



*God Is Government*

*Isaiah 33:22*

*“For the LORD is our judge, the  
LORD is our lawgiver, the LORD  
is our king; he will save us.”*

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**TEACHINGS OF YESHUA HAMASHIACH**  
**BIBLICAL AND WORLD HISTORY MASTERCLASS**

**A Study of The BOOK of NUMBERS**  
**Chapters 21 – 25 “Engaging the Canaanites”**  
**May 4, 2024**





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## **ENGAGING THE CANAANITES – Chapter 21**

*Num 21:1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.*

*Num 21:2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.*

Arad was a Canaanite city (about 20 miles east-northeast of Beersheba). These very people, ,with the Amalekites had destroyed some of the Israelites about 38 years earlier at the very same place, Hormah (Numbers 14:45). The Lord answered, and Israel destroyed many Canaanite towns. To commemorate God’s faithfulness they called the region Hormah, “destruction.” (Probably the reference to Hormah in Numbers 14:45 reflects the incident here.)



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*Num 21:3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.*

*Num 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.*

On this occasion, Israel relied on God. They did not rely on God in the last conflict 38 years ago. Israel’s vow to “devote them to destruction” was also in line with God’s promises. These Canaanites were to be dispossessed. Unable to cross Edomite territory, Israel had to go around, which meant turning back towards the Red Sea (and this in the middle of the 40<sup>th</sup> year). Remember when you do things God’s way you win. If you do things your way you lose!



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*Num 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.*

*Num 21:6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.*

Impatience gave way to open rebellion once more (I hope you see from Israel that every time they rebelled, complained, murmured, etc. bad things happen.) and contempt for the manna which God had provided was again voiced. The fiery snakes may have been a kind of adder, which is known in the sandy wastes of Sinai (also reside in USA in states of marsh lands and sandy areas) and which is very poisonous.



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*Num 21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.*

*Num 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.*

*Num 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.*

How strange! Moses should make another serpent, yet it was serpents that caused all the trouble to begin with! Were there not enough of them in the camp already? No explanation or rationale throughout the entire Old Testament. (Later, Hezekiah had to destroy the bronze snake because it had become an object of idolatry (2 Kings 18:4)).





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## **ENGAGING THE CANAANITES – Chapter 21**

### **WHY?**

*1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

### **TYPES**

To the Hebrew mind, prophecy is patterns:

- The Order of the Camp      Numbers 2
- Manna                              Numbers 11
- Aaron’s Rod                      Numbers 17
- Water from the Rock          Numbers 20
- Brazen Serpent                  Numbers 21



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*Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

*Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.*

*For God So Loved the World*

*Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

*Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

*Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

*Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*





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It was not until Nicodemus comes to Jesus one night and then this strange enigma is explained; it, too, was a Messianic prophecy!

### **Means of Salvation**

Man is not lost because he rejects the Gospel; he is lost to begin with. (The word “loved” is agape!) “The wages of sin is death” (Romans 6:23). Sufficient: one serpent for the entire camp. Faith alone.

- The universal seed
- By God’s grace
- Available by faith
- One remedy for all (John 14:6; Acts 4:12)
- Free
- Sufficient



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*Num 21:10 And the children of Israel set forward, and pitched in Oboth.*

*Num 21:11 And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising.*

*Num 21:12 From thence they removed, and pitched in the valley of Zared.*

The route Israel took is difficult to reconstruct since many of the places named can no longer be identified. The next place mentioned is Ije Abarim, in the desert on the east side of Moab but otherwise unidentified. From there they traveled on to the Zared Valley which then formed the border between Moab and Edom.

(There is a more complete itinerary in Chapter 33. There Zalmonah and Punon are listed between Hor and Oboth (Numbers 33:41-43). The route seems to be east of Edom because Punon (or Feinan) evidently was the site of copper mines in that region. The material for the bronze snake may also suggest a proximity of copper deposits. Oboth most likely was at the northern end of Arabah, north of Punon. This is supported by the fact that the tribes turned north after paralleling the Edomite hill country in a southerly direction (Deuteronomy 2:1-3).



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*Num 21:13 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.*

*Num 21:14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,*

The Israelites' successful journey through Moab to that point was celebrated in a poem originally found in a lost text, the Book of the Wars of the Lord. (The first line of the poem is now incomprehensible unless Waheb is a place name. Perhaps the quantain is saying that the Lord had enabled Israel to take Waheb, a place in Suphad, along with the river and wadi systems (ravines) along the Moabite border.)



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*Num 21:15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.*

*Num 21:16 And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.*

*Num 21:17 Then Israel sang this song, Spring up, O well; sing ye unto it:*

*Num 21:18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah:*

*Num 21:19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:*

*Num 21:20 And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.*



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Leaving the eastern Armon Valley the people moved on to Beer (“well”). Moving still northward, alongside the desert, they came to Mattanah (or Khirbet el-Modeiyinah), Nahaliel, and Bamoth (8 miles south of Heshon) and finally arrived at the foothills of Pisgah, Pisgah was a few miles due east of the northeast edge of the Dead Sea, almost to the Plains of Moab across from Jericho. At last, Israel seemed to be on the verge of invasion and conquest of the Promised Land.



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*Num 21:21 And Israel sent messengers unto Sihon king of the Amorites, saying,*

*Num 21:22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.*

Shortly before Israel's approach Sihon, king of the Amorites, had dispossessed Moab of all their territory north of Arnon. Israel begged leave to pass peaceably through the Amorite land by the king's highway, but "Sihon gathered all his people" and came to Jahaz (between Dibon and Medeba) and fought against Israel and was defeated.





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*Num 21:23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.*

*Num 21:24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.*

The Ammonites lay to the east of the Jabbok, toward the desert. The Ammonites' land was spared because their border was fortified, and they were related to Israel through Lot (Genesis 19:36-38; Deuteronomy 2:19). So, Israel took all the Amorite cities including Sihon's capital Heshbon, some 25 miles east of Jericho.



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*Num 21:25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.*

*Num 21:26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.*

*Num 21:27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:*

The unprovoked violence bring its own punishment (Proverbs 16:18; 18:12; Numbers 21:21-31). So, Israel gained all the Amorite territory, from the Arnon in the Jabbok. Josephus says that everyman in the nation fit to bear arms fought in the Amorite army against Israel (Antiquities 4, section 2).



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*Num 21:28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.*

*Num 21:29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.*

Moses had used an Amorite poem ironically to describe Israel’s destruction of the Amorites. Sihon’s former conquest had been immortalized in poetry (Numbers 21-27-30). The poets sang about the destruction of Ar of Moab by Sihon who evidently had rebuilt Heshbon and made it his chief city. He had then marched south against the Moabites, the people of Chemosh (the principal Moabite god) and had taken them as captives. Everything had been destroyed by Sihon, from Heshbon in the north to Dibon in the south, including places in between such as Nophah (site unknown) and Medeba (7 miles south of Heshbon).



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*Num 21:30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.*

*Num 21:31 Thus Israel dwelt in the land of the Amorites.*

*Num 21:32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.*

*Num 21:33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.*

*Num 21:34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.*



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The country from Jabbok to Hermon (Bashan or Gilead) was at this time ruled by Og, the last of the Rephaim (giants). He also tried to prevent the progress of the Israelites, but was routed, and all his cities and territory fell into the hand of the Israelites (Numbers 21:33-25; Deuteronomy 3:1-14; Psalms 135:10-12; 136:17-22).



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*Num 21:35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.*

*Deu 3:1 Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.*

*Deu 3:2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.*

*Deu 3:3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.*

*Deu 3:4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.*





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*Deu 3:5 All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.*

*Deu 3:6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.*

*Deu 3:7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.*

*Deu 3:8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;*

*Deu 3:9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)*

*Deu 3:10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.*



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*Deu 3:11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.*

*Deu 3:12 And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.*

*Deu 3:13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.*

You will not understand this unless you understand Genesis 6:4



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*Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,*

*Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

*Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

*Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*



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Daughter of Adam, not just Cain. (Adam had daughters (Genesis 5:4); that is where Cain got his wife!

“took .... Of all they chose”; does not sound like the girls had much choice in the matter ...

Hebrew: בְּנֵי־הָאֱלֹהִים, romanized: Bənē hā'Ēlōhīm, literally: "sons of the Elohim" – “Sons of God”

In Hebrew (both Biblical and Modern) the term for ‘human beings’ is ‘Benei Adam’ { בְּנֵי אָדָם which literally means ‘the children of Adam’ – since the strong biblical foundation of the Hebrew culture sees all the people in the world as direct descendants of Adam. – “Daughters of Adam”



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THE NEPHILIM (Before the Flood and the reason of the flood)

NEPHILIM (Heb. נַפְיִלִים), a race of giants said to have dwelt in pre-Israelite Canaan (Num. 13:33). Genesis 6:1–2 relates that the "sons of gods," i.e., divine or angelic beings, took mortal wives; verse 4 continues, "It was then, and later too, that the Nephilim appeared [lit., were] on earth—when the divine beings cohabited with the daughters of men, who bore them offspring. They were the heroes [Heb. gibborim] of old, the men of renown." This could mean that the Nephilim were contemporaneous, but not identical, with the offspring of divine beings and earthly women, who were called gibborim (so, e.g., Morgenstern, in HUCA 14 (1939), 85ff.). The above translation, however, follows an ancient tradition in equating the Nephilim and the gibborim as offspring of the union of \*angels and mortals .

מַפֵּל

mappâl

map-pawl'

From H5307; a falling off, that is, chaff; also something pendulous, that is, a flap: - flake, refuse.





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Gibborim (Hebrew: גִּבּוֹרִים, singular גִּבּוֹר gibbor) is a Hebrew word that can be glossed 'mightiest', and is an intensive for gabar ('גָּבַר mighty'). In the Hebrew Bible, it is used to describe people who are valiant, mighty, or of great stature. There is some confusion about Gibborim as a class of beings because of the term's use in Genesis 6:4, which describes the Nephilim as mighty (gibborim).

The word gibborim' is used in the Tanakh over 150 times and applied to men as well as lions (Proverbs 30:30), hunters (Genesis 10:9), soldiers (Jeremiah 51:30) and leaders (Daniel 11:3). The word is also applied to David's Mighty Warriors, a group of 37 men who fought with King David identified in 2 Samuel 23:8–38.



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Septuagint (Greek) LXX:

In Greek and Roman mythology, the Giants, also called Gigantes (Greek: Γίγαντες, Gígantes, singular: Γίγας, Gígas), were a race of great strength and aggression, though not necessarily of great size.

Gigantes – “giants”

Gigas – “Earth-born” In our study in Revelation this will be the earth dwellers.

Geneges is the same word used in Greek mythology for “Titans,” creatures emerging from interbreeding of the Greek gods with human beings. Genea, means breed,” or “kind.” The English words “genes” and “genetics” come from the same root.



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THE NEPHILIM (Before the Flood and the reason of the flood)

New Testament Confirmations

“ In the mouth of 2 or 3 witnesses ....”

- Jude 6:7
- 1 Peter 3:19-20
- 2 Peter 2:4-5
- Even the unique use of “Tartarus.” Tartarus, the infernal regions of ancient Greek mythology. The name was originally used for the deepest region of the world, the lower of the two parts of the underworld, where the gods locked up their enemies. It gradually came to mean the entire underworld.



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THE NEPHILIM (Before the Flood and the reason of the flood)

“Angel” View from Church Fathers

- Philo of Alexandria
- Justin Martyr
- Irenaeus
- Athenagoras
- Tertullian
- Lactantius
- Amrose
- Julian



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THE NEPHILIM (Before the Flood and the reason of the flood)

Modern Scholarship

- G.H. Pember
- M.R. DeHaan
- C. H. McIntosh
- R. Delitzsch
- A. C. Gaebelein
- A. W. Pink
- Donald Barnhouse
- Henry Morris
- Merrill F. Unger
- Arnold Fruchtenbaum
- Hal Lindsey
- Chuck Smith



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### THE REPHAIM (Post flood Nephilim)

- “ .... also after that ....” Genesis 4:6
- Rephaim, Emim, Horim, Zamsummim Genesis 14 & 15
- Arba, Anak & his 7 sons (Anakim) Encounter in Canaan Numbers 13:33
- Og, king of Bashan Deuteronomy 3:11; Joshua 12
- Goliath and his 4 brothers 2 Samuel 21:16-22; 1 chronicles 20:4-8

THEY WALK THE EARTH TODAY

THE OFFSPRINGS CREATED ALL THE EVIL SPIRITS THAT CAUSE US DANGER





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## **ENGAGING THE CANAANITES – Chapter 21**

THE STRATEGEMS OF satan (Once God announces His next people satan get to attack)

- Corruption of Adam’s line                      Genesis 6
- Abraham’s seed                                      Genesis 12 and 20
- Famine    Genesis 50
- Destruction of male line                          Exodus 1
- Pharoah's pursuit                                  Exodus 14
- The populating of Canaan                        Genesis 12:6
- Against David’s line (Christ)                    2 Samuel 7



*God Is Government*

*Isaiah 33:22*

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## **ENGAGING THE CANAANITES – Chapter 21**

### ATTACKS OF DAVID’S LINE

- Jehoram kills his brother                      2 Chronicles 21
- Arabians slew all (but Ahazariah)
- Athaliah kills all (but Joash)                      2 Chronicles 22
- Hezekiah assaulted, etc.                      Isaiah 36 and 38
- Haman’s attempts                      Esther 3



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## **ENGAGING THE CANAANITES – Chapter 21**

### NEW TESTAMENT STRATEGEMS

- Joseph’s fears                      Matthew 1
- Herod’s attempts                  Matthew 2
- At Nazareth                         Luke 4
- 2 storms on Sea                    Mark 4 ; Luke 8
- The Cross
- The Summary                        Revelation 12

.... and satan never gets through throughout history .....



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## **ENGAGING THE CANAANITES – Chapter 21**

“THE BULLS OF BASHAN?”

*Psa 27:12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.*

### A CURRENT DAY ENIGMA

- What does the Galan Heights, Hebron, and the Gaza Strip have in common?
- They were the areas that Joshua failed to completely exterminate the Rephaim.
  - ❖ Deuteronomy 20:16-18
  - ❖ Joshua 15:14
  - ❖ Et al.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

The events that took place on the plains of Moab probably covered the last five months of the 40<sup>th</sup> year (mid-October to mid-March) and take in the rest of Numbers and the whole of Deuteronomy. Deuteronomy hardly mentions the Balaam episode (Deuteronomy 4:3; 23:4-5)



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:1 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.*

*Num 22:2 And Balak the son of Zippor saw all that Israel had done to the Amorites.*

*Num 22:3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.*

Balak: (vain, empty). Not hereditary king but imposed on Moab by Sihon. Also apparently was allied with the Midianites in some way. He had seen the conquests of Israel (Numbers 20-21) and was afraid his people would be overcome too. He realized that physical force would never defeat the Jews, so he resorted to spiritual deception by hiring Balaam to curse Israel. He offered Balaam a good price for doing the job, but the prophet (having consulted the Lord) refused to agree. Balak's messengers went home and reported failure.

**WIAT A MINUTE – BALAAM CONSULTED TO GOD TO EXECUTE A CURSE! Think about this!!!!!!**





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:4 And Moab said unto the elders of Midian, 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.*

The fears of Balak were actually in vain, for the Moabites, as kinsmen of Israel (Genesis 19:26-37) like the Ammonites, were exempted from the attacks of Israel. In fact, the Lord had explicitly revealed through Moses that Israel must assiduously avoid any harmful contact with the Edomites (Deuteronomy 2:5-6), Moabites (Deuteronomy 2:9-19). Even the Midianites were distantly related to Israel (Genesis 25:1-4), and so presumably they had nothing to fear.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, 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:*

Balak’s employment of Balaam, the seer in Mesopotamia, would imply a circulation of intelligence, great considering the times. Moab’s descent from Lot, originally of Mesopotamia, the merchant caravans passing across the deserts, led to an advanced civilization of Moab, as evidenced by the Moabite stone some centuries later.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

#### **BALAAM THE PROPHET**

Balaam, son of Beor, was from Pethor, a city on the Euphrates. Pethor was not far from the great city of Mari, discovered in 1933 in the Euphrates Valley. The discovery of a vast number of cuneiform tablets at Mari, beginning in 1933, revealed the existence of a complex cult of prophets and seers whose activities precisely resembled those of Balaam.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:6 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, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.*

*Num 22:7 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.*

*Num 22:8 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.*

In gracious condescension and in anticipation of His blessing on His own people, the Lord appeared to the diviner and warned him not to heed Balak’s instructions to curse God’s blessed people.





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:9 And God came unto Balaam, and said, What men are these with thee?*

*Num 22:10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,*

*Num 22:11 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.*

*Num 22:12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.*

*Num 22:13 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.*

*Num 22:14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.*





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:15 And Balak sent yet again princes, more, and more honourable than they.*

*Num 22:16 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:*

*Num 22:17 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.*

*Num 22:18 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.*

*Num 22:19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.*





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:20 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.*

*Num 22:21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.  
Balaam's Donkey and the Angel*

*Num 22:22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.*

*Num 22:23 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.*

God's resistance was not against his going but against his unspoken motive or intention (he “loved the wages of wickedness,” 2 Peter 2:15), which was obviously contrary to God's will (Numbers 22:32b-35).



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

#### **THE ANGEL OF THE LORD**

He has been equated with Deity and was offered and accepted worship, something absolutely forbidden to ordinary angels: (Genesis 16:7; 18:1-2; 22:14-18; Exodus 3:1-6; Joshua 5:13-15; Judges 6:20-22; 13:17-23; et al.). The Angel of the Lord was a manifestation of the presence of the Lord Himself (adds this to your Christ comings number) that is a “theophany.”



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.*

*Num 22:25 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.*

*Num 22:26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.*

*Num 22:27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.*

*Num 22:28 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?*



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.*

Balaam seems little surprised at this turn of events. Undoubtedly as a pagan diviner he may have heard such things before. Much of the success of such practitioners of the occult lay in the demonic inspiration of the prophets themselves or of the victims with whom they dealt. The serpent, for example, could speak because it was the incarnation of satan (Genesis 1:3). Jesus cast demons out of a human being and allowed them to inhabit a herd of swine (Luke 8:26-39).



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:30 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.*

*Num 22:31 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.*

*Num 22:32 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, because thy way is perverse before me:*

*Num 22:33 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.*

*Num 22:34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.*



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:35 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.*

*Num 22:36 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.*

*Num 22:37 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?*

*Num 22:38 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.*

*Num 22:39 And Balaam went with Balak, and they came unto Kirjathhuzoth.*

*Num 22:40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.*





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

The two then went to Kiriath Huzoth (location unknown) where the divination (where we get the word DIVI) rituals commenced. These frequently involved sacrifices as well as examining the animals' internal organs, a practice known as hepatoscopy or augury.

Black magic from Africa and Louisiana.





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 22**

*Num 22:41 And it came to pass 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.*

The following morning, they ascended Bamoth Baal (“the heights of Baal”) probably a mountaintop overlooking the plains of Moab. Its association with Baal suggests that it was a high place where Canaanite cultic functions were carried out. Balaam asked Balak to build seven altars there where seven bulls and seven rams would be sacrificed, a bull and a ram for each altar (Numbers 23:14-30). There is not biblical instruction or precedent for what Balaam did , so presumably the sacrifices were part of a pagan ritual – sacrifices to the pagan gods.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:1 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.*

*Num 23:2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.*

*Num 23:3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.*

There is no Biblical instruction for what Balaam did, so presumably the sacrifices were part of a pagan ritual. Yet God met with him and Gave him a message which he was to repeat to Balak.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.*

*Num 23:5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.*

*Num 23:6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.*

After the offerings were made Balaam went off by himself to elicit a revelation from the Lord. Balaam was still seeking to cooperate with the God of Israel even though his methods were not sanctioned in Israel's Law. And God met with him and gave him a message which he was to repeat to Balak.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:7 And he 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.*

*Num 23:8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?*

Each of the four oracles concerning Israel takes up one of the promises of the Abrahamic covenant and confirmed it. The first oracle (Numbers 23:7-10), stressing that God has not cursed Israel, confirmed that Israel will be like the dust of the earth. Who can count the dust of Jacob or number the fourth part of Israel? (numbers 23:10).

The "fourth part of Israel" refers to that quarter of the camp that was closest to Balaam as he prophesied. He could not even count the quarter of the nation that was closest to him.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.*

*Num 23:10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!*

Let me die the death of the righteous, and let my last end be like his! Balaam said that he would look down from his lofty vantage point and see these blessed ones who live apart and do not consider themselves one of the nations (Deuteronomy 32:8-10). They were like dust in number (Genesis 13:16) and to be identified with them in life or death was a blessing of God (Numbers 23:10). Balaam almost seemed to wish that he were one of God's people.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.*

*Num 23:12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?*

*Num 23:13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.*

*Num 23:14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.*

The second oracle (Numbers 23:13-26). Here they erected seven more altars and offered seven more bulls and seven more rams.





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

#### **PISGAH OR NEBO?**

The correct designation for the mount is not “Nebo” (which has become usual for convenience's sake) but “the mountain adjoining Nebo.”

- A ridge of the Abarim mountains west from Heshbon: The uniform peak less nature of Pisgah caused its parts to be distinguished only by the names of the adjacent villages.
- From Pisgah, Israel gained their first view of the Dead Sea and Jordan valley; hence, Moses too viewed the land of promise.
- Nebo was a town on, or near, that ridge, lying on its western slope (Numbers 21:20; 32:3; 38: Deuteronomy 32:49; 34:1).
- In Scripture Nebo denotes only the town (Isaiah 15:2; Jeremiah 48:1-22).





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.*

*Num 23:16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.*

*Num 23:17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him.  
And Balak said unto him, What hath the LORD spoken?*

*Num 23:18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:*

*Num 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

*Num 23:20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.*



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.*

*Num 23:22 God brought them out of Egypt; he hath as it were the strength of an unicorn.*

Balaam then said that because of the Exodus out of Egypt (Numbers 24:8), Israel had supernatural prosperity (no misfortune or misery, Numbers 23:21a), the Lord 's presence (Numbers 23:21b) and supernatural power (Numbers 23:22b). The shout of the King must be understood as a militaristic threat, implying that the Lord is a Warrior who leads His hosts to victory (Joshua 6:5-20; Psalms 47:5; Jeremiah 4:19; 49:2). Such power renders sorcery and divination harmless.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

#### **UNICORN**

Probably the wild bison, buffalo, ox, or urus (now only found in Lithuania, but then spread over northern temperate climes, Bashan, etc., and in the Hercynian forest, described by Caesar as almost the size of an elephant, fierce, sparing neither man nor beast) stands in contrast to the tame ox used in plowing. In Deuteronomy 33:17, “his (Joseph’s) horns are like the horns of an unicorn”, “the ten thousands of Ephraim and the thousands of Manasseh,” two tribes sprung from the one Joseph, are the two horns from one head. Therefore, the unicorn was not as is represented a one-horned animal, but some species of urus or wild ox.

➤ Great strength

➤ Two horns

➤ Fierceness

➤ Untameable

➤ Playfulness of its young

➤ Association with “bullocks and bulls” for sacrifice

➤ Lifting up the horn as bovine animals lower the head and toss up the horn

Job 39:11

Deuteronomy 33:17

Psalms 22:21

Job 39:9-11

Psalms 29:6

Isaiah 34:6-7

Psalms 92:10



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!*

In 1843 the U.S. Congress appropriated \$30,000 for Samuel B. Morse to construct an experimental telegraph line between Washington D.C. and Baltimore MD. On May 24, 1844, Samuel B. Morse sent the first telegraph message: “What hath God wrought!” This was the implementation of the Morse code.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.*

*Num 23:25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.*

*Num 23:26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?*

Rather than being overcome, Israel like a lion would arise and utterly destroy her enemies (Numbers 24:9).



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 23**

*Num 23:27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.*

*Num 23:28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.*

*Num 23:29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.*

*Num 23:30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.*

The third oracle of four (Numbers 23:27; 24:14). For a 3<sup>rd</sup> and final time Balak set the stage for Balaam to curse Israel. Superstitiously Balak felt that a move to a new location might create the proper environment for the cursing to take place. There once more they prepared the seven altars and sacrifices necessary for the ritual of divination. They arrived then at the top of Peor, a mountain near the town of Beth Peor (Deuteronomy 3:29;4:26), close to Israel’s encampment in the plains of Moab.





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:1 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.*

*Num 24:2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.*

*Num 24:3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:*

Balaam, having understood by now the futility of sorcery against the people God had determined to bless, forsook his usual techniques and looked out over the host of Israel arranged in its prescribed tribal order.





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:*

*Num 24:5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!*

*Num 24:6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.*

Then, invested with the Spirit of God he uttered his 3<sup>rd</sup> oracle. This coming of the Spirit no more proves that Balaam was a true prophet than the coming of the Spirit on Saul (1 Samuel 10:6; 10:11) or the disciples (John 20:22) made them prophets of the Lord. There is a difference between the Spirit's coming on individuals to empower them supernaturally and His coming into them to abide (John 7:39).



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.*

*Num 24:8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.*

Agag, this Amalekite king first appears in the story of Samuel and Saul, more than 300 years after Balaam (1 Samuel 15:8). However, Agag was a title, such as Pharaoh, of a long line of Amalekite kings. Parallels to this may be seen in Abimelech (Genesis 20:1-2; 26:!) and Jabin (Joshua 11:1; Judges 4:2). The prophecy that Israel would have a king is in line with earlier revelation (Genesis 17:6; 35:11; 49:10).



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.*

May those who bless you be blessed and those who curse you be cursed!

By this statement knowingly or unknowingly repeated God’s promise to Abraham and the patriarchs concerning Israel’s special redemptive role (Genesis 12:3).

The third oracle, a vision from the Almighty, the name by which God appeared to Abraham, confirmed that Israel will inherit the land promised. The predicted defeat of Agag, the Amalekite king shows that Canaan is in mind here (1 Samuel 15:8). Finally, the prediction that Israel would devour hostile nations fulfills the promise that they would possess their enemies’ cities (Genesis 22:17). That the Abrahamic covenant is in mind is further indicated by the last words of v. 9, May those who bless you be blessed and those who curse you be cursed! (Genesis 12:3)



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.*

*Num 24:11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.*

*Num 24:12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,*

*Num 24:13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?*

*Num 24:14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.*



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:*

*Num 24:16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:*

The fourth oracle regarding Israel (Numbers 24:15-19). The pagan mentioned three names or epithets of God: God “the powerful One”, the Most High (elyon, “the uplifted One”), and the Almighty (Saddai, “the abundant one” or “the Almighty One”)



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*

The truth Balaam saw concerned primarily a star and a scepter that would originate in Israel in the future. Since poetically the star is parallel to the scepter, the star must also refer to royalty. This has now been strikingly confirmed in prophetic texts from Mari which describe various kings by the epithet “star.” 9A reference to the “star of Bethlehem” may be only a contrivance by some.)





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

*Num 24:18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.*

*Num 24:19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.*

Edom also was threatened with conquest by Israel, Seir was another name for Edom as the parallel construction indicates (Genesis 32:3); Deuteronomy 2:4). Balaam said a ruler would come from Israel and destroy the survivors of the city. The city is probably Sela, Edom’s capital, known later as Petra. Fulfillment of these prophecies about Moab and Edom have already come to pass in some respects (1 Kings 11:15-18) but they still have prophetic overtones. Moab and Edo must yet suffer the judgment of the King of Israel, Jesus Christ (Isaiah 15 and 16; 21:11-12; Jeremiah 48; 49:7-11; Obadiah 15 -18, and 21).

The fourth oracle was the most remarkable: from the Most High (Numbers 24:16), by whom Melchizedek blessed Abraham (Genesis 14:18-20). Melchizedek is himself associated with Christ (Hebrews 7:1-17; Psalms 110:4): promises a king in who will defeat Israel’s enemies (Numbers 17 – 19): ‘Crush the foreheads of Moab (v 17) anticipates David’s victories (2 Samuel 8:2). However, the promise to Abraham (Genesis 12:3; 22:18), the promise of the Messiah whom the Gentiles will obey (Genesis 49:10). Thus, Balaam confirmed God’s promises to Abraham.





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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

#### **THE ORACLES OF BALAAM**

- 1<sup>st</sup> Oracle – Confirmed Israel will be like the dust of the earth Numbers 23:7-12
- 2<sup>nd</sup> Oracle – Confirmed that God is among His people Numbers 23:13-26
- 3<sup>rd</sup> Oracle – Confirmed Israel will inherit the land Numbers 23:27 through Number 24:14
- 4<sup>th</sup> Oracle – Confirmed that Israel would have a king which  
Would possess Moab and Edom Numbers 24:15-19



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### **CHAPTER 24**

*Num 24:20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.*

Balaam had previously mentioned Agag (v. 7), the Amalekite king. The Amalekites also had attacked Israel just after the Exodus (Exodus 17:8-16) and so were placed under the judgment of the Lord (1 Samuel 15:1-3). They were first among the nations in the sense that their ancestry could be traced back to Esau (Genesis 36:16).



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### **CHAPTER 24**

*Num 24:21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.*

*Num 24:22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.*

The reference to Asshur (Assyria) is a prediction of the conquests of the west by Tiglath-Pileser III and Salmaneser V. Mention of the Assyrians as early as Balaam: by then the Middle Assyrian Kingdom period was under way and Assyria was on the way to becoming a mighty international power.



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### **CHAPTER 24**

*Num 24:23 And he took up his parable, and said, Alas, who shall live when God doeth this!*

*Num 24:24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.*

*Num 24:25 And Balaam rose up, and went and returned to his place: and Balak also went his way.*

Chittim – the countries lying on the Mediterranean, particularly Greece and Italy (Daniel 11:29-30). The Assyrians were themselves to be overthrown – first, by the Greeks under Alexander the Great and his successors; secondly, by the Romans.

Eber – the posterity of the Hebrews (Genesis 10:24)

“... he also shall perish”; that is, the conqueror of Asher and Eber, namely, the Greek and the Roman empires.



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 24**

#### **ERRORS OF BALAAM**

- Way of Balaam – 2 Peter 2:15 (a hireling – making religion his source of wealth)
- Error of Balaam – Jude 11 (Balaam was hired by the enemies of the People of God to curse them, warned not to by God Numbers 22:12)
- Doctrine of Balaam – Revelation 2:14 (spiritual unchastity; marriage with the world. Balaam lived riotously afterward, but perished with the enemies of God at last Joshua 13:22)



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## **THE PROPHET BALAAM – Chapter 22 - 24**

### **CHAPTER 25**

*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.*

When Israel was in Shittim (a verdant meadow, so called from a grove of acacia trees which lined the eastern side of the Jordan) where they camped before crossing the river (Joshua 2:!), Israelite men engaged in sexual immorality with Moabite women. This was an integral part of the Canaanite fertility rites (Deuteronomy 23:17-18; 1 Kings 14:22-24). Balaam took part in the cursing through the seduction by Baal cult – Revelation 2:14.

*Num 31:16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.*



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### **CHAPTER 25**

*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 every one his men that were joined unto Baalpeor.*

So serious was this breach of covenant, especially when Israel was on the threshold of the land of promise, that the Lord commanded Moses to take serious action – all the guilty individuals involved must die.





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### **CHAPTER 25**

*Num 25:6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.*

*Num 25:7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; .*

While Moses was delivering this verdict, an Israelite man (Zimri), v. 14) was brazen enough to bring a Midianite cult prostitute (Cozbi, v. 15) right into the camp. Phinehas son of Eleazar, a priest, was so incensed at this bold and open sin that he took a spear and followed the Israelite into his tent and impaled both men and his partner with it.



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### **CHAPTER 25**

*Num 25:8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.*

*Num 25:9 And those that died in the plague were twenty and four thousand.*

This stopped the plague, evidently implied in the statement about God’s anger (v. 3), but not before 24,000 people died. [1 Corinthians 10:8 says 23,000 people died by the plague, whereas Numbers 25:9 includes those by execution the Judges (v. 5)].



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### **CHAPTER 25**

*Num 25:10 And the LORD spake unto Moses, saying,*

*Num 25:11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.*

*Num 25:12 Wherefore say, Behold, I give unto him my covenant of peace:*

*Num 25:13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. .*

This is defined as a lasting priesthood. Such a promise had been made to Aaron and his sons (Exodus 29:9) but not specifically at that time to Aaron's grandson Phinehas. This suggests that the office of priest would now be channeled through Phinehas and not any other grandson of Aaron (1 Chronicles 6:4-15).



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### **CHAPTER 25**

*Num 25:14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.*

*Num 25:15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.*

The names of the Israelite and Midianite culprits, Zumri (a Simeonite) and Cozbi, emphasize that the matter was public and investigated. This may explain the great reduction in the Simeonite male population between the first census (59,300, Numbers 1:23) and the one after this incident (22,200, Numbers 26:14). If mainly Simeonites had been involved in the immorality and idolatry it would account for much of the difference in the totals.



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### **CHAPTER 25**

*Num 25:16 And the LORD spake unto Moses, saying,*

*Num 25:17 Vex the Midianites, and smite them:*

*Num 25:18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.*

Also, the identity of the woman may have been stressed in order to explain Israel's subsequent action of decimating the Midianite population (Numbers 25:16-18; 31:1-24).



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## **NEXT SESSION**

**Read Numbers 26-31: What is learned from the 2<sup>nd</sup> census? What is the significance of the exception for the daughters of Zelophehad? How does it relate to Jesus Christ?**