

1 Samuel Chapter 17

Verses 17:1 – 51: This is not just a story about a young man fighting a much larger enemy. It depicts the conflict of the ages. It is a story about the battle that has been raging ever since Satan rebelled against God, the confrontation between good and evil, between God and His enemy.

Verses 1-3: A deep ravine between two giant cliffs in Israel's "Valley of Elah" is purported to be the very site where this battle took place. The gap between the cliffs is about 100 yards wide, the distance of a football field. The army of the Philistines would have gathered on one side, and the army of Israel on the other, to witness the battle between David and Goliath.

1 Samuel 17:1 "Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which [belongeth] to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim."

Josephus says this was not long after the things related in the preceding chapter were transacted; and very probably they had heard of the melancholy and distraction of Saul, and thought it a proper opportunity of avenging themselves on Israel for their last slaughter of them, and for that purpose gathered together their dispersed troops.

"And were gathered together at Shochoh, which belongeth to Judah": A city of the tribe of Judah (Joshua 15:35), which show that, notwithstanding their last defeat, they had great footing in the land of Israel, or however had penetrated far into it in this march of theirs.

"And pitched between Shochoh and Azekah": Which were both in the same tribe, and near one another (see Joshua 10:10; 15:35).

"In Ephes-dammim; which, by a removal of the first letter, is called Pas-dammim (1 Chron. 11:13). Which the Jews say had this name because there blood ceased.

The very first thing we must remember is that the Bible is not in Chronological order. This possibly happened earlier than the happenings in the last lesson. We do know that during the reign of Saul, there was great conflict with the Philistines. Not every skirmish is mentioned. This particular one is important, because it is where the fame of David in battle begins.

1 Samuel 17:2 "And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines."

"Valley of Elah" is the place in Judah where David killed Goliath (verse 2; 21:9). The location of this valley is established by reference to the towns in the former passage. Shochoh is to be identified with the large Khirbet Abad. The ancient ruin stands on the southern edge of Wadi es-Sant, which is a valley. Shochoh was about two miles south of Azekah. Azekah (Tell ez-Zakariyeh) was perched atop a prominent ridge of the Shephelah, around the foot of which the Wadi es-Sant was forced to twist northward before continuing its flow westward to the sea. Azekah lies a short distance northeast of Lachish.

During the Israelite-Philistine military confrontation mentioned above, the Philistines encamped on the southern side of the valley, between Shochoh and Azekah. The contest between David and Goliath evidently took place in the broad valley on the southern side of the creek bed. When the Philistines retreated, they went in the direction of Ekron and Gath.

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

But here they are said to take the higher ground, and face the Philistines, who were on a mountain or hill on the other side over against them, which Kimchi reconciles thus; the whole or the grand army lay encamped in the valley. And, they that were set in array, or the first ranks, the first battalion, ascended the mountain to meet the Philistines. Vatablus takes it to be the same mountain, that on one part of it the Philistines formed their first battalion, and the rest of the army was in the valley; and on the other part of the mountain the Israelites pitched their camp.

It seemed there was a large valley between the two encampments. Saul's army was on one side of the valley, and the Philistines were on the other side of the valley. They were poised, waiting for the battle to begin.

Verses 4-50: In the ancient world, wars were sometimes decided in a head-to-head battle between two champions. People believed that the gods determined the matter through those two warriors. Throughout this account, David's "youth" (17:14, 33, 42), and Goliath's experience (17:4; 23, 33), are emphasized. By earthly accounts, only one of them was a "man of war."

Verses 4-7: On human terms alone, Goliath was invincible. However, David counted on the Lord being with him and making the difference (17:34-37). Notice that Goliath was fully "armed," in spite of his massive size. He even had a "shield-bearer" who went before him. David would leave the armaments behind and face his foe with only five stones, a sling, and the shield of faith (17:38-40, 50; 2 Sam. 22:1-4; Psalms 18:2, 28:7; Eph. 6:16).

"Goliath" was well over nine feet tall. His armor and weaponry would weigh over 150 pounds. Accordingly, any opponent would face a formidable foe in the Philistine "champion."

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

"Champion": Literally "the man between two." An appropriate appellation as Goliath stood between the two armies of the Philistines and Israel, and offered his challenge to a "duel" of hand-to-hand combat, the outcome of which would settle the battle for both sides.

"Gath": One of the 5 chief, Philistine cities, located 5 miles west of Azekah.

“Six cubits and a span”: One cubit measure approximately 18 inches and one span about 9 inches, making Goliath about 9 feet 9 inches tall (compare “Egyptian,” 1 Chron. 11:23; and “Og of Bashan,” Deut. 3:11).

Goliath of Gath had entered this valley between the two armies, to challenge someone of Saul's army. He was taller than any of Israel's men by at least 2-1/2 feet. An average man would have been no more than 6 feet tall, and Goliath would have been 3-1/2 feet taller than the average. He was one of the last of the giants. Someone would have to be filled with the strength of God to overcome him.

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

This was a piece of armor, which covered the head in the day of battle; these were usually made of the skins of beasts, of leather, and which were covered with plates of iron, or brass; and sometimes made of all iron, or of brass; as this seems to have been.

"And he was armed with a coat of mail": Which reached from the neck to the middle, and consisted of various plates of brass laid on one another, like the scales of fishes, so close together that no dart or arrow could pierce between.

"And the weight of the coat was five thousand shekels of brass": Which made one hundred and fifty six pounds and a quarter of zygostatic or avoirdupois weight; and therefore he must be a very strong man indeed to carry such a weight.

“Five thousand shekels”: 125 pounds.

Not only was he a giant, but he was protected by metal on his head and his chest. It would be extremely difficult to get an arrow through all of that.

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

Which were a sort of boots, or leg harnesses, which covered the thighs and legs down to the heels; such as Iolaus and the Grecians usually wore, as described by Homer; which are supposed to be double the weight of the helmet, reckoned at fifteen pounds, so that these must weigh thirty pounds of avoirdupois weight.

"And a target of brass between his shoulders": The Targum is, "a spear or shield of brass, which came out of the helmet, and a weight of brass upon his shoulders." Jarchi says the same, and that it was in the form of a spear to defend the neck from the sword; it seems to be a corset of brass, worn between the helmet and the coat of mail for the defense of the neck, supposed to weigh thirty pounds.

This was almost like a suit of armor. His legs were covered and protected from injury. There was a protection on the upper half of his back, as well.

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

The wooden part of it, held in the hand; this for thickness was like the beam in the weaver's loom, about which the warp, or else the web, is rolled; and it is conjectured that, in proportion to the stature of Goliath, his spear must be twenty six feet long, since Hector's in Homer was eleven cubits, or sixteen feet and a half.

"And his spear's head weighed six hundred shekels of iron; the iron part of the spear, the point of it, which has its name in Hebrew from a flame of fire, because when brandished it looks shining and flaming; and being the weight of six hundred shekels, amounted to eighteen pounds and three quarters of avoirdupois weight. The whole spear is supposed to weigh thirty seven pounds and a half; and the whole of this man's armor is thought to weigh two hundred and seventy two pounds, thirteen ounces.

In consequence of their great size and weight, the Oriental warrior had a trusty and skillful friend, whose office it was to bear the large shield behind which he avoided the missile weapons of the enemy. He was covered, cap-a-pie, with defensive armor, while he had only two offensive weapons—a sword by his side and a spear in his hand.

“Six hundred Shekels”: 15 pounds.

The iron head of the spear weighed about 25 pounds. This was a very large spear. An average soldier would not even be able to pick it up, and throw it a short distance. Probably, the giant and all of his armor was more to frighten Israel and make them give up, than for fighting. He would be clumsy, to say the least, as large as he was with all of this armor on.

The deciding of battles by individual combatants from each side is attested in the literature of the ancient Near East (2 Sam. 2:14-16).

1 Samuel 17:8 "And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set [your] battle in array? [am] not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me."

He stood in the valley between the two armies, and cried with a loud voice that he might be heard; and as he was of such a monstrous stature, no doubt his voice was very strong and sonorous; and as the battalions of Israel designed by armies were posted on the mountain or hill, his voice would ascend, and be the more easily heard.

"And said unto them, why are ye come out to set your battle in array?" Either as wondering at their boldness, to set themselves in battle array against the Philistines; or rather suggesting that it was needless, since the dispute between them might be issued by a single combat.

"Am not I a Philistine, and you servants to Saul?" A common Philistine, according to Jarchi; not a captain of a hundred, or of a thousand. And yet would fight anyone of them, their general officers, or be they who they would. Or rather, as Abarbinel, he was a prince among the

Philistines, and king of Gath. And though he was, and it was usual with great persons to engage with their equals, yet he did not insist on that. But would engage with any man, though of an inferior rank, even with any of Saul's servants. And by calling the Israelites the servants of Saul, he might have some respect to Saul's arbitrary government over them. And since they must be servants and slaves, it was as well to be servants to the Philistines as to him.

"Choose you a man for you, and let him come down to me": According to Jarchi and an Aramaic translation, the challenge first respects Saul their king; that if he was a man of fortitude and courage. Let him come and engage with him; if not, choose another, and send him down into the valley to fight with him. These same writers represent him as blustering and bragging that he killed the two sons of Eli, Hophni and Phinehas, took the Ark captive, and carried it into the temple of Dagon. That he had been used to go out with the armies of the Philistines, and had obtained victories, and slain many, and yet had never been made captain of a thousand among them; all which is improbable. And some of it notoriously false; for in every battle after the taking of the Ark the Philistines had been beaten.

He cried out to the army of Saul, for a champion of Israel to come to the valley and meet him in battle. The Philistines were sure that no Israelite would meet Goliath in battle. They were convinced that Israel would fear the giant enough, that they would surrender to the Philistines.

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

For which it does not appear he had any commission or authority to say; nor did the Philistines think themselves obliged to abide by what he said, since, when he was slain, they did not yield themselves servants to the Israelites.

"But if I prevail against him, and kill him, then shall ye be our servants, and serve us": To which terms also the Israelites did not consent; nor did David, who engaged with him, enter the fray on such conditions.

He is saying it is better for one to die, than for the whole army to die. Whichever champion wins the battle, the other army will serve the victor as their servants. It sounds like a very good idea, instead of everyone getting killed. It is not fair however, for a man 9-1/2 feet tall to fight a man 6 feet tall. Israel and the Philistines are at a standstill.

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

Or "reproach" them; that is, should they not accept his challenge, and send down a man to fight with them, he should then upbraid them with cowardice. Now he disdained them, as if there was not a man among them that dared to encounter with him.

"Give me a man that we may fight together": And so decide the controversy between us; such as were those duels fought between Paris and Menelaus in the Trojan War, and between the

Lacedemonians and the Argives in the times of Orthyades, and between the Athenians and Romans by the Horatii and Curiatii, as Grotius observes.

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

“Saul ... dismayed, and greatly afraid”: Saul and Israel had proven themselves to be greatly concerned with outward appearances (10:23-24; 15:30), and able to be influenced by the fear of men (12:12; 15:24). It is only natural that Goliath would be their worst nightmare come true.

Saul knew that he himself was the largest man in the army of the Israelites. He also knew that Goliath was tremendously larger than he was. Saul knew that he had no men the size of Goliath, so he feared they had lost.

1 Samuel 17:12 "Now David [was] the son of that Ephrathite of Beth-lehem-judah, whose name [was] Jesse; and he had eight sons: and the man went among men [for] an old man in the days of Saul."

“David” was the second and greatest king of Israel (1010-970 B.C.), whose dynasty ruled Judah for over four hundred years. He was an ancestor of Jesus Christ (Matt. 1:1). David belonged to the tribe of Judah and was born in Beth-lehem to Jesse as the youngest of eight sons. He began as a shepherd, demonstrating his courage and faithfulness by killing a lion and a bear that had attacked the flock. David began his career by playing the lyre in King Saul’s court; he subsequently became his squire. But he became a national hero when he killed the Philistine giant Goliath. Due to Saul’s animosity toward him, David became a fugitive. After Saul’s death, the tribe of Judah elected David king of Judah and placed him on the throne in Hebron.

Ultimately, David became king of all Israel in Jerusalem and moved the Ark of the Covenant into the city. His downfall was in committing adultery with Bathsheba and having her husband Uriah murdered (2 Sam. Chapters 11 and 12). David’s fondness for music is recorded in many places in the Bible. He played skillfully on the harp (16:18-23); he arranged worship services in the sanctuary (1 Chron. 6:31); and he composed psalms of lament over Saul and Jonathan (2 Sam. 1:17-27). The author of many Psalms (almost one-half are attributed to him in the titles of the KJV bible), he is remembered as the “sweet psalmist of Israel” (2 Sam. 23:1). God promised David a kingdom without end (2 Sam. 7:14-16). This prophecy would be fulfilled in Jesus (Matt. 1:1; Luke 1:32, 33). God’s own high tribute to David came through Paul (Acts 13:22): “I have found David the son of Jesse, a man after mine own heart” (1 Samuel Chapter 16; 1 Kings 12:16).

“Ephrathite” is another name for the Beth-lehem in Judah (Ruth 4:11; Micah 5:2).

David was the youngest of the sons of Jesse. "Beth-lehem-judah" means he was from the city of Beth-lehem in the land of Judah. This possibly means that Jesse was an older man.

1 Samuel 17:13 "And the three eldest sons of Jesse went [and] followed Saul to the battle: and the names of his three sons that went to the battle [were] Eliab the firstborn, and next unto him Abinadab, and the third Shammah."

Either of their own accord, or rather at their father's direction, or however with his knowledge and consent, who because he could not go himself, willed them to go. And these were forward, and some of the foremost that followed Saul to the battle, being zealous and well-disposed to defend their king and country.

"And the names of the three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah": Who are the three mentioned by name that passed before Samuel, when he came to anoint one of Jesse's sons to be king (1 Sam. 16:6).

These three older sons had to be twenty years old or older because they joined Saul to fight the Philistines. Fighting men had to be at least 20 years old in those days.

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

For the sake of whom this account is given of Jesse and his family, and who after this makes a considerable figure in the camp and court of Saul.

"And the three eldest followed Saul": As before related, and which is repeated, that it might be observed that they only of Jesse's sons followed Saul; not David particularly, but who was providentially sent to the army at the time the Philistine was defying it.

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

David was not needed at the palace while Saul was at battle, so he returned to tend "his father's sheep:". His anointing from Samuel and his time in Saul's court did not change his willingness to serve where he was needed. Christians should be willing to serve with humility no matter their position or success.

"David went and returned from Saul": David's duties were divided between his billet with Saul as one of many armor-bearers (16:21), and tending his father's sheep in Bethlehem. Doubtless, David learned important lessons regarding the weight of responsibility during this time, lessons that were later put to use in ruling over Israel.

David was too young to join the army, so he went home to take care of the sheep. His three oldest brothers stayed to fight with Saul.

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

Twice a day he came near the camp, within the hearing of it. The Jews say, he took those seasons on purpose to disturb them in reading their "Shema", or "hear, O Israel", etc. and saying their prayers morning and evening.

"And presented himself forty days": Successively, before the armies of Israel, daring them to send down a man to fight with him, and reproaching them for their cowardice in not doing it.

"Forty" symbolizes a time of testing. The Philistines have sorely tried the endurance of the army of Saul. It appears no one person is brave enough to go against this giant Philistine.

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

"Take now for thy brethren an ephah of this parched corn, and these ten loaves": In those times campaigns seldom lasted above a few days at a time. The soldiers were volunteers or militia, who were supplied with provisions from time to time by their friends at home.

"Ephah": About three quarters of a bushel.

"And run to the camp to thy brethren": Which, according to Bunting, was four miles from Beth-lehem. And whither it seems he went on foot, and is bid to make haste, and even to run, as his brethren might be in want of provision. And Jesse was very desirous of relieving them, and hearing from them as soon as possible. It is very likely he had a servant or servants to attend him, and assist in carrying this load of provision, which, with what follows, was too much for one man to run with.

I am sure that Jesse had become concerned about his three sons. The wait had been so long, they were probably short of food. Jesse sends ten loaves of bread and an ephah of the parched corn to the three eldest sons. David is taken away from the sheep to carry the food to his brothers.

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

Their commander or colonel who had the command of 1000 men and under whom Jesse's sons fought. Jarchi thinks this was Jonathan, who had 1000 men with him at Gibeah, and so now (1 Sam. 13:2). These cheeses were sent by Jesse to the captain, to be distributed among his men, or a present to himself, that he might use his sons well that were under his command.

"And look how thy brethren fare": Whether in good health, in good spirits, and in safety.

"And take their pledge": That is, if they had been obliged for want of money to pawn any of their clothes, or what they had with them to buy food with, that he would redeem and take up the pledge, by paying the money for which they were pawned. For it is thought that soldiers at this time were not maintained at the expense of the king and government, but at their own, and the families to which they belonged.

These ten cheeses given to the captain of the thousand that is over his brothers will get David in, to take the other food to his brothers. Jesse wants a report on the condition of his three sons as well.

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

That is, the sons of Jesse, and brethren of David.

"And all the men of Israel": The soldiers in the army.

"Were in the valley Elah": Or "by" it, near unto it; for they were set in array on the mountain on the side of it.

"Fighting with the Philistines": Not actually engaged in battle, but drawn up for it; prepared and in readiness to engage whenever it was necessary, or they were obliged to it; and perhaps there might be now and then some skirmishes in the outer parts of the camp.

It seemed at this point, that fighting had begun between the troops of the Philistines and Saul's army, but no one had accepted the challenge of Goliath.

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

Being very ready and eager to obey his father's orders, and visit his brethren.

"And left the sheep with a keeper": Which showed his care and faithfulness in the discharge of his office; he was not unmindful of his father's sheep, any more than of his commands.

"And took": The ephah of parched corn, the ten loaves, and the ten cheeses.

"And went, as Jesse had commanded him": Went and carried them to the camp, according to his orders.

"To the trench": I.e. to the camp or army which was there entrenched.

"Shouted for the battle": As the manner was, both to animate themselves, and to terrify their enemies.

It appears that David had other men working under him, to herd the sheep. He entrusts the sheep with them and goes to find his brothers. They had cut trenches around the camp to hide in, to rest from the battle. David found this trench, at the time for the men to go to battle. The shout was being given as David arrived.

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

Both sides prepared for it, and drew up in line of battle.

"Army against army; rank against rank, battalion against battalion, the right wing of the one against the left of the other, etc.

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

That is, he left load of provisions he brought with him in the hand of the keeper of the bag and baggage of the army, their clothes, and such like things; not having an opportunity to deliver them to his brethren, who were just going to engage in battle.

"And ran into the army": Which showed the valor and courage of David, who chose rather to expose himself in battle, than to abide with the keeper of the carriages.

"And came and saluted his brethren": Asked them of their welfare, in his father's name and his own.

It appears that, David had come in a carriage. It, also, is apparent that someone was with him. We do know that David could not have carried the ten loaves, the ten cheeses, and the ephah of corn. He would have to have had some transportation. The wagon would have been ideal. The person, who was driving the carriage, stayed with the carriage as David ran through the men to find his brothers.

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

"The same words": Goliath continued to offer the challenge (of 17:10), as he had been doing for 40 mornings and evenings (17:16).

David found his brothers and was visiting with them, when Goliath made his challenge again. This was the first time David had heard this challenge.

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

Even as it should seem before they heard him; knowing who he was, and what he was about to say, having seen and heard him forty days running.

"Fled from him, and were sore afraid": It is pretty much a whole army should be afraid of one man, and flee from him; they must be greatly forsaken of God, and given up by him (see Deut.

32:30). But perhaps they were not so much afraid of personal danger from him, as that they could not bear to hear his blasphemy.

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

“Great riches . . . his daughter”: The reward of a daughter in marriage for a great victory over an enemy of Israel was not unusual (Joshua 15:13-17).

David could hardly believe, that Saul's army would back down from this challenge, and even run in fear. Every time the giant, Goliath, called out a challenge, that was not answered; it dishonored Israel. King Saul would do mighty things for any person who would come against Goliath and defeat him. Saul had even offered the hand of his daughter in marriage to the one who kills Goliath.

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

David, in his own flesh, was as powerless before Goliath as any person feels in their own overwhelming situations. But he grasped the truth of the situation: the Philistines had defied God, and God will not allow such defiance to go unpunished.

“The reproach from Israel”: David knew that although Goliath’s challenge had been issued to (any), individual of the camp of Israel, Goliath’s defiant attitude was a reproach to all Israel.

It appears, at the time this challenge from Goliath happened, that Saul had great power in Israel. He could do about anything he wanted to do, because he was king. David cannot believe that some Israelite had not taken up this challenge. He reminds these soldiers, that Goliath is not on the side of the LORD (he is uncircumcised). He also reminds the army of Saul that they are the army of the living God.

1 Samuel Chapter 17 Questions

1. Who brought their army against Israel?
2. Each army was gathered where to go to battle?
3. Who was the champion that went out for the Philistines?
4. How tall was this Philistine giant?
5. How much taller was he, than the average man in the army of Saul?

6. What armor did the giant, Goliath, have on?
7. The staff of his spear was like what?
8. The head of the spear weighed how much?
9. What challenge did the giant give them?
10. If one of the Israelites could defeat him, what does he promise to do?
11. Why is this challenge not fair?
12. What effect did the giant's challenge have on Saul?
13. Where was David from?
14. How many sons did Jesse have?
15. What does "Beth-lehem-judah" mean?
16. Which three sons of Jesse went to war with Saul?
17. How old were these three sons?
18. When they went to war, where did David go?
19. How many days did the giant stand in the valley, and challenge Israel?
20. How many times each day did he do this?
21. What does "forty" symbolize?
22. What did Jesse tell David to take his brothers on the front lines?
23. What did Jesse send their captain?
24. What were Saul and all the other men doing, when David arrived there?
25. Who did David leave with the sheep?
26. Where did he find his brothers?
27. What happened soon after David arrived?
28. When the men of Israel saw Goliath, what did they do?
29. What had Saul offered to anyone who would kill Goliath?
30. What did David call the giant?