

## ~HORN (722)

[Hebrew, *qe'ren*, Greek, *ke'ras*]

### .. Musical And Signaling Instruments

### .. Horns Of Altars

### .. Figurative Usage

- Animal horns were used in Israel as vessels for oil, as drinking flasks, as inkhorns and containers for cosmetics, and as musical or signaling instruments.
- Eventually Yehowah said to Samuel; For how long will you be mourning for Saul, while I, on the other hand, have rejected him from ruling as king over Israel? Fill your **horn** with oil and go. I shall send you to Jesse the Bethlehemite, because I have provided among his sons a king for myself. (1 Samuel 16:1)
- Accordingly Samuel took the **horn** of oil and anointed him in the midst of his brothers. And the spirit of Yehowah began to be operative upon David from that day forward. Later Samuel rose and went his way to Ramah. (1 Samuel 16:13)
- Zadok the priest now took the **horn** of oil out of the tent and anointed Solomon, and they began to blow the **horn**, and all the people broke out saying; Let King Solomon live! (1 Kings 1:39)
- And, look! There were six men coming from the direction of the upper gate that faces to the north, each one with his weapon for smashing in his hand, and there was one man in among them clothed with linen, with a secretary's **inkhorn** at his hips, and they proceeded to come in and stand beside the copper altar. (Ezekiel 9:2)

## See Also SECRETARY'S INKHORN

### .. Musical And Signaling Instruments

- The Hebrew word *qe'ren* is the general designation for an animal's **horn**.
- At that Abraham raised his eyes and looked and there, deep in the foreground, there was a ram caught by its **horns** in a thicket. So Abraham went and took the ram and offered it up for a burnt

offering in place of his son. (**Genesis 22:13**)

- It is used once to refer to a wind instrument, namely, in the expression, **horn of the ram**, Hebrew, *qer'en* found at;
- And it must occur that when they sound with the **horn of the ram**, when you hear the sound of the **horn**, all the people should shout a great war cry, and the wall of the city must fall down flat, and the people must go up, each one straight before him. (**Joshua 6:5**)
- This expression is put in parallel with the Hebrew word *shoh-phar'*, **horn**, a term always referring to a rams **horn** used as a musical instrument.
- The modern *shoh-phar'* is a **hollow rams horn** about 36 centimeters (14 inches) long, straightened by heat but curved upward at the bell end. It has a separate mouthpiece to facilitate blowing. The *shoh-phar'* of Bible times, it is thought, had no separate mouthpiece, and according to the Talmud, the rams horn was not straightened but left crooked.
- The *shoh-phar'* was basically used as a signaling instrument. It assembled the Israelite forces, sometimes sounded the **alarm signal** against a city to be attacked, and directed other maneuvers in warfare.
- And it came about that when he got there he began blowing the **horn** in the mountainous region of Ephraim, and the sons of Israel began going down with him out of the mountainous region, he being at their head. (**Judges 3:27**)
- And Yehowah's spirit enveloped Gideon so that he went blowing the **horn**, and the Abi-ezrites got to be called together after him. (**Judges 6:34**)
- Joab now blew the **horn**, and all the people came to a halt and did not continue chasing after Israel anymore, and they did not renew the fighting anymore. (**2 Samuel 2:28**)
- Blow a **horn** in Zion, O men, and shout a war cry in my holy mountain. Let all the inhabitants of the land get agitated, for the day of Yehowah is coming, for it is near! (**Joel 2:1**)
- A day of **horn** and of alarm signal, against the fortified cities and

against the high corner towers. (**Zephaniah 1:16**)

- In case of enemy attack, the *shoh-phar'* gave warning.
- And the builders were girded, each one with his sword upon his hip, while building, and the one to blow the **horn** was alongside me. (**Nehemiah 4:18**)
- And I proceeded to say to the nobles and the deputy rulers and the rest of the people; The work is large and extensive, and we are spread about upon the wall far apart from one another. (**Nehemiah 4:19**)
- In the place where you hear the sound of the **horn**, there is where you will collect yourselves together to us. Our God himself will fight for us. (**Nehemiah 4:20**)
- Being just a signaling instrument in battle, the sound of 300 of these **horns** would, under normal circumstances, indicate an army of considerable size.
- So when the Midianites heard the **horns** blown by everyone in Gideon's band of 300 men, the whole camp got on the run, terror stricken.
- And it came about that as soon as Gideon heard the relating of the dream and its explanation, he began to worship. After that he returned to the camp of Israel and said; Get up, for Yehowah has given the camp of Midian into your hand. (**Judges 7:15**)
- Then he divided the three hundred men up into three bands and put **horns** in the hands of all of them and large empty jars, and torches inside the large jars. (**Judges 7:16**)
- And he went on to say to them; You should learn from watching me, and that is how you should do. And when I am come to the edge of the camp, it must also occur that just as I shall do, so you will do. (**Judges 7:17**)
- When I have blown the **horn**, I and all who are with me, you also must blow the horns, you too, round about all the camp, and you must say; Yehowah's and Gideon's! (**Judges 7:18**)
- In time Gideon came with the hundred men who were with him

- to the edge of the camp at the start of the middle night watch. They had just got through posting the sentries. And they proceeded to blow the **horns**, and there was a dashing to pieces of the large water jars that were in their hands. (**Judges 7:19**)
- At that the three bands blew the **horns** and shattered the large jars and took fresh hold on the torches with their left hand and with their right hand on the **horns** to blow them, and they began calling out; Yehowah's sword and Gideon's! (**Judges 7:20**)
  - All the while they kept standing each one in his place all around the camp, and the whole camp got on the run and broke out into shouting and went fleeing. (**Judges 7:21**)
  - And the three hundred continued to blow the **horns**, and Yehowah proceeded to set the sword of each one against the other in all the camp, and the camp kept up their flight as far as Beth-shittah, on to Zererah, as far as the outskirts of Abel-meholah by Tabbath. (**Judges 7:22**)
  - In addition to the **horns** announcing every new moon, it proclaimed the year of Jubilee and added to the joyful spirit of other occasions.
  - On the new moon, blow the **horn**, on the full moon, for the day of our festival. (**Psalms 81:3**)
  - And you must count for yourself seven Sabbaths of years, seven times seven years, and the days of the seven Sabbaths of years must amount to forty-nine years for you. (**Leviticus 25:8**)
  - And you must cause the **horn** of loud tone to sound in the seventh month on the tenth of the month, on the day of atonement you people should cause the horn to sound in all your land. (**Leviticus 25:9**)
  - And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (**Leviticus 25:10**)
  - And David and all the house of Israel were bringing up the ark of Yehowah with joyful shouting and sound of **horn**. (**2 Samuel 6:15**)

- So they swore to Yehowah with a loud voice and with joyful shouting and with the trumpets and with **horns**. (2 Chronicles 15:14)
- When Yehowah stated the terms of the Law covenant, the miraculous sound of a **horn** was **one of the features of the spectacle at Mount Sinai**.
- And on the third day when it became morning it came about that thunders and lightnings began occurring, and a heavy cloud upon the mountain and a very loud sound of a **horn**, so that all the people who were in the camp began to tremble. (Exodus 19:16)
- Moses now brought the people out of the camp to meet the true God, and they went taking their stand at the base of the mountain. (Exodus 19:17)
- And Mount Sinai smoked all over, due to the fact that Yehowah came down upon it in fire, and its smoke kept ascending like the smoke of a kiln, and the whole mountain was trembling very much. (Exodus 19:18)
- When the sound of the **horn** **became continually louder and louder**, Moses began to speak, and the true God began to answer him with a voice. (Exodus 19:19)
- Now all the people were seeing the thunders and the lightning flashes and the sound of the **horn** and the mountain smoking. When the people got to see it, then they quivered and stood at a distance. (Exodus 20:18)
- To proclaim the beginning and the end of the Sabbath with the **shoh-phar'** appears to have been a custom established before the **Common Era**.
- Israelites of all stations seemed to know how to use the **shoh-phar'**. The priests blew it when marching around Jericho and likely were the ones who announced the Jubilee with it.
- And seven priests should carry seven rams **horns**, before the Ark, and on the seventh day you should march round the city seven times and the priests should blow the horns. (Joshua 6:4)

- And it must occur that when they sound with the **horn** of the ram, when you hear the sound of the horn, all the people should shout a great war cry, and the wall of the city must fall down flat, and the people must go up, each one straight before him. (Joshua 6:5)
- And it came about on the seventh day that they proceeded to get up early, as soon as the dawn ascended, and they went marching round the city in this manner seven times. Just on that day they marched round the city seven times. (Joshua 6:15)
- And it came about on the seventh time that the priests blew the **horns**, and Joshua proceeded to say to the people; Shout, for Yehowah has given you the city. (Joshua 6:16)
- Then the people shouted, when they proceeded to blow the **horns**. And it came about that as soon as the people heard the sound of the horn and the people began to shout a great war cry, then the wall began to fall down flat. After that the people went up into the city, each one straight before him, and captured the city. (Joshua 6:20)
- And you must count for yourself seven Sabbaths of years, seven times seven years, and the days of the seven Sabbaths of years must amount to forty-nine years for you. (Leviticus 25:8)
- And you must cause the **horn** of loud tone to sound in the seventh month on the tenth of the month, on the day of atonement you people should cause the horn to sound in all your land. (Leviticus 25:9)
- And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (Leviticus 25:10)
- Its being sounded by Ehud, by Gideon and his 300 men, and by Joab, as well as by the watchmen, who were not necessarily Levites, indicates general familiarity with the instrument.
- And it came about that when he got there he began blowing the **horn** in the mountainous region of Ephraim, and the sons of Israel began going down with him out of the mountainous region, he being at their head. (Judges 3:27)

- And Yehowah's spirit enveloped Gideon so that he went blowing the **horn**, and the Abi-ezrites got to be called together after him. (**Judges 6:34**)
- And the three hundred continued to blow the **horns**, and Yehowah proceeded to set the sword of each one against the other in all the camp, and the camp kept up their flight as far as Beth-shittah, on to Zererah, as far as the outskirts of Abel-meholah by Tabbath. (**Judges 7:22**)
- Joab now blew the **horn**, and all the people came to a halt and did not continue chasing after Israel anymore, and they did not renew the fighting anymore. (**2 Samuel 2:28**)
- Son of man, speak to the sons of your people, and you must say to them, As regards a land, in case I bring upon it a sword and the people of the land, one and all, actually take a man and set him as their watchman. (**Ezekiel 33:2**)
- And he really sees the sword coming upon the land and blows the **horn** and warns the people. (**Ezekiel 33:3**)
- And the hearer actually hears the sound of the **horn** but he takes no warning at all, and a sword comes and takes him away, his own blood will come to be upon his own head. (**Ezekiel 33:4**)
- The sound of the **horn** he heard, but he took no warning. His own blood will come to be upon his own self. And had he himself taken warning, his own soul would have escaped. (**Ezekiel 33:5**)
- Now as regards the watchman, in case he sees the sword coming and he actually does not blow the **horn** and the people itself gets no warning at all and a sword comes and takes away from them soul, for its own error it itself must be taken away, but its blood I shall ask back from the hand of the watchman himself. (**Ezekiel 33:6**)
- The **Hebrew** term *yoh-vel'*, ram is used as a synonym of *shoh-phar'* at;
- No hand is to touch him, because he will positively be stoned or will positively be shot through. Whether beast or man, he will not live. At the blowing of the **rams horn** they themselves may

come up to the mountain. (**Exodus 19:13**)

- Where it is rendered, **rams horn**.
- That at the time that you hear the sound of the **horn**, the pipe, the zither, the triangular harp, the stringed instrument, the bagpipe and all sorts of musical instruments, you fall down and worship the image of gold that Nebuchadnezzar the king has set up. (**Daniel 3:5**)
- Because of this, at the same time as all the peoples were hearing the sound of the **horn**, the pipe, the zither, the triangular harp, the stringed instrument and all sorts of musical instruments, all the peoples, national groups and languages were falling down and worshipping the image of gold that Nebuchadnezzar the king had set up. (**Daniel 3:7**)
- You yourself, O king, set forth the command that every man that hears the sound of the **horn**, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments, should fall down and worship the image of gold. (**Daniel 3:10**)
- Now if you are ready so that when you hear the sound of the **horn**, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments, you fall down and worship the image that I have made, all right. But if you do not worship, at that same moment you will be thrown into the burning fiery furnace. And who is that god that can rescue you out of my hands? (**Daniel 3:15**)
- **Qe'ren** appears in **Aramaic** as part of the Babylonian orchestra.

**See Also TRUMPET**

## •• **Horns Of Altars**

- The **horns** of both the incense altar and the altar of sacrifice at the tabernacle were **hornlike projections** extending outward from the four corners. They were overlaid with the same material as the altar, either copper or gold.
- And you must make its **horns** upon its four corners. Its horns will proceed out of it, and you must overlay it with copper. (**Exodus**



**27:2)**

- He now made the altar of incense out of acacia wood. A cubit was its length and a cubit its width, it being foursquare, and two cubits was its height. Its **horns** proceeded out of it. (**Exodus 37:25**)
- Then he overlaid it with pure gold, its top surface and its sides round about and its **horns**, and he made a border of gold round about for it. (**Exodus 37:26**)
- The altars at Solomon's temple were probably patterned after those of the tabernacle.
- And the innermost room was twenty cubits in length, and twenty cubits in width, and twenty cubits in its height, and he proceeded to overlay it with pure gold, and to overlay the altar with cedarwood. (**1 Kings 6:20**)
- And the whole house he overlaid with gold, until all the house was completed, and all the altar that was toward the innermost room he overlaid with gold. (**1 Kings 6:22**)
- It was on the **horns** of the altar of sacrifice that Moses put some of the blood of the bull of the sin offering at the installation service to purify the altar from sin.
- Then he led up the bull of the sin offering and Aaron and his sons laid their hands upon the head of the bull of the sin offering. (**Leviticus 8:14**)
- And Moses proceeded to slaughter it and take the blood and put it with his finger upon the **horns** of the altar round about and purify the altar from sin, but the rest of the blood he poured at the base of the altar, that he might sanctify it to make atonement upon it. (**Leviticus 8:15**)
- According to Yehowah's direction, the priest was to put the blood of certain sacrifices on the **horns** of either one altar or the other, depending on the sacrifice offered.
- And the priest must put some of the blood upon the **horns** of the altar of perfumed incense before Yehowah, which is in the tent of meeting, and all the rest of the bull's blood he will pour at the

base of the altar of burnt offering, which is at the entrance of the tent of meeting. ([Leviticus 4:7](#))

- And he will put some of the blood upon the **horns** of the altar that is before Yehowah, which is in the tent of meeting, and all the rest of the blood he will pour at the base of the altar of burnt offering, which is at the entrance of the tent of meeting. ([Leviticus 4:18](#))
- And the priest must take some of the blood of the sin offering with his finger and put it upon the **horns** of the altar of burnt offering, and he will pour the rest of its blood at the base of the altar of burnt offering. ([Leviticus 4:25](#))
- And the priest must take some of its blood with his finger and put it upon the **horns** of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar. ([Leviticus 4:30](#))
- And the priest must take some of the blood of the sin offering with his finger and put it upon the **horns** of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar. ([Leviticus 4:34](#))
- And he must come out to the altar, which is before Yehowah, and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it upon the **horns** of the altar round about. ([Leviticus 16:18](#))
- Yehowah said that the sins of Judah were engraved, on the **horns** of their altars.
- The sin of Judah is written down with an iron stylus. With a diamond point it is engraved on the tablet of their heart, and on the **horns** of their altars. ([Jeremiah 17:1](#))
- Making the altars unclean and their sacrifices unacceptable, and in;
- For, in the day of my holding an accounting for the revolts of Israel against him, I will also hold an accounting against the altars of Bethel, and the **horns** of the altar will certainly be cut off and must fall to the earth. ([Amos 3:14](#))

- **Yehowah states his purpose to desecrate the altars for calf worship at Bethel by the cutting off of their **horns**.**
- **The statement at;**
- **And in case a man becomes heated against his fellow to the point of killing him with craftiness, you are to take him even from being at my altar to die. (**Exodus 21:14**)**
- **May mean that even a priest was to be executed for murder, or that the act of taking hold of the **horns** of the altar would not shield any willful murderer.**
- **And the report itself came clear to Joab, for Joab himself had inclined to follow Adonijah, although Absalom he had not inclined to follow, and Joab went fleeing to the tent of Yehowah and began to hold fast to the **horns** of the altar. (**1 Kings 2:28**)**
- **Then King Solomon was told; Joab has fled to the tent of Yehowah, and there he is beside the altar. So Solomon sent Benaiah the son of Jehoiada, saying; Go, fall upon him! (**1 Kings 2:29**)**
- **Accordingly Benaiah came to the tent of Yehowah and said to him; This is what the king has said; Come on out! But he said; No! For here is where I shall die. At that Benaiah brought word back to the king, saying; This is what Joab spoke, and this is what he answered me. (**1 Kings 2:30**)**
- **Then the king said to him; Do just as he has spoken and fall upon him, and you must bury him and remove from off me and from off the house of my father the blood undeservedly shed that Joab spilled. (**1 Kings 2:31**)**
- **And Yehowah will certainly bring back his blood upon his own head, because he fell upon two men more righteous and better than he was, and he proceeded to kill them with the sword, when my father David himself had not known of it, namely, Abner the son of Ner the chief of the army of Israel and Amasa the son of Jether the chief of the army of Judah. (**1 Kings 2:32**)**
- **And their blood must come back upon the head of Joab and upon the head of his offspring to time indefinite, but for David and for his offspring and for his house and for his throne there will come**

to be peace to time indefinite from Yehowah. (1 Kings 2:33)

- Then Benaiah the son of Jehoiada went on up and fell upon him and put him to death, and he got to be buried at his own house in the wilderness. (1 Kings 2:34)
- The altars seen in vision by Ezekiel and John had **horns**.
- And the altar hearth is four cubits, and out from the altar hearth and upward there are the four **horns**. (Ezekiel 43:15)
- And the sixth angel blew his trumpet. And I heard one voice out of the **horns** of the golden altar that is before God (Revelation 9:13)
- Say to the sixth angel, who had the trumpet; Untie the four angels that are bound at the great river Euphrates. (Revelation 9:14)

## •• Figurative Usage

- An **animal's horn** Hebrew, *qe'ren*, Greek, *ke'ras*, is a formidable weapon and Biblically was used quite often in a figurative sense, especially in the Hebrew Scriptures.
- Rulers and ruling dynasties, both the righteous and the wicked, were **symbolized by horns**, and their achieving of conquests was likened to pushing with the horns.
- As the firstborn of a bull his splendor is, and his **horns** are the horns of a wild bull. With them he will push peoples all together to the ends of the earth, and they are the tens of thousands of Ephraim, and they are the thousands of Manasseh. (Deuteronomy 33:17)
- And as for the ten **horns**, out of that kingdom there are ten kings that will rise up, and still another one will rise up after them, and he himself will be different from the first ones, and three kings he will humiliate. (Daniel 7:24)
- And I began to see in the vision, and it came about, while I was seeing, that I was in Shushan the castle, which is in Elam the jurisdictional district, and I proceeded to see in the vision, and I myself happened to be by the watercourse of Ulai. (Daniel 8:2)

- **When I raised my eyes, then I saw, and, look! A ram standing before the watercourse, and it had two horns. And the two horns were tall, but the one was taller than the other, and the taller was the one that came up afterward. (Daniel 8:3)**
- **I saw the ram making thrusts, with its horns, to the west and to the north and to the south, and no wild beasts kept standing before it, and there was no one doing any delivering out of its hand. And it did according to its will, and it put on great airs. (Daniel 8:4)**
- **And I, for my part, kept on considering, and, look! There was a male of the goats coming from the sunset upon the surface of the whole earth, and it was not touching the earth. And as regards the he-goat, there was a conspicuous horn between its eyes. (Daniel 8:5)**
- **And it kept coming all the way to the ram possessing the two horns, which I had seen standing before the watercourse, and it came running toward it in its powerful rage. (Daniel 8:6)**
- **And I saw it coming into close touch with the ram, and it began showing bitterness toward it, and it proceeded to strike down the ram and to break its two horns, and there proved to be no power in the ram to stand before it. So it threw it to the earth and trampled it down, and the ram proved to have no deliverer out of its hand. (Daniel 8:7)**
- **And the male of the goats, for its part, put on great airs to an extreme, but as soon as it became mighty, the great horn was broken, and there proceeded to come up conspicuously four instead of it, toward the four winds of the heavens. (Daniel 8:8)**
- **And out of one of them there came forth another horn, a small one, and it kept getting very much greater toward the south and toward the sunrising and toward the Decoration. (Daniel 8:9)**
- **And it kept getting greater all the way to the army of the heavens, so that it caused some of the army and some of the stars to fall to the earth, and it went trampling them down. (Daniel 8:10)**
- **The ram that you saw possessing the two horns stands for the**

kings of Media and Persia. ([Daniel 8:20](#))

- And the hairy he-goat stands for the king of Greece, and as for the great **horn** that was between its eyes, it stands for the first king. ([Daniel 8:21](#))
- And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power. ([Daniel 8:22](#))
- And in the final part of their kingdom, as the transgressors act to a completion, there will stand up a king fierce in countenance and understanding ambiguous sayings. ([Daniel 8:23](#))
- And his power must become mighty, but not by his own power. And in a wonderful way he will cause ruin, and he will certainly prove successful and do effectively. And he will actually bring mighty ones to ruin, also the people made up of the holy ones. ([Daniel 8:24](#))
- And I proceeded to raise my eyes and see, and, look! There were four **horns**. ([Zechariah 1:18](#))
- So I said to the angel who was speaking with me; What are these? In turn he said to me; These are the **horns** that dispersed Judah, Israel and Jerusalem. ([Zechariah 1:19](#))
- Furthermore, Yehowah showed me four craftsmen. ([Zechariah 1:20](#))
- At that I said; What are these coming to do? And he went on to say; These are the **horns** that dispersed Judah to such an extent that no one at all raised his head, and these others will come to set them trembling, to cast down the horns of the nations that are lifting up a horn against the land of Judah, in order to disperse her. ([Zechariah 1:21](#))
- And he has raised up a **horn** of salvation for us in the house of David his servant. ([Luke 1:69](#))
- Just as he, through the mouth of his holy prophets from of old, has spoken. ([Luke 1:70](#))
- Of a salvation from our enemies and from the hand of all those

hating us. (Luke 1:71)

- And it stood still upon the sand of the sea. And I saw a wild beast ascending out of the sea, with ten **horns** and seven heads, and upon its **horns** ten diadems, but upon its heads blasphemous names. (Revelation 13:1)
- And I saw another wild beast ascending out of the earth, and it had two **horns** like a lamb, but it began speaking as a dragon. (Revelation 13:11)
- And he carried me away in the power of the spirit into a wilderness. And I caught sight of a woman sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten **horns**. (Revelation 17:3)
- And the ten **horns** that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. (Revelation 17:12)

#### See Also BEASTS, SYMBOLIC

- In one instance Yehowah, in assuring victory to his people, said he would change the **horn** of the daughter of Zion to iron.
- Get up and thresh, O daughter of Zion, for your **horn** I shall change into iron, and your hoofs I shall change into copper, and you will certainly pulverize many peoples, and by a ban you will actually devote to Yehowah their unjust profit, and their resources to the true Lord of the whole earth. (Micah 4:13)
- Whereas Yehowah raised up the **horn** of his people, or caused it to be exalted, the wicked are warned not to lift up their **horn** arrogantly, for the **horns** of the wicked will be cut down.
- As for Yehowah, those contending against him will be terrified; Against them he will thunder in the heavens. Yehowah himself will judge the ends of the earth, that he may give strength to his king, that he may exalt the **horn** of his anointed one. (1 Samuel 2:10)
- I said to the foolish ones; Do not be foolish. And to the wicked ones; Do not exalt the **horn**. (Psalms 75:4)

- Do not exalt your **horn** on high. Do not speak with an arrogant neck. (**Psalms 75:5**)
- And all the **horns** of the wicked ones I shall cut down. The horns of the righteous one will be exalted. (**Psalms 75:10**)
- For you are the beauty of their strength, and by your goodwill our **horn** is exalted. (**Psalms 89:17**)
- On a crag will horses run, or will one plow there with cattle? For into a poisonous plant you people have turned justice, and the fruitage of righteousness into wormwood. (**Amos 6:12**)
- You who are rejoicing in a thing that is not, who are saying; Have we not in our strength taken **horns** to ourselves? (**Amos 6:13**)
- Look! I am raising up against you, O house of Israel, is the utterance of Yehowah the God of the armies, a nation, and they must oppress you people from the entering in of Hamath down to the torrent valley of the Arabah. (**Amos 6:14**)
- In expression of his feeling of complete abandonment, Job sorrowfully states; I have thrust my **horn** in the very dust.
- Sackcloth I have sewed together over my skin, and I have thrust my **horn** in the very dust. (**Job 16:15**)
- **Horn** may also be used to describe an article shaped like a horn.
- The sons of Dedan were your traders, many islands were merchants in your employ, **horns** of ivory and ebony they have paid back as gift to you. (**Ezekiel 27:15**)
- The **horns of ivory** probably refer to **elephant tusks**. At; (**Isaiah 5:1**)
- The Hebrew phrase a **horn** the son of oil, or, fatness evidently refers to a **fruitful hillside**, the **horn** being used to represent the **upward slope** of the hill. **NW Footnote**