

Concise Bible Dictionary

H

By George Morrish

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Ha, Ha

The War-Horse answers the trumpet with Ha, Ha; he is ready (Job 39:25). the same Hebrew word is Translated AH, AHA.

Haahashtari

Son of Ashur of the tribe of Judah (1 Chron. 4:6).

Habaiah

Ancestor of some priests who returned from exile. They could not prove their genealogy, and were put from the priesthood (Ezra 2:61; Neh. 7:63).

Habakkuk

Nothing is said of the prophet's ancestors, nor as to when he prophesied. He is generally placed in the time of Josiah or a little later: it was before the captivity of Judah, for that is foretold.

Habakkuk 1. The prophet exhibits the exercise of a heart full of sympathy towards the people of God. The evil among them greatly distressed him, and he cried mightily unto God. In Habakkuk 1:5-11 is God's answer. He will raise up the Chaldeans, a "bitter and hasty nation," to punish them. The character and violence of the Chaldeans are described.

In the verses from Habakkuk 1:12 to Habakkuk 2:1, the prophet pleads with God not to be unmindful that the Chaldeans were worse than Judah. He will watch for God's answer.

In Habakkuk 2:2-20 is God's reply. The prophet was told to write the vision so plainly that he who read it might run. The vision was for an appointed time, but it hastened to the end. The restless, grasping pride of the Chaldeans God would in due time judge; but meanwhile "the just shall live by his faith." The rapacity of the Babylonian is spoken of, and then woes are pronounced against the oppressor, for his covetousness, his blood-shedding, his debauchery, and his idolatry.

In contrast to all this the announcement is made that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the [bed of the] sea." This looks forward to the millennium, passing over the partial return of the people in the books of Ezra and Nehemiah. The prophet is assured that "The Lord is in His holy temple: let all the earth keep silence before Him." Judgment on the Gentile rulers of God's people will, at the time of the end, immediately precede and lead to the kingdom.

Habakkuk 3 is a prayer of the prophet. "Upon *Shigionoth*," reads in the margin "according to variable songs or tunes," which signification seems confirmed by the subscription, "To the chief singer on stringed instruments." The prophet realizes the presence of God while he reviews His past dealings against Israel's enemies, and sees in them the pledge of the future salvation. At the close, while faith has to *wait* for the blessing, he rejoices in God, saying, "I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

Habaziniah

Ancestor of Jaazaniah, chief of the Rechabites in the time of Jeremiah (Jer. 35:3).

Habergeon

See Armor.

Habor

An affluent of the Euphrates, joining that river about 35° N. It marks one of the districts to which the Israelites were carried captive (2 Kings 17:6; 2 Kings 18:11; 1 Chron. 5:26). It is now called *Khabour*. The name of the Habor has been found on some of the ancient Assyrian monuments. In ancient histories it has borne the names of Aborrhias, Aburas, Abora and Chaboras.

Hachaliah

Father of Nehemiah (Neh. 1:1; Neh. 10:1).

Hachilah

Hill near Ziph in Judah, described as being “before” or “on the south of” Jeshimon. David resorted there when pursued by Saul, and there David spared Saul when he was in his power (1 Sam. 23:19; 1 Sam. 26:1, 3). Identified by some with *Dhabret el Kolah*, 31° 28' N, 35° 13' E.

Hachmoni

Father of Jehiel, a companion of David's sons (1 Chron. 27:32). In 1 Chronicles 11:11 the same Hebrew word is translated “Hachmonite.”

Hachmonite

Designation of Jashobeam (1 Chron. 11:11), or he was "the son of Hachmoni." Supposed to be the same as the TACHMONITE in 2 Samuel 23:8 (see margin), the chief of David's valiant men. See ADINO.

Hadad

1. Son of Bedad and king of Edom (Gen. 36:35-36; 1 Chron. 1:46-47).

2. An Edomite of the royal family. When a child he was carried into Egypt: Pharaoh eventually gave him his sister-in-law as wife. On the death of David he returned to his own country, and, being stirred up by God, was an enemy and did mischief to Solomon (1 Kings 11:14-22).

3. Son of Ishmael (1 Chron. 1:30). Called HADAR in Genesis 25:15.

4. King of Edom who succeeded Baal-hanan (1 Chron. 1:50-51). Called HADAR in Genesis 36:39. Apparently "Hadad" was a title of the kings of Edom rather than a name.

Hadadezer

Son of Rehob, Syrian king of Zobah. He was defeated by David with great loss, and driven across the Euphrates. David took much spoil and the shields of gold he dedicated to the Lord. Hadadezer was also again totally defeated by David (2 Sam. 8:3-12; 1 Kings 11:23). Called HADAREZER (2 Sam. 10:16,19; 1 Chron. 18:3-10; 1 Chron. 19:16-19).

Hadadrimmon

Place in the valley of Megiddo where there had been great mourning. It is quoted as an illustration of the great mourning there will be at Jerusalem when the sin of Judah is brought home to their conscience for having demanded the death of their Messiah (Zech. 12:11). The allusion is considered to be the occasion when Josiah was smitten in that same valley, though the histories do not speak of any mourning there (2 Kings 23:29; 2 Chron. 35:22-23). It is identified with *Rummaneh*, 32° 32' N, 35° 12' E.

Hadar

See HADAD.

Hadarezer

See HADADEZER.

Hadashah

City in the lowlands of Judah (Josh. 15:37). Identified by some with *Ebdis* or *Eddis*, 31° 41' N, 34° 42' E.

Hadassah

Another name for Esther (Esther 2:7).

Hadattah

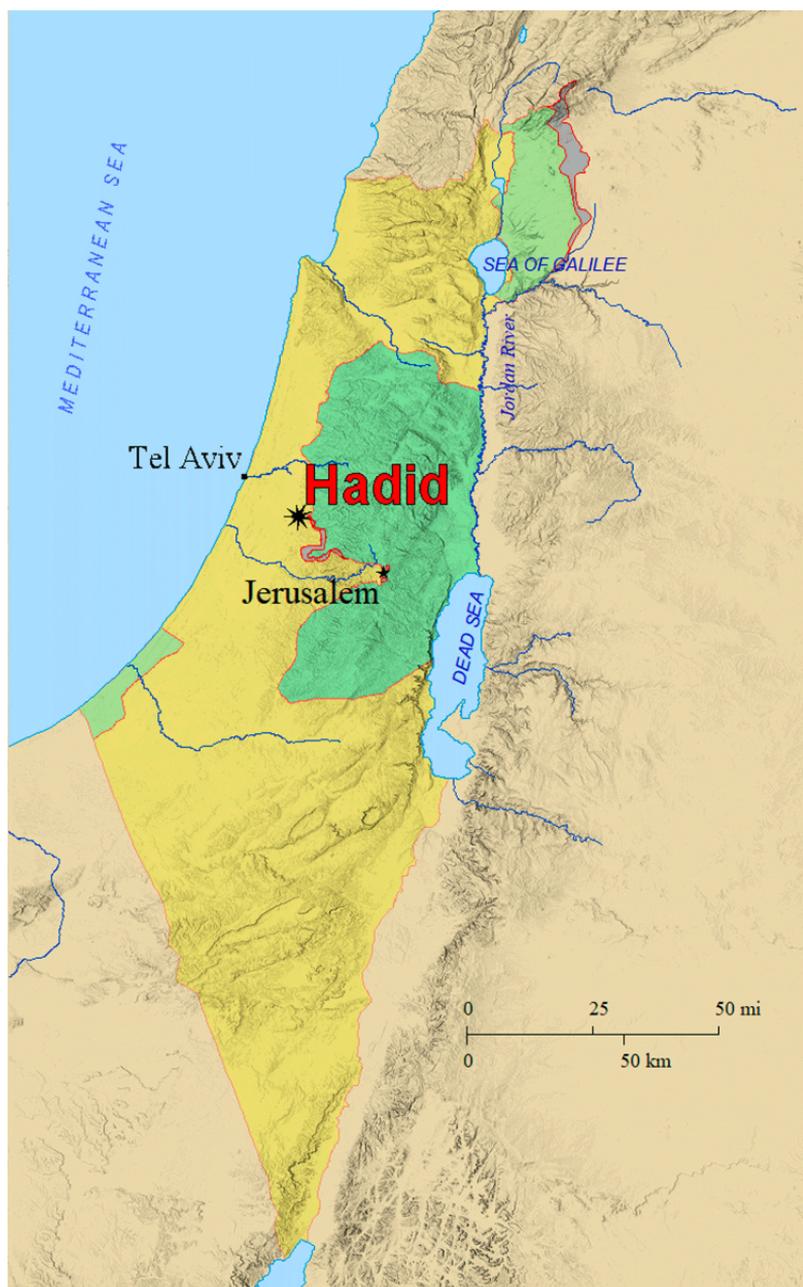
City in the south of Juda (Josh. 15:25). See HAZORHADATTAH.

Hades

See HELL.

Hadid

Town near Lod and One (Ezra 2:33; Neh. 7:37; Neh. 11:34). Identified with *Haditheb*, 31° 58' N, 34° 57' E.



Hadlai

Father of Amasa, a chief of the Ephraimites (2 Chron. 28:12).

Hadoram

1. Son of Joktan, of the family of Shem (Gen. 10:27; 1 Chron. 1:21).

2. Son of Tou or Toi king of Hamath: he was sent to congratulate David on his victory over Hadarezer (1 Chron. 18:10). The same as JORAM in 2 Samuel 8:10.

3. Chief officer over the tribute in the days of Solomon. He lost his life at the division of the kingdom (2 Chron. 10:18). Apparently the same as ADORAM in 2 Samuel 20:24, and ADONIRAM in 1 Kings 4:6.

Hadrach

District in Syria (Zech. 9:1). Not identified. It is supposed to be found on the Assyrian monuments in the names *Hatarakka* and *Hatarika*, where it is associated with Damascus and Hamath, as in Zechariah.

Haft

The "handle," as of a dagger (Judg. 3:22).

Hagab

Ancestor of some Nethinim who returned from exile (Ezra 2:46).

Hagaba, Hagabah

Ancestor of some Nethinim who returned from exile (Ezra 2:45; Neh. 7:48).

Hagar

Sarah's Egyptian handmaid, given to Abraham, and the mother of Ishmael. When she had conceived, her mistress was despised in her eyes, and on being harshly dealt with, she absconded; but the angel of the Lord bade her return. He would multiply her seed exceedingly. She called His name "Thou God seest me." Fifteen years later, at the feast made by Abraham on the occasion of the weaning of Isaac, Ishmael was seen to mock, and Sarah besought Abraham to cast out Hagar and her son; being instructed by God he did so. Still God protected her and her son, and saved him when she thought he was about to die (Gen. 16:1-16; Gen. 21:9-20; Gen. 25:12).

An allegory is drawn from the above history in Galatians 4:24-31. Hagar (AGAR) answers to the covenant of law and to Jerusalem then in bondage; and Sarah to the covenant of promise and to Jerusalem above, which is free. The conclusion as to the believer is, "so then, brethren, we are not the children of the bondwoman, but of the free." The Christian is not under the law nor in the flesh; but is free, under grace. Being the seed of Abraham according to promise, that is, being "of Christ," or "Christ's," the gospel and new covenant blessings have come to believers through Him, and they are reckoned as of God's city, Jerusalem above, that is free. The *church* is of God's eternal counsel, heavenly, and is never in scripture called a mother.

Hagarenes, Hagarites

People in Arabia on whom the two and a half tribes made war. The great spoil captured shows that they were a wealthy tribe (1 Chron. 5:10,19-22; Psa. 83:6). The origin of the name, and where they abode, is not known. In the above Psalm they are distinguished from the Ishmaelites.

Hagerite

Designation of Jaziz, whom David set over his flocks (1 Chron. 27:31). Probably the same as Hagarene.

Haggai

Scripture is silent as to the ancestors of this prophet. He stands as to date at the return from captivity, and his prophecy is mostly occupied with the house of the Lord, the temple at Jerusalem. About the year B.C. 535, by order of Cyrus, under God, the rebuilding of the temple had been begun; but in consequence of the opposition from without, and the Jews' lack of faith as to the purpose of God in restoring them to their land, the building was stayed. It had been lying for some fifteen years in that state when God caused Haggai to prophesy, and charge the Jews themselves with neglect of the house. God had been dealing with them in providence, withholding the fruits of the earth; but they understood it not, until the prophet bade them consider their ways. They had made excuses that the time had not yet come to build God's house; but they were building their own houses. The prophet bade them fetch wood and build the house, and God would take pleasure in it, though it might appear as nothing in their eyes.

Zerubbabel and Joshua at once responded, and the work was commenced with energy and *without permission* from the heathen authorities. When asked by whose permission they were building the house, they nobly said, "We are the servants of the God of heaven and earth." Letters were sent to Babylon by the governors of the land, and then God so ordered it that formal permission was given to continue the building. By comparing Haggai 1:1 and Haggai 1:15 it will be seen that in twenty-four days the work was resumed.

Haggai 2. There was encouragement for them, and exhortations to be strong: Jehovah was with them. They were reminded of their deliverance from Egypt, and the prophecy then goes on to the future, when God's purpose will be fully accomplished. God is going to shake the heavens and the earth: "the desire of all nations shall come"—doubtless referring to Christ in an objective sense. God will fill His house with glory. And then it is added (as it should read) "the latter glory of this house shall be greater than the former." There have now been three buildings, if the one restored by Herod be counted as one, and there will be another built by the Jews in unbelief; and another, as described by Ezekiel: yet all are designated "this house," as the first and second are called "this house" in Haggai 2:3 (compare Ezra 5:11). The latter glory will be when Christ, "the desire of all nations," shall come to it, and in that place He will give peace.

Haggai 2:10-19 is a separate message from God, reminding the people how unclean they were, and every work of their hands; and how He had been dealing with them in discipline; yet they had not turned unto Him. But from the day of laying the foundation of Jehovah's temple He would bless them.

Haggai 2:20-23 is still another message from God, and refers again to the future, when all nations will be shaken, and when God will take the true seed of David (here still called “Zerubbabel my servant”, a type of Christ as “the prince of the house of David”), and make Him as a signet. In contrast to the faithless Coniah, or Jeconiah, king of Judah (as a signet plucked from God’s right hand; compare Jer. 22:24), Christ is the signet on God’s right hand, to seal all His purposes touching the nations, and concerning His chosen people Israel.

Haggeri

Father of Mibhar one of David’s mighty men (1 Chron. 11:38).

Haggi

Son of Gad and founder of the Haggites (Gen. 46:16; Num. 26:15).

Haggiah

Son of Shimea, a descendant of Merari (1 Chron. 6:30).

Haggites

Descendants of Haggi (Num. 26:15).

Haggith

One of the wives of David and the mother of Adonijah (2 Sam. 3:4; 1 Kings 1:5,11; 1 Kings 2:13; 1 Chron. 3:2).

Hagiographa

See BIBLE.

Hai

The same as Ai, the translators having apparently included the article (ha) as part of the name in Genesis 12:8 and Genesis 13:3, but in these passages only.

Hail

Particles of ice falling from the clouds. Though hail is usually formed by natural causes not yet perhaps well understood, it is often referred to in scripture as one of the judgments of God. It formed one of the plagues in Egypt (Ex. 9:18-34; Psa. 78:47-48; Psa. 105:32); and is at times connected with fire or lightning. God smote the Amalekites by “great stones” from heaven (Josh. 10:11). The hail is called upon to praise Jehovah, because it fulfills His word (Psa. 148:8; Isa. 28:2,17; Hag. 2:17). It will also form a notable part of the judgments of God in His future dealings with this guilty world (Rev. 8:7; Rev. 11:19; Rev. 16:21).

Hair

Given by God as an ornament and a protection for the head. The Israelites were not to “round the corners of their heads,” doubtless in allusion to some heathen practice, one of which has been described as “cutting the hair in a ring away from the temples” (Lev. 19:27). Neither were they to make any baldness between their eyes for the dead (Deut. 14:1). Baldness should come as a judgment (Isa. 15:2; Jer. 9:26, margin; Jer. 48:37).

Long hair is referred to in the New Testament as the natural covering, of a woman, as owning her subjection to

the man, and is a glory to her; but nature teaches that if a man have long hair, it is a shame to him His head must not thus be covered, for “he is the image and glory of God” (1 Cor. 11:6-15). “Hair as the hair of women” is a symbol of subjection to a head, and effeminacy (Rev. 9:8).

Hakkatan

Father of Johanan whose descendants returned from exile (Ezra 8:12).

Hakkoz

The chief of the seventh course of priests (1 Chron. 24:10). Some priests are alluded to as the descendants of KOZ (the prefix being taken as the article) (Ezra 2:61; Neh. 3:4,21; Neh. 7:63). The RV has HAKKOZ in these passages.

Hakupha

Ancestor of some Nethinim who returned from exile (Ezra 2:51; Neh. 7:53).

Halah

District to which captive Israelites were carried (2 Kings 17:6; 2 Kings 18:11; 1 Chron. 5:26). In an Assyrian geographical list the name of *Halabhu* has been found, which corresponds with Halah, but its position is not well defined. The texts associate it with HAVOR.

Halak, Mount

The southern limits of Joshua's conquests (Josh. 11:17; Josh. 12:7). Not identified.

Halhul

City in the highlands of Judah (Josh. 15:58). Identified with *Hulhul*, 31° 35' N, 35° 6' E.

Hali

City on the boundary of Asher (Josh. 19:25).

Hallel

This term, which signifies “praise,” is used by the Jews in reference to certain of the Psalms.

1. *The Egyptian Hallel* embraces Psalm 113-118. It was so called because it was chanted in the temple while the Passover lambs, which were first enjoined in Egypt, were being slain. It was also chanted in private when the Passover was kept; and it is thought that the “hymn” mentioned in Matthew 26:30 and Mark 14:26 refers to part of this Hallel.

2. *The Great Hallel*. This is so called because of including Psalm 136, in every verse of which is the response “His mercy endureth forever.” Maimonides says it includes Psalm 118-136. Others say it begins at Psalm 120 or Psalm 135:4. It was recited on the first evening of the Passover, also on any special occasion.

Hallelujah

See ALLELUIA.

Hallohesh

One who sealed the covenant (Neh. 10:24).

Halohesh

Father of Shallum who helped to repair the wall of Jerusalem (Neh. 3:12).

Ham

1. One of Noah's three sons: he was father of Cush, Mizraim, Phut, and Canaan. Mizraim and Phut, in their descendants, were mainly connected with Egypt. Nothing personally is known of Ham except his disrespectful behavior when his father was intoxicated, and which drew down the curse of Noah on Canaan (Gen. 5:32; Gen. 6:10; Gen. 9:18,22; Gen. 10:1,6,20; 1 Chron. 1:4,8).

2. The dwelling place of the above in Egypt was mostly designated "the land of Ham" (Psa. 78:51; Psa. 105:23,27; Psa. 106:22).

3. A place somewhere on the east of the Dead Sea, where the Zuzims dwelt who were smitten by Chedorlaomer (Gen. 14:5).

4. The Simeonites in searching for pasture for their flocks in the South came to a place where they of Ham had dwelt of old (1 Chron. 4:40). Some suppose these to have been a colony from Egypt; others judge them to have been Canaanitish nomads.

Haman

The chief minister of Ahasuerus in the time of Esther. He was called "the Agagite," which associated him with the Amalekites, a people that had attacked Israel maliciously. Perpetual warfare had been pronounced against them by Jehovah and this accounts for Mordecai's refusal to pay

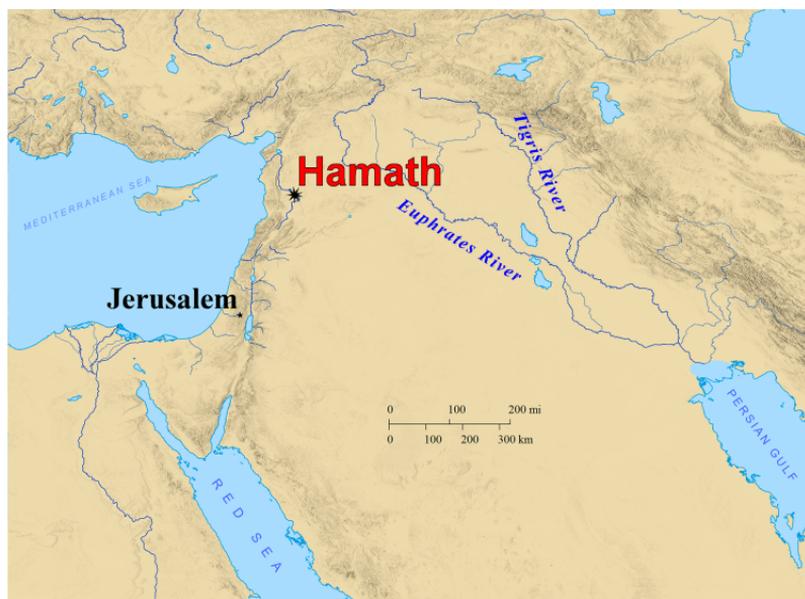
Haman reverence, which so wounded his pride and aroused his anger that he plotted to destroy not only Mordecai but all the Jews that were in the king's dominions. His offer of the immense sum of 10,000 talents of silver ought to have shown the king that he had some sinister end in view. Lots were drawn to get a propitious day for their destruction. Not wishing however to wait for that distant day, he thought he would get rid of Mordecai at once by hanging him, and prepared a gallows for the purpose, intending in the morning to ask for his life. But God, who was watching over all, caused that the king on that very night should be reminded of Mordecai's services, which resulted in Haman being compelled to take his intended victim through the city on the king's horse, and proclaim *him* as the man whom the king delighted to honor. Then Esther pleaded for her life, and the salvation of her people, pointing out Haman as the one who had plotted their destruction; and he was hanged on the very gallows he had prepared for Mordecai (compare Prov. 26:27). The ten sons of Haman lost their lives also. Thus God watched over His people in their captivity and made the device of their enemy to fall upon his own head, as it will be with Satan (Esther 3-9).

Hamath, Hemath

District and a noted city in the north of Syria. We read of the HAMATHITE as early as Genesis 10:18. The district lay north of the Lebanon and the Anti-Lebanon, but perhaps extended southward, as the northern border of Israel is spoken of as "the entering in of Hamath" (1 Kings 8:65). Toi, king of Hamath, sent to congratulate David on his victory over Hadadezer. It was more than a hundred miles farther north than Dan, but it became tributary to

Solomon and he built store cities there (2 Chron. 8:4). On the death of Solomon it appears to have gained its independence, for it was recovered by Jeroboam II (2 Kings 14:28). It afterward fell into the hands of the Assyrians (Jer. 52:9,27).

Antiochus Epiphanes changed its name to Epiphaneia, which name appears on some maps. It is now called *Hamah*. The river Orontes runs through the city. It is so far removed from the path of ordinary travelers (35° 12' N, 36° 38' E) that it retains its ancient customs and pride, along with its poverty and fanaticism. The district is mentioned in the future division of the land (Ezek. 47:16-17,20; Ezek. 48:1; Amos 6:14; Zech. 9:2). In Amos 6:2 it is called **HAMATH THE GREAT**.



Hamath-Zobah

A city conquered by Solomon (2 Chron. 8:3). It can scarcely be the same as the Hamath which is mentioned in 2 Chronicles 8:4. Probably Hamath was a province or city belonging to Zobah.

Hamathite

Inhabitant of Hamath (Gen. 10:18; 1 Chron. 1:16).

Hammath

One of the fenced cities of Naphtali (Josh. 19:35). Probably on the south of Tiberias, where there are hot springs (as its name implies). Now called *Hummam Ibrahim Basha*. The heat of the water rises from 132° to 140° F. See HAMMON

Hammedatha

An Agagite, father of Haman (Esther 3:1, 10, &c).

Hammelech

Father of Jerahmeel and Malchiah, as in the AV. The word is considered by some not to be a proper name, but to signify “the king,” reading “Jerahmeel, the king’s son,” and “Malchiah, the king’s son” (Jer. 36:26; Jer. 38:6); as in the margin and the RV.

Hammoleketh

Apparently the daughter of Machir (1 Chron. 7:18).

Hammon

1. City of Asher (Josh. 19:28). Identified by some with *Ain Hamul*, 33° 7' N, 35° 10' E.

2. City in Naphtali allotted to the Levites (1 Chron. 6:76). By comparing this list of Levitical cities with the one in Joshua 21, Hammon appears to be the same as HAMMOTH-DOR (Josh. 21:32); and this, by the similarity of the name, appears to be the same as HAMMATH in Joshua 19:35.

Hammoth-Dor

See HAMMON.

Hamon Gog

See GOG.

Hamonah

Name of the place where the multitudes of Gog are to be buried after their destruction. This apparently will give the place its name, which signifies "multitude" (Ezek. 39:16).

Hamor

Prince of the Hivites and father of Shechem, of whose family Jacob bought a piece of ground in which Joseph was buried (Gen. 33:19; Josh. 24:32; Judg. 9:28). He is called EMMOR in Acts 7:16. He with Shechem and all the males of the city were slain with the sword by Simeon and Levi in vindication of their sister Dinah (Gen. 34:2-26).

Hamuel

Son of Mishma, a Simeonite (1 Chron. 4:26).

Hamul, Hamulites

Son of Pharez, and his descendants (Gen. 46:12; Num. 26:21; 1 Chron. 2:5).

Hamutal

Daughter of Jeremiah of Libnah, and wife of king Josiah (2 Kings 23:31; 2 Kings 24:18; Jer. 52:1).

Hanameel

Son of Shallum, and cousin of Jeremiah the prophet, of whom, when Jerusalem was besieged by the Chaldeans, the prophet bought a field, as a token that Jehovah would surely fulfill His word that houses, fields, and vineyards would be possessed again in that land (Jer. 32:7-15).

Hanan

1. Son of Shashak, a Benjamite (1 Chron. 8:23).
2. Son of Azel, a Benjamite (1 Chron. 8:38; 1 Chron. 9:44).
3. Son of Maachah and one of David's mighty men (1 Chron. 11:43).
4. Ancestor of some Nethinim who returned from exile (Ezra 2:46; Neh. 7:49).
- 5-6. Levites who returned from exile, one of whom sealed the covenant (Neh. 8:7; Neh. 10:10).
- 7-8. Two chiefs of the people who sealed the covenant (Neh. 10:22,26).

9. Son of Zaccur and one of the “treasurers.” Apparently the four treasurers or store-keepers represented the priests, the scribes, the Levites, and the people. (Neh. 13:13).

10. One whose sons had a chamber in the house of the Lord (Jer. 35:4).

Hananeel, Tower of

Tower in the wall of Jerusalem between the sheep-gate and the fish-gate (Neh. 3:1; Neh. 12:39; Jer. 31:38; Zech. 14:10). Its position is not identified.

Hanani

1. Son of Heman: appointed to the service of song (1 Chron. 25:4, 25).

2. Seer who rebuked Asa for relying on the king of Syria instead of upon the Lord God (2 Chron. 16:7).

3. Father of Jehu the seer who testified against Baasha and Jehoshaphat (1 Kings 16:1,7; 2 Chron. 19:2; 2 Chron. 20:34).

4. Priest who had married a strange wife (Ezra 10:20).

5. Brother of Nehemiah, and governor of Jerusalem under him (Neh. 1:2; Neh. 7:2).

6. Priest who assisted at the dedication of the wall of Jerusalem (Neh. 12:36).

Hananiah

1. Son of Heman: appointed to the service of song (1 Chron. 25:4, 23).

2. A captain of king Uzziah's army (2 Chron. 26:11).

3. Father of Zedekiah a prince in the reign of Jehoiakim (Jer. 36:12).

4. Son of Azur and the false prophet who withstood Jeremiah. He prophesied that God would break the yoke of the king of Babylon within two years. Jeremiah denounced his prophecy as a lie: he should die within a year, which took place in the seventh month (Jer. 28).

5. Father of Shelemiah and grandfather of Irijah (Jer. 37:13).

6. Son of Shashak and a prince of the Benjamites (1 Chron. 8:24).

7. The Hebrew name of SHADRACH, a companion of Daniel (Dan. 1:6-19; Dan. 2:17).

8. Son of Zerubbabel (1 Chron. 3:19, 21). This Hananiah is supposed to be the JOANNA of Luke 3:27 in the genealogy of the Lord Jesus.

9. One who had married a strange wife (Ezra 10:28).

10-11. Two who repaired the wall of Jerusalem (Neh. 3:8,30).

12. Ruler of the palace, who had charge over Jerusalem in the time of Nehemiah: he is described as a faithful man who feared God above many (Neh. 7:2).

13. One who sealed the covenant (Neh. 10:23).

14. A priest of the family of Jeremiah (Neh. 12:12).

15. Priest who assisted at the dedication of the wall of Jerusalem (Neh. 12:41).

Handbreadth

See WEIGHTS AND MEASURES.

Handkerchief

Any small cloth (Acts 19:12). The same is translated “napkin” (Luke 19:20; John 11:44; John 20:7).

Handmaid, Handmaiden

These words often refer in scripture to a female slave, as applied to Hagar the Egyptian (Gen. 25:12); but were also used by women themselves as a term of humility, as when Hannah spake to Jehovah and to Eli (1 Sam. 1:11,16,18); as Abigail to David (1 Sam. 25:24-41); and by Mary and Elizabeth as handmaids of the Lord (Luke 1:38, 48).

Hands, Laying on of

This was very significant in the sacrifices of the Old Testament. At the consecration of Aaron and his sons, they laid their hands on the bullock for the sin offering, on the ram for the burnt offering, and on the ram of consecration, showing identification of the offerers with the sacrifices (Lev. 8:14,18,22). At the consecration of the Levites the children of Israel first laid their hands on the Levites, and the Levites laid their hands on the head of one bullock for a sin offering, and on another for a burnt offering, to make atonement for the Levites (Num. 8:10-12). On the day of atonement Aaron laid his hands upon the head of the scapegoat, and confessed over it all the iniquities of the children of Israel, and it was sent away into the wilderness to signify the putting away of the sins confessed over the goat (Lev. 16:21).

There was also the laying on of hands as the induction to office, as Moses laid his hands on Joshua, and gave him

a charge from the Lord as his successor (Num. 27:23). The apostles also laid hands upon those that had been chosen to take charge of the poor (Acts 6:6); and it is probable that in the appointment of elders, hands were laid upon them. Timothy was counseled not to “lay hands suddenly” on any man (1 Tim. 5:22). As a mark of commendation and fellowship hands were laid on Paul and Barnabas when sent forth on their missionary journey (Acts 13:3). A gift was imparted to Timothy with the laying on of Paul’s hands, the elderhood being associated with the apostle in the act (1 Tim. 4:14; 2 Tim. 1:6). The Holy Spirit was also given with the laying on of the apostles’ hands (Acts 8:17; Acts 19:6). The sick were often cured with the laying on of hands (Mark 6:5; Luke 4:40; Luke 13:13; Acts 28:8). This apostolic action has been imitated in Christendom and much misused, great pretensions being made as to a status given and spiritual blessing imparted; whereas if it were regarded as a simple recognition and mark of fellowship in service it would be a scriptural act.

Hanes

City in Egypt to which the ambassadors of Israel were sent, when they trusted in Egypt instead of in Jehovah (Isa. 30:4). It was for long identified with Tahpanhes on the eastern frontier, but is now supposed to be the ancient Heracleopolis Magna, identified with *Ahmas el Medeeneh*, about seventy miles S.W. of Cairo.

Hanging

See PUNISHMENTS.

Haniel

Son of Ulla, and prince of the tribe of Asher. 1 Chron. 7:39.

Hannah

A pious woman, the wife of Elkanah. She deeply lamented that she had no child, and was on that account provoked by Peninnah, the other wife of Elkanah. She represented the feeble condition of Israel at that time, and in that condition prayer was her resource. In pouring out her soul before the Lord, she vowed that if God would hear her prayer and give her a man-child, she would give him unto Jehovah all the days of his life, and no razor should come upon his head. God heard her prayer, and she became the mother of Samuel (which means “asked of God”), who, when he had been weaned, was given to be servant of Eli the priest. He was “lent” or “returned” to the Lord who gave him (see 1 Sam. 1:28, margin).

Hannah prayed to the Lord, and the joy of her heart flowed out in a beautiful prophetic song, praising and exalting God for His salvation and wonderful doings, which would cause the poor to inherit the throne of glory. Led by the Spirit she spoke of Jehovah giving strength to His king and exalting the horn of His Anointed. Her son Samuel anointed David who was a type of Christ. Thus the prayer of a feeble and barren woman brings in intervention and blessing of God by His Messiah. Eli blessed Elkanah and his wife, and she became the mother of three sons and two daughters (1 Sam. 1:1-28; 1 Sam. 2:1-21).

Hannathon

Border city of Zebulon (Josh. 19:14). Identified with *Kefr Anan*, 32° 55' N, 35° 25' E.

Hanniel

Son of Ephod and a prince of Manasseh (Num. 34:23).

Hanoch, Henoch

1. Son of Midian, and grandson of Abraham and Keturah (Gen. 25:4; 1 Chron. 1:33).

2. Eldest son of Reuben, and founder of the Hanochites (Gen. 46:9; Ex. 6:14; Num. 26:5; 1 Chron. 5:3).

3. Son of Jered (1 Chron. 1:3). The same as ENOCH in Genesis 5:19-24.

Hanochites

Descendants of Hanoch, No. 2. (Num. 26:5).

Hanun

1. Son of Nahash and king of Ammon: he insulted the ambassadors of David, and was severely punished for his insolence (2 Sam. 10:1-4; 1 Chron. 19:2-6). He is a type of those who, refusing the proffered grace of God, will suffer by His judgments.

2-3. Two who helped to repair the wall of Jerusalem (Neh. 3:13,30).

Hap

“Happen,” if it should so happen; it happened to Ruth that she gleaned in the field of Boaz (Ruth 2:3).

Haphraim

City of Issachar (Josh. 19:19). Identified by some with ruins at *el Farriyeh*, 32° 38' N, 35° 6' E.

Haply

“Perchance, perhaps” (1 Sam. 14:30; Mark 11:13; Luke 14:29, &c).

Hara

Place to which some of the captives of Israel were carried (1 Chron. 5:26). It is not included in the parallel passage in 2 Kings 17:6, and may in Chronicles signify “hill country.”

Haradah

One of the stations of the Israelites (Num. 33:24-25).



Haran

1. Son of Terah, and brother of Abraham, and father of Lot (Gen. 11:26-31).
2. Son of Shimei a Gershonite (1 Chron. 23:9).
3. Son of Caleb and Ephah (1 Chron. 2:46). The Hebrew of this differs from Nos. 1 and 2.

Haran

Ancient city in Mesopotamia to which Terah and his family removed from Ur of the Chaldees, and where Abraham tarried, when on his way to the land of Canaan, until his father's death. Here also the descendants of Nahor, Abraham's brother, established themselves; hence the city was called the "city of Nahor" (Gen. 24:10). The name occurs in Genesis 11:31-32; Genesis 33:10; Genesis 29:4; Isaiah 37:12; Ezekiel 27:23, among others. It appears in its Greek form as CHARRAN in Acts 7:2, 4. Its district is situated between the river Khabour and the Euphrates. There is still a town in the district called *Harran*, about 36° 50' N, 39° E. The name signifies "road" in Accadian. It was probably so called because the caravan routes of Syria, Assyria and Babylonia crossed there. It was the seat of a bishopric in the fourth century, and there are still ruins of a cathedral.



Hararite

Designation of Agee, Shammah, Shage, and Sharar or Sacar (2 Sam. 23:11,33; 1 Chron. 11:34-35). The term has been thought to signify “mountaineer.”

Harbona, Harbonah

One of the eunuchs or chamberlains of Ahasuerus (Esther 1:10; Esther 7:9).

Hardly Bestead

“Hard Pressed” (Isa. 8:21).

Hare

The Hebrew word is *arnebeth*, and the Arabic name for hare is *ernebah*; the LXX also translates it as the hare. There can be little doubt therefore that this is the right signification. A difficulty thereupon arises in its being forbidden as unclean, because it chewed the cud but did not divide the hoof (Lev. 11:6; Deut. 14:7). It is now a well-known fact that the hare does not chew the cud, its teeth and stomach not being suited for such a process. Various suggestions have been made in explanation, the most probable is that as the animal *appears* to chew the cud it is classed with those who did so. Scripture usually speaks of things in nature as they appear to the senses of man, and not according to strict science.

The hare is almost constantly moving its jaws as if it were a ruminant. The poet Cowper kept some young hares in his house, and he says of one, "I, made it my custom to carry him always after breakfast into the garden, where he hid himself generally under the leaves of a cucumber vine, sleeping, or *chewing the cud*, till evening." The two principal species in Palestine are the *Lepus syriacus* and the *Lepus egyptiacus*.

Hareph

Father of Beth-gader, a descendant of Judah (1 Chron. 2:51).

Hareth

Forest where David hid himself from Saul (1 Sam. 22:5).

Harhaiah

Father of Uzziel who repaired the wall of Jerusalem (Neh. 3:8).

Harhas

Grandfather of Shallum the husband of Huldah the prophetess (2 Kings 22:14). Called HASRAH in 2 Chronicles 34:22.

Harhur

Ancestor of some Nethinim who returned from exile (Ezra 2:51; Neh. 7:53).

Harim

1. The head of the third order of priests (1 Chron. 24:8).
2. Ancestor of priests who returned from exile (Ezra 2:39; Ezra 10:21; Neh. 7:42).
- 3-5. Ancestors of some who returned from exile (Ezra 2:32; Ezra 10:31; Neh. 7:35).
6. Father of Malchijah (Neh. 3:11).
7. Priest who sealed the covenant (Neh. 10:5).
8. A chief of the people who sealed the covenant (Neh. 10:27).
9. Head of a priestly family (Neh. 12:15).

Hariph

1. Ancestor of some who returned from exile (Neh. 7:24). Apparently called JORAH in Ezra 2:18.
2. A chief of the people who sealed the covenant (Neh. 10:19).

Harlot

A woman given up to fornication: there were such as early as Genesis 38:15. The term is used metaphorically for unfaithfulness: “how is the faithful city become an harlot!” (Isa. 1:21; Ezek. 16:31,35). The mystic Babylon is designated “The mother of harlots” (Rev. 17:5), not only unfaithful herself, but the mother of such.

Harmony of the Gospels

Many have laboriously tried to mold the four gospels into one narrative, thereby more or less destroying what is peculiar to each. Such attempts arise from not seeing that each gospel has its own characteristics stamped upon it by God. See GOSPELS.

Harnepher

Son of Zophah of the tribe of Asher (1 Chron. 7:36).

Harness

Armor. Ahab was wounded by an arrow that entered at the joints of his armor (1 Kings 22:34; 2 Chron. 9:24; 2 Chron. 18:33).

Harnessed

The children of Israel went up “arrayed,” or, as in the margin, “by five in a rank” (Ex. 13:18). See EXODUS, THE.

Harod

A well, or more correctly a spring, near which Gideon encamped, and at which apparently he tested his army by their manner of drinking the water (Judg. 7:1). Identified with *Ain Jalud*, 32° 33' N, 35° 21' E; connected with which is a large pool, at which many might drink at the same time.

Harodite

Designation of Shammah and Elikah, two of David's mighty men, probably from some place called Harod (2 Sam. 23:25). Apparently the former is called SHAMMOTH the HARORITE in 1 Chronicles 11:27.

Haroeh

Son of Shobal, a descendant of Judah (1 Chron. 2:52).

Harorite

See HARODITE.

Harosheth of the Gentiles

City where Sisera dwelt. At his defeat Barak pursued the enemy to this city (Judg. 4:2,13,16). Identified with *el Harithiyeh*, 32° 43' N, 35° 6' E.

Harp

Musical instrument, probably somewhat like those now bearing the name, for such are seen depicted on the Egyptian monuments. The harp is mentioned as early as Genesis 21. It was one of the instruments used in the

temple service (1 Kings 10:12; 1 Chron. 13:8). The harp is remarkable for its soft, soothing sounds. It was used by David to drive away the evil spirit from Saul (1 Sam. 16:23); and it is the only musical instrument referred to symbolically as being in heaven (Rev. 5:8; Rev. 14:2): called “the harps of God” in Revelation 15:2.

Harsha

Ancestor of some Nethinim who returned from exile (Ezra 2:52; Neh. 7:54).

Hart (Ayyal)

A species of deer which is not now definitely known. Many suppose it to be the red deer, the *Cervus elaphus*. It was a clean animal, and was one supplied to Solomon’s table (Deut. 12:15,22; 1 Kings 4:23). Its desire for the water-brooks is used as a symbol of a soul’s panting after God (Psa. 42:1). The bride in the Song of Solomon compares the bridegroom to a young hart (Song of Sol. 2:9,17; Song of Sol. 8:14). In predicting God’s blessing upon Israel in a future day it is said, “the lame man shall leap as a hart” (Isa. 35:6). The deer are remarkable for their pleasing form, their graceful movements, and their great agility.

Harum

Father of Aharhel, a descendant of Judah (1 Chron. 4:8).

Harumaph

Father of Jedaiah who returned from exile (Neh. 3:10).

Haruphite

Designation of Shephatiah who resorted to David in Ziklag (1 Chron. 12:5).

Haruz

Father of Meshullemeth wife of Manasseh, and mother of king Amon (2 Kings 21:19).

Harvest

With Israel the harvest was associated with the Feasts, which should have kept ever before them the goodness of God. Barley harvest was at the feast of first fruits; the wheat harvest at the feast of weeks; and the vintage at the feast of tabernacles (Lev. 23:10,16,34). Harvest was a joyful time (Isa. 9:3), and the poor were not to be forgotten (Deut. 24:19-22).

The harvest is used symbolically in the New Testament for the gathering of souls to God (Matt. 9:37-38; John 4:35). Also of the judgment of the kingdom at the end of the age, when the angels as reapers will first gather the tares and bind them in bundles for burning, and then the wheat will be gathered into God's barn (Matt. 13:39-41). There will also be a harvest of judgment for the earth: the earth will be reaped; and the vine of the earth, that should have produced fruit to God, will be cast into the winepress of the wrath of God (Rev. 14:15-20). In the harvest there is discrimination in judgment.

Harzazon-Tamar

See HAZEZON-TAMAR.

Hasadiah

Son of Zerubbabel, a descendant of David (1 Chron. 3:20).

Hasenuah

Father of Hodaviah of the tribe of Benjamin (1 Chron. 9:7).

Hashabiah

1. Son of Amaziah, a Merarite (1 Chron. 6:45).
2. A Merarite, father of Azrikam (1 Chron. 9:14).
3. Son of Jeduthun: appointed to the service of song (1 Chron. 25:3,19).
4. A Hebronite, an officer of David (1 Chron. 26:30).
5. Son of Kemuel, a Levite (1 Chron. 27:17).
6. Levite who assisted Josiah at the great passover feast (2 Chron. 35:9).
- 7-8. Two priests who returned from exile (Ezra 8:24; Neh. 12:21).
- 9-11. Three Levites who returned from exile (Ezra 8:19; Neh. 10:11; Neh. 12:24).
- 12-13. Two Levites, ancestors of some who returned from exile (Neh. 11:15,22).
14. One, described as “ruler of the half part of Keilah,” who helped to repair the wall (Neh. 3:17).

Hashabnah

One who sealed the covenant (Neh. 10:25).

Hashabniah

1. Father of Hattush (Neh. 3:10).
2. Levite who assisted at the great fast under Ezra and Nehemiah (Neh. 9:5).

Hashbadana

One who assisted Ezra when he read the law (Neh. 8:4).

Hashem

A Gizonite, father of some of David's mighty men (1 Chron. 11:34). Apparently the same as JASHEN in 2 Samuel 23:32.

Hashmonah

Halting place of Israel (Num. 33:29-30).

Hashub, Hasshub

1. Merarite, son of Azrikam (1 Chron. 9:14; Neh. 11:15).
- 2-3. Two, who helped to repair the wall of Jerusalem (Neh. 3:11,23).
4. A chief of the people who sealed the covenant (Neh. 10:23).

Hashubah

Son of Zerubbabel, a descendant of David (1 Chron. 3:20).

Hashum

1. Ancestor of some who returned from exile, some of whom had married strange wives (Ezra 2:19; Ezra 10:33; Neh. 7:22).

2. One who assisted Ezra when he read the law (Neh. 8:4).

3. A chief of the people who sealed the covenant (Neh. 10:18).

Hashupha

Ancestor of some Nethinim who returned from exile (Neh. 7:46). Called HASUPHA in Ezra 2:43.

Hasrah

See HARHAS

Hassenaah

One whose sons built the fish gate at Jerusalem (Neh. 3:3). Probably the same as SENAAH in Nehemiah 7:38 and Ezra 2:35, the article being added in Nehemiah 3:3.

Hasshub

See HASHUB.

Hasupha

See HASHUPHA.

Hat

“Turban” (Dan. 3:21). The word *karbela* occurs nowhere else.

Hatach

Chamberlain or eunuch of Ahasuerus who attended on Esther (Esther 4:5-10).

Hathath

Son of Othniel, of the tribe of Judah (1 Chron. 4:13).

Hatipha

Ancestor of some Nethinim who returned from exile (Ezra 2:54; Neh. 7:56).

Hatita

Ancestor of some door-keepers who returned from exile (Ezra 2:42; Neh. 7:45).

Hattil

Servant of Solomon, whose descendants returned from exile (Ezra 2:57; Neh. 7:59).

Hattush

1. Son of Shemaiah, a descendant of David (1 Chron. 3:22; compare Ezra 8:2).

2. Son of Hashabniah: he helped to repair the wall of Jerusalem (Neh. 3:10).

3. Priest who sealed the covenant (Neh. 10:4; Neh. 12:2)

Hauran

Province on the east of the Jordan forming part of the ancient kingdom of Bashan, lying to the south of Damascus. The half tribe of Manasseh occupied it.

Afterward it became the province, including Ituraea, ruled over by Philip (Luke 3:1). It is now called *the Hauran*. It is a flat and fertile plain, but with little natural supply of water. There are many sites of ruined cities and villages, with houses built of hard stone, some of which are in fairly good repair, but with few inhabitants. It is remarkable for its under-ground dwellings, even forming villages, which are difficult of access. The inhabitants are mostly Druzes and nomadic Arabs. When Israel in a future day are in full possession of Palestine, their territory will reach on the N.E. to the “coast of Hauran” (Ezek. 47:16,18).

Havilah

1. Son of Cush, a descendant of Ham (Gen. 10:7; 1 Chron. 1:9).

2. Son of Joktan, a descendant of Shem (Gen. 10:29; 1 Chron. 1:23).

3. Land compassed by the river Pison, where there was fine gold and precious stones (Gen. 2:11). It has not been identified.

4. District near or connected with that of the Amalekites, on the south of Palestine, reaching towards Shur “that is over against Egypt” (Gen. 25:18; 1 Sam. 15:7). It was probably named from No. 2.

Havoth-Jair

This signifies “towns of Jair.” They were in “the country of Argob unto the coasts of Geshuri and Maachathi”; and were also called Bashan-havoth-jair (Deut. 3:14). They were small towns of Gilead (Num. 32:41). The same are called “towns of Jair” in Joshua 13:30; 1 Kings 4:13 and

1 Chron. 2:23. The name occurs again in Judges 10:4. See JAIR.

Hawk

The Hebrew word is *nets*, and is held to embrace the different species of hawk, of which there are several, as indeed is implied by the words “the hawk after his kind.” They were birds of prey and were pronounced to be unclean (Lev. 11:16; Deut. 14:15). Some at least of the hawks are migratory, and this is supposed to be alluded to in Job 39:26, in the expression “stretch her wings toward the south.” The most common of the smaller hawks in Palestine is the Kestrel, *Tinnunculus alaudarius*.

Hawk, Night (Tachmas)

According to Gesenius this is the ostrich, but both the LXX and the Vulgate make it the *night owl*. It is classed among the unclean birds (Lev. 11:16; Deut. 14:15).

Hazael

King of Syria. When an officer of Ben-hadad, he was sent to Elisha (who was visiting Damascus) to know whether Ben-hadad should recover of his sickness. Elisha's answer was indefinite: “Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.” Elisha then wept and explained it was in view of the cruelty that Hazael would do to Israel. Hazael repudiated this imputation, whereupon Elisha told him that he would be king over Syria. Elijah had been bidden to anoint Hazael as king of Syria, but we do not read that he ever anointed him, neither is there any word of

Elisha's doing this on the above occasion. Hazael returned to his master and told him that the message was that he should surely recover; but the next day he smothered him, and reigned in his stead.

For some time Hazael was attacked by Assyria, and his kingdom suffered severely; but when these hostilities ceased, he turned his arms against Israel, and was the instrument God used to punish His guilty people, and "to cut Israel short." Hazael smote all the coasts of Israel. This antagonism he continued to the end of his life. From time to time God gave His people relief, but they turned not from their evil ways, and the oppression was renewed with varying success by Hazael's son, Ben-hadad III (1 Kings 19:15,17; 2 Kings 8:8-29; 2 Kings 9:14-15; 2 Kings 10:32; 2 Kings 12:17-18; 2 Kings 13:3,22-25; 2 Chron. 22:5-6; Amos 1:4). The name of Hazael has been identified on one of the obelisks of Assyria.

Hazaiah

Son of Adaiah, of the tribe of Judah (Neh. 11:5).

Hazar-Addar

A southern boundary of Palestine (Num. 34:4). Called ADAR in Joshua 15:3. Not identified.

Hazar-Enan

The N.E. boundary of the promised land both in the past and in the future (Num. 34:9-10; Ezek. 47:17; Ezek. 48:1). Mr. Porter has identified it with *Kuryetein*, about sixty miles E.N.E. of Damascus, where there are copious fountains, which "Enan" seems to imply.

Hazar-Gaddah

Town in the south of Judah (Josh. 15:27). Not identified.

Hazar-Hatticon

Place connected with the N.E. boundary of the land in Ezekiel. It reads the middle “village” in the margin (Ezek. 47:16). Not identified.

Hazar-Shual

Town in the south of Judah (Josh. 15:28; Josh. 19:3; 1 Chron. 4:28; Neh. 11:27). Not identified.

Hazar-Susah, Hazar-Susim

City in the extreme south of Judah, allotted to Simeon (Josh. 19:5; 1 Chron. 4:31). The names signify “village of horses,” and it may have been a depot for horses from Egypt.

Hazarmaveth

One of the sons of Joktan, a descendant of Shem (Gen. 10:26; 1 Chron. 1:20). The name is supposed to have been preserved by the settlement of the tribe in *Hadramaut*, in the far south of Arabia, about 16° 10' N, 50° E.

Hazel

The word is *luz*, which is now thought to refer to the “almond,” and is so translated in the RV (Gen. 30:37).

Hazelelponi

A woman of the tribe of Judah (1 Chron. 4:3).

Hazerim

This may refer to a district in the S.W. of Palestine, or to the temporary dwellings of the Avim before they were expelled by the Caphtorim (Deut. 2:23). The RV and others translate it “hamlets” or “villages.”

Hazeroth

Station of the Israelites in the wilderness (Num. 11:35; Num. 12:16; Num. 33:17-18; Deut. 1:1). Identified by some with *Ain Hudberah*, 28° 55' N, 34° 30' E.



Hazon-Tamar

Same as *En-gedi* (Gen. 14:7). It is HAZAZON-TAMAR in 2 Chronicles 20:2.

Haziel

Son of Shimei, a Gershonite (1 Chron. 23:9).

Hazo

Son of Nahor and Milcah: the location of his descendants is not known (Gen. 22:22). The name of *Hazu-u* (*Hazu*) has been found in the Assyrian inscriptions, which are thought to point out the settlement of Hazo to be on the borders of northern Arabia.

Hazor

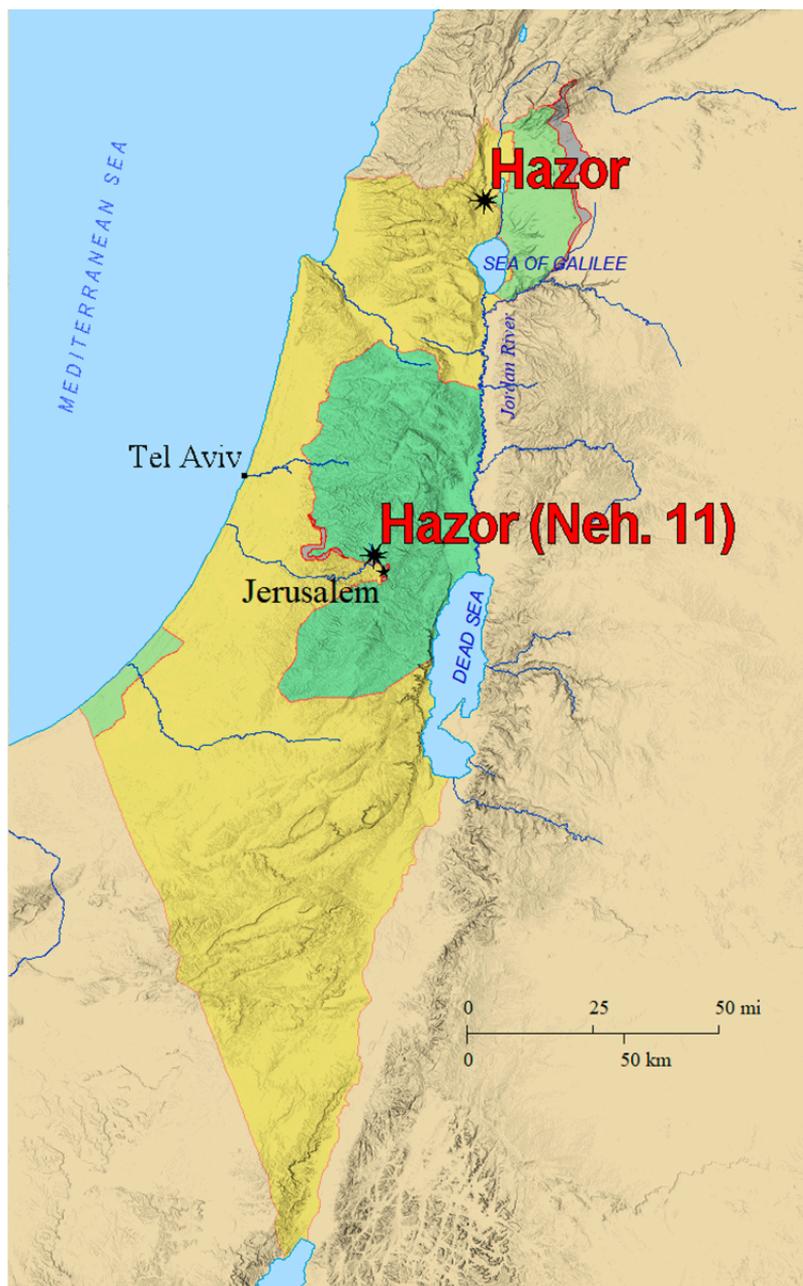
1. Ancient city and capital of northern Palestine. It was taken and burnt by Joshua; rebuilt and allotted to Naphtali, but was retaken by a second Jabin, king of Canaan, who was defeated by Deborah and Barak. It was fortified by Solomon, and was afterward taken by Tiglath-pileser, and the inhabitants carried to Assyria (Josh. 11:1-13; Josh. 12:19; Josh. 19:36; Judg. 4:2,17; 1 Sam. 12:9; 1 Kings 9:15; 2 Kings 15:29). Identified by some with *Jebel Hadireh*, 33° 4' N, 35° 30' E. Others prefer the ruins at *Harrab*, about three miles to the N. E., which are much nearer the waters of Merom.

2. City in the south of Judah (Josh. 15:23).

3. Apparently another city of Judah, which is distinguished thus "Hezron, which is Hazor" (Josh. 15:25). See HAZOR-HADATTAH.

4. Place where the Benjamites resided after the return from exile (Neh. 11:33). Identified with *Hazzur*, 31° 50' N, 35° 12' E.

5. Place in “the east” that was to be smitten by Nebuchadnezzar, and be a desolation forever (Jer. 49:28,30,33). Not identified.



Hazor-Hadattah

“New Hazor,” in the south of Judah (Josh. 15:25). In the AV the words are divided, but not in the RV and other translations. It will be seen that Hazor is mentioned again at the end of the verse.

Head

Besides the common use of this as “chief,” referring to the heads of families and heads of tribes, the word was used symbolically of government and power, as when God declared that the Seed of the woman should bruise the serpent’s “head” (Gen. 3:15). In the New Testament the term *κεφαλή* is employed for the relative position of man in nature, and of Christ and of God: the head of the woman is the man; the head of every man is Christ; and the head of Christ is God (1 Cor. 11:3). In another connection Christ is the head of the church (Eph. 5:23; Col. 1:18); and He is head over all things to the church (Eph. 1:22; Col. 2:10). As head of the church Christ removes entirely every other controlling or guiding authority. As the head of a man guides and controls his body, so Christ has the complete control over His church.

In Revelation 12:3 the “head” symbolizes a form of power or kingdom; and in Revelation 17:3,9, the seven heads are seven mountains on which the woman sitteth, representing Rome, which was commonly described as built upon seven hills, and the woman signifies Papal Rome.

Head Stone

See CORNER STONE.

Heady

“Headstrong” (2 Tim. 3:4).

Heart

The heart is often referred to in scripture as the seat of the affections and of the passions, also of wisdom and understanding—hence we read of “the wise in heart,” also the Lord gave to Solomon “a wise and understanding heart.” It is the center of a man’s being. But before the deluge God’s verdict of man was that every imagination of the thoughts of his heart was only evil continually (Gen. 6:5). A similar verdict is found in Genesis 8:21, after Noah came out of the ark. And the Lord said, Out of the heart of man proceed evil thoughts and every form of wickedness (Mark 7:21). The law required man to love God with all his heart. The reception of the gospel must be in the *heart*, (Rom. 10:9); and God enables a hearer to receive the good news in “an honest and good heart,” upon which there is fruit (Luke 8:15). In new creation there is a “pure heart,” the Christian being led by the Holy Spirit (1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22).

Heath (Arar, Aroer)

These words are supposed to refer to the Arabic *Arar*, which is a juniper (the *Juniperus sabina*). It grows on the rocks even to their summits in most sterile soil. It stands therefore as a fit emblem of the man who “maketh flesh his arm, and whose heart departeth from the Lord” (Jer. 17:6). Moab also, under the judgment of God, is compared

to “the heath in the wilderness” (Jer. 48:6). The *funiperus communis* is another species.

Heathen

The Hebrew word *goi* is also translated “Gentiles,” and “people,” and very often “nations:” it is used in contrast to Israel irrespective of those designated being civilized or not. All the nations were idolaters, but this is not implied in the word *goi*, nor in the ἔθνος of the New Testament, which is more frequently translated “nations” and “Gentiles.” In Matthew 17 ἑθνικός has a peculiar application: if an offending brother will not hear the church, the injunction is “let him be unto thee as an heathen man and a publican,” that is, as an outsider, the heathen being outside the privileges of Israel, as one to be avoided (compare Rom. 16:17; 2 Thess. 3:6,14).

Heave Offering

See OFFERINGS.

Heaven

The principal words so translated are *shamayim*, from “the heights,” and οὐρανός. They are used in a variety of senses: as

1. The atmosphere in which the birds fly, and the lightning appears, and from whence the rain descends (Gen. 7:23; Deut. 11:11; Dan. 4:21; Luke 17:24). It will pass away (2 Pet. 3:10,12).

2. The firmament or wide expanse in which are seen the sun, moon, and stars (Gen. 1:14-15,17).

3. The abode of God, where His throne is (Psa. 2:4; Psa. 11:4; Matt. 5:34). Whence the Lord descended and to which He ascended, and where He was seen by Stephen (Mark 16:19; Acts 7:55; 1 Cor. 15:47).

4. The abode of angels (Matt. 22:30; Matt. 24:36; Gal. 1:8).

It is important to see that, in forming the present system of this world, God made a heaven to this earth, so that the earth should be ruled from heaven. The blessing of the earth, either materially or morally, depends upon its connection with heaven. This blessing will be full when the kingdom of the heavens is established in the Son of Man, and He will come in the clouds of heaven (Psa. 68:32,35). It is the place of angelic power, "the principalities and powers in the heavenly places" being angelic, Satan and his angels, though fallen, still being among them (Job 1:6; Job 2:1; Rev. 12:7-9).

That there are various heavens is evident; Satan cannot have entrance into the glory, and Paul speaks of being caught up into the *third* heaven (2 Cor. 12:2); and the Lord Jesus passed *through* the heavens, and we read of "the heaven of heavens" (Deut. 10:14; 1 Kings 8:27). Very little is said of the saints going to heaven, though their citizenship is there now (Phil. 3:20); but they are to be where Jesus is, and He went to heaven, and prepared a place for them. In the Revelation the four and twenty elders are seen in heaven sitting on "thrones." To Him that sitteth on the throne, and to the Lamb be glory forever and ever. Amen. Believers "look for NEW HEAVENS and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13; Rev. 21:1).

Heber

1. Son of Beriah, a son of Asher, and head of the family of the HEBERITES (Gen. 46:17; Num. 26:45; 1 Chron. 7:31-32).

2. A Kenite, of the family of Hobab: he was husband of Jael who killed Sisera (Judg. 4:11,17,21; Judg. 5:24).

3. Son of Jehudijah, of the tribe of Judah (1 Chron. 4:18).

4. Head of a family in the tribe of Gad (1 Chron. 5:13).

5. Son of Elpaal, a Benjamite (1 Chron. 8:17).

6. Son of Shashak, a Benjamite (1 Chron. 8:22).

7. Son of Sala in the genealogy of the Lord Jesus (Luke 3:35). Called EBER (Gen. 10:24; 1 Chron. 1:18; and others).

Heberites

Descendants of Heber No. 1. (Num. 26:45).

Hebrew

Designation of Abraham and of his descendants. The name is first met with when Lot had been carried away prisoner, one came and told Abram “the Hebrew” (Gen. 14:13). Hence it is applied to Abraham’s descendants through Isaac and Jacob in distinction to the name of Israelites (from the name of Israel given to Jacob), which is their covenant name, the name of promise. It may be remarked how Saul king of Israel had lost the sense of this when he said “Let the Hebrews hear” (1 Sam. 13:3).

The term occurs in the New Testament only in Acts 6:1 to distinguish the Greek-speaking Jews from those

of Palestine, and in 2 Corinthians 11:22 and Philippians 3:5 concerning the ancestors of Paul, wherein, to meet the caviling of the Judaizing teachers, he calls himself a Hebrew of the Hebrews, one who had descended without any Gentile or proselyte blood.

It is not very clear why Abraham was called a Hebrew. It is generally supposed to be derived from his ancestor Eber or Heber; but it will be seen from Genesis 11:17-26 that there were five generations between Eber and Abraham, so by this derivation many others might have been called Hebrews. Genesis 10:21 says that Shem was "the father of all the children of Eber." This shows that the Hebrews were Shemites, but many other tribes were "Shemites" that could not be called Hebrews. In scripture the name is not applied to any except to Abraham and his descendants, and *only* to those who descended through Isaac and Jacob, to the exclusion of the children of Ishmael and Esau. So that there must be some other reason for the name and for its being thus restricted.

The root of the word is "to pass over," as when one passes over a river, or from one region to another. Abraham was bidden to leave his country and his kindred and to go into the land of Canaan, and the word Hebrew is not employed until Abraham had left his country and was in the land of Canaan (Gen. 14:13). When there he was a "sojourner," in a strange country, dwelling in tents (Heb. 11:9). The name was therefore *characteristic*, and the people of the land could go to Abraham the "sojourner" and tell him that Lot had been taken prisoner. Joseph when in Egypt said he had been stolen from "the land of the Hebrews" (Gen. 40:15). The above characteristic was doubtless subsequently lost, and nothing seen in it but the natural descent from Abraham

through Isaac and Jacob; the same persons being mostly called Israelites. The descendants of Ishmael and Esau were not sojourners in the promised land, but wandered whither they would. The name Hebrew does not occur in the Old Testament after 1 Samuel except in Jeremiah 34:9,14 and once in Jonah 1:9.

Hebrew Bible

As is well known the Old Testament was written in Hebrew, except the portions mentioned under ARAMAIC. Until the labors of Kennicott and De' Rossi it was thought that there were no errors in the Hebrew manuscripts, but many differences were found. The variations however are for the most part trivial mistakes of the copyists, which do not materially affect the text. The examination of MSS goes to prove that the penmen must have exercised great care, some of the Hebrew letters being very similar.

It is now well established that the Hebrew language was originally written without vowel points. It is judged that the translation of the LXX must have been made from MSS without these points, and without any spaces between the words. There were no points to the Hebrew as late as the time of Jerome. Neither were they there when the Talmud was written (see TALMUD). For instance, it is questioned whether in Isaiah 54:13 it should be read "thy children" or "thy builders"—a question which the vowel points would have decided.

It is supposed they were introduced about the seventh century, though there may have been a few marks to doubtful words before that date.

While the Hebrew was a living language the vowel points were not needed. It is judged that the purity of its

pronunciation began to fail during the Babylonian captivity. In the tenth century the vowel points were well known, and had been apparently in use some time. Comparatively lately some MSS of the Karaite Jews in the East have shown that there was another system of vocalization and accentuation very different from that found in the common Hebrew Bible. The synagogue rolls of the sacred books are still written without vowels and accents. There can be no doubt in studying Hebrew as a dead language the vowel points give great help and precision.

God has watched over His own book, and doubtless He helped the Jewish copyists; to the Jews "were committed the oracles of God" (Rom. 3:2). The various Readings in the Old Testament are mostly comprised in the KERI AND CHETHIB. For the order of the books see BIBLE.

Hebrew Language

See ARAMAIC

Hebrews, Epistle to the

This is the only Epistle attributed to Paul that does not bear his name. In all the oldest MSS his name does not occur, either at the beginning or at the end. Most of the early writers attribute it to Paul, though with some there were doubts respecting it. 2 Peter 3:15-16 seems to confirm the authorship of Paul, besides the internal evidences of it. The question as to who the writer was does not touch its inspiration: of this there can be no legitimate doubt. It may be that Paul's name is withheld because he was so maligned by the Jews, many of whom were related to the very ones to whom he was writing, that they might not be

prejudiced against the Epistle. Doubtless many to whom he was writing had heard the discourses of the Lord, and the Epistle was, as it were, a further discourse from God through Christ as His Apostle: "Hath spoken unto *us* in [His] Son." Here Paul classes himself with the listeners.

It was written to Jews as persons already in relationship with God, but evinces that only those who received the Lord Jesus as Mediator were really in that relationship, and were "partakers of the heavenly calling." It shows that they no longer needed the *shadows* of heavenly things, for in Christ Jesus the heavenly things themselves were to be possessed. *Eternal* things are spoken of to the displacement of those that were temporal. It is not properly speaking an Epistle addressed to an assembly, but a treatise, in which the heavenly glory of Christ is contrasted with earthly hopes.

The tender way in which the apostle deals with the consciences of the Jews still clinging to Judaism, stands in marked contrast to the severe manner in which he writes to the Galatians, who as Gentiles never should have placed themselves under law. The believing Hebrews needed to be detached from the earth and attached to Christ in heaven; but though association with Christ is touched on, *union* with Him is not taught in the epistle, nor is the believer's relationship to God as Father brought out. The saints are viewed as in the wilderness on their way to the rest of God. In accordance with this the *tabernacle* is referred to, and not the temple, which belongs to the kingdom. As might be expected, the epistle contains many quotations from the Old Testament, but they are often cited by way of contrast rather than of comparison.

When and where the epistle was written is unknown: the temple service was still being carried on, and therefore it was written before A.D. 70 (Compare Heb. 8:4-5; Heb. 10:11; Heb. 13:10). It probably dates from A.D. 63 or 64.

The great subject of the Epistle to the Hebrews is approach to God, the basis of which is found in the blessed Person and work of the Son of God, the Lord Jesus Christ. He is viewed as the Apostle and High Priest, while His work is set forth, of such a nature as to give boldness to the believer to enter into the holiest by a new and living way inaugurated by Christ, who has died and risen, and entered as the great priest over God's house. This entrance is the climax to which the epistle leads the believing Hebrews, in complete contrast to the system, which, though given of God, left the worshippers at a distance and the holiest inaccessible to man. They were to learn the incomparable superiority of that which had been brought in by God Himself through Christ, over all that had been given by Him through Moses, and that, though all was on the ground of faith, with present suffering, they were brought into better things: they had better promises, better hopes, and had privileges to which those who served the tabernacle had no right. But all turns on the glory of the person of the Lord Jesus.

In Hebrews 1. God has spoken in [the] Son. He is the Apostle in whom God speaks, one of the Persons of the Godhead—the exact expression of His substance. Again, when viewed as born on earth, begotten in time, He is still the Son; His Person is identified with His manhood. In this respect He inherits a more excellent name than the angels. He is worshipped by them. He is addressed as God. If, being man, He has companions, He is above them. He

is the Creator. He is set at the right hand of God where no angel is ever placed.

Hebrews 2. Having thus presented the glorious Person as the One in whom God had spoken in these last days to His people, the inspired writer in Hebrews 2 parenthetically warns those who had believed, of the danger of slipping away from such a message, and of the impossibility of escape for those who neglected so great salvation, which had first been presented by the Lord Himself, and had been confirmed by those who had heard Him, to whom God also had borne testimony by various acts of power. The subject of the Person is then resumed. If God had been revealed in the Son become man, Man is also presented before God in this same blessed One, and this in answer to the quotation from Psalm 8, "What is man, that thou rememberest him?" "Jesus is the "Son of Man," made indeed a little lower than the angels for the suffering of death, but now crowned with glory and honor. Everything is to be placed in suitability to the mind and will of God through His death. But He is not alone in the purposes of God as to glory, He is the leader of many sons, destined to this fullness of blessing, and as leader He has reached the goal through suffering. Then is stated what is of the deepest interest, namely, that those who are sanctified—believers in Him—are all of one with the sanctifier Himself: they are His brethren, and form the company identified with Him, "Behold I and the children which God has given me." He had partaken of flesh and blood and had died, that this might be brought about, having in his death annulled the devil, and broken the power of death for His own, who were now in liberty. He has taken up, not the cause of angels, but the seed of Abraham. It became Him in all things to be made like His

brethren, that He might be a merciful and faithful High Priest in things relating to God, to make propitiation for the sins of the people. As such He is able to succor the tempted, having Himself suffered being tempted.

Hebrews 3-4. It will be noted that in Hebrews 1- 2 God is speaking to man, and man is presented to God in the same blessed Person. Accordingly in Hebrews 3-4 the Hebrews, as partakers of the heavenly calling, are invited to “consider the Apostle and High Priest of our confession, Jesus.” Compared with Moses, who had indeed been faithful as a servant in the house of God, Christ had been faithful.

But He was the builder of the house, and Son over it. “Whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end.” This “if” introduces a reference to the forty years wandering in the wilderness, the argument being that the Hebrews at that time were not able to enter the rest of God because of not hearkening to the word—because of unbelief. This is warning for the present time. The rest of God is what He has in view for His people. Let none seem to come short of it. The rest now is neither that of creation nor that of Canaan, but one still future, into which those enter who believe. Let all use diligence to enter into that rest, hearkening to the word, which is sharper than a two-edged sword and discovers the very motives of the heart. Returning from this digression on the “if,” the writer takes up again the thread from Hebrews 3:6: “Having therefore a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession.” He is a High Priest able to sympathize in believers’ infirmities, having been tempted in all things as they are, apart from sin. They should approach the throne

of grace therefore with boldness so as to receive mercy, and find grace for seasonable help. This aspect of the priesthood of Christ is for their relief from what would otherwise turn them out of the way.

In Hebrews 5-8 the subject of the priesthood of Christ is continued, with another digression in chapters 5 and 6 on the condition of the Hebrew saints, and warnings arising therefrom. High Priests among men, as Aaron, had their functions, but were called of God to the dignity. So Christ, addressed by God as His Son, is selected also by Him as High Priest after the order of Melchisedec. Witness is then borne to His perfect dependence and obedience in the days of His flesh, and that perfected as High Priest beyond death, He became, to all who obey Him, Author of eternal salvation. Of Him much had to be said, but the state of the Hebrews called for serious remark. They had made no progress in spiritual growth, but had become babes.

Hebrews 6. They are urged to leave the word of the beginning of the Christ, and to go on to what belonged to full growth. The hopelessness of apostasy is most solemnly set forth, but of those he is addressing, the writer is persuaded better things, and he presses them to follow those who through faith and long patience have inherited the promises. These promises were all on the ground of grace, and were secured to the heirs of promise by the word and the oath of God. They then have strong encouragement, and the hope set before them as an anchor of the soul entering within the veil—into the very presence of God, where Jesus has entered as the forerunner—a High Priest after the order of Melchisedec.

In Hebrews 7 some detail is given of Melchisedec. His titles are interpreted—king of righteousness and king of

peace. The fact is noted that nothing is said of his father, mother, or genealogy; nothing of his birth or death; he is said to be assimilated to the Son of God, and abides a priest continually. The greatness of this personage is then dwelt on, as evidenced by Abraham's conduct toward him, and he is shown to be superior to Levi. Further, if perfection had come in with Levi, why speak of another Priest of another order? Melchisedec is in fact the type of the priesthood of Christ, constituted after the power of an endless life. There was a setting aside of the Aaronic priesthood, because connected with the law which perfected nothing, and the bringing in of a better hope by which we draw nigh to God. The superiority of Christ's priesthood is further evidenced by its being introduced by the swearing of an oath, and by its continuing forever. He then is able to save completely those who come to God by Him, always living to intercede for them.

The High Priest of Christians is the Son, holy, harmless, undefiled, and as man made higher than the heavens. He had no need as other priests to offer up sacrifices for His own sins; He has offered Himself once for all for the sins of the people.

In Hebrews 8, a summary is given, setting forth again the glory of our High Priest, where He is set, and what He is minister of; all is contrast to what, as Jews, they had in the old order. The ministry is more excellent: the covenant, of which He is Mediator, a better one, established on the footing of better promises. A new covenant had been spoken of in the prophets, not like the first, for it was on the principle of sovereign grace. The old covenant was ready to vanish away.

If Christ be such a Priest, He must have “somewhat to offer,” and in the following chapters the value of His offering is shown forth. This He did once when He offered up Himself.

In Hebrews 9-10:18, the contrast between the two covenants is further enlarged on. Certain features of the tabernacle arrangement are given with regard to the holy and most holy places. Into the first the priests went at all times, but into the second the high priest only once a year. The way into the holiest had not been manifest while the first tabernacle was standing, wherein gifts and sacrifices were offered, which could not give to those who brought them a perfect conscience. But Christ, in contrast to this, had, in connection with a heavenly tabernacle, entered in once into the holy of holies by His own blood, having found an eternal redemption. The blood of Christ, who through the eternal Spirit offered Himself without spot to God, was efficacious in complete contrast to the blood or ashes of the victim of old. The “called” ones now received the promise of eternal inheritance. All was established on the basis of death. The tabernacle was but a pattern of things in the heavens, which latter had to be purified with better sacrifices than those of bulls and goats. Christ had entered into heaven itself, to appear in the presence of God for us. His work had never to be repeated, like the yearly sacrifices of the high priests. He had once been manifested in the consummation of the ages for the putting away of sin by the sacrifice of Himself. And as it was the lot of man to die and then to be judged, Christ had borne the sins of many, having borne the judgment due to them, and will appear to those who look for Him to salvation, having broken the power of death.

Of the great work of Christ, and of the good things to come which depended on that work, the law had only shadows, not the very image. The yearly sacrifices never perfected those who brought them; else they would have ceased to be offered by worshippers having no more conscience of sins; sins were in fact brought to mind every year, not put away forever. But there was One who, coming into the world, could speak of a body prepared for Him, in which He would accomplish the will of God. Sacrifice and offering and offering for sin were taken away, that the will of God might be accomplished by His Son in the prepared body. By this will believers in Christ were sanctified by His one offering. In contrast to the priests, who always stood, offering often the same sacrifices, with barren results as to the taking away of sins, He, having offered one sacrifice for sins, forever sat down on the right hand of God, His rejection from earth being indicated by the words of the psalm, "from henceforth expecting till his enemies be made his footstool." The sanctified ones were now perfected in perpetuity. Their sins would never be remembered, the Holy Ghost being witness. There remaineth therefore no longer a sacrifice for sin.

Hebrews 10:19 gives immediate application of all this. We have boldness to enter into the holy of holies—the presence of God—by the blood of Jesus, by a new and living way, through the veil, that is, through His flesh. And we have a great Priest over the House of God. Let us then "approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our bodies with pure water." This is the climax of the epistle. Other results follow. "Let us hold fast the confession of the hope," and "let us consider one another to

provoke to love and good works.” A second solemn warning is given as to the danger of apostasy. The Hebrews should remember how they had suffered for the truth’s sake, and should not now cast away their confidence which would have great recompense.

In Hebrews 11-12, on the question of faith “to soul salvation,” a most remarkable cloud of witnesses is marshalled, to give their testimony as it were to this great principle. Beginning with Abel and closing with Rahab, various individual characteristics of faith and its consequences are presented, while in Hebrews 11:32 is given a group of worthies, many not mentioned by name, who by faith triumphed in different ways through suffering, with regard to whom it is added “And these all, having obtained witness through faith, received not the promise, God having foreseen some better thing for us, that they should not be made perfect without us.” The application of this to the Hebrew believers is at once given, “Let us ... laying aside every weight and sin which so easily entangles us, run with endurance the race that lies before us, looking steadfastly on Jesus the leader and completer of faith.” He had reached the goal, the right hand of the throne of God, through suffering. Believers must resist to blood, if need be, wrestling against sin. Chastening after all is necessary, and a proof of God’s interest in them as sons. To those exercised by it, it would yield the peaceable fruit of righteousness. The Hebrews were to encourage those who were feeble; but to watch lest any lacked the grace of God, and lest evil should come in amongst them.

A very striking contrast between the terror of law and the fullness of grace is now given, to which latter with all its blessings Christians were now come. Let them beware

of refusing Him who now speaks from heaven. Everything would be shaken by Him, save the kingdom which He sets up, and which believers receive. Let them serve Him with reverence and godly fear.

Hebrews 13. A few exhortations follow as to love, hospitality, and the marriage bond. Believers should consider those in affliction, should beware of covetousness, and be content with their present circumstances, if only He is there with them. Leaders who had been faithful and had passed away were to be remembered and their faith followed. But Jesus Christ is the same in the past, present, and future. The Hebrews are warned against “divers and strange doctrines,” a systematic mixture of Judaism and Christianity. Referring to the great day of atonement, it is shown that the Christian’s altar was one of which those who serve the tabernacle have no right to eat. The sacrifice on that day was wholly burnt outside the camp, Jesus had suffered outside the gate—outside the Jewish system which had rejected Him. Believers in Him must now go forth to Him, bearing His reproach. It is the final breach between Christianity and Judaism. Sacrifices of praise and of doing good should be rendered to God. Their guides were to be obeyed, for they watched over their souls. The writer commends the saints to the God of peace, who brought again from the dead the Lord Jesus, the great Shepherd of the sheep, in the power of the blood of the everlasting covenant, that they might be perfect in every good work to do His will.

A word as to Timothy’s liberation, and mutual salutations bring this deeply important epistle to a close.

Hebron

1. City and district in which Abraham, Isaac, and Jacob dwelt, about twenty-two miles south of Jerusalem. There also Sarah died, and was buried in the cave of Machpelah, as were also Abraham, Isaac, Jacob, Rebekah, and Leah (Gen. 49:31). The city was built seven years before “Zoan in Egypt” and had been formerly called KIRJATH-ARBA. It was thus one of the most ancient cities known in the world. It was possessed by the Canaanites, until conquered by Joshua, and the city given to Caleb, in the portion of Judah. It afterward became a city of refuge. David reigned in Hebron seven and a half years (Gen. 13:18; Gen. 23:2,19; Num. 13:22; Josh. 10:36; Josh. 20:7; Judg. 1:10,20; 2 Sam. 2:11). There is still a large town on the spot, with some 18,000 inhabitants, called *el Khulil*, 31° 32' N, 35° 6' E. Also a mosque, said to be built over the cave of Machpelah. This is strictly guarded, very few being allowed to see the tomb.

2. City in Asher (Josh. 19:28). Not identified.

3. Son of Kohath, a son of Levi. His descendants are called HEBRONITES (Ex. 6:18; Num. 3:19,27; 1 Chron. 6:2,18; 1 Chron. 15:9; 1 Chron. 23:12,19).

4. One of the descendants of Caleb (1 Chron. 2:42-43).



Hebronites

Descendants of Hebron the son of Kohath. They were a numerous and important Levitical family. On the west of the Jordan Hashabiah and his brethren, 1700 “men of valor,” were officers of Israel; and on the east, Jerijah and his brethren, 2700 “mighty men of valor,” were over the two and a half tribes (Num. 3:27; Num. 26:58; 1 Chron. 26:23, 30-32).

Hegai, Hege

Eunuch or chamberlain of Ahasuerus (Esther 2:3,8,15).

Heifer

A young cow, which is several times alluded to as “three years old,” as if that was the age when they began to be broken in for labor (Gen. 15:9; Isa. 15:5; Jer. 48:34). They were not usually offered as sacrifices; but it was appointed that one should be slain when an unknown murder was discovered in a field, to put away the guilt of shedding innocent blood (Deut. 21:1-9). Various symbolical references are made to the heifer. Samson called his wife a heifer with which others had plowed to discover his riddle (Judg. 14:18). Egypt was like a “very fair heifer”; and Israel was a “backsliding or untractable heifer,” though it had been taught and loved to tread out the corn (Jer. 46:20; Jer. 50:11; Hos. 4:16; Hos. 10:11).

Heifer, Red

This was a unique offering. The red heifer was killed outside the camp, and its blood was sprinkled by the priest

seven times directly before the tabernacle. The whole of the heifer was then burnt, and the priest cast cedar wood, hyssop, and scarlet into the burning of the heifer. The ashes were gathered up and laid in a clean place outside the camp. When the ashes were used, a person that was clean mixed in a vessel some of the ashes with running water, then he dipped hyssop into the water, and sprinkled the person, tent, etc., that was unclean. It was a water of separation — a purification for sin.

The ordinance of the red heifer was an exceptional form of sin offering. It had not atonement in view, but the cleansing by water of those who, having their dwelling and place in the camp, where Jehovah's sanctuary was, had become defiled by the way (compare Num. 5:1-4). Upon the basis of sin being condemned in the cross, it corresponds to 1 John 1:9. The washing of the feet of those that are clean, as taught by the Lord in John 13 has this character of cleansing with water. The Holy Spirit applies, by the word, the truth of the condemnation of sin in the cross of Christ to the heart and conscience, to purify the believer, without applying the blood again (Num. 19:1-22; Heb. 9:13). But John 13 goes further. The Lord applies the truth of His departure out of this world to the Father to the walk of His disciples.

Heir

This is used in various applications as of one coming into a possession. It is applied to the Lord when He came to Israel seeking fruit. They said in effect, "This is the heir: come let us kill him, and the inheritance shall be ours" (Mark 12:7). Christ is appointed by God to be heir of all things (Heb. 1:2). Believers are by grace made sons

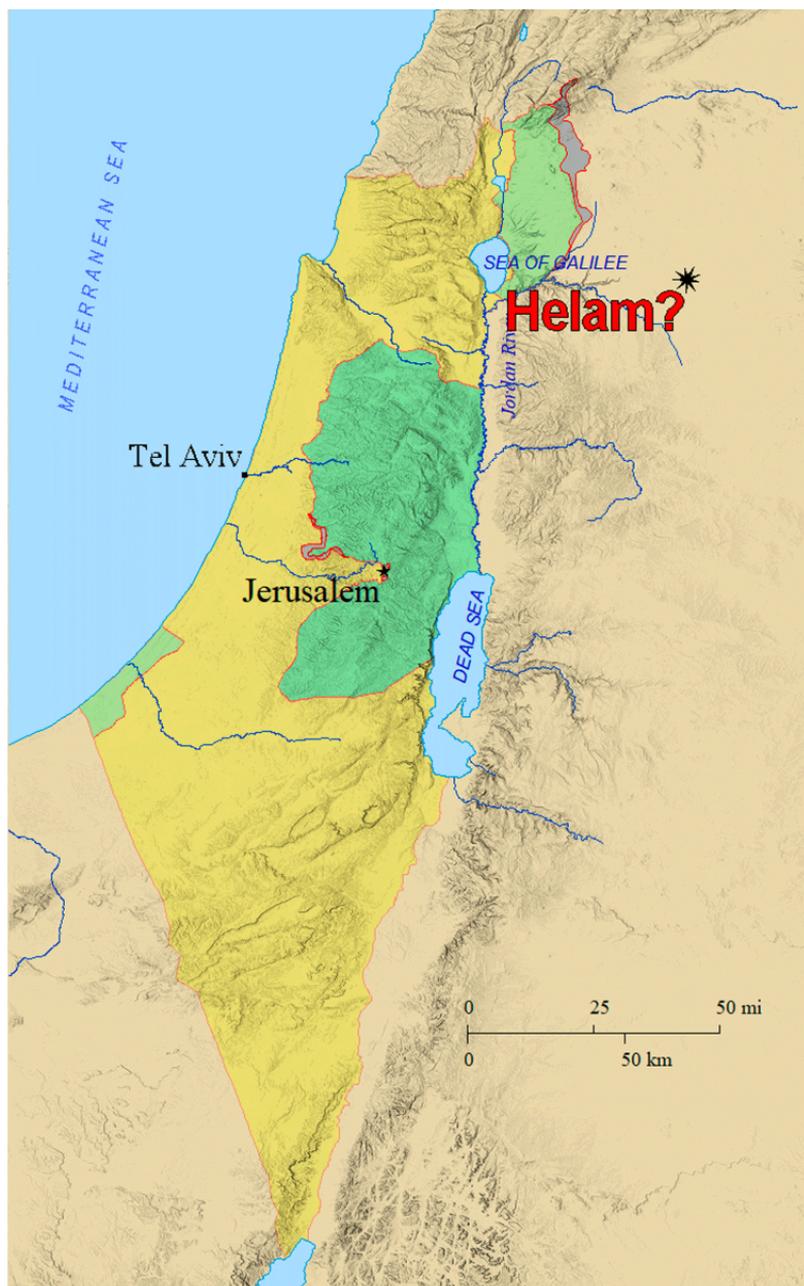
through Christ, hence heirs, heirs of God, and joint-heirs with Christ (Rom. 8:17; Gal. 4:7: Compare John 17:22).

Helah

Wife of Ashur, of the tribe of Judah (1 Chron. 4:5, 7).

Helam

Place situate between the Jordan and the Euphrates, where David defeated the Syrians under Hadarezer (2 Sam. 10:16-17). Possibly the *Alamatha* of Ptolemy, near Nicephorium.



Helbah

Town in the tribe of Asher (Judg. 1:31). Not identified.

Helbon

Place celebrated for its wine (Ezek. 27:18). Identified with *Helbon*, 33° 41' N, 36° 13' E. The village is in a wild glen, high up the Anti-Lebanon, and is still celebrated for its luxurious grapes.

Heldai

1. A Netophathite, a descendant of Othniel, and one of David's captains (1 Chron. 27:15).

2. One who returned from exile (Zech. 6:10, probably the same as HELEM in Zech. 6:14), who apparently had gold and silver of which crowns were made, to be "for a memorial in the temple of the Lord."

Heleb, Heled

Son of Baanah a Netophathite, and one of David's valiant men (2 Sam. 23:29; 1 Chron. 11:30).

Helek, Helekites

Son of Gilead, of the tribe of Manasseh, and his descendants (Num. 26:30; Josh. 17:2).

Helem

Descendant of Asher (1 Chron. 7:35). See HELDAI, No. 2.

Heleph

Border town of Naphtali (Josh. 19:33). Identified with *Beit Lif*, 33° 8' N, 35° 20' E.

Helez

1. A Paltite or Pelonite, one of David's valiant men (2 Sam. 23:26; 1 Chron. 11:27; 1 Chron. 27:10).

2. Son of Azariah, of the tribe of Judah (1 Chron. 2:39).

Heli

Son of Matthat in the genealogy of the Lord Jesus (Luke 3:23).

Helkai

Priest in the family of Meraioth (Neh. 12:15).

Helkath

Town on the border of Asher allotted to the Gershonites (Josh. 19:25; Josh. 21:31). Called HUKOK in 1 Chronicles 6:75. Identified by some with *Yerka*, 32° 57' N, 35° 12' E.

Helkath-Hazzurim

Name, signifying, as in the margin, "field of strong men," given to the place where twelve men of Israel and twelve of Judah killed each other, which led to a very sore battle (2 Sam. 2:16). Identified by some with *Wady el Askar*, 31° 52' N, 35° 11' E.

Hell

In the AV this is the translation of

1. *sheol*, which is often translated “grave,” and three times it is “pit.” It refers to an invisible place or state, which may have several applications, according to the connection of each passage. Korah and his company and their houses went down into “sheol” (Num. 16:33). Jonah said, “Out of the belly of ‘sheol’ cried I” (Jonah 2:2). “The wicked shall be turned into sheol” (Psa. 9:17). “Let them go down quick into ‘sheol,’ for wickedness is in their dwellings” (Psa. 55:15; Prov. 7:27). But for the redemption which faith looked for “sheol” must have had to Old Testament saints the character of eternal punishment, and so finally “hades” will be cast into the lake of fire. The word also refers to the place of departed spirits. The Lord said, “Thou wilt not leave my soul in ‘sheol’” (Psa. 16:10). This signification corresponds with

2. ἄουης, *hades*, which occurs where this last passage is quoted in Acts 2:27,31; and has the same meaning in other passages: (Matt. 11:23; Matt. 16:18; Luke 16:23; Rev. 1:18; Rev. 6:8; Rev. 20:13-14).

3, γέεννα, *Gehenna*, the Greek equivalent for two Hebrew words, signifying “valley of Hinnom.” It was the place near Jerusalem where the Jews made their children pass through fire to heathen gods, and which was afterward defiled (2 Kings 23:10). A continual fire made it a fit emblem of the place of eternal punishment (Matt. 5:22, 29-30; Matt. 10:28; Matt. 18:9; Matt. 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6). The above named place of defilement and fire is also called in the Old Testament TOPHET or TOPHETH (2 Kings 23:10; Isa. 30:33; Jer. 19:13).

4. ταρταρόω, “to cast into Tartarus,” a term used by heathen writers for the “deepest abyss of the infernal

regions,” a place of extreme darkness (2 Pet. 2:4: Compare 2 Pet. 2:17 and Jude 13).

Whatever figurative meaning there may be in the use of any of the above words, it is plain and certain from scripture that there is a place of everlasting punishment. It is awfully described as the LAKE OF FIRE, “the lake that burneth with fire and brimstone” (Rev. 19:20; Rev. 20:10, 15; Rev. 21:8). It was prepared for the devil and his angels, but into it the wicked also will be cast (Matt. 13:40, 42; Matt. 25:41; 2 Pet. 2:4; Jude 6, and others).

See ETERNAL.

Hellenists

See GRECIANS

Helmet

For the protection of the head, as worn by warriors. See ARMOR. In the Christian’s armor the helmet is “salvation,” or “the hope of salvation” (Eph. 6:17; 1 Thess. 5:8). It is those who know their salvation that can take part against the wicked spirits in the heavenlies. It is to be remarked that Jehovah (Christ) in a future day will Himself put on righteousness as a breastplate, and a helmet of salvation, to avenge His people by punishing their enemies (Isa. 59:17).

Helon

A Zebulonite, father of Eliab (Num. 1:9; Num. 2:7; Num. 7:24,29).

Helve

Handle, as of an ax (Deut. 19:5).

Hem of the Garment

On the hem of the high priest's robe were pomegranates of blue, and purple, and scarlet, and twined linen, placed alternately with a golden bell—typifying that fruit and testimony flow from Christ's heavenly position, and are borne and rendered by Christians through abiding in Him (Ex. 28:33-34; 39:24,26). All the Israelites were to wear on the border of their garment a riband of blue (the color of heaven) that they might look upon it and remember the commandments and be holy unto God: typical of the walk of the Christian as being heavenly in its character, not according to this world, but according to the good and perfect and acceptable will of God (Num. 15:38-40). The Lord had, alas, to declare that the scribes and Pharisees, among other pretended marks of sanctity, enlarged the borders of their garments to be seen of men (Matt. 23:5).

Hemam

Son of Lotan, a descendant of Seir (Gen. 36:22). Called HOMAM in 1 Chronicles 1:39.

Heman

1. Son of Zerah, or Mahol: he was renowned for his wisdom, which, however, was surpassed by that of Solomon (1 Kings 4:31; 1 Chron. 2:6).

2. Son of Joel, a Kohathite: he was both a seer and chief of the musicians in the sanctuary under David. His fourteen sons were also musicians (1 Chron. 6:33; 1 Chron. 15:17,19; 1 Chron. 16:41-42; 1 Chron. 25:1-6; 2 Chron. 5:12; 2 Chron. 29:14; 2 Chron. 35:15). Psalm 88 is ascribed

to Heman the Ezrahite, who some think to be the same person, but (as in the margin of the AV) it more probably refers to No. 1.

Hemath

One called “the father of the house of Rechab” (1 Chron. 2:55). See also HAMATH.

Hemdan

Eldest son of Dishon the Horite (Gen. 36:26). Called AMRAM in 1 Chronicles 1:41.

Hemlock

1. *laanah*, “wormwood:” used only in a figurative sense for bitterness or poison (Amos 6:12). It is translated WORMWOOD (Deut. 29:18; Prov. 5:4; Jer. 9:15; Jer. 23:15; Lam. 3:15,19; Amos 5:7). It corresponds with ἄψινθος in Revelation 8:11.

2. *rosē*, some poisonous plant expressive of bitterness or poison (Hos. 10:4). The word is elsewhere translated “gall,” “poison,” and “venom.” The common hemlock is the *conium maculatum*; the water hemlock the *cicuta virosa*.

Hen

Son of Zephaniah (Zech. 6:14). By comparing verse 14 with Zechariah 6:10 Hen (really Chen) appears to be another name of Josiah. Some treat the word Hen not as a proper name, and translate “for the favor of the son of Zephaniah.”

Hen

In Matthew 23:37 and Luke 13:34 the domestic fowl is alluded to, and her well-known care for her chickens, in illustration of how the Lord would have gathered the Jews under His almighty and loving protection; but, alas, they would not!

Hena

A city of which Rabshakeh boasted that neither its god nor its king had been able to resist the power of Assyria (2 Kings 18:34; 2 Kings 19:13; Isa. 37:13). Identified with *Anab*, 34° 30' N, 42° E.

Henadad

Head of a Levite family who helped to rebuild the temple, and to repair the wall of the city, one of whom sealed the covenant (Ezra 3:9; Neh. 3:18,24; Neh. 10:9).

Henoch

See ENOCH and HANOCH.

Hepher

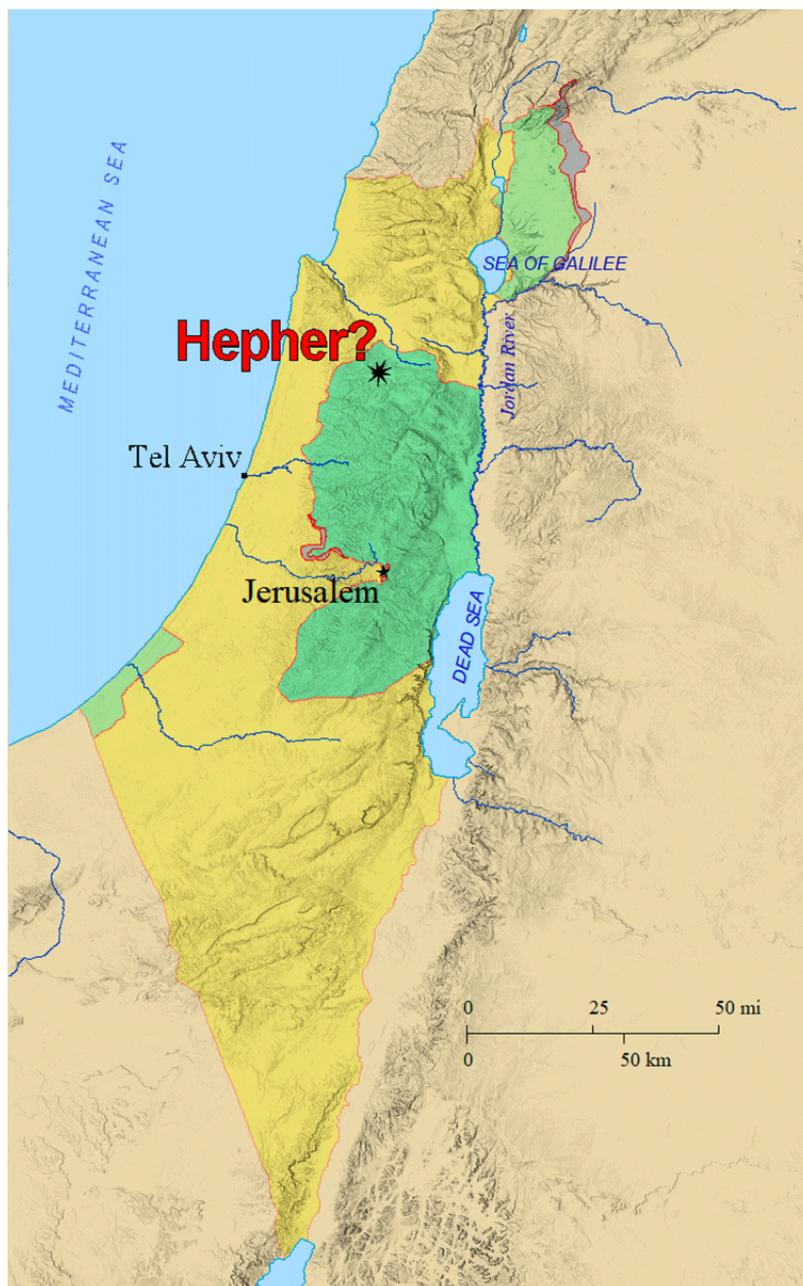
1. Youngest son of Gilead, and head of the family of the HEPHERITES (Num. 26:32; Num. 27:1; Josh. 17:2-3).

2. Son of Ashur and Naarah, of the tribe of Judah (1 Chron. 4:6).

3. The Mecherathite, one of David's mighty men (1 Chron. 11:36).

4. City and district, taken by Joshua (Josh. 12:17; 1 Kings 4:10). Not identified.

Hepher



Hepherites

Descendants of Hepher, No. 1 (Num. 26:32).

Hephzi-Bah

Wife of Hezekiah and mother of Manasseh (2 Kings 21:1). It is used symbolically for the name to be given to Jerusalem when it comes again into blessing, signifying "My delight is in her" (Isa. 62:4).

Herd, Herdman

In the Old Testament the term "herd" is applied to the cattle, the word "flocks" embracing the sheep and goats. As these, with camels, constituted the principal property of the patriarchs, the herdmen held an important office. All the sons of Jacob were introduced to Pharaoh as shepherds, and men whose trade had been to feed cattle (Gen. 46:32; Ex. 10:9; 1 Sam. 21:7). Amos had been a herdman (Amos 1:1; Amos 7:14). In the New Testament the term "herd" is only applied to the swine that, possessed by the demons, perished in the sea (Matt. 8:30, 32).

Heres

1. Mount in the territory of Dan, mentioned with Aijalon, held by the Amorites, who became tributary to Israel (Judg. 1:35).

2. The same name occurs in the margin of Isaiah 19:18 as the name of the "city of destruction," or "city of the sun" in Egypt.

Heresh

Head of a Levite family (1 Chron. 9:15).

Heresy, Heretic

The word *αἵρεσις* is from “to choose.” The same Greek word is translated “sect” and is applied to the sects among the Jews, as the Sadducees and the Pharisees (Acts 5:17; Acts 15:5; Acts 26:5). It was employed by the Jews respecting Christianity (Acts 24:5,14; Acts 28:22). Heresies and sects were developed early in the church, they were the result of the working of the will of man in some form. The root of the Greek word being “to choose” shows that a heresy is something *peculiar*. The doctrine held and enforced may be true in itself but may be exaggerated or put out of its connection. The common result is, a party or sect is formed (1 Cor. 11:19; Gal. 5:20; 2 Pet. 2:1). One who adheres to a heresy is a heretic, and after the first and second admonition is to be rejected (Titus 3:10). God having given in His word all things needed for the church, there is no room for man’s choice or man’s will: he must be a humble receiver (compare 1 Cor. 4:7).

Hermas

A Christian to whom Paul sent salutations in his epistle to the Romans (Rom. 16:14). Some have judged him to be one of the Apostolic Fathers, and the writer of a treatise called “THE SHEPHERD OF HERMAS,” which was highly esteemed in the early church. It is a sort of allegory, and has been compared to Bunyan’s *Pilgrim’s Progress*. Parts of it are very trivial, and some scarcely decent. It

is found attached to the Greek manuscript of the New Testament, known as the Codex Sinaiticus, and exists in several ancient Latin copies.

Hermes

Christian at Rome saluted by Paul (Rom. 16:14).

Hermogenes

Christian in Asia who had “turned away” from Paul (2 Tim. 1:15). He may not have been an apostate, but have turned from the heavenly character of the truth taught by Paul.

Hermon

A noble mountain on the north-east border of Palestine, forming the highest part of the Anti-Lebanon range. Its highest summit is 9,200 feet above the sea, and is almost constantly covered with snow. It was called by the Sidonians SIRION (Deut. 3:9; Psa. 29:6); and SHENIR by the Amorites (or perhaps one of the summits was called SHENIR or SENIR (1 Chron. 5:23; Song of Sol. 4:8; Ezek. 27:5); and once it was called SION (Deut. 4:48). The silent refreshing dews of Hermon are used to illustrate how good and pleasant it is for brethren to dwell together in unity (Psa. 133:3). It is probable that some part of Hermon was the mount of transfiguration; the Lord was in that district, and it seems much more suitable from its privacy than the traditional mount Tabor. It is now called *Jebel esh Sheikh*, or *Jebel eth Thelj*, “mountain of snow” 33° 25' N, 35° 51' E.

Hermon



Hermonites

This occurs only in Psalm 42:6, which is translated by some, "I remember thee from the land of Jordan, and of the Hermons, from the hill Mizar"; the reference being, not to any people called Hermonites, but to the peaks of Mount Hermon.

Herod Agrippa I

Grandson of Herod the Great, and son of Aristobulus and Berenice. He was appointed by the emperor Caligula to the government of Ituraea and Abilene, with the title of king. Eventually he had the government of Judaea and Samaria given to him by Claudius. He was an observer of the law of Moses, and added to the extent of Jerusalem by a wall on the north of the city. It was he who put to death James the son of Zebedee to please the Jews, and imprisoned Peter, who was miraculously delivered. His miserable end is recorded in Acts 12.

Herod Antipas

Son of Herod the Great by Malthace a Samaritan. He succeeded his father in the tetrarchy of Galilee and Perma. This was he whom the Lord called "that fox." He heard John the Baptist "gladly," yet put him to death. He was present at Jerusalem when the Lord was before Pilate, and by the courtesy of Pilate they settled their difference; but he treated the Lord with brutal indignity. He had married a daughter of Aretas king of Arabia, but subsequently induced Herodias the wife of Philip, his own half-brother, to leave her husband and live with him. This led to the death

of John the Baptist by her desire, as recorded in scripture; and also to his being attacked and defeated with great loss by Aretas. Prompted by Herodias, he sought from the emperor Caligula the title of king (which did not belong to him though so called in Mark 6:14), but this ambition led to his perpetual banishment, A.D. 39. Herodias voluntarily accompanied him.

Herod, Family of

Numbered individuals appear in Scripture.

1. Herod the Great married

Doris

Antipater

Mariamne Granddaughter of Hyrcanus.

Aristobulus. Married Berenice

6. Herod Agrippa I. married Cypros. Died A.D. 44

8. Agrippa II. Died A.D. 100

9. Berenice Married Herod, king of Chalcis, married Polemo, king of Chalcis

10. Drusilla married Aziz, king of Emesa, married Felix

7. Herodias married Herod Philip I., married Herod Antipas.

Herod, king of Chalcis married Mariamne daughter of Olympias, married Berenice. Died A.D. 48

Mariamne daughter of Simon.

2. Philip I. married Herodias

Malthace a Samaritan

3. Herod Antipas married daughter of Aretas, married Herodias, deposed A.D. 39

4. Archelaus deposed A.D. 6

Cleopatra

5. Philip II. Married Salome. Died A.D. 33

No. 1 is mentioned as "Herod the king" (Matt. 2:1-22; Luke 1:5).

No. 2. Philip (Matt. 14:3; Mark 6:17; Luke 3:19).

No. 3. Herod the Tetrarch (Matt. 14:1-6; Luke 3:1-19; Luke 9:7; Acts 13:1); the king (Matt. 14:9); King Herod (Mark 6:14-22); Herod (Luke 13:31; Luke 23:7-15).

No. 4. Archelaus (Matt. 2:22).

No. 5. Philip tetrarch of Ituraea and Trachonitis (Luke 3:1).

No. 6. Herod the king (Acts 12:1-21).

No. 7. Herodias (Matt. 14:3-6; Mark 6:17-22; Luke 3:19).

No. 8. King Agrippa (Acts 25:13; Acts 26:1-32).

No. 9. Berenice (Acts 25:13; Acts 26:30).

No. 10. Drusilla (Acts 24:24).

Herod the Great

He was the son of Antipater an Idumaeon, who was a proselyte to Judaism. His father having aided Caesar in his war with Egypt was rewarded by being made procurator of all Judaea, and he made his son Herod, then only fifteen years of age, governor of Galilee. On the death of Julius Caesar the country was in anarchy; but eventually Herod contrived to ingratiate himself with Antony and Octavian, and was appointed KING OF JUDAEA. He began his reign (B.C. 37) with blood: there were a few left of the Asmonaeon house, descendants of the Maccabees; these were put to death and their adherents, and the whole of the Sanhedrim except two.

Herod had married Mariamne, daughter of Alexandra, who had a son named Aristobulus, a descendant of the Maccabees. Herod, being afraid of Rome to which

Alexandra had appealed, made Aristobulus high priest; but when he witnessed the joy of the people his jealousy was aroused, and he caused the young man to be drowned, while bathing with his comrades, through their pretended rough play. Herod honored his funeral, but none were deceived, and on Alexandra appealing to Cleopatra and Antony, he was summoned to appear. He left orders with his uncle Joseph that if he were put to death, Mariamne was to be killed. Herod succeeded in satisfying Antony; and indeed he had Coele-syria added to his dominions. On his return, his sister Salome poisoned his mind with suspicions of his wife's infidelity with Joseph, who had unwisely betrayed the orders of Herod. He was however reconciled with his wife, but Joseph was put to death and Alexandra imprisoned.

On Octavian becoming emperor, Herod contrived to secure his favor. Herod's domestic life was however greatly embittered by his renewed suspicions against his wife (who had again discovered that during his absence orders had been given to put her to death if he lost his life). He seemed to think her guilty and she was sacrificed to his jealousy; but as soon as his beautiful wife was slain he was filled with the deepest remorse. Her mother also was put to death. [For Herod's other wives, see HEROD, FAMILY OF.]

Though Herod was nominally attached to Judaism he tried to introduce into Jerusalem Grecian and Roman games. These things were great eye-sores to the strict Jews, but a great many were won over to these follies.

The year B.C. 25 was one of famine in Judaea, and Herod sacrificed his gold and silver plate to purchase corn from Egypt to feed the people, and he gave them seed for the next year, by which he gained popularity.

Herod also ingratiated himself with the Jews by his costly enterprise of rebuilding the temple. To allay their suspicions, he procured the material before he demolished any part. The new edifice was a stately one of white marble.

New fears destroyed the peace of Herod. On the return of his two sons by Mariamne, now grown to manhood, they were hailed with enthusiasm by the people. He feared they would avenge their mother's death, therefore after trivial charges they were both strangled. This was followed by Antipater, another son, being put to death, who was proved to be guilty of plotting to have his father poisoned.

Herod's body was greatly diseased: the increasing torments had even caused him to attempt suicide. He ordered that the heads of the chief families in Judaea should be shut up in the Hippodrome at Jericho, to be put to death as soon as he expired, that *there might be mourning at his death!* This cruel order was not carried out.

His anxieties were heightened by the visit of the Magi to Jerusalem, inquiring for the child who had been born KING OF THE JEWS. Herod cunningly sought to find out what child was to have this honor, that he might at once cut him off. Being thwarted by the Magi he ordered the massacre of all the infants in the district; but God had sent away *His Son* from his power (Matt. 2:1-22). Herod died B.C. 4. This was the first earthly "power" that had anything to do with the Lord Jesus. We know from Revelation 12:1-5 that Satan was really the actor through Herod; but he was defeated then and will be again and again until his final doom.

Herodians

The name comes from Herod, and refers to those who took part with him and his successors in leavening the Jews with Grecian and Roman manners and licentiousness. In skepticism they sided with the Sadducees, but were strongly opposed to the Pharisees. This makes it the more striking that they should have united with the latter in endeavoring to entrap the Lord in His speech (Matt. 22:16; Mark 3:6; Mark 12:13). Their evil principles may well come under the term “the leaven of Herod” (Mark 8:15).

Herodias

See HEROD ANTIPAS and HEROD'S FAMILY.

Herodion

Kinsman of Paul, saluted by him (Rom. 16:11).

Heron

A bird that was unclean to the Israelites. The name *anaphah* cannot be identified, but several species of heron are found throughout Palestine, which are doubtless included because of the words “after her kind.” The *Ardea cinerea* is a heron common in Palestine. They live upon fish, frogs, and reptiles. (RV margin has “ibis.”) (Lev. 11:19; Deut. 14:18).

Hesed

Father of one of Solomon's commissariat officers (1 Kings 4:10).

Heshbon

Chief city of Sihon king of the Amorites. Lying on the east of the Jordan, it was the first city of importance that fell into the hands of the Israelites. The cause of their attacking it was that Sihon refused to let them pass through his land. This initial conquest is often referred to. Heshbon was subsequently assigned to Reuben, but became a Levitical city in connection with Gad (Num. 21:25-34; Deut. 2:24-30; Josh. 13:17-27; 1 Chron. 6:81). After the captivity it fell into the hands of the Moabites; and is denounced in the prophets (Isa. 15:4; Jer. 48:2,34,45; Jer. 49:3). Identified with *Hesban*, 31° 48' N, 35° 48' E. There are extensive ruins showing its former strength as a fortified city.



Heshbon



Heshmon

Town in the extreme south of Judah (Josh. 15:27).

Heth

Second son of Canaan, from whom descended the HITTITES. They are often called “the children of Heth” (Gen. 10:15; Gen. 23:3-20; Gen. 25:10; Gen. 27:46; Gen. 49:32; 1 Chron. 1:13).

Hethlon

Place spoken of as “the way of Hethlon:” only mentioned as the border of the land in the north to be possessed by Israel in the future. It is in the locality of Hamath. It is supposed to be identified with “the entrance of Hamath” (Ezek. 47:15; Ezek. 48:1).

Hezeki

Son of Elpaal, a descendant of Benjamin (1 Chron. 8:17).

Hezekiah

1. Son of Neariah, of the royal house of Judah (1 Chron. 3:23).

2. Ancestor of Ater whose descendants returned from exile (Ezra 2:16; Neh. 7:21).

Hezekiah, King of Judah

Son and successor of Ahaz. Hezekiah “did that which was right in the sight of the Lord, according to all that David his father did.” He trusted in the Lord God of Israel,

so that there was none like him before or after. He reigned from B.C. 727 to 698.

Hezekiah began his reign by opening the doors of the house of the Lord, which was cleansed and repaired by the priests and Levites. Then he called the rulers, and sacrifices were offered as sin offerings for the kingdom and the sanctuary, and for Judah; songs were sung, and the king and all present bowed themselves and worshipped. He proposed to all Israel and Judah to come to the house of the Lord at Jerusalem to keep the Passover, and invitations were sent to *all* the tribes to turn to the Lord and to come and keep it. Though his messengers were in general mocked, there was a remnant that responded to the king's invitation. Such was the joy that after the seven days of unleavened bread they kept another seven days with gladness.

What naturally followed this worship was the removal of all signs of idolatry. Because the people had burnt incense to the brazen serpent, he brake it in pieces calling it "a piece of brass." He clave to the Lord, and the Lord was with him, and prospered him whithersoever he went.

The unfaithfulness of Ahaz had given the Assyrians a footing in Immanuel's land, against which Hezekiah rebelled, but afterward submitted to pay tribute. Sennacherib required complete submission, and the Assyrians came with a great host against Jerusalem. Their general not only reviled Hezekiah, but spoke against God, comparing Him with the gods of the nations which the Assyrians had conquered. Hezekiah rent his clothes, covered himself with sackcloth, and went into the house of the Lord. God wrought deliverance. There was a rumor of opposition elsewhere, and the general departed. Of the Assyrians 185,000 were slain in one night: Sennacherib

returned to Nineveh and was subsequently killed by two of his own sons.

We next read of Hezekiah's sickness, when Isaiah was sent to tell him to set his house in order, for he should die. Hezekiah wept sore and prayed for his life, and it was prolonged fifteen years. Though he had witnessed a great deliverance of the Lord, his faith was weak and he asked for a sign. God made the shadow go *back* ten degrees on the dial of Ahaz. But Hezekiah rendered not to the Lord according to the benefit done to him, for his heart was lifted up, therefore there was wrath upon him and upon Judah and Jerusalem. Yet, on Hezekiah humbling himself with the inhabitants of Jerusalem, the wrath came not in his days.

Hezekiah had great riches; and when Berodach-baladan, king of Babylon, sent ambassadors to him with a present, for they heard that he had been sick, and to inquire of the wonder that had been done in the land (doubtless the shadow going back ten degrees), Hezekiah showed them all his riches; and then he had to hear the sorrowful tidings that all he had shown them should be carried into Babylon, and his sons should be made eunuchs in the palace of the king of Babylon. Hezekiah piously resigned himself to the will of Jehovah. We read that God had "left him, to try him, that he might know all that was in his heart." It was pride; but God was gracious, and Hezekiah seemed to have the consciousness that God would give him peace and truth in his days (2 Kings 18-20; 2 Chron. 29-32; Isa. 36-39; Jer. 26:18-19; Hos. 1:1; Mic. 1:1).

Hezion

Grandfather of Benhadad king of Syria (1 Kings 15:18).

Hezir

1. Leader of the seventeenth course of priests (1 Chron. 24:15).
2. A chief of the people who sealed the covenant (Neh. 10:20).

Hezrai

A Carmelite, one of David's valiant men (2 Sam. 23:35).

Hezro

A Carmelite, one of David's valiant men. 1 Chron. 11:37. Doubtless the same as HEZRAI.

Hezron

1. Son of Pharez, and grandson of Judah (Gen. 46:12; Num. 26:21; Ruth 4:18-19; 1 Chron. 2:5-25; 1 Chron. 4:1).
2. Son of Reuben (Gen. 46:9; Ex. 6:14; Num. 26:6; 1 Chron. 5:3).
3. Place on the south border of Judah (Josh. 15:3, 25): also called HAZOR. Identified by some with *Jebel Hadireh*, 30° 52' N, 35° 50' E.

Hezronites

Descendants of Hezron, son of Reuben and of Hezron, son of Pharez (Num. 26:6,21).

Hiddai

One of David's valiant men, "of the brooks of Gaash" (2 Sam. 23:30). Called HURAI in 1 Chronicles 11:32.

Hiddekel

One of the rivers of Eden: supposed to be identical with the Tigris, which is called *Dijlah* (Gen. 2:14; Dan. 10:4).

Hiel

Native of Bethel who rebuilt Jericho in the reign of Ahab. In him was fulfilled the curse pronounced by Joshua that he should lay the foundation of the city in his firstborn and set up the gates in his youngest son. His building the city was a marked sign of insubordination (1 Kings 16:34; compare Josh. 6:26).

Hierapolis

City of Phrygia in Asia Minor, for the saints of which Epaphras had a great zeal, or for whom he labored much (Col. 4:13). Now called *Pambuk Kalesi*, 37° 58' N, 29° 11' E. It is remarkable for its hot calcareous springs, which have deposited curious incrustations.

Higgaion

A Hebrew word that occurs four times, but in the AV is only once untranslated. This is in Psalm 9:16, where the margin reads "that is, *meditation*." It is thought by some to refer to a musical sign or instrument. Literally it means "the sound of a harp when struck." In Psalm 19:14 the word is translated "meditation"; in Psalm 92:3, "solemn sound"; and in Lamentations 3:62, "device."

High Place

The word commonly used for the high place is *bamah*, signifying what is high or elevated (compare Ezek. 20:29), and then the hills on which altars were erected. There were such places in Canaan before the Israelites entered it, which they were told to destroy (Num. 33:52). If the Israelites had such, God would destroy them and cut down their images (Lev. 26:30).

In the above passages the high places are connected with idolatry; but it would appear that before the temple was built, altars for the worship of God had been erected elsewhere than at the tabernacle. With Samuel at Zuph, there was “a sacrifice of the people” in the “high place” (God having forsaken the tabernacle at Shiloh, this disorder resulted). It was evidently on elevated ground, for they went up to it and came down (1 Sam. 9:12-25). At the beginning of the reign of Solomon the people sacrificed in high places *because* the temple was not yet built. This was failure, for we read that “Solomon loved the Lord, walking in the statutes of David his father: *only* he sacrificed and burnt incense in high places” (1 Kings 3:2-4). The tabernacle was there at Gibeon (1 Chron. 16:39; 2 Chron. 1:3), so that it appeared to be the right place to go to, and it was where God appeared to Solomon in the night; yet it was “the great high place.” The reason of this implied disapproval is doubtless because *the ark was not there*, the symbol of God’s presence, which was the true place of worship. At the close of Solomon’s life he sinned greatly in building a high place for the gods of all his strange wives (1 Kings 11:7-8). On the division of the kingdom, Jeroboam set up his idols and “ordained him priests for the

high places, and for the devils, and for the calves which he had made" (2 Chron. 11:15). With these two examples it is not surprising that in the whole land there were many high places. Hezekiah and Josiah zealously destroyed the high places, which included the buildings thereon and the idols connected therewith. The word *bamah* is used apparently for any idolatrous erection, for we once read of high places in a valley (Jer. 7:31).

The term "high places" has another application under the Hebrew word *ramah*, which also signifies "exalted"; for Israel is charged with making a high place in every street, and at every head of the way, which doubtless refers to some shrine or symbol of idolatry connected with abominable practices (Ezek. 16:24-25,31,39). They courted the favor of the heathen by adopting their idolatrous worship and customs.

High Priest

It is remarkable that this title occurs but seldom in the Old Testament (Lev. 21:10; Num. 35:25; Josh. 20:6; 2 Kings 12:10; 2 Chron. 24:11, and others). Aaron was constantly called "the priest"; but as his sons were also called priests, he was necessarily the "chief" and would correspond to what is called high priest in the New Testament. His office is summed up in few words: he "is ordained *for* men in things pertaining *to* God" that he might offer both gifts and sacrifices for sins. He stood for the people to God: he offered up the sacrifices which put the people in relation with God (Lev. 9), also those on the day of atonement (Lev. 16), and he blessed them as from God. He, as taken from among men, was one who could have compassion on, or forbearance toward, the ignorant and the erring; for that he

himself was compassed with infirmity (Heb. 5:1-2). Aaron did not take the honor upon himself, nor did Christ (Heb. 5:4-5). Having accomplished redemption by the offering of Himself, He passed through the heavens and sat down on the right hand of God. He is touched with the feeling of our infirmities, having been Himself tempted as we are, apart from sin. He ever lives to make intercession for us, He is also the minister of the sanctuary—He appears in the presence of God for us, and is the great Priest over the house of God (Heb. 4:14-15; Heb. 8:1). See AARON, AARONIC PRIESTHOOD, MELCHISEDEC.

Hilen

City in Judah assigned to the priests (1 Chron. 6:58). Called HOLON (Josh. 15:51; Josh. 21:15). Identified by some with *Beit Alam*, 31° 35' N, 34° 57' E.

Hilkiah

1. Father of Eliakim, the head of Hezekiah's household (2 Kings 18:18,26,37; Isa. 22:20; Isa. 36:3,22).

2. Son of Shallum, or Meshullam, and high priest in the time of Josiah king of Judah. He found a copy of the law in the temple, which caused great heart-searchings and repentance (2 Kings 22:4-14; 2 Kings 23:4,24; 1 Chron. 6:13; 1 Chron. 9:11; 2 Chron. 34:9-22; 2 Chron. 35:8; Ezra 7:1; Neh. 11:11).

3. Son of Amzi, a Merarite (1 Chron. 6:45).

4. Son of Hosah, a Merarite (1 Chron. 26:11).

5. One who stood by Ezra when he read the law (Neh. 8:4); probably the priest in Nehemiah 12:7,21.

6. Priest of Anathoth and father of the prophet Jeremiah (Jer. 1:1).

7. Father of Gemariah (Jer. 29:3).

Hill Country

Any part of the range of hills that runs through Palestine from north to south, in distinction from the plains towards the Mediterranean or the Jordan; and in distinction from the Shephelah which is a region in Judah that runs between the hill country and the plain on the west, called the "lowlands." See a section of the country in MAPS (Josh. 13:6; Luke 1:39,65).

Hillel

A Pirathonite, father of Abdon one of the judges of Israel (Judg. 12:13, 15).

Hin

See WEIGHTS AND MEASURES.

Hind

The word *ayyalah* is supposed to allude to any kind of deer found in Palestine: no particular species can be identified. It is used as a symbol of activity (Gen. 49:21; 2 Sam. 22:34; Psa. 18:33; Psa. 29:9; Song of Sol. 2:7; Song of Sol. 3:5; Hab. 3:19). See HART.

Hinge

The only hinges handed down from antiquity are pivots projecting above and below the door, on which the door turned. In the temple the hinges were of gold, and may

have been of this description (1 Kings 7:50; Prov. 26:14). In ancient existing houses with stone doors the hinges are stone projections at the top and bottom of the doors.

Hinnom, Valley of

This is often called “the valley of the son of Hinnom,” but who Hinnom and his son were is unknown (Josh. 15:8; Josh. 18:16; Neh. 11:30). The valley running from east to west, on the south of Jerusalem, now bears the above name. In some part of this, supposed to be the east end, children were passed through the fire to false gods (Jer. 7:31-32; Jer. 32:35). To prevent this Josiah defiled TOPHETH in this valley (2 Kings 23:10; 2 Chron. 28:3; 2 Chron. 33:6). The prophet Isaiah gives the key to its being associated in the New Testament (under the name of GEHENNA) with eternal punishment: “Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it” (Isa. 30:33). See HELL. In God’s judgments the valley shall become the “valley of slaughter” (Jer. 19:2-14).

Hirah

An Adullamite, a friend of the patriarch Judah (Gen. 38:12).

Hiram

1. King of Tyre, who loved David and was a friend of Solomon. By his servants he supplied both timber and stone for the temple and the palaces of Solomon. Their navies also united to bring the produce of other lands.

Solomon gave to Hiram twenty cities in the land of Galilee, but Hiram was not pleased with them: he called them, in Aramaic, CABUL, "displeasing or dirty"; and the cities were eventually returned to Solomon (2 Sam. 5:11; 1 Kings 5:1-18; 1 Kings 9:11-27; 1 Kings 10:11,22; 1 Chron. 14:1). He is called HURAM (2 Chron. 2:3-12; 2 Chron. 8:2,18; 2 Chron. 9:10,21).

2. A skilful workman of Tyre, filled with wisdom and understanding, who was sent to make things for the temple. His father was a man of Tyre, and he is called "the son of a woman of the daughters of Dan" in 2 Chronicles 2:14; but in 1 Kings 7:14 it reads "a widow's son of the tribe of Naphtali," which may mean that her husband was a man of Naphtali (1 Kings 7:13,40,45). He is called HURAM (2 Chron. 2:13; 2 Chron. 4:11,16).

Hireling, Hired Servant

These were distinct from the house servants who were generally slaves. Hired servants were engaged by the day and paid at the close of the day. A servant hired by the priest was not regarded as one of the family, and was not allowed to eat of the holy things, whereas the slaves were considered a part of the family (Lev. 19:13; Lev. 22:10; Deut. 15:18; Deut. 24:14; Job 14:6; Mal. 3:5). They are contrasted in the New Testament with the Shepherd who owned the sheep (Matt. 20:1-8; Luke 15:17,19; John 10:12-13).

Hittites

The descendants of Heth, a son of Canaan, and hence descendants of Ham: a numerous race who inhabited Palestine. In God's covenant with Abraham their territory

was to be possessed by his descendants (Gen. 15:20). On the death of Sarah, Abraham bought the field and cave of Machpelah from the Hittites. His intercourse and contract with them show that they were a civilized race, used to commercial transactions (Gen. 23:3-20). This was near or at Hebron in the south of Palestine, whereas other passages speak of them in the north, between the Lebanon and the Euphrates, which was probably where they originally settled (Josh. 1:4); and there are intimations that they continued a powerful and warlike race after Palestine was possessed by Israel (1 Kings 10:29; 2 Kings 7:6). Ahimelech and Uriah, eminent men in the time of David, were Hittites (1 Sam. 26:6; 2 Sam. 23:39).

In various parts of Palestine and Syria monuments have been found of the Hittites, and in Egypt there are records of a long defensive treaty that was made between the Egyptians and the Hittites, showing that the latter were an important race. The Tell Amarna tablets show that they seized upon Damascus then held by Egypt. Letter after letter urged Egypt to come to the rescue. Their features even are now well understood on the monuments, being described as a people with yellow skins and "mongoloid" features, receding foreheads, oblique eyes, and protruding upper jaws. There are inscriptions which show their language; but this at present is only beginning to be deciphered.

Hivites

One of the races found early in Palestine: they were descendants of Ham through Canaan (Gen. 10:17). Jacob, on his return to Palestine, found Shechem occupied by the Hivites (Gen. 34:2). They also possessed Gibeon, and

found means to deceive Joshua into making a league with them (Jos. 9:3, 7). They seemed to be more a commercial than a warlike people. We also find the Hivites in the north in mount Lebanon, and Israel was beguiled into making marriage contracts with them (Judg. 3:3,5-6). In the days of Solomon they were still in the land, and were made tributary to Israel (1 Kings 9:20). Israel suffered through not carrying out the directions of God to cast out these and other inhabitants of the land. They were by them led into idolatry.

Hizkiah

Ancestor of Zephaniah the prophet (Zeph. 1:1).

Hizkijah

One who sealed the covenant (Neh. 10:17).

Hobab

This name occurs only in Numbers 10:29 and Judges 4:11. He was apparently the father-in-law of Moses, and if so he is the same as Jethro. See JETHRO.

Hobah

Place "on the left hand," that is, to the north of Damascus, to which Abraham pursued the kings who had captured Lot (Gen. 14:15). The Muslims point out *Burzeh*, 33° 32' N, 36° 8' E, as the ancient Hobah; but the Jews prefer *Jobar*, about two miles N.E. of Damascus.

Hod

Son of Zophah, of the tribe of Asher (1 Chron. 7:37).

Hodaiah

Son of Elioenai, a descendant of David (1 Chron. 3:24).

Hodaviah

1. A chief of Manasseh on the east of the Jordan (1 Chron. 5:24).

2. Son of Hasenuah, a Benjamite (1 Chron. 9:7).

3. Ancestor of some Levites who returned from exile (Ezra 2:40). Called HODEVAH in Nehemiah 7:43.

Hodesh

Wife of Shazaraim, a Benjamite (1 Chron. 8:9).

Hodevah

See HODAVIAH, No. 3.

Hodiah

One of the wives of Ezra, of Judah (1 Chron. 4:19). The same apparently as JEHUDIJAH, which signifies “the Jewess” in 1 Chronicles 4:18.

Hodijah

1-2. Levites who returned from exile and sealed the covenant (Neh. 8:7; Neh. 9:5; Neh. 10:10,13).

3. A chief of the people who sealed the covenant (Neh. 10:18).

Hoglah

One of the daughters of Zelophehad (Num. 26:33; Num. 27:1; Num. 36:11; Josh. 17:3).

Hoham

King of Hebron, one of the five kings put to death by Joshua at the cave of Makkedah (Josh. 10:3, 17-26).

Holiness

Holiness has been described as “a nature that delights in purity, and which repels evil.” Adam and Eve were “innocent,” not holy; for though they might have delighted in purity, they did not repel the evil of Satan. God is ever holy; in heaven there is no evil to separate from, and He was holy, consistent with His perfection in everything, before there was any evil. The Spirit is the *Holy* Spirit though He is down here where sin is, and the Lord Jesus when in this sinful world was holy, harmless, and undefiled. God is called “the Holy One of Israel” (Isa. 30:15), and the Lord Jesus “the Holy One” (Mark 1:24; Acts 3:14).

The Israelites having been redeemed out of Egypt, and separated to God, it was said to them, “Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth” (Deut. 7:6). They were viewed as the chosen of God, as set apart for Him. This should have led to practical holiness, as God said, “Be ye holy, for I am the Lord your God” (Lev. 20:7). The Christian also is sanctified and justified, and Christ is made of God sanctification to him (1 Cor. 1:30), referring to the separative call of God, and the means and measure of his sanctification. As new created in Christ he partakes of the divine nature, so that holiness is followed. He is chastened also by the Father of spirits in order to his being partaker of God’s holiness.

One has said, "The Christian is called holy because he is set apart for God absolutely, according to the rights won by Christ in His death, and made good when he is born again, and thus set apart in a real way; and more perfectly, and with more intelligence, when he is sealed by the Holy Ghost, as cleansed by the blood of Christ." Upon this are based the practical exhortations: "As he which hath called you is holy, so be ye holy in all manner of conversation" (2 Cor. 7:1; 1 Thess. 4:7; Heb. 12:14; 1 Pet. 1:15; 2 Pet. 3:11).

Holon

1. City of Moab in the low country, east of the Jordan (Jer. 48:21). Not identified.
2. City in Judah. See HILEN.

Holy-Day

Applied to the Sabbath or any of the Jewish festivals (Ex. 35:2; Psa. 42:4; Col. 2:16).

Holy Ghost, Holy Spirit

The third Person in the Trinity, as seen in the formula of baptism (Matt. 28:19). The Spirit moved upon the face of the waters at the creation (Gen. 1:2); and He came upon certain persons in the Old Testament to fulfill the purposes of God. David asked that the Holy Spirit might not be taken from him (Psa. 51:11); which stands in contrast to the indwelling of the Holy Spirit in Christians, for He *abides* with them. It is by the operation of the Spirit that they are born anew, and He is the seal of their faith in Christ, and the earnest of their inheritance above (John 3:5; Eph. 1:13-

14). He is their COMFORTER or Advocate (παράκλητος, one who manages their affairs) on earth, as Christ is the same in heaven (John 14:16, 26).

Though the Holy Spirit influenced and came upon the Old Testament saints, He did not come personally until Christ had ascended (John 16:7). Many passages prove His personality—a matter of great importance, often lost sight of by those who constantly speak of Him as an influence. Ananias lied to the Holy Spirit (Acts 5:3). “The Holy Ghost *said*, Separate *me* Barnabas and Saul” (Acts 13:2). “Dividing ... as *He* will” (1 Cor. 12:11). The Holy Spirit directed the labors of Paul and his companions (Acts 16:6-7), and the Lord Jesus cast out demons by the Spirit of God (Matt. 12:28).

His presence and operations here are some of the fruits of Christ's exaltation. He forms Christ in the believer. He is also the power of life and the power for testimony. Indwelling the saints individually, He forms them collectively into one body, they are also builded together for a habitation of God through the Spirit (1 Cor. 3:16; Eph. 2:22).

To be indwelt by the Holy Spirit is an immense favor, for He is a divine Person: any one so indwelt is not in the flesh, but in the Spirit. He is the Spirit of sonship and by Him the believer cries, Abba Father. Christians are exhorted to be guided by Him, and neither to quench nor to grieve that holy One. Our responsibility is to “walk in the Spirit” (Gal. 5:16).

His presence on earth is a demonstration as to the world of sin, of righteousness, and of judgment (John 16:8-11).

Homam

See HEMAM.

Homer

See WEIGHTS AND MEASURES.

Honest, Honesty

These words in the New Testament are not confined to trustworthiness, as the words are now commonly understood; but extend to any honorable conduct (Luke 8:15; Rom. 12:17; 2 Cor. 8:21; 2 Cor. 13:7; Phil. 4:8; 1 Tim. 2:2; Heb. 13:18; 1 Pet. 2:12).

Honey

This was so plentiful in Palestine, that the country was often described as a land “flowing with milk and honey” (Ex. 3:8,17). It is symbolical of what is sweet in nature; to be partaken of with discretion, lest it cause vomiting (Prov. 25:16,27). It was strictly forbidden to add honey to the offerings of the Lord made by fire (Lev. 2:11). What is of nature, though it be sweetness, can have no place in what is offered to God. The Lord Jesus when in service on earth said to His mother, “Woman, what have I to do with thee?” though when His service was over He commended her to John.

Hope. This is described as waiting for something that is not seen but which has been promised (Rom. 8:24-25). Blessed is the man whose hope the Lord is; though troubles arise he will not cease to bear fruit (Jer. 17:7-8). There is nothing vague in the Christian’s hope: it is an anchor of

the soul, sure and steadfast, because the Lord Himself is his hope, and Christ in him is the hope of glory (Col. 1:27; 1 Tim. 1:1; Heb. 6:18-19). The coming of the Lord, and not death, is a blessed part of the Christian's hope (1 Thess. 4:13-18; 1 John 3:2-3).

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Hophni

Son of Eli the priest. He and his brother Phinehas also acted as priests; but their sin was very great both respecting the offerings of the Lord and as to their moral conduct. Their father reproved them, but did not restrain them. They accompanied the ark to the war with the Philistines and were both slain (1 Sam. 1:3; 1 Sam. 2:34; 1 Sam. 4:4-17).

Hophra

See PHARAOH HOPHRA.

Hor-Hagidgad

Station of the Israelites in the wilderness (Num. 33:32-33). Perhaps the same as GUDGODAH in Deuteronomy 10:7.

Hor, Mount

1. The mountain on which Aaron died when the Israelites were near the end of their wanderings (Num. 20:22-28; Num. 21:4; Num. 33:37-41; Deut. 32:50). Identified with *Jebel Neby Harun*, about 30° 18' N, 35° 25' E. It is the range of mountains on the eastern side of the *wady Arabah*; from which the scene of mountain peaks is described as awfully majestic.

2. A mount on the northern boundary of the land (Num. 34:7-8). Probably one of the peaks of Lebanon, but not identified.



Horam

King of Gezer conquered by Joshua (Josh. 10:33).

Horeb

A mount closely connected with Sinai, and supposed to embrace the range of mountains lying about 28° 30' N, between the Gulf of Suez and the Gulf of Akaba, whereas Sinai is one of the mountain peaks. Horeb was called “the mountain of God” (Ex. 3:1). It was where God had intercourse with Moses, and where He made a covenant with Israel. Near here also the golden calf was set up (Ex. 17:6; Ex. 33:6; Deut. 1:2,6,19; Deut. 4:10,15; Deut. 29:1; Psa. 106:19). See SINAI.

Horem

Fenced city in Naphtali (Josh. 19:38). Identified with ruins at *Harab*, 33° 10' N, 35° 26' E.

Hori

1. Son of Lotan, a descendant of Seir the Horite (Gen. 36:22,30; 1 Chron. 1:39).

2. Father of Shaphat of the tribe of Simeon (Num. 13:5).

Horims, Horites

Descendants of Seir, and Aborigines of mount Seir. They were destroyed by the children of Esau (Gen. 14:6; Gen. 36:20-21,29; Deut. 2:12,22). It is thought that they were cave-dwellers, as the name implies. The sandstone rocks of

mount Seir are full of excavated dwellings, and there are traces of the same throughout the region of Edom.

Hormah

The name signifying “utter destruction” given to ZEPHATH in the far south when conquered by Judah and Simeon (Num. 14:45; Num. 21:3; Deut. 1:44; Josh. 12:14; Judg. 1:17; 1 Sam. 30:30; 1 Chron. 4:30). Identified by some with ruins at *S'baita*, 30° 52' N, 34° 42' E.

Hornet

The insect *tsirah* is of the wasp kind. God promised to send these insects before the Israelites to drive out the inhabitants of the land of Canaan (Ex. 23:28; Deut. 7:20; Josh. 24:12). Travelers relate that when a nest of such insects has been disturbed, the animals and people have fled in terror, the stings being very painful, and occasionally causing death. Some hang their nests to the boughs of trees, and these may be disturbed by an animal passing underneath.

Horns

These are referred to in scripture as

1. On the altar, the projections placed at its corners, on which the blood of the sacrifices was placed, and to which culprits clung for protection (Ex. 38:2; Lev. 4:7; 1 Kings 1:50).
2. For trumpets, especially rams' horns (Josh. 6:4-13).
3. For holding oil (1 Sam. 16:1,13).
4. For holding ink (Ezek. 9:2-3).

5. They were worn in the East as a symbol of exaltation and power. Jehovah was David's horn of salvation. He exalted the horn of His people, and brake the horns of the wicked (Psa. 18:2; Psa. 75:10; Psa. 148:14).

6. Horns are spoken of frequently in Daniel and the Revelation as a symbol for kings: "the ten horns which thou sawest are ten kings" (Dan. 7:7-24; Dan. 8:3-21; Rev. 12:3; Rev. 13:1; Rev. 17:3-16).

Horonaim

Place in Moab, mentioned by the prophets, with Zoar and Luhith (Isa. 15:5; Jer. 48:3,5,34). The name of Horonaim is found on the Moabite stone: it was taken by King Mesha.

Horonite

Designation of Sanballat, probably as a native of Horonaim or of Beth-boron (Neh. 2:10, 19; Neh. 13:28).

Horse

The horse was used among the Israelites only for war, either in chariots or for what is now called cavalry; but its use betokened failure in confidence on the Lord: (See Hos. 14:3). They had been forbidden to multiply horses (Deut. 17:16); and at first they hamstrung the horses, and burnt the chariots of the Canaanites (Josh. 11:6,9). David, however, after the defeat of Hadadezer, reserved 100 horses for chariots (2 Sam. 8:4). See a description of the war-horse in Job 39:19-25. Solomon had 40,000 stalls of horses for his chariots and 12,000 horsemen (1 Kings 4:26).

Symbolically the horse represents careering imperial power, in general providentially controlled. In the early part of Zechariah the prophet had visions of horses of different colors, they are called spirits of the heavens, and as such they acted in the four great Gentile empires described by Daniel. When these are further spoken of, the red horses are not named, for the Chaldean empire had passed away when Zechariah saw the vision (Zech. 1:8; Zech. 6:1-7).

In the Revelation also there are horses and riders thereon, representing the powers engaged in the providential course of God's dealings (Rev. 6:1-8; Compare Rev. 9:7,9,17). In Revelation 19 the Lord Jesus, the Faithful and True, comes forth on a white horse, to make war in righteousness (Rev. 19:11-21). See REVELATION.

Horseleech

Leeches are abundant in Palestine, and the horseleech may simply refer to a large species that would settle on a horse's foot if placed in the water where they abound. A horse has been known, in drinking, to get a leech into its mouth, which immediately began to suck its blood. The leech is used symbolically of a rapacious person, who is never satisfied, graphically delineated by the leech's two daughters, who say, "Give, give" (Prov. 30:15).

Hosah

1. City in the tribe of Asher (Josh. 19:29). Identified with *Ezziyat el Foka* or *et Tahta*, 33° 11' N, 35° 14' or 13' E.

2. A Levite and doorkeeper in the time of David (1 Chron. 16:38; 1 Chron. 26:10-11,16).

Hosanna

This word, which is the same in the Greek, is considered to be a compound of two Hebrew words, and signifies “save now,” as in Psalm 118:25. In the New Testament the sense appears to be “bestow blessing.” “Bestow blessing on the Son of David: bestow blessing [O thou who art] in the highest” (Matt. 21:9; Mark 11:9-10; John 12:13).

Hosea

Nothing is related of the ancestors of the prophet Hosea (whose name is identical with Hoshea) except that he was the son of Beeri. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam king of Israel. He is especially occupied with the moral condition of the people, principally of Israel, and the judgments that would follow. Israel is treated as in rebellion from the commencement. The prophecy divides itself thus: Hosea 1-3 gives God’s purposes respecting Israel; and in Hosea 4-14 the people are addressed: there are minor sub-divisions.

Hosea was to *act* a parable, by taking a “wife of whoredoms,” which may mean that the woman that he was to take *would be* unfaithful to him; but grace abounds over sin. Hosea’s wife was symbolical of Israel who had been unfaithful to Jehovah. He took Gomer the daughter of Diblaim, who bore him a son, who, by the Lord’s direction, was called Jezreel (a place that had witnessed the judgments of God. 2 Kings 9:30-37). The prophet’s wife then bare a daughter, and her name was called *Lo-ruhamah*, “not having obtained mercy”; no more mercy was to be shown to Israel. Again Gomer bare a son, and called his name *Lo-*

ammi, “not my people.” God would not acknowledge them as His. But a future blessing is at once announced to them, and those who had no claim to be God’s people should be called “sons of the living God.” Paul applies this to the Gentiles in Romans 9:26, as he does in verse 25 to the Jews (where Hosea is called OSEE).

Hosea 2. This introduces a remnant, the “brethren” and “sisters” of the prophet, those acted upon by the Spirit, to whom God’s message was *Ammi*, “my people”; and *Rubamah*, “received in mercy.” They will plead with their mother—Israel in the mass—and tell her that she was not the wife of Jehovah. She must be dealt with in judgment, but the valley of Achor (where God’s anger was turned away, Joshua 7:26) should be a door of hope. She will be able to call Jehovah *Isbi*, “husband,” and not *Baali*, “master.” Those that had not obtained mercy will obtain mercy; and those that had been declared “not God’s people” would be able to say, “Thou art my God” (Compare 1 Pet. 2:10).

Hosea 3. This deals with the past, the present, and the future. Other details are given of their unfaithfulness and rejection. They should be many days without a king, or a sacrifice, or even an idol (as is the state of Israel in the present day); but they will afterward return, and seek Jehovah and their king, that is Christ.

Hosea 4. This commences the appeal to their consciences. The sins of the people are pointed out. Their prophets had failed, and the people were destroyed for lack of knowledge. The priests also had failed and it became “like people, like priest.” In Hosea 4:15 Judah is warned not to follow the evil example of Israel. In Hosea 4:17, as elsewhere, Israel is called Ephraim, that being the chief of the ten tribes.

Hosea 5. The priests, the people, and the king are addressed. They had all sinned, and had been rebuked, but had not returned to Jehovah. Ephraim, instead of turning to Jehovah in his sickness, had sought the Assyrian—a king who could not cure them.

Hosea 6-7. The prophet touchingly appeals to the people to return to Jehovah: it must be in reality, and not merely in outward forms. They had, like Adam (Hosea 6:7, instead of “men”), transgressed the covenant (compare Rom. 5:14). The people encouraged the king and princes in their wickedness: their weakness was manifest, for strangers had devoured them. They would not turn to the Most High.

Hosea 8. They are still threatened for their impiety. Israel had “made many altars to sin,” and had leaned upon Assyria, an arm of flesh. Judah had trusted to her fenced cities: judgment should fall upon both.

Hosea 9. This reveals a touching mixture of the prophet’s affection for the people, and the judgments he is compelled to utter against them. Various illustrations are used to enforce his words.

Hosea 10. Israel was an empty vine. They are reproached for their altars and the golden calves: they had sinned from the days of Gibeah (Compare Judg. 19:15-25).

Hosea 11. Israel had been called out of Egypt, but the fulfillment of this call was verified in the history of the Lord (Matt. 2:15). For their sin they should be as Admah and Zeboim (compare Deut. 29:23). Assyria should be the place of their captivity. Jehovah yearned over them and would not destroy them, for He is God, not man.

Hosea 12. The prophet enters into the detail of God’s moral relationship with Israel, in order that the force of their being rejected by Him may convict them of their sin.

They were to study how God had dealt with Jacob. The prophet in this chapter, as also in Hosea 10:9, refers to the beginning of evil in the history of the people. Jacob's character was reproduced in his descendants.

Hosea 13. Here again is found the conflict between the prophet's affection for the people, and the punishment God was compelled to inflict. And here again, almost as soon as the punishment is pronounced, God's thoughts of grace are uttered.

Hosea 14. This speaks of restoration. Iniquity is acknowledged and forgiveness asked. Assyria shall no more be appealed to, nor the work of their hands be called their God. Abundant blessing is then foretold. Ephraim will say, "What have I to do any more with idols?" God's answer, "I have heard him and observed him." Again Ephraim says, "I am like a green fir tree"; and the answer is, "From me is thy fruit found." The prophecy ends with the declaration that the wise and the prudent will grasp the things revealed; "for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

Thus the dealings of God with Israel and Judah are dealt with in Hosea more fully perhaps than in any other of the minor prophets. The learned look upon Hosea as the most difficult of the prophets to translate, its abrupt transitions being numerous and hard to understand, because of its dealing strictly with Jewish circumstances.

Hosen

"Coverings for the legs, trowsers" ("hosen" and "coats" have been transposed in the AV.). (Dan. 3:21).

Hoshaiah

1. Leader of the princes of Judah at the dedication of the wall of Jerusalem (Neh. 12:32).
2. Father of Jezaniah, or Azariah (Jer. 42:1; Jer. 43:2).

Hoshama

Son or descendant of Jeconiah or Jehoiachin (1 Chron. 3:18).

Hoshea

1. The original name of JOSHUA, the son of Nun (Deut. 32:44).
2. Son of Azaziah and a chief of the tribe of Ephraim (1 Chron. 27:20).
3. Son of Elah and the last king of Israel. He conspired against Pekah and slew him, and reigned in his stead, "in the twentieth year of Jotham." (But Jotham reigned only 16 years, and the above probably means that Pekah was slain in the twentieth year after Jotham became king.) There was then anarchy for about 9 years, thought to be noticed in Hosea 10; and Hoshea began to reign B.C. 730, the twelfth year of Ahaz, which agrees with 2 Kings 17:1. He did evil in the sight of the Lord, but was not so bad as the kings that had preceded him. He sought an alliance with the king of Egypt against the king of Assyria, who imprisoned him in bonds. Three years later Samaria was attacked, and after three years it was taken, and the people carried away; but the fate of Hoshea is not revealed (2 Kings 15:30; 17:1-6; 28:1,9,19).

4. A chief of the people who sealed the covenant. Neh. 10:23.

Hospitality

This was a striking feature of oriental life, as seen practiced by Abraham in Genesis 18:2-8, and it continues in these days to a partial extent. It is enforced in the New Testament as a duty among Christians (Rom. 12:13; 1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9). The fact is mentioned that by exercising hospitality "some have entertained angels unawares" (Heb. 13:2).

Hosts, Lord of

We do not meet with this name until 1 Samuel 1:3. It came in with prophetic testimony, faith laying hold of Jehovah's glory when Israel had corrupted themselves, and were in a weak and low estate. Scripture reveals that there is a mighty heavenly host, and principalities and powers in the unseen world. God is the God of them all, as well as God of all the elements of nature, which have often been used by Him to punish His enemies. "The stars in their courses fought against Sisera" (Judg. 5:20). We read of "the God of hosts" only a few times comparatively; it is mostly "Jehovah of hosts," and at times "Jehovah God of hosts," showing that it is in connection with Israel that God revealed Himself under this name. Jehovah of hosts dwelt between the cherubim. From the beginning of 1 Samuel these titles constantly occur to the end of the Old Testament. In Psalm 24:10 the Lord Jesus is shown to be "Jehovah of hosts: He is the king of glory" (Compare Eph. 1:20-21; Col. 1:16). The same title occurs in the New

Testament as the LORD OF SABAOOTH (Rom. 9:29, in a quotation from Isa. 1:9, and James 5:4).

Hotham

Son of Heber, of the tribe of Asher (1 Chron. 7:32).

Hothan

The Aroerite, father of Shama and Jehiel, two of David's mighty men (1 Chron. 11:44).

Hothir

Son of Heman: appointed to the service of song (1 Chron. 25:4, 28).

Hough, to

To lame a horse and render it useless by cutting the sinews of the hind leg, called the hamstring (Josh. 11:6,9; 2 Sam. 8:4; 1 Chron. 18:4).

Hour

Used with various significations in scripture: as

1. An indefinite period, when the word "time" gives the sense: "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (John 4:21).

2. A definite point of time, when "moment" or "at once" would give the sense. "The woman was made whole from that hour" (Matt. 9:22).

3. The division of the day into twelve hours, generally considered to be from sunrise to sunset. This varied in Palestine, from ten of our hours in the winter to fourteen

in the summer; so that the hours in summer would be nearly half as long again as in the winter. The hours of scripture are now usually reckoned from 6 o'clock A.M. to 6 o'clock P.M., which would make the third hour our 9 o'clock; the sixth hour our 12 o'clock; the ninth hour our 3 o'clock P.M., and so on.

This would be applicable to all the definite hours mentioned in the New Testament *except in the Gospel by John*. This evangelist followed the plan of reckoning from midnight to midnight. This explains the difficulty found in John 19:14, which represents the trial proceeding at the *sixth* hour, whereas Mark 15:25 says "It was the *third* hour and they crucified him." A comparison of all the passages shows that the trial commenced early, and our 6 o'clock suits very well; and the crucifixion at 9 o'clock, the third hour of the Jews, agrees with Mark. The other definite times mentioned in John are in John 1:39; John 4:6, 52-53, and the now common method of reckoning the time will agree with all of them.

House

There are but few things mentioned in scripture that throw light upon the construction of the houses in the East. Of modern eastern houses it may be said the *backs* of the houses are in the street. There is a door, with perhaps a lattice over it, and one or two lattices high up, with all the rest a blank wall. A house may be watched all day, and not a soul be seen, unless some one comes to the door, though all going on in the street may be seen from the lattices. The door opens into a porch or passage, which leads into an open court, but so arranged that no one can see into the court when the door is opened. The court is

large, sometimes open to the sky, in which visitors are received and business transacted: some have two courts, or even three. Often there is a fountain and trees in the court. Around the court are entrances to more private rooms, where meals are served and to chambers where the inmates repose. The "parlor" where Samuel entertained Saul would be one of such rooms.

Stairs in the corner of the court lead to upper private rooms; and often there are stairs outside the house that lead to the roof. These enabled the sick man to be carried to the roof in Mark 2:4, when entrance could not be obtained by the door. The roof is often made of sticks, thorn bushes, mortar and earth; which often have to be rolled to consolidate the structure after rain. A hole could easily be broken through such a roof to let down the paralytic. Other roofs were more substantial, with a parapet round them for safety. On such roofs persons retired for private conversation and for prayer (1 Sam. 9:25; Acts 10:9); and in the evening for coolness (2 Sam. 11:2).

The Lord speaks of the disciples publishing on the housetop what He had told them privately (Matt. 10:27; Luke 12:3). This mode of proclamation may often be seen in the East when the public crier calls out from the housetop the information he has to make known.

Houses were mostly built of stone, that being plentiful and wood comparatively scarce. In Bashan there are still numbers of ancient houses, solidly built of stone, some with the ancient stone doors still on their hinges, or rather pivots, many of the houses having no inhabitant.

Temporary houses and those for the poor were often built of mud, which could easily be dug through by a thief, and which left to themselves soon became a heap of rubbish

(Job 4:19; Job 15:28; Job 24:16; Matt. 24:43). Cattle were often kept in some part of the house, as they are to this day, for safety (1 Sam. 28:24).

House of God

This is a name given to the Temple; and also to the Church. See TEMPLE and CHURCH.

Household

Those who dwell in a house under one head, including the wife and children, and embracing servants who were usually slaves (Gen. 15:2-3; Luke 12:42; Acts 10:7; Phil. 4:22). We read of the baptism of whole households (Acts 16:15; 1 Cor. 1:16). The Lord speaks of His disciples as His household (Matt. 10:25); and saints are called the "household of faith," and the "household of God" (Gal. 6:10; Eph. 2:19).

Hukkok

City in the boundary of Naphtali (Josh. 19:34). Identified with *Yakuk*, 32° 53' N, 35° 28' E.

Hukok

See HELKATH.

Hul

Son of Aram, and grandson of Shem (Gen. 10:23; 1 Chron. 1:17).

Huldah

Wife of Shallum and a prophetess. King Josiah sent to her when a copy of the law had been found. Her message from the Lord was that God would surely bring the evils upon the people according to what the book said, because they had turned to idolatry; but Josiah having humbled himself, the Lord did not bring the evils in his day (2 Kings 22:14; 2 Chron. 34:22).

Humtah

City in the hill country of Judah, near to Hebron (Josh. 15:54). Not identified.

Hupham, Huphamites

Son of Benjamin, and his descendants (Num. 26:39): called HUPPIM in Genesis 46:21 and 1 Chronicles 7:12,15.

Huppah

Head of the thirteenth course in the service of priests (1 Chron. 24:13).

Huppim

See HUPHAM.

Hur

1. One who with Aaron supported the hands of Moses during the battle of Israel with Amalek. He was also left with Aaron in charge of the camp when Moses ascended mount Sinai (Ex. 17:10,12; Ex. 24:14). Jewish tradition

says that he was the husband of Miriam, and the same person as No. 2.

2. Son of Caleb, the son of Hezron, and grandfather of Bezaleel (Ex. 31:2; Ex. 35:30; Ex. 38:22; 1 Chron. 2:19-20; 1 Chron. 4:1; 2 Chron. 1:5).

3. One of the kings or princes of Midian, slain with Balaam (Num. 31:8; Josh. 13:21).

4. *Ben-hur*, or "son of Hur," commissariat officer of Solomon in mount Ephraim (1 Kings 4:8).

5. Son of Ephratah (1 Chron. 2:50; 1 Chron. 4:4).

6. Father of Rephaiah who returned from exile (Neh. 3:9).

Hurai

See HIDDAL.

Huram

1. Son of Bela, a son of Benjamin (1 Chron. 8:5).

2-3. King of Tyre, and a workman of Tyre. See HIRAM

Huri

Son of Jaroah of the tribe of Gad (1 Chron. 5:14).

Husband

The words more commonly translated "husband" are *ish* and *ἀνὴρ*, both signifying "man." "The man of a woman" signified her husband. Very little is said of the legal form of marriage, but the marriage tie has been held sacred from the beginning and by mankind everywhere. Eve gave the forbidden fruit to her husband (Gen. 3:6,16). Mary had been espoused to Joseph, and he is called her *husband*

(Matt. 1:19). The husband is the head of the wife, and as such stands in the place of responsibility and authority; he is exhorted to love his wife. It is involved in headship that he *love* her as his own body, and cherish her, as the Lord does the assembly (Eph. 5:23-29; Col. 3:18-19).

Paul wrote to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). In Revelation 21 the new Jerusalem is seen coming down from heaven, prepared as a bride adorned for her husband: that husband must be the Lord Jesus, for she is the bride, the Lamb's wife.

There will also be a union in a future day between Jehovah and Israel. There has been the putting away: Jehovah has said, "She is not my wife, neither am I her husband"; but there is a day coming when she will say, "I will go and return to my first husband." Jehovah responds, "Thou shalt call me *Isbi*," that is "husband"; "and shalt call me no more *Baali*," "master." "I will betroth thee unto me forever" (Hos. 2:2-20). Happy unions when the Lord Jesus will be owned and loved by Israel, as their Messiah and King, and the Church be owned and manifested as the bride of Christ

Husbandman

A title given to Jehovah in His relationship with Israel. He had planted Israel as a vine on the earth, and He looked for fruit; but, alas, it produced only wild grapes (Isa. 5:1-7). He then planted the true Vine on the earth which in every way gave much fruit (John 15:1). In another metaphor, Jehovah let out a vineyard to Israel, and prepared it for fruit-bearing; but when He sent for the fruit, His servants were ill-treated and killed. Last of all He sent His Son, but Him

they killed also. God has destroyed those husbandmen, and has let out His vineyard unto the Gentiles (Matt. 21:33-41; compare Rom. 11:21).

Hushah

Son of Ezer, of the tribe of Judah (1 Chron. 4:4).

Hushai

Friend and counselor of David, who, by returning to Jerusalem at the revolt of Absalom, was able to frustrate the advice given by Ahithophel, and thus give David time to escape, and arrange his army for the war. He is called an Archite (2 Sam. 15:32,37; 2 Sam. 16:16-18; 2 Sam. 17:5-15; 1 Kings 4:16; 1 Chron. 27:33).

Husham

One "of the land of the Temanites" who became king of Edom. Gen. 36:34, 35; 1 Chron. 27:33.

Hushathite

Designation of Sibbechai and Mebunnai, two of David's mighty men, probably of the family of Hushah (2 Sam. 21:18; 2 Sam. 23:27; 1 Chron. 11:29; 1 Chron. 20:4; 1 Chron. 27:11).

Hushim

1. Sons of Dan, as if a tribe was alluded to (Gen. 46:23). Perhaps the same as SHUHAM in Numbers 26:42.

2. Sons of Aher a Benjamite, as if a tribe was alluded to (1 Chron. 7:1).

3. One of the wives of Shaharaim (1 Chron. 8:8,11).

Husk

In the Old Testament it is the skin of grapes (Num. 6:4; see 2 Kings 4:42, margin). In the New Testament it is *κεράτιον*, which is the fruit, not the husk, of the carob tree. It is abundant in Syria, and the pods, containing a sweet pith-like substance, are food for cattle and pigs: it is occasionally eaten by the very poor. It is also termed “St. John’s Bread,” owing to the tradition that John the Baptist used its fruit in the desert. Quantities of the pods are imported into England under the name of locust beans, and used as food for horses (Luke 15:16).

Huz

Eldest son of Nahor and Milcah (Gen. 22:21). The name is really Uz, as it is given elsewhere.

Huzzab

This seems to be a symbolical name for Nineveh. The word signifies “established”; as in the margin. That which counts itself as established shall be carried away captive (Nah. 2:7).

Hymenaeus

One who had made shipwreck of faith. Paul, in his apostolic authority, had delivered him and Alexander unto Satan that they might learn not to blaspheme. He is also mentioned with Philetus, as having erred concerning the truth, saying that the resurrection had passed already (probably allegorizing it), and had overthrown the faith of some (1 Tim. 1:20; 2 Tim. 2:17).

Hymns

These occur in this order: “psalms, hymns, and spiritual songs” (Eph. 5:19; Col. 3:16). The word “psalms” is the same as the Greek *ψαλμοῖς*; so the word “hymns,” *ᾠμοὶς*; for “spiritual songs” it is *ὠδαῖς πνευματικαῖς*, spiritual odes or songs. There can be no doubt that the Psalm of David had been used by the devout of Israel as songs of praise, and *some* of these may have been used in the early church, such as Psalm 23; Psalm 103, which in substance have found their way into nearly all modern hymnals.

But the new dispensation required new songs of praise, and some may have been written that retained the name of psalms; others were called hymns, which apply to those compositions which are addressed to the Father or the Son, or directly to God. The word used for “songs” is employed in Revelation 5:9 for the song of the redeemed; and in Revelation 14:3 for the new song; and in Revelation 15:3 for the song of Moses, the sentiments of which are often repeated in the Psalms (compare also Ex. 15:1-19; Deut. 32:1-44).

It will be noticed that the passages in Ephesians and Colossians do not refer to singing in the assembly, and the one in Colossians may be punctuated thus: “in all wisdom teaching and admonishing one another, in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.” The Lord sang a hymn with His disciples at the last passover; and we may be sure that there was singing in the assemblies. The heathen Pliny bore testimony that the Christians sang “odes to Christ as God.” Christ is twice represented as praising God, in the midst of His congregations, that is, in the assembly, and in the great

congregation of Israel and those associated with them (Psa. 22:22,25). Among hymns generally it is easy to see that some are hymns of praise; others recount what God has done; others speak of what Christ has suffered; others refer to future blessing; and again others are really prayers.

Hyssop

A plant used in the Jewish observances. It is often associated with cedar wood and scarlet, and was used in sprinkling the unclean. It is described as springing out of the wall, showing its littleness, though some of its stems may have been long enough to be used as a reed on which the sponge was placed to give the Lord vinegar when on the cross. Others however suppose that the hyssop was added because of its aroma, and both the sponge and the hyssop were tied to a reed. The hyssop is in contrast to the stately cedar, and is symbolical of man's littleness. The words *ezob* and ὕσσωπος doubtless point to the well-known hyssop which is extensive in Palestine, though some suppose other aromatic plants are included, as the wild marjoram (Ex. 12:22; Lev. 14:4,6,51-52; Num. 19:6,18; 1 Kings 4:33; Psa. 51:7; John 19:29; Heb. 9:19).

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