Cloud

Christ is easy. Whoever, on the other hand, is vain and proud should be reminded, with Matt 7:14, that the Christian path is narrow and hard.

Mary, the wife of Clopas, was the sister-in-law of Mary the mother of Jesus and stood with her at the foot of the cross. It is also likely that the name Cleophas of Luke 24:18 is a Greek equivalent for Clopas and refers to the same individual. Simon, the son of Clopas, was head of the community in Jerusalem after the death of James until his own death under Trajan.


Cloth, The (Sūra 96)
The first Meccan period Sūrat al-Alaq consists of four main structural units, marked by changes in the rhyme scheme: vv. 1–5; vv. 6–8; vv. 9–14; vv. 15–19.


Jaakko Hämeen-Anttila

Clothing

→ Dress

Cloud

I. Hebrew Bible/Old Testament

II. New Testament

III. Judaism

IV. Christianity

The Hebrew language knows a variety of words describing clouds: 'āb (“cloud”; e.g., Exod 19:9); 'ānān (“cloud,” “cloud mass”; e.g., Gen 9:13, 14, 16; cf.
Cloud

(\`anānā, Job 3:5) and šahag ("clouds"; e.g., Deut 33:26) in the plural. The Septuagint generally renders the above expressions by using νεφέλης (and sometimes νεφέλων), which is also used for Hebrew maʿāpēl ("darkness"; e.g., Joel 2:2; Hos 6:4; Job 30:15) or to describe the incredible greatness of YHWH’s confidence (Ps 36:6). In the Elihu speeches of the book of Job, clouds (šēḥagim) are used to describe the distance between YHWH and Job (Job 35:5; 37:18).


III. Judaism

A. Second Temple and Hellenistic Judaism

The concept of clouds in Second Temple literature is drawn from its major features in the HB, as well as the actual features of the natural phenomenon. Thus, a prominent feature of clouds in Second Temple literature is a component in a theophany or

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an apocalyptic vision (Dan 7:13; 1 En. 14:8, 100:1; 2 Bar. 56:3). At times, clouds mask the glory of God (perhaps in 1 En. 108:4), while in others it is under-

God’s protection of Israel during the exodus and the forty years in the desert. Another frequent motif is that a cloud attached to the mountain revealed to

fought for Israel, had disappeared, he as well as the other nations felt safe to attack the Israelites (SifBem 82; ySot 1:10; 18c; bRH 3a).

Günter Stemberger

IV. Christianity

While clouds can receive biblical mention as part of nature, they are more often associated with the special presence of God. These biblical clouds become important in Christian art, exegesis, and sermons, notably the second coming, the transfiguration, and especially regarding Moses on Mount Sinai. That Moses met God in a “dark cloud” (Exod 19:16) and entered this “thick darkness” (Exod 20:21) was given patristic exposition by Gregory of Nyssa and Dionysius the (Pseudo-) Areopagite. In Gregory’s spiritual exegesis of The Life of Moses (95), the revelation that Moses entered the dark cloud or thick darkness to meet God meant that Moses came to realize “that what is divine is beyond all knowl-

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B. Rabbinic Judaism

Following the biblical texts, the rabbis connect the motif of the cloud with the revelation on Sinai and God’s presence in the sanctuary, but above all with

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