

## 1 Samuel (Sh'mu'el Alef)

Scripture quotations are taken from the Jubilee Bible (or Biblia del Jubileo), copyright © 2000, 2001, 2010, 2013 by LIFE SENTENCE Publishing, LLC. Used by permission of LIFE SENTENCE Publishing, LLC, Abbotsford, Wisconsin. All rights reserved. Study produced by Lanny Townsend.

### Chapter 17

**1 Now the Philistines gathered together their armies to battle and were gathered together at Shochoh (Sokhoh)<sup>1</sup>, which belongs to Judah (Y'udah), and pitched camp between Shochoh and Azekah<sup>2</sup> in Ephesdammim (Efes-Damin).<sup>3</sup>**

**2 And Saul and the men of Israel were gathered together and pitched camp by the valley of Elah<sup>4</sup> and ordered the battle against the Philistines.**

**3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.<sup>5</sup>**

---

#### <sup>1</sup> H7755

שׁוֹכּוֹ שׁוֹכּוֹ שׁוֹכּוֹ

s'ô'ko'h s'ô'ko'h s'ô'ko'  
so-ko', so-ko', so-ko'

From H7753; Sokoh or Soko, the name of two places in Palestine: - Shocho, Shochoh, Sochoh, Soco, Socoh.

#### H7753

שׁוֹךְ

s'u'k  
sook

A primitive root; **to entwine**, that is, **shut in** (for formation, protection or restraint): - fence. (make an) hedge (up).

<sup>2</sup> Azekah was a gateway to the Judean hills, where David lived. It was a strategic place that the Philistines wanted to occupy.

#### <sup>3</sup> H658

אֶפֶס דָּמִיִּם

'ephes dammîym  
eh'-fes dam-meem'

From H657 and the plural of H1818; **boundary of blood drops**; Ephes-Dammim, a place in Palestine: - Ephes-dammim.

Many battles were fought here as the Philistines and other invaders sought entry to Judea.

<sup>4</sup> The valley of Elah is now called Wady es Sunt. It was only four miles from Ramah, Samuel's city.

<sup>5</sup> There is a deep gash in the valley, the stream bed, difficult to pass through, which made it possible for the Philistines and Israelites to be within sight and earshot of each other, without engaging in battle. There were also bushes for cover, at that time. Elah means tamarisk, and there were a lot of those trees that afforded shade or cover.

Neither side could pass the trench without exposing themselves to danger from the other when they climbed up the other side of the ravine. Hence, the Philistines sought to get the Israelites to accept a single combat challenge.

**4 And a man named Goliath (Golyat),<sup>6</sup> of Gath (Gat), whose height was six cubits and a span,<sup>7</sup> came out of the camp of the Philistines and stood between the two camps.**

**5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail of scales; and the weight of the coat of mail was five thousand shekels of brass.<sup>8</sup>**

**6 And he had greaves of brass upon his legs and a shield of brass between his shoulders.<sup>9</sup>**

**7 And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron,<sup>10</sup> and one bearing a shield went before him.<sup>11</sup>**

## <sup>6</sup> H1555

גלית

golyath

gol-yath'

Perhaps from H1540; **exile**; Goljath, a Philistine: - Goliath.

In other words, his name was Rejection, and rejection is probably one of the biggest giants anyone faces, for most people have felt rejected by others in various ways, and most significantly by God, for sin separates from God, but God sent Yeshua of Nazareth to resolve the problem of sin and bring us back into union with God.

Right before David faced Goliath, he was accosted by rejection from his brother, but he had already fought that battle and it had been won, and this was evident when he stood up to his eldest brother; then he went and brought down Goliath in his confidence that God accepted him and was with him. David may have been small on the outside, but he was a giant on the inside.

<sup>7</sup> Possibly nine feet, nine inches tall.

<sup>8</sup> Goliath's coat of mail alone weighed 125 pounds, which indicates that the giant was literally a giant, not someone who was only six feet tall. In addition to everything else he was carrying and handling, if he wasn't a giant, he would have been too exhausted from wearing this armour to fight.

On average, soldiers in Iraq carry 50 to 80 pounds of uniform, gear, and weapons, but sometimes also carry 100 lbs or more. Though they appreciated having the water and extra ammo, they said it was miserable to carry all that on them in that heat and they stripped off the first chance they got.

Goliath was wearing metal armour, which must have been scorching on his skin, unless it was padded with leather, which it probably was, and that added to its weight. Wearing all this gear, under a hot sun, he must have been boiling.

<sup>9</sup> The guy was an ancient version of a tank.

<sup>10</sup> The head of Goliath's spear weighed, at least, 17 pounds. Add to that the helmet, the armour that covered him between his shoulders, his shin guards, all this made of metal, the beam of his spear, his sword, his scabbard, his belt, his shoes, and his back shield, this man had to be more than six feet to carry all that weight and manoeuvre fast enough to be a formidable warrior. Even a man who was seven feet tall would have had trouble carrying all that weight and fighting vigorously with spear and sword, rather than taking cover and firing a gun or a rocket launcher, as would be the case most of the time with modern soldiers.

<sup>11</sup> Israel quailed before the giant because they looked at his physical attributes; they paid attention to the material realm, instead of seeing things as they are from God's perspective. That giant and his armour were nothing to Him.

**8 And he stood and cried unto the armies of Israel and said unto them, Why are ye come out to set your battle in array? Am I not a Philistine (P'lishti), and ye slaves to Saul?<sup>12</sup> Choose a man from among you, and let him come down to me.<sup>13</sup>**

**9 If he is able to fight with me and to overcome me, then will we be your slaves, but if I prevail against him and overcome him, then ye shall be our slaves and serve us.<sup>14</sup>**

**10 And the Philistine said, I have dishonoured the ranks of Israel today;<sup>15</sup> give me a man that we may fight together.**

**11 When Saul and all Israel heard those words of the Philistine,<sup>16</sup> they were dismayed and greatly afraid.<sup>17</sup>**

**12 ¶ And David was the son of an Ephrathite (Efrati) man of Bethlehem (Beit-Lechem) of Judah, whose name was Jesse (Yishai), and he had eight sons, and this man was old in the days of Saul and of advanced age among men.**

**13 And the three eldest sons of Jesse had gone and followed Saul to the battle. And the names of his three sons that went to the battle were Eliab, the firstborn, and next unto him Abinadab and the third Shammah.**

**14 And David was the youngest, the three eldest having gone after Saul.**

**15 But David had gone and returned from being with Saul to feed his father's sheep in Bethlehem.<sup>18</sup>**

---

<sup>12</sup> He was saying that Philistines were superior to Israelites and Saul was contemptible, so being Saul's slaves made them so much more contemptible. Yep. The spirit of rejection was operating here, trying to put shame on the Israelites. And since they didn't lift their hand against that big blowhard for weeks, it appears that his words, as well as his size, had an effect on them. It was psychological warfare. Rejection, shame, guilt, condemnation, a sense of inferiority and being insignificant; satan uses these tactics to intimidate.

Even today, satan uses these tactics on Israel, trying to shame them for the battles their ancestors fought, accusing them of genocide. Well, they did practice genocide, but it was a genocide ordered by God on the inhabitants of the land who preceded them, because God gave those tribes hundreds of years to repent of their evils, and they refused. Also, these Philistines in the early days were not the original inhabitants of Canaan; they were invaders who intruded on Israel's land, after God gave it to them, and Israel's current foes who call themselves Palestinians are not genetically related to the Philistines, but they have embraced the outrageously presumptuous Philistine spirit that attempts to encroach on Israel's territory.

<sup>13</sup> Goliath was issuing an invitation to the Israelites to send him their finest warrior. Prince Jonathan had been Israel's finest warrior in the past, but his speciality was as an archer, rather than as a swordsman. Also, he was allowing himself to listen to Goliath and thereby be intimidated by him. It could be that the years that he spent in Saul's court, when his father was steadily declining spiritually, had worn down his faith in God and he was spiritually weary, but when he saw how God used a boy to kill a giant, his faith was rejuvenated.

<sup>14</sup> This is the aim of all of satan's attacks, to enslave souls and subject them to misery.

<sup>15</sup> Goliath tried to provoke them with shame, inviting them to send out a champion to restore their honour.

<sup>16</sup> They should not have listened. They should have played God's music to drown him out, and made their battle plans.

<sup>17</sup> Even Jonathan, though he was a great warrior and a man of faith, was dismayed. The Spirit of God did not come upon him as before, because, as was pointed out by Benson in his commentary, the honour of defeating Goliath was reserved for David, to introduce him to Israel.

<sup>18</sup> Either David returned from court forty days previously, because Saul had rallied for this emergency and didn't need him, and David was too young to be in the military, or Saul had recovered many months before and David's

**16 And the Philistine drew near morning and evening and presented himself<sup>19</sup> for forty days.<sup>20</sup>**

**17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched grain<sup>21</sup> and these ten loaves and run to the camp to thy brethren<sup>22</sup>**

---

services were not needed as much as his father needed him. It could be that his family looked for a reason to get David away from court because they thought his stay there might go to his head, so they said he was needed at home and David was sent away to perform his duty to his father.

David might have been tempted to chafe at this, as he was an extrovert and liked being around people, and he was very intelligent and eager to learn new skills and see interesting things, but I think that he was so connected to the Lord by then that the temptation to be upset was not very strong, and he was eager to be alone with God again upon the hills. He certainly was ready to deal with Goliath when his father sent him to Elah.

Later in life, when he was distressed, he lifted up his eyes and looked at the hills, and remembered the Lord whom He had learned to trust when he was a shepherd boy and reached out to God in his loneliness, and how the Lord met him there. This was the relationship that David had before Samuel came along, and it was because of this intimate relationship with God that God sent Samuel to anoint David to be Israel's king.

<sup>19</sup> Conder ('Tent Work,' 2:160) describes the spot from personal observation thus: "Saul, coming down by the highway from the land of Benjamin, encamped by the valley on one of the low hills; and between the two hosts was the gai or ravine."

In the A.V. no exactness of rendering is ever attempted, and both the emek, the broad strath or valley of Elah, with gently sloping sides, and the flag, the narrow, precipitous ravine, are equally rendered valley. Really the gai is most remarkable, and fully explains how the two hosts could remain in face of one another so long without fighting; for Conder proceeds, "Two points require to be made clear as to the episode of David's battle with Goliath: one was the meaning of the expression gai or ravine; the other was the source whence David took the 'smooth stones.' A visit to the spot explains both. In the middle of the broad, open valley we found a deep trench with vertical sides, impassable except at certain places - a valley in a valley, and a natural barrier between the two hosts. The sides and bed of this trench are strewn with rounded and waterworn pebbles, which would have been well fitted for David's sling.

Here, then, we may picture to ourselves the two hosts, covering the low, rocky hills opposite to each other, and half hidden among the lentisk bushes. Between them was the rich expanse of ripening barley, and the red banks of the torrent, with its white, shingly bed. Behind all were the distant blue hill walls of Judah, whence Saul had just come down. The mail clad champion advanced from the west through the low corn, with his mighty lance perhaps tufted with feathers, his brazen helmet shining in the sun.

From the east a ruddy boy in his white shirt and sandals, armed with a goat's hair sling, came down to the brook, and, according to the poetic fancy of the Rabbis, the pebbles were given voices, and cried, 'By us shalt thou overcome the giant.'

The champion fell from an unseen cause, and the wild Philistines fled to the mouth of the valley, where Gath stood towering on its white chalk cliff, a frontier fortress, the key to the high road leading to the corn lands of Judah and to the vineyards of Hebron."

Pulpit Commentary found at [http://biblehub.com/commentaries/1\\_samuel/17-2.htm](http://biblehub.com/commentaries/1_samuel/17-2.htm)

<sup>20</sup> Forty is the number of trial.

<sup>21</sup> Grain that is nearly ripe was cooked by dry roasting, and considered a delicacy. This was a common way to eat grain in the Middle East ancient times. It was common to carry it on the move because it required no further

**18 and carry these ten cheeses unto the captain of their thousand and look how thy brethren fare<sup>23</sup> and take their pledge.<sup>24</sup>**

**19 Now Saul and they and all the men of Israel were in the valley of Elah, fighting against the Philistines.<sup>25</sup>**

**20 And David rose up early in the morning<sup>26</sup> and left the sheep with a keeper and took and went with his burden as Jesse had commanded him, and he came to the trench<sup>27</sup> as the host was going forth in battle array, and they had already sounded the alarm for the battle.<sup>28</sup>**

preparation, and it often was eaten, instead of bread, but I think that it could also be considered a snack food in ancient times.

<sup>22</sup> Bethlehem to the valley of Elah is a journey of twelve miles.

<sup>23</sup> Look how thy brethren fare.—The same learned commentator (Wordsworth), following out this curious line of Patristic interpretation, remarks on these words: “David is sent by his father to his brethren from Bethlehem. So the Divine David, Jesus Christ, who was born at Bethlehem, was sent to His brethren by his Heavenly Father.” He completes the analogy between David and Christ by pointing out how David was ill-received by his brethren, though he came at his father’s bidding to show them an act of kindness; so Christ, when sent by His Father from heaven on an embassy of love, was ill-received by His own brethren, the Jews. “He came unto His own, and His own received Him not” (John 1:11). - Ellicott’s Commentary

<sup>24</sup> Jesse wanted proof that his sons were still alive, which could have been a lock of their hair or a piece of their fingernail. They didn’t have DNA testing, so I am guessing that the father would have stroked the lock of hair or piece of fingernail, and held it to his cheek, as a way of feeling closer to the sons he was missing and aching to hug.

Jesse loved his sons. He didn’t love David any less than the others, though he seems to not have paid much attention to him, in his busyness with ordering his household, looking after his farm, his commercial interests, and his civic and religious duties. He probably tended to take David for granted because he was still around at home, and David’s life was not as much at risk as his brothers who had gone into the army.

<sup>25</sup> Besides his concern for his three eldest sons, Jesse and the other Judeans must have been on edge, with the Philistine army only twelve miles away and looking for opportunity to overrun them. Besides those eight sons, Jesse also had two daughters older than them, who were at risk of being raped, if the Philistines invaded.

<sup>26</sup> The sun starts to come up at 4 a.m. in summer in Israel. That is when it first starts to break, though the light is still dim. David had to leave the sheep with a keeper and load up the donkey, and perhaps he ate breakfast before he left home. He would have been on the road by 5 a.m. at the latest, but he may also have skipped breakfast and been off by 4:30. Bethlehem was twelve miles away from the valley of Elah.

It took me 7.5 hours to walk 15 miles in February on hardened snow, so if David arrived in the camp when it was still morning, which was one of the times that Goliath came to bellow his challenge (he also did it in the evening, to ensure that the Israelis didn’t get a good sleep), David must have made that donkey trot a fairly good pace to arrive at his destination so soon. This would include a break taken to eat the meal in his shepherd’s purse.

David probably ran nearly the whole way, smacking that donkey on the rump with his staff. He was eager to see his brothers and to find out what was going on in the valley of Elah.

<sup>27</sup> A circle of wagons that formed a barricade around the Israeli camp.

<sup>28</sup> David arrived just in time. The Philistines were not going to wait any more to fight the Israelis. I think that the forty days’ delay was to give David some time in the fields, after his brothers had been sent off to war, to meditate on the Lord and commune with Him, so that he was spiritually ready for this challenge. He would have been

**21 For Israel and the Philistines had ordered the battle, army against army.**

**22 And David left his carriage in the hand of the keeper of the carriage and ran into the army and came and asked about his brethren,<sup>29</sup> if they were well.**

**23 And as he talked with them, behold, there came up that man,<sup>30</sup> the Philistine of Gath, Goliath by name, out of the armies of the Philistines, speaking the same words, and David heard them.**

**24 And all the men of Israel when they saw the man fled from him and feared greatly.**

**25 And each one of the men of Israel were saying, Have ye seen this man that is come up? He is come up to dishonour Israel. It shall be that the king will enrich the man who overcomes him with great riches and will give him his daughter<sup>31</sup> and make his father's house free<sup>32</sup> in Israel.**

**26 Then David spoke to the men that stood by him, saying, What shall be done to the man that overcomes this Philistine and takes away the reproach from Israel?<sup>33</sup> For who is this uncircumcised<sup>34</sup> Philistine<sup>35</sup> that he should dishonour the armies of the living God?<sup>36</sup>**

---

praying for their safety and of that of the army, and thinking of how the Lord is more than able to take care of his loved ones and his nation.

<sup>29</sup> It wouldn't have been hard for David to find his brothers among the throng. They had had forty days to get to know each other, at least to the point of knowing names, so he could ask for their direction. The volunteers and conscripts from Bethlehem probably stayed together. David would soon recognize people whom he knew from his own town. His brothers were sticking close to each other; David was able to address them as a group.

<sup>30</sup> Goliath must have been issuing his challenge late in the morning. The Philistines felt that they could pick the times, at their own convenience, as they had the Israelites cowed. This had been going on for forty days, and nobody had taken up the challenge. They could eat a leisurely breakfast, maybe amuse themselves with some gambling for a few hours, and have the Israelites' fear to joke about while they ate lunch.

<sup>31</sup> Saul had been hanging on to his daughters, and his sons, for a long time. He would not lightly allow just anyone to marry into his kingly family. When he and his sons were killed, only Jonathan had any children, and that was just one son who was five years old. Jonathan was in his fifties or sixties by then.

Saul thought a lot of himself. After all, he had brought down Agag, the emperor of the surrounding countries. He may have been a newcomer to royalty, but no other king had been able to defeat Agag. This was because God had commanded him to do it, though, and when God gives an order, He provides the means to carry it out. It wasn't because Saul was a special person in and of himself. He came to think he was a big deal, though, taking credit for that which was due to God.

<sup>32</sup> The hero's family would not have to pay taxes, nor comply with conscription for the king's service. This reward did not last long for David's family. His parents had to leave their home and go into exile, and his siblings and other relatives likely joined his camp, with their families, when he had to flee from Saul.

<sup>33</sup> David was making sure that he had heard right what the reward was, and he wanted the people to remember the conversation, to testify as his witnesses, if there should ever be a dispute about the reward.

<sup>34</sup> He may look like a giant, but he is a pipsqueak in the spirit, in comparison to the power of God, because he has no relationship with God.

<sup>35</sup> When we are reproached, it is helpful to consider who is doing the reproaching. If it is a wise and godly person who is correctly using the Word to point out an error, we should pay attention, but if it is someone who is ill-informed, and especially if they are wicked people, why should we care what they say? Who are they to accuse the saints of the Loving and Living God?

**27 And the people answered him after this manner, saying, So shall it be done to the man that overcomes him.**

**28 And Eliab, his eldest brother, heard when he spoke unto the men, and Eliab's anger<sup>37</sup> was kindled against David, and he said, Why didst thou come down here? And with whom hast thou left those few**

---

<sup>36</sup> Opposing armies normally heckle each other, but to denigrate Israel is a different matter. To reproach Israel was to reproach God, especially as the Philistines were intruding on territory that God gave to Jacob's descendents and harassing a people who were much more moral than they.

<sup>37</sup> Eliab was jealous that David was garnering attention. As the eldest, he felt that anything of importance in his family should be directed at him. He resented his little brother showing him up. Eliab had been cowering before the giant for forty days, and here comes his skinny kid brother, saying, "Hey, I'll take him on."

His jealousy was probably brewing from David's infancy. Zeruiah, the eldest in the family, half-sister or step-sister to the boys (there was another older half-sister, as well; she was named Abigail), was very strong-willed and aggressive. The oldest daughter is usually charged with looking after the younger siblings, and Zeruiah probably was tough on her brothers, but David was very likely exempt. In my family, the oldest sister was a surrogate mother to the baby of the family, who adored her in return.

This is likely what happened in Jesse's family, too, though in later years, seeing that her sons had inherited Zeruiah's temperament, David openly acknowledged his sister's aggressiveness. The fact that her name is recorded in Scripture indicates that she was influential, as usually it is just the sons whose names are recorded.

I conjecture that Zeruiah treated David like he was her own baby and spoiled him, and this irked the older brothers, until they convinced Jesse that Zeruiah was ruining the kid, and that he should be sent off to the pastures to keep him out of everybody's hair. Normally, Zeruiah was likely a harsh type of girl, who probably thumped the younger brothers from time to time, but even that sort of a young girl can have a soft spot in her heart for a baby to whom she takes a particular liking, and David probably looked like a sweet, little angel throughout his whole childhood. I think he adored her in return. He would have run to her any time his older brothers gave him trouble. Eliab's jealousy had been building. David was selected to for a special anointing by the prophet Samuel, while he was passed over, and David had been sent for to serve at Saul's court. Now the kid is taking the spotlight again.

There is a tangled fable from the Talmud about David being despised by his brothers because they thought that their mother conceived him through adultery. I very much doubt that tale; there are inconsistencies in it and it sounds a lot like other outlandish Jewish fables.

Looking for the name of David's mother, which is not recorded in the Bible, brought up all sorts of stories and explanations on the Internet, but why does it have to be complicated? Nahash is a female, as well as a male name. It could have been the name of Zeruiah's and Abigail's mother. Just because Nahash was also the name of an Ammonite king, it doesn't mean that he was Zeruiah's and Abigail's father and that David's mother had been his concubine, thus the daughters were stepsisters. There could have been dozens of people living in Israel at that time, both male and female, who were named Nahash.

The name means "serpent," so I doubt that this was the name of David's mother, whom David describes as the Lord's "handmaid," a godly woman. A wife named "Serpent" might very well have passed down rebellious qualities to her daughter, who in turn passed those qualities on to her sons, and Joab did indeed turn out to be like a serpent.

When people are named as being "the son of" in the Bible, it isn't always the father who is named. In Joab's and his brothers' case, they are described as being the sons of Zeruiah, who were "too hard" for David. They had inherited their mother's stubborn, harsh, and head strong nature.

**sheep in the wilderness?<sup>38</sup> I know thy pride and the malice of thy heart,<sup>39</sup> for thou art come down that thou might see the battle.<sup>40</sup>**

---

Jesse possibly became a widower and took another wife, who bore him his sons. He comes across as a staid and unimaginative individual, not one who was likely to have married the former concubine of an Ammonite king.

Also, the Jewish legend says that David was shunned by his brothers and his father, and that he was sent out to the dangers of the field because they hoped a wild animal would kill him. Jesse was a godly man, and that doesn't sound like the attitude of a godly man, and David didn't act like a boy who was treated like a dog. He had high confidence and healthy self-esteem. Eliab talked to him like he thought he was a brat. If David had been mistreated as badly by his brothers as the legend says, he would not have dared to be a brat.

His speech and behaviour, and his oldest brother's treatment of him, is more consistent with a child who was known to be lively and rambunctious and audacious, and the older boys thought that they had to settle him down. Besides that, his name was Beloved, and if it was only his mother who loved him, it is unlikely that Jesse would have approved of the name. We see from the story of John the Immerser that the father had to approve the name of the child. It was not the sole prerogative of the mother to name her child.

Prior to Eliab's rebuke, David had been talking with his brothers. They were not shunning and ignoring him. Maybe they were telling him that they could use some clean underwear, but they were probably also telling him what to report to their Dad, such as how many Israelites had gathered, and which friends and relatives were there.

Another reason I doubt the tale is that it is not in the record of the Kings or Chronicles or Samuel. If David had such a difficult childhood as the legend alleges, God surely would have told us through the holy prophets, as He did of Joseph and his brothers' jealousy, so that it would be a lesson about rising above an abused childhood. It is a calumny on David's brothers to allege that they wanted him dead because they thought he was illegitimate. They were not sterling characters, but they were not that bad.

<sup>38</sup> By trying to humiliate David in public, Eliab has given us this clue that he was not an easy person to live with. He wanted to discredit David, so he puts him down as a little brat who is given the care of a few sheep, and is the sort of kid who would leave them unattended, so that he could sneak off to watch a battle, thus charging him with having only childish notions of war, instead of taking seriously that men are harmed, sometimes permanently maimed, and frequently killed, to the grief of their loved ones.

David has demonstrated great care for things that were made his responsibility, even risking his life to save his sheep from wild animals. This charge was a great injustice. Also, his father has sent him on this errand, even sending along provisions, which David delivered to the quartermaster. Eliab may have been tall, but he behaved very small, and demonstrated here why God said to Samuel that He had not chosen him to be king. If a man is not just to his own flesh and blood brother, particularly one as godly as David, how then will he be just as a king?

<sup>39</sup> Eliab really didn't know his brother. Such is usually the case with families. They think that they know all about each other, but what they know is the other person's failings, which they consider to be permanent, and they don't know the secrets of the heart, when the person has been yearning after God and pursuing Him, and how God has met with them.

If a family member is not hungering after God in the same way, they don't want to know the treasures that have been found, because they don't value that treasure. They probably value mainly material gain, and perhaps a sprinkling of virtue, for the sake of respectability, to maintain influence over others in a civilized society.

<sup>40</sup> David is dismissed as a youngster who just wants to satisfy his curiosity and his fantasies of glory. Eliab wants him to go home and stay out of the way of the men. He doesn't realize that David is already more of a man than what he would ever be.



**29 And David said, What have I now done?<sup>41</sup> Is there not a cause?<sup>42</sup>**

**30 And he turned from him toward another and spoke after the same manner,<sup>43</sup> and the people answered him again after the former manner.**

**31 ¶ And the words which David had spoken were heard, and they were rehearsed before Saul,<sup>44</sup> and he sent for him.**

**32 And David said to Saul, Let no man's heart fail because of him;<sup>45</sup> thy slave<sup>46</sup> will go and fight with this Philistine.<sup>47</sup>**

---

Also, David is showing him up. As the eldest in the family, he felt that he should be at the forefront of things, but like all the rest of the army, he did not have the nerve to challenge the giant, yet as soon as his little brother showed up, David is all gung-ho to take on Goliath. Ha ha! It was the pride of Eliab's own heart that was at play here.

It is not likely that, at this point, Eliab feared for David's safety. He never dreamed that anyone would take David seriously, or that they would let such a young boy go toe to toe with the giant. I think that when David was sent out to meet Goliath, his brothers had the humanity to fear for his life, but the king has sent him, so they have no say in the matter.

<sup>41</sup> David's question indicates that Eliab criticizes him habitually. David feels like Eliab thinks he can never do anything right.

<sup>42</sup> David asserted that there is good reason for him to speak up and that the giant has no covenant with God, such as the Israelites have, and that they shouldn't be cowering before him. He does not let Eliab shut him down. He is confident in the rightness of his thinking and convinced of his obligation to take a stand for God. Also, he is pointing out that he hasn't done anything wrong, that he is just speaking words, so far.

<sup>43</sup> David maintained his confidence. He did not allow his brother to undermine and make him look small, putting him to shame. He refused to see himself the way that Eliab and the other brothers saw him. He saw himself how God said he was - a mighty man of war, and of integrity, and of faith.

<sup>44</sup> Somebody recognized that a ray of hope had entered their camp through a little shepherd boy. They knew that God does amazing things, using unlikely people. Perhaps like Samson of old, who had the physique of an ordinary man, but the strength of a lion, this child had the spirit of God upon him in the same way.

<sup>45</sup> Wonderful confidence, wonderful encouragement. It can make a huge difference to a ministry and a congregation when someone of rich, genuine faith is involved in the ministry or is part of the congregation. David's fearlessness brought hope into the camp and dispelled their despair.

<sup>46</sup> David's humility is one of the characteristics that suited him to be a noble king. At this point, he may not yet have known that Samuel's anointing was for kingship. Samuel may not have told him until later, after he fled from Saul. David may have only thought that the anointing was for some great work, under the kingship of Saul.

I think that Samuel did not yet burden him with the knowledge that he would some day be king. I certainly think that Samuel did not tell Jesse, for Jesse did not treat David as a person whom he expected to be made king. In spite of what Samuel may have told him about David, he seems to have had greater respect and concern for his older sons. I don't think that Samuel told Jesse precisely why he was anointing David. Jesse didn't act like a man who knew that his son was supposed to be the next king.

One cannot say that he sent David to the fields to herd sheep, to keep him out of danger, so that he would live and fulfill his destiny, for there was danger there. If a man at court knew that David was a valiant man, Jesse surely must have known that David had faced danger from wild beasts and bested them, but Jesse comes across as

**33 And Saul said to David, Thou art not able to go against this Philistine to fight with him, for thou art but a young man,<sup>48</sup> and he a man of war from his youth.<sup>49</sup>**

---

someone who just thought that David was telling boastful tales, as his oldest brother seemed to think. David was used as their errand boy, though he was excused at times when the king wanted his services, and perhaps to take lessons in the school of the prophets, after Samuel indicated his interest in him.

It would soon be apparent to David that the great work involved being a champion warrior for Israel, for fearlessness and strength came upon him, so much so that, as a young teen, he killed a lion and a bear with his hands.

As the king's musician, David knew that his calling to Israel was also spiritual. The king became depressed, so much so that it probably paralysed him and he didn't feel like moving off his bed. This was not good for Israel. The nation needed leadership, now that Saul had pushed Samuel out of the picture. David put his heart into his music, lifting his soul in worship to God, for he knew that the Presence of God makes demons flee. But he also loved God anyway, and welcomed the opportunity to praise Him.

Even so, in this circumstance, he may have felt the demonic oppression in the room and had to fight like a warrior against discouragement and lethargy.

David served Saul as an armourbearer, which probably means that, when he wasn't playing the harp for Saul and singing, he likely had to polish his armour and oil his shield, to give him useful work, and it would be there working among the other attendants that he learned much about the court and heard their tales of war.

David would not have needed to know, at that point, that he was going to be the next king. He would have just needed to know that he was going to be someone important in the king's court, perhaps a general someday, for him to be attentive to learn all that he could learn from his experiences at court and his contacts with powerful people.

If David knew that he would be king, it certainly was remarkable that he displayed so much humility towards Saul as to refer to himself as Saul's slave. It seems more in keeping with God's methods, though, that God did not let David know the whole plan in advance.

When he came before the king in his tent, ever mindful of the protocol of the court, and the authority from God invested in Saul, and the anointing that made Saul a greater man than what he was before, David shows him due respect, in spite of how weak and powerless Saul had shown himself in the current conflict with the Philistines.

<sup>47</sup> I imagine that the way David said "Philistine," it held contempt. He was not impressed with the enemy and his boasting. We need to have that same attitude towards satan, though keeping in mind that it is because of Yeshua and the might and wisdom He gives us that we can be that way.

<sup>48</sup> David was at an age where ordinarily he would be considered to be still a child, but a man's courage in his heart elicited respect. He had a calmness that indicated that he was not rash and just speaking bravado, like teens tend to.

Saul called him a youth, which is below military age (20). Jonathan may have been no more than twenty, and maybe only 18, when he climbed Bozez to attack the Philistine garrison, so Saul knew even young men can be very strong and wise. David's age had to be such that Saul thought it very remarkable that so young a person thought he could fight a giant. He had to be still in his teens, and Goliath called him a stick, so he still had an undeveloped physique, not that of a full-grown man.

**34 And David replied unto Saul, Thy slave was the pastor of his father's sheep,<sup>50</sup> and if a lion or a bear came and took a lamb out of the flock,<sup>51</sup>**

**35 I went out after him and smote him and delivered it out of his mouth;<sup>52</sup> and if he arose against me, I caught him by his beard<sup>53</sup> and smote him and slew him.<sup>54</sup>**

---

<sup>49</sup> Goliath had years of experience killing people, and not just ordinary people, but skilled warriors. Some have tried to say that Goliath was suffering from a medical condition that gave him weak eyesight and weakened him in other ways, and that he could not stand very long, etc., as if it wasn't all that big of a deal for David to kill him, but they are speaking from 3000 or so years after these events. Saul lived at that time and knew of Goliath and what he could do.

It is likely that the Israelites had heard of Goliath's fame long before he showed up on this battlefield. There were probably all sorts of horror stories about him. I would be surprised if he wasn't a cannibal, as that was part of the pagans' religion. The origin of the word means "priest of Baal." Cahn means priest.

<sup>50</sup> David took very good care of these sheep, though he didn't get paid for doing so. He got room and board from his father, and decent clothes. Maybe now and then he got something he wanted, like a flute or a harp, if he didn't make it himself. As the youngest son, he likely did not expect anything more than an equal share of his father's estate; Eliab, as the eldest, would have inherited the double portion, but Jesse, apparently, though not poor, was not all that rich.

I surmise from Scripture elsewhere that David tenderly looked after the sheep, if they had medical issues, and he made pets of some of them, cuddling the lambs, maybe even a full-grown sheep that was not likely to get killed for meat, if used for stud. David had an affectionate nature, as we see from the story that Nathan the prophet told, to motivate David to repent of having committed adultery and murder.

<sup>51</sup> The way the Jubilee Bible is translated, it indicates that David may have killed more than one bear and more than one lion. The Jews think that the phrase denotes that there was more than one bear and more than one lion. Satan and his angels could see all the angels of God who were protecting David, and additional angels after his anointing. I think that they probably sent more than just two wild beasts to try to kill the boy, whom they knew would consider it his duty to defend the flock.

Some people would view these attacks by wild animals as trouble, and nothing more. These incidents turned out to be opportunities where David could demonstrate that God was with him, and thus he had something on his resume that he could offer to Saul as proof that he should trust God and let him go up against the giant.

Trouble is always opportunity to glorify God, either by nipping it in the bud, by faith, so that it can't go further [Job 34:29], or sometimes God chooses to glorify Himself through a series of events that show His hand at work, turning things around so that the events advance God's people and backfire on the devil.

<sup>52</sup> God gave David a fearless spirit. Prior to his anointing, he may not have been inclined to get so close to a lion or a bear. It is probably why he developed so much skill with his sling. There may have been times when he had to watch a lion, or wolf, or bear carry off one of the flock and there was nothing he could do about it, and he seethed with frustration, because he had a soft heart and cared about those sheep.

The most important thing is to care for the sheep. If you have that, you will get from God what you need to look after them. This is why God chose David and had Samuel anoint him; David cared about what God cared about and had been seeking God to help him be the man whom God designed him to be.

<sup>53</sup> David definitely had a Samson anointing upon him. I believe that Samson looked like an ordinary man, possibly even one who was of slim build, contrary to colouring book pictures showing him as a muscle man. Likewise, David was short, but God put much might into him.

**36 Whether it was a lion or a bear thy slave would kill it, and this uncircumcised Philistine shall be as one of them, seeing he has dishonoured the armies of the living God.<sup>55</sup>**

**37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear,<sup>56</sup> he will deliver me out of the hand of this Philistine.<sup>57</sup> And Saul said unto David, Go, and the LORD be with thee.<sup>58</sup>**

**38 And Saul clothed David with his clothing, and he put a helmet of brass upon his head;<sup>59</sup> he also armed him with a coat of mail.<sup>60</sup>**

---

<sup>54</sup> David's description of his actions as a shepherd when the flock was threatened was descriptive of what a king needs to be, in regards to protecting his citizens, both as a corporate body and defending or rescuing individuals. They are also descriptive of how active and brave a pastor needs to be about watching over the flock, in prayer and in speaking up for others in his or her congregation.

<sup>55</sup> God's enemies always make themselves weaker when they blaspheme Him, for it puts God in the position of having to discipline them to uphold His holy Name. The giant's challenge is also more reason for God to be with David on this occasion. This wasn't about just saving a few sheep, so that Jesse doesn't sustain an economic loss; this was about fighting on behalf of God's people and vindicating His Name. If God gave him strength for the other, why would He not also give him strength for this much more important matter?

Jonathan probably quietly witnessed this scene in Saul's tent, and possibly Abner, too. They looked fondly on him, heartened to see such a brave and devout Israeli youth and hear his speech. There is no record that anyone tried to talk Saul out of sending David against the giant.

They didn't have any better plan, and a battle was inevitable. It didn't look like the Philistines were willing to wait any longer for Israel to take up their challenge.

<sup>56</sup> Far from being the boastful brat that Eliab seemed to think he was, David gave to God all the glory for his ability to slay the lion and the bear, and he was assured in himself that God would also enable him to slay the giant.

<sup>57</sup> It is important to remember all the victories of the past; they act as springboards of faith for other challenges that arise. "Bless the Lord, oh my soul, and forget not ALL His benefits." [Psalm 103:2]

<sup>58</sup> Saul recognized that David could very well be the answer to their dilemma that they had been waiting for. It is not likely that Saul had reached the point, yet, where he would risk the life of so young a subject, which would have made him very unpopular with his people, unless it seemed to him that God was supernaturally going to intervene for Israel through this boy, as He had through Samson many years before.

<sup>59</sup> It seems unreasonable to me to suppose that the helmet did not cover the giant's forehead, as many commentators say. Even if the Philistine headdress did not normally protect the forehead, Goliath may have had a helmet specially made, so that he did not have any vulnerable spots. This man was armoured like a tank, so that he could roll on over the opposition with only minimal injury. God would have no problem making David's missile penetrate steel, never mind brass.

It seems strange to me that anyone would manufacture a helmet that did not protect the forehead, as well as the rest of the skull. The Bible says that the Goliath was wearing a helmet, not a headdress.

<sup>60</sup> It was a nice gesture, on Saul's part, to be willing to let the kid wear his clothes and armour, though they may have come back to him soaked in blood, if David couldn't do what he said he could do. He was impressed that the boy was so brave and willing to face a warrior that everybody else was too scared to fight – even Jonathan.

**39 And David girded Saul's sword upon Saul's clothing, and he undertook to go, for he had not proved them. And David said unto Saul, I cannot go with these, for I have not proved them.<sup>61</sup> And putting them off, David**

**40 took his staff in his hand<sup>62</sup> and chose five smooth stones<sup>63</sup> out of the brook<sup>64</sup> and put them in a shepherd's bag which he had, even in a provision bag, and with his sling in his hand he drew near to the Philistine.<sup>65</sup>**

---

<sup>61</sup> David was not used to Saul's gear, which was too big for him anyway, hindering his freedom of movement. We have to move in the anointing that God has released in us, until we get used to it, and then we can move up to the next level. Honesty and humility lend themselves to bringing down giants.

Even with his high quality armour, Saul could not bring down the giant, because he did not operate in honesty and humility, as David did, nor did he love God and know Him, like David did.

<sup>62</sup> David was a shepherd. He did not pretend to be anything else. God uses our experiences and skills to do His mighty work, translating it into ministry, in some fashion, even if only to help us understand how He wants us to do His work, using terms that we are familiar with.

For instance, a carpenter might plane problems away with prayer. A picture in the mind of patiently smoothing out a board with a plane when praying can help a person to persevere, until the Spirit lifts off the burden. A waitress can use her experience of serving tables to guide her in serving others in ministry, with cheerfulness and promptness and attentiveness. David went forward with his staff and sling, like he did as a shepherd to protect his flock.

<sup>63</sup> Sling stones ranged from the size of a golf ball to a little less than a tennis ball. They were almost completely spherical and could travel over 100 miles an hour. This wasn't like a kid with a slingshot, just taking down birds. Slingers were a regular part of ancient armies. David could kill predators at a distance, while watching over his flock.

The sling also gave David an advantage over the giant, for it could kill from a distance. The giant intended to wring David's neck with his bare hands, or stab him with his javelin, it seems. He did not unsheathe his sword nor throw his javelin at him, when he ran towards him. He was so furious that a young boy was not afraid of him and dared to give him cheek that he wanted to beat or stab David to death.

David did not play by the giant's rules, using weapons that would put him at a disadvantage, such as a sword. We can't let the enemy set the agenda and choose the weapons. We need to be directed by the Holy Spirit, doing things according to His timing and in His way.

Also, this was not an ego issue with David, wherein he would want to engage the giant in a sword fight, to prove that he was stronger and more adept with a sword, regardless of his much smaller size. David stayed focussed on the objective, which was to kill the giant and as soon as possible.

<sup>64</sup> The brook is dry part of the year. There must have been other sources of water for both armies. If this brook had been running and they tried to get water from it, snipers with bows would have presented a danger. David would have fetched stones from it in a spot that was further away from the Philistines, out of bowshot, possibly ducking for cover, just in case, as he surveyed the dry streambed for some smooth stones of the right size.

<sup>65</sup> Holy boldness. The others had been hiding behind bushes and wagons, peering out at the enemy, not daring to expose themselves to the line of fire from Philistine arrows. But the Philistines held their fire when, to their astonishment, a skinny, teenaged boy entered the gully across from the giant and nimbly climbed up over its edge to face their champion.

**41 And the Philistine came on and drew near unto David, and the man that bore the shield went before him.<sup>66</sup>**

**42 And when the Philistine looked about and saw David,<sup>67</sup> he disdained him, for he was but a youth and ruddy<sup>68</sup> and of a fair countenance.<sup>69</sup>**

---

I see him boldly, without any hesitation, striding forward through the field until he came to the place where, in his spirit, he sensed he was to stop, a point where sides could hear everything that he had to say, and he would have sufficient time to load his sling and let fly when the giant catapulted out of his seated position and raced towards him.

What a picture David presented as the Israelis' champion, a short, teenaged boy who looked like an angel in a painting with his fine features, large, long-lashed eyes, with the barest fuzz starting to show on his rosy cheeks. He did not look like a threat, though he held a sling in his hand. The archers held their fire because they were curious to see what this kid was going to say and attempt to do.

<sup>66</sup> Goliath left his armour bearer behind when he lost his temper and went running towards David. The man stood, gawping in astonishment, as his master suddenly fell face forward on the ground, and then he saw the boy running towards the giant to make sure that he was finished off. Along with the rest, the shield bearer beat it out of there as the angels of God descended on the Philistines' demons to chase them into Hell, while their hosts ran in terror to try to get back into their cities before the Israelis caught up with them.

The Christian's shield is faith in Yeshua and what He did for us; satan's is bravado. We must not mistake satan's boasting and threats as being truth. We can't go into battle thinking, "I'm going to get creamed." We have to be thinking, in regards to the enemy, "By the grace of God working in me, you're going to get creamed." And persevere until we've made a good job of doing that.

<sup>67</sup> It sounds like Goliath had come near and sat down on a rock to wait for an Israeli champion to climb up over the edge of the ravine. He would have been still a little distance away, to give the opponent time to climb up and catch his breath, adjust his weapons, and then approach him in an area that would give both armies a good view of the fight.

<sup>68</sup> David had red hair like Esau, a family trait that showed up now and then, but there is no indication that he was hairy all over like Esau.

Joseph, apparently, had red hair, also. The remnants of a tomb were found in the Nile Delta, built in the backyard where Jacob once lived in a Syrian mansion. The mansion was torn down after his death to build a palace for Joseph and his sons and their children. Joseph's tomb was built like a small pyramid and he also had tombs in his backyard, built like little Quonset huts, where his brothers were all buried. The bodies were close at hand for removal to Canaan at the time of the Exodus, and carried through all the years of wandering. After the Hebrews left Egypt, the tomb was vandalized, but there still remained part of a statue that depicted an Asiatic noble with fair skin and curly red hair that was tamed into a mushroom cap style.

Throughout Europe, during the Diaspora, many Jews were noted for having red hair.

<sup>69</sup> Goliath was disgusted that David was such a beautiful boy; it was insult enough that the Israelites sent a kid out to take on his challenge, but he was a skinny runt with a mop of red curls, and his face didn't even look like a brute's. Goliath was expecting the finest and largest of Israel's warriors; this would do him honour. There was no glory in killing a boy. He wanted to kill someone whom he could boast about afterwards as having bested.

Goliath felt like the Israelites were mocking him, as if to say, "Hah! You're nothing. Our kids can take you on." Actually, satan really is nothing, compared to a genuinely born-again Christian. A person who has been a Christian for only a fraction of a second is infinitely more powerful than satan. It happens as soon as the Spirit of God comes

**43 And the Philistine said unto David, Am I a dog that thou comest to me with staves?<sup>70</sup> And the Philistine cursed David by his gods.<sup>71</sup>**

**44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the heaven and to the beasts of the field.<sup>72</sup>**

**45 Then David said to the Philistine, Thou comest to me with a sword and with a spear and with a shield,<sup>73</sup> but I come to thee in the name of the LORD of the hosts, the God of the armies of Israel,<sup>74</sup> whom thou hast dishonoured.<sup>75</sup>**

---

into the person and unites with their spirit. They could make him knuckle under instantly, if they knew their covenant rights and privileges and powers and how to operate in them.

<sup>70</sup> The reference to sticks indicates, not only the staff that David held, but also that Goliath considered David to be skinny as a stick, and he was angry at the insult that the Israelites should send such a poor specimen of humanity to take him on, as if he was no more than a village dog that had to be shooed away, and could be shooed away by a child with a stick.

Satan also wanted to make David see himself as small and weak, thus he had his bully describe him as such. "And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." [Numbers 13:33]

Goliath assumed that the stone David was going to sling at him would have no effect, that it would bounce off his armour, and that he was actually going to go hand to hand with David, to get close enough to him to do him some damage, as his shepherd's staff was not adequate to administer any kind of hurt. It is a fatal mistake to only look at things in a materialistic manner, such as atheists do, for there are supernatural forces at work in the world, and none more powerful than Jehovah.

<sup>71</sup> Obviously, Goliath cursing David by his gods had no effect. You cannot curse what God has blessed.

<sup>72</sup> It must be remembered that Goliath, though a giant, was but a man. He may have had demonic DNA, but he was still a man, and God deals with all men, inviting them to repent of their sins. Goliath persisted in his arrogance and God brought down his pride through a boy.

How Goliath must have been astonished, when he suddenly found himself in Hell, and realized that it was a BOY, who defeated him, the boy whom he had railed at, thundering that he was going to feed his body to the birds. When God wants to humble the enemy, He does not need the big and the strong or the brilliant. He just needs someone who trusts Him and is surrendered to Him.

<sup>73</sup> David acknowledged to Goliath that he was armed to the teeth, whereas he appeared to only have a sling and the staff in his hand, but he informed him that his weapons were merely material, whereas he (David) had supernatural strength on his side, and not just supernatural, but the strongest power in the Universe, that of the Creator, which is exponentially greater than satan's power. He was letting Goliath know that he was far outnumbered, and that his insults against God were going to be avenged that day, upon him and the Philistine army.

<sup>74</sup> The armies of Israel consisted of two camps: God's people and God's angels.

<sup>75</sup> Refusing to accept the word that God gave Jacob that his seed were to have the land of Canaan is dishonouring the Lord. Is this what the UN is? Global Officials Lying, Interfering, and Tyrannizing Humanity? The UN has acted like a bully, instead of a humanitarian organization, as it purports to be. If the UN wants to retain influence and power, it should help Israel obtain its Biblical inheritance, instead of helping others intrude on it.

**46 This day the LORD will deliver thee into my hand, and I will smite thee and take thy head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the heaven and to the wild beasts of the earth, that all the earth may know that there is a God in Israel.<sup>76</sup>**

**47 And all this congregation shall know that the LORD does not save with sword and spear,<sup>77</sup> for the battle is the LORD's,<sup>78</sup> and he will give you into our hands.<sup>79</sup>**

**48 ¶ And it came to pass when the Philistine arose and came and drew near to meet David<sup>80</sup> that David hastened and ran to do battle against the Philistine.<sup>81</sup>**

**49 And David put his hand in his bag and took a stone from there and slang it and smote the Philistine in his forehead,<sup>82</sup> that the stone remained sunk into his forehead,<sup>83</sup> and he fell upon his face to the earth.**

---

<sup>76</sup> Nearly all the Earth knows this story about David and Goliath. Even unbelievers who don't know the story unconsciously refer to it when they call a large and powerful enemy a Goliath, and report about someone taking it on who doesn't look like they have a chance of winning.

<sup>77</sup> Brute force is not the solution to threats of violence. God is the one who saves and war should not be undertaken without God's permission and direction, and it must be undergirded by prayer, which has brought forth many miracles in times of war when a nation(s) has been threatened by imperialism. War should not be for conquest, but for defense of one's nation, or the liberation of an oppressed nation, but those who engineer wars to profit from them, and soldiers who exploit the helplessness of non-combatants, instead of behaving professionally, with integrity and compassion, will know the vengeance of God.

<sup>78</sup> We all need to remember that the battle is the Lord's, and let God give us direction on what to do, rather than try to figure it out ourselves.

<sup>79</sup> Benson's Commentary makes the comparison between Goliath and David, the former boasting in his own strength, seeking his own glory, and the latter boasting in God's strength and seeking His glory.

<sup>80</sup> Oh boy! Goliath's blood pressure must have been soaring through the clouds. Nobody probably had ever talked to him so boldly before, never mind a little teenaged boy! He thought he was going to teach David some manners, when it was his own that needed to be mended, but, in his arrogance, he had dismissed all of God's attempts to correct him, and now it was too late for him to mend his ways; the judgment was set. He ran to his death.

<sup>81</sup> When a person puts work into getting themselves full of the Word of God, and meditates on their covenant with God, and has an intimate relationship, a friendship and a marriage with God, they then have the confidence to run to the battle and trample down the gates of Hell, to take the spoil. The more intimate we become with God, the bolder we are to fight the forces of darkness.

<sup>82</sup> Some commentators think that Goliath's helmet did not protect his forehead. That seems improbable. If he wore a helmet to protect his thick skull, then why would it not protect his forehead, as well? He may have even had a greave that came down over his nose. God was not hindered from making that stone plough through metal and into the giant's forehead to bury it in his brain.

<sup>83</sup> The stone went in deep enough to kill the giant. It wasn't just sitting on the surface of his skull. Goliath must have felt great confusion. One moment, he was running in a field in Israel, under a hot sun, getting ready to pierce a cheeky, little pipsqueak with his javelin, and the next moment, he was spiralling down a dark tunnel that had an unbearable stench and was lined with demons, reaching to claw at him as he passed.

More horrors awaited him at the bottom of the tunnel; great heat from a raging fire, suffocating darkness, screams of terror and pain, evil laughter, demons much bigger than he lumbering towards him with glee, and imps swarming his body, clawing at it, stripping off the flesh. The giant's consciousness did not end on the battlefield; it



**50 So David overcame the Philistine with a sling and with a stone and smote the Philistine and slew him,<sup>84</sup> but there was no sword in the hand of David.**

**51 Therefore David ran and stood upon the Philistine and took his sword and drew it out of its sheath and slew him and cut off his head with it.<sup>85</sup> And when the Philistines saw their giant was dead, they fled.<sup>86</sup>**

**52 And the men of Israel and of Judah arose and shouted and pursued the Philistines unto the valley and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath and unto Ekron.<sup>87</sup>**

**53 And the sons of Israel returned from chasing after the Philistines, and they spoiled their tents.**

**54 And David took the head of the Philistine and brought it to Jerusalem,<sup>88</sup> but he put his weapons in his tent.<sup>89</sup>**

---

was plunged into the beginning of an unending nightmare of thirst, hunger, weariness, pain, and horror.

God would have saved that giant's soul, if he had wanted Him to, but Goliath wanted to take advantage of his great size and strength to oppress others and feed his greed. For others, it is their superior intelligence that they use to exploit others; for some, it is their beauty that they use to cater to the lusts of Self. What does it profit a man or woman to gain the whole world, and lose their own soul?

<sup>84</sup> Confirmation that the stone killed the giant; it didn't just knock him out.

<sup>85</sup> David made sure that the giant was dead; not just knocked out cold. He wanted to assure himself of this, as well as Israel's army, and to make the enemy quail as they saw that evidence of the hand of God in bringing down their champion.

<sup>86</sup> Once the Philistines turned and fled, the Israelites could safely pass over the ravine. It was awkward to climb up its sides and would have put them in a bad position, if the Philistines had been there to jump on them as they came up, when their hands were busy trying to find a hold.

And who do you suppose led the charge? Little David! He stood there, triumphantly holding up the giant's head with one hand, blood running down his arm, and the giant's huge sword in the other hand, with truly a Samson anointing upon him to enable him to wield that heavy sword and cut through the giant's thick neck with one blow.

The Philistines looked at him in horror, and I doubt that David even looked behind him to see if Israel's army was following him when he tossed that severed head aside and charged towards the Philistines. It didn't matter anymore to them that he was just a kid. They had seen that kid kill a giant and they had no doubt that he could kill them, too. They ran!

<sup>87</sup> Gill's Exposition of the Bible says: "Josephus has it, to the borders of Gath, and to the gates of Ashkelon, which were two other principalities of the Philistines; according to Bunting, the whole chase was this, to the valley and river Sorek four miles; from thence to Ekron eight miles; to Ashkelon twenty miles, and to Gath twenty four miles; that is, from the place where Goliath was killed."

<sup>88</sup> At that time, according to Ellicott, the fortress of Jebus on Mount Zion was still in the hands of the Jebusites, but parts of Jerusalem were under Israel's control. I suppose it was similar to how Jordan controlled east Jerusalem before the 1967 war, whereas the Jews had control of the rest of the city.

<sup>89</sup> David was a hero and is honoured as such with provision for everything he needed, as Saul had promised great reward to whoever killed the giant. Only a teenager, he now has his own dwelling (the word translated as tent means dwelling, in the old Hebrew). Never again do we hear of his brothers reproaching him. They must have finally realized that their brother was extraordinary and it was a privilege to be his close family members.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth?<sup>90</sup> And Abner said, As thy soul lives, O king, I cannot tell.<sup>91</sup>

56 And the king said, Enquire whose son the young man<sup>92</sup> is.

57 And as David returned from the slaughter of the Philistine, Abner (Avner) took him and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, young man?<sup>93</sup> And David answered, I am the son of thy slave Jesse of Bethlehem.<sup>94</sup>

Alternately, this reference to David's tent or dwelling might be in regards to the Tabernacle of David, where the giant's armour possibly was displayed as a trophy, similar to how Goliath's sword was kept at Nob, in the city of the priests.

#### <sup>90</sup> H5288

נער

na' ar  
nah'-ar

From H5287; (concretely) a **boy** (as active), **from the age of infancy to adolescence**; by implication a servant; also (by interchange of sex), a girl (of similar latitude in age): - babe, boy, child, damsel [from the margin], lad, servant, young (man).

<sup>91</sup> Abner may have seen David at court, but didn't pay any attention to him, as he would have been considered a servant, and one of such youth would not attract notice. There were probably numerous young boys of princely lineage, or from wealthy families, serving as pages.

#### <sup>92</sup> H5958

עלם

' elem  
eh'-lem

From H5956; properly **something kept out of sight** (compare H5959), that is, a lad: - young man, stripling.

The word is translated "stripling," in the King James, which indicates that the translators considered it to mean a teen who had not filled out to manhood. Also, the Hebrew word incorporates the idea of being kept out of sight, which seems to indicate a person who is too young to participate in adult matters.

That would definitely make David younger than twenty at this time. If a person is old enough to die for their country, then they are old enough to be in attendance when serious matters are discussed. Hence, David was not called in from the fields when Samuel visited, and he still would not have been considered old enough to attend such events at this time, unless his presence was specifically requested.

He was at least thirteen, though, as the Hebrew word is the masculine of the word that was used for virgin in Isaiah 7:14, in reference to the virgin who would bear the Messiah. Girls were often married as soon as they arrived at puberty, or shortly afterwards, when they were capable of getting pregnant and bearing a child, regardless that they were still very much a child themselves.

<sup>93</sup> It is not unusual that Saul would not remember David as his harpist and one of his armourbearers. Kings have contact with many people; servants become like furniture to them; they are there, but not particularly noted.

---

David was probably only one of many armourbearers who polished and carried Saul's accoutrements; he was a page.

David had returned to his father's home, at some point, to look after the sheep. He may not have been around Saul for a long time and have changed in his appearance somewhat. Certainly, in a shepherd's clothes, grimy from his journey to the battle site, and from the battle, he didn't look like the well-groomed boy in a page's livery that Saul would have seen him in before.

Saul wants to know about David's father. What kind of man produced such an extraordinary son?

<sup>94</sup> David confirmed that his father was a loyal patriot of Israel, and, at the mention of Jesse's name, Saul may have recalled that this was the boy whom God used to bring him out of depression with his music and singing.