

1. Bereishit Rabbah 56

י [כב, יד] ויקרא אברהם שם המקום ההוא ה' יראה, ר' יוחנן אמר, אמר לפניו רבון העולמים בשעה שאמרת לי קח נא את בנך את יחידך היה לי מה להשיב, אתמול אמרת כי ביצחק וגו' ועכשיו קח נא את בנך וגו' וחס ושלוש לא עשיתי כן אלא כבשתי רחמי לעשות רצונך, יהי רצון מלפניך ה' אלהינו בשעה שיהיו בניו של יצחק באים לידי עבירות ומעשים רעים תהא נזכר להם אותה העקידה ותתמלא עליהם רחמים, אברהם קרא אותו יראה שנאמר ויקרא אברהם שם המקום ההוא ה' יראה, שם קרא אותו שלם שנאמר (בראשית יד) ומלכי צדק מלך שלם אמר הקדוש ברוך הוא אם קורא אני אותו יראה כשם שקרא אותו אברהם, שם אדם צדיק מתרעם, ואם קורא אני אותו שלם אברהם אדם צדיק מתרעם, אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים

Avraham called it [the place] 'Yir'eh,' as it is written, 'Avraham called the name of that place Hashem Yir'eh (G-d will see).' Shem called it 'Shalem (perfect/complete),' as it is written, 'Malki-Tzedek, King of Shalem.' The Holy One said: If I call the place 'Yir'eh,' as Avraham called it, then Shem – a righteous man – will be offended. If I call it 'Shalem,' then Avraham – a righteous man – will be offended. So I shall call it 'Yerushalayim,' as both of them called it: [Yir'eh] Shalem – Yerushalayim.

2. Bereishit 14

(יד) וישמע אברהם כי נשבה אחיו ולרַק את־חַנְיִכָיו יְלִידֵי בֵיתוֹ שְׂמֹנֶה עָשָׂר וְשָׁלֹשׁ מֵאוֹת וַיְרִדֵף עַד־דָּן: (טו) וַיַּחֲלֵק עֲלֵיהֶם | לַיְלָה הוּא וַעֲבָדָיו וַיִּבְּסוּ וַיְרַדְּפֵם עַד־חֹבֶבֶה אֲשֶׁר מִשְׁמָאל לְדַמְשֶׁק: (טז) וַיָּשֶׁב אֶת כָּל־הָרֶכֶשׁ וְגַם אֶת־לוֹט אֲחִיו וְרַכְשׁוֹ הַשֵּׁיב וְגַם אֶת־הַנְּשִׁים וְאֶת־הַעַמִּים: (יז) וַיֵּצֵא מִלְּךְ־סֹדֹם לְקִרְאָתוֹ אֲחֵרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדֻרְלַעְמֵר וְאֶת־הַמֶּלְכִים אֲשֶׁר אָתּוֹ אֲלֵעֲמֶק שׁוּהָ הוּא עִמְק הַמֶּלֶךְ: (יח) וּמִלְכֵי־צִדְקַת מֶלֶךְ שָׁלֵם הוֹצִיא לָחֶם וְגִזְן וְהוּא כְהֵן לְאֵל עֵלְיוֹן: (יט) וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֵלְיוֹן קִנְהָ שָׁמַיִם וְאָרֶץ: (כ) וּבְרוּךְ אֵל עֵלְיוֹן אֲשֶׁר־מִגְן צְרִיד בְּיַדְךָ וַיִּתְּנוּ־לְךָ מֵעֵשֶׂר מִמֶּלֶךְ: (כא) וַיֹּאמֶר מִלְּךְ־סֹדֹם אֶל־אַבְרָם תְּוֹלֵי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח־לָךְ: (כב) וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סֹדֶם הַרִימְתִּי יָדִי אֶל־יְקוֹק אֵל עֵלְיוֹן קִנְהָ שָׁמַיִם וְאָרֶץ: (כג) אִם־מִחוּטִי וְעַד שְׂרוּד־נַעַל וְאִם־אֶקַּח מִכָּל־אֲשֶׁר־לְךָ וְלֹא תֹאמַר אֲנִי הַעֲשֵׂרְתִּי אֶת־אַבְרָם: (כד) בְּלַעֲדִי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הִלְכוּ אִתִּי עֲנֵר אֲשָׁכַל וּמִמְרָא הֵם יִקְחוּ חֵלְקָם: (ס)

(14) When Abram heard that his kinsman had been taken captive, he mustered his retainers, born into his household, numbering three hundred and eighteen, and went in pursuit as far as Dan. (15) At night, he and his servants deployed against them and defeated them; and he pursued them as far as Hobah, which is north of Damascus. (16) He brought back all the possessions; he also brought back his kinsman Lot and his possessions, and the women and the rest of the people. (17) When he returned from defeating Chedorlaomer and the kings with him, the king of Sodom came out to meet him in the Valley of Shaveh, which is the Valley of the King. (18) And King Melchizedek of Salem brought out bread and wine; he was a priest of God Most High. (19) He blessed him, saying, "Blessed be Abram of God Most High, Creator of heaven and earth. (20) And blessed be God Most High, Who has delivered your foes into your hand." And [Abram] gave him a tenth of everything. (21) Then the king of Sodom said to Abram, "Give me the persons, and take the possessions for yourself." (22) But Abram said to the king of Sodom, "I swear to the LORD, God Most High, Creator of heaven and earth: (23) I will not take so much as a thread or a sandal strap of what is yours; you shall not say, 'It is I who made Abram rich.' (24) For me, nothing but what my servants have used up; as for the share of the men who went with me—Aner, Eshkol, and Mamre—let them take their share."

3. Bereishit 22

(יג) וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְאֵהוּ וְהִנֵּה־אֵיל אַחֵד נֹאֲתָז בְּסֶבֶף בְּקִרְנֵי וַיִּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ: (יד) וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְקוֹק | יִרְאָה אֲשֶׁר־יֹאמַר הַיּוֹם בְּהָר יְקוֹק יִרְאָה:

(13) When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. (14) And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of the LORD there is vision."

I. Model 1: Awe Leads to Perfection

4. Midrash Eicha Rabbah 2

הבת ירושלם הבת שיראה ומשלמת לי

"When you are in 'awe,' you are perfect in My eyes."

II. Model 2: Justice and Peace (Yerushalayim vs. Sedom); Submission to G-d

4. Bereishit 18:19

(יט) כִּי יִדְעֵתִי לְמַעַן אֲשֶׁר יִצְוָה אֶת־בְּנָי וְאֶת־בְּנֵי אַחֲרָיו וְשִׁמְרוּ דְרֹךְ יְקֹוֹק לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא יְקֹוֹק עַל־אַבְרָהָם אֶת אֲשֶׁר־דָּבַר עֲלָיו: (כ) וַיֹּאמֶר יְקֹוֹק זַעֲקַת סֹדֶם וְעִמֹרָה כִּי־רָבָה וְחַטָּאתָם כִּי כָבְדָה מְאֹד: (כא) אַרְדֵּה־נָא וְאֶרְאֶה הַכְּצַעֲקֹתֶהָ הַבָּאָה אֵלַי עֲשׂוּ כָלָה וְאִם־לֹא אֲדַע:

For I have singled him out, that he may instruct his children and his posterity to keep the way of the LORD by doing what is just and right, in order that the LORD may bring about for Abraham what He has promised him.” (20) Then the LORD said, “The outrage of Sodom and Gomorrah is so great, and their sin so grave! (21) I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note.”

5. **The Akeida and God’s Choice of Jerusalem** by R. Mordechai Breuer (translated: Kaeren Fish)

The story of the *akeida* condenses and expresses all of this through a physical act. Let no one imagine that the religious devotion of a Jew is any less than that of the nations. They sacrifice their children to their gods – while we are prohibited and warned against following in their footsteps, lest we end up serving God after their fashion. Nevertheless, the prohibition arises not from the act itself being despised by God, or its lying beyond our psychological capability. On the contrary: had it been “beloved” to God, nothing could stop us from engaging in this form of worship. All the highest levels of devotion to God might have been achieved through the actual sacrifice of Yitzchak.... Avraham had already acquired for his progeny all the great merit of the *akeida*. That merit stands in our favor to this day. For Avraham sought to carry out the *akeida* so long as that was beloved to God; he refrained and turned back only when it was made known to him that this was “an abomination unto God, which He despises.”... At that moment the *akeida* is over, and Avraham names the place for the two elements that are revealed in it: the choice of the place and the choice of the sacrifice. At this place God saw the sacrifice, and so the place will be called ‘*HaShem yir’eh*.’ In fact, at this place Israel will be seen by God, and God will be revealed to His people: “in the mountain the Lord will appear (*yera’eh*)” (22:14)... Thus, two elements are revealed in the story of the *akeida*, and they are the same elements at the center of the first unit of *parashat Re’eh*: the sanctification of the place “which God will choose,” and the establishment of the manner of service that is “beloved” to God.

David is the chosen king, just as Yerushalayim is the chosen city. It is with him in mind that the Torah declares, “You shall surely appoint a king over you, whom the Lord your God shall choose” (*Devarim* 17:15). He is the shepherd (*ro’eh*) anointed by the seer (*roeh*), and it is him who God has “seen to” to be king. Seven times the text in *Sefer Shmuel* (I 16) emphasizes that David’s appointment is dependent upon *re’iya*, along with three places that mention “choice.” Shmuel is told explicitly what the essence of Divine *re’iya* is: “Do not look upon his countenance... for it is not as a man sees; for a man sees the outward appearance, but the Lord sees the heart” (*Shmuel* I 16:7). This is what God tells him as he sees Eliav (16:6), for God has already “seen to” a king from among the sons of Yishai: the one who is “ruddy (*admoni*) with fine eyes, and good looking (*tov ro’i*)” (16:12). And just as David is chosen through *re’iya*, so he merits to sanctify Mount Moriah.

III. **Model 3: Awe and Peace**

6. **The Significance of the Name "Jerusalem"** By Rav Yitzchak Levi (Translated:Kaeren Fish)

"*Yir'a*," by its very definition, implies distance; "*shalom*," in contrast, implies by its very definition connectedness and closeness. In this sense, the combination of both concepts is the unification of two opposite traits. In addition, Rav Shaviv writes, Shem sees the city from the perspective of its ultimate purpose – the peace that is concealed in it – and therefore he calls it "*Shalem*." Avraham also perceives the future purpose of the city as a city of peace, but he knows that the road to the fulfillment of this ultimate end will be a long one, and therefore he views himself as someone walking on the road towards Jerusalem, and he gives the place a name that projects into the future: "*Hashem Yir'eh*" – God will see. In this sense, there is a joining of present and future – actual perfection and potential destiny.

We may add to what Rav Shaviv writes as follows. "*Yir'a*" is one of the loftiest traits in the relationship between man and God, and its manifestation at the place of the Temple is obvious. "*Shalom*," on the other hand, is one of the most supreme traits in the relationship between man and his fellow man...

IV. **Model 4: Ethics and Truth: Mesech Chochmah – Malki Tzedek =Shem** who needed to fix the corruption of the pre-flood world. **Avraham** is the one who found G-d in this world.

V. **Model 5: Human vs. Divine Initiative: R. Levi** – Avraham chooses to come in the story of Malki Tzedek, but is told by Akeidah. This is the Yerushalayim vs. Mikdash