

Concise Bible Dictionary

K

By George Morrish

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Kabzeel

See JEKABZEEL.

Kadesh, Kadesh-Barnea

This place is first mentioned in connection with the battle of the kings, when Lot was taken captive. They “came to EN-MISHPAT, which is Kadesh” (Gen. 14:7). It was one of the halting places of the Israelites, and where they made a prolonged stay, and from where the twelve spies were sent into the land. At the end of the thirty-eight years’ wandering they returned to Kadesh, and Miriam died and was buried there. It was here also that Moses smote the rock when the people murmured for water. The water thus obtained is spoken of as both the “water of MERIBAH,” or “strife” (Num. 20:13; Num. 27:14; Psalm 81:7), and the “waters of strife in Kadesh” (Ezek. 47:19; Ezek. 48:28). It was in the wilderness of Paran, and is known to be situated in the extreme south of the land, from whence Joshua smote the inhabitants, and it became the border of Judah’s possession (Num. 13:26; Num. 20:1-22; Num. 32:8; Deut. 1:2,19,46; Deut. 9:23; Deut. 32:51 (*Meribah-Kadesh*); Josh. 10:41; Josh. 15:3). Identified by some with *Ain Kadis*, 30° 33’ N, 34° 32’ E.



Kadmiel

A Levite and his family who returned from exile, and helped in the rebuilding of the temple. He led the devotions of the people and sealed the covenant (Ezra 2:40; Ezra 3:9, see margin); Neh. 7:43; Neh. 9:4-5; Neh. 10:9; Neh. 12:8,24).

Kadmonites

One of the ancient peoples who possessed the land promised to Abraham (Gen. 15:19). Probably the same as *bene-Kedem*, “children of the east” (Judg. 6:3).

Kallai

Priest of the family of Sallai (Neh. 12:20).

Kanah

City in Asher (Josh. 19:28). Identified with *Kana*, 33° 12' N, 35° 18' E.

Kanah, River

Brook between Ephraim and Manasseh (Josh. 16:8; Josh. 17:9). Identified with *Wady Kanah*, 32° 9' N, 35° E.

Kareah

Father of Johanan and Jonathan (Jer. 40:8-16; Jer. 41:11-16; Jer. 42:1,8; Jer. 43:2-5). Called CAREAH in 2 Kings 25:23.

Karkaa

City in the south of Judah (Josh. 15:3). Not identified.

Karkor

Place in the east of Jordan, where the host of Zebah and Zalmunna encamped (Judg. 8:10). Not identified.

Kartah

City in Zebulun, given to the Levites (Josh. 21:34). It is not mentioned in the list in 1 Chronicles 6, and is not identified.

Kartan

City in Naphtali, given to the Levites (Josh. 21:32). In 1 Chronicles 6:76 it appears to be called KIRJATHAIM. Not identified.

Kattath

City in Zebulun (Joshua 19:15). Not identified.

Kedar

Son of Ishmael, and founder of an important tribe inhabiting the north-west of Arabia, though the name is probably also employed for Arabs generally (Gen. 25:13; 1 Chron. 1:29). The Psalmist desired peace, for he had been dwelling in the tents of Kedar, with those who “hated peace” (Psalm 120:5-6). The bride in Song of Solomon 1:5 was black, or dark, like the black tents of Kedar. The references to lambs, rams, goats, flocks, camels, tents, and tent-curtains, show that a nomadic people are spoken of, though their “villages” are also mentioned. Judgments were pronounced against them (Isa. 21:16-17; Isa. 42:11; Isa. 60:7; Jer. 2:10; Jer. 49:28; Ezek. 27:21).

Kedemah

Youngest son of Ishmael (Gen. 25:15; 1 Chron. 1:31).

Kedemoth

1. City in Reuben, given to the Levites (Josh. 13:18; Josh. 21:37; 1 Chron. 6:79).

2. A wilderness near the same (Deut. 2:26).

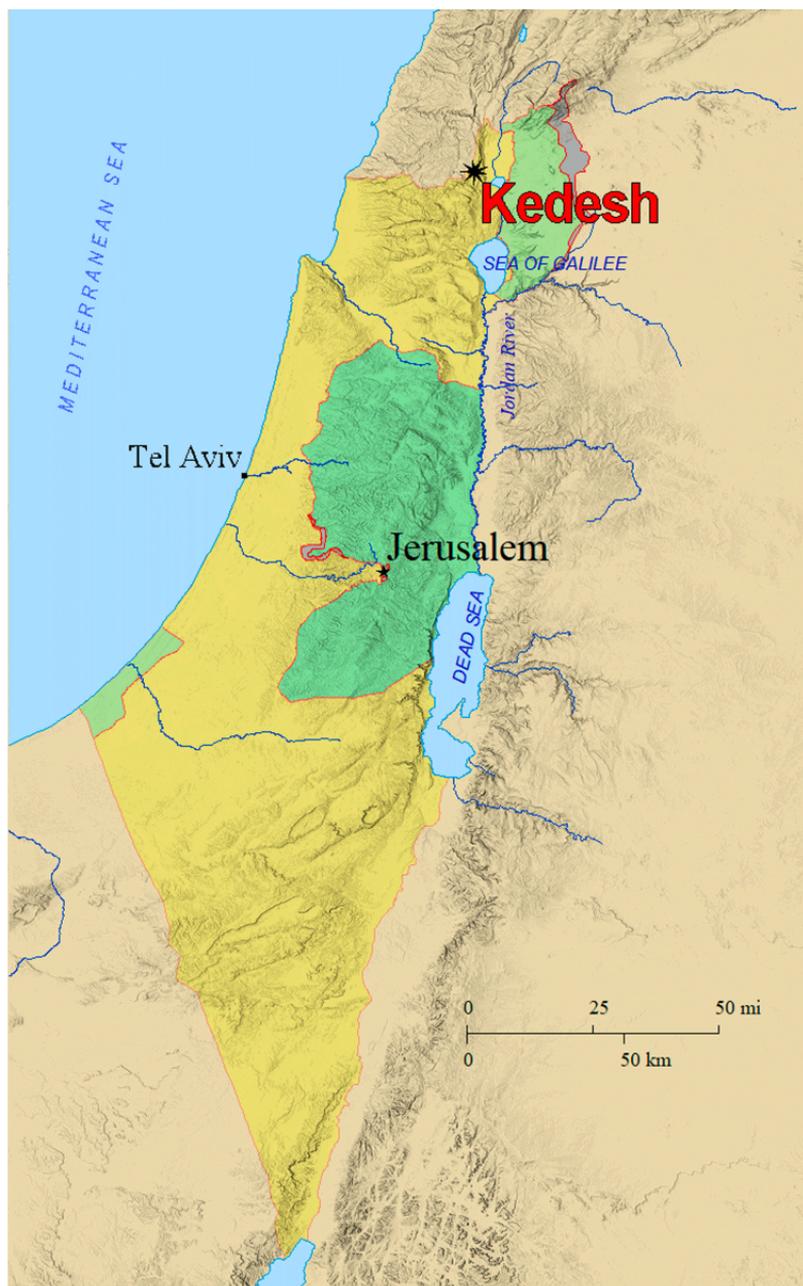
Kedesh

1. City in the extreme south of Judah (Josh. 15:23). Supposed by some to refer to Kadesh-barnea.

2. Canaanite city, taken by Joshua, allotted to Issachar, and given to the Levites (1 Chron. 6:72). Called Kishion

in Joshua 19:20 and KISHON in Joshua 21:28. Identified with *Tell Abu Kudeis*, 32° 34' N, 35° 13' E.

3. City in Naphtali, allotted to the Levites, and a city of refuge (Josh. 12:22; Josh. 19:37; Josh. 20:7; Josh. 21:32; 2 Kings 15:29; 1 Chron. 6:76). Called KEDESH-NAPHTALI in Judges 4:6. Identified with ruins at *Kades*, 33° 7' N, 35° 32' E. It has been supposed that Barak assembled his army, not at Kedesh in Naphtali, but somewhere nearer to Mount Tabor and to the river Kishon, where Sisera had his troops (Judg. 4:10-13). It was possibly at *Kadish*, 32° 44' N, 35° 33' E.



Kedesh-Naphtali

See KEDESH, No. 3.

Kedron

See KIDRON.

Keern-Happuch

Youngest daughter of Job after his restoration to prosperity (Job 42:14). The meaning of the name is disputed. The LXX render it “horn of plenty.”

Kehelathah

One of the encampments of Israel (Num. 33:22-23).

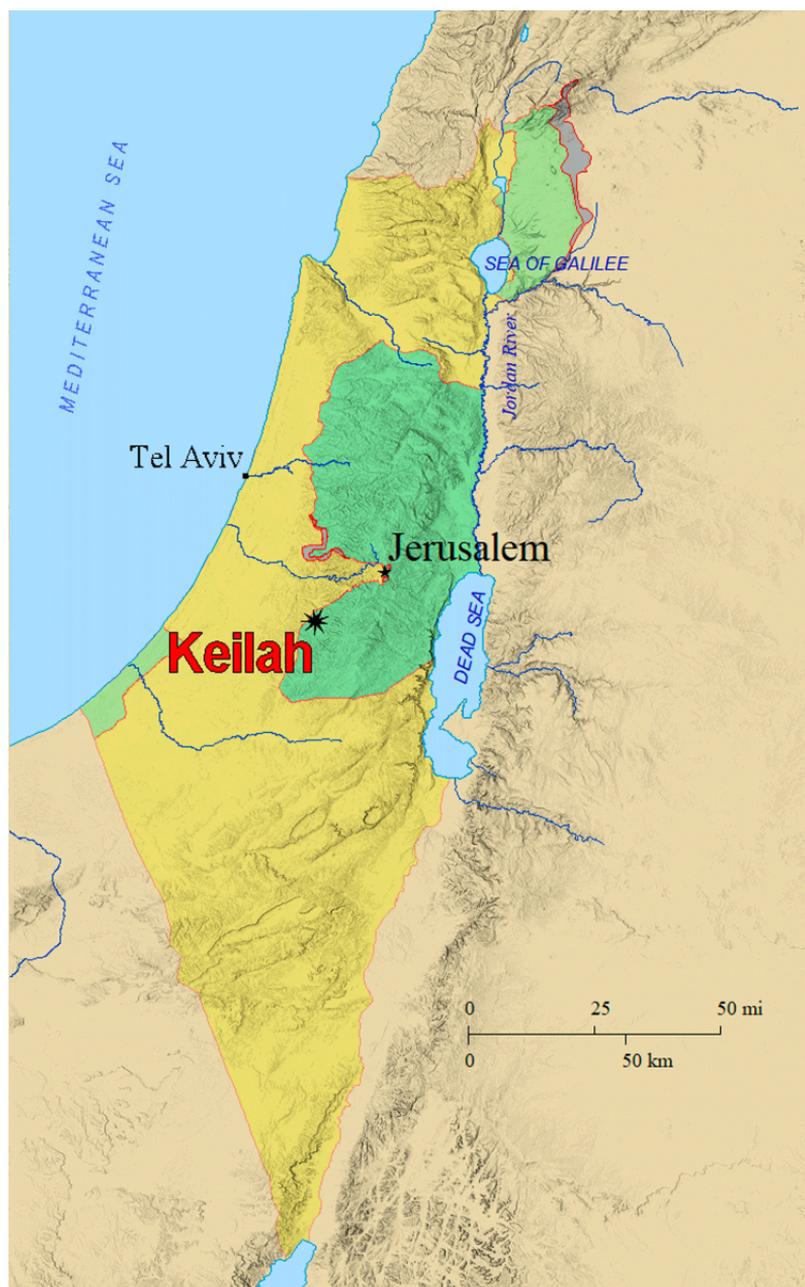


Keilah

1. City in the lowlands of Judah. It was delivered by David from an attack of the Philistines. He and Abiathar with the ephod took shelter there; but warned by God that the people of the city would deliver him up to Saul, they escaped (Josh. 15:44; 1 Sam. 23:1-13; Neh. 3:17-18). Identified with *Kila*, 31° 37' N, 35° E.

2. One called "the Garmite," in the genealogy of Judah (1 Chron. 4:19).

Keilah



Kelaiah, Kelita

Levite who had married a strange wife (Ezra 10:23). He assisted Ezra in explaining the law and sealed the covenant (Neh. 8:7; Neh. 10:10).

Kemuel

1. Son of Nahor (Gen. 22:21).
2. Son of Shiphthan and a prince of Ephraim (Num. 34:24).
3. Levite, father of Hashabiah (1 Chron. 27:17).

Kenan

See CAINAN.

Kenath

City of Bashan, taken by NOBAH, and called after his own name. It was afterward re-taken with the villages of Jair by Geshur and Aram, as the passage in Chronicles should read (Num. 32:42; 1 Chron. 2:23). Identified with *Kanawat*, 32° 46' N, 36° 34' E.

Kenaz

1. Son of Eliphaz, and a duke of Edom (Gen. 36:11,15,42; 1 Chron. 1:36,53).
2. Father of Othniel (Josh. 15:17; Judg. 1:13; Judg. 3:9,11; 1 Chron. 4:13).
3. A descendant of Caleb (1 Chron. 4:15).

Kenezite

Designation of Jephunneh, father of Caleb (Num. 32:12; Josh. 14:6,14).

Kenites

There seem to have been several different peoples called by this name, without any apparent link between them. Thus

1. There were some in the land when it was promised to Abraham (Gen. 15:19).

2. Jethro, or Raguel, Moses' father-in-law, is called a Kenite (Judg. 1:16), and is also called a Midianite (Num. 10:29). The Midianites sprung from Midian, the son of Abraham and Keturah (Gen. 25:2); so these Kenites were probably a branch of the Midianites. The children of the Kenite, Moses' father-in-law, left Jericho, the city of palm trees, and went into the wilderness of Judah, which was to the south of Arad, and dwelt there (Judg. 1:16). Apparently Heber the Kenite traveled north, and was neutral between Israel and their enemies; but Jael his wife smote Sisera in her tent (Judg. 4:11,17; Judg. 5:24). Others remained in the far south, for when Saul was going to smite the Amalekites he warned the Kenites, for their own safety, to depart from among them, because they had befriended Israel when they came from Egypt (1 Sam. 15:6). They were still in the neighborhood when David feigned to have attacked them. He regarded them as friends, and sent presents to them (1 Sam. 27:10; 1 Sam. 30:29).

3. There were Kenites whom Balaam saw dwelling in the rocks, and who were to be carried away by Asshur

(Num. 24:21-22). These may have been a remnant of the Kenites mentioned in Genesis 15:19.

4. Descendants of Hemath, the father of the house of Rechab (1 Chron. 2:55).

Kenizzites

Mentioned only once as people in the land promised to Abraham (Gen. 15:19).

Kerchiefs

Veil or small shawl with which the women who prophesied covered the head of persons of “every stature:” alluding probably to their leading people blindfold by their divinations, to catch their souls (Ezek. 13:18,21).

Keri and Chethib

These terms refer to the various readings appended to the printed Hebrew Bible. The *keri* (or *qeri*) are placed in the notes, and signify “to be read,” instead of what is in the text, which latter is called *chethib* (or *kethib*), “written.” A small circle or star is placed in the text to call attention to the alteration, and where one word is substituted for another the word to be read is printed in the notes, without points, the points that belong to it being given in the text, though they do not belong to the word there printed. The total number of these alterations has been calculated to amount to 1353.

Several different accounts have been given as to the origin of these various readings, some endeavoring to trace them back to Moses; others, to Ezra; and others to the Sanhedrim; so that there seems no reliable clue to their

authority. The great bulk of the alterations are corrections of errors made by mistaking one letter for another, or similar faults of the copyist; but there are some variations of importance, and what may seem strange is that in the AV in some instances the *keri* is adopted and in others the *chethib*, without its being stated why. What influenced the selection is now unknown. For instance there are above a dozen places in which the *keri*; substitutes כִּי, the personal pronoun, for לֹא, the negative particle, which greatly alters the sense. A few of these are adopted in the AV as Job 13:15; Psalm 100:3; Isa. 63:9. May we not be assured that even in this God has guarded His own Book, and especially the version most widely circulated — the English Bible?

Kerioth

1. City in the south of Judah (Josh. 15:25). This passage is better read “Kerioth-hezron, which is Hazor.” Identified with *el Kureitein*, 31° 21' N, 35° 7' E.

2. City of Moab denounced for judgment (Jer. 48:24,41). Probably the same as KIRIOTH in Amos 2:2.

Keros

Ancestor of some Nethinim who returned from exile (Ezra 2:44; Neh. 7:47).

Keturah

Wife or concubine of Abraham by whom he had six sons, Midian being the most noted (Gen. 25:1-4; 1 Chron. 1:32-33).

Key

Used symbolically for authority to open or to shut. Spoken of Eliakim, “established by God,” as having the key of the house of David laid upon his shoulder: “he shall open, and none shall shut; and he shall shut, and none shall open” (Isa. 22:22). He is a type of the Lord Jesus, as spoken of in Revelation 3:7, who has also the keys of hades and of death (Rev. 1:18). To Peter were given the keys of the kingdom of heaven (Matt. 16:19), which he opened to the Jews in Acts 2, and to the Gentiles in Acts 10. The Lord charged the doctors of the law with taking away the key of knowledge (Luke 11:52). This they did by their traditions and by hindering those who would have entered in to the blessings brought by Christ.

Kezia

Second daughter of Job after his restoration (Job 42:14).

Keziz

This, though called a “valley” in the AV, is mentioned among the *cities* of Benjamin (Josh. 18:21). It is better to regard the word for “valley” as a part of the name, reading Emek-keziz.

Kibroth-Hattaavah

One of the halting places of the Israelites, called “the graves of lust,” “because there they buried the people that lusted” for flesh (Num. 11:34-35; Num. 33:16-17; Deut. 9:22).

Kibzaim



Kibzaim

Levitical city in Ephraim (Josh. 21:22). Identified with *Tell el Kabus*, 31° 50' N, 35° 18' E.

Kid

A kid of the goats is constantly mentioned for the sin offering (Num. 7:16-87). As an article of food the kid is considered a dainty: it was with kids that Rebekah prepared the savory meat as venison, wherewith Jacob deceived his father (Gen. 27:9).

Kidneys

These, “with the fat thereof,” were often burned on the altar in the sacrifices (Lev. 3:4-15; Lev. 4:9; Lev. 7:4, and more. The same word, *Kelayoth* is translated “reins,” (which signifies “kidneys”) when used symbolically of the inward feelings and affections.

Kidron, Kedron, Brook

The valley, or wide wady, that lies between the east of Jerusalem and the west of Mount Olivet. It is joined by the valley of Hinnom that runs along the south of Jerusalem, and it continues its course for about twenty miles to the Dead Sea. Though called a brook, it is now nearly always dry; this is supposed to be partially due to the amount of rubbish lying in the valley. Its true bottom has been found some forty feet below, and much nearer to the walls of the city. The side of the valley nearest the city is full of Mahometan graves, and on the eastern slope are the graves of the Jews, among which is the erection called the Pillar of Absalom. In Old Testament times it was treated as a defiled place. Asa burnt his mother's idol there (1 Kings 15:13). Josiah also burnt there the symbols of idolatry (2 Kings 23:4,6,12); and by 2 Kings 23:6 and Jeremiah 31:40 it would appear to have been the common burial ground.

On the revolt of Absalom David crossed the brook before he climbed the mount of Olives. The Lord also crossed it on His last visit to Gethsemane, when He was about to be delivered up by Judas (2 Sam. 15:23,30; John 18:1), where the AV has CEDRON. See JEHOSEPHAT, VALLEY OF.

Kinah

City in the south of Judah (Josh. 15:22). Not identified.

Kine

A word generally signifying “cows,” but its use is not strictly confined to the female (compare Deut. 7:13; Deut. 28:4,18,51).

Kingdom, Kingdom of God, Kingdom of Heaven

In Daniel 2:44 it is predicted that “In the days of these kings [the ten divisions of the fourth kingdom, the revived Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever” (compare also Dan. 7). The “kingdom of heaven” was announced by John the Baptist and by the Lord as “at hand” (Matt. 3:2; Matt. 4:17), but the Lord declared that the “kingdom of God” had come (Matt. 12:28). In many respects the two expressions are identical, but the “kingdom of heaven” occurs in the gospel by Matthew only, and stands in contrast to the Messiah on earth. It refers to the rule of that which God has set in heaven, and commenced when Christ went to heaven. It may be illustrated by the lights which God set in the heavens to give light and to rule on earth. The “kingdom of God” is more connected with the moral state established in man.

The Jews having refused their king, the kingdom was not set up in manifestation at that time and it is still held in abeyance. In the meanwhile it is “the kingdom and *patience* of Jesus Christ” (Rev. 1:9). Christ is represented as having gone to receive a kingdom, and to return (Luke

19:12). In the meantime the kingdom has been produced, and goes on in its *mysterious* form (compare Matt. 13:11). There are multitudes who profess obedience to God and to the Lord Jesus, and who look to heaven as the throne from whence come all their blessings, while they are passing through a world of which Satan is the god and prince; but to the saints the kingdom of God is very real. They by faith anticipate the kingdom in power. Righteousness, peace, and joy, characteristics of the kingdom, are already theirs in the Holy Ghost (Rom. 14:17). In this sense the kingdom of God is often referred to in the Epistles. A person must be born again really to enter into it (John 3:3, 5), but this idea is distinct from the form which the kingdom has taken, and the dimensions it has attained in the hands of man.

The parables in the gospels describe the form and objects of the kingdom while the Lord is away. In Matthew 13 the Lord spoke four parables to the multitude; then He dismissed the people and explained the parable of the Wheat and the Tares to His disciples, and added three parables bearing on the secret character of the kingdom. It is shown that evil would be found in the kingdom, but that Christ will eventually send His angels to gather out of His kingdom all things that offend; then it will be established in power by the Lord Jesus sitting on His own throne, and reigning supreme as Son of Man over the earth, ending by His ultimately giving up the kingdom to the Father, that God may be all in all (1 Cor. 15:24,28). The moral characteristics suitable to the kingdom are given in the Sermon on the Mount, and its principles and order in Matthew 18.

The kingdom must not be confounded with the church. In the kingdom the wheat and the tares grow together

until the harvest; but in the church a wicked person is to be put out (1 Cor. 5:13). There may appear to be a similarity between the professing church and the kingdom; but the ideas are not the same. The kingdom is the sphere of Christ's *rule*; whereas the church is the *dwelling place* of God by the Spirit. Neither will the duration on earth of the church and the kingdom be the same; the kingdom will be set up in power after the rapture of the church, and will continue during the millennium. The Christian, besides sharing in the privileges of the church, has also the privileges and responsibilities attaching to the kingdom. To each individual is entrusted a pound (Luke 19:12-24); or, in another aspect, one or more talents (Matt. 25:14-28), which he is responsible to use for his Lord and Master, and for which he will have to give an account in a future day. His place in heaven is by grace apart from his works, but his reward in the kingdom will be according to his faithfulness to his Lord.

King's Dale

This is supposed to be in the valley of the Kidron, where there is still a monument called the Pillar of Absalom, though the existing one cannot be the pillar he erected (2 Sam. 18:18). The King's Dale in Genesis 14:17 cannot be identified.

Kings, First and Second Book of

These embrace a period of the history of Israel from B.C. 1015 to B.C. 562. They do not give the commencement of the kingdom under Saul, nor the history of David, but begin with the reign of Solomon. In the headings of these

books the AV adds “Commonly called the ‘*Third Book*’ and ‘*Fourth Book*’ of the Kings” (copied probably from the LXX or the Vulgate, for this addition is not in the Hebrew), the two books of Samuel being the First and Second. The kingdom was at its height in the reign of Solomon, but because of his sin the kingdom was divided, and after many warnings from God through His prophets, to both Israel and Judah, both kingdoms were brought to a close, the people being carried away into captivity, and Jerusalem and the temple destroyed. See ISRAEL, JUDAH, and the various Kings. The books of the Kings differ from the books of the Chronicles in that the former treat of kingly power established by God in the nation of Israel (and, though it failed and apostatized, the will of God in its establishment will be carried out when Christ administers the government of God in power); whereas the Chronicles are principally occupied with the house of David, and God’s promises concerning it.

The chronology of the period of the kings can be fairly well ascertained if it is remembered that parts of years were always reckoned as full years. In most cases, when a king began to reign, it is stated what year it was of the king reigning in the other kingdom, and these cross references help to check both lists. The dates are approximately as follows. The names of the contemporary PROPHETS are also added.

Kinsman

Beside the common signification of this term for a male relative, it is used typically in reference to the Lord Jesus in His relationship with Israel. As their kinsman He has the right of redemption, and will undertake their cause in

a future day, as Boaz did the cause of Naomi and Ruth (Ruth 2-4).

Kir

A country from which the Syrians had come, and to which they were carried from Damascus by the Assyrians (2 Kings 16:9; Isa. 22:6; Amos 1:5; Amos 9:7). Being associated with Elam in Isaiah it is supposed to be in Lower Mesopotamia.

Kir-Jath

See KIRJATH-JEARIM.

Kir of Moab, Kir-Haraseth, Kir-Hareseth, Kir-Haresh, Kir-Heres

Fortified city in Moab (2 Kings 3:25; Isa. 15:1; Isa. 16:7,11; Jer. 48:31,36). Identified with *Kerak*, 31° 11' N, 35° 37' E.



Kiriathaim

See KIRJATHAIM.

Kirioth

City in Moab denounced for judgment (Amos 2:2). Probably the same as KERIOTH in Jeremiah 48:24,41. See KIRJATHAIM, No. 1.

Kirjath-Arba

The Canaanitish name, signifying “city of Arba,” of the city afterward called HEBRON (Gen. 23:2; Gen. 35:27; Josh. 14:15; Josh. 15:13,54; Josh. 20:7; Josh. 21:11; Judg. 1:10; Neh. 11:25).

Kirjath-Arim, Kirjath-Baal

See Kirjath-Jearim

Kirjath-Huzoth

Place in Moab (Num. 22:39). Not identified.

Kirjath-Jearim

City lying on the borders of Judah and Benjamin, the former name of which was KIRJATH-BAAL (Josh. 15:60; Josh. 18:14). It was one of the four cities included in the compact made with Gibeon. The ark was removed to the hill of the city and remained there many years, see ABINADAB (Josh. 9:17; Josh. 15:9; Josh. 18:15; Judg. 18:12; 1 Sam. 6:21; 1 Sam. 7:1-2; 1 Chron. 2:50,52-53; 1 Chron. 13:5-6; 2 Chron. 1:4; Neh. 7:29; Jer. 26:20). The city is also called KIRJATH in Joshua 18:28; KIRJATH-

ARIM in Ezra 2:25; BAALAH in Joshua 15:9-11; and BAALE OF JUDAH in 2 Samuel 6:2. Identified by some with ruins at *Erma*, 31° 46' N, 35° 1' E.

Kirjath-Sannah, Kirjath-Sepher

See DEBIR.

Kirjathaim

1. City of Reuben, east of the Jordan (Num. 32:37; Josh. 13:19). Called KIRIATHAIM in Jeremiah 48:1,23 and Ezekiel 25:9; where it is associated with Moab, and devoted to judgment. Identified by some with *Kureiyat*, 31° 35' N, 35° 42' E.

2. Levitical city in Naphtali (1 Chron. 6:76). Probably the same as KARTAN in Joshua 21:32. Not identified.

Kish

1. Son of Abiel a Benjamite and father of Saul, king of Israel (1 Sam. 9:1,3; 1 Sam. 10:11,21; 1 Sam. 14:51; 2 Sam. 21:14; 1 Chron. 8:33, called Cis in Acts 13:21).

2. Son of Jehiel, a Benjamite (1 Chron. 8:30; 1 Chron. 9:36). Probably the uncle of No. 1. See NER.

3. Son of Mahli and grandson of Merari (1 Chron. 23:21-22; 1 Chron. 24:29).

4. Son of Abdi, a descendant of Merari (2 Chron. 29:12).

5. Ancestor of Mordecai (Esther 2:5).

Kishi

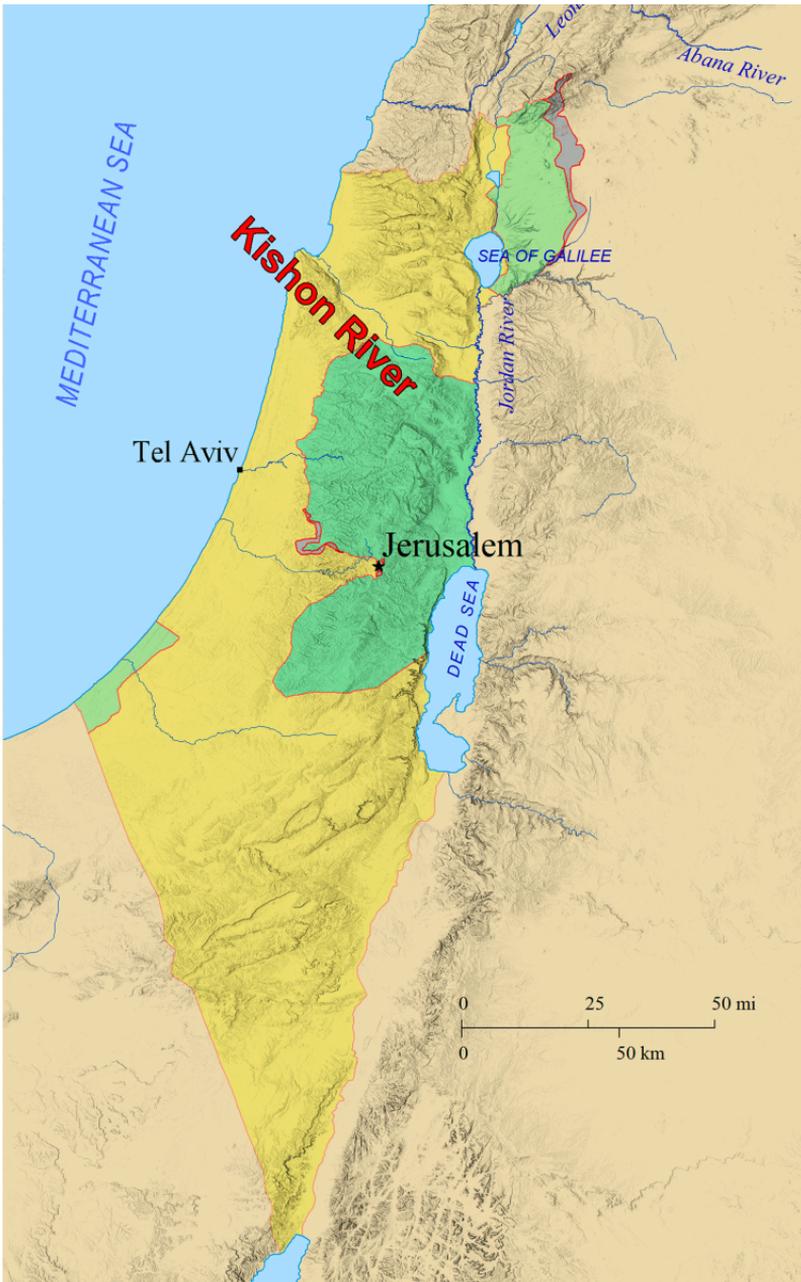
Son of Abdi, a descendant of Merari (1 Chron. 6:44). Called KUSHALIAH in 1 Chronicles 15:17.

Kishion, Kishon

See KEDESH No 2.

Kishon, River of, Kison

A brook that rises in the mountains of Esdraelon, and runs in a north-westerly course to the Mediterranean, close to mount Carmel. It was the scene of the victory of Deborah and Barak over the army of Sisera. The river is represented as “sweeping away” the enemy, which well describes the rushing torrent. When there is much water it is in places quite impassable. It was also at this brook that Elijah slew the prophets of Baal (Judg. 4:7,13; Judg. 5:21; 1 Kings 18:40; Psalm 83:9). It is now called *Nabr el Mukutta*.



Kiss

This common mode of salutation among relatives is sanctified by its adoption in the church. Five of the Epistles close with the exhortation to greet one another with a holy kiss, or kiss of love (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Peter 5:14). When Paul said farewell to the elders of Ephesus, they wept sore, and fell on his neck and kissed him. Permission to kiss the hand of a superior is a mark of honor. The heathen kissed their gods (1 Kings 19:18; Hos. 13:2). In the case of *distant* objects of worship, like the sun and moon, they kissed the hand (Job 31:26-27), hence the most usual word for worship in the New Testament is *προσκυνέω*, from *κυνέω*, to kiss. Kings and judges of the earth are exhorted to kiss the Son when He comes to reign, lest He be angry, and they perish (Psalm 2:12).

Kite, Ayyah

There are several species of the kite which feed upon small birds, mice, reptiles, and fish. It was forbidden to the Israelites for food (Lev. 11:14; Deut. 14:13). The same Hebrew word is translated “vulture” in Job 28:7, “falcon” in the RV. It is only distinguished in scripture for its keenness of vision, but this characteristic would apply to many different birds. The common kite is the *Milvus regalis*.

Kithlish

City in the lowlands of Judah (Josh. 15:40). Not identified.

Kitron

City in Zebulun, the inhabitants of which were not driven out (Judg. 1:30). Identified with *Seffurieh*, 32° 45' N, 35° 16' E.

Kittim

Son of Javan, a son of Japheth (Gen. 10:4; 1 Chron. 1:7). He is supposed to have settled on the island of Cyprus, which was hence called CHITTIM.

Knops

Ornaments adopted in the construction of the golden candlestick and in the temple of Solomon.

1. *kaphtor*, "a crown or circlet" (Ex. 25:31-36; Ex. 37:17-22).

2. *peqaim*, "wild cucumbers," egg shaped (1 Kings 6:18; 1 Kings 7:24). The definite form of these ornaments is not known, save as may be surmised from the *relievo* on the Arch of Titus at Rome.

Knowledge

There are several Greek words translated "to know," the principal of which are

(¹). *οἶδα*, signifying "inward conscious knowledge" in the mind; and

(²). *γινώσκω*, signifying "objective knowledge." The latter passes into consciousness, but not vice versa. There are several passages in the New Testament in which both words occur, a study of which will show that the words

are not used promiscuously, and need to be carefully considered.

Matt. 24:43. Know²² this, that if the goodman of the house had known¹ in what watch the thief would come, &c. The same distinction occurs in Luke 12:39.

Mark 4:13. Know¹ ye not this parable? and how then will ye know² all parables?

John 7:27. We know¹ this man whence He is; but when Christ cometh, no man knoweth² whence He is.

John 8:55. Ye have not known² Him; but I know¹ Him; and if I should say, I know¹ Him not, I shall be a liar like unto you: but I know¹ Him, and keep His saying.

John 13:7. What I do thou knowest¹ not now; but thou shalt know² hereafter.

John 21:17. Lord, thou knowest¹ all things; Thou knowest² that I love Thee.

Rom. 7:7. I had not known² sin, but by the law: for I had not known¹ lust, except the law had said, Thou shalt not covet.

1 Cor. 8:1-2. We know¹ that we all have knowledge². Knowledge² puffeth up, but charity edifieth. And if any man think that he knoweth¹ [Editors alter this into ²] anything, he knoweth² nothing yet as he ought to know².

2 Cor. 5:16. Henceforth know¹ we no man after the flesh: yea, though we have known² Christ after the flesh, yet now henceforth know² we Him no more.

Heb. 8:11. They shall not teach...saying, Know² the Lord: for all shall know¹ Me, from the least to the greatest.

1 John 2:29. If ye know¹ that He is righteous, ye know² that every one that doeth righteousness is born of Him.

1 John 5:20. We know¹ that the Son of God is come, and hath given us an understanding, that we may know² Him that is true.

Both these words are employed for the Lord's own knowledge. In Matthew 12:15, Jesus knew² (that they were plotting to destroy Him) having heard it. And in Matthew 12:25 Jesus knew¹ their thoughts—had the conscious knowledge of it. Respecting our knowledge of the person of Christ, in Luke 10:22, no one knows² who the Son is except the Father; but in Matthew 11:27, which is a parallel passage, neither of the above words are used, but *ἐπιγινώσκω*, which implies a certain objective knowledge, not a mere acquaintance with a person. The knowledge that is partial, and that shall vanish away, is the objective knowledge (1 Cor. 13:8-9); not the inward conscious knowledge. In 1 Corinthians 13:12 it is real knowledge in the future, *ἐπιγινώσκω*. The words—both (1) and (2)—often occur separately in John's gospel and epistles, and their use may be profitably studied in a Greek Testament or Concordance.

Koa

An unknown people or district classed with those whom Jerusalem had courted as lovers, but who would be its oppressors (Ezek. 23:23). The Vulgate does not treat it as a proper name, but translates it *principes*, “noblemen.”

Kohath, Kohathites

Son of Levi, and his descendants. He was the grandfather of Moses and Aaron. Of Kohath little is revealed: he went into Egypt with the rest of his brethren and died at the age

of 133 years. The Kohathites carried the “most holy things” of the tabernacle—the ark, table of show bread, golden altar, and so forth, but were not permitted to touch or even look upon them. In the first census the male descendants of Kohath, between thirty and fifty years of age, were 2750. Their descendants embraced several important families, including that of the priesthood. See LEVITES. (Ex. 6:16,18; Num. 3:17-30; Num. 4:2-37; Num. 26:57-58; Josh. 21:4-26; 1 Chron. 6:1-70, and more).

Kohath

Amram. Izhar Hebron Uzziel

Aaron Moses Korah H e b r o n i t e s

Uzzielites

Priests Gershom Eliezer

Kolaiah

1. Son of Maaseiah, a Benjamite (Neh. 11:7).
2. Father of Ahab the false prophet “whom the king of Babylon roasted in the fire” (Jer. 29:21-22).

Korah

1. Son of Izhar, a son of Kohath. He with Dathan and Abiram headed the rebellion against Moses and Aaron, saying that they took too much upon themselves, whereas all the people were holy. There were gathered to them two hundred and fifty princes of the congregation who were Levites. Dathan and Abiram were of the tribe of Reuben, Jacob’s firstborn, and were perhaps jealous of the ascendancy of the sons of Levi. Their complaint against Moses is different from that of the Levites, and insinuated

that Moses aimed at being a prince over them. They were swallowed up with their families by an opening of the earth; whereas Korah and his company were devoured by the fire of the Lord. With these it was an ecclesiastical rebellion: "they strove against Jehovah" in His appointed priesthood. The whole rebellion was a type of opposition against the royalty and priesthood of Christ (Ex. 6:21,24; Num. 16:1-49; Num. 26:9-11; Num. 27:3; 1 Chron. 6:22,37; 1 Chron. 9:19).

Numbers 26:10 seems to say that Korah was swallowed up by the earth; but Numbers 16:32 speaks only of the "men that appertained unto Korah;" and in Deuteronomy 11:6 and Psalm 106:17-18 only Dathan and Abiram are named as being swallowed up. There was an exception in the case of Korah, in that his children were not included in the punishment (Num. 26:11). In Jude 11 he is called CORE. To his sons or descendants, who took part in "the service of song," the following Psalms are inscribed: Psalm 42; 44-49, 84-85, 87-88.

2. Son of Esau and Aholibamah (Gen. 36:5, 14, 18; 1 Chron. 1:35).

3. Son of Eliphaz, a son of Esau (Gen. 36:16).

4. Son of Hebron (1 Chron. 2:43).

Korahites, Korathites, Korhites

Descendants of Korah, the grandson of Kohath. The two principal offices assigned to them were the service of song, and keeping the doors of the sanctuary (Ex. 6:24; Num. 26:58; 1 Chron. 9:19,31; 1 Chron. 12:6; 1 Chron. 26:1; 2 Chron. 20:19).

Kore

1. Son of Ebiasaph, a son of Korah (No. 1) (1 Chron. 9:19; 1 Chron. 26:1).
2. “The sons of Kore,” better translated the sons of “the Korahites” (1 Chron. 26:19).
3. Son of Imnah, a Levite: set over the freewill offerings in Hezekiah’s reign (2 Chron. 31:14).

Korhites

See KORAHITES.

Koz

1. Priest whose descendants were unable to prove their genealogy (Ezra 2:61; Neh. 7:63).
2. Ancestor of some who repaired the wall of Jerusalem (Neh. 3:4,21). See HAKKOZ.

Kushaiah

See KISHI.

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