



Deborah's Messianic Ministries
Teaching - Training - Worship Center
Proclaiming The Way of Messiah

Balak – Numbers 22:2-25:9
You Can't Curse What God Has Blessed

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Torah Portion:

Israel in the Plains of Moab (22:1–36:13)

A. Balak, Balaam, and Israel (22:1–24:25)

1. Balak summons Balaam (22:1–6)
2. Balaam turns down Balak's first invitation (22:7–14)
3. Balaam accepts Balak's second invitation (22:15–21)
4. The donkey and the angel (22:22–35)
5. Balak greets Balaam (22:36–40)
6. Balaam blesses Israel three times (22:41–24:14)
 - a. The first blessing (22:41–23:12)
 - b. The second blessing (23:13–30)
 - c. The third blessing (24:1–14)
7. Balaam's final oracle (24:15–19)
8. Three cryptic predictions (24:20–25)

B. Apostasy at Peor (25:1–18)

Haftorah: Micah 5:5-6

Introduction to this Torah Portion

ESV Study Bible

22:1–6 Balak Summons Balaam. Though Israel had not attacked **Moab**, but skirted their territory, the Moabite king **Balak** was so scared by their defeat of Sihon and Og that he summoned a man with an international reputation for blessing and cursing to defeat Israel by cursing them (v. 6). **Pethor** is in northern Syria **near the River** Euphrates, which is some 400 miles (644 km) by road north of Moab. **Amaw** is in the same area and is probably mentioned in nonbiblical texts. An eighth-century B.C. inscription found at the site of Deir Alla in Jordan begins with, “Inscription of **Balaam the son of Beor** [v. 5], the man who was a seer of the gods.” This is certainly the same person spoken of in Numbers.¹

22:1–24:25 Balak, Balaam, and Israel. This witty and amusing tale makes a serious point, namely, that the one true God is on Israel’s side and therefore no human power can prevail against them (23:21–23). Even a pagan seer like Balaam can see this. Because Balaam is said to speak God’s word (23:5; 24:2) and sounds pious (22:18, 38; 23:12), it is easy to suppose that the narrator views Balaam as a saint. But it seems more likely that the narrator’s remarks about fees indicate that Balaam was indirectly asking for more, and that he was out to obtain as much as he could for his services (22:7, 18; see also 31:16; Deut. 23:4–5). Balaam’s request to the second group of messengers to **stay here tonight** (Num. 22:19) was probably another expression of hoping for more; this account certainly presents Balaam as one “who loved gain from wrongdoing” (cf. 2 Pet. 2:15). It may seem surprising that God can use such a corrupt character to deliver his word, but he can even make a donkey speak (Num. 22:28–30)!

In a Nutshell

Balak, the king of Moab, summons the prophet **Balaam** to curse the people of Israel. On the way, Balaam is **berated by his donkey**, who sees, before Balaam does, the angel that God sends to block their way. Three times, from **three different vantage points**, Balaam attempts to pronounce his curses; each time, **blessings** issue forth instead. Balaam also prophesies on the **end of the days** and the

The people fall prey to the charms of the daughters of Moab, and are enticed to worship the idol **Peor**. When a high-ranking Israelite official publicly takes a Midianite princess into a tent, **Pinchas** kills them both, stopping the plague raging among the people.¹

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¹ Crossway Bibles. (2008). *The ESV Study Bible* (300). Wheaton, IL: Crossway Bibles.



Related and Key Words in Balak

	ק	ל	ב
letter:	koof	lahmed	bet
sound:	K	Lah	Bah

Balak (destroyer) = **BALAK** = בַּלַּק

Related Words

Balak, king of Moab ("destroyer," "devastator")	<i>Balak</i>	בלק
to destroy, lay waste	<i>balak</i>	בַּלַּק
to destroy	<i>billek</i>	בַּלַּקְ:
to be destroyed	<i>boollak</i>	בַּלַּקְ:
to teach someone a 'lesson'	<i>l'lamed et ploni</i>	לְלַמֵּד אֶת פְּלוֹנִי
(teach so-and-so a 'Balak')	' <i>Balak</i> '	'בלק'

Balak Hires Balaam to Curse Israel

Num 22:4 Moab said to the elders of Midian, “The multitude will lick up everything around us like the ox licks up the grass of the field.” Now Balak son of Zippor was king of Moab at that time.

Num 22:5 He sent messengers to summon Balaam son of Beor, at Pethor near the River in his native land, saying to him, “Look now, a people has come out of Egypt. See now, they cover the surface of the earth and are settling beside me.

Num 22:6 Come now, curse this people for me, because they are too strong for me! Perhaps I may be able to defeat them and drive them away from the country. I know that whoever you bless will be blessed and whoever you curse will be accursed!”

(Num 22:11 TLV) See, the people coming out of Egypt cover the surface of the land. Come now, curse them for me. Perhaps I will be able to fight against them and drive them away!”

(Num 22:12 TLV) God said to Balaam, “Do not go with them! **Do not curse them, for they are blessed!”**

Curse H779

אָרַר *ārār*: A verb generally denoting to inflict with a curse. There are at least five other Hebrew verbs with the same general meaning. This verb, in a more specific sense, means to bind (with a spell); to hem in with obstacles; to render powerless to resist. It is sometimes used as an antonym of *bārak* (H1288). In Genesis 3, God renders curses on the serpent, the woman, and the man for their sins in the Garden of Eden. To the serpent, God says, "Cursed are you more than all cattle, and more than every beast of the field" (Gen 3:14 NASB), meaning that the serpent would be the lowest of all animals. Then to the man, God says, "Cursed is the ground because of you," meaning that he would have difficulties in producing food from the soil. **In Num 22:6, King Balak of Moab asks Balaam to curse the Israelites. His desire is for the Israelites to be immobilized or rendered impotent so he can defeat them, his superior enemy.**

Blessed H1288 בָּרַךְ

Bārak: A verb meaning to bless, kneel, salute, or greet. The verb derives from the noun knee and perhaps suggests the bending of the knee in blessing. Its derived meaning is to bless someone or something. The verb is used when blessing God (Gen 9:26) or people (Num 24:9). God used this verb when He blessed Abraham in the Abrahamic covenant (Gen 12:3). **The word is used intensively when God blesses people or people bless each other** (Jos 17:14). When the word is used reflexively, it describes a person blessing or congratulating himself (Deu 29:19 [20]). Other meanings are to bend the knee (2Ch 6:13); and to greet someone with a salutation or friendliness (1Sa 25:14).

Blessing H1293 בְּרָכָה

berākāh: A feminine noun meaning blessing. The general idea of this word is one of good favor bestowed on another. This may be expressed in the giving of a tangible gift (Gen 33:11; 1Sa 25:27) or in the pronouncing of a verbal blessing (Gen 27:36; Gen 49:28). **Most often, however, this word speaks of God's favor on the righteous** (Gen 12:2; Mal 3:10). It is related to the common verb *bārak* (H1288), meaning to bless and is often used to contrast God's blessing and His curse.

Balaam's Donkey and The Angel of Adonai

Num 22:21 So Balaam got up in the morning, saddled his donkey, and went with the Moabite princes.

Num 22:22 **But the anger of God burned because he was going. The angel of Adonai stood in the road to oppose him—he was riding on his donkey and two of his servants were with him—**

Num 22:23 when the donkey saw the angel of Adonai standing in the road with his drawn sword in his hand, the donkey turned off the road and went into the field. So Balaam beat the donkey to get her back onto the road.

Num 22:24 Then the angel of Adonai stood in a narrow path between two vineyards, with a wall on this side and a wall on that side.

Num 22:25 **When the donkey saw the angel of Adonai**, she pressed against the wall, crushing Balaam's foot against the wall. So Balaam continued beating her.

Num 22:26 The angel again moved. He stood in a narrow place where there was no room to turn, right or left.

Num 22:27 **When the donkey saw the angel of Adonai**, she lay down under Balaam. Balaam was very angry and beat the donkey with his staff.

Num 22:28 **Then Adonai opened the donkey's mouth** and she said to Balaam, "What have I done to you that you have beaten me these three times?"

Num 22:29 Balaam said to the donkey, "Because you've made a fool of me! If I had a sword in my hand, I would kill you now!"

Num 22:30 The donkey said to Balaam, "Am I not your donkey which you have ridden as always to this day?

Have I ever been in the habit of doing this to you?" "No," he said.

Num 22:31 **Then Adonai opened Balaam's eyes, and he saw the angel of Adonai standing in the road with his drawn sword in his hand. So he fell on his face.**

Num 22:32 **The angel of Adonai said to him**, "Why have you beaten your donkey these three times? Behold, I came as an adversary because your way before Me is a reckless one!

Num 22:33 The donkey saw Me and turned away from Me these three times. If she had not turned away from Me, by now I would have killed you indeed, but let her live!"

Angel H4397 מלאך

mal'āk: A masculine noun meaning a messenger, an angel. The term often denotes one sent on business or diplomacy by another (human) personage. Jacob sent messengers on ahead to his brother Esau in the hope of finding favor in his eyes (Gen 32:3 [4], Gen 32:6 [7]). The elders of Jabesh sent messengers throughout Israel in a desperate attempt to locate someone who could rescue their town from the dire threat of the Ammonites (1Sa 11:3-4, 1Sa 11:9; cf. 2Sa 11:19; 1Ki 19:2; 2Ki 5:10). Very often, the term referred to messengers sent from God. Sometimes these were human messengers, whether prophets (Isa 44:26; Hag 1:13; Mal 3:1); priests (Ecc 5:6 [5]; Mal 2:7); or the whole nation of Israel (Isa 42:19). More often, however, the term referred to heavenly beings who often assumed human form (Gen 19:1; Jdg 13:6, Jdg 13:15-16) and appeared to people as bearers of the Lord's commands and tidings (Jdg 6:11-12; Jdg 13:3). They were often responsible for aiding, protecting, and fighting for those who trusted in the Lord (Gen 24:7; Exo 23:20; Exo 33:2; 1Ki 19:5; Psa 34:7 [8]; Psa 91:11). They also acted as instruments of divine judgment, meting out punishment on the rebellious and the guilty (2Sa 24:16-17; Psa 35:5-6; Psa 78:49; Isa 37:36). **Sometimes the angel of the Lord and his message are so closely identified with the Lord Himself that the text simply refers to the angel as "the Lord" or "God"** (Gen 16:7; Gen 22:11; Gen 31:11; Exo 3:2; Jdg 13:18; cf. Gen 16:13; Gen 22:12; Gen 31:13; Gen 31:16; Exo 3:4; Jdg 6:22; Jdg 13:22).

Evidence which shows the plurality of the Godhead in the Tenach is the teachings concerning **the “Angel of YHVH” or the “Angel of the LORD.”** Throughout the Tenach, this figure appears here and there. In some translations, He is called *the angel of YHVH*; at other times, He is identified by the expression *the angel of the LORD*. What is interesting is the fact that, in every passage where He appears, in one part of the context He is called *the angel of YHVH*, and in another part of the same context, He is called YHVH Himself. **What is clear is that the Angel of YHVH is not a common, ordinary angel, but is a unique Being, who is a visible manifestation of God Himself. The context always makes this evident.**

Examples of Uniqueness

The first example is Genesis 16:7–14. He is called *the angel of the YHVH* in verses 7, 9, 10 and 11; then He is called YHVH Himself in verse 13.

A second example is Genesis 22:9–13. He is called *the angel of YHVH* in verses 11 and 15; but He is called God in verse 12 and YHVH in verse 16.

Third example is Genesis 31:11–13. In verse 11, He is called *the angel of God*; but in verse 13, He says: *I am the God of Beth-el*.

The fourth example is Genesis 32:24–30. In verse 24, He is called a *man*, because that is how He appeared. Verse 28 says: *you have striven with God*; and in verse 30: *I have seen God face to face*. The One who appeared as a man was really the Angel of YHVH; but when Jacob is said to have wrestled with the Angel, he is also said to have wrestled with God.

The fifth example is Exodus 3:1–5. He is called *the angel of YHVH* in verse 2; but He is called both YHVH and God in verse 4.

The sixth example is Judges 2:1. *The angel of YHVH* was responsible for the Exodus; but Exodus 19:4 states that it was God who was responsible.

The seventh example is Judges 6:11–24. He is called *the angel of YHVH* in verses 11, 12, and 21; *the angel of God* in verse 20; but YHVH in verses 14, 16, 22 and 23.

The eighth example is Judges 13:2–24. He is called *the angel of YHVH* in verses 3, 13, 15, 16, 17, 18, 20, and 21; *the angel of God* in verse 9. Then in verse 18, His name is *wonderful*; one of those special Hebrew words, *pele*, which is used only of God, as in Isaiah 9:6. Verse 22 of Judges 13 states that what they saw was God’s face.

The final example is in the Book of Zechariah, chapters 1–6, where He is frequently called the Angel of YHVH Himself.

These manifestations of the Angel of YHVH also point to the concept of a plurality in the Godhead.²

² Fruchtenbaum, A. G. (1983). [*The Messianic Bible Study Collection*](#) (Vol. 50, pp. 9–10). Tustin, CA: Ariel Ministries.

The Enemy Cannot Curse What God Has Blessed

First Blessing

Num 23:6 Balaam went back to him. Behold, he was standing beside his offering with all the princes of Moab.

Num 23:7 Then he uttered his oracle and said, “From Aram, Balak brought me, Moab’s king from the mountains of the east: ‘Come! Curse Jacob for me! ‘Come! Denounce Israel!’

Num 23:8 How can I curse one whom God has not cursed? How can I denounce one whom Adonai has not denounced?

Num 23:9 From the rocky peaks I see him. From the heights I behold him. Look, he lives as a nation apart, and does not consider himself as being like the other nations.

Num 23:10 Who can count Jacob’s dust? Who can number a fourth of Israel? **Let my soul die the death of the upright, and let my end be like his!”**

Num 23:11 Balak said to Balaam, “What have you done to me? I brought you to curse my enemies, but look, you’ve actually blessed them!”

Balaam cannot help but see Adonai’s blessings upon his people. He is so in awe that he prays that his death would be that of the upright and his end like theirs.

Second Blessing

Num 23:16 Adonai met Balaam there and put a message into his mouth, and said, “Return to Balak and speak thus.”

Num 23:17 So he went to him, and behold, he and the princes of Moab were standing beside his offering. Balak asked him, “What did Adonai say?”

Num 23:18 So he uttered his oracle and said: “Rise, Balak! Hear me, son of Zippor!

Num 23:19 God is not a man who lies, or a son of man who changes his mind! Does He speak and then not do it, or promise and not fulfill it?

Num 23:20 Look, I received a command to bless. He has blessed—I cannot change it!

Num 23:21 No misfortune is to be seen in Jacob, and no misery in Israel! Adonai their God is with them—the King’s shout is among them!

Num 23:22 God is bringing them from Egypt with the strong horns of the wild ox!

Num 23:23 There is no sorcery effective against Jacob, nor any divination against Israel! Now it will be said of Jacob and Israel, ‘See what God has done!’

Num 23:24 The people rise like a lioness, like a lion who does not rest until he eats his prey and drinks his victim’s blood!”

Third Blessing

Num 24:1 When Balaam realized that it was pleasing in the eyes of Adonai to bless Israel, he did not resort to sorceries as at the other times, but turned his face toward the wilderness.

Num 24:2 Lifting up his eyes, Balaam saw Israel dwelling by tribes. The Ruach Elohim came over him.

Num 24:3 He uttered his oracle and said: “This is the oracle of Balaam son of Beor, and the oracle of a strongman whose eye has been opened,

Num 24:4 the oracle of one hearing God’s speech, one seeing Shaddai’s vision, one fallen down, yet with open eyes:

Num 24:5 How lovely are your tents, O Jacob, and your dwellings, O Israel!

Num 24:6 Like valleys they are spread out, like gardens beside a river, like aloes planted by

Adonai, like cedars beside the waters.

Num 24:7 Water will flow from his buckets, his seed by abundant water. His king will be greater than Agag, his kingdom will be exalted.

Num 24:8 God is bringing him out of Egypt. like the strong horns of a wild ox. He devours nations hostile to him. He will crush their bones. His arrows will pierce them.

Num 24:9 He crouches like a lion or a lioness—who would rouse him? **He who blesses you will be blessed, and he who curses you will be cursed.” No matter how much the enemy wants to curse Israel and His people, his curses cannot prevail in our lives.**

The Fourth Blessing

Num 24:15 Then he uttered his oracle: The oracle of Balaam son of Beor, the strong man whose eye is opened,

Num 24:16 the oracle of one hearing God’s speech, one experiencing Elyon’s knowledge, one seeing Shaddai’s vision, one fallen down, yet with open eyes:

Num 24:17 ‘I see him, yet not at this moment. I behold him, yet not in this location. For a star will come from Jacob, a scepter will arise from Israel. He will crush the foreheads of Moab and the skulls of all the sons of Seth.

Num 24:18 Edom will be conquered—his enemies will conquer Seir, but Israel will triumph.

Num 24:19 One from Jacob will rule and destroy the city’s survivors.”

Num 24:20 Then he saw Amalek, so he uttered his oracle and said: “Amalek was the first of nations, but will come to ruin at last.”

Num 24:21 Then he saw the Kenite, so he uttered his oracle and said, “Your dwelling is secure. Your nest is set in the rock.

Num 24:22 Yet Kain will be destroyed, when Asshur captures you.”

Num 24:23 Again he uttered his oracle and said, “O, who can live when God does this?”

Num 24:24 Ships will come from Kittim’s shore. They will afflict Asshur and Eber, but they too will come to destruction.”

Num 24:25 Then Balaam got up and went and returned to his own place, and Balak went on his way.

(Pro 26:2 AMP+) Like the sparrow in her wandering, like the swallow in her flying, So the curse without cause does not come and alight [on the undeserving]. [Num 23:8]

Balaam Curse into a Blessing: Num 23:8; Deu 23:4-5; Neh 13:2; Psa 109:28

Blessed: Num 23:20; Gen 12:2, Gen 22:16-18; Deu 23:5, Deu 33:29; Psa 144:15, Psa 146:5; Rom 4:6-7, Rom 11:29; Eph 1:3

Messiah will arise out of Yaacov

Balaam appears three times in the New Testament:

1. In 2 Pet 2:15, Balaam is an example of extreme ungodliness. The author associates Balaam with gaining wealth from wrongdoing.
2. Jude 11 associates Balaam with profiting from evil actions.
3. Revelation 2:14 condemns the church at Pergamum for following the teachings of Balaam. This verse likely refers to Num 31:16, which may indicate that Balaam advised Balak to entice the Israelites to sin through eating food sacrificed to idols and sleeping with the Moabite women (Num 25:1, 2).³

³ Ballard, L. (2016). [Balaam, Son of Beor](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Here in Numbers 24:17 we see a Prophecy regarding Messiah Yeshua

#1. (Balaam) shall see Him, but not now (v17) Balaam and all other men will see Him,

Php 2:9 For this reason God highly exalted Him and gave Him the name that is above every name,
Php 2:10 that at the name of Yeshua every knee should bow, in heaven and on the earth and under the earth,

Php 2:11 and every tongue profess that Yeshua the Messiah is Lord—to the glory of God the Father.

Even all rebels in hell will be tormented forever in His presence.

Rev 14:9-11

Rev 14:9 And another angel, a third one, followed them, saying in a loud voice, “If anyone worships the beast and his image and receives a mark on his forehead or on his hand,

Rev 14:10 he shall also drink the wine of God’s fury, poured full strength into the cup of His wrath. And he shall be tormented with fire and brimstone before the holy angels and before the Lamb.

Rev 14:11 The smoke of their torment goes up forever and ever. Those who worship the beast and its image and those who receive the mark of his name have no rest day or night.”

Isaiah 66:22-24

Isa 66:22 “For just as the new heavens and the new earth, which I will make, will endure before Me”—it is a declaration of Adonai—“so your descendants and your name will endure.”

Isa 66:23 “And it will come to pass, that from one New Moon to another, and from one Shabbat to another, all flesh will come to bow down before Me,” says Adonai.

Isa 66:24 “As they leave, they will look on the corpses of the people who rebelled against Me. For their worm will not die, and their fire will not be quenched, and they will be a horror to all flesh.”

The literal meaning (according to Dakes) is “I shall have a full view of Him, but the time is far distant” that is, the person I am prophesying about does not now exist among these Israelites, nor shall He appear in this generation.”

#2. He shall rise as a Star out of Jacob (vs 17) The word star has been a symbol of regal power among all nations, being often used to herald the rise of, and future glory of a monarch. I.E. The Star of David

Star H3556 כוכב

kôkâb

BDB Definition:

1) star

1a) of Messiah, brothers, youth, numerous progeny, personification, God’s omniscience (figuratively)

#3. A Scepter shall rise out of Israel (vs 17), This same thing was predicted by the prophet Jacob

Scepter H7626 שֵׁבֶט

shêbet

BDB Definition:

- 1) rod, staff, branch, offshoot, club, scepter, tribe
 - 1a) rod, staff
 - 1b) shaft (of spear, dart)
 - 1c) club (of shepherd's implement)
 - 1d) truncheon, scepter (mark of authority)
 - 1e) clan, tribe

Genesis 49:10

Gen 49:10 The scepter will not pass from Judah, nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.

Psalm 45:5-7

Psa 45:4 Gird your sword on your thigh, O mighty one, in your splendor and your majesty.

Psa 45:5 In your majesty ride victoriously, on behalf of truth, meekness and justice. Let your right hand display awesome things.

Psa 45:6 Your arrows are sharp. Peoples fall beneath you—into the heart of the king's enemies.

Psa 45:7 Your throne, O God, is forever and ever, and a scepter of justice is the scepter of Your kingdom.

Hebrews 1:8-9

Heb 1:8 But regarding the Son He says, "Your throne, O God, is forever and ever, and a scepter of uprightness is the scepter of Your Kingdom.

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions."

It expresses the ruling power of the Messiah who was to come.

Isaiah 9:6

Isa 9:6 Of the increase of His government and shalom there will be no end—on the throne of David and over His kingdom—to establish it and uphold it through justice and righteousness from now until forevermore. The zeal of Adonai-Tzva'ot will accomplish this.

Daniel 7:13-14

Dan 7:13 "I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence.

Dan 7:14 Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed.

Luke 1:32-33

Luk 1:32 He will be great and will be called Ben-Elyon. Adonai Elohim will give Him the throne of David, His father.

Luk 1:33 He shall reign over the house of Jacob for all eternity, and His kingdom will be without end.

Revelation 11:15

Rev 11:15 Then the seventh angel trumpeted, and there were loud voices in heaven saying, "The kingdom of this world has become the kingdom of our Lord and of His Anointed One. And He shall reign forever and ever!"

#4. He shall smite the corners (extremity or uttermost parts) of Moab.

Psalm 60:8

Psa 60:9 Gilead is Mine, and Manasseh is Mine, Ephraim is a helmet for my head, Judah is my scepter.

Psa 60:10 Moab is my washbasin, On Edom I toss my sandal, Philistia, cry aloud because of me!"

Isaiah 11:14; 16:1-5; 25:10

Isa 11:14 They will swoop down on the Philistine slope to the west. Together they will plunder the children of the east—laying their hand on Edom and Moab, the children of Ammon obeying them.

Isa 16:1 Send lambs to the ruler of the land from Sela in the desert to the mountain of the Daughter of Zion.

Isa 16:2 For like fluttering birds, scattered from a nest, so will the daughters of Moab be at the fords of Arnon.

Isa 16:3 'Give counsel, execute justice. Cast your shadow like night at noonday. Hide the refugees, do not betray the fugitive.

Isa 16:4 Let My refugees stay with you. Be for Moab a hiding place from the face of the destroyer. For the extortion is at an end, devastation ceases, oppressors are gone from the land.

Isa 16:5 A throne will be established in mercy, and One will sit on it in truth—in the tent of David—One whose seeks justice and is ready for righteousness.

Isa 25:10 For the hand of Adonai will rest on this mountain. Moab will be trampled under Him, as straw is trampled in a manure pile.

Daniel 11:40-41

Dan 11:41 He will also invade the Beautiful Land. Many will be overthrown, but these will escape from his hand: **Edom, Moab, and the chief of the sons of Ammon**

Moab: Central Jordan

As for Moab, present day central Jordan, it, too, will suffer destruction (Jer. 48:1–46), but it will not be total. Those who survive will come to repentance and a remnant of Moab will return, according to Jeremiah 48:47: *Yet will I bring back the captivity of Moab in the latter days, saith YHVH. Thus far is the judgment of Moab.*

Peace will come between Israel and central Jordan by means of a partial destruction that will lead to the national salvation of Moab. Thus, there will be a saved nation called Moab in the Messianic Kingdom.²

#5 He shall destroy the children of Sheth – Messiah will put all enemies under His feet- those of the human race and otherwise.

SHETH—tumult. (1.) “The children of Sheth” (Num. 24:17); R.V., “the sons of tumult,” which is probably the correct rendering, as there is no evidence that this is a proper name here.

(2.) The antediluvian patriarch (1 Chr. 1:1).³

SHETH (Shēth) Personal and tribal name of uncertain meaning. Moabite clan whose destruction Balaam prophesied (Num. 24:17). The Hebrew spelling is the same as Seth (Gen. 4:25). Egyptian and Babylonian texts point to a people called Sutu, semi nomads in the Syrian and Arabian Deserts. Rather than a proper name, some commentators think the translation should be “sons of tumult.”⁴

Could this be referring to Islam and ISIS?

1 Cor. 15:24-28

1Co 15:24 then the end, when He hands over the kingdom to God the Father after He has destroyed all rule and all authority and power.

1Co 15:25 For He must reign until He has put all His enemies under His feet. 1Co 15:26 The last enemy to be destroyed is death.

1Co 15:27 For God has “put all things in subjection underneath His feet.” But when the psalmist says that “all” has been put in subjection, it is clear that this does not include God Himself, who put all things under Messiah.

1Co 15:28 Now when all things become subject to Him, then the Son Himself will also become subject to the One who put all things under Him, so that God may be all in all.

#6. He shall possess Edom

35:5–9. Ezekiel’s second section followed the “because/therefore” format (used in 25:1–17) in explaining why Edom would be judged. Edom’s sin was her enmity against Israel. She had **harbored an ancient hostility and delivered the Israelites over to the sword** (cf. Obad. 10, 14).

Edom hoped to profit from Israel’s loss, and she abetted Israel’s collapse.

⁴ Fruchtenbaum, A. G. (1983). *Vol. 8: The Messianic Bible Study Collection* (14–15). Tustin, CA: Ariel Ministries.

³ Easton, M. G. (1893). *Easton’s Bible dictionary*. New York: Harper & Brothers.

⁴ Sheth. (2003). In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary*. 2003 (C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler, Ed.) (1485). Nashville, TN: Holman Bible Publishers.

Because Edom had assisted in Israel's slaughter, God would assist in her slaughter. Four times (in Heb.) in Ezekiel 35:6 God referred to **bloodshed** (*dām*, lit., "blood"). This may be a wordplay on Edom's name (*'ēdōm*; from *'ādaōm*, "to be red"). Edom, with its red mountains, was now red with blood. **Since you did not hate bloodshed, bloodshed will pursue you.** Edom would suffer the same fate she had tried to inflict on Israel (see comments on Obad.). Many people would be **slain** and her **towns** would become **desolate**, no longer **inhabited**.⁵ Edom became an object lesson for all nations. When God restores Israel's fortunes in the future, He will judge the world's other nations based on their treatment of Israel (cf. Matt. 25:31–46). They will be measured by their actions toward Israel.

Amos 9:12

Amo 9:12 —so they may possess the remnant of Edom and all the nations called by My Name.” It is a declaration of Adonai, the One who will do this.

Obadiah 11-21

Oba 1:11 On the day that you stood aloof—on the day that strangers carried away his wealth, while foreigners entered his gates and cast lots for Jerusalem—you were just like one of them.

Oba 1:12 You should not look down on your brother on the day of his disaster, nor should you rejoice over the children of Judah in the day of their destruction. You should not speak proudly in the day of their distress.

Oba 1:13 Do not enter the gate of My people in the day of their disaster. Yes, you. Do not gloat over their misery in the day of their disaster. Yes, you—do not loot their wealth in the day of their calamity.

Oba 1:14 Do not stand at the crossroad to cut down his fugitives, and do not imprison his survivors in the day of distress.

Oba 1:15 “For the day of Adonai is near against all the nations. As you have done, it shall be done to you. Your dealing will return on your own head.

Oba 1:16 For just as you have drunk on My holy mountain, so all the nations shall drink continually. Yes, they will drink and gulp down, and then be as though they had never existed.

Oba 1:17 But on Mount Zion there will be deliverance, and it will be holy. Then house of Jacob will dispossess those who dispossessed them.⁵

Oba 1:18 The house of Jacob will be a fire, and the house of Joseph flame, while the house of Esau will be straw—they will set them on fire and consume them. So there will be no survivors of the house of Esau.”—for Adonai has spoken.

Oba 1:19 Then those of the Negev will possess the hill country of Esau, and those of the foothills the Philistines. Then they will possess the territory of Ephraim and the territory of Samaria, while Benjamin will possess Gilead.

Oba 1:20 The exiles of this army of Bnei-Yisrael will possess what belonged to the Canaanites as far as Zarephath, while the exiles of Jerusalem, who are in Sepharad, will possess the cities of the Negev.

Oba 1:21 The victorious will go up on Mount Zion to judge the hill country of Esau. Then the kingdom shall be Adonai's.

⁵ Dyer, C. H. (1985). Ezekiel. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Eze 35:5–9). Wheaton, IL: Victor Books.

Edom, Seir and Esau refer to the same country, ie. Edomites

#7. He will cause Israel to do Valiantly.

Isaiah 11:14

Isa 11:14 They will swoop down on the Philistine slope to the west. Together they will plunder the children of the east—laying their hand on Edom and Moab, the children of Ammon obeying them.

Zech 12:5-9; 14:12-17

Zec 12:5 Then the leaders of Judah will say in their heart, ‘The inhabitants of Jerusalem are my strength through Adonai-Tzva’ot their God.’”

Zec 12:6 “In that day I will make the leaders of Judah like a firepot in a woodpile, like a burning torch among sheaves. They will devour on the right and on the left all the surrounding peoples, yet Jerusalem will remain in her place, in Jerusalem.

Zec 12:7 Adonai also will save the tents of Judah first, so that the honor of the house of David and the honor of the inhabitants of Jerusalem will not exceed that of Judah.

Zec 12:8 In that day Adonai will defend the inhabitants of Jerusalem so that the weakest among them that day will be like David and the house of David will be like God—like the angel of Adonai before them.

Zec 12:9 It will happen in that day that I will seek to destroy all the nations that come against Jerusalem.

Zec 14:12 Now this is the plague with which Adonai will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are standing on their feet; their eyes will rot in their sockets; and their tongues will rot in their mouths.

Zec 14:13 It will happen in that day that a great panic from Adonai will be among them. Each person will seize the hand of his neighbor and they will attack each other.

Zec 14:14 Even Judah will fight at Jerusalem. The wealth of all the surrounding peoples will be gathered together—an abundance of gold, silver and apparel.

Zec 14:15 A similar plague will strike the horse, the mule, the camel, the donkey and all the animals in that camp.

Zec 14:16 Then all the survivors from all the nations that attacked Jerusalem will go up from year to year to worship the King, Adonai-Tzva’ot, and to celebrate Sukkot.

Zec 14:17 Furthermore, if any of the nations on earth do not go up to Jerusalem to worship the King, Adonai-Tzva’ot, they will have no rain.

#8. He shall come out of Jacob

Genesis 49:10

Gen 49:10 The scepter will not pass from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.

Isaiah 9:6-9; 49:26; 65:9

Isa 9:6 Of the increase of His government and shalom there will be no end—on the throne of David and over His kingdom—to establish it and uphold it through justice and righteousness from now until forevermore. The zeal of Adonai-Tzva’ot will accomplish this.

Isa 9:7 Adonai sent a word to Jacob, and it fell upon Israel.

Isa 9:8 All the people will know what Ephraim and the inhabitants of Samaria say in pride and in arrogance of heart:

Isa 9:9 “The bricks are fallen, but we will rebuild with cut stones. The sycamores are cut down, but we will replace them with cedars.”

Isa 49:26 I will feed your oppressors their flesh. They will be drunk with their blood as with sweet wine. Then all flesh will know that I, Adonai, am your Savior and your Redeemer, the Mighty One of Jacob.”

Isa 65:9 I will bring forth offspring from Jacob, an heir of My mountains from Judah. My chosen ones will inherit it, and My servants will dwell there.

#9. He shall have dominion.

Isaiah 9:6-7

Isa 9:6 Of the increase of His government and shalom there will be no end—on the throne of David and over His kingdom—to establish it and uphold it through justice and righteousness from now until forevermore. The zeal of Adonai-Tzva’ot will accomplish this.

Isa 9:7 Adonai sent a word to Jacob, and it fell upon Israel.

Daniel 7:13-14

Dan 7:13 “I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence.

Dan 7:14 Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed.

Zech. 9:10; 14:9

Zec 9:10 I will banish chariots from Ephraim and horses from Jerusalem, and the war bow will be broken. He will speak shalom to the nations. His rule will extend from sea to sea, from the River to the ends of the earth.

Zec 13:9 This third I will bring through the fire. I will refine them as silver is refined, and will test them as gold is tested. They will call on My Name and I will answer them. I will say, ‘They are My people,’ and they will answer, ‘Adonai is my God.’

1 Cor. 15:24-28

1Co 15:24 then the end, when He hands over the kingdom to God the Father after He has destroyed all rule and all authority and power.

1Co 15:25 For He must reign until He has put all His enemies

under His feet. 1Co 15:26 The last enemy to be destroyed is death.

1Co 15:27 For God has “put all things in subjection underneath His feet.” But when the psalmist says that “all” has been put in subjection, it is clear that this does not include God Himself, who put all things under Messiah.

1Co 15:28 Now when all things become subject to Him, then the Son Himself will also become subject to the One who put all things under Him, so that God may be all in all.

Rev 11:15; 22:4-5

Rev 11:15 Then the seventh angel trumpeted, and there were loud voices in heaven saying, “The kingdom of this world has become the kingdom of our Lord and of His Anointed One. And He shall reign forever and ever!”

Rev 22:4 They shall see His face, and His name shall be on their foreheads.

Rev 22:5 Night shall be no more, and people will have no need for lamplight or sunlight—for Adonai Elohim will shine on them. And they shall reign forever and ever!

#10 He shall destroy him that remained of the city (vs 19) This pictures a conqueror who defeats his enemies in battle and then seeks out those that have escaped, to deal with them accordingly. This Messiah will do after Armageddon when He gathers the nations and determines who shall or shall not enter the kingdom.

Matthew 25:31-46

Mat 25:31 “Now when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

Mat 25:32 **All the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats.**

Mat 25:33 And He will put the sheep on His right, but the goats on His left.

Mat 25:34 Then the King will say to those on His right, ‘Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.

Mat 25:35 For I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you invited Me in;

Mat 25:36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

Mat 25:37 “Then the righteous will answer Him, ‘Lord, when did we see You hungry and feed You? Or thirsty and give You something to drink?’

Mat 25:38 And when did we see You a stranger and invite You in? Or naked and clothe You? Mat 25:39 When did we see You sick, or in prison, and come to You?’

Mat 25:40 “And answering, the King will say to them, ‘Amen, I tell you, whatever you did to one of the least of these My brethren, you did it to Me.’

Mat 25:41 Then He will also say to those on the left, ‘Go away from Me, you cursed ones, into the everlasting fire which has been prepared for the devil and his angels.

Mat 25:42 For I was hungry and you gave Me nothing to eat; I was thirsty and you gave Me nothing to drink;

Mat 25:43 I was a stranger and you did not invite Me in; naked and you did not clothe Me; sick and in prison and you did not visit Me.

Mat 25:44 “Then they too will answer, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not care for You?’

Mat 25:45 Then He will answer them, saying, ‘Amen, I tell you, whatever you did not do for one of the least of these, you did not do for Me.’

Mat 25:46 These shall go off to everlasting punishment, but the righteous into everlasting life.”