



Our
Teacher,

Our
King

**Moshiach is portrayed in the classic *sforim* as a king, leading the nation as supreme leader. Is this really needed in a time of complete peace and prosperity?
Can't Moshiach just be a teacher?**

When referring to Moshiach we often use the title Melech – king. Being a Tzaddik and leader is not enough; we insist that he will also have the qualities of a king.

What does it mean that Moshiach is a king?

When describing the personality of Moshiach, Yeshaya Hanovi says, “The spirit of, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of Hashem.”

He then continues to enumerate what his accomplishments will be:

“A wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling shall lie together, and a small child shall lead them. A cow and a bear shall graze, their children shall lie down together; and a lion, like cattle, shall eat straw.

“An infant shall play over the hole of a viper snake, and over the eyeball of an adder, a weaned child shall stretch forth his hand. They shall neither harm nor destroy on all My holy mount, for the earth shall be full of the knowing of Hashem as water covers the seabed.”

So it seems that when Moshiach will come there will be a great revelation of Elokus in the world that even the wild animals will feel a higher presence and act differently, i.e. in a tame manner.

WHAT IS A MELECH?

The usual definition of a king is one who wages wars, defends his country and maintains peace and serenity between his subjects. But in a period of time when all creations sense and feel their creator, who needs a king? Who needs any government at all? In such a world can there really be the temptation to kill, steal, or otherwise cause harm to one another? So what role will King Moshiach play on such a stage?

True, right in the beginning of Yemos Hamoshiach we will need a king-like personality to rid us of all our enemies, as the Rambam writes, “[Moshiach will be] Someone who will strengthen the Torah” fight the wars of Hashem” – not necessarily military wars, but actions that have significant political and social ramifications.

But once that is done and the world is at peace, to the extent that even the leopards and wolves will graze with cattle, then everything changes. What would be crucial at such a point would be not a king, but a teacher. Yes, the world will be infused with Elokus like never before, but it will still be evolving. Moshiach, as a teacher, will guide

people to see and to understand this new world in which they are living.

So we ask again, what is the need for a king?

However, it is inconceivable to say that after a certain amount of time the need for a king will cease. *Moshiach*, by definition, means “anointed” - anointed to be a king. But back to our earlier question, who will need a king?

KING OR TEACHER?

To answer this question we need to do some redefining.

Do we know what a king really is?

This question is discussed in several Maamorim of the Rabbeim. answer lies in understanding the personality of a king.

Yes, a king governs, but is that what he is really all about? Is that his sole function?

A king—an authentic, bona-fide king—is an individual who stands head and shoulders above the people around him. That’s why a king who must force the people to accept him as king is not a real king. A real king is

someone like King, who, when chosen by Shmuel Hanovithe people, could not be found, because he had run into hiding.

About King Shaul, it says, “from his shoulders up taller than all the people.” “shoulders” is not merely a physical measurement but rather refers to Middos. Shaul’s Middos were at the level of another person’s Seichel. His mind, then, was a different level altogether.

This will also be the character of Moshiach. Yes, he will be a teacher—because that’s what those times will be all about: learning, knowing, gaining divine wisdom.

But a teacher—a good teacher—limits his lesson to that for which the student is ready and can handle. Thus, Moshiach will be a teacher, but with a regal character: as spiritual and elevated as the people may be, he will see far beyond them, on levels they can never attain. And yet, as a teacher/king, he will be capable of conveying his transcendental knowledge to all of us as well. Perhaps not where we can understand it consciously, but in some manner that permits it to be shared.

So yes, we need a king even in such a world. Our constant spiritual growth will be carefully nurtured by Melech HaMoshiach, and as we continue to reach new heights, he will continue to teach us.

May the time when we will learn Torah from Moshiach come very speedily, now.

“מבואר בספר המצות להצ”צ
(מצות מינוי מלך) שמושיח צדקנו
“נקרא רב ומלך, מפני מה שיגלה
טעמי מצות בהשגה לישראל יהי
מקרא רב, ומפני מה שישאר בבחי
מקיף עליהם נקרא מלך”. כלומר,
מצד אחד יהי משיח צדקינו באופן
שלא בערך כלל כל בני”י – מלך,
וביחד עם זה, יומשך ממנו לכל העם,
שהרי ילמד תורה את כל העם –
רב, ...”

(משיחת י”ז בתמוז (נדחה) תשמ”ה)