

## Chapter 1 : Balaam - Wikipedia

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The Bible contains a minimum of five distinct types of prediction. These prophecies specifically relate to the person of Jesus either His first or second coming. There are more than Messianic statements or prophecies. Two excellent examples of first advent prophecies are found in Isaiah 53 and Psalm 136. These prophecies relate to promises of prosperity or destruction for the ancient nation of Israel. These prophecies have conditional elements in them most of the time. A good example of this type of prophecy is found in Ezekiel 37 through 39. The prophetic group also presents a special challenge. The problem is that God gave Israel a number of prophecies that were based on the contingency that the people to whom they were given did not meet certain conditions; these prophecies will not be fulfilled. The point is further discussed in Appendix A. Day of the Lord prophecies: These prophecies are numerous and are scattered throughout Scripture. Elements within these prophecies are often general enough that they can have parallel applications at different times. This prophecy applies both to the end of Jerusalem in 70 A. D. Calamitous events from each are mingled together in one prophecy because there are ominous parallels. Local prophecies apply to specific people, places and times. For example, the prophecy concerning Nineveh Jonah 1 was a local prophecy. Local prophecies require a messenger to explain or proclaim the prophecy. Before the flood, Noah was chosen as such a messenger. At the first advent of Christ, John the Baptist was appointed as a local messenger. In this volume, the apocalyptic prophecies of Daniel and Revelation are defined as structural prophecies; that is, prophecies that outline a specific sequence of events. An apocalyptic prophecy is identified by the presence of a beginning and an ending point in time. Both the fulfillment and sequence of apocalyptic prophecy are unconditional. A clear-cut example of this type prophecy can be found in Daniel 2. Sometimes, the sequence or structure of apocalyptic prophecy is defined by numeric order. For example, the second trumpet in Revelation 8 occurs after the first trumpet. The critical point here is that chronological order is always maintained in an apocalyptic prophecy, otherwise we could not know which event could be next. Distinctive treatment necessary Each of the five prophecy types deserves distinctive treatment. Mixing the prophecies or merging their respective rules of interpretation makes understanding impossible. Rules of interpretation Rules of interpretation are inseparable from the study of prophecy, for conclusions are directly connected to the methods used for interpretation. If we interpret prophecy using faulty rules, we end up with faulty conclusions. Rules are not biased toward any religious denomination. We must rely upon consistent rules to help solve the unknown. This is true in every science. Since rules of interpretation are not written down in the Bible, they must come from careful research and observation. Rules of interpretation cannot be made up; rather, we can only discover the presence or operation of rules. Rules are detected when we find consistent behavior within prophetic elements. Once consistency is recognized, we can then define the rule. In other words, if we observe certain things to always be true, only then can we identify the presence of a rule. Sir Isaac Newton researched the effects of gravity. He studied the behavior of gravity using different experiments. After observing that gravity behaved in certain consistent ways, he wrote down a formula expressing its operation. Sir Isaac Newton did not make up the rules governing gravity. But, Sir Isaac Newton was able to discover the rules of gravity in such a way that the effect of gravity could be calculated and understood by others. The study of apocalyptic prophecy is very similar to the study of gravity. We reason from the known to the unknown. Before we can interpret those parts of prophecy that are unknown, we have to discover the rules by which fulfillments occurred in the past. By carefully observing the behavior of apocalyptic prophecies that have been fulfilled, we can then discover the rules by which they work. After we understand how the rules apply to those prophetic elements that have been fulfilled, we can then begin to solve those portions of apocalyptic prophecy that are in the future by using rules of interpretation that are consistent. World of difference between truth and faith One more point. There is a world of difference between prophetic truth and prophetic faith. Prophetic truth refers to those prophecies or

portions of prophecy that qualify as fulfillments. Prophetic faith, on the other hand, refers to those prophecies that are yet to be fulfilled. What is a prophetic fulfillment? So, how can we know if an apocalyptic prophecy has been fulfilled? A fulfillment is full filling of the prophecy. In other words, a fulfillment occurs when all the specifications of a prophecy are met. Every detail of the prophecy must be satisfied before a fulfillment can be declared. This also means that the chronological order of the prophecy must also be satisfied. For example, some people may claim that the fourth trumpet of Revelation 8 has already been fulfilled. If their claim is true, they not only have to demonstrate that all the details of the fourth trumpet have been met; they also have to demonstrate the orderly fulfillment of the first three trumpets. The four rules Four rules have been detected in the operation of apocalyptic prophecy. Keep in mind, there are different types of prophecy and each type has its own rules of interpretation. But, regarding the apocalyptic prophecies of Daniel and Revelation, these four rules appear to operate consistently: Apocalyptic prophecy is defined as prophecy that predicts a chronological sequence of events. Apocalyptic prophecy has a beginning point and ending point in time. Elements within the prophecy mark progression towards fulfillment or completion. Consequently, elements within apocalyptic prophecy do not occur more than once and they chronologically occur as predicted. Other types of prophecies are subordinate to apocalyptic structures. A fulfillment of an element or a prophecy occurs when both the specifications and the chronological sequence are met. If a prophecy contains symbolic language, the Bible must explain the meaning of the symbol with relevant scripture. God measures apocalyptic time in two ways. The presence or absence of the Jubilee calendar determines how God measures time. Supremacy of apocalyptic prophecy Because apocalyptic prophecy is unconditional, all other prophecies of the Bible are subordinate to apocalyptic sequencing. This means that apocalyptic prophecy determines the chronological placement of non-apocalyptic prophecies. In Revelation, John also indicates that the fulfillment of the things he saw was near or soon. No one prophet was shown everything that God intends to bring about. No disciple of Jesus expected that time would last another 2, years. For we know in part and we prophesy in part. Is God restricted by His own word? This argument stands without merit when we understand that it is God who gave prophecies in the first place. It was God who originally set the time-schedule according to His own authority. It was God who revealed the schedule to man. And, God will keep the schedule He has set. These will often show that a thousand years can exist between two verses because with God, time is nothing. Now think of this point. What rule of interpretation consistently explains when a thousand years exist between two verses and when a thousand years does not exist between two verses? If a thousand years exist between verses that appear to be adjacent, then we are left without any means of knowing when the end of the world is due. On the other hand, some claim that the last days began at Calvary. What sense does this make? Because His chronology has not been correctly understood in times past, a number of people across the centuries have declared prophecies to be fulfilled, when in reality fulfillment did not occur. Remember, fulfillment requires two affirming actions: If little system of checks and balances is ignored, the result will be nothing less than prophetic confusion and uncertainty. Supporting information The books of Daniel and Revelation also contain additional information that supports their apocalyptic prophecies. This information includes historical settings and apocalyptic parallels. For example, in the book of Daniel we learn how Daniel got to Babylon, how the three Hebrews were tested on the plain of Dura and a host of other things. Of course, there is discussion about the contents of the visions, but it is the visions themselves that declare the order of events. For this reason it is important that we establish where each vision begins its story and where it ends its story. For example, apocalyptic story one begins in Daniel 2:

**Chapter 2 : CATHOLIC ENCYCLOPEDIA: Balaam**

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All the prophecies which Balaam makes take the form of Hebrew poems: The first, Numbers The second, Numbers The third, Numbers The fourth, Numbers The fifth, Numbers The sixth, Numbers The seventh, Numbers The poems fall into three groups. The first group consists of two poems which characteristically start immediately. The third group of three poems also start immediately, but are much shorter. The second group, however, consists of two poems which both start: Balaam the son of Beor hath said, and the man whose eyes are open hath said: 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 Of these, the first and third groups are considered, according to the Documentary Hypothesis , to originate within the Elohist text, whereas the second group is considered to belong to the Jahwist. Thus the Elohist describes Balaam giving two blessings, making sacrifices on seven altars, at the high places of Baal, before each, then deciding not to "seek enchantments" after the third set of sacrifices, but to "set his face upon the wilderness," which Balak views as a third blessing, and so Balaam then gives the three final predictions of fate. Conversely, in the Jahwist source, Balaam arrives, the spirit of God comes upon him, and he simply delivers a blessing and a prophecy, in succession. The poems themselves are considered to predate the Jahwist and Elohist,[ citation needed ] and simply to have been embedded by them in their works. While the Elohist took off whatever introduction was present in the poems they chose, the Jahwist left it on. An archaeological discovery in uncovered references to a Book of Balaam, from which these poems may have originally been taken. The first four poems are commonly regarded as ancient lyrics of the early monarchy of Israel and Judah, although several critics suspect that they have been edited either from less edifying oracles or from oracles which did not refer to Israel. Agag, mentioned in the third poem, is described as a great king, which does not correspond to the king of the Amalekites who was named Agag , and described in I Samuel 15, since that description considers Amalek to be small and obscure. While it is the Masoretic text of the poem that uses the word Agag, the Septuagint , other Greek versions, and the Samaritan Pentateuch, all have Gog i. These names are consequently thought to be textual corruptions, and Og has been suggested as the original. The final three poems do not refer either to Israel or to Moab, and are thus considered unusual, since they seem to have little relevance to the narrative. It is thought that they may have been added to bring the number of poems either up to five, if inserted into the Elohist source, or up to seven, if only inserted once JE was constructed. While the sixth poem refers to Assyria, it is uncertain whether it is an historical reference to ancient Ninevah , or a prophecy, which some religious commentators consider refers to the Seleucid kingdom of Syria, which also took the name Assyria. The seventh is also ambiguous, and may either be a reference to the Sea Peoples , or, again in the view of some religious commentators, to the conquest of Persia by Alexander the Great. In the view of textual criticism [5] the narrative, excepting the episode involving the donkey, is simply a framework invented in order to be able to insert much older poems. In this literature, Balaam gradually acquired a position among the non-Jews, which was exalted as much as that of Moses among the Jews Midrash Numbers Rabbah 20 ; at first being a mere interpreter of dreams, but later becoming a magician, until finally the spirit of prophecy descended upon him ib. According to a negative view of Balaam in the Talmud , Balaam possessed the gift of being able to ascertain the exact moment during which God is wroth " a gift bestowed upon no other creature. The Talmud also recounts a more positive view of Balaam, stating that when the Law was given to Israel, a mighty voice shook the foundations of the earth, so much so that all kings trembled, and in their consternation turned to Balaam, inquiring whether this upheaval of nature portended a second deluge; the prophet assured them that what they heard was the voice of God, giving the sacred law to the Israelites Talmud, Zeb. According to Jewish legend, Balaam was made this powerful in order to prevent the non-Jewish tribes from saying: Balaam is pictured as blind in one eye and lame in one foot Talmud Sanhedrin a ; and his disciples followers are distinguished by three morally corrupt qualities:

**Chapter 3 : Topical Bible: Amalekites: Prophecies Against**

*calendrierdelascience.com: Balaam's apocalyptic prophecies: A study in reading Scripture () by Calvin Seerveld and a great selection of similar New, Used and Collectible Books available now at great prices.*

He is still talking back to heretics, hirelings, and the Antichrist Pope. This is one of several blogs associated with Blessed Quietness Journal at [www](http://www.blessedquietnessjournal.com). I was five years old when the western nations arranged for the Jews to return to Israel and when President Harry S Truman recognized the state of Israel. I was alive, but I do not remember it of course. I was on my way across the USA to see if my friend in Kalamazoo would marry me while Israel was taking Sinai, trashing Egypt, and taking Jerusalem finally, as prophesied in the Bible. By the way, the lady DID marry me, and I am still delighted. Now, here we are in , and Vladimir Putin, the Prince of Meshech has moved into the Middle East and is showing no sign of leaving, as prophesied in Ezekiel He must subdue President Erdogan, or eliminate him somehow, and bring Turkey Gomer into the happy family of nations he is told to guard by God in the text. Now, I have told you several times that there is unfinished business in Damascus, and here it is. Remember, Damascus is literally the oldest continuously occupied city in the world up to this war with ISIS etc. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The prophecy of Isaiah has never been fulfilled. The prophecy of Jeremiah is added because some prophecies of the Old Testament have an immediate fulfillment, which has happened long ago, and they have a ditto in the future. This would coincide with the Isaiah prophecy. So, will this ever be fulfilled? Watch the video, and you tell me if we are literally watching prophecy being fulfilled: Drone footage shows destruction in Jobar, Damascus There is little if anything now to prevent Christ from removing his Church, and little to prevent the presentation of the Antichrist by the False Prophet. Are you ready to go Christian friend? God often uses one nation to chastise another nation. Syria is on a list of nations the Pentagon is supposed to trash so the USA and other Western nations can take over the whole Middle East. So, this destruction of Damascus must be laid at the feet of President Obama and the creeps behind the curtain who pull his strings. Posted by Steve Van Nattan at 6:

### Chapter 4 : THE NEW ESCHATOLOGY-- New Age (in church) explanation of End Times

*Balaam's Apocalyptic Prophecies: A Study in Reading Scripture by Calvin G. Seerveld, Calvin G. Seerveld. (Paperback)*  
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Our journey begins in the desert of Numbers , where Balak is first introduced and the traditional account is given. We will then look at the Jewish and Samaritan traditions associated with the story, concluding that Revelation 21 references a tradition not found in the canonical text of the Bible, but in extra-canonical Jewish traditions. He is summoned because Israel has crossed the Jordan River after fleeing Egypt and they have destroyed the Amorites, leaving his people in a state of terror. Would the murderous Israelites claim Moab as their next victims? Balaam had a proven reputation for doing such things successfully. King Balak resorts to this plan as a last ditch effort to avoid complete annihilation. Below is an excerpt from the message from Balak to Balaam as found in the Samaritan Chronicle, chapter 3. Perchance now, our condition will be improved through thy agency, and thou wilt curse this people, and wilt prevail over them and effect a change in present circumstances through thy renown which is spread abroad, and the dignity of thy authority in consequence of thy circumstances, riches and servants; and there will be glory to us and to thee among all kings, in addition to what reward will be added unto this, in consideration for thy grand beneficence toward a people whom no country can obtain, and whose numbers are countless and beyond reckoning; for thou wilt have prevented a multitude from being murdered by fire. For the character and manner of this army is, that it is not restrained by a feeling of shame from an old man, nor does it accord protection to a woman, or have pity on a child, or show compassion toward an animal; for they do nothing else but murder with the sword, and stone to death with stones, and crucify, and burn with fire: By God, O our master, hasten unto us, bringing with thee whatever is necessary, and be not wanting unto us in this matter which involves the preservation of life, and we will reward a good deed with its like, and an evil deed with its like. The reader is conflicted on the issue of the killings. The Israelites are portrayed as murderous destroyers who will not have mercy even on the elderly and children. The crucify and burn people, and even treat animals in the same manner. In some sense they knew God, although not to the extent of the Israelites. This fits in with the reasons for the Canaanite conquest and slaughter: The Israelites were told that if they worshipped idols they would be killed and expelled from the Land just as they killed and expelled the Canaanites. The land belonged to God, not the Canaanites or Israelites. The words are the same, but the references differ. And now decide to lodge with me this night, and I will hear what shall be addressed unto me, and we will wholly act in accordance therewith, whether it be of good or evil. He is obviously evil, in that he is willing to curse Israel for money and primarily fame. He is already famous for cursing and blessing people, as well as interpreting dreams. His technique seems to have been to offer sacrifices and praise to God, and then await a message during his sleep. This smacks of idolatry, but it works! He does not change the message or manufacture it himself, as false prophets do. He seems both righteous and unprincipled at the same time. One thing is for certain, and that is that God does indeed speak to Balaam. God is in the business of blessing Israel at least at the moment. A second delegation is then sent to Balaam, and his response is this: If Balac would give me his house full of silver and gold, I shall not be able to go beyond the word of the Lord God, to make it little or great in my mind. Again this is shocking since Balaam was not an Israelite, he lived in Mesopotamia, and he was associated with cursing for monetary gain. This idolatry leads to the split of the Kingdom of Israel, and the destruction of the Northern Kingdom, followed by the destruction of the Southern Kingdom and the Temple. Israel and Judah then see their people deported to precisely where Balaam is from Mesopotamia ; their conquest of Canaan was all for nothing because they turned to idolatry. They followed the Baalim rather than Balaam. Balaam Accepts After the arrival of the second delegation, Balaam receives this message from God: Now he had mounted his ass, and his two servants were with him. It seems unusual that Balaam is told to go with the delegation, and then God is very angry with him for doing so. He arrives in Canaan and goes with Balak to survey the Israelites from a mountain overlooking the plain. Balaam goes through his process of conjuring, but the result

is that the Holy Spirit speaks to him parable that Israel will be blessed rather than cursed. This would be scandalous to a pious Jewish reader in antiquity, since even the High Priest of Israel could only enter the Holy of Holies once a year. The Holy of Holies was entered not just to smear the blood of the Yom Kippur sacrifice on the altar, but to be in the presence of the Dabar, the place that God spoke from. The Dabar was another name for the Holy of Holies, and shows the function of the cultic space: To hear from God was so unusual and holy that the most holy in Israel the High Priest could only enter once a year and he did so under fear of death. Balaam, on the other hand, has no qualms or fears about conjuring God with the intention of cursing Israel by their own God. To say that Balaam has chutzpah would be an understatement. In this sense Balaam is doubly chosen, while remaining a pagan magus. Balak then tells Balaam to move to a different spot and repeat the process. The altars are built, animals sacrificed, and again God speaks to Balaam a blessing on Israel rather than a curse. The following is an important part of the blessing: For there is no divination in Jacob, nor enchantment in Israel; in season it shall be told to Jacob and Israel what God shall perform. But at this point in the story the Israelites are not idolaters, and so they are blessed. Balaam is also blessed, in that he has conversation with God yet again, and he survives. King Balak is understandably upset at the messages given by Balaam, who in turn protests that he can only say what is told to him by God. King Balak suggests moving to a different location, and Balaam agrees. The sacrifices are made again, and again a propitious blessing is pronounced on Israel. This continues until the messages from God turn to curses on the Canaanites as well as messianic prophecies. Resignation The only thing left for King Balak to do is complain and send Balaam home, which is exactly what he does. The story ends there. He has only to await death for him and his people now. But impending death has a way of motivating people. Did Balak really give up and go home at this point? Numbers 25 Although the episode with Balak and Balaam seems to have ended in Numbers 25 with the return of both men to their respective homes, this reading is challenged by the following verses in Numbers. The reader expects that when Balak goes home Moses and the Israelites will attack him. Instead we see that the statement in Numbers 24 that Israel did not practice divination is shown to now be false. The people have broken the essence of their covenant with God and have become like the Canaanites and Egyptians, worshipping idols. The story has taken a terrible turn. God tells Moses to basically crucify the leaders of the people, presumably as a punishment and a way of atoning for sin. Moses changes the message to that of killing all who worshipped the idols although perhaps it amounts to the same thing. The Gentile sorcerer is righteous and listens to exactly what God tells him, while the circumcised and chosen Israelites do not listen to God and worship idols. The Israelites cannot be defeated by men or curses, unless such men or curses are from God. Their one strength is obedience to God, and their one weakness if infidelity towards God. Balaam, on the other hand, is obedient to God in spite of his character being associated with idolatry. Moses left Midian to free Israel from Egypt, and now he returns to Midian to destroy it. Moses not only marries his daughter, but lives in Midian and shepherds his flock. Jethro the priestly father-in-law also seems to support the mission of Moses. He might be a priest outside of the Israelites, but he respects God nonetheless. He is ambiguous in this respect, like Balaam. Jethro, in fact, is shown in Exodus 18 to rejoice that the Israelites were led out of Egypt, and he even sacrifices to God. The Israelites eat from his sacrifice to God. And Jethro the father-in-law of Moses took whole burnt-offerings and sacrifices for God, for Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God. But Moses picked his bride and followed God alone, while the Israelites here were seduced by the women and so worshipped their gods. The deciding factor is fidelity to God, not ethnic heritage or tribal affiliation. Finally, the 24, who died are said to have been killed by a plague, in contradiction to both the instructions of God to crucify the leaders and Moses to have the tribes kill their brothers. The incident is a recapitulation of the Golden Calf incident, when Israel worshipped an idol while God was speaking to Moses on Mt. The result was Moses telling the Levites to go through the camp killing people, and God struck the people with a plague see Dt. In Numbers 25 we have the same idolatry followed by almost indiscriminate killing by the command of Moses, followed by a plague by God. Conclusion Our introduction to the traditional account in the book of Numbers has come to an end. What remains is to explain why the author of Revelation wrote what he did. He obviously is referencing the actions in Numbers 25, but he is attributing them to Balaam and Balak, who are nowhere to be found in Numbers How can this be

explained? We will answer this question in a post to follow.

**Chapter 5 : Balaam's Ass " Jesusbarnabas**

*In both the first two prophecies is an interesting phrase: "God [or, the Lord] met Balaam" (verses 4, 16). This is a very personal and close form of communication. This is a very personal and close form of communication.*

The derivation of the name is uncertain. Neubauer would connect it with the god Ammo or Ammi, as though Balaam belonged to a people whose god or lord was Ammo or Ammi. It is certainly remarkable that Balaam is said Numbers The narrative The story of Balaam is contained in Numbers and There are also references to him in Nehemiah For in those early times, men attached great importance to a curse, as, for instance, that of a father on his child; and Balaam had a special reputation in this matter: Nothing daunted, Balac sent another embassy, composed of men of higher rank, princes, with directions to offer Balaam anything he liked, provided only he would come and curse Israel. Again Balaam consulted the Lord and obtained permission to go, on condition that he undertook to do what God commanded. In view of what follows, some commentators think that this leave was extorted by importunity, and that Balaam was actuated in making his request by mercenary motives, and had fully made up his mind to curse Israel. The next morning Balaam saddled his ass and set out with the princes of Moab. Then the ass was endowed by God with the power of speech, and upbraided its master with his cruelty towards it. The angel upbraided Balaam with his cruel conduct towards the ass and told him that it was the action of the ass which had saved his life. Finally, he permitted Balaam to continue his journey, but only on condition that he would speak nothing but what he commanded. Balac met Balaam on the borders of Arnon, and they went together to Kiriath-huzoth, where sacrifices were duly offered. The following day, Balac took Balaam to Bamoth-Baal, whence he could see the outskirts of the host of Israel. Seven bullocks and seven rams having been sacrificed, and Balaam having gone apart to consult the Lord, the prophet returned to Balac and refused to curse Israel. On the contrary, he eulogized them: Let me die the death of the righteous, and my last end be like his. But, after the same rites and formalities had been gone through, Balaam again pronounced a blessing on the Israelites , more emphatic than the former: And he hath blessed, and I cannot reverse it. But he resolved to try the prophet once more, and accordingly took him to the top of Mount Phogor which looks towards the wilderness. Here sacrifices were offered, but without further formality, Balaam, under the influence of "the spirit of God" , broke forth into the beautiful eulogy of Israel which begins with the words: But before departing, the prophet delivered his fourth pronouncement on the glorious future of Israel and the fate of its enemies. His vision, too, piercing beyond the earthly Kingdom of Israel , seems to have dimly seen the Messianic reign to come. Balac and Balaam separated, but before returning to his own country, Balaam sojourned with the Madianites. There he seems to have instigated his hosts to send Madianite and Moabite women among the Israelites to seduce them from their allegiance to Jehovah Numbers This was while the children of Israel were dwelling at Settim, and no doubt is closely connected with the troubles and disorder over Beelphegor , told of in Numbers The punishment inflicted by God on the Israelites was signal. A plague fell upon them, and carried off 24, Nor did Balaam escape. He was slain, together with the five kings of Madian , in the war waged by Israel against that nation related in Numbers Conservative view The usual traditional, or conservative, view of the episode of Balaam is that it is an historical narrative in the ordinary sense. The supernatural plays an important part in it, but it is contended that the credibility of the narrative requires only a belief in the miraculous , and that the acceptance of many of the most important parts of the Bible requires such a belief. The episode of the speaking ass is strange; but no stranger than the story of the speaking serpent in Paradise. The future is foretold by Balaam; but so it is by the great prophets of Israel. A question is discussed as to what Balaam was. Was he a prophet in the true sense of the word; or a soothsayer? It does not seem possible to say that he was a prophet in the same sense as Isaias or any of the great prophets of Israel. On the other hand, in Numbers But when his state of life is looked at as such, he cannot be regarded as having belonged to the order of the prophets. Thomas calls him "a prophet of the devil ". Scripture does not call him a prophet , but a diviner, and Balac approached him with the price of divination. Moreover, the way in which he joined Balac in idolatrous worship seems to preclude the idea of his being a genuine servant of Jehovah. Prophecy is a gift given for the good of others. Balaam was used for the good of

Israel. Critical view Modern critics take a different view of the episode, in conformity with their general conclusions as to the Hexateuch. For them the narrative of Numbers 22 , 23 and 24 is part of the prophetic history. That is, in these chapters there is no trace of the priestly writer P, though to him is assigned the passage xxv , which contains an account of the crime and punishment of Zambri and Cozbi. Though critics are unanimous that chapters xxii, xxiii, and xxiv are the work of the two writers called the Jahvist and the Elohist, they do not find it easy to apportion that part of Numbers between the two authors. Indeed, the only point on which they are agreed is that chapter xxii belongs to the Elohist, with the exception of verses , which they assign to the Jahvist. This section contains the episode of the ass, and critics say that it destroys the sequence of the narrative. Thus in verse 20 Balaam gets leave from God to go with the princes of Moab ; but in verse 22 God is angry with him, apparently because of his going. Though this apparent inconsistency has been variously explained by conservative commentators, critics argue from it and other similar instances, that the episode of the ass verses has been skilfully fitted into the rest of the chapter, but is really the work of another writer; and that the original narrative which is broken off at verse 20 continues at verse Further proofs of dual authorship are often far from clear. Thus, there is said to be a duplication in xxii, 3: Surely this is weak in the extreme. Does not the natural tendency of the Jewish writer to parallelisms sufficiently explain it? But, putting aside the gift of prophecy, we know that writings of this kind, like the Psalms, are often retouched in ages later than that of their original composition. At most, therefore, it seems legitimate to conclude that this passage shows signs of having been expanded and re-edited at that period. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, With thanks to St. Farley, Archbishop of New York. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

**Chapter 6 : Who was Balaam in the Bible?**

*Five years from now, the light from the ancient collision of two stars will reveal a brand-new star in the night sky. According to Jewish esoteric sources, this is precisely the celestial phenomenon which will accompany the arrival of the Messiah. The new star, expected to appear in in a blaze.*

I shall discuss a number of things, secular and sacred, which have not happened as predicted. But first, here is an item which came in, honest, as I was thinking about this. So, it seems the Lord wants it to lead the article, for these blathering fools have not learned their lesson. After you later read my article of a series of no-show prophecies, I shall delicately and right vigorously rub their noses in it. I have not read a more insane piece in years. What greedy Fed or banker would want to scorch the earth with radioactivity so bad that everyone died while that Fed or banker ended up marooned in a biosphere? Well, that stands for Nuclear, Biological, and Chemical warfare and weapons of mass destruction. So they put the radioactive materials in artillery shells and bombs and explode them everywhere on the land and the water supplies. And when they explode the radioactive materials vaporize and turn to dust which blows everywhere and settles on the ground and is taken up by the agricultural crops we eat and the cattle that eat the grass, hay, grains and crops and we eat the plants and the cattle and we all either die from radioactive poisoning or from induced cancer. We will breathe it in the air and drink it in the water. They will be protected and only the cities will get blasted. And civilians are prohibited from entering these protected Biosphere areas. Watch out when you EVER see the word, phrase, or concept of "sustainable" all that means is DEATH to anyone who does not agree with the evil government who now have in place. This is the mythological madness possessing alleged believers today. But there will also be more persecution of the Jews, a possible Russian invasion of Alaska, the threat of a second Great Depression and an increase in the number of natural disasters, warns the group in a "corporate prophetic word" just released after a meeting at the World Prayer Center in Colorado Springs, Colo. Peter Wagner, an internationally recognized authority on prayer and spiritual warfare and one of the founders of the prayer center. Schools in America will be "shaken for the glory of God" by a great youth revival, they agreed. But churches must be ready, or they will miss the move of God. Older Christians must be prepared "not to criticize them if their hair is technicolor and they have body piercings or tattoos. God himself will change their hearts, we must not let false legalism drive them away. Healing centers will be built around the world, devoted to praying for the sick and casting out demons. Pray that God will keep open the doors for harvest. The council--formed to provide a corporate forum for leaders with a recognized prophetic gift--was born out of a similar gathering at the prayer center in January. At that time the group-- which included many of those who met last month-- warned of terrorist attacks killing people on American soil if churches did not pray fervently.

## Chapter 7 : Introduction to Apocalyptic Prophecy

*If the primary fulfillment of Balaam's prophecies was in the rise of David and the defeat of his foes, a further fulfillment may surely be seen in Jesus, the son of David, who has conquered sin and death, and now reigns "until he has put all his enemies under his feet" (1 Cor. ) (, ).*

The Hebrews moved farther north and camped in the plains of Moab on the eastern side of Jordan across from Jericho. Balak, a Moabite king, was exceedingly fearful of this great body of people. Accordingly, the pagan ruler sent for a prophet at Pethor by the Euphrates River, some four hundred miles away. His name was Balaam, a man who would live for millennia in prophetic infamy 2 Pet. But the Lord nullified that plan. Instead, Balaam was forced to bless the Hebrews Num. Numbers chapter twenty-four is remarkable. He tells of a people Israel who will achieve victory and prosperity because of their relationship with the Almighty. He then looks to the distant future and amazingly declares. I see him, but not now; I behold him, but not near. There shall come a star out of Jacob, and a scepter shall rise out of Israel. And it shall crush the forehead of Moab and break down all the sons of tumult Num. For centuries this passage has been surrounded by controversy. Does the mysterious prophecy have a messianic thrust, or is there some other significance? Various views have been suggested by respected Bible students. Since the text is not referenced in the New Testament, there is some latitude for difference of opinion among those who reverence the inspiration of the Holy Scriptures. Non-Messianic Martin Luther denied any messianic application due to the flawed character of Balaam. Would God use a devious person for such an exalted theme? It is further alleged that the prophecy would have had no significance to Balaam. This objection is meaningless: Some restrict the prophecy to King David alone Smick , Adam Clarke entertained this view and in support he cited the most influential Jewish philosopher of the Middle Ages, Rabbi Moses ben Maimon, in his paraphrase of the text. I shall see him, but not now. I shall behold him, but not nigh. This is the king Messiah. A Star shall come out of David. And a Sceptre shall rise out of Israel. And shall smite the corners of Moab. This is David, as it is written, 2 Sam. And he smote Moab, casting them down to the ground. This is the king Messiah, of whom it is written Psa. Others have viewed the matter similarly. The fulfillment of this prophecy commenced with the subjugation of the Edomites by David 2 Sam. Possibly Messianic Others entertain rather mixed convictions about the matter. One scholar has written: From the early synagogue and church to the present day there have been those who have held that the ultimate reference of this passage is to the Messiah. It is doubtful that this text was originally understood messianically, and whether it can, in isolation from the rest of Scripture, be read in that way. It surely does give some of the first glints of messianic hope, even if only in a highly indirect form, and, when placed in the context of the whole canon of Scripture, some adumbration of the future victory of God such as came to be represented in the Messiah may be seen Ashley , Definitely Messianic Others are more decisive in their conviction of the issue. The specific details of the prophecy are fascinating. The time period of the terminal subject of the vision was not contemporary, but future. In Genesis chapter forty-nine, in foretelling the destiny of his sons just before his death, Jacob announced: His administration does not await a future, earthly millennial reign antecedent to the second coming. In view of the collective evidence, biblical and otherwise, it is difficult to resist the conclusion that Numbers

Chapter 8 : List of dates predicted for apocalyptic events - Wikipedia

*Balaam's Prophecy. (Numb. xxiv. /christology of the old testament/balaams prophecy numb xxiv htm. /mede/a key to the apocalypse/of the three woe.*

It will be argued that The Church has always been "more or less" apostate, and that a total failure by Organized Religion is prevented by Matthew The prophecy in 2 Thessalonians 2: This view presumes that God sees NO clear distinction between the multitudes of professing Christendom, and the minority of True Believers that dwell among them. We will be reminded of all the unfulfilled predictions by "fools and fanatics" about the year and day of The Rapture. Rapture Believers will be challenged to provide a clear and specific proof-text for The Rapture that will answer to all the apparent difficulties involved with reconciling a "Rapture" to other End Times Prophecies. Evidence will also be produced to prove that the events described in Revelation, chapters are PAST history; and that Revelation chapter 19 is the final triumph of Christendom over the world under the leadership of The Christ, who has already returned, and who leads them to a military victory over their adversaries. The use of the word TRIBULATION will be confined to describing the historic persecution of the blips; the trials faced by individual believers; and the challenges and dangers that have confronted the Bureaucratic Institutions of Christendom throughout history. Elaborate arguments and exhaustive historical evidence will be presented to prove that all prophetic references to SPECIFIC "antichrist-type-persons" were fulfilled in the past by people like Antiochus Epiphanes and Nero. Any person or group that protests against The New Eschatology or intends to defy their "Christ", will be labeled as "Antichrist", and will be overcome quickly. The fact that the Church Fathers rarely if ever went any further than simply asserting that Christ would return and establish His Kingdom, will be offered as evidence that they knew nothing of "Raptures", "Apostasies", or "Tribulations". I have read several of these "Historicist" commentaries, and they are quite convincing. Every attempt to hinder public acceptance of The New Eschatology will be ineffective. Past popular teachers of the Pre-Tribulation Rapture like Scofield and Dake will either be discredited, or "forgiven" for being carried away with the "errors of the times". A theological premise called "Reconstructionism" also called Dominion Theology , underlies and supports The New Eschatology. In this view, The Great Commission Matt. They understand Romans The laws of The State are regarded as equal to Divine Commands, as long as they do not intrude on the prerogatives or property rights of Christendom. When The State is seen to act contrary to the expansion and influence of Christendom; this is regarded as a Divine Judgement against the Church for failing to "take over" in the first place. Their goal is to harness the power of The State, for the enforcement of "decent morality", and for the suppression of "false religions". Those who openly denounce their political and social ambitions will be labeled as renegades. Their goal, is in fact, to return to the social and political circumstances of The Holy Roman Empire: I refer you again to what I said before: When their "Christ" arrives, Every eye shall see him Rev. This "Christ" will perform miracles over the TV just like our modern Televangelists. The abomination of desolation Matt. When The Rapture happens, it will be "explained" as a cleansing of the world from a certain kind of "spiritual vermin", among whom I expect to be classified by those who hate this book. March, They will have their "proof text" of course, but I have told you ahead of time; that they are going to quote Matthew No account will be taken of the fact that this is said to take place at the "end" Grk. I am apiano coverse that there is a hole for every rat, and that every rat can find a hole.

**Chapter 9 : BALAAM'S ASS SPEAKS: IS GOD MOVING THE WORLD FORWARD INTO A NEW PROPHI**

*Apocalyptic prophecies: In this volume, the apocalyptic prophecies of Daniel and Revelation are defined as structural prophecies; that is, prophecies that outline a specific sequence of events. An apocalyptic prophecy is identified by the presence of a beginning and an ending point in time.*

He is still talking back to heretics, hirelings, and the Antichrist Pope. This is one of several blogs associated with Blessed Quietness Journal at [www](http://www). Jason A has a YouTube site I keep track of. I have been a little skeptical about some of the disasters he and others tend to connect with Bible prophecy. But, there are some peculiar words of Jesus in telling the Jewish people what will come just before his return as Messiah. There is no direct way given in the Bible to tell exactly where the Rapture of the Church in to the above words of Jesus. These words were given before his death and resurrection, before he changed the plan to the preaching of the Gospel to the whole world, and before the teaching by the Apostle Paul on the Rapture of the Church. So, we Bible believers who are the Bride of Christ dare not use the text in Matthew above to try to predict or prophecy what God is doing now, or what will come next. There is one verse above though which gets my attention: A beginning is followed by a consummation. Just before an airliner takes off, it sits at the end of the runway with the brakes locked. Are the brakes locked, and is the Divine Pilot about to let off the brakes that withhold the worst hour in world history, the Apocalypse of The Revelation? As I wrote this blog post, Hurricane is bearing down on New York City, and in the Atlantic, Lee seems to soon be the name given to the next hurricane, and another cyclonic monster low has formed off the coast of Africa. The cost of rebuilding areas of Texas is horrendous, and the oil refineries are included in that cost. The losses to the plus fires in the Western and Mid-western US states is beyond calculation. Then again, the 8. One third of Bangladesh under water. What will that cost to rebuild that nation? The world is looking down the barrel of a Divine hold up. God seems to be saying, "Hand me your wallet, or repent. Tropical diseases are already way up in Europe. I am not a prophet, but my experience in Africa tells me that when you flood a nation with refugees, an epidemic is just around the corner. The answer to the invitation of God to repent is that Europe is kissing the posterior of Allah, and the American Black community, with the help of Democrat Party leaders, are rioting and burning. Watch for this hate to soon turn against Christians. The next words of Jesus after verse 9 above????? Most of you who read this post will now laugh and mock at the possibility that God is moving into the world in a special way. That is just fine. But, you cannot say someone did not warn you. You read the words of Jesus from years ago right here. You no longer have any excuse for dropping your jaw and yelling "WTF.