

Love of Justice?

1. Vignettes

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| • Kate and Kevin | Daytrading | Longstanding deception |
| • Sally and Steve | Alcohol | Child endangerment in the past |
| • Wilma and Warren | Stress-based verbal abuse | Psychological harm in the present |

2. Pauline Kleingeld, *Just Love? Marriage and the Question of Justice*, Social Theory and Practice 24:2 (1998)

Beginning in the early modern period, a view came to dominate according to which the family was considered a private realm entirely distinct from the outside political, economic, and public spheres... This family was said to operate purely on the basis of love, and to form a harmonious, complementary unity of interests. As a result, according to the dominant view of the time, it was enough for one person to represent this unity in the public sphere... Bringing in considerations of justice means changing the mode of interaction within a good marriage...

In order to promote justice in marriage, the social perception of the essence of marriage must be changed in such a way that the ideal of marriage is conceived of as not only a matter of love, but also of justice... On the view I am proposing, married couples ideally would think of themselves as sharing at least two overarching aims: a loving marriage and a just marriage. If the cultural understanding of marriage changed in this way, this would mean, first, that couples would understand themselves not only as communities of love, but also as communities of free and interdependent equals who treat each other in accordance with principles of justice. They would pursue fairness and reciprocity in the recognition of each other's interests, and they would pursue a just distribution of benefits and burdens as well as a just resolution of conflicts...

The Eden Model

3. Genesis 2:18

And G-d said: It is not good that Man should be alone; I will make for him a help, opposite him.

4. Talmud, Yevamot 63a

If he merits, she will help him. If he does not merit, she will oppose him.

Prioritizing Love over Justice

5. Jeremiah 12:1-2

Why is the path of the wicked successful, why are the betrayers at peace? You have planted them, they have also developed roots, they go forth, they also bear fruit. You are near in their mouths, but far from their innards.

6. Midrash, Bereishit Rabbah 8:5

Rabbi Simon said: When G-d came to create Adam, the ministering *malachim* formed groups, some saying he should not be created and some saying he should be created... Generosity said he should be created for he performs kindnesses, and Truth said he should not be created because he is entirely of lies. Justice said he should be created for he performs acts of justice, Shalom said he should not be created because he is entirely of quarrels. What did G-d do? He took Truth and cast it to the ground, as it is written, 'And You cast truth to earth.'

7. Kings I 19:9-12

And he came there [Mount Horeb], to the cave, and he rested there, and the word of G-d came to him, saying to him, "Why are you here, Elijah?" And he said, "I have been zealous for G-d, Master of multitudes, for the children of Israel have left Your covenant, they have ruined Your altars, they have killed Your prophets, and only I remain, and they seek to take my life." And He said, "Depart, and stand upon the mountain before G-d." G-d passed before him, and [there was] a great and mighty wind before G-d, breaking mountains and smashing stones, and G-d was not in the wind. And after the wind came an earthquake, and G-d was not in the earthquake. And after the earthquake came a fire, and G-d was not in the fire. And after the fire, a voice, silent, small.

8. Rabbi David Altschuler, Metzudat David commentary to Kings I 19:13

He showed [Elijah] the glory, and did not pass in wind, earthquake and fire, but in a voice, silent, small, for He desires generosity and He does not arouse all of His anger, coming with wind, earthquake and fire.

9. Jonah 4

And Jonah found this very bad, and he was angered. And he prayed to G-d, saying: Please, G-d: This is what I have always said, ever since I was on land, therefore I fled to Tarsus pre-emptively, for I know that You are gracious and merciful, patient and very generous, regretting harm. Now, G-d, please take my life from me; my death would be better than my life.

And G-d said: Is it good that you are angry?

And Jonah left the city and lived east of the city, and he made a hut for himself and he sat in its shade, to see what would be in the city. And G-d appointed a *kikayon* plant, and it grew above Jonah as shade over his head, to save him from harm. And Jonah was very happy about the *kikayon*. And G-d appointed a worm at dawn of the next day, and it struck the *kikayon*, which dried out. And when the sun shone, G-d appointed a deafening east wind, and the sun beat down on Jonah's head, and he collapsed. He asked to die, saying: My death would be better than my life.

And G-d said to Jonah: Is it good that you are angry about the *kikayon*?

And [Jonah] said: It is good; I am angry to death.

And G-d said: You had mercy on the *kikayon*, for which you did not work, which you did not raise, which appeared in a night and was lost in a night. Should I not have mercy upon Nineveh, the great city, which holds more than 120,000 people who do not know right from left, as well as many beasts?

10. Hosea 1:2

And G-d said to Hosea: Go take for yourself a straying woman, and children from straying, for the land strays from after G-d.

11. Talmud, Pesachim 87a-b

After two sons and a daughter were born to him, G-d said to Hosea, "Should you not have learned from Moses your master? When I spoke to him he separated from his wife; you should also separate from her."

Hosea said, "Master of the Universe, I have children from her! I cannot send her away and divorce her!"

The Role of Justice

12. Kings I 19:13-16

And when Elijah heard this, he hid his face in his cloak and he departed and he stood at the entrance to the cave, and a voice came to him, saying, "Why are you here, Elijah?" And he said, "I have been zealous for G-d, Master of multitudes, for the children of Israel have left Your covenant, they have ruined Your altars, they have killed Your prophets, and only I remain, and they seek to take my life." And G-d said to him, "Go, return to your path to the wilderness of Damascus, and you will come and anoint Chazael as king upon Aram. And you will anoint Yehu son of Nimshi as king upon Israel, and you will anoint Elisha son of Shaphat of Avel Mecholah as prophet in your place."

13. Hosea 2:4

Quarrel with your mother/nation, quarrel with her, for she is not my wife, and I am not her husband. Let her remove her straying from before her...

14. Nachum 1:1-2

The vision of Nineveh, the book of the vision of Nachum of Elkosh. G-d is outraged...

15. Hosea 2:21-22

And I will betroth you for Me forever;

And I will betroth you for Me in righteousness, justice, generosity and mercy;

And I will betroth you for Me in loyal faith, and you will know G-d.