GUARD

like that of Ashtar or Astaroth, was associated with Baal worship. Ashtar is the personal goddess, Asherah her consort, and possibly one of her attributes. The sacred tree in Assyrian sculpture is similar, a symbol of the goddess or mother-god. The stone "ashtar" (as the Heb. for "image"), ought to be transl. Mod. xxxiv. 19) was Baal's symbol, and possibly the pillar used in Ashur's temple was Ashtar's (2 Kings xix. 4). The attempt to combine this with Jehovah worship is the subject of the section Ezck. xxxiv. 13.

The Heb. word transl. "plain" (elaw), signifies a grove or plantation; that of Myra (Gen. vii. 19) or of Moab (xii. 6), of Zaanaim (Jud. iv. 6), of the pillar in Shechem (Jud. ix. 6), of Moenim (87), of Tabor (1 Sam. x. 6).

Groves were associated with the tradition of ancient times, as the passages just quoted show. Flinn states that trees were sacred to the Turcos. Their shade, solitude, and solemn stillness suggested this use. The superstition led to regular groves or licentious rites caused the divine prohibition of them for religious purposes; which prohibition Israel disregarded repeatedly (2 Kings xxvii. 20).

Trees were also used for national assemblies (Jud. ix. 6, 8), for burying the dead (1 Sam. xii. 11) and for dedicating to Jehovah (2 Kings xxiii. 4-10). They were used for the temple (1 Kings vi. 34, 36) and for the family sacrifices (Exod. xxv. 4). The temple of Deborah (Jud. iv. 5) and Bethel (Jud. xx. 31) were alike conspicuous groves. The palm tree of Deborah (Jud. iv. 5) and the terebinth of Shchem (Jud. xxi. 38) were similar trees, but it is not said whether the grove stood alone or was part of a larger assemblage of trees. Groves were therefore sacred places, but a regular grove was one specifically dedicated to Jehovah. The palm trees of Deborah (Jud. iv. 5) and Bethel (Jud. xx. 31) were also sacred groves.

H

Haaastari. 1 Chron. iv. 6. Habashah. Esa. li. Neh. vii. 63. Habakkuk. The cordially embraced one (favourite of God), or the cordial embracer. "A man of heart, heartily toward another, taking him into his arms. This H. does in his prophecy; his comfort and life 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 restoration of Jehove w's worship, the chief singer of 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 must approach David in his psalms and the opening psalm (1.1 describes his prophecy as "the burden which," etc., i.e. the weights), solemn announcement. H. saw it with the inner eye opened by the Spirit. He probably prophesied in the 12th or 13th year of Josiah (619 or 620 B.C.), when the words: "in your days" (i. 5) imply that the prophecy would come to pass in the lifetime of some persons addressed in Jer. xvi. 9 the same phrase comprises 20 years, in Ezek. xii. 26 six years. Zeph. 7 is an invention of Hab. ii. 18. Zephaniah (i. 1) lived under Josiah, and prophesied (comp. iii. 5, 15) after the death of Josiah's worship, i.e. after the 13th year of Josiah's reign, about 625 B.C. So H. must have been between 40 and 50. Jeremiah acknowledge, moreover, began prophesying in Josiah's 8th year; now Jeremiah borrows from H. (comp. Hab. iii. 18-20, Jer. ii. 20) and supposes it to follow that "260 or 650 B.C. is H.'s date of prophesying" (Delitzsch). Contra.-It confirms the moral disorganization around, and cries to Jehovah for help (i. 2-4); Jehovah in reply denotes swift vengeance (i. 5-11). The Almahans. H. complains that the Chaldees are worse than the Jews whom they are to be the instruments of destruction; they deal treacherously, sweep all into their net, and then "they sacrifice unto their net, and burn incense unto their dregs," i.e. idolize their own might and military skill, instead of giving the glory to God (Deut. vii. xxii. 1, xix. 15, xxvii. 22). H. therefore, confident that God is of purer eyes than to behold evil (i. 15), sees himself in a state of waiting for the Lord's own solution of this perplexing apparent anomaly (i. 11); Jehovah desires him accordingly, "worsen the vision" of God's retributive justice plainly, so "that he may run and readeth it," viz. "run to tell all the people news of the foe's doom and Jehovah's deliverance, or, as Grotius, run 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 Chal- dian foe and the unbelieving apostasizing Jew, must be taken the right before God and therefore shall perish, but the just shall be ac- ceded to by his faith and so shall live. The Chaldeans' doom is an- nounced on the ground of this eternal principle of God's moral govern- ment. For oppressed nations "shall take up a parable," i.e. a derivative song (comp. Isa. xiv. 4, Mic. iv. 4), whom H. copies, against their op- pressors. It is a symmetrical whole, five stanzas; three of these verses each, the fourth of four, and the last of three verses except the last, begins with "wore." All have a closing verse introduced with "in your days," etc., and conclude "in your days;" each strophe begins with the charac- ter of the sin, then states the woe, and finally concludes thereon. The prayer-song (iii.) is the spiritual echo, resuming the previous parts of the prophecy, for the enlightenment of God's people as to the reach of his power in giving, and trust, are the spiritual key to unlock the mysteries of God's government. The prayer sounds. The spirit appears tumultuously to waver (whence the title "Shigionoth" from shaphak to wander) between the chaste and the licentious. The end triumphs joyfully over present trials (17-19). Upon God's past manifest- ation for God's people, the reach, the Tenem, and the Red Sea, H. grounds the anticipated deliverance of his people from the foes, through Jehovah's interposition in sublime majesty; so that the believer can always rejoice in the God of his salvation and his strength, in the presence of God's righteous character, seemingly compromised in the Chaldeans' success, and God's most at heart throughout; to solve this problem is his one grand theme. Paul quotes i. 5 in his warning to the Ephesians. Jer. ii. 13, where the emphasis is on faith, on God's truth, on the want of justification being the prominent thought; secondly in Gal. iii. 11, where the emphasis is on God's grace, on the instrument of justification being prominent; thirdly in Heb. x. 38, where the emphasis on fire, the continued life that flows from justification being prominent.

Gurus. Read of the Bechab- beroon.

Habor. [See Gozan.] Now the Kabour; omitting "by" in 2 Kings xvii. 4. It is the Syrian province, going directly before Habor in the same connection, favours A.V. It would be awkward to say he put them "over" in the sense of "in" the river Habor, "a river." Probably the river Habor gave its name to the province, or to the Euphrates, or Mesopotamia; the country adjoining abounds in mounds, the remains of Assyrian cities. The Habor is mentioned in an inscription of the 9th century.

Hachaliah. Nehemiah's father (1, 1.

Hachilah, the hill. In a wood in the tillled land near Ziph, facing (1 Sam. xxviii. 19, 24, "south") of the Shechem, i.e. the waste district. David and his 600 men lurked in the fastnesses of the hill; but as Saul became aware of this, a word or a bird to the woods (rather the forest or village associated with the camp) was sent to David. Saul's advance guard (see note) was overtaken. The whole of Saul's army was caught in the forest of Ebron (1 Sam. xiv. 20) as "when the king came;" the King at the time David came down to "the wilderness of Maon." Both names are still found in southern Judah. Conder (Pal. Expl.) identifies H. with a hill bounded by deep valleys and S. on which stands the ruin Yekin or Haksin, facing Jebusim on the right. The "trench" in which Saul pitched tent is the flat low ground between steep cliffs, the head of a hill below the woods. David crossed the valley, and from either of the hill tops called to the heels. The other only hill S. of Ziph overlooking the valley of Hebron was "a high hill" as often. The "trench" in which Saul lay (1 Sam. xxvi. 5) was the hollow, where David hid. The other side of the woods seen beneath the crest of the hill. Another knoll is beyond this hollow; just as the Beduins take up their quarters, not on a hill where they can be seen, but in a slight hollow so as to will emerge forth at the right moment on a foe. It is easy to us our customs of war to lie in a trench of an encampment; however the sense may probably be (see marg.), be lay within the wooded rampart.

Hachmoni, son of. The Hachmonites (1 Chron. xviii. 32, xiii. 11). The Hachmonites and their king, the Heb. in both passages, is the same. In 2 Sam. xxvi. 8 "the Tchomonites" mention is made of the given with "son of" (Gen.), and given with the definite article. H. was founder of a family; for the actual fact in the Korhobil inscription. Zabdiel (1 Chron. xxvi. 3, xii. 6).

Haddad. A name often recurring in the Syrian and Edomite dynasties, meaning the sun; so applied as the official title of a king, as king of Edom, as the sun is in the sky. It appears in Beun-hadad, son, i.e. sun-shipper, of H.; Hadad-esser, helped by H: K. apepures as Hadar Hadar (xxv. 16); comp. 1 Chron. i. 30, 59; Niccolaus of Damascus (Ephraim), friend of Ananias Cesar (Joseph. Ant. vii. 5, 3), confines 2 Sam. xiv. 5 as to David's defeating Hadadazar or Hadelaedar, his son. Zobah, "when he went to recover his border at the Euphrates"; Niccolaus says, "certain king, a native Syrian, had great enemies; ran over Damascus...and all Syria except Pheenia [this accords with 2 Sam. xvii. 5, the Syrians of Damascus came to recover Haddadazar, being his vassals]; he contended against David king of Judah in many battles; in the last, which was at the river Euphrates, but had a thoroughly defeat [making his third defeat: 2 Sam. xvi. 6, x. 17], showing himself a prince of the greatest prowess." 1. Son of Ishmael (Gen. xxv. 15). The Ithaim, Ataen, Atanah, Oni, W. of the Persian Gulf, returned to the land, and with "bands" marauded the thinly populated district between the Jordan and the Euphrates (2 Kings v. 1, 1 Chron. x. 18-22), then became master of Damascus, and as an "adversary" did something to Jezebel's son while Jezebel's days (1 Kings xi. 23-25). Edom invaded Israel during David's absence at the Euphrates; Ps. xliv. by the sons of Kamballah to this. Ps. ix. by David was composed after victory in part had been gained over Aram Naharin and Damascus (1 Chron. x. 18-22) and Aram (Syria) of Zubah the kingdom of H., who had come to help his vassals of Mesopotamia, the region of the two river Euphrates; after having conquered the two Syria, Job returned and spoke of Edom in the valley of Salt; Ps. ix. refers to the expedition subsequently undertaken to occupy Edom in revenge for Edom's invasion of Israel.

Hadesah. A town in the shephelah or low hills of Judah (Josh. xv. 87). Haddechoniah, another name of. (ii. 7). Possibly the same name as "Atassea," Cyrus' daughter.

Hadid, the extreme S. of Judah (Josh. xvi. 35), the Keri (marg. Heb.) reads Hathadathah, i.e. New Hazor. So Esbanon and Jerome; but they write it near and E. of Ascalon, which is in the shephelah, whereas Joshua places it among towns of S. Judah. Near S. Hadid, S. of Jelob, S. of Jobel Kullil (Robinson).

Hadid. [Heb. Hadad.] [See also "Haddad," as applied to the deity. Song of Ps. xxviii. 12, i.e. Carcosa; Song of Ps. xxviii. 12, three miles E. of Lydda.

Hadid. 2 Chron. xix. 12.

Hadarom. 1. Son of Tob or Toi, king of Dedan, which is the heathen Dedan or Tidahhat, Haddad, David's victory over Hadarom (1 Chron. xix. 18), bearing costly presents from the king of Dedan in antique (according to Josephus). More likely to be the true name than
HADRACH, LAND OF

"Joram," which contains the name of Jehovah (3 Sam. viii. 10). 2. The contracted form of Adoniram (2 Sam. xx. 19; 1 Kings iv. 6, xii. 19). Over the region of the last-named king and Rehoboam. Stoned to death when sent as one of the old or moderate party, to appease the passion, the choice of the superintendent of taxes for the purpose was consistent with the general want of tact in Rehoboam.

Hadad, the land of. A region of Syria (Zech. i. 1, 2). Derived probably from HADAD (see note), the Canaanite god of Aramaean and Phoenician mythology, a storm-god and the rain-god. Possibly another name for BISHTA AVEN (Amos i. 5). Maurer says it means in Semitic enclosed, i.e. Canaan, the western interior part of Syria; or its capital (Jerome). Hengstenberg makes it a symbolic name of the region Syriac. Gesenius thinks H. signifies HADAD, the storm-god of the region. Sargon king.

Hagab, the children of. Ezra ii. 46. Also HAGAR (Neh. vii. 38, 40).

Hagar. Perhaps akin to the Arabic aqbrā, "right." Gen. xvi. 12, 14, Abram's bondwoman; an Egyptian eunuch; a fugitive from her master during her sojourn in Egypt. Taken as legal concubine at Sarah's suggestion to raise a seed in hope of being the promised heir, when Sarah's age seemingly forbade hope of issue by her. Hagar was undoubtedly thoroughly defiled by the time of her marriage to Abram (Gen. xxv. 19). That Abram, at God's command, did divide what Sarah said, though grievous to him. Hagar's child (15 years old) was childhood when human life was so long, he was old enough to "mock" (v. 14) in the wilderness of Beer-sheba; 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 (Gen. xvi. 14 means that Abraham put the bread and bottle, but not also the child, "on her shoulder"); so v. 15, "he held the chalice in his hand and drank." The lad's own cry, still more than the mother's, brought "the angel of God" (verse 20) in Gen. vii. 14. "angel of Jehovah") i.e. Jehovah as the second Person (ver. 17, 19, 20), to his用了. He led her child's cry is much more potent with the Omnipoet, just because of its helplessness (Isa. xxix. 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 (8 Kings vi. 17-30; Luke xiv. 18, 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 grace. Gen. xxv. 1, God's care to him, that they are named 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 the Sodomites, and chased the war was of God. And they dwelt in their steads, until the captivity." The land of Hadrach is mentioned at the end of the list of the nations with whom Moab, Gebal, Ammon, Amalek, Philistia, Tyre, and Assur, they confederated to invade suddenly the land of Israel, and take it in possession. The H. probably were named not from Ishaam's mother Hagar but from a district or town so called; possibly now Hjer, capital and subdivision of the province of el-Bahrān in N.E. Arabia, on the Persian Gulf.

Haggar = my fruit. A name given in anticipation of the joyous return from exile, Pseudo-Zacharias, as the rabbinas say he was buried at Jerusalem among the priests. Tradition represents him as returning with the first exiles. Under Belshazzar, he was under Zerubbabel 530 B.C., when Cyrus (see), actuated by Isaiah's prophecy concerning the latter (Ezr. iv. 23, xiv.), decreed the Jews' restoration and the rebuilding of the temple, for which many merit favor (see Ezra, Amos, etc.). In spite of Samaritan opposition the temple building went on under Oryam and Cambyses (Amos.4 B.C.), but under the Magian usurper Smerdis, 500 B.C., the Samaritans procured a royal decree suspending the work. Hence the Jews became so indifferent about it that when Darius came to the throne (522 B.C.), whose accession virtually nullified the usurper's prohibition, the temple was in the mere beginning of the 70 years applied to the temple as well as to the captivity in Babylon (Ezra i. 2), they were only in the 63rd year. The wall was not yet having come, they might build splendidly did clesed mansions for themselves. H. and Zerubbabel, while the latter were commissioned by Jehovah (l. 1) in Darius' (Hyssaspes) second year, their helplessness in their selfishness to resume the work which had been suspended for 14 years.

The dates of his four distinct prophecies are given. 1. (chap. x.) On the first day of the 6th month of Darius, 530 B.C., he reproves his people 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. 13-15). 2. (ver. 3-21), the second new temple's glory will exceed that of Solomon's temple; therefore not the outward inferiority which had moved the elders to tears at the foundation laying (Ezra iii. 10-13) ought to not to discourage them. Isaiah (Is. ii. 4.-

Hagarenes, Hagarites. E. of Palestine. Fell by the hand of Benben, God, and half Mannaeth, in the time of Salo; these occupied their tents and land in eastern Gilead (1 Chron. v. 18, 19-20). Jeter, Naphish, and Japhia, 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 the Sodomites, and chased them; the war was of God. And they dwelt in their steads, until the captivity. This shows their religious and moral superiority.
HAGGAI (268)

The text is a page from a book, possibly discussing historical or religious topics. The visible text is fragmented and includes references to historical events, religious practices, and geographical locations.

The text contains several names and locations, such as Haggai, Jerusalem, Babylon, and other biblical and historical references. It appears to be discussing events related to religious leaders, places of worship, and historical figures.

The text also seems to include some natural language similar to what would be found in a religious text, discussing divine prophecies, the glory of the Lord, and events in the city of Jerusalem.

Overall, the page appears to be a page from a religious or historical text, discussing events and figures related to the Jewish faith and its historical context.

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HAM

The text continues discussing historical and religious events. It mentions the city of Babylon and its significant role in the historical context of the time.

The text includes references to the king of Babylon, the temple of Solomon, and other significant events. It appears to be a continuation of the discussion from the previous page, providing further context and details.

The text is dense and includes several names and locations, discussing historical events and their impact on the religious and political landscape of the time.

The text also includes references to natural elements, such as the almond tree, which is mentioned multiple times, possibly indicating its significance in the religious or historical context.

Overall, the page appears to be a continuation of a religious or historical text, discussing events and figures related to the temple of Solomon, the city of Babylon, and other significant historical events.

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HAMAN

(269)

HAMOR

Hammelocher. Jer. xxxvi. 35, xxxviii. 4. Jehosakhim at this time (the fifth year of his reign) had no greater son, and the name of his eldest son was even six (2 Kings xxiii. 5; comp. xxiv. 8). We must not then, wish the name of Absalom to travel abroad, but only as a proper name, Hammeloch, father of Jerahmeel and Mahalah.

Hammapheth. Besides its ordinary

sense, used for any overwhelming power, earthy (Jer. I. 29, "the mountain, or all the earth,"") Beq-

non, as Martel, "little hammer," was a title of the Frank king or spiritual (xxii. 29, "is not my word a hammer that breaketh the pieces") Comp. Nah. ii. 13 marg. Hammoleketh. Mother of Abs-

zin; meaning of "queen." She reigned, according to tradition, over part of Gilgal (1 Chron. vii, 17, 18).

Hammon. 1. A city in Asher, the great Sidon (Jos. xix. 28). 2. A Levite city of Naphtali (1 Chron. vii. 70).

Hamath. Ezek. xxxix. 16. The place near which Gog's multitude shall be buried, whence it gets its name (Ezek. xxxix. 17). The name marks Jerusalem to receive the name H. from the multitude of slain. After the cleansing of the land Jerusalem is 'called and known as the conqueror of multitudes.' Hamon Gog, the valley of—"the multitude of Gog's multitudes." After the burial of Gog and his multitudes there, the ravine shall be so named, which, however, was not named 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 to reign. The publicity of the road, and the multitude of graves, will advertise the world by to observe God's judgments, executed nigh the scene of judgment on Gog's prototypes, Sodom and Samaria

Hamor—a large he ass. So (Gen. xix. 14) Esambar. A Hiwite; but see for the name of the village of Shechem and the adjoining district, probably named from his son, head of the clan named from him. His son was named from him (Gen. xlviii. 19). From them Jacob bought for 100 kensites (i.e. barlings of silver of a certain weight, perhaps stamped with a "lamb," see marg., all the versions transl. lamb) (Gen. xlviii. 16). Hamor was the original representative of wealth) a parcel of a field. Abraham bought only a burying place, Jacob a dwelling place, which yet aliened the children of Ephraim's burial place (Josh. xxi. 22) referred to by Stephen (Acts vii. 16). "Jacob and his father Laban kept the herd of Sychem and laid in a sepulchre that Abraham bought . . . of the sons of EMOR" (Gen. xx. 19, 25). Ste-

Phen with elliptical brevity sums up from six chaps. of O. T. in one sentence the double purchase (by Abra-

haim and Ephraim) of the (Josh. xxi. 32) and one of the children of H. (Josh. xxi. 32); and by Jacob from the children of H.), the double burial place (Abra-

haim's cave of Machpelah and Jacob's
HAMUEL.

1 Chron. iv. 26.

HAMUL.

Gen. xvi. 12. The Hamulites sprang from him (Num. xvi. 21).

HAMUTAL.

Daughter of Jeremiah of Libnah, wife of king Josiah, mother of Jehoiakim (2 Kings xxiii. 18).

HANAMEL.

Son of Shallum, Jeremiah, the prophet in prison bought a field in Anathoth, which had belonged to the Chaldeans, as a token to his former estate. In a day of security would hereafter come when their land would once more be a safe possession (Jer. iii. 15). Anathoth being a sacerdotal city with a thousand cubits of suburban fields, the land could not be alienated (Lev. xxv. 34); but this did not prevent sales "within the tribe of Levi, on the failure of the owner the next of kin to redeem" (Num. xxv. 25).

HANAN.


HANAN.

1 Chron. viii. 33. 21 Chron. vi. 45. Neh. vii. 7. x. 10. 6. Ezra x. 6.

HANAN.

2 Chron. xvi. 11. Son of Azur, the prophet of Gibeon, a priests' city (Jer. xvii. ix.). In the fourth year of Zechariah's reign, in opposition to Jeremiah, foretold that Jeconiah and the captives at Babylon would return with all the vessels of the Lord's house within seven years. This is restated on Pharaoh Hophra (Apries). Judah already had designed a league with Edon, 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 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 xi. 14, 26, 25. Jeremiah said Amen, praying it might be so; but warned him that for the broken wooden yokes he should have branched 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 Zech. i. 6th year the league with Pharaoh Hophra tempted Zechariah to open revolt in violation of his oath to Nebuchadnezzar (Exek. xiii. 19-20). 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 sons brought to Babylon (xxiv. 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 with repentance. He's namesake in N. T. is a similar warning instance of God's vengeance on the man "whosoever loveth and maketh a covenant to lie" (Acts xvii. 30, foretaste of the final retribution (Rev. xvii. 15).

H. xxv. 24. 1 Chron. viii. 18. (7. [See SABRAH, AMANIAH]. Of the house of David (Dan. i. 3, 6, 7, 11, 14). H. is identified by some with Joannah (the Japh or Jehovah being put at the beginning in the Hebrew and transliterated in the Greek), who, in at least a part of the Hebrews were "graciously given by Jehovah") (Luke iii. 27. 9. Ezra x. 29. 10. Exod. xxvii. 28-30; 1 Chron. xxi. 21; 2 Chron. viii. 9, 10, 24; Neh. xii. 12. 18. Ruler of the palace (as Elijiah [see] over the house in the days of the Prophet H. with Nehemiah's brother, at Jerusalem. Neh. vii. 2, 8, a "faithful man who feared God above many." Had charge concerning setting watchmen, and opening and shutting the city gates. Pleadeth 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. (Lewin in ii. 22. (The Hebrew) ii. 8) thinks habebiah in viii. 3 means not the firewatcher's (guardian's) house but the lair or "howlet of the road", "house", in this case H. was a priest. But the charge as to the city gates was more than ordinary; for, as is shown, the Heb. for "over (all) Jerusalem" may mean simply "concerning." 18. Neh. vii. 31. Habbah, symbol of skill, energy, and action. "Strength of hand." Also control. To "kiss the hand" ex-
HANNAH

Hannah—grace. The favourite wife of Elkanah of Ramathaim Zophim. His other wife Perinnaiah, who had sons and daughters, acted as "her adversary provoking her sore for to vex her, because the Lord had shut up her womb"; and this "year by year when she went up to the house of the Lord, dwelt". And when her husband gave her a double portion of the flesh at the sacrificial meal (Lev. xii. 5-8; Exod. xxxiv. 12), to show her love and care for her. Sarah, which agregated Peninnah's enmity; "therefore (instead of joy such as a festive season usually produces) she wept and did not eat" (1 Sam. i.).

so much needed in Israel. As Samuel, the last judge of Israel, and after- verer, was a Nazarite from the womb, so Hannah desired that her son should be so also; and therefore, after Hannah's verbal consecration of her son to the Lord, hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument in a new time, and how dear El, and hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow without Samson's declension.
God (ii. 2). Proud speech escapes not God. Judah’s case is a sample of the universal law, "by God actions are weighed" (Dan. v. 27). Evil, and base actions are weighed," i.e. His (God’s) actions are just; alleging that it is men’s hearts not their actions that are weighed (Jer. xlix. 20). Neb. iii. 18. 3. Neb. iii. 30. Haprah. A city of Issachar (Josh. xix. 19), meaning the "two pite." 1. Neh. ii. 13. 2. Neh. ii. 12. 3. Neh. ii. 13. Isreal’s now insulting foes shall yet be brought to accord of this, for "he shall be broken," and stumbling Israel shall be "girded with strength." The barren beasts shall be in the land of Bashan; this being the sacred number indicating divinely covenedanted fulness and perfection. And she who hath many children is waxed feeble;" "Jehovah bringeth down to the grave and bringeth up;" soon to be illustrated in the Messiah (Is. xxi. 13). "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), where the now loud and brawling will be silenced (Jude 13). The eternal darkness is not real darkness. Her prophetic anticipations have been and are being fulfilled. The nations have long passed into oblivion, but Judah, the people of God, survives, awaiting the day when the adversities of Jehovah shall be broken to pieces, when "He shall judge the ends of the earth, and give strength unto His King, and exalt the horn of His Anointed," in whom alone the Divine kingdom finds its culmination (Ps. ii.).

Haran. 1. And brought eighth day a coat (med), 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 he accompanied Elisah and was identified with the three more sons and two daughters, of whom the latter were supernaturally any sacrifice we make for Him (2 Chron. xxxv. 9).

Hannah. A city on the N. boundary of Zebulon (Josh. xiv. 14).


Hanun. 1. Son of Nahash, king of Ammon 1057 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 Moabites Ruth connected him. He therefore at Nahash’s death sent a message of condolence to his son. As gratitude, kindness, and sympathy characterized David’s conduct, so ingratitude, uncharitable suspicions, and evident injustice characterized H. Insulting the ambassadors (by shaving half the beard, which is a mark of dishonour, 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 cruel and bloody triumphs on the ruins of a people fighting men of their own cruelties to Israel (2 Sam. x. xxix. 30, 31; 1 Chron. xix. xxvii. 24).

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Haran, was Terah’s eldest, born brother of Abram (who is named first in Gen. xi. 27, because he is of the promise), father of Lot, and Milcah who married his uncle Nahor, and Sara, who married his uncle Abraham, being "daughter (i.e. granddaughter) of his father not of his mother" (Gen. xi. 31). That H. was older, the brother appears from his brothers marrying his daughters, Sarah being only ten years younger than Abram (xix. 17). H. died in Ur, his native place, before his father. In the Heb. the country H. begins with 1 north of the city of Goshen Levite under David of Shimei’s family (1 Chron. xxviii. 9). Barn begins with 1; Caleb’s son by Ephzibah (1 Chron. ii. 50) begins with 1. Jewish tradition makes H. to have been cast into Nimrod’s furnace for waving during Abram’s fery trial.

Haravite = mountaineer. 2 Sam. xiii. 11, 33; 1 Chron. xi. 35. Kemmuel would cast in both Sam. and Chron. "Jonathan, son of Shammah (David’s brother Shime) the H.

Harbona. Third of the seven eunuchs of Absalom. Suggested the hanging of Heman on his own gallows (Ezek. 19. vii. 9).

Hare. veruneth. Rocked 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 esophagus and chews again its food; but the hare is no genuine ruminant, neither it nor the hyrax ("coney") or shaphan have the peculiar stomach of the ruminants. Modern animals, as the hare and the hyrax, keep down the undue growth of their teeth, which grow during life, by grinding with their flat jaws. The sacred legislator did not design the classification of a scientific naturalist or a comparative anatomist, but to furnish a popular mode of recognizing the hare, as an animal probably new to the Hebrews, but not to be eaten. The rule in ver. 27.
HARNEPHER

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HARUMAPH

general Heb. term sonah expresses any licentiousness in the married or unmarried female; and see Matt. v. 32. Zarah and norkbis, "the strange woman," implies that foreign women were those whose foster parents were not of the same tribe. Prov. v. 17 "strange" seemingly contrasts with one's own rightful wife; another term, zorkishah, "consecrated woman" (in Gen. xxviii. 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 be bought, your sons sold, your wives and daughters shall go 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 a settlement at Beth or Beth Kama in Samaria (2 Kings xvi. 30); the idol's name means "booths for their daughters," referring to their prostitution in this detestable worship. The masculine quedesh, "Sodomites," implies male prostitution in the same vileness; but of the label "Isaiah iv. 10, xii. 10, xvi. xiv. 24, xv. 2, xii. 46; 2 Kings xxiii. 7; Job xxvi. 14), Tamar veiled herself and was a conscripted harlot (quedeshh) under a vow, and was so regarded by Judah, referring to their prostitution in this detestable worship; the impure custom in the Babylonian worship of Mylitta, so that of the Dea Syra at Byblos very ancient. Since it was a city harboured and nurtured the badge of a harlot (Isa. xxii. 16). Male relatives exercised unlimited power; a punishment for the family dishonour (Gen. xxiv. xiv. 24). A priest's daughter playing the whores was burnt to death (Lev. xx. 10). The Jews could not inherit with legitimate children (John viii. 41, Deut. xxiii. 21), referring to their prostitution. It was one born of incest or adultery; so the rabbis explain Jud. xi. 1, 2.

HARROD. 1 Chron. xvi. 30.

HARROD, the well of. Jud. iii. 1, 2. Gideon's enclosure, where the 300 who drank the water from their hands were selected. The word Harod is played upon, "whoever is trembling (harad) let him return." Now Ain Jalud; the hill Moreh is Ahab. From it two of David's 37 warriers of the body guard are called each "the Harodite," viz. Shamah and Elisha (2 Sam. xxv. 21).

HAROEL-the son. 1 Chron. ii. 52.

Harosheth of the Gentiles. So called from the Gr. Ἡρώσηθα, which had inhabited it. A city in Naphtali W. of the lake Merom (El Houle), from which the Jordan passes in an undulating line to Sea of Galilee. Judg. vii. 13: 81, 2 Kings xvi. 10; 1 Kings 187, 2 Kings xxvii. 8. Therefore it was hung on the willows in the Babylonian captivity (xxvii. 2; Job xxvii. 8). The words "My bowels shall sound like an harp" (Isa. xii. 11) do not allude to the sound as lugubrious, but to the strings being when struck. There was a smaller harp played with the hand, as by the walking prophets (1 Sam. 18. 19), besides the lute with more strings, played with the plectrum. Its music, as that of other instruments, was raised to the highest style of Art (Amos vi. 5). It was an important adjunct to the schools of the prophets.

Harosheth of the Gentiles. 2 Sam. xxii. 31. Possibly a "threshing instrument." In modern Palestine no such instrument as our harrow exists, and it is unlikely it did anciently.

Harsha, dare. 2 Kings vii. 54. Hart: ayah. The male of the stag, Cervus Dama. Resorting to the mountains (S. of Sol. viii. 14), buried (v. 15) there (2 Sam. xxiii. 39; Neh. iii. 19). Monogamous and constant in affection (Prov. v. 19). In Ps. xii. 1 the verb "sit" is used; and therefore, not the hart, is meant; hence weakness intensifies her thirst. The emblem of activity (Isa. xxxv. 10) is fitly described by Jacob prophetically (Gen. xlii. 21), "a kind let loose." His active energy was shown against Jabin the Canaanite oppressor (Jud. x. 6-9, v. 18). The turgons say he told of the sacrilege: "the name of his slave; "he giveth goodly words." The Heb. sukeithem, the apostles, are described (Gen. xlii. 30) by 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, 8), so that the hunter must approach with utmost caution if he would take them; an emblem of the resting (Zeph. ii. 17) but easily grasped by Spirit (Eph. iv. 26). The thunder so terrifies them that they prematurely bring forth (Ps. ix. 8). The ease of their parturition, through the instinct given them by God's care, stands in contrast to the shepherd's anxiety, in the months of the flock's pregnancy, and is an argument to convince Job (xxix. 1-3) of God's consummate wisdom; why then should he labour for a moment the thought that God, who cares so providentially for the humblest creature, ought to be capable of harshness and injustice towards His noblest creature, man? The masculine ayah, LXX. ὁ λῆχος, "the deer" or "the dear" (the Barbary deer Cervus Barbarus) according to Appendix, Smith's Bible Dictionary and the best authorities, is a timid seeking and not able to find pasture (Lam. i. 6); emblem of Zion's captive princess at Babylon. LXX. אֵל פְּאָרָן, read cephor, "fawn." Ayisheth, abounded in the ayah, whence it took its name. Ayisheth, "the kind," in the title Ps. xxii. symbolises one who is at the archers and persecuted to death, viz. Messiah; as the persecutors are symbolised by "bulls," "rams," "goats." The addition of the "morning" (shakah) implies prosperity ensuing after suffering. The kind was symbolic of the grace, innocence, and loveliness (S. of Sol. ii. 9) of the Antitype to Joseph (Gen. xlii. 30). Amos vi. 5 speaks of the rocks typifying the believer's preservation in high places and difficulties. The Arabs call a deer by a like name and feed the Ayash in the fields. It was presented on the slabs at Nineveh, and seems to have abounded anciently in Syria, though now wanting.

Harumad. Neh. iii. 10.

Harumph. Neh. iii. 10.
Haruplicate. 1 Chron. xii. 5.
Haruz. 2 Kings xix. 19.
Hasadiah. Zerubbabel's son (1 Chron. iii. 2). 20.
Jehovah, marking the hopeful spirit of the returned exiles.
Hasenouah. Senach with the article (Deut. iv. 2).
Hashabiah. "Regarded by Jehovah" (1 Chron. v. 45). 2.
Chron. xvi. 21. 10. 12.
Neh. x. 11. 11. Neh. xii. 12.
Hazar. 1 Chron. i. 25.
Hashabniah. 1. Neh. iii. 10. 9.
Hazar. 1 Chron. i. 25.
Neh. iv. 3.
Hashabzana. Neh. viii. 4.
Hay. 1 Chron. xii. 34. Or. 3.
2 Sam. xxviii. 32.
Hassepanion. Heb. for "princes" and "kings of Egypt" (Ps. xlvii. 31). rich nobles, whence the Maso-
casses took their name Assassins. The "horsemen of the desert of Media and of Persia" (Est. x. 74), an "uttermost city of Judah toward the coast of Edom southwest," like Kadesh outside the natural frontier of Palestine, in the extreme N. of the desert. At Ain Hasab, N.W. of the Arabah, is a pool still of sweet living water, surrounded by verdure, and with traces of ruins (Robinson, Bib. Res., i. 119).
Hashab. Hashub. 1. Chron. i. 23.
Neh. x. 25. 3.
Neh. x. 15. 4.
Hashabah. See Hasadian.
Hazor. A. O. 233 in Ezra 326 in Nehemiah, came back with Zerubbabel (Neh. vii. 22, Ezra ii. 25). 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. vii. 48.
Haze of Ezra 42. Neh. vii. 55.
Hattah. 1 Chron. iii. 22. Lord A. Hervey identifies Shammiah with
Shimhi, Zerubbabel's brother. Thus H. would be Zerubbabel's nephew. An H. of the sons of David (Ezra viii. 2). An H. is mentioned 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, Neh. iii. 10, 31.
Hauran. Ezek. xiv. 16. Ex-
tending from near Damascus south-
ward as far as the Jabok. The Gr. Aurantis. Derived from hum "a
cave," as it abounds in cisterns excava-
ted for storing water or else grain. With rugged Text. Asias (on the N.), mountainous Batanes (on the E.), and Gualantis (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 hills scattered here and there. It is still the granary of Damascus. Ruins of Roman towns abound with buildings unaltered, walls that still look perfect with walls, roofs, and doors of black basalt rock, there being no timber in the H. Besides the Roman architectural magnificence that is possible in some buildings, each village has its tank and bridge. The style of building in On er Ravan, in the extreme S., is not Roman but almost like that of Pal-
myra. El Lejah is a rocky plain N.W. of H. proper, and is full of deserted villages. El Gebel is a mountainous region between H. and the eastern desert.
Havilah. 7. 9. Descend-
ants of H. son of Cush, probably intermingled with the descendants of H. the Joktanit-H. So one people was formed, occupying Khawan, the fertile region in the W. portion of Yemen or Arabia Felix. The Jok-
tantit settlement was probably the earliest, the Arabs tracing the name Khawan (which is another form of H., or Chavanan, with the ending -an) to a descendant of Kahan or Joktan. The region is fertile, abounding in myrrh, well watered, and populous. The H. bd was well known: the Copts called it "as thou goest to Assyria." (Gen. xxiv. 18), also on Amalak (1 Sam. xv. 7), seems distinct. This H. is to be distinguished from the former H. in the heart of Yemen, but on the border of Arabia Petrea towards Yemen, between the Naba-
than and the Hajarites; the country of the Chantelotez.
HAVOTHJIRAJ. See Baalham Havvo-
tzair.
Hawk: nests; impelling strong and rapid flight. Migratory in S. Europe and parts of S.W. Asia. Job xxxii. 26. "dodh the hawk fly by thy wisdom, and stretch her wings toward the S.? Of the dozen lesser rap-
tors, birds, in Palestine nearly all are foreign or migratory; the Falco tinnunculus, laniarius, besides the smaller F. melanopogon, triorchis subulata or the hobby, etc. The sacred monuments show that one kind was sacred in Egypt. The Gr. name implies sacredness, hieras.
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matthieus, and Phoenicians, against Assyria; at Antilibanus the Assyrians slew 16,000 of his warriors, and took 1,100 tribute; he submitted to the Assyrians when they again invaded Syria.

It was after this, when the Assyrians were returned, that Jehoash's father, King Joash of Judah (2 Kings xiii. 37), invaded Jerusalem and destroyed its fortifications. He is mentioned as the son of Joash, king of Judah, and is supposed to be the same person as Joash, son of Jehoash, who sailed to Egypt to avoid the Assyrian invasion (2 Kings xiv. 2, 36). He is also mentioned as being the son of King Jehoahaz (2 Kings xiv. 25).

Heart. The heart was a symbol of life in the Bible. It was often used to denote the soul or spirit. The Bible speaks of the heart as being the center of love, faith, and trust in God. The heart is also associated with emotions and feelings, and is often referred to in the context of love and devotion. The heart was considered to be the most important and precious possession of a person.

Heart disease was not a common illness in ancient times, but there were some references to it in the Bible. The prophet Jeremiah spoke of the heart as being the seat of sin and rebellion (Jer. 17:9). The heart was also associated with the passions and desires of a person (Prov. 22:18).

Heart disease was often associated with emotional stress and strain. The Bible speaks of the heart as being a burden (Ps. 51:17) and of the need for a clean heart (Ps. 51:10).

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HEBREW

ing (Vat. MS.; but Sin. and Alex. MSS. 'heart') being enlightened. Then the soul can see that the heart and the head act and react on each other; and in men's unbelief it is the will that perverts the reason (Deut. vii. 17, 'if any man be willing (to Gr.) do, he shall know.' Willingness to be led is the key to spiritual knowledge. See Jer. vii. 9, Hos. vii. 11, 'Ephraim is like a silly dove without heart,' i.e. moral understandance.

Heath. Heb. 'aner, 'asar; Arabic amr; the Juniper sabina or sardin, whose name so closely resembles the stem, a gloomy looking bush on a sterile soil, symbolising 'the man that hath but a name and maketh flesh his arm and whose heart departeth from the Lord' (Jer. xvi. 6); the Heb. means 'naked'; such a man has no other heart than Jehovah, a shrub in a barren soil, contrasted with the 'tree spreading out its roots by the river,' i.e. the man that trusteth in Jehovah (ver. 7, 8; comp. xxvii. 6 margin).

Heaven. [See GENTILES.]

Heaven. From heaved up; so the heathies (Ps. cxlviii. 1). The great heavens and the high heavens are similarly derived. It is used of the surrounding air wherein 'the fowls of heaven' fly (Gen. i. 26, comp. 30); man cannot reach it (Deut. xi. 11). 'I will make your heaven as iron,' i.e. your sky hard and yielding no pain (Lam. xv. 19). 'The four quarters of heaven' (Jer. xi. 38) and 'the circuit of the heavens' (Ezek. xx. 22), as well as the ancient images of the universe as the atmosphere of heaven. By metaphor it is represented as a building with foundations and pillars (2 Sam. xi. 8, Job xvi. 11), with an entrance gate (Gen. xxvii. 17) and windows opened to pour down rain (Gen. iv. 8; 4 Kings ii. 2, Mal. iii. 10). Job xxxviii. 19, 'spread out the sky ... strong ... as a molten looking glass, not solid as earth would, but space; whereas the 'expanses' is the true meaning (Gen. i. 6, Isa. lviii. 34), boundaries of the spread out sky. By comparison the ancient mirrors made of firn 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 Hebrew for the highest heavens. Paul's 'third heaven' (2 Cor. xi. 2) to which he was caught up implies this superabundance of 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), viz. the aerial heaven and the starry heaven, the veil through which our High-priest passed into the heaven of heavens, the heavenly Jerusalem, God, as the Levitical High-priest passed through the veil into the holy of holies. The high priest shall pass away to give place to the abiding new heaven and earth wherein shall dwell righteousness (Ps. cii. 27-29; Isa. lxv. 17, lxvi. 22; Ps. ii. 7, 14; Rev. xxi. 1, xxii. 26-28). 'The kingdom of the heavens' in Matthew, for "the kingdom of God in Mark 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 full to earth, and the tabernacle of God being with men (Rev. xxi. 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 love, and the union and immediate face to face communion with God and the Lamb; secondarily, that the city shall be watered by the river of living waters of water, and fed with the fruit of the tree of life in the midst of the paradise of God, the measure of which is the Adamic paradise. It is no longer merely a garden as Eden, but a heavenly 'city of light and gardens watered, joined, and art no longer mutually destructive, but abasing each the charm of the other, individuality and fear perfectly (Rev. ii., iii., viii., xii.). No separate temple, but the whole forming one vast temple, finding its centre in the Lord God Almighty and the Lamb, which are the temple to each other, and the kings reigning and serving there. This was the model Moses was shown on Sinai (Heb. vii. 8-9). The earthly tabernacle was its pattern and figure (xiii. 23, 24). The 'altar' (Rev. vii. 9) and the 'cease,' etc. (vii. 3), the temple of the heavens (xvi. 1, xv. 5, 8), are preliminary to the final state when there shall be 'no temple therein' (xii. 22), for the whole heaven has perfectly co-operated to God. Negatives of present provisional conditions and evils form a large part of the substance and description of heaven's bliss: no marriage (Luke xx. 34-36), no money 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, xxi. 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 ii. 27). Thither He will 'receive His people to Himself' after He hath 'prepared a place for them' (John xiv. 2-3), that where Ezekiel saw His servants was (xiv. 26). From heaven, which is God's court, angels are sent down to this earth, as Moses was (xvii. 8 and xvi. 34, 'heavenly host (distinct from the host of heaven'), Acts vii. 42), and to which they return (Luke ii. 13-15, xxi. 43). God Himself is abroad 'Our Father who art in heaven.'

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

1. The father of Peleg and ancestor of Abraham (Gen. x. 22); marking that Araphah's descendants were scattered and crossed the great rivers on their way to Mesopotamia and hence to Canaan. In Gen. xxi. 21-32. Neth. xiii. 20. 3. 1 Chron. v. 13. 4. 1 Chron. viii. 22. Abed or Obed is sometimes called LXX. iv. 18. 12. Heber. 1. Gen. xi. 17, Num. xxxvi. 45. 3. 1 Chron. iv. 18. 3. 1 Chron. viii. 17. 4. Heber the 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 (Judg. xi. 29). They had accompanied Israel to Canaan at Moses' request (Num. x. 29, etc.).

Hebrews: Hebrews. Shem is called 'the father of all the children of God of every nation' (Gen. x. 21, comp. Num. xxxiv. 45). In Canaan he and his descendants acquired Hebrew from the Hamites, in whose language in turn had acquired it from an earlier Semitic race. The Mosaic stone shows that Moab spoke the same language as the Hebrews, the connection with Lot, Abraham's nephew, would lead us to expect. In the Canaanite inscriptions of the time of the judges they used the letters of the present Hebrew alphabet. Thus it is proved the Israelites spoke the languages of the surrounding peoples. The sense of Gen. x. 24 is: as in ver. 6-20 the three Hamite settlements are mentioned, Babylon, Egypt, Canaan, so next the Shemitic race are spoken of as commencing at the most easterly point of the Hamites, viz. Babylon and the Ethiopians. The Children of Eber, i.e. of the nations settled eastward, starting from beyond the Euphrates, were applied to them in relation to the surrounding tribes already long settled in Canaan, commonly be their name. whereas 'Israelite' was their name.
HEBREWS, EPISTLE TO THE

HEBREW LANGUAGE

among themselves (Gen. xxxix. 14, 17, xlii. 32; I Sam. vi. 6, 9). In N.T., the contrast is between "Hebrews" and those having foreign characteristics, as especially the Greek or any Gentile. Hebrews is used in almost 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 (Ex. xiv. 19), Hebrews rapidly endures; in the prophet and in the prophets the same does not occur as a designation of the migrations of his descendants.

Hebrew language. Called "the language of Canaan" (Isa. xiv. 18), as distinguished from that of Egypt, "the Jewish" as distinguished from Aegyptum in Josephus (Ant. ii. 226). Internal evidence also favors its Palestinian origin; as gam (name) is used in old Semitic languages for the root. It is Semitic, as distinguished from the Indio-Germanic, Indo-European, Arvad, or Japhetic tongues. It includes Aramaic, Chaldean, and Syriac on the N.E., the Arabic on the W., the Ergotic between the Hebrew and Arab, the Hebrew, and kindred Phoenician or Canaanitic.

In Heb. and the other Semitic languages, it is the most easily confounded with endless varieties of dialect than the Semitic and Japhetic, whose dialects bear a closer resemblance among themselves than the Turanian and other Hamitic dialects. As Heb. sprang up 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 from that stock, it may retain most of the primitive type, a view which the Bible names favor, though these be modified from the original form. The Semitic and Japhetic languages are so different as to be, or being, realized in put the future; so that the future may be used of the historical past, and the prosperity of the prophetic future. The under the consonants, which are read right from left to right. The particles are few, hence such as are used cannot be expressed. The Gr. is the language of philosophy; the Heb. of religion and instruction. The sentences are a succession of coordinate propositions, not of propositions linked by independence 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 perverted; uncover the ear, i.e. to reveal.

Adam, Eve, Abel, etc., are pictorial names, possibly Heb. equivalents for the original names. The fall bas among its evil effects caused a separation between names and things. The Bible records some of the original connection, all the ancient names being significant of things. That of the choice of this same language as that of commercial Sibon and Tyre for the Divine revelation and 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 derived it from earlier Semitic occupants of Canaan, they would infuse a Hamitic element themselves. The vocabulary of the oldest Isbel 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 excited 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 closer resemblance among themselves than the Turanian and other Hamitic dialects. As Heb. sprang up 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 from that stock, it may retain most of the primitive type, a view which the Bible names favor, though these be modified from the original form. The Semitic and Japhetic languages have had a higher moral civilization, and so a purer language. The Heb. term Japheth for God, Jehovah [see], and many such theological ideas, must have been conveyed to the Gentiles, whithercame, though the fragments of the Heb. revelation reached, many fruitful germ of Divine truth. The sacred books of Moses gave a feeling to the language, so that no essential change of language is observable in the books of different ages, as in the Babylonian captivity; therefore forward Chaldee became largely mixed with Heb. (See N.B. vii. 14.)

HEBREWS, EPISTLE TO THE. Canon. —Clement of Rome (1st century A.D.) refers to it as the first of the N.T. As the writer of this epistle claims authority Clement virtually sanction it, and this in the Epistles of Peter and James (which, he observes, it seems transmuted into Clement's mind. Justin Martyr quotes the Gr. apostolos, or author for applying the titles 'apostle' and 'angel' to the Son of God. Clement of Alexandria refers it to Paul, on the authority of Pantaphos 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. apostolos, as Paul's so also Origen; but in his Homilies he regards the style as more Greek than Paul's but the thoughts as his. "Since it has breathed the tradition of Pauline authorship must have had good reason for doing so, though Gal. is called 'the certain who was the actual writer,' i.e. probably the transcriber or copyist of the text of Paul's thoughts. The Peshito Syriac version has the epistle in the beginning of the third century, in the African church, ascribed to it to Barnabas. Ireneus in Eusebius quotes it. About the same time Calixtus the presbyter of Rome mentions only 15 epistles of Paul, whereas if epistle to Hebrews were included, there would be 14. The Canon fragment of Muratori omits it, in the beginning of the third century. The Latin church did not recognize it of the Gentile church, but early. Thus Victorinus, Novatian of Rome, and Cyprian of Carthage, both in the fourth century. But Potters (A.D. 398), Luciffer of Caesari (A.D. 371), Ambrose of Milan (A.D. 382), and other Latin quote it as Paul's (A.D. 370), and the same (A.D. 419) formally recognizes 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'. Paul's style is more than 'river fulness; Mark imitated Peter who studied brevity' ('Claude'), Acts' slight, with Jewish feeling, and with the peculiarities of their school, appears in this epistle than in Luke's writings. The Alexandrian style does not prove Apollos' authorship (Aldred's theory). The Alexandrian church would not have so boldly asserted Paul's authorship if Apollos their own countryman had really been the author. Paul, from his education in the law, and in Hellenistic at Tarsus, was familiar with Paul's mode of thought.
At Jerusalem there was an Alexandrian origin. Paul used Greek
well how to adapt himself to his readers; to the Greek Corinthians
who had roles in rhetoric his style was admired, that their attention might
be fixed on the gospel alone; to the Hebrews who were in no such danger
he used a style of his own, one that was distinctively his own. The
text is a Pauline authorship. This is further
authorised by internal evidence. The
Pauline authorship is clear in that the reality exceeds the type
is a favourite topic of Paul. Compare with 2 Cor. 5:19-21 (Gal. iii. 23-25, iv. 1-21). Herein
allegorical interpretation, the Alexandrian strain is undisguisedly,
legitimate and widespread. Divine law is employed. The Divine Son
is represented as the image of God; comp. 1 John, etc., with Paul's undoubted
epistles. Phil. ii. 6, Col. i. 15-19; His
lowering Himself for man's sake (ii. 9) with 2 Cor. viii. 9, Phil. ii. 7, 8;
His humiliation (Phil. ii. 8, x. 18, xii. 2) with 1 Cor. xv. 26-27; His "me-
diator" (peculiar to Paul) office (Phil. ii. 7).通用的
was sacrificed for sin prefigured by the Jewish sacrifices (Phil. ii. 23) with Rom.
iii. 22-23, 1 Cor. vi. 7. "God of peace" is a phrase peculiar to Paul.
(v. 20 with Rom. xv. 23, 1 Thess. v. 23). So "distributed gifts of the Holy Ghost
is a Pauline piece (Phil. ii. 4) with Eph. iii. 5-12. "Gifts of the... the same Spirit" (1 Cor. xii. 4); "righteousness by faith alone" (Rom. x. 9) with Eph. v. 18, xii. 21; "The word of God... the" (xii. 13). The
"Law and the Gospel" (iv. 35) with Eph. iv. 15. Inexperienced are "child-
ren needing milk"; i.e. elementary teaching. In the Greek, as to the
white men, require strong meat (v. 12, 13, vi. 1 with 1 Cor. iii. 1, 2, xiv.
20; Gal. iv. 9, Eph. iv. 15). Believers have "boldness of access to God by Christ" (x. 19 with Rom. v. 2, Eph. ii. 18, iii. 12). Affections are a
short (x. 23 with Phil. i. 30, Col. ii. 1). The Christian life is a race (rux.
1 with 1 Cor. ix. 24, Phil. iii. 12-14). The Jews are a service (iv. 6 with Rom. iv. 4); a "bondage" not freeing us from consciousness of sin and fear of death (i. 15 with Eph. v. 1). By Christ's character is "going off at a word" into a long
parenthesis, playing upon sound verses. Repeating favorite words, quotations from the O. T.
linked by "and again" (i. 5, 12, 13, Rom. xv. 9-13, lii. 8 with Eph. i. 21, Eph. i. 22; x. 30 with Rom. xii. 19).

**Inception in the East before the West.**

The Greek father supplies the epistle
to say 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, to which it did not reach for some time, it was long
doubted owing to its anonymous form, not opening as other epistles though of growing character; its
authority; and its less distinctly Pauline style. Insufficient evidence for it, not positive evidence against it
led to these for the first three centuries not to accept it. The fall of Jeru-
usalem previous to the full growth of Christianity in N. Africa cemented
intercourse between its churches and
those Jews to whom this epistle is
witnessed. The epistle was, owing
to distance, little known to the Latin
churches. Muratorian Canon does not notice it. When in the fourth
century the epistle was sent to Rome by Jeremiah, the centre at which to
the epistle was first sent, received it as Paul's, according to Cyril, bishop of Jeru-
alem (A.D. 349), bringing from Rome the Latin pre-
judice against this epistle, aggravated by its apparent sanction of the Noven-
tarian 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 re-
jecting it. Augustine too held its canonicity. It gives considerable 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 writ-
ten (Col. iv. 19), and possibly bore it to Jerusalem where his mother re-
sided, visiting Colosse on the way, and from Jerusalem to Alexandria. Peter and Paul (Phil. iii. 15, 16), the apostles of the circumcision, instituted the addresses of the Hebrew Christians of the dispersion in the East, says, "as our beloved bro-
thers Paul and Peter have written unto you... i.e. to the Hebrews. By adding "as also in all his epistles" he distin-
guishes 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 general testi-
mony of Christian love to one who formerly rebuked him (Gal. ii. 7-14). The apostle of the circumcision at-
tests the gospel preached by the apostle of the uncircumcision; and the latter was chosen by God to con-
form the Hebrews, as conversely the former was chosen to open the door to the Gentiles (Acts x). So perfect is the unity of these epistles amidst the
diversity of agencies. Rome originally received this epistle through Clement of Rome, then re-
jected it, until in the fourth century she saw her error: a refutation of her claim to unchangeableness and infall-
bility. But the eastern churches who received the epistle would have been lost to the
world; so it is well for Christen-
dom Rome is not the catholic church.

**Place of writing.** The writer was at
Jerusalem, as he had been formerly imprisoned in Pale-
tine (x. 34, "you had compassion on me... and delivered me from the
vats of Mischael, but Alex. M. ("or the prisoner"). The salutation which
he transmits from believers in Italy may be true (xii. 23). The rhetorical
character of the epistle may be one
of the reasons that it was not canoni-
tary address. The intention expressed (xii. 23) to visit those ad-
ressed shortly with Timothy, just as his brother, accords with the authorship of
Paul.

**Design.** The superiority of the gospel
over Judaism is shown in its intro-
duction by the Son of God, infinitely
higher than the angel, or Moses through whom it was said to have
offered the law. The legal priesthood and sacrifices did not perfect as to salva-
tion, but those of Christ do, for it is the substance and antitype, to which
they, the shadow and type, must give place. The immediate communion with God;
we have direct access through the opened veil, Christ's flesh. Hence, the Christian is not to incur the heavier condemnation if we apostatize (a temptation then press-
ing 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. pattern of faith must be their encouragement to persevere
endurance. The epistle ends in the Pauline manner with exhortations and prayers for them, and especially his wondrous apostolic mantle,
"grace be with you all," his "token of identification" in every epistle" (2 Thess. iii. 17, 18; 2 Cor. xvi. 21, 23, Col. iv. 15). Every
one of them ends in a benediction. The
attaching a capital E. Greek
was committed to writing (whether
an amanuensis or else a companion of the author) in the late N. T. book, Revelation,
and subsequently in the epistle of Clement of Rome. This proves that
the present epistle is not a forgery. Paul's inspired sentiments into his
own inspired dictation, Paul by his ex-
press "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 Pal-
estrian and adjoining churches, Je-
rusalem, Judea, and Alexandria, wherein Jewish Christians formed the
majority. It was from Alexandra-
ria the epistle came to the know-
ledge of Rome, and from Rome official notices accord with Jerusalem being the
church primarily addressed. He
addressed the Hebrews as "the fruit of God" (lii. 17, 19, xiii. 12), the
"seed of Abraham," the stock on which Gentile Christians are grafted (comp.
Gal. iii. 29). The epistle may have come out from earthly Jerusalem, and realize their having "come to the heavenly Jerusalem" (xii. 19, 22-
xiii. 13). Those addressed are presumed to be familiar with temple sarcophagi, and the frequent use of the word "heaven" in the prophecy (33 O.T. quotations occur, including 16 from Psalms), and with the Alexandrian philosophy, who, of them had relieved the distress with their goods (vi. 10, x. 34; comp. Rom. xv. 25; Acts ii. 46, iv. 34, ix. 28). In this Jerusalem and the temple occur (vi. 8, viii. 13, x. 25, xii. 37). A reference to James's martyrdom is not found, though it occurs (xiii. 7) (A.D. 62). Paul's first imprisonment at Rome ended a.d. 63, so that this epistle was written probably before before his release. It was certainly before Jerusalem's overthrow, for he implies in xii. 1 as then being gone on (xiii. 10, viii. 4; ix. 6, 7). The mode of address, hortatory not commanding, is just such a style was addressed to Gentiles. He enjoins obedience to church rulers (xiii. 7, 17, 44), thus meeting the principal objections that by writing this epistle he was interfering with the prerogative of Peter the first, head, and with the bishop of Jerusalem (James's successor, if by this time James was married). Hence his delicate mode of address: "I beseech you, brethren, suffering the word of exhortation" (xiii. 23).

The difference of style from that of his epistles to Gentiles was to be expected. But distinctly Pauline phrases and ideas occur; as shown above. Comp. the Gr. idiom, xii. 5, with Rom. xii. 9; xiii. 18, "we trust we have a good conscience," with Acts xxiii. 1. xxiv. 16; Rom. i. 20, "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. passages for Hebrews from the Septuagint for Hebrew but for Hellenistic Jew converts in Palestine and the East. Macedonia and Asia Minor were Jewish in Asia Minor in the troubled times that preceded the fall of the city. The epistle comforts them, persecutes them. The use of Jewish ephorim and disheartened at the prospect of soon losing their distinctive national privileges. 

Obruth they have a better Mediator than Moses, a better sabbath than the judicial, a better atonement than the sacrifice, 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 Tella 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 comparatively pure style of the Greek, the periodic style, and the frequent use of the "heaven" and "heavenly" words (v. 8, xiii. 14), confirm the view that the present Greek text is the genuine Greek text of the "Resurrection." The doctrinal body of the epistle is divided into three parts: 

vii. 1-25; viii. 9-ix. 15; ix. 18-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 section that He is Aaron's Antitype in the true holy place, by His own 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 of eternal salvation, as contrasted with the unavailing cycle of legal offerings. The first half of this thirteenth part (ix. 18-25) shows that both our only possession of salvation and the future completion of it are as certain as that He is our High-priest, 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. (Daniel). The first main portion, i.-v., preparatory to the way for the doctrinal. The third (x. 19-25) resumes the exhortation of the first (xvi. 9, 10) with iv. 14-17, its theme is, our duty now while waiting for the Lord's second coming.

Hebron. I. 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 Jaer in Transjordan, were given a portion of the land of Caleb (Josh. xv. 14, 32; 1 Chron. xvi. 32-33). Jericho was their chief city. 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. A city in the bottom of the valley is a tank, 180 ft. square by 50 deep. At the western end, and another 85 ft. long by 55 broad. Over the former probably David hung Absalom's murderers (2 Sam. i. 19).

4. A town in Asher; seaport in Heb. differently from the former. H. Abdon is read in many MSS.

Ezion-geber. A seaport city of Edom, named perhaps for the mountain Ezion-geber in A.D. 532. It was customary to surround vineyards with a wall of loose stones or mud, often crested with thorns to keep off wild beasts, so well fenced by God (Ps. xxxi. 12; Matt. xiii. 31). The haunt of serpents (Eccles. x. 12) "whose breath an hedge serpent shall bite him," i.e., maliciously pulling down his neighbour's hedge was the mildest of punishments (Deut. x. 14; Amos v. 19), and of locusts in cold weather (Nah. iii. 17), "which camp in the field, devouring the fig tree without taking away their power of flight," but when the sun ariseth . . . the locusts" (Joh. xiv. 18-19). At the inner one in Jud. i. 10. Twenty Roman miles south of Jerusalem, and twenty N. of Beersheba. Rivalling Damascus in antiquity. Built seven years before Zosan 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 Israels sojourn in Egypt, and restored by Caleb's townsman title to the possession of Palestine (xxxii. 2; Josh. xiv. 13-15). The third resting place of Abram was the summit of the hill, at first, Bethel the second. Near A. was the cave of Machpelah, where he died and Sarah were buried. Now El-Khul, the house of "the friend of God. Over the same spot is the tomb of Haran, from which all but Mahometans are excluded (though tradition says it's there). The hill is the burial place of Abraham and Isaac, and possibly Jacob's embalmed body, brought thence by angels (Gen. i. 18). Near it was the oak or terebinth, a place of heathen worship. H. was called Kedron. The inscription from Abram's tomb (xxiii. 19, xxxv. 27). It was made a Levite city of refuge (Josh. xiii. 11-15). Still called Cede at the time of Abraham's name, 23 ft. in girth, and covering 90 ft. space in diameter. In H. David reigned over Judah thirty years and seven a half years (2 Sam. v. 5).

Here Absalom set up the standard of revolt. On the return from Babylon the children of Israel dwelt in Kirjath Arba (Neh. xi. 25). After various vicissitudes it fell into the hands first of the Philistines in a.d.1157, and has continued so ever since.

It is picturesquely situated in a narrow valley, the wady of the valley is a tank, 180 ft. square by 50 deep. At the western end and another 85 ft. long by 55 broad. Over the former probably David hung Absalom's murderers (2 Sam. i. 19).
HEIFER

Akin to the Sanskrit aha, aumrca, and the Greek thea (κόρων). In the Hebrew, Cleias as of Xeroes (= Ahasuerus) court.

Heifer, ephah, parah. Used, not for ploughing, but for the work of treading out corn. Cattle were not yoked together but stood at their place and were free to eat of it, being unmuzzled (Deut. xxi. 4). An image of the Bible is that of an ox down to the horns, pithy, but, saith God, "I passed over upon her fair neck," i.e. I will put the Assyrian yoke upon it (Hos. x. 5). For "Israel is refractory (tossing off the yoke) as a refractory heifer." She had represented God under the image of (Kings xili. 28), but it is herself who is one, refractory and untamed (Amos iv. 1). "Ye kine (cows, feminine, marking effeminacy) of Bashan," rickily fed, effeminare, nobles of Israel; comp. iii. 9, 10, 12, 17, Jer. xxv. 26 (cf. v. 31). "Egypt is like a very fair heifer" appropriately, as Apis was worshipped there under the form of a cow with certain spots; in 158 LX. and Vulg. read "thy valiant one," viz. Apis. As the guilty attacks the heifer as destruction of the image of Egypt, vix. Nebuchadnezzar the destroyer or agitator sent by Jehovah; Vulg. one capable of a heifer, a "goaded," querues. Harassing severely may be meant, rather than utter destruction. Isa. xx. 5, Moab's "fugitives shall fail in Moab" (Zoor), on the extreme boundary S. of the Dead Sea, raising their voices as an heifer three years old, i.e. one in full vigour but not yet brought under the yoke, just as Moab bent under the sword of Jerom (Jer. vi. 24), and was not afraid to be subjugated. Maurer tranal. "Eglah abeliahjah" the third Eglath, to distinguish it from two others of the name.

Heifer, Red. Num. xix. The ordinance was for cleansing, not atonement. Contemplating the death, the visible penalty of sin (Gen. ii. 17), was a defilement requiring purification before one could have communion with the consecrated (Isa. xxvi. 3). The defilement being ceremonial (though at the same time conveyed 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 high priest 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. This "red" point not so much to the blood of Christ as to the earth colour (adsum meaning red earth), the flesh being the object of the purifying; also to sin, deep dyed as scarlet, and associated with the fire (Isa. xiii. 8). The Mishna, Pahm iii. 2, states that the children sent to fetch water for the red heifer sacrificed from Siloam were mounted on horses to keep the heat of the ground, so as to escape pollution. Not the blood but the "ashes" were purified the fire; the blood—sprinkling before the tabernacle indicated a contact with contamination. The priest and the gatherer of the ashes remained unclean till evening, because the word deuter referred to defilement. A portion of the ashes mixed with running water was sprinkled on the unclean person, on the third and seventh days. (One revolution of time, being required before the cleansing was complete), with a bunch of hyssop and cypresswood and a bit of scarlet were also thrown into the fire that burnt the heifer. The hyssop's supposed detergent properties were drawn from its cedar from its durability and its colour counteracting corruption; scarlet, as being the fine linen and used as medicine to strengthen the heat, symbolised life. The meaning of the rite is diversely declared in Heb. ii. 2, ecceh, "a very fair heifer," forlings the unclean sanctuary 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 you—your conscience from dead works to serve the living God? That the Egyptian priests to the Persians according to the image of the heifer, Romans, and of the Greeks, and the modern New Zealanders, have had strict rules as to defilement by contact with the dead. The widespread heathenism 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 actual evidences of sin's awful penalty, and perpetually teaching them to look forward to a deeper purgation by a greater atonement. The sinless Apostles had to bear the reproach of associating with sinners (Luke v. 30, 32). As the heifer was cast "into the camp" (Deut. xxi. 17) Christ was cut off from fellowship with the representatives of the theocracy, and crucified on the sabbath out of Jerusalem (Heb. xii. 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 patriarch had, of giving a special portion to a favourite son; Gen. xiii. 22), the rest equal shares (Deut. xxi. 17). If there were no sons it went to the daughters, on condition that the daughter married into her own tribe; otherwise they forfeited the inheritance (Num. xxviii. 8, etc., xxxvi. 6, etc.). The son of an hearse, of the line of the Sons of Levi, bore the same name as 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 family and tribe. Succession thus was a matter of right, not as the Heb. yarash, "to inherit," means possession and even forebode posses- sions. The distribution of goods (personal, coetum) was sometimes made in the father's lifetime (Luke xvi. 19-18); the land (as an inheritance) could only be divided after the father's death (xii. 16). If a brother died childless the great should divide his estate with his widow and raise seed to his brother. The Mosiac law herein adopted existing usages, which also prevail as in such Arabe tribes among the Druses and tribes of the Caureanus (Gen. xviii. 6, 9; Deut. xxi. 5-10; Matt. xxi. 22-23). Childlessness was regarded as such a calamity that the ordinary laws of forbidden degrees of relationship in marriage (Lk. xviii. 16) were set aside. Moses allowed the obligation to be evaded, if the brother in law preferred the immediate to the remote, that is, losing his shoe off his foot, in token of forfeiting all right over the wife and property. The shoe which he took from the dead was thrown into the shoe or place implies taking possession of it (Ps. Is. x. 26). Var. 9); also the indignity of her spitting in his face as a byword as the barefooted one, implying abject meaneness. The office the levirate (Lev. xviii. 19) was set aside (Ruth ii. 10, 11, 19). Naomi being past age of marriage, Boaz takes Ruth her daughter in law, and has also to redeem the land inheritance of Elimelech, Naomi's husband. The child born is reckoned that of Naomi and Boaz, and was not as if there were a byword as the barefooted one, implying abject meaneness. The office the levirate was set aside (Ruth ii. 19).
HEM OF GARMENT

In Rom. xii. 8 he that giveth to "helpers." In Rom. xii. he gave gifts to "helpers," as bishop presbyters (1 Tim. v. 17, Heb. xiii. 17, 24).

Hem of garment. The beged or skirt of a quadrangular, plaid-like cloth, worn so that two corners hung in front. The corners were ornamented with a tassel, in which was a "ribbon of blue" or dark violet thread (so narrow was the ribbon), according to the command (Num. xvi. 39, 39, where for "put upon," etc., transal. "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 symbolized the heavenly origin of the garments. The Jews adjusted the threads and knots so as to represent the 618 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 fringe on the four corners of the garments of a smaller size and as an under dress. It is used especially for prayers in the synagogue.

The "bevel" is the Heb. term for the fretted or fringed garment, an ordinary mode of finishing the robe, the ends of the woolen threads seen through the cloth so that the cloth might not unravel. The supposed sanctity of the "bevel" explains why the woman with the issue of blood and other sick persons touched Jesus' hem in particular (Matt. xxv. 50).

HOMAN, or HOMAM. Gen. xxxvi. 22. Hence comes Homaima, a place in the S. of Judah.

HOMAN. L. 1 Chron. ii. 6; 1 Kings iv. 31. Probably the same as 2; though a Levite by birth, he was reckoned among the tribe of Judah, as dwelling among them. 2. Grandson of Samuel; a Kohathite (1 Chron. vii. 39-44). Colleague of Asaph and Ethan [see both] or Jeduthun (the praise man) in arranging the vocal and instrumental parts of the temple music under David "after that the ark had rested" (1 Chron. xv. 22, cxxx. 1-3). Lord A. Heman makes II. 14th in descent from Levi. Called "the king's scribe in the matters (words) of God, to lift up the horn," inheriting by God's gift the spirit of prophecy of his grandfather. He had 14 sons and three daughters. The sons were "sons of the chief of the hundreds of Levites, instructed in the songs of the Lord." H. the Kohathite probably or his father, married an heiress of the house of Zerah (2 Sam. xxv. 11-13), and so, though by birth son of Joel, he is legally called the Ezechri or son of Ezechri (2 Sam. xxv. cxxviii. 1, as Ethan is named the author in the title of Ps. cxlviii., and other places having Asaph in the title. Not that Ps. cxlviii. actually by H. it was by "sons of

Korah, who attributed the authorship to B. by way of honour (Hengstenberg).

Hemmat. Chron. ii. 56.

Hemdam. Gen. xxxvi. 35. Hamman or Ammon, 1 Chron. i. 41. Hemmedy and Hemedam seem identical with the four families of the Arabian tribe, S.E. of Arabia; also, the children of Hamadey, S. of Korah, S.E. of the Dead Sea, and towards El Basset or Bezrah, towards Petra.

Hemlock. So Cæsarius and the learned Ben Mekab exclaim rash (Hor. x. 4, Amos vi. 13). [See Gall.] [Gessiosa explains, from the stigmata, "poppis heads."] Possibly many plants of bitter juice are meant. Rose grow in Caphidah, and bore aerry or fruit. Deut. xiii. 18; Jer. xviii. 13; Lam. iii. 19. Not necessarily poisonous.

Henz. Zechar. iv. 14 = favour, the same person as Joshua (God founds or established) in Exod. xlv. 26.

Hemm. Matt. xxii. 27; Luke xii. 34. As 'the eagle (see) stirring up her nest, flitting over her young spreading abroad her wings, taking, bearing them on her wings,' represents the O. T. aspect of Jehovah in relation to Israel (Deut. xxxii. 11), so the "hen" of Christ the loving Son of God gathering God's children under His overshadowing wing, in the gospel (Ruth i. 18; Ps. xxviii. 8, cxxi. 4). So Jehovah "passes over" Passover, Exod., or springs forward to overshadow Israel from the destroying angel (Exod. xvi. 13).

Hena. A city with its king subjugated by Assyria before Semachch's invasion of Judah (2 Kings xiii. 14). Associated with Secharim or Sippur (now Mosob), probably therefore in Babylonia or on the Euphrates. Near Mosob is still an Ana, probably. H. the Assyrian inscriptions mention Ant, a town on an island in the Euphrates, some distance below the union with the Chabour. The present Ant is on the right bank, but ruins lower down on the left back are so called. On some one of the string of islands between Ant and the ruins H. seems to have been situated.

Hemadad. Proverbs iii. 7; comp. Neh. ii. 24, x. 9.

Hepher. 1. Num. xxxvi. 32; 33. ii. 1. 1 Chron. iv. 5, 6. 3. 1 Chron. xi. 36; not in the catalogue 2 Sam. xxii. 32, 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. 15), named with Sechon. District of Gath-Hepher in Zebulun.

Hespah-bah =my delight is in her. Jehovah's name for Jerusalem when restored to His favour (Isa. lix. 4); instead of being so now "desolate" and "forsoaked." As the prophets naturally murder their prophecies in a form suggested by the facts of the day, Hezekiah's marriage to Hespah-bah, Manasseh's mother (2 Kings xx. 3), would obviously suit 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 (Isa. xxxviii. 2). The recovery described in Isa. xxxviii. Indeed Hezekiah's desire of life is the jewellery of his childhood, if he was childless then, he was leaving no successor to the kingdom (Josephus); to which God's words 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. i.). Manasseh was only 13 years old at his father's death; so that if Isaiah's prophecies are all in the order of their delivery, this late prophecy, chap. xxiii., concerning Hezekiah would be the time of Hezekiah's marriage to her; his reign in all being 29 years, the marriage would be in the 19th year preceding Hezekiah's death, i.e. between the 11th and 17th years of his reign. These, ver. 24, coincide with cord with truth.

Herd. Cattle formed a considerable part of the resources of the full grown ox was seldom slaughtered, being more useful for ploughing, threshing, etc. The people's seat, recorded in 1 Sam. xiv. 23, was one of excess. The third year was the time for breaking new service (Isa. vi. 8). Fatting for

HEM OF GARMENT

BEFIBLAL FARM. YARD

The sense in Mal. iv. 3 is, "Ye shall go forth, and grow up, as calves out 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. xli. 3, 11; Hab. iii. 17) until vegetation returned. Saul himself had herded cattle, and David his chief herdsman was high in his favour (1 Sam. xiii. 1). Joseph's brethren were assigned the office as an honourable one by Pharaoh (Gen. xlv. 9), but Aaron and Uzziah, when the land was less disturbed by hostile invaders, revived cattle tending which had previously degenerated (2 Chron. xvi. 10, xxii. 20, 29).
Thus a descendant of Zeus tried still to get from Jacob the forti ed blessing (Gen. xxvii. 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 sheltered one of Herod's living descendants, becoming ultimately, though at first necessarily loathing on Rome, an independent Jewish eastern empire. The Jewish religion thus degraded into a tool of ambition lost its spiritual power, and theocracy becoming a lifeless carcase was the ready prey for the Roman eagles to pounce upon and destroy (Matt. xxvi. 28).
Colosseum. He skillfully gained the favor of Nero, and his elder brother Phaenhus joined in the plots against the emperor, but both were caught and executed. His fame as a soldier is said to have been so great that when he was only 20 years old, he was given permission to enter the Senate and was named Senate's representative for the province of Thessaly.

Antigonus, the representative of the Thessalian dynasties of the times, fled to Rome (40 A.D.) where he was well received by Antony and Octavian, and made by the senate "king of Judea." With Roman help he took Jerusalem (37 B.C.), slew his leading adversaries there, including the whole sanhedrin 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 and Octavian.

After the battle of Actium he gained, by a mixture of humility and boldness at Rhodes, the favor of Octavian, the conqueror, who confirmed him in the kingdom, and added several cities along the Euphrates and district of Poesus. But external prosperity did not save him from internal troubles, the fruits of his own cruelty. He was put to death successively Hyrcanus, his wife Mariamne's grandson, Hasmoneus himself, whom he had been most passionately attached to, his two sons by her, Alexander and Aristobulus, and just four days before his death his son by his second wife, their bitter accuser, his eldest son Antipater. At last, seated with a face of death, his bowels opened, he became more cruel than ever; he ordered that the noblest of them who 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, and about 3,000 in all, birthplace of the expected Messiah. Josephus does not notice this, probably both because of his studied reserve as to Jesus, who was betrayed into the slaughter of a comparatively few infants in a village seemed unimportant, and with this hotly abounding deeds of atrocity. Malchus long subsequently (a.d. 110) says that "when Augustus heard that among the children whom H. ordered to be killed H.'s own son (Antipater) was slain, he remonstrated, it would be better to be one of H.'s slaves than H.'s sons," punning on the similar sounding "tr. terms for son and slave, "hashan," H. being a professional Jew, whose slaves as unclean were safe from death, his sons were not. Josephus records this, though doth not illustrate the Scripture account of the massacre of the innocents; "H. slew all those of his own family who sided with the Pharisees, look forward to change in the royal line" (Ant. xvi. 2, § 6). As Matthew says, H. procured his fate by his own and required of them diligently what time the star appeared. "S. Josephus says: "an Egyptian, Menahem, foretold when H. was a boy he should be king. According to this, when he was all full power he sent for Menahem and inquired of him how long he should reign. The Menahem did not dare to give a time, but in answer to H.'s question whether ten years or not, replied, Yes 20, no 30 years (Ant. xv. 10, § 3). The H. in answer to his query, to establish his dynasty, jealously of any rival, craft, hypocrisy, cruelty, recklessness of any sacrifice to win his object, appear vividly in the Scripture narrative 11. 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 immense portion of the guilt of its burden, the mass of its ajoutement, its sale, its date, and its sect of treasurers. His title "the Great" was given him in admiration of splendid and successful, though often awfully impious and cruel, tyrant. How vastly different it is from the sight of the Lord" (Luke i. 15).

Ambition was his ruling passion. For its sake he compromised the Jewish religion which he professed, in order to consolidate 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 the theatre and amphitheatre, and introduced heathen games in honour of Caesar every fifth year at Jerusalem. He rebuilt Samaria and its temple, and called it Sabaste (Gr. for Augusta) in honour of Augustus; also Caesarea on the coast of Phæton, made provision at it for heathen worship. At Pæans he dedicated a temple of white marble to Augustus. The strict 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 favor 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 be done with that of Solomon; yet with such scrupulous care that it seemed a restoration rather than a new build-
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her to ask for John's head. [Josephus, Ant. xix. 7, § 1, notices the Herods' marked celebration of their "birthdays," which became proverbial and were celebrated by the Herodians even at the Feast of March, according to the heathen Persius, v. 180.] So "she came in straightway with haste" to give him no time to reject them. Though the crowd was yet for his oath's sake and for their sake 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 Aretas' dominions. However, H. was not menaced by the law of opinion among men, how reckless of the law of God! True example of his rule was not for his own sake but for the sake of Christ. So H. and Pilate are coupled together in their divinity in his nephew H. Agrippa. Instead of 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 he had demanded it." When Christ appeared conscience asserted her supremacy; he said unto his father that his son was a better man, therefore mighty works do show forth themselves in him." In comparing Mark viii. 15 with Matt. vii. 6, both of H. is "is deen of the Sadducees," i.e., disbelief of angels or spirit or resurrection. Luke vi. 51 was written because it was said of some that John was risen from the dead." A Pharisee opposed John's appearance in Jesus as an instance of the transmigration of the souls of good men, and would have felt no perplexity. H.'s men are a part of what we might expect from a Sadducee, accused by a guilty conscience and trembling lest the world's spirits and the judgment should prove far after all to be realities. And that he was so comes out in the most incidental way, a silent mark of the truth of the narrative. On his leading himself, forlike, to the women to get Christ out of Galilee into Judea (see Fox) his superstitious fears were too great to remain in the same place he was hunted. The case execution which, to his own torment of conscience, he had perpertrated in John's case; but he was glad of an excuse 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 "heard 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 one wise to see Him of a long season, because he had heard many things of Him (doubtless through the use of Clunus, H. steward, and through Maana his foster brother: Luke viii. 1-3, Acts xii. 1), and he hoped to have 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 Messiahship was at stake. "Art thou the King of the Jews?" (Luke xiii. 8-19.) Baffled in his idle wish, H. in proud scorn "with 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 it. But as a Roman he was haled unto Herod's jurisdiction. So "the same day Pilate and H. were made friends together," doubtless as owing to Pilate's courtesy and recognition of H.'s jurisdiction, even as their estrangement was owing to the contrary conduct of Pilate's part towards Gallæs (xiii. 11). At variance at other times and on other points, the world's historians in this, to insult and persecute Christ. So H. and Pilate are coupled together in their divinity in his nephew H. Agrippa. Instead of 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. 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HESBON. The Amorite king Sihon's capital was located on the western border of the high plain, mishor (Josh. xiii. 17), on the boundary between Ar and Moab. At the death of Sihon, 30 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 Jabesh, a little N. of H., Sihon (Deut. ii. 32, 33). H. was rebuilt by Reuben (Num. xxxii. 37), but assumed to the Levites in connection with Gad (Josh. xiii. 39). It passed from Israel into the hands of its former masters the Moabites, which is included accordingly in Isaiah's (xxv. 4) and Jeremiah's (xxxiv. 34, 45) denunciations of Moab. Playing upon the meaning of H. (a place of dewgear).
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HEZEKIAH

conceal) Jeremiah says, "in H. they (the Chaldeans) have devised evil against me. H. shall hold good again; as anciently Sibon seized H., and issued forth thence a destruction. They shall destroy Moab, so now the Chaldeans shall seize H. and make it their starting point to destroy Moab."

The ruin stand on a low hill, and are a mile in circuit, but do not include a single entire building. On the southeast stood the ancient reservoir; comp. S. of Sol. vii. 4, "thine eyes are like the fishespool in H. (deep, quiet, full, reflecting the bright sun) as the bed of Batrathabin (daughter of a multitude; a crowded thoroughfare of the crowd). The bridle is calm amidst the crowd.

HEBOSHAM. Near Biresheth (Josh. xxv. 27). Probably Armon on the southern borders of Judah (Num. xxxiv. 4); but according to Conder Mabashah.

HECATEAN. Canaan, Ham's son; whence sprung the Hittites, occupying the hill country of Judah near Hebron and its southern borders so that they with the Amorites represent all Canaan (Josh. i. 4; Exod. xvi. 19, the father was an Amorite by mother a daughter of Heth). See Gen. xxiii. 3-20. Eau's marriage to one of the daughters of H. or Wedad, the mind of Iasoc and Rebekah, for their morals were lax and their worship idolatrous (Gen. xxvi. 85, 35; xxxiv. 40). In Solomon's time and in Jorin's there were independent Hittite kings (1 Kings x. 25, 2 Kings vii. 6). In the Egypt. tables the kings of H. and Khetah, who made themselves masters of Syria.

HEBRON. On the northern border of the promised land (Exod. xxi. 18, xiii. 1). "The way of H." is the pass at the N. end of Lebanon from the Hossor to the Jordan, and the road of Hamath, i.e., the entrance of Hamath (Num. xxxiv. 8). 2 Kings v. 19. H. is shortened: "strength of Hephrah" (1 Chron. vii. 17).

HEBREH "strength of Jehovah." 1. Twelfth king of Judah; son of the unbelieving Ahas and Abi or Abijah; ascended the throne at the age of 25, 73-69 B.C. Of his faithlessness it is written (2 Kings vii. 5) "he trusted in the Lord God of Israel, so that all his enemies were 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 follow ing the precepts of the Lord." Probably his mother, being daughter of Zechiarish "who had understood the visions of God." (2 Chron. xxiv. 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. xxiv. 5), so he opened and repaired the doors of the Lord's house which had been "shut up," and charged the Levites not to be numbered in the army of Judah, but to "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 of the temple of Judah, had latterly been neglected. They did so, and moreover sacrificed on seven bullocks, seven rams, seven lambs, and seven goats; and afterward the Levites sang with the word of Daad and Asaph the seer, and the trumpets sounded." The priests received, and the Levites "offered 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 other priests." So H. rebelled against God that 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 washed their iniquities together to Jerusalem," so as to keep it in the regular month (Num. ix. 10, 11; comp. Exod. xii. 18), H. by letter invited not only Judah, but also Ephraim and Manasseh, to it; "Ye children of Israel, turn again to the Lord God of Abraham, Isaac, and Israel, and Ho 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 Manasseth 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. xix. 2, 12, 18, 23; xx. 9). On the want of priests several were not duly cleansed and sanctified, yet did eat the passing over; but H. forewarned 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 hearken ed 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 the passover 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." 2. First to value, all Israel went out to break the images, cut down the groves (see ASHThOR, ASHera, and throw down all high places and altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. H. also made a piece of a brazen serpent that Moses made," for previously "Israel did burn in conse ne to it, and he called it Nehushan (piece of bronze, nothing better: i.e., as being a likeness of the former brazen serpent made by Moses) and gave it a denunciation of "relics" when superstitionally venerated. Yet in spite of the warfare and the long years later than the purge of the temple, which was in H.'s first year; and in the crusade of H. that the king of Assyria took Samaria (ver. 9, 10), its fall prepared many in Israel to accept humbly H.'s yoke. H. was also providentially ordered that he should seek his God, he did it with all his heart and prospered;" a good motto for Christians (Col. iii. 3). Israel the prophet was the great supporter of H. in his pious efforts; but when he appears from drunken scorners, who mocked, "from whence cometh the (Isaiah) teach knowledge? them that are waxen from the mill?" (Is. xlix. 8), does not H. break out, "As an ox knoweth his owner, and a little heARGAIAA etax, quay laquito. The simplicity of Divine teaching offends proud scorners (2 Kings vi. 11, 12; 1 Cor. i. 23), but children in knowledge need to be spoken to in children's language (Matt. xvi. 13). H. replies, "may the God of Israel, by his smiting and foreign speech to convict you of unbelief (Is. xliii.)." Hence recommended worldly alliances and compromises of principle for political expediency, instead of Isaiah's counsel in which his God is "speaking from Heshbon alone. H. was one of these half hearted, self indulgent, and ostentatious officers at court. His father's name is not given, though his office, "the scribile " (2 Kings vi. 18, xiv. 2), whereas the fathers of Elakkim and Josiah, with Shebna, are named. The reason appears quite incidentally in Is. xiii. 16, "Say unto Shebna, . . . this treas urer, even of the palace (the palace), What hast thou here? and whom hast thou here, that thou hast heaped thee out a sepulchre for thyself, i.e., as being a scribile (his name is un-Hebrew like, he was probably a Syrian brought from abroad to Heshbon, or Samaria, to be a repository of the sacred books of the palace or kindred here. He was degraded; but (probably upon his repentance) was restored to his former office of "scribile" or secretary of state was given him, and in that office he is mentioned as if faithful (Isa. xxx. 3). His description is that of exile and humiliation, "tossed like a ball into a large country, and there..."
HEZEKIAH

(888)

HEZEKIAH

the chariots of his glory becoming
the chariots of JEROBOAM, were
apparently reversed, though Jewish
tradition says he was tied to the horse’s tail by the enemy to whom he surrendered, and whom he thought he mocked. [See ELIJAH.] It is possible that, un
wisely, he expelled his military 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 that had been lost, viz., of “the low country and the S. of Judah, Bethhelehem, Aijalon, Gederoth, Shoco, Tinhath, Ginzah,” with their dependent villages, “the Lord having brought Judah low because Azah had made Judah naked, and made Arabah the siege of Samaria” (Isa.xviii. 3, 19, 10). “He smote them even unto Gaza (Gaza and Ashkelon and Ashdod), from Josephus, Ant. ix. 3, 3, from the tower of the watchmen to the fenced city (2 Kings xvii. 6). This same foundationstone would seem to be “the wall” (2 Chron. xxiv. 30). “Rejoice not thou, whole Palestine, because of the God of that (Isa. xxix. 6). But when he broke (riss. under Azah), for out of the serpent’s as Uzziah was regarded by himself, shall come forth a cockatrice,” an adder, to the Philistines, H.; “and the firstborn of the poor (the poorest) shall feed in safety” in the land. The constant alarms of Philistine invasions.

H. bore for a time the yoke of tribute among which his fathers. Azah had Pithon on Azah (2 Kings xvi. 7); but having spent much on the Philistine war, trusting in the aid of Egypt, he now ventured to withhold payment to Assyria. Shalmanesser had begun, and Sargon had just terminated, the Eight years, either con
sequent 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 Eliahus had forced the Assyrians to retire after five years’ siege (Isaiah xxviii. 18). Isaiah called the people to return to the Lord through prayer; “For before the glory of this whole land shall be cut off from among the people; (Isa. xxvii. 21).”}

sent saying, “I have offended; return from me, that I may return upon me upon me I will bear”; and “the king of Assyria appointed 300 talents of gold and 500 talents of silver” (2 Kings xiv. 9). The monument confirms this Scripture statement: “because H. king of Judah would not submit, I took 46 of his strong fenced cities. . . . and from these, as spoil, 250,000 people, with horses, asses, camels, oxen, and sheep, and I placed them beyond the Euphrates, like a bird in a cage, building towers round the city to hem him in, and casting bands 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 payment of the Hebrew historian (2 Kings xviii.) suppresses the ravages, advance on the capital, and the siege of the city.” Isaiah (xv. 33-39) naturally would have exaggerated the events, more vividly than even Sennacherib’s annals notices all. In the main facts there is a singular agree
ment 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 Ashdod had submitted to H. and delivered their king Padi up to him, because of his homage to Assyria. Sennacherib recovered Padi from Jerusalem and placed him again on the throne. H.’s sickness must have occurred just before Sennacherib’s expedition, for God assures him (Isa. xxviii. 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 after his sickness was found the record of 2 Kings xvi. 14 would give 39, the actual number of years in all that he reigned. His sickness was owing to an inflamma
tory affection of the lungs, from which, if he had died, then no heir, he shrank from death with a fear scarcely worthy of a beligerent God. The prayer; “may the God of our fathers, whose land and whom he had just left H. and H. was in fact praying, after having heard God’s message, “thou shalt die. God be merciful. In a children’s ear, yet speaking (Isa. ix. 24, xxxii. 6, Iam. xix. 31). Our wishes, when gratified, often prove curses. Three years afterwards H. had a son, Man
asseh, the chief cause of God’s wrath against Judah, and of the overthrow of the great monarchy, which had been established. H. gave as a sign of recovery the recession of the shadow ten degrees on Ahaz’s dial (Isa. xxx. 1); an event in the midst of the court, the shadow of which could be seen by H. from his sick chamber, falling on the successive steps of the tower.” (2 Kings xx.)

H. composed a thanksgiving hymn for his recovery, based on the psalms of David, with some assyrio
gical use in the temple. The begin
ning rests on Ps. cii. 2, the first half of ver. 1, xx. 27 (chanted), “the world,” or age soon coming, is from chadad, to come; usually written chedeth, translated the武er world, Ps. clxvii. 1; ver. 9; the beginning of ver. 20 on Ps. lxxx. 1. [See REHEB., H.] did not regard the disembodied state as one wherein men cannot declare the praises of God before men, is as to this world an unattainable goal, and the living alone can praise God on earth. That the true view was at the time held of the sleeping saints lxxi. viii. 2, prarea. A cake of figs was the instrument used for the god, and may make effec
tual the simplest means. Sennacherib’s object in his second expedi
tion was Egypt. H.’s ally. Hence with the greater zeal he was advanced towards Egypt by S.W. Palestine, and did not himself appear immediately before the former invasion. The As
syrian annals are silent as to Sennacherib’s second expedition in the fifth year of his reign, which began by his “treacherously” (Isa. xxx. 1) at
tacking 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 tactfully deductible in the Assyrian records from the discontinun
ance subsequently of expeditions by Sennacherib, with the fall of Cilicia. The Assyrians did not resume aggression upon southern Syria and Egypt until after the death of H.’s son and heir. Moreover the Egyptian priests told Herodotus, from their records, that, a century and a half before Caesar, the Caius of Assyrians and Arabs to the Egyptian border where king Sethos met them near Nembrenus on the E. of the Nile;
and that swarms of field mice ate the Assyrians’ quivers, bowstrings, and shield strings on the march, and they fled, and multitudes fell, having no arms to defend themselves. Sennacherib erected a monument, a mound in his name in nine months, and the inscription, “Look on me and learn to reverence the gods.” This most symbolic inscription (2 Kings vii. 6; 2 Chron. xxxii. 5) the story arose out of this symbolic 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 this two sons. Isaiah, whilst disapproving of trust in Egypt, regarded the voluntarily offered help of the Ethiopians as providential (xvii. 1, 2, 7). “He (not Woe!) to the land of the winged bird, or else to the land of the flapping sound of wings” (i.e. armies). To Ethiopia Isaiah announce the coming of Nineveh, the common foe, and desire the Ethiopian ambassadors, then at Jerusalem, to carry the tidings to the God of his people. HAKAN’s[1] coming forth to encourage Sennacherib, created a diversion in favour of Judah. In the former invasion Sennacherib’s first expedition inflicted a decisive blow on the united forces of Egypt and Ethiopia at Altguy (possibly the Altguyon of Josh. xv. 59); but now he was forced to raise the siege of Polinurn by Hishak, and send an imperial letter to H. by Rabshakeh, whose enmity at his religious beliefs he knew was among the high places (2 Kings xvii. 32-33) and threatening promises in finest Hebrew to the people, who as he was a renegade Jew. Hem’s childlike faith appears in his spreading the foe’s insolent letter before the people, and his immediate answer of peace; 180,000 were slain by the angel of the Lord in one night. Rabshakeh passed to the place that walketh in darkness (2 Kings xix. 33, with which Isa. xxxvi. 36 undesignately accords, “which arose early in the morning”). In this second expedition, according to Jehovah’s word, Sennacherib did not return to the city with shields, nor cast a bank against it (Isa. xxxvii. 36); whereas in the first he shot H. up as a “bird in a cage” (i.e. raising banks of earth against the gate). It is possible Rabshakeh took the army with him from Egypt to Egypt, and that the destruction occurred there, which accords with an Egyptian story to Herodotus above; the Lord’s words “he shall not shoot an arrow there, nor come before it with shields” seem to fit a story of the Egyptian legend of the mice gnawing the bowstrings and shield straps. In Sennacherib’s account the war with Egypt is inscribed with unoniform characters in the hall of the palace of Koyunjik Part Vth.”

built by him (140 ft. long by 120 broad), wherein the Jewish princes so on the occasion of his return (2 Kings vii. 15), would add to H. w. s. wealth. The safety of the embassay so long after his recovery is accounted for by Babylon being then regarded in Assyria a “far country” (Isa. xxxix. 3), also by the impossibility of sending sooner during Sennacherib’s invasion, to another object of the princes of Babylon, which was famed for astrology, was ”to enquire of the wonder that was done in the land” (2 Chron. xxxii. 25, 26, 31), i.e. the recession of the shadow on Aba’s dial. H. was “glad” it was not the act, but the ostentations spirit, and the unbelief tempting him to rest on Babylon, proof of its alliance, instead of on Jehovah, which of our Lord in the retributive threat that Babylon, the instrument of his and Judah’s sin, should be the seat of their punishment (Isa. xxxix. 5-7); fulfilled 120 years afterwards. Ingratitude to God was added, with his fault in this affair. “I have sinned not, according to the benefit done unto him, for his heart was lifted up” (H. is leaving H., who that He might know all that was in his heart” (Deut. viii. 2). But when the belles-lettres fact was inverted, he was deposed by being thrown into the deep-end by the people (see above). In his exile he was, according to Merodach Baladan, to Babylon 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 quotes him through H. the thing that he did 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 Belit 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 compliment H. on his recovery but merely to court H.’s alliance, as having like himself cast off the Assyrian yoke. Hence arose H.’s insatiable appetite for Sennacherib’s wealth. What had been such a store of precious things? Either the transaction was before H.’s estrait when he bad to cut off the gold from the doors and pillars of the temple, to give to the Assyrian king. Then Merodach Baladan would be during his earlier reign at Babylon, in Sargon’s time, 715 B.C. whereas his second reign began 722 B.C. seven years before the death of H. His sickness and Merodach Baladan’s embassy were some years before the death of Sennacherib. On or the more probable (though the dates cause difficulty) explanation is in 2 Chron. xxxvi. 25, 26 “thus the Lord saved H. from Sennacherib. . . . And many brought gifts unto the Lord . . . in 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 (Isa. xxxv. 36). In ver. 8-10 Sennacherib's overthrow is made the earnest of the final cessation of wars throughout the earth under God. It was after he shall have made "destructions of the adversary.

Ps. cxlv. 3. "there brake He the arrows of the bow... sword... battle," implies that by one stroke of Jerusalem (which opposes the view that Jehovah was the one 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 was red with blood now lying still as death. "The stout hearted are spoiled; they have slept their sleep, A! They rebusc, O God of Jacob, both the chariot and horse are cast into a dead sleep." God's putting off the breast (spirit) of princes" (ver. 13) implies probably that Rabshakeh and other leaders fell on the same night. "Let all that be round about him bring addition before him that ought to be feared" (ver. 11) accords with the fact recorded in 2 Chron. xxxii. 32. "The assurance of God's help is in Ps. lxxv. accords with Isa. xxxvii. 21-35; also the omission of the N. among the quails help is answered accord. with the Assyrian attack being from the N.

He died in his 61st year after 29 years reign, 697 B.C. He was buried "in the chiefest (or highest) of the sepulchres of kings of Judah and all Judah and Jerusalem did him honour at his death" (Prov. x. 7). His "acts and goodness were written in the vision of the prophet Ezechias book of the kings of Judah and Israel." (2 Chron. xxxii. 32-33). A fitting accomplishment of the religious reforms he wrought was his setting "the men of H." (Isaiah, Micah, Josiah, etc.) to "copy out" some of the 30000 verses of the Kerean psalter. 2200 years before; thus he brought forth the word of God from its obscurity (1 Kings. xvi. 39, Eccles. xii. 9, Prov. xxx. 19).

2. Son of Neriah, of Judah (1 Chron. iii. 29, Zeph. i. 1). Hebron. King of Syria, father of Tabrimon; grandfather of Benhadad. Possibly = Rezon, Solomon's contemporary (1 Kings. xi. 26). Hezir. 1 Chron. xiv. 15. 2. Neh. x. 30.

Hezron, keri or Heb. marg.; Hazzo in the Heb. text, kethib (2 Sam. xxiii. 35) "the Carmelite." Once perhaps an adherent of Nabai (1 Sam. xvi. 16).


Hiddai. 2 Sam. xxiii. 30, "of the brooks (torrents) of Gaash." "Hurbai 1 Chron. zi. 33.

Hiddelat. Figur. A river of Edom (see), going "eastward" to Assyria (Gen. ii. 14). "The great river" (Deut. vi. 9) which flows here. "The dagla, an arrow, in early Babylonian; equivalent to Typra in Aramaic; now called by the Arabs Dijeel." 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. Thus to the names of individuals the figure of a man is attached; such characters are called determinatives. The initial of the Egyptian (Ahom) for eagle is A, so an eagle became the representative of A; a lion (Egyptian Labo) is L; an owl (Mowiaid) is M.

Hieropolis. Col. iv. 13. Associated as the seat of a church with the neighbourising Colosses 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 Ephesians. Now Pambous Kalesi. Not calamitous spring near, a few have deposited curious inscriptions. There is a frozen cascade, the surface wavy, as of water suddenly petrified. A mephitic cavern, Plutonium, was ancienecly connected with the worship of Cybele, whence the city was designated "Hieropolis," the sacred city.

Hieroglyphics. One of the earliest modes of representing visible things or words or ideas already orally expressed. For many centuries the key to these representations was altogether unknown; but a piece of papyrus found near Rosetta by the French army in 1768, and now in the British Museum, contains a decree in honour of Ptolemy iv. (tje emperors (204 B.C.), written in hieroglyphics with a Gra. translation alongside. Also the shaft of an obelisk brought to England from Philae in the 8. of Egypt contains a hieroglyphic inscription of its dedication to the gods by Ptolemy Philopater and Cleopatra iv. (146 B.C.) and at the base a Gr. inscription. Chaplomion, by comparing the Gr. name 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 Hebrew words in Exodus in part confirms its having been written by one in such circumstances as Moses was.

The hieroglyphics of Egypt have not been deciphered. The first man to disclose its true significance was Jean-Francois Champollion in 1819. His discovery was received with incredulity and scorn by the learned world at large. It was only after years of laborious study that Champollion was able to distinguish the names of kings and queens and to understand the significance of their hieroglyphic inscriptions.

Higgian — meditation, from higgan "to meditate." Found Ps. ix. 16, xiv. 9, xiii. 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 meditative rest.
Christian ministers as distinct from laymen are never called in N. T. "servants," "sacerdotal ministers," as the Jewish priests were. The Samaritan's being alone entered the holy of holies once a year; but we have "bishops" representing Christ's sacrifice continually (Heb. x. 19, 20). He alone consulted God by the sea of Galilee, and no man has had true fellowship with the Father of lights (1 John i. 3, ii. 20; Isa. i. 17, 18), having our "union" from the Holy One and knowing all things. The highpriest's death prefigured Christ's who set the blood-stained captive free (Num. xxix. 25).

The highpriest's power was limited to sprinkling their garments with the anointing oil (Exod. xxvii. 21, etc.; xxviii. vii. 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" (Ex. iii. 4), 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 board, then to his skirts (Ps. xxxv. 28). Christ the antitypical highpriest was anointed with the fulness of the Spirit (Dan. ix. 24, Acts x. 38, John iii. 41); from Him the Spirit is poured out on His members who touch by faith the hem of His garment (Matt. xxviii. 19).

Besides the Canaanite common to all the priests the highpriest wore also the common priests' ephod of eight articles of priestly dress: the coat or tunic, girdle, breeches, and bonnet or turban belonged also to the common priest. In the breastplate, ephod with the curious girdle, mitre (instead of the ordinary priest's turban) and rod of the ephod were peculiar to the highpriest. The breastplate (choshem), "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 fastened to 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 their own town, with the names engraved in the order of the encampment; just as the names of the 12 tribal priests were on the 12 onyx stones, 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 discoverable 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 a kingdom dedicated 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 Mediceidzis the kingdom and priesthood which were not united in Israel. United to Messiah, the spiritual Israel the church shall form one grand heavenly king-priesthood as literal Israel the patriarchs of the "king-priesthood" among the nations (Isa. lxi. 6, lviii. 21).
HIGHPRIEST

Thummim: Exod. xxvii. 30, 36, "thou shalt put in the breastplate of judgment, under the loins, before the pomegranate," this passage suits at least as well the view that the Urim and Thummim were the 12 precious stones put into the piece of cunningly skilful work, and representing Israel "perfect" and "shining with light before the Lord," justified before God, as the view that they were some distinct means of lot casting, inside the fold of the breastplate. [See Urim and Thummim.]

The ephod consisted of blue, purple, and scarlet yarn and "fine twined linen," wrought in "work of the skilful weaver"; the highpriest's distinctive vestment (1 Sam. ii. 18, xvi. 4, xxix. 6, xxix. 7xx.), to which "the breastplate of judgment," was attached (Exod. xxvii. 4-12, 22-28; xxxix. 2-7). It consisted of a blue cover; by shoulder straps; ver. 33 transal. "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 hips" (Speaker's Comm.). Below the arms the two pieces were kept in place by a band attached to one of the pieces ("the curving of the ephod," i.e., of the same work, of one piece with it) (ver. 8). Two onyx stones, each inscribed with the name of one of the 12 tribes clasped together on the shoulders the back and front pieces. An ordinary linen ephod was worn by other priests (1 Sam. xxi. 18), by Samuel, only a Levite (2 Sam. i. 18); and by David (vi. 14).

The ephod was made (nol). 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; transal. Exod. xviii. 23, "it opening for the head shall be, and out of it two bands about the shoulders attached to the two ephod rings" (pomegranate ver. 33-35). The breastplate was put on over the head, and behind the veil by those outside assured them that the highpriest, though out of sight, was still present, and acceptably for God, 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 can, with the gold plate in front fastened to a blue lace by shoulder straps, the base of the mitre; "a golden mitre," or "a mitre" (Exod. xxi. 13, Lev. x. 10, xlvi. 2, 10), "the golden mitre (or crown) of gold of nailed on, and sanctified with a sacred anointing with costly oil, and sanctified with sacrifices, answer to Christ's priesthood and office, to the Holy Ghost, and clothing with His curiously wrought body (Heb. ii. vi. 5, xxv. 11, 13). Like the highpriest Christ sacrificed for, prays for, blesses, instructs, oversee the service of His people in the spiritual temple, which the beast sacrifices were not (Heb vi. 21). Having such a highpriest passed into the heavens, "over the house of God," we ought "to hold fast our profession," "to the very uttermost," "drawing near with a true heart in full assurance of faith, having our hearts sprinkled from an offering free, our bodies washed with pure water, disposing of new hearts, that God may dwell in us, and acceptably for God, otherwise he would have been smitten with death, which the sounding bells showed he was not. Moses the lawgiver was but a "servant" needed no sacrifice for Himself (ver. 27). Himself the sacrificial parfit the "heavenly things" (ix. 14, 20), "better" the sacrifice which "purified the patterns of things in the heavens" (vii. 28); not often, but offered once for all (vii. 27; ix. 25, 30, 32; x. 1, 2, 13, 9, 10, 14, 17, 18); "making him that did the service perfect, as pertaining to the conscience," which the law sacrifices could not (ix. 1, 2, 6-29). So merciful and faithful highpriest, to make reconciliation for the sins of the people (u. 17). "Obtained eternal redemption for us," (ix. 12, 13) to "make an end of sins, and to come into the presence of God for us," as

our highpriest within the heavenly veil (xii. 24, 25). "Tempted in all points like as we are, yet without sin." He is able to succour the tempted (u. 15); "he is able to save them to the uttermost; for he himself also is tempted in all points, like as we are, yet without sin." (Heb. xii. 2, 18) Of this, and of the "holy, harmless, and undefiled," and without "infirmity" (39-39), "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 sacrificial parfit the "heavenly things" (ix. 14, 20), "better" the sacrifice which "purified the patterns of things in the heavens" (vii. 28); not often, but offered once for all (vii. 27; ix. 25, 30, 32; x. 1, 2, 13, 9, 10, 14, 17, 18); "making him that did the service perfect, as pertaining to the conscience," which the law sacrifices could not (ix. 1, 2, 6-29). So merciful and faithful highpriest, to make reconciliation for the sins of the people (u. 17). "Obtained eternal redemption for us," (ix. 12, 13) to "make an end of sins, to come into the presence of God for us," as
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heart before God (S. of Sol. vi. 6), not wanting to see him, and of the Highpriest, as one girding up the loins for action (Heb. x. 3, 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 (Psa. lxxi. 15); the pomegranates represent the fruits which accompany the gospel preaching. The plate with “Holiness to the Lord” (Ex. xxix. 19) is a sanctification” (1 Cor. i. 30). Aaron was washed because sinful, Jesus was baptized “unto remission of sins” (Matt. v. 3, Acts ii. 38). Aaron was consecrated with the blood of beasts, Christ with His own blood. The highpriest could only marry a Levitical virgin, not David, typifying Christ’s wedding to Godhead our manhood in purity, and also wedding to the bridegroom individually as a “chaste virgin” (Rev. v. 4, 2 Cor. xi. 2). He is not going out of the sanctuary to marry a Levitical virgin of death and mourning shall be abolished by Christ, that where He is there is no death (Rev. xix. 10, xx. 8). To draw nigh to God by any other highpriest, or to say self-sufficiently “all the congregation are holy,” incurs Kornach’s guilt and penalty (Num. xvi.).

Phinehas, son of Eleazar, is the last of the Levites.” Josephus supplies the interval by saying that Joseph Abiazer, i.e. Abishua, was the last highpriest of Phinehas’ line before Zadok. How the transfer to Ithamar’s line do now operate possibly by Abishua’s son at his death being under age, and Eli so succeeding. The highpriest of 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 highpriest stands prominent as the interpreter of God’s will, and Ahiah the highpriest is more in the background (1 Sam. xii. 27, 28; 1 Chron. xiii. 3; 1 Sam. vii. 2, 18). (See ASHDATH in relation to Zadok.)”

Zadok’s great distinction of the temple in the 11th year of his reign was probably Zadok’s grand- sons or nephews. Zadok was old at Solomon’s accession (1 Kings iv. 2); 1 Chron. v. 9); the notice that he executed the priests’ office of song (1 Chron. vi. 14) must refer to the Azariah of ver. 9, not of ver. 18. The non-mention of his name at the consecration shows how the royal power overshadowed the priesthood. From David to Jeconiah there are twenty kings, but from Zadok to Jehosadak but 18 highpriests, in 1 Chron. vii. 14 ver. 15. These six first tally well to the six first kings, Amaran the first priest answering to Jehoshaphat the sixth priest answering from David to Solomon. The last five tally to the five last kings, Hilkiah son of Shallum, fourth from the end, complying to Josiah, the fourth king from the end. There are but two names for the intervening 240 years, Ahabib and Zadok. The history supplies four or five for the interval. Nehemiah in Athaliah’s and Josiah’s reign, Zechakiah, his son ZERUH (see) in Zeruiah’s reign, Urijah in Azah’s (see) reign, and Zeruiah (see) under Hezekiah. Josuephus (Ant. xxv. 4) brings up the number 27. So seems the above. Several passages taken by Nebuchadnezzar and slain by Nebuchadnezzar, along with Zeruiah, Zeruiah’s son, and Urijah (2 Kings xiv. 17). Serah’s son, Jehosadak or Oseideck, was carried captive (1 Chron. vi. 15). Excepting Jehudiah, 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 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 trudged to the idolatrous Massech. The highpriest Urijah was Azah’s ready tool in copying the Damascene altar, supplanting Jehovah’s brazen altar (2 Kings xvi. 16-18). Yet Nehemiah seems to have expected the return of a “priest with Urmi and Thummi” (v. 85). The early cessation of responses prove for this favour the view that consultation was not the essential but the incidental use of the highpriest’s judgment.” Josedeck died in Babylon. His son Joshua co-operated zealously with Zerubbabel in the restoration of Israel’s temple and politics along with Haggi and Zechakiah. His successes were Jozakiah, Eliashib (see), Josua, Jehohanan (Johanan), and Jaddua (see ALEXANDER) (Neh. xii. 4-7, xii. 10, 11).

Josiah (Ant. vi. 8, 15, etc.) states that Jaddua’s brother Manassech was at Barnabas’s request made the first highpriest of the Samaritan temple by Alexander’s interest. Simon the Just, second after Jaddua, was reputed the last of the Great Synagogue in the line of the O. T. canons. Jesus and Onias adopted the Greek names Jason and Menelaus, and to gain the Syro-Greek kings favour began to form the Jewish laws after Greek custom. A gymnasion at Jerusalem was built for the apostate Jews, and they enslaved to conform their circumcision when stripped at the games. This paved the way for the attack on Jehoshua’s worship by Antiochus Epiphanes the O. T. Antiochus (Ant. xix. 12-15). This attack roused the national zeal for their religion, and a brilliant succession of highpriests arose to this day. The highpriestship, unlike any other, combined civil rule and independent sovereignty with the highpriesthood. During this time Josephus (Ant. xix. 12-10, § 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 Josab, the first of the 24 courses, (1 Chron. xxiv. 7). The Ammonian dynasty lasted from 153 a.c. down to Aristobulus, Mariamine’s brother, murdered by Herod S. n. The independence of the Ammonian priests kings lasted till Pompey took Jerusalem and removed the diasem from Hyrcanus. Herod disposed and substituted highpriests at will. In the N. T. we see Anna highpriest at the beginning of John Baptist’s ministry. With Caiphas second priest, but Caiphas chief and Anna second at our Lord’s crucification. Anna’s, the only other priest’s name preserved by the Zodah before Jerusalem’s fall, was the one to whom Paul lastingly addressed the epistle to the Hebrews, “in a white wall!” (Acts xxiii.) Theophrastus, son of Ananias, was the highpriest from whom Saul received the letter from Paul, summoning him to the Damascus synagogue (ix.). Phannah was the last, dragged reduced to the servitude of the Tyrians, 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. 8, § 8). So ended the highpriesthood, which had lasted for at least 14 centuries and comprised upwards of 260 highpriests! But one in whom the priesthood found its perfection had come, and the types in spite of Jewish resistance must with the highpriest abide for ever.

Hilon. A city of Judah allotted to the Levites (1 Chron. vi. 68). Hilon in Josh. xvi. 16.

Hilkiah = Jeloviah is my portion. I Kings xvii. 8. 2. Highpriest (2 Kings xxii. 4, etc.; 2 Chron. xxiv. 14, etc.; 1 Chron. viii. 33, Ezra vii. 1). In the 15th 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. In the course of the repairs they came to the chamber of the Lord, given by the hand of Moses, and being not able to read it brought it to Hilkiah. So read (2 Kings xxii. 3, etc., marg. 2 Chron. xxxiv. 14). Possibly Moses’ own autograph copy, but by the time of Hilkiah it was hidden. God gave it by means of him (xxx. 6, John i. 17, Gal. iii. 19, Exod. i. 36 cast in a place where it was found, the temple, and its not having been found but only brought to light during the
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(ch. vii. xxv., 2) to the king. The threats and comp. also 2 Chron. xvi. iii. and his predecessors (Lew. xvi.; Deut. xvi., xix.) were prominent in the passages read, and these were pronounced by the king that he rent his clothes. Probably Josiah, owing to the neglect of the law in Manasseh's and Amon's ungodly reigns, had never heard the law read from before. The intimate acquaintance with both its words and teachings which the people had given its precepts long before Josiah's time display the certainty of the Pentateuch's prior existence and of its abiding in the hearts and memories of the people. Denteronomy, the repetition of the law in a summary, was the reason why Josiah read, just as he did in the reading of the feast of tabernacles every seventh year, the year of release, not only in the auditories of the people, but least from day by day were read (Neh. viii. 18, ix. 3, et c.; Deut. i. 5, xxv. 9-13), "The covenant," "the book," "the mountain of transfiguration." In the "the hill country," as a "mountain of transfiguration," the "the hill country," as a "mountain of transfiguration," the "the hill country," as a "mountain of transfiguration," the "the hill country," as a "mountain of transfiguration." The mention of his being between H. and Solomon may hint at there having been once wars between them. The "the door of the temple," which became a "door of David." H. gave Solomon for the temple cedar and consecrated him, according to all his desire, and Solomon in return gave H. 20,000 measures of fine flour and 20 measures of pure oil year by year; the mercantile cities being dependent on the corn and olive abounding region of Palestine (Acts xii. 19). Solomon also gave H. 20 cities in Galilee, which did not satisfy him, and which therefore he called Carisbe (See 1 Kings i. 14-16). Tyre is threatened with punishment for delivering the Jewish captives to Edom, and not repenting of his treason. As a covenant," yeas between H. and David and Solomon. H. sent also in the midst of the people, from Eton-Gaber, with Solomon's servants; and a navy with Solomon's fleet of Tyre (1 Kings ii. 23) to share in the Mediterranean trade. Disian assigns to H. a 34 years' reign, and names Abaiah as his son and successor. Heman (Ant. viii., 2, 5) states that the correspondence between H. and Solomon was kept in his day among the Tyrian archives.

2. King H. sent to Solomon an over-seer of workmen skilled in working gold, silver, copper, brass, iron, purple, linen, etc. Balsam similarly (Exod. xxx. 23), but by supernatural means. The temple contained treasures of gold and silver, and the S.W. corner of Jerusalem is pierced with many sepulchral recesses. It opened into an oblong space, the site of theophany, where now are gardens watered by Siloam, before it meets the valley of Jehoshaphat or Kidron on the S.E. At the E. end stood the shafts of water, and covered by potters, the probable site of "the silversmiths' field," Azelamah.

Hiram. Gen. xxxviii. 1, 12. Hiram (Hurbas, Chasid printers always, except 1 Chron. xiv. 1, in the ketib, original Heb. text). 1. King of Tyre. Sore of his own name, stones, and cedar of Lebanon to David to build his palace (2 Sam. v. 11). Eupolemon (see Polybius, Frugm. Hist. Gr., i. fr. 18), appeared on the coin of Tyre, and represented H. as standing against Suron (Hiram?) "king of Tyre and Phenicia, and compelled them" (The times commences to be used. This confirms 2 Sam. vii., ix., and adds particulars drawn probably from Phenician or other non-Israelite sources.

H. was "ever a lover of David" (1 Kings v. 1, 10-12). So he made a bed for David, "a bed of ivory (berith, a covenant), recognizing Jehovah, and guaranteeing to Jewish rulers such a bed, and engaged in gratitude to the mighty nation of this people. The mention that "there was peace between H. and Solomon" may hint at there having been once wars between them. The covenant," now between H. and David and Solomon. H. sent also in the midst of the people, from Eton-Gaber, with Solomon's servants; and a navy with Solomon's fleet of Tyre (1 Kings ii. 23) to share in the Mediterranean trade. Disian assigns to H. a 34 years' reign, and names Abaiah as his son and successor. Heman (Ant. viii., 2, 5) states that the correspondence between H. and Solomon was kept in his day among the Tyrian archives.

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fore the flood (vi. 3). He "came upon" Saul (1 Sam. x. 10) and "upon David," (2 Sam. v. 25); the Spirit of Je-
erah departed from Saul." (xvi. 13, 14). David prays "take not Thy anointed (Ps. lixi. 9) upon Israel "vered God's Holy Spirit," though He had "put His Holy Spirit within" Moses, Israel's leader. He "the Spirit of Jehovah" had "caused Israel to rest" in the promised land after his wilderness wanderings (Isa. lix. 12, 13). The promise in the prayer to revive Israel long dead spiritually and politically (Ezek. xxxvii. 9): "Come, O Life breath, and breathe upon these, that they may live." S. of Sol. iv. 16, the Heavenly Bridgroom calls for (John xxi. 20) the "N. wind" to "awake," i.e. arise strongly as a Reprover (John xvi. 8-11), then like the S. wind "come" gently as the Comforter (John xiv. 16). He first clears away the mists of in-sense, error, unbelief, and sin, which obstruct the Son of righteousness; then He infuses spiritual warmth, causing the "coming" (John xvi. 8) (2 Cor. iv. 6). The coming renewal or "reformation" of the earth shall be according to God's will for His creating Spirit (Ps. xxii. 32, xxxii. 15). The restorations after the flood, and on a smaller scale every spring, then the banner to the setting sun, and an earnest of it (Matt. xxv. 29, Rev. xvi. 5).

All ascribing of N. T. 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. 36) His personal agency is marked by His "descending in a bodily shape like a dove" and "at Christ at His baptism (Luke iii. 22; John i. 33), He shall receive the Son of God into the body of His own soul, and His office is distinguished from that of Christ, and yet identified with it: "Jesus the son of God." No other Son of God. He is their Father, and gives 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 already is an actual Son of God) and "by whom He may be more than ever present in Spirit: John xiv. 16-18, 26. The Father, He 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 remain in order that Christ's finished work may be applied to the soul by the Holy Spirit (John xx. 22)."

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 formulary enjoined by Christ (Matt. xxi. 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 groans 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 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 "overseers of the flock," (Acts vii. 5: "hearken, speak," "touch," "guide" into all truth," "glorifies Christ," "receives of Christ all things," viz., from the Father and Son, and shows them "brings all Christ's words to His people's remembrance," "shews things to come," "knows the things of God," "searcheth all things, yea, the deep things of God," and the reveals the secrets of wisdom and knowledge (1 Cor. ii. 9-15); therefore is Divine. Anamias' "lying to Him is called "lying to God" (Acts iii. 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 "spake 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. xxii. 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, with the sin against the Son is pardoned, because the former is against Him who alone can make the Son's work effectual to each soul (Matt. xii. 32). Except a man be born of the Spirit he cannot enter the kingdom of God (John iii. 5). God's soul is in the case of His Son's being 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 "bears witness with their spirit, that they are the children of God." "And have belied, they are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the (final) re-
domination of the purchase possessed (Eph. i. 18, 14; also 2 Cor. i. 21, 22). The sanctification of be-
lievers in His eternal work (2 Thess. ii. 13, 1 Pet. ii. 2). We are warned not to "grieve" or "quench" Him (Eph. v. 30, 32). For these we are warned that the church's ascension and return continues the dispensation of the Spirit; the true church is now "the temple of God's 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 the Spirit baptised into one body... and made to drink into one Spirit." (1 Cor. xii. 13; vi. 18; ii. 16, 17; Col. iii. 3; Acts x. 9). They have the various spiritual gifts and graces "that one and the selfsame Spirit worketh, dividing to every man sever-
ally what is the will" (1 Cor. xi. 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; in Jesus we recognize one of "His fulness." (John i. 33). Jesus by His anointing 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. xlii. 28, xxxii. 25-27; Zech. xii. 10, 11). The time of grace was given on pentecost (Acts ii. 16, 21); the law of God, which is love, being written on the heart, instead of the "written law," (Rom. xii. 33, 34; Heb. viii. 8, 13, 16, 17; 2 Cor. iii. 8).

For the benediction puts the Holy Ghost on a level with the Father and the Son, one God. So Rev. i. 4, 5. The sevenfold Divine Glory of 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. 3, 8).

Hommad (1 Chron. i. 50); HIMAN, Gen. xxxvii. A name now in ruins, between Petra and Allah, on the ancient road behind the mountain.

Honey. [See BEE.] Bees deposit it in the crevices of rocks (Ps. lxxi. 16) and in hollow trees. Its "dropping" symbolises speech, sweet, loving, and edifying. "The honey of words" is the "sweet word of God (Ps. xix. 10). As wine and milk express strong spiritual nourishment in faith, so honey and milk sometimes symbolise inexpressible faith (S. of Sol. v. 1). The vegetable honey exuded from trees, as a result of honeybees, and is found only in small globules which must be carefully collected and strained, so that it can be used. The honeycomb (Ps. xxiv. 5) is the "wild honey" which John Baptist ate (Matt. iii. 4).

Honey was forbidden in most offerings, for it soon turns sour and was used for making vinegar (Pils, xxvi. 45). It points to immortality, and is found in the wood (1 Sam. xiv. 25), or the "wild honey" which John Baptist ate (Matt. iii. 4).

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Hook. [In fishing (Amos iv. 2).] In John ii. 2 trans., "canst thou put a rush rope into his nose? or bore his mouth with a snare attached to a cord to a stake; such rings were put through the mouth of a fish to keep it secure, yet alive, in a seashore or a river scoop about by the same means. Ezek. xix. 4, "they brought him with
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by Es Shimani, son of Mohammed Calsin, sultan of Egypt, by his father's orders, in the year 780 of his reign; actually 25 ft. by 8 ft., having two chambers one above the other. The host encamped in the Arabah below at Moeroroh (xxxix. 30). [See Asov.]

The host encamped in the Arabah below at Moeroroh (xxxix. 30). [See Asov.]

His death resembled Moses' in being on a mountain, but differed from it in being in the presence of Moses and Eleasar 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 his last look rested on rugged Edom, and chalyk mount Seir, and the red sandstone rocks round Petra, and the dreary Arabah.

The name II. is applied to the whole western crest of Lebanon, 80 miles long from the E. of Sidon to the Hermon. There is no mention of it in the northern boundary of Israel (Num. xxxviii. 31).

Hor Hagigad. A desert stage in Israel's journey (Num. xxxviii. 31).

Gideon in Dent. x. 7: "the tower or place of the summit" of Gideon, according as the first letter in Heb. be ch (as in received text and Syr.), or a. LXX. and Vulgate and Samaritan text read.

The Arabah jeddah makes a hard level tract such as the summit of a mountain.

Horn. The horn is the most prominent advance toward Canaan, in defiance of the Lord who no longer would go with them since they had refused to go up. He invited them, the Amalekites from the hill "smote them and discomfited them even unto H." Then followed the retreat across the desert for 38 years. Then they came again to H. (xxi. 3), i.e. the place under the (lun. xxii. 29, 32) palm, still the same. "Zephalith" is compared with "Safad" on the S.E. frontier of Canaan, the pass by which Israel probably ascended from the Ed. into the desert and the Arabah. Bowlands however identifies it with Sibeleh where a counterfeit ruins, and Sibhe is a ruined fortress El Meshef, the presumed site of the "watchtower." The site suggested, in the Speaks' Comm. is some miles E. of Sibeleh, viz. Baknah, an umanogram of H., the more permanent name. Israel marching N. past Baknah or H. would come to the wide plain, es Sir, the "Seir" of Dent. (xxii. 32).

The march would have brought them to Arad royal city (Num. xxxi. 1), but before they could reach it the king drove them away. Arad, xvi., xvii., viii., x. belong to the dreary period of the 38 years wandering after the fall of Sichem, and presents them at the same point they started from 88 years before, Kadesh, in the 40th year; xxii. introduces Aravah, the region meeting taking prisoners, then defeated by Israel in answer to prayer, and H. utterly destroyed. In the rest of Genesis it remains the marching S.E.

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Hor, H. Son of Lotan, son of Seir, brother to Heman (Gen. xxxvi. 29, 30).

The Horites (tropolopes or inhabitants of caves, probably excavators of the remarkable ones near Petra) inhabited mount Seir (the thickly bushy, or rugged, shaggy) before Esau's invasion (Gen. xix. 6; Deut. ii. 12; Josh. xix. 6,7): Num. xxxvii. 5.

Hormah. Joshua (xii. 14) smote its king, Amor or Zephalith (Jud. ix. 17). Capital of a Canaanite tribe in S. Palestine. Taken by Judah and Simeon (Jud. i. 33), but Simeon afterwards (Jud. i. 33) or the territory was annexed to the tribe of Judah (Josh. xvi. 22; 1 Sam. xxxi. 29). But Simeon's territory was so bounded with that of Judah that elsewhere it was denominated the land of Simeon's territory (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
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Abraham acquired during his sojourn in Egypt. But in xiv. 17 they stand in force as his actual possessions. The greater intercourse latterly of Egypt with Canaanite and Phraorh, and the introduction of horses. The camel, one of Abram's possessions in Egypt, is not mentioned in Joseph's time nor on the map. No mention of the early possession of the desert of Sinai does it contain; and they knew and must not need to mention the ship of the desert, but they avoid mentioning it as being unclean. Saddles were not used till a late period. Horses' heads were a good point in days when shoewing was unknown (Isa. vi. 28). White horsemen in "the great chariot" (Rev. vi. 2, xix. 11, 16). Horses were consecrated to the sun, since that luminary was supposed to drive a chariot. (Ps. xcv. 11, xliii. 11). They were driven in procession to meet the rising sun.

Horseshoe. (Prov.) Typifying rapacious and cruel consciousness. The "two daughters" who come out of the Egyptian "horses" (Gen. xx. 7, 8) and "give" (see ver. 14). "Afroorbas, from an unused Heb. root, "adhere."


Hosanna. "Save we pray!" the multitude's cry at Christ's triumphal entry into Jerusalem (Matt. xix. 19). Mark x. 9. Taken from Ps. cxviii. which they were not to recite at the feast of tabernacles in "the great chariot" (Ps. cxxi.-cxviii.). In responses with the priest, whilst they waved willow and palm branches with rejoicings. The seventh last day of the feast was called "the Great Hosanna." The boughs too were called hosanna. The queen of Sheba. 4. The joyous usages of this feast to other occasions of gladness, as that of our Lord's approach in triumph to Jerusalem. 5. The prophetic significance of the Hosanna cry and the feast of tabernacles, which also evokes the Hosanna (zereh). Ezek. xvii. 14, "with (chariot) horses and riding horses." A.V. "horsesmen" (Isa. vi. 7), "a chariot with a couple of horsesmen," rather "a cavalcade of horsemen riding in pairs."

In 1 Kings iv. 29, Esther xiv. 14, Mic. iv. 13, Zech. vii. 14, dromedary; rather a "chariot horse," a "racehorse," for such purposes as the royal post. In Kings x. 35, 29, the sense seems that the Egyptians regularly brought horses to a mart in 8. Palestine (LXX. and Vulg. name the mart in their travels of the Heb. Koan. In A.V. M't-Avar is transl. "linen yarn") and handled 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 riding horse. In Gen. xii. 15 horses are not mentioned among the possessions which
his public teachings which the Holy Spirit preserved, as designed for the benefit of the universal church. His name means salvation. Son of Beer, of the town of Bethel. His pictures of Israelite life, the rival factions contesting in Egypt and Assyria, mostly apply to the day of his death after Jeroboam's death and to the succeeding reign, rather than to his able government. In ii. 8 he makes no allusion to Jehovah's restoration of Israel's hosts 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, Ahaz, and Hezekiah, kings of Judah, though Ramah, the capital, was 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 apostacy from God who promised the land to Abraham as a token to the line of David. Hence Elijah in Israel took twelve stones to represent the twelve tribes of Israel (I Kings xvii. 8, viii. 20). Elisha bore a Samaritanism in the midst of the secondary people of Israel.

Spirit and Subject. Abrupt, entire, and unperiodic, he is the more weighty and impressive. Brevity cannot be accounted for, nor can it be designed by the Spirit to call forth prayerful study. Connecting particulars are thoroughly in the spirit and anomalies of gender, number, and construction, abound. Hosea points out the excessively local and individualistic tone of his prophecies. He specifies Ephraim, Mizpah, Tabor, Gilgal, Bethel or Bethaven, Gilgal, Geba, Ramah, Shechem, Lebanon, Arabea. 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 predicted (viii. 6). Jezabel, who was the fourth and last in descent from Jehu, and conspired against Hosea, is remembered by Hosea's daughters' months' reign (2 Kings xxv. 12). The allusion to Shalmaneser's expedition against Israel as past, i.e. the first instance which was the third year of his reign, began only years before Hosea's, accords with the inscription which states his prophesying to the reign of Hezekiah (3 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; xii. 2); unrighteousness towards men, the necessary consequence of iniquity towards God, must cease, or sacrifices are worthless (iv. 2, vi. 6, based on Samuel's original maxim, I Sam. xvi. 22). The pietas of Hosea is the foundation for the ethical righteousness of Hezekiah's God's past favours to Israel are made the incentive to loving obedience (ii. 8, xii. 7, xiv. 4, comp. Judg. ii. 2). Literal formation and indulgence follow close upon spiritual (iv. 13-14). 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, iv. 6, xii. 11). Political might (iv. 6) only the remnant a city. Corruption only hasten the disaster which they seek to avert: when the church leaves the world, it leaves only the world in it, 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 evil, present and prospect, to the cogitation of 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 the weapons addressed to him as the cloud and the early dew (vi. 5, 4; comp. also xii. 8, xiv. 5-7).

Divisions. There are two leading ones: i.iii.-iv. iv.-v. Chaps. i., ii., iii., form three separate cantos or parts, for chaps. i. and ii. are more or less independent of each other. Probably the passage of the Spirit combined his scattered prophecies into one collection. Chaps. iv.-xv. are an expansion of iii.

On his marriage to Gomer (see) Henderson thinks that there is no such thing as being married, and that she fell into lawlessness after her union with H., thus fittingly symbolising Israel who lapsed into spiritual whorehood after the marriage contract with God on Sinai. But an act revoluting to a pure mind would here be ordered by God save in vision, which serves all the purposes of a vivid and as it were acted prophecy. So the command to Eddeel (iv. 14-15). 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 idolatrous. H. unobserved in vision, with such an act and all his natural repugnance would vividly impress the people with God's amazing love for Israel and a united, established and invincible nation. It's taking her back after adultery (chap. iii.), at the price of a slave, marks Israel's extreme degradation and Jehovah's desire to show love and yet about to restore her. The truth expressed by prophetical act in vision was Israel's idolatry (spiritual impurity, "a wife of whoredoms") before her call in Egypt and in Ur of the Chaldees (Jesh. xxiv. 14) as well as after it. So when the Samorites took out of an unholy world the church, that they might unite her in holiness to himself to the law, and in love to the Lord. 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 revered originally without a sacrifice, which their law requires as essential to their religion), without an image (epith. ring), without term. They were in Je'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 (iii. 14) and her return to the Egypt of affliction (viii. 13, ix. 3), not literal (viii. 13), but spiritual (ix. 3)."
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House

family) who dwelt in it I carried away; I appointed a governor over them, and continued the tribute of the Sabbath, like Julian's memorable "I came, I saw, I conquered." So exactly (lsa. xviii. 34, 36) the Babylonian restoration of Samaria by Shalmaneser and Sargon "as the hasty fruit (the early fig, bitkurna, a great delicacy) before the summer, so shall he that looketh upon it seethe, while it is yet in his head, he cuteth it up." Sargon in his instructions describes his transporting prisoners from Babylon to "the land of the Hittites" (Samaria), exactly as 2 Kings xvi. 24.


Hospitality. The law as to strangers and the poor encouraged it (Lev. xxiv. 22. 32. 34. xxv. 35. 42; Deut. xv. 7). Exemplified in Abraham (Gen. xviii. 8; Lot, xiv.; Benzel, Ezek. vi. 15, 17; Judg. vii. 21; 1 Sam. iv. 19). The old man of Gibeah (its hospitality is instanced as a sign of how lost to all right feeling its people were), xix. 14-20, was another instance. In the good Samaritan, promise to reward it, and regards its exercise towards strangers as being towards Himself, and will count it as one proof of the love whose crowning joy shall be to be "concerned for the benefit of My Father," etc. (Luke x. 30-37; Matt. x. 41, 42. 43). The apostles urge the duty (Rom. xii. 13; 1 Tim. v. 10, titiv. ii. 2; Heb. xii. 1; 1 Pet. iv. 9).

Hotham. 1 Chron. vii. 32.

Hothir. 1 Chron. xiv. 25. 4, 28.

Hour. [See Day.] Abba's sun dial implies the Jews' acquaintance with astronomical time before the Babylonian captivity. During it, they could only meet with that division of time which prevailed for ages at Babylon.

The early times knew it, Leopoldus says as far back as the 5th dynasty. Astronomers knew astronomy as early as 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 clepsydras 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 xii. 8, "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 as man early as at least as Cain; the tent not till Jaba, the Tent of Meeting (Gen. iv. 16; x. 7, 17, 20). The rude wigwam and the natural cave were the abodes of the wild being since the earliest ages. Subsequently generated from the primitive civilization implied in the elaborate structure of Babel (Gen. ii. 3, 5). It was from a land of houses that Abraham started; at God's command he became a dweller in tents (Gen. xii. 1, Heb. xi. 9). At times he still lived in a house (Gen. xii. 21, xxv. 27). So also Isaac (xxii. 15), and Jacob (xxxi. 15). In Egypt the Israelites had a fixed line in permanent houses, and must have learned an architectural skill in that land of statute edifices. After their wilderness sojourn in the wilderness entered into the possession of the Canaanite godly 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. 5, 7, 2 Chron. iv. 8; Ezek. xxvii. 10); in Egypt (whence he derived it) often it consisted of a double row of pillars; in Jud. iii. 23 the Heb. word (the front half) is different. The porch of the high-priest's palace (Matt. xxvi. 71; paliuon, which is transl. "gate" in Acts x. 17, xiv. 13; Rev. iv. 12) means simply the gate. The five porches of Bethesda (John v. 2) were colonnades for the use of the sick. The porch 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 opening from one wall to the opposite shelters from the heat; this is the image, Ps. xiv. 2, "who stretched out the heavens like a curtain." At the side of the court opposite the entrance was the (2) guest chamber (Luke xi. 12, 11); Heb. leshah, from lashak to recline; where Samuel received the anointing (1 Sam. i. 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, whereas the palmist writes, "I am like a green olive tree in the house of God"; an olive tree in a house would be a strange image, unless it be suggested to us as an eastern house with refreshing shade and air. So Ps. cxxx. 13, "those that have obtained 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 stables. Outside the house, so that Eun could readily escape after slaying Eglon (Jud. iii. 23). And the bakers 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 captives placed John upon their parapets on the top of the stairs, as most public places, and from them proclaimed "John is king" (2 Kings xiv. 13).

(5) The roof is often of a material which could easily be broken up, as it was by the paralytic's friends: sticks, torn hoes (helmin), with mortar, and mud or earth. Stones, roller is kept on the top to harden the flat roof that rain may not enter. Amusement, business, conversation (1 Sam. ii. 25), and worship (2 Sam. xi. 15) are carried on here, especially in the evening, as a pleasant and cool retreat (2 Sam. xi. 15) from the narrow filthy streets of Zion. Trans. 1 Sam. xi. 26, "about daybreak Samuel called (from below, from a window in the house) a servant up to the top (or roof) of the house (where Sam generally slept on the balcony, canopy, or roof), Rise up," etc. On the flat roof it was said that Rahab spread the flax to dry, hiding the spies (Josh. ii. 6). Here, in national calamities, the people retired to hew staves their state (lsa. vi. 8, Jer. xviii. 38); here in times of danger they watched for the appearance (lsa. vi. 1, "thou art wholly gone up to the housetops"); or the bearer of tidings approaching (2 Sam. xviii. 24, 25).

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 moon (2 Kings xxi. 18, 19). On the top of the house the tent was spread for Abner's incestuous act with his father's concubine, to show the breach with the law (2 Sam. xvi. 21, 22). On the roof of the house the disciples should proclaim what Jesus privately taught them (Matt. vi. 27. 28; 2 N. xii. 1). Here Peter in prison meditation (Acts x. 9).

From the late Ierusalem temple roof of Da-}

Praties on the housetop

The 3000 Philistines witnessed Samson's feats (Judg. xvi. 27). By pulling down the two central pillars on which in front the roof rested, he put an end to the general terror of the people, their booths for the feast of tabernacles (Neh. viii. 16). The partly earth and partly stone soil for grass to spring in rain, speedily about to wither, because of the shallowness of soil, under the sun's heat like the sinners' evanescent prosperity (2 Kings xiv. 26; Ps. cix. 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 burning woman in a wide house (a house of community, i.e. social with her) (Prov. xxvi. 9).

(6) The "inner chamber." 1 Kings xx. 27, xxii. 25 should be transl. (seeing) "from chamber to chamber," i.e. the "guest chamber" was the uppermost room (Gr. k₄παοτος, Heb. atiyeh), a loft above the room (Achts x. 9. 38) and from the inner room in the house. Euthychus from the "third loft" fell down into the court of the house, verse 8. See another,
the half roof of the lower forming a walking terrace of the higher, to which was added a second and third flight of steps. Such a "little chamber" the Shunammite woman made (1 Kings i. 18). The room for Eliahu (2 Kings iv. 10, comp. 1 Kings xvi. 19). Ahaziah fell down from such an upper chamber with a projecting ledge on the side for Shemaiah (2 Kings i. 3). The "summer house," generally the upper room, the "winter house" was the lower room of the same house (Jer. xxxii. 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. xxii. 33). Poetically, "God layeth the beams of His upper chambers (Heb.) in the waters, whence "He watereth the hills" (Ps. cxiv. 3). (8) Perished in winter heated the apartment. Jer. xxxvi. 23 translates. "She [the store (a brass vessel, with charcoal) was burning before him." Chimneys were few ( Hos. iii. 19). As fire was occasionally set in the open court (Luke xxii. 56, 61); Peter warmed himself at such a fire, when Jesus on His last appearance there to His disciples in the open court, with arches and a pillar to support the wall above, "turned and looked on him." Cellars often were used under the ground floor for storage, "secret chambers" (Matt. xxviii. 20). Sometimes the granary was in the midst of the house (3 Sam. iv. 6). (9) The sisters cut in the limestone rocks are a leading feature in the houses at Jerusalem, varying from 4 to 8 ft. in breadth, 8 to 30 in length, 13 to 20 in depth. Almost every house has them, and some as many as four. The rain water is conducted from the roofs into them. Hence the inhabitants within Jerusalem and its environs are not water in the longest sieges, whereas the besiegers have often suffered. So not only have these stores, but comp. 3 Kings xviii. 31, 2 Chron. xx. 10, "Uzziah cut out many cisterns in the houses..." For the earthy crags for earthly trusty called is a "founding of the rocky ledge of living waters for broken cisterns that can hold no water" (Jer. ii. 13). Prov. v. 15, "drink waters out of thine own cisterns," means, enjoy them; own wife, 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 water into the rock with both hands," according to the Scripture, Ezek. xl. 16 should be tracted ("porches") built up to the surface. Metaphorically, man's foundation is his soul's destiny. The wise man digs down to the rock (Luke vi. 48), hearing and doing Christ's words from the foundation (1 Cor. iii. 11, etc.). He will become "foundations" only by identifying with Him, confessing and building themselves and others on His name (Matt. xvi. 16). Simon became the "rock" by identifying himself with Him; but when he identified himself with evil, "Satan" took his disliko of the cross, Jesus called him so (Matt. xvi. 16-19, 22, 23). (10) The windows were small and latticed, with a shutter of glass. Metaphorically the eyes, looking out from the eyelids which open and shut like the casement of a window (Eccles. iv. 12). Looketh forth at the windows, showing Himself through the lattice, the types and prophecies were latticed Oriental windows. (11) The walls being often of mud can be easily dug through by a robber (Job iv. 19, xix. 16). When deserted they soon become "beams." So hopes of peace with God which rest on no scriptural promises are like walls built with untempered mortar (Isa. 28. 16). (12) The mortar with which the ledge's houses are built to be plastered is appropriately (as leprosy would mostly appear among the poor) called "mud mortar" (aphar) (Lev. xi. 44). In many houses the cattle are in a lower part of the same dwelling (Gen. xxx. 33, 1 Sam. xxvii. 24, Luke vii. 2). Drafted or bevelled stones with a rustic boss are not, as was supposed, peculiar to Jewish architecture; but stones of equal length (as at Hareem wall, and in the base of the tower of David) compared to their height generally. Roman masonry on the contrary has often the height far greater than the length. Hulkr of On the boundary of Naphtali (Josh. xiv. 54). Now Yusuf, 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). Confoixia may have come from Chul or Hul. Else, Ard el Hulak near the Jordan's source. Else Golian, Dplaua. Huldah. The prophetess consulted by Josiah (see when Hulquir (see) found the law. Wife of Shallum, keeper of the wardrobe; living in the suburbs between Jer. vii. 31, 39. Huldah Hulquiri, Hulquir. Gen. xvi. 31. Chron. xxi. 16, 17; Num. xxvi. 38, 39. Huphah. 1 Chron. xiv. 13. Huphah = Helch. 1 Chron. xxii. 2-5; 1 Chron. ii. 5, 19, 20, 50, 51; iv. 1, 4. Josephus makes him husband of Miriam (7). Ant. iii. 8, § 4. With Aaron H. held up Moses hands in the battle of Zophoh (Num. xii. 10-12). Again with Aaron had charge of the people in Moses's absence on mount Sinai, as his presence (Ex. xxxi. 19). "The father (founder) of Bethleh-," which as late as the 18th century A.D. was famed for tapestry weaving as a window to the world, Huldah's grandson was famed. Jesus was said to have wove veils of the same. (12) Fourth of the five Midianites slain with Balanah after the affair of Pore (Num. xxiii. 8). These "princes" were "heads of the ten tribes" of Sibon, king of the Amorites (Josh. xxxi. 21). Sibon had fought against the former king of Moab, and taken all his land (Num. xxxi. 7). So Balal was not hereditary king, but probably a Midianite, as Zippor, i.e. a bird, is like the "fowl," Zeab "wolf," imposed upon Moab as king by Sibon. 3 Kings iv. 8, 9, Benam. 4, Neb. iii. 9. Huram. 1 Chron. viii. 5. (See Hur. 1 Chron. xiv. 14. Hushah. 1 Chron. iv. 4. Of Judah. Hushah. The Archite (Josh. xi. 23). Made of lead, or of brass, belonging to the children of Joseph, on the S. bound of Ephraim, between Bethel and And. Also a town assigned to the priests, or privy councilor of David. Probably aged, as David says (2 Sam. xxiv. 32-37; xvi. 17; 1 Chron. xxvii. 33) "if thou passest on with me, thou shalt be a burden unto me" (comp. xiii. 33). By David's [see] means, "by my right as the head of the nation, and feigned to be now Abalam's [see] friend, as he had been of that of his father. The policy was crooked and dishonest, but it was not overruled to Abalam's ruin by adopting H.'s sinister counsel, rather than Amurru's [see] manfully wise advice. He veiled his treachery with religious hypocrisy, saluting Abalam with God's name as justifying his seeming desertion of "his friend" David, which surprised even Abalam, with the pretense of the nation's vanity, "nay, but whom Jehovah and this people and all Israel choose, his will in the thing, and the people's is so clear that I had no alternative left but to accept it as a matter of duty (d) 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 uprisers can trust the sincerity of their courtiers! God punished Abalam's own treachery to his father, and religious hypocrisy, in kind (2 Sam. xv. 7, 8). God does not sanction evil, and condones the one who may come, but allows evil to be punished by evil. H. spoke in hyperboles, as suited to the shallow man he was addressing, who might with which the whole nation would light upon David as "the devil and his children." I. Josephus states that the man with him there should not be left so much as one. Fear of his...
father's valour, seduction, and vanity were all acted on by H.'s plausible counsel that he, instead of pursuing David at once, Abasolom should wait to collect all Israel, and lead them to be touched, persuaded, and made safe, and at the same time gratified Abasolom'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 citizens of Jerusalem, a large force would gather round the rightful King. H. communicated Abasolom's decision to Zadok and Ahimeas to David. H. probably died before Solomon's reign, for Zabad son of Nathan was the 'king's friend.' Solomon. But Bunaah son of H. was a commissariat officer of Solomon in Asher and Absheth (1 Kings iv. 5, 16).

Husham. Gez. xxxvi. 34, 35.

Husam. 1. "Children of Dan." (Gez. xxxvi. 22); a clan, for the word is plural. In Num. xxxvi. 42 Shuham is from the root. Deut. xlix. 12, 3, 1 Chron. viii. 11, 8.

Husker. Gr. keratia ("horned"). the horn-like pods of the cactus tree, abundant in Egypt. Cactus (Kerato siliqua) (Luke xi. 16). The sweet pithy pulp affords food for pigs, and is used for穿透men. Tradition makes it the Baptist's food in the wilder ness; whence it is called also St. John's bread. It is exported to England for feeding cattle.

Ha. (Gez. xxxii. 21).

Hussan. Commonly represented as a quok (Koala) and Abasolom, and these country, E. of the Tigris, watered by the upper and lower rivers, Zab and Tigris, and the north-east part of Assyria representing the whole. The "Zab" is named in the inscription of Tiglath Pileser I. in the 13th century B.C. (Neh. ii. 7). Assyrian connects it with the Hebrew, "the palace shall be dissolved, and shall fall" (Henderson). Although firmly established (see marg.).

Hymna. Jer. xii. 9, "speaketh bird." But LXX. "the hymus," in parallelism to the "lion" in ver. 8; hence the Arabic word for hymna corresponds. Zeboim (1 Sam. xiii. 15) means "sounded" (Henderson), that the Hebrew is joined to it always means a bird; and "speckled" signifies the blending of paganism with the utterly diverse, Divinely ordained, law.

Hymenaeus. "Having put away a man's wife, but continuing in the same faith having made shipwreck" (for when one's faith does not bet on his morals, his moral defects will correspond, and 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, and denying the faith that is among some" (2 Tim. ii. 17, 18). Satan is lord of all outside the church (Acts xxvi. 18); be, by God's permission, acting as saints and executes wrath on the disobedient (1 Cor. v. 5, 2 Cor. xiii. 7, Eph. iv. 27, Job i. ii.,). Paul, as an unfaithful servant, had permitted it to fall into failure saints (2 Cor. x. 8; Matt. xviii. 17, 18). His sentence was pronounced at Berea. took effect on H. at Ephesus, in the form of some bodily sickness (so Acts v. 6, xii. 11; 1 Cor. xi. 30), that he should learn not to blaspheme. [See Excommunication.] H. after excommunication was probably resident in the interval between 1 and 2 Tim., and troubled the church again.

Gnostic is, the pretended to extraordinary spiritual knowledge above what is written, was H.'s heresy, in concert first with Alexander, afterwards with Philotheus. 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 xvi. 31, xxiv. 3) the man opposed evil inherent in matter, and the dispassion of the body, tended to this error (Col. ii. 12). Paul confutes this by showing that, besides the raising of the soul now from the death by sin, there shall 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. 22); common in Palestine and near Mount Sion; an aromatic plant. J. (Gez. xxxvi. 34). The plant (Capparis spinosa) meets all the requirements of Scripture: 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 cactus (C. gigantea, Pallas). 3. It has a long stick or stem (John xix. 29, comp. Matt. xxvii. 49) wherefrom the vine was lifted to our Lord. 4. It has the requisites needed for purifying. Its Arabic name iskaf to esch. It is 'a bright green treep used for sprinkling, but is a tuffy wall fern, a mimosa, the springy shoots a new, heart-shaped leaves (1 Kings vi. 53). Maimonides makes with the spriny shoots to be the marrow gum (orinnum) with long, straight stalk, downy leaf and bitter taste. See Hymenaeus.

Hysop (Hymnos). Heb. hehithon; in direct praise to God (Acts xvi. 25, Jas. v. 13). Not restricted to church worship; but used to exaltize Christians in social parties. Psalms, Psalms, were accompanied with an instrument, carefully arranged. "Songs," Gr. odax, Heb. shir, were joyous lyric pieces on sacred subjects: contrast the rhythmical, licentious songs of heathen feasts (Amos viii. 10). The accompaniment is the "melody of the heart," n't l'ry e (Tortilias) (Apoc. xxx. 30) rec. as that at the brookets (aqua), after the beans were furnished for the hands and the lights, recording as no remembered Scripture or could compose (comp. 1 Cor. xiv. 26, improperly psalmed), 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, Prov. i. 8, 19). Some generally accepted confusion, in the form of a hymn, appears in 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 Hebrew versification) antithetically arranged, each two forming a pair which contains heaven and earth, the one reversed in each new pair, flesh and spirit, angels and Gentiles, world and glory; the first and the last classes correspond, "manifested the flesh received up into glory." So Pliny, i. 10, ep. 97: the Christians are wont on a fixed day, before dawn, to meet and sing a hymn in praise of the Lamb and the God." Christ and His disciples sang a hymn after the passover and the Lord's supper (Matt. xxvii. 37, Mark xvi. 20). Probably it was the Great Hallel or paschal hymn, usually sung after the passover by the Jews, viz. Ps. xlvii. 22; common in Palestine and near Mount Sion; an aromatic plant. J. (Gez. xxxvi. 34). The plant (Capparis spinosa) meets all the requirements of Scripture: 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 cactus (C. gigantea, Pallas). 3. It has a long stick or stem (John xix. 29, comp. Matt. xvii. 49) wherefrom the vine was lifted to our Lord. 4. It has the requisites needed for purifying. Its Arabic name iskaf to esch. It is 'a bright green treep used for sprinkling, but is a tuffy wall fern, a mimosa, the springy shoots a new, heart-shaped leaves (1 Kings vi. 53). Maimonides makes with the spriny shoots to be the marrow gum (orinnum) with long, straight stalk, downy leaf and bitter taste. See Hymenaeus.

I. [IBARH.

Tobar. David's next son after Solomon (3 Sam. v. 15; 1 Chron. iii. 6, 5). Died in Jerusalem.