

201230-4 Nu 23, Balaam Blesses Israel—CThurman

Israel displaced all of the Amorites on the eastern side of the Jordan River from Moab all of the way up to Aram, or from Arnon to Mount Hermon; a stretch of land about 150 miles in length (north to south) and to the east as far as Ammon. (cf. Nu.21.24; Jos.12.12) Then Israel smote both the kings of the Amorites, Sihon of Heshbon, and Og of Ashtoroth in Bashan. (cf. Deu.1.4) The LORD uses this to put great fear in all of the nations. (cf. Deu.2.25) In Numbers ch. 22 Balak, the king of Moab, forms a confederacy with Midian (cf. Nu.22.4) and apparently also with Ammon (cf. Deu.23.3) to hire the best of the prophets, Balaam, to curse Israel. Balak's goal is to drive Israel out of the land (cf. Nu.22.6) so that they might repossess all this land which they lost to the Amorites. (cf. Nu.22.6) The rest of the chapter shows Balak's first solicitation to Balaam to come curse Israel (vss.7-14), which Balaam rejects. Then Balak sends a second solicitation which Balaam accepts, though disregarding the LORD's instructions to the contrary (vss.15-21). For this reason the angel of the LORD, which the ass that Balaam is riding can see, stands in the way to kill him. (vss.22-27, 33) Eventually the LORD opens Balaam's eyes to see this angel and acknowledges that he has sinned. (v.34) Balaam being allowed to continue his journey comes to Balak, who take him out to view only brim of Israel's encampment (vss.36-41).

In this chapter Balak takes Balaam to certain places to curse Israel.

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.

So, they offered the most costly and most precious of sacrifices, the animal of the herd and of the flock in an attempt to hope that God would curse Israel.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD (יהוה, Jehovah) will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

a high place, שָׁפֵי, sh^e-phee, a masc. sing. noun, שָׁפֵי, tss. *high place* (9), [bones] *stick out* (1, Job 33.21); the verb שָׁפָה, is twice in the OT, in Niphal (simple passive) part. *high* [mountain] (Is.13.2), [bones] *stick out* (Job 33.21).

4 And God (אֱלֹהִים, Elohim) 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.

and ... put, וַיִּשֶׂם, vay-ya-sem, Qal fut. of the verb שָׂם, soom, tss. *to put, to make, to set, to lay, to bring, etc.*; Nu.23.5, 16.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

princes, שָׂרֵי, sa-rehy, masc. pl. noun, שָׂר, sar, tss. *a prince* (vss. 6, 17), *a captain, a chief, a ruler, a keeper.*

7 And he took up his parable,
a comparison

parable, a Hebrew noun מִשָּׁל, ma-shal, tss. *parable, proverb, like, byword*; the Hebrew verb מָשַׁל, tss. *to speak, to utter, to use, to speak in proverbs, to be like, to compare.*

This parable is a comparison of the wills: Balaks and the LORD's. (for the next parable see Nu.23.18)

and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east,

Remember, this is looking at this land to a time when before the Amorites took it, it was the land of Moab. So, from Moab's former territory to the east would be lie Aram or Syria (or Mesopotamia). This is the people of Aram, out of the mountains of the east, which refers to the people where

Abraham's father Terah remained after leaving Ur of the Chaldees. He settled in Haran, a city situated on the other side of the great river, the river Euphrates. (cf. Nu.22.5, Balak sent messengers to Balaam ... *to Pethor, which is by the river of the land of the children of his people ...*)

saying, Come, curse (אָרַךְ) me Jacob, and come, defy Israel.
abhor

defy, זָעַמָּה, zo-[g]^a-mah, Qal imper. of the verb זָעַם, za-[g]am, tss. to defy, to be indignant, to be angry, to be abominable, to abhor; the noun זָעַם, zah-[g]am, an anger, an indignation, a rage.

8 How shall I curse,
blaspheme

shall I curse, Qal fut. of the Hebrew verb נָקַב, na-qav, tss. to pierce, to strike, to blaspheme, to curse, to bore, to name, to express, etc.

whom God hath not cursed (בָּרַךְ)? or how shall I defy (abhor), whom the LORD hath not defied (abhorred)?

9 For from the top of the rocks (צֹר) I see him, and from the hills (גִּבְעָה, once Gibeah) I behold him: lo, the people shall dwell alone (solitary), and shall not be reckoned among the nations.

alone, Hebrew masc. noun בָּדָד, bah-dahd, tss. alone, only desolate, solitary; the verb בָּדַד, bah-dad, only three times in the OT and tss. to be alone (Ps.102.7; Is.14.31; Hos.8.9).

shall be reckoned, יִתְחַשֵּׁב, Hithpael (reflexive) fut. of חָשַׁב, cha-shav, tss. to devise, to think, to purpose, to imagine, to regard, to esteem, to conceive, to count, to be cunning, to impute, to account, to reckon, to consider.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel?

can count, Qal pret. verb of מָנָה, mah-nah, tss. *to count, to number, to tell, to appoint, to set, to prepare.*

number, an Hebrew masc. noun מִסְפָּר, mis-par, tss. *a number, a sum, a tale, an abundance, an account.*

Balaam sees an innumerable host of the nation.

Ge 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Ge 32:12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Let me die the death of the righteous, and let my last end be like his!

Blessing 1 (vss.9, 10): Israel is blessed by the LORD because it is an election nation and fruitful.

Balaam saw a people separated from all of the other nations, multiplied innumerable. And there were in the nation them that were righteous. Not all were righteous. This text doesn't say that, but there were some accounted righteous, and their death was not like the deaths of others.

He.11.12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

These died in faith. These are blessed even in their deaths.

Ps 116:15 Precious in the sight of the LORD is the death of his saints.

'Balaam was the representation of a large class in the world who express a wish for the blessedness of the Lord's people at last, but are averse to lead a corresponding life.' *J-F-B Bible Commentary*, vol.1, p.578

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse (קִבַּרְתָּ) mine enemies, and, behold, thou hast blessed them altogether.
blessing

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

Clearly, this was not what Balak was hoping for. So he takes Balaam to another vantage point to look upon Israel with the hopes to curse Israel. Perhaps another perspective of Israel might reveal something more so that the LORD might be pleased to allow you to curse Israel.

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,
- edge -

utmost part, קִצְהוּ, a masc. sing. noun קִצָּה, qah-tzeh, tss. an end of, a quarter, an edge, a border, a brink, a brim, an uttermost part, the outside of.

and shalt not see them all: and curse (קִבַּרְתָּ) me them from thence.

One doesn't have to look too hard to find out Israel's faults. One doesn't have to look very hard to find out ours either. But under consideration here isn't what men see, but what the LORD sees.

1Sa 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

14 And he brought him into the field of Zophim,
the watchmen.

Zophim, צֹפִים, tzo-pheem, Qal part. of צָפַח, tss. to watch, to behold, to look well, to be a watchman; in Piel (intensive act.) it is to overlay. Zophim, means 'a watchman.'

to the top of Pisgah, and built seven altars,
the place of consideration

Pisgah, הַפְּסִיגָה, for the Hebrew verb see פָּסַח, a verb only once in the OT (Ps.48.13, in Piel [intensive act.] imper. (busy, repetitive), tss. to consider (marg. raise up); cf. Nu.21.20, where it is connected to Jeshimon [see below, v.28].

Here at Pisgah, which is the same as Abarim (cf. Nu.27.14; Deu.32.42; 34.1), is an extensive ridge. Here Moses asked of Sihon, king of the Amorites, safe passage through their land to Canaan, which Sihon denied him, and which resulted in Israel taking all of this land which once belonged to Moab. Somewhere on this ridge Balak brought Balaam. Somewhere here Moses will die. (Deu.34.1, 5)

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.

and ... put, וַיָּשֶׂם, vay-ya-sem, Qal fut. of the verb שָׂם, soom, tss. to put, to make, to set, to lay, to bring, etc.; Nu.23.5, 16.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him.

princes, masc. pl. noun, שָׂר, sar, tss. a prince (vss. 6, 17), a captain, a chief, a ruler, a keeper.

And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear;
comparison

hearken unto me, thou son of Zippor:

Zippor, noun צִפּוֹר, tzi-phor, tss. bird, fowl, sparrow; the verb צָפַר, tss. to depart early; the fem. of this צִפְרָה, is the name of Moses' wife, Zipporah.

19 God is not a man (אִישׁ, eesh), that he should lie; neither the son of man (אָדָם, adam), that he should repent: hath he said, and shall he not do (עָשָׂה, Qal fut., work it) it? or hath he spoken, and shall he not make it good?
cause it to be established.

that He should lie, וַיִּכְזֹב, a Hebrew verb in Piel (intensive act.) fut. of כָּזַב, tss. to lie or be a liar (14), to be vain (1), [for waters] to fail (1).

repent, וַיִּתְנַחֵם, v^e-yith-ne-chem, Hithpael (reflexive) fut. of the verb נָחַם, na-cham, tss. to repent, to comfort, to be eased [of adversaries] (Is.1.24).

and shall he ... make it good, הִקְיִמְנָה, y^e-qee-mehn-nah, Hiphil (causative act.) fut. of קָוָה, qoom, tss. to cause ... to establish, to assure, to stand, to rise, to continue, to perform, to stir up, to uphold.

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.
turn it back.

I can ... reverse it, אָשִׁיבָנָה, Hiphil fut. of שׁוּב, shoov, tss. to return, to come again, to turn, to turn away, to turn again, to retire, to turn back, to bring again, to bring back, to restore.

Message: Israel's blessing is immutable.

This time Balak receives word of the unchangeableness of God's purpose. Where Balak might suppose that God is just as men are, liars and fickle, He is not. What He says He works, and that which He speaks He establishes, upholds. Israel's blessing is unchangeable and fixed.

*Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,
10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...*

Job 23:13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

Whether we apply this to Israel or to the NT saint it makes no difference. Them that God blesses are blessed.

Ro 8:31 What shall we then say to these things? If God be for us, who can be against us?

Eph.1.3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

21 He hath not beheld iniquity in Jacob,
wickedness, vanity

He hath ... beheld, טַּהַר, Hiphil (causative act.) pret. of טָהַר, tss. to look [back, of Lot's wife, Ge.19.26], to behold [the serpent of brass,

Nu.21.9], *to see* [an enemy, 1Sa.2.32], *to have respect, to regard, to consider*.

iniquity, אִי־צַדִּיק, masc. noun, *an iniquity, an affliction, a wickedness, a mischief, a vanity, wickedness, affliction, mourners, an idol*; as adjectives, *wicked or unjust* [men], *false* [lips], *unrighteous* [decrees], *vain* [thoughts].

neither hath he seen

perverseness
trouble, travail

in Israel:

perverseness, עֲמַל, [g]a-mal, a masc. noun tss. *a toil, a perverseness, a labour, a misery, a sorrow, a wickedness, a trouble, a mischief, a pain, a grievousness, a grievance* (Hab1.3), *travail, iniquity* (Hab.1.13).

the LORD his God is with him, and the shout of a king is among them.
joyful sound

and the shout of, וּתְרוּעַת, fem. noun תְּרוּעָה, t^e-roo-[g]ah, tss. *to blow the trumpet, a jubilee, blow an alarm, to blow, a shout, a sounding, a rejoicing, joy, loud noise, a joyful sound*; the verb רוּעַ, roo-a[g], is tss. *to smart, to destroy, to shout, to blow an alarm, to cry alarm, to make a joyful noise*; **the blowing of trumpets (Le.23.24), the jubilee trumpet (Le.25.9), the shout of a king (Nu.23.21), to offer the sacrifices of joy [shouting] (Ps.27.6), God is gone up with a shout, and the Lord with the sound of a trumpet (Ps.47.5): most of the time this is the shout of the people for joy in victory.**

How are we to understand this? We, as a congregation have read together the Scriptures systematically, verse by verse, Genesis to this text today. We have read often of the children of God's sins. Israel has rebelled and complained, murmured and turned back in their hearts. We have read this in the Scriptures. The LORD has dealt with them again and again. This is not saying that the LORD doesn't know they sin or that He hasn't dealt with

them for their rebellions, because we all know very well that He has. So what can this mean?

The blessing of Israel is not based upon any merit or demerit. Their blessing was because of promise.

De 9:1 ¶ Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

*5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, **and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.***

The LORD's purpose to bless Israel cannot be altered. The promises were made to them in Christ.

Ga 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

As it concerns God blessing Israel, sin and perverseness was not a consideration. The promise is of grace, the free, unmerited loving favor of God to all that are in Jesus Christ.

Now, the text states that there is a *a shout of a king among them*. The word *shout* is for the most part with reference to joyful, victorious shout. It is tss. in Lev.25.9, with the English word *jubilee* (the trumpet of *jubilee*).

Le 25:9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

According to the law of Moses, every 50 years there is a big reset in the nation of Israel. Every man was to be restored to his possession. It was a time of great joy.

In Ps.27.6 the Hebrew is tss. *joy*, the sacrifice of *joy*.

Ps.27.4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

In Ps.47.5, it is the *shout* of God.

Ps 47:5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

This *shout* or *cry* is tss. in many places and most often with reference to the joyous sound of them who have gotten the victory over their enemies. When our Lord Jesus returns for the saints of God He will descend with a shout.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Jesus Christ is the King of Israel (cf. Jn.12.13), and He is the King of the saints.

Re 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

There is in them the shout of The King!

22 God brought them out of Egypt; he hath as it were the strength of an unicorn (rhinoceros).

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, אַרְצֵם, 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.

The picture below is of an Elasmotherium, out of Siberia, Russia. The animal we know today called the Rhinoceros is a good representation, but keep in mind there could have been a much greater animal living during the time of the history of the Israelites 4,500 years ago.



Here it seems to me that the unicorn is with reference to God.

cf. **Nu.24.8**, where the unicorn refers to the strength of Israel under the mighty hand of God.

God in a most powerful way delivered Israel from Egypt. It is impossible to hold Him back from His purpose for Israel. He is their strength. (cf. 2Sa.22.1-20)

Ex.15.1 ¶ Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The people cannot be cursed. Think of the same for us, the NT Christian.

Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

1Pe 3:13 And who is he that will harm you, if ye be followers of that which is good?

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel:

is ... enchantment, שִׁנְיָה, masc. sing. noun is only twice in the OT, Nu.23.23, 24.1, enchantments; the verb שִׁנְיָה, is always in Piel (intensive act.), and tss. to learn by experience, to use enchantments, to divine, to diligently observe, an enchanter.

divination, מְסִיָּה, qeh-sem, a masc. noun tss. Nu.22.7, rewards of divination; Nu.23.23, divination; 1Sa.15.23, witchcraft; Pr.16.10, divine sentence; the verb מְסִיָּה, is tss. to use [divination], to divine, to be a soothsayer, to be prudent.

It is sad, but so many professing believers are caught up with superstitions. They wear pins, carry charms, crosses, symbols of all shapes and sizes because they think suppose these things offer some protective value. Dispose of these idols and come into a full trust of God just because of Who He is and what He says.

according to this time it shall be said of Jacob and of Israel, What hath God wrought (committed, ordained)!

hath wrought, פָּעַל, Qal pret. tss. to make, to work, to do, to commit, to ordain, to be a worker.

What great things God has done! It is nothing short of a miracle what God has done for and with Israel from the days of Abraham. Only God alone did this because He was pleased to.

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

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

My opinion is that this speaks of the future conquests that are before Israel as they come into the land. Even in the last days what God has done with Israel will be wonderful.

Deu.28.1 ¶ And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

...

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

**25 And Balak said unto Balaam, Neither curse them at all (קִבַּר at all),
in cursing curse**

nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto

R-L יִשֶׁר בְּעֵינָי

***another place; peradventure it will please God that thou
be right in the eyes of***

mayest curse (קָרַב) me them from thence.

28 And Balak brought Balaam unto the top of Peor,

a place that is open wide

Peor, הַפְּעוֹר, masc. noun, 'The Peor' or 'The Gap; the verb פָּעַר, is tss. *to gape* [upon me, Job 16.10], *to open wide* [their mouths, Job 29.23], *to open* [my mouth, Ps.119.31; Is.5.14].

that looketh toward Jeshimon

the place of a wilderness.

Jeshimon, הַיְשִׁימוֹן, for the Hebrew verb see, יָשַׁם, tss. *to be desolate*, and so a *waste land*; cf. **Nu. 21.20, where it is connected with Pisgah.**

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

This done twice before. (vss.1, 14)

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

Twice now Balak has offered the most costly and precious animals, the ox and the ram upon seven altars. What are these offerings in the hands of the unbelieving? They are rejected.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

The LORD used Balak and Balaam to show God's blessing upon Israel. What they meant for evil God turned for good. (cf. Ge.50.20) And that's what comes of a world that would curse the children of God. They prove again and again how blessed indeed we are of God. Though Israel is yet

unregenerate the promise to them has not changed. There has been a remnant which has believed in Jesus Christ, but one day they shall all know the Lord. That time is very near.

If I could say one more thing. Don't be discouraged. Folks will curse your name. That does not change the purpose of God to bless you (or your blest standing in Christ). But be watchful. Though Balak could not secure a curse against Israel he shall set out to corrupt them. Today false teachers set out to do the very same to Christians. Though they cannot curse the Christian they can corrupt some to turn them to live the rest of their time in the flesh to the lusts of men, rather than to the will of God. (cf. 1Pe.4.2) Many are the Scriptures warning us this so that we lost not our reward which our Lord Jesus will bring with Him in His second coming. (cf. Mt.25.14-30; Lk.19.12-27; 1Co.3.12-15; Col.2.18; 3.23-25; He.10.35; 12.14-17; 2Jn.8)