

1 Samuel 17 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

- [1 Samuel 17:1](#)
- [1 Samuel 17:2](#)
- [1 Samuel 17:3](#)
- [1 Samuel 17:4](#)
- [1 Samuel 17:5](#)
- [1 Samuel 17:6](#)
- [1 Samuel 17:7](#)
- [1 Samuel 17:8](#)
- [1 Samuel 17:9](#)
- [1 Samuel 17:10](#)
- [1 Samuel 17:11](#)
- [1 Samuel 17:12](#)
- [1 Samuel 17:13](#)
- [1 Samuel 17:14](#)
- [1 Samuel 17:15](#)
- [1 Samuel 17:16](#)
- [1 Samuel 17:17](#)
- [1 Samuel 17:18](#)
- [1 Samuel 17:19](#)
- [1 Samuel 17:20](#)
- [1 Samuel 17:21](#)
- [1 Samuel 17:22](#)
- [1 Samuel 17:23](#)
- [1 Samuel 17:24](#)
- [1 Samuel 17:25](#)
- [1 Samuel 17:26](#)
- [1 Samuel 17:27](#)
- [1 Samuel 17:28](#)
- [1 Samuel 17:29](#)
- [1 Samuel 17:30](#)
- [1 Samuel 17:31](#)
- [1 Samuel 17:32](#)
- [1 Samuel 17:33](#)
- [1 Samuel 17:34](#)
- [1 Samuel 17:35](#)
- [1 Samuel 17:36](#)
- [1 Samuel 17:37](#)
- [1 Samuel 17:38](#)
- [1 Samuel 17:39](#)
- [1 Samuel 17:40](#)
- [1 Samuel 17:41](#)
- [1 Samuel 17:42](#)
- [1 Samuel 17:43](#)
- [1 Samuel 17:44](#)
- [1 Samuel 17:45](#)
- [1 Samuel 17:46](#)
- [1 Samuel 17:47](#)
- [1 Samuel 17:48](#)
- [1 Samuel 17:49](#)

- [1 Samuel 17:50](#)
- [1 Samuel 17:51](#)
- [1 Samuel 17:52](#)
- [1 Samuel 17:53](#)
- [1 Samuel 17:54](#)
- [1 Samuel 17:55](#)
- [1 Samuel 17:56](#)
- [1 Samuel 17:57](#)
- [1 Samuel 17:58](#)

Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
 1 Samuel Chart from Charles Swindoll

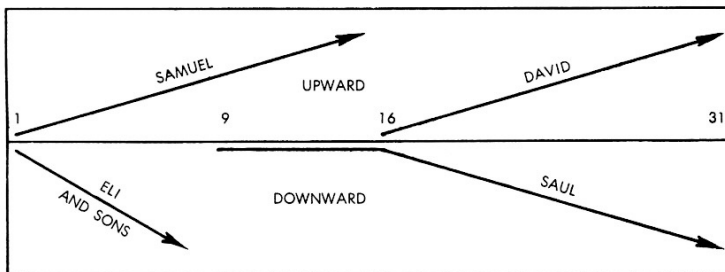
TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES								
1107	1011			971	931	853	722	586
1 Samuel	2 Samuel			1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1 Chronicles 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36	

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

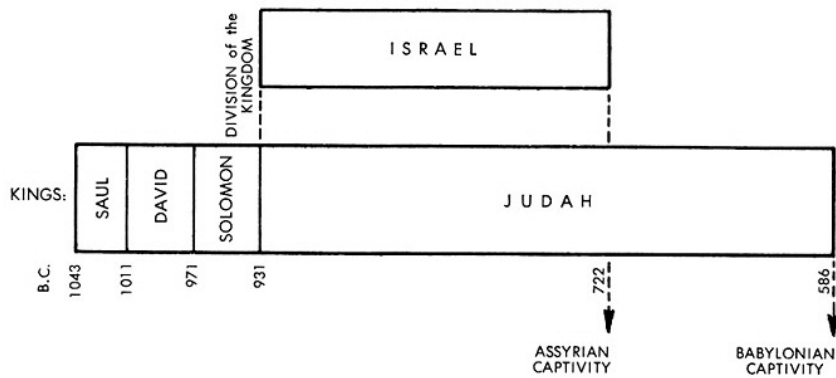
[The Ryrie Study Bible](#)

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Map on Left [ESV Global Study Bible](#), on right [Jensen's Survey of the OT](#)
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Overlappings in 1 Samuel



First Three Kings of Israel

1	9	16	31
SAMUEL —prophet, priest, judge	SAUL —man after man's heart	DAVID —man after God's heart	
—birth —childhood —judgeship	—choice —reign —rejection	—anointing —pursuit —exile	

Main Characters in 1 Samuel

1 Samuel 17:1 Now the Philistines gathered their armies for battle; and they were gathered at Socoh which belongs to Judah, and they camped between Socoh and Azekah, in Ephes-dammim.

- **gathered:** 1Sa 7:7 1Sa 13:5 1Sa 14:46,52 Jdg 3:3
- **Socoh:** Jos 15:35, 2Ch 11:7, 2Ch 28:18,
- **Azekah:** Jos 10:10,11 15:35 Jer 34:7
- **Ephes-dammim:** or, the coast of Dammim, 1Ch 11:13
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Battle of Elah - [ESV Global Study Bible](#)

THE GATHERING BEFORE THE SLAYING

We might subtitle this chapter "Small Man with a Giant Faith!"

Now the Philistines gathered their armies for battle - The passage suggests that the Philistines are the aggressors for this battle. Recall that Saul had an opportunity to annihilate the Philistines in the Battle of Michmash, but made a foolish vow requiring his soldiers to fast all day until they had won the victory. The result was they were famished and weakened and unable to obliterate the fleeing Philistines. 1Sa 14:46 says Saul gave pursuing the Philistines. Saul's sin of a foolish oath and his foolish decision to not pursue the enemy had consequences, as sin always does, so that in 1Sa 14:52 we read that "Now the war against the Philistines was severe all the days of Saul." So chapter 17 recalls one of those "severe days," but as only God can do, He will use this consequence of Saul's sin to elevate the young man David into a leadership role in Saul's regime.

The armies were camped on either side of the Elah Valley, 15 mi (24 km) W of Bethlehem. The Philistines were apparently on the hill to the S of the valley, and the Israelites were on the hill to the N. Israel's ground would never have been footing for Philistine armies if Israel had been faithful to their God. The Philistines (it is probable) had heard that Samuel had fallen out with Saul and forsaken him, and no longer assisted and advised him, and that Saul had grown melancholy and unfit for business, and this news encouraged them to make this attempt for the retrieving of the credit they had lately lost.

and they were gathered at [Socoh](#) which belongs to Judah (map), and they camped between [Socoh](#) and [Azekah](#), in [Ephes-dammim](#) - See the map above for these locations situated in the Valley of Elah. Note the ominous sounding name [Ephes-](#)

[dammin](#) which means "edge of blood" or "boundary of blood"! [ISBE](#) says "The deep red color of the newly plowed earth in this situation is noticeable and may have given origin to the idea of "**blood**"" Easton's Dictionary says "It was probably so called as having been the scene of frequent [sanguinary](#) conflicts between Israel and the Philistines. It is called Pas-dammim (1 Chr. 11:13)."

John Kitto - The Sling and Stone—I Samuel 17

Among the events which have, during the past week, been considered, the combat of David with Goliath stands forth most prominently; and to some of the circumstances of that great deed, our attention may this day be profitably directed.

Although we do not, with some, think that "these things are an allegory," or that this great combat was a type of our Lord's victory over Satan, or even of man's combat with the enemy of his soul—it is impossible for the experienced Christian to read it without being reminded of eventful passages in his own spiritual history. There is no doubt some mysterious connection between even the external things of scripture history, and the inner things of our spiritual life, which "the wise" are enabled, by the Spirit's teaching, to discern, and which renders the seemingly least spiritual parts of the holy writ richly nourishing to their souls.

The reader will remember the feelings with which the son of Jesse undertook this combat. **Its is with precisely the same feeling that we should advance to the contest with the enemy of our souls.** He is far more powerful than we; and those who have not **faith** to oppose him with the invincible weapons of the Spirit of God, waver and tremble as he advances. But the experienced Christian, whose **faith is unshaken**, looks around him, and beholds with wonder so many of his brethren tremble before the defier of God's sacramental host. Their fear is unknown to him. He inquires with David—"What shall be done to the man who takes away the reproach from Israel?" And the answer is—"The man that killeth him, the king shall enrich with great riches,"—the "riches of the glory of his inheritance." "He that overcometh," saith the Lord, "shall inherit all things, and I will be his God, and he shall be my son." (Rev 21:7+) **Faith (BELIEVING GOD'S WORD/PROMISES, ACTING ON GOD'S WORD!)** in this promise, and **hope (ABSOLUTE ASSURANCE OF FUTURE GOOD BY GOD!)** to attain the reward, impel him to exertion. He heeds not the reproaches of the fearful brother who dares not resist the enemy (James 4:7+); he will not listen to those who would persuade him that his strength is not equal to the enterprise; for he knows that the strength on which he relies is not his own, but that of the All-strong—the Strengtheners (Eph 6:10-12+, 2Ti 2:1+). Firmly, therefore, he advances to the conflict, exclaiming—"I come to thee in the name of the [Jehovah Sabaoth, LORD of hosts \(of armies\)](#), the God of Israel, Whom thou least defied." (PLAY [MIGHTY IS OUR GOD](#))

This, and no other, is the spirit with which we must struggle with all the temptations of the [world](#), the [flesh](#) and the [devil](#) (2Ti 1:7+). "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." (2Cor 3:5+) With this sufficiency we can do everything required of us. "I can (NOTE: PAUL'S RESPONSIBILITY)," says Paul, "do all things through Christ who strengtheneth me (GOD'S SOVEREIGN PROVISION OF POWER! ~ principle of [100/100](#))." (Php 4:13+) So can we. But we must remember, that from the moment we renounce His strength and rely upon our own, we are no longer to be compared to the commissioned servant of God, executing his purposes upon the evil and impious; but are rather like the simple unguarded youth which David would have been, had he acted on no other confidence than his own.

Although the weapons of our warfare are not carnal (2Cor 10:3-5+), yet we must use such weapons as we have—such as we best know how to use. The power and courage which David possessed would have availed him little without his sling and his stone; and the powers of resistance which God has graciously consented to afford us, will be equally useless unless we apply them through the appointed means—these are prayer, watchfulness, resistance to sin, resolutions of holiness, and a frequent participation of the means of grace. The gifts of God avail us nothing without the disposition to use them, and this disposition is also his gift, which will not be refused to any that diligently seek it. So God gives the sun, the rain, the soil, the seed—but man must till the field and sow the ground, or else there will be no harvest (GOD'S PART/OUR PART). It is God that gives the increase; but yet Paul must plant and Apollos water (1Co 3:6,7+). It is God who gives the talents; but man must put them out to the exchangers, or else Christ at his coming will not receive his own with usury. The grace of God is an invincible weapon; but **we must employ it**, (GOD'S PROVISION/OUR RESPONSIBILITY) or it will rust—will no more fight our spiritual battle, than a sword will defend us while we delay to draw it, or than the stones of the brook could avail David while they only lay in the sling. **Again, the sling and the stone would both have been useless, had not the Spirit of God, guided the hand of David; and in like manner must the Christian be convinced that the means which are given to him of contending with sin, are only efficacious because "it is God that worketh in us to will and to do."** Philippians 2:13+. The certainty that all our strength is from above, and the determination actively to employ that strength, must go together; neither will effect anything without the other; but the two combined will, by the blessing of God, finally beat down Satan under our feet. (Ro 16:20+).

If there be any who, like Eliab, are not only afraid to engage in the contest themselves, but are ready to reproach its with "pride and naughtiness of heart," because we have determined to follow the Lord wholly (2Chr 16:9), and to subject our conversation to a rule of severer holiness than they can bring themselves to bear—let us answer with David, "Is there not a cause?" There is every conceivable cause. "There is gratitude for love which eternity could never repay; there is love which eternity could never satisfy; and there is even private interest, which is more effectually promoted by the service of God than by any other assignable means."

There may, again, be some who, like Saul, will tell us that we are too weak to contend with all the difficulties which lie before us—and they will offer us, as Saul offered David his armor, **a panoply of worldly precepts and maxims for the conduct of life**, taken from their own experience, and adapted to persons like themselves; but which, not being founded on the strict and undeviating model of Christ's law, are no more fitted to our use, than the massive and cumbersome armor of Saul became the slender and unaccustomed David. Our answer must be, we "cannot go with these." We "have not proved them;" and did we prove them, we should find them useless indeed.

We must go in the might of the Lord, and in that alone; and with this, we shall go forth conquering and to conquer the enemies of our peace, till we receive the end of our faith—the salvation of our souls. (ED: HE IS NOT IMPLYING OUR WORKS MERIT SALVATION BUT ULTIMATELY THAT OUR WORKS DEMONSTRATE WE ARE TRULY SAVED AND THUS WE PERSEVERE TO THE END BECAUSE GOD IN US ENABLES US TO PERSEVERE! THERE IS NO OTHER WAY BELOVED!)

1 Samuel 17:2 Saul and the men of Israel were gathered and camped in the valley of Elah, and drew up in battle array to encounter the Philistines.

- the valley: 1Sa 17:19 21:9
- set the battle in array: Heb. ranged the battle
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

[Valley of Elah](#) on the left and large **Terebinth in the valley** on the right

DOWN IN THE VALLEY OF ELAH

Saul and the men of Israel were gathered and camped in the [valley of Elah](#), and drew up in battle array to encounter the Philistines - Elah means terebinth or oak. Easton's Dictionary writes "The terebinths from which the valley of Elah takes its name still cling to their ancient soil. On the west side of the valley, near Shochoh, there is a very large and ancient tree of this kind known as the 'terebinth of Wady Sur,' 55 feet in height, its trunk 17 feet in circumference, and the breadth of its shade no less than 75 feet. It marks the upper end of the Elah valley, and forms a noted object, being one of the largest [terebinths](#) in Palestine."

[Wikipedia](#) has an interesting note on the [Valley of Elah](#) - is a long, shallow valley in [Israel](#) and the [West Bank](#) best known as the place described in the [Hebrew Bible](#) (or [Old Testament](#) of [Christianity](#)) where the [Israelites](#) were encamped when [David](#) fought [Goliath](#) (1 Samuel 17:2; 1 Samuel 17:19). It is home to several important archaeological sites, including those identified as the ancient towns of [Azekah](#) and [Socho](#) (1 Samuel 17:1). Rising up from the valley on its extreme southeast end lies the hilltop ruin [Adullam](#), and on its north lie the ruins of the ancient fortress city of [Khirbet Qeiyafa](#), which is identified with the ancient town of Sha'araim (1 Samuel 17:52). The valley is named after the large and shady terebinth trees ([Pistacia atlantica](#)) which are indigenous to it.

1 Samuel 17:3 The Philistines stood on the mountain on one side while Israel stood on the mountain on the other side, with the valley between them.

- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Valley of Elah - [ESV Global Study Bible](#)

PHILISTINES ARRAYED AGAINST ISRAEL IN THE VALLEY OF ELAH

The Philistines stood on the mountain on one side while Israel stood on the mountain on the other side, with the valley between them - The mountain would give both sides an advantageous view of the adversary.

Smith - The Philistines occupied the western slope of the Elah Valley and the Israelites were on the east. In the middle of this broad

valley (ἰσθμὸς, ēmeq) was a valley (גַּי, gay), the narrow stream bed. ([1-2 Samuel - College Press](#))

Paul Apple - Only fight battles that the Lord has a stake in winning; make sure our battles are important to the Lord. Examine our priorities. How will victory in this battle glorify our God? In what area is Satan marshalling his forces to try to defy God and destroy God's program? The lines between the people of God and God's enemies were clearly drawn (1Sa 17:1-3)--no gray area here-- "the battle is the Lord's" (1Sa 17:47)

1 Samuel 17:4 Then a champion came out from the armies of the Philistines named Goliath, from Gath, whose height was six cubits and a span.

BGT 1 Samuel 17:4 καὶ ἔλθεν ἄνθρωπος δυνατὸς κτίζων παρὰ ξέως τῶν ἰσθμῶν τοῦ Γαθ ὃς ἦν ἕξ ἰσθμῶν καὶ ἑνὸς ἰσθμοῦ

LXE 1 Samuel 17:4 And there went forth a mighty man out of the army of the Philistines, Goliath, by name, out of Geth, his height was four cubits and a span.

KJV 1 Samuel 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

NET 1 Samuel 17:4 Then a champion came out from the camp of the Philistines. His name was Goliath; he was from Gath. He was close to seven feet tall.

CSB 1 Samuel 17:4 Then a champion named Goliath, from Gath, came out from the Philistine camp. He was nine feet, nine inches tall

ESV 1 Samuel 17:4 And there came out from the camp of the Philistines a champion named Goliath of Gath, whose height was six cubits and a span.

NIV 1 Samuel 17:4 A champion named Goliath, who was from Gath, came out of the Philistine camp. He was over nine feet tall.

NLT 1 Samuel 17:4 Then Goliath, a Philistine champion from Gath, came out of the Philistine ranks to face the forces of Israel. He was over nine feet tall!

NRS 1 Samuel 17:4 And there came out from the camp of the Philistines a champion named Goliath, of Gath, whose height was six cubits and a span.

NJB 1 Samuel 17:4 A champion stepped out from the Philistine ranks; his name was Goliath, from Gath; he was six cubits and one span tall.

NAB 1 Samuel 17:4 A champion named Goliath of Gath came out from the Philistine camp; he was six and a half feet tall.

YLT 1 Samuel 17:4 And there goeth out a man of the duellists from the camps of the Philistines, Goliath is his name, from Gath; his height is six cubits and a span,

RSV 1 Samuel 17:4 And there came out from the camp of the Philistines a champion named Goliath, of Gath, whose height was six cubits and a span.

NKJ 1 Samuel 17:4 And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span.

ASV 1 Samuel 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

DBY 1 Samuel 17:4 And there went out a champion from the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

GWN 1 Samuel 17:4 The Philistine army's champion came out of their camp. His name was Goliath from Gath. He was ten feet tall.

BBE 1 Samuel 17:4 And a fighter came out from the tents of the Philistines, named Goliath of Gath; he was more than six cubits tall.

■ **Goliath:** 1Sa 17:23 21:9,10 2Sa 21:19 1Ch 20:5

- [Gath](#): 1Sa 27:4 Jos 11:22 2Sa 21:16-22 1Ch 20:4-8
- **whose height**: De 3:11 1Ch 11:23 Am 2:9
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Tallest Modern Man - 8'11.1"

GOLIATH A GIANT OF A MAN!

Then a champion came out from the armies of the Philistines named [Goliath](#), from [Gath](#) - Hebrew = "the man of the space between the two [armies]." He was a man that stood in the space between the two opposing armies, and thus described a single soldier who was willing to represent his entire army in one on one combat. The Septuagint translates "**champion**" with two words, *aner* meaning man and *dunatos* meaning mighty, this a "mighty man." **Clarke** adds that the word champion really comes from the Hebrew word, "a middle man, the man between two." The idea is that this was a man who stood between the two armies and fought as a representative of his army. Literally, "a man of the two middles," i.e. one who enters the space between the two armies in order to decide the contest by a single combat.

Smith comments on the concept of one on one combat in the ancient world - Another example of such representative combat, with twelve on each side, is recorded in 2Sa 2:12. Documentation of such combat about this time in the ancient Near East is found in "The Story of Sinuhe," ANET, 20a). ([1-2 Samuel - College Press](#))

Whose height was six cubits and a span - See **TSK** note below. His height was in the range of 9-11 feet (See picture of [Robert Wadlow](#) above who topped out at 8'11.1"). The NET Note says "A cubit was approximately eighteen inches, a span nine inches. So, according to the Hebrew tradition, Goliath was about nine feet, nine inches tall (cf. NIV, CEV, NLT "over nine feet"; NCV "nine feet, four inches"; TEV "nearly 3 metres"). However, some Greek witnesses, Josephus, and a manuscript of 1 Samuel from Qumran read "four cubits and a span" here, that is, about six feet, nine inches (cf. NAB "six and a half feet").

TSK note on six cubits: According to Bishop Cumberland's calculation, the height of Goliath was about eleven feet ten inches; but Parkhurst estimating the ordinary cubit at seventeen inches and a half, calculates that he was nine feet six inches high. (**ED: AS A FORMER COLLEGE BASKETBALL PLAYER, EITHER HEIGHT WOULD MADE HIM THE DOMINANT PLAYER IN THE NBA!**) Few instances can be produced of men who can be compared with him. Pliny says, "The tallest man that hath been seen in our days was one name Gabara, who, in the days of Claudius, the late Emperor, was brought out of Arabia: he was nine feet nine inches." Josephus mentions a Jew, named Eleazar, whom Vitellius sent to Rome, who was seven cubits, or ten feet two inches high. Becanus saw a man near ten feet, and a woman that was full ten feet. And, to mention no more, a man of the name of John Middleton, born at Hale, near Warrington, in Lancashire, in the reign of James the First, was more than nine feet high. Dr. Plott, in his history of Staffordshire, says, that "his hand, from the carpus to the end of the middle finger, was seventeen inches, his palms eight inches and a half broad, and his whole height was nine feet three inches; wanting but six inches of the height of Goliath of Gath."

Gigantic Faith - Everything is possible for one who believes.—Mark 9:23 Read 1 Samuel 17:1–58

I was not raised in a Christian home. For the first 20 years of my life, I read very little of the Bible. But even as a child I knew the story of David and Goliath. The Scripture's account of David's defeat of the Philistine champion who towered over the Israelites at nine feet has become the archetypal underdog story.

Make no mistake. This is not an account of pluck or even courage. **It is a story about faith.** David's conviction that God could use him to defeat Goliath was not an exercise in positive thinking. David's faith had been proven in a variety of smaller encounters while he served as a shepherd watching over his father's flocks (1Sa 17:34–37). Because of this, David was shocked to arrive at the battlefield and find the armies of Israel cowering in fear (1Sa 17:24). Eliab's reaction when he overheard David questioning the men about the situation confirmed the Lord's wisdom in choosing David over Eliab. David also exercised common sense when he refused the honor of wearing Saul's armor and chose to meet Goliath carrying only his familiar staff, shepherd's bag, and sling (1Sa 17:40). These were the weapons God had used when David faced the lion and the bear. He saw no reason why God could not use them to defeat Goliath as well. You know how the story ends. It is not a story about how the small can defeat the large. It is a story that reminds us that the victory belongs to God who is greater than all. Faith is not a feeling of confidence, so much as it is an attitude of dependence on Him! We may be tempted to think that effective faith is a matter of volume. But a mere grain of faith is all that is needed! Your faith may not be as great as your present need, but you serve a God who is greater than both. As the story of David's victory over Goliath shows, faith is not about confidence, but about our dependence on God. Thank the Father for showing Himself faithful and strong in your life. You can always depend on Him! ([Courtesy of Today in the Word](#))

QUESTION - [How tall was Goliath?](#)

ANSWER - Goliath is a biblical character found in 1 Samuel 17. The Bible says he was a large man who fought as a champion for the Philistine army against God's people, the Israelites.

How tall was Goliath in reality? Normally, we equate him with a giant, as most Bible translations state that he was over nine feet tall (1 Samuel 17:4, NIV). The Masoretic Text, the Hebrew text that has long been accepted by the Jewish people, states that Goliath's height was "six cubits and one span." Taking a cubit to be approximately eighteen inches and a span to equal six, this figures to a height of approximately nine feet, six inches. It seems Goliath may have had some [Anakim](#) blood in him (see Deuteronomy 9:2).

There is, however, a variation found in some ancient texts on the matter of Goliath's height. A Greek translation of the Old Testament, the Septuagint, records Goliath's height as *four* cubits and one span. Current measurements translate this to about six feet, six inches. While this would shorten Goliath some, he still would have been quite a bit taller than the average man's height at that time—about five and a half feet. There are other sources that corroborate the shorter measurement, including one Hebrew text among the Dead Sea Scrolls and the writings of the Jewish historian Josephus. The [NET Bible](#) goes with the shorter height, saying that Goliath was "close to seven feet tall" (1 Samuel 17:4).

When it comes to the deviation between these [measurements](#), it is important to note a couple things. First, the Old Testament was originally written in Hebrew. The difference may be due to how the measurements were translated into Greek for the Septuagint. Second, the measurement of a cubit is not precise, since a cubit was based on the distance from a person's elbow to the tip of a finger. Thus, the length of a cubit would vary somewhat, according to the one doing the measuring and the length of his arm.

Regardless of Goliath's precise height, we know from God's Word that he was a formidable opponent. He was not only tall—at least a foot taller than David, and possibly several feet taller—he was also strong. His bronze armor alone weighed 125 pounds (1 Samuel 17:5), and he carried a giant-sized spear (verse 7). There was a reason that Goliath was the "champion" of the Philistines (verse 4). In the end, however, a young man named David, armed with only a simple sling, [a few rocks](#), and faith, defeated this enemy of Israel. [David proved stronger than Goliath](#) because he had the almighty God on his side. [GotQuestions.org](#)

QUESTION - [Was Goliath one of the Nephilim?](#)

ANSWER - Who and what the [Nephilim](#) were is up for debate. Before the flood, there were Nephilim that were the offspring of "the sons of God" and "the daughters of men" (see Genesis 6:1–4). The meaning of this passage is disputed. Regardless of their specific "DNA," it seems that the Nephilim were extraordinary. All of them would have been killed in the flood, in which only Noah and his immediate family were spared. Nevertheless, the text indicates that the Nephilim also existed after the flood—they were "on the earth in those days—and also afterward"—that is, after the flood (Genesis 6:4).

If the Nephilim were gigantic warrior people before [the flood](#), it is possible that giant warriors after the flood were also called Nephilim. A modern parallel might be the "modern superhero." Everyone knows that Superman, Spider-man, and Wonder Woman do not exist in real life, but the mythology of the superhero is firmly planted in our collective psyche. When, on occasion, a policeman, fireman, or a member of the armed forces performs some extraordinarily heroic and dangerous rescue, the news media might refer to that person a "real-life superhero." They do not mean that this person is actually endowed with superhuman powers, but that his behavior goes so far beyond the ordinary that he is living up to the commonly accepted mythology. This is a possibility in the Old Testament as well: any time an exceptional warrior was found, he was called a "Nephilim" without necessarily implying that he was the offspring of the "sons of God" in Genesis 6. This could explain how giants—fearfully large and ferocious warriors—are called Nephilim after the flood.

In Numbers, Moses sends twelve spies into the land of Canaan—the Promised Land. All the spies agreed that the land was good with plenty to offer, but ten of the spies also were fearful that Israel could not take the land because of the people living in it: "The land we explored devours those living in it. All the people we saw there are of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them" (Numbers 13:32–33). Here the Nephilim are described as the descendants of Anak and are associated with men of great size—giants. The best explanation seems to be that the word *Nephilim* had become a semi-technical term for "giant warrior." It may have held some overtones of mystery as well, similar to the modern term *monster*, which can refer to size, as in *monster truck*. It can also have dark overtones, referring to an evil character. And finally, a monster might be some kind of abnormal or terrifying creature. With our limited knowledge of the word *Nephilim*, the best we can say is that it appears the Nephilim were gigantic, mysterious warriors of uncertain heritage. To the people who observed them, they seemed to be unnaturally formidable, large, and fierce.

Of all the giants, [Goliath](#) is the most infamous, although the Bible never uses the term *Nephilim* to describe him. Goliath challenged the armies of Israel, and only David was brave enough (because he trusted fully in God) to challenge him in battle. Goliath is

described this way: “His height was six cubits and a span. He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels; on his legs he wore bronze greaves, and a bronze javelin was slung on his back. His spear shaft was like a weaver’s rod, and its iron point weighed six hundred shekels” (1 Samuel 17:5–7). The footnotes in the NIV explain the ancient measurements: Goliath’s height was about 9 feet 9 inches. His bronze coat of armor weighed about 125 pounds, and his spearhead weighed about 15 pounds. Of course, Goliath fell at the hand of David. God is stronger than giants.

Second Samuel 21 records the demise of several giant [Philistine](#) warriors, all said to be descended from Rapha in Gath. (Since one of the men is Goliath’s brother, we can assume that Goliath is descended from Rapha as well): “Once again there was a battle between the Philistines and Israel. David went down with his men to fight against the Philistines, and he became exhausted. And Ishbi-Benob, one of the descendants of Rapha, whose bronze spearhead weighed three hundred shekels [7.5 lbs] and who was armed with a new sword, said he would kill David. But Abishai son of Zeruiah came to David’s rescue; he struck the Philistine down and killed him. Then David’s men swore to him, saying, ‘Never again will you go out with us to battle, so that the lamp of Israel will not be extinguished’” (verses 15–17).

In the course of time, in other battles with the Philistines, three more descendants of Rapha were slain: Saph; the brother of Goliath, “who had a spear with a shaft like a weaver’s rod”; and “a huge man with six fingers on each hand and six toes on each foot—twenty-four in all” (verses 18–22). All of these warriors were related to Goliath, but none are called Nephilim.

There are a couple of other giants mentioned in Scripture. [Og, king of Bashan](#), was a huge man with a huge bed (Deuteronomy 3:11). One of [David’s mighty men](#), Benaiah, “struck down Moab’s two mightiest warriors. He also went down into a pit on a snowy day and killed a lion. And he struck down an Egyptian who was five cubits tall. Although the Egyptian had a spear like a weaver’s rod in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian’s hand and killed him with his own spear” (1 Chronicles 11:22–23). Although we don’t know how thick a weaver’s rod was, it would have to be sufficiently strong and thick enough to support the stress of weaving, and, from the way it is used in conjunction with giant warriors, we can infer that it must have been quite large.

GuinnessWorldRecords.com reports [Robert Wadlow](#), born in 1918, to be the tallest man in modern history. He grew to a height of just over 8 feet 11 inches (“The Tallest Man Ever,” accessed 5/26/20). However, he and many other modern “giants” suffered from health problems that would not make them good “warriors.” More modest giants who are able to play professional sports are a bit smaller but still gigantic compared to the average person. There have been a good many NBA players who have been 7 feet 6 inches tall. There is no shortage of NFL players who stand 6 feet 5 inches or taller and weigh in at over 350 pounds. Professional wrestling has also had a few giants, including Andre the Giant who was 7 feet 4 inches tall and weighed over 500 pounds. It is quite possible that, at an earlier time, there was greater variation within the human gene pool, which could have produced even larger giants than we have among us today.

Goliath was very likely not the offspring of humans and angels, and he is never called a Nephilim; however, he was a fierce, gigantic warrior and might have been described, in the parlance of the Philistines or Israelites, as a “modern-day Nephilim.”[GotQuestions.org](#)

Note that a number of writers consider Goliath a descendant of the [Anakim / Anakites?](#)

1 Samuel 17:5 He had a bronze helmet on his head, and he was clothed with scale-armor which weighed five thousand shekels of bronze.

BGT 1 Samuel 17:5 κα περικεφαλα α π τ ς κεφαλ ς α το κα θ ρακα λυσιδωτ ν α τ ς νδεδυκ ς κα σταθμ ς το θ ρακος α το π ντε χιλι δε ς σ κλων χαλκο κα σιδ ρου

LXE 1 Samuel 17:5 And he had a helmet upon his head, and he wore a breastplate of chain armour; and the weight of his breastplate was five thousand shekels of brass and iron.

KJV 1 Samuel 17:5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

NET 1 Samuel 17:5 He had a bronze helmet ON his head and was wearing scale body armor. The weight of his bronze body armor was five thousand shekels.

CSB 1 Samuel 17:5 and wore a bronze helmet and bronze scale armor that weighed 125 pounds.

ESV 1 Samuel 17:5 He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze.

NIV 1 Samuel 17:5 He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing

five thousand shekels;

NLT 1 Samuel 17:5 He wore a bronze helmet, and his bronze coat of mail weighed 125 pounds.

NRS 1 Samuel 17:5 He had a helmet of bronze on his head, and he was armed with a coat of mail; the weight of the coat was five thousand shekels of bronze.

NJB 1 Samuel 17:5 On his head was a bronze helmet and he wore a breastplate of scale-armor; the breastplate weighed five thousand shekels of bronze.

NAB 1 Samuel 17:5 He had a bronze helmet on his head and wore a bronze corselet of scale armor weighing five thousand shekels,

YLT 1 Samuel 17:5 and a helmet of brass is on his head, and with a scaled coat of mail he is clothed, and the weight of the coat of mail is five thousand shekels of brass,

- **clothed**, 1Sa 17:38
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

BIG GUY WITH "BIG" ARMOR

He had a bronze helmet on his head, and he was clothed with scale-armor which weighed five thousand shekels of bronze - NLT = "his bronze coat of mail weighed 125 pounds." Literally, "clothed in a shirt of scales," i.e. a corselet made of metal scales sewn on cloth so as to overlap one another. It was flexible, and protected the back and sides

NET NOTE - Although the exact weight of Goliath's defensive body armor is difficult to estimate in terms of modern equivalency, it was obviously quite heavy. Driver, following Kennedy, suggests a modern equivalent of about 220 pounds (100 kg); see S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 139. Klein, taking the shekel to be equal to .403 ounces, arrives at a somewhat smaller weight of about 126 pounds (57 kg); see R. W. Klein, [1 Samuel - BORROW](#) (WBC), 175. But by any estimate it is clear that Goliath presented himself as a formidable foe indeed.

NEW MANNERS AND CUSTOMS - Helmets and Cuirasses (Breastplates)

He had a bronze (brass, KJV) helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels.

In the earliest times helmets were made of osier (willows) or rushes, and were in the form of beehives or skullcaps. The skins of the head of animals were sometimes used. Various other materials were employed at different times. The ancient Egyptian helmet was usually quilted linen cloth. It was thick and well padded, sometimes coming down to the shoulder to protect the back of the neck, and sometimes only a little below the ear. The cloth used was colored green, red, or black. The helmet had no crest, but the summit was often an obtuse point ornamented with two tassels. The Assyrian helmet was a cap of iron terminating above in a point, and sometimes furnished with back flaps that were covered with metal scales to protect the neck. **The Philistine helmet, as shown on ancient monuments, was of unique form.** From the headband there arose curved lines, by which the outline of the helmet was hollowed on the sides and rounded on top. Goliath's helmet was doubtless of this shape, and, being made of bronze, must have presented a beautiful appearance. The form of the Hebrew helmets is unknown, but they probably did not vary widely from the Egyptian. As is seen in 1 Samuel 17:38 they were sometimes made of bronze. The helmet is also mentioned in 2 Chronicles 26:14; Jeremiah 46:4; Ezekiel 23:24, 27:10, and 38:5.

For protecting the body, the skins of beasts were probably the earliest protection in battle. Felt or quilted linen was later used. The ancient Egyptians had horizontal rows of metal plates well secured by bronze pins. The ancient Assyrians had scales of iron fastened on felt or linen. Iron rings closely locked together were likewise used by different nations. Scales made of small pieces of horn or hoof were also used. Sometimes a very serviceable armor was made of small plates of metal, each having a button and slit, fitting into the corresponding slit and button of the plate next to it.

It is believed that Ahab had on armor of this sort when he was slain, and that the "sections of his armor" (joints of the harness, KJV) through which the arrow entered him, were the grooves or slits in the metallic plates, or the places between where they did not overlap (1 Kings 22:34, 2 Chronicles 18:33). Goliath's "coat of mail" in the KJV was scale armor (Hebrew, shiryon kaskassim, armor of scales), as so translated in the NIV: "coat of scale armor." This kind of armor consisted of metallic scales rounded at the bottom and squared at the top, and sewed on linen or felt. The Philistine corselet covered the chest only. On the bas-relief at Nineveh are seen warriors with coats of scale armor that went to the knees or ankles.

In his book, Discoveries in the Ruins of Nineveh and Babylon, written in 1849, H. A. Layard reported discovering a number of the

scales used for this armor in one of the ruined palaces. Each scale was of iron two to three inches long, rounded at one end and squared at the other, with a raised or embossed line in the center. Some were inlaid with copper. At a later period, the Assyrian armor was made of smaller scales, which were pointed and ornamented with raised figures, and the coat of mail reached no lower than the waist.

In several passages in the KJV shiryon is translated habergeons (coats of armor, NIV) (see 2 Chronicles 26:14 and Nehemiah 4:16). The lorica of the Romans and the thorax of the Greeks—translated breastplate in Ephesians 6:14 and 1 Thessalonians 5:8—were scale armor covering the chest and back.

1 Samuel 17:6 He also had bronze greaves on his legs and a bronze javelin slung between his shoulders.

BGT 1 Samuel 17:6 κα κνημ ὄες χαλκᾶ π νω τ ν σκελ ν α το κα σπ ρ χαλκ ν μ σον τ ν μων α το

LXE 1 Samuel 17:6 And greaves of brass were upon his legs, and a brazen target was between his shoulders.

KJV 1 Samuel 17:6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

NET 1 Samuel 17:6 He had bronze shin guards on his legs, and a bronze javelin was slung over his shoulders.

CSB 1 Samuel 17:6 There was bronze armor on his shins, and a bronze sword was slung between his shoulders.

ESV 1 Samuel 17:6 And he had bronze armor on his legs, and a javelin of bronze slung between his shoulders.

NIV 1 Samuel 17:6 on his legs he wore bronze greaves, and a bronze javelin was slung on his back.

NLT 1 Samuel 17:6 He also wore bronze leg armor, and he carried a bronze javelin on his shoulder.

NRS 1 Samuel 17:6 He had greaves of bronze on his legs and a javelin of bronze slung between his shoulders.

NJB 1 Samuel 17:6 He had bronze greaves on his legs and a bronze scimitar slung across his shoulders.

NAB 1 Samuel 17:6 and bronze greaves, and had a bronze scimitar slung from a baldric.

YLT 1 Samuel 17:6 and a frontlet of brass is on his feet, and a javelin of brass between his shoulders,

- **bronze javelin**, 1Ki 10:16 2Ch 9:15
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Bronze Greaves to Protect Tibia

BIG MAN WITH BRONZE GREAVES & JAVELIN

He also had bronze greaves on his legs and a bronze javelin ([kidon](#)) slung between his shoulders - The **javelin** was apparently lighter than a spear and could be throw a greater distance. It was carried at the back, ready to be taken in the hand and thrown at the enemy when required.

Wikipedia on greave - The primary purpose of greaves is to protect the [tibia](#) from attack. The tibia, or shinbone, is very close to the skin, and is therefore extremely vulnerable to just about any kind of attack. Furthermore, a successful attack on the shin results in that leg being rendered useless, greatly hampering one's ability to maneuver in any way.^[1] Greaves were used to counteract this. They usually consisted of a metal exterior with an inner padding of felt. The felt padding was particularly important because, without it, any blow would transfer directly from the metal plating to the shin.

Javelin (03591)([kidon](#)) means a dart or javelin, but apparently distinct from a spear. Kidon generally represents a javelin (so usually RSV), a light spear that is thrown as opposed to heavier spears or lances used in close combat

Kidon - 8v - javelin(8), spear(1). Jos. 8:18; Jos. 8:26; 1 Sam. 17:6; 1 Sam. 17:45; Job 39:23; Job 41:29; Jer. 6:23; Jer. 50:42

McClintock's Encyclopedia - Apparently lighter than the (SPEAR - [SEE BELOW](#)), and in more than one passage distinguished from it, was the **kidôn** (כִּידוֹן), to which the word "javelin" perhaps best answers (Ewald, Wurfspiess). It would be the appropriate weapon for such manœuvring as that described in Josh. 8:14–27, and could with ease be held outstretched for a considerable time (Josh 8:18, 26; A. V. "spear"). When not in action the **kidôn** was carried on the back of the warrior, between the shoulders (1Sa 17:6, "target," and in the margin "gorget"). Both in this passage and in 1Sa 17:45 of the same chapter the **kidôn** is distinguished from the **chanîth**. In Job 39:23 ("spear") the allusion seems to be to the quivering of a javelin when poised before hurling it.

Gilbrant - Occurring only in the Hebrew Bible, Middle Hebrew and Dead Sea Scrolls, this noun has traditionally been translated "javelin." It is now clear, by virtue of the latter source, that some other implement of war was denoted by the term in intertestamental times. According to The War Scroll from Qumran, an apocalyptic document, the **kîdhôn** is clearly a weapon differentiated from a spear and a shield (1Sa 17:7). Its length is set at one and one-half cubits (ca. thirty inches), not likely a weapon to be used as a projectile. However, it appears in a simile in Mishnaic Hebrew, comparing Absalom's physique to a **kîdhôn** (Num. Rabba s.9). The comparison implies thinness.

The weapon usually appears in lists in the Hebrew Bible. Only once is there a descriptive detail available (1Sa 17:6). Goliath's weapon was "between his shoulders," i.e., was sheathed or slung. Most swords were sheathed on the left hip; however, longer sword sheaths were placed on the back. Javelins were usually slung over the left shoulder. Locating the weapon "between" the shoulders may be meaningful evidence.

There are no contexts in the Hebrew Bible which demand a specific label for this weapon. Joshua extended his **kîdhôn** as Ai fell (recalling Moses extending his staff at the sea; Josh. 8:18, 26). In Yahweh's response to Job's charge that he had treated Job unjustly, the **kîdhôn** appears twice in imagery of power. First, Yahweh announces that it is his creative power which bestows the force and lack of fear which the horse possesses in battle, the horse which "does not turn back from the sword; Upon him rattle the quiver, the flashing spear and the **kîdhôn**" (Job 39:22f). In contrasting the strength of Yahweh to that of humans, Yahweh declares that to this mythical creature of Israel's neighbors "clubs are counted as stubble; he laughs at the rattle of **kîdhôn**" (41:29). This verse is the last in a catalog of military arms by which the leviathan is not fazed.

Finally, the noun appears twice in Jeremiah (Jer. 6:23; 50:42). The noun appears in identical contexts, the prophetic announcement of coming military judgment. However, Babylon is the army coming to judge Judah in Jer 6:23, who lay hold on "bow and **kîdhôn**," a phrase which lends itself to the idea of "an arrow," especially understanding the thirty-inch measurement of later times. The table is turned in Jer 50:42, as Babylon is judged by the Judge of all the earth, and suffers a similar fate at the hands of the Persians, described identically to the earlier prophecy. ([Complete Biblical Library](#))

ISBE - Dart/Javelin Although the **dart and javelin** look like spears, they were thrown and are generally smaller. A dart is essentially a long arrow and could have feathers to give greater accuracy. The javelin, which did not include feathers, was used at an early date in Mesopotamia (ca 2500 B.C.; cf. AWBL, I, 134f) and probably in Egypt too. Beginning at the end of the 14th cent. B.C. in Egypt, chariots regularly had two long quivers for storing javelins (AWBL, I, 231–34, 240).

The RSV usually renders Heb. **kîdôn** "javelin" (e.g., Josh. 8:18, 26; 1 S. 17:6, 45). The AV and RSV translate **ḥanîṭ** as "spear" in the David and Goliath clash (1 S. 17:45), perhaps because it was so much larger than what one would expect for a javelin.

The effective range of the javelin was limited. This can be seen in the story of Sinuhe when he fought with the champion of Retjenu, i.e., Syria (cf. ANET, pp. 18–22). Sinuhe kept his distance from the champion and was able to dodge an armful of javelins that were successively thrown at him. Sinuhe drew a single arrow, fired it from the bow and felled the champion. Similarly, David had the advantage of being able to stay out of the effective range of Goliath's javelin (he apparently did not have a bow) and was able to strike him dead with a sling stone (1 Sa 17:49).

1 Samuel 17:7 describes the shaft of Goliath's javelin as being like a **weaver's beam**. Yadin (AWBL, II, 354f) was probably correct that this refers to a leash that would have been looped on the shaft. When hurled it would increase the distance of the missile and would be more accurate due to the spinning motion caused by the leash. In support of this interpretation Yadin pointed to illustrations of strings attached to Aegean javelins that range in date from the Mycenaean period down to the 5th cent. B.C. (AWBL, II, 354f).

NEW MANNERS AND CUSTOMS - Greaves and Javelin Greaves were leg armor that was worn below the knees. There are none shown on Egyptian monuments, but they are seen on the Assyrian sculptures. They were of leather, wood, or as in the case of Goliath, of bronze, and were bound by thongs around the calves and above the ankles. The word **kidon**, rendered target in the KJV, is translated shield (javelin, NIV) in 1 Samuel 17:45 and in Job 39:23 (lance, NIV). It's translated spear in Joshua 8:18, 26 (javelin,

NIV), Job 41:29 (lance, NIV), and Jeremiah 6:23. In Jeremiah 50:42, the KJV translates it lance, and the NIV translates it spears. It was probably a light javelin, which could easily be hurled at an enemy. Some believe it was decorated with a flag, much like the ones shown in period movies that have cavalymen armed with lances. When not in actual use, the javelin was carried on the back, probably by means of a leather strap.

1 Samuel 17:7 The shaft of his spear was like a weaver's beam, and the head of his spear weighed six hundred shekels of iron; his shield-carrier also walked before him.

BGT 1 Samuel 17:7 κα κοντ ς το δ ρατος α το σε μ σακλον φαιν ντων κα λ γχη α το ξακοσ ων σ κλων σιδ ρου κα α ρων τ πλα α το προεπορε ετο α το

LXE 1 Samuel 17:7 And the staff of his spear was like a weaver's beam, and the spear's head was formed of six hundred shekels of iron; and his armour-bearer went before him.

KJV 1 Samuel 17:7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

NET 1 Samuel 17:7 The shaft of his spear was like a weaver's beam, and the iron point of his spear weighed six hundred shekels. His shield bearer was walking before him.

CSB 1 Samuel 17:7 His spear shaft was like a weaver's beam, and the iron point of his spear weighed 15 pounds. In addition, a shield-bearer was walking in front of him.

ESV 1 Samuel 17:7 The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. And his shield-bearer went before him.

NIV 1 Samuel 17:7 His spear shaft was like a weaver's rod, and its iron point weighed six hundred shekels. His shield bearer went ahead of him.

NLT 1 Samuel 17:7 The shaft of his spear was as heavy and thick as a weaver's beam, tipped with an iron spearhead that weighed 15 pounds. His armor bearer walked ahead of him carrying a shield.

NRS 1 Samuel 17:7 The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and his shield-bearer went before him.

NJB 1 Samuel 17:7 The shaft of his spear was like a weaver's beam, and the head of his spear weighed six hundred shekels of iron. A shield-bearer walked in front of him.

NAB 1 Samuel 17:7 The shaft of his javelin was like a weaver's heddle-bar, and its iron head weighed six hundred shekels. His shield-bearer went before him.

YLT 1 Samuel 17:7 and the wood of his spear is like a beam of weavers', and the flame of his spear is six hundred shekels of iron, and the bearer of the buckler is going before him.

- **the shaft:** 2Sa 21:19 1Ch 11:23 20:5
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Source: [What is a Weaver's Beam?](#)

A HEAVY WEIGHT SPEAR HEAD

The shaft of his spear ([chanith](#)) was like a weaver's beam, and the head ("iron point") of his spear weighed six hundred shekels (~15 pounds) of iron; his shield-carrier also walked before him - The **weaver's beam** was stout and heavy (about 17 lb) and was the part of a loom used for holding the threads of the warp apart (see below), The shield would protect his entire body. The point of giving such detail served to emphasize that Goliath was virtually invincible, a message that clearly the fearful Hebrews received!

Weaver's beam - In the time period of David and Goliath, the warp weighted loom was typically used to make woven materials. A **weavers beam** was a strong, long rounded wooden pole used at the top of a loom to hold the warp, or vertical threads. The warp threads were kept taut by means of weights tied to the bottom of them. The **weaver's beam** kept the warp threads separated and could be turned to roll up the material as the weaving progressed. With the warp threads taut and in place, filling threads, called the

weft, are woven through the warp threads from side to side. This was often done by two women. Weaving was typically done from the top of the loom to the bottom, and the strands of filling thread were beaten upwards. Looms were adapted to the size of the material being made. Based off the looms used in that time period, it would be common for a **weaver's beam to be 2 to 2 1/2" inches thick and more than 5 feet long.** (See full article ["What is a weaver's beam?"](#))

Spear (02595)(chanith) The chaníth (חַנִּיחַ), a "spear" by eminence, and that of the largest kind, as appears from various circumstances attending its mention. It was the weapon of Goliath—its staff like a weaver's beam, the iron head alone weighing 600 shekels, about twenty-five pounds (1 Sam. 17:7; 45; 2 Sam. 21:19; 1 Chron. 20:5), and also of other giants (2 Sam. 23:21; 1 Chron. 11:23) and mighty warriors (2 Sam. 2:23; 23:18; 1 Chron. 11:11, 20). The chaníth was the habitual companion of king Saul—a fit weapon for one of his gigantic stature—planted at the head of his sleeping-place when on an expedition (1 Sam. 25:7, 8, 11, 12, 16, 22), or held in his hand when mustering his forces (22:6); and on it the dying king is leaning when we catch our last glimpse of his stately figure on the field of Gilboa (2 Sam. 1:6). His fits of anger or madness become even more terrible to us when we find that it was this heavy weapon, and not the lighter "javelin" (as the A. V. renders it), that he cast at David (1 Sam. 18:10, 11; 19:9, 10) and at Jonathan (20:3). A striking idea of the weight and force of this ponderous arm may be gained from the fact that a mere back thrust from the hand of Abner was enough to drive its butt end through the body of Asahel (2 Sam. 2:23). The chaníth is mentioned also in 1 Sam. 13:19, 22; 21:8; 2 Kings 11:10; 1 Chron. 23:9, and in numerous passages of poetry.

Gilbrant - This feminine noun, a loanword from Egyptian, means "spear." The Hebrew of the OT uses four words for various kinds of spears. Rōmach (HED #7709) refers to a "spear" that is hurled, particularly emphasizing the iron point of the spear. The rōmach is the largest spear, at least three feet long. Early ancient Near Eastern spears of this type were made of animal bone or horn and were extremely flexible and powerful. Some claim that this spear could pierce the hide of elephants and bulls. Goliath's spear was this type, only larger, its head weighing twenty-five pounds or more (1 Sam. 17:7; 2 Sam. 21:16). The spear had a metal point at the butt by which it was stuck into the ground. This smaller end was used by Abner to kill Joab's brother, Asahel (2 Sam. 2:22f). The **chăníth** was a smaller spear carried by infantry (1 Sam. 13:22). It is associated with the tsinnāh (HED #7065), the "shield" or "buckler" (1 Chr. 12:34). This is the type of spear which Saul hurled at David (1 Sam. 19:9f). By far, the majority of references to "spear" in the OT use the word chăníth. The plural feminine form of the word indicates spear heads, while the word with the masculine ending is simply the common sense of the meaning "spears." The javelin is the kîdhôn, which is a bit heavier. The kîdhôn, which means "something is struck with," was the javelin used by Joshua when he stretched out his spear over Ai and conquered it by the command of God (Josh. 8:18ff). The kîdhôn is mentioned only twice more in Scripture: in God's monologue (Job 41:29) that reduced such a weapon to insignificance when tried against the great leviathan, and Jeremiah's prophecy concerning the arrival of the vicious Babylonians (Jer. 6:23). ([Complete Biblical Library](#))

NEW MANNERS AND CUSTOMS - Spear and Large Shield

The spear (Hebrew, chanith) was a heavier weapon than the javelin (Hebrew, kidron). (See 1 Samuel 17:6 Greaves and Javelin.) The word is translated both spear and javelin. It was the chanith with which Saul endeavored to strike David (1 Samuel 18:10–11; 19:9–10), although the KJV translates the word as javelin in both cases. It was also the chanith that he aimed at Jonathan (1 Samuel 20:33). The heavy spear had at its butt end a point by which it could be stuck in the ground. It was in this way that the position of Saul was marked while he lay sleeping in the camp at Hachilah, his spear being his standard (1 Samuel 26:7). The butt end of the spear was almost as formidable as the head. Often riders used it to strike backwards at pursuers, and it was with the butt end (hinder end, KJV) of the spear that Abner killed Asahel (2 Samuel 2:23). The size of Goliath's chanith is emphasized by the description of the staff and the head—the latter being of iron in contrast to the bronze head of his kidon and the bronze cuirass (see 1 Samuel 17:5 Helmets and Cuirasses (Breastplates) and greaves.

The shield (Hebrew, tsinnah) in our text-verse was the largest kind of shield, and was designed to protect the whole body. This shield, as represented on Egyptian monuments, was about five feet high, with a pointed arch at the top and square on the bottom. The great shield of the Assyrians, as shown on their sculptures, was taller, oblong in shape, and sometimes had an inward curve at the top. The large shields were generally made of wicker work or of light wood covered with hides. They were held by a handle of wood or leather fixed to the inside of the shield. In Assyrian sculptures there are illustrations of warriors fighting while men in front of them held the large shields with the bottom resting on the ground, thus forming movable breastworks. The great shields of the Philistines seem to have been of circular shape.

The great beauty of Psalm 5:12, "For surely, O LORD, you bless the righteous; you surround them with your favor as with a shield," is that it is the tsinnah shield that is spoken of here, illustrating that God uses the great shield to protect His people.

1 Samuel 17:8 He stood and shouted to the ranks of Israel and said to them, "Why do you come out to draw up in battle

BGT 1 Samuel 17:8 κα στη κα νεβ ησεν ες τ ν παρ ταξιν Ισραηλ κα επεν α το ς τ κ πορε εσθε παρατ ξασθαι πολ μ ξ ναντ ας μ ν ο κ γ ε μι λλ φυλος κα με ς Εβρα οι το Σαουλ κλ ξασθε α το ς νδρα κα καταβ τω πρ ς με

LXE 1 Samuel 17:8 And he stood and cried to the army of Israel, and said to them, Why are ye come forth to set yourselves in battle array against us? Am not I a Philistine, and ye Hebrews of Saul? Choose for yourselves a man, and let him come down to me.

KJV 1 Samuel 17:8 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 not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

NET 1 Samuel 17:8 Goliath stood and called to Israel's troops, "Why do you come out to prepare for battle? Am I not the Philistine, and are you not the servants of Saul? Choose for yourselves a man so he may come down to me!

CSB 1 Samuel 17:8 He stood and shouted to the Israelite battle formations: "Why do you come out to line up in battle formation?" He asked them, "Am I not a Philistine and are you not servants of Saul? Choose one of your men and have him come down against me.

ESV 1 Samuel 17:8 He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me.

NIV 1 Samuel 17:8 Goliath stood and shouted to the ranks of Israel, "Why do you come out and line up for battle? Am I not a Philistine, and are you not the servants of Saul? Choose a man and have him come down to me.

NLT 1 Samuel 17:8 Goliath stood and shouted a taunt across to the Israelites. "Why are you all coming out to fight?" he called. "I am the Philistine champion, but you are only the servants of Saul. Choose one man to come down here and fight me!

NRS 1 Samuel 17:8 He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me.

NJB 1 Samuel 17:8 Taking position in front of the Israelite lines, he shouted, 'Why have you come out to range yourselves for battle? Am I not a Philistine and are you not Saul's lackeys? Choose a man and let him come down to me.

NAB 1 Samuel 17:8 He stood and shouted to the ranks of Israel: "Why come out in battle formation? I am a Philistine, and you are Saul's servants. Choose one of your men, and have him come down to me.

YLT 1 Samuel 17:8 And he standeth and calleth unto the ranks of Israel, and saith to them, 'Why are ye come out to set in array the battle? am not I the Philistine, and ye servants to Saul? choose for you a man, and let him come down unto me;

- servants to Saul: 1Sa 17:26 8:17 2Sa 11:11 1Ch 21:3
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

GOLIATH GIANT CHALLENGE: "MANO A MANO"!

Mano a mano usually refers to a conflict between two people and directly translates from Spanish to "hand to hand." However, it is sometimes confused with man-to-man, which refers to a frank conversation usually between two men or a one-on-one defensive play. Goliath is calling not for frank conversation, but full confrontation!

He stood and shouted to the ranks of Israel and said to them - Now that the Spirit has given us considerable detail regarding the impressive presentation of this well armed giant, he now unleashes a loud (giant voice) barrage of challenges.

"Why do you come out to draw up in battle array? Am I not the Philistine and you servants of Saul? Choose a man for

yourselves and let him come down to me - Goliath, as representative of the Philistine nation, is issuing the challenge to the Hebrews to send a man to take him on, instead of taking up battle stations for a full fledged battle. His phrase **servants of Saul** is likely spoken with a touch of sarcasm.

1 Samuel 17:9 "If he is able to fight with me and kill me, then we will become your servants; but if I prevail against him and kill him, then you shall become our servants and serve us."

BGT 1 Samuel 17:9 καὶ νῦν δυνήθητι πρὸς μὲν πολέμῳ καὶ νῦν πατήσω με καὶ σμεθῶ μὲν ἐς δούλους, νῦν δὲ γὰρ δυνήθητι καὶ πατήσω αὐτὸν· σέσθε μὲν ἐς δούλους καὶ δοῦλεσθε μὲν

LXE 1 Samuel 17:9 And if he shall be able to fight against me, and shall smite me, then will we be your servants: but if I should prevail and smite him, ye shall be our servants, and serve us.

KJV 1 Samuel 17:9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

NET 1 Samuel 17:9 If he is able to fight with me and strike me down, we will become your servants. But if I prevail against him and strike him down, you will become our servants and will serve us."

CSB 1 Samuel 17:9 If he wins in a fight against me and kills me, we will be your servants. But if I win against him and kill him, then you will be our servants and serve us."

ESV 1 Samuel 17:9 If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us."

NIV 1 Samuel 17:9 If he is able to fight and kill me, we will become your subjects; but if I overcome him and kill him, you will become our subjects and serve us."

NLT 1 Samuel 17:9 If he kills me, then we will be your slaves. But if I kill him, you will be our slaves!

NRS 1 Samuel 17:9 If he is able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then you shall be our servants and serve us."

NJB 1 Samuel 17:9 If he can fight it out with me and kill me, we will be your servants; but if I can beat him and kill him, you become our servants and serve us.'

NAB 1 Samuel 17:9 If he beats me in combat and kills me, we will be your vassals; but if I beat him and kill him, you shall be our vassals and serve us."

YLT 1 Samuel 17:9 if he be able to fight with me, and have smitten me, then we have been to you for servants; and if I am able for him, and have smitten him, then ye have been to us for servants, and have served us.'

- **serve us:** 1Sa 11:1
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

GOLIATH'S MOTIVATION TO TAKE HIS CHALLENGE

If he is able to fight with me and kill me, then we will become your servants; but if I prevail against him and kill him, then you shall become our servants and serve us - Goliath says the "prize" for the victor in the "mano a mano" fight will be that the losers become the slaves of the winners! As we see later, he is lying and the Philistines have no intention of keeping his promise! This reminds me of our adversary the devil who Jesus said "does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies." (Jn 8:44) Goliath's spiritual father (as well as the Philistines') was the father of lies!

1 Samuel 17:10 Again the Philistine said, "I defy the ranks of Israel this day; give me a man that we may fight together."

BGT 1 Samuel 17:10 καὶ ἐπεὶ ἄλλοφυλός τις ἦεν δὲ γὰρ νεώτερος τῶν παρὰ τὰς τάξεις Ἰσραὴλ σήμερον νῦν τῶν μὲν ἡμῶν τῶν δὲ τῶν ἐμῶν νῦν καὶ μονομαχῶσόμεν· μὴ τερροί

LXE 1 Samuel 17:10 And the Philistine said, Behold, I have defied the armies of Israel this very day: give me a man, and we will both of us fight in single combat.

KJV 1 Samuel 17:10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

NET 1 Samuel 17:10 Then the Philistine said, "I defy Israel's troops this day! Give me a man so we can fight each other!"

CSB 1 Samuel 17:10 Then the Philistine said, "I defy the ranks of Israel today. Send me a man so we can fight each other!"

ESV 1 Samuel 17:10 And the Philistine said, "I defy the ranks of Israel this day. Give me a man, that we may fight together."

NIV 1 Samuel 17:10 Then the Philistine said, "This day I defy the ranks of Israel! Give me a man and let us fight each other."

NLT 1 Samuel 17:10 I defy the armies of Israel today! Send me a man who will fight me!"

NRS 1 Samuel 17:10 And the Philistine said, "Today I defy the ranks of Israel! Give me a man, that we may fight together."

NJB 1 Samuel 17:10 The Philistine then said, 'I challenge the ranks of Israel today. Give me a man and we will fight it out!'

NAB 1 Samuel 17:10 The Philistine continued: "I defy the ranks of Israel today. Give me a man and let us fight together."

YLT 1 Samuel 17:10 And the Philistine saith, 'I have reproached the ranks of Israel this day; give to me a man, and we fight together.'

- I defy: 1Sa 17:25,26,36,45 Nu 23:7,8 2Sa 21:21 23:9 Ne 2:19
- give me: Job 40:9-12 Ps 9:4,5 Pr 16:18 Jer 9:23 Da 4:37
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

GOLIATH'S DEFIANCE EXCALATES

Again the Philistine said, "I defy the ranks of Israel this day; give me a man that we may fight together- Goliath's defiant challenge went on for 40 days (v16). Hebrew, "I have cast scorn or insult upon the ranks of Israel this day." The sense is not so much that he defied them as that they were dishonoured by not accepting his challenge.

Smith - The challenge turned into a taunt. I [emphatic] defy (דָּרַךְ, ḥārāph), i.e., "reproach," "scorn," or "hurl insults at." The Hebrew uses an intensive form of the verb. The sense is that the ranks of Israel were dishonored for not accepting his challenge. Saul and all the Israelites were dismayed and terrified by this intimidation. (Ibid)

Dave Roper: Israel had been stripped of its manhood. There was not a man among them. You can imagine how these words of Goliath must have stung them; "You are servants of Saul, and he's no man at all! Send me a man, any man will do, just send me a man!" But there was not one man among them. That is what giants do to us. They take away our sense of manhood and womanhood. We know that we were not destined to live oppressed in this way, but we have no freedom to change. We are tyrannized, stripped of our strength and power. That is what had happened to Israel, and it is what happens to us. And note that the issue is: master, or be mastered. There is no middle ground. You cannot make peace with a giant. There may be a standoff for a while, but it cannot endure. It is either serve or be served; there can be no truce. ([1 Samuel 17:1-49 David and Goliath](#))

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

BGT 1 Samuel 17:11 κα̅κουσεν̅ Σαουλ̅ κα̅ π̅ς̅ Ισραηλ̅ τ̅μα̅τα̅ το̅ λλοφ̅λου̅ τα̅τα̅ κα̅ ξ̅στησαν̅ κα̅ φοβ̅θησαν̅ σφ̅ δ̅ρα̅

LXE 1 Samuel 17:11 And Saul and all Israel heard these words of the Philistine, and they were dismayed, and greatly terrified.

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

NET 1 Samuel 17:11 When Saul and all the Israelites heard these words of the Philistine, they were upset and very afraid.

CSB 1 Samuel 17:11 When Saul and all Israel heard these words from the Philistine, they lost their courage and were terrified.

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

NIV 1 Samuel 17:11 On hearing the Philistine's words, Saul and all the Israelites were dismayed and terrified.

NLT 1 Samuel 17:11 When Saul and the Israelites heard this, they were terrified and deeply shaken.

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

NJB 1 Samuel 17:11 When Saul and all Israel heard what the Philistine said, they were dismayed and terrified.

NAB 1 Samuel 17:11 Saul and all the men of Israel, when they heard this challenge of the Philistine, were dismayed and terror-stricken.

YLT 1 Samuel 17:11 And Saul heareth -- and all Israel -- these words of the Philistine, and they are broken down and greatly afraid.

- dismayed: De 31:8 Jos 1:9 Ps 27:1 Pr 28:1 Isa 51:12,13 57:11
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

FEAR IN THE RANKS OF SAUL'S FORCES

When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid ([yare](#); Lxx = [phobeo](#)) - Dismayed in the Septuagint is [existemi](#) which means literally to remove something from a place, alter, change and figuratively in the NT, as causing someone to be amazed beyond comprehension, thus astonished, astounded, besides one's self. Any way you translate the Hebrew it is a pretty sad picture for the armies of the Living God. Knowing how dismay and fear can affect our actions (or failure to take action) God had encouraged Israel with His words in (Dt 31:8 Jos 1:9 Ps 27:1 Pr 28:1 Isa 51:12,13) None of the Hebrews accepted the challenge for they lost courage and were "terror-stricken." What is sad is there is no record of Israel seeking the help of their Great God (aka "praying to Jehovah"), no record of anyone sending for Samuel, etc. How quickly they had forgotten a previous battle with the Philistines in 1 Samuel 7:3-11+, where the people confessed and repented and Samuel had prayed and sacrificed and Yahweh had fought for Israel and defeated the Philistine army.

THOUGHT - When we encounter in a new spiritual battle (and the [world](#), the [flesh](#) and the [devil](#) are continually attacking us!), it is easy to forget the previous deliverances of the LORD, times when He won the victory for us. Lord keep us humble, mindful, grateful and prayerful when the Goliaths come at us in our lives, and do it for the honor of Thy great Name. In the Name of our Captain of the Hosts, Yeshua. Amen.

In any contest, it's always useful to demoralize your opponent, and strike fear in their heart. (so we must remember 2Ti1:7). First, it may keep you from ever going to battle with them, because they are so afraid. Second, if it does come to battle, they will fight with fear and apprehension, and so with your words, you've done a lot to win the battle before it even begins! This, of course, is a significant strategy of the devil against us. We don't battle against flesh and blood enemies like Goliath, but we have our "spiritual Giants" to battle against. The "spiritual forces of wickedness in heavenly places" have a great interest in making you dismayed and greatly afraid before the battle ever begins.

Saul had special reason to be afraid. Goliath was the giant among the Philistines, and Saul was head and shoulder taller than other Israelite men (1Sa 9:2). Saul was the logical choice to square off against Goliath, and we can expect he knew others were expecting him to fight Goliath (recall Israel's desire declared in 1Sa 8:20 "that we also may be like all the nations, that our king may judge us and **go out before us** and **fight our battles**."). At one time, he was known as a fierce and successful military leader (1Sa 14:52). But that was (apparently) before the Spirit of the Lord departed from Saul (1Sa 16:14). As the Spirit of the Lord left Saul, so did his courage. It shouldn't surprise us that David a man filled with the Spirit of the Lord will have the courage to fight Goliath.

Matthew Henry: "it is not to be expected that, if the leader be a coward, the followers should be bold. We found before, when the Spirit of the Lord came upon Saul (11:6), none could be more daring nor forward to answer the challenge of Nahash the Ammonite, but now that the Spirit of the Lord had departed from him (16:14) even the big looks and big words of a single Philistine make him change color. But where was Jonathan all this while? Why did not he accept the challenge, who, in the last war, had so bravely engaged a whole army of Philistines? Doubtless he did not feel himself stirred up of God to it, as he did in the former case. As the best, so the bravest men, are no more than what God makes them. Jonathan must now sit still, because the honour of engaging Goliath is reserved for David. In great and good actions, the wind of the Spirit blows when and where he listeth. Now the pious Israelites lament their king's breach with Samuel."

Dismayed (discouraged)(02865) [chathath](#) basically refers to breaking or shattering like a boe (Jer 51:56) or ground cracked by drought (Jer 14:4). This idea of shattering is used figuratively of God shattering nations (Isa 7:8). It can also mean to fright or terrify (Isa 30:31, Job 7:14) **Standing in awe** of God's Name (Mal 2:5). Summary - to be shattered, be dismayed, be broken, be abolished, be afraid. In Hiphil to cause to be dismayed, to terrify, to shatter.

1 Samuel 17:12 Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons. And Jesse was old in the days of Saul, advanced in years among men.

KJV 1 Samuel 17:12 Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

NET 1 Samuel 17:12 Now David was the son of this Ephrathite named Jesse from Bethlehem in Judah. He had eight sons, and in Saul's days he was old and well advanced in years.

CSB 1 Samuel 17:12 Now David was the son of the Ephrathite from Bethlehem of Judah named Jesse. Jesse had eight sons and during Saul's reign was already an old man.

ESV 1 Samuel 17:12 Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years.

NIV 1 Samuel 17:12 Now David was the son of an Ephrathite named Jesse, who was from Bethlehem in Judah. Jesse had eight sons, and in Saul's time he was old and well advanced in years.

NLT 1 Samuel 17:12 Now David was the son of a man named Jesse, an Ephrathite from Bethlehem in the land of Judah. Jesse was an old man at that time, and he had eight sons.

NRS 1 Samuel 17:12 Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years.

NJB 1 Samuel 17:12 David was the son of an Ephrathite from Bethlehem of Judah whose name was Jesse; Jesse had eight sons and, by Saul's time, he was old and well on in years.

NAB 1 Samuel 17:12 (David was the son of an Ephrathite named Jesse, who was from Bethlehem in Judah. He had eight sons, and in the days of Saul was old and well on in years.

YLT 1 Samuel 17:12 And David is son of this Ephrathite of Beth-Lehem-Judah, whose name is Jesse, and he hath eight sons, and the man in the days of Saul hath become aged among men;

- **David:** 1Sa 17:58 16:1,18 Ru 4:22 Mt 1:6 Lu 3:31,32
- **Ephrathite:** Ge 35:19 Ps 132:6 Mic 5:2 Mt 2:1,6
- **eight sons:** 1Sa 16:10,11 1Ch 2:13-16
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID'S FAMILY REVIEWED

Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons- This is background in preparation for David to take "center stage."

Smith - David was one of eight sons of Jesse, an Ephrathite. The Ephrathites were a subdivision of the Calebites from the

Bethlehem region (Ruth 1:2; 4:11; 1 Chr 2:19). Ephrath was an older name for the district in or around Bethlehem. (Ibid)

And Jesse was old in the days of Saul, advanced in years among men- lit., “he came among the weak.” The implication is he was unfit for battle

Charles Stanley - STRATEGIES FOR THE FAITHFUL

SCRIPTURE READING: 1 SAMUEL 17:12–27

KEY VERSE: 1 SAMUEL 17:26 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?”

A faithful child of God will reckon spiritual victory as sure and certain by applying the strategies David used against Goliath:

Fight the battle before the battle. Get on your face before God and pray through the challenge. Let the Lord prune, sift, sand, and weed you as you hash over the situation with Him. Do this until you are certain that you know the will of God.

Reaffirm in your heart that the battle is the Lord’s. Only the Lord can work in your situation for good, and only He can bring about true victory.

Declare the victory. David not only promised to slay Goliath but also said the Lord would destroy the entire Philistine army. His was the most ambitious of declarations, because he served the most certain, true God.

Wait on God’s timing. It wasn’t until David declared what the Lord would do through him that the Lord brought about the victory. Sometimes He asks us to wait. Always His timing is perfect.

Proceed in God’s way. We are prone to rely upon the world’s ways when we get into battles. We have to trust God always—even when He asks us to do something that doesn’t make sense immediately.

Trust God. Pray unceasingly. Fight with confidence. Believe God’s promises. Take Him—at His Word. Wait for His victory.

The battle is Yours, Lord! I will wait for Your timing and proceed in Your way, trusting You to give the victory. [Pathways to His Presence: A Daily Devotional](#)

Walter Kaiser - [go to page 211 in Hard Sayings of the Bible](#) for discussion of the question - Did Jesse father seven or eight sons? Chronicles says it was seven, but Samuel says it was eight (1 Sam 16:10–11; 17:12–14). Which one is accurate?

First Samuel 16 only names four of Jesse’s sons: Eliab, Abinadab, Shammah, who is called Shimea in 1 Chronicles, and David. First Chronicles gives the names of three other sons, Nethanel, Raddai and Ozem, but specifies that David is the seventh. What happened to the other unnamed son, that 1 Chronicles 2 totally ignores, is **unknown**. Some commentators suggest that this unnamed son may have died without any posterity, and therefore his name was not included in the list in Chronicles.

The reading of the Syriac lists an **Elihu** as the seventh son in 1 Chronicles 2:15 and then lists David as the eighth, thereby bringing the two lists in Samuel and Chronicles into harmony with each other. The Syriac reading is based on the Hebrew reading of 1 Chronicles 27:18, where the Septuagint has Eliab instead of Elihu (apparently going with the known name from the list in 1 Samuel). If the Syriac and Hebrew preserve accurate traditions, then Elihu is the son missing from the list of 1 Chronicles 2:15.

Gleason Archer - [go to page 178 in The Encyclopedia of Bible Difficulties](#) for the discussion of the topic - How many sons did Jesse have? First Samuel 16:10–11 makes it eight, but 1 Chronicles 2:13–15 makes it seven.

1 Samuel 16 names only the three oldest brothers of David: Eliab (v.6), Abinadab (v.8), and Shammah (v.9), who is called Shimea in 1 Chronicles 2:13. Yet it does specify that Jesse introduced seven of his sons to Samuel (v.10) before he had the youngest, David, called home from the field (v.11). 1 Chronicles 2:14 gives the names of the other three as Nethanel, Raddai, and Ozem, and specifies that David was the seventh. What became of the other son, unnamed in 1 Samuel 16 and totally ignored in 1 Chronicles 2? Delitzsch (Keil and Delitzsch, Chronicles, p.62) suggests that he might have died without posterity; therefore his name was not preserved as late as the period when Chronicles was composed. It may well have been that he died of illness or accident while still a young man, prior to marriage. Since he produced no descendants and contributed no exploits back in David’s time, there was no special reason for retaining him in the later enumeration of Jesse’s sons.

The writer of this article had an older brother who died quite young, which would bring up the count of the children to four. Yet after the death of that earlier son, the three surviving children always spoke of themselves as a family of three siblings. Perhaps a similar event happened in Jesse's family as well. The full number of his sons was eight, but only seven survived and played a role during David's career. (1 Chron. 2:16 adds that there were two daughters as well, Zeruah and Abigail. After they were married, their sons played an important role as well in the service of their uncle David.)

Norman Geisler - [go to page 148 in When Critics Ask](#) for discussion of **Did Jesse have eight sons as indicated in this verse, or only seven as indicated in 1 Chronicles 2:13–15?**

PROBLEM: Although 1 Samuel 16 only names the three oldest brothers of David, verse 10 states that Jesse made seven of his sons pass before Samuel before he brought David out. However, 1 Chronicles 2:13–15 indicates that David was the seventh son of Jesse. How many sons did Jesse have?

SOLUTION: The passage in 1 Chronicles records the names of seven sons of Jesse, perhaps because one of David's brothers died, and his name was not preserved as late as the composing of 1 Chronicles. It is not an uncommon practice for the surviving children to speak of their family in terms of the remaining number, so that any member of a family which would have been composed of eight sons, identifies himself as one of a group of seven brothers. This would very likely be the case in David's family if the brother had died before marriage, leaving no posterity, and had made no significant contribution during the rise and reign of David. There would have been no reason to retain his name among the genealogical records of the sons of Jesse.

1 Samuel 17:13 The three older sons of Jesse had gone after Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third Shammah.

KJV 1 Samuel 17:13 And the three eldest sons of Jesse went 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.

NET 1 Samuel 17:13 Jesse's three oldest sons had followed Saul to war. The names of the three sons who went to war were Eliab, his firstborn, Abinadab, the second oldest, and Shammah, the third oldest.

CSB 1 Samuel 17:13 Jesse's three oldest sons had followed Saul to the war, and their names were Eliab, the firstborn, Abinadab, the next, and Shammah, the third,

ESV 1 Samuel 17:13 The three oldest sons of Jesse had followed Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah.

NIV 1 Samuel 17:13 Jesse's three oldest sons had followed Saul to the war: The firstborn was Eliab; the second, Abinadab; and the third, Shammah.

NLT 1 Samuel 17:13 Jesse's three oldest sons-- Eliab, Abinadab, and Shimea-- had already joined Saul's army to fight the Philistines.

NRS 1 Samuel 17:13 The three eldest sons of Jesse had followed Saul to the battle; the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah.

NJB 1 Samuel 17:13 Jesse's eldest three sons followed Saul to the war. The names of the three sons who went to the war were: the eldest Eliab, the second Abinadab and the third Shammah.

NAB 1 Samuel 17:13 The three oldest sons of Jesse had followed Saul to war; these three sons who had gone off to war were named, the first-born Eliab, the second son Abinadab, and the third Shammah.

YLT 1 Samuel 17:13 and the three eldest sons of Jesse go, they have gone after Saul to battle; and the name of his three sons who have gone into battle are Eliab the first-born, and his second Abinadab, and the third Shammah.

- **names:** 1Sa 17:28 16:6-9 1Ch 2:13
- **Shammah:** 2Sa 13:3,32 21:21
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THREE SONS OF JESSE

WHO GOD PASSED OVER

The three older sons of Jesse had gone after Saul to the battle - Apparently Saul had conscripted them as described in 1Sa 14:52+ (and prophesied in 1Sa 8:11, 12+).

And the names of his three sons who went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third Shammah - These were the same three in the same order as presented before Samuel by Jesse as possible "king" candidates but all of which were passed over by Yahweh.

1 Samuel 17:14 David was the youngest. Now the three oldest followed Saul,

KJV 1 Samuel 17:14 And David was the youngest: and the three eldest followed Saul.

NET 1 Samuel 17:14 Now David was the youngest. While the three oldest sons followed Saul,

CSB 1 Samuel 17:14 and David was the youngest. The three oldest had followed Saul,

ESV 1 Samuel 17:14 David was the youngest. The three eldest followed Saul,

NIV 1 Samuel 17:14 David was the youngest. The three oldest followed Saul,

NLT 1 Samuel 17:14 David was the youngest son. David's three oldest brothers stayed with Saul's army,

NRS 1 Samuel 17:14 David was the youngest; the three eldest followed Saul,

NJB 1 Samuel 17:14 David was the youngest; the eldest three followed Saul.

NAB 1 Samuel 17:14 David was the youngest. While the three oldest had joined Saul,

YLT 1 Samuel 17:14 And David is the youngest, and the three eldest have gone after Saul,

- **the youngest:** 1Sa 16:11 Ge 25:23
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID THE YOUNGEST SON OF JESSE

David was the youngest. Now the three oldest followed Saul - While Jesse was too old, David was too young to fight in Saul's army. This is surprising in view of the previous testimony in 1Sa 16:18+ that David was "a mighty man of valor, a warrior." It would seem Saul would have conscripted him as described in 1Sa 14:52+ for "when Saul saw any mighty man or any valiant man, he attached him to his staff."

All this while David is keeping his father's sheep, but at the end of forty days God's Providence brings him to the field to win and wear the laurel which no other Israelite dares venture for.

As an aside, notice that David is said to be the youngest of eight sons of Jesse. Yet Ps 89:27 calls David God's firstborn, demonstrating that "firstborn" is as much a title and a concept as a description of birth order. Therefore, when Paul calls Jesus firstborn over all creation in Col 1:15, he isn't trying to say that Jesus is a created Being Who had a beginning. He is simply pointing to the prominence and preeminence of Jesus. And of course reading the text in context teaches us the same truth (see the next verse Col 1:16 where Jesus created all things, so by default He could not be a created Being! The cults like Jehovah's Witnesses love to use Colossians 1:15 to falsely teach Jesus was created.)

1 Samuel 17:15 but David went back and forth from Saul to tend his father's flock at Bethlehem.

KJV 1 Samuel 17:15 But David went and returned from Saul to feed his father's sheep at Bethlehem.

NET 1 Samuel 17:15 David was going back and forth from Saul in order to care for his father's sheep in Bethlehem.

CSB 1 Samuel 17:15 but David kept going back and forth from Saul to tend his father's flock in Bethlehem.

ESV 1 Samuel 17:15 but David went back and forth from Saul to feed his father's sheep at Bethlehem.

NIV 1 Samuel 17:15 but David went back and forth from Saul to tend his father's sheep at Bethlehem.

NLT 1 Samuel 17:15 but David went back and forth so he could help his father with the sheep in Bethlehem.

NRS 1 Samuel 17:15 but David went back and forth from Saul to feed his father's sheep at Bethlehem.

NJB 1 Samuel 17:15 David alternated between serving Saul and looking after his father's sheep at Bethlehem.

NAB 1 Samuel 17:15 David would go and come from Saul to tend his father's sheep at Bethlehem.

YLT 1 Samuel 17:15 and David is going and returning from Saul, to feed the flock of his father at Beth-Lehem.

- **went back and forth:** 1Sa 16:11,19-23
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID CONTRIBUTED TO THE WAR EFFORT

but David went back and forth from Saul to tend his father's flock at Bethlehem - lit., "was going and returning" David did not shirk his duties as his family's shepherd, but he also came to the front of battle bringing supplies (v17-18).

Smith - Some see a problem here between these verses and 16:22 where David was appointed Saul's armor-bearer. One would expect to find an armor-bearer in Saul's company, especially in a time of war. These suggestions have been made: (1) David's appointment in 16:22 was not intended to be permanent. (2) David was only summoned to the palace when Saul's madness required his services as musician. (3) The notice in 16:22 that David became Saul's armor-bearer refers to what happened after the slaying of Goliath, and is recorded there by way of anticipation. In any case, military heroes had many armor-bearers—Joab had ten (2 Sam 18:15)—and there is no reason to think that all of them would go on each campaign. (Ibid)

1 Samuel 17:16 The Philistine came forward morning and evening for forty days and took his stand.

KJV 1 Samuel 17:16 And the Philistine drew near morning and evening, and presented himself forty days.

NET 1 Samuel 17:16 Meanwhile for forty days the Philistine approached every morning and evening and took his position.

CSB 1 Samuel 17:16 Every morning and evening for 40 days the Philistine came forward and took his stand.

ESV 1 Samuel 17:16 For forty days the Philistine came forward and took his stand, morning and evening.

NIV 1 Samuel 17:16 For forty days the Philistine came forward every morning and evening and took his stand.

NLT 1 Samuel 17:16 For forty days, every morning and evening, the Philistine champion strutted in front of the Israelite army.

NRS 1 Samuel 17:16 For forty days the Philistine came forward and took his stand, morning and evening.

NJB 1 Samuel 17:16 Morning and evening, the Philistine advanced, presenting himself thus for forty days.

NAB 1 Samuel 17:16 (Meanwhile the Philistine came forward and took his stand morning and evening for forty days.

YLT 1 Samuel 17:16 And the Philistine draweth nigh, morning and evening, and stationeth himself forty days.

- **forty days:** Mt 4:2 Lu 4:2
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THE STALEMATE CONTINUES

The Philistine came forward morning and evening for forty days and took his stand - Goliath's **forty days** of taunting and tempting the Hebrews recalls Jesus' 40 days in the wilderness being tempted/tested by the Devil, the spiritual "father of Goliath!" (Mt 4:2+ Lu 4:2+) There is no record that any Hebrew even made a peep! Why **forty days**? This would have given any Hebrew soldier

sufficient time to work up enough courage to say "I'll take on that uncircumcised Philistine!" And yet no one "steps up to the plate," for fear they are going to be hit with a "**beanball**" so to speak. The irony is that the one who would soon step up and through a pitch, would throw a perfect "**beanball**" at Goliath's head!

Beanball is a [colloquialism](#) used in [baseball](#), for a [ball](#) thrown at an opposing player with the intention of [striking them](#) such as to cause harm, often connoting a throw at the player's head (or "bean" in old-fashioned [slang](#)).^[1] A pitcher who throws beanballs often is known as a "headhunter".

Significantly, forty days (or 40 years) is used in the Scriptures rather consistently as a period of judgment and or testing. It rained for forty days in the time of Noah. Israel was in the wilderness forty years. Jesus fasted and was tempted of the devil for forty days before He began His public ministry. So here, Israel is also tested by Goliath's mockery not once but twice per day! Saul and thousands of Hebrew soldiers just sit silent as he taunts them!

1 Samuel 17:17 Then Jesse said to David his son, "Take now for your brothers an ephah of this roasted grain and these ten loaves and run to the camp to your brothers.

KJV 1 Samuel 17:17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

NET 1 Samuel 17:17 Jesse said to his son David, "Take your brothers this ephah of roasted grain and these ten loaves of bread; go quickly to the camp to your brothers.

CSB 1 Samuel 17:17 One day Jesse had told his son David: "Take this half-bushel of roasted grain along with these 10 loaves of bread for your brothers and hurry to their camp.

ESV 1 Samuel 17:17 And Jesse said to David his son, "Take for your brothers an ephah of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers.

NIV 1 Samuel 17:17 Now Jesse said to his son David, "Take this ephah of roasted grain and these ten loaves of bread for your brothers and hurry to their camp.

NLT 1 Samuel 17:17 One day Jesse said to David, "Take this basket of roasted grain and these ten loaves of bread, and carry them quickly to your brothers.

NRS 1 Samuel 17:17 Jesse said to his son David, "Take for your brothers an ephah of this parched grain and these ten loaves, and carry them quickly to the camp to your brothers;

NJB 1 Samuel 17:17 Jesse said to his son David, 'Take your brothers this ephah of roasted grain and these ten loaves, and hurry to the camp, to your brothers.

NAB 1 Samuel 17:17 (Now Jesse said to his son David: "Take this ephah of roasted grain and these ten loaves for your brothers, and bring them quickly to your brothers in the camp.

YLT 1 Samuel 17:17 And Jesse saith to David his son, 'Take, I pray thee, to thy brethren, an ephah of this roasted corn, and these ten loaves, and run to the camp to thy brethren;

- **Take now:** Mt 7:11 Lu 11:13
- **grain:** 1Sa 25:18 Ru 2:14 2Sa 17:28
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID SERVED AS SUPPLY RUNNER

Then Jesse said to David his son, "Take now for your brothers an ephah (half a bushel) of this roasted (parched) grain and these ten loaves and run to the camp to your brothers - Do you see God's hand of providence? Notice that David does not initiate this trip! How often David made this trip is not stated, but it kept him in shape for he was told to run not walk!

James Smith - Handfuls of Purpose - [1 Samuel 17. DAVID'S VICTORY.](#)

Faith is a sword "that smites with more than mortal blow." David learned to use this sword when but a lad tending his father's sheep among the uplands of Bethlehem. Those who win open and public victories for God are those who have triumphed in the lowly

sphere of life and in the hidden kingdom of the heart. Goliath is a fit type of the God of this world, who blatantly defies the Lord's people. Tradition credits him as being the one who took the Ark of God. "Choose you out a man, and let him come down to me!" cried this giant prince of boasters. But they were utterly unable to choose such a man. The overcomer of Israel's enemy must be the chosen of God, the man after His own heart, a true type of Him who came to destroy the works of the Devil, and to bruise the head of the adversary. We shall view David here in this light. Notice his—

I. Gracious Mission. "He went as Jesse had commanded him, and came and saluted his brethren" (vv. 17-22). David, like Christ, came out from his father, rejoicing to do his will, and bringing the love and gifts of the father to his brethren. Grace and truth came by Jesus Christ. As the bright ruddy youth went forth with the ten loaves for his brethren, and the ten cheeses for the captain of their thousand, who would have thought that this (child) was set for the fall and rising again of many in Israel?

II. Motives Misjudged. "And Eliab's anger was kindled against David, and he said, Why earnest you down hither? I know your pride" (v. 28). This eldest brother, like the kinsmen of Christ, betrays the grossest ignorance of the real character of the pure and generous-minded David. David's motives were so unselfish that the proud self-seeking Eliab could not understand him; besides, it was a gratuitous insult to his father who sent him. It is not easy for a man to judge what is white when he persists in looking through colored glasses. David's sufferings here were akin to the sufferings of Christ, and an example of how we, too, must suffer if we are faithful to the Father's word and will. David's calm reply to this libelous charge is worthy of note. "What have I now done? Is there not a cause?" Yes, there is a cause—deep, far-reaching, and God-glorifying.

III. Solemn Determination. "David said to Saul, Let no man's heart fail because of him; your servant will go and fight this Philistine" (v. 32). God's special purpose in bringing him into the camp at this time has come upon David as a rapidly-growing revelation. The Spirit of God has convinced him that his mission is to overthrow the defier of Israel, and, like his Lord, "he set his face like a flint" to do it. If you feel moved by the Spirit to do even some unprecedented thing for the glory of God be not deterred by the worldly wisdom which says, like Saul, "You are not able" (v. 33). As David, the stripling, stands before the tall armor-clad king of Israel, with a sling and a staff in his hands, despised and rejected by his own brethren, he looks altogether unfit for such a conflict. But God has chosen the weak things to confound the mighty.

IV. Unwavering Confidence. "Your servant slew both the lion and the bear; and this Philistine shall be as one of them, seeing he has defied... the living God" (vv. 34-37). David's past and secret experiences of the power of faith in the living God nerves his soul now with fearlessness. Was it not so also with the "Greater than David?" Are there not always secret victories in the life before we openly triumph in the sight of doubting and fearful men. Those who defy the living God are not to be feared by those who trust Him. Windbags are not of much account with Him who is a consuming fire. Perhaps Saul looked upon David as one whose spirit was willing, but whose flesh was weak when he put his armor on him (v. 38). But the armor that suits a man who fights in the energy of the flesh will never suit a man who wars in the power of the Spirit. So he put them off, "for he had not proved them." The Lord's anointed must meet the enemy not as a soldier, but as a shepherd (John 10:10, 11). As an armor against the sting of pain they gave Jesus wine mingled with myrrh. But He received it not. He met the enemy in the strength of faith.

V. Invisible Armor. David said, "I come to you in the Name of the Lord of Hosts, the God whom you have defied" (v. 45). Goliath could only see the stripling and his staff; he could not see the mighty Name in which David was encased as a tower of strength (Proverbs 18:10). His Name means all that He is in our behalf, and this is "the whole armor of God." Put it on (Ephesians 6:10, 11). Our weapons are not carnal, but mighty through the Spirit. Our help is in the Name of the Lord (Psalm 124:8). "If you ask anything in My Name, I will do it" (see Acts 3:16).

VI. Decided Victory. "So David prevailed over the Philistine with a sling and a stone" (vv. 50, 51). It was with the sling of faith and the stone of truth that David's Lord prevailed over the enemy of souls in the wilderness (Luke 4:1-13). As David slew Goliath with his own sword, so Christ conquered death by dying and him that had the power of death, that is, the devil (Hebrews 2:14, 15). David went forth to the fight, as Christ went to the Cross, in the presence of those who doubtless thought that they would see him again no more alive. But he came back again, triumphant over the foe, and became the chief among the thousands. This great battle was between the representatives of two different kingdoms; each nation conquers or falls in their champion. So was it with God's anointed Son. "Thanks be unto God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). We are "more than conquerors" through Him.

Theodore Epp - THE WAY OF VICTORY 1 Samuel 17:17-37

Saul stated that David was not able to go against the Philistine. Saul said, "Thou art but a youth, and he a man of war from his youth" (1 Sam. 17:33). Here was a man of gigantic stature and who had been trained for war from his adolescent years.

In this way, Saul sought to discourage David just as Eliab had tried to discourage him with criticism and slander. But David knew his God and would not be put off.

Many centuries later Paul put into words the truth that God does not choose the great things of this world to do His work, but He calls on those things that the world considers as nothing to confound the world's wisdom (see 1 Cor. 1:26-29).

Herein lies a basic difference between human reasoning and God's reasoning. David knew his God and had already seen the hand of God upon his own life in a remarkable way.

David said to Saul, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him" (1 Sam. 17:34,35).

All of us face lions and bears and Goliaths who defy the living God and scorn His people. But where is the Lord God of David? He is still the same today, and those of us who put our trust in Him will be victorious.

"God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

1 Samuel 17:18 "Bring also these ten cuts of cheese to the commander of their thousand, and look into the welfare of your brothers, and bring back news of them."

KJV 1 Samuel 17:18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

NET 1 Samuel 17:18 Also take these ten portions of cheese to their commanding officer. Find out how your brothers are doing and bring back their pledge that they received the goods.

CSB 1 Samuel 17:18 Also take these 10 portions of cheese to the field commander. Check on the welfare of your brothers and bring a confirmation from them.

ESV 1 Samuel 17:18 Also take these ten cheeses to the commander of their thousand. See if your brothers are well, and bring some token from them."

NIV 1 Samuel 17:18 Take along these ten cheeses to the commander of their unit. See how your brothers are and bring back some assurance from them.

NLT 1 Samuel 17:18 And give these ten cuts of cheese to their captain. See how your brothers are getting along, and bring back a report on how they are doing. "

NRS 1 Samuel 17:18 also take these ten cheeses to the commander of their thousand. See how your brothers fare, and bring some token from them."

NJB 1 Samuel 17:18 And take these ten cheeses to their commanding officer; find out how your brothers are and bring some token back from them;

NAB 1 Samuel 17:18 Also take these ten cheeses for the field officer. Greet your brothers and bring home some token from them.

YLT 1 Samuel 17:18 and these ten cuttings of the cheese thou dost take in to the head of the thousand, and thy brethren thou dost inspect for welfare, and their pledge dost receive.'

- carry: 1Sa 16:20
- cheeses: Heb. cheeses of milk, 2Sa 17:29 Job 10:10
- their thousand: Heb. a thousand
- look: Ge 37:14 Ac 15:36 1Th 3:5,6
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Bring also these ten cuts of cheese to the commander of their thousand(the brother's unit), **and look into the welfare of your brothers, and bring back news of them** - NLT = "bring back a report on how they are doing." To obey these instructions he would begin to get a sense of the tenor of the soldiers in the Israeli camp (fearful).

1 Samuel 17:19 "For Saul and they and all the men of Israel are in the valley of Elah, fighting with the Philistines."

KJV 1 Samuel 17:19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

NET 1 Samuel 17:19 They are with Saul and the whole Israelite army in the valley of Elah, fighting with the Philistines."

CSB 1 Samuel 17:19 They are with Saul and all the men of Israel in the Valley of Elah fighting with the Philistines."

ESV 1 Samuel 17:19 Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines.

NIV 1 Samuel 17:19 They are with Saul and all the men of Israel in the Valley of Elah, fighting against the Philistines."

NLT 1 Samuel 17:19 David's brothers were with Saul and the Israelite army at the valley of Elah, fighting against the Philistines.

NRS 1 Samuel 17:19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

NJB 1 Samuel 17:19 they are with Saul and all the men of Israel in the Valley of the Terebinth, fighting the Philistines.'

NAB 1 Samuel 17:19 Saul, and they, and all Israel are fighting against the Philistines in the Vale of the Terebinth."

YLT 1 Samuel 17:19 And Saul, and they, and all the men of Israel are in the valley of Elah, fighting with the Philistines.

- the valley: Dr. Richardson says, that in about twenty minutes, in an easterly direction, from the cave of St. John, (which is about two hours or six miles, in a westerly direction, from Jerusalem,) they came to the valley of Elah; which position seems to agree with that of Shochoh and Azekah. He describes it as "a small valley, and the place of the encampment is pointed out where it narrows into a broad, deep ravine; part of it was in crop, and part of it was under the plough, which was drawn by a couple of oxen. A small stream, which had shrunk almost under its stony bed, passes through it from east to west, from which we are informed that David chose out five smooth stones, and hasted and ran to meet the haughty champion of Gath. A well of water under the bank, with a few olive trees above, on the north side of the valley, are said to mark the spot of the shepherd's triumph over his boasting antagonist. Saul and his men probably occupied the side of the valley which is nearest to Jerusalem, on which the ground is higher and more rugged than on the other side." 1Sa 17:19
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

HEBREWS FEARING MORE ACCURATE THAN FIGHTING

For Saul and they and all the men of Israel are in the valley of Elah, fighting with the Philistines- There was no active **fighting** taking place. The main **fighting** was by the Philistine's daily defiant words calculated to arouse fear in the Hebrews.

Smith - He reached the Israelite camp (מַגְלָה, ma·gālāh). This term, as a military term, is used also in 1 Sam 26:5, 7 and may refer (1) to an entrenchment, (2) a barricade around the camp, or (3) to the camp itself which may have been circular in formation. David arrived as the army was going out from the base camp to its battle positions. (Ibid)

1 Samuel 17:20 So David arose early in the morning and left the flock with a keeper and took the supplies and went as Jesse had commanded him. And he came to the circle of the camp while the army was going out in battle array shouting the war cry.

KJV 1 Samuel 17:20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

NET 1 Samuel 17:20 So David got up early in the morning and entrusted the flock to someone else who would watch over it. After loading up, he went just as Jesse had instructed him. He arrived at the camp as the

army was going out to the battle lines shouting its battle cry.

CSB 1 Samuel 17:20 So David got up early in the morning, left the flock with someone to keep it, loaded up, and set out as Jesse had instructed him. He arrived at the perimeter of the camp as the army was marching out to its battle formation shouting their battle cry.

ESV 1 Samuel 17:20 And David rose early in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. And he came to the encampment as the host was going out to the battle line, shouting the war cry.

NIV 1 Samuel 17:20 Early in the morning David left the flock with a shepherd, loaded up and set out, as Jesse had directed. He reached the camp as the army was going out to its battle positions, shouting the war cry.

NLT 1 Samuel 17:20 So David left the sheep with another shepherd and set out early the next morning with the gifts, as Jesse had directed him. He arrived at the camp just as the Israelite army was leaving for the battlefield with shouts and battle cries.

NRS 1 Samuel 17:20 David rose early in the morning, left the sheep with a keeper, took the provisions, and went as Jesse had commanded him. He came to the encampment as the army was going forth to the battle line, shouting the war cry.

NJB 1 Samuel 17:20 David got up early in the morning and, leaving the sheep with someone to guard them, took up his load and went off as Jesse had ordered; he reached the encampment just as the troops were leaving to take up battle stations and shouting the war cry.

NAB 1 Samuel 17:20 Early the next morning, having left the flock with a shepherd, David set out on his errand, as Jesse had commanded him. He reached the barricade of the camp just as the army, on their way to the battleground, were shouting their battle cry.

YLT 1 Samuel 17:20 And David riseth early in the morning, and leaveth the flock to a keeper, and lifteth up, and goeth, as Jesse commanded him, and he cometh in to the path, and to the force which is going out unto the rank, and they have shouted for battle;

- **left the sheep:** 1Sa 17:28 Eph 6:1,2
- **circle,** 1Sa 26:5 Lu 19:43
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

So - Describes David's obedience to his father's instruction.

David arose early in the morning and left the flock with a keeper and took the supplies and went as Jesse had commanded him. And he came to the circle of the camp while the army was going out in battle array shouting the war cry

1 Samuel 17:21 Israel and the Philistines drew up in battle array, army against army.

KJV 1 Samuel 17:21 For Israel and the Philistines had put the battle in array, army against army.

NET 1 Samuel 17:21 Israel and the Philistines drew up their battle lines opposite one another.

CSB 1 Samuel 17:21 Israel and the Philistines lined up in battle formation facing each other.

ESV 1 Samuel 17:21 And Israel and the Philistines drew up for battle, army against army.

NIV 1 Samuel 17:21 Israel and the Philistines were drawing up their lines facing each other.

NLT 1 Samuel 17:21 Soon the Israelite and Philistine forces stood facing each other, army against army.

NRS 1 Samuel 17:21 Israel and the Philistines drew up for battle, army against army.

NJB 1 Samuel 17:21 Israel and the Philistines drew up their lines facing one another.

NAB 1 Samuel 17:21 The Israelites and the Philistines drew up opposite each other in battle array.

YLT 1 Samuel 17:21 and Israel and the Philistines set in array rank to meet rank.

RSV 1 Samuel 17:21 And Israel and the Philistines drew up for battle, army against army.

NKJ 1 Samuel 17:21 For Israel and the Philistines had drawn up in battle array, army against army.

- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Valley of Elah - [ESV Global Study Bible](#)

Israel and the Philistines drew up in battle array, army against army- This must have been a dramatic confrontation, just like we've seen in the movies when two armies are standing across from each other, in this case separated by the Valley of Elah.

1 Samuel 17:22 Then David left his baggage in the care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers.

KJV 1 Samuel 17:22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

NET 1 Samuel 17:22 After David had entrusted his cargo to the care of the supply officer, he ran to the battlefield. When he arrived, he asked his brothers how they were doing.

CSB 1 Samuel 17:22 David left his supplies in the care of the quartermaster and ran to the battle line. When he arrived, he asked his brothers how they were.

ESV 1 Samuel 17:22 And David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers.

NIV 1 Samuel 17:22 David left his things with the keeper of supplies, ran to the battle lines and greeted his brothers.

NLT 1 Samuel 17:22 David left his things with the keeper of supplies and hurried out to the ranks to greet his brothers.

NRS 1 Samuel 17:22 David left the things in charge of the keeper of the baggage, ran to the ranks, and went and greeted his brothers.

NJB 1 Samuel 17:22 David left his bundle in charge of the baggage guard and, running to the battle-line, went and asked his brothers how they were.

NAB 1 Samuel 17:22 David entrusted what he had brought to the keeper of the baggage and hastened to the battle line, where he greeted his brothers.

YLT 1 Samuel 17:22 And David letteth down the goods from off him on the hand of a keeper of the goods, and runneth into the rank, and cometh and asketh of his brethren of welfare.

- **greeted:** Heb. asked his brethren of peace, Ge 37:14 Jdg 18:15 Mt 10:12,13 Lu 10:5,6
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID RUNS TO THE BATTLE LINE

Then David left his baggage in the care of the baggage keeper (keeper of supplies, "supply officer"), **and ran to the battle line and entered in order to greet his brothers** (lit. inquired of his brothers of peace) - Clearly David was not fearful of drawing closer to the enemy. After all, he did not know when or if they might attack, but that did not seem to concern him.

1 Samuel 17:23 As he was talking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, and he spoke these same words; and David heard them.

KJV 1 Samuel 17:23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

NET 1 Samuel 17:23 As he was speaking with them, the champion named Goliath, the Philistine from Gath, was coming up from the battle lines of the Philistines. He spoke the way he usually did, and David heard it.

CSB 1 Samuel 17:23 While he was speaking with them, suddenly the champion named Goliath, the Philistine from Gath, came forward from the Philistine battle line and shouted his usual words, which David heard.

ESV 1 Samuel 17:23 As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before. And David heard him.

NIV 1 Samuel 17:23 As he was talking with them, Goliath, the Philistine champion from Gath, stepped out from his lines and shouted his usual defiance, and David heard it.

NLT 1 Samuel 17:23 As he was talking with them, Goliath, the Philistine champion from Gath, came out from the Philistine ranks. Then David heard him shout his usual taunt to the army of Israel.

NRS 1 Samuel 17:23 As he talked with them, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and spoke the same words as before. And David heard him.

NJB 1 Samuel 17:23 While he was talking to them, the champion (Goliath, the Philistine from Gath) came up from the Philistine ranks and made his usual speech, which David heard.

NAB 1 Samuel 17:23 While he was talking with them, the Philistine champion, by name Goliath of Gath, came up from the ranks of the Philistines and spoke as before, and David listened.

YLT 1 Samuel 17:23 And he is speaking with them, and lo, a man of the duellists is coming up, Goliath the Philistine is his name, of Gath, out of the ranks of the Philistines, and he speaketh according to those words, and David heareth;

- according: 1Sa 17:4-10
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

IN GOD'S PROVIDENCE GOLIATH TAKES CENTER STAGE!

As he was talking with them, behold (hinneh) the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, and he spoke these same words; and David heard them - Behold signals the beginning of one of the most well known stories in the Bible - David and Goliath. David just "happens" to be on the front line of Israel when the big boy steps forward to taunt Israel again. Was this the 40th day? We cannot say, but it is the first time David hears Goliath and that changed everything in David's heart!

1 Samuel 17:24 When all the men of Israel saw the man, they fled from him and were greatly afraid.

KJV 1 Samuel 17:24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

NET 1 Samuel 17:24 When all the men of Israel saw this man, they retreated from his presence and were very afraid.

CSB 1 Samuel 17:24 When all the Israelite men saw Goliath, they retreated from him terrified.

ESV 1 Samuel 17:24 All the men of Israel, when they saw the man, fled from him and were much afraid.

NIV 1 Samuel 17:24 When the Israelites saw the man, they all ran from him in great fear.

NLT 1 Samuel 17:24 As soon as the Israelite army saw him, they began to run away in fright.

NRS 1 Samuel 17:24 All the Israelites, when they saw the man, fled from him and were very much afraid.

NJB 1 Samuel 17:24 As soon as the Israelites saw this man, they all ran away from him and were terrified.

NAB 1 Samuel 17:24 When the Israelites saw the man, they all retreated before him, very much afraid.

YLT 1 Samuel 17:24 and all the men of Israel when they see the man flee from his presence, and are greatly afraid.

- him: Heb. his face, 1Sa 13:6,7

- sore: 1Sa 17:11 Lev 26:36 Nu 13:33 De 32:30 Isa 7:2 30:17
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

HEBREWS FLEE AND FEAR GIANT SIGHTING

When all the men of Israel saw the man, they fled from him and were greatly afraid - Note they flee just at the sight of the giant, fleeing because of fear. Why do they flee? Does Scripture give us a clue? Indeed, it does, for Moses had writing "How could one chase a thousand, And two put ten thousand to flight, **Unless (THIS IS THE KEY WORD!)** their Rock had sold them, And the LORD had given them up?" (Dt 32:30+)

1 Samuel 17:25 The men of Israel said, "Have you seen this man who is coming up? Surely he is coming up to defy Israel. And it will be that the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel."

KJV 1 Samuel 17:25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

NET 1 Samuel 17:25 The men of Israel said, "Have you seen this man who is coming up? He does so to defy Israel. But the king will make the man who can strike him down very wealthy! He will give him his daughter in marriage, and he will make his father's house exempt from tax obligations in Israel."

CSB 1 Samuel 17:25 Previously, an Israelite man had declared: "Do you see this man who keeps coming out? He comes to defy Israel. The king will make the man who kills him very rich and will give him his daughter. The king will also make the household of that man's father exempt from paying taxes in Israel."

ESV 1 Samuel 17:25 And the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel."

NIV 1 Samuel 17:25 Now the Israelites had been saying, "Do you see how this man keeps coming out? He comes out to defy Israel. The king will give great wealth to the man who kills him. He will also give him his daughter in marriage and will exempt his father's family from taxes in Israel."

NLT 1 Samuel 17:25 "Have you seen the giant?" the men asked. "He comes out each day to defy Israel. The king has offered a huge reward to anyone who kills him. He will give that man one of his daughters for a wife, and the man's entire family will be exempted from paying taxes!"

NRS 1 Samuel 17:25 The Israelites said, "Have you seen this man who has come up? Surely he has come up to defy Israel. The king will greatly enrich the man who kills him, and will give him his daughter and make his family free in Israel."

NJB 1 Samuel 17:25 The Israelites said, 'You saw that man who just came up? He comes to challenge Israel. The king will lavish riches on the man who kills him, he will give him his daughter in marriage and exempt his father's family from all taxes in Israel.'

NAB 1 Samuel 17:25 The Israelites had been saying: "Do you see this man coming up? He comes up to insult Israel. If anyone should kill him, the king would give him great wealth, and his daughter as well, and would grant exemption to his father's family in Israel."

YLT 1 Samuel 17:25 And the men of Israel say, 'Have ye seen this man who is coming up? for, to reproach Israel he is coming up, and it hath been -- the man who smiteth him, the king doth enrich him with great riches, and his daughter he doth give to him, and his father's house doth make free in Israel.'

- the king: 1Sa 18:17-27 Jos 15:16 Rev 2:7,17 3:5,12,21
- free in Israel: Ezr 7:24 Mt 17:26
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

SAUL PUTS A BOUNTY

ON THE BIG HEAD OF GOLIATH

The men of Israel said, "Have you seen this man who is coming up? Surely he is coming up to defy Israel- Goliath is coming again to challenge Israel, [throwing down the gauntlet](#) as it were.

And it will be that the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel - The situation had become so desperate, the Saul needed to offer what amounts to a bribe. So Saul puts a [bounty](#) on Goliath's head - money, wife, freedom for family. This should entice some brave soul. Bounty is often used to describe the sum paid to one who traps predatory animals, and in this case would be payment for a [predatory](#) Philistine!

1 Samuel 17:26 Then David spoke to the men who were standing by him, saying, "What will 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 taunt the armies of the living God?"

KJV 1 Samuel 17:26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

NET 1 Samuel 17:26 David asked the men who were standing near him, "What will be done for the man who strikes down this Philistine and frees Israel from this humiliation? For who is this uncircumcised Philistine, that he defies the armies of the living God?"

CSB 1 Samuel 17:26 David spoke to the men who were standing with him: "What will be done for the man who kills that Philistine and removes this disgrace from Israel? Just who is this uncircumcised Philistine that he should defy the armies of the living God?"

ESV 1 Samuel 17:26 And David said to the men who stood by him, "What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

NIV 1 Samuel 17:26 David asked the men standing near him, "What will be done for the man who kills this Philistine and removes this disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?"

NLT 1 Samuel 17:26 David asked the soldiers standing nearby, "What will a man get for killing this Philistine and ending his defiance of Israel? Who is this pagan Philistine anyway, that he is allowed to defy the armies of the living God?"

NRS 1 Samuel 17:26 David said to the men who stood by him, "What shall be done for the man who kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine that he should defy the armies of the living God?"

NJB 1 Samuel 17:26 David asked the men who were standing near him, 'What would be the reward for killing this Philistine and saving Israel from disgrace? Who is this uncircumcised Philistine, to challenge the armies of the living God?'

NAB 1 Samuel 17:26 David now said to the men standing by: "What will be done for the man who kills this Philistine and frees Israel of the disgrace? Who is this uncircumcised Philistine in any case, that he should insult the armies of the living God?"

YLT 1 Samuel 17:26 And David speaketh unto the men who are standing by him, saying, 'What is done to the man who smiteth this Philistine, and hath turned aside reproach from Israel? for who is this uncircumcised Philistine that he hath reproached the ranks of the living God?'

- reproach: 1Sa 11:2 Jos 7:8,9 2Ki 19:4 Ne 5:9 Ps 44:13 74:18 79:12 Da 9:16 Joe 2:19
- uncircumcised: 1Sa 17:36 14:6
- defy: 1Sa 17:10 De 5:26 Jer 10:10 1Th 1:9 1Jn 5:20
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

**DAVID'S SPIRIT ENABLED
BRAVADO SPARKS CURIOSITY**

Then - This marks progression in the narrative.

David spoke to the men who were standing by him, saying, "What will be done for the man who kills this Philistine and takes away the reproach from Israel?" - Of course, we the readers, know the answer from the previous passage - wealth, woman and family freedom.

For who is this uncircumcised Philistine, that he should taunt the armies of the living God?- Note David immediately focuses his question on the honor of his **living God**. When enemies blaspheme the Name of God, it should stir our hearts to righteous indignation.

THOUGHT - How do you react when you hear someone use the glorious Name above all names, Jesus, as a profanity? Do you walk away? Do you say anything? Sometimes fear of man's opinion impedes me from saying anything, but other times I say something like they will meet Him someday, or "Do you know Him?," etc. Most of the time folks show little reaction when I counter their profanity, which is surprising. However, I know they have heard my reply.

When the men of Israel said, "This man," David said, "This uncircumcised Philistine." When the men of Israel said, "Surely he has come up to defy Israel," David said, "That he should defy the armies of the living God." When the men of Israel said, "The man who kills him," David said, "The man who kills this Philistine and takes away the reproach from Israel." David saw things from the Lord's perspective, but the men of Israel saw things only from man's perspective.

Living God - 28x/28v - Deut. 5:26; Jos. 3:10; 1 Sam. 17:26; 1 Sam. 17:36; 2 Ki. 19:4; 2 Ki. 19:16; Ps. 42:2; Ps. 84:2; Isa. 37:4; Isa. 37:17; Jer. 10:10; Jer. 23:36; Dan. 6:20; Dan. 6:26; Hos. 1:10; Matt. 16:16; Matt. 26:63; Acts 14:15; Rom. 9:26; 2 Co. 3:3; 2 Co. 6:16; 1 Tim. 3:15; 1 Tim. 4:10; Heb. 3:12; Heb. 9:14; Heb. 10:31; Heb. 12:22; Rev. 7:2

Guzik - We might have thought that David's visit would please Eliab, especially considering all the things he brought from home. But David's words angered Eliab and there were many reasons why. i. **First**, he was angry because he felt David was an insignificant, worthless person who had no right to speak up, especially with such bold words (Why did you come down here? And with whom have you left those few sheep in the wilderness?). ii. **Second**, he was angry because he felt he knew David's motivation (I know your pride and the insolence of your heart), but he didn't really know David's heart. "Here he taketh upon him that which belongeth to God alone (Jeremiah 17:10), and judgeth David's heart by his own." (Trapp) iii. **Third**, he was angry because he thought David tried to provoke someone else into fighting Goliath just so he could see a battle (you have come down to see the battle). Eliab himself was a tall man of good appearance (1 Samuel 16:7), and he may have felt David was trying to push him into battle. iv. **Finally**, he was angry because David was right! When you are dismayed and greatly afraid or dreadfully afraid, the last thing in the world you want is someone telling you to be courageous.

F B Meyer - 1 Samuel 17:26, 36 The armies of the living God.

This made all the difference between David and the rest of the camp. To Saul and his soldiers God was an absentee— a name, but little else. They believed that He had done great things for His people in the past, and that at some future time, in the days of the Messiah, He might be expected to do great things again; but no one thought of Him as present. Keenly sensitive to the defiance of the Philistine, and grieved by the apathy of his people, David, on the other hand, felt that God was alive. He had lived alone with Him in the solitude of the hills, till God had become one of the greatest and most real facts of his young existence; and as the lad went to and fro among the armed warriors, he was sublimely conscious of the presence of the living God amid the clang of the camp.

This is what we need. To live so much with God, that when we come amongst men, whether in the bazaars of India or the market-place of an English town, we may be more aware of His overshadowing presence than of the presence or absence of any one. Lo, God is here! This place is hallowed ground! But none can realize this by the act of the will. We can only find God everywhere when we carry Him everywhere. The miner sees by the candle he carries on his forehead.

Each of us is opposed by difficulties, privations, and trials of different sorts. But the one answer to them all is faith's vision of the Living God. We can face the mightiest foe in His name. If our faith can but make Him a passage, along which He shall come, there is no Goliath He will not quell; no question He will not answer; no need He will not meet.

Standing up for God Read 1 Samuel 17:26

When my son, Tim, was about 14 years old, we were visiting my mother and father in western Pennsylvania. My father was outside on a ladder washing an upstairs window. Tim opened the window, stuck his head out and said, "Whatcha doin', old man?" If there's one thing you never said to my father, you never called him "old man." He thought that was disrespectful. So what did he do? My

father turned the hose on Tim! My son never forgot that lesson.

David felt the same way about the challenge issued by Goliath. The nine-foot-tall champion of the Philistines was not just making Saul's armies look cowardly for refusing to respond to his harassment; Goliath was showing disrespect toward the living God. When the Philistines taunted the armies of Israel, they were mocking the God of Israel as well. By throwing insults at Israel, they were implying that God was also weak and ineffectual. This was something David couldn't tolerate.

Our own honor is insignificant. When people do not show us the respect that perhaps they should, it matters little. God ultimately will make up for such oversights (Rom. 8:16-19). But when God's character is called into question, that's a different issue. When God is ridiculed or belittled, it is the duty of every Christian to object, whether we do so privately or publicly. We should never ignore those who dishonor God.

Do not be afraid to defend God's honor. God will sustain you if you are willing to take a stand for Him. Whether it is in the workplace, in the university classroom or in a social setting, let others know that God deserves their respect. ([Courtesy of Back to the Bible](#))

Honor God and He will honor you.

1 Samuel 17:27 The people answered him in accord with this word, saying, "Thus it will be done for the man who kills him."

KJV 1 Samuel 17:27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

NET 1 Samuel 17:27 The soldiers told him what had been promised, saying, "This is what will be done for the man who can strike him down."

CSB 1 Samuel 17:27 The people told him about the offer, concluding, "That is what will be done for the man who kills him."

ESV 1 Samuel 17:27 And the people answered him in the same way, "So shall it be done to the man who kills him."

NIV 1 Samuel 17:27 They repeated to him what they had been saying and told him, "This is what will be done for the man who kills him."

NLT 1 Samuel 17:27 And these men gave David the same reply. They said, "Yes, that is the reward for killing him."

NRS 1 Samuel 17:27 The people answered him in the same way, "So shall it be done for the man who kills him."

NJB 1 Samuel 17:27 The people told him what they had been saying, 'That would be the reward for killing him,' they said.

NAB 1 Samuel 17:27 They repeated the same words to him and said, "That is how the man who kills him will be rewarded."

YLT 1 Samuel 17:27 And the people speak to him according to this word, saying, 'Thus it is done to the man who smiteth him.'

- So shall it: 1Sa 17:25
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID LEARNS OF THE "GOLIATH BOUNTY"

The people answered him in accord with this word, saying, "Thus it will be done for the man who kills him- That is, Saul " has offered a huge reward to anyone who kills him. He will give that man one of his daughters for a wife, and the man's entire family will be exempted from paying taxes!" (1Sa 17:25NLT).

1 Samuel 17:28 Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger burned against David and

he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your insolence and the wickedness of your heart; for you have come down in order to see the battle."

KJV 1 Samuel 17:28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

NET 1 Samuel 17:28 When David's oldest brother Eliab heard him speaking to the men, he became angry with David and said, "Why have you come down here? To whom did you entrust those few sheep in the desert? I am familiar with your pride and deceit! You have come down here to watch the battle!"

CSB 1 Samuel 17:28 David's oldest brother Eliab listened as he spoke to the men, and became angry with him. "Why did you come down here?" he asked. "Who did you leave those few sheep with in the wilderness? I know your arrogance and your evil heart-- you came down to see the battle!"

ESV 1 Samuel 17:28 Now Eliab his eldest brother heard when he spoke to the men. And Eliab's anger was kindled against David, and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle."

NIV 1 Samuel 17:28 When Eliab, David's oldest brother, heard him speaking with the men, he burned with anger at him and asked, "Why have you come down here? And with whom did you leave those few sheep in the desert? I know how conceited you are and how wicked your heart is; you came down only to watch the battle."

NLT 1 Samuel 17:28 But when David's oldest brother, Eliab, heard David talking to the men, he was angry. "What are you doing around here anyway?" he demanded. "What about those few sheep you're supposed to be taking care of? I know about your pride and deceit. You just want to see the battle!"

NRS 1 Samuel 17:28 His eldest brother Eliab heard him talking to the men; and Eliab's anger was kindled against David. He said, "Why have you come down? With whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart; for you have come down just to see the battle."

NJB 1 Samuel 17:28 His eldest brother Eliab heard David talking to the men and grew angry with him. 'Why have you come down here?' he said. 'Whom have you left in charge of those few sheep in the desert? I know how impudent and artful you are; you have come to watch the battle!'

NAB 1 Samuel 17:28 When Eliab, his oldest brother, heard him speaking with the men, he grew angry with David and said: "Why did you come down? With whom have you left those sheep in the desert meanwhile? I know your arrogance and your evil intent. You came down to enjoy the battle!"

YLT 1 Samuel 17:28 And Eliab, his eldest brother, heareth when he speaketh unto the men, and the anger of Eliab burneth against David, and he saith, 'Why is this -- thou hast come down! and to whom hast thou left those few sheep in the wilderness? I have known thy pride, and the evil of thy heart -- for, to see the battle thou hast come down.'

- Eliab's anger: 1Sa 16:13 Ge 37:4,8,11 Pr 18:19 27:4 Ec 4:4 Mt 10:36 27:18 Mk 3:21
- with: 1Sa 17:20
- I know: 1Sa 16:7 Ps 35:11 Jude 1:10
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

A BROTHER'S ANGRY REACTION

Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger burned against David and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your insolence and the wickedness of your heart; for you have come down in order to see the battle - Now we can see why Eliab was not the LORD's anointed (1Sa 16:6, 7). Why is Eliab reacting with such "over the top" anger? Could it be a touch of jealousy, that he had been passed over and David, the "runt," was anointed? That's rhetorical! Why had David come down? To bring supplies to Eliab! Anger is often completely irrational and illogical. Such out of control anger leads to the ridiculous accusations of insolence and a wicked heart

(ironically in the man who actually had a heart after God's heart!). Eliab is so angry and so into himself, that he does not even wait for David to reply, but answers his questions himself! He accuses David was wanting to be a sight seer, but oh how wrong he will soon be proven by the sight he sees!

1 Samuel 17:29 But David said, "What have I done now? Was it not just a question?"

KJV 1 Samuel 17:29 And David said, What have I now done? Is there not a cause?

NET 1 Samuel 17:29 David replied, "What have I done now? Can't I say anything?"

CSB 1 Samuel 17:29 "What have I done now?" protested David. "It was just a question."

ESV 1 Samuel 17:29 And David said, "What have I done now? Was it not but a word?"

NIV 1 Samuel 17:29 "Now what have I done?" said David. "Can't I even speak?"

NLT 1 Samuel 17:29 "What have I done now?" David replied. "I was only asking a question!"

NRS 1 Samuel 17:29 David said, "What have I done now? It was only a question."

NJB 1 Samuel 17:29 David retorted, 'What have I done? May I not even speak?'

NAB 1 Samuel 17:29 David replied, "What have I done now?-- I was only talking."

YLT 1 Samuel 17:29 And David saith, 'What have I done now? is it not a word?'

- Pr 15:1 Ac 11:2-4 1Co 2:15 1Pe 3:9
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

CAN'T I EVEN SPEAK?

But - A dramatic term of contrast as David rebuts his brother Eliab's angry reaction.

David said, "What have I done now?" - The way he asks this question implies Eliab (or some of his other brothers) had confronted him before.

Was it not just a question? - I like the NIV's "Can't I even speak?" NLT adding "I was only asking a question!" The KJV has "Is there not a cause?"

Guzik - David stuck to his position. There is no doubt that what his brother Eliab said hurt him, but he would not let it hinder him. David kept concerned with God's cause before everything. Before his own personal safety, before his own personal glory, before his only personal honor, he had a passionate concern for God's cause. i. David was more concerned with God's cause (Is there not a cause?) than with his own feelings. When David was misunderstood and publicly rebuked by his own brother, probably amid the laughs of the other soldiers, he could have quit. But he showed the strength of the armor of God in his life and replied rightly. He didn't care about his glory or success, but only for the glory and success of the Lord's cause. Goliath was a dead man right then. This is where the battle was won. If Eliab's hurtful words can get David in the flesh and out of step with the Spirit of the Lord, then David's strength is gone. But when David ruled his spirit and answered softly, he was more in step with the Spirit of the Lord than ever. Goliath was defeated right then.

Spurgeon - "Immediately before the encounter with the Philistine he fought a battle which cost him far more thought, prudence, and patience. The word-battle in which he had to engage with his brothers and with king Saul, was a more trying ordeal to him than going forth in the strength of the Lord to smite the uncircumcised boaster. Many a man meets with more trouble from his friends than from his enemies; and when he has learned to overcome the depressing influence of prudent friends, he makes short work of the opposition of avowed adversaries."

1 Samuel 17:30 Then he turned away from him to another and said the same thing; and the people answered the same thing as before.

KJV 1 Samuel 17:30 And he turned from him toward another, and spake after the same manner: and the

people answered him again after the former manner.

NET 1 Samuel 17:30 Then he turned from those who were nearby to someone else and asked the same question, but they gave him the same answer as before.

CSB 1 Samuel 17:30 Then he turned from those beside him to others in front of him and asked about the offer. The people gave him the same answer as before.

ESV 1 Samuel 17:30 And he turned away from him toward another, and spoke in the same way, and the people answered him again as before.

NIV 1 Samuel 17:30 He then turned away to someone else and brought up the same matter, and the men answered him as before.

NLT 1 Samuel 17:30 He walked over to some others and asked them the same thing and received the same answer.

NRS 1 Samuel 17:30 He turned away from him toward another and spoke in the same way; and the people answered him again as before.

NJB 1 Samuel 17:30 And he turned away from him to someone else and asked the same question, to which the people replied as before.

NAB 1 Samuel 17:30 Yet he turned from him to another and asked the same question; and everyone gave him the same answer as before.

YLT 1 Samuel 17:30 And he turneth round from him unto another, and saith according to this word, and the people return him word as the first word.

- 1Sa 17:26,27
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID DISREGARDS ELIAB'S ANGRY QUESTIONING

Then he turned away from him to another and said the same thing; and the people answered the same thing as before-

Here's the Hebrew version of the older brother syndrome! David would not be "[bullied](#)" by his big brother Eliab! David was human and one has to believe Eliab's angry words cut (that what they are calculated to do when we lash out at someone! Are you listening husbands? I am one!) but he would not be intimidated or deterred by Eliab's harsh words. As the story unfolds David was clearly a man (a young man, a teenager perhaps) on a mission from God (whether he fully understood that or not). Remember he is filled with the Spirit (1Sa 16:13+ "the Spirit of the LORD came mightily upon David from that day forward"), and enabled by the Spirit, David refused to return evil for evil to Eliab (cf Ro 12:17+).

THOUGHT - Hebrews 6:12+ says we should seek to be "imitators of those who through faith and patience inherit the promises." David had the promise of a throne (whether he fully realized that or not) and acted the part of a Spirit filled man rather than reacting with a fleshly response. We need to imitate him when confronted with angry words and false accusations! There is ONLY ONE WAY - we must continually be Spirit filled (cf Spirit was on David from that day forward) for HE ALONE can control our tongue (Eph 5:18+)!

1 Samuel 17:31 When the words which David spoke were heard, they told them to Saul, and he sent for him.

KJV 1 Samuel 17:31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

NET 1 Samuel 17:31 When David's words were overheard and reported to Saul, he called for him.

CSB 1 Samuel 17:31 What David said was overheard and reported to Saul, so he had David brought to him.

ESV 1 Samuel 17:31 When the words that David spoke were heard, they repeated them before Saul, and he sent for him.

NIV 1 Samuel 17:31 What David said was overheard and reported to Saul, and Saul sent for him.

NLT 1 Samuel 17:31 Then David's question was reported to King Saul, and the king sent for him.

NRS 1 Samuel 17:31 When the words that David spoke were heard, they repeated them before Saul; and he sent for him.

NJB 1 Samuel 17:31 David's words were noted, however, and reported to Saul, who sent for him.

NAB 1 Samuel 17:31 The words that David had spoken were overheard and reported to Saul, who sent for him.)

YLT 1 Samuel 17:31 And the words which David hath spoken are heard, and they declare before Saul, and he receiveth him;

- sent for him: Heb. took him, Pr 22:29 The preceding twenty verses, from the 12th to the 31st inclusive, the 41st, and from the 54th to the end of this chapter, with the five first verses and the 9th, 10th, 11th, 17th, 18th, and 19th, of ch. 18, are all wanting in the Vatican copy of the LXX.; and they are supposed by Dr. Kennicott, and others, to be an interpolation. But, as Bp. Horsley observes, it appears, from many circumstances of the story, that David's combat with Goliath was many years prior to Saul's madness, and David's introduction to him as a musician. In the first place, David was quite a youth when he engaged with Goliath, (ver. 33, 42:) when introduced to Saul he was of full age, (ch. 16:18.) Again, this combat was his first appearance in public life, and his first military exploit, (ver. 36, 38, 39:) when introduced as a musician, he was a man of established character, and a man of war (ch. 16:18.) Now the just conclusion is, that the last ten verses of ch. 16 have been misplaced; their true place being between the ninth and tenth verses of ch. 18. Let them be removed there, and the whole apparent disorder will be removed.
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THIS IS AN EXAMPLE OF "GOOD GOSSIP"

When the words which David spoke were heard, they told them to Saul, and he sent for him- While typically gossip is casual or unconstrained conversation or reports about others, typically involving details that are not confirmed as being true, in this context, the words of David reported to King Saul were true. What is fascinating is that in God's providence, one (or some) who overheard David speak were compelled to tell Saul. It would have been so easy for those who heard this ruddy young man's words and simply dismissed them as youthful, foolish banter! But God had other plans and clearly they were now "in motion!" As an aside, the people's response to David reminds me of a modern television show entitled "[Better Call Saul](#)" (which I don't recommend for your watching pleasure as it is "R-Rated.")

CHRIST OUR CHAMPION

"Thanks be to God, who gives us the victory through our Lord Jesus Christ." - 1 Corinthians 15:57

If ever anyone needed a champion, the Israelites did. As their army camped in the Valley of Elah, they were held at bay and embarrassed daily by the tauntings of the Philistine strongman Goliath.

David, the young shepherd son of Jesse, had brought provisions for his brothers in the army. When he heard Goliath mocking the Israelites, he was furious and asked for permission to go out and fight him. David was confident that the God who had delivered him from the lion and the bear (1 Samuel 17:34-37) would give him victory over the giant -- and He did.

David's conquest reminds us of Jesus Christ's victory. We were hopelessly enslaved by sin and needed a champion. Then God sent His Son Jesus to deliver us. He came to earth as a man, faced all our human trials (Heb. 2:14-15), and went to battle on our behalf. In His death and resurrection, Jesus

won complete victory over sin and death (1 Cor. 15:54-57). What's more, His triumph guarantees us victory in our daily walk with God.

But we can't expect success in our own strength. We must rely on the Holy Spirit's power and guidance. Then, as we walk with God in faith, we can more fully appreciate the victory our Champion has brought us -- D C Egnor ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

I will praise my dear Redeemer,
His triumphant power I'll tell,
How the victory He giveth
Over sin and death and hell.-
- Bliss

No matter what giants we face, we can win by God's grace.

1 Samuel 17:32 David said to Saul, "Let no man's heart fail on account of him; your servant will go and fight with this Philistine."

BGT 1 Samuel 17:32 κα ε πεν Δαυιδ πρ ς Σαουλ μ δ συμπεστω καρδα το κυρου μου πατην δο λ ς σου πορε σετα κα πολεμ σει μετ το λλοφ λου το του

LXE 1 Samuel 17:32 And David said to Saul, Let not, I pray thee, the heart of my lord be dejected within him: thy servant will go, and fight with this Philistine.

KJV 1 Samuel 17:32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

NET 1 Samuel 17:32 David said to Saul, "Don't let anyone be discouraged. Your servant will go and fight this Philistine!"

CSB 1 Samuel 17:32 David said to Saul, "Don't let anyone be discouraged by him; your servant will go and fight this Philistine!"

ESV 1 Samuel 17:32 And David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine."

NIV 1 Samuel 17:32 David said to Saul, "Let no one lose heart on account of this Philistine; your servant will go and fight him."

NLT 1 Samuel 17:32 "Don't worry about this Philistine," David told Saul. "I'll go fight him!"

NRS 1 Samuel 17:32 David said to Saul, "Let no one's heart fail because of him; your servant will go and fight with this Philistine."

NJB 1 Samuel 17:32 David said to Saul, 'Let no one be discouraged on his account; your servant will go and fight this Philistine.'

NAB 1 Samuel 17:32 Then David spoke to Saul: "Let your majesty not lose courage. I am at your service to go and fight this Philistine."

YLT 1 Samuel 17:32 and David saith unto Saul, 'Let no man's heart fall because of him, thy servant doth go, and hath fought with this Philistine.'

- **Let:** Nu 13:30 14:9 De 20:1-3 Isa 35:4 Heb 12:12
- **your:** 1Sa 14:6 1Sa 16:18 Jos 14:12 Ps 3:6 27:1-3
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID ADDRESSES HIS REMARKS TO SAUL

David said to Saul, "Let no man's heart fail on account of him - NET = "Don't let anyone be discouraged" NIV = ""Let no one lose heart on account of this Philistine."

Your servant will go and fight with this Philistine - Note David's submissive response. Keep the context in mind. For 40 days Goliath has taunted the Israelites and for 40 days there have been zero takers of the giant's challenge! And now a young boy steps up to the plate to take a swing (literally) at Goliath's best pitch (his taunting words). Clearly, there is something different about David than 1000's of other Hebrew soldiers, including 3 of his big brothers. What's the difference? David is a man after God's own heart and filled with God's Spirit, he is filled with holy boldness to carry out holy war against the enemies of God and of Israel!

Charles Stanley - SEEDS OF DISCOURAGEMENT

SCRIPTURE READING: 1 SAMUEL 17:28-32

KEY VERSE: 1 SAMUEL 17:32 Then David said to Saul, "Let no man's heart fail because of him; your servant will go and fight with this Philistine."

Words are so powerful in the way they affect our actions. A simple word of caution may prevent us from ever setting foot on a path of destruction. A word of encouragement could give us the confidence we need to follow God's call on our lives. A trait of conquering faith is that it turns a deaf ear to discouragement. Instead of listening to—and believing—the words of the faithless, we need to hold fast to the promises God has given us.

As David listened to Goliath's threats, he wondered why no one would challenge this giant. Goliath was mocking God, yet no one seemed too concerned with putting an end to it. David's courage rose up within him, and he voiced that he wanted to fight Goliath. However, discouragement began bombarding him. David was determined to ignore it, resulting in a conquering faith.

Despite the discouragement, David was determined to triumph. Likewise, we need to remember the example of David and refuse to allow the seeds of discouragement to take root in our hearts. We must remember that God is on our side, and that He is the One who will conquer all our enemies as we place our faith in Him.

Heavenly Father, I refuse to allow the seeds of discouragement to take root in my heart. I believe You will conquer all of my enemies as I put my faith in You. [Pathways to His Presence: A Daily Devotional](#)

1 Samuel 17:33 Then Saul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth while he has been a warrior from his youth."

BGT 1 Samuel 17:33 κα ε πεν Σαουλ πρ ς Δαυιδ ο μ δυν σ πορευθ ναι πρ ς τ ν λλ φυλον το πολεμε ν μετ α το τι παιδ ριον ε σ κα α τ ς ν ρ πολεμιστ ς κ νε τητο ς α το

LXE 1 Samuel 17:33 And Saul said to David, Thou wilt not in anywise be able to go against this Philistine to fight with him, for thou art a mere youth, and he a man of war from his youth.

KJV 1 Samuel 17:33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

NET 1 Samuel 17:33 But Saul replied to David, "You aren't able to go against this Philistine and fight him! You're just a boy! He has been a warrior from his youth!"

CSB 1 Samuel 17:33 But Saul replied, "You can't go fight this Philistine. You're just a youth, and he's been a warrior since he was young."

ESV 1 Samuel 17:33 And Saul said to David, "You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth."

NIV 1 Samuel 17:33 Saul replied, "You are not able to go out against this Philistine and fight him; you are only a boy, and he has been a fighting man from his youth."

NLT 1 Samuel 17:33 "Don't be ridiculous!" Saul replied. "There's no way you can fight this Philistine and possibly win! You're only a boy, and he's been a man of war since his youth."

NRS 1 Samuel 17:33 Saul said to David, "You are not able to go against this Philistine to fight with him; for you are just a boy, and he has been a warrior from his youth."

NJB 1 Samuel 17:33 Saul said to David, 'You cannot go and fight the Philistine; you are only a boy and he has been a warrior since his youth.'

NAB 1 Samuel 17:33 But Saul answered David, "You cannot go up against this Philistine and fight with him, for you are only a youth, while he has been a warrior from his youth."

YLT 1 Samuel 17:33 And Saul saith unto David, 'Thou art not able to go unto this Philistine, to fight with him, for a youth thou art, and he a man of war from his youth.'

- **You are not able:** Nu 13:31 De 9:2 Ps 11:1 Rev 13:4
- **for you are but a youth:** 1Sa 17:42,56
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

**SAUL'S DOUBTING
REJOINDER**

Rejoinder simply means an answer, reply, response or retort.

Then - This marks a significant progression in the narrative.

Saul said to David, "You are not able to go against this Philistine to fight with him- Saul who walks by sight, not by faith, sees a youth, but is unable to see the Spirit filling that enables David. So in one sense Saul is correct that David himself, by himself, absolutely is not able to fight the giant. What Saul cannot understand (even though he had once had experiences with the Spirit!) is that God plus one is a majority and gives firm assurance of victory against all human odds!

for you are but a youth while he has been a warrior from his youth- For (term of explanation) introduces Saul's logical explanation, which most military analysts would agree is quite reasonable. An untrained youth against a trained warrior from youth is the **recipe for disaster**. That is, if it is man's "recipe," but in this case it is God's "recipe," a recipe for deliverance (so to speak)!

Holwick in 1 Samuel 17 How to Kill Your Giant I. "What is the biggest giant in your life right now?" 1. Fill in blank on study outline. (don't put someone next to you) 2. It may be a problem or a person. A) Finances, work, relationship. B) May not be a bad thing, it's just not a good thing. C) Some giants sit on your back, but others stand in the way of something good - they are a barrier. D) Have a concrete giant in view during the sermon.

Holwick quoting Glenn Gunderson: **Seven principles for giant-killing.**

1. Save your energy for fighting giants and not fellow soldiers. 1Sa 17:28 A) Christians need to learn this, since giants are all around. 1) The unsaved are dying all around us, but we choose to focus (and fight) on picayune things. B) When you face a giant, keep your focus on him. Sparrows fighting on highway in front of your car. Whatever they were fighting over wasn't worth getting smushed

2. Giants are often not as big as you think. 1Sa 17:32 -33 A) Giants in our life get bigger over time. 1) It is easy to become intimidated. 2) Joshua and twelve spies is a parallel: "The land is great, but there are giants in the land and WE WERE **GRASSHOPPERS** IN COMPARISON." Nu 13:33+ B) Put giants in proper perspective. Luke 12:4f 1) Finances can be painful. 2) Cancer. 3) "Remember that all they can do is take your physical life. Save your fear for the one who can cast you into hell." Hell is forever."

3. You have what it takes to kill your giant right now. A) The best preparation is doing what you currently do well. 1) David knew how to use a slingshot. 2) All of us have special talents gained from day-to-day experiences. B) Adversity sharpens you for giant -killing. 1Sa 17:34 1) God uses adversity to build our character. 2) David went after predators (bears) while shepherding. a> David is quite the guy. b> I would say, "Take the sheep and leave me alone!"

4. Do your giant -killing in the way God has called you to do it A) Saul's armor didn't work. 1Sa 17:38 B) Don't follow someone else's formula for fighting giants. C) Learn from others but don't duplicate them.

5. Giant-killing requires a plan. 1Sa 17:40 A) Five stones. (one for giant, four for his brothers?) B) David had a plan of action. 1) Stone about size of baseball, goes 100+ miles per hour. 2) Goliath didn't have a chance. C) Don't just wish for things to happen - make them happen.

6. Giant-killing is often a lonely business, but we are not alone. A) All of our struggles seem unique to us. Pr 14:10 1) Hard for us to empathize with others a> "Just stop doing it!" we say. 2) But our own giants seem insurmountable. **B)** Remember that we're not standing alone. 1) David put it in perspective: "Who is this uncircumcised heathen that he defies the Lord?" 1Sa 17:26 2) Always be centered on God first. 3) It is a tragedy that after listening to our complaints and fears, many would never guess we believe in a LIVING God. **C)** Be strong and courageous. 1) We need a plan, and a GOD. a> "I come against you in the name of the Lord." 1Sa 17:45 b> One person, with God, is a majority. 2) Face your giant with courage.

ILLUSTRATION - Tim Bowden, wrote a book called "One Crowded Hour" about the life of cameraman Neil Davis. In it he tells about an incident that happened in Borneo during the confrontation between Malaysia and Indonesia in 1964. A group of Gurkhas from Nepal were asked if they would be willing to jump from transport planes into combat against the Indonesians if the need arose. The Gurkhas had the right to turn down the request because they had never been trained to do this. Bowden quotes Davis's account of the story: "Now the Gurkhas usually agreed to anything, but on this occasion they temporarily rejected the plan. But the next day one of their NCO'S sought out the British officer who had made the request. He told the Brit they had discussed the matter further and would be prepared to jump under certain conditions. "What are they?" asked the British officer. The Gurkhas told him they would jump if the

land was marshy or reasonably soft with no rocky outcrops, because they were inexperienced in falling. The British officer considered this, and said that the drop zone would almost certainly be over jungle. There would not be rocky outcrop, so that seemed all right. Was there anything else? "Yes," said the Gurkhas. They wanted the plane to fly as slowly as possible and no more than one hundred feet high. The British officer pointed out the planes always did fly as slowly as possible when dropping troops, but to jump from one hundred feet was impossible -The parachutes would not open in time from that height."Oh, said the Gurkhas, "that's all right, then. We'll jump with parachutes anywhere. You didn't mention parachutes before!" That's courage!With that kind of attitude, you can conquer any obstacle.

7. Giant-killing results in encouragement. 1Sa 17:52 A) You will encourage others to kill theirs as well. 1) David cuts Goliath's head off. a> Philistines surrender? No, they fight. All bets off. b> But the Israelites surge forward with courage. 2) David's courage was contagious, and so will ours be. **B)** You will encourage YOURSELF for future contests with giants. 1) **Remember your giant-killings.** a> Weapons kept as a trophy in David's tent. b> A reminder of when God came through for him. 2) Remind yourselves of times God has been faithful.

1 Samuel 17:34 But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock,

BGT 1 Samuel 17:34 κα ε πεν Δαυιδ πρ ς Σαουλ ποιμα νων ν δο λ ς σου τ πατρ α το ν τ ποιμν κα ταν ρχετο λ ων κα ρκος κα λ μβανεν πρ βατον κ τ ς γ λης

LXE 1 Samuel 17:34 And David said to Saul, Thy servant was tending the flock for his father; and when a lion came and a she-bear, and took a sheep out of the flock,

KJV 1 Samuel 17:34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

NET 1 Samuel 17:34 David replied to Saul, "Your servant has been a shepherd for his father's flock. Whenever a lion or bear would come and carry off a sheep from the flock,

CSB 1 Samuel 17:34 David answered Saul: "Your servant has been tending his father's sheep. Whenever a lion or a bear came and carried off a lamb from the flock,

ESV 1 Samuel 17:34 But David said to Saul, "Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock,

NIV 1 Samuel 17:34 But David said to Saul, "Your servant has been keeping his father's sheep. When a lion or a bear came and carried off a sheep from the flock,

NLT 1 Samuel 17:34 But David persisted. "I have been taking care of my father's sheep and goats," he said. "When a lion or a bear comes to steal a lamb from the flock,

NRS 1 Samuel 17:34 But David said to Saul, "Your servant used to keep sheep for his father; and whenever a lion or a bear came, and took a lamb from the flock,

NJB 1 Samuel 17:34 David said to Saul, "Your servant used to look after the sheep for his father and whenever a lion or a bear came and took a sheep from the flock,

NAB 1 Samuel 17:34 Then David told Saul: "Your servant used to tend his father's sheep, and whenever a lion or bear came to carry off a sheep from the flock,

YLT 1 Samuel 17:34 And David saith unto Saul, 'A shepherd hath thy servant been to his father among the sheep, and the lion hath come -- and the bear -- and hath taken away a sheep out of the drove,

- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Syrian Brown Bear weighs up to 550 lbs!

**DAVID COUNTERS
THE KINGS DOUBT**

But - Term of contrast. This is not insignificant contrast, for Saul is the king and David is but a ruddy-faced youth and yet he displays Spirit filled boldness (cf Acts 4:31+) in countering Saul's human logic.

David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock - David does not tell Saul "Of course I can take on Goliath, because I am filled with the Spirit of the Living God." That type of reply might not fly with fleshly Saul. So David presents his resume' that justifies his bold declaration to go and fight the Philistine. The lion and bear encounters were God's "training ground" for battle - God had allowed/sent the lion and bear to train young David. God allows/sends the "lions" and "bears" in our living for the purpose of training us. James puts it this way

Consider ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. (James 1:2-4+)

The [Syrian bear](#) is said to be especially ferocious, and appears to have been more dreaded than the lion. David had had many harrowing experiences but had been victorious in preserving the flock of his father from the evil beasts.

Streams in the Desert - "And there came a lion." (1 Sam. 17:34.)

IT is a source of inspiration and strength to come in touch with the youthful David, trusting God. Through faith in God he conquered a lion and a bear, and afterwards overthrew the mighty Goliath. When that lion came to despoil that flock, it came as a wondrous opportunity to David. If he had failed or faltered he would have missed God's opportunity for him and probably would never have come to be God's chosen king of Israel. "And there came a lion."

One would not think that a lion was a special blessing from God; one would think that only an occasion of alarm. The lion was God's opportunity in disguise. Every difficulty that presents itself to us, if we receive it in the right way, is God's opportunity. Every temptation that comes is God's opportunity.

When the "lion" comes, recognize it as God's opportunity no matter how rough the exterior. The very tabernacle of God was covered with badgers' skins and goats' hair; one would not think there would be any glory there. The Shekinah of God was manifest under that kind of covering. May God open our eyes to see Him, whether in temptations, trials, dangers, or misfortunes.—C. H. P.

1 Samuel 17:31-50 CHRIST OUR CHAMPION

"Thanks be to God, who gives us the victory through our Lord Jesus Christ." - 1 Corinthians 15:57

If ever anyone needed a champion, the Israelites did. As their army camped in the Valley of Elah, they were held at bay and embarrassed daily by the tauntings of the Philistine strongman Goliath.

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David's conquest reminds us of Jesus Christ's victory. We were hopelessly enslaved by sin and needed a champion. Then God sent His Son Jesus to deliver us. He came to earth as a man, faced all our human trials (Heb. 2:14-15), and went to battle on our behalf. In His death and resurrection, Jesus won complete victory over sin and death (1 Cor. 15:54-57). What's more, His triumph guarantees us victory in our daily walk with God.

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I will praise my dear Redeemer,
His triumphant power I'll tell,
How the victory He giveth
Over sin and death and hell.
-- Bliss

No matter what giants we face, we can win by God's grace.

1 Samuel 17:35 I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him.

BGT 1 Samuel 17:35 κα ξεπορευ μην π σω ατο κα π ταξα α τ ν κα ξ σπασα κ το σ ματος ατο κα ε π αν στατο π μ κα κ ρ τησα το φ ρυγγος ατο κα π ταξα κα θ αν τωσα α τ ν

LXE 1 Samuel 17:35 then I went forth after him, and smote him, and drew the spoil out of his mouth: and as he rose up against me, then I caught hold of his throat, and smote him, and slew him.

KJV 1 Samuel 17:35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

NET 1 Samuel 17:35 I would go out after it, strike it down, and rescue the sheep from its mouth. If it rose up against me, I would grab it by its jaw, strike it, and kill it.

CSB 1 Samuel 17:35 I went after it, struck it down, and rescued the lamb from its mouth. If it reared up against me, I would grab it by its fur, strike it down, and kill it.

ESV 1 Samuel 17:35 I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him.

NIV 1 Samuel 17:35 I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it.

NLT 1 Samuel 17:35 I go after it with a club and rescue the lamb from its mouth. If the animal turns on me, I catch it by the jaw and club it to death.

NRS 1 Samuel 17:35 I went after it and struck it down, rescuing the lamb from its mouth; and if it turned against me, I would catch it by the jaw, strike it down, and kill it.

NJB 1 Samuel 17:35 I used to follow it up, lay into it and snatch the sheep out of its jaws. If it turned on me, I would seize it by the beard and batter it to death.

NAB 1 Samuel 17:35 I would go after it and attack it and rescue the prey from its mouth. If it attacked me, I would seize it by the jaw, strike it, and kill it.

YLT 1 Samuel 17:35 and I have gone out after him, and smitten him, and delivered out of his mouth, and he riseth against me, and I have taken hold on his beard, and smitten him, and put him to death.

- smote him: Jdg 14:5,6 2Sa 23:20 Ps 91:13 Da 6:22 Am 3:12 Ac 28:4-6 2Ti 4:17,18
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID'S BRAVERY WITH THE BEASTS

I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him - David not only claimed he killed the lion in "hand-to-claw" combat but that he even rescued the prey out of the lion's jaws! This is either a "[tall tale](#)" or a "true tale."

1 Samuel 17:36 "Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God."

BGT 1 Samuel 17:36 κα τ ν ρκον τυππεν δο λς σου κα τ ν λ οντα κα σται λλ φυλος περ τημητος ς ν το των ο χ πορε σομαι κα πατ ξω α τ ν κα φελ σ μερον νειδος ξ Ισραηλ δι τι τ ς περ τημητος ο τος ς νε δισεν παρ ταξιν θεο ζ ντος

LXE 1 Samuel 17:36 Thy servant smote both the lion and the bear, and the uncircumcised Philistine shall be as one of them: shall I not go and smite him, and remove this day a reproach from Israel? For who is this uncircumcised one, who has defied the army of the living God?

KJV 1 Samuel 17:36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

NET 1 Samuel 17:36 Your servant has struck down both the lion and the bear. This uncircumcised Philistine will be just like one of them. For he has defied the armies of the living God!"

CSB 1 Samuel 17:36 Your servant has killed lions and bears; this uncircumcised Philistine will be like one of them, for he has defied the armies of the living God."

ESV 1 Samuel 17:36 Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God."

NIV 1 Samuel 17:36 Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God.

NLT 1 Samuel 17:36 I have done this to both lions and bears, and I'll do it to this pagan Philistine, too, for he has defied the armies of the living God!

NRS 1 Samuel 17:36 Your servant has killed both lions and bears; and this uncircumcised Philistine shall be like one of them, since he has defied the armies of the living God."

NJB 1 Samuel 17:36 Your servant has killed both lion and bear, and this uncircumcised Philistine will end up like one of them for having challenged the armies of the living God.'

NAB 1 Samuel 17:36 Your servant has killed both a lion and a bear, and this uncircumcised Philistine will be as one of them, because he has insulted the armies of the living God."

YLT 1 Samuel 17:36 Both the lion and the bear hath thy servant smitten, and this uncircumcised Philistine hath been as one of them, for he hath reproached the ranks of the living God.'

- this: 1Sa 17:26 Eze 32:19,27-32 Ro 2:28,29
- seeing: 1Sa 17:10 Isa 10:15 36:8-10,15,18 37:22,23,28,29 Zec 2:8 12:3 Ac 5:38,39 9:4,5 12:1,2,22,23
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID CONCLUDES HIS ARGUMENT

Your servant has killed both the lion and the bear - This is the third time (1Sa 17:32, 34, 36) David refers to himself as Saul's **servant**, which is clearly a reflection of David's submissive, humble heart, a heart after God's own heart.

and this uncircumcised Philistine will be like one of them - David draw his argument to a concluding comparison - what's Goliath compared to a bear? After all both of those beasts have big claws and big teeth. All Goliath has (as David sees him) is a big mouth!

Since he has taunted the armies of the living God - Goliath's brash words were not just against Saul's army but ultimately were against the Living God of Israel!

Spurgeon - David seems to be increasing in boldness as the story progresses. First, he said someone should fight Goliath (1 Samuel 17:26, 29). Then he said he would fight Goliath (1 Samuel 17:32). Now, he says he will beat Goliath!

Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them.
1 SAMUEL 17:36

The accomplishments listed in today's verse were David's entire résumé for the job of giant slayer, but it was enough. As a lad, he had taken his flocks to picture-postcard sites —green pastures and still waters. But along the fringes of the wilderness lurked hidden dangers —ferocious animals, prowling and hungry for defenseless lambs. David had to remain vigilant, and on several occasions, he tossed down his harp and grabbed his slingshot, flying into action and saving his flock.

Those wilderness experiences taught David to aim with precision and to trust the Lord with conviction. It was a time of faith building.

Whatever your circumstances right now, the Lord wants to use them as a training ground to prepare you for future tests. Life seldom gets easier with time. If we learn to trust God today, our faith will be stronger tomorrow.

Are you developing a résumé of faith?

1 Samuel 17:37 And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and may the LORD be with you."

BGT 1 Samuel 17:37 κ ριος ς ξε λατ με κ χειρ ς το λ οντος κα κ χειρ ς τ ς ρκου α τ ς ξελε τα με κ χειρ ς το λλοφ λου το περιπμ του το του κα ε πεν Σαουλ πρ ς Δαυιδ πορε ου κα σται κ ριος μετ σο

LXE 1 Samuel 17:37 The Lord who delivered me out of the paw of the lion and out the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David, Go, and the Lord shall be with thee.

KJV 1 Samuel 17:37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

NET 1 Samuel 17:37 David went on to say, "The LORD who delivered me from the lion and the bear will also deliver me from the hand of this Philistine!" Then Saul said to David, "Go! The LORD will be with you."

CSB 1 Samuel 17:37 Then David said, "The LORD who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine." Saul said to David, "Go, and may the LORD be with you."

ESV 1 Samuel 17:37 And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the LORD be with you!"

NIV 1 Samuel 17:37 The LORD who delivered me from the paw of the lion and the paw of the bear will deliver me from the hand of this Philistine." Saul said to David, "Go, and the LORD be with you."

NLT 1 Samuel 17:37 The LORD who rescued me from the claws of the lion and the bear will rescue me from this Philistine!" Saul finally consented. "All right, go ahead," he said. "And may the LORD be with you!"

NRS 1 Samuel 17:37 David said, "The LORD, who saved me from the paw of the lion and from the paw of the bear, will save me from the hand of this Philistine." So Saul said to David, "Go, and may the LORD be with you!"

NJB 1 Samuel 17:37 'Yahweh,' David went on, 'who delivered me from the claws of lion and bear, will deliver me from the clutches of this Philistine.' Then Saul said to David, 'Go, and Yahweh be with you!'

NAB 1 Samuel 17:37 David continued: "The LORD, who delivered me from the claws of the lion and the bear, will also keep me safe from the clutches of this Philistine." Saul answered David, "Go! the LORD will be with you."

YLT 1 Samuel 17:37 And David saith, 'Jehovah, who delivered me out of the paw of the lion, and out of the paw of the bear, He doth deliver me from the hand of this Philistine.' And Saul saith unto David, 'Go, and Jehovah is with thee.'

- **The Lord:** 1Sa 7:12 Ps 11:1 18:16,17 63:7 77:11 138:3,7,8 2Co 1:9,10 2Ti 4:17,18
- **Go:** 1Sa 20:13 24:19 26:25 2Sa 10:12 1Ch 22:11,16
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." - Spirit filled David focuses on Yahweh, in Whom he had learned to trust when battling the beasts in the field. And now in full confidence in that same God, David has no doubt that Yahweh will deliver him from the powerful Goliath, who has intimidated thousands of Hebrew soldiers for 40 days. Goliath was no match for one man filled with God, fighting for God's glory.

Present circumstance prepare for future conquests.

THOUGHT - Do you believe it? Do you believe God will deliver you? God will deliver you. He has promised to get you to your destination: He who has begun a good work in you will complete it until the day of Jesus Christ (Php 1:6). God may deliver you from trials or deliver you in the midst of trials, but He will deliver you!

And Saul said to David, "Go, and may the LORD be with you" - This is amazing. Think about what is at stake. If David lost, the

Hebrews would be forced to be the slaves of the Philistines (1Sa 17:9±, assuming they would keep their word unlike the Philistines!). But in spite of what is "[on the line](#)," Saul is convinced (one has to wonder whether God did not in some way help convince him). And unspiritual Saul (e.g., no record he prayed to Yahweh for victory or sought Samuel's sage counsel) even bestows a blessing on David. Sadly, Saul's blessings would soon turn to curses as their relationship evolved.

Henry Blackaby - GOD'S RECORD ([The Experience](#)) 1 Samuel 17:37

Most things in life are learned by experience. How do you know what pain is? You've experienced it. How do you know what cold feels like? You've felt it. It's the same way with relationships. If a friend lets you down again and again, you learn by experience not to trust her anymore. If you're taken in by a con artist, you learn to be more wary of his next scheme. This principle also applies to our relationship with God. We trust God with a problem today because he was there for us yesterday, and the day before that. We pray with confidence now because God has heard our prayers in the past.

If anyone had a track record with God, it was David. Of course it was terrifying to fight a giant. David had never faced a giant before! But he had faced a bear and a lion. God had saved him from death on both of those occasions, so David had no reason to believe God could not save him now.

You may not even be aware of it, but unless you are a brand-new Christian, you and God have a history together. Think back over the times when you trusted God to help you. How did he respond? When you faced new and challenging situations, and you called out to God to give you courage, what did he do? As long as you're living in obedience to God, there is never a reason to doubt that he will be there for you. His record speaks for itself.

Spurgeon - The LORD who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine." David had lived with God. Throughout many solitary days he had kept his father's flock among the lone hills of Judah and had worshiped the unseen but ever-present Lord. He had grown into an adoring familiarity with the Most High so that, to him, the name of the one and only living and true God was a deep and solemn joy. As we might have seen far up among the ramparts of the mountains a solitary lake, whose one office it is to mirror the face of heaven, so had David's hallowed life become the reflection of the light and glory of the Lord of Armies. It had not occurred to him, in his meditations, that base men would dare to challenge the infinite majesty of God or that proud adversaries would come forward and defy the chosen people of the Most High; but now that he hears the defiance and beholds the challenge, all his blood is up. He is amazed. A holy rage is on him. Yes, it is true—he hears Jehovah blasphemed. How can it be? The youth's holy soul is undergoing a new experience. He is bringing his whole life to bear on it. He reaches the conclusion that as bears and lions die when they meddle with sheep, so must Goliath fall, now that he dares to attack the Lord and his people. In David's case there is no flush of excitement, no fierce light of eyes lit up with a semi-madness. Evidently he is at home and has the entire business well in hand. He tells us why he is so brave and adventurous. It is well worth our while to see what made David so strong and confident, for if it has never occurred to us, up to now, it may yet occur that we will be called out to do some deed of daring for the Lord. I wish that young people would aspire to brave lives for the God of Israel. I would that for the truth of God, goodness, and the eternal glory, they would be ready to rise to the measure of their destined hour. Why should we all be ordinary people? Is there not room for a few downright devoted beings who will lift their hands to the Lord and never go back? If self-sacrifice is needed, let us make it. If someone is needed for a heathen land, or to bear testimony for the truth of God in this almost apostate nation, let us cry, "Here am I! Send me!"

The Penny Syndrome

The Lord, who delivered me from the paw of the lion . . . , He will deliver me from the hand of this Philistine. —
1 Samuel 17:37

Today's Scripture: 1 Samuel 17:32-37

The penny has been called the most despised unit of US currency. Many people will not bother to pick up a one-cent coin if they see it lying on the ground. But some charities are finding that pennies add up to significant sums, and that children are generous givers. As one participant said, "Small contributions can make a huge difference."

The Bible account of David and Goliath describes a seemingly insignificant person whose confidence in God was greater than any of the powerful people around him. When David volunteered to face the giant Goliath, King Saul said, "You are not able to go against this Philistine" (1 Sam. 17:33). But David had faith in the Lord who had delivered him in the past (v.37).

David did not suffer from "the penny syndrome"—a sense of inferiority and helplessness in the face of an overwhelming problem. If he had listened to the pessimism of Saul or the threats of Goliath, he would have done nothing. Instead, he acted with courage because he trusted God.

It's easy to feel like a penny in a trillion-dollar deficit. But when we obey the Lord in every circumstance, it all adds up. Collectively, our acts of faith, large or small, make a big difference. And every penny counts. By: David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

It matters not how large or small
Your faith may seem to be;
What really counts is whom you trust
In life's uncertainty.
—Fitzhugh

Courage will follow when faith takes the lead.

Trust Your Armor

Go, and the Lord be with you. 1 Samuel 17:37

Today's Scripture & Insight: 1 Samuel 17:34–39

As a young writer I was often unsure of myself when I was in writing workshops. I would look around and see rooms filled with giants, if you will—people with formal training or years of experience. I had neither. But what I did have was an ear formed by the language and tone and cadences of the King James Version of the Bible. It was very much my armor, so to speak, what I was used to, and allowing it to inform my writing style and voice has become a joy to me, and I hope to others.

We don't get the impression that David the young shepherd was unsure of himself when it came to wearing Saul's armor to fight Goliath (1 Samuel 17:38–39). He simply couldn't move around in it. David realized one man's armor can be another man's prison—"I cannot go in these" (v. 39). So he trusted what he knew. God had prepared him for that moment with just what was needed (vv. 34–35). The sling and stones were what David was used to, his armor, and God used them to bring joy to the ranks of Israel that day.

Have you ever felt unsure of yourself, thinking If I just had what someone else has, then my life would be different? Consider the gifts or experiences God has given specifically to you. Trust your God-given armor. By: John Blase ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

What's an example of someone else's armor that's been a matter of comparison or even jealousy for you?
How might your armor be just what's needed for this day?

Sovereign God, at times it's easy to feel unsure of myself, especially in situations where challenges feel like giants. Help me to trust that You've given me just what I need. You've crafted my life's story.

Triumphing Over Giants

The Lord, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine. — 1 Samuel 17:37

Today's Scripture: 1 Samuel 17:33-50

In 1935, the debate team of Wiley College, a small and unranked black school in Texas, unexpectedly defeated the all-white championship team from the University of Southern California. This was a classic case of the unknown triumphing over a national giant. (**ED: THIS WAS MADE INTO A MOVIE [The Great Debaters](#) - IF YOU WANT AN ENTERTAINING MOVIE WATCH IT!**)

When ancient Israel was in peril at the hands of the Philistines, there was a boy named David who actually triumphed over a giant (1 Sam. 17). The armies were drawn up on opposite sides of the Valley of Elah. They were probably afraid of one another and decided that the outcome of the battle should be determined by a battle of champions. The Philistines offered Goliath, a giant (about 9'9"), but Israel could not find anyone who was worthy or brave enough to fight. David heard of the dilemma and appealed to Saul to let him fight Goliath (vv.32-37). Saul was reluctant, but he agreed. David, armed with five smooth stones (v.40) and unswerving faith in the Almighty God (v.45), triumphed over the Philistines' national champion.

We all face giants in our lives—worry, doubt, fear, sin, and guilt. But with limited and unlikely resources and unswerving confidence in our all-powerful God, we too can triumph over them. By: Marvin Williams ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Come, Lord, and give me courage—
Thy conquering Spirit give;

Make me an overcomer
In power within me live.
—Anon.

God gives us courage to challenge our giants.

The Small Giant

The Lord . . . will deliver me. —1 Samuel 17:37

Today's Scripture & Insight: 1 Samuel 17:32-37

The towering enemy strides into the Valley of Elah. He stands 9 feet tall, and his coat of armor, made of many small bronze plates, glimmers in the sunlight. The shaft of his spear is wrapped with cords so it can spin through the air and be thrown with greater distance and accuracy. Goliath looks invincible.

But David knows better. While Goliath may look like a giant and act like a giant, in contrast to the living God he is small. David has a right view of God and therefore a right view of the circumstances. He sees Goliath as one who is defying the armies of the living God (1 Sam. 17:26). He confidently appears before Goliath in his shepherd's clothes, armed with only his staff, five stones, and a sling. His confidence is not in what he has but in who is with him (v.45).

What "Goliath" are you facing right now? It may be an impossible situation at work, a financial difficulty, or a broken relationship. With God all things are small in comparison. Nothing is too big for Him. The words of the hymn writer Charles Wesley remind us: "Faith, mighty faith, the promise sees, and looks to that alone; laughs at impossibilities, and cries it shall be done." God is able to deliver you if that's His desire, and He may do so in ways you don't expect. By: Poh Fang Chia ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Not to the strong is the battle,
Not to the swift is the race;
Yet to the true and the faithful
Victory is promised through grace.
—Crosby

Don't tell God how big your giants are. Tell your giants how big your God is.

Be Yourself 1 Samuel 17:38-39

Students at Morningside High School knew Mr. Sullivan as a strict English teacher who would kick them out of class for talking. But on August 6, 1997, the Los Angeles County District Attorney's office kicked Mr. Sullivan out of class. It was discovered that Mr. Sullivan was really Willie Clifton Wright, who was charged with numerous felonies for stealing the identity of a teacher at another Los Angeles-area school. The imposter was uncovered when the real Robert Sullivan retired. For the past ten years, Willie Wright had been posing as someone he really wasn't.

With the best of intentions, Saul also tried to turn David into someone he really wasn't. The young shepherd was clothed in a suit of Saul's armor and given the king's sword. But at this point in his life, this wasn't who David was. He wasn't a warrior; he was a shepherd. He wasn't accustomed to heavy armor and swords; his battles were fought with a slingshot and stones. Wisely, David refused to pretend to be someone he wasn't.

In the Christian faith, there are many outstanding examples of men and women who lived their lives gloriously for God. Hudson Taylor adopted the dress and culture of the Chinese among whom he ministered. D. L. Moody never closed a service without extending an invitation for salvation. Amy Carmichael rescued thousands of young girls from serving as temple prostitutes in India. But keep in mind, they are not you and you are not them.

Admire those whom God has used, but let Him show you how He wants to use the unique combination of gifts and talents He's given you. Be yourself, and let Him make the best you that you can be. ([Courtesy of Back to the Bible](#))

The best person to be is yourself.
(And I would add "be yourself in Christ")

Are You Being Prepared?

The Lord who rescued me from the paw of the lion and . . . the bear will rescue me. 1 Samuel 17:37

I worked at a fast-food restaurant for over two years in high school. Some aspects of the job were difficult. Customers verbalized their anger while I apologized for the unwanted slice of cheese on the sandwich I didn't make. Soon after I left, I applied for a computer job at my university. The employers were more interested in my fast-food experience than my computer skills. They wanted to know that I knew how to deal with people. My experience in unpleasant circumstances prepared me for a better job!

Young David persevered through an experience we might well call unpleasant. When Israel was challenged to send someone to fight Goliath, no one was brave enough to step up to the task. No one but David. King Saul was reluctant to send him to fight, but David explained that as a shepherd he had fought and killed a lion and a bear for the sake of the sheep (1 Sam. 17:34–36). Confidently he stated, "The Lord who rescued me from the paw of the lion and . . . the bear will rescue me from the hand of this Philistine" (v. 37).

Being a shepherd didn't earn David much respect, but it prepared him to fight Goliath and eventually become Israel's greatest king. We may be in difficult circumstances, but through them God might be preparing us for something greater! By: Julie Schwab ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved)

Lord, help me to hold on during the unpleasant times in my life knowing that You may be preparing me for something greater.

God uses present circumstances to prepare us for the future.

1 Samuel 17:38 Then Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor.

BGT 1 Samuel 17:38 καὶ ἠδύσειν Σαουλ τὸν Δαυὶδ μανθῶν καὶ περικεφαλᾶσεν χαλκὴν περὶ τὸ κεφαλὴν αὐτοῦ

LXE 1 Samuel 17:38 And Saul clothed David with a military coat, and put his brazen helmet on his head.

KJV 1 Samuel 17:38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

NET 1 Samuel 17:38 Then Saul clothed David with his own fighting attire and put a bronze helmet on his head. He also put body armor on him.

CSB 1 Samuel 17:38 Then Saul had his own military clothes put on David. He put a bronze helmet on David's head and had him put on armor.

ESV 1 Samuel 17:38 Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail,

NIV 1 Samuel 17:38 Then Saul dressed David in his own tunic. He put a coat of armor on him and a bronze helmet on his head.

NLT 1 Samuel 17:38 Then Saul gave David his own armor-- a bronze helmet and a coat of mail.

NRS 1 Samuel 17:38 Saul clothed David with his armor; he put a bronze helmet on his head and clothed him with a coat of mail.

NJB 1 Samuel 17:38 Saul dressed David in his own armour; he put a bronze helmet on his head, dressed him in a breastplate

NAB 1 Samuel 17:38 Then Saul clothed David in his own tunic, putting a bronze helmet on his head and arming him with a coat of mail.

YLT 1 Samuel 17:38 And Saul clotheth David with his long robe, and hath put a helmet of brass on his head, and doth clothe him with a coat of mail.

- armed David with his armour: Heb. clothed David with his clothes, 1Sa 17:5
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

**SAUL OUTFITS DAVID
WITH MEN'S ARMOR**

Then - Marks progression in the story line.

Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor- Saul is still walking by sight, not by faith (although he had to have some degree of faith to tell David to go forth), and so he seeks man's solution and hope for success - his clothing and armor.

Guzik - Saul was still in the natural, in the flesh, in the things that are merely outward. He figured that if this boy was going to beat Goliath, he would need the best armor in all Israel - the armor of the king.

Theodore Epp - STANDING STRONG FOR GOD 1 Samuel 17:38-51

God's own program for the ages calls for the complete subjugation of all enemies.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet" (1 Cor. 15:24-27).

When Goliath died, the Philistine army began to run in terror, and the people of Israel followed them to take the spoils.

This is always true. Wherever the faithful servant or servants of God carry through some project to victory, the unbelieving and faithless crowd will always come in, seeking what it considers its share.

That same crowd may have held back the victory for a time through envy and jealousy, but as soon as the victory is won, they want to climb on the bandwagon.

May God give us grace to believe Him and, through faith, not to be defeated Christians but victorious children of the living God. May God stir our hearts so that we will not be ashamed of Jesus Christ our Lord.

"What time I am afraid, I will trust in thee" (Ps. 56:3).

1 Samuel 17:39 David girded his sword over his armor and tried to walk, for he had not tested them. So David said to Saul, "I cannot go with these, for I have not tested them." And David took them off.

BGT 1 Samuel 17:39 κα ζωσεν τν Δαυιδ τν ομφαν ατο πνω το μανδου ατο κα κοπασεν περιπατας παξ κα δς κα επεν Δαυιδ πρς Σαουλ ο μ δωμαι πορευθ ναι ν τοις τι ο πεπεραμαι κα φαιροσιν ατ π ατο

LXE 1 Samuel 17:39 And he girt David with his sword over his coat: and he made trial walking with them once and again: and David said to Saul, I shall not be able to go with these, for I have not proved them: so they remove them from him.

KJV 1 Samuel 17:39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

NET 1 Samuel 17:39 David strapped on his sword over his fighting attire and tried to walk around, but he was not used to them. David said to Saul, "I can't walk in these things, for I'm not used to them." So David removed them.

CSB 1 Samuel 17:39 David strapped his sword on over the military clothes and tried to walk, but he was not used to them. "I can't walk in these," David said to Saul, "I'm not used to them." So David took them off.

ESV 1 Samuel 17:39 and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, "I cannot go with these, for I have not tested them." So David put them off.

NIV 1 Samuel 17:39 David fastened on his sword over the tunic and tried walking around, because he was not used to them. "I cannot go in these," he said to Saul, "because I am not used to them." So he took them off.

NLT 1 Samuel 17:39 David put it on, strapped the sword over it, and took a step or two to see what it was like, for he had never worn such things before. "I can't go in these," he protested to Saul. "I'm not used to them." So David took them off again.

NRS 1 Samuel 17:39 David strapped Saul's sword over the armor, and he tried in vain to walk, for he was not used to them. Then David said to Saul, "I cannot walk with these; for I am not used to them." So David removed them.

NJB 1 Samuel 17:39 and buckled his own sword over David's armour. David tried to walk but, not being used to them, said to Saul, 'I cannot walk in these; I am not used to them.' So they took them off again.

NAB 1 Samuel 17:39 David also girded himself with Saul's sword over the tunic. He walked with difficulty, however, since he had never tried armor before. He said to Saul, "I cannot go in these, because I have never tried them before." So he took them off.

YLT 1 Samuel 17:39 And David girded his sword above his long robe, and beginneth to go, for he hath not tried it; and David saith unto Saul, 'I am not able to go with these, for I had not tried;' and David turneth them aside from off him.

- put them off: Ho 1:7 Zec 4:6 2Co 10:4,5
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID'S WISDOM SUPERSEDES SAUL'S

Supersede means to replace something older or less effective. This definition presents a good picture of the **changing of the guard** in Israel, from a king dominated by fleshly wisdom to a king dominated by godly wisdom!

David girded his sword over his armor and tried to walk, for he had not tested them - David realized that man's armor was inferior to God's armor. Every lion and bear he had defeated, he had done so without sword or armor. And David's wisdom was pragmatic - he could not even walk with Saul's armor!

So David said to Saul, "I cannot go with these, for I have not tested them." And David took them off- Have you ever bought a car without a test drive? I doubt it, because that is too big of a purchase to take a chance on getting a "lemon." So, in effect, David repeats that in view of the fact that he had not taken a test drive, he would not take Saul's present.

David did not face Goliath unarmed. He had much better armor than Saul's. Saul had a bronze helmet, but David had the helmet of salvation (Eph 6:17). Saul had a coat of mail, but David had a breastplate of righteousness (Eph 6:14). Saul had a sword, but David had the sword of the Spirit, which is the word of God (Eph 6:17). David had the whole armor of God! (Eph 6:11). That same armor was available to Saul. At one time he had it. But now, Saul only trusted in man's armor. That's why David is going out to face Goliath, and Saul is giving advice from the sideline.

Guzik - Sadly, many people would say the same about the armor of God: I cannot walk with these, because I have not tested them. Are you more used to the weapons and armor of the flesh, or the weapons and armor of the Spirit? "Press some people to their exercise of prayer, or any other piece of the armour of God, and they must say, if they say truly, as here, I cannot do withal, for I have not been accustomed to it." (Trapp)

NEW MANNERS AND CUSTOMS - SWORD -The sword was one of the earliest weapons in use. The Egyptian sword was short and straight, two and a half to three feet long, and double-edged. The handle was plain and often recessed in the middle to provide a firm grip. The Hebrew sword probably resembled it.

1 Samuel 17:40 He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd's bag which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine.

BGT 1 Samuel 17:40 καὶ λαβὲν τὴν βακτηρᾶν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἐξελεξατο αὐτὸν πέντε λίθους λεοσκούροτο χειμῶν καὶ θέτο αὐτοὺς ἐν τῇ σάκῳ τοῦ ποιμενικοῦ ὑποδήματος ἐξ ὧν ἐσυλλογὴν καὶ σφενδὴν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ προσέθεν ἑστὴν ἰσθμὸν τῶν ἑλλήνων

LXE 1 Samuel 17:40 And he took his staff in his hand, and he chose for himself five smooth stones out of the brook, and put them in the shepherd's scrip which he had for his store, and his sling was in his hand; and he approached the Philistine.

KJV 1 Samuel 17:40 And he took his staff in his hand, and chose him five smooth stones out of the brook,

and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

NET 1 Samuel 17:40 He took his staff in his hand, picked out five smooth stones from the stream, placed them in the pouch of his shepherd's bag, took his sling in hand, and approached the Philistine.

CSB 1 Samuel 17:40 Instead, he took his staff in his hand and chose five smooth stones from the wadi and put them in the pouch, in his shepherd's bag. Then, with his sling in his hand, he approached the Philistine.

ESV 1 Samuel 17:40 Then he took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd's pouch. His sling was in his hand, and he approached the Philistine.

NIV 1 Samuel 17:40 Then he took his staff in his hand, chose five smooth stones from the stream, put them in the pouch of his shepherd's bag and, with his sling in his hand, approached the Philistine.

NLT 1 Samuel 17:40 He picked up five smooth stones from a stream and put them into his shepherd's bag. Then, armed only with his shepherd's staff and sling, he started across the valley to fight the Philistine.

NRS 1 Samuel 17:40 Then he took his staff in his hand, and chose five smooth stones from the wadi, and put them in his shepherd's bag, in the pouch; his sling was in his hand, and he drew near to the Philistine.

NJB 1 Samuel 17:40 He took his stick in his hand, selected five smooth stones from the river bed and put them in his shepherd's bag, in his pouch; then, sling in hand, he walked towards the Philistine.

NAB 1 Samuel 17:40 Then, staff in hand, David selected five smooth stones from the wadi and put them in the pocket of his shepherd's bag. With his sling also ready to hand, he approached the Philistine.

YLT 1 Samuel 17:40 And he taketh his staff in his hand, and chooseth for him five smooth stones from the brook, and putteth them in the shepherds' habiliments that he hath, even in the scrip, and his sling is in his hand, and he draweth nigh unto the Philistine.

- **stick:** Jdg 3:31 7:16-20, 15:15,16, 20:16, 1Co 1:27-29
- bag: Heb. vessel, Mt 10:10
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

FROM A SWORD AND ARMOR TO A STICK AND STONES!

He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd's bag which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine - I think we miss the drama of the moment in this verse if we don't use a little sanctified imagination and see Saul, David's brothers and thousands of fearful Hebrew soldiers focus on one youth with a stick, a sling and some stones. Can you just imagine was was going through all their basically unbelieving minds at this crucial moment in the history of Israel. As David steps forth, as they say, you could cut the tension with a knife! I don't hear the Hebrews shouting "Get 'em David!" "You got this David!" "Come on, knock him dead!" The text is silent and I personally believe it is silent because Israel is silent. After all, while this is not a Red Sea destruction of an entire Egyptian army, it is a holy, solemn moment in Israel's history that would forever change the course of the history of the world (as David's greater Son would come from his lineage), for this event would catapult a youth into the spotlight as Israel's future king!

McGee - Some people believe that David chose five smooth stones so that if he missed his first shot, he could use one or all of the others. David did not intend to miss, friend. Then why did he select five stones? The answer is found in 2 Sa 21:22: "These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants." Goliath had four sons, and David was sure they would come out when he killed their father. This is why David picked up five stones. That was the number he needed.

THOUGHT - Kitto - the sling and the stone would both have been useless, had not the Spirit of God, guided the hand of David; and in like manner must the Christian be convinced that the means which are given to him of contending with sin (Ro 8:13+), are only efficacious because "it is God that worketh in us to will and to do." Philippians 2:13+ (Note also the recurrent pattern/principle of God's Sovereignty and Man's Responsibility - David did not "let go, let God" for he must cast the stone that God guides to the target! See the vitally important truth of the "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)")

Dave Roper: You might wonder why David chose five stones. You would think that faith would lead him to take only one. It is inviting to assume that he did it because Goliath did have four brothers, and David was going to take them all. I am inclined to think, however, that David realized the giant might not fall the first time. There might have to be repeated efforts to bring him down, but he

would come down. When he marched out to meet Goliath, David's word was, "The Lord has already delivered you into my hands." He was certain of victory. But he knew it might take repeated attempts. Hebrews 6 tells us it is by faith and patience that we inherit the promises. The application of faith in one instance may not be enough, but the victory is certain. And if we continue to apply the principles, and we are not defeated and discouraged, and we do not give up and quit but we keep moving out in obedience against the giants in our life, God will bring those giants down. The problem is that we are tempted to quit too soon. We sling one rock and miss, and then give up. ([1 Samuel 17:1-49 David and Goliath](#))

Bob Roe: Sermon on 1 Samuel 17:31-54 Leading up to this confrontation between David and Goliath, we have seen some principles.

Number one: the Philistines are intruders in the land. The land was given to the Israelites in a covenant God made with Abraham, reaffirmed with Isaac and Jacob, and then reaffirmed again through the people he had Moses and Joshua lead to the promised land. But, even though the land was promised to them by God, they were forced to fight for it. Canaan is not a picture of heaven. There will be no fights in heaven. It is a picture of resting in God in the middle of the battles down here. The battles we are fighting are already won. We are to fight from a position of rest, depending on God's resources and God's schedule. Our enemies have been defeated in Christ and our job is to possess the land by faith. The Philistines are invaders in the land.

Number two: the Philistines are to be exterminated. As long as they are around, they will be a warlike, hostile, uncircumcised people. They had been a thorn in the side of Israel for years because they had never been totally exterminated. The Israelites, on the other hand, owned the land because God graciously gave it to them not because they earned it. He marked this covenant with them by the sign of circumcision. Circumcision was not only God's sign of the seed promise [in Genesis to Abraham] but also the sign of the land promise. So, every Israelite male in that army standing on the cliff across the valley from the Philistines had a mark on his body that said, "This land is mine. God gave it to me, and I have the right to it forever." Yet there they stood, marked by God, letting an enemy, who had no right to be there, immobilize them.

Number three: as long as Goliath held the Israelites at bay, he was a reproach and a disgrace to them. They were the "armies of the living God," yet they were terrorized by one uncircumcised Philistine. If we allow the Goliaths in our lives to possess us, we are disgraced in the same way. We need to realize that and to never make peace with them. Look at Joshua. He rid Canaan of all the Goliaths, all the giants, except for those in the little Southwest corner of the land. They came back to haunt him.

Number four: not only are Goliaths a reproach to us, but they also make a mockery of the living God. If we believe our God is God of the universe, that Jesus Christ maintains the universe by the word of his power, that he is omnipotent, omniscient, omnipresent and we do not act like he is, we make a mockery of our God.

NEW MANNERS AND CUSTOMS - Staff, Pouch, and Sling - The shepherd carried a staff, normally by holding it in the center. It was used as support in climbing hills, and to beat bushes and low brushwood in which the flock strayed, and where snakes and other reptiles might hide. Some of the staffs were curved at the upper end so that the shepherd could hook the neck or body of a sheep that had fallen down among rocks or into a hole and pull it out. Often the butt end of the staff was sharpened to a point so that it could be stuck into the ground, and used as a weapon to ward off wild animals. It was also used at times for correcting the sheep dogs and keeping them in subjection. Thus Goliath said: "Am I a dog, that you come at me with sticks (staves, KJV)" (1 Samuel 17:43)? The shepherd's staff is mentioned in Genesis 32:10, Psalm 23:4, Micah 7:14, and many other places.

The KJV scrip was a leather pouch carried by a shoulder strap, and used by shepherds and travelers to carry provisions. It was usually made of the skin of a young goat, and was stripped off whole and tanned. First Samuel 17:40 is the only passage in the Old Testament where it is mentioned, but reference is made to it in several places in the New Testament: Matthew 10:10; Mark 6:8; Luke 9:3, 10:4, 22:35-36.

The sling was made of leather, or plaited work of wool, rushes, hair, or sinews. The middle part, where the stone lay, was called the cup (Hebrew, caph) because of its cup-like depression. It was wider than the ends, but the sling gradually narrowed toward the ends so that it could be easily handled. In the Egyptian sling, which was probably the same as the Hebrew, there was a loop at one end that was placed over the thumb to hold the weapon secure when the stone was hurled by releasing the other end. The sling was used by shepherds to keep wild animals away from the flock, and also to keep the sheep from straying. Husbandmen (farmers) also used it to drive birds away from the grain fields, as did those who cared for vineyards. In war the sling was a formidable weapon in skillful hands.

The Egyptian slinger carried a bag of round stones in a pouch hanging from his shoulder, as David did. The Assyrians, however, according to their sculptures, had lying at their feet a heap of pebbles, which they picked up as they were needed. In using the sling, the stone was put into the broad hollowed part (cup), the ends were grasped together in one hand, and then the sling was whirled around the head, or on one side, to give it impetus, and then one end of the sling was released as the cup moved in the direction of

the target, which sent the stone flying on its way. Often the stone struck with sufficient force to penetrate a helmet or shield, or, in Goliath's case, with sufficient force to sink the stone into his forehead and knock him unconscious.

A weapon so peculiar in its formation and so great in its power was appropriately referred to as an illustration of swift and certain destruction. Thus Abigail said to David: "Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by the LORD your God. But the lives of your enemies he will hurl away as from the pocket of a sling" (1 Samuel 25:29). Thus the Lord said to Jeremiah: "I will hurl (sling, KJV) out those who live in this land; I will bring distress on them" (Jeremiah 10:18). The figure in both these passages is drawn, not from the destructive power of the sling, but from the ease and rapidity with which, by a practiced hand, the stone was hurled from it.

The Benjamites were so skillful in the use of this weapon that among the Benjamite soldiers there were "seven hundred chosen men who were left-handed, each of whom could sling a stone at a hair and not miss" (Judges 20:16). The youthful David also showed great skill, since he hurled the pebble with such precision and force that it struck Goliath in the forehead and brought him to the ground (1 Samuel 17:49–50).

1 Samuel 17:41 Then the Philistine came on and approached David, with the shield-bearer in front of him.

KJV 1 Samuel 17:41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

NET 1 Samuel 17:41 The Philistine kept coming closer to David, with his shield bearer walking in front of him.

CSB 1 Samuel 17:41 The Philistine came closer and closer to David, with the shield-bearer in front of him.

ESV 1 Samuel 17:41 And the Philistine moved forward and came near to David, with his shield-bearer in front of him.

NIV 1 Samuel 17:41 Meanwhile, the Philistine, with his shield bearer in front of him, kept coming closer to David.

NLT 1 Samuel 17:41 Goliath walked out toward David with his shield bearer ahead of him,

NRS 1 Samuel 17:41 The Philistine came on and drew near to David, with his shield-bearer in front of him.

NJB 1 Samuel 17:41 The Philistine, preceded by his shield-bearer, came nearer and nearer to David.

NAB 1 Samuel 17:41 With his shield-bearer marching before him, the Philistine also advanced closer and closer to David.

YLT 1 Samuel 17:41 And the Philistine goeth on, going and drawing near unto David, and the man bearing the buckler is before him,

- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

TWO OPPOSING FORCES ADVANCE

Then the Philistine came on and approached David, with the shield-bearer in front of him- The force of evil personified advances against the force of God personified in David and his sling. Good versus evil. God's man versus Satan's man. The stage is set for one of the most famous battles of history of the world!

Someone wrote "Obviously, because of Goliath's size and experience, it was not a "fair" fight. But to add to even that, it was two against one! Goliath had an armor bearer with him." Actually, it was not a fair fight for Goliath, for it was 2 against 2, David and His omnipotent God!

1 Samuel 17:42 When the Philistine looked and saw David, he disdained him; for he was but a youth, and ruddy, with a handsome appearance.

BGT 1 Samuel 17:42 κα ε δεν Γολιαδ τ ν Δαυιδ κα τ μασεν α τ ν τι α τ ς ν παιδ ριον κα α τ ς πυρρ κης μετ κ λλους φθαλμ ν

LXE 1 Samuel 17:42 And Goliath saw David, and despised him; for he was a lad, and ruddy, with a fair countenance.

KJV 1 Samuel 17:42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

NET 1 Samuel 17:42 When the Philistine looked carefully at David, he despised him, for he was only a ruddy and handsome boy.

CSB 1 Samuel 17:42 When the Philistine looked and saw David, he despised him because he was just a youth, healthy and handsome.

ESV 1 Samuel 17:42 And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance.

NIV 1 Samuel 17:42 He looked David over and saw that he was only a boy, ruddy and handsome, and he despised him.

NLT 1 Samuel 17:42 sneering in contempt at this ruddy-faced boy.

NRS 1 Samuel 17:42 When the Philistine looked and saw David, he disdained him, for he was only a youth, ruddy and handsome in appearance.

NJB 1 Samuel 17:42 When the Philistine looked David up and down, what he saw filled him with scorn, because David was only a lad, with ruddy cheeks and an attractive appearance.

NAB 1 Samuel 17:42 When he had sized David up, and seen that he was youthful, and ruddy, and handsome in appearance, he held him in contempt.

YLT 1 Samuel 17:42 and the Philistine looketh attentively, and seeth David, and despiseth him, for he was a youth, and ruddy, with a fair appearance.

- **disdained:** 1Ki 20:18 2Ki 18:23,24 Ne 4:2-4 Ps 123:3,4 2Co 11:27-29
- a youth: 1Sa 17:33 16:12
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

GOLIATH DISSES DAVID

To **dis** someone means to treat them with with disrespect or contempt or make insulting remarks to them or about them. In this case the giant was making his "[in your face](#)" comments directly to David!

When the Philistine looked and saw David, he disdained him; for he was but a youth, and ruddy, with a handsome appearance - To disdain someone means you treat as unworthy of your consideration or respect. Goliath clearly treats David with condescending contempt because of his external features (including his young age). This was not the first time David had been "disdained" because of his external features! (1Sa 16) Recall that even David's father Jesse, to a degree, disdained his own son, not even using his given name when replying to Samuel's question "Are these all the children?" And he (JESSE) said, "There remains yet the youngest, and behold, he is tending the sheep." Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." (1Sa 16:11+) Thousands of eyes were on David, looking at his external appearance, and all missed the fact that God was also there, looking at David's heart!

[Apple](#) on resources for warfare

The Wrong Kind of Resources 1. Our own might and weapons (1Sa 17:42 outwardly, David was not impressive when compared to Goliath; 1Sa 17:47) 2. Untested, unproved resources (1Sa 17:38 -39) the world's resources and methodology can just weigh us down

The Right Kind of Resources 1. Slingshot and 5 smooth stones (1Sa 17:4a; 1 Cor. 1:27-28) 2. Meditation and Memorization of Word of God; prayer and praise and worship (study the Psalms; e.g. Ps.1:1-3)

If the battle truly is "the Lord's" (1Sa 17:47), how can we lay aside the weapons of the flesh and the folly of self-confidence and the despair of inadequacy and trust in the deliverance of the Lord of hosts? How can the Lord be glorified through our weaknesses? How can our "giants" be dealt with decisively so that they don't keep revisiting us daily with taunts and threats?

Mighty

[Goliath] looked David over and saw that he was little more than a boy. 1 Samuel 17:42

Today's Scripture & Insight: 1 Samuel 17:32, 41–47

Baby Saybie, born as a “micro-preemie” at 23 weeks, weighed only 8.6 ounces. Doctors doubted Saybie would live and told her parents they’d likely have only an hour with their daughter. However, Saybie kept fighting. A pink card near her crib declared “Tiny but Mighty.” After five months in the hospital, Saybie miraculously went home as a healthy five-pound baby. And she took a world record with her: the world’s tiniest surviving baby.

It’s powerful to hear stories of those who beat the odds. The Bible tells one of these stories. David, a shepherd boy, volunteered to fight Goliath—a mammoth warrior who defamed God and threatened Israel. King Saul thought David was ridiculous: “You are not able to go out against this Philistine and fight him; you are only a young man, and he has been a warrior from his youth” (1 Samuel 17:33). And when the boy David stepped onto the battlefield, Goliath “looked David over and saw that he was little more than a boy” (v. 42). However, David didn’t step into battle alone. He came “in the name of the Lord Almighty, the God of the armies of Israel” (v. 45). And when the day was done, a victorious David stood above a dead Goliath.

No matter how enormous the problem, when God is with us there’s nothing that we need to fear. With His strength, we’re also mighty. By: Winn Collier ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When do you feel small and insignificant? How can you see God present with you and strengthening you despite insurmountable odds?

God, I feel tiny today. Left to myself, there’s no way forward. But I trust You to be with me and guide me. I’m trusting in Your strength.

1 Samuel 17:43 The Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.

BGT 1 Samuel 17:43 κα ε πεν λλ φυλος πρ ς Δαυιδ σε κων γ ε μι τι σ ρχ π μ ν βδ κα λ θοις κα ε πεν Δαυιδ ο χ λλ χε ρω κυν ς κα κατηρ σατο λλ φυλος τ ν Δαυιδ ν το ς θεο ς α το

LXE 1 Samuel 17:43 And the Philistine said to David, Am I as a dog, that thou comest against me with a staff and stones? [and David said, Nay, but worse than a dog.] And the Philistine cursed David by his gods.

KJV 1 Samuel 17:43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

NET 1 Samuel 17:43 The Philistine said to David, "Am I a dog, that you are coming after me with sticks?" Then the Philistine cursed David by his gods.

CSB 1 Samuel 17:43 He said to David, "Am I a dog that you come against me with sticks?" Then he cursed David by his gods.

ESV 1 Samuel 17:43 And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.

NIV 1 Samuel 17:43 He said to David, "Am I a dog, that you come at me with sticks?" And the Philistine cursed David by his gods.

NLT 1 Samuel 17:43 "Am I a dog," he roared at David, "that you come at me with a stick?" And he cursed David by the names of his gods.

NRS 1 Samuel 17:43 The Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.

NJB 1 Samuel 17:43 The Philistine said to David, 'Am I a dog for you to come after me with sticks?' And the Philistine cursed David by his gods.

NAB 1 Samuel 17:43 The Philistine said to David, "Am I a dog that you come against me with a staff?" Then the Philistine cursed David by his gods

YLT 1 Samuel 17:43 And the Philistine saith unto David, 'Am I a dog that thou art coming unto me with staves?' and the Philistine revileth David by his gods,

- Am: 1Sa 24:14 2Sa 3:8 9:8 16:9 2Ki 8:13
- cursed: Ge 27:29 Nu 22:6,11,12 Jdg 9:27 Pr 26:2
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

GOLIATH CURSES DAVID BY HIS GODS

The Philistine said to David, "Am I a dog, that you come to me with sticks?" - It is interesting that Jews considered the Gentiles as in the category of dogs, although I doubt David had that thought in mind about Goliath. As we shall see, David's mind was set on the things above, and not on the things of this earth. The Philistine would not have made a good inductive Bible student where observation is the key ingredient, for he fails to observe David's sling and stones. The sticks were the "[least of his problems](#)," as he would soon, abruptly discover!

When Goliath asked, "Am I a dog?" it was worse than it sounds. The Hebrew word for dog (keleb) is used in passages like Dt 23:18 for male homosexual prostitutes.

And the Philistine cursed David by his gods - The foolishness and folly of false gods is to think that they are really gods and have any power to do anything.

Dog (03611)(keleb) is used 32 times in the OT and is always translated dog.

Keleb - 32x/31v - dog(14), dog's(2), dogs(16). Exod. 11:7; Exod. 22:31; Deut. 23:18; Jdg. 7:5; 1 Sam. 17:43; 1 Sam. 24:14; 2 Sam. 3:8; 2 Sam. 9:8; 2 Sam. 16:9; 1 Ki. 14:11; 1 Ki. 16:4; 1 Ki. 21:19; 1 Ki. 21:23; 1 Ki. 21:24; 1 Ki. 22:38; 2 Ki. 8:13; 2 Ki. 9:10; 2 Ki. 9:36; Job 30:1; Ps. 22:16; Ps. 22:20; Ps. 59:6; Ps. 59:14; Ps. 68:23; Prov. 26:11; Prov. 26:17; Eccl. 9:4; Isa. 56:10; Isa. 56:11; Isa. 66:3; Jer. 15:3

Baker - A masculine noun meaning a dog, a male prostitute. It refers to a large and varied group of canines, usually domesticated. In various contexts, it refers to a watchdog (Isa. 56:10, 11); a hunting dog (Ps. 22:16[17]); a stray dog (1 Ki. 14:11). The concept is used in figurative expressions of contempt: of a scorned person (1 Sam. 17:43); of abasing oneself (1 Sam. 24:14[15]; 2 Sam. 3:8); of a male cult prostitute (Deut. 23:18[19]). It was used in a mocking sense of a false sacrifice as if it were the sacrifice of a dog (Isa. 66:3), a pagan practice. The manner in which a dog lapped its water is noted in Judges 7:5. Dogs ate up Jezebel's dead body as a sign of reprobation toward her (2 Ki. 9:10, 36). Dogs were known to growl and be menacing in their demeanor ([Ex. 11:7](#)), but God protected His people from even this, figuratively, as they left Egypt. ([The Complete Word Study Dictionary – Old Testament](#))

Gilbrant - Occurring thirty-two times in the Hebrew Bible, this noun, which refers to a "dog," has cognates attested in virtually all Semitic languages. Most occurrences of dog imagery in the Hebrew Bible are negative. This is not the case throughout the rest of the ancient Near East, as canine deities were worshiped in a number of neighboring cultures. Indeed, in Mesopotamia, the dog deity was revered as a healing deity. Furthermore, dogs were understood as protective, given their loyalty and tenacity, and images of dogs adorned doorways and gateways. Dog imagery in Middle Hebrew likewise is not overwhelmingly negative.

Comparison to a dog was among the ultimate slurs in the Hebrew Bible. To be treated as a dog was to be treated as a non-entity, probably with contempt (1 Sam. 17:43). Indeed, Job was shown contempt by those of such low status that they would not have compared to his dogs (Job 30:1). The status of dog is assumed by vassals before kings, both in the Hebrew Bible (2 Sam. 9:8) and throughout the ancient Near East (especially common in the Tell el-Amarna letters, as the Palestinian vassals declare they are dogs before the addressee of their letters, Pharaoh; political equals referred to themselves as "brother" of Pharaoh).

The imagery of the dog as a scavenger is employed numerous times in the Hebrew Bible. In Prov. 26:11, one finds a simile which states, "Like a dog that returns to his vomit is a fool who repeats his folly." That dogs hunt in packs and prey upon weaker creatures serves as a metaphor for the psalmist oppressed by his enemies (Pss. 22:16; 59:6, 14; Isa. 56:10f). Dogs normally roamed the streets of the city, eating whatever they could find. Thus the imagery of dogs devouring the flesh of Jezebel and lapping Ahab's blood represent the most ignominious death imaginable, more so than normal exposure (1 Kings 21:19ff). ([Complete Biblical Library](#))

1 Samuel 17:44 The Philistine also said to David, "Come to me, and I will give your flesh to the birds of the sky and the beasts of the field."

BGT 1 Samuel 17:44 κα ε πεν λλ φυλος πρ ς Δαιιδ δε ρο πρ ς με κα δ σω τ ς σ ρκας σου το ς πετεινο ς το ο ρανο κα το ς κτ νεσι τ ς γ ς

LXE 1 Samuel 17:44 And the Philistine said to David, Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

KJV 1 Samuel 17:44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

NET 1 Samuel 17:44 The Philistine said to David, "Come here to me, so I can give your flesh to the birds of the sky and the wild animals of the field!"

CSB 1 Samuel 17:44 "Come here," the Philistine called to David, "and I'll give your flesh to the birds of the sky and the wild beasts!"

ESV 1 Samuel 17:44 The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field."

NIV 1 Samuel 17:44 "Come here," he said, "and I'll give your flesh to the birds of the air and the beasts of the field!"

NLT 1 Samuel 17:44 "Come over here, and I'll give your flesh to the birds and wild animals!" Goliath yelled.

NRS 1 Samuel 17:44 The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the wild animals of the field."

NJB 1 Samuel 17:44 The Philistine said to David, 'Come over here and I will give your flesh to the birds of the air and the wild beasts!'

NAB 1 Samuel 17:44 and said to him, "Come here to me, and I will leave your flesh for the birds of the air and the beasts of the field."

YLT 1 Samuel 17:44 and the Philistine saith unto David, 'Come unto me, and I give thy flesh to the fowl of the heavens, and to the beast of the field.'

- **Come to me:** 1Ki 20:10,11 Pr 18:12 Ec 9:11,12 Jer 9:23 Eze 28:2,9,10 Eze 39:17-20
- I will give: Parallel instances of vaunting occur in some writers of a more recent date:--The conspirators against the emperor Maximinus having slain him, his son, and several of his best friends, threw out their bodies to be devoured by dogs and the fowls of the air. This custom appears to have been frequently threatened; and, however shocking to human feelings, was often carried into effect.
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

**GOLIATH'S FATAL LAST WORDS
COMMAND TO COME**

The Philistine also said to David, "Come to me, and I will give your flesh to the birds of the sky and the beasts of the field-

With his gigantantic ego and in complete arrogance, Goliath [seals his fate](#) and [issues his own death warrant](#) with his command to **COME!** He is so convinced of his crushing victory that he "prophesies" David's crushed flesh will be fodder for the birds and beasts. Goliath will soon discover that he is a "false prophet," and that the Hebrews were commanded to kill false prophets (Dt 13:5+)!

1 Samuel 17:45 Then David said to the Philistine, "You come to me with a sword, a spear, and 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 taunted.

BGT 1 Samuel 17:45 κα ε πεν Δαιιδ πρ ς τ ν λλ φυλον σ ρχ πρ ς με ν ομφα κα ν δ ρατι κα ν σπ δι κ γ πορε ομαι πρ ς σ ν ν ματι κυρ ου σαβωθ θεο παρατ ξεως Ισραηλ ν νε δισας σ μερον

LXE 1 Samuel 17:45 And David said to the Philistine, Thou comest to me with sword, and with spear, and with shield; but I come to thee in the name of the Lord God of hosts of the army of Israel, which thou hast defied

KJV 1 Samuel 17:45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

NET 1 Samuel 17:45 But David replied to the Philistine, "You are coming against me with sword and spear and javelin. But I am coming against you in the name of the LORD of hosts, the God of Israel's armies, whom you have defied!

CSB 1 Samuel 17:45 David said to the Philistine: "You come against me with a dagger, spear, and sword, but I come against you in the name of Yahweh of Hosts, the God of Israel's armies-- you have defied Him.

ESV 1 Samuel 17:45 Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.

NIV 1 Samuel 17:45 David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied.

NLT 1 Samuel 17:45 David replied to the Philistine, "You come to me with sword, spear, and javelin, but I come to you in the name of the LORD of Heaven's Armies-- the God of the armies of Israel, whom you have defied.

NRS 1 Samuel 17:45 But David said to the Philistine, "You come to me with sword and spear and 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.

NJB 1 Samuel 17:45 David retorted to the Philistine, 'You come to me with sword, spear and scimitar, but I come to you in the name of Yahweh Sabaoth, God of the armies of Israel, whom you have challenged.

NAB 1 Samuel 17:45 David answered him: "You come against me with sword and spear and scimitar, but I come against you in the name of the LORD of hosts, the God of the armies of Israel that you have insulted.

YLT 1 Samuel 17:45 And David saith unto the Philistine, 'Thou art coming unto me with sword, and with spear, and with buckler, and I am coming unto thee in the name of Jehovah of Hosts, God of the ranks of Israel, which thou hast reproached.

- Thou comest: Ps 44:6
- in the name: 2Sa 22:33-35 2Ch 32:8 Ps 3:8 18:2 20:5-7 118:10,11 124:8 Ps 125:1 Pr 18:10 2Co 3:5 10:4 Php 4:13 Heb 11:33,34
- defied: 1Sa 17:10,26,36 Isa 37:23,28
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

MAN'S WEAPONS VERSUS YAHWEH'S NAME

Then - This is another marker of significant progression in the narrative.

David said to the Philistine, "You come to me with a sword, a spear, and a javelin- These words reflect the way a fallen man (who's about to fall) sees the battle. Undoubtedly this is the way most everyone in the audience that day saw the impending battle.

but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted Note David's contrasting statement does not even mention specific weapons, but holds forth the Name of Yahweh as the only "Weapon" he had or needed! David is saying that he plus the LORD of hosts constitutes a majority and assured him of total victory over all the giant's military accoutrements.

Apple - The Character of God " the Living God" (1Sa 17:36) "the LORD of hosts, the God of the armies" (1Sa 17:45) " there is a God in Israel" (1Sa 17:46) -- faithful, omnipotent, covenant God The world makes fun of the "simple" resources of the believer and would have us trust in the wrong type of resources

MOTIVATION FOR SPIRITUAL WARFARE A. Zealous for God's honor (1Sa 17:26) B. Legitimate desire for God-ordained rewards (1Sa 17:25-30) cf. our promised eternal rewards C. Simple obedience as a servant of God -- We have no other option

DISCOURAGEMENTS / HINDRANCES TO WARFARE A. Unwise, unbelieving counsel from the very ones that should be encouraging us B. Enemy tries to belittle us and instill fear and doubt (1Sa 17:8) they were

more than just "servants of Saul" -- they were the armies of the living God C. We need to learn how to transform our weaknesses into opportunities for God to show His amazing power (1Sa 17:47) D. Fear of Failure -- But isn't it greater failure not to have fought?

VISION FOR VICTORY A. Single-minded Focus on Victory (1Sa 17:37,46) B. Extent of Victory (1Sa 17:50-54)
C. Rewards / Benefits of Victory

[Believer's Study Bible](#) - The terms of conflict were not at all as they appeared. David perceived the battle to be between blasphemous mortal man on one side, and the power of the Lord of hosts on the other. Clearly Goliath was outclassed

F. B. Meyer in his devotional exposition of David lists some characteristics of those who truly battle as representatives of God, in the name of the Lord: (1) Their motives are pure -- Though David was accused of having evil motives, his motives were in fact pure. He was motivated by a true love for the LORD, and for the glory and honor of the Lord. (2) They are willing to let the Lord lead the battle. David did this at the prompting of God, not his own flesh. (3) They take no counsel with the flesh. David would not wear Saul's armor. (4) They are willing to stand alone. David was willing to fight all alone.

G Campbell Morgan - Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied.—1 Sam. 17.45.

The contrast in these words is between the equipment of the two men. Looking at them apart from this equipment, the contrast between them proved the inequality of the combat. Goliath stood somewhere in the neighbourhood of ten feet high, and was massive in proportion. David was by comparison a stripling. On that level of observation an onlooker would say that this was not war, it was murder. The youth could have no chance. This was not his own conception of things, as these words show; and the reason was, that he took account of the equipment of each. The man came armed with offensive weapons, all in the realm of the physical. The youth had also material weapons of a simple, primitive nature, but he did not name them. He was armed with the profound sense of the righteousness of his cause. The armies defied, were the armies of Jehovah of hosts. In His name then, he went forth to conflict. The sequel we know. The material weapons of David were needed, and on that level, they were superior to those of the giant, for they operated ere the sword, the spear, or the javelin could be brought into use. But it was the sense of the righteousness of his cause which gave inerrancy and strength to the slinging of David. The truth is of abiding application. (Borrow [Life applications from every chapter of the Bible](#))

Charles Stanley - TRUTH IN ACTION

SCRIPTURE READING: 1 SAMUEL 17:34–51

KEY VERSE: 1 SAMUEL 17:45 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."

At some point during our relationship with Christ, we have to plunge into the unknown with some measure of faith. The circumstances could vary—a new job, a new relationship, a battle with an illness—and we have no idea what the outcome will be.

Yet we put our faith to the test, trusting that God will bring about the best for our lives. As He works, transforming us into the image of Christ, our faith builds. Faith isn't merely a concept anymore. It is truth in action. Conquering faith develops from faith that has been tested and has seen the faithfulness of God. And conquering faith never forgets past victories won by the Lord. When David approached King Saul about fighting Goliath, he went with great confidence. While Goliath was large and intimidating, David remembered from where he derived his strength: God. During his days as a shepherd, David battled a lion and a bear, defeating them both through the strength of the Lord. He knew that it had nothing to do with his own strength, just his faith. He believed God would deliver him again in a battle against Goliath.

In our desire to have a conquering faith, **we must never forget where we have been with the Lord** It is necessary to get where we are going.

Lord, give me conquering faith. Help me remember where I have been with You in the past so that I may arrive at my future destiny. ([Pathways to His Presence: A Daily Devotional](#))

Chuck Smith Sermon Notes for 1 Samuel 17:45-47 "GOD'S SALVATION"

I. DAVID'S CONFIDENCE IN THE LORD'S DELIVERANCE. "THIS DAY WILL THE LORD DELIVER THEE INTO MY HANDS."

A. Where did he get such confidence?

1. He knew it was the Lord's, "the battle is the Lord's."

- a. The giant had not defiled David's name.
 - b. He had defiled the name of Jehovah.
 - c. David knew the Lord would defend His name
2. There is a vast difference between fighting the Lord's battles and letting the Lord fight his battles through you.
3. He had experienced the Lord's deliverance in the past. (verse 37...)
- a. God's deliverance in the past is always an assurance of His deliverance in the future.
- 1. Paul -- "Who hath delivered me..."
4. Here I am. How did I make it this far? By the help of the Lord.
- a. Samuel set up a stone and called it Ebenezer.
 - b. God has not brought me this far to dump me here.
 - c. If He brought me this far, He will take me all the way. "The Lord will perfect that which concerneth you."
 - d. Many times I thought I was through. I could see no way out.
- B. The importance of putting our trust in God.
- 1. "Some men put their trust in chariots and horses, but we will trust in the name of Jehovah, our God."
 - 2. Friends can turn, banks can fail, guns can jam, computers can go off line, but the Lord is always there. He will never fail.

II. THE PURPOSE OF THE LORD'S DELIVERANCE.

- A. "That the earth may know that there is a God in Israel."
- 1. God wants the whole earth to know of His power to deliver.
 - 2. God desires to bless all men.
- a. "God is not willing that any should perish."
- B. "And that all the assembly shall know that the Lord saveth not with sword or spear."

III. METHOD OF GOD'S DELIVERANCE.

- A. He wants to teach us His methods.
- B. They are usually unconventional.
- 1. Goliath was affitted with conventional armor.
 - a. Helmet of brass, coat of mail, brass greaves on his legs, brass chest protector, sword, spear, shield.
 - 2. David came in unconventional war garb.
 - a. No Sword or spear.
 - b. No armor plate or shield.
 - c. In the name of Jehovah and his sling.
 - d. Goliath was outraged.
 - 3. God wants to teach us not to rely on conventional methods.
 - a. We usually try to figure ways and means.
 - b. I know how God can do it.
 - c. If there is no conventional way we panic.

d. Mary and Martha had it all figured out how their brother could be healed.

e. God has ways and resources of which we know nothing at all.

4. He enjoys using the unconventional.

a. He is recognized more readily.

God Looms Larger

You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty. 1 Samuel 17:45

Today's Scripture & Insight: 1 Samuel 17:41–50

Giles Kelmanson, a South African game ranger, described the incredible scene: two honey badgers battling a pride of six lions. Although outnumbered, the honey badgers refused to back down from ferocious predators ten times their size. The lions thought the kill would be simple, but video footage shows the badgers walking away with something like a swagger.

David and Goliath offer an even more improbable story. Young, inexperienced David confronted the fierce Philistine Goliath. Towering above his young combatant, Goliath possessed brute strength and unrivaled weaponry—bronze armor and a lethal, razor-edged javelin (1 Samuel 17:5–6). David, a fledgling shepherd, carried only a slingshot when he arrived at the battlefield with bread and cheeses for his brothers (vv. 17–18).

Goliath challenged Israel to engage in battle, but no one was willing to fight. King Saul and “all the Israelites were . . . terrified” (v. 11). Imagine the shock when David stepped into the fray. What gave him the courage none of Israel’s hardened warriors possessed? For most, Goliath dominated their vision. David, however, saw God. “The Lord will deliver [Goliath] into my hands,” he insisted (v. 46). While everyone else believed Goliath controlled the story, he believed God loomed larger. And, with a single stone to the giant’s forehead, David’s faith proved true.

We’re tempted to believe that “Goliath” (our troubles) directs the story. God is larger, however. He dominates the story of our lives. By: Winn Collier ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

What concerns threaten to overwhelm you these days? How does God’s reality, the fact that He’s larger, transform your perspective?

GIANT KILLERS

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. —1 Samuel 17:45

One of the more disheartening Football World Cup statistics belongs to Ernst Willimowski of Poland. He managed to score four goals against Brazil in the 1938 tournament, yet his team still lost 5-6! Willimowski, even though he excelled, could not help Poland beat the giants of football. Poland just wasn’t good enough, no matter what their star did.

The story of David and Goliath could have easily turned out this way! Goliath was a huge man with a huge spear, who challenged Israel on behalf of his nation, the Philistines.

No matter how hard David trained or how well he performed in the battle, he could never be a match for the giant. The reason that David beat this man-mountain is explained in his exclamation to his fellow Israelites: “Who is this uncircumcised Philistine, that he should defy the armies of the living God?” (1 Sam. 17:26). David recognized that his God was the living God who is active, mighty and able to do all things. In serving God, David knew no one could defeat him.

Like David, and like Willimowski, we might not have the strength to take on this life’s challenges on our own, but we can trust in the living God whom nothing and no one can stand against. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

ALL CIRCUMSTANCES BELONG TO GOD!

E-Mail Challenge

I come to you in the name of the Lord of hosts . . . whom you have defied. —1 Samuel 17:45

Today's Scripture: 1 Samuel 17:31-58

It came to me as a two-sentence e-mail from Norway: "I think that Jesus Christ never existed, and I believe we are from monkeys! You are stupid to believe in Jesus."

I believe this anonymous scoffer represents a growing number of people who not only reject Christ but are closed to the facts that support belief in God and creation. They are unwilling to consider the evidence.

How do we witness to such a person? How do we present Christ to someone who won't even listen to us? In his book Foolishness to the Greeks, Lesslie Newbigin suggests that we need to have the courage to "hold and proclaim a belief that cannot be proved to be true" by the world's standards.

That's what David was doing when he said that with God's help he could defeat Goliath (1 Sam. 17:45-47). He believed what could not be proven at that moment. He may have sounded foolish to the skeptics around him, but he knew that the One he served would show Himself to be the true and living God.

In response to the skeptics, we can affirm our confidence in the Bible's uncompromising truths. And we can echo David's words: "O my God, I trust in You; let me not be ashamed; let not my enemies triumph over me" (Ps. 25:2). By: David C. Egner ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The skeptic questions, doubts, and scoffs,
Protesting truths we hold so dear;
But God's Word stands, its truth remains,
Proclaiming what we need to hear.
—K. De Haan

The evidence for God is clear to the one who is looking for Him.

1 Samuel 17:46 "This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel,

BGT 1 Samuel 17:46 καὶ ποκλεσει σε κριος σμερον ες τιν χερ μου καὶ ποκτεν σε καὶ φελ τιν κεφαλ ν σου π σο κα δ σω τ κ λ σου κα τ κ λα παρεμβολ ς λλοφ λων ν τα τ τ μ ρ το ς πετεινο ς το ο ρανο κα το ς θηρ ο ι ς τ ς γ ς κα γν σε ται π σα γ τι σ τιν θε ς ν Ισραηλ

LXE 1 Samuel 17:46 this day. And the Lord shall deliver thee this day into my hand; and I will slay thee, and take away thy head from off thee, and will give thy limbs and the limbs of the army of the Philistines this day to the birds of the sky, and to the wild beasts of the earth; and all the earth shall know that there is a God in Israel.

KJV 1 Samuel 17:46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

NET 1 Samuel 17:46 This very day the LORD will deliver you into my hand! I will strike you down and cut off your head. This day I will give the corpses of the Philistine army to the birds of the sky and the wild animals of the land. Then all the land will realize that Israel has a God

CSB 1 Samuel 17:46 Today, the LORD will hand you over to me. Today, I'll strike you down, cut your head off, and give the corpses of the Philistine camp to the birds of the sky and the creatures of the earth. Then all the world will know that Israel has a God,

ESV 1 Samuel 17:46 This day the LORD will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel,

NIV 1 Samuel 17:46 This day the LORD will hand you over to me, and I'll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel.

NLT 1 Samuel 17:46 Today the LORD will conquer you, and I will kill you and cut off your head. And then I will give the dead bodies of your men to the birds and wild animals, and the whole world will know that there is a

God in Israel!

NRS 1 Samuel 17:46 This very day the LORD will deliver you into my hand, and I will strike you down and cut off your head; and I will give the dead bodies of the Philistine army this very day to the birds of the air and to the wild animals of the earth, so that all the earth may know that there is a God in Israel,

NJB 1 Samuel 17:46 Today, Yahweh will deliver you into my hand; I shall kill you, I shall cut off your head; today, I shall give your corpse and the corpses of the Philistine army to the birds of the air and the wild beasts, so that the whole world may know that there is a God in Israel,

NAB 1 Samuel 17:46 Today the LORD shall deliver you into my hand; I will strike you down and cut off your head. This very day I will leave your corpse and the corpses of the Philistine army for the birds of the air and the beasts of the field; thus the whole land shall learn that Israel has a God.

YLT 1 Samuel 17:46 This day doth Jehovah shut thee up into my hand -- and I have smitten thee, and turned aside thy head from off thee, and given the carcase of the camp of the Philistines this day to the fowl of the heavens, and to the beast of the earth, and all the earth do know that God is for Israel.

- will the Lord: De 7:2,23 9:2,3 Jos 10:8
- deliver thee: Heb. shut thee up, Ps 31:8
- take thine: 1Sa 17:51
- carcasses: 1Sa 17:44 De 28:26 Isa 56:9 Mt 24:28 Rev 19:17,18
- all the earth: Ex 9:16 15:14,15 Jos 4:24 1Ki 8:43 18:36,37 2Ki 19:19 Ps 46:10 Isa 52:10 Da 2:47 3:29 6:26,27
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THIS IS THE DAY THE LORD HATH MADE

This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel - Note David's eye is on Yahweh and His faithfulness, not the giant and his words. David effectively gives 3 prophecies (identified by "will") that will prove him to be a true prophet in contrast to Goliath's false prophecy! And notice that David's prophecies have a high and holy purpose - to exalt the Name over all the earth (and there are few of whatever religion they are who have not heard the story of David and Goliath) and that this God was the God of Israel. Imagine what is going through Saul's mind as he hears David's "short sermon" exalting Yahweh, Whom he had rejected! Notice also how David [turns the tables](#) on the giant's prophecy about who would be fodder for the birds and beasts!

Every victory we experience should point others to the LORD and His victory at Calvary!

THOUGHT - Do the spiritual victories in our life point others to the LORD? They should always point to God, for Jesus commanded us to "**Let** your light **shine** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) before men in such a way that they may see your good works, and glorify your Father who is in heaven. ." (Mt 5:16+).

1 Samuel 17:47 and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD'S and He will give you into our hands."

BGT 1 Samuel 17:47 καὶ γινώσεται πᾶσα ἐκκλησία ὅτι οὐκ ἐν ὀμφᾷ καὶ ἐν ῥαπίσσει κερῖος τὸ κυρίου πλεμὸς καὶ παραδῶσει κερῖος μὲς ἐς χεῖρας μὲν

LXE 1 Samuel 17:47 And all this assembly shall know that the Lord delivers not by sword or spear, for the battle is the Lord's, and the Lord will deliver you into our hands.

KJV 1 Samuel 17:47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.

NET 1 Samuel 17:47 and all this assembly will know that it is not by sword or spear that the LORD saves! For the battle is the LORD's, and he will deliver you into our hand."

CSB 1 Samuel 17:47 and this whole assembly will know that it is not by sword or by spear that the LORD

saves, for the battle is the LORD's. He will hand you over to us."

ESV 1 Samuel 17:47 and that all this assembly may know that the LORD saves not with sword and spear. For the battle is the LORD's, and he will give you into our hand."

NIV 1 Samuel 17:47 All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and he will give all of you into our hands."

NLT 1 Samuel 17:47 And everyone assembled here will know that the LORD rescues his people, but not with sword and spear. This is the LORD's battle, and he will give you to us!"

NRS 1 Samuel 17:47 and that all this assembly may know that the LORD does not save by sword and spear; for the battle is the LORD's and he will give you into our hand."

NJB 1 Samuel 17:47 and this whole assembly know that Yahweh does not give victory by means of sword and spear -- for Yahweh is lord of the battle and he will deliver you into our power.'

NAB 1 Samuel 17:47 All this multitude, too, shall learn that it is not by sword or spear that the LORD saves. For the battle is the LORD'S, and he shall deliver you into our hands."

YLT 1 Samuel 17:47 and all this assembly do know that not by sword and by spear doth Jehovah save, that the battle is Jehovah's, and He hath given you into our hand.'

- saveth not: Ps 33:16,17 44:6,7 Pr 21:30,31 Ho 1:7
- the battle: 1Sa 14:6 2Ch 20:15-17 Ps 46:11 Isa 9:7 Zec 4:6 Ro 8:31,37
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THE BATTLE IS THE LORD'S

and that all this assembly may know that the LORD does not deliver ([yasha'](#); Lxx = [sozo](#)) by sword or by spear; for the battle is the LORD'S and He will give you into our hands = David brings his "sermonette" to a resounding conclusion that while yes he would fight, ultimately it was Yahweh Who enabled him and would give deliverance. One is reminded of the words of Zechariah 4:6 " 'Not by might nor by power, but by My Spirit,' says the LORD of hosts." David, speaking on behalf of the LORD, reminds the giant that the battle is the LORD'S!

The Hebrew for **deliver** is [yasha'](#) which Lxx translates with "[sozo](#)" which conveys the basic meaning of to rescue from peril, protect, keep alive, save a suffering one from perishing or preserve one who is in danger of destruction. Give (Heb - nathan) is translated in the Septuagint with [paradidomi](#) meaning to give over into the power of another as when God gives men over to power of "the lusts of their hearts to impurity" (Ro 1:24+)

THOUGHT - Oh, how we all need to take David's word's to heart when (not **if**," but "**when**") we encounter the "Goliaths" in our life. We need to declare in faith that while we may need to sling the stone at our "Goliath" (slinging especially by prayer to the LORD of hosts, standing on the promises in His Word, praising His Name, etc), THE BATTLE IS THE LORD'S! Thanks be to God, Who always gives us the victory through our Lord Jesus Christ. And all God's children cry "Amen" (1Co 15:57+).

Deliver (save, help) ([03467](#)) [yasha'](#) (See also [yeshua](#) from which we get our word "Jesus") is an important Hebrew verb which means to help, to save, to deliver. The root in Arabic is "make wide" which underscores the main thought of [yasha'](#) as to bring to a place of safety or broad pasture in contrast to a narrow strait which symbolizes distress or danger. TWOT adds that the concept of "wide" "connotes freedom from distress and the ability to pursue one's own objectives. To move from distress to safety requires deliverance. Generally the deliverance must come from somewhere outside the party oppressed. In the OT the kinds of distress, both national and individual, include enemies, natural catastrophies, such as plague or famine, and sickness. The one who brings deliverance is known as the "savior."

Thus [yasha'](#) connotes protection that produces freedom from a present danger (2Sa 22:3, Job 5:4), salvation or deliverance in a religious sense (Ps 51:12), a title of God (Savior - 2Sa 22:47; 1Chr 16:35; Ps 18:46; Ps 24:5; Ps 25:5; Ps 27:9; Ps 65:5; Ps 79:9; Ps 85:4; Isa 17:10; 62:11; Mic 7:7 Hab 3:18), victory as an act or a result of conquering (2Sa 22:36; Ps 18:35) It is notable that almost 20% of the uses of [yasha'](#) are found during the dark days of Judges (dominated by the heart attitude of Jdg 21:25), which surely speaks of the undeserved lovingkindness of God!

Spurgeon - Whose Battle?

“And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s, and he will give you into our hands.”—1 Samuel 17:47

LET this point be settled, that the battle is the Lord’s, and we may be quite sure of the victory, and of the victory in such a way as will best of all display the power of God. The Lord is too much forgotten by all men, yea, even by the assemblies of Israel; and when there is an opportunity to make men see that the Great First Cause can achieve His purposes without the power of man, it is a priceless occasion which should be well employed. Even Israel looks too much to sword and spear. It is a grand thing to have no sword in the hand of David, and yet for David to know that his God will overthrow a whole army of aliens.

If we are indeed contending for truth and righteousness, let us not tarry till we have talent, or wealth, or any other form of visible power at our disposal; but with such stones as we find in the brook, and with our own usual sling, let us run to meet the enemy. If it were our own battle, we might not be confident; but if we are standing up for Jesus, and warring in His strength alone, who can withstand us? Without a trace of hesitancy, let us face the Philistines; for the Lord of Hosts is with us, and who can be against us? (Faith’s Checkbook)

Ray Pritchard (from [How to Kill a Giant](#)) - What lesson was God trying to teach David? You might say it many ways but at the heart it was the lesson of faith. David had to learn what faith in God could do. Naked faith. Unarmed faith. Faith plus nothing and minus nothing. Faith in God’s power in the face of impossible odds.

This truth comes into focus if we ask what might seem like an obvious question: At what point did Goliath die? When did David kill him? You say, “Easy. When he cut off his head.” No, not really. “When the stone hit him.” No, not even then. Go back a little bit. Was it when he picked up the five smooth stones? No. Was it when he told Goliath what he was going to do? No, but you’re close. Was it when he refused to wear Saul’s armor? No, but you’ve passed over it.

Between those two events something critical happened. 1 Samuel 17:40 tells us that after David picked up the five stones, he “approached the Philistine.” When he took that first step, Goliath was a dead man. He just didn’t know it yet. David won the victory with that first step. The rest is history. David possessed Goliath’s head while it was still attached to Goliath’s shoulders. Goliath never had a chance. He was just a paper giant.

Many years ago I heard a definition of faith that has never left me. It goes like this: “Faith is belief plus unbelief and acting on the belief part.” Did David know something the other men of Israel didn’t know? No, he didn’t. They also knew God was great and mighty and powerful. They knew he was the Lord of Hosts. It wasn’t a matter of knowledge. Any one of them could have killed Goliath if they had been willing to take that first step in the name of the Lord. The difference between David and the other soldiers was not that he had faith and they had doubts. Or that they had doubts and he had none. The difference is this: David acted on his belief and ignored his doubts while they acted on their doubts and ignored their belief.

Faith is not waiting for 100% assurance. Faith is not waiting until all your doubts are gone. If you wait for that, you’ll wait forever. Faith is seeing the giant, understanding the odds, believing that God wants him dead, and then taking that first step. If you can do that, the rest is easy.

The First Step is the Hardest

Now apply this truth to your own life. What giants stand in your way today? Name them. Write them down. Think about how the giants of circumstance and opposition have combined to keep you enslaved to fear and sometimes have driven you almost to the brink of despair. How much longer will you hide in the rocks of fear? When are you going to step into the valley and face the giant eyeball to eyeball? But the giant is big, you say. True, that’s why they call him a giant. He’s fearful. I’m sure he is. I might get hurt if I stand up against him. That’s true. There are always a thousand reasons to run away when Goliath stands before you. But whenever you are tired of running, the Lord stands ready to walk into the valley with you. Sooner or later you’ve got to peek over the top of the ridge, look into the valley and take that first step forward. It won’t be easy and there are no guarantees. But you’ll never know until you take your heart in your hands and step forward by faith.

Faith is not talking about the giant, analyzing the giant, or praying about the giant. Big talk will never slay Goliath. Faith is taking that first step—knees knocking, hands shaking—with fear and trembling going into the valley in the name of the Lord of Hosts. You take that first step not because you think you can do it but because you know you can’t. Therefore, you know that if the giant is defeated, it is because God has done it through you.

The reason this story is in the Bible is because there are still giants in the land and God is looking for some Davids. Amen.

Spurgeon - I think that when we have great work to do for Christ and mean to do it, we will not say the first thing that comes to the lip. If we speak for Jesus, we ought to speak at our best. Even then, men are not killed by the glitter of shields or by the smoothness of a warrior's hair, but a higher power is needed to cut through coats of mail.

To the God of armies I look up when I preach. May He defend the right! But with no careless step do I advance to the front to preach; neither does any doubt possess me. We are feeble, but the Lord our God is mighty. "The battle is the Lord's" (1 Sam. 17:47) rather than ours.

Only one fear is upon me to a certain degree. When I preach, I do not want my deep sense of responsibility to lessen my efficiency. A man might feel that he ought to do so well that, for that very reason, he might not do as well as he could have. An overpowering feeling of responsibility may breed paralysis. (Borrow Spurgeon's [Your Available Power](#))

QUESTION - [What does it mean that the battle is the Lord's \(1 Samuel 17:47\)?](#)

ANSWER - When [David](#) made the claim, "The battle is the Lord's" in 1 Samuel 17:47, he likely was thinking about passages such as Deuteronomy 20:1. Within the book of Deuteronomy, the Lord gives the law to His people Israel through Moses. This law was part of a covenant relationship that provided Israel with a way to live before a holy God, relating to Him in obedience. This involved rules for living and covered topics such as warfare, found in Deuteronomy 20.

Deuteronomy 20 begins with a foundational principle for warfare—the God who delivered Israel from one of the most powerful nations in the known world, Egypt, was with them. He was the source of their strength, and just as He miraculously delivered Israel from the hands of Egypt, He could and would continue to deliver them from the hands of their adversaries.

First Samuel 17:31–58 is the account of [David and Goliath](#). The adversaries of Israel were the Philistines (1 Samuel 17:1–3) and, more specifically, Goliath (1 Samuel 17:4). Goliath was a giant, measuring about 9 feet tall and fully girded with armor (1 Samuel 17:4–7). Goliath appeared before the army of Israel and challenged them to a one-on-one duel that would result in the defeat of the entire army of the losing opponent. This challenge resulted in fear for the people of Israel (1 Samuel 17:11)—all except for David.

David was a shepherd, the youngest of his family and a non-participant in battle. David was only present on the battlefield because he had delivered food to his three oldest brothers. Upon arriving, David had realized what was taking place—Israel was standing in fear of an opposing army. At this realization, David asks the right question, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" (1 Samuel 17:26). David volunteers to be the one to fight Goliath—a young shepherd against a giant warrior.

Naturally, the people of Israel were resistant, including [King Saul](#) (1 Samuel 17:33). If David were to lose the battle, all of Israel would become servants of the Philistines. David argues his case, relating his success in fighting both a lion and a bear. Significantly, David does not mention his own strength against these animals but instead points to God's power that will result in Goliath being *like* the lion and the bear—namely, defeated. Because Goliath has opposed the army of God, God would defeat him, and David would be successful in battle.

Interestingly, in 1 Samuel 17:43, Goliath curses David by his gods. In the Hebrew, the verb meaning "to curse" is in the Piel stem, making it declarative. The root of the word points to the state of being "insignificant." Goliath was declaring that David was insignificant because of his stature and age.

David's response to this declaration is found in 1 Samuel 17:45–47. David declares that the source of his power is the God of Israel. David uses a phrase translated as "the name of the Lord." This phrase can be talking simply about the formal name of a person (namely, God). However, it often carries the idea of the source, being, and power of the Lord. This seems to be the way in which David is utilizing it.

When David says, "For the battle is the Lord's" in 1 Samuel 17:47, he is drawing from promises found within the Mosaic Law (Deuteronomy 20:1) and is claiming that God is the source of power who determines the outcome of the battle—which David believes is victory for himself. As Samuel records, David is correct (1 Samuel 17:50). God used the physically weakest of the family of Jesse to display His might before the world. God maintains this pattern of utilizing the weak to shame the strong of the world, displaying His might and bringing Himself glory (1 Corinthians 1:27). [GotQuestions.org](#)

Spurgeon - THE BATTLE IS THE LORD'S. 1 Samuel 17:47

I may be addressing some godly people who are terribly distressed. You believe that God will bring you out of your affliction. Maintain that faith, and if deliverance does not come for a long time, maintain it still. Can you lean on the Lord? Can you grasp the Invisible? Can you forget all other helpers? Can you hold His hand and let everything else go? If so, you glorify God and you will be

delivered!

If you must have your own bow and sword, then the battle depends on you, and you cannot plead God's promises. Put the bow aside, hang the sword on the wall, and go to Him who is better than bow and sword. Rest in Him, and He will gloriously work so that His name is magnified and you are blessed.

I pray that the Holy Spirit will apply this truth to your heart. Oh for grace to rest in the Lord and wait patiently for Him! In His time and in His way He will work out your deliverance. Nothing will stop Him. Remember, "The battle is the LORD's." ([Beside Still Waters](#))

The Lord's Battle 1 Samuel 17:47

When King George VI gave his Christmas address to the British people in 1939, World War II had just begun. The German armies had conquered northern Europe and a long war lay ahead. In his speech the king quoted these words from a book by M. Louise Haskins: "And I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"

As David faced the prospect of confronting a seasoned warrior nearly twice his size and vastly more experienced in battle, he also knew where to place his faith--not in the security of swords and spears but in the power of God. David knew that his skill would not save the day. Instead, the Lord would be the deciding factor. It was His battle.

Life is filled with giants that are bigger than we. Seemingly insurmountable obstacles can dog our every step. But when faced with overwhelming odds, it's comforting to know that the outcome doesn't depend on us. Of course, we must be obedient and do our part. Whatever skills or gifts that God has given us must be used. But having put forth our best efforts, we can be assured that God will be the One who ultimately determines the battle's outcome.

Rest in the knowledge that the battle is the Lord's. He is the One who gives the victory. ([Courtesy of Back to the Bible](#))

The Lord's battle is our victory.

When We're Let Down

The Lord does not save with sword and spear; for the battle is the Lord's and He will give you into our hands.
— 1 Samuel 17:47

Today's Scripture: 1 Samuel 17:33-50

On August 4, 1991, the MTS Oceanos cruise ship ran into a terrible storm off the coast of South Africa. When the ship began to sink, the captain decided to abandon ship and left with his officers, failing to notify those onboard of any problem. Passenger Moss Hills, a British musician, noticed that something was wrong and sent out a Mayday signal to the South African coast guard. Then, taking matters into their own hands, Moss, his wife Tracy, and other entertainers on board helped organize the evacuation of all passengers by assisting them as they were lifted into helicopters.

Sometimes those we look to for leadership can let us down. When King Saul and his officers faced the belligerent insults of the Philistine giant Goliath, they responded with fear and timidity (1 Sam. 17:11). But a young musician and shepherd boy named David had faith in God that transformed his perspective on this threat. David said to Goliath, "You come to me with a sword But I come to you in the name of the Lord of hosts" (v.45). David defeated the enemy and turned the tide of battle (v.50). He did not look to earthly leaders for his strength but to the living God.

When others let us down, God may be calling us to provide leadership in His strength and for His honor. By: Dennis Fisher [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Dear Lord, I don't have the power on my own to lead others through a difficult situation. But You are all-powerful. Give me the courage to help others as I rely on Your strength that cannot fail.

Only as we follow Christ can we lead others in the right direction.

1 Samuel 17:48 Then it happened when the Philistine rose and came and drew near to meet David, that David ran quickly toward the battle line to meet the Philistine.

BGT 1 Samuel 17:48 καὶ ἐν στήθῳ αὐτοῦ ἦν ἡ φιλίστινός τε ἡ πορρωτέρως συναντήσιν Δαυὶδ

LXE 1 Samuel 17:48 And the Philistine arose and went to meet David.

KJV 1 Samuel 17:48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

NET 1 Samuel 17:48 The Philistine drew steadily closer to David to attack him, while David quickly ran toward the battle line to attack the Philistine.

CSB 1 Samuel 17:48 When the Philistine started forward to attack him, David ran quickly to the battle line to meet the Philistine.

ESV 1 Samuel 17:48 When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine.

NIV 1 Samuel 17:48 As the Philistine moved closer to attack him, David ran quickly toward the battle line to meet him.

NLT 1 Samuel 17:48 As Goliath moved closer to attack, David quickly ran out to meet him.

NRS 1 Samuel 17:48 When the Philistine drew nearer to meet David, David ran quickly toward the battle line to meet the Philistine.

NJB 1 Samuel 17:48 No sooner had the Philistine started forward to confront David than David darted out of the lines and ran to meet the Philistine.

NAB 1 Samuel 17:48 The Philistine then moved to meet David at close quarters, while David ran quickly toward the battle line in the direction of the Philistine.

YLT 1 Samuel 17:48 And it hath come to pass, that the Philistine hath risen, and goeth, and draweth near to meet David, and David hasteth and runneth to the rank to meet the Philistine,

- David hasted: Ps 27:1 Pr 28:1
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THE MOMENT OF DECISION

Then it happened when the Philistine rose and came and drew near to meet David, that David ran quickly toward the battle line to meet the Philistine - Note the contrast in the verbs, the giant **rose and came and drew near** but David **ran quickly!**

[Guzik](#) - Ultimately, David had the faith not just to talk, not just to renounce, not just to prepare, but to actually draw near the Philistine. That's real faith.

Fleeing from Turkeys

David ran quickly toward the battle line to meet him. 1 Samuel 17:48

Today's Scripture & Insight: 1 Samuel 17:32, 40–50

Two wild turkeys stood in the country lane ahead. How close could I get? I wondered. I slowed my jog to a walk, then stopped. It worked. The turkeys walked toward me . . . and kept coming. In seconds, their heads were bobbing at my waist, then behind me. How sharp were those beaks? I ran away. They waddled after me before giving up the chase.

How quickly the tables had turned! The hunted had become the hunter when the turkeys seized the initiative. Foolishly, I had wondered if they were too dumb to be scared. I wasn't about to be carelessly wounded by a bird, so I fled. From turkeys.

David didn't seem dangerous, so Goliath taunted him to come near. " 'Come here,' he said, 'and I'll give your flesh to the birds and the wild animals! ' " (1 Samuel 17:44). David flipped the script when he seized the initiative. He ran toward Goliath, not because he was foolish but because he had confidence in God. He shouted, "This very day . . . the whole world will know that there is a God in Israel" (v. 46). Goliath was puzzled by this aggressive boy. What's going on? he must have thought. Then it hit him. Right between the eyes.

It's natural for small animals to run from people and shepherds to avoid giants. It's natural for us to hide from our problems. Why

settle for natural? Is there a God in Israel? Then, in His power, run toward the fight. By: Mike Wittmer ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

What problem or person are you avoiding? How might you express confidence in God?

Father, whenever I'm afraid, remind me that Your Spirit is in me. Help me run in Your strength.

1 Samuel 17:49 And David put his hand into his bag and took from it a stone and slung it, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground.

BGT 1 Samuel 17:49 κα ξτεινεν Δαυιδ τν χειρα ατο ες τ κδιον κα λαβεν κεθεν λθον να κα σφενδνησεν κα παξεν τν λλφυλον π τ μτωπον ατο κα διδυ λθος δι τς περικεφαλαας ες τ μτωπον ατο κα πεσεν π πρσωπον ατο π τν γν

LXE 1 Samuel 17:49 And David stretched out his hand to his scrip, and took thence a stone, and slang it, and smote the Philistine on his forehead, and the stone penetrated through the helmet into his forehead, and he fell upon his face to the ground.

KJV 1 Samuel 17:49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

NET 1 Samuel 17:49 David reached his hand into the bag and took out a stone. He slung it, striking the Philistine on the forehead. The stone sank deeply into his forehead, and he fell down with his face to the ground.

CSB 1 Samuel 17:49 David put his hand in the bag, took out a stone, slung it, and hit the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.

ESV 1 Samuel 17:49 And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.

NIV 1 Samuel 17:49 Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the forehead. The stone sank into his forehead, and he fell facedown on the ground.

NLT 1 Samuel 17:49 Reaching into his shepherd's bag and taking out a stone, he hurled it with his sling and hit the Philistine in the forehead. The stone sank in, and Goliath stumbled and fell face down on the ground.

NRS 1 Samuel 17:49 David put his hand in his bag, took out a stone, slung it, and struck the Philistine on his forehead; the stone sank into his forehead, and he fell face down on the ground.

NJB 1 Samuel 17:49 Putting his hand in his bag, he took out a stone, slung it and struck the Philistine on the forehead; the stone penetrated his forehead and he fell face downwards on the ground.

NAB 1 Samuel 17:49 David put his hand into the bag and took out a stone, hurled it with the sling, and struck the Philistine on the forehead. The stone embedded itself in his brow, and he fell prostrate on the ground.

YLT 1 Samuel 17:49 and David putteth forth his hand unto the vessel, and taketh thence a stone, and slingeth, and smiteth the Philistine on his forehead, and the stone sinketh into his forehead, and he falleth on his face to the earth.

- **struck:** 1Ki 22:34 2Ki 9:24 1Co 1:27,28
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Related Passages:

Judges 20:15-16+ From the cities on that day the sons of Benjamin were numbered, 26,000 men who draw the sword, besides the inhabitants of Gibeah who were numbered, 700 choice men. 16 Out of all these people 700 choice men were left-handed; each one could sling a stone at a hair and **not miss** (Same Hebrew word "[chata](#)" used to describe sin = "miss the way!").

1 Chronicles 12:2 They were equipped with bows, using both the right hand and the left to sling stones and to shoot arrows from the bow; they were Saul's kinsmen from Benjamin.

LITTLE SHEPHERD SLINGS SMALL STONE AT BIG TARGET!

And David put his hand into his bag and took from it a stone and slung it, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground - How could David miss? He had a "giant" target and a big (bigger) God! David the little shepherd boy slings a small stone that fells the giant Goliath, who did not fall back (he was coming toward David), but face down. This was the ultimate "**face plant!**" Sadly today if someone is "**stoned**" this describes their condition on pot (or some other mind altering agent)! Goliath was stoned, not out of his mind, but in his mind by a literal "Rock of Ages" that would resound throughout the ages!

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power.

David used simple, humble weapons: a sling and five stones (cf 1Co 1:27–28, 2Co 10:3–5+). David surely knew the story of how Gideon was delivered from the power of the Midianites with relatively "weak weapons" (only 300 soldiers - Jdg 7:7+), and he knew that Gideon's God was not dead! Neither his brothers' criticism nor Saul's unbelief kept David from trusting God for victory. That's the key for us beloved trust God for the victory. But remember if we say we trust, we demonstrate the reality of our trust (faith) by our obedience. Don't say you trust God and go your own way! God is not mocked nor deceived! And so we see David's stone hit its mark, the giant crashed like a huge tree, and David used the giant's own sword to cut off his head! The LORD'S victory through His instrument David opened the way for Israel to attack the Philistines and spoil their camp. "For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith." (1Jn 5:4+). As Paul wrote "in all these things we overwhelmingly conquer through Him who loved us." (Ro 8:37+)

Gary A Byers - What is faster than a speeding bullet, more powerful than a locomotive and able to leap tall buildings with a single bound? While slingstones do none of the above, they were, nonetheless, among the most important weapons in an ancient army's arsenal

The sling, like the one which David used to kill Goliath, was an impressive weapon, capable of hurling one-pound weights accurately at a speed of 90 miles an hour!

At our [Khirbet el-Maqatir](#) excavation 10 miles north of Jerusalem in Israel's West Bank, slingstones have been found in almost every area of the dig. These stones don't talk, but they do tell tales -- about the people who once lived there.

"After three seasons of excavation, we have found nearly three dozen slingstones," said Dr. Bryant Wood, the dig's director. "Most are roughly round and slightly over two inches in diameter, from the size of a billiard ball to a tennis ball." Not naturally rounded, they all have evidence of tooling. Their size and shape suggest an early period in Palestine's history. Larger slingstones, such as these, were generally used in this region prior to the Greek period (late 4th century BC).

It is unclear when men first started slinging stones instead of throwing them. Yet, once known, it did not take long to learn that stones could be slung faster, farther, and more accurately, than they could be thrown. Early slingers also found smoother, rounded, stones were far more effective than any other shape. Ancient hand slings generally consisted of a single long strip of leather or woven wool, with a central "pocket" for the stone. The longer the sling, the greater its range. Long-range slings were about 3 ft long.

Slingers are often visualized as releasing overhead, yet the best way to utilize a sling is by an underhand motion, like a softball pitcher," said Grace Kellner, Artifacts Registrar of the Kh. el-Maqatir excavation. "Elaborate wind-ups were wasted motion. One windup, like a good softball pitcher, was sufficient.

One end of the sling was secured to the fingers of the throwing hand. The other end, held between thumb and forefinger, was released thus propelling the stone. Before development of the modern compound bow, ancient slingers were as effective as archers and served as an important contingent of any military force. Greek slingers were among the lightly armed troops (peltast), whose ranks also included archers and javelin throwers. The heavy infantryman (hoplite), armed for hand-to-hand combat, was considered most honorable by the ancients. Yet, the light infantry was critical to military success. Peltasts initiated battles with their shower of arrows, javelins and slingstones. They also provided cover for the heavy infantry's retreat.

Surprisingly, a good slinger hurled a stone as far and accurately as a good archer. Roman military texts recommended archery target practice at about 200 yards. Slingers are known to hurl their projectiles even farther, as much as 440 yards (quarter of a mile). As for accuracy, one ancient writer noted that the best slingers "would wound not merely the heads of their enemies but any part of the face at which they might have aimed." **Experiments demonstrate that missiles leave a sling in excess of 60 miles per hour.** One Roman writer noted that opponents in leather armor were in far greater danger from sling missiles than arrows. Even if the stone did not penetrate the armor, it was capable of inflicting a fatal internal injury.

All the [Kh. el-Maqatir](#) ballistae were made of stone and none were inscribed. Naturally-rounded flint nodules were further tooled to finished form. Apparently from pre-classical periods, they average slightly over two inches in diameter and nine ounces in weight. Only one was not a flint nodule. Although slingstones are exciting artifacts, some possibly had other uses. "We can not assume that every stone we call a slingstone was used for just that purpose," said Kellner. "This was especially true in the Bronze and Iron Ages (Canaanite and Israelite periods of the Old Testament). Rounded stones were regularly used as common kitchen pounders and grinders-for grinding grain and vegetables, crushing nuts and even smashing bone marrow and roots in food preparation," she added. "Still, the widespread presence of so many slingstones suggests a battle was fought here during the Bronze Age," said Wood. Interestingly, the site is located in the territory allotted to the tribe of Benjamin. This tribe was known for an elite corps of slingers (Jdgs 20:15-16; 1Ch 12:2), many of whom were left-handed slingers. That was unusual in the ancient Near East, noted Kellner. "While David was the best-known slinger in the Bible, I suppose when you wanted a job done right, you got a left-handed Benjaminite." ([To Sling or Not to Sling — That Was Never The Question - Bible and Spade 11:1, Winter, 1998](#))

Walter Kaiser - [go to page 185 in Hard Sayings of the Bible](#) for discussion of the question - Who Killed Goliath?

In 1 Samuel 17 and 21:9 it is claimed that David is the one who killed Goliath; however, in 2 Samuel 21:19 it says that Elhanan killed him. Both cannot be right, can they? And who was Lahmi, mentioned in 1 Chronicles 20:5?

While some have tried to resolve the contradiction by suggesting that Elhanan may be a throne name for David, a reference to David, under any name, in a summary of exploits by David's mighty men appears most peculiar.

The bottom line on this whole dispute is that David is the one who slew Goliath and Elhanan slew the brother of Goliath, as it says in 1 Chronicles 20:5. The problem, then, is with the 2 Samuel 21:19 text. Fortunately, however, we can trace what the original wording for that text was through the correctly preserved text in 1 Chronicles 20:5.

The copyist of the 2 Samuel 21:19 text made three mistakes: (1) He read the direct object sign that comes just before the name of the giant that Elhanan killed, namely Lahmi, as if it were the word "Beth," thereby getting "the Bethlehemite," when the "Beth" was put with "Lahmi." (2) He also misread the word for "brother" (Hebrew אָחַי) as the direct object sign (Hebrew אֶת) before Goliath, thereby making Goliath the one who was killed, since he was now the direct object of the verb, instead, as it should have been, "the brother of Goliath." (3) He misplaced the word "Oregim," meaning "weavers," so that it yielded "Elhanan son of Jaare-Oregim," a most improbable reading for anyone: "Elhanan the son of the forests of weavers." The word for "weavers" should come as it does in 1 Chronicles 20:5 about the spear being "a beam/shaft like a weaver's rod."⁵

Elhanan gets the credit for killing Lahmi, the brother of Goliath; but David remains the hero who killed Goliath.

1 Samuel 17:50 Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David's hand.

KJV 1 Samuel 17:50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

NET 1 Samuel 17:50 David prevailed over the Philistine with just the sling and the stone. He struck down the Philistine and killed him. David did not even have a sword in his hand.

CSB 1 Samuel 17:50 David defeated the Philistine with a sling and a stone. Even though David had no sword, he struck down the Philistine and killed him.

ESV 1 Samuel 17:50 So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him. There was no sword in the hand of David.

NIV 1 Samuel 17:50 So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him.

NLT 1 Samuel 17:50 So David triumphed over the Philistine with only a sling and a stone, for he had no sword.

NRS 1 Samuel 17:50 So David prevailed over the Philistine with a sling and a stone, striking down the Philistine and killing him; there was no sword in David's hand.

NJB 1 Samuel 17:50 Thus David triumphed over the Philistine with a sling and a stone; he hit the Philistine and killed him, though he had no sword in his hand.

NAB 1 Samuel 17:50 (Thus David overcame the Philistine with sling and stone; he struck the Philistine mortally, and did it without a sword.)

YLT 1 Samuel 17:50 And David is stronger than the Philistine with a sling and with a stone, and smiteth the Philistine, and putteth him to death, and there is no sword in the hand of David,

- So David prevailed: 1Sa 21:9 23:21 Jdg 3:31 15:15
- but there was: 1Sa 17:39 13:22
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THE STORY SUMMARIZED

Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David's hand - The story is simply summarized as a shepherd with a sling and a stone and a single strike. And Goliath lay face down dead. But David had one more prophecy to fulfill and that was to remove his head (1Sa 17:46).

TSK has an interesting note - The tradition of the combat between David and Goliath, in which the latter was killed, is preserved among the Arabs; for he is mentioned in the Koran ([SEE NOTE IN WIKIPEDIA](#)), where he is called Galut or Jalut. The Arabs also call the dynasty of the Philistine kings, who reigned in Palestine when the Hebrews came there, Galutiah, or Jalutiah. Achmed Al Fassi says, "Those kings were as well known by the name of Jalaut, as the ancient kings of Egypt by that of Pharaoh. David killed the Jalaut who reigned in his time, and entirely rooted out the Philistines, the rest of whom fled into Africa, and from them descended the Brebers or Berbers, who inhabit the coast of Barbary." It is remarkable that the Berbers themselves should acknowledge their descent from the Philistines. "The name Goliath, which they pronounce Sghialud, is very common among the Brebers, and the history of the champion of the Philistines is very well known to the Moors. When children quarrel, and the bigger one challenges the smaller to fight the latter answers, 'Who will fight with you? {Enta men ulid Sgialud.} You are of the race of Golaith.' The Jews who dwell among them, on the mountains, all call them Philistines."

Spurgeon - "David defeated the Philistine with a sling and a stone." The son of Jesse rejected the weapons with which Saul sought to arm him—he put the helmet on his head, the mail about his body, and was about to take up the sword, but he said, "I can't walk in these. I'm not used to them." Similarly, the son of David renounced all earthly armor. They would have taken our Lord by force and made him a king, but he said, "My kingdom is not of this world." Swords enough would have leaped from their scabbards at his bidding. Not only Peter, whose too-hasty sword struck the ear of Malchus, but many zealots would have been all too glad to have followed the star of Jesus of Nazareth as in former days. And yet more frequently, in later days, the Jews followed impostors who declared themselves to be commissioned by the Most High for their deliverance. But Jesus said, "Put your sword back in its place because all who take up the sword will perish by the sword" (Mt 26:52). To this day the great fight of Jesus Christ with the powers of darkness is not with sword and helmet but with the smooth stones of the brook. The simple preaching of the gospel, with the shepherd's crook of the great head of the church held in our midst—this is what lays low Goliath and will lay him low to the last day. **It is vain for the church even to think that she will win the victory by wealth, or by rank, or by civil authority. No government will assist her. To the power of God alone she must look.** " **'Not by strength or by might, but by my Spirit,' says the LORD of Armies**" (Zech 4:6). **Happy will it be for the church when she learns that lesson. "I come to you in the name of the LORD of Armies!"** These words might serve as a slogan for all those who are sent of Christ and represent him in the dread battle for precious souls. This was Christ's watchword when, for our sakes and on our behalf, he came to wrestle with sin, to bear the wrath of God, and to vanquish death and hell. He came in the name of God.

Norman Geisler - [go to page 148 in When Critics Ask](#) for discussion of 1 SAMUEL 17:50—Why does this verse say David killed Goliath when 2 Samuel 21:19 says Elhanan killed Goliath?

PROBLEM: In 1 Samuel 17:50–51, David is said to have cut off the head of Goliath after striking him with the stone from his sling. However, according to 2 Samuel 21:19, it was Elhanan the son of Jaare-Oregim that killed Goliath. Why does one passage claim

that David killed Goliath when the other claims that Elhanan did?

SOLUTION: The passage in 2 Samuel 21:19 which reads, “Elhanan the son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite, the shaft of whose spear was like a weaver’s beam” (the italicized words “the brother of” are not in the Hebrew text), is obviously a copyist error. This is substantiated by the fact that there is a parallel passage in 1 Chronicles 20:5 that reads, “and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver’s beam.” The corruption of the passage in 2 Samuel 21:19 is traceable to the confusion by a copyist of several letters and words which, when combined in a certain way, could yield the reading found in the 2 Samuel passage.

QUESTION - [Who killed Goliath, David or Elhanan?](#)

ANSWER - The record of Goliath’s defeat at the hand of David is found in 1 Samuel 17. However, a verse in 2 Samuel seems to name Elhanan, instead of David, as the one who toppled Goliath.

Here’s what’s clear: 1 Samuel 17:50 says that [David killed Goliath](#): “So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him.” The “Philistine” in this verse is identified as Goliath in verse 4.

Here’s what’s not so clear: in some translations, 2 Samuel 21:19 seems to indicate that it was Elhanan, not David, who killed the giant: “And there was again war with the Philistines at Gob, and Elhanan the son of Jaare-oregim, the Bethlehemite, struck down Goliath the Gittite, the shaft of whose spear was like a weaver’s beam” (ESV). The size of Goliath’s spear shaft is a detail shared by both passages. The obvious difference is who killed Goliath—was it David or Elhanan?

Unless David and Elhanan are different names for the same person—or there were two giants named Goliath—these verses seem to contradict each other. Bringing clarity to the issue is 1 Chronicles 20:5, which says, “In another battle with the Philistines, Elhanan son of Jair killed Lahmi the brother of Goliath the Gittite, who had a spear with a shaft like a weaver’s rod.” This verse repeats the detail of the size of the spear shaft, and it clearly says that Elhanan killed Goliath’s *brother*, rather than Goliath himself.

Why the discrepancy? Why does 2 Samuel 21:19 say that Elhanan killed Goliath? One viable theory is that, somewhere in the chain of copying the text, a scribe made a mistake. The Hebrew word for “the brother of” was miswritten, which changed the grammar of the sentence and led to a problematic sentence structure for the next scribe. The second scribe’s attempt to solve the syntactical puzzle produced a reading that omitted the important detail of Goliath’s brother.

Fortunately, we have 1 Chronicles 20:5, which contains the correct Hebrew wording and informs us, through implication, that 2 Samuel 21:19 is missing the words *the brother of*. We can be confident that David killed Goliath. Elhanan later killed Goliath’s brother.

Further, the context of 2 Samuel 21:19 makes it clear that it is describing an entirely separate event from David’s slaying of Goliath in 1 Samuel 17:50. Second Samuel 21:11–14 puts the passage after the death of Saul, who was alive when David killed Goliath (1 Samuel 17:31–39, 55–58). Second Samuel 21:15–17 indicates that Elhanan killed “Goliath” when David was the king of Israel, not when he was a servant of King Saul. [GotQuestions.org](#)

1 Samuel 17:51 Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled.

BGT 1 Samuel 17:51 κα ὄραμεν Δαυιδ κα π στη π α τ ν κα λαβεν τ ν ομφα αν α το κα θαν τωσεν α τ ν κα φε λεν τ ν κεφαλ ν α το κα ε δον ο λλ φυλοι τι τ θνηκεν δυνατ ρ α τ ν κα φυγον

LXE 1 Samuel 17:51 And David ran, and stood upon him, and took his sword, and slew him, and cut off his head: and the Philistines saw that their champion was dead, and they fled.

KJV 1 Samuel 17:51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

NET 1 Samuel 17:51 David ran and stood over the Philistine. He grabbed Goliath’s sword, drew it from its sheath, killed him, and cut off his head with it. When the Philistines saw their champion was dead, they ran away.

CSB 1 Samuel 17:51 David ran and stood over him. He grabbed the Philistine’s sword, pulled it from its

sheath, and used it to kill him. Then he cut off his head. When the Philistines saw that their hero was dead, they ran.

ESV 1 Samuel 17:51 Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled.

NIV 1 Samuel 17:51 David ran and stood over him. He took hold of the Philistine's sword and drew it from the scabbard. After he killed him, he cut off his head with the sword. When the Philistines saw that their hero was dead, they turned and ran.

NLT 1 Samuel 17:51 Then David ran over and pulled Goliath's sword from its sheath. David used it to kill him and cut off his head. When the Philistines saw that their champion was dead, they turned and ran.

NRS 1 Samuel 17:51 Then David ran and stood over the Philistine; he grasped his sword, drew it out of its sheath, and killed him; then he cut off his head with it. When the Philistines saw that their champion was dead, they fled.

NJB 1 Samuel 17:51 David ran and stood over the Philistine, seized his sword, pulled it from the scabbard, dispatched him and cut off his head. When the Philistines saw that their champion was dead, they fled.

NAB 1 Samuel 17:51 Then David ran and stood over him; with the Philistine's own sword (which he drew from its sheath) he dispatched him and cut off his head. When they saw that their hero was dead, the Philistines took to flight.

YLT 1 Samuel 17:51 and David runneth and standeth over the Philistine, and taketh his sword, and draweth it out of its sheath, and putteth him to death, and cutteth off with it his head; and the Philistines see that their hero is dead, and flee.

- **his sword:** 1Sa 21:9 2Sa 23:21 Es 7:10 Ps 7:15,16 Heb 2:14
- **cut off:** 1Sa 17:46
- **fled:** Heb 11:34
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

Gustave Dore's Woodcut of David with Goliath's slain head

SLAIN WITH HIS OWN SWORD

Then - Marks a striking progression in the story.

David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it - Note that v50 says it was the stone that killed Goliath, but here it says the sword that **killed him**. One way to resolve this double killing is to see the slung stone as knocking Goliath unconscious and the beheading as bringing unbroken "unconsciousness!"

THOUGHT - Perhaps this double emphasis on killing Goliath is a reminder to us of how radically we must deal with sin. If you have a sin which so easily entangles you, and keeps rearing its ugly head, you need to unsheathe the sword of the Spirit and cut off that sin at its head! And since our fallen flesh has been "done away with" or more accurately has been rendered inactive (Ro 6:6) but not eradicated as it will be in glory, we will need to take the sword of the Spirit many times and cut off its "revived" head. (See J R Miller's devotional below).

When the Philistines saw that their champion was dead, they fled - Notice how the Philistines did not keep their promise to become the servants of the Hebrews if Goliath was defeated (1Sa 17:9+). Are we surprised they did not keep their word, for who is their father but the father of lies (Jn 8:44)? That's a rhetorical question!

Mike Kotecki asks What are the characteristics of a giant-killer?

From David's example in 1 Samuel 17, there appear to be at least ten.

1. A giant-killer is first of all a faithful and responsible servant in the little things of life.

David went back and forth from Saul to tend his father's sheep at Bethlehem. (1 Sa17:15) David had learned to be responsible with

his father's sheep. On the day when he was to first encounter Goliath, David did not leave for the battlefield until he had found a reliable shepherd to take his place at Bethlehem (1 Sa17:20).

2. A giant-killer does not carry excess baggage—nonessential things and petty personal preferences—into battle. David left his things with the keeper of supplies, ran to the battle lines and greeted his brothers. (1 Sa17:22)

3. A giant-killer is consumed with the glory of God. It was because Goliath defied God that David was provoked by him. He said, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" (1 Sa17:26)

4. A giant-killer is not discouraged by criticism—even from a brother. When Eliab, David's oldest brother, heard him speaking with the men, he burned with anger at him and asked, "Why have you come down here? And with whom did you leave those few sheep in the desert? I know how conceited you are and how wicked your heart is; you came down only to watch the battle." (1 Sa17:28) David's brother slandered his character and judged his motives to be wrong, but David did not allow this to distract him from his God-given mission.

5. A giant-killer is not fearful of circumstances. David said to Saul, "Let no one lose heart on account of this Philistine; your servant will go and fight him." (1 Sa17:32) A giant-killer has such confidence because he or she serves the Almighty God. No circumstance is greater than God.

6. While serving, a giant-killer is being trained by God. By being faithful to serve God in seemingly insignificant areas, we are prepared for the "big" job God has waiting for us. When Saul questioned David's ability to fight Goliath, David answered,

"Your servant has been keeping his father's sheep. When a lion or a bear came and carried off a sheep from the flock, I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God. The Lord who delivered me from the paw of the lion and the paw of the bear will deliver me from the hand of this Philistine." (1 Sa17:34–37)

7. Saul responded to David's words by saying, "Go, and the Lord be with you." Then Saul dressed David in his own tunic. He put a coat of armor on him and a bronze helmet on his head. David fastened on his sword over the tunic and tried walking around, because he was not used to them. "I cannot go in these," he said to Saul, "because I am not used to them." So he took them off. (1Sa17:38–39) A giant-killer places no confidence in the flesh. The best human weapons and the most advanced technology are no substitute for God's power and provision.

8. A giant-killer's authority and confidence are from God—not from his or her skills, experience, or education. David approached the Philistine, and said, "You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied. This day the Lord will hand you over to me, and I'll strike you down and cut off your head. . . . The whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord's, and he will give all of you into our hands." (1 Samuel 17:45–47) The Lord will make giant-killers out of all men and women whose heart's desire is for the glory of God.

9. A giant-killer demonstrates no hesitation in moving forward to do battle with the giant. As the Philistine moved closer to attack him, David ran quickly toward the battle line to meet him. (1 Samuel 17:48)

10. A giant-killer finishes the job, and provides no second opportunity for the enemy to recover and take advantage.

So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him. David ran and stood over him. He took hold of the Philistine's sword and drew it from the scabbard. After he killed him, he cut off his head with the sword. When the Philistines saw that their hero was dead, they turned and ran. (1 Samuel 17:50–51) (Discipleship Journal - Issue 14 March/April 1983 - see [Discipleship Journal Anthology Issues 1–150](#))

J R Miller - ([LISTEN TO ACCOMPANYING AUDIO](#)) We must hew our Agags to pieces!

"Since he had no sword, he ran over and pulled Goliath's sword from its sheath. David used it to kill the giant and cut off his head!" 1 Samuel 17:50-51

If he had not cut off the giant's head—the old Philistine champion would have gotten up by and by, and walked away; for he was only stunned, not killed, by the stone. David made sure work of his victory! A great many of our attacks upon sin in our own hearts, and in the world—only stun, and do not kill the evil. We walk away, thinking we have done a fine thing. But shortly, we meet the 'old giant' again, stalking abroad as before! He soon recovers from our blow, and we have to fight the battle over; and perhaps we fight it again in the same half-hearted way—and thus on and on, to the end of our life! Most of us have had just such experience as this with our own evil lusts and passions. We overcome them very often and think each time that we are through with them, but soon

again they are as active as ever. We need to learn a lesson from David and finish our victories by cutting off the head of every giant we strike down! There is no other way of killing sins! The life is in the head, and the head must be struck off—or the enemy will be facing us again in a day or two, with but a scar on his forehead! The only way to get a real victory over vices is to decapitate them! Bruises and wounds are not enough. There must be thorough work done, in the name of the Lord. Half-way measures will not avail.

"Put to death" ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)), therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry." Colossians 3:5+

"Samuel hewed Agag to pieces before the Lord." 1 Samuel 15:33 Like Samuel, we must hew our Agags to pieces!

1 Samuel 17:52 The men of Israel and Judah arose and shouted and pursued the Philistines as far as the valley, and to the gates of Ekron. And the slain Philistines lay along the way to Shaaraim, even to Gath and Ekron.

BGT 1 Samuel 17:52 καὶ ἔστησαν οἱ ἄνδρες Ἰσραὴλ καὶ Ἰουδᾶ καὶ ἔλαξαν καὶ κατέδωξαν πρὸς τὴν εἰσοδὸν Γεθ καὶ ὡς τὴν πληθύνος καὶ πέσαν τραυματαῖα τῶν Ἰλλοφλων ἐν τῷ ὁδοῦ πρὸς τὴν πύλιν καὶ ὡς Γεθ καὶ ὡς Ἀκκαρων

LXE 1 Samuel 17:52 And the men of Israel and Juda arose, and shouted and pursued them as far as the entrance to Geth, and as far as the gate of Ascalon: and the slain men of the Philistines fell in the way of the gates, both to Geth, and to Accaron.

KJV 1 Samuel 17:52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to 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.

NET 1 Samuel 17:52 Then the men of Israel and Judah charged forward, shouting a battle cry. They chased the Philistines to the valley and to the very gates of Ekron. The Philistine corpses lay fallen along the Shaaraim road to Gath and Ekron.

CSB 1 Samuel 17:52 The men of Israel and Judah rallied, shouting their battle cry, and chased the Philistines to the entrance of the valley and to the gates of Ekron. Philistine bodies were strewn all along the Shaaraim road to Gath and Ekron.

ESV 1 Samuel 17:52 And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.

NIV 1 Samuel 17:52 Then the men of Israel and Judah surged forward with a shout and pursued the Philistines to the entrance of Gath and to the gates of Ekron. Their dead were strewn along the Shaaraim road to Gath and Ekron.

NLT 1 Samuel 17:52 Then the men of Israel and Judah gave a great shout of triumph and rushed after the Philistines, chasing them as far as Gath and the gates of Ekron. The bodies of the dead and wounded Philistines were strewn all along the road from Shaaraim, as far as Gath and Ekron.

NRS 1 Samuel 17:52 The troops of Israel and Judah rose up with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.

NJB 1 Samuel 17:52 The men of Israel and of Judah started forward, shouting their war cry, and pursued the Philistines as far as the approaches of Gath and the gates of Ekron. The Philistine dead lay all along the road from Shaaraim as far as Gath and Ekron.

NAB 1 Samuel 17:52 Then the men of Israel and Judah, with loud shouts, went in pursuit of the Philistines to the approaches of Gath and to the gates of Ekron, and Philistines fell wounded along the road from Shaaraim as far as Gath and Ekron.

YLT 1 Samuel 17:52 And the men of Israel rise -- also Judah -- and shout, and pursue the Philistines till thou enter the valley, and unto the gates of Ekron, and the wounded of the Philistines fall in the way of Shaaraim, even unto Gath, and unto Ekron,

- the men of Israel: 1Sa 14:21,22 Jdg 7:23 2Sa 23:10
- valley: Jos 15:33-36,45,46
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

THE LEADER LEADS AND THE MEN FOLLOWED

Judges 5:2 Says ""That the leaders took the lead in Israel, that the people offered themselves willingly, bless the LORD!" (Jdg 5:2ESV)

The men of Israel and Judah arose and shouted and pursued the Philistines as far as the valley, and to the gates of Ekron. And the slain Philistines lay along the way to Shaaraim, even to Gath and Ekron - David the youth had become David a leader of men, but the men arose at the triumph of David and the Philistines fled and were slain.

1 Samuel 17:53 The sons of Israel returned from chasing the Philistines and plundered their camps.

BGT 1 Samuel 17:53 κα ν στρεψαν νδρες Ισραηλ κκλ νοντες π σω τ ν λλοφ λων κα κατεπ τουν τ ς παρεμβολ ς α τ ν

LXE 1 Samuel 17:53 And the men of Israel returned from pursuing after the Philistines, and they destroyed their camp.

KJV 1 Samuel 17:53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

NET 1 Samuel 17:53 When the Israelites returned from their hot pursuit of the Philistines, they looted their camp.

CSB 1 Samuel 17:53 When the Israelites returned from the pursuit of the Philistines, they plundered their camps.

ESV 1 Samuel 17:53 And the people of Israel came back from chasing the Philistines, and they plundered their camp.

NIV 1 Samuel 17:53 When the Israelites returned from chasing the Philistines, they plundered their camp.

NLT 1 Samuel 17:53 Then the Israelite army returned and plundered the deserted Philistine camp.

NRS 1 Samuel 17:53 The Israelites came back from chasing the Philistines, and they plundered their camp.

NJB 1 Samuel 17:53 Turning back from their ferocious pursuit of the Philistines, the Israelites plundered their camp.

NAB 1 Samuel 17:53 On their return from the pursuit of the Philistines, the Israelites looted their camp.

YLT 1 Samuel 17:53 and the sons of Israel turn back from burning after the Philistines, and spoil their camps.

- they spoiled: 2Ki 7:7-16 Jer 4:20 30:16
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

PURSUE AND KILL THEN PAUSE TO PLUNDER

The sons of Israel returned from chasing the Philistines and plundered their camps- Note the order - first they killed the enemy and then came back and took their booty from the spoils. If they had carried out these acts in reverse order, they would have allowed many Philistines to escape.

1 Samuel 17:54 Then David took the Philistine's head and brought it to Jerusalem, but he put his weapons in his tent.

BGT 1 Samuel 17:54 κα λαβεν Δαιιδ τ ν κεφαλ ν το λλοφ λου κα νεγκεν α τ ν ε ς Ιερουσαλημ κα τ σκε η

α το θηκεν ν τ σκην ματι α το

LXE 1 Samuel 17:54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

KJV 1 Samuel 17:54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

NET 1 Samuel 17:54 David took the head of the Philistine and brought it to Jerusalem, and he put Goliath's weapons in his tent.

CSB 1 Samuel 17:54 David took Goliath's head and brought it to Jerusalem, but he put Goliath's weapons in his own tent.

ESV 1 Samuel 17:54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

NIV 1 Samuel 17:54 David took the Philistine's head and brought it to Jerusalem, and he put the Philistine's weapons in his own tent.

NLT 1 Samuel 17:54 (David took the Philistine's head to Jerusalem, but he stored the man's armor in his own tent.)

NRS 1 Samuel 17:54 David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.

NJB 1 Samuel 17:54 And David took the Philistine's head and brought it to Jerusalem; his weapons, however, he put in his own tent.

NAB 1 Samuel 17:54 David took the head of the Philistine and brought it to Jerusalem; but he kept Goliath's armor in his own tent.

YLT 1 Samuel 17:54 And David taketh the head of the Philistine, and bringeth it in to Jerusalem, and his weapons he hath put in his own tent.

- **took:** 1Sa 21:9 Ex 16:33 Jos 4:7,8
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID PRESERVES THE EVIDENCE OF GOLIATH'S SLAYING

Then - Marks progress in the narrative, but given the details of this passage, it is not clear exactly when these events took place.

David took the Philistine's head and brought it to Jerusalem, but he put his weapons in his tent - This passage is puzzling for neither Saul nor David lived at Jerusalem at this time. Presumably David in some way preserved the head to later be brought to Jerusalem when he reigned in that city. Not only did David preserve the severed head of Goliath, but the sword that severed the head (1Sa 21:9).

Henry Morris on head...brought...to Jerusalem - At this time, Jerusalem was still in the hands of the Jebusites. Later, after David defeated the Jebusites and made Jerusalem his capital, was when he finally took the head to Jerusalem.

Norman Geisler - [go to page 148 in When Critics Ask](#) for discussion of 1 SAMUEL 17:54—How could Goliath's head be carried to Jerusalem when it was held then by the Jebusites.

PROBLEM: When David killed Goliath and cut his head off, the city of Jerusalem was still in the hands of the Jebusites. David did not conquer the city until much later (2 Sam. 5:6–9).

SOLUTION: It does not say that Goliath's head was taken immediately to Jerusalem. But David took his trophy there eventually when he made Jerusalem the place of his throne.

1 Samuel 17:55 Now when Saul saw David going out against the Philistine, he said to Abner the commander of the army, "Abner, whose son is this young man?" And Abner said, "By your life, O king, I do not know."

KJV 1 Samuel 17:55 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? And Abner said, As thy soul liveth, O king, I cannot tell.

NET 1 Samuel 17:55 Now as Saul watched David going out to fight the Philistine, he asked Abner, the general in command of the army, "Whose son is this young man, Abner?" Abner replied, "As surely as you live, O king, I don't know."

CSB 1 Samuel 17:55 When Saul had seen David going out to confront the Philistine, he asked Abner the commander of the army, "Whose son is this youth, Abner?" "My king, as surely as you live, I don't know," Abner replied.

ESV 1 Samuel 17:55 As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this youth?" And Abner said, "As your soul lives, O king, I do not know."

NIV 1 Samuel 17:55 As Saul watched David going out to meet the Philistine, he said to Abner, commander of the army, "Abner, whose son is that young man?" Abner replied, "As surely as you live, O king, I don't know."

NLT 1 Samuel 17:55 As Saul watched David go out to fight the Philistine, he asked Abner, the commander of his army, "Abner, whose son is this young man?" "I really don't know," Abner declared.

NRS 1 Samuel 17:55 When Saul saw David go out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this young man?" Abner said, "As your soul lives, O king, I do not know."

NJB 1 Samuel 17:55 When Saul saw David going to engage the Philistine he said to Abner, the army commander, 'Abner, whose son is that boy?' 'On your life, O king,' Abner replied, 'I do not know.'

NAB 1 Samuel 17:55 (When Saul saw David go out to meet the Philistine, he asked his general Abner, "Abner, whose son is that youth?" Abner replied, "As truly as your majesty is alive, I have no idea.")

YLT 1 Samuel 17:55 And when Saul seeth David going out to meet the Philistine, he hath said unto Abner, head of the host, 'Whose son is this -- the youth, Abner?' and Abner saith, 'Thy soul liveth, O king, I have not known.'

- whose son: 1Sa 17:58 16:21,22
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

WHO DAT MAN? WHO'S SON IS HE?

The fans of the New Orleans Saints football team used this chant "Who Dat?" which is short for "Who's that?" The entire chant was "Who dat? Who dat? Who dat say dey gonna beat dem Saints?"

Now when Saul saw David going out against the Philistine, he said to Abner the commander of the army, "Abner, whose son is this young man?" And Abner said, "By your life, O king, I do not know - Saul was ever on the lookout for valiant warriors for "when Saul saw any mighty man or any valiant man, he attached him to his staff. (1Sa 14:52+) So clearly he was interested in the young man who slew the giant Goliath. The question arises as to how could it be that Saul could not recognized the "sweet psalmist" who played his hark with the result that the evil spirit departed Saul (1Sa 16:23)? See the following explanation by Gotquestions.org.

Compare 1Sa17:55-56. The order of events is: (1) David, whose skill on the harp and whose valor in the combat with the lion or the bear (1 Sam 17:34 - 36) were known to one of the servants of Saul, was brought to play before the king (1 Sam 16:17 - 23). (2) David returned to Bethlehem (1 Sam 17:15). (3) David was sent to Saul's camp (1 Sam 17:17 - 18) and performed his great exploit. And (4) Saul's question (1 Sam 17:55 - 56) implied only that he had forgotten the name of David's father - certainly not remarkable in an oriental king.

QUESTION - [Why does Saul ask who David is, when he had met him earlier \(1 Samuel 17:55\)?](#) (ED: NOTE THAT IS NOT EXACTLY WHAT HE ASKED IN THIS VERSE - VERSE 55 -- HE ACTUALLY ASKS WHO DAVID'S FATHER WAS. IN V58 HE AGAIN ASKS "WHOSE SON ARE YOU.")

ANSWER - First Samuel 17 relates the famous battle between [David and Goliath](#). Young David had heard and seen the giant Philistine taunting the armies of Israel, and David said he would volunteer to fight him (verse 32). Word of David's offer reached King Saul, who summoned David, interviewed him, and sent him out to fight Goliath (verses 31-37).

As [David](#) went out to face the giant, [Saul](#) looked on. The king then asked Abner, the commander of the army, "Whose son is that young man?" (1 Samuel 17:55). This question has caused some puzzlement, since in the previous chapter, David had been employed to play the lyre for Saul. The king knew David's name and had been told who his father was (1 Samuel 16:14–23).

There are several possible explanations for why Saul asks about David in chapter 17 after he had been introduced to him in chapter 16. As a preface, we should note that Saul was not inquiring of the identity of David per se in chapter 17; rather, he was asking who David's *father* was (verses 55, 56, and 58). We assume he knew David's name. David's answer, in verse 58, is, "I am the son of your servant Jesse of Bethlehem."

One explanation for why King Saul asked the identity of David's father is simply that he had forgotten whose son David was. Saul had been told about Jesse (1 Samuel 16:18), and he had even had correspondence with him (verses 19–22), but it's not unreasonable to think that the name had slipped Saul's mind. We assume that kings have a lot of information to keep track of, and we understand if Saul did not regularly review the names of all the people in his realm.

Saul needed to know the name of David's father to deliver the prize promised to the one who defeated Goliath. In 1 Samuel 17:25, Saul had promised great wealth and the king's daughter in marriage to the man who killed the giant. Saul had also promised the family of the victor tax exemption. In order for Jesse to receive this benefit, Saul had to confirm that's who David was.

Another possibility is that Saul's question was meant to inquire of David's background in general, rather than the specifics of his family. Where does this boy come from? From what tribe is he? What clan?

Another possible explanation for why Saul asked the identity of David's father is that the events of 1 Samuel 17 occurred chronologically prior to those of chapter 16. In this case, David's stepping forward to fight Goliath was the first time Saul had met David.

In any event, the killing of Goliath proved that David was a truly obedient servant of God who was concerned with the interests of his Heavenly Father and his Father's people (cf. John 8:29). Jesus, the [Son of David](#), likewise stepped forward in the power of God to slay the giants who kept us cowering in fear (see Colossians 2:15 and Revelation 5:5). [GotQuestions.org](#)

1 Samuel 17:56 The king said, "You inquire whose son the youth is."

KJV 1 Samuel 17:56 And the king said, Enquire thou whose son the stripling is.

NET 1 Samuel 17:56 The king said, "Find out whose son this boy is!"

CSB 1 Samuel 17:56 The king said, "Find out whose son this young man is!"

ESV 1 Samuel 17:56 And the king said, "Inquire whose son the boy is."

NIV 1 Samuel 17:56 The king said, "Find out whose son this young man is."

NLT 1 Samuel 17:56 "Well, find out who he is!" the king told him.

NRS 1 Samuel 17:56 The king said, "Inquire whose son the stripling is."

NJB 1 Samuel 17:56 The king said, 'Find out whose son the lad is.'

NAB 1 Samuel 17:56 And the king said, "Find out whose son the lad is."

YLT 1 Samuel 17:56 And the king saith, 'Ask thou whose son this is -- the young man.'

- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

SAUL QUESTIONS DAVID'S IDENTITY

The king said, "You inquire whose son the youth is - This text reiterates that at this time Saul did not recognize David. See the following explanation.

Walter Kaiser - [go to page 185 in Hard Sayings of the Bible](#) for discussion of the question - Why Did Saul Ask David's Identity?

Saul's questions about the identity of David in 1 Samuel 17 create a rather difficult problem in light of 1 Samuel 16, especially 1 Samuel 16:14–23. It would appear from chapter 16 that by the time of David's slaying of Goliath Saul had already been introduced to David and knew him quite well.

The traditional way of resolving this dilemma in non-evangelical circles is to suppose that these two accounts stem from independent traditions. Thus the confusion over whether David's debut at court preceded his conquest of the Philistine is unnecessary, since the stories come from different sources and do not intend to reflect what really happened so much as teach a truth. However, this resolution of the matter is not attractive to most who take the claims of the Bible more straightforwardly. The difficulty continues: how could Saul—and Abner too—be ignorant about this lad who had been Saul's armor-bearer and musician?

Some have blamed Saul's diseased and failing mental state. On this view, the evil spirit from God had brought on a type of mental malady that affected his memory. Persons suffering from certain types of mania or insanity often forget the closest of their friends.

Others have argued that the hustle and bustle of court life, with its multiplicity of servants and attendants, meant that Saul could have easily forgotten David, especially if the time was long between David's service through music and his slaying of Goliath. Yet a long period of time does not appear to have separated these events. Furthermore, David was a regular member of Saul's retinue (1 Sam 16:21).

A third option is to suggest that Saul was not asking for David's identity, which he knew well enough. Instead he was attempting to learn what his father's social position and worth were, for he was concerned what type of stock his future son-in-law might come from. (Remember, whoever was successful in killing Goliath would win the hand of Saul's daughter, according to the terms of Saul's challenge.) While this might explain Saul's motives, does it explain Abner's lack of knowledge? Or must we posit that he also knew who David was but had no idea what his social status and lineage were? Possibly!

The most plausible explanation, and the one favored by most older commentators, is that the four events in the history of Saul and David in 1 Samuel 16–18 are not given in chronological order. Instead, they are transposed by a figure of speech known as hysteron proteron, in which something is put last that according to the usual order should be put first. For example, the Genesis 10 account of the dispersion of the nations comes before the cause of it—the confusion of languages at the tower of Babel in Genesis 11.

The fact that the order has been rearranged for special purposes in 1 Samuel 16–18 can be seen from the fact that the Vaticanus manuscript of the Septuagint deletes twenty-nine verses in all (1 Sam 17:12–31 and 17:55–18:5).

E. W. Bullinger suggested that the text was rearranged in order to bring together certain facts, especially those about the Spirit of God. Thus in 1 Samuel 16:1–13 David is anointed and the Spirit of God comes upon him. Then, in order to contrast this impartation of the Spirit of God with the removal of the Spirit from Saul, 1 Samuel 16:14–23 is brought forward from later history. In the straightforward order of events, Bullinger suggests, it should follow 18:9.

1 Samuel 17:1–18:9 records an event earlier in the life of David, which is introduced here in a parenthetical way as an illustration of 1 Samuel 14:52. This section is just an instance of what 14:52 claims.

The whole section, therefore, has this construction:

A 16:1–13 David anointed. The Spirit comes on him.

B 16:14–23 Saul rejected. The Spirit departs from him. An evil spirit torments him.

A 17:1–18:9 David. An earlier incident in his life.

B 18:10–30 Saul. The Spirit departs and an evil spirit troubles him.

Thus the narration alternates between David and Saul, creating a didactic contrast between the Spirit of God and the evil spirit that tormented Saul. The focus is on the spiritual state of the two men, not the historical order of events.

All too frequently, the books of Joshua, Judges, Samuel and Kings are given the label "Historical Books" rather than the more correct label "Earlier Prophets." They aim at teaching lessons from the prophetic eye of inspiration rather than simply providing a chronicle of how events occurred in time and history.

That these texts appear in topical, rather than chronological, order is the best explanation, especially when we note how the theology of the text is embedded in it.

See also comment on GENESIS 11:1–9; 1 SAMUEL 8–12.

1 Samuel 17:57 So when David returned from killing the Philistine, Abner took him and brought him before Saul with the

KJV 1 Samuel 17:57 And 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.

NET 1 Samuel 17:57 So when David returned from striking down the Philistine, Abner took him and brought him before Saul. He still had the head of the Philistine in his hand.

CSB 1 Samuel 17:57 When David returned from killing the Philistine, Abner took him and brought him before Saul with the Philistine's head still in his hand.

ESV 1 Samuel 17:57 And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

NIV 1 Samuel 17:57 As soon as David returned from killing the Philistine, Abner took him and brought him before Saul, with David still holding the Philistine's head.

NLT 1 Samuel 17:57 As soon as David returned from killing Goliath, Abner brought him to Saul with the Philistine's head still in his hand.

NRS 1 Samuel 17:57 On David's return from killing the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand.

NJB 1 Samuel 17:57 When David came back after killing the Philistine, Abner took him and brought him before Saul with the Philistine's head in his hand.

NAB 1 Samuel 17:57 So when David returned from slaying the Philistine, Abner took him and presented him to Saul. David was still holding the Philistine's head.

YLT 1 Samuel 17:57 And when David turneth back from smiting the Philistine, then Abner taketh him and bringeth him in before Saul, and the head of the Philistine in his hand;

- the head: 1Sa 17:54
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

DAVID CONSCRIPTED INTO SAUL'S ARMY

So when David returned from killing the Philistine, Abner took him and brought him before Saul with the Philistine's head in his hand.

Norman Geisler - [go to page 149 in When Critics Ask](#) for discussion of 1 SAMUEL 17:57–58—Why did Saul not recognize his harp player David as the one who killed Goliath?

PROBLEM: In 1 Samuel 16, Saul hired David to play the harp for him, and yet, in chapter 17, after David killed Goliath the giant, Saul did not seem to recognize who he was.

SOLUTION: There are two possibilities here. First, it would not be unusual that a busy preoccupied king had not taken enough notice of this humble hired musician so as to recognize him as the same person who killed Goliath. However, once David performed the notable feat of killing the giant, the king could not help but take note of him and ask who he was.

On the other hand, it is possible that Saul knew who David was, but, after David had performed this feat, was only inquiring who David's father was. This fits the exact nature of Saul's question which was, "Whose son are you, young man?" (17:58). Had he not recognized David he should have asked "What is your name?" Saul was known for placing the most valiant men in his bodyguard (14:52). Saul may have wondered if David had any more brave brothers. Or he may have simply wished for more complete identification of this brave young man so that he could properly reward his extraordinary accomplishment. In either case there is no contradiction here.

1 Samuel 17:58 Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite."

KJV 1 Samuel 17:58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.

NET 1 Samuel 17:58 Saul said to him, "Whose son are you, young man?" David replied, "I am the son of your servant Jesse in Bethlehem."

CSB 1 Samuel 17:58 Saul said to him, "Whose son are you, young man?" "The son of your servant Jesse of Bethlehem," David answered.

ESV 1 Samuel 17:58 And Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite."

NIV 1 Samuel 17:58 "Whose son are you, young man?" Saul asked him. David said, "I am the son of your servant Jesse of Bethlehem."

NLT 1 Samuel 17:58 "Tell me about your father, young man," Saul said. And David replied, "His name is Jesse, and we live in Bethlehem."

NRS 1 Samuel 17:58 Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite."

NJB 1 Samuel 17:58 Saul asked him, 'Whose son are you, young man?' David replied, 'The son of your servant Jesse of Bethlehem.'

NAB 1 Samuel 17:58 Saul then asked him, "Whose son are you, young man?" David replied, "I am the son of your servant Jesse of Bethlehem."

YLT 1 Samuel 17:58 and Saul saith unto him, 'Whose son art thou, O youth?' and David saith, 'Son of thy servant Jesse, the Beth-Lehemite.'

- Whose son: To account for the apparent inconsistency of Saul not knowing David, see the Note at the end of ver. 31.
- I am the son: 1Sa 17:12 16:18,19
- 1 Samuel 17 Resources - Multiple Sermons and Commentaries

WHOSE SON ARE YOU?

Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite."

Gleason Archer - [go to page 179 in The Encyclopedia of Bible Difficulties](#) for the discussion of the topic - **In 1 Samuel 16:19–21 Saul recognizes David as the son of Jesse, but in 1 Sa 17:58 Saul is said to have asked David, "Whose son art thou?" How can the two be reconciled?**

It is true that Saul had already been introduced to David (1 Sam. 16:18) as "a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, a warrior, one prudent in speech, and a handsome man" (NASB). But it should be noted also that up until the contest with Goliath, David had shown to King Saul only his artistic side; and then David had been permitted to return home to Bethlehem. It is altogether true to life for Saul to see David in an entirely new light and to show a keen interest in his background. Apparently General Abner had no previous acquaintance with David except as a harp player and so was not even aware of Jesse's name (17:55). Abner had not been involved in David's earlier introduction to the palace as a soothing musician (16:18); rather, one of Saul's "young men" (that is, a retainer of the royal bodyguard) had mentioned Jesse's name to Saul.

Saul's rekindled interest, however, went far beyond the name of David's father—even though that was his lead-off question. It is quite apparent that Saul wanted to know whether there were any more at home like him; this was in line with his standard policy set forth in 1 Samuel 14:52: "When Saul saw any mighty man or any valiant man, he attached him to his staff" (NASB). That is to say, Saul was intent on building up a first-class bodyguard of champion fighters, and he saw in David a promising lead to obtaining more soldiers like him. From 18:1 we are informed that David then carried on a fairly extensive conversation with Saul, going far beyond the giving of his own father's name. Thus we find that when we view the two episodes in their own context and situation, they turn out to be very true to life; and there is no real contradiction between them.