



WELCOME TO BIBLE HOUSE OF GRACE

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Bible Dictionary And Various Biblical Meanings

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

HABIT

Habit and Christianity: God wants people to know Him as a living feeling God and not as a slot machine God, tradition has the danger of developing religious Christians who sink their life and mind into habit so much so that habit becomes the reason for doing or attending meetings. Eventually habit replaces love so that Christians end up doing things from habit, rather than from a position of love and relationship.

Habits and the brain: habits are formed when the pleasure centre of the brain lights up as we do a certain behavior

HABITATION

Habitation (*Greek oiketerion*) means a residence, house and home. Habitation (*Greek ma`own*) an abode, of God (the Tabernacle or the Temple), the home of men and animals (i.e., their lair) or a retreat, residence or dwelling place.

HADES

Hades (*Greek haides*) (hell in KJV) means unseen and refers to the grave and the place of the dead.

HALLOW

Hallow embraces the words, sanctified, sanctification and consecrate. It means to make holy (i.e., to purify one physically or morally, to dedicate, sacrifice, and devote to worship). It carries the idea of mentally making a person blameless or ceremonially clean. It also means to respect, esteem, adore, honour, reverence and worship. Sanctification, refers more to the act of being sanctified and purified, mentally, physically or ceremonially, while sanctified carries the idea of giving someone a holy status and freeing them from sin. It includes giving them official approval through something that has been made a source of achieving holiness and grace.

HAND

Hand (*Greek enistemi*), to place on hand or to be at hand, be forthcoming, draw near, approach or come closer, to be ready (of place or time). It also embraces the idea of being instant or being present.

Cut your hand off: means whatever is impeding your walk to the Kingdom of God or keeps you from seeking the Kingdom stop doing it.

HAPPINESS

Chasing happiness and pleasure: people seeking happiness away from God wander from object to object; they become weary in the pursuit, yet they do not abandon it. They continue to cling to hope even though the world gives them no permanent comfort. Though wealth, ambition, gaiety, and vice all fail in imparting the lasting happiness which they seek, yet they do not give them up in despair. They still feel that it is to be found

in some other way than returning to God. They wander from object to object, and travel from land to land in their quest to find lasting happiness, but never come to an end. This is because worldly pleasures, travel and such like things do fulfil for a time and because of this those that chase them never perceive that what they are chasing only brings joy for a moment and are therefore caught in the cycle of going from one worldly thing to another rather than say, "there is no hope it is an endless cycle, we give up and will now seek happiness in God." Despite the trials and disappointments of life sinners are not utterly overwhelmed in despair, but are still able to find, "the life of their hand in them," if a plan fails, they repeat it or try another. Despite all the expense, frustration and disappointment in the pursuits of ambition, wealth, fame and fashion they find enough pleasure to sustain them and enough success to keep them from turning to God. It is for these imperfect and temporary pleasures and the promise of greater success and prosperity and the hope of finding permanent joy in worldly things that sustains the children of Adam in their pursuit for worldly things rather than seeking happiness and contentment in God despite the hardships, troubles and disappointments. However, when their world becomes all gloom and disappointment there is often felt the necessity of something better and the mind is often turned to God, or when the mind becomes convinced that all the joys which the world promises are lacking then the eternal friendship of God and His blessings of salvation are sought with a full heart.

HARD

Hard (*Greek dusnoetos*) difficult and hard to understand or difficult to perceive it carries the idea of thinking and understanding by exercising the mind, observing, comprehending, considering and perceiving.

Harden: (*Hebrew kabad and kabad*) means heavy, it carries a good and a bad sense, in a good sense it means numerous noble, honorable, to be rich and wealthy, to abound in numbers, to become strong and mighty in strength and to make glorious. In a bad sense, obstinate, make firm, severe, difficult, sore, burdensome, stupid grievous, slow and dull.

Hardened: (*Greek poroo and skleruno*), literally dry, hard and tough. Figuratively to become callous, heartless, cold, to be harsh, severe and fierce, to render stubborn, stupid, callous or blind.

Hardness: (*Hebrew porosis*) from a type of stone, figuratively it means stupidity or past feeling. It carries the idea of rendering a person hard and stupid or spiritually blind and past feeling. Paul in his letter to the Romans wrote:

- What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory ²⁴even us whom he has called, not from the Jews only but also from the Gentiles? (Rom. 9:22-23).

Paul is not saying God has predestined some to be saved and others to be destroyed. It is the riches of God's glory and mercy that has been prepared beforehand. When a person accepts God's plan of salvation and shows mercy to others God makes His riches and glory known to them. Such men and woman are vessels fit for God's mercy contrasted to those with a stubborn and hard heart who deliberately deny God and His ways and show no mercy toward others making themselves vessels fit for destruction.

Hardness of heart and pride: self-centred and egotistical pride results in stubbornness which hardens the heart against all forms of authority, advice and counsel, so in this sense each time a person refuses to obey an authority or God they are hardening their own heart, but in a wider sense God has predestined into the laws of human nature the destruction

of pride in that pride leads to stubbornness and stubbornness hardens the heart toward good advice, good counsel and all forms of authority so in this sense it can be said that God hardens a person's heart.

Hardness of heart a potter and clay: when a potter is making a jar to be admired and the clay won't mold in the way it should, because it has a flaw in the clay or it is not the right clay for the type of jar the potter is molding the potter destroys the half-made jar because of the fault in the clay and then begins from the beginning to make a new jar. God the Master Potter according, to His Sovereign will and His eternal purposes acts at various times in the same way, as the potter does with his clay and starts from the beginning?" Even an earthly potter knows when the clay is utterly flawed it is better to get new clay and start over again from the beginning. God did this with Judah and Israel when they had become so grossly corrupt and turned to other god's He used the King of Assyria to destroy Israel (the ten tribes) and Nebuchadnezzar King of Babylon to destroy Judah (the two tribes) and brought both Judah and Israel into captivity for seventy years.

God the Master Potter then began to remold the two divided nations of Judah and Israel into what they should have been. During the seventy-years He molded Judah and Israel and transformed the two rebellious and corrupt tribes into one united nation and a people of one faith worshipping only the LORD their God that greatly desired to return and rebuild God's Holy City Jerusalem. The only reason a potter will destroy his work is because the clay has a flaw in it and therefore will not perform or act in the way it should. In the book of Deuteronomy Moses told the people of Israel:

- Not because of your (Israel's) righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that he may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob. (Deut. 9:5).

These verses shine a spotlight upon the following four things:

1. God did not give Israel the land of Canaan because of their righteousness, but because of the wickedness and hardness of the heart of the people who lived in the land of Canaan.
2. Those dwelling in the land of Canaan were corrupt, wicked. It is also certain they were violent and practised all forms of evil and worshipped idols, pagan gods and had established temples for occult worship. Many of these ancient religions sacrificed on altars their own children to the pagan gods they believed in.
3. Joshua's mission as the captain of God's army was to occupy and the land and cleanse it from all that was an abomination before God.
4. God did not want people with wicked and hardened hearts dwelling with His people in the Promised Land.

In the same way, the chief priest, Pharisees and scribes in the New Testament were full of pride and plotted behind closed doors to kill Jesus so God blinded them (John 12:37-43). God does not want people with pride and evil hearts to enter His Kingdom so he hardens or blinds them to the Gospel, but if these same people repent of their pride and evil hearts their eyes would be opened to the Gospel and they would be saved if they accept the Lord Jesus Christ.

God hardens the heart: of those that wander and turn from God's way (Isaiah 63:17).

People harden their own hearts: when they are prideful and do not accept or listen to God or His law. (Neh. 9:29) (Jer 7:26) (Dan 5:20)

Things that harden the heart: speaking evil of God's way, unbelief (a result of a stubbornness) (Acts 19:9). Stubbornness and sin harden the heart (Heb 3:13).

Results of a hardened heart: lack of perception and understanding is often a result of a stubborn or hardened heart (Mark 8:17) (Mark 6:52).

Who hardened Pharaoh's heart: The Bible says, Pharaoh hardened his heart four times (Exod. 8:15) (Exod. 8:32) (Exod. 9:34 1) (Sam. 6:6), but it also says, the LORD hardened Pharaoh's heart six times (Exod. 9:12) (Exod. 10:1) (Exod. 10:20) (Exod. 10:27) (Exod. 11:10) (Exod. 14:8). Pharaoh was full of pride which results in stubbornness which hardens the heart so in that sense each time he refused to obey Moses he hardened his own heart, but in a wider sense God has predestined into the laws of the human heart the destruction of pride because pride leads to stubbornness and stubbornness hardens the heart so in this sense God hardened the heart of Pharaoh. See also, reprobate in this Bible Dictionary.

NOTE: when speaking of topics such as God's sovereignty, God's timeless mind, predestination and God's foreknowledge I am fully aware that it is with a fallen and finite mind that is limited to time (as we understand it) that I am attempting to understand God's eternal wisdom and God's eternal knowledge which is far higher than my limited fallen mortal mind can comprehend therefore I never claim perfect understanding and would certainly not be dogmatic concerning my explanations and understandings when speaking of God's eternal sovereignty, but always allow for a certain amount of mystery.

For further information concerning God hardening the heart, see the title:

- The Potter and the Clay," in, Various Topics (ON WEBSITE MENU).

HATE

Hate (Greek miseo) (*hatred or hateful*) means to detest, especially to persecute and by extension it means to love less.

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HAUGHTY

Haughty means behaving in a superior, arrogant and condescending manner it carries the idea of considering oneself superior and better than others socially and intellectually. The haughty are also spoken of as being arrogant which refers to those who are full of self-importance, so much so they look upon others with contempt (i.e., disdain, disrespect and scorn). It carries the idea of seeing others as worthless and inferior to oneself and undeserving of respect. An arrogant man or woman is so prideful they see themselves as being superior to everyone and look down upon others as being lessor than themselves.

HAVING A GO

Perhaps the old saying, "Anything worth doing is worth doing well," would be better stated, "Anything worth doing is worth doing poorly, until you can learn to do it well," far too many of us won't try to do the difficult until we feel that we can do it well, but we will never do it well until we first start by doing it poorly. Imagine telling a swimming instructor that we refuse to get into the pool until we can swim properly. Unless we jump in and splash around and put our head under the water and try to swim, poorly, we can't ever swim well. Another wise person has said, "Better to do something imperfectly than to do nothing flawlessly." Far too many, stand by the edge of the pool of life and refuse to get wet not realizing from the day we are born we learn by our mistakes (i.e., a baby falls many times before learning to walk, and the falling is part of the learning process).

HAWK

The hawk is a common name for a small to medium-sized bird of prey that varies greatly in size. They are mainly woodland birds with long tails and eyes that are visually sharp for hunting prey which they do by making sudden dashes from a concealed perch. Falconry was also called hawking, and any bird used for falconry could be referred to as a hawk. In flight the hawk is among the most rapid of the birds. Its remarkable swiftness allows it to speedily catch its prey.

HEAD

Head (*Greek kephale*) means to shake the head; it carries the sense of seizing the head as the part most readily taken hold of. Head (*Greek kephalaion*) a principal thing, (i.e. main point), chief, captain, principal, ruler, a priest, an elder or honoured man. The first, foremost or forefront.

HEALED

Healed (*Hebrew rapha'*) to mend (by stitching), to cure, to cause to heal, to completely make whole. Healed (*Greek therapeuo*) to wait upon as a servant, figuratively to adore and worship God, to relieve of disease, to cure and to heal and make whole physically, mentally or spiritually (In many healings there is mind body healing connection).

Reasons Jesus told those he healed not to tell of their healing: following are two possible reasons Jesus often told the people he had healed not to tell others of their miraculous healing. Firstly, because once people heard he could heal they would then come to him, from every city, town and village by the multitudes and the crowds would grow so large that neither he nor the disciples would be able to get time alone to pray, relax, eat and even to sleep and his primary ministry was not healing but taking the Gospel to different cities, towns, villages and teaching the disciples. Though healing and other miracles Jesus did were not his primary mission they were acts of his compassion and signs to confirm that he was the Son of God and sent by God. The Second reason Jesus did not want his fame spread abroad was most likely to avoid stirring up the wrath of the religious leaders the chief priests, Pharisees and scribes and the Romans as it was not yet the right time for him to lay down his life.

HEART

Heart (*Hebrew leb*) literally the heart, figuratively, the feelings, the will, the intellect, understanding and wisdom and can signify the center of anything. Heart (*Hebrew lebab*), the heart (as the most interior organ), figuratively, the mind and can signify the midst (i.e., middle of a thing). In Hebrew, the heart can refer to the inner life, personality, character, consciousness, awareness, the intellect, the will and purpose, that which drives us and the whole person. Heart (*Greek kardia*) literally the heart, figuratively the thoughts, the feelings, the mind and by analogy the middle, Heart (*Greek sklerokardia*) carries the idea of hardheartedness, and lacking spiritual perception. Heart (*Greek skleros*) means dry (i.e. hard or tough) and figuratively, harsh, severe or fierce. In Greek, the heart can refer to the spring of desire, the intellect, the seat of the will and emotions and the whole person. Literally the heart applies to the physical heart, the organ that is the center of the circulation of the blood and is therefore regarded as the seat of physical life. Figuratively it refers to the feelings, emotions and the thoughts of the mind and denotes the fountain, center and seat of the following:

- The vigor and energy of physical and spiritual life.
- The thoughts, affections, passions, desires, appetites, purposes and endeavors.
- The vitality and intensity of physical, emotional and mental strength.
- The character, understanding, sensibilities, intelligence and purposes of the will.
- The mind that is affected and stirred in a good or bad way.
- The middle, central and inner most part of anything, (physical, inanimate or spiritual).

Spiritually heart can apply to any of the following aspects:

Emotional life: the basis, the source and centre of emotional life where the deepest and sincerest feelings are located and a person is most vulnerable to emotional pain, emotional joy, compassion or hate etc.

The character: somebody's essential character.

The affections: of intense love in the heart and warm admiration in the deepest inner most feelings.

The spirit: the capacity for faith, courage and determination.

The temperament: a mood, mental state or frame of mind.

The central part: the distinctive, significant and characteristic nature of a person.

Summary of the heart: spiritually the heart refers to the central and inner most part of the thoughts, feelings, passions, desires, appetites, affections, understanding, intelligence, will, emotions, sensibilities, character, purposes and endeavors of the mind and the spirit. It carries the idea of the collective and sum-total of these attributes combined which reflect who a person essentially is.

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HEAVE

Heave (*Hebrew t^eruwmah*) a present (as offered up), especially a sacrifice or a tribute gift and offering. Heave (*Hebrew ruwm*) to be high to raise or bring up, to exalt (self), to extol, to give or go up, to be lifted-up, to set up or set on, to mount up. It can also carry the idea of being proud, lofty, loud and presumptuous. The implication or idea of a heave offering is of passing from one person to another.

HEAVEN

Heaven (*Greek ouranos and oros*) carries the idea of elevation, to rise, a mountain or hill (as lifting itself above the plain) the air, the sky as aloft, it also applies to the higher atmosphere where the celestial planets revolve. Figuratively it embraces the idea of power. By extension heaven means the abode of God and by implication, a state of mind or being (i.e. happiness, joy excitement and well-being) and especially applies to the Gospel of Christ and eternity. For further information see, the title, "Heaven," in Death," (ON WEBSITE MENU).

HEAVENLY

Heavenly (*Geek epouranios, epi and ouranos*) literally refers to the sky, air and the expanse above the sky and by extension refers to the abode of God. It embraces all things celestial, (i.e., angelic holy, godly and ethereal meaning not earthy) especially the Gospel of Christ and eternity. Figuratively, heavenly carries the idea of elevation and by implication a state of mind, (i.e., happiness, joy and a sense of well-being).

Ascended to heaven: in modern language, can mean, you have reached your peak, you are as high as you can go, you are at the top and, it doesn't get any better.

The ungodly cities are great and walled up to heaven: in Deuteronomy, it is written:

- Where are we going up? Our brothers have made our hearts melt, saying, "The people are greater and taller than we. The cities (these are ungodly cities) are great and fortified up to heaven. And besides, we have seen the sons of the Anakim there." ' (Deut. 1:28).
- Hear, O Israel: you are to cross over the Jordan today, to go in to dispossess nations greater and mightier than yourselves, cities great and fortified up to heaven (these are ungodly cities) (Deut. 9:1).

Ungodly cities do not reach to heaven, this is a biblical expression used to express the glory, authority and power that an earthly city has obtained.

Heaven is place on earth: in Deuteronomy, it is written, "If your (Israel's) outcasts are in the uttermost parts of heaven from there the LORD your God will gather you and from there (the uttermost parts of heaven) he will take you and bring you into the land that your fathers possessed, that you may possess it. (Deut. 30:4). Israel's outcasts have never been in the celestial heaven, but they have been scattered all over the earth. Heaven is in this context signifies being close to God while the uttermost parts of heaven, is symbolic of being far away from God.

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Give ear, O heavens: in the book of Deuteronomy it is written, "Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth." (Deut. 32:1). Heaven does not literally have ears and the earth does not literally hear. At, this time Moses was speaking to the entire nation of Israel. In this context, heaven and earth signify the following two things, firstly, Heaven signifies the kings, the rulers and the priests of Israel, while the earth signifies the common or lay people of Israel. Secondly, by extension heaven can signify all those who believe in God, while the earth signifies all those who deny God.

Kings fought from heaven: heaven is sometimes figurative the words, kings fought from heaven can mean, Israel fought and God's power and favour was with them or the LORD fought for Israel.

- LORD when you went out from Seir, when you marched from the region of Edom, the earth trembled and the heavens dropped, yes, the clouds dropped water. (Judges 5:4) --- NOW GO TO VERSE NINETEEN --- The kings came, they fought; then fought the kings of Canaan, at Taanach, by the waters of Megiddo; they got no spoils of silver. ²⁰From heaven the stars fought, from their courses they fought against Sisera. (Judges 5:19-20).

The queen of heaven: it is written in the book of Jeremiah:

- The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. (Jer. 7:18).

There is no queen in God's heaven, the only people who believed in a queen of heaven was members of a cult and backslidden and rebellious Israel. If people worship an imaginary image the fantasy of that image is established in the mind by a strong belief in it and because of the believers' strong faith in the imaginary god it is in Scripture sometimes referred to as being in heaven, but this does not mean that these fantasy

gods are in God's heaven. It is a biblical term that refers to an imaginary image that is created on the imagination of the mind by the strong belief of the one believing the image to be a real god. Though these are not real gods, but gods created in the mind by a strong belief and faith in them, they do seem very real to the one worshipping them. This is because the human nervous system cannot tell the difference between a real and true picture that is viewed on the imagination of the mind and therefore the person believing in these imaginary entities will naturally act and behave outwardly according, to the imaginary god as though it was real.

Babylon mounts up to heaven: in the book of Jeremiah it is written, "Though Babylon should mount up to heaven, and though she should fortify her strong height, yet destroyers would come from me against her, declares the LORD. (Jer. 51:53). A nation does not reach heaven, the expression, "Babylon mounts up to heaven," is a biblical expression that means Babylon has become so great in the earth that her kingdom, power and authority are above all other kingdoms and nations on the earth, it carries the idea that her beauty and strength surpass all nations.

Lucifer fallen from heaven: in Isaiah, it is written, "How you are fallen from heaven, O Day Star, son of Dawn! (O Lucifer son of the morning in KJV) How you are cut down to the ground, you who laid the nations low! (Isaiah 14:12). Heaven can mean a lofty place or a place of great authority and power while Lucifer means a shining or bright thing. In this context, the glory of heaven, is used to describe the great glory, authority and power of the king of Babylon. The expression, "Lucifer is fallen from heaven," is used to describe the fall of the king of Babylon from his great place of glory, pride, authority and power.

Look down from heaven: Isaiah prayed, "LORD look down from heaven and see, from your holy and beautiful habitation. Where is your zeal and your might? The stirring of your inner parts and your compassion are held back from me. (Isaiah 63:15). God sees everywhere and everything, but He is said to look down from heaven, because heaven is the habitation of His holiness and of His glory and the place of His throne where He reigns in majesty on behalf of His people. It is from here that He views His people with love, compassion, grace and mercy to preserve and protect them and to communicate to them His plans and purposes and support them during their afflictions and deliver them out of their troubles. This, is why Isaiah prayed that God would look down upon him and favour him. Note, heaven is also the place where God looks down upon His people with judgment and condemnation when they have turned to worship other gods.

Israel's beauty cast down from heaven: in the book of Lamentations it is written, "How the LORD in his anger has set the daughter of Zion under a cloud! He has cast down from heaven to earth the splendor of Israel (the beauty of Israel in KJV); He has not remembered His footstool in the day of His anger. (Lam. 2:1). Israel's splendour and beauty cast down from heaven means that God has not favoured Israel and as a nation it is in ruin.

The king Nebuchadnezzar greatness reaches to heaven: in the book of Daniel it is written, "It is you, O king (i.e., Nebuchadnezzar king of Babylon), who have grown and become strong. Your greatness has grown and reaches to heaven, and your dominion to the ends of the earth. (Dan. 4:22). Kings and kingdoms do not literally reach to heaven. This is an expression that signifies the enormous power and the vast empire of the king of Babylon and the spread of his power and his kingdom over the face of the earth.

Your reward is great in heaven: Jesus said, "Rejoice and be glad, for your reward is great in heaven." (Matt. 5:12). This means a Christian's reward that is stored in heaven will be realized on earth when Christ returns. When the Lord returns in glory to gather the faithful to himself and establish God's Kingdom of righteousness, justice, joy and peace on earth he will bring with him the rewards faithful believers have stored in heaven.

Lay up for yourselves treasures in heaven: Jesus said, "Lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. (Matt. 6:20). This means, remain faithful to the Lord and live a lifestyle that brings honour to God and a good testimony to the name of the Lord Jesus Christ. It also embraces the royal law which states, "Love your neighbor as yourself," meaning treat others as you would treat yourself, (i.e., with respect and goodness as opposed to disrespect and harm).

Seated in heavenly places: in the book of Ephesians it is written, "You have been saved and raised us up with him and seated us with him in the heavenly places in Christ Jesus" (Ephes. 2:5-6). The expression, "Seated us with him in the heavenly places in Christ Jesus," means you are saved in Christ, by faith.

A star falls from heaven unto the earth: in the book of Revelation it is written, "The fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit. (Rev. 9:1). In this context heaven represents a high position of authority and power while the star represents a king, falling from his high position of power and authority. Stars falling to the ground means that kings, rulers and leaders in high places of authority have fallen from their powerful positions of influence, authority and power over the populations of the earth.

Babylon's sins have reached up to heaven: in the book of Revelation it is written, "Her (Babylon) sins are heaped high as heaven, and God has remembered her iniquities." (Rev. 18:5). This does not mean that Babylon's sins have ascended into heaven and are now there it means that they have become so bad that God is forced to act against Babylon in judgment and condemnation.

Came down from heaven: means God provided it or sent him or her.

Caught up to heaven: in some contexts, can carry the idea of seeing into the mind of God. Heaven is sometimes depicted as seeing a vision into the mind of God or seeing into God's mind.

From heaven: often means God gave it or God sent him or her or it (i.e., a storm, plague or famine etc.).

Having the mind of heaven: when a believer's thinking and mind is the same as Christ's thinking and mind then it can be said of them that they have the mind of Christ or the mind of heaven, which means that they have the same thinking as God (as much as is humanly possible). It means they believe what God has spoken and have the same desire to see His Kingdom established on earth.

Heaven and heavenly: in different contexts, can refer to the following three things, Firstly, the place of God's throne and where God and other heavenly beings dwell and to all things eternal and perfect in every way, secondly, the vaulted expanse of the sky with all things visible in it and thirdly to a person who is godly by faith, character and behavior.

Heaven as a name of God: heaven is sometimes used as the name of God they are interchangeable terms. Partly because the Jews feared using the name of God so they would substitute the word heaven and partly because all principalities, powers angels and all that is in heaven perfectly represents God's character and Holiness, so say "Heaven said," is the same as saying, "God said."

Heavenly places: refers to blessings and promises that have been planned, but, as, yet remain hidden and not yet manifest, seen or come to pass. The word heavenly carries the idea of elevation and the expression, "In heavenly places," refers to the state of the mind, it carries the idea that the mind has been lifted-up into high places of joy, peace and love by the Gospel of Christ. Those who belong to Christ know that

God forgives them and loves them and that Jesus will save them to eternal life and knowing that acceptance and love and grace of God elevates the mind of those who belong to Christ into a place of tremendous joy, hope contentment and happiness. It carries the idea of being in an ecstatic state of mind, because of one's salvation and relationship to Christ. It could be likened to a person who has a great day or wins a million-dollar lottery, and are at that moment in such an ecstatic state of mind that they say to their friends, "I feel like I am in heavenly places." It is a spiritual way of saying that the mind is in an elevated place of well-being.

Heaven when used figuratively: can represent the faithful.

Seeing into heaven: in certain contexts, can refer to seeing pictures or visions of future events.

The host of heaven shall be dissolved: can embrace the following four things:

1. The nation of Israel the Levitical priesthood and all Israel's ceremonial rites, sacrifices and holy days will be done away with.
2. All world leaders and governments and the entire world system of banking, trade, commerce interest and credit will collapse.
3. Disasters, earthquakes, storms and the entire world's climate will be changed as we know it (naturally for the better).
4. All the heavenly host (i.e., sun, moon, stars and planets will become habitable for those who inherit immortality and eternal life.

HEED

Heed means, to look, behold and beware.

Hell: (*Hebrew sh'owl*), refers to hades, the grave or a pit or to the world of the dead sometimes personified as a subterranean retreat with inmates.

Hell: (*Greek geenna*) it is of the Hebrew word (*gay'*) and (*Hinnom*) the valley of (the son of) Hinnom; gehenna (*or Ge-Hinnom*), is a valley of Jerusalem. It was used figuratively as a name for the place (or state) of everlasting fire. Hell, also comes from the word Hades (*Greek haides*) literally meaning unseen and refers to the grave as the place (or state) of the departed.

Hell (Gehenna) comes from the Greek word (*geenna gehenna and gay*) which is often translated into the English word hell. Gehenna was a valley on the west and south west of Jerusalem, which formed part of the border between Judah and Benjamin and was also called the Hinnom valley after the son of Hinnom. Both Ahaz and Manasseh kings of Israel sacrificed their sons to Molech in Gehenna (2 Chron. 28:32) (Kings 16:3) (2 Chron. 33:62) (Kings 21:6) (Jer. 32:35) and Jeremiah prophesies a great slaughter of the people in Gehenna during the siege of Jerusalem (Jer. 19:1-13). After the Old Testament period, Jewish apocalyptic writers began to call the valley of Hinnom (Gehenna) the entrance to hell and it later became called hell itself literally meaning Sheol and Hades the Hebrew and Greek words for grave. The word Gehenna was later used figuratively as a name for the place (or state) of the everlasting dead and in Jewish usage of the first century A.D. it was referred to as an intermediate state of the godless dead, but there is no trace of Gehenna as a place for the godless dead in this sense to be found in the New Testament.

Gehenna and fire: fire is linked with Gehenna for the following two reasons:

1. During the time of pagan sacrifice the arms of the very huge idol Molech were heated by fire and sacrificed children were placed in them as an offering to the god making Gehenna a place of enormous horror grief and sorrow.
2. Gehenna became the place the people of Jerusalem used to discard the cities rubbish and the bodies of the dead etc., so like any refuse place it had continual fires burning.

Hell (Tartaroo): comes from the following verse, "God did not spare angels when they sinned, but cast them into hell (*Greek Tartaros*) and committed them to chains of gloomy darkness to be kept until the judgment (2 Peter 2:4). Tartaroo in this verse carries the idea of the deepest abyss of Hades (i.e. the grave).

Hell and torment: the teaching that those who are judged unworthy of eternal life go to a place of fiery flames called hell where they are not only cruelly and brutally tortured by evil eternal creatures called demons, but their bodies are also burned by fiery flames so that they suffer the worst of all agonies for all eternity is not only a gross misunderstanding of Scripture but is also a gross misrepresentation of God's character, since it portrays Him as an extremely sadistic God, especially when it is considered that even those in the secular world would not inflict such brutal and cruel torture on a human for their entire life let alone for all eternity. Added to this John tells us that God is love (1 John 4:8) (1 John 4:16). This horrific doctrine of hell was no-doubt perpetuated in the early years of the church by religious leaders to scare the naïve into the church and has been adopted and perpetuated by their followers from generation to generation through tradition and religious institutions and organisations. Eternal life or eternal death (i.e., utter and total extinction) is the two choices the Bible teaches from Genesis to Revelation. For further information see the titles:

- Hell or the Grave (Final destination of Humans).
- The Lake of Fire.
- The Pit in the Old and New Testament.
- All titles are in Death (ON WEBSITE MENU).

Their worm shall not die: the prophet Isaiah said, "They shall go out and look on the dead bodies of the men who have rebelled against me, for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh" (Isaiah 66:24). This statement applies to those who have chosen their own way, delight in their abominations, did what was evil in God's eyes and chose to do what God does not delight in. Isaiah in this chapter is saying that the LORD will come in fire (fire speaks of judgment) and fury and show judgement and indignation to his enemies and those slain by Him will be put to shame, but the nation of Jerusalem will be brought forth in one moment, the LORD will make a New Heaven and a New Earth and all flesh shall come to worship before the Him.

Isaiah presents a beautiful picture of the surviving nations being carried by Jerusalem like a baby on a nurse's hip and in the final verse of the chapter he says they shall go out and look on the dead bodies of those who have rebelled against the LORD, for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh (Isaiah 66:1-24). In this chapter Isaiah is not picturing an unseen place of torment for the dead, because he says, people will look at these dead and decaying bodies being eaten by worms. The prophets' statement, "their worm shall not die" (Isaiah 66:24) is a picture of the battle of Armageddon, when Christ returns and destroys the armies that comes against him, there will be dead and decaying bodies lying everywhere, with no one to bury them. It is graphic prophetic language to depict the horror and enormity of the masses that will be killed. To the Jew it was

an absolute insult and abomination to leave a body to be eaten by wild animals and birds or left to decay and rot on the surface of the earth. It is for these reasons that Gehenna became a symbol of the horror of sin and commonly used to depict the shameful and horrible death of the wicked. It is graphic prophetic language for the death of those who deny God and rebel against Him. For further information see the following titles:

- Hell and Gehenna in, Death (ON WESITE MENU).
- Death (What happens when we Die) in, Death (ON WESITE MENU).
- Molech in, Various Topics (ON WESITE MENU).

Jesus went to hell: the doctrine that Jesus went to Sheol or hell comes from the fourth century teachings and stems from a mistaken understanding of the following verse, "He who descended is the one who also ascended far above all the heavens, that he might fill all things." (Ephes. 4:10). The words, "He who descended," means Jesus was King, but became a servant. Not only was he the image of God in nature and character, but also had all God's power available to him, he could have been the most powerful and richest secular king this world has ever seen, but instead he humbled himself and took a downward path (in contrast to a prideful one) on this earth to save mankind. Though he was the exalted Son of God he humbled himself and became like us. This is what is meant by the words, "He who descended."

HELLENIST (HELLENISIM)

Hellenist (means to speak or make Greek), it is a word that designates that a person is not of Greek blood, but has adopted the Greek language and culture following the conquest of Asia Minor by Alexander the Great in the 330 BC. Jewish people, for example, living in Egypt, Cyrenaica (now part of Libya), and Syria, came into close contact with Greek thought and literature and eventually came to speak Greek as their native tongue, using it even in the synagogues. Within Palestine, Greek (Hellenistic) influences were strong, particularly during the rule of the Seleucid king Antiochus IV Epiphanes, when he attempted to impose worship of the Greek gods onto the Jewish people. The Jews revolted and, led by Judas Maccabeus, established an independent Jewish state relatively free of Greek culture (Hellenism). In (Acts 6:1) and (Acts 11:20), the apostle Paul contrasts Hellenists (Grecians) with Hebrews, (i.e. Jews who resisted Greek culture (Hellenistic) influences).

12

HELPER

Helper (*Greek `azar*) to surround, to protect, help or aid; helper (*Greek sunergos*) a co-laborer, worker, companion, fellow helper it carries the idea of labouring together with a workfellow; helper (*Greek sun*) signifies being in union with, or being together by association, companionship, resemblance or possession; helper (*Greek meta*) signifies general local or casual accompaniment and less close in relationship than (Greek sun); helper (*Greek boethos*) refers to one who gives assistance and support in times of hardship and distress, helps the wounded and gives assistance and aid to prisoners of war and helper (*Greek boe*) means to cry or call for aid. Summing it all up the word helper refers to those who lend a helping hand.

HELPFUL

Helpful (*Greek sumphero*) (expedient in KJV) means to bear together or bring together, it carries the idea of companionship, of being an advantage or profit to another, of contributing, and helping another.

HERESY

Heresy (*Greek hairesis*) means a choice, a disunion while heresy (*Greek haireomai*) means to take for oneself, to prefer, choose otherwise and make obsolete. It can apply to individuals; a body of people; the Sadducees and the Pharisees; Christians choosing to follow their own tenets (sect or party) and to the dissension's arising from a diversity of opinions and aims.

HENNA

See (Plants) in this Bible Dictionary.

HEPHZI-BAH

Hephzi-bah comes from the Hebrew word (*Chephtsiy bahh*) it literally means my delight is in her and carries the idea of pleasure; desire; a valuable, acceptable and delightful thing; it refers to a thing to be desired. The Hebrew word, Cheptsi-bah, is a fanciful name for Palestine.

You shall be called Hephzibah: (Isaiah 62:4) (meaning my delight is in her) they will no longer be referred to as a woman forsaken by her husband, but will be given the new name "Beulah," carrying the idea of God being a Husband to them. It is a new name that is in perfect agreement with Jerusalem's new and exalted condition spoken of in these verses. The idea is that the LORD will show Jerusalem abundant favour and have great pleasure in His people that this name of endearment would be appropriately given to Jerusalem and she would be the highest object of His delight. Whereas she was in a desolate condition, she shall now be as a married faithful woman. God is saying that Jerusalem's name will no longer be Forsaken, but be as the name Beulah suggests which is that of being the faithful married, blessed and a favoured one of God. See also: Beulah in this Bible Dictionary.

HIGHEST

Highest refers to the most-high of places and regions, but it can also refer to the most-high in rank and authority or the, Most High God (Luke 1:75).

HIGH DAY

The expression, "Behold, it is still high day," refers to that time of day when the sun is still very high up in the sky which means that there is a great deal of the day remaining before sunset.

HIGH PLACE

High place comes from the Hebrew word (*bamah*) it literally means elevation, to be high and to wave it refers to the usual places of sacrifice in the East.

High places and cities: the prophet Micah wrote, "The LORD is coming out of his place, and will come down and tread upon the high places of the earth and the mountains will melt under him, and the valleys will split open, like wax before the fire, like waters poured down a steep place. All

this is for the transgression of Jacob and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what is the high place of Judah? Is it not Jerusalem? (Micah 1:3). This verse shows that high places can refer to cities of great power and influence:

HIGHWAYS OF GOD

A Highway from Assyria for the Remnant of God's People.

- There will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt. (Isaiah 11:16).

A Highway through the Red Sea.

- Was it not the LORD who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over? ¹¹And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away. (Isaiah 51:10-11).
- God put in the midst of Moses and his people his Holy Spirit, ¹²who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, ¹³who led them through the depths? Like a horse in the desert, they did not stumble. (Isaiah 63:11-13).

A highway from Egypt to Assyria into Egypt.

- In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians. (Isaiah 19:23).

A highway though Mountains.

- I will make all my mountains a road, and my highways shall be raised up. (Isaiah 49:11).

A Highway of Holiness.

- A highway shall be there (the wilderness, the dry land and the desert), and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. (Isaiah 35:8).

A Highway for God.

- A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. ⁴Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. (Isaiah 40:3-4).

In Isaiah chapter forty-two the LORD says He will go out like a mighty man against His enemies and will:

- Lead the blind in a way that they do not know, in paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not forsake them. (Isaiah 42:13-16).

Isaiah in his vision sees such a highway as here mentioned stretching across the great plains of Mesopotamia for the return of Israel. It is to be a second highway for the restoration of those seeking God as the highway through the Red Sea was for Israel. It will be a miraculous highway clear of obstructions like as it was to Israel in that day that they were delivered from their fierce enemy and entered the Promised Land. It will be like a large common, highway that all seeking the way of truth, righteousness, and holiness will be able to walk in without any fear of interruption or hindrance.

- A highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. (Isaiah 35:8).

HILLS

Hills, mountains and the foundations of the earth: Micah tells the people of Israel to plead their case before the mountains, and let the hills hear their voice and he tells the mountains to hear the indictment of the LORD and of the enduring foundations of the earth because the LORD has an indictment against His people Israel. (Micah 6:1-2). Mountains, Hills and the foundations of the earth do not have ears. Mountains and the Hills in this context refer to the religious leaders, the prophets and the rulers of Judah and Israel.

The enduring foundations of the earth refer to the faithful remnant. Micah is calling the faithful people of Judah and Israel to plead their case before the prophets and rulers of Israel and telling Israel's religious leaders to listen to the collective voice of the faithful because the LORD is about to bring Judgment on Judah and Israel

HINDERED

Hindered (*Hebrew b^etel*) to stop to cause or make to cease to desist from labor; hindered (*Greek koluo*) means to stop, prevent, forbid, keep from, withstand against by word or act; hindered (*Greek kolazo*) means to curtail and figuratively to chastise or reserve for infliction and punishment; hindered (*Greek egkopto*) means to cut into, to frustrate, to impede, to detain or be tedious to; hindered (*Greek kopto*) means to chop and cut down and specially to beat the breast in grief, lamentation, mourning and wailing; hindered (*Greek tomoteros*) to cut down by a single stroke and hindered (*Greek egkopto*) to cut into and figuratively to impede, detain and be tedious to.

15

HISTORY

History supports much of the Bible: Scripture will often leave out history that is not important to the spiritual teaching to be grasped or important to the understanding of the truth of the message of the story or event that is being presented. The Bible contains some history, but is not a history book. The Bible's primary purpose is to reveal who God is and man's way to salvation.

The titles: Lord, Son of God and Saviour: are all terms of which were not religious terms in the first century, during the Roman era the titles, Lord, Son of God and Saviour were all titles of Caesar. When Christians were saying, "Jesus is Lord," Rome understood quite clearly what they were saying, they viewed the Christians as taking the titles of Caesar and giving them to Jesus.

Roman citizens viewed their rulers as gods: the following shows Roman citizens viewed their rulers as gods. Agrippa left Rome to rule his own country where to his subject's surprise he presented himself as king, by putting on a garment of woven silver and then entered the theatre at daybreak. When the sun's first rays touched the wondrous web of silver his flatterers immediately raised their voices addressing him as a god.

Bible history: is the history of the Jews and people that came into contact with them that is why the Chinese and various other nations are not recorded in Bible stories, because the Jews do not influence them. The nations that had no influence over the nation of Israel and that Israel had no influence over are not mentioned. The Bible's focus is recording the Old Testament history of Abraham, Isaac, Jacob and their sons and their descendants and the focus of New Testament history is upon the people of God both good and bad and both Old and New Testaments predict history as it will affect believers.

Bible writers and their style of writing: Bible writers will often only give very brief surveys, by leaving out certain selections of things and events to get to the idea or the message they are communicating quickly to the hearer or the reader and to do this will often leave out large chunks of history or information that is not important to the core idea or message they want to give.

HOLY

Holy (*Hebrew qodesh*) refers to a most sacred, dedicated, hallowed or consecrated place or thing such as a holy day, a believer, a portion, a sacrifice or a sanctuary etc. Holy (*Hebrew qadowsh*) means sacred (ceremonial or moral) and can refer to God (by eminence) or to an angel, a believer, a sanctuary or a holy one. Holy (*Hebrew qadash*) means to be, make, prepare, proclaim, pronounce, dedicate, appoint or observe as clean (ceremonial or moral), it carries the idea of being or keeping holy and purifying one-self wholly. Holy (*Greek hagios*) means an awful thing and refers to something that is most sacred and holy that is physically pure and morally blameless. This, is why it means, "an awful thing," meaning a fearful thing? It carries the idea of something being so holy that it is fearful to stand before it (i.e., standing before the pure Holiness of God without any covering, would be a most fearful and awful experience). But by extension it can also refer to a consecrated religious ceremony or faithful believer and to a most holy one or thing (i.e., holy day, altar, sacrifice etc.). Holy (*Greek hagnos*) means clean and figuratively carries the idea of being innocent, modest, perfect chaste, clean and pure.

Holiness and self-righteousness: in the book of Isaiah the LORD said to the people who continually said to His face, "Keep to yourself, do not come near me, for I am too holy for you." (Isaiah 65:5). The expression, "Keep to yourself, do not come near me, for I am too holy for you," (Isaiah 65:5) carries the idea, "stay away from me, do not touch me, you unclean person I am too holy for you." It is an expression of spiritual pride and extreme hypocritical arrogance and refers to the self-righteous who esteemed themselves holier and superior to others and even to God because they strictly adhered to cultic outward religious ceremonial rites and offered pagan sacrifices all the while living as they pleased. Such people are a perfect example of the religious leaders of Jesus generation (the chief priests, Pharisees and scribes) whose holiness lay in their rituals.

- The Pharisees and their scribes grumbled at Jesus disciples, saying, "Why do you eat and drink with tax collectors and sinners?" (Luke 5:30) (Matt. 9:11).
- He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: ¹⁰"Two men went up into the temple to pray, one a Pharisee and the other a tax collector. (Luke 18:9-10).

The Pharisee strictly observed the rituals of the law; washed themselves when they came from any public place to make themselves spiritually clean. They did not suffer themselves to be touched by the common people, nor would they touch them for fear of being defiled. They were the personification of hypocritical self-justifiers of the Lord's time. Often the most worthless people are the most-proud; and they who strictly adhere to ceremonial rites, holy days, religious customs and traditions have in general the most exalted idea of their own goodness.

The baptism in the Holy Spirit: John the Baptist said, "Jesus will baptise you with the Holy Spirit" (Mark 1:8) this statement of John's is directed at all who will believe in the Lord Jesus Christ. John's baptism was a water baptism of repentance and brought forgiveness of sins. Prior to Christ's death people literally saw Christ with their own eyes and his majestic miracles, but after Christ's death and resurrection sinners are saved solely by faith which comes through hearing and reading the word of God. When a person's mind is illuminated to the reality of the Lord Jesus Christ and

they respond in honest heart-felt repentance and believe in him with all their mind and all their heart, that moment is called the baptism of the Holy Spirit. It is also referred to as a baptism into the Lord Jesus Christ. It is a spiritual baptism which takes place in that moment when a sinner's mind is illuminated to the reality of the Gospel of Christ and their mind is changed from unbelief to belief in the Lord Jesus Christ, who they have never seen, heard or touched and yet they are willing to surrender their lives to him even unto death.

This spiritual baptism of the Holy Spirit makes a person a slave to righteousness because it brings about the following three things, firstly it connects their heart to God, secondly it spiritually translates them from the Kingdom of darkness to the Kingdom of light, (meaning from enjoying sin to desiring to please God), and thirdly God imputes to them the gift of righteousness and the promise of eternal life. Baptism in the Holy Spirit is called a baptism because it faces a person with a crises decision (i.e. accepting Christ or denying Christ), one choice will result in eternal life the other in eternal death, this is the reason it is called a baptism.

HOLY SPIRIT

The Holy Spirit of God: can be defined as God communicating to His people; God's power and influence affecting His creation in different ways; God's energy, inspiring people to perform extraordinary acts of self-sacrificing courage and gallantry; God imparting special skills, talents or miraculous powers especially communicating the Gospel and God's by His Spirit revealing His mind through Christ to those who seek to know him and his truth.

The Holy Spirit is not a person, existing independently of God: The Spirit of God is of course personal. The Holy Spirit is God's (dunamis) power in action, it is a way of speaking about God personally acting in history in a variety of different ways, and of the risen Christ personally acting in the life and witness of his people and his church and Kingdom. The New Testament presents the Holy Spirit as the wisdom, nature, character and power of God acting or imparting that part of God's nature to His people enabling them to achieve or accomplish His plans and purposes for history or for the believer's own personal life. In the language of the Jews the Holy Spirit means, divine inspiration.

I will pour out My Spirit: means, I will open my heart to you, I will make my mind known to you and I will pour out my thoughts on you and enable and empower you to the service I call you to.

HOME (JESUS)

The home of Jesus' family was in Capernaum it was used as the headquarters of much of his ministry (Mark 2:1-2) and several of his disciples were from Capernaum. Many miracles were performed at Jesus family home and crowds gathered in the family home to listen to him teach.

HOMER

Homer comes from the Hebrew word (*chomer*) it refers to a liquid or dry measure of about 220 litres or 60 gallons. It literally means a bubbling and boiling up of water or of a heap of earth, mire or clay.

HOMOSEXUAL

There is no Greek or Hebrew word in the original Bible manuscripts that is equivalent to the English word homosexual. The word homosexual is of modern origin, and it wasn't until about a hundred years ago that it was first used. Homosexual is a compound English word made up from the Greek word (*homo*) meaning the same, and the Latin word (*sexualis*) which means sex. The 1946 Revised Standard Bible was the first translation to use the word homosexual, prior to this the word did not exist. It is important to know that the word homosexual does not refer to heterosexuals who have sex with other heterosexuals since their natural attraction and sexual orientation is toward the opposite sex whereas the natural attraction and sexual orientation of homosexuals is toward those of the same sex, for them to think of being sexual with the opposite sex is repulsive and repugnant. In the ancient years when the scrolls of the Bible were being written no one understood the difference between heterosexuals lusting and perverting sex with those of the same sex and homosexual men and lesbian woman whose natural attraction and sexual orientation is toward those of the same sex. When it is considered that people of past generations believed blindness, deafness and the inability to speak and many other illness, sickness and diseases that we have the knowledge to heal today were caused by evil gods called demons possessing the people it is easy to understand that they knew nothing of men and women for whatever scientific or medical reason having a sexual orientation that is naturally attracted toward others of the same sex.

For further information see the title:

- Same Sex Relationships (ON WEBSITE MENU).

HONEY

The land of Canaan in general is called a land flowing with milk and honey; and some parts of it were famous for its bee honey. Even in modern times three hundred camel loads used to be exported annually from there into Egypt. It was diluted with water to make refreshing drinks, but mostly eaten with bread as we eat butter. The honey of Hebron is still valued and considered superior to that of Egypt. See also, Balm Honey, and Oil in Bible Dictionary (ON WEBSITE MENU).

18

HONOUR

Honour means, glory, precious, splendid, noble, praise worship and self-respect (as being very apparent). It embraces the idea of esteeming someone to the highest degree.

HONOURABLE

The word honorable comes from the Hebrew word (*kabad*) it can be taken in a good sense or a bad sense since it can refer to either of the following two persons.

1. To a person who has great authority; who is rich and powerful; who grievously lays heavy burdens on people; who boasts in their own self-grandeur and who is looked up to by their followers as being noble, not because they are by character, but because of their abundant wealth, authority and power.
2. To a person who is honorable in character, meaning they are moral, decent, righteous and ethical in their behavior and actions.

They may have great authority and be rich and powerful, but these things (or the lack of them) have no bearing on why they are referred to as being honorable and noble.

Hope (*Hebrew tiqvah*) literally means a cord as an attachment; hope (*Hebrew qaveh*) figuratively carries the idea of expectancy expectation (i.e., the thing that I long for); hope (*Hebrew qavah*) means to collect and bind together (perhaps by twisting), and figuratively to expect, to look, patiently, to wait for or wait on); hope (*Hebrew seber*) means expectation; hope (*Hebrew sabar*) means to scrutinize and watch with expectation and patience. hope (*Greek elpis*) means to anticipate (usually with pleasure), to have confidence, faith and hope in an expectation coming to pass.

Hope and salvation: when referring to salvation hope is not called hope because it is doubtful or unsure, it is called hope because it is unseen Paul said, "Now hope that is seen is not hope, for who hopes for what he sees?" (Rom 8:24). The hope in focus in this verse is the hope of the adoption as sons of God and the redemption of our mortal bodies. For those in Christ the hope of salvation is not called hope because we may or may not be saved, salvation is guaranteed to the faithful in Christ. When hope is used in relationship to salvation is used in the sense that salvation is unseen not that it is doubtful. We know the hope of salvation is guaranteed because it is based on the promise of God and He cannot lie.

- In hope of eternal life, which God, who never lies, promised before the ages began (Titus 1:2).

HOPE

The hope of the righteous: in the book of Proverbs it is written, "The hope of the righteous brings joy, but the expectation of the wicked will perish," (Proverbs 10:28). It is hope that brings joy that is why lottery tickets are so successful, it gives people hope for a better life, even if the expectation is an illusion and only for a brief-moment they are willing to pay to buy hope. In contrast to this Christians joy is automatic and comes with the tremendous hope that God through the Gospel and by faith and grace promises to save them to eternal life and everlasting happiness. Most people live with the expectation that they are going to heaven, but that does not always mean that they are. Multitudes of people live with the expectation that they are going to win the lottery, but very few do. This verse tells us that the expectation of those who deny God and do wrong will not be realised. It should always be kept in mind, just because a person has an expectation for a thing or for eternal life does not guarantee that they will receive it.

The meaning of hope: hope is to expect and anticipate with confidence it is, trusting and relying on something (usually with pleasure). In the Christians case it is trusting in the Lord Jesus Christ for righteousness that leads to eternal life and in the Gospel and Christs return in glory. The things hoped for are not as extensive as the things unseen this is because the things hoped for refer to things future and joyful to us, whereas the things unseen embrace the future the past and the present and can refer to things good or bad.

The Christian hope: the Christian hopes to be resurrected from the grave to be raised up to eternal life and everlasting glory to be made perfectly free from sin; to be everlastingly happy, but it is faith that gives these things a mental reality in the mind and it is under this influence of faith that those in Christ allow these unseen and yet future events to control their mind as if they were a reality now.

Faith and hope: the difference between faith and hope is that by faith alone we are sure of eternal salvation it is certain and guaranteed by faith whereas by hope we look forward with confidence that we will be raised to eternal life. All Christian hope stands on faith since it is faith that

secures and guarantees the promise of God. In this way faith and hope go together they are partners that complement each other since the same things that are the focus of our hope are the same things that our faith is trusting in. Faith secures while hope looks forward to what is secured by faith. A person who is full of faith is a person who has examined the evidence and is fully convinced that what they have examined proves itself to be true. The pillars of faith are conviction, assurance and confidence without these three there is no faith. The following verses show that Christian hope will not leave anyone feeling ashamed (meaning foolish) that they have believed:

- Hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us (Rom. 5:5).
- As it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offence; and whoever believes in him will not be put to shame (Rom. 9:33).

God has given us all a brain and intelligence, reasoning, logic and common sense to seek out what is right and what is not, there is no Scriptures in the Bible that say, "Seek God with your emotions and feelings," but there are Scriptures that say:

- Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

Hope as an anchor of the heart: picture this world as a sea and every believer as a ship; the port that the ship is bound to is eternity and everlasting glory. Christ is the captain and hope is the anchor while faith is its chain. When a ship is in stormy waters in danger of rocks and its anchor is thrown overboard without a chain attached it is of no use, but when the chain is attached the unseen anchor keeps the ship steady, likewise when hope is cast on Christ who is the unseen foundation of Christian hope it will protect the mind and heart from the storms of life. The anchor of hope without the chain of faith is of little use, but when faith and hope are cast onto Christ, they act like an anchor keeping the heart and mind steady and immovable. The chain of faith connecting us to the anchor of hope is the encouraging comfort and support that comes to the believer through the promises of God. Faith is the chain to the anchor of hope that prevents the believer being tossed to and fro. Hope accomplishes for the heart the same thing that the anchor accomplishes for a ship, it makes it still and secure. An anchor steadies a ship when the waves beat and the winds blow and as long as the anchor holds the ship is safe and its sailors feel no danger so it is with the heart and mind of the Christian, in the storms and trials of life the mind is kept calm as long as the hope of salvation to eternal life and everlasting glory in Christ remains firm. For further information concerning faith see, "Hebrews 11" in, Commentary NT (ON WEBSITE MENU).

HORN

Horns can represent kings and their kingdom, in the book of Daniel, it is written:

- Out of one of them (powerful nations) came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. ¹⁰It grew great, even to the host of heaven. And some of the host and some of the stars it (the horn) threw down to the ground and trampled on them. (Dan. 8:9-10).

The horn in this context represents a very powerful king or ruler with great authority and influence over the nations, the stars he throws to the ground are weaker nations that he has overcome or subdued and brought under his authority and power.

HORNETS

In the book of Joshua, the LORD said:

- I sent the hornet before you (Joshua and his armies), which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow. (Josh. 24:12).

The word hornet comes from the Hebrew word (*tsir`ah*) and embraces a species of wasp which swarms in warm countries and sometimes assumes the scourging character of a plague. Figuratively it means to a scourge and carries the idea of uncontrollable terror, because hornets inflict great hurt and harm upon their victims. With, this in mind and the context of the chapter the word hornet embraces all the affliction God had afflicted upon the enemies of Israel such as the plagues of Egypt; the walls of Jericho falling-down flat; God throwing great hailstones from heaven upon Israel's enemies and causing the sun and moon to stand still so that Joshua would have more time to drive their enemies out of the land and such like things.

HORROR (AND SEX)

Horror and sex in the Bible: some of the horror, violence and sexual sin revealed in Scripture are a snapshot of how far humanity has fallen, obviously, it's not approved of, but it does shine a light upon the reality of how mankind has fallen from their original creation.

HORSES

Red horses: (Zech. 6:2) signify war and bloodshed

Black horses: (Zech. 6:2) signify death

White horses: (Zech. 6:3) signify peace or peaceful or appearing peaceful or promising peace.

Dappled horses (grisled and bay horses in KJV): (Zech. 6:3) means they are strong in colour or spotted (as if with hail). These horses may represent the following four things, firstly, a mixture of people together (i.e., Judah, Israel and Gentiles), secondly, partly peaceful and partly warlike or aggressive, thirdly, being strong (physically or mentally) and being alert, courageous and steadfastly minded and fourthly, establishing, fortifying, increasing, prevailing and strengthening and by these making oneself strong. In a famous movie Hollywood used the following language to describe the power and majesty of a racing horse, "You (the racing horse) are a great champion when you ran the ground shook the skies opened near mortals parted the way to victory where you will meet me in the winners' circle, where, I'll put a blanket of flowers on your back." Then it was said of the horse, "When you raced the ground shook, the skies parted and all the brooks fled away."

The writers are using lofty language to depict the tremendous power of the horse. The Bible often uses similar lofty language to highlight an event, a happening or an incident.

The horse locust and thunder: the LORD said to Job.

- Do you give the horse his might? (Strength in KJV) Do you clothe his neck with a mane? (cloth his neck with thunder in KJV) ²⁰Do you make him leap like the locust? (Grasshopper in KJV) His majestic snorting is terrifying. ²¹He paws in the valley and exults in his strength; he goes out to meet the weapons (armed men in KJV). ²²He laughs at fear and is not dismayed; he does not turn back from the sword. ²³Upon him rattle the quiver, the flashing, spear, javelin and shield. ²⁴With fierceness and rage he swallows the ground; he cannot stand still at the sound of the trumpet. ²⁵When the trumpet sounds, he says 'Aha!' He smells the battle from afar, the thunder of the captains, and the shouting. (Job 39:19-25).

Do you give the horse his might and strength? (v19) the description here is of a war horse that is about to plunge into battle. At, this time it was most likely that the horse was used far more for battle than it was for domestic purposes. His strength would embrace his physical strength and his fortitude and courage

Do you clothe his neck with a mane and with thunder? (v19) some Bibles mention nothing about the neck of the horse, but only his mane, while others mention nothing about his mane but only his neck. This should not bother anyone since a horse's neck cannot be separated from its mane, nor can you have a mane without a horse's neck, likewise you cannot have a horse's neck without a horse's mane so it matters not which is mentioned since the writer would naturally suppose that the other is included. A thick large mane on a horse was seen, as an adornment and beautification of the animal and the neck of a horse has great strength. The expression, "did you clothe the horse's neck with thunder," carries the idea of the horse with his neck arched and his nostrils snorting and his mouth neighing with rage and violent anticipation of the battle strikes terror into his enemies as the force and power of thunder does to those caught in a wild storm. The Orientals expressed the strength and might of the war horse with the following expression, "Can you make him afraid as a grasshopper, which is easily affrighted, and chased away by the least noise of a man."

Do you make him leap like the locust and the grasshopper? (v20) it matters not whether this refers to the locust or the grasshopper since they both act in the same way. The expression carries the idea of being able to jump to great heights and leap great distances with nimbleness and swiftness as locusts and grasshoppers do.

His majestic snorting is terrifying: (v20) the majesty and magnificence, of multitudes of horses snorting before battle strike great terror in their enemies. The prophet Jeremiah expresses this magnificence and terror in the following words:

- The snorting of their horses is heard from Dan; at the sound of the neighing of their stallions the whole land quakes. They come and devour the land and all that fills it, the city and those who dwell in it. (Jer. 8:16).

He paws in the valley and exults in his strength: (v21) refers to the courage of the horse and his hoof impatiently digging into the earth and kicking up the dirt while he waits without fear for the trumpet sound to give him the command to charge into battle. It's a picture of the horse mocking at fear while he waits to meet the armed men and their weapons of terror and war. He has no fear of what other creatures' dread, instead of turning back from the terror of the sword and the fear of the spear He laughs and mocks them.

Upon him is the rattle quiver, the flashing, spear, the javelin and shield: (v23) the quiver is pictured as rattling because of the many arrows that it holds these are all outward and visible expressions that highlight the inward strength and courage of the war horse.

With fierceness and rage he swallows the ground: (v24) can carry the following two ideas:

1. In his eagerness to charge into battle he is so full of fury that he not only champs at his bridle, but is ready to tear and devour the very ground on which he goes.
2. When he does charge into battle vast amount of ground quickly pass under him because he moves so swiftly and rapidly over it and toward his enemy that is as if the ground is being devoured and swallowed up underneath him.

When the trumpet sounds, he says 'Aha!' (v25) he has been so long eagerly waiting for the trumpet to sound that when it does sounds, he says, "Aha," meaning finally! It is time. He does not have to stand still any longer biting at his bridle, snorting from his nostrils and stamping his

hoof in the earth. He is now free to charge with the shouting of his captains toward his enemies and the battle, that up to now he has only smelled from a great distance away. All these characteristics of the horse are from God, and not of men. The LORD in this chapter is highlighting to Job that it was not his power and wisdom that gave the horse his glory, but God's. The implication is that if Job (and by extension all of us) could not create an animal with such strength, might and magnificence, what gives him (or us) the right to think that God should explain His ways to him or us when we are so lacking in power to create even one animal.

HOSANNA

Hosanna means save now, it is a Greek word, but it comes from Hebrew origin (yasha) and (na). It is a Jewish form of praise, approval applause and exclamation of adoration (Matt 21:9) (Matt 21:15) (Mark 11:9-10) (John 12:13)

Na means: I beseech thee meaning I pray to you, Oh save, I pray now or then (i.e. in the present moment or in the future).

Yasha means: to get the victory, to be safe and successful, to deliver, rescue, defend, avenge, bring deliverance, preserve, have salvation and saviour.

HOSPITALITY

Hospitality, traveller and the stranger: Job in response to his accusers said, "Who is there that I have not filled with meat, I have not allowed the sojourner to lodge in the street and have opened my doors to the traveller." (Job 31:31-32). The word hospitality comes from the Hebrew word (*philoxenos*) and literally means, to be fond of guests; to welcome with a hug; to treat as a dear friend or be an entertaining host. It can refer to the fondness that is given to a lover, or to friendliness shown to a guest, a stranger, an associate or a neighbour. The word traveller comes from the Hebrew word (*'orach*) it literally means a well-trodden road or path or highway, but also embraces those who are travelling on the road. It mostly embraces a traveller from another nation or country or at least a great distance from their own permanent place of dwelling. The central and crowning virtue among the Arabs to this day, and among the Orientals in all ages is to open their doors to the traveller and welcome them into their home. A traveller could arrive at any house they pleased and a mat would be immediately spread for them and coffee made, and a breakfast or dinner set before them. Even more than this upon entering a village it was common that several persons presented themselves to the traveller, each begging that they would lodge at their house, perhaps for the following two reasons:

1. It was and still is considered an honour amongst the people of the village to offer to every traveller a secure night's shelter without receiving even the smallest return from the guest.
2. Since the only means of news was word of mouth it would have been a great time to spend over dinner and wine talking with such a traveller.

The expression, "I opened my doors to the traveller," carries the following ideas:

- I will not allow a traveller to be exposed to the harsh weather conditions of the day or allow them to lie in the streets at night and suffer the cold of the night air.
- I will welcome and show charitable hospitality, kindness and compassion to the traveller.

- I will without distinction allow every traveller to occupy my tent and will spread my table for them.
- According, to the laws of hospitality I will allow the traveller to lodge in my house.

Hospitality of this kind was especially important during these ancient times, because there were very few public inns provided for the convenience of such travellers. The apostle Peter wrote:

- Show hospitality to one another without grumbling. (1 Peter 4:9).

Shinning a brilliant spotlight upon the truth that hospitality is a Christian duty.

HOST

Isaiah says, "All the host of heaven shall rot away, and the skies roll up like a scroll all their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree." (Isaiah 34:4). The prophets often used this type of poetic language to highlight and express the extreme destruction to come upon the kings and kingdoms of the nations and their nobles, authorities their armies and all their idols and gods on earth because of their worship of them and their worship of the sun, moon, planets and stars which are all referred to as the host of heaven.

The host of heaven: the following verses show that the host of heaven can refer to the pagan gods and Idols In the book of king's it is written:

- Manasseh rebuilt the high places that Hezekiah his father had destroyed, and he erected altars for Baal and made an Asherah, as Ahab king of Israel had done, and worshiped all the host of heaven and served them. ⁴And he (Manasseh) built altars in the house of the LORD, of which the LORD had said, "In Jerusalem will I put my name." ⁵And he (Manasseh) built altars for all the host of heaven in the two courts of the house of the LORD. ⁶And he burned his son as an offering and used fortune-telling and omens and dealt with mediums and with wizards. He did much evil in the sight of the LORD (2 Kings 21:3-26) (ESV).

Manasseh was a very evil king before the LORD and caused Israel to sin greatly (see the complete chapter).

HOT

Hot means, fervent in spirit and mind good or bad. In a good sense the word hot carries the idea of boiling with zeal and being fervent in spirit and mind for God, for love and for the Lord Jesus Christ, in a bad sense it carries the idea of boiling with anger, jealousy and rage etc.

HUNGRY

Hungry (*Greek peinao*) carries the idea of being so absolutely famished that the body craves food; hungry (*Greek penes*) means starving it carries the idea of daily toiling for survival and existence; hungry (*Greek ptochos*) means a beggar and pauper (as cringing) it carries the idea of being publicly poverty-stricken in contrast to being privately poor.

HOOR

Hour (time in KJV) can refer an instant, an hour, a season or a literal day.

HOUSE

The word house can refer to a dwelling, a home, a house or a temple and by implication a family.

HUMAN NATURE

It seems that human nature at its fundamental core desires to do good or is good, but the appetites and desires of ego and pride places self on the throne of a person's heart. Self is constantly longing for the appetites, desires and ambitions of ego and pride etc., to be fulfilled. Self-survival and self-gratification is the dominant driving force that stops humans from accepting Christ or from fulfilling the law perfectly because self, ego and pride are constantly craving to have their own needs satisfied and attain what self, desires to satisfy its own appetite, longings, cravings and ambition. (Gal 4:3).

Spiritually self, ego and pride will do outward religious things to feel or appear righteous and approved of by God. In (Gal 4:3) Paul is asking the Galatians, why would they put themselves in bondage to outward religious works which he calls the weak and worthless elementary principles of the world (i.e., trying to earn salvation by religious works and self-effort). Paul calls this inward desire of the human heart to be good or righteous, weak because it is limited by self, ego and pride etc., and self-effort no matter how good cannot save a person. This is the reason Paul calls good works, weak.

The weak and worthless elementary principles of the world refer to all the religious things humans do to feel righteous and earn or win God's favour such as strictly adhering to ceremonial rites and observing holy days and keeping religious customs etc. (Gal 4:9). In Ephesians Paul says all those without God live in the passions of their flesh meaning the passions of self, ego, pride etc. and carry out the desires of the body and the mind making them children of wrath, because they are trusting in the weak and worthless elementary principles of the world (i.e. self-effort and religious works) to be saved and neither of these no matter how good they are, have any power to save a person to eternal life this, is why they are called weak (Ephesians 2:3).

HUMBLE

To be humble is to be modest, unassuming respectful in attitude and behaviour it is about treating all people as equal and being willing to submit to right judgment, opinion and the wishes of another person when it is appropriate to do so. Humbleness is not about being weak and timid, but about showing respect to others and treating all people as we would like them to treat us. Those who are humble, modest and unassuming in attitude and behaviour and who show respect toward others will obtain honour in this world and when they stand before God at judgment.

HUMILITY

Humility (*Hebrew `anavah*) can refer to human and individual meekness and modesty or to divine mercy forgiveness and kindness; humility (*Hebrew `anav and `aniy*) means humble, lowly, poor or to being meek and faithful it carries the idea of being depressed in mind, because of needy circumstances; humility (*Greek tapeinophrosune and tapeinos*) means to be of low degree, cast down, depressed and humiliated (in circumstances, character or estate). It carries the idea of humiliation of mind, humbleness of mind and lowliness of mind.

HUSBAND

Husband (*Hebrew 'iysh*) an individual male person it can refer to a man of mercy, compassion and kindness or to a man that is harsh and heartless or to a great and mighty man, a champion or to a husband. Husband (*Hebrew ba`al*) baal was believed by pagans to be the chief god, it means master, owner or have dominion over and therefore can refer to a captain, a chief man or a married man. Husband (*Greek hupandros*) means to be in subjection under a man, (i.e. a married woman who has a husband); husband (*Greek hupo*) literally means under and beneath and especially applies to an inferior position or condition; husband (*Greek aner*) refers to an individual male fellow, companion, associate and comrade or to a betrothed or future husband while husband (*Greek Anthropos*) refers to the countenance of a human man.

HYPOCRITE

Hypocrite (*Hebrew chaneph*) literally means soiled, it carries the idea of being stained and soiled with sin and embraces the idea of being wicked, immoral, ungodly, insincere, twofaced, deceitful, phony and false. Hypocrite (*Greek hupokrites*) carries the idea of an actor under an assumed character (stage-player), to pretend (i.e. a counterfeit); hypocrite (*Greek hupokrinomai*) means to decide (speak or act) under a false part and pretense, to mislead play-act, disguise, mask and feign, while hypocrite (*Greek hupo*) means under, beneath and below it carries the idea of being in an inferior position or condition (specially secretly and discreetly).

HYSSOP (BRANCH)

Hyssop (*Hebrew 'ezowb and hussopos*) is of foreign origin. The hyssop branch is an indigenous plant to western Asia and northern Africa (1 Kings 4:33). The Israelites used it in sprinkling the blood of the Passover lamb on the lintels of their doors (Exod. 12:22) and for sprinkling blood in purifications (Lev. 14:4) (Lev. 14:6) (Lev. 14:51-52) (Heb. 9:19). Hyssop was also used in the sacrifices of separation (Num. 19:6); in giving Jesus vinegar on the cross (John 19:29) and figuratively is a symbol of spiritual cleansing. (Psalm 51:7).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
