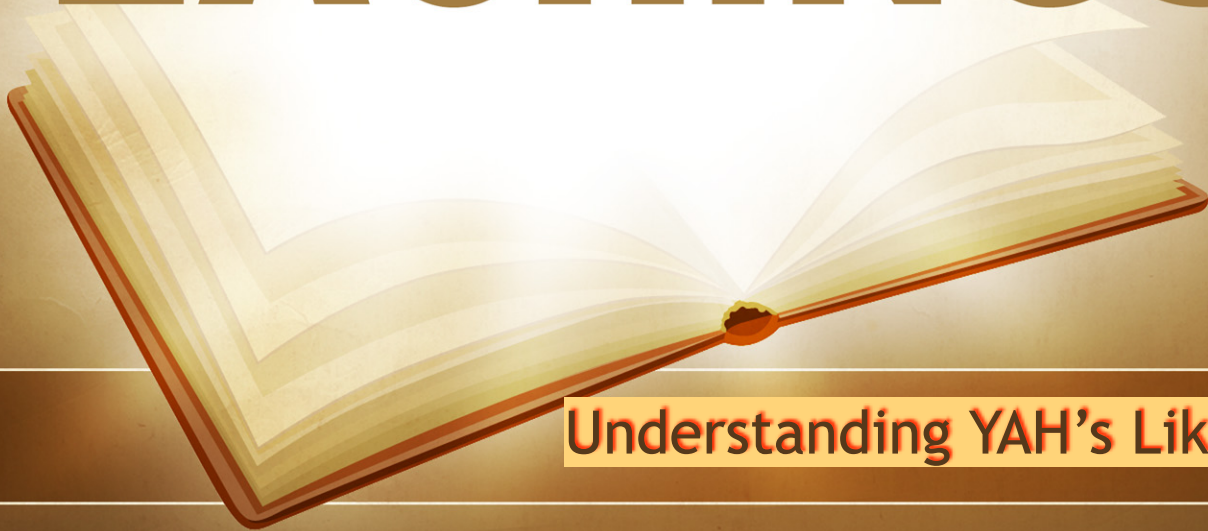


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#40 Balak (בָּלָק) — The name of a king of Moab. Balaq - Strong's H1111 which means, 'devastator, waster', and, at its root, it means 'to waste, lay waste, devastate, annihilate'.



Torah: Numbers 22:2 - 25:9
Haftarah: Micah 5:6 - 6:8

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#40 Balak (בָּלָק) — The name of a king of Moab.
Chapter 22) He turned Bilaam's curse into a
blessing

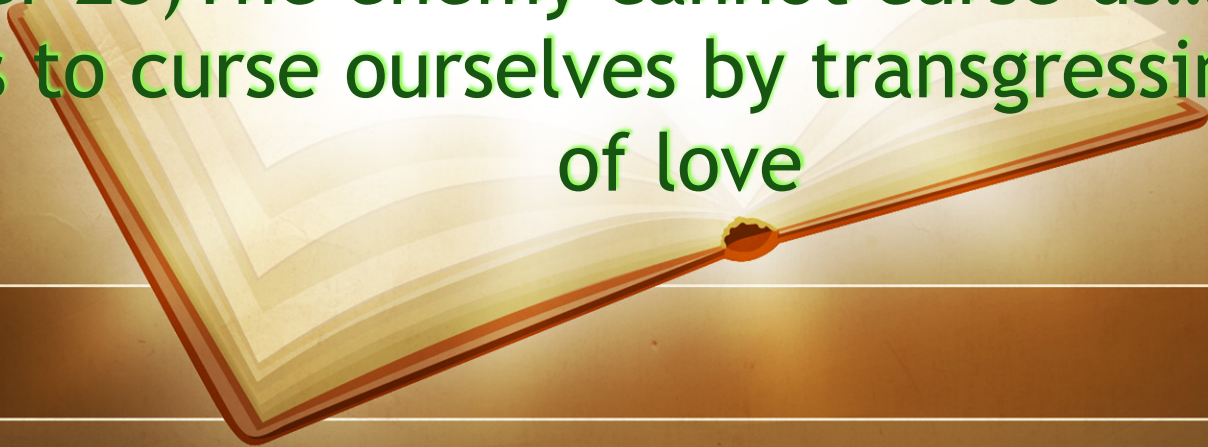


TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#40 Balak (בָּלָק) – The name of a king of Moab.

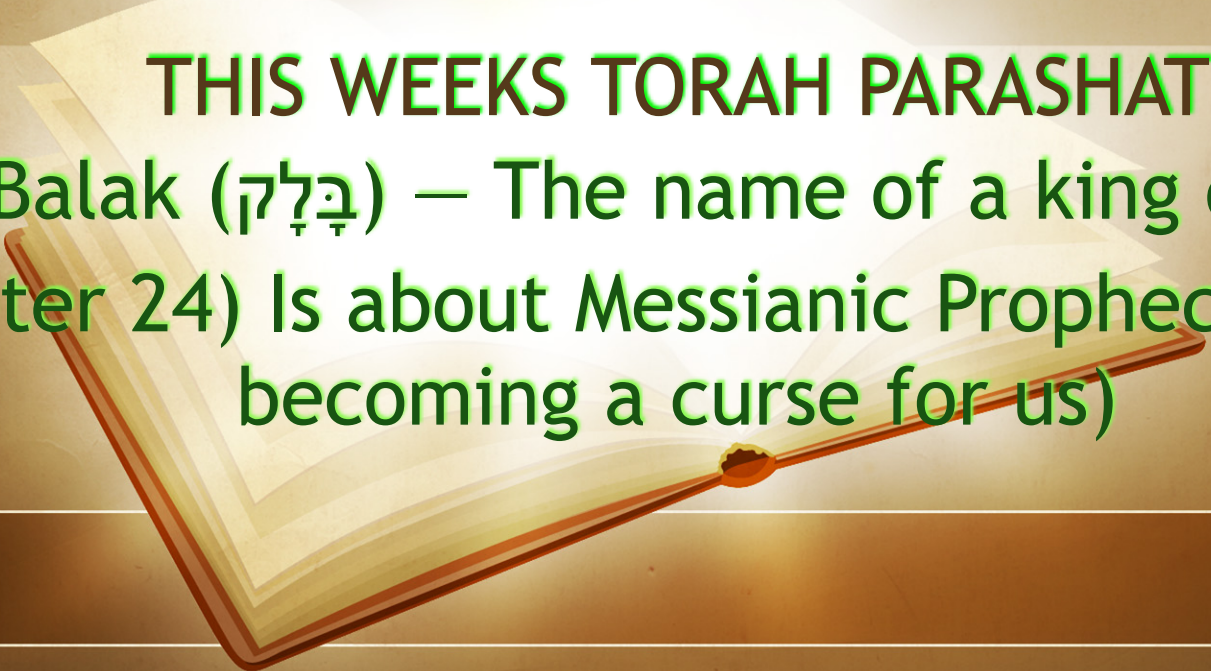
Chapter 23) The enemy cannot curse us...he tries to get us to curse ourselves by transgressing the law of love



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#40 Balak (בָּלָק) — The name of a king of Moab.
Chapter 24) Is about Messianic Prophecy (Yeshua becoming a curse for us)



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#40 Balak (בָּלָק) — The name of a king of Moab.
Chapter 25) Baal Worship at Peor (They were
enticed by the women of Mo'ab)



The name of this week's Torah portion is called בְּלָק
Balaq - Strong's H1111 which means,
'devastator, waster', and, at its root, it means
'to waste, lay waste, devastate, annihilate'.



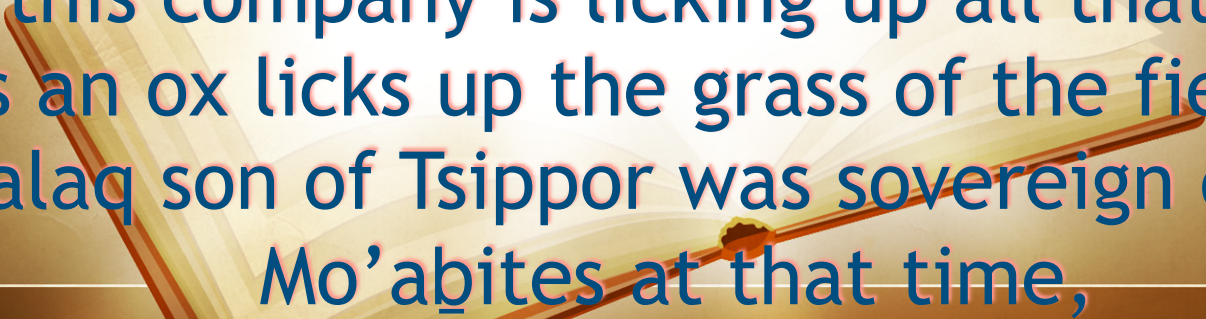
Balak Summons Balaam

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

Num 22:2 And Balaq son of Tsippor saw all that Yisra'ël 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,

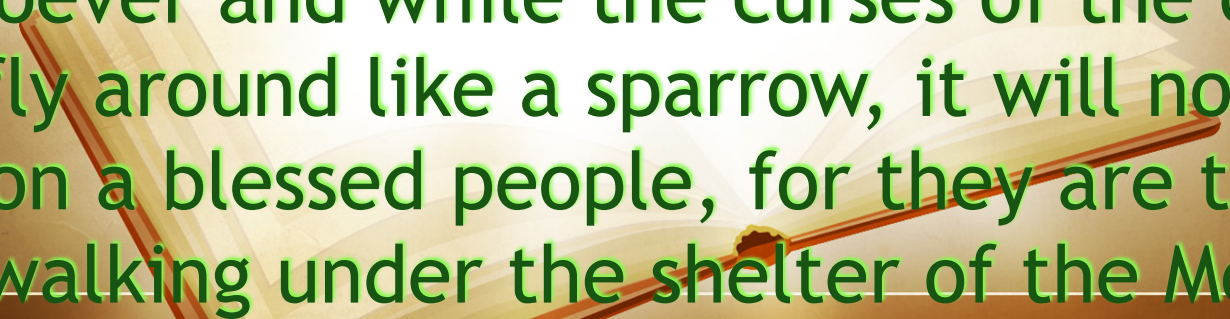


Balaq was the king of Mo'ab, and now that Yisra'el had camped in the desert plains of Mo'ab, the Mo'abites were afraid of them and this king had one thing in mind and one thing only - and that was to see all Yisra'el destroyed, lay waste and devastated; and the only way he could see this happening is if these people, who were encroaching on his territory, were cursed.

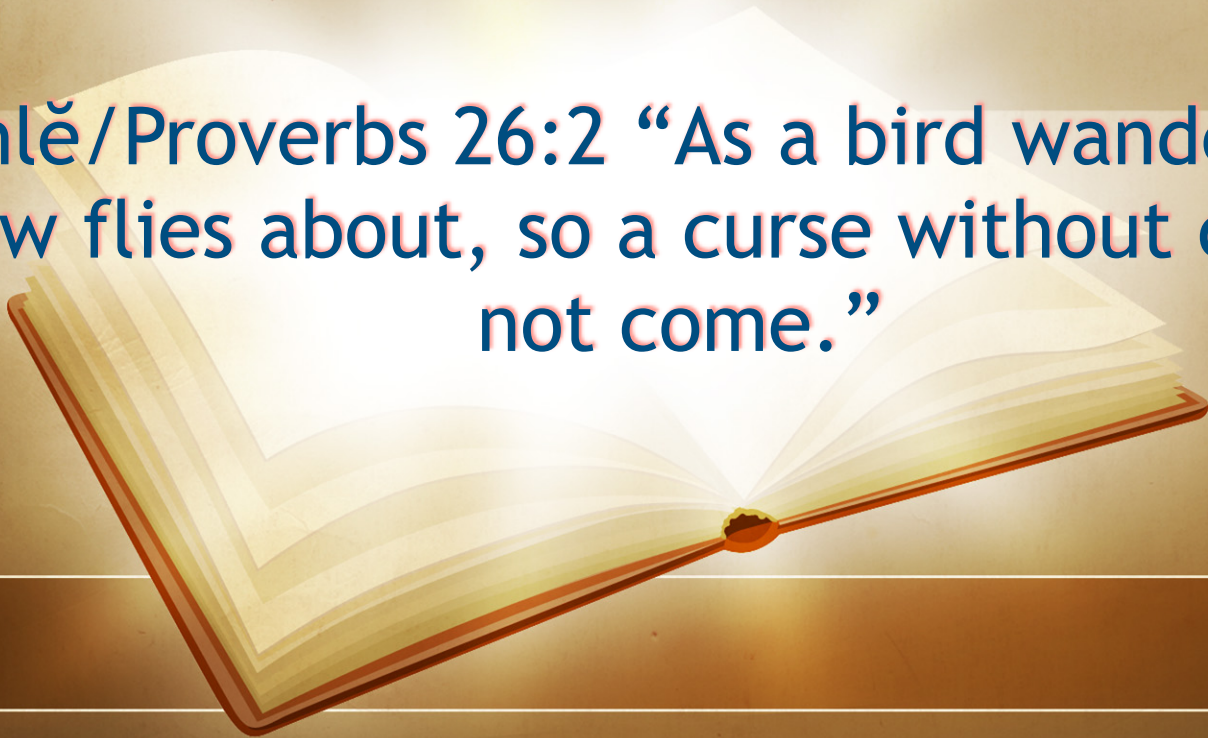
Balaq was the son of צִפּוֹר Tsippor - Strong's H6833
which means, '*bird, sparrow*'.



Now, as we will see through this Torah portion, despite the enemies attempts at trying to ‘curse’ the children of Yisra’ēl, any curse that has no cause will not be able to have any effect whatsoever and while the curses of the devastator may fly around like a sparrow, it will not come to rest on a blessed people, for they are those who are walking under the shelter of the Most-High:



Mishlě/Proverbs 26:2 “As a bird wanders, as a swallow flies about, so a curse without cause does not come.”

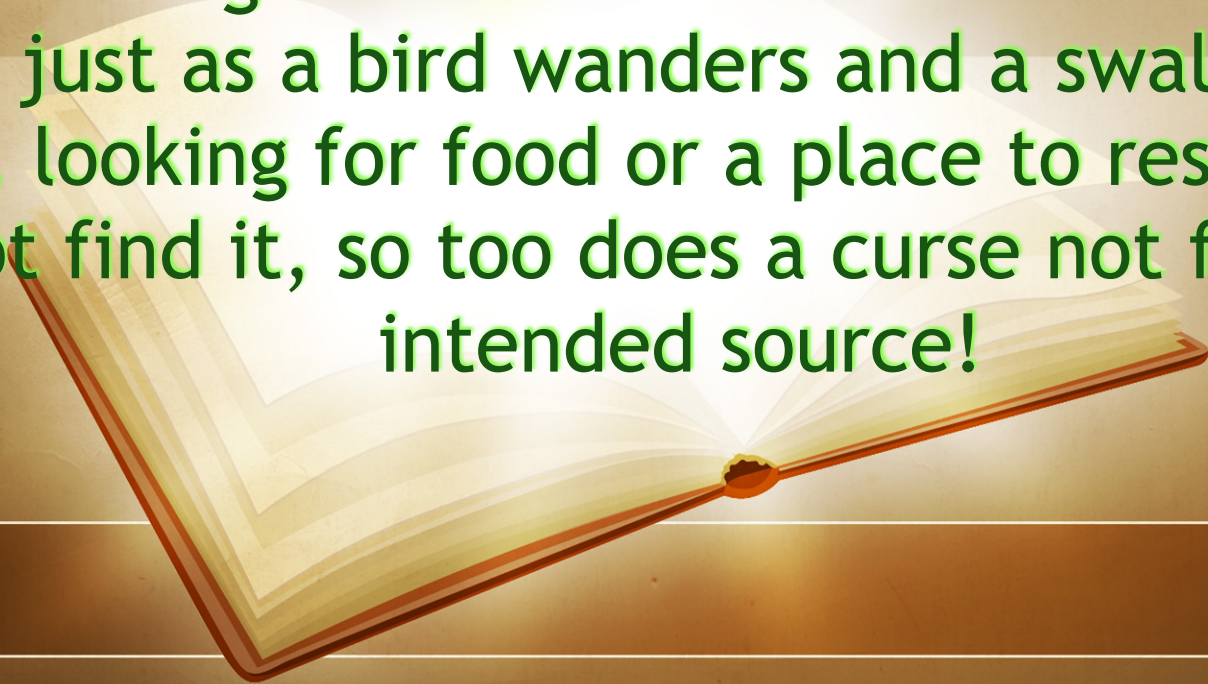


We know that obedience brings blessing and disobedience brings a curse and so, while we can see from these accounts, that even when we are walking in obedience, the enemy will constantly be trying to curse us and this ought to make us realise, and understand, our need to remain 'in' Messiah (by walking as He walked, by walking 'in' the Torah), so that we are not found 'outside' of the protective boundaries of the Torah and have any flying curse find a home due to disobedience!

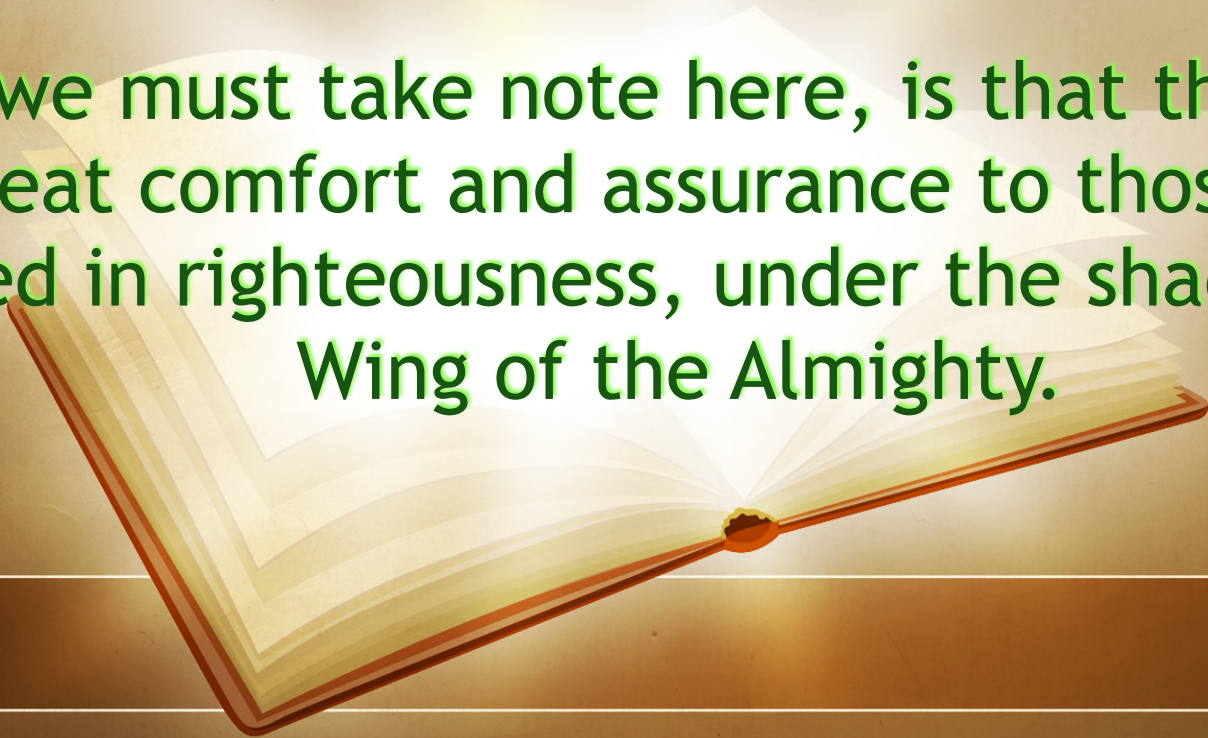
A curse aimed at someone who does not deserve it will not come upon them!

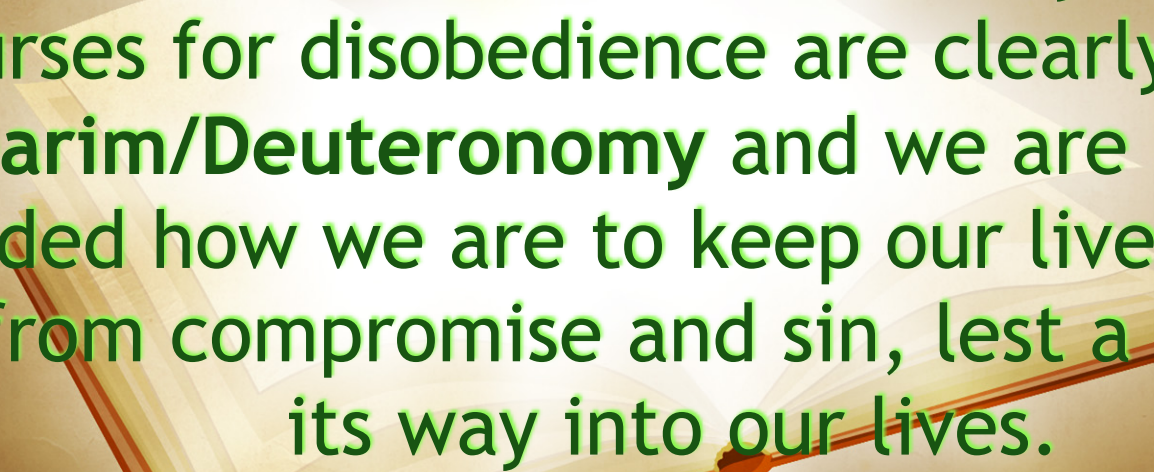
The Hebrew word that is translated as 'wanders' in Mishlě/Proverbs 26:2 comes from the primitive root word נָדַד nud - Strong's H5110 which means, 'to move to and fro, wander, flutter, show grief', and the Hebrew word that is translated as 'flies about' comes from the root verb עָוַף uph - Strong's H5774 which means, 'to fly, brandish, fly away, swoop down, set', and, in terms of flying, it is understood as, 'make linear movement through the air, usually by a self-directed use of wings by the object'.

The picture given here in **Mishlě/Proverbs 26:2** is that just as a bird wanders and a swallow flies about, looking for food or a place to rest and does not find it, so too does a curse not find its intended source!



What we must take note here, is that this parable is a great comfort and assurance to those who are guarded in righteousness, under the shadow of the Wing of the Almighty.

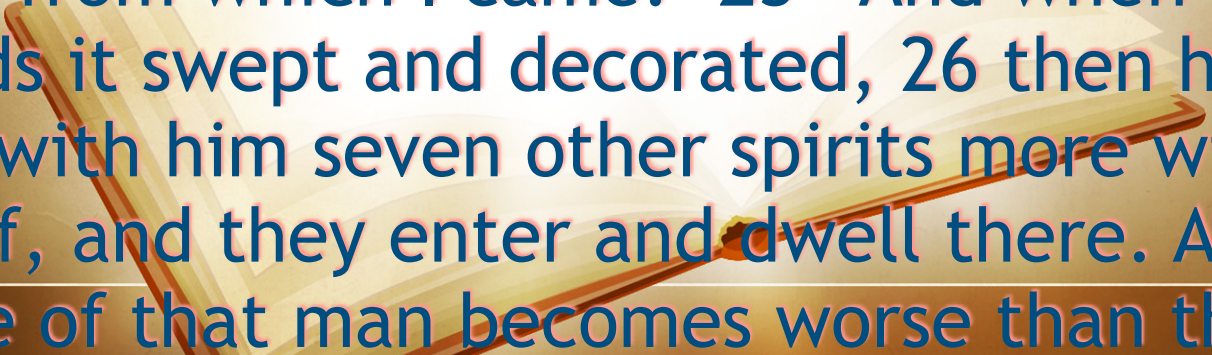




The blessings of obedience secure the assurance that no curse will come to rest on you, however the curses for disobedience are clearly laid out in **Debarim/Deuteronomy** and we are therefore reminded how we are to keep our lives clean and free from compromise and sin, lest a curse finds its way into our lives.

Our Master gives us a parable of the man who cleaned his house and then ended up worse off, because he did not keep it clean:

Lucas/Luke 11:24-26 “When the unclean spirit goes out of a man, he goes through dry places, seeking rest. And finding none, he says, ‘I shall return to my house from which I came.’ 25 “And when he comes, he finds it swept and decorated, 26 then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there. And the last state of that man becomes worse than the first.”



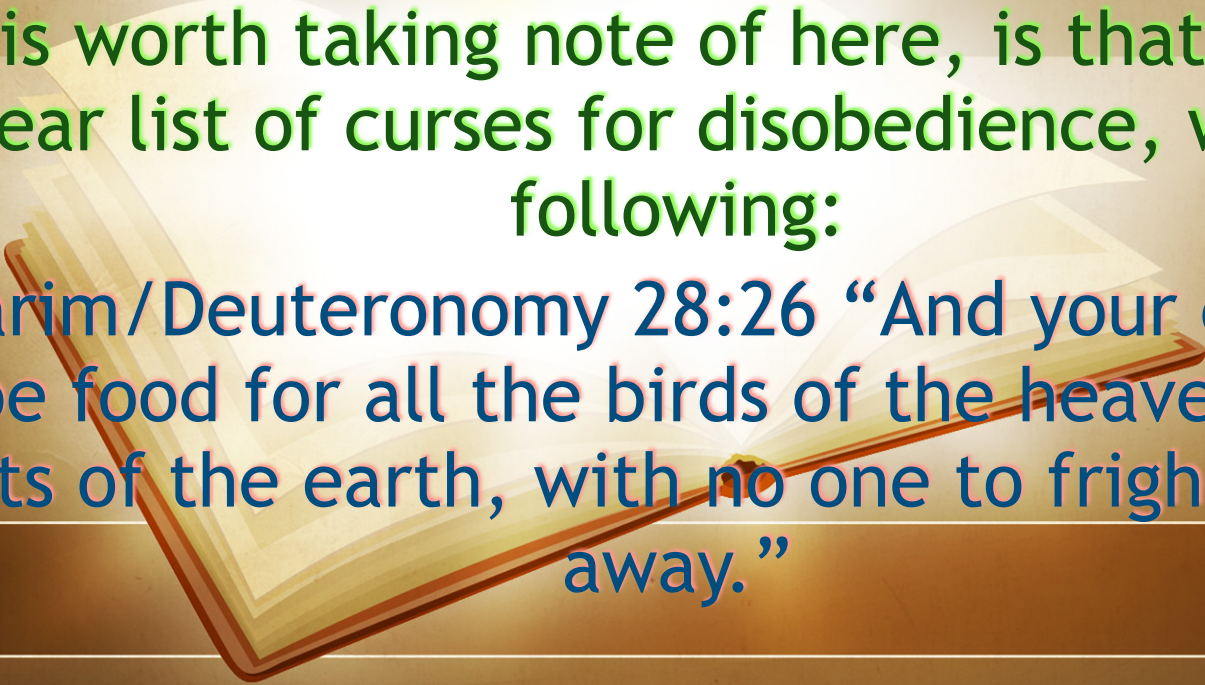
This is a parable that teaches us about keeping 'our house clean' and we do that by guarding to do all His commands, for that is righteousness for us (**Debarim/Deuteronomy 6:25**)!

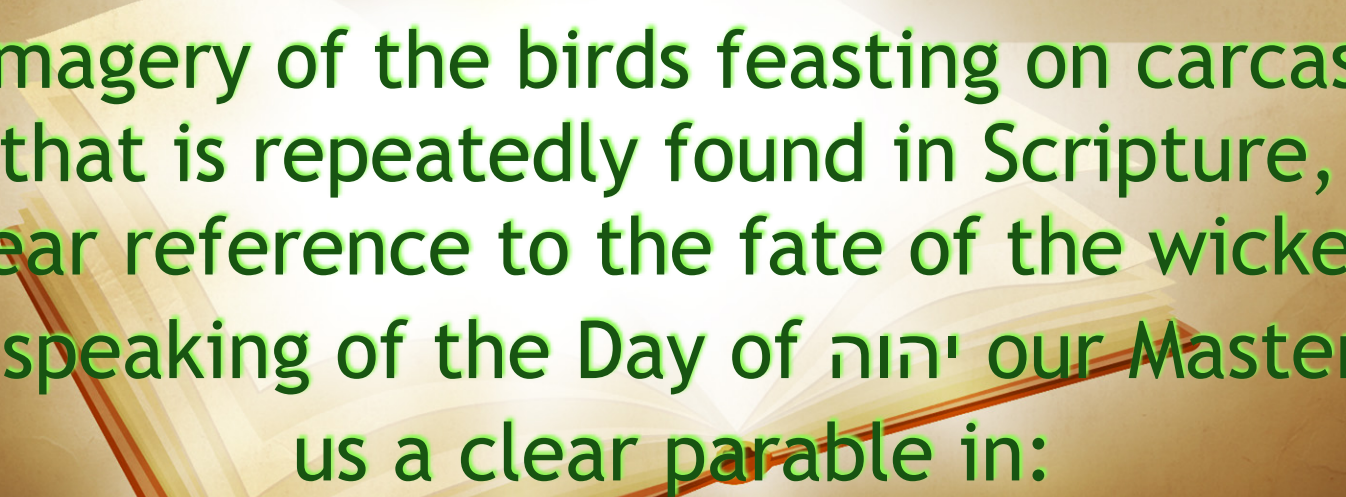
If we do not guard to do the commands of our Elohim we are, in effect, opening up our lives for the effect of curses that may find a home and have a right to take root, due to lawlessness or compromise and sin!

When we walk in righteousness and guard
righteousness, then we shall not fear the many curses
that may be flying about and looking for a home to
ruin!

What is worth taking note of here, is that as part of
the clear list of curses for disobedience, we see the
following:

Debarim/Deuteronomy 28:26 “And your carcasses
shall be food for all the birds of the heavens and the
beasts of the earth, with no one to frighten them
away.”

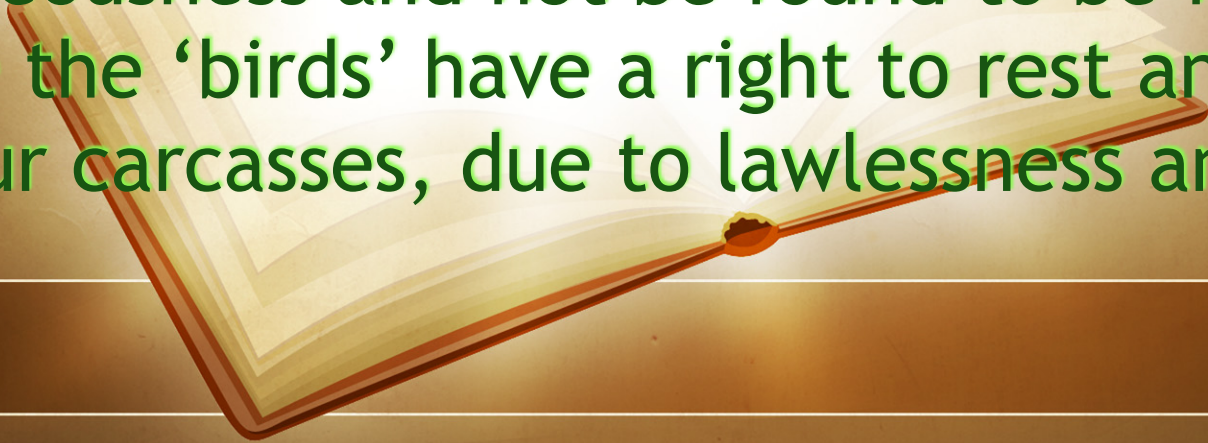




Part of the curses for disobedience is that the disobedient will end up being devoured by the birds of the heavens and the beasts of the earth. This imagery of the birds feasting on carcasses is one that is repeatedly found in Scripture, as a clear reference to the fate of the wicked. When speaking of the Day of יהוה our Master gives us a clear parable in:

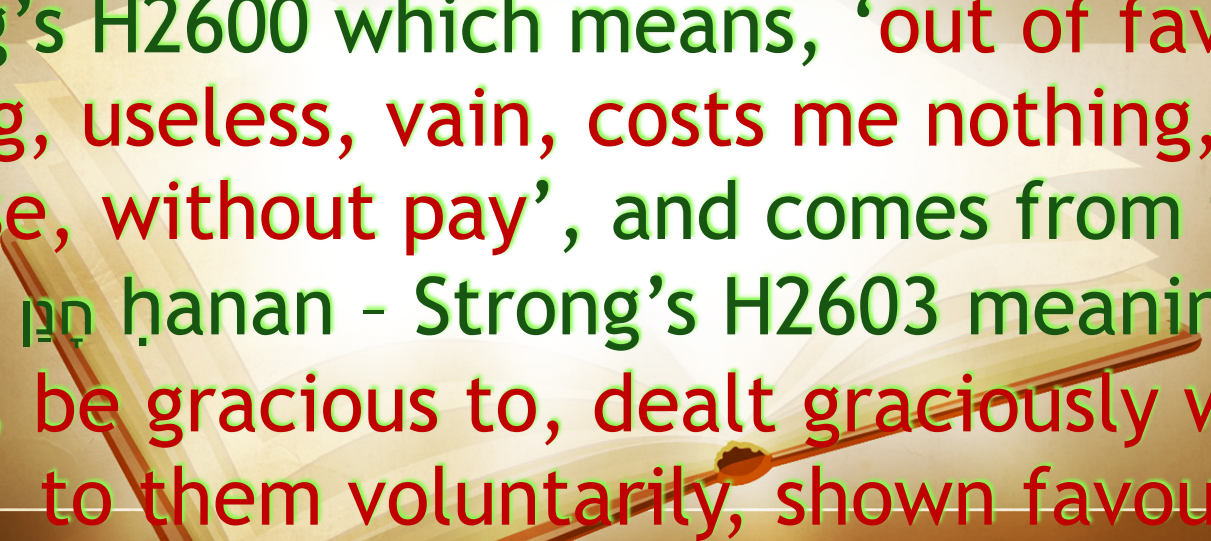
Lukas/Luke 17:31-37 “In that day, he who shall be on the house-top, and his goods in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. 32 “Remember the wife of Lot. 33 “Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it. 34 “I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left. 35 “Two shall be grinding together, the one shall be taken and the other shall be left. 36 “Two shall be in the field, the one shall be taken and the other shall be left.” 37 And they answering, said to Him, “Where, Master?” And He said to them, “Where the body is, there also the eagles shall be gathered together.”

While we are able to get some great encouragement from this parable of Shelomoh, in recognising that undeserved curses do not come to rest, we are to make sure that we are guarding righteousness and not be found to be in a place where the 'birds' have a right to rest and feast on our carcasses, due to lawlessness and sin!



The Hebrew word that is translated as 'curse' in Mishlě/Proverbs 26:2 is קֶלָּלָה qelalah - Strong's H7045 and comes from the root verb קָלַל qalal - Strong's H7043 which means, '*to be light, swift, trifling, cursed, despised*'; and the primary emphasis here is the absence (or reversal) of a blessed or rightful state and the lowering to a lesser state due to the absence of a blessing.

The Hebrew word that is translated as 'without cause' in Mishlě/Proverbs 26:2 is חִנָּם ḥinnam - Strong's H2600 which means, 'out of favour, free, nothing, useless, vain, costs me nothing, without a cause, without pay', and comes from the root word חָנַן ḥanan - Strong's H2603 meaning, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'.

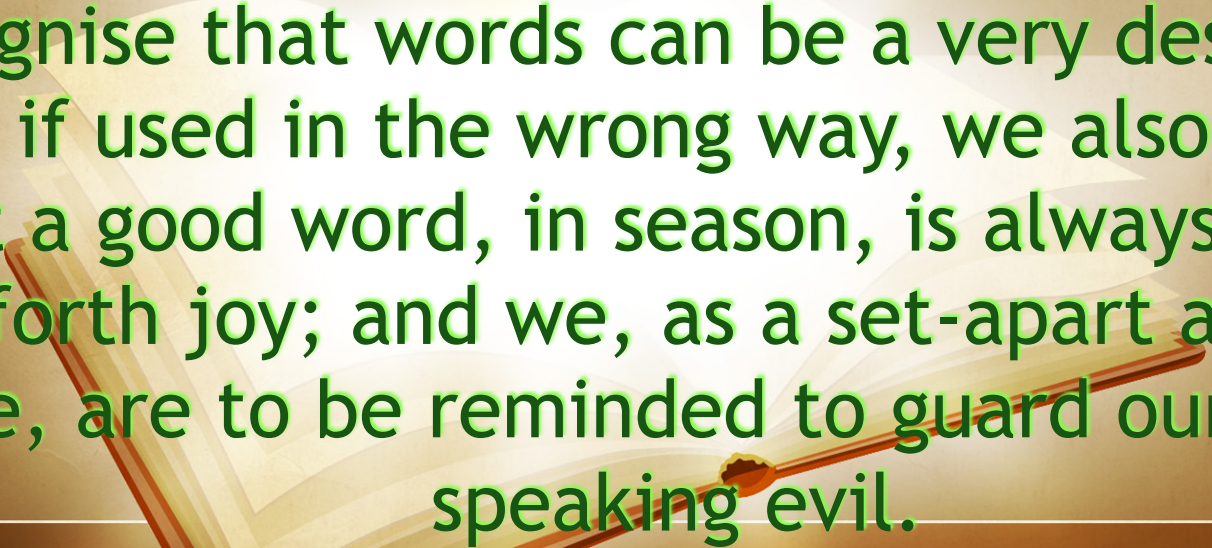


I find the meaning of this Hebrew word for ‘without cause’, a very powerful lesson, in showing us the vain worship that many are rendering under the banner of a ‘false grace’, that assumes that the Torah is no longer applicable. And so, they are using their ‘false grace’ as a license to sin and be lawless and are, in many ways, finding themselves in a place of saying that are free from the curse of the Torah, which is death, while they stubbornly continue in their blatant refusal to walk in the Torah and are therefore lawless and while doing so, they think that they have nothing to worry about.

They do not recognise that the birds are hovering
and will come to rest on those who are lawless
and have cast the Torah of Elohim aside!

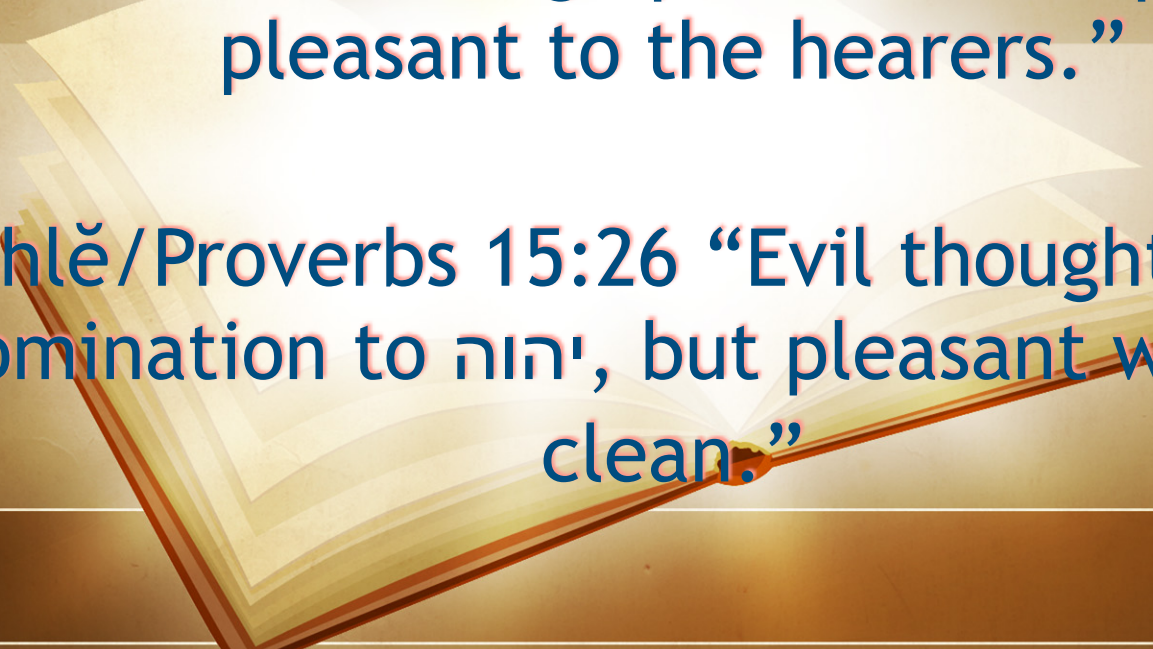
What we can also understand, from an allegorical
perspective here in **Bemidbar/Numbers 22**, is that
with Balaq (the devastator), being the son of
Tsippor (sparrow), we can see that words can be
more devastating than anything else, and he is
now terrified of a people (Yisra'el) who are in fact
doing what he has always been 'talking' about!

How often we see that 'words' can do more damage than physical actions and while we recognise that words can be a very destructive force, if used in the wrong way, we also take note that a good word, in season, is always able to bring forth joy; and we, as a set-apart and chosen people, are to be reminded to guard our lips from speaking evil.



Eph'siyim/Ephesians 4:29 “Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.”

Mishlě/Proverbs 15:26 “Evil thoughts are an abomination to יהוה, but pleasant words are clean.”



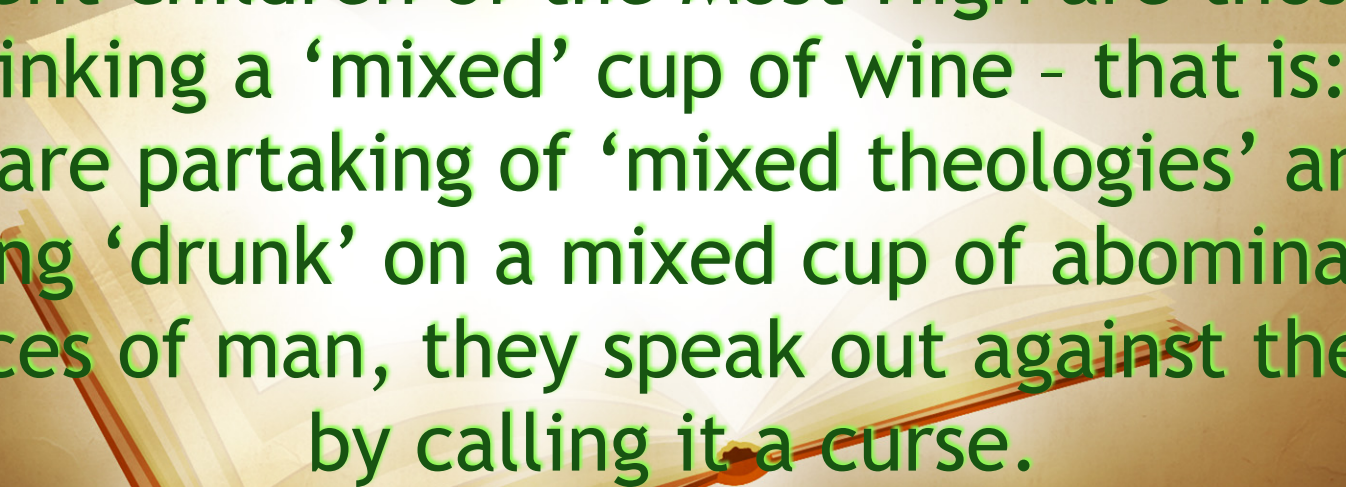
Balaq only had evil thoughts towards Yisra'ēl and this was an abomination to יהוה, and He would not allow these abominable thoughts, which bring forth the desire to curse, to be used against His people!

Mo'ab went and spoke to the elders of Midyan, as they were in fear of being destroyed as Oḡ sovereign of Bashan and Siḥon sovereign of the Amorites had been.

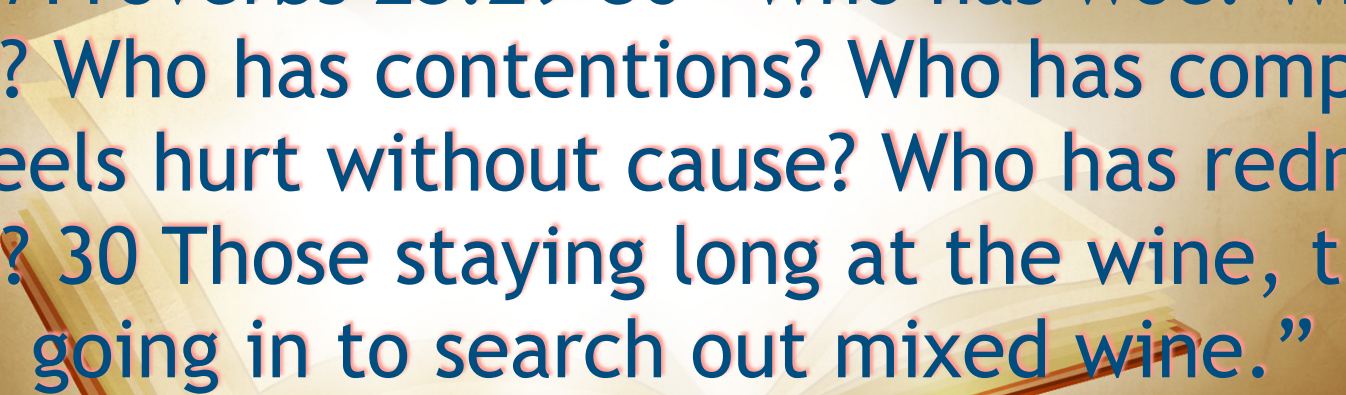
The name מִדְיָן *Midyan* - Strong's H4080 means, '*quarrelsome, strife*' and here we are able to see a picture of how the devastator went to seek the help of some troublemakers.

We see the same today, by seeing how those who want to speak a negative and ill word toward you, and want to gripe and slander you, will find others who are mere troublemakers, that love to argue and fight, in order to cause some contention.

Those who seek to cause contention with the obedient children of the Most-High are those who are drinking a 'mixed' cup of wine - that is: those who are partaking of 'mixed theologies' and by being 'drunk' on a mixed cup of abominable practices of man, they speak out against the Truth by calling it a curse.



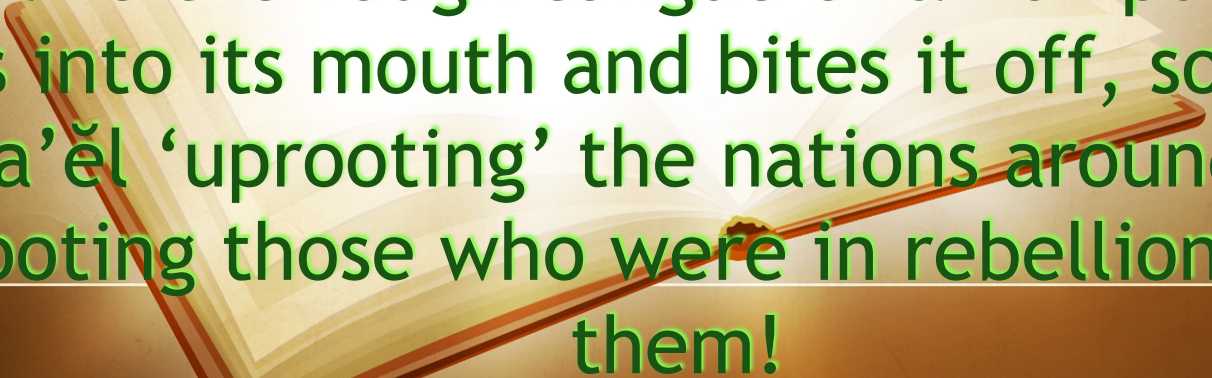
Mishlě/Proverbs 23:29-30 “Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who feels hurt without cause? Who has redness of eyes? 30 Those staying long at the wine, those going in to search out mixed wine.”




Those who are drinking of mixed man-made theologies have constant contention with the Torah and all who walk in the Torah and, in effect, they curse the Torah by saying it is done away with and as we will see in this Torah portion, this is exactly what the delusion of Bil'am is all about, as clearly seen in the teaching that Christianity proclaims, in their claim that the Torah is a curse and it is done away with!

The major problem with ‘quarrelsome troublemakers’ is that they are fools who think that they are right!

Yisra’ěl is described here as ‘the ox that is licking up all the grass’, and what we can see from this is that, like the rough tongue of an ox pulls up the grass into its mouth and bites it off, so too was Yisra’ěl ‘uprooting’ the nations around them, uprooting those who were in rebellion against them!



We know that in Scripture, an ox is often a symbol of strength and the ancient pictograph of the letter 'aleph' is that of a head of an ox, and pictures that of the strength that we get from יהוה who leads us by His yoke that is easy; and by being 'yoked' to the Torah, in Messiah, we are led in paths of righteousness and we need not fear any evil.



We are told in **Debarim/Deuteronomy 22:10**, that we are told to not plough with an ox and a donkey together.

A donkey is an interesting animal, as we find in Scripture various pictures that are expressed through the use of a donkey, however, in terms of stubbornness and rebellion, we find in Hoshĕa/Hosea that Ephrayim is referred to as a donkey, when describing the rebellion of Ephrayim:

Hoshěa/Hosea 8:9 “For they themselves have gone up to Ashshur. A wild donkey alone by itself is Ephrayim, they have hired lovers.”


And what we see being pictured here is an unequal yoking, even recognised by the enemy!



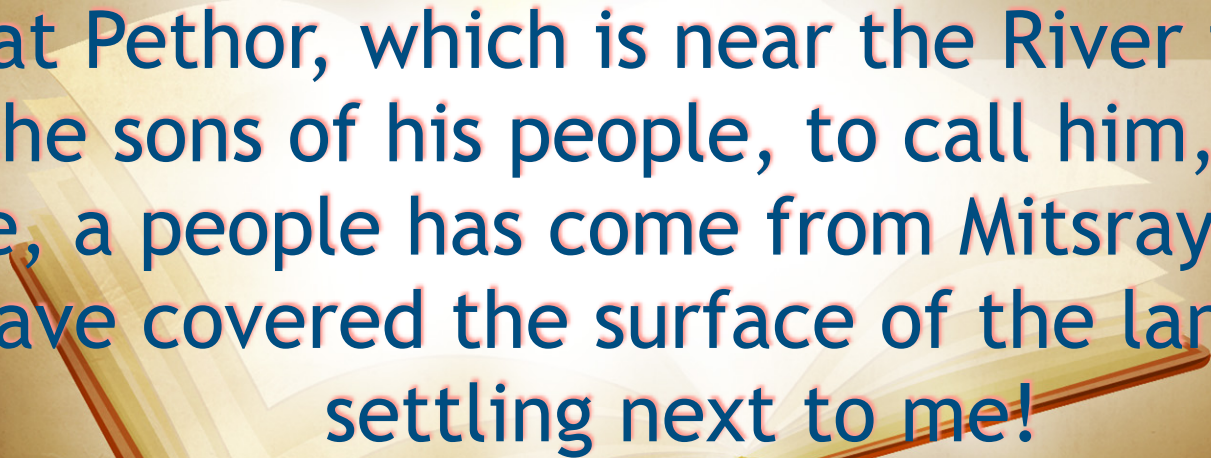
Yisra'ěl was likened to an ox, speaking of faithfulness and strength found in יהוה of Hosts, while Balaq, being the opposite, is a picture of a rebellious donkey who stands against the Truth of the Torah and observance thereto and clearly these two cannot be yoked together.

Qorintiyim Bět/2 Corinthians 6:14-15 “Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness? 15 And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?”

All who disregard the Torah are lawless and are as unbelievers, whether they believe it or not, and as we walk in the Torah by belief-obedience in Messiah we come to realise that we are not ploughing with the same 'animal' so to speak and therefore we must guard not being unequally yoked with rebellion and stubbornness, lest the curse finds an opening to attack!



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!"



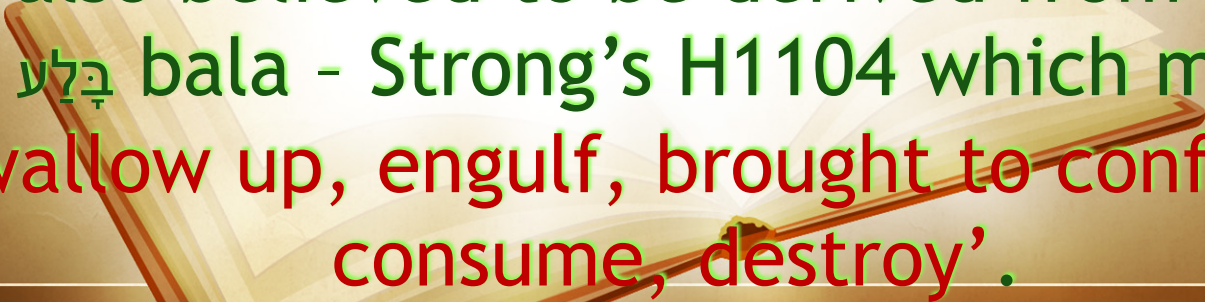
Verse 5 - Bil'am son of Be'or

Balaq sends messengers to Bil'am and the name בִּלְעָם Bil'am - Strong's H1109 means, '*not of the people*' which possibly stems from the two words:

1) בַּל bal - Strong's H1077 which means, '*not, cannot, never, fail*', which comes from the primitive root בָּלָה balah - Strong's H1086 which means, '*to become old, wear out, consume, decaying, waste away*'; and

2) אָמ am - Strong's H5971 which means, '*people, nation, citizens*', hence the construction of בִּלְעָם Bil'am carrying the meaning of '*not of the people*'.

It is also believed to be derived from the root word בָּלַע bala - Strong's H1104 which means, '*to swallow up, engulf, brought to confusion, consume, destroy*'.

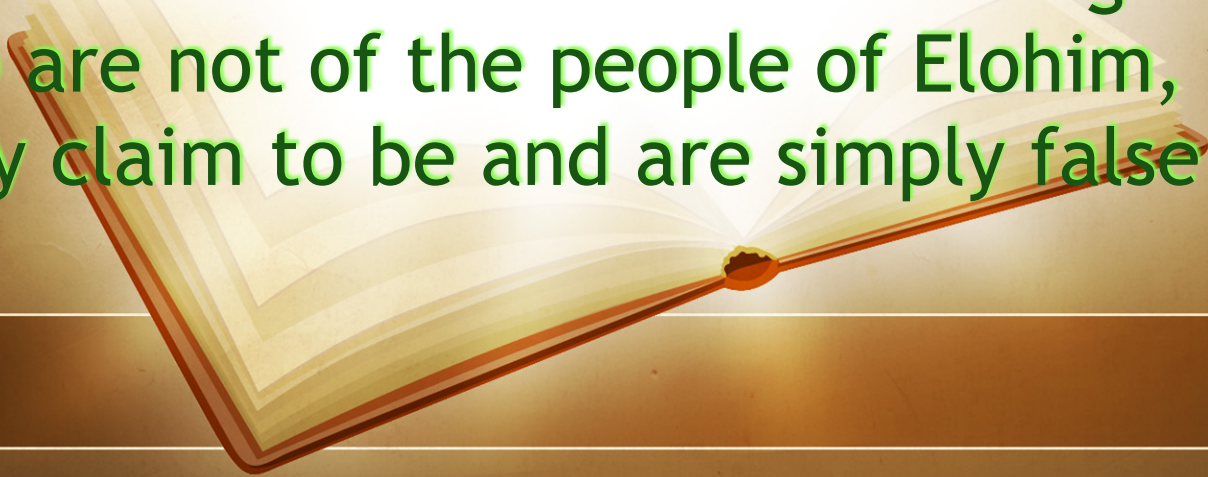


From understanding the derivatives, or roots, of the name of Bil'am, we can further understand the picture that is being presented to us, in order to warn us from that which is happening in our day!

Bil'am could best be expressed in having the meaning of:

“one who is not of the people that wears down the people”.

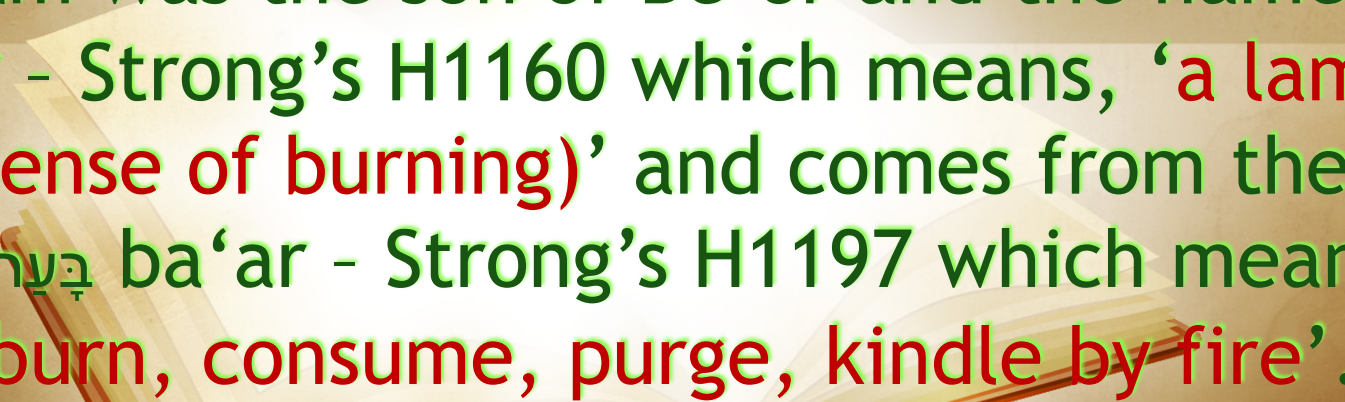
We are warned in Scripture about the delusion of Bil'am - which is that delusion that wears people down and is a delusion that is brought by those who are not of the people of Elohim, yet they falsely claim to be and are simply false prophets!



Kěpha Bět/2 Peter 3:17 “You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless”

Yehudah/Jude 1:11 “Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil’am for a reward, and perished in the rebellion of Qorah.”

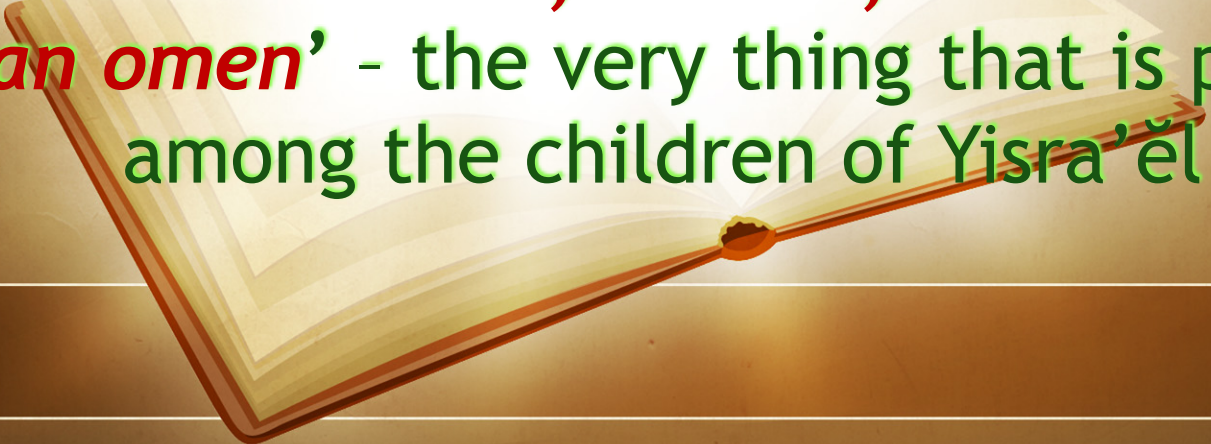
Bil'am was the son of Be'or and the name בְּעוֹר
Be'or - Strong's H1160 which means, 'a lamp (in
the sense of burning)' and comes from the root
word בָּעַר ba'ar - Strong's H1197 which means, 'to
burn, consume, purge, kindle by fire'.



Bil'am's home was at פְּתוֹר Pethor - Strong's H6604
which is a word of foreign origin that means,
'*soothsayer*' which is the equivalent of the word
'diviner' or one who practices divination and we
are again told in:

Yehoshua/Joshua 13:22 "And the sons of Yisra'el
killed with the sword Bil'am son of Be'or, the
diviner, among those who were killed by them."

Bil'am was a **diviner**, which is translated in the KJV as 'soothsayer', which is the Hebrew word **קָסַם** qasam - Strong's H7080 which means, '**to practice divination, diviner, be a soothsayer, seek an omen**' - the very thing that is prohibited among the children of Yisra'el!



We are told in Berěshith/Genesis 36:32 of another son of Be'or, who was a king in the land of Edom, which is that of the descendants of Ėsaw; and so, it is clear that Bil'am knew יהוה and would have certainly preserved much of his unspiritual ancestors knowledge of יהוה.

Edomites represents for us today 'Christians', who are 'brothers' to Yisra'ěl, with whom they have a dysfunctional relationship with, as a result of 'selling their birth right' (the Torah), and are classed as being 'men of the field', which יהושע says represents the world.

Such people are certainly seen as useful to the “devastator” who gathers the quarrelsome and seeks the divination of man’s traditions as a means to ‘curse’ the Torah and all who follow it!

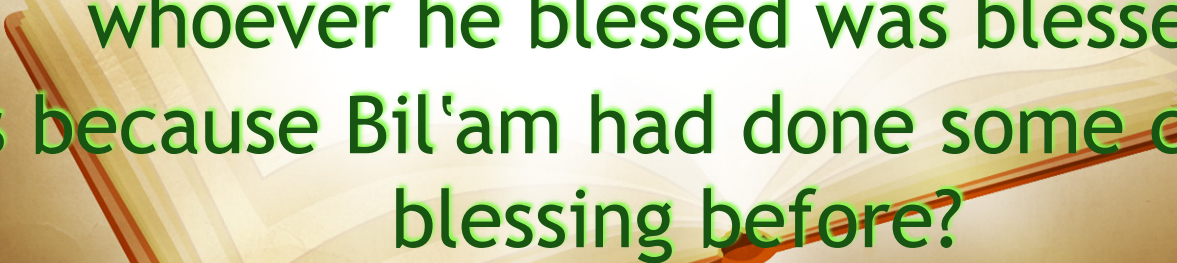
Balaq is like many trouble makers we see today, who, by twisting the truth, try to gain support against the remnant who follow Messiah. And to do this they will even seek the help of the prophets of Elohim.

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.

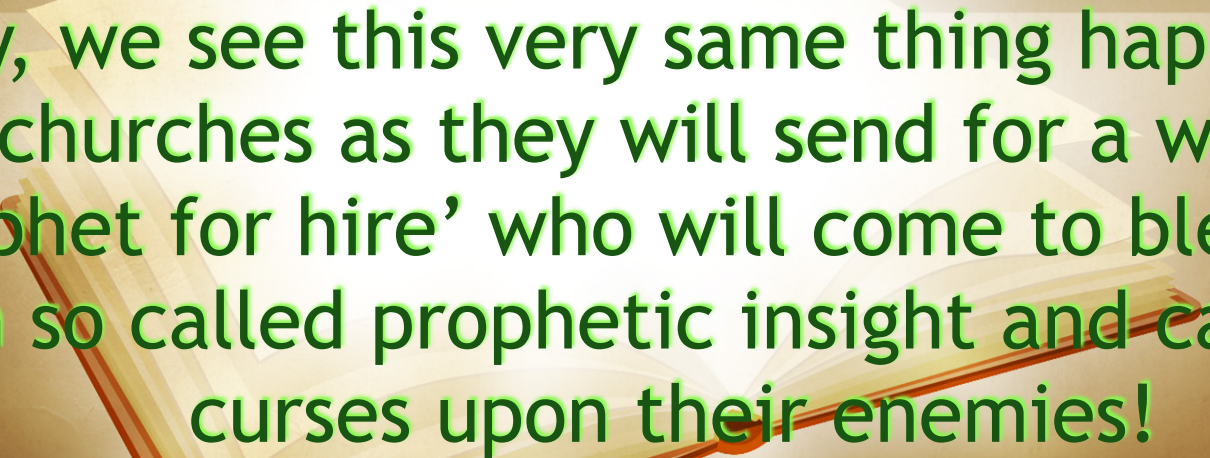
Verses 6-7 - Balaq, in his message, pleads with Bil'am to curse Yisra'el and makes it known that he trusted in the words of Bil'am, for he said he knew that whoever Bil'am cursed was cursed and whoever he blessed was blessed.

Is this because Bil'am had done some cursing and blessing before?

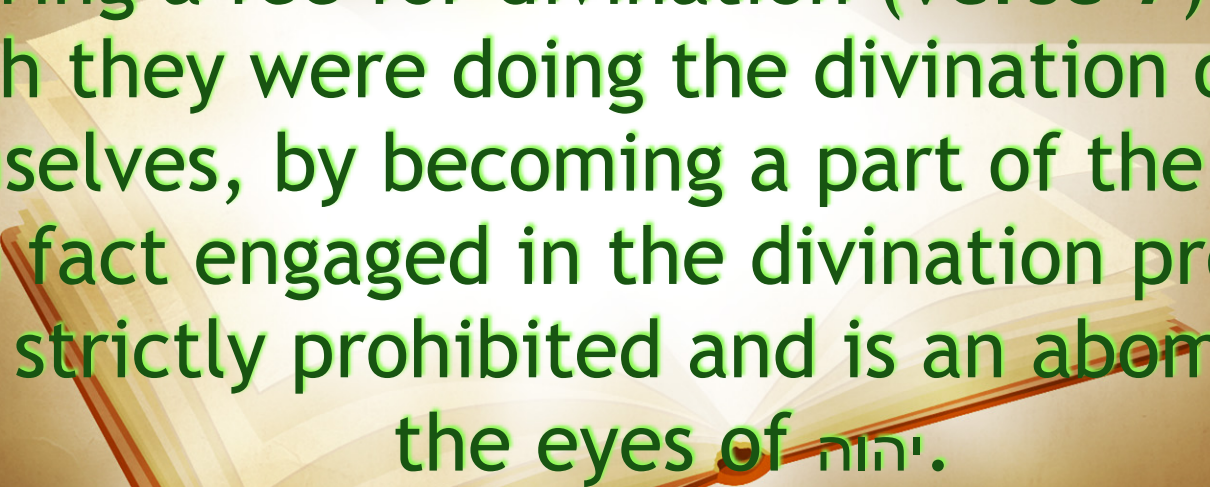


Balaq is a picture of one who is seeking results through divination and so he goes to a 'prophet for hire' - for that is exactly what Bil'am was!

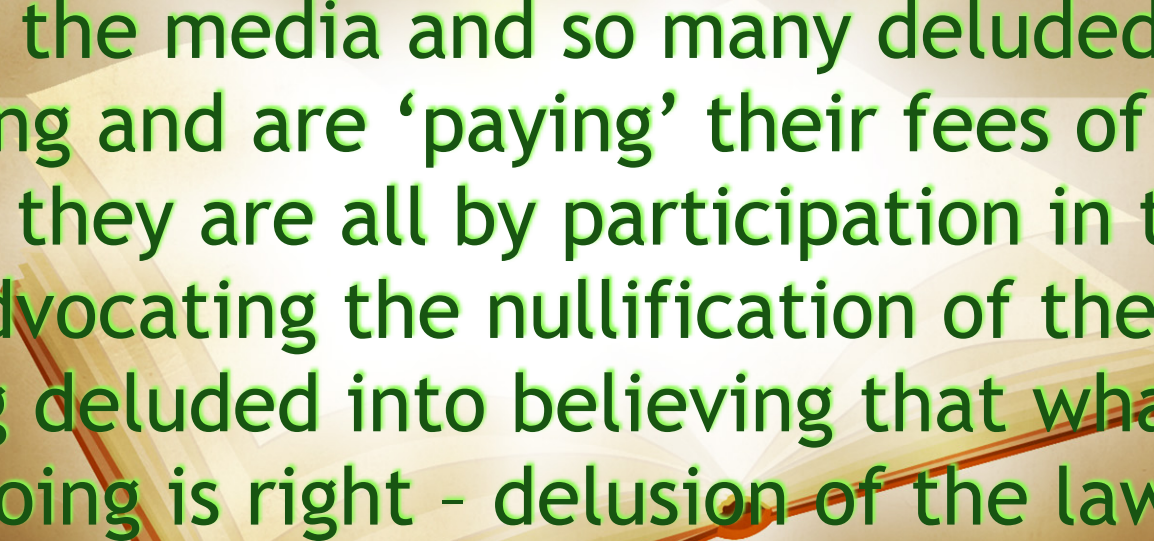
Today, we see this very same thing happening in many churches as they will send for a well-known 'prophet for hire' who will come to bless them with so called prophetic insight and call down curses upon their enemies!



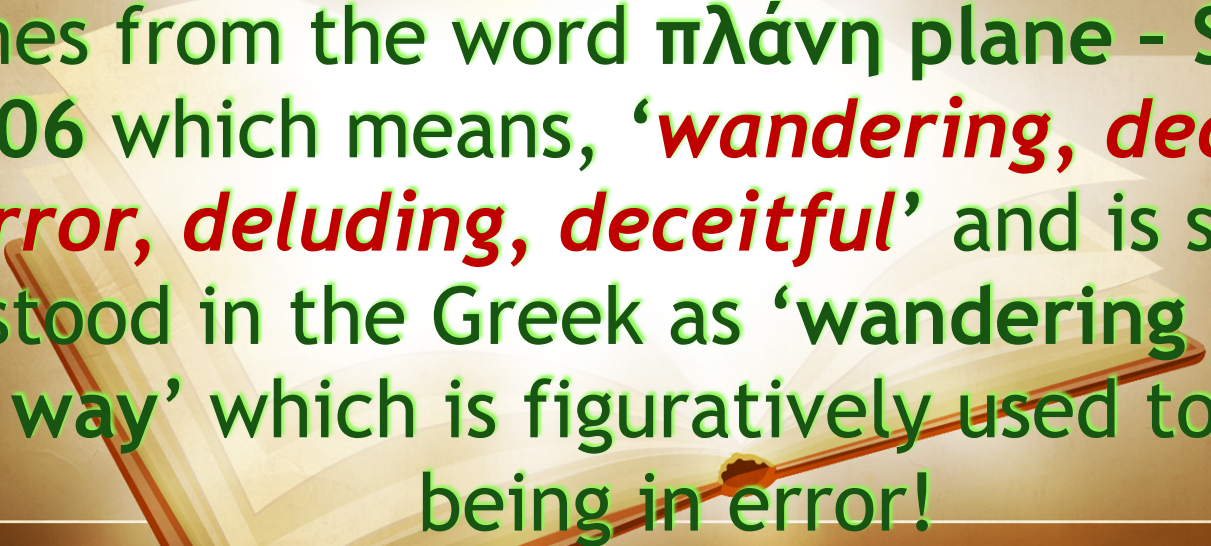
By Balaq and the elders of Mo'ab and Midyan offering a fee for divination (verse 7), it is as though they were doing the divination of sorcery themselves, by becoming a part of the fee they are in fact engaged in the divination process and this is strictly prohibited and is an abomination in the eyes of יהוה.



Think of all the so-called “prophets for hire” that we see today, even being advertised on billboards and in the media and so many deluded people are flocking and are ‘paying’ their fees of divination, while they are all by participation in the process of advocating the nullification of the Torah, by being deluded into believing that what they are doing is right - delusion of the lawless!!!

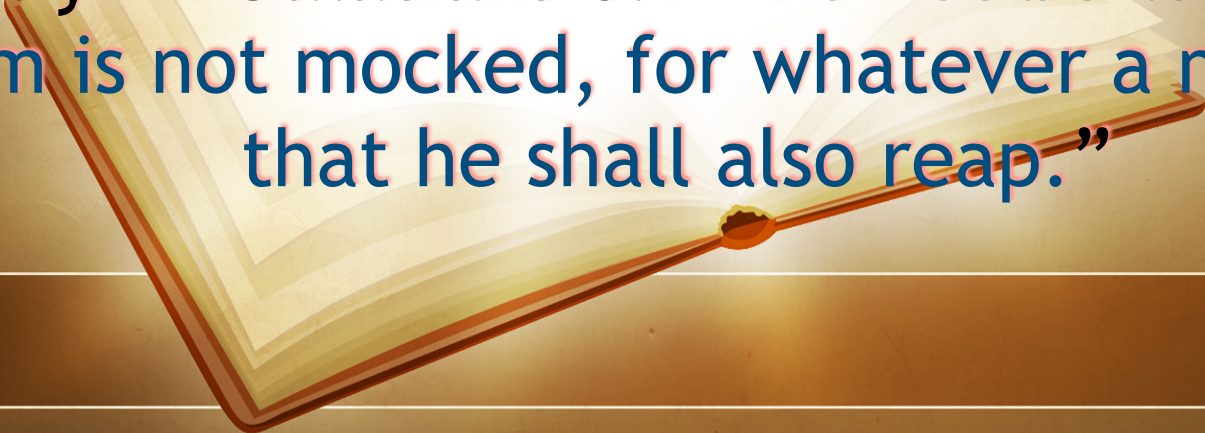


The Greek word that is translated as 'delusion' in Kěpha Bět/2 Peter 3:17 and Yehudah/Jude 1:11 comes from the word πλάνη plane - Strong's G4106 which means, '*wandering, deception, error, deluding, deceitful*' and is simply understood in the Greek as 'wandering out of the right way' which is figuratively used to describe being in error!



A derivative of this word is πλανάω planaō - Strong's G4105 which means, 'to cause to wander, deceive, mislead, misled, led or gone astray', which is translated as 'led astray' in:

Galatyiim/Galatians 6:7 "Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap."



We see this word πλανάω planaō used in the Greek text in the account when, answering the Sadducees over their dispute about the resurrection, יהושע

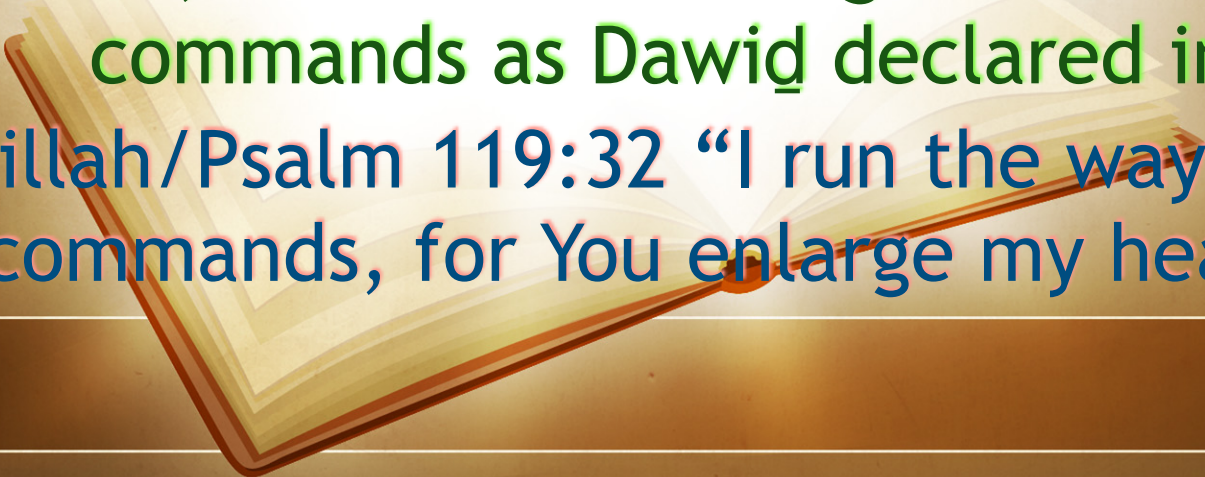
Messiah said to them:

Mattithyahu/Matthew 22:29 “... You go astray, not knowing the Scriptures nor the power of Elohim.”

These words are so true for so many today, as they go astray, simply because they do not know the Scriptures, and if they do not know the Scriptures, it is impossible for them to know the power of Elohim!!!

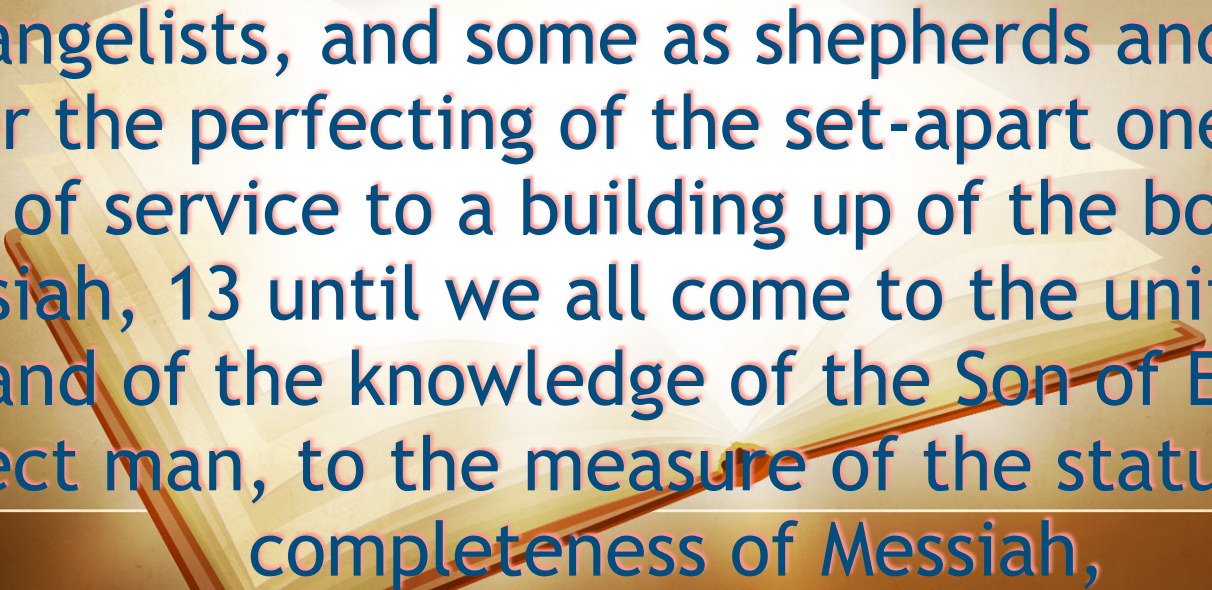
Because of this sad reality, of most people who claim to know Elohim, yet do not know Scripture, we see that they are easily led astray, misguided and deceived, as they wander aimlessly away from the Truth, instead of running in the way of His commands as Dawid declared in:

Tehillah/Psalm 119:32 “I run the way of Your commands, for You enlarge my heart.”



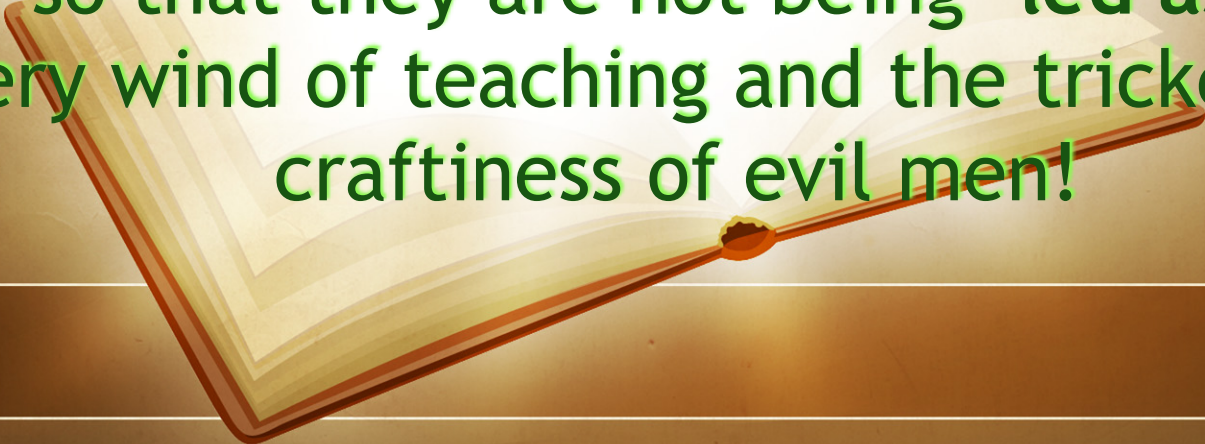
We also see this word πλάνη plane - Strong's G4106 being translated as 'leading astray' is:

Eph'siyim/Ephesians 4:11-16 “And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers 12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah, 13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,



14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray, 15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah, 16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.”

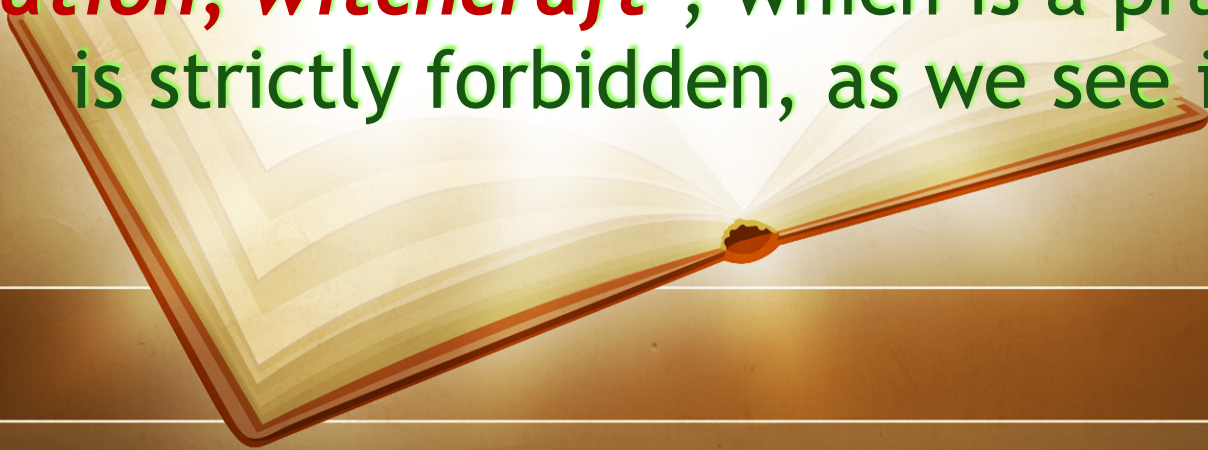
The reason for me quoting this passage from **verse 11-16** is to highlight the clear appointment of the Master, as He has given those who are to equip the body so that they are not being 'led astray' by every wind of teaching and the trickery and craftiness of evil men!



There are so many people today who are being tossed about by every wind of teaching, as they are not submitting to the ordered design of the body of Messiah and are not able to rightly discern between that which is set-apart and that which is not, as the deceit and craftiness of the delusion of the lawless grips them and leads them away from being properly built up in unity as they fall away from the responsibility and accountability that each one should have toward the other within the body of Messiah, that ought to be built up and knit together in love!

NO DIVINATION!

The Hebrew word that is translated as ‘divination’ is **קֶסֶם** **qesem** - Strong’s H7081 which means, ‘*divination, witchcraft*’, which is a practice that is strictly forbidden, as we see in:

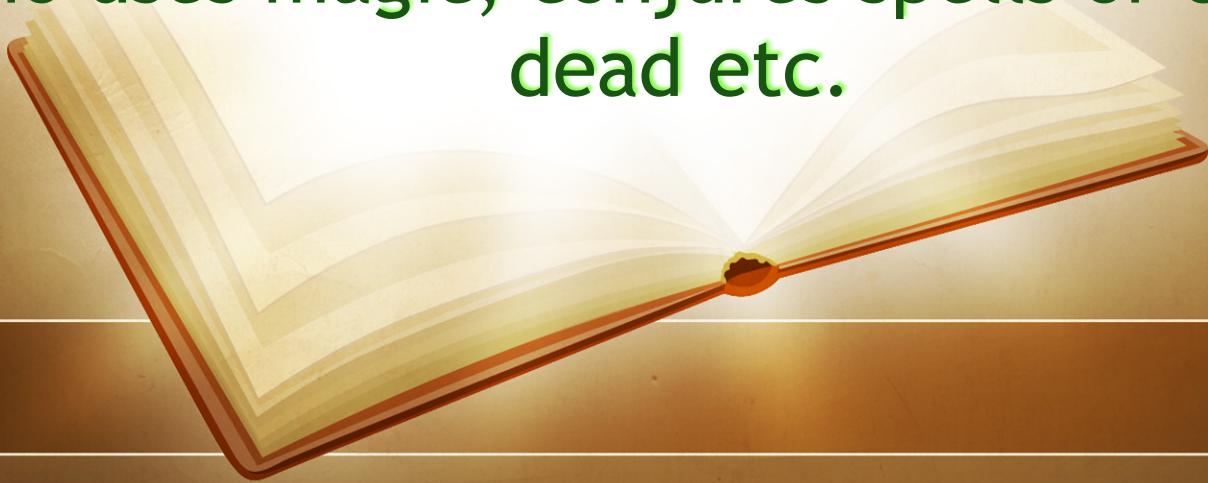


Debarim/Deuteronomy 18:10-11 “Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises **divination**, or a user of magic, or one who interprets omens or a sorcerer, 11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.”

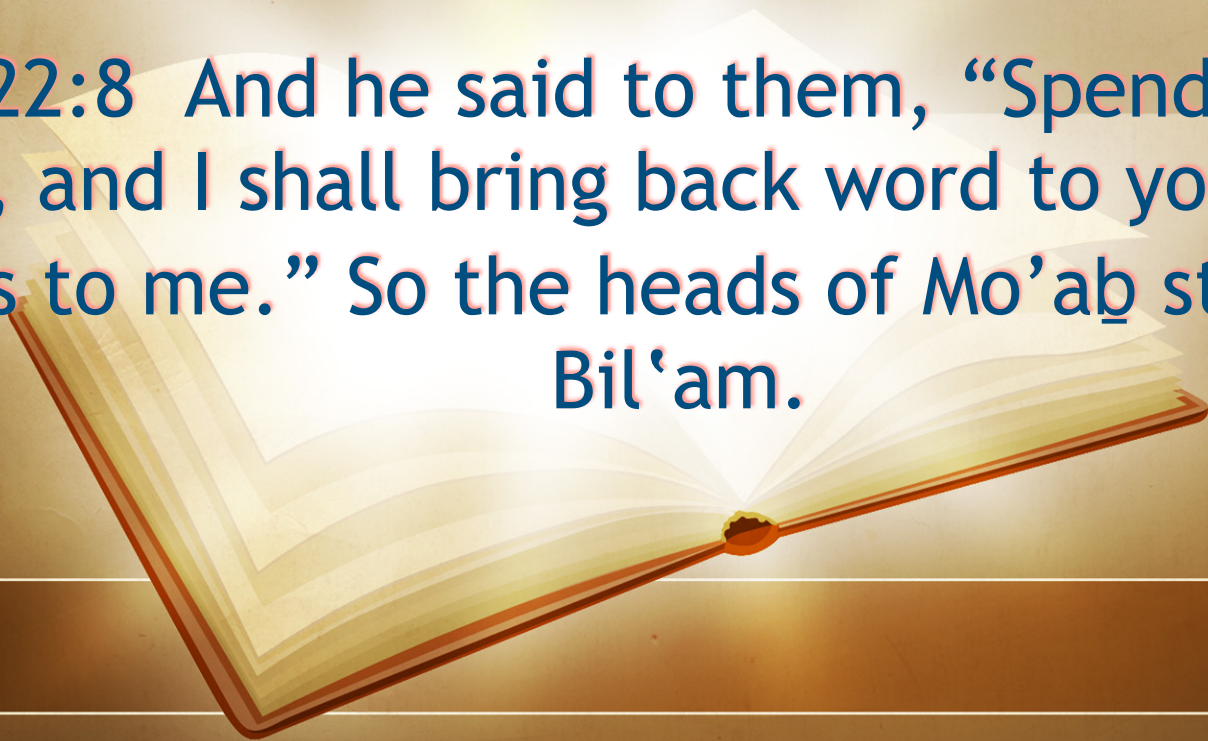
We are also told in Scripture that rebellion is as divination:

Shemu'el Aleph/1 Samuel 15:23 “For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of יהוה, He also does reject you as sovereign.”

What יהוה makes very clear in His Word, is that the one who is in 'rebellion' is in no way different to one who uses magic, conjures spells or calls up the dead etc.



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.



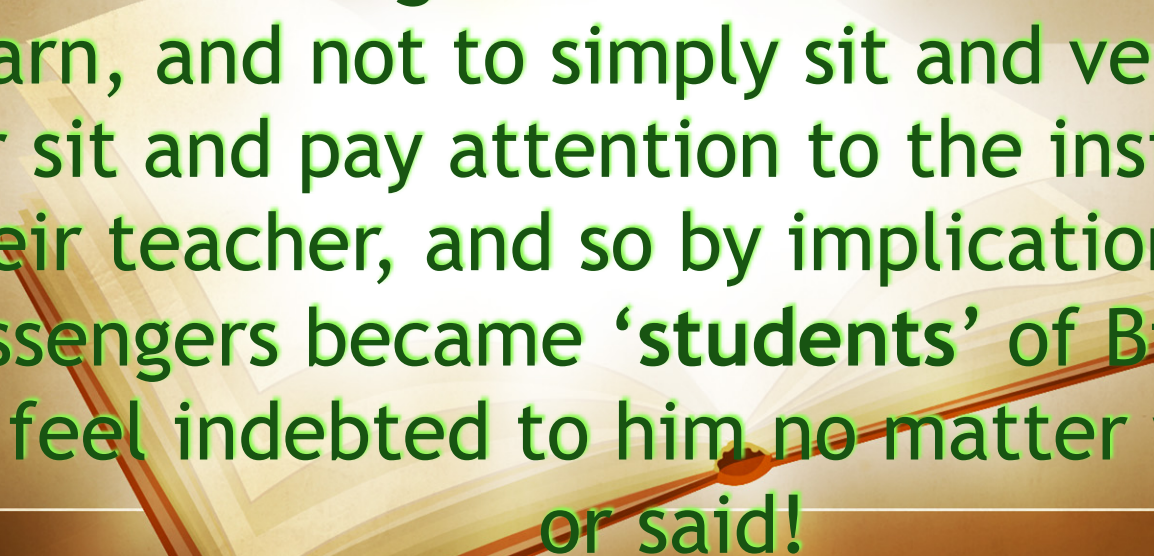
Verse 8 - stay the night

Bil'am tells the messengers to stay the night,
while he would seek a word from יהוה.

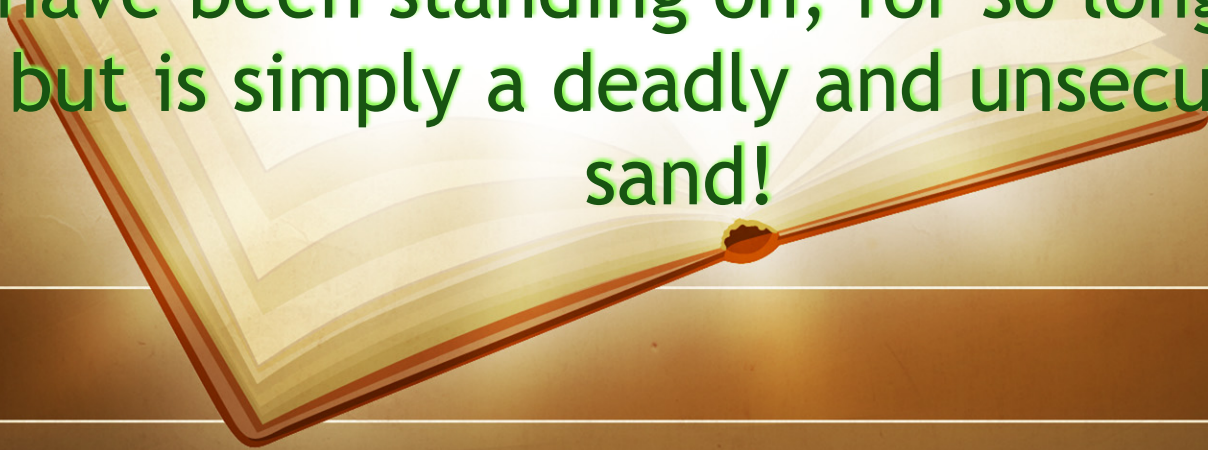
The Hebrew word used here in this verse for
'stayed' is יָשַׁב yashab - Strong's H3427 which
means, '*sit, dwell, remain, abide, inhabit,
sitting still*' and a modern word derived from this
word which is translated as school is 'yeshiva'.

And **'sitting'** in the Hebraic min-set is an idiom for learning.

The idea of sitting in the Hebrew mind-set here is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher, and so by implication, these messengers became **'students'** of Bil'am and would feel indebted to him no matter what he did or said!

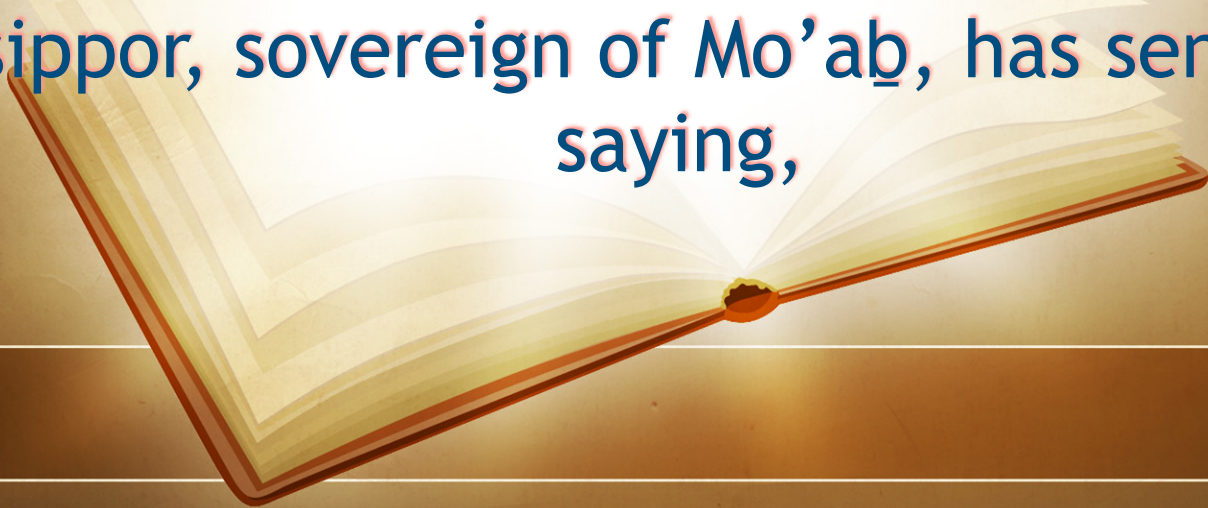
An open book with a red bookmark is positioned diagonally across the lower half of the slide. The book is open to a page with a light beige background, and the bookmark is a solid red line.

Bil'am is a picture of so many Christians today, who claim to have a relationship with יהוה, yet are not grounded in the Truth and unless they come out of the delusion, they will find out that what they have been standing on, for so long, is not a rock, but is simply a deadly and unsecure sinking sand!



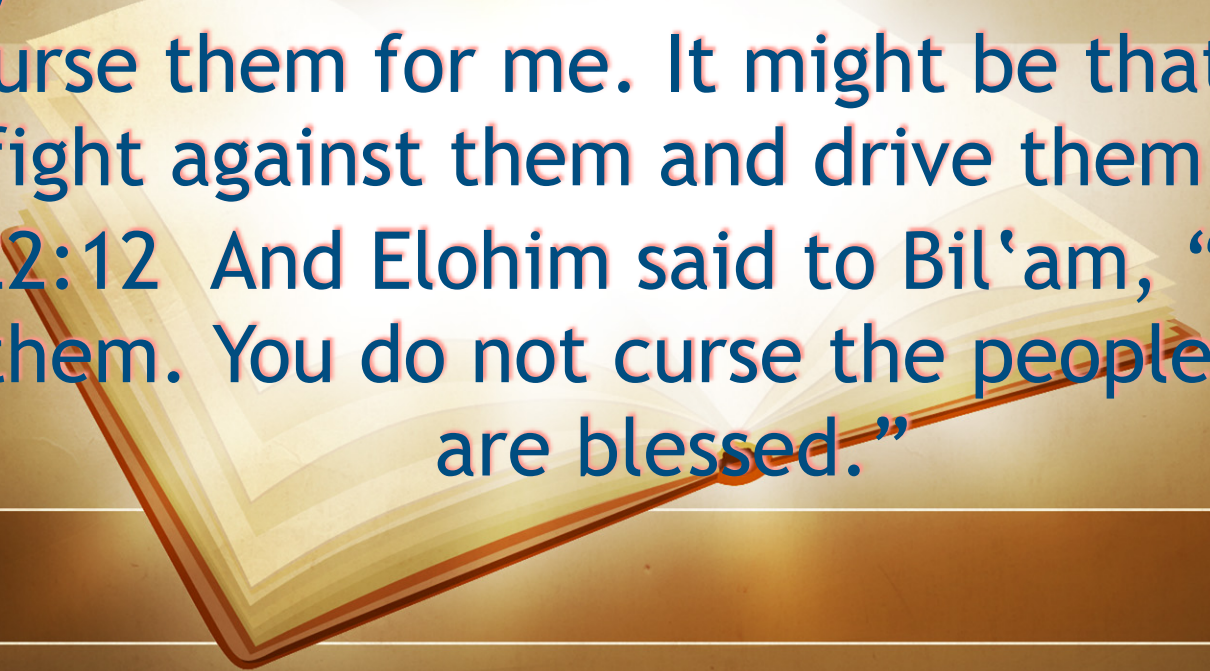
Num 22:9 And Elohim came to Bil'am and said,
“Who are these men with you?”

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.”



Verse 9 - 12 - Conversation with Elohim

Bil'am tells the messengers of Balaq that he will inquire of יהוה, as he would certainly have expected to encounter His compassionate side, yet we find here that it is recorded as 'Elohim' came to Bil'am and spoke!

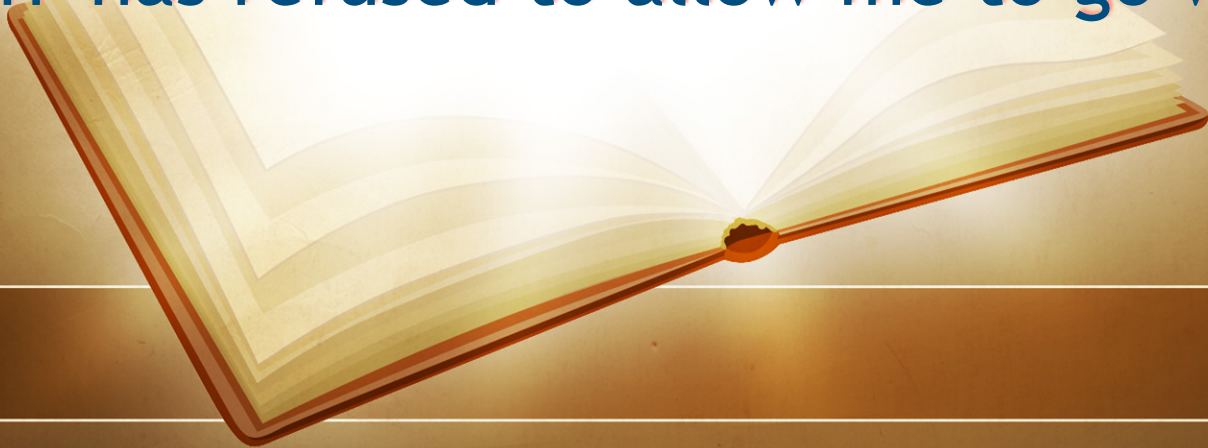


Now while many may not find this relevant, I do find it very interesting and see a picture of Bil'am who seeks to speak to "יהוה" and is answered by Elohim and encounters an aspect of Elohim that he may never have encountered before, as He finds Himself before the Judge asking him 'who are these with him'. יהוה knew exactly who they were, yet he is wanting Bil'am to recognise what is going on here. יהוה wants Bil'am to see that he should not be keeping company with such men who seek gain through divination!

Bil'am obviously answers and does not realise that יהוה's question is a rhetorical question, and was being blinded by the love of money. I mean, what were they doing there - by letting them 'stay' and by making them his students, so to speak, he has just become a prophet for hire, instead of doing what he should have done at the door - turned them away!

After all he should have known that he could not curse a blessed people!

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."



Verse 13

Bil'am then informs them in the morning that he will not be going with them.

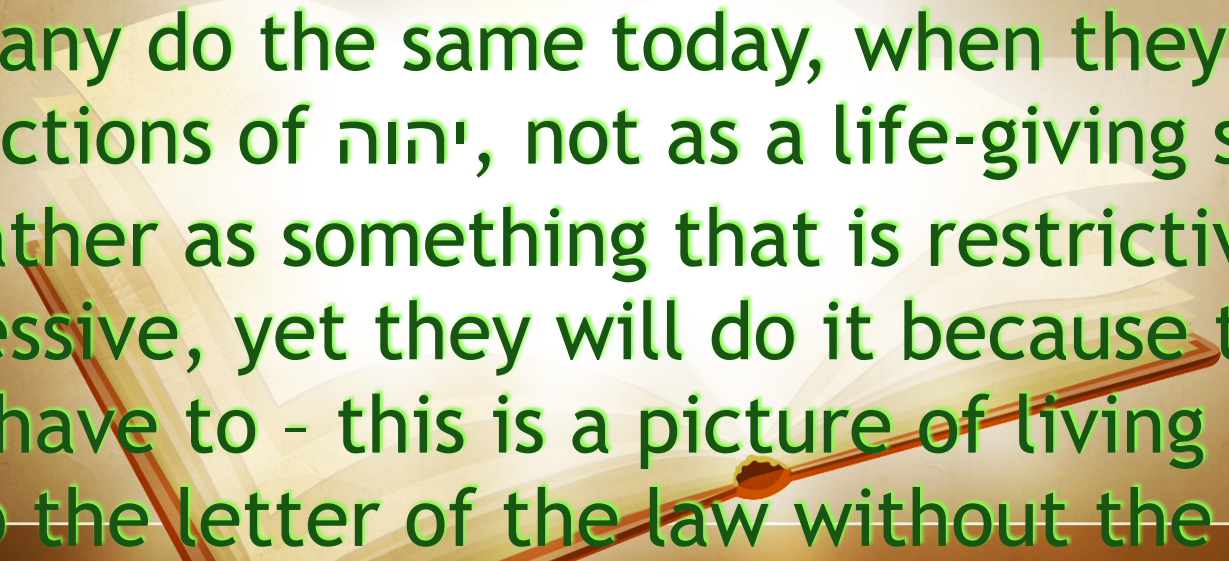
However, he makes it clear that יהוה has refused to allow him to go.

And while this was certainly correct, the language and tense in which this is relayed, emphasises that despite this soothsayer listening to the clear instructions of יהוה, it was more a case of:


“I would really love to go, but I can't, I am not allowed”.

He did not understand that the instructions of יהוה were good and beneficial, yet portrayed יהוה as being an oppressive dictator.

So many do the same today, when they view the instructions of יהוה, not as a life-giving source but rather as something that is restrictive and oppressive, yet they will do it because they know they have to - this is a picture of living according to the letter of the law without the spirit.




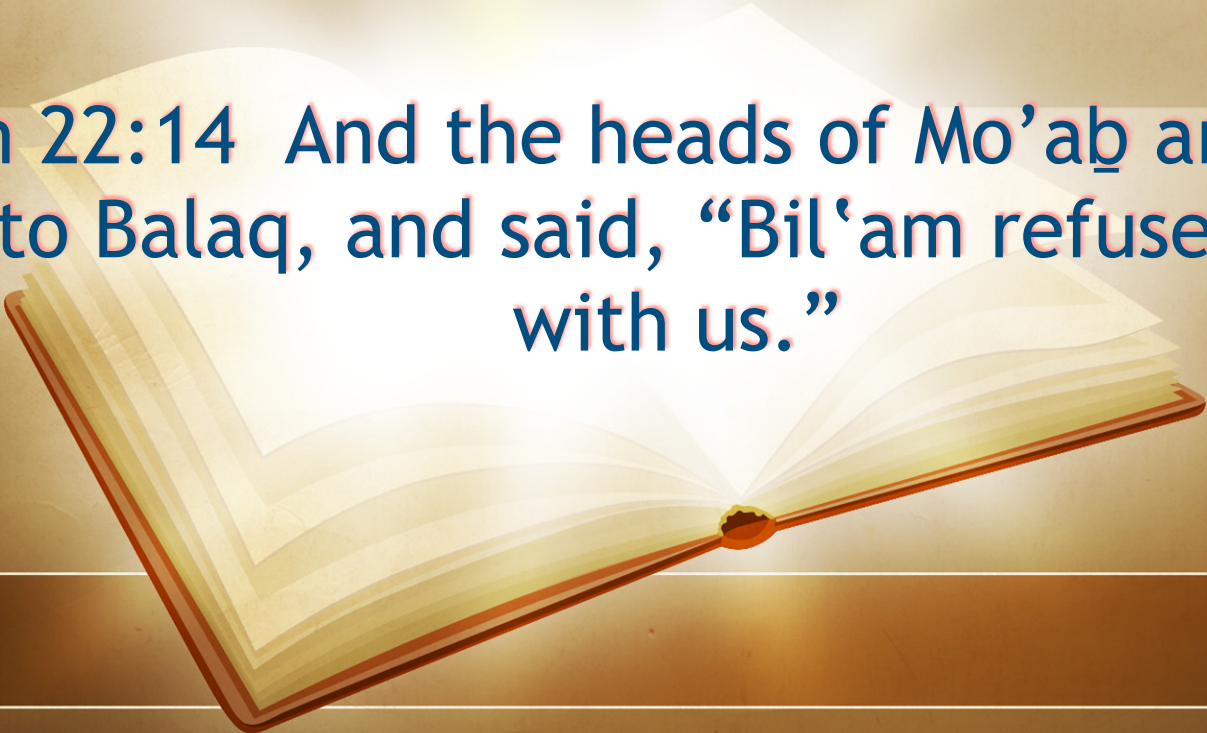
Just think about how this same attitude is seen by so many today - for instance, there are many who know that pork is not to be eaten and that shellfish is to be an abomination to us, yet they really wish they could eat them, instead of utterly hating it as a considered food source, because our father has said so.



“I would really love to but...” is a sad fleshly response given by many who wrestle with the need to be satisfied in the spirit, instead of standing up for the truth with joy and great boldness!

How many times have you said, **“I would really love to but...”** to something you know you are not permitted to do - if it is not permitted why would you love to do it!!!



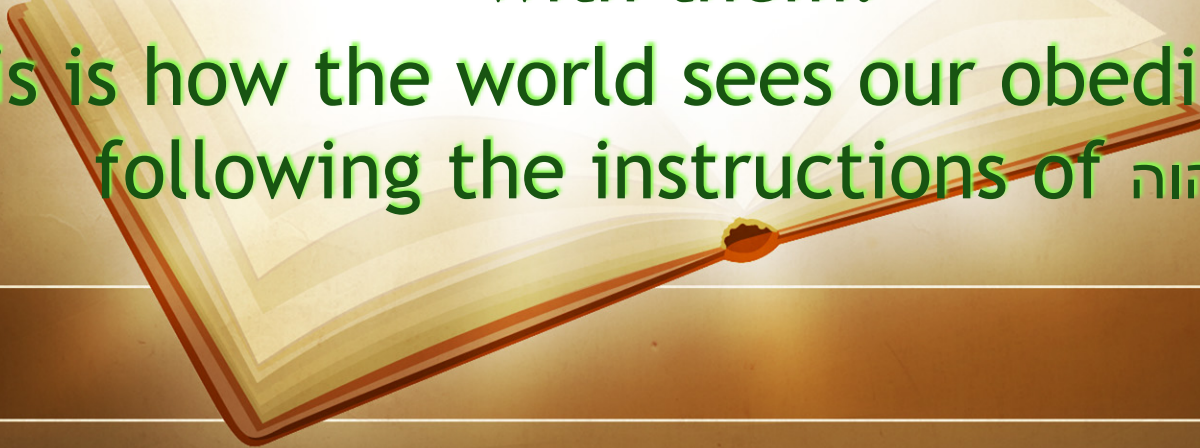


Num 22:14 And the heads of Mo'ab arose and went to Balaq, and said, "Bil'am refuses to come with us."

Verse 14 - the report back to Balaq

Balaq's messengers return without Bil'am!
And they tell Balaq that Bil'am refused to come
with them!

This is how the world sees our obedience to
following the instructions of יהוה!

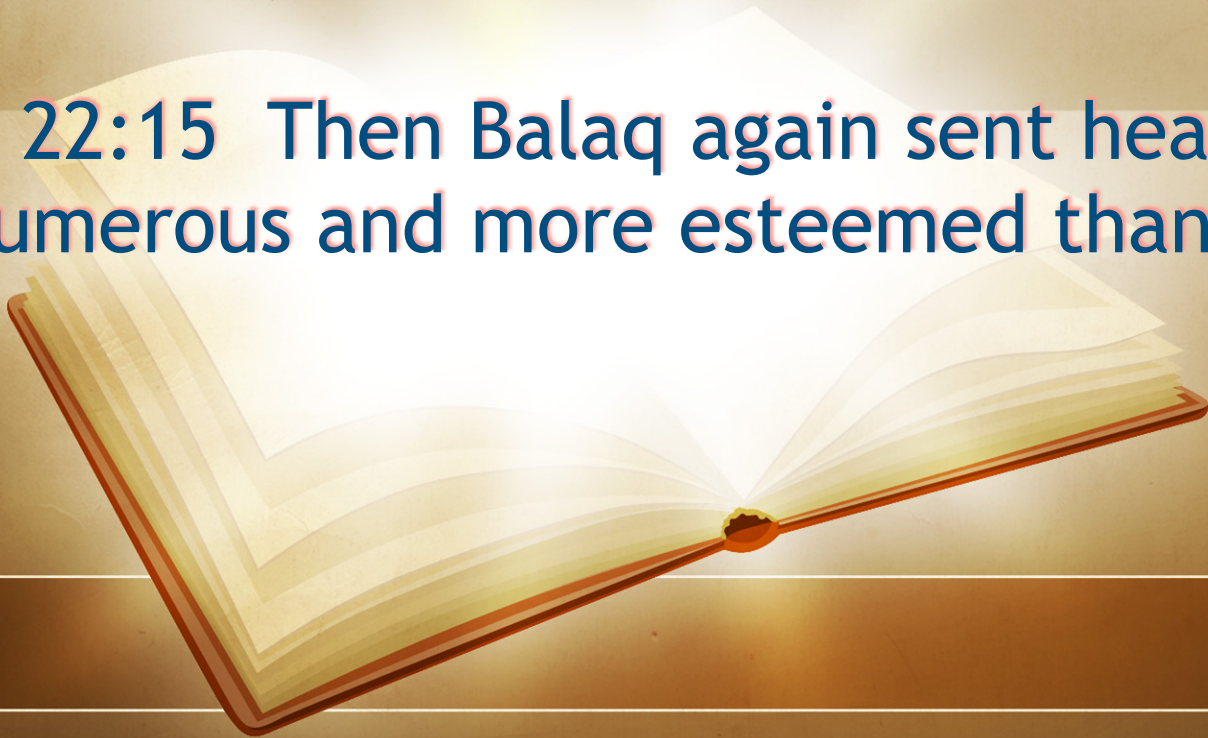


The messengers did not tell Balaq that יהוה refused Bil'am to go, but that Bil'am refused, and often when we say no to the temptations of the world and say no to that which is not permitted in the Torah, yet is seen as ok in the world and in the church, we are often labelled as being 'without options' and are seemingly 'restricted' by being in subjection to the instructions of Elohim!

They cannot see our obedience and saying no as an expression of love, but rather as something that is seen as making us live under oppressive laws; and sadly, that is how Bil'am made it sound.

We are to be careful how we express our commitment in the 'way' we say no to the things we should. If we bring it across as burdensome, as opposed to being a delight for being obedient, then we hinder our ability to shine the Truth in its fullness!

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



Verse 15 - the Devastator sends more!

Balaq does not give up - so he sends more important men this time to Bil'am hoping to impress Bil'am and buy him with that which was seen as more important. The enemy will not stop at our first no, especially if it is done with a reluctant heart!

