

## We See the Glories of Jesus in David's Victory Over Goliath

1 Samuel 17:1-54

- Introduction.
  - The primary contextual emphasis of the account of David killing Goliath is God providing victory over the undefeatable enemy through his anointed as a representative for his people, who participate in his victory. This relates to the context, and then further to Jesus. But even further, this story stands out in the OT in many other elements that point to Jesus, and as we notice them, it has an effect on our affections for Jesus and the gospel.
  - Other standout events that point to Jesus in the OT: The Flood. Issac. Joseph. The Exodus (Moses. Passover. Sacrifices and feasts. Priesthood. Water from rock. Bronze serpent.). The Conquest. The Psalms.
- I. A recap of the account helps us center on the contextual and redemptive message.
- Philistines vs. Israel in Valley of Elah. Encroachment. Goliath. Representative. Offer. Fear. David being sent. His observation. His zeal and trust. Saul. The encounter. The results. When everyone else is helpless, fearful, and faces doom, God's anointed, whom he has chosen and upon whom his Spirit rests, trusts God completely, is zealous for his honor, represents his people by defeating the undefeatable enemy, and his people participate.
- II. Many overall and individual elements in the account have further meaning, pointing to Jesus.
- Israel chose its Goliath in place of the Lord, in Saul, who was physically impressive and would fight their battles. What we think is enough, isn't. What Israel desired most in their rejection of the Lord had now failed them in the worst way. God raised up an outwardly more impressive warrior than Saul to expose Israel's helplessness and fear.
  - Goliath is called a "champion" in vs. 4, which literally means, "the man of the space between." He is a substitute, a representative, who battles on behalf of his people. He does what they cannot or should not do. And that's also what David does: he stands between his people and their enemies and strikes the decisive blow. 2 Co. 5:21 - For our sake...
  - The Hebrew word for Goliath's armor in vs. 6 carries the idea of "scale armor." In the Philistine context this relates to Dagon, their god who is half fish, half man. But this also may be hinting at the serpent of Genesis 3. Ge. 3:15 - I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." Re. 20:10 - The devil (Vs. 2 - serpent) who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.
  - Goliath and the Philistines have aligned themselves against the one true God. In Ge. 3:15, God puts enmity between the woman and the serpent, between her offspring and his offspring. He promises that her offspring will crush the tempter's head even though his heel is bruised. Goliath becomes a part of the serpent's warfare against God's purposes and people, and thus it is fitting that he dies from a head wound. The books of 1 and 2 Samuel are obsessed with head wounds. Even those who escape beheadings get their hair or beard caught on their way to defeat. Absalom. Saul. 1 Sa. 5:4 - Dagon had fallen face downward on the ground before the ark of the Lord, and the head of Dagon and both his hands were lying cut off on the threshold.
  - Ro. 5 tells us that God was our enemy. But also, we know that Satan and sin (Bondage, deadness, penalty) are the enemies of God's people also. Clearly, we can see in this text the shadow of David's greater Son, the true substitute who stands-in-between on our behalf, securing a greater victory, and destroying the serpent's head.
  - Vs. 9 - The representative and corporate failure or success. The impossibility of success against this foe. The fear of the enemy and his message should bring fear to a person. There is a comprehensiveness in all hearing it.
  - Vs. 16 - 40 days. Ark. Exodus. Moses on mountain. Spies. Jesus in wilderness. After resurrection.
  - Vs. 12-30 is David being sent by Jesse, learning of what's going on, and interacting with the people and his brother. Several elements: Sent by father, Bethlehem, lineage, Judah. Obscurity, anointed, so separate, yet connected, to his brothers. He takes care of the sheep (Ps. 23; Jn. 10.).
  - Despised and weak in others' eyes, Jesus veiled his glory in humility. He. 2:14 - 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,
  - Everyone who is a servant of Saul is helpless and hopeless. The one who, though in a sense a servant, is also something else, the anointed king, God's chosen, the seed-bearer, the Spirit-filled one: the only one willing and capable.
  - Vs. 25, there is a reward for defeating the enemy. The reward of Jesus's suffering, including a bride.
  - Vs. 26 - Taking away the reproach - justice and mercy, God's glory and name vindicated. Ro. 3. Co. 2:14.

- Vs. 28-30 - Eliab's anger calls to mind Joseph's brothers' hatred of him, who ended up being their rescuer. Jesus was despised by his "brothers (Jn. 1:11)," yet came to rescue and "make brothers (He. 2)" those who believe.
- Vs. 31-36 - Conversation with Saul that he will defend God's honor, in the place of others, and defeat the enemy. David says in vs. 37 that the champion is the Lord God. You can't win this battle, so the Lord must fight for you.
- Vs. 38-39 - Saul's armor and sword. There is armor related to Jesus, but here, the emphasis is on God alone providing.
- Vs. 40 - Deliberate approach to the enemy. Jesus "setting his face (Lk. 9)." Gethsemane. Magnitude of sacrifice.
- Vs. 42 - Goliath mocks David for his appearance. Nothing impressive. Like others. Is. 53:2-3 - 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; he was despised, and we esteemed him not.
- Vs. 44 - Goliath's threat to desecrate David's body, and then the whole reality of David living and Goliath dying. In ironic and glorious reversal, Jesus wins through death. In Jesus's death, it seemed as if the enemy had prevailed, when in reality God had planned this all along, and the enemy's seeming triumph was the way to his defeat.
- Vs. 45-47 - Goliath comes with weapons. David stresses that God's victory is not through human means. Vs. 49 - The decisive blow that kills Goliath is to his head. Vs. 51 - David uses Goliath's sword to cut off his head. Jesus defeated Satan through his own attempts, and with the cross and death. Vs. 54 - David takes Goliath's head to Jerusalem.
- This is the story of Scripture: God sent His Son, who took on our human nature. In the wilderness and then at Calvary, Jesus confronted and defeated our greatest foe, our greatest Goliath - Satan himself, and struck the decisive blow to his head. At the cross, Jesus disarmed principalities and powers and atoned for all our rebellion and idolatry.
- Goliath didn't stand a chance before the Christ. Jesus was the Anointed of God, our champion, sent to overcome all our sin. We stood to the side and watched God's Anointed step onto the battlefield and win. There is no sin in our lives that He cannot forgive and no idol that He cannot conquer.
- The Lord calls us to put our trust in Him as our King and give up all confidences in all else. By faith, we participate in this victory. The battle has always belonged to Jesus. May we never try to take this honor from God's true champion. So...

### III. With this as our basis, we can then ask, "Where do we find ourselves in this story?"

- Israel, brothers - idolatrous, terrified of the enemy, with no ability to do anything about it unless someone else capable intervenes. Saul - outward appearances meaningless, the "best," yet fearful and just as helpless. Even the Philistines and Goliath - enemies, self-confidence, ways of world, defiance of God and his people.
- The enemy, mocking God and God's people, placing them in bondage to fear, anxiety, and death, must be defeated. We can't defeat the enemy no matter how often we think we can. We must find a way out of living in bondage to the enemy.
- The difference between being the Philistines' servants and the Philistines being Israel's servants, and how this points to serving sin or righteousness. Ro. 6.
- Vs. 52-53 - Only after the hero does everything, by his enablement, we participate comprehensively. We did participate in the actual act. We wear the armor (Vs. 38-39; Ep. 6:10-18) of the one who provided victory. Jesus is our armor.
- Lk. 17:19 - I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. Ro. 16:20 - The God of peace will soon crush Satan under your feet. God is the one crushing Satan; he uses our feet. We are involved in the fight, but any victories are not merely our work, but God's (1 Co. 15:10).
- David's faith in the one who alone provides initial and continuing victory. David's zeal for the honor of the Lord. He is heroic in the narrative, but he will later commit adultery with Bathsheba and have Uriah the Hittite killed.
- We don't get to author this victory, and we're not the true champion. And then we are privileged to be in the fight. We have to see ourselves and our hero correctly. Jesus has conquered the giants of Satan and sin decisively. By God's grace, we are simultaneously recipients of God's great victory and participants in his comprehensive kingdom warfare.
- Jesus is the fulfillment of David's heroism. We can't meet the challenge of the enemy of God. We don't have the ability to meet his challenge and defeat him. Without a representative to defeat the enemy on our behalf there is no hope but bondage, slavery, and death. But Jesus is the promised seed born of woman who crushes the head of the serpent, the enemy of God (Gen 3:15).
- Our hope, trust, and confidence must be in Christ alone as the champion who has won the victory for us. It is his kingdom, his victory, and his grace that enable us. We don't need to be the hero, for Jesus is. Then, everything is an opportunity to serve him. Gratitude and worship.