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HHH

Map Locations And People of the Bible

(2017)

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.

HABAKKUK

Habakkuk means, brace, it was the name of a prophet and of the eighth book of the Minor Prophets, which is titled "The oracle which Habakkuk the prophet saw" (Hab. 1:1). Nothing is known of Habakkuk outside of the book which bears his name. Most traditional scholars believe the book to be a unity, the work of Habakkuk, produced in Judah during the Chaldean period. The reasons for this view are found in the book itself. The temple still stands (Hab. 2:20) (Hab. 3:19). The Neo-Babylonian or Chaldean Empire first came to prominence when the Babylonian king Nebuchadnezzar defeated the Egyptians at the battle of Carchemish in 605 BC., and re-established Babylon as the seat of world power. The prophecy of Habakkuk could hardly have been given before 605 BC. Jerusalem fell to Nebuchadnezzar in 587 BC. The book must be placed somewhere between these dates, probably during the reign of the Judean king Jehoiakim. Some date the book earlier, believing that the Chaldeans were known to Judah before Carchemish and emphasizing the unexpectedness of the attack mentioned by Habakkuk (Hab. 1:5). Still, a date soon after 605 BC. seems to be preferred.

HABAZZINIAH

Ancestor of the Rechabites of the time of Jeremiah, only mentioned in (Jer. 35:3).

HADAD RIMON

Refers to Hadad and Rimmon two Syrian divinities and to a place in the valley of Megiddo, where Josiah, king of Judah, was mortally wounded (2 Kings 23:29-30), and where later there was a memorable mourning for him as recorded in (Zech. 12:11). It is now called Rummaneh, meaning, place of pomegranates.

HADID

A town east south east of Joppa on the coastal plain, the Jews resettled here after their return from the seventy-year Babylonian exile.

HADRACH

Borders on Israel and is in the land of Damascus

HAGAR

The name Hagar comes from the Hebrew word (*Hagar*) the meaning is uncertain it is thought that it carries the idea of a foreigner. She was Sarah's servant and the mother of Ishmael by Abraham.

- Hagar conceived after Abram had lived in Canaan ten years. (Genesis 16:1-4).
- While Hagar was pregnant, she fled from Sarah and then returned. (Genesis 16:6-9).

- God's promised Hagar that He will multiply her offspring. (Genesis 16:10-12).
- God told Hagar that Ishmael will be against Israel. (Gen. 16:10-12).
- Hagar gave birth to Abram's son Ishmael. (Gen. 16:5).

Hagar and Sarah as an allegorically in Galatians: Paul expounds the story of Ishmael and Isaac allegorically. Hagar represents the Old Covenant, while Sarah represents the New Covenant, and the rivalry between Ishmael and Isaac foreshadows the conflict in the early church between those who would cling to the ordinances of the law, which must pass away, and those who realize that through the grace of Christ there is freedom from the law (Gal. 4:21) to (Gal. 5:1).

HAGGAI

The name Haggai means festal, and refers to Haggai the prophet and Haggai the son of Gad.

1. **Haggai the prophet:** was a prophet of the LORD to the Jews in 520 BC. Little is known of his personal history. He ministered soon after the seventy-year Babylonian captivity and was contemporary with Zechariah (compare Hag. 1:1 with Zech. 1:1) After the return from the captivity the Israelites set up the altar upon its base, established daily worship, and laid the foundation for the second temple; then they were compelled to cease building for some years. However, though times were hard they were able, to build fine houses for themselves. (Hag. 1:4). Meanwhile kings succeeded one another in Persia. Cyrus, favoured of God and friend of the Jews (Isa 44:28 2) (Chron. 36:22) passed away in 529 B.C.; then his son Cambyses (the "Ahasuerus" of (Ezra 4:6) reigned 529-522 B.C., followed for only seven months in 522 by the Pseudo-Smedis (a usurper); then arose Darius Hystaspes (Ezra 4:6) (Zech. 1-6), who helped and encouraged the Jews to go ahead, and who commanded the hinderers to desist. In the second year of Darius 520 BC Haggai fulfilled his brilliant mission of rebuking and encouraging the Jews. The five short messages which make up his books are all dated, occupying only three months and twenty-three days; and in those few weeks the whole situation changed from defeat and discouragement to victory. Zechariah assisted Haggai in the last month of his recorded ministry (Zech. 1:1-6). The LORD spoke through Haggai, and instead of addressing the people at large, he went straight to headquarters (i.e., to Zerubbabel the prince and to Joshua the high priest). Following are Haggai's five messages:

First message: consider your ways. The people stopped building the LORD'S House though they were quite able to build their own, and God's message was "Consider your ways." The punishment for their neglect had been futility; they laboured much but produced little; and so, God used weather judgments to bring them to their senses.

Second message: I am with you. The leaders heeded the message and with the best of the people they began immediately to build and on God's short message was "I am with you" (Hag. 1:13).

Third message: the silver is mine, and the Gold is mine. A month later, they were tempted to be discouraged when they contrasted their present effort with the former magnificent temple and so God told them that the glory of this House shall be greater than the former (Hag. 2:9). This message was delivered and contained the notable statement, "the silver is mine, and the gold is mine."

Fourth message: holiness is not contagious, but evil is. Haggai said that Holiness is not contagious, though evil is, and Israel's change in attitude would cause God to change chastening into blessing.

Fifth message: a shaking of the nations. In the last message (Haggai 2:20-23) God predicts a shaking of the nations but at the same time a great reward to Zerubbabel. Perhaps this is, connected with the fact of Zerubbabel becoming an ancestor of the Lord Jesus Christ in both the royal line (Matt. 1:13) and the Lucan line. (Luke 3:27).

2. **Haggi the son of Gad:** and grandson of Jacob (Gen. 46:16) a patriarch of the Haggites (Num. 26:15).

HAGARENES

Hagarenes are the same as the Hagarites they are an Arab tribe mentioned in (1 Chron. 5:10, 19-20) who dwelt to the east of the land of Israel. Following are the two most common views concerning why this tribe of people are called Hagarenes.

1. They are descendants of Hagar the mother of Ishmael (Gen. 16:1) (Gen. 25:12) the handmaid of Abraham, but not by him, but by another husband, after she had been sent away from him.
2. Hagar is the same with Keturah which makes them her descendants by Abraham.

Whichever of these two scenarios is correct, matters little, since it shows that in either case they are, connected with the Ishmaelite's and would naturally join in an alliance with them. Some believe that they maybe Hungarians; Gadareans, or Gadarenes spoken of in (Mark 5:1).

HALAK (MOUNT)

Point marking the south limit of Joshua's conquests (Josh. 1:17) (Josh. 12:7) the exact location is unknown possibly Jebel Halaq about twenty-eight miles south east of Beersheba.

HALI

Town allotted to Asher (Josh. 19:25) approximately eleven miles from Acco.

HALF TRIBE MANASSEH

Manasseh is also called the half tribe of the Manassites. Israel defeated Sihon the king of Heshbon and Og the king of Bashan and gave their land for an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites (Deut. 28:7-8). The land of Manasseh was beyond the Jordan River on the east side of the river toward the sunrise (Josh. 1:12-15). Jerusalem was on the west side of the River Jordan (the two and a half tribes were the Reubenites, Gadites, and the half-tribe of Manasseh).

HAM

Ham comes from the Hebrew word (*Cham*) it literally means hot or warm and refers to the following three things:

- A place in Transjordan approximately forty miles from Amman in Gilead, an alternate name for Egypt.

- The youngest son of Noah, born probably about ninety-six years before the flood; and one of the eight persons to live through the flood. He became the progenitor of the dark races; not the Negroes, but the Egyptians, Ethiopians, Libyans and Canaanites (Gen. 10:16-20). His indecency, when his father lay drunken, brought a curse upon Canaan. (Gen. 9:20-27).
- A region of Palestine (Gen. 14:5).
- The descendants of the original Ham (Psalm 78:58) (Psalm 105:23) (Psalm 106:22). In these passages Ham is used as another name for Egypt as representing Ham's principal descendants.

Ham the son of Noah: sometime after Noah was five hundred years old, he fathered Shem, Ham and Japheth (Gen. 5:32), and Ham fathered Cush, Mizraim, Phut and Canaan who populated Africa and adjoining parts of Asia. Noah planted a vineyard and drank of the wine and became drunk and lay uncovered in his tent (perhaps he passed out while getting ready for bed, whatever the reason Ham saw the nakedness of his father and went out to get his two brothers to come and look. Rather than look Shem and Japheth showed their father respect and took a garment and walked in backwards so they would not see their father's nakedness.

When Noah awoke from his wine and knew what Ham had done to him, he said, "Cursed be Canaan he shall be a servant to his brothers." (Gen. 9:20-25). Noah drinking an excess of wine was wrong and Ham's sin was not that he saw his father naked, but that he failed to show respect to his father and deliberately went to get his brothers so they could also mock and stare at their naked father. This curse would mean later that Canaan would lose his land to the Hebrews and would be subservient to the descendants of Shem. The Hamites were known for their physical endurance. Ham was Noah's second oldest son and part of the family of eight who survived the great flood. Ham and his wife bore four sons who became the fathers of the nations of Africa.

The four Hamitic nations:

1. Cush (the Ethiopians) they settled in Ethiopia south of Egypt, also early in their history some of them migrated to an area north of the Persian Gulf (Genesis. 10:8-10).
2. Mizraim (the Egyptians) they settled in north-eastern Africa. (Mizraim is the Bible name for Egypt).
3. Phut (the Libyans) sometimes translated Libya, they settled in northern Africa.
- 2 Canaan (the Canaanites) they settled above Africa east of the Mediterranean (later it was given to the Hebrews). (Taken from Bible History online, the Table of Nations).

See also Shem and Japheth in Map Locations and People of the Bible (ON WEBSITE MENU).

HAMATH

Hamath refers to the following two things:

1. One of the fortified cities assigned by lot to the tribe of Naphtali in the division of the land under Joshua (Josh. 19:35). It lay close to the shore of the Sea of Galilee only a mile or so south of the city of Tiberias, and even today three of these hot springs send up sulphurous water at the southern extremity of the ancient ruins. Gesenius thinks that it is probably the same as the Hammoth-dor of (Josh. 21:32) and Hammon of (1 Chron. 6:76).

2. The founder of the house of Rechab (1 Chron. 2:55) Hemath in KJV.

The gods of Hamath, Arpad, Sepharvaim, Hena, and Ivvah: the expression, "the gods of Hamath, Arpad, Sepharvaim, Hena, and Ivvah," refers to the gods of these cities that were situated somewhere in Syria. The armies of Assyria conquered these cities and destroyed their temples and their temples and carried off their idols. When the Rabshakeh on behalf of Sennacherib king of Assyria called out to the inhabitants of Jerusalem and said:

- Has any of the gods of the nation's ever delivered his land out of the hand of the king of Assyria? ³⁴Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? ³⁵Who among all the gods of the lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?" (2 Kings 18:33-34).

Since all nations believed in individual and national gods Rabshakeh's reasoning was that Assyria's gods were far more powerful than the gods of these nation since their armies had conquered them. He is endeavouring to persuade the inhabitants of Jerusalem that it would be wise for them to deliver up their city to him, because their God like all the gods of these defeated nations would not be able to save Judah from Assyria's armies. It should be mentioned when the Rabshakeh said, "Who among all the gods of the lands have delivered their nations out of his hand," (2 Kings 18:35) he did not mean that Sennacherib had conquered all the nations mentioned, but that the kings of Assyria had. He is speaking of Sennacherib as if he were one with the kings that had gone before him.

HAMMON

A Levitical city in Naphtali (1 Chron. 6:76) the exact location is unknown, possibly same as Hammoth Dor.

Hammon Asher: town allotted to Asher (Josh. 19:28) in Lebanon, approximately fifteen miles from Acco.

Valley of Hammon Gog: Hammon-gog means multitude of Gog. Possibly in a place in the Transjordan east of the Dead Sea which will be set apart for the burial of the multitude of Gog (Ezek. 39:11-15), after God's destruction of the northern multitude which will invade Israel in the latter years (Ezek. 38:8). The exact location is unknown.

HAMUTAL

Mother of two kings of Judah, Jehoahaz (2 Kings 23:31) and Zedekiah (2 Kings 24:18).

HANAMEL

Hanamel (also Hamameel) mentioned only in (Jer. 32:7-12), he was a cousin of Jeremiah the prophet, who while in prison bought from Hanameel a field, when real estate values were low, because of the Chaldean invasion, to encourage the Jews to believe that the captivity would not be permanent and that restoration was certain. (In ASV, Hanamel).

HANAN

Hanan means, gracious and refers to the following seven people:

1. A Benjamite of Jerusalem. (1 Chron. 8:23).
2. A son Azel, a descendant of Jonathan. (1 Chron. 9:44).
3. One of David's mighty men, son of Maachah. (1 Chron. 11: 43).
4. One of the Nethinim, or temple-servants who returned with Zerubbabel. (Ezra 2:46) (Neh. 7:49).
5. An interpreter of the law. (Neh. 8:7).
6. Three covenanters with Nehemiah. (Neh. 10:10, 22, 26).
7. An influential Jew in Jerusalem. (Jer. 35:4).

HANANEL (TOWER OF)

Hananeel means, God is gracious, it refers to a tower in the wall of Jerusalem (Jer. 31:38) (Zech. 14:10) on the north side between the sheep gate and the fish gate (Neh. 3:1) (Neh. 12:39).

HANANIAH

Hannaniah means, Jehovah is gracious, and refers to the following:

1. A son of Heman, David's seer (1 Chron. 24:4, 23) who headed the sixteenth course of musical Levites.
2. A captain of Uzziah's army (2 Chron. 26:11).
3. Father of Zedekiah, who was one of Jehoiakim's princes (Jer. 36:12).
4. The grandfather of Irijah who arrested Jeremiah for alleged treason (Jeremiah 37:13).
5. Father of a Benjamite house hold, who dwelt at Jerusalem. (1 Chronicles 8:24).
6. Hannaniah, who was among the selected youthful hostages of the first Jewish deportation, taken to Babylon by Nebuchadnezzar and was given the Babylonian name Shadrach, evoking a pagan deity. He was one of the three who survived the furnace of fire. (Dan. 1:6-7).
7. A son of Zerubbabel. (1 Chron. 3:19-21).
8. A returner with Ezra (Ezra 10:28) who married a foreign woman.
9. A perfumer in the time of Nehemiah (Neh. 3:8).
10. Another repairer of the wall. (Neh. 3:20).
11. A governor of the castle in Jerusalem, a faithful man who feared God. (Nehemiah 7:2).
12. One of the chief covenanters, perhaps the same as the preceding. (Nehemiah 10:23).
13. Head of a priestly house in the days of the high priest Joiakim. (Nehemiah 12:12, 42).
14. A false prophet of Gibeon in the tribe of Benjamin in the days of Zedekiah, the last king of Judah (Jer. 28). In the year 594 BC., Hananiah stood up against God's prophet Jeremiah who had been

pronouncing the doom of Judah and Jerusalem. Hananiah falsely prophesied that within two years Nebuchadnezzar would bring back the vessels of the temple and restore to power Jehoiachin who had reigned for three months in 597 BC., and would bring back the Jewish captives.

Jeremiah had been wearing a yoke of wood to symbolize the coming Babylonian captivity. Hananiah broke the wooden yoke off the neck of Jeremiah the prophet and the LORD told Jeremiah to tell Hananiah, "You have broken wooden bars, but you have made in their place bars of iron to serve Nebuchadnezzar king of Babylon," Jeremiah also told him that, the LORD would remove him from the face of the earth because he made the people trust in a lie, that same year Hananiah died. (Jer. 28:12-17).

HANNATHON

Town on north west boundary of Zebulun (Josh. 19:14).

HANES

A place in Egypt mentioned only in (Isaiah 30:4). From its association with Zoan, and the context, it would seem to have been in the Delta, though some associate it with Heracleopolis Magna, west of the Nile and far up the river.

HAPHARAIM

Town allotted to Issachar (Josh. 19:19) approximately seven miles from Megiddo.

HARAN

Haran means, mountaineer, it refers to the following three men:

1. The youngest brother of Abram and father of Lot, Abram's nephew. He died in Ur before his father, Terah, departed with his family from the city. (Gen. 11:27:28).
2. A son of Caleb by his concubine, Ephah. This Haran had a son named Gazez. (2 Chron. 2:46).
3. A Gershonite Levite who lived in the time of David, he was the son of Shimei. (1 Chron. 23:9).

Haran or Charran: refers to a city located in northern Mesopotamia, on the Balikh river, a branch of the Euphrates, to which Terah, the father of Abram, emigrated with his family (Gen. 11:31). After his father death Abram departed from this city to go into the land of Canaan (Gen. 12:4), his brother Nahor remained there. Abram later sent his servant to find a wife for his son Isaac among his relatives there (Gen. 24:4). after that Jacob, at the request of his father, Isaac, came to this same area in search of a wife (Gen. 29:4-5). In the time of Hezekiah, Rabshakeh, and officer of Sennacherib, when delivering a propaganda lecture to the people of Jerusalem, mentioned Haran, along with other cities in the same area, as conquered by Assyria (2 Kings 9:12) and (Isaiah 37:12) Ezekiel mentions Haran as one of the cities which carried on trade with Tyre. (Ezek. 27:23). Haran is frequently referred to in Assyrian and Babylonian records under the form of *Harranul* Anglicized as Harran. This term means road, probably because this city was located at the intersection of the trade

routes from Damascus in the south and that going east and west between Carchemish and Nineveh. Harran was a centre of worship of the moon-god, sin, was established here in very early times. The city and temple were wrecked in the wars of the Assyrian kings. After the fall of Nineveh in 612 BC., some Assyrian refugees fled to Harran and held out there until 610 BC. Nabonidus king of Babylon, who delighted in restoring old temples, rebuilt the city and temple and reinstated the worship of the moon-god there about seventy-five years later. It is still in existence as Harran, near the original site in southern Turkey. The present-day Moslems who live in the area have many traditions concerning Abraham. From Ur of the Chaldees to Haran (called Charran in Acts 7:4 KJV) is about six hundred miles. The average walking speed is around three to five kilometres per hour, if we suppose they travelled at three kilometres per hour (allowing for the older folk) which is one kilometre every twenty minutes.

Then six hundred multiplied by twenty equals twelve hundred minutes divided by sixty equals two hundred hours divided by twenty-four equals about eight to nine days. Now allowing extra time to rest, eat and sleep it would take somewhere around sixteen days to travel from Ur to Haran. Note the name Haran must not be confused with Haran the father of Lot. After leaving Ur of the Chaldees, Haran is the city where Abraham and his father Terah settled while on route to Canaan (to Gen. 11:31), it is, located in Paddan Aram, that part of Aram Naharaim that lay along the Euphrates. Abraham's brother Nahor settled in the area. Abraham's nephew Bethuel, son of Nahor and Milcah, and father of Laban and Rebecca, lived in Padan-aram. Abraham sent his steward, back there to find a wife among his kinfolk for his son, Isaac. The steward found Rebecca here. Isaac and Rebecca sent their son Jacob there to avoid the wrath of his brother Esau. There Jacob worked for Laban, fathered eleven sons and a daughter, Dinah, (Gen. 35:22-26) (Gen. 46:15) and amassed livestock and wealth (Gen. 31:18), from there, Jacob went to Shechem and the land of Israel where his twelfth son was born to him. (Gen. 33:18). See also:

- Padan-aram in Map Locations and People of the Bible (ON WEBSITE MENU).

HARMON

The exact location is unknown.

HARADAH

The exact location is unknown.

HASHMONAH

A station where the Israelites camped in the wilderness, the exact location is unknown.

HAURAN

The modern name of a great plain situated on a plateau two thousand feet high east of the Jordan River and north of the land of Gilead. In ancient times it was called Bashan. Its soil is of volcanic origin and is very rich, making the region famous for its wheat crops. The name Hauran is mentioned only by Ezekiel in his description of the boundaries of the land of Israel in the Millennial age (Ezekiel 47:16-18). The Israelites never had a very great hold on this area. Its openness to the east made it a frequent prey to robbers from the desert. Under the Romans, Herod ruled over it

as part of his realm, and he greatly encouraged settlement by stopping the robber raids. It was then known as Auranitis. Christianity flourished there from the second century AD. until the seventh century, when it was overthrown by the Moslems. Today Hauran is an integral part of Syria.

HAZAEI

Hazel means, God sees and refers to a high official of Benhadad, king of Syria, who, the king sent to Elisha when he was sick to inquire if he would recover from his illness. Elisha told Hazael the king would certainly recover, but he would surely die. Previously God had instructed Elijah to anoint Hazael king of Syria (1 Kings 19:15). Hazael pretended to be surprised by Elisha's statement that he would become king, but returned to Benhadad and suffocated him and seized the throne for himself (2 Kings 8:7-15). This murderous act is confirmed by an inscription of Shalmaneser 111 which states that Hadadezer of Damascus (that is, Benhadad) perished and Hazael, "a son of nobody", seized the throne. This phrase "a son of nobody" means he was not in the royal line of descent. The date of Hazael's reign as king of Syria would have been at least forty-three years (841-798 BC.); it is very likely that it was a few years longer. Ahaziah, king of Judah, reigned only one year (2 Kings 8:26) (841 BC), during which he fought with Joram, king of Israel against Hazael (2 Kings 8:28).

In the annals of Shalmaneser 111, king of Assyria (858-824 BC), in his fourteenth year (844 BC), he recorded a battle against Hadadezer (Benhadad) of Damascus. In his eighteenth year (840 BC) Shalmaneser said he encountered Hazael at Damascus, which means that Hazael usurped the throne sometime during (844-841 BC). Hazael greatly punished Israel and continually raided them during the reign of Jehoahaz as Elisha had foreseen (2 Kings 8:12) (2 Kings 13:3). He wounded Jehoram, son of Ahab, at Ramoth-gilead (2 Kings 8:29). During the reign of Jehu, Hazael took all the territory of the Jordan valley from Israel (2 Kings 10:32). While Joash was ruling in Judah, Hazael captured Gath and threatened Jerusalem, but Joash induced him to retire by paying tribute (2 Kings 12:17-18). Shalmaneser 111 records two attacks on Hazael in which the Assyrian king claims great victories with severe damage to the Syrians countryside. Hazael king of Syria reigned at least until 798 BC, the date of the death of Jehoahaz, king of Israel. Hazael oppressed Israel all the days of Jehoahaz, but because of the LORD'S covenant with Abraham, Isaac, and Jacob, He would not allow Hazael to destroy Israel. (2 Kings 13:20-23). When Hazael died, Ben-hadad his son became king in his place. (2 Kings 13:24).

HAZAR

Hazar-addar: site on south boundary of Caanan (Num. 34:4), the exact location is unknown, possibly fifty-one miles south west of Beersheba.

Hazar-enan: from Hebrew (*`Eynan*), meaning village of springs. It was on the north-east corner of the land of Canaan as promised of the LORD to the people of Israel (Num. 34:9-10) (Ezek. 47:17) (compare Ezek. 48:11) seventy miles north east of Damascus.

Hazar-hatticon: means middle-village, mentioned only in (Ezek. 47:16) as being near Damascus and on the border of Hauran, the exact location is unknown.

Hazar Shual: village in Negev allotted to Judah (Josh. 15:28). The exact location is unknown, after the exile the Jews settled here (Neh. 11:27).

Hazar Susah: the name means, corral of the mare, it was a Negev village allotted to Simeon (Josh. 19:5) probably identical to Hazar Susim (Corral of the Horses) (1 Chron. 4:31), the exact location is unknown, possibly stables or military stations.

Hazor Susim: see Hazar susah.

HAZAZON-TAMAR

Ancient name of a town on the west coast of the Dead Sea, occupied in Abraham's time by the Amorites (Gen. 14:7), but smitten by the four great kings of the East.

HAZOR

Hazor Judah: village allotted to Judah.

Hazor Addar: site on south boundary of Canaan (Num. 34:4), the exact location is unknown possibly fifty-one miles south west of Beersheba.

Hazor Enan: site on north east border of Canaan (Num. 34:9-10) (Ezek. 47:17, 48) seventy miles north east of Damascus.

Hazor Gaddah: village in Negev district allotted to Judah (Josh. 15:27). The exact location is unknown.

Hazor Susah and Susim: Negev village allotted to Simeon (Josh. 19:5) the name means, corral of the mare. The exact location is unknown, possibly stables or military stations maybe identical to Hazar Susim which means, corral of the horses. (1 Chron. 4:31).

HAZEROTH

Third campsite after Israelites left Mount Sinai, the exact location is unknown, possibly Ein Khadra forty miles north east of Jebel Musa (Mount Sinai). Here Miriam and Aaron questioned Moses marriage to a Cushite woman and his position as leader

(Num. 11:35) (Num. 12:16) (Num. 33:17-18) (Deut. 1:1).

HEBER (ALSO CALLEDEBER)

See, Eber (also called Heber) in this directory.

HEBREW

Hebrew is the national name Israel and family name it is interesting to notice that Joseph is referred to as a young Hebrew (Gen. 41:12) since it shows that even when Israel had only a family the Egyptians were well acquainted with the Hebrew race. The national title for Abram was Hebrew, he was commonly referred to as the Hebrew (Gen. 14:13) and at, this time the proper national title for Joseph was still, "a Hebrew." Jacob's descendants had not yet gotten beyond the family name Hebrew. The title, Israelite was not yet commonly used. The following verse shows that to the Egyptians the national name Hebrew was at various times used as a term of reproach.

- They (Joseph's Egyptian servants) served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is an abomination to the Egyptians. (Gen. 43:32).

HEBRON

Town in the hill country of Judah approximately twenty miles from Jerusalem (the earlier name was Kiriath Arba) (Gen. 23:2). Arba was the greatest man among the Anakim. (Josh. 14:15). It was built seven years before Zoan in Egypt. (Numbers 13:22).

- Abraham pitched his tent and built an altar at Hebron (Gen. 13:18) and purchased the cave of Machpelah where patriarchs and their wives were buried. (Gen. 23:18).
- The Israelite spies passed Hebron. (Num. 13:22).
- Hebron was captured by Joshua and given to Caleb.
- Hebron was a Levitical city (Gen. 21:11, 13) and a city of refuge. (Genesis 20:7).
- David ruled from Hebron for seven and a half years before moving his capital to Jerusalem.
- In Hebron Absalom began his revolt. (2 Sam. 15).
- Rehoboam refortified Hebron. (2 Chron. 11:10).

Hebron (first called Kirjath Arbab), but in the times of Moses called Hebron (Gen. 23:2) is in the land of Canaan. It was also named the city of Arba, (the name of a great man among the Anakim), but after being taken by Caleb it became again called Hebron. (Josh. 15:13-14). Its variety of name refers to the variety of its masters, at first to a Shemite and afterwards most likely an Amorites, a Hittite (Gen. 23), an Anakim, then Judah and the Muslims. It is now called el-Khulil (a title of Abram meaning the friend of God). Hebron is exalted by Jews, Christians, and Muslims for its association with Abraham and is also viewed as the second most holy city by Jews and Muslims because it contains the burial site of the biblical Patriarchs and Matriarchs within the cave of Machpelah. Jerusalem is of course the city considered the most holy amongst Jews, Christians and Muslims.

Today Hebron has a mostly Sunni Muslim population with some Jews and a handful of Christians. The Palestinians have control of about eighty percent of the city while Israel has twenty percent. To help monitor the situation international observers patrol the city. The cave of Machpelah, though Israel in 1967 regained control of Hebron the cave of Machpelah has remained under the authority of the Muslim Waqf (i.e., Religious Trust), which continues to restrict Jewish access. No visitors are allowed inside during Muslim prayer times, Fridays or Muslim holidays. Here in the land of Hebron by the oaks of Mamre Abram built an altar (Gen. 13:18) as a sign of thankfulness and gratitude for the renewal of the promise that the LORD would give to him and his offspring the land of Canaan. (Also see Caleb in, this directory.

HELBON

A city of northern Syria, celebrated in ancient times for its wine (Ezek. 27:18). Some think that a village in the Anti-Lebanon about thirteen miles north west of Damascus is intended.

HELECH

Helech is a place from which Tyre hired mercenary soldiers (Ezek. 27:11), the location is unknown possibly Cilicia in south east Turkey.

HELEPH

Site at the south west corner of the boundary of Naphtali (Josh. 19:33), the exact location is unknown, possibly three miles north east of Mt. Tabor.

HELIOPOLIS

Heliopolis means city of the sun and refers to a city near the south end of the Delta of the Nile and the site of a temple to the sun which was built by Amenophis 1. It was a very old and holy city, with a learned school of priests. Joseph's father-in-law belonged to the priests of the Sun Temple (Gen. 41:45) (Gen. 46:20). In the intertestamental period (i.e., the gap of time between the period covered by the Hebrew Bible and the period covered by the Christian New Testament) Onias built a Jewish temple there. The modern site is the village El-Matariye.

HELKATH

A town on the boundary of Asher (Josh. 19:25) seventeen miles south of Acco, the exact location is uncertain, possibly at north west exit of Jezreel valley. It is called Hukok in a parallel verse in (1 Chron. 6:75). A Levitical city (Josh. 21:31).

HELLENISTS

Hellenists refers to non-Greeks who spoke Greek (the KJV has Grecians) (the RSV has Hellenists). It is a term used specially of Jews who made Greek their tongue (i.e., language) and with it often adopted Greek ideas and practices. (Acts 6:1) (Acts 9:29).

HENA

A city on the south bank of the Euphrates, about one hundred and eighty miles north west of ancient Babylon. It was mentioned by Rabshakeh, along with four other cities whose gods could not save them from destruction by Sennacherib, as a proof that Jehovah could not save Jerusalem.

(2 Kings 18:34) (2 Kings 19:13) (Isa. 37:13).

HENNA

Henna (camphire in KJV) refers to the henna plant (as used for dyeing), figuratively it means, to cover, atone, cleanse, forgive, pardon and be merciful. It is a symbol of redemption and a ransom price.

HEPHER

King of Hopher was defeated by Joshua (Josh. 12:17) possibly twenty-five miles from Joppa near the coast of the Mediterranean Sea, incorporated into Solomon's third administrative district. (1 Kings 4:10).

HERMAS

Hermas (also Hermes) means, to utter speak, call, tell or say. He was a Christian but, it is also the name of the messenger of the Greek deities (Hermes, Mercury)

HERMOGENES

The word Hermogenes, comes from the Greek word (*Hermes and ginomai*) it means born of Hermes and in (2 Tim. 1:15) refers to an apostate Christian named Hermogenes who deserted Paul. This is the only verse that cites Hermogenes. Hermes is also the name of an Olympian god in Greek religion and mythology believed to be the son of Zeus. The Roman equivalent is Mercury the Roman patron god of financial gain, commerce and mystical messages of communication including divination etc.

HERMON

Hermon means sacred mountain. It is a high mountain that is awe-inspiring from all directions to look at. It is north east of Israel and snow covered most of the year with the tributaries of the Jordan River originating at its base. Its ridge is about twenty miles long and has three peaks of which two rise over nine thousand feet high. It is on the northern most limit of Joshua's conquests (Josh. 11:17) (Josh. 12:1) and about twenty-seven miles from Damascus. It marks the southern boundary of the Anti-Lebanon range and if a line was drawn from Damascus to Tyre it would pass through Mount Hermon at its middle point, and practically coincide with the northern boundary of Palestine. It would no doubt be a magnificent sight to see the early morning dew flowing down the nine thousand-foot slopes of Mount Hermon and perhaps one of the reasons writers compare its splendour to the beauty of God.

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Names of Mount Hermon: throughout history Mount Hermon has been called by the following names:

- The Arabs call it Jebel-sh Sheikh or mountain of the old man, perhaps because of its white head, but more likely because of its dignity.
- The Sidonians called it Sirion. (Deut. 3:9).
- The Amorites called it Senir. (Deut. 3:9).
- It was often called Jebel-et-telj, (i.e. ice-mountain), because Damascus and the summer resorts on Mount Lebanon obtained ice from Hermon before the invention of modern refrigeration.
- It is once called Sion (Deut. 4:48) not to be confused with Zion in Jerusalem which is Sion in the New Testament.

It is likened to a young wild ox in (Psalm 29:6), here called Mount Sirion and was a source of fir trees and cedar wood for building (Ezek. 27:5) here referred to as Mount Senir. Jesus transfiguration almost certainly occurred on the slopes of Mount Hermon, since he was in Caesarea Philippi just south of the mountain only a week before.

Hermon and Tabor: in Psalms, it is written:

- The heavens are yours; the earth also is yours; the world and all that is in it, you have founded them. ¹²The north and the south, you have created them; Tabor and Hermon joyously praise your name. ¹³You have a mighty arm; strong is your hand, high your right hand. (Psalm 89:11-13).

Both Mount Hermon and Mount Tabor were prominent, important and eminent mountains in the land of Canaan. Tabor is on the western side of Palestine and Hermon on the eastern side. Mount Tabor is mentioned in poetic and prophetic literature. Samuel told Saul he would meet men bearing gifts here, as a sign of God's favour. The name Tabor also perpetuates the memory of Deborah the prophetess and judge who destroyed Israel's enemies in a great battle at Mount Tabor during the time of the Book of Judges (recorded in chapters four and five) between Canaanite forces of king of Hazor and the Israelite army led by Deborah and Barak.

The symbolism of Mount Hermon and Mount Tabor: both mountains signify objects of beauty and grandeur and in certain contexts are used to signify:

- Signify the idea that God has control of all parts of the universe and control of the world in every direction and in every part.
- To make known God's power and his greatness.
- When they are linked with the heavens (i.e., the constellations and stars), all the earth and the north and the south Tabor symbolises the west and Hermon symbolises the east together they signify that all of heaven and all of earth and everything in them north, south, east and west are all the LORD'S and all created by His strong arm.

HEROD

Herod the Great of Judea: Herod means, hero, it is a compound of the word heroes (a hero) and Greek (eidos) heroic and the name of the following four Jewish kings:

1. Herod the Great (king of the Jews).
2. Herod Archelaus.
3. Herod Antipas.
4. Herod Philip 11.

Herod the Great (also known as Herod 1) (Born 74 BC) (Died 4 BC).

- was a Jewish Roman client king of Israel.
- Had ten wives and fourteen known children.
- Described as a madman who murdered his own family and a great many rabbis.
- Known for his colossal buildings including the second temple sometimes referred to as Herod's temple.
- Enjoyed the backing of Rome, but his excessive brutality was condemned by the Sanhedrin.
- Named tetrarch Galilee by the Romans.
- Had his wife Doris and her three-year old child banished so he could marry Mariamne (known as Mariamne I).
- Took the role as sole ruler of Israel and the title of king for himself, ushering in the Herodian Dynasty.
- Took Jerusalem in (36 BC).
- Ruled for thirty-seven years, thirty-four years of them after capturing Jerusalem.

- Proceeded against the Pharisees in 6 BC.
- Executed several members of his own family, including his wife Mariamne.
- Most likely suffered throughout his lifetime from depression and paranoia.

Herod's temple: Herod's most famous project was the expansion of the second temple in Jerusalem, in the eighteenth year of his reign he built the temple on a more magnificent scale. The new temple was finished in a year and a half, although work on out-buildings and courts continued another eighty years. To comply with religious law, Herod employed on thousand priests as masons and carpenters in the rebuilding. The finished temple, which was destroyed in AD 70. Today, only the four retaining walls remain standing, including the wailing wall or western wall. These walls created a flat platform called the temple Mount (i.e., foundation) upon which the temple was then constructed.

The Massacre of the Innocents: Herod the Great appears in the book of Matthew (chapter 2) which describes an event known as the Masacre of the Innocents. Shortly after the birth of Jesus, wise men from the East visited Herod to inquire the whereabouts of, "the one having been born king of the Jews," because they had seen his star in the east and therefore wanted to pay him homage. Herod, who was himself King of the Jews, was alarmed at the prospect of the newborn king usurping his rule, so to prevent this he assembled the chief priests and scribes of the people and asked them where the "Anointed One" (Messiah) was to be born. They answered, in Bethlehem (citing Micah 5:2). Herod therefore sent the wise men to Bethlehem, instructing them to search for the child and, after they had found him, to "report back to him, so that he also could go and worship him.". However, after the wise men had found Jesus, they were warned in a dream not to report back to Herod. Similarly, Joseph was warned in a dream that Herod intended to kill Jesus, so he and his family fled to Egypt. When Herod realized, he had been outwitted by the wise men, he gave orders to kill all boys two years old and under in Bethlehem and its vicinity. Joseph and his family stayed in Egypt until Herod's death, then moved to Nazareth in Galilee in, order to avoid living under Herod's son Archelaus. Although Herod was certainly guilty of many brutal acts, including the killing of his wife and two of his sons, no other known source from the period makes any reference to such a massacre. Since Bethlehem was a small village, the number of male children under the age of two, would probably not exceed twenty. This may be the reason for the lack of other sources for this history. Nevertheless, the Scripture does say, "and the vicinity surrounding Bethlehem" so there may have been a, number of other children murdered.

After Herod's death, his kingdom was divided among three of his sons:

- Archilaus became king of Judaea.
- Herod Antipas became tetrach of Galilee and Peraea.
- Philip became tetrarch of territories east of the Jordan.

The marriages of Herod the Great of Judea: were all for political purposes, he had the following ten wives:

1. **Doris:** she gave birth to his firstborn son named Antipater, who was executed in 4 BC. He married her before he aspired to the throne
2. **Mariamne 1** a Hasmonean princess (he divorced Doris and sent her away) so he could marry Hasmonean in, an attempt to secure a claim to the throne and gain some Jewish favour. She gave birth to five children the youngest son died, the older sons were Alexander and Aristobulus IV, both were executed in 7 BC. She also gave birth to two daughters named Salampio and Cypros.

3. **Mariamne 11:** she gave birth to a son named Boethus, he became king Herod 11.
4. **Malthace:** (a Samaritan) she gave birth to Archelaus who became tetrarch of Samaria Judea and Edom (4 BC to AD 6) and to Herod Antipas who became tetrarch of Galilee AD 6 to AD 39, and to a daughter named Olympias.
5. **Cleopatra of Jerusalem:** she was called Cleopatra of Jerusalem, to distinguish her from the Ptolemaic Greek Queen Cleopatra V11 of Egypt. Herod married her in 25 BC most likely as a part of a political alliance. She gave birth to two sons Herod of which very little is known and Herod Philip who later became the Tetrarch of Ituraea and Trachonitis. After Herod's death in 4 BC, Herod Philip inherited some of his father's dominion and ruled as a Roman client king until his death in 34 BC. Cleopatra became the mother-in-law of Philip's wife and niece of Salome. Philip and Salome had no children.
6. **Unknown:** by name as she has no historical significance.
7. **Unknown:** by name as she has no historical significance.
8. **Pallas:** she gave birth to a son named Phasael (also called Phasaelus)
9. **Phaidra:** (also called Phaedra) she gave birth to a daughter named Roxanne of Judea.
10. **Elpis:** she gave birth to a daughter named Salome.

Herod Antipater: was the son of Herod the Great and born prior to 20 BC and died after 39 AD. is referred to in the New Testament as Herod the Tetrarch and king Herod although he never held the title of king and was mostly known by the nickname Antipas with the title Tetrarch (meaning ruler of a quarter) and as such ruled Galilee and Perea as client states of the Roman Empire in the 1st-century. He was responsible for building projects at Sepphoris and Betharamphtha and more important for the construction of his capital Tiberias on the western shore of the Sea of Galilee.

He divorced his first wife Phasaelis in favour of Herodias, who had formerly been married to his half-brother Herod 11. (Antipas was Herod the Great's son by Malthace, while his half-brother Herod II was his son by Mariamne 11.). Pilate the governor of Roman Judea which encompassed Jerusalem where Jesus was arrested, handed Jesus over to Antipas (Herod Antipater), because most of Jesus ministry had been in his territory, but Antipas after hearing Jesus sent him back to Pilate's court. The date of Antipas death is unknown.

Herod Antipater in Scripture:

- Was the king of Judah and tetrarch of Galilee. (Matthew 2:1-23) (Luke 3:1) (Luke 23:7).
- Seized John and bound him and put him in prison (Matt. 14:3)
- Married Herodias, his brother Philip's wife (Matt. 14:3) (Mark 6:17) (Luke 3:19).
- Was rebuked by John the Baptist for marrying Herodias for it was not lawful for him to have her and for all the evil he had done. (Luke 3:19) (Matt. 14:3-4) (Mark 6:17-19).
- Beheaded John the Baptist. (Matt. 14:3-11) (Mark 6:16-28).
- Was perplexed, by what he heard about Jesus and desired to see him. (Luke 9:7) (Luke 9:9) (Luke 23:8).
- Desired to kill Jesus. (Luke 13:31-32).

- Treated Jesus with contempt and mocked him. (Luke 23:6-12).
- Could find nothing in Jesus deserving of death. (Luke 23:15).

HERODIANS

The Herodian's were Jews who supported the dynasty of Herod, and therefore the rule of Rome. They are seen joining with the Pharisees to oppose Jesus nothing more is known about them other than what the Gospels State. It appears that they were neither a religious sect nor a political party. They are only mentioned three times in Scripture

The first time: they are referred to they join with the Pharisees to destroy Jesus. (Matt. 22:16).

The second time: they are referred to they, plot with the Pharisees how to destroy Jesus. (Mark 3:16).

The third time: they are referred to they try to trap Jesus by asking Him whether it is proper to pay tribute taxes to Caesar. (Mark 12:13).

HERODIAS

Herodias was a woman of the Herodian family and daughter of Aristobulus (Matthew 14:3, 6) (Mark 6:17, 19, 22) (Luke 3:19).

HETH

The sons of Heth: (Gen. 23:7) the Hittites were descendants of Heth, the second son of Canaan (Gen. 10:15) the youngest son of Ham a son of Noah. They are mentioned over and over in the Bible as one of the most powerful empires in the ancient times. In the Book of Genesis, they are declared to be one of the twelve Canaanite nations dwelling in the land of Canaan the land promised to the Israelites. That is why God commanded the Israelites to eradicate them. But they were not destroyed and still dwell in southern Palestine and around Jerusalem with the Hebrews. The great Hittite Empire flourished and was centred in what is now Turkey, but it also had colonies in various places.

Heth and the Hittites: are mentioned prominently in early Bible history. After the flood the Hittites originated from Noah's great-grandson Heth, through Ham and Canaan, and were sometimes referred-to as the sons of Heth (Gen. 23:3) or daughters of Heth (Gen. 27:46). They were an ancient nation that occupied the general area of Asia Minor and Syria. The Hittites were not as well-known as other ancient empires (e.g. Egypt, Assyria, Babylon, Greece, Persia and Rome) nevertheless at the peak of their power they challenged the Egyptians and the Assyrians for control of what is now the land of Israel. Esau's first two wives Judith and Basemath can rightly be called daughters of Heth (meaning descendants of Heth), because they were Hittite woman.

- When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite. (Gen. 26:34).

HESHBON

Heshbon became the capital city of Sihon king of Amorites, the word Heshbon, comes from the Hebrew word (*Cheshbown*) it literally means to plot and plan, by implication it carries the idea of intelligence, reason and

reckoning. It refers to an ancient city of the Moabites lying nearly twenty miles east of the Jordan. Sihon, king of the Amorites in the days of Moses took Heshbon and the surrounding country from the Moabites, and later Israel in turn took it from Sihon (Num. 21:21-31). Sihon's territory, of which Heshbon was the capital, reached northward from the Arnon to the Jabbok, at the strong border of the Ammonites. The tribe of Reuben asked Moses for this land as it was suitable for cattle, and Moses granted their request. Heshbon and the tribe of Reuben rebuilt Heshbon, Elealeh and Kiriathaim (Num. 32:37). Its suburbs were given to the Levites (Josh. 21:39-40) (1 Chron. 6:81). Three hundred years later (1260 BC) when the Ammonites made war against Israel, Jephthah taunted them (Judg. 11:12-28) with the fact that their god Chemosh was not able to stand against Israel for all those centuries.

Heshbon was later recovered by Moab and mentioned as Moabite in prophetic oracles. Isaiah's prophecy of doom upon Moab (Isaiah 15:4) (Isaiah 16:8-9), describes the normal fertility of the land around Heshbon and the fact that it had gotten back into the hands of Moab before Isaiah's time; and when Jeremiah, a century later pronounced his dooms, Heshbon was still standing, through to be judged of Jehovah (Jer. 48:2-35) (Jer. 49:3). The city still stands, but it is a ruin. It is known as Hesban. After Assyria carried away of the ten tribes it was recovered by the Moabites (Jer. 48:1-47). Jeremiah calls it, "the renown of Moab" (the praise of Moab in KJV) (Jer. 48:2). The town still survives under the same name.

HETHLON

A place north of Tripoli, Syria and just north of Mount Lebanon from which one passes into the great plain of Coelo-Syria to the entrance of Hamath (Ezek. 47:15) (Ezek. 48:1); mentioned as the beginning of the northern boundary of restored Israel. The exact location is unknown today.

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HEZEKIAH

Hezekiah means, Jehovah has strengthened. His mother's name was Abi the daughter of Zechariah. (2 Kings 18:2). He began his reign at the age of twenty-five years, and reigned twenty-nine years (2 Chronicles chapter 29) from 724 to 695 B.C. His story is told in (2 Kings 18:20) (2 Chron. 29-32), and (Isaiah 37-39). He lived in one of the great periods of human history. The first Olympiad from which the Greeks dated their history occurred in 776 B.C. Rome was reputed to have been founded in 753 B.C.

The history of Hezekiah: Assyria, though approaching its end, was still a mighty power. When Hezekiah was a child his grandfather Jotham reigned at Jerusalem 759-739 B.C. Through in his early years Jotham was in some ways a good king, he sunk into apostasy and allowed the people to sacrifice and burn incense in the high places and because of this and Judah's growing apostasy, the LORD permitted the Syrians to trouble the land of Judah and Jerusalem.

Ahaz Hezekiah's father: in Hezekiah's early manhood, his weak and wicked father king Ahaz of Judah in, spite of the warnings of the prophets Hosea, Micah, and Isaiah followed the abominable rites of the Moabites. He made molten images for Baalim and burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen. (2 Chron. 28:2-3). It was during this period, of time that God thorough Isaiah gave the famous prophecy of the virgin birth (Isaiah 7:14). Hezekiah would have had some involvement in the affairs of the nations with his father Ahaz and with the government during his younger years. After his father Ahaz king of Judah died (in the third year of Hoshea King of Israel) (2 Kings 18:1) he was made king (2 Kings 16:20) during troubled and threatening times. He was twenty-five years old when he began to reign in Jerusalem. (2 Kings 18:2).

Hezekiah was a good king: in the book of kings we read:

- Hezekiah did what was right in the eyes of the LORD, according to all that David his father had done. ⁴He removed the high places and broke the pillars and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had made offerings to it (it was called Nehushtan). (2 Kings 18:3-4).

Concerning Hezekiah, the Scriptures go on to say that:

- He cleansed and reopened the temple and celebrated the Passover Feast (2 Chron. 30) (his father had left the temple closed and desecrated).
- He trusted in the God of Israel; did what was right in His eyes and kept all His commandments and did not depart from following Him. (2 Kings 18:3-4).
- He was a virtuous and upright prince and destroyed the high places and the idolatrous altars.
- He would not serve the king of Assyria and struck down the Philistines. (2 Kings 18:7-8)
- There was none like Him among all the kings of Judah after him, or among those who were before him. (2 Kings 18:5-7), he prospered in whatever he did because the LORD was with him.

From the fourth to the sixth year of Hezekiah's reign the Northern Kingdom of Israel dwelling in Samaria was in trouble. The Assyrian king Sargon finally destroyed Samaria and deported the people of Israel. Sometime later in Hezekiah's fourteenth year Sennacherib king of Assyria came up against all the fortified cities in the land of Judah and took them. (2 Kings 18:13), but did not take the city of Jerusalem.

Hezekiah rebellion against the Sennacherib king of Assyria: in the book of kings it is written:

- The LORD was with Hezekiah king of Judah wherever he went out, he prospered. He rebelled against the king of Assyria and would not serve him. (2 Kings 18:7).

Assyria compelled Judah to pay heavy taxes, to obtain these taxes Hezekiah had to strip the plating from doors and pillars of the temple. The taxes became too high so Hezekiah desiring to return Israel to their full and independent sovereignty which God had established with the house of David refused to pay the oppressive yearly tribute (taxes) which Tiglath-pileser king of Assyria had imposed on the Jews. (2 Chronicles. 28:20-21). Sennacherib the King of Assyria accused Hezekiah of rebelling against him (Isaiah 36:5), and decided to destroy Jerusalem, some of Hezekiah's advisors counseled him to join with Egypt against Assyria, while others favored surrendering to Assyria to save themselves. However, neither were needed, as God intervened and saved Jerusalem by sending a sudden plague into the Assyrian camp which killed one hundred and eighty-five thousand Assyrian soldiers in one night. The words, "he rebelled," (2 Kings 18:7) are explained by the following words, "and he served him not." In this context, the word rebelled is better thought of as a king's refusal to bow down to oppressive subjection which another nation was forcing upon him and his people. Through Hezekiah's desire to throw off the yoke of subjection to the Assyrians is spoken of as rebelling against Sennacherib it was really, no more than asserting the just rights of his nation to be free of the oppression of another. Hezekiah did not sin in refusing to pay taxes to the king of Assyria seems evident, because God owned and assisted him and did not rebuke him for it, though He did later rebuke him for his vain-glory and pride which he repented of (2 Chronicles 32:25-26). It was in Hezekiah's power to shake off the Assyrian yoke, which is all that is meant by the words, "he rebelled against him," it simply means that he refused to be subject to the king of Assyria and pay the oppressive taxes imposed upon his nation.

Hezekiah's sickness: Hezekiah became extremely ill, probably from a carbuncle, and almost died, so he prayed and the LORD granted him fifteen year's extension of life. (2 Kings 20:1-11).

Hezekiah shows Babylon his wealth: after Hezekiah's recovery Hezekiah shows, an embassy sent from Babylon his entire wealth in all his kingdom and his whole armory. When Isaiah hears of this, he strongly rebuked him saying, "The days are coming, when all that is in your house will be carried to Babylon and some of your own sons taken to Babylon." Hezekiah thought this was good because it meant there would be peace and security in his days. (The full story is in Isaiah chapter 39 and 2 Kings 20:12-19).

Hezekiah had faced fierce opposition from the Assyrians, so it is possible that he was showing all his wealth to the Babylonians to secure theirs and the nations united with them friendship and protection against the Assyrians. This would be offensive to the LORD and to Isaiah because the LORD had promised Hezekiah He would defend and protect Jerusalem (Isaiah 38:6). The LORD had previously protected them by sending an angel into the camp of Assyrian camp who smote one hundred and eighty-five thousand soldiers causing Sennacherib the king of Assyria to leave Jerusalem and return to Nineveh. (Isaiah 37:36-37). It is certain had Israel remained faithful God instead of trusting in pagan nation and entering, into covenants with them, God would have continued to be their defender and protector. (Isaiah had warned Hezekiah against trusting in foreign alliances).

Hezekiah had great riches: (2 Chron. 32:27) this is because:

- The LORD was with Hezekiah king of Judah wherever he went out, he prospered. (2 Kings 18:7).
- Many brought gifts to the LORD to Jerusalem and precious things to Hezekiah king of Judah, so that he was exalted in the sight of all nations from that time onward. (2 Chronicles. 32:23).

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Added to this it is certain that Hezekiah sent a multitude of men to gather the vast amounts of gold and silver from the camp after the angel had destroyed the one hundred and eighty-five thousand Assyrian troops (Isaiah 37:36-37). As the Assyrian armies marched toward Jerusalem, they loaded donkeys and wagons with riches and treasures that they had plundered from the villages and towns they travelled through intending to take the spoil back to their own land which means there would have been and abundance of silver and gold and other treasures in their camp.

Hezekiah's tunnel: (also known as the Siloam tunnel) is the most impressive of the water systems built in the City of David. It takes about twenty minutes to walk through this amazing water tunnel finely carved out (chisel marks are still visible) in the rock beneath the City of David. The tunnel is five hundred and thirty-three metres long and "S" shaped. In a straight line the distance from the Gihon Spring to the Siloam Pool is only three hundred and twenty-five metres. The average width of the tunnel is about sixty centimetres. It is about two metres high along most of its course, but reaches three to four metres in some sections at the beginning and the end. The project is mentioned in (2 Kings 20:20) (2 Chron. 32:30). In normal times of peace, it seems Jerusalem even without this tunnel would have been supplied with enough water from the Gihon Spring since it was protected by massive stone towers and within the city's defensive wall system. Hezekiah's tunnel was an additional watercourse designed for keeping the surplus (or overflow) of the waters of the Gihon Spring inside the walled area of the city and were therefore directed through this tunnel to flow into the Pool of Siloam. Normally this surplus (or overflow) of the waters of the Gihon Spring not used by the city population would be release into the Kidron Valley to water the fertile fields etc.

The building to this tunnel served the following three purposes:

1. The Gihon Spring and the pool at the end of the tunnel provided two places for the inhabitants of Jerusalem to collect water.
2. It supplied more than enough water to provide for the inhabitants of the city during a siege.
3. It cut off the water supply to invading armies during a siege.

This tunnel is spoken of in the following verses:

- Hezekiah planned with his officers and his mighty men to stop the water of the springs that were outside the city; and they helped him. ⁴A great many people were gathered, and they stopped all the springs and the brook that flowed through the land, saying, "Why should the kings of Assyria come and find much water?" ⁵He set to work resolutely and built up all the wall that was broken down and raised towers upon it, and outside it he built another wall, and he strengthened the Millo in the city of David. (2 Chron. 32:3-5)

Hezekiah's death: after Hezekiah's death, his son Manasseh succeeded him (2 Kings 20:21)

Summary of Hezekiah: Hezekiah means, Jehovah has strengthened. Hezekiah was a good king of Judah he was twenty-five years old when he began his reign and was the king of Judah for twenty-nine years. His father Ahaz king of Judah followed the abominable rites of the Moabites by burning children in the fire. One of the first acts of Hezekiah was to destroy the idolatrous altars and high places and cleanse the Temple. The Assyrian king Sargon finally destroyed Samaria (the ten tribes) and deported the people to Assyria; later Sennacherib king of Assyria invaded the land of Judah (the two tribes) and by military conquest forced the nation into submission to Assyria. Assyria compelled Judah to pay heavy tribute and later decided to destroy Jerusalem, but God saved the city by sending a sudden plague which in one night killed one hundred and eighty-five thousand Assyrian soldiers. After Hezekiah's death, his son Manasseh succeeded him.

HEZRON

Site along south boundary of Judah, between Kadesh Barnea and Adar (Josh. 15:3). The exact location is unknown a parallel passage in (Num. 34:4) has Hazar Addar.

HIDDEKEL

Hiddekel is the name of a river. (Genesis 2:14).

HIERAPOLIS

Hierapolis means, sacred and holy it's a holy city of Phrygia a place in Asia Minor and the name of a Christian. (Col. 4:13).

HILKIAH

Hilkiah means, the portion of Jehovah. The name Hilkiah refers to the following seven persons, mostly priests in Israel:

1. The father of Eliakim who was the manager of Hezekiah's household. (2 Kings 18:18)
2. A Merarite Levite (1 Chron. 6:45).

3. Another Merarite, door-keeper in David's time. (1 Chron. 26:11).
4. The high priest in the days of Josiah, king of Judah, it was he who found the book of the law while cleaning the temple (thought by many to have been the book of Deuteronomy) and sent it to Josiah (2 Kings 22:23) (2 Chron. 34).
5. A priest who returned to Jerusalem with Zerubbabel 536 B.C. (Nehemiah 12:7).
6. The father of Jeremiah, dwelling at Anathoth. (Jer. 1:1).
7. Father of Gemariah (Jer. 29:3), a priest who stood with Ezra at the Bible reading (Neh. 8:4).

HILKIAH

Hilkiah comes from the Hebrew word (*Chilqiyah*) it means the portion of Jehovah. He was the father of Eliakim who was the manager of Hezekiah's household (2 Kings 18:18). (It is the name of eight Israelites).

HINNON

The valley of the son of Hinnon: the principal place of the worship of Molech, after Manasseh it was later known as the valley of the son of Hinnon. In this valley was the enormously large idol of Molech (also called Milcom) that was worshipped especially by the Ammonites with gruesome orgies in which children were sacrificed. In some places the very large stone arms of the image of the god would be heated and after the child was sacrificed, they would be placed into its heated arms and then roll into the fire of flames burning in the mouth of the image. The people of Judah to God's horror and revulsion were sacrificing their own children to this pagan abomination called a god. (Jer. 19:5).

The boundaries of Hinnon: go up by the valley of the son of Hinnom at the southern shoulder of the Jebusite (that is, Jerusalem) and up to the top of the mountain that lies over against the valley of Hinnom, on the west, at the northern end of the valley of Rephaim. (Josh. 15:8). Then the boundary of Hinnon goes down to the border of the mountain that overlooks the valley of the Son of Hinnom, which is at the north end of the valley of Rephaim, it then goes down the valley of Hinnom, south of the shoulder of the Jebusites, and downward to En-rogel. (Josh. 18:16). For further information, see:

- Molech, in Various Topics (ON WEBSITE MENU).

HITTITES

Hittites are descendants of Heth (a native Canaanite). The word Hittites comes from the Hebrew word (*Cheth*) it literally means terror and carries the idea of breaking down by violence or by confusion and fear and to make afraid, to discourage, to dismay, to scare and terrify. The original Hittites, sprang from Ham through Canaan's second son Heth (Gen. 10:15) (1 Chron. 1:13), and became established along the Halys River in what is now central Turkey by the mid-third millennium BC. They were one of the three great powers confronting early Israel who overtime became widely diffused throughout Palestine. They were some of the earliest traders and merchants in the land. Travellers would bring their wares to the towns or dwellings of the purchasers and the purchaser would weigh out a measure of precious metals that the product being sold was valued at and the transaction would be made.

The Hittites were one of the nation's the LORD left, to test Israel to know whether they would obey the commandments of the LORD. The people of Israel lived among the Hittites (and other nations of Canaan) and not only took their daughters to themselves for wives and gave their own daughters to their sons, but also served their gods. (Judges 3:1-6) and thereby grossly failed the test. (Judg. 3:1-6). Abraham purchased the field of Machpelah in Hebron from the Hittites where he buried Sarah (Gen. 23:3-20) (Gen. 49:29-32) (Gen. 50:13).

Some years later to the distress of Rebekah (Gen. 27:46) Esau married two Hittite women, Judith and Adah. (Gen. 26:34) (Gen. 36:2). Despite Israel being called to devote the Canaanites to complete destruction (Deut. 20:17) and the Mosaic ban on mixed marriages (Deut. 7:3-4) (Ezra 9:1) (Mal. 2:11) intermarriage became common amongst Israel and the Hittites (Judges 3:5-6) (1 Kings 11:1) This, is why Ezekiel condemned Israel's morals and race, by exclaiming. "Your mother was a Hittite and your father an Amorite." (Ezek. 16:3, 45). Scripture regularly lists Hittites among the peoples of Canaan.

(Gen. 15:20) (Exod. 3:8, 17) (Num. 13:29) (Josh. 11:3) (Deut. 7:1) (Deut. 20:17).

HITTITES

See Heth, and the Hittites. (above).

HIVITES

The word Hivites comes from the Hebrew word (*chavvah*) it literally means a villager. They were a nation that descended from Canaan the son of Ham the son of Noah (Gen. 10:15-17). The Hivites were established as one of the seven Canaanite nations when Joshua led the Israelites into the land of Canaan. Shechem a Hivite raped Dinah the daughter of Jacob and Leah and the full blood sister of Simon and Levi. (Gen. 34). Jacob's brother Esau took Oholibamah (Aholibamah in KJV) the Hivite as a wife for himself (Gen. 36:2). The Hivites were one of the nation's the LORD left, to test Israel to know whether they would obey the commandments of the LORD.

The people of Israel lived among the Hivites (and other nations of Canaan) and not only took their daughters to themselves for wives and gave their own daughters to their sons, but also served their gods. (Judges 3:1-6) and thereby grossly failed the test. (Judg. 3:1-6). When David ordered his ill-fated census, the Hivites were still around in the north of Israel (2 Sam. 24:7 and when Solomon began building the Temple of God, he forced the Hivites to work as labourers. (1 Kings 9:20-21). The Hivite inhabitants of Gibeon feared that Israel would destroy them so they acted with cunning and deceived the elders of Israel into making a covenant of peace with them. When Joshua discovered their deception, he did not kill them, but made them servants to Israel. (Josh. 9:3-27) they were the only city that made peace with Israel. (Josh. 11:19).

HOLON

A town in the hill country of Judah (Josh. 15:51) probably in the plain of Moab near Medeba (Jer. 48:21), the exact site is unknown. It was assigned to the Levites called Hilan in (1 Chron. 6:58) Khirbet 'Alin.

HOREB (MOUNT)

Horeb (*Hebrew Choreb from Hebrew charab*), Choreb means desolate, it is an alternate name for Mount Sinai a mountain in the Sinai Peninsula in Arabia east of the Red Sea. Charab, means to parch (through drought) and by analogy to desolate, destroy and kill. It carries the idea of being decayed, to be desolate, to destroy, to dry up and make waste.

(Exod. 3:1) (Exod. 17:6) (Exod. 33:6) (Deut. 1:2, 6, 19) (Deut. 4:10, 15) (Deut. 5:2) (Deut. 9:8) (Deut. 29:1) (1 King's 8:9) (1 Kings 19:1-21) (2 Chronicles 5:10) (Psalm 106:19) (Malachi 4:4).

Moses went up Mount Horeb to receive the "Tablets of the Covenant the LORD" made with Israel (Deut. 9:8) and remained on Mount Horeb forty days and forty nights. (Deut. 9:9) while Moses was on Mount Horeb Israel acted corruptly and made a golden calf to worship (Deut. 9:12) they provoked the LORD to wrath and the LORD was so angry with them that he was ready to destroy the nation of Israel (Deut. 9:1-28)

HORITES

The Horites (Gen. 14:6) in their hill country of Seir as far as El-paran on the border of the wilderness. The Horites were perhaps a Shemite tribe and original inhabitants of Mount Seir, where they dwelt in caves. These caves are still to be seen in Petra and other places nearby. The entire region of Mount Seir stretches between the Salt Sea and the Elanitic Gulf. The word Horite comes from the Hebrew word (*chowr*) it literally means cave dweller and carries the idea of a hole, a den and a cave. We don't know a lot about their history, but we do know that they lived in the caves found in the mountain range of Mount Seir and were the original inhabitants of the land of Seir before it became known as Edom. Many Horites who survived intermarried with the Edomites and were absorbed by them. The following verses show that the Horites were the natives of Mount Seir before the Edomites took possession of the land: -

- The Horites also lived in Seir formerly, but the people of Esau dispossessed them and destroyed them from before them and settled in their place, as Israel did to the land of their possession, which the LORD gave to them.) (Deut. 2:12).
- The LORD destroyed the Horites who lived in Seir before the people of Esau, and they dispossessed them and settled in their place even to this day. (Deut. 2:22).

The genealogy in (Gen. 36:20-23) shows that the Edomite's married the sons and daughters of the Horite's and that the government, the authority and rule of the Horites was superseded by the government, the authority and rule of the Edomite's. For the wives and a list of Esau's sons, see:

- Genesis chapter thirty-six in, Commentary OT (ON WEBSITE MENU).

HOR-HAGGIDGAD

An Israelite campsite in wilderness between Bene Jaakan and Jotbathah, called Gudgodah in (Deut. 10:7), the exact location is unknown.

HORMAH

Village in Negev allotted to Judah and then to Simeon (Josh. 15:30) (Josh. 19:4) (1 Chron. 4:30), the exact location is unknown, possibly el-Iraq about nine miles from Beersheba. The town formerly had been called Zephath (Num. 21:3) (Josh. 12:14) (Judges 1:17). It was here the Israelites were first defeated by Canaanites, but later captured and destroyed (Num. 14:45) (Deut. 1:44) and David sent booty to its inhabitants (1 Sam. 30:30)

HOR (MOUNT HOR)

A conspicuous mountain on the edge of the land of Edom (Negev) The exact location is unknown, possibly forty miles south west of Beer Sheba probably a day's march north or north east of Kadesh-Barnea. It was the Israelite campsite during wilderness wanderings and when Aaron died he was buried at Hor. (Num. 20:22-29) (Num. 33:37-41) (Duet. 32:50).

HORONAIM

Horonaim comes from the Hebrew word (*Choronayim*) it literally means, double cave-town. It was a town of Moab not far from Zoar. (Isaiah 15:5) (Jer. 48:3, 5, 34), but since the region abounds to this day with caves used for dwellings the exact location of where it was situated is uncertain.

HOSAH

Village on north border of Asher (Josh. 19:29), the exact location is unknown, possibly in Lebanon, approximately three miles from Tyre near the Mediterranean.

HOSHAIAH

Hoshaiah means, Jehovah has saved, it refers to the following two men:

- The man who led half the princes of Judah and walked behind the chorus at the dedication of the wall. (Neh. 12:32).
- The father of Jezaniah (Jer. 42:1) or Azariah (Jer. 43:2), who opposed Jeremiah after the fall of Jerusalem (Jer. 42:1-43:7), see ASV, RSV. If Jaazaniah of (2 Kings 25:23) (Jer. 40:8) is the same Jezaniah, this Hoshaiah was a Maacathite.

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HOSEA

Hosea, means, salvation, of all the prophetic material contained in the Old Testament, the writings of Hosea were the only ones to emerge from the Northern Kingdom of Israel. This notable eighth century B. C. prophet lived during a period of great national anxiety. He was born during the reign of Jeroboam 2 (786-746 B.C.), the last great king of Israel. According, to the superscription of Hosea's book (Hosea 1:1) he exercised his prophetic ministry in Israel when the following kings reigned in Judah:

- Uzziah (c 783-743 BC.).
- Jotham (c 742-735 BC.).
- Ahaz (c 735-715 BC.).
- Hezekiah (c 715-686 BC.).

While Hosea made no mention of the events referred to in (Isaiah 7:1) and (2 Kings 16:5), he certainly experienced the raids on the Assyrian ruler Tiglath-pileser 111 on Galilee and Transjordan in 733 BC.

An age of material prosperity: the time of Hosea was marked by great material prosperity. Under Jeroboam 11 the Northern Kingdom of Israel experienced a degree of economic and commercial development unknown since the early days of the United Kingdom.

Hosea gifted in visions: Hosea was an educated man perhaps from a town in Ephraim or Manasseh. He was gifted with intellectual qualities and profound spiritual visions which enabled him to comprehend the significance of the troublesome events of his time and remind wayward, sinful Israel of God's love towards them.

The religious life of Israel: ever since the days of Joshua the religious life of the Israelites had been dominated by the influence of corrupt Canaanite worship. Archaeological discoveries in northern Syria have uncovered a great deal of information about the religion of the Canaanites, who had occupied Palestine from an early period (Genesis 12:6). This seductive worship had already gained a firm foothold in Israelite religious life before the period of the Judges, and by the time of Amos and Hosea Canaanite cult-worship had become the religion of the masses. The deities that were chiefly worshipped were the fertility god Baal (from a word meaning, lord, master or husband) and his partner Anat (sometimes known as Asherah or Ashtoreth), a savage, sensual female. Both deities were often worshipped under the form of bulls and cows, so that when Jeroboam 1 set up two golden calves one at Dan and the other at Bethel (1 Kings 12:28), that were very similar, to the one Aaron set up at Mount Sinai (1 Kings 12:28-29) he was at the same time (consciously or unconsciously) encouraging the people to indulge in the fertility religion of Canaan. The cultic rites were celebrated several times each year, and were marked by drunkenness, ritual prostitution, acts of violence and indulgence in pagan forms of worship at the shrines. The wide spread prevalence of cultic prostitution is evident from the fact that in Jeremiah's day, a century after the time of Hosea, prostitution flourished in the temple precincts. (2 Kings 23:7). Hosea saw that this form of worship was the exact opposite of what God desired of His people. The emphasis of the Sinaitic covenant was upon the exclusive worship of Jehovah by a nation holy unto the LORD. However, the religious life of the covenant people had degenerated to the point of becoming identified with the shameless immoral worship of the pagan Canaanite deities. The emphasis upon unbridled sexual activity coupled with excessive indulgence in alcohol was sapping the vitality not only of the Canaanites, but also of Israel. All this, carried out against a background of magic and pagan mythology, was vastly removed from the purity of worship contemplated in the Sinai covenant.

Hosea's calling: it was Hosea's primary duty to recall wayward Israel to its obligations under the covenant made at Sinai. On that occasion Israel, had voluntarily made an agreement with God which involved surrender, loyalty and obedience and by doing so become God's son (Hosea 11:1) (cf Exod. 4:22) by adoption and God's grace. Hosea saw that it was important to emphasize that for them to remain as the children of God and in fellowship with Him they not only had to willingly obey God's laws and statutes laid out in the covenant that they had agreed to do, but also had to forsake their wicked ways and pagan gods. This, is why Isaiah stressed that Israel was God's Bride (Hosea 2:7, 16, 19) and used the marriage relationship to demonstrate the willingness and goodness a Bride has toward her lover.

Hosea's life was a parable for all to see: Hosea's own marital experience (Hosea chapter 1-3) was made a parable for all to see. He was not only commanded to marry a woman (Gomer) who would afterward be unfaithful and to have children by her, but also commanded to give them symbolic names indicating God's displeasure with Israel. After Gomer had pursued her lovers (even though in a married relationship) she was to be brought back and with patient love re-admitted to Hosea's home and wait in repentance and grief for the time of restoration to full favour. This was a clear picture of wayward Israel in their relationship with God, and showed the unending faithfulness of the Almighty LORD God.

Hosea chapters four to fourteen: is a condemnation of Israel spoken at various times from the later days of Jeroboam 2 up to about 730 BC.

An analysis of the chapters of the book:

One to three: Hosea's unhappy marriage and its results.

Four: the priests condone immorality.

Five: Israel's sin will be punished unless they repent.

Six: Israel's sin is on-going and their repentance half-hearted.

Seven: the inner depravity and outward decay of Israel.

Eight: the nearness of judgment.

nine: the impending calamity.

Ten: Israel's guilt and punishment.

Eleven: God pursues Israel with love.

Twelve to fourteen: an exhortation to repentance, with promised restoration.

HUKKOK

Town on west border of Naphtali (Josh. 19:34), the exact location is unknown, possibly twelve miles from Acco.

HOUSE OF THE FOREST

In the book of Isaiah, we read:

- The LORD has taken away the covering of Judah. In that day you looked to the weapons of the House of the Forest. (Isaiah 22:8).

With the words, "in that day you looked to the weapons of the house of the forest," Isaiah is predicting an Assyrian invasion which is still yet future. It is better read "In that day you will look." He is saying that in the day the covering of Judah is taken away they will look to the weapons of the house of the forest which based upon the following verses appears to have been a building in which they stored their weapons of war.

- Solomon built the House of the Forest of Lebanon. Its length was a hundred cubits and its breadth fifty cubits and its height thirty cubits, and it was built on four rows of cedar pillars, with cedar beams on the pillars. (1 Kings 7:2).
- Solomon made 300 shields of beaten gold; three minas of gold went into each shield. And the king put them in the House of the Forest of Lebanon. (1 Kings 10:17).

The expression, "the house of the forest of Lebanon," does not mean it was built in Lebanon, for it was in Jerusalem; it is stated this way because the great quantity of cedar it is built of that came from Lebanon. This vast storehouse of weapons was now the principal reliance of the inhabitants of Jerusalem against the invading armies of Sennacherib. Although Hezekiah was commended for his trust in God, yet the generality of the people looked to their own strength rather than put their trust in God they put their trust in human forces and weapons of war and in fortifying their city and checking what weapons of war they had in the storeroom and what condition they were in rather than looking to God who was their King and protector.

HYMENAUS

Humenaios (also hymenael and Hymenaeus). Humenaios is from Hebrew (*Humen*) meaning the god of weddings, he was an opponent of Christianity and a false teacher (1 Tim. 1:20) (2 Tim. 2:16-17). These are the only verses that cite Hymenaeus.

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.

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