Hi everybody Rabbi David Fohrman back again and I was asking you to take a look at this verse over here, verse 9 in Jacob's blessing to Shimon, Leivi and Yehuda. This is Jacob's blessing to Judah in particular. I was asking you to look at this word over here and asking you does this remind you of anything in the Joseph story and the sale of Joseph? Gur Aryeh Yehuda - a lion cub is Judah; Miteref beni alitah - from torn-up prey my son you rose. Torn-up prey, does torn-up prey remind you of anything?

Well it should. Because that is exactly how Jacob himself - Jacob is the one talking over here - back in the story of the sale of Joseph, remember Jacob doesn't know what happened. So Jacob just gets a bloody coat. What does he thing happened? He thinks that Joseph has been torn up alive and the very word for torn up alive is this word right over here, the word which appears later on in Jacob's blessing to Judah.

You can see it right over here. Here's the story of the sale of Joseph when Jacob comes to the conclusion that Joseph has been torn up alive, the brothers send the coat of many colors, they bring it to their father, they say we found this, do you recognize? Please, is this your son's coat or not? Vayakira - Jacob recognizes it; Vayomer ketonet beni - it's in fact my son's coat. Chaya rah ochalatu - indeed a wild beast has devoured him. Tarof taraf Yosef - Joseph has been torn up alive.

But look at these words over here; Tarof taraf Yosef. You see it over here; Miteref beni alitah - that word for torn-up prey that appears in Jacob's blessing to Judah comes from this word over here; Tarof taraf Yosef - Joseph has been torn up alive. These two phrases are absolutely identical. Seemingly. What is Jacob saying about this lion? Well if you go back and you look at what it was that Jacob was worried about Chaya rah ochalatu - a terrible beast devoured him, well what kind of terrible beast? What kind of terrible beast is the ultimate king of jungle, the ultimate beast of prey? It of course is the lion.

So later on when Jacob calls Judah a lion, what does he really mean by that? Yes, on the one hand Judah is the lion, his hand is at the nape of the neck of his enemies, he's going to destroy his enemies, he's going to defend them. Because he's able to defend the brothers they will bow to him and recognize him as king. But there's another danger, isn't there? What if the lion turns his attitude of complete dominance, showing no mercy to foes - what if he applies that inside the family? Then you get the story of Joseph and his brothers. Then you get Joseph has been torn to pieces.

I just want to clarify this point for a second because it's something which is hard, I think, for us to accept. We see ourselves as nice people and compassionate people. But compassion is not always called for especially in war. As a matter of fact in war it's generally ruthlessness that wins the day, it's ruthlessness that you can count on for defense. It's something again which those of us who haven't been in war have a hard time seeing. I recall recently coming across a veteran, an American veteran actually of the Yom Kippur war. He really said that war changed everything. He said, you can't talk to people who weren't there about the experience. That there's a certain kind of hardheartedness and a certain amount of coldness towards the enemy. You counted on your leaders to be able to do exactly what this blessing of Judah is talking about, which is literally to break the neck of an apparently - a helpless enemy. Because an enemy is not always helpless.

Just to illustrate this, a few years back a film by Steven Spielberg won the Academy Award for Best Picture; Saving Private Ryan. It wasn't just another battle movie, it was a serious, sobering perspective on the meaning of war. The film is several hours long but it hinges actually on this question to some extent, which is how do you treat an enemy that's down and out? Here's actually a scene which I just want to show you from that film.

So there's a group of Americans travelling behind enemy lines, they find a German soldier - this fellow

right over here, and the American to the right is actually a person of German ancestry and he befriends him and they're talking. The question lurking is what do you do with this soldier? They're kind of making friends. Then all of a sudden the other group of Americans come along and they start grabbing their rifles and the German becomes very nervous and starts going back to work and digging this pit. He begs them ultimately for his life. The question is, will they show mercy? [Clip from movie being played here]. There's this moment of tension, will they shoot? He looks at their faces, tries to convince them, he likes Americans. [Clip from movie being played here]. In the end they don't shoot. [Clip from movie being played here].

So that's one scene. Then you just almost forget about this fellow, you kind of never see him again until the very end, the climactic battle scene in the film. Here it is. So it's a few months later and this band of Americans are fighting for their lives and here comes the Germans. Wait a second, here is this guy again. There's that American speaking German who saved his life, and he's looking at this German and thinking, I didn't kill him, this was the prisoner I could have killed and now this guy is - he's picking off my men. It turns out that the German is a sniper and he's just ruthlessly picking off the Americans, one by one. [Clip from movie being played here]. Meanwhile, he's like, what have I done?

Then, one of the very final scenes of the film, these two men meet again; the German prisoner who came back to fight and the American speaking German who spared his life. The Americans have won the battle and once again the German, among others, is prisoner, and they meet again. [Clip from movie being played here]. But this time there's a different ending. [Sound of shot being fired. Clip from movie being played here]. It comes back to who is the king? The king is the one who can defend you.

Wounded enemy will come back to get you.

Well in Judah's life who is the wounded enemy, when is that moment when he could have pounced and destroyed and ruthlessly broken the neck of his enemy? The problem is, the enemy was on the inside; the enemy in his view was Joseph. When Joseph was in the pit he was down but he wasn't out. Judah the lion, his instinct would be to finish him off, that's the next step. But Judah did not take that next step.

Remember that Joseph was not actually torn to pieces, that was just the alternative possibility, that's what might have been. The reason why Joseph was not actually torn to pieces was actually because of something that Judah said. Remember, it was these words, these sort of morally ambiguous words; Mah betza ki naharog et achinu vechisinu et damo? What profit do we gain by killing our brother? Judah is the one who saves him.

Now it's not actually nice, again it's sort of morally ambiguous, he saves him from death and instead says;

Lechu venimkerenu layishma'elim - let's sell him to these Ishmaelites, because after all he is our brother. Joseph was in fact sold as a slave - you could argue his life is ruined, but not as much as if he had been killed. Joseph lives for another day, there is an epilogue to the story, Joseph is alive, not dead, because - and only because - of what Judah says here.

That is something, seemingly, perhaps, that Jacob recognizes in his blessing to Judah. Because if Jacob is in fact alluding with these words, Miteref Beni Alitah, to the story of Joseph being thrown in the pit, he's also saying something else. He's saying, that Judah did not in fact kill him; Gur aryeh Yehuda - he is a lion cub. What would a lion cub be expected to do? A lion would be expected to destroy, to tear apart his prey, the ultimate beast of prey - and in fact; Miteref - there was Joseph, waiting to be torn alive, waiting to be consigned to die in the pit and Judah had that power, but he didn't.

These are the next words. Beni Alitah - my son you emerged from that, you extricated yourself from the Teref, you did not allow yourself to succumb to the temptations of a vulnerable Joseph. In English, from your prey my son you have gone up. You resisted, you did something that lions don't do. Breaking the back of your enemy yes - Yadecha b'oref oyvecha - your hand is at the nape of your enemy's neck, you can be counted on to ultimately destroy your enemies, but you didn't bring that destruction in the family. Miteref beni alitah - from the possibility of torn-up prey my son you rose up, you didn't take the bait.

This, by the way is exactly how Rashi interprets it. Rashi, grandfather of medieval commentators, here's what he says about these words that Jacob says about Judah. Miteref - that evocative word that we've been talking about, that seems to bring us right back to the story of the sale of Joseph. Here's what Rashi has to say about it.

Miteref beni alitah. Mimah shechashadeticha betiruf - I had indeed suspected you, is implicit in Jacob's words. I had suspected you Judah that you had something to do with the loss of Joseph. I suspected that you the lion had taken Joseph as the prey. Tarof taraf Yosef - when I said; Tarof taraf Yosef - these words, I had thought about you. Now that's the reason why I'm again using this in your blessing, but I use these words to bless you. Because whereas I thought that Joseph was torn-up because; Chaya rah ochalatu - a terrible beast had devoured him. What beast is more terrible than the lion? But; Vezehu Yehuda shenimshol l'aryeh - and this indeed is you Judah, who are compared to a lion.

But it didn't happen. Beni - my son; Alitah! You rose up. Salakta et atzmacha - you extricated yourself; V'amarta - and you instead said; Mah betza ki naharog et achinu - what profit do we get out of killing our brother? Even though those words weren't perfect, even those words consigned Joseph into slavery, even though those words were on the one hand a terrible moral failing that you gave in and you allowed a brother of yours to be sold into slavery, but you saved him. You saved him with these words; Mah betza ki naharog et achinu - you didn't go for the kill. When you had your hand at the neck of your brother, when you perceived your brother as an enemy you didn't eliminate him entirely. You extricated yourself. You allowed Joseph to live for another day.

In fact, these words were really just Round 1. Because Judah does get a Round 2. When we come back

we're going to talk about exactly what was that Round 2 and how that fits in to this developing picture, and ultimately to Psalm 30 as well.

So when is Round 2? If Round 1 with Judah and Joseph is the sale of Joseph, where Judah resists the temptation to completely eliminate Joseph, but instead sells him as a slave, when is Round 2? Round 2 is now that Joseph is alive there's another opportunity for Judah and Joseph to meet. When do they meet again?

They meet again years later. Let's just recall, the first time they met, a child of Rachel - Joseph, stood to be killed. The first time they met at the last minute that sentence was commuted, commuted by Judah. Joseph now stands to live but he's going to be enslaved and Judah is okay with that, Judah allows that to happen. But the next time they meet, eerily, the same kind of situation sort of begins to emerge. A child of Rachel again stands to be killed but this time the child of Rachel is Benjamin.

Joseph, the high Egyptian official recognizes the brothers, the brothers don't recognize him; Joseph demands that if you're going to see my face again you must bring me back your other brother, your other brother that you say you left at home, Benjamin. Judah comes back, Judah promised his father that he would bring back Benjamin alive. Little did he know how difficult it was going to be to stand up to that challenge. Little did he know what kind of hoops Joseph aka the Egyptian official would put the brothers through. Joseph is determined to take Benjamin, he frames him, putting a silver cup in his baggage. All of the sacks are opened and then Benjamin's sack is opened and they find the silver goblet.

Now before that happened Judah, completely unaware that Benjamin has the king's silver goblet in his sack, Judah says whoever has the goblet is going to die and then, lo and behold there it is in Benjamin's sack. Here's the man who promised that he would bring back Benjamin alive to his father, now what is he going to do? Joseph stands up and says, no, far be it from me, I don't want him to be killed, I'll just take him as a slave. Well at that point what happened? At the last minute the sentence is commuted, the child of Rachel now stands to live, but he's going to be enslaved. Now Judah is faced with exactly the same choice, do I allow it to happen? The last time, you know I thought it was good enough, I saved Joseph's life. Okay he got sold as a slave, you know it's better than being killed. This time will Judah settle for the same thing?

The answer is no. He confronts the Egyptian official, he tells him the whole story, he says, you don't understand, my father's soul is bound up with the soul of Benjamin, he won't be able to go on without him, take me instead. There was a time when Judah had let the child of a rival mother languish in slavery because Father loved Rachel, the other wife, more than his own mother Leah. But now is not going to be that time. Judah says take me instead and that's Round 2. Judah doesn't allow it to happen this time, he sacrifices himself, I'll be the slave instead of Benjamin.

But remember, Round 2 is only possible because of Round 1. Because as much as you might condemn this, as much as you might say that Judah shouldn't have given in and shouldn't have sold Joseph as a slave, it's only because Joseph is alive that there can be a Round 2, that Judah can get another chance. According to Rashi that's exactly what Jacob is talking about here, Jacob recognizes this; Miteref beni alitah - you didn't allow yourself to tear up Joseph, my son you emerged from that and because of that there could be a Round 2.

Now while we're talking about Rashi, Rashi over here in these blessings that Jacob gives to Judah, on these words Gur Aryeh, Rashi says a fascinating thing. You see Gur actually is the word for cub, Aryeh is actually the word for lion, Rashi is bothered because these two things are somewhat at odds because a cub is a young lion and an Aryeh is an advanced lion, so which is it, is it an older lion or a cub? Rashi says this, there's an allusion to each; Al Dovid nitnaveh b'techilah - that actually Jacob was referring to a scion of the Davidic dynasty because Judah is the progenitor, Judah is the ancestor. Judah is promised that he will give birth to kings, but when did that promise come true? When does Judah give birth to kings? Who was the first king of Judah? The answer is King David, the author of Psalm 30.

Gur Aryeh, this was said prophetically, Rashi says. Al Dovid nitnaveh - he was prophesying about David, David would be the lion and the cub at the same time. Originally; Gur - he would be a cub; B'heyot Shaul melech aleinu - when Shaul, when Saul, was king and David was just a cub; Hayita hamotzi vehameivi - he at that point help saved the Jews by fighting against Goliath. Ul'basof aryeh - and later on when he became the king, he became a lion. David was both cub and lion. Jacob was talking about David the first king from the tribe of Judah.

Oh David. Well here's my next challenge for you. Look at the Book of Samuel - First Samuel, Chapter 17, read that story of David the lion cub fighting against Goliath before he becomes king, and you'll find a fascinating thing. That story about David starts to remind you a lot of our story of Joseph and the sale of Joseph. As you read Samuel Chapter 17, the very beginning of the introduction of David, what about it reminds us of Joseph? What hints does that give us to the enduring meaning of Kind David's own psalm, the psalm we've been looking at, Psalm 30? Come back and let's talk about it.

So as we've seen Rashi says that if you look at this blessing - Jacob blessing Judah over here, that there are these hints here to the scion of the Davidic dynasty. Because remember, what are we talking about?

What is this blessing? This blessing is a blessing of leadership. It's actually a blessing of kingship. As we talked about before, when is it that Judah actually achieves kingship? It's in the times of David. Rashi argues that over here Gur Aryeh Yehuda is a specific reference to Kind David, a prophetic kind of reference to King David. There's an allusion here, a prophetic allusion, to the moment when the promise of Judah's kingship will be realized.

So I asked you to think about whether you see any connections - if you can look forward into the story of King David that's in Samuel 17, let's just flip over there for a moment. Okay so here we are in the Book of Samuel, Chapter 17, this is the very first introduction we have of David. David is not yet king, he is the child of Yishai and we are told here that Yishai has eight children, eight sons, and the youngest of them is this boy David. David is a shepherd and he has these brothers and it turns out later on in the story - you don't see that right over here - but later on in the story the brothers are really mad at him, and the brothers don't have a great relationship with him at all. The older brothers over here they go on this trip and the younger brother stays home. David is the youngest one; Hu hakatan - and the older ones go to Saul to see what's going on with Goliath. Goliath is this enemy from the Philistines who is threatening the nation of Israel, and they all go out to the standoff between Goliath and the armies of Israel.

Meanwhile, all David is doing is he's; Ro'eh et tzon aviv - he's shepherding his father's sheep. Then his father has this great idea. Yishai. He says, you know, well why don't you go out and check and see how things are doing with your brothers? Go out and check on them. V'et achicha tifkod leshalom - and why don't you check on the welfare, check on the peace of your brothers.

So does any of this remind you of anything? Well it ought to. Right? Where have we heard this before? If you go back to the Joseph story, here again we have a shepherd, youngest of many brothers, who stays home with his father, while the brothers go on a mission. The youngest is despised by the older brothers, just like in the Joseph story. The father sends the youngest to check on the Shalom of the brothers - exactly the same language by the way in the Joseph story, when father Jacob sends Joseph to check out; Lech nah re'eh et shalom achecha v'et shalom hatzon - check on the peace of your brothers and the peace of your sheep.

But then there's actually one last connection, one sort of shocking connection that drives us forward into the Joseph story. If we go back to this text about David, listen to the last thing father Yishai says to David to take. V'et arubotom tikach - make sure to take their Orev. Now what does that mean? The commentators struggle with it, it's an unusual word. Some suggest that in context maybe it means provisions, but over here you see in the English, in the 1917 JPS, it says their pledge - take their pledge - well what does that mean, their pledge? What is a pledge? Collateral. Orev. Does that remind you of anything in the Joseph story? It does. Where do we have the idea of collateral in the Joseph story?

See what's going on here, this whole piece David sent by his father to check on his brothers, as Judah is

about to emerge as king - as David actually is about to emerge as king, all of this is somehow harkening back, way back, centuries ago, to the story of Joseph and Judah. All of this is about Joseph. But this piece is about Judah. When does Judah pledge himself and become collateral? Is the Book of Samuel hinting to that moment back in Genesis? If it is, what could it mean? So come back and we'll talk about it.

Well here's this word we've been looking at the strange; V'et arubotom tikach. Yishai telling David, and take their pledge, take their collateral. Strange kind of word. Really seems to remind us of this little piece in the Joseph story. Later on in the Joseph story remember as we were talking about when Benjamin is framed by Joseph posing as the Egyptian, put his silver cup in Benjamin's sack, the sack is opened, it's his. Well Judah had pledged himself as collateral for Benjamin back in Canaan, when Jacob had not wanted to send down Binyamin as demanded by the Egyptian official Joseph. Yehuda had been the one to convince Jacob to do it. Vayomer Yehuda el Yisrael aviv - and Yehuda said to Israel his father. Shilcha hana'ar iti - send the child with me; Venakuma venelcha - and we will go together; Venichyeh - and we will live and we will not die. Gam anachnu gam tapeinu - us and our children. Onochi e'ervenu - I will be his Orev. I will be his guarantor. I will be his pledge. Miyadi tevakshenu - you can seek him directly from my hand; Im lo haviotiv eilecha - if I don't bring him back to you; Vehitzagtiv lefanecha - and stand him up before you; Vechatati lecha kol hayamim - I will have sinned against you all the days of my life.

It's this language right here. Onochi E'ervenu - I will be the pledge for him. Then centuries later; V'et arubotom tikach - what could that mean? Well it turns out we were not the first people to see this. Long ago, thousands of years ago, our Sages saw it in the ancient form of commentary known as Medrash.

Here's what they say in Medrash Tanchuma connecting these two phrases. What does it all mean? Here's what they say it means. I'm going to quote it for you in Hebrew - I don't have a handy translation of that Tanchuma available. But here's what it says.

Omar Yishai l'Dovid beno - when Yishai was sending David out to check on his brothers - so evocative of the story of the Joseph. What Yishai was in fact saying to David his son when he said, and take the Orev with you, he was in effect saying the following. Harei hasho'oh lekayem oso ha'arvah shel zekeinecha - the time has come after all of these years for you to uphold the collateral that your great, great grandfather, your ancestor, Judah himself pledged. She'orov et Binyamin miyad aviv - that he pledged himself as collateral for Benjamin for his father. Shene'emar onochi e'ervenu - as it says in the text, I, Judah will be the Orev, will be the collateral for Benjamin. Send us down, allow Benjamin to come with me. Now - Yishai is saying - Lech v'hotzi oto m'arvuto - the time has come for you to make good on your pledge.

What is collateral? Collateral is when there's a debt that's owed and a third party steps in and says, you can count on me if the debtor cannot repay, I will repay. Well, one more time we have Judah and Benjamin, except we're no longer in the Book of Genesis we're in the Book of Samuel. In the Book of Samuel, Judah looks like the scion of the dynasty of Judah, which is going to be King David. What does Benjamin look like? Benjamin looks like King Saul. Saul is the king from the tribe of Benjamin, Saul has a debt that he cannot repay, Saul is frozen by the sight of Goliath, it is up to Saul, King of the Jews to fight Goliath but he can't do it, he's in need of some third party to come and help him, to bail him out, to somehow pay his debt. That is going to be David.

Lech v'hotzi oto m'arvuto - the time has come for you to make good on your pledge and one more time to redeem Benjamin. Shene'emar v'et achicha tifkod leshalom v'et arubotom tikach. This is what it means

when Yishai says, and make sure to take the Orev, it's this little hint to the legacy of King David going all the way back to the Book of Genesis. Ein arubotom elah arvot - this word Arubotom that appears in Samuel refers to Arvot, refers to collateral, refers to pledging oneself in place of another. Mah asah Dovid

* so what did David do? Halach v'kayem et ha'arvot - he went and he actually fulfilled this pledge. V'harag et Goliat - he killed Goliath and he redeemed Saul from a debt that Saul himself could not repay. Just like his ancestor Judah did.

Now, read the end of this Medrash, and it's quite chilling. Omar lei Hakodosh Baruch Hu - when G-d saw this, the Holy One Blessed be He said; Chayecha - by your life; Keshem shenatata nafshecha al Shaul

* David, just as you have given your soul, have risked your life for Saul; Shehu mishivto shel Binyamin - who is the scion of the tribe of Benjamin. Keshem she'asah Yehuda zekeinecha - just like your ancestor Judah did; Al Binyamin - for the original Benjamin. Shene'emar v'ata yeishev nah avdecha tachat hana'ar
* as Judah has said, and now I will be the slave instead of Benjamin. Eved la'adoni. Because you did that; Kach ani noten Beit Hamikdash b'gevulecha u'b'gevul Binyamin - because you did that I will put the Holy Temple in your territory and in the territory of Benjamin.

The Temple sits at the nexus of the territory of Benjamin and the territory of Judah. This is why. It's because Judah was able to heal the rift in the family, he did it by pledging himself as collateral. When years later, when centuries later, David was able to do the same thing for Saul, he was fulfilling the destiny of Judah. Think about what he was doing. Think about the violence of the tribe of Judah, their penchant for defense, he was doing it the right way. David [saving/slaying 6:00] Goliath was redeeming the Jews from an external enemy that threatens them. At the same time David was acting lovingly towards the other side of the family, towards a potential rival in the family, risking his life to redeem their debt. Within the family David is a healing force. Outside the family David is an agent of violence and of defense from the external enemy. As the Medrash says because he was able to heal this wound, G-d says I'll put the Holy Temple in your territory - in Judah's territory - and in the territory of Benjamin. The two sides of the family coming together.

Hm, so David as the architect of the Temple, it doesn't actually get built in his lifetime, it gets built in the lifetime of his son, but this is what lays the foundation. Then we get to Psalm 30. A psalm written by David for the consecration of the Temple and now we wonder, why does that psalm remind us so much of Judah's role in the Joseph story? The answer is now clear. It's because the legacy of Judah is decided through the Joseph story. There's the Joseph story as it is and the Joseph story as it might have been.

What would have happened had Judah allowed Joseph to be killed by the brothers and has not suggested what profit do we gain by allowing him to die, let's just sell him as a slave? Would there have been a Temple then? If Joseph was dead, if the brothers had been guilty of fratricide, there would have been nothing, there would have been no Jewish people. What Temple, what kingship would there have been if Judah had not stood up heroically to the Egyptian official and said, I pledged myself as collateral of him, take me instead? What if Benjamin had been lost? What if the whole Rachel side of the family had been lost? Joseph in Egypt - what if Joseph and Benjamin had gone on their way and Judah and the rest of the brothers had gone back to their father and said what could we have done? Would Judah have been

king then? What would he have been king over? A shattered, fractured nation? Could there ever have been a Temple? A place where the two sides of the family could unite and come together in the service of G-d?

That's the Joseph story as it might have been. But it's not the Joseph story as it is. The Joseph story as it is, is a story of near misses, of moral ambiguity, of terrible failures, but in the end it's a story where because of Yehuda, because of Judah, the family stays together and the Temple is built.

Now we get to Psalm 30. A psalm written - again - by David the King, who realizes the promise of Judah's potential as king. Looking back on that David considering what it means to consecrate a Temple that only his son would be able to build. David looks back to the Joseph story as it might have been and as it was and gives thanks to G-d for having been there by Judah's side to allow the story to emerge as it did and not as it might have been. That, I believe, is what Psalm 30 is about. Let's come back and read it once more.

Hi everybody Rabbi David Fohrman back with you. Before we actually go back and read Psalm 30 and integrate all this kind of stuff which we've been talking about, I want to just talk about one more thing here in the Book of Samuel which I think comes into sharp focus as we realize the kinds of things we've been realizing.Back in the story of David and Goliath right when David goes out to fight Goliath, right before he fights Goliath he actually has a talk with King Saul. In that talk he uses a fascinating story, he talks about a fascinating story that actually happened to him. What happens is that Saul approaches him and says, look you can't fight Goliath, are you crazy, you're just a little kid and Goliath is this huge monster and he's going to destroy you. What are you really thinking? Do you really believe that you have the power to do this? When David responds to Saul - remember that David is not King David he's just the little lad David at this point. He comes and he tells him a story, a story about a bear, a lion and a lamb.

The story goes like this. Let's just read in the actual text here. It's in First Samuel, Chapter 17, verses [17 and 18/34 and 35 1:12]. You can either look at this on the screen or look at it in your own Samuel. But let's just kind of read it through. I'm going to read it through in the Hebrew, if you want you can follow along in the English, whatever you like.

Vayomer Dovid el Shaul - so David says to Saul, don't worry, I can handle Goliath. Why? Because; Ro'eh haya avdecha - I used to be a shepherd; L'aviv - shepherding my father's flocks; Batzon - shepherding his sheep. Once upon a time; U'ba ha'ari v'et hadov - and once they were threatened these sheep; the sheep were threatened by a lion and a bear. V'nosah seh meha'eder - and the lion came and grabbed one of the lambs from the flock and had the lamb between its teeth. Veyatzati acharav - and I ran after it; Vehikitiv - and I struck the lion to kind of get its attention. Vehitzalti mipiv - and I got the lamb out of the lion's mouth. Then; Vayakam alai - the lion, infuriated, came after me; V'hechezakti b'zakano - and I grabbed him by the beard; Vehikitiv - and I struck him again; Va'hamitiv - and then I killed him.

Gam et ha'ari gam et hadov hikah avdecha - I've killed the lion, I've killed the bear. Vehaya hapelishti he'aral hazeh k'echad meihem - and this Philistine that threatens us now, he's just one of them. Ki chereph ma'archot Elokim chayim - he has blasphemed G-d and I will be able to destroy him. Vayomer Dovid - and David said; Hashem asher hitzilani miyad ha'ari u'miyad hadov - the G-d who helped me, who saved me from the mouth of the lion, from the mouth of the bear; Hu yatzileini miyad hapelishti hazeh - He will be the one who will save me from this Philistine. Saul said, if that's the case, then go and G-d be with you.

What's going on here? I think there's an elaborate double entendre in this whole story. An elaborate double meaning in the whole story. I want you to meditate upon this for a moment, think about this, think about it in light of what we've been talking about. What is David saying over here? Is there a double meaning? Can you piece it together?

Okay, so let's read this again and see what we find. Vayomer Dovid el Shaul - so David says to Saul; Ro'eh haya avdecha - I used to be a shepherd. So if we think about Psalm 30, if we think about David

now, the possibility of David - not just thinking about David's own life, but thinking about his ancestor's life, Judah's life. When else was either David or Judah a shepherd? When else was he shepherding his father's flocks, sheep that belonged to his father? When else did a lion come, so to speak, and take one of these sheep away from the flock? What other story are we talking about over here? While we're at it, if we think about that other story, when else did David/Judah actually kill that lion that threatened to devour the sheep?

So if you think about all these elements, the orange element over here, the blue element over here, the red element over here, the green element over here, all of these elements of course reappear not just in the story of David, but in the story of David's ancestor Judah, after whom the tribe that David comes from is named after. Of course what we're talking about is the story of Joseph.

In that story Judah was one of these shepherds, he was shepherding sheep that belonged to his father so to speak, he was the leader - and who were the sheep? Metaphorically the sheep were all the children, the children that belong to the father. Then along came a lion - who was that lion? Well of course who is described as a lion? Gur Aryeh Yehuda - a lion cub is Judah. Judah himself is the lion. When did the lion, so to speak, grab one of the sheep and have it between his teeth - not quite kill the sheep but have the sheep just where he wanted to, ready to kill him? The answer is, when Judah and the brothers throw Joseph in the pit. He's in the pit and they're contemplating what to do with him, they're about to leave him - that's the lion having the prey between his teeth, that's exactly what Jacob was talking about when Jacob said; Miteref beni alitah - you had the torn up prey between your mouth. Tarof taraf Yosef - as Jacob himself later says, talking about Joseph; Tarof taraf Yosef - my son has been torn up alive. As if the one who did the tearing up was the lion, the ultimate beast of prey.

So you had Joseph just where you wanted him, you had him in the pit, you were going to destroy him. The lion had the prey in his mouth and what happened at that point? Veyatzati acharav - I went after it; Vehikitiv - and I struck the lion. Vehitzalti mipiv - and I got the prey out his mouth. I didn't kill the lion yet, I didn't absolutely save him, he was still threatened but I got him out of his mouth. When did that take place? That was the first time that Judah acted to save Joseph. He didn't entirely save him, but he got him out of the jaws of the lion, out of his own jaw, so to speak. Judah confronted himself and said, no, I will not kill him, he will live. He wasn't perfect, he sold him as a slave, morally ambiguous, but the bottom line is Joseph lived, so that there could be another day. Judah hit the lion and managed to extricate the prey from its jaws.

Then Vayakam alai - then he came back at me and at that point; V'hechezakti b'zakano - I grabbed him, I hit him and I killed him. When does Judah finally kill the lion, so to speak, the lion that's demanding to wipe out his prey? Of course there's the second time in the story, the time that Judah confronts Joseph and then it's no-holds barred. This time Joseph is the hidden official, the Egyptian. Judah begs him and says, I will be the one to be the slave instead of Benjamin, let Benjamin go at all costs. When Judah shows himself willing to be the slave instead of Benjamin, not to content himself with the fact that he's saved Benjamin from dying, that it's not even good enough that he'll be a slave either, I will be the slave, let Benjamin go. At that point Judah has killed the lion. The lion within himself. The lion that would

threaten not just the enemy but would threaten internally, would threaten one of his own brothers. I killed the lion, [Joseph/Judah 7:08] says, and now I'll show no mercy to external prey, to the Philistine. The Philistine is no harder a target than the lion inside myself.

Who is David talking to? He's talking to Saul, he's talking to the scion of Benjamin. The descendant of Judah is talking to the descendant of Benjamin. He's saying, let me go to war against the Philistine, you can trust me, I'll take care of you. I took care of you once before, I redeemed the pledge, the Orev, the collateral, once before, I'll redeem it again. I'll take care of you, you have nothing to fear from me. I killed the lion, the part inside me that would threaten the other side of the family. You can trust me now.

With all this in mind, let's go back and read Psalm 30 - again - composed by David. I want to argue that Psalm 30 is a meditation by David upon the spiritual inner life of Judah looking back at the story of Joseph. The one thing that can keep King David from building the Temple is the Joseph story, how can you build a House for G-d if your own house is divided? If you sowed the seeds of discord, hatred and killing, if that was the legacy of your own tribe within the family, how can you be the king? How can you build a Temple for G-d so that He should dwell in your midst? This is the question that David is asking. He's looking back on the legacy of Judah's role in the story of Joseph and taking a long, hard look at that story and examining its spiritual implications. Let's come back, read the Psalm once more, and I hope to show you how I think that's true.

Okay I want to come back with you now and read through Psalm 30 in its entirety with you. I really want to make the case here that something very bold is happening, that the author of this psalm, King David as it were, is actually occupying the voice of one of his ancestors, the voice of Judah. The psalm is actually an exploration of the spiritual world of Judah. Generally speaking there are, I think, these great questions in the Torah, there are these moments where you just wonder, what were these main characters thinking in these very, very difficult circumstances? I think in the story of the sale of Joseph, one of the questions is, looking back at it, how did Judah look back on it? This is almost Kind David's way of trying to answer those questions.

Remember David is the scion of the tribe of Judah. If you go down here, when Jacob, his father, blesses Judah and says, kings are going to come from you; Yishtachavu lecha benei avicha - that the children of your father are going to bow to you. That actually came to pass in the times of David, when David actually became the king from Judah, who was the first king to fulfill this mandate, kings from Judah who will rule over the entire Jewish people. I believe - I want to argue that King David is intensely aware that if there was one thing that could destroy Davidic kingship, if there was one thing that could destroy the promise of the tribe of Judah to be able to ultimately build G-d's House, the Temple, in the land, that thing would be if he presided over a divided house. The greatest example of course of divided house is the sale of Joseph, the division between the two sides of the family. That somehow Judah's role in the sale of Joseph needs to be dealt with at this moment when Judah becomes king.

That I think is what Psalm 30 is really all about. Let's kind of read it through. I want to read it through with you actually keeping this in mind, keeping Judah's blessing from Jacob in mind. I want to do two things. As we go through this psalm we're going to be listening for echoes of the story of Joseph, some of which we've heard already, and we're also going to be listening for echoes of Judah's blessing from Jacob. The blessing which actually comes to fruition right over here in David's kingship.

Okay so let me erase a little bit of ink on the slide and actually let's begin by just very quickly again reviewing this blessing to Judah, because we're really going to hear echoes of it in Psalm 30. Listen carefully. Yehuda, atah yoducha achecha - Judah your brothers are going to praise you. Yadecha b'oref oyvecha - your hand is at the nape of your enemy's neck. Yishtachavu lecha benei avicha - you're going to be king, the children of your father are going to bow to you. Gur aryeh Yehuda - lion cub is Judah; Miteref beni alitah - from torn up prey my son you emerged.

Now, keeping in mind all of this language let's go to Psalm 30 and I think you'll hear echoes of it. Mizmor shir chanukat habayit l'Dovid - a song for the dedication of the temple. Aromimcha Hashem ki dilitani - the first words of the psalm over here, I will praise you, what does that remind you of going back to Judah's blessing from Jacob? Well, praise that was the signal characteristic of Judah. Remember, Yehuda, atah yoducha achecha - your brothers will praise you. It's the very first word in the Psalm; Aromimcha Hashem - I will praise you G-d. Interestingly enough it's not just the first words in the psalm, it's actually the last words in the psalm. Going to back to where you can see the full psalm on your page, it may be hard to read with all this language on the page, but here's the first time that the [unclear 3:27] of praise appears, and if you go to the very last words of the psalm there it is again. Hashem Elokai

le'olam odecha - my G-d forever I will praise You.

So there's this idea of praise, very beginning of the psalm, very end of the psalm and I think it comes again from Judah's signal characteristic. Your brothers will praise you - Judah is all about praise.

Okay, let's keep on reading in Psalm 30. Aromimcha Hashem - I will praise you G-d; Ki dilitani - because You have lifted me up. The word Dilitani literally in Hebrew comes from the word Daled, Lamed, Heih, that's the three-letter route Daloh - which actually is a very physical word. Aromimcha over here can mean extol or exalt, which is kind of an abstract way of saying lift up, Daloh is a very physical way of saying lift up, it literally means to pull up as if you were bringing a rope up from a pit. I think that's very evocative if you think about it, of the sale of Joseph. In the sale of Joseph the word was a little bit different but it was the same idea when the brothers brought Joseph out of the pit; Vayimshechu vaya'alu et Yosef min habor - they pulled him up seemingly by rope out of the pit. You get that imagery over here, but this time Judah is saying, G-d You pulled me out of the pit.

I think the meaning kind of is, especially if this is thinking back to the story of the sale of Joseph, the sale of Joseph even though they had Joseph in the pit, it was really as if Judah was in the pit. Because if Judah had gone through with what was contemplated, if the brothers had gone through with what they had imagined, which was actually killing a brother, then would there really have been a future for this blessing? Could there really have been any such thing as Davidic kingship with the stain of fratricide, of killing a brother in the past?

So thank you G-d for lifting me up out of the pit, for somehow allowing me to extricate myself from that story. V'loh simachta oyvai li - and not allowing my enemies to rejoice over me. At face value this phrase it doesn't seem to have to do with anything. There's a big question mark here. What's it doing there? But I think the answer to that question mark, again if we go back to Judah's blessing from Jacob makes perfect sense. If you look back at this blessing, remember why was it that Yishtachavu lecha benei avicha? Why is that your father's sons will bow before you? The answer is because your hand is at the nape of the neck of your enemies, because; Yadecha b'oref oyvecha. The idea is that because Judah can defend ruthlessly against external enemies, so therefore he wins the admiration of the brothers and wins their respect and becomes their king.

However, he recognizes here that I only have the power to be able to succeed over my enemies because; Ki dilitani - because I was pulled out of the situation. If I wasn't, if I remained stuck in the story of the sale of Joseph, if I had allowed Joseph to be killed, then I would not have had G-d's favor in being able to fight over my enemies. On the contrary; Simachta oyvai li - my enemies would have rejoiced over me, I would have been humiliated. So thank you because You pulled me out of this and therefore I have the power to defend.

You see it over here in the blessing also. Yehuda, atah yoducha achecha, yadecha b'oref oyvecha, yishtachavu lecha benei avicha - all of this idea about how Judah can rule because he's ruthless against his enemies comes right next to this idea, the lion cub Judah; Miteref beni alitah - you extricated yourself from the torn up prey. Again, we talked about earlier how this seems to be a reference to Joseph. So it's

this idea that you managed to somehow extricate yourself from the pain and suffering which you caused a brother, you didn't go in for the kill, and because you didn't go in to the kill against Joseph, therefore you have that ability to successfully fight against external foes. Therefore, in the words of Psalm 30; V'loh simachta oyvai li - your enemies cannot rejoice over you.

Again, looking at Psalm 30 you're actually going to see a word or an idea, or a phrase - kind of an idea which is going to appear over and over, this idea over here, G-d I extol you, I raise You up because You raised me up. Then just to skip a little bit; Hashem he'elita min she'ol nafshi - again, G-d You raised me up. All of this raising up over here, here's three examples of it, one, two and three, all of this of course harks back to the blessing which Judah gets from his father; Miteref beni alitah - my son, you emerged, you raised yourself up from the torn up prey - seemingly - of your brother. All of that seems to be getting evoked one, two, three times in all this language of I've been raised up, I've been raised up, from all of this.

If we continue reading in verse 4 you're going to notice in verse 4 more echoes of the sale of Joseph. I'll actually challenge you to read verse 4 on your own right over here; Hashem he'elita min she'ol nafshi chiyitani miyordei bor. We talked about part of this idea of Yordei Bor - that you've enlivened me from those who would go down to the pit and those who would go down to the pit of course reminds us of Joseph going to the pit. But if you look carefully at verse 4, you'll see other connections to the story of the sale of Joseph, can you find any? So I'm going to ask you to kind of briefly review in your mind what you know about the story of Joseph, any of the language there seemed to be evoked over here in verse 4 of Psalm 30 - aside from Yordei Bor - going down to the pit. I believe there are other indications, other allusions to the sale of Joseph here, let's come back and talk about it.

Hi everybody Rabbi David Fohrman here and I left you a bit of a puzzle here, we were looking at verse 4 and I asked you what else besides the reference to a pit here evokes the Joseph story? So I wonder what you came up with, but let me share my thoughts here with you.

So let's continue here in verse 4; Hashem he'elita min she'ol nafshi - G-d You have lifted me up; Min She'ol. This word over here means grave, it's a word which appears a fair amount in later biblical literature, but very little in early biblical literature and very little in the Book of Genesis. As a matter of fact, in the book of Genesis it appears three times and all of those three times have to do with - guess what - yes, the Joseph story. With actually Jacob mourning the loss of Joseph.

Here it is, you see it, I'll show you one of them. Jacob when he originally sees the bloody coat and he thinks Joseph is dead, so; Vayomer ki eired el beni avel she'olah - I will go down to my grave mourning Joseph. Oh over here; Hashem he'elita min she'ol nafshi - You pulled me up from the grave. Just like we had before, it's as if Judah says, you know I meant to put Joseph in the pit but when You, G-d helped me somehow get out of the hole that I had dug myself in, in the Joseph story, it was as if You pulled me up out of the pit. Here it seems like it's as if You pulled me up of what I would have done to my father, I was going to consign my father to go down mourning to his grave, You lifted me up out of that, it's as if You lifted me up out of the grave for doing that.

Now, listen to this next echo, it's almost the same thing. Chiyitani miyordei bor - You have enlivened me, it's as if You have brought me back to life; Miyordei bor - from those who go down to the pit. Now we already mentioned before that those who go down to the pit is suspiciously evocative of Joseph of course, who Judah had thrown in the pit. But again, here it's as if You've given me life, for me being down in the pit. It's Judah himself or David occupying Judah's voice, saying, it's as if I was down to the pit and I was given life again.

But it's actually even a more striking parallel than just that. It's not just the fact that we're talking about someone who is going down from the pit. This verb over here Chiyitani is especially evocative, because just as the beginning of verse 4 has to do seemingly with Judah reminiscing about the effect of the sale of Joseph upon his poor father Jacob, that he would go down to his grave mourning Joseph. So too this word seems to evoke the same memories.

Let's go to when Jacob learns that Joseph is alive, Chapter 45. Vayedabru eilav et kol divrei Yosef asher diber aleihem, vayar et ha'agalot - Jacob sees the chariots that Joseph, this Vizier in Egypt has sent for them; Asher shalach Yosef laseit oto - that Joseph sent to carry him. Vatechi ruach Yaakov avihem - and Jacob's life was given back to him, his soul was enlivened, life came back to him. Why? Vayomer Yisrael rav od Yosef beni chai - my son Joseph is alive. You see this? Jacob feels alive because now he realizes that Joseph is alive. It literally has been as if Jacob has been in the grave, gone into the grave early, he was like living a life but a life in the grave, a life of walking dead. All of a sudden he comes back to life because he realizes his son is alive.

Chiyitani miyordei bor - You have enlivened me from those who would be down in the pit. It's as if

David inhabiting Judah's voice is going back and meditating, my goodness, what would I have done to my father? I almost killed my father in life, I almost consigned him to a life of death. In extricating me from all of this You have given me life, You brought me back from the pit, You brought me up out of the She'ol. I have a keen awareness of what this would have done, of the terrible consequences for both Joseph and for my father, and G-d You helped save me from all of that. Being able to finally redeem Benjamin and get Joseph to unmask himself and somehow, again, extricate myself from the terrible mess that Judah got himself into in the story.

Let's continue when we come back, look at verse 5, again a challenge for you; verse 5, 6, 7 and 8, as you continue looking in Psalm 30 do you continue to hear the echoes of the Joseph story. I think you do, let's come back and see how.

Okay Rabbi Fohrman here let's continue here in Psalm 30, we were up to verse 5, right over here.

Zamru laHashem chasidav v'hodu l'zecher kadsho - again this idea of praise which we talked about before, sing praise to G-d. Then we get back over here in verse 6 to what seems to be another reference to the whole sale of Joseph story. This one is really tricky, I'll give you a free coke if you can get the right answer here. Where do you see it? Not easy to spot. Ki regah b'apo chaim birtzono - G-d's anger lasts for just a minute but life comes through His will. If you listen carefully to these words right in here you're going to see or hear something which reminds you of an echo of the sale of Joseph.

Actually, it comes back to what we were talking about before, Jacob's blessing to his children, not in this case Judah one of the co-conspirators in the sale of Joseph, but actually the blessing of Shimon and Leivi. As we mentioned before the two other main co-conspirators in the sale. These are the children of Leah, who are older than Judah that Judah would have had to convince when - again remember the plot was to kill Joseph and Judah convinces them not to do it and just to sell him instead. Shimon and Leivi are the principal brothers that he convinces. Reuven - even though Reuven is the oldest brother, remember Reuven is already on Joseph's side, Reuven is the one who wants to come back at night and pull Joseph out of the pit so Judah would not have had to convince Reuven not to kill him. It was just mainly Shimon and Leivi. If we look at Shimon and Leivi's blessings from their father we'll find echoes of these words. Watch right over here.

I'm going to put Psalm 30 right here at the top of the screen; take a look at the bottom of the screen, here is Jacob's blessings to Shimon and Leivi, see if you can hear echoes of what we were talking about in Psalm 30. Remember in Psalm 30 - for His anger is but for a moment - Ki regah b'apo chaim birtzono - but life comes through His will. Okay so let's take a look at this blessing. Shimon V'Leivi achim klei chamas m'cheiroseichem - Shimon and Leivi you brothers. Now take a look here at verse 6; Besodom al tavoi nafshi bikhalam al techad kevoidi ki b'apam hargu ish - Jacob says I want to have nothing to do with their conspiracy because in anger they killed a person. U'birtzonam - and through willfulness; Ikru shor - they uprooted the ox. I think I may have mentioned to you earlier that over here ox seems to be a metaphor for Joseph, this word Shor over here is a word that actually shows up in the blessing that Jacob gives to Joseph. So it seems - it sounds like Jacob is sort of condemning Shimon and Leivi for their role in the sale.

But take a look again at this word over here; Ki b'apam hargu ish u'birtzonam ikru shor - just so happens that this is the exact same words and the exact same order as Psalm 30. Let me actually make that a little bit prettier for you over here. If we put Apo in blue and Ratzono in green, you'll see that same thing; Apam and Ratzonam. To my knowledge, these are the only times in the Hebrew Bible when you have these phrases together, Af and Ratzon together like this one after another. So it really does sound in Psalm 30 like we're echoing this blessing to the co-conspirators of Judah in the sale of Joseph.

Okay so just continuing here in verse 6; Ki regah b'apo chaim birtzono b'erev yellin bechi velaboker rina

- at night you can go down crying and in morning there's happiness. Well what does that remind you of? It just turns out, could be coincidental, but it just turns out that this word Bechi over here, this is the

first time that this word appears in the Book of Psalms, crying. This is Psalm 30 so the first time we have crying in the Book of Psalms. You know when the first time we have crying in the Book of Genesis is? You'll find it right over here when Joseph reveals himself to his brothers; Vayiten et kolo bivchi - he lifted up his voice crying. If you think about it, this was the time when things looked most disastrous for the brothers; Benjamin had been taken captive, everything is falling apart, Judah thinks he's going maybe to have go back to his father and say, I know I promised you Benjamin but I'm not going to be able to bring him back to you. Judah is crying, and all of a sudden Joseph, this Egyptian official starts crying.

So this is the - so at night there's tears, but then miraculously everything gets better. Velaboker rina - in the morning there's happiness. Of course after Joseph reveals himself there is happiness; the brothers and Joseph re-unite.

Interestingly by the way, this word B'erev - at night, also evokes one other word, when Judah promised himself, remember, as a guarantor for Benjamin, when things were going very badly and he was going to have stand by that and he had to say, take me instead of Benjamin. Let me be the slave. Of course the Hebrew word for guarantor is this very same word - Orev, which means guarantor but can also mean night. Erev of course is night, Orev - collateral or guarantor.

Anyway, suggested, it could be, I'm less certain here of these parallels in verse 6, but they are suggestive.

But if you keep on going, verse 7, again listening in Psalm 30 what does this remind you of in the sale of Joseph? V'ani amarti beshalvi bal emot l'olam - and yet I had said - I, Judah had said in my tranquility, I shall never be moved, I'm unmovable. When did Judah say that he was unmovable? Of course it's right over here, it's when he promised himself as the guarantor, when he said that you can trust me father, I will always bring him back to you. Little did he know how difficult it was going to be to make good on that promise.

This is what he says over here in verse 8. Hashem birtzoncha - G-d only through Your will; He'emadata l'hareri oz - You were able to make my mountain a stronghold, You were able to give me the strength to stand by those words. Where did I ever find the power, the strength, to be able to look that Egyptian official in the eye - Joseph - and to be able to say, take me as a slave instead of my brother. I don't even know how I got those words out of my mouth, I thought I was so strong, I said in my tranquility I couldn't be moved, little did I know how difficult it would be. G-d if You were not standing by me it wouldn't have happened. Through Your will, You gave me strength. Histarta panecha - had You hidden Your face at that moment, had You not been there for me; Hayiti nivhal - I would have panicked.

Well over here if you listen carefully, you'll again here echoes of the sale of Joseph. What does this remind you of? Histarta panecha hayiti nivhal - if You would have hidden Your face I would have panicked. Well of course who was hiding their face in the story? The answer to that of course is Joseph, right? Joseph was hiding his face throughout the whole story and Joseph finally reveals himself - a playoff of here; Histarta panecha - G-d had You hidden Your face right before Joseph revealed his face there would have been a whole different end to the story. If You hadn't been with me and given me the strength to make that plea to Joseph, and say take me instead; Hayiti nivhal - I would have panicked.

Well what does this word panic remind you of? Again, look at this story, Joseph revealing himself to his brothers, see if you can find that word. Believe it or not it's right there.

It turns out the word is right over here; Ki nivhalu mipanav - the brothers when they saw Joseph reveal himself they were so astonished they panicked in front of his face, they couldn't answer him, they panicked. By the way the connections here are very, very strong. We have Nivhal in Psalm 30 and in Joseph revealing himself to his brothers. We also have the idea of face. Remember; Histarta panecha hayiti nivhal - G-d had You hidden Your face I would have panicked. Over here they panicked Mipanav

- in front of the face of Joseph. Same words. Of course, the idea of hiding; Histarta panecha - G-d had You hidden Your face. Of course this story is not a story of hiding at all, it's a story of the very opposite, of Joseph revealing his face. So in all these ways Psalm 30 seems to be echoing and be kind of a mirror image of what's going to happen in Chapter 45 when Joseph reveals himself to his brothers.

If you see it that way, it really is a very moving portrait. What really is the meaning of this? What is it that Judah is saying? This is all very interesting wordplay but what is the meaning of this wordplay? I think its saying something really very, very stirring. What do you think it means? Come back and let's discuss this.

So I left you with a question over here, what's the meaning do you think of all of this wordplay? It's not just wordplay it actually means something, what does it mean? What it means is that you have to read I think Psalm 30 as playing off over here Genesis 45. Let's understand very carefully what's happening in Genesis 45 and then I think we can understand what's happening in Psalm 30.

What happened when Joseph revealed himself to his brothers? Vayomer Yosef el echav - Joseph said to his brothers, I am Joseph, is my father still alive. Now at that point; Lo yachlu echav la'anot oto - the brothers could not even answer him; Ki nivhalu mipanav - because they were panicked before him. So the brothers are panicked, they just can't even get any words out of their mouth, they are so astonished and instinctively ashamed when they see Joseph it's just this crushing moment, and they just can't get any words out of their mouth.

Now contrast that - the response of all the brothers here to the revelation of Joseph to what might have been Judah's response to the revelation of Joseph. Remember Judah is one of the brothers, but he's not exactly in the same position as the other brothers. For example, whereas the brothers can't even speak, if you think about it, who has been speaking in this whole story? Up until this very moment when Joseph revealed himself to his brothers, it was Judah. Judah had been speaking, Judah was the one who had been giving this impassioned pleas in defense of his brother Benjamin. It was because Joseph was so overcome with seeing Judah, one of the perpetrators in his own sale, and coming to the defense of a fellow child of Rachel, that Joseph just couldn't stop crying. He just lifted up his voice and cried, he just broke down.

Judah actually caused all of Joseph's defenses to just break down.

Judah now over here - Judah/David - I think is reflecting on all of that in Psalm 30. I think here's what he's saying. Judah is looking back on this moment when Joseph cried. Remember we talked about before; B'erev yellin bechi - at night there were these tears, Joseph was crying. It was at the time - remember - what I had promised myself, I had said; Hodah li - oh yes of course, I'm going to be fine; Bal emot l'olam - I can never be moved. I promised myself as security for my brother but I didn't know how I was going to be able to stand up for that. But You god were by my side. You; Birtzoncha - through Your will; He'emadata l'hareri oz - You gave me that mountain of strength to be there, to be able to talk to Joseph. Had You not done that; Hayiti nivhal - then I too would have panicked.

Remember this is what the brothers did. I too would have been in a position of panic, but the implication is that Judah as a matter of fact did not panic. The sense is that he did not actually have the same response as everyone else. He just breathed a sigh of relief. Why? Because G-d didn't hide His face. Joseph might have been hiding his face but G-d had always been there with Judah, G-d had been helping Judah, G-d had been giving him that strength to make that courageous declaration to Joseph. Because of that he had a clearer conscience and therefore when all the other brothers were astonished and embarrassed and terribly ashamed, Judah actually could stand up straight and look Joseph in the eye and smile. He did not panic, he didn't have the same reaction.

Had You not been there for me G-d; Histarta panecha - had You hid [my/Your 3:29] face, then I would have been frightened, then I would have panicked along with all of the other brothers. But as such, I had

a clear conscience. I had made my plea for my brother Benjamin. I had come to the aid of a child of Rachel. I had redeemed my sale of Joseph. I had redeemed what I did when I threw him in the pit. In going through exactly the same story and coming to Benjamin's aid and saying let me be the slave.

Therefore I did not have to panic.

This leads straight in to the rest of the Psalm. I want you to now come back and look at verse 9. We've gone through verses 1, 2, 3, 4, 5, 6, 7 and 8 now; you take a look at 9 and the rest of the Psalm and listen now - this is going to evoke the Mah Betza which Judah had said before. See what you think it means now in the context of the whole psalm. Let's come back and discuss that.

Okay so let's look at the end of the Psalm here and see what we make of it - verse 9. Eilecha Hashem ekra - Judah/David has a request - a request to G-d in light of all of this. Eilecha Hashem ekra - G-d I will call out to You. V'el Hashem etchanan - I will plead You and here is my plea. Mah betza bedomi - and look how gutsy this is. Here Judah/David actually invokes these very ambiguous words, these dark words, the words which perhaps he would want to take back if he only could when he said; Mah betza ki naharog et achinu vechisinu et damo. Those infamous words. What profit do we get out of killing our brother and covering up his blood, instead let's sell him to the Ishmaelites, so that our hand not be upon him because after all he is [our 0:54] brother.

Yes, you can criticize that and yes, you could say, what business do you have in selling your brother as a slave, if he's really your brother you shouldn't have sold him. Yes, there is little heroism in those words. But because Judah said that he was able, so to speak, open the mouth of the lion and allow Joseph to escape. Those words are the words that redeemed Joseph. Because if that doesn't happen Joseph dies in the pit. So when Judah says to his brothers what profit do we gain out of killing our brother, it's not nice to sell your brother as a slave, but it sort of beats the alternative, doesn't it?

Mah betza bedomi - and therefore G-d yes, if You wanted to You kill me now. You could destroy me, You could destroy Judah, You could destroy David and You can get rid of me for the sin of contemplating the destruction of my brother. But with those very words that I contemplated that destruction I appeal to You G-d. Eilecha Hashem ekra v'el Hashem etchanan - I call out to You and I say to You, what profit do You get G-d; Bedomi - in my blood; Beriditi el shachat - were I to die? Yes it's true, with those same words I entertained the death of the brother, but what do You get out of having me go down into the grave?

Hayodecha aphar - what am I about? I'm about the ability to praise. That's what Judah is about. Would I ever have that potential, can I ever do that for You; Hayodecha aphar - would dust ever be able to praise You? Dust is what would cover over the blood which we kill our brother and cover his blood. Could dust ever praise You? Hayagid amitecha - could it ever tell of its truth? No. Therefore I appeal to You, don't kill me; Shema Hashem vechaneini - listen to me and give me a free gift, allow me to live. Hashem heyeh ozer li - be there for me G-d, don't do away with me because of what it is that I imagined that I would do with my brother.

By the way, these words over here are very evocative too. Shema Hashem vechaneini, Hashem heyeh ozer li - listen G-d and grant me a free gift. If you listen to these words - pardon the pun there - listen and give me a free gift, those two words appear in quick succession over here in Psalm 30 and also in the sale of Joseph. Where in the sale of Joseph do we have these two words? Shema and Lechanen - to plead, to request. Where did someone plea and request and where was that request heard or not heard? Think about that and see what you make of it.

Well the answer to that is right over here in Genesis 42. In Genesis 42 we have this point at which Joseph meets the brothers and Joseph recognizes them but they don't recognize him. Remember, they're coming for food, they've no idea who this high Egyptian official is who is being so mean to them. But

Joseph knows exactly who they are and Joseph is in fact being quite mean to them. Joseph accuses them of being spies and says he's going to imprison one of them. At that point they start speaking among themselves unaware that Joseph can understand Hebrew and that Joseph can actually understand every word that it is that they're saying.

When they do that, here's what say. Vayomru ish el achiv - one man said to his brother. Aval asheimim anachnu - you know why this is happening to us, we're guilty; Al achinu - we're guilty of what we did to our brother. Asher ra'inu tzarat nafsho - we saw his pain; Vayitchanano eleinu - when he was in the pit and he was pleading to us; V'loh shamanu - and we didn't listen to what he was saying. Al kein bah eleinu hatzarah hazot - and that's why this terrible thing is happening to us. It's happening to us because of what we did to him. We saw his pain, his trouble and that's why this pain and this trouble, this Tzara is happening to us.

Well when you look at their words carefully what is it that they actually considered themselves guilty of? They considered themselves guilty of having seen Joseph's pain when he was pleading to them and not listening. Well look at this word over here for pleading and look at this word over here for not listening. These happen to be the exact same words which Judah/David is evoking over here in Psalm 30, in quick succession. Now Judah is saying; Shema Hashem vechaneini - G-d listen to me as I plead with You. Yes, it's true that we didn't listen to Joseph when he pleaded to us. Yes, it's true that we are guilty for that. But Judah is making the argument that he's redeemed himself from this, he with the help of G-d has stood up before this man who was Joseph, who he didn't even know was Joseph and pledged him to be a slave while defending a child of Rachel. In Judah's eyes he feels he can go to G-d and he can squarely face what it is that he did in the past and he can ask G-d for a gift. G-d spare me, don't kill me. Mah betza bedomi beriditi el shachat - what do You really gain? Yes, You have the right to kill me, You have the right to destroy me, yes, but what do You really gain? No, instead; Shema Hashem vechaneini - listen to my plea. Hashem heyeh ozer li.

Finally the joyous ending of the Psalm over here in verse 12. Hafachta mispedi lemochol li - You turned my mourning into celebration. When was Judah mourning in this whole story? When did that turn into celebration? Of course that would probably be when - he's mourning when I believe the brothers actually tear their clothes in mourning when Benjamin is taken as a slave - when Benjamin is arrested by Joseph's henchmen for being framed for the whole thing with the silver cup. They're in mourning.

They're tearing their clothes. You turned my mourning into dancing. Because little did I know it, here I was, I made this desperate plea with no chance of - this Egyptian official - ever being heard, but he did hear it. It was celebration; Pitachta saki - You undid my sackcloth, my clothes of mourning and You turned it into happiness.

But if you look carefully here you'll hear an even more direct reference to that very story, the story of Benjamin being framed, which seems to be referred to over here in verse 12. Can you find it? The subtle, very direct, pointed hint to the story of Benjamin being framed?

So I think there is actually an elaborate double entendre here in verse number 12 and it focuses on these

words right over here; Pitachta saki. The simple meaning of it is You loosened my sackcloth. Sak in Hebrew is the kind of thing that you wear when you're in mourning. In English we translate this as sackcloth, this kind of black clothes that you wear. Pitachta over here can mean You undid, or You loosened, my sackcloth. But there's a double entendre in each of these words. Pitachta can mean something else and Saki can mean something else. Pitachta can mean You opened, really very similar to undid, opened - let's just write that over here. Saki doesn't have to mean sackcloth, Sak - Sin Kuf - can also have the meaning of actually what it means in English, which is literally a sack. The [Hebrew/ English 8:03] word sack and the Hebrew word Sak actually are very similar. A sack - opened a sack, You opened my sack, was there ever a time when a sack was opened in the Joseph story?

So yes it turns out that this actually did happen in the story which we've been talking about over here in the story of the framing of Benjamin. What happens in the story again is, remember, the henchmen of Joseph come and they arrest Benjamin and what they do is they accuse one of the brothers of having stolen the golden goblet. Said, in one of your sacks - in one of your sacks - there is this golden goblet.

They go and they open up all of these sacks, they open up all the sacks. They find it when they open up the sack of Benjamin. Now Judah is saying, You opened up my sack, well what does he mean You opened up my sack, actually it wasn't his sack that was opened it was Benjamin's sack? What does it mean You opened up my sack? Can you figure out what that might mean?

I think what it means is remember, Judah had pledged himself as collateral for Benjamin, and because Judah pledges himself for collateral for Benjamin and puts himself in Benjamin's place and says, let me be the slave, in effect it was my sack. It was as if You opened up my sack. Yes I took responsibility for his sack, I said it's my sack that has the silver goblet in it. Take me instead. So when G-d You were with me and they opened up my sack; Te'azreini simcha - You were there to gird me with happiness, to clothe me with happiness, to take off my sackcloth and to give me happiness instead. It's all a reference to the story of the joyous conclusion of the story when the heroism of Judah really becomes manifest.

Because of that, Judah feels he can look G-d in the eye and ask Him don't kill me. Instead; Shema Hashem vechaneini - listen to me, listen to my plea. Why? Lema'an yezamercha kovod v'loh yidom - so that I can sing to You, so that I can praise to You and I will not be silent. In death I would be silent, but I want to praise You. The signal characteristic of Judah is always praise and he's saying, allow me to live, allow me to praise you.

I don't for a moment think that my strength, my moral strength in the story comes solely from myself, it comes from a sense that You were by my side this whole way. That's the only way that I managed to get myself out of this. There were so many points in which it could have gone wrong. If I didn't say; Mah betza ki naharog et achinu - if we had allowed, G-d forbid, Joseph to die and I hadn't said let's sell him to the Ishmaelites the first time round. The second time round had I not pledged myself as collateral for Benjamin, had I not redeemed that pledge, had I not said I will be the slave. If none of this had happened, if You weren't there for me during all of this time, what would have been the disastrous consequences of the story? Lema'an yezamercha kovod v'loh yidom - spare me so that I can sing to You; Hashem Elokai - my G-d; Le'olam odecha - I will always praise You. Yehuda atah yoducha achecha - Judah, your

brothers will praise you. Now Judah says, G-d I will praise You.

As I mentioned to you before, this psalm - Psalm 30 - both begins and ends with the idea of prayers. Of course, as we talked about before, his signal characteristic is this is idea of prayers. It's kind of interesting that Jewish custom or at least Ashkenazic custom has developed such that this psalm over here, Psalm 30 actually is said every morning as a prelude to Pesukei D'zimrah - versus of praise which are actually preparatory to the prayers themselves. Pesukei D'zimrah probably comes from this word over here; Lema'an yezamercha kavod v'loi yidom - so I will sing to you, so I will sing praises to you.

Why is it that this psalm is the opening to verses of praise? It might have to do with that this is essentially what it is that praise of G-d means. What does it mean to praise G-d?

So I want to answer here with a little bit of a personal reflection, and I want to sort of challenge you to think personally about this also. I guess we don't often think about this. But let me ask you, how many of us walk around with a sense that we're kind of living in G-d's presence, that G-d is sort of there with us? I don't think many of us actually feel that way. We - G-d you can't touch Him, you can't feel with Him and sort of in the back of your mind you think He has better things to do anyway. Here you are you're one guy, you're one girl among four billion people, on a planet that's the third rock from the sun, a medium-sized star, and a pretty ordinary galaxy with one hundred billion other stars and who knows how many other planets supporting life? That galaxy is just one of hundred billion galaxies itself and who knows how many universes there are? G-d is the Master of this all and He's probably got better things to do than worry about little, old me.

I think that suspicion kind of gnaws at us in the sense that, yeah, it's one thing to sort of praise G-d, Master of the Universe, all of that, but to feel G-d's presence in your daily life, yeah, it's something that you say poetry about, but do we really mean it?

I want to ask, what does it matter? Let's say it were true. Let's say that you actually felt that G-d was sort of walking with you, you had company through life. G-d was literally walking with you through life, why would that be a big deal? Why would it matter so much to you? I think normally when we think about G-d relating to people we think often in terms of the things like communication, prophecy. We don't have much prophecy nowadays, if you say, oh I had prophetic vision last night, they'll lock you up in the loony bin. So we haven't had prophecy for thousands and thousands of years. But does that mean that G-d can't really be with us? Or is it possible that G-d can also just sort of be with you? Not necessarily talk with you, but just sort of be there with you. Why would it matter if you really felt that to be true?

I think it matters in a huge way. It's a huge deal. Think about the times in your life when you sort of just want company. The hard times in your life or the great and triumphant times in your life. Some days you just want someone to be with you and what if that someone was the Master of the Universe? What if that someone is your Father in Heaven? What if He was really there? What if at every moment in life you had a tangible sense that G-d was with you, how would that change you?

I think among other things it gives you tremendous strength. Think even about hard times in life, times

when there's nothing you can do about anything, when G-d forbid you lose a close relative, you lose a loved one, and you feel terrible and someone comes to visit with you. It's not really about communication, it's not what they tell you, sometimes you don't want them to tell you anything. In a Jewish house of mourning by the way, the person who is visiting is supposed to remain silent, just showing up, just being with you. That alone, again, gives you strength. What if it's the Master of the Universe that's with you? That gives you tremendous strength. Maybe that's what Pesukei D'zimrah is about, praising the G-d, the Master of the Universe who has better things to think about but who is right there with us, and understanding how that would change our lives. I believe that's what Psalm 30 is really about.

Psalm 30 is about Judah's praise of G-d, about this sense that I called out to You and You were there for me. I screamed out to You; Vatirpa'eini - and You responded. You didn't respond by anything you said, You responded by being there. Judah is sensing G-d's presence in his life, somehow he feels in retrospect made all the difference. It gave him the strength to somehow be able to get the words out of his mouth; Mah betza - what do we gain out of killing our brother? At that moment when everyone was ready to do away with Joseph, Judah stands up and says, no we can't do away from him. I mean, yes, it wasn't the most morally virtuous thing at the time, but it allowed Judah to have another chance at the bat. Judah again comes back and heroically is able to say, I'll be the Oreiva - I will take care of him, take me as a slave instead. You were there, You were there for me this whole time. Hashem birtzoncha he'emadata l'hareri oz - through Your presence, You were the one who gave me that strength to back up my words. The deep reservoirs of strength that I found in myself came from You being right there at my side.

Maybe that's what we're supposed to take away from this. Maybe that's why we echo Judah's words, David's words, every single morning when we append the song, we add this psalm to Pesukei D'zimrah, the introductory verses of prayer. It was that sense of strength that allowed David - perhaps one of the strongest, most valiant people within Jewish history - to be the King of Israel, to ascend to the mantle of leadership that was prophesized by Jacob. When Jacob told Judah that kings will come from you, you will lead the nation. Judah does lead the nation, David leads the nation and he does so successfully because of Judah's ability to have brought to a fairly successful close the fearsome story of the sale of Joseph. Because of that, the tribe of Judah builds the Temple, David's son builds the Temple, and the Temple is built at the intersection of the children of two mothers - the tribe of Benjamin from Rachel, the tribe of Judah from Leah.

Every morning we remember how the Temple got built in this psalm for the dedication of the Temple. We try to summon within ourselves that consciousness that we're walking in life through G-d, so that we too can call on those reservoirs of strength. To act with heroism in our daily lives.

Hi there everybody I just want to conclude our examination of the names of the protagonists involved in the sale of Joseph and the larger significance of that with a little bit of sort of historical speculation with you. Not really historical speculation but sort of maybe cosmic speculation about the meaning of history in a large sense. So I want to pull back the zoom lens beyond just the sale of Joseph for a moment and ask you a where else in history question. Where else in history do we find the following thing - kind of like we find in the sale of Joseph? (A) A conflict between brothers, kind of like we're finding in the sale of Joseph, a conflict between the children of Rachel on the one hand and the children of Leah on the other hand. Where else do we find that on the world stage of history in close chronological proximity to another event, which is a national experience of slavery? If you recall of course that in the story of Joseph and his brothers, this over here takes place at the end of the Book of Genesis, the very last half of the book of the Book of Genesis is devoted to that. What is the very first half of the Book of Exodus devoted to? Of course, it's devoted to a national experience of slavery. So chronologically, immediately after this, we get that.

By the way, it's not just chronologically, it's also conceptually also. There seems to be a conceptual link between these. At least Rashi and the Medrash seem to point to one. I'll just give you one little example here. Here's Rashi to Genesis 37:14, Pasuk Yud-Daled over here in Perek Lamed-Zayin. In this Rashi you'll really see Rashi treating the sale of Yosef as a prelude to Egyptian slavery. Again, there is a number of Rashis that make this point, but here's one of them. When Yaakov sends Yosef down to Shechem he sends him from Emek Chevron - the valley of Chevron. In this Rashi, Rashi is bothered by the fact that Chevron if you actually look at it on a topographical map, is not located in a valley, it's actually located in the hills. So what does it mean that Yaakov sent Yosef M'Emek Chevron - from the valley of Chevron out to check on his brothers? Rashi says, Chevron is not in the valley; Vehaloh Chevron b'har - Chevron is in the mountainous region. By the way if you go to Chevron nowadays you'll see, it's actually in a mountainous region. Rashi, who didn't live in Israel, is not going to quote it from the actual geography of being there, but from a verse. He quotes a verse that points out the fact that Chevron is in fact in a mountainous area.

So therefore Rashi provides for us instead a Medrashic teaching, and says, that you have to understand valley not in a literal sense, but in a metaphorical sense. A valley signifies the terrestrial depths of the earth, and not just the terrestrial depths but perhaps the spiritual depths. Rather, when Yaakov was sending Yosef, he was sending him; M'eitzah amukah - from a very deep place. He was sending him from the deep contemplations as it were, from the prophetic nightmare that Avraham Avinu, that Abraham, was plunged to in the depths of one night. Shel oso tzadik - when Avraham this righteous man; Hakavur b'Chevron - who was actually buried in Chevron, had this nightmarish dream, and it's the dream of course that is recorded in Chapter 15 of the Book of Genesis. It's the dream that foretells Egyptian slavery. Lekayem mah shene'emar l'Avraham b'bris bein habesarim - and indeed all of these events of the sale of Joseph which are about to take place through Yaakov sending Yosef to Chevron, are doing so in the larger scheme of things, in the prophetic world. Lekayem mah shene'emar l'Avraham b'bris bein habesarim - it's happening in order to fulfill that which G-d told Avraham. Ger yiheye zaracha b'eretz lo lahem - that your children will be strangers in a land not their own.

In other words, there are larger forces at work here. It's not just that there are human beings involved in plotting what they're going to do with Yosef, but there's a larger Divine plan. The larger Divine plan is that G-d is going to use these events - the events of Yaakov sending Yosef - to bring into action the plan that G-d had foretold to Abraham, which is that your children will be strangers in a land not their own. G-d is going to put into action the deep, prophetic nightmare of the man buried in Chevron. The spiritual valley so to speak associated with Chevron.

In any case, my point here just is, is that the Medrash and Rashi are identifying this act over here, the sale of Yosef, not just as the product of human freewill, which it surely was, but also in some mysterious way, an actualization of a Divine plan. G-d had told Abraham that his children would be enslaved in the land not their own, there in Genesis 15, and it's starting to happen now with Joseph being taken to Egypt, and eventually the rest of the family being dragged along with him, at the very end of the book of Genesis.

So again, coming back to this, where else in history do we find something like this, a conflict between brothers in close chronological proximity to a national experience of slavery? Again, it's not just in close chronological proximity to but actually at least in Rashi's view, in the Medrash's view, in sort of a causal proximity to, which is that there's a causal relationship here. There's something about this conflict between brothers which is being used in a Divine plan to actualize that. So where else in history do we get any other vision in history where something like this has happened? Where there's this close connection between the conflict between brothers and a national experience of slavery? I'm going to let you ponder that, what do you think about that? Come with me into the next video and let's compare notes.

Okay so where else do we find a historical circumstance like this? You may have guessed from my little hint here with the red, white and blue that the answer is in American History. Of course, I'm thinking about the American Civil War. Actually though it's not just me thinking about the American Civil War, it's Abraham Lincoln too. Lincoln actually meditated on this, the fact that there was a great civil war, a war between brothers, that the nation was engaged in and that the war somehow seemed so closely tied to this national experience of slavery, and in this case, actually American slavery. According to Lincoln interestingly, there was something more than human free will at work here, there was some kind of grand divine plan, some sort of divine artifice in the works, and these events as Lincoln understood them, resonates in an eerie kind of way with the sale of Yosef, as Rashi and the Medrash seems to understand them.

So let's take a look at Lincoln, he put forth his ideas and this is widely considered to be the greatest speech ever given in American politics. It took place in the scene depicted right over here, which is Lincoln's second inaugural. Lincoln gave a very short speech that day for his second inaugural, it was less than 1,000 words I believe. You see here the actual handwritten copy of the speech that Lincoln wrote in his own hand, which is now kept in the Smithsonian. See as it begins over here, at this second appearing on taking the oath of the Presidential office, there seems less occasion for an extended address than there was at the first. His handwriting is considerably better than mine, you can actually read it.

Then a statement somewhat in detail of a course to be pursued, seemed to be fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great conflict which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented.

So you might have expected Lincoln to actually talk about the military progress of the North, something which he could have gloated in, by the way, because he was finally actually achieving some traction in the war and it finally seems as if the North would win. But actually that's not what he's talks about in the speech, he leaves that completely out of the speech and does not gloat about the victory which he finally sees in reach. Instead, Lincoln is thinking about something else.

Let's move to actually a printed version of the full speech, a little bit easier to read. I'm just going to read through some of this with you. So he continues over here. The progress of our arms - he says - upon which all else chiefly depends, it's as well known to the public as to myself, and is, I trust, reasonably satisfactory and encouraging to all. Basically he's saying we're doing well on the war, we don't have to talk about that. With high hope for the future no prediction in regard to it is ventured. Very different by the way than what you might imagine a politician to say nowadays, to forego the opportunity to be self- congratulatory. It's not something which we see often in modern politicians.

Anyway, Lincoln continues. On the occasion corresponding to this four years ago - in other words, when I first was inaugurated the first time four years ago - all thoughts at that time were anxiously directed to an impending civil war - what I'm calling this war between brothers. All dreaded it, all sought to avert it. What he's saying is, is that nobody really wanted the war. The North didn't want the

war, the South didn't want the war. He says, while the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war, seeking to dissolve the Union and divide effects by negotiation. He was saying basically everyone was trying to achieve their aims without war. The North was trying to save the Union without war, the South was trying to break up the Union without war. Both parties deprecated war, he continues, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish. Therefore, he says, the war came.

Basically the way he is putting the war is almost as if no one actually made it. It's something that sort of just happened. It's almost as if circumstances forced both parties into war because of the values that each of them held.

He then continues and introduces something new. The idea of slavery. One-eighth of the whole population, he says, were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a [particular/peculiar 4:38] and powerful interest, everyone knew that this interest was somehow the cause of the war. Interesting, he's not saying exactly how it was, that slavery was the cause of the war, but somehow this interest, slavery was at the bottom of the war. He seems to be saying that whatever it was that people said they were fighting about, states' rights and the North's belligerent attitude and whatever it was, still somehow slavery was at the bottom of the issue.

Here he gets to the point that I really want to call your attention to. Neither party expected for the war the magnitude or the duration which it already attained. The war somehow got out of control, humans started it, but humans don't seem to be controlling it anymore. Each of us, both North and South, looked for an easier triumph and a result less fundamental and astounding. Both read the same Bible and pray to the same G-d, and each invokes His aid against the other. Here he acknowledges an interesting truth, right? He says that look we're all religious people here, we all read the Bible, the Bible is important to both Northerners and Southerners, we all pray to the same G-d. What happens when brothers who pray to the same G-d fight? What happens when each invokes G-d's aid against the other? So what happens then?

We'll just skip a couple of lines. The prayers of both cannot be answered - right? Logically, it can't be, whose side is G-d on? The North thinks that G-d is on their side, the South thinks it's on their side.

They both pray to this G-d, and yet it's impossible for G-d to answer both prayers, they can't both win. That and neither has been answered fully. Then the Almighty has His own purposes. Here Lincoln is saying something interesting, right, which is that maybe it's not just about the two options of is G-d on the North side or is G-d on the South side? Maybe there's a third option, a third option that actually neither side really considers, which is that G-d has His own purposes, G-d has His own plan, that's larger than what either North or South thinks.

Woe unto the world because of offenses, for it must need be that offenses come, but woe to that man by whom the offense cometh. Chazal, our Sages, say a similar thing in their language; Megalgalim zechus al yedai zakai v'chov al yedai chovah. This idea that sometimes bad things need to happen in the world, but

woe to you if you're the one through whom the bad thing is brought about. One of the classic examples of this actually is according to many Rishonim - medieval commentators - the way Egyptian slavery worked out. According to the prophecy given to Abraham, Egypt was not named as the offending nation, the one through whom the offence would come. Ger yihiyeh zarecha b'eretz lo lahem - your children will be slaves in a land not their own. It could have been any land. Egypt was the one who decided to do it and therefore they were held liable in the heavenly court, as it were, no one asked them to do it. Woe to them by whom the offenses come. Just because it was G-d's plan that an offense would come, didn't mean you had to be the one to bring it about.

So Lincoln continues. If we shall suppose that American slavery is one of those offenses - in other words, how do we view American slavery? Is it just the product of human freewill? Is it the product of G-d's providence? Lincoln is thinking theologically here, and he says, maybe it's both? You know, we all had choices to make, slave owners, American politics, American policy, we chose to allow slavery, but maybe it was in G-d's will that slavery be allowed, but it was an offense, it was a terrible crime. Again; Megalgalim zechus al yedai zakai v'chov al yedai chovah - sometimes the bad things happen through human freewill, but that the humans who perpetuate them can't escape the responsibility for what it is that they caused.

Lincoln says, if we shall suppose that American slavery is one of those offenses, which in the providence of G-d, must needs come, but which having continued through its appointed time G-d now wills to remove, and now He gives to both North and South this terrible war, as the woe due to those by whom the offense came. Shall we discern therein any departure from those divine attributes which the believers in a living G-d always ascribe to Him? If G-d is using this war as a way of punishing both North and South, if that's G-d's plan, would we consider that unjust? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. We all hope that the war will be over soon, he says, but if G-d wills it that it will continue until all the wealth piled by the bondsman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn with a lash shall be paid by another drawn with a sword. As was said 3,000 years ago in the Torah, so still it must be said, the judgments of the L-rd are true and righteous altogether. Mishpetai Hashem - in the words of Tehillim; Tzadku yachdov.

So he says yes, we hope that the war will pass soon, but if G-d wills, it will continue. If all the illegitimate wealth amassed by the nation through slavery is destroyed in this war, is that unjust? If all of the blood that was drawn by the lash of the slave owner is repaid with blood drawn by the sword and the blood spilled in the Civil War, is that unjust?

He's saying a fascinating thing. For a leader of the North, perched on the precipice of victory to speak like this. I mean, it's amazing what it is that he's saying. He's actually sort of lifting himself above the conflict and saying, you know, from G-d's perspective maybe it's about neither North nor South, it's about G-d's own plans?

What's our job, he says, with malice towards none and charity for all, with firmness in the right as G-d

gives us to see the right, let us strive on to finish the work we're in and let's focus on binding up the nation's wounds, caring for him who shall have borne the battle and for his widow and for his orphan. What's our job? Our job is first and foremost to win, we have to strive to finish the work we're in because we have to have firmness in the right as G-d gives us to see the right. This is how we see it, this is our job, that the war is just from our perspective. But still, our job is to take care of the wounded. Our job is to take care of the bereaved families. Our job is to take care of the widows and to take care of the orphans, whether they're from the North or whether they're from the South.

So if we can just diagram this for a moment, the Civil War according to Lincoln it really looks kind of like this. You've got this battle between brothers, the North and the South are battling each other, and in the North's view G-d is on our side, in the South's view, G-d is on our side. Both of these pray to the same G-d. But Lincoln says it's impossible that they're both right, one or both of them has to be wrong. The prayers of both can't be answered in a conflict between brothers who pray for the same G-d. So what Lincoln wants to argue is that G-d has His own purposes, G-d has a different plan which is different than what either North and South are thinking. G-d's plan has to do with slavery.

Lincoln is surmising that there's a causal relationship - the direction of this arrow goes like this - that this sin, this national sin called American slavery, is being repaid through this conflict between North and South in which both North and South invoke G-d's aid against the other. But what's really happening, G-d's plan is that G-d wills this conflict as His way of meting out justice to both North and South for this terrible national crime, which he calls slavery.

Now if we go to our story, the sale of Yosef, the way Rashi and the Medrash seem to interpret it, and we think about these two events, again, slavery and the battle between brothers. So you have the same thing going on, except the arrow goes in the other direction. You've got this battle between brothers, a child of Rachel, Yosef on the one hand, children of Leah on the other hand. Where does G-d fit into this?

What is G-d thinking?

Well I guess it depends who you ask. If you're stuck in the struggle, if you would imagine yourself as a child of Leah, what are you thinking? You're thinking well, G-d is on our side. What's my name? My very name is G-d heard that my mother was hated, was not as loved as much as the other, and now in the next generation G-d is giving me a chance to stand up for her honor. Right? G-d is on my side. If you're a child of Rachel and you say oh; Assaf Elokim et cherpati - is my name, G-d has gathered up the pain and suffering of my mother and here is my chance to get back at my brothers. These are two possible ways of looking at it, it's very easy for a child of Rachel or for a child of Leah to say G-d is on my side.

G-d is on my side.

But there's another possibility - as Lincoln would say, the prayers of both cannot be answered fully. It's impossible. The other possibility is a third possibility that G-d has His own plan, which is larger than either the parochial vision that you would imagine a child of Rachel having or a child of Leah having in this battle between brothers who pray to the same G-d. G-d's plan has to do with slavery. Except that the arrow is going in the other direction.

In this case, what's the cause and what's the effect? Well in this case the battle between brothers comes first and, certainly in the Medrash, in the eyes of Rashi, it's the battle between brothers that is G-d's way of bringing about this national event of slavery. So while the children of Rachel may have one view of the battle and G-d's role, and the children of Leah may have another view of battle and G-d's role, in the larger picture, G-d's role may be in neither of these narrow visions. But in a larger vision of using the terrible conflict between brothers as a stage to bring about something which in G-d's providence must happen, but isn't going to happen out of thin air, it's going to happen as an immediate result of the battle between brothers.

How should humans react in such circumstances? You see it, there's this sort of mysterious confluence of Divine providence on the one hand and human action on the other hand. Both are true, humans have freewill and G-d is going to make His plan come true. But in some mysterious way, these two things interrelate.

What should be the human response to all of this? Well if you go back to Lincoln, Lincoln said when it's all said and done you have to pursue your goals if you think you're right, but never give in to the illusion that G-d is only on your side in the conflict between brothers who both pray to the same G-d and both read the same Bible. You have to be able to take the larger view. You have to be able to say, G-d has seen the suffering of my mother, then maybe G-d sees the suffering of all people who suffer. You've got to rise above North and South and take care of the wounded and take care of the bereaved and take care of the widows and the orphans. That really was the challenge in post-Civil War America, to reach out in reconstruction and to help the other side as much as you view that other side as the enemy. That's the only way that you can heal after a civil war.

But we too in the Jewish people had our civil war, it was a conflict between brothers, between the children of Rachel and the children of Leah and it lasted from the time we were a family into the time we were a nation, with the Southern Kingdom and the Northern Kingdom.

The suggestion I've been making to you is that the greatness of Reuven, is that Reuven doesn't just do this after the war, Reuven does this during the war. He's able to rise above the parochial considerations, which you might think his name would give rise to. Remember, he was named for Ro'oh Hashem b'anyi

- G-d has seen my mother's pain. But instead of seeing that in a narrow way, G-d wants me to avenge my mother's pain, instead of being able to only see his mother's pain, he's able to see the pain of a rival too. Asher ra'inu et tzarat nafsho behitchanano eleinu v'loh shamanu. Reuven, who saw so clearly his mother's pain, was able to see and respond to the pain and suffering of his rival too, and that was the lesson he took from his name.

So all in all, just to summarize, looking back on the last dozen or so videos, you had the Akeidah story on the one hand from one perspective - from Yaakov's perspective, from father's perspective, the testing of a Bechor. But from the brothers' perspective perhaps, the expelling of a brother. But not all their perspectives were the same, not every brother saw it the same way. Even in this act that bears the echoes of Cain and Abel on the one hand, we also see the heroism of a brother that's able to reach out and see

the other side. That gives tremendous hope for the future.

It's a beautiful Medrash that talks about Reuven's act when Reuven goes back to the pit to search for Yosef, and can't find him and tears his clothes in agony. The language, the verb for Reuven going back to the pit is this verb right over here; Vayoshav Reuven el habor - and he returned to the pit. You know Hebrew, Biblical Hebrew, you know that Vayoshav can mean return in a physical sense, but it can also mean return in a spiritual sense as well. The Medrash sees both meanings of the word here. Vayoshav Reuven el habor - Reuven returned to the pit.

The Medrash continues and says; Amar lo Hakadosh Baruch Hu - and Hakadosh Baruch Hu saw Reuven's grief at not seeing Yosef in the pit and his attempts to return Yosef to his father. G-d swore as it were and said; Ata bikashta - you Reuven, you sought to return him; [Aramaic quote] Ata bikashta lemechzerei barah chavivah l'avueih - you sought to return a cherished son to his father. Chayecha - by your life; Sh'ben bincha - your great, great grandson; Machzir es yisrael l'avihem sh'bashamayim - will have the ability to return a lost son to his father - to his Father in Heaven. V'eizo zeh - zeh Hosheyah - and this is the prophet Hosheyah. One of the great, great grandsons of Reuven centuries later, who is a prophet, who is responsible for bringing back the Jews to do Teshuva. Reuven brought one cherished son back to his father, Reuven's great grandson will bring an entire nation of cherished sons back to their father - their Father in Heaven.

When we continue in our next video, I want to move on from the sale of Yosef - until now we've really been focusing on Chapter 37, the sale of Yosef - to the next chapter, Chapter 38, which seems to deal with an entirely different story, the strange, the very powerful story of Yehuda and Tamar. I'll see you then.

Hi everybody, Rabbi David Fohrman here. Today I want to bring you slightly farther afield of where we usually travel. I want to take you into a Book of the Bible that we don't often look at that much in depth and that is the Book of Psalms. If we're religiously inclined sometimes people say psalms as a way of praying for people who are in pain or are in difficult times. We don't often think of psalms as something that is deep and that is meant to actually be studied in an intense, serious kind of way. But I want to argue that we're missing out if we don't do that. That actually Psalms is an incredibly rich and three- dimensional way of viewing life, of viewing spirituality. That there is a breathtaking richness to Psalms.

I want to take you for reasons that I'm not going to disclose to you right now into a journey into the heart of one of these psalms, Psalm 30. Psalm 30 is - in Hebrew it's known as Mizmor Shir Chanukat Habayit l'Dovid. A psalm for the consecration of the House. That's just fancy words for the dedication of the Temple. It's a psalm of David. David - King David was the - presumably - the author of this psalm. It's a little bit strange that he is described as the author of the psalm because the Temple was not built in his lifetime, it was built in the lifetime of his son. Nevertheless, this is the Koteret, really the headline of the psalm. A psalm that there's to dedicate the Temple.

When you look at the psalm it just seems to almost be like a kind of plain, vanilla kind of amalgam of many different ideas that don't really seem to have to do with anything. It almost seems like there's no progression, it's that these are scattered sort of ideas. But I want to argue that there is a very fascinating center around which everything revolves. Once we understand that center, we will understand, I think, the psalm again in three dimensions. We'll be able to see it in its raw, spiritual power, in a way, I think, that will make it, I think, very, very touching - at least for me, from my life, and I hope that it will be for you as well.

So with no further ado, I want to sort of jump into this and just begin to try to show you first of all some of the problems, why it is that when we look at this psalm we see it in this kind of - seem to see it in this kind of scattered way. It's not easy to see this center. I want to just show you how kind of scattered the psalm feels. But let's kind of jump in and let me introduce you to some of its text and give you a feel for what it is that I'm talking about.

Here's the psalm right over here in English and in Hebrew. The Hebrew which you're seeing over here is the Hebrew but the English is going to be the 1917 edition of JPS, which is a translation I kind of like. Very archaic sounding, so you'll have to excuse the archaic aspects of it, but it's really kind of literal. As we go through this I'm going to freely translate from the Hebrew and at times I may only show you the Hebrew on screen, because so much of what we're doing has to do with wordplay that connects to the Hebrew itself. At the beginning at least I want to show you the English and you're always welcome to just refer to your own English translation if the Hebrew doesn't mean anything to you, to get a sense of what it is that we're talking about. but keep your eye on the Hebrew even if you don't read Hebrew, and you don't understand the words, still the kind of things we're doing - I'll explain the English as I go along - I think it will help you to just visualize it with me, with the Hebrew as well.

So just to begin, just to read the very first sentence over here. Mizmor shir chanukat habayit l'Dovid. As I

said, it's a psalm that's for the consecration of the Temple. I want to just begin with asking you, what does this idea of consecration of the Temple have to do with the rest of the psalm? As you'll see, the rest of the psalm it kind of has to do with themes of forgiveness, kind of spiritual salvation, and it seems as you read through much of Psalms, these are the themes of much of Psalms. It seems like what is special about this particular psalm that has to deal specifically with consecrating the Temple?

Again, if you would ask me to come out of nowhere and come up with an idea for a psalm - if I was writing some sort of poem for the consecration of the Temple, I might talk about the beauty of the Temple perhaps. I might talk of the surpassing spiritual import of the Temple, why it's significant. It's a place of connection to G-d, it's a place for maybe prayer, maybe it's a place for offerings, maybe it's a place where G-d dwells. I would think any of these themes would be appropriate.

Instead, none of this stuff is what Psalm 30, ostensibly a psalm to celebrate the dedication of the Temple - none of these are themes that appear in the psalm at all. Instead, the psalm is intensely personal, it seems to be a reflection of David's own life, David's own personal struggles in some kind of way. The first question I want to hold out to you, is what does this intensely personal psalm have to do with the dedication of the Temple at all? Okay, so that's question number one for you - what does this personal psalm have to do with the Temple?

Maybe if you can, take a read through the text - again here it is on screen - once again, you're free to use this translation or any other. Read through it, try to get a sense of why you think the themes are so hard to pin down over here? Maybe even make a list of different ideas that are here and just list them one, two, three, four, five and then the question mark which we'll struggle with, is how do these things fit together? And, of course, the thing we'll struggle with, which is, how does any of this have to do with this idea of here; Chanukat Habayit - dedication for the Temple?

So read through the psalm, and we'll come back and I'll go through it with you together and we'll get a sense of, I think, some of the difficulties and try to tackle what's really going on here. Again, I think it's a very, very powerful piece of biblical literature and I hope to show you why.

Okay, hi everybody, back again, this is Rabbi Fohrman, and we're just going to read through this Psalm again. Just I'm going to start in Hebrew and translate kind of freely. It begins over here after the introductory verse; Aromimcha Hashem ki dilitani - I will raise you up oh G-d, for You have raised me.

The word Dilitani over here is translated over here in English as raised me up and over here Aromimcha is I will extol You. Aromimcha really in Hebrew probably means - raise up would be the more literal translation. The word L'romem literally means to raise. Extol is just fancy English for raise. What's interesting over here is Diliatani, the English is translating over here as raised me up, but the word Dilitani is probably best translated as drew me up; from the language of pulling a rope up from a well.

The shoresh of the word, the three-letter Hebrew root is going to be Dalah, Daloh, which is the word you use when you're pulling up a bucket from a well. Whereas over here Aromimcha is a kind of generic kind of raising, this is a very specific kind of raising over here. The kind of raising, it conveys the very specific image of drawing a bucket up from a well, or drawing something up, literally, physically, with a rope from the depths. Anyway, just some thoughts I wanted to share with you, we'll come back to that a bit later.

V'loh simachta oyvai li. The other thing that the psalmist wants to talk about here is that G-d has not allowed his enemies to rejoice over his downfall. So one of the questions is, how do these two things relate to each other? These seem to be very different ideas. Idea number one, having to do with G-d raising him up and idea number two not allowing his enemies to defeat him. Unless possibly it means that he's thanking G-d for maybe specifically being there at his side in war and not allowing him to be defeated. But that's not really the sense over here that I will extol You because You've pulled me up from below. It could be, but none of the rest of this - if we look at all of the rest of the language we get - none of this has to do with war. So this sort of thing seems a little bit out of place. What's this doing here, this idea that G-d has not allowed my enemies to rejoice over me? There's really none of the other pieces has to do with national or personal defense as far as I could tell.

Anyway moving. Let me just clean off some of the ink from the slide. Verse 3. Hashem Elokai - my G-d; shivati eleicha vatirpa'eini - I called out to You and You healed me. So a very different sense than we had before, we're not talking now about military triumph, rather healing. What kind of healing, physical healing, spiritual healing? We'll have to see. Hashem he'elita min she'ol nafshi - here's this language of raise up again. G-d, You raised me up from - this time from the grave - my soul from the grave.

Chiyitani miyordei bor - You enlivened me from those who have been down in the pit, like the pit of despair or something. Zamru laHashem chasidav v'hodu l'zecher kadsho - the faithful - presumably the psalmist himself among them - will praise G-d, praise His holy name.

Ki regah b'apo chaim birtzono - again here's another idea. What does this have to do with anything? It seems to kind of be out of place. I'm almost going to put a parenthesis around it. That one moment Your wrath might flare but Your wrath would only last for a moment, a Regah. Whereas; Chaim birtzono - life comes to us through Your constant will. Over here in the English, His favor is for a lifetime. B'erev yellin bechi velaboker rina - at night we may weep but in the morning a song will come.

V'ani amarti beshalvi bal emot l'olam - and again here's another idea which at least to me seems to be a whole, new kind of idea. I asked you to kind of catalogue how many new ideas here. This is new idea number three or four. Ani amarti beshalvi - I said in my tranquility, I said with my own sense of smugness or tranquility; Bal emot l'olam - I can never be moved. Hashem birtzoncha he'emadata l'hareri oz - G-d through Your will I have stood steadfast. Histarta panecha hayiti nivhal - had You hid Your face from me I would have panicked. Eilecha Hashem ekra v'el Hashem etchanan - to You G-d I call, to You I beseech. Mah betza bedomi beriditi el shachat - what good is my blood to You if I were to die, if I were to go down to the grave? Hayodecha aphar hayagid amitecha - if my body would decompose could mere dust ever praise You, ever tell of Your truthfulness?

Again, it almost sounds like the poet, the psalmist - David in this case - is referring to specific incidents in his life or something. But it's oblique. What really - what exactly is he referring to?

Shema Hashem vechaneini Hashem heyeh ozer li - listen G-d and be graceful towards me. G-d will be my help. Hafachta mispedi lemochol li - You've turned my mourning, my eulogizing, into celebration. Lemochol might also be a double entendre. In Hebrew the word Mechilah could mean forgiveness, so it might have that connotation as well. But the simple meaning of it is, You turned around my mourning into celebration. Pitachta saki vate'azreini simcha - You opened up my sackcloth - in old days they would wear sackcloth and ashes. You opened up my sackcloth and instead You dressed me with happiness. Lema'an yezamercha kovod v'loh yidom - so that I should sing to you and not be silent.

Hashem Elokai le'olam odecha - my L-rd G-d I will always praise You.

Again it's just hard to understand what this is all revolving around. It almost seems to be a whole bunch of random lines expressing these ideas of thanking G-d for salvation, that he could have died, not allowing me to die, allowing the psalmist to praise G-d and - what does it all mean? Does it all mean anything? Without any context it doesn't seem to strike a particularly meaningful vein in our souls. But I do believe that what is going on here is bone chilling and very, very evocative and provocative. I want to help show you how that is so.

In order to do so, I want to come back to you in the next video and re-read this with something special in mind. We're going to be getting back to this question we talked about. (A) Why is this psalm a psalm that is Chanukat Habayit? What is any of this personal salvation stuff have to do with a Chanukat Habayit, literally the sort of dedication of the Temple? So again that's one question we're going to come back to.

Beyond that, what I want to do with you to try to put this together is to play this little game. It's almost like a Sesame Street little game. Again, I think it goes back to everything you need to know, to understand the Bible, you learned in Kindergarten. If you've been with me before you understand what I'm talking about here, it's the intertextuality game. Intertextuality is just a fancy word for, Where Have We Heard These Words Before? It's the propensity of the Torah to quote itself, to create these links, these hyperlinks, between different stories. Again, every once in a while you're reading a text, Text A and you come across the special word or phrase and it reminds you of a special word or phrase that

happened in another story, in Text B. You come along with another word or phrase and it reminds of that same word or phrase that appears again in Text B. Then there's another word or phrase, and that same word or phrase again goes back to that other text somewhere else in the Bible. When enough of this kind of stuff happens, you get the sense that the Biblical author is telling you, if you really want to understand what's going on over here in Text A, you have to understand it in the light of Text B.

That's going on over here in spades. If you read through Psalm 30 and you play Where Have We Heard These Words Before, you're going to find, I think, the most unexpected resonance in the Book of Genesis for these words. So I'm going to challenge you to do this. Go back to Psalm 30 if you can, read this through and try to play this game. Is there anything over here that reminds you of all things of a text in the Book of Genesis? I think there's a good 20 connections between this psalm and one very particular story in the Book of Genesis, see if you can figure out which one. We'll come back in the next video, I'll share with you my thoughts. I'll see you then.

Okay Rabbi David Fohrman, we're back again, we're playing our little game, where have we heard these words before? We're reading Psalm 30, I'm arguing to you that there is a narrative in the Book of Genesis that really, really echoes with the stuff. What is it? Clue number 1 comes right over here.

Now again, any one of these clues is not enough to establish your case. Any one of these things could be a coincidence, right? It's the preponderance of evidence, it's how they come together, it's not one connection, it's not two connections, it's not three, it's four, it's five, it's six. Each one of these is - if I flip a coin, here's my coin, I flipped this coin and I've heads over here and I've tails on the other side and I flip that once, and it turns out heads. So big deal, let's say I predicted it was going to turn out heads, big deal, right, you predicted it? Could be a coincidence. Let's say I do it two times. Turns out heads. Let's say I predicted it was going to happen two times during that - it's still a coincidence, right? A 25 per cent chance that would happen.

But what if it was three times heads? What if I would say I'm going to flip this coin seven times, and each of those seven times it's going to turn out heads? Imagine each of those seven times it did turn out heads. Ditto, ditto, ditto, ditto, ditto, it was all heads. At a certain point in time you think it's not chance anymore, there's something going on, it's a weighted coin, there's two heads on this coin, there is no tails on this coin. But something is going on, it's no longer chance. Because as the probabilities begin to drop, it's 12 per cent, it's six per cent, it's three per cent, at a certain point, it's one and a half per cent probability that I get seven in a row heads.

So too with these connections. Any given connection, you know, oh maybe it's a coincidence, maybe it's a coincidence. At some point something is going on, it's not coincidental once you start getting into this range.

So here too, if we go back to our text, the very first of these coin tosses is right over here. What does this remind you of in Genesis? Chiyitani - you have enlivened me, given me life; Miyordei bor - from those who would go down into the pit? Well where in Genesis have we heard about pits? Well you guessed it, it's our favorite story, the Joseph story. Joseph of course thrown into a pit. Yeah, but that could be a coincidence, I mean, there's lots of pits, maybe it's not referring to the Joseph pit? That's totally could be a coincidence. You're absolutely right. But is there anything else in this story - scan the story, anything else here remind you of the Joseph story?

Okay so what else here reminds you of the Joseph story? The answer is, right over here is the next - I think - most obvious piece. This language in Hebrew; Mah betza - what good does this do, what profit - literally what profit would You get G-d out of my blood? Let's see how they translate it over here in the JPS. Yeah, what profit is there in my blood? Which is such a strange thing to say about G-d. G-d, what profit is there, like what do you mean what profit is there? As if G-d would realize some sort of profit. It seems to be a forced kind of turn of phrase especially with reference to the Deity. But the reason why it's there, I believe, is because it's a quote straight out of Genesis. Where do have, what profit? Who says, what profit is there? Yes of course the answer is right there, smack in the middle of the story of Joseph, the answer is Judah says it about the sale of Joseph.

Let's take a look at that text. I'm going to go down to the Hebrew and compare the two texts in Hebrew. Just not quite enough room on the screen here to put them both up. But you can look at this, it's in Genesis Chapter 37, right there in the middle of the sale - of the story of Joseph. You'll find it right over here in Verse 26. Vayomer Yehuda el echav - and Judah said to his brothers; Mah betza ki naharog et achinu vechisinu et damo - what do we gain out of killing our brother and covering up his blood?

Lechu venimkerenu leyishma'elim - let's instead go sell him to these Ishmaelites; Veyadeinu al tehi bo - and let not our hand be upon him, we don't want to directly kill him. Ki achinu besareinu hu - after all he is our brother. Vayishme'u echav - and his brothers listened to him.

Now this also could just be a coincidence. Yeah it could just be it happened that over here we talk about Yordei Bor - about going down into the pit and over here the brothers came and they took Joseph and they threw him in a pit. It could just be a coincidence, that a couple of verses later we get to this phrase Mah Betza just like a couple of verses later over here we get to this phrase Mah Betza. It could just be a coincidence. Except for one, very tantalizing fact. You know how many times the turn of phrase Mah Betza appears in all of Tanach? In the entire Hebrew Bible? In the some three or four thousand odd pages? Only twice. Here and here. These are the two unique occurrences, the only times this phrase, this Hebrew phrase Mah Betza ever, ever appears. Kind of cool, huh?

Well still, maybe could be a coincidence? How would you know if it's a coincidence? You'd have to see more. Are there more connections between this psalm and this story? Are there more? So this is the challenge I want to give you. Just to focus you on this, I want you to look at the rest of verse 26 and 27. Let's look at the rest of Judah's speech, which is going to be this over here, if you have an English in front of you, you can go back to the previous video and I put up the English on the screen for you. Look at 26, 27, is there anything in this language after Mah Betza, somewhere over here, in any of this language, that reminds you of the stuff here in verse 10 or 11 after the phrase Mah Betza here? Are there any other elements of Judah's speech which seemed to get echoed in this psalm that would seem to signify that there really is some connection here, it's not just a coincidence?

So I want you to look at that, look at verse 10 and 11 over here in Mizmor Shir Chanukat Habayit, in Psalm 30, look back at the sale of Joseph, verse 26 and 27, are there any other connections? Let's come back and talk about it.

Hi, David Fohrman, we're back and we had been talking about these curious parallels over here in Psalm 30 and in the Joseph story. This mention over here of You've enlivened me from those who would go down into the pit and this word; Mah betza ki naharog et achinu vechisinu et damo - what profit would You G-d gain from allowing me to die? This kind of language is very suspicious, it really sounds kind of like Joseph language. But is it just a figment of our imagination? So I asked you to look further over here at verse 10 and through verse 11 and see if you could find any other connections between these two verses and the Joseph story, other than the word Mah Betza? Of course the word Mah Betza - what profit, only appears twice in the entire Bible. Not just the Five Books of Moses, but the entire Tanach; Torah, Writings and Prophets, the whole thing.

So let's take a look further at these verses and see what it is we find.

Okay so let's look at this language I have over here outlined in blue the connection we've already seen, let's go back to the story of the sale of Joseph and just read it carefully and ask, is there anything about this that we hear echoes of later on in Mizmor Shir Chanukat Habayit? So let's read. Vayomer Yehuda el echav - and Judah said to his brothers; Mah betza - what profit; Ki naharog et achinu vechisinu et damo - would there be if we would kill our brother - Vechisinu et damo - and we would cover up his blood?

Instead; Lechu venimkerenu leyishma'elim veyadeinu al tehi bo - instead, why don't we go and let's sell him to these Ishmaelites who are coming by; Veyadeinu al tehi bo - and that way our hand won't be upon him. Ki achinu besareinu hu - because after all he really is our brother. Vayishme'u echav - and the brothers listened to him and accepted what [they/he 2:07] said and Joseph was spared.

Okay, so what about all this seems to echo over here? Okay so why don't we start with this over here? Judah had said; Mah betza ki naharog et achinu vechisinu et damo - what do we gain from killing our brother and covering up his blood? Do we have the idea of blood being mentioned over here in Mizmor Shir Chanukat Habayit in connection with what profit - Mah Betza? Look at that, right over here. Mah betza bedomi beriditi el shachat - what profit would You gain G-d through my blood if I were to die and go down to the grave? Well that sounds suspiciously similar to this over here, right? You can see it in Hebrew; Daled, Mem, Vav - Daled, Mem, Yud, just conjugated differently. Same idea. What profit would we get out of killing our brother and covering up his blood? What profit G-d would You get out of my blood?

Now if we go a little bit further, what happen after Judah said all of this? After Judah said all of this he convinced his brothers to essentially save Joseph. Joseph was going to be killed but; Vayishme'u echav - and his brothers heard. Now literally it means heard, but what it really means is to accept the plea. Even in English the word heard; if I say I hear you, it can mean I accept what it is that you say. That's the sense over here, the brothers heard, they listened to what it is that Judah said. So after Judah made his plea to avoid killing Joseph, the brothers heard him and Joseph was not killed.

Let's just kind of diagram that. Or you might say that there are like four things happening over here. Initially Judah makes this plea; the plea is, don't kill Joseph. The brothers actually listen and then finally Joseph is actually spared. Well if you think about those four things, let's see if we can chart any

corresponding things in this psalm? In this psalm David - the one who writes the psalm - is making a plea also; El Hashem etchanan - it's a plea. It's not a plea that he feels he deserves but it's a plea that he's making for a kind of clemency that he wouldn't really deserve. Etchanan - from the language of Lechanen - to get a free gift. So what's this plea? The plea is what profit G-d would You have on my blood if I were to die? Then an appeal to G-d to listen to me; Vechaneini - and grant my plea, and allow me to live.

It kind of boils down to the same thing. The psalmist's please don't kill me, G-d please listen and spare me. It's really like all of these other elements. You can see it not just in the themes but in the words as well. Well let's just diagram it out here in words. The Mah Betza is in blue - what profit is in blue. The blood is in a pink over here, I guess appropriately for blood. Then at the end; Vayishme'u echav - the brothers listened, accepted what it is that Judah said. The psalmist is asking G-d to accept what it is that he's saying. In both cases to spare the one whose life is threatened.

Of course, Judah spoke of plotting to kill his brother right after he said Mah Betza. In our case, in Mizmor Shir right after we speak of Mah Betza, we also hear about death, in this case not the death of a brother but the death of the author of the psalm. We can color code that right over here. Mah Betza - what profit; Ki naharog et achinu - if we kill our brother? What profit do we get out of killing our own brother? G-d, what profit do You get out of killing me and having me go down to the grave?

By the way, this image of going down, of course is very evocative as well. Because how would it be that Joseph would have been killed, had Judah not stepped in? Remember what the plot of the brothers was, the plot of the brothers was let's kill him by allowing him to stay in this pit. We have thrown him, he had descended into the pit and he would stay there and that would become his grave. You see how this image here evokes that. What profit would you get out of my blood; Beriditi el shachat - if I were to go down to the grave and to never rise? Like if I were to go down to that pit underneath the ground - of course which is a grave - if you stay underneath the ground, the pit of Joseph is very similar. It's as if Joseph would be buried alive and the psalmist is worried about the same thing.

Just by the way to make the point just a little bit more graphic. If you go over here, remember what Judah had said; Mah betza ki naharog et achinu - what do we gain out of killing our brother; Vechisinu et damo - and covering up his blood? What would you cover up blood with? How would you cover up blood if you were to spill blood in the desert? The answer is you'd cover it up with dirt, with dust. Look at the next words over here back in Mizmor Shir. Mah betza bedomi - G-d what would You get out of my blood; Beriditi el shachat - if I were to go down to the grave? Hayodecha aphar - could dirt, could dust praise You? So at one level this dust is like if You would allow me to die so my decomposed remains would become dust, could dust praise You? But the other possibility if you look at it in connection with this story over here, is well what's the dust? What's the dirt? The dirt is the dirt over here that we might have covered over the blood of Joseph with. Right after we talk about death we talk about dirt. Right after we talk about death we talk about dirt.

So a very, very interesting - it's just - you could argue that one of these coincidences, maybe the Mah

Betza it's possibly coincidental, it's the only other time in Tanach, kind of hard to believe it, but maybe. But when you pair it together with these other things, one, two, three, four, five connections, just in one verse. One, two, three, four, five, all in order. It's kind of hard to imagine that this is just coincidental. It's really coincidental? Probably not.

I believe actually this is just the tip of the iceberg, there's much more here. In order to see it we have to go back and read it one more time and as we do let's try to piece together why. Start figuring out why. Why would Psalm 30 over here, this Mizmor Shir Chanukat Habayit, seemingly about the dedication of the Temple, what would that have to do with the story of the sale of Joseph? Why are we bringing that up now?

Come back, reread this one more time, see if you can find any further connections between these stories. Between the Psalm 30 and the sale of Joseph, Chapter 37. See what you find and let's talk about it a little bit more.

Okay so it's time to actually go back to the beginning now, we're going to re-read this Psalm over here, Psalm 30 and we're going to do it with an eye towards a couple of things. (A) we're going to watch out for more echoes of the story of Joseph and we're going to try to piece together that picture and try to understand its meaning, why is it that this Mizmor, this psalm of David's parallels the story of Joseph?

What it's trying to say? What's the meaning? It's one thing to notice this evidence of connection between this piece of psalms and the Joseph story, it's another thing to understand what the evidence actually means. So we're going to try to see if we can come up with any clues as to what the meaning of it all might be.

In connection with that, I want to introduce one more background text. Because I don't think it's the case that the only piece of biblical literature of the Five Books of Moses that is being cross-referenced in Psalm number 30 is the Joseph story, there is another background text also. There's another text in which we're hearing echoes as well, it's also in Genesis, it also has to do with the Joseph story. But it's not the beginning of the Joseph story, the story of Joseph being thrown into the pit by Judah and the other brothers that we've been looking at before. But it's at the very end of the Joseph story, which is the story of Jacob's blessings. This is at the very, very end of the book of Genesis, it's after the whole Joseph story is complete, after Joseph has revealed himself, after Jacob has come down back to Egypt and Jacob actually blesses his children. Then he gets a chance to actually bless the actual protagonists, the actual conspirators we might say, in the Joseph story. Those who were most responsible for, again, throwing Joseph in the pit.

One of the interesting things is when you read those blessings, he blesses all of his children, he blesses those children as well, one of the interesting questions is, does he know? Does he know what happened to Joseph way back when, those decades before, in the pit? Does he know what these brothers did to him? That's a question which is left dangling, we don't actually get any explicit answers to that in the text, it never says whether the brothers ever revealed to Jacob what really happened. We kind of get a sense that the answer is no. Yet if you read these blessings carefully there are these eerie, kind of dark suggestions of language that goes back to that dark day at the pit. Especially when we talk about Jacob's blessing to three of his children, and those are, Shimon, Leivi and Yehuda - or in English, Judah.

Judah of course is the one we know about most from the original text, as we've seen before, when it comes to the story of the sale of Joseph, it is Judah who does the talking to his brothers. But the question is who are these brothers that Judah is interested in convincing? They are brothers who are intent on actually killing Joseph and Judah convinces them not to kill him but to sell him as a slave instead, and to that we hear; Vayishme'u echav - and his brothers listened to him. His brothers were convinced. Who were those brothers that needed to be convinced? Those who were older, more senior than Judah, were really three brothers, there was Shimon, Leivi and the oldest was Reuven.

Now if you look carefully at the text you'll find that Reuven, the very oldest brother was, actually on Joseph's side, he was secretly plotting to bring Joseph back, he was the one who originally convinced the brothers not to kill him outright but to throw him in the pit. Ostensibly so that Joseph should die in the pit but really as the text tells us, so that Reuven could go back and save him. So Brother Number 1 over

here, we know that he is not involved in the conspiracy. He actually is going to be very easy to convince, he doesn't need to be convinced at all. The ones that needed to be convinced, the ones that Judah tries to convince and succeeds, are Shimon and Leivi. These are the people who seem to be the main actors in the story other than Judah.

With that in mind, let's go back and let's read Jacob's blessing to these brothers, Shimon and Leivi and Judah. Okay, so right up here on the screen you have the text, this is Genesis 49, verses 5 to 9. What I want you to do is look at this and see is there any hints, can you detect any hints in this kind of language of the original sale of Joseph? Now I warn you, you're going to be better off if you can read Hebrew over here, because some of it is wordplay in Hebrew. So if you can read Hebrew look at the Hebrew even if your Hebrew is not that great, try looking at the Hebrew section and you could look at the English for help. But try looking at the Hebrew and see is there any kind of language that reminds you of the sale of Joseph? If you can't, you'll find some of it in English as well. See what you find, is there is any hint that Jacob kind of knows what's going on? We're going to come back and look at this text carefully and then relate it to the Psalm we've been looking about, the Psalm for the dedication of the Temple. I'll see you on the other side of this video.

Okay so let's look at this text together. Here's what Jacob says to Shimon and Leivi. Shimon V'Leivi achim. Now what's interesting just about this word over here, Shimon and Leivi you brothers, what do you mean you brothers? Everybody he's talking to are brothers, he's talking to about 12 people, why is he singling out these two, Shimon and Leivi, as you brothers? Well remember again back at the pit, look at one of the words you hear over and over again as Judah is talking - and I kind of mentioned this last video. Vayomer Yehuda el echav - and Judah said to his brothers. Mah betza ki naharog et achinu - what good do we get, what profit do we get out of killing our brother? Vechisinu et damo - and shedding his blood, and covering up his blood. Let's sell him to the Ishmaelites, so that our hand not be upon him, because after all; Ki achinu - he is after all our brother. Vayishme'u echav - and his brothers listened to him.

It's kind of slippery here how Judah is talking. Notice that there's one, two, three, four references to brothers over here. Two of the times, the two outer times over here and over here, by brothers he is referring to the brothers on his side, actually other children of Leah presumably, full brothers. The middle brothers over here - which we'll denote just by checkmarks - he's talking about Joseph. He seems to be trying to say that we're all the same, we're one happy family, Judah said to his brothers, what profit do we get out of killing our brother? Let's just sell him, he is after all our brother. Of course that's kind of a specious argument because if he really is your brother Joseph, then what are doing not just killing him but selling him? You shouldn't be selling him either. So it's kind of duplicitous. On the one hand he's saying well he is really our brother, on the other hand, are all the brothers really equal? It's like that George Orwell line, everyone is equal but some are more equal than others.

But his partners over here, the ones that he's talking about are of course his brothers, and here you get this kind of echo here years later when Jacob speaks to these brothers that Judah was trying to convince, Shimon and Leivi. Shimon and Leivi you brothers. That kind of echo. Now if it was just that, maybe just a coincidence, but listen to what he continues saying about that. Klei chamas mecheiroseihem - weapons of violence is your trade. But that word Mecheiroseihem, a very unusual word over here, what does it remind you of? Well if you can speak Hebrew that is really perilously close to the Hebrew word for the sale of Joseph, which is going to be Mechirah.

Now if you would actually conjugate that to mean your sale, over here; these weapons of violence are your trade - so if you conjugate it to mean weapons of violence - almost like a double entendre - are your sale. As if he's impugning Shimon and Leivi, or attributing the sale of Joseph to them, it's your sale. So you would continue and you would write Mechiroseihem - your sale. Again perilously close to Mecheiroseihem. Seems to be almost an intentional playoff of that, almost as if you're attributing - Jacob is attributing the sale, it's their sale. Which sale? The sale of Joseph. So let's just color code that over here and go on.

Besodom al tavoi nafshi bikhalam al techad kevoidi - let my soul not take counsel with them, I don't want to be associated with that evil. Ki b'apam hargu ish - because in anger they killed a person; U'birtzonam ikru shor - and in their wantonness, through their will, they uprooted oxen. Now what is this referring to? The simple meaning is probably the referring to the killing out of the city of Shechem,

which is something which we're not going to get into here, but was carried out by Shimon and Leivi. But yet there's another possibility also. There was the attempted killing - not the actual killing, but the attempted killing of Joseph. Are we referring king of obliquely to that as well?

Rashi, grandfather of medieval commentators, seems to think that's so. The word Shor - oxen, which could refer to just the animals that were killed in Shechem could also be a veiled reference to Joseph. If you look later on in this chapter at Joseph's blessing, this very word Shor - Shin, Vav, Reish, is actually a word that is used as a euphemism for Joseph himself in that blessing. Is it over here then a euphemism for Joseph as well? That you wantonly, willfully, tried to uproot Joseph?

Arur apam ki az - going onto verse 7; cursed be their anger for it is brazen. V'evratam ki kashata - same idea. Achalkem b'yaakov, v'aphitzem b'yisrael - I will split them up. So this is the language that we get for Shimon and Leivi.

Now I want to focus later on in this phrase, I want you to keep this in the back of your mind, this phrase; Ki b'apam hargu ish u'birtzonam ikru shor - in anger they killed a man, in willfulness they uprooted an ox. Again, I want you to keep those words in mind because you're going to hear echoes of it, I believe, in Psalm 30 as well, the psalm we've been looking at.

Anyway, let's continue on to verse 8 over here as we go on. I want you to remember these words as well. Yehuda, atah yoducha achecha - Jacob says to Judah, Judah your brothers will praise you. The word Yoducha over here means praise, your brothers will praise you. This is going to be the signal trait of Judah, and it actually comes from his name. The word Yehuda is a name, when Leah named it, she said; Hapa'am odeh et Hashem - now I will be able to praise god. Here indeed at the very end of his life, here is Yaakov, here is Jacob saying, your brothers will praise you. Yadecha b'oref oyvecha.

See it's very interesting, fascinating kind of wordplay. See this word Yehuda is getting boiled down. Yud, Heih, Vav, Daled, Heih is getting boiled down. The loss of the Heih to Yud, Vav, Daled, Vav. Now we're taking out the Vavs and now down to Yud and Daled and Chaf. We're just sort of boiling down Yehuda to its essence. Over here the word is going to mean no longer praise, but hand. Yehuda, your brothers will praise you, your hand; B'oref oyvecha - will be at the nape of the neck of your enemies. In other words, the imagery is that you can imagine someone about to - with a karate chop of their hand against the neck, the back of the neck - about to break the neck of their enemies. Poised, about to break the neck.

Yishtachavu lecha benei avicha - your brothers will bow to you. Gur aryeh Yehuda - a lion cub is Judah. Miteref beni alitah. Now this is interesting language over here. Again if you could imagine a lion cub, this imagery of lion cub is very interesting, it relates both to the words immediately before it and to the words immediately after it. Let me explain what I mean over here. When we said your brothers will praise you, why? Presumably because you could defend them against external enemies, because; Yadecha b'oref oyvecha - because your hand will be against the nape of your enemies' neck. If you think about this, Yehuda over here is being crowned king, later on in the blessing, I didn't reproduce it over here but down below, verse number 10, Judah is actually going to be given kingship by his father - Lo yosur

shevet m'Yehuda - the scepter will not leave Judah. Later on that actually come to pass. Children from Judah, from the tribe of Judah, become king over all of Israel.

If you think about what a king - what an executive, president, anybody who leads a country, their number one objective is going to be defense of the nation. In fact, the reason why the brothers, the subjects of Judah; Yishtachavu lecha benei avicha - those who bow before your father, because they bow before him, because you are king. The reason why they're going to bow before you is because you can defend them, because; Yadecha b'oref oyvecha - because your hand will be at the nape of your enemies' necks. Because you will show no mercy to your enemies and you will destroy them and thereby assure the tranquility of your people, of your nation.

Who are you? Gur aryeh Yehuda - a lion cub is Judah. Well a lion of course is the king of the jungle and it's no coincidence that the lion is going to be the symbol of Judah as king. You are the one who - the animal who is the most fearsome, beast of prey, is the lion. This is the next words over here. Again; Gur aryeh Yehuda - referring to the words before and the words right after; Miteref beni alitah - from torn up prey; Beni alitah - my son you went up. Of course what animal is going to tear up prey? Of course it's the lion.

But something else is going on with this language of torn up prey. It reminds us a little bit, doesn't it, of the story of Joseph. How? Think about that and let's come back and talk about it.