

2 Peter 2:14b-16

Introduction

At the beginning of 2 Peter chapter two (vv. 1-3), Peter tells us that even as false prophets arose among the Old Testament people of Israel, so there will also be false teachers in the church. There were already false teachers in the churches to which Peter was writing and Peter describes them in three different ways. These false teachers will reject authority (v. 1), they will promote sensuality (v. 2), and they will be motivated by greed (v. 3).

In verses 10-16, Peter takes up each of these three descriptions or accusations against the false teachers in even greater detail and emphasizes just how guilty the false teachers are. In verses 10b-13 we see the false teachers blaspheming the glorious ones and *despising authority*. Last week, we saw in verses 13-14 the *sensuality* of the false teachers – how they count it pleasure to revel *in the daytime*. And now this week Peter turns to the subject of the false teachers' *greed*. We read in the second half of verse 14:

I. 2 Peter 2:14b — They have hearts trained in greed.

The heart is the deepest part of who we are. It's where we're truly defined; where we see who we really are, and not just who we seem to be. We think of these verses:

- 1 Samuel 16:7 — The LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart.”
- Proverbs 21:2 — Every way of a man is right in his own eyes, but the LORD weighs the heart.
- Jeremiah 17:10 — I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds.

It's the condition and the motives of the heart that determines the character and the worth of all our deeds. So when the eternal and holy God looks at our hearts and all is laid bare before Him, what does he see? The false teachers, Peter says, had *hearts* trained in greed. The word for “trained” is *gymnazo* and it's related to the word for the “gymnasiums” where the young men of Peter's day would train for athletic competitions. Because the false teachers' hearts were trained in greed, therefore greed was habitually, constantly the thought and the motive of their hearts. Again, we might ask ourselves, “What are our *hearts* trained and exercised in? What are the daily, moment by moment thoughts and motives of our hearts?”

In Ephesians and Colossians, greed is *connected* with sensuality. Paul exhorts us:

- Colossians 3:5 (cf. Eph. 4:19; 5:3) — Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry.

Greed isn't the same thing as sensuality, but it's the condition of the heart that lies behind all sensuality. Greed is idolatry, as Paul says, because it sets something up as “*god*”—whether

sensuality or money and possessions or anything else—and then it covets and craves those things with an appetite—as we saw last week—that can never be truly satisfied. So we see how natural it is for Peter to move from the sensuality of the false teachers to their greed – because this greed lies *behind* not only their sensuality but *also* their teaching others to do the same. By saying that there’s no final judgment or day of reckoning for the Christians, by saying that Christian “freedom” means that the Christians are free to follow after sensuality, they hope to gain a following and ultimately fill their “purse” (cf. 2:3). The same greed and idolatry that motivates the sensuality of the false teachers (as lovers of *pleasure*) is also the reason that they seek to entice unsteady souls (as lovers of *money*; cf. 2:14a).

II. 2 Peter 2:14c — They have hearts trained in greed. **Children of a curse!**

Peter’s not wishing for a curse on the false teachers, he’s saying that this is what they actually are, already – they already *are* children of a curse. How would it feel to have something like this said of you or of me? We don’t often think or talk like this in our day, but this was a common Hebrew expression.

- Isaiah 57:4 [LXX] — Why have you been rioting? Against whom have you opened your mouth, and against whom have you loosed your tongue? Are you not children of destruction [people who are wholly given over to and destined for destruction]?

Jesus used this expression to refer to Judas in John chapter seventeen:

- John 17:12 (cf. 2 Thess. 2:3; Eph. 2:3) — ...not one of them has been lost except the son of destruction [the one devoted to, destined for, and wholly given over to destruction].

And now, here, Peter refers to the false teachers as children of a curse. Over and over again, Peter comes back to this theme of the false teachers’ ultimate destruction – the very destruction that they deny and that they would also teach others to deny. It’s because Peter cares so much for the Christians that *these false teachers* would entice to sensuality in order to exploit them in their greed—it’s because Peter cares so much that he bursts out in righteous anger, “Children of a curse!” It’s because Peter would warn the Christians away from these false teachers that he cries out in righteous indignation, “Children of a curse!” God sees, and God knows, and God will bring them into judgment. There’s no possible way out for them; there’s no possible escape.

And so we’re warned and reminded again to keep our distance from the false teachers and from all that they teach *and from all that they stand for* – to watch over our own hearts with all vigilance (cf. Prov. 4:23) so that we aren’t given over as they are to a life motivated by greed (by the *love* of pleasure or the *love* of money) – a life motivated deep, deep down by idolatrous and self-centered cravings. Peter’s already made it clear in chapter one that it’s from this idolatry and greed that the Gospel of Jesus Christ has set us free (cf. 1:3-8). Therefore, since we’ve been set free, we must not live in such a way as to be brought again into slavery (cf. Rom. 6). But this is exactly what the false teachers have done. Peter goes on to say in verse 15:

III. 2 Peter 2:15a — Forsaking [*kataleipo*] the straight [*euthus*] way [*hodos*], they have gone astray [*planao*].

If repentance means to forsake and turn away from our wicked way and the sinful path that we're on and turn to and follow after the way of the Lord and the path of righteousness, then it's also possible to repent of our "repentance" (a repentance that was never truly genuine or real). That's what these false teachers have done (cf. 2:1). They've forsaken the straight way—the way that goes straight ahead and never deviates until it arrives at eternal life and the entrance to Christ's eternal kingdom—and they've gone astray; they've turned aside into a different way, by implication a crooked and a devious way that leads in the end to death and destruction (cf. Acts 13:10).

Sometimes we think of the straight path only as the "straight *and narrow*" and then in our flesh we think of this as something binding and constricting and somehow robbing us of happiness. But those who are truly walking on the straight path are those who can identify with the Psalmist in Psalm 107:

□ Psalm 107:4–9 — Some wandered [LXX: *planao*] in desert wastes, finding no way to a city to dwell in; hungry and thirsty, their soul fainted within them. Then they cried to the LORD in their trouble, and he delivered them from their distress. He led them by a straight way till they reached a city to dwell in. Let them thank the LORD for his steadfast love, for his wondrous works to the children of man! For he satisfies the longing soul, and the hungry soul he fills with good things.

The straight way is in one sense "hard" and difficult because of the remaining sin within us and because of the worldliness and the worldly opposition that confronts us all along that way (cf. Mat. 7:14). The straight way is in one sense "narrow" because, as Jesus says, there are few that find it (cf. Mat. 7:14). But for those who *have* found it by God's sovereign grace and who are walking faithfully in it, the straight way is also broad and spacious and full of the steadfast love of the Lord as He satisfies the longing soul and fills the hungry soul with good things.

The Psalmist describes some who "wandered in desert wastes, finding no way to a city to dwell in; hungry and thirsty, their soul fainted within them," and he tells how when they called to the Lord, "He led them by a straight way till they reached a city to dwell in." But now Peter describes the exact *opposite* happening. The terrible thing about these false teachers is that they once confessed the faith and were walking – at least to all outward appearances – on the straight way, the way that leads to a city to dwell in. They had deceived everyone around them and probably even themselves. But now they've forsaken that way and they've gone astray.

□ Proverbs 2:13–16 (LXX; cf. 21:16, LXX) — *Alas* for those who forsake [*egkataleipo*] right paths [straight ways], to walk in ways of darkness; who rejoice in evils, and delight in wicked perverseness; whose paths are crooked, and their courses winding; to remove you far from the straight way, and to estrange you from a righteous purpose.

Over and over in the Bible we have this picture of the two ways and how in the end there are *only* these two ways. There's no "middle road"; we're either walking on the one or walking on the other. And so we see that the point is never just the "road" by itself, but the road as the *way* in which we're walking from day to day. Now it's one thing to forsake our sinful way and turn to walk in the straight way, but it's another thing to forsake the straight way and turn to wander again in the way of sin. It's this forsaking of the straight way and even the enticing of others to do the same that makes these false teachers to be truly and really "children of a curse." Peter probably has in mind the Lord's word in Deuteronomy eleven:

- Deuteronomy 11:26–28 — "See, **I am setting before you today a blessing *and* a curse**: the blessing, if you obey the commandments of the LORD your God, which I command you today, and the curse, if you do not obey the commandments of the LORD your God, but **turn aside [*planao*] from the way [*hodos*]** that I am commanding you today, **to go after other gods** that you have not known.

Here in 2 Peter chapter two Peter has already described the "straight way" in verse two as "the way of *truth*," and he'll describe it later in verse 21 as "the way of *righteousness*."¹ This theme of the "way" that we're walking in is an important one for Peter, and he believes it should be for us, too. So what is the way that the false teachers have turned aside to walk in? Peter goes on to say in the second half of verse 15, "They have followed *the way* of Balaam..." So before we go any further we have to go back and recall the story of Balaam.

IV. The story of Balaam

In the book of Numbers, after forty years of wandering in the wilderness the people of Israel have come again to the borders of the Promised Land. They've already defeated Sihon king of the Amorites and Og king of Bashan on the east side of the Jordan and now the Moabites, who live on the border of the territory that Israel has just defeated, are filled with fear and dread. So Balak, the king of Moab, sends his messengers on a 370 mile journey lasting from 20-25 days (one way) in order to call Balaam, apparently a famous pagan seer and diviner, to curse Israel. We're specifically told in Numbers 22:7:

- Numbers 22:7 — The elders of Moab and the elders of Midian departed *with the fees for divination in their hand*. And they came to Balaam and gave him Balak's message.

Balaam is a pagan who does what he does for hire (contrast the true prophets in Israel); certainly he can't be in the habit of turning down jobs – especially one like this; certainly Balaam must have wanted to collect those fees.

- Numbers 22:8 — And [Balaam] said to them, "Lodge here tonight, and I will bring back word to you, as the LORD speaks to me."

¹ In Acts 16 the "straight way" is called the "way of salvation" (16:17), in Romans 3 it's the "way of peace" (3:17), in Acts 18 it's the "way of the Lord" and the "way of God," and elsewhere in the book of Acts it's simply "the Way" (9:2; 19:9, 23; 24:14, 22).

If Balaam had truly known the Lord (Yahweh), then He wouldn't have had any need to see what the word of the Lord would be – he would have known that Yahweh, the God of Israel, would never be willing to curse and destroy His own people at the request of their enemies. I assume, then, that Balaam thought Israel's God was no different than the gods of all the other nations. Behind the idols of the pagan nations were demonic beings and powers that certainly had no loyalty or love for those who worshiped them. Maybe Balaam was in the habit of manipulating and bribing “demons” to make his curses and blessings “successful” (cf. Deut. 23:5; Josh. 24:10). Whatever the case may be, it must have surprised Balaam when God—the one *true* God—came to him and said:

□ Numbers 22:12 — “You shall not go with them. You shall not curse the people, for they are blessed.”

Could God have been any more clear about what His will is? “You *shall not* go with them. You *shall not* curse the people...”

□ Numbers 22:13 — So Balaam rose in the morning and said to the princes of Balak, “Go to your own land, for the LORD has refused to let me go with you.”

Balaam's point is clearly that it's not that he doesn't want to go (he surely *does*), but only that the Lord will not let him go. We can already guess that Balaam must be frustrated because he's being “robbed” of the price Balak was willing to pay.

□ Numbers 22:14–17 — So the princes of Moab rose and went to Balak and said, “Balaam refuses to come with us.” Once again Balak sent princes, **more in number and more honorable** than these. And they came to Balaam and said to him, “Thus says Balak the son of Zippor: ‘Let nothing hinder you from coming to me, for **I will surely do you great honor, and whatever you say to me I will do.** Come, curse this people for me.’”

The emphasis is very clearly on the riches and the reward that are promised to Balaam if only he'll come and curse Israel. I'm guessing that Balaam was relieved to see the messengers return, and all the more since they came with even greater promises of wealth and honor.” But what about the Lord, and the fact that last time he wouldn't let Balaam go?

□ Numbers 22:18 — 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 command of the LORD my God to do less or more.”

Balaam sounds pious and godly, but I think there's hypocrisy behind his words. Balaam knows the riches that must be hoarded by the king of Moab and so even as he (apparently) denies those riches, it seems to me that in describing them he's only revealing his heart full of greed. “Though Balak were to give me his house full of silver and gold (which is exactly what I would want and what I would ask for), I could not go beyond the command of the Lord my God to do less or more.” For whose benefit is Balaam saying this? Maybe for the benefit of God who might be listening to his words? But what Balaam doesn't know is that God not only listens to men's

words, but sees also the thoughts of their hearts. All our suspicions are confirmed when we read what Balaam says next:

- Numbers 22:19 — “So you, too, please stay here tonight, that I may know what more the LORD will say to me.”

Hasn't God already made Himself very clear? Why should Balaam need to know what more God will say? Balaam's hoping that Israel's God is like all the gods of the surrounding nations – moody, and fickle, and changing from one day to the next. We read next in verse 20:

- Numbers 22:20 — And God came to Balaam at night and said to him, “If the men have come to call you, rise, go with them; but only do what I tell you.”

God knows what Balaam really wants and so He chooses to give him what he wants – in part. Balaam can go with the men, but he must only do as God says.

- Numbers 22:21 — So Balaam rose in the morning and saddled his donkey and went [happily] with the princes of Moab.

I'm pretty sure Balaam's thinking to himself: “God “changed His mind” once and let me go with the princes of Moab; maybe He'll change His mind again and let me curse Israel and collect the king's reward – even the king's house full of silver and gold.” The thought of that reward is ever present in Balaam's mind. The Lord knows what Balaam's thinking; the Lord knows the thoughts of his heart; and so we read in verse 22:

- Numbers 22:22 — But God's anger was kindled because he went, and the angel of the LORD took his stand in the way as his adversary.

Some commentators are actually confused about why God was angry when it was God Himself who told Balaam he could go. But the point isn't so much that God was angry just because Balaam went, but rather He was angry because of the thoughts and motives of Balaam's heart *as* he went *on his way*. The angel of the Lord took His stand in “the way” (LXX *hodos*). Is Peter thinking of this language when he speaks in the New Testament of the “way of Balaam”? The next few verses are really important:

- Numbers 22:22–27 — Now [Balaam] was riding on the donkey... And **the donkey saw the angel of the LORD** standing in the road, with a drawn sword in his hand. And the donkey turned aside out of the way [*hodos*] and went into the field. And Balaam struck the donkey, to turn her into the way [*hodos*]. Then the angel of the LORD stood in a narrow path between the vineyards, with a wall on either side. And **when the donkey saw the angel of the LORD**, she pushed against the wall and pressed Balaam's foot against the wall. So he struck her again. Then the angel of the LORD went ahead and stood in a narrow place, where there was no way to turn either to the right or to the left. **When the donkey saw the angel of the LORD**, she lay down under Balaam. And Balaam's anger was kindled, and he struck the donkey with his staff.

Do you see the dripping irony here? Balaam is supposed to be the “seer” – the one with understanding and insight and eyes to see what others can’t see. And yet three times Balaam is blind to the angel of the Lord standing in the “way” with a drawn sword, and three times *it’s the donkey* that *sees*. So now we read in verses 28-30:

- Numbers 22:28–30 — 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?” And Balaam said to the donkey [perhaps after getting over his initial surprise and shock?], “Because you have made a fool of me [the donkey had indeed made a fool of Balaam, but not in the way that Balaam was thinking]. I wish I had a sword in my hand, for then I would kill you.” And the donkey said to Balaam, “Am I not your donkey, on which you have ridden all your life long to this day? Is it my habit to treat you this way?” And he said, “No.”

In opening the mouth of *a donkey* and giving *a donkey* these words to speak, the Lord is displaying Balaam’s total foolishness and stupidity. If Balaam can’t see the angel of the Lord who stands in his way with drawn sword, then surely he should have been able to *see* that his donkey wouldn’t be acting like this for no reason. But he doesn’t see. Balaam is blind. He doesn’t “see” even when the donkey speaks to him. It’s only when the donkey asks this last question that the light finally begins to dawn in Balaam’s darkened mind: “Is it my habit to treat you this way?” In other words, “Might there not be some good reason for what I’ve done? Is it possible that you’re blind to something I can see?” Finally we read in verses 31-35:

- Numbers 22:31–32a — Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his drawn sword in his hand. And he bowed down and fell on his face. And the angel of the LORD said to him, “Why have you struck your donkey these three times?”

The Lord asks Balaam the *same* exact question that his donkey asked him (cf. 28b) so that it will be clear that *the donkey’s* words were really the Lord’s own rebuke of Balaam. “The donkey” wasn’t just complaining about the beatings, “the donkey” was making the point that the beatings were unjust and revealed Balaam’s blindness – his blindness not just to the angel of the Lord standing in “the way”, but his blindness to an even deeper and more basic reality. This is what we see when we pick up again in verse 32:

- Numbers 22:32–33 — The angel of the LORD said to [Balaam], “Why have you struck your donkey these three times? Behold, I have come out to oppose you because **your way [LXX hodos] is perverse before me**. The donkey saw me and turned aside before me these three times. If she had not turned aside from me, surely just now I would have killed you and let her live.”

What God is saying to Balaam is that even his dumb and witless donkey knew better than he did. Balaam was pursuing his way driven, and motivated, and blinded by his greed. Balaam’s *heart* was trained in greed. But now that Balaam has been rebuked even by his donkey, will he repent and turn from his way?

- Numbers 22:32–33 — Then Balaam said to the angel of the LORD, “I have sinned, for *I did not know* that you stood in the way [LXX *hodos*] against me. Now therefore, if it is evil in your sight, I will turn back.” And the angel of the LORD said to Balaam, “Go with the men, but speak only the word that I tell you.” So Balaam went on with the princes of Balak.

Balaam says he didn’t know that the Lord stood in the way against him, but isn’t that the point – the point that maybe he’s still missing? He *should* have known, and it’s only because of his own senseless and inexcusable blindness that he *didn’t* know. When Balaam arrives in Moab, Balak takes him up to a high place from which he can see a fraction of the people of Israel and asks him to curse Israel from there.

- Numbers 23:3 — And Balaam said to Balak, “Stand beside your burnt offering, and I will go. Perhaps the LORD will come to meet me, and whatever he shows me I will tell you.”

When God puts a blessing in Balaam’s mouth instead of a curse, Balak takes Balaam to a different place from which he can see a different part of the people of Israel and asks him to curse Israel from there. Again:

- Numbers 23:15 — Balaam said to Balak, “Stand here beside your burnt offering, while I meet the LORD over there.”

Is Balaam still clinging to the false hope that God might change His mind? Is he really that blinded by his greed? For a second time, God puts a blessing in Balaam’s mouth rather than a curse. Then, when Balak takes Balaam to a third place from which he hopes it will please the Lord to curse the people (cf. 23:27), we finally read:

- Numbers 24:1 — When Balaam saw that it pleased the LORD to bless Israel, he did not go, as at other times, to look for omens...

In the end, God turned the intended curse into a blessing four times over. God’s ultimate purpose for His people is not a curse, but blessing, and no one can ever derail that purpose. And yet after all this, the very next thing we read in Numbers 25 is this:

- Numbers 25:1–3, 9 — While Israel lived in Shittim, the people began to whore with the daughters of Moab. These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel... those who died by the plague were twenty-four thousand.

How in the world did we move so suddenly from the Lord’s purpose to bless Israel to the Lord’s anger kindled against Israel – even burning so hot that 24,000 in Israel are slain? Why would the daughters of Moab, who were living in dread and fear of Israel, invite the Israelites to their sacrifices? In Numbers 31 we read that these women were acting “*on Balaam’s advice*” when they “caused the people of Israel to act treacherously against the Lord” (Num. 31:16). Balaam, blinded by his greed, was indeed far more senseless and witless than his donkey. Whatever wage

Balaam was paid by the king of Moab, it couldn't be worth it in the end because in the end Balaam could not escape destruction. We read in Numbers thirty-one:

□ Numbers 31:1–3, 7–8 — The LORD spoke to Moses, saying, “Avenge the people of Israel on the Midianites [co-conspirators with the Moabites; cf. 22:4, 7].” ... [So] they warred against Midian, as the LORD commanded Moses, and killed every male. They killed the kings of Midian with the rest of their slain... And they also killed Balaam the son of Beor with the sword.

That's a tragic story isn't it?—With a tragic ending. And yet the false teachers, Peter says, have forsaken the straight way, and are now following, themselves, in *the “way”* of Balaam. Does that arrest your attention? Does that cause us to be sobered?

V. 2 Peter 2:15b-16 — They have followed the way of Balaam the son of Bosor, who loved the wage of unrighteousness, but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness.

Peter says “Balaam the son of Bosor,”² but Numbers tells us that Balaam was the son of Beor. I think Peter's combining the Hebrew word “*Beor*” with the Hebrew word for “flesh” (*basar*) in order to get “Bosor.” In other words, “Balaam the son of Beor” was really “Balaam the son of flesh.” Balaam, the one who was driven and controlled by the desires of his flesh. Balaam, the one who Peter says “*loved* the wage of unrighteousness.”

On the one hand, the “wage of unrighteousness” was the payment that the king of Moab had promised for cursing Israel. But only two verses earlier Peter used these same words to describe the final destruction of sinners (“[suffering destruction] as *the wage of their unrighteousness*”; v. 15). What Peter's saying is that in loving the money that was promised him by the king (the “wage of unrighteousness”), what Balaam was really “loving” was his own destruction (the *true* “wage of unrighteousness”). Why would anyone do this? Why would anyone “love” their own destruction? It's pure insanity isn't it? It doesn't make any sense at all. Peter emphasizes this when he says that it was “a speechless donkey [that] spoke with human voice and restrained the prophet's madness.” Balaam was rebuked by a dumb and witless donkey who could “see” things that Balaam was blind to. So what does that make Balaam? It makes him even *more* dumb and witless than his dumb and witless donkey. That's a scary thought, isn't it? The donkey saw the angel of the Lord standing in “the *way*” with his sword drawn and turned aside, but Balaam, blinded by his greed, pursued his *way* to the bitter end and was destroyed. I think of the question God asks in Ezekiel: “*Why* will you die, O house of Israel?” (Ezek. 18:31; 33:11) What a senseless and tragic story.

But Peter's not quite finished. He uses a word for Balaam's “*madness*” [*paraphronia*] that's used nowhere else in all of Greek literature even though there are other forms of the word identical in meaning (cf. Bauckham). So why does he use this word here? It's another word play, driving home the point that Peter's been making all along. Balaam “was rebuked for his own

² In translating “the son of *Beor*” the ESV is following a very poorly attested variant which harmonizes Peter with Numbers.

transgression [*paranomia*]; a speechless donkey spoke with human voice and restrained the prophet's *madness* [*paraphronia*]." In the end, what have we learned? All "transgression" is ultimately "madness." All sin is ultimately irrational. "[Balaam's] transgression was his determination to curse Israel for the sake of financial profit. His madness lay in supposing that he would be able to do so." (Bauckham).

Conclusion

The false teachers have forsaken the straight way. Blinded by their greed—their love of pleasure and their love of money—they've followed the *way* of Balaam who, even more senseless than a dumb and witless donkey, pursued his way even to its bitter end. I think of the psalmist's words in Psalm 49:

- Psalm 49:20 (cf. Dan. 4:13-16, 33-34) — Man in his pomp *yet without understanding* is like the beasts that perish.

The Lord says in Deuteronomy 32:

- Deuteronomy 32:28-29 — They are a nation void of counsel, and *there is no understanding in them*. If they were wise, they would understand this; they would discern their latter end!

Brothers and sisters, which *way* are we walking in? The way that goes straight ahead and never deviates until it arrives at eternal life and the entrance to Christ's eternal kingdom, or the crooked and devious way that leads in the end to death and destruction (cf. Hos. 14:9)? When the eternal and holy God looks at our hearts and all is laid bare before Him, what does he see? What are our hearts trained and exercised in? Will we forsake the straight way and follow after the way of Balaam, senseless and stupid and blinded by greed (the love of pleasure and the love of money and the love of things), or will we walk in the way of righteousness and truth and life – the way of faith and trust in Christ who is *Himself* "the way, and the truth, and the life" (Jn. 14:6)?

It's from the way of Balaam that the Gospel of Jesus Christ has set us free (cf. 1:3-8). And so it's this Gospel of Jesus Christ that's taught us now to pray with the psalmist:

- Psalm 86:11 — Teach me your way, O LORD, that I may walk in your truth; unite my heart to fear your name.
- Psalm 101:2 — I will ponder the way that is blameless. Oh when will you come to me? I will walk with integrity of heart within my house.

It's this Gospel of Jesus Christ that's even made us to know the fulfillment of these words of Isaiah:

- Isaiah 30:21 — [In that day] your ears shall hear a word behind you, saying, "This is the way, walk in it."