



# RABBI SHALOM

## ROSNER

RAV KEHILLA, NOFEI HASHEMESH  
MAGGID SHIUR, DAF YOMI, OU.ORG  
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# The King of Kings

In Parshat Shoftim we encounter the directive to appoint a king. Many commentators are troubled by Shmuel's criticism of Am Yisrael when they request a king, after all, isn't it a mitzva to anoint a king? Perhaps the issue there was more with the impetus of the nation that caused them to request a king – to be like the other nations. If so, then what is the proper motivation of appointing a king?

## THREE MITZVOT UPON ENTERING ERETZ YISRAEL

Upon entering Eretz Yisrael, we are commanded to fulfil three mitzvot: (i) appointing a king; (ii) uprooting Amalek; and (iii) building the Beit Hamikdash. It is interesting to note that although we are commanded to carry out these initiatives, they are all actually attributed to Hashem. We recite in Az Yashir: *מִקְדָּשׁ ה' כִּנּוּנוֹ* – Hashem will build the Mikdash. Similarly, the Torah states: *מָחָה אֶמְחָה אֶת זֵכֶר עֹמֶלְק* – Hashem will eradicate Amalek.

## KING REFLECTS GOD'S DOMINION

Rav Kastiel (Siman L'banim), suggests that perhaps this sheds light on the purpose of a king. A king is not to "replace" God, but rather to reflect Hashem's presence. On a daily basis, Hashem's presence is not always apparent. We do not witness supernatural miracles like the splitting of the sea that leads us to declare *ה' יִמְלֹךְ לְעוֹלָם וָעֶד* – that Hashem is the eternal king!

The recognition of a physical king should remind us of the "king of kings" – *מֶלֶךְ מְלָכֵי הָעוֹלָם*. The king carries a Torah to exhibit that he is subservient to a higher authority. Historically, certain kings, like David Hamelech fulfilled this mandate, especially through his writing of Tehillim, where David Hamelech praises Hashem's dominion in the world. As human beings, we are to recognize that a king reflects the ultimate Creator. When a king recites the *amida* he is to do so in a bent position to exhibit that he is subservient to Hashem.

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inquires as to why it was necessary for Hashem to utilize the parent-child model. Why is it that children do not just rise from the dust, like Adam? Rav Dessler suggests that through the parental child relationship, one is able to comprehend that there is a being that is willing to invest so much in another. To care for another in an altruistic manner. To wake up in the middle of the night and feed a baby, who is otherwise helpless and unable to care for itself. That leads one to get an inkling of an understanding of God's mercy and compassion towards man. Similarly, witnessing a king should lead one to better comprehend and appreciate Hashem, with the understanding that a king is subservient to a greater authority.

Today we are not privileged to appoint a king, but we should seek to recognize God's presence even in the natural sphere. Especially during the past year, when during challenging times, we witnessed many miracles. May we be zoche to fulfill all three initiatives and merit a *geula shlema b'mehera b'yamenu!* ■

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