

## Seeing Christ in the Old Testament: David and Goliath; 1 Samuel 17 0452-0455

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Luke chapter 24 verses 25 to 27. Jesus here is of course on the way to Emmaus on the road to Emmaus after that three days in the tomb and the resurrection. And as he is walking along with Poor, downhearted disciples. He said to them, Oh, foolish ones and slow of heart to believe all that the prophets have spoken.

Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

In John chapter 5, Jesus says to the Pharisees who are attacking him, He says, you search the Scriptures and by the Scriptures, he means what we would call our Old Testament. He says, you search the Scriptures because you think that in them you have eternal life and it is they that witness about me. For if you believe Moses, you would believe me for he wrote of me.

So the question we start with is, are we going to take the words of Christ seriously when he says to us. That all of the Scriptures are about him. Will we take him at his word? Will we truly believe what he says when he says to us that all of the Scriptures are about him? And if they are all about him, indeed, how can we see him in all of the Scriptures?

How can we open our Old Testaments and see him in passages that are not those passages about the prophecies of the Messiah that is to come, or perhaps the passages that tell us of our need for a Messiah to come and fulfill the law on our behalf? How are we to see him in the vast pages of our Old Testament?

If he says to us, indeed, that all of these Scriptures are about him, B. B. Warfield wrote that the Bible is like a house of treasures, and you enter into this house of treasures, and you find in each room that the treasures are there abundantly in every room, and the treasures that you find in this house that he is metaphorically speaking of the Bible.

The treasure that you find is Christ. But he says when you go to the room that is the Old Testament, you find that that room is also filled with the treasure that is Christ. But that room is, he says, dimly lit. Isn't that beautiful? That the Old Testament room containing the treasures of Christ is a room dimly lit.

Now, how do you see in a dimly lit room? Well, you see in a dimly lit room, first of all, by looking, staring, looking intently, but you really see in dimly lit, dimly lit room by Bringing a light, shining a light. And what is our light? Our light is Psalm 119. Thy word is a lamp unto our feet and a light unto our path.

So the Scriptures are the best way for teaching us how to see Jesus in the Scriptures themselves, specifically the Old Testament. So we are blessed because Jesus Himself taught us how it is that we can see Him in the narrative sections of our Old Testament. He Himself teaches us this. In places like, for example, Matthew chapter 12, if you recall in Matthew chapter 12, when the

Pharisees come to him and they demand a sign from him, show us a sign that we might believe in you.

And he says, I'm not here to do tricks for you. So no sign will be given except the sign of, do you remember Jonah? For just as Jonah was in the belly of the fish three days and three nights, so also will the son of man be. In the earth, in the grave, three days and three nights. So in saying those words, Jesus taught us an important principle of how it is that we see him in the pages of Scripture, because Jesus took an actual event, the event of the prophet Jonah being in the belly of the fish for three days.

He took that event and he said, you can understand that event in the sense that it points to something in my life. that has a parallel that has a corresponding point of connection. And so Jesus taught us that method of looking to the Old Testament stories and seeing something about him, something in the Old Testament characters that could point us to Christ or something in the events or the happenings, the circumstances that we can say this points us to Christ in this way or in that way.

Incompletely, yes. Sinfully, yes. In ways that are greatly lacking, yes. But nevertheless, Jesus Himself taught us to expect our Old Testaments to bring to mind, to recall to our thoughts, things about Him, Himself. So, As we read through our Old Testaments and we begin to, I guess, become practiced or skilled at looking for Jesus in this way, then we can begin to see him everywhere and suddenly the pages of our Old Testament will become alive to us, will leap off the page with us with new significance and new meaning as those familiar old stories will teach us and show us something that turns our thoughts to Messiah.

And so, We come away from our Scriptures now thinking that in reality, if we, if we read in our Scriptures and we close our, our Bible and we haven't thought of Jesus, then we read our Scriptures wrongly because he told us that they're all about him. So when we turn to these familiar old stories and we begin to see things in the characters and the events that point us to Christ, we're reminded of God.

Of so many instances that point us to Jesus, like in the life of Abraham, for example, as Abraham was called to go up the mountain and sacrifice his only son or Moses, who went up the mountain and received the law for the people and gave the law to the people. That points us to Jesus, who also went up on a mountain and preached a sermon that gave the law to the people or Moses, who would be the one that would go into the tent of the meeting on behalf of the people and meet with God in their place.

which teaches us of our mediator, the man, Christ Jesus, who mediates on our behalf. Or we think of other, other stories such as, well, the kinsman redeemer, Boaz, and the story of Ruth that teaches us of our kinsman redeemer or the, as Jesus mentioned, the prophet Jonah, the three days and the belly of the fish, but also other events in Jonah's life as he, he was the prophet who was.

Commanded, called by God to go to his enemies and proclaim the good news of forgiveness and salvation. So also Jesus was sent to his enemies to proclaim the good news of salvation. As Jonah was the prophet who fell asleep in the boat during the storm, so also was Jesus the man who fell asleep in the boat during the storm and other things as well.

Or we think of, we think of others in the Scriptures like Solomon, who was It's called the man of wisdom, the man who possessed the greatest wisdom of all, which points us to Christ, whom we are told is our wisdom, or others such as Samson. We think of Samson, who was the man who was endowed with great strength when the Spirit of God came upon him and his enemies could not prevail over him.

When the spirit came over him, which points us to Jesus, as we're told in Luke four, the spirit comes upon Jesus in the same, in a similar fashion and his enemies have no power over him. Or Samson, the one who defeated and killed his enemies by his own death. You remember as he pushed the pillars apart and the building fell down upon he and the Philistines killing him and the Philistines as well by his death.

He defeated his enemies. He killed his enemies by his own death. As Christ defeated his enemies by his own death and so many other places, the Scriptures will begin to come alive. When we begin to think about what about this man or this woman, or this situation, or this, this problem, or this conflict, what about this points us to Christ?

So tonight we turn to what I think we could rightly call the most famous story in all of Scripture, the story of David and Goliath. I think last night I said that we were going to go to Nebuchadnezzar, not Nehemiah, what's the fellow's name? Maybe you need to preach to Marnik since I can't remember his name.

Nicodemus. But we'll save Nicodemus for tomorrow night, and maybe by tomorrow night I'll remember what his name is. But tonight we'll go to probably the most well known, globally recognized story of all the Scriptures, the story of David and Goliath. And I hope this doesn't sound arrogant or conceited or anything like that, because that's not how I want to sound.

But I find that this is not only the most famous story in all the Scriptures, I also find that this is the most misunderstood story. Because we've all heard this story presented in ways like if you just trust God, like David trusted God, then he wants you to defeat the giants in your life as well. And those giants in your life might be the giant of the, the angry boss that doesn't treat you fairly or the giant of, Of, the, the spouse whom you're having marital troubles with, or the giant that faces you at work, or whatever it may be.

We've all heard those and similar things. We've all heard that God wants us to be like Davids, and you've heard the call, be like David and step out and watch God slay your giants as well. And does God defeat the giants of our life? Absolutely. Sometimes that fits his will, and certainly he can. But it is a misuse of the Scriptures.

To say that that's the point of this story. It's not even the secondary point of this story In fact, the point of this story is far deeper and far more significant because in this story We see a picture of Christ that I think far surpasses even the other pictures of Christ that we see in our Old Testaments because the main character of the story is the Old Testament's premier foreshadowing of Christ.

The Old Testament has a number of characters that are a type of Christ, that are a foreshadowing of Christ. Abraham, in his faith, as Jesus was the man of perfect faith. Moses, as we said, as the lawgiver, as the mediator. Moses as the rescuer of his people as he brings them

out of slavery. Or, Joshua, as he is the commander of the army of the Lord, or, Gideon, or as I said, Samson, or many, many others.

Samuel was a foretype, was a, was a, forerunner of Christ, but none was a forerunner of Christ. None was a type of Christ like David. David was a type of Christ. David, who was the first king of Israel, the first true and real king of Israel, points us to THE king of Israel. David, whom would receive from God the Davidic covenant, in which God said to him, One of your descendants will sit on the throne of David forever.

And so then we come to our New Testaments and we find that Jesus is rightly called the Son of David, even the very first sentence of our new testaments, the genealogy of Jesus Christ, the son of David. So we find him referred to as the son of David by those who are declaring his birth. But then we also at the very end of the story of the gospels, as he enters into the holy city for that final week of his life, even then they're still proclaiming him to be the son of David.

Hosanna, Hosanna, blessed be the one who comes in the name of the Lord, blessed be the coming son of David. So this title, son of David clues us into the fact that there's something about David. In fact, there's a lot of things about David that we are to see in him a type of Christ or something that points us to the Christ.

who is to come. And so we could look at David as the suffering King. He was the king who, who was the, the suffering King. We could look at him as the one who we're told has the heart for God. And so many other ways we could really tonight start at the beginning of the story of David and begin to see in every event of David's life, we could see being pointed to Christ, but we don't obviously have the time for that.

So instead, we will skip forward and we will start here at first Samuel 17. So if you want to turn to that, we'll, we'll be in first Samuel 17 for the rest of the evening. And we'll look at this most famous of stories. Now, the message tonight has, but one point, sometimes messages, sermons will have multiple points of application, and that's wonderful as I, I love hearing messages that give me some meaty, practical things to do that I might put into place.

For my prayer life or for my Scripture intake for my Scripture memorization or or and how I might forgive others or whatever the case may be. So I love and appreciate those messages that give us some sort of meaty application. This is not one. In fact, this message has one application and one application only.

And it's simply this. The point of this message is simply look to Jesus. Just look to Christ. Just look and see him. Just see the Messiah and adore him and worship him and love him and know him. That's the only point that we have tonight is just simply look to Jesus. So 1st Samuel 17, the story of the great conflict, one of the many great conflicts of the Old Testament, these conflicts between good and evil.

1st Samuel 17 and the conflict between David and Goliath really We need to start out by understanding that this is not so much a conflict between two people. We shouldn't see it as a conflict between David and Goliath. We really should see it as a conflict between the gods of David and the god, or the god of David and the gods of Goliath.

Because that's really what it is. It's the conflict of their gods. The, much like the, the plagues, remember the plagues and the Exodus and all that, how that was the conflict between the living God and the gods of Egypt or the conquest of the land, how that was a conflict between the living God and the gods of the Canaanites.

Well, in the same way. The conflict between David and Goliath is really a conflict between the gods of Goliath and the living God of David and Goliath and David are both presented for us in the story as representatives of their God in such a way that their gods are battling it out by means of their representatives, David and Goliath.

So with that in mind, let's just jump into the story from verse one. Now, the Philistines gathered their armies for battle and they were gathered at Soka. which belongs to Judah and encamped between Soka and Azekah. And FSS Dam and the sa. Then Saul and the men of Israel were gathered and encamped in the valley of Aah and drew up in a line of battle against the Philistines.

And the Philistines stood on the mountain on one side and Israel stood on the mountain on the other side in a valley between them. So in, in my mind, I'm just picturing these two hillsides and a valley in between. Maybe it was a dry wadi or maybe there was a stream down there at the bottom. But across this hillside, the two armies see each other and can probably hear each other.

They can hear each other's activities and they can probably shout to one another. In fact, the story is going to tell us of some shouting that takes place that's heard on the other side. That's the picture that I have in mind. So now verse 4. And there came out from the camp of the Philistines a champion.

So here that word champion begins to remind me, well, there is a champion in Scripture and the champion of our salvation is Christ. But here's another champion. This other champion is by the name Goliath of Gath, whose height was six cubits in a span. 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 about 5, bronze. And he had a bronze arm on his legs and a javelin of bronze slung between his shoulders. 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. So here we see the word bronze over and over and over, and we're just given this picture of this man who is clad.

Not only is he so big and tall, the, the, the aspect of his size that's emphasized is his height. But not only is he so tall and so big, but we're just told over and over again of the size of his armor and this bronze and the weight of iron. And that reminds us, of course, that we know that the Israelites were at an extreme disadvantage to the Philistines.

The Philistines were the. The ancient kingdom, the ancient civilization that was the most advanced in metalworking and metal alloys and metal working. And remember, we remember a little bit later in the story as, as the, Israelites, they become oppressed by the Philistines. And part of the oppression is that they take away all their ax heads and their, all their metal plow shares, and they had to go to the Philistines in order to have those sharpened and everything.

And so the Israelites were at an extreme disadvantage because their weapons were still. Wooden and rocks and that sort of thing. And so over and over again, we're just given the picture of Earthly superiority, earthly strength, earthly might in by, by way of all of this armor. Now let's look once again at verse five.

He had a helmet of bronze on his head and he was armed with a coat of mail. Do you know what a coat of mail is? Well, a coat of mail is, is a garment, is a, an outer garment that's made from all those little links of metal woven together. Now a coat of mail wasn't invented yet. That won't be invented for a number of centuries and it won't be invented in this part of the world.

So we have a bit of a translation struggle. Goliath wasn't wearing necessarily this coat of mail. The metal technology of that time was more like a breastplate. But the word there that's translated mail also means scales. And so I think that's a much more accurate translation because... The picture that we're being shown is of armor of scales, armor that is fashioned to look like scales.

You see, the Bible has a theme, and it's the theme of the serpent. And that theme starts way back in Genesis when the serpent comes to tempt the woman. And so the serpent becomes the animal that is the metaphor for the kingdom of evil. That metaphor for the serpent. Even though we're not saying that the serpent that came to Eve was an actual metaphor, it was a real serpent.

But the serpent becomes a metaphor that the prophets pick up on, Isaiah, Ezekiel, they'll pick up on the metaphor of the serpent. And they'll carry that through. With more time tonight, we can look at many instances that our Old Testament uses. Serpent or snake as a metaphor for the kingdom of evil or the power of evil.

And that metaphor has continued all the way through to the last book of our Bibles when we read about the dragon. The dragon, which is the serpent with wings. And so this metaphor of a serpent or a snake. is typical of the description of the kingdom of evil. And so here we see this man, Goliath, standing up, clad completely in this armor that's fashioned to look like a snake, with a, a helmet on his head that's fashioned to look like a snake head.

So he is not only the metaphorical representative of the kingdom of evil, he is visually... The representative of the kingdom, kingdom of evil. And so now verse eight, he stood and he shouted to the ranks of Israel. Why have you come out to draw up for battle? Am I not a Philistine? You hear the superiority there.

We have all the metal. We have all the advanced weapons. Who are you to come against us? And are you not the servants of Saul? Choose a man for yourself and let him come down to me. We're going to see that over and over this come down. David's going to come down from Bethlehem. Saul says, or I mean, Goliath says, let him come down.

And that begins to teach us. It begins to show us who else came down. We're told that Christ came down. Ephesians 4 and verse 9 and saying he ascended. What does that mean? That he also descended. And again and again, the story is going to have David being called to come down. Verse nine, if he's 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. So there's the stakes. It's representative combat. One man against another man, send out a champion and the

two champions will fight and the victor means that all the people become the Slaves of the victor. So if he's able to fight with me and kill me, we'll be your servants But if I prevail against him and kill him we'll be your servants and we'll and and you will serve us and verse 10 The Philistine said I defy the ranks of Israel this day.

Give me a man that we may fight together So Goliath is their champion. He's the representative of the Philistines, and he has been chosen by the Philistines. He is the clear and obvious choice because he's the biggest, strongest. We're going to read later about how he's been a man of war since David was a babe.

And he is the clear and obvious choice for the Philistines, and he is the choice of the people. But David will be, as we know, the champion of Israel. And David will not be the choice of the people, will he? David, in fact, will be the choice that the people would have never have chosen. In fact, David will be the choice, not of the people, he will be the choice of God.

We read just in the previous chapter, if you were reading straight through the book of first Samuel, we would have read in the previous chapter of God's selecting of David and how Samuel goes there to Jesse, bring me all your sons. And Jesse brings out seven sons and, and he's sure he knows that the, the eldest is going to be the next king.

And it wasn't the eldest or the second one. He finally gets to the end and Samuel says, Is this all of them? Well, no, there's, there's one more. And Sammy says, wait a minute. Wait, didn't I say bring all your sons? And there was this, the little, the youngest, the eighth son out tending the sheep, go and get him.

And that was God's choice. And then we recognize that, that, that well known verse in which God says, I don't look at exterior appearances. I look at the heart. All right. So David was not the people's choice. He never would have been the people's choice. He was God's choice. Just as Jesus. Would not have been our choice for we are told that he had nothing to attract us to him He had nothing to compel us to choose him in fact, we looked at him and despised him and considered him lowly and unworthy, but he was God's choice, just as David was God's choice.

So Jesus was God's choice. First Peter two, as you come to him, a living stone rejected by men, but in the sight of God chosen and precious, the Scriptures go out of their way to tell us that Christ was chosen by God. Now, why do they have to tell us that Christ was chosen by God? Because Christ. Is God. He is the second person of the Godhead.

The Scriptures tell us of his chosenness because they want us to see him as that and recognize him as the chosen one, not the one that we would've chosen, but the one that God chose. For us, mark chapter one, verse 10 and 11. This is the baptism of Jesus when Jesus comes up out of the water and there's this dramatic choosing of Christ by the Father.

And when he came up out of the water, immediately he saw the heavens being torn open and the spirit descending on him like a dove and a voice came from heaven. You are my beloved son. With you, I am well pleased. So David was not the people's choice. Jesus was not the people's choice. But they both are God's choice.

Isaiah 53, as we mentioned earlier, we're reminded that Jesus was despised by men, rejected by men. Surely, surely we wouldn't have chosen him. But this representative battle is going to be

this battle between these two champions, David on behalf of God's people. And Goliath on behalf of the kingdom of evil and David will go up against in this battle on behalf of Israel who is acting such the coward right now they are playing such the coward cowardly Israel for we're going to read a little bit later that for forty-days this challenge was issued send me somebody just Pick somebody, send somebody that we might do battle and they can't even send one one man over.

So for forty-days they are playing the coward and David will go and fight on behalf of them. It's just as Jesus will be the one who goes to battle for us. The battle that we couldn't fight. The battle that we couldn't have won if we did fight it, but we ran from it. Just as Adam ran from God in the garden, so we run from the battle.

Instead, Christ fights this battle on our behalf. He is our representative. Romans 5 and verse 19. For as by one man's disobedience, the many were made sinners, so by the one man's obedience, the many will be made righteous. By Christ's obedience, He was made our representative. to fight the battle on our behalf that we could not and would not fight.

2 Corinthians 5, verse 21, God made him who knew no sin to be sin for us on our behalf. Hebrews 2, He himself likewise partook of the same things, meaning he partook of flesh, that through death he might destroy the one who has the power of death, that is the devil. And deliver all those through fear of death who were subject to lifelong slavery, meaning us.

We were subject to lifelong slavery, slavery of sin. But Christ delivered us from that by becoming, by partaking in flesh, and destroying the one that we couldn't destroy. For surely it is not angels that he helps, but he helps the offspring of Adam, of Abraham, which is true Israel, us. So, this representative battle is about to take place.

The battle of two champions, verse 11, when Saul and all of Israel heard these words, the words of the Philistine, they were dismayed and greatly afraid. Now the camera, if we're watching this on film, now the camera switches to David. And we begin to look, we begin to look at David, verse 12, and 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, meaning Jesse, David's father. In the days of Saul, Jesse, his father, was already old and advanced in years. 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.

David was the youngest, and then again we're told the eldest, the three eldest, followed Saul. So here we see this contrast. The contrast is between the eldest and the youngest, and the eldest, we're told, twice followed Saul. Not into battle, because nobody went into battle. Everyone was too afraid to go into battle.

But nevertheless, they followed Saul, and the youngest was David. Now, we're reminded of God's tendency throughout Scripture to always seem to pick the youngest. Isaac was the youngest, Ishmael was the oldest, Moses was the youngest. Aaron was older, Seth was the youngest, and again and again we see this sort of pattern.

David was the eighth, the eighth born, the youngest, the lowliest regarded. Verse 15, But David went back and forth from Saul to feed his father's sheep at Bethlehem. So David is feeding the sheep. David is feeding the sheep. Let me say that again. David is feeding the sheep. Points us to Jesus. John 10, the chapter, the Good Shepherd chapter, where Jesus says, I am the Good Shepherd.

And I feed my sheep or John 21 as he says to Peter. Feed my sheep, feed my sheep. Jesus is the one, he is the shepherd who feeds his sheep. David is the one who is pictured literally going back and forth to feed his father's sheep. Verse 16, for forty-days the Philistine came forward and took his stand morning and evening.

So here we're now told that forty-day time period. Now we, we want to be very careful to not make too much of numbers because numbers in Scripture can really be abused. And we've all seen numbers abused in Scripture, I don't mean the book numbers, I mean literal digits, numbers. We've all heard of numbers in Scripture being vested with all kinds of symbolism and meaning that anyone should really, if the Spirit lives within you, then you should be able to read the Scriptures and tell that oftentimes numbers are made too much up.

So we want to be careful and not make too much of biblical numbers. But just because numbers in Scripture have often been abused, it doesn't mean that we should ignore all significance that numbers are given. Because sometimes God does use numbers symbolically. And one of the numbers that He often uses in Scripture is the number 40.

And the number 40 in Scripture is often symbolic for a period of testing, a time of testing. Repeatedly in Scripture, there will be a period of testing and that period will be forty-days that Moses went on the mountain for forty-days. And during that forty-days, Israel was tested at the foot of the mountain. Will you wait upon Moses?

Will you wait upon God's representative? And they didn't. They failed the test. Or, the spies go into the promised land for forty-days. And they come back with the bad report. And that period of testing was, will you trust God who told you He will give you the land? They fail the forty-day test. And then they go to the 40 year test.

Because they fail the forty-day test, they go to the 40 year test. Or the forty-days of rain as the flood was being brought, and the family of Noah was already in the ark, and it rained for those forty-days. The test was, will you stay? Will you stay in this ark? When all that's going on outside the ark. So all of that, of course, tells us of a period of testing a forty-day period of testing in which what do humans do spectacularly fail, fail, fail, fail.

And then all of that points us to the forty-day test, which is Christ going into the wilderness for forty-days in which he fasted forty-days and he was assaulted with the entire strength of the kingdom of darkness. In every possible way for forty-days and where we failed spectacularly, Christ faced the forty-day test that was infinitely harder than ours.

And he passes it here. We see another forty-day test. This forty-day test is you are the army of the living God, and he is defying your God. Will you trust him? And will you go fight? And so they fail spectacularly until David, who is the type of Christ, comes and he says, We won't stand for this. We will fight and we will trust God where they had failed the forty-day test.

The type of Christ passes the forty-day test now, verse 17 and Jesse said to David, his son, read that again. Jesse said to David, his son, you see that David, his son, take for your brothers and if I have this parched grain and these 10 loaves and carry them quickly to the camp of your brothers. So David has already been anointed King that took place in chapter 16.

He has already been anointed as King, but what he has not been is coronated as King so he's anointed but not coronated. The coronation won't happen until much later. So there's this period of David's life in which he's the anointed king, but he's not the coronated king. And this period of life is going to have, of course, we know those years of running from Saul and those sorts of things.

But in addition to that, this period of his life in which he is anointed king, but not coronated king, is going to include instances such as this, in which he is told to, he's commanded to, go serve your brothers. Go take some food to your brothers now. David could have said wait a minute Do you know who you're talking to don't you remember the previous chapter?

Don't you remember Samuel? He could have said that but no in humility the anointed King of Israel humbly serves His brothers, do you see the connection? Christ also is the anointed king who is not yet the Coronated king. His coronation will take place when he returns. That's his coronation. But for now, he is the anointed king who has yet to be the Coronated king.

And in this period of his anointing, prior to his coronation, he too. He will humble himself and serve his brothers in the same fashion. Mark 10 and verse 45, even the Son of Man came not to serve, but to be served, but to serve. Philippians 2. Have this mind among yourselves, which is yours in Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself and taking the form of a servant.

Taking the form of a servant or that picture in John's gospel of taking off his outer garment and putting on the waist, garment, and kneeling to wash the feet of his disciples. So verse 18, and take these 10 cheeses to the commander of their thousand. If, and see if your brothers are well. So David is sent here to check on his brothers to see if they're well, but also to take them food to feed his brothers.

He is the one taking bread, taking the cheese, taking the food to, to feed his brothers as Christ will also be the one who feeds his brothers. We think of course of the, of the two feedings, the 5, 000 and the 4, 000 or more importantly, we think of the words of Jesus when he says words like this. I am the bread of life.

As the manna came down in the wilderness, that was pointing to me, for I am the manna that came down from heaven. He'll say those words in John 6, and a little bit later in John 6, he'll say, Unless you eat. of the flesh of the Son of Man and drink of the blood of the Son of Man. You do not have life in me.

So Jesus as David, David is sent in servant mode as the anointed King who is in servant mode. He's sent to take food to his brothers. So also Jesus, the anointed King, is also the one who not only brings food to us, but he is the food. He is the bread that he brings to us verse 19 and now Saul and they and all the men of Israel were in the valley of Elah fighting with the Philistines and I want to say what fighting was taking place I'm not sure who was fighting here, but it is not Saul or any of the Israelites, but they were fighting with the Philistines and David rose early in the

morning and left the sheep with a keeper of with a keeper, and took the provisions the food, and went and look at this as Jesse commanded him.

David is the man of obedience. He will obey his father as Christ is the man of perfect obedience. who will obey his father. He will say, I can do nothing except the will of my father. Now, as David obeys his father, so Christ obeys his father, and we continue to read in verse 20. And he came to the encampment as the host was going out to battle.

Host is another word for army. As the host was going out to the battle, To the battle line, shouting the war cry, and Israel and the Philistines drew up for battle, army against Army and David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers and he, as he talked with them, behold the champion, the Philistine of Gaffe Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before.

Only this time David heard him,

all the men of Israel, when they saw the man fled. So we were just told that they were gathering for battle. So here the, the line of, of the Israelite soldiers are gathering, they've got their weapons, they've got their shields, they're ready to go to battle until they see Goliath. And then, we don't want any more of this, and they flee.

Because they were, we're told, much afraid, that's strong in the original Hebrew. They were terrified. They were shaking in their sandals, so to speak. So we get this picture here of this heavy, oppressive, pervasive fear. Verse 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 and with great riches and will give him his daughter and make his father's house free in Israel.

So here's this list of promises. Whoever kills this man, Goliath, well, he will be free. He will be given the king's daughter and he will be enriched. He will be given great riches So some commentators take that to mean that the free that he'll be free some take that to mean that he'll be his family Will be freed from having to pay taxes From that point on that might be the case, but in whatever case we see this threefold promise for the one who will who will be the representative who will be the champion and will defeat this man.

He will be enriched, he will be made rich, he will be made free, and he will be given the daughter of the king. Those same three things are what were given to Christ. By way of his victory, Christ's victory also brought him riches. It gave him the entire kingdom. Christ's victory gave him the riches, but the riches are really given to us as the co heirs.

Hebrews 1 and verse 2. But in these last days, he has spoken to us by his son. Whom he has appointed heir of all things, heir of all things. And then Romans eight, verse 17 will tell us that we who are sons are also co heirs with him. The one who defeats Goliath, David will be given great riches. Christ due to his victory is given great riches.

He's given all things. He's given the kingdom of all things. He's made heir of all things and we too are made to share in his riches. Secondly, by way of His sacrifice, by way of His death, Christ will

make those who are the slaves to be free. He will free those who are made slaves. Romans chapter 8, verses 1 and 2.

There is therefore now no condemnation for those who are in Christ Jesus for the law of the spirit of life Has set you free in Christ Jesus from the law of sin and death. Or we think of the words of Jesus from Luke 4 as he stands up and he takes the Isaiah scroll. And speaking of himself, he says these words, The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor.

He has sent me to proclaim. Liberty to the captives, recovering of sight to the blind, and to set at liberty those who are oppressed. So Christ's victory over our enemy sets us free from the slavery that we were oppressed by to our great oppressor. His victory sets us free just as David's victory over Goliath set his house free.

The house of God is set free. by means of the victory of the champion. Just like the house of David was set free by means of the victory of David. But also, thirdly, we see that the victor here would be given the king's daughter in marriage. And of course, that points us... Right back to ourselves, as we are called repeatedly in Scripture, the bride of Christ.

And there's this picture painted of the day in which the bride is given to the Son. We are called the bride that's being prepared for the Son. Second Corinthians 11 and verse 2, Paul says, I feel a divine jealousy for you, since I betrothed you to one husband, meaning Christ, I betrothed you to one husband to present you as a pure virgin to Christ.

Or we think of Ephesians 5, in which the church is compared to this bride of Christ, or the marriage supper of the Lamb, in which we see the presenting of the bride to the bridegroom Christ. So in the same way that David, should he be victorious over Goliath, will be given the king's daughter as bride, so also Christ.

When he is victorious over our enemy, we'll be given the prize of the bride. The father will present to the son, the prize of the bride. Now verse 26, and David said to the men who stood by him, what shall be done, what shall be done for the man who kills this Philistine and takes away the reproach from Israel?

Now make note of that right there, that there is this strong sense of a reproach. That has now been heaped upon Israel, a reproach, a bad name, a bad reputation, a reproach has been heaped upon them. And why? Because they were cowards, because they were not man enough to step out and fight this man. They were not faithful enough to trust in Yahweh.

And step out and fight the one who defied Yahweh. And so there's this reproach that's heaped upon them. And this idea now becomes front and center. The idea that if one would go out there, And not even defeat Goliath, but it just go out there and fight him that they would take away the reproach from all of Israel as they stood around fearful.

And so who will take away this reproach? David says, what will be done for the one who goes and takes away the reproach of Israel? David in fighting and defeating Goliath will remove the reproach, not just of himself, but the reproach of all of his brothers. In the same way, Christ will remove the reproach on his people, the reproach of sin that has been heaped upon his people.

Hebrews chapter 13. Says this. So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore, let us go to him outside the camp and bear the reproach he endured. Jesus will be nailed to the cross, not just as a means of death, but he will be nailed to the cross as a means of reproach, as a means of intense shame.

To say, this person hanging on this cross deserves all of the shame that we can heap upon him. And that's why crucifixion was such, not just painful, not just excruciating. It was such a shameful thing. And so as Jesus is taken outside the city and put upon the cross. The reproach of Israel of true Israel is heaped upon him so that by his death, he removes that reproach from his people.

Just as David and going out to be the champion of Israel also removes the reproach that's been heaped upon Israel. For who is this? David says, for who is this uncircumcised Philistine that he should defy the armies of the living God and the people answered him in the same way. So shall it be done to the man who kills him.

Verse 28. Now, Eliab, his eldest brother, had heard when he spoke to the men, and Eliab's anger was kindled against David. So we should now begin to see a parallel between David's elder brothers and the religious leaders and the Pharisees of Jesus day. Just as Eliab and the three eldest brothers there, just as they seemed to despise David.

So also, the religious leaders of Jesus's day also despise him. And so this, this strong sense now becomes evident of the, the hatred, the animosity that David now has from his elder brothers. Reminds us of Joseph, doesn't it? As the one who also was the object of animosity from his elder brothers. And he said, why have you come down?

There it is again. Why have you? Come down. So we remember Jesus is the one who came 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 not or I'm sorry for you have come down to see the Battle verse 29 and David said what have I done now?

What did I say? What? I didn't say anything. And he turned away from him toward another. And so he turns, his brother is just heaping this scorn upon him. And he says, what did I say? What did I do? And he turns to somebody else. What? What? What did you hear me say? That was so bad. And he turned away from his brother toward another and spoke in the very same way.

Jesus also in like manner turns from those who won't receive him. And the people answered him again, just as before. So you hear the sense in which David is just despised by his brothers. And Isaiah 53 for he grew up before him like a young plant and like a root out of dry ground. He had no form or majesty that we should look at him and no beauty that we should desire him.

He was despised and rejected by men, a man of sorrows and acquainted with grief. And as one from whom men hide their faces, he was despised and we esteemed him not. Or John one in verse 11, he came. To his own and his own people did not receive him. There's this strong sense that his brothers are not for him.

They are against him. But then there also, if we were to follow the story, there also will come a point at which David's brothers changed sides and they actually come over to David's side. And become one of his supporters. If we were to look ahead to chapter 22, we read in one Samuel

22, David departed from there and escaped to the cave of a doula, and when his brothers and all his father's house heard it, they went down there to him.

And everyone who was in distress and everyone who was in debt and everyone who was bitter in soul gathered to him and he became commander over them. And there were with him about 400 men. So David in his wilderness wandering days will have this group of 400 following him. And among those 400 will be the same brothers.

Who rejected him back in chapter 17 in a similar fashion, we are told that Jesus's own brothers did not believe in him. John chapter seven and verse five, for even his own brothers didn't believe him, or Mark. Chapter three, when Jesus's brothers, along with Mary come, they're so embarrassed by Jesus that they come to literally, mark says, take Jesus by force and bring him home against his will because they think he's crazy.

But in similar fashion, Jesus's brothers who did not believe in him also will reach a point in which they do believe in him. Acts chapter one, verses 13 and 14. This is in the upper room awaiting the giving of the spirit, and when they had entered, they went up to the upper room where they were staying.

Peter and John, James and Andrew, Philip and Thomas Bartholomew and Matthews. James, the son of Alpheus, Simon the zealot, and Judas, the son of James. All these were in with one accord were devoting themselves to prayer together with the women and Mary and the mother of Jesus and his brothers. So did you have that picture in your mind of those who were waiting for the coming of the Spirit in Acts chapter 2?

Did you know that among that group were Jesus's earthly brothers? Or we think of James and Jude who were both Jesus's earthly half-brothers. Both of them went on to write an epistle. So, Jesus was despised and hated by his brothers who later came to believe in him. David also was despised and hated by his brothers who later came to believe in him as well.

Now verse 31. When the words that David spoke were heard, they repeated them before Saul, and he sent for him. And David said to Saul, Let no man's heart fail because of him. Your servant will go and fight with Philistine. Again, the people did not choose David. God chose David, and here we see how David volunteers.

David says, I'll go. In the same way, Jesus also was the one who was likewise chosen, not by people, but chosen by the Father. And Jesus also was the one who says, Nobody takes my life. I lay it down. Nobody takes it from me. But here we see just another strong picture of the people's choice. The people's choice was Goliath.

In another way, the people's choice was also Saul, too. Remember how Saul was the people's choice, but we see the people's choices. Goliath here facing God's choice. Who is David Matthew 17 in verse five. He was still speaking when behold, a bright cloud overshadowed them. This is the Mount of Transfiguration.

And the voice from the cloud said, this is my beloved son. Listen to him or first Peter two. And you come to him a living stone rejected by men, but in the sight of God chosen and precious. So we see God's choosing again and again. And we see Jesus is volunteering and his choice by God.

Now, verse 33. And Saul said to David, you are not able to go against this Philistine and fight with him for you are but a youth.

And he has been a man of war from his youth. In other words, he's been killing people for as long as you've been alive, David. He's got socks that have been going to battle longer than you have been alive. But verse 34, but David said to Saul, your servant used to keep sheep for his father. And when there was a lion or a bear, and he took a lamb from the flock, I went after him and struck him and delivered it out of his mouth.

And if he arose against me, I caught him by his beard and struck him and killed him. David was a man's man, wasn't he? 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. So, Saul says to David, There's no way you can do this.

You're the, you're the little runt. You're the smallest. You're the little ruddy one. There's no way you can fight this giant. And David's answer is, I've had past victories. I've had past deliverances. In a similar way, when Christ goes up against Our ultimate enemy in the ultimate conflict of good and evil, or at least the ultimate conflict until that point when Christ returns When he goes up into that conflict that also was not his first victory Listen to the words of Jude in Jude verse 5 now.

I want to remind you although you once fully knew it that Jesus who saved a people out of the land of Egypt Did you hear what Jude said? Jesus saved the people out of Egypt. Or listen to, well not listen to, but just remind yourself of 1 Corinthians chapter 10, when Paul clearly describes Jesus as the, the cloud in the desert leading the people as the rock that spewed forth the water.

So in this way, we are reminded that there have been many past victories over the kingdom of evil that Jesus has won before he won the battle on the cross. In the same manner, David says, I've had past victories as well. Now verse 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. So you hear the confidence there of David. Verse 38, then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed them with a coat of mail. By the way, that's a different word than the word translated coat of mail that describes Goliath's armor.

This is a different word here. So David's not putting on armor of scales. So he put on a coat of mail 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 oftentimes we think of the armor as, as being too heavy for David, but that's not what the text says.

The text says he, David says, I can't do this because I haven't tested it. It might mean it's too heavy, or it might just mean David says, I haven't done this. I'm not used to this. I'm not accustomed to armor. This is not how I'm going to fight. So David put them off and then he took his staff in his hand, 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 Philistines. So in other words, here's what David is saying. David is saying, I will not go out to fight Goliath. With weapons like he has, I will not go and fight Goliath. I will not go and fight the representative of the Kingdom of Evil with the same weapons that the Kingdom of Evil uses.

I will go out and I will fight the kingdom of evil with the shepherd's tools. That's what he takes. He takes a shepherd. David goes to fight Goliath with a shepherd's weapon. He runs to fight Goliath. Like a shepherd running to protect his sheep. And that's precisely the image that God wants us to see as David runs out saying, I will not fight this battle with the weapons of the world.

I will not fight this battle with the weapons that the people choose and the people fashion. I will fight this battle with the shepherd's weapons. He conquers the forces of darkness as a shepherd, not as a warrior. Verse 41. And the Philistine moved forward and came near to David with his shield bearer in front of him.

And when the Philistines looked and saw David, he disdained him for he was but a youth, ruddy and handsome in appearance. And the Philistine said to David, am I a dog that you come to me with sticks? Now we may make too much of this, but perhaps not. He says to David, you're coming to me with sticks. Jesus also came against the kingdom of evil with sticks.

His were two that were bound together to form a cross and he assaults the kingdom of evil likewise with two sticks as well, doesn't he? And the Philistine cursed, cursed David by his gods. So David comes against the Philistine and the Philistine says, you're coming against me with a shepherd's staff, a bunch of sticks.

Hebrews 2, Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is the devil, and deliver all those who through fear of death were subject to lifelong slavery. So through his death, through the cross, Jesus attains this victory.

Likewise, David. Through the shepherd's tools, through the staff and the shepherd's sling attains the victory. Colossians 2 and verse 14, he canceled the debt that stood against us with its legal demands. This he set aside, nailing it to those two sticks, nailing it to the cross. Christ's weapon, his weapon against the weapons of the kingdom of evil.

His weapon is to lay down his life. His weapon against the forces of sin is to become his people's sin. And his weapon against death is to lay down his life in death. Just as David's weapon against the Philistine was the weapon's. of the shepherd. Now, verse 44, Philistine said to David, come to me and I will give you your flesh.

I will give your flesh to the birds of the air, to the beasts of the field. 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. So David comes to him in whose name?

In the name of Yahweh. David doesn't come to Goliath in the strength of the choice of the people. He doesn't come to him and say, Goliath, I am here because the people behind me chose

me, because they have put their faith in me, because they put their trust in me. And so by their name, I'm coming to you.

That's not what David says. He says, I come to you in the name of Yahweh, of the Lord of hosts. Likewise. Jesus also came in the same way. John 5 verse 43. I have come in my father's name. He says Luke 19 in verse 38 Blessed is the king who comes in the name of the Lord peace in heaven and glory in the highest so God will come up against this representative of the kingdom of evil and he will come against him with the most unconventional of weapons And the most unconventional of ways in the same way that David comes up against Goliath in this unconventional means So also Christ comes up against the monster the giant that faces us by just as unconventional means Jesus destroys death By becoming death, Jesus destroys sin by becoming sin.

Jesus destroys pride by taking up humility. In the same way, David comes against the Philistine. With a sling and stones and, a shepherd's crook. 1 Corinthians 1 and verse 18. For the word of the cross is folly to those who are perishing, but to us who are being saved is the power of God. The power of God, that is foolishness to the world, is that which saves sinners.

The staff of a shepherd and the sling of a shepherd, which was foolishness to Goliath, is the one that saves Israel. You see the comparison 1st Corinthians 1 verse 27, but God shows what is foolish in the world to shame the wise. God shows what is weak in the world to shame the strong. God delights in doing the impossible through the most unconventional of means.

He delights in doing the impossible through. That what humans would disdain and say, that is foolishness in the same way that they were saying to David as he was stepping out there, this is foolish for you to even be going much less to be going without armor. This is foolishness. But that is how God delights to defeat.

the enemy. Now, verse 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, and that all of this assembly may know that the Lord saves not with sword and spear.

So, in other words, David says, Those who are going to witness this are not just the armies of the Philistines, but also the assembly of God's people. David's going to do this so that the enemies will see this, but also so that God's people will see this, just as Christ will hang on that cross so that the enemies of God will not only will be the ones to see it, but also God's people will also see this as well.

So the, for the battle is the Lord's and he will give you into our hand. Notice David doesn't say he will give you into my hand. He says the Lord will give you into our hand because David's victory is our victory. Just like Jesus's victory is our victory. David's victory is the people's victory. It's the army's victory.

Just like Jesus's victory is our victory. First Corinthians 15 and verse 57. But thanks be to God who gives. God gives us the victory through our Lord Jesus Christ. You hear that? That God gives us the victory by means of His victorious work on the cross. Verse 48. When the Philistines

arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine.

And David put his hand in his bag, took out a stone, slung it, struck the Philistine on his forehead. The stone sank into his forehead and he fell on his face to the ground. Now, the text does not say that the stone killed him. So let's look carefully to this episode and let's ask what killed Goliath. So the stone hits him in the forehead, sinks into his forehead.

He falls on his face. Verse 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. Verse 51. Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him.

After taking the sword, we are told that he killed him. Now he said that he's killed him. In the previous verse, he struck the Philistine and killed him, but that also could just mean that through this whole course of events. David slung the stone through the stone, the Philistine fell down, but then we're told specifically that David killed him after he took the sword and cut off his head with it.

So what's the significance here? David kills the giant, not with a stone, but the stone renders the giant powerless. The stone incapacitates the giant. The stone will be the means of the giant's death. Because the stone incapacitates the giant so that the sword will then cut off his head. So David kills Goliath in two steps, two phases.

The first is knock him out with the stone. The second is draw out his sword and kill him with his own sword. So two things to see. First, David kills his enemy with his enemy's own weapon. He draws out his sword and kills his enemy. With his own weapon. Hebrews two, once again, we are told that through death he might destroy the power of the one who has the power of death, so through death, through his enemy's own weapon.

Because death is Satan's weapon through our enemy's own weapon, Christ takes his weapon out of his hand and slays him with it. Just as David takes the Giant's weapon, his own sword and slays him with it. 1 Corinthians 15 says the same thing. Death wears your victory. Whereas your whereas your sting death is, death is swallowed up in the victory of Christ.

So Christ defeated death by death's own enemy. Christ defeated Satan by Satan's own weapon, just as David killed Goliath by his own weapon. But now let's look closely once again at this whole. Two-step process of death. So David prevailed over the Philistine with a sling in a stone and struck the Philistine, killed him.

There was no sword in the hand of David, verse 51. And 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. So there's this two-step killing of the giant, the rock, then the stone. So what is it that David specifically kills?

What does he specifically crush? It's the head, right? I mean, all the attention is there on the head. He first hits him in the head, and then he cuts off the head. So everything is focused on the head, which reminds me, of course, of Genesis 3 and verse 15. I will put enmity between you and the woman and between your offspring and her offspring.

He shall bruise your heel, he shall bruise your head. And you shall bruise his heel. So this is this prophecy spoken to the woman. Speaking of the woman's offspring, your offspring, you will have your heel bruised by your enemy, but your offspring will bruise the head of your enemy. So David here is a offspring of the woman.

Goliath here is an offspring of the serpent. Remember he's dressed like a serpent. So Goliath as the offspring of the serpent, he serves on behalf of the serpent who is out to bruise David's heel, but But the prophecy is that the offspring of the woman will bruise his head, which is precisely what David does in the stone and then the cutting off of the head.

So David here is, is, is the offspring that attacks the head and kills by way of the head. The enemy first is rendered powerless with the, with the stone and then the sword comes along. to finish it off. So now let's think for just a minute about what else in Scripture is a stunt. And let's just recall how we are told repeatedly.

We are told in places like first Peter, chapter two, that, behold, I'm laying in Zion, a stone, a cornerstone chosen and precious. Whoever believes in him will not be put to shame. A stone that the builders rejected has become the cornerstone, a stone of stumbling and a rock of offense. Or Matthew 21 verse 44, the one who falls on this stone will be broken to pieces.

And when anyone falls on it, it will crush him. So here, not only is there the image of a stone, but there's the image of the stone crushing, crushing those who won't believe. First Corinthians 10 verse four, all drank from the same spiritual drink for they all drank from the spiritual rock that followed them.

And that rock was Christ. Ephesians 2 in verse 20, that we are built on the foundation of the apostles and the prophets, Christ himself being the chief cornerstone. And we could go on because we, we recognize that we are told an abundant number of times that Christ is like a stone. He's like a stone, not just a stone, not just a cornerstone.

He's also a cornerstone, but he's also a stone of crushing a stone of offense. Now, there's another place that we read about a stone, and that's in the vision of Nebuchadnezzar in Daniel chapter 2. Sunday, we were in Daniel chapter 3, but if we backed up to chapter 2 and looked at the vision, the dream of Nebuchadnezzar, the dream which is the dream of the statue.

With the four types of material. There's the feet of clay, there's the, the legs of iron. There's the, the trunk, the breast of silver, and there's the head of gold. And those represents the kingdoms of man and the, and it's all, the head of, it all is the kingdom of, of evil. Ne Nebuchadnezzar is the head, the king of the kingdom of evil.

But then if we were to follow through and continue with the rest of that dream, we would, we would see that these, these kingdoms, the kingdom of evil is destroyed. By stone. In fact, a stone that was not cut by human hand from Daniel chapter two. As you look, the stone was cut out by no human hand and it struck the image on its feet of iron and clay and broke them in pieces.

Then the iron, the clay, the bronze, the silver and the gold all together were broken in pieces. And became like the chaff of the summer threshing floors. And the wind carried them away, so

that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

Are you seeing the connection? There comes the first phase of the death. of the kingdom of evil and the first phase of the death of the kingdom of evil comes when the kingdom of evil is incapacitated by a stone that crushes it. So also the representative of the kingdom of evil is incapacitated by a stone flung from a shepherd that incapacitates the representative of the kingdom of evil.

But then there comes a sword that the representative of the kingdom of good takes. The sword and then kills in the final killing, the final death of the representative of the kingdom of evil kills him with the sword. The sword is yet to come, for we're told that Christ will return and he will have a sword.

So you see how the death of the kingdom of evil is portrayed in two phases. The first we're in right now when the kingdom of evil is incapacitated, just like Goliath lying there unconscious. The kingdom of evil is incapacitated. The kingdom of evil has

The kingdom of evil cannot touch the people of God, not even a little bit, unless God ordains it for your good purpose. Satan cannot touch you because he's like the unconscious Goliath laying there, having been struck by the stone, the stone that will crush its enemies. But the day is coming when the one whom David foreshadowed returns with the sword To finish the killing and to kill the representative to kill the kingdom of evil once and for all Aren't the connections astounding verse 52 and the men of Israel and Judah arose with a shout I think they're of the shout that we're told about that we will hear When Christ splits the eastern sky, verse 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 the wounded Philistines fell on the way from Shaareem as far as Gath and Ekron. And the people of Israel came back from chasing the Philistines and they plundered their camp. So I think they're of the. The Israelites plundering the Egyptians when they were set free from the bondage of slavery and they plundered the Egyptians here We're told that they plundered the camp and so the victory the plunder of David's victory Goes to his people just as the plunder of Jesus's victory He says, the people are the people, the armies of Israel.

They were the ones who received the plunder from David's battle. Just like we are the ones who receive the plunder from Jesus's battle. Romans 8 verses 16 and 17. The spirit himself bears witness with our spirit that we are children of God, and if children, then heirs. Heirs of God and fellow heirs with Christ, heirs of what?

Brothers and sisters, all things. David has given victory over the giant and the people benefit. Jesus attains victory over Satan and we are the ones who benefit. Now, the central point of this passage, I hope is plain and clear to all of us. Sometimes we all feel like that we face these giants in our life.

The giant of this difficulty at work or this difficulty at home or difficulty of marriage or whatever. And we want to turn to a story like this and find in it the comfort that God will give you the victory. He will give you the victory over your giants. But brothers and sisters, let me just tell you

that that is taking one of the richest passages of Scripture and stripping it down to a bare shadow of what it really is.

Because what it's really saying to you is that the greatest giant of all, the giant that would steal your soul, the giant that would condemn you to torment for eternity has already been defeated on your behalf. And you are given the plunder, the kingdom that benefits from that. You are given that. And so in light of that, What could any other giant in your life really do to you?

That's the real point. What could man really do to you? Seeing that the kingdom of evil, who seeks to kill you, and condemn you to hell, has been defeated. What can man, or anything in this world, really do for, to you? What could man take from you? That would really matter. That's what God wants us to see and to take from the story.

Will God defeat some of the lesser giants in your life? Sure. Sometimes he does that. Sometimes he doesn't, but I promise you this. He uses every single one. Just like he used this one. Did you notice how Goliath was just pictured as this tool that God used for his purpose? There was never any threat from Goliath.

He could have been Nine feet tall or 19 feet tall, there was never any threat from him. Instead, he was a tool in the hand of the living God. As he said for those forty-days, Will you just trust me? Forget how tall he is. Forget what he's wearing, just trust me. But we couldn't. You see? They couldn't. Just like we couldn't.

Until God does that work for us. Just like David did the work for Israel, so God does that work for us. And doing that work for us, He can then say, Here are the spoils of what I have done, of what I have accomplished on your behalf.