

# *Shiur L'Yom Sh'lishi*<sup>1</sup>

[Tuesday's Study]

READINGS:      ***Torah Mattot:***                      **Numbers 31:1-13**  
                      ***Haftarah:***                                      **Jeremiah 1:11-12**  
                      ***B'rit Chadasha:***                              **Philippians 3:13**

*“ . . . They fought against Midyan, as the Holy One instructed Moshe, and killed every man.”*

[Numbers 31:7]

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Today's Meditation is Psalm 94:1-5,16-23;

This Week's Amidah Prayer Focus is Petition #17B, *Yihyu L'Ratzon* [The Expressions] – Part II

In the aliyah we are going to read today from parsha *Mattot* our beloved but aging prophet Moshe is going to be given *the last assignment of his life*.

The fiery prophet of the Exodus has been *a man on a mission* for a long time. He has made a few mistakes while leading the Redeemed Community through the Desert of course – but he has never lost his passion, his zeal, or for that matter even suffered any noticeable reduction in his strength.

So what wonderful, exciting final mission will the Holy One choose for him as a ‘last assignment’?

What exactly will the Holy One's final instructions to the 120-year-old prophet be?

Alas, we find out today that Moshe's final directive from the Holy One is not something fascinating like “*Write the book of Deuteronomy*”. In fact what the God of Avraham, of Yitzchak and of Ya'akov tells Moshe to do as his last Divinely-mandated act of leadership is by no means the kind of “final assignment” most men would find inviting. He was to *organize a force of warriors to make war against the nation of Midyan*. The Holy One instructed him as follows:

***Neqom niq'mat b'nei Yisra'el m'et ha-Midyanim***

*Avenge the children of Yisra'el of the Midyani:*

***achar te'asef el-amecha***

*afterward you will be gathered to your people.*

[Numbers 31:1-2]

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Keep in mind as you read this stunning instruction that the Holy One is not generally, under most circumstances, One who is contentious or ‘*spoiling for a fight*’. To the contrary, it appears that in most situations He *abhors* – and does not lightly call his people to engage in – war<sup>2</sup>.

Remember if you will how He led our ancestors out of Egypt on a circuitous route *specifically in order to avoid a confrontation* with the warlike **Ph’lishtim** [i.e. Philistines].

And recall also if you will how more recently He had us bite our tongues, keep our cool, and back down submissively when the king of the Edomi played the bully and refused our overtures of peace and cooperation.

Those situations both were apparently what *Sh’lomo* [Solomon] would in the book of *Kohelet* [Ecclesiastes] refer to as *times for peace*.

Now however the Holy One shows us a totally different side of Himself, telling Moshe in no uncertain terms that he should *choose an army and lead His covenant people to war against the Midyani*.

Please note that this is the first time the Holy One has ever instructed us to wage an offensive military campaign against anyone. Usually other nations and peoples attack us, and we just defend ourselves. This is different. This is our first ever Divinely mandated ‘first strike’ campaign.

For the first time every He is instructing His Covenant nation – not a bunch of self-appointed vigilantes, extremists, jihadists, arrogant expansionists, or self-righteous bigots – to take the role of an aggressor in a struggle.

It is not like there is no provocation, of course. Midyan has conspired with other nations – and the prophet of the new world order – to destroy us, and has implemented at least two separate strategic plans<sup>3</sup> to do just that.

But why are we to be the aggressors this time? Why did the Holy One order us to attack the *Midyani*? We were not allowed to mount a military campaign against the Egyptians. We were not told to start a war against the dangerous Amaleki, or the aggressing Emori, or the people of Arad, or the obnoxious and provocative

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<sup>2</sup> The word our English Bibles translate as ‘war’ is the Hebrew noun **מִלְחָמָה**, pronounced *meal-khaw’ mah*.

<sup>3</sup> The reader must decide for himself if he believes Yitro the Midyani’s appearance and activities at the Camp of the Redeemed as described in Exodus 18, just before the Sinaitic Betrothal Ceremony, was a carefully planned Midyanite strategy of subversion aimed at the new nation being birthed in its neighborhood or just a personal visit by Moshe’s father in law.

Edomi, or even the cunning, conniving Moavi. Why has the Holy One ordained that our usual defensive-response was not the appropriate way to deal with the Midyani?

After all the Midyani are in a sense distant kinsman. Like us, they are descended from Avraham Avinu – although they were the product of his late-life marriage to Keturah. What makes this particular moment in history a *time for war* instead of a *time for peace*?

Hmmm. I believe that this warrants some further inquiry, don't you?

### ***Who Are the Midyani Historically and Prophetically, And What Is It That Makes War With Them Essential?***

The word/name our English Bibles transliterate into English as *Midyan* [often transliterated as *Midian*] is spelled *mem, dalet, yod, nun sofit*, and pronounced *meed-yawn*<sup>4</sup>. The word is derived from the verb root *dalet, yod, nun sofit*, and referring to *discussion, debate, or argument*. Adding a *mem* [a pictograph of a flowing movement like unto a wave] to this word<sup>4</sup> indicates a long-standing, ebbing and flowing, argument or debate – hence it is usually translated as “strife”.

The very name of the Midyani means strife. And yet nowhere in Torah are the Midyani portrayed as engaging in *armed conflict*<sup>5</sup>. Midyani are not warmongers in the classical sense of engaging people in mortal combat.

The kind of strife Midyani bring about is another, much more insidious – and potentially *even more dangerous* - kind of strife. Let's go back to our first introduction to these people and see if we can get a handle on the kinds of warfare the Midyani wage – and why the Holy One wants them to be punished.

### ***The Midyani's Involvement in the Dispute Between Yosef and His Brothers***

Our first introduction to the Midyani comes in *Sefer B'reshit* [the Book of Genesis] in connection with the story of Yosef [Joseph]. In Genesis 37 we are told:

*... there passed by Midyani merchantmen;  
and they drew and lifted up Yosef out of the pit,  
and sold Yosef to the Ishmaeli for twenty [pieces] of silver . . . .*

\* \* \*

*the Midyani sold him into Egypt unto Potifar,*

<sup>4</sup> In Hebrew grammar the addition of a *mem* prefix to a verb is often a sign of what we in English call ‘present tense’.

<sup>5</sup> This will change in *Sefer Shoftim* [the Book of Judges]. See **Judges 6:2**.

*an officer of Pharaoh's, a captain of the guard.*

The Midyani of this world, it seems, *willingly **participate in, and seek to profit from, the squabbles of others.***

They traffic in *human misery.*

They *exploit the offended people of the world* – and try to profit from their offenses.

Learn this about the Holy One - He *does not like exploitation of His Creation.* Human exploitation of Creation brings misery upon everyone and everything He has purposed to bless. And He will not long tolerate it.

The next time we see the Midyani in Torah is in Exodus 2. Another family squabble isolated Moshe from his people, forcing him to flee Egypt. Torah tells it this way:

*... two men of the Hebrews were fighting with each other.  
He [Moshe] said to him who did the wrong, "Why do you strike your fellow?"  
He said, "Who made you a prince and a judge over us?  
Do you plan to kill me, as you killed the Mitzrian?"*

*Moshe was afraid, and said, "Surely this thing is known."  
Now when Par`oh heard this thing, he sought to kill Moshe.*

*But Moshe fled from the face of Pharaoh,  
and lived in the land of Midyan . . . .*

[Exodus 2:13-15]

What happened as soon as Moshe arrived in Midyan? Torah tells us:

*... he sat down by a well.  
Now the Kohen of Midyan had seven daughters.  
They came and drew water, and filled the troughs to water their father's flock.  
The shepherds came and drove them away . . . .*

[Exodus 2:15-17]

In Hebrew the verb used to describe what the Midyani shepherds did to the seven daughter of Yitro is a violent one – **garash** [*gimel, resh, shin*]. This Hebrew verb means to *forcibly attack, drive away, and despoil.* This was not a playful competition. This was an act of violence and war – by a group of grown men against seven defenseless women.

Hmmm. *A rude, inhospitable, contentious and extremely un-chivalrous bunch,* these Midyani. But let's look further:

... but Moshe stood up and helped them, and watered their flock.

When they came to Re`u'el, their father, he said,  
"How is it that you have returned so early today?"

They said, "A Mitzrian delivered us out of the hand of the shepherds,  
and moreover he drew water for us, and watered the flock."

He said to his daughters, "Where is he?  
Why is it that you have left the man? Call him, that he may eat bread."

Moshe was content to dwell with the man.  
He gave Moshe Tzipporah, his daughter.  
She bore a son, and he named him Gershom,  
for he said, "I have lived as a foreigner in a foreign land."

\* \* \*

And Moshe kept the flock of Yitro, his father-in-law, the Kohen of Midyan.

[Exodus 2:18-22; 3:1]

Midyan has again exploited and profited from the strife of others. A previous generation of Midyani profited from Yosef's strife with his brothers. Now the descendants of the Midyani merchantmen who sold Yosef into Egypt profit from Moshe's strife with his kinsmen in Egypt.

And this time a new aspect of Midyan's tactics is revealed – the **exploitation of its own women**. How did Yitro entice Moshe to stay with him? He *offered him his daughter, Tzipporah!*

Remember what strife and personal misery resulted from this. Miryam and Aharon – rightly or wrongly – never seemed to get over the fact that Moshe married a Midyani woman, and never seemed to be able to get along with Tzipporah. Note also that neither Tzipporah nor the sons she bore to Moshe ever became a part of Israel - no doubt causing Moshe much anguish.

### ***Bringing It Up to Date***

Which leads us, of course, to the most recent episode in Israel's long history with Midyan. When B'nei Yisrael encamped in Moav on the Eastern bank of the Yarden [Jordan] opposite *Yericho* [Jericho], Midyan joined forces with Balak of Moav to hire Bila'am the seer to 'curse' and thereby *enslave* Israel. When that did not work it was time for the oldest of Midyani tactics – the use of its beautiful women to entice men away from their true destiny and purpose in life.

Just as Yitro had used Tzipporah's beauty to entice Moshe years ago so the

Midyani of this hour successfully used the beauty of Cozbi<sup>6</sup> and others to entice Israel's princes away from the Holy One's plan for them. The result?

*Yisra'el abode in Shittim;  
and the people began to play the prostitute with the daughters of Mo'av:  
for they called the people to the sacrifices of their gods;  
and the people ate, and bowed down to their gods.  
Yisra'el joined himself to Ba`al-Pe`or:  
and the anger of the Holy One was kindled against Yisra'el.*

\* \* \*

*Behold, one of the children of Yisra'el came  
and brought to his brothers a Midyani woman in the sight of Moshe,  
and in the sight of all the congregation of the children of Yisra'el,  
while they were weeping at the door of the tent of meeting.*

*Moshe said to the judges of Yisra'el,  
"Kill you everyone his men who have joined themselves to Ba`al-Pe`or."*

\* \* \*

*Those who died by the plague were twenty-four thousand.  
[Numbers 25:1-3, 5-6, 9]*

Perhaps now you can understand why the Holy One says there is *no possibility of living in peace with these people*. Hence in parsha *Pinchas* the Holy One said:

***Tzaror et ha-Midyanim v'hikitem otam***

*'Attack the Midianites and smite them*

***Ki tzorerim hem lachem***

*since they attacked you*

***b'nichleyhem asher-niklu lachem al-devar Pe'or***

*through their plot with Peor,*

***v'al-devar Kozbi vat-nesi Midyan***

*as well as through their sister, Kozbi, daughter of a Midianite prince,*

***achotam ha-mukah b'yom ha-magefah al-dvar-Pe'or***

*who was killed on the day of plague that resulted from Peor.'*

**[Numbers 25:17-18]**

There is a *time for peace* . . . but there is also a *time for war*. And now is apparently the time for war.

To demand peace in *such a time as this* is nothing less than to rebel against the Holy One.

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<sup>6</sup> Cozbi is identified both by name and as a princess of Midyan in Numbers 25:15. Her consort, Zimri, is identified by name and as a prince of Sh'mon in Numbers 25:14.

*Battle stations*, everyone!

### *A Divinely-Decreed War of Vengeance*

According to our English Bibles what Moshe was instructed to do with regard to the Midyani was to “*avenge*” B’nei Yisrael. The Hebrew verb our English Bibles translate as “*avenge*” is ***naqam*** [*nun, kuf, mem*, Strong’s Hebrew word #5358, pronounced *naw-kam*]. It means to “*take satisfaction*”, or “*exact just compensation*” from someone who has injured a blood relative.

It is a *tribal* kind of thing.

Historically the exacting of vengeance was accomplished by the use of force, particularly where, as here, there was no legal system recognized by all parties [B’nei Yisrael recognized the Torah and the Shoftim (judges) appointed by Moshe, but Midyan did not] which could mete out justice.

As we found out previously in the course of our readings relative to Kayin’s slaying of Hevel [Abel], spilled human blood has a “voice” – a voice which cries out to the Holy One for justice. To ***naqam*** is to *respond* to the voice of that spilled blood.

### *Naqam Naqamah*

According to our English Bibles the mission of the 12,000-man special force Moshe sent out under the spiritual leadership of Pinchas was to “*avenge*” Israel against Midyan for what happened at *Beth-Peor*. In the Hebrew texts Moshe was told to ***naqam naqamah*** Israel regarding Midyan. This doubled-form of the verb ***naqam*** describes a Hebraic concept which describes a characteristic of the Holy One we would all do well to understand. We will all one day participate in the Holy One’s ***naqam naqamah***.

This concept of ***naqam*** is introduced early in Genesis and flows consistently through the Bible all the way through the book of Revelation. After Kayin slew *Hevel* [Abel] the Holy One put a mark on Kayin to warn anyone who would attempt to kill him in order to *avenge* [i.e. ***naqam***] Hevel’s death to leave Kayin alone. And at that time the Holy One said:

*If anyone kills Kayin  
vengeance [naqam] shall be taken on him sevenfold.  
[Genesis 4:15]*

Man is not to take vengeance. Vengeance [***naqam***] is something reserved for the Holy One alone.



A man who presumes to take vengeance for himself – or his family, or his clan, or his tribe - therefore does so at his own peril. Such a man's fate is, as it were, seven times worse than that of Kayin the murderer.

For those of us who are called to *live by the Voice*, wielding a sword in one's own strength and one's own timing, for one's own purposes, is an act of blatant idolatry. Such a presumptive act places ones' self in the throne of God – a place He alone should occupy. And it takes upon our human flesh the scepter of God – an instrument which He alone should wield.

The use of offensive force is reserved for very, very special and unique circumstances. And when it is Divinely decreed, it is not for an individual or even an offended clan or tribe, acting out of passion – it is for the entire nation, acting in concert, deliberately, as one man.

We must keep in mind that any *naqam naqamah* directive of the Holy One is going to be subjected to a very delicate and sensitive scale of authorized quality and quantity. We are have His Heart, His Mind, and His rules of engagement. We must understand that either *one blow too few* or *one blow too many* by us upon our enemies will tip the delicate scales of justice in a disastrous way and cause the blows we deliver inappropriately to rebound back upon our own heads.

Only men wholeheartedly surrendered to walking in Covenant with the Bridegroom-King, who respect the exquisite delicateness of the scale of *naqam naqamah*, can be trusted by the Holy One to act with His amazing skill of surgical precision instead of engaging in senseless, emotion-driven overkill. Only those who know and love the Ways of the Holy One can be trusted to inflict the exact amount of judgment He has ordained and not one blow more. Only those who know and flow in the Divine Characteristics of mercy, compassion, patience, self-control, and wisdom can be trusted to stop swinging the sword or inflicting harm the instant the Bridegroom-King says to stop.

Alas, our enemies will probably never understand this. But may Heaven help us if we ever forget it.

### *A Spiritual Assignment*

Hence the assignment given Moshe – to *naqam naqamah* B'nei Yisrael – to exact just compensation from the Midyani for the injury done to B'nei Yisrael - was not a *military* assignment. It was a *supernatural* assignment. Its timing therefore depended not upon military considerations but solely upon the Holy One's Divine



Timetable.

According to the Holy One's timetable the time for those tempted to follow the counsel of Bila'am to know His wrath was *now*. So the Holy One spoke to Moshe very clearly. He wanted no misunderstanding. And as we know, He could talk to Moshe face to face, as a man speaks with a friend.

Moshe jumped into action immediately. He received the Holy One's instructions to make war on Midyan without flinching. He took upon himself both the Holy One's *passion for justice* and His *sense of urgency for judgment*. Moshe called upon the leaders of each tribe to conscript 1,000 men to "execute the Holy One's *naqam*" upon Midyan. He then directed the people to:

***Hechaltzu me'itchem anashim l'tzava veyihyu al-Midyan***

*'Detach men for armed service against Midian,*

***latet nikmat-Adonai b'Midyan***

*so that the Holy One's revenge can be taken against the Midianites . . . .*

[Numbers 31:4]

And to their credit the people were ready. From a pool of well over 600,000 battle-aged Hebrew men an elite 12,000 man 'special force' was chosen to execute the Holy One's *naqam* on Midyan. As Torah puts it:

***Vayimasru me'alfei Yisra'el***

*From the thousands of Israel,*

***elef l'mateh shneym-asar elef chaltzei tzava***

*1000 volunteered (or were chosen) from each tribe - 12,000 special troops.*

[Numbers 31:5]

### ***The Marching Orders of our First Offensive Operation***

The campaign to be undertaken against Midyan was not to be an ordinary "war". Everything about this operation was to be *supernatural*, not military.

Why? Because military might or strategy [the way of the sword wielded by man in his own strength and for his own purposes] can never vindicate the Name of the Holy One or bring Him glory.

The Holy One does not need us or anyone else to fight His battles.

If we insist on fighting His battles, we will bring glory - if at all - only to *ourselves*.

For the Holy One to receive glory what is necessary is a display of *supernatural*

*might* - not the strength of man.

That is why *only a supernatural leader* - one who speaks to the Holy One “*face to face as a man speaks to a friend*” - *is qualified to wage a supernatural war*.

Y’hoshua was not yet ready for such an assignment. Alas, he was yet to have his encounter with - and learn the ways of the Holy One from - the Captain of the Hosts of the Holy One!

Who then was ready? Moshe was ready. Moshe knew what it meant for someone to dishonor the Name of the Holy One. He had, after all, done it himself many times – most recently at *Merivah*. Moshe knew how zealous the Holy One is for His Name to be vindicated – he had seen the plagues the Holy One sent upon Egypt and upon those among the Redeemed who rejected the Holy One’s inheritance.

Now Moshe saw that Midyan had torn the hearts of many of the Holy One’s people away from the grand enterprise of loving the Holy One to the disgusting futility of chasing Midyanite women around Midyanite idol-worshipping ceremonies. Midyan had thus said that the Holy One was not enough for Israel or for Midyan - and that the covenant Israel had with the Holy One was of no consequence.

Moshe knew the Holy One would not let a superior armed force do His work for Him. He knew that the Holy One would vindicate His own Name by His own outstretched arm and mighty Hand.

### ***Where Is the Man Who Will Go For Us?***

And so Moshe did not send Y’hoshua, the commander of the army of Israel, to lead the mission. He sent instead his own great nephew, Pinchas the priest, the young man full of zeal for the Holy One’s honor. After all, it was Pinchas who began the process of *naqam* against Midyan by running his spear through its princess Cozbi, and her Hebrew lover Zimri at the entrance to the Tent of Meeting.

***Vayishlach otam Moshe elef lamateh latzava otam***

*Moshe sent forth the 1000 men from each tribe as an army*

***v’et-Pinchas ben-El’azar ha-kohen***

*along with Pinchas son of Elezar the priest,*

***latzava uchlei ha-kodesh v’chatzotzrot ha-tru’ah b’yado***

*who was in charge of the sacred articles and signal trumpets.*

[Numbers 31:6]

The men who went on the *naqam naqamah* mission against Midyan were not bloodthirsty warriors trying to make a name for themselves or earn any reward in the afterlife. Nor were they vigilantes out on a rampage to take revenge for family members and friends lost in the plague brought on by Midyan's conspiracies with Moav and Bila'am. They were in fact not warriors at all. They were merely *witnesses* – embedded *witnesses* sent to observe and provide eyewitness testimony concerning the mighty wrath of the Holy One. These men were chosen from all twelve tribes so they would be able to report to their own tribes first hand the miraculous intervention of the Holy One - how the Holy One Himself, not them, had vindicated His Name.

Take note, if you will, that *not a single man of the special force chosen by Moshe died*. Though this specially chosen force – numbering only 12,000 - attacked a force of possibly as many as 100,000 men of fighting age gauging from the totals of women and animals captured, it was the 100,000-man Midyani force which was destroyed, while the 12,000-man Hebrew force suffered not a single casualty.

Notice as well that Torah's account of this confrontation contains not one tale of *individual heroism*, nor even one word about any *military strategy* employed. In fact the Torah narrative does not even reference any miscellaneous skirmish. There seems to have been no "battle". We are merely told:

***Vayitzbe'u al-Midyan***

*They set themselves in battle array against Midyan*

***ka'asher tzivah Adonai et-Moshe***

*as the Holy One had instructed Moshe,*

***vayahargu kol-zachar***

*and they killed all the males.*

***V'et-malchei Midyan ha-regu al-chaleleyhem***

*Along with the other victims, they also killed the five kings of Midian:*

***et-Evi v'et-Rekem v'et-Tzur v'et-Chur***

*Evi, and Rekem, and Tzur, and Chur,*

***v'et-Reva chameshet malchei Midyan***

*and Reva, the five Midianite kings.*

***v'et Bila'am ben-Be'or hargu b'charev***

*They also killed Bila'am son of Beor by the sword.*

[Numbers 31:7-8]

Is this not a strange way for Torah to report a battle of 12,000 men against over an estimated 100,000-man army?

It is as if the Midyanim were struck in a supernatural sleep, and offered little or no resistance.

***Vayishbu b'nei-Yisra'el et-neshei Midyan v'et-tapam***

*The Israelites took captive all the women of Midian and their children.*

***v'et kol-behemtam v'et-kol-miknehem***

*They took as booty all their animals, all their possessions,*

***v'et-kol-cheylam bazazu***

*and all their wealth.*

***V'et kol-areyhem b'mosh'votam***

*All their residential cities*

***v'et kol-tirotam sarefu ba'esh***

*And all their fortresses they set afire.*

**[Numbers 31:9-10]**

Every warrior of Midyan was slain – with *not a single casualty on the part of Israel.*

Amazing!

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

1. Now for some basic questions about today's aliyah:

[A] What “final assignment” does the Holy One give Moshe?

[B] Read Exodus 2:11 - 3:1. With what people had Moshe lived for forty years after Egypt for the first time?

[C] Imagine you are Moshe and have received this last command. Write an entry in your [Moshe's] diary expressing how you feel about this last command.

2. The prophetic war Torah describes as being waged against Midyan was truly a supernatural war.

[A] What does Torah say was the purpose of this war?

[B] How many Israelites participated in this war?

[C] How were the participating Israelites selected?

[D] Which priest was sent with the Israelites, and why?

[E] Who besides Midyanites was killed by the Israelites?

3. In today's Haftarah reading the Holy One asks His newly-appointed prophet to the nations to test out his new empowerment. As Yirmayahu reports the event:

***Moreover the word of YHVH came to me,***

*saying, “Yirmayahu, what do you see?”  
And I said, “I see a branch of an almond tree.  
Then YHVH said to me, “You have seen well, for I am ready to perform My word.”  
[Jeremiah 1:11-12]*

[A] What is the first thing Yirmayahu saw prophetically after his call as a prophet to the nations?

[B] What do you think is the symbolic meaning of a vision of an almond tree?

[C] What does the vision of an almond tree have to do with the prophetic word the Holy One spoke to His prophet in training – i.e. ‘*I am ready/hasten to perform My Word*’.

[D] In Strongs Concordance and Gesenius’ Hebrew Lexicon, look up the Hebrew words our English Bibles translate as ‘ready/hasten’ and ‘perform’ in Jeremiah 1:12. Write that Hebrew verb in Hebrew letters, and transliterate those letters into English. Meditate for a few moments on the word as it appears on your page and upon the definitions and explanations of Strongs’ and Gesenius. Then describe the Hebrew word picture you see developing. In other words, as the Holy One asked Yirmayahu, *what do you see?*

4. In today’s reading from the writings of *Shaul of Tarsus* [Paul] explains to the talmidim of Y’shua abiding in the pagan city of Philippi:

*Brethren, I do not count myself to have apprehended;  
but one thing I do, forgetting those things which are behind  
and reaching forward to those things which are ahead.  
[Philippians 3:13]*

[A] What do you think are the “things which are behind” of which Shaul speaks of “*forgetting*”?

[B] What do you think are the “*things which are before*” toward which Shaul says he is “stretching toward”?

*May the Name of the Holy One and Messiah be vindicated - surgically, strategically,  
and honorably - in Israel and in all the world, in our lifetime.*

***The Rabbi’s son***

***Meditation for Today's Study***

Psalm 94:1-5

***O HOLY ONE, You, God, to whom vengeance belongs,  
You, God, to whom vengeance belongs, shine forth.***

***Rise up, you judge of the eretz. Pay back the proud what they deserve.***

***O HOLY ONE, how long will the wicked . . . How long will the wicked triumph?***

***They pour out arrogant words. All the evildoers boast.***

***They break your people in pieces, O HOLY ONE, and afflict your heritage.***