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Ecclesiastes, Kohelet, Deuteronomy, Shema, Holy Spirit, Messiah Yeshua, prayer, intercession, Numbers, Balaam, donkey, angel of the Lord, idolatry, repentance, forgiveness.

SPEAKERS

Baruch Korman

Baruch Korman 00:00

Well, we left off last week with an incident. We were talking about a very ungodly man, and his name is Bil AM, or Balin in English. And what do we know about this one? Well, this man was left off where we ended our reading by him beating his donkey, and now God's going to do a miracle. Many times I am asked the question, Do I really believe in this event? Yes, just so you know me a little bit better. I take the word of God very literally and what God says, and remember what God said about himself. With God, all things are possible. So when we doubt, when we don't believe a biblical account, it is dishonoring to God. It is insulting to him, and therefore we can expect that the favor of God, the provision of God, will not be experienced to those who are doubting. What does the Scripture say, Well, the one who doubts is unstable in all his ways, and he is going to be manipulated and driven by the wind, meaning by the enemy. So if you want the enemy to position you where he wants you, rather than the Holy Spirit, to position you where God wants you doubt rebel and do not believe this word. Well, let's begin. We left off last week in verse 28 so we're in Numbers, chapter 22 so look there with me the book of Numbers, chapter 22 and we're ready now for verse 28 what does it say there? Well, we read that the Lord open up the mouth of the donkey, and she said, and what we need to know is that this donkey is feminine, and so it says that she said to Bill am, what have I done to you that you strike me this, and it's singular this three times. Now in English, we would say these three times, but in the biblical language, it's not the word Elah, but rather it is the word Zay, which means simply this. So this three times. Now, many scholars have pointed out the reason why it's the word zay and not Elah is because it's in the singular to show consistency. This is how Balam responds he is consistent in his. Anger. If he doesn't get what he wants, he immediately turns violent. It's to show us that he has no self control. And again, one of the fruits of the Spirit is indeed self control. Well, let's press on notice what it says in the next verse, verse 29

Baruch Korman 10:19

and bilam said to the donkey, because, and we have a very strong word, because you have abused me. And then he goes on to say, Lou. Now this word Lu in Hebrew speaks about a hypothetical

situation where he says, and we could understand it, if only he goes on to say, If only there was in my hand a sword for now, I would have killed you. Now, this shows a little bit about Balaam that he is a man, as I said, out of control, and one who is quick to do violence, and we're going to see something about this donkey in a few minutes. This donkey was a faithful donkey to Balaam. But nevertheless, when things don't go as he wants, what happens? He becomes violent, and as he testified, I would have killed you. That was his first response to this situation. Well, keep reading. Look now to the next verse, verse 30 and the donkey. She said to Balaam, surely I your donkey, which you have written upon me, then we have a phrase, may otra meaning from the very essence of time, meaning since that this donkey became bilaams, until this day, She asked a question. Now what's interesting is that most Bibles translate based upon what is logical rather than what is actually said here. Now this word that is used here is a word for endangering and what this donkey is saying here again, remember, God has opened up the mouth of this donkey. And what's so interesting is that that Bilaam doesn't even see the supernatural event that is happening here. He is not someone who is sensitive to the work of God. So this donkey, donkeys don't speak. This one did, and we see that Balaam is engaging her rather than understanding the miracle that's taking place. So notice what the donkey said. We're at the end of verse 30, where the donkey says, Have I endangered you to do to you thus so meaning, am I in the habit of of endangering you, doing something that is against what you have wanted, or to bring harm to you? And notice what he says, vayomer lo which means? And he said, No. So we see, first and foremost, that this donkey has a history of faithfulness. She is not one that just naturally and consistently endangers her master. Rather, it's quite different than that, even according to bilaam's testimony and notice verse 31 and the Lord revealed to the eyes of Balaam, and he looked and who malach Adonai, the angel of the Lord, had stood in the Way, and noticed something else, and his sword was drawn in his hand, and he bowed and he prostrated upon and many Bibles, again, they don't translate it literally. Most Bibles will say he bowed down and he prostrated himself, meaning he lied flat on the ground, upon his face. But it's not the word face that would be the Hebrew word panim, but this is the Hebrew word AF, which means nose. So what it's emphasizing is that his nose was to the ground. Now, obviously, if his nose is to the ground, so is his entire face. But the point is this, it doesn't say that now the word AF can also be related to anger, and this is what's being emphasized in this passage, that bilam was so angry that he began to beat this loyal donkey. So. But now he had his eyes open up. God revealed to him that it was the angel of the Lord who had a sword in his hand drawn and ready to do something to build on look now to verse 32 and the angel of the Lord said to him, concerning what are you? Striking your donkey this three times, Behold, I have gone out and something very interesting, its word lay Satan. So we see here the verb for Satan, meaning this the word satan. If you do a good study of this word, it speaks about adversity, and Satan is known as the adversary. So what we find here is this, that this angel of the Lord, he went out and he went out to do something. He went out to bring adversity to Balaam. Now this has some important implications to it. What the Scripture is telling us is this, it's telling us that Balaam was was someone who was not faithful. He was not behaving properly. He did not have the right mindset. And even though God spoke to him directly, we find that he was not someone who was interested in serving God. In fact, if you look further on into the scripture, and I'm speaking primarily concerning the New Testament. We find out, both in the book of Revelation and according to the writings of Peter and also Jude, we see something, and that is that Balaam was was not faithful. What was he interested in? He was interested in money that he taught Balak, the one who wanted to curse Israel. This is not what he should have wanted to do. This Moabite, the king of Moab. Balak, well, Bilaam taught him what to do in order to cause the children of Israel to

fall into idolatry. And because of that, they suffered greatly. This is based upon the the actions of Balaam. He's not a good individual at all. Well, look now to to verse 32 again, where it says, And the angel Lord spoke to him, and what did he say concerning why or what? For? What reason did you strike your donkey these three times? Behold, I went out to bring adversity because, and then we have a word, *yarat*. Now, *yarat* can mean to intercept, meaning to go to a place in order to meet someone, intercept them. Now, normally, it has some consequences to it. And so what we find is that this angel Lord, he wanted to bring adversity to Balam, and he went out to engage him, to intercept him on this way. This is what he's saying. He says, to intercept you on your way before me, verse 33

Baruch Korman 18:38

and the donkey she saw me and turned from before me, and again this, this three times, perhaps it says, Here, had she turned before me for now also, I would have have killed you and her, I would have allowed to live. So what's the emphasis here? Had this donkey not do what she did, what would have happened? Balam would have been killed. So now what do we see? Well, we see this donkey who has a history of being loyal to Balam, not doing rebellious things, she actually saved his life. So a very important biblical truth that we're encountering. So this donkey, and here again, when we have a female, whether it's a female as a woman or, in this case, a female donkey, notice, once more, this feminine aspect is being emphasized, and it brings it into a type of redemption. Why? Well, again, biblically speaking, when we have a female, even a female animal, at times that. It takes the lead in a biblical account, in a biblical passage, it changes the context to redemption, and that's what's happening here. It was because of the donkey's action that we find that the life of Balaam was not put to death by this angel of the Lord. Let's move on to verse, verse 34 and bilam said to the angel of the Lord, and notice, at least he's quick to acknowledge something. And I just want to pause for a moment, because this is so important now. We began this this study, with a call to worship. And what was that? That no one is righteous among humanity. There is no righteous one in the world that always does good and does not sin. Now what should we learn? Well, I believe that this case, Balaam is providing a good example, because once he has a biblical perspective, we could say it differently, a heavenly perspective for what has happened through the words of the angel of the Lord. What? What does he do? Well, we see here. Look again at verse 34 and bilam said to the angel of the Lord I have sinned. Let me just simply say it is always wise. It is always appropriate that when you have sinned, be quick to confess that sin. Be quick to acknowledge your sin. It's very important that we do so if we don't and we try to justify ourselves, which we can never do. We try to explain our sin, make excuses for it. We're never going to be successful in doing that. We need to do what, be quick, to acknowledge, confess and follow it up by repentance. What is that? Agreeing with God's standards, acknowledging that we have done wrong, we are in need of mercy, seek that forgiveness, confess that sin, and we have good news. The Bible says that God is faithful and just to forgive us of our sin and to cleanse us from all unrighteousness, so God will move, and he will move mercifully, graciously in a way of forgiveness, but we need to acknowledge our sin as bilam did. He says, I have sinned, for I did not know that. You referring to the angel. Lord took a stand to meet me on the way. And now, if it is evil in your eyes, meaning, if this was wrong, which obviously it was, I will return. Meaning, I will repent. So again, he confesses his sin, and He is willing to turn away from sin. This is something that's commendable, and bilam is an example to the reader of what all of us should be quick to do, acknowledge our sins, repent and be reconciled Once more unto God. Look now to verse 35 and the angel Lord said to Balaam, go with the men. But notice something, but and then we have a word, *Ephesus*. Now, the word *ephes*

means literally zero or nothing, and what the angel Lord is telling Balam is that you can go with these individuals. But he's saying ephes, meaning nothing but the word which I will speak unto you. It, and this is emphatic only, it only that word that that the angel Lord will speak. He says, You shall speak. And Balaam went with, who did he go with? The high officials? Sorry, these are very important leaders within the administration of Moab and these are the high officials of Balak. Let's press on now to verse 36 and Balak heard that Balaam is coming, and he went out to meet him to the city of Moab, which is upon the border, and we know that city, it is called Arnon, which is at the end of the border, or territory that belongs to Moab, verse 37 and Balak said to Balaam, surely I have sent unto you to call you. Why have you not come unto me and notice he's going? To say something. And this is a good indicator that Balak knows a little bit about Balaam. Why he says, ha indeed, which means indeed. And he puts in a question, I am able to honor you now the honor that Balak is speaking about is not to give him honor, but it's a payment. It's the Hebrew word shohad, which is a bribe. So so we see something. Remember a few weeks ago, what did Balaam say? He says, I cannot do anything but speak the word of God, even if Balak were to give me his house, who's Balak? He's a king. Where does the king live in a small, tiny house? No, he lives in a palace. And a palace is a large dwelling place, a great estate. And what did he say? Even if he should give me his house full of gold and silver, again, too many people do not understand what is being said. Here. It is not that Balaam is saying, Oh, I would never speak anything against the Lord. What he's saying is revealing to Balak what's it going to cost, and what is that his house full of gold and silver, he wants a lot of it. So what he's doing is setting forth the price in order to do what Balak wants him to do. So again, he says, surely and indeed, am I not able to honor you? Verse 38 and Balaam said to Balak, Behold, I have come unto you now. And he says,

Baruch Korman 26:57

But am I able to speak nothing? So he says, I am not able to speak anything. But what the word which God will put in my mouth again? He says it in that same emphatic way. He says OTO, meaning the word The Hebrew word for a word is DEVAR. It's a masculine word. So we see a masculine pronoun it, and it means a masculine it, I will speak so Bilam is saying right now, only the word that God puts in my mouth I'm able to say. Now, perhaps we are seeing a change now, later on, we're going to find out that Bilam, in the weeks to come, was not faithful. He was not committed to the ways of the Lord. He wasn't walking in obedience. He wasn't trusting in God's counsel to him as he appears to now. But what's going to happen? Well, we'll talk about that in the weeks to come. But notice the next verse, verse 39 and Bilam went with Balak and they came to Kiryat. Now, the term Kiryat is an ancient Hebrew word for a city, and notice what the city is called. What is that it means to pass or to divide? And many people have said that, I'm talking about the rabbinical commentators that this is an indicator what's going to happen. Well, he has been told what he should do, saying nothing that is ephes Zero, except what the Lord will put in your mouth. But we're going to see later on that Bilam is not going to do that. He is going to transgress. And this is an indication when he comes to this place called Kiryat, which means the city of hutzot, the city of division, or dividing or crossing over. What we're going to be talked about is that Balaam is going to find how to get to where he wants to be. That's where the text is leading us. Now, if you would look to our next verse, notice what it says in verse 40 and Balak. And I would suggest to you that what Balak is doing is simply providing a hypocritical testimony, meaning this, he is saying that he believes in God. He's going to make sacrifices, but we're going to be given an indicator to show that he does not believe in the God of Israel. He wants to curse the people of the God of Israel. Notice what happens here, verse 40. Verse 40, where it says in Balak, sacrifice. Eyes a bull and a sheep. Now,

Bakar means cattle, and son means a flock of sheep, and he sent to Balaam and to the high officials which were with him. So what we find well, he sacrificed cattle, he sacrificed many sheep. And what did he do? He gave it to Balaam and he gave it to his high officials. All of this is for a reason. What is that reason? He is bribing. He is making a payment. He is trying to influence them by his generosity. And again, his generosity isn't a true generosity, but it's simply a manipulation where where Balak is trying to accomplish what he wants, and that is to influence Balaam to curse the children of Israel. Well, let's look at our last verse. Look at verse 41 and it came about in the morning that Balak took Balaam and brought him up to a place. Now this is very important, because we need to understand the the Hebrew here. Where did Balak bring Balaam? It says bamot. Now, the term bemoat means a high place. Now, normally this is a high place which relates to idolatry, far more than any other time that it appears. It usually conveys an idolatrous position, and we have a word that justifies that helps us to reach that understanding, because it's bemoat Baal. Now, Baal is that pagan god. He is a God of sexual immorality. That word Baal can mean, in one sense, a husband, but what it speaks about, and there's the asherot. What is that? Well, these are a place, usually it's thought of as a an orchard where there's many trees. And what would happen would be this, and we'll see this later on, in a few weeks to come, we're going to see that the children of Israel get to a place, and what are they going to do? They are indeed going to fall into idolatry, and we're going to find that because of that, there's going to be many that are put to death. Now this is the curse that Balak wants, that Balaam brings upon the children of Israel. And Balaam is going to, as I mentioned earlier, teach Balak how to cause Israel to stumble, how to bring God's punishment upon them. And that's what he wants. He wants Israel to be destroyed. So look at verse 41 again. It says it came about in the morning. Now that's important, because normally, in the morning is a place of transparency. When the biblical word Boker or morning, whether it's in Hebrew or whether it's in Greek, appears in the Bible, it's usually to show in a transparent way, something that is true, something that is being emphasized, something that is made transparent to the reader. Look again at verse 41 and it came about in the morning that Balak took Balaam and brought him up to a high place of Baal. So all of that, if we look at this bamot, Baal, we're talking about a place of idolatry, and notice what it says. And he saw from there, from that idolatrous perspective, he saw the end of the people. Now the question is, what does it mean the end of the people? Well, this word kets, it's in the feminine, where it says kets, ketse, haAm. It can mean the end of the people, not meaning where the last ones were, but it could be very prophetic, saying what is going to happen, and what is that, that that Bala shows him the the end, and it could be in the sense of the destruction of the people, that's what he wanted. And what's going to happen, as I said, in the weeks to come, when we get to chapter 25 primarily, we're going to see that that indeed, and this is going to be confirmed in the New Testament, in a couple places where we're going to learn that indeed, what did Balaam love? He loved money, and he was willing to teach Balak, this king of Moab. Of how to put a stumbling block before the children of Israel and bring them into idolatry whereby, due to idolatry, God would move against them. So it was this, this false behavior, bringing them to a place where they fell into idolatry, and teaching Balak how to cause this that brought about Israel, coming to a

Baruch Korman 35:29

destruction a portion of them. So this is what the text is saying. Let me just pause for a moment before we wrap up by saying something that's very, very significant, if we are not careful, what does that mean to be careful, if we're not obedient, if we're not committed to the truth of God, if we're not someone that loves, reveres and trusts in the Word of God, what Are we going to be we will be deceived and realize

something. Many people are understanding, that we are moving towards the end times. Are we there? Well, we certainly have not entered in to the final seven years, what's called biblically Daniel's 70th week. And before Daniel's seventh week, there's going to be what Messiah called birth pains. So all of this is on the horizon. It's going to happen, but it has not began, as I shared with with many of you and my good friend Christian barrio nuevo, he also sees that things are converging upon the end times, but we're not there. Yet. Things are moving and moving rapidly in that direction. But here again, we need to remember something. There is a verse of Scripture, and again, many people misunderstand it where it says a day is like 1000 years. And 1000 years is like a day. What does that mean? Well, it means that God is indeed in control. What is God in control of? Everything? He is sovereign. And the proper way to understand that is this, that verse a day is like 1000 years, and 1000 years is like a day. God is able to accomplish something that you and I might think will take 1000 years. God can bring it about in a day. And what we will think will happen tomorrow will take 1000 years. So God is able to speed up things. He's able to slow them down according to His plan, his purposes, according to His will. So always remember that God is in control. Nothing's going to happen that is not according to his will, and anything that does happen against his will. How should we understand it? It is sin. God's will never include sin. Now, does sin surprise God? Of course not. God knows all things. He knows the sins that we will commit, but it is never God's will. It's never part of his plan, his purposes, that we would sin. And this has some significant implications to it, because I was was speaking to someone who is a Calvinistic individual, and this person did something that was wrong. And what's interesting is his superiors, meaning he was part of a campus ministry, and his superior told him, Do not do that. This is a violation of what is proper and our policy for you being a leader in this organization. Well, this person felt so strong that he needed to do it he disobeyed. And what happened was this, he said to me, you know, God was leading me to disobey. No. God never leads anyone to disobey Him. We are led away when we trust in our own desires and we rebel and succumb to temptation. Now everyone's tempted, but we don't have to fail God. Now, what did this young man say to me? He said this. He said, You know, God caused me to disobey because he wanted to teach me something. Nowhere in the Bible is there any evidence to support that God causes someone to disobey, to rebel, to violate his Word in order to teach us something? Now, can we learn things from our failures? Of course, we can, and we should, but do not blame God for the rebelliousness of. Of ourselves or others, don't blame God for the sinfulness of man. So many times I hear people talk and they say, Well, this is a really bad thing, and it hurts me, and it also impacts how I view God again, anything that bad that happens is not from God. God's will is good. In fact, the Hebrew word good Tov is a word that really describes the will of God, and the word Ra, which is evil, describes anything that is contrary to the will of God. So how I would conclude is this, this young man who chose evil. He did just that. He chose something that was against God's will, and he suffered consequences. He was removed from that position. Well, anytime we disobey authority, there's going to be an adverse result. This is what happened to him. But again, it is highly insulting to God to say that God led me to do this. God does not lead people into rebelliousness. God does not lie. God does not is not tempted, and he never acts to tempt someone else to do evil. The one who tempts is that adversary, this Satan, this one who wants to bring adversity, and when we disobey the Word of God, we're going to spear experience adversity. So let's not blame God for our own foolish decisions, for our own rebelliousness, for our own disobedience. God is never part of anything that is connected to sin. God does not lie, and we should never try to justify our foolish behavior by blaming God. I'll close with that until next time Shalom from Israel. You you.