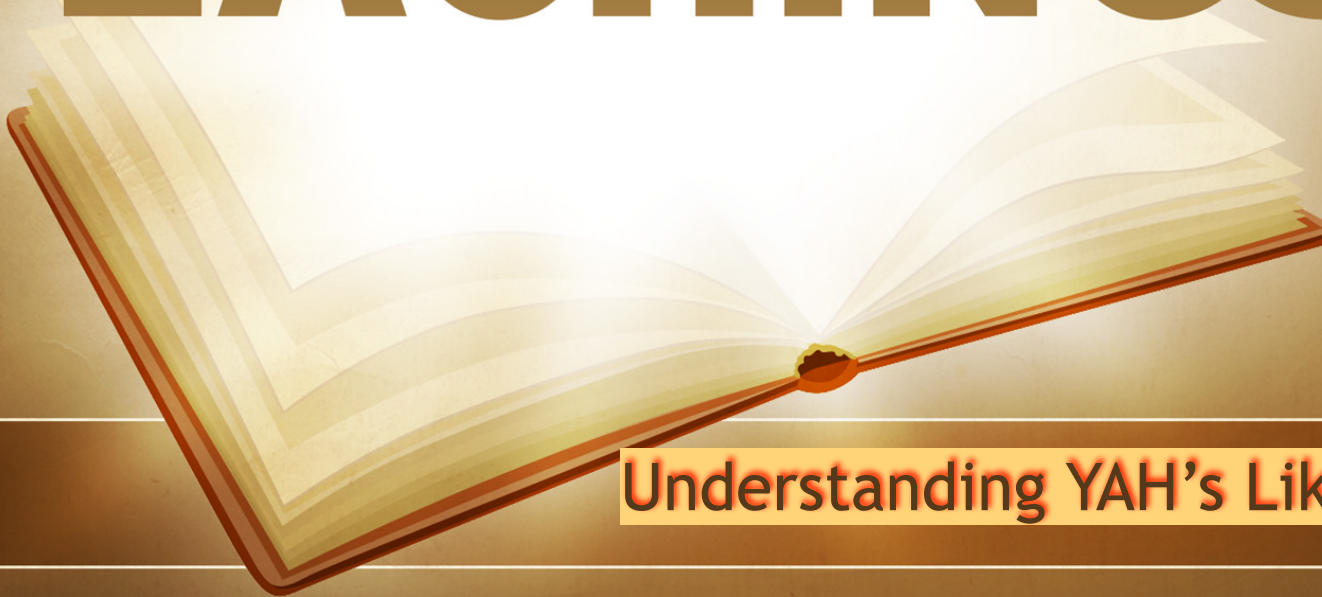


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#40 Balak (בָּלָק) – The name of a king of Moab. Balaq (baw-lawk')- 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

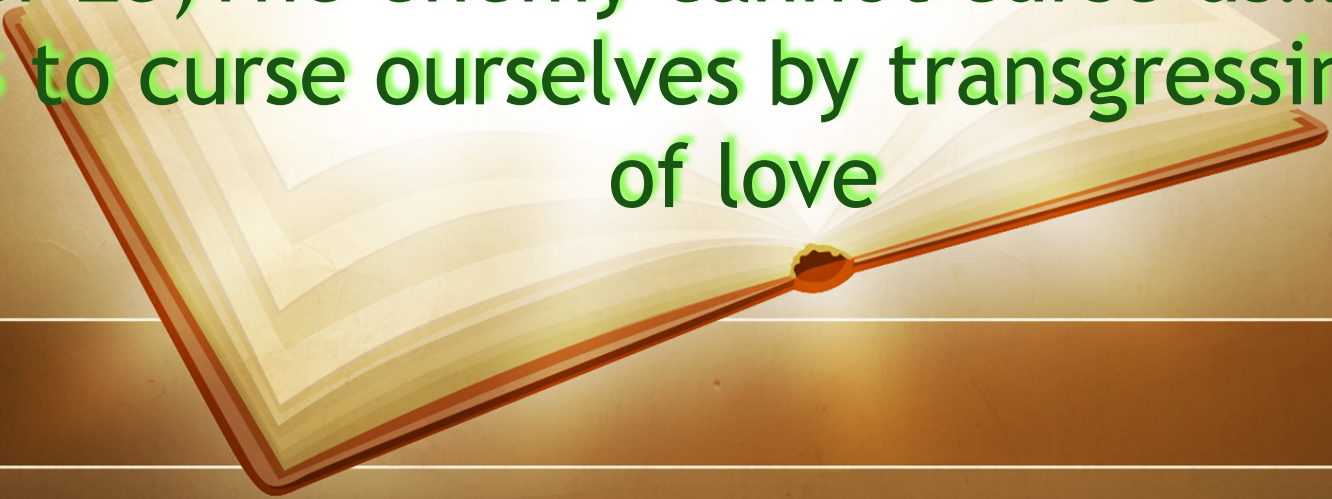
#40 Balak (בָּלָק) – The name of a king of Moab.
Chapter 22) He turned Bilaam's curse into a
blessing



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

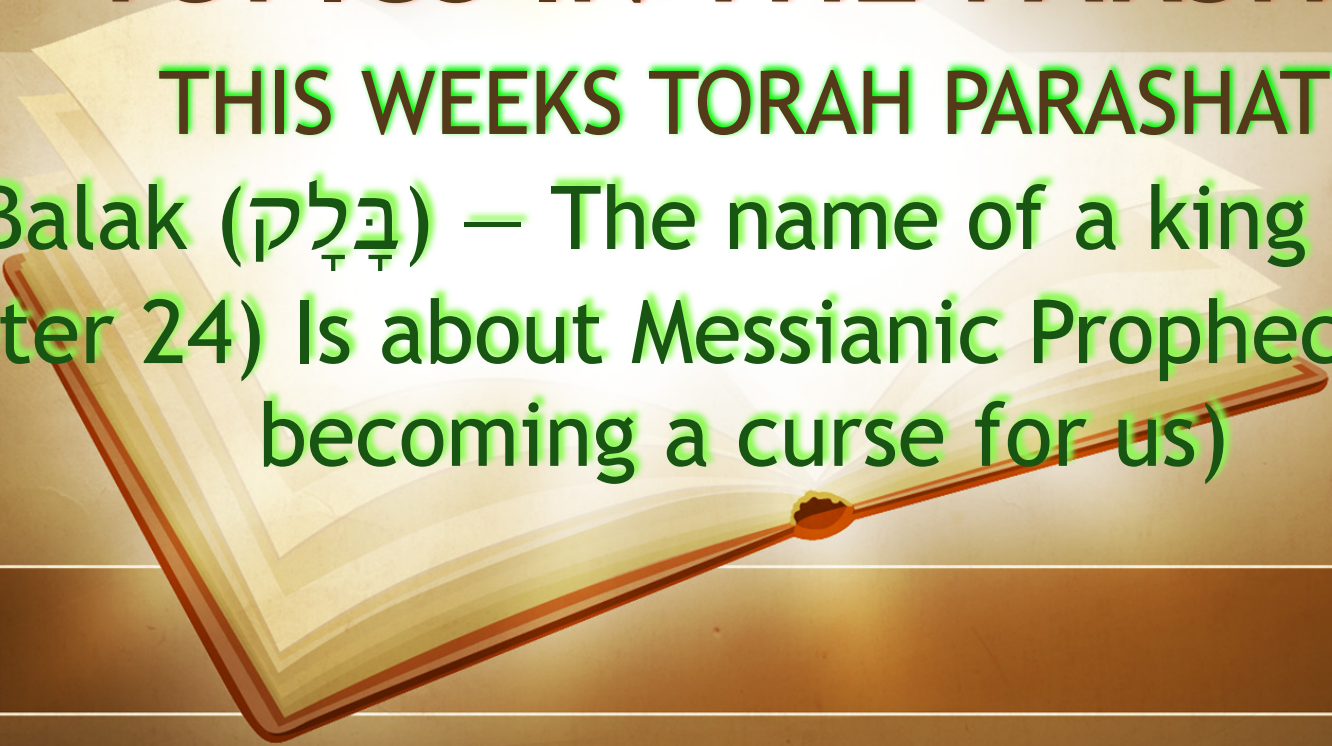
#40 Balak (בָּלָק) – The name of a king of Moab.
Chapter 23) The enemy cannot curse us...he tries to
get us to curse ourselves by transgressing the law
of love



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

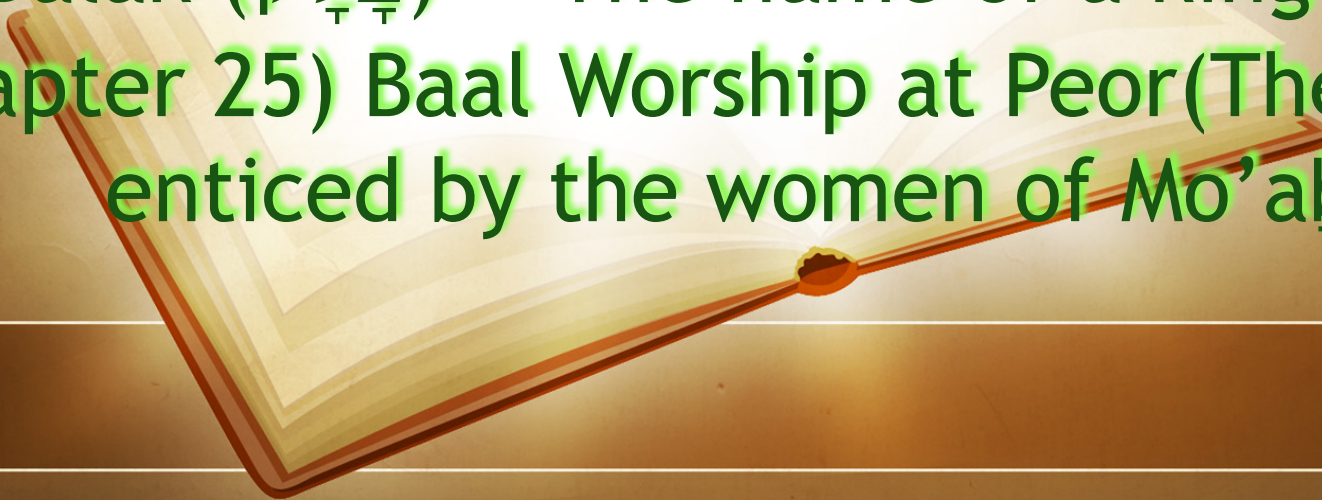
#40 Balak (בָּלָק) – The name of a king of Moab.
Chapter 24) Is about Messianic Prophecy (Yeshua becoming a curse for us)



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 בַּלַק
Balaq - Strong's H1111 which means,
'devastator, waster', and, at its root, it means
'to waste, lay waste, devastate, annihilate'.



Balak Summons Balaam

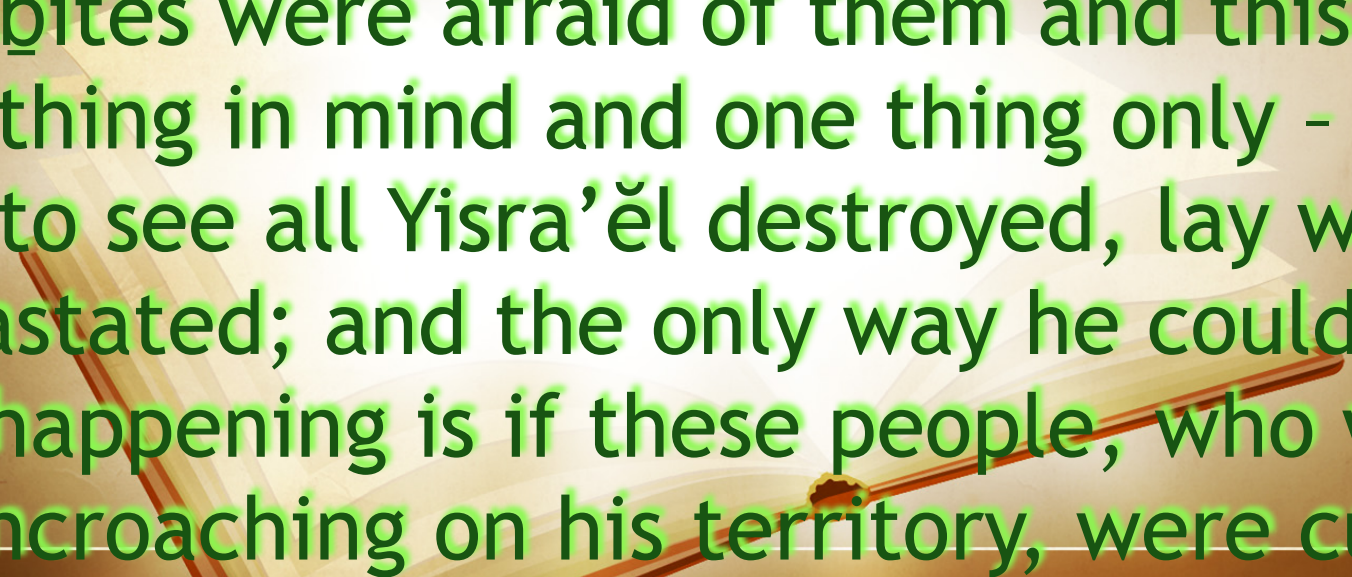
Num 22:1 And the children of Yisra'ěl set out and camped in the desert plains of Mo'ab beyond the Yardēn of Yeriḥo.

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

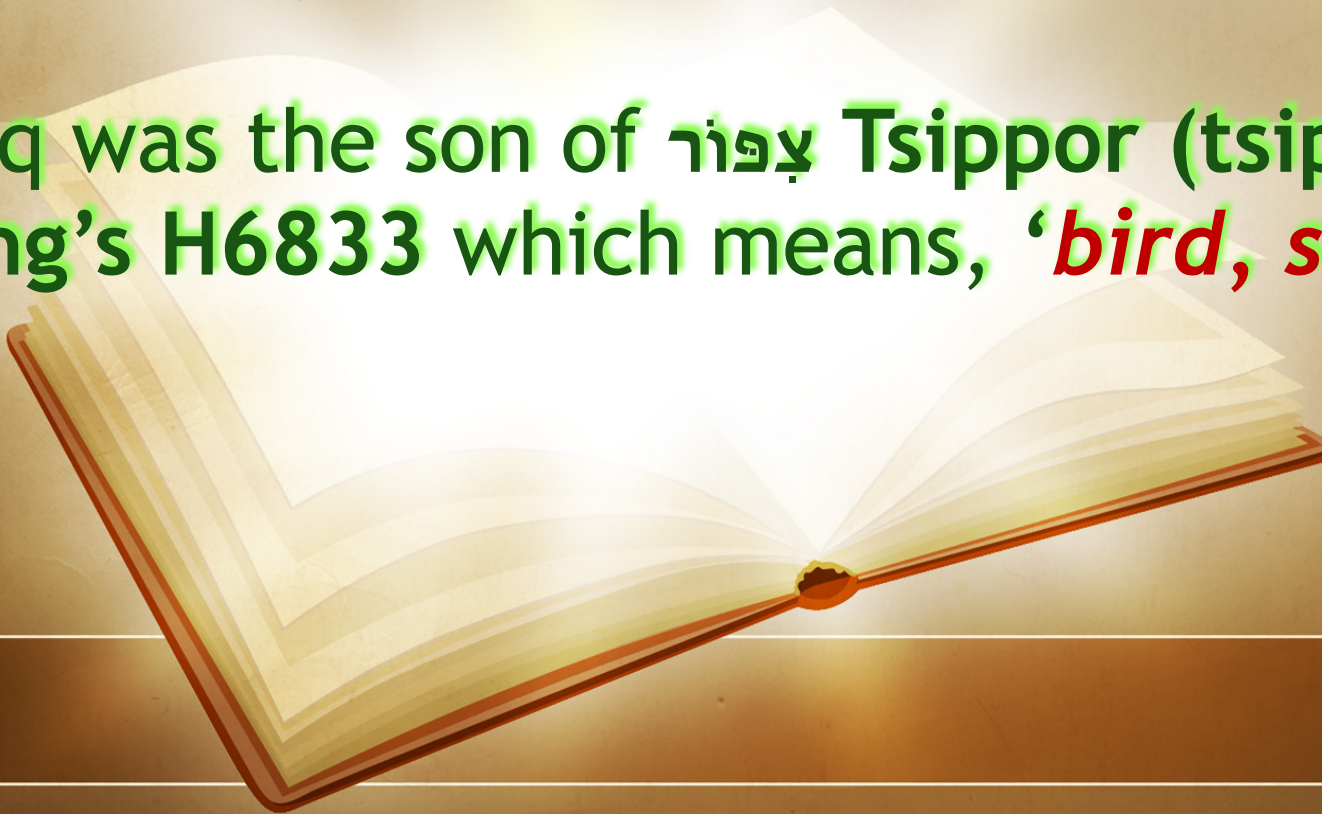
Num 22:3 And Mo'ab was exceedingly afraid of the people because they were many, and Mo'ab was in dread because of the children of Yisra'el.

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,

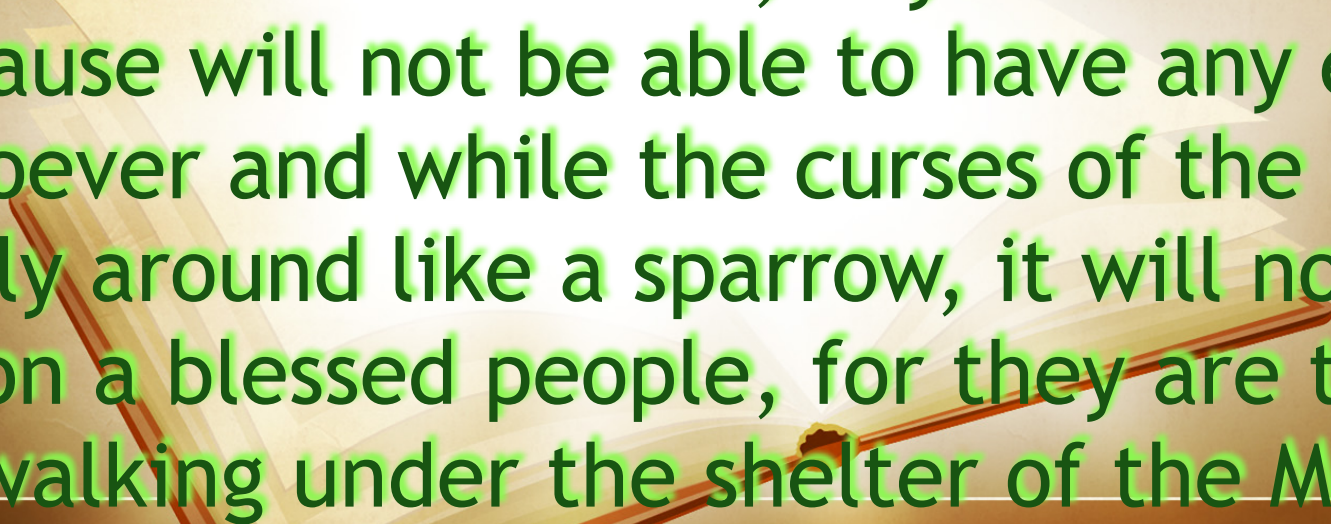
Balaq was the king of Mo'ab, and now that Yisra'el had camped in the desert plains of Mo'ab, the Mo'abites were afraid of them and this king had one thing in mind and one thing only - and that was to see all Yisra'el destroyed, lay waste and devastated; and the only way he could see this happening is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

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the bookmark is a vibrant red. The background is a textured, parchment-like surface in shades of tan and brown, with a subtle, larger-scale texture.

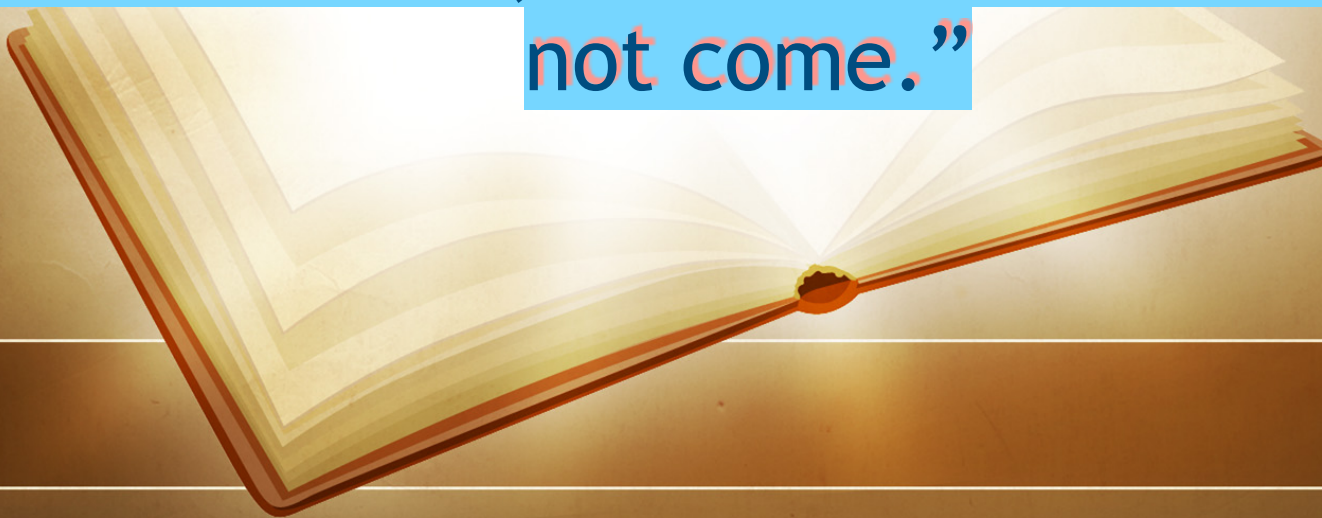
Balaq was the son of צִפּוֹר Tsippor (tsip-pore')-
Strong's H6833 which means, '*bird, sparrow*'.



Now, as we will see through this Torah portion, despite the enemies attempts at trying to 'curse' the children of Yisra'ěl, 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.”

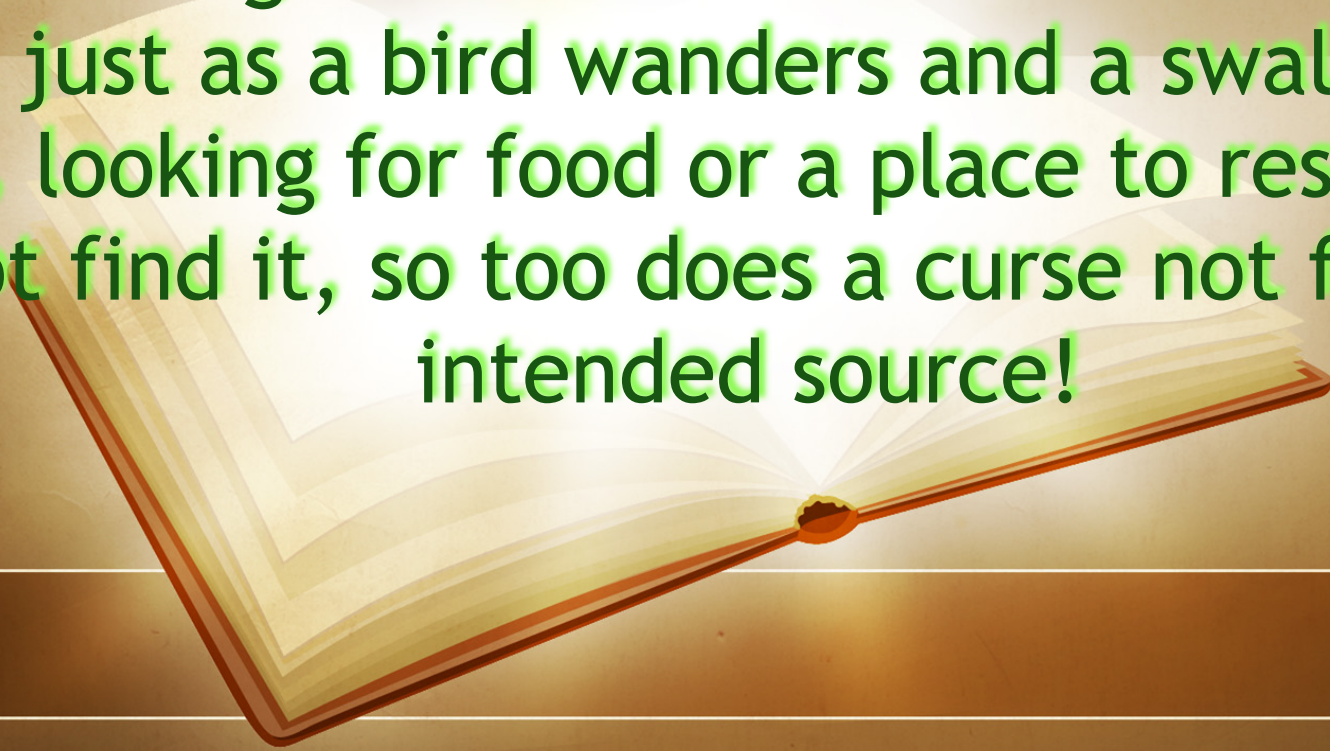


We know that obedience brings blessing and disobedience brings a curse and so, while we can see from these accounts, that even when we are walking in obedience, the enemy will constantly be trying to curse us and this ought to make us realize, and understand, our need to remain 'in' Messiah (by walking 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!

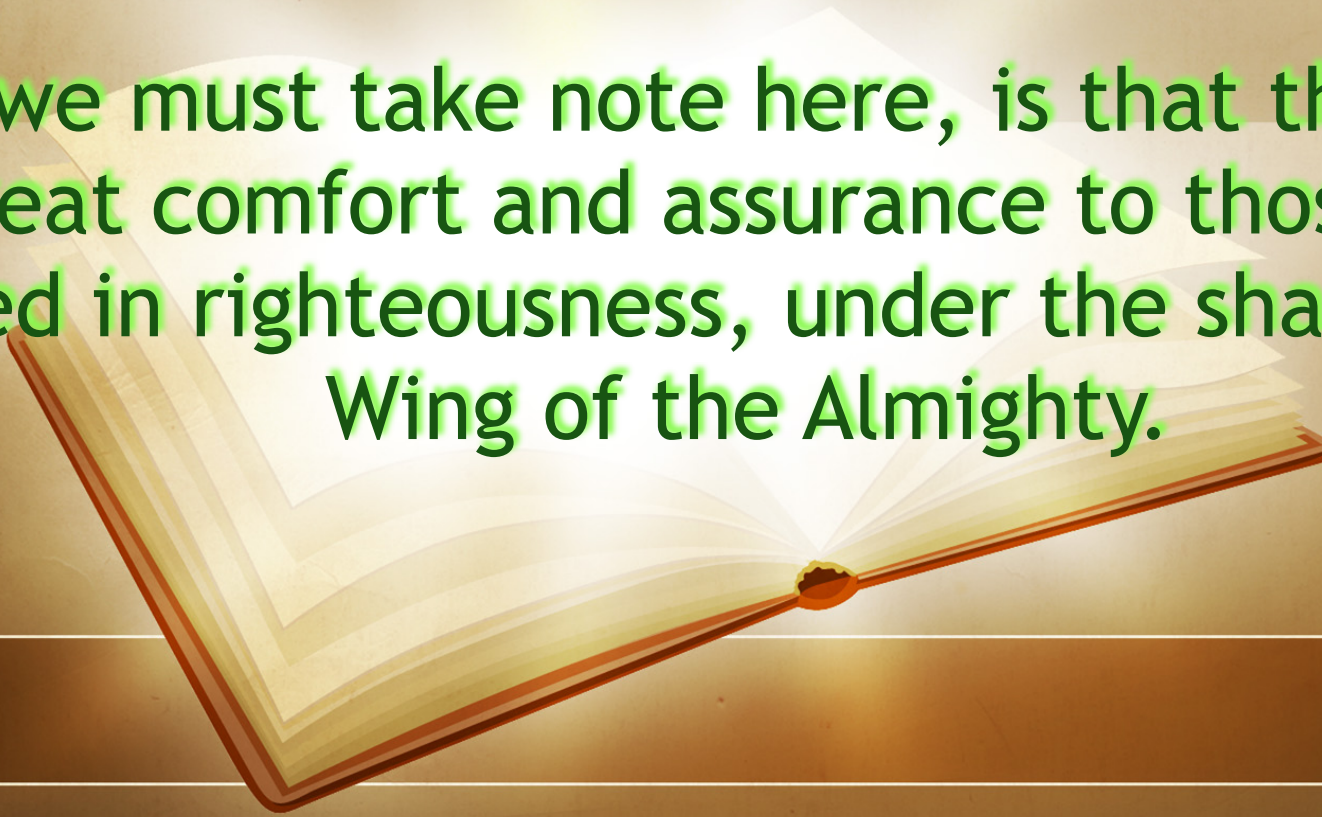
A curse aimed at someone who does not deserve it will not come upon them!

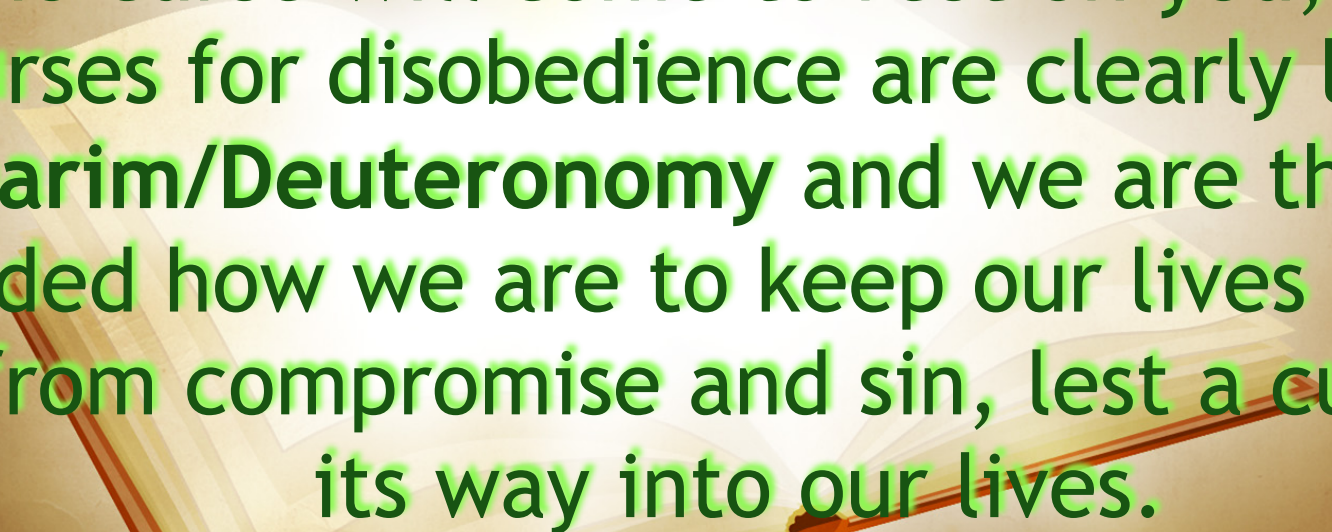
The Hebrew word that is translated as 'wanders' in Mishlě/Proverbs 26:2 comes from the primitive root word נוד nud (nood)-Strong's H5110 which means, 'to move to and fro, wander, flutter, show grief', and the Hebrew word that is translated as 'flies about' comes from the root verb עף uph (oof)- Strong's 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:

Luqas/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!

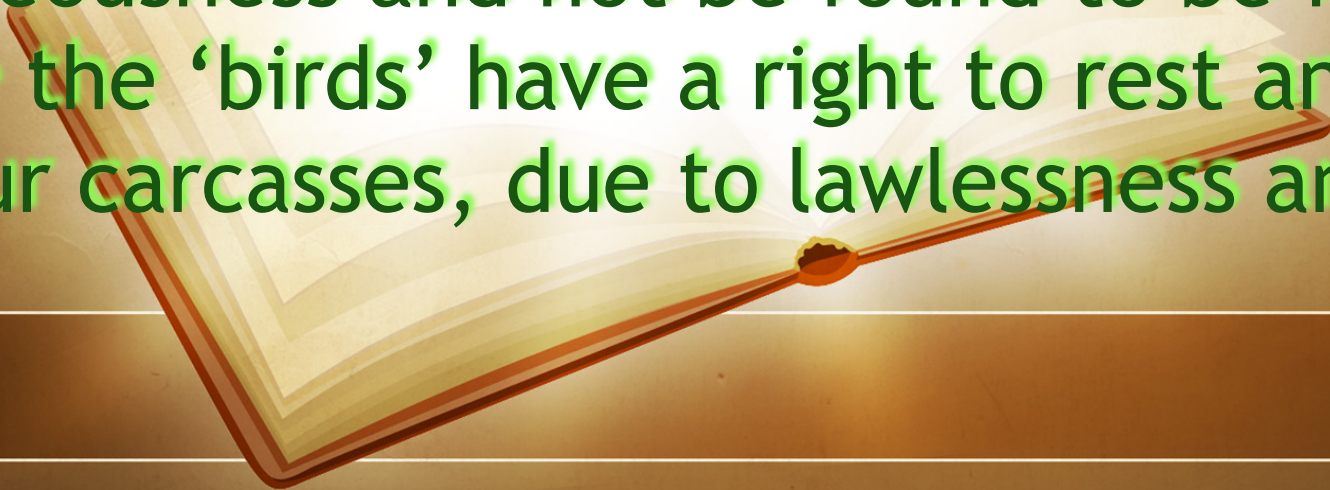
What is worth taking note of here, is that as part of the clear list of curses for disobedience, we see the following:

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 **יְהוָה** our Master gives us a clear parable in:

Luqas/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 recognizing 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 קֶלָּה qelalah (kel-aw-law')- Strong's H7045 and comes from the root verb קָלַל qalal (kaw-lal')- 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.

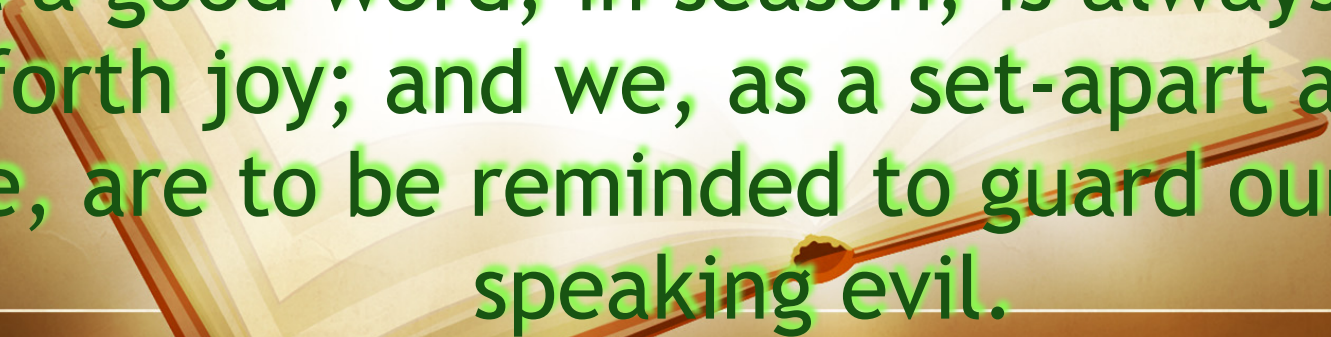
The Hebrew word that is translated as 'without cause' in Mishlě/Proverbs 26:2 is חִנָּם ḥinnam (khin-nawm')- Strong's H2600 which means, 'out of favour, free, nothing, useless, vain, costs me nothing, without a cause, without pay', and comes from the root word חָנַן ḥanan (khaw-nan')- Strong's H2603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

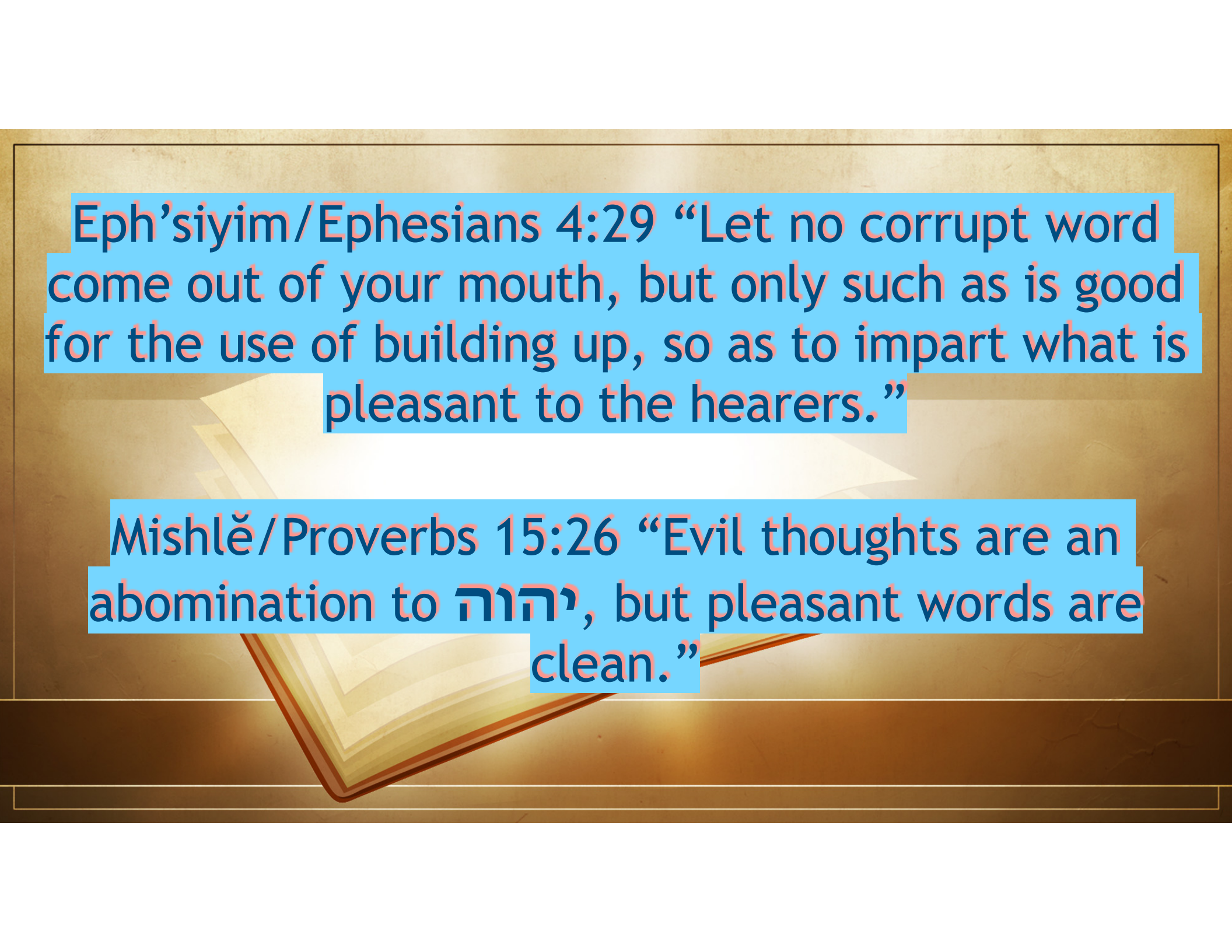
I find the meaning of this Hebrew word for 'without cause', a very powerful lesson, in showing us the vain worship that many are rendering under the banner of a 'false grace', that assumes that the Torah is no longer applicable. And so, they are using their 'false grace' as a license to sin and be lawless and are, in many ways, finding themselves in a place of saying they 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 recognize 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 recognize 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.”

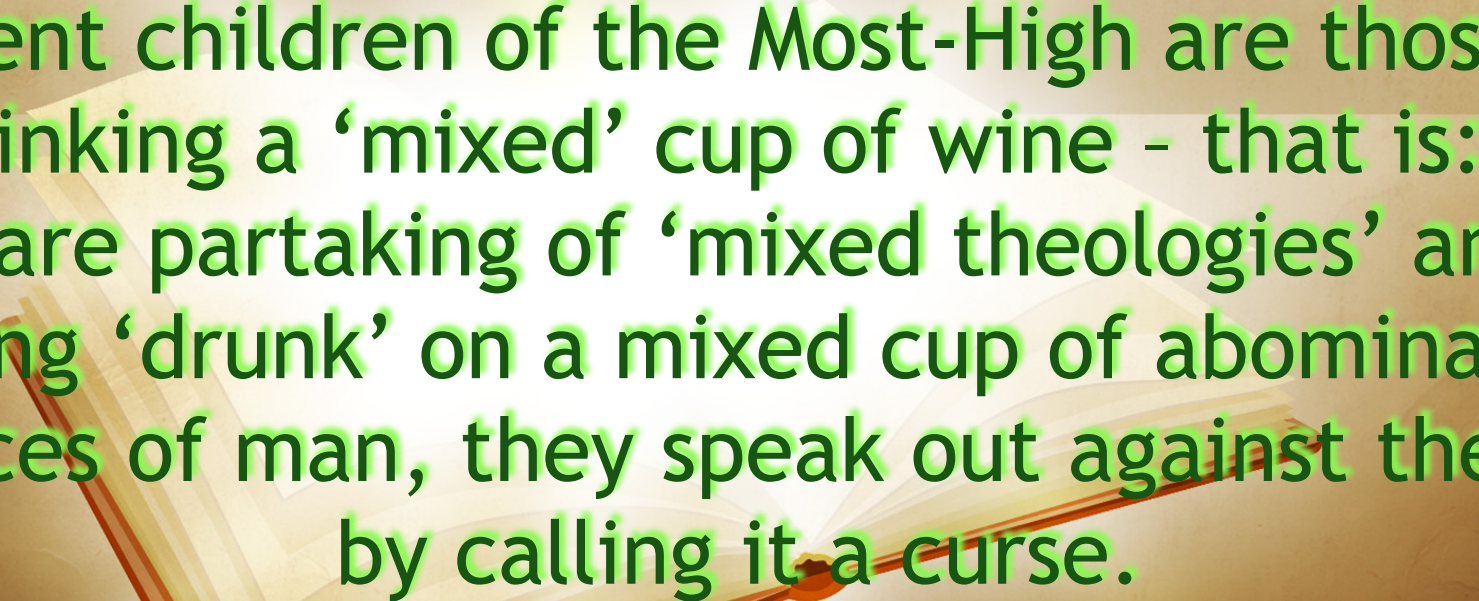
Mishlě/Proverbs 15:26 “Evil thoughts are an abomination to יהוה, but pleasant words are clean.”

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 (mid-yawn')- 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.