

## Bamidbar Chapter 24 - Transcript

### Shiur Overview

**Summary: Bamidbar Chapter 24 — Bilam's Third Blessing, Fourth Prophecy, and Oracles Against the Nations**

#### Setting the Scene: Rosh HaPe'or

Balak has brought Bilam to a third location, **Rosh HaPe'or**, overlooking the Israelite camp. Unlike the previous two vantage points where Bilam could see only \*some\* of the people, here the text says he could see the people — perhaps this was a higher peak from which the entire camp was visible. The same ritual process of seven altars and seven sacrifices is performed.

#### Pasukim 1–2: Bilam's Change of Approach

A critical shift occurs. **Bilam has learned his lesson by the third attempt.** He recognizes that Hashem wants to :bless Israel, not curse them. So he abandons his usual process he does not go to seek — **לֹא הֵלֵךְ כְּפֶעַם בְּפֶעַם לְקִרְאֵת נְחָשִׁים** — \*nechashim\* (divination/sorcery) as he did the previous two times. That process was apparently both a method of obtaining prophecy and a way of trying to channel a negative outcome .for Israel

Instead, he simply turns his face toward the desert, raises his eyes, and **sees Israel dwelling according to their tribes**. The \*ruach Elokim\* comes upon him directly. An (שָׁכַן לְשִׁבְטָיו). interesting possibility: the very sight of Israel encamped by tribes is itself what inspired the prophecy — and indeed, the .content of the prophecy describes exactly what he sees

#### Pasukim 3–4: Bilam's Self-Introduction

Unlike the first two prophecies, which opened with praise of Balak (the great king of Moav who commissioned the task), **this third prophecy and the fourth one begin with Bilam introducing himself.** He already knows he won't deliver what Balak wants, so there's no point flattering the patron.

the man of the \*shetum\*" — הַגִּבּוֹר שֶׁתִּמּוֹ הַעֵינַי He calls himself eye." Many commentators read \*shetum\* as related to \*stumah\* (closed/covered), but this would be strange since Bilam is praising himself. It must mean something about having **open, perceptive eyes** — the ability to see reality and the future. This interpretation is confirmed by the continuation: he hears \*imrei El\* (words of God), sees \*machazeh Shaddai\* (a vision of God — \*Shaddai\* being an almost exclusively poetic name for God), and is \*nofel u-gelui einayim\* — falling with eyes open/revealed. The "falling" (\*nofel\*) likely describes the bodily state of prophecy, or the .vision falling upon him

**The Beauty of Israel's Camp** — מה טבו אהליהו :Pasukim 5–6 The prophecy describes exactly what Bilam sees — the Israelite encampment:

How good are your tents," — מה טבו אהליהו ועקב משכנותיה ושואל - Yaakov, your dwellings, Israel" — with the characteristic poetic .doubling of Yaakov/Israel

- Nature imagery follows: they are like **streams/wadis** (\*nechalim\*) that twist and turn, like **gardens planted by a river** (\*kegannot alei nahar\*), like **ahalim trees** (a fragrant

plant) **that Hashem planted** — a recurring Tanakh motif where beautiful wild growth is attributed to divine planting — and like strong **cedar trees** (\*arazim\*) planted by water, conveying permanence and sustenance.

#### Pasuk 7: Water Imagery and Future Progeny

water pours — יוֹלַ מַיִם מִדְּלֵיוֹ :Continuing the water metaphor from his vessel — and his \*zera\* (seed/children, itself a fluid image) will be \*bemayim rabbim\* (in many waters). This transitions from describing the present camp to **prophesying future multiplication** — many children will grow from .these tents, and the people are planted powerfully in history

#### Pasuk 7b: The King Higher than Agag

His king will be higher than Agag, and his" — וְיָרָם מֵאַגַּג מַלְכּוֹ — kingship will be exalted." This likely prophesies **Shaul, the first king of Israel, who defeated Agag king of Amalek** (Amalek being discussed explicitly later in the chapter). Since Amalek was considered very powerful, saying Israel's king surpasses Agag is high praise. However, since Bilam hasn't yet shifted explicitly to future prophecy at this point, an alternative reading is possible: \*meihagag\* could relate to \*gag\* (roof/height), meaning simply "his king is exalted on high." The later prophecy will be more explicitly future-oriented.

#### Pasukim 8–9: Exodus, Military Might, and the Lion

— אֵל מוֹצִיאֵנוּ מִמִּצְרַיִם :Bilam returns to the foundational narrative God brought them out of Egypt. They have the strength of a \*re'em\* (a powerful, majestic animal). "Eating" nations (\*yokhal goyim tzarav\*) is an image for military conquest — .breaking enemies' bones, smashing them with arrows

The **lion imagery** recurs: \*kara shachav k'ari ukelavi mi yekimennu\* — he crouches and lies like a lion; who will rouse him? Lions characteristically lie in wait (\*rovetz\*), and no one dares disturb them. This represents Israel's unassailable position once settled.

#### Pasuk 9b: The Climactic Blessing — Echoing Avraham

Those who bless you are blessed," — מְבַרְכֶיךָ בָּרוּךְ וְאֹרְרֶיךָ אָרוּר — those who curse you are cursed." This is not merely about words but about **whoever helps or harms Israel**. It explicitly echoes **the blessing given to Avraham** and directly addresses Balak's scheme: if cursing Israel brings a curse upon the curser, then Balak's entire enterprise is self-defeating. Bilam essentially says he'd rather bless Israel and be blessed himself — as he said earlier, \*tehi achariti kamohu\* .(let my end be like theirs)

#### Pasukim 10–11: Balak's Fury

Balak is enraged (\*vayichar af Balak\*) and **claps his hands** — an expression of anger. He confronts Bilam: "I called you to curse my enemies and you've blessed them three times!" He revokes his offer of honor, telling Bilam to flee home. His argument: Hashem has denied you honor (using Bilam's own repeated excuse about Hashem's will against him). Balak refuses to pay for the opposite of what he commissioned.

#### Pasukim 12–14: Bilam's Defense and Transition to the Fourth Prophecy

Bilam repeats his consistent defense: even if Balak gave him a house full of gold and silver, he cannot override Hashem's word to do good or bad on his own initiative. His implicit argument: **you should still honor me** — you hired a prophet, this is the prophecy, don't blame the messenger.

Then Bilam announces he will return home (\*hinni holekh let me" — לכה אינני — ל' ammi\*), but first offers a parting word בְּאַחֲרֵית הַיָּמִים. "advise you what this nation will do to your nation".

This does **not** mean "the end of days" in an eschatological sense. The phrase simply means "in later days" — the future, not the present. This fits the prophetic mode already established (\*er'ennu velo attah\* — "I see it but not now") and the earlier \*tehi achariti kamohu\*. A prophet's function is to see what will happen in the longer term.

Bilam's message to Balak is devastating: **You think you'll conquer and destroy Israel, banish them from your land — but the opposite will happen.** Israel will banish Moav and all its neighbors.

#### **Pasukim 15–16: The Expanded Prophetic Introduction**

Bilam opens his fourth oracle with the same formulaic introduction as before, but with a significant addition. Previously the formula read \*Shome'a imrei Kel, machazeh Shakai yechezeh\*. Now it includes **v'yode'a da'as Elyon** — "and knows the knowledge of Elyon." This gives the full verse: he hears the words of \*Kel\* and knows the knowledge of \*Elyon\*.

Here \*Kel\* (the strong one) and \*Elyon\* (the higher one) function as **two distinct names for God**. While we typically say \*Kel Elyon\* as though \*Elyon\* is merely a title, the parallelism here requires that \*Elyon\* function as an independent name — otherwise the poetic structure breaks down. The rest of the formula remains: \*machazeh Shakai yechezeh, nofel u'gluy einayim\* — he sees the vision of Shakai, falling with eyes open.

#### **Pasukim 17–19: The Star Prophecy — Israel's Future Conquests**

\*Er'enu v'lo ata, ashurenu v'lo karov\* — "I see him but not now, I behold him but not near." Two different words for seeing (\*er'enu\* and \*ashurenu\*) paired with two expressions of temporal distance reinforce that this is about the future, not the immediate present.

**The star and scepter:** \*Darach kochav mi'Yaakov, v'kam shevet mi'Yisrael\* — a star will emerge from Jacob, a \*shevet\* will arise from Israel. \*Shevet\* literally means a stick but also a tribe or group of people.

**Moav's destruction:** \*Machatz pa'atei Moav\* — he will smash the borders/sides of Moav. \*V'karkar kol bnei Sheis\* — he will crumble all the children of \*Sheis\*. The identity of \*Sheis\* is puzzling. While Adam had a son named Sheis, that doesn't fit the context. Perhaps \*Bnei Sheis\* was a name Moav used for themselves, which would maintain the poetic parallelism with \*Moav\* in the first half of the verse.

**Edom's fall:** \*Edom\* will become an inheritance (\*yerusha\*) for Israel, and \*Seir\* — another name for Edom, just as

\*Yaakov\* and \*Yisrael\* are two names for the same people — will fall to its enemies. This connects to the earlier narrative where Edom refused Israel passage through their territory. \*V'Yisrael oseh chayil\* — Israel will make power, will conquer. A governor will come from Jacob and destroy what remains of \*Ir\* (or \*Ar\*), which appears to be another name for Moav or a Moabite city.

#### **Pasuk 20: Oracle Against Amalek**

Bilam turns to see Amalek and delivers a short oracle: \*Reishis goyim Amalek\* — the first of nations. "First" may mean the strongest, or it may reference Amalek being the first nation to attack Israel (back in Parshas Beshalach). \*V'achriso adei oved\* — but his end tends toward being lost, total destruction. This reinforces the earlier mention of \*Agag\*, connecting the prophecy to Shaul and later David who defeated Amalek.

#### **Pasukim 21–22: Oracle Against the Kenites**

The \*Kaini\* (Kenites) lived near Amalek's territory. They appear in Avraham's prophecy (\*es haKaini v'es haKnizi v'es haKadmoni\*) and may be connected to Yisro's descendants, though this is unclear.

\*Eisan moshavecha v'sim basela kinecha\* — your dwelling is strong, you've placed your nest (\*ken\*) in rock. This likely describes their literal geography — high mountains and rocky fortresses. But like Amalek, their strong beginning will not endure: \*Ki im yilba'er Kayin\* — Kayin will be consumed/destroyed (\*leva'er\*, related to \*be'erah\*, meaning burned or consumed, parallel to \*achla\*). \*Ad mah Ashur tishbeka\* — until Ashur takes you captive. Assyria apparently conquered and destroyed the Kenites.

#### **Pasukim 23–24: The Lament and the Final Oracle**

\*Oy mi yichyeh misimo Kel\* — woe, who will survive when God does this? Bilam, seeing wave after wave of destruction, essentially says: I'm glad I won't be alive for this. This is identified as the earliest expression of a sentiment known from the Gemara — \*yeisei v'lo achmineh\* — prophets who see terrible futures say they'd rather not live to witness them.

**The ships from Kittim:** \*V'tziyim miyad Kittim\* — ships will come from Kittim, identified as islands (perhaps Rhodes or Cyprus). \*V'inu Ashur v'inu Ever\* — they will afflict Ashur and Ever (the Mesopotamian kingdoms, \*Ever haNahar\*). Some identify Kittim as the Romans arriving by ship across the Mediterranean; others suggest the Greeks. But \*v'gam hu adei oved\* — even these conquerors will ultimately be destroyed.

The overarching vision is of **empire succeeding empire**: each seemingly invincible power eventually falls and is overtaken by the next, and that one too is lost — \*adei ha'oved\*.

#### **Pasuk 25: Conclusion of the Bilam Narrative**

\*Vayakam Bilam vayeilech vayashav limkomo\* — Bilam rises and returns to his place, as Balak had told him. \*V'gam Balak halach ledarko\* — Balak also goes on his way, back home. The entire episode of oracles and confrontation concludes with both men simply departing — the grand scheme to curse Israel having produced only blessings and a sweeping prophetic vision of Israel's future triumph over all its neighbors.

## Bamidbar Chapter 24: Bilam's Third and Fourth Prophecies

### The Third Location: Rosh HaPe'or

We're reading today Bamidbar chapter 24, but we have to go back a little bit to the end of the previous chapter. We've discussed we're up to the third time where Balak and Bilam are trying the same thing. He took him to a third place, Rosh HaPe'or, from where he can see some of the people.

Actually, it doesn't say "some of the people." It says that he could see the people. Wait, it says — yeah, it doesn't say that he could see them at all. It says **Vayishkof al pnei hayeshimon** [and he looked out over the wasteland]. So interesting. Before, until now, it was places where he could see some of the people. Here apparently he could see the people, as we'll see. It says fairly clearly that he saw the people. Maybe from here he could see everyone. Maybe this is a higher mountain or a higher peak where he could see everyone.

And they do their same process with their seven altars, their seven korbanot [sacrifices]. They do all of that and now there's a change.

### Bilam's Change of Approach

One would expect from the previous two times that Bilam goes and does his process, his meditations, his sorcery tricks in order to get the nevuah [prophecy], but he doesn't do that. And that's where this chapter starts.

Bilam saw — he already learned his lesson. This is also similar to all these third times. The third time he already realized. He saw in the third time that Hashem — it's good in the eyes of Hashem. Hashem wants to bless the people. He doesn't want to curse them. So he doesn't even try. He doesn't even try to do as he's done the time and the time before **likrat nechashim** [to meet divinations] — that's the nachash [sorcery/divination] that he tried to do. Apparently that was a way of him trying to get a prophecy. And apparently he also had a way of trying to get a prophecy that will be bad somehow for the people. He doesn't try.

And he turns his face to the desert, which is the direction in which he can see the people. He raises his eyes and he sees the people. He sees **Yisrael shokhen lishvatav** [Israel dwelling according to its tribes]. You see them camping each with their shvatim [tribes]. And **ruach Elokim** [the spirit of God] is on him. So now he has the prophecy that he's tried to get other times and other ways. He has it also directly now.

Sometimes I think that maybe the seeing **Yisrael shokhen lishvatav** itself gave him the inspiration here for his prophecy. And in some sense, we'll see that he talks about it.

### Bilam's Self-Introduction in the Third Prophecy

So he starts like this. He raises his prophecy. He starts his prophecy, his proverb, his poetry. And this is what he says. Now again, it's different than the previous two times. The previous two times it started with Balak. It started with praising Balak, with the greatness of Balak, the king of Moab who asked him to do this thing. Here he already knows that he's not going to get what he asked. So he starts with himself in this prophecy. And in the last one, the fourth one, he does not start with presenting Balak. He starts with presenting himself.

And he starts in the style of poetry. He says, says, says — this is the words of Bilam, the son of Be'or, **hagever shetum**

**ha'ayin** [the man of the shetum eye]. I would imagine that this is something about him having a good eye, although usually many mefarshim [commentators] read it as a similar eye, meaning something like a closed eye or covered eye. But that would be weird because he should be praising himself. So it must be some verb that somehow means that he has open eyes. He has good eyes that he can see well. He can see the future. He can see the reality and so on.

And then he repeats himself and he says, these are the words of **shomei'a imrei El** [the one who hears the words of God], and not only hears, but also sees. So that's interpreting the **shetum ha'ayin**, I think. He sees **machazeh Shaddai** [the vision of the Almighty] — he sees the vision of God, Shaddai being a poetic word for God. It's almost only used in poetry. **Nofel** [falling] — he falls and his eyes are open, his eyes are revealed. So nofel might be a description of prophecy where he will fall and somehow prophesy in that kind of bodily state or something, like the vision falling on him.

### The Beauty of Israel's Encampment

And what he describes is exactly what he's seeing. He saw Yisrael, the camp of the people, and he says, **Mah tovu ohalekha Ya'akov, mishkenotekha Yisrael** [How good are your tents, Jacob, your dwellings, Israel] — again, the doubling of Ya'akov and Yisrael.

And describes them with nature images. They're like streams or maybe valleys, like a nachal [wadi], like moving or turning and twisting, like gardens planted on a river. So there's this image of a strong river or something like being very lush or fertile or something like that. **Ka'ahalim** [like ahalim trees] — like these trees called ahalim. Ahalim is a kind of tree that has a good smell or kind of plant, **nata Hashem** [that Hashem planted]. This is something we've had — we have several times in Tanakh — gardens, or in other words, wild plants where there's beautiful trees or beautiful plants are considered — Hashem, nature naturally planted them there. **Ka'arazim** [like cedars] — like strong cedar trees which are planted on the water. So again, they have a certain strength, a certain sustenance, they stay there, they're not moving.

### Water Imagery and Future Progeny

And now, as he's working with the water imagery, he says, **Yizal mayim midalyav** [water will flow from his buckets], let his water drip or pour from his vessel, from his deli [bucket], and **vezar'o bemayim rabim** [and his seed in many waters] — his children, his zera [seed], which is a kind of water, like something comes out of him, in many waters. In other words, so this stream of people coming out, they will go — and now he's talking already about the future, about the many children. So it's talking about the people having many children. They have these tents, and they're planted in history, in reality, in a very strong way, in a very powerful way, and they're multiplying.

### The King Higher than Agag

And then he describes their military success, of their kingdom, of their state. **Vayarom me'Agag malko** [His king will be higher than Agag] — will win someone called Agag. **Vetinase malkhuto** [And his kingship will be exalted]. This is, of course, not very clear who is this Agag. Later we'll see, he talks about Amalek very clearly. This might be a reference or a prophecy about Shaul [Saul], the first king of Israel, who killed Agag, the king of Amalek. And Amalek was said to be a very

powerful king and a very powerful tribe, so it's a great praise to say that their king will be stronger than Agag.

And as we'll see a moment later, he's going to be explicitly talking about the future. Here he's not yet talking about the future, so it might be less clear that this is what it means. Maybe it means someone, other person called Agag, or maybe it should mean something like **veyarom mehagag malko** — Agag might mean something like a roof, or being higher. His king is higher. In any case, it's a description of his kingdom, of his warriors and his kings being powerful and strong.

### The Exodus and Military Might

And he goes back to discuss the story that this whole story started with. This is again, sort of a repetition of what we started with. They went out of Egypt, and again he says, **El motzi'o miMitzrayim** [God brought him out of Egypt], **keto'afot re'em lo** [like the horns of a re'em for him] — again he has these heights like this re'em, this very powerful and beautiful, strong animal.

**Yokhal goyim tzarav** [He will consume the nations, his enemies] — so eating again is an image for military conquest. He breaks their bones, **vechitzav yimchatz** [and with his arrows he will smash them] — with his arrows he destroys them, he smashes them.

### The Lion Imagery

And again the imagery of a lion. **Kara shachav k'ari ukhelavi** [He crouches, lies down like a lion and like a lioness] — he lies down like a lion, like a lion again. **Mi yekimenu** [Who will rouse him?] — who can make him stand up? In other words, when he decides to rest somewhere, when he decides to take over a place, to conquer somewhere, nobody can stand up like a lion. When a lion is laying, lions have this thing — they lay, they stand and wait for their prey, and nobody is going to go and bother him.

### The Climactic Blessing

And now he finalizes with the sort of the main thing. **Mevarechekha varukh ve'orarekha arur** [Those who bless you are blessed, and those who curse you are cursed]. Of course this is not only about whoever talks blessings about you. It means whoever wants you well, whoever helps you, whoever is part of helping you. This is of course very explicitly the berachah [blessing] that Avraham was given, and also explicit reference to what Balak wanted. Balak wanted to curse him and then said, well if I will curse him, I will be cursed myself. I would rather bless them and bless themselves, like he's finished earlier, I would love my part to be with these people.

So now that this happened, so this is like the final win of the blessing over Balak's plan to curse them.

### Balak's Fury

So Balak is really mad. **Vayichar af Balak el Bilam** [And Balak's anger burned against Bilam] — he's really mad at Bilam. He claps his hands, which is an expression of anger — interesting. And he tells Bilam, what's going on? I called you to curse my enemies, and behold, you blessed them already three times!

So therefore, it goes back all the way to his first thing. Remember the first time Bilam came to him, and the second time he sent the messengers, he told them, look, I can honor you as much honor as you want. He says, well, how about now

you run back to where you came from. You go back to where you came from. I've told you that I will honor you, but here, Hashem has denied your honor. Right? You're the one saying the whole time, Hashem doesn't let. Okay, so look, you're not getting any honor, because you're not doing what I hired you for. I hired you for one thing. I'm not going to pay you for doing the opposite of what I hired you.

### Bilam's Defense

And Bilam answers the same exact thing that he's kept on answering. And in some sense, he might be saying, well, I do deserve still some honor. Right? Because he's saying, I've already told you, all the way back when the messengers came to me, I told you, Balak can give me his whole house of gold and silver, I still can't go against what Hashem says, to do anything good or bad from my own heart, on my own part. I can't decide myself to do a blessing or a curse. I have to do it in prophecy. Whatever Hashem speaks, that's what I will speak.

So you're being angry at me — it doesn't really make sense. You should be angry at Hashem. Right? You shouldn't be angry at me. And saying you won't honor me — you really should honor me, because you've hired me as a prophet. This is the prophecy. What can I do? And I didn't decide it.

### Transition to the Fourth Prophecy: Be'acharit Hayamim

And now, Bilam says, you know what, it's true that I will go back. He seems to maybe gave up on getting paid. He goes back. He says, I will go back to my people, but let me tell you, let me tell you what this nation will do to your nation **be'acharit hayamim** [in later days].

### Understanding "Acharit Hayamim"

Which everyone gets translated as "the end of days." I don't think that is warranted by what the pasuk says. Acharit doesn't mean the last days. It's not like the world is going to end. What it means is, not now. Like he already started in the beginning — at the end, **lo atah** [not now] — he's going to say that here, clearly. Or in the beginning, he said, **tehi achariti kamohu** [let my end be like theirs]. And the whole thing of a prophet is that he can see what will happen in the future, not necessarily today, tomorrow, in the longer term.

So he's saying, I will tell you what will happen. You think you started up with them, you're going to conquer them now, you're going to make a war, I will destroy them, I'll banish them from my land — this is not going to happen. The opposite is going to happen. They're going to banish you, and all of your neighbors. And he describes in this prophecy, the greatness of the kingdom of the Jews.

### The Expanded Prophetic Formula (Pesukim 15-16)

And he starts again, he starts a new prophecy, a new oracle, so to speak, and he starts again, in the same way, the same exact six lines, or three lines that he had before, just with one that was I think missing in the earlier one. He says, this is the words of Balaam, the son of Baal, the one who hears — that part, what was missing before. Here it has the full verse, so to speak: he hears the words of God and he knows the knowledge of Elion.

So El and Elion are two names for God — the El, the strong one; Elion, the higher one. People say also this was literally names, they called the God Elion or El. In any case, that's how it has to be read here, right? We say El Elion, as if Elion is just the title of God, but it seems here that Elion is also sort of the

name. He was referred directly as Elion, because otherwise the parallelism doesn't work.

He sees **Merzeh Shaddai** — he sees the vision of Shaddai — and he falls with his eyes open.

### The Star Prophecy: Israel's Future Conquests (Pesukim 17-19)

And here he says, he talks about explicitly what will happen in the future. **Er'enu v'lo ata** — I see him, not now. I see him another way of saying see him, the Lord could have not closed, right now, not today, maybe not tomorrow, but in the future.

A star will come out, will direct itself out from Yaakov. **V'kam shevet** — and again, shevet means literally a stick, but a shevet, a group of people from Yisrael. And what he will do is destroy — **mochatz pa'atei Moav** — he will smash the signs, the limits, the borders of Moav. **V'karkar** — and also will destroy, some word that means something like destroy or smash or crumble — **kol bnei Sheis**, all children of Sheis.

Which it's interesting who Sheis here is. Moav, we know who it is. Sheis, we know the Adam has a son Sheis, but that doesn't seem to match here. Maybe there was some group of people, or maybe this is another way of saying Moav, I'm not sure.

### The Conquest of Edom

And then he talks about not only about Moav, because that would work for the parallelism, if Sheis, bnei Sheis, is a word that Moav called himself by. And then he says, and also Edom, Edom will be an inheritance, **yerusha**, for Yisrael. Obviously, **yerusha**, **Seir oyvav** — and Seir, which is another word for Edom. So again, Edom and Seir, just like this Yaakov and Yisrael. Yisrael is Edom and Seir, and who are the enemies of the people. Remember, they tried to go through and Edom didn't let, right?

In the future Yisrael, Yisrael will conquer, they will make power, they will be the winners. **V'yerd mi'Yaakov** — and a leader, a governor will come out of Yaakov. **V'he'evud sarid me'ir** — so it will destroy what was left over from Ir. Ir again is the name of Moav, maybe Ir Moav, or Ar, might be also one of the ways that Moav itself was called. But maybe the word ir, the word ir of course means a town, a city, but also there was a city called Ir, or Ar, and might be similar, and it means that will destroy that.

So that's what he talks about — Yisrael versus Moav and Edom, for sure, explicitly, whoever bnei Sheis are.

### The Oracle Against Amalek (Pasuk 20)

Now he talks about Amalek. **Vayar es Amalek** — so Balaam goes to watch as Amalek. **Vayisa meshalo** — he raises his mashal again, he says another oracle. And he says, **reishis goyim Amalek** — the first nation of Amalek. So the first might mean the strongest. Of course he was also the first to fight with Yisrael, and all the way back, so might mean that. They once fell to Amalek, they lost somewhat that battle. **V'achariso adei oved** — and his end will be entirely lost, as his end tends towards being lost.

And again this reinforces the point that Agag, we've read before, this is talking about Shaul, and later David, which destroyed, which won the battle with Amalek.

### The Oracle Against the Kenites (Pesukim 21-22)

Then there's Kaini. He sees Kaini. Now Kaini was people who lived next to the area of Amalek. Of course it's mentioned also in Avraham Avinu's prophecy — **v'es haKaini, v'es**

**haKnizi, v'es haKadmoni** — it's mentioned. Might be also connected with Yisro's children, might have become part of this Kaini, not clear if they were entirely Kaini.

And it says like this: **eisan moshavecha** — your place where you sit is strong. **V'sim basela kinecha** — and you've put your, kain means literally like your nest, the place where you sit, the place where you belong, you've put in a rock, in a strong rock. And that might be a description of literally the places where they lived, which were high, high mountains or rocky places.

But this will also not last forever. In the same way as Amalek, you started off strongly, but in the end you will be destroyed. **Ki im yilba'er Kayin** — Kayin, in the end, **yilba'er, Kayin**, Kayin will be eaten up. **V'le'er** is like another word of saying achla, right, destroyed, like **v'shilach has be'era**, burnt, or not necessarily burnt but destroyed, eaten up. **Ad mah Ashur tishbecha** — till Ashur will take you captive. So this is another name of a nation mentioned here, Ashur, apparently conquered these people called Kayin in the end, and they destroyed them.

### The Vision of Future Empires (Pesukim 23-24)

**Vayisa meshalo vayomar** — and he has another start again, his oracle. And he says, **oy mi yichyeh misimo Kel** — who will live from when God does this? In other words, he's saying, he's prophesying, seeing a bunch of destroy, a bunch of doom for all these nations, he says, it's good that I'm not living then, right, because who will live in those times?

This is the first person who said something like, we know from the Gemara, **yeisei v'lo achmineh** — people, prophecies, prophets that see bad prophecies, they say like, I don't really want to live to see this, but it will be woe to who will live to see this.

### The Ships from Kittim

And he continues to say that this caused apparently the next, one more conquest. This is like a prophet looking into the future and seeing how all the nations that seem to be very strong, very well established, and well defended borders and all of that, there's always an end to every empire, everything happens, in the end, everything falls, and everything is taken over by the next one.

**V'tzim miyad Kittim** — there will be tzim, apparently ships will come from Kittim. Kittim is islands, wherever that is, maybe Rhodes or Cyprus, some places where there's islands. **V'inu Ashur v'inu Ever** — and they will destroy or they will torture or they will afflict, Ashur and Ever. Ashur being what we just discussed, Ever also, Ever the Mesopotamian kingdoms. **V'gam hu adei oved** — he himself, so these Kittim, whoever they were, they might be, some say that this is a reference to the Romans who came with ships over the Mediterranean and destroyed these empires, or someone else, Greeks, whoever it is, it will also be destroyed in the end.

So this is him looking into the future and saying, oh, this empire takes over that one and that one and that one, and the end of the Ever, they all get lost, all get destroyed.

### Conclusion: Bilam and Balak Depart (Pasuk 25)

These are the end of Balaam's oracles, Balaam's prophecies. **Vayakam Bilam** — and he does what Balaam said, told him, go back to your place, so he goes back to his place. And Balaam also goes on his way, goes back home to where he came from, I guess.

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