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Well, we are going to see an unusual occurrence in what we're going to study today. Now I made mention to you that we have seen how Balam was not a faithful individual. We have seen how in the Word of God, how he demonstrated a faithlessness. And what I want us to do is to look at a few places in the New Testament, especially in the book of Revelation. I want you to see a new covenant perspective for. Are understanding this one, Bilaam, now we are going to see that although last week in our study in Numbers, chapter 24 there seemed to be some changes in him. But what I want you to see is that still, when we look at it from a New Testament perspective, this man was not faithful at all. So I want us to look at the book of Revelation, and I want us to see what the Word of God says concerning him in a few places. So one is in chapter three. Look with me to the book of Revelation, chapter three. And I want us to look at something that is said concerning him in regard to this individual Revelation, chapter three. And I want us to see how we should think of this one, this one called Bill AM, according to the Word of God. Actually, let me correct that and say Revelation, chapter two. What does it say here? Well, let's begin, if we could in the the middle, well, at the beginning of verse 14, Revelation, chapter two and verse 14, where it says, But I have against you a few things that you have there people who are holding to the doctrine, And it's the word torah, the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, causing them that they should eat from the sacrifices of idolatry and commit sexual immorality. So this is one place, and let's look at another one. Look with me, if you would, to the book of Jude. The book of Jude in Hebrew. It's called Yehuda, and I want you to see a very important verse. Look with me to the book of Jude, and we're going to see verse 11, where it says, Woe to them, for in the way of kind they have walked. And it says, and for a payment, they were committed to the heir of Balaam. And it says here, concerning this one, that they did something, and that is they were like also Korok, who perished in rebellion. So we see, when we look at the New Testament, these individuals, and I'm speaking about Bilaam and the one who hired him, Balak, the king of Moab, were not good individuals. So this confirms what we have said many times about Bilaam from our study, the book of Numbers. Now let's go to our primary passage. Look with me to the book of Numbers, chapter 25 and in this section, we're going to study the verses one through nine, Numbers, chapter 25 verses one through nine. Let's begin. It says, here and Israel dwelt in sheen. Now, Sheen is a place, but it's also a material we can see, for example, when we talk about the Ark of the Covenant, which represents the presence of God. And inside the Ark of the Covenant, there were the commandments of God, we see something. We see that the ark was made of ex shetim, that is acacia wood. And this is where the children of Israel were in the very place where Wood was taken in order to build the Ark of the Covenant. Look again at verse one. And the children of Israel dwelt in Shittim, that is in Acacia. And it says here, the people began to do something, and we have a word, a word for sexual immorality. Now this word is also related to harlotry, and it says, with the daughters of Moab, now, who is the king that we've spoken of throughout these last few chapters? Well, we're talking about Balak, who was the king of Moab. And now we see, based upon what we learn from other places in the

Scripture, one had to do with with Revelation chapter two, and what we studied there, we see something that indeed in the end. It this Balaam, who said, I can only do what the word of God tells me. Well, he didn't. He did something else. And as we saw from that passage, from Revelation two, he taught how to put a stumbling block before the children of Israel, and that they succumb to their their desires, committing idolatry. And this is what is happening here, where it says that they committed, we have a word, znut, harlotry, but here, harlotry oftentimes refers to idolatry, and they did it with who the daughters of Moab, who was related to the king of Moab, or Balak. Now look at verse two.

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It says they called the people. And what's important is this. See Hebrew can be a very specific language. We see here that the subject they Well, how it's recorded in the Word of God, it tells us that the day are all feminine. What's the subject? Well, we just concluded with at the end of verse one, the daughters of Moab. It was these daughters of Moab who called the people to make these sacrifices to their idols. And what happened? Well, the people ate, and they bowed down to their gods. Now, these gods are idolatrous gods, and what happened to the children of Israel here? Well, look at the next verse, verse three, and Israel was fastened. It's a word of being joined together, but Israel literally, it's a word for fasten. Israel was fastened to bow peor. Now this is a place of idolatry, and because of the children of Israel performing idolatry. Notice what it says, vaikhar af Adonai beisrael, which means and the the hot anger of the Lord was against Israel. So we see very clearly here, God was not pleased with the children of Israel. Why? Well, there's no mistaking it. It's because of their harlotry, their spiritual fornication or idolatry. They turned away from their God, and they began to practice idolatry. And therefore we're going to see that there's an outcome to that. So what is that first outcome? God was very angry against Israel. And the word here for God is the yud, hey, Vav, Hey, the Lord was, was very angry against Israel. Look now to verse four, and the Lord said to Moses, take all the heads of the people and do what they Hoka o tam la Adonai, neget Hashem, which means and hang them unto the Lord before the sun. Now this is allowing these dead men who are going to be hung to death. What happens? Well, this being placed out there before the sun in the light is a way of humiliation and shame. And there is a message here that we need to learn. And what is that message? Very simple, when we fall into our own desires idolatry. What is the allurements and the temptation of idolatry? Well, I know God won't give it to me, so I go to other gods which are not gods as all I worship. I bow down and notice what is the key thought here? Well, this word zanut, which is fornication, adultery, harlotry, all of that is a gratification of the flesh in an inappropriate manner. And because of that, we can expect what we've just talked about, this hot anger of the Lord against Israel. Look now to verse four again, where it says, And the Lord spoke to Moses, take all the heads of the people, the leaders, those who are accountable, and hang them before the Lord, before the sun. Why? Well, this punishment was going to have an outcome, what does it say? Va Ya Shiv Haroun, AF Adonai mis beisrael, which means to turn away the hot anger of the Lord from Israel. So this first consequence, these men. Men who were in leadership positions who did not lead the people well, they were going to be hung to death and they were going to be shamed. But based upon what Moses was told, it was going to in the end, turn this hot anger of the Lord from Israel. Look now to verse five and Moses said to the judges of Israel, kill a man of his people, the ones who were fastened to Baal peor. Now this is all telling us something, there is accountability. And let me just simply say that this is lacking today among God's people. This is lacking today among many people's theology. And what is that our God is a God of accountability. When there is sin in the camp, there is going to be a punishment. God is going to move. There is going to be that

judgment. And that is what we saw when God told Moses to take the leaders of the people and hang them before the sun, meaning expose their sinful practices in a public way, and let the people see the consequences of these men, not leading but succumbing to the desires of the people. Well, move again to Verse five, where it says, And Moses said to the judges of Israel, kill a man from his people, the ones who have fastened, that is, were fastened or joined to by a peor. And look now to verse six. Behold a man from the children of Israel came, and he drew near to his brethren, and with a Midianite woman before the eyes of Moses and before all the group of witnesses, that is the congregation of witnesses among the children of Israel. And what were they doing at this time. Well, notice vehema, bohem, Pata, Ohel, moed and the children of Israel. They were, and this they were, makes it emphatic. It's emphasizing. They were crying at the doorway of the tent of the meeting. Now this was a sign of humility among the people. Now, there is probably a reason for that, and that is they are now beginning to experience the consequence of their sin, how these leaders were put to death. They were hung in a shameful way, and because of that, the people were responding not so much to their sin, but to the consequences of their sin, and that's why they were weeping. So we don't see, in and of itself, a proper repentance, but I want you to see something of what happened. Look how verse six begins. It says, Behold. This means something important is about to be written. And it says, A man from the children of Israel came, and he drew near before his brethren. And it says, with a Midianite woman, before the eyes of Moses and before the eyes of all the witnesses, all the congregation of witnesses among the children of Israel and this group were weeping at the doorway of the Tent of Meeting. But look at verse seven. Verse seven, we're going to see an individual who has a call upon his life and that he is going to respond to what is going on, and he is going to become an example of God's judgment, the consequence of disobedience, the consequence of sin, the consequence of following your own desires. Look at verse, verse seven, but Pinchas, this is this person. I'm talking about, the son of Eleazar, the son of Aharon, the priest. It says he saw and what happened. He got up from the midst of the witnesses, meaning the congregation of witnesses, and he took a spear in his hand. Now all of this is preparation for a visible outpouring of condemnation that is going to come from this man who is a priest. He's a son of Aaron, meaning from the priestly life. Nine, and his name is Pinchas, the son of Eleazar. And that name Eleazar means God has helped. And what we're seeing here is that Pinchas is going to be an individual that is going to show truth, demonstrate it, and is going to be someone that is helping God manifest God's displeasure for this idolatry that is taking place at this time in this location at Shittim. Well, move on. Let's find out what this man, Pinchas, the son of Eleazar, actually did look now to verse eight, and he came behind the man of Israel

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to the tent. Now look at this word. It's the word Cuba, and it's unusual. This is the only place in all of the Old Testament. This is the only place that it's used. Now we looked at earlier. If you go back up, you see the phrase at the end of verse six, where it says the people were weeping, Petach, Ohel, moed. We see a different word when we're dealing with proper worship. The word that's used there for tent is O hell. But when we're dealing with improper worship, that is that which is idolatrous, notice we see a different word. It's the word Ha, Cuba, the tent. It's being emphasized here because it's displeasing to God. And what did Eleazar do? Or what did Pinkus, the son of Eleazar do it says he came from behind this man of Israel to the tent, that is where they were committing this this idolatry. And what did he do? Via core, he pierced both of them, the man of Israel and the woman. Pierced her through her stomach, and it was because of what he did. Now we go back to our call to worship, where it says, va te a tsar ha

magafa Me albanisrael, and the plague was stopped from upon the children of Israel. So what do we see? We see that Pinchas, the son of El Azar, the priest, he had a call upon his life. He was called to serve God, and this is what he was doing here. He was acting in obedience because he knew the danger and the displeasure from God when God's people turn away from Him and engage in idolatry. And let me just simply say that when we enter into the end times, we're going to find out there's going to be a leader, a world leader. This is the one called the False Prophet, also known as the Antichrist, and he is going to lead people into idolatry, that and let me just simply say, without any apology or any doubt, when we deal with the religion of the Antichrist. It is not Islam. The religion of that Antichrist Empire is going to be idolatry. Why? Because idolatry speaks to our fleshly, our carnal nature and what we want. The problem is this, we are no longer free once we've entered into that new covenant through the blood of Messiah, we are no longer free to go after what we want, because we're a new creation in the Messiah. What does Paul say? The former things? How we used to think all of that has passed away. Behold, all things are new. And this word new is a kingdom word. We should be committed to Kingdom things. So what happens? We become that new creation. We are committed to Kingdom truth and displaying and exemplifying a kingdom character. But the children of Israel, they were not doing that. They fell into idolatry. Why? Well, just what we learn because of a Sahar. What is that? A payment? It's a word for some type of remuneration. Because of that, we see that that Balaam taught Balak how to place a stumbling block before the children of Israel getting them into doing idolatry. And what was the outcome of that? Well, let's go now to our last verse. Look at verse nine. And the dead ones that were in this plague this striking were how much Arba they asreim Elif, meaning 24,000 people because of idolatry lost their life. Imagine that because of this plague that God sent to discipline and to judge the people well. Again, we have to have this proper perspective, because God's judgment brings about a change. What type of change God's judgment manifests God's order among his people. So judgment is a good thing, as I've said many times, we need to have a heavenly perspective, not a earthly perspective, but a heavenly one. And what is that? Well, a heavenly perspective agrees we look, for example, in the book of Revelation, in chapter 19, and we find that heaven was doing something. Heaven were praising God because of his righteous judgment, not just judgment, but a righteous judgment. Now I want to close with something that I have said earlier, and that is we need to understand the biblical word in the New Testament for vengeance. We know from an Old Testament standpoint, the Bible says Vengeance is Mine, saith the LORD. So vengeance is not appropriate for me or for you, or for any human being, vengeance, biblically, belongs to the Lord. Why is that? Well, when we look at the Greek word for vengeance, we see something. We see that it is comprised of two Greek words. The first is a prefix, EK. What is EK? Ek ek is to bring out or from. So we're going to see something vengeance. When God acts and brings about vengeance, it brings out. Not just the word EK, for out of or from, but the next word has to do with righteousness. It is only hear this. It is only God's vengeance that can bring about a righteous change, not my retribution, not my revenge, but it's only God's vengeance, and that's why vengeance belongs to Him and not you and me, because we let our emotion, we let our desires, our flesh, get in the way God never does. God always, always does the right thing. So vengeance belongs to him, because God's vengeance brings out righteousness. Why is that important? Because God's vengeance, which is related to his judgment, is going to bring about a kingdom outcome whereby the righteousness of God is going to be seen. We all know the verse from Matthew chapter six, where it says, Seek first the kingdom of God and His righteousness. Righteousness is a call, a commitment that we should have to behave righteously, because in Messiah, we become the righteousness of God. What does that mean? It means that through righteous behavior

we can manifest the glory of God, and that's what we're called to do, always, in every thought, in every word and every action, we are called to manifest God's righteousness, and when we do, it, will have a glorious outcome. What does that mean? People will see God's working in our life, and understand and see the outcome of righteous behavior, which is the glory of God. Well, stop with that until next week, and we press on in this same chapter, chapter 25 of the book of Numbers. Until then, may God bless you. Shalom from Israel. You