

# David and Goliath 1<sup>st</sup> Samuel chapter 17

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## Introduction

The genesis of this article came from another article<sup>A</sup> which was about a standalone Aleph Tav which didn't quite work out the way I wanted. I had some good stuff on 1<sup>st</sup> Samuel 17, so I copied it as an initial source. In this article I explore a favorite topic of my namely our contract/covenant with the Creator of the Universe. I explore the mindset of David compared to most everybody else in Israel including King Saul.

## David and Saul and 1<sup>st</sup> Samuel Chapter 8.

Consider these verses.

### Exo 15:18

The LORD (*YHVH*) shall reign (*malak* # <sup>H4427</sup>) for ever and ever.

Compare to..

### 1Sa 8:5

And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

### Joh 19:15

But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

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<sup>A</sup> The name of this article is "The Standalone Aleph Tav in 2Sa 21:19", which was about the discrepancy in scripture regarding who killed Goliath. Was it David or Elhanan? The story is retold later on (twice actually) and in one of those places, 2Sa 21:19, is seems to indicated Elhanan. Anyway in that verse there was a Standalone Aleph Tav that sat between Elhanan and Goliath. From that I started to do a midrash and it kind of fell flat. Maybe someday with added inspiration I'll come back and revisit it who knows.

The first verse show the King for Israel is YHVH and the other two are earthly Kings which Israel foolishly decides she wants another king. The earthly king that YHVH gives is Saul (*Shaul*) who is head and shoulders taller than the rest of the Israelites. He must have been looked impressive and intimidating, something you think the importunate Israelites would appreciate.

It seems to me that Shaul is a reflection of Israel's lack of faith in YHVH, they don't believe that YHVH will do what their contract/covenant says he will do for them i.e. protect them and bless them. David on the other hand is a man after the heart of YHVH and is what should be the attitude of all Israel.

Isn't YHVH teaching Israel a lesson? Is YHVH saying "so you want a king like the nations, how about a king like the Philistines?" So here are the Philistines, one of the nations, trying to conquer Israel and possibly judge them by making them pay tribute or worse. Yet where is Israel's king Saul and what is his attitude towards taking on Goliath? Maybe he doesn't have time to deal with him because his too busy filling out an evil report...you know about the giants in the land. Haven't we seen this movie before?

Having said that, David must have been wise enough to know that Elohim is not going to do everything, as the covenant with YHVH is a spiritual partnership. David is and the rest of Israel is supposed to be YHVH's vessel on Earth to accomplish YHVH's will.

## David and Goliath Dialog

I suggest that David was wise enough to know to wait to make his strike until after Goliath foolishly brought YHVH into the picture, thereby ensuring that the fight wasn't about David or Israel, but the true king and Elohim of Israel.

### 1Sa 17:43-44 - Goliath curses David by his goods

<sup>43</sup> And the Philistine said unto

"David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods."

<sup>44</sup> And the Philistine said to David,

"Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

### 1Sa 17:45-47 – David replies

<sup>45</sup> Then said David to the Philistine,

"Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the *B'Shem YHVH Tzevaot Elohey* (name of The LORD of hosts, the God) of the armies of Israel, whom thou hast defied. <sup>46</sup> This day will *YHVH* (the LORD) deliver thee into mine hand; and I will smite thee, and take

thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. <sup>47</sup> And all this assembly shall know that *YHVH* (the LORD) saveth not with sword and spear: for the battle *is YHVH* (the LORD), and he will give you into our hands."

## *B'Shem YHVH Tzevaot Elohey* – <sup>I come in the</sup> Name of YHVH of hosts God of Israel's Army

Well a lot could be said about this, but I want to focus on verse 45 where he calls on the name. What right does he have to call on the name i.e. by what authority (*quo warranto*)? It's because he has a contract/covenant with YHVH and its YHVH's duty and responsibility as Elohim of Israel to protect and bless Israel. Of course this

only works if your contract/covenant with YHVH is in good working order. I submit to you that in David's mind it is in good working order that's why he has the confidence.

In verse 45, David, as the agent on Earth of YHVH doing the bidding for YHVH, he is stating a claim. David is, if you will, exercising his Creator given unalienable rights. What's my point, it's all about law which comes from the contract/covenant.

## My Rant about pronunciation

Does anyone really think this is about how to pronounce the name of YHVH? Is the problem that David knows the secret tetragram pronunciation of the sacred name and Shaul doesn't? I was thinking the other day about this and I asked a myself a question...

Is there anywhere in the bible where the question of the proper pronunciation of YHVH's name ended in a benefit in the form of a blessing and/or protection? Conversely are there instances of an improper pronunciation ending up in a lack of a blessing and/or protection?

If there is not a case or the few cases that can be made are weak, then why do some people spend so much time on pronunciation? Are they treating the name and therefore YHVH as what I like to call the "hocus pocus god" where they have Elohim at their command to do whatever they want like the genie in the bottle? Or maybe it's more like "when the bad guys come will sic or attack god on them". Some will see the obvious theological problem with that and say "that's not what we're doing, we're not treating this like a magical incantation". Yet it's been my observation that they never explain what it is they mean in a substantive way. For me the substantive thing is Marsing's number one Moto "nothing, nothing, nothing is more important than my contract/covenant with the Creator of the Universe." Because I have this contract/covenant I have substance, I have authority (*quo warranto*), it is something that I need to guard/hold/keep (*shomer*) and I need to make sure that it's in good working order i.e. that I'm keeping up my end of the bargain (*sh'ma, mitzvoth*).

## YHVH and David

Notice in these verses that David makes sure the glory goes to Elohim, but it also states that he (David) is a part of this process i.e. he's not just sitting back and "calling it in".

The moral of the story is that we should have the faith of David.

## Sidebar Word Study – Goliath <sup>H1540</sup> → <sup>H1555</sup> of Gath <sup>H1661</sup>

1Sa 17:4 And there went out a champion out of the camp of the Philistines <sup>H6430</sup> פְּלִשְׁתִּים *pe-lish-Tim*, named Goliath <sup>H1555</sup> גִּלְיָת *gal-Yat*, of Gath <sup>H1661</sup> , מִגַּת *mig-Gat*; , whose height *was* six cubits and a span.

**Goliath**, H1555, means **splendor**. Strong's: it comes from **H1540** <sup>KJC:217</sup> Carried, Captive, Uncover, see Word-Study-H1540-galah-carry-captive-uncover-discover-away-reveal, article #[827](#).

My initial interest was because of Leviticus chapter 18, ...

H1540 galah <sup>KJC:217</sup> carry (y)(ied)(ing)<sup>45</sup>, captive (e)(ity)(es)<sup>36</sup>, uncover (ed)(th)<sup>34</sup>, discover (ed)(eth)<sup>29</sup>, away<sup>17</sup>, reveal (eth)(ed)<sup>15</sup>

Lev 18: Laws on Sexual Relations - Unlawful marriages and unlawful lusts, Translated 17 times as Uncover  
Lev 18:6-19

**Uncover(ed)** Gen 9:21 (Drunk Noah "uncovered" in his tent; Lev 20:11 (re. incests), 17-19 (re. bestiality), 20-21 (re. uncleanness) ...

**Gath**, H1661, means winepress, Strong's same as H1660 <sup>KJC:6</sup> → Probably from H5059 *nagan* to play or strike strings

## 2Sa 22:19 Standalone Aleph Tav is between *Elihanana* (David?) and Goliath

So what's the midrash/sod level possible suggestion that I'm making? In this telling of the story of the killing of Goliath<sup>B</sup>, you have the Standalone Aleph Tav between Elhanan and Goliath

With regard to the Aleph Tav (of 2Sa 22:19), I'm obviously doing a midrash and so the reader can take it for what it's worth. I think it's comforting that the story of the Messiah allegorically speaking occurs throughout the Hebrew bible and not just in the New Testament. He has always been with Israel just as I suggested David knew he was with him.

So why is David so confident? Does he know that Elohim will be with him i.e. the Standalone Aleph Tav will not only be with him, but will be between him and Goliath? Did David have an attitude of someone who has nothing to lose? If he is not protected and dies in battle then what good is it that YHVH is his Elohim because isn't the duty and responsibility of Elohim to protect you?

### 2Sa 21:19 KJV

And there was again a battle in Gob with the Philistines, where Elhanan<sup>H445 C</sup> the son of Jaareoregim,<sup>H3296 D</sup> a Bethlehemite,<sup>H1022</sup> slew<sup>E</sup> *the brother of* אֶת Goliath the Gittite, the staff<sup>H2595</sup> of whose spear *was* like a weaver's<sup>H707</sup> beam.<sup>H4500</sup>

### 2Sa 22:19 Interlinear

<sup>19</sup> And there was וַתְּהִי־ again עוֹד<sup>od</sup> a battle הַמִּלְחָמָה<sup>ham mil cha Mah</sup> in Gob בְּגֹב<sup>be Gov</sup> with עִם<sup>'im-</sup> the Philistines, פְּלִשְׁתִּים<sup>pe lish Tim;</sup> where Elhanan אֶלְחָנָן<sup>'el cha Nan</sup> the son בֶּן<sup>ben-</sup> of Jaareoregim, יַעֲרִי<sup>ya' Rei</sup> a Bethlehemite, בֵּית<sup>beit</sup> slew וַיַּךְ<sup>vai Yach</sup> *the brother of* אֶת<sup>'et</sup> Goliath גִּלְיָת<sup>gal Yat</sup> the Gittite, הַגִּתִּי<sup>hag git Ti</sup>, the staff יָעַץ<sup>ve Etz</sup> of whose spear חֲנִיתוֹ<sup>cha ni To</sup>, was like a weaver's אֲרָגִים<sup>'o re Gim</sup> beam. כִּמְנוֹר<sup>kim Nor zo</sup>

## ToDo: Go Sod i.e. make a narrative of the names of the people, places and things

<sup>B</sup> Note it's not **the brother of** Goliath, as that's not in the text indicated in the KJ translation as being in italics.

CB Notes: the brother of Goliath. Omit the italics, and understand another giant of the same name as the Goliath of 1Samuel 17.

<sup>C</sup> Elhanan according to ISBE says it means **whom God gave**. It also says that he was "A great warrior in the army of David".

TSK: Elhanan: etc. Instead of אֶת גִּלְיָת יַעֲרִי אֲרָגִים בֵּית הַלְחָמִי, of the text, we should certainly read, as in the parallel text, "and Elhanan the son of Jair, slew Lahmi<sup>H3902</sup> the brother of Goliath." 1Ch 11:26

**1Ch 20:5** And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

**1Ch 11:26** Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

<sup>D</sup> Jaare-oregim = "forests of weaver" Strong's: From the plural of <sup>H3293</sup> and the masculine plural participle active of <sup>H707</sup>; woods of weavers;

<sup>E</sup> In the Hebrew word order, **slew vai Yach**<sup>H6086</sup> comes before Elhanan the son of...