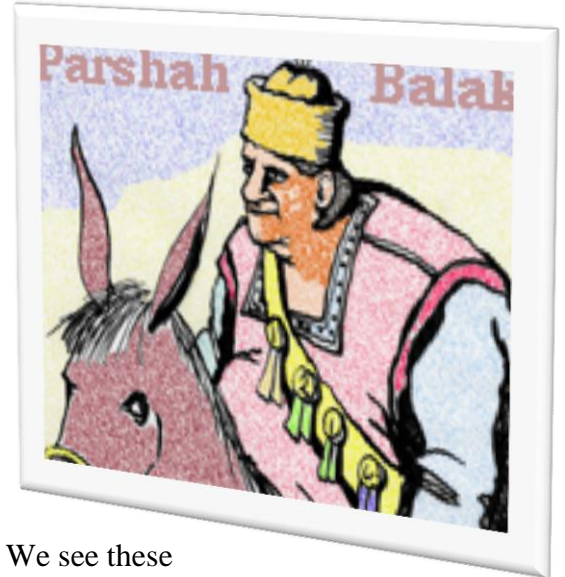




בלק *Balak* Balak
[Numbers 22.2—25.9](#)
[Micah 5.6—6.8](#) / [John 13-14](#)



בלק and Balaam In [Numbers 25](#), *Yisra'el* Israel forsakes God for sexual immorality and idols. בלק had hired Balaam to curse *Yisra'el*. Balaam couldn't curse, so instead he arranges for *Yisra'el* to destroy itself.

Sexual immorality and idols are just as deadly now as then. We see these occur repeatedly through the Bible, even getting special mention as a problem for the Church of Pergamum in [Revelation 2.14](#), and too often we see them in today's Church.

Some Examples of Covenant Promises, Apostasy, and Atonement

Promise	Apostasy	Atonement
Exodus 19.5 If we keep covenant, we will be God's treasure	Exodus 32.4 <i>Yisra'el</i> worships the Golden Calf	Exodus 32.28 About 3,000 die
	Numbers 25.1-5 <i>Yisra'el</i> commits harlotry with Moab's women and gods	Numbers 25.7-9 Phineas drives his spear through a couple, ending the plague that kills 24,000
	Jude 11 Those who fall away follow Cain, Balaam, and Korah Revelation 2.14 The church of Pergamum follows Balaam Hebrews 6.4-8 Some turn away from grace and are cursed	Hebrews 6.9-12 Believers press forward and are blessed
Numbers 13.2 Accept the Land which God gives to <i>Yisra'el</i>	Numbers 14.4 , <i>Yisra'el</i> rejects the Land and wants to return to Egypt	Numbers 16.47-49 14,700 die in a plague, with Aaron standing between the living and the dead
Matthew 28.19 All authority has been given to <i>Yisroel</i> , so make disciples of all nations	Hebrews 10.26 Deliberately sinning after receiving the truth leaves only an expectation of raging fire that consumes the enemies of God	Hebrews 10.39 We do not belong to those who shrink back and are destroyed, but to those who believe and are saved
1 Corinthians 10.11 All this happens as an example and warning for us	2 Thessalonians 2.3 The man of lawlessness (<i>ἀνομία anomia</i> = תורה-lessness) is revealed	Revelation 12.10-11 Believers overcome Satan by the blood of the Lamb, the word of their testimony, and not loving life so much as to shrink from death

An Undeserved Curse [Numbers 22.2](#) introduces בלק *Balak* Devastator/King of Moab, whose name is the same as בלק *balak* to make void, an onomatopoeia imitating the sound of a bottle being emptied out (בלק בלק בלק). His father's name, in contrast, is צפור *Tsippor* Zippor/Sparrow/Little Bird (his name shares the same root as Zipporah, Moses' wife). בלעם *Beel'am* Balaam/Not of the People/Foreigner to curse ישראל. Sparrow's son tries to Devastate ישראל by hiring a Foreigner to curse them. [Proverbs 26.2](#) says that an undeserved curse, like a sparrow, does not come to rest, and Foreigner's plan does not destroy ישראל, though many die.



Today, many in the world urge the Palestinians to curse ישראל. The Palestinian Charter establishes this curse in Article 22:

Zionism is a political movement organically associated with international imperialism and antagonistic to all action for liberation and to progressive movements in the world. It is racist and fanatic in its nature, aggressive, expansionist, and colonial in its aims, and fascist in its methods. *Israel is the instrument of the Zionist movement, and geographical base for world imperialism placed strategically in the midst of the Arab homeland to combat the hopes of the Arab nation for liberation, unity, and progress. Israel is a constant source of threat vis-a-vis peace in the Middle East and the whole world. Since the liberation of Palestine will destroy the Zionist and imperialist presence* and will contribute to the establishment of peace in the Middle East, the Palestinian people look for the support of all the progressive and peaceful forces and urge them all, irrespective of their affiliations and beliefs, to offer the Palestinian people all aid and support in their just struggle for the liberation of their homeland. (Emphasis added.)

As an example of the double standard by which ישראל is judged by the world, there is only one nation in the Middle East that fully supports religious freedom: ישראל. But there is only one place in ישראל where freedom of religion is strictly prohibited: The Temple Mount, location of the Islamic sites Al Aqsa Mosque and Dome of the Rock. Although the Temple Mount is the single most sacred site in the entire world for Jews, and Jews won it in the 1967 Six Day War, Jews and Christians are not allowed to pray there because it would cause riots among the Muslims if they did.



Threat The reasoning בלק gives for wanting to curse יִשְׂרָאֵל in [Numbers 22.1-5](#) is that he is overcome with dread because of how many they are, what they did to the Amorites, they “cover the earth,” and he is afraid they will lick up Moab like an ox licks up the grass of the field. His feelings seem justifiable—just over 600,000 fighting men are counted in the census of [Numbers 1.46](#). With an equal number of women the same age, plus all the children under age 20, יִשְׂרָאֵל is easily two to three million strong!

No Threat Moses relates in [Deuteronomy 2.9](#) how God warned him not to attack Moab, since that land was given to Lot and his descendants. Both the Moabites and the Midianites who join them are relatives of יִשְׂרָאֵל. Abraham’s nephew Lot is the father/grandfather of Moab, [Genesis 19.36-37](#). And in [Exodus 2.15-22](#), Moses marries Zipporah, daughter of the priest of Midian, Reuel/Jethro. In [Matthew 10.36](#), יְשׁוּעָה says that a man’s enemies will be the members of his own household. Here, even though יִשְׂרָאֵל poses no threat, members of the family of יִשְׂרָאֵל attack.

Coming out of Egypt בלק says in [Numbers 22.5](#) and בלעם quotes him to God in verse 11, הִנֵּה עַם יֹצֵא מִמִּצְרַיִם *heeney am yatsa meemeetsrayim* Behold! A people comes out of Egypt. Or, Behold! A people is (still) coming out of Egypt. יִשְׂרָאֵל is still in the process of leaving Egypt just as it’s a process for a believer to leave the world, the process of sanctification, becoming set apart to God, becoming holy. Forget what the world says about being holy, it’s what God commands us to be, [Leviticus 11.44](#), [1 Peter 1.16](#). בלעם recognizes this distinction of יִשְׂרָאֵל in [Numbers 23.9](#)—they are not reckoned among the nations. Isn’t that what יְשׁוּעָה says in [John 17.14-16](#) and Paul in [Romans 12.2](#)? This is what irritates the world about יִשְׂרָאֵל and believers who are grafted into their olive tree. We are coming out of Egypt, out of the world.



Blessing and Cursing בלעם is hired to curse, but blessings instead. [James 3.9-12](#) says that blessing and cursing should not come from the same tongue. ישוע in [Matthew 5.43-48](#) and Paul in [Romans 12.14](#) say to bless and not to curse.



Heaping Coals of Fire A few verses later, Paul in [Romans 12.20](#) quotes [Proverbs 25.22](#), that blessing an enemy will heap גחלת *gachelet* coals of fire on his head. What does that mean? Partly, it's a play on words in the Hebrew. The letters for אש *esh* fire are found in ראש *rosh* head. The letter ר *resh* by itself can mean head. Reverse the letter grouping in ראש and you have אשר *asher* bless—to put fire on the head!

As to what else this phrase could mean, here are some fun explanations from the web:

- This metaphor is drawn from the ancient process of smelting, where coals were heaped on top of the ore as well as being underneath. So exercising kindness will tend to soften the person and melt his hardness, separating evil impurities and bringing out the good in him.
- There are different interpretations of the verse. One suggests the "burning coals" represent a spiritual debt (and consequent punishment) accruing from the imbalance of justice. Another suggests that the debt is in the conscience, that the injustice will produce a "burning" guilt and remorse in the enemy's mind.
- This is an orientalism. In eastern villages one woman who had the flint would rise first and build a fire. Then a boy takes the burning coals in pottery balanced on his head. This was a pleasant task for the boy, because when the morning is cold he becomes warmed by the coals as he goes on his rounds.

Perhaps the best explanation: if my head is on fire, I'm going to fix it ASAP. If changing my heart toward the other person does the trick, I'm for it. And isn't it interesting that the disciples on Pentecost are *blessed with fire on their heads*?



Blessing ישראל בלעם echoes in [Numbers 24.9](#) what God says to Abram in [Genesis 12.3](#), ואברכה מברכך *va'a'varcha mevarchecha* And I will bless them that bless you. This blessing to Abram is transferred to Isaac in [Genesis 17.19-21](#) and [Genesis 21.12](#), then to Jacob/ישראל in [Genesis 27.29](#), with a similar phrase. The Angel of יהוה *YHVH* the LORD tells ישראל, "I will never break My covenant with you." ישראל always will be blessed; we will be blessed if we bless ישראל. Unfortunately, many not only in the world, but also in the Church have a different attitude toward ישראל.

Helping a Donkey God says in [Deuteronomy 22.4](#) to help a donkey that has fallen. After **בלעם** beats his donkey to the ground in [Numbers 22.27](#), the Angel of יהוה rebukes **בלעם** and praises the donkey!



Sword of יהוה against the Doctrine of בלעם In [Numbers 22](#), **בלעם** sets out with the men from בלק. Three times, the Angel of יהוה stands in the way with a drawn sword. The donkey sees the angel and the sword, but **בלעם** doesn't. A combination of rage at his donkey and embarrassment in front of the men from בלק results in **בלעם** striking his donkey, to the point he argues with his donkey that if he had a sword he would kill it. The

powerful prophet hired to curse ישראל loses an argument with his donkey! Then his eyes are opened and he sees the Angel of יהוה. **בלעם** had threatened to kill his donkey, and now the Angel tells him that, but for the donkey, **בלעם** would be dead. The Angel warns **בלעם** to speak only the words of the Angel; no cursing of ישראל.

About 1,500 years later, He who has the sharp, double-edged sword warns the Church in Pergamum, "There are some among you who hold to the teaching of **בלעם**, who taught בלק to entice ישראל to sin so that they ate food sacrificed to idols and committed sexual immorality. Likewise, you also have those who hold to the teaching of the Nicolaitans. Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth," [Revelation 2.14-16](#). Νικολαΐτης [Nikolaitēs](#) Nicolaitans means Destruction of People and **בלעם** is also בלע [bala](#) swallow and [עם am](#) people, Swallow the People, same idea. Revelation links these two in sinning by leading ישראל to eat food sacrificed to idols and to engage in sexual immorality. Both these sins lead to worship of idols and the punishment of [Numbers 25](#), the Sword of יהוה. Peter in [2 Peter 2](#) warns that as there were false prophets among ישראל then, so there will be false prophets in the Church. In verse 14 he describes their adultery, sin, seduction, and greed, and he likens them to **בלעם**.

Such teachers are in the Church today, so it's important to recognize and to avoid them.

Acts 15 in a Different Light At the Jerusalem Council, James gives the Gentiles four rules to follow, [verses 19-21](#): No food polluted by idols and no sexual immorality, the same two sins named in Revelation, plus no meat from strangled animals or blood. The Church has sometimes taken this to mean that only these four laws apply to us, or that now we can pick which laws still apply to us. Hebrew Roots has another perspective.

This divergence begins in [Acts 10](#), with Peter's vision of a sheet full of all kinds of animals, clean and unclean, which he is told to kill and eat. He refuses. He is warned not to call impure what God has made clean, and then he goes into a Gentile's home. The Church takes from this that the food laws of [Leviticus 11](#) no longer apply to us, such as not eating pork or shellfish. Is this the case? Or have we allowed libertine thinking, the Doctrine of בלעם and the Nicolaitans to enter the Church? Many in the Church believe it is OK, "under grace," violate many other laws also.

A principle of biblical interpretation is to let the text interpret itself. Peter, a Torah-observant Jew, does not interpret his vision to have anything to do with food.

1. Compare Peter's refusal to [Ezekiel 4.12-15](#). God tells Ezekiel to cook bread with human excrement. Like Peter, Ezekiel balks and God allows him to cook with cow manure instead. Is God testing Ezekiel and Peter in each case?
2. Just as the visitors from Cornelius arrive at Peter's home, the Spirit tells Peter to go with the Gentiles, whom till now Peter considered unclean. In Jewish tradition, the laws about clean and unclean carried to prohibitions against going into a Gentile's home or eating with a Gentile. We Gentiles miss the significance of this because we don't think of ourselves as unclean. And Church history is mostly Gentile history, so the Jewish perspective has been hidden. But this is the context of this passage. The result is that Peter travels and eats with Gentiles.
3. What is Peter's interpretation of his own dream? In [10.28](#), he says that God showed him not to call any *man* impure or unclean.
4. How do others interpret the dream? In [Acts 11.4-18](#), when Peter is accused of going into a Gentile's home and eating, he explains his interpretation, and other Jewish believers agree that God is no longer calling *Gentiles* unclean.
5. As a result, the Church for the first time opens its doors to Gentiles. Now, 2,000 years later, many Gentiles and Jews don't think Jews belong in the Church!

What is the purpose of James' four rules in [Acts 15](#)? James isn't saying, "This is all the Law you'll ever have to obey," for that would sanction lying, adultery, and murder, etc. Instead, James adds that since "Moses is read in the synagogues on every Sabbath," the Gentiles will get the rest of תורה as they continue in fellowship. He says in effect, "Until the Gentiles mature in obeying all the תורה, we will at least be able to stand fellowshiping with them if they obey four rules." Instead of a carte-blanc for Gentiles to break תורה, this is a selfless act on the part of Jews to submit to God's leading, break a life-long loathing for Gentiles, and welcome them into fellowship. By tossing תורה, however, the Church has convinced Jews that we are false teachers, [Deuteronomy 13](#).

Replacement Theology Another way the Church has introduced teaching that causes Jews to believe we are false teachers is Replacement Theology, also known as Fulfillment Theology or Supersessionism. This is a belief that **ישראל** has been replaced by the Church and/or that the Old Covenant (Tenach) has been replaced by the New Covenant. I first heard a version of this theory expressed to me while talking with a Jesuit priest in the early 1980s. I asked him why the Catholic Church teaches doctrines contrary to the Bible. He replied, “Well, we wrote the Bible, and we’re still writing it.”

First, the only place in the Tenach which mentions the “New Covenant” is [Jeremiah 31.30-36](#). That passage is quoted in [Hebrews 8.7-12](#). The New Covenant is the תורה written not on stone or parchment or paper, but on our hearts!

Second, in the Jeremiah passage, יהוה specifies that the New Covenant is with **ישראל**, and only if the sun, moon, stars, and ocean waves depart, and only if the heavens above and the foundations of the earth can be measured, will **בכל-זרע ישראל** *bechal-zera Yisra'el* all the seed of Israel will be cast off. Many other verses confirm that **ישראל** is not forgotten by God, such as Joel 3.1-2 (Hebrew [4.1-2](#)), where God promises to fight for “My people” and “My inheritance **ישראל**,” and against those who divide “My Land.” In the Church today are those who would divide the Land between **ישראל** and their enemies, as well as those who believe that **ישראל** should keep all the Land.



Living in Laodicea [Revelation 3.17-18](#) addresses the Church of Λαοδικεύς *Laodikeus* Laodicea, which is from Λαοδίαια *Laodikeia* Justice of the People. The Church of Laodicea, which some characterize as the current Church age, is democratic. We get to decide what’s right and wrong. This is the mindset we tend to bring to תורה.

To this Church, ישוע says that, although we think we are rich and in need of nothing, we are really wretched, pitiful, poor, blind, and naked. As the lure of riches blinds בלעם to lead **ישראל** astray in spite of God’s clear warnings, we too are blind if we think God is finished with **ישראל** and תורה. ישוע says that He was sent only to the lost sheep of **ישראל**, [Matthew 15.24](#). We have no grounds for arrogance!

Source of Blindness This Church of Democracy is blind for two reasons. [1 John 2.9-11](#) says that he who hates his brother is in blinding darkness. See the footnote that this is referring to our fellow believer—which includes believing **ישראל**! If we hate **ישראל**, we are blind. Jews today consider international pressure against **ישראל** to stop protecting its borders and people is the new anti-Semitism. Instead of openly coming out against Jews, people feel free to act against their state. “I’m not anti-Semitic, I just want their country given to their enemies.” Another blindness is lacking the virtues goodness, knowledge, self-control, perseverance, mutual affection, and love, [2 Peter 1.5-9](#).

Prophecy **בלעם** is a perfect fulfillment of the warning in [Deuteronomy 13](#). His prophecies come true, but he desires to turn **ישראל** away from **יהוה** and **תורה**. In [Numbers 24.17-19](#), his prophecy can be looked at like this:

I see Him	ישוע appears—1 st Coming
but not now	ישוע ascends to heaven
I behold Him	The Second Coming of ישוע
but not near	About 3,500 years after בלעם
a Star shall proceed from Jacob	to be a Light to the nations
and a Scepter shall arise out of ישראל	ישוע will rule from ישראל

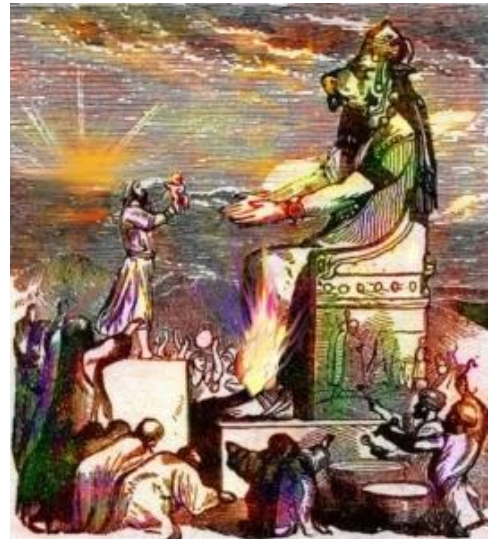


[Verse 20](#) adds that Amalek is the first of the nations. How is that? They were the first nation to attack **ישראל** in the wilderness wanderings. [Exodus 17.16](#) says that **יהוה** will fight with Amalek from generation to generation. Since then, Haman, an actual physical descendant of Amalek in the Book of Esther, and various nations in the spirit of Amalek, such as Hitler and Islam, have all tried to wipe out **ישראל**. They are all unsuccessful.

Sin of בלעם Is the sin ישראל commits limited to this one time in the wilderness? We already saw how שוע rebukes the church in Pergamum in [Revelation 2.14](#) for having some who hold to the teaching of בלעם, committing sexual immorality and eating food sacrificed to idols. Both the Nicolaitans/Destruction of People and בלעם/Swallow the People lead ישראל—the Church included—into sin and judgment.

Child Sacrifice In [Numbers 25.1-3](#), ישראל succumbs to sexual immorality with the women of Moab and worships their gods as well. This results in a plague that ends, [Numbers 25.11](#), with the קנא *kana* zeal of פינחס *Peenchas* Phineas.

Who is the god of the Moabites? [Numbers 21.29](#) names כמוש *Chemosh*. A similar god is מלך *Molech* of the Ammonites. Both were worshipped by burning children alive in the arms of the idol, which was heated by building a fire in it. [Leviticus 18.21](#) specifically prohibits offering a child to מלך. [1 Kings 11.7](#) records that King Solomon built high places for both כמוש and מלך, probably to appease wives from those nations. It is up to King Josiah in [2 Kings 23.10](#) to defile the high place of מלך in תפת *Topheth* Place of Fire of the Valley of הנום *Hinnom* Lamentation southwest of Jerusalem.



Abortion Here's a comparison between then and now, <http://jeannie-ology.com/?p=863>:

In order to insure the health of the economy or world peace, if asked to bring our first born to an altar to be incinerated we would bristle in disgust and refuse to comply. Regardless of how we perceive ourselves, the truth is we're no better than the Ammonites or irreverent Israelites. Blatantly, boldly and unabashedly, we follow in the path of their example worshipping at the altar of Baal. Unlike the heathens of Molech, we adulate in secret, in sterile environments, under the covering of perverted laws, not in open fields celebrating our bounty with dancing. We do not drown out the shrieks of our offspring with flutes and tambourines as they cremate. Rather our children burn and writhe in a clandestine conflagration hidden from the naked eye in a fiery inferno of saline deep within the womb.

We use words like “*science*” and “*choice*” in place of murder and slaughter and as we deceive ourselves, Molech is pleased. We have gods in our culture that demand “*costly sacrifice*” and we are more than willing to fulfill their call to abandon what should be considered sanctified. We rush to the fore in an effort to justify and cooperate with the never satisfied blood lust for innocence from a cadre of gods whom we look to for gratification in this life.

Wrath against יִשְׂרָאֵל The Moabites came against יִשְׂרָאֵל by offering their children to כְּמוֹשׁ and offering their daughters in immorality to men of יִשְׂרָאֵל. Centuries later in [2 Kings 3.26-27](#), the king of Moab offers his eldest son as a burnt offering on the wall of the city. The result? Just as today, when Muslims offer their children in sacrifice to Allah as homicide bombers and blow themselves up in buses and cafes in יִשְׂרָאֵל or on public transportation in America, England, or Spain, nations turn their wrath on יִשְׂרָאֵל! As the violence increases, יִשְׂרָאֵל is pressured to give up their Land to the very terrorists who initiate the killing.

Parents celebrate children's death

Creating a supportive social environment for terrorists has been a critical factor in the Palestinian Authority's successful promotion of suicide terrorism. To this end, PA policy has been to honor terrorists as Shahids (Martyrs for Allah), and to teach Palestinian mothers to celebrate when their children die as terrorist Shahids. Categorizing these dead terrorists as Shahids grants them the highest honor a Muslim can achieve, and is therefore cause for a mother to celebrate, according to this PA teaching. An example of that happiness and celebration can be seen in Um Nidal, mother of a suicide terrorist:



Um Nidal is filmed with her son, Muhammad, who is armed and ready to carry out a terror attack:

"By Allah, today is the best day of my life. I feel that our Lord is pleased with me, because I am offering something [my son] for Him. I wish to sacrifice more [sons] for Allah's forgiveness, and for the flag [of Islam], 'There is no god but Allah', to fly over Palestine.... It's true that there's nothing more precious than children, but for the sake of Allah – what is precious becomes cheap."

<http://www.palwatch.org/main.aspx?fi=479>

Walk Humbly with the Servant In [Micah 6.1-5](#), יְהוָה calls for a court with the mountains and hills as witnesses, asking יִשְׂרָאֵל to voice their complaint against Him. All along, God has been rescuing יִשְׂרָאֵל, redeeming them, providing for them, protecting them, and blessing them, but many went and served Baal of Peor anyway in Shittim, [Numbers 25.1](#). This prophecy of Micah takes place during the time of the Assyrian captivity, about 700 BC. God is asking יִשְׂרָאֵל to remember back about 700 years to the time of Moses. God expects us to remember His mercy and love, even if we don't remember 700 years of history. יְהוָה says in Micah 6.3, "O My people, what have I done unto thee?" As שׂוֹעַ is described as a servant in the Gospel of Mark and [Matthew 20.28](#), here יְהוָה makes the same plea as the donkey when the donkey asks בְּלֵעָם in [Numbers 22.28](#), "What have I done unto thee?" In the same way, שׂוֹעַ could ask the Church today, "What have I done unto thee?" What is the solution?

Do Justly, Love Mercy, and Walk Humbly with Your God This is what God requires of us. Walking humbly with a humble God—exactly what שׁוּעַ says we should do in [Matthew 11.28-30](#).

Called into Court

One day, we will be called into court and יְהוָה will ask us to remember His grace and mercy and how we responded. We often complain, but God continues to carry us.



Court—Scary!



Higher Court—Scarier!



Highest Court—Scariest!

God's Goals [Micah 6.5](#) says to remember what בִּלְקָם and בִּלְעָם did from Shittim to Gilgal. [Joshua 3](#) tells how יִשְׂרָאֵל leaves Shittim to cross the Jordan. The next chapter says that they come out of the water at Gilgal. As the water dries up for them to cross, a man from each tribe picks up a stone from the middle of the dry riverbed and carries it across to Gilgal. This is done as a memorial for generations, [Joshua 4.21-24](#), that all the peoples of the earth may know and fear the mighty hand of יְהוָה.

God loves us, carries us, and serves us, and He wants the world to know it. He wants us to live justly with mercy and humility. These are His goals. This is the Covenant into which He calls us, a Covenant of Love. Too often, like the king of Moab or King Solomon sacrificing to a demon, or בִּלְקָם building altars to God, we consider our covenant with God to be a contract instead. “You give me what I want and I’ll give You what You want.” That doesn’t work. God loves us and He wants us to love Him too.

Glossary, in order of appearance:

בלק	<i>Balak</i>	Balak/Devastator/king of Moab to make void
ישראל	<i>Yisra'el</i>	Israel
ישוע	<i>Yeshua</i>	Jesus/salvation
צפור	<i>Tsippor</i>	Zippor/Sparrow/Little Bird
בלעם	<i>Beel'am</i>	Balaam/Not of the People/Foreigner
הנה עם יצא ממצרים	<i>heeney am yatsa meemeetsrayim</i>	Behold! A people comes out of Egypt/Behold! Behold! A people is (still) coming out of Egypt.
גחלת	<i>gachelet</i>	coals of fire
אש	<i>esh</i>	fire
ראש	<i>rosh</i>	head
ר	<i>resh</i>	head
אשר	<i>asher</i>	bless
ואברכה מברכיך	<i>va'a'varcha mevarchecha</i>	And I will bless them that bless you.
יהוה	<i>YHVH</i>	the LORD
Νικολαίτης	<i>Nikolaiitēs</i>	Nicolaitans/Destruction of People
בלע	<i>bala</i>	swallow
עם	<i>am</i>	people
תורה	<i>Torah</i>	Law/Instruction
בכל-זרע ישראל	<i>bechal-zera Yisra'el</i>	all the seed of Israel
Λαοδικεύς	<i>Laodikeus</i>	Laodicea
Λαοδικεία	<i>Laodikeia</i>	Justice of the People
קנא	<i>kana</i>	zeal
פינחס	<i>Peenchas</i>	Phineas
כמוש	<i>Chemosh</i>	Chemosh, god of the Moabites
מלך	<i>Molech</i>	Molech, god of the Ammonites
תפת	<i>Topheth</i>	Place of Fire
הנם	<i>Hinnom</i>	(Valley of) Lamentation