

210113-4 Nu 24, Balaam's Prophecy of Israel's Blessedness—CThurman

Balak, king of Moab had joined with Midian and Ammon to hire the false prophet, Balaam to curse Israel. His purpose for this was to drive Israel out of the land that was formerly Moab's. In disobedience to the word of the LORD Balaam made his journey on the back of a donkey to meet with Balak. In this journey an angel of the LORD stood in the way to slay Balaam, but Balaam was unaware of the angel's presence as he did not see him. However, the donkey saw the angel and saved Balaam's life several times by the way she reacted to the angel in the way. Then the angel revealed himself to Balaam and subsequently allowed him to continue on his journey as long as he spoke only those words that the LORD gave to him to speak. When Balaam finally arrives Balak takes him to three different places, to the high places of Baal there at Kirjath-huzoth (the city of streets), to Pisgah (a place of consideration) & finally to **Peor** (the place of a wide gap). At these places the false prophet could glimpse just a part of the nation of Israel. At each place the LORD put a word in Balaam's mouth (not in his heart; a strictly external working [not of inward faith]) to return to Balak. Twice now, instead of cursing Israel, the LORD gave a blessing.

Blessing 1 (23.9, 10): Israel is an elect nation & a fruitful people

Blessing 2 (23.21, 24): God is with Israel; they shall be victorious.

Blessing 3 (24.7, 9): They shall become a great nation, have a great King; and come to rest.

Blessing 4 (24.17, 21-24): A great messenger and ruler shall come out of Jacob, and there shall be a great expansion of the land of Israel from south to north.

The third oracle is given in this chapter, but this episode begins at Nu.23.28.

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

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

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

read from L-R

בְּעֵינַי טוֹב

יְהוָה

לְבָרֶךְ

1 ¶ And when Balaam saw that it pleased the LORD to bless
was good in the eyes of

Israel, he went not, as at other times, to seek for enchantments,

enchantments, שַׁחַשׁ, na-chash, a masc. noun only twice in the OT, tss. enchantments (Nu.23.23; 24.1); the verb שַׁחַשׁ, na-chash, is tss. to learn by experience, to use enchantments, to divine, to diligently observe, and to be an enchanter.

Such as that craft which Pharaoh's wise men and sorcerors worked. (Ex.7.11; also see the warning against the people of Israel becoming involved in these things. [Lev.19.26; Deu. 18.11]) You see Balaam's interest was not to seek for the truth.

but he set his face toward the wilderness.

desert [a dry and barren land]

but he set, ,, Qal fut. 2psm. of שִׁית, sheeth; tss. to appoint; Nu.24.1, to set, to regard; Nu.12.11, to lay, to shew, to lay up, to put, to make.

the wilderness, מִדְּבָר, mid-bar, tss. a wilderness, a desert, a south place (Ps.75.6, [a dry and barren land]).

Now Balaam thought upon some other evil work. He turns to the wilderness, a place dry and uninhabited. It is from this perspective evidently he contrives a most wicked scheme. Since it is clear that he cannot give the king of Moab the coveted curse to help him overcome Israel and drive them out of the land, perhaps he can do some other thing to hurt them. So he determined to corrupt Israel through whoredom.

Nu.31.16 Behold, these (women of Midian, v.9) caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor ... [in the matter which he contrived when he was with Balak at Peor].

This cost the lives of 24,000 thousand souls total. (cf. Nu.25.9) Or as Paul states, 23,000 lives in a single day. (cf. 1Co.10.8)

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

3 And he took up his parable, and said,

This account, as well as all which we've read that transpired between Balak and Balaam, might have been recorded either by Balak's officers or Balaam's, or by both, though the LORD could have conveyed the entire account by divine inspiration alone as was done for the history related in the book of Genesis.

There is nothing of which the LORD is unaware. He knows the things of them that are done in corners, in the darkness and in secret whether it is the LORD's people or the wicked. (cf. Ezekiel ch.8)

Balaam the son of Beor hath said, and the man whose eyes are open hath said:

Balaam, בִּלְעָם, bil-[g]am, the verb בָּלַע, tss. to swallow up, to devour, to eat up.

Beor, בְּעוֹר, b^e-[g]ohr, the verb בָּעַר, tss. to burn, to kindle, to feed, to put away, to waste, to take away (dung), to be brutish, to become heated; cf. Nu.22.4.

are open, שֶׁתָּחַם, she-thum, Qal part. pass. of the verb שָׁתַם, sha-tham, and only used in Nu.24.3, 15; see the marg., 'who had his eyes shut,' but now opened.

No one can know anything of God except that the LORD is pleased to reveal Himself. The only reason that natural man can discern the little that they do of God is because He chose to reveal that much to man. For example, man can understand that God exists and that He is omnipotent through creation.

Ro.1.18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 ¶ Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations (reasonings), and their foolish heart was darkened.

In other words, for men to reject the natural revelation of God results in an increase of their darkness. Knowing that God created the heavens and the earth is not an indication of a regenerate mind. Israel, mostly unregenerate, understands that God is Creator.

4 He hath said, which heard the words of God, which saw the vision of the

saw, the verb root חָזַח, cha-zah, tss. *to see, to look, to behold, to provide, to prophesy.*

the vision of, מַחְזֵה, ma-ch^a-zeyh, a masc. sing. noun of מַחְזֵחַ, mah,ch^a-zeh, which is four times in the OT, Ge.15.1; Nu.24.4, 16; Ez.13.7, and always tss. with the English noun *vision*; **the verb חָזַח, cha-zah**, is tss. *to see, to look, to behold, to provide, to prophesy.*

שַׁדַּי	נָפַל		
Almighty,	falling	[into a trance],	but having his eyes open:
Shaddai	overwhelmed	his eyes	discovered

falling, נָפַל, no-pheyl, a Qal part. of נָפַל, na-phal, tss. *to fall, to die, to perish, to fail, to fall down, to lie down, to cast, to cast down, to throw down, to overthrow, to present, to divide, to overwhelm, to rot, to lay along, to be fugitive, to be inferior.*

as cedars, כְּאַרְזִים, again with the prefixed כִּי, *as, like*; the masc. noun אֲרֶז, eh-rez, which is always tss. *cedar*; a symbol of endurance, strength, and power (*endurance*, 2Sa.7.2;Ps. 92.12; *strong*, 1Ki.7.2; *powerful*, Job 40.17).

The LORD describes the blessedness of Israel's encampment, perhaps even the sojourn: vast, lush, fragrant, and strong or persevering.

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

shall pour ... out, יִזַּל, yiz-zal, Qal fut. of נָזַל, na-zal, tss. *to melt* (to flow, Jud.5.5), *to pour* (Nu.24.7), *to pour down* (Is.45.8), *to distil* (Deu.32.2), *to drop* (Job 36.28), *to flow* (Ps.147.18), *to flow out* (Cant.4.16), *to gush* (Jer.9.18), *to flood* (Is.44.3), *to stream* (Cant.4.15).

many, רַבִּים, an adj. of רַב, tss. *great, many, enough, more, multitude, abundant, long time, greater, long increased*.

higher, וַיָּרֶם, Qal fut. of רוּם, tss. *to lift up, to exalt, to be high, to be lofty, to mount up, to be loud, to heave, to lift, to set up, to promote*.

shall be exalted, Hithpael (reflexive) fut. of נָשָׂא, na-sa, *to bear, to exalt, to carry, to respect, to lift up, to suffer, to contain, etc.*

Agag, מֵאַגַּג, has the prefixed מִן, *from*, and the Hebrew, unused verb of אָגַג, a-gag, 'to burn, to blaze as fire', H.W.F Gensenius; **The Agag of Scripture is not yet a historical figure. (cf. 1Sa.15.20) Is this a reference to an already dreadful people who have a king that shall cause great trouble for the people of God? After all, this word which the LORD put into the mouth of Balaam is not only a blessing, but also a prophecy of the coming greatness of Israel in the earth.**

The LORD would cause His seed come among the heathen and multiply, and cause His king to become great and His kingdom to be lifted up above all the other kingdoms in the earth.

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

strike

as it were the strength, כְּתוֹעֲפֹת, a fem. pl. noun of תוֹעֲפֹת, tss. *as it were the strength* (Nu.23.22; **24.8**), *plenty* (Job 22.25), *strength* (Ps.95.4); the verb יָצַף is tss. *to be weary, faint*, but probably this is the idea in Dan. 9.21, *to fly*, so the lofty horn of the wild ox (J. P. Green's Interlinear Bible), though I would not suggest a wild ox (so the R.V., but that disagrees with Is.34.7 which has this animal included with the *bulls*), but rather as it is written here and elsewhere, a *unicorn* (see marg. at Is.34.7, rhinoceros). Not only is the animal noted as possessing a single-horn (which no ox is [that I know of]), but it is also noted for its strength, which sets aside the notion that this could be an antelope.

unicorn, רֶאֱמ, r^e-ehm, a masc. noun always tss. with the English *unicorn*: Latin *uni* one + *cornu* horn; a single-horned animal noted for its power; but certainly not a mythical single-horned horse.

shall break, יִגְרֵם, y^e-ga-reym, Piel (intensive act.) fut. of the verb גָּרַם, tss. *to break* (Nu.24.8; Ez.23.34) or *gnaw* (Zeph.3.3).

[shall] *pierce through*, יִמְחֶץ, Qal fut. of מָחַץ, tss *to smite* (**Nu.24.17**), *to wound*, *to smite through*, *to strike through*, *to pierce through*, *to dip*.

Reference to the *unicorn* appears to be to the animal we call the rhinoceros, a strong, single-horned beast. In the first text where the *unicorn* is found it refers to the power of the LORD.

Nu 23:22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

But in this text it appears to refer to the nation of Israel and what they shall do in the future. (See the prev. chpt. for a picture of a beast of this sort probably 4,500 years ago, in the days of Moses.)

9 He couched, he lay down as a lion, and as a great lion:

couched, כָּרַע, ka-ra[g], in Qal pret. and tss. to stoop, to couch, to bow, to bow down, to sink, to be feeble, to be low, to be subdued.

lay down, the verb שָׁכַב, sha-kav, in Qal preterite, tss. to lay, to lie, down, to rest, to sleep, etc.

Not of a lion that is overcome or defeated, but satiated.

who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

shall stir him up, קוּם, in Hiphil (causative act.) fut. tss. to arise, to establish, to assure, to stand, to continue, to perform, to stir, to uphold, etc.

This seems to refer to the fact that once Israel rests from his conquest he shall never be stirred to arms again.

And concerning cursing, the LORD had said in His covenant to Abraham.

Ge.12.1 ¶ Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

10 ¶ And Balak's anger was kindled against Balaam,

and he smote his hands together:

clapped

-

and he smote ... together, וַיִּסְפֹּק, Qal fut. of the verb סָפַק, sa-phaq, tss. to strike, to smite, to wallow, to clap.

and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place:

haste, run

flee, בָּרַח, Qal imper. of the verb בָּרַח, ba-rach, tss. to flee, to flee away, to shoot, to reach, to haste, to run away, to drive away, to put to flight, to chase, to chase away.

I thought to promote thee unto great honour;

קָבַד

קָבַד

but, lo, the LORD hath kept thee back from honour.

קָבוֹד

to promote thee, אֶכְבְּדֶךָ, ^a-ka-bed, ka, Piel (intensive act.) fut. of קָבַד, as an Piel infin. [treated as an adj.] great honor; the noun קָבוֹד, ka-vohd, honor

As Balaam said to Balak that he could only speak what the LORD gave to him to speak, so not Balak withhold the honor because, as he says, the LORD kept him back from honor.

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

13 If Balak would give me his house full of silver and gold, I cannot go beyond

פִּי

the commandment of the LORD, to do either good or bad of mine own mind;

mouth

heart

commandment, פִּי, pee, masc. sing. noun; see פֶּה, peh, tss. a mouth, the tenor, the word, the appointment, the edge, the commandment, etc.

my own mind, מִלְבִּי, mil-li-bee, a masc. noun of לֵב, lehv, tss. the heart.

but what the LORD saith, that will I speak?

14 And now, behold, I go unto my people:

come therefore, and I will advertise thee what this people

counsel, advise

I will advertise thee, אֵינְעָדָה, ee-[g]atz]ka, Qal fut. of יַעַזְרֶה, tss. to counsel, to determine, to purpose, to devise, to consult, to advertise, to guide, to advise.

shall do to thy people in the latter days.

end

in the latter, בְּאַחֲרֵית, b^e-a-ch^a-reeth, fem. sing. noun with the prefixed preposition בְּ, in; see אַחֲרֵית, a-ch^a-reeth, tss. the last days, the last end, the latter end, the end, the posterity, the uttermost, a reward, the length, the hindermost, the remnant, the residue.

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

are open, שֶׁתָּחֹם, she-thum, Qal part. pass. of the verb שָׂתַם, sha-tham, and only used in Nu.24.3, 15; see the marg., 'who had his eyes shut,' but now opened.

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty,

falling into a trance, but having his eyes open:
overwhelmed his eyes discovered

17 I shall see him, but not now: I shall behold him, but not nigh:
at this time at hand

I shall see him, Qal fut. of רָאָה, to see, to look upon, to consider, to foresee.

now, עַתָּה, [g]a-tah, adv. of עַדְיָה; see עַתָּה, oft., meaning at this time, now.

I shall behold him, אֲשׁוּרֶנּוּ, Qal fut. of שׁוּר, tss. to behold, to see, to perceive, to regard, to observe.

nigh, קָרוֹב, adj. tss. near, next, newly, at hand, short.,

This is something concerning what ‘this people’ shall do to Moab in the future, in the last days.

there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

quarters

Sceptre, שֵׁבֶט, sheyh-vet, a noun tss. a scepter, a tribe, a rod, a dart, a staff, a pen.

smite, Qal pret. of כָּרַח, tss to smite (Nu.24.17), to wound, to smite through, to strike through, to pierce (Nu.24.8) through, to dip.

corners, פְּאַתַי, peh-^ah-thehy, fem. pl. of פְּאַה, peh-ah, a fem. sing. noun tss. corners, side, the part, quarter.

and [shall] *destroy*, וְקָרַר, v^e-qar-qar, Piel (intensive act.) infin. of קָוַר, qoor, tss. *to dig* (2Ki.19.24), *to cast out* (Jer.6.7), *to break down* (Is.22.5)

Sheth, שֵׁת, sheyth, a masc. sing. noun, which Wigram defines as 'lit. perhaps *tumult*'. See the pl. שֵׁתוֹת, she^e-thoth, 3rd son of Adam [Seth], which the KJV marg. defines as *appointed* or *put*.

see שֵׁת, sheeth, tss. *to appoint to put, to set, to regard, to lay, to lay up, to show, to be in array.*

First, notice that 'Star' and 'Scepter' are capitalized. These are used as a personification of the Person of Jesus Christ.

Star, a messenger:

Re 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Re 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Sceptre, a ruler:

Ge 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

Christ comes out of Israel and leads the nation to do great things.

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

rod, הֶחָטֵר, cho-ter, a masc. noun,

stem, מִגְּזָע, mig-gehy-za[g], or מִגְּזָע, masc. sing. noun, גֵּזָע, ge-za[g], tss. a stock (stump, for this idea cf. Dan.4.15, 23, 26), a stem.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Re.12.1 ¶ And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

was to rule, meaning that Christ did not rule at this time, but rather was caught up to God and to the throne of God where He presently waits until the time appointed of the Heavenly Father, when He shall come to rule this earth for a 1,000 years, and then bring to an end all of this present age. Then ALL of the children of God shall be brought to the new heaven and new earth to be with God and Christ for eternity.

Next, whoever Sheth is it cannot refer to them that lived on the other side of the Great Flood as only Noah and his family were delivered from that destruction. Sheth probably refers to descendants of Lot. Robert Young says Sheth refers to some Moabite chief or tribe. Notice that Moab and Sheth are used synonymously in this verse. This concerns both the place and the people of this place. The country shall be smitten and the people destroyed.

So, Balaam prophesies of a time when Jesus Christ shall defeat all of the foes of Israel. When Jesus Christ comes the land mass of Israel shall be increased more than it has ever been in human history.

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

war [And in that day they're going to WIN.]

shall be a possession, יְרֵשָׁה, a fem. sing. noun, only found here in the OT; but also see יְרֵשָׁה, a fem. noun tss. *possession, heritage, inheritance*; see the verb יָרַשׁ, ya-rash, tss. *to possess, to succeed, to enjoy, to inherit, to drive out, to expel, to cast out, to come to poverty*.

mightily, חַיִּל, cha-yil, a masc. noun tss. *wealth, activity, army, host, war, able, valiant[ly], substance, valour, virtuous, strength, power*.

Edom is the other name for Esau.

Ge 25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

Like the synonymous terms of Moab and Sheth, here we have Edom or Esau and Seir. Edom being the people and Seir the place. Israel shall prevail over the Edomites and take the land of Seir for a possession.

19 Out of Jacob shall come he that shall have dominion,

shall have dominion, וַיִּרְדּוּ, v^e-yeyhr-d^e, Qal fut. of יָרַד, tss. to reign, to rule, to have dominion, to bear rule, to prevail.

and shall destroy him that remaineth of the city.

There is One from out of Jacob (Christ) that shall subdue the enemies of Israel wherever they are.

20 And when he looked on Amalek, he took up his parable, and said, Amalek

[was] the first of the nations; but his latter end shall be that he perish for ever.
chief

the first, רֵאשִׁית, rehy-sheeth, a fem. noun of רֵאשִׁית, rohsh, tss. the beginning, the first, the firstfruits, the chief, the principal, etc.

perish, אָבַד, oh-veyhd, Qal part. of אָבַד, tss. to destroy, to perish, to undo, to escape, to fail, to flee, to break, to be lost, etc.

Deu.25.17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth

thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted,

shall be wasted, לְבַעַר, l^e-va-[g]eyhr, Piel (intensive act.) inf. verb of בָּעַר, tss. to burn, to kindle, to eat, to eat up, to waste; also to be brutish, to put away, to feed (livestock in another man's field); Nu.11.1, 3; 24.22, to waste.

Of the Kenites (not those of Moses' father-in-law, 1Chro.55), but some associated closely with the Amalekites:

1Sa.15.6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

until Asshur shall carry thee away captive.

Assyria

All of what preceded tells of the judgment that the nations surrounding Israel shall receive. And to this day Israel has never historically possessed these countries to this extent. But one day they shall. (cf. Ge.13.14-17; 15.18-21)

Now Balaam takes up a parable of things which are even more distant.

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

24 And ships shall come from the coast of Chittim,

coasts, מִיַּד, mee-yad, lit. 'from the hand'

Obviously ship would come in from the west by way of the Mediterranean Sea.

and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. 25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

I'm not sure why would the LORD would use such a wicked man, a false prophet, to see and tell to a gentile king of the wonderful things that He would do for Israel. Perhaps to bring them into fear and judgment for the evil things that they had purposed to do against Israel. But Balaam returned to where he had come from, or at least headed that way. (He should have gone home, but evidently remains nearby with Midian.) And Balak went back to his usual business. But their judgment will come. (cf. Nu.31.8; Jos.13.22) These that desire to curse the LORD's people shall bring upon themselves a curse. (cf. Ge.12.3) This marks the last time that we read of Balaam until his death when Moses commands a force of 12,000 men to fight against Midian. (cf. Nu.31.8)

It should be pointed out once again that Israel never has possessed this land to such an extent as promised to Abraham, Isaac and Jacob and as Balaam prophesied. References to the coming of the Star and Scepter speak of things which only Jesus Christ shall accomplish when He returns the second time to save Israel. Jesus Christ must come. He will save Israel in that day. He will destroy all them that know not God and that have not obeyed the gospel of our Lord Jesus Christ to repent and believe in Him. (cf. 2Th.1.8) He will rule the nations and the whole earth with a rod of iron for 1,000 years. This shall be the time of unparalleled peace on the earth. Israel shall become the greatest, most powerful nation on the earth. But that will only be when our Lord Jesus Christ returns.

It's quite amazing, but this is what the LORD forced this wicked, false prophet to tell to Balak, the king of Moab.