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## SUMMARY KEYWORDS

Psalm 23, God's authority, valley of the shadow, comfort, Shema, Deuteronomy, false worship, Balaam, Balak, idolatry, obedience, proverb, separation, Messiah, righteous judgment.

## SPEAKERS

Baruch Korman

### Baruch Korman 00:00

Well, we are going to see that Balaam is a manipulator. He is not someone who is sensitive to the will of God. And we're going to see as well that Balak, the king of Moab, he simply won't take no for an answer. So between these two men, we're going to learn that something good is not going to be the result. Now we're going to begin a new chapter. We are currently in the book of Numbers, chapter 23 for the first part of this this chapter, but we're going to see when we get into a soon chapter. Chapters 24 and 25 we're going to see how Balam complied with blocks requests, and that is to bring destruction on the people of Israel. But we're not there yet. Let's begin. Look with me, if you would, to the book of Numbers. Chapter 23 let's begin in verse one. We find that Balaam is speaking. Balam said to Balak, build for me with this meaning in regard to this matter, seven altars. And prepare for me with this meaning. In regard to this matter, I want you to prepare seven bulls and seven rams. Now this is a great example of what we can call false worship, and there's a lot of false. False worship going on, thinking that if we do this religious act, that that's going to cause God to agree with us learn a principle. I've said this frequently, and it is so profound not because it came from me. It didn't it comes from the word of God. The Word of God is profound. Man's thoughts are foolishness. So in no way is this profound statement connected to me. It's connected to the will Word of God. And what is this profound statement? Agree with God. Let me say it differently. Always submit to Him. Constantly recognize his authority over your life. That is going to bring a fruitfulness to your existence. It is going to cause you to see things differently, and it's going to cause you to behave differently. So do not be like like Balaam that is committed to what he wants and nor to be like Balak that is is committed to what he wants be people that take out our desires, which are usually connected to sin, and be submissive to the will of God. Well, let's move on to verse two. Balak did just as Balaam spoke, and he offered up. Who did this is Balak and also Balam. It says in the singular, he offered up, and this must mean Balak offered up and Balaam a bull and a ram on the altar. Now, again, what we're seeing is worship, but not a worship that is rooted in the word of God. They're doing these things, and we're going to find out it's related, again, to idolatry. These men are not committed to biblical truth. Fact, they clearly reject the will of God, even though we're going to see that Balaam says some good things today, but we're going to find out

that's only temporary, because later on, he is going to teach Balak, the king of Moab, how to put a stumbling block before the children of Israel? Well, we're now ready for verse three. And Balaam said to Balak, stand upon your burnt offering, and I will go perhaps and notice this perhaps. And then we have a very important phrase, yikare Adonai. Now this word is a frame or a phrase that appears several times in the Old Testament. Now, how should we translate this? Well, this word in the infinitive is the Hebrew word likrote, and it means to happen. And when God happens normally, there is something good that takes place. His happening brings about a good activity that's normally, but we're going to learn something somewhat different tonight. So look again at our text. Verse verse three. He says, This is billam speaking to Balak. He says, Stand at your burnt sacrifice and I will go. Perhaps the Lord will happen. And then it says, to meet me. Now, what we see here is that this one is calling for the Lord to meet him and what else. And a word of what meaning, what I should do, he will show me, and I will speak to you. And he went. And then we have a word sheffi, which is usually speaking about kind of a bare cliff, something that you can go to. It's up high. We'll see that confirmed in a moment in order that we can have a perspective, that we can look out and see something. So the purpose is, God will meet me. This is what he wants, that God will happen in this situation, and that he will see something that God will show forth him, something that he will share. Look now to verse four, and God happened to Balaam, and he said to him,

#### **Baruch Korman 14:49**

seven altars I have arranged, and I will offer up a bull and a ram upon the. The altar. Now notice something here, even though God has happened to Balaam, it is Balaam who is speaking. Why? Here's the problem, and we really need to learn this principle, because people just almost instinctively, and it's not a good instinct. It doesn't come from God. We will say God said to me, or God put it in my heart, or God made this Be careful, because most of the time when people say that, they are just stating what they want, they are not being truthful. They are not hearing from God, but they are trying to manipulate you in believing that God is part of what they want. Again, let's learn a biblical truth. Wisdom is when we agree with God. Foolishness is trying to get God to agree with us, what we want, what our plans are, that he would submit to us, foolishness. It never ends well when God agrees with us, and let me just simply say he won't. God is a God of truth. God speaks righteously. God is holy. What's holy His purposes. So God's not going to exchange what is truly good and His will with something that is inadequate or insufficient. God is simply not going to do that. Well, look now to verse five, and the Lord set a word in my mouth. Now, who's that? The mouth of Balaam. So God is communicating with him. The question is, how is Balaam going to respond to what God is saying? We'll find out. Look at Verse five, and the Lord placed a word in the mouth of Balaam, and he says, return to Balak, and thus you shall speak so God is happening in this place. God is going to give a word to Balaam, and what is he supposed to do? Well, very important, he's supposed to hear it, and he is supposed to speak it in the presence of Balak, the king of Moab, so that he knows where God is in this situation. Look now to verse, verse six, and he returned to him, and behold he stood at his burnt offering. He and who are you talking about? Balak, and it says, And all the high officials of Moab now that, being the case, that all the high officials are there, this is to tell us what's about to happen, is significant. It has some great importance, and we need to be paying attention to see what is indeed the important part of this. Well, look now to verse seven, and he lifted up his proverb now that's the best way to say it. Now, the word proverb is a piece of wisdom, and it originates from God. But the word proverb, this word Michelle, is also connected to another Hebrew word, which is dogma, which is an example. So we take a parable,

we learn the message, the wisdom that's contained in that parable, so that we can apply it to our life, that we can take that and make that wisdom the catalyst for us behaving in a certain way. Now, I've made mention before that this word for proverb Michelle, in the plural, it's Mishlei, the proverbs of. So it's a book of Mishlei, or sephir Mishlei, the proverbs of, and for the most part, it's the proverbs of Shlomo, the king. That is King Solomon. But we find some other people also contributed to this work and Book of Proverbs. And again, this is what we should learn. This word for proverb, Michelle is connected to another Hebrew word, memshala. What is memshala government? And like I've shared with you, a proverb is wisdom that should govern your life. What does that mean that you submit to that you understand it and you implement, implement, implement it into your life. Well, let's press on. It says, and. He lifted up his proverb, and he said, from Syria, or this term, Aram, he will lead me. Now, this is who Balak, the king of Moab, he will lead me. And from the mountains of kedim, which is the east so from the eastern mountains go and curse for me, Jacob. Now this is something that Balak is is obsessed with. He has only employed Balaam for one main reason, and we've learned it several times, that he wants Balaam to curse the children of Israel. Why? Well, Moab is not a faithful people. Moab is not interested in the things of God, and therefore God has made some strong statements against Moab. But notice what we see here again. Let's look at all this verse, verse seven. And he lifted up his proverb, and he said, from Syria Balak, the king of of Moab, has led me from the mountains of the East go and curse for me, Yaakov or Jacob go and notice what it says zoamah, which is a word that's related to wrath. So he wants not just a curse, but what he really wants is Israel to experience the wrath of God. Now we're going to see, as I said, in a few weeks, we're going to see that Balaam did indeed train Balak, the king of Moab, on how to curse Israel, how to bring God's judgment upon them. This is what he wants, and what is the way to do that? Well, through idolatry realize, and it's true for not just Israel, but it's true for humanity, and that is this, we all struggle with idolatry. Why idolatry is directly connected with our will. Now, why do I say that very simply when you know that what you want, God will never give it to you, because He's holy, He's righteous, he's just. He's all knowing. He knows the future, and he knows it's not going to bless you, it's not going to end well for you. So God won't do it. He won't be part of it. So what happens that refusal of God to be part of this because he knows it's not good for you? God gives perfect gifts. What does the Scripture say? Every good and perfect gift comes down from heaven. Who's the source of it? God is this is what God wants to do. So when we are committed to our desires, what we want? Well, no, this is not something that God is going to provide. So what happens? It leads people into idolatry, into doing things that they shouldn't do, and turning to gods that they ought not turn to who are not even gods, but they opening themselves up for demonic influence and the influence of unclean spirits. So let's press on look, if you would, to the end of verse seven, where he says, Go. And it talks about, basically, be wrathful, and the implication is against Israel. Verse verse eight. Now here we're going to find something of significance. He says, what I will curse whom God has not cursed now who's speaking Balaam. And he says, basically, what are you talking about? That you think I will curse whom God has not cursed, and I will be angry against the one who God or the Lord has not been angry. So we see something. There's a message here for you and me. What is that message? Well, we find here it won't last long, but here, for a moment, there is an agreement between Balaam and God, meaning this, Balaam is submitting to the things of God. This is a good thing. This is a right behavior. Make a note of that, and do likewise. Then he says,

**Baruch Korman** 24:44

what I will be wrathful to whom the Lord is not wrathful. And the implication is, no, he's not going to do this. Look now to verse nine for from the top. Of the the rocks I will look and from the high places, I will behold him. So I will see him, and I will behold him. Behold a people alone. He will dwell and among the nations, he will not be reckoned. Meaning this. This tells us something that's very profound, and that is this, that there should be a separation between Israel and the nations. When I say separation, what am I speaking about? Behavior? Meaning Israel should never behave like these other nations. We're called to be different. And as believers in Messiah, you join into that call. Why? Because Messiah is the seed of Abraham. And the seed of Abraham are those who are in that new covenant relationship with Him. Messiah is the seed, and what happens through that New Covenant, we become ONE with Him. So this is what the scripture is saying. But notice again, if you look at the end of this verse, where it speaks about Israel not being reckoned, not thinking or behaving like the nations were called to be different verse 10, who has appointed the dust of Yaakov and the number of a fourth of Israel. So he's saying here. You know, this is not done by human beings. When we look at the dust of Israel, and what is that? Well, ultimately, that's a future. It is an synonym for for dying. What happens? Well, we die and our our bodies return to dust. So it's simply saying that, again, this is what Balak wanted. He wanted Balaam to curse Israel and reduce them to dust. That's the implication of this verse. But what do we know? Well, keep reading. It says, Who will point the dust of Yaakov and the number of a fourth of Israel, for my soul will die the death of the upright ones, and my end shall be like his. Now we see something that I think is extremely profound. Now, Balaam, God spoke to him. He heard the voice of God, but what was his problem? He was slow to obey it. He was slow to implement it into his life. And that brought about a great deal of regret. And whenever we don't agree with God, we are going to regret our own decisions, our behavior, what we do, separate from God. But the end, it says, my end, who is speaking, Balaam, will be like his. That's the implication. Look at verse 11, and Balak said to bill on, what have you done to me? To curse my enemies, I have have brought you meaning. I have taken you to do that, that purpose, but behold, notice how it ends. You have utterly blessed so Balak was not successful in accomplishing what he wanted. He wanted to get some individual that had power to come and curse Israel, return them to dust. But this is not what happened to be wrathful against the children of Israel. No, that's not going to happen? God is not angry against this people, but there's going to be a remnant that is brought to faith that is Israel's future. So he says, You know, I brought you here so that you would curse them. But what have you done? You have utterly blessed them. Look now to verse, verse 12. And he answered, and he said, Surely, what the Lord puts. And it's interesting, because this is in the the the plural, so what the Lord put, but he's going to give abundantly. He's going to place abundance, and it says, what the Lord will put in my mouth, it I will guard or keep to speak. Now this is also a very good statement. Why? Because what we see here is that Balaam is. Is learning something. He is learning that God's word is precious and that God's word is given so that we can obey it. That is the implication. This is what we ought to do. Well, let's press on to verse 13. Now this will be our last verse. Verse 13 says, and Balak said to him, Go, please with me to another place. Now, many times we need to understand that here, there is a great example of something we see in the Bible when there is a change in location, oftentimes the purpose for that is to have a change in perspective. It should be no surprise to us. We heard it in the previous verse, Balak, the king of Moab. He has has spoken to Balaam for a reason. What is that? So that Balaam would curse the children of Israel. But God has intervened. God has stepped in. So this will not happen. So look again at our last verse, verse 13. And Balak said to him, Go, please with me to a different place, makom akher, a different place which you will see him from there. And then we have an interesting expression, ephes, Kat sehu, which means,

basically, I'm going to take you to a place that is zero nothing, a place of insignificance. But what's going to happen? It says, but at the end of his border, you will see and all of Him you will not see. So he says, I'm taking you to this place. You're going to see him, but you will not see all of him. Now, the portion the message here is this, Balak wanted Balaam to curse all of Israel, and we see that he's refused to do so, a good thing, a right thing. He's a prophet of the Lord. He should be obedient to the word of the Lord, this is what the scripture is saying. But now he's saying, I'm going to take you to another place. You won't see all of the children of Israel, so that, because it's not all, you will be able to curse them from this new place. Now, again, a change in location. Usually talks about a change in in objective, meaning, you want that objective to be done, so you change places. Why for a different outcome? That is the implication of of this verse. So he says, basically, at the end of his border, you will see for all of Him you will not see. The second time it's made mention that all of him you're not going to see. So it won't be a total loss. Then it goes on to say all of Him you will not see from there. And we have that same expression, Fs, cat sehu at the zero place of his his territory, this border you shall see, but all of Him you will not see. So again, the implication is this, yes, Balak wants the children of Israel to be cursed. How much all of them? But he's heard that Balaam is not willing to do that. He understands that there's a purpose for the children of Israel, and this purpose is to remain separate, different, unique, not to be compromising, and not to be transformed, to resent resemble the world. No, we're supposed to be different. We are a holy people, a peculiar priesthood. We need to remember that and behave that way. So he says all of him, you will not see

#### **Baruch Korman 34:16**

and curse him for me. From there. Now, again, I want you to see how stubborn Balak is, over and over and over. He wants Israel to be an accursed people. This is not God's will. Therefore he is not going to successfully bring about this curse upon the children of Israel, God will not allow it, because God is still the defender of his people. We need to understand that, be ready for that, and behave based upon that biblical truth. We do not belong to anyone other than the one who has redeemed us by His blood. And of course. This is Messiah, Yeshua. So what are some takeaway from this passage? Well, realize, if you are not serving God, you are serving the enemy. If you're not faithful, if you're not committed to the things in the Scripture, what's going to be the outcome? Well, the outcome is going to be very soon, to be discerned, and that is this, you are going to fail God. You are going to begin to pursue the desires that you have and leave undone and unfulfilled the desires of God. This is not good. This is not what we want. So we need to do something. We need to see this account of Balaam and realize that he had to repent, he had to be disciplined and also matured in the Lord so that he would be ready to do the things that God has called him to do. Instead of being a false prophet because he didn't speak the truth of God, he needed to change and become a true prophet of the Lord. And that involves sacrifice. It involves persecution. It involves a whole bunch of things that are not pleasant whatsoever. Let's read verse 13 one more time, and then we'll wrap up. And Balak said to me, Go, please with me to a different place where you will see him. And from there, what place, from the Ephesus of his border, meaning at a no place of his border you will see, but all of Him you will not see. And therefore he says curse for me from there. And the implication is these 12 Tribes. Obviously, Balak is not going to do it now again, we are going to see. In the weeks to come, we will look at several different scriptures in different locations in the Bible about how, indeed, Balam taught Balak how to bring a curse upon the children of Israel. And here's the message, if we're not careful, if we're not not sensitive to the leadership of the Holy Spirit, if we're not obedient sons and daughters of God, we will be deceived. The

one in this world is not greater than Messiah, but he is greater than you and me, and that's why always, and I want to emphasize that always, we need to be under his authority. We need to be listening to him. We need to be searching in this book in order that we hear truth, learn truth, so that we can implement it into our life. That's what a servant of the living God does. And the quicker we learn this, and the quicker we begin to resemble that, the better it's going to be for us, and not just for us, but also for many other individuals. Why? Because when we take hold of that and we digest it, we discern it, and we say, Yes, this is good. What is that going to cause us to begin to implement it into our life so that we can be faithful servants to God, that we can do the things that are pleasing to Him, not doing them for what are we going to get in return? You got to be very careful when we serve God in order to get something in return. That is a very similar proposition to idolatry. We're not idol worshipers. We are worshipers of the God of Israel and his only begotten Son, Messiah, Yeshua. We are led by the Spirit. We're listening for the Holy Spirit, so that we can know what to do, and likewise, we can know what not to do, because we want to be obedient. We want to recognize God's authority over us. This is what we're called to do, and it's only when we do that recognizing his authority over us, then and only then will our life begin a change. We will begin to experience God more and more. We will grow in our faith, and we will learn something. We will learn that the very, very best place for us to be located is in the will of God. Why? Well, if we're in the will of God, we might as well complete the will of God. That is where wisdom is. You know, the Bible talks about the fear of the Lord. That means giving him a priority, the priority of our life, and every other thing in our life is subjected to him. That's what trusting. That's what faith is. That's when we are receiving the truth so that we can do the truth, it is when we have that perspective. So my hope and my prayer is this that you have such a perspective that it's not about what you want, but you're listening and you're studying and you're praying that. You might know the will of God so that you can be there and carry out that which is in accordance to God's character, his attributes, His his personality, him being holy and righteous and good and holy, all these things we are supposed to implement into our life so that we have a testimony that's pleasing to Him. Well, I'll close with that until next time when we press on in this 23rd chapter of numbers, until then, Shalom from Israel. You.