

Yosef in Psalms Chapter 30

By Rabbi Dr. Hillel ben David (Greg Killian)



There are several words and phrases in [Psalms](psalms1.html) chapter 30 which evoke the memory of the life of [Yosef](joseph.html) HaTzadik.[[1]](#footnote-1) Since [Psalms](psalms1.html) are generally to be understood at the [midrash](orallaw.html) level, we will endeavor to look at the text through the lens of the [Midrash](orallaw.html).

It will have occurred to the discerning reader by now that [Shabbat](sabbath.html) [Chanukah](chanukah.html) invariably coincides with the *parshiyot* of [Yosef](joseph.html) (Vayashev[[2]](#footnote-2) and Mikeitz[[3]](#footnote-3)) and that the recitation of Tehillim chapter 30 at this [time](time.html) of year must surely be in-part a recognition of that. For those unfamiliar with the [triennial](shmita.html) [cycle](cycles.html) of Torah readings that was used during [Temple](temple.html) times.

In this [study](study.html) I would like to examine some of the intertextual connections which suggest that [Psalms](psalms1.html) 30 is really all about [Yosef](joseph.html). Before we get into these intertextual connections, let’s examine the introduction from the ArtScroll on Tehillim:

*This* [*Psalm*](psalms1.html) *is reserved for the occasions of innovation; be it the* [*new*](new.html)[*first*](one.html)*-fruit, or newly dedicated* [*Temple*](temple.html)*. It is both a* [*prayer*](prayer.html) *for success, ‘To You,* [*HaShem*](hashem.html)*, I called and to my Lord I appealed’[[4]](#footnote-4) and a confident declaration of eternal thanksgiving, ‘*[*HaShem*](hashem.html)*, my God, I will offer You thanks forever’.[[5]](#footnote-5)*

*This* [*psalm*](psalms1.html)*, once used to inaugurate the* [*Temple*](temple.html)*, is used today to inaugurate our daily* [*prayers*](prayer.html) *at the outset of Pesukei DiZimra, Verses of Praise; for the* [*synagogue*](synagog.html) *is a ‘a miniature* [*Temple*](temple.html)*’ and our* [*prayers*](prayer.html) *take the place of the sacrifices. While the* [*Temple*](temple.html) *stood, this* [*psalm*](psalms1.html) *was recited during the ceremonies which took place when the* [*Temple*](temple.html) *courtyard was expanded. The song of thanksgiving was accompanied by musical instruments at every corner and on every great* [*rock*](rock.html) *in* [*Jerusalem*](city.html)*, and they sang, ‘I will exalt You on High,* [*HaShem*](hashem.html)*’.[[6]](#footnote-6)*

*Also, the* [*Mishna*](orallaw.html)*[[7]](#footnote-7) relates that when the multitudes of Israel carried their baskets of ‘*[*first*](one.html)*-fruits’ to* [*Jerusalem*](city.html) *for the* [*festival*](festival.html) *of* [*Shavuot*](shavuot.html)*, they were greeted at the* [*Temple*](temple.html) *courtyard by the choir of Levites who sang this* [*psalm*](psalms1.html)*. Masechet Sofrim 18:2 designates this as the שיר של יום ‘The Song of the Day’ for* [*Chanukah*](chanukah.html)*.[[8]](#footnote-8)*

Tehillim ([Psalms](psalms1.html)) chapter 30 is a conscious and near-explicit commentary on, and response to, a very well-[known](daat.html) story of the *Tanakh* – that of [Yosef](joseph.html).

The [connection](connection.html) is made clear via a [number](nchart.html) of unusual and rare words and phrases that appear in both Mizmor 30 and the story of [Yosef](joseph.html).[[9]](#footnote-9)

Firstly and most obviously, the pit or בור. In Tehillim chapter 30 the author describes his [salvation](salvation.html) as ‘'חִיִּיתַנִימִיָּרְדִיבוֹר’ – *You have given me life from those who go down to the pit*. The pit is the prime symbol of [Yosef](joseph.html)’s early struggles, whose life is [one](one.html) of extreme ups and downs. Not only is he cast into the pit by his brothers prior to his sale[[10]](#footnote-10) – no water, just snakes and scorpions, he is raised up by the Midianites, sold down to Egypt, rises in the House of Potiphar, before being cast down again into the dungeon-prison, also described as the בור or pit, from which he is eventually called for by Pharaoh.[[11]](#footnote-11)

Now, lets begin examining the intertextual connections to the life of [Yosef](joseph.html).

***Tehillim (***[***Psalms***](psalms1.html)***) 30:4*** [***HaShem***](hashem.html)*, Thou broughtest up my soul from the nether-*[*world*](worlds.html)*; Thou didst keep me alive, that I should not go down to the pit* [מיורדי- (מִיָּרְדִי-) בוֹר].

Tehillim ([Psalms](psalms1.html)) 30:4

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv[[12]](#footnote-12) -** כתיב |
| מירדי | מיורדי |
| Lest I descend to the pit | From those who will descend into the pit |

[Yosef](joseph.html) [praying](prayer.html) that he not be thrown into either of the [two](two.html) pits he was thrown into during his life. This follows the kri.[[13]](#footnote-13)

***Bereshit (Genesis) 37:24*** *and they took him (*[*Yosef*](joseph.html)*), and cast him into the pit* (אֹתוֹ, הַבֹּרָה) *--and the pit was empty, there was no water in it.*

We find the next intertextual [connection](connection.html) with the life of [Yosef](joseph.html) in:

***Tehillim (***[***Psalms***](psalms1.html)***) 30:10*** *'What profit* (מַה-בֶּצַע) *is there in my* [*blood*](body.html) (בְּדָמִי)*, when I go down to the pit? Shall the* [*dust*](rock.html) *praise Thee? shall it declare Thy truth?*

This phrase ‘What profit’ and ‘[blood](body.html)’ are an echo from Bereshit:

***Bereshit (Genesis) 37:26*** *And Judah said unto his brethren: 'What profit* (מַה-בֶּצַע) *is it if we slay our brother and conceal his* [*blood*](body.html) (אֶת-דָּמוֹ)*?*

What makes this comparison so compelling is that this phrase, ‘what profit’ - מַה-בֶּצַע, occurs ONLY in these [two](two.html) places in all of the Tanach!

Comparing the story of [Yosef](joseph.html) with [Psalms](psalms1.html) chapter 30 contains more than just intertextual links. There are also thematic links. The following table compares the themes in Yehuda’s admonition to his brothers concerning the death of [Yosef](joseph.html) with the themes intrinsic in [Psalms](psalms1.html) chapter 30.

|  |  |
| --- | --- |
| [**Yosef**](joseph.html) **Saga in** **Bereshit 37** | [**Psalms**](psalms1.html) **Chapter 30** |
| Yehuda makes plea. 37:27 | Psalmist pleas. Supplication - אֶתְחַנָּן 30:9-10 |
| Don’t kill [Yosef](joseph.html). 37:27 | Don’t kill me. Be gracious unto me - וְחָנֵּנִי 30:11 |
| Brothers listen. ‘Brethren hearkened unto him – וַיִּשְׁמְעוּ’ 37:27 | God please listen. Hear, O LORD - שְׁמַע-יְהוָה’ 30:11 |
| [Yosef](joseph.html) spared. 37:28 | Spare me. |

* What's more, Judah [spoke](mashal.html) of plotting to kill his brother, right after he said "mah betza".
* So too, in Mizmor shir, right after we [speak](mashal.html) of "mah betza", we also hear about death...

There is another [connection](connection.html) to the [Yosef](joseph.html) saga that will play out at the end of [Yaaqob](israelja.html)’s life, when he blesses his sons. The [Yosef](joseph.html) saga points to this blessing with the words, “And his brethren hearkened unto him”.

***Bereshit (Genesis) 37:27*** *Come, and let us sell* (וְנִמְכְּרֶנּוּ) *him to the Ishmaelites, and let not our* [*hand*](fourteen.html) *be upon him; for he is our brother, our flesh.' And his brethren hearkened unto him* (וַיִּשְׁמְעוּ,אֶחָיו).

When we say “his brethren”, who are we [speaking](mashal.html) of? Since Yehuda is [speaking](mashal.html) and he is the [fourth](four.html) born, there are only [three](three.html) older brothers that needed to be convinced: Reuben, Shimon, and Levi. Now, we [know](daat.html) that Reuben was already convinced because he also was trying to [save](salvation.html) [Yosef](joseph.html). This leaves just Shimon and Levi to be convinced. Cleary it is these [two](two.html) who ‘hearkened’ unto Yehuda’s pitch to [save](salvation.html) [Yosef](joseph.html). The [Midrash](orallaw.html) confirms this perspective.

[***Midrash***](orallaw.html) ***Tanchuma Vayigash 9*** *And he (*[*Yaaqob*](israelja.html)*) began to call out: Simeon and Levi are brothers. They had acted as brothers toward Dinah but not toward* [*Joseph*](joseph.html)*, whom they had sold.*

Let’s compare this to [Yaaqob](israelja.html)’s blessing of his sons:

***Bereshit (Genesis) 49:5*** *Simeon and Levi are brethren; weapons of violence their kinship* (trade, or sale) (מְכֵרֹתֵיהֶם)*.*

Here we see that the same [two](two.html) brother’s who were hinted at in [Yosef](joseph.html) story, in Genesis 37:27, are singled out as “brethren” just as they were in the [Yosef](joseph.html) story. This begs the question: Dis [Yaaqob](israelja.html) [know](daat.html) what went on with the sale of [Yosef](joseph.html) and Yehuda’s attempt to [save](salvation.html) [Yosef](joseph.html) from being killed? (compare 37:27 וְנִמְכְּרֶנּוּ with 49:5 מְכֵרֹתֵיהֶם.)

An oblique reference to the sale of [Yosef](joseph.html) is found in:

***Bereshit (Genesis) 49:6*** *Let my soul not come into their council; unto their assembly let my glory not be united; for in their anger they slew men, and in their self-will they houghed oxen* (שׁוֹר).[[14]](#footnote-14)

Now, compare that with the [one](one.html) who called an ‘ox’.

***Debarim (Deuteronomy) 33:16-17*** *And for the precious things of the earth and the fulness thereof, and the good will of Him that dwelt in the bush; let the blessing come upon the* [*head*](body.html) *of* [*Joseph*](joseph.html)*, and upon the crown of the* [*head*](body.html) *of him that is prince among his brethren. 17 His firstling ox* (שׁוֹרוֹ), *majesty is his; and his horns are the horns of the wild-ox; with them he shall gore the peoples all of them, even the ends of the earth; and they are the* [*ten*](ten.html) *thousands of Ephraim, and they are the thousands of Manasseh.*

The implication is that Shimon and Levi were interested in hamstringing [Yosef](joseph.html) who was called the ‘ox’.

When [Yaaqob](israelja.html) blesses Yehuda he also alludes to the sale of [Yosef](joseph.html) in the word: טָרֹף טֹרַף.

***Bereshit (Genesis) 49:9*** *A cub* [and] *a grown lion is Judah;[[15]](#footnote-15) from the* [torn up] *prey* (מִטֶּרֶף), *my son, you withdrew. He stooped down, he couched as a lion, and as a lioness; who shall rouse him up?*

Compare that with:

***Bereshit (Genesis) 37:33*** *And he* [*knew*](daat.html) *it, and said: 'It is my son's coat; an evil beast hath devoured him;* [*Joseph*](joseph.html) *is without doubt torn in pieces* (טָרֹף טֹרַף).'[[16]](#footnote-16)

Here we see [Yaaqob](israelja.html) [speaking](mashal.html) of ‘torn up prey’ when referring to what Yehuda does, just as he was referring to [Yosef](joseph.html) as ‘torn up prey’. (טָרֹף is the shoresh, the root of מִטֶּרֶף.) However, in Genesis 49:9 we see [Yaaqob](israelja.html) praising Yehuda for NOT tearing up his prey (prey as alluding to [Yosef](joseph.html) in the pit).

Rashi, in his commentary to Genesis 49:9, puts these pieces together for us.

***from the prey:*** *From what I suspected of you, (namely) that“* [*Yosef*](joseph.html) *has surely been torn up; a wild beast has devoured him”.[[17]](#footnote-17) This referred to Judah, who was likened to a lion.[[18]](#footnote-18)*

***my son, you withdrew:*** *Heb.* עָלִית*ָ, you withdrew yourself and said, “What is the gain [if we slay our brother and cover up his* [*blood*](body.html)*]?”.[[19]](#footnote-19) Similarly, [Judah withdrew] from killing Tamar, when he confessed, “She is right, [it is] from me…”.[[20]](#footnote-20) Therefore, “he crouched, lay down, etc.” [This was fulfilled] in the* [*time*](time.html) *of Solomon, “every man under his vine, etc.”.[[21]](#footnote-21)*

The [Midrash](orallaw.html) elaborates on this [connection](connection.html).

***Tanchuma Vayigash 9*** *Judah is a lion’s whelp; from the prey, my son, thou art gone up*.[[22]](#footnote-22) That is, you escaped being struck down by the sons of [Joseph](joseph.html) because you did say: *What profit is it if we slay our brother?*.[[23]](#footnote-23)

[Yaaqob](israelja.html) continues Yehuda’s blessing:

***Bereshit (Genesis) 49:10*** *The scepter shall not depart from Judah, nor the ruler's* [*staff*](staff.html) *from between his* [*feet*](heel.html)*, as long as men come to Shiloh; and unto him shall the obedience of the peoples be.*

It is well [known](daat.html) that the scepter of Yehuda found its initial fulfillment in the ascension of King David to the throne. This is the same King David who wrote [Psalms](psalms1.html) chapter 30. King David began his rise to the throne when he defeated Goliath with his sling I Samuel chapter 17. In that chapter we have several allusions to the story of [Yosef](joseph.html).

The allusion begins with telling us that, like [Yosef](joseph.html), David was a shepherd. As the youngest of the brothers, he stayed with the sheep while his brothers went off to war.

***Shmuel alef (I Samuel) 17:15*** *Now David went to and fro from Saul to feed his father's sheep at Beth-lehem.--*

The allusion continues by telling us that David, like [Yosef](joseph.html), was sent by his father to check on the welfare of his brothers.

***Shmuel alef (I Samuel) 17:17*** *And Jesse said unto David his son: 'Take now for thy brethren an ephah of this parched corn, and these* [*ten*](ten.html) *loaves, and carry them quickly to the* [*camp*](stages.html) *to thy brethren. And you shall bring these* [*ten*](ten.html) *cheeses to the captain of the thousand, and you shall see how your brothers are faring* לְשָׁל֔וֹם*, and you shall take the tidings of their welfare."*

***Bereshit (Genesis) 37:14*** *And he said to him: 'Go now, see whether it is well* שְׁלוֹם *with thy brethren, and well* שְׁלוֹם *with the flock; and bring me back word.' So he sent him out of the vale of* [*Hebron*](city.html)*, and he came to* [*Shechem*](city.html)*.*

Next we find that David, like [Yosef](joseph.html), was not liked by his brothers.

***Shmuel alef (I Samuel) 17:28*** *And Eliab his eldest brother heard when he* [*spoke*](mashal.html) *unto the men; and Eliab's anger was kindled against David, and he said: 'Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I* [*know*](daat.html) *thy presumptuousness, and the naughtiness of thy* [*heart*](body.html)*; for thou art come down that thou mightest see the battle.'*

***Bereshit (Genesis) 37:17-18*** *And the man said: 'They are departed hence; for I heard them say: Let us go to Dothan.' And* [*Joseph*](joseph.html) *went after his brethren, and found them in Dothan.[[24]](#footnote-24) And they saw him afar off, and before he came near unto them, they conspired against him to slay him.*

There is a [remez](remez.html) to the [Yosef](joseph.html) story in David’s [justification](justification.html) of his ability to fight Goliath.

***Shmuel Alef (I Samuel) 17:34-37*** *And David said unto Saul: 'Thy servant kept his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, 35 I went out after him, and smote him, and delivered it out of his* [*mouth*](body.html)*; and when he arose against me, I caught him by his* [*beard*](hair.html)*, and smote him, and slew him. 36 Thy servant smote both the lion and the bear; and this uncircumcised Philistine shall be as* [*one*](one.html) *of them, seeing he hath taunted the armies of the living God.' 37 And David said: ‘*[*HaShem*](hashem.html) *delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the* [*hand*](fourteen.html) *of this Philistine.' And Saul said unto David: 'Go, and* [*HaShem*](hashem.html) *shall be with thee.'*

Yehuda and David both shepherded their father’s sheep.

[Yosef](joseph.html) was the sheep that the lion snatched. The brothers were sheep[[25]](#footnote-25) just as the sheep belonged to the father, so the sons belonged to the father.

Potiphar’s wife is the bear according to Rashi and [Midrash](orallaw.html) Tanchuma, which brings Shmuel alef (I Samuel) 17:34 back to the [Yosef](joseph.html) story:

***Rashi’s Commentary for: ‎ Bereshit (Gen.) ‎‎‎‎‎‎‎‎‎‎‎39:6 and*** [***Joseph***](joseph.html) ***had handsome features****As soon as* [*Joseph*](joseph.html) *found himself [in the position of] ruler, he began* [*eating*](eating.html) *and drinking and curling his* [*hair*](hair.html)*. Said the Holy* [*One*](one.html)*, blessed be He: “Your father is* [*mourning*](mourning.html) *and you curl your* [*hair*](hair.html)*! I will incite the bear against you.” Immediately afterwards “his master’s wife lifted up her* [*eyes*](body.html)*.”[[26]](#footnote-26)*

Genesis Rabbah adds to this understanding:

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXVII:3*** *… The Holy* [*One*](one.html)*, blessed be He, rebuked him [*[*Joseph*](joseph.html)*]: ‘Thou didst say, "They are to be suspected of* [*eating*](eating.html) *limbs torn from the living animal": by thy life, even in the very act of* [*wickedness*](wicked.html) *they will slaughter ritually,’ as it says, And they killed a he-goat.[[27]](#footnote-27) ‘Thou didst say, "They insult the sons of the bondmaids and call them slaves," '* [*Joseph*](joseph.html) *was sold for a slave.[[28]](#footnote-28) ‘Thou didst say, "They cast their* [*eyes*](body.html) *upon the daughters of the land": I will incite a bear against thee -HIS MASTER'S WIFE CAST HER* [*EYES*](body.html) *UPON* [*JOSEPH*](joseph.html)*, etc. What precedes this passage? And* [*Joseph*](joseph.html) *was of beautiful form, and fair to look upon.[[29]](#footnote-29) [And this is immediately followed by], HIS MASTER'S WIFE CAST HER* [*EYES*](body.html) *UPON* [*JOSEPH*](joseph.html)*. It may be illustrated by a man who sat in the street, penciling his* [*eyes*](body.html)*, curling his* [*hair*](hair.html) *and lifting his* [*heel*](heel.html)*, while he exclaimed, ' I am indeed a man.’ ' If you are a man,’ the bystanders retorted, ‘here is a bear; up and* [*attack*](attacks.html) *it!"[[30]](#footnote-30)*

In the midrashic narrative of [Joseph](joseph.html) and Potiphar's wife, she is de­scribed as a bear, which aligns with Shmuel alef (I Samuel) 17:34. The [Midrash](orallaw.html) also goes the other way to connect the bear to Potiphar’s wife:

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXIV:19*** *IT IS MY SON'S COAT; AN EVIL BEAST HATH DEVOURED HIM.’[[31]](#footnote-31) R. Hunia said: A prophetic spirit was enkindled in him: AN EVIL BEAST HATH DEVOURED HIM alluding to Potiphar's wife.*

[Yaaqob](israelja.html)’s blessing of Yehuda, which we saw previously, called Yehuda a lion’s cub and a mature lion. This was Yehuda when he saved [Yosef](joseph.html) from certain death, just as David delivered his sheep from certain death in the [mouth](body.html) of the lion, so [Yosef](joseph.html) was delivered from Yehuda.

Later Yehuda will slay himself metaphorically by [standing](mashal.html) as surety for [Benyamin](benyamin.html) and allowing himself to be delivered up. Finally, Yehuda is not threatening [one](one.html) of his brothers, rather he is categorically defending his brother and providing himself as a substitute. Further he is ready to destroy all of Egypt to defend [Benyamin](benyamin.html).

Pledge, collateral, surety - עֲרֻבָּתָם

When [Yosef](joseph.html) demanded that [Benyamin](benyamin.html) be taken into captivity for theft of his goblet, Yehuda offered himself in [Benyamin](benyamin.html)’s stead as he had told his father, [Yaaqob](israelja.html), that he would be surety - עָרַבfor [Benyamin](benyamin.html), just as David was to be the surety for his brothers.

***Bereshit (Genesis) 43:9*** *I will be surety* אֶעֶרְבֶנּוּ *for him; of my* [*hand*](fourteen.html) *shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.*

***Bereshit (Genesis) 44:32*** *For thy servant became surety* עָרַב *for the lad unto my father, saying: If I bring him not unto thee, then shall I bear the blame to my father for ever.*

***Shmuel alef (I Samuel) 17:18*** *And bring these* [*ten*](ten.html) *cheeses unto the captain of their thousand, and to thy brethren shalt thou bring greetings, and take their pledge* עֲרֻבָּתָם;

The [Midrash](orallaw.html) brings these [two](two.html) [events](feasts.html) together:

[***Midrash***](orallaw.html) ***Tanchuma Buber, Vayigash 8*** *(Gen. 44:18:) AND < JUDAH > SAID:* [*PRAY*](prayer.html)*, MY LORD…. FOR YOUR SERVANT HAS BECOME SURETY FOR THE LAD. When did Judah discharge his surety? In the days of Goliath. At that* [*time*](time.html)*, when Israel was in trouble, what is written?[[32]](#footnote-32) THEN THE PHILISTINE DREW NEAR AT DAWN AND IN THE EVENING. < He was > cursing and reviling. Saul began sending out a herald < to proclaim >:[[33]](#footnote-33) AND IT SHALL COME TO PASS FOR THE MAN WHO KILLS HIM THAT THE KING SHALL ENRICH HIM < WITH GREAT RICHES >…. Now you find that anyone who curses is liable for death, as stated:[[34]](#footnote-34) AND THE* [*ONE*](one.html) *WHO BLASPHEMES THE* [*NAME*](name.html) *OF THE LORD SHALL SURELY BE PUT TO DEATH … but that* [*wicked*](wicked.html) *man had been cursing:[[35]](#footnote-35) FOR* [*FORTY*](forty.html) *DAYS. Moses said:[[36]](#footnote-36) AND < GOD > INSTANTLY REPAYS THOSE WHO HATE HIM WITH DESTRUCTION. In the case of someone* [*wicked*](wicked.html) *who performs a righteous act, the Holy* [*One*](one.html) *renders it unfit < by giving him his reward > during his life in this* [*world*](worlds.html) *in order to destroy him in the* [*world*](futures.html) *to come; but for the righteous, he sets aside their righteous acts for the* [*world*](futures.html) *to come.[[37]](#footnote-37) What < righteous act > did this* [*wicked*](wicked.html) *man (i.e., Goliath) do for him to curse for* [*forty*](forty.html) *days? R.* [*Isaac*](isaac.html) *and R. Levi differ.[[38]](#footnote-38) R. Levi said: Because his mother, Orpah ('RPH), walked* [*four*](four.html) *miles. with her mother-in-*[*law*](law.html)*,[[39]](#footnote-39) [the Holy* [*One*](one.html) *repaid her for it]. So from her the Holy* [*One*](one.html) *raised* [*four*](four.html) *heroes. Thus it is stated:[[40]](#footnote-40) THESE* [*FOUR*](four.html) *WERE BORN TO THE GIANT (HRPH) OF GATH.[[41]](#footnote-41) R.* [*Isaac*](isaac.html) *said: She walked* [*forty*](forty.html) *paceswith her; therefore, the Holy* [*One*](one.html) *granted her reward and gave her Goliath.[[42]](#footnote-42) So he was cursing before the Holy* [*One*](one.html)[*forty*](forty.html) *days, as stated:[[43]](#footnote-43) AND HE (the Philistine) TOOK HIS STAND FOR* [*FORTY*](forty.html) *DAYS. Jesse said to his son David: Now is the* [*time*](time.html) *to make good on the surety of your ancestor who became surety for* [*Benjamin*](benyamin.html) *under the* [*hand*](fourteen.html) *of his father, as stated:[[44]](#footnote-44) I MYSELF WILL BE SURETY FOR HIM. Now go and discharge him from his surety. Thus it is stated:[[45]](#footnote-45) SEE ALSO TO THE WELFARE OF YOUR BROTHERS, AND TAKE THEIR TOKEN. Now THEIR TOKEN ('RBH) is nothing but a surety ('RBWT). What did David do? He went and made good on the surety by killing Goliath. The Holy* [*One*](one.html) *said to him: By your life, just as you have risked your life for Saul, since he is from the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html)*, even as your ancestor Judah did for* [*Benjamin*](benyamin.html) *< himself >, as stated:[[46]](#footnote-46) AND NOW PLEASE LET YOUR SERVANT REMAIN AS A SLAVE TO MY LORD INSTEAD OF THE LAD. … so I am placing the* [*Sanctuary*](mikdash.html) *< both > within your territory and within the territory of* [*Benjamin*](benyamin.html)*. And where is it shown that the* [*Sanctuary*](mikdash.html) *is < both > within the* [*inheritance*](inherit.html) *of* [*Benjamin*](benyamin.html) *and within the* [*inheritance*](inherit.html) *of Judah? Where* [*one*](one.html) *text[[47]](#footnote-47) says:* [*BENJAMIN*](benyamin.html) *IS A RAVENOUS WOLF; IN THE MORNING HE CONSUMES PREY, i.e., the dawn tamid (*[*sacrifice*](korbanot.html)*), AND IN THE EVENING HE DIVIDES THE SPOIL, i.e., the twilight tamid; while another text[[48]](#footnote-48) says: BEAUTEOUS LANDSCAPE, JOY OF THE WHOLE EARTH, < EVEN MOUNT ZION >.*

So, Yehuda pledges himself as surety for his brother [Benyamin](benyamin.html) and this surety is exercised by Yehuda’s descendent David when he put his life on the line to slay Goliath to [save](salvation.html) Saul, the Benjamite from death. [HaShem](hashem.html) has a long memory. It has been more than [six](six.html) hundred years since Yehuda made that pledge.

This brings us back to [Psalms](psalms1.html) chapter 30.

***Tehillim (***[***Psalms***](psalms1.html)***) 30:1*** *A* [*Psalm*](psalms1.html)*; a Song at the Dedication of the House; of David.*

Yehuda’s pledge to be surety for [Benyamin](benyamin.html), fulfilled by King David for Saul the Benjamite, results in the [Temple](temple.html) being located on the border (part in [Benjamin](benyamin.html)’s territory and part in Yehuda’s territory) between [Benyamin](benyamin.html) and Yehuda. King David, who fulfilled the surety, dedicates this chapter of [Psalms](psalms1.html) to the dedication of the [Temple](temple.html). Wow!

Because Yehuda stood up and protected [Benyamin](benyamin.html), in Egypt, David stood up and protected Saul. Because David did this, [HaShem](hashem.html) caused the [Temple](temple.html) to be built in their territories and He inspired David to compose [Psalms](psalms1.html) chapter 30!

Lets look at some of the connections between [Yaaqob](israelja.html)’s blessing of Yehuda and [Psalms](psalms1.html) chapter 30.

In this [first](one.html) example, our chapter of [Psalms](psalms1.html) begins with praise and ends with praise much as [Yaaqob](israelja.html)’s blessing of Yehuda begins with praise. The blessing says that Yehuda’s brothers will praise him while the [psalm](psalms1.html) speaks of praise for [HaShem](hashem.html). Yehuda, and by extension David, is all about praise.

***Bereshit (Genesis) 49:8*** *Judah, thee shall thy brethren praise* יוֹדוּךָ*; thy* [*hand*](fourteen.html) *shall be on the* [*neck*](body.html) *of thine enemies; thy father's sons shall bow down before thee.*

***Tehillim(***[***Psalms***](psalms1.html)***) 30:2*** *I will extol thee -* אֲרוֹמִמְךָ, [*HaShem*](hashem.html)*, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.*

***Tehillim (***[***Psalms***](psalms1.html)***) 30:13*** *So that my glory may sing praise to Thee, and not be silent;* [*HaShem*](hashem.html) *my God, I will give thanks* אוֹדֶךָּ *unto Thee for ever.*

We also find David having praise elsewhere in the [psalm](psalms1.html).

***Tehillim (***[***Psalms***](psalms1.html)***) 30:5*** *Sing praise* חֲסִידָיו *unto* [*HaShem*](hashem.html)*, O ye His godly ones, and give thanks to His holy* [*name*](name.html)*.*

Next, we see David being raised up and this is also evocative of [Yosef](joseph.html).

***Tehillim(***[***Psalms***](psalms1.html)***) 30:2*** *I will extol thee*, [*HaShem*](hashem.html)*, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.*

***Tehillim (***[***Psalms***](psalms1.html)***) 30:4***[*HaShem*](hashem.html)*, Thou broughtest up my soul from the nether-*[*world*](worlds.html)*; Thou didst keep me alive, that I should not go down to the pit* מיורדי- (מִיָּרְדִי-) בוֹר*.*

When the David speaks of being *raised up*, we are drawn back to when [Yosef](joseph.html) was in the pit and was raised out of the pit. If [Yosef](joseph.html) had not been raised up, then it is likely that there would not have been a King David ruling over his brothers because with [Yosef](joseph.html)’s death, the [tribes](tribes.html) would have perished in the [famine](famine.html) as there would have been no [Yosef](joseph.html) to prepare the [world](worlds.html) for the [famine](famine.html). This would have brought Yehuda, and by extension David, down to the pit (v.4); which David praise [HaShem](hashem.html) for preventing.

When David says that [HaShem](hashem.html) prevents his enemies to rejoice over David, this goes back to the blessing where Yehuda’s [*hand*](fourteen.html) *shall be on the* [*neck*](body.html) *of thine enemies*. David’s enemies cannot rejoice over David because his ancestor, Yehuda (and by extension, David), was blessed with the ability to destroy his enemies.

We see [three](three.html) examples of David being raised up in the [first](one.html) [four](four.html) pesukim of [Psalms](psalms1.html) chapter 30.

***Tehillim(***[***Psalms***](psalms1.html)***) 30:2*** *I will extol thee* אֲרוֹמִמְךָ, [*HaShem*](hashem.html)*, for Thou hast raised me up* כִּי דִלִּיתָנִי*, and hast not suffered mine enemies to rejoice over me.*

***Tehillim (***[***Psalms***](psalms1.html)***) 30:4***[*HaShem*](hashem.html)*, Thou broughtest up* הֶעֱלִיתָ *my soul from the nether-*[*world*](worlds.html)*; Thou didst keep me alive, that I should not go down to the pit.*

These example connect with the blessing where Yehuda *goes up* from the prey.

***Bereshit (Genesis) 49:9*** *Judah is a lion's whelp; from the prey, my son, thou art gone up* עָלִיתָ*. He stooped down, he couched as a lion, and as a lioness; who shall rouse him up?*

Tehillim ([Psalms](psalms1.html)) 30:4 contains an interesting word, שְׁאוֹל that relates back to the story of [Yosef](joseph.html). This word, as used in Genesis, is found [four](four.html) times, all in in [connection](connection.html) with [Yosef](joseph.html). שאול  *Sheol,*the depths, grave, or the nether-[world](worlds.html). In our chapter of [Psalms](psalms1.html), [HaShem](hashem.html) is described as הֶעֱלִיתָמִןשְׁאוֹלנַפְשִׁי*– You raised me up from the depths of my soul.*The word appears to refer to the grave or the underworld, and although it does not appear frequently in Tanach*,* we find it being used repeatedly by [Yosef](joseph.html)’s father, [Yaaqob](israelja.html).

***Tehillim (***[***Psalms***](psalms1.html)***) 30:4***[*HaShem*](hashem.html)*, Thou broughtest up* *my soul from the nether-*[*world*](worlds.html) שְׁאוֹל*; Thou didst keep me alive* חִיִּיתַנִי*, that I should not go down to the pit.*

The nether-[world](worlds.html), Sheol שְׁאוֹל, is also called a ‘grave’. In Genesis this word is always connected to [Yosef](joseph.html):

***Bereshit (Genesis) 37:35*** *And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said: 'Nay, but I will go down to the grave* שְׁאֹלָה *to my son* [*mourning*](mourning.html)*.' And his father wept for him.*

***Bereshit (Genesis) 42:38*** *And he said: 'My son shall not go down with you; for his brother is dead, and he only is left; if harm befall him by the way in which ye go, then will ye bring down my gray* [*hairs*](hair.html) *with sorrow to the grave* שְׁאוֹלָה*.*

***Bereshit (Genesis) 44:29*** *and if ye take this* [*one*](one.html) *also from me, and harm befall him, ye will bring down my gray* [*hairs*](hair.html) *with sorrow to the grave* שְׁאֹלָה*.*

***Bereshit (Genesis) 44:31*** *it will come to pass, when he seeth that the lad is not with us, that he will die; and thy servants will bring down the gray* [*hairs*](hair.html) *of thy servant our father with sorrow to the grave* שְׁאֹלָה*.*

In 30:4, we see that David was kept ‘alive’. This also hints back to the [Yosef](joseph.html) story where [Yaaqob](israelja.html) gets his life back when he learns that [Yosef](joseph.html) is alive. David is alive and reigning because his ancestor, Yehuda, saved [Yosef](joseph.html) alive from the pit.

***Tehillim (***[***Psalms***](psalms1.html)***) 30:4***[*HaShem*](hashem.html)*, Thou broughtest up* *my soul from the nether-*[*world*](worlds.html)*; Thou didst keep me alive* חִיִּיתַנִי*, that I should not go down to the pit.*

***Bereshit (Genesis) 45:27*** *And they told him all the words of* [*Joseph*](joseph.html)*, which he had said unto them; and when he saw the wagons which* [*Joseph*](joseph.html) *had sent to carry him, the spirit of* [*Jacob*](israelja.html) *their father revived* וַתְּחִי*.*

***Bereshit (Genesis) 45:28*** *And Israel said: 'It is enough;* [*Joseph*](joseph.html) *my son is yet alive* חָי*; I will go and see him before I die.'*

In v30:6 we see a hint to Shimon and Levi’s blessing in Bereshit 49.

***Tehillim (***[***Psalms***](psalms1.html)***) 30:6*** *For His anger* בְּאַפּוֹ *is but for a moment, His favour* בִּרְצוֹנוֹ *is for a life-*[*time*](time.html)*;* [*weeping*](mashal.html) *may tarry for the night, but joy cometh in the morning.*

***Bereshit (Genesis) 49:6*** *Let my soul not come into their council; unto their assembly let my glory not be united; for in their anger* בְאַפָּם *they slew men, and in their self-will* וּבִרְצֹנָם *they houghed oxen.*

Note that [psalm](psalms1.html) 30 contains both [Hebrew](hebrew.html) words (בִּרְצוֹנוֹ בְּאַפּוֹ) of Genesis 49:6, and in the same order. This seems to be a hint back to the [Yosef](joseph.html) story, as we mentioned earlier, where Yehuda convinces Shimon and Levi not to kill [Yosef](joseph.html) but to sell him instead.

In Tehillim 30:6 we find [two](two.html) words in the same order as found in Bereshit 49:6, which strongly hints to a [connection](connection.html).

***Tehillim (***[***Psalms***](psalms1.html)***) 30:6*** *For His anger* (בְּאַפּוֹ) *is but for a moment, His favour* (בִּרְצוֹנוֹ) *is for a life-*[*time*](time.html)*;*[*weeping*](mashal.html) *may tarry for the night, but joy cometh in the morning.*

***Bereshit (Genesis) 49:6*** *Let my soul not come into their council; unto their assembly let my glory not be united; for in their anger* (בְאַפָּם) *they slew men, and in their self-will* (וּבִרְצֹנָם) *they houghed oxen.*

These are the only [two](two.html) times in the Tanach where these [two](two.html) words are found together in this order.

In this next set of pesukim we find the [first](one.html) occurrence of [crying](mashal.html) in the [Psalms](psalms1.html) and the [first](one.html) occurrence of [crying](mashal.html) in the Torah.

***Tehillim (***[***Psalms***](psalms1.html)***) 30:6*** *For His anger is but for a moment, His favour is for a life-*[*time*](time.html)*;*[*weeping*](mashal.html) (בֶּכִי) *may tarry for the night* (בָּעֶרֶב)*, but joy cometh in the morning.*

***Bereshit (Genesis) 45:1-2*** *Then* [*Joseph*](joseph.html) *could not refrain himself before all them that stood by him; and he cried: 'Cause every man to go out from me.' And there stood no man with him, while* [*Joseph*](joseph.html) *made himself* [*known*](daat.html) *unto his brethren. 2 And he wept* (בִּבְכִי) *aloud; and the Egyptians heard, and the house of Pharaoh heard.*

It seems that the [crying](mashal.html) of the Psalmist is echoing the [crying](mashal.html) of [Yosef](joseph.html). The psalmist cries at night just as the [Yosef](joseph.html)’s brother are in angst over the possible loss of [Benyamin](benyamin.html). Then in a sudden [turnaround](turnaround.html), [Yosef](joseph.html) reveals himself and the ‘morning’ has come with its joy.

It is also noteworthy that we have a second word that [connects](connection.html) back to the [Yosef](joseph.html) saga:

***Bereshit (Genesis) 44:32*** *For thy servant became surety* עָרַב *for the lad unto my father, saying: If I bring him not unto thee, then shall I bear the blame to my father for ever.*

בָּעֶרֶב – evening is the same [Hebrew](hebrew.html) word, vowelized differently, as עָרַב – surety.

The next [two](two.html) pesukim of our chapter of [Psalms](psalms1.html) also hint to the stand that the brothers took when they stood up for [Benyamin](benyamin.html).

***Tehillim (***[***Psalms***](psalms1.html)***) 30:7-8*** *Now I had said in my security: 'I shall never be moved.' Thou hadst established,* [*HaShem*](hashem.html)*, in Thy favour my mountain as a stronghold--Thou didst hide Thy* [*face*](body.html) (פָנֶיךָ)*; I was affrighted* (נִבְהָל)*.*

As [HaShem](hashem.html) was hiding his [face](body.html), so too did [Yosef](joseph.html) hide his [face](body.html), behind a [beard](hair.html), from his brothers. This hiding of the [face](body.html) caused the brothers to [fear](fear.html) for the safety of [Benyamin](benyamin.html).

***Bereshit (Genesis) 45:3*** *And* [*Joseph*](joseph.html) *said unto his brethren: 'I am* [*Joseph*](joseph.html)*; doth my father yet live?' And his brethren could not answer him; for they were affrighted* (נִבְהֲלוּ) *at his presence* (מִפָּנָיו)*.*

As David was frightened – נִבְהָל when [HaShem](hashem.html) hid His [face](body.html), so also were the brothers frightened – נִבְהֲלוּ, at the [face](body.html) of [Yosef](joseph.html).

What is interesting is the fact that Yehuda had been making an impassioned plea for [Benyamin](benyamin.html) before [Yosef](joseph.html) while the brothers were silent and frightened. But Yehuda was emboldened and impassioned. It is as though [HaShem](hashem.html) had not hidden His [face](body.html) from Yehuda. Yehuda could sing praises to [HaShem](hashem.html) for this. Yehuda was not feeling the anger of [HaShem](hashem.html). Yehuda was not frightened. He was immovable. He was not [crying](mashal.html). In other words, if we read [Psalms](psalms1.html) 30:5-8 with the idea that Yehuda, rather than David, is [speaking](mashal.html), then the whole [psalms](psalms1.html) falls into place. This section of Mizmor 30 appears to be David reflecting Yehuda’s thoughts and position as he came to Binyamin’s rescue and stood up to [one](one.html) of the most powerful men in the [world](worlds.html).

Lets continue to read the rest of this [psalm](psalms1.html) with the idea that it is Yehuda [speaking](mashal.html), rather than David. By doing so we will find Yehuda remembering his poor behavior with [Yosef](joseph.html) and seeking to [redeem](redemption.html) himself with Binyamin.

***Tehillim (***[***Psalms***](psalms1.html)***) 30:9-13*** *Unto Thee,* [*HaShem*](hashem.html)*, did I call, and unto* [*HaShem*](hashem.html) *I made supplication: 10 'What profit is there in my* [*blood*](body.html)*, when I go down to the pit? Shall the* [*dust*](rock.html) *praise Thee? shall it declare Thy truth? 11 Hear,* [*HaShem*](hashem.html)*,* (שְׁמַע) *and be gracious unto me* (וְחָנֵּנִי)*;[[49]](#footnote-49)* [*HaShem*](hashem.html)*, be Thou my helper.' 12 Thou didst turn for me my* [*mourning*](mourning.html) *into dancing; Thou didst loose my sackcloth, and gird me with gladness; 13 So that my glory may sing praise to Thee, and not be silent;* [*HaShem*](hashem.html) *my God, I will give thanks unto Thee for ever.*

Picture Yehuda saying the words above which were penned by David. Picture Yehuda saying them with respect to his behavior with [Yosef](joseph.html).

Notice how he invokes his [prayer](prayer.html) with the very words[[50]](#footnote-50) that he used when they were planning on killing [Yosef](joseph.html): “*'What profit is there in my* [*blood*](body.html)*?”* He is beseeching [HaShem](hashem.html) to spare him (Yehuda) from death even as he spared [Yosef](joseph.html) from death. Yehuda, which means ‘praise’, is arguing that if he dies and becomes [dust](rock.html), “shall the [dust](rock.html) praise Thee?”

Now, compare the [Hebrew](hebrew.html) in30:11 with the [Hebrew](hebrew.html) in the pasuk below. We find the same [two](two.html) words when the brothers are discussing their fate while [standing](mashal.html) in front of [Yosef](joseph.html).

***Bereshit (Genesis) 42:21*** *And they said* [*one*](one.html) *to another: 'We are verily guilty concerning our brother, in that we saw the distress* (בְּהִתְחַנְנוֹ) *of his soul, when he besought us, and we would not hear* (שָׁמָעְנוּ)*; therefore is this distress come upon us.'*

Consider Tehillim 30:12 where Yehuda is praising [HaShem](hashem.html) for, ‘*Thou didst turn for me my* [*mourning*](mourning.html) *into dancing; Thou didst loose my sackcloth, and gird me with gladness;’*. Surely this evokes the memory of that fateful day when the goblet was found in Binyamin’s sack and the brothers, in Bereshit 44:13, ‘*And they rent their clothes, and laded every man his* [*ass*](chamor.html)*, and returned to the* [*city*](city.html)”.

***Tehillim (***[***Psalms***](psalms1.html)***) 30:12*** *Thou didst turn for me my* [*mourning*](mourning.html) *into dancing; Thou didst loose my sackcloth* (פִּתַּחְתָּ שַׂקִּי)*, and gird me with gladness;*

These words (loose my sackcloth) פִּתַּחְתָּ שַׂקִּי can also have another meaning. פִּתַּחְתָּ can mean ‘you opened’. שַׂקִּי can also mean just ‘sack’. So, these [two](two.html) words can also mean ‘you opened my sack’. We see this happening in the framing of Binyamin.

***Bereshit (Genesis) 44:11*** *Then they hastened, and took down every man his sack to the ground, and opened every man his sack.*

Since Yehuda pledged himself as surety for Binyamin, therefore when they found the goblet in Binyamin’s sack, it was as if they opened Yehuda’s sack and found the goblet.

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben David (Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <https://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](https://www.betemunah.org/) home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Most of this study is based on a series of lectures given by Rabbi David Fohrman. [↑](#footnote-ref-1)
2. Genesis 37:1-40:23 [↑](#footnote-ref-2)
3. Genesis 41:1-44:17 [↑](#footnote-ref-3)
4. v. 9 [↑](#footnote-ref-4)
5. v. 13 [↑](#footnote-ref-5)
6. Shavuot 15b [↑](#footnote-ref-6)
7. Bikkurim 3:4 [↑](#footnote-ref-7)
8. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-8)
9. Bereshit (Genesis) chapters 37-51 [↑](#footnote-ref-9)
10. Bereshit (Genesis) 37:24 [↑](#footnote-ref-10)
11. Bereshit (Genesis) 41:19 [↑](#footnote-ref-11)
12. The **ktiv** - כתיב is the way it is written in the Torah scroll. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible “garment”, though as read aloud it does have such a “garment”, i.e., it is readily comprehensible. [↑](#footnote-ref-12)
13. The **kri** - קרי is the way the verse is chanted, or read. [↑](#footnote-ref-13)
14. Midrash Rabbah - Genesis LXXV:12 OX alludes to Joseph, as it says, His firstling bullock, majesty is his. (Deuteronomy 33:17) [↑](#footnote-ref-14)
15. Genesis Rabbah 98:7 7. JUDAH IS A LION'S WHELP (XLIX, 9). This teaches that he gave him the strength of a lion and the boldness of his whelps. FROM THE TEARING, MY SON, THOU ART GONE UP. Thou didst go up from the tearing of my son, and wast thereby exalted; thou didst go up from the tearing [destruction] of Tamar and wast thereby exalted. [↑](#footnote-ref-15)
16. Midrash Rabbah - Genesis 38:6 What does TARAF mean? Killed [slain], as you read, Joseph is without doubt torn in pieces--tarof toraf. [↑](#footnote-ref-16)
17. Bereshit (Genesis) 37:33 [↑](#footnote-ref-17)
18. Midrash Tanchuma Vayigash 9 [↑](#footnote-ref-18)
19. Bereshit (Genesis) 37:26,Genesis Rabbah 99:8 … JUDAH IS A LION'S WHELP; FROM THE PREY, MY SON, THOU ART GONE UP (49:9). From the prey [destruction] of Joseph, for he said, What profit is it (37:26)? [↑](#footnote-ref-19)
20. Bereshit (Genesis) 38: 26,Aggadath Bereshit 83 [↑](#footnote-ref-20)
21. Melachim alef (I Kings) 5:5, Genesis Rabbah 98:7 [↑](#footnote-ref-21)
22. Bereshit (Genesis) 49:9 [↑](#footnote-ref-22)
23. Bereshit (Genesis) 37:26 [↑](#footnote-ref-23)
24. Under Jewish Kabbalistic tradition God created the world under two modes `law' and 'mercy'. `Dath'  the basis of the word Dothan is the mode of law as against mercy. A midrash states that the brothers legally judged him and found him a ‘rodef’; for which the punishment is death. The name `Dothan' repeats itself again in the life of Moses. He is a rebel against Moses and God's law. When he suggests to Moses that we are all holy people, he is rebelling against God's law and suggesting that all holy people can create their own law; a form of anarchy. Joseph will shortly face a law not of God's, when his brothers consider killing him. [↑](#footnote-ref-24)
25. Midrash Rabbah - Genesis LXXV:12 FLOCKS refers to Israel, as it says, ' And ye are My sheep, and the sheep of My pasture ' (Ezek. 34:31) [↑](#footnote-ref-25)
26. Tanchuma Vayeshev 8 [↑](#footnote-ref-26)
27. Bereshit (Genesis) 37:31 [↑](#footnote-ref-27)
28. Tehillim (Psalms) 105:17 [↑](#footnote-ref-28)
29. Bereshit (Genesis) 39:6 [↑](#footnote-ref-29)
30. Joseph was vain of his beauty-hence this trial. [↑](#footnote-ref-30)
31. By ' evil beast ' he alluded to Yehuda. [↑](#footnote-ref-31)
32. in Shmuel alef (I Samuel) 17:16 [↑](#footnote-ref-32)
33. as implied in Shmuel alef (I Samuel) 17:25 [↑](#footnote-ref-33)
34. in Vayikra (Leviticus) 24:16 [↑](#footnote-ref-34)
35. according to Shmuel alef (I Samuel) 17:16 [↑](#footnote-ref-35)
36. in Debarim (Deuteronomy) 7:10 [↑](#footnote-ref-36)
37. Tehillim (Psalms) 94:4 [↑](#footnote-ref-37)
38. Ruth Rabbah 2:20 [↑](#footnote-ref-38)
39. cf. Ruth 1:7, 14 [↑](#footnote-ref-39)
40. in Shmuel bet (II Samuel) 21:22 [↑](#footnote-ref-40)
41. According to vss. 15-20, the four heroes were Ishbi-benob, Saph, Goliath, and a fourth man with twelve fingers and twelve toes. [↑](#footnote-ref-41)
42. Ruth Rabbah 2:20 states more specifically that in return for her forty paces the Holy One granted her son a forty-day reprieve. [↑](#footnote-ref-42)
43. in Shmuel alef (I Samuel) 17:16 [↑](#footnote-ref-43)
44. in Bereshit (Genesis) 43:9 [↑](#footnote-ref-44)
45. in Shmuel alef (I Samuel) 17:18 [↑](#footnote-ref-45)
46. in Bereshit (Genesis) 44:33 [↑](#footnote-ref-46)
47. Bereshit (Genesis) 49:27 [↑](#footnote-ref-47)
48. Tehillim (Psalms) 48:3 [↑](#footnote-ref-48)
49. Lit. ‘give me a free gift’. [↑](#footnote-ref-49)
50. Bereshit (Genesis) 37:26 [↑](#footnote-ref-50)