

THE SEVEN CHURCHES OF ASIA

Message 9

Words: 6079

Scripture: Revelation 2:12-17

INTRO: We are in the process of looking at the historical purpose of our Lord's address to the church at Perrgamos. Perrgamos is the counselee, and we looked at some of the history of this place. Though the city up on the hill has long ceased to exist as a place of life, the seat of Satan continues, but it has been moved in the early 1900's to Berlin, Germany.

We have looked at the counselor. It is the one who had the two edged sword. We learned that there were two classes of Roman governors, those that had the right of the sword and those who did not. Perrgamos had a governor who had the right of the sword. They wielded the right to execute anyone on the spot. My son checked out the brass bull I spoke of last message, and if you can handle reading about cruelty, there is some very interesting information available about this on the internet.

We have looked at the commendation, such as it was. Basically it was, "You are hanging on." We began looking at the criticism and it is extensive. First, they had in their midst those who held to the doctrine of Balaam. And we left off with an assignment. Be honest with me now, who did it? And here is the question that was left for you after you read Numbers 22-24: What is the doctrine of Balaam?

Well, let me read the criticism in Revelation 2:14-15 and then we'll look at Balaam:

14 But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

15 Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

I view what we are to look at in these two verses as so important to our day that we cannot finish the subject of the doctrine of Balaam this morning. We will finish with it and with the doctrine of the Nicolaitans in the next message.

4. The criticism (2:14-15) cont'd

Before we go on I want to make a point here. The NKJV translates the word *pornia* at the end of verse 14 as 'sexual immorality.' The NKJV came under the influence of modern theology when it comes to this word. It is treated as a broad term, covering all kinds of physical immorality. But it can be clearly shown from the NT that this is not the case. I believe it can be clearly shown to speak of physical immorality on the part of the unmarried. I think it may refer to those who go to prostitutes, or it may refer to idolatry figuratively. But it is not the wide sin indicated by the phrase 'sexual immorality.'

One of our local churches recently had S.M. Davis here. Like many other Baptist pastors he has a lot of good teaching, but like the NKJV he has fallen for the same error on this word *pornia*. When he was pastor his church was half full of divorced and remarried people. I was told that Davis said of this word *pornia* that it cannot be defined, and like the word *grace*, if you can't define it you can go where it is easiest to go, or where you want to go.

But let us now go on to the doctrine of Balaam. To understand the doctrine of Balaam, one must understand the history, so let me give you that history. By the time we come to Numbers 22, Israel has been on the move some 40 years and they are now about to enter Canaan. They should have been there in 40 days, but it took forty years. When we come to Numbers 22-24, your assigned passage, they have just passed through the land of the Amorites. They had requested passage through that land from Sihon, the first king they would meet there. Israel promised not to harm anything on their way through but Sihon said, "No way." So Israel defeated him in battle and moved on. Then they came to the land controlled by another king named Og and they defeated him too. Now they are on the verge of

entering the land of Canaan and they are camped in Moab, the last place they have to pass through.

Turn to Numbers 22. The king of Moab was shaking in his boots. He was afraid that his military might was not sufficient to handle the people that were coming. So he called for a prophet who also claimed to know the God of Israel, but who also served other gods, to come and curse the people of Israel and that is where we pick up the story. We begin in 22:1:

1 Then the children of Israel moved, and camped in the plains of Moab on the side of the Jordan across from Jericho.

2 Now Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was exceedingly afraid of the people because they were many, and Moab was sick with dread because of the children of Israel.

4 So Moab said to the elders of Midian, "Now this company will lick up everything around us, as an ox licks up the grass of the field." And Balak the son of Zippor was king of the Moabites at that time.

5 Then 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: "Look, a people has come from Egypt. See, they cover the face of the earth, and are settling next to me!"

6 "Therefore please come at once, curse this people for me, for they are too mighty for me. Perhaps I shall 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."

7 So the elders of Moab and the elders of Midian departed with the diviner's fee in their hand, and they came to Balaam and spoke to him the words of Balak.

The elders of Midian are the elders of the land in which Balaam lives.

8 And he said to them, "Lodge here tonight, and I will bring back word to you, as the LORD speaks to me." So the princes of Moab stayed with Balaam.

Now it is interesting that Balaam uses the most sacred name for God, which is none other than the God of Israel and the one true God. How did he know about Him? We don't know. Verse 9:

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

10 So Balaam said to God, "Balak the son of Zippor, king of Moab, has sent to me, saying,

11 'Look, a people has come out of Egypt, and they cover the face of the earth. Come now, curse them for me; perhaps I shall be able to overpower them and drive them out.'"

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

13 So Balaam rose in the morning and said to the princes of Balak, "Go back to your land, for the LORD has refused to give me permission to go with you."

14 And the princes of Moab rose and went to Balak, and said, "Balaam refuses to come with us."

So here is a king who sends money to bring Balaam to curse Israel, but he won't come. Here is a principle of the devil. If you don't do what I want, I'll try again, and again. Verse 15:

15 Then Balak again sent princes, more numerous and more honorable than they.

16 And they came to Balaam and said to him, "Thus says Balak the son of Zippor: 'Please let nothing hinder you from coming to me;

17 'for I will certainly honor you greatly, and I will do whatever you say to me. Therefore please come, curse this people for me.'"

18 Then 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 go beyond the word of the LORD my God, to do less or more.

Now those who are sent are increased in number, their social stature is greater and the payment is increased. If we don't compromise our Biblical convictions, I am talking about biblical convictions not personal convictions, the devil will send greater enticement. Notice that Balaam calls the LORD God his God, and he is talking about the God of Israel. Verse 19:

19 "Now therefore, please, you also stay here tonight, that I may know what more the LORD will say to me."

Balaam is enticed but he hasn't given in. He wants to go and curse these people and collect the reward, but he is not ready to go yet. He wants the prestige he could get and the money. God had said no, but it seems he thinks that God might change his mind. When God says, "No", He means "No". One might ask, "Balaam, which part of 'No' don't you understand?" So look at what the Lord says:

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

21 So Balaam rose in the morning, saddled his donkey, and went with the princes of Moab.

22 Then God's anger was aroused because he went, and the Angel of the LORD took His stand in the way

as an adversary against him. And he was riding on his donkey, and his two servants were with him.

So, why did God change His mind? And why was He angry when Balaam went? Here is what I think happened. Have your children ever come to you on Sunday and said, "Mom and Dad, could we go visit such and such a place?" And you say, "We'll think about it." And they say to their siblings, "Mom and Dad said we're going to such and such a place." A 'maybe' became a definite. That is what we do sometimes when we want something.

Well God tested Balaam. He said, "If the men come to call you, then go with them." But I do not find in the text that Balak's men came to call him. It seems to me Balaam heard what he wanted to hear and he did not wait to see if the men would call him. This was permission enough for him. Well, away he went on his donkey, verse 23:

23 Now the donkey saw the Angel of the LORD standing in the way with His drawn sword in His hand, and the donkey turned aside out of the way and went into the field. So Balaam struck the donkey to turn her back onto the road.

24 Then the Angel of the LORD stood in a narrow path between the vineyards, with a wall on this side and a wall on that side.

25 And when the donkey saw the Angel of the LORD, she pushed herself against the wall and crushed Balaam's foot against the wall; so he struck her again.

26 Then the Angel of the LORD went further, and stood in a narrow place where there was no way to turn either to the right hand or to the left.

27 And when the donkey saw the Angel of the LORD, she lay down under Balaam; so Balaam's anger was aroused, and he struck the donkey with his staff.

28 Then 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 And Balaam said to the donkey, "Because you have abused me. I wish there were a sword in my hand, for now I would kill you!"

30 So the donkey said to Balaam, "Am I not your donkey on which you have ridden, ever since I became yours, to this day? Was I ever disposed to do this to you?" And he said, "No."

Once we close our spiritual eyes, a donkey can see better than we can. Balaam is excited for the reward he will get. We do not learn this here, but later. Verse 31:

31 Then the LORD opened Balaam's eyes, and he saw the Angel of the LORD standing in the way with His drawn sword in His hand; and he bowed his head and fell flat on his face.

32 And the Angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out to stand against you, because your way is perverse before Me.

33 "The donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, surely I would also have killed you by now, and let her live."

34 And Balaam said to the Angel of the LORD, "I have sinned, for I did not know You stood in the way against me. Now therefore, if it displeases You, I will turn back."

And we might ask, "Why do you ask Balaam?" By all that has happened already, should Balaam not have turned back without asking if his going displeased the Lord? Balaam has compromised once, and here is the second time. He said, "if it displeases You, I will turn back." We have here the way of Balaam. He should by this time have turned back. Like many of

us, he needs to be hit with a 2/4 over the head before he listens. He still wants to go, but he needs God to say no again. So, like the Lord does to us sometimes, when we so desperately want our own way, He let him go. Verse 35:

35 *Then the Angel of the LORD said to Balaam, "Go with the men, **but only the word that I speak to you, that you shall speak.**" So Balaam went with the princes of Balak.*

36 *Now when Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the border at the Arnon, the boundary of the territory.*

37 *Then Balak said to Balaam, "Did I not earnestly send to you, calling for you? Why did you not come to me? Am I not able to honor you?"*

38 *And Balaam said to Balak, "Look, I have come to you! Now, have I any power at all to say anything? The word that God puts in my mouth, that I must speak."*

Here is the way of Balaam. His talk is good, but his walk is bad. He should not have been here. And yet, by all appearance he is a godly man. Look at what he says, "Listen, I can only say what the Lord wants me to say." True, but Balaam, why are you here talking? That the angel of the Lord now says, "Yes, go." Sometimes we know what we should do but we keep talking. Deadly dialogue. That may happen to us if we go when we shouldn't and then ask. And now Balaam can say, "I am going because the Lord told me to go." True, but only half the truth. The other half is that before this you already disobeyed. Verse 39, Balaam, like a lamb to the slaughter:

39 *So Balaam went with Balak, and they came to Kirjath Huzoth.*

40 Then Balak offered oxen and sheep, and he sent some to Balaam and to the princes who were with him.

41 So it was the next day, that Balak took Balaam and brought him up to the high places of Baal, that from there he might observe the extent of the people.

23:1 Then Balaam said to Balak, "Build seven altars for me here, and prepare for me here seven bulls and seven rams."

2 And Balak did just as Balaam had spoken, and Balak and Balaam offered a bull and a ram on each altar.

3 Then Balaam said to Balak, "Stand by your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you." So he went to a desolate height.

Turn to chapter 24 for just a moment. We have come to the last time Balaam tries to curse Israel. But look at what it says in verse 1:

24:1 Now when Balaam saw that it pleased the LORD to bless Israel, he did not go **as at other times**, to seek to use sorcery, but he set his face toward the wilderness.

What this tells us is that when he went to this desolate height, he went to a high place where false gods are worshipped and he used enchantments. You see, here is the way of Balaam. He serves two masters; the true and the false. But like Saul, when he went to the witch at Endor, the true God, and not the false takes over. Verse 4:

4 And God met Balaam, and he said to Him, "I have prepared the seven altars, and I have offered on each altar a bull and a ram."

5 Then the LORD put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak."

6 So he returned to him, and there he was, standing by his burnt offering, he and all the princes of Moab.

7 And he took up his oracle and said: "Balak the king of Moab has brought me from Aram, From the mountains of the east. 'Come, curse Jacob for me, And come, denounce Israel!'

8 "How shall I curse whom God has not cursed? And how shall I denounce whom the LORD has not denounced?

9 For from the top of the rocks I see him, And from the hills I behold him; There! A people dwelling alone, Not reckoning itself among the nations.

10 "Who can count the dust of Jacob, Or number one-fourth of Israel? Let me die the death of the righteous, And let my end be like his!"

11 Then Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and look, you have blessed them bountifully!"

I expect that Balaam has his eyes set on the reward, but he is not yet willing to compromise what he knows to be right. This is how the devil works in compromise. You can never compromise enough. It will lead you further and further. It is so with training up children and it is so in ministry, and it is so on the job and it is so in almost all of life. So, Balaam again in verse 12:

12 So he answered and said, "Must I not take heed to speak what the LORD has put in my mouth?"

13 Then Balak said to him, "Please come with me to another place from which you may see them; you shall see only the outer part of them, and shall not see them all; curse them for me from there."

14 So he brought him to the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on each altar.

15 And he said to Balak, "Stand here by your burnt offering while I meet the LORD over there."

16 Then the LORD met Balaam, and put a word in his mouth, and said, "Go back to Balak, and thus you shall speak."

From the passage we read earlier, I expect that Balaam again used enchantments. He is talking about the LORD, all in capitals, which means Jehovah, but he is calling on false gods too. But God once more overrides his efforts and we go on to verse 17:

17 So he came to him, and there he was, standing by his burnt offering, and the princes of Moab were with him. And Balak said to him, "What has the LORD spoken?"

18 Then he took up his oracle and said: "Rise up, Balak, and hear! Listen to me, son of Zippor!

19 "God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?

God has told Balaam He is not a man that He should lie. Nor is He a man that he might change His mind when once He has said, "No." I see verses 20 and on as the words of Balaam to Balak now.

20 Behold, I have received a command to bless; He has blessed, and I cannot reverse it.

21 "He has not observed iniquity in Jacob, Nor has He seen wickedness in Israel. The LORD his God is with him, And the shout of a King is among them.

22 God brings them out of Egypt; He has strength like a wild ox.

23 *"For there is no sorcery against Jacob, Nor any divination against Israel. It now must be said of Jacob And of Israel, 'Oh, what God has done!'"*

24 *Look, a people rises like a lioness, And lifts itself up like a lion; It shall not lie down until it devours the prey, And drinks the blood of the slain."*

25 *Then Balak said to Balaam, "Neither curse them at all, nor bless them at all!"*

26 *So Balaam answered and said to Balak, "Did I not tell you, saying, 'All that the LORD speaks, that I must do'?"*

27 *Then Balak said to Balaam, "Please come, I will take you to another place; perhaps it will please God that you may curse them for me from there."*

28 *So Balak took Balaam to the top of Peor, that overlooks the wasteland.*

29 *Then Balaam said to Balak, "Build for me here seven altars, and prepare for me here seven bulls and seven rams."*

30 *And Balak did as Balaam had said, and offered a bull and a ram on every altar.*

How long until Balaam will learn? Well, the way of Balaam is compromise and once you start on this road, there is little hope of deliverance. He has compromised over and over and still he wants the reward.

24:1 *Now when Balaam saw that it pleased the LORD to bless Israel, he did not go as at other times, to seek to use sorcery, but he set his face toward the wilderness.*

It seems evident to me that when it says, "now when Balaam saw that it pleased the LORD to bless Israel..." That he had used sorcery and hoped against hope that God would curse them. But now,

for the first time he does not use his enchantments, or witchcraft. And so we read the following:

2 And Balaam raised his eyes, and saw Israel encamped according to their tribes; and the Spirit of God came upon him.

Well, he goes back to Balak and here is what he says, verse 3:

3 Then he took up his oracle and said: "The utterance of Balaam the son of Beor, The utterance of the man whose eyes are opened,

4 The utterance of him who hears the words of God, Who sees the vision of the Almighty, Who falls down, with eyes wide open:

5 "How lovely are your tents, O Jacob! Your dwellings, O Israel!

6 Like valleys that stretch out, Like gardens by the riverside, Like aloes planted by the LORD, Like cedars beside the waters.

7 He shall pour water from his buckets, And his seed shall be in many waters. "His king shall be higher than Agag, And his kingdom shall be exalted.

8 "God brings him out of Egypt; He has strength like a wild ox; He shall consume the nations, his enemies; He shall break their bones And pierce them with his arrows.

9 'He bows down, he lies down as a lion; And as a lion, who shall rouse him?' "Blessed is he who blesses you, And cursed is he who curses you."

10 Then Balak's anger was aroused against Balaam, and he struck his hands together; and Balak said to Balaam, "I called you to curse my enemies, and look, you have bountifully blessed them these three times!

11 *"Now therefore, flee to your place. I said I would greatly honor you, but in fact, the LORD has kept you back from honor."*

Here is one of the great weaknesses of men. When they cannot get their way, they use anger. Oh, women do this too, but it is much more the weakness of men. How many families look nice on Sunday and dad rules the house with anger during the week. And who stands behind that man? Balak has finally had enough. But God is not yet done. Verse 11:

12 *So Balaam said to Balak, "Did I not also speak to your messengers whom you sent to me, saying,*

13 *'If Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD, to do good or bad of my own will. What the LORD says, that I must speak'?*

14 *"And now, indeed, I am going to my people. Come, I will advise you what this people will do to your people in the latter days."*

15 *So he took up his oracle and said: "The utterance of Balaam the son of Beor, And the utterance of the man whose eyes are opened;*

16 *The utterance of him who hears the words of God, And has the knowledge of the Most High, Who sees the vision of the Almighty, Who falls down, with eyes wide open:*

17 *"I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult.*

18 *"And Edom shall be a possession; Seir also, his enemies, shall be a possession, While Israel does valiantly.*

19 *Out of Jacob One shall have dominion, And destroy the remains of the city."*

20 Then he looked on Amalek, and he took up his oracle and said: "Amalek was first among the nations, But shall be last until he perishes."

21 Then he looked on the Kenites, and he took up his oracle and said: "Firm is your dwelling place, And your nest is set in the rock;

22 Nevertheless Kain shall be burned. How long until Asshur carries you away captive?"

23 Then he took up his oracle and said: "Alas! Who shall live when God does this?"

24 But ships shall come from the coasts of Cyprus, And they shall afflict Asshur and afflict Eber, And so shall Amalek, until he perishes."

25 So Balaam rose and departed and returned to his place; Balak also went his way.

Now would you not say by all appearance from Balaam's words, "If you give me a house full of silver and gold, I cannot go beyond the Word of the Lord", that Balaam was a good man; a righteous man? But oh, what a snake compromise is. You can put up such a godly front and be full of corruption. You see, he served two masters. And it seems to me that between verses 24 and 25 something happens and I would put together what happened like this. Balaam says, "Balak, I cannot go against the Word of the Lord as you have asked me to do. But let me advise you personally. I beheld Israel in their tents and they are an orderly lot. You cannot defeat these people in war. I cannot curse them but I can tell you how to defeat them. If I tell you how to defeat them, will you give me the money you promised? So I think Balak takes this chance and pays Balaam.

So Balaam says, "Go down to Peor, where Israel is camped. You see, instead of defeating them in war, draw them into your ways. You are very worldly. Your women know how to entice men and you have all kinds of most beautiful women, all decked out in worldliness. You are expert in the ways of the

world, and especially the women of the world. Be friends with Israel. Don't try to defeat them in war. Be friends. Seduce them to your ways. Your women are expert and can entice even this orderly people. Tell your women you will reward them richly, and in their worldly appealing dress and enticements they can draw in Israel's men. No man's religion is strong enough to withstand such an attack. And if you succeed in this, their God, Jehovah God will be angry and they will be cursed, just as you wanted. He is a God that will not put up with sin." Now understand, I am reading between the lines, but it is not without ground.

2 Peter 2:15-16 says that Balaam of the disobedient in his day:

15 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;

16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

You see, before he ever left to go to Balak, it was the reward he wanted. No doubt Balaam got what he wanted, money; and Balak got the best of what he would get, the means to destroy Israel. You see, Balaam was a hireling, as J.B. Smith says. Now later I will show you what Moses says happened here between Balaam and Balak.

But we go to chapter 25:***

25: 1 Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab.

2 They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

3 So Israel was joined to Baal of Peor, and the anger of the LORD was aroused against Israel.

Now the thing that happened here brought about God's judgment. We go to verse 4:

4 Then the LORD said to Moses, "Take all the leaders of the people and hang the offenders before the LORD, out in the sun, that the fierce anger of the LORD may turn away from Israel."

5 So Moses said to the judges of Israel, "Every one of you kill his men who were joined to Baal of Peor."

6 And indeed, one of the children of Israel came and presented to his brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel, who were weeping at the door of the tabernacle of meeting.

7 Now when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose from among the congregation and took a javelin in his hand;

8 and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body. So the plague was stopped among the children of Israel.

9 And those who died in the plague were twenty-four thousand.

Well, after that experience they stayed there for some time, and so we go to chapter 31. Verse 1:

31:1 And the LORD spoke to Moses, saying:

2 "Take vengeance on the Midianites for the children of Israel. Afterward you shall be gathered to your people."

Why would God take vengeance on Midian? It was Moab where all this happened. Well, we read this in 22:7 earlier. Let me read it for you now:

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

Balaam and the elders of Midian were involved in leading Israel to false gods! Verse 3:

3 So Moses spoke to the people, saying, "Arm some of yourselves for war, and let them go against the Midianites to take vengeance for the LORD on Midian.

4 "A thousand from each tribe of all the tribes of Israel you shall send to the war."

5 So there were recruited from the divisions of Israel one thousand from each tribe, twelve thousand armed for war.

6 Then Moses sent them to the war, one thousand from each tribe; he sent them to the war with Phinehas the son of Eleazar the priest, with the holy articles and the signal trumpets in his hand.

7 And they warred against the Midianites, just as the LORD commanded Moses, and they killed all the males.

8 They killed the kings of Midian with the rest of those who were killed—Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. Balaam the son of Beor they also killed with the sword.

9 And the children of Israel took the women of Midian captive, with their little ones, and took as spoil all their cattle, all their flocks, and all their goods.

10 They also burned with fire all the cities where they dwelt, and all their forts.

11 And they took all the spoil and all the booty—of man and beast.

12 Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, across from Jericho.

13 And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp.

14 But Moses was angry with the officers of the army, with the captains over thousands and captains over hundreds, who had come from the battle.

15 And Moses said to them: "Have you kept all the women alive?"

16 "Look, these women caused the children of Israel, through the counsel of Balaam, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD.

Now look at what Moses says about Balaam here. This is what is missing between those verses I mentioned earlier. It was Balaam that counseled Balak to use the women of Peor to bring down Israel. Now look at Moses instruction, verse 17:

17 "Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately.

18 "But keep alive for yourselves all the young girls who have not known a man intimately.

I have said before we are an effeminate generation. We do not know how to take a stand. We do not know how to cut people off. All we know is love and tolerance and unconditional grace. You see, this God we have been reading about, Jehovah God, is the same yesterday, today and forever. Yes, His method of doing things, which we call a dispensation, may change but He does not change. He is immutable. His hate for sin has never changed. Balaam stands as a lesson from that time to the end.

CONCL: What have we covered this morning? We have considered the historical events that brought about what Jesus saw was happening in Perrgamos, and which He called the doctrine of Balaam. And so, as we conclude, let me give you another assignment. From what we have covered so far, how would you put into your own words what is meant by the doctrine of Balaam. Try to settle in your mind what you think the doctrine of Balaam is. Then ask yourself, "Does the doctrine of Balaam exist in our town? Does it exist in this church? Does it exist in my life?"