



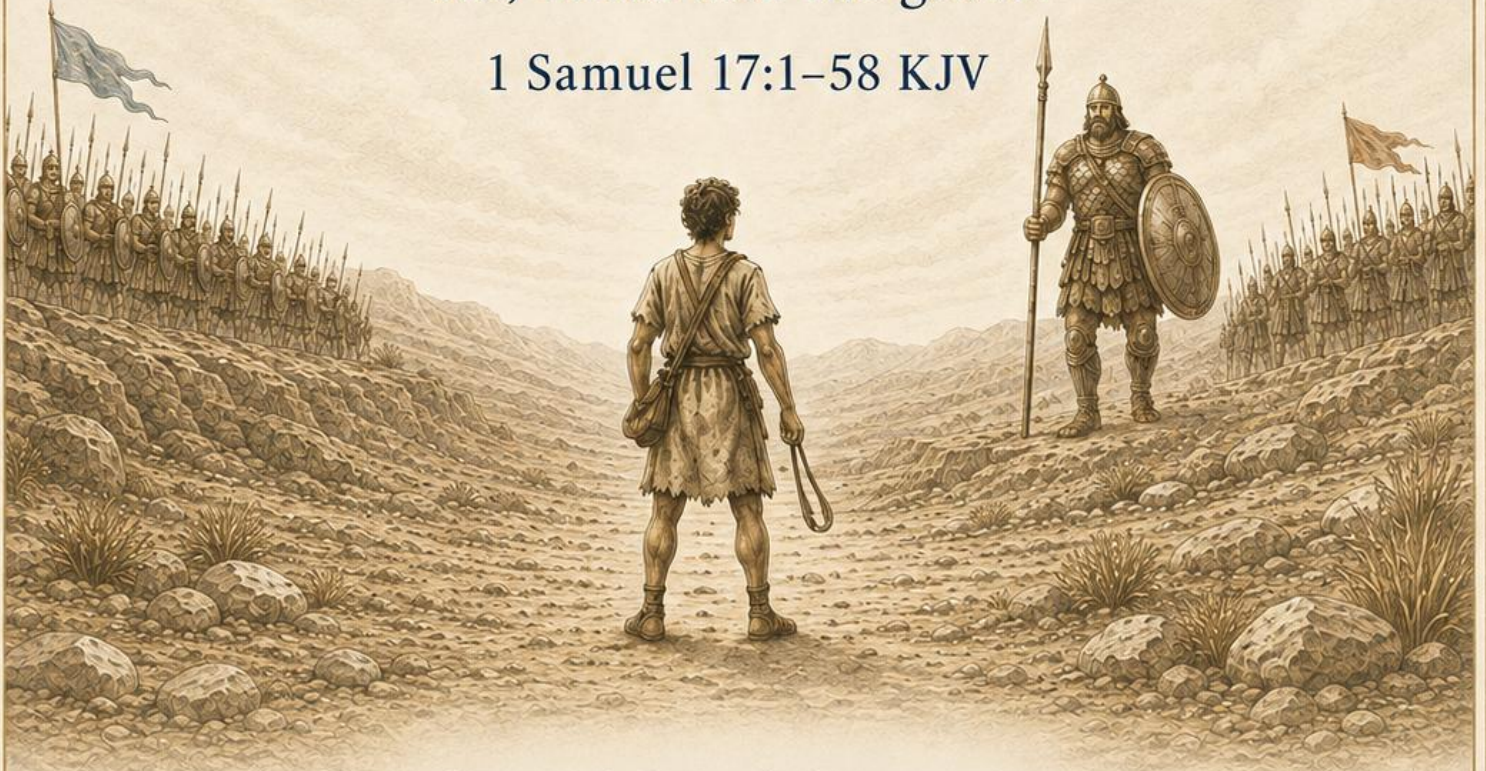
REASON TOGETHER CHURCH



THE MAN BETWEEN

Did David's victory over Goliath
foreshadow Christ's victory over
sin, death and the grave?

1 Samuel 17:1-58 KJV



Sermon & Pastor's Commentary

Dr. Thomas W. Hawksley

Pastor & Teacher

www.ReasonTogether.Church

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Aloha, church family.

Aloha to those who are gathered with us here in the sanctuary.

Aloha to those who are joining us online from somewhere else on Oahu, somewhere across the islands or somewhere far beyond Hawaii.

Wherever you are today, we are grateful that you have chosen to open the Word of God with us.

If this is your first time with Reason Together Church, we want to offer you a very special Aloha Nui Loa.

You honor us by being here.

We mean that.

We are not interested in embarrassing you, putting you on the spot or making you stand while everyone else looks at you.

We simply want you to know that you are welcome here.

Our invitation is simple:

Bring your questions.

Open your Bible.

Let's Reason Together the Word of God.

If you are visiting with us today, there is a simple guest card available.

We ask only for your first name and your email address.

That gives us a way to thank you for being with us and lets you decide whether you would like to remain connected.

After the service, please join us in the Reason Together Café.

There will be locally grown coffee waiting for you in one of our Reason Together Church mugs.

The coffee is free.

The conversation is free.

And there are free refills on both.

Our Keiki Kids Center is also available during our services and events.

We want every member of the family to know that there is a place for them here.

Before we begin, let me make our usual brief statement about giving.

We do not pass a plate at Reason Together Church.

The gift box is available for members of this church family who have chosen to support the work God has called us to do.

If you are a guest, your presence is enough.

If you belong to another church, we encourage you to support your home church faithfully.

We are not asking you to redirect your giving to us.

We are simply grateful that you are here.

Let us pray.

Father, thank You for bringing us together today.

Thank You for preserving Your Word so that we may open it, read it and reason together from it.

As we return to the familiar account of David and Goliath, help us see what familiarity may have caused us to overlook.

Protect us from forcing every detail into an allegory.

Teach us to recognize what Your Word clearly says, what it reasonably suggests and what it does not reveal.

Show us the difference between trying to become our own champion and trusting the Champion You have provided.

Most of all, lead every one of us to Jesus Christ, who defeated sin, death and the grave.

In Jesus' name we pray.

Amen.

THE MAN BETWEEN

Did David's victory over Goliath foreshadow Christ's victory over sin, death and the grave?

First Samuel 17:1–58 KJV

Today, we are going to return to one of the best-known accounts in all of Scripture.

David and Goliath.

Even people who have never opened a Bible know those names.

Whenever a small business challenges a powerful corporation, somebody calls it a David and Goliath story.

Whenever an unknown team faces the defending champion, somebody calls it David against Goliath.

We have turned the names into a way of describing any contest between somebody small and somebody large.

But when an account becomes that familiar, familiarity can hide things from us.

We remember the giant.

We remember the sling.

We remember the stone.

We remember that David won.

And because we already know how the story ends, we may stop asking what the story is actually revealing.

Most of us have heard a message about facing our giants.

We have been told to find our five stones.

We have heard that faith can bring down whatever stands in our way.

There is truth in the courage and faith of David.

But perhaps we have been placing ourselves in the wrong part of the account.

Perhaps the deepest message is not that you can become David if you try hard enough.

Perhaps the deeper message is that God's people needed a champion to win a battle they could not win themselves.

Our governing question today is this:

Did David's victory over Goliath foreshadow Christ's victory over sin, death and the grave?

To answer it, we must begin where many discussions begin.

Why did David choose five stones?

First Samuel chapter 17, verse 40 says:

"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."

Why five?

Perhaps David wanted additional ammunition.

Perhaps he understood that even a skilled slinger could miss.

Perhaps he was prepared in case the first stone only wounded Goliath.

Many people have heard that Goliath had four brothers and that David carried one stone for each of five giants.

Later passages do identify other giant warriors associated with Gath, and one is specifically called the brother of Goliath.

But First Samuel never says David selected five stones for Goliath and four brothers.

It never says those four warriors stood beside Goliath in the Valley of Elah.

It never says David knew he would later face them.
Some say that five represents grace.
Some connect the stones with the five books of Moses.
Some observe that the Philistines were organized around five principal cities and five lords.
Those suggestions may produce interesting illustrations.
But the Bible does not tell us why David chose exactly five.
We should never repeat an attractive explanation so often that people begin believing the explanation is written in the verse.
Reasoning together requires us to distinguish between what Scripture says, what Scripture may suggest and what a preacher has imagined.
The verse does tell us something else.
It tells us where David found the stones.
They came out of the brook.
And the location of that brook may lead us to something much greater than the number five.
First Samuel chapter 17, verse 3 says:
“And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.”
Picture the scene.
One army is assembled on one elevation.
The other army is assembled on the opposite elevation.
Between them lies the valley.
The brook runs through the low ground.
The stones David selected were not sitting safely beside Saul’s tent.
They were waiting in the valley.
The soldiers of Israel looked into that valley and saw the place where Goliath walked.
David entered that same valley and found the instrument God would use.
The stone that defeated Goliath was already lying upon ground Goliath appeared to control.
But there is something else hiding in the language of the account.
First Samuel chapter 17, verse 4 says:
“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath.”
Our KJV calls Goliath a champion.

The Hebrew expression is unusual.

It is commonly transliterated ish habbenayim.

It carries the idea of “the man of the between.”

The man standing between two sides.

Goliath was not merely a very tall soldier.

He was the representative man who came out from one army and stood in the space between the two armies.

He proposed that the entire conflict should be settled through representative combat.

Listen to his terms in verses 8 and 9:

“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.

“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.”

One man would fight.

But everyone would receive the result.

If Goliath won, the people behind Goliath would be treated as victorious.

If Israel’s man won, the people behind Israel’s man would be treated as victorious.

The soldiers would not all meet in the middle and decide the outcome together.

One representative would decide the future of everybody standing behind him.

That arrangement may feel foreign to us because we usually think of responsibility as strictly individual.

We expect every soldier to fight his own battle and every person to receive only the result of his own action.

But Goliath’s challenge was based upon corporate representation.

The champion did not fight merely as a private citizen.

He carried the name, strength and future of the people behind him into the valley.

If he prevailed, they prevailed in him.

If he fell, they fell with him.

That helps explain why the armies watched instead of immediately joining the combat.

The man between was more than the first soldier to attack.

He was the one in whom the destiny of his people was being contested.

This is also why Goliath's words were so effective.

Every morning and every evening, Israel was reminded that it had no answer.

Every appearance of the Philistine champion preached the same humiliating message.

Your king will not come.

Your warriors will not come.

Your weapons cannot save you.

You have nobody willing and able to stand between you and slavery.

For forty days, the accusation remained unanswered.

Then David heard it.

That is why the identity of Israel's representative mattered.

And Israel already had a man who appeared qualified.

Saul was the king.

Saul was the leader of the army.

First Samuel chapter 10 tells us that Saul stood higher than any of the people from his shoulders upward.

If Israel wanted to answer one unusually large man with another unusually large man, Saul was the obvious choice.

Goliath even described the Israelites as "servants to Saul."

The challenge exposed Saul personally.

Where was the king?

First Samuel 17:11 tells us:

"When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."

The king who should have represented the people was afraid with the people.

Israel possessed an army.

Israel possessed weapons.

Israel possessed a king.

But Israel had no man willing to stand between.

Then David arrived.

He had not come looking for a throne.

He had not come seeking a military assignment.

His father had sent him with food for his brothers and provisions for their captain.
David came as a son sent by his father.
His oldest brother misunderstood him.
Eliab accused David of pride and questioned why he had left the sheep.
The son sent by the father was rejected and misjudged by his own brethren before he ever confronted the enemy.
David heard Goliath's words differently from everyone else.
The soldiers heard an enormous man threatening their lives.
David heard an uncircumcised Philistine defying the armies of the living God.
Fear asks, "How large is the enemy?"
Faith asks, "Whom has the enemy defied?"
Eventually David stood before Saul and offered to fight.
Saul placed his armor upon David.
He put a helmet of brass upon David's head.
He armed him with a coat of mail.
David girded Saul's sword over Saul's armor.
For a moment, the future king was dressed as the failed king.
David could have walked into the valley looking like a smaller substitute for Saul.
But David said:
"I cannot go with these; for I have not proved them."
And David put them off.
David would not enter the valley disguised as Saul.
The visible king remained behind.
The anointed king entered the middle dressed as a shepherd.
David took his staff.
David took his sling.
David entered the valley.
David chose five smooth stones from the brook.
The Hebrew text explicitly gives Goliath the title "the man of the between."
It does not directly give that same title to David.
We must be honest about that.

But David now assumed the corresponding function for Israel.

Goliath represented Philistia.

David represented Israel.

Goliath walked into the space between the armies.

David walked into that same space.

Goliath announced that one man's victory would determine the future of everyone behind him.

David accepted those terms.

Now two representative men stood between two sides.

One came with a sword, a spear and a shield.

One came in the name of the LORD of hosts.

One trusted the weight of his armor.

One trusted the God who had delivered him from the lion and the bear.

One promised slavery.

One came to bring deliverance.

Goliath looked at David and saw nothing worthy of respect.

He saw David's youth.

He saw David's appearance.

He saw the staff in David's hand.

He asked:

"Am I a dog, that thou comest to me with staves?"

Goliath mentioned the staff.

He did not mention the danger of the sling.

Contempt prevented him from correctly evaluating what stood before him.

Goliath measured by appearance, just as Israel had measured by appearance when they chose Saul.

David answered in verses 45 through 47:

"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.

"This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee."

Then David declared:

“For the battle is the LORD’S, and he will give you into our hands.”

David did not say the sling was the source of victory.

He did not say the stones possessed spiritual power.

He did not say that he had discovered a secret formula involving the number five.

The stones were real.

The sling was real.

David’s skill was real.

But the battle belonged to the LORD.

Verse 48 says David “hasted, and ran toward the army to meet the Philistine.”

David did not slowly back away while trying to create more distance.

He ran toward the conflict.

He put his hand into the bag.

He selected one stone.

He placed it in the sling.

He released it.

The stone struck Goliath in the forehead and sank into his forehead.

Then the verse says:

“And he fell upon his face to the earth.”

Those words may sound like a simple description of how his body landed.

But readers of First Samuel have heard those words before.

Earlier, the Philistines captured the ark of God and carried it into the house of Dagon.

They placed the ark beside their god as though Dagon had conquered the LORD.

First Samuel chapter 5, verse 3 says:

“And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD.”

The Philistines picked Dagon up and returned him to his place.

But the following morning, Dagon had fallen again.

Verse 4 says:

“And the head of Dagon and both the palms of his hands were cut off upon the threshold.”

Dagon fell upon his face.

Dagon lost his head.

Now Goliath cursed David by his gods.

Goliath fell upon his face.

Goliath lost his head.

Dagon represented Philistine religious power.

Goliath represented Philistine military power.

Dagon could not stand before the presence of the LORD.

Goliath could not stand before the LORD's anointed representative.

The resemblance does not appear accidental.

Notice that the ark account and the valley account reverse the same Philistine boast.

When the Philistines captured the ark, they believed the God of Israel had been defeated and carried away.

When Goliath challenged Israel, he believed the people of that God could be intimidated and enslaved.

In the house of Dagon, no Israelite army rescued the ark.

The LORD demonstrated His supremacy without Israel's military assistance.

In the Valley of Elah, the Israelite army again contributed nothing to the decisive moment.

The LORD brought victory through one representative whom the army had initially overlooked.

Dagon was placed upright by human hands, but he could not remain standing.

Goliath was supported by armor, weapons and a shield bearer, but he could not remain standing.

Dagon's worshippers had to lift their god from the ground.

David's God lifted an overlooked shepherd into the place of victory.

The repeated posture of falling upon the face is also the posture of submission.

Goliath had demanded that Israel bow in service to Philistia.

Instead, Philistia's champion fell face down before the God he had defied.

The man who intended to make Israel serve became another fallen testimony that the LORD alone is God.

The battle in the valley was not merely a shepherd defeating a soldier.

It was another demonstration that neither the gods nor the champions of Philistia could stand before the LORD.

There is another detail.

The stone struck Goliath in the head.

David then removed Goliath's head.

The Bible's expectation of victory through the defeat of an enemy's head reaches back to the beginning.

After sin entered the world, God spoke to the serpent in Genesis 3:15:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

David was not the final fulfillment of that promise.

Goliath was not literally the serpent of Genesis.

David would later sin and would himself need mercy.

Israel would face more enemies after this victory.

But the pattern is present.

God raises a chosen representative.

The representative confronts the enemy.

The enemy's head is struck.

God's people receive deliverance.

David's victory was real, but it was temporary.

It points beyond David toward a greater Son of David and a final victory.

First Samuel 17:50 emphasizes something that we often overlook:

"But there was no sword in the hand of David."

David carried no sword into the valley.

Verse 51 says:

"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."

Whose sword did David use?

Goliath's sword.

Goliath carried into the valley the instrument David would use to complete and publicly display Goliath's defeat.

The weapon intended to threaten David became the weapon used against the enemy.

Now look toward Calvary.

The powers of darkness sought the death of Jesus.

Jesus was betrayed.

He was arrested.

He was mocked.

He was beaten.

He was nailed to a cross.

He died.

He was placed in a grave.

From the perspective of those watching, death appeared to have defeated Him.

But Hebrews chapter 2, verse 14 says:

“That through death he might destroy him that had the power of death, that is, the devil.”

Through death, Christ defeated the power of death.

David used Goliath’s own sword against Goliath.

Christ entered death and transformed the enemy’s apparent weapon into the place of the enemy’s defeat.

The cross appeared to be humiliation.

Colossians 2 says that Christ spoiled principalities and powers and made a show of them openly, triumphing over them in it.

The grave appeared to be final.

On the third day, the stone was rolled away, not so Jesus could escape, but so witnesses could see that death had not held Him.

Goliath’s sword became proof of Goliath’s defeat.

The empty grave became proof of Christ’s victory.

But we still have not reached the strongest connection.

What were the Israelites doing when David fought Goliath?

They were watching.

They did not throw the stone.

They did not bring Goliath down.

They did not remove his head.

They did not help David win the representative battle.

David fought for people who could not defeat their enemy themselves.

When David won, Israel received the result.

First Samuel 17:51 says:

“And when the Philistines saw their champion was dead, they fled.”

Then verse 52 says:

“And the men of Israel and of Judah arose, and shouted, and pursued the Philistines.”

Before the champion’s victory, Israel hid.

After the champion’s victory, Israel arose.

They did not fight to determine whether Goliath would be defeated.

They advanced because Goliath had already been defeated.

His defeat was secured before their pursuit began.

That is where we may need to reconsider the way we place ourselves in this story.

We usually want to be David.

We want to pick up the stone.

We want to face the giant.

We want to be the courageous person everybody celebrates after the victory.

But in the great conflict with sin, death and the grave, we are not David.

We are the frightened people standing behind the Champion we need.

We could not atone for our sins.

We could not satisfy the justice of God.

We could not defeat death.

We could not walk into the grave and return by our own power.

We could not silence the accuser.

We needed someone to win for us.

The Bible already teaches that one representative man can bring consequences upon everyone connected to him.

Romans chapter 5 says:

“Wherefore, as by one man sin entered into the world, and death by sin.”

Adam acted as humanity’s representative.

Through one man’s disobedience, sin entered and death followed.

But Romans 5:19 says:

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

One man’s disobedience brought condemnation.

One Man's obedience provides righteousness.

One representative fell, and humanity inherited the result.

This is not merely an illustration about one person setting a good or bad example.

Adam did not simply teach later generations how to sin.

His disobedience brought sin and death into the human condition.

Likewise, Jesus did more than provide a better example for us to imitate.

If salvation depended upon our successfully imitating Christ, the decisive burden would still rest upon us.

We would still be standing upon the hillside hoping that we could become courageous enough, righteous enough or obedient enough to win.

But the Gospel announces what Christ has already accomplished on behalf of His people.

His obedience was complete.

His sacrifice was sufficient.

His resurrection was victorious.

The Israelites eventually ran into the valley, but only after David had brought down the champion.

Their running did not complete David's victory over Goliath.

It flowed from that victory.

In the same way, Christian obedience does not complete an unfinished work of Christ.

We obey because the work necessary for our salvation has been finished.

We do not pursue holiness to persuade God to accept us.

We pursue holiness because, through Christ, we have been accepted and made alive.

Grace does not leave us passive upon the hillside.

Grace causes forgiven people to arise and follow their victorious King.

The victorious Representative obeyed, died and rose, and everyone who belongs to Him receives the benefit.

This brings us back to the unusual description of Goliath.

The man of the between.

Goliath stood between two armies as a representative who threatened bondage.

David entered the middle as a representative who brought deliverance.

Then First Timothy 2:5 tells us:

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

Paul’s wording deserves our attention.

He does not merely say there is a principle of mediation.

He says there is one Mediator.

And he deliberately identifies Him as “the man Christ Jesus.”

The eternal Son of God took upon Himself genuine humanity.

He did not save humanity while remaining distant from humanity.

He entered our condition without sharing our sin.

He experienced hunger, weariness, rejection, suffering and death.

He could represent us because He truly became man.

He could reconcile us to God because He remained perfectly righteous and is truly God.

No ordinary descendant of Adam could occupy that place.

Every other potential representative was already part of the problem.

Every priest needed an offering for his own sin.

Every king eventually revealed weakness.

Every sacrifice upon an earthly altar had to be offered again.

David could defeat Goliath, but David could not defeat the sin within David.

Israel’s champion also needed a Savior.

Jesus alone entered the middle without guilt of His own.

He did not come merely carrying a message of reconciliation.

He accomplished reconciliation through Himself.

First Timothy continues by saying that He “gave himself a ransom for all.”

The Mediator became the offering.

The Representative bore the judgment.

The Champion accepted the wound.

This is one important difference between David and Christ.

David entered the valley expecting to live while the enemy died.

Jesus entered Calvary knowing that victory would come through His own death and resurrection.

David was not wounded by Goliath in the recorded battle.

The promised Seed of Genesis would be bruised while crushing the serpent’s head.

At the cross, apparent weakness was not an interruption of Christ’s mission.

It was the means through which the mission was accomplished.
He did not lose control when He was arrested.
He did not cease being King when soldiers mocked Him.
He did not cease being the source of life when He yielded His life.
The Man in the middle was accomplishing what no army, king, priest or ordinary sacrifice could accomplish.
He was making peace through the blood of His cross.
When we call Jesus the Man between, we are not saying that He stands undecided between two equal powers.
God and Satan are not equal opponents.
The cross is not a negotiation in which holiness overlooks sin.
Christ stands between as the one who satisfies justice, bears sin and brings guilty people near to God.
The New Testament does not use the Hebrew title given to Goliath.
We should not pretend the words are linguistically identical.
But the concept is unmistakable.
A mediator stands between parties.
Sin created a separation between a holy God and guilty humanity.
Human effort could not cross it.
Religion could not erase it.
Good intentions could not satisfy justice.
We needed the one Mediator between God and men.
Jesus Christ entered the separation.
David was a son sent by his father.
Jesus was the Son sent by the Father.
David was misunderstood by his brethren.
John tells us that Jesus came unto His own, and His own received Him not.
David was the anointed king who had not yet publicly occupied the throne.
Jesus stood before Pilate as the true King while the world rejected His claim.
David appeared weak beside the armored champion.
Isaiah said of Christ that He was despised and rejected of men.

David entered the valley alone.

Christ alone bore the sins of the world.

David struck the enemy's head.

Christ fulfilled the ancient promise that the serpent's head would be crushed.

David used the enemy's weapon against him.

Through death, Christ defeated the power of death.

David emerged with visible evidence that Goliath was defeated.

Christ arose from the grave and showed Himself alive by many infallible proofs.

David's victory awakened Israel.

Christ's victory gives life to the spiritually dead and promises resurrection to those who belong to Him.

John 19:18 adds a visual detail from Calvary:

“Where they crucified him, and two other with him, on either side one, and Jesus in the midst.”
Jesus in the midst.

The Man in between.

Between two condemned men.

Between heaven and earth.

Between judgment and the guilty.

Between death and eternal life.

Between a holy God and sinful humanity.

Jesus did not stand there as a neutral observer trying to negotiate a compromise between righteousness and sin.

He gave Himself a ransom.

He bore our iniquity.

Isaiah 53 says:

“But he was wounded for our transgressions, he was bruised for our iniquities.”

And:

“The LORD hath laid on him the iniquity of us all.”

Christ entered our place.

He received the judgment we deserved.

He accomplished the victory we could not accomplish.

He did not simply demonstrate how we might save ourselves.
He saved those who could not save themselves.
That is why the Gospel is greater than a motivational story about facing a difficult problem.
You may have a giant in your life.
You may be facing illness.
You may be facing grief.
You may be facing a broken relationship, financial pressure or a future you cannot predict.
Faith matters in every one of those circumstances.
But the Bible does not promise that every earthly giant will fall after one courageous action.
Faithful people sometimes suffer.
Faithful people sometimes wait.
Faithful people sometimes walk with a burden for years.
If we reduce David and Goliath to “you can defeat anything,” we may offer a promise the passage does not make.
The greater promise is not that you possess enough strength to conquer every circumstance.
The greater promise is that Christ has defeated the enemy that could eternally destroy you.
Sin’s penalty has been answered.
Death’s final claim has been broken.
The grave will not have the last word.
The resurrection matters because a dead champion could not lead a living people.
If Jesus remained in the grave, the accusations of sin would remain unanswered.
If Jesus remained in the grave, death would still be undefeated.
If Jesus remained in the grave, the cross would be remembered as an execution rather than proclaimed as a triumph.
First Corinthians 15 says that if Christ be not raised, our faith is vain and we are yet in our sins.
But Christ is risen.
The resurrection is the Father’s public declaration that the sacrifice was accepted and death could not hold the Son.
David carried evidence from the valley that Israel’s accuser would speak no more.
The apostles carried testimony from the empty tomb that the crucified Jesus was alive.
They did not preach a philosophy developed to comfort themselves after a defeat.

They preached an event.

The stone was rolled away.

The grave was empty.

The risen Christ had been seen.

Because He lives, those who belong to Him will live also.

First Corinthians chapter 15 says:

“Death is swallowed up in victory.

“O death, where is thy sting? O grave, where is thy victory?”

Then it tells us where the victory comes from:

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

Through our Lord Jesus Christ.

Not through our courage.

Not through our religious performance.

Not through our ability to find the right stone.

The victory comes through the Champion who already won.

We still resist temptation.

We still serve.

We still pray.

We still carry the Gospel into the world.

But we do not fight in order to determine whether Jesus will finally be victorious.

We live and serve because the decisive victory has already been secured.

Israel arose after Goliath fell.

The Church goes forward because Christ is risen.

So, did David’s victory over Goliath foreshadow Christ’s victory over sin, death and the grave?

First Samuel does not call the account a direct verbal prophecy of Calvary.

The New Testament does not tell us that each stone represents a particular doctrine.

We should not force every detail into an allegory.

But consider the pattern as a whole.

A son is sent by his father.

He is misunderstood by his brethren.

He is the anointed king, although the rejected king still occupies the visible throne.

He enters the space between two sides.
He represents people who are unable to defeat their enemy.
He appears weak in comparison with the power arrayed against him.
He fights the decisive battle alone.
He defeats the enemy in the head.
He uses the enemy's own instrument against him.
He emerges with proof of victory.
His victory becomes the victory of the people he represents.
Taken together, those connections provide a compelling Biblical foreshadowing.
David's victory did not accomplish salvation.
It created a pattern through which we can better understand the representative victory of Jesus Christ.
David delivered Israel from temporary bondage to the Philistines.
Jesus delivers His people from sin, death and the grave.
David was the shepherd who became Israel's champion.
Jesus is the Good Shepherd who laid down His life for the sheep.
David entered the valley as Israel's representative.
Jesus entered Calvary as the one Mediator between God and men.
David arose from the valley with the evidence that Goliath had fallen.
Jesus arose from the grave with the evidence that death had been defeated.
The final question is not whether you believe David once defeated Goliath.
The final question is whether you are represented by the victorious Christ.
Are you still trying to reconcile yourself to God?
Are you trusting your morality?
Are you trusting church attendance?
Are you trusting religious knowledge?
Are you trying to accumulate enough good works to outweigh your sin?
No Israelite standing upon that hillside could claim credit for the stone that struck Goliath.
No sinner standing before God can claim credit for the cross or the empty grave.
Salvation is received through repentance and faith in Jesus Christ.
The Champion has already entered the middle.

The price has already been paid.

The grave has already been opened.

The victory has already been won.

If you have never placed your faith in Jesus Christ, you can come to Him today.

That invitation is for the person sitting in this sanctuary.

It is also for the person watching from a living room, a hospital room, a hotel room or a phone somewhere far away.

You do not have to be inside this building for Jesus to hear you.

You do not have to wait until a pastor is standing beside you.

You do not have to find the right stone or defeat your own giant.

You need to recognize that you are a sinner.

All of us have sinned.

Our sin separates us from a holy God.

Jesus Christ, the Son of God, died on the cross for our sins.

He was buried.

He rose again.

He defeated the enemies we could never defeat for ourselves.

Romans 10:9 says:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

Romans 10:13 says:

“For whosoever shall call upon the name of the Lord shall be saved.”

Admit your sin.

Believe that Jesus died, was buried and rose again.

Repent.

Turn from trusting yourself and place your faith in Christ alone.

You can speak to Him in your own words.

There is no magical sentence.

There is no formula that saves you.

Jesus saves you.

If you need help expressing what is in your heart, you might pray something like this:

Lord Jesus, I know that I am a sinner.

I know that I cannot save myself.

I believe that You died for my sins, that You were buried and that You rose again.

I turn from trusting myself.

I place my faith in You alone.

Forgive me.

Save me.

Give me the new life that only You can give.

In Jesus' name, amen.

Those words are not a ritual.

They are simply one way to express genuine repentance and faith.

If you have trusted Christ today and you are here with us, please speak with me after the service.

We want to pray with you, encourage you and help connect you with other believers.

If you are joining us remotely, please contact us through www.ReasonTogether.Church.

We would be honored to hear from you and help you take your next steps with Christ.

Let us pray.

Heavenly Father,

Thank You for revealing Your truth through Your Word.

Thank You for the account of David, who trusted You enough to enter the valley and represent a frightened people.

Thank You even more for sending Your Son, Jesus Christ, into the separation created by our sin.

We confess that we could not save ourselves.

We could not pay for our own sin.

We could not defeat death.

We could not conquer the grave.

Thank You that Jesus bore our iniquity, entered death and rose again in victory.

Help us place our faith in what Christ has accomplished rather than in our own strength or goodness.

For anyone hearing these words who has never trusted Jesus Christ, draw that person to repentance and faith today.

For those who already belong to Christ, help us live as people who know the decisive battle has been won.

Give us courage to obey, humility to depend upon You and faithfulness to proclaim the risen Savior.

We ask these things in the name of Jesus Christ, the one Mediator between God and men.

Amen.

As you carry this study into the coming week, I invite you to read First Samuel chapter 17 again.

This time, resist the temptation to place yourself immediately in David's position.

Read first from the perspective of the Israelites standing upon the hillside.

Notice their fear.

Notice their inability to answer the accuser.

Notice that they depended upon someone else to enter the valley and win for them.

Then read one of the Gospel accounts of the crucifixion and resurrection.

Ask what it means that Jesus fought the decisive battle for people who could not save themselves.

Ask whether you are living as though the outcome remains uncertain or as someone following a risen Champion.

And share the question with someone else this week:

Is David and Goliath mainly a story about finding courage to defeat our problems, or does it also point us toward the Champion who defeated the enemy for us?

You do not need to force an answer upon anyone.

Open the Scriptures together.

Look at the man of the between.

Look at the representative victory.

Look at the enemy falling upon his face.

Look at the enemy's own weapon being turned against him.

Then look toward Calvary and the empty grave.

Thank you for being part of Reason Together Church today.

Please join us in the Reason Together Café for coffee and conversation.

There is no charge for the coffee, and there are always free refills on conversations.

And to those visiting with us for the first time, Aloha Nui Loa.

Bring your questions.

Open your Bible.

Let's Reason Together the Word of God.

Aloha Nui Loa.

PASTOR'S COMMENTARY

The Man Between

RTS-033 | 1 Samuel 17:1–58 KJV

A reader's companion to the sermon

Reason Together Church

Dr. Thomas W. Hawksley

www.ReasonTogether.Church

*Bring your questions. Open your Bible.
Let's Reason Together the Word of God.*

About This Commentary

The Pastor's Commentary is a readable public companion to the sermon. It explains the principal Biblical reasoning, language questions and pastoral applications behind RTS-033. It is not a second sermon and it is not the internal Study Vault. Readers may use it for personal study, group discussion or careful follow-up after hearing the message.

The familiar question asks why David chose five stones. That question is worth asking, but the inspired account does not disclose David's private reason for the number five. The more revealing question concerns the arrangement of the entire conflict: Why did one man step into the space between two armies, and why did everyone behind him receive the consequence of his victory or defeat?

This Commentary argues that David's victory forms a genuine Biblical pattern of representative deliverance that reaches a fuller realization in Jesus Christ. It does not claim that every stone, strap, garment and movement secretly predicts a separate doctrine. The goal is to honor the historical account, let clearer New Testament passages govern our theology and see why the valley can help us understand the cross and the empty grave.

Commentary in Brief

Goliath proposed representative combat. One Philistine would fight one Israelite. If Israel's man won, the Philistines would serve Israel. If Goliath won, Israel would serve Philistia. The armies were not spectators at a private contest. Their future was bound to the man who stood for them.

David entered that middle as a son sent by his father, a shepherd, an anointed yet publicly unrecognized king and a brother who was misunderstood by his own. He trusted the name of the LORD, defeated the enemy at the head, used the enemy's sword against him and gave Israel a victory it had not produced.

Those details do not make David equal to Christ. David was a sinful servant who delivered Israel from a mortal enemy for a time. Jesus is the sinless Son who represents His people before God and defeats the deeper enemies of sin, death and the grave. The comparison is strongest when the whole pattern is allowed to point beyond David without forcing every detail into an allegory.

Pattern in the valley	Fuller realization in Christ	Necessary distinction
One representative fights for the people	Christ acts as the last Adam and one Mediator	The doctrine is established by the New Testament, not by a Hebrew nickname
A son sent by his father enters the conflict	The Father sends the Son into the world	Jesse is not an allegorical equivalent of God the Father
The anointed king is not yet recognized	Jesus is rejected before His public reign is universally acknowledged	David's experience is a pattern, not a complete prediction
The enemy falls at the head	Christ fulfills the promised defeat of the serpent's head	David does not himself fulfill Genesis 3:15
The enemy's weapon becomes the means of his defeat	Through death Christ destroys the power of death	The sword is not a direct symbol assigned by the text
Israel rises after David wins	Believers live and labor from Christ's finished victory	Christian obedience is active, but it does not create Christ's triumph

1. Begin With the Question Scripture Does Not Answer

First Samuel 17:40 says that David chose five smooth stones out of the brook. It tells us what he chose, where he found them and where he placed them. It never says, "David chose five because..." That absence matters. A responsible student must not turn a possible explanation into a revealed one.

The unanswered question can still serve the study. It teaches us to separate observation from inference. "Five smooth stones" is observation. "David wanted extra ammunition" is a reasonable inference. "The stones represented five kinds of grace" is an imaginative association without support in the passage. Good Biblical reasoning does not eliminate imagination, but it refuses to give imagination the authority of Scripture.

2. What Kind of Stones Did David Choose?

The stones were taken from a brook and described as smooth. Water-worn stones tend to be rounded and relatively uniform. For a skilled slinger, a suitable projectile would fly more predictably than a jagged or poorly balanced one. David was not reaching for a mystical mineral. He was selecting practical ammunition for a real weapon.

This corrects the picture of a helpless child with a toy. Biblical armies included trained slingers, and a sling in practiced hands was a serious weapon. David had skill, yet the account does not ask us to choose between skill and providence. The same David who selected suitable stones declared that "the battle is the LORD'S." Preparation was real, and dependence upon God was greater.

3. Why Five Stones?

The simplest possibility is that David prepared more than one projectile because a faithful combatant does not presume that every circumstance will unfold after one attempt. This explanation fits ordinary prudence, but even it should be stated as probability rather than certainty. Scripture does not tell us David's private calculation.

Common proposal	What can responsibly be said	Conclusion
Extra ammunition	It is practical, plausible and consistent with preparedness	Permitted as an inference, not a revealed answer
Goliath had four brothers	Later texts mention a brother and other giant warriors, but not David's motive in this valley	Do not present it as established fact
Five means grace	The passage assigns no such meaning to the number	Devotional association, not exegesis
Five books of Moses	No textual connection joins the stones to the Pentateuch	Unsupported allegory
Five Philistine cities	The Philistine pentapolis is historical, but the narrative makes no connection	Interesting coincidence, not the answer
A special sacred stone	No mineral or miraculous physical property is identified	Reject

The number five may therefore be less important than David's willingness to enter the valley. The stones show preparation. The victory shows the LORD's deliverance. The Gospel connection will not be found by assigning one doctrine to each stone. It will be found in the representative who wins for people unable to win for themselves.

4. A Valley Between Two Armies

"And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them." — 1 Samuel 17:3 KJV

The geography is part of the theology of the scene. Two peoples occupy opposing heights. The unresolved conflict lies between them. Goliath descends from the Philistine line and occupies the intervening space. He does not merely boast from a safe distance. He stands where the issue between the peoples will be decided.

The valley is not itself Calvary, and the brook is not a coded reference to baptism or the Holy Spirit. Yet the arrangement gives the study its controlling image. Someone must enter the contested middle. The people who cannot settle the conflict themselves need a representative to stand where they cannot stand and win what they cannot win.

5. What Does "Champion" Mean?

The KJV calls Goliath "a champion." The Hebrew expression is commonly transliterated as *ish habbenayim* and has been explained as "the man between," "middleman" or representative combatant. The KJV translation communicates his function well: he is the selected warrior who comes out from the camp to stand for his people.

This language should be handled without sensationalism. It is not a secret Hebrew name for Jesus, nor does the dictionary definition prove that Calvary was predicted in the phrase. Its importance is

that it helps us see the social and military role already made explicit by Goliath's challenge. He is the man between because he enters the middle to determine the result for those behind him.

6. One Man Fights, Everyone Receives the Result

"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." — 1 Samuel 17:9 KJV

Goliath states the representative terms. One man will act, but two peoples will receive the result. If Israel's representative loses, Israel loses. If he wins, Israel wins. Although the Philistines later flee instead of honoring their proposed surrender, the nature of the challenge remains unmistakable.

This is the neglected perspective that changes the story. David does not merely show Israel how courage works so that every soldier can repeat his technique. He does what the army has failed to do, and his accomplishment changes the position of everyone he represents. That structure prepares the mind for a central Biblical truth: one person's action can determine the standing of many.

7. Why Saul Matters

Goliath calls Israel "servants to Saul," making Saul the visible head of the nation. Saul is also physically impressive, a king who stands above the people. If anyone seemed suited to answer the Philistine, it was Saul. Yet Saul and all Israel were "dismayed, and greatly afraid."

The contrast is therefore larger than a tall warrior against a young shepherd. It is failed visible kingship against the king God has chosen. Saul possesses armor, office and public recognition but cannot deliver. David possesses God's anointing, confidence in God's name and a willingness to enter the valley. Human appearance has again misjudged where God's chosen deliverer will be found.

8. The Son Sent by His Father

David arrives because Jesse sends him to his brothers with food and asks for news from the battle. David did not begin the morning by seeking fame or choosing a giant. He was obeying his father when he encountered the reproach against Israel and the living God.

Within the larger Biblical story, the sent son becomes a meaningful correspondence. The Gospel of John repeatedly presents Jesus as the Son sent by the Father. We should not say Jesse consciously acted out Calvary or that every item of food has a symbolic meaning. We can say that God's history repeatedly trains us to recognize deliverance arriving through the obedient son who is sent.

9. Misunderstood by His Brethren

Eliab hears David speak and responds with anger. He accuses David of pride and claims to know the naughtiness of his heart. Before David is vindicated before the nation, he is misjudged by his own brother. The deliverer stands among people who do not yet understand him.

Jesus also came unto His own and was not received by His own. Again, the correspondence belongs to a cumulative pattern rather than a forced identity. Eliab does not secretly represent one particular New Testament person. The account contributes another familiar Biblical movement: the one God sends may be rejected before the nature of his mission becomes visible.

10. David Was Already Anointed

First Samuel 16 must remain beside chapter 17. Samuel had already anointed David, and the Spirit of the LORD had come upon him. Yet Saul still occupied the visible throne and Israel did not publicly recognize David as king. The man entering the valley was therefore the chosen king, though his kingdom had not yet been openly established.

That pattern naturally opens a Christological horizon. Jesus is God's anointed King, rejected before His universal reign is openly acknowledged. David is not Jesus and his delayed enthronement does not predict every event in the Gospel. Still, the anointed but unrecognized king who delivers his people is a pattern too coherent to ignore.

11. "The Battle Is the LORD's"

"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 KJV

David's confession is the inspired interpretation of the event. The center is not positive thinking, secret stone selection or confidence in personal ability. David comes "in the name of the LORD of hosts." He expects the result to reveal that there is a God in Israel.

God is therefore the ultimate Deliverer even while David is the human representative. Biblical representation never makes the representative independent of God. David's faith, courage and skill serve the LORD's purpose. When the account points beyond David, it points to the saving action God Himself accomplishes through His chosen King.

12. The Enemy Falls Upon His Face

The stone strikes Goliath in the forehead, and he falls upon his face to the earth. David then uses Goliath's sword to complete the victory and remove his head. The repeated emphasis upon face and head is not incidental to the visual force of the account. The proud challenger is brought down in public humiliation.

The head becomes the place where the enemy's apparent supremacy is broken. We should not build doctrine from body placement alone, but we should notice how this event participates in a broader Biblical pattern. Hostile power raises itself against the LORD, and the LORD brings it down where its authority seemed strongest.

13. Dagon and Goliath

First Samuel contains an arresting Philistine echo. When the ark is placed in Dagon's temple, Dagon falls upon his face before the ark. On the next day his head and hands are cut off. Later the Philistine champion falls upon his face and loses his head before the LORD's anointed servant.

The parallel presents the LORD humiliating Philistine power in both religious and military forms. It does not mean that Goliath literally was Dagon or that every phrase creates a direct prophecy. It does show that the fall of Goliath belongs to a larger witness in Samuel: the God of Israel does not need impressive human strength to overthrow the powers that defy Him.

14. Defeat at the Head and Genesis 3:15

"It shall bruise thy head, and thou shalt bruise his heel." — Genesis 3:15 KJV

From the beginning, Scripture promises that the seed of the woman will suffer and defeat the serpent at the head. David's blow to Goliath does not fulfill that promise. The serpent remains, sin remains and death remains after 1 Samuel 17. David is one historical participant in a recurring pattern, not the promised final conqueror.

Christ brings the pattern to its climax. He suffers, yet through His suffering He defeats the works of the devil. The head-defeat in the valley can awaken recognition because Genesis has already taught the reader to expect God's victory over hostile power through the promised seed. The cross and resurrection reveal the One in whom the promise reaches its saving fulfillment.

15. The Enemy's Weapon Turned Against Him

David had no sword in his hand when Goliath fell. He took Goliath's own sword, used it against him and displayed a victory that could no longer be disputed. The weapon that had threatened Israel became evidence that the threat had been ended.

"That through death he might destroy him that had the power of death, that is, the devil." — Hebrews 2:14 KJV

This New Testament statement provides a profound fulfillment of the reversal pattern. Christ defeats the power of death through death. The cross, designed as an instrument of shame, judgment and terror, becomes the place where the record against sinners is answered and the adversary is openly spoiled. The sword does not secretly "mean the cross," but the historical reversal helps us see the wisdom of God's greater victory.

16. Israel's Victory Was David's Victory

Israel did not contribute to the stone striking Goliath. The soldiers did not hold David's sling, guide his hand or share the decisive encounter. Only after Goliath was dead did Israel and Judah arise, shout and pursue the fleeing Philistines. Their activity was real, but it flowed from a victory already secured.

This gives a better application than "find your five stones and kill your giant." The people of God do act. They resist sin, serve, witness, endure and obey. But Christian action is not an attempt to create Christ's victory. We rise because our Champion has won. Obedience is the consequence of grace, not the cause of the Gospel triumph.

17. Adam and Christ: Biblical Representation

The clearest New Testament doctrine of representation is stated through Adam and Christ. Romans 5 teaches that one man's disobedience brought condemnation, while the obedience of One brings justification and life. First Corinthians 15 says, "For as in Adam all die, even so in Christ shall all be made alive."

These passages prevent the sermon from resting its theology upon a clever reading of one Hebrew expression. The category is explicitly Biblical: humanity can stand in a representative whose action determines the condition of those united to him. David's valley helps us picture representative victory. Adam and Christ explain its ultimate saving reality.

18. Jesus, the One Mediator

"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all." — 1 Timothy 2:5–6 KJV

Sin creates a separation no sinner can cross by moral improvement, religious performance or courage. Jesus stands between holy God and sinful humanity, not as a negotiator who reduces God's righteousness, but as the Mediator who gives Himself a ransom. He satisfies what justice requires and brings sinners near by His own blood.

Here the title "The Man Between" reaches its saving fullness. Goliath occupies the middle as an enemy champion. David enters it as Israel's deliverer. Christ enters the deeper separation as the one Mediator. He does not merely offer advice from one side of the chasm. He gives Himself to reconcile those who could not reconcile themselves.

19. The Cross and the Empty Grave

Christ's victory over sin is accomplished through His obedient life and atoning death. He bears our sins, answers the handwriting that was against us and makes peace through the blood of His cross. Colossians 2 describes principalities and powers spoiled and openly triumphed over in Him.

Victory over the grave requires the resurrection. Paul says that if Christ is not raised, faith is vain and believers remain in their sins. The Gospel therefore does not stop with a dead hero or a moving sacrifice. On the third day Jesus rose bodily. Death did not hold Him, and all who are in Christ share the promised life of the risen Lord.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." — 1 Corinthians 15:57 KJV

20. Where David and Christ Differ

Sound typology depends upon both correspondence and escalation. David was a sinner who needed mercy. Jesus is holy, harmless and undefiled. David defeated one mortal warrior. Jesus bears sin and conquers death. David's deliverance was national and temporary. Christ's salvation is eternal and gathers a people from every nation.

David did not die in Goliath's place and rise from the grave. Christ wins through self-giving sacrifice and resurrection life. David eventually failed as king. Jesus never fails. These differences are not problems for the comparison. They are the reason David can point beyond himself to a greater Son and final King.

21. Is This Typology or Allegory?

An illustration is a comparison a teacher uses. A direct prophecy verbally predicts a later event. A type is a real historical person, office, event or pattern that God's unfolding revelation brings to fuller realization. David's victory is best handled as pattern-based or typological foreshadowing rather than direct verbal prophecy.

Allegory becomes uncontrolled when every incidental detail receives a hidden meaning: five stones become five doctrines, the bag becomes the heart, the brook becomes baptism and each armor piece becomes an institution. The text gives no controls for those assignments. Responsible typology attends to major canonical patterns, tests them by clearer Scripture and preserves the historical meaning of the original event.

22. Are We David, or Are We Israel?

There is a legitimate moral application in David. Believers should trust God, refuse intimidation, prepare faithfully and act courageously. Hebrews itself remembers saints who “waxed valiant in fight.” We need not erase David’s example in order to see Christ.

Yet the redemptive application places us first with the fearful people who need a representative. We are not the savior of the story. Christ is. Our deepest enemies are not conquered by better technique, stronger self-belief or the perfect collection of stones. They are conquered by the Son of God in our place.

Once represented by Christ, we do not remain motionless. Israel rose after David’s victory. Christians rise to follow the victorious Lord. The order matters: not courage in order to earn victory, but courage because Christ has won; not obedience in order to create acceptance, but obedience because grace has brought us near.

The Final Answer

Did David’s victory over Goliath foreshadow Christ’s victory over sin, death and the grave? Yes, when the claim is made as a whole-Bible pattern rather than a direct prediction hidden in every detail. First Samuel 17 first records a real deliverance accomplished by the LORD through David. Within that history, one representative enters the middle, fights for his people, defeats the enemy at the head, turns the enemy’s weapon against him and gives the people a victory they did not accomplish.

The New Testament reveals the greater reality. Jesus is the last Adam, the one Mediator and the sent Son. Through His obedience and death He answers sin’s condemnation. Through death He destroys the power of death. Through His resurrection He triumphs over the grave. David’s people rose because their champion had won. Believers live, serve and hope because Christ has won.

The five stones remain a lesson in interpretive humility. We may reasonably see practical preparation, but Scripture does not reveal a symbolic code. The extraordinary discovery is not hidden in the fifth stone. It is standing in plain sight in the middle of the valley: one man’s victory becomes the victory of all who stand behind him.

Questions for Personal or Group Reflection

- Which statements about the five stones are observations, and which are inferences?
- How do Goliath’s terms make the battle representative rather than private?
- Why is Saul’s fear important to the contrast between visible strength and God’s chosen king?
- Which correspondences between David and Christ are strongest, and where must the comparison stop?
- How do Romans 5 and 1 Corinthians 15 clarify the idea of one person acting for many?
- What does Hebrews 2:14–15 teach about Christ defeating death through death?
- Why must the resurrection be included when we speak of victory over the grave?
- How does seeing ourselves first as Israel rather than David change the application?
- What does it mean to obey from Christ’s victory rather than trying to create our own?
- Are you trusting your own courage and goodness, or are you resting in the victorious Christ?

Interpretive Cautions

- Do not present a reason for five stones as though Scripture explicitly states it.
- Do not call ish habbenayim a secret Messianic title. Explain its representative-combat function.
- Do not make every object in the valley a separate prediction of New Testament doctrine.
- Do not say that David fulfilled Genesis 3:15. Christ alone brings the promised victory to its climax.
- Do not identify Goliath literally as Dagon. Present the face-down and headless scenes as a canonical echo.
- Do not promise that faith will remove every illness, grief, financial burden or earthly opponent.
- Do not omit the resurrection. Without the empty grave, victory over the grave has not been proclaimed.

A Personal Invitation to Christ

The Gospel does not ask you to become strong enough to save yourself. It tells you that the Savior has entered the conflict you could not win. Every person has sinned, and sin brings death. Yet God loved us while we were sinners and Christ died for us. Jesus rose from the grave and offers forgiveness and life to all who repent and believe.

“For all have sinned, and come short of the glory of God.” — Romans 3:23 KJV

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” — Romans 5:8 KJV

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” — Romans 10:9 KJV

“For whosoever shall call upon the name of the Lord shall be saved.” — Romans 10:13 KJV

You may call upon Him now. The prayer below does not save by its wording. Jesus saves. Pray as an honest expression of repentance and faith:

Lord Jesus, I know that I am a sinner and cannot save myself. I believe You died for my sins and rose from the grave. I turn from my sin and place my trust in You alone. Forgive me, make me new and be my Lord and Savior. Thank You for receiving me by grace. In Jesus's name, amen.

If you have trusted Christ, tell a mature believer and speak with the pastor. Begin reading the Bible, pray, be baptized as a believer and become part of a faithful local church where you can grow in grace and truth.

Pastoral Note

This study is not a promise that every earthly giant will fall on our preferred timetable. Some believers endure long illness, grief, persecution or unresolved hardship while remaining faithful. The unshakable promise is deeper: no accusation can overturn Christ's justification, no power can separate His people from His love and even death cannot keep those who belong to the risen Lord.

David's courage still speaks, but it speaks beneath grace. We prepare carefully, stand faithfully and refuse the enemy's intimidation because our confidence rests in the LORD. We do not use the story

to shame wounded people for lacking a better stone. We use it to direct every fearful heart toward the victorious King.

Selected Scripture and Study Resources

- Primary text: 1 Samuel 17:1–58 KJV
- Narrative context: 1 Samuel 5:1–5; 1 Samuel 16:1–13; 2 Samuel 21:15–22
- Promise of the conquering seed: Genesis 3:15
- Representative humanity: Romans 5:12–21; 1 Corinthians 15:20–28, 45–57
- The one Mediator: 1 Timothy 2:5–6
- Victory through death: Hebrews 2:14–15
- Public triumph of the cross: Colossians 2:13–15
- Lexical study: standard Hebrew lexicons and careful commentaries on 1 Samuel 17, consulted with attention to the range of the expression translated “champion”

All conclusions in this Commentary should be tested by the Biblical text in context. Historical and lexical background can clarify the scene, but it must remain a servant of Scripture rather than a replacement for it.

A Closing Prayer

Father, thank You for sending Your Son to accomplish what we could never accomplish for ourselves. Teach us to read Your Word with humility, to distinguish what You have said from what we merely imagine and to see the glory of Jesus throughout the unfolding Biblical story. When fear surrounds us, fix our confidence upon Christ. Because He died and rose again, help us live in the freedom, courage and hope of His victory. In Jesus's name, amen.

Carry This Study Into the Week

- Read 1 Samuel 17 aloud and mark every statement showing that one man's result affects two peoples.
- Read Romans 5:12–21 and list what comes through Adam and what comes through Christ.
- Read Hebrews 2:14–15 and thank Christ specifically for defeating the fear and bondage of death.
- When you face a difficult responsibility, prepare faithfully while confessing, “the battle is the LORD'S.”
- Tell someone why the Gospel is better news than the command to become your own champion.

Until We Reason Together Again

The stone in David's hand is memorable, but the man in the middle is the greater discovery. David entered the valley, and Israel received his victory. Jesus entered the separation made by sin, bore the judgment of the cross and rose from the grave. All who are in Him receive what they could never win for themselves.

Bring your questions. Open your Bible. Let's Reason Together the Word of God.