

# Parashat Balak

## פרשת בלק

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### Are you persistent walking in your own way?

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 22:2-25:9

הפטרה: Micah 5:6-6:8

הברית: John 13-14

החדשה

*Triennial cycle: Bamidbar / Numbers 22:2-38*

10

In this week's study from Parashat Balak (*Bamidbar / Numbers 22:2-38*) Balak king of Moab saw what the children of Yisrael had done to the Amorites and both he and the people of Moab were afraid being very anxious about Yisrael's presence. As a result, Balak asks for help from a man called Bilam.

15

Now Bilam was well known according to Balak saying: **כִּי יָדַעְתִּי אֶת אֲשֶׁר-תְּבַרֵךְ** **מִבְּרַךְ וְאֲשֶׁר תָּאָר יוֹאֵר** meaning 'For I know that he whom you bless is blessed, and he whom you curse is cursed.' (22:6). It is interesting that Bilam was in

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contact with (hearing from) the Lord as we see in the repeated references that God said not to go with the men of Balak. Eventually, at the persistence of Balak, Bilam goes with the men and God's anger burned against Bilam. Then Angel of the Lord stood in the way of Bilam's donkey to slay him. Bilam is very persistent; three times Bilam turns to continue on his way being unaware that his life is in eminent danger. How often do you think we walk in eminent danger if we are not walking and living in God's Word? Think about this for a moment.

25

Last week, Moshe and Aharon failed to remain in God's Word and they failed to sanctify the Name of God (*Bamidbar / Numbers 20*). In this week's study, Bilam failed to remain in God's Word and if it wasn't for the mercy of God, Bilam would have died. Today, do we take our walk, our faith, and our relationship with God seriously enough? What about prayer; do we understand prayer according to the Bible or do we understand prayer like Bilam understood prayer?

30

### במדבר 22:22-24

עַם-שְׂרֵי מוֹאָב: וַיַּחַרְאֵף אֱלֹהִים כִּי-הוֹלֵךְ הוּא וַיִּתְנַעֵב  
מִלְאָךְ יְהוָה בְּדַרְךְ לְשַׁטֵּן לוֹ וְהוּא רָכַב עַל-אֲתוֹנוֹ וּשְׁנֵי  
נְעָרָיו עִמּוֹ: וַתֵּרָא הָאֲתוֹן אֶת-מִלְאָךְ יְהוָה נֹעֵב בְּדַרְךְ  
וַתִּרְבּוּ שְׁלוּפֹה בִּידוֹ וַתִּטַּח הָאֲתוֹן מִן-הַדַּרְךְ וַתֵּלֶךְ  
בְּשָׂדֵה וַיִּךְ בַּלְעָם אֶת-הָאֲתוֹן לְהַטִּיתָהּ הַדַּרְךְ: וַיַּעֲמֵד  
מִלְאָךְ יְהוָה בְּמִשְׁעוֹל הַכְּרָמִים נִגְרַר מִזֶּה וַנִּגְרַר מִזֶּה:

#### Bamidbar / Numbers 22:22-24

22:22 But God was angry because he was going, and the angel of the Lord took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him. 22:23 When the donkey saw the angel of the Lord standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way. 22:24 Then the angel of the Lord stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. (NASB)

35 The nature of the relationship between God and His people through prayer is a very important aspect of this week's study on the life of Bilam. What we find here is that Bilam is seeking God's will on whether he is to curse Yisrael. The Lord responds on multiple occasions to not go with the men of Balak. According to the story line, Bilam's donkey was wiser than he and saved Bilam's life. It is interesting reading Bilam's response to the angel of the Lord; scripture says:

40 *22:34 Balaam said to the angel of the Lord, 'I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back.'* *22:35 But the angel of the Lord said to Balaam, 'Go with the men, but you shall speak only the word which I tell you.'* So Balaam went along with the leaders of Balak. (NASB)

## במדבר 22:34-35

34 הִרְגַּתִּי וְאוֹתָהּ הִחַיִּיתִי; וַיֹּאמֶר בְּלַעַם אֶל-מַלְאָךְ יְהוָה  
 הֲטָאֲתִי בִּי לֹא יָדַעְתִּי כִּי אַתָּה נֹצֵב לְקַרְאֹתִי בְּהָרָה  
 35 וְעַתָּה אֲסַרְעָ בְּעֵינֶיךָ אֲשׁוּבָה לִי; וַיֹּאמֶר מַלְאָךְ יְהוָה  
 אֶל-בְּלַעַם לֵךְ עִם-הָאֲנָשִׁים וְאַתָּם אֶתְהַדְּבֵר אֲשֶׁר-  
 אֶדְבֹר אֵלֶיךָ אֹתוֹ תְדַבֵּר וַיֵּלֶךְ בְּלַעַם עִם-שָׂרֵי בָלָק;

50 Here, the Hebrew text is written in the past tense, Bilam says "Khatati" meaning "I have sinned" and "ki lo yadati" meaning "because I did not know." The verb tense indicates that Bilam recognized his sin. As a result of his sin, Bilam states

55 *וְעַתָּה אֲסַרְעָ בְּעֵינֶיךָ אֲשׁוּבָה לִי* meaning "now if it is evil in your sight then I will 'ashuva.'" The word "ashuvah" is from the same root for "Teshuvah" meaning to repent. Essentially, Bilam recognized his sin and is repenting, "turning back," "turning away" from the sin that he was committing. The most interesting aspect of the text for this week is that even though Bilam was seeking God's will and praying, He failed to understand the true nature of drawing close to the Most High God. Based on the text, Bilam believed that through prayer and by his actions, he would be able to force God to do his will. Bilam failed to understand that the function of prayer is not to influence God but rather to change the nature of the one who prays. When we pray today, do we have this kind of mindset that through prayer we can make God do what we want?

60 Today we know that prayer is not intended to manipulate God into giving us our own way, but to be in His will. Yeshua spoke of this in *Matthew 6:5-14*. Yeshua said that when we pray, we are not to be like the hypocrites, they love to stand and be known of men. In our text this week, it is interesting that Bilam was known by Balak (*he whom you bless is blessed, and he whom you curse is cursed*. *22:6*) Do you think Yeshua would have numbered Bilam as one of the hypocrites in his day? Yeshua goes on to say *6:7 'And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. 6:8 'So do not be like them; for your Father knows what you need before you ask Him.* Here we find Bilam returning night after night to see what the Lord would say. In Bilam's case, he did not regard the answer he had received and seek to change God's mind. Bilam was attempting to manipulate the Lord to his will. If we are studying God's Word daily, many times

75 God speaks to us through the Scriptures while reading or in prayer. Have you disregarded God's Word while praying when a particular scripture had come to mind? In the Scripture from *Matthew 6*, we learn that the function of prayer is to change the nature of the one who is praying.

80 **KATA MATTHAIION 6:5-13**

5 δώσῃ σοι ἐν τῷ φανερωῷ· καὶ ὅταν προσεύχηῃ οὐκ ἔσῃ ὡσπερ  
 οἱ ὑποκριταὶ ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνί-  
 αῖς τῶν πλατείων ἐστῶτες προσεύχασθαι ὅπως ἂν φανῶσιν τοῖς  
 ἀνθρώποις ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν·  
 6 σὺ δὲ ὅταν προσεύχη εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας  
 τὴν θύραν σου πρόσευξάι τῷ πατρὶ σου ἰῶ ἐν τῷ κρυπτῷ καὶ  
 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσῃ σοι ἐν τῷ φα-  
 7 νερωῷ· προσευχόμενοι δὲ μὴ βαττόλογησῃτε ὡσπερ οἱ ἐθνικοὶ  
 δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·  
 μὴ οὖν ὁμοιωθῆτε αὐτοῖς οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν 8  
 ἔχετε πρὸ τοῦ ὑμᾶς αἰτησαί· αὐτόν· οὕτως οὖν προσεύχεσθε ὑ- 9  
 μεῖς πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου·  
 ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ 10  
 καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμε- 11  
 ρον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφιέμεν 12  
 τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν 13  
 ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σοῦ ἐστιν ἡ βασιλεία  
 καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμὴν· ἐάν γάρ ἂ- 14

**Matthew 6:5-14**  
 6:5 'When you pray, you are not to be like the **hypocrites**; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.  
 6:6 'But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.  
 6:7 'And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. 6:8 'So do not be like them; for your Father knows what you need before you ask Him. 6:9 'Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. 6:10 'Your kingdom come. Your will be done, On earth as it is in heaven. 6:11 'Give us this day our daily bread. 6:12 'And forgive us our debts, as we also have forgiven our debtors. 6:13 'And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]' 6:14 'For if you forgive others for their transgressions, your heavenly Father will also forgive you. (NASB)

85 The text literally says here in *6:10* "Let come to pass your will as in heaven also upon the earth," and in *6:12* "forgive us your debts as also we forgive our debtors." Yeshua goes on to say in *6:14* "For if you forgive others for their transgressions, your heavenly Father will also forgive you." Here in Mathew 6:12 Yeshua is instructing us that to receive forgiveness "afes" we must forgive "afiemen" others. The one who seek forgiveness in prayer must be conscious of  
 90 forgiving others their sins against him/her. Yeshua is saying that in prayer, a correct relationship with God, drawing near to the Lord and seeking forgiveness requires one to forgive others their sins as well. The purpose is so that we do not come before the Lord with malice (hostility) towards others in our hearts.

**141:1-3 תהלים**

95 מִזְמוֹר לְדָוִד  
 יְהוָה קְרָאתִיךָ חוֹשָׁה לִּי  
 הַאֲזִינָה קוֹלִי בְּקִרְאוֹתֶיךָ;  
 100 תִּכְוֶן תַּפְלִיתִי קִטְרֹת לִפְנֶיךָ  
 מִשְׁאֵת כַּפֵּי מִנְחַת־עֶרֶב;  
 שִׁיתָה יְהוָה שְׁמֵרָה לִּפְנֵי  
 105 מַצְרָה עַל־דַּל שִׁפְתָּי;

David wrote in *Tehilim / Psalms 141:2* that *141:2 May my prayer be counted as incense before You; The lifting up of my hands as the evening offering. (NASB)* Here David is saying may his prayer be counted as a sweet fragrance before God. The lifting of the hands as in the Evening "Mincha." The Mincha is known as the afternoon prayer service in Judaism. At the end of the parashah, I included a list of scripture verses that reference the

word מנחה (Mincha). In the Torah alone, the word as it is spelled מנחה occurs 23 times. Looking at the very first occurrence of the Mincha we find that it is correlated to Cain and Abel, the sons of Adam and Chavah (Eve). It says in sefer *Bereshit / Genesis 4:3* **וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה** that the sons of Adam and Chavah brought a Mincha to Adonai. In other places in the Torah, in sefer *Vayikra / Leviticus*, the Mincha is known as the “Korban Mincha” as the gift sacrifice. The KJV translates this as a “meat offering,” the NASB translates this as “grain offering.” Based on the first use of the word Mincha in *Bereshit / Genesis 4:3*, Cain bringing from the fruit of the land as a Mincha, the NASB has a better translation as grain offering. Nevertheless, Mincha means “present, gift, or offering” in Hebrew. David is saying that his prayer is intended to be pleasant, a sweet fragrance. The lifting of the hands is a form of praise and worship to the Lord. Based on these scriptures, what Yeshua taught and what David is saying, prayer was not intended to manipulate God into giving us our own way, but a way to draw near to the Lord and to be pleasing as an evening sacrifice. So, do you think that Bilam missed the point in the time he spent seeking an answer from the Most High God? Do we miss the point sometimes when we pray?

In *Hitgalut / Revelation* chapter 8, we read *8:1 When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. 8:2 And I saw the seven angels who stand before God, and seven trumpets were given to them. 8:3 Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. 8:4 And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. (NASB)* As the seventh seal was broken, there was silence in heaven for half an hour. According to the Neviim (prophets) it is written “*The Lord is in His holy temple; let the earth be silent before him.*” (see *Habakkuk 2:20, Zephaniah 1:7, and Zechariah 2:13*) The silence is most likely that of everyone remaining still before the holy judge of the universe. What follows, an angel stood at the altar with incense and mixes the incense with the prayers of the Saints to be made as an offering before God upon the altar. This alludes to the Mizbakh (מזבח, Altar) of the Lord in the Mishkhan (Tabernacle), see *Shemot / Exodus 37:25* and *Vayikra / Leviticus 16:18*. The Cohen is commanded to offer incense upon the altar both at morning and at night (*Shemot / Exodus 30:7*). Note that other offerings were designated for the altar (see *Vayikra / Leviticus 2*) and all of these are provided to be a sweet fragrance unto the Lord. In *Hitgalut / Revelation*, the incense was mixed or mingled with our prayers, essentially, when God’s people pray, they do so in worship as a form of an offering before the Lord. According to Yeshua, prayer does not only transform us, and according to David prayer is pleasing and delights the Lord as a sweet aroma of incense.

In the Ketuvei Shelachim (Apostolic Writings) in *Yehuda / Jude 1:10-11*, Jude speaks of false teachers. Jude says that false teachers follow “*in the way of Cain*” whereby Cain was the earliest example of a man who willfully chose to follow an evil path and in his own efforts unlike his brother Abel who believed God and brought the blood atonement for his sins. Cain denied the need for blood atonement in the offering of the Mincha from the fruit of the land. Jude goes on to say that the false teachers follow the “*error of Bilam*,” the corrupt prophet who desired to curse Yisrael. The Apostle Peter also mentioned “*the way of Bilam, the*

Yeshua’s instruction was to forgive not only our brothers and sisters but also to forgive those who do not know the Lord.

155 son of Beor who loved gain from wrong doing” (2 Peter 2:15). According to  
 Peter, Bilam’s repeated attempt to seek a favorable answer from God three times  
 is understood to have been “the love of gain in wrong doing.” Sefer *Hitgalut /*  
*Revelation 2:14* states that “the teaching of Bilam, who taught Balak to put a  
 stumbling block before the sons of Yisrael” indicates the true nature of Bilam who  
 160 used his talents solely for the purpose of obtaining money, fame, and respect.  
 Bilam sold his services without regard for the truth (see *Bamidbar / Numbers 22:7*  
*and Devarim / Deuteronomy 23:4-5*). Also note that the name Bilam (בלעם) is  
 the combination of two Hebrew words בלי meaning “without or not of” and עם  
 meaning “people.” The very name “Bilam” illustrates the fact that this man  
 sought to curse the children of Yisrael and bring them into the judgment of God.  
 165 Bilam continued to plot against Yisrael and succeeded by using the women of  
 Moab to seduce the men of the camp at Baal Peor in *Bamidbar / Numbers 31:16*.  
 Bilam realized that the way to get Yisrael was to do so by causing the people to  
 sin. However, Bilam did not realize that the Lord was not only judge but also  
 Yisrael’s Savior. Bilam failed to recognize the purpose of prayer and the mercy  
 170 of God.

According to the Scriptures, it appears that Bilam was an un-teachable  
 man. The Scriptures are given to us to teach us about God’s plan for salvation,  
 how to draw near to the Lord and how we should be living as the children of God.  
 The very reason God gives us His Word is to educate us. It is interesting that the  
 175 Hebrew word for educate, train, guide, schooling is חנך (chinukh) it is also  
 interesting that the word for “dedication” shares the same Hebrew root חנכה  
 (chanukhah). Our being educated by the scriptures is foundational to our living  
 and remaining in the Messiah Yeshua. All those who follow Yeshua are called  
 180 תלמידים (talmidim, students) whose Hebrew root comes from למד (lamad)  
 meaning “to learn” and is the Hebrew word translated as “disciple” in the Hebrew  
 NT. The very nature of our being the disciples of Yeshua is to learn, study, and  
 be schooled in God’s Word. Let’s not be like Bilam not understanding who we  
 are in Yeshua and God’s plan for salvation. With that I want to close by looking  
 at the following very important scripture verse from *Bamidbar / Numbers 19:20*.

### במדבר 19:20

20 הַשְּׂבִיעִי וְכַבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָהַר בְּעָרְבֵי וְאִישׁ  
 אֲשֶׁר־יִטְמָא וְלֹא יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ  
 הַקְּהָל כִּי אֶת־מִקְדָּשׁ יְהוָה טָמָא מִן נִדְהָ לֹא־יִזְרַק עָלָיו  
 21 טָמָא הוּא: וְהִיטָה לָהֶם לְחֻקַּת עוֹלָם וּמִנָּה מִי־הִנְדָּה

#### Bamidbar / Numbers 19:20

19:20 'But the man who is unclean and does not purify himself from uncleanness, that person shall be cut off from the midst of the assembly, because he has defiled the sanctuary of the Lord; the water for impurity has not been sprinkled on him, he is unclean. (NASB)

190 Here we find God instructing on the relevance of being made unclean by touching  
 a dead person in relation to the Mikdash of Adonai, the most holy place of God.  
*Bamidbar / Numbers 19:20* says “and the man who is unclean and does not purify  
 himself, he will be cut off from the midst of the congregation because he has made  
 the Mikdash, the sanctuary of the Lord unclean.” Here the Lord God Almighty is  
 saying that if we become unclean and we do not purify ourselves, we will be cut  
 off from the midst of the Kahal, the congregation, because we have made God’s

195 sanctuary unclean. Today, if you do not place your faith in Yeshua (Jesus) you  
will not be made clean. If you reject Yeshua, you are committing the sin as stated  
here in *Bamidbar / Numbers 19:20* and the Lord will cut you off from His family,  
from His people. Today our bodies are the Temple of God's Ruach Hakodesh  
200 (Holy Spirit) *Romans 12:1-2*, the dwelling place of God, and without believing in  
Yeshua and receiving God's Ruach Hakodesh, you are defiling the dwelling place  
of God (your body) and you will be cut off from before the Lord. The Lord is  
Yisrael's Savior and He is our Savior too! Yeshua promises that those who put  
their trust in Him, "*you will know the truth, and the truth will set you free*" (see  
*John 8:32*). Bilam did not know the truth and he followed the path of destruction  
205 right up until the end. Do you want to follow God's truth or the path of your own  
destruction? If you want to follow God's way in truth, and in life, you can begin  
by placing your faith in Yeshua God's Messiah. Come say the following prayer  
with me.

210 Heavenly Father,

Your Word is truly a light unto my feet! Thank You Lord for Your Holy  
Word and for the everlasting covenant that You made in Your Son Yeshua.  
215 Please have mercy on me Lord; please forgive me of my sins. I believe Yeshua  
died for my sins and that He is the promised Messiah! Cleanse me from all sin  
Lord, help to set my feet on the righteous path and please come and use me as  
your dwelling place. I no longer want to defile this holy place of God. Sanctify  
me in Your Word and in Your Son Yeshua. Thank you Lord for everything you  
220 have done for me. In all things, I give You the glory, the honor, and the praise  
forever and ever.

In Yeshua's Name I pray!

225 Amen

**What to pray:**

- *Ask the Lord to increase your faith and joy that is found in Him.*
- *Ask the Lord to help you to set your feet on the path of righteousness, the straight and narrow path.*
- *Thank the Lord for lifting the burden of sin and revealing His truth in this day and age of unbelief.*

**Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

## Word study Search Results

### מנחה (Mincha)

בראשית ד קָוּן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה: דוּחָבֵל הִבִּיא גַם־הוּא  
בראשית לב וַיִּקַּח מִן־הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹן אָחִיו: טו עֲזִים מְאֹתִים  
בראשית לב לַעֲבֹדָה לַנְּעֻקָב מִנְחָה הוּא שְׁלוֹחָה לְאֲדָנֶי לַעֲשׂוֹן וְהִנֵּה  
בראשית מג בְּכָל־יְכֹסֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט צֹרֵי וּמֵעֵט דְּבַשׁ נָנֹה  
בראשית מט הַמִּשְׁפָּתִים: טו וַיִּרֶא מִנְחָה כִּי טוֹב וְאֶת־הָאָרֶץ כִּי נָעַמְ  
ויקרא ב כִּי־תִקְרִיב קֶרְבֶּן מִנְחָה לַיהוָה סֵלֶת יִהְיֶה קֶרְבֶּנוֹ וְיִצַק עָלָיָהּ  
ויקרא ב ד וְכִי תִקְרַב קֶרְבֶּן מִנְחָה מֵאֶפֶה תִנּוֹר סֵלֶת חֲלוֹת מִצֶּה:  
ויקרא ב בִּשְׁמֵן: ס הוּא־מִנְחָה עַל־הַמִּחְבֵּת קֶרְבֶּנָה סֵלֶת בְּלוּלָה  
ויקרא ב וְיִצַקְתָּ עָלֶיהָ שְׁמֵן מִנְחָה הוּא: ס שְׁלִישִׁי וְהוּא־מִנְחָתָה  
ויקרא ב וְשִׁמְתָּ עָלֶיהָ לֶבְנֵה מִנְחָה הוּא: טו וְהִקְטִיר הַכֹּהֵן אֶת־אֲזֹכָרְךָ  
ויקרא ו עֲשִׂיתָ הָאֶפֶה סֵלֶת מִנְחָה תְּמִיד מִחֲצִיתָהּ בַּבֶּקֶר וּמִחֲצִיתָהּ  
ויקרא ז לו יִהְיֶה: ט וְכָל־מִנְחָה אֲשֶׁר תֹּאֲפֶה בַתְּנוּר וְכָל־נִעְשָׂה בַמָּרוֹ  
ויקרא ז אֲתָהּ לוֹ תִהְיֶה: י וְכָל־מִנְחָה בְּלוּלָה־בְּשֶׁמֶן וְחֲרֻבָהּ לְכָל־בְּנֵי  
ויקרא יד וּשְׁלֹשָׁה עֶשְׂרִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְלֶג אֶחָד שְׁמֵן:  
ויקרא כג חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה: יז מִמוֹשְׁבֵי־יֹכֵב  
במדבר טו הַמִּקְרִיב קֶרְבֶּנוֹ לַיהוָה מִנְחָה סֵלֶת עֲשׂוֹן בָּלוּל בְּרַבְעִית  
במדבר טו וְאוֹ לְאֵיל תִּעֲשֶׂה מִנְחָה סֵלֶת שְׁנֵי עֶשְׂרִים בְּלוּלָה בְּשֶׁמֶן  
במדבר טו וְהִקְרִיב עַל־בֶּן־הַבֶּקֶר מִנְחָה סֵלֶת שְׁלֹשָׁה עֶשְׂרִים בָּלוּל  
במדבר כח וּשְׁנֵי עֶשְׂרִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: י עֵלֶת שֶׁ  
במדבר כח וּשְׁלֹשָׁה עֶשְׂרִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לֶפֶר הָאֶחָד ו  
במדבר כח וּשְׁנֵי עֶשְׂרִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאֵיל הָאֶחָד: יג  
במדבר כח יג וְעֶשְׂרֵן עֲשׂוֹן סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לִכְבֹּשׁ הָאֶחָד  
במדבר כח הַבְּכוֹרִים בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעַת־יְכֹסֶם מ  
שופטים ג בְּנֵי־יִשְׂרָאֵל בְּיָדוֹ מִנְחָה לַעֲגֹלוֹן מֶלֶךְ מוֹאָב: טו וַיַּעַשׂ לוֹ ז  
שמואל א י וַיִּבְזְחוּ וּלְאֵ־הִבִּיאוּ לוֹ מִנְחָה וַיְהִי כַמִּחְרִישׁ:  
שמואל א כו הַסִּיתָהּ בִּי יְרַח מִנְחָה וְאַם | בְּנֵי הָאָדָם אֲרוּרִים הֵם לוֹ

שמואל ב ח לעבדים נשאי מנחה גוף דוד את־הנדעור בן־רחב נ  
 שמואל ב ח לעבדים נושאי מנחה וישע יהוה את־דוד בכל אשר נ  
 מלכים א ה גבול מצרים מגשים מנחה ועבדים את־שלמה כל־ימי  
 מלכים ב ח אל־תזחאל קח בגדך מנחה ולך לקראת איש האלהים  
 מלכים ב ח חזאל לקראתו ויקח מנחה בידו וכל־טוב דמשק משא  
 מלכים ב יז הושע עבד וישב לו מנחה זוימצא מלך־אשור בהושע  
 מלכים ב יז ולא־העלה מנחה למלך אשור כשנה בשנה ויעצרוהו מ  
 ישעיה נז שפכת נסך העלית מנחה העל אלה אנחם ועל הר־גבול  
 ישעיה סו השה ערף פלב מעלה מנחה דס־חזיר מזכיר לבנה מבר  
 ישעיה סו מכל־הגוים | מנחה ליהוה בסו־ים וברכב ובצבים ובפרך  
 ירמיה לג מעלה עולה ומקטיר מנחה ועשה זבח כל־הנמים  
 יחזקאל מו איפה לאיל ולכבשים מנחה מתת ידו ושמן תין לאיפה  
 יחזקאל מו ואיפה לאיל יעשה מנחה ולכבשים כאשר תשיג ידו ויע  
 יחזקאל מו תהיו לרס את־הסלת מנחה ליהוה חקות עולם תמיד ט  
 הושע י וגם־אותו לאשור יוכל מנחה למלך ירב בשנה אפרים יקו  
 יואל א נעוריה ט הכרת מנחה ונסך מבית יהוה אבלו הכהנים מש  
 יואל א נמנע מבית אלהיכם מנחה ונסך ידקדשו־צום קראו עצרה  
 יואל ב והשאיר אחריו ברכה מנחה ונסך ליהוה אלהיכם ט  
 מלאכי ב מאהלי יעקב ומגיש מנחה ליהוה צבאות ינוזאת  
 מלאכי ג והיו ליהוה מגישי מנחה בצדקה דוערבה ליהוה מנתת י  
 תהילים עב מלכי תרשיש ואיים מנחה ישיבו מלכי שבא וסבא אע  
 תהילים צו ליהוה כבוד שמו שאו־מנחה ובאו לחצרותיו ט השתחונו  
 דברי הימים א טז ליהוה כבוד שמו שאו מנחה ובאו לפניו השתחונו  
 דברי הימים א יח עבדים לדויד נשאי מנחה גוף דוד את־הנדעור  
 דברי הימים א יח לדויד עבדים נשאי מנחה וישע יהוה לדויד בכל  
 דברי הימים ב יז בידו ויתנו כל־יהודה מנחה ליהושפט ויהי־לו עש  
 דברי הימים ב יז מביאים ליהושפט מנחה וכסף משא גם הערביאיו  
 דברי הימים ב כו ח ויתנו העמונים מנחה לעזיהו ולך שמו עד־לבן  
 דברי הימים ב לב כג ורבים מביאים מנחה ליהוה לירושלם ומגדנות