

Numbers Chapter 22 Part 2

Well, we are going to see a miraculous story in the portion of Scripture that we're going to be looking at this evening. So with that said, take out your Bible and look with me to the book of Numbers and chapter 22 and we're going to begin with verse 14. Again, the book of Numbers, chapter 22 and we're going to begin with verse 14. Now we need to remember what's happening. There is a king, and he is the king of the Moabites, and his name is Balak, and he wants another individual by the name of Balaam to curse the children of Israel. Now, when we look at this, we might think at first glance that Balaam is truly a man of God, but if we look and read a little bit deeper, we find that he's not a glorious man. He's not a servant of God. In fact, when we look from a New Covenant perspective, we see that what really motivates him is not obedience to God, but profit. That's what he wants. And we'll see an example of that in the Scripture tonight. So look with me to verse 14, where it says the high officials. Now, these are leaders within the Moabite kingdom. They're part of the government, and they're major leaders within Moab. And what does the Scripture say that these elevated leaders of Moab, they rise up and they come to Balak, and they said, do not cause us or prohibit us. Do not prohibit Balaam from going with us. So we see here that these leaders from Balak, the king of Moab, they want Balaam to go with them so that they can influence him and notice what the text says. Look now to the next verse, verse 15, and Balak

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was adding more of what he sent these high officials, many high officials that were more honorable than the previous ones. And it says in verse 16, they came to Balaam and they said to him, Thus says Balak, the son of sipor, do not please refrain from going unto Me. For why is that? For I will honor you greatly. So what we see here is block is saying, through these high officials, don't refrain from going with me. Rather, it says here, if you'll go, what's the implication? Look at verse 17, I will honor you exceedingly and all which you say unto me, I will do therefore he says, Come please and curse for me. This people. So we see that Balak has not changed. He understands something. And what does he understand? He understands that there is an anointing upon the children of Israel, that God is working in their life. And therefore he is frightful of this and he wants this man, Balaam, to come and do what to come and curse this people. Now that's not new. We saw that in balak's request last week, and nothing has changed. He wants this people, the people of Israel, to be cursed by Balaam. And notice the answer that he gives. Look now, if you would, to verse 18, and Balaam answered, and he said to the servants of Balak, if Balak were to give to me his house full of silver and gold, I am not able to transgress the mouth of The Lord my God. Now what is he saying here? Well, let me give you an example, because many people read this and their thoughts are positive towards Balaam, but we know something when we look for example in the book of Revelation in Jude and also elsewhere, we find that that Balaam was a man given over to money. This is what interests him. He is not a man of God, and what is he saying? Well, here's the example that I frequently give when dealing with this passage. If I say to you, if you say, Oh, I like your watch, all right, I'll say this. I would not sell this watch to you for \$1,000 what does that mean? Well, it doesn't mean that I'm not willing to sell it. What it means is it's going to cost you more than \$1,000 so this is what Balaam is saying here. When we look at this verse, look again in the middle of verse eight, where it says, If Balak were to give to me his house full of silver and gold, I am not able to transgress the mouth of the LORD my God, to do something small or to do

something big. Now what's he saying is this, I am not willing to disagree with God. And he says, My God, well, this is not the case. He is not a man that is submissive to the Word of God. He is not someone who is interested in doing what God has commanded him to do. What we're going to see is that this one has indeed one objective, and that is to profit from the things that God has done in his life, that God has appeared to him, that he has this reputation of being someone who is a prophet of the Lord, someone who has heard from God. And therefore this is the motivation for Balak, the king of Moab, to want Balaam to curse the children of Israel. Why? Because Balak does not want God's will to be done. He is not interested in the children of Israel arriving in that destination that God has for them to enter into the promised land. So this is why Balak is speaking to Balaam in order that he uses his powers in order to curse the children of Israel. Well, move on now to verse 19. And now please return with this, also you. And then we had the phrase halila, meaning tonight, that night. Now what that tells us is this, they are going to travel at night. This was, for the most part, something that was seldom done in this part of the world. People would travel by daylight, but because of the urgency, what is being said here. Look again at verse 19. We have that word ve ATA, which means and now, and remember what I've said about it. Now in modern Hebrew, that word for now is akshav, and it means now, at this moment. But when we look at the Tanakh, that is the Hebrew Bible, we find that the language is somewhat different, not always, but frequently. And when we have this word ve atah, it means and now, but the word atah always comes to us with a sense of urgency, and that is the hint from the biblical language. So now, with urgency, please return. It says, with this, also you. And then we have this phrase, you all. It's in the plural, tonight and I will make known what the Lord will add his word unto me, meaning what God will add. Now there's a change. What has happened is this, Balaam is going to go with them, and he's going to do that, but at night time he expects God to communicate with them. So He's agreeing to do just this. And what's going to happen, we're going to see what God is going to say. Look now to verse 20. There is indeed a response from God to Balaam verse 20, and God came to Balaam night, meaning during the night. And he said to him, if you are called to come with these men, rise up and go you. But, and here's an important thing, but the word which I will speak unto you, This meaning it This very word that I speak to you, it you shall do so. He's saying, you can go with them, but I'm going to speak with you, and what I say, I want you to do, to carry out now again, we're going to see as we move forward in the book of Numbers that Balaam did not do so. He ended up doing what he wanted to do. He was not a submissive individual. He was not a true believer in God, not the God of Israel, because he did not submit. Let me just simply say something to you that's so vital, when you are a believer, you are going to submit. Now, will a believer, at times, fail? God, yes, we are still in this body, and that means in the flesh, and sometimes we being in this body, will fail. God. But when we look at what is consistent in our life, there should be a consistency in hearing God, being given over to the purposes of God and carrying them out. That should be the norm where failure or rebelliousness is the exception to our rule. So he says, here now you can go with these individuals. But the word which I will speak unto you, it, and this is emphatic, it, you shall do. Look now to verse 21 and Bil up. Balaam, get up in the morning. Now, remember I had mentioned to you that when that word morning appears in the scripture, and we're talking about early in the morning, it's a priority. And there's also this word Boker morning has to do with with transparency. Something's going to be revealed, something's going to be shown, something's going to be made visible, or we could simply say, made known. This is what we're learning. So Balaam got up in the morning and notice what he did. It says that he saddled his donkey

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and he went with the high officials, these high leaders of Moab. But notice something, we're going to see that God who knows everything, knows balaam's intention, and what is that? Well, in the next few weeks, we're going to press on in this book, and we're going to see both from a New Covenant perspective, meaning what the New Testament says and what happens. We're going to see that indeed, Balaam was not faithful to God, but rather, what did he do? He, for the sake of money, was willing to teach Balak how to cause Israel to fail, how they could be led to receive the punishment of God. So this is going to be seen in the weeks to come. But, but look at our texts. Look, if you would, to verse 22 where it says, And God was angry because he went. Now he went with the wrong intention. God said you could go, but only what I say, this is what you will do. Well, this was not his intention, as I said, we'll see confirmation, both from the New Covenant and from the the Book of Numbers itself, whereby Balaam was not faithful. And therefore it was this reason that we find in verse 22 where it says, And God was angry, and we could translate it exceedingly angry, because he goes and he and what happens? Because he goes, notice someone's going to be brought into the equation. And who is that? Well, we have this expression malach Adonai, which means the angel of the Lord. And what happens? Well, the angel of the Lord stood on the way for what purpose to bring adversity to him. Now let me just simply say that this word adversity is the same word for Satan. This is what Satan does. This is his character. This is why he's called ha Satan, or Satan, because what he wants to do is to bring adversity into your life. What does God want to bring into your life? He wants to bless you. He wants to provide for you. He wants to lead you and guide you in the right way. So when we are submissive, and that's the wise thing to do, that is the faithful thing to do, to submit to God with a desire to obey Him. And let me just simply stop for a moment and talk about grace. Because grace, biblical grace, whether we look at that word in Hebrew, the word hesit, or we look at it in the New Covenant, the word charis, either one has something in common, and what is that? Well, grace is always, and I want to emphasize this, grace always works in our life to bring us into God's will. So if we have received the grace of God, and what does that grace do? Grace saves us. Paul says, you have been saved by grace. So that grace is going to work in our life and is going to cause us to enter into the will of God. Why? So that we can do the will of God. That's going to be our motivation. That is what we're going to want to do. We're going to be individuals that are committed to the will of God. So notice what it says again, verse 22 the angel Lord stood in the way to to some Bible say excuse, I would say, not to accuse, but rather to to bring adversity to him. And it says here, and he rides upon the donkey, and we find out that there are two young men with him. Now, why is that? Well, it is convenient for a biblical reason. We know something. We know that by the word of two, at least two witnesses, a thing is determined. So this is something that's very important, because we're going to see that this account has two witnesses to teach us that this is true and what's true? Well, let's keep reading. Look now to verse 23 and the donkey saw the. Angel of the Lord standing in the way. And not only that, what else, he just wasn't standing there. But it says, and a sword was drawn in his hand. So this angel of the Lord had a sword. He took it out of its sheath. And this means there was a threat. So the angel was threatening, who Balaam? Now, why was that? Because God knows everything, and God knows the intention of bilam. He understood that he was going there with no intent of doing what God said, and that was what I say to you this, you will do well. Balaam had not that intent. What was he going to do? As going to be confirmed in the weeks to come, Balaam is going to get a bribe. That's what he wants, the biblical word, shohad. He wants payment, and he's willing to teach Balak what to do in order that the children of Israel are defeated. That's what Balak wants. He does not want them to achieve the will of God. Now

this teaches us something very important, if we want victory. Where is victory? Victory is always in the will of God, remember that so pray diligently God. Make known to me your will lead me in the direction of your plans, your purposes, your programs. Simply say that your will because we need to realize it's only when we are in the will of God are we going to experience God's presence, His power, that we'll have access to his provisions, and we're going to as well be able to carry out God's will, where, when we are in his will, we're going to have access to everything that we need to complete, or simply stated, to do His will. So remember what's happening. Look again at verse 23 it says, The donkey saw the angel of the Lord standing in the way, and his sword was drawn in his hand. So what did this donkey do it says, And the donkey turned from the way and went into the field. Now this is not what Balaam wanted. Balaam wanted to go a straight distance, meaning the shortest distance between two points, a straight line. He wanted to go to where he wanted to get to, but we see that the donkey was doing something differently. Why? Because that donkey saw the threat. Now we'll learn next week that that donkey is going to be given the ability to speak. That's why we had these two witnesses. They were there, and they knew what had happened. They witnessed what had taken place. So look again. It says here verse 23 and the donkey saw the angel of the Lord standing in the way, his sword drawn in his hand. And therefore, because of that, we read, and the donkey turned from the way and went into the field. Now, notice, what did that donkey do? That donkey saved the life of the donkey's master, and we're talking about Bilham. Had that donkey went forward before the the the Bilham Balaam before the angel of the Lord, what would have happened that angel Lord? He gave testimony witness, his sword was drawn that he was going to kill bilam. Why does God make any mistakes? No, he does not. And therefore what we see here is something very clear. We see that the angel of the Lord was there in order to put Balaam to death. Why? Because God knew the heart of Balam that he was dead committed to getting a bribe being paid in order to please the king of Moab. Why? Because he wanted not just a house full of silver and gold. He even wanted more than that. So we see that Balam struck the donkey because he had diverted or turned in the way verse 24 and the angel Lord stood in this narrow path by the vineyards. And we are told that there is a fence on one side and another fence on the other side. So we see that there is this narrow path. And what happens? Well, we see that on each side there is a fence. Now this fence is probably something that is made of stones. It's like a wall. And what happens? Well, notice the next verse, verse 25

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and again, the donkey saw the angel of the Lord, and what did he do? He pressed against the wall, and he applied pressure to the foot, or could be leg. It's word regal. It has both meanings, whether it's just the foot or the entire leg. He pressed the leg of bilam against the the wall, and we see here what did Balaam do? He continued to strike her. Now, this donkey, we're told now it is a female donkey, and we find that that women, by and large, when that that context is of a female. It changes the context to redemption. And what do we find here? Well, we find that donkey was provided so he wouldn't die. That was where the angel Lord wanted to do, where this was going to put him to death, but the donkey spared him look now to verse, verse 26

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and the angel of the Lord continued to pass and stood in the place, a narrow place where there was no way to pass or to turn either to the right or to the left. So what's happening here? Well, now what we're finding is that the donkey can't continue. Things have changed where now it is unable. It is impossible

for that donkey with bilam on it to pass through. So what does that donkey do? Well, now let's look at our last verse, verse 27 it says, once more, the donkey saw the angel of the Lord. So what did the donkey do? It says here that she lay down under bilam. And what happened? Bilaam became exceedingly angry, and he struck the donkey with what we could have, a club. So the donkeys, what is she doing? She's being faithful. She is saving him. She is keeping him alive. And what is he doing. He is taking this, this, this club, probably a wooden one, and he's striking her, continuing to beat her and beat her and beat her. Why? Because he wants to get to the location whereby he's able to be paid a great sum of money in order to teach Balak how to destroy the people. And what we're going to see in the weeks to come, not immediately, but in several weeks, we're going to see what was done, and we'll have a new covenant confirmation to prove the character of Balaam that he says one thing, but the reality is something very, very different. He is not a faithful man of God. He is not speaking truth when he says, I cannot transgress the mouth of the LORD, meaning what comes forth from the mouth of God? No, he's going to do just the opposite. And as I said, there are three passages within the New Covenant that confirms this to us. So it's not a matter of interpretation. It's a matter of reading the whole counsel of the Word of God and learning without any doubt what the problem is, and what is that Balaam is given over to money. That is the motivation of his life. Now let me begin to conclude by saying this. When we study the Word of God, and I can give you the parable, there's a parable of this unrighteous steward, that manager, and we see something he was not managing as he should. Therefore, the the owner of the estate came and took away his his stewardship, meaning his position as manager. And what happens? Well, he doesn't want to work, but he wants to be well received by others. So what does he do? He does what's necessary to secure for himself the future that he wants, a good future, a blessed future. When I say blessed, I'm not talking about God blessing, but blessings of this material. Realistic world. That's what he was committed to, just like who, just like Balaam. So what happens? Well, what happens is this, we find in this account when we talk about materialism, what's being spoken of money, and how is money spoken of as unrighteous mammon? What's Mammon? Just an old English word for money. And what we find here is that this money is called unrighteous. Why? Well, because money is going to have no place in the kingdom of God. Realize that when we get into the kingdom of God, no one is going to be talking about money, because money is not going to be there. What's going to be there the presence of God, the blessings of God, the promises of God, being fulfilled, God is going to do exceedingly good to his people in great blessings. But what's not going to be in the kingdom of God. Is any money? Why? Because money uniquely belongs to this world. What type of world is it? It is a unrighteous, a displeasing world to God. Why? Well, because there's death, there's sickness, there's disease, there's crime, there's all these things that are contrary to what God wants. What does God want? God wants justice. God wants righteousness. And what we're going to see is this Messiah is going to return at the end of Daniel's 70th Week, and he is going to set things in order. And here's the question, what is going to bring about God's order? Here's the answer, God's judgment. This is why God is going to judge this world, to put things into a kingdom order. Now, who's the Lord of the kingdom? The King of Kings, Messiah, Yeshua, or Jesus of Nazareth, and he is going to rule, and it's going to be under his rule, and He's going to rule with a rod of iron that we're going to find that that Torah commandments are going to be kept and fulfilled by the people. Does that mean there won't be any sin? Didn't say that there will be sin in the millennial kingdom. But here's something very important. Those who sin, they are going to utilize the commandments and these offerings and sacrifices in order to find forgiveness and these sacrifices learn a very important biblical truth these sacrifices that will be offered up during the Millennial Kingdom, they don't have any power in and of

themselves. So why offer them up? Because they're going to point to the work of Messiah. Now, something that we see that was said by Charles Stanley. Charles Stanley said this, that the sacrifices and offerings that we saw in the Old Testament pointed to the supreme sacrifice. What is that Messiah's death, burial and resurrection? That is an important action that reveals God's plan. That Messiah came into this world to die. He shed His blood so that we could experience eternal redemption. And because of that, we are going to be taken out of this world. Praise God for that, and we are going to be placed in his kingdom, first, the millennial kingdom. And remember that millennial kingdom. Yes, there will be sin, but because Messiah is ruling with that rod of iron, there is going to be quick repentance. And by and large, what we're going to see is this, that people are going to offer up sacrifices. We know that the book of Ezekiel teaches us that, but these sacrifices are going to be done in memorial to the work of Messiah, because it's His blood that takes away the sins of the world. That's what we learn in the gospels, and it's still true today. Nothing will change that. So Messiah learn this biblical principle. He is the Savior. How does he save because he's also the Redeemer, and what is he going to do redeem us from just like it says in in Genesis, chapter 48 and verse 16, this this messenger, this Redeemer, the one who redeems me from all evil. Isn't that great news that God is able to redeem us from all evil, and what is the price of our redemption? One fold, it is the blood, the righteous blood of Messiah. He who knew no sin never succumbed to temptation. He was tempted, but. Never gave into it. He was always righteous, holy, good, always committed to the will of God and the purposes of God. Well, what do we learn? Messiah is going to lay down his life, and because He is the righteous and only begotten Son of the living God, the God of Israel, therefore we know that his blood has power attached to it, a power to redeem us forever and ever. And that gives us assurance. It gives us confidence that when we die, and we'll all die,

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when we do, we will be taken into the kingdom of God by Messiah himself, and for some others, those who are alive when the rapture happens, we won't die, but in a twinkling of an eye, our bodies will be transformed, and we will be changed, and we will receive that new body, that kingdom body, which is perfectly designed forever and ever in the kingdom of God. So we're going to pick up next week and continue in this story of Balam, this unrighteous man, this ungodly man that never demonstrates faith. What does he do? Well, when a donkey is wanting to save him from from death. What does he do? He doesn't see things spiritually, and therefore he incorrectly beats this donkey. Why? Because he's frustrated because he's not accomplishing what he wants. And I'll close with this. If you are committed to your will be prepared to be frustrated because you are not going to accomplish what what you want, you will find yourself being being set aside by God, living a fruitless life, a meaningless life, until you repent and you turn to God and embrace his will. That's the message of this passage, embrace the will of God, serve Him, be faithful to His truth. And if you are, you are going to experience joy. You'll know God's provision. You will know God's power. You will experience His presence in your life so that you can do the good pleasure of God. This is what every servant of God is called to do, not to do our will, but to do the will of the one who has saved us, redeemed us eternally, so that we can be a blessing to others, that we can help those who are in a position where they cannot help themselves. I'll close with that until next week. Shalom from Israel. You