

BALAAM SON OF BEORby the name used as the prophet, seer or God's servant.

Why is the man to be called the prophet, the seer or the man of God! But the action to the Israel was to curse the people of God he has blessed?

It is written from the book of Matthew as Jesus was giving some last warnings to his disciples of his departure concerning the end time signs...read Matthew 24:3-5.

The word Christ means the anointed one or Messiah in the Hebrew language..John 4:25 the Samaritan woman was linking to the pentateuch scriptures written in Deuteronomy 18:18 for them and the Israelites hope to believe in him who were promised to come.

So when Christ was talking about those to come in his name, was pointing to the names used in pentateuch books. " the prophet name, or the anointed one, the servant of God and the seers.

But here is the question; how can we know the false teacher and the prophets as were false prophets from the beginning?...read Deuteronomy 13:1-3.

Because they are using the same names and even using the word of God(the Bible)?...Matthew 7:15-23 2 Peter 2:1-3.

Now why Jesus warned the church of pergamum (modern Bergama) of the people holding to the teaching of Balaam and yet God changed Balaam's curse to bless the Israel?.....revelation 2:14.

Balaam, the son of Beor. The misfortunes of the Book of Balaam, son of Beor. A divine seer was he. These are the first words of a remarkable fragmentary inscription discovered in 1967 at Deir Alla, Jordan, about 25 miles (40km) north of the plains of Moab, where the Israelites camped. Written in black and red ink on a plaster wall, this fragmentary inscription dates to between 800 and 700 B.C.

The prophet Balaam was active on the Eastern side of the Jordan river at the time the Israelites entered Canaan. He was referred to hundreds of years later not only by the author of the Deir Alla inscription but over a wide range of time by various biblical writers (see Neh 13:2; Micah 6:5; 2 Peter 2:15; Rev 2:14).

There is no doubt that this is the same Balaam mentioned in Numbers. The distinctive name "Balaam son of Beor" is rendered identically in both contexts. In addition, the inscription was found in the same general area as the events described in Numbers 22-24. Reflecting the activities of the Biblical Balaam and using language similar to that found in the Numbers account, the Deir Alla inscription speaks of divine visitations and visions, signs, admonitions, destruction and death.

Yet except for including the name Balaam and describing him as a "seer," the Deir Alla inscription does not mention any details found in the account in Numbers 22-24. Nor does it speak of Yahweh, although it does refer to gods as shaddayin, a word similar to the Hebrew el shaddai, usually translated "God almighty." So it is unlikely that either author borrowed from the other. Both seem to have gone back to independent traditions

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