Alan Cooper joined the faculty in 1997 as a professor of Bible, and has served as director of publications, chair of the Bible faculty, and, from 2007 to 2018, provost of JTS. In 1998, he was appointed professor of Bible at the Union Theological Seminary, a nondenominational Christian seminary, becoming the first person to hold concurrent professorships at JTS and Union. Previously, Dr. Cooper was a professor of Bible at Hebrew Union College–Jewish Institute of Religion, where for six years he was director of its School of Graduate Studies. He also taught religious studies for ten years at McMaster University in Hamilton, Ontario, Canada. Dr. Cooper’s publications include many articles on biblical poetics and the history of interpretation. His work in progress includes a commentary on Psalms 31 through 60 for the Jewish Publication Society.
2 Chronicles 3:1

Then Solomon began to build the House of YHWH in Jerusalem on Mount Moriah, where [YHWH] had appeared to his father David, at the place which David had designated, at the threshing floor of Ornan the Jebusite.

Malbim (1809-1879)

He began...where YHWH had appeared – God located it for David by means of a fire that descended there from heaven. It is possible that when it is said, “on the mount of YHWH there is vision” (Gen 22:14), it means that God will appear in the future and God’s Presence will be revealed in the Temple because that is where Isaac was bound. That is why it says, “where [YHWH] had appeared to David.”

Designated [lit., “prepared”] – In that David had prepared the place, dug the foundations and hewed out the drainpipes and made the underground preparations as the sages said. Since then that place has been called “the place of David,” in accordance with what he said, “[I will not give sleep to my eyes, or slumber to my eyelids] until I find a place for YHWH” (Psalm 132:4-5). And when he found the place he called it by his own name—the place that David found at the threshing floor of Ornan (1 Chron 21).
“Abraham named that site [i.e., the site of the *aqeda*] Adonai-yireh” (Gen 22:14)—[First Abraham observes how he conquered his compassion in order to obey God. Then he continues:] May it be your will, O God, that when the children of Isaac fall into transgression and evil, let this *aqeda* be remembered for their sake, and may you be filled with compassion for them. Abraham named the site “Yireh,” ... but Shem [=Melchizedek] called it “Salem” (Gen 14:18). ... God thought, “If I call it ‘Yireh,’ as Abraham did, the righteous Shem will complain, but if I call it ‘Salem,’ the righteous Abraham would complain. Therefore, I will name it ‘Jerusalem’ in accord with both of them: Yireh + Shalem = Yerushalayim.”

What about the meaning of the Salem/שלם element in Jerusalem, especially in relation to names such as Solomon (שלם) and Absalom (אבשלום)?

**Genesis 14:18**

וכמליה ברקglasלחלש שלמה ילש אשם כל כל שלמה ילאו

And King Melchizedek of Salem brought out bread and wine; he was a priest of God Most High.
Ramban on Genesis 14:18

“And King Melchizedek of Salem”—Namely Jerusalem, as it is said, “Salem became [God’s] abode” (Psalm 76:3). Also, in the time of Joshua, the king of the city was named Adonizedek (Josh 10:1). Even then the nations recognized that Jerusalem was the choicest of all habitable locations, or else they had a tradition that it was distinguished by its correspondence with the heavenly Temple, abode of the shekhina, which is called “Zedek.” According to Genesis Rabba (43:14), the place justifies (matzdiq) its inhabitants…. Jerusalem is called “Zedek,” as it is said, “Where righteousness [tzedeq] dwelt” (Isa 1:21) 1 . . . In the opinion of our Rabbis, who say that Melchizedek was Shem, son of Noah (cf. Nedarim 32b), he went from his own country to Jerusalem to worship God there.

Psalm 122

A song of ascents. Of David.
I rejoiced when they said to me,
“We shall go to the House of YHWH.”

Our feet would stand
within your gates, O Jerusalem,

Jerusalem built up,

1 The midrash continues, מלכי צדק מלך שלפ - יהא ירושלים, בעניין שלפ הוא בשלום סוף. מלכה יקרא נס בימי יהושע "אדני צדק", כי מאי ידע הנמוס כי המכב להוזה מבחר המ_COOKIEות באמות ושתובא, או שיבא מעולם בכובלشه שווה McKenzie Günter, המ운동 של מעולם ששם שכינתו של הקבוש נקרא "צדק." בבארה듯י רחב המModifiedDate ההמציא את שיאב"ע נ arma ירושלים צדק, שנאמר צדק ייל בה... וּלְעֹלָת רבעוני שואמרים כי מלכת צדק היא שם בן נה, נחל מארץ ילרשלול יЈוד שatham. 'ר'
As a city united, to which tribes would make pilgrimage, the tribes of YAH, — as was enjoined upon Israel— to praise the name YHWH. There the thrones of rulership stood, thrones of the house of David.

Pray for the peace of Jerusalem: “May those who love you be safe. May there be peace within your ramparts, safety in your citadels.” For the sake of my kin and friends, Let me pray for your peace. For the house of YHWH our God, I seek blessing for you.

Masekhet Derekh Eretz. Pereq shalom, halakha 20

Rabbi Joshua b. Levi said, the Holy One said to Israel, although you caused me to destroy my house and exile my children, seek her well-being and I will take pity on you, as it is written, “Pray for the well-being of Jerusalem,” and it says, “Seek the welfare of the city,” (Jer 29:7), and it says, “May there be well-being within your ramparts, peace in your citadels,” and it says, “For the sake of my kin and friends, I pray for your well-being.” To whomever loves peace and pursues peace, proffers peace, and responds with peace, the Holy One grants this...
world and the world to come, as it is said, “But the lowly shall inherit the land, and delight in abundant well-being” (Psalm 37:11).

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<th>Commentary of David Qimhi (1160-1235) to Psalm 122 (exc.)</th>
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<td>[1] This psalm is an utterance of the exiles. Because of their great yearning for the rebuilding of the Temple, they recall the pilgrimages, adopting the tone of their ancestors who lived in the time of the Temple. It says, “I rejoiced” [in the singular] because each and every person says “I rejoiced.”</td>
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<td>[3] “Jerusalem built up”—The exiles say, when Jerusalem was built, the shekhina was within her. How praiseworthy it was! Where will you find another city like it, where the whole community of Israel was joined together three times each year? Who has seen a city such as that city?</td>
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| [4] “To which tribes would make pilgrimage”—The twelve tribes would ascend there, the tribes of God, followers of God’s commandments, and Jerusalem would contain them all. That proved to Israel that God had elected them, to praise God’s name for the miracles that God would show them, of which this was one. As it says in the Mishna, “No one said to his companion, the place is too confining for me to lodge in
Jerusalem.” Another great miracle was that they all would gather in the court, “standing packed together but with room to bow” (Avot 5:8).

[5] “There the thrones of judgment stood”—in the plural: one for the shekhina and one for the kings of David’s dynasty, as it explains, “thrones of the house of David.” They were there, and they will be there again.

[6] “Pray”—The exiles say: Petition God for the well-being of Jerusalem, and the well-being of Jerusalem is the ingathering of the exiles. Until that time, there will be no peace for it, because the uncircumcised [= Christians] and the Ishmaelites [= Muslims] are fighting over it.

The psalm continues with respect to Jerusalem, “May those who love you be at peace,” referring to the Jews in exile who mourn its destruction.

[7] “May there be well-being within your ramparts” . . . that Israel might return to you, so that there will never again be war within your ramparts and citadels.

[8] “For the sake of my kin and friends”—Every one of the exiles says, for the sake of my fellow Jews, who have been exiled from you, “I pray for your well-being,” that they might return to dwell within you.

[9] “For the sake of”—And furthermore, for the...
For the sake of Zion I will not be silent,
For the sake of Jerusalem I will not be still,
Till her victory emerge resplendent and her
triumph like a flaming torch.

2Nations shall see your victory,
and every king your majesty;
And you shall be called by a new name
Which YHWH shall bestow.

3You shall be a glorious crown in the hand of
YHWH,
And a royal diadem in the palm of your God.

Psalm 24:7-10

7O gates, lift up your heads!
Up high, you everlasting doors,
so the King of glory may come in!

8Who is the King of glory? —
YHWH, mighty and valiant,
YHWH, valiant in battle.

9O gates, lift up your heads!
Lift them up, you everlasting doors,
so the King of glory may come in!

10Who is the King of glory? —
YHWH of hosts,  
He is the King of glory! Selah.

Psalm 48:2-3, 13-14

| 2YHWH is great  
and much praised  
in the city of our God,  
His holy mountain—  
3fair-crested,  
joy of all the earth,  
Mount Zion,  
summit of Zaphon,  
city of the great king.  
4God, in its citadels,  
is known as a haven.  
...13Walk around Zion, circle it;  
count its towers,  
14take note of its ramparts;  
go through its citadels,  
that you may recount it to a future age. |

For further reading:

Nitza Rosovsky (ed.), *City of the Great King: Jerusalem from David to the Present* (Harvard University Press, 1996)