

A Study in the Book of Numbers



By Cecilia Perh



Entrusting the Word
to the Faithful

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Numbers in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED
“Keep my covenant to be a peculiar treasure:
“Kingdom of priests”
“holy nation”
(Exo. 19:5-6)

LAWS
ARE PRESCRIBED
“which if a man do, he shall live in them: I am the LORD”
(Lev. 18:5)

Irvin L. Jensen, p 102
(Jensen’s Survey of the OT)

Numbers is the story of God leading His people, Israel, through wildernesses on their way to Canaan, the rest land He promised.

The journey moves from Mount Sinai to the plains of Moab, opposite Jericho.

- It was a brief journey in the dark unknown, demanding the utmost in trust and patience (Numbers 1:1-10:10).**
- It is a long, aimless wandering in judgment for unbelief, consuming all but two of first census, 20 years and above (Numbers 10:11-20:29).**
- It is a new and swift journey by the next generation with a few of the old leaders, to enter into the land of rest and blessing (Numbers 21:1-36:13)**

Numbers: Journey to God's Rest



The Generation of Those Who Had Come Out of Egypt

Preparation

- organization
- consecration
- instruction

The Test

- of faith
- of obedience

The Judgment

- wandering
- death

Wilderness



SINAI

KADESH

A New Generation

Reorganisation

- repair

Plains of Moab

MOAB

The theme of Numbers is the consequence of disbelief and disobedience to the holy God. The Lord disciplined His people but remained faithful to His covenant promises in spite of their fickleness.

Numbers displays the patience, holiness, justice, mercy, and sovereignty of God toward His people.

It teaches that there are no shortcuts to His blessings – He uses trials and tests for specific purposes.

Numbers was written to trace the history of Israel’s wanderings from Sinai to Moab. But the fact that there was almost no record of the 38 years of wandering shows that Numbers is a very thematic history. It selects those events that are important to the development of God’s redemptive program. The sins of the first generation were written as a reminder and a warning to the second generation. They must implicitly trust God before they can possess the land of blessing.

Theme and Purpose

The Old Generation			The Tragic Transition				The New Generation																						
1	4	5	10:10	10:11	14	15	16	17	20	21	25	26	30	31	33	34	36												
Counting and Ordering of the People			Cleansing of the People			Complaints and Disbelief of the People			Instructions for Life in Canaan			The Rebellion of Korah			Aaron, the Levites and Moses			Serpent of Brass and Story of Balaam			Second Census and Laws of Israel			Settling east of Jordan			Preparations for Settling in Canaan		
Preparation			Preparation			Postponement			Postponement			Promise			Promise			Promise			Promise			Promise					
Waiting			Waiting			Wandering			Wandering			Waiting			Waiting			Waiting			Waiting			Waiting					
Census, Instruction, Travel			Census, Instruction, Travel			-			-			-			Travel, Census, Instruction			Travel, Census, Instruction			Travel, Census, Instruction			Travel, Census, Instruction					
At Sinai			At Sinai			To Moab			To Moab			To Moab			At Moab			At Moab			At Moab			At Moab					
Sinai to Kadesh			Sinai to Kadesh			Wilderness			Wilderness			Wilderness			Kadesh to Moab			Kadesh to Moab			Kadesh to Moab			Kadesh to Moab					
Preparation for the Journey			Preparation for the Journey			The Journey			The Journey			The Journey			At the Gate of the Land			At the Gate of the Land			At the Gate of the Land			At the Gate of the Land					
About 2 months (39%)			About 2 months (39%)			38 years (17%)			38 years (17%)			38 years (17%)			A few months (44%)			A few months (44%)			A few months (44%)			A few months (44%)					
Mobilizing the People Numbers 1-9			Mobilizing the People Numbers 1-9			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36					
Getting Ready to Possess the land			Getting Ready to Possess the land			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land					
Structuring			Structuring			Testing			Testing			Testing			Enduring			Enduring			Enduring			Enduring					

Leviticus covered only one month, but Numbers stretches over almost 39 years (about 1444 BC to 1405 BC – traditional dating).

It records Israel's movement from the last 19 days at Mt Sinai (1:1; 10:11) to the arrival in the plains of Moab in the 40th year (22:1; 26:3; 33:5; Deut 1:3).

Most of this time was spent wandering in and around Kadesh-barnea. Their tents occupied several square miles whenever they camped since there were over 2.5 million people. God miraculously fed and sustained them in the desert – He preserved their clothing and gave them manna, meat, water, leaders, and a promise.

Date and Setting of the Book of Numbers



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Detailed Outline of the Book of Numbers

I. Preparations for Travel (Numbers 1:1-10:10)

- A. The First Census (chapter 1)
- B. The Order of the Tribes (chapter 2)
- C. The Census and Duties of the Levites (chapters 3-4)
- D. Cleansing and Consecration (chapters 5-6)
- E. The Tabernacle Service (chapters 7-8)
- E. The Supplementary Passover (chapter 9:1-14)
- F. The Fiery Cloud and the Silver Trumpets (chapters 9:15-10:10)

II. The Journey to Kadesh Barnea (Numbers 10:11-14:45)

- A. The Departure from Sinai (chapters 10:11-36)
- B. The Rebellion of the People (chapter 11)
- C. The Rebellion of Miriam and Aaron (chapter 12)
- D. Spying out the Promised Land (chapter 13)
- E. God's Judgment on Unbelief (chapter 14)

III. The Journey to the Plains of Moab (Numbers 15:1-22:1)

- A. Covenant Statutes Reviewed (chapter 15)
- B. The Rebellion of Korah (chapter 16)

- C. The Budding of Aaron's Rod (chapter 17)
- D. The Responsibility of Priests and Levites (chapter 18)
- E. The Red Heifer Sacrifice (chapter 19)
- F. The Waters of Meribah, Edom, Aaron's death (chapter 20)
- G. Journey to Moab (chapters 21:1-22:1)
- F. Balak and Balaam (chapters 22:2-24:25)
- G. The Idolatry of Israel (chapter 25)

IV. Final Preparations for Entering Canaan (Numbers 26:1-36:13)

- A. The Second Census (chapter 26)
- B. Daughters of Zelophehad (chapter 27:1-11)
- C. Joshua appointed as Moses' Successor (chapter 27:12-23)
- D. Laws concerning Offerings and Vows (chapters 28-30)
- E. The War against Midian (chapter 31)
- F. Inheritance of Eastern Tribes (chapter 32)
- G. Resume of the journey from Egypt (chapter 33:1-49)
- H. Final Instructions about Conquest and Inheritance (chapters 33:50-36:13)



Marching in Victory and Defeat (Numbers 21)

A. The Power of God (v1-3)

B. The Grace of God (v4-9)

v4-5 Their Sin

v6 Their Punishment

v7 Their Repentance

v8-9 Their Deliverance

C. The Goodness of God (v10-20)

The Victory of God (v21-35)

v21-32 Victory over the Amorites

v33-35 Victory over Bashan



Balaam and the Moabites (Numbers 22-25)

Balaam and God's Will (22:1-35)

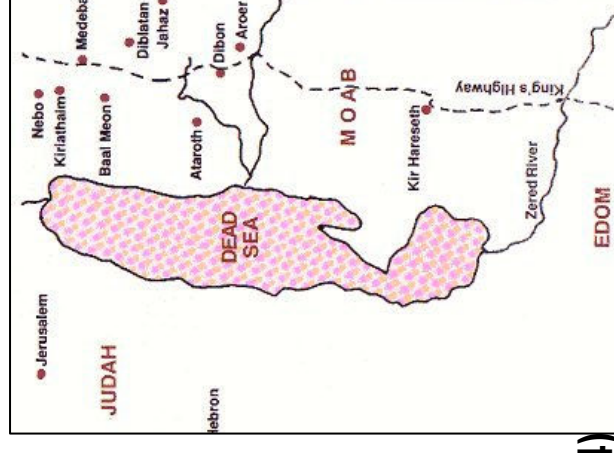
- The King's Request (22:1-20)
- The Donkey's Resistance (22:21-30)
- The Angel's Revelation (22:31-35)

Balaam and God's Message (22:36-24:25)

- The First Oracle (22:26-23:12) – a separated people
- The Second Oracle (23:13-26) – a conquering people
- The Third Oracle (23:27-24:14) – a prosperous people
- The Fourth Oracle (24:15-19) – a royal people
- Three Concluding Oracles (24:20-25)

Balaam and God's People (25:1-18)

- The Sin of Israel (25:1-9)
- The Courage of Phinehas (25:10-15)
- The Judgment of Midian (25:16-18)
- Balaam and the Church Today
- The Way of Balaam (2 Peter 2:15)
- The Error of Balaam (Jude 11)
- The Teaching of Balaam (Revelation 2:14)



•At this chapter begins the famous story of Balak and Balaam, their attempt to curse Israel, and the baffling of that attempt; God's people are long afterwards told to remember what Balak the king of Moab consulted, and what Balaam the son of Beor answered him, that they might know the righteousness of the Lord, Mic_6:5. In this chapter we have,

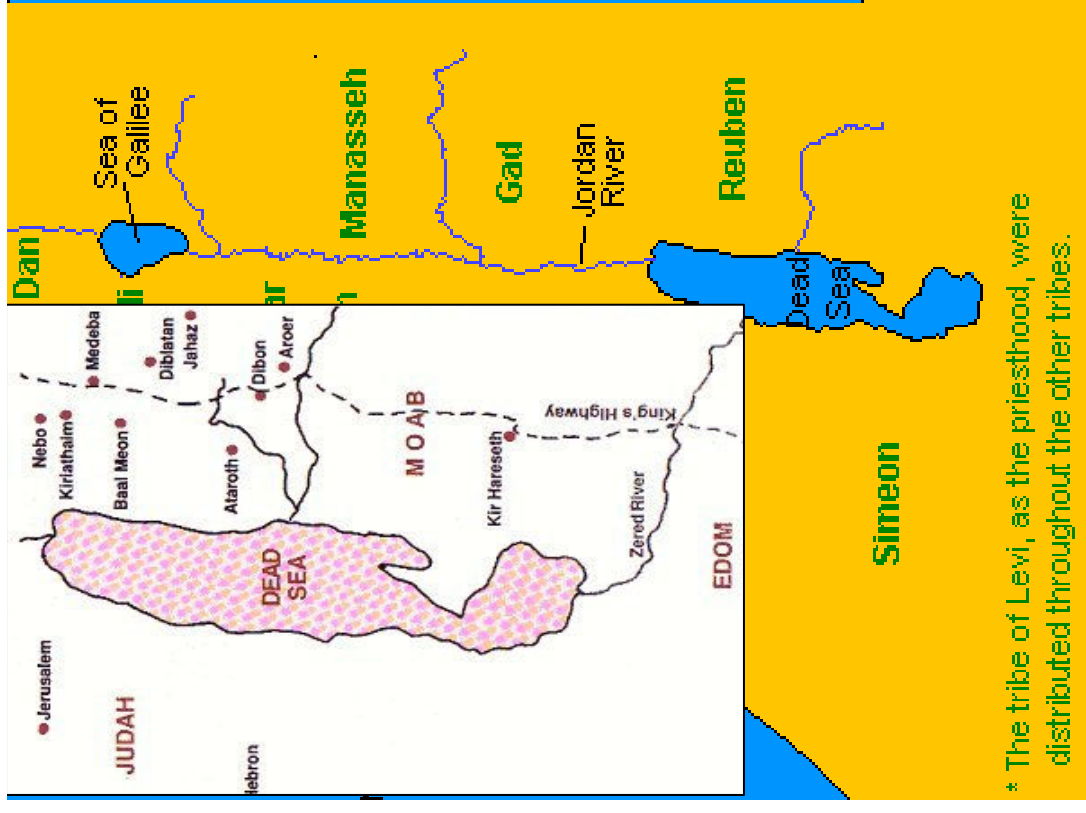
- I. Balak's fear of Israel, & the plot he had to get them cursed (Num_22:1-4).
- II. The embassy he sent to Balaam, a conjurer, to fetch him for that purpose, and the disappointment he met with in the first embassy (Num_22:5-14).
- III. Balaam's coming to him upon his second message (Num_22:15-21).
- IV. The opposition Balaam met with by the way (Num_22:22-35).
- V. The interview at length between Balak and Balaam (Num_22:36, etc.).

Matthew Henry on Numbers 22



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- The entire region east of the Jordan River was now in the hands of the Israelites and was eventually turned over to the tribes of Reuben, Gad and the half tribe of Manasseh (Num 21:32; Deut 29:7-8).
- However Israel would now confront the Moabites who would adopt a subtle strategy that would bring about the deaths of 24,000 Israelites.



* The tribe of Levi, as the priesthood, were distributed throughout the other tribes.

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Introduction to Numbers 22-25



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The King's Request (22:1-21)

1 **Then** the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan *opposite* Jericho.

2 **Now** Balak the son of Zippor saw all that Israel had done to the Amorites. 3 **So** Moab was in great fear **because** of the people, **for** they were numerous; and Moab was in dread of the sons of Israel. 4 And Moab said to the elders of Midian, "**Now** this horde will lick up all that is around us, **as** the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab **at that time**.

Gill - on this side Jordan by Jericho; according to Josephus it was sixty furlongs, or seven miles and a half from Jericho; but, according to Jerome, it was but five miles:



Balak is derived from the Hebrew בָּלַק *balaq*, which means *to lay waste, to destroy*. He was the son of Zippor (Hebrew זִפּוֹר *zippor*), which means *bird or sparrow* (from the chirping sound). The sparrow is a small bird, which symbolizes a child. Balak preys on children. Balak immediately held a conference with the leaders of Midian, who lived to the south of Edom. The Midianites were descendants of Abraham through Keturah ([Genesis 25:1-6](#)). They were a patriarchal society in which heads of the family ruled.

Numbers 22:1-35 – Balaam and God's Will

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- **Num 22:2 - Balak the son of Zippor** - The comparison of Num_22:4 with Num_21:26 suggests that Balak was not the hereditary king but a Midianite, and that a change of dynasty had taken place. His father's name, Zippor, "Bird," reminds us of those of other Midianites, e. g., Oreb, "Crow," Zeeb, "Wolf." Possibly the Midianite chieftains had taken advantage of the weakness of the Moabites after the Amorite victories to establish themselves as princes in the land.
 - **Numbers 21:26** For Heshbon was the city of Sihon, king of the Amorites, who had fought against the former king of Moab and had taken all his land out of his hand, as far as the Arnon.
 - **Numbers 22:4** And Moab said to the elders of Midian, "Now this horde will lick up all that is around us, as the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab at that time.

Albert Barnes on Numbers 22:2



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- The Moabites and Midianites became very frightened when they saw the magnitude of the camp of Israel (v6) and heard the reports of Israel's military victories over the neighboring nations (v4).
- Balak didn't realize that God had told Israel not to attack Moab (Deut 2:9) because the Moabites were relatives of the Jews, being descendants of Abraham's nephew, Lot (Gen 19:26-37).
- Conventional warfare was out of the question. Moab and Midian needed spiritual help. Balaam must have a wide reputation for success in divination (receiving hidden knowledge, especially about the future) and incantation (the use of occult power to grant blessing or cursing), and he was willing to sell his services to all who could pay his fee.
- Balak depended on two things to influence Balaam to come and help him: the impressive delegation of important elders from both Midian and Moab, and the wealth they carried to pay his fee.

The King's Request (22:1-21)

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The King's Request (22:1-21)

5 **So** he sent messengers to Balaam the son of Beor, at Pethor, which is near the River, *in the land of the sons of his people, to call him, saying, "Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me. 6 **Now, therefore, please come, curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed."***



Balaam was a world-famous soothsayer in Pethor, a city south of Carchemish on the west bank of the Euphrates River in Mesopotamia, currently Iraq. Balaam is Hebrew בִּלְעָאָם *Bile`am*, from *balu* (to swallow, destroy) and `am (the people) - i.e. "destroyer of the people (nation)". Thus, Balaam's name came true. He was responsible for the deaths of 24,000 Jews (Num 25:9). Balaam was the son of Beor, from Hebrew בְּעוֹר *ba`ar* which means "to burn." The Jews in Jeremiah's day burned their children as sacrifices to Baal ([Jer 7:31](#)).

Numbers 22:1-35 – Balaam and God's Will

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Num 22:5 - Balaam the son of Beor was from the first a worshipper in some sort of the true God; and had learned some elements of pure and true religion in his home in the far East, the cradle of the ancestors of Israel. But though prophesying, doubtless even before the ambassadors of Balak came to him, in the name of the true God, yet prophecy was still to him as before a mere business, not a religion. The summons of Balak proved to be a crisis in his career: and he failed under the trial. When the gold and honors of Balak seemed to be finally lost, he became reckless and desperate; and, as if in defiance, counseled the evil stratagem by which he hoped to compass indirectly that ruin of God's people which he had been withheld from working otherwise. He thus, like Judas and Ahithophel, set in motion a train of events which involved his own destruction.

The name Balaam signifies “destroyer,” or “glutton,” and is in part identical with “Bela, son of Beor,” the first king of Edom Gen_36:32. The name “Beor” (“to burn up”) is that of the father, or possibly ancestor, of the prophet.

Pethor, which is by the river of the land of the children of his people - Rather, Pethor which was ... land. Pethor (Pitru, Assyrian) was on the river Sagura (modern: Sajur) near its junction with the Euphrates.

Albert Barnes on Numbers 22:5



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The story of Balaam is one of the classics of infamy. Balaam, who was a worldly celebrity before his dealings with Israel during the Exodus wanderings, received over three chapters in the book of Numbers in the Torah. Balaam was a famous diviner from the region of Babylon, current Iraq. After Balaam's betrayal of Israel, his treachery was recorded from the beginning of scripture (Numbers and Deuteronomy) to the end (Revelation). It could be said that Balaam was a monumental jackass, who betrayed Israel for fame and fortune. Balaam was a Gentile prophet, whose prophecies are recorded in scripture. He even predicted the Star of Bethlehem. However, his love of the world became the source of his infamy. Balaam loved money, prostitution, and worldly fame. He was famous as a soothsayer, who would pronounce a curse for money. The Mosaic Law strictly prohibited these practices, but then, Balaam wasn't a Jew. He was a Gentile. Balaam was a dichotomy who spoke with the authority of God at times and used the power of demonism at other times.

Balaam was the classic case of the worldly prophet. He was so overcome by worldliness that his values reflected not the Righteousness of God but the corruption of the lusts of the flesh. When the lusts of the flesh replace the love of God, the believer travels down the path of reversionism. Balaam was the epitome of the reversionist. He is the classic example of a person who knew the right way, but rejected it to pursue the Frantic Search for Happiness of worldly lusts.

<http://www.biblenews1.com/balaam/balaam.htm>



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When prophets or Church Age pastors enter into reversionism, they are doubly destructive. Not only do they hurt themselves, but they lead others astray. Balaam was responsible for the death of 24,000 Jews. He was the pawn of Baal. He was the friend of anti-Semitism, the unfaithful servant, and corrupt prophet. His reversionism was so perverse, that his own donkey was used to preach him a sermon in an attempt to restrain his reversionistic insanity. His infamy was so great that throughout history the mere mention of the name Balaam was a cause for insult. In the epistles to the Church, Peter uses him as an example of the reversionist, and the Lord Jesus Christ uses him as an example of the apostasy in the Church at Pergammon ([Revelation 2:14](#)).

Why study Balaam? Because the story of Balaam is as relevant today as any other time in history. Just as prophets like Balaam existed in Moses' day, pastors exist in the Church Age with a striking similarity. Today the apostasy of Balaam is everywhere. It fills the pulpits of apostate churches all over the world. Unlike Balaam, however, the pastors of today do not have the luxury of a talking donkey to awaken them from their own apostasy. Unless they have a near-death experience or some other shock to wake them up, most of them continue to operate as Balaam in the power of the Cosmic System. They don't know the meaning of grace. They have no concept of experiential sanctification, and they slaves to devil's world

<http://www.biblenews1.com/balaam/balaam.htm>



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The King's Request (22:1-21)

7 So the elders of Moab and the elders of Midian departed with the fees for divination in their hands; and they came to Balaam and repeated Balak's words to him. 8 And he said to them, "Spend the night here, and I will bring word back to you **as the LORD may speak to me." And the leaders of Moab stayed with Balaam.**

BKC - The discovery of a vast number of cuneiform tablets at Mari, beginning in 1933, revealed among other things the existence of a complex cult of prophets and seers whose activities precisely resemble those of Balaam. One power attributed to these prophets was that of pronouncing curses on intended victims. These curses would of course be couched in such qualified language that they were bound to come to pass one way or the other. Balaam's inquiry of the Lord is in keeping with the pagan's general spirit of broad-mindedness and their recognition that a people's own gods had the greatest power over them for bad or good.

Numbers 22:1-35 – Balaam and God's Will



Entrusting the Word to the Faithful

The King's Request (22:1-21)

9 **Then** God came to Balaam and said, "Who are these men with you?"

10 And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent *word* to me, 11 '**Behold**, there is a people who came out of Egypt and they cover the surface of the land; **now** come, curse them for me; **perhaps** I may be able to fight against them, and drive them out.'"

12 And God said to Balaam, "**Do not go with them; you shall not curse the people; for they are blessed.**"

BKC - In gracious condescension and in anticipation of His blessing on His own people, the Lord appeared to the diviner and warned him not to heed Balak's instructions to curse God's blessed people. The appearance of the God of Israel to unbelieving prophets and kings was not unique to Balaam. God revealed Himself to Abimelech king of Gerar in Abraham's time (Gen 20:6-7), to a Pharaoh in dreams (Gen 41:25), to Nebuchadnezzar in a dream (Dan 4:1-18). As the sovereign God He rules and overrules in prophetic revelation as well as in all other areas of life.

Numbers 22:1-35 – Balaam and God's Will



Entrusting the Word to the Faithful

The King's Request (22:1-21)

13 So Balaam arose **in the morning** and said to Balak's leaders, "Go back to your land, **for** the LORD has refused to let me go with you."

14 And the leaders of Moab arose and went to Balak, and said, "Balaam refused to come with us."

Gill – **13 for the Lord refuseth to give me leave to go with you**; he only relates one part of the answer he had from the Lord, respecting his going with them, but says not a word of his being forbid to curse Israel, and of the reason given why he should not; had he reported this, in all probability it would have prevented any further application to him, and so any attempt to get this done, which Balaam seemed aware of; and therefore, by concealing this, hoped for fresh solicitations and entreaties, and that in time the Lord might be prevailed on to let him go and curse them; he having a covetous desire of riches, honour, and preferment, in Balak's court.

14 and they went unto Balak, and said, Balaam refuseth to come with us; as Balaam told them less than what God had said to him, so they related less to Balak than what Balaam had said to them; saying nothing of the Lord's refusing to let him go with them, but represent it as a piece of pride and obstinacy in Balaam, and which Balak was left to understand; and it seems as if he did understand it as a piece of policy in Balaam, to get a larger offer of money or honour, or both, from him, and which the following account seems to confirm.

Numbers 22:1-35 – Balaam and God's Will

 Entrusting the Word to the Faithful

The King's Request (22:1-21)

15 **Then** Balak again sent leaders, more numerous and more distinguished than the former. 16 And they came to Balaam and said to him, "**Thus** says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me; 17 **for** I will indeed honor you richly, and I will do whatever you say to me. Please come **then**, curse this people for me.'"

18 And Balaam answered and said to the servants of Balak, "**Though** Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God. 19 And **now** please, you also stay here **tonight**, and I will find out what else the LORD will speak to me."

BKC - Undaunted Balak sent a more impressive delegation of princes with the promise of paying any fee Balaam asked, plus bestowing royal honors on him. Knowing God's will in this matter, Balaam should have refused even to consider this second offer. If he had told them the first time that Israel couldn't be cursed because God has blessed them, that would have put an end to the negotiations (hopefully). His response in v18 is just pure hypocrisy!

Numbers 22:1-35 – Balaam and God's Will



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The King's Request (22:1-21)

20 And God came to Balaam **at night** and said to him, "**If** the men have come to call you, **rise up and go with them; but only the word which I speak to you shall you do.**"

21 **So** Balaam arose **in the morning**, and saddled his donkey, and went with the leaders of Moab.

In verse 20, God told Balaam to go with the men. However, this was the permissive will of God. It was not the direct will of God. God knew that Balaam had a hardened heart. So He permitted him to go back to Moab, but only under certain conditions. These conditions are spelled out in the last half of the verse. Balaam is given specific orders about what he can say. He is solemnly warned to speak only the "word" (Hebrew *dabar*) from God. The word "specify" is a translation of the Hebrew דִּבֶּר (*dabar*, Pi'el imperfect). Balaam must be careful to be precise in communicating the word of God. He will not be permitted to say anything else by way of incantation. This is followed by the Hebrew verb אָסַח ('asah), which means to compose, manufacture, produce.

Numbers 22:1-35 – Balaam and God's Will



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- **Num 22:20 - If the men come - go with them** - This is a confirmation of what was observed on the twelfth verse; though we find his going was marked with the Divine displeasure, because he wished, for the sake of the honors and rewards, to fulfill as far as possible the will of the king of Moab. Mr. Shuckford observes that the pronoun **וְהוּא** hu is sometimes used to denote a person's doing a thing out of his own head, without regard to the directions of another. **Thus in the case of Balaam, when God had allowed him to go with the messengers of Balak, if they came in the morning to call him; because he was more hasty than he ought to have been, and went to them instead of staying till they should come to him, it was said of him, not כִּי הָלַךְ** ki halach, that he went, but **וְהוּא כִּי הוֹלֵךְ הוּא** i. e., **he went of his own head - without being called;** and in this, Mr. Shuckford supposes, his iniquity chiefly lay - Connex., vol. iii., p. 115. How many are restrained from sinning, merely through the fear of God! They would gladly do the evil, but it is forbidden on awful penalties; they wish the thing were not prohibited for they have a strong desire to do it.

Adam Clarke on Numbers 22:20

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The Donkey's Resistance (22:22-30)

22 **But** God was angry **because** he was going, and the angel of the LORD took his stand in the way as an adversary against him. **Now** he was riding on his donkey and his two servants were with him. 23 **When** the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; **but** Balaam struck the donkey to turn her back into the way.



Numbers 22:1-35 – Balaam and God's Will



The Donkey's Resistance (22:22-30)

24 Then the angel of the LORD stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. **25** When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again.

Barnes - Num 22:24 - In a path of the vineyards - i. e., in a path shut in by vineyard-walls on each side. The progress from the road through the open field Num_22:23 to that walled in, and thence to the strait place, where there was no room to turn Num_22:26, shows that Balaam was approaching a city, no doubt that which was the goal of his journey



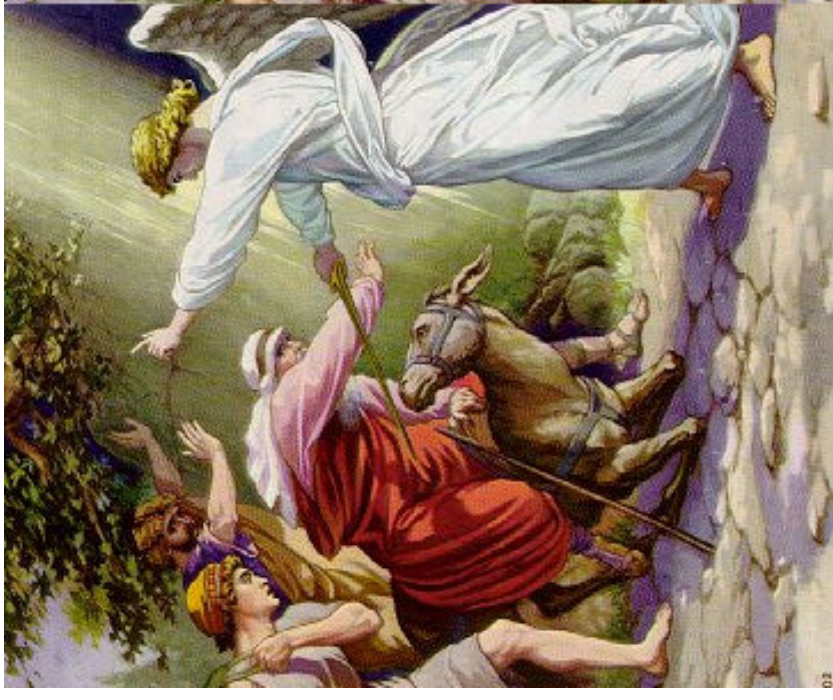
Numbers 22:1-35 – Balaam and God's Will

 Entrusting the Word to the Faithful

The Donkey's Resistance (22:22-30)

26 And the angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left. 27 When the donkey saw the angel of the LORD, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick.

Clarke - Num 22:26 - And the angel - stood in a narrow place - In this carriage of the angel says Mr. Ainsworth the Lord shows us the proceedings of his judgments against sinners: **First** he mildly shakes his rod at them but lets them go untouched. **Secondly** he comes nearer and touches them with an easy correction as it were wringing their foot against the wall. **Thirdly**, when all this is ineffectual, he brings them into such straits, that they can neither turn to the right hand nor to the left, but must fall before his judgments, if they do not fully turn to him.



Numbers 22:1-35 – Balaam and God's Will

 Entrusting the Word to the Faithful

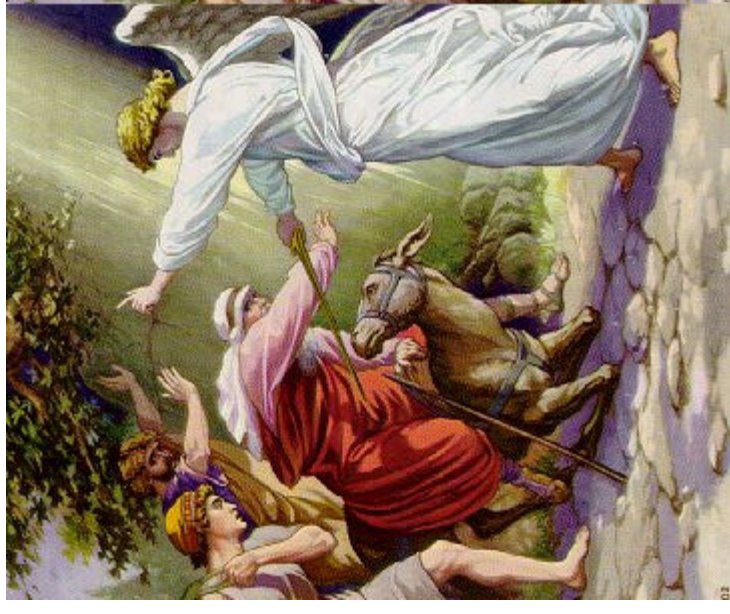
The Donkey's Resistance (22:22-30)

28 And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, **that** you have struck me these three times?"

29 **Then** Balaam said to the donkey, "**Because** you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now."

30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life **to this day**? Have I ever been accustomed to do so to you?"
And he said, "No."

Gill - Pliny says it lives thirty years; and an Arabic writer makes mention of an ass that the owner of it rode on forty years:



Numbers 22:1-35 – Balaam and God's Will

 Entrusting the Word to the Faithful

- **Num 22:29 - And Balaam said unto the ass, because thou hast mocked me,....** Or rather "defiled me", as the word is rendered in Job_16:15 by running with him against a wall, and by lying down with him in the dust and dirt, and so the Arabic version renders it, "because thou hast rolled me in the dirt;" the sense of mocking is not easy to be understood, unless it be that it exposed him to be mocked and laughed at by others, by turning aside, and lying down, and being so unruly; but then there were only his servants with him, to whom only he could be exposed in such a manner, which one would think would not have given him so much concern, and put him into such a passion: the word sometimes is used for seeking occasion, and such a sense it may have here, as that it sought an opportunity or occasion to throw him, and so to kill him, or at least to do him harm, see Dan_6:4.
- **I would there were a sword in my hand, for now would I kill thee:** so enraged was he, and his passion was so great, that he was not at all frightened and amazed to hear the ass speak, though Josephus represents him as disturbed and astonished at it; but some think, he being used to converse with spirits in the shapes of various creatures, it was no surprise to him to hear it speak.

Gill on Numbers 22:29



Entrusting the Word to the Faithful

The Angel's Revelation (22:31-35)

31 **Then** the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed all the way to the ground. 32 And the angel of the LORD said to him, "Why have you struck your donkey **these three times**? **Behold, I have come out as an adversary, because your way was contrary to me. 33 But** the donkey saw me and turned aside from me **these three times. If** she had not turned aside from me, **I would surely have killed you just now,** and let her live."

Numbers 22:1-35 – Balaam and God's Will



Entrusting the Word to the Faithful

The Angel's Revelation (22:31-35)

34 And Balaam said to **the angel of the LORD**, "I have sinned, **for** I did not know that you were standing in the way against me. **Now then**, **if** it is displeasing to you, I will turn back."

35 **But the angel of the LORD** said to Balaam, "**Go with the men**, **but you shall speak only the word which I shall tell you.**" **So** Balaam went along with the leaders of Balak.

Numbers 22:1-35 – Balaam and God's Will



- The Lord knew Balaam's heart was controlled by his love of money and that he was bent on defying His will. So the angel of the Lord came to put the fear of God into Balaam so that he would speak "only the word which I (God) speak to you" (v20).
- His words "I have sinned" were not evidence of genuine repentance. Pharaoh (Ex 9:27), King Saul (1 Sam 15:24,30; 26:21) and Judas Iscariot (Matt 27:4) all uttered these same words.
- Thoroughly frightened, Balaam resolved to only speak what God would give him to speak.

The LORD's Anger with Balaam



Entrusting the Word to the Faithful

Knowing and surrendering to God's Will

The Nouns

G2307 θέλημα, *thelema* α AV 64 α 1) what one wishes or has determined shall be done, of the purpose of God to bless mankind through Christ, of what God wishes to be done by us; 2) will, choice, inclination, desire, pleasure / generally, as the result of what one has decided *will*; (1) objectively *will, design, purpose, what is willed*; (a) used predominately of what God has willed: **creation (RV 4.11), redemption (EP 1.5), callings (CO 1.9), etc.**; (b) of what a person intends to bring about by his own action *purpose* (LU 22.42)

2307. θέλημα, *thélema*, the suffix –ma indicates that it is the result of the will. Will, not to be conceived as a demand, but as an expression or inclination of pleasure towards that which is liked, that which pleases and creates joy. When it denotes God’s will, it signifies His gracious disposition toward something. Used to designate what God Himself does of His own good pleasure. The will of God means the counsels or eternal purposes of God (Matt. 6:10; Luke 11:2).

In the NT there are two principal verbs indicative of will: **thélo (2309)**, to will, wish, implying volition and purpose, frequently a determination or execution of that which is desired; and **boulomai (1014)**, to wish or will deliberately which expresses more strongly than **thélo** the deliberate exercise of the will but not necessarily the execution of it. In Heb. 2:4, thésis (2308) is the act of the will or the process used. The thélema is that which results from the process of determination. What God determines to do is the result of His thésis and it is His thélema.

There are two corresponding nouns derived from **boulomai (1014)** which means to will deliberately but not necessarily to execute that will. They are **boulema (1013)**, a resolve or purpose, and **boule (1012)**, a counsel, **determination**. In both, there is the initiation of one's purpose. In thélema, however, there is the finalization and the execution of that purpose. The differentiation in the meaning of the two nouns **thélema** and **boulema** indicates why the first is used primarily of God and the second is always used of man. When God purposes something, He always has the power to bring it to execution, but man, not necessarily. There is a finality about God's thélema, but there is not finality in regard to man's boulema. Man may determine to do what he may never fulfill.



The Verbs

G2309 θέλω, *thelo* or εθέλω, *ethelo* α AV 210x α 1) to will, have in mind, intend 1a) to be resolved or determined, to purpose 1b) to desire, to wish 1c) to love 1c1) to like to do a thing, be fond of doing 1d) to take delight in, have pleasure

as exercising the will; (1) from a motive of desire *wish, want, desire* (JN 15.7); (2) from a readiness or inclination, followed by an infinitive *consent to, be ready to, be pleased to, wish to* (MT 1.19); (3) from resolve, decision, or design *will, intend, purpose, aim*, with a following infinitive either expressed or implied from the context (RV 11.5); often used of God (1T 2.4), of Christ (MK 3.13), and of the authoritative dealings of the apostles (1TH 4.13)

G1014 βούλωμαι, *boulomai* α AV 34x, α 1) to will deliberately, have a purpose, be minded 2) of willing as an affection, to desire

(1) of a person desiring something *wish, want, desire* (AC 25.22); (2) of a person deliberating and deciding something *will, determine, intend* (2C 1.15); (3) of God *wish, want* (2P 3.9); *decide, will* (JA 1.18)

What is God's Will?

God's Will is that You be Saved

John 1:10-14

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and those who were His own did not receive Him. ¹² But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³ who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

2 Peter 3:9

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

God's Will is that You be Sanctified

1 Thessalonians 4:3-8

³ For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; ⁴ that each of you know how to possess his own vessel in sanctification and honor, ⁵ not in lustful passion, like the Gentiles who do not know God; ⁶ *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*. ⁷ For God has not called us for the purpose of impurity, but in sanctification. ⁸ Consequently, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.

Hebrews 10:10, 14

¹⁰ By this will we have been sanctified through the offering of the body of Jesus Christ per pass ptc once for all.

¹⁴ For by one offering He has perfected for all time those who are sanctified.

per act ind

pres pass ptc

God's Will is that You be Spirit-filled

Ephesians 5:15-21

15 Therefore be careful how you walk, not as unwise men but as wise, 16 making the most
aphron, without reason or understanding, senseless, acting rashly; refers to imprudence or folly in action

of your time, because the days are evil. 17 So then do not be foolish, but understand what
pres. act. imp. suniemi = to set or join things in your mind, to understand, the ability to bring things together & see them in relation to one another, ie, make use of your reasoning power

the will of the Lord is. 18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; 21 and be subject to one another in the fear of Christ.

Colossians 3:16-18 - ¹⁶ Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. ¹⁷ And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. ¹⁸ Wives, be subject to your husbands, as is fitting in the Lord.



God's Will is that You be Saying Thanks

1 Thessalonians 5:16-18

¹⁶ Rejoice always;

Our Strength (Neh 8:10)

¹⁷ pray without ceasing;

Our Dependence

¹⁸ in everything give thanks; for this is God's will for you in

Christ Jesus.

Our Gratitude

God's Will is that You Suffer

1 Peter 2:15, 19-20

¹⁵ For such is the will of God that by doing right you may silence the ignorance of foolish men. ¹⁹ For this *finds* favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. ²⁰ For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer *for it* you patiently endure it, this *finds* favor with God.

1 Peter 3:17

For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

1 Peter 4:19

Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right.

1 Peter 5:10

And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.

How to Know

God's Will

1:9 For this reason also,

since the day we heard of it,

we have not ceased to pray for you
and to ask

that you may be filled with

the knowledge of His will in all spiritual wisdom

and understanding,

Paul's Prayer for the Colossians (Col 1:9-14)

Knowledge
Wisdom
Understanding

Mental Aspects
of the Faith

1:10

so that you may walk in a manner worthy of the Lord,

to please Him in all respects,

bearing fruit in every good work

and increasing in the knowledge of God;

strengthened with all power,

Worthy Walk

Pleasing the Lord

Bearing Fruit

Increased Knowledge of God

Great Strength

All Steadfastness & Patience

Joyful Gratitude

Practical Aspects
of the Faith

Doctrine

according to His glorious might,
for the attaining of all steadfastness

and patience;

joyously 12 giving thanks to the Father,

who has qualified us to share in the inheritance of the saints in light.

1:13

For

He delivered us from the domain of darkness,

and transferred us to the kingdom of His beloved Son,

1:14

in whom we have redemption,

the Father's Work
(Col 1:13-14)

Duty

1:9 For this reason also,

aor act ptc, 437x, to hear, to find out, learn

since the day we heard of it,

pres mid ind, pauo, 15x, to make to cease or desist, to leave off

we have not ceased to pray for you

pres mid ptc, proseuchomai, 87x, to offer prayers, pray

and

pres mid ptc, aiteo, 71x, to ask, beg, crave, desire

to ask

that you may be filled with the knowledge of His will

aor pass subj, pleroo, 90x, to make full, to fill to the full, to cause to abound (1:25; 2:10; 4:17)

thelema, 64x, what one wishes or has determined shall be done, of the purpose of God to bless mankind through Christ, of what God wishes to be done by us; will, choice, inclination, desire, pleasure (1:1; 4:12)

epignosis, 20x, precise & correct knowledge; in the NT of the knowledge of things ethical & divine (1:10; 2:2; 3:10)

sophia, 51x, wisdom, broad & full of intelligence, used of diverse matters, knowledge & practice of the requisites for godly & upright living (1:28; 2:3,23; 3:16; 4:5)

in all spiritual wisdom

sunesis, 7x, the mind so far as it understands (Mk 12:33; Lk 2:47; 1Cor 1:19; Eph 3:4; Col 2:2; 2Tim 2:7)

and

understanding,

1:10 so that you may walk in a manner worthy of the Lord,

aor act inf, peripateo, 96x, to live, to regulate one's life, to conduct one's self, to pass one's life (2:6; 3:7; 4:5)

areskia, 1x, desire to please, willingness to please

ergon, 176x, business, employment, that by which one is occupied or undertakes to do, any product whatever

to please Him in all respects,

pres mid ptc, karpophoreo, 8x, to bear fruit, to bring forth (see 1:10;

cf Mt 13:23; Mk 4:20,28; Lk 8:15; Rom 7:4,5)

bearing fruit in every good work

agathos, 102x, of good constitution or nature, useful, excellent

and

pres pass ptc, auxano, 22x, to cause to grow, to augment, to increase, become greater

increasing in the knowledge of God;

1:11

pres pass ptc, *dunamoo*, 1x, to make strong, confirm, strengthen *dunamis*, 120x, strength, ability, inherent power
strengthened with all power,

doxa, 168x, majesty, in NT, always a good opinion concerning one, resulting in praise, honour & glory
according to His glorious might,

hupomene, 32x, constancy, endurance, perseverance, in the NT, the characteristic of a man who is not swerved from his deliberate purpose & his loyalty to faith & piety by even the greatest trials & sufferings; patience with respect to circumstances
for the attaining of all steadfastness

and

makrothumia, 14x, patience, endurance, constancy, steadfastness, perseverance, forbearance, longsuffering, slowness in avenging wrongs; patience with respect to people

patience;

chara, 59x, as a feeling of inner happiness joy, gladness, the cause or occasion of joy, the state or condition of happiness

pres act ptc, *eucharisteo*, 39x, to be grateful, to feel thankful

joyously 12 giving thanks to the Father,

aor act ptc, *hikanoo*, 2x, to make sufficient, render fit, to equip one with adequate power to perform duties of one (2Cor 3:6)

meros, 5x, a part as distinct from the whole, portion

kleros, 13x, allotted portion, the eternal salvation which God has assigned to the saints

phos, 70x, of heavenly light, brightness; metaph. of truth & knowledge

who has qualified us to share in the inheritance of the saints in light.

aor mid ind, *rhuomai*, 18x, to draw to one's self, to rescue,

1:13 **For He delivered us from the domain of darkness,**

exousia, 103x, power of rule or government (the power of him whose will & commands must be submitted to by others & obeyed)
agape, 116x, love, affection, devotion, esp. resulting from a conscious evaluation & choice

and

aor act ind, *metatithemi*, 5x, to transpose, transfer, remove from one place to another, change of situation or place

transferred us to the kingdom of His beloved Son,

basileia, 162x, kingship, dominion, rule
apolutrosis, 10x, a releasing effected by payment of ransom, deliverance
echo, 712x, pres act ind to have, ie, to hold, possess

hamartia, 174x, to miss the mark, to do or go wrong, to wander from God's law, sin

in whom we have redemption,

aphesis, 17x, pardon of sin (letting them go as if they had never been committed), remission of the penalty
the forgiveness of sins.

surrendering to

God's Will

pres act ind, parakaleo, 109x, to exhort, encourage, (speaking authoritatively)

1 Urge you therefore, brethren,

Adelphos, 346c, fellow believer, united by the bond of affection

Oiktirmos, 5x, compassion, pity, mercy, the inward feeling of compassion which abides in the heart. A criminal begs eleo of his judge; but hopeless suffering is often the object of oiktirmos (Rom 12:1; 2Cor 1:3; Phil 2:1; Col 3:12; Heb 10:28)

by the mercies of God,

Aor act inf, paristemi, 42x, to place at God's disposal, to offer (as a sacrifice)

Soma, 146x, living body, physical body
Pres act ptc, zao, 143x, to live, to have true life & worthy of the name, to enjoy real life

to present your bodies a living

and

Hagios, 229x, that which is set apart for God's purpose, sacred, consecrated, pure

Thusia, 29x, offering, of the life of the believer as a self-offering to God

holy sacrifice,

Euarestos, 9x, predominately of God's attitude toward human conduct, well-pleasing, acceptable (Rom 12:1-2; 14:18; 2Cor 5:9; Eph 5:7-10; Phil 4:18; Col 3:20; Tit 2:9-10; Heb 13:20-21)

acceptable to God,

Logikos, 2x, pertaining to the reason or logic, or agreeable to reason, following reason
logical, reasonable, pertaining to the soul, the mind & the spirit
spiritual (Rom 12:1; 1Pet 2:1-3)

Latreia, 5x, to perform sacred services, religious service based in worship service (of God), divine service, worship (John 16:2; Rom 9:4; 12:1; Heb 9:1, 6)

which is your spiritual service of worship.

Romans 12:1-2

Total Consecration

2 And

Pres mid/pass imp, suschematizo, 2x, to conform one's self (mind & character) to another's pattern (fashion one's self according to), to shape one thing like another & describes what is transitory, changeable, & unstable. Middle, to change one's behavior to be like, Passive allow oneself to be changed to be like, be conformed to, be made like (Rom 12:2; 1Pet 1:14-16)

do not be conformed to this world,

Alla, a strong adversative to introduce contrast, to change thought direction

but

Anakainosis, 2x, a renewal, renovation, complete change for the better; fig. in the NT, as the action by which a person becomes spiritually new & different renewing, renewal

Aion, 128x, as a segment of contemporary time lifetime, era, present age

Nous, 24x, the mind, comprising alike the faculties of perceiving & understanding & those of feeling, judging, determining; the faculty of intelligence understanding, mind, intellect, as the total inner orientation or moral attitude way of thinking, mind(set), disposition

be transformed by the renewing of your mind,

Pres pass imp, metamorphoo, 4x, to change into another form, refers to the permanent state to which a change takes place; of an outwardly perceptible change of form be refigured, of an inward change of nature be changed, be transformed (Matt 17:2; Mark 9:2; Rom 12:2; 2Cor 3:18)

that
Pres act inf, dokimazo, 23x, to test, examine, prove, scrutinize, to recognize as genuine after examination, to approve

Thelema, 64x, what one wishes or has determined shall be done, generally, as the result of what one has decided will, (1) objectively, will, design, purpose; a) used predominately of what God has willed: creation (Rev 4:11), redemption (Eph 1:5), callings (Col 1:9), etc., b) of sensual desire, c) of what a person intends to bring about by his own or another's action purpose

you may prove what the will of God is,
a) predominately of the exercise of God's will (Gal 1:4), b) of the exercise of the human will desire, wish

that which is good

Agathos, 102x, of good constitution or nature, a) of moral character good, upright, worthy, b) of outward performance capable, excellent, good, c) of the quality of things useful, beneficial, pleasant, agreeable and

Euarestos, 9x, predominately of God's attitude toward human conduct, well-pleasing, acceptable (Rom 12:1-2; 14:18; 2Cor 5:9; Eph 5:7-10; Phil 4:18; Col 3:20; Tit 2:9-10; Heb 13:20-21) acceptable

Total Transformation

and

Teleios, 19x, wanting nothing necessary to completeness, that which is perfect, full grown, mature perfect.

Importance of surrendering to God's Will

Matthew 7:13-27

v13-14 - Two Gates, Two Ways, Two Destinies

13 **“Enter by the narrow gate;**

for the gate is wide,

and the way is broad that leads to destruction,

and many are those who enter by it.

14

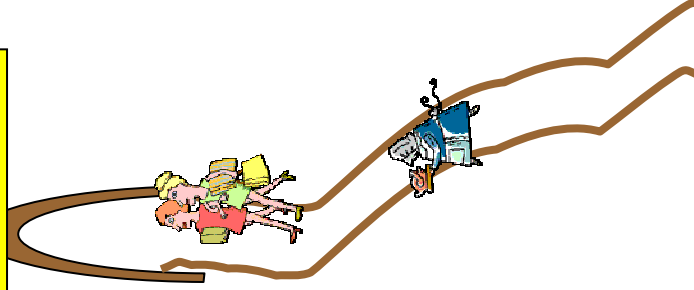
For the gate is small,

and the way is narrow that leads to life,

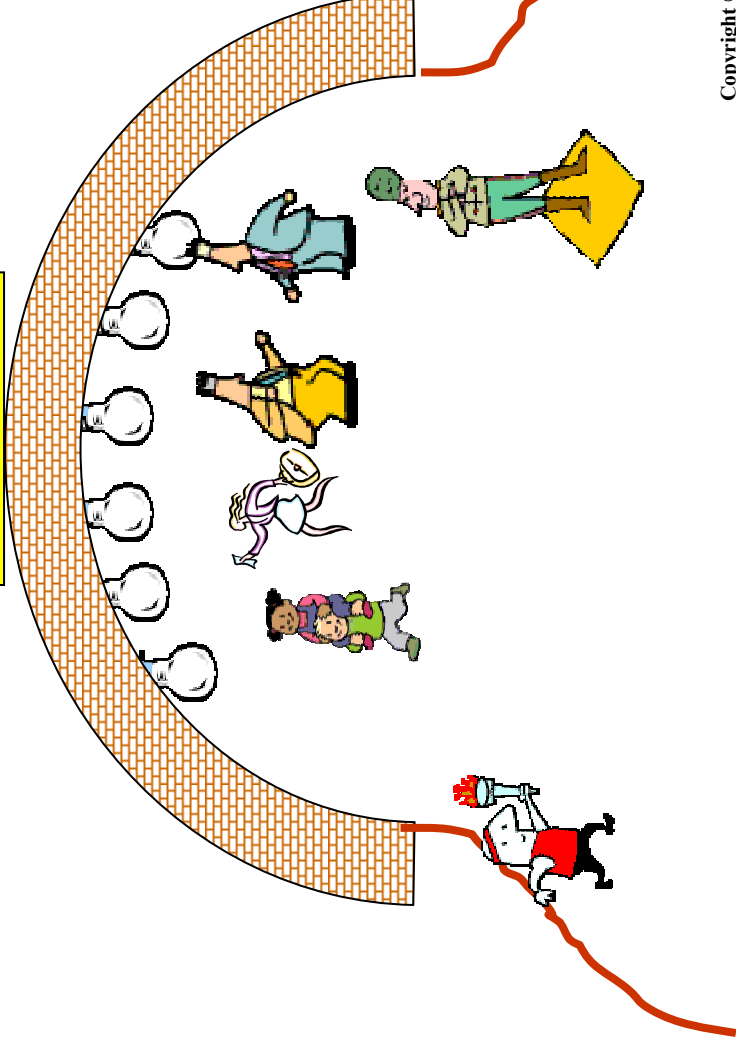
and few are those who find it.

Narrow Gate	Wide Gate
Narrow Way	Broad Way
To Life	To Destruction
Few find it	Many enter by it

To HEAVEN



To HEAVEN



Deception by Others

v15-23 – Two Types of Deception

¹⁵ “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.” ¹⁶ **You will know them by their fruits.**

Grapes are not gathered from thorn bushes, nor figs from thistles, are they? ¹⁷ Even so, every good tree bears good fruit; but the bad tree bears bad fruit. ¹⁸ A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ **So then, you will know them by their fruits.**

Deception by Yourself

²¹ “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven.” ²² Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ ²³ **And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’**



v24-27 – Two Men, Two Foundations

24 “Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. ²⁵ And the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been founded upon the rock.

26 “And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. ²⁷ And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.”

Benefits of Knowing and Surrendering to God's Will

1:1 Partakers of the Divine Nature (1:1-4)

Simon Peter (*petros, rock, boulder*),

a bondservant (*doulos, a slave, one who gives himself up to another's will*)

and

(*lêsous, Yahweh is salvation, or Yahweh (Lord) saves*)

apostle of Jesus Christ, (*Christos, anointed, the Messiah*)

(*apostolos, one sent on a mission with full authority, apostle, messenger*)

to those who have received (*aor act ptc, lanchanô, to obtain by lot or divine appointment*)

(*pistis, belief*)

a faith of the same kind as ours,

(*isotimos, 1x, from isos, equal, and timê, honor, = equally precious*)

(*dikaïosunê, uprightness*)

by the righteousness of our God

and

(*sôtêr, deliverer, rescuer*) Savior,

What We Should
Be (1:1-4)

Christian Graces (v2)

1:2

Grace (*charis, kindness, grace, favor*)

and

(*eirênê, peace, harmony, as greeting or farewell corresponding to Hebrew shalom: health, welfare, peace (to you)*)

peace be multiplied to you

(*aor pass opt, plêthunô, be multiplied, grow, increase*)

(*epignôsis, precise and correct knowledge, fuller participatory knowledge*)

in the knowledge of God

and

of Jesus

our Lord; (*kurios, from kuros, supremacy; = master, possessor, owner*)

**What We Should
Be (1:1-4)**

1:3 seeing (*hôs, as, even as, like, since*)

Greetings (v1)

that

(*theios, divine*) (*dunamis, power, strength, ability, inherent power*)

His divine power has granted to us

(*perf mid ptc, dôreomai, as God's giving to man, give, grant, bestow*)

everything pertaining to life (*zôê, life real & genuine*)

and

godliness,

(*eusebeia, from eu, well, sebomai, to worship; = piety, reverence toward God*)

(*epignôsis*)

through the true knowledge of Him who called us

(*aor act ptc, kaleô, to call, fig, of God's invitation to salvation, or summons to discipleship*)

by His own glory

(*doxa, splendour, magnificence, grandeur*)

and

**What We Should
Be (1:1-4)**

(*arêtê, excellence, goodness, virtue*) **excellence.**



What We Should Be (1:1-4)

1:4

For

by these

(perf mid ind, dôreomai, to give, grant, bestow)

He has granted to us

His precious

(timios, valued, esteemed, precious)

and

(megistos, superlative, very great, greatest, exceeding great)

magnificent promises,

(epaggellma, 2x, as a declaration of intentions, promise)

in order that

by them

(aor mid subj, ginomai, become)

you might become

partakers *(koinônos, a sharer, partaker, partner)*

(theios, divine)

of the divine nature,

(phusis, as God's essential character, nature)

(aor act ptc, apopheugô, 3x, lit. escape, flee from; fig. escape, be free from, be rid of)

having escaped the corruption

(phthora, corruption, destruction, perishing, ethically, moral decay)

that is in the world

(kosmos, sum total of all created beings in heaven & on earth)

by lust. *(epithumia, desire, lust, passion, covetousness)*

1:5
Now

Practice These Things (1:5-11)

for this very reason also,

(aor act ptc, pareispherô, 1x, double compound, bring in besides)

applying all diligence, *(spoudê, earnestness, diligence, haste, eagerness, effort)*

in your faith *(pistis)*

(aor act imp, epichorêgeô, 5x, lit. to fit out the chorus with additional [complete] supply, lavishly and abundantly supply)

supply moral excellence,

(arêtê, of the proper fulfilment of a thing, moral virtue, moral goodness, moral excellence)

and

in your moral excellence,

knowledge; *(gnôsis, knowledge, understanding, insight, of partial experiential knowledge)*

What We Should Do (1:5-11)

What We Should Do (1:5-11)

1:6

and

**in your knowledge,
self-control,**

(egkrateia, temperance, self-control, the virtue of one who masters his desires & passions, esp. his sensual appetites)

and

in your self-control,

perseverance,

(hupomonē, steadfastness, constancy, endurance, in the NT, the characteristic of a man who is not swerved from his deliberate purpose and loyalty of faith and piety by even the greatest trials and sufferings)

and

in your perseverance,

godliness; *(eusebeia, reverence, respect, piety toward God, godliness)*

1:7

and

in your godliness,

brotherly kindness, *(philadelphia, love of brothers and sisters, brotherly love)*

and

in your brotherly kindness,

love.

(agapē, esp. as an attitude of appreciation resulting from a conscious evaluation and choice, unconditional love)

Seven Godly Qualities

S
U
P
P
L
Y

LOVE

BROTHERLY KINDNESS

GODLINESS

PERSEVERENCE

SELF-CONTROL

KNOWLEDGE

MORAL EXCELLENCE

F
A
I
T
H

P
R
A
C
T
I
C
E

1:8

For

What We Should Do (1:5-11)

if these **qualities are yours** (*pres act ptc, huparchô, exist, be present, be at hand*)

and

are increasing,

(*pres act ptc, pleonazô, increase, be more than enough, to superabound*)

(*pres act ind, kathistêmi, to cause to be in a certain position or state, make*)

they render you

neither useless

(*agros, ineffective, idle, useless, lazy, shunning the labor one ought to perform*)

nor unfruitful (*akarpos, barren, unfruitful, not yielding what it should*)

(*epigôsis, fuller participatory knowledge, real knowledge, true knowledge*)

in the true knowledge of our Lord Jesus Christ.

What We Should Do (1:5-11)

1:9

For

(mê parestin, mê, not and parestin, pres act ind, pareimi, to be present, or here)

he who lacks these qualities

(pres act ind, eimi, verb to be)

is blind

(tuphlos, lit. blind; metaph. of mental & spiritual blindness, often the result of deception, unable to understand)

or

short-sighted,

(pres act ptc, muôpazô, 1x, be shortsighted, cannot see afar off, to see dimly)

(aor act ptc, lambanô, to remove)

(hamartia, departure from what is right)

having forgotten his purification from his former sins.

(katharismos, purification, cleansing, fig. as moral & spiritual cleansing) (palai, of old, former)

1:10

What We Should Do (1:5-11)

Therefore, (*dio*, for which reason, wherefore, therefore)

brethren, (*adelphos*, fellow believer, united to another by the bond of affection, of Christians)

(*aor act imp*, *spoudazô*, do one's best, spare no effort, work hard, exert one's self, give diligence)

be all the more diligent

(*mallon*, be all the more, greater, more willingly, more readily)

(*pres mid inf*, *poieô*, to make, middle, to make for yourself)

to make certain (*bebaios*, certain, reliable, firm, well-founded, stable, metaph. sure, trusty)

about His calling (*klésis*, calling, of the divine invitation to embrace God's salvation)

and

choosing you; (*eklogé*, choosing, election)

for

(*pres act ptc*, *poieô*, to do, make)

as long as you practice these things,

(*ou mé*, strong double negative)

you will never stumble; (*aor act subj*, *ptaiô*, to stumble, go wrong, sin, offend)

1:11 for in this way

the entrance into the **eternal kingdom** *(eisodos, as an action, coming in, entrance, access)*
(aiônios, everlasting, without beginning or end, eternal),

of our Lord

and

Savior *(sôtêr, deliverer, rescuer)*

Jesus Christ

(plousiôs, richly, in full measure, abundantly)

will be abundantly supplied to you.

(fut pass ind, epichorêgeô, lavishly & abundantly supply)

Marching in Victory and Defeat (Numbers 21)

A. The Power of God (v1-3)

B. The Grace of God (v4-9)

v4-5 Their Sin

v6 Their Punishment

v7 Their Repentance

v8-9 Their Deliverance

C. The Goodness of God (v10-20)

The Victory of God (v21-35)

v21-32 Victory over the Amorites

v33-35 Victory over Bashan



Balaam and the Moabites (Numbers 22-25)



Balaam and God's Will (22:1-35)

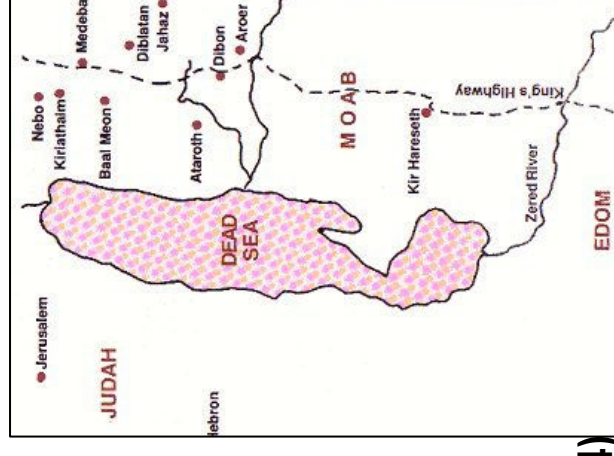
- The King's Request (22:1-20)
- The Donkey's Resistance (22:21-30)
- The Angel's Revelation (22:31-35)

Balaam and God's Message (22:36-24:25)

- The First Oracle (22:26-23:12) – a separated people
- The Second Oracle (23:13-26) – a conquering people
- The Third Oracle (23:27-24:14) – a prosperous people
- The Fourth Oracle (24:15-19) – a royal people
- Three Concluding Oracles (24:20-25)

Balaam and God's People (25:1-18)

- The Sin of Israel (25:1-9)
- The Courage of Phinehas (25:10-15)
- The Judgment of Midian (25:16-18)
- Balaam and the Church Today
- The Way of Balaam (2 Peter 2:15)
- The Error of Balaam (Jude 11)
- The Teaching of Balaam (Revelation 2:14)



Numbers: Man's Failure and God's Faithfulness (Num 14:8-9) (Wiersbe)

I. At Sinai: Obeying the Lord (1:1-9:14)

- 1. Numbering the Soldiers (1:1-54)**
- 2. Organizing the Tribes (2:134)**
- 3. Assigning the Duties (ch 3-4)**
- 4. Purifying the People (ch 5-6)**
- 5. Dedicating the Tabernacle (ch 7-8)**
- 6. Celebrating the Passover (9:1-14)**

II. To Kadesh: Tempting the Lord

(9:15-12:16)

- 1. The Camp Marches (9:15-10:36)**
- 2. The People Complain (ch 11)**
- 3. Aaron and Miriam Criticize Moses (ch 12)**

III. At Kadesh: Rebelling Against the Lord (ch 13-14)

- 1. Exploring the Promised Land (ch 13)**
- 2. Refusing the Claim the Land (14:1-9)**
- 3. Turning away from the Land (14:10-45)**

IV. In the Wilderness: Learning from the Lord (15:1-20:13)

- 1. About Sacrifices (15:1-31)**
- 2. About Authority (15:32-17:13)**
- 3. About Responsibility (ch 18)**
- 4. About Purity (ch 19)**
- 5. About Humility (20:1-13)**

V. In Moab: A New Beginning from the Lord (20:14-36:13)

- 1. New Victories (20:14-21; 21:1-35)**
- 2. A New Priest (20:22-29)**
- 3. New Dangers (ch 22-25)**
- 4. A New Generation (ch 26)**
- 5. New Regulations (27:1-11)**
- 6. A New Leader (27:12-23)**
- 7. New Commitment to the Law (ch 28-30)**
- 8. New Commitment to Battle (ch 31-32)**
- 9. New Laws for the New Land (ch 33-36)**

35,400

BENJAMIN

40,500

EPHRAIM

32,200

MANASSEH

ASHER

41,500

DAN

62,700

NAPHTALI

53,400

54,400

ISSACHAR

74,600

JUDAH

57,400

ZEBULUN

LEVITES

East

North

MERARITES

6,200

West

GERSHONITES

7,500

South

8,600

KOATHITES

59,300

SIMEON

46,500

REUBEN

45,650

GAD

TABERNACLE

