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CCC

Map Locations And People of the Bible

(2017)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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

CABUL

Town near or in the plain of Acco allotted to Asher (Josh. 19:27) also the name of a district in same area (land of Cabul) given by Solomon to Hiram of Tyre (1 Kings 9:138) east south east of Acco.

CAESAR

Caesar is of latin origin Kaisar and 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 the Lord, the Son of God and the Saviour: the titles Lord, Son of God and Saviour were not only religious titles in the first century but also titles for certain Caesars which means that at some level Rome would have felt that Christians were giving Jesus titles that belonged to the Caesars. When Agrippa left Rome to rule his own country, 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

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Caesarea Martima: Caesarea was built by Herod the Great (37-4 B.C.) in coastal plain and it became the Roman capital of Palestine in New Testament time was a main seaport in Palestine thirty miles north of Joppa.

Caesarea Martima was:

- The home of Herod and of Felix. (Acts 12:19-23) (Acts 23:23-24).
- Where Herod Agrippa 1 died. (Acts 12:19).
- The home of Philip. (Acts 8:40) (Acts 21:8).
- Visited by Saul. (Acts 9:30).
- The home of Cornelius, the centurion. (Acts 10:1) (Acts 10:24).
- Where Cornelius was converted to Christianity. (Acts 10-11).

Paul was:

- Transported to Caesarea by the disciples to save him from his enemies. (Acts 9:30).
- Transport to Caesarea by Roman soldiers to be tried by Felix. (Acts 23:23-25).
- Passing through Caesarea at the end of his second journey (Acts 18:22) and third. (Acts 21:8, 16).
- Prisoner in Caesarea for several years before being shipped to Rome for trial.

Summary of Caesarea Martima: Caesarea was built by Herod the Great (37-4 B.C.) in a coastal plain, it became the Roman capital of Palestine. Caesarea was the home of Herod and Felix and during the New Testament era Caesarea was a main seaport and the home of Philip and Cornelius.

Caesarea Philippi: a city at the foot of Mount Hermon at the headwaters of the Jordan River in the north of Palestine on the north-east slope of Huleh Valley fifty miles south west of Damascus it was formerly called Pnias and then renamed by Philip the tetrarch and for a brief period, of time it was also called Neronias. Jesus visited it and it was in this region Peter confessed that Jesus was the Christ.

CAIAPHAS

Caiaphas the high priest: from 168 B.C. when Antiochus Epiphanes desecrated the temple to 66 B.C. when the Romans took over, the high priesthood was almost a political office. The priests were still from the descendants of Aaron, but they were generally appointed to worldly considerations. From 66 B.C., the Roman rulers appointed not only the civil officers (e.g., Herod) but also the high priests with the result that the office declined spiritually. Annas, the father-in law of Caiaphas had been high priest by appointment of the Roman governor from 7 A.D. to 14 A.D. (John 18:13) (Luke 3:2).

There were two high priests in the same year: during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness (Luke 3:2). Through three of Annas sons succeeded for a short period Caiaphas held the office from 18 to 36 A.D., with Annas still a sort of high priest assistant. After Jesus, had raised Lazarus from the dead many of the Jews believed in him (John 11) (John 11:45-46). Some through jealousy reported the matter to the Pharisees who with the chief priests gathered a council, fearing, or pretending to fear that if Jesus were left alone many would accept him and the Romans would destroy what was left of Jewish autonomy, it was then that Caiaphas declared that it would be better for Jesus to die than the Jewish nation be destroyed (John 11:41-53). When a little later, Jesus was betrayed into the hands of his enemies the Roman soldiers and the Jewish officers took him first to the house of Annas, where by night he was given the pretence of a trial (John 18:12-23), then Annas sent him bound to Caiaphas before whom the trial continued (John 18:24-27) after which he was delivered to Pilate, because the Jews could not legally execute him

Summary of Caiaphas the high priest: during the time of Christ the high priesthood was almost a political office, the priests were still coming from the descendants of Aaron, but were generally appointed to worldly considerations. The Roman rulers appointed not only the civil officers but also the high priests so the priesthood declined spiritually. Caiaphas held the office of high priest with Annas as a sort of high priest overseer. The Pharisees feared that if Jesus were left alone many Jews would accept him and the Romans would destroy what was left of Jewish autonomy, so Caiaphas declared that it would be better for Jesus to die than that the Jewish nation be destroyed. Annas sent Jesus bound to Caiaphas to be tried by him then Caiaphas delivered Jesus to Pilate because the Jews could not legally execute him.

CAIN

Cain carried on his father's work of tilling the soil, while Abel became the first shepherd. (Gen. 4:1-2). As, a result of his lack of faith Cain murdered his brother Abel. (Gen. 4:8). Cain in Hebrew is pronounced (kaw-yin) meaning strike or lance (perhaps a clue as to the weapon that Cain used to murder his brother). Abel in Hebrew is pronounced heh-bel, meaning to be vain or empty (also a very appropriate name for Abel since his life

was cut short by murder and therefore has no descendants as does his brother Cain. Cain was the son of Adam and Eve he offered first fruits of the ground while his brother Abel offered an animal sacrifice. Cain slew his brother because he was angry his offering was not received (his anger was because of his lack of having a right disposition toward God) (Heb. 11:4). Cain added to his guilt before God by denying his guilt and giving no evidence of repentance, he fled to the land of Nod and built a city there. Cain became the ancestor of a line, which included:

- Jabal the forefather of tent dwelling cattle keepers.
- Jubal, forefather of musicians.
- Tubal-cain forefather of smiths (forger of all instruments of bronze and iron).
- Lamech a man of violence (Lamech wife must have been one of his own sisters) (this was not an impropriety in those days).

Cain knew his wife and she conceived Enoch: Cain lay with his wife, and she became pregnant and gave birth to Enoch. Cain at this, time was building a city and he named it after his son Enoch. (Gen. 4:17).

Cain and incest: some express surprise when they realize that Cain married his sister, but Adam and Eve were even closer. The book of Leviticus states that it is forbidden for a man to have sexual intercourse with a female relative or a sister (Lev. 18:6-18), because of this the question is often asked, "if Adam and Eve were the first people on this planet, then how did the population become what it is without Cain violating this law. Since this is a topic in, itself the simplest and briefest way to answer it is to point out that this law was not given until thousands of years after the first man and woman were created so it cannot be applied to the first family. Added to this the apostle Paul wrote: -

- The law brings wrath, but where there is no law there is no transgression. (Rom. 4:15).
- Sin indeed was in the world before the law was given, but sin is not counted where there is no law. (Rom. 5:13).

These verses shine a brilliant light on the truth that there can be no violation against a law that does not exist. Since the law against intermarriage was not given until thousands of years later, there was no prohibition against such marriages at the time of Cain so there is no biblical or theological problem with Cain marrying his sister. Since mankind was then so close to human perfection, there would be no genetic misprints so such a marriage would not pose the health risks that may endanger the offspring of such a union today so it was safe for Cain to marry the daughter or granddaughter of Adam and Eve. This would have been in full harmony with God's approval and original intention for the expansion of the, human race at that time especially since Adam and Eve were created on the sixth day and commanded to "go forth and multiply." The Amplified Old Testament describes Cain's wife simply as one of Adam's offspring. Whoever Cain married the following two facts remain:

1. His wife was a descendant of Eve born on an unknown date who may have been his sister or niece or great-niece, etc.
2. For Cain to marry the daughter or granddaughter of Adam and Eve would have been in full harmony with God's approval and original intention for the expansion of the, human race at that time and since the law against intermarriage was not given until thousands of years later, there was no prohibition against such marriages at the time of Cain so there is no biblical or theological problem with Cain marrying his sister. For further information, see the title:

- Who was Cains Wife? In, Articles (ON WEBSITE MENU).

Calah was an important city of the kingdom of Nimrod and residence of Assyrian kings in north Iraq on east bank of the Tigris River, about twenty miles south of Nineveh.

CALEB

Hebron was allotted to Caleb for an inheritance: in Joshua it is written:

- According to the commandment of the LORD to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, Kiriath-arba, that is, Hebron (Arba was the father of Anak). ¹⁴And Caleb drove out from there the three sons of Anak, Sheshai and Ahiman and Talmai, the descendants of Anak. ¹⁵And he went up from there against the inhabitants of Debir. Now the name of Debir formerly was Kiriath-sepher. (Joshua 15:13-15).

Some facts concerning Caleb:

- He was the son of Jephunneh the Kenizzite. (Josh. 14:6).
- He was forty years old when Moses sent him from Kadesh-barnea to spy out the land. (Josh. 14:7).
- He wholly followed the LORD. (Josh. 14:8-9, 14).
- He was still as strong as he was in the day that Moses sent him to spy out the land and his strength was as his strength was then, for war even when he was eighty-five years old. (Josh. 14:10-11).
- He was given Hebron and the hill country for an inheritance. (Josh. 14:12-13).
- He drove out from Hebron the three sons of Anak, Sheshai and Ahiman and Talmai from their great fortified cities when he was eighty-five years old. (Josh. 14:12) (Josh. 15:14).

Caleb wholly followed the LORD in that he believed God and strongly told the people of Israel they should enter the Promised Land and drive out the inhabitants of Canaan, but the spies with him spoke fear and instilled doubt into the heart of the people so they refused to obey God and remained in the wilderness forty years. Only Joshua and Caleb crossed the River Jordan and entered the land of Canaan from this rebellious wilderness generation who rebelled against the command of the LORD by refusing to enter, into the land of Canaan. (Deut. 1:26)

The wilderness generation: the unbelieving and doubting spies who came back with Caleb to give a report of the land of Canaan instilled fear in the people and cause their hearts to doubt by saying:

- The people are greater and taller than we. The cities are great and fortified up to heaven. And besides, we have seen the sons of the Anakim there. (Deut. 1:28).
- A people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, "Who can stand before the sons of Anak?" (Deut. 9:2).

And now forty-five years later Caleb at eighty-five says to Joshua:

- Give me this hill country (of Hebron) of which the LORD spoke on that day, for you heard on that day how the Anakim were there, with great fortified cities. It may be that the LORD will be with me, and I shall drive them out just as the LORD said. (Josh. 14:12).

The words, "As the LORD said," refer, back to God's promise to Israel after the Exodus and at the River Jordan. God's promise after the Exodus:

- I will not drive them (the inhabitants of Canaan) out from before you in one year, lest the land become desolate and the wild beasts multiply against you. ³⁰Little by little I will drive them out from before you, until you have increased and possess the land. (Exod. 23:29-30).

God's promise at the River Jordan:

- Hear, O Israel: you are to cross over the Jordan today, to go in to dispossess nations greater and mightier than yourselves, cities great and fortified up to heaven, ²a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, 'Who can stand before the sons of Anak?' ³Know therefore today that he who goes over before you as a consuming fire is the LORD your God. He will destroy them and subdue them before you. So you shall drive them out and make them perish quickly, as the LORD has promised you. (Deut. 9:1-3).

Now at eighty-five Caleb's faith is still as strong as when God first spoke. He trusts that God will drive out from their strong fortified cities the tall and great people of Anakim and give the land of Hebron and its hill country to him for his inheritance. Also see:

- Anakim in, Map Locations and people of the Bible (ON WEBSITE MENU).

CALNEH

One of the four cities, including also Babel, Erech (now Iraq), and Akkad which were founded by Nimrod in the third generation after the flood (Gen. 10:10). It was in the land of Shinar in the southern part of Mesopotamia. It is not identified, but Kulunu and Nippur have been suggested.

CALVARY

Calvary, also called Golgotha, it is the place where Jesus was crucified (Matthew 27:33) (Mark 15:22) (Luke 23:33) (John 19:17).

CANA

Cana (*Hebrew Qaneh*) it means, reediness. The name of a stream and of a place in Palestine. It was here:

- Jesus turned water to wine at a marriage in Cana. (John 2:1-11).
- A nobleman's son was healed. (John 4:46-47).
- Nathanael's home was at Cana. (John 21:2).

CANAAN (CANAANITES)

Canaan: was one of the old names for Palestine, the word Canaan comes from the two Hebrew words (Kena'an and Kana) it literally means humiliated; to bend the knee; to vanquish, to subdue and bring down (low) into subjection and carries the idea of a merchant who trades in goods. It also refers to Kenaan, a son of Ham and the country inhabited by him which was the land of the Canaanites (modern day Palestine). Its lies between the Mediterranean Sea and the Dead Sea, the Jordan River and east of Damascus. The actual name Canaanites often serves as an ethnic catch-all name that embraces a number, of home-grown populations and others that settled there. In most cases when the Bible talks of the Canaanites as a nation it often embraces several nations that dwell in the vast area of the whole of the land referred to as Canaan. The

often, used biblical expression, "At that time the Canaanites were in the land," means that it was no longer in the hands of the descendants of Shem and that the sons of Canaan had gained the dominance of the country (or a certain part of the country) either by gradual and peaceful means or by conquest. The Israelites never completely exterminated the Canaanites and therefore many remained in the land. The future history of Israel shows that the ungodly Canaanites were not good neighbours.

The seven nations of the land of Canaan are: Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and Jebusites (Joshua 24:11). Israel did not drive out the Canaanites who lived in Gezer so the Canaanites have lived in, the midst of Ephraim to this day, but were made to do forced labour. (Joshua 16:10). The inhabitants of Canaan mourned for Israel (Jacob) when he died. (Gen 50:11)

Canaan divided into twelve: the land of Canaan was divided into twelve parts even though there were thirteen tribes. This was because Levi was selected for the priesthood and had no part of the land of Canaan for his own. Sometimes the tribe of Joseph is counted as one tribe and at other times as two tribes, Manasseh and Ephraim. When it is counted this way, Levi and Joseph are not counted since Levi had no inheritance in the land and Joseph's inheritance is counted in Manasseh and Ephraim. The land of the Canaanites, (it is the same as modern day Palestine) its width is between the Mediterranean Sea and the Dead Sea, the Jordan River and east of Damascus. Its length stretches from Kadesh Barnea on the south boundary (of Canaan at the bottom of Judah by the Dead Sea to Lebo Hamath which is the north boundary of Canaan.

CANNEH

Mentioned only in (Ezek. 27:23) among the towns and regions with which Tyre traded. Some identify it with Calneh.

CANDACE

An Ethiopian Queen (Candace) (See also Ethiopian), Ethiopia in the New Testament times was ruled by a Queen whose name or title was Candace (Acts 8:27). She is only mentioned in (Acts 8:27), the name seems to have been a general designation of Ethiopian Queens, like Pharaoh is for Egyptian Kings and Caesar is for Roman Emperors. Her chief treasurer, a eunuch went to Jerusalem to worship and was led by Philip the evangelist to faith in Christ.

CAP-PADOCIA

A large inland region of Asia Minor in New Testament times the more northerly was named Pontus and the southerly Cappadocia, it was bounded on the north by Pontus and on the east by Syria, and Armenia on the south, by Cilicia and on the west by Lycaonia. The Cappadocians were Aryans Jews from Cappadocia (Acts 2:9). They were among the hearers of the first Christian sermon along with men from other Anatolian provinces.

Peter directed his first epistle (1 Pet 1:1) in part to the elect of the Diaspora dwelling in various provinces in the north. It is almost certain that many of these Cappadocian Jews, were converted on the day of Pentecost and so have the honour of being among the very earliest Christians.

CAPERNAUM

Capernaum was a city (as protected by walls), on the north shore of the Sea of Galilee in Palestine, about three miles west of where Jordan enters the sea. Capernaum was Jesus headquarters for much of his public ministry and his place of abode (Matt. 4:13) (Luke 4:31). Several of Jesus disciples were from Capernaum and many miracles were performed in Capernaum. It was a fishing village with a tollbooth and a synagogue.

Capernaum was large enough to be the residence of a:

- Tax collector who had his office there. (Mark 2:14).
- A high officer of the king (Herod Antipas) who had his residence there and built a synagogue. (Matt 8:5-13) (Luke 7:1-10).

At Capernaum Jesus healed:

- The paralytic man lowered through the roof. (Matt 9:1-26).
- A woman with a discharge of blood for twelve years. (Matt 9:1-22).
- A ruler's daughter who had died. (Matt 9:1-23).
- Two blind men. (Matt 9:1-30).
- A man that was mute and believed to be demon-oppressed. (Matthew 9:1-33).
- A man with an unclean spirit on a Sabbath day. (Mark 1:21-28).
- Simon's Peters mother in law of a fever. (Mark 1:21-30).
- All who were sick and oppressed by demons brought to him. (Mark 1:21-32).
- A man with a withered hand in a Synagogue on a Sabbath day. (Mark 2:1) (Mark 2:15) (Mark 3:1-5).
- A Roman Centurion servant. (Luke 7:1-10).
- A man's son who was at the point of death. (John 4:46-53).
- All who had diseases and demons in the city. (Mark 1:21-34).

The Pharisees in Capernaum: Jesus mixed with tax collectors and sinners and upset the Pharisees (Matt. 9:1-11). The Pharisees accused Jesus of getting his power from Beelzebub and of being demon possessed (Mark 3:20-31) (Matt. 9:1-34) and held counsel with the Herodians against Jesus plotting how to destroy him. (Mark 2:1, 15) (Mark 3:6).

Other events that took place in Capernaum:

- Peter took a shekel from a fish's mouth. (Matt 17:24-27).
- Jesus taught in synagogues and said he was the true bread of life. (John 6:59).
- Feeding of the five-thousand was in Bethsaida which was very close to Capernaum, they are both on the north shore of the Sea of Galilee. (Luke 9:10-17).

Jesus fame throughout Capernaum and Galilee: the testimony of the rulers, daughter being raised from the dead went throughout all Capernaum so it is pretty, certain they heard of all the other miracles Jesus did in Capernaum (Matt. 9:26). His fame spread everywhere throughout all the surrounding region of Galilee (Capernaum was in the district of Galilee) (Mark 1:21-27). Jesus prophesied against Capernaum, saying that it would be brought down to Hades (Matt. 11:23) (Luke 10:15), this prophecy was so completely fulfilled that the town has disappeared.

Caphtor is called an island it is the place from which the Philistines originally came (Amos 9:7) (Jer. 47:4) the exact location is uncertain, possibly the isle of Crete in the Mediterranean, it is possible that Caphtor includes with Crete also the other islands in the vicinity, including Caria and Lycia.

CARCHEMISH

An ancient city of the Hittites located on the west bank of the Euphrates sixty-three miles north east of Aleppo. It was important commercially and militarily. For many years' it paid tribute to the kings of Assyria. When Sargon captured it in 717 B.C., the Hittite Empire fell with it (Isaiah 10:19). It was the scene of a great victory by Nebuchadnezzar over Pharaoh Necho in 605 B.C. (Jer 46:2) (2 Chron. 35:20). Its site is called Jerabis or Jerablus.

CARMEL

Carmel means Garden it refers to the following: -

Mount Carmel: is a prominent mountain in Israel and mountainous promontory jutting into the Mediterranean Sea just south of the modern city Haifa and straight west of the Sea of Galilee. On the map of Palestine, it forms the principal deviation from a comparatively straight coastline, and it forms the southern wall of the magnificent bay (or gulf) of Acre, the best natural harbor south of Beirut.

Camel town: a very ancient village allotted to the tribe of Judah about seven miles south of Hebron. First mentioned in (Joshua 15:55), and best known as the residence of the very unfriendly Nabal who refused kindness to David (1 Sam. 25:2-40) and whose life was saved by the tact of his beautiful wife Abigail, who later became a wife of David. Carmel is often used as an illustration of a beautiful and fruitful place:

- The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; ²it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God. (Isaiah 35:1-2).

However, at other times it pictures God's judgment.

- The land mourns and languishes; Lebanon is confounded and withers away; Sharon is like a desert, and Bashan and Carmel shake off their leaves. (Isaiah 33:9).

In various contexts Carmel is a symbol of beauty and fruitfulness, because of its lush tree cover, while at other times its withering became symbolic of destruction and desolation. South of Carmel lies the fruitful plain of Sharon and north east of it flows the river Kishon through the plain of Esdraelon. At Carmel Elijah stood against eight hundred and fifty heathen prophets and defeated them. (1 King 18). Carmel was visited by Elisha. (2 Kings 2:25) (2 Kings 4:25).

Summary of Carmel: Carmel means garden, it is a village allotted to the tribe of Judah and a prominent mountain range in Israel that juts out into the Mediterranean Sea. It is west of the Sea of Galilee and forms the best natural harbor south of Beirut. South of Carmel is the fruitful valley of Sharon and north east of it the Kishon river flows through the plain of Esdraelon. Carmel is often used as a symbol of beauty and fruitfulness, because of its lush tree cover, but its withering trees became symbolic of

destruction and desolation. At Carmel Elijah stood against eight hundred and fifty heathen prophets and defeated them. (1 King 18). Elisha also visited Carmel. (2 Kings 2:25) (2 Kings 4:25).

CARPUS

Carpus means fruit (as plucked) literal or figurative he was a Christian at Troas (2 Tim. 4:13).

CARRIAGES

Carriages and baggage, the word baggage and carriages carry the idea of things being carried such as vessels and furniture, etc., but can also refer to weapons for a siege, bulwarks, armour and things necessary for a march toward an enemy being carried by oxen, wagons and horses etc.

CASSANDER

King of Macedonia (305-297 B.C.) (one of the four strongest who arose after Alexander's death). Cassander was the son of the Macedonian general Antipater. After the death of Alexander, the Great in 323 B.C., Antipater took control of Macedonia and was made regent in 321 B.C. Upon Antipater's death in 319 B.C., the regency was handed to his colleague Polyperchon, leaving a subordinate position for his son Cassander. Cassander waged war against Polyperchon, successfully gaining control of Athens in 317 B.C. He governed Athens for a decade through the statesman and orator Demetrius of Phaleron. In 316 B.C. Cassander had Alexander's mother, Olympias, killed and in the same year married Alexander's half-sister Thessalonica. Not long after, he slew Roxana, Alexander's Persian wife, and their son, Alexander IV, ending Alexander's dynasty.

Under Cassander, Greece was ruled by a small, elite group backed by the military. He re-founded Cassandreaia as his capital on the site of Potidaea, and in honour of his wife Thessalonica he founded Salonica (Thessaloníki) nearby. In 305 B.C., despite the ongoing warfare, Cassander proclaimed himself king of Macedonia. His rivals did not recognize this title, however, until after the Battle of Ipsus in 301 B.C., in which Cassander joined with Lysimachus, king of Thrace, and Seleucus I of Babylonia to defeat and kill Antigonus I, their strongest rival to gain control over the Empire conquered by Alexander. After his death in 297 B.C., Cassander was succeeded by his brother-in-law Demetrius I, son of Antigonus. (See Ptolemy, Lysimachus, Seleucus and Antigonus). A small island in the Mediterranean about thirty miles from Crete. A ship Paul was travelling on passed it on its lee side (Acts 27:16).

CENCHREAE

One of two ports of Corinth seven miles south east of Corinth on the Saronic Gulf, goods (and ships) were transported over the Isthmus west to the port of Lechaenum it was here Paul had his hair cut in fulfilment of a vow before setting sail with Priscilla and Aquila for Syria on his second journey (Acts 18:18). Phoebe was later commended for her service to the church here. (Rom. 16:1).

CEPHAS

Cephas was a Jew and a pillar at Jerusalem. (Gal. 2:9).

Chaldaea, is the country of which Babylon was the capital and which conquered Judah and carried its inhabitants into captivity. The word Chaldean refers to things pertaining to Chaldaea or to the inhabitants of Chaldaea. Chaldaea, Chaldea and Chaldeans is sometimes translated Babylon or Babylonians. They eventually established the Babylonian dynasty in the country (called Iraq today). It is located at the head of the Persian Gulf of which Babylon was once the capital. The name occurs in KJV only in (Jer. 50:10) (Jer. 51:24, 35) (Ezek. 11:24) (Ezek. 16:29) (Ezek. 23:25-16).

The Chaldeans: were an ancient people, but for a long time they were of no account, meaning they were not formed into any commonwealth or kingdom until Assyria founded it for them. Prior to this the Chaldees dwelt in the wilderness as nomads until Nimrod, the head and founder of the Assyrian monarchy, built Babel (Gen. 10:10). Nimrod had Babel built so that he could bring all those who then lived in tents, and were scattered up and down in fields and wilderness places (Isaiah 23:13 KJV) throughout the region into order and under one government and thereby establish and promote his own Empire. As the Chaldeans built their city, its towers and palaces they established power and dominion over their neighbours until they eventually grew to be the greatest of all the monarchies upon earth and from that time they became commonly referred to as Babylon or Babylonians.

The people that was not: in Isaiah, it is written:

- Behold the land of the Chaldeans! This is the people that was not; Assyria destined it for wild beasts. They erected their siege towers, they stripped her palaces bare, they made her a ruin. (Isaiah 23:13).

The people that was not refers to the Chaldees's, it does not mean that at first, they were of a late origin since they had dwelt in wilderness places since early ancient times, but that they had no recognised nation or kingdom. The expression also occurs in the following verse: -

- They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation. (Deut. 32:21).

Here it carries the idea of an unknown people, rude, barbarous and wandering. The following verse shows us that even in the days of Job the character of the Chaldeans was of a nomadic race, having no established place of abode and who lived by plundering others.

- While he was yet speaking, there came another and said, "The Chaldeans formed three groups and made a raid on the camels and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you." (Job 1:17).

Clearly, "The people that was not," refers to a people that had no recognized nation or kingdom, but were a wandering and predatory race of people. Such were the Chaldeans at first, they were not a people formed into any commonwealth or kingdom until the Assyrian founded it for them: "that dwell in the wilderness," (Isaiah 23:13 KJV). Nimrod, the head and founder of the Assyrian monarchy-built Babel:

- Nimrod; was the first on earth to be a mighty man. The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar, from that land he went into Assyria and built Nineveh that is the great city. (Gen. 10:8-12).

Nimrod the king of Assyria was the first builder of Babel in the land of Shinar. He built Babel in, order to bring all people under one government and thereby increase his own Empire and in this way, Assyria became the head of the Chaldean people who at that time lived in tents and were scattered in the fields and desert places. However, over time the Chaldees

ultimately gained their own supremacy by their powerful priest-caste and established the Chaldean/Babylonian Empire. The following verses show that the names Babylon and Chaldea are often interchanged and signify the same kingdom and people:

- The LORD loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans. (Isaiah 48:14).
- Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it. (Isaiah 48:20).
- The word that the LORD spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet. (Jer. 50:1).
- I will repay Babylon and all the inhabitants of Chaldea before your very eyes for all the evil that they have done in Zion, declares the LORD. (Jer. 51:24).
- I will spread my net over him, and he shall be taken in my snare. And I will bring him to Babylon, the land of the Chaldeans, yet he shall not see it, and he shall die there. (Ezekiel 12:13).

Chaldean astrologers: see wise men.

CHALDEES

Chaldees are the people of Chaldea also called the Chaldeans (see Chaldaea) (above).

CHARRAN

Charran is the Greek form of the Hebrew word Haran which was in the land of Mesopotamia, for further information see Haran in this directory.

11

CHEBAR CANAL

Chebar canal was a river or canal beside which Ezekiel saw visions (Ezek. 1:1) (Ezek. 3:23) (Ezek. 10:15) (Ezek. 43:3) in Babylonia (the land of the Chaldeans) (Ezek. 1:3), at Te-abib (Ezek. 3:15) not yet identified.

CHEMOSH

Chemosh was the god of Moab, so named in an ancient Israelite song (Num. 21:29), alluded to in (Jer. 48:7, 13, 46). Jephthah refers to Chemosh as god of the Ammonites (Judg. 11:24), either by mistake or because Ammon also worshiped Chemosh in addition to Molech. Solomon introduced the worship of Chemosh into Jerusalem to please a foreign wife and by doing so naturally displeased God (1 Kings 11:7, 33). Josiah defiled the high place of Chemosh (2 Kings 22:13), putting an end to its use as a place of worship. Mesha, king of Moab, suffered a great disaster in his rebellion against Israel, in consequence of which he offered his son, the heir to the throne of Moab, as a burnt offering. (2 Kings 3:4-27). The inscription on the Moabite stone shows that this sacrifice was made to Chemosh, and describes (in a similar style of language that the Israelites used when referring to their God) which accentuates the contrast between the two. Mesha the king of Moab believed when they pleased Chemosh he gave his people victory in war and when they were unfaithful meted out to them chastisement.

CHEPHIRAH

A Hivite town which joined with Gibeon and by deceit gained the protection of the Israelites (Josh. 9:17) in the territory of Benjamin (Josh. 18:26) some of whose citizens returned after the Exile (Ezra 2:25) (Neh. 7:29) modern tell Kefireh between Aijalon and Gibeon.

CHERETHITES

Cherethites (Cherethim), a Philistine tribe in southern Palestine (1 Sam. 30:14) (Ezek. 25:16) (Zeph. 2:5), from whom David drew his bodyguard, commanded by Benaiah (2 Sam. 8:18) (2 Sam. 15:18) (2 Sam. 20:7-23) (1 Kings 1:38, 44) (1 Chron. 8:17). The Hebrew name may be from a root (*kareth*), meaning to cut down, indicating that the Cherethite guards were executioners, or at least swordsmen. Twice the Septuagint Bible translates "Cretans" (Ezek. 25:16) (Zeph. 2:5), indicating their belief that the Cherethites came from Crete; and the Philistines originated there. Elsewhere the Septuagint Bible has (*Cheleththi* or *Chereththi*) (except 1 Sam. 13:14, (*Cholthi*). David's guard was probably recruited from foreign mercenaries.

CHESULLOTH

Chesulloth (Chisloth-tabor) a town in Issachar (Josh. 19:18) in New Testament times Exaloth or Xaloth south east of Nazareth.

CHILMAD

A place which traded with Tyre; associated with Asshur (Ezek. 27:23), the site is unknown, perhaps modern Kalwadha near Bagdad. Other readings of the text give "all Media," or "Asshur was as thine apprentice in trading."

12

CHINNERETH (SEA)

Chinneroth (Sea of) means, harp and the hill on which it stood is harp shaped and the sea is harped shaped. A fortified city on the north west shore of the Sea of Galilee, called harp hill (Josh. 19:35) in modern Tel Oreimeh. The sea was later known as Gennesaret or Galilee (Num. 34:11) (Deut. 3:17) (Josh. 11:2) (Josh. 12:3) (Josh. 13:37).

CHISLOTH-TABOR

Chisloth-tabor (Chesulloth) is the same place as Chesulloth (Josh. 19:12).

CHITTIM

See Cyprus in. Map Locations and People of the Bible (ON WEBSITE MENU).

CHORAZIN

Chorazin town in Palestine two miles north of Capernaum and Sea of Galilee visited by Jesus and cursed by him (Matt. 11:21) (Luke 10:13). Chorazin Bethsaida and Capernaum are all within two miles of each other on the north shore of the Sea of Galilee, in this region Jesus healed a blind man and feed the five thousand and did many mighty works.

CHIMHAM

Presumably a son of Barzillai the Gileadite, whom David took to Jerusalem in his service at the request of Barzillai and in his place (2 Sam. 19:37-40). The habitation of Chimham (Jer. 41:17) retained his name for centuries after his time.

CILICIA

Cilicia a region and province in south east Asia Minor, part mountainous, part coastal plain. Tarsus was its leading city, Jews from here disputed with Stephen in Jerusalem (Acts 6:9). Paul's home was Tarsus (Acts 21:39) (Acts 22:23) (Acts 23:34) and he evangelized the area (Acts 15:23) 41 (Gal. 1:21). Paul's boat passed the coast of Cilicia on his way to Rome (Acts 27:5) south east of Turkey

CLAUDIA

Claudia is the name of a Christian woman (2 Tim. 4:21) and two Romans.

CLAUDIUS LYSIAS

Is the tribune meaning chief captain in (Acts 23:25-26).

CLOPAS

Clopas (Klopos) (Cleophas in KJV) an Israelite and husband of one of the Mary's (John 19:25).

CNIDUS

City on south west tip of Asia Minor, Paul's ship passed it on his way to Rome. (Acts 27:7).

COLOSSE

City thirteen miles to the north west in south west Turkey, in Lycus valley in a Roman province of Asia to which Paul wrote a letter (Col. 1:2) by Paul's day it had lost importance to Laodicea and Paul had probably not visited it. (Col 2:1).

COMMONWEALTH OF ISRAEL

It is important to understand that the promised seed of Abraham and David is Christ and that all the promises to Israel are now fulfilled in Christ therefore they are not limited to Israel only, but extend and embrace all those who belong to the Lord Jesus Christ. This is because God is now creating one new nation in Christ made up of both Jews and Gentiles. (Gentiles are everyone who is not a Hebrew or Jew). This means that Jews and Gentiles become one new nation in Christ (also called a new man in Christ, a new creation in Christ, the church, the body of Christ and the Kingdom of God). The Apostle Paul said:

- Remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands—¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS of PROMISE*, having no hope and without God in the world.¹³ But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ.¹⁴ For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility¹⁵ by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace,¹⁶ and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles).¹⁷ And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews).¹⁸ For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father.¹⁹ So then 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,²⁰ built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone²¹ in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord.²² In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephes. 2:11-22).

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world. The practical application of what this means to those who belong to Christ is that all the future and eternal promises God made to Israel also apply to them. The book of Revelation states: -

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

The Glory of the spiritual temple God is building in Christ: Jews and Gentiles are being united together as one body in Christ to be a dwelling place for God by the Spirit. Believing Jews and Gentiles are being prepared by the prophets and apostles' teachings and by the influence of Christ and the Holy Spirit to become a majestic and glorious sacred temple in which God dwells for all eternity. When this majestic building is completed there will be nothing so worthy of reverence since God dwells in it; so ancient since the patriarchs and prophets laboured in building it; so solid since love cements it together; so closely united and indivisible since Christ is the corner stone; so exalted since it reaches as high as heaven and to God himself; so full of wisdom since its specifications are the word of God; so full of light since the Holy Spirit dispels every dark corner; so spacious since it is spread over the whole earth; so invincible and indestructible since it is being built by God, by Christ, by the Holy Spirit and by the influence of God's eternal word; so divine since it is a living, vibrant, dynamic temple inhabited by the Holy Spirit, and so universal since all its unique stones though spread throughout the world are compacted together in Christ. God is the master builder of this majestic and glorious temple; Christ is the corner stone; faithful believers are the proper materials; the prophets and apostles are its foundation and the Gospel and love its pillars. Christ is the door and faith is the entrance into it. It is

a spiritual building and through, faith and grace this living building is growing into an eternal house fit for the most Holy God to dwell in. It's beauty and radiance will surpass all temples that have ever gone before it since it will be adorned with a vast variety of rich colour made up of Jews and Gentiles of every age, country, sex, and condition: the mightiest of kings, the most renowned lawgivers, the most profound philosophers, the most eminent scholars and all those of whom the world was not worthy have formed this building, (taken from the beautiful writings of a faithful, but unknown brother in Christ).

Peter wrote:

- 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 Pet. 2:6).

Every faithful brother and sister in Christ are represented as living stones that God is using to build this spiritual, majestic temple of eternal glory which will be manifested in splendour for all to see when: -

- The Lord himself descends from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ are raised then we who are alive are caught up together with them in the clouds to meet the Lord in the air (1 Thess. 4:15-18).

CONIAH

Coniah (Jehoiachin) means Jehovah is creating, it's a form of the name Jehoiachin, found in (Jer. 22:24, 28) (Jer. 37:1) (see Jehoiachin).

CORE

Core (Korah) with two companions, resisted the civil authority of Moses. For refusing to appear before Moses as commanded Korah, Dathan and Abiram and their followers were swallowed up by the earth, then two hundred and fifty rebellious Levites were consumed by fire from the Lord (the children of Korah were spared) (Num. 26:11).

CORINTH

Corinth was a large Roman city of Greece and of Achaia strategically located just south of isthmus connecting mainland Greece with Peloponnese. It was a commercial centre, known for its wickedness. Paul visited the city on his second (Acts 18:1-18) and probably his third (Acts 20:3) journeys (two of Paul's letters to the Corinthian church here are preserved).

Corinth was visited by:

- Paul (Acts 18:1-18) (1 Cor. 16:5-7) (2 Cor. 1:16) (2 Cor. 12:14) (2 Corinthians 13:1).
- Apollos (Acts 19:1) (Titus 1:1-3:15).
- Titus (2 Cor. 8:16-17) (2 Cor. 12:18).
- Erastus, a Christian (Rom. 16:23) (2 Tim. 4:20).

The church of Corinth:

- Had schism. (1 Cor. 1:12) (1 Cor. 3:4).
- Were alienated from Paul. (2 Cor. 10:1-18).

- Had immorality. (1 Cor. 5:1-13) (1 Cor. 11:1-34).
- Wrote to Paul. (1 Cor. 7:1).
- Had abuses of ordinances. (1 Cor. 11:22) (1 Cor. 14:1-40).
- Was liberal. (2 Cor. 9:1-15).
- Had heresies and lawsuits. (1 Cor. 15:12) (2 Cor. 11:1-33) (1 Corinthians 6:1-20).
- Paul wrote to Corinth. (1 Cor. 1:2) (1 Cor. 16:21-2) (Cor. 1:1-2) (Corinthians 1:13).

COASTLANDS

The Coastlands are the nations along the coastline of the Mediterranean Sea.

CONSTANTINE THE GREAT

Constantine the Great was a Roman Emperor also known as Constantine I., (see also Constantinople). He was born in what is now Serbia and was the first Emperor of Rome (306-337 A.D.) to convert to Christianity. During his reign Christians who were previously persecuted, gained freedom of worship. He gave huge estates and other gifts to the Christian church. Constantine also established a capital in the eastern provinces, naming it Constantinople (now İstanbul, Turkey) which remained the capital of the Eastern Roman (Byzantine) Empire until 1453. Constantine in his early life was a solar henotheist, believing that the Sun god, Sol, was the visible manifestation of an invisible "Highest God" (*summus deus*), who was the principle behind the universe. It is reported that Constantine claimed he had a vision of the Sun god in 310 A.D.

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On the eve of a battle against Maxentius, his rival in Italy, in the vision Christ appeared to him and told him to inscribe the first two letters of his name ("XP" in Greek) on the shields of his troops. The next day he is said to have seen a cross superimposed on the Sun and the words "in this sign you will be the victor" (usually given in Latin, *in hoc signo vinces*). Constantine then defeated Maxentius. The Senate hailed the victor (Constantine) as saviour of the Roman people. Thus, Constantine, who had been a pagan solar worshipper, now looked upon the Christian deity as a bringer of victory. Christianity became Constantine's favourite religion and he became its guardian, he gave the church legal rights, large financial donations and persecution of the Christians in the Roman Empire was ended.

Constantine the sole ruler: Constantine as sole Emperor of both East and West (in 324 A.D.), strengthened the Roman Empire and ensured its survival in the East. As the first Emperor to rule in the name of Christ, he was a major figure in the foundation of medieval Christian Europe. He established a centralized government run by himself and his council, known as the *sacrum consistorium*. It through a large professional bureaucracy regulated every aspect of life throughout the Roman Empire. Constantine to achieve unity intervened in ecclesiastical affairs and presided over the first ecumenical council of the church at Nicaea in 325 A.D. He also began the building of Constantinople in 326 A.D., on the site of ancient Greek Byzantium. The city was completed in 330 A.D., (later expanded), given Roman institutions, and beautified by ancient Greek works of art. Constantine built churches in the Holy Land and was baptized shortly before his death, on May 22, 337 A.D.

CONSTANTINOPLE

Constantinople was the Byzantine Empire, eastern part of the Roman Empire, which survived after the break-up of the Western Empire in the 5th century A.D. Its capital was Constantinople (now İstanbul, Turkey).

The Byzantine Empire: evolved from the Roman Empire's eastern territories after the Roman Empire's western regions fell in the 5th century. Initial harmony between church and state fortified the early Empire (4th-6th centuries). The Crusades taxed the territories during the 11th century, precipitating a decline. Constantinople, the capital, was sacked in 1204 A.D., by Venetian Crusaders, and in 1453 A.D., was captured by the Ottoman Turks. Constantinople became a capital of the Roman Empire in 330 A.D., after Constantine the Great, the first Christian Emperor, founded it on the site of the ancient city of Byzantium and named it after himself. Only gradually did it develop into the true capital of the eastern Roman provinces, namely those areas of the Empire in south-eastern Europe, south-western Asia, and the north-eastern corner of Africa, which included the present-day countries of the Balkan Peninsula, and western Turkey, Syria, Jordan, Israel, Lebanon, Cyprus, Egypt, and the eastern part of Libya.

Scholars have called the Empire Byzantine after the ancient name of its capital, Byzantium, or the Eastern Roman Empire, but to contemporaries and in official terminology of the time, it was simply Roman, and its subjects were Romans (*Greek Rhomaioi*). The main language was Greek, although some of the Empire's inhabitants spoke Latin, Coptic, Syriac, Armenian, and other local languages during its long history (330-1453 A.D.). Its Emperors regarded the geographical limits of the Roman Empire as theirs, and they looked to Rome for their traditions, symbols, and institutions. The Empire, ruled by an Emperor (*Greek basileus*) without any formal constitution, slowly formed a synthesis of late Roman institutions, orthodox Christianity, and Greek language and culture.

Early Period of the Byzantine Empire: The Byzantine Emperor Justinian I built the Hagia Sophia (Church of Holy Wisdom) in Constantinople (now İstanbul) between 532 A.D., and 537 A.D. Innovative Byzantine technology allowed architects to design a basilica with an immense dome over an open, square space. (The original dome fell after an earthquake and was replaced in 563 A.D.) The church became a mosque after the Ottoman conquest of 1453 A.D., and is now a museum. Constantine established precedents for the harmony of Church and imperial authorities that persisted throughout the history of the Empire. These included his creation of a successful monetary system based on the gold solidus, or *nomisma*, which lasted until the middle of the 11th century. The commercial prosperity of the 4th, 5th, and 6th centuries enabled many ancient cities to flourish.

Large estates dominated the rural countryside, and while heavy taxation resulted in much abandonment of land, agriculture remained the Empire's principal source of wealth. Church and Emperor acquired vast landed estates and by doing so became the Empire's largest landholders. Rigorous imperial regulation of the purity and supply of precious metals, as well as the organization of commerce and artisanship, characterized economic life. Emperor Justinian I and his wife, Theodora, attempted to restore the former majesty, intellectual quality, and geographic limits of the Roman Empire. Between 534 A.D. and 565 A.D., they reconquered North Africa, Italy, Sicily, Sardinia, and parts of Spain. This effort, however, together with substantial expenses incurred in erecting public buildings and churches, such as Hagia Sophia (Church of the Holy Wisdom) in Constantinople, overstrained the Empire's resources, while plagues reduced its population.

The Byzantine Empire besieged: The Empire had survived the migrations and raids of the Goths and Huns in the 5th and 6th centuries and had established a reasonably secure eastern frontier against the Sasanian Persian Empire, but it could not recover, hold, and govern the entire Mediterranean world. During the second half of the 6th century the Lombards invaded and gradually occupied much of former Byzantine Italy,

except for Rome, Ravenna, Naples, and the far south, while Turkic Avars raided and depopulated much of the Byzantine Balkans. Many features of the Empire and its culture changed during the 7th century. Most of the Balkans were lost to the Avars and Slavic tribes, who resettled abandoned sites. Meanwhile, the assassination of Maurice (reigned 582-602 A.D.), the first Byzantine Emperor to meet a violent death, led to civil and external war. Emperor Heraclius finally terminated a long series of wars with the Persians by a decisive victory in 628 A.D., and the recovery of Persian-occupied Syria, Palestine, and Egypt. Exhaustion from this struggle and bitter religious disputes between rival Christian sects weakened Byzantine defences and morale, leaving the Empire ill-prepared to face another danger in the decade that followed. Between 634 A.D., and 642 A.D. Arabs, inspired by a new religion, Islam, conquered Palestine, Syria, Mesopotamia, and Egypt. Constantinople weathered major Arab sieges in the 670s and in 717-718 A.D., and Byzantine Asia Minor survived almost annual Arab raids.

By a process that remains controversial among historians, the armies of the Byzantine Empire were transformed into an elite expeditionary guard named *tagmata* and into military districts called themes (*themata*). Each theme was commanded by a *strategos*, or general, with civil and military authority over his district; the soldiers of thematic armies acquired tax-exempt lands and preserved the core of the Empire while avoiding the ruinous drain of cash that had overstrained the salaried armies of the period before the Arab invasions. Urban life and commerce declined except in Salonica (in present-day Greece) and Constantinople. Warfare and resulting insecurity inhibited agriculture and education. The Empire, with limited resources, could no longer maintain the full dimensions, infrastructure, and complexity of the late Roman Empire, nevertheless, it managed to endure and adapt to its straitened circumstances.

Age of reconquest of the Byzantine Empire: beginning in the 9th century, the Byzantine Empire experienced a major recovery that took several forms. The Muslim offensive halted on the eastern frontier, both because of the decline of the caliphate and because of the ingenuity of Byzantine strategy. Between the early 10th and 11th centuries, the Empire's armies regained territory in south-eastern Asia Minor. Lands lost to the Slavs in Greece, Macedonia, and Thrace were reconquered and reorganized. The recovery peaked under the long-reigning Macedonian dynasty, which began in 867 A.D., under its founder, Emperor Basil I, and lasted until 1081 A.D. Intellectual life revived and was accompanied by a conscious return to classical models in art and literature: ancient manuscripts were copied and summarized; encyclopedias and other reference works were compiled; and mathematics, astronomy, and literature received new attention. External trade also intensified in the Mediterranean and Black seas.

Bulgaria declined and was occupied by Byzantine armies in the 970s, while these armies also reconquered land south-east of the Taurus Mountains from the Muslims, including parts of northern Mesopotamia, northern Syria, and the northern Syrian coast. The greatest Macedonian Emperor was Basil II, who vigorously repressed (1014 A.D.), a lengthy Bulgarian rebellion and expanded his control of the formerly independent Armenian and Georgian principalities. His efforts, like those of his predecessors, ultimately failed to reverse the growing concentration of land in the hands of a few individuals and the Church. Although he replaced many older families with a new group of loyal families, their growing wealth and power ultimately damaged the revenues, authority, personnel, and military resources of the state.

Meanwhile, the Byzantines...were alienated from the Christian West by the schism of 1054 A.D. Following the death of Basil II, the Empire enjoyed economic expansion and prosperity, but suffered from a series of mediocre Emperors who neglected new technological, cultural, and economic developments in Western Europe and the Islamic world while the army deteriorated. The Seljuk Turks, after conducting a series of devastating raids in the Empire's eastern territories, crushed an imperial

army at the Battle of Manzikert (1071 A.D), near Lake Van (eastern Turkey), and overran most of Byzantine Asia Minor. The old thematic armies had decayed. Meanwhile, the Byzantines lost their last foothold in Italy and were alienated from the Christian West by the schism of 1054 A.D., between the Orthodox Church and the Papacy.

Decline and fall of the Byzantine Empire: Emperor Alexius I Comnenus, founder of the Comnenian dynasty, nevertheless appealed to the Pope for aid against the Turks. Western Europe responded with the First Crusade (1096-1099 A.D.). Although the Empire initially benefited from the crusades, recovering some land in Asia Minor, in the long run they hastened its decline. Italian merchant cities won special trading privileges in Byzantine territory and gained control of much of the Empire's commerce and wealth. The Byzantines experienced some prosperity in the 12th century, but their political and military power waned. Crusaders allied with Venice, then took advantage of internal Byzantine strife to seize and plunder Constantinople in 1204 A.D., establishing their own Latin Empire of Constantinople. Centres of Byzantine resistance were established in Epirus (north-western Greece), Trebizond (now Trabzon, Turkey), and especially in the city and region of Nicaea (now Iznik, Turkey). Emperor Michael VIII Palaeologus recaptured Constantinople from the Latins in 1261 A.D., and founded the Palaeologan dynasty, which ruled the Empire until 1453 A.D. The Palaeologan Empire's resources were very limited in terms of finances, land, and central authority. Agricultural conditions worsened for the rural population. The emergent Ottoman Turks conquered the remnants of Byzantine Asia Minor in the early 14th century. After 1354 A.D., they overran the Balkans and finally took Constantinople, bringing the Empire to an end in 1453 A.D.

The Imperial office of the Byzantine Empire: The Byzantine Empire was ruled by autocratic Emperors who were the source of governmental authority. They were responsible for upholding correct religious doctrine by placing the full force of imperial power behind doctrinal uniformity. Emperors strove for religious unanimity, in part to gain the support of the church, but, also because they believed that the survival and welfare of the Empire depended on divine favour. In 726 A.D., or possibly 730 A.D., Leo III instituted the policy opposing the use of images (icons) in worship, or iconoclasm. This set, in motion a controversy that lasted, except for a break between 787 A.D., and 814 A.D., until 843 A.D., with far-reaching consequences for the relationship between religion and art in Byzantine society. The Emperor embodied living law, issued legislation, and was the final interpreter of secular law. Ultimate responsibility for all political and military appointments rested with him, and he played a decisive role in selecting and removing the patriarch of Constantinople and other church officials. The Emperor was at the head of a splendid formal etiquette, and Byzantine society was characterized by a firm sense of hierarchy and minute attention to protocol. He was also one of the most important patrons of Byzantine art and architecture.

The Byzantine legacy: this conception of imperial authority, together with the creation of the Cyrillic alphabet for the Slavs by Byzantine missionaries, and the preservation of ancient Greek manuscripts and culture by Byzantine scholars were among the most important contributions of the Byzantine Empire to posterity. The Byzantine intellectual tradition did not die in 1453 A.D. Byzantine scholars who visited Italy as individuals or imperial envoys in the 14th and 15th centuries exerted a strong influence on the Italian Renaissance. The Palaeologan revival of elements of Greek classicism, especially in encyclopedism, history, literature, philosophy, mathematics, and astronomy, was transmitted to a rarefied audience of Italian scholars and Greek residents of Italy, and in this fashion Byzantine scholarship long survived the disappearance of the Byzantine Empire. Byzantine traditions and procedures also survived among the Greek and Slavic peoples. The conversion of the rulers of the Bulgars, Serbs, and Russians to Orthodox Christianity in the 9th and 10th centuries drew these peoples into the Byzantine cultural and ecclesiastical spheres and greatly influenced their development in medieval and early modern times.

Constantius 1 (Reigned 305-306 A.D., one year, he was the Roman Emperor of the west half of the Roman Empire and a general and administrator under Emperor Maximian, who adopted him and gave him the government of Gaul and the rank of caesar in 293 A.D. When his co-emperors, Maximian and Diocletian, abdicated in 305 A.D., Constantius 1 became Roman Emperor in the West and prepared to conquer the Picts of Scotland. He died at Eboracum (modern York, England) during the campaign, after proclaiming his son Constantine (the Great) his successor as Emperor.

Constantius 1 and Christian persecution: Diocletian appointed Galerius as his Caesar (junior Emperor) in the Eastern province of the Roman Empire and Constantius 1 as his Caesar in the Western province of the Roman Empire. Constantius I, was the father of Constantine the Great and initiator of the Constantinian dynasty, though surrounded with Christian persecution Constantius 1 (unlike his counterpart Galerius ruling in the Eastern province of Rome) behaved with greater humanity than the previous Roman Emperors. Constantius I did not take part in Christian persecution, their suffering or their execution unlike those who rigidly enforced the persecution and execution of Christians.

The Ten most significant Roman Kings: during the persecution of Christians. The dates are not the Emperor's birth, death or even the exact beginning of their reign to its end, but the approximate peak years of the persecutions.

1. **Nero** (64 to 68 A.D. He reigned four years. Nero ordered the first mass persecution and is remembered as the person who set fire to Rome and then set the blame on Christians.
2. **Domitian** (94 to 96 A.D. He reigned two years. Domitian mainly persecuted Christians of the nobility, but blamed all-natural disasters like earthquakes and famines on Christians and put them to death.
3. **Trajan** (98 to 117 A.D. He reigned nineteen years. Trajan considered Christianity a threat to the Roman Empire and during his reign over ten thousand Christians were put to death.
4. **Marcus Aurelius** (166 to 180 A.D. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.
5. **Septimius Severus** (202 to 211 A.D. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.
6. **Maximinus Thrax** (235 to 238 A.D. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).
7. **Decius** (249 to 251 A.D. He reigned two years. Decius began one of the cruelest persecutions in which Fabian, the bishop of Rome was the most prominent person martyred.
8. **Valerian** (247 to 259 A.D. He reigned twelve years. Valerian persecuted the clergy and nobility, during his rule Christians were mocked for their beliefs and used for the entertainment of the rulers and their guests.
9. **Aurelian** 275 A.D. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian** 303 to 305 A.D., He reigned two years. This period is commonly called the Era of the Martyr's, it was the bloodiest persecution as it was mostly carried out with swords, daggers and

poisons. Since the rule of Diocletian until the edict of Milan in 313 A.D., (which protected Christians) there were more than 20,000 Christians put to death.

Summary of the ten most significant Roman kings: (also called horns), there were literally thousands of Christian men, woman and children, imprisoned, robbed of their homes and land, tortured, and martyred under the persecutions of these Ten kings of the Roman Empire.

COS

Small Greek island of south west coast of Turkey. Paul's ship passed it on third journey, going from Ephesus to Rhodes (Acts 21:1).

COZBI

Cozbi was a Midianite woman who was slain by Phineas (Aaron's grandson), because through her a plague had come upon Israel in the wilderness (Num 25:16-18). Midian (called Midianites) had become confederate with Moab (Num. 22:4). Through the counsel of Balaam, the men of Israel began to whore with the daughters of Moab, and bow down and sacrificed to Baal of Peor and their gods. God's anger was kindled, and He told Moses to hang all the chiefs of Israel, so the people of Israel killed each chief that had worshipped Baal of Peor, but Zimri (an Israelite) brought one of the Mideanite woman to his family in the sight of Moses and the entire congregation, while Israel was mourning and weeping in the entrance of the Tent of Meeting. Phinehas the son of the son of Eleazar, son of Aaron the priest saw it and took a spear and went into the chamber of Zimri and Cozbi and killed them both and the plague on the people of Israel was stopped. Those who died by the plague were twenty-four thousand. Phinehas turned back God's wrath from the people of Israel, because he was jealous with the LORD'S jealousy so that God did not consume Israel in His jealousy. (Num. 25:1-18).

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CRETANS

Cretans were inhabitants of Crete on an island in the Mediterranean.

CRETE

Creek Island in the Mediterranean Sea one hundred and sixty miles long located about one hundred and eighty miles south of Athens. People from Crete were in Jerusalem on the day of Pentecost (Acts 2:11) and Paul's ship, on its voyage to Rome, passed south of Crete in a storm. (Act 27:7-16).

CRESCENS

Crescens (Kreskes) means growing and refers to a Christian disciple with Paul at Rome. (2 Tim. 4:10).

CUSH

1. **Cush the oldest son of Ham:** the oldest son of Ham, one of the sons of Noah (Gen. 10:6-8) (1 Chron. 1:8-10). Among the descendants were Seba, Havilah, Sabta, Raamah, and Sabtecha. They were mostly

located in Arabia. Nimrod is likewise said to be the son of Cush, but the word son probably means descendant.

2. **Ham, in the Old Testament book of Genesis:** the second of the three sons of Noah who repopulated the earth after the flood. According to the genealogy presented in Genesis, Ham fathered four sons, the progenitors of the southern peoples of the Earth. Cush became the ancestor of the Ethiopians; Mizraim of the Egyptians; Canaan of the Canaanites, the pre-Israelite inhabitants of Palestine; and Phut of an African people inhabiting Libya (Gen. 10:1, 6-20).
3. Egypt is referred to several times in the Psalms as the land of Ham (Psalms 105:23, 27) (Psalms 106:22), evidently because of the genealogy in Genesis. The name of the Egyptian deity Amon may well have been derived from the same source. Philologists and ethnologists recognize a distinct North African family of peoples and tongues that used to be termed Hamito-Semitic.
4. **Cush the Benjamite:** the title of Psalm seven, viewed as referring to king Saul, the Benjamite. Since Cush and Kish are similar in sound, they are held to be one. Saul's father's name was Kish.
5. **Cush the country:** the name of the territory through which the Gihon river flowed (Gen. 2:13) and the country immediately south of Egypt but north of Ethiopia. Its heartland was between the second and third cataracts (i.e., white water rapids) of the Nile River and at a certain time expanded north to the first cataract and south to the fourth cataract.
6. **Cush the wife of Moses:** the wife of Moses is referred to as a Cushite, making her a target of criticism by Miriam and Aaron (Num. 12:1). If this is Zipporah, the wife of Moses, mentioned earlier, her origin was that of the land of Midian. The earlier passages seem to indicate Cush as African, the latter as Asian. The precise identification of either the woman or the country is an unsolved problem.
7. **Cush and Seba:** the inhabitants of Seba were called Sabeans. It was the name of a people descended from Cush (Gen. 10:7). The oldest son of Ham, one of the sons of Noah, and the name of the country which they occupied in southern Arabia (mostly Saudi Arabia).

Nimrod is said to be a son or descendant of Cush. Seba was conquered by Cambyses, the successor of Cyrus, and by him the name Seba was changed to Meroe, after his sister. Meroe was a province of Ethiopia surrounded by the two branches of the Nile River and was distinguished for its wealth and commerce. See also:

- Seba and Sabeans in, Map Locations and people of the Bible (ON WEBSITE MENU).

CUSHAN

Was probably a region near Midian at the top of the Red Sea on the east side in Arabia below Edom.

CUSHI

Cushi, is a member of the Cushite people, the name can apply to the following four men:

1. The oldest son of Ham (one of the sons of Noah) his descendants are called Cushites. Nimrod is said to be a descendant of Cush. They were mostly located in Arabia.

2. The man sent by Joab to inform David that Absalom's rebellion was quelled and that the time was ripe for him to return to his throne. (2 Sam. 18:21-32).
3. A contemporary of Jeremiah, the great-grandfather of Jedudi. (Jer. 36:14).
4. The father of the Prophet Zephaniah. (Zeph. 1:1).

CYPRUS

Cyprus (Kittim) third largest island in Mediterranean forty-five miles south of Turkey, sixty miles west of Syria called Kittim (Gen. 10:4) (Num. 24:24). In the Old Testament in some translation is translated Cyprus. (Isaiah 23:1).

- Paul's travelling companion Barnabas was from Cyprus.
- Cyprus was Paul's and Barnabas first stop. (Acts 4:36) (Acts 13:14).
- Barnabas and Mark revisited Cyprus. (Acts 15:39).
- Paul passed Cyprus on several journeys. (Acts 21:3) (Acts 27:4).

CYRENIANS

Cyrenians refers to an inhabitant of Cyrene a region of Africa (Cyrenæan).

CYRENE

Cyrene refers to a region of Africa.

CYRUS

Cyrus the Great the King of Persia: was notable for embracing various civilizations and becoming the largest Empire the world had ever seen. At the end of Cyrus's rule, the Achaemenid Empire (also called the First Persian Empire) stretched from Asia Minor in the west to the north-western areas of India in the east. Cyrus respected the customs and religions of the lands he conquered. His reign lasted around thirty-years. He built his Empire by conquering first the Median Empire, then the Lydian Empire and eventually the Neo-Babylonian Empire. Either before or after Babylon, he led an expedition into central Asia, which resulted in major campaigns that were described as having brought "into subjection every nation without exception." Cyrus did not venture into Egypt, as he himself died in battle.

Cyrus lived from (600-529 B.C.), and was king of Persia from (550-529 B.C.). He was the son of Cambyses I, a descendant of Achaemenes (Hakhamanish) (7th century B.C.), and a member of the Achaemenid dynasty. When Cyrus became ruler of the Persian district of Anshan it was subject to Media. Five years later he led a rebellion against the Medes that resulted in the capture of King Astyages and the overthrow of the Median Empire. (550 B.C.). Thereafter Cyrus called himself king of Persia and ruled a territory extending from the Halys River on the west, to the Babylonian Empire on the south and east. Babylonia, Egypt, Lydia, and the city-state of Sparta in Greece combined to curb the power of Cyrus, but in (546 B.C.), Cyrus defeated Croesus, king of Lydia, to take control of Asia Minor. In (539 B.C.), Babylonia also fell to Cyrus.

The Persian Empire and Alexander the Great: the Persian Empire was the most powerful state in the world until its conquest in 331 B.C., by Alexander the Great. Cyrus was an enlightened and tolerant ruler. Significant among his deeds was the freeing of the Jews from their exile in Babylon, allowing them to return to their native Israel and rebuild the temple of Solomon in Jerusalem. Generally, Cyrus refrained from interfering with native customs and religions. He died while leading an expedition against the eastern tribe (the Massagetae), and was buried at Pasargadae, where his tomb can still be seen. In 2004 Pasargadae was named a world heritage site. Cyrus was succeeded by his son, who became Cambyses II.

Overview of Cyrus: Cyrus king of Persia is referred to as the anointed one by Isaiah (Isaiah 44:27-28) (Isaiah 45:1-5). With the rise of Cyrus began the renowned Persian Empire, which continued until the coming of Alexander the Great. Darius acting as vice-regent for Cyrus, took the city of Babylon in the name of Cyrus the Great. Cyrus entered and conquered Babylon on Oct 29th 539 B.C. Cyrus presented himself in the role of liberator of the people he allowed the images of the gods to be transported back to their original cities and instituted a kindly policy of repatriation for captive peoples. His policies of moderation naturally extended to the Hebrews, whom he encouraged to return to Judea to rebuild their temple (2 Chron. 36:22-23) (Ezra. 1:1-6; etc.). It was Cyrus who gave the order to rebuild Jerusalem.

The LORD calls Cyrus His anointed shepherd: in Isaiah, it is written:

- Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed: (Isaiah 45:1).

God calls Cyrus (the secular king of Persia) His anointed shepherd and Isaiah pictures the LORD holding Cyrus's right hand while he opens all doors that no man can shut while Cyrus subdues all nations. (Isaiah 45:1, 28).

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The LORD calls Cyrus by name: in Isaiah, it is written:

- I (the LORD) will go before you (Cyrus king of Persia) and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, ³I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you (Cyrus) by your name. ⁴For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me. (Isaiah 45:2-4).

The LORD says, even though Cyrus (a secular king) does not know Him, He calls Cyrus by name and will go before Him (Isaiah 45:2-3)

The LORD will equip Cyrus: in Isaiah, it is written:

- I am the LORD, and there is no other, besides me there is no God; I equip you (Cyrus king of Persia) though you do not know me, ⁶that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. (Isaiah 45:5-6).

God is in Cyrus: in Isaiah, it is written:

- Thus says the LORD: "The wealth of Egypt and the merchandise of Cush, and the Sabeans, men of stature, shall come over to you (Cyrus and by prophetic extension Jesus) and be yours; they shall follow you; they shall come over in chains and bow down to you. They will plead with you, saying: 'Surely God is in you (Cyrus), and there is no other, no god besides him.' (Isaiah 45:14).

Isaiah is speaking to Israel who is held captive in Babylon. The focus is Cyrus King of Persia. God used Cyrus as His anointed shepherd to set His people free, Cyrus after conquering Babylon gave Israel written permission to return to their beloved city and rebuild the temple of God.

But, Isaiah's message transcends the era of Isaiah and Cyrus and echoes a future King who the LORD also calls His anointed shepherd, and his name is not Cyrus, but the Lord Jesus Christ, in who God is also building a spiritual Temple made up of Jews and Gentiles (also called a new nation or new creation in Christ, the church and the Kingdom of Christ).

Summary of Cyrus king of Persia: Isaiah prophesied that the LORD would:

- Call Cyrus His anointed shepherd.
- Hold the right hand of Cyrus while he subdued all nations and their kings.
- Be with Cyrus while He opens doors that no man can shut.
- Call Cyrus by name.
- Go before Cyrus and break in pieces' gates of iron and level the exalted places.
- Give Cyrus the treasures of darkness and the hoards hidden in secret places.
- Call Cyrus by his name even though Cyrus does not know God.
- Equip Cyrus and give him power.
- People will say, "the LORD is in Cyrus."

(Isaiah 45:1-3) (Isaiah 45:5-6) (Isaiah 45:14, 28).

Cyrus defeated the entire Empire of Babylon and its allied nations and gave the people of Israel written permission to return to their beloved city Jerusalem and rebuild the LORD'S Temple. It is said that in universal history, the role of the Achaemenid Empire founded by Cyrus lies in its very successful model for centralized administration and establishing a government working to the advantage and profit of its subjects.

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CYPRUS

Cyprus (Chittim in KJV) comes from the Hebrew word (*Kittiy*) it is an unused name denoting Cyprus the third largest island in the Mediterranean and an islander (Isaiah 23:12 KJV) in general. In a wider sense the name Chittim is often used to signify other islands and countries along the shores of the coasts of the Mediterranean and therefore would embrace all the countries along the shores of the sea surrounding Cyprus and the islands and coasts of the Mediterranean. The following verses show that it was an eminent place for shipping and trading.

- Ships shall come from Kittim (Chittim in KJV) and shall afflict Asshur and Eber; and he too shall come to utter destruction. (Num. 24:24).
- Oaks of Bashan they made your oars; they made your deck of pines from the coasts of Cyprus (Chittim in KJV), inlaid with ivory. (Ezek. 27:6).
- Ships of Kittim (Chittim in KJV) shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. (Daniel 11:30).

Since Tyre employed many ship builders from Chittim to build their ships and these ships sailed to many different countries the name Chittim in some contexts may be used to signify all other countries, islands and maritime places that had great dealings and traded with Tyre. In the lamentation for Tyre it is written:

- Oaks of Bashan they (builders of Tyre) made your (Tyres) oars; they made your deck of pines from the coasts of Cyprus (Chittim in KJV), inlaid with ivory. (Ezek. 27:6).

The island of Cyprus is west of Syria and south of Turkey and the third-largest island in the Mediterranean Sea.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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