

# *Shiur L'Yom Shishi*<sup>1</sup>

[Friday's Study]

READINGS:     ***Torah Vayechi:***                     **Genesis 49:29- 50:26**  
                  ***Haftarah:***                                 **I Kings 2:6-12**  
                  ***Brit Chadasha:***                     **I Peter 1:20 - 2:1**

*God will surely visit you, and you will carry up my bones from this place.*  
[Genesis 50:25]

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Today's Meditation is Psalm 137:7-9;

This Week's Amidah Prayer Focus is Petition #10, *Tzaddikim* [Men Who Do God's Will]

We have been studying the Creator's marvelous book of beginnings now for 3 solid months. This book is the epicenter of all revelation. How can we even begin to summarize the important truths it has taught us?

If we have been paying attention the ancient book modern scholars call "Genesis" has been laying out for us the foundational truths about *what it means in real time for a human being to have a relationship with the Creator of the Universe*. This book has shown to us in vivid detail *the inerrant brilliance of our Creator's Mind*. It has built in us an unshakeable foundation of *complete confidence in the unfathomable wisdom of His Divine Plan* - for Creation in general, for mankind in particular, for our families specifically, and for each individual that has ever been or ever will issue forth from the loins of Adam through the bloodline of Noach.

Additionally, the first book of Torah has shown us *the awesome power of our Creator's spoken Words*. In this book our Maker and Covenant Partner has introduced us to **His BLESSING** as well as His **INSTRUCTIONS FOR LIVING** on planet Earth. He has also introduced us to the inevitable consequences of choosing to find meaning in life *outside* His blessing and choosing to follow ways that seem right or wise in our own eyes instead of living according to His Brilliant instructions.

What is more *Sefer B'reshit* has introduced us to the concepts of ***Divine Calling*** and ***Divine Empowerment*** - and to the closely related concepts of PURPOSE and DESTINY and MISSION.

*Sefer B'reshit* has also taught us that the most significant and worthwhile thing we

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can do during our brief stay upon the Earth is not to amass great wealth, nor is it to attain great power or accomplish great feats, or even perform random acts of what we or other men might think of as kindness or philanthropy. It is instead *to listen very carefully for, and to conform our thoughts, words, and actions to the Words uttered by the Divine Voice.*

*Sefer B'reshit* has taught us, you see, what it means to *sh'ma* our Creator's Voice - and in so doing to live lives that bring honor and glory to Him, not to us, in the eyes of our fellow men. It is only with these foundational understandings of what covenant with the Creator of the Universe involves well in hand that we can hope to be successful in moving on into the teachings of the subsequent books of Torah. Those books, you see, will start from the premise that we like our ancestors Avraham, Yitzchak and Ya'akov have both an *intimate relationship with our Creator* and *all the Divine Favor we can ever hope for* by virtue of the eternal truths in Messiah that were supernaturally projected upon earth out of time for our ancestors at *Moriyah* [Genesis 22] and at the *well of Charan* [Genesis 24], at *Beit-El* [Genesis 28], and as we have studied more recently at *Dotan* [Genesis 37], in the *Egyptian palace of Tzafanat-Paneach* [Genesis 44-45] and in the sanctuary our ancestors called *Goshen* [Genesis 47].

### *A Dramatic Change in Focus on the Horizon*

Rooted and grounded in these truths we will in the books of Torah that follow *Sefer B'reshit* find ourselves focusing less and less on *getting to know our Creator* and more and more on all the wonderful things that the Holy One has laid out for us as his intimate friends to *think about, talk about, do and abstain from doing* in order that we might fulfill the grand destiny and every redemptive purpose for which we were created and called into relationship with Him in the first place.

While the *Sinaitic Covenant* will be the primary focus of the four remaining books of Torah, that Covenant will presuppose the existence of, build upon, and color in the details of the Avrahamic covenant and *the whole Genesis experience*. That is why the Holy One did not begin Torah with the '10 Commandments', or in fact with any of the '*thou shalt's*' and '*thou shalt not's*' of the Sinaitic discourse. Had He done so, the Torah might perhaps fairly be considered 'law' – a list of do's and don'ts. Had that been the way the Holy One gave us the Torah it might have been reasonable to conclude – as theologians both of Judaism and of Christianity have long been wont to do - that the 'do's and don'ts' of the Sinaitic covenant were intended to be *the prerequisites to establishing a relationship with God*. If Torah had begun with a list of do's and don'ts Torah would at its essence look like the form of 'works-based righteousness system' it has often been mistakenly described to be.

But this is **not** what happened at all. Before announcing any *do*'s or *don*'ts at Sinai, the Holy One spent *50 long attention-getting chapters* first *prophesying over* and *prophetically empowering* us, and then *meticulously and lovingly laying out for us the principles of relationship with Him*. He gave us example after example through the lives of the ancients and the *avot* to show us how ordinary humans - *despite being sinful, imperfect, human beings* from the beginning of the process through the end –can come into - and remain forever - in relationship with Him.

The Holy One taught us that man was never intended to start a relationship with His Creator with the *do*'s and *don*'ts of Sinai in mind – but is instead supposed to start His Relationship with His Creator with '*In the Beginning . . .*' in mind. He taught us that before we start focusing our attention on and exerting our energy in attempting to 'fulfill' what the world calls His 'commandments' we are supposed to let Him work a sign and wonder in us - establishing an intimate relationship with us through the medium of our surrender to the eternal Messianic truths evident in the geography and the experiences of *Eden*, in *the cry of Hevel's blood*, in *Kayin's 'mark'*, in *Noach's ark*, in *the bow that appeared in the clouds after the Flood*, in *the call of and blessing over the life of Avraham*, in *the bread and wine served by Melchizedek*, in *the ram miraculously provided at Moriyah*, in *the bride miraculously provided at the well of Charan*, in *the portal to Heaven experience of Ya'akov at Beit-El*, and so forth and so on through the Book of Genesis.

You see, Dear Reader, before the Holy One gave His people the very first 'commandment' [which will by the way be 12 chapters into the Book of Exodus, and will, interestingly enough, have to do with trusting in the blood of the Passover lamb] the Holy One made sure we had – if we only had ears to hear - *a full-fledged understanding of the kind of relationship with Him necessary to make the 'commandments' he gives to us as gifts of love become far more than 'law' to us*.

If we have the kind of relationship with the Holy One that was modeled for us by Avraham, by Yitzchak and Ya'akov the effort we spend learning and walking out the so-called 'commandments' of the Holy One during the course of our lives will be *the farthest thing from legalism that the human mind can conceive*.

### ***An Illustration***

Let me explain what I am talking about by way of illustration. Imagine two people – potential business partners – meet for the first time. At the meeting one person, the stronger personality, does all the talking. He lays out all the rules of what the other person has to do to become and remain his business partner, and makes it clear there are to be no deviations and no excuses whatever, and that if the other

party misses the mark just once, the partnership is over. If the other person accepts this ‘deal’ he condemns himself to a lifestyle of legalism, and dooms himself to failure.

This is the way many people approach the ‘commandments’ of Torah. But that does not mean that is the way Torah is intended to be. In fact the Holy One gave us the book of Genesis [and, for that matter the first 18 chapters of the Book of Exodus] as both an *introduction to* and a *foundation upon which to hang* the ‘commandments’ of Torah. Think of the ‘commandments’ of Torah sort of like an upper-level course of study, for which completion of the study of the book of Genesis is an absolutely mandatory prerequisite.

Imagine two different people from those mentioned in the above illustration – but still potential business partners – meet for the first time. At the meeting one person, again the stronger personality, introduces himself, and tells the other, in absolute sincerity, how much potential for greatness he sees in, and how much he believes in, and cares for, and wishes the best for, him or her. Then imagine that, in passionate and fascinating language the stronger partner proceeds to tell the other person all not only about *who he is* but also how he has related to, and become close friends with, all the other business partners he has had in the past.

Next imagine that over a period of months the stronger personality communicates with the other regularly, proving himself over an extended period of interactions and life experiences to be wise, caring, and trustworthy. Imagine the two become close, close friends. Imagine they talk and do so much together that one with the weaker personality begins to think like the one with the stronger personality, and begins to find great joy and fulfillment in just walking with and relating to the stronger personality.

Now imagine the one with the weaker personality begins to trust the stronger person wholeheartedly, and to realize the stronger person not only wants only his or her good, but is wise enough to know what will – and will not be – good for him or her, and is strong enough to even make good come about through the weaker person’s mistakes. Now, imagine that, once this type of relationship exists, the stronger person begins to teach the other person, through example after example, illustration after illustration, and real-life experience after real-life experience, how a person can engage in concrete actions that will help the person not only become a successful, fulfilled, prosperous, and happy business partner, but the best, happiest, and most productive human being he or she can be.

That is what Torah is like. First come *understanding, trust, and relationship*. Only

then do the things people have come to call ‘commandments’ make any sense.

The things in Torah people call ‘commandments’, you see, have nothing to do with *establishing* relationship. They flow from relationship, and deal with fulfilling one’s potential, purpose and destiny in life – not in earning the stronger covenant partner’s favor.

### ***Back to Today’s Aliyah***

And what all happens in the last aliyah of the great book we call ‘Genesis’? Quite a lot actually. First of all we say goodbye to our ancestor Ya’akov of blessed memory. But Ya’akov does not go without a *few final words*.

### ***Ya’akov’s Final Instructions to His Sons***

The Holy One’s Torah records Ya’akov’s final words and departure thusly:

*He charged<sup>2</sup> them [his sons], and said to them, "I am to be gathered to my people.*

*Bury me with my fathers in the cave that is in the field of `Efron the Hittite,  
in the cave that is in the field of Makhpelah,  
which is before Mamre, in the land of Kana`an,  
which Avraham bought with the field from `Efron the Hittite as a burial place.  
There they buried Avraham and Sarah, his wife.*

*There they buried Yitzchak and Rivkah, his wife, and there I buried Leah:  
the field and the cave that is therein,  
which was purchased from the children of Het."*

Ya’akov has previously made Yosef swear to him by an oath that he will not bury him in Egypt. He wants Yosef to make sure his remains are interred alongside his Covenant predecessors in the cave of Machpelah, near Hebron, in Eretz Yisrael. Now Ya’akov passes the instructions on to all of his sons – making *the first thing the family has ever done together in unity* the burial of their father according to his wishes.

Ya’akov is now ready to cross through the portal called death – the narrow channel that lies between life on earth and the realm of the eternal.

### ***Swing Low, Sweet Chariot***

Ya’akov/Yisrael *avinu* is now ready to leave us until a later day. Here is how

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<sup>2</sup> The Hebrew verb our English Bibles translate as ‘charged’ is a form of the verb root *tzavah*, *tzade*, *vav*, *hey*, Strong’s Hebrew word #6680. For a more detailed explanation of the Hebraic word picture presented by this Hebrew verb, please see the Rabbi’s Son’s Commentary to *Shiur L’Yom Shen* [Monday’s Study] of Parsha *Tzav* [beginning with Leviticus 6:1].

Torah records his departure:

***V'yechal Ya'akov l'tzavot et-b'nav***  
*When Ya'akov made an end of charging his sons,*  
***vaye'esof raglav el-hamitah***  
*he gathered up his feet into the bed,*  
***vayigva vaye'asef el-amav***  
*and yielded up the spirit, and was gathered to his people.*

Hit hardest by Ya'akov's departure is Yosef, the Viceroy of Egypt. Despite his high station in the government he is the only one to manifest grief in a physical way. Torah tells us plainly:

***Vayipol Yosef al-penei aviv***  
*Yosef fell on his father's face,*  
***vayevk alav vayishak-lo***  
*wept on him, and kissed him.*  
[Genesis 49:33 - 50:1]

Ya'akov/Yisrael is then ready to receive two funerals - one *in Egypt* (with 70 days of mourning, in the Egyptian style), and one *in the land of Kana'an* - in the cave of Machpelah (with 7 days of mourning, in the Hebrew style).

### ***Will Egyptians Truly Mourn For A Hebrew?***

Because Ya'akov died in Egypt Egyptian laws governed what was to be done with his body. Yosef knew this better than anyone. He personally gave the order that his father's body be embalmed.

***V'yetzav Yosef et-avadav et ha-rofim l'chanot et-aviv***  
*Yosef commanded his servants, the physicians, to embalm his father;*

***V'yachantu ha-rofim et-Yisra'el***  
*and the physicians embalmed Yisra'el.*

***Vayimle'u-lo arba'im yom***  
*Forty days were fulfilled for him,*

***ki ken yimle'u yemei ha-chanutim***  
*for that is how many the days it takes to embalm.*

***vayivku oto Mitzrayim shiv'im yom***  
*The Mitzrim wept for him for seventy days.*  
[Genesis 50:2-3]

## ***Ya'akov's Return to the Land as the Firstfruits of Dry-Bones Resurrection***

But even though Yosef had to abide by local laws regarding the burial of his father he was not content merely to give Ya'akov an Egyptian funeral – even one fit for a king. In fulfillment of his promise to his father Ya'akov took pains to bury Ya'akov with Leah, and with his father, mother, grandfather, and grandmother, in the cave of Machpelah. Here is the Biblical account of Ya'akov's Hebrew funeral:

*Yosef went up to bury his father;  
and with him went up all the servants of Pharaoh, the Zakenim of his house,  
all the Zakenim of the land of Mitzrayim,  
all the house of Yosef, his brothers, and his father's house.  
Only their little ones, their flocks, and their herds, they left in the land of Goshen.*

*There went up with him both chariots and horsemen.  
It was a very great company.  
They came to the threshing floor of Atad, which is beyond the Yarden,  
and there they lamented with a very great and sore lamentation.  
He mourned for his father seven days.*

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***Vaya'asu vanav lo ken ka'asher tzivam***  
*[Ya'akov's] sons did as he had instructed them.*

***Vayis'u oto v'nav art'zah Kena'an***  
*his sons carried him into the land of Kana'an,*

***vayikberu oto b'mearat s'deh ha-Machpelah***  
*and buried him in the cave of the field of Machpelah,*

***asher kanah Avraham et ha-sadeh***  
*which Avraham bought with the field,*

***l'achuzat-kever***  
*for a possession of a burying-place,*

***me'et Efron haChiti al-penei Mamre***  
*from Efron the Hittite, before Mamre.*

### ***Of Fear and Forgiveness***

After Ya'akov/Yisrael's burial was accomplished Yosef and his brothers completed the reconciliation they began approximately 20 years earlier. Here is the Biblical account of this event:

*Yosef returned into Mitzrayim –  
he, and his brothers, and all that went up with him to bury his father,  
after he had buried his father.*

*When Yosef's brothers saw that their father was dead,  
they said, "It may be that Yosef will hate us,  
and will fully pay us back for all of the evil that we did to him.*

*They sent a message to Yosef, saying,  
"Your father commanded before he died, saying,  
"So you are to say to Yosef,  
'Now please forgive the disobedience of your brothers, and their sin,  
because they did evil to you.'  
Now, please forgive the disobedience of the servants of the God of your father."*

*Yosef wept when they spoke to him.  
His brothers also went and fell down before his face;  
and they said, "Behold, we are your servants."*

*Yosef said to them, "Don't be afraid, for am I in the place of God?  
As for you, you meant evil against me, but God meant it for good,  
to bring to pass, as it is this day, to save many people alive.*

*Now therefore don't be afraid. I will nourish you and your little ones."  
Vayenachem [and he comforted them],  
Vayedaber al-libam [and he spoke kindly to them].*

It took 39 years for the wounds to finally heal. But at the end Yosef ‘spoke kindly’ to the very brothers who, we learned back in parsha *Vayashev* once could not speak a word of *shalom* to him.

### ***The Days of Yosef's Life***

And finally we see Yosef himself preparing to die. Before he dies, however, Yosef prophesies to his brothers. He tells them that ***a great visitation of the Holy One is to come***. And he asks of his brother the only favor he ever asked of them his entire life - that when the Holy One brought them out of Egypt, they would carry his bones with them and bury his remains in the Beautiful Land. Here is Yosef's prophecy to his brothers:

***anochi met v'Elohim pakod yifkod etchem***

*"I am dying, but God will surely visit you,*

***v'he'elah etchem min-ha-aretz hazot***

*and He will bring you up out of this land*

***el-ha-aretz asher nish'ba l'Avraham l'Yitzchak ul'Ya'akov***  
*to the land which he swore to Avraham, to Yitzchak, and to Ya'akov."*

And lest there be no confirming witness for this prophecy, Yosef provided his own *corroborating testimony*, by way of having his brothers swear an oath:

*Vayashba Yosef et-b'nei Yisra'el l'emor*  
Yosef extracted an oath from the children of Yisra'el, saying,

*pakod yifkod Elohim etchem*  
"When the Holy One visits you, which He surely will,

*v'ha-alitem et-atzmotai mizeh*  
carry up my bones from here."  
[Genesis 50:25]

### ***The End of the Beginning; The Beginning of the End***

And then with one brief sentence the *Ruach HaQodesh* and the scribe we know as Moshe bring *Sefer B'reshit* [our Book of Beginnings] to a bittersweet end.

*Vayamot Yosef ben-me'ah va'esor shanim*  
So Yosef died, being one hundred ten years old,

*vayachantu oto vayisem ba'aron b'Mitzrayim*  
and they embalmed him, and he was put in an ark<sup>3</sup> in Mitzrayim.

Oh my! A prince of Egypt *lying in state* – **unburied**? This presents a picture that constituted an unforgivable scandal in ancient Egypt, the land of the pyramids and mummies - an unburied coffin! Yosef's remains are - horror of horrors - placed in a box, and not interred in any other way. But note the Hebrew text calls the particular box in which Yosef's bones were placed an **aron** – i.e. an ark. We will see that kind of box again – not too far from now.

Perhaps the death of Yosef is not as much an ending as a beginning. Something definitely seems to have been left *undone, unfinished, incomplete*. While the book is at an end, there is a definite sense that *the story is far from over*. Bones in the **aron** cry out to the Holy One . . .

***Do not forget Yosef!***  
***Do not forget Your Promise!***  
***We do not belong here!***  
***Please, Please, Holy One ...***  
***Do not leave us here in Egypt!***

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<sup>3</sup> The word our English Bibles translate as coffin in this passage is the Hebrew word **aron**, *alef, resh, vav, nun sofit*, Strong's Hebrew word #727, pronounced *aw-ron*'. This is the same word translated as 'ark' in Exodus 25 [referring to the 'ark of the covenant']. It is used to refer to any wooden chest or box built to contain something precious. The root word is **arah**, *alef, resh, hey*, Strong's Hebrew word #717, pronounced *aw-raw*', and picturing someone plucking grapes or gathering a crop.

And every time during the next 300 or so years the brothers of Yosef, or their children, or their children's children, passed by that unburied coffin on their way to build Pharaoh's cities and storehouses, if they listened with their heart, they could hear these words:

**“I die; but the Holy One will surely visit you,  
and He will bring you out of this land  
unto the land which he promised  
to Avraham, to Yitzchak, and to Ya’akov.**

**The Holy One will surely visit you;  
and when He does,  
carry up my bones from hence.”**

And so the Great Writer's pen halts on the Scroll of Life – if only for a few moments. *Sefer B'reshit* ends as it begins - with a statement of *pure faith*.

Be strengthened by this message Beloved! The Holy One our God has an end-game – and it is glorious! The Great and Powerful God who created the heavens and the earth *will surely visit us!* He *will surely bring us out of the lands of exile* in which we find ourselves. He will *surely take us, like a bridegroom takes a newlywed bride, into a new home*. And that home will surely be none other than the land He promised to Avraham, and to Yitzchak, and to Ya’akov.

Prepare your hearts for the day of His visitation. *Chazak, chazak, v'nitchazeik*.

Behold, the Bridegroom is coming. Make yourself ready.

### ***Questions For Today's Study***

1. What was Ya’akov/Yisrael's last instruction to his sons?
2. Describe the [a] burial arrangements and events; and [b] mourning timetables, that followed Ya’akov/Yisrael's death.
3. In Genesis 50:24 and 25 Yosef prophesies twice to his brothers that “*the Holy One will surely visit you.*” Do a study on the Hebrew word that our English Bibles translate as “visit”, as follows:
  - [i] In Strong's look up the Hebrew word translated as “visit” in these verses.
  - [ii] Write the Hebrew word, in Hebrew letters, with vowel points.
  - [iii] Write the transliteration and pronunciation of this word.
  - [iv] In Gesenius, find the *pa'al/qal* form of this verb (or as close to it

as you can get), and write the primary definition of that verb.

[v] After reviewing the other notes of Gesenius regarding this verb, write a paragraph (at least three sentences) describing what you think Yosef was telling his brothers the Holy One was going to do in this verse, considering what the verb really means, and the shades of meaning and usage that pertain to the *pa'al/qal* form of the verb.

4. In today's concluding passage from haftarah *Vayechi*, we bid a sad goodbye to the great shepherd-king David. But before David departs this life to join his father Jesse, and his ancestors Avraham, Yitzchak, Ya'akov, and Y'hudah, this great king has some final instructions for his young son, Shlomo, concerning two people: ***Barzillai*** of Gilead (who stood with David when Absalom took over the kingdom – for the story, read II Samuel 19:31-39), and ***Shimei***, of the tribe of Benjamin, who cursed David during the same time frame (**II Samuel 16:5-13**). For the family of Barzillai, David commands a blessing; for Shimei, on the other hand, whose venomous cursing of David proved him to be a false prophet who merely spouted politically correct double-talk, David instructed Shlomo that – for the good of the kingdom – his life should be brought to a bloody end.

Here are the final words of our shepherd king:

*“But show kindness to the sons of Barzillai the Gil'adite,  
and let them be of those who eat at your table;  
for so they came to me when I fled from Avshalom your brother.*

*Behold, there is with you Shim`i the son of Gera,  
the Binyamini, of Bachurim,  
who cursed me with a grievous curse  
in the day when I went to Machanayim;  
but he came down to meet me at the Yarden,  
and I swore to him by the Holy One, saying,  
'I will not put you to death with the sword.'*

*Now therefore don't hold him guiltless, for you are a wise man;  
and you will know what you ought to do to him,  
and you shall bring his gray head down to She'ol with blood.*

*David slept with his fathers, and was buried in the city of David.  
The days that David reigned over Yisra'el were forty years;  
seven years reigned he in Hevron,  
and thirty-three years reigned he in Y'rushalayim.*

*Shlomo sat on the throne of David his father;  
and his kingdom was established greatly.*

[A] In the haftarah for today Shlomo is commanded to “show *chesed*” to someone who seems relatively unimportant to us. Who is it?

[B] Look up *chesed* in Strongs and Gesenius [KJV translates this as ‘kindness’], and write the word in Hebrew letters (with vowel points), as well as a definition for *chesed* that fits with this passage.

[C] Explain why David commanded Shlomo to “show *chesed*” to the descendants of Barzillai the Gileadite.

5. Read II Samuel 16:5-13 – i.e. the story of David’s encounter with Shimei.

[A] Write an explanation of why David commanded Shlomo to bring about Shimei’s death by violence.

[B] Read ahead to I Kings 2:29-46. Do you think Shlomo’s actions with regard to *Yoav* [Joab] and Shimei were sinful? Why or why not?

[C] Read Exodus 34:6-7. Does that passage have anything to do with the Torah aliyah for today? If so, what?

6. In the final B’rit Chadasha reading for parsha *Vayechi* Kefa describes Messiah Y’shua, and the “good fruit” that comes into one’s life through knowing Him and following His Torah teaching:

*[Messiah] who was foreknown indeed  
before the foundation of the world,  
but was revealed at the end of times for your sake,  
who through him are believers in the Holy One,  
who raised him from the dead, and gave him glory;  
so that your faith and hope might be in the Holy One.*

*Seeing you have purified your souls  
in your obedience to the truth through the Spirit in sincere brotherly affection,  
love one another from the heart fervently:  
having been begotten from above,  
not of corruptible seed, but of incorruptible,  
through the word of God, which lives and remains forever.*

*For, "All flesh is like grass; and all of man's glory like the flower in the grass.  
The grass withers, and its flower falls;  
But the Holy One's word endures forever."  
This is the word of good news that was preached to you.*

*Putting away therefore all wickedness,  
all deceit, hypocrisies, envies, and all evil speaking . . .*

[A] What do you think it means that Y’shua was *foreknown indeed before the foundation of the world*?

[B] Kefa mentions that we who know Y’shua and walk in His Torah teaching are *begotten from above* [the literal rendering of the phrase our English Bibles translate as “born again”]. Through what instrument does Kefa say we were begotten?

[C] What things does Kefa indicate will be “put away” by one who is begotten from above through this instrumentality?

[D] In Strong’s, look up the Greek words our English Bibles translate as “wickedness, deceit, hypocrisies, envies, and “evil speaking” in verse 1 of chapter 2. Write and define each Greek word. Then see if you can find the Hebrew word that would correspond to each Greek word, and search out those Hebrew words in Gesenius, tracking them to their verb roots. Finally, describe the Hebraic word picture you see developing with regard to each of these words.

***Chazaq, chazaq, venitchazeik!***

*Be strong, be strong - and may we all be strengthened together!*

***The Rabbi’s son***

### ***Meditation for Today’s Study***

#### **Psalm 137:7-9**

*Remember, Oh Holy One, against the children of Edom,  
The day of Y’rushalayim;  
Who said, "Raze it! Raze it even to its foundation!"*

*Daughter of Bavel, doomed to destruction,  
He will be happy who rewards you, As you have served us.  
Happy shall he be,  
Who takes and dashes your little ones against the rock.*