

Chemnitz, Martin

Martin Chemnitz (1522–1586), one of the leading clarifiers of ecclesiastical policy and procedure in the 16th-century Lutheran world. He studied in Frankfurt (Oder), Wittenberg, and Königsberg and later held senior positions in church hierarchy. From 1567, he was superintendent in the Duchy of Brunswick-Wolfenbüttel. He was co-author of the *Formula of Concord*, and with his *Examen*, its main apologist. Following the consensus of the Lutheran theological community at large, he claimed that the chief task of theologians was to reaffirm the perspicuity of Scripture and the power of verbal inspiration. In this manner he reconciles medieval and reformatory understandings of *harmonia* with Luther's and Melancthon's appreciation of gospel collations. The starting point for his collation, and thus for the understanding of Scripture, could be found – according to Chemnitz – in John 1, which contains the core of the gospel message. Chemnitz follows the same line in his homiletic writings. The preacher's duty is to testify to the messianic nature of Christ in both learned and common settings.

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Otfried Czaika

Chemosh

The divine name *Kamiš* is attested from the 2nd half of the 3rd millennium BCE onward in Ebla (Pomponio/Xella: 175–81) and later in Late Bronze Age Ugarit. The Anatolian city of Charchemish has also *Kamiš* as a theophoric element. That the god *Kamiš* in Ebla might show chthonic overtones also be seen in Assyrian sources which equate *Kamuš* with *Nergal*. It is unclear, whether beyond the equality of name *Kamiš* in Ebla and Ugarit has anything to do with the Moabite god *Chemosh*.

According to the inscription of King *Mesha* of Moab (KAI 181; 2nd half of the 9th cent. BCE), *Chemosh* was the supreme god of the Moabite kingdom. The Omrides had been successful in subduing Moab only because *Chemosh* was angry with his country. But after a period of 40 years *Chemosh* delivered *Mesha* from his enemies so that *Mesha* prevailed over them, especially over the Omrides. *Mesha* built a high-place for *Chemosh* on the acropolis of *Diban* and as a token of thanksgiving he dragged YHWH's cultic equipment at *Nebo* before *Chemosh*. Furthermore, *Mesha* boasted of having

sacrificed the victims of war to *Chemosh*. Another important document mentioning *Chemosh* is the Aramaic tablet from *Kerak* (ca. 350–325 BCE).

Chemosh is also part of personal names as e.g., *Kmššdq* (“*Chemosh* is just”), *Kmšyt* (“*Chemosh* has given”?) or *Kmššn* (“*Chemosh* has judged”). With respect to the iconography of *Chemosh*, it still being debated whether the god can be identified with the god on the stelae from el-Balu' and that from *Shihan* (Bosshard-Nepustil/Morenz: 94, 110, 114) so that this attribution has not yet been proved.

Still open to debate is the exact meaning of the divine name *Ashtar-Chemosh* (KAI 181: 17) who was perhaps the female counterpart of *Chemosh*.

In the HB/OT the Moabites are called “the people of *Chemosh*” (Num 21: 29; Jer 48: 46) and *Chemosh* himself is called “the abomination of Moab” (1 Kgs 11: 7) resp. “the god of Moab” (1 Kgs 11: 33). Whether his cult was also practised in Judah together with the cults of *Astarte* and *Milcom* (1 Kgs 11: 7, 33; 2 Kgs 23: 13) is open to debate. Due to a confusion *Chemosh* is considered to be the god of the king of the Ammonites (Judg 11: 24).

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Herbert Niehr

Chenaanah

Chenaanah (Heb. *Kēna'ānā*) is a personal name probably derived from the geographical term *Canaan*. It is grammatically feminine (compare in French, “*France*,” which is also used as a personal name) but is born by two men in the HB/OT (see the similar case for *Nohah* in 1 Chr 8: 2). In 1 Kgs 22: 11, 24 it is the name of the father of the prophet *Zedekiah*. Since *Zedekiah* is presented in this story as a false prophet, who does not speak in the name of YHWH, his father's name may be a theological construction designed to disqualify the prophet. In 1 Chr 7: 10 *Chenaanah* is mentioned in a genealogy of the Benjaminites (different from the one found in 1 Chr 8). He occurs together with other geographical and botanical names and may reflect the intention of integrating Edomite, *Canaanite*, and other non-Israelite clans into Benjamin (Willi: 252–53).

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Thomas Römer

Chenani

Chenani (MT *Kēnānī*; LXX *Χανανί*), may be a short form of *knnyhw*, meaning “YHWH has made firm.” He is mentioned in Neh 9:4 as one of the Levites who led the community in the confession of Neh 9:6–37. Rather than being a historical person from the time of Ezra or Nehemiah, Chenani may have been regarded as an ancestor of an important Levite family in 4th–2nd centuries BCE, when the chapter was added to the composition. The name is omitted in v.5, where many of the Levites of v.4 are repeated, which may indicate that Chenani was not included in the original version of the chapter.

Juha Pakkala

Chenaniah

The name Chenaniah (MT *Kēnanyāhū*, *Kēnanyā*) designates two personalities in the time of David. According to the masoretic vocalization the name means either “YHWH is firm” or “YHWH strengthens” (cf. Fowler: 76; Noth: 179). It derives from the root *k-n-n* or *k-w-n*. The Septuagint (Χωνενα) points to another vocalization: *kōnēnyā* (root *k-w-n* [*po'lel*], “YHWH establishes”).

Very close to the form of the name Chenaniah is that of Conaniah (MT, root *k-w-n* [*po'lel*]). The Septuagint again has Χωνενα. According to the Chronicles, the name Conaniah designates on the one hand a Levite and collector of tithes under Hezekiah (2 Chr 31:12; 31:13) and on the other hand a Levitical family head in the days of Josiah (2 Chr 35:9). It is noticeable that the two similar (in LXX, identical) names, which refer to high Levite officials, appear only in Chronicles (cf. Japhet: 464). Since the mentioned Levite leaders live all in the times of the most appreciated Judean kings (David, Hezekiah, Josiah) and since in the account of Nathan’s promise the root *k-w-n* (“be firm,” “establish”) is a key-word (it appears 4 times in 1 Chr 17 in the context of YHWH establishing an eternal dynasty for David), these names may function to link these kings to the dynastic oracle. The names and their bearers, who fulfill important tasks during very “positive” periods in the Judean state history, would be a hint for the validity of Nathan’s promise.

1. Leader of the Music or of the Transport of the Ark

Chenaniah is the name given to a Levite with an important task in connection with the transport of the ark to Jerusalem. He is said to be skillful either

in carrying the ark or in setting the pitch in singing (1 Chr 15:22; cf. 1 Chr 15:27).

2. Descendant of Izhar

The name Chenaniah is also given to a Levite administrator, descendant of the Izharite-family (1 Chr 26:29).

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See also → Conaniah

Chenchiah, Pandippedi

Pandippedi Chenchiah (1886–1959) was an Indian lawyer and an outspoken lay Christian theologian. A South Indian brahmin, he was baptized as a boy, with his father. In 1938 he led the “Rethinking Group” which wrote *Rethinking Christianity in India*, a riposte to Hendrik Kraemer’s Barthian book *The Christian Message in a Non-Christian World*, written for the conference of the International Missionary Council at Tambaram, near Madras (now Chennai). Chenchiah had for some years been calling for a distinct Indian Christian theology. Like Barth, he drew a line between Christian truth and religion; but he drew it round “the Raw Fact of Christ” (Chenchiah 1938: 53), leaving the Church’s institutions, doctrines and sacraments outside.

Chenchiah’s christology was influenced by the Hindu evolutionary ideas of Aurobindo Ghose (1872–1950). Jesus is a new creation, made by God and energized by the Holy Spirit; and the true Christian is a part of that creation (cf. John 1:13; 2 Cor 5:17). In India, this is to be achieved through Christian yoga, developed in Christian ashrams, not in a Western-based church.

While Chenchiah often referred to the Gospels, especially John, and to Paul, he held that Indian Christianity did not need the OT. As the NT writers picked passages from the HB/OT in the light of what Jesus said and did, so should Indian Christians select from the Hindu tradition to make their own OT.

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