

How Did Dovid Ha'Melech Really Defeat Goliath? A Lesson for Underdogs



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1. Shmuel 1, Chapter 17

¹ The Philistines assembled their camps for war, and assembled themselves at Socoh that is to Judah; they encamped between Socoh and Azekah, in Ephes-dammim. ² So Saul and the people of Israel assembled themselves, they encamped in the Terebinth Valley, and they arranged for war against the Philistines. ³ The Philistines were standing on the mountain on one side and Israel was standing on the mountain on the other side, and the valley was between them.

⁴ A champion* went forth from the Philistine camps, whose name was Goliath of Gath; his height six cubits and one span. ⁵ [He had] a copper helmet on his head, and was wearing armor of mail; the weight of the armor [was] five thousand copper shekels. ⁶ [He had] a copper shield on his legs and a copper neck-guard between his shoulders. ⁷ The shaft of his spear was like a weavers' beam and the blade of his spear [weighed] six hundred iron shekels. The shield-bearer walked before him. ⁸ He stood and called out to the battalions of Israel and said to them, "Why are you going forth to wage war? Am I not

the Philistine, while you are the servants of Saul? Choose yourselves a man and let him come down to me! ⁹ If he can fight me and kill me, we will be slaves to you; and if I defeat him and kill him, you will be slaves to us and serve us."

¹⁰ Then the Philistine said, "I have disgraced the battalions of Israel this day, [saying,] 'Give me a man and we will fight together.'"¹¹ Saul and all Israel heard these words of the Philistine, and they were terrified and greatly afraid.

¹² David was the son of a certain Ephrathite* man from Bethlehem [in] Judah; his name was Jesse and he had eight sons. In the days of Saul, the man was old, and would come among the elders. ¹³ Jesse's three oldest sons left home and followed Saul to war. The names of his three sons who went to war were Eliab, the firstborn; the second to him, Abinadab; and the third, Shammah. ¹⁴ But David was the youngest; just the three oldest followed Saul. ¹⁵ David would travel back and forth from Saul's presence to tend his father's flocks in Bethlehem.*

¹⁶ The Philistine would approach [the Israelite camp] early morning and evening; he presented himself for forty days.

¹⁷ Jesse said to his son David, "Please take this ephah of toasted grain and these ten loaves of bread for your brothers and hurry to the camp to your brothers, ¹⁸ and bring these ten cheeses to the captain of the thousand. Inquire after the welfare of your brothers, and obtain a report of their welfare."¹⁹

¹⁹ Saul, they, and all the men of Israel were in the Terebinth Valley, fighting with the Philistines. ²⁰ David arose early in the morning, left the sheep with a watchman, and set out as Jesse had commanded him. He came to the encirclement, and the army was going forth to the battle line, shouting battle cries. ²¹ Israel and the Philistines deployed, battalions facing battalion. ²² David left the baggage that was upon him with the keeper of the baggage and ran to the line. When he arrived he inquired after the welfare of his brothers.

²³ As he was speaking to them, behold — the champion went forth from the Philistine battalions, Goliath the Philistine of Gath was his name, and spoke the [above] words, and David heard. ²⁴ All the men of Israel, when they saw the man, fled from him, and they were very frightened. ²⁵ The men of Israel were saying, "Have you seen this man who goes forth? He goes forth to disgrace Israel! The king will enrich whoever kills him with great wealth and give his daughter to him [in marriage], and he will free his father's family [from royal service] in Israel."

²⁶ David spoke to the men standing with him, saying, "What will be done for the man who slays this Philistine and removes disgrace from Israel? For who is this uncircumcised Philistine, that he disgraces the battalions of the Living God?"

²⁷ So the people told him regarding this matter, saying, "Such and such shall be done for the man who kills him."

²⁸ Eliab, [his] older brother, heard as he was talking to the men, and Eliab became angry with David, and said, "Why did you come down [here]? And with whom did you leave those few sheep in the wilderness? I am aware of

your willfulness and your evil thoughts, that you have come down here in order to watch the fighting!"²⁹ David replied, "What have I done now? Was it not mere talk?"³⁰ He then turned away from him toward someone else, and said the same thing to him; and the people answered him as before.

³¹ The words David was saying became heard; people related [them] to Saul, and he summoned [David]. ³² David said to Saul, "Let no man lose heart because of him. Your servant will go forth and fight this Philistine!"³³ But Saul said to David, "You cannot go forth to this Philistine to fight with him, for you are a lad, while he is a warrior from his youth."

א הרעה: ויאספו פלשתים את מחניהם למלחמה ויאספו שבה
ב אשר ליהודה ויחנו בין שוכה ובין עזקה באפס דמים: ושאל ואיש
ג ישראל נאספו ויחנו בעמק האלה ויערכו מלחמה לקראת פלשתים:
ד ופלשתים עמדים אל ההר מזה וישראל עמדים אל ההר מזה והגיא
ה ביניהם: ויצא איש הבנים ממחנות פלשתים גלית שמו מגת גבחו שש
ו אמות וזרת: וכובע נחשת על ראשו ושריון קשקשים הוא לבוש ומשקל
ז השריון חמשת אלפים שקלים נחשת: ומצחת נחשת על רגליו וכיורון
ח נחשת בין כתפיו: וחץ [ועץ] חניתו כמנור ארגים ולהכת חניתו
ט שש מאות שקלים ברזל ונשא הצנה הלק לפניו: ויעמד ויקרא אל-
י מערכת ישראל ויאמר להם למה תצאו לערה מלחמה הלא אנכי

יא הפלשתי ואתם עבדים לשאול ברזל לכם איש ויך אלי: אם יוכל
יב להלחם אתי והפני והיינו לכם לעבדים ואם אני אוכל לו והביתו
יג והייתם לנו לעבדים ועבדתם אתנו: ויאמר הפלשתי אני חרפתי את-
יד מערכות ישראל היום הנה תנו לי איש ונלחמה יחד: וישמע שאול
יז וכל ישראל את דברי הפלשתי האלה ויחתו ויראו מאד: ויך

יח בן איש אפרתי הנה מבית לחם יהודה ושמו ישי ולו שמנה בנים והאיש
יט בימי שאול זקן בא באנשים: וילכו שלשת בני ישי הגדלים הלכו אחריו
כ שאול למלחמה ושם שלשת בניו אשר הלכו במלחמה אליאב הבכור
כא ומשנהו אבינדב והשלשי שמה: ויך הוא הקטן ושלשה הגדלים הלכו
כב אחרי שאול: ויך הלק וישב מעל שאול לרעות את צאן אביו בית-
כג לחם: ויגש הפלשתי השכם והערב ויחי צב ארבעים יום: ויאמר

כד ישי לדוד בנו קח גא לאחיקי איפת הקליא הנה ועשרה לחם הנה והרץ
כה הפחנה לאחיקי: ואת עשרת חריצי החלב האלה תביא לשר האלק
כז ואת אחיקי תפקד לשלום ואת עירבתם תקח: ושאול והמה וכל איש
כח ישראל בעמק האלה נלחמים עם פלשתים:

כט בבקר ניטש את הצאן על שמר וישא וילך באשר צנחו ישי ויבא
לד המעגלה והחיל היצא אל המערכה והרעו במלחמה: ותערה ישראל
לא ופלשתים מערכה לקראת מערכה: וישש דוד את הכלים מעליו על יד
לב שומר הכלים ורץ המערכה ויבא וישאל לאחיו לשלום: והוא מנדבר
לג עמם והנה איש הבנים עולה גלית הפלשתי שמו מגת ממערות

לד [ממערכות] פלשתים וידבר פדכרים האלה וישמע דוד: וכל איש
לה ישראל בראותם את האיש וינסו מפניו ויראו מאד: ויאמר איש
לו ישראל הראיתם האיש העלה הנה פי להרף את ישראל עלה הנה
לז האיש אשר יכנו ויעשרנו המלק: אשר גדול ואת ביתו לו ואת בית
מא אביו יעשה חפשי בישראל: ויאמר דוד אל האנשים העומדים

מב עמו לאמר מה יעשה לאיש אשר יכה את הפלשתי הלו והסיר חרפה
מעל ישראל כי מי הפלשתי הערל הנה כי חרף מערכות אלהים חיים:
מג ויאמר לו העם פדכר הנה לאמר כה יעשה לאיש אשר יכנו: וישמע
מד אליאב אחיו הגדול כדברו אלי האנשים ויחרף אליאב בדוד ויאמר לו

מה הנה ילדת ועל מי נטשת מעט הצאן ההנה במדבר אני ידעתי

מז את דוד ואת רע לכבד כי למען ראות המלחמה ירדת: ויאמר דוד מה
מח עשיתי עתה הלא דבר הוא: ויטב מאצלו אל מול אחר ויאמר פדכר
מט הנה וישבחו העם דבר פדכר הראשון: וישמעו הדברים אשר דבר דוד

נא ויגדו לפני שאול וינקחו: ויאמר דוד אל שאול אל יפל לב אדם עליו
נב עבדך ילך וינלחם עם הפלשתי הנה: ויאמר שאול אל דוד לא תוכל
נג ללכת אל הפלשתי הנה להלחם עמו כי נער אתה והוא איש מלחמה
נד ויאמר דוד אל שאול רעה הנה עבדך לאביו בצאן

³⁴ David said to Saul, "Your servant was a shepherd for his father among the flocks; the lion or the bear would come and carry off a sheep from the flock, ³⁵ and I would go after it, strike it down, and rescue [the sheep] from its mouth. If it would attack me I would grab onto its beard and strike it and kill it. ³⁶ Your servant has slain even lion and bear; and this uncircumcised Philistine shall be like one of them, for he has disgraced the battalions of the Living God!" ³⁷ Then David said, "HASHEM Who rescued me from the hand of the lion and from the hand of the bear, He will rescue me from this Philistine!"

So Saul said to David, "Go, and may HASHEM be with you!" ³⁸ Saul dressed David with his own battle garments; he put a copper helmet on his head and dressed him in armor. ³⁹ David then girded his sword over his battle garments. But he was unwilling to go forth [that way], for he was not accustomed [to it], * so David said to Saul, "I cannot walk with these, for I am not accustomed [to them]," and David removed them from on himself. ⁴⁰ He took his staff in his hand and picked out five smooth stones from the brook and put them in his shepherd's bag and in the knapsack, and his slingshot was in his hand. Then he approached the Philistine.

⁴¹ The Philistine walked, going closer and closer to David, and the man bearing his shield was before him. ⁴² The Philistine peered and saw David, and he derided him, for he was a youth, ruddy and handsome. ⁴³ The Philistine said to David, "Am I a dog that you come after me with sticks?" and the Philistine cursed David by his gods. ⁴⁴ Then the Philistine said to David, "Come to me, so that I may offer your flesh to the fowl of the heavens and to the beast of the field!"

⁴⁵ David said to the Philistine, "You come to me with a sword, a spear, and a javelin — but I come to you with the Name of HASHEM, Master of Legions, the God of the battalions of Israel that you have ridiculed. ⁴⁶ On this day HASHEM will deliver you into my hand. I shall smite you and I will remove your head from upon you; and I shall offer the carcass of the Philistine camp this day to the fowl of the heavens and to the beast of earth! Then the whole earth will know that there is a God in Israel, ⁴⁷ and all this assembly will know that not through sword and spear does HASHEM grant salvation; for unto HASHEM is the battle, and He shall deliver you into our hands!"

⁴⁸ It happened that when the Philistine arose and moved closer towards David that David hurried and ran to the line, towards the Philistine. ⁴⁹ David stretched his hand into the sack. He took a stone from there and slung it, and struck the Philistine in the forehead. The stone penetrated his forehead, and he fell upon his face, upon the ground. ⁵⁰ Thus David overpowered the Philistine with the slingshot and stone, he smote the Philistine and killed him; there was no sword in David's hand. ⁵¹ David ran and stood by the Philistine; he took [Goliath's] sword and drew it, from its sheath, having already killed him, and he cut off his head with it. The Philistines saw that their hero was dead, and they ran away.

⁵² The men of Israel and Judah rose up, and shouted exultantly, and pursued the Philistines up to the approach to the valley and to the gates of Ekron. Philistine corpses were strewn along the Shaaraim Road, until Gath and Ekron, ⁵³ Then the Children of Israel returned from pursuing Philistines and plundered their camp. ⁵⁴ David took the head of the Philistine, and [eventually] brought it to Jerusalem, and his weapons he put in his tent. *

⁵⁵ When Saul had seen David going forth towards the Philistine, he said to Abner, the minister of the army, "Abner, whose son is this lad?" * And Abner replied, "By your life, O king, I do not know." ⁵⁶ So the king instructed him, "You ask whose son this youth is," ⁵⁷ So when David returned from smiting the Philistine, Abner took him and brought him before Saul, while the head of the Philistine was [still] in his hand. ⁵⁸ Saul said to him, "Whose son are you, young man?" David replied, "The son of your servant Jesse, the Bethlehemite."

מִנְעָרֵיו: וַיֹּאמֶר דָּוִד אֶל־שָׂאֵל רֵעֵה הֲיֵה עֲבָדְךָ לְאִבּוֹ בְּצֹא
וַיֵּבֶא הָאֲרִי וְאֶת־הַדּוֹב וְנָשָׂא * שֶׁה מִהַעֲדָר: וַיִּצְאֵתִי אַחֲרָיו וַהֲכַתִּי
וְהִצַּלְתִּי מִפּוֹי וַיִּקָּם עָלַי וַהֲחִקְתִּי בִּזְקָנִי וַהֲכַתִּי וַתְּמִיתֵנִי: גַּם אֶת־הָאֲרִי
גַם־הַדּוֹב הִכָּה עֲבָדְךָ וַהֲיֵה הַפְּלִשְׁתִּי הָעַרְל הַזֶּה בְּאֶחָד מֵהֶם כִּי חָרַף
מִעַרְכָּת אֱלֹהִים חַיִּים: וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצַּלְנִי מִיַּד הָאֲרִי
וּמִיַּד הַדּוֹב הוּא יִצִּילְנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה וַיֹּאמֶר שָׂאֵל אֶל־דָּוִד
לֵךְ וַיְהִי וַיְהִי עִמָּךְ: וַיִּלְבַּשׁ שָׂאֵל אֶת־דָּוִד מִדְּבַר וַנִּתֵּן קֹדֶב נְהִשְׁתׁ עֲלֵי־
רַאשׁוֹ וַיִּלְבַּשׁ אֹתוֹ שְׂרָיוֹן: וַיַּחַגְר דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמָגְיוֹ וַיֵּאֵל לְלָכָתׁ
כִּי לֹא־נִסְה וַיֹּאמֶר דָּוִד אֶל־שָׂאֵל לֹא־אוּכַל לְלָכָת בְּאֵלֶּה כִּי לֹא נִסְיָתִי
וַיִּסְרַם דָּוִד מֵעַלָּיו: וַיִּקַּח מִקְלָו בְּיָדוֹ וַיַּבְהִירֵהוּ חֲמִשָּׁה חֲלָקִי אֲבָנִים וּמִן־
הַחֶחֱל וַיִּשֹׂם אֹתָם בְּכִלֵּי הָרַעִים אֲשֶׁר־לוֹ וּבִילְקוּט וּקְלָעוֹ בְּיָדוֹ וַיִּגַּשׁ אֶל־
הַפְּלִשְׁתִּי: וַיִּלַּךְ הַפְּלִשְׁתִּי הַלֵּךְ וַקָּרַב אֶל־דָּוִד וְהָאִישׁ נָשָׂא הַצֶּנֶה לְפָנָיו:
וַיִּבֶט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיַּבְהִיר וַיִּבְחָר וַיֵּרָא כִּי־הָיָה זָעִר וַאֲדָמְנִי עִם־יָפֶה
מֵרָאֵה: וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הַכֶּלֶב אֲנִכִּי כִּי־אַתָּה בֹּא־אֵלַי בַּמַּקְלוֹת
וַיִּקְלַל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֵלֵהוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד לָכֶּה אֵלַי
וְאֶתְנֶה אֶת־בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם וּלְבֵהֵמַת הַשָּׂדֶה: וַיֹּאמֶר דָּוִד
אֶל־הַפְּלִשְׁתִּי אַתָּה בֹּא אֵלַי בְּחַרְבַּךְ וּבַחֲנִיתִּי וּבַכִּידוֹן וְאֲנִכִּי בֹא־אֵלַי
בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מִעַרְכּוֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ: הַיּוֹם הַזֶּה
יִסְרָךְ יְהוָה בְּיָדִי וְהִפִּיתָה וְהִסִּרְתִּי אֶת־רַאשְׁךָ מֵעַלְיָךְ וְנָתַתִּי פָגַר מִחֶנֶה
פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיִּת הָאָרֶץ וַיַּדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ
אֱלֹהִים לְיִשְׂרָאֵל: וַיַּדְעוּ כָּל־הַקְּהָל הַזֶּה כִּי־לֹא בְּחַרְבַּךְ וּבַחֲנִיתִּי הוֹשִׁיעַ
יְהוָה כִּי לַיהוָה הַמִּלְחָמָה וַנִּתֵּן אֶתְכֶם בְּיָדֵנוּ: וְהָיָה כִּי־גַם הַפְּלִשְׁתִּי וַיִּלַּךְ
וַיִּקָּרַב לְקָרְאֵת דָּוִד וַיִּמְחַר דָּוִד וַיַּרְץ הַמַּעַרְכָּה לְקָרְאֵת הַפְּלִשְׁתִּי: וַיִּשְׁלַח
דָּוִד אֶת־יָדוֹ אֶל־הַכִּלִּי וַיִּקַּח מִשָּׁם אֶבֶן וַיַּקְלַע וַיַּךְ אֶת־הַפְּלִשְׁתִּי אֶל־מִצְחוֹ
וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה: וַיַּחֲזֹק דָּוִד מִן־הַפְּלִשְׁתִּי
בַּקְלָע וּבְאֶבֶן וַיַּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמִּיתָהוּ וַחֲרַב אֵין בְּיַד־דָּוִד: וַיַּרְץ דָּוִד
וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ וַיִּשְׁלֹפֶה מִתַּעֲרָה וַיִּמְתָּהוּ וַיַּכְרַת־
בָּהּ אֶת־רַאשׁוֹ וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מַת גְּבוּרָם וַיִּנְסוּ: וַיִּקְמוּ אַנְשֵׁי־יִשְׂרָאֵל
וַיְהוּדָה וַיִּרְעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֵךְ גִּזָּא וְעַד שַׁעֲרֵי עֶקְרוֹן
וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדָרֶךְ שַׁעֲרִים וְעַד־גַּת וְעַד־עֶקְרוֹן: וַיָּשָׁבוּ בְנֵי
יִשְׂרָאֵל מִדֹּלֵק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׂסוּ אֶת־מַחֲנֵיהֶם: וַיִּקַּח דָּוִד אֶת־רֹאשׁ
הַפְּלִשְׁתִּי וַיִּבְאֶהוּ יְרוּשָׁלַם וְאֶת־כִּלָּיו שֵׁם בְּאֵהָלוֹ: וַכְּרָאוֹת שָׂאֵל
אֶת־דָּוִד יֵצֵא לְקָרְאֵת הַפְּלִשְׁתִּי אֲמֹר אֶל־אֲבִנָּר שֶׁר הִצִּבָּא בְּן־מִי־וָה
הַזָּעִר אֲבִנָּר וַיֹּאמֶר אֲבִנָּר חִי־נִפְשֶׁךָ הַמְּלָךְ אִם־יִדְעָתִי: וַיֹּאמֶר הַמְּלָךְ
שָׂאֵל אֹתָהּ בְּן־מִי־וָה הָעֵלֶם: וַכְּשׁוֹב דָּוִד מִהַבּוֹת אֶת־הַפְּלִשְׁתִּי
וַיִּקַּח אֹתוֹ אֲבִנָּר וַיִּבְאֶהוּ לְפָנָיו שָׂאֵל וַיִּרְאֵה הַפְּלִשְׁתִּי בְּיָדוֹ: וַיֹּאמֶר אֵלָיו
שָׂאֵל בְּן־מִי אַתָּה הַזָּעִר וַיֹּאמֶר דָּוִד בְּן־עַבְדְּךָ יֵשׁוּ בֵּית הַלְחָמִי: וַהֲיֵה

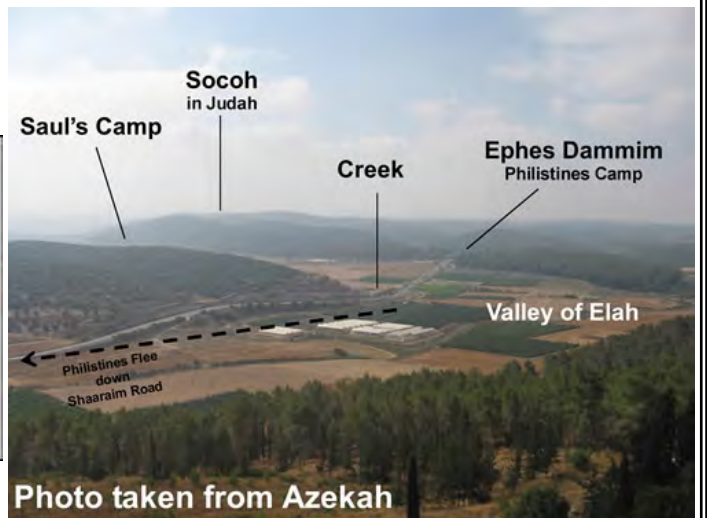
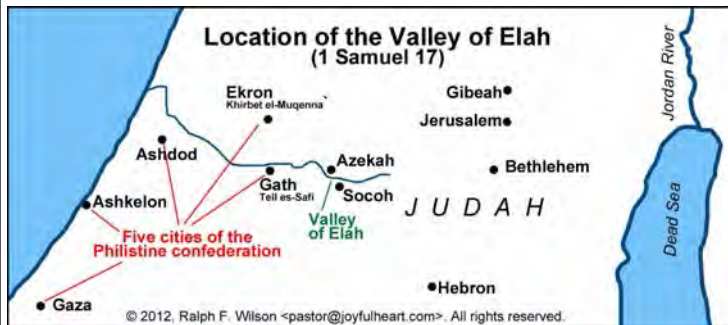


Photo taken from Azekah

National Park Declared Where David Fought Goliath

Archaeologists claim a building unearthed at Khirbet Qeiyafa was King David's 'Suburban Palace.'

2. Arutz Sheva

By Gil Ronen



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An aerial view of the Khirbet Qeiyafa dig

Skyview/Archaeological Authority



A national park will be [declared](#) at Khirbet Qeiyafa and the Ela Valley, southwest of Jerusalem, and a residential neighborhood that had been planned next to the location will not be built. The area is believed to be the spot where the young David fought Goliath, according to the Bible.

The decision was made by the Jerusalem District Committee for Planning and Construction. The national park will stretch from Beit Natif in the east to Khirbet Qeiyafa in the west, and the construction of the southern neighborhood of Ramat Beit Shemesh will be scrapped.

The decision is being hailed as a major accomplishment for the preservation of nature in Israel, and as the product of successful cooperation between the Israel [Antiquities](#) Authority and the Nature and Parks Authority.

Khirbet Qeiyafa, an ancient ruin atop a hill that borders the Ela Valley from the north, [is thought to be the Biblical city of Sha'arayim](#). The city is heavily fortified, and is typical of other Judean cities that were established during the period of the Kings, before the destruction of the First Temple. It has been excavated since 2007 by archeologists Prof. Yosef Garfinkel from Hebrew University, and Saar Ganor of the Antiquities Authority.

The site features three unique public buildings, the first of their kind ever found in the Judean area. The buildings date to the tenth century before the Common Era – the period in which King David reigned in Jerusalem.

Garfinkel and Ganor have claimed that one of the buildings is [indeed](#) a palace used by King David himself.

The Head of the Preservation Administration within the Antiquities Authority, Raanan Kislef, issued a statement hailing what he called a “dramatic” and “unprecedented” decision, that establishes “a policy of planning that sees preservation of heritage a value equal in importance to the urgent need for housing units and development.”

Yuval Peled, who heads the Development Section in the Nature and Parks Authority, also congratulated the District Committee for its decision, which “will enable future generations to feel the past in the scenery of the [present](#), and to understand the setting of the historical story of the battle of David and Goliath, a battle that has historical significance for the nation in Zion and the entire world.”

3. Targum Shmuel

“I am the Philistine (I Samuel 178), Goliath of Gath, who slew Eli’s two sons, Chophni and Pinchas

ה נקם ואכריז על סדרי ישראל ואמר להון למה תסקון לסדרא קרבא הלא אנא פלשתאה ואתון עבדין לשאור ואנא הוא גלית פלשתאה דמן נת דמטלית תרין בני עלי פהגי תפגי ופנתם ושבתתי ית ארון קקמא דני ואובלית ותייה לבית דגון טעתי ותנה תקן בסריו פלשתאי שבעא ורחין אף כל קרב וקרב דתו להון לפלשתאי אנא נסיק בריש חילא ונצחנא בקרבא ורמינא מטילין בעמרא דארעא ועד קצן לא אכשרו יתי פלשתאי למהו רב אלפא עלויהון ואתון בני ישראל מה גבורה עבד לכו שואל בר קיש דמן גבעתא דמנותן ותייה מלכא עליוכון אם גבר גבר הוא יחות ויעביר קרבא עמי ואם גבר חלש הוא בחרו לכו גברא ויחות לוחי :

4. Shmuel 1, Chapter 1

בב ויגדל הנער שמואל עם יהוה: ועלי זקן מאד ושמע את כל אשר יעשון בניו לכל ישראל ואת אשר ישכבון את הנשים הצבאות פתח אהל מועד: ויאמר להם למה תעשון פדברים האלה אשר אנכי שמע את דבריכם רעים מאת כל העם אלה: אל בני פי לוא טובה השמעה אשר אנכי שמע מעבדים עם יהוה: אם יחטא איש לאיש ופללו אלהים ואם ליהוה יחטא איש מי יתפלל לו ולא ישמעו לקול אביהם פי חפץ יהוה להמיתם: והנער שמואל הלך וגדל נטוב גם עם יהוה וגם עם אנשים:

²² Eli became very old. He heard about all that his sons were doing to all of Israel, and that they would lie with the women * who congregated at the entrance of the Tent of Meeting, ²³ so he said to them, "Why do you do such things? For I hear of your evil deeds from all these people, ²⁴ No, my sons! — for the report that I hear HASHEM's people passing on is not good. ²⁵ If man sins against man, a judge tries him; but if he sins against HASHEM, who can speak in his defense?" But they would not listen to their father's voice, for HASHEM desired to kill them. * ²⁶ But the boy Samuel kept growing and improving, both with HASHEM and with people.

²⁷ A man of God came to Eli and said to him: Thus said HASHEM, "Did I not appear to your ancestor's family when they were in Egypt [enslaved] to the house of Pharaoh, ²⁸ and choose him from among all the tribes of Israel to be a Kohen to Me, to ascend My altar, to burn incense, to wear an Ephod* before me; and [didn't] I give your ancestor's family all the fire-offerings of the Children of Israel? ²⁹ Why do you scorn My sacrifice and My meal-offering which I have commanded [to be brought in My] dwelling place, and you honor your sons more than Me, * to fatten yourselves from the choicest parts of all the offerings of Israel, before My people?" ³⁰ Therefore, [this is] the word of HASHEM, God of Israel: "I had indeed said that your family and your father's family would walk before Me forever — but now, — the word of HASHEM — "far be it from Me [to do so]; for I honor those who honor Me, and those that scorn Me will be accursed. ³¹ Behold, days are coming when I shall cut off your arm and the arm of your father's family, from there being any old person in your family. ³² And you will see a rival [Kohen in My] dwelling place

The Kohen continues:

הם באין בגחזונו של בשר נדם. — They come with the strength of flesh and blood, — but you come with the strength of the Omnipresent.^[16] — פלשתים באו בגחזונו של גלית — The Philistines came with the strength of their champion Goliath. — מה הנה סומו — What was his end? — לטוף נפל בקרב ונקלו עמו — In the end he fell by the sword and they fell with him.^[17] — בני עמון באו בגחזונו של שובך — The Ammonites came with the strength of their champion Shovach. — מה הנה סומו — What was his end? — לטוף נפל בקרב ונקלו עמו — In the end he fell by the sword and they fell with him.^[18] — ואתם אי אתם כן — But you — you are not thus, — "כי ה' אלהיכם ההלך עמכם להלחם לכם וגו' " — For [it is] Hashem, your God, Who goes with you to fight for you etc. — זה מקנה הארון — This is a reference to "the camp of the Holy Ark," which accompanies Israel into battle.^[19] With God as your champion, you will prevail.^[20]

5. Mishna Sota 42a

The Mishnah stated:
פִּלְשְׁתִּים בָּאוּ בְּגִזְרוֹנוֹ שֶׁל גִּלְיָת בּוֹ – THE PHILISTINES CAME WITH THE STRENGTH OF their champion GOLIATH etc.

The Gemara expounds this name:
גִּלְיָת – Goliath. אָמַר רַבִּי יוֹחָנָן – R' Yochanan said: He was called thus – שְׁעָמַר בְּגִילוֹ עָנִים לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא – because he

stood with brazenness (*gilui panim*) before the Holy One, Blessed is He.^[4] אָמַר רַבִּי יוֹחָנָן – As it is stated in a verse that quotes Goliath's challenge to Israel:^[5] „בְּרוּ-לְכֶם אִישׁ וְיָרֵד אֵלַי” – choose for yourselves a man and let him come down to me. „אִישׁ” is none other than the Holy One, Blessed is He. אָמַר רַבִּי יוֹחָנָן – As it is stated:^[6] „הוּא אִישׁ” – Hashem is a man of war. Thus, the verse teaches that Goliath brazenly challenged the Almighty Himself to come forth and do battle with him.^[7]

The Gemara tells of God's response:
אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא – The Holy One, Blessed is He, said: Behold! I shall bring him down by the hand of “the son of a man,” i.e. a mere lad.^[8] אָמַר רַבִּי יוֹחָנָן מִשׁוֹם רַבִּי מֵאִיר – As it is stated:^[9] „וְיָרֵד בְּרִאִישׁ אֶפְרַתִּי הַזֶּה” – And David was the son of this man of Ephraim. We see that the one who defeated Goliath was “the son of a man.”

Another teaching by R' Yochanan concerning Goliath:
אָמַר רַבִּי יוֹחָנָן מִשׁוֹם רַבִּי מֵאִיר – R' Yochanan said in the name of R' Meir: בְּשִׁלְשָׁה מְקוֹמוֹת לָכְרוּ פִּיּוּ לְאוֹתוֹ רֶשַׁע – In three

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Two further teachings by R' Yochanan concerning Goliath:
וְיָגֵשׁ הַפְּלִשְׁתִּי הַשָּׂבִיב וְהַעֲרִיב” – The verse states: and the Philistine approached [every] morning and evening.^[16] אָמַר רַבִּי יוֹחָנָן – R' Yochanan said: שְׁמַע שְׁחֵרִית – He did this in order to stop them from performing the recitation of the *Shema* morning and evening.^[17] וַיִּתְנַחֵב – The verse continues: And he stood forth for forty days. אָמַר רַבִּי יוֹחָנָן – R' Yochanan said: אַרְבָּעִים יוֹם – This period corresponds to the forty days in which the Torah was given.^[18]

The Gemara expounds several verses dealing with Goliath:
”וַיֵּצֵא אִישׁ-הַבְּנָיִם מִמַּחֲנֵיזְתַּיִם פְּלִשְׁתִּים וְגו'” – And the *beinayim* man went out of the Philistine camps, and his name was Goliath of Gath etc.^[19] מַאי „בְּנָיִם” – What is meant by *beinayim*?^[20] אָמַר רַב – Rav said: שְׂמֻנָּה מִכָּל מוֹם – It means that he was perfectly built (*mevuneh*), free of all blemish.^[21] אָמַר רַב – But Shmuel said: בֵּינוֹנִי שְׂבָאָהוּ – It means that among his brothers, he was of middling (*beinoni*) proportions, neither too large nor too small.^[22] אָמַר רַב – The academy of Rav Shila said: שְׂוֵאָה – It means that he was formed strong and solid as a building (*binyan*).^[23] אָמַר רַבִּי יוֹחָנָן – R' Yochanan said: It means that he emerged from between (*mibein*) multiple acts of cohabitation. בְּרַחֲמֵי הַקָּדוֹשׁ בְּרוּךְ הוּא – For he was born of one hundred stepfathers and one father.^[24]

6. Gemara Sota 42b

The verse continues:
מִנֵּי רַב – his name was Goliath of Gath. (ו)גִּלְיָת שְׁמוֹ מִנָּח” – Rav Yosef taught: He is identified as being “of Gath” because all would press down upon his mother (in acts of cohabitation) as upon a wine-press (a *gath*).^[25]

The Gemara expounds another verse to teach the wantonness of Goliath's mother. The verse reads:^[26] And behold! The *benayim* man came up – Goliath the Philistine was his name, of Gath – from the regiments of the Philistines.

[The verse] is written as from the caves (*me'aros*) of the Philistines, but we read it as from the regiments (*maarchos*) of the Philistines. Rav Yosef taught: The written form *me'aros* teaches that all would cohabit (*he'eru*) with [Goliath's] mother.^[27]

The Gemara expounds further on the promiscuous habits of Goliath's mother:

It is written in one verse that her name was Harafah,^[28] and it is written in another verse that her name was Orpah.^[29] One said her name was actually Harafah, and why was she called Orpah? Because all would sodomize (*orfin*) her from behind.^[30] And one said her name was actually Orpah, and why was she called Harafah? For all would crush her beneath them (in acts of cohabitation) as crushed kernels of wheat (*harifos*).^[31]

The Gemara demonstrates that the name Harafah connotes something crushed:

וְחִקְתָּ הָאִשָּׁה וְתִקְרַשׁ – And so [a verse] states:^[32] And the woman took and spread the curtain over the opening of the well, and she scattered crushed kernels of wheat (*harifos*) upon it. And if you wish you can say that it is known from here:^[33] If you crush a fool in a mortar, amid crushed kernels of wheat (*harifos*), with a pestle, you will not remove from him his folly. We see that Harafah denotes something crushed.

The Gemara expounds further on Goliath's mother:

(ו)אֵת-אַרְבַּעַת אֵלֶּה יָלְדוּ לְהַרְפָּה בַּת וַיְפָלוּ בְּיַד דָּוִד וּבְיַד עֲבָדָיו” – The verse states, regarding four mighty warriors who fought against King David: These four were born to Harafah in Gath, and they fell by the hand of David and by the hand of his servants.^[34] מַאי נִיגְדוּ? – Who are these four? Rav Chisda said: סַף וּמַדּוֹן גִּלְיָת וְיֹשְׁבֵי בְנוֹב – They are Saf, Madon, Goliath and Yishbi B'Nov.^[35] וַיְפָלוּ בְּיַד דָּוִד וּבְיַד עֲבָדָיו – and they fell by the hand of David and by the hand of his servants. Why did they fall to King David? For it is written:^[36] וְנִשְׁקָה עֲרַפָּה לְחֻמַּתָּהּ וַיּוֹת דְּבָקָה בָּהּ” – and Orpah kissed her mother-in-law (Naomi) [and departed], but Ruth cleaved to her. אָמַר רַבִּי יִצְחָק – And R' Yitzchak said regarding this verse: אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא – Let them come, the sons of the woman who was kissed (Orpah),^[37] and let them fall by the hand of the sons of the woman who cleaved (Ruth).^[38]

7. Maharal
R' Yehudah Loew of Prague
1520-1609
Chiddushei Aggados

כדי לבטלם וכו'. כבר (שם). ויגש הפלשתי השכם אמרנו כי עצם מציאות גלית הוא נגד הש"י, ולפיכך היה מתנגד אל אחד'תו יתברך, ומפני ששודרית וערבית ראוי ליחד שמו יתברך לכך לא

היה עומד כנגד ישראל [אלא] דוקא שחרית וערבית, וכן שהיה נגד הקב"ה שנתן תורה לישראל בארבעים יום, כלל הדבר גלית זה היה נגד הש"י ונגד תורתו.

שהכל דשין באמו כגת. (שם). גלית שמו מגת תני גם זה בא לבאר ענין גלית איך בא מן הזנות והתועבה, וכיון שבא מן הזנות היה מתנגד אל השם יתברך, כלל הדבר, גלית זה בא ממקום הטומאה וכחו היה ממקום הטומאה והתועבה כאשר ידוע.

שעמד בגלוי פנים וכו'. פירוש כי בריאה זאת היא גלית היה נגד הש"י אשר נקרא איש מלחמה (שמות ט"ו), ונקרא הש"י איש מפני שהוא עומד בעצמו ואין לו התלות בזולתו, כי איש מורה על עצם כמו איש אל אחיו (שמות כ"ה) ודבר זה מבואר. ומפני כך אמר גלית ברו לכם איש אשר

הוא עומד בעצמו ואין לו התלות בזולתו, וזה מורה על חוזק שלו וגודל כחו כאשר הוא עומד בעצמו, ועם כל זה לא יעמוד נגדי כך אמר גלית. ואמר שנתן אוהו ביד בן איש, כי דוד [היה] מלך ישראל, ולא היה מלך כשאר מלכים, רק מלך שאליו ראוי המלוכה יותר מכל, ולכך הוא איש אשר אינו נתלה בזולתו, כי כן ענין המלך אשר הכל תולין בו והוא עומד בעצמו רק שהוא תולה בו יתברך, ואליו ראוי להמית את גלית. ומפני זה נקרא גלית שהיה עומד בגלוי פנים נגד הקב"ה, ואדם כמו זה גוזר בעצמו העדר שלו ולכך היה פי רשעים תלכדנו לצאת מפיו העדר שלו זה מבואר.

8. Raibag
R' Levi ben Gershon
(1288-1344)

Now David volunteered to fight the Pelishti as soon as he heard what would be done to the man who kills him... For he relied on the fact that Shmuel had designated him for the kingship, and it was as if he thought that this would be the means to fulfill the will of God regarding the flowering of his kingdom. For as the son-in-law of the king it would be possible for him to successfully reach kingship.

המחנה : (כו) וכנה החנוד
דוד להלחם עם הפלשתי כאשר
ידע מה יעשה לאיש אשר יכנו
וידמה שעם היותו נשען בשם
יתעלה שינקו' נקמתו מהפלשתי
הזה כי כל לחוף מערכות
אלהים חיוס שכבר נשען בזה
על מה שיעשו שמואל מן
המלוכה וכללו חשב שזה יהיה
כלו להשלים רצון השם י"ח
בצמות' מלכותו כי עם היותו
חתן המלך יתכן שתגיע לו
ההצלחה במלוכה : (לג) והרחיק
אלוהים את הארץ מלפני דוד



9. R' Amnon Bazak
 Rebbe, Yeshivat Har Etzion
<http://vbm-torah.org/archives/shmuel/33shmuel.htm>

It is possible, however, that David's question was not a simple request for information, but rather an exclamation of his great astonishment. After hearing about the promised reward, David expressed his astonishment about the very need for such a great prize; surely every man in Israel must have a personal interest in removing the reproach from Israel. Who is this uncircumcised Pelishti that he can taunt the armies of the living God, and everyone is so afraid of him?!

10. Radak
 R' David Kimchi
 1160-1235

(לב) אל יפל לב אדם עליו. פירוש על עצמו, או פירוש עליו על גלית, כלומר לא יפחד אדם בעבורו כי אני אלחם עמו: (לד) ו

11. Shmuel 18:4

⁴ And Jonathan took off the robe he was wearing and gave it to David; also his battle garments, down to his sword, his bow, and his belt. ⁵ David went forth, and in whatever Saul would send him to do he would be successful. Saul appointed him over the warriors, and it was good in the eyes of all the people and also in the eyes of Saul's servants.

בית אביו: ויכרת יהונתן ונדד ברית באהבתו אתו כנפשו: ויתפשט יהונתן את המעיל אשר עליו ויתנהו: לדוד ומתיו ועד חרבו ועד קשתו ועד חגרו: ויצא דוד בכל אשר ישלחנו שאול ישכיל וישמחו שאול על אנשי המלחמה וייתב בעיני כל העם וגם בעיני עבדי שאול: ויהי בבואם בשוב דוד מהכות את הפלשתי ותצאנה

12. Bamidbar 20:25

Children of Israel, because you defied My word at the waters of strife. ²⁵ Take Aaron and Elazar his son and bring them up to Mount Hor. ²⁶ Strip Aaron of his vestments and dress Elazar his son in them; * Aaron shall be gathered in and die there."
²⁷ Moses did as HASHEM commanded, and they ascended Mount Hor before the eyes of the entire assembly. ²⁸ Moses stripped Aaron's garments from him and dressed Elazar his son in them; then Aaron died there on the top of the mountain, and Moses and Elazar descended from the mountain. ²⁹ When the entire assembly saw that Aaron had perished, they wept for Aaron thirty days, the entire House of Israel. *

מריתם את פי למי מריבה: קח את אהרן ואת אלעזר בנו והעל אתם הר הקר: והפשט את אהרן את בגדיו והלבשתם את אלעזר בנו ואהרן יאסף ומת שם: ויעש משה כאשר צוה יהוה ויעלו אל הר הקר לעיני כל העדה: ויפשט משה את אהרן את בגדיו וילבש אתם את אלעזר בנו וימת אהרן שם בראש הקר ויחד משה ואלעזר מן הקר: ויראו כל העדה כי גוע אהרן ויבכו את אהרן שלשים יום כל בית ישראל: וישמע הכנעני מלך ערד וישב הנגב

13. Melachim 1, 19:19

in Israel seven thousand [people], all the knees that did not kneel to the Baal and every mouth that did not kiss it."
¹⁹ So he went forth from there and he came upon Elisha son of Shaphat while he was plowing, twelve pairs [of oxen] going before him, he being with the twelfth, so Elijah went over to him and cast his mantle upon him. ²⁰ He left the oxen and ran after Elijah, and said, "Please let me kiss my father and mother, and then I shall go after you."
 But he said to him, "Go, return, for what have I done to you?"*
²¹ [Elisha] turned back from following him; he took a pair of oxen and slaughtered them. He cooked the meat with the oxen's implements and gave [it] to the people, and they ate. He then arose and went after Elijah and ministered unto him.

בישראל שבעת אלפים כל הברכים אשר לא ברעו לבעל וכל הפה אשר לא נשק לו: וילך משם וימצא את אלישע בן שפט והוא חרש שנים עשר צמדים לפניו והוא בשנים העשר ויעבר אליהו אליו וישלף אדרתו אליו: ויעזב את הבקר וירץ אחרי אליהו ויאמר אשקה נא לאבי ולאמי ואלכה אחריה ויאמר לו לך שוב כי מה עשיתי לך: וישב מאחוריו ויקח את צמד הבקר וינבחהו ובכלי הבקר בשלם הבשר ויתן לעם ויאכלו ויקם וילך אחרי אליהו וישרתהו: ובן

14. R' Amnon Bazak
 Rebbe, Yeshivat Har Etzion
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What does this portrayal mean? First, it is significant that Shaul dresses David in Shaul's own apparel. This act may attest to personal intimacy, as does Yonatan's act in the next chapter: "And Yonatan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle" (18:4). It may also symbolize a transfer of authority, as we find in other contexts. It is in this manner, for example, that the High Priesthood is passed over to Elazar prior to Aharon's death: "Take Aharon and Elazar his son, and bring them up to Mount Chor. And strip Aharon of his garments, and put them upon Elazar his son. And Aharon shall be gathered to his people, and shall die there" (*Bamidbar* 20:25-26). This is also one way to understand what Elyahu did when he came to anoint Elisha as prophet in his place: "And Elyahu passed by him, and cast his mantle on him" (*I Melakhim* 19:19). The fact that Shaul dresses David in his apparel symbolizes, then, the beginning of the realization of Shmuel's prophecy, which also related with Shaul's clothing: "...He laid hold upon the skirt of his robe, and it rent. And Shmuel said unto him, 'The Lord has rent the kingdom of Israel from you this day, and has given it to a neighbor of yours, who is better than you'" (16:27-28).

This picture, however, also contains an ironic element. Shaul sees the battle as an ordinary battle, and David as an ordinary warrior, and he therefore tries to outfit him with the best possible battle gear: his own equipment. It seems, however, that David already understands that this battle will not be fought in the manner chosen by the Pelishti. In that manner, he would have no realistic possibility of victory, and David does not expect a miracle running so counter to nature, victory in a face-to-face battle with a well-armed giant. David understands that the key to victory – with the help of God, but in a way that appears to be natural – lies in his ability to exploit the Pelishti's weak spots, while utilizing his own natural talents.

15. Shmuel 13:22

for setting the peg of an ox-goad.)²² Thus it was on the day of war that there was not to be found sword or spear in the possession of any of the people who were with Saul and Jonathan; but they could be found with Saul and his son Jonathan. ²³ A Philistine garrison went forth towards the Michmas Pass.

וְלֹהֲקָרְדָּיִם וְלִהְצִיב הַדֶּרֶבֶן. וְהָיָה בַיּוֹם מִלְחָמָה וְלֹא נִמְצָא חֶרֶב וְחַנִּית בְּיַד כָּל־הָעָם אֲשֶׁר אֶת־שָׁאֵל וְאֶת־יוֹנָתָן וְנִמְצָא לְשָׁאֵל וְלַיּוֹנָתָן בְּנֹו: וַיֵּצֵא מִצֵּב פְּלִשְׁתִּים אֶל־מַעְבַּר מַכְמֶשׁ: וַיְהִי הַיּוֹם וַיֹּאמֶר

16. Shmuel 18:10

¹⁰ It happened the next day that a spirit of melancholy from God came upon Saul and he raved incoherently in the house. David was playing [the harp] with his hand as [he did] every day, and the spear was in Saul's hand. ¹¹ Then Saul hurled the spear, saying [to himself]: "I will thrust it through David into the wall." But David eluded him twice.

וְהָלָאָה: וַיְהִי מִמּוֹחָרָת וַתִּצְלַח רוּחַ אֱלֹהִים אֶל־שָׁאֵל וַיִּתְנַבֵּא בַתּוֹרֵה־הַבַּיִת וְדָוִד מִנְגֵן בְּיָדוֹ כַּיּוֹם אֶת־הַחֲנִית בְּיַד־שָׁאֵל: וַיִּטֵּל שָׁאֵל אֶת־הַחֲנִית וַיֹּאמֶר אֲבָהּ בְּדָוִד וּבְקִיר וַיִּסַּב דָּוִד מִפְּנֵי פַעְמִים: וַיִּרְא

17. Shmuel 19:9

⁹ Then HASHEM'S spirit of melancholy befell Saul, while he was sitting in his house with his spear in his hand and David was playing [the harp] with his hand. ¹⁰ Saul tried to thrust the spear through David and the wall, but he slipped away from Saul and the spear hit the wall.

וַתְּהִי רוּחַ יְהוָה אֶל־שָׁאֵל וְהוּא בֵּיתוֹ יוֹשֵׁב וְחַנִּיתוֹ בְּיָדוֹ וְדָוִד מִנְגֵן בְּיָדוֹ: וַיִּבְקֶשׁ שָׁאֵל לְהַכּוֹת בְּחַנִּית בְּדָוִד וּבְקִיר וַיִּפְטַר מִפְּנֵי שָׁאֵל וַיִּרְא אֶת־הַחֲנִית בְּקִיר וְדָוִד נָס וַיִּמְלֹט בְּלִילָה הַהִוא: וַיִּשְׁלַח

18. Shmuel 20:32

³² But Jonathan spoke up to his father Saul, and said to him, "Why should he die? What has he done?"

³³ Saul hurled his spear at him to strike him. Jonathan then realized that his father had decided to kill David. ³⁴ Jonathan arose from the table enraged; he did not partake of food on that second day of the month, for he was saddened over David, and because his father had humiliated him.

אִתּוֹ וּמִלְכוּתוֹ וְעַתָּה שְׁלַח וְקַח אִתּוֹ אֵלַי כִּי בֶן־מָוֶת הוּא: וַיַּעַן יְהוֹנָתָן אֶת־שָׁאֵל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוּמָת מִהּ עֲשֵׂה: וַיִּטֵּל שָׁאֵל אֶת־הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיִּדַע יְהוֹנָתָן כִּי־בָלָה הִיא מֵעַם אָבִיו לְהַמִּית אֶת־דָּוִד: וַיִּקָּם יְהוֹנָתָן מֵעַם הַשְּׁלֶחַן בְּחַר־יָאָף וְלֹא־אָכַל בַּיּוֹם־

19. Shmuel 26:7

"I will go down with you." ⁷ So David and Abishai came to [Saul's] people at night, and behold — Saul lay asleep in the circle, his spear plunged into the ground by his head, and Abner and the people lay all around him!

מִי־יָרַד אִתִּי אֶל־שָׁאֵל אֶל־הַמַּחֲנֶה וַיֹּאמֶר אַבִּישַׁי אֲנִי אֲרַד עִמָּךְ: וַיָּבֵאוּ דָוִד וְאַבִּישַׁי אֶל־הָעַם לְיָלֵה וְהָיָה שָׁאֵל שֹׁכֵב יָשֵׁן בְּמַעֲזָל וְחַנִּיתוֹ מְעוּבָה בְּאָרְץ מְרֹאֲשׁוֹ [מְרֹאֲשֵׁתָיו] וְאַבְנֵר וְהָעָם שֹׁכְבִים סְבִיבָתוֹ [סְבִיבָתָיו]: וַיֹּאמֶר אַבִּישַׁי אֶל־דָּוִד סִּגְרֵי אֱלֹהִים הַיּוֹם

20. R' Amnon Bazak

Rebbe, Yeshivat Har Etzion

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These words speak for themselves. Nevertheless, attention should be paid to a point that is stressed in David's words – the matter of the sword and the spear: "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... and that all this assembly may know that the Lord saves not with **sword** and **spear**...." This emphasis is not by chance, for once again, later in the chapter, Scripture emphasizes: "So David prevailed over the Pelishti with a sling and with a stone, and smote the Pelishti, and slew him; but there was no **sword** in the hand of David" (v. 50). Moreover, in the end, Golyat's sword serves only one purpose: "And David ran, and stood over the Pelishti, and took **his sword**, and drew it out of the sheath thereof, and slew him, and cut off his head therewith" (v. 51).

The twofold contrast between Divine deliverance and the sword and the spear is directed first and foremost at Golyat, but it seems to be aimed also at Shaul. Many times throughout the book, Shaul appears together with his sword and spear – as one who is in constant need of personal protection and does not feel safe without his sword and spear in his hand:

The contrast between Shaul's trust in his sword and spear and his lack of trust in God, which found expression in several of Shaul's battles, creates a difficult parallel between Shaul and Golyat. The ironic tragedy is that Shaul's end was similar to that of Golyat – dying by his own sword, which had failed to protect him:

Then said Shaul to his armor-bearer, "Draw your sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and make a mock of me." But his armor-bearer would not, for he was sore afraid. Therefore **Shaul took his sword, and fell upon it.** (31:4)1[9]

Standing out against this phenomenon are David's great faith and the principal message in his words, which was so lacking in Shaul for the entire length of his kingship in general and at the beginning of the present campaign in particular:

The Lord saves not with sword and spear; for the battle is the Lord's.

21. Midrash

Vayikra Rabbah

□ *He fell upon his face* (I Samuel 17:49). Why on his face?

– So that the righteous [David] would not have to trouble himself [to walk] six cubits and a span [(Goliath's height) to reach his head].

– Because of his god Dagon which he carried on his heart [so that he would fall on his God and crush him].

– So that the mouth that had blasphemed would be filled with earth.

– [To fulfill the verse] *You shall tread on their backs* (Deuteronomy 33:29) (Vayikra Rabbah 10:7).

ז. (שם שם, שם) 'ויפל על פניו ארצה' למה 'על פניו' מתחלה אתה דורש כדי שלא יצטער אותו צדיק שש אמות וזרת. דבר אחר למה 'על פניו' על שום דגון אלהיו שהיה נתון על לבו הקמה דאת אמר (ויקרא כו, ל) 'ונתתי את פגריכם על פגרי גלולים'. דבר אחר למה 'על פניו' הפה שאמר וחרף וגדף ינתן בעפר הדא הוא דכתיב (איוב מ, יג) 'טמגם בעפר יחד פניהם חבש בטמון'. דבר אחר למה 'על פניו' על שום (דברים לג, כט) 'ויפחשו איביה לך ואתה על במותימו תדרף וגו'.

22. Radak

בְּיַד דָּוִד (פסוק ג), וכשעמד עליו לקח חרבו וכרת בה ראשו: (גד) ויבאזו ירושלים. אחר שהביאדו לפני שאול כמו שכתוב וראש הפלשתי בידו (פסוק ז), ואחר כך הביאדו בידו בערי ישראל לבשר הנשים והטף ואותם שלא היו במלחמה עד שהביאו עד ירושלים, ואדוני אבי זכרונם לברכה כתב כי גוב עיר הכהנים כנה ירושלים כי שם היתה חרב הפלשתי כמו שמפורש (לקמן כא, ו): שם באהלו. כלי הפלשתי שם באהלו כלומר הביאם דוד לביתו בית לחם, כי ימצא אהל במקום בית כמו איש לאֲהֵלוֹ (לעיל יג, ב) לאֲהֵלוֹ יִשְׂרָאֵל (מלכים א יב, טו) וברוב יאמר למשכן הידועות אהל, ובמחנה הזה לא היה לדוד אהל כי לא בא שם אלא בשליחות אביו, אם כן בָּאֵהֶלוֹ רצה לומר בביתו, ועל שאר הבלים אמר לא על הזרוב, כי שם החרב באהל מועד בגוב כמו שכתוב (למעלה) לִטְעָה בְּשִׁמְלָה (לקמן כא, ו) ודיעה שם לזכרון הנס הגדול הזה, ודיעה כל הבא אל אהל מועד לגוב לזבח או להתפלל היה רואה אותה חובר הנס, ומודה לאל יתברך ומישר לבבו אליו ומגדיל בטחונו בו: (גה) בן מי זה הגער. פירש אדוני אבי זכרונם לברכה כי כאשר ראה שאול את דוד יוצא לקראת הפלשתי

23. R' Amnon Bazak

Rebbe, Yeshivat Har Etzion

<http://vbm-torah.org/archive/shmuel/33shmuel.htm>

It would appear that the Pelishtim's flight stemmed precisely from this condition and expressed their unwillingness to comply with the conditions that had been fixed at the outset. It is reasonable to assume that the Pelishtim had never seriously accepted these conditions, for they had no doubt whatsoever that no one would be found capable of defeating Golyat in battle. Golyat's sudden and unexpected death found the Pelishtim in a situation that they had never dreamed of; therefore, instead of admitting defeat and surrendering to Israel, they took flight. This step, however, supplied Israel with the justification to pursue them. Encouraged by David's moral victory over Golyat, the men of Israel chased after the Pelishtim and routed them.

Scripture deals with the personal plain in a single verse:

(54) And David took the head of the Pelishti, and brought it to Jerusalem; but he put his equipment in his tent.

Both halves of the verse are difficult. The first half is difficult because during this period, Jerusalem had no significance – it was in the hands of Yevusites.^{1[1]} It seems, then, that this verse is not describing what happened at that time, but at a much later period,^{1[2]} when David had already chosen Jerusalem as his capital city, and perhaps even as the site of the Temple. In this light, we understand bringing Golyat's head to Jerusalem, for, as we have noted in the past, it was common practice at the time to bring the spoils of victory to a temple in order to give expression to the recognition that the victory came from one's god.^{1[3]}

The second half of the verse is also difficult. Golyat's most prominent piece of equipment was his sword, and that we will meet once again in Nov, the city of the priests:

And David said unto Achimelech, "And is there perhaps here under your hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste." And the priest said, "The sword of Golyat the Pelishti, whom you slew in the vale of Ela, behold, it is here wrapped in a cloth behind the eford; if you will take that, take it, for there is no other save that here." And David said, "There is none like that; give it to me." (21:9-10)

If we assume that our verse relates to a later period, this problem can also be solved. The sword was, indeed, first brought to the *Mishkan* in Nov, as part of the aforementioned practice of attributing victory to God. Later, David received the sword from Achimelech, and from that time on it remained with him, until in the end he was able to set it down in his tent.

25. Ralbag

R" Levi ben Gershon

(1288-1344)

שָׁאוֹל עַל חֲנִי הַמַּלְחָמָה וְנִתְבָּאֵר טוֹב הַצְּלַחְתּוֹ וְחֹזֶה הַחֲקוּס הַסְּכִימוֹ לְשׂוֹם אֹתוֹ לְמַלְךְ עֲלֵיהֶם וְלוֹה תַּחֲנֹחַ שְׂאֵמְרוֹ לוֹ כֹּל שְׂנֵי יִשְׂרָאֵל גַּם אֲחִמּוֹל גַּם שְׁלֵשׁ דְּבִיּוֹת שָׁאוֹל מֶלֶךְ עֲלוּנוֹ אֲתָה הֵייתָ הַמוֹצֵא וְכַמְצִיא אֶת יִשְׂרָאֵל בְּרוּךְ כִּי־אֲשֶׁר לוֹ נִחְכְּנוּ עֲלוּלוֹת: (א) וְיִדְמָה

(כה) בן מי זה הגער אנכי. דנים יתמחו איך יתכן שלא ידע שאול בן מי הוא וכבר ספר כמה שקדם שכבר שלח שאול מלכאים אל ישי טישב דוד עמו. וידמה כי המלך לרוב עסקיו ולרוב הדאיים לסנוי לא יוכל להכיר כל אחד מהם בפרט ויתבאר תקשורת דוד לו ששלח שאול לא היתה רק לדעת מי הוא כדי שיתבאר לו מאי זו משפחה הוא כי כבר הכתיבתי שיתן לו בתו לאשה והנה מזה הענין נתישב דוד למלכות כי זה הים סנה ששמהו שאול

24. Rashí

חֲקִי וְכִרְאִישִׁים לֹא, לוֹ: (גה) בן מי זה הגער. אמרו רבותינו וכי לא היה מכיר, והלא כתיב וַיִּהְיֶה מֵאֹד וַיְהִי לוֹ נֶאֱחָז בְּלִים (לעיל טז, כח), אלא ראהו מתנהג בטכסימו מלכות, אמר שאול, אם בא ממשפחת פרץ, מלך יהיה, שהמלך פורץ גדר לנעוה לו דרך ואין ממחין בידו, ואם ממשפחת זרח בן, חשוב יהיה. אמר לו דואג, טד ששחה שואל אם בא ממשפחה שיהא הוא הגון למלכות אם לאו, שאל אם ראוי לנבא בקהל אם לאו, שהרי מרות המואביה בן, אמר לו אצנר, שניט עמוני ולא עמונית. אמר לו דואג, אם כן ממור ולא ממורם. אמר לו, כאן נאמר טל דבר אשר לא קדמו אקדם פִּלְטָם וּבְיָמָיו, (דברים כג, ה), ואין דרך אשה בכך. אמר לו, היה להם לקדם אנשים לקראת אנשים, וגשים לקראת גשים. נשחח אצנר, אמר לו שאול:

DAVID, GOLIATH, AND SMILEY'S PEOPLE

To the Editor: For some time we have puzzled and anguished about one aspect of a particular story in the Scriptures: How did David slay Goliath? The story is, of course, familiar to everybody, but certain new "facts" have come to light. The armies of the Philistines and the Israelites were gathered in the vale of Elah. The Philistines had challenged the Israelites to let the war be decided by the outcome of a contest between two warriors, one from each side. The champion of the Philistines, Goliath, appeared. His height was 6 cubits and a span. He had a helmet of brass and was clad in a coat of mail. He was armed with javelin and spear. King Saul was distraught because his policy of deterrence was in shreds. He called in his chief of staff, his national security advisor, and other experts. The consensus was gloomy: the Israelites' chances were zero! In despair, someone suggested calling in George Smiley from Intelligence. Smiley studied Goliath's profile carefully. Something jogged his memory.

"I will need some time," he said softly.

He left and went to find Connie, the human computer, armed with her favorite bottle.

"Connie, what do we have on giants in Canaan?"

"Well," she said, "there was the story that Joshua brought back about families of giants."

"What happened to them?"

"They all became ill. Some went blind, others bled or slipped into coma, and they all developed soft bones — soft as butter, Georgie!"

Smiley hurried back to Elah and was immediately given an audience with Saul.

"We have only one opportunity," he declared. "Choose a youth swift and skilled with a sling!"

The choice was obvious, as Michelangelo's statue will attest: David, son of Jesse.

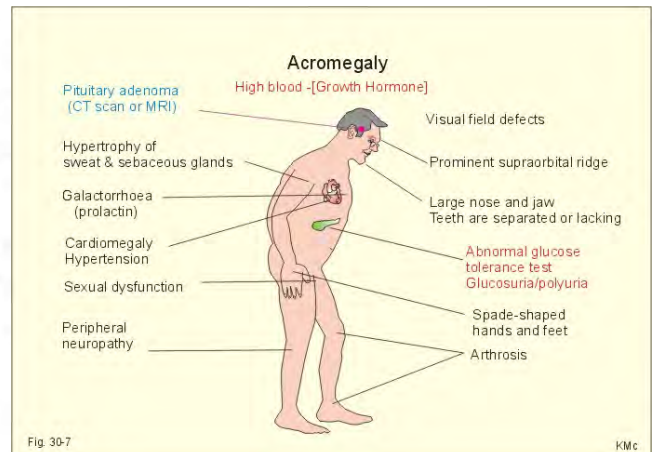
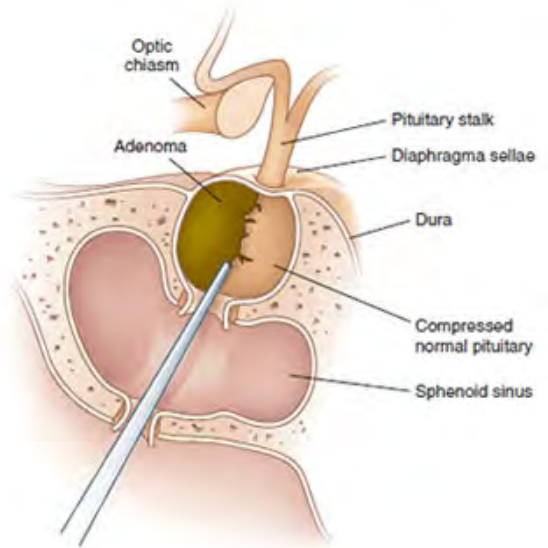
"Use no armor," said Smiley, "but come in from the side so he won't see you, and hit him in the forehead."

And David took a stone, slung it, and smote the Philistine. The stone sank into his forehead, and he fell to the earth. David went on to become a great king of Israel, owing in large part to Smiley's insight into what lay behind Goliath's armor — a classic example of multiple endocrine neoplasia Type 1. Smiley's people had put it together this way: Goliath had acromegaly, and the pituitary tumor was probably so large that it produced homonymous hemianopia (eyewitnesses said Goliath had to look about to find David). He also had a pancreatic tumor, but it was uncertain whether it secreted gastrin or insulin. He may have been hypoglycemic on the morning of the contest, but it was hyperparathyroidism that killed him. He had extensive osteitis fibrosa with a brown tumor on his forehead, through which the stone pierced his brain.

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26. *New England Journal of
 Medicine*
 1983, 309:902



David and Goliath is a book about what happens when ordinary people confront giants. By “giants,” I mean powerful opponents of all kinds—from armies and mighty warriors to disability, misfortune, and oppression. Each chapter tells the story of a different person—famous or unknown, ordinary or brilliant—who has faced an outsize challenge and been forced to respond. Should I play by the rules or follow my own instincts? Shall I persevere or give up? Should I strike back or forgive?

Through these stories, I want to explore two ideas. The first is that much of what we consider valuable in our world arises out of these kinds of lopsided conflicts, because the act of facing overwhelming odds produces greatness and beauty. And second, that we consistently get these kinds of conflicts wrong. We misread them. We misinterpret them. Giants are not what we think they are. The same qualities that appear to give them strength are often the sources of great weakness. And the fact of being an underdog can *change* people in ways that we often fail to appreciate: it can open doors and create opportunities and educate and enlighten and make possible what might otherwise have seemed unthinkable. We need a better guide to facing giants—and there is no better place to start that journey than with the epic confrontation between David and Goliath three thousand years ago in the Valley of Elah.

When Goliath shouted out to the Israelites, he was asking for what was known as “single combat.” This was a common practice in the ancient world. Two sides in a conflict would seek to avoid the heavy bloodshed of open battle by choosing one warrior to represent each in a duel. For example, the first-century BCE Roman historian Quintus Claudius Quadrigarius tells of an epic battle in which a Gaul warrior began mocking his Roman opponents. “This immediately aroused the great indignation of one Titus Manlius, a youth of the highest birth,” Quadrigarius writes. Titus challenged the Gaul to a duel:

He stepped forward, and would not suffer Roman valour to be shamefully tarnished by a Gaul. Armed with a legionary’s shield and a Spanish sword, he confronted the

Gaul. Their fight took place on the very bridge [over the Anio River] in the presence of both armies, amid great apprehension. Thus they confronted each other: the Gaul, according to his method of fighting, with shield advanced and awaiting an attack; Manlius, relying on courage rather than skill, struck shield against shield and threw the Gaul off balance. While the Gaul was trying to regain the same position, Manlius again struck shield against shield and again forced the man to change his ground. In this fashion he slipped under the Gaul’s sword and stabbed him in the chest with his Spanish blade....After he had slain him, Manlius cut off the Gaul’s head, tore off his tongue and put it, covered as it was with blood, around his own neck.

27. Malcolm Gladwell
“David and Goliath”



This is what Goliath was expecting—a warrior like himself to come forward for hand-to-hand combat. It never occurred to him that the battle would be fought on anything other than those terms, and he prepared accordingly. To protect himself against blows to the body, he wore an elaborate tunic made up of hundreds of overlapping bronze fishlike scales. It covered his arms and reached to his knees and probably weighed more than a hundred pounds. He had bronze shin guards protecting his legs, with attached bronze plates covering his feet. He wore a heavy metal helmet. He had three separate weapons, all optimized for close combat. He held a thrusting javelin made entirely of bronze, which was capable of penetrating a shield or even armor. He had a sword on his hip. And as his primary option, he carried a special kind of short-range spear with a metal shaft as “thick as a weaver’s beam.” It had a cord attached to it and an elaborate set of weights that allowed it to be released with extraordinary force and accuracy. As the historian Moshe Garsiel writes, “To the Israelites, this extraordinary spear, with its heavy shaft plus long and heavy iron blade, when hurled by Goliath’s strong arm, seemed capable of piercing any bronze shield and bronze armor together.” Can you see why no Israelite would come forward to fight Goliath?

Then David appears. Saul tries to give him his own sword and armor so at least he’ll have a fighting chance. David refuses. “I cannot walk in these,” he says, “for I am unused to it.” Instead he reaches down and picks up five smooth stones, and puts them in his shoulder bag. Then he descends into the valley, carrying his shepherd’s staff. Goliath looks at the boy coming toward him and is insulted. He was expecting to do battle with a seasoned warrior. Instead he sees a shepherd—a boy from one of the lowliest of all professions—who seems to want to use his shepherd’s staff as a cudgel against Goliath’s sword. “Am I a dog,” Goliath says, gesturing at the staff, “that you should come to me with sticks?”

What happens next is a matter of legend. David puts one of his stones into the leather pouch of a sling, and he fires at Goliath’s exposed forehead. Goliath falls, stunned. David runs toward him, seizes the giant’s sword, and cuts off his head. “The Philistines saw that their warrior was dead,” the biblical account reads, “and they fled.”

The battle is won miraculously by an underdog who, by all expectations, should not have won at all. This is the way we have told one another the story over the many centuries since. It is how the phrase “David and Goliath” has come to be embedded in our language—as a metaphor for improbable victory. And the problem with that version of the events is that almost everything about it is wrong.

Ancient armies had three kinds of warriors. The first was cavalry—armed men on horseback or in chariots. The second was infantry—foot soldiers wearing armor and carrying swords and shields. The third were projectile warriors, or what today would be called artillery: archers and, most important, slingers. Slingers had a leather pouch attached on two sides by a long strand of rope. They would put a rock or a lead ball into the pouch, swing it around in increasingly wider and faster circles, and then release one end of the rope, hurling the rock forward.

Slinging took an extraordinary amount of skill and practice. But in experienced hands, the sling was a devastating weapon. Paintings from medieval times show slingers hitting birds in midflight. Irish slingers were said to be able to hit a coin from as far away as they could see it, and in the Old Testament Book of Judges, slingers are described as being accurate within a “hair’s breadth.” An experienced slinger could kill or seriously injure a target at a distance of up to two hundred yards.* The Romans even had a special set of tongs made just to remove stones that had been embedded in some poor soldier’s body by a sling. Imagine standing in front of a Major League Baseball pitcher as he aims a baseball at your head. That’s what facing a slinger was like—only what was being thrown was not a ball of cork and leather but a solid rock.

The historian Baruch Halpern argues that the sling was of such importance in ancient warfare that the three kinds of warriors balanced one another, like each gesture in the game of rock, paper, scissors. With their long pikes and armor, infantry could stand up to cavalry. Cavalry could, in turn, defeat projectile warriors, because the horses moved too quickly for artillery to take proper aim. And projectile warriors were deadly against infantry, because a big lumbering soldier, weighed down with armor, was a sitting duck for a slinger who was launching projectiles from a hundred yards away. “This is why the Athenian expedition to Sicily failed in the Peloponnesian War,” Halpern writes. “Thucydides describes at length how Athens’s heavy infantry was decimated in the mountains by local light infantry, principally using the sling.”

Goliath is heavy infantry. He thinks that he is going to be engaged in a duel with another heavy-infantryman, in the same manner as Titus Manlius’s fight with the Gaul. When he says, “Come to me, that I may give your flesh to the birds of the heavens and the beasts of the field,” the key phrase is “come to me.” He means come right up to me so that we can fight at close quarters. When Saul tries to dress David in armor and give him a sword, he is operating under the same assumption. He assumes David is going to fight Goliath hand to hand.

David, however, has no intention of honoring the rituals of single combat. When he tells Saul that he has killed bears and lions as a shepherd, he does so not just as tes-

timony to his courage but to make another point as well: that he intends to fight Goliath the same way he has learned to fight wild animals—as a projectile warrior.

He *runs* toward Goliath, because without armor he has speed and maneuverability. He puts a rock into his sling, and whips it around and around, faster and faster at six or seven revolutions per second, aiming his projectile at Goliath’s forehead—the giant’s only point of vulnerability. Eitan Hirsch, a ballistics expert with the Israeli Defense Forces, recently did a series of calculations showing that a typical-size stone hurled by an expert slinger at a distance of thirty-five meters would have hit Goliath’s head with a velocity of thirty-four meters per second—more than enough to penetrate his skull and render him unconscious or dead. In terms of stopping power, that is equivalent to a fair-size modern handgun. “We find,” Hirsch writes, “that David could have slung and hit Goliath in little more than one second—a time so brief that Goliath would not have been able to protect himself and during which he would be stationary for all practical purposes.”

What could Goliath do? He was carrying over a hundred pounds of armor. He was prepared for a battle at close range, where he could stand, immobile, warding off blows with his armor and delivering a mighty thrust of his spear. He watched David approach, first with scorn, then with surprise, and then with what can only have been horror—as it dawned on him that the battle he was expecting had suddenly changed shape.

“You come against me with sword and spear and javelin,” David said to Goliath, “but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hands, and I’ll strike you down and cut off your head....All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord, and he will give all of you into our hands.”

Twice David mentions Goliath’s sword and spear, as if to emphasize how profoundly different his intentions are. Then he reaches into his shepherd’s bag for a stone, and at that point no one watching from the ridges on either side of the valley would have considered David’s victory improbable. David was a slinger, and slingers beat infantry, hands down.

“Goliath had as much chance against David,” the historian Robert Dohrenwend writes, “as any Bronze Age warrior with a sword would have had against an [opponent] armed with a .45 automatic pistol.”²

* The Israeli minister of defense Moshe Dayan — the architect of Israel’s astonishing victory in the 1967 Six-Day War — also wrote an essay on the story of David and Goliath. According to Dayan, “David fought Goliath not with inferior but (on the contrary) with superior weaponry; and his greatness consisted not in his being willing to go out into battle against someone far stronger than he was. But in his knowing how to exploit a weapon by which a feeble person could seize the advantage and become stronger.”

Why has there been so much misunderstanding around that day in the Valley of Elah? On one level, the duel reveals the folly of our assumptions about power. The reason King Saul is skeptical of David's chances is that David is small and Goliath is large. Saul thinks of power in terms of physical might. He doesn't appreciate that power can come in other forms as well—in breaking rules, in substituting speed and surprise for strength. Saul is not alone in making this mistake. In the pages that follow, I'm going to argue that we continue to make that error today, in ways that have consequences for everything from how we educate our children to how we fight crime and disorder.

But there's a second, deeper issue here. Saul and the Israelites think they know who Goliath is. They size him up and jump to conclusions about what they think he is capable of. But they do not really *see* him. The truth is that Goliath's behavior is puzzling. He is supposed to be a mighty warrior. But he's not acting like one. He comes down to the valley floor accompanied by an attendant—a servant walking before him, carrying a shield. Shield bearers in ancient times often accompanied archers into battle because a soldier using a bow and arrow had no free hand to carry any kind of protection on his own. But why does Goliath, a man calling for sword-on-sword single combat, need to be assisted by a third party carrying an archer's shield?

What's more, why does he say to David, "Come to me"? Why can't Goliath go to David? The biblical account emphasizes how slowly Goliath moves, which is an odd thing to say about someone who is alleged to be a battle hero of infinite strength. In any case, why doesn't Goliath respond much sooner to the sight of David coming down the hillside without any sword or shield or armor? When he first sees David, his first reaction is to be insulted, when he should be terrified. He seems oblivious of what's happening around him. There is even that strange comment after he finally spots David with his shepherd's staff: "Am I a dog that you should come to me with sticks?" Sticks plural? David is holding only one stick.

What many medical experts now believe, in fact, is that Goliath had a serious medical condition. He looks and sounds like someone suffering from what is called acromegaly—a disease caused by a benign tumor of the pituitary gland. The tumor causes an overproduction of human growth hormone, which would explain Goliath's extraordinary size. (The tallest person in history, Robert Wadlow, suffered from acromegaly. At his death, he was eight foot eleven inches, and apparently still growing.)

And furthermore, one of the common side effects of acromegaly is vision problems. Pituitary tumors can grow to the point where they compress the nerves leading to the eyes, with the result that people with acromegaly often suffer from severely restricted sight and diplopia, or double vision. Why was Goliath led onto the valley floor by an attendant? Because the attendant was his visual guide. Why does he move so slowly? Because the world around him is a blur. Why does it take him so long to understand that David has changed the rules? Because he doesn't see David until David is up close. "Come to me, that I may give your flesh to the birds of the heavens and the beasts of the field," he shouts out, and in that request there is a hint of his vulnerability. *I need you to come to me because I cannot locate you otherwise.* And then there is the otherwise inexplicable "Am I a dog that you come to me with sticks?" David had only one stick. Goliath saw two.

What the Israelites saw, from high on the ridge, was an intimidating giant. In reality, the very thing that gave the giant his size was also the source of his greatest weakness. There is an important lesson in that for battles with all kinds of giants. The powerful and the strong are not always what they seem.

David came running toward Goliath, powered by courage and faith. Goliath was blind to his approach—and then he was down, too big and slow and blurry-eyed to comprehend the way the tables had been turned. All these years, we've been telling these kinds of stories wrong. *David and Goliath* is about getting them right.

