

Concise Bible Dictionary

C

By George Morrish

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Cab

See WEIGHTS AND MEASURES.

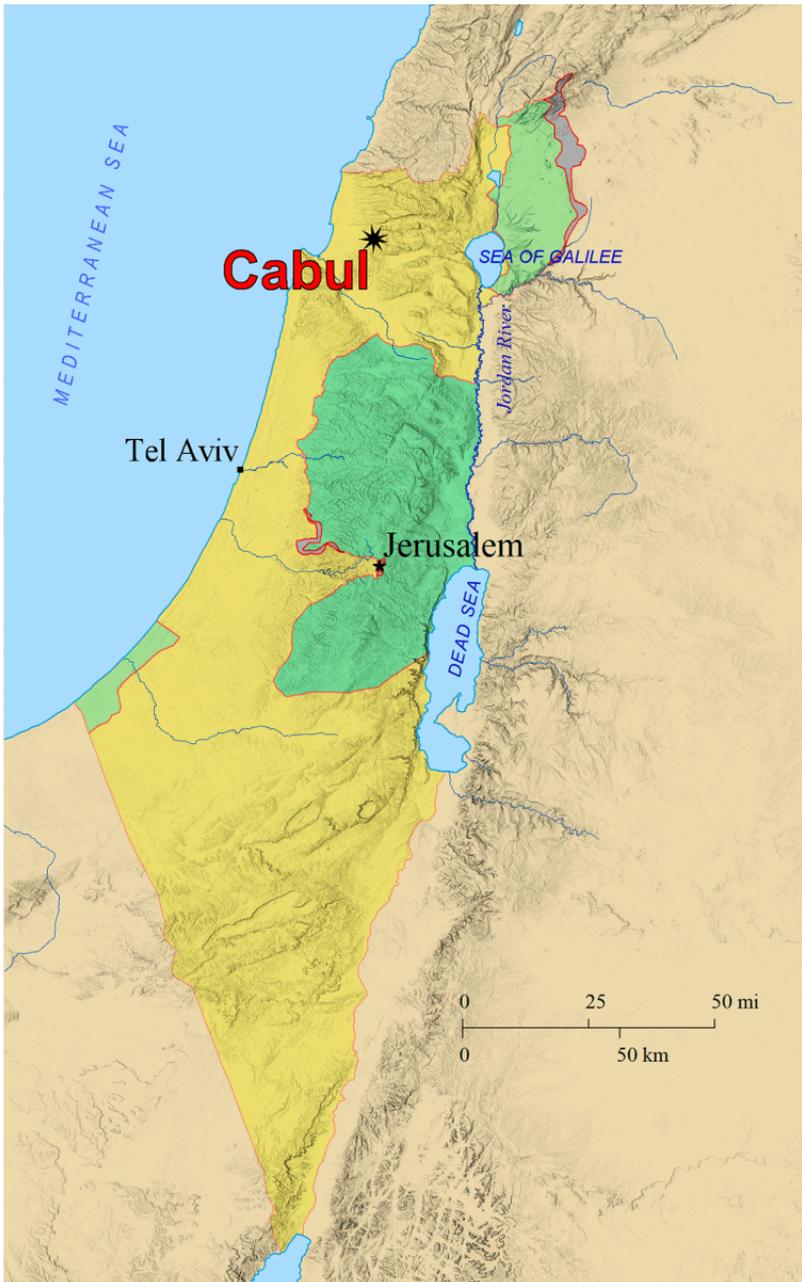
Cabbon

Town in the lowlands of Judah (Josh. 15:40).

Cabul

1. Border city of Asher (Josh. 19:27). Identified with *Kabul*, 32° 52' N, 35° 12' E.

2. Name given by Hiram king of Tīre to the twenty cities in Galilee given him by Solomon, because he was displeased with them (1 Kings 9:13). Josephus says (*Ant.* 8. 5, 3) that the meaning of the term in the Phoenician tongue was “what does not please.” Apparently Hiram returned them to Solomon (2 Chron. 8:2).



Caesar

The common title given to succeeding Roman emperors, adopted from the name of Julius Caesar (Matt. 22:17,21; Mark 12:14,16-17; Luke 2:1; John 19:12,15; Acts 25:8,21; Phil. 4:22). The history of the New Testament fell under the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero.

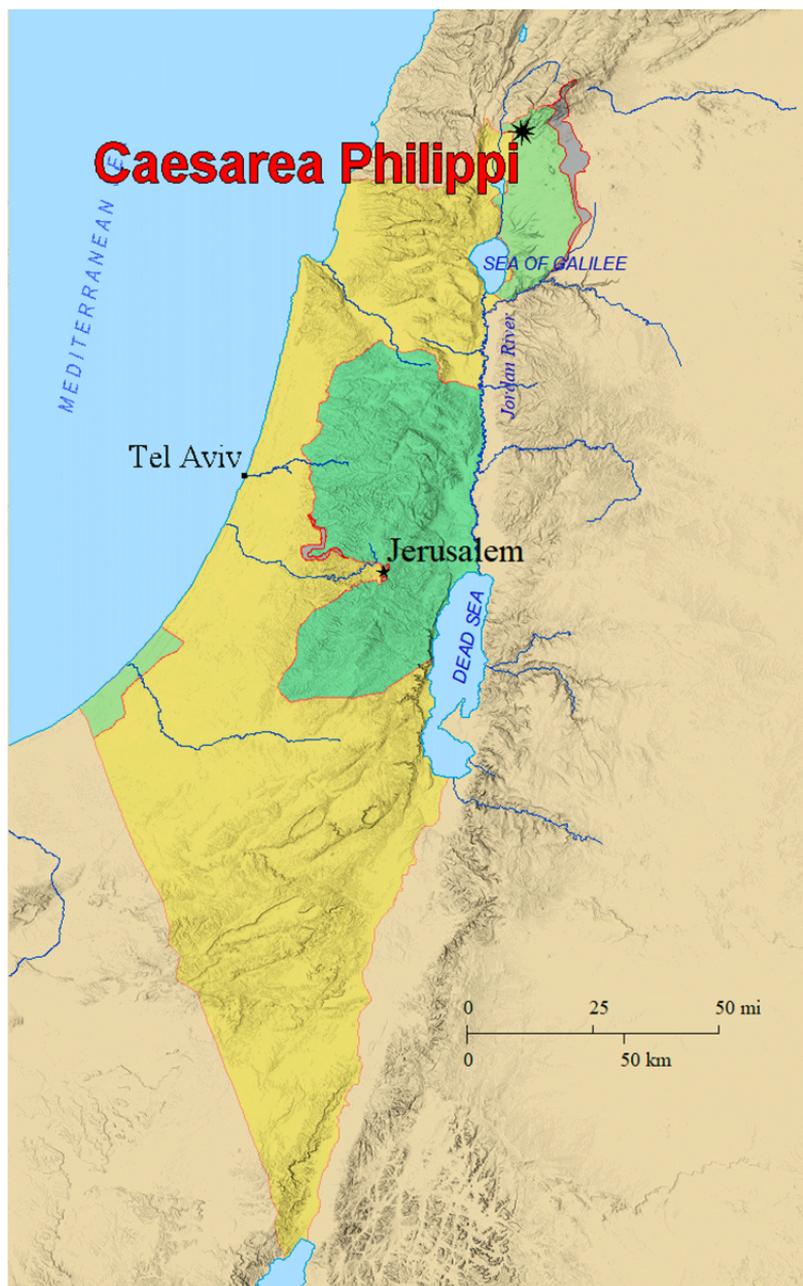
Caesarea

A sea-port on the Mediterranean, about midway between Carmel and Joppa. The city was built by Herod the Great and named after Augustus his patron. It became the seat of the governors of Palestine, and the place where their army was quartered. Paul was sent there to protect him from the intrigues of the Jews at Jerusalem (Acts 23:23,33). He was imprisoned there for two years (Acts 25:1-13). It was there that Peter opened the door to the Gentiles in the case of Cornelius and his friends (Acts 10:1, 24). The harbor was massively built, with a breakwater and landing wharfs: now all is in desolation without an inhabitant: much of the materials from its ruins have been carried away for building purposes. Its modern name is *Kaisarieh*.



Caesarea Philippi

The former name of this city was Panium, but Herod Philip, the tetrarch, enlarged it and named it after Caesar and himself. It is situated in the north of Palestine, near one of the sources of the Jordan. The Lord visited the villages in its district (Matt. 16:13; Mark 8:27). It is now called *Banias*, 33° 15' N, 35° 41' E, a small village, with the remains of an ancient castle and other ruins, amid beautiful scenery.



Cage

It is said symbolically that as a cage or trap is full of birds, so the houses of the Jews were full of deceit (Jer. 5:27). “A cage of every unclean and hateful bird,” is a character a mystical Babylon (Rev. 18:2). The word here is *θυλακή*, often translated “prison.”

Caiaphas, Joseph

Appointed high priest by the governor Valerius Gratus, A.D. 26, he remained in office until A.D. 36, when he was deposed by the proconsul Vitellius. He prophesied that it was expedient that one man should die for the nation, that the whole nation might not perish. John 11:50-51. He presided at the trial of the Lord (Matt. 26:3,57; Luke 3:2; John 11:49; John 18:13,28); and was present when Peter and John were brought before the Sanhedrim (Acts 4:6).

Cain

The first son of Adam and Eve. Ignoring the fall, he approached God in his own person, and with the fruit of his own toil from the ground that had been cursed. God could accept neither him nor his offerings: life had been forfeited, and man must approach God through the death and excellency of a sacrifice which God could accept. Cain's anger was kindled because of the acceptance of Abel and his offering, and he slew his brother, notwithstanding that God had reasoned with him respecting his anger. God cursed him from the earth, and set a mark upon him that no avenger of blood should slay him. Cain went out from the presence of God — significant sentence — and in

the land of Nod built a city and named it after his son Enoch (Gen. 4). He is held up in the New Testament as an example of wickedness and self-will (1 John 3:12; Jude 11). Cain's act of worship is a notable type of mere human religion — presuming to approach God as if there had been no fall and no sin. See ABEL.

Cain

A city in Judah (Josh. 15:57). Identified with the ruins at *Yukin*, 31° 30' N, 35° 8' E.

Cainan

1. Son of Enos and father of Mahalaleel (Gen. 5:9-14; Luke 3:37). Called KENAN in 1 Chronicles 1:2.

2. Son of Arphaxad and father of Sala (Luke 3:36). This is commonly called the “second” Cainan (because of the earlier one mentioned in Luke 3:37) and is remarkable in that it does not occur in the Hebrew, Samaritan Pentateuch, Vulgate, Syriac, nor Arabic texts in Genesis 10:24; Genesis 11:12 and 1 Chronicles 1:18; but it is in the LXX, from which it may have found its way into the gospel of Luke, unless, as some suppose, it was added in the later copies of the LXX because of being found in Luke. In the genealogy of Matthew some names are omitted to make up the three times “fourteen”—equaling 6 times 7; so in Luke this name of Cainan may have been added from some list not recorded in the Old Testament, to make 77 names, 11 times 7.

Cakes

Several Hebrew words are used for “cakes,” and they are often said to be mingled with oil. Those presented as a meat offering were to be unleavened, as typifying the Lord Jesus in His perfect humanity begotten of the Holy Spirit (Lev. 2:4; Lev. 7:12). Ephraim (that is Israel) is compared to “a cake not turned” (Hos. 7:8), as unpalatable, like the lukewarm, “neither hot nor cold,” of Revelation 3:16.

Calah

One of the early cities built by Asshur, or, probably by Nimrod, if we read “out of the land he (Nimrod) went forth to Assyria,” as in the margin (Gen. 10:11-12). Supposed to be connected with some of the ruins on the Tigris, from which so many monuments and inscriptions have been discovered; but Calah cannot be distinguished from the other early cities mentioned in connection with Nimrod.

Calamus

The word is *qaneh*, and is often translated “reed.” It was one of the ingredients of the holy anointing oil (Ex. 30:23). It is mentioned among a list of spices and was brought to the market of Tyre (Song of Sol. 4:14; Ezek. 27:19). It is the *calamus odoratus*, a reed growing in India and Arabia, and which is said to have been found in the valley of Lebanon. It has a fragrant smell, and when dried and pounded forms a valuable ingredient for rich perfumes.

Calcol

Son of Zerah, descendant of Judah (1 Chron. 2:6). Probably the same as CHALCOL in 1 Kings 4:31, the Hebrew letters being the same.

Caldron

Vessel for boiling flesh (2 Chron. 35:13; Job 41:20; Ezek. 11:3-11; Mic. 3:3).

Caleb

1. Son of Jephunneh; he was one of those sent to spy out the land, and, counting on the power of God, he made an encouraging report. When 85 years of age he claimed the territory on which his feet had trod, and which God had promised him. Though the Anakim were in possession he was victorious and inherited Kirjath-arba, or Hebron (Num. 13:6, 30; Num. 14:6-38; Josh. 14:6-14; Josh. 15:14-18). Joshua 15:13 does not mean that Caleb did not belong to the tribe of Judah, as some have supposed; but that though he was not a chief of the tribe, a special portion was given to him. He is a type of the Christian who by faith practically occupies and enjoys the place given to him by God, in spite of all there is to oppose him.

2. Son of Hezron and father of Hur (1 Chron. 2:18-19, 42): apparently the same as CHELUBAI in 1 Chronicles 2:9.

3. Son of Hur (1 Chron. 2:50).

4. "South of Caleb," apparently the south of Palestine, occupied by Caleb and his descendants (1 Sam. 30:14).

Probably the plain lying between Hebron and the southern Carmel.

Caleb-Ephratah

This is mentioned only in 1 Chronicles 2:24, as the name of a place where Hezron died. That Hezron could have died there (though it is not at all known where the place was) has been thought an impossibility, for was he not with the Israelites living in Egypt? Yes, but at least in the time of Joseph, he and others may have visited Canaan, and on one of his visits have died there, and thus the place have come to be named after his son and his son's wife? (1 Chron. 2:19). The LXX has the improbable reading of "Caleb came to Ephratha," perhaps so framed to remove the supposed difficulty.

Calf

The young of cattle whether male or female. A calf was offered for a sin-offering for Aaron, and a calf and a lamb for a burnt-offering for the people, at the commencement of Aaron's service (Lev. 9:2, 8).

A calf was kept by the affluent, ready for any special meal, such as was presented tender and good to the angels by Abraham (Gen. 18:7); which is also described as "the fatted calf" in the parable of the Prodigal Son (Luke 15:23). The calf or ox is used typically to represent one of the attributes of God in governmental power, namely, firm endurance (Rev. 4:7; compare Ezek. 1:10).

Calf, Golden

This is described as being fashioned with a graving tool after it had been made a molten image. The earrings of the women, of the sons and daughters, and probably of the men, were given up for the object. The Israelites on their leaving had been amply supplied with jewels by the Egyptians and no doubt more trinkets were given to Aaron than those actually being worn. Nothing is said about the size of the calf, but a comparatively small image when on a pedestal would have been seen by the multitude. It is probable that the calf was intended as a representation of God, and would come under the second commandment rather than the first. Aaron said, "This is thy god, O Israel, which brought thee up out of the land of Egypt" (as it should read); and "Tomorrow is a feast to Jehovah" (Ex. 32:1-6).

This form of idolatry is more specious than that of disowning God altogether and setting up an idol instead, but it is as really idolatry, and it was signally punished by God. There was the same worship in Egypt with the bull Apis, which was said to represent the god Osiris; this may have suggested the idea to the Israelites of making a calf. The same sin was repeated by Jeroboam who was afraid of his people going up to Jerusalem to worship: he set up two calves, one in Bethel and one in Dan, and proclaimed, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:28-33). Idolatry did not stop here with Israel, for they went on to worship "all the host of heaven, and served Baal" (2 Kings 17:16). The above specious form of idolatry is perpetuated in Christendom in

the images in the churches, and on the road-side in any Roman Catholic country.

The fact that the golden calf was *burnt* by Moses before it was ground to powder has given rise to a great deal of discussion. It has been suggested that the image was really formed of wood and merely covered with gold; but the account will not allow this, for it says it was “molten,” and then shaped more perfectly by the graver. It sufficiently meets the case if we suppose that the calf was at least softened by fire, if not melted, then beaten into thin plates, before being pounded into dust and strewn into the brook (Ex. 32:20).

Calling

The words *καλέω*, *κλησις*, *κλητός* have various applications in scripture. There is

1. the usual position or occupation of a person, as slave or freeman: the Christian is exhorted to continue in his calling if he can do so *with God* (1 Cor. 7:20-24).

2. The general “call” or invitation by the gospel, in contradistinction from those that are “chosen” (Matt. 20:16; Matt. 22:14).

3. God’s call to individuals, when he also makes them willing to obey: as when Abraham was called to leave his country and kindred (Heb. 11:8).

4. In an absolute sense for salvation: “whom he did predestinate, them he also called: whom he called, them he also justified” (Rom. 8:30; Rom. 11:29). The saints are saints by calling; the apostles were apostles by calling (Rom. 1:1,7). The Christian is exhorted to use diligence to make his “calling and election” sure (2 Pet. 1:10), evidently not in the mind of God, but in his own mind.

5. We read of the “high” calling, the “holy” calling, and the “heavenly” calling (Phil. 3:14; 2 Tim. 1:9; Heb. 3:1). The “vocation” in Ephesians 4:1 is the same word.

Calneh

One of the ancient cities in the land of Shinar built by Nimrod (Gen. 10:10; Amos 6:2). Some identify it with *Ctesiphon* beyond the Tigris; others with *Niffer*, about 60 miles E. S. E.; but on the maps it is usually placed at 32° 10' N, 45° 5' E, not coinciding with either of these.



Calno

Unknown, unless it is the same as Calneh (Isa. 10:9).

Calvary

The Greek is κρανίον, “a skull.” The word “Calvary” is from the Latin *Calvaria*, having a like signification; agreeing also with the Hebrew GOLGOTHA, which has the same meaning (Matt. 27:33; Luke 23:33). The place where the Lord was crucified, and near to which the tomb was situated in which He was buried. The traditional site of the Holy Sepulcher is now well *within* the city of Jerusalem, and great efforts have been made to prove that this spot was at that time *outside* the city, but this is not at all credible. A much more probable place is that pointed out by the Jews on the north of the city, near the Grotto of Jeremiah. Visitors have declared that this site has, at a distance, the natural contour of a human skull. It would have been near the city yet outside it, and near also to where there could have been a garden, in which a tomb could have been cut. It is also a spot from whence the crucifixion could have been seen by the passers-by (on the road from the Damascus gate). This site has therefore several points in its favor. (See map accompanying Jerusalem.)

The actual place is however unknown; and doubtless God has so ordered it that it should not be made an object of idolatry, or turned into a holy shrine, over which there would have been great contention, as there has been, with bloodshed too, over the so-called Holy Sepulcher.

Calvary is not called a “hill” or “mount” in scripture, though often so designated in poetry, and as it was called by an early traveler known as the Bordeaux Pilgrim in A.D. 333.

Camel

The well-known domestic animal of the East was the *gamal* with one hump; the word “bunches” in Isaiah 30:6 seems to refer to the humps. Camels are very suited in their construction for the country in which they are used, their feet being especially fitted for the deserts, and their powers of endurance enabling them to travel without frequently drinking. They need as much water as other animals, but God has given them receptacles in which they stow away the water they drink, and use it as they need it. Cases have been known of a camel being killed for the sake of the water that could be found in it when its owner was dying of thirst. They feed upon the coarse and prickly shrubs of the desert.

They form an important item in Eastern riches. Job had 3,000 camels. They are used for riding as well as for beasts of burden, a lighter breed being used for riding and for carrying the mails (Gen. 24:10-64). In Isaiah 21:7 we read of a “chariot of camels.” Camels were not thus used in Palestine, but the prophecy refers to messengers coming from Babylon, and there another species of camel was common, called the Bactrian Camel, with two humps; these were at times linked in pairs to rude chariots. Perhaps the same species is alluded to in Esther 8:10-14, that occurrence being also in the far East: the Hebrew word there is *achashteranim*. The camel was by the Levitical law an unclean animal.

The DROMEDARY may be said to be the same animal as the camel, the former name being applied to those of a lighter and more valuable breed. They are used for the same

purposes as the camel (1 Kings 4:28; Esther 8:10; Isa. 60:6; Jer. 2:23).

The proverb of a camel being swallowed when a gnat was scrupulously strained out (Matt. 23:24), is to show how the weightier precepts of God may be neglected along with great attention to trivial things. Another proverb is that “it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God” (Matt. 19:24). This has been thought to refer to the camel squeezing through a small gate, which it could do with difficulty; but the Lord’s explanation refers it to what was *impossible* in the nature of things, yet was possible with God. In grace the new creation overcomes all difficulties.

Camon

Town where Jair was buried, probably in Gilead (Judg. 10:5).

Camp

“The Camp” was a common expression used of Israel in the wilderness: the tabernacle in the center and the twelve tribes, each in its appointed place, arranged around it, composed the camp. Everything was ordered of God, and each tribe must pitch its tents in the places appointed for them (Num. 2). As we might have expected, Moses, Aaron, and the priests were nearest to the door of the Tabernacle, and the Levites surrounded the three other sides.

The order in which the tribes were to march was also specified. In Psalm 80:2 we read “Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us.” This alludes to those three being the tribes

which immediately followed the Ark, the symbol of God's presence. It will be seen that the tribes were grouped under four leaders, each being called a camp. They moved in the order given in Num. 10—

JUDAH, with Issachar and Zebulun,

The GERSHONITES and the MERARITES with the Tabernacle,

REUBEN, with Simeon and Gad,

The KOHATHITES with the "sanctuary,"

EPHRAIM, with Manasseh and Benjamin,

DAN, with Asher and Naphtali.

Certain defilements shut a person out of the camp until he was cleansed, and many things had to be carried outside as being unfit for the place in the midst of which God had His dwelling-place. When the camp itself had become defiled by the golden calf, Moses "took the tabernacle and pitched it without the camp . . . and called it the tabernacle of the congregation." This was not really "the tabernacle," for it had not at that time been erected. The word used signifies "the tent," and it was doubtless a tent anticipatory of the tabernacle significantly pitched by Moses outside the camp, to show that God's dwelling could not be where there was an idol, for it is added, "Every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp" (Ex. 33:7).

The bodies of the beasts whose blood was brought into the sanctuary by the high priests for sin were burned without the camp (Ex. 29:14; Lev. 4:11-12; Heb. 13:11). With this is linked the fact that Jesus also "suffered without the gate" (of Jerusalem, which then answered to the camp); on which is based the exhortation to Christians, "Let us go forth therefore unto him without the camp, bearing

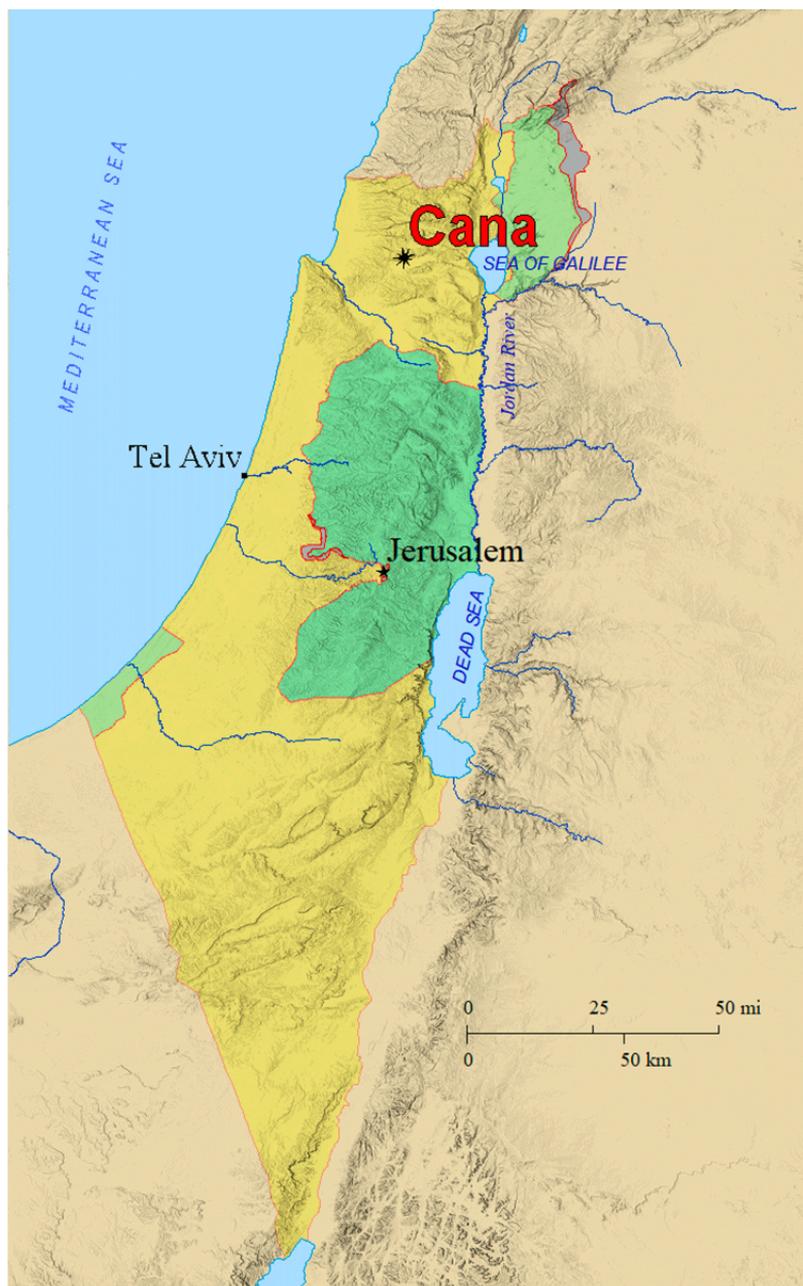
his reproach” (Heb. 13:12-13). The whole earthly religious system adapted to the natural man, as Judaism of old, answers now to “the camp” which Christians are exhorted to leave. Such systems, Judaism and Christendom, stand in direct contrast to the heavenly and spiritual character of the church of God. The camp in Revelation 20:9 refers to the nation of Israel when again gathered into the land of Palestine. There is no “camp” on earth for the church.

Camphire

A shrub whose flowers grow in bunches having a very sweet smell (Song of Sol. 1:14; Song of Sol. 4:13). The Hebrew name is *kopher*, and the Arabs call it *henna*. A powder made of the leaves and flowers is mixed with water and used by the women to color the nails of their hands and feet.

Cana of Galilee

The scene of the Lord’s first miracle and of His second in Galilee: the native place of Nathanael (John 2:1, 11; John 4:46; John 21:2). There is nothing in these passages to tell where Cana was situated except that it was in the neighborhood of Capernaum and on higher ground. It is identified by most with *Kefr Kenna*, 32° 45’ N, 35° 20’ E, but others prefer *Kana el Jell*, about 8 miles north of Nazareth, the name of which more resembles Cana.



Canaan

Son of Ham and grandson of Noah (Gen. 9:18-27). Of Canaan Noah said, "Cursed be Canaan; a servant of servants shall he be unto his brethren," and then is added that he shall be the servant of Shem and of Japheth. It may seem strange that Noah did not curse Ham personally who had not respected his father; but doubtless it was God who, in His government, led Noah, in giving forth the prophecy respecting his three sons in the new world, to visit the conduct of Ham upon his son. God had already blessed Ham along with Noah and had made a covenant with him, how then could he lead Noah to curse him (Gen. 9:1, 8). Besides, we do not find that *all* Ham's sons became the servants of Shem; upon Canaan only the curse fell. It was Nimrod, Ham's descendant, who founded the great kingdoms of the East, and we do not read of them being tributary to Israel as Canaan was. God, in the wisdom of His government, led Noah to pronounce the curse upon Canaan, in strong contrast with the blessing of Jehovah upon Shem, which was fulfilled in Israel.

Canaan, Land of

The land possessed by the descendants of Canaan, the son of Ham, which is now commonly called PALESTINE. The whole of it was promised to Abraham, and a further territory was also promised "from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18; Gen. 17:8). The word used here three times for "river" is *nabar*, which is not applicable to a winter stream, so that "river of Egypt" doubtless refers to the most easterly branch of the Nile, called *Pelusiatic*. These limits of Abraham's promised

possession are on the S. W. and N. E.; the Mediterranean being the western limit, the eastern being undefined; but the "river Euphrates" boundary must be on the north part of that river, which indeed was reached by Solomon at Tiphseh (about 35° 50' N, 39° E) (1 Kings 4:24).

In Numbers 34:5-8 directions are given as to the boundaries of the land to be then possessed by the tribes, and here a different word is used for "river" (*nachal*) in "river of Egypt." This word signifies "brook in a valley," and cannot refer to the Nile; indeed the places also mentioned are more in the latitude of the wady called *el Arish*, 31° 5' N, near to the ancient city Rhinocolura. This is not so far south as the country over which Solomon had dominion, which extended to Ezion-geber on the gulf of Akaba. In Numbers 34:9-11, the north border is also given, and though some of the places cannot be traced, it is yet clear that the border did not extend as far as was possessed under Solomon, who anticipated for the moment the possession which will yet be inherited by Israel under Christ. "From Dan to Beersheba" became the common way of describing the whole of Canaan. This comprised about 150 miles from north to south. In Deuteronomy 1:7 the borders are named as between "the mount of the Amorites," near the Dead Sea on the south, to "Lebanon and the river Euphrates" on the north.

The land is declared to be like no other country on earth, presenting as it does in so small a compass such diversity of surface; some parts being fruitful plains; other parts rugged rocks and spacious caves, and mountains with their sides covered with vineyards. One part is 1200 feet below the level of the sea, with a tropical atmosphere; its highest part 9000 feet above the sea, with an Alpine temperature.

In some places it is a garden of flowers; in others an arid desert. See SEASONS.

The land of Canaan may be described as having four zones: by the Mediterranean Sea a plain runs from north to south, much wider in the south than in the north; it is broken into by Mount Carmel running across it. Parallel with the plain is a zone of hill country from Lebanon to the south, varying in height, and with some mountains. To the east of this is the valley in which runs the Jordan with the Sea of Galilee and the Dead Sea. To the east of the Jordan valley is another range of hill country, which declines into the desert on its east. In the west, south of Aijalon, 31° 51' N, is a district called *the Shephelah*. It is distinct from the plain by the sea coast, and distinct from the hill country. It is sometimes described as low hills or "the lowland." It was the part where the Israelites were so often attacked by the Philistines.

God Himself describes the land as "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. 8:7-9). Universal testimony is given to the great productiveness of the soil if it were properly cultivated; but under the judgment of God and the misrule of man comparatively little is produced. Recently however portions of the land have been purchased by wealthy Jews, and have been let out to Jewish agriculturists, by whom various colonies have been founded, and the villages greatly improved. A railway has been completed from Jaffa to Jerusalem, and others

are in progress. It is estimated that there are now 100,000 Jews in Palestine, and many are resorting there, but, alas, in unbelief.

Ruins of former greatness abound everywhere, showing how the judgments predicted by God have been fulfilled; but it is well to remember that the predictions as to future blessing will as certainly be fulfilled as were those as to judgments. It will yet be "the holy land" (Zech. 2:12); "Immanuel's land" (Isa. 8:8); for it is "the land of promise" (Heb. 11:9). It is called CHANAAN in Acts 7:11 and Acts 13:19.

The name Palestine is often now used as synonymous with Canaan, but in the scripture that term and "Palestina" refer to the land of the Philistines, the narrow border on the sea coast in the south of Canaan (Ex. 15:14; Isa. 14:29,31; Joel 3:4).

The land on the west of the Jordan and some portions on the east have been surveyed by the officers of the Palestine Exploration Fund, which has been the means, as far as their judgment goes, of identifying many Biblical sites. Their map has enabled the longitude and latitude of the principal places being given in this work.

Canaanite, the

Used to designate Simon Zelotes, one of the twelve apostles; this name Καναίτης, Canaanite, is not the same as that of an inhabitant of Canaan, which in the LXX is Καναναῖος. That respecting Simon occurs in Matthew 10:4 and Mark 3:18; by the other two Evangelists he is styled "Zelotes," and Καναίτης (in some copies Καναναῖος) is held to be from the Aramaic *qana*, "to be zealous;" (Compare Num. 25:11, 13).

Canaanites, the

The descendants of Canaan the son of Ham, of whom the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites were branches. They were “spread abroad, and the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza: as thou goest unto Sodom and Gomorrha, and Admah, and Zeboim, even unto Lasha” (Gen. 10:15-19). In Genesis 15:18-21, where the land promised to Abram extends to the river Euphrates, there are ten nations mentioned: the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites (Deut. 7:1; Josh. 3:10). Here and elsewhere the Canaanites are only one people of many; whereas in other places the term Canaanite appears to include any of the inhabitants of Canaan, as in Joshua 17:12-13; Nehemiah 9:24; Obadiah 20 and Zechariah 14:21. The same Hebrew word is translated “merchant” (Job 41:6; Prov. 31:24; Isa. 23:8); so the passage in Zechariah 14:21 may signify “there shall no more be the merchant in the house of the Lord of hosts” (compare John 2:16).

Candace

Name or title of a queen of the Ethiopians, whose eunuch was converted on his returning from a visit to Jerusalem (Acts 8:27).

Candle

Used in the Old Testament for any light either real or symbolical. Job said of God, “when his candle shined upon my head” (Job 29:3); “the candle of the wicked shall be put out” (Prov. 24:20); whereas respecting “the wise woman” it is said “her candle goeth not out by night” (Prov. 31:18). God will search Jerusalem with candles (Zeph. 1:12). In the New Testament the word signifies a lamp, and in some passages is typical of the testimony of God, which should be manifested in those receiving it, and should not be hidden (Luke 8:16; Luke 11:33, 36). In the holy Jerusalem there will be no need of the candle of earthly light, for the Lord God shall shine upon them (Rev. 22:5). The modern “candle” was not known in scripture times.

Candlestick

This, in scripture, signifies a lamp-stand, as is plainly implied in 2 Chronicles 4:20: “the candlesticks with their lamps,” used in the temple. A “candlestick” is also mentioned in Belshazzar’s palace, near which the fingers of a man’s hand wrote upon the wall (Dan. 5:5). Except in large buildings, hand lamps were all that were needed.

THE GOLDEN CANDLESTICK in the Tabernacle and Temple with its seven lamps is minutely described in Exodus 25:31-40: it is also called the “pure candlestick.” It was situate in the holy place, and gave light over against the table of showbread. It might be thought from Exodus 27:20 that the lamps were to be kept alight always, but this does not appear to be the sense of “burn always.” It should rather be read “burn continuously,” that is, every evening, for in the next verse it adds “from evening to morning”;

and in Exodus 30:8 it distinctly says “when Aaron lighteth the lamps *at even*.” In the morning they were allowed to go out (1 Sam. 3:3: Compare also 2 Chron. 13:11). The candlestick was entirely of gold, signifying that which was divine in its nature, and was typical of Christ the true light, but to be reproduced in His people (Eph. 5:8). The number of the lamps (seven) is also indicative of divine perfection.

The Candlestick that was in the temple in the time of the Lord was carried away at the siege of Jerusalem, and is portrayed on the triumphal “Arch of Titus” at Rome, but as fabulous animals are depicted on its base it is very questionable whether it is a true representation.

Cane, Sweet

One of the ingredients of the holy anointing oil. The Hebrew word is *qaneh*, and is three times translated “calamus.” God lamented that Israel did not buy any sweet cane for Him (Isa. 43:24); and when they did bring it from afar, it was no longer sweet to Him because of their waywardness and sin (Jer. 6:20).

Canker (Γάγγραινα)

The word of those who err from the truth eats like a “gangrene” which consumes the flesh. Such teaching saps the vitals of Christianity (2 Tim. 2:17).

Cankered (Κατιόομαι)

The gold and silver of the rich who have oppressed the poor is “rusted,” and the “rust” thereof shall be a witness against them (James 5:3).

Cankerworm (Yeleg)

This is supposed to be the “hedge-chafer,” a species of locust. It “spoilth [or spreadeth itself out] and fleeth away.” It devours much herbage, and is used as a figure of the enemies that would destroy Nineveh (Nah. 3:15-16; Joel 1:4; Joel 2:25). The same Hebrew word is translated Caterpillar in Psalm 105:34 and Jeremiah 51:14, 27.

Canneh

City of the East which traded with Tyre (Ezek. 27:23). Perhaps the same as CALNEH.

Canon of Scripture

The word κανών signified a rod or rule by which things were tested. It is thus used by Paul in Galatians 6:16 and Philippians 3:16. As to the scriptures the expression refers to what books should be included: thus the “canon” of scripture is often spoken of, and the books are called “canonical” or “uncanonical.” Happily most Christians are not troubled with such questions. In christian simplicity they believe that in the Bible they have nothing but what God caused to be written, and that it contains all that He intended to form a part of His book. Still, as everything is now challenged it may be well to examine the subject a little.

In the first place, the Church of Rome boldly declared that it was only “the church” that could decide what books were canonical: as early as the Council of Carthage (about A.D. 400) lists of the books were made out, and at the Council of Trent they dogmatically settled what books

constituted the scripture. They decided to include the books now known as the APOCRYPHA, as may be seen in the Latin Vulgate, which is the version used by that church. Now the scripture informs us that to the Jews were committed the oracles of God (Rom. 3:2), and as is well known they most carefully guarded the Old Testament scriptures for centuries before there was any Christian church. The books were written in the Jews' language—the Hebrew—with which the Apocrypha *never had a place*. They were written in Greek, and were first added to the LXX. The above principle—that the scriptures require to be accredited by the church—is false. Surely God could make a revelation that would in no wise need to have the seal of a body of men placed upon it, be they ever so holy. But the Church of Rome was not holy, nor was it universal, so that even if the alleged principle were correct, that corrupt section of the church would be the last to be taken as an authoritative guide.

The New Testament has also had its perils. With the Greek MSS apocryphal books are found, parts of which were read in the churches in early days. Later on several of the Fathers of the church so called had their doubts respecting some of the Epistles. Even as late as the Reformers it was the same. Luther spoke disrespectfully of the Hebrews, James, Jude, and the Revelation, and set them apart at the end of his version. Calvin doubted the authenticity of James, 2 Peter, and Jude. In modern times many portions of books in the Old Testament and New Testament are being called in question. But the Bible needs not to be accredited by man. It carries its own credentials to the heart and conscience of the Christian in the power of the Holy Spirit. The natural man is not competent to

judge of such a question. The Bible has the stamp of God upon it, and the more it is studied by the Christian the more perfect it is found to be — no part redundant, and no part lacking.

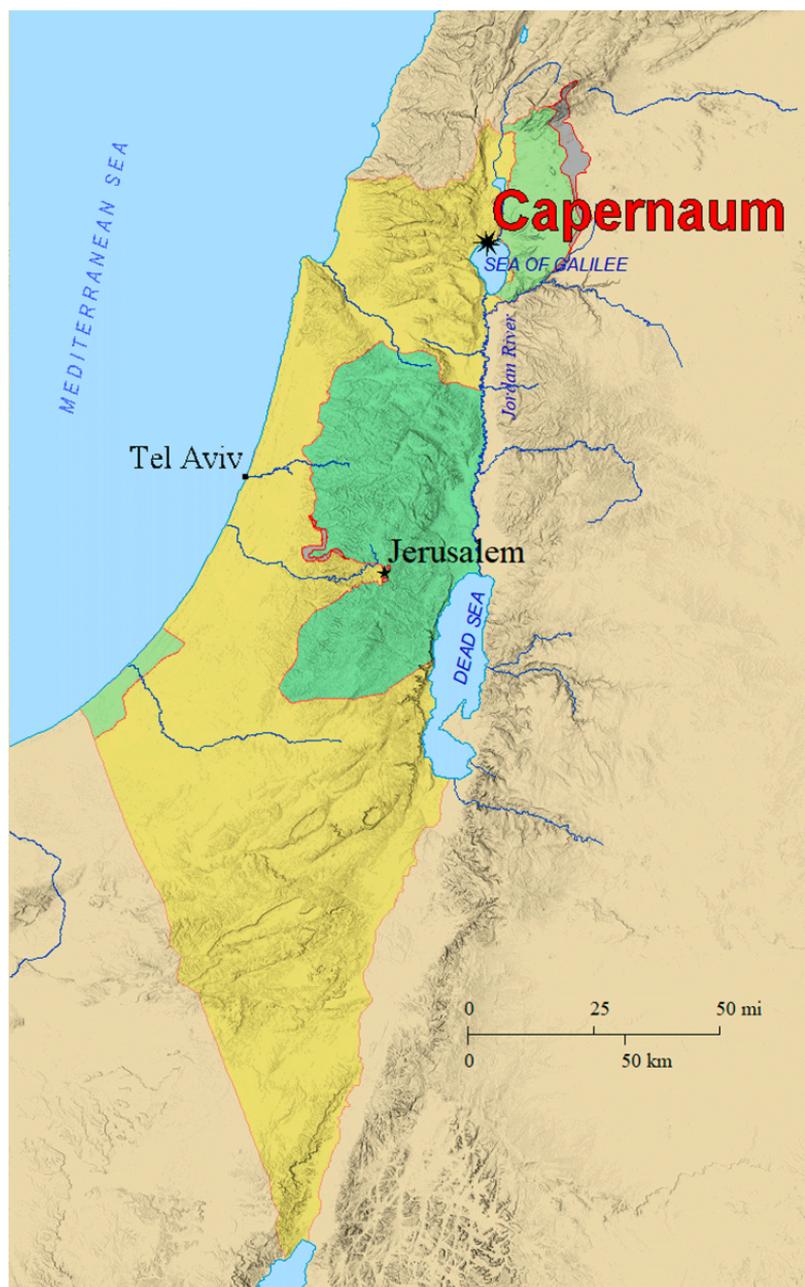
Canticles

See SONG OF SOLOMON.

Capernaum

Remarkable as being called the Lord's "own city" (Matt. 9:1; Mark 2:1). It was one which He often visited, and in which many of His "mighty works" were done. He speaks of it as "exalted to heaven"; perhaps in the privilege of the presence and testimony of the Lord; but, because of refusing Him and His works, it should be "brought down to hell" (Hades) (Matt. 11:23). It has been so destroyed that even its ruins cannot with certainty be discovered. It was in the district of Gennesaret (Matt. 14:34; John 6:17, 24), therefore on the N. W. of the Sea of Galilee. Its identification varies between *Khan Minia*, 32° 52' N, and *Tell Hum*, about 3 miles farther N. E. There are ruins or rather mounds in both places, and the relics of a synagogue at the latter, but a fountain of water, of which Josephus speaks, is only found at *Khan Minia*.

Capernaum



Caphtor

The country from which, beside the Caphtorim, came some of the Philistines. They sprang from Mizraim, son of Ham (Deut. 23; Amos 9:7). In Jeremiah 47:4 (margin) the “isles” may only signify “maritime border.” Caphtor is supposed to be somewhere in Egypt, but has not been identified. See CASLUHIM

Caphtorim

The people of Caphtor (Gen. 10:14; Deut. 2:23; 1 Chron. 1:12).

Cappadocia

District in the east of Asia Minor. Visitors from thence were at Jerusalem at the feast of Pentecost, and Peter includes this district when he addresses his first Epistle to the dispersed Jews (Acts 2:9; Pet. 1:1). The district extended as far eastward as the Euphrates.



Captain

In the Old Testament this word is used for one filling any office of rule or command: as the head of a tribe (Num. 2:3-29); commander of an army, and so forth. The person who appeared to Joshua as “a man” declared himself to be “captain of the Lord’s host.” He told Joshua to remove his shoes from his feet, for the ground was holy, evincing that he was God’s representative to lead their warfare (Josh. 5:14-15). In the New Testament the Lord is called “Captain” of our salvation, ἀρχηγός, “chief leader” (Heb. 2:10).

There was also a “CAPTAIN OF THE TEMPLE,” στρατηγός (Luke 22:4, 52; Acts 4:1; Acts 5:24, 26). This word is literally “the leader of an army”; it is also applied to magistrates (Acts 16:20), but the captain of the temple was set not over the soldiers, but over the priests and Levites: (Compare Num. 32; 1 Chron. 9:11; Jer. 20:1).

THE CHIEF CAPTAIN or HIGH CAPTAIN is χιλίαρχος, lit. “Captain of a thousand,” applied to the chief of the soldiers in Jerusalem (Acts 21-25).

CAPTAIN OF THE GUARD (Acts 28:16), is στρατοπεδάρχης, properly “commander of a camp,” but here the prefect of the Prætorian Guard, an officer to whom state prisoners were entrusted at Rome.

Captivity

This principally refers in the Old Testament to the “carrying away” of Israel and Judah. The order in which Israel was carried into captivity is not very clear. It appears however that the events recorded in 1 Chronicles 5:26 occurred first, because of Pul, king of Assyria, being mentioned, for he reigned before Tiglath-pileser: here

the latter is named as carrying away the Reubenites, the Gadites, and the half tribe of Manasseh: showing that the Israelites who stopped short of their privileges, and did not cross the Jordan, were the first to be carried into captivity. There is nothing in the passage to fix the date, but in 2 Kings 15:29 is another reference to Israel when Tiglath-pileser took Ijon, Abel-beth-maachah, Janoah, Kedesh, and Hazor, which are all in the north on the west of the Jordan; but then is added Gilead, which is on the east, and this may be intended to embrace the two and a half tribes; then Galilee with all the land of Naphtali is added, which is again in the north on the west. So that this may be a summary of all that this king carried away captive to Assyria. It was "in the days of Pekah," and Pekah reigned 20 years: the date is generally reckoned as B.C. 740 for the captivity of the two and a half tribes.

A more definite date is given for the captivity of the remaining portion of Israel in 2 Kings 18:10-11. It was in the ninth year of Hoshea king of Israel and the sixth of Hezekiah that Samaria was taken by the Assyrians after a three years' siege: this would be B.C. 722. The captives were carried to Halah and Habor by the river of Gozan (these same names being mentioned in 1 Chronicles 5:26, with Hara added there). These places are supposed to be in the north of Assyria; but in the above passage in Kings the words are added "and in the cities of the Medes." This is a region much farther east, where they would be far removed from their brethren in Assyria and from Judah, who were afterward carried to Babylon.

The captivity of Judah followed in four detachments. Nebuchadnezzar (B.C. 606) carried away the sacred vessels and captives, among whom were Daniel and his

companions. This formed the commencement of the “times of the Gentiles” (2 Chron. 36:6-7). The second captivity was in B.C. 599, when Jehoiachin had reigned three months. It is called the great captivity. Zedekiah was left as a vassal of Babylon (2 Kings 24:14; 2 Chron. 36:10). The third captivity was in B.C. 588 (2 Chron. 36:20). The fourth was in B.C. 584 under Nebuzar-adan (Jer. 52:12, 30). The 70 years of captivity foretold by Jeremiah (25:11-12) commenced B.C. 606 and expired B.C. 536 when the Jews returned to Judaea by the proclamation of Cyrus king of Persia (Jer. 29:10; Ezra 1). The captivity is referred to in Matthew 1:11, 17 as “the carrying away.” The places to which Israel and Judah were carried are considered under their respective names.

Those who returned from exile were the two tribes, Judah and Benjamin (unless any few of the ten tribes may have accompanied them; Compare Luke 2:36). They retained possession of the land, under many changes and vicissitudes, until their Messiah appeared. His rejection and crucifixion resulted in the destruction of Jerusalem by the Romans A.D. 70, and the scattering of the Jews to all parts of the world.

Carbuncle

Two Hebrew words are so translated.

1. *eqdach*, a stone of a fiery sparkling nature (Isa. 54:12).
2. *bareqeth*, a stone of a glittering brightness (Ex. 28:17; Ex. 39:10; Ezek. 28:13).

Carcas

Chamberlain of Ahasuerus (Esther 1:10).

Carchemish

City on the river Euphrates, about $36^{\circ} 50' N$, $38^{\circ} 5' E$. The Assyrian monuments show that about 1,000 years B.C. it belonged to the Hittites. Apparently it was taken by the Assyrians (Isa. 10:5,9); afterward conquered by Necho king of Egypt, after the battle of Megiddo, in which Josiah was killed (2 Chron. 35:20), where it is CHARCHEMISH. Three years later it was taken by Nebuchadnezzar (Jer. 46:2). Carchemish has often been associated with the classical Circesium, and placed on maps some 200 miles S. E. of the above, which is judged to be an error.



Careah

See KAREAH.

Carmel

1. This name has generally the article, and signifies “the park” or fruitful place. A mountain 12 miles in length that runs from the plain of Esdraelon in Galilee, in a N. W. direction toward the Mediterranean, where it forms a notable promontory, the only one in Palestine. It was the scene of Elijah’s contest with the priests of Baal, that led to their destruction (1 Kings 18:19-40). One part towards its east end is still called Makrakah, “place of burning,” the traditional spot of the above encounter. There Elijah repaired the altar of the Lord: this may have been erected before the temple was built, and been broken down, but its moral bearing is obvious. God vindicated His servant, and answered by fire from heaven. A perennial well nearby would, notwithstanding the drought, have supplied the water Elijah needed. The spot is about 1,600 feet above the sea, and Elijah’s servant had to go but a short distance to have the Mediterranean in view and to watch for a cloud.

The mountain was afterward the residence of Elisha, where he was visited by the Shunammite woman on the death of her child (2 Kings 4:25). It is well wooded with shrubberies and brushwood (Isa. 33:9; Mic. 7:14), and is beautiful with the multitude of its flowers, in fact the spot is declared to be even now the fragrant lovely mountain as of old. In Song of Solomon 7:5 the head of the bride is compared to Carmel. It is now called Abel Kurmul.

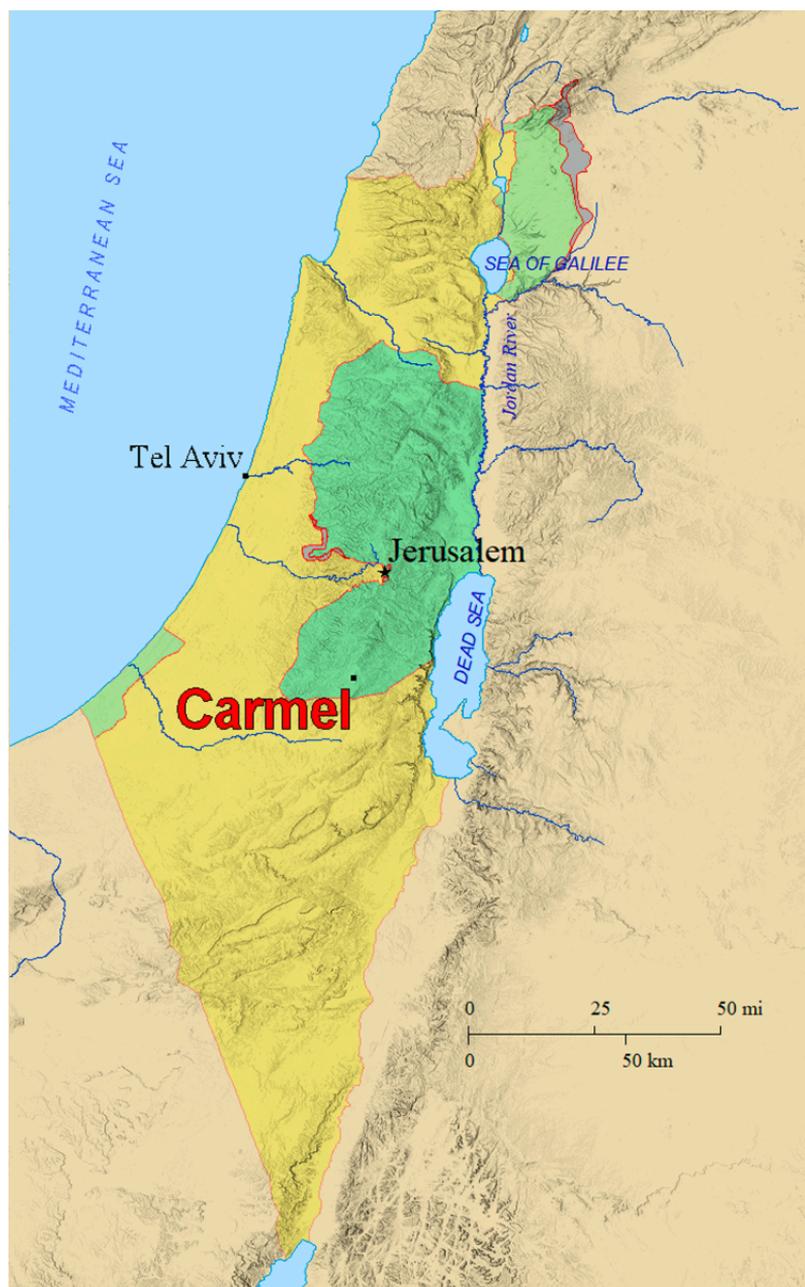
2. City in the hill-country of Judah (Josh. 15:55), the abode of Nabal and Abigail the Carmelitess (1 Sam. 25:2-40). Identified with *el Kurmul*, 31° 26' N, 35° 8' E. It is probable that 1 Samuel 15:12 refers to this city; also 2 Chronicles 26:10, unless the word there is translated

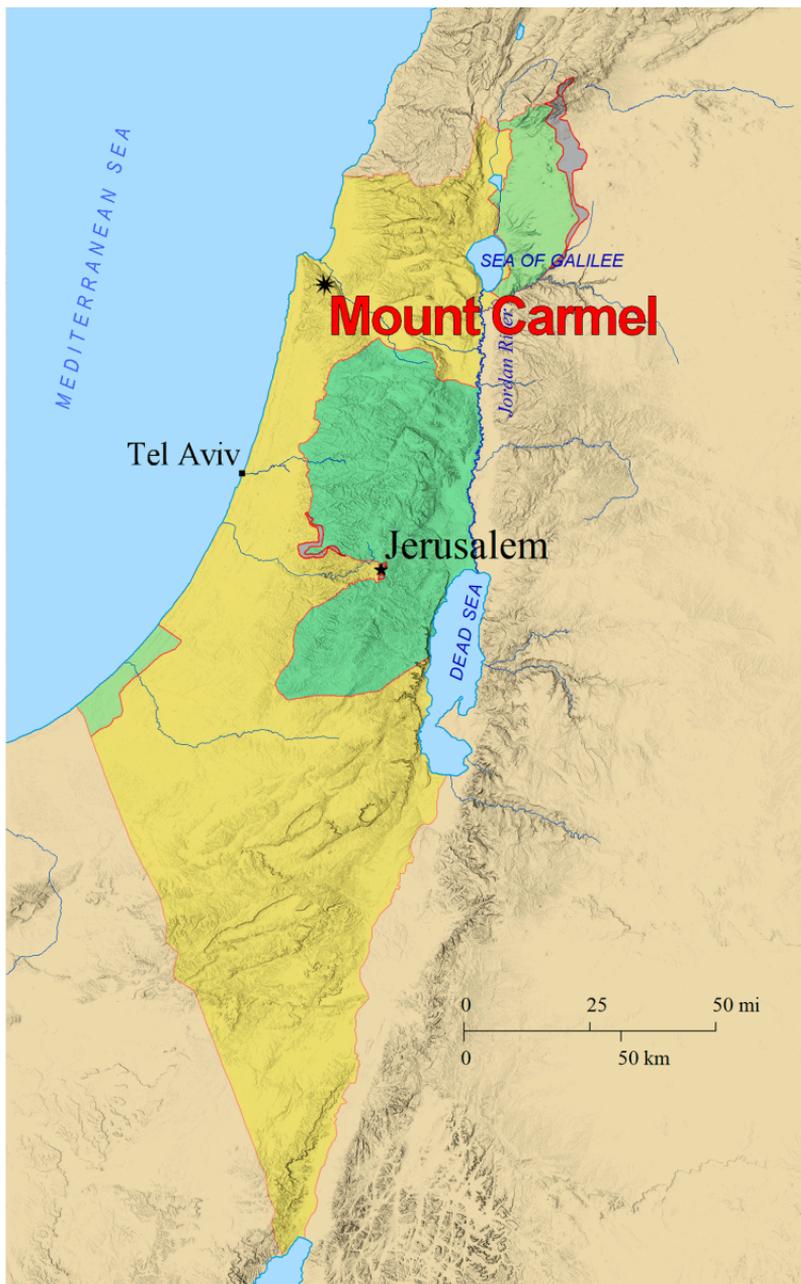
“fruitful fields,” as in the margin and RV. All other passages refer to No. 1.

Carmelite, Carmelites

Inhabitants of Carmel (1 Sam. 27:3; 2 Sam. 23:35; 1 Chron. 3:1; 1 Chron. 11:37).

Carmelite, Carmelites





Carmi

1. Father of Achan, a descendant of Judah (Josh. 7:1,18; 1 Chron. 2:7; 1 Chron. 4:1).

2. Son of Reuben and progenitor of the family of the CARMITES (Gen. 46:9; Ex. 6:14; Num. 26:6; 1 Chron. 5:3).

Carnal

See FLESHLY.

Carpenter

Of interest to the Christian in that the Lord was not only called “the carpenter’s son,” but also “the carpenter” (Matt. 13:55; Mark 6:3), which implies that He actually worked as an artizan before He began His heavenly Father’s “business,” for which He specially came into the world. It demonstrates the real manhood He had taken in grace.

Carpus

One at Troas with whom Paul left a cloak (2 Tim. 4:13).

Carriage

This does not appear to be ever used in the scriptures in the modern sense of the word, but signifies “the thing carried,” “baggage” (Judg. 18:21; 1 Sam. 17:22; Isa. 10:28; Acts 21:15). The meaning in Isaiah 46:1 is probably that the idols which were once “carried” with joy in festal processions (compare Amos 5:26) are now “lifted up as loads” to be carried on beasts of burden.

Carrying Away

Matthew 1:17. See CAPTIVITY.

Carshena

One of the seven princes of Persia and Media (Esther 1:14).

Cart

The vehicle on which the Philistines sent back the Ark. David in error also used a "new cart" to fetch it from Gibeah: a human arrangement which displeased the Lord (1 Sam. 6; 2 Sam. 6:3). The same word, *agalah*, is translated "wagons," which were sent from Egypt to bring Jacob and his family (Gen. 45:19); and used for the carrying of parts of the tabernacle (Num. 7:3), where they are called "covered wagons," but which some prefer to call "litter-wagons." On the Egyptian and Ninevite monuments many carts are portrayed with *two* wheels, and some of the wheels were made with spokes.

Carved Work

This was much used in the Temple. "He carved all the walls of the house round about with carved figures of cherubim, and palm-trees, and open flowers." They were then overlaid with gold (1 Kings 6:18, 29-35). The Psalmist prophetically laments its being broken down by the enemy with axes and hammers (Psa. 74:6). For the "carved images" of idolatry (Judg. 18:18; 2 Chron. 33:7, 22; 2 Chron. 34:3-4), another word is used, which is elsewhere translated "graven image."

Casement

A lattice window for the admission of air (Prov. 7:6).

Casiphia

Place between Babylon and Jerusalem, where Iddo resided: otherwise unknown (Ezra 8:17).

Casluhim

People who descended from Mizraim, and “out of whom came Philistim” or the Philistines (*some* of the Philistines: see CAPETOR) (Gen. 10:14; 1 Chron. 1:12).

Cassia

The bark of an aromatic plant resembling cinnamon, the Arabian cassia. It was used in the holy anointing oil; and, with myrrh and aloes, will perfume the garments of Christ as King. It was one of the articles of merchandise of Tyre (Ex. 30:24; Psa. 45:8; Ezek. 27:19).

Castaway (ἀδόκιμος)

Paul kept his body under control, lest, though he had preached to others, he himself should be a castaway (1 Cor. 9:27). The same word is translated “reprobate” in Romans 1:28; 2 Corinthians 13:5-7; 2 Timothy 3:8 and Titus 1:16; and “rejected” in Hebrews 6:8. It is the negative form of “approved” (Rom. 16:10; etc).

Castle

See FORTRESS.

Castor and Pollux

The word Διόσκουροι signifies “young men, or sons of Zeus,” their names being Castor and Pollux according to heathen mythology. They were supposed to be the guardians of navigation, and a rude image of them was at times carved on the bows of vessels (Acts 28:11).

Caterpillar

The word *chasil* signifies “devourer,” hence the name of a species of locust (1 Kings 8:37; 2 Chron. 6:28; Psa. 78:46; Isa. 33:1; Joel 1:4; Joel 2:25). In Psalm 105:34 and Jeremiah 51:14,27 the word is *yelq*, and is elsewhere translated CANKERWORM.

Catholic Epistles

A name often given to the Epistles of James, 1 and 2 Peter, 1 John, and Jude, and which are called “general” epistles in the AV, doubtless because of not being addressed to any particular person or assembly. The word “catholic” occurs in a few Greek MSS, but not in any of the most ancient ones.

Cattle

Various Hebrew words are used in reference to the cow and the ox as “cattle.” The word *miqneh*, however, often used for “cattle,” signifies “possession,” because the principal property of nomadic tribes consisted of their cattle: the word includes also sheep and goats, but not horses and asses (Ex. 9:3-21). Another word, *tsoit*, signifies small cattle, that is, sheep and goats (Gen. 30:39-43; Gen. 31:8-

43; Eccl. 2:7). *seb* has the same meaning (Gen. 30:32; Ezek. 34:17-22); in Isaiah 7:25 it is translated "lesser cattle," and in Isaiah 43:23 "small cattle."

Caul

The diaphragm or midriff, which stretches above the liver all across the thorax (Ex. 29:13,22; Lev. 3:4,10,15; Lev. 4:9; Lev. 7:4; Lev. 8:16,25; Lev. 9:10,19). In Hosea 13:8 it is the pericardium, that which encloses the heart.

Caulkers

Those who stop up the seams between the boards of a ship, the modern way of doing which is generally by driving in oakum with a mallet and a calking-iron or blunt chisel (Ezek. 27:9,27).

Cauls

Caps of net-work (Isa. 3:18).

Causeway

A "way cast up," more often translated "highway" (1 Chron. 26:16,18).

Caves

Palestine is remarkable for its number of caves, some of which are of great extent. David and his followers were in a cave in the wilderness of En-gedi, so extensive that they could hide themselves, though Saul came into the same cave (1 Sam. 24:1-8; compare Heb. 11:38). The Adullam cave and others also are of note in the Old Testament The tomb of Lazarus was a cave (John 11:38).

Cedar

The beautiful tall tree that was extensively used by Solomon in building the temple and his palaces. It is called "cedar" from the firmness of its roots; its wood is very durable and odoriferous. It was used for beams, pillars and masts, and for carved images (1 Kings 6:9-10; Isa. 44:14; Ezek. 27:5). Special reference is made to it in scripture, as "the trees of the Lord are full of sap; the cedars of Lebanon which he hath planted" (Psa. 104:16). It cannot be considered as one of the trees of Palestine proper, but is constantly connected in scripture with Lebanon, where it still grows in a group of some 300, a few being very old, and with no others near: the neighboring people regard them with reverence.

In the cleansing of the leper, and in connection with burning the Red Heifer, cedar wood and hyssop were used, typical of the highest and the lowest—the judgment of death upon all men and the whole fashion of this world (Lev. 14:4-52; Num. 19:6). The cedar is used as a symbol of strength and stability: the righteous shall grow up as a cedar of Lebanon (Psa. 92:12). The Assyrian king in his strength was also compared to a cedar, which is thus described: "with fair branches, and with a shadowing shroud, and of an high stature" (Ezek. 31:3); for his pride he was to be brought down.

Cedron

See KIDRON.

Ceiled, Ceiling

The covering a roof of a room with wood, formed into patterns: some with fir-trees (2 Chron. 3:5), and others with cedar and painted (1 Kings 6:15; Jer. 22:14; Ezek. 41:16; Hag. 1:4).

Cenchrea

Eastern sea-port of Corinth, from which it was a distance of 9 miles. Paul once sailed from there, and a church was formed there (Acts 18:18; Rom. 16:1). The modern village has a similar name, *Kekhries*.



Censer

A small vessel made of metal, to contain burning coals from the altar, on which incense was sprinkled by the priest, that a cloud of incense might arise therefrom (Lev. 10:1; Lev. 16:12). Solomon made some of gold (1 Kings 7:50; 2 Chron. 4:22; Heb. 9:4; Rev. 8:3,5). The same word

is used when the company of Korah, Dathan and Abiram were put to the test; the censers were probably hastily constructed ones, for 250 were needed. Aaron ran with a censer and incense between the living and the dead, and the plague was stayed (Num. 16:6-48). The same Hebrew word is translated "fire-pan" (Ex. 27:3; Ex. 38:3; 2 Kings 25:15; Jer. 52:19).

Census

It was a part of the Mosaic law that when the people were numbered, everyone from twenty years old and upwards should give unto the Lord a half shekel as a ransom for his soul, that there might be no plague among them (Ex. 30:11-16; Ex. 38:25-26). The numbering was an opportunity when flesh might exalt itself as to their numbers collectively, as well as each individual being noticed. But there was to be the recognition that it could only be on the ground of redemption that they could be taken into account by Jehovah. They must be reminded that they belonged to God (Deut. 7:6), and must pay a ransom each one for himself.

A census of Israel was taken several times. It comprised the males from twenty years old and upwards, able to go to war.

1. At Sinai in the second month of the second year when they declared their pedigree after their families; there were 603,550 (Ex. 38:26; Num. 1:1-46) stated in round numbers as 600,000 in Exodus 12:37. The Levites from a month old were 22,000. These were taken for the tabernacle service as a redemption for the first-born of Israel whom God claimed; but of the latter there were 273

more than of the Levites, therefore the 273 were redeemed at 5 shekels each (Num. 3:39-51).

2. On the plains of Moab, 38 years after, when the number was 601,730, the numbering at that time being needed for the division of the land. The Levites numbered 23,000 (Num. 26:51, 62).

3. By David, when there was no need for it, he being moved to it by Satan (being permitted by God, 2 Sam. 24:1), and which called down the judgment of God on his pride. In 2 Samuel 24:9 the number is 1,300,000; but in 1 Chronicles 21:5 it is 1,570,000. We read that Joab did not finish the numbering of the people "because there fell wrath for it against Israel" (1 Chron. 27:24): so that the number in Samuel may be of those actually counted, and that in Chronicles may include an estimate of the districts not canvassed. It is added "neither was the number put in the account of the chronicles of king David." If the above numbers be multiplied by 3.3 the result will give approximately the number of the population.

4. By Solomon, of the strangers that were in the land: they amounted to 153,600 (2 Chron. 2:17-18).

5. Of those who returned from captivity: there were 42,360 (Ezra 2:64). In Ezra 8:1-20, 1,754 males are also recorded.

In the New Testament the "taxing" under Cyrenius is generally held to be a census: the word is ἀπογραφή, an enrollment or register. Florus the Roman historian says, that a census comprised "everyone's estate, dignity, age, employment, and office"; this occasion may therefore have been only a preliminary to taxing. The Jews were apparently allowed to conduct the census in their own way as to lineage. It has been proved that Cyrenius (Quirinius)

was *twice* governor of Syria, which removes all difficulty as to the date of the census in Luke 2:1-5. The same Greek word is translated “taxing” in Acts 5:37, when Judas headed an insurrection.

Centurion

An officer over (about) 100 men: they were promoted to this office because of their good conduct and trustworthiness, and it is to be remarked how often centurions are favorably noticed in the Gospels and the Acts (Matt. 8:5-13; Luke 23:47; Acts 10:1,22; Acts 27:6, etc.).

Cephas

An Aramaic name, signifying “a stone,” equivalent to “Peter,” given to Simon (John 1:42; 1 Cor. 1:12; 1 Cor. 3:22; 1 Cor. 9:5; 1 Cor. 15:5; Gal. 2:9).

Chaff

The refuse of threshed and winnowed grain—the husk of the wheat. Used symbolically for that which is quickly consumed, or easily swept away by the wind—worthless people (Psa. 1:4; Psa. 35:5; Isa. 5:24; Jer. 23:28). The wicked also are compared to chaff to be burned up with unquenchable fire—eternal punishment (Matt. 3:12; Luke 3:17).

Chains

These are mentioned in scripture:

1. As the insignia of office; Joseph and Daniel were invested with gold chains (Gen. 41:42; Dan. 5:7).

2. As ornaments: they were placed on parts of the temple; were worn on the neck, and found among the spoils of war: (Ex. 28:14; Num. 31:50; 2 Chron. 3:5,16; Song of Sol. 1:10).

3. Used to secure prisoners (Jer. 39:7; Lam. 3:7; Acts 12:6; 2 Tim. 1:16; Jude 6).

Chalcedony

A precious stone, mentioned but once: it forms one of the foundations of the wall of the heavenly Jerusalem: it cannot be identified with any certainty (Rev. 21:19).

Chalcol

A wise man whose wisdom was excelled by Solomon (1 Kings 4:31). Probably the same as CALCOL.

Chaldea

This was strictly the southern part of Babylonia, but the many references in scripture to the Chaldeans show that the inhabitants of the whole of Babylonia are alluded to by that name. Perhaps Ur is the only place in Chaldea proper to which scripture definitely refers. This was apparently a maritime city, which agrees with the country extending to the Persian Gulf; but the Gulf has receded far from where the river once joined it. The land of Shinar adjoined Chaldea on the north, in which were the early cities of Babel, Erech, Accad and Calneh (Gen. 10:10). The whole district was situated between the rivers Tigris and the Euphrates, but extended west of the latter. It was anciently well watered by canals, and is judged to have been productive. Herodotus says mounds were built where the river once spread like a

sea through the whole plain. Now all is desolation, some parts very dry, and others a mere swamp, with lines of mounds in various directions. The prophecies declared that it would be so, but as stated above, they refer to the whole of Babylonia (Jer. 1:10; Jer. 51:24, 35; Ezek. 11:24; Ezek. 16:29; Ezek. 23:15-16).

Chaldean Language

At Babylon Daniel and his companions had to acquire "the learning and the tongue of the Chaldeans," that is, their ancient literature and language (Dan. 1:4). The question is what was that language? In Daniel 2:4 we find that the wise men answered the king in the Syriac language, that is Aramaic: (Compare Ezra 4:7). The Hebrew language is held to be closely related to the Aramaic: that the two are not the same is evident from Isaiah 36:11, where the Jewish leaders asked Rabshakeh to speak in the Syrian language, and not in the Jews' language, that the Jews generally should not understand what was said. There must be some reason why in Daniel it is said the wise men answered the king in "*Aramaic*"; this is held to be not the learned and court language, but the common language of the people; and the wise men may have used it that all who heard it might judge of the reasonableness of what they said, though the king might condemn them. The language spoken at court would be different and has been judged by some to be a branch of the Aryan dialect, the ancient language of Central Asia; or perhaps it may have been the ancient Accadian.

As to the *writing*, the inscriptions found at Assyria, Babylon, and Persia are cut in stone or stamped on bricks in the cuneiform (that is, wedge-shaped) characters. It

is known that there was an earlier mode of writing by hieroglyphics which could easily be painted upon papyrus, but which could not without great labor be cut in hard stone, and it is probable that this led to the adoption of the wedge-shaped characters, in which there are no curves: by the variation in position, and number of short and long wedges every sound could be represented, and every proper name spelled. Darius is thus represented on a Persian inscription at Behistun.

Chaldeans (Wise Men)

These are mentioned repeatedly in Daniel along with magicians, astrologers, and soothsayers. These Chaldeans were a particular class of learned men, forming with others the Magi, or wise men of Babylon. In Daniel 5:11 it is said that Daniel had been made “master” of them, doubtless because it had been discovered that he had more wisdom than all of them. When the Chaldeans, were called in before the king to interpret the writing on the wall, Daniel was not among them, and we may be sure he kept himself aloof from such. See MAGI.

Chaldeans, Chaldees

After the mention of Ur of the Chaldees in Genesis 11:28, 31 and Genesis 15:7; and the Chaldeans who fell upon Job’s camels (Job 1:17) we do not read of them for some fifteen hundred years, when God sent them to punish Judah (2 Kings 24:2). Then, however, they cannot be distinguished from the Babylonians. Nebuchadnezzar king of Babylon was called a Chaldean (Ezra 5:12), and on the taking of Jerusalem by Nebuchadnezzar it was the

Chaldeans who destroyed the city (2 Kings 25); and in 2 Chronicles 36:17 Nebuchadnezzar is called “the king of the Chaldees.” It is evident therefore that the Babylonians are called Chaldees; and at one time the Assyrians were associated with the Babylonians. We read “Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness” (Isa. 23:13). This passage has been variously interpreted. The meaning appears to be that it was the Chaldeans that were going to destroy Tyre. They were a people that had not been reckoned among the nations until the Assyrians consolidated them into a nation. They had formerly dwelt in the wilderness—as when they fell upon Job’s camels (Job 1:17). This was the people that would bring Tyre to ruin. Lowth translates the verse thus: “Behold the land of the Chaldeans; this people was of no account; (the Assyrian founded it for the inhabitants of the desert; they raised the watch towers, they set up the palaces thereof): this people hath reduced her to a ruin.” Herodotus says “the Assyrians built the towers and temples of Babylon” (Isa. 48:14,20; Jer. 21:4, 9-10; Ezek. 23:14; Dan. 5:30; Dan. 9:1).

It has been judged that the Hebrew word *Kasdim*, translated “Chaldeans,” is from the Assyrian word *Kasadu*, “to conquer,” and is applied to those who “conquered” the Chaldean plain. The earlier inhabitants had an agglutinative language, such as the descendants of *Cush* would have: whereas the Chaldeans spoken of in the Old Testament were a *Semitic* race, who then possessed the land. At first they were a number of tribes in South Babylonia, but were afterward united and increased. They became merged by the mixing of races and living together, so as not to be distinguishable from the Babylonians.

Chalkstone

Idol-altars are compared to soft limestone, which will soon be reduced to powder when God's set time has arrived to bless Israel (Isa. 27:9).

Chambering

Licentiousness (Rom. 13:13).

Chamberlain

1. Eunuch who had care of the king's wives and concubines (2 Kings 23:11; Esther 1:10-15; Acts 12:20).

2. Chamberlain, that is, the treasurer or steward of the City of Corinth, whose salutations Paul sent to Rome (Rom. 16:23).

Chameleon

The Hebrew word is *koach* (Lev. 11:30), and is thought to refer to a species of lizard. There are chameleons in Palestine, but they are unfit for food, whereas the lizards are eaten. The lizard was classed among the unclean animals

Chamois

The Hebrew word is *zemer* (Deut. 14:5), which is held to signify "leaper," and would thus suit the chamois; but this animal is unknown in Palestine and is supposed never to have existed there. It has been suggested that the animal specified is the *aoudad*, the mountain sheep; others judge the wild goat to be referred to.

Champaign

The word is *arabah* (Deut. 11:30), and is elsewhere translated “plain, desert, wilderness.” It is the wide valley in which the Jordan runs.

Chanaan

Acts 7:11; Acts 13:19. Same as CANAAN.

Chancellor

The word in the original signifies “master of counsel or decrees.” It was the title of a Persian officer (Ezra 4:8-9, 17).

Chapel

Sanctuary (Amos 7:13), as *miqdash* is often translated elsewhere.

Chapter

Crown, head, or capital of a pillar (Ex. 36:38; 1 Kings 7:16-20; 2 Chron. 3:15; Jer. 52:22).

Chapman

Traveling merchant (2 Chron. 9:14).

Charashim

“Craftsmen,” as in the margin (1 Chron. 4:14: Compare Neh. 11:35).

Charchemish

2 Chronicles 35:20. See CARCHEMISH.

Charger

Dish (Num. 7:13-85; Matt. 14:8,11; Mark 6:25, 28). In Ezra 1:9 it is basin or bowl. In the New Testament it is πίμναξ, probably a wooden trencher.

Chariot

Except in Song of Sol. 3:9, where the word is *appiryon* and signifies “sedan, portable couch,” the chariots were vehicles with two wheels, used either for traveling or for war: they are often seen portrayed on Egyptian and Assyrian monuments (Gen. 41:43; Gen. 50:9; 1 Kings 4:26; Ezek. 23:24; Acts 8:28; Rev. 9:9). In Revelation 18:13 the word is *ρέδα*, and some describe it as a vehicle with four wheels. The CHARIOT MAN in 2 Chronicles 18:33 is the driver, as in 1 Kings 22:34. A CHARIOT OF FIRE and horses of fire appeared when Elijah was carried up into heaven (2 Kings 2:11-12). When the king of Syria sought to take Elisha at Dothan he was protected by invisible chariots of fire (2 Kings 6:17).

Charity

A word often used in the AV where the word “love” would be much better, as indeed the same Greek word is often translated. In 1 Corinthians 13:3 it is shown that a person may be very charitable or benevolent but have no love.

Charmer

In Psalm 58:5 and Jeremiah 8:17 the allusion is to those who can charm serpents, probably by soft and gentle sounds. In Deuteronomy 18:11 and Isaiah 19:3 it is associated with idolatry and sorcerers: these also carry on their incantations with low mutterings. See DIVINATION.

Charran

See HARAN

Chastening

This is in scripture mostly linked with love and sonship, and implies “instruction” and “discipline.” He that loveth chasteneth (Prov. 13:24; Deut. 8:5; Heb. 12:5-11; Rev. 3:19). “Blessed is the man whom thou chastenest” (Psa. 94:12). The chastening at the time does not seem to be joyous but grievous, yet afterward it yields the peaceable fruits of righteousness to those exercised thereby (Heb. 12:11). John 15:2 shows that a Christian may be chastened of the Father that he may bring forth more fruit.

Chebar

The river in the land of the Chaldeans, near to which Ezekiel was dwelling, when some of his visions were revealed to him (Ezek. 1:1,3; Ezek. 3:15). Some identify it with the Habor, but this is only conjecture, and others consider the Habor to be much too far north.

Chedorlaomer

King of Elam in the time of Abram (Gen. 14:1-17). In punishing some of his tributaries he carried away Lot, but was pursued by Abram and was apparently killed. The name of KHUDUR-LAGAMAR king of Elam has been met with in the inscriptions, which is supposed to be the same as Chedorlaomer. He had subdued the five kings near the Dead Sea, some 700 miles across the desert, or 1000 by the Euphrates and traversing the land of Canaan. He returned by this latter route, for he was near Damascus when Abram overtook him.

Cheese

Curdled milk, which in some instances is dried and is solid enough to be cut into slices (1 Sam. 17:18; 2 Sam. 17:29; Job 10:10).

Chelal

One who had married a strange wife (Ezra 10:30).

Chelluh

One who had married a strange wife (Ezra 10:35).

Chelub

1. Apparently a descendant of Judah, and father of Mehir. The LXX and *Vulgate* have CALEB (1 Chron. 4:11).

2. Father of Ezri (1 Chron. 27:26).

Chelubai

Son of Hezron (1 Chron. 2:9). Apparently the same as Caleb in 1 Chronicles 2:18,42.

Chemarim

A Hebrew word signifying some class of "priests" (Zeph. 1:4 margin; Hos. 10:5). It is translated "idolatrous priest" in 2 Kings 23:5. The derivation of the word is much disputed.

Chemosh

One of the chief gods of the Moabites and the Ammonites, the worship of which was introduced at Jerusalem by Solomon, and abolished by Josiah (Num. 21:29; Judg. 11:24; 1 Kings 11:7,33; 2 Kings 23:13; Jer. 48:7,13,46). On the "MOABITE" STONE, this god is mentioned. The king, referring to the king of Israel, says, "Chemosh drove him before my sight."

Chenaanah

1. Father of the false prophet Zedekiah (1 Kings 22:11,24; 2 Chron. 18:10,23).

2. Son of Bilhan, a Benjamite (1 Chron. 7:10).

Chenani

Levite who assisted Ezra at the solemn fast (Neh. 9:4).

Chenaniah

1. Chief Levite skilful in song (1 Chron. 15:22,27; see the margin).

2. Officer of David, an Izharite (1 Chron. 26:29).

Cephar-Haammonai

This signifies “hamlet of the Ammonites.” A city of Benjamin (Josh. 18:24).

Cephirah

City of the Benjamites, which once belonged to the Gibeonites, whose people returned with Zerubbabel (Josh. 9:17; Josh. 18:26; Ezra 2:25; Neh. 7:29). Identified with *Kefireh*, 31° 50' N, 35° 6' E.

Chephirah



Cheran

Son of Dishon the Horite (Gen. 36:26; 1 Chron. 1:41).

Cherethims, Cherethites

1. Inhabitants of the southern parts of Philistia (1 Sam. 30:14; Ezek. 25:16; Zeph. 2:5). In the last two passages, the LXX read "Cretans." It is supposed that they were people from Crete, who had settled on the coast of Palestine.

2. Body-guard of David and officers sent to do service, doubtless originally the same as No. 1. They were faithful to David at the revolt of Absalom (2 Sam. 8:18; 2 Sam. 15:18; 2 Sam. 20:7, 23; 1 Kings 1:38, 44; 1 Chron. 18:17).

Cherith

Brook or wady "before Jordan," where Elijah was fed by the ravens during part of the three years' famine (1 Kings 17:3,5). It is not identified.

Cherub

Place in the East from which some returned to the land of Judah (Ezra 2:59; Neh. 7:61).

Cherub, Cherubim

Representatives of God's power in creation and judicial government. They were placed at Eden to keep the tree of life after the fall of man (Gen. 3:24). They were depicted in needlework and in carving both in the tabernacle and the temple, and two of them with wings were represented as overshadowing the mercy-seat (Ex. 25:18-22; Ex. 26:1, 31; Ex. 37:7-9; 1 Kings 6:23-35; 1 Kings 8:6-7). In the visions of

Ezekiel cherubim were seen in connection with the wheels, representing the glory and course of God's government in active judgment of Israel. They are called "living creatures" in Ezekiel 1, with the faces of a man (intelligence), of a lion (strength), of an ox (plodding endurance), and of an eagle (swiftness): see also Ezekiel 10 where they are called "cherubims," and compare Revelation 4:6-9, where in the AV the four living creatures are unhappily called "beasts."

The winged bulls which were placed at the entrances of the Assyrian palaces were probably traditions of the cherubim. In the Accadian language they were termed *kirubu*, and were thought to preserve the places from the entrance of evil spirits.

Chesalon

Border-city of Judah on the N. W. (Josh. 15:10). Identified with *Kesla*, 31° 47' N, 35° 3' E.

Chesed

Fourth son of Nahor (Gen. 22:22).

Chesil

City in the extreme south of Judah (Josh. 15:30).

Chestnut Tree

When the Assyrian is compared to a great tree it is described as excelling in its beauty the branches of the chestnut tree (Ezek. 31:8). It is identified with the "Plane-tree" which grows in Palestine. It was known to Jacob (Gen. 30:37). It is the *Platanus orientalis*. It thrives best in a rich moist soil, and is a noble and beautiful tree.

Chesulloth

A border town of Issachar (Josh. 19:18). Identified with *Iksal*, 32° 41' N, 35° 19' E. Probably the same as CHISLOTH-TABOR in Joshua 19:12 and TABOR in 1 Chronicles 6:77.

Chethib

See KERI.

Chezib

Town in the lowlands of Judah (Gen. 38:5). Probably the same as ACHZIB and CHOZEBA.

Chidon

See NACHON.

Chief of Asia

See ASIARCHS.

Children

David proclaimed, "Lo, children are an heritage of Jehovah: and the fruit of the womb is his reward" (Psa. 127:3). Women in the East had a great desire for children, as may be seen by Sarah, Rachel, and Leah giving their handmaids to their husbands that they might have children by them, and this ever characterized the women of Israel afterward.

The law commanded children to honor their parents, and if a son smote or cursed his parents he was put to death (Ex. 21:15,17). Parents were to teach the law to their

children, and to chastise them when needed, and if a son was disobedient and contumacious the men of the city were to stone such a one (Deut. 21:18-21). The first born was claimed by God, and had to be redeemed (Ex. 13:13); and the eldest son inherited a double portion of his father's possessions (Deut. 21:17).

Metaphorically we meet with "children of Zion," "children of Belial," "children of the devil," often referring to their moral character.

In the New Testament various Greek words are translated children in the AV. Thus in 1 John 2:1, 12-13,18,28 "little children" occurs; and though correct, yet there is a difference in the words. 1 John 2:1,12,28 refer to all Christians as God's children; but 1 John 2:13,18 refer to young children or babes as a class, in contrast to young men and fathers. Again, in many places where the word is *υἱός*, and should be translated "sons," the AV has "child" or "children" (Rom. 9:26-27; 2 Cor. 3:7,13; Gal. 3:7,26; Eph. 2:2; Eph. 5:6; Col. 3:6; 1 Thess. 5:5; Heb. 11:22; Heb. 12:5; Rev. 2:14; Rev. 7:4; Rev. 12:5; Rev. 21:12); besides often in the Gospels and Acts. See SON. Again, in Acts 4:27,30 the word is *παῖς*, which is as often translated "servant" as "child," the word signifying both. In these verses it would be much better to translate "thy holy servant Jesus"; David is also called "servant" in Acts 4:25.

Chileab

Second son of David by Abigail (2 Sam. 3:3; called DANIEL in 1 Chron. 3:1).

Chilion.

Son of Elimelech and Naomi (Ruth 1:2, 5; Ruth 4:9).

Chilmad

Unknown place associated with Sheba and Asshur, whose merchants traded with Tyre (Ezek. 27:23).

Chimham

A man of Gilead, probably the son of Barzillai (Compare 1 Kings 2:7), who commended him to David on his return to Jerusalem, after the death of Absalom (2 Sam. 19:37-38,40; in ver. 40 the Hebrew reads CHIMHAN, as in the margin; Jer. 41:17).

Chinnereth, Chinneroth, Cinneroth

City and district, probably the same as the "land of Gennesareth" (Josh. 11:2; Josh. 19:35; 1 Kings 15:20).

Chinnereth, Chinneroth, Sea of

The lake subsequently called LAKE OF GENNESARET, SEA OF TIBERIAS, and SEA OF GALILEE, (Num. 34:11; Josh. 12:3; Josh. 13:27).

Chios

Island in the Aegean Sea, passed by Paul in his voyage from Troas to Caesarea (Acts 20:15): now named *Scio*.

Chisleu

See MONTHS.

Chislon

Father of Elidad, a prince of the tribe of Benjamin, who assisted in the division of the land (Num. 34:21).

Chisloth-Tabor

Place on the boundary of Zebulun (Josh. 19:12). Probably the same as CHESULLOTH.

Chittim

Several times referred to in the Old Testament in connection with its “ships.” It points originally to Cyprus (see KITTIM); but in Jeremiah 2:10 and Ezekiel 27:6 the “isles of Chittim” are spoken of, so it is evident that in the Prophets other islands are associated with Cyprus (Num. 24:24; Isa. 23:1,12; Dan. 11:30). See CYPRUS.

Chiun

A heathen god (Amos 5:26). Supposed by some to be the same as REMPHAN in Acts 7:43.

Chloe

A convert mentioned only in 1 Corinthians 1:11.

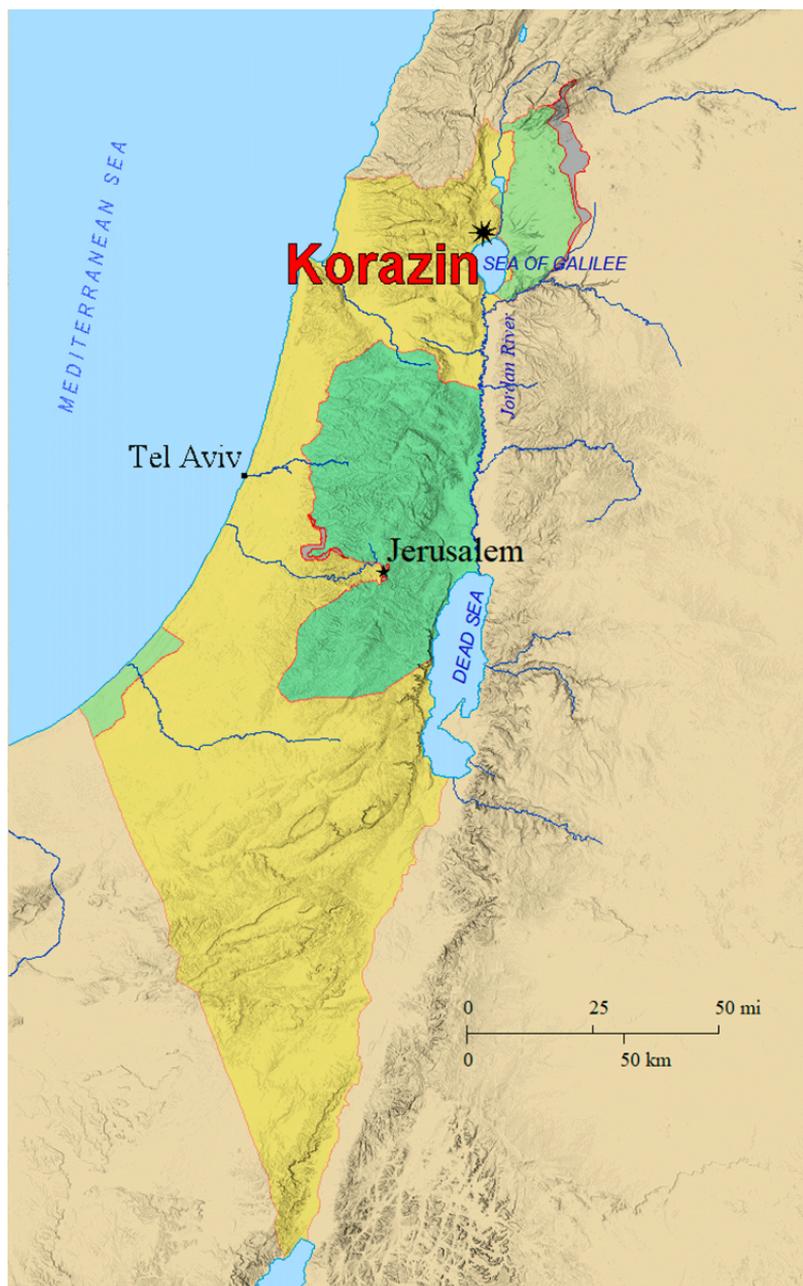
Chor-Ashan

City in Judah where David was in the habit of going to, and to which he sent some of his spoils taken in war (1 Sam. 30:30). It is mentioned with cities south of Hebron.

Chorazin

City in which some of the Lord's mighty works were done, and on which a woe was pronounced (Matt. 11:21; Luke 10:13). The woe was also pronounced on Bethsaida and Capernaum. They were all near the Sea of Galilee. Chorazin is identified with the ruins of *Kerazeh*, 32° 55' N, 35° 34' E.

Chorazin



Chozeba

City of Judah (1 Chron. 4:22). Probably the same as CHEZIB (Gen. 38:5), and ACHZIB (Josh. 15:44; Mic. 1:14).

Christ, the Christ (ὁ Χριστός)

An official title of the Lord Jesus, which became used as a name. In John 1:41; John 4:25 this title is linked with the Messiah of the Old Testament. The Jews and Samaritans were expecting THE MESSIAH, "which is called Christ." We find the title "Messiah" in Daniel 9:25-26 in the prophecy of the Seventy Weeks. The Hebrew word is *mashiach* and signifies "anointed." This term is employed as to the Lord Jesus in Psalm 2:2: the rulers set themselves against Jehovah and His "Anointed." The same word is used in reference to the high priest and the king as God's anointed; but the Lord Jesus is emphatically "the Anointed," this being the signification of the word "*the Christ*" which should be read in many places in the New Testament where the A. V. simply has "Christ." In the Gospels it is nearly always "the Christ," and often in the Epistles, except where it is Jesus Christ, or Christ Jesus which has more the character of a name. It refers to the Lord as Man, being anointed with the Holy Ghost.

In Daniel we read that Messiah the Prince would be cut off and have nothing (margin), which was fulfilled when, instead of being hailed as Messiah by the Jews, He was rejected, cut off, and had, at the time, nothing of His Messianic honors, though, in His death, He laid the foundation of His future glory on earth, as well as effecting eternal redemption for the saved. We read in 1 Corinthians

12:12 that as the body is one, and hath many members, “so also is the Christ:” the Head and the members in the power and the anointing of the Spirit form but one body.

Being rejected as Messiah on earth, He is made as risen from the dead both Lord and Christ (Acts 2:36), and thus the counsels of God with regard to Him, and man in Him, are effectuated. Saints now are spoken of as having been chosen in Christ from before the foundation of the world. All things in heaven and on earth are to be headed up in the Christ (Eph. 1:10). As the Christ, He is the Head of the body the church (Eph. 4:15). But the subject can be merely touched on in a short article.

Christian

A title first applied to professed believers at Antioch (Acts 11:26). Agrippa used it when addressing Paul (Acts 26:28). Peter accepts it, saying that to suffer as a “Christian” is a cause of thanksgiving (1 Pet. 4:16).

It was not long, alas! before the outward profession of Christ became separated from true faith in Him in the great mass who were recognized as Christians in the world, and in practice they became anything but followers of Christ, as both scripture and history show. To learn what Christianity is according to God, we must turn, not to the great professing body, but to the scriptures, which testify clearly of the declension which was even then begun.

Chronicles, Books of the

Like the Gospel of John among the Gospels, so these books among the historical books of the Old Testament have a special character. John goes back to “the beginning,”

when the Eternal Word was with God: the Chronicles go back to the beginning of man's history: "Adam, Sheth, Enosh," in order to develop that history in the chosen line of promise and grace. The peculiarities of the Chronicles have been a stumbling block to some of the learned critics. It is evident from 1 Chronicles 6:15 and 2 Chronicles 36:22-23 that they date after the captivity of Judah, the writer compiling the records of the chosen line according to grace—grace which restored them from their captivity. It may be asked, Why omit so many things found in the books of Samuel and the Kings? and why add events not in those early books? There is *design* in the differences, God being the author of them. One fact should help the elucidation, namely, that after the division of the kingdom, the history of *Judah* only is given. Therefore more is said of David, and of his preparations and pattern for the Temple, and the history of David's line is traced, with which the mercies of God for Israel were connected in the aspect of *grace* and of the blessing and ways of God with that people.

Like Deuteronomy, the Chronicles *rehearse* and show blessing to be consequent on obedience. The history in Samuel and Kings is far more general, and gives the history of the nation to whom the testimony of God was confided in the midst of other nations.

It is not known who wrote the Chronicles, but this is of little consequence, seeing that it does not touch the question of their inspiration, which is strongly marked by the peculiar character of their contents. It is thought that they were written by Ezra, and it will be seen that the end of 2 Chronicles agrees with the beginning of Ezra. The learned say that there are also internal resemblances which make it very probable that they are by the same

writer. This has been objected to on the ground of the genealogy in 1 Chronicles 3:1-24: it is contended that the number of generations after Zerubbabel in 1 Chronicles 3:19 is so large that the writer must have lived in the days of Alexander the Great, and therefore could not have been contemporary with Ezra. But there is a break in the genealogy in the middle of 1 Chronicles 3:21; "the sons of Hananiah; Pelatiah, and Jesaiah" closes one list; and what follows is a separate list, and may have run parallel with the other.

The Chronicles are by the Jews included in the Hagiographa, or "Sacred Books," and are placed at the end of the Hebrew Bible. "They were regarded as a summary of sacred history."

Chronology

There are more links of time mentioned in scripture than is generally supposed, forming together an approximate chronology. There is however one great difficulty in the variations of the Hebrew text from the Samaritan Pentateuch and the Septuagint. It is found that there must have been a systematic alteration somewhere, and if the Hebrew text is correct, a period of 100 years has been added to the lives of several, both before the Flood and after it.

HEBREW SAMARITAN

SEPTUAGINT

NAMES.	Age at birth of son.	Rest of life.				
Whole Life	Age at birth of son.	Rest of Life				
Whole Life	Age at birth of son	Rest of Life				
Whole life						
Adam	130	800	930	130	800	930
230	700	930				

Concise Bible Dictionary

Seth	105	807	912	105	807	912
205 707	912					
Enos	90	815	905	90	815	905
190 715	905					
Cainan	70	840	910	70	840	910
170 740	910					
Mahalaleel	65	830	895	65	830	895
165 730	895					
Jared	162	800	962	62	785	847
162 800	962					
Enoch	65	300	365	65	300	365
165 200	365					
Methuselah		187	782	969	67	653
720 167	802	969				
						187 ¹
782 ²						
Lamech	182	595	777	53	600	653
188 565	753					
Noah	500	450	950	500	450	950
500 450	950					
To the Flood		100			100	
100						
TOTAL	1656			1307		
2242						
From the Flood to the Call of Abraham	427					
1017			1247			
TOTAL -	2083			2324		
3489						

The above figures form the basis of what is called the “long chronology” from the LXX, and the “short

1 In the Alexandrian copy of the LXX.

2 In the Alexandrian copy of the LXX.

chronology” from the Hebrew. It will be seen that there are about 1400 years difference from the birth of Seth to the Call of Abraham. It is difficult to see why the Hebrew text should be abandoned; and if it were, what superior claim would the LXX have over the Samaritan Pentateuch?

A summary of the several periods is added, with a few notes and references to the scriptures.

- From Adam to the Flood (Arrived at by adding the ages of the patriarchs, when the sons named were born.)—1656 years

- From the Flood to the Call of Abraham (This is found in the same manner, and putting Terah’s age at 130 when Abraham was born, that is, adding 60 years to Genesis 11:26: where only one date is given for Terah’s three sons. Abraham may not have been the eldest, and may have been born long after. Compare Gen. 11:32; Gen. 12:4, with Acts 7:4.)—427 years

- From the Call of Abraham to the Exodus (This is obtained from Exodus 12:40 and Galatians 3:17.)—430 years

- From the Exodus to the Temple (This is stated in 1 Kings 6:1 as in the 480th year, or 479 complete years.)—479 years

- From the commencement of the Temple to the division of the kingdom (Solomon reigned 40 years, 1 Kings 11:42 and the Temple was begun in his 4th year.)—37 years

- From the division of the kingdom to the destruction of Jerusalem (Stated in Ezekiel 4:4-6 to be 390 years, or 388 complete years.)—388 years

- From the destruction of Jerusalem to the return of the captives (They were captives 70 years (Jer. 25:11-12; Jer. 29:10.)—52 years

• From the 1st year of Cyrus to the 20th year of Artaxerxes, when the 70 weeks of Daniel commenced (Not given in scripture. Cyrus, 7 years; Cambyses, 7; Pseudosmerdis, 1; Darius, 36; Xerxes, 11; Artaxerxes, 19.)—81 years

• From the 20th of Artaxerxes to the Era A.D. (From the 20th of Artaxerxes to the crucifixion is, according to Dan. 9, 69 weeks = 483 years; from which deduct 29, the date of the crucifixion: $483-29 = 454$). See SEVENTY WEEKS.—454 years

Total Years—4004

The 430 years of Exodus 12:40 are in the above taken to mean the sojourn in Canaan and in Egypt, the latter being 215 years; this agrees with Galatians 3:17, and with the Israelites being brought out in the fourth generation (Gen. 15:16).

As to the time of the Judges it appears clear from Judges 10:7-8 that the events recorded did not all follow chronologically: there were oppressions in the west by the Philistines and in the east by the Ammonites in “the same year”; the periods of some of the Judges also being synchronal. The AV of Acts 13:19-20, presents a difficulty, but most of the Editors (with MSS & A B C) read “he gave them their land for an inheritance for the space of [or literally in] 450 years; and after that he gave them judges,” and this rendering removes all difficulty. It will be seen by the above that most of the dates affixed to the A. V. are approximately correct: the reign of Artaxerxes is an exception and is incorrect, as may be seen under SEVENTY WEEKS. See JUDGES, KINGS, ANTIOCHUS, and NEW TESTAMENT.

The principal events stand thus:

B.C.

Chronology

- 4004 Adam created.
- 2948 Noah born.
- 2348 The Flood.
- 1996 Abraham born.
- 1921 Call of Abraham.
- 1896 Isaac born.
- 1836 Jacob born.
- 1706 The Israelites enter Egypt.
- 1491 The Exodus. The law given.
- 1451 The Israelites cross the Jordan.
- 1444 The division of the land. (See JUDGES.)
- 1095 Saul anointed king: the kingdom begins.
- 1055 David, king.
- 1015 Solomon, king.
- 1005 Dedication of the Temple.
- 975 Division of the kingdom. (See KINGS.)
(776 Era of the Olympiads begins.)
(753 Rome built: era of A.U.C. begins.)
- 740 Captivity of the two and a half tribes east of the Jordan.
- 721 End of the kingdom of Israel.
- 658 Manasseh carried to Babylon.
- 606 Jerusalem taken: first captivity of Judah.
- 605 Nebuchadnezzar reigns alone. Time of the Gentiles begins in the **first** great empire — Babylon.
- 599 Jerusalem re-taken: the great captivity.
- 588 Jerusalem re-taken and destroyed.
- 538 Belshazzar slain: the **second** great empire commences. The Medes and Persians.
- 536 Cyrus reigns alone. The 70 years of Jeremiah 25:11-12 end. The Jews return (Ezra 1,2 (See PERSIA.)
- 475 Artaxerxes succeeds Xerxes.

455 Artaxerxes commissions Nehemiah to build Jerusalem. The Seventy Weeks of Daniel begin.

336 Alexander the Great, head of the **third** great empire—The Greek.

323 Death of Alexander the Great: his four Generals divide the kingdom, but it mainly merged into two kingdoms: Egypt, “kings of the south,” and Syria, “kings of the north.” (See ANTIOCHUS.)

191 All Asia Minor on the west of Mount Taurus delivered to Rome.

166 to about 65. The times of the Maccabees. In 166 Jerusalem was recovered and the temple re-dedicated.

65 Rome, the **fourth** great empire, rapidly gains ascendancy. Syria becomes a Roman province. In 63 Judaea is subjected to Rome. In 30 Egypt becomes a Roman province.

40 Herod is appointed by Rome king of Judaea.

20 Herod begins to re-build the temple.

6 Birth of John the Baptist.

5 Birth of Christ. (See NEW TESTAMENT.)

Chrysolite

Probably the ancient topaz of a golden color (Rev. 21:20). The Greek word χρυσόλιθος occurs in the LXX in Exodus 28:20; Exodus 36:20; Exodus 39:13 and Ezekiel 28:13.

Chrysoprasus

Supposed to be a variety of Chalcedony of a green shade (Rev. 21:20). The word χρυσόπρασος does not occur in the LXX.

Chub

A people in league with Egypt, otherwise unknown (Ezek. 30:5).

Chun

City in the North captured by David, from whence he took much brass, which was used by Solomon in the Temple (1 Chron. 18:8). Apparently the same as BEROETHAI in 2 Samuel 8:8.

Church

This English word is said to be derived from the Greek κυριακός, which signifies “pertaining to the Lord,” and is commonly used both for an association of professing Christians, and for the building in which they worship. It is the scriptural use of the word ἐκκλησία, or “assembly,” that is here under consideration.

The word is used in reference to Israel in the New Testament on one occasion in Acts 7:38, and to a Gentile throng in Acts 19:32, 41. Its first occurrence in relation to Christianity is in Matthew 16:18, where upon Peter’s confession that Jesus was the Son of the living God, the Lord rejoins, “upon this rock I will build my assembly.” Historically this spiritual building (for “building” never refers to a material edifice) was begun after His death and resurrection, when the Holy Ghost descended at the day of Pentecost. In this aspect of the church there is no room for any failure—the “gates of hades shall not prevail against it.” It is what Christ Himself effects by His Spirit in souls, and it contemplates the full and final result. In

1 Peter 2:4-5 we have the progressive work, "ye also as living stones are being built up a spiritual house." The idea of "building" here supposes a work so wrought that souls become conscious of forming part of the dwelling place of God, and are rendered able to offer up spiritual sacrifices as a holy priesthood.

But there is an aspect of the assembly as a building in which it is viewed in relation to human responsibility, and where consequently human failure has left its unmistakable mark. In 1 Corinthians 3 the apostle speaks of himself as a wise master-builder, who has well laid the foundation, which is "Christ Jesus"; but he adds that "others build thereupon," and warns everyone to take heed how he does so. Here may be found "wood, hay, stubble," as well as "gold, silver, precious stones." Men may "corrupt the temple of God," and alas! this has been done only too effectually, professing Christendom being the outcome of it. But this aspect of it must in no way be confounded with that which Christ builds, where no failure is found.

There is also another view of the church or assembly as the body and the bride of Christ (Eph. 1:22-23; 5:26-27). By one Spirit believers are baptized into one body (1 Cor. 12:13). They are God's "workmanship, created in Christ Jesus unto good works" (Eph. 2:10). There is the effectual operation of God in quickening them with Christ, in raising them (Jews and Gentiles) up together, and making them to sit together in heavenly places in Christ. They are livingly united to the Head in heaven by the Spirit of God. This body is on earth that the graces of the Head may be displayed in it. His people are to put on, as the elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering, and so forth. (Col.

3:12-17). It is the mystery hidden throughout the ages, but now revealed, in order that to the principalities and powers in the heavenlies might be known through the assembly the all various wisdom of God (Eph. 3:9-10). The assembly will be eventually presented by Christ to Himself as His bride, without spot or wrinkle or any such thing. There can be no false members of Christ's body, and no spot or wrinkle in His bride. Those united to Him are "all of one" with the sanctifier Himself; they are "His brethren"; they derive from the corn of wheat which has fallen into the ground and died, and which has borne much fruit (Heb. 2; John 12:24). Moreover the assembly is one (Eph. 4:4; 1 Cor. 12:13). There is not another.

If division has come in on every hand, as it did at Corinth, faith will still recognize that the body is one, and will maintain the truth of it. Gifts were bestowed on *the* assembly, and will be acknowledged as such by faith, and their exercise welcomed in whatever feebleness. If the assembly has become like a great house, where there are vessels of gold and silver, as well as of wood and of earth (2 Tim. 2:20), the believer is encouraged to purge himself from the latter—the dishonorable vessels—that he may be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. He is taught in scripture how to behave himself in the house of God, which is the assembly of the living God, the pillar and ground of truth (1 Tim. 3:15).

It must be carefully observed that the churches or assemblies at Jerusalem, Corinth, Rome and so forth, were not separate or independent organizations, as in the modern idea of the Church of Rome, the Greek Church, the Church of England, and so on. There was only one

assembly, the Church of God, though expressed in different localities, in which indeed there were local office bearers, as elders and deacons, and where also discipline was locally carried out. There was entire inter-communion. In the present divided state of God's people, the man of faith will be careful to recognize that every true Christian is a part of that one body, with which, as has been said, there can be no failure; while, at the same time, he will pursue a path of separation from evil; and will "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22).

The church will continue on earth until the rapture, revealed in 1 Thessalonians 4:15-18. As there were saints on earth before the church was formed, so there will be saints on the earth after the rapture: all will be equally saved, but all will not form a part of the church of God as revealed in scripture. This fills a wonderfully unique place, designed of God that in it the principalities and powers in the heavenlies should even *now* learn the manifold wisdom of God; and in the ages to come the exceeding riches of God's grace be manifested "in his kindness toward us through Christ Jesus" (Eph. 2:7; Eph. 3:10).

Churches, Robbers of

This is "temple-robbers" (Acts 19:37).

Chushan-Rishathaim

King of Mesopotamia, who oppressed Israel for eight years: he was conquered by Othniel, Caleb's nephew (Judg. 3:8-10).

Chuza

Steward of Herod Antipas, and husband of Joanna (Luke 8:3).

Cilicia

Province in Asia Minor on the extreme north-east of the Mediterranean, separated from the other provinces by a range of mountains. It was more accessible to Syria by road than to the rest of Asia Minor. There were evidently Gentile believers there, for Cilicia was mentioned in the letter from Jerusalem on the exemption of the Gentiles from keeping the law. Paul and Silas visited the district, confirming the churches (Acts 6:9; Acts 15:23,41; Gal. 1:21).



Cinnamon

The bark of the Cinnamon tree, a well-known aromatic product, which formed one of the ingredients of the holy

anointing oil. It was a valuable article of merchandise (Ex. 30:23; Prov. 7:17; Song of Sol. 4:14; Rev. 18:13).

Cinneroth

See CHINNERETH.

Circumcision

The rite appointed by God to be a token of the covenant that He made with Abraham and his seed, and also the seal of the righteousness of his faith. Every male in Abraham's house was to be circumcised, and afterward every male of his seed on the eighth day after birth. It signified the separation of a people from the world to God. During the 40 years in the wilderness this rite was not performed, but on entering God's land all were circumcised at Gilgal, when the reproach of Egypt was rolled away (Josh. 5:2-9). Circumcision became a synonym for Israel, so that they could be spoken of as "the circumcised," and the heathen as "the uncircumcised" (Judg. 14:3; Ezek. 31:18; Acts 11:3). Contrary to the design of God, circumcision became a mere formal act, when the covenant itself was disregarded, and God then speaks of Israel as having "uncircumcised hearts." Stephen charged the Jewish council with being "uncircumcised in heart and ears" (Lev. 26:41; Acts 7:51). In Romans 4 Abraham is shown to be "the father of circumcision," that is, of all that believe as the truly separated people of God.

Hence circumcision is typical of the putting off the body of the flesh by those who accept the cross as the end of all flesh, because Christ was there cut off as to the flesh, "In whom also ye are circumcised with the circumcision

made without hands, in putting off the body of the [sins of the] flesh by the circumcision of Christ” (Col. 2:11); and again, “We are the circumcision which worship God by the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:3). “Mortify therefore your members which are upon the earth” (Col. 3:5).

Cis

The same as Kish, the father of Saul (Acts 13:21).

Cisterns

These were extensively used in Palestine for the collection of rain water. In Jerusalem every house has its cistern, and some have more than one. Solomon also brought water from long distances to be stored in cisterns, of which there are many under the Temple area. Some were really pits, for we read of the “wheel” being broken (Eccl. 12:6). There were also many cisterns in fields or by the road side as reservoirs for the irrigation of the land. For every man to be able to drink water out of his own cistern, was held out as a boon (2 Kings 18:31; Isa. 36:16). This is also used as a symbol not to indulge in illicit desires (Prov. 5:15). Israel is charged with forsaking God, the fountain of blessing, and making for themselves cisterns which could hold no water (Jer. 2:13).

Cities of Refuge

See REFUGE.

Citizen

πολίτης. This is “one having municipal rights, duties, and protection.” Paul was a “citizen” of Tarsus (Acts 21:39). Gentile believers are no longer strangers and foreigners to the privileges of the people of God, but are “fellow-citizens” with the saints, and of the “household of God” (Eph. 2:19). The Christian’s citizenship, πολίτευμα, is not on earth, but in heaven (Phil. 3:20).

Clauda, or Cauda

A small island S. W. of Crete (Acts 27:16). Now called *Gaudo* or *Gozzo*.



Claudia

See PUDENS.

Claudius

Fourth Roman emperor (A.D. 41-54). His full name was Tiberius Claudius Drusus Nero Germanicus. Herod Agrippa I used his influence in favor of Claudius being chosen as emperor, and in return for these efforts the emperor added to Agrippa's territories Judaea, Samaria, and some parts of Lebanon. It was Claudius who, on account of a tumult of the Jews, banished all Jews from Rome. He was poisoned by his fourth wife Agrippina, the mother of Nero (Acts 11:28; Acts 18:2).

Claudius Lysias

The Roman officer at Jerusalem who, when Paul was arrested, protected him and acted promptly in sending him away from his murderous enemies (Acts 23:26; Acts 24:7,22).

Clean and Unclean

See ANIMALS

Clement

Fellow laborer with Paul at Philippi (Phil. 4:3). He is accounted to be one of the Apostolic Fathers, a name given to those who lived in the times of the apostles and who have left writings bearing their names.

CLEMENT, EPISTLES OF. There are two epistles ascribed to Clement, and which in the Codex Alexandrinus follow the Revelation. The first is considered genuine, but the second is very doubtful. Eusebius says of the first that it was read in the churches in early times and also in his own

day. He calls it “an Epistle in the name of the church of Rome (over which church Clement is recorded as bishop) to the church at Corinth.” Apparently there was dissension in the church at Corinth: he thus addresses them: “It is disgraceful, beloved, yea, highly disgraceful and unworthy of your Christian profession, that such a thing should be heard of as that the most steadfast and ancient church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters.” A great deal is said about repentance, love, and good works; but sacrifices to be offered at Jerusalem are strangely interwoven with the exhortations, though he was writing to Gentiles.

His fanciful use of the Old Testament scriptures is remarkable. Thus in speaking of the appointment of bishops and deacons he says, “Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the scripture, in a certain place, I will appoint their bishops in righteousness, and their deacons in faith” (Chap. 42). This is doubtless intended as a quotation from Isaiah 60:17 in the LXX, but altered to suit his purpose; for the LXX reads “I will make thy princes peaceable, and thine overseers righteous.” As an emblem of the resurrection Clement relates the heathen fable of the phoenix living five hundred years, and then rising again as a fresh bird from its own ashes. He then adds that God “even by a bird shows us the mightiness of His power to fulfill His promise” (Chaps. 25-26). Though there are many pious remarks scattered through the epistle, there is on the whole a great difference between it and holy scripture; a deep dark line separates it widely from everything that bears the stamp of divine inspiration.

Cleopas

Luke 24:18. One of the two disciples who were walking to Emmaus on the day of the resurrection, when the Lord drew near and talked with them. He is supposed to be the same as CLEOPHAS (or CLOPAS as in the Greek) mentioned in John 19:25.

Cleophas

See CLEOPAS.

Cloak

See GARMENTS.

Cloth

The two Hebrew words translated “cloth,” *beqed* and *simplah*, are also translated “garments,” and do not explain of what it was composed nor how wrought. In Exodus 31:10 *beqed* is used for “cloths of service,” and in Numbers 4:6-13 for the “cloth of blue” that covered up the furniture when the tabernacle was removed. *Simplah* occurs in Deuteronomy 22:17 and 1 Samuel 21:9. The THICK CLOTH in 2 Kings 8:15 is *makber*. See LINEN.

Clothing

See GARMENTS.

Cloud

Clouds fill an important place both in the Old Testament and New Testament. They were the celestial veil of the presence of God—His chariot, and the hiding place

of His power. It pleased God to manifest His presence to Israel in a cloud. The PILLAR OF CLOUD guided the children of Israel through the wilderness (Ex. 40:34-38). When they constructed the tabernacle Jehovah promised to appear in the cloud upon the mercy seat (Lev. 16:2). On special occasions Jehovah came down in a cloud, and spake unto Moses (Num. 11:25). At the dedication of the temple "the cloud" filled the house so that the priests could not minister because of the cloud: "for the glory of Jehovah had filled the house of Jehovah" (1 Kings 8:10-11: Compare Num. 14:10). This visible symbol of God's glory is often called the SHECHINAH. The word is from the Aramaic *shakan*, "to rest." The word does not occur in scripture, but is often used by Jewish and Christian writers as signifying the dwelling or resting place of Jehovah.

In the New Testament on the mount of Transfiguration, a cloud overshadowed those present, and "a voice came out of the cloud, saying, This is my beloved Son: hear Him" (Luke 9:34-35). At the ascension a cloud received the Lord out of their sight (Acts 1:9). At the rapture the dead and the living saints will be caught up in the clouds to meet the Lord in the air (1 Thess. 4:17); and when He comes to the earth He will come with clouds (Luke 21:27; Rev. 1:7). In the future, one "like unto the Son of man" will sit upon "a white cloud," and execute judgments upon the earth (Rev. 14:14-16). The mighty God who dwells in light unapproachable by man manifested His presence shrouded by clouds.

Clouted

The shoes of the Gibeonites were "patched" to deceive Joshua (Josh. 9:5).

Cnidus

City and seaport on the extreme S. W. corner of Asia Minor (Acts 27:7). The spot is now called Cape *Krio*.



Coal

Mineral coal is now known to exist in the Lebanon range, but was unknown in Biblical times. Fires were seldom needed for warmth, and were as a rule used only for the cooking of food: the fire named in John 18:18 was in the night; food was cooked by charcoal or by warming the ovens with any vegetable refuse. The coal generally referred to in the Old Testament was charcoal; but other words are used which imply the hot or glowing stones on which cakes were cooked (1 Kings 19:6; Song of Sol. 8:6; Isa. 6:6; Hab. 3:5).

Heaping coals of fire on an enemy's head by kindness (Prov. 25:21-22; Rom. 12:20) becomes a test to him (as metal is tested by the fire), the kindness shown him will

either bring about contrition and friendship, or harden him yet the more.

Coast

A term in scripture signifying any "border," inland as well as near the sea, it also may imply large districts (Ex. 10:4; Josh. 1:4; 1 Kings 1:3).

Coat

See GARMENT.

Coat of Mail

See Armor.

Cock

Mentioned only in connection with the denial of Peter (Matt. 26:34,74-75); and with the "cock crowing," a division of time at which the Lord may come (Mark 13:35): this corresponds to the third watch of the night, and would be about 3 o'clock, A. M.

Cockatrice

What reptile is alluded to is not definitely known: the Hebrew words *tsepha* (Isa. 14:29 only) and *tsiphoni* are from "to hiss." The texts in which they occur refer to its dangerous character. Its deadly sting will be changed in the millennium, when a little child shall put its hand on its den. Of Israel it is said figuratively "they hatch cockatrice' eggs" (Isa. 11:8; 59:5; Jer. 8:17). The latter word is translated "adder" in Proverbs 23:32.

Cockle

Job asked that if he had done wickedly cockle might grow instead of barley; in the margin it reads “noisome weeds” (Job 31:40). Some suppose the darnel is alluded to, as in Matthew 13:25.

Coffer

The box or case in which the golden mice and the images of the emerods were placed by the Philistines when the ark was returned (1 Sam. 6:8-15).

Coffin

Being made in Egypt and for an embalmed body, Joseph’s coffin doubtless resembled the ancient mummy cases (Gen. 50:26). They were ornamental cases larger than European coffins.

Col-Hozeh

1. The father of Shallun who returned from exile (Neh. 3:15).
2. Grandfather of Maaseiah who dwelt in Jerusalem on the return from exile (Neh. 11:5). Perhaps the same as No. 1.

Collar

A jewel or appendage (Judg. 8:26). In the margin it is “sweet jewels.” The RV has “pendants.” The same word is translated “chains” in Isaiah 3:19. In Job 30:18 it is merely the collar of a coat: the mouth or opening for the throat.

College

The Hebrew word signifies “second part,” as in the margin of 2 Kings 22:14 and 2 Chronicles 34:22. It may refer to a part of the city where there was a school. The Rabbis derive it from “to teach”; hence “the school” of the prophets.

Collops

Fat, fatness, lumps of fat (Job 15:27).

Colony

Spoken of Philippi in Macedonia. Under Augustus that city became a Roman colony (Acts 16:12, 21). Such colonies were subject to the parent government, and the townsmen enjoyed the privilege of Roman citizenship.

Colosse, Colassae

City on the river Lycus in Phrygia, of Asia Minor (Col. 1:2). It appears as though Paul had not visited the city when he wrote the epistle to the church there (Compare Col. 1:7; Col. 2:1); but he may have done so in his journeys or have gone thither from Ephesus. He hoped to visit them soon (Philem. 1:22), for to this place Philemon and Onesimus belonged (Col. 4:9). Colosse had been a place of importance, but declined on the rise of Hierapolis and Laodicea. The modern village *Khonas* is about three miles distant from the ancient ruins.

Colossians, Epistle to the



Colossians, Epistle to the

This is generally believed to have been written by Paul during his two years' imprisonment at Rome (A.D. 61-2), notwithstanding that Meyer and other critics refer it to the imprisonment of Paul at Caesarea. The personal glory of Christ as head of the body, the church, is specially brought out. The hope before the saints is in heaven: they are viewed as risen, but not seated in the heavenlies in Christ, as in the Epistle to the Ephesians. The life of the new man is dwelt on, but the Holy Spirit is only once mentioned: "your love in the Spirit."

After the salutation, and thanking God for what Paul had *heard* of their faith (for apparently he had not been to Colosse) he at once prays for them that they might be filled with the full knowledge of God's will; might walk worthy of the Lord, pleasing Him in all things; and might be strengthened with all power (Col. 1: 9-11). Then he gives thanks for what God *had done* for them, which is true of all

Christians (Col. 1:12-14). The glories of Christ follow: as man, and as the Creator-God: He is head of the body, the church (Col. 1:15-19). All fullness was pleased to dwell in Him, and by Him, to reconcile all things to Himself (or itself), having made peace through the blood of His cross: the saints were already reconciled if they continued in the faith (which would prove their reality) (Col. 1:20-24). Paul had a double ministry: in the gospel (Col. 1:23); and in the church (Col. 1:25). His sufferings in his body filled up the (non-atoning) sufferings of Christ; and the revelation he had, concerning the mystery of the church, filled up the word of God (not as to time, for some portions were added afterward, but as to the circle of subjects). Paul labored to present every man perfect (that is, full grown) in Christ.

Colossians 2. Paul was deeply anxious for the welfare of the saints, that they might be rooted, built up, and established in the faith, lest they should be led astray by the philosophy of the world and the deceitful teaching of men, which would in no way minister Christ to them. In Him dwelt "all the fullness of the Godhead bodily," and they were "complete in Him:" nothing must be allowed to come between them. In Christ they had the reality of the things signified in the ordinances of circumcision and baptism. They had died and were risen with Christ. The saints were warned in Colossians 2:16-17 against being entangled with the Jewish things; and with the occult philosophy of the fleshly mind of the Gentile: all of which was in contrast and in opposition to holding Christ as Head. Having died with Christ they were set free from all the ordinances of men. This has been called the *negative* side.

Colossians 3. This gives the *positive* side, being "risen with Christ." Their mind was to be set on things above,

as heavenly people walking on earth. When the Lord appeared they would appear with Him in glory. Christ was their life, and in consistency therewith they were to mortify—put to death—all that sprang from the motions of the flesh. A catalog of things is given which were to be practically *put off*, because the old man had been *put off* with his deeds. Then having *put on* the new man, a catalog of things is given which in consistency therewith were to be put on (the display of Christ, who is “in each one”); above all things was *love*. Peace was to *rule* their hearts, and the word of Christ to *dwell* in them; helping one another with their songs. Exhortations follow to wives, husbands, children, fathers, and servants. Practical Christianity should be manifest in every station of life.

Colossians 4. Exhortations to masters, and then to all. Tychicus and Onesimus would declare to them the affairs of Paul. Salutations follow. The epistle was to be read to the church of the Laodiceans, and some epistle coming to them from Laodicea was to be read at Colosse. (Perhaps the epistle to the Ephesians was being circulated from church to church.) A message to Archippus: the salutation by the hand of Paul, and a request to remember his bonds close the epistle with “Grace be with you. Amen.”

Comforter

See HOLY SPIRIT.

Commandments, the Ten

These have a special place as having been written on the tables of stone by “the finger of God” (Ex. 31:18). Deuteronomy 10:4 (margin) reads “the ten words,” and

they are often referred to as the DECALOGUE. They are also called “the words of the covenant,” in Exodus 34:28. It was after hearing these ten commandments rehearsed by Moses that the Israelites said to him, “Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it” (Deut. 5:27). The two stones are also called the “tables of the testimony” (Ex. 34:29), and they were laid up in the ark of the covenant, (Ex. 40:20; 1 Kings 8:9; Heb. 9:4); over which were the two cherubim as guardians of God’s rights together with the mercy-seat.

The giving of the two stones to Israel by God (who, though gracious and merciful, would by no means clear the guilty) amid a measure of glory is referred to by Paul, when he describes the commandments written in letters thereon as “the ministration of death”; in contrast to which he speaks of the glory of the ministration of the Spirit (that is, of Christ, for the Lord is that Spirit), and of the ministration of righteousness: it is the story of man’s failure, and of God’s righteousness available to the believer through Christ (2 Cor. 3:7-11).

Commonwealth

This is πολιτεία, and refers to the privileges of Israel (Eph. 2:12). Gentiles are declared to be strangers, outside the community of Israel; having no promises and no hope, and being without God in the world: fit objects for the *grace* of God.

Communion

See FELLOWSHIP.

Complete

The word is from πληρώω, “to fill full.” The believer is complete in Christ, or filled full, referring to all fullness dwelling in Christ: the fullness of the Godhead is in Christ, as towards the believer, and the believer, as toward God, is complete in Him (Col. 2:10). The Colossians are prayed for that they might be “complete in all the will of God,” or “fully assured” in all the will of God, as most Editors read it (Col. 4:12).

Conaniah

A chief Levite in the time of Josiah (2 Chron. 35:9).

Concision

This is a “cutting, mutilation,” κατατομή, in contrast to the true circumcision, which is a cutting off. It is a term of contempt for the Judaizing teachers (Phil. 3:2).

Concubines

These were a class of inferior wives: they were at times personal servants given by wives to their husbands from their great desire for children, who then accounted the children of the servant as their own, as it was with Rachel and Leah. Such cases may have been comparatively rare, and would in no way account for the prevalence of men having concubines. Deuteronomy 21:11 gives the root of it: a man saw a beautiful woman and lusted after her. God seems to have simply allowed it: as the Lord said about their easy way of writing a bill of divorcement: Moses permitted it “because of the hardness of your hearts.”

When God spoke of Israel having a king, one of the things forbidden to him was that of multiplying wives, lest his heart be turned away (Deut. 17:17). This alas, was the very fall of Solomon, who had 700 wives and 300 concubines, and they did turn away his heart (1 Kings 11:3). In the Canticles we read of 60 queens and 80 concubines and virgins without number; but there was *one*, a choice one, the only one of her mother, that excelled them all—the bride of the song (Song of Solomon 6:8-9). Esther 2:14 and Daniel 5:2 show that concubinage was a custom also among the heathen. Christianity disallows such evil, and recognizes the relationship as established of God, and hence the sanctity of the marriage tie in those whom God joins together.

Concupiscence

Undue and unlawful lust (Rom. 7:8; Col. 3:5; 1 Thess. 4:5).

Conduit

Channel for conducting water. There are still the remains of one that conveyed water from what are called Solomon's pools to Jerusalem. We read that Hezekiah by means of a pool and a conduit brought water into Jerusalem (2 Kings 20:20; compare also 2 Chron. 32:30). Efforts are now (1894) being made to bring water to that city by the old conduits.

Coney

One of the animals the Israelites were not to eat: it is described as chewing the cud, but not dividing the hoof.

The rabbit, which is only another name for Coney, is not known in Palestine. The Hebrew word *shaphan* is supposed to signify the Syrian Hyrax, an animal about the size of the rabbit, but which does not really chew the cud. It has the habit of continually rubbing its teeth together when at rest, and thus has the appearance of chewing. It is an animal that forms a wholesome meal, and therefore one that would have needed to be specified under the Jewish ritual (Lev. 11:5; Deut. 14:7). It exactly answers to the other notices respecting the *shaphan*, such as living among the rocks, which it constantly does, and it is exceedingly quick in leaping from rock to rock (Psa. 104:18): it is also extremely difficult to catch; one of their number being on the watch while the others feed: at the approach of an enemy a signal is given, and all disappear. This agrees with its being called “exceeding wise” (Prov. 30:24, 26). The Hyrax is classed among the pachydermatous animals.

Confection, Confectionary

Ointment and perfumery, and those that compound the same (Ex. 30:35; 1 Sam. 8:13).

Confession

There are two applications of this word, one of which is apt to be overlooked. The one is the *confession of sin*. This was enjoined by the law, and if accompanied with a sacrifice it led to forgiveness (Lev. 5:5; Num. 5:7). It is beautiful to see how Ezra, Nehemiah, and Daniel confessed the sins of the people as if they had been their own (Ezra 9:1-15; Ezra 10:1; Neh. 1:6; Neh. 9:2-3; Dan. 9:4-20). When John the Baptist was fulfilling his mission, the people “confessed”

their sins, and were baptized (Matt. 3:5-6); and of the Christian it is said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9; Compare Psalm 32:5). We are exhorted to confess our faults one to another (James 5:16).

The other application of the term is *confessing the Lord Jesus*. The Jewish rulers agreed that if any one "confessed" that Jesus was the Christ he should be excommunicated (John 9:22). On the other hand, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.... Confession is made unto salvation." This is PROFESSION, as indeed the same word, ὁμολογέω, is translated. "Let us hold fast our profession"—"profession of our faith" (Heb. 4:14; Heb. 10:23).

The Lord Jesus before Pontius Pilate witnessed a good confession: He confessed that He was king of the Jews. Timothy is reminded that he professed a good profession (1 Tim. 6:12-13). Every tongue will have to confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:11). What grace for the believer to be able from the heart to confess Him now! To Him be the glory for evermore!

Confidence

The trust and boldness that faith in God and His word gives. "In the fear of the Lord is strong confidence"; "The Lord shall be thy confidence" (Prov. 3:26; Prov. 14:26). "We are made partakers of Christ if we hold the beginning of our 'assurance' firm unto the end" (Heb. 3:14). In contrast to this the "fearful" are classed with the "unbelieving" (Rev. 21:8).

Confirmation

Paul and Barnabas went to Lystra, Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith. Judas and Silas, messengers from Jerusalem to Antioch, being prophets, exhorted the brethren with many words and confirmed them. Again Paul and Silas went through Syria and Cilicia, confirming the churches (Acts 14:22; Acts 15:32,41). These passages, with Acts 18:23, where the word is translated “strengthen,” are all the places where the word ἐπιστηρίζω occurs. (There is no idea of any ceremonial, like what is now called “Confirmation.”)

Congregation

The term is constantly applied in the Old Testament to the community of Israel, and also to the actual assembling together of the people according to the unity of the congregation. Every descendant of the twelve tribes formed a part of that community. Those of other nations were received into the congregation on becoming PROSELYTES. The Ammonite and the Moabite were forbidden ever to come into the congregation of Jehovah, and there were a few other restrictions (Deut. 23:1-4). For various offenses an Israelite was cut off from the congregation (Exod. 12:19; Num. 9:13). See EXCOMMUNICATION.

Coniah

Name given to Jehoiachin king of Judah, who was carried captive by Nebuchadnezzar (Jer. 22:24-28; Jer. 37:1).

Cononiah

Levite who had the care of the offerings, tithes, and dedicated things in the time of Hezekiah (2 Chron. 31:12-13).

Conscience

The conscious knowledge of good and evil. This resulted from the fall of Adam. He could have had no knowledge of good and evil before any evil was there. It is remarkable that the word conscience does not occur in the Old Testament. In the New Testament the word is συνείδησις, lit. "joint-knowledge." This agrees with what God said of Adam after the fall, "Behold, the man is become as one of us, *to know* good and evil" (Gen. 3:22). The above word occurs once in the LXX in Ecclesiastes 10:20: "Curse not the king, no not in thy conscience." This knowledge of good and evil is universal: some of the most benighted heathen, for instance, have owned that they knew such things as stealing were wrong. They are thus "a law to themselves:" their conscience bearing witness and their thoughts accusing or excusing themselves between themselves (Rom. 2:14-15). The law gave more light as to what was right and wrong: Paul said, "I had not had conscience also of lust unless the law had said, Thou shalt not lust" (Rom. 7:7). Christianity brings the conscience into the light of God, fully revealed by His word; the believer is thus exercised to have a conscience void of offense towards God and men. This may be called a "tender conscience" (Acts 24:16).

Scripture speaks of :

1. A "good conscience," enabling one when accused of evil, to know that the charge is untrue (1 Pet. 3:16).

2. A “pure conscience,” which is characterized by the separation from evil (1 Tim. 3:9).

3. A “weak conscience,” as on the subject of meats, days (1 Cor. 8:7).

4. A “purged conscience.” Through faith in the infinite efficacy of the blood of Christ the believer has no more conscience of sins. This does not mean no consciousness of ever sinning, but that as regards imputation of sins before God, the conscience is purged. Paul speaks of some who have a “defiled mind and conscience” (Titus 1:15); and of others who in departing from the faith have their “conscience seared with a hot iron” (1 Tim. 4:2), that is, a hardened conscience, insensible to that which should touch them to the quick.

Conscience, with the Christian, should be exercised in the sight of God fully revealed in Christ, and be governed by the word, otherwise, on the plea of “conscience,” many actions displeasing to God may be advocated. This is exemplified in the case of Paul before his conversion. He could say that he had lived in all good conscience before God, and yet he had been hauling men and women to prison because they were Christians. Doubtless he did it with an unoffending conscience, according as the Lord stated: “The time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2). Paul’s zeal for Judaism so blinded his eyes that he was unable to recognize in his conscience the God who gave the law, and had sent His Son also; nor to see that God could act outside of it: it was an unenlightened conscience, a zeal without knowledge, by which even the Christian may be led astray.

Consecration

This principally refers to the consecration of Aaron and his sons to the priestly office, which is given in detail in Exodus 29 and Leviticus 8. They were washed, clothed, and anointed with oil. One bullock was offered for a sin offering, and one ram for a burnt offering; another ram was offered, and this ram is called "the ram of consecration:" its blood was put upon the right ear, the thumb of the right hand, and the great toe of the right foot. Aaron and his sons were sprinkled with blood and anointed with oil. Parts of the ram were placed in the hands of Aaron and his sons, these were waved before the Lord, and then burnt on the altar upon the burnt offering. The breast of the ram was also waved before the Lord and was for Moses. Aaron and his sons ate of the flesh and other consecrations at the door of the Tabernacle.

The words mostly used for "to consecrate" are *mala yad*, which signify "to fill the hand" (as often rendered in the margin), doubtless alluding to their taking portions of the ram into their hands and waving them before Jehovah. Their hands being filled with offerings was suited to their character as priests to God. All was typical of believers being cleansed by water, sprinkled with blood, and anointed with oil: entirely consecrated to God, and constituted a priestly company for worship in the holiest.

Constellations

The Hebrew word is *kesil*, and is translated ORION in Job 9:9; Job 38:31 and Amos 5:8. It is supposed to mean the same in Isaiah 13:10, only there it is in the plural.

Consulter With Familiar Spirits

See DIVINATION.

Consumption

1. Being brought to an end by judgments (Isa. 10:22-23; Isa. 28:22).
2. Wasting away of the body (Lev. 26:16; Deut. 28:22).

Conversation

This word is not used in scripture in the sense of familiar discourse. It occurs in the Old Testament in Psalm 37:14 and Psalm 50:23, and refers to the *walk*; it reads in the margin “the upright of way,” that “disposeth his way.” In the New Testament the word ἀναστροφή has a similar sense of “walk, conduct, behavior” (Gal. 1:13; Eph. 4:22; 1 Tim. 4:12); and in all other passages except Philippians 1:27; and Philippians 3:20 (where it is πολίτευμα, “citizenship” which for the Christian is in heaven, separating him from citizenship on earth and its politics); and Hebrews 13:5, τρόπος, “general manner of life.”

Conversion

This is from ἐπιστρέφω, “to turn to.” It is in scripture the real effect that accompanies the new birth, a turning to God. It is beautifully expressed in the case of the Thessalonians, showing how they “turned to [the same word] God from idols, to serve the living and true God” (1 Thess. 1:9). Paul and Barnabas were able to make known to the saints the “conversion of the Gentiles” (Acts 15:3). In Peter’s address to the Jews he said, “Repent ye therefore,

and be converted, that your sins may be blotted out" (Acts 3:19). Without being converted they could not enter the kingdom of heaven (Matt. 18:3). The word is used in a somewhat different sense in respect to Peter himself. The Lord, knowing that he would fall under the sifting of Satan, said, "When thou art converted strengthen thy brethren"; that is, when he had returned in contrition, or been restored. In the Old Testament the Hebrew words signify the same, "to be turned," "to turn back" (Psa. 51:13; Isa. 6:10; Isa. 60:5; compare Isa. 1:27, margin).

Convocation

"A calling together," and always called "holy." The occasions called "holy convocations" are specially given in Leviticus 23 when the Feasts are recorded; they included the Sabbath, and ended with the Feast of Tabernacles. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord" (Lev. 23:37). It occurs also in Exodus 12:16; Numbers 28:18, 25-26; and Numbers 29:1, 7, 12. The same Hebrew word is translated "assemblies" in Isaiah 1:13 and Isaiah 4:5.

Coos, Cos

Acts 21:1. Small island in the Mediterranean, N. W. of Rhodes: now called *Stanchio*.

Copper



Copper

See BRASS.

Coppersmith

A general worker in common metals, especially in copper or its alloys (2 Tim. 4:14). In Genesis 4:22 the same word in the LXX refers to a worker in brass and iron.

Cor

See WEIGHTS AND MEASURES.

Coral

The Hebrew word is *rarnoth*, and occurs only in Job 28:18 and Ezekiel 27:16: it signifies high priced or costly things. The Rabbis think it refers to red coral.

Corban

This is the Greek word, κορβᾶν, representing the Hebrew word *gorban*, "an offering," and signifies anything brought near or devoted to God. The Jews allowed, and perhaps encouraged, sons to devote their property to God, and then refuse to assist their parents under the plea that their substance was "corban," or devoted. The Lord blames the rulers for this as one of their traditions, by which they had made the word of God of none effect (Mark 7:11).

Core

See KORAH.

Coriander

A round aromatic seed, the *Coriandrum sativum*, to which the manna was compared, both as to form and color (Ex. 16:31; Num. 11:7).

Corinth

Capital of the province of Achaia. The city visited by Paul was founded by Julius Cæsar about a century after the fall of a former Corinth on the same site. It was a great center of commercial traffic on the route from Rome to the East. It was also rich and very profligate. Paul on his first visit remained there eighteen months (A.D. 52-3), and from thence wrote the two epistles to the Thessalonians. A church was gathered out, to which Paul wrote two epistles. In A.D. 58 he again visited Corinth, staying three months (Acts 20:2-3), during which time he wrote the Epistle to the Romans. The Jews plotted against his life, and he left

Corinthians, Epistles to the

the city (Acts 18:1,11; Acts 19:1 Cor. 1:2; 2 Cor. 1:1,23; 2 Tim. 4:20). It is now a mean village, called *Gortho*, with only relics here and there of its former greatness.



Corinthians, Epistles to the

Some three years after Paul's first visit to Corinth he heard that there were divisions among them (1 Cor. 1:11-12); that there was allowed evil in their midst (1 Cor. 5:1); and that there were some among them who said that there was no resurrection (1 Cor. 15:12).

These things, and the fact that he had received a letter of inquiry from them (1 Cor. 7:1) called forth the First Epistle. Its contents may in short be said to be the internal ordering of the church, with collateral subjects.

1 Corinthians. It must be noted that this epistle, though written to the church of God at Corinth is also addressed to "all that in every place call upon the name of Jesus Christ our Lord." This accounts for the language employed

in some places, all who make a profession being addressed in their responsibility to the Lord.

After the introduction the apostle at once enters upon the subject of, and condemns, the divisions among them. "Is Christ divided?" Paul would not be the head of one of their schools. When he came to them he preached Christ crucified, and determined, because they were boasting so much in man, to know nothing among them except that which expressed God's judgment of the first man. Any glorying must be "in the Lord." The wisdom of this world was nothing.

The revelation given to the apostles was not of man, but of God. By them it had been received, not by the spirit of man, but by the Spirit of God, and it was spoken in words taught by Him. Such a revelation could not be apprehended by the natural man; it was spiritually discerned.

1 Corinthians 3. The apostle could not speak unto them as unto spiritual but as to fleshly-minded Christians, who needed to be fed with the simplest food. He placed the ministry of himself and Apollos in its true light: they were fellow-laborers in God's husbandry. Paul, as architect, had laid the foundation, which was Jesus Christ, and others were warned as to what they built thereon. The fire of judgment would try the work, and if it would not bear the testing it would all be burned up, and the workman would lose his reward. If any defiled the temple of God, as for instance, by denying foundation truth, he would be destroyed. The saints were the temple of God, and that temple was holy. None were to glory in men.

1 Corinthians 4. The apostles were stewards of the mysteries of God, not to be judicially examined by the Corinthians or of man's day, but by the Lord. All the

Lord's servants being for the saints, they were not to set up this one or that as against another. The Corinthians were reigning as kings (as though the gospel were intended to make men prosperous in this world), while the apostles were in affliction and dishonor, yet rendering blessing for railing. As their father in Christ Paul entreats them to be his imitators.

1 Corinthians 5. This refers to the flagrant case of sin in their midst. Paul judged the case as present in spirit to deliver the guilty one to Satan; but they themselves must put away the wicked person.

1 Corinthians 6. Paul reproves them for their litigation before the world, and their defrauding one another. He exhorts them to holiness. Each one was a temple of the Holy Spirit, in distinction from 1 Corinthians 3:16, where collectively they were the temple of God.

1 Corinthians 7. The apostle answers their questions as to marriage. It was an institution of God, but Paul gave it as his judgment, for the time of distress (1 Cor. 7:26), that it was better when persons had the power to remain unmarried.

1 Corinthians 8. This refers to things offered to idols, a question which could only arise in the same way in a heathen country, though the principle of regarding the conscience of a weak brother is always true.

1 Corinthians 9. Paul asserts his apostleship, which some among them were setting at naught. He was made all things to all that he might save some. Christians were as runners in a race, each seeking to obtain a crown. He kept his body under subjection, lest he should be rejected, as the Israelites were, many of whom, he proceeds to show in the next chapter, had never reached Canaan.

1 Corinthians 10. The failings of Israel are dwelt upon, and held up as a warning to the Corinthians. Their fellowship with the death of Christ at the Lord's table is introduced, showing that it signifies *communion* with the body and blood of Christ (as in the Peace Offering, in which part was burnt on the altar; part eaten by the priest; and part by the offerer): hence they could not also have communion with idolatry.

1 Corinthians 11. The fact of Christ being the head of every man, and man being the head of the woman, indicated that the head should be covered by the woman, and uncovered by the men, that the angels might not see God's order in creation set aside in those who were of the house of God. The actual coming together of the assembly to eat the Lord's supper is introduced, in connection with which great disorder had supervened. On this account, in the Lord's dealings with them many were weak and sickly, and many had died. In 1 Corinthians 10 there is the responsibility of those who have fellowship with the Lord's death, and in this chapter the privilege of remembering the Lord.

1 Corinthians 12. Spiritual manifestations are referred to. There were different gifts, but one *Spirit*; different administrations, but one *Lord*; different operations, but one *God*, who worketh all things in all. Then follows a list of the gifts. In the power of the Spirit believers are all baptized into one body, in which each has his appointed place. It is the living organization of the body on earth, as divinely ordered, that we have here.

1 Corinthians 13. The character and workings of love. It is the great mainspring of practical Christianity, the very

nature of God, without which a person, however gifted, is nothing.

1 Corinthians 14. Here we get the practical working of the organization of 1 Corinthians 12 when actually in assembly, love being the spring, and the edification of the saints the result. All had been confusion at Corinth.

1 Corinthians 15. Speculations having arisen as to the resurrection, the subject is discussed. Resurrection is a fact essential in the gospel. Here the resurrection of the just is specially contemplated. Adam and Christ are the two heads. All under the first head die: all under the second shall be made alive. A mystery is revealed as to the dead being raised and the living being changed at the coming of Christ.

1 Corinthians 16. Speaks of the collection for the poor saints. Certain laborers are mentioned, and the salutations close the epistle.

2 Corinthians. Paul was exceedingly anxious as to the reception given to the First Epistle. He was at Troas, where there was a door open for the gospel, but he had no rest in his spirit because Titus had not reached him. He therefore proceeded to meet him in Macedonia. When Titus arrived, Paul was greatly consoled by the tidings that the First Epistle had been well received, and the wicked man had been put away.

In this Second Epistle he desires to comfort them with the consolation he had received from God. He had been in great danger (probably referring to the uproar at Ephesus, Acts 19), but the God of resurrection had delivered him. He was still concerned for the spiritual well-being of the Corinthians, but refers to his own authority

with tenderness. As the man who had been put away was repentant, Paul exhorts them to forgive and restore him.

2 Corinthians 3. Paul enters on the subject of his ministry, the authority of which had been much shaken by the devices of Satan at Corinth. Paul was a competent new covenant minister, as Moses had been of the old covenant. The contrast between the two ministries is now given. The one ministered death and condemnation, the other the Spirit (which quickens) and righteousness. There is no veil on the Lord's face, and in result the privilege of Christians under this ministry is to behold the Lord's glory (the delight of God resting in a man, all His attributes being glorified) without a veil, and to be changed into the same image from glory to glory.

2 Corinthians 4. Paul shows how the gospel of the glory of Christ was set forth in himself as the vessel of it, so that, if veiled, it was in those that were lost, not in him God had shone in his heart for the shining forth of His glory in the face of Jesus Christ. But the vessel was but an earthen one, nothing in itself, that the surpassing nature of the power might be of God. Paul always bore about in the body the dying of Jesus, and was always being delivered to death. The outcome of it was life in the Corinthians. He contrasts the temporal things with the eternal. He walked in view of the latter.

2 Corinthians 5. Enlarging on this subject he refers to the house from heaven with which the believer is to be clothed in the eternal state. He introduces the solemn truth of the judgment-seat of Christ, before which all must be manifested, and then passes on to the new creation, where all is of God. A man in Christ is already of this new creation. The ministry of reconciliation is then touched

upon, showing the terms on which Christians are privileged to be with God, as the ministry of the new covenant had shown the terms on which God was with them. It is based on the One who knew no sin, having been made sin for us, that we might become the righteousness of God in Him.

2 Corinthians 6. He shows how he and his fellow laborers commended themselves in everything as God's ministers. His heart being enlarged towards the Corinthians, he entreats them to be wholly separated from the world and every pollution of the flesh and spirit, so that, as regards their testimony, the grace of God might not be received in vain.

2 Corinthians 7. Paul continues his appeal, setting forth all the deep exercises he had passed through as to them.

2 Corinthians 8-9. Contributions for the poor saints and exhortations to liberality.

2 Corinthians 10-12. The apostleship of Paul is maintained in contrast to the false teachers who were counteracting his influence at Corinth. He feared that there might be some among them who had sinned and had not repented.

2 Corinthians 13. Paul tells them to examine themselves; if they were Christians, was not that a proof that Christ had been speaking in Paul? A few exhortations follow, and the epistle closes without any being greeted by name.

Cormorant

In Isaiah 34:11 and Zeph. 2:14 the Hebrew is *qaath*, and signifies PELICAN. In Leviticus 11:17 and Deuteronomy 14:17 the Hebrew word is *shalak*, and is rightly translated Cormorant, a large bird that lives upon fish. It dashes down upon its prey, and can follow it in the water or dive

after it if it descends. It is only mentioned in scripture as an unclean bird.

Corn

Various Hebrew words are translated “corn,” and usually signify any kind of grain. The “OLD CORN OF THE LAND” was what the Israelites began to eat after crossing the Jordan, when the manna ceased (Josh. 5:11-12). It typifies a heavenly Christ, on whom those feed who have spiritually passed through Jordan—who are experimentally dead and risen with Christ. The manna is rather heavenly grace for wilderness circumstances. In the New Testament Christ speaks of Himself as a “CORN OF WHEAT,” which had to die or it would abide alone: there could be no association in life with Christ except through death and resurrection (John 12:24).

Cornelius

A devout centurion of Cæsarea, to whom God spoke in a vision, and to whom He sent Peter, who preached the gospel to him and to those he had invited. It led to their salvation; they received the Holy Spirit, and were baptized (Acts 10:1-31). Peter was thus opening the door of the kingdom to the Gentiles.

Corner Stone

One of the designations of Christ. In Isaiah 28:16, the Lord God lays in Zion “for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” This is quoted in 1 Peter 2:6. In 1 Corinthians 3:11 we are told “other foundation

can no man lay than that is laid, which is Jesus Christ”; and in Ephesians 2:20 we read “Jesus Christ himself being the chief corner stone.” Thus the Lord Jesus is the chief corner stone that binds all together, and is the foundation upon which all rests. In addition to this, as the stone which the Jewish builders rejected, Christ has become *the head stone of the corner*. As well as being the foundation He must have the highest place. “This is Jehovah’s doing; it is marvelous in our eyes” (Psa. 118:22-23; Zech. 4:7; Matt. 21:42; 1 Pet. 2:7).

Cornet

In Daniel 3:5-15 the word is *qeren* and signifies “horn or cornet.” In 2 Samuel 6:5 the word is *manaanim*, and signifies an instrument that makes a tinkling sound on being shaken, as a “sistrum.” In the four other places the word is *shophar*, which is often translated “trumpet” (1 Chron. 15:28; 2 Chron. 15:14; Psa. 98:6; Hos. 5:8).

Cosam

Son of Elmodam in the genealogy of the Lord Jesus (Luke 3:28).

Cotes

Cribs, stalls (2 Chron. 32:28).

Cottage

Temporary booth or lodge, without stability (Isa. 1:8; Isa. 24:20). In Zephaniah 2:6 it is rather a shelter cut out of the rock.

Couches

These were mostly divans, low raised seats round the room. They served for reclining on in the day and for sleeping on at night, which accounts for their being often called "beds." Some, with light frames, were movable, on which a corpse could be carried for burial (Job 7:13; Amos 6:4; Luke 5:19,24).

Coulter (Eth)

An agricultural instrument that needed sharpening: some suppose that the word signifies a plowshare; others, a mattock (1 Sam. 13:20-21).

Council

See SANHEDRIM.

Counselor

Various words are so translated:

1. *dethabar* (Dan. 3:2-3).
2. *haddabrin* (Dan. 3:24, 27; Dan. 4:36; Dan. 6:7).
3. *yeat* (Ezra 7:14-15). These three words are Chaldee, and refer to various heathen officials as counselors of state.
4. *yaats*. The counselors in Israel, such as Jonathan, and Ahithophel, David's counselors (1 Chron. 27:32-33). In Isaiah 9:6 the same word is applied to the Lord Jesus: "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."
5. βουλευτής, a member of the Sanhedrin (Mark 15:43; Luke 23:50).
6. σύμωυλος, "a joint counselor" (Rom. 11:34).

Courses

David divided the priests into 24 courses: 16 of them were of the house of Eleazar, and 8 of Ithamar. A list of them, under the name of each head, is given in 1 Chronicles 24:6-19. The Levites were divided in a similar manner (1 Chron. 23). David also instituted in the army a kind of militia, each course to serve a month (1 Chron. 27).

The courses of the priests and Levites were restored by Ezra on the return from captivity (Ezra 6:18), and we find them still in operation in the New Testament Zacharias the father of John the Baptist was of the course of Abia, which doubtless refers to Abijah, the eighth name mentioned in 1 Chronicles 24:10. At the end of his service he returned to his house (Luke 1:5, 23). The length of service was a week, commencing from the Sabbath (2 Chron. 23:8).

Twenty-four is a number seldom found in the scripture: there may therefore, as to number, be an allusion to the 24 courses of priests in the 24 elders seated on thrones in Revelation 4:4, representing the complete heavenly priesthood.

Covenant

To this subject as spoken of in scripture there are two branches:

1. Man's covenant with his fellow, or nation with nation, in which the terms are mutually considered and agreed to: it is then ratified by an oath, or by some token, before witnesses. Such a covenant is alluded to in Galatians 3:15: if a man's covenant be confirmed it cannot be disannulled or added to. When Abraham bought the field of Ephron in Machpelah, he paid the money "in the audience of the sons

of Heth” as witnesses, and it was thus made sure unto him (Gen. 23:16). In the covenant Jacob made with Laban, they gathered a heap of stones to be witness between them, and “they did eat there upon the heap” (Gen. 31:46). When the Gibeonites deceived Joshua and the heads of Israel, “the men took of their victuals, and asked not counsel at the mouth of the Lord, and . . .sware unto them” (Josh. 9:14-15). So to this day, if a stranger in the East can get the head of a tribe to eat with him, he knows he is safe, the eating is regarded as a covenant. In 2 Chronicles 13:5 we read of “a covenant of salt”; and to eat salt together is also now regarded as a bond in the East.

2. The covenants made by God are of a different order. He makes His covenants from Himself, without consulting man. With Noah God made a covenant that he would not again destroy the world by a flood, and as a token of that covenant, He set the rainbow in the cloud (Gen. 9:8-17). This kind of covenant takes the form of an unconditional promise. Such was God’s covenant with Abraham, first as to his natural posterity (Gen. 15:4-6); and secondly, as to his seed, Christ (Gen. 22:15-18). He gave him also the covenant of circumcision (Gen. 17:10-14; Acts 7:8)—a seal of the righteousness of faith (Rom. 4:11).

The covenant with the children of Israel at Sinai, on the other hand, was conditional: if they were obedient and kept the law they would be blessed; but if disobedient they would be cursed (Deut. 27-28).

In the Epistle to the Galatians the apostle argues that the “*promise*” made by God—“the covenant that was confirmed before of God in Christ” could not be affected by the law which was given 430 years later (Gal. 3:16-17). The promise being through Christ, the apostle could add

respecting Gentile believers, “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to promise” (Gal. 3:29).

Covenant, the New

This is an unconditional covenant that God has declared He will make with the houses of Judah and Israel: He will put His laws into their minds and write them upon their hearts; He will be their God, and will be merciful to their unrighteousness, and remember their sins no more (Jer. 31:31-34). The foundation for this was laid in the cross. This is obscured in the AV by the word (διαθήκη) not being uniformly translated. Sometimes it is rendered “testament” and sometimes “covenant.” At the institution of the Lord’s supper the Lord spoke of His blood as “the blood of the new covenant” (Matt. 26:28; 1 Cor. 11:25); and “He is the mediator of the new covenant” (Heb. 9:15; Heb. 12:24). From which we gather that though the making of this covenant with Israel is still future, the principle of it, namely, that of sovereign grace, is that on which God is now acting as setting forth the terms on which He is with His people, the Lord Jesus being the Mediator, through whom all the blessing is secured. See *inter alia* Romans 5:1-10, and 2 Corinthians 3 where Paul speaks of himself and those with him as “able ministers of the new covenant,” not of the letter which killeth, but of the spirit which giveth life (2 Cor. 3:6). The word διαθήκη is better always translated “covenant,” except in Hebrews 9:16-17, where the “will or testament” of a man is referred to.

Covet, to

In 1 Corinthians 12:31 and 1 Corinthians 14:39, the word is ζηλώω, and is quite different from the coveting that is condemned in scripture; it is translated in Revelation 3:19 “be zealous,” and the above passages in Corinthians can be so translated, or “desire earnestly” the best gifts, and “desire earnestly” to prophesy.

Cow

The words used, except in Isaiah 7:21, do not necessarily imply the female, the same Hebrew being employed for “bullock,” “herd,” the gender being shown by the context.

Coz

Father of Anub, a descendant of Judah (1 Chron. 4:8).

Cozbi

The Midianitish woman who was slain by Phinehas (Num. 25:15, 18).

Cracknel

A kind of cake not definitely known (1 Kings 14:3).

Craftsman

Term used for any artificer (Deut. 27:15; 2 Kings 24:14,16; 1 Chron. 4:14; Neh. 11:35; Hos. 13:2; Acts 19:24,38; Rev. 18:22).

Crane

Two things are said of this bird in scripture: it chatters or makes a querulous noise (Isa. 38:14); and it knows its time of migration (Jer. 8:7). The common crane answers to both of these characteristics. In the above passages the swallow is mentioned after the crane, the Hebrew words being *sis* and *agur*; many hold that the translators transposed the words, and that *sis* refers to the *swallow*, and *agur* to the crane. It is so translated by the Revisers and by Mr. Darby.

Creation

This word is principally applied to the act of bringing things into existence that did not exist before. This is expressed in Hebrews 11:3: "things which are seen were not made of things which do appear." It is also applied to making new things out of material already in existence, thus, though man was "made" of the dust of the ground (Gen. 2:7), he is also said to have been *created*, the same Hebrew word, *bara*, being used in Genesis 1:1 for the creation of the world, that is used in Genesis 5:1-2, for the creation of man. The passage in Hebrews 11 is important, because as men have no idea how anything can be brought into existence from nothing, they have talked of "the eternity of matter"; the passage says it is "by *faith* we understand" that the worlds were made by the word of God, so that seen things were not made of what is apparent.

The discoveries made by geologists of the various strata of the earth, the fossils found therein, together with the time that would necessarily be required for the formation of those strata, raised a cry that scripture must be incorrect

in saying all was done in seven days. This led Christians to compare these *works* of God in creation with His *words* in scripture; and the principal question resolved itself into this: where in scripture could be found the many thousands of years which were apparently needed under ordinary circumstances for the formation of the strata? Putting aside the *theories* of the geologists, the *facts* are undeniable. There are the various beds of different substances in layers, which any one can see for themselves.

There are two ways in which Christians who have studied the subject hold that all difficulties are overcome. 1. That a long gap, of as many thousands of years as were necessary for the formation of the earth's crust, may be placed between verses 1 and 2 of Genesis 1. That Genesis 1:1 refers to the original creation of the heaven and earth out of nothing; that the different beds were formed with the varying objects that are found therein as fossils, occupying a very long period. Then in Genesis 1:2 another condition is found: the earth by some means had become without form and void.³ It was then ordered in view of the creation of man; and the various things were arranged and formed in the six days as detailed in Genesis 1, as they are now found in and on the earth.

The principal objection to this is, that though there had been upheavals, depressions, earthquakes, sudden deaths, as evidenced by the contortions of fishes, in some of the early strata, there is no appearance after the various beds had been formed of what would answer to Genesis 1:2, which says "the earth was without form and void."

2. The other theory is that Genesis 1:1-2 refer to the formation of the earth as matter, or that verse 1 refers

3 Some suppose this to have been the work of Satan.

to the creation of the earth, and that verse 2 refers to its being disordered by some means, as in the above theory, but that the various beds were formed with the fossils found therein during the six days recorded in Genesis 1; and that the days were of any needed indefinite length. It has been shown that the first things named as on the earth were grass and herbs, and these are always found in the lowest beds; and the other things created are found exactly in the same order *upwards* from the lowest, until man appears. These, in short, form three divisions: plants in the lowest beds; reptiles in the middle; mammals in the highest, with man the most recent. It is also asserted that no break has been discovered, as would be the case if after the beds had been formed destruction had come in, and an entirely new work of creation had begun again in what is recorded in Genesis 1. Many of the existing species are contemporaneous with those that we know have ceased to exist. It is maintained that the term "day" is often used for indefinite periods of time in scripture, and therefore may be so in Genesis 1; that they refer to *God's* days, and not to natural days, seeing that "the evening and the morning" are spoken of before the sun, which naturally causes the evening and morning. Also that it is not consistent to hold that God's rest on the seventh day only alluded to 24 hours.⁴ It is true that the introduction of sin marred God's rest; but this is not there contemplated.

4 It is asserted that long before any question of geology arose there were some among the Jews, as Josephus and Philo, and some among the Christians, as Whiston, Des Cartes, and De Luc, who believed that the "days" of Genesis 1 were long periods." ("Creation," Kitto's Cyclopaedia.

To this theory it is objected that the words “the evening and the morning” are too definite a description of the meaning of the word “day” to allow the idea of indefinite periods. It is also held that Isaiah 45:18 (translating the passage “He created it not without form, he formed it to be inhabited”) proves that God did not create the world in the first instance “without form and void.” The word “created” here is the same as in Genesis 1:1; and the words “in vain” in the A. V. are the same as “without form” in Genesis 1:2. As to the correspondence in the order of created things it may be admitted that if the long periods come in between Genesis 1:1 and 2, the after order in the six days’ creation is exactly the same—God working, in the same order on the large scale (ages), and on the smaller (six days’ work).

Either of these theories sufficiently meets the supposed difficulty, and shows that God in His works does not clash with God in His word, though His word was never intended to teach science.

In the creation we read that of every living thing each was made “after his kind”; man was entirely separated from all others by God forming him in His own image and likeness, and breathing into his nostrils the breath of life, thus leaving no room for the modern theory of evolution. God, who knew perfectly everything which He had created, declared it to be as it left His hands *very good*; and the more His works are examined the more perfection is discovered in every minute detail both as to plan and purpose, suiting everything for the place which each and every one is intended to fill. Sin has come in and spoiled God’s fair creation, but man, who has been the occasion of it, dares to ignore God, or to blame Him for the pains

and penalties attached to fallen humanity. Man everywhere endorses Adam's sin by his own individual sins.

Creation, the New

This stands in contrast to the first creation ranged under Adam, who was blessed by God, and should have maintained his allegiance to Him "If anyone be in Christ, there is a new creation; the old things have passed away; behold all things have become new; and all things are of God." "If even we have known Christ according to flesh, yet now we know Him thus no longer" (2 Cor. 5:16-18). Those who have died with Christ, and have risen with Christ, have lost their standing in the first Adam, and are in the Second man. "In Christ Jesus neither is circumcision anything, nor uncircumcision; but new creation. And as many as walk by this rule, peace upon them and mercy, and upon the Israel of God" (Gal. 6:15-16). This is the wholly new position into which the believer is brought in Christ. Still, while in the body he is not entirely free from contact with the old creation: the wilderness life is a part of Christian life, as well as Canaan and its conflicts. In reverse order to the first creation, here the Man was first brought out (Christ risen), and then those that are His, and lastly the heaven and earth (Rev. 21:1).

Creator

"In the beginning God created the heaven and the earth"; this was followed by His creating all that has breath, and finally man; who is exhorted to remember his Creator in the days of his youth (Eccl. 12:1). The heathen world is charged with serving the creature more than the Creator

(Rom. 1:25). Of the Son of God it is said, "all things were created by Him and for Him" (John 1:3; Col. 1:16). This has been deemed a difficulty by some minds, but Hebrews 1:2 should entirely remove this, where it is stated that God has spoken by "His Son...by whom also He made the worlds." Therefore God is the Creator, and the Son is the Person in the Godhead *by whom* the whole universe was created. To his Creator man owes allegiance. The Psalmist devoutly said, "Let us kneel before the Lord our Maker" (Psa. 95:6); whereas of the wicked it is said, "Woe unto him that striveth with his Maker" (Isa. 45:9).

Crescens

Disciple with Paul at Rome. He left Paul and went to Galatia (2 Tim. 4:10).

Crete, Cretians

Large island about midway between Syria and Malta. It was the inhabitants of this island who had the evil report of being alway liars and lazy gluttons, according to one of their own poets (Epimenides). Some from Crete were present on the day of Pentecost (Acts 2:11). The ship in which Paul started for Rome visited the island (Acts 27:7-21). Paul left Titus at Crete to set things in order and ordain elders (Titus 1:5,12).

Crimson

Three Hebrew words are so translated.

1. *karmil*, a color prepared from an insect which inhabits a species of oak: it is crimson or deep scarlet (2 Chron. 2:7,14; 2 Chron. 3:14).

2. *shani*, the word commonly translated “scarlet” (Jer. 4:30).

3. *tola*, name of a worm, thought to be a dye of a bluish tint. This word occurs in the memorable passage in Isaiah’s prophecy, that though Israel’s sins should be red like crimson, they should be as wool (Isa. 1:18). The same word is translated scarlet in Lamentations 4:5.

Crisping Pins

Generally held to be bags or purses, highly ornamented (Isa. 3:22). The word is *charitim*, and is translated “bags” in 2 Kings 5:23.

Crispus

Ruler of the synagogue at Corinth, who, with his household, believed, and was baptized by Paul (Acts 18:8; Cor. 1:14).

Cross

The wooden structure to which criminals were nailed. Jesus died on a cross: hence it is an emblem of the crucifixion of Christ, so that we read of the “death of the cross,” and the “blood of his cross” (Phil. 2:8; Col. 1:20); also the “preaching of the cross” (1 Cor. 1:18). The cross of Christ makes nothing of man and sets aside all his pretensions: therefore to preach “the cross” arouses man’s hatred and persecution (Gal. 5:11; Gal. 6:12,14). “The cross” is also a symbol of the shame and self-denial that lie in the believer’s path. He is exhorted to take up his cross *daily* and follow the Lord (Luke 9:23).

Crown

The common ensign of royalty and of victory (2 Chron. 23:11); it is also used symbolically for honor or reward; as "a virtuous woman is a crown to her husband" (Prov. 12:4). Paul speaks of those whom he had been the means of converting as his "joy and crown"; his "crown of rejoicing" (Phil. 4:1; 1 Thess. 2:19).

In the AV the word "crown" represents the word *zer*, the border or molding placed round the top of the ark, the table of showbread, and the altar of incense (Ex. 37:2-27).

In the New Testament the word commonly rendered "crown" is *στέφανος*, which is more a symbol of victory than of royalty. It is applied to the Son of Man and to others (Rev. 6:2; Rev. 14:14); and to the twenty-four elders in heaven, who cast their crowns before the throne (Rev. 4:4,10); also to the perishable crown won by the victors in the ancient contests, and to the imperishable crown of the Christian (1 Cor. 9:25). This latter is further described as a "crown of righteousness," "crown of life," "crown of glory" (2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4; Rev. 2:10). These may refer to the same crown, viewed in different aspects. The Christian is exhorted to beware that no man take his crown (Rev. 3:11).

Another Greek word, also translated "crown," is really *DIADEM*, *διάδημα*, and was the word used for the royal crown of ancient eastern kings. We read of it only in reference to the Lord Jesus as having on His head "many diadems," also as upon the "seven heads" of the "great red dragon," and on the "ten horns" of the head of the future Roman empire (Rev. 12:3; Rev. 13:1; Rev. 19:12).

Crown of Thorns

The crown placed in derision on the head of the Lord Jesus, when arrayed in a scarlet robe. Though applied to His sacred head by the rough soldiers, it was connived at by Pilate, who presented the Lord in this garb to the Jews, but which only drew forth their cry, "Crucify Him." We read that the robe was taken off Him, but nothing is said of the crown, so that He may have worn that on the cross. It is supposed to have been made of the Arabian nabk, which has flexible branches with very sharp thorns, and ivy-like leaves: mocking the Lord, as some think, both as a king and as a victor (Matt. 27:29; Mark 15:17; John 19:2,5).

Crucifixion

The most painful and the most degrading capital punishment, reserved for the worst crimes and for the lowest class of people. The Romans used a short beam fastened to a long upright one, on which was placed a piece of wood for the feet to rest on. Nails were driven through the hands and feet; but historians say that sometimes the feet were only tied. The torture was dreadful, and the thirst great; but in some cases life lasted three days, none of the vital parts being reached. The crucifixion of the Lord Jesus and of the two malefactors are the only cases named in scripture: crucifixion was not practiced by the Jews. A stupefying drink was given to the prisoners, but the Lord refused it. He would drink the bitter cup to the dregs. It is clear from scripture, by His crying with a loud voice just before His death, that as stated in John's gospel (John 10:18) *He gave up His life* (Luke 23:46; John 19:30). The Lord referred to the manner of His death as being lifted up

out of the earth, so that death by stoning would not have answered to this (John 3:14; John 8:28; John 12:32). We also read that He was made a curse for us; for “Cursed is every one that hangeth on a tree” (Gal. 3:13; Deut. 21:23). Thus did the blessed Lord in saving rebellious man go down to the very lowest form of death.

The crucifixion is used metaphorically to instruct those who are associated with Christ: of believers it is said their “old man” is crucified with Him (Rom. 6:6). Paul could say that he was crucified with Christ; and that by Christ the world was crucified to him, and he to the world (Gal. 2:20; Gal. 6:14). He accepted the judgment of *himself* in the cross, and he was cut off from the world by the same means.

Cruse

1. *baqbuq*, a bottle (1 Kings 14:3).
2. *tselochith*, dish or pan (2 Kings 20).
3. *tsappachath*, flask for water and other fluids (1 Sam. 26:11,12,16; 1 Kings 17:12,14,16; 1 Kings 19:6).

Crystal

1. *zekukith* (Job 28:17), probably glass highly ornamented, such as was made in Egypt: it is here classed with gold; but wisdom, the gift of God, far exceeds such things in value.

2. *gerach*, ice, and so frequently translated. The firmament over the living creature was “as the color of the terrible crystal” (Ezek. 1:22).

3. κρύσταλλος. John saw a sea of glass like unto crystal (Rev. 4:6); the water of life and the jasper stone were seen

“clear as crystal” (Rev. 22:1). The ancient glass may have been “clear” in the sense of not having spots and blemishes, without its being wholly transparent.

Cubit

Many efforts have been made to ascertain the length of this measure, from which others could be calculated. Its name signifies that it was the measure of a man's arm from the elbow to the tip of the middle finger. Of course this would vary in different persons, and some measure would have to be taken as a standard. In the Palestine Exploration this subject has not been lost sight of. Many tombs have been measured, but they give no definite result. The inscription found in the Siloam tunnel states the length of the tunnel to be 1,200 cubits, as read by Major Conder; but 1,000 cubits as interpreted by Professor Sayce. Doubtless only a round number is intended. Its length has been found to be 1,750 feet; which makes the cubit by the two interpretations, 17.5 or 21 inches. There are however many other measurements that seem to give a cubit of 16 inches. Many of the ancient stones in the base of the temple area, the breadth of the pilasters found in the north-western corner of the area, together with their distances apart, and also the Galilean synagogues, all give a measure of 16 inches. “Quarterly Statement,” Jan., 1894.

In Ezekiel 41:8 we read of a “great cubit,” and in the commencement of the description of the future temple the reed is described as being “six cubits long by the cubit and a handbreadth” (Ezek. 40:5). This agrees with the former passage which speaks of “a full reed of six great cubits.” From this we gather that there was an ordinary cubit, and a great cubit, the difference being a handbreadth, which is

accounted to be the same as the palm, a sixth of a cubit. In Deuteronomy 3:11 we find a cubit “after the cubit of a man”; and in 2 Chronicles 3:3, a cubit “after the first measure,” or “former” or “older” measure. From these passages it is clear that there were different measures called the cubit. The 16 inches above named may have been the shortest, but what was the length of the longest is quite uncertain. See WEIGHTS and MEASURES.

Cuckoo (Shachaph)

Only named in scripture as an unclean bird not to be eaten. Some have supposed that a marine bird is alluded to: the RV has “seamew.” There are however cuckoos in the land, and called also by that name, because of their cry (Lev. 11:16; Deut. 14:15).

Cucumber (Qishshuim)

Probably the watermelon, common in Egypt and highly valued in that hot country: the Israelites longed for them (Num. 11:5; Isa. 1:8).

Cumi

An Aramaic word, signifying “arise” (Mark 5:41).

Cummin

A plant yielding a small aromatic seed, used as a condiment and for medicines. It is beaten out by a rod, and is one of the bountiful gifts of God (Isa. 28:25,27). The Pharisees paid tithes of it, whereas they omitted the weightier matters of the law, judgment, mercy and faith (Matt. 23:23).

Cup

Various Hebrew words are so translated, having regard to the different uses to which the cup was put. It is frequently used for that which the cup contains, causing either joy or sorrow, as “I will take the cup of salvation and call upon the name of the Lord” (Psa. 116:13). “In the hand of the Lord there is a cup, and the wine is red ... the dregs thereof, all the wicked of the earth shall wring them out and drink them” (Psa. 75:8; compare Rev. 14:10; Rev. 16:19). And so in many other instances; and especially in that of the cup of which the Lord Jesus drank when bearing sin (Matt. 26:27,39,42; John 18:11). In the Lord’s Supper the “cup” is put for the wine which was an emblem of the blood of Christ (1 Cor. 10:16,21; 1 Cor. 11:25-28).

Cup-Bearer

Another name for “butler,” who presented the cup to the king, and was responsible to see that there was nothing injurious in it (1 Kings 10:5; 2 Chron. 9:4; Neh. 1:11).

Curious Arts

Acts 19:19. The Greek word signifies “working round about.” It was with mystifying words and signs that the sorcerers deceived the people, and carried on their incantations. See DIVINATION.

Curse, the

The punishment pronounced by God consequent on the sin of Adam and Eve. Man was not cursed; but the curse fell on the serpent and on the ground: in sorrow man

was to eat of the fruit of the ground all the days of his life, and in sorrow was the woman to bring forth children (Gen. 3:17). After the flood, the Lord smelled a sweet savor from Noah's sacrifice, and said in His heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth" (Gen. 8:21). A new economy of the heaven and earth had begun, and God would not again curse; but acted in it according to the sweet savor of Noah's sacrifice. Man was encouraged; the seasons should continue as long as the earth remained (Gen. 8:22). God made a covenant with Noah and his seed, and with every living creature, and as a token thereof He set the bow in the cloud (Gen. 9:8-17).

The whole creation is made subject to vanity, and groans and travails in pain for deliverance (Rom. 8:20-22). Deliverance is certain. Thorns and briers were the proof of a curse (Isa. 32:13); but a time is coining when "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). The weak and the strong of the animal world shall also dwell happily together in the millennium (Isa. 11:6-9). In a higher sense Christ has redeemed Jewish believers from the curse of the law, being made a curse for them, for cursed is every one that hangeth upon a tree (Gal. 3:13).

Cush

1. Eldest son of Ham and grandson of Noah (Gen. 10:6-8; 1 Chron. 1:8-10). His descendants are called in the AV, Ethiopians, though the Hebrew is the same: Cush. The district also occupied by the above people (Isa. 11:11), is mostly called in AV, Ethiopia. It will be seen by the genealogy that the descendants of Cush were numerous:

CUSH
SEBA HAVILAH SABTA RAAMAH
SEBTECHA NIMROD
SHEBA DEDAN

All these cannot be confined to Africa. Some were probably located in Arabia, and Nimrod is clearly associated with the East; so that though as a district *Cush* may usually refer to Africa, the *Cushites* must have had a much wider range. It seems clear too from Genesis 2:13 that even geographically the name Cush, or Ethiopia, was also applied to a region in Asia.

2. A Benjamite enemy of David (Psalm 7 title). Some consider that Shimei is referred to (2 Sam. 16:5, as intimated in the margin). Others think it is Saul.

Cushan

Perhaps Ethiopia (Hab. 3:7, as in the margin); or it may refer to Chushan-rishathaim, the first recorded oppressor in the time of the judge (Judg. 3:8-10).

Cushi

1. Joab's messenger to David on the death of Absalom (2 Sam. 18:21-32), where the RV has "the Cushite."

2. Ancestor of Jehudi (Jer. 36:14).

3. Father of Zephaniah the prophet (Zeph. 1:1).

Custom

The words *halak*, τέλος, apparently allude to the duty paid on merchandise or produce, and should be distinguished from "tribute" (Ezra 4:13,20; Ezra 7:24; Matt. 17:25; Rom. 13:7).

Custom, Receipt of

The place where taxes were received, custom house (Matt. 9:9; Mark 2:14; Luke 5:27).

Cuth, Cuthah

One of the places from where the king of Assyria brought colonists into Palestine. They inhabited the cities of Samaria and became with others the ancestors of the Samaritans (2 Kings 17:24, 30). The locality of Cuthah is not definitely known. Josephus places it in the interior of Persia; others in Babylonia.

Cuttings in the Flesh

This practice was forbidden in the law, as also was making any mark in the flesh. It was customary among the heathen, who cut themselves for the dead and tattooed their bodies in honor of their gods: the Israelites belonged to Jehovah (Lev. 19:28; Lev. 21:5).

Cymbals

Ancient musical instruments, formed of metallic plates which were struck together; they produced no melodious sound in themselves (Compare 1 Cor. 13:1) and could only be used with other instruments (1 Chron. 15:16,19,28; Ezra 3:10; Psa. 150:5, and so forth). In Corinthians it is a similitude of one making a show in speaking without love in the heart.

Cypress

A species of oak which preserves its fragrance: it will not easily rot, nor is it eaten by worms (Isa. 44:14).

Cyprus

Large island in the east end of the Mediterranean. It is the same as the CHITTIM of the Old Testament where its commerce and its relation to Tyre are spoken of (Isa. 23:1, 12; Ezek. 27:6; Dan. 11:30). It was visited by Paul and Barnabas, the latter of whom, with Mnason, came from thence (Acts 4:36; Acts 11:19-20; Acts 13:4; Acts 15:39; Acts 21:3,16; Acts 27:4). It has always been a place of importance and has been owned by the Syrians, the Greeks, the Egyptians, the Persians, the Romans, and is now under the control of the English.



Cyrene, Cyrenians

Greek city, capital of the classic Cyrenaica, in the north of Africa, and the inhabitants of the same. Some from thence were present on the day of Pentecost, and they had a synagogue in Jerusalem. Simon who bore the cross of the Lord was a Cyrenian (Matt. 27:32; Mark 15:21; Luke 23:26; Acts 2:10; Acts 6:9; Acts 11:20; Acts 13:1).



Cyrenius

The same that is called by the Romans “Quirinus.” He was governor of Syria in A.D. 6, and then carried out a taxing, which is probably alluded to in Acts 5:37. This for a long time created a difficulty as to the “taxing” by Cyrenius being made when the Lord was born (B.C. 4); but Prof. A. W. Zumpt of Berlin has stated with apparently good authority that Cyrenius was *twice* governor of Syria: the first time from B.C. 4 to B.C. 1, which agrees well with

Luke 2:2. The “taxing” at that time may have been merely a census, of the population and their property; and on his second governorship the census may have been for taxation, which, being always hateful to the Jews, probably led to the insurrection in Acts 5.

Cyrus

Called several times in scripture “the king of Persia,” though from the monuments he is found to have been also king of Elam, and is otherwise called the founder of the Persian empire. On his taking Babylon, the second great Gentile empire of Daniel was set up. He was prophesied of by name long before his birth; that he would be God’s shepherd, to perform all His pleasure, and that he would say to Jerusalem, “Thou shalt be built; and to the temple, Thy foundation shall be laid.” He is also called the anointed of Jehovah, to subdue nations (type of Christ restoring Judah in the last days) (Isa. 44:28; Isa. 45:1). When the 70 years’ captivity of which Jeremiah prophesied were expired (Jer. 25:12; Jer. 29:10), God stirred up the spirit of Cyrus, and a proclamation was made that the house of the Lord God of Israel was to be rebuilt, and permission was given to the captives to return. He also restored the holy vessels that had been carried from Jerusalem to Babylon. It was called the first year of Cyrus, when he began to reign alone over Babylon (Ezra 1:1-11; 2 Chron. 36:22-23). This would be about B.C. 536, the 70 years of captivity having begun in B.C. 606, the date of the first captivity of Judah. Daniel continued till the reign of Cyrus, and speaks of his third year (Dan. 6:28; Dan. 10:1).

An ancient cylinder speaks of the forces of Cyrus as “marching like a cloud, and his army as the waters of a

river: opposition comes to nothing before him.” Daniel, in the vision of the kingdom founded by Cyrus, and seen under the figure of a ram, saw it pushing “westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his own will, and became great” (Dan. 8:4). For a list of Persian kings see PERSIA.

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