

# Parashat Balak

## פרשת בלק

Shabbat Tammuz 17, 5772, July 7, 2012

MATSATI.COM / Rightly Dividing The Word of God

<http://www.matsati.com> | [matsati@matsati.com](mailto:matsati@matsati.com)

5

### Walking in the way of the Lord and leaning not on our own understanding.

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 22:2-25:9

הפטרה: Micah 5:6-6:8

הברית: John 13-14

החדשה

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

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. Now Bilam was well known according to Balak saying:

כִּי יִדְעֵתִי אֵת אֲשֶׁר-תְּבָרֵךְ מִבְּרַךְ וְאֲשֶׁר תָּאָר יִאָּר (22:6). It is interesting that Bilam was in 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 (יִחַר-אַף) 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 according to God's Word? Think about this for a moment. Last week, Moshe and Aharon failed to remain in God's Word and 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? Have you counted the cost of believing in Yeshua the Messiah? How about prayer; do we understand prayer according to the Bible or do we understand prayer like Bilam that prayer was a way to manipulate God to do something on our behalf?

### פרשת בלק ספר במדבר פרק כב פסוק כב-כד

כב וַיִּחַר-אַף אֱלֹהִים כִּי-דוּלַךְ הוּא וַיִּחַיֵּצֵב מִלְאָךְ יְהוָה בְּדַרְךָ לִשְׁטָן לוֹ וְהוּא ר' כב על-אֵת נוֹ וְשֵׁנֵי נִעְרָיו עִמּוֹ: כג וַתִּרְאֵהוּ אֶת-הָאֱתוֹן אֶת-מִלְאָךְ יְהוָה נֹצֵב בְּדַרְךָ וְחָרְבּוֹ שְׁלוּפָה בְּיָדוֹ וַתִּטַּח הָאֱתוֹן מִן-הַדַּרְךָ וַתִּלְךְ בַּשָּׂדֵה וַיֵּךְ בַּלְעָם אֶת-הָאֱתוֹן לְדַטַּת תַּהַּ הַדַּרְךָ: כד וַיַּעֲמֵד מִלְאָךְ יְהוָה בְּמִשְׁעוֹל הַפְּרָמִים גָּדַר מִזְדָּה וְגָדַר מִזְדָּה:

### 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)

Copyright © 2012 MATSATI.COM | All Rights Reserved. <http://www.matsati.com>

40

The nature of the relationship between the Lord 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.

45 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: *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)

### פרשת בלק ספר במדבר פרק כב פסוק לד-לה

לד וַיֹּאמֶר בְּלָעָם אֶל-מְלָאֲךָ יְהוָה חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נֹצֵב לְקַרְאֹתִי בַדֶּרֶךְ וְעַתָּה אִם-רָע  
55 בְּעֵינֶיךָ אֲשׁוּבָה לִי: לֵה וַיֹּאמֶר מְלָאֲךָ יְהוָה אֶל-בְּלָעָם לֵךְ עִם-הָאֲנָשִׁים וְאַפְסֵ אֶת-הַדָּבָר אֲשֶׁר-  
אָדַבְרָ אֵלֶיךָ אִתּוֹ תִּדְבֹר וַיֵּלֶךְ בְּלָעָם עִם-שְׁרֵי בְלָק:

Here, the Hebrew text is written in the past tense, Bilam says “Khatati” (חָטָאתִי) “I have sinned” and “ki lo yadati” (כִּי לֹא יָדַעְתִּי) “because I did not know.” The verb tense indicates that Bilam recognized his sin. As a result of his sin, Bilam states  
60 “now if it is evil in your sight then I will ‘ashuva.’” The word “ashuvah” is from the same root for “Teshuvah” meaning to turn and repent. Essentially, Bilam recognized his sin and is repenting, “turning back,” “turning away” from the sin that he was committing. The most interesting aspect  
65 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  
70 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? Are we begging the Lord to do our will when we pray?

According to the Scriptures we know that prayer is not intended to manipulate God into giving us our own way, but to be in His will. Yeshua spoke  
75 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 and saying teaching His disciples to say “Our Father who art in Heaven, holy is Your Name, Your will be done on earth as it is in heaven ...” (*Matthew 6:9-13*). In our text this week, it is interesting that Bilam was known by Balak (*he whom you bless is blessed, and he  
80 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  
85 *Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνηκοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. ἢ μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 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 sought to change God's mind. Bilam was attempting to manipulate the Lord to his will. I have done this in the past and only after many years did I realize what I had done. I have since repented of doing this and today I seek to know the Lord in a deeper more intimate way through prayer, to know God's will and to walk in His ways for His glory. If we are studying God's Word daily, many times 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.

**ΚΑΤΑ ΜΑΤΘΑΙΟΝ 6:5-13**

⁵Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί: ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις: ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. Ἔσὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ: καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. ἜΠροσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογία αὐτῶν εἰσακουσθήσονται. Ἔμὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ἜΟὕτως οὖν προσεύχεσθε ὑμεῖς: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, Ἔἐλθέτω ἡ βασιλεία σου, ἔγενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. ἜΤὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον: Ἔκαὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν: Ἔκαὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

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" (ἄφες) we must forgive "afiemen" (ἀφήκαμεν) others. The one who seek forgiveness in prayer must be conscious of 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.

David wrote in *Tehilim / Psalms 141:2* that *141:2 May my prayer be counted as incense*

**ספר תהילים פרק קמא**

**פסוק א-ג**

א מְזִמֹר לַיהוָה קְרָאתֶיךָ  
 חוֹשֶׁה לִי הַצְּיִנָּה קוֹלִי בְּקִרְאֵי-  
 לְךָ: ב תִּפְנֹן תִּפְלְתִי קִט רֵת  
 לְפָנֶיךָ מִשׁ, אֵת כְּפִי מִנְחַת-עֵרֶב:  
 ג שִׁיתָה יְהוָה שְׁמֶרְךָ לְפִי נִצְרָה  
 עַל-דֶּלֶת שִׁפְתָי:

**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)

135 *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 and 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 מִנְחָה (Mincha). In the Torah, the word spelled as מִנְחָה occurs 23 times. Looking at the very first occurrence of the Mincha we find that it is written with respect to Cain and Abel, the sons of Adam and Chavah (Eve). Sefer *Bereshit / Genesis 4:3* says יְהוָה מִקְלוֹן יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה לֶחֶטְוֹת לַיהוָה הַמִּנְחָה מִן הָאֲדָמָה הַמְּדַבֵּר the son of Adam and Chavah (Cain) brought a Mincha to Adonai. Cain was bringing a grain offering to the Lord and this was not acceptable, he needed to bring a offering in blood to make atonement. In other places in the Torah, in sefer *Vayikra / Leviticus*, the Mincha is known as the “Korban Mincha” as the grain offering. The KJV translates this as a “meat offering,” the NASB translates this more correctly as “grain offering.” Based on the first use of the word Mincha in *Bereshit / Genesis 4:3*, Cain brought from the fruit of the land as a Mincha, a grain offering. The Mincha means “present, gift, or offering” according to the standard Hebrew Lexicons. David said his prayer is intended to be pleasant and 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 returning again and again hoping the Lord would change His mind? Do we miss the point sometimes when we pray?

140  
145  
150  
155  
160  
165  
170  
175

In *Hitgalut / Revelation* chapter 8, we read <sup>1</sup>Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμη, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡμιώριον. <sup>2</sup>καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. <sup>3</sup>Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup>καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. *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

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

God upon the altar. This alludes to the Mizbakh (מִזְבֵּחַ, Altar) of the Lord in the Mishkhan (Tabernacle), see *Shemot / Exodus 37:25* and *Vayikra / Leviticus 16:18*.

180 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  
185 worship as a form of an offering before the Lord. According to Yeshua, prayer is to 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  
195 desired to curse Yisrael. The Apostle Peter also mentioned "*the way of Bilam, the 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 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 (בִּלְעָם) is the combination of two Hebrew words בְּלִי meaning "without or not of" and עַם meaning "people." The very name "Bilam" illustrates the fact that this man sought to curse the children of Yisrael and bring them under the judgment of God. 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  
200 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 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,  
215 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 Hebrew word for educate, train, guide, schooling is חִנּוּךְ (chinukh) it is also interesting that the word for "dedication" shares the same Hebrew root חִנּוּךְ (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  
220 תַּלְמִידִים (talmudim, students) whose Hebrew root comes from לָמַד (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

225 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.

In Parashat Chukat (Bamidbar / Numbers 19:20) we read about becoming ritually unclean by the touching of something that has died and the importance of coming back into the state of ritual purity.

230 **פרשת חקת ספר במדבר פרק יט פסוק כ**  
כ וְאִישׁ אֲשֶׁר-טָמְא וְלֹא יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקְּהָל כִּי אֶת-מִקְדָּשׁ יְהוָה טָמְא מִי נִדָּה ל' א-ז רַק עָלָיו טָמְא הוּא:

235 Here we find God instructing on the relevance of being made unclean by touching a dead person in relation to the Mishkhan of Adonai, the place we draw near to the Lord. *Bamidbar / Numbers 19:20* says “and the man who is unclean (אִישׁ אֲשֶׁר-טָמְא) and does not purify himself (וְלֹא יִתְחַטֵּא), he will be cut off from the midst of the congregation (וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקְּהָל) because he has made the Mikdash, the sanctuary of the Lord unclean (כִּי אֶת-מִקְדָּשׁ יְהוָה טָמְא).” 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 (מִתּוֹךְ הַקְּהָל), the congregation, because we have made God's sanctuary unclean. According to the Apostle Paul in *1 Corinthians 3:16-17* our bodies are the temple of the Ruach HaKodesh and we are told not to corrupt or make impure the temple of our bodies.

245 **ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 3:16–19**  
16 οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;  
17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθειροῖ, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς. 18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ, Ὁ δρασόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν:

255 The Apostle Paul was saying 17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθειροῖ, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς 3:17 *If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are. (NASB)* The interesting Greek word that is used here is phtheirei (φθειροῖ) which means to corrupt or to destroy. This is used in the sense of the temple; the temple of God is made to be unclean (defiled) it is corrupted or destroyed. When someone defiles the Temple of the Lord even in the slightest way it is considered to have been destroyed. The Scriptures say that our bodies are the Temple of God's Ruach Hakodesh (Holy Spirit) *Romans 12:1-2*, the dwelling place of God. These Scriptures tell us that we are to be conscious to maintain ritual purity in our bodies because we have become the temple of the Ruach HaKodesh. In addition to this, if we do not believe in Yeshua it is impossible to receive God's Ruach Hakodesh. Having believed and

**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)

**1 Corinthians 3:16-19**

3:16 Do you not know that you are a temple of God and that the Spirit of God dwells in you? 3:17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are. 3:18 Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise. 3:19 For the wisdom of this world is foolishness before God. For it is written, 'He is the one who catches the wise in their craftiness'; (NASB)

**φθειρω,ν \{fthi'-ro}**

1) to corrupt, to destroy 1a) in the opinion of the Jews, the temple was corrupted or "destroyed" when anyone defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties 1b) to lead away a Christian church from that state of knowledge and holiness in which it ought to abide 1c) to be destroyed, to perish 1d) in an ethical sense, to corrupt, deprave

270 received the Messiah, Yeshua cleanses us from uncleanness and God's Ruach  
comes to dwell in our midst. Having this understanding, have you taken steps to  
guard yourself from defilement being the Temple of God's Spirit? Most  
assuredly we are the Temple of the Ruach HaKodesh therefore we need to be  
careful not to defile this dwelling place of God (our bodies). The Torah states that  
if we do defile the body we will be cut off from before the Lord if we do not seek  
275 purification. I believe that we have lost the importance and relevance of ritual  
purity today in our culture and life as a believer. If we do not place your faith in  
Yeshua (Jesus) we will not be made clean. If one rejects Yeshua, the person who  
sins as stated here in *Bamidbar / Numbers 19:20* the Lord will cut him or her off  
from His family, from His people. The Lord is Yisrael's Savior and He is our  
280 Savior too! Yeshua promises that those who put their trust in Him, <sup>32</sup>καὶ  
γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. "*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 right up until the end. Do  
you want to follow God's truth or the path of your own destruction? If you want  
285 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. Let's pray!

290 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.  
Please have mercy on me Lord; please forgive me of my sins. I believe Yeshua  
295 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  
have done for me. In all things, I give You the glory, the honor, and the praise  
300 forever and ever.

In Yeshua's Name I pray!

Amen

305

310

315

**What to pray:**

- 320
- *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.*
- 325
- *Thank the Lord for lifting the burden of sin and revealing His truth in this day and age of unbelief.*

330

335

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

\* \* \* \* \*

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

345