

Commentary Note from Orthodox Study Bible on Numbers 24

24:7 The **Man** is the Word become flesh (Jn 1:14). He is true Man and true God. He became Man to bring man into His kingdom, if they willingly follow Him there.

24:9 In His burial, this Man was like a lion resting in a cave. Those who bless this Man are blessed, but those who curse Him bring a curse on themselves.

24:17 Christ is the **Star** (Mt 2:2) and the **Man** who rose from the dead (**rise out of Jacob** and **out of Israel**). The three wise men of the East knew this prophecy, and when they saw His star, they followed it to the cave where He was born.¹

Joseph Sutcliffe on Genesis 49:10,

The Sceptre. This word is sometimes translated rod; but it implies civil authority. Isa_14:5. The rod or sceptre of the rulers. Secondly, Judah's successors, or the reigning family should never want a son, or young lawgiver between their feet. God remarkably kept his eye upon this promise; for instance, when Athaliah had killed all the royal seed, as she thought, Joash, an infant son was preserved in the temple.—Until Shiloh come. The power or government was not to depart from Judah until he came, for whom it was reserved, or to whom it did belong; that is, the kingdom. The Messiah is called Shiloh in reference to his quiet and peaceful reign; or in reference to his being the sent of God with divine power. Joh_9:7. The ancient Jews are all agreed that Shiloh here means the Messiah. The Jews gave four names to the Messiah; Shiloh, Jinnon, Chaninah, and Menahem. The last, designating consolation, Luk_2:25, was a favourite name. He had other names of hope and glory.

This text is a striking and convincing proof, that the Messiah is al-

¹ Jack Norman Sparks, [The Orthodox Study Bible: Notes](#) (Thomas Nelson, 2008), 194–195.

ready come, and that all the efforts of modern Jews to evade its force, do but discover the enmity of their hearts. Who could have thought that they should call Nebuchadnezzar the Shiloh, merely because he took away their regal power! The text has a most evident reference to David, the tenth from Judah, of whose line twenty three kings reigned in Jerusalem. And even after Zedekiah, the last of those kings, was carried with a large remnant of his nation to Chaldea, the civil power did not depart from Judah. Daniel, who was so long distinguished in that empire, was of the seed royal. Dan_1:3. Zerubbabel, the builder of the second temple, was of the same line. The grand Sanhedrim, or council of seventy members, was composed chiefly of the tribe of Judah. Some of Benjamin, of Levi, and stragglers of the ten tribes, were indeed associated with them; but Judah had the majority; the ten tribes having nearly perished in exile for their sins. Their princes, or captain-generals, were also of this tribe. Hence Judah had the pre-eminence, and the power of life and death until the time of Herod, an Idumean, whom the Romans invested with regal power. But the Sanhedrim opposed his power, and did not fully relinquish their claim till the last year of his reign. This power was indeed gone when they confessed to Pilate, a Roman, that they had not the power to put any man to death. Joh_18:31. Even their civil power was not entirely taken away, till the destruction of their city. And then the gathering of the people was unto the Messiah; for great multitudes both of Jews and Gentiles were converted unto him in most parts of the empire. And this gathering of the people corresponds also very strikingly with all that the prophets have said respecting the conversion of the isles and nations of the gentiles. Hence there is no man who attentively studies this text with its accomplishment, but must own that it is one striking proof that Jesus Christ is the true Messiah.