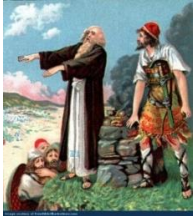


Parasha 40: Balak (Devastator)

Bamidbar/Numbers 22:2-25:9

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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Our parasha this week deals with a *'very peculiar individual'*. He is being summoned by Balak, king of Moab, to *'use his ability in occult magic to help overcome'* the nation of Yisrael. Am Yisrael, the *'Second Generation'*, is continuing to make progress toward the *'Land of Canaan'*, which YHWH *'has given to them as a nachalah/inheritance'*. They have just come through *'three major battles'*. In each, they ultimately *'attained great victories'* as YHWH showed Himself strong on their behalf. Now, Yisrael is *'continuing to move forward'*. All of Moab has become fearful as *'news of the devastation'* with which they left the Amorite kings Sichon and his brother Og has come. Balak, m'lekh/king of Moab, has become *'filled with fear and dread'* at the prospect of having to face them.

This has caused Balak to formulate a two-part plan to *'secure a victory over Yisrael'*. First, he *'sent word to the Midianites'* to have them *'join with Moab'*. Even though they were *'actual enemies'*, survival is a strong instinct and motivator. He then devised the *'second part of the plan'*. He sent word to Bala'am, a *'renowned seer and legendary magician'* adept in the use of occult/hidden powers to *'join forces with him'*, to stop Am Yisrael. It was apparent that Balak was not going to simply try and confront Yisrael on the grounds of *'conventional warfare'*. He, himself, as the *'Jewish Traditional Writings'* (**Talmud/Mishnah**) maintain, was a *'magician trained in the occult'*. Therefore, he was going to *'confront Yisrael'* and seek to *'overcome them on spiritual'*, as well as *'physical planes'*. Bala'am's inclusion was the *'most integral part'* of that equation.

Understanding The Background Of Bala'am

"He [Balak] sent malachim (messengers) therefore unto Balaam ben [son of] Beor to Petor, which is by the River [Euphrates] in his native land, to summon him..." (Bamidbar/Numbers 22:5a OJB- definitions mine)

The Torah record doesn't give us a lot of background on the man Bala'am. We are told that he was the son of a man by the name of *'Beor'*, and that he lived in a city or area *'by the river Euphrates'*. In the *'Jewish Traditional Writings'* (**Talmud**), it is said that Bala'am's father *'Beor'*, was a *'descendant of Laban'*. (**Ya'akov's/Jacob's father-in-law**) This would make Bala'am a *'distant relative'* of the Hebrews, but not an Yisraelite. This might explain his association, in a sense, with the Mighty One of Yisrael, YHWH, and why there *'seems to be'* some communication between them.

Bala'am's name literally means in Hebrew, *'destruction of a people'*. While there are moments in our parasha where again it may *'seem'* that Bala'am has *'some genuinely good characteristics'*, both the *'Jewish Traditional Writings'* (**Talmud/Mishnah**), as well as the writings from the *'Kethuvim HaNotzrim/Writings of the Nazarenes/the Messianic Writings'* show him to be *'nothing of the sort'*.

As we will see, he was indeed a ‘*navi sheker/false prophet whose counsel with Balak, in the end, proved horribly devastating*’ to Yisrael.

The ironic thing is, it was through this ‘*occultic seer*’ that some of the ‘*most profound Messianic prophecies*’ recorded in ‘*all of Scripture*’ would come! This again goes to prove: It is **NOT** the ‘*gift*’ that determines the ‘*validity of any ministry*’. It is **ALWAYS** the ‘*fruit or character*’. ****[Please see End Note on further understanding as to this phenomenon of Bala’am’s ‘ability to prophesy’ such profound Messianic prophecies]**

Balak Sends For Bala’am To Curse Yisrael

“He [Balak] sent malachim (messengers) therefore unto Balaam ben [son of] Beor to Petor, which is by the River [Euphrates] in his native land, to summon him, saying, Hinei [Behold], there is a people come out from Mitzrayim [Egypt]; hinei [behold], they cover the face of ha’aretz [the earth], and they are settling next to me;

Come now, therefore, please, curse for me this people; for they are too mighty for me; perhaps I shall prevail, that we may strike them, and that I may drive them out of ha’aretz [the earth]; for I know that he whom thou blessest is m’vorach (blessed), and he whom thou cursest is cursed.

And the Ziknei [Elders/Leaders of] Moav and the Ziknei [Elders/Leaders] of Midyan departed with the divination remuneration in their hand; and they came unto Balaam, and spoke unto him the words of Balak.” (Bamidbar/Numbers 22:5-7 OJB- definitions mine)

In the above passage, we have Balak ‘*sending messengers*’ to Bala’am. As was said earlier, it was his desire to ‘*hire Bala’am’s services in occult magic to curse Yisrael*’. This ‘*confrontation*’ was to be a ‘*melding of synergetic forces of dark occultic magic and physical might*’. Balak himself, trained in these ‘*dark arts*’, was apparently hopeful to ‘*combine their efforts*’. Thus, he said in verse six... ‘*that WE may strike them.*’ Bala’am’s prowess as a ‘*master practioner of these dark powers*’ was well known. The ‘*testimony*’ of this was ‘*whom thou blessest is blessed and he whom thou cursest is cursed.*’ We will talk a little more about this in just a moment.

It is important to note that the Torah, in verse seven of our above passage, clearly says that ‘*these messengers*’ were being ‘*sent to hire*’ Bala’am for his ‘*powers of divination*’. There are some that have tried to make Bala’am out to be just a ‘*rogue prophet or seer*’ who was ‘*estranged from Yisrael*’. In that vein, they have tried to ‘*make it seem as though*’, he may have been a ‘*good character with some dark leanings*’. Let us be clear, Bala’am was **NO FRIEND** of Yisrael... **EVER!** This is further depicted by the Scriptures referring to him from ‘*within the Messianic Writings*’. (**Matthew-Revelation**) It is difficult to explain Bala’am’s ‘*knowledge*’ of YHWH, His Name and that he ‘*apparently recognized*’, to a degree, His authority. We are not given much insight into this, but the story is here for us in the Torah for a purpose. It is that which we must use as our focal point.

“And he said unto them, Lodge here this night, and I will bring you word again, as Hashem [YHWH] shall speak unto me; and the sarim [princes] of Moav abode with Balaam. And Elohim [The Mighty One] came unto Balaam, and said, What men are these with thee? And Balaam said unto HaElohim [The Mighty One], Balak ben [son of] Tzippor, Melech [King of] Moav, hath sent unto me, saying,

Hinei [Behold], there is a people come out of Mitzrayim [Egypt], which covereth the face of ha'aretz [the earth]; come now, curse for me them; perhaps I shall be able to overcome them, and drive them out.

And Elohim [The Mighty One] said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for baruch hu (it [the people] is blessed).

*And Balaam rose up in the boker [morning], and said unto the sarim [princes] of Balak, Go back to your land; for Hashem [YHWH] refuseth to give me permission to go with you.”
(Bamidbar/Numbers 22:8-12 OJB- definitions mine)*

Now, the messengers come to Bala'am with their offerings sent by Balak for his services. Bala'am 'responds oddly'. He tells them to 'wait while he goes away and inquires of YHWH' as to whether he has 'permission to go'. YHWH does 'indeed appear to him' and gives him 'clear instructions' that he was **NOT** to go with them. So, Bala'am 'returns to the messengers' and informs them, that YHWH has told him **NOT** to go. It's just here that we need to make a small observation.

In some of the 'Jewish commentaries' on this, a rather 'interesting point' is brought out. It is one, that begins to give us some 'insight into the kind of twisted sort of thought process' which Bala'am is accustomed to using. Pay attention to what is to follow in the next passage below.

“And the sarim [princes] of Moav rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again sarim [princes], more, and more distinguished than they.

And they came to Balaam, and said to him, Thus saith Balak ben [son of] Tzippor, Let nothing, please, hinder thee from coming unto me;

For I will exceedingly reward thee, and I will do whatsoever thou sayest unto me; come, therefore, please, curse for me this people.

And Balaam answered and said unto the avadei [servants of] Balak, If Balak would give me his palace full of kesef [silver] and zahav [gold], I cannot go beyond the Devar Hashem Elohai [Word of YHWH my Mighty One], to do ketanah [less] or gedolah [more].

Now, therefore, please, tarry ye also here this night, that I may have da'as [intimate knowledge] of what more Hashem [YHWH] will say unto me.” (Bamidbar/Numbers 22:14-19 OJB- definitions mine)

What is the 'response of Balak', when he is told by his messengers of Bala'am's 'refusal to come back' with them? He sends 'princes' which were 'more and more distinguished' back to Bala'am. Balak also agrees to 'increase the price he was originally willing to pay' to whatever Bala'am would ask for... **JUST COME!**

Now, the commentaries I referred to earlier said that 'apparently', when Bala'am told the 'original messengers' that YHWH had told him he couldn't go, he must have done so with a 'little bit of inflection' in his voice. In other words, he made it 'seem' that the reason he couldn't come was, YHWH felt the messengers who were sent were not 'high ranking enough for someone of his stature'. Therefore, Bala'am, being the 'renowned seer' he was, should be treated accordingly. In order for him to 'even consider coming', messengers of a 'higher rank' should be sent back. The possibility of an 'increase' in the amount being 'offered for his services' should also be considered. Of course, none of this was true, but it does show the 'mindset' which Bala'am must have had. If that is what he interpreted YHWH's 'words to infer' in not letting him go to begin with, then it reveals the 'prideful

spirit' he was of. This possibility does agree with what Yehudah/Jude wrote in his epistle in the 'Messianic Writings' concerning Balaam.

“Oy [Woe] to them! Because they walked in the Derech Kayin [Path/Way of Cain] (B’resheet/Genesis 4:3-8) AND TO THE TOYUS BALAAM (ERROR OF BALAAM, BAMIDBAR/NUMBERS 31:16) THEY SURRENDERED FOR REVACH (GAIN), and in the mered (rebellion) of Korach against HaMemshalah [rule/authority (of YHWH)] (Bamidbar/Numbers 16:1-35) they were destroyed!” (Yehudah/Jude vs. 11 OJB-emphasis/definitions mine; see also Kefa Beit/11 Peter 2:15)

Bala’am again tells the party sent from Balak to wait while he goes and ‘inquires of YHWH’ for permission to come. YHWH again appears to Bala’am and does ‘give him permission to go, but warns him’ **NOT TO SAY ANYTHING** but ‘the Word’ He gives to him. Immediately, the next morning, Bala’am gets his donkey and saddles her up. He ‘proceeds to go’ with the messengers who have come from Balak. On their way, a ‘strange thing’ happens.

The Confrontation Between YHWH And Bala’am

“And Balaam rose up in the boker [morning], and saddled his donkey, and went with the sarim (princes) of Moav.

But the Af Elohim (G-d’s/The Mighty One’s anger) was kindled as he was going; and the Malach Hashem [Angel of YHWH] stood in the derech (road) l’satan (for an adversary, opposer) against him. Now he was riding upon his donkey, and his two servants were with him. And the donkey saw the Malach Hashem [Angel of YHWH] standing in the Derech [Way/Path], and his cherev [sword] drawn in his hand; and the donkey turned off the Derech [Way/Path], and went into the sadeh [field]; and Balaam beat the donkey, to turn her back onto the Derech [Way/Path].

But the Malach Hashem [Angel of YHWH] stood in the closed-in path among the kramim (vineyards), a wall being on this side, a wall on that side.

And when the donkey saw the Malach Hashem [Angel of YHWH], she thrust herself unto the wall, and crushed Balaam’s regel [foot] against the wall; and he beat her again.

And the Malach Hashem [Angel of YHWH] went further, and stood in a narrow place, where was no derech [way/path] to turn either to the right or to the left.

And when the donkey saw the Malach Hashem [Angel of YHWH], she lay down under Balaam; and af [anger] Balaam was kindled, and he beat the donkey with his staff.

And Hashem [YHWH] opened the mouth of the donkey, and she said unto Balaam, What have I done unto thee, that thou hast beaten me these shalosh regalim (three times)?

And Balaam answered the donkey, Because thou hast mocked me; If only there were a cherev [sword] in mine hand, would I have killed thee. And the donkey said unto Balaam, Am not I thine donkey, upon which thou hast ridden ever since I was thine unto this day? Was I ever accustomed to do so unto thee? And he said, Loh [No].

Then Hashem [YHWH] opened the eyes of Balaam, and he saw the Malach Hashem [Angel of YHWH] standing in the derech [way/path], and his cherev [sword] drawn in his hand; and he bowed down his head, and fell facedown.

And the Malach Hashem [Angel of YHWH] said unto him, Why hast thou beaten thine donkey these shalosh regalim [three times]? Hinei [Behold], I came l’satan (as adversary, opposer) to thee, because thy derech [way/path] is perverse before me;

And the donkey saw me, and turned from me these shalosh regalim [three times]; had she not turned from me, surely now also I would have slain thee, and saved her alive.

And Balaam said unto the Malach Hashem [Angel of YHWH], Chatati (I have sinned); for I was without da'as [knowledge] that thou stoodest in the derech [way/path] against me; now, therefore, if it displeases thee, I will return home.

And the Malach Hashem [Angel of YHWH] said unto Balaam, Go with the anashim [men]; but only the devar (message) that I shall speak unto thee, that thou shalt speak. So Balaam went with the sarim (princes) of Balak.” (Bamidbar/Numbers 22:21-35 OJB- definitions mine)

Bala'am sets out on his way with the entourage from Balak. He did this with YHWH's affirmation he could go. Then, strangely we read, the 'anger of YHWH' was 'stirred up' toward Bala'am. Why? He was going because YHWH said he could go. The only 'stipulation' was, that he 'must speak' **ONLY THE WORD** that he was given. Well, it was most likely because YHWH 'knows the heart'. Bala'am had already 'twisted YHWH's meaning' after their first encounter. Now, he saddled his donkey and set out with the princes from Moab, but there was still that 'prideful spirit' in his heart. Therefore, YHWH's 'anger was stirred' because you **WILL NOT MANIPULATE HIM** to your own plan. Bala'am had already done that once and YHWH was **NOT** going to allow it again!

Let me take a moment right here and make a few comments. First, could Bala'am have made use of his 'occultic powers' to actually curse Yisrael to begin with? The answer is, no. (**Mishle/Proverbs 26:2**) I am going to 'qualify that' in just a moment. There are 'certain powers' that Hasatan ****[may his memory be blotted out forever]** has and they 'can accomplish a certain amount' of effect. But, just like YHWH requires that there be 'faith on our part to see His power in our lives', the enemy is no different. **FEAR IS SIMPLY FAITH INVERTED!** It is a 'powerful spiritual force'. Hasatan ****[may his memory be blotted out forever]** knows that, and he will 'work with our minds' to establish 'fear as a catalyst' by which he may 'accomplish his works'. It is why YHWH in His Word, **ADMONISHES HIS PEOPLE** to have **NO FEAR!** He 'understands the repercussions'.

There are those, who are unwittingly 'moving in deception'. They 'wrongly believe' because of Master Yeshua's 'victory over the powers of darkness, the enemy has no power' that can be used against believers. Master Yeshua's 'redemptive victory over the powers of darkness was a complete one'. However, it is 'presumptuous to believe' there will be 'no repercussions' if we do not 'live within the parameters' YHWH has set within His Word. We **MUST** be circumspect as we move in this life because we are 'in a warfare'. Rav Sha'ul 'makes this clear' to us in his letter to the Ephesian assembly in chapter six. He 'clearly warns us', that we 'wrestle against the powers of darkness' and that we are to be 'clothed in the armor' that YHWH has provided. If there was 'no possibility for us to suffer hurt or worse', then there would be 'no need to wear the armor'. 'Presumption' is a very sure way to 'provide an opening for the enemy' to get through to us.

“Be shomer [on guard] in zililut da'as (sober-mindedness). Your adversary Hasatan [Samma'el/the devil/ (literally in Hebrew, 'the poisonous/venomous mighty one')], prowls around like a roaring arye (lion), seeking whom to swallow/devour.” (Kefa Alef/1 Peter 5:8 OJB- definitions mine)

We must 'keep in mind' that on the 'Jewish side of the equation', rabbinic Judaism 'does not actually hold' an understanding of a 'literal personal being' known as the Devil or Hasatan. (**May his memory be blotted out forever**) His existence is 'erroneously' relegated to being merely a 'dark force'. While there is much wonderful understanding we may glean from brother Yehudah/Judah, we

MUST NOT *'make the mistake'* of accepting **EVERYTHING** he believes simply because it is Jewish. **NOT EVERYTHING JEWISH IS NECESSARILY GOOD OR RIGHT.** ****[The 'yetzer or inclination', is a part of the 'deepest realm' of the human soul. It is what psychology labels the 'subconscious'. Certain Christian teachings see it as the 'human spirit or wrongly defined as the old man/sin nature'. Both of these premises are inaccurate. We don't have time to go into this now. I hope to post an 'in-depth teaching' on this at some point on our website. However, the Jewish idea that the Devil/Hasatan and the 'yetzer/inclination' are the same is also incorrect]** The *'Messianic Writings' (Matthew-Revelation)* gives us clarity and *'certain insights'* by which we may *'utilize YHWH's wisdom and understanding'* in our daily lives. Those who *'reject'* the *Messianic Writings (Matthew-Revelation)* do so to their own detriment. It takes the *'Whole Counsel'* of YHWH, ****[TaNaKh/Hebrew Scriptures and the Messianic Writings]**, along with the *'intimate revelation knowledge'* provided by YHWH through His *'HaRuach HaKodesh/The Spirit of His Holiness'* in order to *'fight the warfare'* we face every day. YHWH has given us **EVERY THING** that *'pertain to life and godliness'*. **IT'S OUR DECISION** whether we make use of it or not. **(Kefa Beit/11 Peter 1:3)**

So, what's up with the whole *'Angel of YHWH'*, Bala'am and his donkey episode? Well, there are two things. First, as we've said, the *'real struggle or warfare begins in the mind'*. This is *'where the enemy works'* to create a *'stronghold'*. Fear, being his *'most formidable weapon'* in that process. YHWH *'knows the weaknesses'* of Am Yisrael. It's the whole reason *'He didn't bring them by way of the Pelishtim/Philistines'* at the outset of their journey from Mitzrayim/Egypt. They were simply not *'mentally prepared to go up against a nation as strong'* as they were. So, He took them around the long way. The way that would be *'of the least, immediate resistance'*. **(Shemot/Exodus 13:17-18)** Even so, as we have seen, Bala'am's *'reputation as a seer and master in the occult powers'* was legendary. YHWH knew that when Am Yisrael found out such a *'supposedly powerful diviner'* was hired to *'use his powers against them'*, their minds would *'give in to fear'*. In that moment, they would *'become vulnerable'*. It wasn't that Bala'am's power was greater than YHWH's. It was the fact that the *'spirit of fear as an opposing force against faith'*, could result in difficulty for Am Yisrael. If given the chance to *'weigh upon Yisrael's mind and heart, the spirit of fear'* could set up a *'stronghold of doubt and unbelief'*. Given time and the *'right set of circumstances'* the outcome could prove devastating. So, to counter that, YHWH intends on *'exerting His own power'* against Bala'am and *'make it clear'* **WHO** actually was in charge.

So, now we come to the part in our narrative where Bala'am and his donkey *'encounter the Angel of YHWH'*. Isn't it interesting, that here was a man who was *'supposedly astute in the ability of spiritual perception'*, a so-called *'navi/prophet'*, but it was the **DONKEY** that was the one most perceptive? The Angel of YHWH *'positions himself'* in such a way as to cut off Bala'am's progress on three different occasions. The Angel of YHWH was acting as an *'adversary'* to Bala'am. Hence, in the Hebrew, the word *'l'satan'* is used. The Angel of YHWH was **NOT** Hasatan himself. He was merely *'acting to resist'* Bala'am's progress.

****[It is interesting, that none of the words used to define the angelic being called the Devil or Hasatan are, in actuality, his name! Lucifer is not even a name. In fact, there is NOWHERE in Scripture where the name of this being is even revealed! This is another means by which YHWH shows His sovereignty. He withholds this beings name, which in turn 'lessens his ability' to garner praise for himself. It further demonstrates, that YHWH is indeed the Omnipotent, Omniscient and Omni-present ONE. YHWH ALONE IS THE ONLY TRUE MIGHTY ONE... THE M'LEKH HAOLAM/KING OF THE UNIVERSE!]**

THREE TIMES, the Angel of YHWH withstands the so-called navi/prophet. **THREE TIMES** his donkey saves his life. The Angel of YHWH is standing with *'a drawn sword'* in each instance. Bala'am resorts to beating his donkey because of her *'seeming refusal'* to make progress. Each time, only the donkey *'sees the danger'*. The Angel of YHWH forces the donkey into a *'narrow way'* that has a wall on either side. Again, Bala'am resorts to beating his donkey. Still, yet, Bala'am *'cannot see the angel'*! At last, the **THIRD TIME**, Bala'am and his donkey are *'forced into a place'* where it is impossible to turn around. The Angel of YHWH *'continues to stand'* in Bala'am's way with the *'drawn sword'*. Finally, in an effort to save her master from death, the donkey *'leans into the wall crushing his foot'*. Bala'am is livid! He starts beating the animal again. That's when the *'famous conversation'* begins between the seer and his donkey.

Here's another interesting moment. The donkey turns and **SPEAKS** to her master! Yet, Bala'am not so much as even acts startled! He simply picks up the conversation and answers his faithful donkey. I imagine, having seen some of the *'supernatural manifestations'* he had surely encountered along the way, maybe Bala'am was used to such things. Regardless, finally, YHWH *'opens his eyes'* so he can *'see the Angel of YHWH'* who had been impeding his progress. He *'falls on his face'* to the ground. The Angel of YHWH chides the supposedly *'powerful seer'*. Bala'am *'acknowledges his sinfulness and admits his impediment'*... **HE DID NOT SEE... HE DID NOT KNOW.**

The point YHWH wanted to make to Bala'am is made *'painfully clear'*. The *'mighty practioner of dark powers, the all-seeing seer of legendary proportions'* lies in a huddled mass of human flesh. There he was *'quivering in the Presence of the One'* who is **TRULY THE ALMIGHTY**. He knows, if it weren't for his donkey's faithful actions, he surely would have been dead. There is no escaping the conclusion. YHWH is the *'Sovereign One'* who reigns in both the *'realm of spirit and physical reality'*. Bala'am cries out, *'I have sinned'*! He answers in the *'meekness of one subdued'*. If it displeases You, I will return home? But YHWH knows the point has been clearly made. If the legendary seer cannot control his own donkey, and his donkey can speak with such wisdom, then who is he to resist the Almighty! No, YHWH releases him to go on, but with a *'renewed warning'* that will not need repeating. Go with the men, **BUT... ONLY SPEAK THE MESSAGE THAT I PUT IN YOUR MOUTH.** The seer arises and goes his way with the princes from Moab.

The Glory Of YHWH Revealed Through Bala'am

To say that Balak, king of Moab, was a little less than pleased with Bala'am would be more than an understatement. He was driven by the urgency to get this situation over with Yisrael. As a side note, it is interesting to be mindful, that Moab did have a *'distant connection'* with Yisrael through Lot, Abraham's nephew. After Lot's father's death, who was Abraham's brother, he took Lot into his own family. **(Adoption)** In time, as Lot grew and became an adult, he separated from Abraham over a dispute concerning possessions. He moved to the cities of S'dom/Sodom and Amorah/Gomorrah. YHWH delivered Lot from the judgment that came on those cities. Afterward, he fathered a son named *'Moab through an incestuous relationship'* with one of his daughters. The name *'Moab'* means, *'seed of the father.'* So, there was this *'distant family contention'* that was an *'undercurrent'* between the nation of Moab and Am Yisrael.

Now, we move to the first encounter of Bala'am and Balak. They go up into the *'high places'*, which were areas of mountainous elevation reserved *'for the worship of the false mighty ones of the Ba'alim'* ****[entities of the realm of darkness]**. From there, it was Balak's desire for Bala'am to *'look out and*

oversee' a portion of Am Yisrael. Bala'am tells Balak to make seven altars and offer upon them seven bulls and rams. This had to be a 'sort of ruse' on Bala'am's part, since YHWH had already made it clear through the Angel of YHWH that he was **ONLY** to 'speak the Word' that YHWH gave. He then told Balak to stand by the offerings and he would go and speak with YHWH.

Bala'am tells YHWH that he has 'made the altars and the offerings for Him'. Maybe it was in an effort to 'appease' YHWH. Nevertheless, YHWH 'puts a word' in Bala'am's mouth and thus begins the 'revelation of YHWH's glory'. Bala'am returns to Balak who was waiting eagerly for him to get things underway. He began to speak a 'mashal/parable'.

“And he took up his mashal [parable], and said, Balak Melech [King of] Moav hath brought me from Aram (Syria), out of the mountains of the east, saying, Come, curse for me Ya'akov [Jacob], and come, denounce Yisroel.

How shall I curse, whom El [The Mighty One] hath not cursed? Or how shall I denounce, whom Hashem [YHWH] hath not denounced?

For from the top of the rocks I see him, and from the heights I behold him; see, the people shall live apart, and shall not be reckoned among the Goyim [Nations].

Who can count the dust of Ya'akov [Jacob], and the number of the fourth part of Yisroel? Let my nefesh [soul] die the death of the yesharim (righteous ones), and let my latter end be like his!”
(Bamidbar/Numbers 23:7-10 OJB- definitions mine)

The 'Word of YHWH' begins to come out of Bala'am's mouth. It is anything but a curse! He testifies to the 'sovereignty of YHWH and His great authority'. He cannot curse whom YHWH has not cursed. Instead, Bala'am prophesies that 'Yisrael will be YHWH's set apart people'. Though they themselves 'are a nation, they will not be numbered among all the other nations of the earth'. This prophecy 'has been true of Yisrael' throughout time. Even today, Yisrael, whose size is easily dwarfed by those nations that surround it, still 'stands alone' in their midst. In the end, though she has had her supporters, our United States having been among the greater allegiances, in the end, it will be as it always has been. Yisrael's **ONLY LASTING TRUST** must be in her own Mighty One... **YHWH TZAVA'OT/OF HOSTS!**

Balak is not at all happy with what transpires. He immediately takes Bala'am to another 'high place', even to the 'peak of Mount Pisgah'. Again, seven altars are built, bulls and rams offered. Bala'am tells Balak to 'stand by the altars' and he would 'go and see' what YHWH would say. YHWH meets with him and puts a 'word in his mouth'. The 'prophetic word' that comes forth 'reveals even more' of YHWH's glory to be found and seen in His people Yisrael!

“And Hashem [YHWH] met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

And when he came to him, hinei [behold], he stood by his olah [ascension offering], and the sarim [princes] of Moav with him. And Balak said unto him, What hath Hashem [YHWH] spoken?

And he took up his mashal [parable], and said, Rise up, Balak, and hear; pay heed unto me, thou son of Tzippor.

El [The Mighty One] is not an ish [man], that He should lie; neither a ben adam [son of man], that He should change His mind; hath He said, and shall He not do it? Or hath He spoken, and shall He not carry it out?

Hinei [Behold], I have received commandment to make berakhah [blessing]; and He hath blessed; and I cannot reverse it.

He hath not beheld avon [iniquity] in Ya'akov, [Jacob] neither hath He seen amal (trouble) in Yisroel. Hashem Elohav [YHWH his Mighty One] is with him, and the [jubilant] shout of a melech [king] is about him.

El [The Mighty One] brought them out of Mitzrayim [Egypt]; He is for them like the strength of a wild ox.

Surely there is no nachash (augury/sorcery) in Ya'akov [Jacob]; neither is there any kesem (divination) in Yisroel; at the time it is spoken to Ya'akov [Jacob] and to Yisroel what El [The Mighty One] doeth!

See, the people shall rise up as a lioness, and lift up himself as an ari [lion]; he shall not lie down until he devours the prey, and drinks the dahm [blood] of the slain.” (Bamidbar/Numbers 23:16-24 OJB- definitions mine)

Bala'am 'opens his mouth' and the 'Word YHWH' put there 'comes forth in blessing'. There is 'nothing in Yisrael' that would 'bring a curse'. There is no iniquity, no trouble, no enchantment, no divination in Yisrael. YHWH is **FOR THEM** as with the 'strength of a wild ox'.

Yet, we must ask ourselves after coming through our past few Torah portions, what about the 'peyashim/rebellious transgressions' that Yisrael has been guilty of? Well, the answer to that is in the 'sacrificial korbanot system' established by YHWH through the Torah. This was a part of the 'second renewal of the original covenant' made at Mt. Sinai following the 'sin of the Golden Calf'. ***Shemot/Exodus 32-33 & 34:10**) There **REALLY** was a 'certain level of forgiveness' (physical/soul level) provided through 'those korbanot'. As we have stated, when 'offered on the Mizbe'ach/Altar' as YHWH had prescribed at the 'Mishkan/Tabernacle', forgiveness on the 'level of the flesh/soul' was effected! (**Ivrim/Hebrews 9:13**) However, today 'our sinfulness' can be dealt with by the 'Blood of Yeshua HaMashiach's ability to blot out/take away our sins'. The efficacy of His 'precious blood' goes beyond the 'flesh level' of the soul. It is **GREATER THAN** the 'blood of the animal korbanot'. This **PURE, PRECIOUS BLOOD** of Master Yeshua reaches into the very 'innermost region of our heart', **OUR REBORN HUMAN SPIRIT**, to the **CONSCIENCE**. (**Ivrim/Hebrews 9:14**) It **REMOVES** not only the 'guilt' caused by our sin, but **REMOVES** even the **CONDEMNATION** which our 'conscience' is so sensitive to! (**Romans 8:1**)

The blood of the 'sacrificial animals' under the 'first renewal' (**Shemot/Exodus 32-33 & 34:10**) of the 'original giving of the Sinaitic Covenant' (**Shemot/Exodus 20**) could not do this. Yet, this blood **DID** bring about a 'measure of true forgiveness on the level of the flesh/soul'. Therefore, YHWH's 'need to satisfy His righteousness and justice was partially answered' by these korbanot. It was 'potentially satisfied' by the promised 'last renewal of that covenant' as spoken through the navi/prophet Yirmeyahu/Jeremiah. (**Yirmeyahu/Jeremiah 31:27-34**) The **FULLNESS** and **COMPLETION** of that 'promise' **WAS RATIFIED** by our blessed Master Yeshua's 'redemptive work on the physical execution stake'. It was **SEALED** by His 'resurrection from the grave'! The **FULLNESS** of that redemption will be made **COMPLETE** when our blessed Adon/Lord Yeshua returns. So, YHWH was **NOT LYING** when He said there was 'no iniquity/torahlessness' in Yisrael. The 'blood of those animal korbanot' offered on Yom HaKippurim/Day of Atonements had done their job. The 'flesh/soul level' of Yisrael had been 'atoned/covered and forgiveness' had been provided 'on that level' just as YHWH had promised! (**Ivrim/Hebrews 9:13**)

However, the 'blood of YHWH's Son', our Adon/Lord Yeshua, offered under the 'final ReNewed Covenant', **DOES ALL THAT THE FORMER OFFERINGS DID, BUT IS BETTER!** Why? Because it **NOT ONLY** 'atoned/covered' the sins of Am Yisrael so they could come safely into YHWH's 'Sh'khinyah/Manifest Presence' at the Mishkan/Tabernacle (**Ivrim/Hebrews 10:4**); The 'sinless, spotless blood' of Master Yeshua **TAKES AWAY** sin from **EVERY LEVEL** of human existence. (**spirit, soul and body**)- **** (see Ivrim/Hebrews 9:25-26)** 'In Mashiach' we may approach **YHWH ACCEPTED IN THE BELOVED WITHOUT CONDEMNATION! (Ephesians 1:6)**

YHWH uses Bala'am to 'speak forth His blessing upon Yisrael'. Again, Balak is beset with frustration and anger at Bala'am's actions. But, the seer reminds the king that he told him at the beginning, he could only do what YHWH 'gave him to speak'. Balak, then urges Bala'am to come with him once more. They then come to the 'third place, to the highest point on Mount Peor'. Remember, these are all places where the 'Ba'alim/false mighty ones' are worshipped. This place was the 'highest in elevation and most revered site' for worship of the 'chief of the false mighty ones'... Ba'al Peor. King Balak again, had seven altars erected and offered bulls and rams on each as before. But, things have changed for Bala'am, as we will see from our next Scripture passage.

“And when Balaam saw that it was tov [good] in the eyes of Hashem [YHWH] to bless Yisroel, he went not, as at other times, to use nechashim (sorceries, divination, looking for omens) but he set his face toward hamidbar [the wilderness].

And Balaam lifted up his eyes, and he saw Yisroel encamped according to their Shevatim [Tribes]; and the Ruach Elohim [Spirit of The Mighty One] came upon him.

And he took up his mashal [parable], and said, Balaam ben [son of] Beor hath said, the man whose eyes are open hath said,

He hath said which heard the words of El [The Mighty One], which saw the machazeh Shaddai (vision of Shaddai/The Almighty), which falling prostrate, but having his eyes open:

Mah tovu ohalecha (How goodly, beautiful, are thy tents), O Ya'akov [Jacob], and mishkenotecha (thy dwellings, tabernacles), O Yisroel!

As the valleys are they [the tents of Yisroel] spread forth, as ganot (gardens) by the riverside, like aloes which Hashem [YHWH] hath planted, and as cedar trees beside the mayim [waters].

He shall pour the [rainfall] mayim [waters] out of his buckets, and his zera [seed] shall have mayim rabbim [many waters], and his Melech [King] shall be more exalted than Agag, and Malchuso (His Kingdom) shall be upraised.

El [The Mighty One] brought him forth out of Mitzrayim [Egypt]. He hath the strength of a wild bull. He shall devour the Goyim [Nations] his enemies and break their atzmot [bones], and pierce them through with his khitzim [arrows].

He crouched, he lay down as an ari [lion], and as the lioness; who shall stir him up?

Mevarakhecha [Blessed] is he that makes a barucha [blessing] on thee, and cursed is he that curseth thee.” (Bamidbar/Numbers 24:1-9 OJB- definitions mine)

Now, Bala'am 'sees clearly the protection and provision' YHWH has made in 'guarding His people'. He does not make any effort to use any of his 'occultic magic to try and divine in any way' as before. It seems that YHWH even 'rewarded him for it', because this time He gives Bala'am His Ruach/Spirit. YHWH, by His HaRuach HaKodesh/The Spirit of His Holiness, 'comes upon' Bala'am, but **NOT** 'in him' as with the 'true nevi'im/prophets' of Yisrael. In turn, his 'eyes are opened' and he 'falls upon his face'. He sees the Almighty. This does not mean that the seer has any 'real change in heart or character'. It is like m'lekh/king Sha'ul, when he was seeking to capture David and he came among the nevi'im/prophets. YHWH by His HaRuach HaKodesh/The Spirit of His Holiness

'came upon him and he began to prophesy'. (Sh'muel Alef/1 Samuel 19:23-24) It happened, but there was *'no change'* in his heart. There is *'no change'* in Bala'am's either.

YHWH *'shows His sovereignty'* just like He did *'with the donkey earlier'*. He *'shows His glory by putting His Word in the mouth'* of this navi sheker/false prophet and has him *'speak'* The Truth. Wondrous things concerning Yisrael are prophesied! You will recognize the beginning verses of the Jewish prayer/song, *'Ma Tovv/How Good'*, within Bala'am's *'prophetic utterance'*. This of course, has been incorporated into the *'Sh'charit/Morning Prayer Service'* in Jewish synagogues. The rest of the *'prophetic Word'* has to do with Yisrael's *'increasing greatness'* and YHWH's *'pouring out of the waters of His Presence in refreshing upon them'*. All who bless them, will be blessed. Those who curse them, will be cursed.

Balak was beside himself with frustration and anger! He wants nothing more than to be rid of Bala'am. He tells the seer to go back from where he came from. He then blames Bala'am's failure to produce the *'expected curse'* on YHWH. However, Bala'am is not quite finished. Apparently, the *'residue of the anointing'* that YHWH's HaRuach HaKodesh/The Spirit of His Holiness had left upon him was not quite gone! He again takes up his *'mashal/proverb and begins to prophesy'* according to the *'Acharit HaYamim/Latter Days'*. He prophesies of the *'coming of Mashiach and the judgment to befall Moab'*. He speaks of the nations and their coming judgment, including Edom, the Amalekites, the Kenites and Assyria. Bala'am, then sets himself to return home. However, before returning, he proves the *'wickedness of his heart'*. He gives *'counsel to Balak'* about how to *'get done what could not be done'* through him to Yisrael. It is a plan that has *'gone down in infamy'*. One that Yisrael has *'never fully been able to recover from'* even to this day!

The Beginning Of Yisrael's Unfaithfulness To YHWH With The Ba'alim

"But I have a few things against you, because you have there ones holding to "the torah [instruction/teaching] of Bil'am," who was teaching Balak to put a michshol (stumbling block) before Bnei Yisroel [Sons of Yisrael]." (Hitgalut/Revelation 2:14 OJB- definitions mine)

"And Yisroel was staying in Sheetim, and HaAm [The People] began to commit whoredom with the Banot Moav [Daughters of Moab].

And they invited the people unto the zevakhim [sacrifices] of their g-ds [false mighty ones]; and the people did eat and bowed down to their g-ds [false mighty ones].

And Yisroel joined himself unto Baal-Peor/Lord of the Opening [see Num.23:28]; and the Af [Anger of] Hashem [YHWH] was kindled against Yisroel." (Bamidbar/Numbers 25:1-3 OJB- definitions mine)

If ever you do a study throughout the TaNaKh/Hebrew Scriptures, you will find this *'one fact'* in all of Yisrael's history. One *'major federation of false mighty ones'* to whom the nation of Yisrael was unfaithful toward YHWH with was, the *'Ba'alim'*. Both of the houses of Yisrael, after the nation was divided, *'practiced spiritual adultery'* with them. There were many *'numerous types of Ba'alim'* for any number of sinful practices. When it came to the Ba'alim, they were all *'most definitely rooted in sexual depravities and perversions'*. There is only *'one other human drive that carries an equal if not greater amount of energy'* other than worship, that which is *'associated with human sexuality'*. What Yisrael was introduced to here in Moab through the *'wicked counsel of Bala'am began a plague'* that

is still being felt today. One of the largest companies producing pornography in the United States, and even internationally, is, in fact, a company owned by secular Jews! We don't have the space here to do an in-depth look at how *'Ba'al worship is the actual matrix behind the sexual influence in almost every form of media'* in our world today. We are going to take a *'small look at one of the Ba'alim'* who is introduced to us here in our Torah Parasha... *'Ba'al Peor'*.

The *'Jewish Traditional Writings/The Talmud'*, goes into greater detail concerning Bala'am and the *'counsel he gave to Balak'* before leaving to return home. Yisrael had encamped at Shee'tim. According to the *'Talmud'*, Bala'am *'instructed Balak to set tents up close'* to where Yisrael was, and to put *'older women outside them'*. They were to have all sorts of cloth for sale, including linen. These *'older women'* in turn, would *'entice the Yisraelite men'* to go inside the tents with the *'promise of food and other delights'*. When the men took the offer, they found *'young beautiful women'* waiting inside. The *'young woman'* inside the tent was *'perfumed and adorned in a robe'* that fully covered her. Then she would *'offer the Yisraelite man some food and wine'*. When he was full and intoxicated, she would begin to entice him to have sexual relations. But, before she would let him indulge, she would *'open her robe, take out the tiny idol of Ba'al Peor'* which she had hidden inside it. Then, she would *'set it before the Yisraelite man'* and tell him, that in order to have sexual relations with her, he *'would have to agree, to bow down and worship the idol'*. She would then *'remove the robe, exposing herself'* to help the situation along.

Now, the title *'Ba'al means, Lord or Master'*. Peor means, *'gap or opening'*. So, the *'worship of Ba'al Peor'* had to do with the use of the *'openings of the body'*. The *'worship of Ba'al Peor was one of the filthiest, most degrading of all forms of idol worship'* of the time. It required *'complete exposure, defecation on the idol'*, followed by *'bowing down and worshipping the genitalia'* of the woman. Then, afterwards, the *'most perverse sexual depravities imaginable'* would be enjoined. Please forgive me for being a little forward here, but what we don't realize with the *'inundation of our media, the ease with which we can be exposed to sexual enticement'* is, we are *'being seduced into the worship of Ba'al Peor'* even today! The *'worship of this false mighty one is still very much alive'* in our present world! The Word of YHWH calls these *'sexual perversions... fornication'*. This includes **ALL FORMS** of *'perverse sexuality, including homosexuality, lesbianism, bisexuality'...*etc. All these *'are a part of the worship of Ba'al Peor'*! The reason why *'sexual addiction'* is so hard to break is, it's *'not just about the act or how that addiction is promoted'*. It is a **SPIRITUAL BONDAGE** that will **NOT** be broken until the **SPIRIT BEHIND IT** is *'identified'*, namely *'the Ba'alim'*. Then, once *'the spiritual stronghold is broken by the blood of Yeshua and authority of the Word of YHWH'*, deliverance needs to be administered. The *'spirits involved in the stronghold'* binding the people to that perversity, needs to be *'cast or driven out in the Name of our Adon/Lord Yeshua'*. This is one of the reasons the *'church of Christendom'* has been so *'ravaged by sexual scandal and sin'*. They have *'rejected the Torah of YHWH'* which *'identifies what sin is'*. As a result, they are *'spiritually exposed'*, because they have no *'hedge of protection around them'*, which *'keeping the commandments/Torah instructions'* of YHWH provide.

Beloved, the rest of the verses of our Torah parasha reveal how deep and terrible Yisrael's sin with Ba'al Peor went. The *'brazenness of the spirit'* **BEHIND** this idol is shocking! A man from Yisrael, which we learn from next week's parasha, was a *'leader from the tribe of Shimon/Simeon'*. He brazenly brings a Midianite woman into the camp of Yisrael! He *'marched right up to Moshe'* in front of the *'Ohel Moed/Tent of Meeting and the whole congregation of Yisrael'*. This leader *'challenges'* Moshe, concerning his desire to *'take the Midianite woman as his wife'*. Afterward, he

and the woman *'entered a tent to consummate their marriage'*. This was in *'complete defiance'* to Moshe, but more seriously, *'against YHWH and the instructions of Torah'*!

Prior to this, the *'anger of YHWH'* had been stirred up and He commanded Moshe to have **ALL THOSE YISRAELITES** who had *'joined themselves'* to Ba'al Peor to be put to death. They were to be *'hung on trees'* to face the sun before Him. So, Moshe *'commanded the judges'* from the tribes, to *'do as YHWH had commanded'*. As a result of this terrible sin, a plague broke out in the camp. The brazen act of the leader and his Midianite woman only compounded an already terrible situation. It seemed that no one could act. It was like, what was happening simply left all of Yisrael, apparently including Moshe, paralyzed.

Finally, a young man named *'Pinchas'* arose. He was the *'son of Eleazar'*. His *'grandfather'* was Aharon. It was the responsibility of the *'tribe of Levi to guard and protect'* the Mishkan/Tabernacle. The young man grabbed a spear, ran into the tent and killed both the man and the woman. As a result, the plague was stopped.

In closing, let me make this one observation. All of this we have been studying has come about as the *'Second Generation'* of Yisrael is about to *'position themselves to go into The Land'*. This is the reason that the *'powers of darkness have arrayed themselves and are acting in such aggression'*. Yisrael's *'entrance into The Land'*, will bring the **WHOLE PLAN** of YHWH to an *'entirely different level'*. I believe today, we, who are living in these *'promised days of the restoration of the Whole House of Yisrael'* ****[Heb. Yom Ha Hu/In That Day]** are *'experiencing resistance'* along these same lines. I believe our congregation here at GTZ, is also *'experiencing the opposition of the powers of darkness'* for the same reason. The *'preparation for the reunion of the Whole House of Yisrael is in anticipation of the return'* of our *'M'lekh Mashiach/King Messiah, Adon/Lord Yeshua'*! It is a wonderful moment, but it is also **VERY DANGEROUS**. The *'enemy is rabid'* it seems. When he becomes *'so blatant with his efforts'*, moving out of the *'background into clear forthright opposition'*, then **IT'S BECAUSE HE IS BEING THREATENED**. He knows, if this restoration goes unchecked, he and his kingdom **WILL BE COMPLETELY CAST DOWN**. His **FINAL JUDGMENT** will be realized. Therefore, **WE MUST ACT WITH BOTH COURAGE AND WISDOM. SOME OF YISRAEL'S GREATEST DEFEATS CAME AFTER THEIR GREATEST VICTORIES!** Am Yisrael had just come through *'three powerful victories'*, which YHWH had given to them **BEFORE** coming up against the king of Moab. What a terrible defeat they were suffering. May we take note also and be on guard, like never before. May we **COUNT THE COST** in the days ahead. Amein.

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessings*

****Click the link below to listen to the mp3 audio-reading of our parasha**

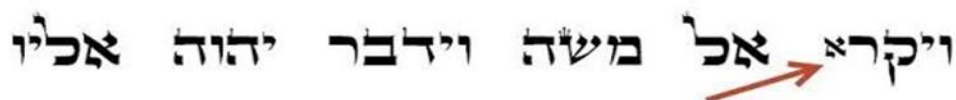
Parasha 40: Balak

****End Note****

There is an interesting discussion had by many on both Jewish and Christian sides of the issue. How did Bala'am, a *'navi sheker/false prophet'*, speak some of the most *'prolific prophecies of the Mashiach and the Acharit HaYamim/Last Days'* in all of the TaNaKh/Hebrew Scriptures? If Bala'am was indeed a *'navi sheker/false prophet'*, how could this happen? The *'answer'* is contained within the text of our previous *'sefer/book'* of Torah, Vayikra/Leviticus. However, it **ONLY** appears in the *'actual Torah scroll'* (or **Jewish Chumash**), not in our bible translations.

The opening word of the first *'p'suk/verse of the sefer/book of Vayikra/Leviticus'* chapter one, is the word *'Vayikra'* itself. However, when you see this word *'in a Torah Scroll or Jewish Chumash'* (**Torah scroll in book form**) the final Hebrew letter א *'alef'* in the word *'Vayikra' is unique*. It is *'smaller than the rest of the letters'*. ****[This anomaly does not appear in our English translations.]** Here below, you can see how the verse looks in an *'actual Torah scroll'* with the *'small alef'*... א.

ויקרא אל משה וידבר יהוה אליו



The Jewish Sages say that the reason for this *'is a sign'* from YHWH that He is speaking in a very *'subdued manner'*. It is like when a father gives instruction to his young son. He does not speak loudly. He almost *'whispers'* for his son to come closer. The use of the *'smaller alef'* at the end of the word *'Vayikra denotes relationship'*. YHWH employs this reasoning as He *'calls'* for Moshe to *'receive His Torah instruction'* here in the *sefer/book of Vayikra/Leviticus'*. The Sages further say, that it is like when a person gets *'choked up by emotion and doesn't hardly have enough voice to speak'*. The use of this *'unique spelling of Vayikra'* gives us an *'added glimpse'* of how YHWH felt toward His beloved *'ebed/servant'*, Moshe.

Now, when it comes to Bala'am we read this in the *'Hebrew transliterated text'* in Bamidbar/Numbers 23:16.

"Vayikar Adonay el-Bil'am..." (Bamidbar/Numbers 23:16a)

It literally says, *'YHWH APPEARED NEAR to Bil'am/Bala'am'*. First, you notice the word we looked at when YHWH *'called'* to Moshe in Vayikra/Leviticus, it is *'spelled differently'* here. Its meaning is *'also somewhat altered'*. Another meaning for the word *'vayikra'*, when spelled *'vayikar'*, is *'to meet or to appear'*. Each word has the same *'Hebrew letters'*, only they are *'arranged slightly differently'*. The *'pronunciation is also a little different'*. However, those *'little nuances of difference project an entirely different aspect between what happened'* when **YHWH CALLED** Moshe and when He **APPEARED** to Bala'am.

There is a further important aspect that *'appears'* in the Hebrew of the verse above that is also **NOT** *'seen'* in our English translations. Remember, the *'unique spelling'* of ויקרא/vayikr^a meaning, when *'YHWH called to Moshe'* it showed *'closeness, relationship and intimacy'*? When YHWH *'vayikar/appeared'* to Bala'am there was none of that. The *'Hebrew phrase'* in our above verse says literally that *'YHWH appeared NEAR to Bala'am'*. What is YHWH trying to show us here?

First, there is NO 'closeness or relationship' between YHWH and Bala'am. Thus, the 'use' of the Hebrew term 'el'. It is NOT used in the 'sense' of the noun 'el' in Hebrew, which would denote a 'mighty or powerful one'. This 'el' is used as a 'preposition', to denote YHWH's 'non-intimate relationship' with Bala'am. He 'appeared', but only **NEAR** to Bala'am. The 'distance' implied by the word 'near' is meant to show 'the meeting was merely casual'. It was like a 'business meeting'.

Now, all of this is important to know because it shows us the 'difference' between Bala'am as a 'navi sheker/false prophet' and Moshe as a 'navi emet/true prophet' of YHWH. Bala'am had 'no relationship' with YHWH. Thus, we read that when Bala'am prophesied, it was merely that YHWH 'placed His Word in his mouth'. When Bala'am spoke that 'prophetic word' of the coming Mashiach, he simply 'let out' what YHWH had merely 'put into his mouth'. The 'nevi'im emet/true prophets' had YHWH's Word 'worked into their being'. **THEY BECAME THE WORD!** There was a 'process' that took place. The Word of YHWH 'entered the heart' of the navi/prophet. It was 'tried by pressure'. The 'fires of suffering, rejection and purification' are what YHWH used to 'mold the spirit and heart of the navi/prophet' to the message YHWH had put there. **THE MESSAGE AND THE MAN BECAME SYNONYMOUS.** They were **ECHAD/ONE!**

There was no such 'process' with Bala'am. It was no different than 'speaking into a recorder and then hitting play'. Once the message is delivered... **IT'S DONE.** This can be seen so very clearly in our present Torah parasha. Once Bala'am 'completed his mission' the Presence of YHWH's HaRuach HaKodesh/The Spirit of His Holiness lifted. The wickedness of his 'inherent nature' resurfaced. He gave Balak the 'needed insights into how to lead Yisrael to their own destruction' through sexual immorality with the 'false mighty one', Ba'al Peor. So, infamous were his actions, that both the 'TaNaKh/Hebrew Scriptures and the Kethuvim HaNotzrim/Messianic Writings' (**Matthew-Revelation**) both record Bala'am's actions. Those sins were also used in the Messianic Writings to 'warn true believers of both the wicked intention of the spirit of Bala'am', as well as that 'spirit's evil intent' that will 'become manifest in the Acharit HaYamim/Latter Days'. (**Kefa Beit/11 Peter 2:15; Yehudah/Judah verse 11; and Hitgalut/Revelation 2:14**)