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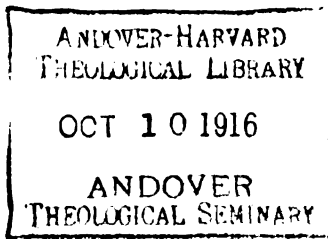
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(2) (חַדְחַדְ, *hādhadh*): A king of Edom, son of Be-dad (Gen 36 35.36 || 1 Ch 1 46.47), "who smote Midian in the field of Moab," and whose "city was Avith."

(3) Another king of Edom, written "Hadar" in Gen 36 39 by a copyist's mistake, but "Hadad" in the || passage 1 Ch 1 50.51. His city was Pau or Pai.

(4) A member of the royal family of Edom in David's time, who as a child escaped Joab's slaughter of the Edomites, and fled to Egypt. On David's death he returned to Edom, where he made trouble for Solomon by stirring up the Edomites against the rule of Israel (1 K 11 14-22.25).

(5) The supreme god of Syria, whose name is found in Scripture in the names of Syrian kings, Benhadad, Hadadezer. The god Hadad (=perhaps, "maker of loud noise") is mentioned in Assyrian inscriptions, and called on the monolith of Shalmaneser "the god of Aleppo." In the Assyrian inscriptions he is identified with the air-god Rammon or Rimmon. The union of the two names in Zec 12 11 suggests this identity, though the reference is uncertain, some regarding Hadadrimmon as the name of a place, others as the name of the god—"Hadad [is] Rimmon." The name "Hadad" is found in various other forms: Adad, Dadu, and Dadda. See A. H. Sayce in *HDB* s.v. "Hadad."

GEORGE RICE HOVEY

**HADADEZER**, had-ad-ē'zēr (חַדְדַּזְרַ, *hādhadh'ezēr*; so 2 S 8; 1 K 11 23, but חַדְדַּזְרַ, *hādhar'ezēr*, 2 S 10; 1 Ch 18): Mentioned in connection with David's wars of conquest (2 S 8 3 ff; 2 S 10 1-19; 1 Ch 18 3 ff); was king of Zobah in Syria. The exact position and size of this Syrian principality are uncertain, but it seems to have extended in David's time southward toward Ammon and eastward to the Euphrates. When the Ammonites had put themselves in the wrong with David by the insult done to his ambassadors (2 S 10 1-5) they summoned to their aid against the incensed king of Israel the Syrians of various adjoining principalities, among them the Syrians of Zobah under Hadadezer, the son of Rehob. The strategy of Joab, who set the force under command of Abishai his brother in array against the Ammonites, and himself attacked the Syrian allies, won for Israel a decisive victory. Not content with this result, Hadadezer gathered together another Syrian force, summoning this time also "the Syrians that were beyond the River" (2 S 10 16), with Shobach the captain of his host at their head. On this occasion David himself took command of the Israelitish forces, and again defeated them near Helam, Shobach being left dead on the field. Hadadezer and his Syrian vassals, finding resistance hopeless, "made peace with Israel, and served them" (2 S 10 19). For the name Hadad- or Hadarezer, see **BENHADAD**.

LITERATURE.—Winckler, *Geschichte Israels*, I, 137 ff; McCurdy, *HPM*, 204; Maspéro, *The Struggle of the Nations*, 731.

T. NICOL

**HADADRIMMON**, hā-dad-rim'on, had-ad-rim'on (חַדְדַּרִּמּוֹן, *hādhadh rimmōn*): A name which occurs, along with Megiddon, in Zec 12 11. It was long thought that this was a place in the plain of Megiddo, and that the mourning referred to was that for Josiah, slain in battle with Pharaoh-necho (2 K 23 29). This last, however, was certainly at Jerus. Jerome (*Comm. on Zec*) identifies Hadadrimmon with Maximianopolis, a village near Jezreel, probably Legio, the ancient Megiddo. Possibly, however, the form "Hadadrimmon" has arisen through the combination of two divine names; and the weeping may be that for Tammuz (Ezk 8

14), with whom the old Sem deity had become confused in the popular mind. W. EWING

**HADAR**, hā'dar (Gen 36 39). See **HADAD** (3).

**HADAREZER**, had-ar-ē'zēr. See **HADADEZER**.

**HADASHAH**, ha-dā'sha, had'a-sha (חֲדָשָׁה, *hādhashāh*, "new"): A town in the Shephelah of Judah, named with Zenan and Migdal-gad (Josh 15 37). According to the Mish (*Ērūbhīn*, v. 6), it was the smallest town in Judah. It is not identified.

**HADASSAH**, ha-das'a (חֲדַסָּה, *hādhasāh*, "myrtle"): The Heb name (Est 2 7) formerly borne by **ESTHER** (q.v.).

**HADATTAH**, ha-dat'a (חֲדַתָּה, *hādhattāh*, "new"): See **HAZOR**.

**HADES**, hā'dēz (ᾍδης, *Haidēs*, ᾍδης, *haidēs*, "not to be seen"): Hades, Gr originally *Haidou*, in genitive, "the house of Hades," then, as nominative, designation of the abode of the dead itself. The word occurs in the NT in Mt 11 23 (|| Lk 10 15); 16 18; Lk 16 23; Acts 2 27.31; Rev 1 18; 6 8; 20 13 f. It is also found in *TR* 1 Cor 15 55, but here the correct reading (Tischendorf, WH, RV) is probably *Thánate*, "O Death," instead of *Haidē*, "O Hades." AV renders "Hades" by "hell" in all instances except 1 Cor 15 55, where it puts "grave" (m "hell") in dependence on Hos 13 14. RV everywhere has "Hades."

In the LXX Hades is the standing equivalent for Sheol, but also translates other terms associated with death and the state after it.

**1. In OT:** The Gr conception of Hades was that of a locality receiving into itself all the dead, but divided into two regions,

one a place of torment, the other of blessedness. This conception should not be rashly transferred to the NT, for the latter stands not under the influence of Gr pagan belief, but gives a teaching and reflects a belief which model their idea of Hades upon the OT through the LXX. The OT Sheol, while formally resembling the Gr Hades in that it is the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave as abnormal facts following in the wake of sin. The OT thus concentrates the partial light it throws on the state after death on the negative, undesirable side of the prospect apart from redemption. When in the progress of OT revelation the state after death begins to assume more definite features, and becomes more sharply differentiated in dependence on the religious and moral issue of the present life, this is not accomplished in the canonical writings (otherwise in the apocalyptic literature) by dividing Sheol into two compartments, but by holding forth to the righteous the promise of deliverance from Sheol, so that the latter becomes more definitely outlined as a place of evil and punishment.

The NT passages mark a distinct stage in this process, and there is, accordingly, a true basis in Scripture for the identification in a

**2. In NT:** certain aspect of Sheol—Hades—with **Hades** hell as reflected in AV. The theory

according to which Hades is still in the NT the undifferentiated provisional abode of all the dead until the day of judgment, with the possibility of ultimate salvation even for those of its inmates who have not been saved in this life, is neither in

harmony with the above development nor borne out by the facts of NT usage. That dead believers abide in a local Hades cannot be proven from 1 Thess 4 16; 1 Cor 15 23, for these passages refer to the grave and the body, not to a gathering-place of the dead. On the other hand Lk 23 43; 2 Cor 5 6-8; Phil 1 23; Rev 6 9; 7 9 ff; 15 2 ff teach that the abode of believers immediately after death is with Christ and God.

It is, of course, a different matter, when Hades, as not unfrequently already the OT Sheol, designates not the *place* of the dead but the *state* of death or disembodied existence. In this sense even the soul of Jesus was in Hades according to Peter's statement (Acts 2 27.31—on the basis of Ps 16 10). Here the abstract sense is determined by the parallel expression, "to see corruption." None the less from a comparatively early date this passage has been quoted in support of the doctrine of a local descent of Christ into Hades.

The same abstract meaning is indicated for Rev 20 13. Death and Hades are here represented as delivering up the dead on the eve of 4. Rev 20: the final judgment. If this is more 13; 6:8; than a poetic duplication of terms, 1:18 Hades will stand for the personified state of death, Death for the personified cause of this state. The personification appears plainly from ver 14: "Death and Hades were cast into the lake of fire." In the number of these "dead" delivered up by Hades, believers are included, because, even on the chiliastic interpretation of vs 4-6, not all the saints share in the first resurrection, but only those "beheaded for the testimony of Jesus, and for the word of God," i.e. the martyrs. A similar personifying combination of Death and Hades occurs in Rev 6 8 ("a pale horse: and he that sat upon him, his name was Death; and Hades followed with him"). In Rev 1 18, on the other hand, Death and Hades are represented as prisons from which Christ, in virtue of His own resurrection, has the power to deliver, a representation which again implies that in some, not necessarily local, sense believers also are kept in Hades.

In distinction from these passages when the abstract meaning prevails and the local conception is in abeyance, the remaining references 5. Lk 16:23 are more or less locally conceived. Of these Lk 16 23 is the only one which might seem to teach that recipients of salvation enter after death into Hades as a place of abode. It has been held that Hades is here the comprehensive designation of the locality where the dead reside, and is divided into two regions, "the bosom of Abraham" and the place of torment, a representation for which Jewish parallels can be quoted, aside from its resemblance to the Gr bisection of Hades. Against this view, however, it may be urged, that if "the bosom of Abraham" were conceived as one of the two divisions of Hades, the other division would have been named with equal concreteness in connection with Dives. In point of fact, the distinction is not between "the bosom of Abraham" and another place, as both included in Hades, but between "the bosom of Abraham" and Hades as antithetical and exclusive. The very form of the description of the experience of Dives: "In Hades he lifted up his eyes, being in torments," leads us to associate Hades as such with pain and punishment. The passage, therefore, does not prove that the saved are after death in Hades. In further estimating its bearing upon the problem of the local conditions of the disembodied life after death, the parabolic character of the representation must be taken into account. The parable is certainly not intended to give us topographical information about

the realm of the dead, although it presupposes that there is a distinct place of abode for the righteous and wicked respectively.

The two other passages where Hades occurs in the teaching of Our Lord (Mt 11 23 || Lk 10 15; and Mt 16 18) make a metaphorical 6. Mt 11:23 use of the conception, which, however, is based on the local sense. In the former utterance it is predicted of Capernaum that it shall in punishment for its unbelief "go down unto Hades." As in the OT Sheol is a figure for the greatest depths known (Dt 32 22; Isa 7 11; 57 9; Job 11 8; 26 6), this seems to be a figure for the extreme of humiliation to which that city was to be reduced in the course of history. It is true, ver 24, with its mention of the day of judgment, might seem to favor an eschatological reference to the ultimate doom of the unbelieving inhabitants, but the usual restriction of Hades to the punishment of the intermediate state (see below) is against this.

In the other passage, Mt 16 18, Jesus declares that the gates of Hades shall not *katsichuein* the church He intends to build. The 7. Mt 16:18 vb. *katsichuein* may be rendered, "to overpower" or "to surpass." If the former be adopted, the figure implied is that of Hades as a stronghold of the power of evil or death from which warriors stream forth to assail the church as the realm of life. On the other rendering there is no reference to any conflict between Hades and the church, the point of comparison being merely the strength of the church, the gates of Hades, i.e. the realm of death, serving in common parlance as a figure of the greatest conceivable strength, because they never allow to escape what has once entered through them.

The above survey of the passages tends to show that Hades, where it is locally conceived, is not a provisional receptacle for all the dead, but plainly associated with the punishment of the wicked. Where it comes under consideration for the righteous there is nothing to indicate a local sense. On 1 Pet 3 19; 4 6 (where, however, the word "Hades" does not occur), see arts. ESCHATOLOGY OF THE NT; SPIRITS IN PRISON.

The element of truth in the theory of the provisional character of Hades lies in this, that the NT never employs it in connection 8. Not a with the final state of punishment, as Final State subsequent to the last judgment. For this GEHENNA (q.v.) and other terms are used. Dives is represented as being in Hades immediately after his death and while his brethren are still in this present life. Whether the implied differentiation between stages of punishment, depending obviously on the difference between the disembodied and reëmbodied state of the lost, also carries with itself a distinction between two places of punishment, in other words whether Hades and Gehenna are locally distinct, the evidence is scarcely sufficient to determine. The NT places the emphasis on the eschatological developments at the end, and leaves many things connected with the intermediate state in darkness. GEERHARDUS VOS

**HADID**, hā'did (הַדִּיד, *hādīdīd*): A city in Benjamin (Neh 11 33 f) named with Lod and Ono (Ezr 2 33; Neh 7 37), probably identical with Adida (LXX Ἀδιδά, *Hadidá*) of 1 Macc 12 38; 13 13, "over against the plain," which was fortified by Simon Maccabaeus. It is represented by the modern *el-Hadītheh*, about 3 miles N.E. of Lydda.

**HADLAI**, had'li, had'lā-I (הַדְּלָי, *hadhlāy*, "resting"): An Ephraimite (2 Ch 28 12), father of Amasa, who was one of the heads of the tribe in the time of Pekah, king of Israel.