

# David and Goliath



## The Valley of Elah

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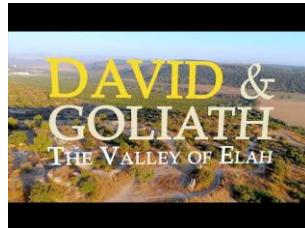
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## SERIES RELATED VIDEOS FROM “SERGIO AND RHODA IN ISRAEL”

### 1. David and Goliath, The Valley of Elah

**Video:** <https://www.youtube.com/watch?v=Hq4fl>



### 2. City of 5 Giants - Goliath's Hometown Found! (Gath / Tell es-Safi)

**Video:** <https://youtu.be/r2k0AQJZC1c>



### 3. Philistine DNA and 4000-year old gate in Tel Ashkelon

**Video:** <https://youtu.be/1xYepBY5ZXg>



## DAVID AND GOLIATH THE VALLEY OF ELAH, PART I (1 SAMUEL 17:1-11)

Before reading on, please ensure you have watched Sergio and Rhoda's video "David and Goliath, The Valley of Elah." It is a necessary springboard into this series, and you will be blessed by watching it. (<https://youtu.be/dVfdExb3jaA>)

(If you wish to watch the sermon, click the following link...)

<https://youtu.be/Hq4fle5XB2M>



This past May, I was supposed to go to Israel to have another walk with Sergio and Yossi like we did last year. That didn't come about because of the politics of the coronavirus. The scheduled flight was cancelled, and now – almost six months later – El Al has yet to either refund the ticket or to reschedule the flight.

Because of this, when Sergio and I were talking, we mutually came to the agreement that he and Rhoda would go to the Valley of Elah which is a bit southwest of Jerusalem and do a video presentation of the place while I would type a series of sermons on the passage which makes the Valley of Elah even knowable to the people of the world.

That way, we could be doing a project together, even if it is separated by about six thousand miles. I'm not sure how much help I will be with the video, but as of this first sermon, I've already pestered Sergio several times concerning the Hebrew. By the end of the chapter, I'll probably be on his email block list.

1 Samuel 17 is one of the greatest and most memorable passages in all of Scripture. It sets the tone for the life of David who would become king in Israel, and it demonstrates the concepts of faith in the Lord and trust in His guiding hand in a way that is almost unmatched in the pages of the Bible.

But more, it deals with one of the most beautifully messianic, or Christological, passages in the Bible as well. Great themes of the redemptive narrative are contained within it, and it reveals what God would do, based on what He promised to do, in a unique and beautiful way.

The context of the passage is necessary to understand what occurs here. In Chapter 15, King Saul had disobeyed the Lord and failed to follow through with His command to utterly destroy the Amalekites, devoting them and all their possessions to God through destruction.

Instead, it says, "But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed" (1 Samuel 15:9).

Because of this, Samuel the prophet came to Saul and said, "...you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel." Following this, in Chapter 16, the Lord said to Samuel –

"How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons." 1 Samuel 16:1

Samuel did so, and David, the son of Jesse, was selected and anointed. After that, it notes that “the Spirit of the Lord departed from Saul, and a distressing spirit from the Lord troubled him” (verse 14).

In order to calm the distressing spirit, David was selected to be brought before Saul to play the harp before him. That is where the chapter ends. From there we enter into Chapter 17.

**Text Verse:** “Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He is the father of Jesse, the father of David.” Ruth 4:17

David is noted more than 930 times in Scripture between Ruth 4:17 and Revelation 22:16. He won’t be mentioned in the verses today, but they are necessary to set up the scenario for us to see and understand why he was considered so great throughout the rest of the Bible.

The scene is the Valley of Elah, a beautiful valley that is lined with low mountains, in the middle of which is a ravine. On my trip to Israel with mom in 2003, it was one of my most cherished stops. While there, I took out the Bible and read the passage we will be looking at for the next few weeks.

Everyone gathered around and listened – almost the whole tour group. Afterwards, many of them came up and thanked me. What astonished me is that nobody else had brought a Bible, including the tour guides who had conducted almost 70 tours by that time. To me, it seemed like a no-brainer – go to Israel, take your Bible.

Apparently, I’m in the minority, but I cannot even fathom why that would be so. The central point of faith for every true Christian on the planet is Jesus Christ. And the only way to know Him is to know your Bible. None of Scripture makes sense without Him, and all of it makes complete sense when viewed from His life.

If you don't believe this, just look at Israel. They have absolutely no idea what their own Scriptures tell them because they don't know who Jesus is in relation to what those Scriptures are saying. And the truth is that if anyone picked up the Bible, without having the New Testament, it really wouldn't make all that much sense.

But in knowing Jesus, every single story comes into clear focus. This is a certain truth which is discovered when you pick up and read His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. In the Valley of Elah (1 Samuel 17 verses 1 & 2)**

**<sup>1</sup> Now the Philistines gathered their armies together to battle,**

The name Philistine comes from the verb palash which signifies to roll as in an act of mourning. In this state, a person will roll in the dust or ashes because of their intense grief. Thus, the name signifies Griever, Burrower, or something akin to that.

They are first mentioned in Genesis 10, in the Table of Nations, and they are noted in the area of Canaan as early as Genesis 21 at the time of Abraham. They are believed to be displaced descendants of the Minoans who entered the land of Canaan and gained a foothold there.

They lived along the coastal areas, but here they are gathering their armies together for battle against Israel. As it next says...

**<sup>1 (con't) and were gathered at Sochoh, which belongs to Judah;</sup>**

The name Sochoh comes from the verb suk, meaning to hedge or fence up. Thus, it means Hedge or Fence. One commentary says it comes from the noun sek. If so, it would mean Thorn. That is less likely. This area is specifically said to belong to Judah which means “Praise.” Thus, the Philistines are seeking to expand into Israelite territory. From there, the account becomes more specific...

<sup>1</sup> (con't) **they encamped between Sochoh and Azekah, in Ephes Dammim.**

Azekah comes from the verb azaq, a word used only once, in Isaiah 5:2. It signifies to dig about, or tilled –

“Now let me sing to my Well-beloved  
A song of my Beloved regarding His vineyard:  
My Well-beloved has a vineyard  
On a very fruitful hill.  
2 He dug it up and cleared out its stones,  
And planted it with the choicest vine.  
He built a tower in its midst,  
And also made a winepress in it;  
So He expected it to bring forth good grapes,  
But it brought forth wild grapes.” Isaiah 5:2, 3

*Ephes Dammim* comes from two words signifying “to cease” or “come to an end,” and the plural of the word “blood.” Thus, it means something like “The Boundary of Blood Drops.” James Strong also defines it as “The Two Extremities,” meaning the soles of the feet or the ankles – why, I don’t know.

The name, Boundary of Blood Drops, probably refers to the fact that this is the boundary where there was constant warfare between Israel and her brutal neighbors.

This is the only time the name Ephes Dammim is seen in Scripture. Elsewhere (1 Chronicles 11:13) it is known as Pas Dammim.

This area is about sixteen miles southwest of Jerusalem. It is also thirteen miles west of Bethlehem, the place from where David comes.

**<sup>2</sup> And Saul and the men of Israel were gathered together,**

Saul is the king of Israel at the time, though he has already been disobedient to the word of the Lord and has been told that his time of rule will end, and the kingdom will be granted to another. Saul, or Shaul, comes from the verb shaal, meaning to inquire or ask for.

Thus, it means “Asked For.” However, it is identical in spelling to the word sheol, or the place of the dead. In this, one can imagine the grave calling out for the souls of humanity, asking for them to come and join it.

The army of Israel came together at the threat of the arrival of the Philistines. After that...

**<sup>2 (con't)</sup> and they encamped in the Valley of Elah,**

In order to face the Philistines, Saul and his army come to, and encamp at, emeq ha'elah, or “Valley of the Terebinth.” There are several words translated as “valley” in Scripture. This one, emeq, comes from amoq, signifying deep. Thus, it is a broad depression.

Elah comes from ayil, or a ram. Thus, it denotes strength. It signifies an oak or a terebinth, trees known for their strength. Here, there is an article before Elah. Thus, it is

rightly translated as the “Valley of the Terebinth.” With both camps now properly settled into their respective locations, it next says...

**<sup>2</sup> (con't) and drew up in battle array against the Philistines.**

*vayaarku milkhama liqrat pelishtim* – “and drew up in array battle to meet Philistines.” One can feel the tension when such words are presented. There are two camps, obviously confident in their abilities. The Philistines are the aggressors, and the Israelites would have sued for peace if they thought they could not match the forces that had come against them.

Therefore, either the Philistines will realize their mistake and back out of the encounter, or there is only left the anticipation of a battle which is sure to come.

Here they come again; the Philistines are looking for war  
They have camped between Sochoh and Azekah in Ephes Dammim  
They have it out for us; they are pretty sore  
They are like buzzing wasps, or so it would seem  
But with Saul leading us; the many ranks of Israel  
Surely this will be a quick rout and we will be home soon  
We'll all sit around the table; our stories we will tell  
And maybe write a war song with a catchy tune

Here we are, camped on one side of the ravine  
And the ranks of the Philistines are on the other side  
But now there is someone standing in between  
By the look of him, our quick victory may be denied

## II. The Middleman (verses 3-11)

**<sup>3</sup> The Philistines stood on a mountain on one side,**

*u-pelshtim omedim el ha'har mizeh* – “And Philistines stood upon the mountain from this.” It is telling us that the valley is sided with mountains. On one side, the Philistines are standing on the mountainside facing Israel. Further...

**<sup>3 (con't)</sup> and Israel stood on a mountain on the other side,**

*v'yisrael omedim el ha'har mizeh* – “and Israel stood upon the mountain from this.” On the opposite side of the valley is another mountain with Israel standing on its slope facing the Philistines. But between them there is a natural border...

**<sup>3 (con't)</sup> with a valley between them.**

*v'ha'gai benehem* – “and a ravine between them.” Here, the word which is also unfortunately translated as “valley” is completely different than that of verse 2. The emeq, or valley, is a broad and deep valley between the mountains. Here, the gai, or ravine, is narrow and precipitous.

Thus, we have a natural border between the two forces which is, at times, running with water. It is a ravine within a valley, and it explains how these two armies could stand against one another for an extended period of time without actually engaging in battle.

First, crossing any distance to the ravine would leave them exposed to archers. Once at the ravine, those crossing would, under normal circumstances, be at a continued disadvantage. While they crossed through it, the opposing forces would station

themselves on the other side and easily destroy them as they struggled down one side and up the other.

The word for “valley” here is gai. It comes from gevah, meaning exaltation. Figuratively, at times, it speaks of arrogance or pride. That comes from gaah, exaltation or triumph.

It is with this ravine between the two that the Philistines begin to make the first move in the battle...

**<sup>4</sup> And a champion went out from the camp of the Philistines,**

*vayetse ish ha'benayim mimakhanoth pelishtim* – “And went out man, the middleman, from camps (it is plural) Philistines.” The use of the plural “camps” signifies various divisions of camps which formed the entire camped army.

From these camps, one comes forward. To describe him, the word benayim, or “champion,” is introduced into the Bible. It will only be seen here and in verse 23.

The word is the plural of bayin – a space or interval – which was just used in verse 1 and translated as “between.” This word then signifies a double space or double interval.

What is conveyed here is that he is the one to step forward, thus leaving a space between himself and his own army, and between himself and the opposing army. Therefore, he is the middleman, and thus the champion of the armies allied against Israel. In this capacity, he is the one to challenge the opposing army to a single combat to decide the entire battle. He is...

<sup>4</sup> (con't) named Goliath,

*galeyat shemo* – “Goliath named.” His name comes from galah meaning to uncover or remove, but it also means to lead away into exile. The word was first used in Genesis 9:6, where it says of Noah, “Then he drank of the wine and was drunk, and became uncovered in his tent.”

It is used often in Leviticus and Deuteronomy when speaking of uncovering the nakedness of another. At times, it speaks of the Lord revealing himself. Thus, in the case of Goliath, his name means the Uncoveror, and thus “Exposer.”

But the secondary meaning of “exile” is tied in with this because when one is exiled, he is left open and exposed in that state. To call him “Exiler,” then, is not inappropriate. But the primary meaning of “Exposer” carries the weight of the meaning of his name. He is the one who intends to expose the weakness of Israel. He is...

**4 (con't) from Gath,**

Gath comes from the noun, gath, meaning “winepress.”

**4 (con't) whose height was six cubits and a span.**

Here is a new word in Scripture, govah, or height. The word signifies excellency, elation, grandeur and so on. It can also be figuratively used to signify haughty. In this case, it speaks of his literal height – six cubits and a span.

EW Bullinger defines the meaning of the number six –

“Six is either 4 plus 2, i.e., man's world (4) with man's enmity to God (2) brought in: or it is 5 plus 1, the grace of God made of none effect by man's addition to it, or perversion, or corruption of it: or it is 7 minus 1, i.e., man's coming short of spiritual perfection. In

any case, therefore, it has to do with man; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ." EW Bullinger

A cubit, or ammah, is a unit of measurement which is the length of the forearm below the elbow. It comes from em which means "mother" and thus it is the mother measurement. It is debated what the exact length of a cubit is, but it is about 16-18 inches.

The zereth, or span, is a rare word seen just seven times in the Bible. It comes from zarah which means "to scatter," or "winnow." Thus, it is the distance between the tip of the little finger to the end of the outstretched thumb, as if the fingers are scattered.

If you take your hand in that fashion and place it on your arm at the tip of your middle finger, and then do the same where your hand ended, you will see that it will end at your elbow. In other words, a span is one half a cubit.

Assuming the cubit is 16 inches, multiplied times 6, plus 8 inches, one will come to 104 inches. Divide that by 12, and this guy is almost 8' 7" tall. He would be a descendant of Anak. Very few of them remained, but this is stated in Joshua 11 –

"And at that time Joshua came and cut off the Anakim from the mountains: from Hebron, from Debir, from Anab, from all the mountains of Judah, and from all the mountains of Israel; Joshua utterly destroyed them with their cities. 22 None of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod." Joshua 11:21

These Anakim lived among the Philistines, and are thus regarded as Philistines. The account now continues to describe this champion...

**<sup>5</sup> He had a bronze helmet on his head,**

*v'kova nekhoshet al rosho* – “And helmet bronze upon his head.” Here, the kova, or helmet is introduced into the Bible. It comes from an unused root meaning to be high or rounded (as in arched). It is a variant of qova, or helmet, which will be used in verse 38 of this same chapter.

Bronze in the Bible mainly symbolizes judgment, but also endurance. This judgment can be positive or negative. If positive, it results in purification and justification. If negative, it results in punishment or even death.

However, there is the truth that in order for there to be positive judgment for a sinful person, then there must be the death of an innocent in his place. Therefore, the positive judgment still carries with it a negative aspect.

**<sup>5 (con't)</sup> and he was armed with a coat of mail,**

*v'shiryon qasqasim hu lavus* – “and breastplate scales he clothed.” The word qasqeseth means scales. It is only seen elsewhere in the dietary laws of Leviticus and Deuteronomy and Ezekiel 29:4 – all referring to scales, thus some translations rightly call it “scale armor.” Of this, Charles Ellicott says –

“This armour has been sometimes understood as “chain armour,” but it is more probable that the Philistine armour was made of metal scales, like those of a fish, whose defensive coat was, no doubt, imitated at a very early date by this warlike race, who dwelt on the sea-shore, and whose life and worship were so closely connected with the great sea. This coat of mail, or corselet, was flexible, and covered the back and sides of the wearer.” Charles Ellicott

Next, we read...

**5 (con't) and the weight of the coat was five thousand shekels of bronze.**

One thousand shekels would weigh a bit more than 25 pounds. Therefore, five thousand shekels would be a bit more than 125 pounds.

**6 And he had bronze armor on his legs**

*u-mitskhat nekhoshet al raglav* – “And frontlet brass upon feet.” This is a word used only here in the Bible mitskhah. It comes from an unused root meaning to be conspicuous. Thus, it is bronze armor which covered the feet, but probably extended over his shins, as the greaves of a knight would. Further...

**6 (con't) and a bronze javelin between his shoulders.**

*v'kidon nekhoshet ben kethephav* – “And bronze javelin between shoulders.” The word translated as “javelin” is kidon. It comes from the word kid, meaning calamity or misfortune. It is used elsewhere and translated as a spear or a javelin, such as in Joshua 8 –

“Then the Lord said to Joshua, ‘Stretch out the spear that is in your hand toward Ai, for I will give it into your hand.’ And Joshua stretched out the spear that was in his hand toward the city.” Joshua 8:18

As it is kept between his shoulders as a quiver would be, it is a smaller weapon than the sword he also carried (which will be noted in verse 45).

But it could have been either on his back, or on the front. If it was long enough, it would be kept on his back. If it was shorter, for really close in fighting, it might be on the front.

**7 Now the staff of his spear was like a weaver's beam,**

*v'khats khanito kimnor oregim* – “And arrow his spear like beam weavers.” There is a variation between the written and the spoken text here concerning the word “staff.” The spoken uses the word khets, signifying an arrow. The written uses the word ets, or “wood.”

This shaft is described as *kimnor oregim*, or “beam, weavers.” The size of a weaver’s beam, both in thickness and in length is unknown as they vary greatly. However, the fact that it is described as such tells us that it was certainly very thick, or there would have been no point in conveying this.

Further, it would have been rather long. One commentator notes that “it is conjectured that, in proportion to the stature of Goliath, his spear must be twenty six feet long” (John Gill). If this is so, it would have to be thick enough to stay straight, even with a great weight at the end of it, as is next noted...

**7 (con't) and his iron spearhead weighed six hundred shekels;**

*v'lahevet khanito shes meot sheqalim barzel* – “and the flame his spear six hundred shekels iron.” The word “flame” signifies the part of the spear that flashes like a flame, thus its head. In this, it is made of barzel, or iron which in the Bible represents strength, be it in binding together, in government, in hard service, in bondage, etc.

Six hundred shekels would be about 15 pounds. With the added weight of the wood, the spear would be extremely heavy to carry along with the sword, javelin, and all of the body armor. And yet this is how he was arrayed.

The point of all of this detail is to show that Goliath was not only a huge man, but that he was extremely strong, being able to wear an immense amount of weight in armor and weapons. And more, he was not only strong, but the armor and weapons mean that he was both heavily defended and exceptionally well-armed.

This has all been given to make a complete contrast to the one he will eventually have to face in battle. In addition to all of his own armament, we also read of one more item that accompanied him...

**7 (con't) and a shield-bearer went before him.**

*v'nose ha'tsinah holek lephana* – “and lifter of the shield went before him.” Here, the tsinah, or shield is introduced into the Bible. It comes from the word tsen, meaning a thorn or barb. It is a guard against that which pierces. Cambridge, citing the scholar Layard, says –

“The archers, whether on foot or in chariots, were accompanied by shield-bearers, whose office it was to protect them from the shafts of the enemy. The king was always attended in his wars by this officer; and even in peace, one of his eunuchs usually carried a circular shield for his use. This shield-bearer was probably a person of high rank as in Egypt.” Layard

With all of his strength, protection, offensive weapons, and secondary assistance, Goliath, the Exposer, is ready to challenge the enemy to battle. What will he uncover concerning the state of Israel?...

**8 Then he stood and cried out to the armies of Israel,**

*vayaamod vayiqra el maarkot Yisrael* – “And he stood, and he cried out unto the ranks of Israel.” The word maarakah signifies an arrangement, thus its plural, used here, signifies ranks or battle lines. This one man has stepped forward and has called out to the entire army of Israel who are formed on the other side of the ravine, readied for battle...

**8 (con't) and said to them, “Why have you come out to line up for battle?**

The translation is spot on. His words are a taunt. “I have stepped forward and you are all arranged for battle. But why would you enter into battle against us? I am one man who represents all of the people behind me. One of you come out and fight me. So far none of you have stepped out of your ranks.” The very fact that he had to call out shows that nobody was yet willing to come forward. And so, he taunts a bit more...

### **8 (con't) Am I not a Philistine, and you the servants of Saul?**

The words are much more expressive – *halo anokhi ha'pelishti, v'atem abadim l'shaul* – “Not I the Philistine, and you (plural) servants of Saul?” The idea here is that of both national pride and of faith in a leader. He has declared himself “the Philistine,” while they are Israel.

Further, he is not a king, but Saul who leads them is. If Saul hasn’t stepped forward, then who else is likely to? His words are chosen to dishonor the nation, the king, and also each individual who fails to step forward and meet his challenge.

But what is more important, and which has as yet been left unstated, is that it is an attack against the God of Israel. The very name Israel means, He strives with God. Who will strive with his God to defend the name that he bears? Is there even one who will come forward to meet the champion of the Philistines?

### **8 (con't) Choose a man for yourselves, and let him come down to me.**

*Beru lakem ish v'yered elay* – “Eat (you all) for yourselves man and come down to me.” The word, barah, “choose,” or “select,” is most perplexing. It means “to eat,” and it is always translated that way except here. The context is obvious, even if the word’s meaning isn’t – choose.

It comes from a word barar, to purify, polish, choose, and so on. The connection between the two is found in Ecclesiastes 3:18 where this root is used –

“I said in my heart, ‘Concerning the condition of the sons of men, God tests them, that they may see that they themselves are like animals.’”

In this, man discerns something. Goliath is asking them, using a word in a very odd way, to discern who is capable of coming against him. But, in the use of this word, he could be making a pun.

If so, it would be, “Do you all have enough confidence to eat one of yours for strength? If so, let him come down to me.” In essence, “If whoever is sent is enough to feed all of you as an army, fine, but I assure you, it is he who will be my meal.”

Again, it is an attack against Saul. If the king won’t come out to battle, then they should choose someone more fit than he is and come out to fight, making the decision for him.

Saul had fought against, and driven back, the Philistines in the recent past, and yet now he must be tiring. Surely someone competent could come take his place. And so, Goliath petitions for someone capable to come down and face him...

**<sup>9</sup> If he is able to fight with me and kill me, then we will be your servants.**

The words of Goliath are obviously taunts intended to embarrass Israel. If either side felt they could win the battle, they would have engaged in battle. But the layout of the land made it impossible to say who would win, or how many dead there would be in the process. And, whichever side went first, they would be the ones at a disadvantage.

Therefore, it was Goliath’s day to shine. Nobody was moving forward, and no opposing individual would come forward. He knew this. And so, to first embarrass them by

showing that none could kill him, he begins with these words. “I’m just one man. If one of you kills me, we will be your servants!”

The temptation is given first, knowing that it would not be met with a response. After the temptation, then comes the warning...

**9 (con't) But if I prevail against him and kill him, then you shall be our servants and serve us.”**

In what would be a certain defeat in the clash between the two, the army of Israel would be thus be defeated. The only option left to either side is to wait it out while Israel endured the tauntings of Goliath. If they picked up and left, the Philistines would move forward and gain ground. And so, the stalemate would, for now, remain. But not without continued tauntings...

**10 And the Philistine said, “I defy the armies of Israel this day;**

*ani kheraphti eth maarkot Yisrael ha'yom ha'zeh* – “I strip bare the ranks of Israel the day the this.” The verb kharaph means to taunt, to reproach, defy, and so on. However, it comes from the noun khoreph. That means harvest time, or autumn.

Thus, his words are as if he has stripped the ranks of Israel as a plowman would strip the fields at harvest, laying them bare. Such a taunt as this is intended to show that he knows nobody will come forward. They are as the sheaves in the field that are easily cut down.

**10 (con't) give me a man, that we may fight together.”**

*tenu li ish v'nilakhamah yakhad* – “give (you all) me man and we may fight together.” Ignoring Saul, who will certainly refuse to come, or even choose a person, he is asking “all of you” (it is plural) to give him a man.

In essence, he is taunting everyone, he is taunting all together, and he is pitting them one against another. Nobody will even be willing to say, “Hey, I might not be able to beat you, but this guy can!” Nobody is confident enough in himself, or in anyone else.

**<sup>11</sup> When Saul and all Israel heard these words of the Philistine,**

*v'yishma shaul v'kal Yisrael eth divre ha'pelishti* – “And heard Saul, and all Israel, the words the Philistine.” The battle was obviously unwinnable by either side when pitting army against army, and because of the ravine which ran between them.

Therefore, the only option to see an end to it would be a solitary battle between the two forces’ best. The champion of the Philistines had come forward, and he had defied the king of Israel, every soldier of Israel, and indeed he had also implicitly defied the God of Israel because His name is upon them.

However, instead of trusting in the Lord, we see a sad conclusion to our verses for today...

**<sup>11 (fin)</sup> they were dismayed and greatly afraid.**

*vayekhatu vayiru meod* – “and they were discouraged and afraid greatly.” The word khathath, or discouraged, was introduced into the Bible in Deuteronomy 1:21. It signifies to be shattered, dismayed, beaten down, affrighted, and so on. It has been used five times since it was introduced.

1. “Look, the Lord your God has set the land before you; go up and possess it, as the Lord God of your fathers has spoken to you; do not fear or be discouraged.”

Deuteronomy 1:21 (Moses speaking to the people when they originally stood at the door to Canaan)

2. “And the Lord, He is the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed.” Deuteronomy 31:8 (Moses speaking to Joshua just prior to him taking over the leadership of Israel)

3. “Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go.” Joshua 1:9 (The Lord speaking to Joshua after the death of Moses)

4. “Now the Lord said to Joshua: ‘Do not be afraid, nor be dismayed; take all the people of war with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land.’” Joshua 8:1 (The Lord speaking to Joshua after Israel resolved the matter of Achan)

5. “Then Joshua said to them, ‘Do not be afraid, nor be dismayed; be strong and of good courage, for thus the Lord will do to all your enemies against whom you fight.’” Joshua 10:25 (Joshua encouraging Israel after the defeat of the five kings).

In all five examples, the Lord is the One who is shown to provide the victory if the people will simply trust Him and follow His lead. All five instances were recorded in Israel’s history. And all five times that word was used, it was joined to the thought of being fearful – Do not be afraid and do not be discouraged.

Here, exactly the opposite is seen. The people are not only discouraged, they are said to be greatly afraid. The key point that we are to see as we close out today is that all of Israel failed. They failed to remember the Scriptures which were given for their

admonishment and thus they failed to trust the Lord who gave them that word and who assured them that they would prevail if they trusted him.

It is a somewhat sad note to end on, but it is only the beginning of the story that we will see as the two armies sit across from one another in the Valley of Elah.

For today, we have gotten some background information into the story, we've learned some of the mechanical information needed to determine what is going on, and we have been set up for the introduction of a very special figure into the narrative as soon as we begin our journey through the chapter next week.

For now, the main lesson that I can impart to you from today's verses is that God wants us to trust Him. He is there with us even if the enemy we face is large, well-defended, and well-armed. In comparison to the Lord, he is nothing.

But in order for us to trust Him as we should, we have to know Him as He is. Muslims certainly trust their false god Allah. Anyone willing to blow himself, and a bunch of other people, up in order to supposedly be granted entrance into paradise has trust in what he thinks is true.

The Japanese were told the same thing in WWII as they flew airplanes into the side of warships. People all over the world trust in one "god" or another. The problem isn't trust. Rather, it is properly directed trust.

The God of the Bible, the one true God, isn't like those other false gods. Instead of asking us to do something for Him, He promises to accomplish the work for us instead. All He asks of us is to know who He is, and in knowing Him, to then trust Him.

The problem is sin, and sin came through the lies of the devil. In order to correct that, God promised to destroy the works of the devil, and – indeed – to destroy the power of

the devil. Eventually, the devil will even be cast out of our presence forever – an eternal swim in the Lake of Fire is to be his final state.

The way that God has accomplished, and continues to accomplish, all of this is through the Person and work of Jesus Christ. As we continue through this chapter, keep remembering this. Keep asking, How does this point to Jesus? In the end, the story of David is a part of the story of the coming Messiah – our Lord Jesus Christ.

It is He who will, indeed, get us to those fair shores of the better land which God has prepared for us. Let us trust Him to do so. In this, God will be pleased to call us His children.

**Closing Verse:** “I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star.”  
Revelation 22:16

**Next Week:** 1 Samuel 17:12-27 They will shout out arooo and arahhh, that is what they will do... (David and Goliath, The Valley of Elah, Part II)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. And, He has promised to fight the battles you face for you. So, follow Him and trust Him and He will do marvelous things for you and through you.

### **The Valley of Elah, Part I (I Defy the Armies of Israel This Day)**

Now the Philistines gathered their armies together to battle  
And were gathered at Sochoh, which to Judah it belongs  
They encamped between Sochoh and Azekah  
In Ephes Dammim; a place now famous in songs

And Saul and the men of Israel  
Were gathered together, all of Israelite genes  
And they encamped in the Valley of Elah  
And drew up in battle array against the Philistines  
The Philistines stood on a mountain on one side  
-----ready for the battle's mayhem  
And Israel stood on a mountain on the other side  
-----with a valley between them  
And a champion went out  
From the camp of the Philistines; one solitary man  
Named Goliath, from Gath  
Whose height was six cubits and a span  
He had a bronze helmet on his head  
And he was armed with a coat of mail; cooler than the Fonz  
And the weight of the coat  
Was five thousand shekels of bronze  
  
And he had bronze armor on his legs to protect bone and skin  
And between his shoulders, a bronze javelin  
  
Now the staff of his spear was like a weaver's beam  
And his iron spearhead weighed six hundred shekels  
And a shield-bearer went before him  
From the other side, there were certainly no heckles

Then he stood and cried out to the armies of Israel  
And said to them, "Why have you come out to line up for battle?  
-----Why? Tell me plainly  
Am I not a Philistine, and you the servants of Saul?  
Choose a man for yourselves, and let him come down to me  
If he is able to fight with me and kill me  
Then we will be your servants; we will make no fuss  
But if I prevail against him and kill him  
Then you shall be our servants and serve us

And the Philistine said  
"I defy the armies of Israel this day  
Give me a man, that we may fight together  
Listen to what I say!"

When Saul and all Israel heard these words of the Philistine  
They were dismayed and greatly afraid  
-----because that giant guy was pretty mean

Lord God, turn our hearts to be obedient to Your word  
Give us wisdom to be ever faithful to You  
May we carefully heed each thing we have heard  
Yes, Lord God may our hearts be faithful and true  
And we shall be content and satisfied in You alone  
We will follow You as we sing our songs of praise

Hallelujah to You; to us Your path You have shown

Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...

## DAVID AND GOLIATH THE VALLEY OF ELAH, PART II (1 SAMUEL 17:12-27)

(If you wish to watch the sermon, click the following link...)

<https://youtu.be/O-b51-inKow>



The passage today, and in other verses to come, in the Hebrew is much different than that of the Septuagint, or Greek translation, of the Old Testament. The verses from 12 to the 31 are missing, as are also verse 41 and from verse 54 to the end. Of this, Adam Clarke, someone I generally agree with, says the following –

"Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the eleventh verse in connection with the thirty-second, leave out the forty-first, and connect the fifty-fourth with the sixth of 1 Samuel 18, and he will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess that where everyone else has failed, I have no hope of succeeding: I must, therefore, leave all farther attempts to justify the chronology; and refer to those who have written for and against the genuineness of this part of the common Hebrew text." Adam Clarke

Clarke can't make sense of the passage because it appears so oddly arranged, repetitive, and otherwise unfathomable to him. I have always taken it in exactly the opposite view, even though much of it is hard to follow. After the study (so far, meaning as of the verses we will look at today), they not only appear genuine, they are ingenious.

I feel bad for people who find that the word is in error. With a bit of study, which you will benefit from today, it is evident how beautifully laid out the word is, and how marvelously detailed it all is. Charles Ellicott agrees with this assessment –

"...the LXX. translation not un-frequently adding or subtracting from the text when anything met them which they could not readily understand. The passage, as we find it, is undoubtedly genuine." Charles Ellicott

**Text Verse:** 16 "No king is saved by the multitude of an army; A mighty man is not delivered by great strength.

17 A horse is a vain hope for safety; Neither shall it deliver any by its great strength. 18 Behold, the eye of the LORD is on those who fear Him, On those who hope in His mercy, 19 To deliver their soul from death,

And to keep them alive in famine. 20 Our soul waits for the LORD; He is our help and our shield. 21 For our heart shall rejoice in Him, Because we have trusted in His holy name.

22 Let Your mercy, O LORD, be upon us, Just as we hope in You." Psalm 33:16-22

What a hopeful portion of Scripture! The Lord is our help and our shield. Do you really believe that? If so, how much do you REALLY believe that? Would you be willing to put your life on the line to find out? The fact is that all men are destined to die (well, unless the Lord comes for His church first).

As that is so, then does it really (I mean really) matter when it happens? Is there something that will make your possible death today worse than whatever way you might die tomorrow? The battle ranks of Israel apparently felt it was so, because – as we have seen in our sermon text – nobody stepped forward for forty days.

For all we know, a few of the people of the camp died from boredom, or from bad meat, or from getting bit by a snake while lying in their bed over the past forty days. They will be off to meet the same God that those who are coming later will meet. But how shameful it is to think that they had met him while lacking in faith during their time encamped in the Valley of Elah.

Think it through. “Where is your faith? It’s time for you to ask yourself what you believe.” (Yes, I stole that line from a movie, but it is true). The Lord is watching us as we live our lives. Be people of faith. Have trust in His promises. And live for Him no matter what giants you might face.

These are marvelous lessons we can learn from His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. And the Philistine Drew Near (verses 12-16)**

#### **<sup>12</sup> Now David**

*v'david*— “And David.” David was introduced into the biblical narrative in Ruth 4. He was also seen several times in 1 Samuel 16. He is now introduced into this narrative concerning Goliath. The name David means “Beloved.”

#### **<sup>12 (con't)</sup> was the son of that Ephrathite**

*ben ish ephrati hazeh* – “son man Ephrathite the this.” The seemingly odd wording here, “that Ephrathite,” is given because David was already introduced into the narrative in the previous chapter. This then is affirming it is the same David. Therefore, the words, “that Ephrathite,” could be paraphrased as, “the person who was mentioned before.”

Saying, “that Ephrathite,” does not mean that they are descendants of Ephraim. Rather, it designates the location where they reside. In this case, it is...

**12 (con't) of Bethlehem Judah,**

*mi'beitlekhem yehudah* – “from Bethlehem Judah.” David is from a line of people who settled in Bethlehem in the land belonging to Judah. The ancient name of the same location, as seen in Genesis 35, was Ephrath. Depending on the root word, the name Ephrath means “Fruitful,” or maybe “Ashes” or “Exhausted.”

Bethlehem comes from *beit*, meaning “house,” and *lekhem*, meaning “bread.” Thus, it signifies “House of Bread.” However, there is a secondary meaning derived from the word *lakham*, which is the same spelling as *lekhem*. The verb *lakham* means to do battle and is identical with the verb *lakham* which means to eat or use as food. Thus, it also means “House of Battle (or war).” The secondary meaning fits marvelously into the narrative of David and Goliath. Judah means “Praise.”

**12 (con't) whose name was Jesse,**

*u-shemo yishai* – “and whose name Jesse.” Jesse means “My Husband.” But is also means “Yehovah Exists.” As such the name Jesse contains the weighty notion that human marriage reflects divine revelation.

**12 (con't) and who had eight sons.**

*v'lo shmonah banim* – “and who had eight sons.” These words take the reader’s mind back to Chapter 16 where David was selected from among his brothers and anointed King of Israel by the prophet Samuel. There it said –

"Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah." 1 Samuel 16:13

The number eight, shmonah in Hebrew, comes from the word shamen, meaning "fat" or "robust." Bullinger defines the number 8 saying –

"In Hebrew the number eight is Sh'moneh, from the root Shah'meyn, 'to make fat,' 'cover with fat,' 'to super-abound.' As a participle it means 'one who abounds in strength,' etc. As a noun it is 'superabundant fertility,' 'oil,' etc. So that as a numeral it is the superabundant number." EW Bullinger

Understanding this, there was a play on words found in the narrative of David's anointing. The word in that verse, translated as "oil," is shemen, coming from the same root as shamen, the root of shmonah, or eight. Thus, David was anointed with oil (shemen) being the one who abounds in strength, noted by his position as the shmonah, or eighth son of Jesse.

Not to confuse the narrative, but as an interesting point of fact, the Greek name of Jesus – IESOUS numerically equals 888 – the superabundance of the superabundant number.

**<sup>12 (con't)</sup> And the man was old, advanced in years, in the days of Saul.**

*v'ha'ish bime shaul zaqen ba ba-anashim* – "And the man in days Saul was old, went among men." The literal Hebrew wording is odd and highly debated, but the sense is either he was too old to go to battle and thus excused, or that he is noted among men, being a man of esteem.

The latter seems less likely, but it still may be the case. He was too old to engage in battle, but he was also noted among men, as David seems to proudly proclaim in verse

57. Because of his state, the account continues with a note concerning the family. They were not opposed to serving, but instead were a part of Saul's army...

**<sup>13</sup> The three oldest sons of Jesse had gone to follow Saul**

*v'yeleku sheloshet bene yishai ha'gedolim haleku akhare shaul* – “and had gone three sons Jesse, the greats, to follow after Saul to the battle.” The verse begins with “And” which is unfortunately left out of the translation. The author is meticulously laying out his thoughts.

Again, the Hebrew is complicated, repeating the word halak, or “to go” in a seemingly unnecessary way. However, it is necessary to express a completed action.

Keil correctly renders what is being said as, “And then (in Jesse's old age) the three eldest sons followed, had followed, Saul.” The words are speaking of a time before the beginning of the account which began in verse 1. In this verse, the sons are noted as ha'gedolim, or “the greats,” signifying that they are the three eldest of Jesse. It is these three who went...

**<sup>13 (con't)</sup> to the battle.**

*Lamilkhana* – “to the battle.” Here is where the secondary meaning of Bethlehem, meaning “House of Battle,” first expresses itself in the passage. The word milkhana, or “battle,” comes from lakham, which we saw already is a root connected to lekhem, or bread. These three from the “House of Battle,” have gone to the battle. And...

**<sup>13 (con't)</sup> The names of his three sons who went to the battle were Eliab the firstborn, next to him Abinadab, and the third Shammah.**

The account specifically names the three. This then sets the tone for everything that follows, and it is dependent on what was seen in Chapter 16, which cannot go unquoted

—

6 So it was, when they came, that he looked at Eliab and said, “Surely the LORD’s anointed is before Him!”

7 But the LORD said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.”

8 So Jesse called Abinadab, and made him pass before Samuel. And he said, “Neither has the LORD chosen this one.” 9 Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.” 10 Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.” 11 And Samuel said to Jesse, “Are all the young men here?” Then he said, “There remains yet the youngest, and there he is, keeping the sheep.”

And Samuel said to Jesse, “Send and bring him. For we will not sit down till he comes here.” 12 So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, “Arise, anoint him; for this is the one!” 1 Samuel 16:6-12

If you noticed, the only three sons named out of all of Jesse’s sons there, are the same three who are named now in Chapter 17. David is thus being set in contrast to them. Their names mean –

Eliav – God is Father, or My God is Father

Avinabdav – My Father is Generous, or My Father is Noble

Shammah – Desolation, Astonishment, or Horror

<sup>14</sup> **David was the youngest.**

*v’david hu ha’qatan* – “And David – he – the youngest.” Again, the verse begins with “And” which is left off by the translators. The word qatan means “youngest,” but the

root qut gives the sense of what that means. Qut signifies “to feel a loathing.” Thus, the youngest is the lesser or least important.

Therefore, the words “And David – he – the youngest,” are set in complete contrast to the term, ha’gedolim, or “the greats,” used to describe the three eldest. To further set the contrast, the next clause is repeated from the previous verse...

**14 (con't) And the three oldest followed Saul.**

*u-shloshah ha'gedolim haleku akhare shaul* – “And three, the greats, have gone after Saul.” Chapter 16 has already revealed the anointing of David to be king, but everything here is given to show that what is said about the Lord is true. He does not look to the externals, but to the internals.

The account is slowly leading to a coming crescendo which would be otherwise completely lacking without the methodical, step by step, fine detail that is presented.

And, although over a much wider scale, the exact same thing is done concerning Christ Jesus in Scripture. David was introduced, and yet he continues to be described in terms which make him appear being inconsequential, and yet, it does so while making him the focus of the narrative.

The Bible does the same concerning Jesus at times, such as in Isaiah 53, where it says –

“Who has believed our report? And to whom has the arm of the LORD been revealed? 2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.” Isaiah 53:1, 2

The parallel between the two is not to be missed. Concerning David, the account continues with...

**<sup>15</sup> But David occasionally went and returned from Saul to feed his father's sheep at Bethlehem.**

The Hebrew begins with *v'david*, or “And David.” This then picks up the account from verse 12. There was the explanation that the three oldest followed Saul, indicating that they are men of war, remaining in the camp of war. David, however, was more of an apprentice to the ways of the camp and would come and go between his house and the camp.

This then anticipates what will be said in the next verse. The army of Israel will be there for forty days. During this extended period, David, who is not a soldier and thus not expected to enter battle, would go to his home which was nearby, tend to the sheep, and then bring supplies back to the camp for those who remained and who would engage the battle.

Many find contradictions here and throughout the narrative. For one example, it said in verse 16:21 that David became Saul’s armorbearer. That is then, supposedly, a contradiction to the account now. How could his armorbearer leave the camp?

But it doesn’t say he became “the” armorbearer to Saul, only that he was Saul’s armorbearer. In 2 Samuel 18:15, Joab is seen to have ten armorbearers in the battle with him. If so, he may have had ten more back at the camp as apprentices. The same could be true with Saul. For every supposed contradiction, there is always a valid explanation.

One other possible explanation which would resolve much of the tension between Chapters 16 and 17 is that they are not necessarily chronological. Rather, the note

concerning David and Saul in 1 Samuel 16:21-23 may actually occur after the account given now.

Either way, the narrative itself is given in a precise and particular manner to highlight the contrast between David and the surrounding people and events. With all of this understood, and the parenthetical thought of verses 12-15 complete, the main discourse that ended last week resumes with...

**<sup>16</sup> And the Philistine drew near and presented himself forty days,**

This follows naturally in chronology right after verse 11, and it indicates that what was presented about David in the previous four verses was an intentional parenthetical statement for emphasis and contrast concerning David.

Because of the layout of the land, having a ravine between the two, neither army was willing to be the first to attack, lest they be at a disadvantage and end in defeat. Therefore, during the period, the Philistine took advantage of the situation to mock Israel. This went on for forty days. In the Bible, the number forty is defined by Bullinger as –

“...a period of probation, trial, and chastisement ... where it relates to enlarged dominion, or to renewed or extended rule, then it does so in virtue of its factors 4 and 10, and in harmony with their signification.” EW Bullinger

A connection can be made to this temptation of Israel, and the tempting of Christ by the devil for forty days. In this, the tempting itself is not in relation to David (as the one tempted), but rather to Israel, of whom David becomes the deliverer.

In other words, Jesus is shown to be the greater and true Israel, and David’s accomplishments here on behalf of Israel prefigure that in Christ. This temptings were...

**16 (con't) morning and evening.**

*hashkem v'haarev* – “rising early and growing dark.” They are verbs, not nouns. Goliath would go out and challenge the Israelites to a duel in the early morning and in the late afternoon.

What seems likely, because they are in a valley where voices would carry across the ravine, is that Goliath purposefully went out each day when the Israelites had their morning and evening prayers. At that time, they would recite the Shema from Deuteronomy 6:4 – *sh'ma Yisrael Yehovah elohenu Yehovah ekhad* – “Hear Israel, Yehovah our God, Yehovah is one.”

Israel would worship at the time the morning and evening sacrifices were conducted at the tabernacle. At the same time, Goliath would call out his taunts to Israel. Thus, he was not merely taunting Israel, but he was defying the God of Israel – directly and openly. This then explains the meaning of David’s words in verse 45 –

“Then David said to the Philistine, ‘You come to me with a sword, 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.’” 1 Samuel 17:45

Forty days he has derided us  
He speaks out threats and spews out bile  
That giant bag of wind throws a fuss  
And the things he says are loathsome and vile  
Morning and evening he keeps on saying  
Words that are like venom from the snake  
Evil words that giant bag of wind is relaying  
And yet, we will sit here; his words we will take

We don't have the strength to challenge him  
Who among us could even try?  
There is no hope; our chances are dour and grim  
Anyone who faces him will surely die

## **II. See How Your Brothers Fare (verses 17-19)**

**<sup>17</sup> Then Jesse said to his son David, “Take now for your brothers an ephah of this dried grain and these ten loaves, and run to your brothers at the camp.**

The dried grain means parched grain. It is roasted and will last well beyond the harvest season. Its amount is an ephah. According to Exodus 16:36, an ephah is comprised of ten omers. An omer is enough food for one person for one day according to Exodus 16:16.

And so, the grain alone would take care of the brothers for more than three days. With the bread added in, it would be enough for them to have a good meal for the better part of a week.

As a campaign would normally be a few days, the extended period of delay for the battle necessitated that food be brought in at regular intervals until the fighting was engaged and completed.

**<sup>18</sup> And carry these ten cheeses to the captain of their thousand,**

Here it says, “these ten cuts of milk.” Adam Clarke says that “they press the milk but slightly, and carry it in rush baskets. It is highly salted, and little different from curds.” This, curds, or actual cheese may be what is referred to. But the Hebrew term “cuts of

milk" is a specific description for us to consider. This gift was probably to seek favor of the captain so that he would look positively on Jesse's sons.

**18 (con't) and see how your brothers fare,**

*v'eth akhekha tipqod l'shalom* – "and your brothers you shall number to peace." In other words, "account for how they are doing."

**18 (con't) and bring back news of them."**

*v'eth arubatam tiqah* – "and pledges bring back." Here, the word arubah, or pledge, is introduced. It is only found here and in Proverbs –

"A man devoid of understanding shakes hands in a pledge,

And becomes surety for his friend." Proverbs 17:18

There are several ideas of what this means. One is that he is asking for something to know that they are ok, or to guarantee that David had actually taken the supplies, and this would prove he did. And so on. However, John Gill seems to have the proper take on it. He says –

"...that is, if they had been obliged for want of money to pawn any of their clothes, or what they had with them to buy food with, that he would redeem and take up the pledge, by paying the money for which they were pawned; for it is thought that soldiers at this time were not maintained at the expense of the king and government, but at their own, and the families to which they belonged." John Gill

This is more closely what is being referred to. David is being asked to personally carry any debt of his brothers so that payment could be made. With this matter presented, Jesse continues...

<sup>19</sup> Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines.

Unlike those presented by many translations, the words here are certainly Jesse's to David, not those of the narrator. It more closely is translated, "And Saul, and they, and all men of Israel are in Valley the Terebinth fighting with the Philistines."

David had been out with the sheep for some period of time and Jesse was alerted to the current situation of the army. Knowing that supplies would be needed by now – and maybe even the reason for telling David to bring back the pledges, meaning they were already out of supplies and selling their things just to eat – Jesse gives these final words.

Bring back news of Your brothers

Tell Me all of how it goes for them too

Let me know about the battle and all the others

Have many died, or just a few?

Carry these things to accomplish the task

Bring them good things from Your Father's house, to sustain

Give them bread, and milk from this flask

Refresh their souls and make them new again

Go with care My Son, the mission must be done

The sheep will be watched while You are gone

The keeper will watch over every single one

Stay tonight, and begin your mission at dawn

### **III. He Has Come Up to Defy Israel (verses 20-27)**

**<sup>20</sup> So David rose early in the morning, left the sheep with a keeper, and took the things and went as Jesse had commanded him.**

The willingness of David is seen in the words *vayashkem David ba'boqer*, or “So rose early David in the morning.” Further, the care of David is seen in the words “left the sheep with a keeper.” And finally, the obedience of David is seen in the words, “as Jesse had commanded him.”

David was sent on a mission, he was given a new charge in the process, and he was given specifics about that mission. In this he exactingly fulfilled his duties without complaint or delay. As such, he makes a marvelous type of the coming Messiah.

**<sup>20 (con't)</sup> And he came to the camp**

*v'yavo ha'magalah* – “and came to the circular.” It is a new word, magalah. It comes from the same root at egel, or calf. Both come from agol, or “round.” Therefore, it is an entrenchment, probably encompassed about by the wagons of the army, and thus providing protection for the camp within.

This is, of course, a best guess, but it appears most likely from the words and from the concept of both warfare and defense. Elsewhere, the word is translated as “tracks,” or “paths,” or even figuratively as the “ways” of a person’s conduct.

**<sup>20 (con't)</sup> as the army was going out to the fight**

*v'ha'khayil ha'yotse el ha'marakah* – “and the army, the going out to the ranks.” The way the Hebrew reads, this is an independent clause. As David was arriving, the troops were lining up in their ranks for the battle.

We need to understand some background information, much of which is speculation, but appropriate. It is about a 13-mile walk from Bethlehem to the Valley of Elah. It is most likely spring. In 2 Samuel 11:1 it says, “in the spring of the year, at the time when kings go out to battle.”

In Israel it is way too hot to battle in the summer, and way too cold and/or wet to battle in the autumn or winter. The sun rises in Israel during the spring on either side of 6am. Rising early in the morning then can mean 4 or 5am. Whenever the predawn light is enough, off he would go.

It takes 3+ hours to walk 13 miles and David, being young and energetic – even carrying the supplies – would have no problem with this. Therefore, David would have arrived sometime around the morning prayers. In fact, knowing the battle lines would be excitedly reciting the Sh'ma at that time, which is about 9am, he would probably specifically want to see that.

With this in mind, his arrival would have been at this soul-stirring moment. It says...

**20 (con't) and shouting for the battle.**

*V'hereu bamilkhamah* – “and shouting in the battle.” It is a pregnant construction saying, “in the battle.” They weren’t actually fighting, but were rather on both sides of the ravine facing one another and raising a war cry against the opposing forces.

David's arrival was at the time of the daily show of bravado by both sides. Although speculation, one can imagine the flow of events. The camps are getting ready for the day. At the hour of sacrifice, incense, and prayer, Israel calls out the Shema.

During this time, while the forces are engaged in their calls out to their God/gods, Goliath steps forward to defy the armies, and indeed the God, of Israel. But... despite all the displays of great bravado, no one steps out of the ranks to fight the champion, and neither side rushes forward to take on the enemy. This is the scene that continued on for forty days in the Valley of Elah.

The entire scene is raised to the highest levels of human emotion and pride, and yet the entire scene is given to contrast what lies ahead concerning the shepherd boy named David.

**<sup>21</sup> For Israel and the Philistines had drawn up in battle array, army against army.**

Rather than "army against army," the word used should be translated as "rank against rank," or "battle array against battle array." It is the fighting men of the encampment that went out to fight. Others in the camp, also part of the army, would remain behind.

Again, it is the bravest, most prepared, and most battle-hardened that have gone out to face the foe. The scene continues to be elevated in intensity, preparing the reader to stop and contemplate the enormity of what lies ahead when it is put into its proper perspective.

With all of this crying out, flashing of spears and swords, and clashing of shields, another figure comes into the scene...

**<sup>22</sup> And David left his supplies in the hand of the supply keeper, ran to the army,**

The things given to him by Jesse, possibly including the payment for pledges, or replacements for what they had pawned off, and any other supplies David brought along for himself, were given to the care of the keeper of the supplies.

As soon as that was taken care of, it says he “ran” to the ranks, meaning the men of battle lined up for war. It shows complete bravery on his part to enter into what could at any moment turn into an actual engagement of battle. As he had just arrived, he would not know that an actual battle wasn’t moments away.

Rather than staying in the camp until the war lines had withdrawn, he exposed himself directly into the midst of the fray on Israel’s side. As soon as he arrived it next notes...

**<sup>22</sup> (con't) and came and greeted his brothers.**

*vayishal l'ekhav l'shalom* – “and inquired to his brother’s to peace.” In other words, he immediately asked about the welfare of his brothers. The main concern of David, even at the risk of exposing himself to danger, was the welfare of them.

One might think he would ask, “How’s the battle going?” or something similar. But instead, his desire is the status of his brothers. It shows the heart of David for his family, and it is a heart that will be seen many times in his lifetime towards his close family.

**<sup>23</sup> Then as he talked with them, there was the champion,**

*v'hinneh ish ha'benayim* – “and behold, man, the middleman.” Here is the second and last use of benayim, or “champion,” in the Bible. If you remember, it signifies a middleman. The two armies had shown lots of outward bravado, but nothing more. And so, to once again spite Israel, the middleman is called to the focus of the narrative...

**<sup>23</sup> (con't) the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines;**

The Hebrew is more expressive, “Goliath the Philistine, his name, from Gath.” He stepped out of his ranks in order to get momentum into the battle, rising up from among the Philistines and forward toward Israel...

**<sup>23</sup> (con't) and he spoke according to the same words.**

The “same words” means what he has called out repeatedly from verse 10 for forty days, “I defy the armies of Israel this day; give me a man, that we may fight together.” There is a difference this day, however. Unlike the previous days, another person is there...

**<sup>23</sup> (con't) So David heard them.**

*Vayishma* David – “and heard David.” The narrative is beautifully succinct. And yet, it leaves no doubt in the mind of the reader that a complete contrast has been set forth between all of the fighting ranks of Israel, and a shepherd boy on a mission from his father to feed his hungry brothers, make payment for their outstanding debts, and return with word about their condition to him...

**<sup>24</sup> And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid.**

The Hebrew says, “And all man Israel.” Man is singular. Even if it is intended collectively, each man contrasted himself against the giant and, as it says, “fled from his face.” A spirit of cowardice had filled every man in the ranks so that when Goliath spoke, it was as if each man felt he was being spoken to all by himself.

In this, he did not want to be the one to step forward, nor did he want to be the last standing alone when everyone else fled, and so they fled (it is plural) from him and were afraid (it is plural) exceedingly. The very words call out for the most complete and clear contrast that could be made between Israel, each man in Israel, and the shepherd boy who had come into the camp of Israel.

<sup>25</sup> **So the men of Israel said,**

*vayomer ish Yisrael* – “And said man of Israel.” It is singular. One person is speaking to David and conveys the following words...

<sup>25 (con't)</sup> **“Have you seen this man who has come up? Surely he has come up to defy Israel; and it shall be that the man who kills him the king will enrich with great riches, will give him his daughter, and give his father’s house exemption from taxes in Israel.”**

The first point to note concerning these words is that God is not mentioned in them. The king has promised great things to the man who kills the Philistine. Saul’s expectation is that the battle will be won by men and that a man in the battle will kill Goliath.

In order to spur them on to taking the challenge, he promises to enrich him, to give him his own daughter – an offering of great noteworthiness – and that the house of his father, meaning the father and all sons, would be free in Israel. The exact meaning of this is debated. It could mean free from being drafted to war, free from taxes, and/. or free from personal services to the king.

Whatever the final benefit is, there would be great honor from the king for the one who would slay his great enemy.

<sup>26</sup> **Then David spoke to the men who stood by him, saying,**

The question here seems completely out of place. He was just told what would be done for the man who kills the Philistine, and yet now he asks what will be done for the man who kills the Philistine.

The reason it seems out of place is because the translation of the previous verse was faulty – “So the men of Israel said.” As we learned, it was a single person who said that. David has taken the words of one man and asked them to be confirmed by many men.

But even more, it is a direct challenge to all who hear. One must put himself into the time and place of the event. David hears of the rewards that will be granted for meeting the challenge. Then, certainly with a voice elevated – and maybe even accusatory – he calls out to all standing by him, probably heavily stressing the words “the man.”

**<sup>26 (con't)</sup> “What shall be done for the man who kills this Philistine and takes away the reproach from Israel?**

Even if he understands that all these things will be his if he wins, he is not looking for self-enrichment at all. He is not looking for the king’s daughter. And, he is not looking for exemption in Israel. Instead, he is looking much higher. Remember the words of our text verse –

“No king is saved by the multitude of an army;  
A mighty man is not delivered by great strength.” Psalm 33:16

David heard the supposedly exciting, but otherwise boring, news about the king’s offer and he is almost mocking it. He has set the bounds by contrasting the two parties – “this Philistine” and “Israel.” David’s care was not bound up in earthly riches. It was bound up in the honor of the Lord his God. As he next says...

**<sup>26 (con't)</sup> For who is this uncircumcised Philistine,**

*ki mi ha'pelishti hearel hazzeh* – “For who the Philistine uncircumcised the this?” David is not looking to fight Goliath. He is not looking for glory. He is not looking to deprive his brothers of their chance to lead the family. Rather, his words are wholly intended to inspire those of Israel to do what was promised to them all along – trust in the Lord and He will fight the battles for you. Just trust and have confidence in Him.

By calling him “the uncircumcised,” he is saying that there is no covenant relationship to God. Because of this, not only can he be defeated, he will be defeated. If the Lord is God, and David had every confidence He is, then the battle cannot be lost. And to boost that to an even higher note, he next says...

**26 (con't) that he should defy the armies of the living God?"**

*ki khereph maarkot Elohim khayim* – “For he should defy ranks GOD LIVING.” David is speaking to the soldiers, not about his challenge, but of the challenge they are to make. He is not a soldier; he has no commission. But they do, and they represent the living God – each of them circumcised in the flesh as a sign of the covenant between them and Him.

“Our God is alive, not a dead idol. Our God stands with Israel, not this Philistine. Our God is Yehovah, the LIVING GOD.” David is giving a motivational speech, hoping that his representatives on the battlefield will respond...

**27 (fin) And the people answered him in this manner, saying, “So shall it be done for the man who kills him.”**

The verses today end on an almost hopeless note. All of the people turn right back to that which is temporary, fleeting, and of no true value. “See what Saul has promised! It’s just as was said by that guy. Riches, a daughter of the king, and exemption in Israel.”

But that is not worth dying over. A dead man cannot enjoy the riches of life. Not a man had accepted the challenge, even for forty days. Not a man was yet willing to accept the challenge. Not a man stood worthy of the honor of killing the Philistine, because not a man among them cared about the honor of the Lord, nor did they have faith in His assurances.

Where will Israel get such man? From where will their own hero arise? Not from the warring ranks of Israel apparently.

Despite the almost depressing tone of where we leave off today, it is a marvelous point to do so, nonetheless. We have a great and awesome challenge set before us, and it must be met. Until then, we can think on the supposed greatness of the things we are tempted with in life, and we can then put them in contrast to the greater things that the Lord offers us.

And all he asks us to do is to simply trust in His covenant promises. That is what David attempted to do for those of the ranks of Israel, but they would not. They lacked the faith of the proverbial mustard seed, and they could neither slay giants nor move mountains.

But by faith in Christ, we can not only destroy the works of the devil in our lives, but in doing so we become children of God. And all that He asks us for in order for this to happen is to simply receive by faith what He has done.

Today, this is what I would ask of you. Think on your life, put the things you cherish here into their proper perspective, and then determine to conduct your life with the long-term view of life in Christ. Trust the Lord God, live for Him, and be pleasing to the One who sent His Son on a mission to bring us back to Himself through the glorious work accomplished by our Lord and Savior, Jesus Christ.

**Closing Verse:** "Now I know that the LORD saves His anointed; He will answer him from His holy heaven With the saving strength of His right hand. 7 Some trust in chariots, and some in horses; But we will remember the name of the LORD our God." Psalm 20:6, 7

**Next Week:** 1 Samuel 17:28-40 Can he fight the battle in all that armor? I'm thinking, "Nah." But we shall see... (David and Goliath, The Valley of Elah, Part III)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. And, He has promised to fight the battles you face for you. So, follow Him and trust Him and He will do marvelous things for you and through you.

### **David and Goliath The Valley of Elah, Part II**

Now David was the son of that Ephrathite of Bethlehem Judah

Whose name was Jesse, and who had eight sons

-----to make his heart sing

And the man was old, advanced in years

In the days of Saul; when Saul reigned as king

The three oldest sons of Jesse had gone to follow Saul to the battle

The names who went to battle of his three sons

Were Eliab the firstborn, next to him Abinadab

And the third Shammah. Those who went were these ones

David was the youngest of them all

And the three oldest followed Saul

But David occasionally went and returned from Saul

To feed his father's sheep at Bethlehem, until his next call

And the Philistine drew near

And presented himself forty days, morning and evening

-----showing no fear

Then Jesse said to his son David

"Take now for your brothers an ephah of this dried grain

And these ten loaves

And run to your brothers at the camp again

And carry these ten cheeses to the of their thousand captain

And see how your brothers fare, and bring news back of them again

Now Saul and they and all the men of Israel

Were in the Valley of Elah, fighting with the Philistines

-----as the account does tell

So David rose early in the morning

Left the sheep with a keeper, as the situation demanded

And took the things and went

As Jesse had him commanded

And he came to the camp as the army was going out

To the fight and with the battle's shout

For Israel and the Philistines had drawn up in battle array

Army against army was the situation that day

And David left his supplies in the hand of the supply keeper

-----according to his druthers

Ran to the army, and came and greeted his brothers

Then as he talked with them, there was the champion

The Philistine of Gath, Goliath by name, causing his regular mayhem

Coming up from the armies of the Philistines

And he spoke according to the same words. So David heard them

And all the men of Israel, when they saw the man

Fled from him and were dreadfully afraid

-----they were sorely lacking a game plan

So the men of Israel said, (for sure and yup)

"Have you seen this man who has come up?

Surely he has come up to defy Israel

And it shall be that the man who kills him, listen to what I tell...

The king will enrich with great riches

Will give him his daughter as well

And give his father's house exemption

From taxes in Israel

Then David spoke to the men who stood by him, saying

“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 with a shout and a yell?

And the people answered him in this manner, saying  
“So shall it be done for the man who kills him  
-----for the one who does the slaying

Lord God, turn our hearts to be obedient to Your word  
Give us wisdom to be ever faithful to You  
May we carefully heed each thing we have heard  
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone  
We will follow You as we sing our songs of praise  
Hallelujah to You; to us Your path You have shown  
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...

## DAVID AND GOLIATH THE VALLEY OF ELAH, PART III (1 SAMUEL 17:28-40)

(If you wish to watch the sermon, click the following link...)

<https://youtu.be/8KULMmlpi60>



The men of the ranks of Israel, both last week and this week, are seen to have focused on the rewards they would get from Saul for defeating the giant. However, none of them felt it was sufficient to chance meeting him. David challenged them on this, showing in this that if the attitude isn't right, then the rewards are of no lasting value.

Reading it reminded me of a line out of the movie Field of Dreams. Shoeless Joe remembered what it was like to play. It meant more to him than fame or fortune. Instead, he said, "Oh man, I did love this game. You know, I'd have played for food money. It was the game, the sounds, the smells."

Some things cannot be bought with money, as we now see in modern baseball. Money is thrown at the players and they disgrace the game and the heritage any chance they get. Therefore, it isn't about the game at all. It is only about what they can get out of it – be a lot of money or the furtherance of an agenda.

David didn't care about the offer of Saul. What interested him was the honor of the Lord and the victory of His people over the enemy. Because his heart was right, he was willing to do what nobody else was willing to do. We see that in our verses today, and it gives us a lesson to consider in our own lives.

**Text Verse:** "Though He slay me, yet will I trust Him." Job 13:15

In our passage today, David has put his confidence in the Lord. Because this is so, even if he were to die in battle, he could rightfully say that it was the Lord who took his life. Goliath could only be reckoned as the instrument of the Lord's action.

But, as we will see, David was confident enough in other aspects of what is going on to understand that he would, in fact, prevail. One cannot help but see Christ in this. He knew the outcome of what His earthly life would be, and He plainly told it to the disciples before it came about.

And yet, in the Garden of Gethsemane, He prayed that if there was another avenue, He would be willing to take it, but only if it was the will of His Father. As Job said, so Jesus could say, "Though He slay Me, yet I will trust Him."

We know that it was the Jews who handed Him over to the Romans, and we know that it was the Romans who nailed Him to the cross, but we also know that it was the divine will of God that it was to happen this way. David sensed that it was the will of the Lord for him to step forward and challenge the enemy, and he did not resist that will.

For us today, we have the will of the Lord for our lives right before us. And yet, we act as if we don't know what the will of the Lord for our lives is. "I don't know what to do." "I don't know what the Lord is telling me in this." And so on.

We have life to live, and then we have the will of the Lord to live our lives. He is not here to cross our every t and dot our every i. He is not here to decide for us where to move, what job to take, what person to marry, or what we should have for dinner.

His will for our lives is that we live according to His word. As long as we are doing that, and as long as what we intend to do is not contrary to that, then we are to pray about it and go forward with what we wish to do. If it doesn't work out, it doesn't mean it wasn't the will of the Lord. It means the will of the Lord was realized in whatever didn't work out.

David is stepping forward doing nothing contrary to the will of God, and he is doing it with the honor of the Lord first and foremost set before him. If we can follow suit in exactly that for each decision we make, then we will be, in fact, following the will of the Lord.

This is just how it is. Do your part and the Lord will do His part. This is a certain truth which is to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. Let No Man's Heart Fail Because of Him (verses 28-32)**

As we saw last week, David was encouraging the men to fight. It is apparent he wasn't looking to go into the battle himself, as if he was a great warrior. He wasn't being some type of braggadocio either. Rather, his words to those standing by him were for them to think the matter through. In his words, he said –

“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?” 1 Samuel 17:26

In saying, “What shall be done for the man...?” David wasn’t trying to find out how he might benefit if he fought. Instead, he was scoffing at an earthly reward and noting that it was the armies of the living God that the Philistine was defying. As this was so, Goliath was defying the God of those armies.

In essence, David was saying, “Get your priorities right! You are not serving for gain. You are serving for your people Israel, and for your God. Trust in Him and He will win the battle for you!” It is with this thought in mind that we now enter into our text today...

**<sup>28</sup> Now Eliab his oldest brother heard when he spoke to the men;**

Eliab is David’s oldest brother, here called akhiv ha’gadol, or “brother, the great.” His name means God is Father, or My God is Father. He hears David’s words to the men, setting up the conflict which next presents itself...

**<sup>28 (con't)</sup> and Eliab's anger was aroused against David,**

*v'yikhar aph eliav b'david* – “And burned nose of Eliab in David.” It is an idiom which means that his anger was aroused against him. The idea is that flames shoot out of his nostrils in anger at the words of David. It is apparent that he feels the sting of his own cowardice.

David’s words are taken as a rebuke. He is the younger brother, he has not been commissioned for battle, and here he is counseling everyone that they should just trust in the Lord and the battle will be won. Eliab’s thoughts are essentially, “It’s easy for you to say this. You aren’t the one facing this giant. You are just a shepherd boy...”

**<sup>28 (con't)</sup> and he said, “Why did you come down here?**

Eliab knows exactly why he came down. It would be for delivering the things he needed for the battle – food, supplies, and so on. He is upset that David is sticking his nose into the affairs of the battle, as if he had gone out to face this giant day after day. Rather, “Why don’t you just make your delivery and go back home?” To reinforce that, he then says...

**<sup>28 (con't)</sup> And with whom have you left those few sheep in the wilderness?**

*v'al mi natashta meat ha'tson ha'henah ba'midbar* – “and upon whom have you abandoned few the sheep the they in the wilderness.” The entire phrase is one of derision. First, he speaks as if David has cast off his appointed duties, leaving them for someone else to pick up because of his negligence – “upon whom have you abandoned.” In essence, Eliab is saying, “You are AWOL from your own duties. And, in that, you are burdening someone else.”

Secondly, “those few sheep,” is a way of further deriding David. “Not only did you abandon your duties, they weren’t very great duties to begin with. Here we are in the heat of a coming battle, and you are out in the fields with a few sheep.”

And thirdly, “in the wilderness,” is a way of saying that David’s tasks are unimportant. He just ambles around with a bunch of sheep that eat thorn bushes in the middle of nowhere. And more, that they are in the middle of nowhere means that in abandoning them, they are now either completely neglected, or are being watched by someone who probably has no vested interest in their care.

Eliab’s own cowardice is causing him to lash out at David in an attempt to exalt his station and humiliate that of his younger brother. As this is so, his next words are intended to further reduce him in esteem and show the contrast between the two of them...

**28 (con't) I know your pride**

*Ani yadati eth zedonekha* – “I know your boiling up.” The word is zadon. It signifies pride, arrogance, self-importance, etc. It comes from zud which signifies boiling up. It is an onomatopoetic expression, reflecting the sound of boiling – zud, zud, zud.

**28 (con't) and the insolence of your heart,**

*v'et roa l'vevekha* – “and the ugliness to your heart.” The word is roa. It comes from ra'ah – bad or evil – and it is variously translated. One must consider the mind of the speaker and the intent behind his words. Roa was first used in Genesis 41:19 to describe the thin cows of Pharaoh's dream. Hence, I chose “ugliness.” Eliab is saying this to set the stage for. His next words...

**28 (con't) for you have come down to see the battle.”**

*ki l'maan reowt ha'milkhamah yaradata* – “for to purpose seeing the battle you have come down.” The word maan speaks of purpose or intent. Eliab dismisses the fact that David came down for the aid of his brothers, and instead imputes to him the wrongdoing of simply desiring to watch the battle.

It makes his accusation about leaving the “few” sheep in the wilderness all the more striking. In essence, Eliab is saying, “You know nothing of what we're going through, and you can't even attend to your own duties. Your only purpose in being here is to watch us suffer through this battle.”

**29 And David said, “What have I done now? Is there not a cause?”**

David responds without any aggression, but rather with curiosity as to why his brother spoke so insultingly to him. The Hebrew reads, halo davar hu – “Not word it?” In other words, “It was just a mere word.” The force of it then is, “What wrong have I done? Can’t I just ask a simple question?” And so...

**<sup>30</sup> Then he turned from him toward another and said the same thing; and these people answered him as the first ones did.**

The word davar, or “word,” which was just used in the previous verse is used again three times in this verse. It says, “And he said according to this word, and the people returned him a word according to the first word.”

In other words, nobody has taken offense at his words except his brother Eliab. The rest of them are perfectly content with his inquiries and they understand he is neither being boastful nor arrogant. And so, they respond just as the first time he asked someone.

**<sup>31</sup> Now when the words which David spoke were heard,**

So far, there is no recorded word of David asking to fight the giant. And in asking, “What shall be done for the man who kills this Philistine?”, there is no note of him wanting to do so. In fact, it is the obvious question every person in the camp would have asked when a reward was first suggested.

Therefore, it is not the words of David wanting to go to battle, but it must be the words of David concerning the uncircumcised Philistine defying the living God. It is certain nobody had spoken this way, and it probably caught the attention of some commander or another within the ranks. Thus, the zeal for the honor of the Lord, something Saul had lacked for some time, is what is highlighted here. Therefore...

<sup>31</sup>(con't) **they reported them to Saul; and he sent for him.**

It doesn't say "to Saul," but "before Saul." What is probably the case is that the person who heard David speaking came and said, "There's a kid in the camp who is speaking about Goliath defying the armies of the living God." Nobody at this point is expecting a young boy to challenge him. Saul is intrigued at the zeal he has heard of, and so he sends to have the source of that zeal brought before him.

<sup>32</sup>**Then David said to Saul, "Let no man's heart fail because of him;**

The words here take us right back to verse 11 –

"When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid." 1 Samuel 17:11

All of Israel was dismayed and greatly afraid. That fear had not been diminished over the entire forty days of the Philistine's challenge. David sensed that and now speaks out words of encouragement, saying, al yippol lev adam alav – "no let fall heart man upon him."

The words could be taken in one of two ways. 1) It is speaking of Goliath – "No man's heart should fail because of Goliath," or 2) it is speaking of each person – "No man's heart should fail within him." I would say the context looks to the latter.

Verse 11 shows they were all afraid. The next words in this verse will speak of the Philistine, thus setting a contrast between him and each person in Israel. Thus, the paraphrase of the CEV seems likely, even if tending towards humorous – "...this Philistine shouldn't turn us into cowards."

Another interesting point is that the words man and men are used about twenty times in this chapter. Most of the uses are ish, meaning an individual male person. However, in this verse only the word adam is used. It signifies a human being. One can almost sense the purpose for the change in wording.

The Lord promised to redeem adam, or man. Israel needs to essentially be redeemed from the threat of this giant, terrifying foe. It is as if David is stating that the humanity of Israel should take courage in each heart. The foe can be vanquished, and it will be right now, because...

**32 (con't) your servant will go and fight with this Philistine."**

David, without any chance for further questioning, immediately puts forth his offer. In other words, he was never asked, "What do you suggest," or "How would you handle the matter." Rather, he accepts the challenge without any conditions, expectations, or demands for assistance.

What he has done is to set himself apart from not only every other man in Israel whose hearts had failed them, but above the Philistine as well. If David has elevated himself above the Philistine, and none other in Israel was willing to challenge him, then – by default – David is not only set apart from all of Israel, but he is above all of Israel as well.

It is the unexpected twist one finds in Scripture. The things that seem lowly and despised are those things which are placed at the head of the procession. To Saul, it is such a shocking proposal that it meets immediate resistance...

Let no man's heart fail because of him

Don't worry about that gigantic Philistine

The situation looks dire, yes, it looks grim

And that guy certainly looks really mean

But he is nothing before the living God

The speck you see which is this Philistine

He will be gone with less effort than a nod

When I am through, no more will he be seen

Trust that the Lord will bring us victory

By His great power, we shall see the end of this Philistine

A glorious moment in Israel's history

A marvelous part of redemptive story's unfolding scene

## **II. Go, and the Lord Be with You (verses 33-40)**

**<sup>33</sup> And Saul said to David, “You are not able to go against this Philistine to fight with him;**

This clearly shows that David's previous words in the camp were never expected to be taken as a sign of personal boasting or challenge. He was simply saying that the battle is the Lord's, and with the Lord in the mix, it could not end in defeat.

When David was brought from the camp, Saul was certainly anticipating him to provide some type of suggested military strategy that could win the battle, not this. Saul, demonstrating a lack of faith in the proposal, has failed to lift his eyes to the Lord and

acknowledge the possibility of success. All he sees is the impossibility of the situation. As he says...

**<sup>33</sup> (con't) for you are a youth, and he a man of war from his youth."**

Here, Saul calls Goliath *ish milkhama*, or a "man of war." It is the same expression used of David in the previous chapter –

"Look, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the LORD is with him." 1 Samuel 16:18

The difference between the two is age and experience. Here, Saul calls David a *naar*, or youth. However, Goliath has been a man of war from his *naur*, or youth, implying that he is aged and seasoned in battle, neither of which could be applied to David, or so he thought...

**<sup>34</sup> But David said to Saul, "Your servant used to keep his father's sheep,**

The words, "used to" are not appropriate. David was a shepherd, and he remained a shepherd to this day. He says, *roeh hayah avdekhya l'aviv ba'tson* – "Shepherd has been your servant to his father among the sheep."

He places himself among the helpless, as anyone who has ever been around sheep can testify. Although not evident by these words alone, by taking the rest of the passage with his words here, it is an implicit note that Israel is being equated with sheep.

It is something that David will say again of Israel much later in his life, after he sins against the Lord. So much was his care for his people, that he puts his own family forward in exchange for them –

“Then David spoke to the LORD when he saw the angel who was striking the people, and said, ‘Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father’s house.’” 2 Samuel 24:17

In his words to Saul now, he is plainly stating his profession, one which ordinarily would seem dull and carefree to a warrior – tending to helpless sheep – was actually not always dull and carefree...

#### **34 (con't) and when a lion or a bear came**

*u-ba ha'ari v'eth ha'dov* – “And came the lion and the bear.” The definite articles are expressive. David is seeing the past action in his mind and is relaying it to Saul. And, he is elevating the danger. The sense of the Hebrew is, “Along would come the lion, and even the bear.”

These were, in fact, large and ferocious enemies faced by shepherds. Here David speaks of the ari, or lion. That comes from arah, meaning to gather or pluck. The idea is that the lion will come and forcefully take what it wishes.

He then heightens the danger to him by mentioning the dov, or bear. That comes from davav, which signifies to glide over or move gently. This is how bears are seen to move, gliding along with resolve and intent.

Both animals are purposeful, smell their prey, and come in to take what they desire. What would normally be expected is a reduction in the size of the flock, and a fattening

of the belly of the lion or bear. But David claims his pasturing was an exception to that rule...

**<sup>34</sup> (con't) and took a lamb out of the flock,**

Not only were the lion and the bear threatening the flock, they had actively stolen an animal out of it. Under any such circumstances, one would expect a report to the owner that one of the sheep had been carried away. That would be the end of it. But David shows that his care of the flock included placing himself in harm's way at times...

**<sup>35</sup> I went out after it and struck it, and delivered the lamb from its mouth;**

The words here are all in the singular, making the statement complicated. He spoke of both the lion and (not or) the bear. Several views have been proposed. As bears and lions don't search for prey together, it is suggested that 1) David is referring to individual accounts that happened at two different times; 2) He is now only speaking of one of the two accounts – the lion; or 3) this clause is speaking of the lion, and the next clause refers to the bear.

I would suggest that he is speaking in general terms. We don't know if he met only one lion or 4 in the previous years. The same is true with the bear. He is simply saying that anytime a lamb was plucked out of the flock, he would put his own life on the line and go after whatever did the plucking, strike it, and deliver the lamb.

One can see what a good shepherd he was. Indeed, he set the tone for what lay ahead in the coming of Christ –

“I am the good shepherd. The good shepherd gives His life for the sheep. 12 But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and

scatters them. 13 The hireling flees because he is a hireling and does not care about the sheep. 14 I am the good shepherd; and I know My sheep, and am known by My own. 15 As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.” John 10:11-15

As for David, whether he used a shepherd’s staff, or a sling and stone, he would strike the beast until it let go of the lamb, which he would then retrieve. However, at times there would be more to the battle than just that...

**35 (con’t) and when it arose against me, I caught it by its beard, and struck and killed it.**

Whatever animal would turn and charge him, he would then show no mercy. He would engage in close quarters battle, grab it by its beard (meaning its neck or snout), and strike it until it was dead.

The words of this verse take us back to Eliab’s resentment of David. David casually mentions his encounters with these beasts, as if it was routine. He may have taken it as normal and expected behavior, but few else would.

His brothers probably looked at him as an anomaly. He fought even for the weak lambs, he pursued even the greatest warriors of the wilderness, when the lamb was safe, he would let the warrior go home wounded and hungry, but when the beast attacked him, he would ensure it never came his way again.

David was only a keeper of the flock, and yet he kept the sheep as he would tend to his own family. Finally, Eliab and all the other brothers saw Samuel pass them by in order to anoint David king over Israel.

If one can't see the parallels to Christ in this, they are not looking very closely. The otherwise seemingly unremarkable man is found to be the most remarkable of them all.

As a sort of confirmation that he was speaking in general terms concerning any and all battles he faced while shepherding, he again says...

**<sup>36</sup> Your servant has killed both lion and bear;**

There is a stress sadly missing in the translation. gam eth ha'ari gam ha'dov hikah avdekha – “Also the lion; also the bear has struck your servant.” He confirms that when there was a ferocious foe to face, he did not back down or fret, but rather fought with fury until he had finished the fight. All of this is given to now make the parallel to Goliath obvious...

**<sup>36 (con't)</sup> and this uncircumcised Philistine will be like one of them,**

The words bear a stress not normally translated. It says, “the Philistine, the uncircumcised.” David is saying that he is not of the people Israel, nor is he of the covenant of circumcision.

He is double unclean. It then explains why he brought up both the lion and the bear and spoke of the battle with them in the singular. Both are unclean animals and together they represent the single man – the Philistine, the uncircumcised. He will be *k'akhad mehem* – “as one they.”

David then explains the importance of this. Remembering that he was just referring to being a shepherd helps keep this in its proper perspective. David was willing to risk his life for the sheep of his father. The obvious reason is that they were his father's sheep.

His was not waging a war to go out and kill beasts in the field. Rather, he was defending the property of his father. David saw the importance of this because he was entrusted with that responsibility. He had the ability to do this, and so to not do it would demonstrate an unfaithful shepherd in the abilities he had been given.

He has now been placed in a new position – by the guiding hand of the Lord – he has been sent to a battle where the lines are drawn up, and where there is a great foe facing the sheep of his heavenly Father. Deuteronomy 32 established this fact for all of Israel to understand. Speaking of the Lord, it says –

“Is He not your Father, who bought you?

Has He not made you and established you?” Deuteronomy 32:6

If the armies of Israel could not face this foe, then they were sheep in need of protection and defense. David understood this and he saw, clearly, that the responsibility which he bore in the wilderness had led him to this greater responsibility. In this state of mind, he then says...

<sup>36 (con't)</sup> **seeing he has defied the armies of the living God.”**

*ki khereph maarkoth Elohim khayim* – “for he has reproached ranks of God living.” David sees the people of Israel as the people of the living, meaning the One true, God. All other “gods” are dead idols. Just as the sheep were his father’s, so the ranks of Israel are the Lord’s.

The livelihood of his father was bound up in David’s hand in his humble job of caring for the sheep. The honor of the Lord is now bound up in his hand as the defender of the people of the Lord. David could do no less, and – rather – only more, to defend what is of the highest value of all.

And so that asks us, in fact, it begs us, to stop and consider this from our own place and position. What task, job, or profession has been set before you? Is it seemingly menial and inconsequential as David's was? If so, do you treat it as such, or do you do your best at it, despite the lack of note it brings to the eyes of others?

This isn't just a sermon pat on the back for the lowly masses. I clean bathrooms, pick up trash, cut lawns, take out garbage, and shake off giant floor mats daily – six days a week. But this is my station, along with preaching, and so I do it to the best of my ability.

Who is it that we are working to please? Ultimately, it is the Lord. David is about to move from a lowly shepherd to a noted warrior, but he is still the same David with the same heart for the Lord that he possessed all along. This is why Samuel anointed him, and this is why the Lord called him a “man after My own heart.”

We will only be recognized as such if we include the Lord in every aspect of our lives, be it pulling electric wires through an old decrepit house in Oklahoma for \$12/hr, or trading stocks in New York for \$10m/year. Let us include the Lord in what we do, and we will be pleasing to Him as we do it.

But David continues his lesson to us. He not only lived by faith in his ability to perform for the Lord, but in the Lord's ability to perform through him. That is clearly evidenced by the words...

**<sup>37</sup> Moreover David said, “The LORD, who delivered me from the paw of the lion and from the paw of the bear,**

The word “paw” is literally “hand.” David uses the term, miyad, or “from hand,” saying, “from hand of the lion, and from hand of the bear.” But more, he says that it was the

Lord who had delivered him. Though in the previous verse he says he struck and killed them, here he acknowledges that this was only possible because of the Lord.

There is no contradiction in this. The Lord chose the timing of David's birth, He chose the way he would be woven together, He chose every aspect of David's life – his abilities, his strengths, all of it. None of it happened apart from the Lord, and therefore everything that was accomplished by David is rightly credited to the Lord.

<sup>37 (con't)</sup> **He will deliver me from the hand of this Philistine."**

David now repeats the term *miyad*, or “from hand,” here. He is again equating his encounters with the two animals – the lion and the bear – with the one man, the Philistine. And in this, he again notes that the Lord’s hand of deliverance will be with him at this time.

The fact is that David couldn’t see two seconds into the future. He may have stepped forward and been sliced in two by Goliath in the first moment of the battle. But it is his confidence in the abilities that the Lord gave him – of which he possessed – that he knew the outcome of what would occur.

The thought never crossed his mind that he would be defeated because he knew who he was, he knew his capabilities, and he knew where they came from. And finally, he knew that this Philistine had defied Israel. Goliath would not survive because the Lord would not allow him to survive.

David rightly placed his earthly station alongside the knowledge that the Lord would protect His own honor. In doing that, he knew that he would be the instrument that the Lord would use to make this come about. Saul understood this attitude of David, and he accepted the premise that it was valid...

**<sup>37</sup> (con't) And Saul said to David, “Go, and the LORD be with you!”**

If the agreement that the contest was as stated before by Goliath, meaning the loser would become the servants of the victor – and there is nothing to suggest it is otherwise – Saul was tying up the fortunes of the entire nation with his consent.

But for a period of forty days the lines had drawn up and nothing had arisen to change the situation. The army could not stay there indefinitely, nor could they simply retreat home without losing land. Saul understood this and agreed, accompanied by a blessing – *lek v'Yehovah yihyeh imak* – “Go, and Yehovah be with you.”

**<sup>38</sup> So Saul clothed David with his armor,**

The word translated as “armor” here is something other than armor. It is a garment that would go under the coat of mail. It would more appropriately be called “military dress.” The fact that David could fit into this garment of Saul’s shows that he was well grown, even if he was still a youth.

However, Saul is elsewhere described as being a head taller than the rest of the people, so the garment could, to some extent, be adjusted by tightening it. Thus, neither the age nor stature of David can be properly determined from this verse. Despite that, along with this garment, it says...

**<sup>38</sup> (con't) and he put a bronze helmet on his head; he also clothed him with a coat of mail.**

Saul is a man of battle, and he understands what is needed for an ordinary battle. Without these things, a soldier would be wholly unprepared for going into a skirmish. He

doesn't stop to consider, however, that David never had such things while tending the flocks, and so he prepared him as he knew best. Along with that it says that...

**<sup>39</sup> David fastened his sword to his armor and tried to walk, for he had not tested them.**

The garments, coat of mail, helmet, and sword would have come to a substantial amount of weight. And more, they would take time to get used to, like a person who didn't normally wear shoes would have to get used to doing so.

In David's case, he had not been conditioned or trained in their use, and they only made it more difficult for him. He found this out in his attempt to test them. It didn't work. Therefore...

**<sup>39 (con't)</sup> And David said to Saul, "I cannot walk with these, for I have not tested them." So David took them off.**

The fact that David was willing to try the protective clothing on shows that he was willing to do so if they were amenable to him, but they were not. However, he was trained to wage battle with beasts with much less, and he was willing to do so again as he had done before.

There appears to be a deeper meaning here, however. David uses the word nasah, to prove or test. It is the same word that was used when Israel "tested" the Lord at the waters of Massah in Exodus 17. The people almost immediately failed to trust that the Lord would provide after they had been brought out of Egypt.

They faced a little hardship, and they asked, “Is the LORD among us or not?” Later, in Deuteronomy 6, Moses warned the people, “You shall not tempt the LORD your God as you tempted Him in Massah.” The account here says, ki lo nisiti, “for no I have tested.”

He is certainly referring to the implements of war, but he has already said that it is the Lord who would deliver him. It appears that this word is being used to show that David will not test the Lord by wearing implements of warfare that he had not brought with him, and because he has said that the Lord would deliver him.

And so, he laid aside the warriors’ garments and decided that he could do better without them. In this, we see a veiled picture of works vs. faith. Man’s efforts, seen in the making and wearing of the implements of battle, are set in opposition to David’s faith.

For this greatest of all battles, he rejects the garments of man’s work, and simply walks out to the battle in faith of the Lord’s provision. In that walk of faith, he then provides for himself the simplest of all weapons. They are the things he would have used in his time alone in the wilderness with his own flock to tend to...

**<sup>40</sup> Then he took his staff in his hand;**

The first implement of battle – a maqel, or staff. It comes from an unused root signifying “to germinate.” Thus, it is just a staff. It isn’t anything especially shaped. In other words, the Lord provided it from the ground, David picked it up, and probably used it as it was. It felt right to him, and so he carried it when he went out to shepherd the flock. Next...

**<sup>40 (con't)</sup> and he chose for himself five smooth stones from the brook**

The next implements of battle – *khamishah khaluqe abanim min ha'nakhal* – “five smooth stones from the wadi.” Although David probably wasn’t thinking on these lines, the number five in the Bible signifies grace.

The adjective *khaluq*, or smooth, is only found here in the Bible. It comes from a word signifying, “to divide.” That comes from a root signifying “smooth.” The reason for this is that smooth stones were used as lots. Thus, things were divided into portions through the lot.

The word eben, or stone, comes from the root of banah, or “to build” as stones are used for building things. These are said to have been taken from the nakhal or wadi. A nakhal is a stream that flows at various times, but not at all times. However, it explains the stones being smooth.

David would have selected smooth stones for the greatest possible accuracy. Five being selected was a note of prudence. If one missed, he would have backup, even if he felt it wasn’t necessary.

The word nakhal, or wadi, comes from nakhal which signifies an inheritance. It should be noted that the staff and the stones, including their smoothness, are products of nature provided by the Lord. David uses what the Lord provided. The only part of the weapons that were made by him was the sling itself.

Fanciful explanations of him picking up fives stones because Goliath was one of five giants in the area (based on 2 Samuel 21) stretch the narrative unrealistically, but it makes for a good sermon. There is one foe and the agreement is that one side or the other would submit at the loss of their champion. David got these five smooth stones...

<sup>40 (con't)</sup> **and put them in a shepherd's bag, in a pouch which he had,**

Along with his staff, he had a shepherd's bag. It was a simple bag, probably used to carry around some food and whatever else he thought he would need while out in the wilderness. It then further says, u-b'yalqut, "and in a pouch."

What this probably means is that it went into a particular pouch of the shepherd's bag. This word, yalqut, is only found here in the Bible. It is from laqat, meaning "to gather." It is a particular place for these gathered items...

<sup>40 (con't)</sup> **and his sling was in his hand.**

The qela, or sling, could be a terrifying weapon. In Judges 20, it says –

"Among all this people were seven hundred select men who were left-handed; every one could sling a stone at a hair's breadth and not miss." Judges 20:16

Not only was it highly accurate with practice, but it was essentially lethal when the projectile was properly placed. Due to its accuracy and lethality, other than the time it took to gain enough speed to hurl, it is for all intents and purposes as lethal as a small handgun, and equally as accurate. In the case of my pitiful shooting skills, a practiced slinger would be way more accurate.

Goliath brought a sword and a spear to what is essentially a gunfight. That generally doesn't work out to well for the one without the gun. David's military prowess, even at this early point in his life, is evident. He used what he was acquainted with and he didn't burden himself with anything superfluous.

<sup>40 (fin)</sup> **And he drew near to the Philistine.**

What is evident is that David crossed the ravine and the wadi to the other side while Goliath waited. David went on the offensive in the land held by the enemy. He has gone forward unafraid to a place no other person of Israel dared to go.

It's a tense spot to end a sermon but end it we must. It is with great hope and anticipation that we will all be here to participate in next week's sermon together. Until then, remember the thought which opened us today. It is a thought which is based on two simple premises.

The first is that in order to be right with God, we must be living in accord with His will. The second is that in order to be living in accord with His will, we must know what His will is. And that can only happen if we pick up the Bible, read it, and apply it – in its proper context – to our lives.

It is the word of God that reveals the will of God. And of that will, the first aspect of it that we absolutely must get right, is that of Jesus Christ. If we fail to come to God through Him, then nothing else we do in accord with Scripture will make any difference at all.

David had faith in the Messiah because the word said He would come. This is why David was considered such a man of God. It wasn't because he faithfully observed the law, but because he anticipated what the law promised.

This is what we must do as well. In this, our faith in God will be properly directed faith. In the life of David, we see types and pictures and lessons which direct us to Christ. Let us pay heed to what we see in this, and then let us direct our attention to the One who has come, but who David only anticipated.

If God was pleased with David's anticipatory faith in the coming Redeemer, just how pleased indeed He will be in our faith concerning the Redeemer who has come.

**Closing Verse:** "Blessed be the LORD my Rock,  
Who trains my hands for war,  
And my fingers for battle—  
2 My lovingkindness and my fortress,  
My high tower and my deliverer,  
My shield and the One in whom I take refuge,  
Who subdues my people under me." Psalm 144:1, 2

**Next Week:** 1 Samuel 17:41-58 Compared to David, as a soldier, Goliath was blah – that's for shore... (David and Goliath, The Valley of Elah, Part IV)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. And, He has promised to fight the battles you face for you. So, follow Him and trust Him and He will do marvelous things for you and through you.

### David and Goliath The Valley of Elah, Part III

Now Eliab his oldest brother heard  
When he spoke to the men without fear  
And Eliab's anger was aroused against David  
And he said, "Why did you come down here?  
And with whom have you left

Those few sheep in the wilderness?  
I know your pride and the insolence of your heart  
For you have come down to see the battle; to be a witness  
And David said, "What have I done now?  
Is there not a cause?" If so tell how!

Then he turned from him toward another and the same thing said

And these people answered him as the first ones did

-----the same message they spread

Now when the words which David spoke were heard

They reported them to Saul; and he sent for him

-----the king's interest he had incurred

Then David said to Saul, "Let no man's heart fail because of him

Your servant will go and fight with this Philistine and he will be done in

And Saul said to David, "You are not able to go

Against this Philistine to fight with him; I tell you the truth!

For a youth you are

And he a man of war from his youth

But David said to Saul

"Your servant used to keep his father's sheep, I admit

And when a lion or a bear came and took a lamb out of the flock

I went out after it and struck it

And delivered the lamb from its mouth

And when it arose against me

I caught it by its beard

And struck and killed it ever so easily

Your servant has killed both lion and bear

And this uncircumcised Philistine; this big oafish clod

Will be like one of them

Seeing he has defied the armies of the living God

Moreover David said

"The LORD, who delivered me from the paw of the lion

-----and from the paw of the bear, it is true

He will deliver me from the hand of this Philistine

And Saul said to David, "Go, and the LORD be with you!"

So Saul clothed David with his armor

And he put a bronze helmet on his head

He also clothed him with a coat of mail

For the battle that lay just ahead

David fastened his sword to his armor and tried to walk

For he had not tested them; he was no toff

And David said to Saul, "I cannot walk with these

For I have not tested them." So David took them off  
Then he took his staff in his hand  
And he chose for himself five smooth stones from the brook  
And put them in a shepherd's bag  
In a pouch which he had; only five small stones he took

And his sling was in his hand; not a sight very mean  
And he drew near to the Philistine

Lord God, turn our hearts to be obedient to Your word  
Give us wisdom to be ever faithful to You  
May we carefully heed each thing we have heard  
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone  
We will follow You as we sing our songs of praise  
Hallelujah to You; to us Your path You have shown  
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...

## DAVID AND GOLIATH THE VALLEY OF ELAH, PART IV (1 SAMUEL 17:41-58)

(If you wish to watch the sermon, click the following link...)

[https://youtu.be/SoYI3Wp\\_7tI](https://youtu.be/SoYI3Wp_7tI)



While typing this series, a friend, Syra, emailed me out of the blue with a joke. I'm not one to include jokes in sermons, but the timing was so propitious, I thought I would share it with you.

\*\*\*The Israelis and Arabs realized that if they continued fighting, they would someday end up destroying the whole world. So, they decided to settle their dispute with an ancient practice: a duel of two, like David and Goliath. This “duel” would be a dog fight.

The negotiators agreed each side would take five years to develop the best fighting dog they could. The dog that won the fight would earn its people the right to rule the disputed areas. The losing side would have to lay down its arms for good.

The Arabs found the biggest, meanest Dobermans and Rottweilers in the world. They bred them together and then crossed their offspring with the meanest Siberian wolves. They selected only the biggest, strongest puppy of each litter, fed it the best food and killed all the other puppies.

They used steroids and trainers in their quest for the perfect killing machine. After the five years were up, they had a dog that needed steel prison bars on its cage. Only expert trainers could handle this incredibly nasty and ferocious beast.

When the day of the big dogfight finally arrived, the Israelis showed up with a very strange-looking animal, a Dachshund that was 10 feet long!

Everyone at the dogfight arena felt sorry for the Israelis. No one there seriously thought this weird, odd-looking animal stood any chance against the growling beast over in the Arab camp. All the bookies took one look and predicted that the Arab dog would win in less than a minute.

As the cages were opened, the Dachshund slowly waddled toward the center of the ring.

The Arab dog leaped from its cage and charged the giant wiener-dog. As he got to within an inch of the Israeli dog, the Dachshund opened its jaws and swallowed the Arab beast whole – in one bite. There was nothing left but a small puff of fur from the Arab killer dog's tail floating to the ground.

The stunned crowd of international observers, bookies, and media personnel let out a collective gasp of disbelief and surprise.

The Arabs approached the Israelis, muttering and shaking their heads in disbelief. "We do not understand," said their leader, "Our top scientists and breeders worked for five long years with the meanest, biggest Dobermans, Rottweilers and Siberian Wolves, and they developed an incredible killing machine of a dog!"

The Israelis replied. "Well, for five years, we have had a team of Jewish plastic surgeons from Sarasota, Florida working to make an alligator look like a Dachshund."

**Text Verse:** "But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; 28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, 29 that no flesh should glory in His presence." 1 Corinthians 1:27-29

Unlike the Jews in the joke who fudged things in order to win, David is given a test without time to fudge anything. He is going forth solely in the strength of the Lord, and he says as much to his enormous adversary. Even if he is armed with the implements he is skilled in, the battle is so lopsided to the minds of the audience watching the events that it looks like there is no chance of winning.

But before either David or Goliath existed, God knew what the outcome would be. He placed each in their individual stations of life, and they were the products of those stations. Everything about them was set for the moment of time in which they existed.

The same is true with us. We are here for a set span. We have been equipped for this particular moment in time. The parents we were born to, the opportunities that are laid before us, and so on – all of these were ordained by God through His infinite and perfect wisdom. And so, let us have confidence that who we are, and what we have before us on the road we are on, is appropriate to the person God wove us together to be.

This is the attitude we should always express, because it is based on truths which are found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. I Come to You in the Name of the Lord of Hosts (verses 41-47)**

**<sup>41</sup> So the Philistine came, and began drawing near to David,**

The Hebrew is pregnant with motion: *va-yelek ha'pelishti holek v'qarev el David* – “and came the Philistine, coming, and drawing near unto David.” The energy of the words shows determined purpose. Goliath has had weeks of waiting for a challenge. Each step now is one of delight and of anticipation. “Finally, a worthy foe has left the ranks of Israel to meet my challenge.” This is further supplemented by the words...

**<sup>41 (con't)</sup> and the man who bore the shield went before him.**

*v'ha'ish nose ha'sinah lephanav* – “and the man lifter of the shield before him.” The words follow after verse 7 but they leave out the verb “went.”

“and lifter of the shield went before him.” (v.7)

“and the man lifter of the shield before him.” (v.41)

The movement, and thus the purpose and intent of the action, is ascribed to Goliath. And so, it is as if the shield-bearer is a single unit with Goliath, being propelled on by his movement.

Along with this is the fact that the giant, adorned in all of his military gear, and with a shield-bearer as a part of that gear, is actually not alone. Someone guards him. But none go before David. The contrast is made all the more poignant by the use of the words. In his state, and in the confidence he surely felt, we next enter the very thoughts of Goliath.

One can almost see him finally close enough to see David and he is incredulous. So much so that he leans his head forward another few inches as if he needs better focus and then a sense of disbelieving amazement fills his face. His nose scrunches, his eyes squinch, his forehead crimps down and he says, “Huh?” As the narrative says...

**<sup>42</sup> And when the Philistine looked about and saw David,**

*va-yabet ha'pelishti vayireh eth David*— “and looked attentively, and saw David.” The word navat comes from a root meaning “to scan.” Thus, it signifies looking at something attentively. With the same stupid look on his face that appeared in the previous verse, Goliath carefully observes David, and...

**<sup>42 (con't)</sup> he disdained him;**

*va-yivzehu* – “and despised him.” The word here was first seen in the account of Esau and the selling of his birthright. For a mere bowl of red soup, he sold off what was of the highest value, showing disdain for it. Here, Goliath looks at David and disesteems him. He sees nothing of value in regard to a battle.

**<sup>42 (con't)</sup> for he was only a youth,**

*ki hayah naam* – “for he was a youth.” The Israelites had sent a boy forth to fight a man, and they had sent an inexperienced person to challenge a champion. It was the first reason to disesteem David.

**42 (con't) ruddy**

*v'admoni* – “and red.” Here, the word admoni, or red, is used for the third and last time. It was first used of Esau when he was born –

“And the first came out red. He was like a hairy garment all over; so they called his name Esau.” Genesis 25:25

It was next used in Chapter 16 when describing David –

“So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, ‘Arise, anoint him; for this is the one!’ 13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah.” 1 Samuel 16:12, 13

The word comes from the same as the verb *adom*, or “to be red.” It can speak of the hair or the complexion. Either way, the connection to Esau should not be missed. To understand why, take a break and go watch the sermons on Esau and Jacob from Genesis 25 and 27.

It is all the more interesting when it is considered that both words, “despise” and “red” are used in both accounts. A connection between the two has been established. Being red – in hair or in complexion – was another reason to disesteem David. He had no gray hairs of an adult, or he had a weak complexion of a boy. Either way, Goliath saw him as unfit.

**42 (con't) and good-looking.**

*Im yepheh mareh* – “with handsome appearance.” This would be a complete surprise. Anyone who was trained in battle would have the look of warrior. They may paint their faces to make them look more aggressive; they may have scars, missing teeth, and so on; and they would certainly snarl and show contempt for their opponent.

David displayed none of these features. He looked like any regular person that you might meet on the street. Thus, it was a third reason to disesteem him.

**43 So the Philistine said to David, “Am I a dog, that you come to me with sticks?”**

Verse 40 said that David “took his staff in his hand.” It was singular. Here Goliath says, “sticks.” This is certainly an expression of derision, like saying to someone, “Grow up and stop playing with tinker toys.” But more, he adds in *ha'kelev anoki* – “the dog I?”

In other words, “Fighting the dog with sticks may be effective. Is that what you think I am?” He stands there arrayed in battle armor and with weapons far fiercer than just angry flashing teeth. Sticks will be entirely ineffective against such a foe. Because of this...

**43 (con't) And the Philistine cursed David by his gods.**

Out of twenty-seven translations checked for this sermon, only two state this in the singular, “his God.” Goliath is cursing David b’elohav, or “in his God,” meaning the God of Israel. This is surely what is being referred to.

No Philistine god is named in the account, and Goliath has already been shown to purposefully come out morning and evening to challenge Israel – assuredly at the time of the daily sacrifices. This would be not a reliance on his false god or gods, but an attack against Israel's God.

**<sup>44</sup> And the Philistine said to David, “Come to me,**

Goliath was no longer in the mood for advancing forward. He must have thought the challenge was a joke, or some type of ruse put forward by Saul. Either way, it is obvious he takes David's presence as no true challenge at all. Hence, instead of continuing to press forward, he called for David to come to him, certainly not expecting him to do so. But if he did, only then would he act...

**<sup>44 (con't)</sup> and I will give your flesh to the birds of the air and the beasts of the field!”**

Goliath was so confident of the situation that he was prepared to dispatch his opponent with little effort and leave his carcass out for whatever came to collect it. He had not moved away from his side of the ravine, and so no Israelite would dare come and carry him away. In his mind, David is already dead and of no threat at all.

**<sup>45</sup> Then David said to the Philistine, “You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts,**

David sets a complete and absolute contrast between himself and Goliath. Goliath is using what is created and then manipulated within the creation (meaning the fashioning of implements for battle out of elements) to conduct his warfare. However, David comes forward in the name of Yehovah – the self-existent God.

As He is self-existent, He is then separate from the creation; He is transcendent over it. As this is so, trusting in His name means trusting in the sum of who He is. He has presented Himself already to Israel in numerous ways.

He has revealed Himself as Yehovah Yireh – the Lord will Provide. He has revealed Himself as Yehovah Rapha – the Lord is my Healer. He has revealed Himself as Yehovah Nisi – the Lord is my Banner. He has revealed Himself as Yehovah Meqadishkem – the Lord who Sanctifies you. He has revealed Himself as Yehovah Shalom – the Lord is Peace.

These are but a few ways the Lord has revealed Himself to His covenant people. But David presents Him to Goliath as Yehovah Tsevaoth, the Lord of Hosts. It is a term introduced in 1 Samuel 3, and this its fifth use in Scripture. The name comes from tsava, signifying warfare or an army. Being a plural, it indicates He is the Lord of Armies. Later, David will use this term in the 24th Psalm –

“Who is this King of glory?

The LORD of hosts,

He is the King of glory. Selah” Psalm 24:10

But David expands on this name, saying that He is...

**45 (con't) the God of the armies of Israel, whom you have defied.**

*elohe maarkoth Yisrael* – “God ranks of Israel.” The many-faceted Lord who is a Provider, a Healer, a source of Peace, and so forth, is also the Captain and Ruler of the ranks of His army – the army that Goliath has openly defied. David will trust in this One to take away the reproach of this uncircumcised Philistine. His confidence in the Lord was unwavering throughout his life –

“Some trust in chariots, and some in horses;  
But we will remember the name of the LORD our God.  
They have bowed down and fallen;  
But we have risen and stand upright.” Psalm 20:7-8

David is trusting solely in the Lord as his Helper. Goliath thinks he sees an accomplished victory. David, however, looks beyond the moment to the ultimate defeat of the enemy...

**<sup>46</sup> This day the LORD will deliver you into my hand,**

*ha'yon hazeh yesagerkha Yehovah b'yadi* – “The day, the this, will shut you up Yehovah in my hand.” The word is sagar. It signifies to close or to shut up. Hence, David is saying that Goliath will be ensnared in his hand, unable to escape. In such an incapacitated state, he then says...

**<sup>46 (con't)</sup> and I will strike you and take your head from you.**

The confidence of David is so great that not only will Goliath be shut up in his hand, but David will yield complete control over him in that state, prophesying that he will remove his head from his body. Plus...

**<sup>46 (con't)</sup> And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth,**

The word is “carcass.” It is singular – “And I will give the carcass of the Philistines’ camp.” David looks at the entire camp of the Philistines as one body that will be slain

and presented as one offering to the birds and the beasts. In the defeat of Goliath, the deed will be accomplished.

**46 (con't) that all the earth may know that there is a God in Israel.**

*v'yedeu kal ha'arets ki yesh Elohim l'Yisrael* – “And may know all the earth for there is God to Israel.” The name “Israel” means “He strives with God.” It can be for God, or against God. The idea here is that God is not “for” Israel, but that God possesses Israel. They are His people and He displays that fact through them.

**47 Then all this assembly shall know that the LORD does not save with sword and spear;**

The implements of battle used by Goliath are unnecessary for the Lord to gain the victory. Even if used, it is not they that win the battle, but the Lord Himself who does. In mentioning these two implements, it is right to understand their etymology.

The *khorev*, or sword comes from *kharav* meaning to be dry or dried up. It is identical to the name of the mountain, Horeb, where the Law of Moses was received, and which comes from the same root word, *kharav*. The *khanit*, or spear comes from the verb *khanah*, to bend down, encamp, or pitch a tent.

Understanding these things will help us to understand the typology that is being presented, and why the Lord included such things in this marvelous account of David facing the giant Philistine. David says that it is not in a sword or spear that the victory in battle is attained. Rather...

**47 (con't) for the battle is the LORD's, and He will give you into our hands.”**

*ki l'Yehovah ha'milkhama v'natan etkem b'yadenu* – “for to Yehovah the battle, and He will give you (pl.) into our hands.” The battle belongs to Yehovah alone. Only in Yehovah can the enemy be defeated. In His victory, he then hands it to His people. This is reflected many years later in a psalm penned by the sons of Korah

6 “For I will not trust in my bow,

Nor shall my sword save me.

7 But You have saved us from our enemies,

And have put to shame those who hated us.

8 In God we boast all day long,

And praise Your name forever. Selah” Psalm 44:6-8

I come to you in the name of the Lord of hosts

The God of the armies of Israel, whom you have defied

You may have the power to pull up fence posts

But when this battle is over, it is you who will have died

The Lord of Hosts! The God of Israel

In Him is our trust and our hope this day

What happens here, to our children we will tell

When you are dead, and your corpse is cast away

Blessed be the Lord! And blessed be His name

My trust is in Him to do away with you today

Great will be the victory, and the honor of His fame

When you are gone; when your corpse is cast away

## **II. With a Sling and a Stone (verses 48-58)**

**<sup>48</sup> So it was, when the Philistine arose and came and drew near to meet David, that David hurried and ran toward the army to meet the Philistine.**

The parley is ended. Goliath could no longer remain still. The challenge had been made, it was apparent that his opponent was serious, and so he arose to full height and entered into motion. The double verbs enhance the excitement of the narrative – Goliath arose “and came, and drew near.” Likewise, it says “And hurried David, and ran...” No Hollywood movie could improve on the tension of the moment...

**<sup>49</sup> Then David put his hand in his bag and took out a stone; and he slung it and struck the Philistine in his forehead,**

The account gives a simple description of how the marvelous blow came about. He put his hand to the bag, pulled out a single stone, and slung it with the precision of a sniper, hitting goliath directly in his forehead. Such precision has already been recorded during the time of the judges –

“Among all this people were seven hundred select men who were left-handed; every one could sling a stone at a hair’s breadth and not miss.” Judges 20:16

For David tending to the sheep, there would be little else to do in the wilderness than practice with his sling. His skill would be so refined that the account is not only likely, but it would be hard to imagine how he could miss even while at a full run. He was proficient with the sling, the Lord’s honor was at stake, and the Lord’s presence was with him. The victory was a given.

**<sup>49 (con’t) so that the stone sank into his forehead,</sup>**

*va-titba ha'even b'mitskho* – “and sank the stone in his forehead.” The forehead in the Bible signifies the place of conscience and identification. David identified with Yehovah, but Goliath had identified against Him. He had made his stand, and he was judged for it. So great was the blow that the stone not only crushed his forehead, it sank into it, becoming one with it...

<sup>49</sup> (con't) **and he fell on his face to the earth.**

The words show that not only was he injured, but he was completely incapable of any further action. Being facedown, he was left completely exposed to whatever fate awaited him.

<sup>50</sup> **So David prevailed over the Philistine with a sling and a stone,**

In twenty-seven translations used for the sermon, only the NET Bible includes the definite articles before “sling” and “stone.” The Hebrew reads: *va-yekhezaq David min ha'pelishti ba-qela u-ba'even* – “and stronger David from the Philistine in the sling and in the stone.” The strength of David is placed in the sling and in the stone. It is through this means that Lord won the victory.

<sup>50</sup> (con't) **and struck the Philistine and killed him.**

Here, it says that David struck the Philistine and killed him. The means with which the kill is credited is to the sling and the stone. David hit his mark, and the victory was won. It then says of this...

<sup>50</sup> (con't) **But there was no sword in the hand of David.**

*v'kherev ain b'yad David* – “And sword none in hand David.” It is specific and unambiguous. What it is saying is that David did not have his own sword. This is stated specifically for a purpose. David prevailed not with his own sword...

**<sup>51</sup> Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it.**

David had no sword, and yet he prevailed over the Philistine. However, to ensure the victory was complete, and that the wound didn’t only appear to be terminal, David then drew out the sword of the Philistine and killed him with it. It then says, “and cut off his head.”

Whether they are two actions or one, the giant’s life was ended with his own sword, and his head was removed with it as well. The events are minutely recorded to provide specific details of other events coming in redemptive history which these now anticipate.

This is the last time the sword is mentioned in this passage, but this same sword will be brought back into the narrative later in 1 Samuel –

So the priest said, “The sword of Goliath the Philistine, whom you killed in the Valley of Elah, there it is, wrapped in a cloth behind the ephod. If you will take that, take it. For there is no other except that one here.”

And David said, “There is none like it; give it to me.” 1 Samuel 21:9

It is a marvelous passage which plays on the name of Goliath – the Exposer – and on his sword, which was covered in a cloth. Goliath thought to expose with his sword, but his sword lay covered behind the ephod.

<sup>51</sup> (con't) **And when the Philistines saw that their champion was dead, they fled.**

Here, the word translated as “champion” is completely different than the previous two uses. The word is gibor. It signifies strong or mighty. Thus, it could be translated, “their strongman.” Though Goliath had made an agreement that the Philistines would become the slaves of Israel if he was defeated, the people were so shocked to see him dead that they simply turned heel and fled.

In seeing this, the entire mood of the battle lines changed, and Israel went on the offensive...

<sup>52</sup> **Now the men of Israel and Judah arose and shouted, and pursued the Philistines as far as the entrance of the valley**

The Hebrew says, “a valley,” not “the valley.” Because of this, many questions and much speculation arise among scholars. One possibility is that the word gai, or valley, is a misspelling of Gath. The Greek translation says “Gath,” and so this is possible, but not my preferred choice. Or, it could be an indiscriminate valley which is being referred to.

Regardless of this, the men of Israel and Judah took the initiative and raised the war cry and went hot on the heels of the Philistines...

<sup>52</sup> (con't) **and to the gates of Ekron.**

*v'ad shaare eqron* – “and to gates Ekron.” The name Ekron comes from aqar – to uproot or pluck up. Thus, it signifies Uprooting or Extermination. Zephaniah makes a play on the name in his book –

“For Gaza shall be forsaken,

And Ashkelon desolate;  
They shall drive out Ashdod at noonday,  
And Ekron shall be uprooted." Zephaniah 2:4

Ekron is noted in 2 Kings 1:2 as the location of the god Baal-Zebub, a false deity that Jesus will equate with the ruler of demons in Matthew 12:24.

<sup>52 (con't)</sup> **And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron.**

The name Shaaraim is the plural of the word shaar, or gate. Thus, it signifies "Two Gates." It is the scene of a bloody battle where the bodies lay strewn for, literally, miles. Israel took the initiative and overcame the enemies because David had first slain their middleman.

<sup>53</sup> **Then the children of Israel returned from chasing the Philistines,**

*v'yashuvu bene Yisrael mideloq akhare pelishtim* – "And retuned sons Israel from burning after Philistines." The word dalaq, or pursue, comes from a root signifying a flame. Thus, there is the sense of a heated, burning pursuit as they cut down the enemy as if stubble which is then burned. When that was accomplished, they returned...

<sup>53 (con't)</sup> **and they plundered their tents.**

It doesn't say "tents." Rather, it says, *va-yashosu eth makhanehem* – "and they plundered their camps." What this means is that the army of the Philistines was divided

into various camps based on the villages they came from. They just destroyed the inhabitants of those cities, and then they returned and plundered their various camps.

**<sup>54</sup> And David took the head of the Philistine and brought it to Jerusalem,**

The meaning of the name “Jerusalem” is debated, the second half of it is not questioned. It comes from the verb shalem, meaning “to be complete,” or “to be sound.” The word gives the sense of the word shalom, or peace.

It isn’t merely a quiet peace, but a state of wholeness or completion. The first part could come from one of several sources. Its meaning is Foundation of Peace, Rain of Peace, Possession of Peace, or something closely akin to this.

David is said to have taken Goliath’s head there, but no explanation as to why is given. Nor is the head mentioned again in Scripture. At the time, the fortress of Zion was not yet captured, but Jerusalem was possessed by Israel. It is possible that he brought the head there to terrify the Jebusites, letting them know that they too would be defeated in due time.

Others think that this is written in anticipation of the later history when David conquered Zion and brought the head to this fortress at that time. Meaning, that he kept it as a trophy all along and Jerusalem was where it finally ended up when David ruled over Israel. That seems to stretch the intent, and it would then make the next clause seem out of place.

**<sup>54 (con't) but he put his armor in his tent.</sup>**

*v'eth kelav sham b'aholo* – “and his goods he put in his tent.” David was obviously given the right to all of Goliath’s goods. This would have included his armor, weapons, and personal effects. But is that what this is referring to? It brings in an obvious set of possibilities, of which the Hebrew remains open to either.

Is this speaking of David putting Goliath’s goods in his tent, or David putting his goods in Goliath’s tent? As I said, the Hebrew simply says, “and his goods he put in his tent.” Translational and scholarly comment is unanimous that it is the former. The second option isn’t even considered.

However, the pattern of the previous clause makes David the subject and Goliath the object. If that pattern continues in this clause it would read –

- \* And David took the head of the Philistine and brought it to Jerusalem
- \* And his (David’s) goods he put in his (Goliath’s) tent

If the Israelite’s plundered the camp of the Philistines, it means they also procured the tents along with everything else. David came to the camp to deliver supplies and then he would have returned to his father’s beth, or house.

Because of this, and it can only be speculation, I would suggest that the intent of the verse is that David took over the tent of Goliath, placing his goods there. If this is so, it would mean that everything belonging to Goliath became the possession of David.

Another question which arises is, “Why would it speak of Goliath’s head being taken to Jerusalem a long time in the future and then revert to this note at the time after the battle?”

What seems more likely is that the head of Goliath was taken to Jerusalem as a note of the victory. The city of Jerusalem was granted to Benjamin, but it bordered Judah, and was also occupied by people from the tribe of Judah. As Judah means “Praise,” and Jerusalem means, “Foundation of Peace,” it seems to have been a symbolic gesture playing on the two names.

Two important points to consider are that it says, “his head,” not his “skull,” and the name Goliath is not a derivative of the same root as the word “skull.” Thus, this cannot have any typological connection to “Golgotha,” although that would have been an interesting twist. Something else, rather, is being pictured.

**<sup>55</sup> When Saul saw David going out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son is this youth?”**

The final verses of the chapter have long perplexed reader and scholar alike. Indeed, many fall back on the supposition that they are not a part of the original text, being lacking from the Greek translation of it, thus supposedly demonstrating that they are not original.

Others simply dismiss them with little or no commentary, hoping to avoid the dilemma altogether. The reason for this is that in Chapter 16, David had already been introduced to Saul and has tended to him during his time of mental affliction.

There are several possibilities concerning this. The first is that Saul here focuses on who David’s father is. Unless one is sharp and has a great memory, he may have simply forgotten where David came from and who his father was.

The verses here never ask who David is, just who his father is. If David prevailed in the battle, he would need to know whose family was to be given his daughter and exempted from taxes in Israel.

A second option is that the accounts are not necessarily chronological. This is actually likely. The events are being tied together categorially in order to present David logically in relation to how events fall into a greater picture of his life and also of redemptive history.

David is anointed king by Samuel. At some point his brothers are in the camp awaiting battle with the Philistines, David comes to the camp and eventually becomes the hero of the battle. During that time, Saul asks whose son he is. Afterwards, this portion of the narrative ends.

Eventually, Saul had gone or goes into fits of mental depression. It is found that the same person who was the hero against Goliath also has other skills and is called into permanent service under Saul.

This supposition seems refuted by the opening words of Chapter 18, but that too may not be chronological. Jonathan is never mentioned in relation to David before that chapter, and thus taking it chronologically still omits any hint of how the two met. It is true the order is difficult, but it is no more difficult than understanding that the time frames of events, such as in Chapter 16, could have been over a period of years.

Such categorical rather than chronological accounts permeate Scripture, and they may cause confusion, but they are actually seen to be logical progressions of thought when viewed from the greater plan of the redemptive narrative. For now, Abner responds...

<sup>55 (con't)</sup> **And Abner said, "As your soul lives, O king, I do not know."**

Abner comes from two words, av, or “father,” and ner, meaning a lamp. Thus, it means something like “Father is a Lamp,” or it could even extend to “Father is Light.” As Abner’s father is named Ner, meaning “Lamp.” It is may simply be, “My Father is Light.”

As Abner doesn’t have any idea about whose father David’s is, the narrative continues...

**<sup>56</sup> So the king said, “Inquire whose son this young man is.”**

Here, the word elem, or young man, is used. It is only seen here and then again in 1 Samuel 20:22. The fact that Saul uses this word, indicating a young man, seems to indicate that the age of David here is not the same as the account in 1 Samuel 16.

After only a few years between events, David could have grown a beard and looked completely different than he did when before Saul at other times. Thus, he would have no idea who his father was because he either didn’t even recognize David, or he had not yet met David. Once the battle was over, David is presented to Saul...

**<sup>57</sup> Then, as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand.**

David is presented to Saul while he is still carrying Goliath’s head. It should be noted that when David was first brought before Saul in this chapter, Saul never asked his father’s name. It may be an indication that he actually didn’t expect David to prevail.

Now that he has, Saul needs to know whose family he belonged to in order to honor the father of the hero of the battle. With this probably the intent, the inquiry is made...

<sup>58</sup> And Saul said to him, “Whose son are you, young man?”

Again, the inquiry is made of who David’s father is. This, along with the unusual use of the word elem, or young man, tends to favor the notion that the accounts are categorically placed. Saul wants to know what family he belongs to, and...

<sup>58 (fin)</sup> So David answered, “I am the son of your servant Jesse the Bethlehemite.”

*Va-yomer David ben avdekhya yishai beth ha'lakhmi* – “And said David, son your servant Jesse the Bethlehemite.” It seems like an odd place for the narrative to end, but it’s not. Saul needed an answer to whose son David was, but we needed an answer as to who David is.

It is this David who is the son of Jesse, and it is this Jesse who, according to Ruth 4, is the son of Obed, and it is this Obed who is the son of Boaz, the husband of Ruth, of whom the book of Ruth is written. The names are important, because they keep taking us back to earlier stories.

The father of Boaz is Salmon who was married to Rahab the harlot. Each time the Bible focuses on someone, we have to remember that we are reading something that was documented and already known to the people. The book of Joshua detailed who Rahab was, and the story eventually goes back to Perez and Zerah who came from Judah.

The importance of these final verses of this chapter mean one thing to Saul, but they mean something completely different to those who want to know what God is doing in redemptive history. With the events of David’s life now being recorded, the next generation would have another clue concerning the promised Messiah.

Let us not forget this. When we come to a passage that seems out of place or irrelevant to the immediate narrative, it does not mean that it is out of place altogether. We have discovered why it is important to know who David's father is from these final verses of the chapter. Next week, we will try to find out how the chapter itself is important to the overall redemptive narrative of the Bible.

It is great that an unprotected youth slew a giant all by himself in the Valley of Elah, but unless that story has some greater significance, it is just a curious story. Many people have done great things, and their stories aren't included in the Bible. But God has chosen select events to give us clues into what He is doing or will do, and how those things will come about.

All of it has meaning, and as I closed this sermon typing out on 3 August 2020, there was a challenge ahead for me to see if what has been presented will reveal other things to your waiting ears. I will find out next week, on 10 August. You will find out sometime after that.

For now, let us just remember that Christ is the main focus of this marvelous gift we call the Holy Bible. Even if nothing else comes out of the story from today, we can know that David's heroics are recorded, and he will eventually become the king of the nation. From there, covenant promises will be made to him concerning his house and his successors, including the greatest of them – our Lord.

David was a person of faith, even from his youth. He trusted with all of his being that he would prevail because he trusted in his God that it would be so. For us, we are on the other side of the cross. If David could have such marvelous faith and confidence in his God from such an obscure perspective of God's overall plan, shouldn't we have so much more?

Let us trust in the Lord, have confidence in His promises, and stand fast in our faith. David pleased God. We too can please Him. And the way it is so is to believe His word. And so, let us do so – to His glory.

**Closing Verse:** “I will sing a new song to You, O God;

On a harp of ten strings I will sing praises to You,

10 The One who gives salvation to kings,

Who delivers David His servant

From the deadly sword.” Psalm 144:9, 10

**Next Week:** An Analysis of 1 Samuel 17 - When we are done, you will say ooh and ahh, and that ain't no jive... David and Goliath, The Valley of Elah, Part V

The Lord has you exactly where He wants you. He has a good plan and purpose for you. And, He has promised to fight the battles you face for you. So, follow Him and trust Him and He will do marvelous things for you and through you.

#### **David and Goliath The Valley of Elah, Part IV**

So the Philistine came, and began drawing near to David

-----he would not yield

And the man went before him who bore the shield

And when the Philistine looked about and saw David, he disdained him

For he was only a youth, ruddy and good-looking; fit and trim

So the Philistine said to David  
“Am I a dog, that you come to me with sticks?”  
And the Philistine cursed David by his gods  
Sneering all the while, just for kicks

And the Philistine said to David  
To him directly he appealed  
“Come to me, and I will give your flesh  
To the birds of the air and the beasts of the field!”

Then David said to the Philistine  
“You come to me with a sword, with a spear, and with a javelin  
-----so I have spied  
But I come to you in the name of the LORD of hosts  
The God of the armies of Israel, whom you have defied

This day the LORD will deliver you into my hand; my word is true  
And I will strike you and take your head from you

And this day I will give the carcasses of the camp of the Philistines  
To the birds of the air and the wild beasts of the earth, so to you I tell  
That all the earth may know  
That there is a God in Israel  
Then all this assembly shall know that the LORD

Does not save with sword and spear  
For the battle is the LORD's, and He will give you into our hands  
Surely Goliath, you had better fear

So it was, when the Philistine arose  
And came and drew near to meet David; oh, what a scene!  
That David hurried and ran  
Toward the army to meet the Philistine

Then David put his hand in his bag and took out a stone  
And he slung it and struck the Philistine in his forehead  
So that the stone into his forehead sank  
And he fell on his face to the earth; yes, he was as good as dead

So David prevailed over the Philistine  
With a sling and a stone  
And struck the Philistine and killed him  
But there was no sword in the hand of David; just the sling alone

Therefore David ran and stood over the Philistine  
Took his sword and drew it out  
Of its sheath and killed him  
And cut off his head with it; a total rout

And when the Philistines saw that their champion was dead  
They turned and ran; yes, they fled

Now the men of Israel and Judah arose and shouted  
And pursued the Philistines, having changed their tone  
As far as the entrance of the valley  
And to the gates of Ekron

And the wounded of the Philistines fell along the road to Shaaraim  
Even as far as Gath and Ekron; with dead bodies the road did teem

Then the children of Israel concluding the bloody events  
Returned from chasing the Philistines, and they plundered their tents

And David took the head of the Philistine and to Jerusalem it he brought  
But he put his armor in his tent, after the battle he had fought

When Saul saw David going out against the Philistine  
He said to Abner, the commander of the army, so his words did go...  
“Abner, whose son is this youth?”  
And Abner said, “As your soul lives, O king, I do not know

So the king said (wanting to know the biz)  
“Inquire whose son this young man is.”

Then, as David returned  
From the slaughter of the Philistine; victory so grand  
Abner took him and brought him before Saul  
With the head of the Philistine in his hand

And Saul said to him  
“Whose son are you, young man? (surely with delight)  
So David answered  
“I am the son of your servant Jesse the Bethlehemite

Lord God, turn our hearts to be obedient to Your word  
Give us wisdom to be ever faithful to You  
May we carefully heed each thing we have heard  
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone  
We will follow You as we sing our songs of praise  
Hallelujah to You; to us Your path You have shown  
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...

**THE VALLEY OF ELAH**  
**PICTURES OF THE GLORIOUS WORK OF JESUS CHRIST**  
**(1 SAMUEL 17)**

(If you wish to watch the sermon, click the following link...)

<https://youtu.be/nUZyAXqXBA0>



This series comes after our evaluation of the Ten Commandments found in the book of Deuteronomy. It is hard to think of a more propitious time for it to come about. If one understands the typology of what is being portrayed here in 1 Samuel 17, he can then see how marvelous it is in relation to those Ten Commandments – and indeed the whole Law of Moses – that brought such great trouble upon Israel.

This doesn't mean that the law is sin. In asking that question – "Is the law sin?" – Paul answers, "Certainly not!" However, if you watch those sermons on the Ten Commandments. You will see exactly why they brought such calamity upon Israel.

The problem does not rest in what the Lord gave to Israel. Rather, the problem rests within each person of Israel. It is a problem that finds its source in our first father,

Adam, and it is a problem that actually affects all of us, but which is highlighted in Israel...

**Text Verse:** “Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, 2 but is under guardians and stewards until the time appointed by the father. 3 Even so we, when we were children, were in bondage under the elements of the world. 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.” Galatians 4:1-5

Paul says that God sent forth His Son to redeem those who were under the law. If Israel had the law, then why do they need to be redeemed from the law? One must understand Paul’s entire argument from the book of Galatians in order to understand why this is so.

Conveniently, we are – right now – going through the book of Galatians in our Thursday night Bible studies. You are welcome to join us live streaming, or catch up on the recorded YouTube videos. But please understand that the law is not a means to an end. It is a means to a dead end. That is clearly presented in 1 Samuel 17. We will see this today, and how we can avoid being stuck there.

As far as that goes, verse 54 of this passage has a curious note about the head of Goliath being taken to Jerusalem by David. My friend Walter was curious about this a year or so ago and emailed me. I told him I had no idea what was being pictured, and I am glad I didn’t tell him I would get him a quick answer.

It only became fully evident on the day I typed this sermon, after more than fifty or so intense hours of study, and many more hours of thinking on what I had studied over the past month plus. We’ll hope he is watching so that he can finally see what it signifies.

I will say this now, it is perfectly in line with what I have already told you concerning the law. Such great truths as this are to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

\*\*\*What has been presented to us in 1 Samuel 17 is a snapshot from history of a real event, but which has been used by God to reveal to us pictures of the greater story found in the redemptive narrative of the Bible. This is an ongoing means of conveying biblical truths. Genesis was filled with such typological and pictorial stories.

Likewise, the other books of the Law of Moses contained them at various points as well. They continue in the historical writings of Joshua, Judges, and so on. The entire book of Ruth also reveals such truths. Historical narratives are particularly disposed to serving in this way.

They can, and often do, reveal four set purposes –

- 1) A literal, historical record of what occurred.
- 2) A moral lesson is conveyed.
- 3) Prophetic messages are often included. And,
- 4) Typological/pictorial truths of other things are seen.

Most sermons on the story of David and Goliath dwell particularly on the second purpose, meaning a moral lesson for believers. However, in solely following this approach true gems of what God is showing us are missed. Today, we will dig through the story, seeking them out.

What we have here is a concise picture of the ultimate battle that is explicitly stated in Scripture – that of the redemption of man. There are two great foes who face off in this

battle, the Messiah and the serpent. In this battle, there are weapons of warfare, but there is one major weapon that will bring about the total defeat of humanity by the serpent, or the total vindication of humanity by the Messiah. That weapon is the law.

This battle began in the first pages of the redemptive narrative. The Lord created man. After his creation, man was given law. It was a single command, stated in the negative. It is the first words recorded as being spoken by God to man –

“And the LORD God commanded the man, saying, ‘Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’” Genesis 2:16, 17

Just a few short verses later, right at the beginning of Genesis 3, the serpent is introduced. Using the law as his tool, he deceives the woman, she partook of the forbidden fruit, and then gave it to her husband. In this, the spiritual connection between God and man was severed, and death entered the world.

The serpent gained the victory in this skirmish, but it is only a single battle in a greater and ongoing war. This is certain because a Victor was promised by the Lord –

“So the LORD God said to the serpent:

‘Because you have done this,

You are cursed more than all cattle,

And more than every beast of the field;

On your belly you shall go,

And you shall eat dust

All the days of your life.

15 And I will put enmity

Between you and the woman,

And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel.” Genesis 3:14, 15

The Messiah, the Christ, is promised. He will be the Seed of the woman, and He will bruise the head of the serpent. 1 Samuel 17 is given as a snapshot of that event. The great warrior of Israel, King David, is given as a typological representative of the coming Messiah. Goliath is portrayed as the serpent. This is the overall theme. But the details reveal so much more.

The Philistines are the enemies of the people of God. Their name comes from, palash, signifying to roll in the dust as an act of mourning. They are the Grievers. It is reminiscent of the curse upon the serpent who was destined to eat dust all his days. They, being aligned with him, are those who roll in the dust. One can see a hint of the curse upon Adam in this –

“For dust you are,  
And to dust you shall return.” Genesis 3:19

Because of following the serpent, man will return to the dust he came from. But there is more. His body will be dust, but his soul will be consigned to Sheol, the pit. In the spot where the Philistines set up for battle, several names are given – Sochoh, Azekah, Judah, and Ephes Dammim. Each name gives a hint of what is being pictured.

Sochoh signifies a Hedge or Fence. It is a boundary. Azekah signifies a place which is tilled. As we saw, the root of that, azaq is found only in Isaiah 5:2. There the Lord said –

“Now let me sing to my Well-beloved  
A song of my Beloved regarding His vineyard:  
My Well-beloved has a vineyard

On a very fruitful hill.

2 He dug it up and cleared out its stones,  
And planted it with the choicest vine.  
He built a tower in its midst,  
And also made a winepress in it;  
So He expected it to bring forth good grapes,  
But it brought forth wild grapes.” Isaiah 5:2, 3

There is a place set apart by the Lord, hedged in, and which is tilled and expectant of a good harvest, but it does not come about. It implies the people are ineffective in accomplishing what the Lord intended for the place. Ephes Dammin, or Boundary of Blood Drops, signifies a place where life ends. The life, according to Scripture, is in the blood. These are in the land of Judah, or Praise.

Saul is next introduced. His name signifies “Asked For,” but as we saw, it is identical in spelling to Sheol, or the pit. As the leader of Israel, it is typologically revealing that the pit, at this time, is the true leader of the people. In other words, he represents humanity – destined for the pit.

The serpent had deceived the first man, and all were destined to follow their leader to the same place. One might even view him as a type of inherited sin, leading the people who are to be redeemed in the wrong direction. The pit asks for, and receives, those destined to perish. Can this be corrected?

Saul and his men are said to be “men of Israel.” Israel means, “He strives with God.” It is a double entendre – Israel strives with God (for God) or with God (against God). Either way, Israel strives with God. The difference between the two will be seen in the army of

Saul, and the shepherd who fights the battle by himself. The first strive against; the latter for.

Saul and his men encamped at emeq ha'elah, or "Valley of the Terebinth." Based on the root words, one could paraphrase this as, "Depth of the Mighty." On both sides, the forces stand on the mountains.

Mountains in the Bible have various meanings, but ultimately, they picture forms of government. There is, in Isaiah, the mountain of the Lord. Babylon, in Jeremiah 51, is called the "destroying mountain." One can imagine two forces vying for control of man's destiny, following two different governmental forms in order to effect their purposes.

Between them is the ravine. It is a different word, gai, than the emeq, or valley, already mentioned. It comes from gevah, meaning exaltation. That comes from gaah, exaltation or triumph.

At this point, Goliath is introduced. His name signifies who he is. He is the Exposer, but also the Exiler. He typifies the serpent, as will become more and more clear. The serpent exposes man's weakness, and inevitably leads man into sin and thus exile from God. Just as the serpent, using the law, deceived Adam and Eve thus uncovering to them the fact that they were naked and leading them into separation from God.

Here, Goliath, a type of the serpent, has come to expose the weakness of Israel, the people of God's law who continually fail to meet that standard, but from whom is anticipated the promised Seed. If He – the Promised One – can be defeated, all Israel will be forever exiled.

Goliath is said to be from Gath, or "Winepress." In the Bible, the winepress is figuratively used as a place of the destruction of one's enemies, just as grapes are

stomped and crushed, so is this destroyer from such a place. In both the Old and New Testaments, it figuratively speaks of the destruction of humans as they are trodden out in battle. (see: Lam 1:15, Joel 3:13, Revelation 14:19, 20).

In the narrative, he is called benayim, or “the middleman.” He is the one to take the space between the two parties, challenging the opponent. It is reflective of what it says about him elsewhere –

“Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.” 1 Peter 5:8

The devil’s purpose was met at the beginning, and to him every new soul born to man is possibly the Seed of the woman. But which will it be, and will He truly be able to prevail? Like the devil, Goliath is there to expose the failings in man. His height is carefully described – six cubits and a span.

First, the term used to describe his height, govah, was introduced into Scripture at this time. It signifies loftiness, or height, but it is figuratively used to speak of pride, such as in 2 Chronicles 32:26. Using this word to describe his height was purposeful. The sin of the devil is described by Paul in 1 Timothy where it states the qualifications of an overseer –

“...not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.” 1 Timothy 3:6

As we saw, six is the number of MAN as destitute of God, without God, without Christ. The added note of a zereth, or span, which comes from a root signifying “to scatter,” or “winnow,” is given to indicate that he is the one who receives the man who is so without Christ and thus winnowed from humanity. That is seen in the words of John the Baptist when speaking of the One who will accomplish that process –

"His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire." Luke 3:17

The bronze on him speaks of judgment. He is literally covered with bronze from head to foot. The bronze kova, or helmet covers his head signifying judgment upon his head. Of the Lord, however, Isaiah 59:17 describes His helmet as a "helmet of salvation." It is a complete contrast between the two, because a helmet of salvation is not a physical thing, but rather spiritual.

As typologically interesting as that is, it is the appearance of his main covering that reveals the most vivid typology. He is arrayed in qasqeseth, or "scale" armor. It is a picture of the judgment pronounced upon the serpent, a reptile that is covered in scales.

In this, we have a picture from earlier in Scripture when Moses was told to make a bronze representation of a fiery serpent and place it on a pole. Any who were bit by serpents in the wilderness could look to the serpent and live. To understand the significance of that marvelous passage, please be sure to read or watch that particular sermon from our posts.

In this passage, Goliath is clearly given as a type of this serpent. His implements are noted as first a kidon, or javelin. That comes from kid, meaning calamity or misfortune. It is what the devil brings upon man.

Next was named the spear, but its description was highly unusual, saying, v'khats khanito – "And arrow his spear." It was further described as v'lahevet khanito, "and flame his spear." What is being portrayed here is what Paul magnificently describes in Ephesians 6 –

"In addition to having clothed yourselves with these things, having taken up the shield of faith, with which you will be able to put out all the flaming arrows of the evil one." Ephesians 6:16 (ISV)

He is also protected by a shield-bearer, meaning he knows he is not indestructible, but he must be protected beyond his own abilities. It reveals a weakness in him. With this description complete, the account then comes to the words of his challenge.

He begins by noting that he is, in fact, a Philistine, one who rolls in the dust. He is completely covered in bronze. His scales are those of a snake. And so on. He is given as a type of the serpent whose judgment was to go forth on his belly in the dust. In this typology, he calls out for Israel to provide their own champion.

In his challenge, he cried out the words, Beru lakem ish v'yered elay – "Eat (you all) for yourselves man and come down to me." As we saw, the word, barah, translated by Bibles as "discern" or "choose," literally means "to eat," and it is always translated that way except here.

It calls out for a spiritual understanding. Who will eat of the Man who can defeat me? In John 6, the answer is given. First, in John 5, Jesus said that all of Scripture speaks of Him. He then referred to the antichrist who Israel would receive instead of receiving Him. Then in John 6, he got to the heart of the matter, saying –

"Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day." John 6:53, 54

For us, who know the outcome, the question is, "Who will eat of the Man who challenges and defeats the serpent?" Goliath's challenge is one of total ownership. If we lose, we will be your servants. If you lose, you will be our servants. The battle is for rule

of the servants of Saul or rule over the armies of Goliath. In type, it is a spiritual battle for the souls of man – all who are destined for the pit (as typified by Saul/Sheol).

Can they be saved from that state, or will the devil retain control over them in that state forever? Can a champion be brought forth to defeat the devil and redeem man from Sheol? They need a hero to save them from the pit as he cries out ani kheraphti eth maarkot Yisrael – “I strip bare the ranks of Israel.”

He knows none can prevail. They are as the sheaves in the field that are easily cut down. Their history has proven it, the record of Israel’s failure to meet the law of God has condemned them. As Jeremiah says –

“The harvest is past,  
The summer is ended,  
And we are not saved!” Jeremiah 8:20

This is where our first sermon ended. Israel had no champion, and they continued to die. The pit was never sated by what it received. But then! A name was introduced into the narrative, David – “Beloved.” He is noted as the son of Yishai, or Jesse, meaning “Yehovah Exists.”

His home is Ephrath, or Frutiful, which is in Bethlehem – meaning both “House of Bread” and “House of War.” The irony of the two names being fulfilled in Christ is not to be missed. He is both the provider of bread for His people (the true Manna of John 6), and He is the One who is mighty in battle (such as in Psalm 24:8).

His tribe is Judah, or Praise. He is the eighth son, the number of both superabundance and of “New Beginnings.” As we saw, he had been anointed king in place of Saul in Chapter 16. The play on words was important.

The root of both oil and eight is the same. He is the anointed, and he is the eighth. He typifies Messiah – the One to make all things new. He will make fruitful (Ephrath) that which is barren, and He is the Praise (Judah) of God and of His people. He is the Son of the Father – Yehovah Exists. He is the One to make known the divine revelation of God – that He is taking a people unto Himself as a bride through Christ.

Next in the narrative, his three oldest brothers, the greats (ha'gedolim), are named – Eliab, Abinadab, and Shammah. David is then contrasted to them, being called the youngest (ha'qatan). That comes from qut, which signifies “to feel a loathing.” They are the greats; he is despised.

They picture the Pharisees, Sadducees, and Scribes noted in the gospels – representatives of the people in religious matters. I will explain that more later. In following after Saul (Sheol), it means they are exactly as Jesus described them, those who look for converts and then make them twice as much a son of hell. As it said, “And the three oldest followed Saul.” Instead of pursuing that which leads to life, they pursued that which leads to death.

In contrast to them, David pictures Jesus who – as Isaiah says – was despised and rejected (Isaiah 53:3). With that thought in mind, the narrative returned to Goliath and his challenges, presenting himself to Israel in challenge for forty days. Forty signifies “...a period of probation, trial, and chastisement” (EW Bullinger).

It speaks of the duration of Israel’s history until the coming of Christ. They were tried. Could any come forward and defeat the serpent? The Old Testament bears out that the answer is, “No.”

At the same time that Goliath is referred to, the account specifically noted that he defied them, “morning and evening.” This was a challenge to Israel each time they observed the morning and evening prayers. The sacrifices of Israel would be made, the

Shema, would be recited by the people, and Goliath would defy them. And nobody would come forward. Someone else would have to enter the narrative.

But, surprisingly, someone had actually entered the narrative from time to time. In verse 15, it said, “David occasionally went and returned from Saul to feed his father’s sheep at Bethlehem.” This is a true statement of Jesus. He appeared on behalf of the Father throughout the Old Testament.

He walked up to Abraham in Genesis 18, where He is clearly called Yehovah, the Lord. He wrestled with Jacob in Genesis 32. He appeared to Joshua in Joshua 5 as the Commander of the Lord’s army. He appeared to Gideon in Judges 6, and to the parents of Samson in Judges 13. The Lord went and returned many times prior to His ultimate battle with Satan, pictured by the events at David’s arrival at the camp.

Just at this climactic point, Jesse told David to take the supplies to his brothers and to their captain, check on how they were doing, and – as it says - v’eth arubatam tiqah – “and pledges bring back.” The shepherd was being asked to personally carry any debt of his brothers so that payment could be made.

Instead of just saying, “Take some food to your brothers,” David was specifically instructed to take an ephah of dried grain and ten loaves of bread to his brothers. Also, he was to take ten cheeses (literally, “milk”) to the captain of their thousand. As we saw, one ephah equates to ten omers. Thus, we have:

10 omers of grain

10 loaves of bread

10 cheeses (milk)

The number ten signifies the perfection of divine order. It implies that nothing is wanting, that the number and order are perfect, and that the whole cycle is complete

(Bullinger). The Son is to carry bread from the House of Bread for his brothers at the exact time when it is needed. It calls to mind the words of our text verse –

“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.” Galatians 4:4, 5

Christ, the true Manna and the Bread of Life came at the precise moment appointed by His Father, being born in Bethlehem, the House of Bread. Further, milk is equated to pure and basic doctrine in the Bible –

“Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, 2 as newborn babes, desire the pure milk of the word, that you may grow thereby, 3 if indeed you have tasted that the Lord is gracious.” 1 Peter 2:1, 2

In instructing 10 milks be given to the captain, we can look at this as typologically saying that the basic word of the Lord is provided to the leaders. From this, they should be able to perceive who Christ is when He comes. Christ, the Bread, and the word which reveals Christ, were fully presented when the fullness of time had come. Nothing was lacking for Israel to know who He was and to accept Him.

In verse 20, it then says that he came to the magalah, or camp. As we saw, the word comes from agol, or round. That comes from an unused root meaning to revolve, circular, and thus round. This speaks of the incarnation of Christ, coming to our circular, revolving, planet on a mission.

The divine Son of God came, born to Jesse (Yehovah Exists), in Ephrath (Fruitful), which is Bethlehem (House of Bread/War), into the tribe of Judah (Praise), and of the people Israel (He strives with God). Every word speaks of Him. He came to the earth on a mission –

- 1) To bring needed supplies (boy are we in need),

- 2) To determine the people's welfare (have we saved ourselves yet?)
- 3) To carry the debt of His brothers (a debt we cannot pay).

When David arrives. The battle lines are drawn up. When Christ arrived, the same was true! It says, he first inquired about how his brothers were doing, how is their peace? His main concern, even at the risk of exposing himself to danger, was the welfare of his brothers. The same is true with Christ.

At that time, the Philistine had come forward to challenge any and all who heard, including David now. The same is true with Christ. He was among the multitudes of Israel, each in his own battle with prevailing over sin and being found not worthy.

The devil challenged Christ after forty days in the wilderness through the three temptations recorded in the gospels. The parallel between the two accounts is given to confirm that Christ is the fulfillment of the typology.

At the challenge to Israel by Goliath, it said, "And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid." As we noted, the word "man" was singular. Every person in the battle failed to meet the challenge. The words call forth the somber words of Revelation 5 –

"And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. 2 Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" 3 And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it." Revelation 5:1-3

None were found worthy because all were held captive by sin. Who would come forward to meet the challenge? It is at this time that the offer of Saul is brought to David's ears. It consisted of three things –

- 1) Great riches,
- 2) A daughter of the king, and
- 3) Exemption in Israel.

It was at this time that our second sermon came to a close. There is the arrival of David (Beloved) the Son of Yehovah Exists. There is the failure of anyone in the ranks of Israel to step forward and accept the challenge. And, there is the stated promise of reward for a victor over the foe. The tone is somber, and yet... hopeful.

Verse 28 opened our third sermon with immediate words of contempt from eliav akhiv ha'gadol – “Eliab, brother the great.” He immediately shows disdain for his youngest brother. He asked, “Why did you come down (yarad) here? So it was with the “greats,” meaning the leaders of Israel. The name Eliab means, “My God is Father.”

He would then typify the Pharisees who so strongly challenged Christ. As it says in John 8 –

41 “Then they said to Him, ‘We were not born of fornication; we have one Father—God.’

42 Jesus said to them, ‘If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.’” John 8:41, 42

John 1 says that Christ came to His own and His own did not receive Him. Instead, they heaped abuse upon Him. They rejected the Shepherd who came down (explaining yarad) at His Father’s bidding. It is the same attitude displayed by Joseph’s brothers in Genesis, and which also, very clearly, pictured their rejection of Christ.

The poignant nature of Eliab's words is highlighted by the fact that he uses the word yarad, or "come down," twice in one verse. "Why have you come down?" "You have come down to see the battle." It is an accusation against the One who claimed to be Messiah. "If you are the Messiah, then what are you standing around for? Be the Messiah!"

Israel looked for a Messiah to cast off Roman rule. That is not what Christ came to do. He came to destroy a much deadlier foe. It is, however, at this time that Saul hears of David's words and calls for him. One can think of Sheol calling out. "Nobody else had prevailed, can this One?"

David's words of prevailing were heard and noted. Christ's demonstrations of raising the dead were likewise heard and noted. If He can raise the dead, can He prevail over death? The parallels are given to show us the marvel of what Christ would accomplish.

When David was brought before Saul, his words were, "Let no man's heart fail because of him." We noted then that the words "man" and "men" are used about 20 times in the chapter. However, this is the only time that the word adam is used, rather than ish. It speaks of the state of being human.

From the very fall itself, the Lord promised to redeem adam, or man. Humanity needed to be redeemed from the power of the serpent. David anticipates Christ who would do just that. Jesus took on our humanity to do what no other in Adam could do.

At that time, David said, "your servant will go and fight with this Philistine." Likewise, Christ came to fight and prevail over the devil. And, as we noted concerning his words to Saul, what David did in speaking as he did was to set himself apart from not only every other man in Israel whose hearts had failed them, but above the Philistine as well.

If David elevated himself above the Philistine, and none other in Israel was willing to challenge the Philistine, then – by default – David was not only set apart from all of Israel, but he is above all of Israel as well. This is perfectly reflected in Jesus' words of John 10 –

"Is it not written in your law, 'I said, you are gods'? 35 If those people to whom the word of God came were called 'gods' (and the scripture cannot be broken), 36 do you say about the one whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? John 10:34-36 (NET Bible)

After listening to David's words, he consented to allow him to go forward and accept the challenge. As we noted then, if the agreement stood that the loser would become the servants of the victor, Saul was tying up the fortunes of the entire nation with his consent. That is exactly the truth concerning Jesus Christ. If Christ did not prevail, all humanity would belong to the devil, forever.

But David went forth, and Christ also went forth. David was first offered the garments and weapons of the king, including a bronze helmet and other items of war, as well as Saul's sword. But he found that they were not suited to the battle he would wage. He was trained to battle against beasts using much less, and he was willing to do so again as he had done before. In this, he laid aside the warrior's garments.

As we noted though, there was a deeper meaning here. David used the word *nasah*, to prove or test. It is the same word that was used when Israel "tested" the Lord at the waters of Massah in Exodus 17. The people failed to trust that the Lord would provide almost immediately after they had been brought out of Egypt.

David was referring to the implements of war, but he had already said that it is the Lord who would deliver him. David would not test the Lord by wearing implements of warfare that he had not brought with him, and by which the Lord had already protected him.

Likewise, Jesus used only the weapons that He came to visit us with – the implements of His warfare – meaning holding fast to the word of God. He spoke right out of the book of Deuteronomy, when He was tempted by the devil in the wilderness, Jesus said to him, “It is written again, ‘You shall not tempt (nasah) the LORD your God.’”  
(Deuteronomy 6:16/Matthew 4:7)

In the same manner, Christ refused to employ the heavenly armaments available to Him. Speaking to His disciples, He said –

“Put your sword in its place, for all who take the sword will perish by the sword. 53 Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? 54 How then could the Scriptures be fulfilled, that it must happen thus?” Matthew 26:52-54

He knew the battle had to be won on His own and only through the power of the Lord. A bronze helmet, one of judgment, would mean he would fail. But with the helmet of the Lord’s salvation, He would prevail. And rather than a sword, He went forth with only the implements of a Good Shepherd. Indeed, nothing else would suffice.

In David’s hand was a staff, just as a shepherd would carry. He then went to the nakhal, or wadi, and picked up five (the number of grace) smooth stones. Nakhal is a word that comes from the verb nakhal, meaning to take as a heritage or to inherit. Christ went forward to retake what had belonged to the devil. The devil said to Christ in His temptation –

“All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. 7 Therefore, if You will worship before me, all will be Yours.” Luke 4:6, 7

Christ, instead of receiving what the devil offered and usurping the will of His Father, refused the temptation. He set about to regain what was lost by holding solely to the

will and word of God. In refusing the three temptations, He three times cited, instead, words from the book of Deuteronomy, stating, “It is written.”

Concerning the act of going to the river and picking up five smooth stones, the symbolism in the words is magnificent. The adjective khaluq, or smooth, comes from a word signifying, “to divide.” The word even, or stone, comes from the root of banah, or “to build.” And, as we saw, nakhal signifies to take as a heritage or to inherit.

Christ went forward to divide what Sheol possessed, some for redemption and some for condemnation. What He would inherit, He would then build into something new. And all of this would be through an act of grace.

Once he had obtained these stones, it rather oddly noted that he put them into his shepherd’s bag and into a pouch which he had. The note concerning the pouch seems completely superfluous. When something like that is noted, it then asks us to try to figure it out – why two things?

If Christ refused the devil’s temptations by citing the word of God, then it is by the word of God that the devil is defeated. As David placed the five stones into the bag, then we can logically assume that the things David will use to defeat Goliath picture the word of God.

Thus, the shepherd’s bag would be the word. The pouch within it would be a portion of the word. As Christ cited Deuteronomy, a part of the Law of Moses, the five stones in the separate pouch would be the five books of Moses. For now, David puts the five stones into the pouch (the Torah or Pentateuch) in his bag and moves forward.

This is where our third sermon ended. It was in high anticipation of what lay ahead. As we opened the fourth sermon, we saw that it was David who had entered the land held by the enemy. The comparable, but veiled, analogy is that of death.

As I noted when we looked at verse 44, Goliath had not moved away from his side of the ravine, and so no Israelite would dare come and carry David away if he was killed. In Goliath's mind, then, David was already dead and of no threat at all.

One can see the cross of Christ in this. As He hung there, the battle seemed all but over to the devil. Christ was entering into the enemy's territory. Surely death had its victory, and Sheol was soon to be enlarged with the Son of God. But we know better.

David went forward on the offense into the enemy's territory, Christ when forward into it on the offense as well. At the time of the morning sacrifice, when Goliath came forward to taunt Israel, the gospels tell us Christ was crucified. At the time of the afternoon sacrifice, they then tell us He died on the cross.

The twice-daily tauntings of Goliath are set in contrast to this six-hour period that Christ went forth against the enemy – Satan. Both David and Christ had gone forward, unafraid, to a place no other person of Israel dared to go. Both were cut off from Israel at this point; each was dead to them once they had crossed over, and nothing could restore them again but the Lord.

At this time, it says that the Philistine arose and came and drew near to meet David. It was at this time that they exchanged words. But of key interest is what David – the young shepherd boy from Bethlehem says, "You come to me with a sword, 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."

A more fitting description of this could not be found than what is cited about the coming Redeemer by the prophet Micah –

“But you, Bethlehem Ephrathah,  
Though you are little among the thousands of Judah,  
Yet out of you shall come forth to Me  
The One to be Ruler in Israel,  
Whose goings forth are from of old,  
From everlasting.”

3 Therefore He shall give them up,  
Until the time that she who is in labor has given birth;  
Then the remnant of His brethren  
Shall return to the children of Israel.

4 And He shall stand and feed His flock  
In the strength of the LORD,  
In the majesty of the name of the LORD His God;  
And they shall abide,  
For now He shall be great  
To the ends of the earth;

5 And this One shall be peace. Micah 5:2-5

After their exchange of words, Goliath continued to draw near, but it also says that David hurried and ran toward the army to meet the Philistine. Imagine it! The devil felt confident in his victory, Christ even more so. The urgency of David's movement shows us the determination of Christ.

As he moved forward, David took out one of the smooth stones and slung it at the Philistine. As we saw in the earlier verses, the only fighting implement that was made by David was the sling. If the stones picture the Law of Moses, then this is telling us that we cannot rightly use the law unless we know the law.

We make our sling, be it a good one or a bad one, and we hurl forth our knowledge of the word with it. It is our offensive weapon in a spiritual battle. In the case of David, he slung his stone, it sank into Goliath's forehead, and down he went, face first. The forehead, as we saw, is the place of identification. David identified himself with Yehovah, Goliath identified against Him. The Lord won the battle.

The same is true with Christ. He only needed one stone in His rebukes to the devil, Deuteronomy. But He possessed the whole law because He embodies it. The stone, being smooth (and coming from a word signifying "to divide"), indicates Christ's rightly dividing the word of God. When the devil tempted Him, he twisted God's word. Jesus turned and properly cited it, dividing it properly.

From there, it says that David prevailed over the Philistine with the sling and the stone. If you remember The Hebrew literally reads, "and stronger David from the Philistine in the sling and in the stone." The strength of David is placed in the sling and in the stone. It is through this means that Lord won the victory.

The idea is that the sling had to be used properly, and the stone had to hit its target. It is just how Christ prevailed over the devil by rightly using the word of God. Anyone can quote Scripture, but not everyone rightly does so. But Christ – who gave Scripture to us – always used it with exacting purpose.

At this time, it then carefully noted that David had killed the Philistine in this manner but there was no sword in his hand – meaning his own sword.

Rather, we then come to the second note of Goliath's death. David withdrew Goliath's own sword and cut off his head with it. The typological theology connected to this one thought – David cutting off Goliath's head – is so advanced and complicated, that we can only touch on what it is picturing.

First, in this, which is verse 51, it uses two words that must be evaluated. The first is sword, and the second is cut.

The Hebrew word for sword is khorev. It is identical to the word Khorev, or Horeb, meaning the same mountain where the law was received, Sinai. Both come from the same root kharav, meaning to be dried, or dried up. Thus, figuratively, it means to desolate, destroy, and kill.

The second word, cut, is karath. It simply means "to cut," but it is the word used when cutting a covenant. For example, it was used in Exodus 24:8 when referring to the covenant at Sinai, meaning Horeb –

"Then he took the Book of the Covenant and read in the hearing of the people. And they said, 'All that the LORD has said we will do, and be obedient.' 8 And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words." Exodus 24:7, 8

David took Goliath's khorev and karat off his head. It is a picture of Christ cutting the New Covenant, thus annulling the old (Horeb) covenant. In other words, what we are seeing here is Jesus using the law (David using Goliath's own sword) to cut off the power of the devil by cutting (karat) a New Covenant with Israel –

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a

husband to them, says the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.” Jeremiah 31:31-33

The cutting of the New Covenant is in Christ’s death – through His shed blood. But the shed blood was in fulfillment of the Mosaic Law (the law from Horeb). That is not a law of life, but a law of death. This was actually spoken of by Isaiah –

“Therefore hear the word of the LORD, you scornful men, Who rule this people who are in Jerusalem, 15 Because you have said, “We have made a covenant with death, And with Sheol we are in agreement. When the overflowing scourge passes through, It will not come to us, For we have made lies our refuge, And under falsehood we have hidden ourselves.” 16 Therefore thus says the Lord GOD: “Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily. 17 Also I will make justice the measuring line, And righteousness the plummet; The hail will sweep away the refuge of lies, And the waters will overflow the hiding place.

18 Your covenant with death will be annulled, And your agreement with Sheol will not stand; When the overflowing scourge passes through.” Isaiah 28:14-18

Paul speaks of this in detail in his epistles. The law does not bring life, but death. This is what the serpent knew and did to Adam and Eve. He used law to bring about death. The Law of Moses was given to Israel to teach this truth to the world. Paul explains this in his epistles. Speaking of law in Romans 7, he says –

“What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet.” 8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. 9 I was alive once without the law, but when the commandment came, sin revived and I died. 10 And the commandment, which

was to bring life, I found to bring death. 11 For sin, taking occasion by the commandment, deceived me, and by it killed me.” Romans 7:7-11

Life cannot come through the law. Even though holy, it is the devil’s tool to bring death in man because no man can meet the demands of the law. As Paul says elsewhere, “The sting of death is sin, and the strength of sin is the law” (1 Corinthians 15:56).

Even for those who love God’s law, it is impossible for them to live by it. Because we sin, meaning “miss the mark” of God’s standard. This is the lesson of Israel. They were placed under the law as an example. In this, the law then was a tutor to lead us to Christ. As Paul says again in Romans 7 –

“I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord!” Romans 7:21-25

This takes us back to the five stones. The law, as used by Christ, is our grace. Even if we cannot meet the demands of the law, He could – and He did. He only needed one stone to defeat the serpent. He did not sin. Rather, He hit his mark perfectly with just one stone. However, He possessed the grace of all five – embodying the Law of Moses for us.

The author of Hebrews clearly and poignantly explains for us how Christ did what He did-

“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage.” Hebrews 2:14, 15

The bondage he refers to is the fear of death, death which came through the law. The devil, through the law, held humanity within his power because of it. Christ shared in our humanity in order to destroy the devil. This is what is pictured in David's cutting off the head of Goliath.

Christ's sharing in our humanity, which the author of Hebrews speaks of, is pictured in the words of verse 42, which said, that Goliath distained David, and that David "was only a youth, ruddy and good-looking." As noted then, both words were used in the account of Esau despising his birthright.

Esau, in that account, pictured Adam. Paul shows in 1 Corinthians 15 that Christ came as the last Adam. Adam was made of dust and he returned to the dust. Christ put on humanity in order to undo what Adam had fouled up. Thus, the description of David as red, is given to show us Christ's incarnation as this "last Adam."

As I said, the theology of this one act could fill many books, but to know and understand this more, we are going through the book of Deuteronomy at the Superior Word. After completing this sermon, we will go back there. In it, all of this theology is made evident – from the law itself. But for now, suffice it to say, "Thank God for Jesus Christ!"

One important point to consider, and which inevitably causes scholar and preacher alike confusion is that it uses the same Hebrew word, translated as "killed," twice. David "killed" him with the sling and the stone, and no sword was in his hand. And, David "killed" him when he cut off his head. How can he have killed him twice?

The reason for the specificity is because Christ twice killed the power of Satan. He did it through the proper use of the word, defeating Him through His sinless nature, and He did it through fulfillment of the law, both in annulling the power of the law – Satan's tool for deceiving man – and cutting a New Covenant at the same time through His own death.

In the account, after the killing of Goliath, it says all the Philistines fled while Israel pursued them. With the power of Satan defeated, the hosts of the Lord – His people – can now wage the spiritual battle, destroying the power of the enemy. This is explained, for example, in Ephesians 6 where both defensive and offensive terminology is given.

This battle, and its results, are revealed in the names provided. Israel chased the enemy to Ekron. It means Uprooting or Destroying. That is what we now do to the enemy when we share the gospel, and when it is accepted by those who hear it.

As we saw in that verse, Ekron is noted in 2 Kings 1:2 as the location of the god Baal-Zebub, a false deity that Jesus then equates with the ruler of demons in Matthew 12:24. Neither the ruler of demons, nor all of his minions, has power against the presentation of the gospel.

After that, it then said that the wounded fell along the road to Shaaraim. Shaaraim means “Two Gates.” It is exactly what Jesus referred to concerning the victory which lay ahead when His work would be complete –

“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.” Matthew 16:18

In His words, Jesus was not saying that Peter was the rock on which His church would be built. He was saying that the proclamation that Peter made would be the rock. Peter said, “You are the Christ, the Son of the living God” (Matthew 16:16).

It is this proclamation, that the Messiah had come and accomplished His work, upon which Christ’s church would be built. And in this, the Shaaraim, or gates of Hades could not prevail against it. This is exactly what King Hezekiah was referring to as recorded in Isaiah 38 –

"I said, 'In the prime of my life I shall go to the gates of Sheol; I am deprived of the remainder of my years.' 11 I said, 'I shall not see YAH, The LORD in the land of the living; I shall observe man no more among the inhabitants of the world.'" Isaiah 38:10, 11

He said, elekhah b'shaare sheol – "I shall go in gates of hell." There he uses the same word for gates, shaare, as that of Shaaraim, or "Two Gates," and the word sheol, or "hell," that Saul is picturing. Man was destined to enter through those gates and never return. But through the work of Christ, both the gates of Death and Sheol are unlocked. As it says in Revelation 1 –

"I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death." Revelation 1:18

This is why the name Shaaraim, or "Two Gates," is mentioned. Christ opened both the gates of Sheol, the pit where the souls of man were confined, and the gates of death, which no man could return to the land of the living through.

The verse further then mentioned Gath, or Winepress. The very winepress that the serpent and his demons had come from in order to trample humanity, is now the winepress of their own destruction.

After the battle, it says that Israel returned and plundered the tents of the enemy. This is what we continue to do in the church age. We plunder what was once the devil's, taking it for the church of God. The epistles explain this in various ways.

The next verse then presented the curious words that David took the head of the Philistine and brought it to Jerusalem. No explanation is given, and the actual occurrence is shrouded in mystery. But the symbolism is perfectly clear. It is explained by Paul in Galatians 4 –

“Tell me, you who desire to be under the law, do you not hear the law? 22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. 23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, 24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— 26 but the Jerusalem above is free, which is the mother of us all.” Galatians 4:21-26

The head of Goliath symbolizes the death of the power of the law. The stone embedded in the forehead is Deuteronomy. Saying that the head was taken to Jerusalem is then a witness to those who are under law, symbolized by Jerusalem, that they have missed the effective working of Messiah.

This is why Deuteronomy was recorded after the wilderness wanderings of Israel. The typology of those forty years in the wilderness is fulfilled in the exile of Israel for the past two thousand years. Israel has the witness of the fulfilled law in Christ. They are to accept it and, thus, accept Christ. Until they do, they remain under the power of the devil who is already defeated. Jesus explains it in John 5 –

“Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. 46 For if you believed Moses, you would believe Me; for he wrote about Me. 47 But if you do not believe his writings, how will you believe My words?” John 5:45-47

Jerusalem means something like “Foundation of Peace,” or “Possession of Peace.” Until those under law accept what Christ has done, they will remain under bondage, and they shall see no peace. This is what the symbolic taking of Goliath’s head to Jerusalem signifies. David, prefiguring Christ, took the token of peace – the ending of the law – there. But it has never been accepted.

The next note then said, “and his goods he put in his tent.” As we saw, that could be taken in one of two ways – David putting Goliath’s goods in his tent, or David putting his goods in Goliath’s tent.

Goliath’s weapons were carnal, not spiritual. It would make more sense for David to put His things in Goliath’s tent, typologically showing that Christ now possesses all of what the devil once possessed. The kingdoms of the world that the devil offered Jesus in the temptation as a quick route to supposed glory was won back by Christ – wholly and completely, and without compromise. As it says in Revelation –

“The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” Revelation 11:15

A final note of the head of Goliath is again mentioned in the middle of the final four verses. It is seemingly oddly placed and almost disconnected from the rest of the narrative. During the battle, as David was going out to meet the Philistine, Saul asked whose son David was.

Abner answered that he didn’t know. Saul then said, “Inquire whose son this young man is.” The focus is on who his father is. Saul, whose name means, “Asked For,” and who pictures Sheol – the pit of death – asks Abner, or Father of Light, to shaal, or “ask for” concerning whose son David is. It is a play on words because shaal is the root of the name Saul and of the place Sheol.

It then mentions the words about David’s return from the slaughter, and Abner – Father of Light – taking him before Saul with the head of the Philistine in his hand. The Father of Light presented Christ before the pit – “This one has prevailed!”

And again, the focus is on the Father – “Whose son are you, young man?” The pit itself wants to know who brought about this great victory? How could He have defeated death?

The chapter then finishes with the beautiful words, vayomer David ben avdekha yishay beth halakhmi – “And answered David, “Son of your servant Jesse, Bethlehem.”

Without an attempt to abuse the text, but to give meaning to what is said, one could pictorially translate this, “And Beloved said, ‘Son of your servant Yehovah Exists, House of War (or House of Bread).’” In other words, Yehovah became a Servant to the pit, the Beloved Son of the Father – in His incarnation. He came to wage war and defeat the enemy.

The head in David’s hand anticipates the defeat of the devil and the opening of Sheol itself. Sheol, the hungry pit which is never satisfied, surprisingly wanted to know who stopped the flooding inflow of souls. The answer came back. The God/Man – Yehovah incarnate. Paul explains what this means for humanity, meaning for any who call out to Christ in faith –

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” 55 ‘O Death, where is your sting? O Hades, where is your victory?’ 56 The sting of death is sin, and the strength of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.”

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Corinthians 15:50-57

Before we finish today and return to Deuteronomy in the Law of Moses next week, we need to stand back and consider the overall message given to us in this marvelous passage. There is a problem with man. That problem is sin. Sin comes about through law. Without law, sin is not – nor can it be – imputed.

With this in mind, we found in the violation of God's law, that the wages of sin is death. It is our payment for our transgression. It is what we have earned. God knew this would come about, but He gave law anyway. This, like the giving of the Law of Moses, was instructional. We had to learn the lesson.

One cannot appreciate paradise if he has nothing to contrast it to. Adam and Eve understood this after they lost what they had. But it was too late for them. They could not regain what they had lost. Nor can any of Adam's seed, born of a man. This is because sin comes through man.

In order to resolve this, God sent His Son into the world – born of a woman (but not of a man) and born under the law, to redeem a people unto Himself. The Lord, through Isaiah, was sure to tell us that this was not only a covenant that pertained to Israel, but one which included the Gentiles as well. He said –

"I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth." Isaiah 49:6

In this New Covenant, grace instead of law is given. With that in mind, Paul says in 2 Corinthians 5:19 that God is in Christ reconciling the world to Himself, not imputing their trespasses to them." As the wages of sin is death, and as our sins are forgiven, and as we are no longer imputed sin, then– right now and forever – eternal life is opened to us. This is the word of reconciliation that is pictured in this passage.

David went down to the Valley of Elah and gained victory over the enemy of Israel. Christ came to the Depth of the Mighty in order to gain the victory over our great enemy. Once there, He crossed the gai, or ravine, into enemy territory. But instead of defeat, he obtained gaah, or triumph. For His redeemed, His death was not the end, but the very beginning of an eternal walk in the glory of God's presence.

The Lord accomplished the victory so that we can have life once again. And so, we must consider the question, “What is it that Christ gained for Himself and for His people in winning this battle?” As we saw, three things were promised to the victor –

- 1) Great riches,
- 2) A daughter of the king, and
- 3) Exemption in Israel.

Each of these was secured by Christ – either for Himself and/or for those who are His people – His family. Christ, through His victory gained the right to all of the riches of heaven and earth. He procured for Himself a bride, and He paid not only the debts of His people, but He has provided exemption from the debt of sin forever. As it says in 2 Corinthians –

“Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.” 2 Corinthians 5:18, 19

What cannot go unstated, because of the rare word arubah, or pledge, which is used in this account, is that it is from the same root as the word eravon, or pledge which is found only in Genesis 38. Both words come from arav – to take on a pledge.

Christ Jesus was sent on a mission to take on the debts of His brothers. When one receives Christ, the payment for the debt is made. In that, a new pledge is made. That would be the word eravon from Genesis 38. Its equivalent is found three times in the New Testament, such as in this verse –

“In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.” Ephesians 1:13, 14

That Greek word is arrabōn, and it corresponds directly to the Hebrew eravon. Not only does Christ pay our debt, but in doing so, we are given the Holy Spirit as a pledge, a guarantee, of our final glorification. What Christ does isn't just one-directional. Rather, it goes in both ways. One has the forgiveness of sin, and he also possesses – with a guarantee from God – the surety of eternal salvation.

Think of the enormity of what this means. Reflect on it. And then, do what is right. Accept the offer of peace. The devil is already defeated, but the gift of that victory must be received. May you choose wisely, and may you do so today. Choose Christ – to the glory of God the Father.

**Closing Verse:** “Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Philippians 2:5-11

**Next Week:** Deuteronomy 5:23-33 (Now, Therefore, Why Should We Die?) (22nd Deuteronomy Sermon)