

Balaam a Prophet, Numbers chapters 22 to 25

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Outline

TODO THIS SECTION NEEDS TO BE RE-WRITTEN

It is argued that he is an Edomite, expand on this and compare my thoughts with those I made in “Esau and Jacob”

Argue that he is like QA

Compare the road to Damascus (come to Jesus meeting) of Paul with Balaam. Point out that we should view both of them before the event and after in completely different ways. Paul's eyes were opened [Act 9:8](#), [Act 9:18](#) So were Balaam's Num 24:4 & Num 24:16.

Analyze prejudices we have towards Balaam from biblical references that mention him. I.e. are these biblical references talking about Balaam before or after the donkey incident.

By putting Balaam in a better light, it ends up putting Moshe in a lesser light (again). Is the testimony of Moshe regarding Balaam impeccable, Num 31:8, Num 31:16. Is it possible that he was jealous of him because of the close relationship that he had with YHVH and that YHVH had used him to say some of the most beautiful things towards Israel?

Point out how much courage it must have took for Balaam to praise Israel three times in front of Balak.

The three blessings of Balaam. 1) Note that there is a BCR perspective in that he is getting three witness from Barak via YHVH's “notary” Balaam. Categorize the three blessings ISBE say

Introduction

Num 22:1-41

¹ And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan <i>by</i> Jericho.
² And Balak the son of Zippor saw all that Israel had done to the Amorites.
³ And Moab was sore afraid of the people, because they <i>were</i> many: and Moab was distressed because of the children of Israel.
⁴ And Moab said unto the elders of Midian, Now shall this company lick up all <i>that are</i> round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor <i>was</i> king of the Moabites at that time.
⁵ He sent messengers therefore unto Balaam the son of Beor to Pethor, which <i>is</i> 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:
⁶ Come now therefore, I pray thee, curse me this people; for they <i>are</i> too mighty for me: peradventure I shall prevail, <i>that</i> we may smite them, and <i>that</i> I may drive them out of the land: for I wot that he whom thou blessest <i>is</i> blessed, and he whom thou cursest is cursed.
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.
⁸ And he said unto them, Lodge here this night, and I will bring you word again, as YHVH shall speak unto me: and the princes of Moab abode with Balaam.
⁹ And God came unto Balaam, and said, What men <i>are</i> these with thee?
¹⁰ And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, <i>saying</i> ,
¹¹ Behold, <i>there is</i> 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 <i>are</i> blessed.
¹³ And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for YHVH 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.
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 YHVH my God, to do less or more.

¹⁹ Now therefore, I pray you, tarry ye also here this night, that I may know what YHVH 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.

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

²³ And the ass saw the angel of YHVH 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.

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

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

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

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

²⁸ And YHVH 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?

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.

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 YHVH opened the eyes of Balaam, and he saw the angel of YHVH standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

³² And the angel of YHVH 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:

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 YHVH, 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.

³⁵ And the angel of YHVH 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.

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.

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

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

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.

Num 23:1-30

- ¹ And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.
- ² And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.
- ³ And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure YHVH will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.
- 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.
- ⁵ And YHVH put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.
- ⁶ And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.
- 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.
- ⁸ How shall I curse, whom God hath not cursed? or how shall I defy, *whom* YHVH hath not defied?
- 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.
- 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!
- 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.
- ¹² And he answered and said, Must I not take heed to speak that which YHVH hath put in my mouth?
- 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.
- 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.
- ¹⁵ And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.
- ¹⁶ And YHVH met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.
- 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 YHVH spoken?
- ¹⁸ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:
- 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?
- ²⁰ Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.
- ²¹ He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: YHVH his God *is* with him, and the shout of a king *is* among them.
- ²² God brought them out of Egypt; he hath as it were the strength of an unicorn.
- 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!
- 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.
- ²⁵ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.
- ²⁶ But Balaam answered and said unto Balak, Told not I thee, saying, All that YHVH speaketh, that I must do?
- 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.
- ²⁸ And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

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

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

Num 24:1-25

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

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.

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:

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:

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

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

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.

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.

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.

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.

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

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

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

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.

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:

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:

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.

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

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

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.

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.

²² Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

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

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.

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

Deu 23:1-8 KJV

¹ He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of YHVH. ² A bastard shall not enter into the congregation of YHVH; even to his tenth generation shall he not enter into the congregation of YHVH. ³ An Ammonite or Moabite shall not enter into the congregation of YHVH; even to their tenth generation shall they not enter into the congregation of YHVH 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. ⁵ Nevertheless YHVH thy God would not hearken unto Balaam; but YHVH thy God turned the curse into a blessing unto thee, because YHVH thy God loved thee. ⁶ Thou shalt not seek their peace nor their prosperity all thy days for ever. ⁷ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. ⁸ The children that are begotten of them shall enter into the congregation of YHVH in their third generation.

Verse by Verse Comments

Verse 2

Deu 23:2 A bastard **H4464 mamzer**

This occurs only once in Torah. **KJC**: 2; bastard, 2 [Deu 23:2](#), [Zec 9:6](#)

WordStudy: A masculine noun identifying an illegitimate child, a bastard. It specifies a person who does not have a proper pedigree or genealogy and was born out of wedlock ([Deu 23:2](#) [3]). In [Zec 9:6](#), **it is best rendered as a reference to foreign or mongrel persons**.

Strong's: From an unused root mian. to *alienate*; a *mongrel*, that is, **born of a Jewish father and a heathen mother**: - bastard.

FWIW, [Heb 12:8](#) KJV uses the this word in its English translated state. The Greek word is *nothos* (G3541) : "Of uncertain affinity; a spurious or illegitimate son: - bastard.

The PC word for this is Love Child.

LXX related word(s) [G241](#) allogenes [G4204](#) porne

If a Hebrew adopted what we would call today an illegitimate / "bastard" child, then does this commandment apply? Then the question becomes what if the lineage was not known and it was one of the Ammonite or Moabite. Is this in context with the next few verses which, arguably, has a time out.

Verse 3

10 generations compared to forever?

This would appear to be a mitzvot (#?) that has timed out.

What about [Deu 23:6](#)? Maybe that verse is talking about from a national perspective, but this verse is talking about an individual.

See [Mat 5:43](#) where these [Deu 23:3-6](#) may Y'shua be alluding.

See Standalone-Aleph-Tavs-in-the-book-of-Ruth: Consider adding this verses [Deu 23:2-3](#) and investigate ten generations. Elimelech lived 10 years in Moab and died. <http://myhebrewbible.com/Article/318>

Verse 4

YHVH is required to do this according to his own word ... [Gen 12:3](#).

Deu_23:4-5: Technically speaking this is a complaint against the Ammonites and the Moabites and not against Balaam (who arguably could have been an Edomite). FWIW, two verses down, Deu_23:7-8) talks about the Edomites.

IF IT IS TRUE THAT BALAAM WAS A EDMITE, THEN IT NEEDS TO BE BETTER EXPLAINED

Verse 5

Did YHVH "lovey dovey" us or did he **love us** contractually. He loves us because of the commandments that he must fulfill. [Exo 20:6](#), [Deu 5:10](#), [Deu 7:7-8](#), [Joh 14:15](#), [Joh 14:23](#). Contrast with Edom (verses 7&8) whom he said he hated see "Love-and-Hate-in-the-Bible-is-all-about-Contracts"

Verse 6

As a result of verse 5 which is an expression of love explained with the clarity of law/contract/covenant, YHVH showing by example how he carried this out and also how Israel must respect this by doing what he said i.e. to not enter into contract/covenant

Numbers chapter 31 references to Balaam (verses 8 & 16)

Num 31:8 KJV

⁸ And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Comments

See Num_24:25; Num_31:8, Num_31:16

YHVH commands false prophets to be put to death (Deu_13:5), and indeed, we read of Balaam's death at the hands of the Israelites in Numbers 31:8. Is this, technically speaking, the proper charge that can be made against Balaam? I know that other places in the bible he is obviously looked upon in a negative light, but it's hard to say that the prophecies he made towards Israel did not come true. Is he guilty of something else?

The command from YHVH in Num 31:1-2 was to avenge the Midianites...not specifically to go kill Balaam.

Num 31:8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Was Balaam "collateral damage"? Having said that, one must ask why is Balaam hanging around with the Midianites who are clear enemies of Israel. I.e. one can be judged by the company you keep. It's interesting that Balaam enters onto the scene with Balak and the Moabites not the Midianites...further study needed.

Num 31:15-18 KJV

¹⁵ And Moses said unto them, Have ye saved all the women alive? ¹⁶ Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against YHVH in the matter of Peor, and there was a plague among the congregation of YHVH. ¹⁷ Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. ¹⁸ But all the women children, that have not known a man by lying with him, keep alive for yourselves.

Comments

Glenn McWilliams on Num_31:15-18

Moses reminds us of the danger implicit in the Midianite women. It was Israel's weakness for the Midianite women and their elohim that destroyed the first generation. It was the willingness of the Midianite women to seduce Israel that brought judgment upon the camp of Israel. Now, this new generation must demonstrate its willingness to put away from them everything they desire that is contrary to YHWH.

We see a similarity here between the sacrifices of the Altar and the slaughtering of women and children. Remember that part of the proclamation of the Altar is man demonstrating, through the slaughtering of animals, his willingness to put to death the animal nature he once served. In the destruction of the Midianite women, this second generation declares its willingness to slaughter what once tempted them. In other words, the Israelite soldiers are to fight not only a physical military battle but a spiritual battle within themselves as well. The

children of Israel must gain victory over their lusts and appetites that put them at risk daily. We are reminded that it was, after all, the WOMEN of Midian that accomplished what Balak and Balaam could not. A second reason for the destruction of all the women that had lain with men, as well as all the male children, is to prevent those women who may be pregnant and those young sons from some day avenging the destruction of their cities and families.

Word Study Balaam H1109 + G903

בלעם

Total KJV Occurrences: 61

Numbers chapter 22-25

Other References: [Num 31:8, 16](#), [Deu 23:4-5](#) (2), [Jos 13:22](#), [Jos 24:9-10](#) (2), [1Ch 6:70](#), [Neh 13:2](#), [Mic 6:5](#)
Deu_23:4-5, Jos_13:22, Jos_24:9-10, Neh_13:2, Mic_6:5;

Neh 13:1-3 KJV

¹ On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; ² Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. ³ Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

G903 Balaam

Βαλαάμ

Of Hebrew origin [[H1109](#)]; *Balaam*, a mesopotamian (symbolic of a false teacher): - Balaam.; LXX H1109; KJC [2Pe 2:15](#), [Jud 1:11](#), [Rev 2:14](#)

NT Verses

2Pe 2:15-16 KJV ¹⁵ Which have forsaken the right way, and are gone astray, following the way of Balaam [G903](#) *the son* of Bosor, who loved the wages of unrighteousness; ¹⁶ But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness **of the prophet**.¹

Jud 1:11 KJV Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core G2879 LXX xref H7140, KJC only Jud 1:11.

¹ Trick question, is Peter accusing Balaam of being a **false prophet**? No. At the end of the day, he was a prophet of YHVH who made many prophecies and brought on many blessings addressed to Israel (to the chagrin of Balak who was paying his wages).

Rev 2:14 KJV But I have a few things against thee ^{Pergamos}, because thou hast there them that hold the doctrine of Balaam ^{G903}, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

1Ch 1:43 KJV Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

Beor - ISBE

bē'or (בֵּעוֹר, *bē'ōr*, “destroyer”(?)):

(1) Father of Bela, **the first king of Edom** ([Gen 36:32](#); [1Ch 1:43](#)).

(2) The father of the seer Balaam ([Num 22:5](#); [Num 24:3](#), [Num 24:15](#); [Num 31:8](#); [Deu 23:4](#); [Jos 13:22](#); [Jos 24:9](#), omitted in Septuagint; [Mic 6:5](#); [2Pe 2:15](#), the King James Version and the Revised Version, margin “Bosor”).

Speculations about Balaam's Motives

To prove that Balaam was an Edomite is harder to prove than he was acting "in the nature" of an Edomite.

ToDo reference my views of how to deal with modern day Edomites to explain my motivation for making my comments and how it's important regarding how Israelites need to deal with Edomites.

Here is an excerpt from a website regarding Balaam. On the one hand I wouldn't argue with him that we should be very suspicious of the motives of Balaam and that his speculations might very well be true, but also we need to be diplomats and we need to give everyone due process if we are to be righteous judges of the Nations.

FROM an online website...

This had been a hard lesson for Balaam, and we could wish that he would have taken it to heart. Yet it **seems**, alas, that he did not. For, having returned home in disgrace, his thoughts continued to turn back to that reward he had so hoped for, and his mind continued to **scheme** for ways he might yet earn it. At last, it **seems** that an idea came to him. For Balaam knew the LORD, although he **seems** to have loved the rewards of this world more than his Master, and therefore he knew what pleased the LORD and what displeased him. And so it occurred to him that if he could not get the LORD to curse the Israelites for Balak, that he might instead get the LORD to curse them for their own sin. Thus it **seems** that, with a new plan in mind, Balaam returned to Balak, still hopeful of receiving his reward. Although we have no record of this visit or what went on during it, it **seems** that Balaam explained to Balak the great jealousy God has for His great Name and how He will not share His glory with idols. He **might** also have explained to him the laws of marriage that the LORD has and His aversion to prostitution. Then, it **seems**, he urged Balak to send not his army against the children of Israel, but rather an army of women, prostitutes, to defeat them. If these women could entice the Israelites to lie with them and, in doing so, proclaim the price for their services to be service to their idols, then Balaam was certain that God would be furious with the Israelites and, he believed, would curse them for Balak at last. (Numbers 31:16)

Dan: In 1Chronicles 1:42 it says that Bela the son of Beor was a king of Edom before any king reigned over the Israelites. So it is possible that Balaam and Bela were brothers, **with the same father Beor**. And if that is the case, then it is possible that Balaam was jealous of the wealth and power of his brother Bela the Edomite king, and was perhaps hoping to get some of that as a reward from Balak.

Dan,

While it is interesting to notice that the first king of Edom was Bela the son of Beor, it seems most likely that this kingship took place very early, probably soon after Israel went to Egypt. To bring this king all the way down to Balaam's day seems a little too late, to me. If he was an Edomite, it would be rather strange to find him living outside his own land like that. Also, there is no indication in the passage that Balaam is not either a Moabite or a Midianite himself.

So your guess is interesting, but I don't think it is very likely. I cannot prove it is wrong beyond a shadow of a doubt, however. It is always difficult when two different people bare the same name.

Keep studying the Word!

Nathan

Source: <https://precepts.wordpress.com/2007/09/21/balaam-the-son-of-beor/>

5/26/2015

<http://www.myhebrewbible.com/Article/321>

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References

Source Documents

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Triennial_43_01_Pinhas_2012_07_21.doc

The prophecies of Balaam

(all of which take the form of (Hebrew) poems: <http://en.wikipedia.org/wiki/Balaam#Prophecies>)

1. Numbers 23:7–10, prophesies the unique exaltation of the Kingdom of Israel, and its countless numbers.
2. Numbers 23:18–24, celebrates the moral virtue of Israel, its monarchy, and military conquests.
3. Numbers 24:3–9, celebrates the glory and conquests of Israel's monarchy.
4. Numbers 24:14–19, prophesies the coming of a king who will conquer Edom and Moab
5. Numbers 24:20, concerns the ruins of Amalek
6. Numbers 24:21–22, concerns the destruction of the Kenites by Assyria
7. Numbers 24:23–24, concerns “ships of Kittim” coming from the west to attack Assyria and Eber

ISBE enumerates this as 4 - The four blessings / Parables

- 1) [Num 23:7-10](#) he briefly states his reasons for pronouncing a blessing;
- 2) [Num 23:18-24](#) he again emphasizes the fact that he cannot do otherwise than bless the Israelites, and then he proceeds to pronounce the blessing at some greater length.
- 3) ([Num 24:3-9](#) he describes the glorious state of the people, its development and irresistible power.
- 4) In the last four parables ([Num 24:15-24](#)) he partly reveals the future of Israel and other nations: they are all to be destroyed, Israel's fate being included in the allusion to Eber. Now, at last, Balaam is back again in his own sphere denouncing others and predicting awful disasters.

Similarities between Golden Calf and Apostasy at Peor

We should see in this story a very powerful parallel to the story of the golden calf, where Israel likewise fell into disobedience with an idol. Dennis T. Olson aptly points out the great number of parallels between the two stories.

- a. In both stories, the people worship and make sacrifices to another god (Exod. 32:6; Num. 25:2).
- b. Both stories involve foreigners, either the gold from the Egyptians for the golden calf idol (Exod. 12:35; 32:2-4) or the women of Moab and Midian (Num. 25:1-2, 6).
- c. In the aftermath of the golden calf story in Exod. 34:15-16, God commands Moses and the Israelites to avoid exactly what happens in Num. 25. You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves (Hebrew *zanah*) to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifices. And you will take wives from among their daughters for your sons and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods. Num. 25 displays this intermingling of sexual intercourse and the worship of foreign gods, using the Hebrew word *zanah* in 25:1.
- d. The Levites kill 3,000 of those guilty of apostasy in worshipping the golden calf (Exod. 32:28). The “judges” or leaders of Israel are instructed to kill “any of your people who have yoked themselves to the Baal of Peor” (Num. 25:5).
- e. Because of their obedience in carrying out God’s punishment against the idolaters, the Levites are ordained as priests to God; “Today you have ordained yourselves for the service of YHVH” (Exod. 32:25-29). In Num. 25, the priest Phinehas executes God’s punishment: “It shall be for him and for his descendants after him a covenant of perpetual priesthood, because he was zealous for his God” (Num. 25:6-13).
- f. After the golden calf incident, Moses “makes atonement” for Israel (Exod. 32:30). The priest Phinehas “makes atonement” for Israel in the Baal Peor episode (Num. 25:13).
- g. A plague is sent as punishment in both the golden calf story (Exod. 32:35) and the Baal Peor story (Num. 25:9).

Source: Numbers (Interpretation, a Bible Commentary for Teaching and Preaching), Dennis T. Olson, John Knox Press, Pp. 153-154

Glenn McWilliams: continues, These two stories can be understood as bookends to the sad story of the first generation of Israelites to come out of Egypt.

JKM: I’m wondering if there is another

Verse Outline

Num 22 Balak Sends for Balaam; Balaam and the Angel

1-14 Balak's first message for Balaam is refused

15-21 His second message obtains him

22-35 An angel would have slain him, if he had not been saved by his donkey

36-41 Balak entertains him

Num 23 The Prophecies of Balaam

1-30 Balak's sacrifices

Num 24 The Prophecy from Peor

1-9 Balaam, leaving divinations, prophesies the happiness of Israel

10-14 Balak, in anger, dismisses him

15-25 He prophesies of the Star of Jacob, and the destruction of some nations

Census Table Comparing Num 1 to Num 26

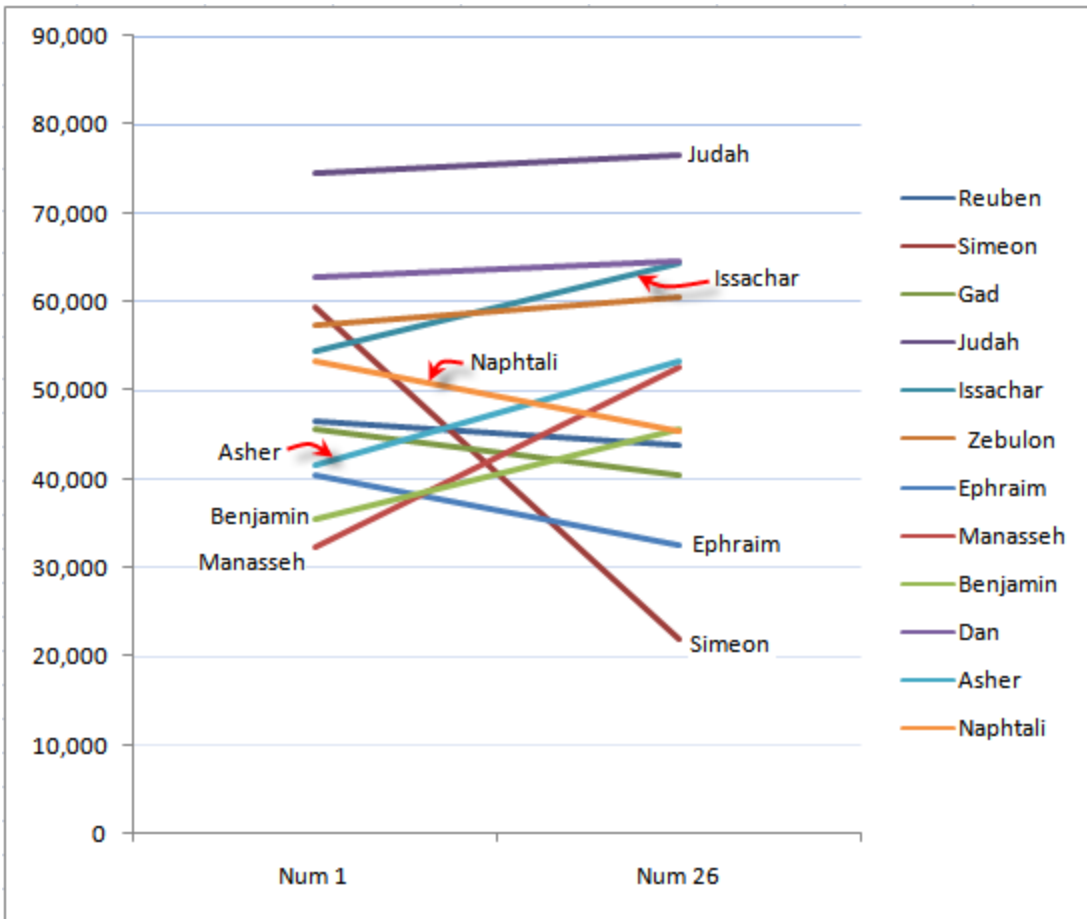
Tribe		Leader	Translation	Census		Diff.
				Num 1	Num 26	
Reuben	South	<i>Elizur</i>	My God the Rock	46,500	43,730	(2,770)
Simeon		<i>Shelumiel</i>	God my Salvation	59,300	22,000	(37,300)
Gad		<i>Eiasaph</i>	My God that Gathers	45,650	40,500	(5,150)
Judah	East	<i>Nahshon</i>	The Diviner	74,600	76,500	1,900
Issachar		<i>Nethaneel</i>	God the Giver	54,400	64,300	9,900
Zebulon		<i>Eliab</i>	My God the Father	57,400	60,500	3,100
Ephraim *	West	<i>Elishama</i>	My God the Hearer	40,500	32,500	(8,000)
Manasseh **		<i>Gamaliel</i>	My God the Rewarder	32,200	52,700	20,500
Benjamin		<i>Abidan</i>	My Father is Judge	35,400	45,600	10,200
Dan	North	<i>Ahiezer</i>	My Brother is Help	62,700	64,600	1,900
Asher		<i>Pagiel</i>	My prayer-God	41,500	53,400	11,900
Naphtali		<i>Ahira</i>	My Brother is Friend	53,400	45,400	(8,000)
total				603,550	601,730	(1,820)

* The order of Ephraim and Manasseh are flipped in Numbers 26.

Analysis

(all tribe population are calculated without counting Levi.)

- 1) Of the 603,550 in the first census they are all dead save 2.
- 2) **Simeon** gets clobbered.
 - a. 63,040 is the total amount for those tribes that had a decrease and almost 60% (59.1) came from Simon.
 - b. Almost 1 out of 10 non Levi Israelites in Num 1 was from Simeon, which is larger than the average which would have been 1 in 12. By Num 26 it was about 1 out of 27 i.e. the population of Simeon as a percentage of Israel when from 9.8% to 3.65%; a 268% drop
 - c. Simeon dropped from the 3rd most populate tribe (behind Judah and Dan to dead last)
- 3) **Manasseh** is the most fruitful, well on its way to fulfilling its prophetic destiny (Gen 48:19; Deu 33:17)
 - a. Manasseh's population started dead last (12th) and catapulted to 6th (64%)
 - b. 59,400 is the total amount for those tribes that had an increase and just over one third (34.5%) came from Manasseh.
- 4) Big decrease in **Ephraim and Naphtali**
 - a. These two tribes decrease by 8,000 each. Gad and Reuben also decrease
- 5) Big Increases in Asher (29%), Benjamin (29%) and Issachar (18%)
- 6) Judah starts off as the most populace and stays the most populace with a small increase



Source: Triennial_43_01_Pinhas_2012_07_21.doc

Num 24:25

"And Balaam rose up, and went and returned to his place:.."

[Num 22:5](#) implies that Balaam is from Pethor "which is by the river of the land of the children of his people". The children of his people I think is Balaam. ISBE says that this is on the Euphrates river which was controlled by the Assrians (conjecturing that it is Pitru). This would make it 400 miles away.

I'm not sure I agree with this, why couldn't it be Petra? Also doesn't this conflict with Num 31:8 & 16?

