

Week 40: Balak 'Balak': Numbers 22:2 - 25:9; Micah 5:7-6:8; 2Peter 2; Jude 1:11; Matthew 2

EIGHTH EDITION TORAH TO THE TRIBES PARASHAH

BALAK בלק Balak/destroyer Num 22:2-25:9

Balaam's prophecy marks both the beginning and the end of the series of quotations in Matthew Chapter 2 where Numbers 24.17 was fresh in the hearer's mind during the synagogue reading cycle which happened to be Torah portion Balak.

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NOTES: <https://www.torahtothetribes.com/wp-content/uploads/2022/07/Balaam.8th.pdf>



Num 22 "Balak" 7.5.14

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[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Summaries and Insights by Libby Lingenfelter

Numbers 22

Israel is fast becoming a warrior nation to be reckoned with. YHWH is making His Name known through His people Israel, despite all their short comings. Numbers 21 previously recorded their victories over:

- **King of Arad** – Canaanite
- **King of Sihon** – Amorites [including Heshbon, the city of Sihon] – King Sihon had once consumed the former Ar of Moab [Numbers 21:26-28]; Moses drives out the Amorites in Yazer as well.
- **King Og of Bashan** is conquered at the battle of Edrei. There were no remnants left in the city of Heshbon or in Bashan and they took possession of their land. Numbers 21:35

Balak Summons Balaam

Num 22:1 And the children of Yisra'el set out and camped in the desert plains of Mo'ab beyond the Yardēn of Yeriho.

Num 22:2 And Balaq son of Tsippor saw all that Yisra'el had done to the Amorites.

Num 22:3 And Mo'ab was exceedingly afraid of the people because they were many, and Mo'ab was in dread because of the children of Yisra'el.

Num 22:4 And Mo'ab said to the elders of Midyan, “Now this company is licking up all that is around us, as an ox licks up the grass of the field.” Now Balaq son of Tsippor was sovereign of the Mo'abites at that time,

Num 22:5 and he sent messengers to Bil'am son of Be'or at Pethor, which is near the River in the land of the sons of his people, to call him, saying, “See, a people has come from Mitsrayim. See, they have covered the surface of the land, and are settling next to me!

Num 22:6 “And now, please come at once, curse this people for me, for they are too strong for me. It might be that I strike them and drive them out of the land, for I know that he whom you bless is blessed, and he whom you curse is cursed.”

Num 22:7 And the elders of Mo'ab and the elders of Midyan left with *the fees for* divination in their hand, and they came to Bil'am and spoke the words of Balaq to him.

Num 22:8 And he said to them, “Spend the night here, and I shall bring back word to you, as יהוה speaks to me.” So the heads of Mo'ab stayed with Bil'am.

Num 22:9 And Elohim came to Bil'am and said, “Who are these men with you?”

Num 22:10 And Bil'am said to Elohim, “Balaq, son of Tsippor, sovereign of Mo'ab, has sent to me, saying,

Num 22:11 See, a people has come out of Mitsrayim and cover the surface of the land. Come now, curse them for me. It might be that I am able to fight against them and drive them out.’ ”

Num 22:12 And Elohim said to Bil'am, “Do not go with them. You do not curse the people, for they are blessed.”

Num 22:13 And Bil'am rose in the morning and said to the heads of Balaq, “Go back to your land, for יהוה has refused to allow me to go with you.”

Num 22:14 And the heads of Mo'ab arose and went to Balaq, and said, “Bil'am refuses

to come with us.”

Num 22:15 Then Balaq again sent heads, more numerous and more esteemed than they.

Num 22:16 And they came to Bil'am and said to him, “This is what Balaq son of Tsippor said: ‘Do not be withheld from coming to me, please,

Num 22:17 for I esteem you very greatly, and whatever you say to me, I do. Therefore please come, curse this people for me.’ ”

Num 22:18 And Bil'am answered and said to the servants of Balaq, “Though Balaq were to give me his house filled with silver and gold, I am unable to go beyond the word of יהוה my Elohim, to do less or more.

The children of Israel now set-out and camp in the desert plains of Moab opposite of the Jordan river of Jericho. The Israelites are great in number and are a threat to those in the land. **King Balak**, son of Tsippor, was over Moab and saw what had been done to the Amorites. Balak is identified as king of Moab in Judges and in Numbers 22:4.

Jdg 11:25 And now are you any better than Balaq son of Tsippor, sovereign of Mo'ab? Did he ever strive against Yisra'el? Did he ever fight against them?

King Balak seeks an alliance against Israel with the elders of Midyan [Midian]. He sends a messenger to **Balaam** the son of Beor to Pethor.

F. B. Meyer commentary [excerpt], concisely sums up who Balaam was:

“The elders of Midian were his [King Balak] friends and allies. It was very important for them to stand together. The journey across the **desert to Mesopotamia, where Balaam lived, was long and tedious, but he was a famous magician**, who could marshal unseen forces into the battle by his incantations. **He knew the only true God [YHWH], but loved the wages of unrighteousness and erred for reward**. See 2Pe 2:14-16; Jud 1:11 (below).

He [Balaam] made up his mind to win Balak's promised gifts, and sought to persuade God to become his accomplice, first, by letting him go, and, secondly, by letting him say what Balak wished said. But God [YHWH] **demands our loyalty and unison with Him, and will not swerve from the path of truth and righteousness by a hair's-breadth to help our desires and ambitions.**”

Jud 1:11 Woe to them! Because they have gone in the way of Qayin [Cain], and gave themselves to the delusion of Bil'am for a reward, and perished in the rebellion of Qorah [Korah].^b Footnote: ^b Jud 1:7-11; compare with 2Pe 2:6-15.

Jud 1:12 **These are rocky reefs** in your love feasts, feasting with you, feeding themselves without fear, waterless clouds borne about by the winds, late autumn trees without fruit, twice dead, pulled up by the roots,

Jud 1:13 wild waves of the sea foaming up their own shame, straying stars for whom blackness

of darkness is kept forever.

2Pe 2:14 **Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:**

2Pe 2:15 **having left the right way they went astray, having followed the way of Bil'am the son of Be'or, who loved the wages of unrighteousness,**^d Footnote: ^d 2Pe 2:11-15, compare with Eze 7:1-11:25.

2Pe 2:16 but he was rebuked for his transgression: a dumb donkey speaking with the voice of a man restrained the madness of the prophet.

King Balak of Moab strokes the pride of the **elders of Midian** and they depart with their **'fees for divination'** in their hands. The **elders of Moab** and the **elders of Midian** go on their way with the words of King Balak to **see Balaam**, the famous 'magician', that had a 'form of godliness' but his greater desire was the love of money and esteem. (Numbers 22:6-7)

The elders are instructed by Balaam [Bilam] to spend the night and await the word he receives from Elohim. Elohim tells Balaam not to go because they are a blessed people. The elders then return to King Balak of Moab with the answer.

King Balak, does not take no for an answer and sends an even greater and more prestigious delegate to Balaam. They convey to Balaam that they hold him in 'high esteem'. Balaam equates that even if he were given a house filled with silver and gold; he could not go beyond the word of YHWH, his Elohim.

F. B. Meyer commentary excerpt states: These chapters present a surprising contrast between the covetous prophet and his sublime prophecies. It is clearly possible to be the mouthpiece of truth and yet have neither part nor lot in it.

Balaam once again, tells the delegates to spend the night and he would consult YHWH. This is the answer he receives:

Num 22:19 "And now, please, you also stay here tonight, and let me find out what more יהוה says to me."

Num 22:20 And Elohim came to Bil'am at night and said to him, **"If the men come to call you, rise and go with them, but only the word which I speak to you that you do."**

Num 22:21 And Bil'am rose in the morning and saddled his donkey, and went with the

heads of Mo'ab.

YHWH had already given Balaam his answer previously. **It had been, 'No.'** Now, Balaam goes back to Elohim with the same question! Balaam didn't listen the first time, so YHWH throws out a 'carrot' and sees what is in Balaam's heart. Balaam takes the carrot, or should I say 'carat'.

YHWH's displeasure burned that Balaam was actually going! Balaam saddles up his donkey along with two of his servants, and the Angel of YHWH stations Himself as an adversary against him. **The donkey was the only one that had 'eyes to see'.** The Messenger stood with His sword drawn and blocked their passage three times with the donkey getting struck by Balaam three times!

Balaam's Donkey and the Angel



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Num 22:22 But the displeasure of Elohim burned because he went, and the Messenger of יהוה stationed Himself in the way as an adversary against him. And he was riding on his donkey, and his two servants were with him.

Num 22:23 And the donkey saw the Messenger of יהוה standing in the way with His drawn sword in His hand, and the donkey turned aside out of the way and went into the field. So Bil'am struck the donkey to turn her back onto the way.

Num 22:24 Then the Messenger of יהוה stood in a narrow passage between the vineyards, with a wall on this side and a wall on that side.

Num 22:25 And when the donkey saw the Messenger of יהוה, she pushed herself against the wall and crushed Bil'am's foot against the wall, so he struck her again.

Num 22:26 And the Messenger of יהוה went further, and stood in a narrow place where there was no way to turn aside, right or left.

Num 22:27 And when the donkey saw the Messenger of יהוה, she lay down under Bil'am. So Bil'am's displeasure burned, and he struck the donkey with his staff.

Num 22:28 Then יהוה opened the mouth of the donkey, and she said to Bil'am, "What have I done to you, that you have stricken me these three times?"

Num 22:29 And Bil'am said to the donkey, "Because you have mocked me. I wish there were a sword in my hand, for I would have killed you by now!"

Num 22:30 And the donkey said to Bil'am, "Am I not your donkey on which you have ridden, ever since I became yours, to this day? Was I ever known to do so to you?" And he said, "No."

Num 22:31 Then יהוה opened Bil'am's eyes, and he saw the Messenger of יהוה standing in the way with His drawn sword in His hand. And he bowed his head and fell on his face.

Num 22:32 And the Messenger of יהוה said to him, "Why have you struck your donkey these three times? See, I have come out to stand against you, because your way is reckless before Me.

Num 22:33 "And the donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, I certainly would have killed you by now, and let her live."

Num 22:34 And Bil'am said to the Messenger of יהוה, "I have sinned, for I did not know You stood in the way against me. And now, if evil is in Your eyes, let me turn back."

Num 22:35 And the Messenger of יהוה said to Bil'am, "Go with the men, but only the word that I speak to you, that you speak." Bil'am then went with the heads of Balaq.

Num 22:36 And when Balaq heard that Bil'am was coming, he went out to meet him at the city of Mo'ab, which is on the border at the Arnon, which was in the extremity of the border.

Num 22:37 And Balaq said to Bil'am, "**Did I not urgently send to you, calling for you? Why did you not come to me? Am I not able to esteem you?**"

Num 22:38 And Bil'am said to Balaq, "See, I have come to you! **Now, am I at all able to say somewhat? The word that Elohim puts in my mouth, that I speak.**"

Num 22:39 And Bil'am went with Balaq, and they came to Qiryath Hutsoth.

Num 22:40 And Balaq slaughtered cattle and sheep, and he sent some to Bil'am and to the heads who were with him.

Num 22:41 And it came to be in the morning, that Balaq took Bil'am and brought him up **to the high places of Ba'al**, and from there he saw the extremity of the camp.

Never doubt the reality of what happens in the spiritual realm! The battles rage in the spiritual realm whether you believe in them or not. Also, know that the Angel of YHWH encamps around His people. Nothing coming against them is missed; and consequences do manifest to turn people away from their wicked ways. They are stopped time after time; but will they ever have a teachable spirit?

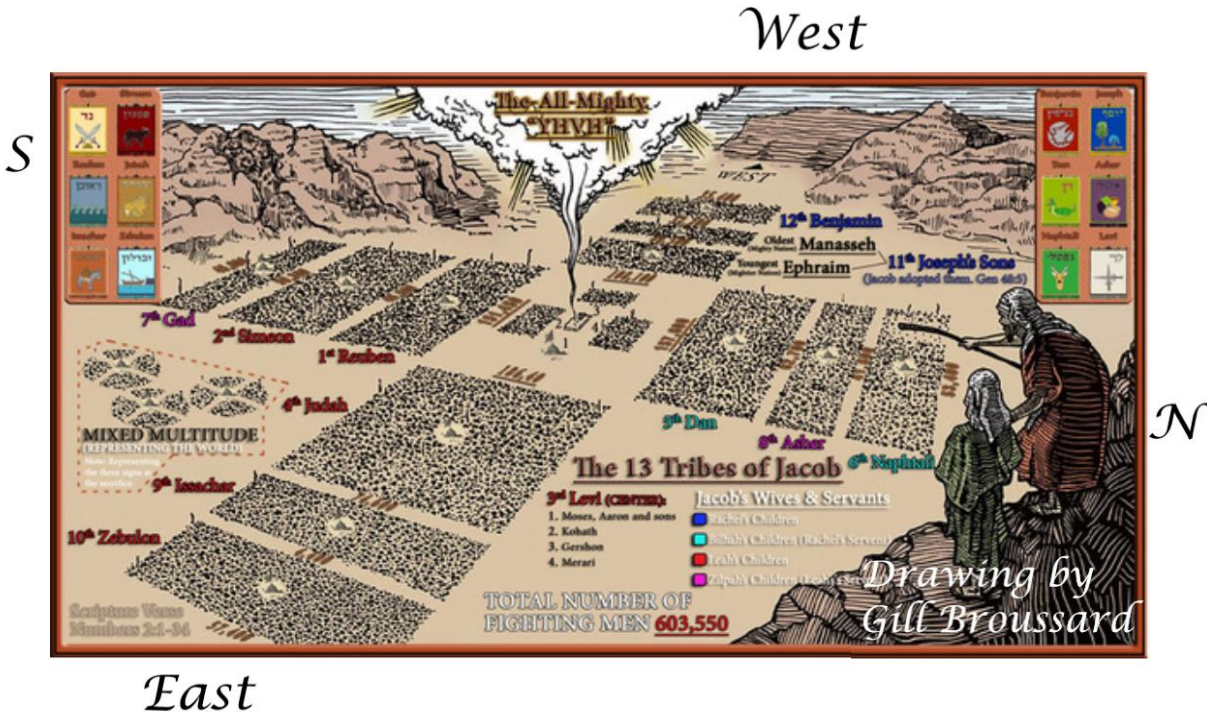
YHWH opens the mouth of the donkey to speak 'sense' into his master. Balaam said if he would have had a sword, he would have killed the donkey! If he would have killed his donkey, Balaam would have been killed by the sword of the Angel of YHWH. Without any further inquiry, Balaam should have just turned back.

Balaam inquires further and now it appears YHWH is only letting Balaam go because there are some lessons to be taught; and in the meantime, he plans on using Balaam to bless the children of Israel instead of cursing them. In this process, not only Balaam will be shown a valuable lesson, but the king of Moab as well.

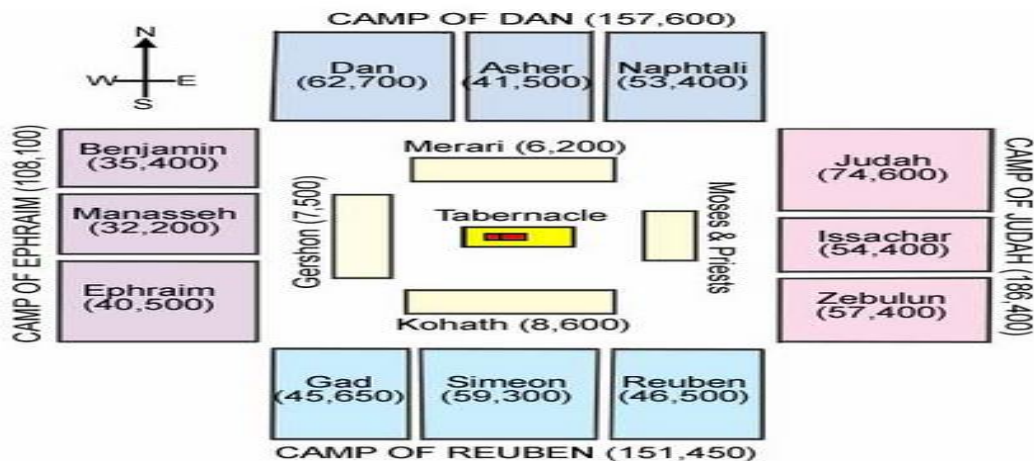
Balaam has one foot in the world and one foot in the knowledge of YHWH; but we know a person cannot serve two masters.

King Balak does a great slaughtering and sends some of the meat to Balaam and those with him. Was this slaughtering just for food or part of a slaughtering to their gods? The next day, King Balak brings Balaam up on the 'high places' of Baal to see the vastness of the children of Israel.

[Possible aerial view of the witness of Israel in the wilderness follows.]



Yahweh's Presence in the Midst of His People (Numbers 2:1-3:39)



Arrangement of the Camp of Israel Numbers 2:1-3:39

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Numbers 23

Numbers 23 records the first two oracles given through the mouth of Balaam by YHWH. Each time, seven altars were set up on the ‘high places’ and seven bulls and rams were offered as an ascending offering to ‘Baal’. YHWH has no part in the ‘high places’ of Baal, other than showing He is greater!

In reading Numbers 23, one sees that YHWH protects and blesses the children of Israel. Though this angers King Balak; Balaam continues to repeat to Balak that he could only say the utterances of YHWH. Balak continues to change locations from one ‘high place’ to the next and do ascending offerings but it makes no difference. One cannot continue to do the same thing and expect different results – that is insanity! YHWH gives a message to King Balak as well.

Balaam's First Oracle

Num 23:1 And Bil'am said to Balaq, "Build seven slaughter-places for me here, and prepare seven bulls and seven rams for me here."

Num 23:2 And Balaq did as Bil'am had spoken, and Balaq and Bil'am offered a bull and a ram on each slaughter-place.

Num 23:3 Bil'am then said to Balaq, "Stand by your ascending offering, and let me go on. It might be that יהוה does come to meet me, and whatever He shows me I shall declare to you." And he went to a bare height.

Num 23:4 And Elohim came to Bil'am, and he said to Him, "I have prepared the seven slaughter-places, and I have offered on each slaughter-place a bull and a ram."

Num 23:5 And יהוה put a word in the mouth of Bil'am, and said, "Return to Balaq, and this is what you say."

Num 23:6 And he returned to him and saw him standing by his ascending offering, he and all the heads of Mo'ab.

Num 23:7 And he took up his proverb and said, "Balaq the sovereign of Mo'ab has brought me from Aram, from the mountains of the east. 'Come, curse Ya'aqob for me, and come, rage at Yisra'el!'

Num 23:8 "How do I curse whom Ĕl has not cursed? And how do I rage at whom יהוה has not raged?"

Num 23:9 "For from the top of the rocks I see him, and from the hills I observe him. Look, a people dwelling alone, not reckoning itself among the nations.

Num 23:10 "Who shall count the dust of Ya'aqob, and the number of one-fourth of Yisra'el? Let me die the death of the upright, and let my end be like his!"

Num 23:11 And Balaq said to Bil'am, "What have you done to me? I took you to curse

my enemies, and look, you have kept on blessing!”

Num 23:12 And he answered and said, “Should I not take heed to speak what יהוה has put in my mouth?”

Balaam's Second Oracle

Num 23:13 And Balaq said to him, “Please come with me to another place from where you see them. You only see the extremity but not all of them. Curse them for me from there.”

Num 23:14 And he took him **to the field of Tsophim, to the top of Pisgah**, and built seven slaughter-places, and offered a bull and a ram on each slaughter-place.

Num 23:15 And he said to Balaq, “Stand here by your ascending offering while I meet over there.”

Num 23:16 And יהוה came to Bil'am, and put a word in his mouth, and said, “Go back to Balaq, and say this.”

Num 23:17 So he went to him and saw him standing by his ascending offering, and the heads of Mo'ab with him. And Balaq asked him, “What did יהוה say?”

Num 23:18 And he took up his proverb and said, “Rise up, Balaq, and hear! Listen to me, son of Tsippor!

Num 23:19 “Ēl is not a man, to lie; nor a son of man, to repent! Has He said, and would He not do it; or spoken, and would not confirm it?”

Num 23:20 “See, I have received, to bless. And He has blessed, and I do not reverse it.

Num 23:21 “He has not looked upon wickedness in Ya'aqob, nor has He seen trouble in Yisra'el. יהוה his Elohim is with him, and the shout of a Sovereign is in him.

Num 23:22 “Ēl who brought them out of Mitsrayim, is for them like the horns of a wild ox.

Num 23:23 “For there is no sorcery against Ya'aqob, nor is there any divination against Yisra'el. Now it is said to Ya'aqob and to Yisra'el, ‘What has Ēl done!’

Num 23:24 “Look, a people rises like a lioness, and lifts itself up like a lion; it lies not down until it devours the prey, and drinks the blood of the slain.”

Num 23:25 And Balaq said to Bil'am, “Do not curse them at all, nor bless them at all!”

Num 23:26 And Bil'am answered and said to Balaq, “Have I not spoken to you, saying, ‘All that יהוה speaks, that I do’?”

Num 23:27 And Balaq said to Bil'am, “Please come, let me take you to another place. It might be right in the eyes of Elohim that you curse them for me from there.”

Num 23:28 And Balaq took Bil'am **to the top of Pe'or**, that overlooks the wasteland.

Num 23:29 And Bil'am said to Balaq, “Build seven slaughter-places for me here, and prepare seven bulls and seven rams for me here.”

Num 23:30 And Balaq did as Bil'am had said, and offered a bull and a ram on each

slaughter-place.

The following are the 'high places' that King Balak took Balaam. Baal worship was always done on the very top of mountains.

Num 22:41 And it came to be in the morning, that Balaq took Bil'am and brought him up to the high places of Ba'al, and from there he saw the extremity of the camp.

Num 23:14 And he took him to the field of Tsophim, to the top of Pisgah,...

Num 23:28 And Balaq took Bil'am to the top of Pe'or, that overlooks the wasteland.

Meanings:

Baal = "lord" 1) supreme male divinity of the Phoenicians or Canaanites (noun proper masculine)

Zophim = "watchers" **Pisgah** = "cleft"

Peor = "cleft"

1) a mountain peak in Moab belonging to the Abarim range and near Pisgah (noun proper locative)

2) a false god worshipped in Moab; corresponds to Baal (noun proper deity)

Things did not turn out how King Balak had desired. He was probably humiliated in front of all those gathered on the high places and Balak also witnessed the ineffectiveness of his slaughterings to Baal.

King Balak becomes so frustrated by the blessings spoken over Israel by Balaam, that he just wants him to stop speaking until they try another 'high place'!

Num 23:25 And Balaq said to Bil'am, "Do not curse them at all, nor bless them at all!"

Numbers 24

Balaam seems to be the perfect example of an individual vacillating between two opinions. He is 'double minded.' He is like a ship without a rudder going in every direction. James spoke of such individuals:

Jas 1:6 But he should ask in belief, not doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

Jas 1:7 For that man should not think that he shall receive whatever from the Master –

Jas 1:8 **he is a double-minded man, unstable in all his ways.**

Num 24:1 And when Bil'am saw that it pleased יהוה to bless Yisra'el, he did not go as at other times, to seek to use sorcery, but he set his face toward the wilderness.

Num 24:2 **And Bil'am lifted up his eyes and saw Yisra'el encamped according to their tribes.** And the Spirit of Elohim came upon him.

It is revealed in Numbers 24:1, that Balaam [Bilam] had been seeking the use of sorcery which seems to be something he was very accustomed to. The word sorcery is defined as nachash H5173, meaning enchantments or incantations. Whatever Balaam was doing, it was not working; Balaam only saw that YHWH spoke blessings over Israel by using him as His mouthpiece. **If YHWH can use the mouth of a donkey to utter His words, He can use the mouth of anything or anyone to achieve His purposes.**

This time, Balaam, did not turn to sorcery, he turned toward the wilderness and saw the encampments according to their tribes. **He had a bird's eye view of the tribes encamped** in the formation assigned by YHWH with the Levites encamped closest to the center where they would erect the Tabernacle and the Dwelling Place of YHWH. This formation took the form of 4 quadrants around the dwelling place, which was a type and shadow of Rev. 5:8-11 of the 4 Living Creatures and the 24 elders encamped around the throne room of YHWH.

What Balaam beheld was not something one would observe every day. It was a 'once in a lifetime' view of being in the right place (or in this case the 'wrong' place) at the right time to observe such an awesome sight of a people being led by and traveling with YHWH. This sight was powerful, and Balaam's being was so moved as the Spirit of Elohim came upon him. YHWH was about to make a proverbial utterance using the mouthpiece of Balaam, guided by the visions and words given Balaam from YHWH. He spoke:

Num 24:3 And he took up his proverb and said, "The saying of Bil'am, son of Be'or, and the saying of the man whose eyes are opened,

Num 24:4 the saying of him who hears the words of ĔI, who sees the vision of the Almighty, who falls down, with eyes opened wide:

Num 24:5 **"How good are your tents, O Ya'aqob, your dwellings, O Yisra'el!**

Num 24:6 **"Like wadis that stretch out, like gardens by a river, like aloes planted by יהוה, like cedars beside waters.**

Num 24:7 “He makes water flow from his buckets, and his seed is in many waters. His sovereign is higher than Aqāq, and **his reign is exalted.**”

Num 24:8 “**ĒI who brought him out of Mitsrayim** is for them like the horns of a wild ox; **he devours nations, his enemies; and he breaks their bones, and with his arrows he smites.**”

Num 24:9 “He bowed down, **he lay down like a lion. And, like a lion, who would rouse him?** **Blessed is he who blesses you, and cursed is he who curses you.”**

I would suppose that one could have ‘heard a pin drop’ as Balaam uttered the words given to him by YHWH; until, the moment was interrupted by the abrupt harsh clapping of King Balak’s hands.

Num 24:10 Then **the displeasure of Balaq burned against Bil’am**, and **he struck his hands together**. Balaq then said to Bil’am, “I summoned you to curse my enemies, and see, you have kept on blessing, these three times!

Num 24:11 “And now flee to your place. I said I would greatly esteem you, and see, יהוה has kept you back from esteem.”

Num 24:12 And Bil’am said to Balaq, “Did I not also speak to your messengers whom you sent to me, saying,

Num 24:13 If Balaq should give me his house filled with silver and gold, I am unable to go beyond the word of יהוה, to do either good or evil of my own heart. What יהוה speaks, that I speak’?

Num 24:14 “And now, see, I am going to my people. Come, let me advise you what this people is going to do to your people in the latter days.”

Words are exchanged between Balak and Balaam. Balak states how he had brought him there to curse his enemies and not bless them; and Balaam reminded him repeatedly that he would only be able to utter the words given him by YHWH. Balak is so prideful that he thinks YHWH has interfered with the esteem that he would have given Balaam. Man’s esteem means nothing. The only one that should be esteemed is YHWH. In addition, Balak just stepped into the camp of coming curses. Did not the proverb just spoken say, ‘cursed is he who curses you’?

With all that had just transpired going from high place to high place; one would think this last oracle was rather welcomed to be spoken by Balaam. They were each about to return to their places and part ways as now Balaam gives another proverbial utterance about Balak and his people in the last days.

The last oracle spoken by Balaam was about Yahusha, the coming Messiah; the One who would set all matters straight and take vengeance on those according to his knowledge, wisdom, and perfect right ruling.

Balaam's Final Oracle

Num 24:15 And he took up his proverb and said, “The saying of Bil'am, son of Be'or, and the saying of the man whose eyes are opened,

Num 24:16 the saying of him who hears the words of ĔI, and knows the knowledge of the Most High, who sees the vision of the Almighty, who falls down, with eyes opened wide:

Num 24:17 “I see Him,^a but not now; I observe Him, but not near. A Star shall come out of Ya'aqob, and a Sceptre shall rise out of Yisra'el, and shall smite the corners of Mo'ab, and shall destroy all the sons of Sheth. **Footnote:** ^aAlso see [Num 31:16](#) and [Num 25:3](#), also [2Pe 2:15](#).

Num 24:18 “And Edom shall be a possession; and Sē'ir shall be a possession – enemies – and Yisra'el is doing mightily.

Num 24:19 “And out of Ya'aqob *One* shall rule and destroy the remnant from Ar.”

Num 24:20 He then looked on Amalēq, and he took up his proverb and said, “Amalēq was first among the nations, but his latter end is to perish forever.”

Num 24:21 He then looked on the Qēynites, and he took up his proverb and said, “Firm is your dwelling place, and your nest is set in the rock,

Num 24:22 but Qayin is to be burned. Till when does Asshur keep you captive?”

Num 24:23 And he took up his proverb and said, “Oh, who does live when ĔI does this?”

Num 24:24 And ships shall come from the coast of Kittim, and they shall afflict Asshur and afflict Ĕber, and so shall Amalēq, and he also perishes.”

Num 24:25 And Bil'am arose and left, and returned to his place. And Balaq also went his way.

Rev 22:16 “**וְהוֹרֵשׁ, I, have sent My messenger to witness to you these matters in the assemblies.** I am the Root and the Offspring of Dawid,^e **the Bright and Morning Star.**”

Footnote: ^e [Isa 11:1](#) and [Isa 11:10](#), [Rev 5:5](#).

Rev 22:17 And **the Spirit and the bride say**, “Come!” And **he who hears**, let him say, “Come!” And **he who thirsts**, come! And he who desires it, **take the water of life** without paying!

Selah.

Numbers 25

Numbers 25 opens with the children of Israel encamping at Shittim.

BDB Definition: Shittim = “the acacias”

1) **place of Israel’s encampment between the conquest of the Transjordan region and crossing the Jordan into Canaan**

2) a place west of Jerusalem

In Numbers 25, we are about to witness how the enemy truly works. We saw that King Balak of Moab, failed to curse Israel through Balaam’s use of divination; and slaughterings done to his gods on the high places. Balak had promised Balaam great esteem and other ‘perks’ which were meant to appeal to his ‘pride of life’.

Before we go any further, there is a point screaming to be made. **YHWH had protected the children of Israel from being cursed by Balak and Balaam.** Question: Were the children of Israel even aware of YHWH’s protection and intervention? Did they know they were being stalked and divination was being done against them on the surrounding ‘high places?’ Did they hear the blessings spoken over them from those ‘high places’ and let their guard down thinking it was the surrounding nations blessings them, rather than YHWH? What do you surmise?

In Numbers 25, we see the enemy change his strategies by slithering enticements into the encampment of the Israelites another way - lust. This time the enemy would use the temptation categories of the ‘lust of the flesh’ and the ‘lust of the eyes.’ Sadly, the children of Israel succumb. We read:

Num 25:1 And Yisra’el dwelt in Shittim, and **the people began to whore with the daughters of Mo’ab,**

Num 25:2 and **they invited the people to the slaughterings of their mighty ones,** and **the people ate and bowed down to their mighty ones.**

Num 25:3 **Thus Yisra’el was joined to Ba’al Pe’or,** and **the displeasure of יהוה burned against Yisra’el.**

Recall that the last ‘high place’ Balak moved Balaam to was Peor. Peor was defined as follows:

Peor = “cleft”

- 1) a mountain peak in Moab belonging to the Abarim range and near Pisgah (noun proper locative)
- 2) **a false god worshipped in Moab; corresponds to Baal** (noun proper deity)

The scripture specifically states the people ‘began to whore with the daughters of Moab.’ However, it doesn’t specifically say only the men whored, but the people began to whore with the daughters. These enticements were probably not only sexual enticements but the enticements of the physical appetites of meats and drinks etc.

Under the Book of the Law, there was no barrier for disobedience between the children of Israel and the wrath of YHWH. Moses could only intercede to a certain point. The consequence to their lustful sins results in the plague **killing 24,000!**

Also, in Numbers 25 we are introduced to **the zeal of Phinehas (Pinehas)**. Phinehas is the son of Elazar. Elazar, we recall took the high priest position after the death of his father, Aaron. We read:

Num 25:4 And יהוה said to Mosheh, “Take all the leaders of the people and hang them up before יהוה, before the sun, so that **the burning displeasure** of יהוה turns away from Yisra’el.”

Num 25:5 And Mosheh said to the judges of Yisra’el, “**Each one of you kill his men who were joined to Ba'al Pe'or.**”

Num 25:6 And see, one of the children of Yisra’el came and brought to his brothers a Midyanite woman before the eyes of Mosheh and before the eyes of all the congregation of the children of Yisra’el, who were weeping at the door of the Tent of Appointment.

Num 25:7 And when **Pinehas, son of El'azar**, son of Aharon the priest, saw it, he rose up from among the congregation and took a spear in his hand,

Num 25:8 and **he went after the man of Yisra’el into the tent and thrust both of them through, the man of Yisra’el, and the woman through her belly. Thus the plague among the children of Yisra’el came to a stop.**

Num 25:9 And those who died in the plague were **twenty-four thousand.**

Because of Phinehas’s love for YHWH, his zeal causes him to act swiftly when he searches out this man and woman and thrusts them both with either a sword or spear. Because of Phinehas’s quick action, YHWH stops the plague of death.

The rest of Numbers 25 is covered in next week's Torah portion.

Micah 5

Tower of the Flock: <https://www.bible-truth.org/BirthPlaceofJesus.html>

The Ruler to Be Born in Bethlehem

Mic 5:1 Now you are raided, O daughter of raiders, a siege has been laid against us. **They strike the Judge of Yisra'ël with a rod on the cheek.**

Mic 5:2 "But you, Běyth Lehem Ephrathah, you who are little among the clans of Yehudah, out of you shall come forth to Me the One to become Ruler in Yisra'ël. **And His comings forth^a are of old, from everlasting.**" Footnote: ^aOr *His appearances*.

Mat 2:1 And **יהושע** having been born in Běyth Lehem of Yehudah in the days of Herodes the sovereign, see, Magi from the east came to Yerushalayim,

Mat 2:2 saying, "Where is He who has been born Sovereign of the Yehudim? For we saw His star in the East and have come to do reverence to Him."

Mic 5:3 **Therefore He shall give them up, until the time that she who is in labor has given birth, and the remnant of His brothers return to the children of Yisra'ël.**

Rev 12:1 And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Rev 12:2 And being pregnant, **she cried out in labor and in pain to give birth.**^a

Rev 12:3 And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.

Rev 12:4 And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.

Rev 12:5 And **she bore a male child^a** who was to shepherd all nations with a **rod of iron**.

Psa 2:9 And her child was caught away to Elohim and to His throne. Footnote: ^aSee also **Isa 26:17, Isa 66:7, Mic 4:9-10.**

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.

Mic 5:4 And He shall stand and shepherd^b in the strength of יהוה', in the excellency of the Name of יהוה' His Elohim. And they shall dwell, for at that time He shall be great, to the ends of the earth. Footnote: ^b **Eze 34:13-14.**

Mic 5:5 And this shall be peace. When Ashshur [the Assyrian] comes into our land, and when he treads in our palaces, **we shall raise against him seven shepherds and**

eight leaders of men.

Mic 5:6 And they shall shepherd the land of Ashshur [Assyria] with the sword, and the land of Nimrod at its entrances. **And He shall deliver us from Ashshur [the Assyrian], when he comes into our land and when he treads within our borders.**

These verses are describing the temple man, the one new man with the head being Messiah; being birthed and delivered. The head is delivered first, then the body.

Col 1:18 **And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.**

Col 1:19 Because in Him all the completeness was well pleased to dwell,

Col 1:20 and through Him to completely restore to favor all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.

Col 1:21 And you, who once were estranged and enemies in the mind by wicked works, but now He has completely restored to favor

Col 1:22 in the body of His flesh through death, to present you set-apart, and blameless, and unproveable before Him,

Col 1:23 if indeed you continue in the belief, founded and steadfast, and are not moved away from the expectation of **the Good News which you heard, which was proclaimed to every creature under the heaven,** of which I, Sha'ul, became a servant,

A Remnant Shall Be Delivered

Mic 5:7 **And the remnant of Ya'aqob** shall be in the midst of many peoples, as dew from הוה', as showers on the grass, which do not wait for man nor delay for the sons of men.

Mic 5:8 And **the remnant of Ya'aqob shall be among the nations**, in the midst of many peoples, like a lion among the beasts of a forest, like a young lion among flocks of sheep, who, if he passes through, shall both tread down and shall tear, and there is no one to deliver.

Mic 5:9 Let your hand be lifted up against your adversaries, and all your enemies be cut off.

“I shall...”

Mic 5:10 “And it shall be in that day,” declares הוה',

✚ “that **I shall** cut off your horses out of your midst,

✚ and **I shall** destroy your chariots.

✚ Mic 5:11 “And **I shall** cut off the cities of your land,

✚ and **I shall** pull down all your strongholds.

✚ Mic 5:12 “And **I shall** cut off witchcrafts out of your hand, and let you have no magicians.

- ✚ Mic 5:13 “And I shall cut off your carved images, and your pillars from your midst, so that you no longer bow down to the work of your hands.
- ✚ Mic 5:14 “And I shall pluck your Ashērim out of your midst, and I shall destroy your cities.
- ✚ Mic 5:15 “And I shall take vengeance in wrath and rage on the nations who did not obey.”

Micah 6

F. B. Meyer’s Commentary is concise and well said: Micah 6:1-16

“WHAT DOTH THE LORD REQUIRE OF THEE?”

In Mic 6:1-4 the prophet returns from his vision of the future to the actual condition of his people, which was utterly desperate. The mountains, as the most enduring monuments of nature, are summoned as witnesses in the great trial between Jehovah and His people. Like Israel, we have been delivered from the house of bondage with infinite love, but how wayward and willful we have been! Mic 6:5-8 prove the impotence of a religion which is only external.

Few have known more sublime truth than Baalim, Mic 6:5, but he loved the wages of unrighteousness; and this eclipsed the divine radiance that became overcast and finally overwhelmed. Mic 6:9-11 reveal the fruitlessness of a life of sin. Sooner or later nature herself becomes unresponsive-sowing, but no harvest; the treading of the press, but no juice. The only path to real satisfaction and peace is in the love and faithful service of God. Why are we so slow to tread it?

The Indictment of YHWH

Mic 6:1 Hear now what יהוה is saying, “Arise, strive with the mountains, and let the hills hear your voice.

Mic 6:2 “Hear, O you mountains, the controversy of יהוה, and you everlasting foundations of the earth! For יהוה has a controversy with His people and He shall reprove Yisra’ēl.

Mic 6:3 **“My people, what have I done to you? And how have I wearied you? Answer Me,**

- ✚ Mic 6:4 for I brought you up from the land of Mitsrayim,
- ✚ and I ransomed you from the house of bondage.
- ✚ And I sent Mosheh, Aharon, and Miryam before you.
- ✚ Mic 6:5 “My people, remember, please, what Balaq sovereign of Mo’ab counselled, and what Bil’am son of Be’or answered him, from Shittim to Gilgal, in order to know the righteousness of יהוה.”

What Does YHWH Require?

Mic 6:6 With what shall I come before יהוה, bow myself before the high Elohim? Shall I come before Him with ascending offerings, with calves a year old?

Mic 6:7 Is יהוה pleased with thousands of rams or ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my being?

Mic 6:8 He has declared to you, O man, what is good. **And what does יהוה require of**

you but to do right, and to love loving-commitment, and to walk humbly with your Elohim?

Destruction of the Wicked

Mic 6:9 The voice of יהוה cries to the city – and let sound wisdom see Your Name!
“Hear the Rod and Him who appointed it!”

- ✚ **Mic 6:10** “Are there still treasures of wrongness in the house of the wrong, and the short measure that is an abomination?”
- ✚ **Mic 6:11** Would I be innocent with wrong scales, and with a bag of false weights?
- ✚ **Mic 6:12** “For her rich men are filled with cruel unrighteousness, and her inhabitants have spoken falsehood, and their tongue is deceit in their mouth.
- ✚ **Mic 6:13** “So I also, I shall strike you with a grievous wound, to lay you waste because of your sins:
- ✚ **Mic 6:14** “You shall eat but not be satisfied, and your inside be empty. And you shall store up but not save, and what you save I shall give to the sword.
- ✚ **Mic 6:15** “You shall sow but not reap, you shall tread the olives but not anoint yourselves with oil, and make sweet wine but not drink wine.
- ✚ **Mic 6:16** “For the laws of Omri are strictly observed, and all the works of the house of Ahab, and you walk in **their counsels**. Therefore I give you for a ruin, and your inhabitants for a hissing, and let you bear the reproach of My people.”

Adam Clarke Micah 6:16 The statutes of Omri are kept - Omri, king of Israel, the father of Ahab, was one of the worst kings the Israelites ever had; and Ahab followed in his wicked father's steps. The statutes of those kings were the very grossest idolatry. Jezebel, wife of the latter, and daughter of Ithobaal, king of Tyre, had no fellow on earth. From her Shakespeare seems to have drawn the character of Lady Macbeth; a woman, like her prototype, mixed up of tigress and fiend, without addition. Omri Ahab, and Jezebel, were the models followed by the Israelites in the days of this prophet.

2Peter 2

The evil doers surface again in 2Peter 2; with the added focus on false prophets that sneak in and feasts with the brethren. These false prophets, with malice and forethought, SECRETLY bring in destructive heresies! They come in with FABRICATED words, meaning their words are well planned with just enough lies mixed in with truth to detour and devour the sheep! Their day will come!

False Prophets and Teachers

2Pe 2:1 But there also came to be false prophets^a among the people, as also among you there shall be false teachers, who shall secretly bring in destructive heresies, and deny the Master who bought them, bringing swift destruction on themselves. Footnote: ^aSee also 2Pe 2:7-8, 2Pe 2:21 and Mat 7:15-23.

Peter warns us that there shall be false teachers among us who shall secretly bring in destructive heresies and deny Yahusha.

These are those that add their lies to His Word and are wolves in sheep's clothing.

2Pe 2:2 And **many shall follow their destructive ways**, because of **whom the way of truth shall be evil spoken of**,

2Pe 2:3 and in greed, with fabricated words, **they shall use you for gain**. From of old their judgment does not linger, and their destruction does not slumber.

2Pe 2:4 For if Elohim did not spare the messengers who sinned, but sent them to Tartaros,^b and delivered them into chains of darkness, to be kept for judgment,
Footnote: ^bPossibly from Hebrew: Taḥti - See Explanatory notes - She'ol.

2Pe 2:5 and did not spare the world of old, but preserved Noah, a proclaimer of righteousness, and seven others, bringing in the flood on the world of the wicked,

2Pe 2:6 and having reduced to ashes the cities of Sodom and Amarah condemned them to destruction – having made them an example to those who afterward would live wickedly,

2Pe 2:7 and rescued righteous Lot, who was oppressed with the indecent behavior of the lawless^c Footnote: ^cThe Greek word here, and in 2Pe 3:17, is *athesmos* (not the usual one, *anomos*) but it also means “lawless.”

2Pe 2:8 (for day after day that righteous man, dwelling among them, tortured his righteous being by seeing and hearing their lawless works),

2Pe 2:9 **then יהיה? knows how to rescue the reverent ones from trial and to keep the unrighteous unto the day of judgment, to be punished,**

2Pe 2:10 and most of all those walking after the flesh in filthy lust and despising authority – bold, headstrong, speaking evil of esteemed ones,

2Pe 2:11 whereas messengers who are greater in strength and power do not bring a slanderous accusation against them before the Master.

2Pe 2:12 **But these**, like natural unreasoning beasts, having been born to be caught and destroyed, blaspheme that which they do not know, shall be destroyed in their destruction,

2Pe 2:13 being about to receive the wages of unrighteousness, deeming indulgence in the day of pleasure, spots and blemishes, reveling in their own deceptions **while they feast with you,**

2Pe 2:14 having eyes filled with an adulteress, and unable to cease from sin, enticing unstable beings, having a heart trained in greed, children of a curse,

2Pe 2:15 **having left the right way they went astray, having followed the way of**

Bil'am the son of Be'or, who loved the wages of unrighteousness,^d Footnote: ^d
[2Pe 2:11-15](#), compare with [Eze 7:1-11:25](#).

[2Pe 2:16](#) but he was rebuked for his transgression: a dumb donkey speaking with the voice of a man restrained the madness of the prophet.

[2Pe 2:17](#) **These are fountains without water**, clouds driven by a storm, to whom the blackest darkness is kept forever.

[2Pe 2:18](#) For speaking arrogant nonsense, they entice – through the lusts of the flesh, through indecencies – the ones who have indeed escaped from those living in delusion,

[2Pe 2:19](#) **promising them freedom**, **though themselves being slaves of corruption** – for one is a slave to whatever overcomes him.

[2Pe 2:20](#) For if, after they have escaped the defilements of the world through the knowledge of the Master and Savior יהושע Messiah, **they are again entangled in them and overcome, the latter end is worse for them than the first.**

[2Pe 2:21](#) For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the set-apart **command^e** delivered unto them. Footnote: ^eThe singular “command” often means “commands” – see [1Ti 6:14](#), [Deu 17:20](#), [Psa 19:8](#).

[2Pe 2:22](#) For them the proverb has proved true, **“A dog returns to his own vomit,”** [Pro 26:11](#) and, “A washed sow *returns* to her rolling in the mud.”

Jude 1:11

[Jud 1:11](#) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Matthew 2

The Visit of the Wise Men

[Mat 2:1](#) And יהושע having been born in Bēyth Leḥem of Yehudāh in the days of Herodes the sovereign, see, Magi from the east came to Yerushalayim,

[Mat 2:2](#) saying, “Where is He who has been born Sovereign of the Yehudim? For we saw His star in the East and have come to do reverence to Him.”

The Magi mentioned here were ‘wise men’ or astronomers from the east. This would have been in the region of Babylon and later Medes-Persia. It is very possible that these Magi were acquainted with Daniel through his writings and prophecies yet to come. We see this concept in the below excerpt.

The prophet Daniel must have been assigned to this high office. Perhaps the fraternization of Daniel with the early Magi in Babylon helps to explain why those in the Magian profession expected a Jewish king to arrive near the end of the 1st century. This is the very thing that Daniel prophesied would happen. Recall that Daniel prophesied the rebuilding of Jerusalem after the Babylonians destroyed it in the 6th century B.C.E. He also said that 490 years would pass from a command to rebuild Jerusalem until a world-embracing messianic kingdom would emerge on the earth in the region of Palestine.

<http://www.askelm.com/star/star002.htm>

Yahusha was born in the days of Herod the Great. The Magian arrived in Jerusalem with much pomp. It is strongly supported that there were not just 'three wise men' but a whole caravan traveling together. They had also brought with them many valuables of gold, frankincense, and myrrh, which had very possibly been set aside for this prophetic event.

When they arrived, they asked a logical question: 'Where is He who has been born Sovereign of the Yehudim?' They probably were expecting a prompt simple answer. After all, they were just arriving and surely the local people were aware of such a great event. They go on to share that they had seen His star in the East and have come to do reverence to Him.

Mat 2:3 And Herodes the sovereign, having heard, was troubled, and all Yerushalayim with him.

Mat 2:4 And having gathered all the chief priests and scribes of the people together, he asked them where the Messiah was to be born.

Mat 2:5 And they said to him, "In Běyth Lehem of Yehudah, for thus it has been written by the prophet,

Mat 2:6 'But you, Běyth Lehem, in the land of Yehudah, you are by no means least among the rulers of Yehudah, for out of you shall come a Ruler who shall shepherd My people Yisra'ël.' " [Mic 5:2](#).

The Magian seeking news of where a 'Sovereign of the Yehudim' had been born, troubled King Herod greatly; after all He was king! So, the phishing begins. Herod gathers key officials and inquiries are made as to where the Messiah would be born. The chief priests and scribes answer and tell Herod the Messiah was to be born in Bethlehem based on Micah 5:2.

Mat 2:7 Then Herodes, having called the Magi secretly, learned exactly from them what time the star appeared.

Mat 2:8 And having sent them to Běyth Lehem, he said, "Go and search diligently for

the Child, and when you have found Him, bring back word to me, so that I too might go and do reverence to Him.”

Mat 2:9 And having heard the sovereign, they went. And see, the star which they had seen in the East went before them, until it came and stood over where the Child was.

Mat 2:10 And seeing the star, they rejoiced with exceedingly great joy.

These Magian were experiencing an astronomer’s ‘dream event.’ This was a onetime prophetic astronomical event signifying the birth of the Messiah, and they were living it out! They heard what Herod had to say and they moved on. They continue to follow this astronomical star that led exactly to where the Child was located! Can you imagine the excitement! Not only had they been following this star on their entire journey from the east; not only had they been searching for this event for years; not only had they studied the writings and knew of the prophecies of Daniel; but now, they are seeing all that had been prophesied come to past! They were there! They not only saw the ‘star’ but most importantly they laid eyes on the Child, the Sovereign of the Yehudim!

Mat 2:11 And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, they presented to Him gifts of gold, and frankincense, and myrrh.

Mat 2:12 And having been warned in a dream that they should not return to Herodes, they departed for their own country by another way.

After giving their reverence to Him and their gifts, they are warned in a dream not to return to King Herod. Therefore, they return to their country another way.

On their return journey, we cannot imagine how elated and joyous they must have been. Surely, they were traveling on ‘cloud nine’ as we would say, all the way back to their country. This was an astronomical event of a lifetime and they got to see the divine beauty of it unfold!

The Flight to Egypt

Mat 2:13 And when they had left, see, a messenger of יהוה appeared to Yosëph in a dream, saying, “Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him.”

Mat 2:14 And rising up, he took the Child and His mother by night and departed for Mitsrayim,

Mat 2:15 and remained there until the death of Herodes, to fill what was spoken by יהוה through the prophet, saying, **“Out of Mitsrayim I have called My Son.”** [Exo 4:22-23](#),

[Hos 11:1](#), [Rev 21:7](#).

Not only did the Magian receive warning in a dream but so did Joseph. Joseph was to take the Child and Miryam and flee to Egypt and he did so immediately upon rising. They left in the cover of night and they would remain in Egypt until further word of the death of Herod.

It is believed that Yahusha was nearing 2 years of age by the time the Magian had arrived. The impression that Yahusha was an infant and that there were only three wisemen is incorrectly portrayed by nativity scenes.

Herod Kills the Children

Mat 2:16 Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and **slew all the male children in Běyth Lehem** and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

Mat 2:17 Then was filled what was spoken by Yirmeyahu the prophet, saying,

Mat 2:18 **“A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥèl weeping for her children, refusing to be comforted, because they were no more.”** [Jer 31:15](#).

Herod was greatly enraged believing he had been fooled by the Magian; but better than that, Herod was circumvented by YHWH. Sadly, Herod does give the command to slay all male children in Bethlehem and in all its borders, from two years old and under, based on the time of when the Magian first spotted the ‘star.’ Thereby, fulfilling yet another prophesy in Jer. 31:15 ‘Rachel weeping for her children.’ Rachel was buried near Bethlehem – see following commentaries.

Ellicott’s Commentary: Genesis 35:16

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

(16) But a little way.—Heb., and there was still a “chibrath” of land to come to Ephrath. This word occurs four times in the Old Testament: here, in [Genesis 48:7](#), in [2Kings 5:19](#), and in [Amos 9:9](#), where it is used in the sense of a sieve. Many of the Rabbins, therefore, translate “in the spring-time,” because the earth is then riddled by the plough like a sieve; and the Targum and Vulgate adopt this rendering. The real meaning of the word is lost, but probably it was a measure of distance; and the Jewish interpreters generally think that it meant a mile, because Rachel’s traditional tomb was about that distance from Bethlehem.

Ephrath (the fruitful) and Beth-lehem (the house of bread) have virtually the same meaning, but the latter name would be given to the town only when its pastures had given place to arable lands, where corn was sown for bread.

David Guzik’s Commentary: 3. (19-20) The death and burial of Rachel.

So, Rachel died and was buried on the way to Ephrath (that is, Bethlehem). And Jacob set a pillar on her grave, which is the pillar of Rachel’s grave to this day.

a. **Rachel died and was buried:** Rachel's death was a tragic fulfillment of the curse Jacob himself pronounced on the one who stole the idols of Laban ([Genesis 31:32](#)).

i. In [Genesis 30:1](#), Rachel pleaded with Jacob, *Give me children, or else I die!* As it happened, both became true. She had children and she died as a result.

The Return to Nazareth

Mat 2:19 And Herodes having died, see, a messenger of יהוה appeared in a dream to Yosëph in Mitsrayim,

Mat 2:20 saying, “Arise, *and* take the Child and His mother, and go into the land of Yisra’ël, for those seeking the life of the Child are dead.”

Mat 2:21 And rising up, he took the Child and His mother, and came into the land of Yisra’ël.

Mat 2:22 But hearing that Archelaos was reigning over Yehudāh instead of his father Herodes, he was afraid to go there. **And having been warned in a dream, he departed to the parts of Galil,**

Mat 2:23 **and came and dwelt in a city called Natsareth – thus to fill what was spoken^a by the prophets, “He shall be called a Natsarene.”** Footnote: ^a*Spoken* (not written) by the prophets (plural).

Joseph later has another dream and is given a message to take the Child and Miryam back to the land of Israel, for those seeking the Child’s life were dead. Upon returning and hearing Archelaos [Herod’s son] was reigning over Judah, Joseph is again warned in a dream and settles in Galilee in a city called Nazareth; thus, fulfilling the prophecy that he would be called a Nazarene.

Yahusha fulfilled so many prophecies that it is indisputable as to His identity. He is the Messiah!

Other Torah Portion Readings:

Mark 11:12-26
Romans 11:25-32
1 Corinthians 1:20-31
Hebrews 1:1-2
Revelation 2:12-17

Shabbat Shalom, Libby