

Numbers Chapter 23

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

When upon one of the high places of Baal, and after having taken a view of the people of Israel as they lay encamped.

"Build me here seven altars": This was purely Heathenish. For not only the Israelites after the law of Moses had but one altar, but the patriarchs before that never built but one altar at a time. Some have thought regard is had to the seven planets worshipped by Heathens. Though no doubt Balaam pretended to sacrifice to Jehovah the true God. In order to gain him over to him to agree to it to curse Israel, and persuaded Balak, though an idolater, to join with him. And, the more easily to bring him to it, mixes Heathen rites and customs in sacrifice to him.

"And prepare me here seven oxen, and seven rams": Which were creatures offered in sacrifice according to the law of Moses. And before that was given, and by persons who were not under it. And even by seven of each sort, and that by the express command of God (Job 42:8). It may be observed, that both in this, and the preceding clause, the word here is carefully expressed, namely, in one of the high places. There the altars were erected, and there the oxen were brought to be sacrificed. So that both the place, and the number of the altars, savored of Heathenish worship, in which he complied to induce the king to sacrifice to Jehovah.

Numbers 23:2 "And Balak did as Balaam had spoken; and Balak and Balaam offered on [every] altar a bullock and a ram."

Ordered seven altars to be built, and prepared seven bullocks and rams for sacrifice.

"And Balak and Balaam offered on every altar a bullock and a ram. Both seem to be concerned in offering the sacrifices. Balak, though a king, it being usual for kings to be priests also, as Melchizedek was. And Balaam as a prophet. And these sacrifices were offered to the true God, as seems clear from (Num. 23:4). And to which Balak, at the direction of Balaam, agreed. In order to gain the Lord on his side, that he might prevail over the people of Israel.

It seems that even the heathen worshippers of false gods, believed it necessary to sacrifice to their god. We must remember that the number seven means spiritually complete. This offering is actually made to the LORD. Balak is unaware of the message Balaam will bring, at this point. He believes Balaam is going to curse Israel.

Numbers 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 showeth me I will tell thee. And he went to an high place."

By which it appears that the sacrifices offered were of this sort. And there might be one, which was more peculiarly the burnt offering of Balak. Though he might be more or less with Balaam

concerned in them all. At which he was directed to stand while it was burning, presenting that and himself to the Lord, that he would have respect to both.

"And I will go": Depart from thence, at some little distance, unto some private place.

"Peradventure the Lord will come to meet me": Upon the offering of these sacrifices to him, though he could not be certain of it. He having lately shown some displeasure and resentment unto him. And this was also in the daytime, when it was in the night he usually came unto him.

"And whatsoever he showeth me I will tell thee": The whole of it, truly as it is, whether agreeable or not.

"And he went to an high place": But he was in one already, and therefore if this is the sense of the word, he must go to another. Into a grove in one of the high places, where he might be retired, and so fit for a divine converse. And the Targum of Onkelos renders it alone. But rather the sense is, that he went into a plain, as De Dieu has shown from the use of the word in the Syriac language. He was upon a high place, and he went down from thence into the plain. Perhaps into a cave at the bottom of the hill, a retired place, where he hoped the Lord would meet him, as he did.

Balak did exactly as Balaam had asked. Probably Balak was looking for signs from heaven. These high places were generally, places where false gods were worshipped. This is not true here. Balaam is sacrificing to God.

Numbers 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."

Not in a kind and gracious manner and not out of any respect to him and his offerings. Not to indulge him with any spiritual communion with him. Nor to communicate his mind and will to him as a friend of his. Not to gratify his desires, and grant the request of the king of Moab, or to smile upon and succeed the scheme that they had concerted. But for the sake of his people Israel, to counterwork the designs of their enemies. To blast and confound them, and turn their curses into blessings. And particularly to oblige Balaam to bless the people he was so desirous of cursing for the sake of gain.

"And he said unto him": In a bragging boasting way, in order to gain his favor, and carry his point.

"I have prepared seven altars, and I have offered upon every altar a bullock and a ram": That is, to him the Lord. For had they been offered to Baal, he could never have had the nerve to have spoken of them to God. And which he could never have proposed as a reason why he should be regarded by him, or expect on account of them any favor from him. And indeed, these altars and sacrifices were not at his expense, though they were prepared and offered at a motion of his. Nor were they offered in a right manner, or with a right end, or from a right principle. And were far from being acceptable unto God, yea, were abominable unto him (see Prov. 21:27).

We are not told exactly how God met with Balaam. He probably put the message inside of Balaam. Balaam would know the LORD was there.

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

"The LORD put a word in Balaam's mouth": Even though Balak and Balaam offered sacrifices on pagan altars, it was the Lord who gave Balaam his oracle.

This is actually God speaking through the mouth of Balaam. It appears that Balak had moved away from the sacrifice some distance, and now that Balaam has met with God, he goes to Balak.

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

Immediately, as soon as he was told what to say.

"And, lo, he stood by his burnt sacrifice": Continued in his devotions, hoping for success, and waiting for Balaam's return.

"He and all the princes of Moab": Not only those that were sent to Balaam, but perhaps all the princes of the kingdom who were got together on this occasion. And by reason of the imminent danger they apprehended the nation was in on account of Israel.

In Balak's mind, he was sacrificing to his false god.

Numbers 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."

"He took up his parable": This statement introduces each of Balaam's speeches (23:6, 18; 24:3, 20-21, 23).

This is a statement of fact that Balak is well aware of. Balaam you remember, is speaking words the LORD put into his mouth.

Verses 8-10: God had told Balaam this (in 22:12). The fact of Israel's blessing by Yahweh is the major theme of this section. Israel is blessed by Yahweh from of old (see Gen. 12:1-3 in the Abrahamic covenant). This episode is a test case for the Abrahamic covenant in its most elemental and fundamental level. Balaam was called by Balak to put God to the test. "The people shall dwell alone, and shall not be reckoned among the nations": Israel had no respect among the nations, but the difference was that they had been chosen by Him as His "firstborn son" (Exodus 4:22; Amos 3:1-2; verse 10 recalls the thoughts of Genesis 13:16).

Numbers 23:8 "How shall I curse, whom God hath not cursed? or how shall I defy, [whom] the LORD hath not defied?"

The sense is, that it was impossible for him to curse those that God did not curse himself. Or would not have cursed by others. Not but that he had a good will to it, to get Balak's money and honor, but he knew not how to accomplish it. Yea, he saw it was in vain to attempt it, it was a thing that could not possibly be done. God does not, nor will he curse his spiritual Israel. They are blessed by him in Christ, and they shall be blessed. Nor is it in the power of their enemies to curse them, or do them any harm. The Targums of Jonathan and Jerusalem, instead of God and the Lord in this and the following clause, use the phrase, "the Word of the Lord." The essential Word, the Son of God, who is so far from cursing his people, that he has delivered them from the curses of the law, being made a curse for them. That the blessings of the everlasting covenant of grace might come upon them. And they are blessed of God in him, and for his sake, with all spiritual blessings.

"Or how shall I defy whom the Lord hath not defied?" Which is the same thing in other words. Only this last word is expressive of more contempt and indignation.

They already knew that he claimed the LORD. They perhaps, were not aware of the standing that Israel had with the LORD. They were heathen, they did not understand this. He asked a very good question. If he truly is of the LORD, his message is the same as the LORD's.

Numbers 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."

That is, Israel in their camps. Balaam being at this time on the top of a rock, or on a high hill, from whence he had a view of Israel, encamped in the plains of Moab below him.

"Lo, the people shall dwell alone": This certainly respects their dwelling in the land of Canaan, where they dwelt a separate people from all others. Distinguished by their language, religion, laws, customs, and manner of living. Being different both in their clothing, and in their food, from other people. Nor had they dealings, nor did they company with those of other nations (see Esther 3:8). "Or shall dwell safely", or securely. Not so much because of the situation of their country, but because of the protection of the Almighty (see Deut. 33:28).

"And shall not be reckoned among the nations": as belonging to them, shall not be made of any account by them, but be despised and reproached for their religion chiefly. Nor reckon themselves of them, nor mix with them. Thus Israel, or the people of God in a spiritual sense, dwell alone. Not solitarily, or without company. In every sense, for they have the company of Father, Son, and Spirit, of angels and saints. But they dwell in God, in Christ, in the house of God, and with one another. Separately and distinctly from the world. they are a separate people in the love of God. In the choice of them in Christ. In the covenant of grace made with them in him. In redemption by him and in his intercession for them.

The greatness of Israel was their relationship with God. They were so numerous, it seemed they were impossible to number. Israel is not just any country. They are God's chosen.

Numbers 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!"

"Who can count the dust of Jacob": Here is Oriental hyperbole signifying a very populous nation as Jacob's posterity was to be (compare Gen. 13:16; 28:14).

"Fourth part of Israel": The camp was divided into 4 parts, one on each side of the tabernacle. If one could not count the part, certainly no one could count the whole.

The fourth part here is speaking of the different groups of camps on the east, south, west, and north. Balaam wants to be blessed like Israel. At death, he desires to be counted among the righteous.

Numbers 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."

Or "for me"? Nothing at all, to answer his purpose, or his end in sending for him.

"I took thee to curse mine enemies": So he calls the Israelites, though they had never done him any wrong. Nor committed any acts of hostility against him, nor showed any intention to commit any. Nay, were forbidden by the Lord their God to contend in battle with him and his people.

"And, behold, thou hast blessed them altogether": Or, "in blessing blessed", done nothing but bless them. And that with many blessings, or pronounced them blessed. And prophesied of their blessedness, for their number, their safety, and of their happiness. Not only in life, but at and after death.

Balak feels betrayed by Balaam. He was expecting Balaam to curse Israel, and instead, he has spoken a blessing upon them.

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

By reply to Balak.

"Must I not take heed to speak that which the Lord hath put in my mouth?" Pretending a great regard to the word of God. And to great carefulness to speak it, exactly and punctually as he received it. Whereas he was forced to it, and could not do otherwise.

This again is Balaam speaking. He can do no less than speak out the words the LORD puts into his mouth. He makes no apology for what he has said.

Verses 13-26: Balaam's second oracle reaffirmed the Lord's determination to bless Israel. The iniquity in Israel was mercifully set aside by the Lord (23:21), and therefore would not stop His

plan. The God who supernaturally brought Israel out of Egypt (23:22), would give victory over all her enemies (23:24).

Numbers 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."

Seemingly satisfied with his answer, however, he could not help himself. And was willing to make the best of him he could, and try what he could do with him another time and elsewhere.

"Come, I pray thee, with me unto another place, from whence thou mayest see them. For he had a mighty notion that both the sight of the people, and the place from whence they were seen, would greatly contribute to answer the end he had in view, cursing the people.

"Thou shalt see but the utmost part of them, and shalt not see them all": For he thought, either that he was so charmed with so glorious a sight as the regular encampment of such a body of people was, that he could not find in his heart to curse them. Or that he was so terrified at the sight of such a vast number of people, that he dared not attempt it. And therefore, Balak proposed to have him to a place where he could only see a part of them and not the whole.

"And curse me them from thence": That part, hoping that when he had cursed them he would gradually go on till he had cursed them all.

Balak wants Balaam to go to another vantage point to see the vast number of these people. Balak decides there is something wrong with this place, and if they change places, Balaam will change his blessing to a curse.

Numbers 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."

Or Sede Tzophim, as Hillerus reads it. So called from the watch tower, and watchmen in it. Jarchi says, it was a high place, where a watchman stood to observe if an army came against a city. And so a very proper place to take a view of the armies of Israel from.

"To the top of Pisgah": A high hill in this place, where perhaps the watch tower was. Or, however, the watchman stood. This looked towards Jeshimon, in the plain of Moab, where Israel lay encamped (see Num. 21:20). And built seven altars, and offered a bullock and a ram on every altar. As he had done before (Num. 23:2).

We see this is a tall top of mount Pisgah. He thinks perhaps, Balaam can see them better, and perhaps the false gods will cause Balaam to listen to them from this lofty height.

Numbers 23:15 "And he said unto Balak, Stand here by thy burnt offering, while I meet [the LORD] yonder."

As he had before directed him (Num. 23:3).

"While I meet the Lord yonder": Pointing to some place at a little distance, where he expected to meet the Lord, and have some instructions from him. Which he seemed confident of, having met with him once already.

Again, Balaam separates himself from Balak, to talk with the LORD.

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

As he did before (Num. 23:5).

"And said, go again unto Balak, and say thus": The words which are expressed in (Num. 23:18).

God has placed this word in Balaam's mouth. It is actually the LORD speaking to Balak through Balaam.

Numbers 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?"

As before (Num. 23:6), and the princes of Moab with him. Jarchi observes, that before it is said, all the princes of Moab, but not so here. For when they saw there was no hope of succeeding, some of them went away, and only some were left.

"And Balak said unto him, what hath the Lord spoken?" Being in haste to know what it was, whether agreeable or not.

Balak realizes this is the LORD speaking through Balaam.

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

Pronounced the word put into his mouth.

"And said, rise up Balak, and hear": Not from his seat, as Eglon a successor of his did (Judges 3:20). For he was now standing by his burnt offering. But the sense is, that he would raise his attention, and stir up himself with all diligence to hear what he was about to say.

"Hearken unto me, thou son of Zippor": Or to his word, as the Targums of Onkelos and Jonathan, which follow.

The message God has placed in Balaam's mouth is directed to Balak.

Numbers 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?"

“God is not a man”: In contrast to the unreliability of man, so well seen in Balaam himself, God is reliable and immutable. He does not change; therefore, His words always come to pass.

The immutability of God is stated. The word “repent” is parallel to “lie” and is colored in tone by this very association. Here his repenting is related to falsehood. The concept of the truth of Yahweh is related to immutability. Since God is truth, He does not lie, in fact, He cannot lie. He is unchanging. God is utterly different from man. Something that comes far too easily for many men is impossible for almighty God: He cannot lie (compare Isa. 31:2; 51:6, 8; Jer. 4:28; Mal. 3:6).

There are over 70 Scriptures dealing with the fact that God does not lie. God is the Truth. Here is just one example Scripture that says God does not lie.

Titus 1:2 "In hope of eternal life, which God, that cannot lie, promised before the world began;"

God is God. He is the same yesterday, today, and forever. He has nothing to repent of, because he does not sin. Whatever God says, He does.

Numbers 23:20 "Behold, I have received [commandment] to bless: and he hath blessed; and I cannot reverse it."

The people of Israel, to pronounce a blessing upon them, to declare them a happy people.

"And he hath blessed, and I cannot reverse it": God has blessed them, has determined to bless them, and has promised to bless them. He Has blessed them in the victories he has given them, and will complete the blessing of them, by bringing them into the land he has given them. So the blessings which God has designed for his spiritual Israel, and bestows upon them, are irreversible. They are blessings indeed, spiritual ones, and are for ever. He blesses them with himself, as their covenant; God, their portion here and hereafter, with Christ his Son, and all things with him. With righteousness, peace, and pardon. With his Spirit and the grace thereof, with sonship, heirship, and eternal life.

Balaam speaks this. He will not and cannot, change the blessing. The blessing on Israel is not of Balaam, it is of God. Balaam must do what God commands him to do.

Numbers 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."

This is the first time in the Old Testament that Yahweh is described as “King”.

Two views are possible for this verse:

- (1) “He hath not beheld iniquity”, or “perverseness” in that God has won all their victories. They have not toiled in vain; or
- (2) He has not observed any “iniquity” of “perverseness” as it relates to Israel’s standing before God.

They have been “declared righteous” by His choice of them. The latter might relate to the “error” of Balaam mentioned (in Jude 11). Perhaps Balaam thought that someone could curse those (Israel), who the Lord has not cursed. The natural man cannot understand the believer’s position in God, or “in Christ”. Israel is not merely blessed, but “the Lord his God is with him” functioning as a “king”, “shouting” as in battle or in religious festivals (Lev. 23:24; Num. 10:5-6; 1 Sam. 4:6).

God did not see the evil of individuals of Israel, as causing them to be an evil nation. God is with Israel. The shout is of a king, because God has promised them this land.

Numbers 23:22 "God brought them out of Egypt; he hath as it were the strength of a unicorn."

With a mighty hand and stretched out arm. And he will conduct them through the wilderness, and bring them safe to Canaan's land. He that brought them from thence will not suffer them to perish by any means. It is in vain to attempt to curse a people that is in such hands, and for whom he has done such great things. Jarchi thinks this stands opposed to what Balak had said (Num. 22:5). Thou sayest, "lo, a people is come out of Egypt". "They did not come out of themselves, but God brought them."

"He hath as it were the strength of a unicorn": That is, not God, but the people he brought out of Egypt. Being a mighty people, able to push their enemies and subdue them. Being numerous and strong, especially as strengthened by the mighty God of Jacob. And therefore, their strength is expressed by the strength of this creature. For be it what it will, whether the rhinoceros or the wild ox, or one kind of goats, as Bochart thinks. Whatever is meant by the term here must be a strong creature (see Deut. 33:17). And great is the strength of the spiritual Israel of God. Which they have from him to exercise grace, perform duty, withstand and overcome all their spiritual enemies, sin, Satan, and the world.

The unicorn here, was probably speaking of a rhinoceros which is a very strong animal. It is really saying, that God's strength is not limited.

Numbers 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!"

The preposition *be* may mean “in” or “against”. If there is not enchantment in Jacob, it would mean Israel does not use these means for obtaining God’s will (compare Deut. 18:10-14). If taken as “against” it implies that such practices as Balaam’s were powerless against Israel. The context favors “against”. Certainly God is omnipotent, and (24:1), indicates that Balaam was learning this the hard way, along with Balak.

God would not let an enchantment, or divination, occur against His chosen Israel. The countries around are in awe of so great a nation as Israel, that God has blessed.

Numbers 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."

Or rather, "as the lioness", which, as Aelianus says, is the strongest and most warlike beast. The most fierce and furious, as is believed both by Greeks and Barbarians. And he mentions the heroism of Perdiccas the Macedonian, and Semiramis the Assyrian, in engaging with and killing, not the lion or leopard, but lioness.

"And shall lift up himself as a young lion": Both phrases denoting the courage and strength of the people of Israel, in attacking their enemies and engaging them.

"He shall not lie down": Being once roused up and engaged in war.

"Until he eat of the prey, and drink the blood of the slain": As the lion does when it has seized on a creature, tears it to pieces, eats its flesh and drinks its blood. This may refer to the slaughter of the Midianites that would be quickly made. And among the slain of whom Balaam himself was (Num. 31:7). And to the slaughter and conquest of the Canaanites under Joshua, and taking their spoils.

This is a warning from God, that these people (Israel), will take the land. They are not like their parents, who were too fearful to move into the land and take it. They are young and eager for battle. They will win, because God is with them.

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

Signifying that it would be as well or better to do nothing at all, than to do what he did. But the sense is not, that he would not have him curse them, that he could never say, since he had pressed it both before and after this. Wherefore the words should be rendered, as they are by some, "if in cursing thou dost not curse". Or will not curse, "neither in blessing bless", or, however, do not bless. If he could not or would not curse Israel, he would not have him bless them on any account. If he could do him and his people no good in ridding them of their enemies. Yet he desires him by no means to do them any harm by discouraging them and encouraging Israel.

If Balaam will not curse them, Balak tells him, at least don't bless them.

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

He appeals to him for his honesty and faithfulness. For honest and faithful he would be thought to be, both to God and man. That when he first met him, he plainly told him what he must expect from him.

"Saying, all that the Lord speaketh, that I must do": Which was very true, he was obliged to do as he had bid him. And speak what he had said unto him, though it was sore against his will. He would fain both have spoken and done otherwise, if he might have been permitted.

The blessings coming from Balaam's mouth are the LORD's blessings. Balaam is not in control of this. Even if he were in control, he would do the same, because he wants to please God.

Verses 23:27 – 24:14: Balaam's third oracle focused on the ultimate King (the "Messiah"), who would bring the blessings of the Abrahamic Covenant both to Israel and the nations.

Numbers 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."

Come along with me: I will bring thee unto another place. If not better for the view of the people, yet a more religious place, on which account the king hoped for success.

"Peradventure it will please God that thou mayest curse me them from thence": It may be God will give thee leave to curse the people from that place, being devoted to sacred service. This is the first time that Balak makes mention of the name of God. And he now seems to be satisfied that it was not Balaam's fault that he did not curse Israel, but that he was hindered by God. Who would not suffer him to do it.

Balak tries the third time to get Balaam to curse the Israelites. He keeps believing that the location is the problem with the curse.

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

"Peor": Also named Beth-peor (Deut. 3:29), it was the location of a temple to Baal (25:3).

This is from another vantage point. What Balak seems not to understand, is that the entire world, and all in it, are God's. He will bless who He wishes, when He wishes.

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

Being willing to try again what could be done, and to gratify the king. And especially to get the wages of unrighteousness, if possible, which he dearly loved, as the apostle says (2 Peter 2:15).

"Build me here seven altars, and prepare me here seven bullocks and seven rams": Which had been done in two places before (Num. 23:1). The same sort of creatures, and the same number here as there. And these only clean creatures, such as were used in sacrifice by the true

worshippers of God. And which, no doubt, Balaam had knowledge of. And therefore, judged that those would be most acceptable to the Lord.

Numbers 23:30 "And Balak did as Balaam had said, and offered a bullock and a ram on [every] altar."

Though the sacrifices were expensive, he did not grudge them. He spared no cost to gain his point, though he now could have but little hope of it. And offered a bullock and a ram on every altar; as he had done before (Num. 23:2).

Balaam again, is sacrificing to the LORD, not to Balak's false god. It does not matter where the sacrifice is made, God will not change.

Numbers Chapter 23 Questions

1. Balaam said unto Balak, Build me _____ altars.
2. What number means spiritually complete?
3. What did Balaam promise to tell Balak?
4. What were the high places, generally, used for?
5. What had he offered on the 7 altars?
6. How did God meet with Balaam?
7. What words was Balaam to speak?
8. Who stood with Balak at his burnt offering?
9. What did Balaam say to Balak?
10. The greatness of Israel was their _____ with God.
11. What is the fourth part, in verse 10, speaking of?
12. Balak thought Balaam was going to _____ Israel, and he _____ then instead.
13. Balaam can do no less than what?
14. Where does Balak get Balaam to go?
15. What did they offer on mount Pisgah?
16. What does God have Balaam to say the second time?

17. How many Scriptures deal with the fact God does not lie?
18. What is God's strength compared to in verse 22?
19. God would not allow an _____, or an _____, against Israel.
20. If Balaam will not curse Israel, what does Balak ask him to do?
21. What was offered the third time?