Exodus, Part 26

With the defeat of Og, the Israelites moved unimpeded to the plains of Moab in preparation for the assault on Canaan (Num. 22:1). What follows in our study is the incident involving Balak the king of Moab and Balaam a prophet.

Balaam is an enigmatic and mysterious character in Scripture. Some say he was a genuine prophet and others characterize him as a religious racketeer. Interestingly, much is said of him in both the Old and New Testaments. More is said of him than Mary the mother of Jesus or any of the apostles, yet he remains an enigma. He was a Midianite and a prophet with a wide reputation. Was he genuine? You decide.

Balak Summons Balaam

> **Numbers 22:1** Then the people of Israel set out and camped in the plains of Moab beyond the Jordan at Jericho. **2** And Balak the son of Zippor saw all that Israel had done to the Amorites. **3** And Moab was in great dread of the people, because they were many. Moab was overcome with fear of the people of Israel. **4** And Moab said to the elders of Midian, “This horde will now lick up all that is around us, as the ox licks up the grass of the field.”

When Balak, Moab’s king, saw what Israel had done to the Amorites he and his people were terrified and looked for a solution to what he perceived to be inevitable destruction at Israel’s hands. Because the Midianites were living in Moab at the time they too felt themselves to be in peril.

Balak's fears were in vain, because the Moabites, as kinsmen of Israel (cf. Gen. 19:26–37) like the Ammonites, were exempted from the attacks of Israel. The Lord had explicitly revealed through Moses that Israel must avoid any harmful contact with the Edomites (Deut. 2:5–6), Moabites (Deut. 2:9), and Ammonites (Deut. 2:19) because of their being relatives of the Israelites. Even the Midianites were distantly related to Israel (Gen. 25:1–4), and so presumably they had nothing to fear.

> **Numbers 22:5b** … So Balak the son of Zippor, who was king of Moab at that time, 5 sent messengers to Balaam the son of Beor at Pethor, which is near the River in the land of the people of Amaw, to call him, saying, "Behold, a people has come out of Egypt. They cover the face of the earth, and they are dwelling opposite me.

Balak knew that Israel was far too powerful to defeat militarily so he decided to employ a famous diviner Balaam son of Beor to invoke curses on Israel. Balaam was from Pethor, a city on the "River," which was probably the Euphrates River. Pethor was probably not far from the great city of Mari, discovered in 1933 in the Euphrates Valley. The discovery of a vast number of cuneiform tablets at Mari revealed the existence of a complex cult of prophets and seers whose activities resemble those of Balaam. One power attributed to these prophets was that of pronouncing curses on intended victims.

> **Numbers 22:6** Come now, curse this people for me, since they are too mighty for me. Perhaps I shall be able to defeat them and drive them from the land, for I know that he whom you bless is blessed, and he whom you curse is cursed."
> 7 So 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. 8 And he said to them, "Lodge here tonight, and I will bring back word to you, as the Lord speaks to me." So the princes of Moab stayed with Balaam.

The appeal to Balaam was carried by elders of Moab and Midian. They took with them a substantial fee for the services of this diviner. Balak asked Balaam to come to Moab and curse Israel at least to the extent that she would be weakened enough to be defeated. He acknowledged that Balaam had the reputation of pronouncing blessings and curses that worked.

Balaam invited the dignitaries to lodge with him overnight while he consulted with God. Apparently, he was accustomed to receiving communications from Yahweh during the night. He would determine God's will with regard to the curse on Israel and give his guests an answer in the morning.

> **Numbers 22:9** And God came to Balaam and said, “Who are these men
> with you?” 10 And Balaam said to God, “Balak the son of Zippor, king of
> Moab, has sent to me, saying, 11 ‘Behold, a people has come out of
> Egypt, and it covers the face of the earth. Now come, curse them for me.
> Perhaps I shall be able to fight against them and drive them out.’ ”
> 12 God said to Balaam, “You shall not go with them. You shall not curse
> the people, for they are blessed.”

God did appear to Balaam that night. He asked a question designed to make the diviner analyze the proposition of his guests: “Who are these men with you?” This question involves an element of rebuke. Balaam should have dismissed these guests and sent them on their way. He should not have encouraged them with his hospitality to think that he might yield to their offer, but he was interested in the substantial reward they offered. Ignoring the implied rebuke, Balaam repeated to God the request of Balak. God spelled it out for him. He must not go with these men. He must not put a curse on a people so obviously blessed of God.

Does God speak through unbelievers? The appearance of the God of Israel to unbelieving prophets and kings is not unheard of in Scripture. God revealed himself to Abimelech king of Gerar in Abraham’s time (Gen. 20:6–7), to a Pharaoh in dreams (Gen. 41:25), to Nebuchadnezzar in a dream and visions (Dan. 4:1–18), and to others. Or perhaps the question here should be is Balaam perhaps a believer having conversations with God?

> **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.” 14 So the princes of Moab rose and went to Balak and said,
> “Balaam refuses to come with us.”
> 15 Once again Balak sent princes, more in number and more honorable
> than these. 16 And they came to Balaam and said to him, “Thus says
> Balak the son of Zippor: ‘Let nothing hinder you from coming to me,
> 17 for I will surely do you great honor, and whatever you say to me I will
> do. Come, curse this people for me.’ ” 18 But 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. 19 So you, too, please stay here tonight, that I may
> know what more the Lord will say to me.” 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.” **21** So Balaam rose in the morning and saddled his donkey and went with the princes of Moab.

Balaam reported to Balak’s messengers what had transpired. He blamed his negative reply on God for “Yahweh has refused to let me go with you.” These words suggest that Balaam really wanted to go with the messengers because he was greedy for gain. He evidently had no personal scruples about cursing Israel, but reluctantly he must submit to the will of God. The messengers then returned to Balak to report Balaam’s refusal.

In desperation, Balak decided to try once again to persuade Balaam to come to him. He sent another delegation more numerous and more distinguished than the first. He promised to reward Balaam handsomely, virtually giving him *carte blanche* if he would ignore whatever restraints he felt God had put on him and come to curse Israel. In the face of this greater temptation, Balaam seemed adamant: “Even if Balak gave me his palace filled with silver and gold, I could not do anything great or small to go beyond the command of the Lord (Yahweh) my God.” That statement referring to “the Lord (Yahweh) my God” certainly suggests that Balaam was a follower of Yahweh.

Having made what appears to be a noble declaration, Balaam wavered. He asked these dignitaries to spend the night. He would see if perhaps God had changed his mind. This invitation suggests that Balaam did not have a high view of God’s immutable will nor did he have a personal commitment to that will. Nothing really had changed since the first offer except that his personal reward had been increased significantly. God already had expressed his will in the matter.

God appeared again that night to Balaam and gave him permission to go with them. This is not to be interpreted as a change in the will of God. Rather God is here permitting Balaam not to curse His people but to go to Moab so that He might reveal Himself gloriously through Balaam to teach Balak, as well as the modern reader, a lesson.

Balaam's Donkey and the Angel

The episode of Balaam's talking donkey is humorous to everyone except Balaam.

> **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. Now he
> was riding on the donkey, and his two servants were with him. 23 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 road and went
> into the field. And Balaam struck the donkey, to turn her into the road.
> 24 Then the angel of the Lord stood in a narrow path between the
> vineyards, with a wall on either side. 25 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. 26 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. 27 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. 28 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?" 29 And Balaam said to
> the donkey, "Because you have made a fool of me. I wish I had a sword
> in my hand, for then I would kill you." 30 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."

Balaam was quite eager to depart with the princes of Moab. God was very angry with him, probably because Balaam intended to find a way to carry through on the curse of God's people and earn that reward from Balak. The angel of the Lord stood in the road to oppose him. The "angel of the Lord" is probably a theophany, a pre-incarnate manifestation of the Second Person of the Trinity.

Three times Balaam's donkey sensed the danger in the path of disobedience and spared her master's life. Seeing the angel of the Lord in the road with a drawn sword, the donkey darted off into a field. Balaam had to beat the donkey to get her back on the road.

In a narrow spot between two vineyard walls again the donkey saw the angel. To avoid the danger she pressed against one of the walls crushing the foot of Balaam. The irate master beat his animal again. In another narrow spot, the donkey could go neither to the left nor right to escape the danger, so she just lay down on the road. Balaam again beat the animal.

At this point, the Lord opened the mouth of the donkey and the dumb beast began to speak. The animal first asked why she had been beaten. Balaam was so angry he was not shocked that the animal had spoken. If he had brought a sword with him he would have slain the animal for making a fool of him three times. The donkey simply reminded Balaam of her years of faithful service. From her actions, he should have concluded that there was danger in the path.

Was the talking donkey real or imagined? Peter accepted the historicity of the narrative when he wrote: “He was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet’s madness.” (2 Pet 2:16).

> **Numbers 22:31** 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. **32** And the angel of the Lord said to him, “Why have you struck your donkey these three times? Behold, I have come out to oppose you because your way is perverse before me. **33** 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.” **34** Then Balaam said to the angel of the Lord, “I have sinned, for I did not know that you stood in the road against me. Now therefore, if it is evil in your sight, I will turn back.” **35** 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.

This is what Scripture calls the *way* of Balaam. The way of Balaam was covetousness. Balaam desired that reward being offered and was looking for a way to get it.

The Lord opened Balaam’s eyes just as he had earlier opened the donkey’s mouth. Balaam saw the angel of the Lord standing in the road

with a drawn sword. In fear, he bowed low and fell face down. The angel explained that Balaam's way was "perverse" (or reckless) before him. If the donkey had not turned away, the angel would have slain Balaam.

Balaam confessed his sin of mistreatment of his donkey. He offered to turn back since the Lord was obviously displeased with his mission. The angel told Balaam to go on with the Moabite princes. For the second time, Balaam was warned to speak only what God told him to speak.

> **Numbers 22:36** When Balak heard that Balaam had come, he went out
> to meet him at the city of Moab, on the border formed by the Arnon, at
> the extremity of the border. 37 And Balak said to Balaam, "Did I not send
> to you to call you? Why did you not come to me? Am I not able to honor
> you?" 38 Balaam said to Balak, "Behold, I have come to you! Have I now
> any power of my own to speak anything? The word that God puts in my
> mouth, that must I speak." 39 Then Balaam went with Balak, and they
> came to Kiriath-huzoth. 40 And Balak sacrificed oxen and sheep, and
> sent for Balaam and for the princes who were with him.
> 41 And in the morning Balak took Balaam and brought him up to Bamoth-
> baal, and from there he saw a fraction of the people.

Balak received advanced word of Balaam's arrival. He went out to the border of his land at the Arnon river to meet his guest. Rather than thank Balaam for coming, Balak rebuked him for not coming sooner. Balaam warned Balak that he could speak only what God put into his mouth.

The two men then went to Kiriath Huzoth where Balak offered sacrifices. To his shame, Balaam participated in the meal which followed the pagan sacrificial ritual.

The next morning Balak took his diviner to Bamoth Baal (the high place of the god Baal) where he could view a part of the encampment of Israel.

Balaam's First Oracle

> **Numbers 23:1** And Balaam said to Balak, "Build for me here seven
> altars, and prepare for me here seven bulls and seven rams." 2 Balak did
> as Balaam had said. And Balak and Balaam offered on each altar a bull

and a ram. 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.” And he went to a bare height, 4 and God met Balaam. And Balaam said to him, “I have arranged the seven altars and I have offered on each altar a bull and a ram.” 5 And the Lord put a word in Balaam’s mouth and said, “Return to Balak, and thus you shall speak.” 6 And he returned to him, and behold, he and all the princes of Moab were standing beside his burnt offering.

Balaam asked Balak to build seven altars there where seven bulls and seven rams could be sacrificed, a bull and a ram for each altar. There is no biblical instruction or precedent for what Balaam did, so presumably the sacrifices were part of a pagan ritual. After the offerings were made Balaam went off by himself to elicit a revelation from the Lord. And God met with him and gave him a message which he was to repeat to Balak.

Numbers 23:7 And Balaam took up his discourse and said,
“From Aram Balak has brought me,
the king of Moab from the eastern mountains:
‘Come, curse Jacob for me,
and come, denounce Israel!’
8 How can I curse whom God has not cursed?
How can I denounce whom the Lord has not denounced?
9 For from the top of the crags I see him,
from the hills I behold him;
behold, a people dwelling alone,
and not counting itself among the nations!
10 Who can count the dust of Jacob
or number the fourth part of Israel?
Let me die the death of the upright,
and let my end be like his!”
11 And Balak said to Balaam, “What have you done to me? I took you to curse my enemies, and behold, you have done nothing but bless them.” 12 And he answered and said, “Must I not take care to speak what the Lord puts in my mouth?”

In the oracle, Balaam first set forth the proposition that he could not curse what God had not cursed. True curses are statements of judgment originating in Heaven; they are not conjured up in the minds of men.

Balaam then went on to describe what he saw as he surveyed the encampment of Israel. He saw Israel as a special people separate from all other nations. He forecasted the increase of Israel as the dust of the earth. He concluded the oracle with a prayer that he might die as a righteous Israelite might die, obviously an allusion to a hope of life beyond the grave.

Balak was upset by what he heard from Balaam. He protested that he had brought the diviner to Moab to curse his enemies, and what Balaam had said amounted to a blessing. Balaam responded that the oracle was out of his control. He could only speak what the Lord put in his mouth.

Balaam's Second Oracle

Numbers 23:13 And Balak said to him, "Please come with me to another place, from which you may see them. You shall see only a fraction of them and shall not see them all. Then curse them for me from there." **14** And he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on each altar.
15 Balaam said to Balak, "Stand here beside your burnt offering, while I meet the Lord over there." **16** And the Lord met Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you speak." **17** And he came to him, and behold, he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, "What has the Lord spoken?" **18** And Balaam took up his discourse and said,

"Rise, Balak, and hear;
give ear to me, O son of Zippor:
19 God is not man, that he should lie,
or a son of man, that he should change his mind.
Has he said, and will he not do it?
Or has he spoken, and will he not fulfill it?
20 Behold, I received a command to bless:
he has blessed, and I cannot revoke it.
21 He has not beheld misfortune in Jacob,
nor has he seen trouble in Israel.

The Lord their God is with them,
and the shout of a king is among them.
22 God brings them out of Egypt
and is for them like the horns of the wild ox.
23 For there is no enchantment against Jacob,
no divination against Israel;
now it shall be said of Jacob and Israel,
'What has God wrought!'
24 Behold, a people! As a lioness it rises up
and as a lion it lifts itself;
it does not lie down until it has devoured the prey
and drunk the blood of the slain."
25 And Balak said to Balaam, "Do not curse them at all, and do not bless them at all." 26 But Balaam answered Balak, "Did I not tell you, 'All that the Lord says, that I must do'?"

Balak then took Balaam to the field of Zophim on the top of Mount Pisgah. From this spot, Balaam could again see only part of the Israelite encampment. The sacrificial ritual with seven altars was repeated. Again the Lord put a word in Balaam's mouth. When he returned to Balak waiting beside the altars, the king asked, "What did Yahweh say?"

This second oracle begins with the proposition that God is absolutely true to his word. He never lies, nor changes his mind. Balaam had received a command to bless because God had blessed Israel. Nothing Balaam said could change this blessing. Balaam could see no misfortune or misery in Israel because Yahweh their King was in their midst. The supreme proof of the divine acceptance of Israel was the fact that he had delivered them from Egyptian bondage. With God in their midst Israel had the strength of a wild ox. Sorcery and divination had no power against Israel because God was working in their midst. Israel, like a powerful young lion, would consume all enemies!

Balak's patience began to wear thin. If Balaam could not curse Israel, at least let him not bless them! Balaam again reminded the king that he could communicate only what the Lord commanded.

Numbers 23:27 And Balak said to Balaam, “Come now, I will take you to another place. Perhaps it will please God that you may curse them for me from there.” 28 So Balak took Balaam to the top of Peor, which overlooks the desert. 29 And Balaam said to Balak, “Build for me here seven altars and prepare for me here seven bulls and seven rams.” 30 And Balak did as Balaam had said, and offered a bull and a ram on each altar.

Balak still thought that God might allow Balaam to curse Israel. He took the diviner to the top of Peor. Balaam did not hesitate to comply with Balak’s third request, proof that he wanted to accommodate his host as much as possible and get that reward. The sacrificial ritual with seven altars was repeated. Missing this time was any request for Balak to stay beside the altars.

Balaam’s Third Oracle

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, but set his face toward the wilderness. 2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the Spirit of God came upon him, 3 and he took up his discourse and said,

“The oracle of Balaam the son of Beor,
the oracle of the man whose eye is opened,
4 the oracle of him who hears the words of God,
who sees the vision of the Almighty,
falling down with his eyes uncovered:
5 How lovely are your tents, O Jacob,
your encampments, O Israel!
6 Like palm groves that stretch afar,
like gardens beside a river,
like aloes that the Lord has planted,
like cedar trees beside the waters.
7 Water shall flow from his buckets,
and his seed shall be in many waters;
his king shall be higher than Agag,
and his kingdom shall be exalted.
8 God brings him out of Egypt

and is for him like the horns of the wild ox;
he shall eat up the nations, his adversaries,
and shall break their bones in pieces
and pierce them through with his arrows.
9 He crouched, he lay down like a lion
and like a lioness; who will rouse him up?
Blessed are those who bless you,
and cursed are those who curse you."
10 And Balak's anger was kindled against Balaam, and he struck his hands together. And Balak said to Balaam, "I called you to curse my enemies, and behold, you have blessed them these three times.
11 Therefore now flee to your own place. I said, 'I will certainly honor you,' but the Lord has held you back from honor." 12 And Balaam said to Balak, "Did I not tell your messengers whom you sent to me, 13 'If Balak should give me his house full of silver and gold, I would not be able to go beyond the word of the Lord, to do either good or bad of my own will. What the Lord speaks, that will I speak'? 14 And now, behold, I am going to my people. Come, I will let you know what this people will do to your people in the latter days."

As Balaam looked out over the encampment of Israel, the Spirit of God came upon him. Thereafter Balaam's statements began with solemn *ne'um*, "oracle." This word was used by prophets to make a declaration of divine inspiration.

The oracle began with a description of Balaam's condition when he received the revelation from God. Balaam knew himself to be a different person, filled with God's Spirit. He was prostrate, but his eyes were open. He saw a vision from God and heard his words. Balaam described the impression that the sight of Israel's camp had made on him. He compared the rows of Israel's tents to valleys with streams and abundant plant life. These words were addressed to Israel.

In 24:7 Balaam ceased to speak to Israel, but rather about them. He pictured Israel's prosperity under the image of a man returning from a well with buckets overflowing. He foresaw a powerful king in Israel, one more powerful than Agag. Agag is a Northwest Semitic name or title that may

have been a dynastic name for the kings of the Amalekites, a group of people who were enemies of the Israelites.

Balaam saw Israel exalted over other nations. With the strength of a wild ox Israel would devour all hostile nations. Enemies would hesitate to rouse this crouching lion. The oracle concludes with a thought taken from the promise made to Abraham: “May those who bless you be blessed, and those who curse you be cursed” (Genesis 12:1-3).

Balak’s anger came to a boil. He struck his hands together, not in amazement, but as a sign of contempt! He ordered Balaam to leave his land. No reward would be given this diviner who could not deliver a curse. “Yahweh has kept you from being rewarded,” the king said sarcastically. Balaam reminded Balak that he had repeatedly said he could say only what Yahweh had revealed. Before leaving for home, however, Balaam wanted to present to Balak what Israel would do to his people “in the end of days.” This phrase usually signals that some part of the succeeding prophecy embraces the age of Messiah.

Balaam’s Final Oracle

Numbers 24:15 And he took up his discourse and said,
“The oracle of Balaam the son of Beor,
the oracle of the man whose eye is opened,
16 the oracle of him who hears the words of God,
and knows the knowledge of the Most High,
who sees the vision of the Almighty,
falling down with his eyes uncovered:
17 I see him, but not now;
I behold him, but not near:
a star shall come out of Jacob,
and a scepter shall rise out of Israel;
it shall crush the forehead of Moab
and break down all the sons of Sheth.
18 Edom shall be dispossessed;
Seir also, his enemies, shall be dispossessed.
Israel is doing valiantly.
19 And one from Jacob shall exercise dominion

and destroy the survivors of cities!”
20 Then he looked on Amalek and took up his discourse and said,
“Amalek was the first among the nations,
but its end is utter destruction.”
21 And he looked on the Kenite, and took up his discourse and said,
“Enduring is your dwelling place,
and your nest is set in the rock.
22 Nevertheless, Kain shall be burned
when Asshur takes you away captive.”
23 And he took up his discourse and said,
“Alas, who shall live when God does this?
24 But ships shall come from Kittim
and shall afflict Asshur and Eber;
and he too shall come to utter destruction.”
25 Then Balaam rose and went back to his place. And Balak also went his way.

Again Balaam began by making a strong declaration of the divine origin of what he was about to speak. Though prostrate, his eyes could see clearly the vision from the Almighty. Balaam shared in his fourth oracle the words which God had revealed to him. He went on to describe a glorious future king, one which he figuratively designated as “the star” and “the scepter.” The future king would crush all the enemies of Israel. These enemies were represented in Balaam’s day by Moab and Edom. Some think that the king that Balaam foresaw was David, but Jewish tradition sees him as a reference to the Messiah.

The remaining portion of Balaam’s final oracle seems to have the purpose of setting forth four events that must transpire before the glorious king would rise in Israel:

1. The Kenites, who dwelled in safety, would be destroyed when the Assyrians took them into captivity.
2. A people would come from the west (Kittim) to subdue the Mesopotamian powers represented in the prophecy by Asshur and Eber. The reference is to the invasion of the Greek armies by Alexander the Great.
3. These Greek conquerors would themselves come to ruin. The Romans succeeded the Greeks as masters of the world.

4. Thus the stage was set for the coming of the glorious King in Israel (24:20–24).

Now look back at verse 17, “I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel.” Ever wonder how the wise men out of the east that came from the land of Balaam knew to follow a star to find this special King of Israel? His coming was foretold 1500 years before in Balaam’s oracles. When the Wise Men saw that remarkable star they remembered what Balaam had said. Combine this with Daniel’s Seventy Weeks prophecy in Daniel 9:25 made when he was in the land of Balaam that predicted the time of the coming of this King. The Wise Men combined the two to seek this King when that star appeared. When they arrived in Jerusalem at the court of Herod, they said, “Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him” (Matthew 2:2).

Remarkably, though those of the land of Balaam connected the dots and looked for this King of the Jews, the Jews themselves with all the OT prophecies of His coming and how they should be able to clearly identify Him, were not looking for Him, did not recognize Him, and rejected Him.