Jerusalem – City of Justice and Kingship

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In the encounter between Avram, Malki-Tzedek king of Shalem, and the king of Sodom (*Bereishit* 14), we find two central motifs:

* The motif of justice: Avram chooses to align himself with Malki-Tzedek king of Shalem by accepting bread and wine from him, along with his blessing, and by giving him a tithe. At the same time, Avram rejects any connection with the king of Sodom, so as not to be obligated to him in any way.
* The motif of kingship: According to the text, the rulers of the region wanted to coronate Avraham over them as a result of his stunning victory. The Midrash teaches (*Bereishit Rabba* 42:5 on *Bereishit* 14:17):

"The Valley of Shaveh" – R. Berakhya and R. Chelbo taught in the name of R. Shmuel bar Nachman: There all the idolaters were humbled; they cut cedars and made him a great podium, sitting him atop it, and they praised him, saying (*Bereishit* 23:6), "Hear us, our lord: you are a prince of God in our midst!" They said to him, "You are our king; you are our prince; you are our god!" He said to them: "Let the world not lack its King, nor let the world lack its God."

The major hypothesis of this *shiur* is that there is a fundamental, internal connection between kingship and justice: kingship is the vessel through which justice can be manifest on the national level.

We examined the idea of justice at length in a [previous *shiur*](http://etzion.org.il/en/jerusalem-city-justice), where we addressed the concept of Jerusalem as the city of justice, and brought proof of how justice is integral to it. To complete the picture, we will presently address the precise definition of justice, and then examine the connection between justice and kingship – both Divine and mortal – and see how this connection is manifest and embodied in Jerusalem and in the Temple.

The Definition of the Concept of Justice

What is justice (*tzedek*)? We are accustomed to using this term in the legal sense. But a review of the sources and the etymology of the word itself reveal that *tzedek* is closely related to the concept of *tzedaka*, righteousness.

The Rambam, Rav Hirsch, and the Malbim all draw a distinction between *tzedek* and performing legal justice. Thus, the Rambam writes in his *Guide of the Perplexed* (3:53):

The word *tzedaka* comes from *tzedek*… It means providing anyone who is owed something with that which he deserves, and giving to everything that exists whatever is appropriate to it…

One's obligations to others, in terms of positive traits – such as raising up anyone who falls – this is called *tzedaka*. Therefore, the Torah teaches concerning the returning of a pledge, "It shall be considered *tzedaka* on your part” – because by following the path of the elevated traits, you have already performed *tzedek* with your thinking soul, because you have given it that which it deserves.

And since any positive trait is considered *tzedaka*, it is written [concerning Avraham], "He believed in God and it was considered *tzedaka* on his part" – in other words, the trait of faith. Likewise, "It shall be a *tzedaka* on our part, that we shall observe to perform."

But the word *mishpat* means judgment as appropriate to the subject, whether for acquittal or for revenge.

The conclusion is that *chesed* means absolute beneficence; *tzedaka* refers to any good that one performs because of the advantage in this trait, by means of which one brings one's soul to perfection, and *mishpat* may result in either revenge or a good result.

The Rambam notes the internal connection between *tzedek* and *tzedaka* (the latter term not being meant in the narrow sense of "giving charity"), meaning "providing anyone who is owed something with that which he deserves." This principle finds expression in those actions which a person is charged to perform for others as a result of his own positive traits, and he thereby brings perfection to his own soul. The general term for any positive trait is *tzedaka*.

In light of the above, the Rambam draws a distinction between three different concepts:

* *chesed* = complete beneficence
* *tzedaka*/*tzedek* = giving others whatever is appropriate to them, based on the giver's positive traits
* *mishpat* = judgment, justice in the narrow sense

In his commentary on *Bereishit* 15:6, Rav Hirsch writes:

*Tzedaka* comes from the root *tzedek*… [It means] giving others what they need. Through the attribute of *tzedek*, every creation is accorded the conditions set down for it by Divine wisdom. *Tzedek* is the epitome of Divine providence; from man's perspective it is the ideal.

Commenting on *Devarim* 1:16, on the verse, "You shall judge with *tzedek*,” he writes:

*Tzedek* is the idea that lies at the foundation of *mishpat* (legal justice); *mishpat* is the organization of relationships between people and objects. According to the ideal of *tzedek*, it is the realization of *tzedek* in the organization of things… *Din* (law) is the result arising from the general source of *tzedek* in relation to the particular instance at hand.

Rav Hirsch also connects *tzedek* and *tzedaka*, explaining that *tzedek* means "giving others that which they need." His division of concepts is as follows:

* *tzedek* = the ideal substance
* *mishpat* = the actual organization of the relationships between people in light of the ideal of *tzedek*
* *din* = the practical result of *mishpat* in a given instance.

The Malbim also addresses the definitions of these concepts in various places:

*Tzedek* is where one acts beyond the letter of the law, whereas *mishpat* represents the letter of the law. (commenting on *Tehillim* 89:15)

*Tzedek* is midway between *mishpat* and c*hesed*, insofar as it is composed of both. The *chesed* that God performs with His nation is based upon practical *tzedek.* (Ibid. 85:11-12)

*Tzedek* is where one deviates from the boundaries of *mishpat* towards the laws of *tzedek*, to examine the matter and the parties at hand, and to act beyond the letter of the law in accordance with the time, the place, and uprightness. (Ibid. 89:15)

The Malbim defines the concepts as follows:

* *chesed* apparently means = complete beneficence
* *tzedek* = going beyond the letter of the law; midway between *chesed* and *mishpat*
* *mishpat* = the letter of the law.

Jerusalem and the Temple in Light of *Tzedek* and *Mishpat*

Having examined the definitions of the relevant concepts according to the above three authorities, let us now go back to their connection to Jerusalem and the Temple.

In Jerusalem and in the Temple, *tzedek* and *mishpat* coexist, as Yishayahu teaches:

I shall restore your judges as in the beginning and your advisors as at the start; thereafter, you shall be called the city of *tzedek*, a faithful metropolis. Zion shall be redeemed with *mishpat*, and her captives with *tzedaka.* (*Yishayahu* 1:26-27)

Based on these verses, the *gemara* teaches (*Shabbat* 139a) that "Jerusalem is redeemed only with *tzedaka*."

Elsewhere (*Bava Metzia* 30b), the *gemara* expresses criticism that matches the Malbim's definition of the concept of *tzedek*:

Jerusalem was destroyed only because they judged there according to the letter of Torah law… and did not go beyond the letter of the law.

According to *Yechezkel* (16:49), the sin of Sodom was that its inhabitants did not practice hospitality and did not help support the needy and destitute. Sodom therefore represents the complete opposite of Jerusalem, the opposite of *tzedek*. Sodom did not provide the poor and needy, or visitors, with what was appropriate to give them, as the Rambam explains. They certainly did not act beyond the letter of the law, as the Malbim defines it.[[1]](#footnote-1)

Now, having addressed the definition of the concept of *tzedek* and having viewed its implementation in this sense in Jerusalem and the Temple, let us examine the connection between kingship and *tzedek* and *mishpat*, both in the sphere of Divine kingship and in the sphere of mortal kingship.

Divine Kingship – *Tzedek* and *Mishpat*

The *pasuk* states, “*Mishpat* belongs to God (*Elokim*)” (*Devarim* 1:17).The principle set down in the above verse – that *mishpat* belongs to God, not to man – is repeated in many places.

The name *Elokim* in biblical sources is sometimes interpreted as meaning "judges." For example:

His master shall bring him near to the *elohim*. (*Shemot* 21:6)

If the thief is not found, the master of the house shall be brought to the *elohim* [to swear] that he did not put out his hand to his neighbor's good… the cause of both parties shall come before the *elohim*, and whoever the judges condemn – he shall pay double to his neighbor. (Ibid. 22:7-8)

Thus, *elokut* – Divinity – means *mishpat*.

This connection is reflected in the unusual mention of the matter of kingship at the conclusion of the blessing of “*Hashiva Shofteinu*” in the *Amida* prayer: “*Melekh ohev tzedaka umishpat*,”“O King Who loves *tzedaka* and *mishpat*."[[2]](#footnote-2) The Tur writes:

My brother R. Yechiel, of blessed memory, wrote: I always wondered about the conclusion of this blessing. Why is it different from every other blessing of the *Shmoneh Esrei* prayer in the matter of mentioning Kingship? For we have established that adjacent blessings do not mention the matter of Kingship… In the *Machzor Vitri* I found… that concerning *mishpat* it is appropriate to mention God's Kingship, more than in the other blessings, as it is written: "The King establishes the world by *mishpat*” (*Mishlei* 29:4). (*Tur*, *Orach Chaim* 118)

Rabbeinu Yechiel explains that the connection between *mishpat* and *malkhut* (kingship) is expressed most prominently in the unique formulation of the conclusion of this blessing during the Ten Days of Repentance – "*Ha-Melekh* *Ha-Mishpat*," literally, "the King, the Justice." The King is Himself *mishpat*; there is complete identity between Kingship and justice.

In the *Mussaf* service of Rosh Hashana, the fundamental continuum of "*malkhuyot-zikhronot-shofarot*" is clearly apparent, with God's Kingship depicted as taking reflected in His judging.

The revelation of God's Kingship in the world is fundamentally bound up with *mishpat*:

For God is our judge; God is our legislator; God is our king; He will deliver us. (*Yishayahu* 33:22)

Moreover, God's throne in the world rests on *tzedek* and *mishpat*. For example: “*Tzedek* and *mishpat* are the foundation of Your Throne" (*Tehillim* 89:15); "*Tzedek* and *mishpat* are the foundation of His Throne" (Ibid. 97:2).[[3]](#footnote-3)

"*Mishpat*" and "*tzedek*" are used to characterize both the Divine creation and the process of redemption and repair (ibid. 98:6-9).

Mortal Kingship – With *Tzedek* and with *Mishpat*

Just as God's Kingship is founded on *tzedek*, so too is mortal kingship:

A king shall reign with *tzedek*. (*Yishayahu* 32:1)

It is an abomination for kings to commit wickedness, for a throne is established with *tzedaka*. (*Mishlei* 16:12).

Just as the name *elohim* denotes both Divinity and *mishpat*, so the Torah calls leaders “*shoftim*” – implying not only leadership, but *mishpat* in the narrow sense of the word. *Mishpat* is one of the purposes for which any king is coronated (I *Shemuel* 8:6,20).

Concerning the functions of the institution of kingship, the Rambam writes:

In all matters, his actions should be for the sake of Heaven, and his intention and thought should be to elevate the religion of truth and to fill the world with *tzedek*, and to break the power of the wicked and to fight God's wars, for a king is not coronated in the first place except to perform *mishpat* and to wage war, as it is written: "That our king may judge us, and go out before us and wage our wars." (*Hilkhot Melakhim* 4:6)

The King Mashiach will share this same mission:

He will not judge by the sight of his eyes, nor decide based on what his ears hear. He shall judge the poor with *tzedek*, and decide with fairness for the meek of the earth, and he shall smite the earth with the rod of his mouth and slay the wicked with the breath of his lips. *Tzedek* will be the girdle of his loins, and faithfulness – the girdle of his reigns. (*Yishayahu* 11:3-5)

Psalm 72 in *Tehillim* likewise dwells at length on this role of the king:

A psalm of Shelomo: O God – give Your judgments (*mishpatekha*) to the king, and Your *tzedaka* to the king's son. Let him judge Your people with *tzedek*, and Your poor with *mishpat*. Let the mountains bring peace to the people, and the hills – by *tzedaka*. Let him judge the cause of the poor of the nation, bringing salvation to the children of the destitute, and trampling the oppressor. (*Tehillim* 72:1-4)

A similar plea is conveyed by the prophet Yechezkel to the princes:

So says the Lord God: Enough, you princes of Israel! Remove violence and robbery; perform *mishpat* and *tzedaka*; lift your demands from My people, says the Lord God. You shall have just scales (*moznei tzedek*), a just *efa,* a just *bat*… (*Yechezkel* 45:9-10)

Many of the kings are described as performing *mishpat* and *tzedaka* – such as David, Shelomo and Yoshiyahu (in striking contrast to Yehoyakim; see *Yirmiyahu* 22:13). Yirmiyahu's prophecy to the house of the King of Yehuda (*Yirmiyahu* 22:3-5) focuses mainly on the issue of *tzedek*:

So says God: Perform *mishpat* and *tzedaka*; deliver the robbed from the hand his oppressor, and do not wrong – do not violence – to the stranger, the orphan and the widow; and do not spill innocent blood in this place… And if you do not listen to these words, I swear by Myself, says God – this house shall become a desolation.

These verses demonstrate that *mishpat* and *tzedaka* are integral parts of a king’s kingship, just as they are a condition for the existence of the Temple.

It is interesting to note that according to *Chazal* (see *Yoma* 12a; *Megilla* 26a), the border between Yehuda and Binyamin ran through the area of the Temple, such that the Sanctuary itself was in the portion of Binyamin, while the various adjacent chambers – including the Chamber of Hewn Stone, the seat of the Sanhedrin – were located in the portion of Yehuda. This conclusion is deduced (*Sifri Devarim*, 352) from the verse in Yaakov's blessing, "The scepter shall not depart from Yehuda, nor a law-giver from between his feet" (*Bereishit* 49:10), which draws a direct and fundamental connection between kingship and *mishpat*.

The uniqueness of Jerusalem lies in the fact that it is the place of encounter between the place of earthly kingship and the place of Divine Kingship. Jerusalem, the capital city, marks the city of mortal, earthly kingship, while the site of the Temple represents the place of God's Kingship. In light of this we can understand the close connection between *mishpat* and *tzedek* in the city and in the Temple, and the kingship that they represent.

The Place of Contact between Earthly Kingship and Divine Kingship

The fact that Jerusalem is a city of earthly kingship requires no proof. From the time when David selected it and turned it into the capital of all of Israel, Jerusalem became the capital of all the kings of Yehuda, until the last ruler of that kingdom, Tzidkiyahu. Avshalom recognized the significance of this city as a city of kingship; thus, when he wanted to seize the kingship from David, his father, he left Hebron and came to Jerusalem. Furthermore, the kings of the House of David were also buried in Jerusalem, inside the City of David – a clear expression of the connection of the kingship specifically to Jerusalem. In later times as well, Jerusalem was a center of national control.

At the same time, Hebron is also a city of kingship, but it is a city of exclusively earthly permanence and kingship – first over the tribe of Yehuda, and ultimately over all of Israel. Jerusalem, in contrast, brings together both the place of earthly kingship and the site of the Temple – the place of Divine Kingship.

This is the meaning of *Chazal's* teaching that the tribe of Yehuda has a portion in the Temple (the south-eastern corner of the altar; see *Zevachim* 53b). The same idea is symbolized by David bringing the ark from Kiryat Anavim to Jerusalem (rather than leaving it in Givon), and Shelomo's decision to build the royal palace in between the city and the Temple should be understood in the same light.

A striking expression of the fact that the kingship of Israel represents the Kingship of God is to be found in the description of Shelomo in I *Divrei Ha-Yamim* (29:23): "Shelomo sat upon God's throne as king in place of David, his father, and he prospered, and all of Israel obeyed him." In our context, it is interesting to note the parallel between "the throne room where he would judge" (I *Melakhim* 7:7) and the structure of the Temple, where God reigns and judges all of the earth.

The Temple as the Place of God's Kingship

We will now bring several proofs – particularly from the sphere of Halakha – that the Temple is the place of God's Kingship.

The first proof is found at the end of the Song of the Sea, which is the first source in which Israel express their recognition of God's Kingship, and also the first appearance of the word “*Mikdash*:”

You will bring them and plant them on the mountain of Your inheritance; in the place that You have prepared to dwell in, O God, the Sanctuary, God, which Your hands have made. God shall reign forever and ever. (*Shemot* 15:17-18)

The Ibn Ezra comments (on verse 18), "When the Temple is built to His Name, then His Kingship will be beheld on earth."

The Song of the Sea praises God as a mighty warrior Who drives away His enemy, and hence as a great King Who bequeaths His land to His people and builds a Temple as an expression of His Kingship, just as a mortal king goes before his people, conquers his inheritance, and settles his people in it. Only when the nation is established in the inheritance and his kingship is accepted is the king's palace built.[[4]](#footnote-4) The significance of this, in the context of the Song, is that the entry into *Eretz Yisrael* and the building of the Temple represent a clear continuation of the revelation of God's Kingship in the miracles at the Red Sea and the drowning of Pharaoh and his army.

The *Mekhilta*, expounding on the verse, "God said to Moshe: Why are you calling out to Me? Speak to *Bnei Yisrael* and let them journey" (*Shemot* 14:15), states:

R. Yishmael said: "Why are you calling out to Me" – by the virtue of Jerusalem I shall split the sea for them, as it is written, "Arise, arise; don your power, Zion; don the garments of your glory, Jerusalem, holy city, for no more shall the uncircumcised and the defiled enter you" (*Yishayahu* 52:1). It is also written, "Awake, awake, don strength, arm of God. Arise as in ancient days, generations of old. Is it not you who has cut Rachav in pieces and wounded the crocodile? Is it not you who dried the sea, the waters of the great deep, and make the depths of the sea a pathway for the redeemed to pass over?" (Ibid. 51:9-10).

In other words, the process of the splitting of the Red Sea and Israel's recognition of God's Kingship lead directly to the Temple in Jerusalem. Therefore, "by the virtue of Jerusalem I shall split the sea for them." Thus, the Song of the Sea contains the first mention of the Temple – the place of God's Kingship.

Another *midrash* (*Tanna de-Vei Eliyahu*, chapter 17) points to the Revelation at Sinai as the event in the wake of which God commands the construction of the *Mishkan*. According to this *midrash*, in the wake of the joyful acceptance of the yoke of Heaven at Sinai, God commands – in a Divine response, as it were – the construction of the *Mishkan*. The acceptance of the yoke of Heaven by all of *Am Yisrael* invites God, as it were, to let His Divine Presence dwell amongst them – to reveal His Kingship in the *Mishkan*:

What is the meaning of the expression, "On the day of his wedding, and on the day of the rejoicing of His heart" (*Shir Ha-Shirim* 3:11)? When Israel stood at Mount Sinai to accept the Torah, God watched and said to Himself: Perhaps Israel will not accept My Torah upon them, just as the idolaters did not accept it upon themselves, and then it will be decreed against them that they will perish from this world and from the World to Come, heaven forefend. But then, because [Israel] accepted the yoke of Heaven upon themselves joyfully, so God descended to them from the place of His honor and glory, from the highest heavens, and said to them: "Can a woman forget her nursing infant…" (*Yishayahu* 49:15), and it says, "If I forget you, Jerusalem, let my right hand forget what it does; let my tongue cleave to my palate if I do not make remembrance of you…" (*Tehillim* 137:5-6). And since Israel accepted the yoke of Heaven with joy, and declared, "All that God has spoken we shall do and we shall hear," God immediately told Moshe to tell Israel to make Him a *Mishkan*, as it is written: "Speak to *Bnei Yisrael*… and let them make Me a Sanctuary, that I may dwell in their midst…" (*Shemot* 25:2,8).

This *midrash* draws a clear connection between the acceptance of the yoke of God's Kingship at Sinai and the command to build the *Mishkan*.

Another *parasha* that may attest to the acceptance of the Divine yoke that brought about the command to build the *Mishkan* is the *parasha* preceding the one above – *Parashat* *Mishpatim*. Here, *Am Yisrael* accept upon themselves the Kingship of God by accepting the "judgments, teachings, and commandments." In their wake comes the *Parasha* of *Teruma*, commanding the establishment of the *Mishkan* (precursor of the Temple), where their King will dwell in their midst.

Structure of the Temple – God's Palace

In the books of the prophets, we find several repetitions of the expression, "The ark of the Lord of Hosts, Who dwells between the *keruvim*" (I *Shemuel* 4:4). The *keruvim* are the royal throne; they are the place where the King sits, as it were. God's "seat" is located above the Tablets, the broken tablets and the Book of the Torah, all expressing the eternal covenant between God and Israel.

Moreover, one of the reasons for the commandment to place guards at the Temple is to show honor to the King: "A palace that has sentries guarding it is not like a palace that has no sentries guarding it" (Rambam, *Hilkhot HaMikdash* 8:1, based on *Sifri Zuta*, *Parashat Korach*, on the verse, "A stranger shall not approach").

The text of the response to blessings in the Temple – not "amen," but rather "Blessed be the Name of His glorious Kingdom forever and ever" (*Yoma* 3:8; 4:2) emphasizes the fact that this place is the royal palace of the King of kings, the Holy One, blessed be He.

Prostration in the Temple clearly expresses the acceptance of the yoke of His Kingship and self-nullification before Him.

The *halakha* is that "sitting in the courtyard [of the Temple] is permissible only for kings of the House of David" (*Sota* 41b; *Kiddushin* 32b). It appears that the reason for this is that the kings of the House of David are representatives of God's Kingship, as the text testifies concerning Shelomo: "Shelomo sat upon the throne of God as king…" (I *Divrei Ha-Yamim* 29:23).

On Rosh Hashana, trumpets and the *shofar* were sounded in the Temple: "A longer blast would be sounded on the *shofar*, and a shorter one on the trumpets, since the special commandment of the day concerns the *shofar*" (*Rosh Hashana* 3:3). The sounding of the *shofar* is a distinctive symbol of coronation of a king.[[5]](#footnote-5) It is interesting that when Rosh Hashana falls on Shabbat, the *shofar* was still sounded in the Temple, but not throughout the country (Ibid. 4:1).[[6]](#footnote-6)

The connection between Jerusalem and God's Kingship appears explicitly in the formulation of the *Kedusha* of the Shabbat morning service in some communities: "From Your place, our King, You will appear and rule over us, for we are waiting for You. When will You reign in Zion… May You be exalted and sanctified within Jerusalem, Your city, forever and ever, for all eternity. And may our eyes see Your Kingship… May the Lord reign for all time, Your God, Zion, forever and ever, Halleluyah."

Likewise, in the prayers of the High Holy Days: "May You alone reign, God, over all of Your creations, in the mountain of Zion, the dwelling place of Your glory, and in Jerusalem – Your holy city, as it is written in Your holy scripture, 'May the Lord reign for all time, Your God, Zion, for ever and ever, Halleluyah."

The most powerful expression of God's Kingship is voiced at the dedication of the Temple, in Psalm 30 of *Tehillim* (also recited in the prayer service of the High Holy Days): "Lift up your heads, gates, and be elevated, you everlasting doorways – that the King of glory may enter. Who is this King of glory? The Lord – powerful and mighty; the Lord – mighty in battle… the Lord of Hosts – He is the King of glory, Sela!"

Jerusalem – The Site of the Temple, the Sanhedrin, and the Kingship

Thus, the Temple brings together earthly kingship with the Kingship of God. Since there is a profound inner connection between kingship and *tzedek*, Jerusalem embodies all three of the nation's central institutions of sovereignty: the Temple, the Sanhedrin, and kingship – or, in the language of the *mishna* (*Avot* 4:13), "The crown of Torah (Sanhedrin), the crown of priesthood (Temple) and the crown of kingship (the royal palace)." As R. Meir formulates it (*Chullin* 56b), Jerusalem is "a city that embodies everything: the *kohanim* emanate from there, the prophets emanate from there, the ministers emanate from there, and the kings emanate from there."

These different aspects of Jerusalem give rise to different names for the city:

* As the seat of the Sanhedrin, the city is called the "city of *Tzedek*" (*Yishayahu* 1:26), within which is the "habitation of *tzedek*, holy mountain" (*Yirmiyahu* 31:22).
* As the site of the Temple, Jerusalem is called "the City of God" (*Tehillim* 46:5; 87:3; 48:2,9); "the City of the Lord" (*Yishayahu* 40:14; *Tehillim* 101:8); and the "Holy City" (*Yishayahu* 48:2; 22:1; *Nechemya* 11:1,18).
* Since it is the city of the kingship of the house of David, with the royal palace in its midst, it is called the "City of David" (II *Shemuel* 5:7; I *Divrei Ha-Yamim* I 11:5). –

It is possible that this unity is what Psalm 122 in *Tehillim* refers to, describing "Jerusalem that has been built as a city that is all joined together" (*Tehillim* 122:3). It is a city that brings together in its midst the "House of God" (122:1), the Temple; the "seats of *mishpat*" (122:5), the Sanhedrin; and the "thrones of the house of David" (ibid.), kingship.[[7]](#footnote-7) Therefore this psalm emphasizes, "Pray for the peace of Jerusalem; let those who love you prosper. May there be peace within your walls, tranquility in your palaces. For the sake of my brothers and friends, I shall say now – peace be within you. For the sake of the house of the Lord our God, I will seek good for you" (ibid. 6-9).

"Jerusalem that has been built as a city that is all joined together" bonds the city of David, the royal palace, and the House of God into a single unit in peace and tranquility. By virtue of the unity of all Israel, who make their pilgrimage to God's House, as described in this psalm, there is unity of the kingship, which brings together all of Israel, with the Sanhedrin, embodying *tzedek*, and the House of God.

1. In this context, we should address another meaning of the name Shalem – the aspect of "*shalom*," peace. In his article in *Alon Shevut* 88, Yosef Ofer shows that "*shalom*" is a synonym for "*tov*" – good. For example, "How pleasant upon the mountains are the feet of him that brings good news, announcing peace, announcing good, announcing deliverance; that says to Zion: your God reigns!" (*Yishayahu* 52:7); "We looked for peace - but no good came, and for a time of healing – but behold, sudden fear" (*Yirmiyahu* 8:15). Likewise, "peace" is the opposite of "evil": "Who forms light and creates darkness; makes peace and creates evil – I am God, Who does all of these" (*Yishayahu* 45:7); "For I know the thoughts which I think concerning you, says God – thoughts of peace and not of evil, to give you a remnant and hope" (*Yirmiyahu* 29:11). Thus, the high standards of behavior demanded of Jerusalem are hinted at in both of its names: *Tzedek* – meaning "beyond the letter of the law," and *Shalem* – the source, according to some *midrashim*, of the word "*shalom*," meaning "good." [↑](#footnote-ref-1)
2. This idea arises from many different verses. For example: "He loves *tzedaka* and *mishpat*; God's kindness fills the earth" (*Tehillim* 33:5); "Mighty King Who loves *mishpat* – You have established fairness; You execute *mishpat* and *tzedaka* amongst Yaakov" (Ibid. 99:4). [↑](#footnote-ref-2)
3. In this context of kingship and *tzedek*, it is interesting to note the parallel between Avraham's pursuit of the kings and David's pursuit of Amalek and the salvation of the captives and the property. This comparison leads *Chazal* to derive (*Bereishit Rabba* 43:9, as quoted by Rashi, *Bereishit* 14:24) an interesting lesson as to Avraham's concern for the portion owed to those who participated in the battle: "Even though my servants entered the battle – as it is written, 'He and his servants, and they smote them' – while Aner and his companions guarded the equipment, nevertheless 'let them take their portion.' And David learned from this example, as it is written: 'Like the portion of those who go down to do battle, so shall be the portion of those who guard the equipment – together they shall divide it' (I *Shemuel* 30:24). Therefore it says, 'And it was from that day forward ("*ma'ala*" – literally, upward), it became a statute and a law' (ibid. 25), rather than "*hala*" – onward – because the statute had already been set down in the days of Avraham." This important parallel forms part of a series of parallels between Avraham and David in matters of kingship, war, and *tzedek*. The scope of this *shiur* does not allow for further elaboration. [↑](#footnote-ref-3)
4. Rashbam (*Shemot* 15:18) writes: "After you settle in *Eretz Yisrael*, the Kingship of the Holy One will be recognized throughout all kingdoms." [↑](#footnote-ref-4)
5. See I *Melakhim* 1:39; II *Melakhim* 9:13. [↑](#footnote-ref-5)
6. The substantive reason for this (beyond the principle of "there is no *shevut* in the Temple) is that Shabbat itself also reveals God's Kingship in the world. The cessation of all creative labor on Shabbat expresses man's recognition of the fact that there is a King and Master over all of creation, and his very cessation of work is His coronation. This is the significance of the prayer, "Those who observe Shabbat and call it a delight shall rejoice in Your Kingship, the nation that sanctifies the seventh day." Shabbat is the manifestation of Kingship/*Mikdash* in time, while the Temple is the manifestation of Kingship/*Mikdash* in space.

This is the reason for the many connections between Shabbat and the Temple. We find this in relation to the commandments to show respect towards the *Mikdash* – "You shall observe My Sabbaths and show respect to My *Mikdash*; I am God" (*Vayikra* 26:2) – as well as in the juxtaposition of Shabbat and the labors relating to the establishment and operations of the *Mishkan* (*Shemot* 31: 12-17; 35:1-3). Indeed, *Chazal* derive from this juxtaposition the thirty-nine categories of labor forbidden on Shabbat, their nature, and the reason for their prohibition. [↑](#footnote-ref-6)
7. There is room for considerable elaboration concerning the division between the various authorities and the balances that Torah and *halakha* set in place in order to facilitate their proper, holistic operation. This is, however, a subject for another *shiur*. [↑](#footnote-ref-7)