

David's Heir: Moses' Laws of Warfare, Deut 20:1–4: David's Doctrinal Rationale to Attack Goliath; after Proposing Peace Terms to an Enemy that Are Rejected All-Out War Should Follow, vv. 10, 12–13; Principle: Attacks against Client Nations Are Satanically Motivated; David Asks Saul's Permission to Confront Goliath, 1 Sam 17:32–33; David's Doctrinal Orientation, Defending Jesse's Sheep, vv. 34–37; Saul Offers David His Panoply but David Refuses; Arms Himself with 5 Stones & Advances on Goliath Who Dons Full Panoply v. 40

36. The word order in the Hebrew manuscript is “afraid, tremble, or panic.” The word “afraid” is the Qal imperfect of the verb **יָרָא (yare)**: “do not have habitual fear.”
37. Promises and doctrines provide the warrior with stability under pressure; fear may be just under the surface, but the ability to think clearly is an imperative in the face of the enemy.
37. The word “tremble” is the Qal imperfect of the verb **חָפַז (chaphaz)**: “do not be habitually alarmed.”
38. The tendency is to seek shelter by means of retreat, but honor will not allow this, so promises and doctrines rivet the soul on the protection of almighty God and steels the nerves to press the attack.
38. The word “panic” is the Qal imperfect of the verb **אָרַס ('aras)**: “do not be habitually terrified.”
39. The prospect of advancing on an enemy whose intent is to kill you can be completely unnerving, but “duty, honor, country,” in the soul of the soldier suppresses the urge to panic.
- v. 3 -** “He shall say to them, ‘Hear, O Israel, you are approaching the battle against your enemies today. Do not have a habitual lack moral courage in the face of danger. Do not have habitual fear, do not be habitually alarmed, or do not be habitually terrified,
40. The ability to suppress these emotions is found in the overriding biblical promise found in verse 4:
Deuteronomy 20:4 - for the Lord your God is the one who goes with you, to fight for you against your enemies, to save [Hiphil infinitive of the verb **יָשַׁע (yasha)**: to cause you to be delivered from danger or death] you.”
41. This verse contains the doctrinal rationale to keep moving: “God is with you and will fight for you against your enemies.”
42. The doctrinal conclusion is that you “will be caused to be delivered from danger or death.”
43. This is the thinking that David possessed in his soul and which had been present in his soul for quite some time. It had already been tested twice, but now is will be manifest before the Jewish army and its commander-in-chief, King Saul.
44. David's intent is to advance on the giant and kill him. He has no compunction against this strategy since this is also a part of Moses' “Law of Warfare”:
Deuteronomy 20:10 - “When you approach a city to fight against it, you shall offer it terms of peace.”
45. This is the biblical approach that nations should embrace in foreign policy. For example, the Arab world has been executing a hit-and-run war strategy against the United States for several decades.

46. To cause these attacks to cease, the United States Secretary of State, under the direction of Congress and the President, should have made clear to Arab leaders that any incident on U.S. soil would result in a massive retaliation that would make General Norman Schwarzkopf's "Shock and Awe Campaign" seem like a war game.
47. This is an approach that President Bill Clinton should have led following the February 26, 1993 bombing of the World Trade Center by radical Islamist Ramzi Yousef, a member of al Qaeda.
48. With the warning in place, then an all-out, unrestrained, violent cataclysm should have been unleashed by the United States on every Arab capital associated with the 9-11 assaults on the Twin Towers and Pentagon.
49. It is true that President Bush took on Iraq, but the culprits were primarily Saudis. Since the World Trade Center bombing, there have been over 40 successful or attempted terrorist attacks on our country. The Lord's directive to Moses should have been implemented by now:
- Deuteronomy 20:12** - "However, if it does not make peace with you, but makes war against you, then you shall besiege it.
- v. 13** - "When the Lord your God gives it into your hand, you shall strike [**Hiphil perfect of the verb נָחַח** (*nachah*): **shall be caused to strike**] all the men in it with the edge of the sword."
50. This is a mandate for extreme prejudice toward any country that attacks a client nation. Our leadership has consistently responded with euphemistic phrases, hollow warnings, and stern expressions, but no effective violence has been imposed upon nations who coordinate and execute these attacks.
51. What is not understood is that we are dealing with the devil. You cannot mollycoddle Lucifer. Like a wolf on the prowl he senses weakness. His Islamic minions have been primed from birth to attack the *Kafir*.[†]
51. David, however, is focused, determined, and prepared. He presents his case before King Saul asking permission to accept Goliath's haughty challenge:
- 1 Samuel 17:3** - David said to Saul, "Let no man's heart fail on account of him; your servant will go and fight with this Philistine.
- v. 33** - 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."
1. The word "youth" is the noun **נָעַר** (*na'ar*): a young person old enough to serve in battle or as an attendant to the king."
2. This means that David is in his early twenties. A person was not drafted into the Israeli army until he was twenty years of age:
- Numbers 1:3** - "... from twenty years old and upward, whoever is able to go out to war in Israel, you and Aaron shall number them by their armies."
3. David, having executed the faith-rest drill, now relates to Saul why he is prepared, both from personal experience and from doctrinal orientation:

[†] "Kafir: Any unbeliever or infidel: Christian, Jew, or pagan" (George Grant, *Blood on the Moon: Understanding the Historic Struggle between Islam and Western Civilization* [Nashville: Thomas Nelson Publishers, 2001], 193).

1 Samuel 17:34 - But David said to Saul, "Your servant has been tending his father's sheep. When a lion or a bear came and took a lamb from the flock,

1 Samuel 17:35 - 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.

v. 36 - "Your servant has killed both the lion [אַרִי ('ari)²] and the bear [דוב (dov)³]; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God."

v. 37 - 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."

4. Notice Who gets the credit for David's deliverance from the lion and bear: "The Lord." Notice Who David asserts will deliver him from the "hand of the Philistine": "The Lord."

5. What doctrine is it in David's stream of consciousness that gives him the confidence and courage to make such a statement?

Deuteronomy 20:4 - "... for the Lord your God is the one who goes with you, to fight for you against your enemies, to deliver you."

6. Saul not only agreed to let David accept Goliath's challenge, he dressed David in his armor, helmet, and sword.

7. David tried on the Saul's panoply, but decided that the Lord's protection would be sufficient and declined.

8. What better way to demonstrate his qualifications to be king of Israel than to go out before the giant without any armor at all and armed not with sword or spear but a slingshot?

9. This is David's second major test. Orientation to authority has been demonstrated. The battles with the lion and bear were part of that.

10. This is a test of David's mettle: does he have the temperament to face what is considered the ultimate challenge, to do so with courage and bravery without pause, and to emerge victorious.

11. To even further dramatize his complete reliance on God, he arms himself with the weapon with which he is most familiar and which he commands with pinpoint accuracy:

1 Samuel 17:40 - He took his stick in his hand 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.

² "The lion is not found in Palestine at the present day, though in ancient times it is known to have inhabited not only Syria and Palestine but also Asia Minor and the Balkan peninsula" (Alfred Ely Day, "Lion," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 3:1895).

³ "The Syrian bear is better to be regarded as merely a local variety of the European and Asiatic brown bear. It still exists in small numbers in Lebanon and is fairly common in Anti-Lebanon and Hermon. It does not seem to occur now in Palestine proper, but may well have done so in Bible times" (Ibid., 1:417).

12. David's weaponry is a slingshot, but as he moved downward toward the Wadi es-Sunt he has no rounds for it. He doesn't get any bullets for his sling until he is in no-man's-land. There he chooses five smooth stones from the wadi and puts them into his pouch.
13. Once done he advanced toward Goliath. David has taken the initiative. He did not stand and wait for the giant to make the first move. Once his bullet pouch is stocked, he immediately advances on the enemy.
14. Seeing this, Goliath moves forward toward David, but Mr. Bigger-Than-Everybody has his armor bearer out in front of him holding his shield:
1 Samuel 17:41 - Then the Philistine came on and approached David, with the shield-bearer⁴ in front of him.
15. Goliath's advance includes an assistant walking in front of him bearing his shield. He is dependent upon the visible elements of the Philistine panoply for his protection.
16. David advances into the fray with the invisible elements of the spiritual panoply. His shield is the shield of faith-rest as he is accompanied by the ultimate shield Bearer:
Deuteronomy 20:4 - "... for the Lord your God is the one who goes with you, to fight for you against your enemies, to deliver you."

⁴ "One who carried the large shield and perhaps other weapons for a king. All warriors of distinction had such an attendant" (Thomas Nicol, "Armor-Bearer," in *The International Standard Bible Encyclopaedia*, 1:254).