-20 – *"Now David was the son of an Ephrathite<sup>20</sup> of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years.<sup>21</sup> <sup>13</sup> The three oldest sons of Jesse had followed Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. <sup>14</sup> David was the youngest. The three eldest followed Saul, <sup>15</sup> but David went back and forth from Saul to feed his father's sheep at Bethlehem.<sup>22</sup> <sup>16</sup> For forty days the Philistine came forward and took his stand, morning and evening. <sup>17</sup> And Jesse said to David his son, 'Take for your brothers an ephah of this parched grain,<sup>23</sup> and these ten loaves, and carry them quickly to the camp to your brothers. <sup>18</sup> Also take these ten cheeses to the commander of their thousand. See if your brothers are well, and bring some token<sup>24</sup> from them.' <sup>19</sup> Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines. <sup>20</sup> And David rose early*

<sup>20</sup> "an Ephrathite ('iš 'eprāṭi) refers to a man from the Judaeen Ephrath, around Bethlehem." NICOT

"Jesse, like Elimelech during the days of the judges (Ruth 1:1–2), was an Ephrathite from Judahite Bethlehem. It is clear from Genesis 35:19; 48:7; Joshua 15:59a LXX; Ruth 4:11; and Micah 5:2 that Ephrath (ah) was another name for Bethlehem in Judah (as opposed to Bethlehem in Zebulun, Josh 19:10, 15)." EBC

<sup>21</sup> "Jesse was old and had become a senior (zāqēn bā' ba'ānāšim; lit. "old (and) came [pf., rather than ptc.] into men"), that is, he had reached the age where he was exempted from civil and military services rather than "advanced among men" (MT as translated by R. P. Gordon) or "a feeble old man" (NEB). Jesse must have retired from his patriarchal responsibility by this time or at least sometime soon after; see on 20:29, where his eldest son has seemingly taken responsibility for the family feast as the patriarch." NICOT

<sup>22</sup> "R. P. Gordon's comment hits the mark: 'A verse [= 15] designed to explain how David, who, according to 16:21, had been appointed armour-bearer to Saul, was not in the Israelite camp when Goliath was issuing his challenge.' In fact, David was serving as Saul's minstrel, though officially as one of the weapon-bearers at Saul's court (see on 16:21), while shepherding his father's flock intermittently. See Introduction to this chapter (above) and also on v. 33." NICOT

<sup>23</sup> "Parched grain is 'a delicacy prepared by roasting the ears in an iron pan' (Ackroyd, p. 141); see 25:18; 2 Sam. 17:28; Lev. 23:14; Ruth 2:14. Klein thinks that 'every detail is meant to underscore the human insignificance of David and his family!' since parched grain was 'favorite food for simple people'<sup>87</sup> together with loaves of bread. However, nobody expects to eat gourmet cooking on the battlefield! Roasting was the fastest way to prepare the grain and seemed to be a common food. It could keep for a while and could be eaten without further cooking, and so it was suitable for the battlefield or journeys." NICOT

<sup>24</sup> "While the word 'ārubbātām (token) (so JPS; NRSV; some kind of object; cf. "assurance" [NIV]; "news" [NASB]) possibly refers to a kind of pledge or surety, it may stand for 'a simple token as proof of well-being and/or the receipt of food'; see the rare noun "token, pledge" (Prov. 17:18), which refers to 'sureties.' Here, the term refers to 'some agreed sign of the brothers' continued safety and welfare.' Does the "token" stand for the receipt of food or for the proof of well-being of the brothers? The latter seems to be better; the following verse concerns with the location of the brothers: "they" (see below)." NICOT



*in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. And he came to the encampment as the host was going out to the battle line, shouting the war cry."*

- Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. – We've already met David in the prior story and we know that he's a brave 15 year old that is super good looking. Oh, and he's a super good musician. He has already been in contact with Saul's crew back home due to the spirit torment thing (see prior message). We are introduced again to him here by getting his stats. He is the 8<sup>th</sup> son of Jesse who is the grandson of Ruth and Boaz from the tribe of Judah, and who lived in the South not too far from Samuel and Saul. He was from a location close to Bethlehem (Naomi's hometown and of course Jesus' hometown 1,000 years later).
- In the days of Saul the man was already old and advanced in years. – beyond military age so his sons were at the battlefield, not him.
- The three oldest sons of Jesse had followed Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. – We've met these boys in the last story as the first three oldest kids (who were passed over for anointing as king by Samuel). They were old enough (over 20 years old) to be conscripted into the military so here they were.
- David was the youngest. The three eldest followed Saul, but David went back and forth from Saul to feed his father's sheep at Bethlehem. – We are reminded that David was the youngest (like 15-16) and that he had a contract with the 'palace' and Saul. He was constantly going back and forth between serving and working for Saul and doing his responsibilities at home with his dad Jesse. Jesse seems to be a relatively wealthy and influential member of his tribe (elder). He had a ton of kids (8 sons, who knows how many daughters?).
- For forty days the Philistine came forward and took his stand, morning and evening. – this is the part of the story that I think most people forget. This line up of the two armies talking trash to each other and posturing lasted for over a MONTH. 40 days of nothing really happening and the tension getting worse every day. At some point it stops being cool to talk trash and then it just gets embarrassing and demoralizing. So, Goliath would come out each day 2x's and shout his challenge to the Israelites.
- And Jesse said to David his son, "Take for your brothers an ephah of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers. Also take these ten cheeses to the commander of their thousand. See if your brothers are well, and bring some token from them." – Meanwhile, Jesse's boys were out on the front lines for a LONG TIME and their dad was concerned and wanting to know how things were going. David was not old enough for war (minimum was 20) so he was doing other stuff in the area. At one point the dad wanted him to go check on his brothers and sent some food with David (some for the

sons/brothers and some for the leaders). It was helping the war effort and at the same time checking in on the health of his sons. There were no cell phones.

- Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines. – We are reminded of the line up situation in the valley of Elah as if we forgot a few verses ago.
  - And David rose early in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. – David is obedient and goes and does as asked. I would imagine that as a young man his curiosity was getting the best of him and he was WANTING to go check things out. So, he heads out early.
  - And he came to the encampment as the host was going out to the battle line, shouting the war cry. – God does a lot in special timing. Sure enough, just as he is showing up, Goliath is doing his morning challenge and David happens to hear it. If he would have come any other time (except during the evening challenge) he would have to hear about the situation second-hand.
- A Battle of Confidence
    - David and Goliath Mouth Off
      - 1 Samuel 17:21-30 – *“And Israel and the Philistines drew up for battle, army against army.”* <sup>22</sup> *And David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers.* <sup>23</sup> *As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before. And David heard him.* <sup>24</sup> *All the men of Israel, when they saw the man, fled from him and were much afraid.* <sup>25</sup> *And the men of Israel said, “Have you seen this man who has come up? Surely he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father’s house free<sup>25</sup> in Israel.”* <sup>26</sup> *And David said to the men who stood by him, “What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?”* <sup>27</sup> *And the people answered him in the same way, “So shall it be done to the man who kills him.”* <sup>28</sup> *Now Eliab his eldest brother heard when he spoke to the men. And Eliab’s anger was kindled against David,<sup>26</sup> and he said, “Why have you come down? And with whom have you left those few*

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<sup>25</sup> “The term free (ḥopšî) means “exempt from” taxes and other obligations to the palace. Akk. ḥupšu and Ugar. ḥpī are the cognate terms which refer to “a particular social class in the lower part of the economic order.” But Hebrew ḥopšî seems to have a more general meaning (adj. “free”) than those cognate terms, and can refer to people of a “free” status; see Exod. 21:2 in reference to persons freed from slavery. Thus, cognates that are socially characterized terms may refer to entirely different items in different societies. Linguistic affinity and historical connection should be carefully distinguished; see also the case of the Habiru and Hebrew problem. Instead of seeking a cognate term, A. F. Rainey compares Hebrew ḥopšî with the Akkadian adjective zaki. In the Akkadian texts from Ras Shamra (Ugarit) zaki is used to describe an emancipated slave women (RS 16.250:21–22) or a soldier who, because of a brave deed slaying a rebel, has been exempted from service to the palace (RS 16.269:14–16). The latter is a striking semantic parallel to the present passage.” NICOT

<sup>26</sup> “Being probably the fratriarch (see on 17:12) and at least ten years the elder, Eliab, the eldest brother, was annoyed with, not jealous of, his youngest brother’s conduct at this very tense and critical situation.” NICOT

*sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle.”<sup>29</sup> And David said, “What have I done now? Was it not but a word?”<sup>27 30</sup> And he turned away from him toward another, and spoke in the same way, and the people answered him again as before.”*

- And Israel and the Philistines drew up for battle, army against army. – Just like always there was some sword rattling and posturing. It was the Philistine champion coming forward and issuing the challenge and their team shouting a war cry as if they are going to attack, and then Israel having to rise up and shout a war cry back to act like they are going to defend, and then both sides calm down and go back to their tents. It sounds stupid from the outside (lots of posturing) but it’s how they did it.
- And David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers. – David got there and handed off the food stuff to the people who dole it out and then he went to go find his brothers. Every indicator is that David doesn’t get along with his brothers but that could be incorrect. We know that at least his oldest brother is easily irritated by him.
- As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before. And David heard him. – David was in the middle of chatting with his brothers when Goliath comes out and issues his challenge.
- All the men of Israel, when they saw the man, fled from him and were much afraid. – Again, the Israelite soldiers panic and step back and it becomes very obvious they didn’t know what to do with Goliath. It was a humiliating time for a bunch of proud men.
- And the men of Israel said, “Have you seen this man who has come up? Surely he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father’s house free in Israel.” – Some of the guys in the camp are talking with David and they know he’s not one of them (soldiers) so they clue him in on what’s happening. They said, ‘have you seen this Goliath guy? He’s been mouthing off to us for 40 days now. It’s such a huge problem that King Saul has actually promised a bunch of stuff: tons of money, his daughter in marriage (princess), and freedom from taxes lifelong, if he will stand against Goliath and kill him.’ BTW – this is a HUGE offering by the king. Clearly everyone is desperate.
- And David said to the men who stood by him, “What shall be done for the man who kills this Philistine and takes away the reproach from Israel? – I’m not clear if David is trying to clarify what the rules were (rewards) or if David is using it to highlight how stupid it is that this guy hasn’t been

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<sup>27</sup> “Isn’t that just a word? (hălô’ dābār hû’) could be a rhetorical question: “Isn’t it a matter of importance?” (Ackroyd, p. 141); cf. “I was only asking!” (JPS), “Can’t I even speak?” (NIV; supported by R. P. Gordon, p. 156, as “excellent”). Bergen paraphrases: “What have I done to offend you now? I happen to have been asking about a very important matter.” NICOT

taken out yet. But notice HOW David talks about it. David sees Goliath as disrespectful and as humiliating the Jews. He takes all of it as the insult it was and gets angry for his people.

- For who is this uncircumcised Philistine, that he should defy the armies of the living God?" – Now he starts talking trash. He mouths off too. He calls Goliath uncircumcised, meaning, unclean, not on our team, barbaric, unsophisticated, dirty, less than, etc. And then he reminds them all that they are the armies of the Living God: Yahweh! Why should this lowlife be harassing God's noble people?
  - And the people answered him in the same way, "So shall it be done to the man who kills him." – they guy talking to David reiterates the reward system.
  - Now Eliab his eldest brother heard when he spoke to the men. And Eliab's anger was kindled against David, and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle." – Eliab, David's oldest brother (and the one who stands in for dad, Jesse, when he's not there) hears this dialogue and he gets super mad. He lashes out at David and it's not clear whether he's mad because David is irritating during a tense time by being there? Because David's mouthing off in a way that sounds like he doesn't take this seriously or understand the stakes? Or if his very presence at the big boys table bugs him. But one thing is clear, Eliab talks like he questions David's heart and intentions. He insults David multiple times (he's the youngest, only a shepherd boy, irresponsible to come out here, cocky, etc.). It's one older brother trying to shut down a younger one and put him in his place.
  - And David said, "What have I done now? Was it not but a word?" – David's response sounds funny to me, but maybe I'm importing my personality here. It sounds like he's playing the card: 'What did I do? I didn't do nothing.' Knowing full well he did something. But perhaps he's saying, 'why is it wrong to call things as they are? Someone has to.'
  - And he turned away from him toward another, and spoke in the same way, and the people answered him again as before. – Whatever Eliab wanted to happen, didn't happen. David didn't shut up. He just turned around and talked to other people that would listen. David wasn't going to be shut down. He had thoughts and people needed to hear them in his opinion.
- Proof of Confidence
    - David is Called Before Saul
      - 1 Samuel 17:31-37 – *"When the words that David spoke were heard, they repeated them before Saul, and he sent for him. <sup>32</sup> And David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with*

*this Philistine.”<sup>33</sup> And Saul said to David, “You are not able to go against this Philistine to fight with him, for you are but a youth,<sup>28</sup> and he has been a man of war from his youth.”<sup>34</sup> But David said to Saul, “Your servant used to keep sheep for his father. And when there came a lion, or a bear,<sup>29</sup> and took a lamb from the flock,<sup>35</sup> I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard<sup>30</sup> and struck him and killed him. <sup>36</sup> Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God.”<sup>37</sup> And David said, “The Lord who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and the Lord be with you!”*

- When the words that David spoke were heard, they repeated them before Saul, and he sent for him. – the gospel chain went like wildfire. In a tense situation where it’s been 40 days and no one willing to risk their life, now we have a young kid mouthing off really loud that something should happen and he thinks he might be the guy to do the job. That, for good or for bad, went through the ranks and made its way to the head tent of Saul and his leaders.
- And David said to Saul, “Let no man’s heart fail because of him. Your servant will go and fight with this Philistine.” – Saul is both intrigued and desperate, so he calls for them to bring David before him to clarify if he was being serious and was really wanting to fight. David clarified in no unclear terms, ‘no one should be worried about this guy. I’ll take him out.’ The boldness is incredible!
- And Saul said to David, “You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth.” – The term in context for youth should be better translated ‘inexperienced’ although he was too young. Saul calls it out and says, ‘what do you think you can do about this? This guy has been fighting longer than you’ve been alive. What are you talking about?’
- But David said to Saul, “Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock, I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him. – David explains his reasoning and confidence. David said, ‘well, I’m talking like this because I know that God is with me and helps me do incredible things. I know that I’m good at killing big stuff. I kill lions and

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Saul uses the term young (na’ar: adjective; see on 2:13 and 9:3) for David in contrast to the professional warrior, a man of war (’iš milḥāmāh; see on 16:18). Saul is referring to David’s lack of military training and experience rather than his youth.” NICOT

<sup>29</sup> “Both lions and bears were common in Palestine during the Israelite period; see the stamp seal with the inscription “the servant of Jeroboam” with a picture of a lion, and Assyrian royal reliefs showing lion hunts.” NICOT

<sup>30</sup> “The MT bizqānō most naturally means (in) its beard. However, based on the LXX, McCarter translates “throat” since bears generally do not grow beards. R. P. Gordon also accepts LXX’s “throat” since he thinks “ ‘throat’ (garon) could easily have been corrupted to beard (zaqan) in the Hebrew square script.” But as the verbs describing the animal’s action are singular, David is probably describing his fight with a lion, which represents wild animals, and is the first of the two animals mentioned.” NICOT

bears whether from a distance or up close. I have a track record of killing stuff pretty high up on the predator scale. I'm actually really good at this.'

- Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God." – He then turns is very specific to the situation. He says, 'I have killed lots of predators bigger than me. This guy is just another one of those. This filthy foreigner is just another notch on my best. Besides, he dared to mouth off against God's people. He doesn't have God's favor, we do.'
  - And David said, "The Lord who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." – And David capped off his confident explanation by saying, 'God always backs me up in killing predators and He can do it again. As a matter of fact, I'll say it even strong, God WILL help me kill this monster. I know it!' Wow!
  - And Saul said to David, "Go, and the Lord be with you! – the sheer boldness and confidence sways the king and he says, 'okay, I'll give you that shot.' This is a huge deal because all of Israel's pride is on the line and ultimately their lives will be on the line. I wonder if both sides just figured they would like their champions fight and then despite whoever wins it just kicks off the main war and everyone gets involved. So, in that sense it's only pride they are fighting for, but in that day and age with those war groups, that was a big deal. Saul says, 'I hope you are right. I hope God is with you. Let's go.'
- If the Shoe Fits
    - Saul's Armor vs. David's
      - 1 Samuel 17:38-40 – *"Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail,<sup>39</sup> and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, "I cannot go with these, for I have not tested them." So David put them off.<sup>40</sup> Then he took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd's pouch. His sling<sup>31</sup> was in his hand, and he approached the Philistine."*
      - Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail, and David strapped his sword over his armor. – Saul only knew one way to fight. He had fought a bunch of times and he ALWAYS wore armor. His armor had saved his life a lot. So, he did what he always did: suit up. The king would have the best

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<sup>31</sup> "Sling (qela') is a military weapon, common in the ancient Near East; Egyptian evidence goes back to the beginning of the second millennium B.C. Note the slingers, wearing iron helmets and coats of mail, depicted on the reliefs in the royal palaces at Nineveh and Nimrud.<sup>141</sup> Hebrew usages support this meaning, though the Ugaritic counterpart ql' could mean "shield" on the basis of Akkadian kabābu (ga-ba-bu in KTU 4.63:24, etc.) "shield." According to Judg. 20:16 there were seven hundred left-handed Benjamite slingers, "each of whom could sling a stone at a hair and not miss." NICOT



armor so why not use that for a champion fight? David gets it all on (which probably took a bit).

- And he tried in vain to go, for he had not tested them. – David tries to walk around and move in it and realizes there's no way. It's not built for him. He has never used metal armor. It's not going to work.
  - Then David said to Saul, "I cannot go with these, for I have not tested them." So David put them off. – David points out the obvious: I can't do this. It's way too clumsy and is only getting in my way. I kill stuff without all this gear.
  - Then he took his staff in his hand and chose five smooth stones<sup>32</sup> from the brook and put them in his shepherd's pouch. – David then grabbed his normal gear: staff and sling and went to grab his ammo. The sling is a handmade woven pouch that would be whisked around in a circle until momentum and then launched at a target letting a stone fly. The stones were made of hard limestone (Dolomite) and varied in size. A recent archeological dig in Israel dug up a 424 from a location that seemed to be a mass production location of ammo. They were all the same size: biconical (aerodynamic) and weighing (60 grams or 2.12oz – the weight of a large egg or C-sized battery or 10 quarters). You can easily hold 5 in your hand at a time. The point wasn't HUGE size but ACCURACY of hitting. Just like modern day bullets aren't big but can kill someone with accuracy, same thing. It is possible that in some warfare some would grab much larger stones for impact. When I was in Israel in the Valley of Elah, I picked up one and it was probably 3 of these types of stones heavy. It was a big one. Perhaps mine was too big.
  - His sling was in his hand, and he approached the Philistine. – From a strategy and practical perspective there were a couple of things to note about this combat. First of all Goliath is covered head to toe with armor. These stones are not going to be able to penetrate any of the armor. Therefore anything but a perfect headshot, and technically, face shot, wouldn't do. Secondly, if the stones don't work (and he had 4 backups for constant combat – not for Goliath's 4 brothers as some have preached, which sounds good, but it's not based in evidence), then he would have to go with his staff, which would be overwhelmed by Goliath's spear and sword. So it was an all-or-nothing endeavor. Thankfully David had a distant combat weapon because he wouldn't have been able to do close up fighting with his size.
- Put Up or Shut Up
    - David and Goliath Trade Barbs
      - 1 Samuel 17:41-47 – *"And the Philistine moved forward and came near to David, with his shield-bearer in front of him. <sup>42</sup> And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and*

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<sup>32</sup> <https://israel365news.com/379607/archaeologists-discover-ancient-sling-stone-factory/>

handsome in appearance. <sup>43</sup> And the Philistine said to David, "Am I a dog, that you come to me with sticks?"<sup>33</sup> And the Philistine cursed David by his gods. <sup>44</sup> The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field." <sup>45</sup> Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. <sup>46</sup> This day the Lord will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel, <sup>47</sup> and that all this assembly may know that the Lord saves not with sword and spear. For the battle is the Lord's, and he will give you into our hand."

- And the Philistine moved forward and came near to David, with his shield-bearer in front of him. And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance. – Goliath wanted to get a better look at his competition. He had a shield bearer in front of him for protection and he wanted to close the distance. When he finally got close enough to see David clearly, he scoffed and thought it was an insult. He realized this is just a teenager (who was irritatingly good looking btw). Are they serious?
- And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. – Goliath can't believe it. You send a kid to fight me? What an insult. I'm the greatest champion in these parts and you throw out a stupid kid? And Goliath cursed David by his gods which means insult and invoke the names of his pagan gods.
- The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field." – Goliath isn't done. Now he's into the intimidating part of his trash talk. He says, 'I'm going to kill you, tear you apart, and what's left of you I will feed to the animals around here. There will be nothing left of you when I'm done with you.' That was supposed to scare David.
- Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. – David is having none of it and isn't scared one bit. He trash talks right back. He says, 'here's what you don't know you ignorant fool. You come at me with mere weapons, but I'm coming at you in the name and under the power and anointing of the great God of Israel whom you mouthed off to and insulted. I'm not here on my own you idiot. I'm backed up by someone far

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<sup>33</sup> "Goliath perceived that David was coming to fight against him with "sticks" (v.43; the singular form of the same Heb. word is translated "staff" in v.40). Such weapons, he implied, would be appropriate for beating a "dog" (keleḇ), the lowest of animals." EBC

more powerful.' It was common to invoke the names of your home gods in battle talk.

- This day the Lord will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel, - David matches Goliath's confidence. He goes on: God will hand you over to me and you will not only lose this battle, but I, the kid you just insulted, will strike you down and I, that little kid you referenced, will cut your head off. And I won't just feed your body to the animals; I will feed the rest of your team's bodies to the animals. When I'm done with y'all everyone will know that Israel's God is for real and the biggest and baddest in the universe!
  - and that all this assembly may know that the Lord saves not with sword and spear. For the battle is the Lord's, and he will give you into our hand. – And everyone here on this battlefield will learn a lesson. They will realize that when God fights it's not through regular weapons of regular people, like you pagan Philistines. Our God fights on a whole other level. And make no mistake you didn't just tick me off, you ticked off my God and now it's his battle. Your beef is with Him and he never loses a fight! You are going down!"
  - God's Honor as a Motivating Force – How much was God's honor a factor in David's battle?
- It's Showtime!
    - David Fights Goliath
      - 1 Samuel 17:48-51 – *"When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine.<sup>49</sup> And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.<sup>34 50</sup> So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him. There was no sword in the hand of David.<sup>51</sup> Then David ran and stood over the Philistine and took his sword<sup>35</sup> and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled."*
      - When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine. – The confidence in both warriors caused them to run at each other. Neither was going to back down. It was either going to be a bloodbath or a wild game of chicken. Goliath ran to get close enough to throw his spear (which the

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<sup>34</sup> "One sling stone sufficed; it felled the Philistine, who—like the idol of his god Dagon in an earlier episode—toppled to the ground facedown (v.49; cf. 5:4)." EBC

<sup>35</sup> "Probably the general term "sword" is used here for the Philistine's kidon, "scimitar." David cut off his enemy's head "with his own sword," like Benaiah did (2 Sam. 23:21). Sinuhe also killed the enemy champion with the latter's own battle-axe." NICOT

norm is 30-60 feet). David ran to get within better striking distance with his sling (depending on the size of the rocks it can be useful within 50-200 yards – although I would guess that accuracy with rocks would be more around 50-75 yards). Neither was going to back down.

- Faith: the Difference - Between running FROM and running TO. The Israelite soldiers saw the giant and ran from. David saw God and ran to. How are we handling our situations?
  - And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground. – Interestingly David didn't have a rock ready. He had to grab one out of his pouch (which suggests that they were the smaller stone variety since 5 would get heavy fast if they were super big and weigh down your running ability). It's likely that they needed to trash talk first and then get closer and then load up their ammo. David reached in, grabbed a stone, slung it and hit the bullseye. He hit Goliath in the most vulnerable area available – right in the forehead, probably right above the eyes. Although that is one of the toughest bone pieces of the skull, a slung stone can break through bone. Goliath fell face first on the ground. It's unclear in this account whether Goliath was dead or dying when he hit the ground. It doesn't really matter, but it's possible that the crushed skull was a fatal blow but he was still shutting down (see the next pieces)
  - So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him. – On this line it sounds like David killed him with the sling alone, but...
  - There was no sword in the hand of David. Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. – This line says that David ran up to him, stood over him, took Goliath's own sword, drew it out, AND KILLED him then, and cut off his head with it. So perhaps, the stone felled him and ask he was dying, David finished the job with the sword. David said he was going to cut off Goliath's head and did just that.
  - When the Philistines saw that their champion was dead, they fled. – Unlike the rules that Goliath stated about champion combat, the Philistines didn't surrender due to the win. They fled. They got chased down but they ran away. I'm sure the Israelites would have done the same. It's interesting that the death of one man, although the biggest and best, would have routed them when group combat isn't about one champion but mass battle. Anyway, they were demoralized, shocked, scared, and panicked.
- Who is That Masked Man?
    - Israel Defeats the Philistines and Saul's Curiosity (and Jealousy) is Peaked

- 1 Samuel 17:52-58 – *“And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.”*<sup>36</sup> *“And the people of Israel came back from chasing the Philistines, and they plundered their camp.”*<sup>53</sup> *“And David took the head of the Philistine and brought it to Jerusalem,”*<sup>37</sup> *but he put his armor in his tent.”*<sup>38</sup> *“As soon as Saul saw David go out against the Philistine, he said to Abner,”*<sup>39</sup> *the commander of the army, “Abner, whose son is this youth?”*<sup>40</sup> *And Abner said, “As your soul lives, O king, I do not know.”*<sup>56</sup> *And the king said, “Inquire whose son the boy is.”*<sup>57</sup> *And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.”*<sup>58</sup> *And Saul said to him, “Whose son are you, young man?” And David answered, “I am the son of your servant Jesse the Bethlehemite.”*”
- And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron. – emboldened by the win, the Israelites stood up in newfound confidence and ran after the Philistines chasing and killing them all the way back to their own territory. There was no point in chasing them into the territory very deep because they weren’t ready to inhabit that land. They just wanted to send a message to not mess with Israel and stay out of their territory for the time, and they succeeded.
  - Faith empowers faith – Notice that David’s faith allowed him to fight and kill a giant but then that victory infused the rest of the army to

<sup>36</sup> “Ekron (modern Khirbet el-Muqanna, about six miles north of Gath).” EBC

<sup>37</sup> “Scholars have doubted that David took Goliath’s head to Jerusalem since it was not part of Israel until David captured it from the Jebusites (2 Sam. 5:6–9). Hence, they take it as anachronism (Klein, p. 181, etc.) and assume “that Goliath’s skull was brought there at a later date” (R. P. Gordon, p. 158). However, it seems strange to split up v. 54 and have it refer to the eventual destiny of the head but only the temporary destiny of the weapons. Other scholars accept that there was a tradition in Jerusalem that Goliath’s head was preserved there as a kind of “relic.” But there is no clear evidence for this view. One even conjectures that David threw Goliath’s head over the walls of Philistine-held Jerusalem. According to Grønbaek, “the reference to Jerusalem resulted from the fact that this story was eventually transmitted there.”<sup>166</sup> It may be proleptical history writing; “Jerusalem” here might have referred proleptically to a suburb of Jerusalem, if not the Jebusite walled city itself. By the time of the author/narrator of this episode, the outside of the walled city had been also called “Jerusalem.”<sup>168</sup> While one may take the biblical description to be historically true, as referring to the historical fact, the description itself has to be from the historian’s use of language. No one would claim it as unhistorical if a historian uses the Greek term “Mesopotamia” for the description of the early-dynastic Sumerian society in the third millennium B.C.!” NICOT

<sup>38</sup> “The NIV assumes that David’s tent is intended here (“his own”), but it is unlikely that David, a visitor to the battlefield, would have had his own tent. James K. Hoffmeier (“The Aftermath of David’s Triumph Over Goliath: 1 Samuel 17:54 in Light of Near Eastern Parallels,” *Archaeology in the Biblical World* 1, 1 [1991]: 18–19) makes a strong case for the possibility that Goliath’s tent is meant and that Goliath’s weapons and tent alike were David’s share of the plunder.” EBC

<sup>39</sup> “Abner, Saul’s cousin and the commander of his army...” EBC

<sup>40</sup> “When David left Saul to go out toward Goliath (v. 40), Saul had asked Abner of David’s background. It is seemingly difficult to reconcile Saul’s ignorance of David here with the account in 16:14–23. R. P. Gordon explains this “discrepancy” as having stemmed from “independent traditions concerning David’s début at court.” But, it is important to note that Saul’s question Whose son is the young man? is not “Who is he?” Even if Saul knew David from before, he would not remember David’s father’s name, for a king would not take note of the name of his servant’s father. Saul is asking about David’ background — his family and hence his social status, that is, pedigree — so that he may ask his father to let him keep David permanently: “as a life-long (i.e., eternal) subject” or “permanently recruited servant” of the king. In fact, 18:2 comments: “And Saul took him on that day and did not let him return to his father’s house.” Such a question about the relation has the special purpose of getting information about one’s personal background. So, the question Whose son are you? (v. 58) is almost equivalent of “Where are you from?” or “What kind of family and social background do you have?” But Abner did not know David’s background at all (“By your life, O king,”: ḥē-napš’kā hammelek). For the oath on the life of the king, see 2 Sam. 14:19; 15:21; cf. 2 Kgs 2:2, 4, 6; 4:30, where an oath is taken on the life of a prophet. Saul asked him to check who David’s father was.” NICOT

stand up and fight as well. Are you the faith builder in your group or the faith killer?

- Faith killers - Too often we are the skeptic in the group that is diminishing other people's faith. I'm not saying we can't ask questions but there's a difference between a seeker and a cynic.
- And the people of Israel came back from chasing the Philistines, and they plundered their camp. – After the military victory there was the pillaging of the Philistine stuff, which would mean supplies, ammo, armor, weapons, food, etc. It wasn't their permanent territory, so it was an encampment, but they got good stuff from the win.
- And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent. – David took the head and probably put it in a pouch or bag (it's kind of oozy) and needed to take that back for official reasons (Jerusalem was probably a reference to the Jerusalem area since David hadn't taken the Jebusite official city of Jerusalem yet, and that's not where Saul's headquarter were. And then David also took a memento for himself for bragging rights: Goliath's armor which would have been amazing (but he would have to take it off Goliath in the field which would be awkward).
- As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this youth?" – When Saul was watching David go out to battle Goliath he asked about David's heritage. It sounds weird because David already worked for Saul for a bit. Saul knew him. Besides they just had conversations about the armor and the fight. So, it makes FAR more sense when you realize that Saul is asking his army commander: Abner (a tough dude) which family this kid is from. He would want to know for both curiosity and also for the rewards (taxation benefit) if this kid wins. Interestingly Saul had written a letter to Jesse prior asking for David to enter his service, but as king you write a lot of official letters and I'm sure he forgot.
- And Abner said, "As your soul lives, O king, I do not know." – Abner answers: to be honest, my king, I haven't been paying attention. I know this kid is a great musician and I see him around. I know you like him. But as far as his lineage and family? No clue.
- And the king said, "Inquire whose son the boy is." – Saul said, 'I want you to find out for me. This kid is different.'
- And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. – Abner waited for the main fight to stop and then went to get David and bring him to Saul (Saul was well-protected. You don't just approach the king). David had the head of Goliath with him as a winning prize for Israel.
- And Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite. – Saul asked David: who is your family kid? And David said, 'Jesse is my dad and



he's from Bethlehem.' I'm certain that didn't mean a whole lot to Saul at the time, but we know it matters due to the Judah tribe lineage of the Messiah.

### Conclusion

- Faith & Giants – confidence in impossible odds. Faith and supernatural vision can shift any situation.
- Stuff needs to get done – and we are the people to do it. It may not always be giants, but there's plenty of trash to be taken out. Let's do this!