

Numbers 24

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 18 July 2021

[0:00] Chapter 24 is where we are at as we just continue to make our way throughout the Old Testament. And we're just progressing forward and before too long we'll be through with the book of Numbers.

And then we'll get into the book of Deuteronomy and we're just continuing to go on. Now I know there's several chapters still of the book of Numbers, but we're making our way through. We will be closing up tonight the encounter with Balaam and Balak.

Well, kind of wrapping up at least the portion as it pertains to Balaam until we see his death later on. But we've been looking at the last couple of times we've come together of that portion of Scripture in which Balak hired Balaam.

Who was a false prophet, a soothsayer, a sorcerer if you will. Of some renown in that area to come and pronounce a cursing upon the people of God.

Just trying to get you into context before we read it. He had brought him in to pronounce a cursing. Balak would have been the king of Moab there. The nation of Israel would have been camped out in the region of Moab.

[1:07] Preparing to go into the promised land. Had no intentions whatsoever of at least going in and defeating or even really engaging in battle with Moab.

Though Balak did not know that because they had already defeated Sihon and Og, two kings in that region as well. But yet God had told the nation of Israel to leave Moab alone because they were descendants of some of his people.

He said just leave them alone, right? He told them to stay away from them. But Balak didn't know that. So Balak was seeking to have a curse put upon them before he engaged in battle with him. So we've kind of looked at this principle. And I know we're kind of just jumping into it. But we need to have it at least in right context. We're looking at this principle where Balak was trying to engage in a spiritual battle before engaging in a physical battle.

He was trying to engage spiritually against the people of God before he engaged physically with them. The physical battle is that which seems to cause us the most concern or at least gets the most attention from God's people.

[2:10] But it is the spiritual battle that is constantly going on around them which at times they're very unaware of. And we've seen that principle here that the nation of Israel more than likely had no idea these things were happening on the mountaintop above them.

Until much later. Now we don't know who told them that. We don't know who recorded this for them. But we do know that they were made aware of it. And it's recorded in scripture for us. So we are now to this point in Numbers chapter 24.

We have seen in the 23rd chapter there being two instances where Balak offered the acceptable sacrifices to Baal. Balaam went away. Tried to consult God.

Trying to what Balaam is trying to do there is gain favor or not really gain favor. I don't want to put it that way. Gain dominion over Yahweh because of sacrifices given to Baal.

Okay. Baal being the false god. He is trying to gain authority. I know this is deep but just stay with me. Okay. By rightfully worshiping the god of that location.

[3:14] Little g. Baal. He was hoping to get authority over what he saw as being the god of the nation of Israel. And I don't want you to miss this.

Okay. The reason I don't want you to miss this is because the line of thought was everybody has their own god. And the only god you need to appease at any given moment is the god in whose land you are standing in.

So by giving Baal the god of Moab what Baal required. Baal is trying to get over Yahweh the god of Israel because Israel is not in their land.

Okay. Now that's important. I know we haven't even read the text yet. I'm giving you deep truths. Because that's important. And it has application today. There are not a bunch of gods that get you one place.

There are a lot of people who have a lowercase g. God of their land. But we serve the capital G who is the god over all lands. That's important. Because what we're seeing here in this divine battle by the way.

[4 : 19] Is that Yahweh is not limited to time and space. Yahweh is not limited to locale. He is not limited to just being. You don't gain authority over him by depending on where his people are at.

He is the god of all lands. He is the god of all locations. He is the god of all places. Because what Balaam would have done is if he had went to another region.

He would have tried to please that god. Then he went to this region. He would have tried to please this god. Since he's in Moab he's going to try to please Baal. If he had went over here it would have been Asheroth. If he had went over here it would have been Shemash.

If it had been over here it would have been. In essence it's what the Hindu religion is all about.

When you go into different lands. You just absorb whatever is the god of that land. To make them happy.

In Yahweh he is the god over all lands. He is the god above all gods. And that's what we're seeing. And while Balaam could not pronounce a cursing.

[5 : 15] Because God would only let him bless. That's happened twice. What we see in Numbers 24. Is after the third offering of Balak. Which is at the end of Numbers 23.

Balaam comes back. We'll read it in just a moment. And he doesn't pronounce a curse. Rather he pronounces two more blessings. They're not two more blessings. Actually it's a three fold blessing. But there are two more great sayings. Or two more oracles of Balaam. Which contain these blessings. Before we get into the text. After all that introduction. Let's just pray.

God we thank you so much. That we don't have to be confined to a certain location. Or a certain place. Or a certain time. Or season. In order that we can come into your presence. But rather you are a God of all places.

Of all times. And all seasons. And God we can come to you. Just as equally now. As at any other time throughout history. And ask you to speak to us. And Lord as we open up your word. We pray that your word would resonate.

[6 : 12] Within our being. That it would be clearly seen. That we would come. Not to just a greater understanding of history. But that we would come to a greater understanding. Of who you are. And your interactions with your people.

We pray that in all ways. And all things. That you would be magnified. You would be lifted on high. And it would be your name. Which is exalted. And we ask it all. In Jesus name. Amen.

Numbers 24. Now keep in mind. Numbers 23. Balak has just offered. His third set of offerings.

Okay. So seven altars there. And he's offered. Another series of those offerings.

And it says in Numbers 24. When Balaam saw that it pleased the Lord. To bless Israel. He did not go as at other times. To seek omens. But set his face toward the wilderness.

Now if you go back into chapter 23. At the end of 23. You'll see. I've got to put you here in context.

Okay. Each time Balak brought Balaam up on the mountain. He was letting him see less and less of the nation of Israel.

[7 : 12] He brought him to one locale. And he could see a fourth of the nation of Israel. Still a multitude of people. But he was hoping that without Balaam seeing all of the people. He could curse them.

Well he saw a fourth of them. And Balaam said. Who can number a fourth of them. Who could pronounce the curse upon them. So Balak took him to another location. Where he could only see a small portion of them. Hoping that now.

Because he could not see as many. Maybe he would be able to curse them. And Balaam failed to do it. He blessed them there. And then they went to a third location. And it says. And they were looking over the wilderness. Or the desolate area.

Or the region. Kind of where they're at. Okay. So here's where we at. So Balaam. It says that he is turned towards the wilderness. Set his face toward the wilderness. And Balaam lifted up his eyes. And saw Israel camping tribe by tribe.

And the spirit of God came upon him. And he took up his discourse. And said. The oracle of Balaam. The son of Beorah. The oracle of the man whose eye is open. The oracle of him who hears the words of God.

[8 : 08] Who sees the visions of the Almighty. Falling down. Yet having his eyes uncovered. How fair are your tents. O Jacob. Your dwellings. O Israel. Like valleys that stretch out. Like gardens beside the river.

Like aloes planted by the Lord. Like cedars beside the waters. Water will flow from his buckets. And his seed will be by many waters. And his king shall be higher than Agag. And his kingdom shall be exalted.

God brings him out of Egypt. He is for him like the horns of a wild ox. And he will devour the nations who are his adversaries. And will crush their bones in pieces. And shatter them with his arrows. He couches. He lies down as a lion. And as a lion who dares rouse him. Blessed is everyone who blesses you. And cursed is everyone who curses you. Then Balak's anger burned against Balaam. And he struck his hands together. And Balak said to Balaam. I called you to curse my enemies. But behold you have persisted. And blessing them these three times. Therefore flee to your place now.

[9 : 05] I said I would honor you greatly. But behold the Lord has held you back from honor. Balaam said to Balak. Did I not tell your messengers whom you had sent to me. Saying though Balak were to give me his house full of silver and gold.

I could not do anything contrary to the command of the Lord. Either good or bad or of my own accord. What the Lord speaks that I will speak. And now behold I am going to my people. Come and I will advise you what this people will do to your people in the days to come.

He took up his discourse and said. The oracle of Balaam the son of Beor. The oracle of the man whose eye is open. And the oracle of him who hears the words of God. And knows the knowledge of the Most High.

Who sees the vision of the Almighty falling down. Yet having his eyes uncovered. I see him. But not now. I behold him. But not near. A star shall come forth from Jacob.

A scepter shall rise from Israel. And shall crush through the forehead of Moab. And tear down all the sons of Sheth. Edom shall be a possession. Seir and its enemies also will be a possession.

[10 : 04] While Israel performs valiantly. One from Jacob shall have dominion. And will destroy the remnant from the city. And he looked at Amalek. And took up his discourse. And said. Amalek was the first of the nations.

But his end shall be destruction. And he looked to the Canaanite. And took up his discourse. And said. Your dwelling place is enduring. Your nest is set in the cliff. Nevertheless Cain will be consumed. How long will it sure keep you captive?

Then he took up his discourse. And said. Alas. Who can live except God has ordained it? But ships shall come from the coast of Kittim. And they shall afflict Asher. And will afflict ever.

So they also will come to destruction. Then Balaam arose and departed. And returned to his place. And Balak also went his way. Numbers chapter 24. Very clear.

Right? Just as clear as mud. As we read that. But I want you to see here. The threefold blessing of God's people. Found in Numbers 24. The threefold blessing.

[11 : 01] That Balaam pronounces upon God's people here. As it concerns this third. And fourth prophecy. We see it given to us.

In a prophetic utterance. But we also want to acknowledge. How Balaam gives it. Because he says it twice. He is the one whose eyes are open. Who sees the Almighty. Who understands God.

We understand that these blessings are coming forth. Are being pronounced through. As it says the Spirit overcomes him. And speaks through him. Again it is this reminder. It is this reminder.

I remember writing this when I was very young in the faith. And it is something that has always stuck with me throughout. And I remember when I first came to Christ. I was very young in the faith. I was very young even in age.

I still had a lot to learn. And I was teaching a Sunday school class. I was teaching an adult Sunday school class. Still to this day have no idea. I was never qualified to teach. What was considered a young adult Sunday school class.

[11 : 54] But I was there. Just a short time after coming to faith. Somewhere around six months. After coming to faith in Christ. I found myself in a position of teaching adults. And I was overwhelmed with these things. And I remember I was constantly talking to other people.

And I was writing down one time. I remember writing it in my notebook. That we have much to learn from all people. And that God can speak to us. Through any means necessary. If we would just stop to listen.

And we understand this. This reality. That all throughout scripture God speaks. And all throughout scripture God uses differing people.

Differing positions. And even differing means to speak and declare his truth. God is not limited to whom and what he can use to declare his truth. So we should not stand amazed.

That God uses a false prophet. A sorcerer. Such as Balaam. To declare these great truths. We acknowledge. That God uses this unrighteous.

[12:52] And if we want to take it to its final completion. I know it's kind of hard. Okay. This one. This individual. Who will spend eternity. Separated.

From the presence of the redeemed. If we go to the book of Revelation. This man Balaam. Whose eternity will be spent. In the lake of fire. Prepared for Satan and his demons.

Declares these great truths. And we see just how close he came. And we must first of all. Standing humble. Admiration of that.

Because it says that he fell prostrate on his face. And yet his eyes were open. He was humbled in the presence of God. But he never had a humbled and contrite and broken heart. Okay.

We will see in the next chapter. Just how wicked he really is. We will understand. He dies the death of the wicked. As is fitting. And is righteously so. We will see these things. But what we stand amazed of here.

[13:48] Is God knows these things. And yet God is speaking through him. And God is speaking in him. And God is revealing these truths to him. And it is this threefold blessing of God's people.

The first one is this. There is the blessing of present security. There is the blessing of present security. After Balak offers this third round of offerings. You know I want you to hold on to this phrase.

When Balaam saw that it pleased the Lord to bless his people. I really think that the rest of this chapter. Has to be interpreted in light of that statement.

Okay. It is the rest of this chapter. Has to be interpreted in light of that statement. That very first one. It is the break. That sets up these other two oracles. Really is a multitude of oracles.

When Balaam saw that it pleased the Lord to bless his people. Think about this just for a moment. Balaam has said that the Lord has looked upon his people. And saw nothing unrighteous within them. That he has seen nothing wrong with them.

[14:44] When we read the book of Numbers. We see a lot wrong with them. Right. That goes back to what we saw this morning. That through his redemption and forgiveness. That God sees them as perfect. But we need to understand this too.

The Lord was pleased to bless his people. It is not like God does it reluctantly. It is not like God does it responsibly. It is God's intuitive desire to bless his people.

The Lord is pleased to bless his people here. And these blessings. I think these threefold blessings. Even flow today to God's people presently. As we stand today as God's people.

Again. Direct application to the nation of Israel. Some of them at that time. Many of these blessings are still to come for the nation of Israel. But also direct application to the people of God today.

This is the beauty of the Old Testament. We are not just reading history. We are reading present realities. Okay. And I know we have to kind of scratch our head and say why is that. And I know there is just a few of us here on Sunday night.

[15:45] And I know you are all looking at me like why is he getting so intent in this. There is only a few of us here. Anytime we open up Bible we need to take it serious. And we are looking at the word of God. And we need to be moved by it. And we need to be amazed by it.

And we need to go oh isn't that cool. We understand this. When we open up the Old Testament. We are not just looking at a historical writing. Okay. I have a number of history books.

And it is up to interpretation. It is up to how someone else views the events of history. What we have is God telling us what happens. It is not up for interpretation. It is up for us understanding it.

Because he is showing us who he is. Right. God does not change. With him there is no shifting sound. No variation. You know what I preached at a funeral of a 102 year old lady this past week.

I preached at a funeral of a 102 year old lady. Think of the technology change right. Think of what happened in 102 years. It is amazing. What happened in 102 years. You know what I preached.

[16 : 44] The blessings of a God who does not change. With him there is no shifting or variation. No shadow. There is no change. He is consistent.

And he is consistent throughout the Old Testament. Even into the New Testament. So we see this here. The blessing of present security. Balaam says it pleases the Lord to pronounce his blessing. And then he very clearly tells us it is the Holy Spirit who is upon him to pronounce them.

And then he goes into speaking of them presently. Now the reason I have told you these things. Balak has taken him to a place where he cannot see them. He sees the wilderness. And it says in looking upon the wilderness he lifted his eyes up.

Now okay. I don't know a lot about geography. But I do know this. If you stand on your mountaintop and you look up. You are definitely not looking down into the valley. Okay. So he lifted his eyes up. And he saw before him the nation of Israel. He saw the entirety of it. Because he says he saw the tents. The word tents could be dwellings there as well. So you need to understand that. The interpretation.

[17 : 45] He saw them as they presently were. Now as they presently were in their condition. He didn't see them as wanderers in the wilderness. He saw them as occupants of the promised land. Okay.

He is pronouncing upon them the reality of what is soon to be about them. They are in the wilderness. But what he says about them. He says that he sees them. How fair are your tents? O Jacob your dwellings.

What he is saying is. Where you are living at. It looks awesome. It looks great. Like valleys that stretch out. Like gardens beside the river. Like the aloes planted by the Lord. Like the cedars beside the waters. And he starts speaking of all the blessings of the nation of Israel.

As they dwell among the waters. Now wait a minute. Where they are currently at. At this time. Is in the wilderness. Where there is no water. But what Balaam is pronouncing. Is what is soon to be true about them.

When they go into the promised land. And they dwell all along the water. And he starts speaking of their present security. This is something you need to understand. He is prophetically declaring.

[18 : 41] Things that are not yet. As if they were already. He is declaring things that are not yet. As if they are already.

That's why we get to the thing. That God says you're perfect. And you say I'm not perfect. Not yet. But in his eyes you are already. That's the beauty of the gospel. And here we see.

That what God has promised. And declared about them. In the eyes of the prophet. Are already settled events. That are already taking place. And he begins to speak of their present security.

He says they are secure in their provisions. The highest commodity. The greatest resource. That you could have in that day. And that place. At that time. Was water. I don't know if you see.

In this first pronouncement. In this first oracle. How many times Balaam uses the word water. Over and over again. He says you're dwelling beside the waters. Your seed are upon the many waters. Your buckets are full of waters.

[19 : 37] As a matter of fact. Water is spilling out of your buckets. You have so much water. It is just going everywhere. And he says you are secure. Because. Water. Was a sign.

Of security. And he says that they are like gardens. Beside the river. Aloe is planted by the river. Cedars. All these things. All these images. And all these pictures. Are doing nothing else.

Than speaking. Of the present security. Of God's people. In the land. In which he had placed them.

And over and over and over again. Balaam is declaring here. That God's people are secure.

He says they are secure. Not only in what he has provided for them physically. They are also secure. In what he provides for them militarily. Look he says. God brings them out of Egypt. They didn't just choose to leave Egypt. Right?

God brings them out of Egypt. He is for them like the horns of the wild ox. He will devour the nations. Who are his adversaries. And will crush their bones in pieces. And shatter them with their arrows. Again.

[20 : 32] Their military might. Is not found in who they are. Their military might. Is found in who he is. They are presently secure. Because God has given them the resources they need.

They are presently secure. Because God ensures the victory that they will have. And they are presently secure. Because God reminds them of this promise. Blessed is everyone who blesses you. And cursed is everyone who curses you.

Here in this prophetic utterance. Balaam. Pretty much. Not pretty much. As a matter of fact. Declares a cursing upon Balak.

Balak. Balak you are attempting to curse them. And the Bible says you are cursed. He also declares a curse upon himself. Okay. Because Balaam. Is seeking.

He is not able to do it. But he is seeking to curse them. And he will die the death of the curse. Now what I want you to see. Is this first blessing. Is the blessing of present security.

[21 : 28] God has secured his people. Presently. As Balaam looks at them. He is not looking at them. As wanderers in the wilderness. He is looking at them. As inhabitants of the land.

Who are more secure than anyone else. Now let's bring that application. To today's time. The world looks at us. As wanderers without a home.

Pilgrims in the land. In which we do not belong. In the spiritual battle. Life is unsure. Where Satan says. You are not what you should be. When God looks at us. Scripture says.

Our names. For those who have trusted him. Their names are written. In the Lamb's book of life. Do you know what the book is? The book.

Is a record. Of inhabitants. Of a city. Or a location. It is somewhere they already belong. Right. It is like a genealogy.

[22 : 25] Sure. But it is like a census. So to say. Like these are the people who live here. So the Lamb's book of life. Is this. Is the record. Of the people who live here. The moment you accept Jesus Christ.

As your Lord and Savior. Your name is written. So presently. You are secure. Because the reality of scripture. Says that no one's name. Is ever blotted out. Currently.

You may be a wanderer. In the wilderness. Living in a tent. As Paul says. That his body longed. To discard his tent. And to put on that foundation. The house that was not a tent. The house that was permanent. Because Paul says.

Right now. I am presently a wanderer. But I am already. An occupant. Of my. My permanent home. It is the blessing. Of present security.

The second thing we see. Is the blessing. Of a ruler's. Superiority. They have the blessing. Of a ruler. Who is superior. To any others. And we see this.

[23 : 19] In the first oracle. And the second one. The first one is this. And we have to kind of pay attention to it. Because as he begins to speak. Of their. Provided resources. Right there in the middle of it. In verse seven. He starts speaking.

Of water will flow from his bucket. And his seed will be upon many waters. So that's saying. He's going to have an abundance of waters. And seed. Probably is a reference to Abraham's seed. Right. That he will be multiplied. And it will be around in his waters.

And then. It seems like in the latter half of the verse. God just throws this in there. But I don't think that it's just thrown in there. Because seed. Is always singular. Right. Do you see that? It doesn't say his seeds.

Will be on many waters. His seed. Singular. Will be on many waters. Abraham. The blessing to Abraham. The Abrahamic blessing is not unto his seeds.

With an S. It is his seed. The Abrahamic blessing says. The seed. Singular. Of Abraham. Will be a blessing to all nations. The Bible never says.

[24 : 14] That the Jewish people. Will be a blessing to all nations. But that the seed. Of Abraham. Will be a blessing. To all nations. And that the seed. Again. Singular. Of David.

Would be the ruler. Of all nations. Go back a little bit further. It was the seed. Singular. Of a woman. Who would crush the head of Satan. And his heel would be bruised. All throughout the Old Testament.

You have this picture. Of a singular seed. That would be superior to any other. That seed. Is Jesus Christ. That singular seed.

Is that theme. That is running throughout scripture. And look at what it says. And his seed. Singular. Will be upon many waters. That means he will have dominion. Over a large area. But look at what it says. And his king.

It doesn't say kings. He is again speaking. Of the nation of Israel. His king shall be higher than Agag. Now here we have a problem. Agag is the name of a king. Over. The name of a king.

[25 : 11] Over Amalek. The Amalekites. During the time. Of Samuel. And Saul. Okay. Wicked Saul. As Agag is the king. In which Samuel declared to Saul. That they should go out.

And they could defeat the Amalekites. Because God had declared in the book of Exodus. That the Amalekites were cursed. He had declared in the book of Exodus. That he would completely wipe out the Amalekites. So the time came for that to happen.

And Samuel here tells Saul. To go fight the Amalekites. And to completely destroy them. You remember this story right. Because Saul is there. And he's waiting. He's waiting. He's waiting. And then Saul says.

Well Samuel is not coming. I'm going to offer the offering. Remember this is where Saul begins to fall. And the wickedness of Saul is shown. And about the time he puts the offering on. The altar. Samuel shows up. And Samuel there says.

What are you doing? And he's. Oh I'm just doing. You know. I'm just trying to please the Lord God. And all this good stuff. And then Saul starts painting this picture of his faithfulness. See I've done everything God has told me. And Samuel says. Then what is this bleeding of the sheep which I hear.

[26 : 07] And the lowing of the cattle. Because God had said. God had declared. Destroy the Amalekites. Right. To wipe them off the face of the earth. To kill their animal. To not take any spoil. To do everything.

To wipe them off the face of the earth. Because of the sin of their attack. Against the people of God. In the book of Exodus. Okay. So don't say that they're innocent. They're not. In the book of Exodus. Their sin. God says. This is the punishment. Think how many years he waited. From Exodus. All the way to Saul. Right. So. So a long. Long time there. And Saul's job was to go in. And be God's instrument of judgment.

And Saul said. Oh well the people with me. They took some of the best of spoils. Samuel said. That shouldn't have happened. And then all of a sudden. Samuel says. And what is this? He looked up. And there's a king. And that king's name is.

Agag. Right. And this is probably one of the. Most gruesome pictures. That we have in the Old Testament. Because Agag is sitting there. And goes. Oh I've been caught. And he's kind of got this boastful look.

[27 : 00] Like yeah I'm okay. I'm okay. Because Saul had taken him captive. And Samuel says. It's not supposed to be that way. And then it says. And Samuel took the sword. And hew him to pieces. Samuel took care of business.

Now here's the question. Okay. This is what we have to kind of scratch our heads. Because the scripture says here. That the king of Israel would be greater than Agag. But the king at the time is Saul. Not Samuel. Saul was wicked.

He's not greater than Agag. But it also goes about. And it says. And his kingdom shall be exalted. Saul's kingdom was not exalted. So we could say. That it has a partial fulfillment in David. But really not.

One thing that Bible scholars kind of tend to agree on. Is that the name Agag. Is probably like Pharaoh in Egypt. The Amalekites. Passed that name down.

To every one of their rulers. Okay. So every ruler over the Amalekites. Just as Egypt was called Pharaoh. They were called Agag. I don't know. I'm just glad that. I'm not called that. I'm not a big fan of that name.

[27 : 59] But anyway. It was a royal name. That was passed down. So what he is declaring here. Is that a king will arise. Who will be greater.

Than any other king. And surely it's not Saul. And surely it's not David. David left his house in disarray.

Right. David. Though he had the Davidic promise. Look at what it says. And his kingdom shall be exalted. So the blessing of the superior ruler.

Does not fall to Saul. Or to David. It is pointing to that seed. Who is upon many waters. Who is Jesus Christ. Now we take this one step further. Because we get to what is probably one of my favorite portions.

Of Old Testament. Numbers 24. 17. Because in the second oracle of Balaam. He makes this same declaration. That there was coming a ruler. Who would be superior to any other.

[28 : 57] Look at what it says. I see him. But not now. So he's saying. This is something. Far off. I see him. But not now. I behold him. But not near.

So it's not going to happen anytime soon. But he says. But I see him. A star shall come forth from Jacob. And a scepter shall arise from Israel. And he shall crush through the forehead of Moab. And tear down all the sons of Sheth.

All the sons of Sheth. By the way. It's just a word. It's a phraseology. In the Old Testament. Used for the descendants. Or the descendants of the wicked. Okay. It's not anybody in particular. He's just saying. He will destroy the wicked.

So what is he declaring here? A coming star. Star would be a sign of royalty. A scepter should be a sign of authority. And it's my interpretation. Or just my thought. That the Magi from the east.

You know. The wise men who came. And worshiped Jesus. We find in the book of Matthew. Saw this. And therefore knew. That when this star. Came into the sky. Literally. That uh oh.

[29 : 52] And the reason I think that. Is because Daniel. Would have taken with him. Into the Babylonian captivity. What he considered his holy books. Okay. Because if we ever want to know.

Why God let Balaam make this prophecy. And he's talking of a coming ruler. Who will be superior to any others. And he will be upon many waters. Daniel. When carried away into Babylonian captivity. God let him interpret dreams. And God let him do all these things. And Daniel was raised to a place of prominence. And Daniel ended up becoming the chief magician. Okay. Literally that is. He became head of the Magi.

He became head of the Magi. Okay. The Magi. The wise men. That came from the east. Would have been coming from the Babylonian region. Now there was. There was this historical element to the Magi.

Everyone that was ever head of the magicians in Babylon. Was able to introduce into the magician library. Or to the Magi library. What they considered to be their sacred writings.

[30 : 50] Daniel. Would have contributed his sacred writings. Which would have been the Pentateuch. Or the first five books of the Bible. Well. And. Successive.

Magi would have studied. Much like today. We study what we consider some. Great writings of people. That went before us. So the Magi would have studied.

What the ones who went before them considered sacred writings. And they would have opened up. Numbers 24. 17. And then all of a sudden. God would have allowed them to see a star in heaven. Which moved. You know the thing that amazes me.

And I know I'm off course. But not really. The thing that amazes me. In that. That Matthew interpretation of that star. Is that it moved. And it led them. And it stopped. When they got there right. But when they left.

Herod's palace. The star went before them. And led them. Only those who were looking for it. Only those it was intended. Because they would have been the only ones. Who really paid attention.

[31 : 47] Okay. So the prophecy here. Or the blessing is. The blessing of a ruler of superiority. One that is greater. Here. Balaam is pronouncing to the nation of Israel.

Their ruler would be over all. So here. Let's bring that to us. Let's bring that application to us. Not only do we live in a present security. We have a ruler who is greater than all.

Throughout history. The nation of Israel began to interpret this. Not so much as Davidic. But as Messianic. Referring to the Messiah. We are experiencing the reality of that now.

Now. That is our blessing. Not yet the nation of Israel's. It will be theirs. But this is our blessing. Now. Now let's look at the third one.

And then we will be through. You see the blessing of divine sovereignty. The blessing of divine sovereignty. That is. That the Lord their God is sovereign. He is over all.

[32 : 48] And Balaam declares it here. In this very confusing passage. I believe. At the end of it. It says in 18. And Edom shall be a possession. Seer and its enemies.

Also will be a possession. While Israel performs valiantly. And one from Jacob shall have dominion. And will destroy the remnant from the city. And he looked at Amalek. The Malachites. And he took up his discourse. And said Amalek who is the first of the nations.

But his end shall be destruction. And he looked up at the Kenites. The Kenites were a wandering people. Who lived in the cliffs and the mountaintops. And he took up his discourse. And said. Your dwelling place is enduring. And your nest is set in the cliffs. But the Assyrians ended up taking them captive.

Right. So he says nevertheless. Cain will be consumed. And he looked at Assyria. And he says. And how long will Assyria keep you captive? Assyria is a reference to the Assyrian empire.

We have to trace that back all the way through the book of Genesis. And then he took up his discourse. And said. Alas and who can live except God has ordained it. And the ships shall come from the coast of Kittim. And they shall afflict Assyria.

[33 : 44] That is Assyria. And will afflict Eber. Eber is the Hebrew people. It says this will happen. And so they will come to destruction. All I want you to see here. Is because all of a sudden.

Much like. When we open up our books of prophecy. Later on in the Old Testament. There's all these declarations of things. That will happen. And will come about among the nations. And there's always this saying. This nation is going to rise and fall. This nation is going to rise and fall. This nation is going to rise and fall. This nation though it looks secure. Is going to fall. This nation is going to pass away. This nation is going to be taken into captivity.

This nation will fall from its security. But yet in the midst of that. The nation of Israel perseveres. The nation of Israel perseveres. And it's this one phrase.

Alas. By the way. This is what Paul declares. In Athens. On Mars Hill. In the book of Acts. Paul makes this declaration.

[34 : 40] That God has ordained. When and where. We live. Right. Look at what it says. Alas. Who can live.

Who can live. Except God. Has. Ordained it. What he's saying is that. God. Is sovereign. Over all these nations. Their present strength. Is not a testimony. To their enduring power. What God. Determines. Will come about.

He is sovereign. He is in control. Of the Kenites. He is in control. Of the Malachites. He is in control. Of all these different people. He is in control. Of the ships. Who come from Kittim.

He is in control. Of all the Hebrew people. God. Is. Sovereign. The God. Of the people. In the valley. Is the God. Who is sovereign.

[35 : 35] Over all. And don't lose. The fact. Just as we introduced. This passage with. That they believed. Every locale. Had its own God. Don't lose.

The fact. That he is declaring here. That the God. Who is sovereign. Is sovereign. Over all locations. He is ruler. Over all. Now go back.

To how I said. We need to interpret this. The God. Who is sovereign. Was pleased. To bless. His people. The God.

Who is sovereign. Who is sovereign. Who is over all things. Who is over all things. In control of all things. Is pleased. To bless. To bless. His people.

For his glory. And that. Pertains to us. Today. As well. He is sovereign. And his sovereignty.

[36 : 33] Is probably. The greatest blessing. We have. Think about that. Just for a moment. I have spent some time. Even this afternoon. In doing it. And I have spent some time.

Over the last few months. Doing it. The sovereignty. Of God. Or that is. The fact. That everything. Lays under his control. Is a tremendous.

Blessing. To the people. Of God. Because. If we do. Fully accept. The fact. Everything. Is under his control. Then all of a sudden.

That Romans 8. 28. Passes. God. Causes. All things. To work together. For good. For those who love him. And are called. According to his purposes. Has so much.

More impact. Because. His sovereignty. Is the greatest. Blessing. That we. Ever. Enjoy. Things don't happen.

[37 : 28] To us. By happenstance. Or coincidence. Things happen. To us. Because of the. Declared. Sovereignty. And power. And control.

Of God. And therefore. We rest. In the blessing. Of knowing. He's only. Going to do. What is best. For us. According to the purpose. He's called us to.

And we stand. Amazed. At the threefold blessing. Upon the people of God. As declared. By a false prophet. In Hebrew. In numbers. Chapter. 24. All right.

I know we're going to pray. We're going to. We're going to be dismissed. But does anyone have a word. We need to share. Before we do so. Thank you for your patience. I know it's very. You're very patient.

And enduring people. On Sunday nights. Especially. After listening to a sermon. On Sunday morning. And then you come back. To do it tonight. So I do appreciate that. Anything. We need to share. Oh thank you.

