

like that of Astarte or Ashtoreth, was associated with Baal worship. Astarte is the personal goddess, *Asherah* her conventional symbol in some one of her attributes. The sacred tree in Assyrian sculptures is similar, a symbol of the goddess of nature. The stone "pillar" (as the Heb. for "image", ought to be transl. Exod. xxxiv. 13) was Baal's symbol; as the wooden pillar or tree was Astarte's (2 Kings xviii. 4). The attempt to combine this with Jehovah worship is the subject of the prohibition Exod. xxxiv. 13.

The Heb. word transl. "plain" (*ston*) signifies a grove or plantation; that of Mamre (Gen. xiii. 18), of Moreh (xii. 6), of Zaansaim (Jud. iv. 11), of the pillar in Shechem (Jud. ix. 6), of Meonenim (37), of Tabor (1 Sam. x. 3). Groves were associated with worship from ancient times, as the passages just quoted show. Pliny states that trees were the first temples. Their shade, solitude, and solemn stillness suggested this use. The superstitious abuse of them to idolatry and licentious rites caused the Divine prohibition of them for religious purposes; which prohibition Israel disregarded (Jer. xvii. 2, Ezek. xx. 28). Trees were also used for national assemblies (Jud. ix. 6, 37), for burying the dead (Gen. xxv. 8, 1 Sam. xxii. 14). Some trees are specially noted: the tamarisk (*eslial*) under which Saul abode in Gibeah (1 Sam. xxii. 6); the terebinth in Shechem under which Joshua, after writing the law of God, set up (Josh. xxiv. 26) a great stone as a witness; the palm-tree of Deborah (Jud. iv. 5); the terebinth of enochmentments (ix. 37 marg., see MEONENIM); of wanderers (iv. 11, see ZAANAIM); 1 Sam. xv. 2, "a pomegranate tree in Migron" (x. 3). Tree worship, perhaps a distortion of the tradition of the tree of life and the tree of knowledge (Gen. iii.), may be traced in Egypt, Arabia, Syria, Assyria, Persia, India, Thibet, Siam, China, Japan, Ceylon, the Philippine isles. The Druids venerated oak groves (Pliny H. N., xvi. 44; Tacitus Ann., xiv. 80). The negro priests in Africa alone may enter the sacred groves. The Etrurians worshipped a palm-tree.

Guard: *tabbach*. The king's executioner, lit. cook (Gen. xxxvii. 86 marg.; 2 Kings xv. 8; Dan. ii. 14). *Rats* = "the runner" who carried despatches (2 Chron. xxx. 6), and also acted as military guard to the Jewish kings (2 Sam. xv. 1). *Mishmereth* = "watchmen" (Neh. iv. 9, 22). **Gudgodah:** HOR HAGIDGAD [see]. Deut. x. 7.

Guni. 1. Gen. xlv. 24; 1 Chron. vii. 13; Num. xxvi. 48. A patronymic, the plural name implying a family as well as an individual. 2. 1 Chron. v. 15.

Gur, the going up to: i.e., ascent to G. or the lion's whelp, where Ahasiah was killed whilst fleeing from Jehu (2 Kings ix. 27). It was "by Ibleam" (now *Bel'amek*), between Jezreel and "the garden house" (*Beth-hag-gan*, now *Jertn*). Now *Kefr Kud*. The similarity of *g* and *r* in Hebrew led to their frequent interchange.

Gur-Baal. Where Arabians dwelt (3 Chron. xxvi. 7). Between Palestine and Arabia.

H

Haahtari. 1 Chron. iv. 6.
Habaiah. Ezra ii. 61, Neh. vii. 68.
Habakkuk. *The cordially embraced one* (favourite of God), or *the cordial embracer*. "A man of heart, hearty toward another, taking him into his arms. This H. does in his prophecy; he comforts and lifts up his people, as one would do with a weeping child, bidding him be quiet, because, please God, it would yet be better with him" (Luther). The psalm (chap. iii.) and title "H. the prophet" favour the opinion that H. was a Levite. The closing words, "to the chief singer on my stringed instruments," imply that H. with his own instruments would accompany the song he wrote under the Spirit; like the Levite seers and singers, Asaph, Heman, and Jeduthun (1 Chron. xxv. 1-5). A lyrical tone pervades his prophecies, so that he most approaches David in his psalms. The opening phrase (i. 1) describes his prophecy as "the burden which," etc., i.e. *the weighty, solemn announcement*. H. "saw" it with the inner eye opened by the Spirit. He probably prophesied in the 12th or 13th year of Josiah (630 or 629 B.C.), for the words "in your days" (i. 5) imply that the prophecy would come to pass in the lifetime of the persons addressed. In Jer. xvi. 9 the same phrase comprises 20 years, in Ezek. xii. 25 six years. Zeph. i. 7 is an imitation of Hab. ii. 20; now Zephaniah (i. 1) lived under Josiah, and prophesied (comp. iii. 5, 15) after the restoration of Jehovah's worship, i.e. after the 18th year of Josiah's reign, about 624 B.C. So H. must have been before this. Jeremiah moreover began prophesying in Josiah's 13th year; now Jeremiah borrows from H. (comp. Hab. ii. 18 with Jer. li. 58); thus it follows that 630 or 629 B.C. is H.'s date of prophesying. (Delitzsch.)

Contents.—H. complains of the moral disorganization around, and cries to Jehovah for help (i. 2-4); Jehovah in reply denounces swift vengeance (i. 5-11) by the Chaldeans. H. complains that the Chaldees are worse than the Jews whom they are to be the instruments of chastising; they deal treacherously, sweep all into their net, and then "they sacrifice unto their net and burn incense unto their drag," i.e. idolise their own might and military skill, instead of giving the glory to God (Deut. viii. 17; Isa. x. 18, xxvii. 24, 25). H. therefore, confident that God is of purer eyes than to behold evil (i. 13), sets himself in an attitude of waiting for the Lord's own solution of this perplexing apparent anomaly (ii. 1); Jehovah deems him accordingly, "write the vision" of God's retributive justice plainly, so "that he may run that readeth it," vis. "run" to tell to all the good news of the foe's doom and Judah's

deliverance, or, as Grotius *runs through it*, i.e. run through the reading without difficulty. The issue must be awaited with patience, for it shall not disappoint; the lifted up soul, as that of the Chaldean foe and the unbelieving apostatizing Jew, is not accounted upright before God and therefore shall perish, but the just shall be accounted just by his faith and so shall live. The Chaldeans' doom is announced on the ground of this eternal principle of God's moral government. The oppressed nations "shall take up a parable," i.e. a *derivative song* (comp. Isa. xiv. 4, Mic. ii. 4), whom H. copies, against their oppressor. It is a symmetrical whole, five stanzas; three of three verses each, the fourth of four, and the last of two verses. Each stanza, except the last, begins with "woe." All have a closing verse introduced with "for," "but," or "because." Each strophe begins with the character of the *sin*, then states the woe, lastly confirms the woe (ii. 2-20). The prayer-song (iii.) is the spiritual echo, resuming the previous parts of the prophecy, for the enlightenment of God's people. Prayer, thanksgiving, and trust, are the spiritual key to unlock the mysteries of God's present government of the earth. The spirit appears tumultuously to waver (whence the title "Shigionoth" from *shagah* to wander) between fear and hope; but faith at the end triumphs joyfully over present trials (17-19). Upon God's past manifestations for His people, at Paran, Teman, and the Red Sea, H. grounds the anticipated deliverance of his people from the foe, through Jehovah's interposition in sublime majesty; so that the believer can always rejoice in the God of his salvation and his strength. The interests of God's righteous character, seemingly compromised in the Chaldees' successful violence, are what H. has most at heart throughout; to solve this problem is his one grand theme. Paul quotes i. 5 in his warning to the unbelieving Jews at Antioch in Pisidia. Thrice he quotes ii. 4 "the just shall live by his faith" (one fundamental truth throughout the Bible, beginning with Abram in Gen. xv. 6); first in Rom. i. 17, where the emphasis rests on "just," God's righteousness and the nature of justification being the prominent thought; secondly in Gal. iii. 11, where the emphasis is on "faith," the instrument of justification being prominent; thirdly in Heb. x. 38, where the emphasis is on "live," the continued life that flows from justification being prominent.

Habasiniah. Head of the Rechabites (Jer. xxxv. 3).

Habergeon. Coat of mail, covering the neck and chest. Exod. xxviii. 32: "as the hole of an habergeon," vis. for the head and neck to go through; the sacerdotal *meil* or robe of the ephod resembling it in form, but of linen. Job xli. 26 marg. "breastplate."



HABERGEON.

Habor. [See GOZAN.] Now the *Khabour*; omitting "by" in 2 Kings xvii. 6, xviii. 11. But "Halah" a province, going directly before Habor in the same connection, favours A. V. It would be awkward to say he put them "in Halah," a province, and "in Habor," a river. Probably the river Habor gave its name to the province. It joins the Euphrates at Circesium; the country adjoining abounds in mounds, the remains of Assyrian cities. The *Khabour* is mentioned in an inscription of the 9th century.

Hachaliah. Nehemiah's father (i. 1, x. 1).

Hachilah, the hill. In a wood in the untilled land near Ziph, facing (1 Sam. xxiii. 19, 24, "south" of) the Jeshimon, i. e. the waste district. David and his 600 men lurked in the fastnesses of the hill; but as Saul approached withdrew to the wood (rather the choreesh or village attached to ZIPH) [see] below. Saul bivouached by the way or road which passed over or at the side of the hill. Then ensued David's taking of Saul's spear and cruse (xxiii. 14, xvi. 13). See title Ps. liv. There is an undesigned coincidence between David's language in Ps. xi. 1, "how say ye to my soul, Flee as a bird to your mountain," and the independent history (1 Sam. xvi. 20), "the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains," a confirmation of the genuineness of both psalm and history. From the rock of Ziph David came down to "the wilderness of Maon." Both names are still found in southern Judah. Conder (Pal. Expl.) identifies H. with a high hill bounded by deep valleys N. and S. on which stands the ruin Yekin or *Hachin*, facing Jeshimon on the right. The "trench" where Saul pitched tent is the flat low plot between steep cliffs, the head of a large wady with water. David crossed the valley, and from either of the hill tops called to the hosts. There is only one hill E. of Ziph overlooking the desert, the rest are rolling downs at a lower level; on this one is *Yekin*, which is "Hachil," the liquids *l* and *n* being interchanged as often. The "trench" in which Saul lay (1 Sam. xvi. 5) was the hollow, with a spring and cave in it, still to be seen beneath the crest of the hill. Another knoll is beyond this hollow; just as the Bedouins take up their quarters, not on a hill where they can be seen, but in a slight hollow so as at will to emerge forth at the right moment on a foe. It is contrary to their customs of war to lie in a trench of an encampment; however the sense may probably be (see marg.), he lay within the wagon rampart.

Hachmoni, son of. THE HACHMONITE (1 Chron. xxvii. 32, xi. 11). The former is the correct rendering; the Heb. in both passages is the same. In 2 Sam. xxiii. 8 "the Tachmonite" names, in Chronicles given with "son of" (*ben*), are given without it, but with the definite article. H. was founder of a family; for the actual father of Jashobeam (a Korhite) was Zabdiel (1 Chron. xxvii. 2, xii. 6).

Hadad. A name often recurring in

the Syrian and Edomite dynasties, meaning the sun; so applied as the official title to the king, as supreme on earth as the sun is in the sky. It appears in Ben-hadad, son, i. e. worshipper, of H.; Hadad-ezer, helped by H. It appears as HADAR (Gen. xxv. 15; comp. 1 Chron. i. 30, 50). Nicolaus of Damascus (Fragm. 31), friend of Augustus Cæsar (Josephus, Ant. vii. 5, § 2), confirms 2 Sam. viii. 3 as to David's defeating Hadad-ezer or Hadarezer, king of Zobah, "when he went to recover his border at the river Euphrates"; Nicolaus says, "a certain H., a native Syrian, had great power, ruling over Damascus and all Syria except Phœnicia [this accords with 2 Sam. viii. 5, 'the Syrians of Damascus came to succour Hadad-ezer,' being his vassals]; he contended against David king of Judæa in many battles; in the last, which was by the Euphrates, he suffered defeat [making his third defeat: 2 Sam. viii. 3, 5; x. 18], showing himself a prince of the greatest prowess."

1. Son of Ishmael (Gen. xxv. 15). The Atsai, Attene, Chateni, on W. of Persian gulf, seem his descendants (Ptol. vi. 7, § 15; Plin. vi. 32). *Hadad*, a mountain belonging to TEMA on the borders of the Syrian desert N. of *el-Medeinah*, corresponds to the dwelling of this tribe. 2. King of Edom; conquered Midian on the field of Moab (Gen. xxxvi. 35); AVITH [see] was his capital. 3. King of Edom (Pau was his capital: Gen. xxxvi. 39); probably living when Moses wrote, for Moses does not record his death as he does that of his predecessors; last of the kings. In the later written 1 Chron. i. 50 H.'s death is recorded. The dukes that follow were not successors, but hereditary sheikhs who chose one emir or king to preside. H.'s death does not therefore, as Smith's Bible Dict. supposes, mark a change to the dukedom [see EDOM]. "H. could hardly have been living after the times of the kings of Israel, to which period those who consider Gen. xxxvi. 31-43 an interpolation would assign the genealogy" (Speaker's Comm.).

4. Of the royal house of Edom (1 Kings xi. 14, etc.). In childhood escaped the massacre of every Edomite male by Joab, and fled into Egypt. Pharaoh gave him house, victuals, and land, and his wife Tahpenes the queen's sister in marriage, who bare him Genubath. At David's death, in spite of Pharaoh's entreaties he left Egypt for his own country. The LXX. read *Edom* for *Aram* (Syria), 1 Kings xi. 25, thus making H. succeed in his attempt to regain rule over Edom, whence he harassed Israel; but the LXX. omits all as to Rezon, so that its authority is worth little here. Josephus (Ant. viii. 7, § 6) reads as A. V.; H. thus having failed to recover Edom joined Rezon in assailing Israel and received from him a portion of Syria; "he reigned over Syria" refers to Rezon, and is a repetition of ver. 24.

Hadad-Rimmon. A city in the valley of Megiddo, or plain of Jezreel or Esdraelon; named from Hadad the

Syrian sun god and RIMMON [see], another Syrian idol. The scene of the national lamentation for Josiah's death in the battle fought here with Pharaoh Necho (2 Kings xxiii. 29, 2 Chron. xxxv. 28). Jerome calls the city Maximianopolis, from the emperor Maximian; not far from Jezreel.

Hadarezer, Hadad-ezer. Son of Rehob, king of Zobah. Helped by the Damascus Syrians [see HADAD]; driven by David beyond the river Euphrates (2 Sam. viii. 3, 5; x. 6-9; 1 Chron. xviii. 3, xix. 7-19). After Joab's first repulse of Ammon and their Syrian allies H., undaunted by defeat twice (2 Sam. viii. 3, 5), sent a host under the command of Shophach to assist his kinsmen of Maachah, Rehob, and Ishtob; David in person routed them completely at HZLAM; thus the Syrian confederacy was overthrown, H.'s subordinate princes submitted to David who dedicated to Jehovah the 1000 "shields" or "weapons (*shélet*) of gold" taken in the first war; these were long known as king David's (S. of Sol. iv. 4, 2 Chron. xxiii. 9). REZON [see] of H.'s retainers escaped, and with "bands" marauded the thinly peopled district between the Jordan and the Euphrates (2 Kings v. 2, 1 Chron. v. 18-22), then became master of Damascus, and as an "adversary" did "mischief" to Israel in Solomon's days (1 Kings xi. 23-25). Edom invaded Israel during David's absence at the Euphrates; Ps. xlv. by the sons of Korah alludes to this. Ps. lx. by David was composed after victory in part had been gained over Aram Naharaim (Syria of the two floods) and Aram (Syria) of Zobah the kingdom of H., who had come to help his vassals of Mesopotamia, the region of the two rivers Tigris and Euphrates; after having conquered the two Syrias, Joab returned and smote Edom in the valley of Salt; Ps. lx. refers to the expedition subsequently undertaken to occupy Edom in revenge for Edom's invasion of Israel.

Hadashah. A town in the shephelah or low hills of Judah (Josh. xv. 37).

Hadassah. Esther's original name (ii. 7). Possibly the same name as "Atossa," Cyrus' daughter.

Hadattah. A town in the extreme S. of Judah (Josh. xv. 25), the Keri (marg. Heb.) reads *Hasor-hadattah*, i. e. New Hazor. So Eusebius and Jerome; but they place it near and E. of Ascalon, which is in the shephelah, whereas Joshua places it among towns of S. Judah. Now *El-Hud-haira*, S. of Jebel Khulil (Robinson).

Hadid=sharp, as being on a craggy height. Aditha, named by Eusebius, E. of Diospolis (Lydda or Lod, with which it is named Esra ii. 38, Neh. vii. 37, xi. 34), is probably H. In Van de Velde's map *el-Hadithah*, three miles E. of Lydda.

Hadlai. 2 Chron. xxviii. 12.

Hadoram. 1. Son of Tou or Toi, king of Hamath; sent to congratulate David on his victory over Hadarezer (1 Chron. xviii. 10), bearing costly presents in gold, silver, and brass (antiques according to Josephus). More likely to be the true name than

"Joram," which contains the name of Jehovah (2 Sam. viii. 10). 2. The contracted form of Adoniram (2 Sam. xx. 24; 1 Kings iv. 6, xii. 18). Over the tribute, under David, Solomon, and Rehoboam. Stoned to death when sent as one of the *old* or moderate party, to appease the sedition; the choice of the superintendent of taxes for the purpose was consistent with the general want of tact in Rehoboam.

Hadrach, the land of. A region of Syria (Zech. ix. 1, 2). Derived probably from HADAR or HADAD [see]. Possibly another name for BIKATH AVEN (Amos i. 5). Maurer says it means in Syrian *enclosed*, i.e. Coelosyria, the western interior part of Syria; or its capital (Jerome). Hengstenberg makes it a symbolical name of Persia, Zechariah thereby avoiding offence to the government under which he lived; from *had* strong, and *ruk* weak; strong then, but soon to be weakened by Alexander its conqueror. But the context implies a Syrian region. Gesenius thinks H. a Syrian king.

Hagab, the children of. Ezra ii. 46. Also HAGARAH (Neh. vii. 48, Ezra ii. 46).

Hagar. Perhaps akin to the Arabic *hagira*, "flight." Gen. xvi., xxi., xxv. 12. Abram's bondswoman; an Egyptian received into his household during his sojourn in Egypt. Taken as legal concubine at Sarai's suggestion to raise a seed, in hope of his being the promised heir, when Sarai's age seemingly forbade hope of issue by her. The marriage law was then less definitely recognised than at the beginning, and than subsequently. Want of faith moved Sarai to suggest, and Abram to adopt, a fleshly device instead of waiting the Lord's time and way. It was punished by consequent family disquiet, and the bad example copied by the Ishmaelites has proved morally and physically a curse to the race. Abraham gave up H. in violation of eastern custom, to Sarai's ill usage; so H. fled towards her native land Egypt, by the way through the wilderness towards Shur, probably Suez. The wilderness is identified with the N.E. part of that of Paran, now *Al-jifar*. The angel of Jehovah reminded her that as "Sarai's maid" she owed her submission, and promised that her son Ishmael should be father of a numerous nation. So she called Jehovah that spake unto her "Thou God seest me" (Heb. "Thou art a God of seeing," a God who allows Himself to be seen), for she said, "Have I also seen (i.e. am I yet living and seeing) here, after seeing (God)?" (Gen. xxxii. 30; Jud. xiii. 22; Exod. xx. 19, xxxiii. 20.) The adjoining well was named *Beer-lahai-roi*, "the well of the seeing alive," i.e. at which one saw God and lived. This explanation involves a change of accents; but the A. V. explanation involves a grammatical difficulty; Chald. supports A. V., "Thou art a God of seeing," i.e. the all seeing, from whose eye the helpless is not hidden in the lonely desert, and Beerlahairoi, "the well of the living One who sees me," i.e. of the ever living omnipresent

Providence. In either view the words show H. was now no heathen, but had become in some degree a believer in the God of Abraham. Ishmael's mocking at the feast which celebrated Isaac's weaning was the occasion of Sarai's saying, "Cast out this bondswoman and her son, for the son of this bondswoman shall not be heir with my son . . . Isaac." As Abram had laughed for joy at the promise of Isaac (Gen. xviii. 17), and Sarai for incredulity (xviii. 12-15), but afterwards, at Isaac's birth, for joyful gratitude, so Ishmael in derision and in the spirit of a persecutor, mocking (which contains the germ of persecuting) Isaac's faith in God's promises. Being the elder he prided himself above "him that was born after the Spirit," i.e. by the Spirit-energised promise of God, which made Sarai fruitful out of the course of nature.

The history typifies the truth that the spiritual seed of Abraham by promise, Gentile as well as Jewish believers, take the place of the Jews the natural seed, who imagined that to them exclusively belonged the kingdom of God. Paul expounds H. to answer to Sinai and the law, which generates a spirit of "bondage," as H. was a bondswoman, and that this must give place to the gospel dispensation and the church of grace, the "Jerusalem which is above." The carnal and legalists shall not be heirs with the free N. T. believers (Gal. iv. 22-31).

Abraham, at God's command, did what Sarah said, though grievous to him. H. wandered with her child (15 years was childhood when human life was so long, he was old enough to "mock") in the wilderness of Beersheba; the water was spent in the bottle, and she cast him, soon worn out as a growing lad, under a shrub, having previously led him by the hand (for xxi. 14 means that Abraham put *the bread and bottle*, but not also the child, "on her shoulder"; so ver. 18, "hold him in thine hand"). The lad's own cry, still more than the mother's, brought "the angel of God" (here only in Gen., usually "angel of JEHOVAH"), i.e. God the second Person (ver. 17, 19, 20), to his aid and her help. The child's cry is the more potent with the Omnipotent, just because of its helplessness (Isa. xl. 29; xli. 17, 18). God opened her eyes to see water where she had supposed there was only a dry wilderness. In our greatest extremity God has only to open our eyes and we see abundant help near. Real prayer will bring Him to our side (2 Kings vi. 17-20; Luke xxiv. 16, 31). H. "took him a wife out of Egypt," the land of idols and worldliness; untaught by the piety of Abraham and by God's mercy to herself.

Hagarenes, Hagarites. E. of Palestine. Fell by the hand of Reuben, Gad, and half Manasseh, in the time of Saul; these occupied their tents and land in eastern Gilead (1 Chron. v. 10, 18-20). Jetur, Nephish, and Nodab, Hagarites, are mentioned as "delivered into their hand, and all that were with them: for they cried to God in the battle (and they were helped against

them), and He was entreated of them; because they put their trust in Him. And they took away their cattle . . . camels . . . sheep . . . asses . . . for there fell down many slain, because the war was of God. And they dwelt in their steeds, until the captivity." The spoil shows their wealth as nomad tribes. In Ps. lxxxiii. 6-8 "the tabernacles of the H." are mentioned as distinct from the "Ishmaelites," with whom and Moab, Gobel, Ammon, Amalek, Philistia, Tyre, and Assur, they confederated to invade suddenly Jehoshaphat's land and take it in possession. The H. probably were named not from Ishmael's mother Hagar directly, but from a district or town so called; possibly now *Hejer*, capital and subdivision of the province *el-Bahreyn* in N.E. Arabia, on the Persian gulf.

Haggai = my feast. A name given in anticipation of the joyous return from exile. Perhaps a Levite, as the rabbins say he was buried at Jerusalem among the priests. Tradition represents him as returning with the first exiles from Babylon his birthplace, under Zerubbabel 536 B.C., when CYRUS [see], actuated by Isaiah's prophecies concerning himself (xliv. 28, xlv. 1), decreed the Jews' restoration and the rebuilding of the temple, for which he furnished all necessaries. [See EZRA, AHASUERUS, ARTAXERXES, DARIUS.] In spite of Samaritan opposition the temple building went on under Cyrus and Cambyses (Ahassuerus Ezra iv. 6); but under the Magian usurper Smerdis (Artaxerxes Ezra iv. 7-23) the Samaritans procured a royal decree suspending the work. Hence the Jews became so indifferent about it that when Darius came to the throne (521 B.C.), whose accession virtually nullified the usurper's prohibition, they pretended that as the prophecy of the 70 years applied to the temple as well as to the captivity in Babylon (Hag. i. 2), they were only in the 68th year, and that, the time not yet having come, they might build splendid cieled mansions for themselves. H. first, and Zechariah two months later, were commissioned by Jehovah (i. 1) in Darius' (Hystaspes) second year, 520 B.C., to rouse them from their selfishness to resume the work which had been suspended for 14 years.

The dates of his four distinct prophecies are given. I. (chap. i.) On the first day of the 6th month of Darius' second year of reigning, 520 B.C. Reproves their apathy in leaving the temple in ruins; reminds them of their ill fortune because of their neglect of God's house. In consequence, within 24 days they began building under Zerubbabel (i. 12-15). II. (chap. ii. 1-9.) Predicts that the new temple's glory will exceed that of Solomon's temple; therefore the outward inferiority which had moved the elders to tears at the foundation laying (Ezra iii. 10-13) ought not to discourage them. Isaiah (lx., ii. 2-4), Jeremiah (iii. 16-18), and Ezekiel (xl. -xlvi.), similarly had foretold the glory of the latter house; but the temple then being built so far showed no signs of glory. H.

abows wherein the glory should consist, viz. in the presence of Him who is "the Desire of all nations." Many object that the Heb. "desire" (*chemdath*) being singular, and "shall come" being plural (*baui*), the singular must be collective for "desirable things shall come," viz. silver and gold. But when two nouns come together, one singular the other plural, the verb may agree with the latter. Besides Messiah is "all desires," containing collectively all desirable things in Himself such as they missed in the present temple, splendour, riches, etc. (S. of Sol. v. 16.) The desires of all nations can find their satisfaction in Him alone. He embodies the "good things to come," "to Him shall the gathering of the people be" (Gen. xlix. 10). He comes in His veiled glory to the temple at His first advent (Matt. xxi. 12-14), in His revealed glory at His second advent (Mal. iii. 1). The glory of the latter house did not exceed that of the former except in Messiah's advent; the silver and gold brought to it scarcely equalled those of Solomon's temple, and certainly all nations did not bring their desirable things to it. The A. V. is therefore right. The masculine plural verb implies that the feminine singular noun is an abstract for a masculine concrete. III. (chap. ii. 10-19.) On the 24th day of the 8th month, when building materials were collected and the workmen had begun to build; from this time God promises to bless them. He rectifies their past error of thinking that outward observances cleanse away the sin of disobeying God, as for instance in respect to the temple building. (Holy flesh of sacrifice sanctifies the skirt in which it is carried, but cannot sanctify anything beyond, as bread: Lev. vi. 27.) On the other hand, an unclean person imparts his uncleanness to anything he touches. So ceremonialism cannot sanctify the unclean person, but the unclean defiles all he touches.) IV. (chap. ii. 20-23.) On the same day as III., addressed to Zerubbabel, the representative of the theocracy, who asked about the national revolutions foretold in II. (chap. ii. 7.) Judah, whose representative Zerubbabel was, shall remain, as a signet ring secure, whilst God makes an end of other nations (Jer. xli. 28). The time occupied by H.'s prophecies is three months. The temple was completed in the sixth year of Darius' reign, 515-516 B.C. (Ezra vi. 14.) The style of H. is proselike but pathetic in exhortation, vehement in reproof, and lofty in contemplating the glorious future. Repetitions (e.g., "saith the Lord, the Lord of hosts" i. 2, 5, 7; ii. 4 thrice; "the Spirit" thrice in i. 14) and interrogations impart a simple earnestness of tone calculated to awaken from apathy to solemn attention. H. is referred to in Ezra v. 1, vi. 14, and in N. T., Heb. xii. 26: comp. chap. ii. 6, 7, 22. The final earthly shaking of kingdoms is preparing the way for the "kingdom that cannot be moved." The LXX. associate H. and Zechariah in the titles of Ps. cxxxvii., cxlv.—cxlviii.;

the Vulg. in the titles of Ps. cxl., cxlv.; the Syriac in those of Ps. cxxxv., cxxvi., cxlv.—cxlviii. H. according to Pseudo-Epiphanius (De Vitis Proph.) first chanted the *Hallelujah*, the hymn of H. and Zechariah, in the second temple. The *Hallelujah* psalms belong certainly to the period after the return from Babylon.

Haggerl. 1 Chron. xi. 38. But 2 Sam. xxiii. 36 has "Banithe Gadite," of which Kennicott thinks H. to be the corruption.

Haggi. Gen. xli. 26, Num. xxvi. 15. A patronymic.

Haggiah. 1 Chron. vi. 30.

Hagith = a dancer. One of David's wives, Adonijah's mother (2 Sam. iii. 4).

Hai (Gen. xii. 8, xiii. 8) = Ai, with the Heb. article *ha*, which always accompanies Ai.

Hair. Shaved closely by men, worn long by women, in Egypt. This illustrates Joseph's shaving himself to conform to Egyptian manners, before going in to Pharaoh (Gen. xli. 14). The Hebrews wore long

beards; the Egyptians only in mourning did so. At the same time the Hebrews kept the distinction of sexes by clipping the hair of men (though hardly so much as we do; Lev. x. 6, Heb. "let not loose [the hair of] your heads," not "uncover," etc.), but not of women (1 Cor. xi. 6, etc.; Luke vii. 38). The law forbade them to "round the corners of their heads; or mar the corners of the beard"; for the Arabs in honour of the idol Orotal cut the hair from the temples in a circular form, and in mourning marred their beards (Lev. xix. 27; Jer. ix. 26 marg., xlviii. 37). BALDNESS [see], being often the result of leprosy, disqualified for the priesthood (Lev. xxi. 20, LXX.). Absalom's luxuriant hair is mentioned as a sign of beauty, but was a mark of effeminacy; its weight perhaps was 20, not 200 shekels, the numeral γ having by a copyist's error been substituted for δ (2 Sam. xiv. 26). Nazarites wore it uncut, a sign of humiliation and self denial, at the same time of dedication of all the strength, of which hair was a token, to God (Num. vi. 5; Jud. xiii. 5, xvi. 17). Shaving the head was often practised in fulfilment of a vow, as Paul did, the shaving being usually followed by a sacrifice in 30 days (Acts xviii. 18); probably his vow was made in some sickness (Gal. iv. 13). Black was the favourite colour. S. of Sol. v. 11, the bridegroom's locks are "bushy" (curled), betokening headship; iv. 1, the hair of goats in the East being fine like silk and flowing, the token of the bride's subjection; i. 5, vii. 5, "purple," i.e. glossy black. Eccles. xii. 5, "the almond tree shall flourish," does not refer to white hair on the old, for the almond blossom is pink, but to the almond (lit. the wakeful) tree blossoming in winter, i.e. the wakefulness of old age shall set in. But Gesenius. "(the old man) loathes

the (sweet) almond." LXX. of Sol. vii. 5, for "galleries" transl. "the king is held (fascinated) with the flowing ringlets." The hair was often plaited in braids, kept in their place by fillet. So Samson's "seven locks" (Jud. xvi. 18, 19; comp. 1 Tim. ii. 9, 1 Pet. iii. 3). Egyptian women swear by their sidelocks, and men by their beards; the Jews' imitation of this our Lord condemns (Matt. v. 36). Hair represents what is least valuable (Matt. x. 30); innumerable to man, but "all numbered" by God's providence for His children. "Hair as the hair of women" (Rev. ix. 8), long and flowing, a mark of semibarbarous hosts (1 Cor. xi. 14, 15).

Hakkatan = Katan, with *ha* the article. (Ezra viii. 12.)

Hakkos. 1 Chron. xxiv. 10. In Ezra ii. 61 Kos is a family of priests, the *ha* being the article.

Hakupha, children of. Ezra ii. 51.

Halak. The name appears in Chalchit (Ptolemy, v. 18), and *Gla*, a mound on the upper *Khabour* (2 Kings xvii. 6). A Median district and city.

Halak, the mount = the smooth mountain, "which goeth up to Seir" (Josh. xi. 17, xii. 7); the southern extremity of Joshua's conquests. Keil identifies it with the chalk cliffs crossing the valley of the Ghor, six miles S. of the Dead Sea; the southern limit of the Ghor, the northern limit of the Arabah.

Halhul. A town in the Judah mountains. The hill is still so named, with ruins of walls and foundations, a mile to the left of the road from Jerusalem to Hebron, four miles from the latter. A mosque stands there, named *Nebi Yunus*, the prophet Jonah (Josh. xv. 58). Close to *Beit-sar* (Bethsur) and *Jedur* (Gedor).

Hali. A town on Aaher's boundary (Josh. xix. 25).

Hall = aule, the court or uncovered space, on a lower level than the lowest floor, in the midst of a house, as the highpriest's (Luke xxii. 55). The "porch" (*proaulon*) was the vestibule leading to it (Mark xiv. 68). Called also *pulon*, the "gate" or "porch" (Matt. xxvi. 71).

Hallohesh. Lohesh with the article. Sealed the covenant with Nehemiah (x. 24). Father of Shallum (iii. 12).

Ham = hot. I. The Egyptian **KEM** (Egypt peculiarly the land of Ham, Ps. lxxviii. 51, cv. 28), "black"; the *sunburnt* and those whose soil is black, as Ethiopia means. Father (i.e. ancestor) of Cush (Ethiopia), Mizraim (Egypt) [see], Phut (Libya), and Canaan. These mean races, not individuals. Egypt being the first civilized was singled out as the chief country of Hamite settlements. [On the Hamitic or Cushite origin of Babylon, alleged by Scripture and confirmed by the vocabulary in ancient remains, see CUSH and BABEL.] Solid grandeur characterizes the Hamitic architecture, as in the earliest of Egypt, Babylonia, and S. Arabia. The first steps in the arts and sciences seemingly are due to the Hamites. The earliest empires were theirs, their power of organiza-



EGYPTIAN WIG.

tion being great. Material rather than moral greatness was theirs. Hence their civilisation, though early, decayed sooner than that of the Semitic and Japhetic races. Egypt, fenced on the N. by a sea without good harbours, on the E. and W. by deserts, held its sway the longest. The Hamites of S. Arabia were at a very early date overcome by the Joktanites, and the Babylonians yielded to the Medes. Ammon, the god of N. Africa, is akin to Ham. Ham is supposed to be youngest of Noah's sons from Gen. ix. 24, but "younger (Heb. *little*) son" there probably means Noah's grandson, viz. Canaan, not Ham. Shem is put first, having the spiritual eminence of being father of the promised seed. The names Shem (the man of name or renown), Ham (the settler in hot Africa), and Japhet (father of fair descendants, or of those who spread abroad), may not have been their original names, but derived from subsequent facts of their history.

2. A place where Chedorlaomer smote the Zuzim (Gen. xiv. 5). If Zuzim be the same as Zamzumim, who dwelt in the territory afterwards occupied by Ammon (Deut. ii. 19-21), Ham answers to Rabbath Ammon. LXX. and Vulg. read *bahem* for *beham*, i.e. *with them*, but A. V. seems correct.

3. Simeonites went to the eastern entrance of the valley of Gedor in quest of pasture, and dispossessed the previous inhabitants, being men "of Ham" (1 Chron. iv. 40). Perhaps an Egyptian settlement, Egypt being closely connected with this southern part of Palestine.

Haman. [See ESTHER.] Son of Hammedatha "the Agagite," probably of Amalekite origin (Num. xxiv. 7, 20; 1 Sam. xv. 8). The Amalekites had from the first pursued Israel with unrelenting spite (Exod. xvii. 16 marg., Deut. xxv. 17-19), and were consequently all but exterminated by Israel (1 Sam. xv. 8, xxx. 17; 2 Sam. viii. 12; 1 Chron. iv. 43). A survivor of such a race would instinctively hate Israel and every Jew. Elevated by one of those sudden turns which are frequent in despotic states where all depends on the whim of the autocrat, he showed that jealousy of any omission of respect which is characteristic of upstarts. These two motives account for his monstrous scheme of revenge whereby he intended to exterminate a whole nation for the affront of omission of respect on the part of the one individual, Mordecai. God's retributive judgment and overruling providence are remarkably illustrated; his wicked plot recoiled on himself; the honours which he designed for himself he, in spite of himself, heaped on the man whom he so scornfully hated; and the gallows on which he meant to hang Mordecai was that on which he was hanged himself (Ps. vii. 15, 16).

Hamath. The chief city of upper Syria, in the valley of the Orontes, commanding the whole valley, from the low hills which form the watershed between the Orontes and the *Litany*, to the defile of Daphne below

Antioch; this was "the kingdom of Hamath." An Hamitic race (Gen. x. 18). Akin to their neighbours the Hittites. "The entering in of H." indicates that it (the long valley between Lebanon and Antilebanon) was the point of entrance into the land of Israel for any invading army, as the Assyrians and Babylonians, from the N. The southern approach to H. from Cosloeyria between Libanus and Antilibanus formed the northern limit to Israel's inheritance (Num. xiii. 21, xxxiv. 8; Josh. xiii. 5).

It was an independent kingdom under Tou or Toi in David's time; Toi sent presents to David who had destroyed the power of Hadarezer, Toi's enemy (2 Sam. viii. 9-11). Tributary to Solomon who built "store cities" in it (2 Chron. viii. 4) as staples for the trade which passed along the Orontes valley. Mentioned as an ally of the Syrians of Damascus in the Assyrian inscriptions of Ahab's time. Jeroboam II. "recovered H." (2 Kings xiv. 25); but it was subjugated soon by Assyria (xviii. 34; Amos vi. 2, 14), who calls it "H. the great." Solomon's feast congregated all Israel "from the entering in of H. unto the river of Egypt" (1 Kings viii. 65). The same point from which Solomon's kingdom began was the point from which, according to Amos' prophecy, began the triumph of Israel's foes for Israel's sin. From Antiochus Epiphanes it afterwards got the name Epiphanea. It has resumed its old name little changed, *Hamah*; remarkable for its great waterwheels



WATERWHEEL.

for raising water from the Orontes for the gardens and houses. The 'alah or high land of Syria abounds in ruins of villages, 365 according to the Arabs. Hamath stones have been found, four blocks of basalt inscribed with hieroglyphics, first noticed by Burckhardt in 1810; the characters in cameo raised from two to four lines, not incised, as other Syrian inscriptions. The names of Thothmes III. and Amenophis I. are read by some scholars in them. Burton thinks these inscriptions form a connecting link between picture writing and alphabetic writing. Probably they were Hittite in origin.

Hamath-Zobah. Conquered by Solomon (2 Chron. viii. 3). Distinguished from "H. the great."

Hammath. A fortified city in Naphtali (Josh. xix. 35). Meaning "hot baths," vis. of Tiberias. Three *hammâm* still send up hot sulphureous waters about a mile S. of the modern town, at the extremity of the ancient ruins. In Josh. xxi. 32 it appears as the Gershonite Levite city of refuge, HAMMOTH DOR. In 1 Chron. vi. 76 HAMMON, *Hammath Tubariyeh* (Chabas).

Hammedatha. Haman's father. Medatha with the definite article.

[See ESTHER and HAMAN.] In Persian=double.

Hammelech. Jer. xxxvi. 26, xxxviii. 6. Jehoakim at this time (the fifth year of his reign) had no grown up son. Jeconiah his successor was then but eleven (2 Kings xxiii. 36; comp. xxiv. 8). We must not then, with Smith's Bible Dict., transl. "the king," but as a proper name, Hammelech, father of Jerahmeel and Malchiah.

Hammer. Besides its ordinary sense, used for any overwhelming power, earthly (Jer. I. 23, "the hammer of the whole earth," Babylon, as Martel, "little hammer," was a title of the Frank king) or spiritual (xxiii. 29, "is not My word like a hammer that breaketh the rock in pieces?"). Comp. Nah. ii. 1 marg.

Hammoleketh. Mother of Abimelech; meaning "the queen." She reigned, according to tradition, over part of Gilead (1 Chron. vii. 17, 18).

Hammon. 1. A city in Asher, near great Sidon (Josh. xix. 28). 2. A Levite city of Naphtali (1 Chron. vi. 76).

Hammonah. Ezek. xxxix. 16. The place near which Gog's *multitudes* shall be buried, whence it gets its name, meaning *multitude*. Grotius makes *Jerusalem* to receive the name H. from the multitude of slain. After the cleansing of the land Jerusalem shall be known as the conqueror of multitudes.

Hamon Gog, the valley of—"the ravine (*geey*) of Gog's multitude." After the burial of Gog and his multitude there, the ravine shall be so named, which had been called "the ravine of passengers [from Syria to Petra and Egypt] on the E. of the Dead Sea" (Ezek. xxxix. 11, 15). Gog shall find a grave where he expected spoil. The publicity of the road, and the multitude of graves, will arrest the many passers by to observe God's judgments, executed nigh the scene of judgment on Gog's prototypes, Sodom and Gomorrah.

Hamor—a large he ass. So (Gen. xlix. 14) Issachar. A Hivite; but Alex. MS., LXX., a Horite; prince of Shechem and the adjoining district, probably named from his son. Head of the clan named from him whilst yet alive "the children of H." (Gen. xxxiii. 19). From them Jacob bought for 100 *kesita* (i.e. bars or rings of silver of a certain weight; perhaps stamped with a "lamb," see marg., all the versions transl. "lamb," which were the original representative of wealth) a parcel of a field. Abraham bought only a burying place, Jacob a dwelling place, which long after was also Joseph's burial place (Josh. xxiv. 32) referred to by Stephen (Acts vii. 16). "Jacob and our fathers were carried over into Sychem and laid in a sepulchre that Abraham bought . . . of the sons of EMOR" (the Gr. form of H.). Stephen with elliptical brevity sums up from six chaps. of O. T. in one sentence the double purchase (by Abraham from Ephron the Hittite, Gen. xxiii.; and by Jacob from the children of H.), the double burial place (Abraham's cave of Machpelah and Jacob's

ground near Shechem), and the double burial (of Jacob in the cave of Machpelah, and of Joseph in the ground at Shechem), just because the details were familiar to both himself and the Jewish council; not, as rationalism objects, because he was ignorant of or forgot the historical facts so notorious from the O. T. In Jud. ix. 28 H.'s name is made to Shechemites the signal of revolt from Israelite rule. The cruel retaliation by Simeon and Levi of Shechem's wrong to Dinah (Gen. xxxiv.) left a lasting soreness in the minds of the Hivite remnant, who even without such ancient grudge would be ready enough to cast off Israel's yoke and revert to their original government by Hivite sheikhs. [See GAAL.]

Hamuel. 1 Chron. iv. 26.

Hamul. Gen. xlvii. 12. The HAMULITES sprang from him (Num. xxvi. 21).

Hamutal. Daughter of Jeremiah of Libnah, wife of king Josiah, mother of Jehoahaz and Mattaniah or Zedekiah (2 Kings xxiii. 31, xxiv. 18).

Hanameel. Son of Shallum, Jeremiah's cousin, from whom the prophet in prison bought a field in Anathoth whilst Jerusalem was being besieged by the Chaldeans, as a token to assure the Jews that a time of security would hereafter come when their land would once more be a safe possession (Jer. xxxii. 7-12, 44). Anathoth being a sacerdotal city with a thousand cubits of suburban fields, the land could not be alienated (Lev. xxv. 25, 34); but this did not prevent sales within the tribe of Levi, on the failure of the owner the next of kin could redeem the land.

Hanan. 1. 1 Chron. viii. 23. 2. 1 Chron. viii. 38, ix. 44. 3. 1 Chron. xi. 43. 4. CHILDREN OF H.: Ezra ii. 46. 5. Neh. viii. 7, x. 10. 6. Ezra x. 22. 7. Ezra x. 26. 8. Store-keeper of the tithes ("treasurer of the treasures"), Neh. xiii. 13, where priests, scribes, Levites, and laymen are represented. 9. Son of Igdaliah, "a man of God" (Jer. xxxv. 4), so reverenced that none would call in question what was transacted in his chamber.

Hananeel, tower of. Neh. iii. 1, 24, 32; xii. 39. Either the same as "the tower of Meah," i.e. the hundred, or next it, between the sheep-gate and fish-gate S. of Jerusalem. A breach reaching from it to the "gate of the corner" (2 Kings xiv. 13, 2 Chron. xxvi. 9) Jeremiah foretells (xxiii. 39) shall be "rebuilt to Jehovah," and "not thrown down any more for ever." Connected with "the corner gate" (which was on the other side of the sheepgate), also in Zech. xiv. 10, where Ewald transl. "on to the corner gate and tower of H. on to the king's winepresses."

Hanani. 1. 1 Chron. xxv. 4, 25. 2. The seer who rebuked ASA [see] king of Judah, 941 B.C., for buying the alliance of Benhadad I. of Syria, to help him against Baasha of Israel, instead of "relying on the Lord his God," "whose eyes run to and fro throughout the whole earth to show Himself strong in behalf of those whose heart is perfect toward Him" (Jer. xvii. 5). So ASA lost the

victory over Syria itself which faith would have secured to him. H. was imprisoned for his faithfulness (2 Chron. xvi. 1-4, 7-10; comp. Jer. xx. 2, Matt. xiv. 3). But ASA only thereby sealed his own punishment; by compromising principle to escape war he brought on himself perpetual wars (1 Kings xv. 32). Jehu his son was equally faithful in reproving Baasha and ASA's son Jehoshaphat (1 Kings xvi. 1, 7; 2 Chron. xix. 2, xx. 34). 3. Ezra x. 19, 20. 4. Nehemiah's brother, who returned from Jerusalem to Susa and informed him as to Jerusalem, 446 B.C.; afterwards made governor of Jerusalem under Nehemiah (i. 2, vii. 2). 5. Neh. xii. 31, 36.

Hananiah. 1. One of the singer Heman's 14 sons; chief of the 16th of the 24 courses into which the 288 Levite musicians were divided by king David; employed chiefly to "lift up the horn" (1 Chron. xxv. 4, 5, 23). 2. 2 Chron. xxvi. 11.

3. Jer. xxxv. 12. 4. Son of Asur, the prophet of Gibeon, a priests' city (Jer. xxviii.). In the fourth year of Zedekiah's reign H., in opposition to Jeremiah, foretold that Jeconiah and the captives at Babylon would return with all the vessels of the Lord's house within two years. This hope rested on Pharaoh Hophra (Apries). Judah already had designed a league with Edom, Ammon, Moab, Tyre, and Sidon against Babylon. Their ambassadors had therefore come to Jerusalem, but were sent back with yokes and a Divine message from Jeremiah that their several masters must submit to Nebuchadnezzar's yoke, to whom God had given these lands and the very beasts of the field, or else be punished with sword, famine, and pestilence (xxvii.). H. broke off the yokes on Jeremiah's neck, in token of God's breaking off Nebuchadnezzar's yoke. Comp. 1 Kings xxii. 11, 24, 25. Jeremiah said Amen, praying it might be so; but warned him that for the broken wooden yokes he should have iron yokes, adding "H., the Lord hath not sent thee, but thou makest this people trust in a lie . . . therefore . . . this year thou shalt die, because thou hast taught rebellion against the Lord. So H. died the same year in the 7th month." In Zedekiah's 6th year the league with Pharaoh Hophra tempted Zedekiah to open revolt in violation of his oath to Nebuchadnezzar (Ezek. xvii. 12-20). A temporary raising of the siege of Jerusalem, through the Egyptian ally, was soon followed by the return of the Chaldean army, the capture of Jerusalem, and the blinding of Zedekiah and his removal to Babylon (xxvii. 5). Each claimant to inspiration, as H., must stand two tests: does his prophecy accord with past revelations of God's word? does the event verify it? H. failed in both. Moreover he promised sinners peace and safety without repentance. H.'s namesake in N. T. is a similar warning instance of God's vengeance on the man "whosoever loveth and maketh a lie" (Acts v.); a foretaste of the final retribution (Rev. xxii. 15). 5. Jer. xxxvii. 13. 6. 1 Chron. viii. 24.

7. [See SHADRACH, ANANIAS.] Of the house of David (Dan. i. 3, 6, 7, 11, 19; ii. 17). 8. 1 Chron. iii. 19. Identified by some with Joanna (the Jah or Jehovah being put at the beginning instead of at the end, as in Hanan-jah, "graciously given by Jehovah"), Luke iii. 27. 9. Ezra x. 28. 10. Exod. xxx. 23-28; 1 Chron. ix. 30; Neh. iii. 8, 30, comp. xii. 41. 11. Neh. xii. 12. 12. Ruler of the palace (as ELIAKIM [see] "over the house" of Hezekiah) along with Hanani, Nehemiah's brother, at Jerusalem. Neh. vii. 2, 3, "a faithful man who feared God above many." Had charge concerning setting watches, and opening and shutting the city gates. Pradaux argues from this Nehemiah at this time returned to Persia; but his presence in Jerusalem some time after the wall's completion is implied in Neh. vii. 5, 65, viii. 9, x. 1. Gesenius moreover (from ii. 8) thinks *habbira* in vii. 2 means not the *tirshatha's* (governor's) palace, but the *fortress of the Lord's "house"*; in this case H. was a priest. But the charge as to the city gates implies a *civil*, not a sacerdotal, office. The Heb. for "over ('at) Jerusalem" may mean simply "concerning." 13. Neh. x. 23.

Hand. Symbol of skill, energy, and action. "Strength of hand." Also control. To "kiss the hand" ex-



ROMAN QUADRANS, SYMBOL OF SOVEREIGNTY.

presses adoration (Job xxxii. 27). "Fill one's hand" is consecrating him a priest (Exod. xxviii. 41 marg., Jud. xvii. 5, 1 Kings xiii. 33). To "lift up the hand" is to swear (Gen. xiv. 22), the hand being raised in appeal to God above; also the attitude of benediction (Lev. ix. 22). To "give the hand" assures of faithfulness and friendship (2 Kings x. 15); also submission, "she hath given her hand," i.e. surrendered to her conqueror (Jer. l. 15, Lam. v. 6). The hand of God is His eternal purpose and executive power (Acts iv. 28, 30); His providential bounty (Ps. civ. 28); His firm hold preserving His saints (John x. 28, 29; Deut. xxxiii. 8). His "heavy hand," affliction (Ps. xxxviii. 2). God's "right hand" denotes His omnipotence. "The right hand," being more efficient than the left, is the place of honour (Ps. cx. 1, Matt. xxv. 33), "the left" of dishonour (xxvi. 64).

The Hebrews in reckoning the four quarters faced the E. So "in front" or "before them" was E.; "at the back," or "behind," W.; "the right hand," S.; "the left hand," N. The accuser in a trial stood "at the right hand" of the accused, so Satan at Joshua's right hand (Zech. iii. 1, Ps. cix. 6); but the Advocate Messiah also is at the believer's "right hand," to defend his cause effectually (Ps. xvi. 8, cix. 31); therefore Paul could say (Rom. viii. 31, 33, 34), "If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that just-

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

"The hand of the Lord on" the prophets is the Holy Spirit's extraordinary and powerful impulse. His felt impression inspiring them (1 Kings xviii. 46; 2 Kings iii. 15; Ezra i. 3, iii. 14). His "good hand upon" His people means *His gracious help* (Neh. ii. 8, Luke i. 66). "Laying on of hands" was usual in blessing; as the Lord Jesus blessing the infants (Mark x. 16), Jacob blessing Ephraim and Manasseh (Gen. xlviii. 14); also in laying guilt and punishment upon persons accused (Deut. xiii. 9, xvii. 7); also in constituting magistrates, as Moses did in appointing Joshua his successor (Num. xxvii. 18); also setting apart the Levites (Num. viii. 10). Also the offerer put his hand upon the head of his burnt offering (Lev. i. 4), thereby *identifying himself with it*, and making it his representative to bear typically the death which his sin deserved. Also in ordaining ministers (Acts vi. 6, xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6). The impartation of the Spirit was connected with the symbolical laying on of hands; "Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him" (Deut. xxxiv. 9). The "gift" in Timothy was "by (*dia*) the putting on of Paul's hands" as the chief instrument (2 Tim. i. 6), but "WITH (*meta*) the laying on of the hands of the presbytery," implying *accompaniment* rather than direct instrumentality. Comp. Acts viii. 17, ix. 17, xix. 1-6; the apostles and others specially appointed by God had powers of miraculously conferring spiritual gifts and qualifications, such as have not been transmitted; so in confirming those already baptized. Bishops in confirming and ordaining now can only pray for the gift of the Holy Spirit to be bestowed on the candidates, not give it.

Handicraft. [See CIVILIZATION, BRASS.] Jewish workmen, as distinguished from the heathen anciently, were not slaves, nor were their trades hereditary. After the captivity it was deemed at once honourable and necessary for a father to teach his son a trade. (Mishna, Pirke, ab. ii. 2.) Hence Joseph the carpenter taught the holy Jesus his trade; and many of His own country marvelled that works so mighty should be wrought by one like themselves, an artisan: "is not this the carpenter?" (Mark vi. 3.)

Handkerchief: *naphkin*. The two translations of the same term, *sudarium*, the Græcised Lat. *sudarium*, lit. that wherewith the sweat is wiped off. **APRON**, *sinikinthion*, the Græcised Lat. *semicinctium* (wider than the *cinctus*). *Sudarium* means (1) a wrapper to fold up money in, Luke xix. 20; (2) a cloth about a corpse's head (John xi. 44, Lazarus;

xx. 7, our Lord), brought from the crown under the chin; (3) a handkerchief worn on the head, as the Bedouin's *keffieh* (Acts xix. 12). The *semicinctium* was the artisan's linen garment for the front of the body.

Hanes. Isa. xxx. 4, the same as *Tapanhes* or *Daphne*, a fortress on the N.E. frontier of Egypt, to which the Jews sent ambassadors with presents for the reigning Pharaoh (perhaps Zet or Sethos of the 23rd dynasty), as also to the neighbouring Zoan his capital. Gesenius, less probably, makes H. to be Heracleopolis, W. of the Nile in central Egypt.

Hanging. Criminals were usually put to death before hanging, for ignominy (Josh. x. 26). The bodies were removed before nightfall in order not to defile the land (Deut. xxi. 22, 23). Hence our Lord's body as those of the two thieves was taken from the cross before the "high day" of the approaching "sabbath" (John xix. 31).

Hangings. 1. *Masak*, "the covering before the door (rather 'the curtain for the entrance,' so A. V. distinguishes the words rightly at Num. iii. 26) of the tabernacle" (Exod. xxvi. 36, 37); of variegated stuff "wrought with needlework" ("the work of the embroiderer"), hung on five pillars of acacia wood; the curtain, unlike the hangings at the sides and back of the court, could be drawn up or aside at pleasure. Another before the entrance of the court (Exod. xxvii. 16). The term also is used in connection with the veil of the holy of holies, the "vail of the covering" (Exod. xxxv. 13). 2. *Quela'im*, hangings of fine twined linen for the walls of the court of the tabernacle, like our tapestry (Exod. xxvii. 9).

Haniel. 1 Chron. vii. 39, 40.

Hannah = *grace*. The favourite wife of Elkanah, a Levite of Ramathaim Zophim. His other wife Peninnah, who had sons and daughters, acted as "her adversary provoking her sore for to make her fret, because the Lord had shut up her womb"; and this "year by year when she went up to the house of Jehovah," and when her husband gave her a double portion of the flesh at the sacrificial meal (Heb. *one portion for two persons*; to show her he loved her as dearly as if she had sons), which aggravated Peninnah's enmity; "therefore (instead of joy such as a festive season usually produces) she wept and did not eat" (1 Sam. i.). Elkanah comforted her saying, "Am not I better to thee than ten sons?" Polygamy begets jealousies, and is its own punishment (Gen. xvi. 4-6). Her sorrow drove her the more closely to God; "in bitterness of soul" she "prayed unto Jehovah and wept sore, and vowed, O Lord of hosts (who hast therefore all powers at Thy command), if Thou wilt indeed look on the affliction of Thine handmaid and wilt give a man child, then I will give him unto Jehovah all his life, and no razor shall come upon his head." Her desire for a son was subordinate and subsidiary to her higher desire that he should be the instrument of a religious revival, then

so much needed in Israel. As Samson, the last divinely sent deliverer, was a Nazarite from the womb so H. desired that her son should have Samson's consecration but without Samson's dejection. Her vow implies how much she felt the need of some extraordinary instrument being raised to stem the tide of evil; hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow for life. "Only her lips moved but her voice was not heard (a proof how real prayer may be, though unspoken, for the still water is often deepest whilst the shallow stream babbles loudest), therefore Eli the highpriest thought her drunken." Hasty judgments are often uncharitable, love thinketh no evil. It had been better if he had been as faultfinding where it was really needed, viz. with his own dissolute sons. To his reproach, which one already overweighted should have been spared, she meekly replied: "No, my lord; I am a woman of a sorrowful spirit, I have drunk no strong drink, but have poured out (emptying of all its contents, the definition of true prayer, Ps. lxxii. 8) my soul before Jehovah." Eli's reproof was turned into blessing, "the God of Israel grant thee thy petition." So she went her way and did eat, and her countenance was no more sad, for prayer dispels care (Phil. iv. 6). In due time "Jehovah remembered her," and gave her a son whom she named SAMUEL [see], i.e. *heard of God*, "because I have asked him of the Lord." She did not go up again to the sanctuary till she had again him (the Hebrew weaning was not till three years of age) and could present him to the Lord for ever. The mention of Elkanah's offering "his vow" shows that he too had vowed for the birth of a son by his beloved H. His prayer, "only the Lord establish His word," refers to their joint hopes that their son might be an instrument of spiritual blessing to Israel. The *three* bullocks offered were, one a burnt offering whereby Samuel was consecrated to Jehovah, the other two the festal offering, i.e. the burnt offering and the thank offering which Elkanah presented yearly. H. in presenting the child to Eli made herself known as the woman who had prayed for him in that place years before; "Jehovah hath granted what I asked, therefore I also make him one *asked of Jehovah*, as long as he liveth he shall be as one *asked of Jehovah*." The translation "lent" is unsuitable. Jehovah had given, not "lent," Samuel to her; still less could she "lend" him to Jehovah. Elkanah then "worshipped Jehovah."

H. followed with her song of praise, the prototype of the Virgin Mary's song and Zacharias' (Luke i. 46, etc., and 68, etc.), as Samuel typifies Jesus (comp. Ps. cxlii.). H. regards her case as an illustration of the eternal principle of God's moral government which was to find its highest realization in God's "Anointed," King Messiah. Joy in the Lord's salvation is the final portion of the now afflicted righteous, founded on the holiness of



CARPENTERING TOOLS.

God (ii. 2). Proud speech escapes not God's cognisance (ver. 3); Peninah's case is a sample of the universal law, "by God actions are weighed" (Dan. v. 27). Keil transl. "to Him actions are weighed," i.e. His (God's) actions are just; alleging that it is men's hearts not their actions that are weighed (Prov. xvi. 2, xxi. 2, xxiv. 12). Israel's now insulting foes shall yet be brought to account; "the bows of the mighty shall be broken," and stumbling Israel shall be "girded with strength." "The barren bears seven," i.e. many children, seven being the sacred number indicating divinely covenanted fullness and perfection. "And she that hath many children is waxed feeble"; "Jehovah bringeth down to the grave and bringeth up": soon to be illustrated in Israel's history under Samuel (iv.—vii.). "He will keep the feet of His saints, and the wicked shall be silent in darkness": the humble saints will be "kept" finally (1 Pet. i. 5, v. 5-7), whereas the now loud boasting wicked shall be silenced (Jude 15, Matt. xxii. 12, 13) in perpetual darkness. Her prophetic anticipations have been and are being fulfilled. The Philistine oppressors have long passed into oblivion, but trodden down Israel survives, awaiting the day when "the adversaries of Jehovah shall be broken to pieces," when "He shall judge the ends of the earth, and give strength unto His King, and exalt His Anointed," in whom alone the Divine kingdom finds its culmination (Ps. ii.).

H. made and brought Samuel yearly a coat (*meil*, the term for the coat of the highpriest, which it resembled, though of simpler material and less ornament; it marked his close spiritual relation to Jehovah and His highpriest) when she accompanied Elkanah to the yearly sacrifice. Her devoting him to Jehovah was, in accordance with Eli's prayer, followed by God giving her three more sons and two daughters, for He rewards superabundantly any sacrifice we make for Him (2 Chron. xxv. 9; 2 Cor. ix. 10, 11).

Hannathon. A city on the N. boundary of Zebulun (Josh. xix. 14).

Hanniel. Num. xxiv. 23.

Hanoeh. 1. Gen. xxv. 4. **HENOCH**, 1 Chron. i. 33. 2. Gen. xli. 9, Exod. vi. 14, Num. xxvi. 5. From him sprang the **HANOCHITES**.

Hanun. 1. Son of Nahash, king of Ammon 1037 B.C. David had in his outlawry by Saul received kindness from Nahash; naturally, as Nahash was (1 Sam. xi.) Saul's enemy and neighbour of Moab with which David's descent from the Moabites Ruth connected him. He therefore at Nahash's death sent a message of condolence to his son H. As gratitude, kindness, and sympathy characterized David's conduct, so ingratitude, uncharitable suspiciousness, and insolent injustice characterized H. Insulting the ambassadors (by shaving half the beard, which is a foul insult in oriental estimation, and cutting off their skirts) brought on himself and his country a disastrous war which ended in the capture

of Rabbah and of the royal crown, and the cruellest retaliations on their fighting men of their own cruelties to Israel (2 Sam. x., xii. 80, 81; 1 Chron. xix., xx.).

2. Neh. iii. 18. 3. Neh. iii. 30.

Haphraim. A city of Issachar (Josh. xix. 19), meaning "the two pits." Probably now *el-Afaleh*.

Hara. 1. Chron. v. 26. Pal and Tiglath Pileser carried the men of Reuben, Gad, and half Manasseh away to H. whilst most were taken to Ahab. The name may be akin to Aria and Aryans, the Gr. for Media and the Medes. Probably **HARAN**, the Mesopotamian city whither Abram came from Ur, where he received his second call from God [see **ABERAM**], and where his brother Nahor's children settled (Gen. xi. 31, xxiv. 10, xxvii. 43, xxv. 20) in Padan Aram—the low and beautiful region at the foot of the hills below mount Masius, between the Khabor and the Euphrates. Here still is a town bearing the old name *Harran*, whose people retained until lately the Chaldean language and idols; upon the *Belik* (anciently *Bilichus*), an affluent of the Euphrates. Called *Charran* Acts vii. 2, 4. The scene of Crassus' defeat. At our Lord's time in Abgarus' kingdom of Edessa.

Haran was Terah's firstborn son, eldest brother of Abram (who is named first in Gen. xi. 27, because heir of the promises), father of Lot, and Milcah who married her uncle Nahor, and Iscah or Sarai who married her uncle Abram, being "daughter (i.e. granddaughter) of his father not of his mother" (xx. 12). That H. was oldest brother appears from his brothers marrying his daughters, Sarai being only ten years younger than Abram (xvii. 17). H. died in Ur, his native place, before his father. In the Heb. the country H. begins with *ch*, the *man* H. with *h*, as also the H. the Gershonite Levite under David of Shimei's family (1 Chron. xxiii. 9). Hara begins with *h*; Caleb's son by Ephah (1 Chron. ii. 46) begins with *ch*. Jewish tradition makes H. to have been cast into Nimrod's furnace for wavering during Abram's fiery trial.

Hararite = *mountaineer*. 2 Sam. xxiii. 11, 33; comp. 1 Chron. xi. 34, 35. Kennicott would read in both Sam. and Chron. "Jonathan, son of Shammah (David's brother Shimei) the H."

Harbona. Third of the seven eunuchs of Ahasuerus. Suggested the hanging of Haman on his own gallows (Esth. i. 19, vii. 9).

Hare: *arnebeth*. Reckoned unclean on the ground that it "chews the cud, but divideth not the hoof" (Lev. xi. 6, Deut. xiv. 7). It brings up from the oesophagus and chews again its food; but there is no genuine rumination, neither it nor the *hyrax* ("coney") or *shaphan* have the peculiar stomach of the ruminants. Rodent animals, as the hare and the *hyrax*, keep down the undue growth of their teeth, which grow during life, by grinding with their jaws. The sacred legislator did not design the classification of a scientific naturalist or a comparative anatomist, but to fur-

nish a popular mode of recognising animals the flesh of which was not to be eaten. The rule in ver. 27,



HARE.

"whatsoever goeth upon his paws" (as the dog, cat, and beasts of prey), sufficiently excludes from the clean the *hyrax* and the hare. The Paraces still abominate the hare. The hare, though having a divided foot, has not a cloven hoof, which was a requisite for legal cleanness. True ruminants have four stomachs, molar teeth, and a jawbone suited for the circular movement of chewing the cud. The hare has none of these marks, and has in the upper jaw incisor teeth, which ruminants have not. But hares retain the cropped food within the hollows of their cheeks and masticate it at leisure, which in phenomenal language is "chewing the cud," and is so described by even so close an observer of nature as the poet Cowper. The ancient Britons rejected it as food. The Palestinian hare, *Lepus Syriacus*, was of a fur buff or yellowish grey colour, the hare of the desert (*Sinaiticus*) darker and smaller. The rabbit (*Lepus cuniculus*) seems to be unknown in Syria and Palestine.

Hareph. 1 Chron. ii. 51. **HARIFEH**, CHILDREN OF (Neh. vii. 24), called also Jorah in Ezra ii. 18; 112 returned from Babylon with Zerubbabel (Neh. x. 19).

Hareth, forest of. David's refuge when by Gad's counsel he quitted the "hold" of the cave of Adullam, or else Mispeh of Moab (1 Sam. xxii. 5). Ganneau would identify with *Herche* (=forests) near Yalo; but LXX. and Josephus speak of "the city of Hareth." There could have been no forests in that part of Palestine. It answers to *Kharas*, a mile above Keilah, among inaccessible ravines, but easily reached from the valley of Elah. Rined walls, cisterns, and caves are to be seen. (Conder, Pal. Expl.) [See **KEILAH**.]

Harhas. 2 Kings xxii. 14. **HARAH** in 2 Chron. xxiv. 22.

Harhur, children of. Ezra ii. 51, Neh. vii. 53.

Harim. 1. 1 Chron. xxiv. 8. 2. CHILDREN OF H.; 1017 came up with Zerubbabel from Babylou (Ezra ii. 39, x. 21; Neh. vii. 42, x. 5). 3. Rehum or H. (by transposition of letters): Neh. xii. 3, 15. 4. Ezra ii. 32, x. 31; Neh. vii. 35, x. 27.

Harlot. [On the spiritual "harlot" see **ANTICHRIST** and Isa. i. 21, Rev. xvii.; contrast Rev. xii. and **BEAST**.] Fornication was regarded by the unconverted Gentiles as a thing indifferent in itself, having no moral guilt intrinsically; hence in the Jerusalem decree (Acts xv.) it is classed with things which Gentile usage allowed but Jewish law forbade. The moral abomination of it is elsewhere condemned as excluding from heaven (1 Cor. vi. 9-20). The

general Heb. term *sonah* expresses any licentiousness in the married or unmarried; so the Gr. *porneia* in Matt. v. 32. *Zarah* and *nokriyah*, "the strange woman," implies that foreign women were those often found among the harlot class. In Prov. v. 17-20 "strange" seemingly contrasts with one's own rightful wife; another term, *quedeeshah*, "consecrated woman" (in Gen. xxxviii. 21, 22, Deut. xxiii. 17, Hos. iv. 14), refers to the abominable worship of the Syrian Astarte or Venus by prostitution. By Divine retribution in kind Israel's sin was made its punishment: "My people have gone a whoring (spiritually as well as literally) from under their God . . . therefore your daughters shall commit whoredom, and your spouses shall commit adultery." What ye do of your own will, desert your Divine Father and Husband, your daughters and wives shall do against your will, desert you and Him. The people's idolatry became the source of dishonour to those to whom their honour was dearest, their wives and daughters. "The men of Babylon made Succoth Benoth" their idol in Samaria (2 Kings xvii. 30); the idol's name means "booths for their daughters," referring to their prostitution in this detestable worship. The masculine *quadesh*, "Sodomites," implies male prostitution in the same vile worship (Deut. xxiii. 17; 1 Kings xiv. 24, xv. 12, xxii. 46; 2 Kings xxiii. 7; Job xxxvi. 14). Tamar veiled herself and sat by the wayside as a consecrated harlot (*quedeesh*) under a vow, and was so regarded by Judah. Herodotus (i. 199) mentions the impure custom in the Babylonian worship of Mylitta, so that of the Dea Syria at Byblos very anciently. Singing and harping about a city was the badge of a harlot (Isa. xxiii. 16). Male relatives exercised unlimited power in punishing unchaste women for the family dishonour (Gen. xxxviii. 24). A priest's daughter playing the whore was burnt to death (Lev. xxi. 9). The children of a harlot could not inherit with legitimate children (John viii. 41, Deut. xxii. 2), but "bastard" means probably one born of *incest* or *adultery*; so the rabbins explain Jud. xi. 1, 2.

Harnepher. 1 Chron. vii. 36.

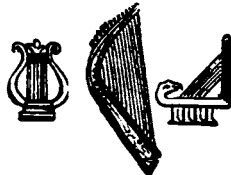
Harod, the well of. Jud. vii. 1, 3. Gideon's encampment, where the 300 who drank the water from their hands were selected. The word Harod is played upon, "whosoever is trembling (*hared*) let him return." Now *Ain Jalud*; the hill Moreh is *Jebel Duhy*. From it two of David's 37 warriors of the body guard are called each "the HARODITE," viz. SHAMMAH and ELIKA (2 Sam. xiii. 25).

Harosh = *the seer.* 1 Chron. ii. 52.

Harosheth of the Gentiles. So called from the mixed races that inhabited it. A city in Naphtali W. of the lake Merom (*Et Huleh*), from which the Jordan passes in an undivided stream. Sisera, captain of Jabin II. king of Canaan, resided there (Jud. iv. 2). Jabin's own residence and seat of government was Hazor, N.W. of H. To H. Barak pursued Jabin's routed army. Joshua

(xi. 6, 10) had 150 years before routed the confederate kings of northern Canaan, headed by Jabin I., at the waters of Merom, the first occasion of Israel's having to encounter "chariots and horses." Joshua "houghed (hamstrung) their horses and burned their chariots with fire" in firm faith and obedience to God's prohibition against their fighting the foe with his own weapon (Deut. xvii. 16). Unbelieving fear subsequently altered Israel's policy, so that they shrank from battling with the enemy's chariots in plains such as the Jordan valley, beside which H. stood (Josh. xvii. 18-18, Jud. i. 19), and at last adopted chariots in their armies under the kings: 2 Sam. viii. 4 David, xv. 1 Absalom, 1 Kings i. 5 Adonijah, iv. 23 Solomon. Hazor was rebuilt in the interval between Jabin I. and Jabin II.; the latter of whom was the first who threw off Israel's yoke and oppressed Israel in turn (for their previous oppressors, the kings of Mesopotamia and Moab, Chushan Rishathaim and Eglon, were *outside* not within the promised land, as Jabin II.). After the defeat by Barak, Hazor and H. and northern Canaan remained permanently in Israel's hand.

Harp: kinnor. With ten strings, played on with a plectrum (quill), according to Josephus; but also with the hand by David (1 Sam. xvi. 23, xviii. 10, xix. 9). Jubal invented it, the simplest kind of *stringed* instrument, and the "organ" (*ugab*), rather



ANCIENT HARPS.

the "pipe" the simplest kind of *wind* instrument; his brother Jabal was "father of such as dwell in tents and have cattle." The brotherhood accords with the fact that the leisure of a nomad life was well suited to the production and appreciation of music (Gen. iv. 20, 21). The harp was the earliest of all musical instruments, and the national instrument of the Hebrews. They used it, not as the Greeks, for expressing sorrow, but on occasions of joy and praise (Gen. xxxi. 27, 2 Chron. xx. 28, Ps. xxxiii. 2); therefore it was hung on the willows in the Babylonian captivity (cxxxvii. 2, Job xxx. 31). The words "My bowels shall sound like an harp" (Isa. xvi. 11) do not allude to the sound as lugubrious, but to the *strings vibrating* when struck. There was a smaller harp played with the hand, as by the walking prophets (1 Sam. x. 5), besides the larger, with more strings, played with the plectrum. Its music, as that of other instruments, was raised to its highest perfection under David (Amos vi. 5). It was an important adjunct to the "schools of the prophets."

Harrow: charitis. 2 Sam. xii. 31. Possibly a "threshing instrument." In modern Palestine no such instru-

ment as our harrow exists, and it is unlikely it did anciently.

Harsha. Ezra ii. 52, Neh. vii. 54.

Hart: ayyal. The male of the stag, *Cervus Dama*. Resorting to the mountains (S. of Sol. viii. 14); sure-footed there (2 Sam. xxii. 34, Hab. iii. 19). Monogamous and constant in affection (Prov. v. 19). In Ps. xlii. 1 the verb is *feminine*; the



HIND.

hind therefore, not the hart, is meant; her weakness intensifies her thirst. The emblem of activity (Isa. xxxv. 6). So Naphtali is described by Jacob prophetically

(Gen. xlix. 21), "a hind let loose." His active energy was shown against Jabin the Canaanite oppressor (Jud. iv. 6-9, v. 18). The targums say he first told Jacob that Joseph was yet alive; "he giveth goodly words." The Heb. *sheluchim*, "the apostles," answers to *shelucha* "let loose." So the prophecy hints at what Isaiah (lii. 7) more clearly unfolds, "how beautiful upon the mountains are the feet of him that bringeth good tidings." Easily agitated (S. of Sol. ii. 7, iii. 5), so that the hunter must advance on them with breathless caution if he would take them; an emblem of the resting (Zeph. iii. 17) but easily grieved Holy Spirit (Ezek. xvi. 43, Matt. xviii. 7, Eph. iv. 30). The thunder so terrifies them that they prematurely bring forth (Ps. xxix. 9). The ease of their parturition, through the instinct given them by God's care, stands in contrast to the shepherd's anxiety in numbering the months of the flock's pregnancy, and is an argument to convince Job (xxxix. 1-3) of God's consummate wisdom; why then should he harbour for a moment the thought that God, who cares so providentially for the humblest creature, could be capable of harshness and injustice towards His noblest creature, man? The masculine *ayyal*, LXX. *elaphos*, is the fallow deer (*Dama vulgaris*) or the Barbary deer (*Cervus Barbarus*) according to Appendix, Smith's Bible Dict. Timid and fleet especially when seeking and not able to find pasture (Lam. i. 6); emblem of Zion's captive princes at Babylon. LXX. and Vulg. read *eyylim*, "rams." *Ajalon* abounded in the *ayyal*, whence it took its name. *Ajeleth*, "the hind," in the title Ps. xlii. symbolises one shot at by the archers and persecuted to death, viz. Messiah; as the persecutors are symbolised by "bulls," "lions," "dogs." The addition "of the morning" (*shahar*) implies prosperity *dawning* after suffering. The hind is emblematic of the grace, innocence, and loveliness (S. of Sol. ii. 9) of the Antitype to Joseph (Gen. xlix. 23, 24). The hind's sure footing in the rocks typifies the believer's preservation in high places and difficulties. The Arabs call a deer by a like name to the Heb., *tjal*. The deer is represented on the slabs at Nineveh, and seems to have abounded anciently in Syria, though not there now.

Harum. 1 Chron. iv. 8.

Harumaph. Neh. iii. 10.

Haruphite. 1 Chron. xii. 5.
Haruz. 2 Kings xxi. 19.
Hasadiah. Zerubbabel's son (1 Chron. iii. 20). Meaning "beloved of Jehovah," marking the hopeful spirit of the returned exiles.
Hasenuah. Senuah with the article (1 Chron. ix. 7).
Hashabiah. 1. "Regarded by Jehovah" (1 Chron. vi. 45). 2. 1 Chron. ix. 14. 3. 1 Chron. xxv. 3, 19. 4. 1 Chron. xxvi. 30, one of the Hebronites (a chief Levite family sprung from Hebron, Kohath's son). With 1700 men he had charge of all business appertaining to the Lord's and to king David's service. Called "ruler of the Levites, son of Kemuel" (1 Chron. xxvii. 17). 5. 2 Chron. xxxv. 9. 6. Ezra vii. 19. 7. Ezra vii. 24. 8. Neh. iii. 17. 9. Neh. x. 11; the "chief" (xii. 24, 26). 10. Neh. xi. 15. 11. Neh. xi. 22. 12. Neh. xii. 1, 10, 21, 26.
Hashabnah. Neh. x. 25.
Hashabniah. 1. Neh. iii. 10. 2. Neh. ix. 5.
Hashbadana. Neh. viii. 4.
Hashem. 1 Chron. xi. 34. JASHEN in 2 Sam. xxiii. 32.
Hashmannim. Heb. for "princes shall come out of Egypt" (Ps. lxxviii. 31); rich nobles, whence the Macca-bees took their name Asmonæans. The Egyptian civil name of Hermopolis Magna was Hashmen. The idol of wisdom, Hermes, Thoth, gave his name to the city; thus the derived term H. means wisest Egyptian princes. These as well as distant Ethiopians shall turn to the true God.
Hashmonah. The stage of Israel's journeyings near mount Hor, next before Moseroth (Num. xxxiii. 29, xx. 28; Deut. x. 6). Heshmon (Josh. xv. 27), an "utmost city of Judah toward the coast of Edom southward," like Kedesh outside the natural frontier of Palestine, in the extreme N. of the desert. At Ain Hasb, N.W. of the Arabah, is a pool still of sweet living water, surrounded by verdure, and with traces of ruins (Robinson, Bib. Res., ii. 119).
Hashub, Hashshub. 1. 1 Chron. ix. 14, Neh. iii. 11. 2. Neh. iii. 23. 3. Neh. x. 23. 4. Neh. xi. 15.
Hashubah. See HASADIAH.
Hashum, children of. 1. 223 in Ezra, 328 in Nehemiah, came back with Zerubbabel (Neh. vii. 22, Ezra ii. 19). Many causes which we can only conjecture may have produced the variation; some gave in their names to go who did not go; others joined the caravans subsequently (Neh. x. 18, Ezra x. 33). 2. Neh. viii. 4.
Hashupha. Neh. vii. 48. HASUPHA more correctly (Ezra ii. 43).
Hasenaah, children of. Neh. iii. 3. Semaah with the article (Neh. vii. 38). Comp. the kindred name of a cliff, Seueh (1 Sam. xiv. 4).
Hatach. Esth. iv. 5-10.
Hathath. 1 Chron. iv. 13.
Hatpha, children of. Ezra ii. 54, Neh. vii. 56.
Hatita, children of. Ezra ii. 42, Neh. vii. 45.
Hattil, children of. "Children of Solomon's slaves" (Ezra ii. 57, 58; Neh. vii. 59, 60).
Hattush. 1. 1 Chron. iii. 22. Lord A. Herve identifies Shemaiah with

Shimei, Zerubbabel's brother. Thus H. would be Zerubbabel's nephew. An H. "of the sons of David" (Ezra viii. 2). An H. in Neh. xii. 2. The one and the same H. may be meant in all the passages. But the same name in the same family may be repeated in different generations; the H. in 1 Chron. iii. 22 seems distinct from the H. of Ezra viii. 2, Neh. xii. 2. 2. Neh. iii. 10.
Hauran. Ezek. xlvi. 16, 18. Extending from near Damascus southward as far as the Jabbok. The Gr. *Auranitis*. Derived from *hur* "a cave," as it abounds in cisterns excavated for storing water or else grain. With rugged Trachonitis (on the N.), mountainous Batanea (on the E.), and Gaulanitis (on the W.), it formed ancient Bashan. It was N. of the plains of Moab (Jer. xlviii. 21). The country is level and among the richest in Syria, free from stones except on a few low volcanic tells here and there. It is still the granary of Damascus. Ruins of Roman towns abound with buildings untenanted, though perfect with walls, roofs, and doors of black basalt rock, there being no timber in the H. Besides the Roman architectural magnificence traceable in some buildings, each village has its tank and bridge. The style of building in *Um er Ruman*, in the extreme S., is not Roman but almost like that of Palmyra. *El Lejah* is a rocky plain N.W. of H. proper, and is full of deserted towns and villages. El Gebel is a mountainous region between H. and the eastern desert.
Havilah. 1. Gen. x. 7. 2. Descendants of H. son of Cush, probably intermingled with the descendants of H. the Joktanite H. So one people was formed, occupying Khawlan, the fertile region in the N.W. portion of Yemen or Arabia Felix. The Joktanite settlement was probably the earliest, the Arabs tracing the name Khawlan (which is another form of H. or Chavilah, with the ending *n*) to a descendant of Kahtan or Joktan. The region is fertile, abounding in myrrh, well watered, and populous. The H. bordering on the Ishmaelites "as thou goest to Assyria" (Gen. xxv. 18), also ou Amalek (1 Sam. xv. 7), seems distinct. This H. is not as the former H. in the heart of Yemen, but on the border of Arabia Petrea towards Yemen, between the Nabatheans and the Hagarites; the country of the Chauloteans.
Havothjair. See BASHAN HAVOTH-JAIR.
Hawk: *neets*; implying strong and rapid flight. Migratory in S. Europe and parts of Asia; so Job xxxix. 26, "doth the hawk fly by thy wisdom, and stretch her wings toward the S.?" Of the dozen lesser raptors, birds, in Palestine nearly all are summer migrants; the *Falco saker* and *lanarius*, besides the smaller *F. melanopterus*, *Hypotriorchis subuteo* or the hobby, etc. The sacred monuments show that one kind was sacred in Egypt. The Gr. name implies sacredness, *hierax*.

Hay. The Heb. has no word for it, *chatsiv* (Prov. xxvii. 25, Isa. xv. 6) expressing grass as well as hay. For in the hot East the grass becomes hay as it stands; comp. Matt. vi. 30. It was cut as it was used, and not stacked (Ps. xxxvii. 2, lxxiii. 6, cxxxix. 7). Amos vii. 1, "the latter growth," is that which springs up after mowing. *Chashash* (Isa. v. 24) is not "chaff," but the withered grass. In Isa. xv. 6, Prov. xxvii. 2, transl. "the hay grass."
Hazael. King of Damascus from 886 to 840 B.C. Sent by his master Benhadad originally to Elisha to ask if he would recover from his sickness. The prophet answered he might recover (the disease not being fatal), but "that he should surely die." Then Elisha gazing at H. burst into tears (typifying Him who wept over Jerusalem, Luke xix. 41), and said his weeping was "because I know the evil thou wilt do unto Israel. . . their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." H. replied, expressing surprise at such a one as he being about to do so [see ELISHA for the true transl. of 2 Kings viii. 18]. Herein Elisha fulfilled Elijah's commission, that he should appoint H. king of Syria to be the Lord's scourge of His guilty people (1 Kings xix. 15). H. having murdered Benhadad became king, and fought with Abasiah king of Judah, and Jehoram of Israel, for Ramoth Gilead (2 Kings viii. 28). The atrocities foretold (the same as in Hos. xiii. 16) were doubtless perpetrated by him when in Jehu's days "Jehovah cut Israel short, and H. smote them in all the coasts of Israel, from Jordan eastward, all . . . Gilead, the Gadites, Reubenites, Manassites, from Aroer by the Arnon, even Gilead and Bashan" (2 Kings x. 33, 34). Jehovah therefore threatened, and executed his threat, "for three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron; and I will send a fire into the house of H.," etc. (Amos i. 8.) The very same image is used in the independent history (an undesigned coincidence and mark of genuineness), concerning the king of Syria's oppression of Israel under Jehoahas, Jehu's son: "he made them like the dust by threshing" (2 Kings xiii. 7). A black marble obelisk of the central palace of Nimrud, now in the British Museum, is inscribed with the names of H. and Benhadad of Syria, and Jehu of Israel, mentioned as tributaries of Shalmanubar king of Assyria. The tribute from Jehu is mentioned, gold, pearls, precious oil, etc. The name H. means "whom God looks on," implying some connection with the true God (El). El was also in the name of El-isha, who appointed him in the name of El; probably he assumed this name because of this call. Benhadad means on the contrary "worshipper of Hadad," the Syrian idol. H. led the Syrians, we read in the Assyrian monuments, in confederacy with the Hittites, Ha-



HAWK.

mathites, and Phoenicians, against Assyria; at Antilibanus the Assyrians slew 16,000 of his warriors, and took 1100 chariots. Three years later H. submitted to the Assyrians when they again invaded Syria.

It was after this, when the Assyrians were prevented by internal troubles from continuing to invade, that H. assailed Gilead towards the close of Jehu's reign (about 860 B.C.), and held Israel in a kind of subjection (2 Kings xiii. 3-7, 22). He took Gath and even "set his face to go up to Jerusalem" (xii. 17) in Josiah's reign (2 Chron. xxiv. 23, 24), "and destroyed all the princes of the people from among the people" (it was God's righteous retribution, for it was "the princes of Judah" who with flattering "obsequies" at Jehoiada's death persuaded Josiah to "leave the house of the Lord God of their fathers, to serve groves and idols," ver. 17, 18, and stoned Zechariah son of Jehoiada, who "testified against them," ver. 19-22), and sent all the spoil to Damascus; Jehovah delivering "a very great host into the hand of a small company of Syrians, because the Jews had forsaken the Lord God of their fathers" (ver. 23, 24). Josiah saved Jerusalem only by "sending to H. all the hallowed things that Jehoshaphat, Jehoram, and Ahaziah his fathers had dedicated, and his own hallowed things, and all the gold in the treasures of the house of the Lord, and in the king's house" (2 Kings xii. 18). H. died about 840 B.C., after a 46 years' reign.

Jehoash, son of Jehoahaz, recovered from Benhadad, H.'s son, the cities taken by H. Jeroboam II. still further "restored the coast of Israel from the entering in of Hamath unto the sea of the plain," according to Jonah's prophecy, through the Lord's great compassion (2 Kings xiii. 25, xiv. 25-27). H.'s cruelty and ambition failed to secure a lasting dynasty; see Jer. xvii. 11.

Hazaiah. Neh. xi. 5.

Hazar. All the compounds of HAZER were in the wilderness or its borders. Hazer is the "court" or quadrangle of a palace; and applies to the villages of rovers, semi-permanent collections of dwellings, such as still exist, rough stone walls being covered with tent cloths, holding thus a middle place between the tent and the town.

HAZAR-ADDAR. Between Kadesh Barnea and Asmon (Num. xxiv. 4). A landmark on the southern boundary of the promised land.

HAZAR-ENAN=village of springs. Here the northern boundary terminated (Num. xxiv. 9, 10), and the eastern boundary began. Identified with Ayun ed Dara, a fountain in the midst of the central chain of Antilibanus; in Van de Velde's map, lat 38° 49', long. 36° 12'. Ruins mark the spot. Thus the E. and W. declivities of the northern part of the Antilibanus range, excluding the Damascus plain and its contiguous valleys, were included in the borders of the promised land (Speaker's Comm., Num. xxiv. 9).

HAZAR-GADDAH; probably now El Ghurra (Conder). A town on the S.

of Judah (Josh. xv. 27). **HAZAR-HATTICON,** "the middle village"; on the boundary of Hauran (Ezek. xlvi. 16). **HAZAR-SHUAL,** "fox or jackal village"; in southern Judah, between Hazer-Gaddah and Beersheba (Josh. xv. 28, xix. 3; 1 Chron. iv. 28; Neh. xi. 27; now *Sawah*. **HAZAR-SUSAN,** "horse village"; belonging to Simeon, in southern Judah (Josh. xix. 5, 1 Chron. iv. 31); possibly made a depôt for horses in the trade with Egypt in Solomon's time; the name may be changed from some ancient name, as the import of horses was prohibited, and not practised till David's and Solomon's time. In the Quarterly Statement of the Pal. Expl. the sites of Hazer-Shual and Hazer-Gaddah are described as walled towns of flint, answering to the meaning of Hazer, an "enclosure."

Hazarmaveth="the court of death." Third of Joktan's sons (Gen. x. 26). Hadramaut, a province in S.E. of Arabia, abounding in myrrh and frankincense, but deadly in climate, whence it derives its name. Called *Atramitè* by the Romans and Greeks. The most powerful of the Arab tribes. Between the modern Yemen which lies on the W. and the Mahra country. *Shibâm* is its capital.

Hazel: *lux.* Rather the "almond," Gen. xxx. 37 (Gescunins).

Hazeleponi. With the article, "the Tseleponites" (1 Chron. iv. 3).

Hazerim. The villages or "enclosures" [see HAZAR] of the wandering Avvim, the ancient occupants of south-western Palestine (Deut. ii. 23).

Hazeroth. The stage after Kibroth Hattaavah in Israel's wanderings (Num. xi. 35, xii. 16, xxxiii. 17; Deut. i. 1). Now *El Ain*, famed for its spring, on Israel's probable route (which *Ain el Hudhorah* is not) by the *wady es Zukukah*. But Clark identifies H. with *Bir eth Themed*, many miles farther on the march northwards. Several valleys converge round *El Ain*, which with other springs make this region the oasis of the E. of the peninsula.

Hazezon Tamar="pruning of palms." The old name of ENGEDI [see], famed for palms. Perhaps this was "the city of palm-trees" (Jud. i. 16) [though *Jericho* is generally called so: Deut. xxxiv. 3], from which the Kenites, the tribe of Moses' father-in-law, went into the wilderness of Judah with the children of Judah. Thus Balaam standing on a height opposite Jericho, and seeing the western shore of the Dead Sea to Engedi, appropriately speaks of the Kenite as having fixed his "nest" in the cliff there (Num. xxiv. 21).

Haziel. 1 Chron. xxiii. 9.

Hazo. Son of Nahor by Milcah (Gen. xxii. 22). There is a *Chazene* in Mesopotamia, and another in Assyria (Strabo, xvi. 736).

Hazor="enclosed." [See HAROSH-ETH.] I. In Naphtali, on a height overlooking lake Merom (Josh. xi. 1, 10, "head of all those kingdoms," i.e. the chief city of northern Palestine; xii. 19, xix. 36; Jud. iv. 2, 17; 1 Sam. xii. 9). Burnt by Joshua in order not to leave such a strong place in his rear: rebuilt and made the

second Jabin's seat whence he oppressed Israel. Fortified by Solomon as a point of defence at the entering into Palestine from Syria and Assyria; its fortification was one among the works which necessitated a "levy" of taxes (1 Kings ix. 15). Its inhabitants were carried to Assyria by Tiglath Pileser (2 Kings xv. 29). Now *Tell Khurabeh*, "the ruins," according to Robinson; but there are no old ruins there and no cisterns. Rather Tel Hara, where is an ancient fortress, and walls, ruins, and pottery (Ohr Work in Palestine, Pal. Expl. Fund). 2. A city in the extreme S. of Judah (Josh. xv. 23). 3. HAZOR-HADATTAR, "the new H." as distinguished from the former; also in southern Judah (Josh. xv. 25). 4. A city N. of Jerusalem, where the Benjamites resided after the return from Babylon (Neh. xi. 33).

Headress. The head was usually uncovered. In Lev. x. 6 the sense of "uncover (lit. *let loose*) not your heads" is "let not your hair fall loosely from your head" as in mourning. When needful the head was covered with the mantle; the *radid* and *traiph* were so used, the veil also. In Job xxix. 14, "my judgment (justice) was as . . . a diadem,"



transl. "a turban," or headress of linen rolled around (*traniph*). It and the flowing outer "robe" characterize an oriental grandee or high-priest (Zech. iii. 5). The *tzaniph* was worn also by an adorned lady (Isa. iii. 23, "hoods" or mitres), also by kings, lxii. 3. The *pe-er* was a holiday ornamental headress; (Isa. lxi. 3) "beauty for ashes" (a play on like sounds, *pe-er epher*), to give them the ornamental headress worn on joyous occasions (Ezek. xxiv. 17) for the ashes cast on the head in mourning (2 Sam. xiii. 19). The highpriest's "mitre" was a twisted band of linen coiled into a cap, like a *turban*, with a plate or crown of gold in front. Instead of this the ordinary priests wore "bonnets" (rather *caps*) "for glory and for beauty." In Isa. lxi. 10, "as a bridegroom decketh himself with ornaments" (*pe-er*), transl. "with the priests' ornamental headress," appropriate to the "kingdom of priests," consecrated to offer spiritual sacrifices to God continually (Exod. xix. 6; Rev. v. 10, xx. 6). The *pe-er* refers especially to the jewels and ornaments with which the turban is decorated. In Ezek. xvi. 10 "I girded thee about with fine linen" may refer to the *turban*. In Ezek. xxxiii. 15 "exceeding in dyed attire," transl. "redundant in dyed turbans," i.e. with ample dyed turbans; the Assyrians delighted in ample richly dyed headresses and robes. In Dan. iii. 21 for "hats" transl. "outer mantles."

Heart. Often including the intellect as well as the affections and will; as conversely the "mind" often includes the feeling and will as well as the intellect. Rom. i. 21, "their foolish heart was darkened." Eph. i. 18, "the eyes of your understand-

ing (Vat. MS.; but Sin. and Alex. MSS. 'heart') being enlightened." Thus the Scripture implies that the *heart* and the *head* act and react on one another; and in men's unbelief it is the *will* that perverts the *intellectual* perceptions. John vii. 17, "if any man be willing to (Gr.) do, he shall know." *Willingness to obey* is the key to *spiritual knowledge*. See Jer. xvii. 9, Hos. vii. 11. "Ephraim is like a silly dove without heart," i.e. moral understanding.

Heath. Heb. 'ar'er, 'ar'ar; Arabic *arar*; the *Juniper sabina* or *savin*, with small scalelike leaves, close to the stem, a gloomy looking bush on a sterile soil, symbolising "the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. xvii. 6); the Heb. means "naked"; such is he whose defence is other than Jehovah, a shrub in a barren soil, contrasted with the "tree spreading out her roots by the river," i.e. the man that trusteth in Jehovah (ver. 7, 8; comp. xlviii. 6 marg.).

Heathen. [See GENTILES.]

Heaven. From *heaved up*; so the *heights* (Ps. cxlviii. 1). The Gr. *ouranos* and the Heb. *shamaim* are similarly derived. It is used of the surrounding air wherein "the fowls of heaven" fly (Gen. i. 26, comp. 20); whence the rain and hail fall (Deut. xi. 11). "I will make your *heaven* as iron," i.e. your sky hard and yielding no rain (Lev. xxvi. 19). "The four quarters of heaven" (Jer. xlix. 36) and "the circuit of heaven" (Job xxii. 14) refer to the atmospheric heaven. By metaphor it is represented as a building with foundations and pillars (2 Sam. xxii. 8, Job xxvi. 11), with an entrance gate (Gen. xviii. 17) and windows opened to pour down rain (Gen. vii. 11, comp. 2 Kings vii. 2, Mal. iii. 10). Job xxxvii. 18, "spread out the sky . . . strong . . . as a molten looking glass," not *solid* as "firmament" would imply, whereas the "expanse" is the true meaning (Gen. i. 6, Isa. xlv. 24), but *phenomenally* like one of the ancient mirrors made of firm molten polished metal.

Matthew, who is most Hebraistic in style, uses the plural, the Heb. term for heaven being always so. "The heaven of heavens" (Deut. x. 14) is a Hebraism for the highest heavens. Paul's "third heaven" (2 Cor. xii. 2) to which he was caught up implies this superlative high heaven, which he reached after passing through the first heaven the air, and the second the sky of the stars (Eph. iv. 10). Heb. vii. 26, "made higher than the heavens," for Christ "passed through the heavens" (Heb. iv. 14, Gr.), viz. the aerial heaven and the starry heaven, the veil through which our High-priest passed into the heaven of heavens, the immediate presence of God, as the Levitical high-priest passed through the veil into the holy of holies. The visible heavens shall pass away to give place to the abiding new heaven and earth

wherein shall dwell righteousness (Ps. cii. 25-27; Isa. lxxv. 17, lxxvi. 22; 2 Pet. iii. 7, 13; Rev. xxi. 1; Heb. xii. 26-28). "The kingdom of the heavens" in Matthew, for "the kingdom of God" in Mark and Luke, is drawn from Dan. iv. 26, "the heavens do rule," (ii. 44) "the God of heaven shall set up a kingdom which shall never be destroyed." It consists of many stages and phases, issuing at last in heaven being brought down fully to earth, and the tabernacle of God being with men (Rev. xxi. 2, 3, 10, etc.). The plurality of the phases is expressed by "the kingdom of the heavens."

The Bible is distinguished from the sacred books of false religions in not having minute details of heavenly bliss such as men's curiosity would crave. The grand feature of its blessedness is represented as consisting in holy personal union and immediate face to face communion with God and the Lamb; secondarily, that the saints are led by the Lamb to living fountains of water, and fed with the fruit of the tree of life in the midst of the paradise of God, the antitype of the former Adamic paradise. It is no longer merely a garden as Eden, but a heavenly "city" and garden combined, nature and art no longer mutually destructive, but enhancing each the charm of the other, individuality and society realized perfectly (Rev. ii, iii, vii, xxi, xxii). No separate temple, but the whole forming one vast "temple," finding its centre in the Lord God Almighty and the Lamb, who are the temple to each and all the king-priests reigning and serving there. This was the model Moses was shown on Sinai (Heb. vii. 1-6). The earthly tabernacle was its pattern and figure (ix. 23, 24). The "altar" (Rev. vi. 9) and the "censer," etc. (viii. 3), the "temple" in heaven (xi. 19, xv. 17, xv. 5, 8), are preliminary to the final state when there shall be "no temple therein" (xxi. 22), for the whole shall be perfectly consecrated to God. Negatives of present provisional conditions and evils form a large part of the subordinate description of heaven's bliss: no marriage (Luke xx. 34-36), no meats for the belly (1 Cor. vi. 13), no death, no sorrow, crying, pain; no defilement, no curse, no night, no candle, no light of the sun, for the Lord God giveth them light (Rev. xxi. 4, 27; xxii. 3, 5).

Heaven is not merely a state but a place. For it is the place where Christ's glorified body now is; "the heaven must receive Him until the times of restitution of all things" (Acts iii. 21). Thither He will "receive His people to Himself" after He hath "prepared a place for them" (John xiv. 2-4), that where He is there His servants may be (xii. 26). From heaven, which is God's court, angels are sent down to this earth, as the multitude of the heavenly host (distinct from "the host of heaven," Acts vii. 42), and to which they return (Luke ii. 13-15, xxii. 43). God Himself is addressed "Our Father who art in heaven."

His home is the parent home, the sacred hearth of the universe.

Heber: 'EBER means "beyond." 1. The father of Peleg and ancestor of Abraham (Gen. x. 24, 25); marking that Arphaxad's descendants were now crossing over or beyond the great rivers on their way to Mesopotamia and thence to Canaan. In Luke iii. 35 Heber = Eber. 2. Neh. xii. 20. 3. 1 Chron. v. 13. 4. 1 Chron. viii. 12, 22. *Abed* or *Obed* is substituted in LXX. for 2, 3, 4.

Heber. 1. Gen. xli. 17, Num. xxvi. 45. 2. 1 Chron. iv. 18. 3. 1 Chron. viii. 17. 4. Heber the Kenite (Jud. iv. 11, 17, v. 24), husband of Jael, descendant of Hobab "priest of Midian," who was himself a Kenite resident in Midian. The Kenites migrated with the children of Judah into the wilderness of Judah at the time of the conquest of Canaan (Jud. i. 16). They had accompanied Israel to Canaan at Moses' request (Num. x. 29, etc.). [See HAZEZON TAMAR.] Besides this general migration Heber's family migrated to Kadesh in Naphthali, the debatable ground between northern Israel and Jabin.

Hebrew: ISRAEL. Shem is called "the father of all the children of Eber," as Ham is called "father of Canaan." The Hebrews and Canaanites were often brought into contact, and exhibited the respective characteristics of the Shemites and the Hamites. The term "Hebrews" thus is derived from Eber (Gen. x. 21, comp. Num. xxiv. 24). The LXX. transl. "passer from beyond" (*perates*), taking the name from 'eber "beyond." Abram in Palestine was to the inhabitants the stranger from beyond the river (Gen. xiv. 13). In entering Palestine he spoke *Chaldee* or *Syriac* (Gen. xxi. 47). In Canaan he and his descendants acquired *Hebrew* from the Hamitic Canaanites, who in their turn had acquired it from an earlier Semitic race. The Moabite stone shows that Moab spoke the same Hebrew tongue as Israel, which their connection with Lot, Abraham's nephew, would lead us to expect. In the patriarchs' wanderings they never used interpreters until they went to Egypt. In Israel's bondage in the time of the judges they never lost their language; but in the 70 years' captivity in Babylon their language became in a great degree Aramaic or Chaldee, and they adopted the present Hebrew alphabet. Thus it is proved the Israelites spoke the languages of the surrounding peoples. The sense of Gen. x. 21 is: as in ver. 6-20 the three Hamite settlements are mentioned, Babylon, Egypt, Canaan, so next the Shemite races are spoken of as commencing at the most easterly point of the Hamites, viz. Babylon and the Euphrates. Shem was "father of all the children of Eber," i.e. of the nations settled eastward, starting from beyond the Euphrates. The name Hebrews, applied to them in relation to the surrounding tribes already long settled in Canaan, continued to be their name among foreigners; whereas "Israelite" was their name

among themselves (Gen. xxxix. 14, 17, xliii. 32; 1 Sam. iv. 6, 9). In N. T. the contrast is between "Hebrews" and those having foreign characteristics, as especially the Greek or any Gentile language (Acts vi. 1, Phil. iii. 5 [see GREEK, GRECIAN], 2 Cor. xi. 22, Luke xxiii. 38). The name Hebrews is found in Genesis and Exodus more than in all the other books of the Bible, for it was the international name linking Jacob's descendants with the nations; Israel is the name that separates them from the nations. After the constitution of Israel as a separate people (in Exodus) Hebrews rarely occurs; in the national poetry and in the prophets the name does not occur as a designation of the elect people among themselves. If, as seems implied in Gen. x., Eber be a patronymic, his name must be prophetic (as Peleg is) of the migrations of his descendants.

Hebrew language. Called "the language of Canaan" (Isa. xix. 18), as distinguished from that of Egypt; "the Jewish" as distinguished from Aramaean (2 Kings xviii. 26, 28). [See HEBREW above.] Internal evidence also favours its Palestinian origin; as *yam*, "the sea," in oldest documents used for the *west*. It is Semitic, as distinguished from the Indo-Germanic, Indo-European, Aryan, or Japhetic languages. The Semitic includes Aramaean or Chaldee and Syriac on the N.E., the Arabic on the S., the Ethiopic between the Heb. and Arabic, the Heb., and kindred Phœnician or Canaanitish.

ii. Heb. and the other Semitic languages gutturals preponderate. Consonants are not grouped round one vowel, yet a consonant always begins a syllable. The Semitic languages are less matured and polished, and more impulsive than deliberative. The roots have three letters. The conjugations of verbs are threefold: 1. Expressing intensity or repetition by a change within the root. 2. Reflexiveness or causation by addition to the root. 3. Passives by *u* or *a* in the first syllable. Modifications of the root idea are marked by changes within the root, not by additions. The *a* sound marks activity; the *e* and *o* sounds rest or passiveness. Intensity and repeated action are expressed by doubling the consonant. The neuter gender is unknown, because Semitic imagination endows with life every object in nature and makes it male or female. Mental qualities are represented by bodily members: strength by the "hand" or "arm"; anger by the "nostril" (*aph*); favour by the "shining face"; displeasure by the "falling of the countenance." *Go, way, walk, course* express spiritual motion. Tenses or times of verbs are twofold (not three as with us, past, present, future). What the mind realizes is put in the past, even though it may be future; what the mind regards as about to be, or being, realized is put in the future; so that the future may be used of the historic past, and the preterite of the prophetic future. The vowels were not originally written; latterly they were put as points

under the consonants, which are read from right to left. The particles are few; hence subtle reasonings cannot be expressed. The Gr. is the language of philosophy; the Heb. of imagination and intuition. The sentences are a succession of coordinate propositions, not of propositions moulded by interdependence and mutual subordination into complete periods. The style is pictorial: "Behold!" is of frequent occurrence; and the process of doing, as well as the act, is stated, as "he arose and went," "he put forth his hand and took," "he lifted up his voice and wept." Symbolical phrases are frequent: "incline the ear"; "stiffen the neck," i.e. to be perverse; "to uncover the ear," i.e. to reveal.

Adam, Eve, Abel, etc., are pictorial names, possibly Heb. equivalents for the original names. The fall has among its evil effects caused a severance between names and things. The Bible retains some of the original connection, all the ancient names being significant of things. The choice of essentially the same language as that of commercial Sidon and Tyre for the Divine revelation was a providential arrangement for diffusing the knowledge of His law widely among the Gentiles. There may be a Hamitic element in Heb., considering that the Canaanites who spoke it when Abram entered Canaan were Hamites; even though they probably acquired it from earlier Semitic occupants of Canaan, they would infuse a Hamitic element themselves. The vocabulary of the oldest Babel monuments is Hamitic. The Aramaic is decidedly Semitic, and was Abraham's original tongue. The Hamites and Nimrod took the lead in building Babel, which entailed the confusion of tongues; their tongue accordingly is found more confounded into endless varieties of dialect than the Semitic and Japhetic, whose dialects bear a nearer resemblance among themselves than the Turanian and other Hamitic dialects. As Heb. sprang from the confusion of Babel, it cannot have been the language of Adam and the whole earth when there was but one speech; still, though an offshoot like the rest, it may retain most of the primitive type, a view which the Heb. Bible names favour, though these be modified from the original form. The Shemites and Japhetites have had a higher moral civilization, and so a purer language. The Heb. terms for SIN, ATONEMENT, GOD, JEHOVAH [see], and many such theological ideas, must have conveyed to the Gentiles, whithersoever fragments of the Heb. revelation reached, many fruitful germs of Divine truth. The sacred books of Moses gave a fixity to the language, so that no essential change of language is observable in the books of different ages till the Babylonish captivity; thenceforward Chaldee became largely mixed with Heb. (See Nch. viii. 8.)

Hebrews, Epistle to the. *Canonicity.*—Clement of Rome (1st century A.D.) refers to it oftener than any

other canonical N. T. book, adopting its words as on a level with the rest of the N. T. As the writer of this epistle claims authority Clement virtually sanctions it, and this in the apostolic age. Westcott (Canon, xxii.) observes, it seems transfused into Clement's mind. Justin Martyr quotes its authority for applying the titles "apostle" and "angel" to the Son of God. Clement of Alexandria refers it to Paul, on the authority of Pantœnus of Alexandria (in the middle of the second century) saying that as Jesus is called the "apostle" to the Hebrews, Paul does not in it call himself so, being apostle to the Gentiles; also that Paul prudently omitted his name at the beginning, because the Hebrews were prejudiced against him; that it was originally written in Heb. for the Hebrews, and that Luke translated it into Gr. for the Greeks, whence the style resembles that of Acts. He however quotes the Gr. epistle as Paul's, so also Origen; but in his Homilies he regards the style as more Grecian than Paul's but the thoughts as his. "The ancients who handed down the tradition of its Pauline authorship must have had good reason for doing so, though God alone knows the cer-



EASTERN SCRIBE

tainty who was the actual writer," i.e. probably the transcriber or else interpreter of Paul's thoughts. The Peshito old Syriac version has it. Tertullian in the beginning of the third century, in the African church, ascribes it to Barnabas. Irenæus in Eusebius quotes it. About the same time Caius the presbyter of Rome mentions only 13 epistles of Paul, whereas if epistle to Hebrews were included there would be 14. The CANON [see] fragment of Muratori omits it, in the beginning of the third century. The Latin church did not recognise it as Paul's for a long time subsequently. So Victorinus, Novatian of Rome, and Cyprian of Carthage. But in the fourth century Hilary of Poitiers (A.D. 368), Lucifer of Cagliari (A.D. 371), Ambrose of Milan (A.D. 397), and other Latins quote it as Paul's; the fifth council of Carthage (A.D. 419) formally recognises it among his 14 epistles.

Style.—The partial resemblance of Luke's style to it is probably due to his having been companion of Paul: "each imitated his teacher; Luke imitated Paul flowing along with more than river fulness; Mark imitated Peter who studied brevity" (Chrysostom). But more familiarity with Jewish feeling, and with the peculiarities of their schools, appears in this epistle than in Luke's writings. The Alexandrian phraseology does not prove Apollos' authorship (Alford's theory). The Alexandrian church would not have so undoubtedly asserted Paul's authorship if Apollos their own countryman had really been the author. Paul, from his education in Hebrew at Jerusalem, and in Hellenistic at Tarsus, was familiar with Philo's modes of thought.

At Jerusalem there was an Alexandrian synagogue (Acts vi. 9). Paul knew well how to adapt himself to his readers; to the Greek Corinthians who idolized rhetoric his style is unadorned, that their attention might be fixed on the gospel alone; to the Hebrews who were in no such danger he writes to win them (1 Cor. ix. 30) in a style attractive to those imbued with Philo's Alexandrian conceptions and accustomed to the combination of Alexandrian Greek philosophy and ornament with Judaism. All the O. T. quotations except two (Heb. x. 80, xiii. 5) are from the LXX., which was framed at Alexandria. The interweaving of the LXX. peculiarities into the argument proves that the Gr. epistle is an original, not a translation. The Heb. Q. T. would have been quoted, had the original epistle been Heb.

Pauline authorship.—This is further favoured by internal evidence. The superiority of Christianity to Judaism is that the reality exceeds the type is a favourite topic of Paul. Compare this epistle with 2 Cor. iii. 6-18, Gal. iii. 23-25, iv. 1-9, 21-31. Herein allegorical interpretation, which the Alexandrians strained unduly, is legitimately under Divine guidance employed. The Divine Son is represented as the *image of God*; comp. i. 3, etc., with Paul's undoubted epistles, Phil. ii. 6, Col. i. 15-20; His lowering Himself for man's sake (ii. 9) with 2 Cor. viii. 9, Phil. ii. 7, 8; His final exaltation (ii. 8, x. 13, xii. 2) with 1 Cor. xv. 25-27; His "mediator" (peculiar to Paul) office (viii. 6) with Gal. iii. 19, 20; His sacrifices for sin prefigured by the Jewish sacrifices (vii. —x.) with Rom. iii. 22-26, 1 Cor. v. 7. "God of peace" is a phrase peculiar to Paul (xiii. 20 with Rom. xv. 33, 1 Thess. v. 23). So "distributed gifts of the Holy Ghost" (ii. 4) with (Gr.) "distributions of gifts . . . the same Spirit" (1 Cor. xii. 4); "righteousness by faith" (x. 38, xi. 7) with the same quotation (Hab. ii. 4), Rom. i. 17, iv. 22, v. 1; Gal. iii. 11; Phil. iii. 9. "The word of God . . . the sword of the Spirit" (iv. 12) with Eph. vi. 17. Inexperienced Christians are "children needing milk," i.e. elementary teaching; riper Christians, as full grown men, require *strong meat* (v. 12, 13, vi. 1 with 1 Cor. iii. 1, 2, xiv. 20; Gal. iv. 9; Eph. iv. 13). Believers have "boldness of access to God by Christ" (x. 19 with Rom. v. 2, Eph. ii. 18, iii. 12). Afflictions are a *right* (x. 32 with Phil. i. 30, Col. ii. 1). The Christian life is a *race* (xii. 1 with 1 Cor. ix. 24, Phil. iii. 12-14). The Jewish ritual is a *service* (ix. 1-6 with Rom. ix. 4); a "bondage," as not freeing us from consciousness of sin and fear of death (ii. 15 with Gal. v. 1). Paul's characteristic "going off at a word" into a long parenthesis, playing upon like sounding words, and repeating favourite words, quotations from the O. T. linked by "and again" (i. 5, ii. 12, 13, with Rom. xv. 9-12; ii. 8 with 1 Cor. xv. 27, Eph. i. 22; x. 30 with Rom. xii. 19).

Reception in the East before the West.—St. Greek father ascribes the epistle

to any but Paul, for it was to the Hebrews of Alexandria and Palestine it was mainly addressed; but in the western and Latin churches of N. Africa and Rome, which it did not reach for some time, it was long doubted owing to its anonymous form, not opening as other epistles though closing like them; its Jewish argument; and its less distinctively Pauline style. Insufficient evidence for it, not positive evidence against it, led these for the first three centuries not to accept it. The fall of Jerusalem previous to the full growth of Christianity in N. Africa curtailed intercourse between its churches and those Jews to whom this epistle is addressed. The epistle was, owing to distance, little known to the Latin churches. Muratori's Canon does not notice it. When in the fourth century at last they found it was received as Pauline and canonical (the Alexandrians only doubted its *authorship*, not its *authority*) on good grounds in the Greek churches, they universally accepted it. The churches of the East and Jerusalem their centre, the quarter to which the epistle was first sent, received it as Paul's, according to Cyril, bishop of Jerusalem (A.D. 349). Jerome, though bringing from Rome the Latin prejudice against this epistle, aggravated by its apparent sanction of the Novatian heresy (vi. 4-6), was constrained by the almost unanimous testimony of the Greek churches from the first to receive it as Paul's; after him Rome corrected its past error of rejecting it. Augustine too held its canonicity. What gives especial weight to the testimony for it of the Alexandrian church is, that church was founded by Mark, who was with Paul at Rome in his first confinement, when probably this epistle was written (Col. iv. 10), and possibly bore it to Jerusalem where his mother resided, visiting Colosse on the way, and from Jerusalem to Alexandria. Peter also (2 Pet. iii. 15, 16), the apostle of the circumcision, in addressing the Hebrew Christians of the dispersion in the East, says, "as our beloved brother Paul . . . hath written *unto you*," i.e. to the Hebrews. By adding "as also in all his epistles" he distinguishes the epistle to the Hebrews from the rest; and by classing it with the "other Scriptures" he asserts at once its Pauline authorship and Divine inspiration. A generous testimony of Christian love to one who formerly rebuked him (Gal. ii. 7-14). The apostle of the circumcision attests the gospel preached by the apostle of the uncircumcision; and the latter was chosen by God to confirm the Hebrews, as conversely the former was chosen to open the door to the Gentiles (Acts x.). So perfect is the unity that reigns amidst the diversity of agencies.

Rome originally received this epistle through Clement of Rome, then rejected it, until in the fourth century she saw her error: a refutation of her claim to unchangeableness and infallibility. But for the eastern churches the epistle would have been lost to the world; so it is well for Christendom Rome is not the catholic church.

Place of writing.—The writer was at the time in prison (xiii. 3, 19), had been formerly imprisoned in Palestine (x. 34, "ye had compassion on me in my bonds." So Sin. and Vat. MSS., but Alex. MS. "on the prisoners"). The salutation which he transmits from believers in Italy implies that Rome was the place of writing (xiii. 24). The rhetorical character of the epistle may be one cause of his waiving the usual epistolary address. The intention expressed (xiii. 23) to visit those addressed shortly with Timothy, just "set at liberty" and styled "our brother," accords with the authorship of Paul.

Design.—The superiority of the gospel over Judaism is shown in its introduction by the Son of God, infinitely higher than the angels, or Moses through whom the Hebrews received the law. The legal priesthood and sacrifices did not perfect as to salvation, but those of Christ do. He is the substance and antitype, to which they, the shadow and type, must give place. They kept men removed from immediate communion with God; we have direct access through the opened veil, Christ's flesh. Hence, as having such privileges we should incur the heavier condemnation if we apostatize (a temptation then pressing upon Hebrew Christians when they saw Christians persecuted, whilst Judaism was tolerated by the Romans and fanatically upheld by the Jewish authorities). The O. T. patterns of faith must be their encouragement to persevering endurance. The epistle ends in the Pauline manner with exhortations and prayers for them, and especially his wonted apostolic salutation, "grace be with you all," his "token (of identification) in every epistle" (2 Thess. iii. 17, 18; so 1 Cor. xvi. 21, 23, Col. iv. 18). Every one of his epistles has the same closing greeting, which is not in any epistle of the other apostles in Paul's lifetime. After his death it occurs in the last N. T. book, Revelation, and subsequently in the epistle of Clement of Rome. This proves that by whomsoever the body of the epistle was committed to writing (whether an amanuensis or else a companion of Paul, such as Luke was, transfusing Paul's inspired sentiments into his own inspired diction), Paul by his express "token" at the close sanctions the whole as his own.

Persons addressed and date of writing.—As there was no exclusively Jewish Christian church he does not address the rulers, but the Jews of the Palestinian and adjoining churches, Jerusalem, Judaea, and Alexandria, wherein Jewish Christians formed the majority. It was from Alexandria the epistle came to the knowledge of Christendom. The internal notices accord with Jerusalem being the church primarily addressed. He addresses the Jews as "the people of God" (ii. 17, iv. 9, xiii. 12), "the seed of Abraham," the stock on which Gentile Christians are grafted (comp. Rom. xi. 16-24). But they must come out from earthly Jerusalem, and realize their having "come to the heavenly Jerusalem" (xii. 18-23,

xiii. 13). Those addressed are presumed to be familiar with temple services, with discussions of Scripture (32 O. T. quotations occur, including 16 from Psalms), and with the Alexandrian philosophy. Some of them had relieved the distressed with their goods (vi. 10, x. 34; comp. Rom. xv. 26; Acts ii. 45, iv. 34, xi. 29). Anticipations of Jerusalem's doom occur (vi. 8, viii. 13, x. 25, 37, xii. 27). A reference to James's martyrdom at Jerusalem probably occurs (xiii. 7) (A. D. 62). Paul's first imprisonment at Rome ended A. D. 63, so that this epistle was probably written in A. D. 63, shortly before his release. It was certainly before Jerusalem's overthrow, for he implies the temple service was then going on (xiii. 10, viii. 4, 5; ix. 6, 7). The mode of address, hortatory not commanding, is just such as Paul would have used in addressing Jews. He enjoins obedience to church rulers (xiii. 7, 17, 24), thus meeting the possible objection that by writing this epistle he was interfering with the prerogative of Peter the apostle of the circumcision, and with the bishop of Jerusalem (James's successor, if by this time James was martyred). Hence his delicate mode of address: "I beseech you, brethren, suffer the word of exhortation" (xiii. 23).

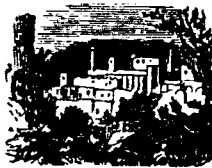
The difference of style from that of his epistles to Gentiles was to be expected. But distinctively Pauline phrases and ideas occur, as shown above. Comp. the Gr. idiom, xiii. 5, with Rom. xii. 9; xiii. 18, "we trust we have a good conscience," with Acts xxiii. 1, xxiv. 16, 2 Cor. i. 12, iv. 2, 2 Tim. i. 8. He quotes the O. T. as a "Hebrew of the Hebrews" (Phil. iii. 5) writing to Hebrews, "God spake to our fathers," not "it is written." The use of Greek, not Hebrew, and the quotation of the LXX. version of O. T. prove that it was written not merely for Hebrew but for Hellenistic Jew converts in Palestine and the East. Many had left Jerusalem and settled in Asia Minor in the troubled times that preceded the fall of the city. The epistle comforts them, persecuted as they were by Jewish brethren, and disheartened at the prospect of soon losing their distinctive national privileges, by showing that in Christ they have a better Mediator than Moses, a better sabbath than the judaical, a better atonement than the sacrifices, and a better Jerusalem than the earthly one. He fortifies them with arguments against their unbelieving brethren. Established in the faith by this epistle they were kept from apostasy; migrating to Pella they escaped the doom of Jerusalem. Throughout the epistle no allusion occurs to the admission of Gentiles to the church, and no direction as to the proper relations of Hebrew to Gentile Christians. The comparative purity of the Greek, the periodic style, and the frequent plays upon similarly sounding words (vi. 8, xiii. 14), confirm the view that the present Greek text is the original one.

Divisions.—The doctrinal body of the epistle is divided into three parts:

vii. 1-25; vii. 26—ix. 12; ix. 13—x. 18. Its theme is, Christ our High-priest for ever after the order of Melchizedek. The first part sets forth what this is, in contrast to the Aaronic priesthood. The second that He is Aaron's Antitype in the true holy place, by His previous self sacrifice on earth, and is mediator of the better covenant which the old only typified. The third part that His offering through the Eternal Spirit is of everlasting power, as contrasted with the un-availing cycle of legal offerings. The first half of this third part (ix. 13-28) shows that both our present possession of salvation and the future completion of it are as certain as that He is with God, reigning as Priest and King, once more to appear, no longer bearing our sins but bringing consummated salvation; the second half (x. 1-18) reiterates the main position, Christ's high-priesthood, grounded on His self offering, its kingly character and eternal accomplishment of its end, confirmed by Ps. xi. and cx. and Jer. xxxi. (Delitzsch.) The first main portion, i.—vi., prepares the way for the doctrinal. The third (x. 19—xiii.) resumes the exhortation of the first (comp. x. 22, 23 with iv. 14-16); its theme is, *our duty now whilst waiting for the Lord's second advent.*

Hebron. 1. Third son of Kohath; younger brother of Amram, father of Moses and Aaron (Exod. vi. 18). The family of Hebronites sprang from him. In the 40th year of David's reign 2700 of them, at Jaser in Gilead, "mighty men of valour," superintended for the king the two and a half tribes "in matters pertaining to God and the king" (1 Chron. xxvi. 30-32); Jerjiah was their chief. Also Hashabiah and 1700 Hebronites were officers "in all the Lord's business and the king's service" on the W. of Jordan. 2. 1 Chron. ii. 42, 43.

3. A city in the hill country of Judah, originally Kirjath (the city of) Arba (Josh. xv. 13, xiv. 15). "Arba was a great man among the Anakims, father of Anak." (See xxi. 11, Jud. i. 10.) Twenty Roman miles



HEBRON.

S. of Jerusalem, and twenty N. of Beersebea. Rivalling Damascus in antiquity. Built seven years before Zoan in Egypt (Num. xiii. 22). Well known at Abram's entrance into Canaan, 3780 years ago (Gen. xiii. 18). H. was the original name, changed to Kirjath Arba during Israel's sojourn in Egypt, and restored by Caleb, to whom it was given at the conquest of Palestine (xxiii. 2; Josh. xiv. 13-15). The third resting place of Abram; Shechem was the first, Bethel the second. Near H. was the cave of Machpelah, where he and

Sarah were buried. Now *El Khalil*, the house of "the friend" of God. Over the cave is now the mosque El Haran, from which all but Mahometans are excluded jealously (though the Prince of Wales was admitted), and in which probably lie the remains of Abraham and Isaac, and possibly Jacob's embalmed body, brought up in state from Egypt (Gen. i. 13). Near it was the oak or terebinth, a place of heathen worship. H. was called for a time also Mamre, from Abram's ally (xxiii. 19, xxxv. 27). It was made a Levite city of refuge (Josh. xxi. 11-18). Still there is an oak bearing Abraham's name, 23 ft. in girth, and covering 90 ft. space in diameter. In H. David reigned over Judah first for seven and a half years (2 Sam. v. 5). Here Aesalon set up the standard of revolt. On the return from Babylon some of the children of Judah dwelt in Kirjath Arba (Neh. xi. 25). After various vicissitudes it fell into the Moslems' hands in A. D. 1187, and has continued so ever since.

It is picturesquely situated in a narrow valley running from N. to S. (probably that of Eshcol, whence the spies got the great cluster of grapes, Num. xiii. 23), surrounded by rocky hills, still famed for fine grapes. S. of the town in the bottom of the valley is a tank, 180 ft. square by 50 deep. At the western end is another, 85 ft. long by 55 broad. Over the former probably David hung Ishbosheth's murderers (2 Sam. iv. 12).

4. A town in Ashor; spelt in Heb. differently from the former H. *Abdon* is read in many MSS.

Hedge: *geder* and *mesukah*. It was customary to surround vineyards with a wall of loose stones or mud, often crowned with thorns to keep off wild beasts; so Israel fenced by God (Ps. lxxx. 12; Matt. xxi. 33). The haunt of serpents (Eccles. x. 8; "whoso breaketh an hedge a serpent shall bite him," i. e., maliciously pulling down his neighbour's hedge wall he brings on himself his own punishment; Deut. xix. 14; Amos v. 19), and of locusts in cold weather (Nah. iii. 17), "which camp in the hedges in the cold day (the cold taking away their power of flight), but when the sun ariseth . . . flee away"; so the Assyrian hosts shall suddenly disappear, not leaving a trace behind. Maundrell describes the walls round the gardens of Damascus, they are built of great pieces of earth hardened in the sun, placed on one another in two rows, making a cheap, expeditious, and in that dry country a durable wall. Isaiah (v. 5) distinguishes the "hedge" (*mesukah*) and the "wall" (*geder*); the prickly tangled "hedge" being an additional fence (Mic. vii. 4). Prov. xv. 19, "the way of the slothful is as an hedge of thorns"; it seems to him as if a hedge of thorns were in his way (xx. 4, xxii. 13, xxvi. 18), whereas all is clear to the willing. The narrow path between the hedges of vineyards is distinct from the "highways" (Luke xiv. 23, Num. xxii. 24).

Hegai, or Hage. (Esth. ii. 8, 15.) Eunuch, or chamberlain, in charge of the women of Ahasuerus' harem.

Akin to the Sanskrit *aja*, eunuch. Hegias is mentioned by the heathen Ctesias as of Xerxes' (= Ahasuerus) court.

Heifer: 'eglah, parah. Used, not for ploughing, but for the easier work of treading out corn. Cattle were not yoked together but trod it singly, or drew a threshing sledge over it, and were free to eat of it, being unmuzzled (Deut. xxv. 4). An image of Israel's freedom and prosperity; but, saith God, "I passed over upon her fair neck," i.e. I will put the Assyrian yoke upon it (Hos. x. 11); in iv. 16 transl. "Israel is refractory (tossing off the yoke) as a refractory heifer." She had represented God under the calf form (1 Kings xii. 28), but it is herself who is one, refractory and untamed (Amos iv. 1). "Ye kine (cows, feminine, marking effeminacy) of Bashan," richly fed, *effeminate*, nobles of Israel; comp. iii. 9, 10, 12, 15. Jeremiah (xlv. 20) says "Egypt is like a very fair heifer" appropriately, as Apis was worshipped there under the form of a fair bull with certain spots; in ver. 15 LXX. and Vulg. read "thy valiant one," viz. Apis. As the gadfly attacks the heifer so "destruction cometh" on Egypt, viz. Nebuchadnezzar the destroyer or agitator sent by Jehovah; Vulg. transl. suitably to the image of a heifer, "a goader," *queretz*. Harassing severely may be meant, rather than utter destruction. Isa. xv. 5, Moab's "fugitives shall flee unto Zoar," on the extreme boundary S. of the Dead Sea, raising their voices as "an heifer of three years old," i.e. one in full vigour but not yet brought under the yoke, just as Moab heretofore unsubdued is now about to be subjugated. Maurer transl. "Eglath shehshijah" the third Eglath, to distinguish it from two others of the name.

HEIFER, RED. Num. xix. The ordinance was for cleansing, not atonement. Contact with death, the visible penalty of sin (Gen. ii. 17), was a defilement requiring purgation before one could have communion with the congregation of the living Israel (Isa. iv. 3). The defilement being but ceremonial (though at the same time conveying instruction as to real defilement) needed only ceremonial cleansing. The victim was a female, whereas the greater offerings for sin were male. No part came on the altar: even the blood was not sprinkled there, but before the tabernacle, and not by the highpriest but by his son. No charge was given as to its being burnt in a clean place, but simply "without the camp," entire with skin and dung. The "red" pointed not so much to the blood of Christ as to the earth colour (*adam* meaning red earth), the flesh being the object of the purifying; also to sin, deep dyed as "scarlet," and associated with the flesh (Isa. i. 18). The Mishna, Parah iii. 2, states that the children sent to fetch water for the red heifer sacrifice from Siloam were mounted on bulls in order to have their feet off the ground, so as to escape pollution. Not the blood but the "ashes" were what purified the flesh; the blood

sprinkling before the tabernacle indicated a connection with atonement. The priest and the gatherer of the ashes remained unclean till evening, because the whole rite referred to defilement. A portion of the ashes mixed with running water was sprinkled on the unclean person, on the third and seventh days (a week, one revolution of time, being required before the cleansing was complete), with a bunch of hyssop; cedarwood and a bit of scarlet were also thrown into the fire that burnt the heifer. The hyssop's supposed detergent properties were the reason for its use; cedar from its durability and its odour counteracting corruption; scarlet, as being the life colour and used as medicine to strengthen the heart, symbolised life. The meaning of the rite is divinely declared in Heb. ix. 13, "if the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The Egyptian priests, the Persians according to the Zerdavesta, the Romans, and Greeks, and the modern New Zealanders, have had strict rules as to defilement by contact with the dead. The widespread deaths in the camp owing to Korah's rebellion and its sequel suggested the enactment of a ceremony presently after, relieving the people of the dread of further penalty because of the defilement contracted by the presence of so many corpses, the sad evidences of sin's awful penalty, and perpetually teaching them to look forward to a deeper purgation by a greater atonement. The sinless Antitype had to bear the reproach of associating with sinners (Luke v. 30, xv. 2). As the heifer was cast "without the camp," so Christ was cut off from fellowship with the representatives of theocracy, and crucified between two thieves outside of Jerusalem (Heb. xiii. 11, 12).

Heir. [See BIRTHRIGHT. INHERITANCE refers exclusively to land.] The Mosaic law enforced a strict entail; the property was divided among the sons, the eldest receiving a double portion (the father not having the right, as the patriarchs had, of giving a special portion to a favourite son: Gen. xlviii. 22), the rest equal shares (Deut. xxi. 17). If there were no sons it went to the daughters, on condition that they married in their own tribe; otherwise they forfeited the inheritance (Num. xxvii. 8, etc., xxxvi. 6, etc.). The son of an heiress, as with the Athenians, bore the name not of his father but of his maternal grandfather. If there were no daughters the property went to the brother; if no brother, to the paternal uncle; lastly, to the next of kin. The aim was to keep the land in the



EGYPTIAN PRIEST.

family and tribe. Succession thus was a matter of right, not of favour; the Heb. *yarash*, "to inherit," means possession and even forcible possession (Deut. ii. 12, Jud. xi. 24). A distribution of goods (personal, *ousia*) was sometimes made in the father's lifetime (Luke xv. 11-13); the land (real property, *kleronomia*) could only be divided after the father's death (xii. 13). If a brother died childless the surviving brother should wed his widow and raise seed to his brother. The Mosaic law herein adopted existing usages, which also prevail still in S. Africa, Arabia, among the Druses and tribes of the Caucasus (Gen. xxxviii. 8, 9; Deut. xxv. 5-10; Matt. xxii. 23-25). Childlessness was regarded as such a calamity that the ordinary laws of forbidden degrees of affinity in marriage (Lev. xviii. 16) were set aside. Moses allowed the obligation to be evaded, if the brother in law preferred the indignity of the widow *loosing his shoe off his foot*, in token of forfeiting all right over the wife and property of the deceased, as *casting the shoe over a place implies taking possession of it* (Ps. lx. 8, cviii. 9); also the indignity of her spitting in his face, so that his name becomes a byword as the *barefooted one*, implying abject meanness. The office then devolved on the nearest kinsman (Ruth ii. 20, iii. 9-18, iv. 1-12). Naomi being past age of marriage, Boaz takes Ruth her daughter in law, and has also to redeem the sold inheritance of Elimelech, Naomi's husband. The child born is reckoned that of Naomi and Elimelech (iv. 17), Chilion being passed over. Naomi, not Ruth, sells the land (iv. 3).

A Jew could never wholly alienate his land by sale (Lev. xxv. 23, 24). A kinsman, or the owner, could at any time redeem it at a regulated charge (Lev. xxv. 23-27). At the year of jubilee it reverted without charge (ver. 28). Jer. xxxii. 6-9: Elimelech's nearest kinsman would not exercise his right of redemption, lest he should mar his own inheritance; viz. if he should have but one son by her, that son would be Elimelech's legal son, not his; so the succession of his own name would be endangered. The inalienability of land made Naboth reject as impious Ahab's proposal (1 Kings xxi. 3); typifying Christ's inalienable inheritance of a name more excellent than that of the angels (Heb. i. 4). Houses in walled towns (not in unwall'd villages, as being connected with the land) and movables could be alienated for ever; a wise law, essential to progress and marking the superiority of Jewish legislation to that of most nations. Wills were unknown among the Jews until Herod made one. The subdivision of land by the absence of the law of primogeniture, and the equal division among sons except double to the eldest, suited a country like Palestine of hills and valleys, not admitting much horse labour and agricultural machinery on the large scale which large farms require. Small farms suited the hand labour required for the terraces reaching to the tops of the hills. The numerous

towns in Galilee, moreover, had their wants best supplied by numerous petty farms. Subdivision tends also to the multiplication of population, and so to repairing the waste of life caused by wars. It attaches large numbers to their country, as proprietors, eager to defend the soil which is their own, and on which each ate of his own vine and figtree (Isa. xxxvi. 16).

Helah. 1 Chron. iv. 5.

Helam. E. of Jordan and W. of Euphrates, where Hadazer and the Syrians were defeated by David (2 Sam. x. 16, 17).

Helbah. A town of Asher, not far from Sidon (Jud. i. 31).

Helbon=*fat*. "The wine of H. and white wool" Ezekiel (xvii. 18) makes Damascus supply to Tyre. Not Aleppo, which is a long overland journey from Damascus, but a village still called Helbon, three hours and a half journey N. of Damascus, high up in a wild glen of Antilebanon; still famed for the finest grapes, also a depot for wool through its trade with the Bedouin shepherds.

Heldai. 1 Chron. xxvii. 15. 2. A Jew from Babylon, from whom and Tobijah and Jedaiah the gold and silver which they presented toward building the temple were to be taken, and crowns made for Joshua's head, afterwards to be deposited in the temple as a memorial of the donors (as Cornelius' prayers and alms of faith "came up for a memorial before God." Acts x. 4), till Messiah should come. H. means *robust*; called also Helam (Zech. vi. 10, 14).

Heleb. 2 Sam. xxiii. 29. HELED in 1 Chron. xi. 30.

Helek. Num. xxvi. 30, Josh. xvii. 2.

Heleph. The place from which Nuphtali's boundary commenced (Josh. xix. 33). Now the ancient site called *Beitljf* (Van de Velde).

Helez. 2 Sam. xxiii. 26; 1 Chron. xi. 27, xxvii. 10. "The Pelonite," of which "the Palitite" is a corruption.

Heli. Father of Joseph, husband of the Virgin Mary. Probably brother of Jacob, Mary's father (Luke iii. 23). [See GENEALOGY OF JESUS CHRIST.]

Helkai. Neh. xii. 3, 10, 12, 15.

Helkath. The town where the boundary of Asher began, proceeding from S. to N. (Josh. xix. 25). Allotted to the Gershonite Levites (xxi. 31). HUKOK in 1 Chron. vi. 75.

Helkath Hazzurim=*the field of strong men* (Vulg.), *the field of swords* (Gesenius). The smooth ground near the pool of Gibeon, where Joab's men and Abner's men fought and slew one another, and so brought on a general engagement.

Hell. Representing two distinct words: *gehenna* and *hades* (Gr.), *sheol* (Heb.). *Gehenna* is strictly "the valley of Hinnom" (Josh. xv. 8, Neh. xi. 30); "the valley of the children of Hinnom" (2 Kings xxiii. 10); "the valley of the son of Hinnom" (2 Chron. xxviii. 3); "the valley of dead bodies," or Tophet, where malefactors' dead bodies were cast, S. of the city (Jer. xxxi. 40). A deep narrow glen S. of Jerusalem, where, after Abaz introduced the worship of the fire gods, the sun, Baal. Mo-

loch, the Jews under Manasseh made their children to pass through the fire (2 Chron. xxxiii. 6), and offered them as burntofferings (Jer. vii. 31, xix. 2-6). So the godly Josiah defiled the valley, making it a receptacle of carcases and criminals' corpses, in which worms were continually gendering.

A perpetual fire was kept to consume this putrefying matter; hence it became the image of that awful place where all that are unfit for the holy city are cast out a prey to the ever gnawing "worm" of conscience from within and the "unquenchable fire" of torments from without. Mark ix. 42-50, "their worm dieth not," implies that not only the worm but *they* also on whom it preys die not; the language is figurative, but it represents corresponding realities never yet experienced, and therefore capable of being conveyed to us only by figures. The phrase "forever and ever" (*eis tous aionas aionon*) occurs 20 times in N. T.: 16 times of God, once of the saints' future blessedness, the three remaining of the punishment of the wicked and of the evil one: is it likely it is used 17 times of absolute eternity, yet three times of limited eternity? The term for "everlasting" (*aidios*) in Jude 6, "the angels who kept not their first estate He hath reserved in everlasting chains under darkness unto the judgment of the great day," is from a word meaning absolutely "always" (*aet*). *Gehenna* is used by our Lord Matt. v. 29, 30, x. 28, xxiii. 15, 33, Luke xii. 5; with the addition "of fire," Matt. v. 22, xviii. 9, Mark ix. 47; and by James (iii. 6).

Our present meaning of "hell" then applies to *gehenna*, but not to the other word *hades* or *sheol*. "Hell" formerly did apply when the A. V. of the Bible was written; it then meant "hole," "hollow," or *unseen place*. *Sheol* comes from a root "to make hollow," the common receptacle of the dead below the earth (Num. xvi. 30, Deut. xxxii. 22), deep (Job xi. 8), insatiable (Isa. v. 14, S. of Sol. viii. 6). "Hell," *hades*, often means the "grave" (Job xiv. 13). In the O. T. time, when as yet Christ had not "abolished death and brought life and immortality to light through the gospel" (2 Tim. i. 10), death and the intermediate state represented by *hades* suggested thoughts of gloom (as to Hezekiah, Isa. xxxviii. 9-20), lit up however with gleams of sure hope from God's promises of the resurrection (Ps. xvi. 10, 11, xvii. 15; Isa. xvi. 19; Hos. xiii. 14; Dan. xii. 2). Hints too occur of the spirit's being with God in peace in the intermediate state (Eccles. iii. 21, xii. 7; Ps. xxiii. 6, cxxxix. 8; Isa. lvii. 2). The passages which represent *hades* and the grave as a place where God can no longer be praised mean simply that the *bodily powers* are all suspended, so that God's praises can be no longer set forth on earth among the living. The anomalous state in which man is unclothed of the body is repulsive to the mind, and had not yet the clear gospel light to make it attractive as Paul viewed it (Phil. i. 21-23, 2 Cor. v. 6-8). To the bad *hades* was depicted

as a place of punishment, where God's wrath reached to the depths (Deut. xxxii. 22; Amos ix. 2; Ps. ix. 17, xlix. 14; Isa. xiv.). Thus the unseen state even in O. T. was regarded as having a distinction between the godly and the ungodly; Prov. xiv. 32, "the wicked is driven away in his wickedness, but the righteous hath hope in his death"; so Ps. i. This is further confirmed by the separation of the rich man and Lazarus, the former in "hell" (*hades*), the latter in "Abraham's bosom" (Luke xvi. 23), and in the penitent thief's soul going to be with Jesus in "paradise," the word implying the recovery in heavenly bliss of the paradise lost by Adam (xxiii. 43). "Tartarus," the heathen Greek term for the place of enchaining of the Titans, rebels against God, occurs in 2 Pet. ii. 4 of the lost angels; the "deep," or "abyss," or "bottomless pit," Luke viii. 31, Rev. ix. 11. The firm faith and hope of an abiding heavenly city is unequivocally attributed to the patriarchs (Heb. xi. 16-35); so all the believing Israelites (Acts xxvi. 7, xxiii. 6-9). *Hades*, "hell," is used for *destruction* (Matt. xi. 23, xvi. 18). Jesus has its keys, and will at last consign it to the lake of fire which is the second death; implying that Christ and His people shall never again be disembodied spirits. Rev. i. 18, xx. 13, 14: I can release at will from the unseen world of spirits, the anomalous state wherein the soul is severed from the body. THE SPIRITS IN PRISON [see] (1 Pet. iii. 19) mean the ungodly antediluvians shut up in this earth, one vast prison, and under sentence of death and awaiting execution (Isa. xxiv. 22); not the prison of *hades*. It is solemnly significant of the certainty of hell that He who is Love itself has most plainly and fully warned men of it, that they may flee from it. TOPHET [see], the scene of human immolations by fire to Moloch amidst sounds of drums (*toph*) to drown the cries of the victims, symbolised the funeral pyre of Sennacherib's Assyrian army, and finally the lake of fire that shall burn for ever the lost (Isa. xxx. 33). In an Assyrian tablet of the goddess Ishtar, daughter of Sin, the moon goddess, *hades* is described as having seven gates, "the house of the departed, the house from within which is no exit, the road the course of which never returns, the place within which they long for light, where dust is their nourishment and their food mud, light is never seen, in darkness they dwell, spirits like birds fill its vaults, over the door and its bolts is scattered dust!" What a contrast to the gospel (2 Tim. i. 10).

Helon. Father of ELIAS [see].

Helps. One class of ministrations in the early church, *antilepseis* (1 Cor. xii. 28). A lower department, as "governments" are a higher; for instance, deacons who helped in relieving the poor, baptizing and preaching, subordinate to higher ministers (Acts vi. 1-10, viii. 5-17); others helped with their time and means in the Lord's cause (1 Cor. xiii. 3, Num. xi. 17). Americans similarly use

"helps" for "helpers." In Rom. xii. 8 "he that giveth" answers to "helps," "he that ruleth" to "governments," as *bishops* or *presbyters* (1 Tim. v. 17, Heb. xiii. 17, 24).

Hem of garment. The *beged* or outer robe was a quadrangular, plaid-like cloth, worn so that two corners hung in front. The corners were ornamented with a tassel, in which was a "riband of blue" or *dark violet thread* (so narrow was the riband), according to the command Num. xv. 38, 39, where for "put upon," etc., transl. "add to the fringes of the borders a thread of blue," that "looking on it they might remember all the commandments of the Lord, and do them." The blue symbolised the heavenly origin of the commandments. The Jews adjusted the threads and knots so as to represent the 613 precepts of which the law was thought to consist. The other threads were made *white* (according to tradition), to represent purity (Isa. i. 18). The Pharisees enlarged their fringes as a show of piety (Matt. xxiii. 5). Latterly the Jews have worn the *talith* or *fringed garment* of a smaller size and as an under dress. It is used especially at morning prayer in the synagogue. The *talith* is the Heb. term for the fretted or fringed edge, the ordinary mode of finishing the robe, the ends of the woof thread being left that the cloth might not unravel. The supposed sanctity of the "hem" explains why the woman with the issue of blood and other sick persons touched Jesus' *hem* in particular (Matt. ix. 20, xiv. 36).



JEW WITH TALITH.

Hemam, or Homam. Gen. xxxvi. 22. Hence comes *Homaima*, a place to the S. of Petra.

Heman. 1. 1 Chron. ii. 6; 1 Kings iv. 31. Probably the same as 2; though a Levite by birth he was reckoned in the family of Zerach, of Judah, as dwelling among them. 2. Grandson of Samuel; a Kohathite (1 Chron. vi. 31-38, 44). Colleague of ASAPH and ETHAN [see both] or Jeduthun (the *praise man*) in arranging the vocal and instrumental music of the temple service, under David "after that the ark had rest" (xv. 16-22, xxv. 1-3). Lord A. Hervey makes H. 14th in descent from Levi. Called "the king's seer in the matters (words) of God, to lift up the horn," inheriting by God's gift the spirit of prophecy of his grandfather. H. had 14 sons and three daughters. The sons were each the head of one of the 24 wards of Levites, "instructed in the songs of the Lord." H. the Kohathite probably, or his father, married an heiress of the house of Zerach [see 1], and so, though by birth son of Joel, he is legally called the Ezrahite or son of Zerach in the title of Ps. lxxxviii., as Ethan is named the author in the title of Ps. lxxxix., and other psalms have Asaph in the title. Not that Ps. lxxxix. was actually by H.: it was by "sons of

Korah" who attributed the authorship to H. by way of honour (Hengstenberg).

Hemath. 1 Chron. ii. 55.

Hemdan. Gen. xxxvi. 26. HEMRAM or AMRAM, 1 Chron. i. 41. *Humeid* and *Hamady* are of the five families of the Amran tribe, S.E. of Akaba; also "the children of *Hamyde*" S. of Kerak, S.E. of the Dead Sea, and towards *el Busaireh* or Bosrah, towards Petra.

Hemlock. So Celsius and the learned Ben Melech explain *rosh* (Hos. x. 4, Amos vi. 12). [See GALL.] Gesenius explains, from the etymology, "poppy heads." Possibly many plants of bitter juice are meant. *Rosh* grew in cornfields rankly, and bore a berry or fruit. Deut. xix. 18; Jer. ix. 15, xxiii. 15; Lam. iii. 19. Not necessarily poisonous.



HEMLOCK.

Hen. Zech. vi. 14 = *favour*, the same person as Josiah (God sounds or supports), ver. 10.

Hen. Matt. xxiii. 37; Luke xiii. 34. As "the EAGLE [see] stirring up her nest, fluttering over her young, spreading abroad her wings, taking, bearing them on her wings," represents the O. T. aspect of Jehovah in relation to Israel under the law (Deut. xxxii. 11), so the "hen," Christ the lowly loving Son of God gathering God's children under His overshadowing wing, in the gospel (Ruth ii. 12; Ps. xvii. 8, xci. 4). So Jehovah "passed over" [see PASSOVER, EXODUS], or *sprang forward to overshadow* Israel from the destroying angel (Exod. xii. 13).

Hena. A city with its king subjugated by Assyria before Sennacherib's invasion of Judah (2 Kings xix. 13). Associated with Sepharvaim or Sippara (now *Mosaib*), probably therefore in Babylonia or on the Euphrates. Near *Mosaib* is still an *Ana*, probably H. The Assyrian inscriptions mention *Anat*, a town on an island in the Euphrates, some distance below its union with the *Chabour*. The present *Anat* is on the right bank, but ruins lower down on the left bank are so called. On some one of the string of islands between *Anat* and the ruins H. seems to have been situated.

Hensadad. Ezra iii. 9; comp. Neh. iii. 18, 24, x. 9.

Hepher. 1. Num. xvi. 32, 33; xvii. 1. 2. 1 Chron. iv. 5, 6. 3. 1 Chron. xi. 36; not in the catalogue 2 Sam. xxiii. 34, etc.

4. A place in ancient Canaan, whose king was conquered by Israel (Josh. xii. 17), W. of Jordan; so Solomon's commissariat district (1 Kings iv. 10), named with Socoh. Distinct from Gath-Hepher in Zebulun.

Hephzibah = *my delight is in her*. Jehovah's name for Jerusalem when restored to His favour (Isa. lxii. 4): instead of being as now "desolate" and "forsaken." As the prophets naturally mould their prophecies in a form suggested by the facts of the day, Hezekiah's marriage to Hephzibah, Manasseh's mother (2 Kings xxi. 1), would obviously suggest itself. Hence Isaiah terms restored

Jerusalem both H. and *Beulah*, i.e. "married." The marriage of Hezekiah moreover was at a late period of his reign, after his sickness and recovery described in Isa. xxxviii. Indeed Hezekiah's desire of life in that sickness was mainly because, being childless then, he was leaving no successor to the kingdom (Josephus); to which God's words may refer, "set thine house in order," i.e. make arrangements as to the succession to the throne. That sickness was probably in the 14th year of his reign (Isa. xxxvi. 1). Manasseh was only 12 years old at his father's death; so that if Isaiah's prophecies are at all in the order of their delivery, this late prophecy, chap. lxxi., concerning Hephzibah would be just at the time of Hezekiah's marriage to her; his reign in all being 29 years, the marriage was after the 14th year and before the 18th year preceding Hezekiah's death, i.e. between the 11th and 17th years of his reign. These undesigned coincidences accord with truth.

Herd. Cattle formed a considerable part of Israel's wealth. The full grown ox was seldom slaughtered, being more useful for ploughing, threshing, and carrying burdens. The people's act, recorded in 1 Sam. xiv. 32, was one of excess. The third year was the time for breaking to service (Isa. xv. 5). Fattening for



EGYPTIAN FARM YARD.

beef is not practised in the East. Grazing is afforded in the South region (the Negeb), Carmel, Dothan, and Sharon. The ox ate foliage too in Bashan and Gilead (Ps. l. 10). Uzziah "built towers in the desert" (waste land) to guard the pasturing cattle. When pasture failed "provender," Heb. a mixture of various grains, was used. Isa. xxx. 24, "clean (*chamitz*, 'salted') provender," or *well fermented mashin*, composed of grain, beans, vetches, hay, and salt, which beasts of burden in the East relish. The Arabs say, "sweet provender is as bread to camels, salted provender as confectionery." Also chopped straw (xi. 7, lxxv. 25).

The sense in Mal. iv. 3 is, "Ye shall go forth, and grow up, as calves of the stall," which when set free from the stall disport with joy; the believer's future joy at the Lord's second coming (Isa. xxv. 9, lxi. 10; 1 Pet. i. 8). When harvest was over, and open pastures failed because of the heat, the ox was fed in stalls (Hab. iii. 17) until vegetation returned. Saul himself had herded cattle, and Doeg his chief herdsman was high in his favour (1 Sam. xi. 5, xxi. 7). Joseph's brethren were assigned the office as an honourable one by Pharaoh (Gen. xlvii. 6). Hezekiah and Uzziah, when the land was less disturbed by hostile invasions, revived cattle tending which had previously declined (2 Chron. xxvi. 10, xxxii. 28, 29).

Heresh = *artificer*. 1 Chron. ix. 15.
Heresy. 1 Cor. xi. 18, 19. "Schisms" meant "divisions" through differences of opinion of recent standing. "Heresies" meant schisms become *inveterate*. "Sect" (Gr. "heresy") Acts v. 17, xv. 5. Paul means by "there must be heresies among you," that sin must bear its natural fruit, as Christ foretold (Luke xvii. 1), and *schisms* (comp. 1 Cor. xii. 25) must eventuate in *matured secessions* or *confirmed schisms*. "Heresy" did not yet bear its present meaning, *doctrinal error*. However see its use Acts xxiv. 14.

Hermas. One at Rome to whom Paul sends greeting (Rom. xvi. 14). A Greek name. Irenæus, Tertullian, and Origen attribute to him "The Shepherd," supposed by some to have been written in the episcopacy of Clement I.; others deny H. of Rom. xvi. to be the author. Its author appears from internal evidence to have been married and to have had children, and to have been a lay mystic. Originally in Gr., but now only in a Latin version entire. An inferior kind of Pilgrim's Progress in three parts: the first has four visions, the second 12 spiritual precepts, the third ten similitudes shadowing forth each some truth. Each man, according to it, has a bad and a good angel, who endeavour to influence him for evil and good respectively.

Hermes = *saluted*. Rom. xvi. 14. One of the seven, and bishop of Dalmanatia afterwards, according to tradition (f).

Hermogenes. 2 Tim. i. 15: "all they which are (now) in Asia (when they were in Rome, or else in Nicopolis whither they had escorted him, and where he was apprehended on his way to Rome) turned away from me," "ashamed of my chain," unlike Onesiphorus, not standing by me but forsaking me; iv. 15, "of whom are H. and Phygellus," specified as persons from whom such unchristian cowardice was not to be expected; often probably spoken of in conversations between Paul and Timothy when together in Asia.

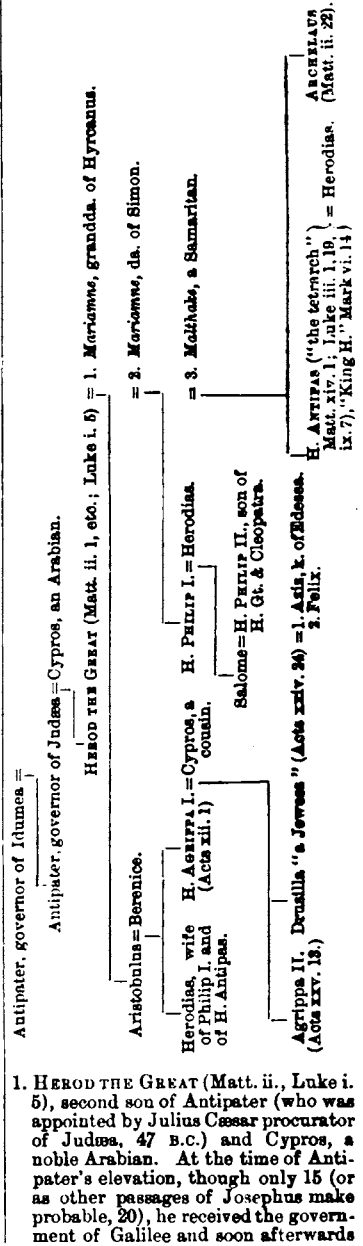
Hermon = *mountain nose*, or *peak*. The highest of the Antilibanus range, at its S. end. N.E. of Palestine (Josh. xii. 1), over against Lebanon (xi. 17), adjoining Bashan (1 Chron. v. 23). Called Sion, "the lofty," distinct from Zion at Jerusalem (Deut. iv. 48); among the Amorites *Shenir*, rather *Senir*, i.e. *cataract* or else *breastplate*, from *senar* to *clatter* (Deut. iii. 8, 9; Ezek. xxvii. 5); among the Sidonians *Sirion*, the breastplate, a name given from the rounded snowy top glittering in the sun, from *sharah* "to glitter" (Ps. xxix. 6). A centre to Syria and Palestine; the watershed of the Jordan fountains, and of the Syrian Abana and Parpar of Damascus, the Orontes of Antioch, and the Leontes. Bashan, Damascus, Syria, and Israel converged there. It had numerous Baal sanctuaries, which gave it a name [see BAAL HERMON] very anciently. Rising 9500 feet, it is seen even from the Jordan valley and the shores of the Dead Sea. Lebanon means the "white" mountain, the Mont Blanc

of Palestine. Now *Jebel es Sheykh*, "the old whiteheaded man's mountain," referring to the long streaks of snow remaining in the ravines radiating from the centre, when the snow has disappeared elsewhere, like an old man's scanty white locks. *Jebel esh Tilj*, "the mount of ice." Shenir and H. are mentioned distinctly, S. of Sol. iv. 8. The whole was called H. The part held by the Sidonians was "Sirion," that by the Amorites *Shenir*, infested by devouring "lions" and swift though stealthy "leopards," in contrast to "the mountain of myrrh" (v. 6), the mountain of the Lord's house (Isa. ii. 2), the good land (xxxv. 9). In Ps. lxxxix. 12 Tabor is made the western, H. the eastern landmark. Thus N., S., E., and W. represent the whole earth. "The dew [see] of H." (Ps. cxxiii. 3) is used proverbially of an *abundant, refreshing dew*. The distance precludes the possibility of the literal dew of H. "descending upon the mountains of Zion." But a *Hermon dew* was a *dew such as falls there*, the snow on the summit condensing the summer vapours which float in the higher air, and causing light clouds to hover round and abundant dew to fall on it, whilst the air is elsewhere without a cloud and the whole country parched. The "ointment" sets forth "how good" and "precious" is brotherly "unity"; the dew "how pleasant" it is. Zion is the mountain where this spiritual dew descends, as pleasant as the natural dew that descends on H.

It has three summits, a quarter of a mile from each other; hence arises the plural "Hermons" (Ps. xlii. 6), not "Hermonites." A rude wall of massive stones surrounds the crest of the peak, within are the remains of a small ancient temple. Jerome refers to this, and no doubt it is one of those Baal high places set up by the former inhabitants, and so often condemned in the O. T. A circle of temples surrounded H., facing its summit, so that H. seems to have been the great sanctuary of Baal. At the top, says Capt. Warren, is a plateau comparatively level; here are two small peaks lying N. and S., about 400 yards from each other. The highest peak is 500 yards to the W. On the southern peak a hole scooped out is surrounded by an oval of hewn stones; at its southern end is the temple nearly destroyed, with Roman mouldings, and of later date than the stone oval, of stones from 2 to 8 ft. long, 2½ broad, and 2 thick.

Herod. Of Idumean descent (Josephus, Ant. xiv. 1, §3). The Idumeans were conquered and brought to Judaism by John Hyrcanus, 130 B.C. Thus the Herods, though aliens by birth, were Jews in faith. They made religion an engine of state policy. Eschewing Antiochus Epiphanes' design to Grecize Jerusalem by substituting the Greek worship and customs for the Jewish law, the Herods, whilst professing to maintain the law, as effectually set at naught its spirit by making it a lever for elevating themselves and their secular kingdom. For this end Herod adorned gorgeously the temple with more than Solomonic splendour.

Thus a descendant of Esau tried still to get from Jacob the forfeited blessing (Gen. xxvii. 29, 40), in vain setting up an earthly kingdom on a professed Jewish basis, to rival Messiah's spiritual kingdom, as it was then being fore-announced by John Baptist. The "HERODIANS" probably cherished hopes of Herod's kingdom becoming ultimately, though at first necessarily leaning on Rome, an independent Judaic eastern empire. The Jewish religion thus degraded into a tool of ambition lost its spiritual power, and the theocracy becoming a lifeless carcass was the ready prey for the Roman eagles to pounce upon and destroy (Matt. xxiv. 28).



1. HEROD THE GREAT (Matt. ii., Luke i. 5), second son of Antipater (who was appointed by Julius Caesar procurator of Judaea, 47 B.C.) and Cypros, a noble Arabian. At the time of Antipater's elevation, though only 15 (or as other passages of Josephus make probable, 20), he received the government of Galilee and soon afterwards

Coslosyria. He skillfully gained the favour of Antony, who made him and his elder brother Phasael joint tetrarchs of Judæa. Forced to abandon Judæa by the Parthians, who supported Antigonus the representative of the Asmonæand dynasty, H. fled to Rome



COIN OF ANTIGONUS.

(40 B.C.), where he was well received by Antony and Octavian, and made by the senate "king of Judæa." With Roman help he took Jerusalem (37 A.C.), slew his leading adversaries there, including the whole sanhedrim except two, and established his kingly authority. Undertaking next for Antony an expedition to Arabia against Malchus, he thereby escaped taking share in the war between Antony his patron and Octavian. After the battle of Actium he gained, by a mixture of humility and boldness at Rhodes, the favour of Octavian the conqueror, who confirmed him in the kingdom, and added several cities along with the province of Trachonitis and district of Paneas. But external prosperity did not save him from internal troubles, the fruits of his own lust and insatiable cruelty. He put to death successively Hyrcannus, his wife Mariamne's grandfather, Mariamne herself to whom he had been passionately attached, his two sons by her, Alexander and Aristobulus, and just four days before his death signed the order for executing their bitter accuser, his eldest son Antipater. At last, seized with a fatal disease in the stomach and bowels, he became more cruel than ever; he ordered that the nobles whom he had called to him should be slain immediately after his decease, that there might be no lack of mourners at his death.

It was at this time that he ordered the slaughter of all males, from two years old and under, in and about Bethlehem, the foretold birthplace of the expected Messiah. Josephus does not notice this, probably both because of his studied reserve as to Jesus' claims, and also because the slaughter of a comparatively few infants in a village seemed unimportant as compared with his other abounding deeds of atrocity. Macrobius long subsequently (A.D. 410) says that "when Augustus heard that among the children whom H. ordered to be killed H.'s own son (Antipater) was slain, he remarked, it would be better to be one of H.'s swine than H.'s sons," punning on the similar sounding (Gr. terms for son and swine, *hus, huos*. H. being a professed Jew, his swine as unclean were safe from death, his sons were not. Josephus records what illustrates the Scripture account of the massacre of the innocents; "H. slew all those of his own family who sided with the Pharisees, looking forward to a change in the royal line" (Ant. xvii. 2, § 6). As Matthew says, "H. privily called the wise men and inquired of them *diligently* what time the star appeared." S. Josephus says: "an Essene, Menahem, fore-

told when H. was a boy he should be king. Accordingly when he was in full power he sent for Menahem and inquired of him *how long he should reign*. Menahem did not define the time, but in answer to H.'s question whether ten years or not, replied, Yes 20, nay 30 years" (Ant. xv. 10, § 5). H.'s keenness to establish his dynasty, jealousy of any rival, craft, hypocrisy, cruelty, recklessness of any sacrifice to gain his object, appear as vividly in the Scripture narrative as in Josephus. The wise men's question, "Where is he that is born king of the Jews?" was precisely one to excite H.'s jealousy. For H. was not a *born Jew*, much less *born king of the Jews*, but an Idumean alien, made king by the anti-Jewish world power, Rome. Unimportant as the event seemed to the world, the murder of the innocents was the consummation of his guilt before God, and places him among the foremost of Satan's and the world's foretold (Jer. xxxi. 15) representative adversaries of the Lord and His church, answering to the Pharaoh who oppressed Christ's type, Israel, murdering the male children in the nation's infancy in order to stifle the nation's first beginnings; but in vain, for God secured the nation's exodus from Egypt by the tyrant's overthrow, just as subsequently He saved Jesus and destroyed H., and in due time "called His (antitypical) Son out of Egypt" (Matt. ii. 15; comp. Hos. xi. 1). H.'s death and Jesus' birth therefore must have been at least four years before the era known as A.D.

Ambition was his ruling passion. For its sake he compromised the Jewish religion which he professed, in order to conciliate Rome, by offerings to the Capitoline Jupiter at his elevation to the throne. He rebuilt the temple of Apollo at Rhodes, which had been consumed by fire, "the greatest and most illustrious of all his works" according to Josephus. He built a theatre and amphitheatre, and introduced heathen games in honour of Cæsar every fifth year at Jerusalem. He rebuilt Samaria and its temple, and called it Sebaste (Gr. for *Augusta*) in honour of Augustus; also Cæsarea on the site of Straton, and made provision at it for heathen worship. At Paneas he dedicated a temple of white marble to Augustus. The stricter Jews were so offended that ten men conspired to kill him in the theatre at Jerusalem. Being detected by a spy they were put to death, but the spy was torn to pieces afterwards by the mob. Thereupon he erected the castle of Antonia, near the temple, to overawe the disaffected.

However, he turned the tide of feeling in his favour by two acts. In the 13th year of his reign during a severe famine he spent all his resources and sold even valuable works of art to import corn from Egypt for the relief of the people. Still more did he win popularity by rebuilding the temple on a magnificent scale, to vie with that of Solomon; yet with such scrupulous care that it seemed a restoration rather than a new build-

ing. He inaugurated the work with a set speech. The building of the temple itself began in 20 A.C., and was finished in a year and a half. The surrounding buildings occupied eight years more. But still fresh additions continued to be made, so that at the beginning of Jesus' ministry the Jews said, "*Forty and six years was this temple in building, and wilt Thou rear it up in three days?*" At that time He was 30 years old, which added to 16 years (for 20 B.C., when H. began building, means only 16 before His real date of birth) makes 46. It has been thought that he used the opportunity of building the temple to destroy the authentic genealogies of the priesthood, and that the monument which he raised over the tombs of the kings was owing to superstitious fear after his sacrilegious attempt to rob them of treasures. His title "H. the Great" was given him in admiration of splendid and successful, though often awfully impious and cruel, tyranny. How vastly different it is to be "great in the sight of the Lord" (Luke i. 15).

2. HEROD THE TETRARCH (Matt. xiv. 1, etc.; Mark vii. 17, etc.; Luke iii. 1, 19, ix. 7; Acts xiii. 1). Called "King H." by courtesy, not right (Mark vi. 14). ANTIPAS contracted for Antipater; son of H. the Great by a Samaritan, Malthake. Originally H. the Great destined him to succeed to the throne, but in his last will made him tetrarch of Galilee and Perea, which yielded him a yearly revenue of 200 talents. He married the daughter of Aretas, king of Arabia Petæa; but afterwards, meeting at Rome, he became enamoured of and took, his half-brother Herod Philip's wife, and his own niece, daughter of Aristobulus, Herodias. This sin against God became the retributive source of evil to him. Aretas in consequence invaded his land and defeated him severely. H. stood to John Baptist in the same relation that Ahab did to Elijah. H. "feared" John at first (comp. Ahab's fear of Elisha, 1 Kings xxi. 20), "knowing that he was a just man and an holy, and observed him (*preserved* him from Herodias, or else *respected, regarded* him); and when he heard him he did many things and heard him gladly." But H. when reproved for his sin by John preferred keeping his sin to gaining God's favour and the approval of God's minister. A slight breath of temptation, regard for the world's opinion, and dislike of reproval, were enough to dry up his shallow religion. His first downward step was, he cast John his faithful reprover into prison (comp. Aza, 2 Chron. xvi. 10). Herodias having gained this first step, like her prototype Jezebel, found the next step an easy one; at the first "convenient day" (*his birthday*), which he observed with the Herodian characteristic aping of Roman ways, in defiance of Jewish abhorrence of the pagan custom) when H. made a supper to his lords, and Herodias' daughter by dancing so pleased him that he promised to give whatever she might ask, Herodias prompted

her to ask for John's head. [Josephus, Ant. xix. 7, § 1, notices the Herods' magnificent celebration of their "birthdays," which became proverbial and were celebrated by the Herodians even at Rome, as noticed by the heathen Persius, v. 180.] So "she came in straightway with haste" to give him no time to repent, and though "exceeding sorry, yet for his oath's sake and for their sakes which sat with him he would not reject her." So John was beheaded in fort Machærus, facing the Dead Sea from the S. on the borders between H.'s and Arstas' dominions. How scrupulous men are as to the law of opinion among men, how reckless of the law of God! True conscientiousness would see his oath, which involved the sacrifice of an innocent life in violation of God's law, would be more honoured in its breach than in its observance. Not to let conscience have time to restrain him, he ordered the execution as "immediately" as she had demanded it.

When Christ appeared conscience reasserted her supremacy; he said unto his servants, "This is John the Baptist, therefore mighty works do show forth themselves in him." In comparing Mark viii. 15 with Matt. xvi. 6 we find "the leaven of H." is "the leaven of the Sadducees," i.e. disbelief of angel or spirit or resurrection. Luke (ix. 7) says, "H. was perplexed because it was said of some that John was risen from the dead." A Pharisee would have regarded John's reappearance in Jesus as an instance of the transmigration of the souls of good men, and would have felt no perplexity; H.'s "perplexity" is just what we might expect from a Sadducee, accused by a guilty conscience and trembling lest the world of spirits and the judgment should prove after all to be realities. And that he was so comes out in the most incidental and undesigned way, a clear mark of the truth of the narrative. On his lending himself, foxlike, to the Pharisees' design to get Christ out of Galilee into Judæa [see Fox] his superstitious fears were too great to admit of his repeating in Christ's case the execution which, to his own torment of conscience, he had perpetrated in John's case; but he was glad of any means to relieve himself of Christ's presence which "perplexed" him (Luke xiii. 32). Yet "he desired to see Him" (ix. 9), for he had "heard of the fame of Jesus" (Matt. xiv. 1); and so in Christ's last hours "when he saw Him he was exceeding glad, for he was desirous to see Him of a long season, because he had heard many things of Him (doubtless through Joanna, wife of Chuza, H.'s steward, and through Manaen his foster brother: Luke viii. 1-3, Acts xiii. 1), and he hoped to have seen some miracle done by Him." So "he questioned with Him in many words, but He answered him nothing." Christ would not gratify H.'s idle curiosity, but He did answer Pilate when the honour of His Messianic kingship was at stake, "Art Thou the King of the Jews?" (Luke xxiii. 3-12.) Baffled in his idle wish, H. in proud scorn "with his men of

war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate." The Roman governor in the first instance had sent Him to H. as soon as he knew that He as a Galilean belonged unto Herod's jurisdiction. So "the same day Pilate and H. were made friends together," doubtless owing to Pilate's courtesy and recognition of H.'s jurisdiction, even as their estrangement was owing to the contrary conduct on Pilate's part towards Galileans (xiii. 1). At variance at other times and on other points, the world potentates agree in this, to insult and persecute Christ. So H. and Pilate are coupled together in their divinely foretold antichristianity (Acts iv. 25-27, Ps. ii. 1, 2, etc.).

Another incidental and therefore unstudied coincidence with truth is the implication that neither Pilate nor H. resided at Jerusalem: "H. who himself also was at Jerusalem at that time." Josephus states that the H. who slew James (Acts xii.) was "not at all like that H. who reigned before him, he took pleasure in constantly living in Jerusalem" (Ant. xix. 7, § 3); this proves that H. Antipas did not reside much at Jerusalem. So Pilate's usual residence was at Cæsarea, the abode of the Roman governors of Judæa (Ant. xviii. 4, § 1; xx. 4, § 4; Bell. Jud. ii. 9, § 2). The danger of popular outbreaks at the passover was what brought Pilate to Jerusalem for a brief time.

Finally Herodias, the source of H.'s sin, became his source of shame, for at her instigation he went to Rome, A.D. 38, to sue the emperor Caligula for the title of "king," just conferred on his nephew H. Agrippa. Instead of this, through Agrippa's influence, H. lost his kingdom and was banished to Lyons, thence to Spain, where he died. The one faithful (humanly speaking) act of her life was her preferring to share H.'s exile rather than stay at home in her own country; surely sinners "eat of the fruit of their own ways, and are filled with their own devices" (Prov. i. 31, Jer. ii. 19). H. was wicked in other respects besides adultery, and was accordingly "reproved by John for all the evils which he had done" (Luke iii. 19). Cruel yet cunning, like his father (xiii. 32), he was the very type of an oriental despot, sensual, capricious, yet with a sense of honour and having a respect for piety in others; but like Ahab too weak to resist a bad woman's influence, under which false scrupulosity outweighed right conscientiousness, to be succeeded by superstitious terrors. Tiberias, which he founded and named after the emperor, was one of his greatest works.

HEROD PHILIP I. Son of H. the Great and Mariamne, the highpriest Simon's daughter. Distinct from the tetrarch H. Philip II. He married Herodias, sister of Agrippa I., by whom he had Salome, the daughter who by dancing pleased H. ANTIPAS (see above), the paramour of her own mother and dishonourer of her father! Owing to his own

mother Mariamne's treachery, H. Philip I. was excluded from all share in his father's dominions, and lived privately. His being without a kingdom was doubtless a cause of the ambitious Herodias deserting him for his brother the tetrarch. But "vaulting ambition o'erleaps itself and falls on the other side"; and seeking the name of "king" besides the reality which her paramour had, she and he ended their days in shame and exile.

HEROD PHILIP II. Son of H. the Great and Cleopatra. Advocated Archelaus' claims before Augustus, on the death of his father. His own kingdom was Bactana, Traconitis, Auranitis, and some parts about Jamnia,



COIN OF CLEOPATRA.

with the title "tetrarch." He ruled justly, without taking part in the intrigues which rent his family asunder. He built Cæsarea Philippi at the site of Paneas, near the sources of the Jordan (Matt. xvi. 13). His wife was Salome, daughter of H. Philip I. and Herodias. He died at Julias, the city which he raised Bethsaida into, A.D. 34. As he died childless his dominions were added to the Roman province, Syria.

HEROD AGRIPPA I. Son of Aristobulus (H. the Great's son) and Berenice. Imprisoned by Tiberius for an unguarded speech. Cains Caligula,



COIN OF AGRIPPA.

A.D. 37, on his accession set him free, and gave him the governments formerly held by the tetrarchs Philip and Lysanias, Abilene, etc., with the title of "king" (Acts xiii. 1). Galilee and Peræa were added to his dominions on the exile of H. ANTIPAS (see above), whom, notwithstanding the kindnesses he formerly when in difficulties received from him, Agrippa supplanted by intrigues at Rome. By services to Claudius, Caligula's successor, he secured in return the addition of Judæa and Samaria, so that now his kingdom equalled that of H. the Great. Unlike his predecessors he strictly kept the law. A legend states that once he burst into tears on reading in a public service Deut. xvii. 16, on which the Jews exclaimed, "Be not distressed, thou art our brother," viz. by half descent from the Hasmoneans. It was on his entreaty at the risk of his interest and life that Caligula desisted from his attempt to set up his statue in the temple, which so engrossed the Jews that for a time they let the Christians alone (Acts ix. 31). To "please the Jews" he slew James the brother of John, and imprisoned Peter with the intention of bringing him forth to the people for execution after the passover ("Easter"). Love of popularity was his ruling principle, to which his ordinary humanity was made to give way. Self seeking vanity led him to design Peter's death, but the issue was his own death. The church's "prayer

without ceasing" (Isa. lxiii. 6, 7; Luke xviii. 7) saved Peter, whereas the church's Lord avenged His own and her cause on the church's persecutor. In the fourth year of his reign over the whole kingdom (A. D. 44) he attended games at Cæsarea "in behalf of the emperor's safety" (possibly on his return from Britain), according to Josephus (Ant. xix. 8). When he appeared in the theatre in a robe all of silver stuff which shone in the morning light, his flatterers saluted him as a god, and suddenly he was afflicted with a terrible pain in the bowels, of which he died in five days, in the 54th year of his age. The sacred writer unveils the unseen world in his account, which Josephus so remarkably confirms. The authorities of Tyre and Sidon offended him, "but came with one accord and, having made Blastus the king's chamberlain their friend, desired peace because their country" was dependent on the king's country for corn, etc. (1 Kings v. 9, 11; Ezek. xxvii. 17.) Then upon a set day "H. arrayed in royal apparel sat upon his throne and made an oration. And the people gave a shout, saying It is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost. But the word of God (which he had thought to stifle) grew and multiplied." So Belshazzar (Dan. v.); "pride goeth before destruction" (Prov. xvi. 18). Josephus states that H. said in his pain, "I whom you call a god am ordered to depart this life immediately. Providence thus instantly reproves the lying words you just now addressed to me, and I who was by you called immortal am immediately to be hurried away by death." Thus fell he whom the world called Agrippa the Great! a monument to warn proud men, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth" (Isa. xlv. 9).

HEROD AGRIPPA II. Son of H. Agrippa I. and Cypros, grandniece of H. the Great. Being but 17 at his father's death (A. D. 44), he was thought too young to succeed his father in the kingdom, but six years later (A. D. 50) the emperor Claudius conferred on him Chalcis which had been under his uncle, shortly before deceased (A. D. 48). Then (A. D. 52) he was transferred to the tetrarchies formerly held by Philip and Lysanias with the title "king." Accurately he is called so in Acts xxv. 13, xxvi. 2, 7. Nero added several cities of Galilee and Peræa to his kingdom (A. D. 55). Five years later Paul pleaded before him (see **FESUS**, who naturally consulted him on a question of Jewish law). The great pomp with which he and his sister Berenice (whose connection with him caused grave suspicion) "entered into the place of hearing with the chief captains and principal men of the city" accorded with his character, fond of show. In the last Roman war he took part with the Romans in the destruction of his nation

in the same spirit of cold cynicism with which he met the impassioned appeal of the apostle. After the fall of Jerusalem he retired with Berenice to Rome, where he died in the third year of Trajan (A. D. 100). He was the last of the race of H. commemorated in history. Acts xxv. 13 represents his losing no time in going to Cæsarea to salute the new Roman governor. In exact consonance with this Josephus (Bell. Jud., ii. 15, § 1; Life, § 11) records his anxiety to stand well with the Roman governors, Alexander in Egypt, and Gessius Florus in Judæa, in the latter case *Berenice accompanying him.*

Herodians. Matt. xxii. 15, etc.; Mark xii. 13, etc. Upholders of the Herodian dynasty, regarding it as the safeguard against direct heathen rule which the Jews loathed, and also as the best compromise between the ancient faith and heathen civilization. Hence they were said to look upon Herod the Great, Antipas, and Agrippa successively as Messiah. Thus the Herods were forerunners of the coming antichrist, and like the O. T. antichrist, Antiochus Epiphanes (Dan. viii., xi.), they paved the way to apostasy by an introduction of Greek refinements, theatres, etc., and a blending of honours to heathen gods along with the recognition of Jehovah and the law. (See above the **HERODS**, and 1 Macc. i. 10-16.) A falsely presumed political necessity was their plea for supporting the Herods, however unfaithful to God, and even for supporting the Roman government, in so far as the Herodian dynasty leant on it. Thus on the side of maintaining the Jewish polity they coincided with the Pharisees; on the side of their lax and scarcely orthodox views and means for maintaining it, they had common ground with the Sadducees. Hence what is termed "the heaven of Herod" (Mark viii. 15) is "the heaven of the Sadducees" (Matt. xvi. 6). After Christ's miracle on the sabbath "the Pharisees went forth and straightway took counsel with the H. against Him how they might destroy Him" (Mark iii. 6). "The legal zealots joined with the Jewish politicians, adherents of the ruling dynasty, in getting rid of One who thwarted the views of both alike by setting up a spiritual kingdom adverse both to legalism and to the temporal kingdom of Herodianism. The same coalition appears at the close of Christ's ministry: "the Pharisees sent unto Him their disciples with the H." as "spies, feigning themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor" (Matt. xxii. 15, 16; Mark xii. 13; Luke xx. 20). With flattering words to Him as "not accepting the person of any" (by which compliment they "tempted" Him to pronounce against Cæsar) they asked "Is it lawful for us to give tribute to Cæsar?" designing if He said "no" to give Him up to the Roman governor, if "yes" to stir up the people against Him as violating the law (Deut. xvii. 15). "He perceived their craftiness, and

said, Why tempt ye Me? show Me a penny." Their acceptance of Cæsar's currency showed they accepted as a fact Cæsar's rule: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Man as made in the image of God owes himself to God (Gen. i. 27, ix. 6; Acts xvii. 24; Jas. iii. 9; Luke xv. 8, 9). Because Judah had not given herself to God, she was now under Cæsar. "Their question therefore was as if an adulterer were to ask, was it lawful for him to pay the penalty of his adultery?" (Claudius). 3 Chron. xii. 8; Jer. xxvii. 4-18; Rom. xiii. 1; 1 Pet. ii. 13, 14; John xxi. 11. Obedience to Cæsar is an application of the higher principle of obedience to God, from whom all power is; Christ's reply unites rather than separates the Christian's political and religious duties. Yet, such is man's perversity, they had the impudence soon after at Jesus' trial before Pilate to say, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a king" (Luke xxiii. 2).

Herodion. Rom. xvi. 11. Whom Paul sends greetings to, calling him "my kinsman."

Heron: *anaph.* An unclean bird (Lev. xi. 19, Deut. xiv. 18). Rather "the great plover," thick kneed, *Charadrius adicnemus*, widely spread in Europe, Asia, and N. Africa. It lives on slugs, worms, frogs, and toads (Speaker's Comm.). But Gesenius derives it from *anaph* "to snort angrily," which applies well to the *heron*, an irritable, voracious bird, frequenting marshes. The addition "after her kind" implies that a genus is meant.



HERON.

Hesed, the son of Ben-hadad: 1 Kings iv. 10.

Heshbon. The Amorite king Sihon's capital (Num. xxi. 26, etc.). On the western border of the high plain, *mischor* (Josh. xiii. 17), on the boundary between Reuben and Gad. Now *Heshban*, 20 miles E. of Jordan, on a line with the N. of the Dead Sea. In the poem, "there is a fire gone out of H. . . . it hath consumed Ar of Moab. . . . Woe unto thee, Moab: he hath given his sons . . . and his daughters . . . unto Sihon," the poet paints H.'s triumph over Moab, and Moab's misery; but suddenly the scene changes, and Israel is introduced as conquering the conqueror: "We have shot at them, H. is perished," etc. At Jahaz, a little S. of H., Israel overthrew Sihon (Deut. ii. 32, 33). H. was rebuilt by Reuben (Num. xxxii. 37), but assigned to the Levites in connection with Gad (Josh. xxi. 39). It passed from Israel into the hands of its former masters the Moabites before the captivity. It is included accordingly in Isaiah's (xv. 4) and Jeremiah's (xlviii. 2, 34, 45) denunciations of Moab. Playing upon the meaning of H. (a place of *devising*

counsel) Jeremiah says, "in H. they (the Chaldeans) have devised evil against Moab." The old proverb shall hold good again; as anciently Sihon seized H., and issued forth thence as a devouring flame against Moab, so now the Chaldeans shall seize H. and make it their starting point to destroy Moab.

The ruins stand on a low hill, and are a mile in circuit, but do not include a single entire building. On the southern base of the hill is an ancient reservoir; comp. S. of Sol. vii. 4, "thine eyes are like the fishpools in H. (deep, quiet, full, reflecting the bridegroom's image) by the gate of Bathrabbim" (*daughter of a multitude*; a crowded thoroughfare of H.). The bride is calm amidst the crowd.

Heshmon. Near Beersheba (Josh. xv. 27). Probably Azmon on the southern boundary of Judah (Num. xxxiv. 4); but according to Conder *El Meshash*.

Heth. Son of Canaan, Ham's son; whence sprung the Hittites, occupying the hill country of Judah near Hebron. But the race enlarged its borders so that they with the Amorites represent *all Canaan* (Josh. i. 4; Ezek. xvi. 3, "thy father was an Amorite, thy mother an Hittite"). See Gen. xxiii. 3-20. Esau's marriage to one of the daughters of H. "grieved the mind" of Isaac and Rebekah, for their morals were lax and their worship idolatrous (Gen. xxvi. 34, 35; xxvii. 46). In Solomon's and in Joram's times there were independent Hittite kings (1 Kings x. 29, 2 Kings vii. 6). In the Egyptian monuments they are called the *Kheta*, who made themselves masters of Syria.

Hethlon. On the northern border of the promised land (Ezek. xlviii. 15, xlviii. 1). "The way of H." is the pass at the N. end of Lebanon from the Mediterranean coast to the plain of Hamath, i. e. the entrance of Hamath (Num. xxiv. 8).

Hezeki: i. e. Hizkiah shortened="strength of Jehovah" (1 Chron. viii. 17).

Hezekiah="strength of Jehovah." I. Twelfth king of Judah; son of the unbelieving Ahas and Abi or Abijah; ascended the throne at the age of 25, 736 B.C. Of his faithfulness it is written (2 Kings xviii. 5) "he trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him, for he clave to the Lord, and departed not from following Him but kept His commandments." Probably his mother, being daughter of Zechariah "who had understanding in the visions of God" (2 Chron. xxvi. 5), was pious, and her influence counteracted the bad example of his father. In the very first year and first month of his reign the Lord put it "in his heart to make a covenant with the Lord God of Israel" (2 Chron. xxxix.), so he opened and repaired the doors of the Lord's house which had been "shut up," and charged the Levites not to be negligent but to "sanctify" the house and "carry forth the filthiness out of the holy place," and to light

the lamps, to burn incense, and to offer burnt offerings as in former times; all which, to the shame and disaster of Judah, had latterly been neglected. They did so, and moreover sanctified all the vessels which Ahas had "cast away in his transgression." Then an atonement was made for the kingdom, the sanctuary, and Judah, with a sin offering of seven bullocks, seven rams, seven lambs, and seven he-goats; then followed the burnt offering, whilst "the Levite singers sang with the words of Da id and Assaph the seer, and the trumpets sounded." The priests were too few to flay the burnt offerings which the congregation "of a free heart" brought in; therefore the Levites helped them "until the other priests had sanctified themselves, for the Levites were more upright in heart to sanctify themselves than the priests." So "H. rejoiced that God had prepared the people, for the thing was done suddenly." Then followed the passover, in the second month, "because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem," so as to keep it in the regular month (Num. ix. 10, 11; comp. Exod. xii. 6, 18). H. by letter invited not only Judah, but also Ephraim and Manasseh, to it: "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, escaped out of the hand of the king of Assyria." The majority "laughed the messengers to scorn; nevertheless, divers of Asher, Manasseh, and Zebulun [Ephraim and Issachar also] humbled themselves and came to Jerusalem." Also "in Judah the hand of God was to give them one heart to do the commandment of the king by the word of the Lord" (2 Chron. xxx. 2, 12, 18, 23; Jgr. xxxii. 39). Owing to the want of priests several were not duly cleansed and sanctified, yet did eat the passover; but H. prayed for them, "the good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary." So "the Lord hearkened to H. and healed the people." "And H. spake comfortably unto all the Levites that taught the good knowledge of the Lord," assuring them of God's pardon upon their "making confession to the Lord God" for the people, so that "the whole assembly took counsel and kept other seven days with gladness." "So there was great joy in Jerusalem, for since Solomon's time there was not the like . . . and the priests blessed the people . . . and their prayer came up to the Lord's holy place, even unto heaven."

Next, all Israel present went out to break the images, cut down the groves (see ASHTORETH, *Asheerah*), and throw down the high places and altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. "H. also brake in pieces the brazen serpent that Moses made," for previously "Israel did burn in-

cense to it, and he called it *Nehustan*" (*piece of brass*, nothing better: 2 Kings xviii. 4); a practical condemnation of "relics" when superstitiously venerated. Yet in spite of the warning the brazen serpent was revered by professing Christians in the church of Ambrose at Milan! (Prideaux, *Connex.*, i. 19.) The passover must have been five or six years later than the purification of the temple, which was in H.'s first year; for it was not till the sixth year of H. that the king of Assyria took Samaria (ver. 9, 10); its fall prepared many in Israel to accept humbly H.'s invitation (2 Chron. xxx. 6, 9). H. also provided for the maintenance of the priests and Levites by commanding the payment of tithes; he ordered also their courses of service, and "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered": a good motto for Christians (Col. iii. 23).

Isaiah the prophet was the great supporter of H. in his pious efforts; but not without opposition from drunken scoffers, who asked "whom shall he (Isaiah) teach knowledge? them that are weaned from the milk?" i. e., does he take us for babes just weaned, that he presumes to teach us? (Isa. xxviii. 9) "for precept upon precept, line upon line, here a little and there a little," i. e., for he is constantly repeating the same thing as if to little children, and as one teaching young beginners how to make the strokes of a letter and join line to line; the scorners imitated Isaiah's stammering like repetitions, in Heb. *tsav la-tsav, quav laquav*. The simplicity of Divine teaching offends proud scoffers (2 Kings v. 11, 12; 1 Cor. i. 23); but children in knowledge needed to be spoken to in children's language (Matt. xiii. 13). Isaiah replies, "You will have a sterner teacher with stammering and foreign speech to convict you of unbelief (Isa. xxviii.). Ahas the former king's counsellors recommended worldly alliances and compromises of principle for political expediency, instead of Isaiah's counsel to rest on Jehovah alone. Shebna was one of these half-hearted, self-indulgent, and ostentatious officers at court. His father's name is not given, though his office is "the scribe" (2 Kings xviii. 18, xix. 2); whereas the fathers of Eliakim and Joah, with Shebna, are named. The reason appears quite incidentally in Isa. xxii. 15, "Say unto Shebna . . . this treasurer over the house (prefect of the palace), What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here?" i. e., as being a *foreigner* (his name is un-Hebrew like, he was probably a Syrian brought from abroad to Ahas's court) thou hast no paternal burying place or kindred here. He was degraded; but (probably upon his repentance) the lower yet honourable office of "scribe" or secretary of state was given him, and in that office he is mentioned as if faithful (Isa. xxxvii. 2, etc.), so that the sentence of exile and humiliation, "tossed like a ball into a large country, and there

the chariots of his glory becoming the shame of his lord's house," was apparently reversed, though Jewish tradition says he was tied to the horses' tails by the enemy to whom he designed to betray Jerusalem, but who thought he mocked them. [See ELIAKIM.] It is possible that, unwarned by the past, he relapsed into treachery, and then were fulfilled Isaiah's prophetic threats, which but for his relapse would have been averted, and which were temporarily suspended.

H. recovered from the Philistines all the cities which his father Ahaz had lost, viz. of "the low country and the S. of Judah, Bethshean, Ajalon, Gederoth, Shocho, Timnah, Ginzon" with their dependent villages, "the Lord having brought Judah low because Ahaz had made Judah naked, and transgressed sore against the Lord" (2 Chron. xxviii. 18, 19). "H. smote them even unto Gaza (Gaza and Gath alone remained to them: Josephus, Ant. ix. 13, § 3), from the tower of the watchmen to the fenced city" (2 Kings xvii. 8). This was foretold by Isaiah (Isa. xiv. 29, 30): "Rejoice not thou, whole Palestina, because the God of him that smote thee (Uzziah, 2 Chron. xxvi. 6) is broken (viz. under Ahaz), for out of the serpent's (as Uzziah was regarded by the Philistines) root shall come forth a cockatrice," an adder, to the Philistines, H.; "and the firstborn of the poor (the poorest) shall feed" in safety, instead of constant alarms of Philistine invasions.

H. bore for a time the yoke of tribute imposed by the Assyrian Tiglath Pileser on Ahaz (2 Kings xvi. 7); but having spent much on the Philistine war, trusting in the aid of Egypt, he now ventured to withhold payment from Assyria. Sbalmaneser had begun, and Sargon had just terminated, the siege of Samaria (Isa. ix. 1, 4, 6; 2 Kings xvii. 6, 24; xviii. 7, 7, 9, 10 "THEY took it," 11). Sargon moreover removed some of the Israelites to "the cities of the Medes"; the Scripture herein being confirmed by Assyrian monuments which mention his seizing and annexing several Median cities, to which Assyrian policy would of course transplant distant colonists. Eight years subsequent to Samaria's fall, in H.'s fourteenth year, Sennacherib, in the third year of his reign according to Assyrian records, undertook his first expedition against Judah. In the interval between Samaria's fall and this invasion Tyre's gallant resistance under their king Elulæus had forced the Assyrians to retire after a five years' siege. H. had used this interval to "stop the waters of the fountains without the city, stopping the upper watercourse (rather 'spring head') of Gihon (i.e. the spring source of the Kedron stream, Nachal being the valley E. of the city, Ge the valley W. and S. of the city), and bringing it straight down to the W. side of the city of David" (i.e. into the valley separating mount Moriah and Zion from the upper city (2 Chron. xxxii. 3, 4, 13, 30): Zion must therefore have lain on the N. not on the S.W. of the city, so that the water brought to the

W. of it should be *inside* not outside the city); also building up the broken wall (using the materials of the houses which they broke down for the purpose), and raising it up to the towers, and another wall without, and repairing Millo in the city of David, and making darts and shields in abundance. H. also "gathered together the waters of the lower pool," i.e. brought into the city by subterranean passages in Zion rock the waters from the fountain which supplied the lower pool (Isa. xxii. 9-11, vii. 3; 2 Kings xx. 20). "He also made a ditch between the two walls for the water of the old pool," i.e. the lower pool's water he diverted to a new tank in the city between the two walls. His words too cheered the hearts of his captains and people, being the language of faith: "there be more with us than with him; with him is an arm of flesh, but with us is the Lord our God to fight our battles." So "the people rested themselves upon his words." [See JERUSALEM.]

Sennacherib undertook two expeditions against Judah. In the first he took all Judah's fenced cities, and H.



BABYLONIAN COIN: A FENCED CITY.

sent saying, "I have offended; return from me, that which thou puttest upon me I will bear"; and "the king of Assyria appointed 300 talents of silver, and 30 talents of gold." The monuments confirm this Scripture statement: "because H. king of Judah would not submit, I took 46 of his strong fenced cities . . . and from these, as spoil, 200,150 people, with horses, asses, camels, oxen, and sheep; and H. himself I shut up in Jerusalem, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates. . . . Then H. sent out to me the chiefs with 30 talents of gold and 800 talents of silver . . . by way of tribute." The patriotism of the Hebrew historian (2 Kings xviii.) suppresses the ravages, advance on the capital, and the siege; but Isaiah (x. 28-32, xxii. 1-14, xxiv., xxix.) more vividly than even Sennacherib's annalist notices all. In the main facts there is a singular agreement between the sacred and the secular records, the variation in the number of talents of silver being probably due to the Hebrew recording the number appointed as permanent tribute, the Assyrian the whole that was actually carried off. The inscriptions record that Ekron had submitted to H. and delivered their king Padi up to him because of his adherence to Assyria. Sennacherib recovered Padi from Jerusalem and seated him again on the throne.

H.'s sickness must have occurred just before Sennacherib's expedition, for God assures him (Isa. xxxviii. 6), "I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city," in the 14th year of H.'s reign. Moreover, 15

years was the addition promised by God to his life, which added to the 14 would give 29, the actual number of years in all that he reigned. His sickness was owing to an inflammatory carbuncle and abscess. Having then no heir, he shrank from death with a fear scarcely worthy of a believer. God granted his earnest prayer; "afore Isaiah had gone out into the middle court the word of the Lord came to him," i.e. when he had just left H. and H. was in the act of praying, and after having heard God's message, "thou shalt die." God hears whilst His children are yet speaking (Isa. lxx. 24, Ps. xxxii. 5, Dan. ix. 21). Our wishes, when gratified, often prove curses. Three years afterwards H. had a son, Manasseh, the chief cause of God's wrath against Judah and of the overthrow of the kingdom (2 Kings xxiii. 26, 27). God gave H. as a sign of recovery the recession of the shadow ten degrees on Ahaz's DIAL [see], an obelisk in the midst of the court, the shadow of which could be seen by H. from his sick chamber, falling on the successive steps ascending to his palace.

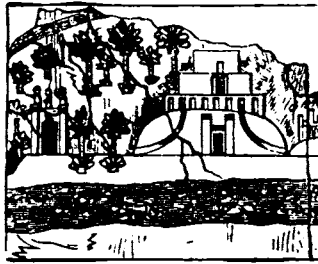
H. composed a thanksgiving hymn for his recovery, based on the psalms of David, which he had restored to liturgical use in the temple. The beginning rests on Ps. cii. 2, the first half of ver. 11 on Ps. xxvii. 13 (*chedel*, "the world" or *age soon ceasing*, is from *chadal* "to cease"; usually written *cheled*, this transitory world, Ps. xlix. 1; ver. 18 on Ps. vi. 5, xxx. 9; and the beginning of ver. 20 on Ps. lxx. 1. [See HEPHZIBAH.] H. did not disbelieve in a future state, but regarded the disembodied state as one wherein men cannot declare the praises of God before men, it is as to this world an unseen land of stillness, the living alone can praise God on earth. That the true view was at the time held of the blessedness of the sleeping saints Isa. lvii. 1, 2 proves. A cake of figs was the instrument used for the cure; God can make effectual the simplest means.

Sennacherib's object in his second expedition was Egypt, H.'s ally. Hence with the great body of his army he advanced towards Egypt by S.W. Palestine, and did not himself approach Jerusalem; this was two years after the former invasion. The Assyrian annals are silent as to Sennacherib's second expedition in the fifth year of his reign, which began by his "treacherously" (Isa. xxxiii. 1) attacking LACHISH [see], and which ended in the destruction recorded in 2 Kings xix. 35; for, unlike the faithful Jewish historians, they never record any of their monarch's disasters. But the disaster is tacitly deducible in the Assyrian records from the discontinuance subsequently of expeditions by Sennacherib westward farther than Cilicia. The Assyrians did not resume aggression upon southern Syria and Egypt till the close of Esarhaddon's reign. Moreover the Egyptian priests told Herodotus, from their records, that, a century and a half before Cambyses, Sennacherib led a boat of Assyrians and Arabs to the Egyptian border where king Sethos met them near Pelusium on the E. of the Nile;

and that swarms of field mice ate the Assyrians' quivers, bowstrings, and shield thongs in the night, so in the morning they fled, and multitudes fell, having no arms to defend themselves. Sennacherib erected a monument, a man in stone with a mouse in his hand, and the inscription, "Look on me and learn to reverence the gods." The mouse symbolised ruin (1 Sam. vi. 4, 5); the story arose out of this symbolical statue, not the statue out of the literal story. Sennacherib, according to Assyrian inscriptions, which mention the 22nd year of his reign, lived about 17 years after the invasion and was slain by his two sons.

Isaiah, whilst disapproving of trust in Egypt, regarded the voluntarily offered aid of the tall and warlike Ethiopians as providential (xviii. 1, 2, 7). "Ho (not Woe!) to the land of the winged bark," or else "to the land of the clanging sound of wings" (i.e. armies). To Ethiopia Isaiah announces the overthrow of Sennacherib the common foe, and desires the Ethiopian ambassadors, then at Jerusalem, to carry the tidings to their people. TIRHAKAH'S [see] coming forth to encounter Sennacherib created a diversion in favour of Judah. In the former invasion Sennacherib in his first expedition inflicted a decisive blow on the united forces of Egypt and Ethiopia at *Attagu* (possibly the Eltekon of Josh. xv. 59); but now he was forced to raise the siege of Pelusium by Tirhakah, and send an imperious letter to H. by Babshakheh, whose sneers at his religious reforms in removing the high places (2 Kings xviii. 22-32) and flattering promises in fluent Hebrew to the people favour the idea that he was a renegade Jew. H.'s simple childlike faith appears in his spreading the foe's insolent letter before the Lord. His faith received an immediate answer of peace; 185,000 were slain by the angel of the Lord in the "night," perhaps by "the plague that walketh in darkness" (2 Kings xix. 35, with which Isa. xxxvii. 36 undesignedly accords, "when they arose early in the morning"). In this second expedition, according to Jehovah's word, Sennacherib did not "come before the city with shields, nor cast a bank against it" (Isa. xxxvii. 33); whereas in the first he shut H. up as a "bird in a cage" also "raising banks of earth against the gates." It is possible Babshakheh took the army with him from Jerusalem to Libnah on the borders of Egypt (ver. 8), and that the destruction occurred there, which accords with the Egyptian story to Herodotus above; the Lord's words "he shall not shoot an arrow there, nor come before it with shields" seem corrupted into the Egyptian legend of the mice gnawing the bowstrings and shield straps. In Sennacherib's account of his wars with H., inscribed with ununiform characters in the hall of the palace of Koyunjik

built by him (140 ft. long by 120 broad), wherein the Jewish physi-



FROM ROTUNDE.

ognomy of the captives is discernible, after mentioning the capture of the 200,150 Jews heads, "then I prayed unto God," the only instance of God's name in an inscription without a heathen adjunct. On returning to Nineveh Sennacherib, according to Tobit i. 18, revenged himself on the Jews then in his power; but that apocryphal book makes him die 55 days afterwards, whereas 17 years elapsed: see above.

In Isa. xxxix. an embassy from Merodach Baladan to H. is recorded. He congratulated H. on his recovery, and sent also a present. About this time precisely it was that Babylon had revolted from Assyria, and set up an independent kingdom. Scripture calls him "king of Babylon," though both before and after him Babylon was subject to Assyria. This is an undesigned coincidence of Scripture with secular history, confirming the truth of the former. The Assyrian inscriptions say he reigned twice, and that Sennacherib in his first year expelled him and set up Belib in his stead. Probably he recovered the Babylonian kingdom when Sennacherib was weakened by his disaster in Judah, and sent the embassy not merely to congratulate H. on his recovery but mainly to court H.'s alliance, as having like himself cast off the Assyrian yoke. Hence arose H.'s excessive attention to his ambassadors. But how had H. such a store of precious things? Either the transaction was before H.'s straits when he had to cut off the gold from the doors and pillars of the temple, to give to the Assyrian king. [Then Merodach Baladan's embassy would be during his earlier reign at Babylon, in Sargon's time, 718 B.C.; whereas his second reign fell in 703 B.C., five or six years before the date of H.'s death (these dates are deduced from the Assyrian records, if they be trustworthy). The chronology favours the view that H.'s sickness and Merodach Baladan's embassy were some years before Sennacherib, in the first reign of Merodach Baladan.] Or the more probable (though the dates cause difficulty) explanation is in 2 Chron. xxxii. 22, 23: "thus the Lord saved H. from Sennacherib. . . . And many brought gifts unto the Lord (doubtless impressed with His great majesty and power in the miraculous destruction of the Assyrians) to Jerusalem, and presents to H. king of Judah; so that he was magnified in the sight of all nations from thence-

forth." The spoils of the Assyrian host left in panic, as on a different occasion (2 Kings vii. 16), would add to H.'s wealth. The sending of the embassy so long after his recovery is accounted for by Babylon being then regarded in respect to Judah as "a far country" (Isa. xxxix. 3), also by the impossibility of sending sooner during Sennacherib's invasion; moreover another object of the princes of Babylon, which was famed for astronomy, was "to enquire of the wonder that was done in the land" (2 Chron. xxxii. 26, 28, 31), i.e. the recession of the shadow on Abaz's dial. H. was "glad"; it was not the act but the ostentatious spirit, and the unbelief tempting him to rest on Babylon, proud of its alliance, instead of on Jehovah, which called forth God's retributive threat that Babylon, the instrument of his and Judah's sin, should be the instrument of their punishment (Isa. xxxix. 5-7); fulfilled 120 years afterwards. Ingratitude to God, and pride, were his fault in this affair; "H. rendered not again according to the benefit done unto him, for his heart was lifted up," "God leaving him to try him, that He might know all that was in his heart" (Deut. viii. 2). But when the believer's foot slides, it slides the deeper into humility. First, H. frankly confessed "all"; unlike Saul and Aza, submitting to God's servant though his subject (Isa. xxxix. 4; 2 Chron. xvi. 7-10; 1 Sam. xv. 20, 21), and "humbling himself for the pride of his heart," and "accepting the punishment of his iniquity" (Lev. xxvi. 41) meekly, and even finding cause for thanksgiving in the mitigating fact foretold by implication, "there shall be peace and truth in my days." Not the language of mere selfishness, but of one feeling that the national corruption must at last lead to the threatened judgment, and thanking God for the stroke being deferred yet for a time. The prophecy of the carrying away to Babylon, in the form of a rebuke, forms the connecting link between the former portion of Isaiah's prophecies (i.—xxxix.), which relate to the deliverance from Assyria, and the latter (xl.—lxvi.) as to the deliverance from Babylon, more than a century and a half later.

Ps. xlvi. and lxxvi. commemorate Sennacherib's overthrow. Two coincidences in Ps. xlvi. occur: "the city of God" (ver. 4) is that wherein "God is in the midst," so that "she shall not be moved," just as history states that the mother city Jerusalem alone escaped, whereas "all the defenced cities of Judah" fell before Sennacherib (Isa. xxxvi. 1); also in ver. 10, "Be still and know that I am God, I will be exalted in the earth," is God's reply to H.'s prayer, "O Lord our God save us, that all the kingdoms of the earth may know that Thou art the Lord" (Isa. xxxvii. 20). Also ver. 5, "God shall help her . . . right early," Heb. *at the turning of the morning* (Ps. xxx. 5 end). On the previous night the cause of the city of God seemed desperate and the Assyrian triumphant, but "when they (the Jews) arose early in the morn-

ing, behold they (the Assyrians) were all dead corpses" (Isa. xxxvii. 36). In ver. 8-10 Sennacherib's overthrow is made the earnest of the final cessation of wars throughout the earth under the Prince of Peace, after He shall have made "desolations" of the adversary.

Ps. lxxvi. 3, "there brake He the arrows of the bow . . . shield . . . sword . . . battle," implies that by one stroke at Jerusalem (which opposes the view that Libnah was the scene of the Assyrian overthrow) God ended completely the war. Ver. 6, 8 imply that it was by Jehovah's direct interposition. The "death sleep" of the host at God's rebuke is described vividly (ver. 5, 6), the camp so recently full of life now lying still as death. "The stout hearted are spoiled, they have slept their sleep. . . . At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep." God's "cutting off the breath (spirit) of princes" (ver. 13) implies probably that Bahabakeh and other leaders fell on the same night. "Let all that be round about Him bring presents unto Him that ought to be feared" (ver. 11) accords with the fact recorded 2 Chron. xxxii. 22, 23. The assurance of God's help in Ps. lxxv. accords with Isa. xxxvii. 21-35; also the omission of the N. among the quarters whence help is expected accords with the Assyrian attack being from the N.

H. died in his 56th year after a 29 years' reign, 697 B.C. He was buried "in the chiefest (or highest) of the sepulchres of the sons of David, and all Judah and Jerusalem did him honour at his death" (Prov. x. 7). His "acts and goodness were written in the vision of Isaiah . . . and in the book of the kings of Judah and Israel" (2 Chron. xxxii. 32, 33). A fitting accompaniment of the religious reformation he wrought was his setting "the men of H." (Isaiah, Micah, Joah, etc.) to "copy out" some of the 3000 proverb which Solomon spake 300 years before: thus he brought forth the word of God from its obscurity (1 Kings iv. 32, Eccles. xii. 9, Prov. xxv. 1).

2. Son of Neariah, of Judah (1 Chron. iii. 23, Zeph. i. 1).

Hezion. King of Syria, father of Tabrimon; grandfather of Benhadad. Possibly = Besou, Solomon's contemporary (1 Kings xv. 18, xi. 23).

Hezir. L. 1 Chron. xxiv. 15. 2. Neh. x. 20.

Hezrai, in the kerī or Heb. marg.; Hezro in the Heb. text, kethib (2 Sam. xxiii. 35): "the Carmelite." Once perhaps an adherent of Nabal (1 Chron. xi. 37).

Hezron. L. Gen. xli. 9, Exod. vi. 14, Num. xxvi. 6. 2. Gen. xli. 12, Ruth iv. 18; Esrom Matt. i. 3.

Hiddai. 2 Sam. xxiii. 30, "of the brooks (torrents) of Gaash." HURAI 1 Chron. xi. 32.

Hiddekel. Tigris. A river of EDEN [see], going "eastward to Assyria" (Gen. ii. 14). "The great river" (Dan. x. 4). From hai "lively," and digla "an arrow," in early Babylonian; equivalent to *Tigra* in Aryan. Now called by the Arabs *Dijleh*.

Hiel = *God liveth*. Native of Bethel. Rebuilt, i.e. restored as a fortified town, Jericho in Ahab's reign, who hoped through fortifying it (for H. was Ahab's profane and reckless tool) to have on his borders a city securing to himself the passage of Jordan. In H. was fulfilled Joshua's curse on the rebuilder of Jericho (vi. 26), "he shall lay the foundation in (i.e. at the price of) his firstborn (Abiram), and in (i.e. at the price of) his youngest son (Segub) shall he set up the gates of it." The builder paid for its restoration by the loss of all his sons, from the firstborn to the youngest. The Benjamites, by Joshua's allotment (xviii. 21), inhabited it, and it is called "the city of palms" (Jud. iii. 13, 2 Sam. x. 5); but not till Ahab's time, when men cast off all fear of Jehovah, was Joshua's curse fulfilled, when H. presumed to fortify it (1 Kings xvi. 34). The walls had been miraculously cast down, and it was against their being rebuilt that the curse was levelled. The sin marks how deeply Israel had fallen; the curse how God will not let His word be transgressed with impunity.

Hierapolis. Col. iv. 13. Associated as the seat of a church with the neighbouring Colosse and Laodicea; on a height between the rivers Lycus and Meander, within a few miles of one another; the three churches were probably all founded by Ephras. Now *Pambouk Kalesi*. Hot calcareous springs are near, which have deposited curious incrustations. There is a frozen cascade, the surface wavy, as of water suddenly petrified. A mephitic cavern, Plutonium, was anciently connected with the worship of Cybele, whence the city was designated *Hierapolis*, "the sacred city."

Hieroglyphics. One of the earliest modes of representing visibly the words or ideas already orally expressed. For many centuries the key to these representations was altogether unknown; but a piece of granite found near Rosetta by the French



ROSETTA STONE.

army in 1798, and now in the British Museum, contains a decree in honour of Ptolemy Epiphanes (204 B.C.) written in hieroglyphics with a Gr. translation alongside. Also the shaft of an obelisk brought to England from Philæ in the S. of Egypt contains a hieroglyphic inscription of its dedication to the gods by Ptolemy Physcon and Cleopatra (146 B.C.) and at the base a Gr. inscription. Champollion, by comparing the Gr. names Ptolemy and Cleopatra with the hieroglyphics corresponding, made out letter by letter. Young and others have perfected the transcription of Heb. and the Egyptian hieroglyphic. Thus the derivation from Egyptian of many of the Hebraised words in Exodus is proved, confirming its having been written by one in such circumstances as Moses was.

The hieroglyphics originally were picture writing, but in the form handed down to us on oldest monuments they are phonetic with occasionally an accompanying picture of the object in order to make the group of hieroglyphic letters which form the word more intelligible.



CLEOPATRA'S NEEDLE.

Higgaion = meditation, from *hagah* "to meditate." Found Ps. ix. 16, xix. 14, xcii. 3 marg. "upon the harp with musing" (Lam. iii. 61). A call to solemn reflection on God's dealings. The Selah (a pause in the music) follows to give time for meditation.

High places. Archæological and scientific researches have made it evident that in the varying forms of early religions, and in lands far distant from each other, high places were selected for worship of a sacrificial character. This was so especially among the Moabites (Isa. xv. 2, xvi. 12; Num. xxiii. 28). The three altars built by Abraham at Shechem, between Bethel and Ai, and at Mamre, were on heights. Such sites consecrated of old would naturally be resorted to in after times as sanctuaries. Not only these, but heights originally dedicated to idols (Num. xxxiii. 52, Lev. xxvi. 30). The law forbade sacrificial worship elsewhere save at the one national sanctuary. Old usage however strove against the law, and too frequently reasserted itself. The high places polluted by idol worship (2 Kings xxiii. 9) were condemned by all the kings that worshipped Jehovah. But those sacred to Jehovah (2 Chron. xxxii. 12, xxxiii. 17) were tolerated by less thoroughly reforming kings; and sacrifices and burnt incense were offered on them (1 Kings xii. 3, xiv. 4, xv. 35). Hezekiah and Josiah removed them utterly, as opposed to the letter of the law and mostly to the spirit of it too (2 Kings xviii. 4, xxxiii. 5 marg.; 2 Chron. xxxiv. 3). In the time of the judges (Jud. vi. 25, 26, xii. 16-23; 1 Sam. vii. 10, xvi. 5), and whilst the

temple was yet unbuilt (1 Kings iii. 2), and in the Israelite northern kingdom, where religious order could not be preserved, owing to the severance from Judah (1 Kings xviii. 30), greater latitude was allowed. But the strict rule was against it, except where God specially (1 Chron. xxi. 26) sanctioned sacrifice on some one occasion at a place (Dent. xii. 4-11, Lev. xvii. 3, 4, John iv. 20). The priests whom the kings of Judah ordained to burn incense in the high places were called Chemarim; comp. Hos. x. 5, Zeph. i. 4, idol priests not having reached the age of puberty, meaning "ministers of the gods," the Tyrian *camilli*, (black attired ministers, *subordinate* to the priests, they felled the victim,) from *chamar* "to be black." The high places of Dan and Bethel were already sacred by usage; so Jeroboam found it easy to induce the people to forsake the temple and cherubim at Jerusalem for his calves in Dan and Bethel. *Bamoth*, the Heb. for "high places," became so common that the term was used for a shrine in a valley or a city (2 Kings xvii. 9, Ezek. vi. 31, Jer. vii. 31). In Ezek. xi. 20, "I said . . . what is the high place wherunto ye go? And the name thereof is called Bamah unto this day," the sense is, You ought to have long since put away the name, and the high place which it expresses; the very name implies it is not sanctioned by Me; therefore your sacrifice even to Me in it (much more to idols) is only a "provocation" to Me (ver. 28). In Ezek. xvi. 16, "of thy garments thou didst take and deckedst thy high places with divers colours," the sense is: as a harlot spreading her tent of divers colours to lure victims, so Israel set up on the high places, not stone chapels, but tents hung with coloured tapestry, as the "woven hangings of *Asherah* Astarte" (the right transl. for "grove") (2 Kings xxiii. 7).

Asa in one place is said to have taken away the high places, in another not so; also Jehoshaphat similarly. The seeming discrepancy occurs not only between Kings and Chronicles, but even between different passages of the same chronicler. Doubtless the godly kings at first tried to put down entirely the high places, but afterwards yielded to the general usage of the people in cases where the high place was to *Jehovah*; where it was to idols they put them down utterly. "They opposed impiety but winked at error" (Bp. Hall). So rooted was the practice that the removal of the high places was made by *Rabshakeh* a taunt against *Hesekiah* as if it were an impious innovation against *Jehovah's* honour; evidently he knew that the act had provoked the enmity of a considerable party among the Jews.

Highpriest. In Heb. "THE priest," and in books after the pentateuch "the great priest," "the head priest," or "chief priest." (2 Kings xv. 18). In Lev. iv. 3 and elsewhere "the priest that is anointed," for he alone of the priests was anointed on the head in consecration, "the crown of the anointing oil of his God" (Lev. xxi. 12), i.e. the holy oil was

poured on his head like a crown (Exod. xxix. 7), a peculiarly compounded ointment (xxx. 22-33) which it was death to imitate or to put upon a stranger. Certain priests, "apothecaries," manufactured it (Neb. iii. 8); this oil was wanting in the second temple. The anointing of the ordinary priests was limited to sprinkling their garments with the anointing oil (Exod. xxviii. 41, etc., xxix. 21; Lev. viii. 30), which does not sanction the Jewish tradition that the oil was smeared on the forehead of the ordinary priests with the finger. The highpriest's special designation, "the priest that is anointed" (iv. 3), implies a marked distinction between his anointing and theirs, besides what was common to both, viz. the "sprinkling." Love is compared to it, streaming down from Aaron's head upon his beard, then to his skirts (Ps. cxxxii. 3). Christ the antitypical Highpriest was anointed with the fulness of the Spirit (Dan. ix. 24, Acts x. 38, John iii. 34); from Him the Spirit in measure streams on His members who touch by faith the hem of His garment (Matt. ix. 20, John i. 16).

Besides the girdle common to all the priests the highpriest wore also the curious girdle of the ephod. Of eight articles of priestly dress the coat or tunic, girdle, breeches, and bonnet or turban belonged also to the common priests; the breastplate, ephod with the curious girdle, mitre (instead of the ordinary priest's turban) and robe of the ephod were peculiar to the highpriest. The breastplate (*choshen*, "ornament," literally) was two spans long by one broad, but doubled it became a square, fastened by rings and chains of gold to the two onyx stones on the shoulders, and beneath with two other rings and a lace of blue to two rings in the ephod above the curious girdle. On it were the 12 stones in four rows, with the 12 tribes engraven in the order of the encampment; just as the names of the 12 tribes were on the 12 pearl gates, and in the 12 foundations (of precious stones) of the New Jerusalem wall the names of the 12 apostles of the Lamb.

He represented the whole chosen nation as "a kingdom of priests" (Exod. xix. 6). In other nations the priesthood was dissevered from every other class, but in Israel Levi held the priesthood rightfully belonging to all, and only delegated to one tribe and family as representing the whole; as Num. viii. 10 proves. This trust was delegated to Levi only until all the children of God could exercise it suitably. Christianity restores the suspended relation of God's people as all king-priests unto God (1 Pet. ii. 9, Rev. i. 6). In the Jewish church there was a delegation of the priesthood to one tribe and family; not so in the Christian church, which unites under the antitypical Melchisedek the kingdom and priesthood which were distinct in Israel. United to Messiah, the spiritual Israel the church shall form one grand heavenly king-priesthood as literal Israel shall be the earthly king-priesthood among the nations (Isa. lxi. 6, lvi.

21). Christian ministers as distinct from laymen are never called in N. T. *hierets*, "sacerdotal priests," as the Jewish priests were. The highpriest alone entered the holy of holies once a year; but we have "boldness to enter" it through the rent veil of Christ's flesh continually (Heb. x. 19, 20). He alone consulted God by the mysterious Urim and Thummim; we have truly our fellowship with the Father of lights (1 John i. 3, ii. 20; Jas. i. 17, 18), having our "unction from the Holy One" and knowing all things. The highpriest's death prefigured Christ's who set the blood-stained captive free (Num. xxv. 25). The first separation of Aaron to the priesthood, which previously belonged to the firstborn, occurs in Exod. xxviii., after the directions for the tabernacle and its furniture. Previously Moses bidding him lay up the pot of manna before the Lord implied that the ark would, when made, be under his charge. His being taken up with Nadab and Abihu to see the glory of the God of Israel foreshadowed his hereditary priesthood; also xxvii. 21, xxix. 9, 24.

Josephus, LXX., and Scripture favour the view that the 12 breastplate stones were the Urim and Thummim. Answers were given by *Jehovah* to the highpriest (John xi. 51) whilst wearing them and the ephod (1 Sam. xiv. 3, 18, 19, xxiii. 2, 4, 9, 11, 22, xxviii. 6; 2 Sam. v. 23; Jud. xx. 28). "Judgment" was the breastplate's chief significance (Exod. xxviii. 30). "Aaron shall bear the judgment of . . . Israel upon his heart before the Lord continually," viz. the judicial sentence of justification, often represented by a particular kind of robe (Isa. lxi. 10, lxii. 3). So the white linen robe expresses the righteousness or justification of the saints (Rev. iii. 4, 5; xix. 14). *Joshua* the highpriest represented the nation on its trial before God, at first in filthy garments to represent its guilt, Satan accusing; then by Messiah's intercession justified; therefore the filthy garments are removed and a change of raiment is given and a fair mitre put on his head (Zech. iii.). Thus "the breastplate of righteousness" or "judgment" symbolises Israel's 12 tribes accepted on the ground of the highpriest's sacrificial intercession before God (Num. xxiii. 21). Thummim expresses *perfections*, Urim lights. Israel's perfect justification in "the Lord her righteousness" and her consequent ultimate prosperity are thus symbolised (Isa. lx. 1, lxii. 1, 2). Levi the priest tribe is called "God's holy one," privileged to bear the Urim and Thummim because of proved faithfulness (Deut. xxxiii. 8). Israel's justification in the person of her highpriest is the ground of her receiving through him communications of God's will. Her children's being "taught of *Jehovah*" is so connected with "His laying her stones with fair colours" (Isa. liv. 11-17). S. Clark (Speaker's Comm.) thinks that some means of casting lots were kept in the bag formed by the doubled fold of the *choshen* or breastplate, and that these were the Urim and

Thummim: Exod. xxviii. 15-30, "thou shalt put in the breastplate of judgment the Urim and Thummim." But this passage suits at least as well the view that the Urim and Thummim were the 12 precious stones put into the piece of cunning (*skilled weaver's*) work, and representing Israel "perfected" and "shining with light" because justified before God, as the view that they were some distinct means of lot casting, inside the fold of the choshen. [See URIM AND THUMMIM.]

The ephod consisted of blue, purple, and scarlet yarn and "fine twined linen," wrought in "work of the skilled weaver"; the highpriest's distinctive vestment (1 Sam. ii. 28, xiv. 3, xxi. 9, xxiii. 6, 9, xxx. 7) to which "the breastplate of judgment" was attached (Exod. xxviii. 6-12, 25-29; xxxix. 2-7). It consisted of a back piece and a front piece joined by shoulder straps; ver. 23 transl. "two rings of gold shalt thou make, and put them on the two shoulder pieces of the ephod, low down in the front of it, near the joining, above the band for fastening it" (Speaker's Comm.). Below the arms the two pieces were kept in place by a band attached to one of the pieces ("the curious girdle of the ephod", "of the same work, of one piece with it" (ver. 8). Two onyx stones, each inscribed with the names of six tribes, clasped together on the shoulders the back and front pieces. An ordinary linen ephod was worn by other priests (1 Sam. xxii. 18); by Samuel, only a Levite (2 Sam. ii. 18); and by David (vi. 14).

The robe of the ephod (*mail*). A simple, skyblue frock, without seam or sleeves, drawn over the head, visible above and below the ephod, the elaborate texture of which it set off as a ground work; transl. Exod. xxviii. 32, "its opening for the head shall be in the middle of it," a round hole not connected with any slit before or behind. The skirt was ornamented with pomegranates of blue, purple, and scarlet, a small golden bell being attached between each two of the pomegranates (ver. 33-35). The bells' sound heard from within the veil by those outside assured them that the highpriest, though out of sight, was ministering in their behalf, and acceptably before God, for otherwise he would have been smitten with death, which the sounding bells showed he was not.

The mitre or turban, a twisted band of linen coiled into a cap, with the gold plate in front fastened to a blue lace or band (which went round the mitre) and engraved with *Holiness to the Lord*. Rabbi Elieser in Hadrian's reign saw it at Rome, probably with the other temple spoils deposited in the Temple of Peace.

Four garments were common to all priests. "The coat of fine linen embroidered," rather "woven in diaper work," the threads of one colour being diapered in checkers by the ordinary weaver (xxviii. 39, xxxix. 27): a long tunic worn next the skin, the sleeves of which appeared from under the ephod. "The girdle (abnet) of needlework" ("of the work of the

embroiderer," Speaker's Comm.) was of three colours, the texture loose, wound several times round the body, the ends hanging to the feet but thrown over the shoulder in active work. The breeches or drawers, of linen. The bonnet or turban, of linen, for the head, but not in cone shape as the highpriest's mitre. The highpriest's successors



DRESS OF PALMIST.

were inaugurated by wearing these eight articles of dress seven successive days. They were kept in the Baris built by Hyrcanus for the purpose, and called Antonia by Herod, to be along with the highpriesthood at the king's disposal. The highpriest in his robes of glory and beauty in Josephus' time entered the temple before all the people on the great DAY OF ATONEMENT [see], then in secret in obedience to the law (Lev. xvi. 4, 24) assumed his linen garments alone and made expiation; afterwards resuming his splendid robes, he appeared before the people (Bell. Jud. v. 5, 7).

A sagan or deputy, next in dignity to the highpriest, was often appointed; "the second priest" (2 Kings xxiii. 4, xxv. 18). He was *memunneh*, "prefect of the temple," and officiated in the absence of the highpriest. Annas was deposed by Valerius Gratus (A. U. C. 779), and Joseph or Caiaphas, his son-in-law, was made highpriest (John xviii. 13). Annas retained in the Jews' feeling the lawful highpriesthood, and had influence enough to get his five sons successively appointed; as sagan he evaded the Roman deposition and kept his power.

Any blemish or illegitimate birth debarred from the highpriesthood. So Christ (Heb. vii. 26). The epistle to the Hebrews explains the antitypical meaning of the highpriesthood, realized in Christ. He was "appointed" and "called of God" (Heb. iii. 1, 2; v. 4, 5), "after the order of Melchizedek" (v. 6; vi. 20; vii. 15, 17; Ps. cx. 4). Superior to the Aaronic priests (Heb. vii. 11, 16, 22; viii. 1, 2, 6) in that He was "consecrated with an oath" (vii. 20, 21), has an intransmissible priesthood (marg. vii. 23, 28), was "holy, harmless, and undefiled," and without "infirmity" (26-28), "faithful to Him that appointed Him" as the "Son," whereas Moses the lawgiver was but a "servant"; needed no sacrifice for Himself (ver. 27); Himself the sacrifice, purifying "the heavenly things" (ix. 14, 26), "better" than the sacrifices which "purified the patterns of things in the heavens" (23); not often, but offered once for all (vii. 27; ix. 25, 26, 28; x. 1, 2, 12, 9, 10-14, 17, 18); "making him that did the service perfect, as pertaining to the conscience," which the law sacrifices could not (ix. 9; x. 1, 2, 16-22). "A merciful and faithful highpriest, to make reconciliation for the sins of the people" (ii. 17). "Obtained eternal redemption for us" (ix. 12). "Passed into the heavens" (iv. 14) "to appear in the presence of God for us," as

our advocating highpriest within the heavenly veil (ix. 24, vii. 25). "Tempted Himself in all points like as we are, yet without sin," He is able to succour the tempted (ii. 18); "touched with the feeling of our infirmities," and so having the needful qualification of a priest, that He "can have compassion on the ignorant, and on them that are out of the way" (iv. 15, v. 2). "Blesses in turning men from their iniquities" (Acts iii. 26, Num. vi. 23-26). At once the King and the Priest upon His throne (Zech. vi. 13). As the priests' genealogy had to be traced, so Christ's Divine sonship and human descent from David. Their bodily soundness typifies His faultless perfection without blemish or spot (Heb. vii. 26). The highpriest's obligation to marry a wife in her virginity answers to the bride of the Lamb (2 Cor. xi. 2, Rev. xiv. 4). The highpriest's ephod of gold, blue, and purple represents the lovely graces of His manhood. The firm and orderly setting of the precious stones in the breastplate answers to the firm union of Christ's people, His jewels, to Himself; earth and hell cannot sever them (Mal. iii. 17). The highpriest's consecration at the tabernacle door with waashing in water, arraying in priestly vestments, anointing with costly oil, and sanctifying with sacrifices, answer to Christ's baptism with water, anointing with the Holy Ghost, and clothing with His curiously wrought body (Heb. x. 5, Ps. cxxxix. 15). Like the highpriest Christ sacrificed for, prays for, blesses, instructs, oversees the service of His people in the spiritual temple, blows the gospel trumpet, judges. Having such a "highpriest passed into the heavens," "over the house of God," we ought to "hold fast our profession," "without wavering," ever "drawing near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. iv. 14, x. 21-23). The epistle to the Hebrews is the N. T. Leviticus, unfolding the spiritual and everlasting meaning of the legal priestly types fulfilled in Christ. His true sphere of priesthood is in heaven, for "if He were on earth He would not even be a priest" (viii. 4, vii. 13, 14), being of Judah, not Levi the priestly tribe, whose functions He never assumed on earth because His was an infinitely better priesthood. His sacrifice on the cross on earth was a priestly act "without the gate"; but the crowning work, the bringing of the blood into the holy of holies, He could not do on earth, but could and did bring it into the better holy of holies above. He appeared to John in His highpriestly long white garment and golden girdle (Rev. i. 13). The gold, purple, etc., of the ephod typify the unsearchable riches of Christ. His robes are "for glory and beauty" to His saints; what He is, they are by union with Him (Isa. xxviii. 5, lxii. 8). The names of Israel's twelve tribes on the highpriest's shoulders and breast, as a memorial before the Lord continually, imply that the weight of our salvation is upon His shoulders, and our names on His

heart before God (S. of Sol. viii. 6), not one name is wanting (Isa. xlix. 16; John x. 3; Rev. ii. 17, iii. 12). His are the Urim and Thummim, "lights and perfections," whilst He bears the judgment of His Israel before the Lord continually (Ps. lxxii. 1). The curious girdle typifies His *alacrity* in ministering as our Highpriest, as one girding up the loins for action (Heb. x. 7, Luke ix. 51). Faithfulness and righteousness were His girdle (Isa. xi. 5). The bells on the hem sweetly sounding from within the veil typify the gospel joyful sound (Ps. lxxxix. 15); the pomegranates represent the fruits which accompany the gospel preaching. The plate with "Holiness to the Lord" implies "He is made unto us sanctification" (1 Cor. i. 30). Aaron was washed because sinful, Jesus was baptized "to fulfil all righteousness." Aaron was anointed with oil, Jesus with the Holy Ghost without measure (Acts x. 38, John iii. 34). Aaron was consecrated with the blood of beasts, Christ with His own blood. The highpriest could only marry a virgin or a priest's widow, typifying Christ's wedding to His Godhead our manhood in purity, and also wedding to Him the church and its members individually as "a chaste virgin" (Rev. xiv. 4, 2 Cor. xi. 2). His not going out of the sanctuary to mourn for the dead typifies that death and mourning shall be abolished by Christ, that where He is they cannot come (Rev. xxi. 4; Isa. xxxv. 10, xxv. 8). To draw nigh to God by any other highpriest, or to say self-sufficiently "all the congregation are holy," incurs Korah's guilt and penalty (Num. xvi.).

Phinehas, son of Eleazar, is the last of Eleazar's line before Eli (Jud. xx. 28). Eli in 1 Sam. i. 3, the next, is of Ithamar's line. Josephus supplies the interval by stating that Joseph Abiezer, i.e. Abishua, was the last highpriest of Phinehas' line before Zadok. How the transfer to Ithamar's line occurred we do not know; possibly by Abishua's son at his death being under age, and Eli so succeeding. Down to David the highpriests officiated in Shiloh in Ephraim, Joshua's tribe; under David and thenceforth in Jerusalem of Judah, David's tribe: the secular power from the first influencing the ecclesiastical. During the captivity of the ark and its neglect in Saul's days Samuel the prophet stands prominent as the interpreter of God's will, and Ahiah the highpriest is more in the background (Jud. xx. 27, 28; 1 Chron. xiii. 3; 1 Sam. vii. 2, xiv. 18). [See ABIAHATH in relation to Zadok.] The highpriest at Solomon's dedication of the temple in the 11th year of his reign was probably Zadok's grandson, Azariah, son of Ahimaz, for Zadok was old at Solomon's accession (1 Kings iv. 2; 1 Chron. vi. 9, 10); the notice that he executed the priest's office in Solomon's temple must refer to the Azariah of ver. 9, not of ver. 10. The non-mention of his name at the dedication shows how the royal power overshadowed the priestly. From David to Jehoiachin there are twenty kings. but from

Zadok to Jehozadak but 13 highpriests, in 1 Chron. vi. 8-15. The six first tally well to the six first kings, Amariah the sixth priest answering to Jehoshaphat the sixth king from David; also the five last tally to the five last kings, Hilkiah son of Shallum, fourth from the end, tallying to Josiah, the fourth king from the end. There are but two names for the intervening 240 years, Ahitub and Zadok. The histories supply four or five for the interval. Jehoiaha in Athaliah's and Joash's reigns, Zechariah, his son AZARIAH [see] in Uzziah's reign, Urijah in AHAZ' [see] reign, and AZARIAH [see] under Hezekiah. Josephus (Ant., xx. 10) brings up the number to 18. Seraiah ends the series, taken by Nebuzaradan and slain by Nebuchadnezzar, along with Zephaniah, the second priest or sagan (2 Kings xxv. 18). Seraiah's son, Jehozadak or Josedech, was carried captive (1 Chron. vi. 15). Excepting Jehoiaha, who overthrew Athaliah, and Azariah who withstood Uzziah, the kings took the lead in great religious movements. David arranged the temple service and 24 priest courses; Solomon dedicated the temple; Jehoshaphat directed Amariah and the priests as to teaching the people; Hezekiah led the reformation, and urged on Azariah; Josiah encouraged the priests in the service of the Lord's house. On the other hand the priests truckled to the idolatrous Manasseh; the highpriest Urijah was Ahaz' ready tool in copying the Damascus altar, supplanting Jehovah's brazen altar (2 Kings xvi. 10-16). No instance is recorded of consulting the Lord by Urim and Thummim after David. The prophets seem to have superseded the highpriests as media of revealing God's will (2 Chron. xv. xviii., xx. 14; 2 Kings xix. 2, xxii. 12-14; Jer. xxi. 1, 2). Yet Nehemiah seems to have expected the return of a "priest with Urim and Thummim" (vii. 65). The early cessation of responses proved by this favours the view that consultation was not the essential but the incidental use of "the breastplate of judgment."

Josedech died in Babylon. His son Jeshua co-operated zealously with Zerubbabel in the restoration of Israel's temple and polity along with Haggai and Zechariah. His successors were Joiakim, ELIASHIB [see], Joiada, Johanan (Jonathan), and Jaddua [see ALEXANDER] (Neh. xiii. 4-7, xii. 10, 11).

Josephus (Ant., xi. 8, § 5, etc.) states that Jaddua's brother Manasseh was at Sanballat's request made the first highpriest of the Samaritan temple by Alexander the Great. Simon the Just, second after Jaddua, was reputed the last of the Great Synagogue and the finisher of the O. T. canon. Jesus and Onias adopted the Gr. names Jason and Menelaus, and to gain the Syro-Greek kings' favour began to forsake the Jewish laws for Greek customs. A gymnasium at Jerusalem was built for the apostate Jews, and they endeavoured to conceal their circumcision when stripped at the games. This paved the way for the attack on Jehovah's worship

by Antiochus Epiphanes the O. T. Antichrist (1 Macc. i., 2 Macc. iv. 12-15). This attack roused the national zeal for their religion, and a brilliant succession of highpriests arose in the Asmonean family who combined civil rule and independent sovereignty with the highpriesthood. Judas Maccabeus (Josephus, Ant. xii. 10, § 6) was highpriest of the nation, but more probably Jonathan his brother was "the first of the sons of Asmoneus who was highpriest" (Life, § 1). They were of the course of Joarib, the first of the 24 courses, (1 Chron. xxiv. 7). The Asmonean dynasty lasted from 153 B.C. down to Aristobulus, Mariamne's brother, murdered by Herod 35 B.C. The independence of the Asmonean priest kings lasted till Pompey took Jerusalem and removed the diadem from Hyrcanus. Herod deposed and substituted highpriests at will. In the N. T. we see Annas highpriest at the beginning of John Baptist's ministry with Caiaphas second priest, but Caiaphas chief and Annas second at our Lord's crucifixion. Ananias, the same perhaps as Ananus murdered by the Zealots before Jerusalem's fall, was the one to whom Paul hastily said, "God shall smite thee, thou whited wall!" (Acts xxiii.). Theophilus, son of Ananus, was the highpriest from whom Saul received the letters of authority, for persecution, to the Damascus synagoge (ix.). Phannias was the last, dragged reluctantly by the Zealots and chosen by lot, "a mere rustic who scarcely knew what the highpriesthood meant." This shocking impiety, to them a subject of sport, drew tears from the other priests who beheld their law turned into ridicule (Josephus, B. J. iv. 3, § 8). So ended the highpriesthood, which had lasted for at least 14 centuries and comprised upwards of 76 highpriests! But One in whom the priesthood found its perfection had come, and the types in spite of Jewish resistance must withdraw before the Antitype who abideth for ever.

Hilon. A city of Judah allotted to the priests (1 Chron. vi. 58). Holon in Josh. xxi. 15.

Hilkiah = Jehovah is my portion. 1. 2 Kings xviii. 37. 2. Highpriest (2 Kings xxii. 4, etc.; 2 Chron. xxxiv. 9, etc.; 1 Chron. vi. 13, Ezra vii. 1). In the 18th year of Josiah's reign the king directed him to have the Lord's house repaired out of the money contributed by the people. So faithfully did the workmen execute their task that no reckoning was made with them of the money entrusted to them. H. in the course of the repairs "found the book of the law of the Lord, given by the hand of Moses," and being not able to read it himself gave it to Shaphan to read (2 Kings xxii. 8, etc., marg. 2 Chron. xxxiv. 14). Possibly Moses' own autograph copy, but "by the hand of Moses" may mean only that God gave it by means of him (xxxv. 6, John i. 17, Gal. iii. 19, Exod. ix. 35 marg., xxxv. 29, Neh. x. 20). Still the place where it was found, the temple, and its not having been found before but only brought to light during the

repairs, and that by the highpriest, identify it with the original temple copy deposited by Moses' command by the side of the ark within the veil (Deut. xxxi. 9, 26). The two tables of the decalogue were in the ark (1 Kings viii. 9); the book of the law by the ark, probably in a chest, securing its safety, attesting its Divine authority, and witnessing against Israel's breach of the covenant of which the ark was the symbol. The expression "the book of the law," not a book of laws, must refer to the well known book, the pentateuch, not to some book then coming to light for the first time. H. "found" it, not "forged" it under the name of Moses, as rationalists in despite of the text conjecture. Shaphan "read therein" (not the whole, which would require a different phrase, 2 Kings xxiii. 2) to the king. The threats and curses of the law against transgressors (Lev. xxvi.; Deut. xxviii., xxix.) were prominent in the passages read, and so overwhelmed the king that he rent his clothes. Probably Josiah, owing to the neglect of the law in Manasse's and Amon's ungodly reigns, had never heard the law read from before. The intimate acquaintance with both its words and truths which the psalmists and prophets long before Josiah's time display establishes the certainty of the pentateuch's prior existence and of its being the basis of their inspired utterances. Deuteronomy, the repetition of the law in a summary, was the leading portion read, just as at the reading in the feast of tabernacles every seventh year, the year of release, not the whole pentateuch but lessons from it day by day were read (Neh. viii. 13, ix. 3, 5, etc.; Deut. i. 5, xxxi. 9-13). "The covenant," and the words "with all their heart and soul" (2 Kings xxiii. 2, 3), answer to the same in Deut. xix. 1, xxx. 2; comp. also 2 Chron. xxxv. 3 with Deut. xxiii. 10. Josiah's final and utter destruction of idolatrous symbols, removal of wizards, and keeping of the passover were the fruits of his hearing Deut. xvi., xviii. Allusions also occur to Lev. xxiii. 5, xxii. 1, 5, iii. 2-5, Num. viii. 20-22, ix. 3, in 2 Chron. xxxv. 1, 6, 11, 12. Jeremiah's frequent references to Deuteronomy are well known; comp. xi. 3-5, where he quotes Deut. xxvii. 26. This correspondence is doubtless due to the prominence given to Deuteronomy in reading the book of the law just then found; the finding and the reading would naturally interest Jeremiah deeply and tinge his prophecies. Josiah read (*i.e. caused to be read*) "all the words of the book of the covenant found in the house of the Lord," *i.e. all the essential parts*, "the commandments, statutes, and rights," without the reasons and exhortations, narratives, etc.; just as Joshua (viii. 32-35) did at Ebal and Gerizim. The directions for the reading of the law every seventh year or year of release, also the direction (Deut. xvii. 18, 19) that a copy of the law should be made for the king distinct from that of the priests and Levites, imply a paucity of readers and of copies (comp. 2

Chron. xvii. 9, 2 Kings xiv. 6, xviii. 5, 6). Shaphan the professional "scribe" read it to Josiah, who as well as H. probably could not read, for reading and writing were confined to the "scribes," excepting a few who like Moses had learned in Egypt (Acts vii. 22). The ignorance of the law which this narrative implies accords with the prevalence of idolatry and of a low state of education ever since Jehoshaphat's alliance with Ahab, except in Hezekiah's reign. H. was employed by Josiah also to consult Huldah the prophetess for him, and to help with Zechariah and Jehiel, "rulers of the house of God," in celebrating the passover (2 Chron. xxxiv. 20, 22, xxxv. 2, 3).
3. 1 Chron. vi. 45. **4.** 1 Chron. xxvi. 11. **5.** Neh. viii. 4; perhaps the same as the H. in xii. 7, 21. **6.** Jer. i. 1. **7.** Jer. xxix. 3.
Hill. Heb. *gibeah*, a carved, rounded hill; frequent in the Holy Land. *Har*, mistranslated "hill," means a mountain range or district (Exod. xxiv. 4, 12, 13, 18; Num. xiv. 40, 44, 45). The "hill" in Josh. xv. 9, comp. 8, is the mount of Olives. "The hills" Deut. i. 7, Josh. ix. 1, is the mountain district of Judah, Benjamin, and Ephraim (Num. xiii. 29). The "holy hill," "hill of Jehovah," etc., Ps. iii. 4, xxiv. 3, is mount Zion. Carmel should be called the mount, not "a hill" (2 Kings i. 9, iv. 27; comp. 1 Kings xviii. 19). *Ma'aleh* should be "ascent," not hill (1 Sam. ix. 11 marg.).
 In Luke ix. 23, 37, "the hill" (*oros*) is the mountain of transfiguration. In i. 39 "the hill country" ought to be transl. "the mountain country" of Judah.
Hillel. Of Pirathon in mount Ephraim, father of the judge ASDON (Jud. xii. 13, 15).
Hind. [See HART.]
Hinge. In the Hauran the door was often a stone slab with a stone pivot above and below of the same piece, fitting into corresponding sockets. (Prov. xxvi. 14). As the door moves round the same centre, and cannot be separated from it, it moves indeed, but not forward; so the slothful man lies now on this side now on that, but will not be torn from his bed.
Hinnom, valley of. [See HELL.] "The son of H." was some ancient hero who encamped there (Stanley, Sin. and Pal., 172). S.W. and S. of Jerusalem; from 50 to 100 yards wide at the sweep round the S.W. corner of the so called mount Zion. An aqueduct on nine low arches 290 yards from the Jaffa gate, crosses the valley, and conveys water from "the pools of Solomon" to the temple mount, below which is "the lower pool." The reservoir, supposed by some to be "the upper pool," or GIBON [see], is 700 yards from the Jaffa gate. The valley where it runs between the "bill of evil counsel" and the S.W. corner of Jerusalem is pierced with many sepulchral recesses. It opens out into an oblong space, the site of Tophet, where now are gardens watered by Siloam, before

it meets the valley of Jehoshaphat or Kedron on the S.E. At the E. end of it is a bed of clay worked still by potters, the probable site of "the potters' field," *Aceldama*.
Hirah. Gen. xxviii. 1, 12.
Hiram (HURAM) in Chronicles usually, except 1 Chron. xiv. 1, in the ketib, original Heb. text). 1. King of Tyre. Sent carpenters, masons, and cedars to David to build his palace (2 Sam. v. 11). Eupolemon (see Polyhistor, *Fragm. Hist. Gr.*, iii. fr. 18), apparently on the authority of Dios and Menander of Ephesus in the time of Alexander the Great, states, "David reduced the Syrians near the Euphrates, and Commagene, the Assyrians, and Phœnicians in Gilead, Edom, Ammon, Moab, Itureans, and Nabathæans; and made an expedition against Suron (Hiram?) king of Tyre and Phœnicia, and compelled them all to pay tribute to the Jews." This confirms 2 Sam. viii., ix., and adds particulars drawn probably from Phœnician or other non-Israelite sources.
H. was "ever a lover of David" (1 Kings v. 1, 10-12). So he made a "league" with his son Solomon (*berith*, "a covenant," recognizing Jehovah, and guaranteeing to Jewish sojourners at Tyre religious liberty). The mention that "there was peace between H. and Solomon" may hint at there having been once war between H. and David, before H. became "a lover of David." H. gave Solomon for the temple cedars and firs, and gold, six score talents, according to all his desire, and Solomon in return gave H. 20,000 measures of wheat and 20 measures of pure oil yearly; the mercantile coast cities being dependant on the corn and olive abounding region of Palestine (Acts xii. 20 end). Solomon also gave H. 20 cities in Galilee, which did not satisfy him, and which therefore he called CABUL [see] (1 Kings ix. 11-14, 27-32). Tyre is threatened with punishment for delivering the Jewish captives to Edom, and not remembering "the brotherly covenant," vis. between H. and David and Solomon. H. sent also in the navy expert shipmen to OPHIR [see] from Ezion-Gaber, with Solomon's servants; and a navy with Solomon's navy of Tbarshish (1 Kings x. 22) to share in the Mediterranean trade. Dios assigns to H. a 34 years' reign, and names Abibal as his father, Balaazar as his son and successor. Josephus (Ant. viii. 2, § 8) states that the correspondence between H. and Solomon was kept in his day among the Tyrian archives.
2. King H. sent to Solomon an overseer of workmen skilled in working gold, silver, brass, iron, stone, wood, purple, linen, etc. Bezaleel similarly (Exod. xxxi. 25), but by supernatural endowment, combined weaving with metallurgy. He cast the two great brass pillars of the temple, and made the lavers, shovels and basons (1 Kings vii. 18, Kings vii. 18, 14-40). He is called "my father," *i.e.* a title of honour, *counsellor*,



master workman (Gen. xlv. 8). "Son of a widow of Naphtali," but in 2 Chron. ii. 13, 14, of one "of the daughters of Dan," i.e. she was by birth a Danite, and married into Naphtali. When her husband died she married again, as widow of a Naphtalite, a Tyrian to whom she bore H. Blunt (Udeas. Coiuc.) makes her of the colony Dan or Laish in Naphtali, bordering on Sidonian or Tyrian territory.

Hittites. Descended from Cheth or HETH [see], second son of Canaan. A peaceable and commercial people when first brought before us at Kirjath Arba or Hebron (Gen. xxiii. 19, xxv. 9). Their courteous dignity of bearing towards Abraham is conspicuous throughout. As he took the Amorites as his allies in warfare, so he sought from the H. a tomb.

The Amalekites' advance necessitated their withdrawal to the mountains (Num. xiii. 29). In Joshua (i. 4; ix. 1; xi. 3, 4; xii. 8) they appear as the principal power occupying upper Syria, between Palestine and the Euphrates. The Egyptian monuments represent them (Sheta) as forming a confederacy of chiefs, Egypt's opponents in the valley of the Orontes, during the 19th and 20th dynasties of Manetho, including Joshua's time. Sethos I. took their capital Ketesh near Emeas, 1340 B.C. Two or three centuries later the Assyrian inscription of Tiglath Pileser (1125 B.C.) mentions them. As the Philistines appear in Joshua (xiii. 8; Jud. iii. 8) predominant in S. Canaan towards Egypt, so the H. in the N. Their military power is represented in Joshua as consisting in chariots (1 Kings x. 29, 2 Kings vii. 8). A hieroglyphic inscription of Rameses II. mentions Astet (Ashtoreth) as their god. Uriah, the unsuspecting, self denying patriot, whom David so wronged though of his own bodyguard "the thirty," was a Hittite, and showed the chivalrous bearing which Ephron the Hittite and his people had showed of old. The names of H. mentioned in Scripture, Adah, Ahimelech, etc., seem akin to HEBREW [see]. G. Smith has just discovered their capital lying about half way between the mighty cities of the Euphrates valley and those of the Nile. Their art forms the connecting link between Egyptian and Assyrian art. The name of their capital is identical with that of the Etruscans. This implies a connection of the H. with that people.

Hivites. Heb. always in the singular = "midlanders" (Ewald), "villagers" (Gesenius). Their abode was about Hermon and Lebanon (Josh. xi. 3, "under Hermon in the land of Mizpeh"; Jud. iii. 8, "from mount Baal-hermon unto the entering in of Hamath"); towards Tyre (2 Sam. xxiv. 7), and Sicheon or Shechem (Gen. xxxiv. 11), and Gibeon (Josh. ix. 1, 7). Descended from Ham (Gen. x. 17). [See AVIM, with whom LXX. identify them.] A warm, impulsive, unsuspecting people, as their readiness to accept the cunning proposition of Simeon and Levi shows; peaceful and commercial, more keen to gain cattle and wealth than to

wage war, as the same story shows; as also that of Ahimelech (Jud. viii. 33-ix. 53). The Shechemite idol Baalberith, "Baal of the covenant," was a god of peace not war. Their not revenging themselves on Jacob's family, as he feared, is another proof of their quiet spirit. The Gibeonite H. showed the same unwarlike spirit, with the additional element of craft wherewith they in their turn deceived Israel, as Jacob's sons had deceived their forefathers.

Hizkiah. 1. Zeph. i. 1. 2. HIZKIAH, Neh. x. 17.

Hobab = *beloved*. Only in Num. x. 29, Jud. iv. 11. Not probably "father in law," but as the Heb. *chathan* often means, "brother in law," of Moses. Son of Raguei = Reuel (as Gazah = Azzah), Exod. ii. 18. Moses' entreaty, "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes," implies that H. was younger than Moses' father in law could now have been. Reuel had seven grown daughters when Moses first went into the wilderness at 40, and now Moses was 80. It is therefore probable that by this time Reuel's son Jethro had succeeded him in his hereditary priesthood.

Moreover, H. is not Jethro (Exod. xviii. 27), for Jethro left the Israelites for his own land Midian before they reached Sinai, whereas H. accompanied them and settled in Canaan (Jud. i. 16, iv. 11). H. and Jethro (= "excellency") were probably brothers of Zipporah, Moses' wife, and sons of Reuel; H. the younger, and therefore not bound, as Jethro the elder, to his own tribe by the duties of an hereditary priesthood. We do not hear of Jethro after his departure from Israel before Sinai. As Jethro helped Moses in counsel as a judicious administrator, so H. helped him as the experienced Arab sheikh familiar with the tracks, passes, and suitable places of the wilderness for an encampment, quick eyed in discerning the far off shrubs which betoken the presence of water, and knowing well where there was danger of hostile attacks. The ark of the covenant was their main guide (Num. x. 33). But Divine guidance does not preclude human; nay, the God of ordinary providence works by natural means and is the same as the God of special grace.

Moses' words to H., "We are journeying unto the place of which the Lord said, I will give it you," imply Israel's assured faith in God's promise; as sure as if it were in their hands. So the believer answers every allurements to make this pilgrimage world his rest (Heb. xiii. 14, xi. 13-16). He is no longer in the Egypt of the world in spirit, nor is he yet in the heavenly Canaan; he is on the way, and has no doubt of the end (2 Tim. i. 12). He tries to persuade all others to join him, for, whereas other riches are diminished by sharing, these are increased: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Holy importunity succeeds at last. H. said: "I will

not go, but I will depart to mine own land and kindred." Moses replied: "Leave us not, I pray thee . . . and it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." The Kenite complied, and in due time shared in Israel's blessing in Canaan. So Zech. viii. 23. Going with those with whom God is, we shall share in their blessing from God (1 John i. 3). So Ruth experienced, who did not need to be entreated, but entreated to go with her godly mother in law (i. 16, 17). H.'s family by joining Israel escaped Amalek's doom (1 Sam. xv. 6). If we suffer with Israel in the wilderness, we shall reign with Israel in Canaan (2 Tim. ii. 12; Luke xxii. 28, 29).

Hobab. N. of Damascus. To it Abram pursued Chedorlaomer (Gen. xiv. 15). It means a *hiding place*. Tradition makes *Maqad Ibrahim*, "the prayer place of Damascus," at the village of *Burzeh*, three miles N. of Damascus, the scene of his thanksgiving to God after routing the kings. Nicolaus of Damascus makes him to have reigned there (Josephus, Ant. i. 7, § 2). The Jews make *Jobar* near *Burzeh* to be H.

Hod. 1 Chron. vii. 37.

Hodaiah. Among the latest mentioned of Judah's royal line (1 Chron. iii. 24).

Hodaviah. 1. 1 Chron. v. 24. 2. 1 Chron. ix. 7. 3. Head of "the children of H." or Hodevah (who returned with Zerubbabel); akin to the name *Judah* (Ezra ii. 40, iii. 9 marg; Neh. vii. 48).

Hodesh. Possibly a second name of one of Shoharaim's two wives, Hushim and Baara (1 Chron. viii. 9).

Hodiah. 1. One of Mered's two wives. Mother to the fathers or founders of Keilah and Eshtemoa (1 Chron. iv. 19). The same as Jehudijah (but Keil gives reason for Hodiah being a man [see JERUDIAH]) "the Jewess" (ver. 18), to distinguish her from his other wife Bithiah ("worshipper of Jehovah"), an Egyptian princess, daughter of Pharaoh, a convert from idolatry.

2. HODIJAH. Neh. viii. 7, ix. 5, x. 10, 13, 18.

Hoglah. Third of Zelophehad's five daughters, in whose case a daughter's right of inheritance was decided, in the absence of sons (Num. xxvi. 83, xxvii. 1, xxxvi. 11; Josh. xvii. 8).

Hoham. King of Hebron (Josh. x. 3). One of the five kings pursued down the pass of Bethoron, and taken in the cave of Makkedah and slain.

Holon. 1. A town in the mountains of Judah; allotted to the priests (Josh. xv. 61, xxi. 15); HILEN in 1 Chron. vi. 2. A city of Moab, in "the plain country" or level downs (*mi-shor*) E. of Jordan.

Holy Ghost. In the N. T. used in the A. V. In the O. T. "the Holy Spirit" (Pa. li. 11; Isa. lxiii. 10, 11). The Heb. *ruach*, and Gr. *pneuma*, is the same for both "Spirit" and "Ghost." His personality is proved by attributes and acts being attributed to Him peculiarly. Gen. i. 2, "the Spirit of God moved upon the face of the waters" at creation, as distinct from the Word's operation (ver. 3). He "strove with man" be-

fore the flood (vi. 3). He "came upon" Saul (1 Sam. x. 10) and "upon David," and then "the Spirit of Jehovah departed from Saul" (xvi. 13, 14). David prays "take not Thy Holy Spirit from me" (Ps. li. 11). Israel "vexed God's Holy Spirit," though He had "put His Holy Spirit within" Moses, Israel's leader, and "the Spirit of Jehovah" had "caused Israel to rest" in the promised land after his wilderness wanderings (Isa. lxiii. 11, 12, 14). He is invoked in prayer to revive Israel long dead spiritually and politically (Ezek. xxxvii. 9): "Come, O Life breath, and breathe upon these slain, that they may live." S. of Sol. iv. 16, the Heavenly Bridegroom calls for (John xv. 16) the Holy Spirit first as the "N. wind" to "awake," i. e. arise strongly as a Reprover (John xvi. 8-11), then like the S. wind to "come" gently as the Comforter (John xiv. 16). He first clears away the mists of gloom, error, unbelief, and sin, which intercept the light of the Sun of righteousness; then He infuses spiritual warmth, causing the "spices" (i. e. graces) to "flow out" (2 Cor. iv. 6). The coming renewal or "regeneration" of the earth shall be through God's "sending forth His creating Spirit" (Ps. civ. 30, Isa. xxiii. 15). The restorations after the flood, and on a smaller scale every spring after winter's deadness, are an earnest of it (Matt. xix. 28, Rev. xxi. 5).

At the opening of N. T. it is written respecting our Lord's body "that which is conceived in her is of the Holy Ghost" (Matt. i. 20); and to Mary herself the angel said, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke i. 35). His personal agency is marked by His "descending in a bodily shape like a dove" upon Christ at His baptism (Luke iii. 22; John i. 32, 33). His office is distinguished from that of Christ, and yet identified with it: "I will pray the Father, and He shall give you ANOTHER Comforter . . . the Spirit of truth. . . I will not leave you comfortless, I will come to you." The Father "sends the Holy Ghost the Comforter in Christ's name," (i. e. representing Christ: Christ absent in the flesh, that He may be more than ever present in Spirit): John xiv. 16-18, 26. The Father gives, promises, and sends Him, but is not sent. The Son must go that He may come (xvi. 7-14), so that "it is expedient" for the church that Christ should go away, in order that Christ's finished work may be applied to the soul by the Holy Spirit (John vii. 39). "He shall receive . . . take of Mine, and show it unto you." The Son "sends" forth "the Spirit of truth which proceedeth from the Father" (xv. 26). The Constantinopolitan council (A. D. 381) therefore added to the Nicene Creed "who proceedeth from the Father." The western churches added "and from the Son," which Scripture sanctions, though originally inserted by Recared, king of a portion of Spain, A. D. 589, at the third council of Toledo; opposed by Leo III., bishop of Rome;

accepted by Pope Nicholas I.; but always rejected by the eastern churches.

His Godhead, distinct personality, and oneness with the Father and the Son, are implied in the baptismal formula enjoined by Christ (Matt. xxviii. 19). As Christ intercedes for us in heaven, so the Holy Spirit intercedes in us on earth, "for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii. 26); thus He "helpeth our infirmities," and is the Paraclete in both senses, as Intercessor and Comforter. He calls and qualifies ministers for their work. Acts xiii. 1, 2, the *Holy Ghost* said, "Separate Me Barnabas and Saul for the work whereunto I have called them." He makes them "overscers over the flock" (xx. 23). He "hears," "speaks," "teaches," "guides into all truth," "glorifies Christ," "receives of Christ's things" viz. from the Father and Son, "and shows them," "brings all Christ's words to His people's remembrance," "shows things to come," "knoweth the things of God," "searcheth all things, yea the deep things of God," and "reveals them" to the Spirit taught (1 Cor. ii. 9-15); therefore is Divine. Ananias "lying" to Him is called "lying unto God" (Acts v. 3, 4, 9), and "tempting (putting to the proof) the Spirit of the Lord." "Where He is, there is liberty" (2 Cor. iii. 17). The writers of Holy Scripture "spoke as they were moved by the Holy Ghost," "not by the will of man" (2 Pet. i. 21). "The Spirit of Jehovah spake by David" (2 Sam. xxiii. 2), and "God testified against Israel by His Spirit in His prophets," and "gave His good Spirit to instruct them" (Neh. ix. 30, 20). The sin against Him is unpardonable, whereas sin against the Son is pardonable; because the former is against Him who alone can make the Son's work effectual to each soul (Matt. xii. 31, 32). "Except a man be born of the Spirit he cannot enter the kingdom of God" (John iii. 5). "God sends," in the case of His sons by adoption, "the Spirit of His Son into their hearts crying, Abba, Father" (Gal. iv. 6; Rom. viii. 15, 17). They are "led by the Spirit of God" who "beareth witness with their spirit, that they are the children of God." "After they have believed, they are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the (final) redemption of the purchased possession" (Eph. i. 13, 14; also 2 Cor. i. 21, 22). The sanctification of believers is His especial work (2 Thess. ii. 13, 1 Pet. i. 2). We are warned not to "grieve" or "quench" Him (Eph. iv. 30, 1 Thess. v. 19). Between Christ's ascension and return continues the dispensation of the Spirit; the true church is now "the temple of the Holy Ghost," in which believers are "living stones" "built together for an habitation of God

through the Spirit" (Eph. ii. 22); "living in the Spirit and walking in the Spirit" (Gal. v. 25); "by one Spirit baptized into one body . . . and made to drink into one Spirit," for "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3, 13; vi. 19; iii. 16, 17; 2 Cor. iii. 8; Acts xix. 1-5). All the various spiritual gifts and graces "that one and the selfsame Spirit worketh, dividing to every man severally as He will" (1 Cor. xii. 11, Gal. v. 22).

In O. T. the law was in the foreground, the Holy Spirit less prominent; in N. T. the Holy Spirit is prominent, the law in the background. Jesus was anointed with the Spirit without measure; we receive a measure out "of His fulness" (John i. 16, iii. 34). Jesus by His anction became Messiah or Christ (Isa. lxi. 1). We receive a share of this "unction," whereby "we know all things" needful for salvation (1 John ii. 20). The full outpouring of the Holy Spirit on Israel and on the nations is yet future (Isa. xlv. 3, xxxvii. 25-27; Zech. xii. 10; Joel ii. 28), of which the earnest was given on pentecost (Acts ii. 16, 21); the law of God, which is love, being written on the heart, instead of on stone as the decalogue (Jer. xxxi. 33, 34; Heb. viii. 8, 12, x. 16, 17; 2 Cor. iii. 8).

The triune benediction puts the Holy Ghost on a level with the Father and the Son, one God. So Rev. i. 4, 5, where "the Seven Spirits before God's throne," coming between God "who is, was, and is to come," and Jesus Christ, can only mean the ONE sevenfold Divine Spirit (Isa. xi. 2, 3).

HOMAM (1 Chron. i. 39); **HEMAM**, Gen. xxxvi. *Homatima* now, in ruins, between Petra and Ailath, on the ancient road behind the mountain.

HONEY. [See BEE.] Bees deposit it in the crevices of rocks (Pa. lxxi. 16) and in hollow trees. Its "dropping" symbolises speech, sweet, loving, and profitable (S. of Sol. iv. 11). The word of God (Pa. xix. 10). As wine and meat express strong spiritual nourishment in faith, so honey and milk sometimes symbolise incipient faith (S. of Sol. v. 1). The vegetable honey exuded from trees, as the *Tamarix mannifera*, and is found only in small globules which must be carefully collected and strained, so that it cannot be what Jonathan ate in the wood (1 Sam. xiv. 25), or the "wild honey" which John Baptist ate (Matt. iii. 4).

Honey was forbidden in meat offerings, for it soon turns sour and was used for making vinegar (Pliny, xxi. 46). It produces *fermentation*, which is a symbol of the working of *corruption in the heart* (Lev. ii. 11, 12; 1 Cor. v. 7).

HOOK. For fishing (Amos iv. 2). In Job xli. 2 transl., "canst thou put a *rush rope* into his nose? or bore his jaw through with a *hook?*" or *ring* attached by a cord to a stake; such rings were put through the mouth of a fish to keep it secure, yet alive, in the water. Wild beasts were led about by the same means. **Ezek.** xix. 4, "they brought him with

chains," rather *hooks* such as were fastened in a wild beast's nose. So in the Assyrian remains at Khorsabad captives are represented with a hook in the nose or upper lip, and a cord attached in the king's hand. So God threatens the Assyrian king himself with retribution in kind, "I will put My hook in thy nose" (Isa. xxxvii. 29), as thou didst to others. So the last antichrist shall fare, of whom Sennacherib is type (Ezek. xxxviii. 4). So 2 Chron. xxxiii. 11, "in the thorns," rather perhaps "the captains of the host of the king of Assyria took Manasseh with *hooks*" or "rings" passed through his lips (Maurer). Might not the "thorns" be the instrument of chastising him, just as it was that used by Gideon upon the elders of Succoth (Jud. vii. 7, 16)? In Ezek. xl. 43 the "hooks" are "fastened" in the walls to hang the meat from for roasting, or else to hang up animals to flay them.



FISHING WITH HOOK.

Hophni and Phinehas. "Sons of Beelial," who, though knowing externally and professionally, "knew not the Lord," experimentally and practically (1 Sam. ii. 12, comp. Jer. xxii. 16, Tit. i. 16). Greediness, violent rapacity, wherewith they made themselves fat with the chiefest of the offerings of God's people, (and this in the sanctuary itself, so that "men abhorred the offering of the Lord,") and even lust indulged with the women assembling at the door of the tabernacle, were their crying sins. These in accordance with the prophecies of a man of God, and of Samuel, brought on both a violent death in one day. In vain Israel relied on the ark of God when H. and P. were its escort. If Eli had "restrained them" firmly when "they made themselves vile," and had Israel thoroughly amended their ways, the ark, so far from falling into the foe's hands, would have been the pledge of victory over the foe (Jer. vii. 4, Isa. xlviii. 2). [See ELI.] (1 Sam. ii. iii., iv.)

Hor. 1. The mount in which Aaron died (Num. xx. 22, 23, 25-28). An archaic form of *har*, "mountain." The only instance in which the proper name comes first, "Hor the mountain," the mount upon the mountain. It "rises like a huge castellated building from a lower base" (Stanley, S. and P., 86). Now *Jebel Harun*, "by the coast (or 'edge') of the land of Edom" (xxxiii. 37, 38). On the E. side of the Arabah, close to Petra. The white chalk summit rises on a dark red sandstone bare rock, 5300 feet above the Mediterranean. On the northernmost of its two summits is shown a square building with dome, called the tomb of Aaron. A flight of steps cut in the rock leads up a precipice to it. The roof is decorated with ostrich shells and such like ornaments. It is an ordinary Moslem well; over the door is an inscription stating that the building was restored

by Es Shimani, son of Mohammed Calain, sultan of Egypt, by his father's orders, in the year 730 of the Hegira; square almost, 23 ft. by 33, having two chambers one above the other. The host encamped in the Arabah below at Moseroth (xxxiii. 30), or Mosera (Deut. x. 6). [See AARON.] His death resembled Moses' in being on a mountain, but differed from it in being in the presence of Moses and Eleazar on the mount to which they ascended "in the sight of all the congregation." Moses' death was in solitude, but with Gilead's heights, and Benjamin's hills, and the rich Jordan valley in view; whereas Aaron's last looks rested on rugged Edom, and chalky mount Seir, and the red sandstone rocks round Petra, and the dreary Arabah.

2. The name H. is applied to the whole western crest of Lebanon, 80 miles long from the E. of Sidon to the entering in of Hamath (*Kalat el Husn* close to *Hums*, i.e. ancient Hamath); the northern boundary appointed to Israel (Num. xxxiv. 8). **Hor Hagidgad.** A desert stage in Israel's journey (Num. xxxiii. 32). Gudgodah in Dent. x. 7: "the cavern" or else "the summit" of Gidgad, according as the first letter in Heb. be *ch* (as in received text and Syr.) or *h* (as LXX. and Vulg. and Samaritan text read). The Arabic *jedjaul* means a *hard level tract* such as the summit of a mountain range would be.

Horam. King of Gezer, who helped Lachish, but fell before Joshua (Josh. x. 33).

Horeb=*dry, dried up.* The designation of the northern part of the Sinaitic range, so Rephidim is made to be situated in it (Exod. xvii. 6). Sinai was the central mass of mountains including the particular peak from which the law was given. So the name "Sinai" is most used from Exod. xix. 11 to Num. iii. 1, where Israel is described as *at or about the scene of the giving of the law.* But in Deut. where Israel appears no longer in that region, "H." is used. Sinai means "sharp pointed," "touched" (Knobel), the point Ras Sufsafeh. [See EXODUS and SINAI.]

Horem. A fortified place of Naphthali. Now *Hurah*, near *Yarân*, the ancient Iron.

Hori. 1. Son of Lotan, son of Seir, brother to Heman (Gen. xxxvi. 22, 30). The HORITES (troglodytes or inhabitants of caves, probably exactors of the remarkable ones near Petra) inhabited mount Seir (the thickly bushy, or rugged, shaggy) before Esau's invasion (Gen. xiv. 6; Deut. ii. 12, 22; Job xxx. 6, 7). 2. Num. xiii. 5.

Hormah. Joshua (xii. 14) smote its king. Anciently Zephath (Jud. i. 17). Capital of a Canaanite tribe in S. Palestine. Taken by Judah and Simeon (Jud. i. 17). Judah appropriated it (Josh. xv. 30, 1 Sam. xxvi. 30). But Simeon's territory was so blended with that of Judah that elsewhere it is enumerated among Simeon's towns (1 Chron. iv. 30). In Num. xiv. 45 it is called Hormah by anticipation. After Israel's unbelief, consequent on the spies' report, and subsequent

presumptuous advance toward Canaan, in defiance of the Lord who no longer would go with them since they had refused to go when He invited them, the Amalekites from the hill "smote them and discomfited them even unto H." Then followed the wandering in the wilderness for 38 years. Then they came again to H. (xxi. 3), i.e. the place under the *ban* (Lev. xxvii. 23, 29), devoted to destruction. "Zephath" is compared with *es Safah* on the S.E. frontier of Canaan, the pass by which Israel probably ascended from the Et Tih desert and the Arabah. Rowlands however identifies it with *Sebâtah*, where are extensive ruins, and near is a ruined fortress *El Meshrieh*, the presumed site of the "watchtower." The site suggested in the Speaker's Comm. is some miles E. of *Sebâtah*, viz. *Rakhmah*, an anagram of *H.*, the more permanent name. Israel marching N.N.W. from the Arabah, past *Rakhmah* or *H.*, would come to the wide plain, *es Sir*, the "Seir" of Deut. i. 44. Twenty miles farther march would have brought them to *Arad* royal city (Num. xxi. 1); but before they could reach it the king drove them back to H. Num. xv., xvi., xvii., xviii., xix. belong to the dreary period of the 38 years' wandering after a year spent at Sinai; xx. presents them at the same point they started from 38 years before, *Kadesh*, in the 40th year; xxi. introduces *Arad* assailing Israel and taking prisoners, then defeated by Israel in answer to prayer, and H. utterly destroyed. Israel not wishing to remain there marched S.E. The Canaanites reoccupied the place and restored it under the old name *Zephath*. Not till northern Canaan was subdued did Israel reach it again in the extreme S., and Joshua conquered the king. Finally under the judges Judah and Simeon consummated the *ban* of Moses and his contemporaries on it, so that henceforth its name was permanently H. This sets aside the objection to Num. xiv. 45 and xxi. 3 as if these passages were post-Mosaic because of Jud. i. 17.

Horn=*queren.* Trumpets were perhaps at first merely horns perforated at the tip. In Josh. vi. 4, 5, instead of "trumpets of rams' horns," transl. "jubilee trumpets." Rams' horns would scarcely have been effective enough. *Hajobeel*, from *jabal* "to stream violently with noise," is the name for a long wind instrument like a horn. Used for summoning to war, or for public proclamations (Jud. iii. 27, vii. 18). The horn was also used for a flask to contain oil (1 Sam. xvi. 1); also to contain stibium or antimony to beautify the eyelashes and eyelids of women; whence Job's daughter drew her name *Keren-happuch*, "horn of stibium," in contrast to Job's "horn defiled in the dust" formerly (Job xvi. 15).

The "horn" being the instrument of the oxen's strength is the symbol of power (1 Kings xxii. 11). The "horns of the ALTAR" [see] were simply projections from the four corners. The peak of a hill is called a horn. Isa. v. 1, "a very fruitful hill," Heb. "a horn of the son of oil," as

the Swiss *Shreckhorn*, *Wetterhorn*, Celtic *cairn*. In Hab. iii. 4, "He had horns coming out of His hand" means, He had the *emblems of power* wielded by His hand (L. de Dieu), or else "rays" (i.e. lightning): Ps. xviii. 8 (Maurer). So Exod. xxxiv. 29, 30, 35, *qavan*, "to horn," is used in the sense to *emit rays*. Living-stone mentions a horn-shaped cap as worn by Africans; married Druse women wear on the head silver horns.



ORIENTAL HORN

The ram with two horns (Dan. viii. 8) represents the Medo-Persian double power. The "notable horn" of the "he goat" (ver. 5) is Alexander the Great who on coins is represented with horns. The four horns in Zech. i. 18 represent the four ruling powers of the world, to be superseded finally by Messiah's kingdom: Babylon, Medo-Persia, Greece, and Rome. [On "the little horn" of the third and of the fourth world powers (Dan. vii. 8, viii. 9) see ANTICHRIST.] On Egyptian and Roman coins, and in Assyrian sculptures, are figures of gods with horns, symbolical of power. "A horn of salvation" means a *mighty instrument of salvation* (Luke i. 69).

Hornet: *tsire'ah*. Whence Zoreah is named (Josh. xv. 33). In Exod. xxiii. 28, "I will send hornets before thee, which shall drive out the Hivite," etc., is perhaps figurative for I will send *terror* on them (Josh. ii. 11, Deut. ii. 25), so that they will flee as if before a swarm of hornets. So "bees" (Deut. i. 44, Ps. cxviii. 12).

Horonaim = *two caverns*. Gave their name to a town of Moab (Isa. xv. 5; Jer. xlvi. 3, 5, 34). On an eminence from which there was a "descent." Ptolemy's "Avara" is identified with H. Sanballat, the opponent of the rebuilding of the Jerusalem wall (Neh. iv. 7, ii. 10), was an Horonite.

Horse. In Scripture used for war-like purposes, not agriculture (except in treading out corn for threshing, Isa. xxviii. 28, where for "horsemen" transl. "horses"). Job's magnificent description refers to the *war horse* (xxxix. 19-25), "hast thou clothed his neck with thunder?" i.e. with the power of inspiring *terror*. Rather "with majesty" (Umbreit), "with quivering mane" (Maurer). The Gr. connection between *mane* (*phobe*) and *terror* (*phobos*) favours A. V. which is more poetic. "Canst thou make him afraid (rather 'make him spring') as a grasshopper?" So in Joel ii. 4 *war horses* are compared to *locusts*. Their heads are so like that the Italian for "locust" is *cavaletta*, "little horse." "The glory of his nostrils is terrible: he paweth in the valley and rejoiceth in strength,



ASSYRIAN HORSE TRAPPING.

he goeth on," etc.; "he swalloweth the ground with fierceness," i.e. draws it in fierce impatience towards him with his hoof, as if he would "swallow" it. "Neither believeth he (for joy) that it is the sound of the trumpet," rather "he will not stand still at the sound." "He saith among the trumpets, Ha, ha!" his mettlesome neighing *expressing* his eagerness for battle, which "he smelleth," snuffeth, i.e. discerneth, "the thunder (i.e. thundering voice) of the captains." [See CHARIOT.] The *ass* is the emblem of peace.

The bride is compared to "a company of horses in Pharaoh's chariots" (S. of Sol. i. 9), viz. in *ardour and beauty* (ver. 4, "run"; 5, "comely"), and in forming "a company" *militant, orderly, and numerous* (Rev. xix. 7, 14). The qualities which seemed preeminent in the enemy Pharaoh's hosts at the Red Sea really belonged to Israel. Maurer transl. "I compare thee to *my mare* in chariots of (i.e. received from) Pharaoh," but the plural "chariots" requires the collective sense "a company of horses." The "cutting off of the horse from Jerusalem" prophetically symbolises the *cessation of war* (Zech. ix. 10). Not the horse's speed or utility but his "strength" is his characteristic in Scripture (Ps. xxxiii. 17).

Two names are used in Heb., both Persian in origin: *sus* from *Susa*, and *parash* from *Pares*. The *sus* was of stronger make, used for the *war chariot*; the *parash* more for *riding*. Perhaps in Exod. xiv. 9 "horsemen" mean "chariot riders."



EGYPTIAN CHARIOT.

Certainly no Egyptian monument represents *horsemen*. Transl. 1 Kings iv. 26, "forty (rather 'four,' a copyist's error, as 2 Chron. ix. 25 proves. Also 1400 chariots suit 4000 horses, two horses for each chariot and a reserve horse: i. 14, 1 Kings x. 26) thousand *chariot horses* and twelve thousand *riding* (i.e. cavalry) horses"; Ezek. xxvii. 14, "with (chariot) horses and riding horses" (A. V. "horsemen").

Isa. xxi. 7, "a chariot with a couple of horsemen"; rather "a cavalcade of horsemen riding in pairs." In 1 Kings iv. 28, Esth. viii. 14, Mic. i. 13, *rekesh* "dromedary"; rather "a courser," a "racehorse"; for such purposes as the royal post. In 1 Kings x. 28, 29, the sense seems that the Egyptians regularly brought horses to a mart in S. Palestine (LXX. and Vulg. name the mart in their transl. of the Heb. *Koa*. In A. V. *Mi-Kveh* is transl. "linen yarn") and handed them to the king's dealers at a fixed price, 150 shekels for one horse, 600 for a chariot, including its two draught horses and one reserve horse.

In Gen. xii. 15 horses are not mentioned among the possessions which

Abram acquired during his sojourn in Egypt. But in xlvii. 17 they stand foremost among the Egyptians' possessions. The greater intercourse latterly of Egypt with Canaanite and Arab nomads accounts for the introduction of horses. The camel, one of Abram's possessions in Egypt, is not mentioned in Joseph's time nor on the Egyptian monuments. Their early possession of the desert of Sinai makes it certain they knew and must have used the camel there, "the ship of the desert," but they avoid mentioning it as being unclean. Saddles were not used till a late period. Horses' hoofs hard "as flint" were a good point in days when shoeing was unknown (Isa. v. 28). White horses were emblematic of victory (Rev. vi. 2, xix. 11, 14). Horses were consecrated to the sun, since that luminary was supposed to drive a fiery chariot through the sky (2 Kings xxiii. 11). They were driven in procession to meet the rising sun.

Horseleach (Prov. xxx. 15). Typifying rapacious and cruel *covetousness*. The "two daughters" who come out of her are the two words "give," "give" (see ver. 14). "Aluquah," from an unused Heb. root, "adhere."

Hosah. 1. A city of Asher (Josh. xix. 29) on Israel's border next Tyre. 2. One of David's first doorkeepers ("porters") to the ark on its reaching Jerusalem (1 Chron. xvi. 38). A Merarite Levite (xxvi. 10, 11, 16) having charge at the "gate Shallecheth" and the ascending causeway.

Hosanna. "Save we pray": the multitude's cry at Christ's triumphal entry into Jerusalem (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13). Taken from Ps. cxviii. which they were wont to recite at the feast of tabernacles in "the great Hallel" (Ps. cxiii.—cxviii.), in response to the priest, whilst they waved willow and palm branches with rejoicings. The seventh or last day of the feast was called "the Great Hosanna." The boughs too were called hosannas. They often transferred the joyous usages of this feast to other occasions of gladness, as that of our Lord's approach in triumph to His capital. [See FEASTS, on the prophetic significance of the Hosanna cry and the feast of tabernacles which is especially associated with consummated *salvation*.] Heb. ix. 28, Rev. vii. 9, 10: Israel shall join the Hosanna cry and say, "Blessed be the King that cometh in the name of the Lord" (Luke xix. 38, xiii. 35; Ps. cxviii. 25, 26; Isa. xii. 1-3).

Hosea. Placed first of the minor prophets in the canon (one collective whole "the book of the prophets," Acts vi. 42), probably because of the length, vivid earnestness, and patriotism of his prophecies, as well as their resemblance to those of the greater prophets. Chronologically Jonah was before him, 862 B.C., Joel about 810 B.C., Amos 790 B.C., H. 784 to 722 B.C., more or less contemporary with Isaiah and Amos. Begun prophesying in the last years of Jeroboam II., contemporary with Uzziah; ended at the beginning of Hezekiah's reign. The prophecies of his extant are only those portions of

his public teachings which the Holy Spirit preserved, as designed for the benefit of the universal church. His name means *salvation*. Son of Beeri, of Issachar; born in Bethel. His pictures of Israelite life, the rival factions calling in Egypt and Assyria, mostly apply to the inter-reign after Jeroboam's death and to the succeeding reigns, rather than to his able government. In ii. 8 he makes no allusion to Jehovah's restoration of Israel's coasts under Jeroboam among Jehovah's mercies to Israel. He mentions in the inscription, besides the reign of Jeroboam in Israel, the reigns of Uzziah, Jotham, Ahas, and Hezekiah, kings of Judah, though his prophecies are addressed primarily to Israel and only incidentally to Judah; for all the prophets whether in Judah or Israel regarded Israel's separation from Judah, *civil* as well as religious, as an apostasy from God who promised the kingship of the theocracy to the line of David. Hence Elijah in Israel took *twelve* stones to represent Judah as well as Israel (1 Kings xviii. 31). Kiehorn sees a Samaritanism in the masc. suffix of the second person (*ak*).

STYLE AND SUBJECT. Abrupt, sententious, and unperiodic, he is the more weighty and impressive. Brevity causes obscurity, the obscurity being designed by the Spirit to call forth prayerful study. Connecting particles are few. Changes of person, and anomalies of gender, number, and construction, abound. Horley points out the excessively *local* and *individual tone* of his prophecies. He specifies Ephraim, Mizpah, Tabor, Gilgal, Bethel or Bethaven, Jerusalem, Gibeah, Ramah, Gilead, Shechem, Lebanon, Arbela. Israel's sin, chastisement, and restoration are his theme. His first prophecy announces the coming overthrow of Jehu's house, fulfilled after Jeroboam's death, which the prophecy precedes, in Zachariah, Jeroboam's son, who was the fourth and last in descent from Jehu, and conspired against by Shallum after a six months' reign (2 Kings xv. 12). The allusion to Shalmaneser's expedition against Israel as past, *i.e.* the first inroad against Hoshea whose reign began only four years before Hezekiah's, accords with the inscription which extends his prophesying to the reign of Hezekiah (2 Kings xvii. 1, 3, xviii. 9). He declares throughout that a return to Jehovah is the only remedy for the evils existing and impending: the calf worship at Bethel, established by Jeroboam, must be given up (viii. 5, 6; x. 5; xiii. 2); unrighteousness towards men, the necessary consequence of impiety towards God, must cease, or sacrifices are worthless (iv. 2, vi. 6, based on Samuel's original maxim, 1 Sam. xv. 22). The pentateuch is the foundation of his prophecies. Here as there God's past favours to Israel are made the incentive to loving obedience (ii. 8, xi. 1, xii. 9, xiii. 4, comp. Exod. xx. 2). Literal fornication and adultery follow close upon spiritual (iv. 12-14). Assyria, the great northern power, which Israel foolishly regards

as her friend to save her from her acknowledged calamities, H. foresees will be her destroyer (v. 13, vii. 11, viii. 9, xii. 1, xiv. 3, iii. 4, x. 6, xi. 11). Political makeshifts to remedy moral corruption only hasten the disaster which they seek to avert; when the church leans on the world in her distress, instead of turning to God, the world the instrument of her sin is made the instrument of her punishment. H. is driven by the nation's evils, present and in prospect, to cling the more closely to God. Amidst his rugged abruptness soft and exquisite touches occur, where God's loving-kindness, balmy as the morning sun and genial as the rain, stands in contrast to Israel's goodness, evanescent as the cloud and the early dew (vi. 3, 4; comp. also xiii. 8, xiv. 5-7).

DIVISIONS. There are two leading ones: i.—iii., iv.—xiv. Chaps. i., ii., iii., form three separate cantos or parts, for chaps. i. and iii. are more *prose* than poetry. Probably H. himself under the Spirit combined his scattered prophecies into one collection. Chaps. iv.—xiv. are an expansion of iii.

On his marriage to GOMER [see] Henderson thinks that there is no hint of its being in vision, and that she fell into lewdness *after* her union with H., thus fitly symbolising Israel who lapsed into spiritual whoredom *after* the marriage contract with God on Sinai. But an act revolting to a pure mind would hardly be ordained by God save in vision, which serves all the purposes of a vivid and as it were acted prophecy. So the command to Ezekiel (iv. 4-15). Moreover it would require years for the birth of three children, which would weaken the force of the symbol. In order effectively to teach others H. must experimentally realize it himself (xii. 10). Gomer, daughter of Diblaim, was probably one associated with the lascivious rites of the prevalent idolatries. H.'s union in vision with such an one in spite of his natural repugnance would vividly impress the people with God's amazing love in uniting Himself to so polluted a nation. H.'s taking her back after adultery (chap. iii.), at the price of a slave, marks Israel's extreme degradation and Jehovah's unchangeable love yet about to restore her. The truth expressed by prophetic act in vision was Israel's idolatry (spiritual impurity, "a wife of whoredoms") before her call in Egypt and in Ur of the Chaldees (Josh. xxiv. 14) as well as *after* it. So also the Saviour took out of an unholy world the church, that He might unite her in holiness to Himself.

No more remarkable prophecy exists of Israel's anomalous and extraordinary state for thousands of years, and of her future restoration, than iii. 4, 5: "Israel shall abide many days without a king (which they so craved for originally), without a sacrifice (which their law requires as essential to their religion), without an image . . . ephod . . . teraphim (which they were in H.'s days so mad after). Afterward shall Israel return and seek the Lord their God, and David their king . . . in the latter days."

But first must come her spiritual probation in the wilderness of trial (ii. 14) and her return to the Egypt of affliction (viii. 13, ix. 3), not *literal* "Egypt" (xi. 5).

N. T. references: xi. 1, Matt. ii. 15; vi. 6, Matt. ix. 13; xii. 7, i. 10, ii. 1, 23, Rom. ix. 25, 26; xiii. 14, 1 Cor. xv. 55; i. 9, 10, ii. 23, 1 Pet. ii. 10; x. 8, Luke xxiii. 30, Rev. vi. 16; vi. 2, 1 Cor. xv. 4; xiv. 2, Heb. xiii. 15. The later prophets also stamp with their inspired sanction H.'s prophecies, which they quote. Comp. i. 11 with Isa. xi. 12, 13; iv. 8 with Zeph. i. 8; iv. 6 with Isa. v. 13; vii. 10 with Isa. ix. 12, 13; x. 12 with Jer. iv. 3.

Hoshaiah. 1. Neh. xii. 32. 2. Jer. xlii. 1, xliii. 2.

Hoshama. Son of Jehoichin, or Jeconiah (1 Chron. iii. 18). In Jehoichin's capture by Nebuchadnezzar his mother and wives are mentioned, but not his sons (2 Kings xxiv. 12, 15), and he is doomed to be "childless" in Jer. xxii. 30. Either there is confusion of the genealogies in 1 Chron. iii., or, as Matt. i. 12 says "Jeconiah begat Salathiel," by "childless" Jeremiah means he should have *no lineal heir to the throne*, as Jeremiah adds, "no man of his seed shall prosper . . . sitting upon the throne of David."

Hoshea. Nineteenth and last king of Israel. Succeeded Pekah, whom he conspired against and slew, (fulfilling Isa. vii. 16,) 737 B.C., "in the 20th year of Jotham," *i.e.* 20th after Jotham became *sole king* (2 Kings xv. 30, 33). An interregnum elapsed of eight years before H. mounted the throne, 729 B.C., the 12th year of Ahas (2 Kings xvii. 1-3, xviii. 9). "He did evil in the sight of Jehovah, but not as the kings of Israel before him." Tiglath Pileser had carried off the golden calf from Dan, and Shalmaneser from Bethel, in his first invasion (xv. 29, Hos. x. 14). So he had not the same temptation to calf worship as his predecessors. Hezekiah's piety probably in the last years of his reign influenced him. Shalmaneser cruelly stormed Bethel, and made H. tributary. But H. secretly made alliance with So or Sabacho, king of Egypt (of an Ethiopian dynasty, the 25th of Manetho, Shebek I. in the hieroglyphics, 725 B.C.), and ceased to bring tribute. "Shalmaneser" therefore invaded Israel and shut up H. in Samaria, and after a siege of upwards of two years (not "three" full years, for it began in H.'s seventh and ended in his ninth year of reign) "the king of Assyria," Sargon, Shalmaneser's successor, who usurped the throne (according to the Assyrian monuments), took him and "bound him in prison" (2 Kings xvii. 4-6), the sixth year of Hezekiah's reign, 722 B.C. H.'s imprisonment was *not before* the capture of Samaria, but the sacred writer first records the *eventual* fate of H. himself, then details the invasion as it affected Samaria and Israel. His speedy removal is graphically depicted (Hos. x. 7); "as for Samaria her king is cut off as the foam upon the water." Sargon in the Assyrian inscriptions thus writes: "Samaria I looked at, I captured; 27,280 men (or

families) who dwelt in it I carried away; I appointed a governor over them, and continued the tribute of the former people": like Julius Cæsar's memorable "I came, I saw, I conquered." So exactly Isa. xviii. 4 describes the eager absorption of Samaria by Shalmaneser and Sargon "as the hasty fruit (the early fig, *bikkurah*, a great delicacy) before the summer, which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up." Sargon in the inscriptions describes his transporting prisoners from Babylon to "the land of the Hittites" (Samaria), exactly as 2 Kings xvii. 24.

Hoshea = Joshua. 1. Deut. xxiii. 44, Num. xiii. 8. Oshea = *salvation*. Jau added makes it *Joshua*, i.e. *Jehovah's salvation*. 2. 1 Chron. xxvii. 20. S. Neh. x. 23.

Hospitality. The law as to strangers and the poor encouraged it (Lev. xii. 33, 34, xxv. 14, 15, 23, etc.; Deut. xv. 7). Exemplified in Abraham, Gen. xviii.; Lot, xix.; Eueel, Exod. ii. 20; Manoah, Jud. xiii. 15; the old man of Gibeah (its inhospitality is instanced as a sign of how lost to all right feeling its people were), xix. 17-21. The Lord Jesus illustrates it in the good Samaritan, promises to reward it, and regards its exercise towards His disciples as being towards Himself, and will count it as one proof of the love whose crowning joy shall be the invitation, "Come ye blessed of My Father," etc. (Luke x. 30-37; Matt. x. 42, xxv. 43.) The apostles urge the duty (Rom. xii. 13; 1 Tim. v. 10, iii. 2; Tit. i. 8; Heb. xiii. 2; 1 Pet. iv. 9).

Hotham. 1 Chron. vii. 32.
Hothan. 1 Chron. xi. 44.
Hothir. 1 Chron. xxv. 4, 28.

Hour. [See DAY.] Ahaz's sun dial implies the Jews' acquaintance with *hours* before the Babylonian captivity. During it, they would certainly meet with that division of time which prevailed for ages at Babylon.



The Egyptians too in early times knew it, Lepsius says as far back as the 5th dynasty. Astronomers knew anciently the "hour," that is the 24th part of a *civil day*; its use in common life is said not to have begun till the fourth century A.D. The hour which is the 12th part of the *natural day*, between sunrise and sunset, is of the same length as the astronomical hour only at the equinoxes. In our Lord's days the Jews must have had dials, and clepsydræ or water hourglasses, as these were long known to the Persians with whom they had been so closely connected. Christ alludes to the day hours, John xi. 9, "are there not twelve hours in the day?" The 3rd, 6th, and 9th are mentioned often as the regular hours of prayer (Acts ii. 15, iii. 1, x. 9).

House. Known to man as early at least as Cain; the tent not till Jabal, the fifth in descent from Cain (Gen. iv. 7, 17, 20). The rude wigwam and the natural cave were the abodes of those who, being scattered abroad, subsequently degenerated from the

primitive civilization implied in the elaborate structure of Babel (Gen. xi. 3, 31). It was from a land of houses that Abram, at God's call, became a dweller in tents (Gen. xii. 1, Heb. xi. 9). At times he still lived in a house (Gen. xvii. 27); so also Isaac (xxvii. 15), and Jacob (xxxiii. 15). In Egypt the Israelites resumed a fixed life in permanent houses, and must have learned architectural skill in that land of stately edifices. After their wilderness sojourn in tents they entered into possession of the Canaanite goodly cities.

The parts of the eastern house are (1) The porch; not referred to in the O. T. save in the temple and Solomon's palace (1 Kings vii. 6, 7; 2 Chron. xv. 8; Ezek. xi. 7, 16); in Egypt (whence he derived it) often it consisted of a double row of pillars; in Jud. iii. 23 the Heb. word (the front hall) is different. The porch of the highpriest's palace (Matt. xxvi. 71; *pulon*, which is transl. "gate" in Acts x. 17, xii. 14, xiv. 13, Rev. xxi. 12) means simply the *gate*. The five porches of Bethesda (John v. 2) were *cloisters* or a *colonnade* for the use of the sick. (2) The *court* is the chief feature of every eastern house. The passage into it is so contrived that the court cannot be seen from the street outside. An awning from one wall to the opposite shelters from the heat; this is the image, Ps. civ. 2, "who stretchest out the heavens like a curtain."

At the side of the court opposite the entrance was the (3) guest chamber (Luke xxii. 11, 12), Heb. *ishkah*, from *lashak* to recline; where Samuel received his guests (1 Sam. ix. 22). Often open in front, and supported by a pillar; on the ground floor, but raised above the level. A low divan goes round it, used for sitting or reclining by day, and for placing beds on by night. In the court the palm and olive were planted, whence the psalmist writes, "I am like a green olive tree in the house of God"; an *olive tree in a house* would be a strange image to us, but suggestive to an eastern of a home with refreshing shade and air. So Ps. xcii. 13, "those that be planted in the house of the Lord shall flourish in the courts of our God." Contrast the picture of Edom's desolation, "thorns in the palaces, nettles and brambles in the fortresses . . . a court for owls" (Isa. xxxiv. 13).

(4) The *stairs*. Outside the house, so that Ehud could readily escape after slaying Eglon (Jud. iii. 23), and the bearers of the paralytic, unable to get to the door, could easily mount by the outside stairs to the roof, and, breaking an opening in it, let him down in the midst of the room where Jesus was (Mark ii. 4). The Israelite captains placed Jehu upon their garments on the top of the stairs, as the most public place, and from them proclaimed "Jehu is king" (2 Kings ix. 13).

(5) The *roof* is often of a material which could easily be broken up, as it was by the paralytic's friends: sticks, thorn bushes (*bellan*), with mortar, and marl or earth. A stone

roller is kept on the top to harden the flat roof that rain may not enter. Amusement, business, conversation (1 Sam. ix. 25), and worship (Acts x. 9) are carried on here, especially in the evening, as a pleasant and cool retreat (2 Sam. xi. 2) from the narrow filthy streets of an eastern town. Transl. 1 Sam. ix. 26, "about day-break Samuel called (from below, within the house, up) to Saul upon the top (or roof) of the house (where Saul was sleeping upon the balcony, comp. 2 Kings iv. 10), Rise up," etc. On the flat roof it was that Rahab spread the flax to dry, hiding the spies (Josh. ii. 6). Here, in national calamities, the people retired to bewail their state (Isa. xv. 3, Jer. xlvi. 38); here in times of danger they watched the foe advancing (Isa. xxii. 1, "thou art wholly gone up to the housetops"), or the bearer of tidings approaching (2 Sam. xviii. 24, 28). On the top of the upper chamber, as the highest point of the house, the kings of Judah made idolatrous altars to the sun and heavenly hosts (2 Kings xxiii. 12; Jer. xix. 13, xxxii. 29). Retributively in kind, as they burnt incense to Baal the god of fire, the Chaldeans should burn the houses, the scene of his worship, with fire (Zeph. i. 5). On the top of the house the tent was spread for Absalom's incestuous act with his father's concubines, to show the breach with David was irreparable (2 Sam. xvi. 21, 22). On the housetop publicly the disciples should proclaim what Jesus privately taught them (Matt.



x. 27, Luke xii. 3). Here Peter in prayer saw the vision (Acts x. 9). From the balustraded vast roof of Dagon's temple the 3000 Philistines witnessed Samson's feats (Jud. xvi. 27). By pulling down the two central pillars on which in front the roof rested, he pulled down the whole edifice. Here the people erected their booths for the feast of tabernacles (Neh. viii. 16). The partly earth materials gave soil for grass to spring in rain, speedily about to wither, because of the shallowness of soil, under the sun's heat like the sinner's evanescent prosperity (2 Kings xix. 26; Ps. cxxix. 6). Though pleasant in the cool evening and night, at other times the housetop would be anything but pleasant; so "it is better to dwell in a corner of the housetop (though there exposed to wind, rain, heat, and cold) than with a brawling woman in a quiet house" (*a house of community, i.e. shared with her*) (Prov. xxi. 9). (6) The "inner chamber." 1 Kings xx. 30, xxii. 25 should be transl. (fleeing) "from chamber to chamber." The "guest chamber" was often the uppermost room (Gr. *hyperoon*, Heb. *'allyeh*), a loft upon the roof (Acts i. 13, ix. 37, xx. 8, 9), the pleasantest room in the house. Eutyclus from "the third loft" fell down into the court. Little chambers surrounded the courtyard, piled upon one another,

the half roof of the lower forming a walking terrace of the higher, to which the ascent is by a ladder or flight of steps. Such "a little chamber" the Shunammite woman made (built "on the wall" of the house for Elisha (2 Kings iv. 10, comp. 1 Kings xvii. 19). Ahaziah fell down from such an "upper chamber" with a projecting latticed window (2 Kings i. 2). The "summer house" was generally the upper room, the "winter house" was the lower room of the same house (Jer. xxxvi. 22, Amos iii. 15); or if both were on the same floor the "summer house" was the outer, the "winter house" the inner apartment. An upper room was generally over gateways (2 Sam. xviii. 33). Poetically, "God layeth the beams of His upper chambers (Heb.) in the waters," whence "He watereth the hills" (Ps. civ. 3, 13).

(7) **Fireplaces** are seldom in the houses; but firepans in winter heated the apartment. Jer. xxxvi. 22 transl. "the stove (a brassen vessel, with charcoal) was burning before him." Chimneys were few (Hos. xiii. 3), simple orifices in the wall, both admitting the light and emitting the smoke. Kitchens are first mentioned in Ezek. xlv. 23, 24. A fire was sometimes burned in the open court (Luke xxii. 55, 56, 61); Peter warmed himself at such a fire, when Jesus on His trial in the large hall, open in front to the court, with arches and a pillar to support the wall above, "turned and looked" on him. Cellars often were made under the ground floor for storage, "secret chambers" (Matt. xxiv. 20). Sometimes the granary was "in the midst of the house" (2 Sam. iv. 6).

(8) The **cisterns** cut in the limestone rock are a leading feature in the houses at Jerusalem, varying from 4 to 80 ft. in breadth, 8 to 30 in length, 12 to 20 in depth. Almost every house has one, and some as many as four. The rain water is conducted from the roofs into them. Hence the inhabitants within Jerusalem never suffered from want of water in the longest sieges, whereas the besiegers have often suffered. So Neh. ix. 25, "cisterns hewn" marg., comp. 2 Kings xviii. 31, 2 Chron. xxvi. 10 marg., "Uzziah cut out many cisterns." Israel's forsaking God for earthly trusts is called a "forsaking of the fountain of living waters" for "broken cisterns that can hold no water" (Jer. ii. 13). Prov. v. 15, "drink waters out of thine own cistern," means, enjoy thine own wife's love, seek none else. So the heavenly spouse is called "a fountain sealed" (S. of Sol. iv. 12).

(9) The **foundation** was an object of great care. "Great stones" were brought for that of the temple. Often they dug down to the rock and by arches (though not mentioned in Scripture, Ezek. xl. 16 should be transl. "porches") built up to the surface. Metaphorically, man's foundation is in the dust (Job iv. 10). The wise man digs down to the rock (Luke vi. 48), hearing and doing Christ's sayings. Christ is the only foundation (1 Cor. iii. 11, etc.). The apostles become "foundations" only

by identification with Him, confessing and building themselves and others on Him (Eph. ii. 20). Simon became the "rock" by identifying himself with Him; but when he identified himself with "Satan" in his dislike of the cross, Jesus called him so (Matt. xvi. 16-19, 22, 23).

(10) The **windows** were small and



latticed, in the absence of glass. Metaphorically the eyes, looking out from the eyelids which open and shut like the casement of a window (Eccles. xii. 3). Christ "looketh forth at the windows" showing Himself through the lattice," the types and prophecies were lattice glimpses of Him to the O. T. church (S. of Sol. ii. 2, John viii. 56). The legal "wall of partition" was only removed by Christ's death (Heb. x. 20). Even still He shows Himself only to faith, through the windows of His word and the lattice of ordinances and sacraments (John xiv. 21), not full vision (1 Cor. xiii. 12); an incentive to our looking for His coming in person (Isa. xxxiii. 17).

(11) The **walls** being often of mud can be easily dug through by a robber (Job iv. 19, xxiv. 16, xv. 28). When deserted they soon become "heaps." So hopes of peace with God which rest on no scriptural promises are like walls built with untempered mortar (*taphel*) (Ezek. xiii. 10-16). The mortar with which the leper's house was to be replastered is appropriately (as leprosy would mostly appear among the poor) called "mud mortar" (*aphar*) (Lev. xiv. 42). In many houses the cattle are in a lower part of the same dwelling (Gen. xxiv. 32, 1 Sam. xxviii. 24, Luke ii. 7).

Drafted or bevelled stones with a rustic boss are not, as was supposed, peculiar to Jewish architecture; but stones of enormous length (as in the Haram wall, and in the base of the tower of David) compared to their height generally are. Roman work on the contrary has often the height greater than the length.

Hukkok. On the boundary of Naphthali (Josh. xix. 34). Now *Yakuk*, a village W. of the upper end of the sea of Galilee. Tradition places here Habakkuk's tomb.

Hul. Aram's second son (Gen. x. 23). Coelosyria may have come from Chul or Hul. Else, *Ard el Hhuleh* near the Jordan's source. Else Golan, *Djaulan*.

Huldah. The prophetess consulted by JOSEPH [see when HILKIAH [see] found the law. Wife of Shallum, keeper of the wardrobe; living in the suburbs [see COLLEGE] of Jerusalem.

Humtah. A city of Judah in the mountain district (Josh. xv. 54).

Hupham = HUPPIK. Gen. xlv. 21; 1 Chron. vii. 12, 15; Num. xxvi. 38, 39.

Huppah. 1 Chron. xxiv. 13.

Hur = hole. 1. Exod. xxxi. 2-5; 1 Chron. ii. 5, 19, 20, 50, 51; iv. 1, 4. Josephus makes him husband of Miriam

(?), Ant. iii. 3, § 4. With Aaron H. held up Moses' hands in the battle with Amalek (Exod. xvii. 10-12). Again with Aaron had charge of the people in Moses' absence on mount Sinai, as his representative (xxiv. 14). "The father (founder) of Bethlehem," which as late as the 13th century A.D. was famed for tapestry weaving, the art for which Bezaleel his grandson was famed. Jesse was said to have woven veils of the sanctuary.

2. Fourth of the five Midianite kings slain with Balaam after the affair of Peor (Num. xxxi. 8). These "princes" were "dukes (i.e. vassals) of Sihon king of the Amorites" (Josh. xiii. 21). Sihon "had fought against the former king of Moab, and taken all his land" (Num. xxi. 26). So Balak was not hereditary king, but probably a Midianite; as Zippor, i.e. a bird, is like the Midianite names Oreb "crow," Zeeb "wolf"; imposed upon Moab as king by Sihon. 3. 1 Kings iv. 8, marg. Benhur. 4. Neh. iii. 9.

Huram. 1 Chron. viii. 5. [See HIRAM.]

Hurl. 1 Chron. v. 14.

Hushah. 1 Chron. iv. 4. Of Judah.

Hushai. "The Archite" (Josh. xvi. 2; Archi, or Erch, belonging to the children of Joseph, on the S. bound of Ephraim, between Bethel and Ataroth). "Friend," "companion" or privy councillor of David. Probably aged, as David says (2 Sam. xv. 32-34, 37; xvi. 16; 1 Chron. xxvii. 33) "if thou passest on with me, thou shalt be a burden unto me" (comp. ix. 35). By DAVID'S [see] suggestion he returned to the city, and feigned to be now ABSALOM'S [see] friend, as he had been that of his father. The policy was crooked and dishonourable; but it was overruled to Absalom's ruin by adopting H.'s sinister counsel, rather than ANTIOPHEL'S [see] satanically wise advice. He veiled his treachery with religious hypocrisy, saluting Absalom twice with "God save the king," and justifying his seeming desertion of "his friend" David, which surprised even Absalom, with the pretence so flattering to Absalom's vanity, "nay, but whom Jehovah and this people and all Israel choose, his will I be"; i.e., Jehovah's choice and the whole people's is so clear, that I had no alternative left but to accept it as a matter of duty (!); and inspiring confidence by reminding him how faithfully he had served his father, and that "as I have served in thy father's presence, so will I be in thy presence." How little usurpers can trust the sincerity of their courtiers! God punished Absalom's own treachery to his father, and religious hypocrisy, in kind (2 Sam. xv. 7, 8). God does not sanction evil, and condemns those who "do evil that good may come," but allows evil to be punished by evil. H. spoke in hyperboles, as suited to the shallow man he was addressing, of the irresistible might with which the whole nation would light upon David "as the dew falleth on the ground," so that "of the men with him there should not be left so much as one." Fear of his

father's valour, indecision, and vanity were all acted on by H.'s plausible counsel that, instead of pursuing David at once, Absalom should wait to collect all Israel, and lead them to battle in person. The counsel seemed safe, and at the same time gratified Absalom's boasting spirit. H. artfully assumed that all Israel "from Dan to Beersheba" would follow him; whereas it was much more likely that after the first surprise of the rebellion gave place to greater deliberation, a large force would gather round the rightful king. H. communicated Absalom's decision to Zadok and Abiathar, and these through Jonathan and Ahimaz to David. H. probably died before Solomon's reign, for Zabud son of Nathan was "the king's friend" under Solomon. But Baanah son of H. was a commissariat officer of Solomon in Asher and Aloth (1 Kings iv. 5, 16).

Husham. Gen. xxxi. 84, 85.
Hushim. 1. "Children of Dan" (Gen. xlv. 23); a clan, for the word is plural. In Num. xxvi. 42 SHUHAM. 2. 1 Chron. vii. 12. 3. 1 Chron. viii. 8, 11.

Husks. Gr. *keratia* ("horns"), the hornlike pods of the carob tree, abounding in Syria and Egypt, *Ceratonia siliqua* (Luke xv. 16). The sweet pithy pulp affords food for pigs, and also for very poor men. Tradition makes it the Baptist's food in the wilderness; whence it is called also St. John's bread. It is exported to England for feeding cattle.

Huz. Uz (Gen. xxii. 21).

Huzab. Commonly represented as queen of Nineveh. Rather the Zab country, E. of the Tigris, watered by the upper and lower rivers, Zab Ala and Zab Asjal. A *diab-ene*, the best part of Assyria representing the whole. The "Zab" is named in the inscription of Tiglath Pileser I. in the 12th century B.C. (Nah. ii. 7.) Gesenius connects it with ver. 6, "the palace shall be dissolved, and shall flow away" (Henderson) "... though firmly established" (see marg.).

Hyæna. Jer. xii. 9, "speckled bird." But LXX. "the hyæna," in parallelism to the "lion" in ver. 8; *tzabua* the Arabic word for hyæna corresponds. Zeboim (1 Sam. xiii. 18) means "the valley of hyænas." But the Heb. *ait* joined to it always means a bird; and "speckled" symbolises



HYÆNA.

the blending of paganism with the utterly diverse, divinely ordained, law.

Hymenæus. "Having put away a good conscience," and so "concerning faith having made shipwreck" (for when one's faith does not better his morals, his moral defects will corrupt his faith), therefore "delivered (by Paul) to Satan to learn not to blaspheme" (1 Tim.

i. 20). "Erred concerning the truth, saying that the resurrection is past already, overthrowing the faith of some" (2 Tim. ii. 17, 18). Satan is lord of all outside the church (Acts xxvi. 18); he, by God's permission, afflicts saints and executes wrath on the disobedient (1 Cor. v. 5, 2 Cor. xii. 7, Eph. iv. 27, Job i., ii.). Paul, as an infallible apostle, had powers not transmitted to fallible successors (2 Cor. x. 8; Matt. xviii. 17, 18). His sentence pronounced at Rome took effect on H. at Ephesus, in the form of some bodily sickness (so Acts v. 5, 10, xiii. 11; 1 Cor. xi. 30), that he should learn not to blaspheme. [See EXCOMMUNICATION.] H. after excommunication was probably restored in the interim between 1 and 2 Tim., and troubled the church again.

Gnosticism, or the pretension to extraordinary spiritual knowledge above what is written, was H.'s heresy, in concert first with Alexander, afterwards with Philetus. The gnostics (2 Pet. iii. 16) "wrested Paul's words" (Rom. vi. 4, Eph. ii. 6, Col. ii. 12) as though the resurrection was merely the spiritual raising of souls from the death of sin (John v. 24, 25). The difficulties of the resurrection (Acts xvii. 32, xxvi. 8), the supposed evil inherent in matter, and the disparagement of the body, tended to this error (Col. ii. 23). Paul confutes this by showing that, besides the raising of the soul now from the death of sin, there shall be also hereafter a raising of the saint's body from the grave (John v. 28, 29), as the fruit of Jesus' bodily resurrection (1 Cor. xv.).

Hymns. Heb. *tehillim*: in direct praise to God (Acts xvi. 25, Jas. v. 13). Not restricted to church worship; but used to exhilarate Christians in social parties. "Psalms," *nizmor*, were accompanied with an instrument, carefully arranged. "Songs," Gr. *odai*, Heb. *shir*, were joyous lyric pieces on sacred subjects; contrast the revelling, licentious songs of heathen feasts (Amos viii. 10). The accompaniment is the "melody of the heart," not the lyre. Tertullian (Apology, 39) records that at the lovefeasts (*agapæ*), after the water was furnished for the hands and the lights lit, according as any remembered Scripture or could compose (comp. 1 Cor. xiv. 26, *improvised psalms*), he was invited to sing praises to God for the general good. The heart is the seat of true psalmody, "singing with grace in your hearts to the Lord" (Col. iii. 16, Eph. v. 19). Some generally accepted confession, in the form of a hymn, appears in 1 Tim. iii. 16; the short unconnected sentences, with words similarly arranged, almost in the same number of syllables, the clauses in parallelism (the principle of Heb. versification) antithetically arranged, each two forming a pair which contrasts heaven and earth, the order reversed in each new pair, *flesh and spirit, angels and Gentiles, world and glory*; the first and the last clauses correspond, "manifested in the flesh . . . received up into glory." So Pliny, i. 10, ep. 97: "the Christ-

ians are wont on a fixed day, before dawn, to meet and sing a hymn in alternate responses to Christ as God." Christ and His disciples sang a hymn after the passover and the Lord's supper (Matt. xxvi. 30, Mark xiv. 26). Probably it was the Great Hallel or paschal hymn, usually sung after the passover by the Jews, viz. Ps. cxiii.—cxviii.

Hyssop: *ezob*. Not our "hyssop," the *Hyssopus officinalis*, which is not found in Syria or Arabia. "The



HYSSOP.

hyssop that springeth out of the wall," being the smallest of plants, can hardly be the one used for sprinkling, but is a tufty wall fern, a miniature hyssop with lance-shaped leaves (1 Kings iv. 33). Maimonides makes the sprinkling hyssop to be the *marjoram* (*origanum*) with long, straight stalk, downy leaf, and white blossom (Exod. xii. 22); common in Palestine and near mount Sinai; an aromatic plant. J. F. Royle thought that the caper plant (*Capparis spinosa*) meets all the requirements of Scripture: 1. It is found in Egypt, the desert, and Palestine. 2. It grows among stones and upon walls, and trails like a bramble, in contrast to the stately cedar of Lebanon (comp. Jud. ix. 15). 3. It has a long stick or stem (John xix. 29, comp. Matt. xxvii. 48) where-with the sponge of vinegar might be lifted to our Lord. 4. It has the requisites needed for purifying. Its Arab name *asuf* is akin to *ezob*. It is "a bright green creeper which climbs out of the fissures of the rocks" (Stanley). It is used medicinally for cleansing, as in ulcers, leprosy, etc. (Pliny H. N., 20, § 59). However, the "scarlet" band may have tied the hyssop on the cedar to make it convenient for sprinkling. LXX. and Heb. ix. 19 transl. *ezob* "hyssop." Maimonides says the legal hyssop was used as a condiment. Porphyry (De Abst. iv. 7) says the Egyptian priests ate it mixed with their bread; so the marjoram (*zatar*) is used in a mixture, *dakkah*, a food of the poorer classes (Lanc. Med. Eg. i. 200; Exod. xii. 22; Lev. xiv. 4, 51; Num. xix. 6, 18; Ps. li. 7). The reason why the soldiers presented to Christ a sponge attached to the end of a "reed" (*calamus*), with hyssop, was, as the vinegar would quench His thirst, so the aromatic scent of the hyssop would refresh Him. So it is associated with the fragrant "cedar wood" in Lev. xiv. 4, 6, 51. So that the Greek "hyssop" and the *origanum* or marjoram of the Jewish tradition seem the plant intended. Gesenius includes under *ezob* the hyssop of the shops, and other aromatic plants, mint, wild marjoram, etc.; so that a suitable sprinkler could be always found, whether in Jerusalem or the desert.

I

Ibhar. David's next son after Solomon (2 Sam. v. 15; 1 Chron. iii. 6, xiv. 5); born in Jerusalem.