

Triennial Parsha Reading for - 6/27/2009

Location: http://torahlawform.com/Documents/Triennial_42_02_Balak_2009_06_27_Normal.pdf

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Psalms 119:1-56

I thought it would be better to have this as one complete separate document, therefore see here ([doc](#)) or here ([pdf](#))

Torah - Num 23:2-25:9

² And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. ³ And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure YHVH will come to meet me: and whatsoever he showeth me I will tell thee. And he went to an high place. ⁴ And Elohim met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. ⁵ And YHVH put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. ⁶ And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. ⁷ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. ⁸ How shall I curse, whom Elohim hath not cursed? or how shall I defy, whom YHVH hath not defied? ⁹ For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. ¹⁰ Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! ¹¹ And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. ¹² And he answered and said, Must I not take heed to speak that which YHVH hath put in my mouth? ¹³ And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. ¹⁴ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. ¹⁵ And he said unto Balak, Stand here by thy burnt offering, while I meet YHVH yonder. ¹⁶ And YHVH met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. ¹⁷ And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath YHVH spoken? ¹⁸ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: ¹⁹ Elohim is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? ²⁰ Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. ²¹ He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: YHVH his Elohim is with him, and the shout of a king is among them. ²² Elohim brought them out of Egypt; he hath as it

were the strength of an unicorn. ²³ Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath Elohim wrought! ²⁴ Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. ²⁵ And Balak said unto Balaam, Neither curse them at all, nor bless them at all. ²⁶ But Balaam answered and said unto Balak, Told not I thee, saying, All that YHVH speaketh, that I must do? ²⁷ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please Elohim that thou mayest curse me them from thence. ²⁸ And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. ²⁹ And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. ³⁰ And Balak did as Balaam had said, and offered a bullock and a ram on every altar. ^{24:1} And when Balaam saw that it pleased YHVH to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. ² And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of Elohim came upon him. ³ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: ⁴ He hath said, which heard the words of Elohim, which saw the vision of the Almighty, falling into a trance, but having his eyes open: ⁵ How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! ⁶ As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which YHVH hath planted, and as cedar trees beside the waters. ⁷ He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. ⁸ Elohim brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. ⁹ He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. ¹⁰ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. ¹¹ Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, YHVH hath kept thee back from honor. ¹² And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, ¹³ If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of YHVH, to do either good or bad of mine own mind; but what YHVH saith, that will I speak? ¹⁴ And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. ¹⁵ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: ¹⁶ He hath said, which heard the words of Elohim, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: ¹⁷ I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. ¹⁸ And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. ¹⁹ Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. ²⁰ And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. ²¹ And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock. ²² Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. ²³ And he took up his parable, and said, Alas, who shall live when Elohim doeth this! ²⁴ And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. ²⁵ And Balaam rose up, and went and returned to his place: and Balak also went his way. ^{25:1} And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. ² And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. ³ And Israel joined himself unto Baalpeor: and the anger of YHVH was kindled against Israel. ⁴ And YHVH said

unto Moses, Take all the heads of the people, and hang them up before YHVH against the sun, that the fierce anger of YHVH may be turned away from Israel. ⁵ And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor. ⁶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. ⁷ And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; ⁸ And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. ⁹ And those that died in the plague were twenty and four thousand.

Is this the “Unicorn ^{H7214 reem}” aka the Wild Ox found in Num 23:22 & 24:8?



Stand alone Aleph Tav's for this Parasha

Section	BCV	Nth Word
Torah	Num 23:12	4 th ; “And he answered and said must I not” Aleph Tav “that which hath put YHVH in my mouth? <i>vav- aleph-tav</i> take heed to speak”
Torah	Num 25:8	See here (doc) or here (pdf)

Num 23:12 וַיַּעַן וַיֹּאמֶר הֲלֹא אֵת אֲשֶׁר יִשִּׂים יְהוָה בְּפִי אֶתּוֹ אֲשַׁמֵּר לְדַבֵּר :

H6897 קבד qôbâh ko'-baw

From [H6895](#); the *abdomen* (as a cavity): - belly.; [LXX](#) related word(s) ; [G3388](#) metra

Word Study

qôbâh: A feminine noun meaning belly. Some translators render this as belly, referring to the external aspect of the body ([Num 25:8](#)).

Total KJV Occurrences: 1; belly, 1; [Num 25:8](#)

RSTNE FN 517 on Num 25:13: A case where the death, or sacrifice of two people, through the act of one righteous man, resulted in an act of atonement for the entire nation of Yisrael, just as Messiah's death as Messiah Son of Joseph would atone for the nation as well.

Jot and Tittles for this Parasha

Section	Verse	Type	Disputed
Torah	Num 24:5	Enlarged Mem	Yes

I only have a couple of comments on this. First it's disputed, second Monte Judah (my source) has no explanation for it, third I'm not sure which mem is in question as there are two (the 1st letter and the 15th)

Num 24:5 KJV How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

Num 24:5 מֵה־טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל :

H3290 O Jacob, יַעֲקֹב H168 are thy tents, אֹהֲלֶיךָ H2895 goodly טֹבוֹ H4100 How מֵה־ Num 24:5

H3478 O Israel! יִשְׂרָאֵל! H4908 thy tabernacles, מִשְׁכְּנֹתֶיךָ

Source: <http://lionlamb.net/v3/YAVOHHeisComing/2004/07>

Haftorah - Jos 17:1-18

¹ There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. ² There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families. ³ But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. ⁴ And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, YHVH commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of YHVH he gave them an inheritance among the brethren of their father. ⁵ And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; ⁶ Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead. ⁷ And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah. ⁸ Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; ⁹ And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: ¹⁰ Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. ¹¹ And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. ¹² Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. ¹³ Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out. ¹⁴ And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as YHVH hath blessed me hitherto? ¹⁵ And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. ¹⁶ And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel. ¹⁷ And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: ¹⁸ But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

Brit - Jam 3:1-4:17

¹ My brethren, be not many masters, knowing that we shall receive the greater condemnation. ² For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ³ Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. ⁴ Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. ⁵ Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! ⁶ And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. ⁷ For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: ⁸ But the tongue can no man tame; it is an unruly evil, full of deadly poison. ⁹ Therewith bless we Elohim, even the Father; and therewith curse we men, which are made after the similitude of Elohim. ¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹ Doth a fountain send forth at the same place sweet water and bitter? ¹² Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. ¹³ Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. ¹⁴ But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. ¹⁵ This wisdom descendeth not from above, but is earthly, sensual, devilish. ¹⁶ For where envying and strife is, there is confusion and every evil work. ¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. ¹⁸ And the fruit of righteousness is sown in peace of them that make peace. ¹ From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ² Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ⁴ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with Elohim? whosoever therefore will be a friend of the world is the enemy of Elohim. ⁵ Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? ⁶ But he giveth more grace. Wherefore he saith, Elohim resisteth the proud, but giveth grace unto the humble. ⁷ Submit yourselves therefore to Elohim. Resist the devil, and he will flee from you. ⁸ Draw nigh to Elohim, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. ⁹ Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. ¹⁰ Humble yourselves in the sight of the Lord, and he shall lift you up. ¹¹ Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. ¹² There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? ¹³ Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: ¹⁴ Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. ¹⁵ For that ye ought to say, If the Lord will, we shall live, and do this, or that. ¹⁶ But now ye rejoice in your boastings: all such rejoicing is evil. ¹⁷ Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Gospel - Joh 15:1-27

¹ I am the true vine, and my Father is the husbandman. ² Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³ Now ye are clean through the word which I have spoken unto you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵ I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ⁹ As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹ These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ¹² This is my commandment, That ye love one another, as I have loved you. ¹³ Greater love hath no man than this, that a man lay down his life for his friends. ¹⁴ Ye are my friends, if ye do whatsoever I command you. ¹⁵ Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. ¹⁶ Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. ¹⁷ These things I command you, that ye love one another. ¹⁸ If the world hate you, ye know that it hated me before it hated you. ¹⁹ If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. ²⁰ Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. ²¹ But all these things will they do unto you for my name's sake, because they know not him that sent me. ²² If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. ²³ He that hateth me hateth my Father also. ²⁴ If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. ²⁵ But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. ²⁶ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: ²⁷ And ye also shall bear witness, because ye have been with me from the beginning.

History - 2Ch 17:1-19

¹ And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. ² And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. ³ And YHVH was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; ⁴ But sought to the Lord Elohim of his father, and walked in his commandments, and not after the doings of Israel. ⁵ Therefore YHVH stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. ⁶ And his heart was lifted up in the ways of YHVH: moreover he took away the high places and groves out of Judah. ⁷ Also in the third year of his reign he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. ⁸ And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. ⁹ And they taught in Judah, and had the book of the law of YHVH with them, and went about throughout all the cities of Judah, and taught the people. ¹⁰ And the fear of YHVH fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. ¹¹ Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. ¹² And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. ¹³ And he had much business in the cities of Judah: and the men of war, mighty men of valor, were in Jerusalem. ¹⁴ And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor three hundred thousand. ¹⁵ And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. ¹⁶ And next him was Amasiah the son of Zichri, who willingly offered himself unto YHVH; and with him two hundred thousand mighty men of valor. ¹⁷ And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand. ¹⁸ And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. ¹⁹ These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

Commentary - Year 3 Sabbath 14

Numbers 23:2 - 25:9 - Joshua 17:1-18 - Psalm 112 - James 3:1 - 4:17

V'yaas Balaq / Balak Did

Setting:

Israel is marching northward toward the Promised Land. They defeated Ammon upon being attacked; they bypassed Edom by going eastward, and are now passing to the east of Moab – descendants of Lot. Moab's King Balak has engaged the Edomite sorcerer Balaam to curse Israel.

Note: Balak means *Devastator*, and Balaam means *Not of the people* – he was a prophet of Edom.

At the end of last week's reading, "*Balak took Balaam, and brought him up to the high places of Baal; and he saw from there a portion of the people. Then Balaam said to Balak, 'Build seven altars for me here, and prepare seven bulls and seven rams for me here.'*" From this high place of false worship, they could see part of the millions of Israel in their eight-mile-wide camp (*Talmudic dimension*).

Commentary:

Chapter 23

(V.2) "*And Balak did just as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.*" Seven people of record had previously erected altars to Yahweh: Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. Seemingly, **Balaam was trying to equal all of them together to appease God.**

(V.4) "*Now God happened upon Balaam*". The Hebrew word (*vayiqar*) translated "**happened**" is related to (*qeriy*) "contamination": **the implication is that God only reluctantly appeared to Balaam, and only on necessary occasions.**

Balaam kept trying to find a way to curse Israel, so that he would be rewarded by King Balak. But, as God spoke through a dumb donkey, He also spoke through Balaam, making him pronounce only a prophecy of blessing upon Israel.

(V.7-10) "*And he declaimed his parable*". "**Declaim**" means to proclaim loudly. He prophesied that Israel would be holy ("dwell apart" – kept separate), and will not be punished with the nations in the final judgment. "*Who can number the fourth part*" means **that even one of the four camps of three tribes would be too much to count.**

(V.13-24) Balaam went with an angry King Balak to a different place, where "*Yahweh happened upon Balaam*" (v.16), and Balaam "**declaimed** his parable" (v.18). The message for the King was (paraphrased): "*Sh'ma (Hear)! God is not like man that changes his mind! He blessed Israel, and does not 'see' iniquity in Jacob! He brought Israel out of Egypt by His power, and Israel shall overcome all enemies!*"

(V.25-29) Balaam again went with an angry King Balak to another place, where they hoped to find a curse against Israel.

Chapter 24

(V.1-4) But Balaam now saw that Yahweh intended to only bless Israel, so instead of performing his divinations as before, he “looked toward the wilderness, and saw Israel camping tribe by tribe; and the Spirit of God came upon him, and he **declaimed** his parable”. Now Balaam claimed to have opened eyes, hear the sayings of God, and see a vision of the almighty.

(V.5-9) The parable included, “*Blessed is everyone who blesses you (Israel), and cursed is everyone who curses you.*”

(V.10-13) A very angry King Balak told Balaam to flee, and said that Yahweh had withheld him from honor. A sanctimonious Balaam made excuse that he had only done what he initially said was all he could do.

(V.14-25) Finally, Balaam “**declaimed**” one last “*parable*”. His prophecy was Messianic: **"I see Him, but not now; I behold Him, but not near; a star shall come forth from Jacob, and a scepter shall rise from Israel, and shall crush through the forehead of Moab, and tear down all the sons of Sheth. And Edom [Today, Israel is under Edom] shall be a possession, Seir (inhabitants of Edom before descendants of Esau), its enemies, also shall be a possession, while Israel performs valiantly. One from Jacob shall have dominion, and shall destroy the remnant from the city."** And he looked at Amalek and declaimed his parable and said, **"Amalek (descendants of Esau) was the first of the nations, but his end shall be destruction."** And he looked at the Kenite (tribe of Moses' father-in-law), and declaimed his parable and said, **"Your dwelling place is enduring, and your nest is set in the cliff. Nevertheless Kain shall be consumed; how long shall Asshur keep you captive?"** And he **declaimed** his parable and said, **"Alas, who can live except God has ordained it? But ships shall come from the coast of Kittim (Japethites from Cyprus), and they shall afflict Asshur and shall afflict Eber; so they also shall come to destruction."** Then Balaam and Balak departed.

Joshua 17

This Haftarah reading describes the area of the above lands apportioned to each tribe. After the return of Messiah Yeshua – the “Star from Jacob” who will “have dominion” (Num 24:17-19) – the land portion* of the Abrahamic Covenant will be fulfilled. [* **This is sometimes called the Palestinian Covenant.**]

JKM: This doesn't make since according to the map. The land of Manasseh is north of Gad which is North of Reuben which is North of Moab.

Psalm 112

(V.7-8) The “*righteous . . . will not fear evil tidings*”; he will look “*with satisfaction on his adversaries*”. We who trust in Yahweh need not fear the evil intentions of the ungodly.



James 3-4

No one is able to completely control his tongue in a perfect manner. We all “stumble” (v.3:2) in things we say. Nevertheless, we should be learning control and growing toward perfection.

With our tongues we may boast of past accomplishments or future plans. We may bless God and curse man who is made in His image (v.3:9). This conduct may come from hypocrisy, jealousy, greed, or lust.

Teaching is prophesying, whether it be related to the present or the future. In teaching for God, we need to put aside all selfish ambition (v.3:16), love of money (v.4:3) – “*the way of Balaam*” (2 Peter 2:15), and carelessness. We must take great care to speak only what God says, as Balaam was warned (Num 22:20, 35). We face stricter judgment (v.3:1), but more importantly, we are affecting the present lives and future rewards of many people.

While we are all told to “*teach and admonish one another*” (Colossians 3:16), we are told that not many should be teachers (v.3:1), apparently referring to a more formal position.

If we would ask for things in Yeshua’s Name, meaning for His purpose and glory, instead of asking for things for our own pleasure, then we would receive from God (v.4:3). In King Balak’s case, his asking was from baseless fear, and his request against God’s people was to return upon his own head.

Numbers 25

The plot to curse Israel having failed, the Moabites incurred God’s wrath against Israel by enticing the people with immorality.

(V.1-2) “*While Israel remained at Shittim (west of Jordan River), the people began to play the harlot with the daughters of Moab. For they (Moabites) invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.*” Yahweh, in anger, had the leaders executed. A total of 24,000 died before the plague was abated. Among them, a certain Israelite leader and a Midianite woman were found together and brought before the congregation and pierced through to death: here we see the example of strict judgment for leaders.

JKM NOTES on H8352

שֵׁת

shêth shayth

From [H7896](#); put, that is, **substituted**; *Sheth*, **third** son of Adam: - Seth, Sheth.

H8352 שֵׁת shêth

Total KJV Occurrences: 9

seth, 7 [Gen 4:25-26](#) (2), [Gen 5:3-4](#) (2), [Gen 5:6-8](#) (3)

sheth, 2 [Num 24:17](#), [1Ch 1:1](#)

šēṯ: A proper noun designating Sheshbazzar, the third son of Adam and Eve. He was named Seth, which means "placed, put, granted" in place of Abel. Abel fathered Enoch, a name meaning "mankind." He had more sons and daughters and lived to be 912 years old ([Gen 5:6-8](#)).

Seth; Sheth

seth, sheth (שֵׁט, *shēth*; Σήθ, *Sēth*):

(1) The son born to Adam and Eve after the death of Abel ([Gen 4:25](#) f; [Gen 5:3](#) ff; [1Ch 1:1](#); Sirach 49:16; [Luk 3:38](#)). In [Gen 4:25](#) the derivation of the name is given. Eve “called his name Seth: For, said she, God hath appointed (*shāth*) me another seed instead of Abel.” In [1Ch 1:1](#) the King James Version, the form is “Sheth”; elsewhere in the King James Version and in the Revised Version (British and American) throughout the form is “Seth.”

(2) the King James Version “the children of Sheth,” the Revised Version (British and American) “the sons of tumult.” According to the King James Version rendering, the name of an unknown race mentioned in Balaam's parable ([Num 24:17](#)).

