

**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations

Cc

Bible Dictionary
And
Various Biblical Meanings.
(2017)

The Bible not only reveals God's eternal plans purposes and promises
But also shows how you can know God for yourself.

Teach it, don't demand it.

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

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Caesar

Caesar (*Latin origin Kaisar*) is the title of the Roman emperor.

- Caesar Augustus (Luke 2:1).
- Caesar Tiberius (Luke 3:1); (Luke 20:22).
- Caesar Claudius (Acts 11:28).
- Caesar Nero (Phil. 4:22).

The titles “**Lord**,” “**Son of God**” and “**Saviour**” were not pious terms in the first century but titles of Caesar. Agrippa left Rome to rule his own country where to his subject’s surprise he presented himself as king and he put on a garment of woven silver and entered the theatre at day break then when the sun’s first rays touched this wondrous web of silver Agrippa’s flatterers immediately raised their voices addressing him as a God. When Christians were saying, “Jesus is Lord and Saviour” Rome saw them as taking the titles of Caesar and giving them to Jesus.

Calamus

See (Plants).

Call

Call (*Greek kaleo and keleo*) means to call forth (properly aloud) bid, urge, to incite by word and to give a command or order.

Called

Called (*Greek chrema*) means to utter and oracle to call forth, to urge by word or a divine call, especially applying to an apostle or Christian being called into the Lord’s service.

Calling

A calling refers to a call to a profession, vocation, line of work or job and biblically to an upward heavenly and godly call to the Lord’s service.

Callous

Callous means emotionally past feeling.

Calvary

Calvary (*Greek kranion*) meaning a skull (*cranium*) it is also called Golgotha and is the place where Jesus was crucified (Matt. 27:33) (Mark 15:22) (Luke 23:33) (John 19:17).

Came

Jesus came from God: does not mean Jesus pre-existed with God before the world began and then came to earth through the Virgin Mary, but that Jesus was born of God by the Holy Spirit through the Virgin Mary and that he was sent by God.

Jesus came down from heaven: The Scriptures say of Jesus: -

- For the bread of God is he who comes down from heaven (John 6:33).
- For I have come down from heaven (John 6:38).
- I am the living bread that came down from heaven (John 6:51).
- This is the bread that came down from heaven (John 6:58).

The analogy with the manna provides the key to the right understanding of these passages, the expression, “bread from heaven,” (John 6:31) does not mean that it was actually manufactured in heaven and descended through the atmosphere, but

rather that it was produced on the earth by God's Holy Spirit power. "From heaven", therefore, emphasises the divine origin of the bread. Similarly, Christ came down from heaven does not mean he literally came down, since it was the Holy Spirit which descended upon the Virgin Mary to effect the conception (Luke 1:35). The term, "From heaven," emphasises Christ's divine origin as a person (his Father was God) and the divine origin of his teaching, unlike the manna which profited only temporarily, his words were "Spirit" and "Life" (John 6:6).

Candle of Man

See the title: The Spirit of Man, the Spirit of God, the Candle of Man and the Lamp of Man. In Bible Dictionary under Spirit.

Captivity

Captivity and prisoners: God leads out the prisoners to prosperity (Psalm 68:6) this of course God did to His people Israel when they obeyed His Covenant and did what was right before Him, but it also echoes Christ leading those held captive to the Old Testament Levitical laws, ceremonial rites, holy days and religious customs and traditions free from them and free from the bondage of the law and its condemnation to eternal darkness of death.

Carcase

Carcase (*Hebrew nēbelah*) (corpse in ESV) literally means a ruin, especially a lifeless or dead body (human or animal) that died of itself or in some other way figuratively it refers to an idol and an idolatrous *image* (as being a dead thing). Carcase (*Greek pipto*) (corpse in ESV) a ruin, especially a lifeless or dead body. It means the same as (*Hebrew nēbelah*) previously mentioned.

Cast

Cast (*Hebrew garash*) means to drive out from a possession, to drive away, to expel, put away and thrust out especially, to exile or divorce. Cast (*Greek ballo and rhipo*) means to eject, expel and send away. To deliberately and suddenly and violently hurl down or cast out and to scatter abroad. When God's people are loathsome and utterly offensive to Him He will cast them away in his displeasure.

Cast and out: both come from the same Hebrew word (*ekballo*) and both words carry the same meaning, a command that causes a thing to be deprived of its power and influence. It has the implication of greater force overcoming an opposite and lessor force.

Ceasing

Ceasing (*Greek adialeptos and ekteino*) means continuing in a thing without interruption or omission, to continue with intent and fervour to permanently continue in a thing on an appropriate occasion for a set period of time.

Chain (Gold Chain)

The word chain (*Hebrew rabad*) literally means a collar (as spread around the neck). It refers to a gold badge, chain or collar worn as an ornamental necklace or badge that indicated the degree of a person's rank, honour, dignity and privilege. The following verses show that during the early ancient time period a gold chain placed around the neck was badge of great honour and a symbol of great authority.

- I (The LORD) clothed you (Jerusalem) with embroidered cloth and with fine leather. I wrapped you in fine linen and covered you with silk ¹¹and I adorned you with ornaments and put bracelets on your wrists and a chain on your neck. (Ezek. 16:10-11).
- The king (Belshazzar) declared to the wise men of Babylon, "Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom. (Dan. 5:1, 7, 16). Then Belshazzar gave the command, and Daniel was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom. (Dan. 5:29).

Chamber

Chamber (room in ESV) (*Hebrew cheder*) literally refers to an apartment, an enclosed a room, a bed chamber or parlour and the inward or innermost private room or part within.

Chamber (*Greek huper*) means a higher part of the house, it carries the idea of a superior and the chiefest place exceeding, abundantly, above and beyond

Chariot

To ride in public procession in the second chariot, (i.e., the chariot next to the king) was not only the greatest honour that a king could bestow upon any man, but also showed to the king's entire population that other than the king himself there was no one with greater power and authority than the man that rode in the chariot next to him.

Chasten

Chasten (*Hebrew yakach*) literally means to punish with blows or words, but also carries the idea of chastening, reforming, reproof, convincing, correcting, instructing and teaching a person in the right way. Chasten (*Greek paideuo*) literally means to train up a child, to educate, and by implication to discipline (by punishment) for the purpose of instructing, learning and teaching.

It carries the idea of training and moulding the character of children by instruction, correction, reproof, admonition and punishment to nurture, promote, encourage, foster and develop the mind, the morals, and the behavior in the right ways and to learn self-control over the will and to curb wrongful passions. It also embraces the punishments God visits upon nations, kings and individuals for their correction.

God's chastisement: God delights in steadfast love and does not willingly afflict anyone. He understands that as descendants of our earthly father Adam we have inherited a fallen corrupted mortal body that is infected with sinful dysfunctions and aberrations and therefore He does not deal with us according to our iniquities, but with compassion, mercy and grace. The following verses shine a spotlight upon these truths: -

- The LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. (Gen. 8:21).
- The LORD will not always chide, nor will he keep his anger forever. ¹⁰He does not deal with us according to our sins, nor repay us according to our iniquities. (Psalm 103:9-10).

God does not deal with us according to our sins, nor repay us according to our iniquities, because He is always conscious that we are mortal creatures and the intention of the human heart tends toward wrongdoing from our youth.

- Yet the LORD, being compassionate, atoned for their iniquity and did not destroy them; he restrained his anger often and did not stir up all his wrath. ³⁹He remembered that they were but flesh, a wind that passes and comes not again. (Psalm 78:38-39).

The LORD is compassionate, and restrains his anger, because He knows the frailty of our frame and is always aware that we are but dust.

- As a father shows compassion to his children, so the LORD shows compassion to those who fear him. ¹⁴For he knows our frame; he remembers that we are dust. (Psalm 103:13-14).

As an earthly father shows compassion to his children, the LORD shows compassion to those who are devoted to Him.

- He does not willingly afflict or grieve the children of men. ³⁴To crush underfoot all the prisoners of the earth. (Lam. 3:33-34).

God does not willingly afflict, grieve or crush the people of the earth.

- Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. (Micah 7:18).

The LORD delights in steadfast love and pardons iniquity for those who put their faith in Him and accept His plan of salvation.

Cedar Trees

The cedars of Lebanon: the extensive cedar forests of Lebanon thrived across Mount Lebanon in ancient times. Their timber was used by the Phoenicians, the Assyrians, the Babylonians and Persians. The wood was prized by the Egyptians for ship building the Ottoman Empire also used the cedars in railway construction because of their strength and resistance to pests, disease and rot. The age of these trees is not measured by years, but by generations and ages since they are enormously strong in endurance.

They are immensely large, some being about fourteen metres in their width, and about thirty-five metres in the spread of their branches. They flourish for ages, and are always green. When they are cut down they yield a most beautiful kind of wood that is solid and durable and when compared to the trees around them they are almost incorruptible.

The cedars of Lebanon are a beautiful picture of the faithful in the world. Especially when it is considered that as one looks with the eyes upon the forest of Lebanon the cedars stand out as the splendour and beauty of the forest, likewise when God look down upon earth the faithful are to His eyes its glory, its beauty and its splendour.

Cedar trees of Lebanon and palm trees: in Psalms it is written, "The righteous flourish like the palm tree and grow like a cedar in Lebanon." (Psalm 92:12-15). The palm tree is constantly green and flourishing, spreads its branches very wide, and grows to a vast size, giving a most refreshing shade to travellers. It speaks of peace, calmness, tranquillity, freshness and purity of life.

In these verses the palm tree appears as an emblem of moral righteousness, goodness, integrity and beauty of character. When Jesus rode into Jerusalem on a young donkey: -

- The faithful took branches of palm trees and went out to meet Jesus, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" (John 12:12-14).

John in his vision on the Isle of Patmos saw: -

- A great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands. (Rev. 7:9).

The palm tree is also very fruitful producing very sweet dates and is a most beautiful tree in every way and an invaluable treasure to the inhabitants of those living in hot countries and therefore a fit emblem of the flourishing state of a righteous person.

The trees of Lebanon: the righteous shall flourish like the cedar of Lebanon, the age of these trees is not measured by years, but by centuries in contrast to the fleeting moments of the brief day of the grass, to which the wicked are compared in (Psalm 92:7) which is weak and tender and soon cut down; unlike the palm and cedar trees that are firm and strong and of an enormously long endurance.

The cedars in Lebanon are immensely large, some being about fourteen metres in their width, and about thirty-five metres in the spread of their branches. They flourish for ages, and are always green; and, when cut down yield a most beautiful kind of wood that is solid, durable and when compared to the trees around them they are almost incorruptible.

These as well as the palm-trees compared with the short-lived and withering grass (symbolising the wicked) are a striking illustration of the well-founded, durable, and continually increasing righteousness and happiness of the truly faithful, in contrast to the fleeting and perishing prosperity of the wicked. The extensive cedar forests of Lebanon thrived across Mount Lebanon in ancient times.

Their timber was used by the Phoenicians, the Assyrians, the Babylonians and Persians. The wood was prized by the Egyptians for ship building the Ottoman Empire also used the cedars in railway construction because of their strength and resistance to pests, disease and rot. Clearly the cedars of Lebanon are a beautiful picture of the faithful in the world. Especially when it is considered that as one looks with the eyes upon the forest of Lebanon the cedars stand out as the splendour and beauty of the forest, likewise when God look down upon earth the faithful are to His eyes its glory, its beauty and its splendour.

Cherub

The Definition of Cherub's: in Psalms it is written, "The LORD reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake! The LORD is great in Zion; he is exalted over all the peoples. (Psalm 99:1-2).

The word cherub comes from the Hebrew word (*k^eruwb*) and means an imaginary figure (cherubim's is the plural of cherub). Perhaps there are angels called cherubs, but based upon the many verses that speak of cherubs it appears that the word cherub is a title that is applied to God's mighty power and to God's omnipresence (symbolised by Him riding on a cherub and flying swiftly on the wings of the wind).

But since the title cherub in (Ezekiel 28:14) is also applied to the king of Tyre it also means that it can apply to a man or nation with great power or to something that is far above the ordinary in beauty, authority and influence. The vast variety of paintings of cherubim's in the history of art most likely stem from Ezekiel's fantastic, unique and unusual or exaggerated descriptions of the cherubim in (Ezek. 1:4-28) (Ezek. 10:3-22).

In the Most Holy Place in God's Temple the Cherubs or Cherubim sit over the Ark of the Covenant with their wings spread out over the mercy seat (the law of God is under the Mercy Seat), which means the Cherubim are a symbol of God's presence, His glory and His protection, but the LORD says the King of Tyre was an, "Anointed Guardian Cherub" who was the signet of perfection full of wisdom and perfect in beauty and who was blameless from the day he was created until unrighteousness was found in him.

God even uses the title, "O Guardian Cherub" when referring to the king of Tyre (Ezek 28:11, 14, 16). The king of Tyre is called a guardian cherub, because he was considered by all nations during his time as a glorious king and the protector of his people. The word cherub carries the idea of something glorious and outstanding they are not real angels, but symbols of something that inspires wonder and so distinguished that it merits praise and lasting fame, it can apply to God or an exceptional human king.

Cherub (*Hebrew k^eruwb*) (plural Cherubims) Strong's Concordance says they are an imaginary figure. The English dictionary says they are an angel depicted as a chubby-faced child with wings, a member of the eighth of the nine orders in the medieval hierarchy of angels and a child whose behaviour, disposition or appearance is attractively innocent and well-behaved. The Encarta Encyclopaedia says a Cherub is: -

- A winged, angelic, celestial being. Ancient Hebrew thought considered angels themselves to be anthropomorphic and human-like, while the cherubim have wings and are zoomorphic and animal-like.
- God placed cherubim at the east side of Eden to prevent human beings from re-entering the garden and gaining access to the tree of life (Genesis 3:24).
- Cherubim also support or function as God's throne or chariot (Psalms 80:1) (Psalms 18:10).
- Ezekiel's fantastic and detailed descriptions of the cherubim (Ezek 1:4-28) (Ezek 10:3-22), however idiosyncratic (unusual or exaggerated), are largely responsible for their entry into the history of art.
- In Islam the cherubim continually praise Allah.

The following verses show that Cherubim symbolise keepers of the way and represent protectors of mercy and truth or the way to God.

- He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life. (Gen. 3:24).
- The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. (Exod. 25:20).

Children

Receive the Kingdom of God like a child, (Luke 18:15-17) these words of Jesus carry the idea that children love without ulterior motives, such as the desire for importance, fame, money or power. Children are innocent, humble and non-judgemental they have no racial or class problems with other children. They joyfully play with each other regardless of whether the children's parents are rich, poor famous or lowly it makes no difference they simply enjoy each other's company. They have no pride or hypocrisy or any awareness of legalism and formalism.

With very little knowledge they believe, Jesus is who he says he is and love and trust him with simple faith. Their devotion though simplistic is pure and sincere they love Christ from the heart, because of who he is (i.e., his kindness toward others) and what he did (i.e., forgives their wrong acts and died for them). They believe what their parents tell them they don't need proof or massive amounts of information, if their father tells them it's true they simply believe it.

In a family that is functioning in love a child does not strive to earn their mother and father's acceptance or their love they simply accept it, enjoy it and feel secure in it, even though there are times when they know they are not the perfect child their mother and father might wish them to be. The day the child is born the parents already know the child is going to do wrong, nevertheless the child is loved from the moment they take their first breath not because they are without fault but because they are the parents child

The mother and father being much older and wiser understand that their child is at times going to disappoint them, but even in those moments the parents love is always toward their child. When Jesus told the disciples to "Receive the Kingdom of God like a child," he is saying he wants them to have this same kind of trust and simple faith and live in a loving relationship with him and the Father as an imperfect child does with their parents.

Christ

Christ (*Greek Christos*) means, anointed, the Messiah, the Son of God.

Christ dwelt in Old Testament believers: in the same way as he dwells in New Testament believers, even though no Old Testament believer had literally seen Christ his Spirit dwelt in David's heart and mind and the heart and mind of all the Old Testament faithful by their faith in the word and promises of God and by their belief in all the Scriptures that speak of the promised coming Messiah the Christ and by their love and passion toward him and by the fruits of the Spirit dwelling within them.

After Jesus death and resurrection and ascension into heaven no Christian man or woman has seen Jesus, yet every faithful Christian has Christ dwelling within their heart and mind by their faith in the word of God and their belief in all the Scriptures that speak of the promised coming Messiah the Christ and by their love and passion toward him and by the fruits of the Spirit dwelling within them which means that Christ dwelt in the heart and spirit of the Old Testament faithful in the same way as he dwells in the heart and spirit of the New Testament faithful.

Christ in you (and a young girl): Jesus said, "Greater love has no one than this, that someone lays down his life for his friends," (John 15:13). When a person's eyes are opened to their fallen condition before God and perceive what it cost the Lord Jesus Christ to save them their heart is filled with love for him, it is in this sense that Christ dwells in the human heart.

Though the following is a mixture of sweetness and sadness it is true story and a good example of, a person being in the heart of another. An eight-year old disabled girl, whose best friend was her mother was doing her first live school stage show. The mother loved her daughter but could not be at the opening show as she was in hospital with terminal cancer.

A television reporter asked the young girl if she would be sad and miss her mother at the opening of the show. The small girl with tears in her eyes said, "Yes I will miss her, but she will be in my heart where she belongs." Love for a person creates the reality or presence of that person in the human heart and the emotions.

This presence is in direct proportion to the love (i.e., the greater the love the greater the presence) of the one loved. Every Christian, by looking at the bloodstained cross of Calvary knows that their heavenly Father and the Lord Jesus love them.

Christ in you: Christ is the head of a new race and every sinner enters into this new race by faith in belonging to Christ. Adam was the head of the old race that believers were in prior to being in Christ's new race therefore the words, "Christ in you" carries the following ideas: -

- Fully belonging to Christ.
- Being together and in union with Christ.
- Agreeing with and sharing in the divine nature of Christ.
- Having the same mind as Christ (i.e., desiring to honour his heavenly Father).

All faithful Christian can say they were once in Adam, in Adam's race, and in Adam's world, but are now in Christ, in Christ's race and in Christ's world.

Christ in you in John chapter fourteen: Christ in you means together with, therefore the following words of Jesus, "In that day you shall know that I am in my Father, and you in me, and I in you (John 14:20) could read, "In that day you shall know that I am *together* with my Father, and you are *together* with me and I am *together* with you."

Christ in you in Colossians chapter one: from Strong's Concordance means, in, by, with, among, at, on, through, together with, therefore the following statement of Paul, "To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is *Christ in you*, the hope of glory, could read "To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is *Christ among you, or together with you* the hope of glory (Col. 1:27).

The mystery of Christ: the "Mystery hidden for ages and generations but now revealed to his saints," refers to the fact that the people of Israel believed that all the promises God had made to Abraham, Isaac, Jacob and David regarding the coming Messiah the Christ and all that the Old Testament prophets had spoken about the promised Seed to come who would bless and rule the nations where restricted solely to the nation of Israel.

The Jews clearly believed that God's promises and the coming Messiah the Christ were for their nation and their nation only. This means that the mystery of Christ that was hidden in the Old Testament was not only that all the promises God made to Israel would also apply to the Gentiles, (because all God's promises are in Christ), but also that the Messiah the Christ would embrace the Gentiles as well as the Jews (Colossians 1:26).

The mystery of Christ that was hidden in the Old Testament embraces: -

- Jews and Gentiles are now saved by faith in Jesus Christ.
- The plan's purposes and promises of God are revealed in Christ.

- Everything that is needed for salvation is in Christ.
- The character nature and power of God are revealed in Christ.
- God's grace mercy and love are revealed in Christ.

Christ strengthens us: the expression, "Christ strengthens us" only applies when Christians not only know, but fully trust in and believe the following truths: -

- God and the Lord Jesus Christ love them.
- They have a tremendous and eternal inheritance awaiting them.
- They are saved by God's grace and not their own efforts.
- They are not of this mortal and temporary world, but the immortal and eternal world to come.

When a Christian fully believes these great truths their mind will be mentally strengthened and their heart spiritually uplifted.

To glory in Christ: means to exalt him and tell or make him known to others in a spirit of joy and excitement.

Christ fulfilled God's plan: because he is: -

- The promised seed of (Gen 3:15) that would crush the serpents head.
- The promised prophet to come like Moses.
- The promised Seed of Abraham and David.
- The promised Messiah of Israel.
- The promised Saviour of the Jews and Gentiles and will be God's eternal and majestic King of kings and Lord of lords when he returns in glory to establish God's Kingdom of righteousness, justice, joy and peace on earth.

Christ's first appearing and his second coming: the following shows the parallel between Christ's first appearing and his second coming. In our present age Rome has diminished in power, but it will rise again as the final world kingdom when this happens the scenario and events that will take place will be very similar to the events that took place in the last days of Christ prior to his crucifixion.

At the peak of Jesus ministry, the religious leaders of his era saw they were losing their power and control of the people so they enticed the leaders of Rome to have him killed so Rome wanting to remain in favour with the very powerful religious leaders of Israel had Christ crucified.

When Jesus returns the second time in glory as King of kings and Lord of lords, he will rescue the inhabitants of the city of Jerusalem and establish peace in the Middle East and then begin to establish God's Kingdom on earth. Just as he began to minister the first time and multitudes accepted him so will it be the second time, multitudes from all nations will accept him, but the false religious leaders with their very powerful global system of religion referred to in the book of Revelation as the prostitute woman and harlot, will fear losing their power and control.

They will do much the same as the self-serving religious leaders did over two thousand years ago. To protect their own powerful, but false religious system they will entice the ten horned beast nations, being Rome and its allied nations (Europe and all nations allied to them at this time), to send their armies against Christ at Jerusalem. The difference this time is that Christ is returning as King of kings and Lord of lords and not as the Lamb of God to be slain and because of this Christ will defeat the armies of the ten horned beast nations and establish God's Kingdom on earth during the millennial period of his reign. For further information concerning the expression, "Christ in you" or "In Christ" see, "In me" under "I" in this dictionary.

Chislev

Chislev (sometimes spelt Chisleu) is the ninth month of the Hebrew ritual year (Nehemiah 1:1) (Zechariah 7:1).

Chose

Chose (*Hebrew bachar*) carries the idea of selecting and appointing what is excellent and acceptable. Chose (Chosen in KJV) (*Greek eklegomai*) means, to select, choose out, elect from, make a choice and by implication a favourite one chosen out of.

Church

Church is the English translation of the Greek word (*ekklesia*) which means, “a calling out” (1 Tim. 3:15). It refers to a popular meeting or assembly, especially a religious congregation, a Jewish synagogue or Christian community of members on earth. It is called the household of God and should be a stronghold of the truth. It should be noted that people can leave the body of the church, but that does not always mean they are moving from the spirit of it.

The universal church of God on earth: is not opulent majestic buildings and temples, but people, it is a collective group of people who belong to the Lord Jesus Christ. The church at the moment is a worldwide invisible global spiritual community called the Kingdom of God existing now by faith in the heart and mind of those who belong to Christ. It is a global community of people that the Bible calls the family of God.

The motivation of those who belong to this family gather together (go to church) not to get saved, but because they are saved and therefore desire to be with other people who have the same passion and belong to the same family so they can openly worship God, talk about the Bible and the Lord Jesus Christ. The church has never been and never will be a perfect community as the Bible teaches that it is made up of both wise and good servants and foolish and wicked servants.

Added to this everyone who belongs to the church comes with a certain level of ego, pride and a focus toward self, therefore we all have human limitations, nevertheless, when the Lord Jesus Christ returns he will separate the wise from the wicked and all those who have been faithful and belong to him will literally be made perfect in righteousness. Then the church (also referred to as the Kingdom of God and the body of Christ) will be literally and eternally manifested on earth without error and without weakness. (Luke 13:28-29).

Two Invisible kingdoms: The Bible teaches that Satan already has a kingdom existing now in this world, it is an invisible spiritual kingdom existing now in the heart and mind of men and woman from all nations throughout the world who deny God and are led by self, ego and pride. This kingdom is outwardly manifested globally in self centeredness, (me first) and at its worst wickedness and cruelty toward other humans.

Contrasted to this is, God’s invisible spiritual kingdom existing now in the heart and mind of faithful men and woman from all nations throughout the world who worship God and are led by the Spirit of Christ, endeavouring to live a life that honours God by denying self, ego and pride and at its best by putting others before self by helping the poor and the less fortunate. This kingdom is outwardly manifested globally by good works and charitable deeds. For further information, see the following two titles: -

- Kingdom of God (ON WEBSITE MENU).
- Church (Development of New Testament Churches) in, Various Topics (ON WEBSITE MENU).

Cinnamon

See (Plants).

Circle of the Earth

The prophet Isaiah wrote: “It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain,

and spreads them like a tent to dwell in; (Isaiah 40:22). The word circle comes from the Hebrew word (*chuwg*) it literally means a circle and can refer to a circuit or the compass of the circle (i.e., the scope, breadth, range and extent of it) and can also carry the idea of moving in a circle. In the context of this verse it refers to: -

- To the heavens sealing the earth within its circumference (i.e., boundaries).
- To the arch and dome of heaven arching over the earth.
- To the globular form of the sky above and around the earth.
- To the highest heavens and the sphere surrounding the globe of the earth

From here God sits far above the earth as the LORD and Sovereign King and the Maker of all things, He is above it and outside of it and it is from here that He orders, directs and governs all things in it. All of these expressions are designed to show the majesty and glory of God.

Even though the globular form of the earth was then unknown and the people did not know that the earth was not flat, but round and hung in the air as a ball Isaiah speaks of the circle of the earth and the following two verses speak of the circle of heaven showing that the authors were speaking by the Spirit of God and under His inspiration.

- Thick clouds veil him, so that he does not see, and he walks on the vault (circuit in KJV) of heaven. (Job 22:14).
- When he established the heavens, I was there; when he drew a circle on the face of the deep (Proverbs 8:27).

The statement, "He who sits above the circle of the earth," is connected with the previous verses, "To who will you liken God," (v18) and "Do you not know, have you not understood," (v21) that it is the LORD your God the sovereign King who sits on the circle of the earth and makes it His throne from where He beholds all mankind.

Isaiah seeing God's people worshipping idols and pagan gods speaks to them in a tone of despair because of their utter foolishness He urges them to remember what they had been taught by their fathers from the beginning. All that he says here is for the purpose of shining a brilliant spotlight upon the truth that their God who sits above the earth and laid out the host of heaven is far greater than their idols that sit not in heaven as God does, but upon the earth.

It is he who stretches out the heavens like a curtain: (Isaiah 40:22) most likely comes from the idea of the Orientals in the East and the Arabs of the desert spreading their tents out in barren lands to protect them from the scorching sun and the desert sandstorms and winds. The symbolism is that the heavens are not only extended out like a tent in order to provide a dwelling-place for God and the firmament and expanse above our heads is so vast that it was fitted out to be a suitable dwelling-place for the High and Holy LORD, but is also a majestic testimony to God's awesome power as the following verses show: -

- God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. (Gen. 1:7).
- You O LORD my God, cover yourself with light as with a garment, stretching out the heavens like a tent. ³He lays the beams of his chambers on the waters; he makes the clouds his chariot; he rides on the wings of the wind (Psalm 104:2).
- All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree. (Isaiah 34:4).
- Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it. Isaiah 42:5

- Thus says the LORD, your Redeemer, who formed you from the womb: "I am the LORD, who made all things, who alone stretched out the heavens, who spread out the earth by myself. (Isaiah 44:24).

The word, curtain comes from the Hebrew word (*doq*) it means something crumbling (specifically a frail fine and thin cloth) to crush, beat or crumble into small pieces and to bruise and make to dust or crush to powder.

In the context of (Isaiah 40:22) it carries the idea of the fineness, thinness and frailty of a fine and thin cloth or curtain. It signifies the frailty of the canopy of the heavens stretched over us that we live under which God at any time could roll up as a scroll. It is a curtain with which the LORD dwelling in the highest heavens and in light inaccessible to mortals that He not only draws around Himself, but also stretches out as a canopy around the earth as a safe tent for the benefit of the inhabitants that dwell under it.

- He alone stretched out the heavens and trampled the waves of the sea; (Job 9:8).
- The heavens declare the glory of God, and the sky above proclaims his handiwork.
²Day to day they utter out speech, and night to night reveals and shows knowledge.
³There is no speech, nor language, where their voice is not heard. ⁴Their measuring line goes out through all the earth, and their words to the end of the world. (Psalm 19:1-4).

Isaiah is magnifying the awesome greatness of the LORD to those who willingly choose to be ignorant of the God of all creation who sits above the circle of the earth (Isaiah 40:22) and which is suspended beneath His feet.

Circumcision

Circumcision and God's covenant with Abraham: God told Abraham that he and his offspring were to keep His covenant of circumcision throughout their generations because it was to be a sign of the everlasting covenant between God and Abraham. Every male throughout his generations was to be circumcised and whoever was not circumcised was to be cut off from God's people, because they had broken God's covenant. Abraham. Ishmael and all the men of Abraham's house were circumcised (Gen. 17:9-13) (Gen. 17:26-27).

The everlasting covenant God made with Abraham: God Gave Abraham the everlasting covenant of circumcision the same day that He told Sarai, she will have a child and the same day God changed Abrams name to Abraham and Sarai to Sarah and told her that she will be a mother of nations and told Abraham that He would establish His covenant of circumcision with Isaac and his offspring forever (Gen 17:15-16).

Jewish circumcision from the Encyclopaedia Britannica: a male child is circumcised on the eighth day following birth, as a covenantal sign (Gen. 17) appropriate benedictions and ceremonies, including naming, accompany the rite of circumcision (*berit mila*). Females are named in the synagogue, generally on the Sabbath following birth, when the father is called to recite the benedictions over the reading of Torah.

The symbolism of circumcision: circumcision is a cutting off of the flesh which signifies cutting of sinful thoughts of the mind, the removal of spiritual impurity and the extinction of sinful passions and behaviors and also signified that those circumcised were separated from the world to God.

Cling

Cling (*Greek haptomai*) (touch in KJV) means, to attach oneself to or to fasten to or to touch, it carries the idea of hugging with excited passion.

Cloke

Cloke (*Greek prophasis*) when used in the context of covetousness and greed carries the idea of an outward showing of pretence.

Closet

Closet (Chamber in ESV) (*Hebrew chuppah*) refers to a canopy, chamber or closet and carries the idea of a place of defence and covering or protection.

Clouds (*Hebrew `anan*) refers to a cloud as covering the sky (i.e. the still clouds or a thunder-clouds) Clouds (*Greek nephele and nephos*) refers to a cloud and cloudiness. Clouds when used figuratively carry the idea of covering and to act covertly, (i.e. one who practices magic or an enchanter, an observer of times, a soothsayer or sorcerer).

Negatively clouds in Scripture: are symbols of great darkness, gloominess, wrath, destruction and desolation and people who lack knowledge of the truth. Dark clouds hide the bright light of the sun and therefore when used figuratively represent God and his truth being hidden by the teaching of false prophets, false teachers and symbols of spiritual blindness and confusion.

Positively clouds in Scripture: are symbols of strength; when the word heaven is associated with clouds the word cloud then carries the idea of light and truth.

Thick clouds veil God so He does not see: in the book of Job it is written, "You say (Eliphaz), 'What does God know? Can he judge through the deep darkness? Thick clouds veil him, so that he does not see, and he walks on the vault of heaven.' (Job 22:13-14). The simplest way to understand the expression, "The vault of heaven," is to imagine standing in the vault of a bank with the door locked, nothing outside the walls of the vault would be seen. This is the picture that Eliphaz is presenting of God, he is saying that God cannot see anything outside of heaven. The expression, "Thick clouds veil God so he does not see," carry the following three ideas: -

1. Thick clouds hide the sun, the moon, and the stars from sight therefore it was reasoned by some ancient pagan faiths that they also hide the inhabitants of earth and their actions from the sight of God.
2. God is surrounded, with such thick clouds that they conceal those on earth from His sight so that He has no knowledge and understanding of what is happening on earth.
3. God is surrounded, with such thick clouds He has no influence upon earth or in the affairs of the inhabitants of earth.

This idea is seen in the following verses in the book of Isaiah it is written: -

- The LORD said of those who draw near to him with their mouth and honour Him with their lips, while their hearts is far from Him: "Ah, you who hide deep from the LORD your counsel, whose deeds are in the dark," and who say, "Who sees us? Who knows us?" (Isaiah 29:13-15).

In Lamentations it is written: -

- We have transgressed and rebelled, and you have not forgiven. ⁴³"You have wrapped yourself with anger and pursued us, killing without pity; ⁴⁴you have wrapped yourself with a cloud so that no prayer can pass through. (Lament. 3:42-44).

In the book of Ezekiel God said: -

- Then the Lord GOD said to me, "Son of man, have you seen what the elders of the house of Israel are doing in the dark, each in his room of pictures?" For they say, "The LORD does not see us, the LORD has forsaken the land." (Ezek. 8:12).

David and Jeremiah in the following verses shine a spotlight upon the truth that nothing is hidden from God and that there is nowhere we can hide from Him: -

- Where shall I go from your Spirit? Or where shall I flee from your presence? ⁸If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! ⁹If I take the wings of the morning and dwell in the uttermost parts of the sea, ¹⁰even there your hand shall lead me, and your right hand shall hold me. ¹¹If I say, "Surely the darkness shall cover me, and the light about me be night," ¹²even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you. (Psalm 139:7-12).

In the book of Jeremiah, the LORD said: -

- Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD. (Jer. 23:24).

Eliphaz is accusing Job of speaking and reasoning in his heart in the same way as those who are inclined to the view that clouds so thick veil God from the sight of their wickedness. This allegation of Eliphaz is of course a totally false accusation Job himself said: -

- God eyes are on the ways of a man, and he sees all his steps. (Job 34:21).

Clearly showing that Job was very aware that there was no darkness thick enough to hide him from God's sight and that he was very aware that God's eyes piece into the inner most being and see every thought and motive dwelling in the heart and mind.

Clouds and darkness: the following verses show that when clouds are used in a negative sense and figuratively in the Bible they symbolise the following three things: -

1. Hiding the glory of God.
 2. Great darkness, gloominess, wrath, destruction and desolation.
 3. People who lack knowledge of God's truth, people who are spiritually blind and false prophets and teachers.
- God made darkness his covering, his canopy around him, thick clouds dark with water. Out of the brightness before him hailstones and coals of fire broke through his clouds (Psalm 18:11-12).
 - Clouds and thick darkness are all around him; righteousness and justice are the foundation of his throne (Psalm 97:2).
 - A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness (Zeph. 1:15).
 - These are waterless springs without water, clouds that are driven by a storm; to whom the gloom of utter darkness has been reserved (2 Peter 2:17).
 - These (blasphemous, ungodly people who pervert the grace of God) are blemishes on your love feasts, as they feast with you without fear, looking after themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted (Jude 1:12).

These verses show us that when clouds are used figuratively and negatively they not only symbols spiritual blindness and confusion, but are also symbols of God and his truth being hidden and perverted and of false prophets and false teachers. When the word darkness is link to the word cloud they symbolise hiding God and the bright light of His truth and His glory.

Clouds and heaven: in contrast to clouds being used in a negative sense the following verses show that when clouds are used in a positive sense and figuratively in the Bible they symbolise the following two things, firstly, strength (especially spiritual strength) and secondly, Jesus favour with God and his power and great glory.

- Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (Matt 24:30).
- Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven (Matthew 26:64).

- Then they will see the Son of Man coming in clouds with great power and glory (Mark 13:26).
- Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven (Mark 14:62).
- Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord (1 Thess. 4:17).

These verses show us that when clouds are used figuratively and positively they not only symbols spiritual strength, but are also symbols of Christ, his faithful servants and of his truth being plainly and openly seen. When the word heaven is link to the word cloud they symbolise God and the bright light of the Lord Jesus Christ and his truth and His glory being clearly visible.

Clouds and hot wind represents Babylon: Jeremiah wrote, "At that time it will be said to this people and to Jerusalem, "A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, a wind too full for this comes for me. Now it is I who speak in judgment upon them." Behold, he (Babylon) comes up like clouds; his chariots like the whirlwind; his horses are swifter than eagles— woe to us (Israel) for we are ruined! (Jer. 4:11-14).

Clouds and light: light always is, but it is not always to be seen, when dark clouds cover the sun the clear day is darkened. Likewise, the light of God's favour shines ever towards His faithful, though it is not always seen. Sins can be likened to dark clouds that hinder us from seeing the bright light of God and symbols of sorrow that often darken our minds to His love and grace until the wind of the Holy Spirit comes and clears them away.

As the wind dispels and sweeps away the dark clouds which are gathered in the air and darken the bright light of the sun, likewise the Spirit of God clears our hearts and minds from the clouds and fogs of ignorance and unbelief and frees our troubled conscience from guilt and the fear of judgment

Much of mankind is in darkness concerning the workings of God's breathtaking power on earth in nature and the comfort of His grace working in the heart of the faithful in this world. Though it is certainly true that those who do know God through His grace in Christ do have a great knowledge of God, it is also equally true that in comparison to what is to be known of God they know very little and will continue to lack much understanding of what is to be known of God, until Christ returns in glory as King of kings and Lord of lords to gather the faithful to Himself and establish God's Kingdom of righteousness, justice, joy and peace on earth.

Coal

Coal comes from the Hebrew word (*gechel*) it literally means a red hot stone, a live coal and its glowing, sparking embers (used for baking). From coals black dust and soot it carries the idea of being dim, dull and dark. Looking at the context the word coal is used in the following four verses will give us a good idea of what coal symbolises in Scripture.

1. Now the whole clan has risen against your servant, and they say, 'Give up the man who struck his brother, that we may put him to death for the life of his brother whom he killed.' And so they would destroy the heir also. Thus they would quench my coal that is left and leave to my husband neither name nor remnant on the face of the earth. (2 Sam. 14:7).

This is in the context of a woman having two sons, one has been killed and one remains and of telling the king, if he allows men to put her remaining son to death they will quench (i.e., extinguish) her coal, meaning extinguish her spirit of the little joy she has remaining and her husband would not be left with a name on earth. Quench and extinguishing coal supposes the coal is burning and alive with fire which means that coal in this context can be seen as a symbol of the vitality, energy, vigour and joy of the human spirit.

2. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar (Isaiah 6:6).

Live coal refers to a red hot burning coal, here the coal is being used to cleanse Isaiah from guilt and sin which means that in this context coal can be seen as a symbol of the Holy Spirit.

3. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it. (Isaiah 47:14).

In this context the coal is spoken of a being able to keep those suffering the cold of the day and the night warm which means in this context coal can be seen as a symbol of the favour and comfort of God.

4. Their (the prophets, priests, princes and the inhabitants of Jerusalem) visage is blacker than a coal; they are not known in the streets: their skin cleaves to their bones; it is withered, it is become like a stick. (Lam. 4:8).

Here the coal is not burning it has no spark, no heat and no fire. The inhabitants of Jerusalem are likened to the blackness of dead coal which means in this context the coal can be seen as a symbol of suffering, poverty, famine and of being spiritually dead.

Summary of the coal: live red hot burning coal can symbolise the following things vitality, energy, vigour and joy of the human spirit, the cleansing from guilt and sin, a symbol of the Holy Spirit and of the favour and comfort of God. In contrast to this dead black coal with no sparks, no fire and no heat symbolises the exact opposite, suffering, poverty, famine and of people being spiritually dead.

Cohort

Cohort (*Latin origin speira*) (band in KJV) refers to a mass of men, a Roman military troop, regiment and army of soldiers.

Cold

Cold, metaphorically means, sluggish, lazy, lethargic, dull inert and miserable, one that is idle in mind or declining in love and that is destitute of warm Christian faith and the desire for holiness. (God said I would rather you hot or cold than lukewarm).

Collective (Intelligence)

Collective intelligence refers to the collective thinking of a group family, nation or world.

Comfort

Comfort (*Greek parakaleo and kaleo*) (consolation in KJV) means, implore, urge, persuade, solicit, console, relieve, cheer, encourage, pray for, to call near, to invite, and to be of good comfort.

The expression another comforter: (Helper in ESV) implies that the apostles had previously experienced one who was a comforter and helper, this was of course Jesus Himself, as long as he was with them their strength was reinforced from him. The other comforter. Jesus was saying when he goes; the Holy Spirit will take his place, there will be another power with them which does for them what Jesus did before. It means by faith and the Spirit they will have an intercessor, consoler and supporter, a defender ally, comforter, sympathiser and friend.

Commandments

Commandments of men: in the book of Isaiah it is written: "The Lord said, "Because this people draw near with their mouth and honour me with their lips, while their hearts are far from me, and their fear of me is a commandment taught by men. (Isaiah 29:13). At this time the people of God are only giving the LORD lip service. They know the right things to say and do, but their heart is not involved. They have no love for the things of the LORD and doing His work is a burden to them. They are like men and women today who traditionally go to church every Sunday, but give God no thought during every other day of the week and go about doing and saying what they please regardless of how their speech and behaviour reflects on the honour of God and the good name of Jesus.

Their fear of me is a commandment taught by men: (v13) meaning they serve the LORD not from their spirit and heart, but from a formal devotion of outward religious works that their religious leaders, elders and priests and their national institution of religions demands of them and from years of tradition.

Their religion was only to comply with custom and to serve their own interest (i.e., their pride and ego, the gain of worldly riches, a feeling of fame or importance or to have a sense of power and control). They did all the outward religious things, but their religion was a religion of pretence, they kept up the outward appearance of religion and devotion, but they withheld the affection of their heart from God.

They did not love, fear or obey God, nor did they have any concern for His honour, but lived and did as they pleased. In the book of Matthew Jesus cited Isaiah's words when rebuking the religious leaders of his generation (the chief priests, Pharisees and scribes): -

- You hypocrites! Well did Isaiah prophesy of you, when he said: ⁸"This people honors me with their lips, but their heart is far from me; ⁹in vain do they worship me, teaching as doctrines the commandments of men." (Matt. 15:7-9).

The statement, "Their fear of me is a commandment taught by men," (v13) means that their fear of God stemmed from intellectual knowledge that they would be punished and not from a heart that hates wickedness, corruption and things that offend the LORD or from a heart that loves God, it is worldly fear and not godly fear (i.e., fear because of punishment and not fear of hurting or offending a person, especially God).

It could be likened to those who go to church today not because they love God and desire to honour him, but to escape judgment and the grave.

Commandments

The Ten Commandments

1. You shall have no other gods before the LORD. (Exod. 20:3).
2. You shall not make any likeness of anything that is in heaven, the earth or the sea and worship it. (Exod. 20:4).
3. You shall not take the name of the LORD your God in vain. (Exod. 20:7).
4. Remember the Sabbath day, to keep it holy. (Exod. 20:8).
5. Honour your father and your mother. (Exod. 20:12).
6. You shall not murder. (Exod. 20:13).
7. You shall not commit adultery. (Exod. 20:14).
8. You shall not steal. (Exod. 20:15).
9. You shall not bear false witness against your neighbour. (Exod. 20:16).
10. You shall not covet your neighbour's house, his wife or his male or female servant or his ox or donkey or anything that is your neighbour's. (Exod. 20:17).

The ten commandments and the testimony: in Exodus it is written, "Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written." (Exod. 32:15). Showing that the ten commandments are called the testimony (Exod. 31:18).

God wrote the commandments: the ten commandments were written by God Himself engraving them on stone with his finger (Exod. 31:18) (Exod. 32:15-16). The two tablets were written on both sides (the front and the back) (Exod. 32:15) and were the work of God, and the writing was the writing of God, engraved on the tablets (Exod. 32:16).

First and second set of tablets: God wrote the ten commandments on Mount Sinai and gave them to Moses (Exod. 24:12), then after Moses broke them he returned to the LORD on Mount Sinai and God wrote and gave him another set (Exod. 32:31) (Exod. 34:1).

Commendation

Commendation is a good report (in the KJV).

Communion

Communion (participation in ESV) means, partnership or social association and communication it carries the idea of fellowship, an associate, a companion. From the English dictionary communion means to exchange substitute and share, it carries the idea of togetherness, fellowship, agreement, association, closeness and sharing.

Compassion

Compassion (*Hebrew racham*), means to love, to obtain mercy or show mercy and pity. Compassion (*Greek splagchnon*), means to feel sympathy, to pity, to be moved with passion and treat gently It means to exercise empathy, benevolence and comfort and to be kind-hearted toward others.

Compulsion

Compulsion (compel in KJV) (*Hebrew 'anac*) it can mean to insist, to force or pressure or to constrain by coercion, compulsion, intimidation or strong-arming.

Conceited

Conceited means egotistical, narcissistic, self-centred, arrogant, proud, selfish, smug and self-important.

Concubine

A concubine is a woman who lives with a man and has a sexual relationship with him, but is not married to him or a woman who is the lover of a wealthy married man, but with the social status of a subordinate form of wife, often kept in a separate home, especially in imperial China.

Concupiscence

Concupiscence (*Greek epithumeo*) means sexual desire, to have a longing, to lust after, to set the heart upon and to have a craving desire especially for what is forbidden.

Concupiscence

Concupiscence (*Greek epithumeo*) means sexual desire, it carries the idea of having a longing, lusting after, setting the heart upon and having a craving desire especially for what is forbidden.

Condemn

Condemn (*Hebrew rasha*) means to be declared wrong, condemn (*Greek katakaiō*) means, to judge against, to sentenced, to condemnation or damn.

Confess

Paul wrote, "if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. (Rom. 10:9) Confess (*Greek homologeo*) means to acknowledge, to declare what is secret in the heart. It carries the idea of confessing a thing with your mouth which means that it won't be secret anymore.

Confidence

Confidence Hebrew (*mibtach and batch*) it means a refuge (i.e. security), assurance, hope, sure, trust, be sure, be bold and be secure. Confidence (*Greek parrhesia*) to speak freely with boldness, assurance, frankness and bluntness.

Conformed

Conformed (*Greek summorphos, sun, morphe*) (fashion in KJV) means jointly formed similar to, fashioned like unto, having a similar resemblance and to conform to the same pattern. To be conformed or fashioned to completeness by association or companionship and to conform to the same pattern (of life or companionship).

Congregation	Congregation (<i>Greek ekklesia</i>) (church in the KJV) means, “a calling out”, of a popular meeting or assembly especially a religious congregation, a Jewish synagogue or Christian community.
Congregation	Bless God in the great congregation (Psalm 68:26) the great congregation embraces all the faithful of every generation from Genesis to Revelation. God is mighty amongst their midst. This is not only evidenced by the mighty wonders and miracles God has performed on behalf of His people, but also evidenced by the fact that despite great persecution and mockery the global spiritual Kingdom of God is continuing to grow worldwide and the Bible is still one of the most read books in the world.
Consecrate	<p>Consecrate means, “something set apart, for sacred purposes.” To devote dedicate or separate (of a priest or Nazirite) (to make holy), to purify oneself physically, morally and mentally making one blameless or ceremonially clean. It has a similar meaning to hallow which means to respect, esteem adore honour reverence and worship, while sanctification refers more to the act of being sanctified and purified mentally, physically or ceremonially.</p> <p>Consecrate from the English Dictionary means, to declare or set apart a building, area of ground, or a specific spot as holy or dedicate somebody or something to a particular purpose. In biblical language to consecrate a thing or a person means to pronounce or observe that thing or that person as being clean before the LORD. It carries the idea of dedicating that thing or that person to the LORD and setting it and the person apart for the work and service of the LORD.</p>
Conscience	<p>Conscience (<i>Greek suneidesis and suneido</i>) means, to consider know and understand and become completely aware of a thing especially morally. To be secretly or privately aware or informed of something especially of moral consciousness. To see and have insight by perception and completely understand a thing.</p> <p>Conscience and the Holy Spirit: God works through conscience, but the conscience can be suppressed. Paul wrote, “I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit.” (Rom. 9:1). This means that Paul's conscience is not polluted or deceived it is not defiled, he knows his conscience is clear before God, it is in harmony with God, it is because of this that Paul is able to say that his conscience is bearing him witness in the Holy Spirit. This simply means Paul's conscience, if it had to stand before the holiness of God was clear and without guilt, if Paul's conscience was in guilt before God or not in harmony with God then Paul would not be able to make such a claim (Romans 9:1)</p>
Consolation	Consolation (<i>Greek parakaleo</i>) means, comfort, consolation, relief support and to be encourage. It carries the idea of being supported, consoled cheered, calmed and helped.
Conspicuous	Conspicuous (open beforehand in KJV) it means noticeable, easily seen and readily visible and observable.
Constellations	<p>Constellations Arcturus, Orion and Pleiades: in the book of Job it is written, “God made the Bear (Arcturus in KJV) and Orion, the Pleiades and the chambers of the south; who does great things beyond searching out, and marvelous things beyond number. (Job 9:9-10). Job goes on to say who can possibly contend and argue with such a powerful God who moves mountains, shakes the earth (most likely referring to earthquakes) controls the oceans, the sun, the stars and the solar system and prove themselves right and Him to be wrong.</p> <p>Bear: (Arcturus in KJV) comes from the Hebrew word (<i>ʿAyish</i>) and refers to the constellation of the Great Bear (perhaps from its migration through the heavens) it can be seen as a symbol of great strength and power.</p>

Orion: comes from the Hebrew word (*K^eciyl*) and refers to any notable constellation; specifically, Orion (as if a burly one). The Zondervan Bible Dictionary says a number of individual stars and constellations are mentioned in the Old Testament Orion (*K^eciyl*) is mentioned in (Isaiah 13:10) (Amos 5:8) (Job 9:9).

Ash (*Ayish*) occurs in (Job 9:9) (Job 38:32) and refers to the Great Bear or possibly the Hyades or Pleiades. Also in (Job 38:32) is found Mazzarot, which may possibly be the Northern Southern Crown.

Pleiades: comes from the Hebrew word (*Kiymah*) and means a cluster of stars, (i.e. the seven stars of the Pleiades). The Zondervan Bible Dictionary says there is abundant evidence in the Bible that many of the constellations were known to the writers.

It is interesting that the LORD asked Job questions concerning the constellations. One of the constellations named Cygnus, has a special significance to Christians it is, also called the flying swan or the Northern Cross. This is because it has six bright stars that form a huge Roman cross in the summer sky about the size of the Big Dipper. This constellation sinks westward in the sky until at Christmas time it stands upright just above the horizon in the northwest.

The heavenly cross: it is very beautiful to see in the dark skies having one yellow star and one blue. There is rich symbolism here in the fact that the star, Deneb, at the top of the cross, where the head of the Christ was, is a super-giant, while the one at the bottom, Albireo, where his feet were, is a telescopic double. This huge heavenly cross can be seen as a reminder of the words of Luke, "Look up and raise your heads, because your redemption is drawing near" (Luke 21:28) and seen as the evening's call to worship.

The bright morning star: in the last book of the Bible and the last chapter of the book, the Lord Jesus is called, "the Bright and Morning Star" (Rev 22:16). It is certain the writer (the apostle John) had frequently risen early and waited on the isle of Patmos for the morning light and watched for the bright morning star, which is usually a planet. Pleiades beauty had greatly inspired John so it is certain he had this beautiful figure in mind when referring to the Lord Jesus Christ as "the Bright and Morning Star". May Christians watch for Christ's coming as those of old have watched at sunrise and seen, the bright stars of the morning rising and bringing light to the dark sky.

Contempt

Contempt means, loathing shame and scorn.

Contend

Contend means to earnestly struggle, fight, labour and strive fervently, to attempt, endure and study to accomplish something, to compete for a prize or to contend with an adversary.

Contention

Contention (*Hebrew matstsah*) means quarrel, strife, brawling and discord. it carries the idea of debating in such an unwise and inconsiderate manner that it causes strife and contention. Contest (*Greek eritheia*) means strife, to stimulate or provoke to anger, to quarrel, to wrangling and be at variance. It carries the idea of quarrelling as if the discussion is a contest to be won.

Contentment

Paul wrote, "those deprived of the truth imagine that godliness is a means of gain and then goes on to say that the great reward of godliness is not gain, but contentment (1 Tim. 6:5-6). Contentment (*Greek autarkeia*) means self-satisfaction, self-happiness and implies being mentally and inwardly at peace with oneself and at ease with those things in their life that cannot be changed.

This same attitude is embraced in the famously known prayer, "Lord help me to overcome those things I can change and accept the things I cannot." Great godliness is attaining to the mental, emotional and spiritual state that accepts without resistance and without complaining those things in one's life that cannot be changed.

Contradictions

Paul wrote to Timothy, "Guard the deposit entrusted to you, and avoid the irreverent babble and contradictions of what is falsely called knowledge (profane and vain babblings, and oppositions of science falsely so called in KJV) (1 Tim. 6:20). Contradictions (oppositions in KJV) Greek (*antithesis*) (*anti*) means, opposition it carries the idea of a conflict of theories.

Control

Control and God: Paul wrote, "We walk by faith, not by sight." (2 Cor. 5:7). Even though the Bible assures faithful Christians that their life is never out of control of God's sovereign eternal plan there will always be things that are beyond their control, things they do not understand and things they would like to change. This is one of the reasons why Paul says, "We walk by faith, not by sight," and why there is the need for faith that God still has us in the palm of His hand even in difficult and troubling circumstances. All things will eventually work to the good in this life and especially in the next for all who walk by faith and remain faithful to God through the trial whatever it may be

Corban

Corban (*Hebrew qorban*) means, a promised prayerful offering, the offering of a consecrated present to the temple fund or treasury itself (the treasury was the room where the contribution boxes stood). It can also apply to something brought near to the altar as a sacrificial gift or something that is offered.

Corpse

Corpse (*Greek ptoma*) (carcase in KJV) means, a ruin especially a lifeless and dead body.

Corner Stone

Jesus is the cornerstone that was rejected by the builders (i.e., the chief priests, Pharisees scribes and elders) (Acts 4:11) (1 Peter 2:7) the expression the "corner stone" is cited from (Psalm 118:22-24) and prophetically refers to the Lord Jesus Christ who is the cornerstone, the gate and door to God's righteousness.

The sure foundation: the foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation," (Isaiah 28:16) refers to the following three things: -

1. The Ten Commandments, can be seen as the foundation Stone of Zion, because they are a tested stone; a precious cornerstone and a sure foundation to the House of God, they are written by the finger of God; their standard is perfect in righteousness and perfect in justice; they are the perfect will of God for all His people and have been tested over decades and proved themselves perfect. Jesus summed up the six commandments concerning mankind, in his command, "love your neighbour as yourself," (Matt. 22:39).

This means, do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. James the brother of Jesus said: -

- If you really fulfil the royal law according to the Scripture, "You shall love your neighbour as yourself," you are doing well. (James 2:8).

James calls Jesus command, "Love your neighbour as yourself," the royal law and says if we are keeping this one law we are doing well. Paul in his letter to the Romans wrote: -

- Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Romans 13:10).

Paul shines a brilliant spotlight on the truth that the spirit underpinning the law is love, because the spirit of the law is to protect the innocent from all types of harm and hurt. Those who do all they can to love God with all their heart, mind and strength and love their neighbour as themselves, (Mark 12:30-31) will hear

their Master say, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master." (Matthew 25:21). The reason God's Law is a sure foundation is because if all the world followed it everyone would live securely and in safety. It is not the law that is at fault, but the sin within mankind.

- 2 The literal foundation stone that was laid on Mount Zion, the mountain the city Jerusalem sits on which is the capital city of Israel. It was upon this mountain of rock that the cornerstone for God's temple was built. Built upon such a solid rock the majestic and glorious superstructure of the Temple would stand against the storms and tempests that would come against it over many generations. The two walls stood on the foundation stone at right angles to each other cemented and bonded together (symbolising Jews and Gentiles bonded together in Christ).
- 3 To the Lord Jesus Christ like the literal stone, he is the cornerstone of the Temple God is building in Christ (this spiritual temple is called the body of Christ, a new creature in Christ, the church and the Kingdom of God). Jesus is the Head of this temple made without human hands and the stones that its walls are built with are living stones (all faithful believers). The cement that binds these stones together is Jesus love and grace and he binds the two walls made up of Jews and Gentiles together by the power of his cleansing blood and the Gospel of grace.

He is the Rock that no tempest or storm can move or destroyed, likewise all who abide by faith in this temple will never be overcome or cast down, their salvation and eternal destination in glory is certain. In the city of Jerusalem on Mount Zion this Stone was first laid, and from there spread to the surrounding nations and will continue to do so until God's glory covers the whole earth as it is prophesied in the following verse: -

- A stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. ³⁵Then the iron, the clay, the bronze, the silver, and the gold (symbols of the entire world system), all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. (Daniel 2:34-35).
- As you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure." (Daniel 2:45).

Old Testament Scripture that speak of the cornerstone: -

- The stone that the builders rejected has become the cornerstone. (Psalm 118:22).
- He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. (Isaiah 8:14).

New Testament Scripture that speak of the cornerstone: -

- Jesus said to them, "Have you never read in the Scriptures: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvellous in our eyes"? (Matt. 21:42).
- This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. (Acts 4:11).
- As it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame." (Rom. 9:33).
- As you come to him, a living stone rejected by men but in the sight of God chosen and precious, ⁵you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:4-5).

Israel's Messiah, the Lord Jesus Christ, the Son of God and Saviour of the world perfectly fulfilled the law of God in his life. He is the true foundation Stone of Zion and the true foundation Stone of all who belong to God. Isaiah prophetically speaks of the stone being tried and tested (Isaiah 28:16) and the New Testament shows us that Jesus was: -

- Tried and tested by the devil (Lu 4:1-13).
- Tried by and tested by men (Lu 20:1-38).
- Tried and tested even by God (Mt 27:46).

The stone is spoken of as being a precious cornerstone, a sure foundation whose standard is righteousness and justice for all. Paul when speaking to believing Gentiles said: -

- You (Gentiles) are no longer strangers and aliens, but you are fellow citizens with the saints (the Jews) and members of the household of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹in whom the whole structure, being joined together, grows into a holy temple in the Lord. (Ephes. 2:19-21).

Peter when talking of Jesus cites Isaiah's prophetic words: -

- For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." (1 Peter 2:6).

To those who know the love and grace of God in Christ there is nothing more precious in this world than knowing him. Before time began God in His eternal mind planned and purposed that Jesus would be the centre of His entire plan of salvation for mankind, there is no other like him nor will there ever be. In him are the promises of God; the forgiveness of God; the grace of God; the love of God and eternal life, whoever has Christ is not only clothed with these blessings, but also clothed in the righteousness of Christ.

Corruption

Corruption (*Hebrew shachath*) means ruin, decay, corrupt, perish, waste away and destroy. Corruption (*Greek diaphthora*) means, decay decompose and rot, to ruin, to destroy and perish.

Council

Council (*Hebrew Regem*) means a multitude, a crowd, a council (*Greek sunedrion*) can refer to a subservient tribunal, a joint session and carries the idea of being together and in union by association and companionship. It embraces an adviser, a special councillor and especially a member of the Jewish Sanhedrim at Jerusalem (Mark 15:43) (Luke 23:50-51). It is a universal truth that there is safety in listening to good counsel, advice and wisdom from men and women who have a mature spirit and prospered in their marriage, families and life in general. People who refuse to accept correction and advice from such men and women are opening doors for them to go the wrong way and bring ruin and misery into their lives.

This is because all of us can have tunnel vision and because of this what may seem to be right to us is sometimes to all who know us clearly not. This is why when making choices and decisions there is safety in listening to others who we trust, because they do not have any emotional attachment so they are able to see a thing with clearer eyes and present other viewpoints to consider.

Country

Country can refer to an empty expanse, to a foreign country, to a space of territory and its inhabitants, to the coast, to the county, to fields, to an area of the ground or the land, to the earth at large, to an area of land, to a field, to a wilderness and by extension to nations and to a heavenly home and heavenly country.

Cover

Cover means, to cover wholly, to veil and to hide.

Covenant (*Hebrew barah*) it carries the sense of cutting a contract, agreement, league and treaty, because it is made by passing between pieces of flesh. Covenant (*Greek diatithenai*) refers to a special contract, especially a will, a covenant and testament.

The Old Testament covenant: basically says if Israel does certain things God will bless and prosper their health their work, their land and everything they put their hand to, but if they fail to do certain things God will curse their health their work, their land and everything they put their hand to. Moses read this Covenant out to the nation of Israel gathered at Mount Sinai (also called Horeb) and all the people of Israel as a nation agreed before God to enter into it with the LORD.

Much later when Israel arrived at the edge of the River Jordan and were about to cross it and enter the Promised Land Moses read all the words of this same Covenant out to the people of Israel and they renewed it before crossing the River Jordan and entering into the land God had promised them.

(Exod. 34:10-11, 27) (Deut. 1:1-5) (Deut. 4:10-11) (Deut. 29:10-11) (Deut. 30, 31).

The Old Testament covenant: embraced the following laws the Ten Commandments all the LORD'S testimonies, statutes, judgments, rules and laws for the nation including the feasts sacrifices, the holy days and the offerings etc. (Exod. 20:7-18) (Exod. 21:1) (Exod. 23:23, 30) (Exod. 34:28) (Deut. 4:44-47) (Deut. 29:18-20) (Deut. 30:2) (Deut. 15-16). The testimonies judgements, rules and laws for the nation were written in the Book of Law (Deut. 30:10). If Israel turned away from the Old Testament Covenant the following curses would come upon them: -

- Bad health and the land would not produce and the cattle would fail (Deuteronomy 28:14 -62).
- Woman would be barren and Israel would be small in number and the nation would not prosper and what they do would come to nothing. (Deut. 28:14 -62).
- Israel would have bad health and be the tail of all nations and they would not live long in the land and would be few in numbers (Deut. 30:17-18).
- All the curses were written in a book (Deut. 29:27).

The Old Testament Covenant embraced the following promises: -

- God would multiply Abraham's offspring and give the land to Israel's offspring (Exod 32:13) (Exod 34:10-11, 27) (Deut. 28:1-14).
- God would send His angel and drive out the inhabitants of the land little by little (Exodus 23:22-25, 30) (Exodus 34:10-11, 27).
- God would not leave or forsake Israel (Deut. 31:6) (Deut. 31:8).
- God would bless Israel's land bread and water and take sickness away from them (Deut. 28:1-14).
- God would bless their health and none will miscarry or be barren and they will live to old age (Deut. 28:1-14).
- God would prosper the nation and all they do (Deut. 28:1-14).
- Israel's enemies would be in terror before them and turn their backs to Israel (Deut. 28:1-14).
- God would do a marvellous and awesome thing with Israel (Exod. 34).
- God would drive out the Hivites, Canaanites, Hittites, Amorites, Perizzites and Jebusites until Israel have increased and possessed the Promised Land (Exod. 32:13) (Exod. 34:10-11, 27).

Life and death and the covenant: The Old Testament Covenant gave Israel the choice of life or death and blessings or curses (Deut. 30:1) (Deut. 30:15-16) (Deut. 30:19-20). The people of Israel were to choose life by loving and obeying the Covenant and holding fast to the LORD their God (Deut. 30:19-20).

Israel as a nation agreed to do and obey the entire Old Testament covenant. Moses read the Book of the Covenant and all Israel as a nation agreed to obey and do what was written in it. Moses throws blood over the book and over the people to seal the covenant (Exod. 24:3, 7-8) (Deut. 5:27-28) all the words of the covenant are found in (Exod. 21, 22, 23).

The LORD knew Israel would forsake the covenant when Moses died: God told Moses that after he dies: -

- Israel will enter the Promised Land and worship after foreign gods. (Deut. 31:16-18) (Deut. 31:20-21).
- The LORD'S anger will be kindled against Israel and He will forsake them. (Deut. 31:16-18) (Deut. 31:20-21).
- Many evils and troubles will come upon Israel. (Deut. 31:16-18) (Deut. 31:20-21).

The LORD knowing that after Moses' death the people of Israel would turn to other gods even gave them a song to confront and witness against their future generations (Deut. 31:20-21) (Deut. 31:30).

Moses knew Israel would forsake the covenant after he died: Moses told Israel that they were a rebellious and stubborn people, but they would be even more rebellious toward the LORD after his death and do even more evil in the LORD'S sight so much so that they will provoke the LORD to anger and therefore evil will befall them (Deut. 31:27-29).

If Israel returned to the covenant the LORD God would: -

- Show Israel compassion and gather Israel from where He had scattered them.
- Bring Israel back into the land and make them more prosperous than their fathers.
- Cause Israel to love the LORD with all their heart and their soul and put the curses of the Covenant on their enemies.
- Make Israel abundantly prosperous in their work and bless Israel in the fruit of their womb.
- Make Israel's cattle and their fruit prosperous and delight in prospering Israel, as he did their fathers (Deut. 30:2-9).

Covenant and eternal promise God had with David: the covenant God had with David and the eternal promise He made to David. David in prayer said, "God the Most High will fulfil his purpose for me" (Psalm 57:2) it is certain this applies to God delivering David from the devouring, fierce and ferocious enemies seeking to destroy him, but contained within the language is the following covenant and eternal promise God made to him.

- The LORD declares to you (David) that the LORD will make you a house. ¹²When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴I will be to him a father, and he shall be to me a son. (2 Sam. 7:11-16).
- The LORD said, "I have made a covenant with my chosen one; I have sworn to David my servant: ⁴I will establish your offspring forever, and build your throne for all generations." (Psalm 89:3-4).

- The LORD swore to David a sure oath from which he will not turn back: “One of the sons of your body I will set on your throne.” (Psalm 132:11).
- For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. (Isaiah 9:6-7).
- A throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges, seeks justice and is swift to do righteousness. (Isaiah 16:5).

At the appointed time the angel Gabriel came to Mary and said: -

- Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³and he will reign over the house of Jacob forever, and of his kingdom there will be no end. (Luke 1:31-33).

The heart and mind of the faithful Christian soars in excitement when reading such amazing Old Testament promises and prophecies concerning David, because they prove the reality of the Christian faith since they were prophesied thousands of years before the actual events came to pass.

What other religion has such amazing and awesome evidence of the reality of their faith? Truly such prophecies shine a brilliant spotlight on the truth the Bible is the inspired word of God.

Summary of the Covenant: the word covenant in the Old Testament comes from the Hebrew word (*b^eriyth*) it literally means a contract (because it was made by passing between pieces of flesh), it refers to an agreement, contract, promise and pledge. From the New Testament it comes from the Greek word (*diatheke*) and refers to a special contract, especially a will covenant and testament.

A covenant not only provides clear rules and laws, but also guides a relationship between two contracting parties in a way that nothing else could this is why the Bible is called The Old and New Covenant, or The Old and New Testament,” signifying an agreement between two parties. The Old Testament covenant of law was confirmed by the blood of animals while the New Testament covenant of grace which is the best and most perfect covenant is confirmed by the blood of Christ.

Covet (Old Testament)

Covet (*Hebrew chamad*) means to delight in beauty, to crave a delectable thing, to desire or lust after a pleasant thing or precious thing. Covet (*Hebrew 'avah*), to wish for to covet greatly, to desire, be desirous, long for and lust after). Covet (*Greek epithumeo*) means to set the heart upon, to long for (rightfully or otherwise), to covet, desire and lust after. Covet (*Greek zeloo*) means to have warmth of feeling for or against, to covet earnestly, to have desire toward, to move with envy, be jealous over or be zealously affected. Summing it up the word covet means to: -

- To greatly delight in beauty, a beloved or a sweetheart.
- To have or feel a strong desire for a delicious and tasty thing.
- To have a great desire or lust of or after a goodly, precious or pleasant (thing).

NOTE: the word covet can refer to coveting after something that is good or something that is forbidden.

Covetousness: (*Hebrew betsa*) means, plunder and by extension gain, usually unjust gain or dishonest gain for money and profit. It carries the idea of being selfish, greedy and eager for gain, it's holding onto or desiring more than one has or needs (i.e. the practice greediness).

Covetousness (*Greek pleonexia and pleonektes*) means, avarice and by implication fraudulency, extortion, greediness. It carries the idea of desiring more than one needs, being selfish and eager for gain, defrauding others for gain and all that is embraced in the Hebrew word (*betsa*) previously mentioned.

Creation

Creation (*Greek ktisis and ktizo*) refers to the original formation of creation, a creature, a law, a ruling or an act of making or building a thing. it also carries the idea of the ownership of the original fabricator and manufacturer.

Creations voice: the majesty and awesomeness of creation speaks to the mind in silent overwhelming wonder: -

- The heavens declare the glory of God, and the sky above proclaims his handiwork. ²Day to day pours out speech, and night to night reveals knowledge. ³There is no speech, nor are there words, whose voice is not heard. ⁴Their measuring line goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun. (Psalm 19:1-4) (See also Job 12:1-25)

The Seven Days of Creation: -

1. God created light and separated the light from the darkness. (Gen 1:1-5).
2. God created an expanse to separate the solid water from the midst of water. (Genesis 1:6-8).
3. God set boundaries for the waters (i.e., rivers, lakes and oceans) and the dry land appeared and the earth sprouted vegetation, plants and fruit trees. (Genesis 1:8-13).
4. God created the sun, moon and stars for signs and for seasons, and for days and years. (Gen 1:14-19).
5. God created the fish and the birds (Gen 1:20-23).
6. God created all types of living creatures to live upon the land, livestock, creeping things (insects) beasts of the earth and man. (Gen 1:24-31).
7. God rested, meaning God stopped creating because all the work of creation was completed. (Gen 2:1-3).

By the omnipotent creative power of God, the earth and our universe went from darkness, waste and emptiness to be covered with the most magnificent beauty and filled with all kinds of living creatures and all this for our comfort joy and pleasure.

For far greater detail of creation see, "Genesis chapter one" in, Commentary OT (ON WEBSITE MENU).

Crook (Shepherds)

The shepherds crook, see, staff in Bible Dictionary (ON WEBSITE MENU).

Crooked

Crooked (*Hebrew bariyach*) carries the idea of a noble or crooked fugitive suddenly fleeing (i.e., as a serpent suddenly flees perceived enemies and danger). It also embraces the idea of chasing or driving a thing or person away and putting it or them to flight and can refer to the constellation by that name.

Cross

Cross (*Greek stauros*) refers to a stake or post (as set upright), especially a pole or cross as an instrument of capital punishment. Figuratively it signifies exposure to death and self-denial and, by implication the atonement of Christ. The Romans crucified hundreds on a cross and because of this and the fact Jesus was crucified on a cross it is a symbol of persecution, suffering and death and concerning Jesus especially of the innocent being persecuted.

Taking up the cross carries the idea of: -

- Denying self and accepting the cost of following Christ. (Mark 8:34).
- Denying what the flesh, ego, pride and self wants or desires to serve Christ.

Take up his cross means: sacrificing the things self, ego and pride wants for Christ and eternal life. It means if one is put in a position in which they are forced to choose between family and friends, time or money, a career or worldly ambition, fame or importance, material possessions or life itself or following Christ, the Lord must be the highest and first choice, this is what is meant by taking up your cross.

Take up his cross and follow me: is related to denying self, ego, and pride for Christ and the sake of the Gospel. The implication is that if a person is going to follow Christ it is going to cost something to self, ego and pride. This is why Jesus said, "Whoever would save their life will lose it, but those who lose their life will save it. (This statement has eternal life in focus) (Mark 8:35). To gain eternal life the following things cannot be put before Christ: -

- Fulfilling what self, ego and pride wants.
- Building a life that gets its comfort joy and pleasure from worldly things.
- Living a life that spends all its energy and time on gaining wealth and material assets and possessions.

Jesus is teaching that those whose primary focus or drive in life is for these things will not follow or accept Christ and therefore will lose eternal life. They may gain the whole world, but they will forfeit eternal life in doing it (Mark 8:36). The primary focus of Christ is eternal death and eternal life the principal of saving one's life or losing it embraces a person's ongoing lifestyle.

To follow Christ leads to eternal life, but the path is filled with a continual denying of what self, ego, and pride wants and craves after. Following Christ will means denying these in various degrees at various times and for some followers even to death.

What can a person give in return for their Life? When Jesus asked this question, he was saying that there is nothing in the world that a person can trade for eternal life? No amount of money or material possession can be traded for eternal life (Mark 8:37). The focus, of the expression "take up the cross and deny self" (Luke 9:23) means that following Christ is going to require a person to deny self.

This is because self wants the freedom to do what it wants, it may lay dormant for awhile but it is always alive and never dies this is why Christ says, takes up your cross daily, self is always trying or wanting to satisfy itself. Take up the cross, means denying the things that self wants and the things that come between you and Christ, which means that dying to self and taking up the cross is basically the same thing.

Taking up the cross and dying to self: taking up the cross and dying to self is about refusing to do the things that self, ego and pride wants or craves that would be offensive to God. It is refusing to do the things that self, ego and pride want because it would bring a bad testimony to the name of Christ. The more a person knows the love and presence of Christ the more they will want to die to self and the more they die to self the more they will know the love and presence of Christ.

Jesus said, "whoever saves his life will lose it, whoever loses his life will save it" (Luke 9:24). The Lord's focus is once again mortal life and eternal life, Jesus is saying whoever denies Christ, will loose their mortal life, but whoever is prepared to loose their mortal life for Christ will save it (because Christ will resurrect it when he returns). It is in this sense that they will save their life. Jesus is saying a person who sacrifices self, ego, pride or even their mortal life for Christ will save their life for eternity.

The symbolism of the cross: the cross has become a symbol of denying the things self, ego and pride wants and craves to own and possess and a symbol of denying the things a one desires and wants to do when they are things that will hinder or stand in the way of serving the Lord and following him or things that will bring a bad testimony to his name.

The inscription on cross: the inscription on the cross as written in Matthew, Mark, Luke, and John taken from the King James Bible.

Matthew says: This is Jesus the King of the Jews (Matt. 27:37).

Mark says: THE KING OF THE JEWS (Mark 15:26).

Luke says: THIS IS THE KING OF THE JEWS (Luke 23:38).

John says: JESUS OF NAZARETH THE KING OF THE JEWS (Jn. 19:19).

It probably read, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS.

The time Jesus was on the cross: Jesus was given over to be crucified at 9am (Mark 15:25), crucified at 12pm (noon) and darkness came over the land (Mk 15:33), he breathed his last breath at 3pm (Mark 15:34-37) and was nailed to the cross from 12pm to 3pm that's a total of 6 hours.

Crucified

Crucified (*Greek stauroo stauros*) means, to impale on a stake or a pole (as set upright) especially the cross (as an instrument of capital punishment), by implication the atonement of Christ and figuratively to extinguish or subdue passion and selfishness (i.e. self-denial).

Cruelty

Cruelty comes from the (*Hebrew chamac*) and means violence; by implication: to deal wrongly by an act of injustice, or by an act of cruelty or by destructive damage or by oppressing and maltreating others. It embraces, unkindness, meanness, nastiness, brutality, malice, ruthlessness and heartlessness.

Crush

Cush (*Hebrew zuwr*) to to press together, to tighten and crush, to compress and thrust together, to distress, constrain and oppress. Cush (*Hebrew suntribo*) to crush break or shatter completely. Cush (*Hebrew shabar*) to break down or break off or into pieces, to be broken hearted, to destroy and hurt. Cush (*Hebrew daka*) to crumble; to bruise to beat or break to pieces, to destroy, humble, oppress and defeat.

Cubit

The history and different measures of a cubit: there are varying ideas concerning the exact measurement of a cubit this is because it is not an exact measurement. A cubit is the Hebrew measure of length it arose (as did the English foot) from the simple estimating of distance in terms of the body. Farmers today measure the height of horses by hands.

The word cubit comes from the Hebrew word (*'ammah*). Strong's Concordance states that a cubit is a unit of measure of the fore-arm (below the elbow to the hand) (approximately 12 inches (300mm)) while a long cubit is the length of the fore-arm plus the length of the hand (approximately 18 to 20 inches (450 to 500 mm)) and a handbreadth is the length of the hand (approximately 8 inches (200mm)). The ancient Hebrews used the following terms: -

- Pace (about a yard).
- Cubit (the length of the forearm).
- Span of a hand (about half a cubit).
- Palm hand-breadth (about ½ a span).

- Finger (about ¼ of a palm).

In Egypt a similar system was used.

The reed: though we are told the reed was six cubits long (Ezek. 40:5) it was mainly an instrument for measuring rather than a unit of measurement.

The gomedi: only occurs in (Judges 3:16) and is translated cubit, it is thought by present scholars to refer to a shorter distance (i.e., two thirds of a cubit at most) since it refers to a dagger rather than a sword.

The fathom: was a measurement with both arms stretched (Acts 27:28) (i.e., about six feet).

Cup

Cup (*Hebrew Kowc*) means to hold together, a cup as a container, figuratively a lot (as if a potion) Cup (*Hebrew kiyc*) a cup or a bag for money or weights. Cup (*Greek poterion*) literally a cup as a container that holds together, a drinking-vessel as was the cup that was used in the institution of the Lord's Supper (Matt. 26:27) (Mark 14:23) (Luke 22:20) (1 Cor. 10:21). By extension it can refer to the contents in it as full or empty and figuratively a lot or fate. The drinking cup could be made of silver (Gen. 44:2) or gold (1 Chron. 28:17) (Jer. 52:19).

Cup of the table of devils (demons): in this context the word cup carries the idea of a lot or fate that is opposed to God's will and tends to lead to evil and disaster or is a result of evil. (1 Cor. 10:21).

Cup of sorrow: speaks of an individual, a group or a nation being in extreme sorrow because of some tragic crisis, situation or circumstance. (Psalm 11:6) (Psalm 73:10) (Psalm 75:8) (Isaiah 51:17) (Isaiah 51:22) (Jer. 25:15-28) (Ezek. 23:31-34) (Matt. 20:22-23) (Matt. 26:39) (Mark 14:36) (Luke 22:42) (John 18:11) (Rev. 14:10).

Cup of consolation: (Jer. 16:7) carries the idea of being comforted and supported in times of great grief or disappointment.

Cup of joy: (Psalm 23:5) carries the idea of being overwhelmed with great happiness delight and gladness.

Cup of salvation: (Psalm 116:13) carries the idea of being rescued from trouble, healed from sickness or being redeemed and delivered from death to eternal life with the deliver being God or Christ the Saviour.

Cups and Flagons

Cups and flagons: (v24) in Isaiah it is written, "they will hang on him the whole honor of his father's house, the offspring and issue, every small vessel, from the cups to all the flagons" (Isaiah 22:24). In this context the cups refer to goblets, bowls or basins as used by the priests for the blood of the victims in sacrificing (Exod. 24:6) or cups commonly used for drinking wine. The flagons or earthen pitchers and pots refer to those used for carrying water and as decorative containers for plants etc.

The symbolism is that in the same household there are all sorts of vessels, great and small, some made of gold and silver others of clay and stone and that no matter what these vessels were made of they were all valued in the family home. Symbolically the cups and flagons signify the priests and lay people, the noble and lowly, the rich and the poor, the fathers and little ones in the household of God, the idea is that all are valued and none would be forgotten or neglected by Him.

Curse

Curse (*Hebrew q^elalah and qalal*) means to criticize and make malicious and abusive statements about a person and by doing so bring them into contempt that causes others to have an attitude of utter disgust, dislike and hatred toward them and consider them to be worthless, inferior and undeserving of respect. It carries the idea that the one that is cursed would be looked upon with scorn and shame and be despised, and spurned and treated as a most loathsome person by all who hear of things maliciously spoken of them.

Curse (*Greek katara*) means, to be blamed and loathed by others or be banned from religious rites (i.e. to be excommunicated from a synagogue or church. It also refers to someone or something that is considered an abomination especially before God and to a nation, an individual or some other thing that is doomed to destruction.

The English Dictionary: says a curse is a swearword, obscenity, and blasphemous oath uttered at somebody to express irritation or annoyance at something. A malevolent prayer or appeal to a supernatural being for evil or harm to come to somebody or something, or the harm that is thought to result from this. The source of harm or a cause of unhappiness (i.e. the curse of poverty).

A curse devours the earth: in Isaiah it is written, "A curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth are scorched, and few men are left." (Isaiah 24:6). Earth (*Hebrew 'erets*) refers to the earth at large, its land, deserts, the country with its fields, the nations and the world and its inhabitants, it embraces the entire globe of the earth.

This means that the principal taught concerning the curse in this verse can apply to Israel, Judah and the inhabitants of Jerusalem and to the entire world as a whole. The earth is seen as having a progressive curse upon it which causes the inhabitants of the earth to suffer. This curse is devouring the inhabitants of the earth and escalating in strength as each generation passes and time goes on. This curse is manifested in the following troubles that bring grief and sorrow to all those dwelling on earth: -

- Scorching and excessive heat that brings fruitful land to waste.
- Rampant with wars, murder, crime and death.
- Natural disasters, pestilence and diseases that bring suffering and death to inhabitants of all nations.
- Troubles that cause great anxiety, fear and suffering so that those who used to be happy are brought to mourning.
- Great nations and cities that were once prospering and rich in trade that have come to ruin (mostly by greed and debt).
- Men, women and families that suffer daily under corrupt governments and oppression.

All of these troubles and sorrows are embraced in the words, "A curse devours the earth." (Isaiah 24:6). This curse brings grief, suffering and sorrow through the following four things: -

1. Circumstances that are beyond mankind's control such as pestilence, diseases and natural disasters (i.e., storms, earthquakes and floods etc.).
2. Sickness, mental illnesses, disasters, pestilence and diseases that bring suffering and death to its inhabitants in all countries and nations.
3. Mankind's greed, selfishness and corrupt, wicked and dishonest behaviour.
4. Oppressive and corrupt governments and the world's financial system of credit.

Sin has turned the earth upside down it has become horribly different to what the earth was when God first made it to be mankind's habitation. The world we live in is a world of hardships and troubles, sorrow and disappointment, a valley of tears and those born into it are but of a few days. Sin brings calamities that pollute the earth and therefore instead of bringing God's favour it brings His judgments.

The earth's inhabitants suffer for their guilt: (Isaiah 24:6) most understand that any guilt that troubles their mind stems from their own personal wrong-doing (i.e., sin), but not everyone understands that from heavens perspective the sin of all

earth's inhabitants is seen collectively as a dark cloud that pollutes the earth. The darker the cloud becomes the further away the hand of God's favour is removed from the globe of our earth and because of this the populations of the world suffer troubles and hardships.

Curses fulfilled by Assyria and Babylon: the covenant Israel made with God at Mount Sinai contained blessings and curses. In Deuteronomy chapter twenty-eight it is written, "If you will not obey the voice of the LORD your God or be careful to do all His commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you (v15). In the list of the curses it is stated: -

The LORD will bring upon Israel a hard faced nation from far away swooping down like the eagle that will destroy all their fortified cities throughout their land, slaughter their people, crush their work and destroy their livestock and lay all their land waste. Their sons and daughters will be given over to their enemy and go into captivity and all their labours will be continually under oppression. Whereas once they were as numerous as the stars of heaven, they will be scattered amongst foreign nations and left few in number. When Moses was about to lie down with his fathers the LORD said to him: -

- This people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them. ¹⁷Then my anger will be kindled against them in that day, and I will forsake them and hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, 'Have not these evils come upon us because our God is not among us?' ¹⁸And I will surely hide my face in that day because of all their evil, because they have turned to other gods. (Deut. 31:14-18).

However, as terrible as these curses are the LORD also gave Israel the following promise: -

- When all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, ²and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, ³then the LORD your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the LORD your God has scattered you. ⁴If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. ⁵And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. ⁶And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live. (Deut. 30:1-6).

Those who belong to God reflect God in their lives to others they can be a good reflection or a bad one. Israel became so corrupt God was forced to judge them because they were profaning and degrading His name and His Holy character. God has to protect His name and His character so the rest of the world knows that God is Holy, loves justice, cares for the poor and despises those that oppress the less fortunate for their own gain and who do harm to others. Israel was committing all these sins and much more, they by their own rebellion and wickedness brought the curses of the covenant upon themselves.

God used Shalmaneser the King of Assyria and Nebuchadnezzar king of Babylon to bring all these curses upon Israel. Shalmaneser with his fierce armies overthrew the ten tribes of Israel in the land of Samaria and took the people captive and Nebuchadnezzar with his mighty armies attacked the land of Judah and burnt the city of Jerusalem pillaged the temple of all its sacred items and took the people captive for seventy years. Israel's cities and land laid waste and became overgrown with thorns and thistles and filled with wild animals. During this period of time all the curses of the covenant came upon the people of Israel.