

Well, take out your Bible and look with me to the book of Numbers. Now, as I said, we're going to be dealing with one individual, which is a very wicked individual. His name is Balaam, but before we mention him, there's another person that has to be spoken of, and we're beginning a section in Numbers, chapter 22 that begins a new Torah Portion called Balak. Now, Balak was the king of Moab, and Moab was not a faithful people. They were individuals that were not interested in doing the right thing, but rather prohibiting God's purposes and plans. And we see so frequently. When we look at many of the nations, we see that these nations were not about surrendering to God, not about participating in the will of God, but rather they had an absolutely defiant spirit in regard to God's will and what he wanted to do. And we need to remember what it is God wants to bless. God wants to demonstrate His love. He wants to give forth His grace. He wants us to receive His mercy and forgiveness so that we are restored to him, reconciled to Him forever and ever. This is the attitude and the action of our God, the God of Israel. So let's begin, take out your Bible and look with me, as I said to the book of Numbers and chapter 22 now the focus is on the children of Israel and how God is moving in their life, how he's moving in their circumstances to bring them where to bring them into the land of Israel. And what we have seen over and over is this that the nations do not want this. Let me just simply point out nothing has changed very much from today. Today, we see that the nations, the vast majority of them, are against the plan of God, and understand that Israel is like ground zero in regard to the plan of God, meaning this, until Israel gets right spiritually, the kingdom of God is not going to come, and therefore we need to be praying for Israel's spiritual condition, that they would repent, that they would turn to God, they would come out of idolatry. Because if you look, for example, at Ezekiel, chapter 37 he speaks about Israel in the last days, that God has brought them back to the land. But they are not an obedient people. They are engaging in idolatry. But a change is coming. And what is that change Israel is going to hear from the Lord, see the return of Messiah when He comes a second time to bring judgment upon the enemies of Israel and to bring about a remnant of the Jewish people into salvation through that gospel message, and ultimately, the last thing he's going to do is to establish His kingdom. But as we know, that will not happen until there's a spiritual change in the nation of Israel. So let's begin look with me, as I said to the book of Numbers, chapter 22 we'll begin in verse one, where it says, The children of Israel, they traveled and they encamped in the plains of Moab. And then we have to turn me ever lay our dead meaning on the other side of the Jordan. Of course, we're talking about the Jordan River, but this place was very close to what city. Well, look at how the verse concludes. It says Jericho, or Jericho. Now the implication is that they were on the other side, what we would call the east side of the Jordan River. But they were very close. They were opposite this city of Jericho. Let's press on notice what it says in verse two and Balak, here's that king of Moab, Balak, the son of sipor. He saw all what Israel had done to the Amorites, and what did they do? Well, they had destroyed the Amorites. We see that there were two great kings of the Amorites, and we're talking about OG, for example, and also another king, a king that was most powerful, but with God, God is sovereign, and we see that neither of these two kings had any success against the children of Israel, and this is being attested to Balak, the king of molov, with this statement, Word says that he had saw what what Israel had done to the Amorites. Now look at verse three, what was his response? And we're again speaking of Balak, it says, And he feared exceedingly, who feared Moab? Moab feared exceedingly because of the people, what people, the children of Israel? Because, notice what it says, Because Rav Hu, meaning abundant or many, was who this is, the people of Israel. So many were the people of Israel, and notice what it says here. Now there's two ways to understand this

next, next word. It's a word that can mean something that is an abomination, something that is very displeasing to God, but it can also be something that is sickening. And some of the translators translated with that concept that it made them sick. Who Moab, when he saw the power of Israel, when he saw the abundance of Israel, it made him sick. He was exceedingly fearful. We saw that earlier on, but here it means that he was very, very sick. Why? Because he was not interested in God's Will being established. Now there's another way to translate this word. This could relate to, not the word for abomination, something that is miserable, but rather it could be the word that's related to the end so it could simply be translated. And Moab came to the end because of the children of Israel, meaning this, they realized that they were not going to have a future all the while that the children of Israel were in that land. Why? Because Israel is an eternal people. What do I mean by that? They are a kingdom people, and because of that, Moab understands that they don't have a future. They are going to be destroyed by the people of Israel. Because this people, Moab, and many other nations with them, are trying to hinder the things of God. Well, let's press on to verse four, where it says and Moab said to the elders of Midian, now that's literally what it is. Now. But with a sense of urgency. Now this assembly, and it's talking about the congregation. It uses the word for those who are assembling together. It says they will lick up all our surrounding areas as an ox licks licks up the grass of the field. And it says, Here, keep reading the end of verse four, where it says, And Balak, the son of sipor, the king of Moab at that time, meaning he was in that position. He was the king of Moab, and he understood something, that Israel was powerful, that Israel was anointed, and therefore he wanted to stop what God was doing with this people. And notice what it says at the end of of this chapter, or this verse where it says For Balak, the son of sipor was king of Moab at that time. Now we're ready for verse five. What did Balak do? It says, And he sent messengers to and here we go. We're ready now to begin our discussion of this individual who is called Balaam, the son of Beor, and he sent these messengers to a place called pator, which is by the river in the land that's of the children of his people. So he sent these messengers to this location by the river, because this is where the descendants of this people were living. And it says to call to him, saying, Behold, and that's literally what it says, Behold,

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a people have gone forth from Egypt. Now, how do we understand this? Going forth from Egypt. Well, this is a paradigm for us understanding redemption. Now, the people came out by the blood of the Lamb. They came out of Egypt. That's undeniable. And they were brought to HAR Sinai, that is the mountain of Sinai. And what happened there? They receive the law. Now this gives us a paradigm. It teaches us something. First comes redemption, redemption by the blood of the Lamb, and then afterwards, the people are brought to this location where they receive the commandments of God, showing that redemption leads to service. When we are redeemed by the grace of God, we will want to do what we will want to serve God. How do we serve God? According to his instructions, this is what the scripture is saying. So notice to call him saying, Behold, a people have gone forth from Egypt. Behold, it says here he and the reason why it's singular is because am, that is the Hebrew word for people. Is a singular noun. So Behold, he covers, and most Bibles will say the face of the earth, for He dwells where before me, so Balak, the king of Moab, is speaking, and he says, Now Israel has come. They have crossed over into our area. Now they were on the western side of the Jordan. But what is God's will? God's will is for the Jewish people to inhabit all the promised land, and all the promised land, and it's going to happen. It's just a matter of time. But all the Promised Land is from the river of Egypt all the way to the Euphrates River, way up in Iraq, way up in eastern Turkey, in that area. So

we're talking about a great amount of land, and Israel, under David's leadership, captured much of it, but not all that they were supposed to capture. Well, let's press on look, if you would, to verse six. Now we just heard that the children of Israel is dwelling, and it says, opposite him, opposite Balak. And he's not happy about it at all. Verse six. And now come please and curse for me, this people, for they are numerous, or this word can mean strong, and he is stronger than me, perhaps I will be able to defeat him and banish him from the land. And I think that's one of the most important. Certain statements. It sees exactly what Balak wants to do, and that is what, banish him, cast him out. It's the word *ligaresh*, which simply means to cast out of the land. Why is that so significant? Very simply, because Israel being in the land is one of the requirements for God to establish the kingdom. So Israel must be in this land. Now, no one knows this better than the enemy, whether we're talking about these nations who set themselves as enemies to Israel, and therefore enemies of God, but nevertheless, the enemies know the significance of the land and how it is required for the Jewish people to inhabit the land in order for the kingdom to come. So he says, Here, look again, perhaps I will be able to defeat him and cast him from the land, because I know that whom you bless is bless and whom you curse is curse. So notice what the requirement is. He's saying, I want you to come now. This is Balak, the king of Moab. He's saying, I want you to come for what purpose? Well, look again at the Scripture, middle of verse six, where it says *Lecha na Ara Li*, which means, come please and curse for me. This people, for they are numerous, more numerous than me. Perhaps I will be able to defeat him and cast him from the land, because I know that whomever you bless is blessed, but whoever you curse is cursed. Look now to verse seven and the elders of Moab and the elders of Midian, they went and notice what it says and we have something very important. We have a word that relates to divination. What is that? It's the occult. Now here, remember the context. What is Balak asking? He's asking for Balaam to curse Israel, and he's willing to do something. They have something in their hand. And what is that? What's the word *UK Samim*, which is a payment to sorcery or for sorcery. So they have the payment in their hand and notice what it says they came to Balaam. They're willing to pay. They came to Balaam and they spoke to him the words of Balak. So everything that's going on here, it's not God's will, but rather it's the king of Moab. And Moab is not a faithful people. Moab is a very, very unrighteous people. This is what the scripture is telling us. Well, let's press on. Let's look, if you would, to Verse eight, and he said unto them, this is Balaam. He says, lodge here tonight, and I will return to you a word, just as the Lord will speak unto me. Now, that sounds good. He says, basically, just spend the night here, just one night in the morning, I will return word, meaning I will answer and give you my response to what you want, and that is for me to curse the children of Israel. Well, if we keep reading, notice what it says, and the high officials of Moab dwelt with Balaam. So these high officials are the ones who are dwelling, who are with Balaam. Now these high officials, who are they? Well, they're the ones who accompanied the individuals that came to Balaam in order to bribe him, in order that he would curse Israel. This is what the scripture is telling us. Look now to verse nine,

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and came unto and God came to Balaam. Now think of this. Balaam is not Jewish. Makes no difference. God is able to choose whomever he wants to use, and he wants to use Balaam, but bilam is going to manifest that he is not a good choice. He is not faithful. So Look again at verse nine, and God came to Balaam, and he said, Who are these people who are with you? Verse 10? Bilam said to God, Balak, the son of sipor, the king of Moab, sent unto me, meaning, these are the individuals that Balak the king of Moab has sent to me. And then notice what he says in verse 11, Behold, the people went

forth from Egypt, and they covered the face of the earth. Now, this is what Balak is saying. Now, come and curse for me him, perhaps I will be able to fight against him and do what just like we learned and cast him out, meaning cast him from the land. Now, something is consistent here. And what is that? We see that the nations, those who have no relationship with God, those who do not know the God of Israel, we see that they are extremely bothered by the Jewish people being in the land of Israel. Now, what bothers them? Well, very simple. It's this, because they know that when the Jewish people dwell in the land, it's going to bring about a kingdom change. What does that mean? It brings about the establishment of the Kingdom of God, and they don't want that. They want things as they are now in this fallen world, in this world of darkness, in this world of deceit, in this world of disease and this world of judgment that is coming. So this is what the people are saying. Look now to verse 12, and God said to Balaam, do not go with them. Now he makes it very, very clear, does he, not? It is not God's will for him to go with these individuals. He says, Look again at verse 12, and God said to Balaam, you shall not go with them, nor shall you curse the people, because, why not? Because Blessed is He? Now, the phrase is ki Baruch Hu, which simply means, because he is blessed. Now, what does that mean he is blessed? God wants to use him? Understand something. Blessing comes from the fact that one is being used by God. You want to be blessed. Be used by God. Make yourself available for the purposes of God. Be someone who is submissive to the will of God. This is what we're called to do if we want to be blessed. Now, what is blessed. Blessed is being used by God that you might participate in the will of God, accomplishing it in order that you might bring honor and glory and joy and pleasure to the living God. That's what we're called to do. So we see here that Balak is saying curse these people. But when God responds, he says something very different. He says, Ki Baruch, Hu for he is blessed. Look now to our last verse, verse 13, Balaam got up in the morning. Now notice this morning we've talked about this morning has to do with something that's transparent. It has to do with something being revealed. And when we look at this, we might come to the wrong conclusion based upon what is said here. Look at verse 13, and Balaam got up in the morning and he said to the high officials of Balak, go from your land, meaning don't, don't stay here. Because why? So Go, go to your land. Don't, don't stay here because the Lord has prohibited, prohibited to give to me, to allow me to go with you. So Balaam initially is saying it doesn't make any difference. I have communicated with God, and God will not let me participate in your purpose, what you want to be accomplished. So it makes it very clear now we're going to see something in the weeks to come. We're going to see that Balaam, what is he interested in? We've already saw it from our call to worship, from the book of Jude and verse 11, Balaam is committed to a payment. He wants that reward, and he's willing to accept that reward from whoever wants to pay it. That's what's important for him, the reward, the payment, that financial blessing, as he would see it, it's not a blessing whenever we do something which is again. Hence the will of God, we're not going to be blessed. We are going to be punished by God, and if not now very soon. So let's be individuals that are not motivated by the things of this world, because when you're motivated by the things of this world, you will be easy to manipulate, easy to tempt, easy to turn away from the purposes, the plan, or simply stated, the will of God. So everything's being set up for a purpose, and that is this. We're going to see that God is challenging Balaam. Now Balaam knows what to do. God has already said to him, has he not? He says, basically, don't go with these people. Don't participate in what they are about. Rather, Go your way, meaning you go away from this. Why? Because God is calling you. God wants to use you. God is giving you information. God is giving you insight. You're having dreams and visions and such. So be faithful to what God is saying. That's the emphasis of this passage. But we're going to see that he does not do that whatsoever. We're going to learn in the upcoming weeks

that Balan is in bondage for money. That's what motivates him. That's what he's looking to receive. And therefore, whoever is willing to pay a lot of money, he's willing to do, meaning he's willing to obey, he's willing to act if it's going to be a great payday for him. Understand something the paydays that we receive in this world, they are temporary. There's nothing lasting about them. There's nothing enduring. In a matter of time, whatever this great payday was, all of that is going to be gone. We will lose it. We will miss appropriate it. It's not going to be something that we have access to forever and ever. Why? Because money is temporal. It's not something that endures. That's why, when we look at the Scripture, for example, in Luke 16, it speaks about about money, and it calls money unrighteous. Why? Righteous is a kingdom word, but money is not going to have any Kingdom Connection. Why money is not going to be used in the kingdom of God. Everything is going to be for free. There's not going to be traded. You're not going to have to change anything. Everything is going to be provided by God for His new covenant people. This is the point that he's making. So let's conclude. Notice what he says. Look at verse, verse 13, once more, bilam got up in the morning in a matter of transparency. He did not go with them, not to curse the people. Why? God says because they are a blessed people. Now we're ready for verse 13. Bilam got up in the morning and he said to the high officials of Balak, go from your land, meaning go back to your land, for the Lord has prohibited to give

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basically to give this request that I should go with you. So bilam is not going now. We're going to see in the weeks to come that Balaam, he is someone who is a master manipulator. And the reason I say that is because of this what he's going to do, and we'll see this in one of the statements that he'll say in the weeks to come. He is not going to be someone who wants to obey God. He's willing to disobey God, but if he does, the price is very high. Now we're going to see in the weeks to come, this is what he's going to say. He says, I can't do anything beyond what the Lord God says, even if you were to give me your house full of silver and gold. Now, whose house are we talking about? The king of Moab. Usually kings are wealthy, therefore his house would be nice. His house would be large. And what is he saying, even if you were to give me your house full of silver and gold, I can't do anything. But simply what the Lord says. Now, that sounds good, but you have to understand what he's saying. What he's saying to you and me and to the reader is this, it is going to be extremely costly. You could give me your house full of silver and gold, but I'm still not going to do it. What does he want? Even a greater payment. So if you say, and you give a price a house full of gold and silver, but you're not willing to do it yet, it's because you want. A higher price, and that's exactly the heart of Balaam, a person who is against the will of God, who is against the plans of God, the purposes of God, an individual who is in bondage to his desires. Let me just simply close by saying this, when you are committed to your plan, your desires, what you want, mark it down. It's only a few short days or steps until you fall into disaster, that you lose everything. Why? Because when I'm committed to my desires, I'm going to be easily deceived. I will be easily manipulated by the enemy, and I will not know success. If you want success, walk in God's will be committed to his purposes, carry out His will, because in the end, it is God's will that is a blessed will. While close with that until next time Shalom from Israel. You Oh.