

EMC SHALOM INTERNATIONAL

PARASHAH 40 BALAK | NUMBERS 22:2 – 25:9

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Aliyot from the Torah:

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Haftarah: Mikah (Micah) 5:6 (7 English v.) - 6:8

Brit Hadashah: Yochanan (John) John 13:1 - 14:31

BALAK means "devastating"

In the previous Parsha, Aharon's death was mentioned, an event that greatly saddened the people, to the point of mourning for him thirty days. However, this did not weaken the people militarily, as they defeated several powerful peoples and settled on the steppes of Moav. This event alerted the Moavite people.

First aliyah, 22:2-12

22:2-3 "Balakson of Tsippor, saw all that Israel had done to the Emorites. Moav was alarmed because that town was very numerous. Moav was terrified of the Israelites."—The deeds done by YHVH through his chosen people were well known throughout the region and Moav was no exception. In this passage we find two very important words that are:

1.alarmed in Hebrew "gur" (גור) of **Strong #1481** meaning: shrink, fear (as in a strange place); also, muster for hostility (as

frightened): frighten, congregate, fear, fear.

two.Terror . In Hebrew "cuts" (צור) of **Strong #6973** which means: anguish, terrify, annoyance, tire, fear. These words, despite being synonyms, imply different states.

The first implies a fear due to or caused by the feeling of insecurity, both from the population in general and from the army of this region, since they had to provide them with protection. While the second speaks of the fear of losing one's life; of great discouragement at having to face a fight that was already lost. This connects us and leads us to meditate on the words of Rabbi Shaul, when he surely invites those of us who are backed by Mashiach Yeshúa to stand firm: **1 Timothy 6:11-12** "But you, as a man of YAHWEH, flee from these things, and pursue justification, Kedusha, full of faith, love, firmness and meekness. **Fight the good fight of faith** lay hold of the eternal life to which you were called when you testified before many witnesses" (BKIM). As long as each one of us maintains all these conditions of pious life, our battles will be "GOOD" that is, WON!

Both words are modified by the word "panim" (פנים) of **Strong #6440** which means: appearance, face, face. This gives us evidence of the magnitude of the terror that was reflected in the face of the people of Moav. There are feelings that cannot be hidden. YHVH promised Israel that if they remained obedient to Him and His Torah, they would not be afraid of the peoples who rose up against them. The Torah tells us in **Devarim (Deuteronomy) 28:7,10** "YAHWEH will cause

may your enemies who attack you be defeated before you; they will advance upon you one way and flee before you seven ways"; "Then all the peoples of the earth will see The Name of YAHWEH, the Presence of him, is with you; so they will be afraid of you" (BKIM). When we are faithful to the Eternal we can live confident, since his Presence will make the enemy perish; thus taking great relevance the words of Rabbi Sha'ul when he said in **Romiyim (Romans) 8:31** "What, then, shall we say as to this? If YAHWEH is for us, who can be against us?" (BKIM).

22:4 And Moav said to the elders of Midyan: "Now this horde will devour everything around us as a bull devours the grass of the field." Balaq son of Tsippor, who was the king of Moav at that time.—By acknowledging the greatness and power of Israel (strength that came from YHVH) these towns implies asking for reinforcements. Here we see how two nations (Moav and Midyan) unite against Israel. This coalition of nations and spiritual entities is carried out with a specific objective: to frighten the people of the Eternal, since "fear causes lack of trust in God's promises". This is why Yochanan tells us in **Yochanan Aleph (1 John) 4:18** "In love there is no fear, but perfect love casts out fear. For fear brings punishment, and he who fears has not been perfected in love." (VIN). Also King David said in **Tehillim (Psalms) 56:3-4** "When I am afraid, I trust in you, in Elohim, whose word I praise. I trust in Elohim, I am not afraid. What can mortals do to me?" (VIN).

22:5-6 He sent messengers to Bilam the son of Beor in Petor, which is by the river, in the land of his relatives, to invite him, saying, "There is a people that came out of Egypt; hides the land from sight and sits next to me. Come then, put a curse on that town, since it is too numerous for me, maybe like this

can defeat them and expel them from the earth. Because I know that whoever you bless is truly blessed and whoever you curse is cursed".—The enemy uses the resource of using a prophet in order to curse the Israelite people. This has a double implication:

- 1.** An apparent strengthening of morale within his army, since they were terrified by the mere presence of the people of Israel in the surroundings.
- two.** Scare the people of Israel. This strategy has been used constantly by the enemy throughout history, as well as coalitions between its neighbors to try to defeat it.

All this feeling against Israel is given in the fact of YHVH's promise, that we be a numerous and blessed people, which causes enemies to rise up against us. Every time an enemy rises up against Israel they have these same goals: defeat him and exterminate him, this has always been the goal.

22:12 But Elohim said to Bilam: "Do not go with them. You must not curse that people, because they are blessed."—The blessing unleashed on Avraham and on all his descendants is irrevocable. No one can curse what YHVH blessed, succeed and get away with it. Once we enter into a pact with the Eternal, we are sheltered by the same blessing that was given to Avraham. This makes us jump in praise, just like Rav Shaul when he said in **Ephesiyim (Ephesians) 1:3** "Praised be YAHWEH, Father of our Adon Yeshúa Ha'Mashiach, who in the Mashiach has blessed us with every blessing in the ruach in heaven" (BKIM). This single principle should make us live trusting in the promises of the Most High, since we are His sheep and He promised in **Yochanan (John) 10:27-29** "My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; and no one can take them away

from the hands of the Father.'(VIN). Furthermore, we have the assurance that Rabbi Shaul gives us when he says in **Qolosiyim (Colossians) 3:3** "*Because you have died and your lives are hidden with the Mashiach in YAHWEH*"(BKIM). It is good to highlight that this security is directly proportional to obedience, since as long as we remain faithful to the Torah we will not be giving place to Ha'Satan . Every commandment that we disobey is a window that we open for the enemy to attack us.

Second Aliyah, 22:13-20

22:13 Bilam got up in the morning and said to the dignitaries of Balaq: "Return to your country, that YAHWEH will not allow me to go with you".- This man he truly had the gift of prophecy, as he could consult YHVH. He was aware that the Eternal would not allow a curse on Israel. The promises of the Most High are faithful. He promised to bless Avraham's offspring as well as those who bless him. We as part of that offspring are invested with the same blessing. This teaches us that, despite the fact that enemies arise to want to destroy us and/or curse us, nothing can harm us because we are protected by our Abba Kadosh (Holy Father). as it is written in **Tehillim (Psalms) 27:5** "*For He will hide me in His pavilion in the day of calamity; he will hide me in the shelter of his abode, on a rock he will set me high*"(VIN).

22:18 Bilam replied to Balaq's officials: "Even if Balaq gave me his house full of silver and gold, I could not do anything, big or small, contrary to the command of YAHWEH my Elohim."-YHVH's commandments and words are irrevocable. Nothing and no one can contradict them. What He decreed will come to pass as the prophet says **Yirmeyahu (Jeremiah) 4:28b** "*Because I have spoken, I have*

planned, and I will not change my mind, nor will I desist from it"(VIN). The idea that YHWH can change his mind is a violation of one of his attributes, which is immutability. To say that the Torah is abolished or that it is not for our times is a contradiction and at the same time a heresy.

- Contradiction because the Torah is Eternal as it says **Tehillim (Psalms) 119:160** "*The essence of Your Word is truth; Your just rules are ETERNAL*"(VIN).
- Heresy , because we would be talking about an Elohim who changes, which we know from His Word that this is not the case. He is the same as yesterday, today and forever, He does not change or have a shadow of variation: **Ivrim (Hebrews) 13:8** "*Yeshúa Ha'Mashiach is the same yesterday, today and forever.*"(BKIM).

Although this passage is not being studied under the principle of uniqueness, its understanding leads us to contemplate it for a moment in this way, to see it reflected as an inescapable condition of the Divine essence of YHVH.

This prophet alien to Israel and its promises, recognized that nothing and no one can change what YHVH has established: **Hitgalut (Revelation) 3:7-8** "*Write to the messenger of the community in Philadelphia: The Holy and True One, the one who has the key of Dawid, the one who opens and no one closes, and closes and no one opens* says this: *I know your works. See, I have set before you an open door, which no one can close; because you have a little power and have kept my word and have not denied my name.*"(VIN). And the reality is that, like Bilam, this prophet of YHVH, but "not of his people", many today know that it is so, that nothing and no one can change what YHVH has established, but they are not capable of living according to this truth and insist on proceeding against His will; like this guy did.

22:20 That night Elohim came to Bilam and said to him, "If these men have come to

invite you, you can go with them. But whatever I command you, that is what you will do."– There is an apparent contradiction here. In what way is it understood that YHVH tells him not to go with these men and that he does not curse his people because he is blessed, now he tells him to go with them? The answer is what we know as **YHWH's permissive will**. That is, when a man persists in his ideas regardless of what the Eternal has said, then He allows him to do it his way. As Rab Shaul explains in **Romiyim (Romans) 1:28** "As they did not deign to take YAHWEH into account, Elohim abandoned them to a reprobate mind, to do what should not be done" (VIN). This does not mean that YHVH approves of what they do, but rather that He leaves them to proceed at will, since He gave us an attribute called "**free will**". In other words, we have the freedom to choose, without pressure, what we want to do with our lives. The Most High respects that.

Third aliyah, 22:21-38

22:22 "But Elohim was angry at his departure; so a messenger from Yahweh stood in his way as an adversary. He was riding on his donkey, accompanied by his two servants".- Although it seems Unexpectedly (because of the apparent contradiction discussed above), YHVH was angry with his departure, since "apparently" it meant fulfilling Balaq's wish to curse Israel. The anti-Semitic attitude is distasteful in the eyes of the Most High. You cannot curse what He has blessed. He cannot touch Israel, because he is cataloged as "THE APPLE OF HIS EYES". The word used here by the Torah for adversary in Hebrew is "satan" (שָׂטָן) of **Strong #7854** which means: opponent, opponent, adversary, enemy. So we understand that It's not about a name, it's about a title, which is given by its particular function of 'Stand against'. We see the above in **Matityah (Matthew) 16:23** But Yeshúa returned the

back to Kefa, saying: "Get away from me, ha'satan! You are a stumbling block in my path, because your thinking is from a human perspective, not YAHWEH's perspective!" (BKIM). Here we see Yeshúa calling Kefa (Peter), ha'satán. That is, opponent or who opposes, in this case, to Elohim's plan.

22:32 Yahweh's messenger said to him, "Why did you hit your donkey those three times? It was I who came out as an adversary, because your assignment is offensive to me."–The reprimand was due to the fact of having mistreated the donkey. The lack of vision and discernment caused this man to mistreat his animal. It should be noted in this verse, what was stated in the previous verse regarding the term ha'satán. Here it was YHVH's messenger or angel who came out as "ha'satan" (adversary); title given to an attitude or action. This does not mean that YHVH's messenger is Satan. Ha'satan is everything that opposes something. It becomes evident that this type of attitude against the Eternal's people is an offense to YHVH himself. So we understand that by cursing someone and especially the Holy People of YHVH is to directly offend Him: **Zekharyah (Zechariah) 2:8** Because YAHWEH-Ha Elyon has sent me on a glorious mission to the nations that plundered you, and this is what He says: "Whoever harms you harms the apple of my eye." (BKIM).

22:34-35 "Bilam said to the messenger of YAHWEH: "I sinned because I did not know that you were standing in my way, if you still disapprove, I will turn back". But YAHWEH's messenger said to Bilam: "Come with the men. But you must not say anything more than what I tell you." So Bilam went with the dignitaries of Balaq."–Bilam acknowledges that he has sinned, but what sin was he referring to? Well, not to discern the presence of YHVH. The unknowing comes from man's neglect to stay close to YHVH and his Torah. This ignorance causes the Torah to be transgressed; what makes you

carries sin for one's life. Rav Shaul tells us in ***Ephesiyim (Ephesians) 4:17-18*** "This I say and insist on the Master: that they no longer conduct themselves as the Gentiles conduct themselves, in the vanity of their minds, having their understanding darkened, far from the life of Elohim because of the ignorance that is in them, due to the hardness of your heart"(VIN).

Another important detail here is false obedience. We see Bilam trying to get YHVH to change his mind. He uses the phrase: "If you still disapprove", as if waiting "His confirmation". It is the typical posture of a rebel and/or an immature person who finds it hard to submit to the Torah of the Most High and is always looking for excuses not to obey. We must not think to obey "if it suits us or it doesn't suit us", "if we like it or we don't like it", we obey because He so arranged. Now, we understand that today biblical concepts are being taught in a partial, subjective and out of context way.

The specific case of this commentary is based on EMUNAH (obedient faith). The faith that is professed these days is far from obedience. This happens because of the light and quick stance that some Bible readers have taken of ***Ivrim (Hebrews) 11:1*** "And faith is the assurance of things hoped for, the conviction of things not seen."(BTX3). This verse has ended up today being the only and absolute answer that is found in most of the readers, believers, leaders, ministers, pastors, prophets or doctors of divinities. Only "a remnant" that the Eternal always separates generation after generation, maintains an objective and real position of what is established and given biblically. This remnant is a reserve only of the Eternal: ***Romiyim (Romans) 11:4*** But what is YAHWEH's answer? "I have set aside for myself seven thousand men who have not bowed the knee to Baal."(BKIM).

These men of today, who have received the instructions, precepts and commandments of YHVH, His Torah, do not bend their knees before

the customs relatives, local ^{either} nationals; they do not bend their knees before clergy, prelates, ministries, denominations or religions; they do not worship men or pay homage to university degrees. They only surrender to the forcefulness of the Truth given by the Sacred Scripture and understand Faith equal to Obedience.

FAITH = OBEDIENCE: This value is given by exegetical evaluation, according to the following verses:

- ***Romiyim (Romans) 10:17*** "So faith comes by hearing and hearing, by the word of God"(BDLA).25%
- ***Jacob (James) 1:22a*** "Be doers of the word, and not hearers only."(BDLA).25%
- ***Romiyim (Romans) 2:13a*** "For it is not the hearers of the law who are righteous before God, but those who obey the law."(BDLA).25%
- ***Ivrim (Hebrews) 11:6a*** "And without faith it is impossible to please God.(BDLA). 25%

How do we tell a child that **the speaks and does?100% COMPLIANT**

- ***Tehillim (Psalm) 119:160a*** "The sum of your word is true."(BDLA).

Dear brother, we long for you to be part of these men.

Fourth Aliyah, 22:39 - 23:12

23:7-8 He took up his subject, and said, "Balaq, the king of Moav from the hills of the east, has brought me from Aram: Come, curse Jacob for me, come, pronounce judgment on Yisrael! How can I condemn whom He has not condemned, how can I sentence when Yahweh has not sentenced? – Regardless of whether the purpose of Bilam's visit was to curse Israel, such

curse could not be carried out. It is impossible to curse what YHVH has blessed, as Rab Shaul relates in **Romiyim (Romans) 8:33-39** "Who can accuse the elect of Elohim, when Yahweh is the one who declares them innocent? Who will condemn them, when Mashiach Yeshúa was the one who died? And not only that, but he was also resurrected; and he moreover he is at the right hand of Elohim, and he also intercedes for us. Who can separate us from the love of Mashiach? The tribulation? The anguish? The chasing? Hunger? The nudity? The dangers? The sword? As it is written: Because of you we are exposed to death all the time; we are counted as sheep to the slaughter. But in all these things we are more than conquerors through him who loved us. For which I am convinced that neither death, nor life, nor messengers, nor governments, nor what is present, nor what is to come, nor powers, nor high, nor low, **nor any other created thing will be able to separate us from the love of Elohim, demonstrated through Mashiach Yeshúa, our Master.**"(VIN).

23:9 "As I see them from the top of the mountains, I look at them from the heights, there is a people that dwells apart, not numbered among the nations."—This verse tells us about the uniqueness of Israel; of how different it has been and is called to be from among all peoples. Only by being different can we make a difference. Yeshúa emphasizes it to us in **Matityah (Matthew) 5:13-16** "You are the salt of the earth; but if the salt loses its taste, with what will it be salted? It is no longer good for anything, except to be thrown out and trampled by people. You are the light of the world. A city situated on a hill cannot be hidden. A lamp is not lit to put it under a drawer, but on the lampstand, so that it gives light to all who are in the house. This is how your light should shine before the people, so that they may see your good deeds and glorify your Father who is in heaven."(VIN). We must be aware of the role as a people that we have as children of Elohim. The phrase "**not numbered among the nations**" we

teaches that we have no part among them. In other words, we should not do the practices that they do, no matter how beautiful or attractive they may seem. The Torah tells us in **Devarim (Deuteronomy) 12:29-31** "When YAHWEH your Elohim has cut off from before you the nations that you are entering to dispossess, and when you have dispossessed them and are living in their land; be careful, after they have been destroyed before you, do not be trapped into following them; so that they inquire for their gods, and ask: How did these nations serve their gods? I want to do the same. 'You will not do this to YAHWEH his Elohim! Because they have done with their gods all the abominations that YAHWEH hates! They still burn their sons and daughters in the fire to their gods!'"(BKIM). But also the Scripture tells us in **Yirmeyah (Jeremiah) 10:2** Thus says YAHWEH: "Learn not the way of the nations, nor be afraid of portents in heaven; let the nations fear them!"(VIN). That is what is called being different; "not to do what thenot believers make". Rabbi Shaul exhorts us in **Ephesiyim (Ephesians) 5:8** "For you were in darkness; but now you are united with the Lord, you are light, live as children of light"(BKIM).

23:11-12 Then Balaq said to Bilam, "What have you done to me? I brought you to condemn my enemies, and instead you have blessed them!" He replied, "I can only faithfully repeat what Yahweh puts in my mouth."—

Regardless of the fact that deep down Bilam's desire was to curse the people, knowing the reward he would receive, even so, three times he tried to curse and only words of blessing came out of his mouth. He acknowledges that he could not do it, since he could only say what Elohim had commanded him to say. YHVH turns the curse into a blessing when it comes to his people, as Rab Shaul explained in **Romiyim (Romans) 8:28** "Furthermore, we know that YAHWEH works all things together for the good of those who love him, and are the called according to his

purpose"(BKIM). Here we can see the great love and fidelity of YHVH towards his people; since, in spite of the "Golden Calf", the gossip and all the other negative events that have occurred with the people up to this moment, Israel continued to be the people blessed by YHVH and supported by him. We see this pattern throughout Scripture and history; Although the people are unfaithful, He remains faithful, as the Scripture says in ***Hoshea (Hosea) 1:10***"*In any case, the people of Yisrael will be in numbers as much as the grains of sand in the sea, which cannot be measured or counted; so the time will come when instead of being said: "You are not my people," it will be said to them: "You are the sons of the living Elohim.*"(BKIM).

Fifth aliyah, 23:13-26

23:19 "He is not a man to be capricious, nor a mortal to change his mind. Will he talk not to act, will he promise not to keep?"—This verse tells us about the immutability of YHVH. That is to say, that He does not change because he is faithful to his Word since everything that he has promised, he will fulfill. This particular text has been wrongly used by many to say that Yeshua is not YHVH. While it is true that Elohim is not a man; that is, human; ***Yochanan (John) 4:24***"*Elohim is spirit; and it is necessary that those who adore him adore him in spirit and in truth*"(VIN), does not mean that it is not manifested as such. Rav Shaul says in ***1 Timothy 3:16***"*Great, without a doubt, is the fundamental truth of our faith that was previously hidden. He was manifest in the flesh, and tasted right in the Ruach. Seen by malajim, and proclaimed among all nations, trusted by all this world, and raised to heaven in Glory*"(BKIM). Who was manifested in the flesh? The same Creator of the heavens and the earth.

It is very interesting to note that the last sentence of this **v. 19** gives us a clear reference

of the context and interpretative objective of the same. ***Will he speak in order not to act, for clearly a questioning will he promise not to comply?*** This leads us to the reason and meaning of the entire statement, which is with respect to the value that "His Word" has for the Eternal and therefore the fulfillment of it. The meaning of this passage, far from being established to point out Elohim's inability to "*to be, to be able to be, or to become a human; a man*", is solely and exclusively aimed at reaffirming the veracity of His Words and their fulfillment. Many rabbis and Torah teachers unfortunately take this verse to say literally: "ELOHIM CANNOT BE A MAN"; without realizing that by using the: "CANNOT" they are distorting in HIM one of the characteristics that corresponds only to HIM as Unique and Sovereign Elohim: the "OMNIPOTENCY". Beloved brother He, everything, everything, everything, everything, ALL CAN. **He created angels with the ability to embodied, and He couldn't do it Himself?** Please! In whose mind does that fit?

Let us note two similar passages that can open your eyes to this truth, confirm your concerns, and even lift you to a new level of holiness in your relationship with the Deity of Israel.

In ***Shemot (Exodus)***, When Mosheh speaks with the voice of the bush, it tells him two phrases concerning this topic:

1. *Shemot (Exodus) 3:5b*"*Take off your sandals from your feet, that the place where you are standing is holy ground*"(VIN);

two. *Shemot (Exodus) 3:14a*"*Ehyéh Ashér Ehyéh*", "*I am who I am*"(VIN).

We speak of the same context and it is the first talk or address of YHVH with Mosheh.

In ***Yeshua (Joshua)*** the same speech is presented, however with a different presentation. We cannot forget YHVH's words in installing ***Yeshua (Joshua)*** in its

new position, as Supreme Head of Israel:

Yahoshua (Joshua) 1:5 "No one will be able to stand against you as long as you live. Just as I was with Moshe, I will be with you. I will neither fail you nor abandon you." (BKIM).

Interesting that YHVH promises not only to be with Yahshua in the same way he was with Mosheh, but makes it clear that the same one who was with Mosheh would be with him; the same of the bush, of Mount Sinai and of the Tables of the Law: **The Creator of the Universe.**

- ***Jesus (Joshua) 5:14*** *And he said, "No, I am prince of the army of YHWH. I have come now." And Joshua fell to the ground on his face and worshiped, and said to him, "What does my Lord say to his servant?"* (BTX3).
- ***Jesus (Joshua) 5:15*** *"Remove the shoes from your feet because the place you step on is holy."* (BTX3)

A Prince, an angel or a different being than the one who was with Mosheh, would not have allowed Yahoshua (Joshua) to bow down before him, let alone take the audacity to pronounce those words. *"The place you step on is holy."*

The word place in this passage is "makon" (מקום) **Strong #4725** which means: THE PLACE. It also corresponds to the word used by Yaakov after the "Vision of the Ladder". This passage speaks of a land and a place; but define yourself, beloved brother, from the passage, YHVH's deep relationship with that place: ***Bereshit (Genesis) 28:13-16 "Then suddenly YAHWEH was standing there next to Him; and he said: "I am YAHWEH the Elohim of Avraham your father [grandfather] and the Elohim of Yitzchak. Do not fear, the Earth on which you are lying I will give it to you and your daughter. Your zera will be as numerous as the grains of sand on earth. You will expand to the west and to the east, to the north and to the south. For you and your zera all the tribes of the earth will be blessed. Look, I am with you. I .. you***

I will guard wherever you go, and I will bring you back to this earth, for I will not leave you until I have done what I have promised you. Ya'akov awoke from his dream, and said: "Certainly YAHWEH is in this place (Makon) - and I didn't know it!" (BKIM).

23:21 "There is no evil in his sight for Yaakov, there is no disgrace in sight for Israel. Yahweh his Elohim is with them and the acclamation of his King in his midst". – This verse has two implications:

1. The spiritual implication. In the fact that there is no evil, misfortune or curse from YHVH towards his people. On occasions he executes judgment on them, but it is only in order to purify and perfect them, as the Scripture expresses in ***Kefa Aleph (1 Peter) 1:6-7 "Rejoice in this, even if for a little while you have to suffer affliction through various trials. Even gold is tested by fire to check its purity. The purpose of these tests is so that the authenticity of your trust, which is far more precious than perishable gold, may be judged worthy of praise, glory and honor when Yeshua Ha'Mashiach is revealed."*** (BKIM).

2. The prophetic implication. In the fact that, in the midst of them, of Israel, a King was glimpsed. This King that is spoken of is none other than Yeshúa Ha'Mashiach, of whom the Scripture says in ***Luke 1:31-33 "Look! You will conceive in your womb and give birth to a son, and you will name him Yeshua. He will be great, he will be called the Son of Ha'Elyon. YAHWEH Elohim will give him the throne of his father David his; and he will reign over the house of Ya'akov forever; the kingdom of him will have no end"*** (BKIM).

Sixth Aliyah, 23:27 - 24:14

24:1 "Now Bilam, seeing that Yahweh was pleased to bless Yisrael, did not go, as on previous occasions, in search of

omens, but turned his face toward the wilderness."–This was the last attempt to curse Israel, which shows Bilam's true desire, not to bless but to curse. On this occasion he decided to fight in his forces; but it was in vain because: "**YHVH is pleased to bless Israel**".

24:9 "They crouch down, they lie down like a lion, like the king of beasts, who dares to lift them up? Blessed are those who bless you, cursed are those who curse you!"–This last blessing summarizes all those previously said and, at the same time, confirms the words spoken by YHVH to our father Avraham in ***Beresheet (Genesis) 12:3*** "I will bless those who bless you and I will degrade those who curse you; and all the families of the earth will bless themselves through you"(VIN). The most wonderful thing about this passage is that through the mouth of a gentile said promise is announced, thus teaching us the veracity of this promise, as well as the testimony to the world of YHVH's fidelity to his people.

7th aliyah 24:15 - 25:9

24:17 "What I see for them is not yet, what I behold will not be soon: A star arises from Jacob, a scepter comes from Yisrael; shatters the temples of Moav the foundation of all the sons of Sheth."– This prophecy goes beyond the immediate future. It is a messianic prophecy that, like verse 9 of this chapter, confirms and, at the same time, makes YHVH's word known about the final redemption of the people of Israel in the midst of all the nations of the world. This shows two things:

1. That everyone has the opportunity to join the chosen people of YHVH, since this prophecy is not announced to Israel, but to the Gentile peoples who were represented there.

two. That this Messiah (King) would strike down the enemies of Israel forever.

The Chumash translates this verse as: "*...a star of Iaakov opened the way...*" making the relationship "*a star*" referring to a king, and "*the scepter*" or stick to his monarchical power. This king will defeat Moav and the whole world. According to Rashi this king is David who rose victorious over Moav: ***Shmuel Bet (2 Samuel) 8:2*** "He also defeated the Moavites: He made them lie on the ground and measured them with a line; he measured out two strings for those who were to die and a whole string for those who were to live. And the Moavites became David's tributary vassals."(VIN). Ramban interprets this passage pointing to messianic times, according to him, the Mashiach is called '*a star*', because in a certain way it will sail resplendent all over the world to gather the Iahudites of the diaspora.

These men were somewhat correct in their interpretation. Mashiach subdued or defeated everyone, ha'satan and the whole world: ***Yochanan (John) 16:33*** "I have told you about these things so that you may have peace in me. In the world you will have affliction, but have courage; I have overcome the world!"(VIN); ***Hitgalut (Revelation) 5:5*** "And one of the elders told me: "Don't cry. See, the Lion of the tribe of Yahudah, the Root of David, has overcome to open the scroll and its seven seals"(VIN). The term "*star*" It is a term that highlights someone's power with which he rules and his glory. ***Amos 5:26*** "Rather, you brought Sicut, your king, and Kiun, the star of your gods that you made for yourselves. (BTX3); ***Hitgalut (Revelation) 22:16*** "I, Yeshua, have sent my messenger to testify to you these things for the communities. I am the root and offspring of David, the bright morning star."(VIN); ***Matityah (Matthew) 2:2*** "Saying: "Where is he who is born King of the Jews? For we saw his star in the east and came to worship him."(BTX3); ***Matityah (Matthew) 2:7*** "Then Herod, secretly calling the wise men, diligently inquired from them the time of the appearance of the star.(BTX3); ***Matityah (Matthew) 2:9-10*** "After hearing the king, they went away, and behold, the star they saw in

the east preceded them, until it came and stopped over where the child was. Then, seeing the star, they rejoiced with great joy.” (BTX3).

According to the verses quoted from **Matityah (Matthew)**, we see that it was not really a star, since it was not about fortune tellers and astrologers. They were Judahites who were brought from the diaspora as prophecy announces. The star was the Glory of Elohim, that as he left for the east he would come back there as narrated by the prophet **Yechezqel (Ezekiel)**. The Presence leaves Yerushalem: **Yechezqel (Ezekiel) 11:22-25** “*Then the cherubim raised their wings, with the wheels that were next to them; and the Presence of the Elohim of Yisrael was above, above them. The Presence of Yahweh went up from the middle of the city, and stopped on the mountain that is to the east of the city. Then a spirit lifted me up and took me back in a vision of the spirit of Elohim to the exiled community in Kaldea. Then the vision that I had seen left me; and I communicated to the exiles the things of Yahweh that he had shown me.*” (VIN). The Presence returns to the Temple: **Yechezqel (Ezekiel) 43:1-7** “*Then he led me to the gate facing east, and I saw that the Presence of the Elohim of Yisrael was coming from the east. His noise was like the noise of many waters, and the earth shone because of his Presence. The vision I saw was like that vision I had seen when he came to destroy the city and like the vision I had seen by the river Kevar. And I fell prostrate on my face. Yahweh's Presence entered the temple through the door to the east. Then the spirit lifted me up and brought me into the inner court. And Yahweh's Presence filled the temple. Then I heard someone speaking to me from the temple, while a man was standing next to me. And he said to me: “Son of man, this is the place of my throne, the place of the soles of my feet, in which I will dwell among the children of Israel forever.*

die,” (VIN). According to **Matityah (Matthew)**, the “Glory or Star” was seen in the east and settled on the child King. This cannot be done by a normal star. The Messiah, as Ramban declares, will soar through the heavens and gather us from the four corners of the earth: **Luke 17:24** “*For as the lightning, when it flashes from one end of the sky and shines to the other, so also will the Son of Man be in his day.*” (VIN). The word for lightning in Greek “astrapé” (ἀστραπή) of **Strong #796**, of **#797**, which has as its root “aster” (ἀστήρ) of **Strong #792** which means: Star watered by the sky, comet or meteorite. We all await the fulfillment of this glorious prophecy! Glory to the Eternal!

24:23 He continued his topic and said: “Ouch! Who can survive unless He wants it?–

In the midst of this prophecy of judgment, uttered by Bilam to the nations that came together to destroy Israel, a great truth is said: only YHVH determines the life of a person. It says in the scripture **Shmuel Aleph (1 Samuel) 2:6** “*YAHWEH inflicts death and gives life, throws into the pit and raises up*” (VIN).

25:1-2 “When Yisrael was in Shittim, the people profaned themselves by prostituting themselves with the Moavite women, who invited the people to their sacrifices for their deity. The people partook of them and bowed down to that deity.”–Here we see the three stages of the fall of the people of Israel:

1. Too close to the world. This is the beginning and it can be very dangerous. Yeshua reminds us in **Yochanan (John) 17:16** “*They do not belong to the world, just as I do not belong to the world*” (BKIM).

2. Sexual impurity. That is to say, once we begin to make certain concessions with the world the next thing that comes is sexual immorality. Rabbi Shaul warns us in **Qorintiyim Aleph (1 Corinthians) 6:15-16** “*Do they not know that their bodies are members of Moshiach? Therefore, shall I take the members of Moshiach and*

*will I give them to a prostitute? YAHWEH forbid it! Do you not know that the man who joins himself to a prostitute becomes one with her? For the Tanakh says: **The two will become one body*** (BKIM).

3. Idolatry. This is nothing but spiritual adultery. Rav Shaul shows us in **Qolosiym (Colossians) 3:5-6** "Therefore, put to death the earthly members of your nature: sexual immorality, impurity, covetousness, evil desires, and avarice (which is a form of idolatry); For it is because of these things that YAHWEH's wrath comes on those who disobey him." (BKIM).

25:3 "So Yisrael clung to Baal Peor and YAHWEH was angry with Yisrael."—Idolatry ignites the wrath of YHVH on those who carry it out. YHVH and idols cannot be served at the same time. Throughout Scripture we see that the reason YHVH issued judgment against his people was precisely because of the sin of idolatry. This judgment was reflected, sometimes by oppression from other kingdoms and sometimes through exile. The base of the Torah is exposed in **Shemot (Exodus) 20:1-6** "Elohim spoke all these words, saying: I YAHWEH am your Elohim who brought you out of the land of Egypt, the house of slavery: You will have no other elohim besides me. You shall not make for yourself a sculpture, nor any figure of what is in heaven above, nor in the earth below, nor in the waters under the earth. You will not bow down to them or serve them. For I, YAHWEH your Elohim, am a jealous Elohim, who punishes the guilt of the fathers on the children, on the third and fourth generation of those who reject me, but who shows kindness for a thousand generations to those who love me and observe my commandments." (VIN). Rabbi Shaul also tells us in **Qorintiyim Bet (2 Corinthians) 6:14-18** "Do not be unequally yoked with unbelievers. For what does righteousness have in common with Torah transgression? What fellowship has light with darkness? What harmony is there between Mashiach and Belial? What do believers and unbelievers have in common? What deal can there be?

between the temple of YAHWEH and the idols? Because we are the temple of the living Elohim, as YAHWEH said: "I will dwell and walk among them. I will be his Elohim, and they will be my people." "Therefore, get out from among them, and stand aside! says YAHWEH. Do not touch what is unclean, and I will receive you; and I will be a Father to you, and you will be my sons and my daughters, says YAHWEH the Almighty" (VIN).

Conclusions

This Parsha teaches us that no human being is capable of harming Israel, if it goes against the will of Elohim. That is why, through the immoral Bilam, such great and sublime blessings were given to Israel. Sometimes your own enemies declare blessings on you, without knowing it. They mock and declare false blessings over us saying: They have left the truth, they left us for money and well-being, but the Eternal humiliates them by giving us prosperity. Many of us left the mud and the lie that we lived in other denominations before knowing the true value of the Torah.

Luke 12:32 "Do not fear little flock, because your Father was pleased to give you the kingdom" (BTX3).

No one can touch us, don't be afraid!

End of Parsha.

Our comments obey the doctrine established in **EMC SHALOM INTERNATIONAL** What **Hebrew Roots Ministry** and they are pillars that we defend and expose in the preaching of the Only Gospel that the first emissaries (**shlichim-apostles**) proclaimed with a single purpose: Restore the Kingdom of Israel. **Maaseh (Acts) 1:6** and addressed to the recipients established in **Yaakov (James) 1:1** **Kefa Aleph (1 Peter) 1:1** "THE LOST HOUSE OF ISRAEL".

Rabbi Shaúl (Shaliaj Pablo) himself, emissary par excellence for all the Gentiles, knew beforehand that his focus of outreach was only the **twelve scattered tribes** calls "**Lost sheep of the house of Israel**" [Melo Ha Goyim]: The righteous among the nations." *Maaseh (Acts) 26:7. It is the fulfillment of this same promise that our twelve tribes they hope to obtain, resolutely doing their acts of worship night and day; despite this, it is in connection with this hope, his Majesty, that I am accused today by the Jews!*

East document it is commented weekly live streaming of our online classes every Shabbat from 9:00 am to 12:30 pm ET via [zoom.com](https://zoom.us) and the ID to enter the channel **EMC SHALOM INTERNATIONAL** it is: **ID 4637031177**

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All believers in the Elohim of the Bible have a common denominator and a single desire, which is to establish a "**revival**" so powerful that it brings the presence of The King of kings and establishes his Kingdom once and for all; but it

The only thing that will bring this to the congregation of the saints of Israel is "THE BIBLICAL STORY", the return to the foundation and the initial form of the **HEBREW FAITH**.

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