

# numbers\_chapter\_23\_part\_2\_Is0222\_v1 (1080p)

Well, we are going to learn some important truth concerning Israel tonight, and we're going to see that Israel is also going to be called Yaakov or Jacob. And there's so much false teaching about that word or name, Yaakov or Jacob, it does not mean deceiver or cheater, or in the Old English, a sir planter. None of that is biblically accurate. It is rooted in a false understanding of the Hebrew language. And it's also connected to, in my opinion, a wrong view of Israel and a wrong view for that name Jacob, and what it truly means. So let's begin, take out your Bibles and look with me to the book of Numbers and chapter 23 again, the book of Numbers. Chapter 23 now, hopefully you'll recall that we began this chapter last week, and we're going to continue on our last verse was verse 13. I want to begin with that verse this evening as well. So look with me, as I said to the book of Numbers, chapter 23 and verse 13, where it says and Balak said to him, Go, please with me to another place where you will see from there. And we have an interesting expression. We have the word Ephesus, which means nothing or zero, and you will see basically nothing of his end. Now the end we're talking about is the end of the Jewish people, meaning where they are residing. We won't see all their their habitation. So he says, the end of their habitation, you will not see, and all of him, you will not see. Now what is balak's objective? Well, we've talked about this extensively. What Balak wants to do, this king of Moab, is that he wants to hire Balaam, and he's willing to pay a great sum of money, and Balaam expects a great sum of money in. In order that he would curse the Jewish people, meaning Israel. Now let me just pause for a moment and get something straight. I hear all the time that the term Jew is referring to only the tribe of Judah. That is not the case. We don't see that biblically. What we need to realize is this, when we begin talking about that group of people, first, they're called the Hebrews. Now, that term Hebrew means to come from the other side, to cross over, and specifically to cross over the river. Now what we find is that they were called the Hebrews, but they also become the Israelites, or the children of Israel, and that was true, but we need to realize something, and this can be supported biblically. When the people went into exile, I'm speaking specifically about the Babylonian captivity that exile those who came out, they were known as Jews. So we see that in a technical sense, according to the Scripture, the term Jew does not just refer to those from the tribe of Judah, but rather the term Jews refer to those individuals that primarily was from the tribe of Judah, and they went into exile when they came back to primarily the land of Judah. They were known as Jews regardless of what tribe they came from. And this is how we see this term being used today when we speak about the Jewish people, there has always been biblically a connection between the Jewish people and the Land of Israel, or the children of Israel. So look again at our text. We see here that the objective of Balak, the king of Moab, is to curse Israel, to curse the Jewish people. And what he's saying, and he's not giving up, what he's saying is this, he says, I want you to come to a place where virtually nothing of them you'll see. But he wants, nevertheless, for you to curse them for me. That's what it literally says at the end of this verse, where he says, curse him for me from there. So what's he saying? Well, you won't see much of the Jewish people from this location, so maybe you'll be more inclined to do what I want, what I'm willing to pay a great sum of money for you to do, and that is to curse them. But what happens? Well, look now to the next verse,

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and he took him. That's literally what it says. Many Bibles say he brought him, but that's not what it says he took him and he took him to a specific location, sadai Sophie, which is the field of watchers. Now that word for for watching has to do with having an expectation. It is a word that's connected as well to an observation. So it's probably a high place. And as we keep reading, we see that's confirmed to us because it says el Rosh ha Pisgah. Now a Pisgah is oftentimes the top of a mountain, and that's why we see this word el Rosh to the top, and we have a mountain observation. And what is he supposed to do there? To build seven altars and offer up, and it has a bull and a ram on the altar. So notice something here. This is all being given to us within a context of worship, and this is the problem for Balak, the king of mov he's willing to worship the God of Israel if Balaam will curse Israel. In other words, if he gets what he wants. Now, let's pause for a moment and learn something whenever we are willing to worship God, only if he does something that we want. There is no longer a god pleasing worship. That means there has been a change. We have gone from biblical worship to now into idolatry if the motivation for us worshiping God is He does what I want him to, then it's no longer worship that's pleasing to God. It has a different definition. It becomes idolatry. So he says here, I want you to build these seven altars. And offer up a bull and a ram on the altar. Look now to verse 15, and he said to Balak, who's speaking Balaam, stand here at your burnt offering, and I will meet thus. Now some Bible will say, I will meet the Lord. That's going to be confirmed, but it doesn't say that. It simply says, and I will meet thus. So he is anticipating a meeting going on, and we'll find out who that meeting is with in a moment, look, if you would, to the next verse, verse 16, where it says, And the Lord met Balaam and placed a word in his mouth, and he says, return to Balak. This is the king of Moab. Return to to Balak. And thus you shall speak. Now it makes it very clear here that God is telling Balaam to only speak the word that God puts into his mouth. What is God calling for? He's calling for obedience. He wants Balaam to be faithful. Now we're going to see that historically. And let me just be more specific. If we look at the New Testament, we look at various writings from the book of Revelation, from the book of Jude what do we see? Well, we see that this guy, Bilaam, is not spoken of well, he's spoken of in a most negative way. Why is that? Because he was not faithful. But here we're going to see a change. Here he is going to do what God has called him to do, and notice he's having this meeting with God, the word here for likrot, which means to meet. He's having a meeting with God, and God is telling him and commanding him on what he should say. Well, let's press on. Let's move to the next verse, verse 17, and he came unto him,

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and behold, he stood

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at his burnt offering, and the high officials of Moab was with him, and he said to him, that is Balak said to him, what did the Lord speak? So here we see something. Now, let me just simply say that when we look at Balaam, he's not spoken of from a new covenant that is a New Testament perspective in a positive way at all. He comes across from the New Testament in a most negative way, and we see that Balak, he is also not a man that's interested in God's will, but rather he wants what he wants. But I think it's very significant, and it shows the nature of God. God is giving truth, his truth, to Balaam, not a Jewish man, but representing the nations. And we find that Moab, this king of Moab, by the name of Balak, also, we see that much is being done here, and God is teaching Balak a lesson now he is

committed to one thing. What is that to seeing Israel cursed? That's what he wants. But God, no matter what place that that that Balak takes, Balaam in order that he might see things differently, we're going to find that God never agrees with Balak. He is not an individual pleasing. But nevertheless, we see that both of these men, much in the Scripture is written about them. And what does this show? Well, God gave to Balak truth. God gave to Balaam, prophetic truth. And we find that for the most part, these men were not faithful. They did not come away with a good, good reputation from God. God did not see them as as pleasing to Him, because they were committed to what they wanted rather than what God wanted. But it's going to begin, begin become very interesting in a moment. Look now to verse 18, and he lifted up his and this is word many Bibles will say, Oracle, but if we just look at it, it's a word for a proverb. It's all it is. So he's teaching us something that should guide. For in our life. Now, why do I say that? Well, I've mentioned before, if you look at the Hebrew word Michelle for a proverb, it's derived from the same root in Hebrew that we have the word government. Government is memshala, and we find that proverb is Michelle. And what we find is a proverb is biblical truth that should govern your life. Meaning. When you come across a proverb, you should submit to it. It should become the authority. It should govern your life. So look again verse 18, where it says and he lifted up his proverb, and he says, Rise up Balak and hear. And we have two words for hear. Now this is significant because the first one, and you know this, Hebrew word, the word Shema, it means to hear, but it's different than the second one. Whenever we come across the word Shema, that word demands a response, meaning, when that word Shema appears, we should respond faithfully. What we hear is what we should do. That's the message. But then when we look at the next Hebrew word, it is word hazina. Hazina means to listen, but it's derived from a entirely different root, which is related to the ear. And what scholars have said is this, it is when you draw close to someone in order that you can speak directly into that person's ear. Now, what does that mean? The fact that you have to get close, that you have to get very near, it is conveying intimacy. So what is God doing here? Well, he is moving in this situation in order that Balak, that he hears that he responds, and what is the predominant context that God wants to be close to him, that he wants intimacy with Balak. Now, Balak is not Jewish, so what God is the creator of humanity? And over and over, and I think this is so important and many times. And let me just simply say, even though I consider myself part of the Messianic community, I see a very dangerous trend happening in the Messianic community where they want to make a distinction between Jew and Gentile. Now they will say, Well, the Bible does that, yes, but both Jew and Gentile are offered the gospel. What we find is the gospel came first to Israel, and it talks about it being in Judah and then Samaritan and to the outermost parts of the world, why it just wasn't for the Jewish people? The Gospel is for humanity, and we need to affirm that, why God doesn't want any of his creation to perish, but that we would all learn the truth, and that we would implement the truth into our life by receiving that gospel message. And I think this is another good example. So he says, hear and listen unto me. And he says, here

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the son of sippar. Now this is important, because he's speaking once more in this context to Balaam. So he says, Listen unto me, O son of sipor, which is Balaam. Look now to verse verse 19 says, speaking about God. God is not a man that he should lie, nor a son of man, which is simply the term in Hebrew for a human being that he should and notice this comfort himself. Now, many Bibles will say, Repent. I strongly reject that that interpretation or translation of this word. This is word nakam. Now that word nakam is the same word that we find the term Capernaum in Hebrew Kafar Nahum from nakam same root. And why is that? Well, we need to understand and the fact that Messiah, and this is so vital

in understanding why Messiah was sent into the world. When we have the word nakam or Nahum, as in kaphar Nahum or Capernaum, it really defines for us. Us why God sent Messiah into this world. Now the word nachm, if you do a good study of it, it relates to comfort. Now, what type of comfort are we talking about? Well, let me give you a classical example of this, when God broke off a relationship with Sheol. Why Sheol was not interested in the Word of God. He didn't want to do the will of God, and therefore God says when sheol grabbed the corner of Samuel, the Prophet's garment, and he tore it as Samuel turned away. What did Samuel say? Here's the evidence. Here's what God's going to do. God is tearing away from you the kingdom, and will give it to another meaning, David. And what did this bring about? Well, we find that it brought about comfort? What is comfort? We need to understand that biblically speaking comfort is always, hear this carefully, comfort is always a restoration to the will of God. What happened? Well, here's the context to understand that example that I'm giving you. Initially, we know that the kingdom is going to be through David, the son of Yeshua, or Jesse. And what happened, because of the people we see that God wanted to teach them something. So they wanted a different King. They wanted Sheol. So God agreed. But when Sheol proved himself unworthy, and when the kingdom was turned or torn away from him and going to go back to God's original plan, what was that God was comforted by this. So what the Scripture says, and this is the hit palel, which is a unique form, which is reflexive. Or what we could say is, let's look at this one more time, where it says, God is not a man that he should lie, or a human being that he comforts himself. So God is not comforting himself like we do. We're unhappy about something. We do things in order that we'll be happy. What's the only thing that makes God happy? His will being done, and it says basically that he has said and he will do so that one speaking to God, God has said, and because what God says He will do, and he has spoken, has he not spoken? And then it says, Will he not establish it? Now, all of this is pointing to one thing. And what is it? God is faithful, and not just that. God is able. You can be sure about God, what he says he will do, and what he has spoken, he is going to establish it. He is going to cause it to be, raised up. This is what the scripture is saying about God. Keep reading next verse, verse 20, Behold, He has blessed, and I have taken and he has blessed, and it will not be returned, meaning it cannot be altered. Now, again, when we look at this in the Hebrew language, it is saying something of great significance. And what is that? What God has spoken, it's not going to come back, meaning it's not going to be altered or changed or go unfulfilled. Now, this is all pointing to the sovereignty of God. God is in charge. Does that mean that everything that happens is God's will? No, it does not. This is a problem with our Calvinistic friends. They pretty much deny free will. This is tragic. Why? Well, if we look, for example, at Isaiah, chapter 45 and verse seven, we see that God created we can just summarize. He created all things, and he also created evil. But hear this in the proper way. God never does evil, but the world that He created has evil in it. Why? Because what is good his will, what is evil, that which is against his will, the world that God created, He allows evil meaning. He allows those things that are against his will in any way. Does that attack his sovereignty? It does not. God created. A world whereby we could choose. This is so important that we don't lose sight of what God has done in creating this world. There is choice, and we need to utilize this privilege to choose. What do Calvinists say? They say this that we are dead in our trespasses and sin. Well, we are spiritually dead, but they take it too far in their doctrine of total depravity. Why do I say that? Well, they say that we are dead spiritually, which means that we cannot respond to God. But I would suggest to you something just, just think about this for a moment, and it's this, I know people who are not believers. What are they? They are spiritually dead. But I can share with them things in the scripture, and they can say, I agree with that. For example, I was talking to someone not too long ago, and they said it is wrong for a husband or

a wife to commit adultery. And I asked them why, and they said, Well, the Bible says that now they are not believers. I asked them. They said, No, we have not accepted the gospel. We really are not wanting to be religious people, but they are able to say and be confronted with the Word of God and acknowledge adultery is not good, murder is not good, lying is not good, taking the name of the Lord in vain is not good. They can appreciate these things and agree with God, even though they are lost, they are spiritually dead. Why? Because they have a conscience. How did they get that conscience? God gave it to them. And a very important verse that I turn to frequently is Romans one, verse 19, where it says that God has put it into every person. What we need to know about God, that God exists. Everything that we need to know God has put it in, where into our conscience, that we know that God exists. And I've shared many times before, that a university, a Christian university, did an experiment. What was that experiment? They took people who were professed atheists, and they asked them a question, and they tied them up to a polygraph, which means a lie detector test, and they said, Are you an atheist? Yes, so you do not believe in God. They said, That's right, we do not believe in God. And what did the polygraph say they were lying. Why the Bible is true. God has put it into everyone the truth that God is so when someone says, I'm an atheist, what are they doing? They are lying. Why God has given the ability to every human being to know that there is a God, and when we reject this well, what happens when we reject that truth? We begin a

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dissent, and we're going to find that that dissent is going to take us, take us further and further away from God, and that that dissent is also going to have some very, very serious outcomes whereby, in the end, we can become what is called in the Bible, reprobate, which is lost meaning. We become so dark and so much in bondage to falsehood and part of the evil one that a person is unable to see the light. Now we certainly don't want that to happen. Look on. He says, Behold He has blessed, and I have taken and he has blessed, and it will not be returned, meaning it will be verse 21 now, verse 21 I believe, is a very serious verse. And for those who have wrongly taught or believe that the name Jacob means cheater, deceiver, surplanter, listen to this verse again. Numbers, chapter 23 verse 21 what is God saying? He says he has not seen. And this word foreseen. There's a couple different words in the Bible to see or to look. One is the simple word leroth, which means basically to see or to look. But there's another one, Leha, beat. What is lehabit? It is to look with intensity. It is to gaze thoroughly at something. And it's so significant that this word is used here in verse 21 where it says, Lo he beat. Aven. What's Aven? Wickedness? Yes, so he says he did not see wickedness in who, in Jacob. Now, if Jacob's name means a cheater, a deceitful one, if that was the case, how is it that God could say that he did not look thoroughly and see any wickedness in Jacob. And then it goes on and say, Velo raa, a different word, the basic word for looking or seeing, it says, And he did not see. Amal, which is another word that speaks about iniquity, something that is wrong, something that is displeasing to God. He did not see it where this iniquity in Israel. Now, what's parallel Yaakov in Israel, and why we're talking about the same people? It's poetic language. And again, read it. It says he looked thoroughly, but he did not see any wickedness in Jacob, and he did not see any mischief or iniquity in Israel. The Lord, his God, is with him, and then we see something else, a king will shout in him. Now this is prophetic. It is the beginning. We'll get into chapter 24 and we'll see that next week in chapter 24 the week after that, depending upon how far we're able to proceed, in chapter 24 we're going to see that Balaam is going to be given a wonderful prophecy of a star that's tied to Israel, and this star is going to declare Messiah

again. We'll talk about this in a week or two weeks, but notice what he says in verse, verse 20:21, at the end, where he says,

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and a shout of a king is in him. Now this is prophetic, because it's telling us that that the shout of a king, what King Messiah is going to be found in Israel. Israel will proclaim, at least a remnant of Israel will proclaim Him. Now notice the next phrase, verse 22 where it says, And God brought them out from Egypt. Now, what is that the Exodus from Egypt has a very significant meaning when we talk about the Exodus from Egypt and what was the key event, Passover. It was only because of Passover that God was bringing the children of Israel out of Egypt. And what is Passover? It's tied to redemption. So this gives us a redemptive context the God who brought them out from Egypt. And notice what it says as and if you do a good study of this word, it is a word for a phenomenon, meaning something that's unique, something that is special. So as we read here, we find in speaking about Jacob, that name, there is no wickedness in him, and there is no mischief or iniquity in Israel. And then it speaks about how, as we go on, that there is going to be here, not only a shout of a king in Israel, but notice, as we go to verse 22 the God who brought them out from Egypt as a phenomenon. And it talks about the next word is Ram, where it says in him. Now, this is power. Now, this word RAM, if you do a good study of this word, it usually speaks about a wild ox, but probably better is the concept of a buffalo. Now, a buffalo is large and a buffalo is very strong. And what God is saying is this, and the context is vital. He speaks in the end of verse 21 where he says, u true. Ah, Malak, Bo so a shout of a king is in him, what King Messiah, and the context, what's the Messiah going to do the work of redemption? That's why we have this exodus from Egypt, God who brought them out from Egypt as a phenomena. And we have this word for a bison, or a buffalo in Him meaning simply that there's going to be power and authority in Israel. That's what's being taught. Look at verse 23 here again, God is using here very specific terms, he says, For there is not and we have the word Nahash. Which normally is a serpent, but here it's being related to sorcery, for there is not sorcery in Yaakov and there's not magic in Israel. Now, these are all things that are forbidden according to the Torah. And what we see here is a change. Remember how this passage was introduced? There is the shout, and this means a joyful shout of a king in him that is in Israel. And what it's going to bring about a wonderful change. What is that there is not going to be because of who Messiah is, any any sorcery in Jacob and no magic in Israel. And then it says Kat, which means, and now let it be said to Yacov and to Israel, what God has done. Now, this word for done is the word PAA, which means how God has acted, what activity God has carried out. It's in the past tense. So what God has done, and what is that he's talking about a messianic change that's going to come to Israel. Look now to verse 24 he says, Behold a people as a lion, will rise up and as a lie. That's a different word for Lion, it says will be lifted up. Now, who's bringing this about? This spiritual change that's happening to Israel is because of Messiah, and it says he will not lie down unto devour. He will not lie down until he devours the prey and will drink the blood of the corpses, meaning the ones who are dead. Look now to verse 25 it says, And Balak said to Balaam, also curse, you have not curse. Also bless. You have not blessed. Meaning this. It's an idiom where he says, okay, don't curse them, but don't bless them. Now you recall, that's what Balaam was, was led to do this is what God's word to him was about. Because when we look at God's perspective, God is saying that Israel is a omnivorah, which means a blessed people. Why God is working with them. God is using them. They are part of God's plan and purpose. So here what it says. Look at verse 25 Balak said to Balam, even curse, do not curse. And even bless. Do not bless. Meaning, if you're not going to do what I want and curse them,

then just do nothing. Verse 26 and Balaam answered, and he said to Balak, surely I have spoken unto you, saying all which the Lord has spoken it, I will do now I want to say this is a wonderful statement. In fact, my advice to you is that I would underline this, because this is where wisdom, this is a source of joy. Look at it again, where he says all what the Lord has spoken or will speak. It I will do so what God will speak. This is what I am committed to do. This is what, what what Bilaam is saying, and it's the right attitude. It shows maturity. It shows a change. Verse 27 and Balak said to Bil am go please, and I will take you to a different place, another place, perhaps it will be straight in the eyes of God, and He will curse him for me from there, now again. What do you see here? You see that Balak is not willing to change. He won't repent. He won't agree with God. He is consumed and committed for one thing, and what is that? He wants Israel to be cursed and the word of God, and even what Balaam is hearing this one that is not pleasing to God, but nevertheless, Balaam is saying the right thing in this passage. Again, look at the text, where it says and Balak took Balam and notice what it says he took him to, as the scripture says, makom aher, another place. Curse. Perhaps it will be right or straight in the eyes of God that you curse him, that he is cursed for me, from there, well, what's going to happen? Look at verse 28 and Balak took Balaam to the head of Peor, which overlooks upon the face, meaning the area of yeshimon. Now this means a place of destruction. And notice the next verse, verse 29 and Balaam said to Balak, build for me in this meaning in this place, seven altars and prepare for me in this meaning in this place, seven bulls and seven rams. Now, what is this signifying? Well, the number seven is related to Kedusha, which is holiness. What is holiness? Holiness is always connected to and hear this, it's always connected to the purpose of God. We need to embrace that if you want to be holy, then be committed to the purposes of God. How does our chapter end? It says, and Balak did, just as Balam said, and he offered up a bull and a ram on the altar. Now what we see is this, and we need to understand it, right?

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What is Balaam trying to get Balak to do worship God here again, Balaam is not a perfect man, far from it in the New Testament, He has spoken of in a most negative way. Why? Well, we're going to find out. We're going to go into chapter 24 next week, and the week after then we get to chapter 25 and we're going to learn something. We're going to see how Balam eventually did something. He taught Balak how to put a stumbling block before the children of Israel and cause them to fail and to receive punishment. That's what the enemy always wants to do to see God's people be punished. Why? What is the enemy? He is an accuser. He loves to lead us into sin and then accuse us for that sin that he brought about. But what do we see here? Well, look again. It says, and Balak did, just as Balam said, and he did offer up a bull and a ram upon that altar. Now what we see is this, he was not changed. What the truth is is that Balak would not change worship, but should change us as we worship God. What is worship? Well, oftentimes we see the Scripture do not appear before the Lord empty handed. What is that speaking about? Bring him an offering. Now an offering in Hebrew is the word korban. It comes from the same root, lahit Karev, which means to draw near. So we offer a sacrifice, an offering to God. Why? Because we want to draw near to Him. Why? Because we believe that worship is drawing near to God's presence, and his presence changes us. That's why we worship God. We worship him because he's a glorious God, that He's holy, that He's righteous, that he's perfect, that He's sovereign. We recognize his authority, but we also want God to be drawn into His presence, so we are changed. What does that mean? We become more like Him. So what we're going to see is that Balak was not changed. Worship didn't do anything for him. Why it wasn't a biblically based worship? He

wasn't interested in hearing from God. He wasn't open to being changed by God. Why he was in bondage to his desire. And let me close with this. When you are in bondage to what you want, understand you're not going to know joy, you're not going to have peace. You won't know contentment. You will know only this, this stress, anxiety, and you will not have the resources that God wants you to have in order to serve Him, you will be by yourself, and ultimately, where that attitude will lead you, is what the scripture says that we will be cast out. Outside. Fact, biblically, that word outside is repeated twice. We will be cast outside. Outside, and nothing is good where we're outside the kingdom of God, because we will be fearful, we will be full of sorrow, and we will be suffering torment forever and ever. I'll close with that until next week. Shalom from Israel. You you.