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## SUMMARY KEYWORDS

Zion, kingdom context, abundant salvation, End Times, Deuteronomy, Shema, prayer, Holy One of Israel, Balaam, idolatry, Numbers 24, prophecy, Messiah, redemption, judgment.

## SPEAKERS

Baruch Korman

Well, we have been focusing in on an individual, and that individual is known as Balam in Hebrew, and we see in the Scripture, in many places, in the New Testament, that Balaam was not a godly individual. Did God speak to him? Yes, he did. But the problem was this, when we look in, let me give you a citation. If you look sometime to the epistle of Jude, what's called in Hebrew Yehuda. If you look at that, in verse 11, we see that Balaam was not faithful. What did he end up doing? The scripture tells us, in Jude and verse 11, that he was concerned with a financial payment, and therefore, in the end, he taught Balak on how to put a stumbling block before the children of Israel. And what happened, it was through Balaam and the advice that he gave Balak that we see that Israel fell into idolatry and reaped the punishment thereof. Such a thing was not pleasing to God. It was not something that came from obedience, but it came from the fact that Balaam desired more a physical prophet from this world, meaning money, than he did the purposes of God. And when we are susceptible to the things of this world, we will be easily deceived, we will be manipulated, and we will fail in what God calls us to do. Well, where are we going to be today? I invite you to take out your Bibles and look with me to the book of Numbers. And we're now ready for chapter 24 The Book of Numbers. And chapter 24 now this chapter is 25 verses, and my hope is that we're going to go through this not too rapidly, but at a brisk pace. And we're going to attempt to finish this entire chapter today in this study. So let's begin the Book of Numbers, chapter 24 and we're going to see something now I have criticized as the New Testament does. Balaam, but we're going to see here that there's something different. There's something unique about him. We're going to see that he is going to be more inclined to do the will of God, be sensitive to obeying the truth of God, and in this passage of Scripture, as an outcome. A result of this, we should expect something, and that is a wonderful prophecy. What we're seeing is this, when we obey God, that obedience is going to be a source of greater revelation. What do I mean by that? Well, it's not different revelation. It's simply that God will begin to speak and reveal those things that in the very, very base way, it is going to speak to us personally, that God, when we seize obedience in us, that He is going to begin to lead us and guide us in our personal life. So let's move on. Look with me to chapter 24 Let's begin in verse one, where it says, bilam saw that good. Now, many Bibles will interpret. They want to change the literalness of the Word of God, and they'll say, When bilam saw that it pleased God, it doesn't say that that it was good in the eyes of the Lord to do what to bless Israel. So we see something God taught Balaam that it was good. And what's good, his will good in the Bible always relates to the will of God. Therefore, when he saw it was good to bless Israel, what happens? He did

not go as the time and time before to call and notice this, to call sorcerers and to what did he do? But rather he turned to the wilderness his face, so he set his face on the wilderness or the desert. Now, there's an important principle here, and that is this, we are learning something from the Word of God, and it's this when we are motivated by the truth of God and when we are submissive to the will of God, what is that going to do? We are going to set our face where in the wilderness. Now, the wilderness is a place of emptiness. It is not a place of provision. But even when we were in the wilderness, and I'm talking about the children of Israel, what did God do? He provided? What was the purpose? Why did the children of Israel spend those 40 years in that desert, in that wilderness, for one reason, to teach them how to trust, depend and rely upon God. And that's what we should be, people who rely upon God. So we see here, when Balaam saw that it was good to bless Israel, what did he do? He began to learn how to trust, depend and rely upon God. Let's press on to to the next verse, verse two. And Balaam lifted up his eyes. What does that mean? It's an idiom in the Bible for prayer. So we see a change. He understood his dependence upon God, he began to exercise trust and reliance upon God. And what did he do that led him to pray. So Balaam lifted up his eyes, and he saw Israel dwelling, and that's literally what it says, dwelling according to its tribes. And what happens? Well, God gave him revelation. He began to look at Israel notice what happened, and it says, And the Spirit of God was upon him. So when we depend upon God, we can expect the Spirit of God to be upon us. What are we talking about? An anointing. So we have to trust depend upon God. We have to be in that wilderness experience where we learn that God is faithful, that God is dependable, and when we begin to trust in Him, then what can we expect this anointing of the Spirit of God, verse three. Now there's a statement that appears many, many times in this chapter, and it says, And he lifted up his most Bibles will say, proverb. But what is it? It is a word, Michelle, and it speaks. About example, and it's teaching us that Balaam began to exemplify what the Word of God was revealing to him. So he lifted up his parable and he spoke, declaring Balaam, the son of Beor. He declared, and Who is he, the man? And then it says, whose eye is open? Now it's not eyes, but it's I in the singular. What does that mean? He had a specific vision. Doesn't mean that he was looking at everything, but he was looking at one thing, and that is exactly what we see here, what God revealed to him. So it says that he is the one that does what that he is the one who has an open eye, meaning a narrow perspective. And that's good. Let's press on to verse, verse four declared. And many Bibles will say he who has heard, but it's in the present tense, and it's he declared, The one who hears the words of God, who

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will see a vision of the Almighty. Now, this word Almighty is Shaddai, and Shaddai literally means. It doesn't mean Almighty, but what it means is the God who is enough, the God who is sufficient, sufficient for what all things. So again, what we're seeing in this passage is he's being taught that God is enough for all things, that he's reliable. And then it talks about the one who is falling. But notice again, his eyes are open, meaning that this humility, that's what falling oftentimes speaks of. Falling down, meaning humble. And he has revelation. His eyes are open. Verse five, what does he see? Well, a very famous statement. We read it in Hebrew. Ma to Vu, OHA, Lecha, yaco. Yaakov, Mishkan. O teha, Israel, which means, how good are your tents? O Jacob, your dwelling places? O Israel. Now, where was Israel supposed to dwell? They were supposed to dwell in the land of Israel. And what we learn here is that it's good for Israel to be in the land. In fact, nothing's good going to happen until God brings the children of Israel back to the land, and this is what he's in the process of doing right now. So we have that great scripture, how good are your tents? O Jacob, your dwelling places? O Israel, verse

six. Now we have a word nahalem, which speaks about many people would call them the wadi, or these dry riverbeds. And so normally a dry riverbed is in the valley, and some Bibles do not translate it literally, but simply says, according to the valleys that are stretched forth as the gardens that are upon The River, as Aloe trees planted by the Lord as Cypress cypresses are by the waters. Now all of this shows a potential. And what is the Scripture teaching us when we agree with God, when we are relying upon him, depending upon him, and trusting in his revelation. What is God's best revelation scripture? So when we're doing that, we will be positioned just like we read here in this scripture. How there are those dry riverbeds? Well, where are they in the valley? Why? So they can receive water, and then we have the gardens. And the gardens need water, and they are by the river. And then we have these trees, aloe trees, which are soothing. It says here that they are planted by the Lord. And then cedars, and it's in the plural, cedar trees by waters. All of these are in a good location, and that's what God wants to do to bring us into a good location. Verse seven, and waters will flow from a bucket and his seed in waters. Of many waters, and what will happen? Well, we're talking about something that will be clearer in a moment, but it says here that he will raise up his king more than agog. Now, agog was the amachite king, and he is known in the scripture for being mighty, but we find that there will be another one who is raised up higher than agog. And those notice it says, and his kingdom will be lifted up, and the implication here will be lifted up more than any other kingdom. Who are we talking about? Well, we'll see this in a moment. Look now to verse verse eight. Here we find God who has brought forth from Egypt. Now, what are we talking about? We're talking about redemption. Now there is the first redemption out of Egypt. But there's also the final redemption. And who's going to provide that Messiah is so the God who brings forth from Egypt. And then we have, according to power or strength, the strength of and we have a word RAM, which usually speaks of a wild Buffalo. And buffaloes are strong creatures. It says to him, he will devour the nations. And it also speaks about his enemies, their bones he will break, and it says his arrows will pierce through. So we have many examples of how God is going to bring judgment, and why is that that shouldn't surprise us, because judgment is necessary for the kingdom of God to be established. Look now to our next verse, verse nine. It says he will bend, and it says he will lie down as a lion. And then we have a strong lion, or a mighty Lion, who he will rise up and what is he going to rise up for this lion in order that he might bless you who bless but he will curse you, who curses. Now this is very reminiscent the same type of words that we find in the Abrahamic covenant, and we find that in that Abrahamic covenant, God is doing something. God is using Israel to be a source of blessing. So if you bless Israel, you will be blessed, but if you curse Israel, you will be cursed. So we see how significant is Israel and God's plan and purposes. Let's press on to verse 10. We see here that Balak was exceedingly angry against Balaam, and it says here that he did something that he clapped his hand, and this is a clap of displeasure. And Balak said to Balaam, curse my enemies, for I have called you. So he says, I have invited you. I have called you in order to curse my enemies. But behold, you have utterly blessed this one, meaning Israel, three times. Therefore we see that Balak is going to have a different opinion, it says, but now you flee to your place, meaning I'm done with you, for I have said I wanted to utterly honor you, but behold, the Lord has refused honor. Meaning has refused you to receive honor. Verse 12 and Balam said to Balak, surely also to your servants, which you have sent unto me, I have spoken saying. He says this should not be new information to you. Why look at verse 13, if Balak will give to me his house full of silver and gold, I am not able to transgress the mouth of the Lord, to do good or evil from my heart.

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Heart, rather that which the Lord will speak it and this word, it is emphatic, it I will speak. Now here we see something we have saw earlier, when Balaam said this the first time, what he was doing was something a little bit different. And that is, he was telling Balak what his price was, that he was not going to curse Israel for just a small amount, but the Lord has refrained him from participating in this. And therefore Balak is unhappy. And basically he tells Balam, go to your place. I am done with you. Now. We know something based upon Jude and based upon other scriptures in the New Testament that Balam is going to succumb to blocks requests in order to show him how to put a stumbling block before the children of Israel. And what is that stumbling block? It is idolatry. Israel is going to fall into idolatry. And why does one fall into idolatry? And by the way, the religion of the Antichrist Empire is not Islam. It's just false. We don't see that. What we see is this, the religion of the Antichrist Empire is idolatry. Why it is blasphemous. All of this is for one reason that the Antichrist is going to try to tempt you by offering you what you want, and whenever we are pursuing what we want, God will never be pleased with us. We need to take out our desires. Remember what the scripture says that God will give to you his desires, the desires of the heart. He is going to put into your heart, meaning how you think his desire. That's what God wants to do so that you agree with him. That's where wisdom is found. But notice what the scripture is saying. Press on, if you would to verse 13 in the middle, where he says, I am not able to transgress. The mouth of the Lord to do good or evil, meaning something that is in accordance with God's will, or something that is against God's will from my heart, rather what he will speak. Who is he the Lord? What the Lord will speak? It I will speak. Look at Verse 14, And now, behold, I am going to my people, go and you take counsel. What this people, meaning, Israel, will do to your people when in the last days. So we see here that there is a change in the timing. No longer are we speaking about something for the period of time of Balam and Balak, but there's a change. We have a term here, Bey akharit, hayamim, which means the end of days, speaking about the end times. Look now to verse 15, and he lifted up his proverb, and he said, The one who has declared, who is that Balaam, the son of Beor, the one who has declared the man whose eye, again, not eyes, but eye is open. It's talking about a narrow perspective, and that's what we should have, only a perspective based upon the word of God. Look now to verse 16, once again, declared the one who hears the words of God and the one who knows the knowledge of the Most High. How did he have that? A vision of Shaddai, a vision of the God who is enough he will see falling down a reference of humility. But his eyes are open. That word open or is susceptible for revealing. His eyes are ready to reveal. Look. Now, if you would, to verse 17. This is a very important prophecy. It leads up to an important biblical truth. Notice what he says, verse, 17, I see him, but not now. I behold Him, but He is not close. Jesus now again. What are we speaking about? The End Days and the End Times? Focus in on the identity of Messiah and the work of Messiah. Theologians call this the person, his identity, and the work, the person and work of Christ. What we see here, it is foundational in bringing about the Kingdom of God, who he is and what he will do. So look again where he says verse 17, I see him, but not now. I behold Him, but not near. Meaning, this is not for this time, then we see this prophecy. A star has traveled from Jacob now this is the promise of what many would call the Bethlehem star, the star that the wise men saw going across the earth, and they followed it. This is what we're talking about, darak kohav mi Yaakov. And then it says, And shall rise up a rod from Israel. This is this ruling rod, and we know that he is going to rule the nations, all nations, with a rod of iron. And then it says that he will shatter the corners of Moab, meaning the territories of Moab, and also he will destroy all the sons of shet. So we see here that God's at work. He's going to bring a destruction upon certain individuals, Moab and shet, why? Because they're not interested in the plans of God. Verse 18, and it will come about Edom. Now I

want us to understand that Edom represents an evil people. Now, spiritually, if you look sometime at the book of Genesis, in chapter 26 we see here that the Philistines are mentioned. By the way, the term Philistine comes from the same root. It's spelled a little differently, but there's a reason for that, so we don't confuse. Aren't confused on who we're speaking of, but the Philistines are related to the Palestinians, and they have a connection with Edom. So when we look at this, it says, And it shall come about that Edom will be a possession, and it will be a possession of Sair, his enemy. So his enemy is going to possess Sair. Now, who's that enemy? Well, we know something, when Messiah returns the second time, in my opinion, the first place that he's going to go is Mount Sair. What we're talking about here, and why? Well, it says his enemy. Who are we talking about? Messiah? This is who this prophecy in verse 17 is about. So he is going to make Edom his possession, and Mount Sair, he is going to bring about a destruction. But notice this when we speak about Edom and we speak about Sair that mountain, notice what it says. But Israel is doing violent, violent, violently, meaning it's a word of success. So being valent, so Israel is going to do that which is good behaving. And whenever we see that present tense, and that's what we see here, it is to emphasize that Israel is going to and this word can also mean prevail. It's a word that speaks about a future victory. Look now to verse 19,

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and from Jacob, there is going to be one who will subdue and this one is going to bring destruction upon the remnant of the city. Now, what city are we talking about? Well, prophetically, I would say that we're talking about Babylon. What is Babylon? For example, that great city in the book of Revelation, it speaks about the Antichrist empire. And what it's telling us here is that this one, what one? Well, this one who this star that's going to travel from Jacob, well, we see that this is pointing to the birth of Messiah, this one who is going to rule over the world with this. Rod of iron, so the one who is a survivor from the city, the city that represents the Antichrist empire, will be destroyed. Look at Verse 20, and he saw Amalek related to the Amalgites, and he lifted up his parable, and he said, Amalek was the beginning of the nations, but his ending is going to be eternal destruction, verse 21 now, in verse 21 we're talking about the Canaanite. Now, what is that? It's not the Canaanites, but it's a different people that the Bible does speak about infrequently, but nevertheless, and it says, And he saw the Canaanite, and he lifted up his parable, and he said, strong, a very important word, strong is your dwelling place, and he put your nest on the rock. Now, that word rock, Selah, is associated with that rock that followed the children of Israel in the wilderness, in that desert, and that rock. So Paul tells us that rock was Christ's so another reference to the Messiah. So we read that he lifted up his parable, his revelation, His Oracle, and he said, strong is your dwelling place. In contrast to what we see about the Antichrist Empire being destroyed, we find strong is your dwelling place and your nests. That is another word for habitation. Will be placed on the rock. The rock is a sure foundation. Verse 22 for if he will be for burning. Now this word, if can also mean sense. So since he will be for burning, and then we have Kine. This is the brother of heaven, kine, unto what unto the the captivity of Assur. Now the behavior of kine, and here again, the two sons of Adam and Eve. We have Cain and Abel. We find that that kind is going to be related to exile. He was cast out of the garden, verse 23 and he lifted up his parable, and he said, Whoa, meaning how awful something's going to be. So he lifted up his parable, and he said, Woe, who will live from and we have the word El, God, and then we have a place or term, what he will set so who can survive? Who will live when God sets things in order? And the answer is simple, the ones who are redeemed by God's grace, the ones who experience salvation, those are the ones who's going to be living at the time that God puts things in his order. And then we have more judgment. Look

at verse 24 we have the word team, which is a word of of boats or a Navy. And it says, and naval boats from by kitten. This is, is in as well, in the Mediterranean, and what will happen to these navy boats from ketten? They will be afflicted like the affliction of Assyria, like the affliction of ever and also he unto everlasting destruction. So we see here that in the end, Balam spoke, and he did not speak a word of curse upon Israel, but if you understand it, he prophesied the birth of Messiah. And what would announce that birth, that star that is going to come from Jacob. And we find that in the end, that one is going to rule with a rod, and he is going to bring about judgment. He is going to bring about destruction upon who those who have not received his salvation through redemption. Let's conclude looking. You would to verse 25 where it says, And Balaam got up and he went and he returned to his place, and also Balak went to his way. So we see that there is a separation, but we have just concluded chapter 24 when we get to chapter 25 we're going to learn something, and we learn it from what is stated in the New Testament. And that is what we are going to learn. That Balaam, in the end, was not faithful. He was someone who did indeed teach Balak, the king of Moab, how to put that stumbling block before the children of Israel. So we'll close with that. But when we begin next week, we're going to begin with some passages from the New Testament, so we have a biblical understanding of Balaam, and why he was so evil and why God was so displeased with him. Until then, may God richly bless you. May you walk under the anointing of biblical truth. Until then, Shalom from Israel. You.