

Why Was the Torah Given on a Mountain? Rereading the Mountains of Tanach

Rachel Sharansky Danziger *6.2.2024 * Torah in Motion

1: Safety in the heights

Genesis 7:18-24

(18) The waters swelled and increased greatly upon the earth, and the ark drifted upon the waters. (19) When the waters had swelled much more upon the earth, all the highest mountains everywhere under the sky were covered. (20) Fifteen cubits higher did the waters swell, as the mountains were covered. (21) And all flesh that stirred on earth perished—birds, cattle, beasts, and all the things that swarmed upon the earth, and all humankind. (22) All in whose nostrils was the merest breath of life, all that was on dry land, died. (23) All existence on earth was blotted out—humans, cattle, creeping things, and birds of the sky; they were blotted out from the earth. Only Noah was left, and those with him in the ark. (24) And when the waters had swelled on the earth one hundred and fifty days,

בראשית ז':י"ח-כ"ד

(יח) וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתִּלָּךְ הַתֵּבָה עַל־פְּנֵי הַמַּיִם: (יט) וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּכְסּוּ כָּל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם: (כ) תָּלַם עֲשָׂרָה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הַהָרִים: (כא) וַיִּגְוַע כָּל־בְּשָׂר וְהַרְמֵשׁ עַל־הָאָרֶץ בְּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׂרִץ הַשֹּׁרֵץ עַל־הָאָרֶץ וְכָל הָאָדָם: (כב) כָּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפּוֹ מִכָּל אֲשֶׁר בְּחַרְבָּה מָתוּ: (כג) וַיִּמַח אֶת־כָּל־הַחַיּוֹם וְאֲשֶׁר עַל־פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ וַיִּשְׁאַר אֲדֹנָם וְאֲשֶׁר אִתּוֹ בַּתֵּבָה: (כד) וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמֵשִׁים וּמֵאֵת יוֹם:

Genesis 8:4-5

(4) so that in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. (5) The waters went on diminishing until the tenth month; in the tenth month, on the first of the month, the tops of the mountains became visible.

בראשית ח':ד'-ה'

(ד) וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הַרֵי אֲרָרָט: (ה) וְהַמַּיִם הָיוּ הַלּוֹד וְחֹסֵר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֲשִׂירִי בְּאַתָּה לַחֹדֶשׁ נִרְאוּ רְאשֵׁי הַהָרִים:

Genesis 14:10

(10) Now the Valley of Siddim was dotted with bitumen pits; and the kings of Sodom and Gomorrah, in their flight, threw themselves into them, while the rest escaped to the hill country.

בראשית י"ד:י'

(י) וַעֲמַק הַשְּׂדִיִּים בְּאֲרָת בְּאֲרָת חֲמֹר וַיִּגְסוּ מִלְּדָ־סָדָם וַעֲמַרְהָ וַיִּפְלוּ־אֲשָׁמָה וְהַנִּשְׁאָרִים הִרְהָ גָּסוּ:

Rashi in Genesis 40:10:

means THEY FLED TO A MOUNTAIN. The word הרה is the same as להר. When a word requires a ל as a prefix one may put instead a ה as a suffix. There is a difference between הרה and ההרה, for the ה at the end takes the place of a ל (with Shewa) prefixed (another version has: for the ה at the end does not take the place of a prefixed ל with Patach which would mean to “the”) so that הרה is equal to להר or to הר אל to “a” mountain, without explaining which mountain — so that the meaning here is that each person fled to the first mountain he came across..

2: What we see

Genesis 13

(1) From Egypt, Abram went up into the Negeb, with his wife and all that he possessed, together with Lot. (2) Now Abram was very rich in cattle, silver, and gold. ... (5) Lot, who went with Abram, also had flocks and herds and tents, (6) so that the land could not support them staying together; for their possessions were so great that they could not remain together. (7) And there was quarreling between the herders of Abram's cattle and those of Lot's cattle.—The Canaanites and Perizzites were then dwelling in the land.— (8) Abram said to Lot, “Let there be no strife between you and me, between my herders and yours, for we are kin. (9) Is not the whole land before you? Let us separate if you go north, I will go south; and if you go south, I will go north.” (10) Lot looked about him and saw how well watered was the whole plain of the Jordan, all of it—this was before ה' had destroyed Sodom and Gomorrah—all the way to Zoar, like the garden of ה', like the land of Egypt. (11) So Lot chose for himself the whole plain of the Jordan, and Lot journeyed eastward. Thus they parted from each other;

(12) Abram remained in the land of Canaan, while Lot settled in the cities of the Plain, pitching his tents near Sodom. (13) Now the inhabitants of Sodom were very wicked sinners against 14) ה'. (14) And ה' said to Abram, after Lot had parted from him, “Raise your eyes and look out from where you are, to the north and south, to the east and west, (15) for I give all the land that you see to you and your offspring forever. (16) I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, then your offspring too can be counted. (17) Up, walk about the land, through its length and its breadth, for I give it to you.” (18) And Abram moved his tent, and came to dwell at the terebinths of Mamre, which are in Hebron; and he built an altar there to ה'.

Or HaChaim on Genesis 13:15:1

כי את כל הארץ, For the entire land, etc. We are all familiar with the limitations of our eyesight. We can see for a certain distance, no more. We are also familiar with the so-called הדרך, telescoping a distance of earth under one into a very small distance such as was experienced by Eliezer on his way to Charan, and Jacob on his way to Charan. In this instance G'd brought the various borders of the land of Israel closer to Abraham so that he could see them all with his normal eyesight. Abraham took possession of the land symbolically because all of it was within his view. Normally speaking, there is no more absolute sign of possession than to move a rock from its location. Here G'd moved the entire land from its location to bring it within the sight of Abraham's eyes.

בראשית י"ג

(א) וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ
 וְכָל-אֲשֶׁר-לוֹ וְלוֹט עִמּוֹ הַגְּגָבָה: (ב)
 וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֵהוּ בַּכֶּסֶף
 וּבַזָּהָב... (ה) וְגַם-לְלוֹט הָיָה אֶת-אֲבָרָם
 הָיָה צֹאן-וַיִּבְקַר וְאֹהֲלִים: (ו) וְלֹא-נִשְׂאָ
 אֹתָם הָאָרֶץ לְשִׁבְתָּ יַחְדָּו כִּי-הָיָה רְכוּשָׁם
 רָב וְלֹא יָקְלוּ לְשִׁבְתָּ יַחְדָּו: (ז) וַיַּהֲרִיב
 בֵּין רֹעֵי מִקְנֵה-אֲבָרָם וּבֵין רֹעֵי מִקְנֵה-לוֹט
 וְהַכְּנַעֲנִי וְהַפְּרִזִּי אֲזַי יָשָׁב בְּאֶרֶץ: (ח)
 וַיֹּאמֶר אַבְרָם אֶל-לוֹט אֶל-נָא תְהִי מְרִיבָה
 בֵּינִי וּבֵינֶךָ וּבֵין רֹעֵי וּבֵין רֹעֵי כִּי-אֲנִישִׁים
 אֲחִים אָנֹכְנוּ: (ט) הֲלֹא כָל-הָאָרֶץ לְפָנֶיךָ
 הַפְּרָד נָא מֵעָלַי אִם-הַשְׂמָמָל וְאִימָנָה וְאִם-
 הַיַּמִּין וְאִשְׁמֹמְאֵלָה: (י) וַיִּשְׂא-לוֹט אֶת-
 עֵינָיו וַיִּרְא אֶת-כָּל-כַּפַּר הַיַּרְדֵּן כִּי כְלָה
 מַשְׁקָה לְפָנָי וּ שְׁחַת ה' אֶת-סֹדֶם וְאֶת-
 עֲמֹרָה כַּגֹּרֶה' כְּאֶרֶץ מִצְרַיִם בְּאֶכָה צָעַר:
 (יא) וַיִּבְחַר-לוֹ לוֹט אֶת כָּל-כַּפַּר הַיַּרְדֵּן
 וַיִּסַּע לוֹט מִקְדָּם וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו:

(יב) אַבְרָם יָשָׁב בְּאֶרֶץ-כְּנָעַן וְלוֹט יָשָׁב
 בְּעָרֵי הַכְּפֹר וַיֵּיָאֵל עַד-סֹדֶם: (יג) וְאַנְשֵׁי
 סֹדֶם רָעִים וְחַטָּאִים הֵ' מְאֹד: (יד) וְה'
 אָמַר אֶל-אַבְרָם אַחֲרֵי הַפְּרִדָּה לוֹט מֵעַמּוֹ
 שָׂא נָא עֵינֶיךָ וּרְאֵה מִן-הַמַּקּוֹם אֲשֶׁר-אַתָּה
 שָׂם צָפְנָה וְנִגְבָּה וְקִדְמָה וְיָמָה: (טו) כִּי
 אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֵה לְךָ אֶתְנַנֶּה
 וְלוֹרְעָה עַד-עוֹלָם: (טז) וְשָׁמְתִי אֶת-יַרְעֵךָ
 כַּעֲפַר הָאָרֶץ אֲשֶׁר וְאִם-יִוְקַל אִישׁ לְמִנּוֹת
 אֶת-עַפְרָת הָאָרֶץ גַּם-יַרְעֵךָ יִמְנָה: (יז) קוֹם
 הַתְּהַלֵּךְ בְּאֶרֶץ לְאַרְבָּה וּלְרַחֲבָה כִּי לְךָ
 אֶתְנַנֶּה: (יח) וַיֵּאֵל אַבְרָם וַיָּבֵא וַיִּשָׁב
 בְּאַלְגֵי מִמְרָא אֲשֶׁר בְּחִבְרוֹן וַיְבֹרֶשֶׁם
 מִזְבֵּחַ לַה': {פ}

3. Moshe's last act of seeing

Deuteronomy 34

דברים ל"ד

(1) Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and ה' showed him the whole land: Gilead as far as Dan; (2) all Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western* (3) the Negeb; and the Plain—the Valley of Jericho, the city of palm trees—as far as Zoar. (4) And ה' said to him, "This is the land of which I swore to Abraham, Isaac, and Jacob, 'I will assign it to your offspring.' I have let you see it with your own eyes, but you shall not cross there."

(א) וילעל מֹשֶׁה מֵעֵרְבַת מוֹאָב אֶל-הַר נְבוֹ רֹאשׁ הַפְּסִגָּה אֲשֶׁר עַל-פְּנֵי יְרִיחוֹ וַיַּרְאֵהוּ ה' אֶת-כָּל-הָאָרֶץ אֶת-הַגִּלְעָד עַד-דָּן: (ב) וְאֶת כָּל-נַפְתָּלִי וְאֶת-אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֶת כָּל-הַיַּד הַיְמָנִית עַד הַיַּם הָאֲחֵרוֹן: (ג) וְאֶת-הַנֶּגֶב וְאֶת-הַכְּפָר בַּקְעָת יְרִיחוֹ עִיר הַתְּמָרִים עַד-צָעַר: (ד) וַיֹּאמֶר ה' אֵלָיו וְזֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנֶּה הָרְאִיתִיךָ כְּעֵינַיִךָ וְשָׂמָה לֹא תַעֲבֹר:

(5) So Moses the servant of ה' died there, in the land of Moab, at the command of ה' [God] buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day. (7) Moses was a hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated.

(ה) וַיָּמָת שָׁם מֹשֶׁה עֶבְד־ה' בְּאֶרֶץ מוֹאָב עַל-פִּי ה': (ו) וַיִּקְבֹּר אֹתוֹ בְּגִל בְּאֶרֶץ מוֹאָב מִזֶּל בֵּית פְּעוֹר וְלֹא-יָדָע אִישׁ אֶת-קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה: (ז) וּמֹשֶׁה בֶן-מֵאָה וָעֶשְׂרִים שָׁנָה בָּמָוֶתוֹ לֹא-כָהָתָה עֵינָיו וְלֹא-נָס לַחָה:

(8) And the Israelites bewailed Moses in the steppes of Moab for thirty days. The period of wailing and mourning for Moses came to an end. (9) Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as ה' had commanded Moses.

(ח) וַיִּכְבְּוּ בְנֵי יִשְׂרָאֵל אֶת-מֹשֶׁה בְּעֵרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְמֹו יָמָי בְּכִי אָבֵל מֹשֶׁה: (ט) וַיְהִי וַשֹּׁעַ בֶּן-נּוּן מָלֵא רוּחַ חֲכָמָה כִּי-סָמַךְ מֹשֶׁה אֶת-יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי-יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה ה' אֶת-מֹשֶׁה:

(10) Never again did there arise in Israel a prophet like Moses—whom ה' singled out, face to face, (11) for the various signs and portents that ה' sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country, (12) and for all the great might and awesome power that Moses displayed before all Israel.

(י) וְלֹא-קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ ה' פָּנִים אֶל-פָּנִים: (יא) לְכָל-הָאֵתָת וְהַמוֹפְתִים אֲשֶׁר שְׁלַח ה' לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפָרְעֹה וּלְכָל-עַבְדָּיו וּלְכָל-אֶרְצוֹ: (יב) וּלְכָל-הַיָּד הַחַזָּקָה וְלְכָל-הַמוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל-יִשְׂרָאֵל:

4. Love and continuity

Rashi on Deuteronomy 32:52:1-3

כי מנגד means, BECAUSE FROM THE DISTANCE. וְגוֹי YOU SHALL SEE [THE LAND] etc. — If you do not see it now, you will not see it at any time during your lifetime, וְשִׁמָּה לֹא תָבוֹא SINCE YOU SHALL NOT COME THERE — for I know that it is dear unto you, therefore I tell you (v. 49) “Ascend and see it!”.

Exodus 2:12

(12) He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand.

שמות ב' י"ב

(יב) וַיִּפְּסוּ כַּהֵן וְכֹהֵן בִּירְאָה כִּי אֵין אִישׁ וַיִּפְּסוּ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחֹל:

Rashi on Deuteronomy 34:5:1

וַיָּמָת שָׁם מֹשֶׁה AND MOSES DIED THERE — Is it possible that Moses, died, and then wrote: “And Moses died there”? But, thus far did Moses write, from here and onward Joshua wrote. Rabbi Meir said: But is it possible that the Book of the Torah would be lacking anything at all, and yet it would state before the account of Moses' death was written in it, (Deuteronomy 31:26) “Take this book of the Torah” -? Rather the Holy One, blessed be He, dictated this, and Moses wrote it in tears (Sifrei Devarim 357:28; Bava Batra 15a, Menachot 30a).

Deuteronomy 4:9-20

(9) But take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children's children: (10) The day you stood before your God ה' at Horeb, when ה' said to me, “Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children.” (11) You came forward and stood at the foot of the mountain. The mountain was ablaze with flames to the very skies, dark with densest clouds. (12) ה' spoke to you out of the fire; you heard the sound of words but perceived no shape—nothing but a voice...(15) For your own sake, therefore, be most careful—since you saw no shape when ה' spoke to you at Horeb out of the fire— (16) not to act wickedly and make for yourselves a sculptured image in any likeness whatever: the form of a man or a woman (19) And when you look up to the sky and behold the sun and the moon and the stars, the whole heavenly host, you must not be lured into bowing down to them or serving them. These your God ה' allotted to other peoples everywhere under heaven; (20) but you ה' took and brought out of Egypt, that iron blast furnace, to be God's very own people, as is now the case.

דברים ד' ט' - כ'

(ט) וְכִּי תִשְׁמְרוּ לִי וְשָׁמַרְתֶּם נִפְשֵׁי מְאֹד פְּנֵי תִשְׁבֹּחַ אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֵיכֶם וּפְנֵי יָסוּרוּ מִלְּבַבְכֶם כֹּל יְמֵי חַיֵּיכֶם וְהוֹדַעְתֶּם לְבָנֵיכֶם וּלְבָנֵי בָנֵיכֶם: (י) יוֹם אֲשֶׁר עָמַדְתָּ לְפָנָי ה' אֶל־קִיָּהּ בְּחָרֵב בְּאֶמְרֵי ה' אֵלַי הַקְּהֵל־לִי אֶת־הָעָם וְאֶשְׁמַעֲמֵם אֶת־דְּבָרַי אֲשֶׁר יִלְמְדוּן לִירְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עִלַּי־הַאֲדַמְתֶּה וְאֶת־בְּנֵיהֶם יִלְמְדוּן: (יא) וַתִּקְרְבוּן וַתַּעֲמְדוּן תַּחַת הַהָר וְהָהָר בָּעַר בְּאֵשׁ עַד־לֵב הַשָּׁמַיִם חֹשֶׁף עָנָן וַעֲרַפֵּל: (יב) וַיְדַבֵּר ה' אֵלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אֲתֵם שֹׁמְעִים וַתִּמְוָגֶה אֵינֶכֶם רָאִים זוֹלָתִי קוֹל.. (טו) וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם כִּי לֹא רְאִיתֶם כָּל־תְּמוּנָה בַּיּוֹם דְּבַר ה' אֵלֵיכֶם בְּחָרֵב מִתּוֹךְ הָאֵשׁ: (טז) פְּנֵי־תִשְׁחַתּוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל־סִמְלֵל תִּבְנִית זָכָר אִו נִקְבָּה.. (יט) וּפְנֵי־תִשְׁאֵא עֵינֵיכֶם הַשְׁמִימָה וְרָאִיתֶם אֶת־הַשָּׁמַיִם וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צִבְיַת הַשָּׁמַיִם וְנִדְחִיתֶם וְהִשְׁתַּחֲוִיתֶם לָהֶם וַעֲבַדְתֶּם אֲשֶׁר חָלַק ה' אֶל־קִיָּהּ אֲתֵם לְכֹל הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם: (כ) וְאֲתֶכֶם לָקַח ה' וַיּוֹצֵא אֶתְכֶם מִמִּצְרַיִם הַבְּרֹזֶל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעַם נִחְלָה בַּיּוֹם הַזֶּה:

5. A bridge over the past

Exodus 3:11-21

(11) But Moses said to God, “Who am I that I should go to Pharaoh and free the Israelites from Egypt?”

(12) And [God] said, “I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain.”

(13) Moses said to God, “When I come to the Israelites and say to them, ‘The God of your fathers’ [house] has sent me to you,’ and they ask me, ‘What is [God’s] name?’ what shall I say to them?”

(14) And God said to Moses, “Ehyeh-Asher-Ehyeh,” **Ehyeh-Asher-Ehyeh Meaning of Heb. uncertain; variously translated: “I Am That I Am”; “I Am Who I Am”; “I Will Be What I Will Be”; etc. continuing, “Thus shall you say to the Israelites, ‘Ehyeh*Ehyeh Others “I Am” or “I Will Be.” sent me to you.’*

(15) And God said further to Moses, “Thus shall you speak to the Israelites: ה', *This name (y-h-w-h; traditionally read Adonai “the Lord”) is here associated with the verb hayah “to be.”* the God of your fathers’ [house]—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you: This shall be My name forever,

This My appellation for all eternity. (16) “Go and assemble the elders of Israel and say to them: ה', the God of your fathers’ [house]—the God of Abraham, Isaac, and Jacob—has appeared to me and said, ‘I have taken note of you and of what is being done to you in Egypt, (17) and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.’ (18) They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, ה', the God of the Hebrews, became manifest to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to our God ה'.” (19) Yet I know that the king of Egypt will let you go only because of a greater might. (20) So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go. (21) And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed.

שמות ג': י"א-כ"א

(יא) וַיֹּאמֶר מֹשֶׁה אֶל־הַאֱלֹהִים מִי אֲנִי כִּי אֵלֶּךָ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם: (יב) וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְנֹהַ־לָּךְ הָאוֹת כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעַם מִמִּצְרָיִם תַּעֲבֹדוּן אֶת־הַאֱלֹהִים עַל הַהָר הַזֶּה: (יג) וַיֹּאמֶר מֹשֶׁה אֶל־הַאֱלֹהִים הַנִּיחָה אֲנִי בְּאֵל־בְּנֵי יִשְׂרָאֵל וְאִמְרַתִּי לָהֶם אֵלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ־לִי מִה־שְּׁמוֹ מַה אֵמַר אֲלֵהֶם:

(יד) וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אִשְׁרָךְ אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם: (טו) וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְנֹה זָכְרִי לְדֹר דָּר: (טז) וְאִסַּפְתִּי אֶת־בְּנֵי יִשְׂרָאֵל וְאִמְרַתִּי אֲלֵהֶם ה' אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב לֵאמֹר פְּקֹד פְּקֹדֹתַי אֶתְכֶם וְאֶת־הַעֲשׂוֹי לְכֶם בְּמִצְרָיִם: (יז) וְאֵמַר אֶעֱלֶה אֶתְכֶם מִמִּצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָעַמְרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ: (יח) וְשָׁמְעוּ לְקִלְכָּךְ וּבִאֵת אֶתֶּה וְזָכְרִי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרָיִם וְאִמְרַתֶם אֵלָיו ה' אֱלֹהֵי הָעִבְרָיִים נִקְרָה עָלֵינוּ וְעַתָּה גִלְכָה־נָא גְרוֹךְ שְׁלַשֵּׁת יָמִים בְּמִדְבָּר וְנִזְבַּחְתָּ לָהֶ' אֱלֹהֵינוּ: (יט) וְאֲנִי יִדְעֵתִי כִּי לֹא־יִתֶּן אֶתְכֶם מֶלֶךְ מִצְרָיִם לְהַלְךָ וְלֹא בְּיַד חֲזָקָה: (כ) וְשְׁלַחְתִּי אֶת־יָדִי וְהַכִּיתִי אֶת־מִצְרָיִם כְּכֹל נִפְלְאוֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ וְאֶחְרִיכּוּ יִשְׂרָאֵל אֶתְכֶם: (כא) וְנִתְתִּי אֶת־תְּנוּ הָעַם־הַזֶּה בְּעֵינֵי מִצְרָיִם וְהִנֵּה כִּי תִלְכוּן לֹא תִלְכוּ רֵיקִים:

6. The need for rupture

I Samuel 17:1-11

(1) The Philistines assembled their forces for battle; they massed at Socoh of Judah, and encamped at Ephes-dammim, between Socoh and Azekah. (2) Saul and the men of Israel massed and encamped in the valley of Elah. They drew up their line of battle against the Philistines, (3) with the Philistines stationed on one hill and Israel stationed on the opposite hill; the ravine was between them. (4) A champion of the Philistine forces stepped forward; his name was Goliath of Gath, and he was six cubits and a span tall. (5) He had a bronze helmet on his head, and wore a breastplate of scale armor, a bronze breastplate weighing five thousand shekels. (6) He had bronze greaves on his legs, and a bronze javelin [slung] from his shoulders. (7) The shaft of his spear was like a weaver's bar, and the iron head of his spear weighed six hundred shekels; and the shield-bearer marched in front of him. (8) He stopped and called out to the ranks of Israel and he said to them, "Why should you come out to engage in battle? I am the Philistine [champion], and you are Saul's servants. Choose one of your men and let him come down against me. (9) If he bests me in combat and kills me, we will become your slaves; but if I best him and kill him, you shall be our slaves and serve us." (10) And the Philistine ended, "I herewith defy the ranks of Israel. Get me a man and let's fight it out!" (11) When Saul and all Israel heard these words of the Philistine, they were dismayed and terror-stricken.

I Samuel 17:31-40

(31) The things David said were overheard and were reported to Saul, who had him brought over. (32) David said to Saul, "Let fSeptuagint reads "not my lord's."no man's-f courage fail him. Your servant will go and fight that Philistine!" (33) But Saul said to David, "You cannot go to that Philistine and fight him; you are only a boy, and he has been a warrior from his youth!" (34) David replied to Saul, "Your servant has been tending his father's sheep, and if a lion. a bear came and carried off an animal from the flock, (35) I would go after it and fight it and rescue it from its mouth. And if it attacked me, I would seize it by the beard and strike it down and kill it. (36) Your servant has killed both lion and bear; and that uncircumcised Philistine shall end up like one of them, for he has defied the ranks of the living God. (37) The LORD," David went on, "who saved me from lion and bear will also save me from that Philistine." "Then go," Saul said to David, "and may the LORD be with you!" (38) Saul clothed David in his own garment; he placed a bronze helmet on his head and fastened a breastplate on him(39) David girded his sword over his garment. Then he"tried to walk; but he was not used to it. And David said to Saul, "I cannot walk in these, for I am not used to them." So David took them off. (40) He took his stick, picked a few smooth stones from the wadi, put them in the pocket of his shepherd's bag and, sling in hand, he went toward the Philistine.

שמואל א י"ז:א-י"א

(א) וַיִּאֶסְפוּ פְּלִשְׁתִּים אֶת־מַחְנֵיהֶם לַמִּלְחָמָה וַיִּאֶסְפוּ שָׁכָה אֲשֶׁר לַיהוּדָה בֵּין־שׁוֹכָה וּבֵין־עֲזֹקָה בְּאַפְסֵי דָמִים: (ב) וַיִּשְׁאוּל וְאִישׁ־יִשְׂרָאֵל גָּאֶסְפוּ וַיִּחְנּוּ בְּעֵמֶק הָאֵלָה וַיַּעֲרְכוּ מִלְחָמָה לַקְּרָאת פְּלִשְׁתִּים: (ג) וּפְלִשְׁתִּים עֹמְדִים אֶל־הַהַר מִזֶּה וְיִשְׂרָאֵל עֹמְדִים אֶל־הַהַר מִזֶּה וְהַגִּיא בֵּינֵיהֶם: (ד) וַיֵּצֵא אִישׁ־הַבְּנִיָּם מִמַּחְנֵית פְּלִשְׁתִּים גִּלְיָת שְׁמוֹ מִגַּת גֶּבְהֹו גָּשׁ אַמּוֹת וְנֹרֶת: (ה) וְכוּבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וְשָׁרְיוֹן קַשְׁקִישִׁים הוּא לְכוּשׁ וּמִשְׁקַל הַשָּׁרְיוֹן חֲמִשָּׁת־אַלְפִים שְׁקָלִים נְחֹשֶׁת: (ו) וּמִצַּחַת נְחֹשֶׁת עַל־רַגְלָיו וְכִידּוֹן נְחֹשֶׁת בֵּין כַּתְּפָיו: (ז) (ח) וְנִגְזַר לְחַיֵּי שְׁקָלִים בְּרֶגֶל וְנִשְׂא הַלֶּדֶד לְפָנָיו: (ח) וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֻכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תִצְאוּ לַעֲרֹךְ מִלְחָמָה הַלּוֹא אֲנֹכִי הַפְּלִשְׁתִּי וְאַתֶּם עֹבְדִים לְשָׂאוּל בְּרוּ־לְכֶם אִישׁ וַיַּרְדּוּ אֵלָיו: (ט) אִם־יִוָּכַח אֶתְּךָ אִתִּי וְהָפְנִי וְהִגִּינוּ לְכֶם לְעֹבְדִים וְאִם־אֲנִי אוֹכֵל־לוֹ וְהִפִּיתִיו וְהִיִּיתֶם לְנֹו לְעֹבְדִים וְעַבְדְּתֶם אֶתְנוּ: (י) וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי תַרְפִּיתִי אֶת־מַעֲרֻכוֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תַּגִּידוּ־לִי אִישׁ וְנִלְחַמְתָּה יָסֵד: (יא) וַיִּשְׁמַע שְׂאוּל וְכָל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפְּלִשְׁתִּי הָאֵלָה וַיִּתְחוּ וַיִּרְאוּ מְאֹד: {פ}

שמואל א י"ז:ל"א-מ'

(לא) וַיִּשְׁמְעוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר דָּוִד וַיַּגִּידוּ לְפָנֵי־שְׂאוּל וַיִּשְׁקַחֵהוּ: (לב) וַיֹּאמֶר דָּוִד אֶל־שְׂאוּל אֶל־יָפֵל לִב־אָדָם עָלָיו עֲבָדְךָ יִלְדֶה וְנִלְחַם עִם־הַפְּלִשְׁתִּי הַזֶּה: (לג) וַיֹּאמֶר שְׂאוּל אֶל־דָּוִד לֹא תוּכַח לְלָכַת אֶל־הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי־גֵר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְעֻרָיו: {ס} (לד) וַיֹּאמֶר דָּוִד אֶל־שְׂאוּל רַעַה הִנֵּה עֲבָדְךָ לְאִבּוֹ בָצָאן וּבָא הָאֵרֶל וְאֶת־הַדּוֹב וְנִשְׂא שָׁה מִהַעֲדָר: (לה) וַיֵּצֵאתִי אַחֲרָיו וְהַפְּתִיו וְהִצַּלְתִּי מִפְּיֹו וְנִקַּם עָלָי וְהִתְזַקַּחְתִּי בְּזַקְנוֹ וְהַפְּתִיו וְהַמִּיתִיו: (לו) גַּם אֶת־הָאֵרֶל גַּם־הַדָּב הִקַּח עֲבָדְךָ וְהִלָּה הַפְּלִשְׁתִּי הַעֲרַל הַזֶּה כְּאֶתֶד מִחֶם כִּי חֹרֵף מַעֲרֻכַת אֲלֻקִּים חִים: {ס} (לז) וַיֹּאמֶר דָּוִד ה' אֲשֶׁר הִצִּילֵנִי מִיַּד הָאֵרֶל וּמִיַּד הַדָּב הוּא יִצִּילֵנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה: {ס} וַיֹּאמֶר שְׂאוּל אֶל־דָּוִד לָךְ נַה' יִהְיֶה עִמָּךְ: (לח) וַיִּלְבַּשׁ שְׂאוּל אֶת־דָּוִד מְדֻוֹ וַיַּתֵּן קוּבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וַיִּלְבַּשׁ אֹתוֹ שָׁרְיוֹן: (לט) וַיַּחְזֵר דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמַדְיוֹ וַיֹּאֵל לְלָכַת כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שְׂאוּל לֹא אוּכַל לְלָכַת בְּאַלָּה כִּי לֹא נִסִּיתִי וַיִּסְרַם דָּוִד מֵעַלָיו: (מ) וַיִּקַּח מִקְלוֹ בְּיָדוֹ וַיִּבְחַר לוֹ חֲמִשָּׁה חֲלָקִי־אֲבָנִים וּמִן־הַפֶּחַל נִשְׂמַם אֹתָם בְּכָל־יַד הָרַעִים אֲשֶׁר־לוֹ וּבִילְקוּט וּקְלַעוֹ בְּיָדוֹ וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי: