

1. Earlier I exegeted Jude 1-11, taught the *Doctrine of Gnosticism*, taught the error of the Exodus generation, the judgment of the angels who kept not their first estate, the judgment of the sinful cities of Sodom and Gomorrah, taught in part the acts of Balaam and how Jude relates each to the certainty of discipline for all apostasy. Jude makes clear apostasy in any age will be judged.

1.1 I want to review some of that learned last week and then begin new material at point ten on page four.

2. Before we continue the analysis of Balaam's apostasy I want to provide an expanded translation of Jude 1-10.

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to those who are called, loved by God the Father and kept in Jesus Christ.

Jude 2 I was pleased to ask our Father to provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

Jude 5 All apostates must remember there is judgment for apostasy. Surely you remember the Exodus generation and how the Lord delivered His people out of the land of Egypt. There were those however, who refused to accept His promises concerning entrance into the land of promise and thus suffered severe judgment.

Jude 6 In addition to the exodus rebellion there were the fallen angels who elected to take on the form of humans and indwell certain males in order to impregnate the women of planet earth; for their heinous act God has reserved these angels in everlasting chains under darkness until the judgment of the great day.

Jude 7 As a third example of sin and evil deserving of certain judgment Jude tells of Sodom and Gomorrah, and their sister cities, whose citizens gave themselves over to all manner of idolatry and sexual sins, and thus suffered the vengeance of eternal fire, death and destruction.

Jude 8 In the same way, these people who claim authority from their dreams, they live immoral lives, defy authority, and scoff at supernatural beings.

Jude 9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but instead said, “The Lord rebuke you.”

Jude 10 But these people scoff at things they do not understand. Like unthinking animals, they do whatever their instincts tell them, and so they bring about their own destruction.

3. So far we have studied that portion of Jude 11 which in the KJV has been translated *“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished ...”* which is better rendered **“Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam and many have been destroyed ...”**

BALAAAM THE PROPHET WHO TRIES TO SELL HIS MINISTRY

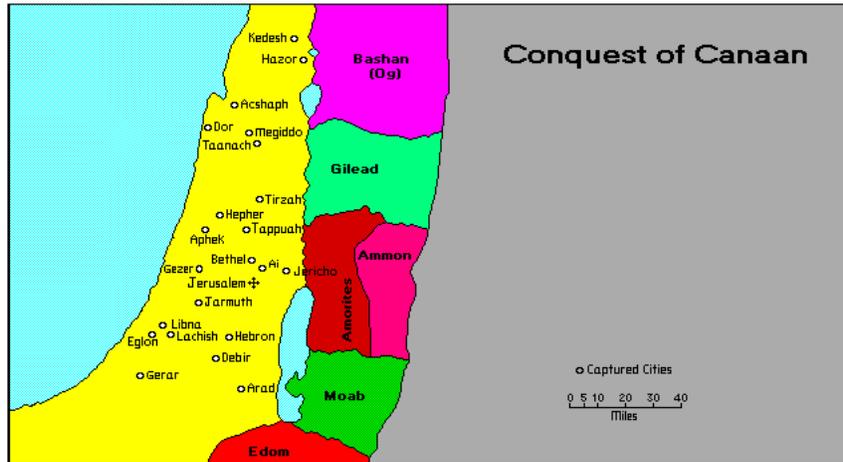
1. Balaam is first mentioned in Deu 23:4 where Moses orders Israel to have nothing to do with the Ammonites or Moabites.

2. In Deu 23:4 the Scripture describes Balaam as living in Mesopotamia. Mesopotamia is a general description of that area located between the Tigris and Euphrates rivers.



2.1 In Jos 13:22 Balaam is called a “soothsayer” who practiced divination and in 2Pe 2:15 he is called a lover of the wages of wickedness. Elsewhere he is called a prophet of the Lord.

2.2 The events in the life of Balaam took place just before the Jews of the Exodus crossed the Jordan, entered the Promised Land and sieged the city of Jericho.



2:3 The Israelites traveled to the plains of Moab and camped in Moab where they launched a devastating attack against the Ammonites.



3. We are now introduced to a nervous Moabite king named Balak who needs a plan. Num 22:2-8

4. Three other Old Testament writers speak of Balak king of Moab sending for Balaam. Jos 24:9-10; Neh 13:1-2; Mic 6:4-5

4.1 God provides an answer to Balaam; you must not listen to Balak and you must certainly not curse these Jews because they are a blessed people. Num 22:9-12

5. Balaam reports to the king's messengers what God had said. The king is not ready to give up. He ups the ante; hoping to motivate Balaam to speak again to God.
Num 22:13-17

6. Balaam is not eager to argue with God though the new price offered by Balak tweaks his interest. Num 22:18-19

7. We next find a mystery set of passages: firstly God tells Balaam, "go ahead and go with them but be sure you respond to their questions exactly as I say." Balaam appears to agree with God's terms. Next, however, we find God angry at Balaam; it appears Balaam had second thoughts about blind obedience. God in his omniscience must have known the prophet was ready to disobey God, thus the famous "talking donkey story" or "what happens when one jackass speaks to another jackass." Num 22:20-33

8. Balaam is now *somewhat repentant*. He apologizes to the angel and maybe the donkey and gets further instructions from God. Balaam again tells Balak not to be in a hurry; after all I can only do and say what God tells me to do and say. Num 22:34-38

9. Balak and Balaam travel north to Kiriath Huzoth (a Moabite city origin unknown) to apparently try to persuade God to let him curse the Jews. Balaam still would like to get the money and fame offered by Balak. Perhaps if the two men look down from the heights of Kiriath Huzoth at the 2,000,000 Jews and a *better sacrifice* is made--just maybe God will be convinced. Num 22:39-23:3

9.1 God meets with Balaam where Balaam tells God he is going to provide a really giant sacrifice which ought to impress even the *pickiest* of Gods.

Num 23:4 God met with him, and Balaam said, "I have prepared seven altars, and on each altar I have offered a bull and a ram."

10. Now for new material where we will see God's answer. The Lord answers Balaam. The famous Mesopotamian prophet is sent back to Balak with an answer.

Num 23:5 The LORD put a message in Balaam's mouth and said, "Go back to Balak and give him this message."

Num 23:6 So he went back to him and found him standing beside his offering, with all the princes of Moab.

Num 23:7 Then Balaam uttered his oracle: "Balak brought me from Aram, the king of Moab from the eastern mountains. 'Come,' he said, 'curse Jacob for me; come, denounce Israel.'

Num 23:8 How can I curse those whom God has not cursed? How can I denounce those whom the LORD has not denounced?

Num 23:9 From the rocky peaks I see them, from the heights I view them. I see a people who live apart and do not consider themselves one of the nations.

Num 23:10 Who can count the dust of Jacob or number the fourth part of Israel? Let me die the death of the righteous, and may my end be like theirs!"

11. The king is angry and thinks maybe Balaam can convince God to curse just a part of them.

Num 23:11 Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, but you have done nothing but bless them!"

Num 23:12 He answered, "Must I not speak what the LORD puts in my mouth?"

Num 23:13 Then Balak said to him, "Come with me to another place where you can see them; you will see only a part but not all of them. And from there, curse them for me."

Num 23:14 So he took him to the field of Zophim on the top of Pisgah, and there he built seven altars and offered a bull and a ram on each altar.

Num 23:15 Balaam said to Balak, "Stay here beside your offering while I meet with him over there."

Num 23:16 The LORD met with Balaam and put a message in his mouth and said, "Go back to Balak and give him this message."

Num 23:17 So he went to him and found him standing beside his offering, with the princes of Moab. Balak asked him, "What did the LORD say?"

Num 23:18 Then he uttered his oracle: "Arise, Balak, and listen; hear me, son of Zippor.

Num 23:19 God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

Num 23:20 I have received a command to bless; he has blessed, and I cannot change it.

Num 23:21 "No misfortune is seen in Jacob, no misery observed in Israel. The LORD their God is with them; the shout of the King is among them.

Num 23:22 God brought them out of Egypt; they have the strength of a wild ox.

Num 23:23 There is no sorcery against Jacob, no divination against Israel. It will now be said of Jacob and of Israel, 'See what God has done!'

Num 23:24 The people rise like a lioness; they rouse themselves like a lion that does not rest till he devours his prey and drinks the blood of his victims."

Num 23:25 Then Balak said to Balaam, "Neither curse them at all nor bless them at all!"

Num 23:26 Balaam answered, "Did I not tell you I must do whatever the LORD says?"

12. The Moabite king is desperate: he thinks "maybe another change of venue will make a difference." He takes Balaam to the top of Mount Peor and there another sacrifice is offered but to no avail. God will just not budge and this makes Balak angry and no doubt Balaam is sad. After all, he had done his best so I suspect the prophet wanted some remuneration for his work.

Num 23:27 Then Balak said to Balaam, "Come, let me take you to another place. Perhaps it will please God to let you curse them for me from there."

Num 23:28 And Balak took Balaam to the top of Peor, overlooking the wasteland.

Num 23:29 Balaam said, "Build me seven altars here, and prepare seven bulls and seven rams for me."

Num 23:30 Balak did as Balaam had said, and offered a bull and a ram on each altar.

13. God sticks with his plan to bless Israel and a major discourse takes place.

Num 24:1 Now when Balaam saw that it pleased the LORD to bless Israel, he did not resort to sorcery as at other times, but turned his face toward the desert.

Num 24:2 When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him

Num 24:3 and he uttered his oracle: "The oracle of Balaam son of Beor, the oracle of one whose eye sees clearly,

Num 24:4 the oracle of one who hears the words of God, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:

Num 24:5 "How beautiful are your tents, O Jacob, your dwelling places, O Israel!

Num 24:6 "Like valleys they spread out, like gardens beside a river, like aloes planted by the LORD, like cedars beside the waters.

Num 24:7 Water will flow from their buckets; their seed will have abundant water.

"Their king will be greater than Agag; their kingdom will be exalted.

Num 24:8 "God brought them out of Egypt; they have the strength of a wild ox. They devour hostile nations and break their bones in pieces; with their arrows they pierce them.

Num 24:9 Like a lion they crouch and lie down, like a lioness -- who dares to rouse them? "May those who bless you be blessed and those who curse you be cursed!"

Num 24:10 Then Balak's anger burned against Balaam. He struck his hands together and said to him, "I summoned you to curse my enemies, but you have blessed them these three times.

Num 24:11 Now leave at once and go home! I said I would reward you handsomely, but the LORD has kept you from being rewarded."

Num 24:12 Balaam answered Balak, "Did I not tell the messengers you sent me,

Num 24:13 'Even if Balak gave me his palace filled with silver and gold, I could not do anything of my own accord, good or bad, to go beyond the command of the LORD -- and I must say only what the LORD says'?"

14. Balaam has failed and Balak is favored with a prophecy of various future victories and blessings to Israel. Not only will the Moabites be defeated but many other nations will feel the sting of the Jewish sword.

Num 24:14 Now I am going back to my people, but come, let me warn you of what this people will do to your people in days to come."

Num 24:15 Then he uttered his oracle: "The oracle of Balaam son of Beor, the oracle of one whose eye sees clearly,

Num 24:16 the oracle of one who hears the words of God, who has knowledge from the Most High, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:

Num 24:17 "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth.

Num 24:18 Edom will be conquered; Seir, his enemy, will be conquered, but Israel will grow strong.

Num 24:19 A ruler will come out of Jacob and destroy the survivors of the city."

Num 24:20 Then Balaam saw Amalek and uttered his oracle: "Amalek was first among the nations, but he will come to ruin at last."

Num 24:21 Then he saw the Kenites and uttered his oracle: "Your dwelling place is secure, your nest is set in a rock;

Num 24:22 yet you Kenites will be destroyed when Asshur takes you captive."
Num 24:23 Then he uttered his oracle: "Ah, who can live when God does this?
Num 24:24 Ships will come from the shores of Kittim; they will subdue Asshur and Eber, but they too will come to ruin."
Num 24:25 Then Balaam got up and returned home and Balak went his own way.

15. There is a continuation to this story beginning with Num 25:1-15 and Num 31:1-18.

16. Let me summarize the events of these two chapters by way of introduction.

16.1 A review of those living in Moab reveals there were both Midianites and Moabites under the rule of Balak. Num 25:7, 14 and 15

16.1.1 Also in Numbers chapter 31 the fact of Midianites living in the same area as the Moabites is quite evident. In Numbers chapter 25 we find a story of lust, *romance* and vigilantism by a Jewish hero named Phinehas. It seems Jewish men were known to visit the camp of the Moabites.

16.2 As a result there was a great deal of sexual intimacy between Jewish men and Moabite/Midianite women. Soon the men were also worshipping the false god Baalpeor. It would also seem from Numbers chapter 31 that Balaam may have planted the idea that such conduct on the part of the Jewish males would provoke God to curse Israel.

16.3 God was very angry with the intimacy and worshipping of Baalpeor. As part of the worship practices sexual intimacy was connected with Baalpeor worship. These abhorrent practices are documented in both Scripture and the Ras Shamra Tablets found at Ugarit. God accordingly sent a terrible plague on Israel.

Num 25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

Num 25:2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

Num 25:3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

Num 25:4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

Num 25:5 And Moses said unto the judges of Israel, Slay ye everyone his men that were joined unto Baalpeor.

16.4 To stop the plague God required Moses to slay the Israelites who had forsaken Jehovah to worship Baalpeor and to place their heads on staffs for all to see. Moses from all indication began to comply with God's orders. There was weeping in the camp for the many lives lost to the plague and related punishment.

16.5 One of the Jewish men apparently did not get the memo. He actually brought one of his women friends from the Midianite camp into the camp of Israel and even into the tabernacle to worship with intimacy (a common practice in Canaan-combining the two events, i.e., sex and worship). This was too much for a man named Phinehas: he grabbed a spear and rushed into the Tabernacle and pinned the two bodies to the floor.

End Lesson Taught 1-20-2016

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