

Three Evil Doctrines - Special Study

SPECIAL STUDY
THREE EVIL DOCTRINES OF THE APOSTASY AND THE FALSE CHURCH
JUDE 1:11 AND MATTHEW 13


<p>THE WAY OF CAIN SALVATION BY WORKS</p>  <p>True Silver Silver a type of Redemption by the blood without works</p>	<p>THE WAY, ERROR AND DOCTRINE OF BALAAM PREACH FOR HIRE</p>  <p>True Gold Gold Impartation of the Divine Nature without Money or Price</p>	<p>THE GAINSAYING OF CORE/KORAH DESIRING PRIESTHOOD FOR THEIR OWN GLORY</p>  <p>True Priesthood To seek God's Glory and not their own</p>
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Table of Contents

[Introduction of Three Evil Doctrines](#)

[The Way of Cain](#)

[The Way, Error, and Doctrine of Balaam](#)

[The Gainsaying of Korah/Core](#)

[New Testament Three Evil Doctrines](#)

INTRODUCTION: The Three Evil Doctrines

(Jude 1:11 KJV) "Woe unto them! for they have gone in **the way of Cain** and ran greedily after the **error of Balaam** for reward and perished in the **gainsaying of Core**." Paul suffered persecution for declaring the whole counsel of God. If you compromise doctrine you will not suffer attacks from the adversary.

Three Evil Doctrines are synonymous with the leaven in Matthew 13, in the Parable of the Unleavened Bread. A leavened loaf will comprise the doctrine of the False Church.

Way of Cain (Silver, a type of redemption by the blood without works.) Works added for salvation, to keep one's salvation, or to perfect their salvation.

Way, Error and Doctrine of Balaam (Gold is the impartation of the Divine nature through the gospel.) Balaam was hired to prophesy a false gospel for gold.

Gainsaying of Core Core, i.e., Korah (**Glory** as belonging to Christ.) Kohath, a Levite, desired the priesthood for the Glory. He tried to usurp the Kohath line of Moses and Aaron as priests.

THE WAY OF CAIN

Way of Cain- (Silver, a type of redemption by the blood without works.) Works added for salvation, to keep one's salvation, or to perfect their salvation.

The leaven of man's works added to the three measures of meal – the work of redemption is through the Trinity alone. "The Way of Cain" is robbing God of the silver of redemption and was an Old Testament type for the price of blood.

The Gospel Preached Through Adam and Eve – The Way of Cain vs the Way of Abel

It was in the Garden of Eden that God Himself selected, slew, and shed the blood of a lamb from which God sewed coats of skin and suited Adam and Eve with a covering for their nakedness as a type of clothing them with divine righteousness. This first lamb slain for Adam and Eve was the first type of Christ as the "lamb slain from the foundation of the world." Adam and Eve preached this gospel to Cain and Abel.

The Account in Genesis 4:1-5 – The Seed Line from Adam

Cain's name means "acquisition," and he was the firstborn of Adam and Eve. Abel's name means "breathe," and he was the second born and Cain's twin, as the scripture does not say that Eve conceived. Seth's name means "the appointed one" – the third born son which is only a type of Christ in resurrection.

Eve's expectation at the birth of Cain was that she had "gotten a man from the Lord," i.e., the promised redeemer of Genesis 3:15. However, the promise to Adam and Eve was explicit that the redeemer would be "the seed of the woman" that would bruise the serpent's head and not the seed of a man or Adam. Eve failed to recognize that Abel, the second born, was a type of the promised redeemer that would suffer death at the hand of her firstborn son, Cain, who fled and became a vagabond. Therefore, Eve's hope of the promised redeemer, as the "seed of the woman" now rested in the birth of a third son, Seth, who became the new beginning of the "Messianic seed line" which continued until the virgin birth of Christ, as the "seed of a woman."

Scriptures "The Way of Cain"

Genesis 4:1-5

¹ And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. ² And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. ⁴ And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: ⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Genesis 3:15

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The Two Ways to God

(Prov 16:25) "There is a way that seemeth right unto man, but the end thereof are the ways of death." (See Matt 7:13-14.)

Genesis

The Genesis accounts are simplistic and therefore called the "seed plot" of the Bible. In that book, we are introduced to the two ways to God through Cain and Abel. One can find here the genesis, or the beginnings, of all the unfolding purposes of God. In Jude 1:11, which precedes the Book of Revelation, we find the warning against going in "the way of Cain," or the way of works for salvation.

Cain rejected God's way by not bringing a blood sacrifice and instead presented an offering from the fruit of the cursed ground, which he produced through the toil of his own hands. In

truth, Cain desired to be accepted in his own person and work, without the shedding of blood, and thereby denying that original sin passed down from Adam to the seed line and that all have sinned.

Scriptures “The Way of Cain”

Matthew 7:13-14

¹³ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: ¹⁴ Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Jude 1:11

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

The Way of Abel

Abel simply brought a blood sacrifice, probably a lamb, which pointed to the true Lamb of God that would shed His own blood for the sin of the world. By contrast, Abel acknowledged the presence of original sin and that he had sinned and came short of the glory of God, and thereby, needed to be accepted through the shed blood of a Lamb. His lamb sacrifice pointed to the Person and Work of the very Lamb of God to come. (See below **Romans 4:3-7**.)

(Heb 11:4 KJV) “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.”

(Heb 12:24 KJV) “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

A Contrast Between Cain and Abel

Cain expected to be accepted and respected in his own person and work, reflected in the offering of the works of his hands, and he was instead rejected and became dejected. Abel expected to be rejected in his own person and work, therefore he brought a blood sacrifice and was accepted and respected in and through his offering based in the shed blood.

The Character of Cain Manifested

Cain was righteous in his own eyes, and therefore religious. He flew into a rage and slew his brother Abel, revealing the jealousy, hatred, and murder in his heart toward God. (See below **Galatians 5:19-21**.)

Cain – “The Days of Noah”

When Cain went out of the presence of God into the land of Nod, he established a civilization based on religion, which accepted man based on good works. This characterized “The Way of Cain” and became embryonic to all religion that provides another way to God for fallen man. This became the prevailing condition of the Days of Noah, before the Flood, that bred not only religious morality but also gross immorality and, eventually, the Flood of Noah.

Seth Continued the Messianic Seed Line – Noah Through Shem to Abraham

After the death of Abel, the Messianic seed line continued through Adam’s third son, Seth. This line retained the sacrificial way to God. The genealogy of this seed line is recorded in Genesis 5 and continued down through Noah and, eventually, through Noah’s firstborn son, Shem, and the calling out of Abraham, Isaac, and Jacob and their seed to become the chosen nation of Israel. Under the leadership of Moses, this chosen seed line was brought up from Egypt, during the Exodus, becoming the nation of Israel. This nation retained a sacrificial system under the Mosaic Law until the time of Christ.

Shem- The firstborn of Noah remained in the Middle East begetting the Semitic races.

Ham- The second son of Noah migrated to the south, namely Africa, begetting the dark races.

Japheth- The third son of Noah migrated westward and northward, begetting the Gentile races.

Scriptures "The Way of Cain"

Romans 4:3-7

³For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

⁴Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ⁶Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, ⁷Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Galatians 5:19-21

¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Types of the "Man of Sin"

Ham, as Noah's second son begat **Nimrod** who founded the Kingdom of Babel and constructed the Tower of Babel.

Nimrod- The first type of the "Man of Sin"

Holman's Bible Dictionary:

NIMROD (Nihm' rahd) Personal name meaning, "we shall rebel." Son of Cush or Ethiopia (**Gen. 10:8-10; 1 Chron. 1:10**). A hunter and builder of the kingdom of Babel who some Bible students have linked to Tukulti-Ninurta, an Assyrian king (about 1246-1206 B.C.).

(Psalm 75:6 KJV) "For promotion cometh neither from the east, nor from the west, nor from the south."

Nimrod – South- The Kingdom of Babel

mo-tsaw'; from H3318; a going forth, i.e., (the act) an egress, or (the Note: Gematria of Nimrod **South:** 4057. midbar, mid-bawr'; from H1696 in the sense of driving; a pasture (i.e., open field, whither cattle are driven); by impl. a desert; also, speech (including its organs): --desert, south, speech, wilderness.

Nebuchadnezzar – East- The Kingdom of Babylon

Note: Constructed an image of God (60 cubits high – base 6X6 cubits) 019. Nebuwkadne'ttsar, neb-oo-kad-nets-tsar'; or Nebu-kadne'ttsar), king of Babylon--Nebuchadnezzar, Nebuchadrezzar. ast: 4161. mowtsa', mo-tsaw'; or motsaplace) an exit: hence a source or product; spec. dawn, the rising of the sun (the East).

The Man, of Sin – West- The Kingdom of Babylon the Great - (Will also occupy Ancient Babylon)

Note: (Rev 13:18 KJV) "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

West: 4628. ma'arab, mah-ar-awb'; or (fem.) ma'arabah, mah-ar-aw-baw'; from H6150, in the sense of shading; the west (as the region of the evening sun): --west.**6150. 'arab, aw-rab'**; a prim. root [rather identical with H6148 through the idea of covering with a texture]; to grow dusky at sundown: --be darkened, (toward) evening.

The Lord Jesus Christ as the God/Man will be promoted by the Most High God from the North. His Heavenly Kingdom will be established on the sides of the north extending from the Third Heavens down through the Second Heavens. North: 6828. tsaphown, tsaw-fone'; or tsaphon, tsaw-fone'; from H6845; prop. hidden, i.e., dark; used only of the north as a quarter (gloomy and unknown): --north (-ern, side, -ward, wind)

Note: His Messianic Kingdom will also be established upon the earth, on the "sides of the north" of the Great City of Jerusalem and will reach to the four corners of the earth.

Scriptures "The Way of Cain"

Genesis 10:8-10

⁸And Cush begat Nimrod: he began to be a mighty one in the earth. ⁹He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. ¹⁰And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

1 Chronicles 1:10

And Cush begat Nimrod: he began to be mighty upon the earth.

OLD TESTAMENT WARNING AGAINST CO-MINGLING AND PERVERSION

(Lev 19:19 KJV) "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee."

In the beginning, the Early Church held to unleavened doctrine, i.e., they accepted the finished work of the Lord Jesus Christ, free from any additions of man's works before or after salvation and thus free of man's glory. Because of holding to unleavened doctrine, the Early Church remained an unleavened lump, i.e., there was virtually no co-mingling of believers with unbelievers. However, the Early Church doctrine soon became leavened, both from within and without with perverted doctrines, even as the Lord had predicted in the parable about leaven; (Matt 13:33 KJV) "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

The principle perversion was the subtle co-mingling of law and grace introduced, from within, by the Judaizers, who were Jews that had become believers but still adhered to the Mosaic law. The great council meeting of **Acts 15** was where the co-mingling of the Old and New Covenants was addressed and the matter was settled by the two Chief Apostles, Paul and Peter, who said that salvation for both Jew and Gentile was by faith through grace alone. (See below **Acts 15:4-19**.) (Eph 2:8 KJV) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:"

However, the Judaizers continued their efforts to subvert Gentile believers, especially in Galatia where Paul had established Gentile churches. In the Book of Galatians, Paul addressed the addition of leaven to the doctrine of divine grace. Though the Galatian believers were warned about the Judaizers by the Apostle Paul, as they continued their efforts and eventually made inroads into the churches in Galatia. They introduced a subtle perversion of the gospel by teaching that, though the Gentile believers were saved by grace, they must retain or keep their salvation by adhering to the Mosaic law of the ten commandments.

This was a subtle addition of the leaven of works or "**the Way of Cain**" into the unleavened doctrine of the Early Church, eventually leading to a leavened lump, or co-mingling, of believers with unbelievers. Soon after the leaven of "the Way of Cain" was added, it made way for the leaven of the "**Doctrine of Balaam**" (see below) and then the leaven of "**Gainsaying of Korah**" (see below) to be added to the loaf. Today, the doctrine of the Church is almost completely leavened with these three measures of leaven. Through the leaven of the Way of

Cain, believers have been made at least partially responsible for their justification, sanctification, and ultimately their glorification. This is a perversion of “the faith once delivered onto the saints,” for which we are admonished in the Book of Jude to **earnestly contend**: (Jude 1:3 KJV) “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

The phrase of “**earnestly contend**” is epagonizomai, ep-ag-o-nid'-zom-ahee; from G1909 and G75; to struggle for: --earnestly contend for. This study holds that enfolded within that word is “agonize,” which literally means “to agonize, agonize, for the faith once delivered.” The leaven of “the Way of Cain” to the doctrine of the Church is responsible for the co-mingling of believers and unbelievers into the leavened lump we call Christendom. This mixed condition is described in **Matthew 13:24-30**, in the Parable of the Wheat and Tares. In Revelations chapter 1 we see that out of the mouth of our Lord will proceed a “Two-edged Sword,” which is the Word of God, of which the two edges reflect our Lord’s two advents. The wheat will receive the message of the “Second Coming” of our Lord, while the tares, who have rejected the first advent in their heart, will vehemently reject His second advent.

Scriptures “The Way of Cain”

Acts 15:4-19

⁴And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. ⁵But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. ⁶And the apostles and elders came together for to consider of this matter. ⁷And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. ⁸And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; ⁹And put no difference between us and them, purifying their hearts by faith. ¹⁰Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? ¹¹But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they. ¹²Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. ¹³And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: ¹⁴Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. ¹⁵And to this agree the words of the prophets; as it is written, ¹⁶After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: ¹⁷That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. ¹⁸Known unto God are all his works from the beginning of the world. ¹⁹Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Matthew 13:24-30

²⁴Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: ²⁵But while men slept, his enemy came and sowed tares among the wheat, and went his way. ²⁶But when the blade was sprung up, and brought forth fruit, then appeared the tares also. ²⁷So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? ²⁸He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ²⁹But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. ³⁰Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Conclusion – The Way of Cain

Cain did not believe the gospel, which was first preached down through Adam and Eve after they sinned and were made partakers in redemption. The sin of unbelief and rebellion was

reflected in his offering. Therefore, Cain disobeyed the gospel. (1 Sam 15:23 KJV) “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.” (Rom 10:2-3 KJV) “For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” Abel believed the gospel, preached down through Adam and Eve, and “brought of the firstlings of his flock,” which pointed to the shed blood of the greater Lamb of God. The righteousness by faith was put to his account. Therefore, Abel obeyed the gospel.

THE WAY, ERROR AND DOCTRINE OF BALAAM

Way, Error, and Doctrine of Balaam (Gold is the impartation of the Divine nature through the gospel.) Balaam was hired to prophesy a false gospel for Gold.

THE PROPHET “BALAAM”

Account in Numbers chapters 22-24

C.I. Scofield: “The error of Balaam was that, reasoning from natural morality, and seeing the evil in Israel, he supposed a righteous God must curse them. He was blind to the higher morality of the Cross.” The Way of Balaam (2 Pet 2:15 KJV) “Which have forsaken the right way, and are gone astray, following the **way of Balaam** the son of Bosor, who loved the wages of unrighteousness;”

C. I. Scofield: “Balaam was the typical hireling prophet, anxious only to make a market of his gift. The “reward” may not be money, but popularity, or applause.”

The Doctrine of Balaam

(Rev 2:14 KJV) “But I have a few things against thee, because thou hast there them that hold the **doctrine of Balaam**, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.”

C. I. Scofield: The “Doctrine of Balaam” was his teaching Balak to corrupt the people who could not be cursed by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union of the world and the church which is spiritual unchastity.”

Davis Bible Dictionary’s account of Balaam (Modified) Suggested meaning of his name – “devourer of the people.” A diviner (Josh.13:22; Num. 24:1), son of Beor, and resident at the town of Pethor, on the Euphrates (Num. 23:5), in Aram, in the hill country of the east (23:7; cp. Deut. 23:4). The Hebrew text of Num. 22:5 describes Balak as sending to Balaam “to the land of the children of his people,” meaning Balak’s native land. This diviner recognized Jehovah as the God of Israel (23:21), and as one at least of his own gods (22:18; but the Greek version reads merely “Jehovah God”). Balak, King of Moab, hired Balaam to curse Israel before they invaded Moab. Balak, king of Moab, sent an embassy to him, consisting of elders of Moab and Midian, offering him reward to place the Israelites under a curse. (Num. 22:5-7). Balaam answered that he could not do so without the consent of Jehovah, the God of Israel. Consent was, of course, refused. Balak dispatched more honorable negotiators, not elders, but princes. Balaam replied that not for a house full of gold and silver would he go beyond the word of Jehovah. God permits Balaam to go on the mission. He could go with the men, on condition of uttering only the words that God put into his mouth. Balaam’s ass, restrained by an angel in the way, speaks to Balaam. The angel of the Lord with drawn sword is visible to the ass on which Balaam rode, but not to its rider, thrice disputed his progress. The ass refused to go forward, crushing Balaam’s foot. When beaten, it spoke (2 Pet. 2:15). Finally, Balaam himself was permitted to see the angel, and learn the peril he was in. He offered to turn back, but could only go forward, on the same stringent condition as before. Balaam willing to Curse Israel for the reward – must solicit Jehovah’s intervention through sacrifices.

First Attempted Curse Ends in Blessing

Balak met him on the banks of the Arnon, and conducted him to Kiriath-huzoth, probably the same as Kiriathaim (i.e., city of streets or villages) on the conspicuous eminence nearby, north of the Arnon. The next morning, the two, accompanied by the princes of Moab, went northward to the high places of Baal from which lofty spot part of the camp of Israel at Shittim was visible (Num. 22:8-41). After sacrifices on seven altars, Balaam went alone to a bare height. There, the word of the Lord came to him. He returned to Balak and, under the irresistible power of God, blessed the people he had been invited to curse (23:1-12). Balak was disappointed, but held to

the idea that, if Balaam saw but a part of the camp, perhaps he might be able to curse the Israelites. (See below **Numbers 23:1-12.**)

Second Attempted Curse Ends in Blessing

He took Balaam to the top of Pisgah and sacrificed as before, but the only result was fresh blessing instead of cursing.

Third Attempted Curse Ends in Prophecy of a Star Out of Jacob

A third attempt was made from the top of Peor, on the ridge north of Nebo. Not merely was there blessing, but the utterance ended with the prophecy of a star out of Jacob and a scepter out of Israel that should sway over Moab and Edom. Balak, in anger, dismissed Balaam, without conferring on him the intended honor (23:7-25). (See below **Numbers 23:13-20.**)

Scriptures “The Way, Error and Doctrine of Balaam”

Numbers 23:1-12

¹ And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. ² And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. ³ And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. ⁴ And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. ⁵ And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. ⁶ And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. ⁷ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. ⁸ How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? ⁹ For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. ¹⁰ Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! ¹¹ And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. ¹² And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

Numbers 23:13-20

¹³ And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. ¹⁴ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. ¹⁵ And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. ¹⁶ And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. ¹⁷ And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? ¹⁸ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: ¹⁹ God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? ²⁰ Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

The Doctrine of Balaam “Seduction by the Women of Moab”

Balaam, however, before quitting the country, suggested that if the Israelites could be seduced into the idolatry and the impurity of the worship practiced in Baal-peor, they would come under Jehovah's curse. The evil counsel was followed. In the war waged by the Israelites to execute vengeance on the Midianites for this deed, Balaam was slain (Numbers 31:8,16). Various other Old Testament books and some of the New Testament writers refer to Balaam's character and fate (Deut. 23:4, 5; Josh. 24:9, 10; Mic. 6: 5; 2 Pet. 2:15; Jude 11; Rev. 2:14).

The Death of Balaam

(Num 31:8 KJV) "And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword."

The Counsel of Balaam

(Num 31:16 KJV) "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD."

Moses Rehearses the Account of Balaam

(Deuteronomy 23:4-5) "Because they met you with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD they God loved thee."

Joshua Rehearses the Account of Balaam

(Josh 24:9-10 KJV) "Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called **Balaam the son of Beor to curse you:** But I would not hearken unto Balaam; therefore, he blessed you still: so I delivered you out of his hand."

Nehemiah Rehearses the Account of Balaam

(Neh 13:2 KJV) "Because they met not the children of Israel with bread and with water, but **hired Balaam against them,** that he should curse them: howbeit our God turned the curse into a blessing."

Micah Rehearses the Account of Balaam

(Micah 6:5 KJV) "O my people, remember now what Balak king of Moab consulted, and what **Balaam the son of Beor** answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD."

The Conclusion – The Way, Error and Doctrine of Balaam

Balaam represents those who become a "prophet for the profit." The activities of Balaam are often reflected through true believers who may have a call but fail to judge their old creation nature and yield to its motives of self-interest over doing the will of God. However, Balaam more fully represents those who do not know the Lord and are therefore driven solely by their old nature of self-interest. Both become indebted to those who hired them and must please them to receive the reward, whether it be of silver, gold, applause, popularity etc. The error of Balaam, the way of Balaam, and the doctrine of Balaam are explained above. Here are depths of religious wickedness in the sight of God that are rarely discerned or judged in the sight of man.

THE GAINSAYING OF KORAH

Core, i.e., Korah (**Glory** as belonging to Christ.) Kohath, a Levite, desired the priesthood for the Glory. He tried to usurp the Kohath line of Moses and Aaron as priests.

The Name of Korah – The Root to His “Gainsaying?”

Korah- “to make one-self bald” Korah may have made himself bald, which was contrary to the commandment of God. In the Old Testament, this heathenistic practice was associated with cutting the flesh for the dead. He may have imbibed in a practice described in the New Testament as “concision” and therefore esteemed himself more consecrated and holy than even Moses and Aaron. Concision was a subtle form of legality that is rooted into self-crucifixion or “the crucified life.”

(Phil 3:2 KJV) “Beware of dogs, beware of evil workers, beware of the concision.”

Concision: 2699. katatome, kat-at-om-ay’; from a comp. of G2596 and temno (to cut); a cutting down (off), i.e., mutilation (ironically): --concision. Comp. G609.

Gainsaying: 485. antilogia, an-tee-log-ee'-ah; from a der. of G483; dispute, disobedience: --contradiction, gainsaying, strife. 483. antilego, an-til'-eg-o; from G473 and G3004; to dispute, refuse: --answer again, contradict, deny, gainsay (-er), speak against.

Reason for Selecting the Levites as the New Priesthood

The original choice of the Priesthood in the Old Testament prior to the Golden Calf, was to select the firstborn of every tribe – (Exodus 13:1-3, 11-13). After the sin of the Golden Calf, the Levites stood with Moses in the judgement against the other tribes. (See below **Numbers 3:5-16.**)

Scriptures “The Gainsaying of Korah”

Numbers 3:5-16

⁵And the LORD spake unto Moses, saying, ⁶Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. ⁷And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. ⁸And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. ⁹And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. ¹⁰And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. ¹¹And the LORD spake unto Moses, saying, ¹²And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; ¹³Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD. ¹⁴And the LORD spake unto Moses in the wilderness of Sinai, saying, ¹⁵Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. ¹⁶And Moses numbered them according to the word of the LORD, as he was commanded.

The Tribe of Levi and His Three Sons

1. Gershon - Responsible for the tent and the hangings.
2. **Kohath** -Responsible for the Ark and other tabernacle furniture.
3. Merari - Responsible for the boards, pillars, bars, sockets, and vessels.

The Four Sons of Kohath and Their Family Lines

Amramites

Izharites

Hebronites

Uzzielites

The Amramites

Moses and Aaron were from the family line of Amramites, selected as the High Priestly Line.

Moses- The divinely ordained civil leader and mediator of the first covenant of the Law.

Aaron- The divinely ordained high priest.

Aaron's sons- The divinely ordained priestly line.

Note: Only the priestly line of Moses and Aaron could offer blood sacrifices on behalf of the tabernacle. Moses became a type of our Lord Jesus Christ as Mediator of a New Covenant. Aaron became a type of our Lord Jesus Christ as "Our Great High Priest"

The Izharites

Korah and his sons, as Levites, had priestly responsibilities but were not in the high priestly line of Moses, Aaron, and Aaron's sons. They were to carry the covered Ark, and other furniture, but they were not allowed to handle them uncovered lest they die. (See below **Numbers 4:1-15, 17-20.**)

Note: The Hebronites and Uzzielites have no recorded spiritual responsibilities.

Scriptures "The Gainsaying of Korah"

Numbers 4:1-15

And the LORD spake unto Moses and unto Aaron, saying, ²Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, ³From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. ⁴This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things: ⁵And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: ⁶And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. ⁷And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: ⁸And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. ⁹And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: ¹⁰And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. ¹¹And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: ¹²And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: ¹³And they shall take away the ashes from the altar, and spread a purple cloth thereon: ¹⁴And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. ¹⁵And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

Numbers 4:17-20

¹⁷And the LORD spake unto Moses and unto Aaron saying, ¹⁸Cut ye not off the tribe of the families of the Kohathites from among the Levites: ¹⁹But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:²⁰But they shall not go in to see when the holy things are covered, lest they die.

C. I. Scofield:

Note # 1 – See Jude 1:11 - The sin of Core or Korah was denial of the authority of Moses (and Aaron) as God's chosen spokesmen, and intrusion into the priest's office.

Note # 2 – See Numbers 16 - The “gainsaying of Core or Korah” was intrusion into the priest’s office (“no man taketh this honour unto himself.” Heb.5: 14). It was an attempt to create a priestly order without the divine authority (**Heb. 5:10**). The modern analogue is Nicolaitanism (**Rev. 2:6, 15**), the division of equal brotherhood (**Mat. 23:8**) into “clergy” and “laity” --a vastly different thing from the due recognition of ministry gifts.

The Scriptural Account of “The Gainsaying of Korah” Numbers 16 Family Dynamics – The Choice of the Levites

Korah was a Levite, out of Kohath and the house of Izhar (Num. 16:1). Korah and his company, in conjunction with the Reubenites namely Dathan, Abiram, had rebelled against Moses and Aaron. Korah was jealous of Moses, but especially of Aaron, a Levite of the family of Kohath and equal in rank according to his birth. He questioned if Aaron should fill the office of high priest for all Israel. The Reubenites were already discontented because the spiritual leadership in Israel, which belonged first to Reuben as the firstborn of Jacob and thereafter the firstborn of each tribe, had been subsequently given by God to the tribe of Levi. The reason for God’s choice of the tribe of Levi was because they stood with Jehovah in the matter of the Golden Calf in Exodus 32-33. (See below **Num. 3:11-13**.)

Scriptures “The Gainsaying of Korah” Numbers 3:11-13

¹¹ And the LORD spake unto Moses, saying, ¹² And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; ¹³ Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

The Conspirators

Moses and Aaron had already been divinely chosen by God beforehand and therefore represented the tribe of Levi. Korah and his company, along with the Tribe of Reuben, the firstborn of his family and firstborn of each of the tribes, which included princes from each of the families, made up the large portion of the conspirators, which numbered over 250.

Moses and Aaron Publicly Charged

Dathan and Abiram were mysteriously absent when they assembled against Moses and Aaron and publicly charged them with usurping the supremacy over the tribes. Korah and the conspirators claimed that the whole congregation was holy and that anyone might officiate as a priest.

God Vindicates Moses and Aaron

Moses replied that God would decide the matter, and he bade Korah and his company to provide themselves with censers and be ready to offer incense on the morrow. Moses sent word to Dathan and Abiram to appear likewise on the morrow, but they refused because Moses had no right to summon them. Moses then turned to Korah, saying: “Be thou and all thy company present with censers, two hundred and fifty censers besides those of yourself and Aaron.” They did so, assembling at the tabernacle. Korah gathered also the whole congregation of Israel and there incited them against Moses and Aaron.

God Bids Moses and Aaron to Separate from the Camp – Moses Makes Intercession for God to Spare the People

God directed Moses and Aaron to separate from the multitude that it might be destroyed, but Moses interceded for the people. Moses was then directed to bid the congregation to remove

from the district in the camp occupied by Korah, Dathan, and Abiram. It should be remembered that the division of the Levites to which Korah belonged were accustomed to pitch on the south of the tabernacle in immediate proximity to the tribe of Reuben. Accordingly, followed by the elders of Israel, and certainly also by Korah, Moses went to the location where the tents of Korah, Dathan, and Abiram were pitched and warned the congregation to leave the district. The people obeyed Moses.

The Earth Opens and Swallows Korah and Servants with Chief Conspirators

(See Below **Numbers 26:8-11.**)

Dathan and Abiram, together with their families, appeared at the door of their tents. The earth opened and swallowed them up with their households and Korah with his servants.

Scriptures “The Gainsaying of Korah”

Numbers 26:8-11

⁸And the sons of Pallu; Eliab. ⁹And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:¹⁰And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. ¹¹Notwithstanding the children of Korah died not.

Sons of Korah Spared - Fire Consumes the 250 Princes

However, the sons of Korah were not destroyed after the earthquake and fire devoured the two hundred and fifty men that offered incense. (See the Psalms of the sons of Korah.)

Doctrine Defined: The “gainsaying of Core or Korah” – i.e., the disputings, contradictions, or strivings of Korah were a desire for the glory of the priesthood and a challenge to the Divine order and Divine ordination. This “spirit” has its roots back to when Lucifer, a created being, and the King/Priest, or Covering Cherub, of the primeval order, desired equality with the Godhead, as creator. The origin of his covetous desire may have been Lucifer’s knowledge, acquired from sitting in the counsels of the Godhead of the future place of the Lord Jesus Christ, as head of a new creation, who would be elevated into the heights of divinity. This covetous desire, hidden in Lucifer’s heart, constituted iniquity and resulted in the original sin recorded in Isaiah 14 & Ezekiel 28. The “**gainsaying of Core or Korah**” surfaces in the New Testament as the “**deeds**” and the “**doctrine of the Nicolaitanes**” and is “cloaked” by those desiring equality with the Lord Jesus Christ rather than recognizing that all things are in Him, to Him, and through Him. This “spirit” may also be manifested among believers, by desiring a ministry for the glory and/or by coveting the position of another. The “**gainsaying of Core or Korah**” had a subtle beginning in the Early Church among the successors of the apostles who succumbed to their old creation nature in desiring a place of ministry for the glory. As the apostasy continued down to the Latter Church age, believers and even unbelievers began to intrude into the ministry, seeking their own glory but were not ordained by God. Once these entered the ministry, they sought to maintain their positions through “conquering the laity” by promoting a priesthood and keeping the laity in ignorance of God’s Word. “Woe unto them!”

The New Testament Doctrine of the Nicolaitanes

(Rev 2:15 KJV) “So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.”

NICOLAITANES- a party, or sect, in the church, at Ephesus and Pergamos, whose practice and doctrine were severely censured. The doctrine of the Nicolaitanes (niko “to conquer” and laos, “the people” or laity) is linked back to the “gainsayings of Korah” and closely associated with the

doctrine of Balaam. The Nicolaitanes were followers of some heresiarch called Nicolaus, possibly an early church deacon in the Jerusalem church. This sect strayed from the true meaning of the grace of God and true overcoming as taught by the Apostle Paul, thus leaving believers weak and vulnerable. With subtleness, they began to encourage believers to use their "liberty for an occasion of the flesh." Subsequently, these believers were weakened and eventually conquered by a priesthood who desired the glory and appeared very sanctimonious. However, the righteousness was through a subtle form of legality, later identified as the "crucified life."

**New Testament Three Evil Doctrines
The Apostle Paul's Fivefold Warning Against:**

See Special Study "[Fivefold Departure of the Church.](#)"

1. Departing the Divine Order – The Person of the Lord Jesus Christ

(Col 2:4-6 KJV) “⁴And this I say, lest any man should beguile you with enticing words. ⁵For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. ⁶As ye have therefore received Christ Jesus the Lord, so walk ye in him:”

(I Cor 2:4 KJV)

“And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:”

2. Departing – The Meritorious Work of the Lord Jesus Christ

(Col 2:8-12 KJV) “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ⁹For in him dwelleth all the fulness of the Godhead bodily.¹⁰ And ye are complete in him, which is the head of all principality and power:¹¹ In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ¹²Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

3. Departing – The Liberty in the Lord Jesus Christ – (Legality or Galatianism)

(Col 2:16 KJV) “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:”

4. Departing – The Worship Only of the Lord Jesus Christ – (Worshipping of Men or Angels)

(Col 2:18 KJV) “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,”

5. Departing – By Grace Through Faith – Into Asceticism or Religion “The Crucified Life”

(Col 2:20-23 KJV) “²⁰Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, ²¹(Touch not; taste not; handle not; ²²Which all are to perish with the using;) after the commandments and doctrines of men?

²³Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.”