

201223-4 Nu 22, Balak Hires the False Prophet Balaam–CThurman

In the previous chapter we know that Israel had to take a long way around in order to come to the borders of the land of promise. When they left Hor king Arad of the Canaanites preemptively attacked Israel and took some of them captive. For this Israel vowed to the LORD that if He would deliver them into their hands they would utterly destroy them. This the LORD granted to Israel and the name of the place was called place Hormah, *the place of utter destruction*.

Then as Israel continued to make their way around the southernmost border of Edom they fell into murmuring for ever having come out of Egypt and they expressed loathing for the manna that the LORD had provided for them during this 40 year sojourn. For this the LORD sent among them fiery serpents which bit the people and many of them died. As a remedy the LORD commanded Moses to erect upon a pole a brazen serpent so that any which looked upon it might live. While the Lord did not remove the serpent He heal them of its deadly bite.

Then Israel made their way northward along Moab's eastern border to the River Arnon. Before them, from the river Arnon and northward to Mount Hermon, which is near to Damascus (Deu.3.3) is the land of the Amorites. All of this land was formerly Moab's land, but the Amorites had displaced them. So Israel, not seeking a quarrel besought the Amorites for safe passage through this land so that they might come to the land of promise. The Amorites denied them this and came out against Israel to battle. Israel was victorious and took all of the land up to the city of Heshbon, which was the city of king Sihon. Moses continued the battle against the Amorites northward to Bashan, the land of the giants and whose king was a giant, king Og. So, king Og and the land of Bashan were overthrown and Amorites were driven out of this area also. Israel now possesses a strip of land on the eastern side of the Jordan River that stretches north to south about 150 miles and roughly about 15-20 miles west to east. This brings us to chapter 22.

In the 22nd chapter Moab is distressed by all of the Israelites that have come into the land that was formerly their land. Their king, Balak hires a prophet to curse Israel so that he might come in to destroy them in battle. It looks to me that this is an attempt to gain back all of the territory Moab had lost to the Amorites.

There are 6 divisions in this chapter:

- Israel's fame spurns Balak to call for Balaam to curse Israel (vss.1-6).
- Balaam rejects Balak's first solicitation to come curse Israel (vss.7-14).
- Balaam accepts Balak's second solicitation to come curse Israel (vss.15-21).
- God opposes Balaam's purpose (vss.22-27).
- The madness of the prophet and then his eyes are opened (vss.28-35).
- Balak takes Balaam to view Israel (vss.36-41).

Israel's fame spurns Balak to call for Balaam to curse Israel (vss.1-6).

1 ¶ And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

the plains of Moab – This designation, *the plains of Moab*, refers to that land which was formerly Moab's but lost to the Amorites. Now it is Israel's land from Moab's northern border at the river Arnon, to the west where Ammon's border is located (which appears to follow the mountain range that runs north to south), and northward to Mt. Hermon, which is almost to the city of Damascus, Syria. (cf. Deu.2.33-37)

Also, Moab's northern boundary is described in Nu.21.13.

Nu21.13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

and pitched ... this side Jordan – means on the east side where Israel is presently situated. In other words the camp of Israel and Jericho are in the Jordan River valley, each separated by the Jordan river.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

Balak, בַּלָּק, ba-laq, verb is בָּלַק, tss. to waste (Is.24.1; Na.2.10).

Balak saw Israel as a formidable foe. Reports were being sent everywhere concerning Israel's victories, and this struck fear in the inhabitants of the land all around.

Deu.2.25 This day (when they fought against king Sihon) will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

What did this mean to Moab? From Israel's perspective it meant nothing because the LORD had already instructed Israel not to distress Moab or Ammon, just as He had said to them concerning Edom. (cf. Deu.2.5, Edom, 9, Moab, 19, Ammon) But the LORD didn't reveal this to any of these nations.

The LORD doesn't comfort others as He does His own.

3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

distressed, Qal fut. of the verb יָיָץ tss. Ge.27.46, *to be weary*;
Nu.21.5, to loath; Ex.1.12, *to be grieved*; Le.20.23, *to abhor*; Nu.22.3, *to be distressed*; Is.7.6, *to be vexed*.

Isn't this a lot like it is for the children of God? The Christian is an enigma to an unbelieving world. He is suspected of all kinds of evil motives.

1Pe.3.13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 ¶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Also, cf. Tit.2.7, 8

4 And Moab said unto the elders of Midian,

Midian, מִדְיָן, ma-dohn, the noun מִדְיָן, doon, is once in the OT, tss. *judgment*; the verb מִדְיָן, doon, is once in the OT, tss. *to strive* (so Robert Young defines *Midian* as meaning *contention*).

Like Edom, Moab and Ammon, the people of Midian are distant relatives to Israel. Midian are the children that came of Abraham's third wife, Keturah (Sarah was Abraham's first wife. (cf. Ge.17.19) The concubine named Hagar, that Sarah gave to Abraham, was his second wife. (cf. Ge.16.3.) See directly below concerning the third wife of Abraham.

Edom: the people of Esau, son of Isaac & Rebekah; Isaac son of Abraham (cf. Ge.25.21, 24-26).

Moab and Ammon: the people of Moab & Ammon, sons of Lot through his two daughters, nephew to Abraham (cf. Ge.11.27; 12.5; 19.36).

Midian: the people of Midian, son of Keturah & Abraham. (cf. 1Chr.1.32, 33).

Ishmael, Abraham's son through Hagar would be a *wild ass*.(cf. Ge.16.12)

Midian, Abraham's son through Keturah means *contention* or *to strive*.

Ge.25.1 ¶ Then again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

Apparently Ammon is also involved in this effort to curse Israel.

Deu.23.3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

Zippor, noun צִפּוֹר, tzi-phor, tss. bird; the verb צָפַר, tss. to depart early.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor,

Balaam, בִּלְעָם, bil-[g]am, the verb בָּלַע, tss. to swallow up, to devour, to eat up.

Beor, בְּעוֹר, b^e-[g]ohr, the verb בָּעַר, tss. to burn, to kindle, to feed, to put away, to waste, to take away (dung), to be brutish, to become heated.

Pethor, פְּתוֹרָה, p^e-tho-rah or פְּתוֹר, the verb פָּתַר; both the noun and verb are used only with reference to Joseph's interpretations in Genesis chs. 40 & 41. The noun is tss. interpretation (5), and the verb, to interpret (10).

There is in these names, Balaam, Beor, and Pethor the very scheme which is now put into action by Balak, the king of Moab. They would devour Israel to

cast them off as refuse by the interpretations of one of their best false prophets.

which [Pethor] is by the river of the land of the children of his people,

The people of Balaam are of Aram or Syria. The river would be a reference to the the great river, the Euphrates and to this people where Abraham's father, Terah settled at Haran in Syria. (cf. Ge.11.31; 15.18) Even Balaam could have been a distant relative of Abraham.

Nu 23:7 And he (Balaam) took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

In a sense Balak is complaining that these people are interlopers on our land (cf. v.6).

6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them,

we may smite, the Hiphile (causative act.) verb נָכַח, na-kah, and found in **vss. 23, 25, 28** , tss. *to smite, to slay, to punish, to kill*.

and that I may drive them out of the land: for I wot [know] that he whom thou blessest is blessed, and he whom thou cursest is cursed.

Evidently Balaam was renowned for the accuracy of his prophesyies.

Balaam rejects Balak's first solicitation to come curse Israel (vss.7-14).

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

with the rewards of divination, וַיִּקְסְמוּ, a masc. pl. noun of קָסַם; in 1Sa.15.23 this is tss. [rebellion is as the sin of] witchcraft; Pr. 16.10, a divine sentence; the verb קָסַם, is tss. to divine, to soothsay (the act of foretelling events, prediction, prophecy).

Balak had his servants to bring a substantial reward with them to persuade Balaam to come to curse Israel. Balaam would have others think he had nobler intentions to His work than *filthy lucre* or gain from shameful means. (cf. 1Ti.3.3,8; Tit.1.7, 11; 1Pe.5.2) However, the apostle Peter by the Spirit of God would have us know the truth. Balaam is attracted to those riches which come from his unrighteous works, and he will go up, if not to curse Israel, to corrupt them. (cf. Nu.25.3, 18)

2Pe.2.15 Which (referring to all false teachers that shall be among the churches) have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness ...

Balaam loved the reward he received for the shameful, dishonest, deceitful, unrighteousness deeds he committed. In this world it is this kind of unrighteousness that misrepresenting to others that this is the communication of the will of God for them. This craft pays very well. Listen, Balaam will tell the truth, but his works are shameful. It is the way he handles truth.

2Pe 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. (because of the way these speak evil of the truth: lies, deceit don't sound so bad coming from the lips of these corrupt men & women.)

2Ti.3.6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

Balaam accepts Balak's second solicitation to come curse Israel (vss.15-21).

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

Balaam heard what he wanted to hear. He heard, '... rise up, and go with them.' But this wasn't all that the LORD said. Those words were prefaced with, 'If the men come to call thee ...' In the next verse this explains why God's anger was kindled.

God opposes Balaam's purpose (vss.22-27).

22 ¶ And God's anger was kindled because he went: and the angel of the LORD

stood	in the way for	לְשֹׂטֵן	לוֹ
set himself		an adversary	against him.
		opposition	to

stood, יָתִיצַב, yith-ya-tzehv, Hithpael (reflexive) fut. of יָצַב, ya-tzav, which is always in Hithpael (reflexive) & tss. *to stand, to stand forth, to resort, to be set, to remain, to present himself* (Job 1.6; 2.1), *to set himself* (2Sa.18.13)

adversary, לְשֹׂטֵן, לְ, being a preposition *for, to*; the noun is שֹׂטֵן, sa-tan, tss. *adversary*, and tss. as a verb with the *to withstand*. this noun is tss. *Satan* in Job 1.6-9, 12 [twice], Job 2.1-4, 6, 7, and 1Chr.21.1; the verb שֹׂטֵן, sa-tan, is tss. *to resist, to be an adversary*; another noun is שִׁטְנָה, sit-nah, tss. *accusation*; **v.32**

Now he was riding upon his ass, and his two servants were with him.

ass, אֲתוֹן, a fem. noun, always tss. *ass*, and most often in this chapter than in any other chapter in the Bible.

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

smote, יָךְ, yak, Hiphil (causative act.) fut. of the verb נָכַח, na-chah, tss. *to smite, to punish, to slay, to kill*.

to turn her into, לְהַטְתָּהּ, l^e-hat-to-tha-ha, a verb of the root הִטָּה, nah-tah, tss. *to spread, to stretch, to pitch* (as in erecting the tabernacle), *to intend, to decline*; **v.23, twice, v.33, twice.**

24 But the angel of the LORD stood in a path of the vineyards,

stood, עָמַד, a verb tss. *to stand, to remain, to cease, to withstand, to continue.*

in the paths of, בְּמִשְׁעוֹל, m^e-mish-gohl, a masc. sing. noun found only this once in the OT, מִשְׁעוֹל. J. P. Green, Sr., tss. *this in a narrow path.*

a wall being on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

thrust, תִּלְּחֵץ, til-la-chetz, a Hebrew verb in Niphal (simple passive) and *crushed*, תִּלְּחָץ, til-chatz, a Hebrew verb in Qal (simple active), derive from the verb לָחַץ, tss. *to oppress, to hold fast, to afflict, to crush, to force, to thrust*; the noun לְחָץ, la-chatz is tss *oppression and affliction.*

again, יוֹסֵף, yo-seph, of the verb יָסַף tss. *again, to put, to add, to join, to get, to yield, to increase.* In this chapter, v.15, *And ... again* (lit. *And Balak sent yet adding princes ...*), v.19, *will ... more* (lit. *what the LORD will add to say unto me*), v.25, *and he ... again* (lit. *and he added smiting her*), v. 26, *And ... further* (lit. *and the angel of the LORD added to pass on*).

26 And the angel of the LORD went further, and stood in a narrow place,

narrow, צָר, tzar, an adj. also tss. *close* in Job 41.15, and *narrow* [pit] in Pv.23.27.

where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam:

fell down, תִּירַבֵּץ, tir-batz, a Qal fut. of the verb רָבַץ, tss. *to couch, to couch down, to lie, to lie down, to fall down, to rest.*

and Balaam's anger was kindled, and he smote the ass with a staff.

with a staff, of the masc. sing. noun **בַּמֶּקֶל**, bam-maq-qehl, the root of which is **מִקֵּל**, ma-qehl, and tss. *a rod* (several times in Genesis ch.30), *a staff*.

The madness of the prophet and then his eyes are opened (vss.28-35).

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

times, **רִגְלַיִם**, r^e-ga-leem, a fem. pl. noun of **רֶגֶל**, re-gel, and is the Hebrew word for *foot, feet*; the idea is that in these three instances (the places of the feet?) Balaam has smitten the ass; **v.33**.

29 And Balaam said unto the ass, Because thou hast mocked me:

thou hast mocked me, **הִתְעַלְלָתְּ**, Hithpael (reflexive) pret. of **עָלַל**, tss. *to work, to practice, to mocked, to abuse, to wrought (work) wonderfully* (marg., *to reproach*, 1Sa.6.6); so to arouse in Balaam a sense of shame.

Without missing a beat Balaam begins having a discussion with this beast of burden. Peter refers to this as *madness*. Perhaps madness manifested that one should think nothing of having a 'back & forth' conversation with an animal, but more his madness to go for filthy lucre's sake to curse them whom God had blessed. The animal was resisting Balaam's desire to go further in this wicked way.

2Pe 2:16 But was rebuked for his iniquity: the dumb [voiceless] ass speaking with man's voice forbad the madness of the prophet.

dumb, ἄφωνος, ἄ negative particle + φωνή *voice* [in 2Pe.2.16], *sound*; an adj. tss. *dumb, without signification*.

forbad, an aor. ind. of κωλύω, tss. *to forbid, to hinder, to withstand, to keep, to let, to suffer not*.

madness, παραφρονίαν, παρά beside, near + φρονέω, to savor, think, regard, mind, understand, care; παραφρονίαν is an acc. sing. of παραφρονία, is only this once in the NT and tss. *madness*; the verb, παραφρονέω, again is only once in the NT, 2Co.11.23, tss. to be *as a fool* (Here Paul is compelled to put before the Corinthians his difficult experience while trying to minister to them Christ, things which no other servant has suffered, yet they prefer others to him and are being misled.) , that is, **a departure from the norm in thinking or understanding.**

Religion to an unregenerate man, particularly in false teachers, brings out his brute beastly nature.

2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption ...

Jude 1:10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

He will do things in the name of God that absolutely contradict how the children of God should act and do. This is madness. They become so *mad*, they depart from the norm of Christian behavior and become persecutors of others. In this attitude they are persuaded they do the will of God.

The religious leaders/false teachers do these things.

Joh 16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face (nose, אֶרֶץ).

opened, וַיִּגַּל, Piel (intensive act.) fut. of the verb הִגְלִיחַ, in Niphal (simple passive) and Piel it is tss. *reveal, to discover, to uncover.*

The LORD uncovered the eyes of Balaam to see what he had not seen before.

2Ki.6.15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

open, the verb root פָּקַח, pa-qach, is always with reference to the eyes, and tss. *to open*; four times in this chapter.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

The LORD can take away even the natural understanding, and then return it at His pleasure. This the LORD did to Nebuchadnezzar. (cf. Da.4.30-36)

Why, no man can find out God except He reveal Himself first to them. (cf. Ro.3.11, they have no understanding and they do not truly seek after God) Men, dead in trespasses and sins are blinded so that they cannot perceive Christ and the gospel. (cf. Jn.12.38-40)

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, as an adversary

to withstand thee, לְשָׂטָן, לְ, being a preposition for, to; the noun is שָׂטָן, sa-tan, tss. adversary, and tss. as a verb with the to withstand. this noun is tss. Satan in Job 1.6-9, 12 [twice], Job 2.1-4, 6, 7, and 1Chr.21.1; the verb שָׂטָן, sa-tan, is tss. to resist, to be an adversary; another noun is שִׂטְנָה, sit-nah, tss. accusation; v.22.

because thy way is perverse before me:

because ... is perverse, כִּי־יָרַט, kee-ya-rat; kee, because; יָרַט, is only in two places, Nu.22.32, is perverse, and Job 16.22, tss. to turn over.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me:

against me, לְקָרְאתִי of the verb קָרָא, to meet, to be against.

רַע

now therefore, if it displease thee, I will get me back again.

bad, evil

if it displease thee – Of course it displeased the LORD, but Balaam was intent on coming to Balak. There was no genuine repentance.

Balak takes Balaam to view Israel (vss.36-41).

35 *And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.*

36 ¶ *And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.*

[in the north]

37 *And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?*

38 *And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.*

1K.22.19 And he [Micaiah] said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

39 *And Balaam went with Balak, and they came unto Kirjathuzoth.*

Kirjathhuzoth, קִרְיַת חֻצוֹת, Kir-yath Chu-tzoth, which the KJV marg. has 'a city of streets.'

קִרְיַת, a fem. sing. noun is always tss. with the English word, city.

חֻצוֹת, is from the masc. noun חוּץ, chootz, which is also tss. adverbially, out, out of, out from, without, and outward; as a noun it is tss. Jos.2.19; Zec.9.3; La.4.1, street, and Am.5.16, highway.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

offered, a Qal fut. of the verb זָבַח, za-bach, tss. to offer, to sacrifice.

41 And it came to pass on the morrow,
in the morning

on the morrow, בֹּקֶר, boh-ker, vss.13, 21, in the morning, and here on the morrow.

that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.
edge, brim

the utmost part of, קֶצֶה, a masc. noun tss. the end of, the quarter of, the edge of, the border of, the brink of, the brim of, the outside of, the utmost part of.

To be honest I think we are all attracted to Balaam somewhat because it strikes us as a funny story of a man whose donkey talked to him, and the man talked back. But in reality what we have is an enemy of the people of God. We have a deceiver, a false prophet. A man who for personal gain would terrible things to the people of God.

Like this false prophet, false teachers can have an attraction or appeal to us. *For when they speak great swelling words of vanity, they allure through the lusts of the flesh ...* (2Pe 2:18).

they allure, δελεάζουσιν, 3ppl. pres. ind. act. of the verb δελεάζω, only three times in the NT, tss. [drawn away of his own lust, and] *enticed* (Ja.1.14), *beguiling* [unstable souls, 2Pe.2.14] and *to allure*.

They might have a sharp business sense. They might speak eloquently. They might have a great charisma. They might be very intelligent. They might have a keen ability to manipulate. There can be truth in what they say. But they have motivations that are anything other than to glorify Christ bless the people of God.

2Pe.2.18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness (lasciviousness, filthiness, ἀσέλγεια, LXXE, 'shameless uncleanness), those that were clean escaped from them who live in error.

Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning (changing the purpose of, μετίθημι) the grace of our God into lasciviousness (wantonness, filthiness, ἀσέλγεια, LXXE, 'shameless uncleanness), and denying the only Lord God, and our Lord Jesus Christ.

Interesting that Liddell & Scott's Greek-English Lexicon defines the adv. ἀσελγῶς, *extravagantly*. How this so well defines the false teachers of the day! Gill says of *lascivious* at 2Pe.2.2, according to the Complutensian, their *luxuries*. (*The Exposition of the Old & New Testaments*, vol.9, p.596.

These are not the qualities of a true servant of God? I feel for men and women like this. They do not know what they are doing. The children of God cannot be cursed, but they can be corrupted. So, these are wicked people of whom the child of God should beware.