

## Naked Bible Podcast Transcript

Episode 465

1 Samuel 17

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### Episode Summary

The Philistines and Israelites were at war. Goliath, a giant Philistine warrior, challenged the Israelites to send a champion to fight him. David, a young shepherd boy, volunteered to fight Goliath. David defeated Goliath with a sling and a stone, and the Israelites were victorious. This passage teaches us that God can use anyone, no matter how young or insignificant they may seem, to accomplish His purposes.

### Transcript

**TS:** Welcome to the Naked Bible Podcast, Episode 465: 1 Samuel 17. I'm the layman, Trey Stricklin and he's the scholar, Dr. Justin Bass. Hey, Justin! How are you doing?

**JB:** Hey, Trey! Good to be here.

**TS:** Yeah, and this is a big one to be here on—chapter 17. Noo pun intended, but this is a giant chapter, if you get what I'm saying.

**JB:** Yes, sir. One of the most famous stories. One of the most well-known stories all throughout the Bible, definitely. In the Old Testament, maybe one of the most well-known stories all over the world. And fun.

**TS:** And what's crazy is when I went to Israel with Mike, we actually stood on the hilltop overlooking the Elah Valley, where the famous battle between David and Goliath *supposedly* happened. Have you ever been there?

**JB:** It DID happen there, come on.

**TS:** Well, I mean... Do they know exactly...

**JB:** That's what I mean.

**TS:** Yeah, yeah, yeah, they don't know. The hillside is so big. You're sitting up there on the hilltop and you don't know...

**JB:** Exactly, yeah...

**TS:** ...exactly where it took place. But you can just look out on the valley and imagine the soldiers and everything that's taken place. That's amazing. Have you ever been there?

**JB:** Yeah, I was there in 2005. My wife and I were in Israel for about two weeks. We got on one of those tours. It was an amazing experience. It's just like... Constantine's mom's name was Helen, and she apparently went to Jerusalem after Constantine was emperor. She was Christian and he became Christian, and she went to Jerusalem and found all the holiest sites where everything happened [laughter]. That's kind of the joke—that she said, "This is where Jesus was crucified! This is where this happened, this is where..." And some of it she got right, but a lot of it, she didn't know what she was talking about. She's just guessing.

**TS:** [laughs] Yeah.

**JB:** But I think even if we don't know the exact spot, it's definitely that valley.

**TS:** Yeah. For me personally, it was my biggest bucket list to go over there, and I was able to do it and do it with Mike, which makes it extra special. And here we are on a chapter talking about that particular incident in the Bible, and it's just bringing up memories for me with Mike. It's just crazy up there where you go. There's pottery and everything just scattered in the dirt! You can literally reach down and scoop up a big handful of dirt and you're going to get shards of clay and pottery and all kinds of stuff. Stuff is just littered everywhere!

**JB:** It really is incredible. In fact... Did you go to the Jerusalem Museum?

**TS:** No, we didn't go to the Jerusalem Museum.

**JB:** It's amazing. At the Jerusalem Museum, they actually have some of the balls that would have been used for the slinging. When I first saw those, I was so amazed because they're like about two times the size of a golf ball and they're hard stone. And so imagining something like that hitting someone in the head... That'll take you out.

**TS:** Do you have any opinions on the height of Goliath?

**JB:** I'm going to go into a little bit of detail on that when I discuss it!

**TS:** Awesome.

**JB:** So I'll save that. But my guess is that the tradition that says he was around seven-foot is what I favor, and I'll explain why. But yeah.

**TS:** Perfect.

**JB:** The other tradition is over nine feet.

**TS:** Awesome. Well, I don't want to spoil it. But I've waited so long for this particular chapter, so I know I'm ready. I know everybody else is ready. If you're ready, we could just get into it.

**JB:** Alright. Thanks, sir!

5:00 I'm almost finished with a great book that I recommend to everyone listening called *David and Goliath: Underdogs, Misfits, and the Art of Battling Giants* by Malcom Gladwell. Gladwell has written a number of bestselling books, the best of which I think is *Outliers*. But his David and Goliath book thrust him into fame and established him as a public intellectual. It was as a result of his research for David and Goliath that Gladwell said that he recommitted to his Christian faith because he realized, "something incredibly powerful and beautiful in the faith I grew up in was missing." The story of David and Goliath brought Gladwell back to Christ, which is a pretty good story in and of itself. His thesis, though, is not that great in that book when it comes to the biblical story found in 1 Samuel 17. He uses David and Goliath as an archetypal story to demonstrate that in many cases throughout history (sometimes in the majority) like with military battles, the underdog or disadvantaged ends up on the winning side. He's right about all the cases he talks about, except his premiere case—David and Goliath [laughs]. David was mightily skilled with his sling, that is true. But that skill wasn't what the text makes clear handed him the victory over the giant. As David says in verse 47, "Yahweh does not deliver by sword or by spear [or I may add, by sling] for the battle is Yahweh's and he will give you into our hands." He's talking to Goliath.

If Gladwell was right and David really had the clear advantage over Goliath because of his skill as a slinger, then King Saul could have picked out any number of his infantry slingers to take down the giant. He didn't, because it was not so easy as Gladwell makes it seem in his book. In other words, Gladwell tortures the David and Goliath story to make a lot of interesting and accurate points about many other historical underdogs. But I still recommend the book. Lots of good stories in there.

Gladwell is not the only one to be fascinated by this timeless fairy-tale-like story of David and Goliath. It's probably one of the most well-known stories from the Bible in all the world. The story possesses what Gadamer describes as a kind of "timeless present that is contemporaneous with every age." David and Goliath is regularly invoked throughout the Western world in business and politics and

sports. It's difficult to go a week without hearing someone use the analogy. And what a story it is! I mean, the Bible itself is the greatest story ever told. From Genesis to Revelation is one great story. But within those pages are hundreds of unforgettable stories, like this one. To all the parents listening, sometime after you listen to this podcast, sit your kids down and read to them this story. Or even better, act it out with everyone in your family playing a part. The author is a master storyteller, and bringing out the detailed imagery should never bore anyone listening. It's one of the greatest sins by the way, to bore anyone with the Bible.

Let's get to the timeless story. 1 Samuel 17:1-3. You can follow along. I'll be reading from the NASB translation.

**Now the Philistines gathered their armies for battle; and they were gathered at Socoh which belongs to Judah, and they camped between Socoh and Azekah, in Ephes-dammim. <sup>2</sup> Saul and the men of Israel were gathered and camped in the valley of Elah, and drew up in battle array to encounter the Philistines. <sup>3</sup> The Philistines stood on the mountain on one side while Israel stood on the mountain on the other side, with the valley between them.**

The battleground between Socoh and Azekah places this event in the western foothills of Judah. The Valley of Elah separates the opposing armies, presumably with the Philistine troops on the southern slopes of the valley and the Israelite forces on the northern slopes. As Trey and I discussed in the beginning, you can see this to this very day. The Philistines have been Israel's primary enemy from the days of Samson right up to the present (to the days present in the story, the days of Saul). But they won't be any more after David. Behold the climactic showdown between the Philistine army and Saul/Israel's army. Back to the text. 1 Samuel 17:4-11:

**<sup>4</sup> Then a champion came out from the armies of the Philistines named Goliath, from Gath, whose height was six <sup>[a]</sup>cubits and a span. <sup>5</sup> He had a bronze helmet on his head, and he was clothed with scale-armor <sup>[b]</sup>which weighed five thousand shekels of bronze. <sup>6</sup> He also had bronze <sup>[c]</sup>greaves on his legs and a bronze javelin *slung* between his shoulders. <sup>7</sup> The shaft of his spear was like a weaver's beam, and the head of his spear *weighed* six hundred shekels of iron; his shield-carrier also walked before him. <sup>8</sup> He stood and shouted to the ranks of Israel and said to them, "Why do you come out to draw up in battle array? Am I not the Philistine and you servants of Saul? Choose a man for yourselves and let him come down to me. <sup>9</sup> If he is able to fight with me and <sup>[d]</sup>kill me, then we will become your servants; but if I prevail against him and <sup>[e]</sup>kill him, then you shall become our servants and serve us."**

That translation really should be "slaves." They wouldn't be paid servants.

**<sup>10</sup> Again the Philistine said, "I defy the ranks of Israel this day; give me a man that we may fight together." <sup>11</sup> When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.**

A nice corroboration we have in Joshua 11:22, which says this:

10:00

**<sup>22</sup> There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained.**

So one of these descendants of Akak, who were these giant-like men, is Goliath. And he happens to be from Gath, as the text says in 1 Samuel 17, which is one of the only cities Joshua said still had surviving Anakim. A nice agreement.

We have differences in our manuscripts and versions on the exact height of Goliath, as we discussed earlier. Either way, he's tall! He's really tall for men in the 11th century B.C. in Israel. Goliath (or in Hebrew Gol-yot) was either 6'9" or over nine feet tall. The earliest manuscripts of the Septuagint, Josephus (when he retells the story in his twenty-volume Antiquities) and manuscripts from the Dead Sea Scrolls that were discovered put him around 6'9". They have the lower number. Later manuscripts of the Septuagint and the Masoretic Text (the Hebrew that basically all of our English translations are based on in the Old Testament) put him at over nine feet tall. So which is it? Did the early evidence downplay how tall he was, or did the later traditions exaggerate it even further? My guess is the latter, and Goliath was then about 7 feet tall, which is still a giant, even today. But he could have been over nine feet tall. Interestingly, Josephus and Pliny the Elder and others mention people in his day being over nine feet tall. And the tallest person in the world, according to the Guinness Book of World Records (you can Google it)... His name was Robert Wadlow and he was 8'11". Andre the Giant of *Princess Bride* fame was 7'4", just for comparison. Either way, Goliath towered over everyone and was visually terrifying. That's the point.

Then we have a Homeric-like detailed description of his armor. This is unparalleled in the Bible. His bronze helmet, his javelin, spear, sword, and body armor weighed around 125 pounds. In fact, the text says he had an iron ball at the end of his spear that weighed 15 pounds by itself. It's like having a bowling ball at the end of your spear. Goliath steps into the valley and calls for a man-to-man combat. We have evidence of this kind of "best warrior vs. best warrior" battle in the ancient world. For example, Achilles fought with Hector—kind of that one-on-one battle between the Trojans and the Greeks in the Iliad. And Aeneas' fight with Turnus in the Aeneid... But these were formidable warrior against warrior. The biblical story is unparalleled with a young shepherd boy going up

against a seven- or nine-foot giant. Homer couldn't even have imagined this. Notice at the end, Saul and all Israel are greatly afraid. Remember who is head and shoulders taller than anyone in Israel? Saul! Go back to 1 Samuel 10, where it says that. Remember who rescued Israel from pagan enemies back in 1 Samuel 11? Saul again! What has happened? The Spirit of Yahweh departed from Saul and an evil spirit from Yahweh terrorized him. But remember the Spirit of Yahweh rushed upon someone else—David.

Back to the text:

**<sup>12</sup> Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons. And Jesse was old in the days of Saul, advanced *in years* among men. <sup>13</sup> The three older sons of Jesse had gone after Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third Shammah. <sup>14</sup> David was the youngest.**

And by the way, you can read the rest of Jesse's sons names in 1 Chronicles 2, which lists all his sons' names there.

**Now the three oldest followed Saul, <sup>15</sup> but David went back and forth from Saul to tend his father's flock at Bethlehem.**

This, by the way, is alluding to 1 Samuel 16, where David is already put into Saul's service, because when he plays music for Saul, the demon that terrorizes him leaves him.

**<sup>16</sup> The Philistine came forward morning and evening for forty days and took his stand.**

**<sup>17</sup> Then Jesse said to David his son, "Take now for your brothers an ephah of this roasted grain and these ten loaves and run to the camp to your brothers. <sup>18</sup> Bring also these ten cuts of cheese to the commander of *their* thousand, and look into the welfare of your brothers, and bring back news of them. <sup>19</sup> For Saul and they and all the men of Israel are in the valley of Elah, fighting with the Philistines."**

15:00

**<sup>20</sup> So David arose early in the morning and left the flock with a keeper [JB: notice David is a shepherd, and a good one—he's taking care of his flock even when he's not there] and took *the supplies* and went as Jesse had commanded him. And he came to the circle of the camp while the army was going out in**

**battle array shouting the war cry. <sup>21</sup> Israel and the Philistines drew up in battle array, army against army. <sup>22</sup> Then David left his baggage in the care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers. <sup>23</sup> As he was talking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, and he spoke these same words; and David heard *them*.**

**<sup>24</sup> When all the men of Israel saw the man, they fled from him and were greatly afraid.**

I love that detail: "David heard them." Saul and thousands of trained soldiers heard Goliath's challenge for the last 40 days and trembled. David hears it once and is enraged with this holy anger. He's ready for a fight. He's read to pick a fight [laughs]. As John Wesley comments:

A little shepherd, come but this morning from keeping sheep, has more courage than all the mighty men of Israel. Thus does God often do great things for his people by the weak things of the world.

## 1 Samuel 17:25-27

**<sup>25</sup> The men of Israel said, "Have you seen this man who is coming up? Surely he is coming up to defy Israel. And it will be that the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel."**

**<sup>26</sup> Then David spoke to the men who were standing by him, saying, "What will be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should taunt the armies of the living God?" <sup>27</sup> The people answered him in accord with this word, saying, "Thus it will be done for the man who kills him."**

So Saul had promised a successful Israelite champion three rewards: great riches, his own daughter as his wife, and freedom for his whole family in Israel, which probably meant no taxes (which is pretty good). I'm sure these were tempting rewards for David, but that is not why he took on the giant. The text makes clear that he was jealous and zealous for Yahweh his God. He was the kind of man who would not allow those around him to blaspheme his God. May we have such zeal for the Lord's holiness and majesty.



**<sup>28</sup> Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger burned against David and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your insolence and the wickedness of your heart; for you have come down in order to see the battle." <sup>29</sup> But David said, "What have I done now? Was it not just a question?"**

It's interesting that Eliab speaks of the wickedness of David's heart, when Yahweh himself said to Samuel back in 1 Samuel 13 that David was a man after his own heart. How wrong Eliab was about his little brother. He was looking at external things, but God looks at the heart.

**<sup>30</sup> Then he turned away from him to another and said the same thing; and the people answered the same thing as before.**

I like how David's not going to be deterred with sibling rivalries.

**<sup>31</sup> When the words which David spoke were heard, they told *them* to Saul, and he sent for him. <sup>32</sup> David said to Saul, "Let no man's heart fail on account of him; your servant will go and fight with this Philistine." <sup>33</sup> Then Saul said to David, "You are not able to go against this Philistine to fight with him; for you are *but* a youth while he has been a warrior from his youth." <sup>34</sup> But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock, <sup>35</sup> I went out after him and attacked him, and rescued *it* from his mouth; and when he rose up against me, I seized *him* by his beard and struck him and killed him. <sup>36</sup> Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God." <sup>37</sup> And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and may the LORD be with you."**

David is a lion killer and a bear killer. Who else has killed lions with their bare hands? Samson. And if you remember, the angel who announced Samson's birth said that he would begin to deliver Israel from the hands of the Philistines. Key word: *begin*. Samson killed a lot of Philistines! But here they are still threatening and defying Israel. Who, then, will finish this deliverance from the Philistines? This new lion killer.

**<sup>38</sup> Then Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor. <sup>39</sup> David girded his sword over his**



**armor and tried to walk, for he had not tested *them*. So David said to Saul, “I cannot go with these, for I have not tested *them*.” And David took them off.**

This image of young David walking around in Saul's armor had to have made the original hearers laugh. (And of course, us too.)

20:00

**So David said to Saul, “I cannot go with these, for I have not tested *them*.” And David took them off. <sup>40</sup> He took his stick in his hand [JB: which was probably his shepherd's rod, no doubt] and chose for himself five smooth stones from the brook, and put them in the shepherd's bag which he had, even in *his* pouch, and his sling was in his hand; and he approached the Philistine.**

The shepherd's stick may even have been a diversion, as the sling is David's most dangerous weapon. And he doesn't show that to Saul or to Goliath. We're told in Judges 20:16 that slingers were so good that they could sling a stone at a hair and not miss. After the bow and arrow, the slingshot was the weapon of choice for long-range combat. David could probably sling a stone at a hair and not miss. Goliath had better watch out. By why five smooth stones? Why not just pick up one? If he's such a perfect slinger and cannot miss, why not just pick up one stone? I think it demonstrates that David is human after all. He has great faith, but not perfect faith.

<sup>41</sup> **Then the Philistine came on and approached David, with the shield-bearer in front of him. <sup>42</sup> When the Philistine looked and saw David, he disdained him; for he was *but* a youth, and ruddy, with a handsome appearance. <sup>43</sup> The Philistine said to David, “Am I a dog, that you come to me with sticks?” [JB: Notice that Goliath is distracted already by David's shepherd stick.] And the Philistine cursed David by his gods. <sup>44</sup> The Philistine also said to David, “Come to me, and I will give your flesh to the birds of the sky and the beasts of the field.” <sup>45</sup> Then David said to the Philistine, “You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted. <sup>46</sup> This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel, <sup>47</sup> and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD's and He will give you into our hands.”**

What a speech! The battle is the Lord's. This is like Achilles' defiant speech to Hector before he killed him in the Iliad, but way better. God is all-in all in David's speech. David manifests a commitment to Yahweh and a trust in Yahweh, the like of which we have hardly seen before in the Old Testament. Sounds like many of David's psalms. "Some boast in chariots and some in horses, but we will boast in the name of the Lord our God" (Psalm 20:7). And notice David's God is the Living God, as opposed to the Philistines' dead god, Dagon. This worshiper of dead idols has the audacity to reproach the armies of the Living God? Get ready.

**<sup>48</sup> Then it happened when the Philistine rose and came and drew near to meet David, that David ran quickly toward the battle line to meet the Philistine.**

David ran! I love that. Look at that bravery and boldness.

**<sup>49</sup> And David put his hand into his bag and took from it a stone and slung *it*, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground.**

The Syriac version says, "It hit him right between the eyes." I love the detail of it sinking into his forehead. It reminds us of Jehu's blade sinking into that fat belly of Eglon.

**<sup>50</sup> Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David's hand.**

Note: even though David was good with the sling, to hit Goliath the first time in the exact right spot came not from David's hand, but from the hand of Yahweh.

**<sup>51</sup> Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled.**

When you tell this story, by the way (especially to your kids), never leave that part out. Always tell the part about David cutting Goliath's head off. It's the best part.

**When the Philistines saw that their champion was dead, they fled. <sup>52</sup> The men of Israel and Judah arose and shouted and pursued the Philistines as far as the valley, and to the gates of Ekron. And the slain Philistines lay along the way to Shaaraim, even to Gath and Ekron. <sup>53</sup> The sons of Israel returned from chasing the Philistines and plundered their camps. <sup>54</sup> Then David took the**

**Philistine's head and brought it to Jerusalem, but he put his weapons in his tent.**

I like to think David keeps Goliath's head in Jerusalem as like a relic of Yahweh's victories. Kind of like the predator would keep the skulls of his victims.

25:00

**<sup>55</sup> Now when Saul saw David going out against the Philistine, he said to Abner the commander of the army, "Abner, whose son is this young man?" And Abner said, "By your life, O king, I do not know." <sup>56</sup> The king said, "You inquire whose son the youth is." <sup>57</sup> So when David returned from killing the Philistine, Abner took him and brought him before Saul with the Philistine's head in his hand. <sup>58</sup> Saul said to him, "Whose son are you, young man?" And David answered, "*I am* the son of your servant Jesse the Bethlehemite."**

If you remember, in 1 Samuel 5, when the Philistines put the ark of the covenant in the temple of Dagon, Dagon kept falling to the ground and they would have to pick up poor little Dagon and set him back up in his place, until eventually he fell down before the ark and his head and his hands were cut off. As the Hulk said to Loki, "Puny god." The Hebrew is almost identical here to Goliath falling to the ground and having his head cut off. Both Dagon and Goliath fall on their faces and lose their heads. This is how Yahweh treats his enemies—gods and men.

Again, what a story! Let me leave you with two ways of reading this story as a follower of Jesus Christ. First, there is no doubt in my mind that the prophet who wrote this story wanted all his readers—those devoted to Yahweh—to imitate David's unwavering commitment and trust in the Lord of Hosts. David's energetic zeal and childlike faith are exemplary for all believers, then and now.

I've heard preachers say, "We're not David!" Well, that's true. We aren't David, but neither are we Paul, but he says, "Imitate me as I imitate Christ." People who say, "you're not David" are usually just looking for some excuse for their mediocre faith. As James says, "We are of light passions. The same mere mortals with the great Elijah." You could also say, "We're not Elijah!" Of course we're not Elijah, but we serve the God of Elijah, and he can do the same mighty works through any of us. As William Carey said, "Attempt great things for God." Even with people trying to keep you from doing that. And many people tried to keep William Carey from doing what he wanted to do, bringing the gospel to the ends of the earth. Thousands, and even millions, of Christians will say like Saul and the Israelites, "This can't be done! This giant can't be defeated." Be the David that says, "What? You are cowards. He is a worshiper of dead idols, and we worship the Living God and Christ." Where is the God of Elijah? He is with us until the very end of the age.

But remember, you will not have David's victories unless you also have sweet fellowship with David's God. It says again and again about David, "Yahweh was with him." This is everything. This is the purpose of life and existence. How do you get Yahweh to be with you? Are you in Christ? Back to the basics. Are you trusting in Christ's shed blood on the cross—that he died for your sins and rose again from the dead? If so, then Yahweh is with you.

Secondly, and most importantly, the prophet and the Holy Spirit who composed this story were looking forward to the greatest of battles between the Messiah (God's true anointed) and all the enemies of death and hell, and of course, Satan himself. The story is in a way the Bible in miniature. We are those trembling Israelites enslaved, weighed down in sins, walking in the valley of the shadow of death, terrified of our great enemies: sin, Satan, death, and hell. And then our true David comes. He comes like David from Bethlehem. He came like David, hidden and unexpected. After he is anointed in his baptism (just like David was anointed by Samuel, Jesus was anointed in his baptism), he goes out to meet the ultimate Goliath—Satan himself. And for forty days, mind you, out in the wilderness. He defeats the enemy. He gave Satan a death blow on the cross. And he will crush his head at his return. And like David with Goliath's sword, Christ uses their own weapons to defeat them. Through the cross and through death, he defeated death, Satan, and all his minions. As Colossians 2 says, "He publicly humiliated them."

And what do we do? Like those Israelites, we just enjoy the spoils. We don't fight. David goes out to fight. We don't cut off the giant's head, David does. We share and walk in our greater David's victory. We are more than conquerors through him who loved us. In that sense, we are not David. May all the earth know that there is a God in Israel, and may everyone around you know that the Lord does not deliver by sword or by spear or by sling, for the battle is the Lord's. Amen.

**TS:** Justin, one big difference is I don't think we'd ever get a *Predator* reference with Mike [laughs], so that was fantastic getting a *Predator* reference—one of my favorite movies. I liked that.

30:00

**JB:** *Predator* and *Commando*, my two all-time favorite action movies.

**TS:** [laughs] There you go—perfect.

**JB:** We talked last time about how, other than UFC, I'm not really a sports fanatic, but I am a movie buff, a movie fanatic. So we can always talk about any great movies.

**TS:** Okay, perfect.

**JB:** And you will always get some movie references from me each time I teach the Bible.

**TS:** Fantastic. Hey, have you heard of Malcom Gladwell's thoughts about Goliath having poor eyesight and being kind of lame? What are your thoughts on that?

**JB:** Yeah, it's basically the theory that he was as big as he was because of this "gigantism," and there's a certain medical term for that. I can't remember if he uses it in the book. And that may be true. He makes the argument that this is why the guy was carrying the shield. He was more, like, guiding him and he couldn't really see very well. And so that also helped David. That could be true.

**TS:** Yeah, I just thought it was a fresh take and kind of different.

**JB:** It is interesting. It's not original with him. I've found that in some of the scholarly literature, as well. Some scholars assume that with Goliath as well.

**TS:** That's interesting. All right, well I appreciate it. I want to thank you again for covering chapter 17, and we're going to have you back for chapter 18 next week. And with that, I want to thank everybody else for listening to the Naked Bible Podcast! God bless.