

Numbers Chapter 24

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

“Saw that it pleased ... went not, as at other times, to seek for enchantments”: He had not perceived the “angel of the Lord” standing in the way, but he now perceived his enchantments were of no avail. “At other times” expresses what had been his habit, which extends to his life-style, not just the first two times in this account.

After each time they had sacrificed Balaam had prayed, but this time it seems he had some sort of vision. Perhaps, it was through enchantments. I cannot say good or bad, because the message he gives is true. The Israelites were forbidden enchantments.

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

“And the spirit of God came upon him”: This terminology was regularly used in the Old Testament for those whom God uniquely prepared to do His work (see Judges 3:10). Unlike the previous two oracles, Balaam does not involve himself in divination before giving this third oracle. He is empowered with the Holy Spirit to utter God’s message accurately.

Previously God had put a word in Balaam’s mouth (23:5, 16). This phase (in verse 2), is not just a stylistic variation, but suggests that this time Balaam fell into a trance (as verses 3 and 4 indicate).

It appears, that God revealed to his mind the thoughts He would have him express, as he looked at the armies of Israel. The Spirit of God, which came upon him, was the Holy Spirit.

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

This “parable” is actually an “oracle”. With a different division of the Hebrew letters translated here as “open”, the translation “whose eye is perfect” (i.e., true), may be read.

“Whose eyes are open”: His inner eye of understanding had been opened by God’s Spirit.

We must realize that the things which come from Balaam's mouth are actually the words of God through this vessel. If his eyes were open, it is a supernatural understanding of what he is seeing.

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

The “falling” indicates a supernaturally induced state with his “eyes uncovered”. The Spirit was mentioned (in verse 2), indicating the source of his revelation. The first two oracles were

theological statements about God's relationship to Israel and what He has done for them already. But now the subsequent oracles include visionary predictions of Israel's future settlement in Canaan, the rise of the monarchy, and victories over specific foes.

This was not a dream that Balaam was having. He was fully awake, when he seemed to be taken of the Spirit of God. He had a vision of God and heard Words from God.

Verses 5-9: Their future settlement is compared to that of trees, even "cedar trees", which do not grow by rivers. "Water" is symbolic of fruitfulness, either fertility of the land from rain, or the growing population as the result of accelerated birth rate. They will multiply further (Gen. 17:5-6). The theme of a king is introduced (Gen. 17:6, 16; 35:11).

"Agag" was a king of the Amalekites (compare Exodus 17:14-16; 1 Sam. 15:8).

Numbers 24:5 "How goodly are thy tents, O Jacob, [and] thy tabernacles, O Israel!"

Not that the matter of which they were made was so rich, or their structure so admirable. But the order in which they were placed was so beautiful and agreeable.

"And thy tabernacles, O Israel": Which is the same thing in other words, and which may be applied figuratively to the church of God. Which often goes by the names of Jacob and Israel. And agrees with particular congregations and assemblies of saints, where they dwell as in tents in a movable state, like pilgrims and sojourners. And which are the dwelling places of Father, Son, and Spirit, and of the people of God with one another. And are goodly, pleasant, and delightful, because of the presence of God with them. And on account of the provisions there made for them, and the company they there enjoy (see Psalm 84:1).

The blessing of Israel begins. A person, who had his eyes opened by God, would have to see that God had mightily blessed Israel. For close to three million people to have their tents, spread would be mighty to behold. The wonderful thing about the journey they made, was the fact that even their shoes did not wear out during the 40 years. The tabernacle was a wonder greater than any other nation had. God, Himself, designed it.

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

Balaam's language reflects the famous artificial gardens along the banks of his own river, the Euphrates.

"As the trees of lign aloes which the Lord hath planted": The latter words contain an apparent reference to Paradise (compare Gen. 2:8). The aloe, imported from China and the far distant east, furnished to the ancients one of the most fragrant and precious of spices (compare Psalm 45:8; Prov. 7:17).

"As cedar trees beside the waters": I. e., as the noblest of trees branching forth in the fairest of situations. An image of majestic beauty, as that of the last verse was of rare productivity.

Balaam described the camp of the Israelites, as the beautiful valleys and the river Euphrates, they were all so familiar with. The cedar tree was known for its strength and endurance. The lign aloe tree was well known to Balaam. He related Israel to being mature, because he knew that Israel was what God had made them.

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

"Agag" (in 1 Sam. 15:32-33, an Amalekite king bore this name). The Amalekites were the first people to attack Israel after they left Egypt (see Exodus 17:8-15). "Agag" may be a proper name or a title of Amalekite rulers, like "Pharaoh" in Egypt.

The buckets are speaking of a man with two buckets, one on each end of a pole. It appears, the buckets are so full of water that they overflow as he walks. The name "Agag" means the fiery one. This is just saying that God's overflowing, blessings on Israel will cause a supernatural growth [overflowing water and seed]. He is seeing the kingdom of Israel in its greatness.

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

"God brought him forth out of Egypt": Because of the verbal similarities between (24:8 and 9), with (23:22 and 24), the "him" in this verse is usually interpreted to be Israel. However, since the "him" is singular and the closest reference (in verse 7), is to the coming king, it is better to see (verses 8 and 9), as referring to Israel's king. (Numbers 24:9 is a direct quote from Gen. 49:9), which speaks of the ultimate King who will come from Judah, the Messiah.

The strength of Israel is the supernatural strength of God within. There will be no nations able to withstand against Israel. They will break the bones of their enemies, and pierce them through with arrows.

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

"Blessed is he that blesseth thee": These words refer to (Gen. 12:3). The ultimate fulfillment of the Abrahamic Covenant centers around the coming Messiah. It is the one who blesses Israel who will ultimately reap God's blessing in the future.

Look with me at the very same thing God had promised the descendants of Abraham.

Genesis 12:2-3 "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:" "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

This is a renewing of that very same blessing. He is at rest, and lies down a strong nation; strong as the lion. Jesus said the same thing in the following verse.

Matthew 25:40 "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me."

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

He had borne much and long, but he could bear no longer. He was quite impatient; his last words more especially must exceedingly nettle him.

"And he smote his hands together": As expressive of his indignation, vexation, and disappointment.

"And Balak said unto Balaam": I called thee to curse my enemies. He had sent princes to him, one set of them after another, to invite him into his country, and to his court. With great promises of reward to curse Israel, whom he reckoned his enemies, and not to bless them.

"And, behold, thou hast altogether blessed them these three times": Done nothing else but bless them with blessing upon blessing, time after time. Even every one of the three times he opened his mouth, as Balak expected, to have cursed them.

This was not at all what Balak had wanted. He clapped his hands together in disbelief. He wanted Balaam to curse Israel, when, in fact, he blessed them mightily. I suppose Israel, itself, could be a blessing, or a curse, to whatever country they came into contact with. If they warred against them, they were definitely a curse.

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

His own country, from whence Balak had sent for him, and he came. Be gone directly, make all haste to go away. He speaks as one so provoked, that he could not bear him in his presence. And as threatening him if he did not at once get out of his sight.

"I thought to promote thee unto great honor": To bestow much wealth and riches upon him, and to prefer him in his court to high offices of honor and dignity. He had promised that he would, and he thought as he said. He was determined upon it, had he performed as he expected.

"But, lo, the Lord hath kept thee back from honor": The Lord thou hast so much talked of, and at whose beck and command thou hast been. And by whom thou hast been checked and controlled, he has hindered thee from riches and honor. See what thou hast got, or rather lost, by hearkening to him, and how he will pay thee for it.

Balak had planned to give Balaam a place of great authority in his land, if he cursed Israel. Now that he has blessed Israel, Balak tells him he had better run for his life. Balak blames the LORD for Balaam not receiving the honor.

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

In order to mitigate his wrath, and bring him into a better temper.

"Spake I not also to thy messengers which thou sentest unto me": Those that came to him a second time. For to the first he said nothing of what is after related. But to the last he did much the same as he had afterwards said to Balak himself. Saying:

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

Which are the very words he said to the princes of Moab (Num. 22:18).

"I cannot go beyond the commandment of the Lord, to do either good or bad": For though here it is the "commandment", and there the "word" of the Lord. Yet it is the same word in both places in the original text. Indeed, here he omits the relation to the Lord he there claims, saying "my God". And instead of "little or great", here it is "good or bad". But the sense is the same: and he adds, for explanation sake.

"Of mine own mind": Or out of my heart, which was disposed well enough to serve Balak, but was laid under a restraint by the Lord.

"But what the Lord said, that will I speak": And he had not only said this to the messengers, but to the king himself. And therefore he thought, that as he had openly and honestly told him this at first, he had no reason to be so angry with him (see Num. 22:38).

Balaam reminds Balak that he did not want to come at all. He came only to bring whatever message God had for these people. All the money in the world would not have caused Balaam to go against the commandments of God.

Verses 14-19: Balaam's last four oracles (verses 15-24), really continue the third (verses 3-9). Verse 15 is like (verses 3 and 4). This concerns the distant future as "the latter days" indicates. It may mean simply "the future" (Jer. 23:20), but also the "final days" (Isa. 2:2; Dan 8:19). Primarily these oracles refer to the royal triumphs in the period of the early monarchy, but these victories prefigure the greater conquests of Christ at His first and second advents.

“A star”: This can be used metaphorically for a king (Rev. 22:16). That a king is meant is confirmed by “a Scepter shall rise out of Israel”, a scepter being part of the royal insignia (Gen. 49:10; Psalm 45:6; Amos 1:5, 8).

“Shall smite the corners of Moab”: The word “corners” is best understood as “the head” or “skull” (Jer. 48:45 and Samaritan Pentateuch). The king of Israel would conquer the neighboring countries, “Moab, Sheth” (most likely Shut), “Edom, Seir, Amalek”, and the “Kenites” (verses 20-21).

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

“In the latter days”: Literally “at the end of days”. This term is rightfully used in the Old Testament for the distant future. Balaam’s fourth oracle takes the truth communicated in the third and applies it to Moab.

Generally speaking, the latter days are the days of the coming of the Lord. Perhaps, this is speaking of the latter days of these particular people. "Advertise", in this, means advise.

Verses 15-19: Balaam’s fourth oracle predicted the future coming of Israel’s king, who would “crush through the forehead of Moab” and conquer Edom. He will have total dominion.

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

In this and the following verse. The same preface, in the same words, is made to his prophecy as before (see notes on Num. 24:3; 24:4). Only one clause is added, "And knew the knowledge of the Most High". That Balaam had some knowledge of God is certain from the names by which he calls him, being such that he made himself known by to the patriarchs. And by which he is frequently called in the sacred writings. But then this knowledge of his was merely notional and speculative, and not spiritual and supernatural. And was such as men may have who are destitute of the grace of God. He was one that professed to know him in words, but in works denied him (see 1 Cor. 13:2). And he also was admitted to much nearness to God, and converse with him, of which he boasted. But then this was not for his own sake, or as a mark of friendship to him. But for the sake of the people of Israel, and to prevent his doing them mischief. His prophecy follows.

The parable here, is the Spirit of God speaking through Balaam.

Numbers 24:16 "He hath said, which heard the words of God, and knew the knowledge of the Most High, [which] saw the vision of the Almighty, falling [into a trance], but having his eyes open:"

"And knew, the knowledge of the Most High": With the addition of these words, which point to the greater importance and the more distinctly predictive character of what follows. The introduction to this last parable is the same as the introduction to the preceding parable.

Balaam is explaining exactly where, and how, he received this message for Balak from God.

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

The wise men mentioned in (Matt. Chapter 2), were likely Medes from the Mesopotamian region where Jews had lived in exile for 70 years. As scholars, they were no doubt familiar with and watching for fulfillment of this prophecy:

"A Star" (the Messiah), shall come a Start out of Jacob; and a Scepter" (King) "shall rise out of Israel".

He sees Him in the vision. He explains that the Star or Scepter is not for the present time. It is a future event. Actually the "Star" and "Scepter" are both speaking of Jesus. The sons of Sheth could be speaking of the sons of Seth, or the entire race of people who are of this earth. Moab sometimes is a symbol of the evil world. It could also mean that Moab will be destroyed.

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

Of the children of Israel, which was fulfilled in part when the Edomites became the servants of David (2 Sam. 8:14). And when they were smitten and spoiled by Judas Maccabeus, them a great overthrow, and abated their courage, and took their spoils." And still more so when all the Edomites or the Idumeans were subdued by Hyrcanus, and they became one people with the Jews, and conformed to their religious rites. Which is not only related by Josephus, who says, that they joined themselves to the Jews, and embraced their laws. But in a spiritual sense, this has had a greater accomplishment in the calling of the Gentiles, and introducing them into the church of God (see Amos 9:12; compare with Acts 15:14).

"Seir also shall be a possession for his enemies": Which was a mount in the land of Edom where Esau formerly dwelt. And so signifies the same as before. And also that the strongest and fortified places of the land should fall into the hands of their enemies (see notes on Obad. 1:17; 1:18; 1:19).

"Israel shall do valiantly": In fighting with and conquering the Edomites. Or shall get much wealth and riches by the spoil of them (see Psalm 60:9). This and the following verse, are in some ancient writings of the Jews interpreted of the times of the Messiah.

Edom does, at a much later date, fall to their enemies. In fact, they almost vanish from existence.

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

Meaning either David, or rather the Messiah. And so Jarchi interprets this of another ruler out of Jacob. Even of the Messiah, of whom it is said, he shall have dominion from sea to sea (Psalm 72:8).

"And shall destroy him, that remaineth of the city": Chief city of Edom, or of any of the cities of it. Signifying that there should be none left (see Obad. 1:18). This is also applied to the days of the Messiah, in the ancient writings of the Jews.

This King, that Balaam sees in the vision, is no less than Christ Himself. When He reigns as King, He will have total dominion of everything, and everyone.

Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth,"

Verses 20-24: Balaam's final 3 oracles look at the future of the nations. First, Amalek will come to an end (24:20). Second, the Kenites, identical to or a part of the Midianites, will be carried away by Asshur, i.e., Assyria (24:21-22). Third, Assyria and Eber, probably Israel herself (Gen. 10:21), will be afflicted by Cyprus or Kittim (Kittim came to represent the Mediterranean region west of Palestine and in Dan. 11:30, refers to Rome), until Cyprus comes to ruin.

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

The country of Amalek, which lay to the south of the land of Canaan (Num. 13:29). And which Balaam had a view of from the mountain of Peor, where he now was.

"He took up his parable, and said": The parable of his prophecy, as the Targum of Jonathan, and pronounced it aloud.

"Amalek was the first of the nations": Not the first nation in the world, nor the chief and principal for numbers, riches, or strength. But the first that made war with Israel, as all the three Targums paraphrase it, as they did (see Exodus 17:8).

But his latter end shall be that he perish for ever": This was threatened to them by the Lord upon that battle, and is confirmed by this prophecy of Balaam. And after this, orders were given to Israel to blot out their remembrance (Deut. 25:19). And which, in a good measure, though not completely, was done in the times of Saul (1 Sam. 15:8). And after that they were distressed by David (1 Sam. 27:9). And the rest of them were smitten by the sons of Simeon, in the days of Hezekiah (1 Chron. 4:41). After which we hear of them no more. Amalek may be considered as a type of antichrist, the son of perdition. Who shall go into it, shall come to his end, and there shall

be none to help him. Which will be true of all the antichristian party, the enemies of Christ, who will be destroyed by him, and perish eternally (see Dan. 11:45).

The Amalekites were bitter foes of Israel. Even though they are very prominent in the Old Testament, they seem to just vanish with no record of them. In all of this, we can see that God blesses whom He chooses, and curses whom He chooses. The church is like Israel. In fact, they are spiritual Israel. The Lord's blessings are upon His church. Those who try to oppose the church, God destroys.

Numbers 24:21 "And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock."

Not the family and posterity of Jethro, as Aben Ezra, Jarchi, and Abendana. For they were not a people by themselves, but were now encamped with Israel, and went with them into the land of Canaan. And were not carried captive with the ten tribes, though some might that dwelt in Naphtali (Judges 9:4). For they after that remained with Judah under the name of Rechabites (Jer. 35:2). And returned with the two tribes, being carried captive with them (1 Chron. 2:55). But they were a people, though of the same original and family Jethro descended from, which dwelt near, and afterwards among the Amalekites. And therefore were seen by Balaam, and taken notice of at the same time they were (see 1 Sam. 15:6). Abarbinel takes them to be the same with those in (Gen. 15:19).

"And took up his parable": Or prophecy concerning them, and delivered it.

"And said, strong is thy dwelling place, and thou puttest thy nest in a rock": They dwelling in craggy rocky places, where they thought themselves secure and out of danger. And this their habitation he calls "Ken", a nest, in allusion to their name Kenites.

We can hardly escape the fact that Balaam was actually seeing the enemies of the church in the Moabites, Edomites, Amalekites, Kenites, and Assyrians. Each of them symbolize the evil world system, which opposes God and His people. The Kenites above, were trusting in their own ability to save them. They were rock dwellers.

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

Though they were so strongly fortified, and closely immured and surrounded with rocks and mountains. Yet they should gradually waste away, as they were but few in Saul's time (1 Sam. 15:6).

"Until Ashur shall carry thee away captive": Tiglath-pileser, king of Assyria, when he carried captive the people of Syria, took these with them (2 Kings 16:9). Though Jarchi thinks they were carried captives with the ten tribes. That is, by Shalmaneser, king of Assyria. And the Targum of Jonathan, by Sennacherib, king of Assyria. And others think by Nebuchadnezzar, who was sometimes reckoned a king of Assyria. Taking them to be the same with the Amalekites, who were carried captives and returned with the two tribes.

There is no fortification strong enough that God cannot send someone to destroy it. Many associate the Kenite with Cain.

Verses 23-24: Beginning in verse 20, Balaam adds three short cryptic oracles dealing with the fate of other nations. They bring the total number to seven. If Israel's enemies were destroyed, her future would be secure. David subdued the Moabites, Edomites, Amalekites, and the Philistines (2 Sam. chapter 8), but the subjugation was only temporary; thus many of the later prophets contain oracles against these same countries. And the great royal (Psalm 110), contains many verbal parallels with (Num. 24:15-19), indicating the latter's importance.

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

Or delivered another prophecy, having made some little pause.

"Alas, who shall live when God doeth this?" Referring not to what goes before, but to what follows. Though Jarchi and Aben Ezra think it refers to the Assyria conquering and carrying captive, not only the Kenites, but all the nations of the world. So that there was no living comfortably in it on his account. But this is said after Balaam had taken up his parable again, and so respects what follows, as the destruction of the Persian empire by Alexander. In which Ashur or the Assyrians were included. And the destruction of the Jews by the Romans more especially. Which was such as had not been the like from the beginning of the world (Matt. 24:21). And perhaps may have a further respect to the affliction of the witnesses and church of Christ by antichrist (see Dan. 12:1).

There is no safety against the wrath of God. The answer to the question above, is no one.

Numbers 24:24 "And ships [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever."

I. e., Cyprus, the nearest of the western islands. The only one visible from Palestine. And so the representative to Balsam and to Israel of all those unknown western regions across the Mediterranean Sea. From which were at length to come the conquerors of the mighty empires of the East (compare Isa. 23:1; 23:12; Jer. 2:10).

"And shall afflict Ashur": Which being a part of the Persian empire, was afflicted, conquered, and subdued by Alexander the Macedonian. Who is said to come out of the land of Chittim, "And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chittim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece" (1 Maccabees 1:1).

"And shall afflict Eber": Or the Hebrews, as the Septuagint version. Not that the Grecians or Macedonians should do this, for they under Alexander did not afflict the Jews. Unless this is to be understood of the Seleucid dynasty, the kings of Syria, the successors of Alexander. Who did

distress the Jews. But rather this respects the Romans under Pompey, and especially under Titus Vespasian. Who destroyed their city, and carried them captive, and who ever since have been dispersed among the nations.

"And he also shall perish for ever": Not Eber, but those that afflicted him. Even the Romans. And indeed both monarchies, Grecian and Roman, are prophesied of as what should be destroyed. And that by a son of Eber, the Messiah. The stone cut out of the mountain without hands, said to break in pieces all these kingdoms (Dan. 2:44). And not Rome Pagan only, but Rome Papal also. Antichrist and all the antichristian powers (2 Thess. 2:8). And so the Targum of Jonathan says, that the end both of the one and the other. That is, that shall afflict Eber, shall be, to fall by the hand of the King Messiah, and they shall perish for ever.

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

The country from whence he came. That is, he went from Balak, according to his command, in order to return to his own land. For he seems not to have reached it, but stayed by the way among the Moabites and Midianites, and was slain in a battle between Israel and them (Num. 31:8). Or if he did reach Mesopotamia, he returned again, as Chaskuni says. And either before he left Balak, or in his journey homewards. Or when he returned, he gave that advice, to seduce the Israelites first to whoredom, and by that to idolatry. The effects of which are observed in the following chapter (see notes on Num. 24:14). And Balak also went his way; to his royal city, court, and family. Attended, very probably, by the princes of Moab. Who had been with him all this while. Though how long these things were transacting is not certain.

Balaam and Balak both, go to their separate homes.

Numbers Chapter 24 Questions

1. What did Balaam usually do after the sacrifices?
2. The Israelites were forbidden _____.
3. When Balaam lifted his eyes, what did he see?
4. What was the Spirit that came upon Balaam?
5. The things coming from Balaam's mouth are actually whose?
6. What is happening in verse 4?
7. A person, whose eyes had been opened of God, would have to see what?
8. What was so miraculous about the shoes of the Israelites?

9. What was even more miraculous, than the blessings God had bestowed on Israel personally?
10. How does Balaam describe the camp of the Israelites?
11. What does the name "Agag" mean?
12. Israel had as the strength of a _____.
13. How did Balak show his anger toward Balaam?
14. What was he angry about?
15. What had Balak planned to do for Balaam, if he cursed Israel?
16. What is "advertise" in verse 14 saying?
17. What is the parable in verse 15 really?
18. Who is the "Star" and "Scepter"?
19. What happens to Edom?
20. Who is the King, that Balaam sees in the vision?
21. The Amalekites were bitter foes of _____.
22. What happens to those who oppose the church?
23. Balaam was seeing the enemies of the church in whom?
24. Many associate the Kenite with _____.