

a church in his honour was erected ever his remains, the beautiful ruin of which is still standing.

Lydia. Acts xvi. 13-15. Paul's first European convert. A Jewish proselyte (= "which worshipped God"). In attending the means of grace at Philippi L. received the blessing. Many women, and among them L., resorted to the place by the river Gangites or Gaggitas "where prayer was wont to be made"; possibly a *proseucha* was there, "the meeting place of Jewish congregations in Greek cities" (Winer), or "a place of prayer as opposed to a synagogue or house of prayer" (Conybeare and Howson, Life of St. Paul). For quietness and freedom from interruption it was "outside of the gate" (so Sin., Vat., and Alex. MSS. read instead of "out of the city"), and "by the river side" for the sake of the ablutions connected with the worship. The sea shore was esteemed by the Jews a place most pure, and therefore suited for prayer; at their great fast they used to leave their synagogues and pray on every shore in Tertullian's (de Jejun. 16) time; see also Josephus Ant. xiv. 10, § 23. Luke describes here with the vividness of an eye witness. Women, as in many of our own congregations, formed the greater part of the worshippers; their employment as dyers brought them together in that vicinity. L. belonged to Thyatira in Asia Minor, where inscriptions relating to a "guild of dyers" there confirm Luke's accuracy. Paul arrived early in the week, for "certain days" elapsed before the sabbath. Paul, Silas, and Luke "sat down" (the usual attitude of teachers) to speak to the assembled women. L. was one of the listeners (*sekouen*), and "the Lord opened her heart (comp. Luke xv. 46; Ps. cxix. 18, 130) that she attended unto the things spoken of Paul" (Luke modestly omits notice of his own preaching). The Gr. (*elaloumen*) implies conversational speaking rather than set preaching. Her modesty and simplicity beautifully come out in the narrative. She heartily yields to her convictions and is forthwith baptized, the waters of Europe then first being sacramentally used to seal her faith and God's forgiveness in Christ. She leads her "household" to believe in, and be baptized as disciples of, the same Saviour.

This is the first example of that family religion to which Paul often refers in his epistles (1 Cor. i. 11, 16, xvi. 15; Rom. xvi. 5; Philemon 2). First came her faith, then her leading all around her to Christ, then her and their baptismal confession, then her love evidenced in pressing hospitality (Heb. xiii. 2, 1 Pet. iv. 9, 1 Tim. v. 10), finally her receiving into her house Paul and Silas after their discharge from prison; she was not "ashamed of the Lord's prisoners, but was partaker of the afflictions of the gospel."

Through L. also the gospel probably came into Thyatira, where Paul had been forbidden to preach it at the earlier time, for God has His times for everything (Acts xvi. 6,

Rev. ii. 18). Thyatira being a Macedonian colony had much intercourse



COIN OF PHILIPPI.

with Philippi, the parent city. L. may have been also one of "those women who laboured with Paul in the gospel" at Philippi (Phil. iv. 3).

Lyseanias. Tetrarch of Abilene, the district round Arbila, in the 15th year of Tiberius' reign. It is not the elder L., who died 34 B.C. (Josephus, B. J. i. 13, § 1; Ant. xiv. 7, § 4; xv. 4, § 1; xviii. 6, § 10; xix. 5, § 1; B. J. ii. 12, § 8), and never ruled Abilene, but his son, who is meant by Luke iii. 1. An inscription found near Baslbek on a memorial tablet to "Zenodorus, son of the tetrarch L., and to L. her childreu" by the widow of the first and mother of the second L. proves Luke's accuracy, which had been doubted because no proof was found of the existence of a second L.

Lysias Claudius. A Roman chiliarch or captain in charge of the troops of the citadel Antonia at Paul's last visit to Jerusalem. He rescued Paul from the fanatical crowd, and subsequently from the plot of more than 40 zealots against his life (Acts xxi. 27-36, xxiii. 12-33). With worldly tact he in writing to Felix makes no mention of having bound Paul for scourging (xxi. 33, xxii. 24-29), for he "feared" the consequences to himself of having so treated a Roman citizen. Still his treatment of the apostle otherwise, after he knew his Roman citizenship, was fair and firm.

Lystra. Acts xiv., xvi. A town of Lycaonia, Timothy's birthplace. He doubtless heard of Paul's miraculous healing of the cripple, followed by the people's and priests' offer of sacrifices to Paul as Mercury and to Barnabas as Jupiter before the city (its tutelary god whose statue stood there), which worship the apostles, rending their clothes in horror, rejected, and told them they were men like themselves, and that they preached the duty of "turning from these vanities unto the living God, who made all things," and who heretofore bore with their ignorance, though even then He "did not leave Himself without witness in giving rain, and fruitful seasons, filling our hearts with food and gladness." Then, with a mob's characteristic fickleness, from adoration they passed to persecution, stoning Paul at the instigation of Jews from Antioch and Iconium. But though left as dead outside the city, whilst the disciples stood round him he rose up and came into the city, and next day went to Derbe; then back to L. to "confirm the souls of the disciples" gathered in there, "exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

Paul's holy courage under suffering.

when he might have had adoration instead by compromise of principle, doubtless in part influenced Timothy (2 Tim. iii. 10, 11) in embracing Christianity, whether he actually witnessed the apostle's afflictions (as Paul's epistle to Timothy implies), or only heard of them. The incidental allusion to Timothy's knowledge of his sufferings is an undesigned coincidence between the epistle and the history, indicating genuineness. A forger of epistles from Acts would never allude to Timothy's knowledge of persecutions, when that knowledge is not recorded in Acts but is only arrived at by indirect inference. Moreover "Derbe" is omitted in the list of the scenes of Paul's persecutions (2 Tim. iii. 11), though usually joined with L., in minute agreement with the history, which mentions no persecution at Derbe. In Acts xvi. 1 Timothy appears as already a Christian. Paul then circumcised him, to conciliate the Jews there (ver. 3). Hamilton (Res. in Asia Min., ii. 313) identifies L. with the ruins *Bin dir Kütlesch*, at the base of the conical volcanic-formed hill *Karadag*.

M

Maacah. Abel beth Maacah was not in it, but in Israel; in the direction of M., and somehow connected with it (2 Sam. xx. 14-16). A small kingdom outside Argob (Deut. iii. 14), and Bashan (Josh. xii. 5). Between Bashan and the kingdom of Damascus, on the skirts of mount Hermon, E. of the *Lejah*. The mention of Maacah with the Geshurites points to a connection between them; probably by affinity, as the Geshurite Talmi's daughter bears the name M. Both were connected with Syria (1 Chron. xix. 6, 7; 2 Sam. x. 6, 8). The king of M. was Ammon's ally against David; his small contingent, 1000 men, shows the pettiness of the region.

Maachah. 1. Gen. xxii. 24. 2. 1 Chron. ii. 48. 3. 1 Chron. vii. 15. 4. 1 Chron. viii. 29. 5. Absalom's mother, taken by David in battle and added to his wives (Jerome): 1 Chron. iii. 2, 2 Sam. iii. 3. Talmi's daughter of Gesbur, David's wife. 6. Absalom's granddaughter, wife of Rehoboam and mother of Abijam (1 Kings xv. 1); called Micaiah = Maacah; daughter of Uriel and Tamar, Absalom's daughter (2 Chron. xiii. 2). Grandmother (= mother) of Ass, son of Abijam. During Ass's minority she acted as queen mother; but Ass when of age set her aside for her idolatry, which she derived from her ancestors of Gesbur (1 Kings xv. 13, 14, 16); 2 Chron. xi. 20-22, xv. 16 "idol," lit. horror, the emblem of Priapus.

Several men are named M.: 1. 1 Kings ii. 39. 2. 1 Chron. xi. 43. 3. 1 Chron. xxvii. 16.

Maadai. Ezra x. 34.
Maadiah. Neh. xii. 5; Ezra x. 34.
Maai. Neh. xii. 36.

Maaleh Acrabbim. Josh. xv. 3: the ascent of scorpions; Scorpion pass. (See ACRABBIM.)

Maarath: from a root = *openness* or *bareness* (Gesenius), or (*maarah*) a *cave* (Grove). A town of Judah in the hills (Josh. xv. 58, 59); not far from Hebron.

Maassiah. 1. Esra x. 18. 2. Esra x. 21. 3. Esra x. 22. 4. Esra x. 30. 5. Neh. iii. 23. 6. Neh. viii. 4. 7. Neh. viii. 7. 8. Neh. x. 25. 9. Neh. xi. 5 = *Asuah*, 1 Chron. ix. 5. 10. Neh. xi. 7. 11. Neh. xii. 6, 41, 42. 12. Jer. xxix. 25. 13. Jer. xxix. 21. 14. 1 Chron. xv. 18-20. 15. 2 Chron. xxiii. 1. 16. An upper officer (*shoter*) or "ruler" under *Usaiah* (2 Chron. xxvi. 11). 17. King *Aha's* son, slain by *Zichri* the "mighty man" of *Ephraim* in *Pekah's* invasion of Judah (2 Chron. xxviii. 7), connected officially with the "governor of the city" (xviii. 25; 1 Kings xxii. 26). 18. Governor of Jerusalem under *Josiah*; superintended the restoration of the temple (2 Chron. xxxiv. 8). 19. Jer. xxxv. 4. 20. Jer. xxxii. 12, li. 59.

Maassi. 1 Chron. ix. 12.

Maas. 1 Chron. ii. 37.

Maassiah. 1. Neh. x. 8. The coincidence of names between *David's* 34 courses, and the signers of *Nehemiah's* covenant, and the returners with *Zerubbabel* (Neh. xii.) implies that these names were applied to the families. 2. 1 Chron. xxiv. 18.

Maccabees. From the initials of *Judas Maccabeus's* motto, *Mi Camocaa Be-Elohim Jehovah*, "who is like unto Thee, Jehovah, among the gods?" (Exod. xv. 11.) Books of the Apocrypha; interesting as giving a Jewish history of many events which occurred after the sacred CANON [see and BIBLE] closed with *Malachi*; especially the heroic and successful struggle of the Maccabees for Judah's independence against the O. T. anticrist and persecutor, *Antiochus Epiphanes*, of whom *DANIEL* [see] viii., xi. foretells. [See JERUSALEM.]

Macedonia. The first country in Europe where Paul preached the gospel, in obedience to the vision of a man of M., saying "come over and help us." The *Hæmus* (Balkan) range, separating it from *Mæsia*, is on its N.; the *Pindus*, separating it from *Epirus*, on the W.; the *Cambunian hills* S. separating M. from *Thessaly*; *Thrace* and the *Ægean sea* E. There are two great plains, one watered by the *Axius* entering the sea near *Thessalonica*, the other by the *Strymon* which passes near *Philippi* and empties itself below *Amphipolis*. Between lies mount *Athos*, across the neck of which Paul often travelled with his companions. *Philip* (from whom *Philippi* is named) and *Alexander* were its most famous kings. When *Rome* conquered it from *Perseus*, *Æmilius Paulus* after the battle of *Pydna* divided it into M. Prima, Secunda, Tertia, and Quarta. M. Prima, the region E. of the *Strymon*, had *Amphipolis* as its capital. M. Secunda, the region between the *Strymon* and *Axius*, had *Thessalonica*. M. Tertia, from the *Axius* to the *Peneus*, had *Pella*. M. Quarta, the remainder, had *Pela-*

gonia. In N. T. times the whole of M., *Thessaly*, and a district along the *Adriatic*, was made one province under a proconsul at *Thessalonica* the capital. The great *Ignatian Road* joined *Philippi* and *Thessalonica*, and led towards *Illyricum* (Rom. xv. 19). *Philippi* had supplanted *Amphipolis* in importance. Mention of M. in this wide sense occurs Acts xvi. 9-12, xviii. 5, xix. 21, 22, 29, xx. 1-3, xxvii. 2; Rom. xv. 26; 1 Cor. xvi. 5; 2 Cor. i. 16, ii. 13, vii. 5, viii. 1, ix. 2, 4, xi. 9; Phil. iv. 15; 1 Thess. i. 7, 8, iv. 10; 1 Tim. i. 3 (which last passage proves Paul accomplished the wish expressed in his first imprisonment, Phil. ii. 24). *Achaia S.*, *Illyricum N.W.*, and M. comprehended the whole region between the *Danube* and the southernmost point of the *Peloponnese*. The *Macedonian Christians* are highly commended; the *Bereans* for their readiness in receiving the word, and withal diligence in testing the preached word by the written word (Acts xvii. 11); the *Thessalonians* for their "work of faith, labour of love, and patience of hope in our Lord Jesus," so that they were "examples" to all others (1 Thess. i. 3, 7); the *Philippians* for their liberal contributions to Paul's sustenance (Phil. iv. 10, 14-19; 2 Cor. ix. 2, xi. 9). *Lydia* was the first European convert, and women were Paul's first congregation (Acts xvi. 13, 14); so the female element is prominent at *Philippi* in the epistle to the *Philippians* as working for *Christ* (iv. 2, 3). How *Christianity*, starting from that beginning, has since elevated woman socially throughout Europe!

Machbanai. 1 Chron. xii. 8, 13.

Machbenah. A town of Judah, colonized by the family of *Maachah* (1 Chron. ii. 49). "Maachah, Caleb's concubine, bare *Sheva* the father of M."

Machi. Num. xiii. 15.

Machir. 1. *Manasseh's* eldest son by a Syrian or Aramite concubine (1 Chron. vii. 14). *Joseph* had *Machir's* children upon his knees (Gen. i. 23), i.e. they were adopted by *Joseph* from their birth. *Gilead* was his son, and *Abiah* his daughter. A large part of the country E. of *Jordan* was subdued by his powerful family (Num. xxxii. 39, Deut. iii. 15). The rest of the family crossed *Jordan*. So powerful was the family that "Machir" supplants the name of "Manasseh" in *Jud.* v. 14, 17; *Josh.* xiii. 31, 29. 2. Son of *Amiel* of *Lodebar*, a *Gileadite* chief; sheltered *Mephibosheth*, *Jonathan's* lame son; afterwards, influenced probably by *David's* kindness to the same youth, supplied *David* with necessities when fleeing from *Ab-salom* (2 Sam. ix. 4, xvii. 27-29).

Machnadebai. Esra x. 40.

Machpelah. The tract containing the field and cave in the end of *Ephron's* field, which *Abraham* bought as his burying ground from *Ephron* and the sons of *Heth* (Gen. xxiii. 9); his only possession in the land of promise. All ancient versions transl. M. "the double cave," from *kaphal*, to divide or double. Either there were two

entrances or two receptacles for bodies. *Gesenius* derives it from a root, "portion." A mosque now covers it. The sacred precinct (*haram*) is enclosed by a wall, the oldest in *Palestine*. The masonry is more antique than the S.W. wall of the *haram* at *Jerusalem*; one stone is 38 ft. long, 3½ deep. The bevelling is shallow, and at latest belongs to the age of *Solomon*; Jewish ancient tradition ascribes it to *David*. It lay near *HABRON* [see]. The sepulchres of *Abraham*, *Sarah*, *Isaac*, *Rebekah*, *Jacob*, and *Leah* are shown on the mosque floor; but the real sepulchres are in the cave below the floor; the cave opens to the S., and the bodies were laid with their heads to the N.

Madai. Gen. x. 2, sons, i.e. descendants, of *Japheth*, an ethnic designation. The *Medes*, who called themselves *Mada*, S.W. of the *Caspian*. Some came with the *Scythians* to Europe, the mixed race formed the *Sarmatians*. Modern ethnology has found that in physical type and language the *Medes* belong to the Indo Germanic family of mankind, comprising the *Celts*, *Greeks*, *Romans*, etc.

Madian = *Midian*. Acts vii. 29.

Madmannah = *dunghill*. A city in S. of *Judah* (*Josh.* xv. 31). Identical with *BETH MARCABOTH* [see] = resting house for *chariots*. Now probably *Minyay*, on the route from *Egypt* to western *Palestine*, 15 miles S.S.W. from *Gaza*, the *Ethiopian eunuch's* route, travelling in his chariot from *Jerusalem* towards *Egypt* (Acts viii. 26-28).

Madmen. A town of *Moab*, whose doom *Jeremiah* (xlviii. 2) foretells. Playing on the similarly sounding Heb. word for *silence*, *daman*, "thou city of silence (= *Madmen*) shalt be brought to silence" (*Isa.* xv. 1); in xxv. 10, "Moab . . . trodden down for the dunghill" (*Madmenah*), or as the Heb. text (*kethib*), "in the waters of *Madmenah*," evidently alludes to M., with a play on its meaning "dunghill," the lowest stage of degradation.

Madmen, madness. The *Easterns* regard madmen with a superstitious reverence, as idolatrous worshippers seemed, and true worshippers were really, rapt out of themselves by *Divine inspiration* (1 Kings xviii. 26, 28; 1 Sam. xix. 21-24). Hence arose the contemptuous sneer as to *Jesus* (*John* x. 20), "He hath a devil and is mad"; also the designation "mad fellow" applied to the prophet who anointed *Jehu* (2 Kings ix. 11), and to *Jeremiah* (xxix. 26), and to *Paul* (Acts xxvi. 24, 25). *David* availed himself of this half reverential, half contemptuous forbearance towards madmen, to save himself at *Achish's* court by feigning madness (1 Sam. xxi. 13-15).

Madmenah. Not the city in *Simeon*, or southern *Judah*, *MADMANNAH* [see], but a *Benjamite* village N. of *Jerusalem*, whose people fled ("is removed" *Isa.* x. 31, rather "flew") before *Sennacherib's* approach from the N.

Madon. A leading *Canaanite* city, whose king *Jobab* was killed at

Merom with Jabin's confederates (Josh. xi. 1, xii. 19).

Magbish. Ezra ii. 30. A place seemingly in Benjamin, meaning "freesing." A person "Magpiash" is named as sealing the covenant (Neh. x. 20).

Magdala. In Sin. and Vat. MSS. (Matt. xv. 39) "Magadan" is the reading. A town or region to which our Lord came after feeding the 4000. "Dalmanutha" is in Mark's Gospel (viii. 10). The name Mary "Magdalene" shows there was a



MAGDALA.

"M." probably a later form of Migdol, "a tower." *El Mejdol* on the western border of the lake of Galilee, an hour's journey N. of Tiberias, now represents M., and is about the position where our Lord is thought to have been after the miracle. It is near a beautiful plain and a hill rising about 400 ft., with overhanging limestone rock honeycombed with caves. The Jews used "M." to denote a person with twisted or platted hair; a usage of women of loose character.

Magdiel. Gen. xxxvi. 43.

Magi, magicians. Called "wise men" Matt. ii. 1. Heb. *chartumim*, "sacred scribes," from two roots "sacred" and "style" or "pen" (*cheret*); priests skilled in sacred writings, and in divining through signs the will of heaven. A regular order among the Egyptians, devoted to magic and astrology [see DIVINATION]. The word is Persian or Median; it appears in Rab-mag, "chief of the magicians" (Jer. xxxix. 3), brought with Nebuchadnezzar's expedition, that its issue might be foreknown. The Magi were a sacerdotal caste among the Medes, in connection with the Zoroastrian religion. "They waited upon the sacred fire, and performed ablutions, and practised observation of the stars." Müller (Herzog. Cyclop.) says that the Median priests were not originally called Magi, but by the names found in the Zendavesta, "Atbarra," guardians of the fire, and that the Chaldeans first gave them the name Magi. Nebuchadnezzar gathered round him the religious teachers and wise men of the nations he conquered (Dan. i. 3, 4, 20). The Magians probably lost some of the original purity of the simpler Median religion by contact with the superstitions of Babylon; still there remained some elements of truth and opposition to idolatry, which formed common ground between them and Daniel (v. 11, vi. 3, 16, 26; Ezra i. 1-4; Isa. xlv. 28).

Artaxerxes. Pseudo Smerdis "the Magian," naturally thwarted the rebuilding of the temple to the one true God, for he had reintroduced a

corrupted Chaldaic magianism instead of Cyrus' purer faith in Ormuzd. The Zoroastrian religion Darius restored, and destroyed the Magians; as the Behistun inscription states, "the rites which Gomates (Pseudo Smerdis) the Magian introduced I prohibited, I restored the chants and worship," etc. Naturally then the Jews under Darius resumed the suspended work of building the temple (Ezra iv. 24; v. 1, 2; vi. 7, 8). All forms of magic, augury, necromancy, etc., are prohibited in the Zendavesta as evil and emanating from Ahriman the evil one.

The Magi regained power under Xerxes, and were consulted by him. They formed the highest portion of the king's court, the council about the king's person. Gradually the term came to represent divining impostors. Philo however uses it in a good sense; "men who gave themselves to the study of nature and contemplation of the Divine perfections, worthy of being counsellors of kings." So in Matt. ii. 1 it is used in the better sense of "wise men," at once astronomers and astrologers "from the E.," i.e. the N.E., the region towards the Euphrates whence BALAAM [see] came (Num. xxiii. 7, xxii. 5). Balaam's prophecy seems to have been known to them: "there shall come a star out of Jacob, and a sceptre shall arise out of Israel." Accordingly the very guide they look to is a star (a meteor probably), and the question they ask is "where is He that is born King of the Jews?" Moreover Daniel, "chief of the Magi," had foretold Messiah's kingdom (ii. 44, ix. 25); naturally the Magi ("wise men") looked for the kingdom and the king among the people of him whose fame as a Magian they had heard of. Zoroaster's predictions led them to look for Zosiosh, the Head of the kingdom who should conquer Ahriman and raise the dead. Their presents, "gold, frankincense, and myrrh," were the usual gifts of subject nations (Ps. lxxii. 15; 1 Kings x. 2, 10; 2 Chron. ix. 24; S. of Sol. iii. 6, iv. 14). They came to the infant Jesus some considerable time after the shepherds in Luke ii., for now He is no longer in an inn but in the "house" (Matt. ii. 11). [For details see JESUS CHRIST, BETHLEHEM, and HEROD.] The star remained stationary whilst they were at Jerusalem, whither they had turned aside; but when they left it the star again guided them till they reached Christ's birthplace. Only so long as we follow the sure word of revelation have we guidance to Jesus and safety in Him (2 Pet. i. 19). Herod discovered the foretold birthplace of Messiah from the scribes' quotation of Micah (v. 2) in answer to his query where He should be born. But the Child had escaped, and the Magi, being warned of God in a dream (they were famed for interpretation of dreams), had returned a different way, before Herod's cruel decree for the slaughter of the infants took effect at Bethlehem.

Matthew, dwelling on Christ's kingly office as the Son of David, gives the history of the Magians' visit, since they first hailed Him as King. Luke,

dwelling more on His human sympathy, gives the history of the divinely guided visit of the humble shepherds. Luke records the earlier event, according to his plan stated in his preface, "to write all things from the very first," and omits the already recorded visit of the Magi, which seemed the preface of an earthly kingdom, as unsuited to the aspect of lowliness and identification with the needs of universal mankind in which he represents our Lord. The names given by tradition to the "three kings" so called (presumed to represent Europe, Asia, and Africa; Ps. lxxii. 10 was the plea for their kingship), Melchior, Gaspar, and Balthasar, are of course mythical, as is the story of their bones being in the shrine of Cologne, having been removed first from the East by Helena to Constantinople, then to Milan, then to Cologne.

In the sense "magician" Simon Magnus at Samaria is an instance (Acts viii. 9, 10); also Elymas the Jewish sorcerer and false prophet who withstood Paul and Barnabas at Paphos (xiii. 6-12); also the exorcists and those who used "curious arts" and who "brought their books together, and burned them before all men" to the value of "50,000 pieces of silver," at Ephesus (xix. 13-19). Pharaoh's magicians practised the common juggler's trick of making serpents appear "with their enchantments" (from a root, "flame" or else "conceal," implying a trick: Exod. vii. 11, 12); but Aaron's rod swallowed theirs, showing that his power was real, theirs illusory. So they produced frogs after Moses had done so, i.e. they only increased the plague, they could not remove it. At the plague of lice or mosquitoes they could not even increase the plague, and had to say, This is the finger of God (viii. 7, 18, 19). At last the plague of boils broke out upon the magicians themselves (ix. 11); they owned themselves defeated, "they could not stand before Moses."

The peculiarity of BALAAM [see] was, he stood partly on heathen magic and soothsaying augury, partly on true revelation. For "enchantments" transl. "auguries" (Num. xxiii. 8, xxiv. 1). The TERAPHIM [see] were consulted for divining purposes (Jud. xviii. 5, 6; Zech. x. 2). There is extant the Egyptian Ritual of amulets and incantations.

Magog. Gen. x. 2; Esck. lxxviii., lxxix. A race, like Gomer (the Cimmerians), dwelling in the N. country. Its weapon was the bow, its warriors were all horsemen. Probably the European Scythians, dominant in the region between the Caucasus and Mesopotamia for 30 years from 680 to 600 B.C., who were famous for the bow and fought almost wholly on horseback. They invaded Palestine, and besieged Ascalon under the Egyptian Psammeticus. They appear in Ezekiel inhabiting "the sides (the remote recesses) of the N.," adjacent to Togarmah (Armenia) and the "isles," i.e. maritime regions of Europe (Ezek. 2, 8, 6; lxxviii. 6, 15). Connected with Meshech (the

Moeschi) and Tubal (the Tibarenes). Their own traditions represent them to have lived first in Asia near the Araxes, afterwards to have possessed the whole country to the ocean and lake Meotis, and the plain to the Tanais or Don. Mixed with the Medes they became the Sarmatians, whence sprang the Russians. Derived from Sanskrit *mah* "great" and *ghogh* "mountain" (Persian). [See for the prophetic sense, etc., GOG.] The Syrians in the middle ages applied M. as a geographical term to Asiatic Turkey; the Arabians applied it to the region between the Caspian and Euxine. Forced by the Massagetae from the N. of Caucasus, they swept down into Asia Minor, took Sardis (629 B.C.), and thence passed into Media and defeated Cyaxares, 624. Their name thus was a terror in the East just before Ezekiel's prophecies, and naturally symbolises rude violence. Their origin is clearly Japhetic, as Gen. x. 2 implies.

Magor Missabib = *terror on every side*. The name given by Jeremiah (xx. 3) to Pashur when he smote and put him into the stocks for prophesying against Jerusalem. The phrase is frequent in Jeremiah, as vi. 25, xx. 10, xlv. 5, xlix. 29, Lam. ii. 23; elsewhere only Ps. xxxi. 13. Pashur, whose name means "largeness on every side," was to become "terror on every side."

Magpiash = **MAGBISH** [see], Ezra ii. 30; Neh. x. 20.

Mahalal. 1 Chron. vii. 18.

Mahalaleel. 1. Fourth from Adam in Seth's line, Cainan's son = the *praise of God*. 2. Neh. xi. 4.

Mahalath. 1. Daughter of Ishmael, Esau's wife [see BASHMATH]. In Gen. xxviii. 9, the narrative, she is called M.; in xxxvi. 3, 4, 10, 18, 17, the *Edomite genealogy*, she is called Bashemath. They are two names for the same person, both being described as "daughter of Ishmael, and sister of Nebaioth." But Bashemath, daughter of Elon, is the same as Adah daughter of Elon. So that there were two Bashemaths. 2. One of Rehoboam's 18 wives (2 Chron. xi. 18). Her husband's cousin, daughter of David's son Jerimoth.

3. Title of Ps. liii., lxxxviii. A poetical enigmatical description of the subject, "upon sickness," viz. man's spiritual malady (Isa. i. 5, 6). Ps. liii. is an instructive warning (*maschil*) to the wicked, as Ps. xiv. is for the comfort of the righteous when cast down by the prevailing "corruption." The addition Leanoth, from *anah* "to afflict" (comp. ver. 15), in Ps. lxxxviii. expresses "concerning the sickness of affliction," i.e. Israel's disorganisation. *Praise songs* are the comfort of the afflicted. Ps. lxxxviii. is the most gloomy throughout of all the psalms, therefore the title (*shir*) *praise song* must refer to Ps. lxxxix., which forms the latter part of one whole, of which lxxxviii. is the first part. The *maschil* or *instruction* is that the afflicted should pour out their griefs to God (Jas. v. 13). David and the sons of Korah after him delight in such poetical enigmas in titles of

psalms. Gesenius and Ludolf derive M. less probably from the Ethiopic *machlet*, a harp. Delitzsch explains it as a direction for singing in *slow pensive tone*, = *maestoso*.

Mahanaim. *Two camps* or *hosts*. A place on the Jabbok so called by JACOB [see] from the two angelic hosts which appeared to him when returning from Padan Aram to Canaan. The *two* may refer to Jacob's own camp and that of the angels, or rather his division of his party into *two*, corresponding to which were the two angelic companies, one to guard each. The Speaker's Comment less probably makes it, the angels were on his right and his left. M. was in Gad; assigned to the Levites (Josh. xxi. 38, 39). Now *Mahneh*, on a tributary of the Yabis, which Paine identifies with the Jabbok. The correspondence is striking between the human and the Divine, the visible and the invisible agencies in this remarkable history. Jacob's two companies answer to the two heavenly ones, the face of God and the face of Esau; seeing that first prepares Jacob for seeing this; the messengers of God and those of Jacob; and the name Jabbok, i.e. *wrestling*, marking the scene of the patriarch's wrestling with the Lord.

Here Abner fixed the seat of Ishbosheth's kingdom, being unable to wrest the towns of Ephraim or Benjamin from the Philistines (2 Sam. ii. 8, 9). Here Ishbosheth was murdered (iv. 5). Hither David fled from Absalom, for it was then walled and large enough to contain David's "hundreds" and "thousands." It had its gates and watchmen (2 Sam. xvii. 24, xviii. 1-4; 1 Kings ii. 8). One of Solomon's commissariat officers was at M. (iv. 14.)

The *Shulamite*, i.e. Solomon's bride, the church, is compared to "the company of two armies" (marg. "Mahanaim," S. of Sol. vi. 13). Though "one" (ver. 9) she is nevertheless "two," the family of Jesus Christ in heaven and that on earth, that militant and that triumphant. Her strength, like Jacob's at M., is Christ and His hosts enlisted on her side by wrestling prayer.

Mahaneh Dan = *camp of Dan*, named so from the 600 Danites' last encampment here before setting out for Laish (Jud. xviii. 11, 12). They stayed here some time (as the naming implies) assembling and preparing for their expedition. Between Zorah and Eshtaol, the scene of Samson's first movements by the Spirit of God, whilst residing with his parents (xiii. 25, xvi. 31). M. was situated "behind," i.e. W. of Kirjath Jearim (now *Kuriet el Enab*) in Judah's territory. Some identify Eshtaol with *Kistul* and M. with *Beit Mahanem* (Williams, Holy City, i. 12, note).

Maharai. 2 Sam. xxiii. 28, 1 Chron. xi. 30, xxvii. 13.

Mahath. 1. 1 Chron. vi. 35. 2. 2 Chron. xxxi. 13.

Mahavite. 1 Chron. xi. 46. It is plural in Heb., whence Kennicott conjectures the true reading is "from the Hivitea"

Mahasiath. 1 Chron. xiv. 4, 30.

Maher-shalal-hash-bas = *hasteth to the spoil, speedeth to the prey*. As IMMANUEL [see], Isaiah's (vii. 14, viii. 1-4) first son by the virgin, was the sign of Judah's deliverance, so M. the second son is the sign of destruction to Judah's enemies, Syria and Samaria. Assyria will speedily spoil these. The prophet was to write M. in a great roll with a man's pen, i.e. in *ordinary* characters, large enough for all to read, that after the event its correspondence to the prediction might be seen. Shearjashub (vii. 8, = *a remnant shall return*) was another sign that Judah should not be utterly destroyed, notwithstanding its terrible defeat by Pekah of Israel, and notwithstanding Syria's confederacy with Israel against it (17-26, viii. 6-9).

Mahlah. Num. xxvi. 33. Eldest of Zelophehad's five daughters. Married her cousin and received her portion of territory in Manasseh, according to the special law of inheritance as to heiresses, so that "the name of their father was not done away from among his family because he had no son" (xxvii. 1-11). See 1 Chron. vii. 18, MAHALAH.

Mahli. Num. iii. 20; Mahali in Exod. vi. 19.

Mahlon. Ruth's (i. 2, 5; iv. 9) first husband. An Ephrathite of Bethlehem Judah, son of Elimelech and Naomi. M. died in Moab childless, a judgment says the Targum for his marrying a Moabitess.

Mahol. Father of Ethan the Ezrahite, Heman, Chalcol, and Darda (1 Kings iv. 31, 1 Chron. ii. 6). Some interpret "sons of song" or rather "dance" (*mahol*), dancing often accompanying hymns (Exod. xv. 20, 2 Sam. vi. 14).

Makaz. A town under Solomon's commissariat officer, Ben (son of) Dekar (1 Kings iv. 9).

Makheleth = *places of meeting: assemblies, congregations*. (Num. xxxiii. 25, akin to *Kehelethab*, ver. 22).

Makkedah. The place where Joshua (x. 10, 16-28) executed the five confederate kings in the afternoon of the 24 hours' day on which he won the victory at Bethhoron. The cave where they hid was a well known one close to M. (the article, "the cave," in the Heb. shows this.) Joshua first made his captains put their feet upon the five kings' necks (Ps. cxlix. 8, 9; Mal. iv. 3) to assure them by this earnest of their future success under God, then executed them deliberately and judicially, and left them hanging to five trees till evening in sight of the defenders of M. so as to strike terror into the enemy. Next he took M. and smote its king and all its inhabitants. M. was in the shephelah or low hilly region (not "valley" as A. V.): xv. 33, 41. *El Mughar* (Arabic *the caves*) village probably now represents M., at about eight miles' distance from Ramleh. Josh. xv. 41 names Gederoth, Bethdagon, Naameh, and M. together, corresponding respectively to *Kutrah*, *Beit Dejan*, *Nyaneh*, and *Mughar*; *Kutrah* and *Mughar* near together,

Nyanch six miles N.E., Beit Dejan 12 miles to the N.

Maktosh = the mortar (the article is in the Heb., showing it is not a proper name). The hollow in Jerusalem where the merchants carried on traffic. The deep valley between the temple and upper city, crowded with merchant bazaars (Grove): Zeph. i. 11. Jerome makes it the valley of Siloam; "howl, ye inhabitants of M., for all the merchant people are cut down." The Tyropoion valley below mount Acra (Rosenmüller). Better (Maurer) *Jerusalem itself*, embosomed amid hills. Isa. xxii. 1, "the valley of vision"; Jer. xxii. 1, "O inhabitress of the valley and rock of the plain," doomed to be the scene of its people being as it were pounded in "the mortar" (Prov. xxvii. 22). So Jerusalem is compared to a pot in Esek. xiv. 3, 6: "set on a pot . . . woe to the bloody city, to the pot whose scum is therein."

Malachi = messenger of Jah, or Jehovah; contracted for Malaohijah, as Abi for Abijah (2 Kings xviii. 2; comp. 2 Chron. xxix. 1). The name is that of an office rather than of a person; it occurs in the sense "My (Jehovah's) messenger" (Mal. iii. 1, comp. Hag. i. 13). M. was Jehovah's last inspired messenger of O. T., announcing the advent of the great Messenger of N. T.; the transition link between the two dispensations, "the skirt and boundary of Christianity," to which is due his abrupt earnestness. Not identical with Ezra, as Chaldee paraphrase represents, for M. is never called a scribe, always a prophet, but Ezra always a scribe, never a prophet. The analogy of the headings of the other prophets favours the view that M. is a proper name. He supported or followed up the governor Nehemiah in the restoration of the national polity civil and religious, as Haggai and Zechariah previously had supported Joshua the highpriest and Zerubbabel the civil governor in building the temple. M. (i. 10, iii. 1-10) presupposes the temple already built. Like Nehemiah (xiii. 5, 15-22, 23-30) he censures the profane and mercenary spirit of the priests (Mal. i. 10; ii. 14-16; iii. 8-10, 5); the people's marriages with foreigners; the non-payment of the tithes (Nehemiah states the cause, the highpriest's alliance with Tobiah the Ammonite and Sanballat); and the rich men's want of sympathy towards the poor. Nehemiah (vi. 7) implies that "prophets" supported him, by his desire, in his reformation.

Date. About 420 B.C. or later will be about the date, from the above facts. Thus kingly (Zerubbabel and Nehemiah), priestly (Joshua and Ezra), and prophetic men (Haggai and Zechariah and M.) headed God's people at the earlier and the later stage in the restoration of Jerusalem. The former period was that of building the temple, the later that of restoring the polity and rebuilding the city. The rebuilding of the temple was the theocratic people's first care; the political restoration was secondary. A small colony of 50,000 settled with Joshua and Zerubbabel (Ezra

ii. 64). These became intermingled with the heathen during the 60 years that elapsed before Ezra (ix. 6-15; Neh. i. 3); "the remnant . . . left in the province are in great affliction and reproach, the wall of Jerusalem is broken down, and the gates burned with fire." A second restoration was therefore needed, to mould the national life into Jewish form, by reestablishing the holy law and the city. This was the work of Ezra and Nehemiah with the aid of M. in about 50 years, ending with the death of M. and Nehemiah, at the close of the fifth century B.C. Hence the "seven weeks" (49 or 50 years) stand by themselves at the beginning of the foretold "seventy weeks" (Dan. ix. 25), to mark the fundamental difference between them, as the last period of O. T. revelation, and the 62 weeks of years that follow without revelation, preceding the final week standing out by itself in unrivalled dignity as Messiah's week. The 70 weeks begin with Artaxerxes' seventh year, 457 B.C., when he allowed Ezra (vii. 1; 6) to go to Jerusalem in accordance with the commandment which then went forth from God. Ezra the priest purified the nation from within of heathenish elements and restored the law; Nehemiah did the outer work of rebuilding the city and restoring the national polity (Aubleren). The time following Nehemiah's second return to Jerusalem from Persia (subsequently to the 32nd year of Artaxerxes Longimanus, Neh. xiii. 6) is the probable date of M.'s prophecies, about 420 B.C. Socrates at Athens was at about the same time awakening that corrupt city to self examination. The Jews were now in Jerusalem (Mal. ii. 11); the Persian "governor" (*pechah*, pasha, i. 8) was there, the altar (i. 7) and temple rebuilt (ii. 18, iii. 1), the sacrifices and feasts celebrated (i. 13, 14; ii. 8). Nehemiah bore this very title (*pechah*, Neh. v. 14, xii. 26), and its equivalent "tirshatha" (viii. 9, x. 1, vii. 65; Ezra ii. 63), the prefect of a province less extensive than a satrapy. It is curious that M. is not mentioned in Nehemiah nor Nehemiah in M. But the same evils are sought to be remedied by both: see above; also comp. Mal. ii. 8, "ye have corrupted the covenant of Levi, saith the Lord of hosts," with Neh. xiii. 29, "they have defiled the covenant of the priesthood and of the Levites." Thus the closing chapter of O. T. history is the key of the last of O. T. prophecy.

Divisions. I. The first two chapters are mainly expostulation; II., the last two mainly prediction. (1) Charge against Israel for insensibility to God's love, which so distinguished Israel above Edom (Mal. i. 1-5). (2) Against the priests for contemptible offerings, profaning instead of honouring their Master and their Father, unlike Levi of old, who walked with God in a covenant of life and peace, turning many from iniquity, whereas they departed out of the way and caused others to stumble; therefore God will send a curse upon them, making them con-

temptible, even as they contemned and failed to give glory to His name (i. 6-ii. 9). (3) Reproof of the wrong done to Jewish wives by the foreign marriages. Jehovah being the one common Father of all Israel, putting away an Israelite wife for a foreigner is a wrong done to a sister of the same family (ii. 10-16). Explain ver. 15: "did not He [God] make [us Israelites] one? Yet He had the residue of the Spirit (vis. an inexhaustible fulness of the Spirit for the rest of the world, but that was to be given them by God's first choosing out one godly seed). And wherefore did He make us the one people? That He might seek a seed of God," to be the repository of the covenant, the stock for Messiah, the witness for God against surrounding polytheism. Repudiation of Jewish wives for foreigners set aside this, God's, design. II. (4) In answer to their cavil, "where is the God of judgment?" Messiah's forerunner, followed by the sudden coming of Jehovah Himself the Angel of the covenant (which they had despised) to His temple, is foretold (ii. 17-iv. 6). He shall on the one hand refine the sons of Levi, so that Judah's offering shall be pleasant unto Jehovah; on the other hand He shall be a swift witness against wrong doers, wherefore "return unto Me," instead of "robbing Me of tithes," "prove Me now herewith and I will pour you out a blessing," etc. But still they cavil at God's service bringing no "profit," whilst God's people commune together; so "the day of the Lord" cometh, consuming to the proud scorners, but with healing beams of the Sun of righteousness to fearers of God's name; ushered in by the forerunner Elijah, preaching a return to the law of Moses, and to the piety of Israel's forefathers, lest Jehovah come and smite the earth with a curse.

Canonicity. Established by N.T. quotations (Matt. xi. 10, xvii. 12; Mark i. 2, ix. 11, 12; Luke i. 17; Rom. ix. 13). The "incense and pure offering from the rising to the setting of the sun" points on to the spiritual sacrifices of self devotion, prayer, and praise under the gospel, based on the once for all completed sacrifice of Messiah (Ps. cxli. 2; Rev. vii. 3; Heb. xiii. 10, 15, 16; Rom. xii. 1; 1 Pet. ii. 5, 12); in every place (John iv. 21-24, 1 Tim. ii. 8).

Style. Bold and abrupt, yet with the smoothness of a reasoner rather than a poet, at the same time modelled after the old prophets.

Malcham = their king. Another form of Milcom and Moloch, the idol of Moab and Ammon (Zeph. i. 5, Jer. xlix. 1-3, Amos i. 15).

Malchiah. 1. 1 Chron. vi. 40. 2. Ezra x. 25. 3. Ezra x. 31. 4. Neh. iii. 14. 5. Neh. iii. 31. 6. Neh. viii. 4. 7. Neh. xi. 12, Jer. xxxviii. 1. 8. Son of Hammelech, or "of the king" into whose dungeon Jeremiah was cast (xxxviii. 6). Jarahmeel also is called "son of Hammelech" or "the king" (Jer. xxxvii. 26), and Joush (1 Kings xxii. 26), and Maa-seiah (2 Chron. xxxviii. 7). Therefore the title is official, one of the royal

family, exercising some of the royal prerogative.

Malchiel. Num. xxvii. 45. Father, i.e. founder, of Birzavith (1 Chron. vii. 31).

Malchijah. I. [See MALCHIAH.] 1 Chron. xiv. 9. 2. Neh. xii. 42.

Malchiram. Son of king Jeconiah (1 Chron. iii. 18).

Malchishua = *my king (gives) assistance.* Second or third of Saul's sons (1 Sam. xiv. 49; 1 Chron. viii. 33, ix. 39). Fell at Gilboa (1 Sam. xxxi. 2).

Malchus = Malluch in O.T. (1 Chron. vi. 44, Neh. x. 4.) The assault by Peter on the highpriest's servant (slave), when in the act of arresting Jesus, is given by all the evangelists, but the name of the servant by John only (xviii. 10, 15, 16). Naturally so, for John was "known to the highpriest" and his household, so that he procured admission from her that kept the door, for his close colleague Peter, and was able to state, what the other evangelists omit, that another servant who charged Peter with being Jesus' disciple "was his kinsman whose ear Peter cut off."

Another incidental propriety confirming genuineness is, Jesus says to Pilate, "if My kingdom were of this world then would My servants fight"; yet none charged Him, not even M.'s kinsman who was near, with the violence which Peter had used to M. Why? Because *Jesus by a touch had healed him* (Luke xxii. 51), and it would have wonderfully tended to elevate Jesus as one more than human in love and in power, in Pilate's estimation, had they charged Him with Peter's act. M. was Caiaphas the highpriest's own servant, not a minister or apparitor of the council. There were but two swords in the disciples' hands (Luke xxiii. 38); whilst the holder of one was waiting for Christ's reply to their question, "Lord, shall we smite with the sword?" the holder of the other, Peter, in the same spirit as in Matt. xvi. 22, smote with the weapon of the flesh. What a narrow escape Peter providentially had of a malefactor's and a murderer's end! The sheath is the place for the Christian's sword, except as the judicial minister of God's wrath upon evil doers (Rom. xiii. 4). Seeing the coming stroke M. threw his head to the left, so as to expose the right ear more than the other. Our Lord when His enemies held His hands said to them (not to the disciples), "suffer Me thus far," i.e. *leave Me free till I have healed him.* Luke (xxii. 51) alone records this. Matthew and Mark mention the previous laying hold of Him; Luke does not, but in undesigned coincidence, marking truthfulness, implies it here. Jesus used His last moment of liberty in touching and healing afflicted man. The healing by a "touch" implies that the ear hung to its place by a small portion of flesh. Luke, the physician, appropriately is the only one who records the healing. This was Jesus' last miracle relieving human suffering. The hands so often put forth to bless and to cure were thenceforth bound and stretched on the cross, that form of His ministry in the flesh ceasing for ever.

Mallothi. 1 Chron. xxv. 4, 26.

Mallows: *malluch.* From *melach*, salt. Therefore rather "saltwort," orache, *Atriplex halimus*, used as a salad; found in "waste and desolate wildernesses" (Job xxx. 4). The lowest, complains the patriarch, deride me; as the rude Bedouins of the desert, "who cut up saltwort among the bushes (or 'hedges'), and the broom roots (*retem*) for their meat." It is white, without thorns, growing near the sea, its leaves broader and smoother than the olive; it is used for hedges (*Dioscorides*). Four or five feet high, with thick branches, small purple flowers, sour tasting leaves; of the natural order Chenopodiaceae.

Malluch. 1. 1 Chron. vi. 44. 2. Esra x. 29. 3. Esra x. 33. 4. Neh. x. 4. 5. Neh. x. 27. 6. Neh. xii. 2. **Mammon.** Matt. vi. 24, Luke xvi. 9. A Punic (Augustine) or Syriac (Jerome) word for riches. Personified as a heart idol.

Mamre. An ancient Amorite. Gen. xiii. 18, "the plain (rather the oaks or terebinths) of M.," xiv. 13, 24, brother of Eshcol, friend and ally of Abraham. The chieftain had planted the terebinths, or was associated with them as his tenting place; so "the oak of Deborah" (Jud. iv. 5). M. was less than a mile from Hebron (Josephus, B. J. iv. 9, § 7); but Robinson makes it two Roman miles off, now the hill or *Rameh*. Constantine, to suppress the superstitious veneration to the terebinths, erected a basilica or church on the spot. That it was on an elevation appears from the record, that Machpelah faces it (Gen. xxiii. 17-19, xxv. 9). Abram resided under the oak grove shade in the interval between his stay at Bethel and at Beersheba (xiii. 18, xviii. 1, xx. 1, xxi. 31). If Machpelah be on the N.E. side of the Hebron valley, then M. as "facing it" must have been on the opposite slope, where the governor's house now is. [See HEBRON.]

MAN. [See ADAM, CIVILIZATION, CREATION.] Heb. "Adam," from a root "ruddy" or fair, a generic term. "Ish," man noble and brave. "Gaber," a mighty man, warlike hero, from *gabar* to be strong. "Enosh" (from *anash*, sick, diseased), wretched man: "what is wretched man (*enosh*) that Thou shouldest be mindful of him?" (Ps. viii. 4, Job xv. 14.) "Methim," mortal men; Isa. xli. 14, "fear not . . . ye men (mortals) few and feeble though ye be, *metheey* of Israel." In addition to the proofs given in the above articles that man's civilization came from God at the first, is the fact that no creature is so helpless as man in his infancy. The instincts of lower animals are perfect at first, the new born lamb turns at once from the mother's breast to the grass; but by man alone are the wants of the infant, bodily and mental, supplied until he is old enough to provide for himself. Therefore if Adam had come into the world as a child he could not have lived in it. Not by the natural law of evolution, but by the Creator's special interposition, man came into the world, the priest

of nature, to interpret her inarticulate language and offer conscious adoration before God. As Adam's incarnation was the crowning miracle of nature, so Christ's incarnation is the crowning miracle of grace; He represents man before God, as man represents nature, not by ordinary descent but by the extraordinary operation of the Holy Ghost. Not a full grown man as Adam; but, in order to identify Himself with our weakness, a helpless infant.

Manaan = Menahem, *consoler* (2 Kings xv. 17). One of the teachers and prophets at Antioch when Saul and Barnabas were "separated" to missionary work, A.D. 44 (Acts xiii. 1-3). Brought up with Herod Antipas, who beheaded John Baptist. Of the six named, four were to stay at Antioch, two to itinerate. Home work is no excuse for neglecting Christ's missionary command; missionary work is no plea for neglecting home duties. It was common for persons of rank to associate other children with their own, to share their studies and amusements, and thereby to promote emulation. Herod adopted the usage from the Romans, whom he was fond of imitating. Or the Gr. (*suntrophos*) may mean "foster brother," M.'s mother being thus Herod's nurse. As Archelaus was brought up with Herod Antipas at Rome, and M. is mentioned in this relation with Antipas alone, perhaps "foster brother" is the true sense; he may have been brought up with Antipas also. Herod the Great favoured highly a Manaan an Essene, who in early life foretold Herod's royal greatness (Josephus, Ant. xv. 10, § 5); possibly our M. was son of that Manaan and adopted by Herod the Great, and made a companion to one of his sons. [See CRUZA, another connecting link between Christ and Herod Antipas.] M. probably personally knew and was a secret disciple of the Lord. How naturally Herod turned to his "servants" for information as to Christ (Matt. xiv. 1)!

Manahath. 1. Gen. xxxvi. 23. Ptolemy (v. 17, § 8) mentions Manachiates W. of Petra. 2. 1 Chron. viii. 6-8: "the heads of the fathers of Gaba, they removed them (led them captive, Keil) to M.," "they," viz. Naaman, Ahiah, and Gera, and of these three Gera in particular, "he removed them" (led them captive). M. is connected possibly with the Manahethites (ii. 52, 54) in Judah.

Manasseh = *causing to forget.* Joseph's firstborn by Asenath, whose birth "made him forget all his toil and all (the sorrow he endured through) his father's house" (Gen. xli. 51). Jacob adopted them as his own, though "born in Egypt" and by an alien to Israel (xlvi. 5, 9); "as Reuben and Simeon they shall be mine," i.e. patriarchal heads of tribes, as Jacob's immediate sons were; M. and Ephraim gave their names to separate tribes. Joseph had the portion of the firstborn, by having the double portion, i.e. two tribal divisions assigned to his sons (1 Chron. v. 1, 2; comp. Deut. xxi. 17). When Joseph took Ephraim in his right toward Israel's left hand, and M. in

his left toward Israel's right hand, Israel put his right upon Ephraim the younger, and his left upon M. wittingly, notwithstanding Joseph's remonstrance. Their name should be a formula of blessing, "God make thee as Ephraim and M.," and they should "grow as fishes do increase" (a natural image near the fish-abounding Nile): Gen. xlvi. 16, 20. The term "thousands" is especially applied to M. (Deut. xxxiii. 17, Jud. vi. 15 marg.) M.'s son by an Aramitess (Syrian) concubine, Machir, had children "borne upon Joseph's knees" (Gen. l. 23), i.e. adopted as his from their birth.

M., Ephraim, and Benjamin, the three sprung from Rachel, marched W. of the tabernacle. Moses in his last blessing (Deut. xxxiii. 13-17) gives Joseph (i.e. Ephraim and M.) the "precious things of the earth" by "the good will of Him that dwelt in the bush," in contrast to Joseph's past "separation from his brethren," his horns like the two of the wild bull (not "unicorn"), viz. "the ten thousands of Ephraim and the thousands of M. shall push," etc. At Sinai M. numbered 32,200 (Num. i. 10, 35; ii. 20, 21; vii. 54-59), Ephraim 40,500. But 40 years later, at Jordan, M. 52,700, Ephraim 32,500 (Num. xxvi. 34-37). M. here resumes his place as firstborn (his having two portions of Canaan, one on each side of Jordan, being also a kind of privilege of the firstborn), probably as having been foremost in the conquest of Gilead, the most impregnable portion of Palestine, as *Lejah* (asylum) the modern name of Argob implies; their inheritance was northern Gilead, Argob, and Bashan (Num. xxxiii. 39-42; Deut. iii. 4, 13-15; Josh. xvii. 1). Gideon, the greatest of the judges, and one whose son all but established hereditary monarchy in their line, and Jephthah, were samples of their warriors. They advanced from Bashan northwards to the base of mount Hermon (1 Chron. v. 23). When David was crowned at Hebron western M. sent 13,000, eastern M. with Gad and Reuben 120,000 armed men (xii. 31, 37). Moreover, a prince of each of the two sections of M. stands on a level with the princes of entire tribes (xxvii. 20, 21). But because of apostasy from the God of their fathers to the gods of the people whom He destroyed before them, M. was first cut short by the Syrian Hazael (2 Kings x. 32), then God stirred up the spirit of Pul and of Tiglath Pileser of Assyria to carry the eastern half of M., Reuben, and Gad captives to Halah, Habor, Hara, and the river Gozan (1 Chron. v. 25, 26).

M. failed to occupy all the territory assigned to them. "Geshur and Aram (Syria) took the 23 towns of Jair and the 37 of Kenath and her daughters, 60 in all, from them"; so 1 Chron. ii. 23 ought to be transl. In Jud. x. 4 we find Jair the judge in possession of 30 of them, recovered from the enemy. Reuben, Gad, and M. successfully warred with and dispossessed the Hagarites with Jetur, Nephtish, and Nodab (1 Chron. v. 18-22). The western half of M.

failed for long to dispossess completely the Canaanites (Jud. i. 27, Josh. xvii. 11, 12). On their complaining that but one portion had been allotted to them, and that the Canaanite chariots prevented their occupying the Esdraelon and Jordan plains, Joshua advised them to go into the wooded mountain, probably Carmel. Accordingly their towns Taanach, Megiddo, Ibleam, and Endor are in the region of Carmel, within the allotments of other tribes. Bethshean was in the hollow of the Ghor or Jordan valley, the connecting point between the eastern and the western M.

Kerr shows that the land of M., instead of crossing the country from E. to W., occupied only half that space, and lay along the sea to the W., bounded on the E. by the range of mount Carmel. Josh. xvii. 7 defines its coast. En Tappuah is *Atáf*. The town was given to Ephraim, the land N. of it was M.'s. Conder thinks that Asher was separated from M. by Zebulun, and that the Asher in Josh. xvii. 10 is Asher-ham-Michmethah (now *Es Sireh*) at the N.W. corner of Ephraim. Issachar lay to the E. of Ephraim and M., along the entire line of the Jordan, from the sea of Chinneroth to the wady Kelt not far from the Salt Sea: thus it was a triangle, its apex at Jericho, its base N. of the Jerreel plain (Pal. Expl. Qy. Stat., Jan. 1877, p. 41-50).

In the declension of the nation Isaiah (ix. 20, 21) foretells that the two sons of Joseph, once so intimately united, should be rent into factions thirsting for one another's blood, "they shall eat every man the flesh of his own arm, M. Ephraim, and Ephraim M., and they together against Judah." After the fall of the ten tribes the 80th Psalm expresses Judah's prayer of sympathy for her sister: "give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock. . . . Before Ephraim and Benjamin and M. (*advancing at their head*, as formerly in the pillar of cloud in the wilderness) . . . come and save us." The book of Numbers (ii. 17-24) represents these three kindred tribes together marching after the ark; so in the Psalms. Many out of M. were among the penitents coming southwards to Judah, and joining in the spiritual revivals under Aza (2 Chron. xv. 9), Hezekiah (xxx. 1, 10, 11, 18; xxxi. 1), and Josiah (xxxiv. 6-9).

Manasseh. 1. Jud. xviii. 30. Father of Gershom and grandfather of the Levite Jonathan, priest of the Danite graven image taken from Micah. So the Masoretic text but with the *n* of "Ma-n-asseh" suspended above. The true reading is "Moses." The Talmud (Baba Bathr. f. 109 b.) conjecturing says: "because he did the deeds of M. (2 Kings xxi.), Hezekiah's idolatrous son, who also made the graven image in the temple, Scripture assigns him (Jonathan) to the family of M. though he was a son of Moses." So Rabbabar bar Channa says: "the sacred author avoided calling Gershom son of Moses because it would have been ignominious to Moses to have had an ungodly son; he calls

him son of M. raising the *n* above the like that it might be either inserted or omitted. . . . to show that he was son of M. in implety, of Moses by descent." Jonathan was probably grandson (as "son" often means, or descendant) of Gershom, for the son of Gershom was not a "young man" (Jud. xvii. 7) but old shortly after the death of Joshua, the earliest date of the last five chapters of Judges, which no doubt refer to earlier events than those after which they are placed. [See JUDGES.] 2. Ezra x. 30. 3. Ezra x. 33.

4. The son born to Hezekiah, subsequently to that severe sickness in which the king's bitterest sorrow was that he was likely to die without leaving an heir. His birth was 12 years before Hezekiah's death, 710 B.C. (2 Kings xxi. 1, xx. 3; in ver. 18 Isaiah spoke of Hezekiah's children as yet to be born.) His mother HEPHZIBAH [see] was probably a godly woman (comp. Isa. lxii. 4, 5), daughter of one of the princes at Jerusalem (Jos. Ant. x. 3, § 1). Isaiah made her name (*my delight is in her*) a type of Jerusalem, as Hezekiah was type of Messiah (Isa. xxxii. 1). The name "Manasseh" embodied Hezekiah's cherished policy to take advantage of Shalmaneser's overthrow of the rival northern kingdom, and gather round him the remnant left and attach them to the one national divinely sanctioned worship at Jerusalem (2 Chron. xxx. 6). His proclamation had the desired effect upon "divers of Asher, Manasseh, and Zebulun" (ver. 18, xxxi. 1); they came to the passover at Jerusalem, and joined in breaking the idols in their own country. The name M. (meaning *forgetting*) given to the heir of the throne was a pledge of *amnesty* of past discords between Israel and Judah, and a bond of union between his crown and the northern people, a leading tribe of whom bore the name. M.'s reign was the longest of the reigns of Judah's kings, 55 years (2 Kings xxi. 1-18; 2 Chron. xxxiii. 1-20). Hezekiah had allied himself with Babylon against Assyria, toward the close of his reign, and had displayed his treasures to show his power to the Babylonian ambassadors (2 Kings xx. 12-19; Isa. xxxix.; 2 Chron. xxxii. 31). M. inherited this legacy of ambition and close union with Babylon which Isaiah condemned. Then the idolatry which had been checked, not stifled (Isa. lxx. 3, 4), in Hezekiah's reign broke out again. The abominations of various lands, especially of Babylon, were brought together at Jerusalem (2 Chron. xxxiii.), "altars for Baalim, groves (*asheeroth*), and altars for the host of heaven, in the two courts of the Lord's house." "He caused too his children to pass through the fire in the valley of the son of Hinnom," the old Moloch worship of Ammon; and in imitation of the Babylonians "observed times, enchantments, witchcraft, and dealt with a familiar spirit and wizards." A religion of sensuous intoxication reigned on all sides. He made a graven image of

the Asheerah (grove, the obscene symbol of the phallic worship), for which women dedicated to impurity wove hangings in Jehovah's house! (2 Kings xxi. 7.) Sodomites (*que-eeschim*, "consecrated men") houses stood nigh to Jehovah's house, for the vilest purposes in the name of religion (xxiii. 7). Jehovah's altar was cast down (2 Chron. xxiii. 16), the ark was displaced (xxxv. 3), the sabbath, the weekly witness for God, was ignored (Isa. lvi. 2, lviii. 13). Then Jehovah spake by the prophets: "Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth it both his ears shall tingle, and I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab (i.e. I will destroy it as I did Samaria and Ahab), and I will wipe Jerusalem as a man wipeth a dish, turning it upside down," so as not to leave a drop in it: complete destruction. Tradition represents M. as having sawed Isaiah in sunder for his faithful protest (Heb. xi. 37). Josephus (Ant. x. 3, § 1) says M. slew all the righteous and the prophets day by day, so that Jerusalem flowed with blood. Isaiah (lvii. 1-4, etc.) alludes also to the "mockings" of which the godly "had trial" (Heb. xi. 36). The innocent blood thus shed was what the Lord would not pardon the nation, though He accepted M. on repentance and honoured the godly Josiah (2 Kings xiii. 23, xxiv. 4; Jer. xv. 4).

Judgment at last overtook M.; he would not hear the word, he must bear the rod. Babylon, the occasion of his sin, was the scene of his punishment. The captain of the Assyrian king Esarhaddon's (see Esra iv. 2, 10; 2 Kings xvii. 24) host, having first crushed the revolt of the Babylonian Merodach Baladan, next took his ally M. "among the thorns," *chochim*, (rather "with hooks"; an image from the ring passed through the noses of wild beasts to subdue and lead them); so 2 Kings xix. 28, Ezek. xix. 4, and carried him to Babylon. In affliction he besought the Lord his God (comp. Ps. cxix. 67, 71, 75). The monuments mention "Minasi" (Manasseh) the king of Judah among Esarhaddon's tributaries. Other Assyrian kings governed Babylon by viceroys, but he, like his grandfather Sargon, took the title of its "king," and built a palace and held his court there. A Babylonian tablet was discovered dated by the year of his reign. The undesigned coincidence with secular monuments, whereby Scripture records he brought M. to Babylon (where we might have expected Niniveh), confirms its truth. The omission from 2 Kings xxi. of M.'s repentance is due to its having no lasting result so far as the kingdom was concerned. His abolition of outward idolatry did not convert the people, and at his death Amon restored it. Esarhaddon's Babylonian reign was 680-667 B.C.; 676 is fixed on as the date of M.'s captivity, the 22nd year of his reign. M. "humbled himself greatly (1 Pet. v. 6) before the God of his fathers and prayed unto Him,

and He was intreated of him and brought him again to Jerusalem. Then M. knew that the Lord He is God." This illustrates the exceeding riches of God's grace to the vilest (1 Tim. i. 15, 16). The benefit of sanctified affliction, the efficacy of self abasing suppliant prayer, both these teach experimental knowledge of God (Ps. ix. 16). M. on his restoration built a wall outside the city of David, W. of Gihon, even to the entering in of "the fish gate" (Zeph. i. 10 alludes to this), compassing about Ophel. He took away the strange gods and idol out of Jehovah's house, and all the altars in the mount of the house of Jehovah and in Jerusalem, and repaired Jehovah's altar, and commanded Judah to serve Jehovah. The people still sacrificed in the high places, but to Jehovah. The book of the law was as yet a hidden book (2 Chron. xxxiv. 14). He put captains in Judah's fenced cities to guard against Assyria on one side, Egypt on the other. He was buried in his own house (2 Kings xxi. 18) in the garden of Uzza, as not being counted worthy of sepulture among the kings of David's house. Isaiah and Habakkuk closed their prophesying in his reign; Jeremiah and Zephaniah were but youths in it. Infidelity resulted from the confused polytheism introduced, and from the cutting off of all the faithful (Zeph. i. 12). "His prayer and the words of the seers to him were written in the book of the kings of Israel"; while special accounts of his prayer "and how God was intreated, and all his sins . . . before he was humbled . . . were written among the sayings of the seers" (Keil makes it Hozai a prophet: 2 Chron. xxxiii. 18, 19). Amon succeeded M. "The Prayer of M." in the Apocrypha was rejected from the canon even by the Council of Trent. His recording his own shame and repentance and God's grace to him (though not preserved to us) evidences the reality and depth of his change of heart (Ps. lvi. 16, John iv. 29, Mark v. 19).

Manassites. Jud. xii. 4, 5. Transl. for "which were escaped" *fugitives*, as in ver. 4; "you Gileadites with Jephthah are Ephraimite fugitives in the midst of the noble tribes Ephraim and Manasseh." The Gileadites paid them in their own coin, turning Ephraim's taunt upon themselves, when the Ephraimites as *fugitives* begged the Gileadites who had taken the Jordan fords to let them go over.

Mandrakes. The *Atropa mandragora*, of the order Solanaceae, allied to the deadly nightshade (*Atropa belladonna*); a stupefying narcotic with broad dark green leaves, flowers purple, and green apples which become pale yellow when ripe, with a tuberous bifid (forked) root. Still found ripe in wheat harvest (May) on the lower parts of Lebanon and Hermon (Gen. xxx. 14). The apples produce dizziness and exhalation.



MANDRAKE

The ancients believed them calculated to produce fecundity. Their Heb. name, *dudaim*, "love apples," accords with their being used as philtres to conciliate love; Rachel had this superstitious notion (Gen. xxx. 14-17). The odour is too strong to be agreeable to Europeans, but orientals value strongly smelling things; Dioscorides calls the apples "sweet scented." S. of Sol. vii. 13, "the mandrakes give a smell." The root was fancied to resemble man, and to form a potent magical spell, and to emit a human groan on being torn from the ground!

Manger. *Phatne* only in Luke ii. 7, 12, 16, where the infant Jesus was laid, xiii. 15 "the stall." The open courtyard attached to the inn or khan, with arcades around and terraces over them. However there are limestone caverns in the narrow long grey hill on which stands Bethlehem; and Justin Martyr, born at Sichein, only 40 miles off, A.D. 103, states that "Joseph lodged in a cave near Bethlehem." The "manger" was a crib in a stable or lower enclosure (which was possibly a cave as Justin Martyr says) attached to the INN [see] or khan. The inn had apartments or cells above for travellers, and stalls for the cattle below. The upper platform, reached by steps, was probably occupied by the inn and its occupants; the lower level, from which the steps arose, was usually appropriated to cattle and goats, and on this occasion was used by Joseph and Mary on account of the crowded state of the regular inn or khan. Early Christian artists represent the scene of the nativity as an open courtyard with a crib or long trough.

Manna. There is a connection between the natural manna and the supernatural. The natural is the sweet juice of the tarfa, a kind of *tamarisk*. It exudes in May for



TAMARISK

about six weeks from the trunk and branches in hot weather, and forms small round white grains. It retains its consistency in cool weather, but melts with heat. It is gathered from the twigs or from the fallen leaves. The Arabs, after boiling and straining, use it as honey with bread. The colour is a greyish yellow, the taste sweet and aromatic. Ehrenberg says it is produced by an insect's puncture. It abounds in rainy seasons, some years it ceases. About 600 or 700 pounds is the present produce of a year. The region wady Gharandel (Elim) and Sinai, the wady Sheich, and some other parts of the peninsula, are the places where it is found. The name is still its Arabic designation, and is read on the Egyptian monuments (*mennu*, *mennu hut* "white manna"). Gesenius derives it from *manah* "to apportion." The supernatural character of the manna of Exodus at the same time appears.

(1) It was found not under the tamarisk, but on the surface of the wilderness, after the morning dew had disappeared. (2) The quantity gathered in a single day exceeded the present produce of a year. (3) It ceased on the sabbath. (4) Its properties were distinct; it could be ground and baked as meal, it was not a mere condiment but nutritious as bread. (5) It was found not merely where it still is, but Israel's whole way to Canaan (and not merely for a month or two each year, but all the year round). The miracle has all the conditions and characteristics of Divine interpositions. (1) A necessity, for Israel could not otherwise have been sustained in the wilderness. (2) A Divine purpose, namely to preserve God's peculiar people on which His whole providential government and man's salvation depended. (3) Harmony between the natural and the supernatural; God fed them, not with the food of other regions, but with that of the district. The local colouring is marked. Moses the writer could neither have been deceived as to the fact, nor could have deceived contemporaries and eye witnesses. (Speaker's Comm.)

The Scripture allusions to it are in Exod. xvi. 14-36, Num. xi. 7-9, Dent. viii. 3-16, Josh. v. 12, Ps. lxxviii. 24, 25 ("angels' food"; not as if angels ate food, but food from the habitation of angels, heaven, a directly miraculous gift), Matt. iv. 4, John vi. 31-50, 1 Cor. x. 3. The manna was a "small round thing as the hoar frost on the ground," falling with the dew on the camp at night. They gathered it early every morning before the sun melted it. If laid by for any following day except the sabbath it bred worms and stank. It was like coriander seed and bdellium, white, and its taste as the taste of fresh oil, like wafers made with honey (Num. xi. 7-9). Israel subsisted on it for 40 years; it suddenly ceased when they got the first new corn of Canaan. Vulg., LXX., and Josephus (Ant. iii. 1, § 6) derive manna from Israel's question to one another, *man hu*, "what is this?" for they knew not what it was." God "gave it to His beloved (in sleep)" (Ps. cxvii. 2), so the sense and context require. Israel each morning, in awaking, found it already provided without toil. Such is the gospel, the gift of grace, not the fruit of works; free to all, and needed by high and low as indispensable for true life. To commemorate Israel's living on omers or tenth deals of manna one omer was put into a golden pot and preserved for many generations beside the ark. Each was to gather according to his eating, an omer apiece for each in his tent, a command testing their obedience, in which some failed, gathering more but gaining nought by it, for however much he gathered, on measuring it in his tent he found he had only as much as he needed for his family; type of Christian charity, which is to make the superfluity of some supply the needs of others, "that there may be equality"

(2 Cor. viii. 14, 15); "our luxuries should yield to our neighbour's comforts, and our comforts to his necessities" (John Howard). The manna typifies Christ. (1) It falls from above (John vi. 32, etc.) as the dew (Ps. cx. 3, Mic. v. 7) round the camp, i.e. the visible church, and nowhere else; the gift of God for which we toil not (John vi. 28, 29); when we were without merit or strength (Rom. v. 6, 8). (2) It was gathered early; so we, before the world's heat of excitement melt away the good of God's gift to us (Ps. lxiii. 1; Hos. v. 15, vi. 4; Matt. xiii. 6). (3) A double portion must be gathered for the sabbath. (4) It was ground in the mill, as Christ was "bruised" for us to become our "bread of life." (5) Sweet as honey to the taste (Ps. xxxiv. 8, cxix. 103; 1 Pet. ii. 3). (6) It must be gathered "day by day," fresh each day; so to-day's grace will not suffice for to-morrow (1 Kings viii. 59 marg., Matt. vi. 11, Luke xi. 3). Hoarded up it putrefied; so gospel doctrine laid up for speculation, not received in love and digested as spiritual food, becomes a savour of death not life (1 Cor. viii. 1). (7) To the carnal it was "dry" food though really like "fresh oil" (Num. xi. 6, 8; xxi. 5): so the gospel to the worldly who long for fleshly pleasures of Egypt, but to the spiritual it is full of the rich savour of the Holy Spirit (2 Cor. ii. 14-16). (8) Its preservation in the golden pot in the holiest typifies Jesus, now in the heavenly holiest place, where He gives of the hidden manna to him that overcometh (Rev. ii. 17); He is the manna hidden from the world but revealed to the believer, who has now a foretaste of His preciousness; like the incorruptible manna in the sanctuary, the spiritual food offered to all who reject the world's dainties for Christ is everlasting, an incorruptible body, and life in Christ at the resurrection. (9) The manna continued with Israel throughout their wilderness journey; so Christ with His people here (Matt. xxviii. 19). (10) It ceases when they gain the promised rest, for faith then gives place to sight and the wilderness manna to the fruit of the tree of life in the midst of the paradise of God (Rev. ii. 7, xxii. 2, 14).

Manoah. A Danite of Zorah, father of Samson (Jud. xiii.). The Angel of Jehovah appeared unto his wife, announcing that a son should be born to her, to be reared as a Nazarite. On her telling M. he entreated Jehovah to send again "the man of God" (as M. supposed him to be) to "teach what they should do unto the child to be born." God graciously granted his wish, and he asked the Angel, "how shall we order the child, and how shall we do unto him?" So parents ought to seek God's direction, how to rear their children for God. The Angel directed him, and all parents: "of all that I said . . . beware, . . . all that I commanded . . . observe" (comp. John ii. 5). M. begged Him to stay till he got ready a kid. The Divine Angel told

him (as M. thought He was a man and knew not He was the Angel of Jehovah, and He being jealous for God's honour would not accept it as man; comp. Mark x. 18) he must offer his burnt offering to Jehovah. M. then asked His name. The Angel replied, "it is secret" ("wonderful," marg.; Isa. ix. 6); comp. Gen. xxxii. 29, Exod. xxiv. 5-7; it is a secret known to God's children (Ps. xxv. 14; Rev. ii. 17, iii. 12). "He did wondrously" according to His name, for He made a flame rise from the rock to consume the offering and (comp. Jud. vi. 21) ascended in the flame; comp. Mark iv. 41, v. 42, vii. 37, Acts i. 9, John iii. 13. M. feared he should die, as having seen God (Exod. xxxiii. 20). His wife with greater spiritual instinct replied: "if Jehovah were pleased to kill us, He would not have received a burnt offering at our hands, neither would He have showed us all these things, nor as at this time have told us such things." M. and his wife remonstrated with Samson on choosing a Philistine as his wife (Jud. xiv. 2, 3); but they accompanied him to the marriage feast at Timnath. M. probably died before his son; since not M. but Samson's brothers brought Samson's body to the tomb between Zorah and Eshtaol.

Manlayer. [See CITIES OF REFUGE, and BLOOD, AVENGING OF.]

Mantle. (1) *Semikah*, the thick plaid or rug wherewith Jaal covered Sisera (Jud. iv. 18). (2) The *meti*, the priestly robe which the child Samuel's mother made for him, a miniature of his robe in later life (1 Sam. ii. 19, xv. 27, xxviii. 14). (3) *Maalaphah* (Isa. iii. 22), a lady's outer full tunic, with sleeves, reaching to the feet. (4) *Addereth*, Elijah the prophet's sole *mantle* except the leathern girdle about his loins (1 Kings xix. 18, 19); the LXX. render it "sheepskin." The recognised dress of a prophet (Zech. xiii. 4, "a rough garment," of prophets).

Maach. 1 Sam. xxvii. 2; *Maachah* 1 Kings ii. 39.

Maon. 1. A city in the mountains of Judah (Josh. xv. 55). In the waste pasture ("wilderness") of M. in the plain S. of Jeshimon, at the hill of Hachilah, David narrowly escaped Saul through the Ziphites' treachery (1 Sam. xxiii. 19, 24, 26). Saul was on one side of the mountain, David on the other, when a message announcing a Philistine invasion called Saul away; the rock that separated the pursuer and the pursued was called "Sela-hammah-lekoth," the rock of divisions. Nabal's flocks fed on the pastures of M. and the adjoining Carmel (1 Sam. xxv. 2). He conducted his sheephearing at Carmel, because he was there near good water in the plain between Hebron and Carmel, the finest plain in the hill country of Judah, that which Achish desired of Caleb her father; for she wanted, besides the arid south land (Negeb), "springs of water," and received this "field" or cultivated plain with "upper and nether springs." Now *Main*, a conical hill, seven miles S. of Hebron. On the same level as

Tell Zif; the passage 1 Sam. xiii. 24, 25, refers to the wady el War, "valley of rocks," a rugged place having its head close to Tell Main; the long ridges running E. to the Dead Sea are a fit site for David's escape. (Conder, Pal. Expl.)

2. In Jud. x. 12, "the Maonites did oppress you," the Mehnim of 2 Chron. xxvi. 7 may be meant, the inhabitants of Maan (transl. for "habitations," 1 Chron. iv. 41, *Meunites*, who were strangers there), a city near Petra, E. of wady Musa. Else a "M." tribe, of which M. city was a remnant, near Amalek, dispossessed by Caleb, may have oppressed Israel subsequently under the judges. But thus all notice of Israel's great oppressor *Midian* would be omitted; and LXX. in both the best MSS. read for "the Maonites" in Jud. x. 12 "Midian." No Heb. MS. existing supports this. In 2 Chron. xx. 1, "with them (other) beside the Ammonites," or as others transl. "others who dwell aside from (i.e. beyond) the Ammonites," viz. tribes in the Syro-Arabian desert bordering upon Ammon on the N. and E.; comp. ver. 2 (Keil). But ver. 10, 22, mentioning inhabitants of mount Seir or Edom among the invaders, favour Hiller's alteration of *Meeha'amonim* into *Meehame'unim*, the Maonites of Maan near the Edomite Petra; E. of wady Musa, in the mountainous region W. of the Arabah. The Maonites are mentioned instead of the Edomites, to imply that not only Edomites but tribes from other parts of mount Seir joined the invasion. The Maonites probably were of non Edomitic origin. 3. Descendant of Caleb, son of Shammai, father or founder of Bethsur (1 Chron. ii. 45).

Marah = bitterness. A fountain in the desert of Shur, between the Red Sea and Sinai; Israel reached M. three days after crossing to the Arabian side (Exod. xv. 23, Num. xxxiii. 8). Now Ain Huwarah, 47 miles from Ayun Musa, near the place of crossing the Red Sea. The beneficial effect of the tree cast into the bitter water by God's direction is probably the cause why now this fountain is less bitter than others in the neighbourhood. The fountain rises from a large mound, a whitish petrification, deposited by the water, which seldom flows now; but there are traces of a formerly running stream. The Arabic *Huwarah* means destruction, analogous to the Heb. *bitter*. The cross is spiritually the tree which, when cast into life's bitterest waters, sweetens and heals them (Phil. iii. 8; Acts xv. 24, xvi. 23-25, v. 41; Rom. v. 3).

Maralah. A landmark of Zebulun; somewhere on the ridge of Carmel (Keil) (Josh. xix. 11).

Marashah. 1. A city of the shephalah or low hills of Judah (Josh. xv. 44). Commanding in position; hence fortified by Rehoboam after the separation of Israel (2 Chron. xi. 8). Zerah the Ethiopian had reached M. when Asa met and repulsed him (2 Chron. xiv. 9, 10); the ravine (*ge*) of Zepathah was near. Now *Marash*; over a Roman mile S.S.W. of Beit Jibrin (Eleuthero-

polis), on a gently swelling hill descending from the mountains to the western plain. Eliezer son of Dodava the prophet was of M. (2 Chron. xx. 37.). Micah plays upon the meaning of M., "I will bring an heir (the Assyrian foe) unto thee, M." (*inheritance*) (i. 15). Other heirs will supplant us in every inheritance, except heaven. 2. M., father of Hebron (a person, not the city): 1 Chron. ii. 42, where the relative position of the cities M. and Hebron, and their historical relations, forbid our understanding the *cities* as meant. 3. 1 Chron. iv. 21. M. sprung from Shelah, third son of Judah, through Leadah. Probably = M. (1).

Mark, John. Townson conjectures that the young man introduced as fleeing and leaving his linen robe, fear overcoming shame (Mark xvi. 51, 52), was Mark himself, on the ground that otherwise we see no reason for its introduction, being unconnected with the context. If the young man was the writer, awakened out of sleep by the noise near his house of men proceeding to seize the Saviour, then going forth hastily in a linen cloth only, and being an eye witness of Jesus' apprehension and suspected of being His follower, though not so then but afterwards, he would look back on this as the most interesting circumstance of his life; though, like John, in humility he describes without mentioning himself by name. [See LAZARUS.] Mark was son of Mary, residing at Jerusalem, and was cousin (not "sister's son," Col. iv. 10) of Barnabas. The relationship accounts for Barnabas' choice of Mark as his companion; also for the house of Mark's mother being the resort of Christians, Barnabas a leader among them attracting others there. The family belonged to Cyprus (Acts iv. 36, xiii. 4, 13); so Barnabas chose Cyprus as the first station on their journey. Mark readily accompanied him as "minister" (*huperetes*, subordinate) to the country of his kindred; but had not the spiritual strength to overcome his Jewish prejudices which he probably imbibed from his spiritual father Peter (Gal. ii. 11-14), so as to accompany Paul the apostle of the Gentiles farther than Perga of Pamphylia, in his first missionary tour to the heathen. Mark returned to Mary his mother at Jerusalem; he ought to have remembered Jesus' words (Matt. x. 37). Paul therefore (because "he went not with them to the work," for his accompanying them to his native Cyprus was his own pleasure rather than zeal for pure missionary "work") rejected him on his second missionary journey (Acts xv. 37-39). This caused a temporary alienation between Paul and Barnabas. The latter (realizing his name, "son of consolation") took Mark again to Cyprus, like a tender father in Christ bearing with the younger disciple's infirmity, until by grace he should become stronger in faith; also influenced by the tie of relationship. Christian love healed the breach, for in Col. iv. 10 Paul implies his restored confidence in Mark ("touching whom ye

received commandments, if he come unto you receive him . . . my fellow workers unto the kingdom of God which have been a comfort unto me"). The Colossians, 110 miles distant from Perga, 20 from Pi-dia, knew of Mark's past unfaithfulness, and so needed the recommendation to "receive" him as a true evangelist, ignoring the past. So in Philem. 11, 24, he calls Mark "my fellow labourer." Mark was two years later again in Colossae when Paul tells Timothy, then in Asia Minor (2 Tim. iv. 11),



RUINS OF CHRISTIAN CHURCH AT EPHESUS.

"take Mark and bring him with thee, for he is profitable to me for the ministry." A contrast: Demas, once Paul's "fellow labourer," falls away; Mark returns to the right way, and is no longer unprofitable, but "profitable (even to an apostle) for the ministry." By his Latin knowledge he was especially likely to be "profitable" in preaching at Rome where Paul then was when he desired Timothy to "bring Mark." He was Peter's "son" by conversion (probably converted in meeting the apostle in his mother's house at Jerusalem), and was with his spiritual father when 1 Pet. v. 13 was written; his connection with Peter, by an undesigned coincidence which marks genuineness, appears in Acts xii. 12. After Paul's death Mark joined Peter [see] with whom he had been before associated in the writing of the Gospel. Mark was with Paul intending to go to Asia Minor, A.D. 61-63 (Col. iv. 10). In 2 Tim. iv. 11, A.D. 67, Mark was near Ephesus, whence he was about to be taken by Timothy to Rome. It is not likely Peter would have trenced on Paul's field of labour, the churches of Asia Minor, during Paul's lifetime. At his death Mark joined his old father in the faith, Peter, at Babylon. Silvanus or Silas had been substituted for Mark as Paul's companion because of Mark's temporary unfaithfulness; but Mark, now restored, is associated with Silvanus (ver. 12), Paul's companion, in Peter's esteem, as Mark was already reinstated in Paul's esteem. Naturally Mark salutes the Asiatic churches with whom he had been already under Paul spiritually connected. The tradition (Clemens Alex. in Euseb. H. E. vi. 14, Clem. Alex. Hyp. 6) that Mark was Peter's companion at Rome arose from misunderstanding "Babylon" (1 Pet. v. 13) to be Rome. A friendly salutation is not the place where an enigmatical prophetic title would be used (Rev. xvii. 5). Babylon was the centre from which the Asiatic dispersion whom Peter (1 Pet. i. 1, 2) addresses was derived. Alexandria was the final scene of Mark's labours, bishopric, and martyrdom (Nicephorus, H. E. ii. 43).

Mark, Gospel of. [See ACTS, BARNABAS, and GOSPELS.] "John (his

Heb. name) whose surname was Mark" (his Roman name): xii. 12, 25, xiii. 5, 13, xv. 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24. The Roman supplanted the Jewish name, as Paul did Saul. The change marks his entrance on a new and worldwide ministry. The fathers unanimously testify that Mark was "interpreter" (*hermeneutes*, Papias in Euseb. H. E. iii. 39; Irenæus, Hær. iii. 1, 10, §6) to Peter; meaning *one who expresses and clothes in words the testimony of another*. Papias, or John Presbyter (in Euseb. H. E. iii. 39), states that Mark wrote "not in order," i.e. he wrote "some" leading facts, not a complete history. He attests Mark's accuracy, saying "he committed no error," but made it his aim "to omit nought of what he heard and to state nothing untrue." Peter's name and presence are mentioned on occasions where apparently there is no reason for it; Mark herein wished to bring the apostle forward as his authority (see i. 36, v. 37, xi. 20-26, xiii. 3). There are indications of the author having been a *Galilean*, which Peter was. Thus Herod the tetrarch is styled "king"; the "lake" (as Luke viii. 22 calls it, for he knew larger seas) is called "the sea of Galilee" (Mark v. 1). Only in vi. 30 the term of dignity, "apostle," is found; in Luke, as writing later, it frequently occurs. Things to their discredit are ingeniously stated by Matthew and Mark (Peter), as we might expect from apostles *writing about themselves*; but are sparingly introduced by Luke (Matt. xvi. 9; Mark vii. 18, x. 41, xiv. 31, vi. 52, ix. 10, x. 32, the last three not in Matthew). The account of many things is marked by vivid touches suitable to an *eye witness* only, which Peter was; e.g. vi. 39, "the green grass" in the feeding of the 5000; "the pillow of the ship" (iv. 38); x. 50, "casting away his garment"; xi. 4, "the colt tied by the door without in a place where two ways met." The details of the demon-possessed Gadarene: "no man could bind him, no not with chains, because he had often been bound, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, crying, and cutting himself with stones," etc. (v. 2-5); and also the wild cry of another reproduced, "Ea" (*Ha!* not as A. V., "let us alone"), i. 24. Jesus' looks, iii. 5, "He looked round about on them in anger" (34); viii. 23, x. 21, 23, "Jesus beholding loved him," etc.; viii. 12, "He sighed deeply in spirit . . . why doth this generation seek after a sign?" i. 41, "Jesus moved with compassion put forth His hand" touching the leper. All these minute touches, peculiar to him, show his Gospel is no epitome of the others but an independent witness. Mark tells Peter's humble origin (i. 16-20), his connection with Capernaum (ver. 20), that Levi was son of Alphæus (ii. 14), that Boanerges was the title given by Christ to James and John (iii. 17), that the ruler of the synagogue was named Jairus (v. 23), that Jesus was a "carpenter"

(vi. 3), that the Canaanite woman was a Syrophœnician (vii. 26). Mark gives Dalmanutha for Magdala (viii. 10, Matt. xv. 39). He names Bartimæus (Mark x. 46), states that "Jesus would not suffer any to carry any vessel through the temple" (xi. 16), that Simon of Cyrene was father of Alexander and Rufus (xv. 21). Peter would be the probable source of these particulars of Mark's information. Jesus' rebuke of Peter is recorded, but His preeminent praise of him is omitted (viii. 32, 33; comp. Matt. xvi. 18, 23). The account of the thrice denial is full, but "bitterly" is omitted from his repentance (xiv. 72). This is just what we might expect from an apostle writing about himself. The Roman character preponderates, abounding in *facts* rather than doctrines, and practical details told with straightforward, energetic, manly simplicity. Of passages peculiar to Mark are iii. 20, 21, Christ's friends' attempt on Him; iv. 26-29, parable of the seed growing secretly; vii. 31-37, healing the deaf mute; viii. 22-26, gradual cure of the blind; xi. 11; xiv. 51, 52, xvi. 7, the special message to Peter after the resurrection, to cheer him in his despondency after the thrice denial. Only twice Mark quotes O. T. himself (Mal. iii. 1, Isa. xl. 3), viz. i. 2, 3; but often introduces Christ and those addressing Him quoting it. Sin., Vat., and Alex. MSS. omit xv. 28, which is an interpolation from Luke xxii. 37. Mark alone has "the sabbath was made for man" (ii. 27), and the scribe's admission that *love* is better than sacrifices (xi. 33); all suited for *Gentile* readers, to whom Peter, notwithstanding subsequent vacillation, first opened the door (Acts x.). He notices Jesus being "with the wild beasts" when tempted by Satan in the wilderness; contrast Adam tempted amidst the tame animals in Eden (Gen. ii. and iii.). Adam changed paradise into a wilderness, Jesus changes the wilderness into paradise. Other scenes to Peter's honour omitted are Luke v. 1-11, his walking on the sea (Matt. xiv. 28-31), his commission to get the tribute money from the fish (Matt. xvii. 24-27), Jesus' special intercession for him (Luke xxii. 31, 32), his being one of the two sent to prepare the pass-over (ver. 8).

Mark's explanations of Jewish customs and names (Jordan is called a "river"; the Pharisees' fasting and customs, i. 5, ii. 18, vii. 1-4; the Sadducees' tenets, xii. 18; the pass-over described, xiv. 1, 12) which Jews would not need, and the absence of appeals by himself to O. T. prophecy, also of the genealogy and of the term *nomos*, the Mosaic "law," show he wrote for *Gentiles* not for Jews. Accordingly he omits the offensive references to the Gentiles found in Matt. vi. 7, 8; x. 5, 6; comp. Mark vi. 7-11; so Luke writing for Gentiles (ix. 1-5). Moreover Mark (xi. 17) inserts what is not in Matthew or Luke, "My house shall be called of all nations the house of prayer." He abounds in Latinisms, agreeably to the theory that he wrote for Romans, whose terms his and Peter's

intimacy with them would dispose him to use: thus centurion for *Accoutarchus* elsewhere in N. T., *paidiothen* = a *puero*, *kodrantes* = *quadrans*, *denarion* = *denarius*, *halas analon* = *sal insulsum*, *speculator*, *censo*, *fragelloo* (*flagello*), *zestes* (*sectarius*), *megistanes* = *magnates*, *legeon* = *legio*. The explanation of a Gr. term *auite* by the Latin *pratorium* (xv. 16) could only be for Roman readers.

Style. Unusual Gr. expressions occur: *exapina*, *episuntrechein*, *psitiki*, *eneleo*, *ephie*, *proslabe murisa*, *alalos*, *enankalizesthai*. Diminutives abound, *thugatron*, *korasion*, *otaron*, *kunaria*. He employs as the phrase most characteristic of his Gospel *euthos*, "straightway," "immediately," 41 times. His use of the present tense for the past gives vivid present reality to his pictures. He details minutely localities, times, and numbers. He introduces persons speaking *directly*. He is often abrupt as he is graphic, e.g. chap. i., where he hurries on to our Lord's official life, which he sketches with lifelike energy. "While the sequence and connection of the longer discourses was that which the Holy Spirit peculiarly brought to Matthew's mind, the apostle from whom Mark's record is derived seems to have been deeply penetrated by the solemn iterations of cadence and expression, and to have borne away the very words themselves and the tone of the Lord's sayings" (Alford), e.g. the sublime reply ix. 39-50, the thrice repeated "where their worm dieth not and the fire is not quenched," sounding in the ears as a peal of doom. This Gospel especially pictures Jesus' outward gestures, e.g. His actions in curing the deaf (vii. 33, 34). He takes him aside from the multitude, puts His fingers into his ears, spits, touches his tongue, looks up to heaven, sighs, and saith, "Ephphatha." Heb. (Aramaic) words are used, but explained for Gentile readers: iii. 17, 23; v. 41, *Talitha cumi*; vii. 11, *corban*; ix. 43, *gehenna*; x. 46, *Bar-timæus*; xiv. 36, *Abba*; xv. 22, *Golgotha*. The style, though abounding in Latinisms, is more akin to the Hebraistic style of Matthew than to Luke's pure Greek.

From the Latinisms, and the place where, and the persons to whom it was written, it was thought originally to have been in Latin; so the Syriac version states, and many Gr. MSS., "it was written in Rome, in the Roman language." But Mark's assuming his readers' acquaintance with Jewish localities is opposed to the opinion that he wrote at Rome (after Peter's departure from or decease in that city) which John Presbyter and Irenæus endorse. In the N. T. record of Paul's labours in and for Rome no allusion occurs to Peter in connection with Christianity there. The internal evidence of Mark's Gospel is in favour of its being early in date; this it could not be if it were written after any supposed date of Peter's having preached at Rome. If Peter ever was at Rome it must have been after Paul's two years spent in Rome, and after the writing

of Acts which records it. Paul and Luke, the writer of Acts (xxviii.), evidently knew nothing of Peter having founded a church there. All is clear, if Mark wrote the Gospel in connection with the Roman Cæsarea. Here Peter first preached, and it was for his converts that Mark, his son in the faith, wrote a Gospel suited in style to the energetic character of their nation, and embodying the teaching of the first apostolic missionary to them, Peter. In exact agreement with the date which this would presume, Eusebius (Chronicle) fixes on the third year of Claudius, A.D. 43, shortly after Cornelius' conversion, a date when certainly Peter was not at Rome notwithstanding Eusebius' statement, to which he probably was led by the early circulation of Mark's Gospel at Rome by Roman converts passing thither from Cæsarea; hence probably originated the story of Peter's visiting Rome. Possibly the last 13 verses of chap. xvi., not found in Sin. and Vat. MSS. but found in Alex. MS., were added at the later date assigned by Irenæus, i.e. A.D. 64. This will agree with ver. 20, "they went forth and preached everywhere," which implies that by this time the apostles had left Judæa and had preached in most lands, though they had not done so before the Gospel itself was written. As Matthew's Gospel, adapted to Jewish readers, and probably written in and for Jerusalem or Judæa, answers to the earliest period (Acts i.—xi.), the Hebrew period ending about A.D. 40, so Mark answers to the second or Judæo-Gentile period, A.D. 40 to 50, and is suited to Gentile converts such as the Roman soldiers concentrated at Cæsarea, their head quarters in Palestine, the second centre of gospel preaching as Jerusalem was the first, and the scene of Cornelius' conversion by Mark's father in the faith, Peter.

Market. The bazaars of the East are the resort of the idle and news-mongers. Hence *agorai*; "market frequenters," is another name for "men of the baser sort" (Acts xvii. 5 Gr.).

Maroth. A town in the W. of Judæa=*bitternesses*. M. waited carefully for good ("is grieved for her goods," Gesenius), but "evil (answering to *bitterness*, which M. means) came." Micah (i. 12) plays upon the meaning of M.

Marriage. [See ADAM.] The charter of marriage is Gen. ii. 24, reproduced by our Lord with greater distinctness in Matt. xix. 4, 5: "He which made them at the beginning made them male and female, and

said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." The LXX. and Samaritan Pentateuch reads "twain" or "two" in Gen. ii. 24; comp. as to this joining in one flesh of husband and wife, the archetype of which is the eternally designed union of Christ and the church, Eph. v. 31, Mark x. 5-9, 1 Cor. vi. 16, vii. 2. In marriage husband and wife combine to form one perfect human being; the one is the complement of the other. So Christ makes the church a necessary adjunct to Himself. He is the Archetype from whom, as the pattern, the church is formed (Rom. vi. 5). He is her Head, as the husband is of the wife (1 Cor. xi. 3, xv. 45). Death severs bridegroom and bride, but cannot separate Christ and His bride (Matt. xix. 6; John x. 28, 29, xiii. 1; Rom. viii. 35-39).

In Eph. v. 32 transl. "this mystery is great," i.e. this truth, *hidden once but now revealed*, viz. Christ's spiritual union with the church, mystically represented by marriage, is of deep import. Vulg. wrongly transl. "this is a great sacrament," Rome's plea for making marriage a sacrament. Not marriage in general, but the marriage of Christ and the church, is the great mystery, as the following words prove, "I say it in regard to (eis) Christ and in regard to (eis) the church," whereas Gen. ii. 24 refers to literal marriage. Transl. Eph. v. 30, "we are members of His (glorified) body, being (formed) out of (ek) His flesh and of His bones." Adam's deep sleep wherein Eve was formed out of His opened side, symbolises Christ's death which was the birth of the spouse, the church (John xii. 24; xix. 34, 35). As Adam gave Eve a new name, Isha, "woman," or "wife" the counterpart of *Ish*, "man" or "husband," so Christ gives the church His new name; He the Solomon, she the Shulamite (S. of Sol. vi. 13; Rev. ii. 17, iii. 12). The propagation of the church from Christ, as that of Eve from Adam, is the foundation of the spiritual marriage. Natural marriage rests on the spiritual marriage, whereby Christ left the Father's bosom to woo to Himself the church out of a lost world. His earthly mother as such He holds secondary to His spiritual bride (Luke ii. 48, 49; viii. 19-21; xi. 27, 28). He shall again leave His Father's abode to consummate the union (Matt. xxv. 1-10; Rev. xix. 7).

Marriage is the general rule laid down for most men, as not having continency (1 Cor. vii. 2, 5, etc.). The existing "distress" (ver. 26) was Paul's reason then for recommending celibacy where there was the gift of continency. In all cases his counsel is true, "that they that have wives be as though they had none," viz. in permanent possession, not making idols of them. Scripture teaches the unity of husband and wife; the indissolubleness of marriage save by death or fornication (Matt. v. 32, xix. 9; Rom. vii. 3); monogamy; the equality of both (*ish* and *isha*

being correlative, and she a "help meet for him," i.e. a helping one in whom as soon as he sees her he may recognise himself), along with the subordination of the wife, consequent on her formation subsequently and out of him, and her having been first to fall (1 Cor. xi. 8, 9; 1 Tim. ii. 13-15) [see ADAM]. Love, honour, and cherishing are his duty; helpful, reverent subjection, a meek and quiet spirit, her part; both together being heirs of the grace of life (1 Pet. iii. 1-7; 1 Cor. xiv. 34, 35).

Polygamy began with the Cainites. [See LAMECH, DIVORCE and CONCUBINE.] The jealousies of Abraham's (Gen. xvi. 6) and Elkanah's wives illustrate the evils of polygamy. Scripture commends monogamy (Pa. cxviii. 3; Prov. v. 18, xviii. 22, xix. 14, xxxi. 10-29; Eccles. ix. 9). Monogamy superseded polygamy subsequently to the return from Babylon. Public opinion was unfavourable to presbyters and women who exercise holy functions marrying again; for conciliation and expediency sake, therefore, Paul recommended that a candidate should be married only once, not having remarried after a wife's death or divorce (1 Tim. iii. 2, 12, v. 9; Luke ii. 36, 37; 1 Cor. vii. 40); the reverse in the case of young widows (1 Tim. v. 14). Marriage is honourable; but fornication, which among the Gentiles was considered *indifferent*, is stigmatized (Heb. xiii. 4, Acts xv. 20). Marriage of Israelites with Canaanites was forbidden, lest it should lead God's people into idolatry (Exod. xxxiv. 16; Deut. vii. 3, 4). In Lev. xviii. 18 the prohibition is only against taking a wife's sister "beside the other (viz. the wife) in her lifetime." Our Christian reason for prohibiting such marriage after the wife's death is because man and wife are one, and the sister-in-law is to be regarded in the same light as the sister by blood. Marriage with a deceased brother's wife (the Levirate law) was favoured in O. T. times, in order to raise up seed to a brother (Gen. xxviii. 8, Matt. xxii. 25). The highpriest must marry only an Israelite virgin (Lev. xxi. 13, 14); heiresses must marry in their own tribe, but their property might not pass out of the tribe.

The parents, or confidential friend, of the bridegroom chose the bride (Gen. xxiv., xxi. 21, xxxviii. 6). The parents' consent was asked first, then that of the bride (xxiv. 58). The presents to the bride are called *mohtar*, those to the relatives *matan*. Between betrothal and marriage all communication between the betrothed ones was carried on through "the friend of the bridegroom" (John iii. 29). She was regarded as his wife, so that faithlessness was punished with death (Deut. xxii. 23, 24); the bridegroom having the option of putting her away by a bill of divorcement (xxiv. 1; Matt. i. 19). No formal religious ceremony attended the wedding; but a blessing was pronounced, and a "covenant of God" entered into (Ezek. xvi. 8; Mal. ii. 14; Prov. ii. 17; Gen. xxiv. 60; Ruth iv. 11, 12). The essential

part of the ceremony was the removal of the bride from her father's house to that of the bridegroom or his father. The bridegroom wore an ornamental turban; Isa. lxi. 10, "ornaments," rather (*ye.eer*) "a magnificent headdress" like that of the highpriest, appropriate to the "kingdom of priests" (Exod. xix. 6); the bride wore "jewels" or "ornaments" in general, *trousseau*. He had a nuptial garland or crown (S. of Sol. iii. 11, "the crown where-with His mother [the human race; for He is the Son of man not merely Son of Mary] crowned Him in the day of His espousals"); and was richly perfumed (ver. 6).

The bride took a preparatory bath (Ezek. xxiii. 40). This is the allusion in Eph. v. 20, 27: "Christ loved . . . gave Himself for the church, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church not having spot." The veil (*za'iph*) [see DRESS] was her distinctive dress, covering the whole person, so that the trick played on Jacob was very possible (Gen. xxiv. 65, xxix. 23); the symbol of her subjection to her husband's power, therefore called "*power on her head*" (1 Cor. xi. 10). Our "nuptials" is derived from *nubo*, "to veil one's self." She also wore *girdles* for the breasts ("attire," *kishshurim*) which she would not readily forget (Jer. ii. 32). Also a gilded or gold "crown" or chaplet (*kallah*), a white robe sometimes embroidered with gold thread (Rev. xix. 8, Ps. xlv. 13, 14) and jewels (Isa. lxi. 10). Late in the evening the bridegroom came with his groomsmen "companions," Jud.



TORCH-BEARER IN MARRIAGE PROCESSION.

xiv. 11; "children of the bride-chamber," Matt. ix. 15), singers and torch or lamp bearers leading the way (Jer. xxv. 10); the bride meantime with her maidens eagerly awaited his coming. Then he led the bride and her party in procession home with gladness to the marriage supper (Matt. xxv. 6, xxii. 1-11; John ii. 2; Ps. xlv. 15). The women of the place flocked out to gaze. The nuptial song was sung; hence in Ps. lxxviii. 63 "their maidens were not praised" in nuptial song (Heb.) is used for "were not given in marriage," *marg*. The bridegroom having now received the bride, his "friend's joy" (*vis*, in bringing them together) was fulfilled "in hearing the bridegroom's voice" (John iii. 29). S. of Sol. iii. 11: the feast lasted for seven or even 14 days, and was enlivened by riddles, etc. (Jud. xiv. 12.) Wedding garments were provided by the host, not to wear which was an insult to him. Large waterpots for washing the hands and for "purifying" ablutions were provided (Mark vii. 3). These had to be "*filled*" before Jesus changed the water into wine;

a nice propriety in the narrative, the minor circumstances being in keeping with one another; the feast being advanced, the water was previously all emptied out of the waterpots for the guests' ablutions (John ii. 7).

Light is thrown upon Egyptian marriages by a translation of an Egyptian contract of marriage, by Eugène Revillout. It is written in the demotic character upon a small sheet of papyrus, No. 2432, Cat. Egyptian, Musée du Louvre. It is dated in the month of Xotax, year 33 of Ptolemy Philadelphus, and the contracting parties are Patma, son of Pehelkhous, and the lady, Ta-outem, the daughter of Behu. The terms of the deed are singular as to the dowry required on both sides, together with the clauses providing for repudiation. After the actual dowry is recited, the sum being specified in shekels, the rights of the children which may hereafter come from the marriage, as well as the payment of the mother's pin-money, are secured by the following clause: "thy pocket money for one year is besides thy toilet money which I give thee each year, and it is your right to exact the payment of thy toilet money and thy pocket money, which are to be placed to my account, which I give thee. Thy eldest son, my eldest son, shall be the heir of all my property, present and future. I will establish thee as wife." Practising in marriage law in Egypt was one of the priestly functions, for at the conclusion the contract states that "the writer of this act is . . . the priest of Ammon Horpnet, son of Smin" (?).

The bridegroom was exempted from military service for a year (Deut. xx. 7, xxiv. 5). Women in Scripture times were not secluded as now, but went about married and single with faces unveiled (Gen. xii. 14, xxiv. 16, 65). Some were prophetesses, as Miriam, Deborah, Huldah, Anna, and took part in public concerns (Exod. xv. 20, 1 Sam. xviii. 6, 7; Abigail, 1 Sam. xxv. 14-25). The duties of husband and wife are laid down (Eph. v. 22-33; Col. iii. 18, 19; Tit. ii. 4, 5; 1 Pet. iii. 1-7). Brawling wives stand in contrast to the model wife, God's gift (Prov. xix. 13, xxi. 9, 19, xvii. 15, xxxi. 10-31).

[On the spiritual harlot see BEAST and ANTICHRIST.] Woman, harlot, bride, and ultimately wife, i.e. Christ's church in probation, the apostate church, and the glorified church, form the grand theme of the Bible from first to last. Israel had God for her "husband," she became a harlot when she left Him for idols (Isa. i. 21; Jer. ii. 20, iii. 1, 6, 8, 14). Again Jehovah is to reunite Israel to Him as His earthly bride, as the elect church is His heavenly bride (Isa. liv. 5, etc., lxii. 4, 5; Hos. ii. 19; 2 Cor. xi. 2; Rev. xix. 7, xxi. 2, 9, xxii. 17). The Father prepares for His Son the marriage feast (Matt. xxii. 1-14). The apostate church, resting on and conformed to the godless world, is the harlot riding on the beast and attired in scarlet as the beast. God's eternal principle in her case as in Israel's and Judah's shall hold good, and even already is being illustrated

in Rome's being stripped by the world power; when the church sins with the world, the world the instrument of her sin shall be the instrument of her punishment (Ezek. xxiii.; Rev. xvii. 1-5, 16-18). [See IDOLATRY.]

Marsena. One of "the seven princes of Persia, wise men who knew the times, saw the king's face, and sat first in the kingdom" (Esth. i. 13, 14).

Martha. Feminine of *Mares*, "Lord." [See LAZARUS.] Theophylact made her daughter of Simon the leper, others his wife or widow. The undesignated consistency of her character in Luke x. 38, etc., and John xi., xii., confirms the genuineness of both writings. Bethany was the home of M. (probably the eldest), Mary, and Lazarus. M. received Jesus into "her house" there. She was the one that kept the house, managed household affairs, and served (ver. 40). She "was distracted" (*periespato*, 'cumbered') with much serving," whereas God's will is "that we attend upon the Lord without distraction" (*aperispastos*: 1 Cor. vii. 35). She loved Jesus, and it was to serve Him that she was so bustling. She was secretly vexed with herself as much as with Mary, that the latter enjoyed the privilege of hearing Jesus' word seated at His feet, whilst she could not persuade herself to do the same for fear that a varied enough *repast* should not be served up to Him. M. came abruptly (*epistasa*) and said, "Lord, dost Thou not care (*melei*) that my sister hath left me (probably going into another apartment where Jesus was speaking) to serve alone? Bid her therefore that she help me." Jesus answered, "M., M. (the repetition implies *reproof*), thou art careful (*mentally solicitous*, anxious with a divided mind, forbidden in Matt. vi. 22-31, 1 Cor. vii. 32; *merimnas*, from *merizo* to 'divide') and troubled (bustling outwardly: *turbazē*) about many things (*many dishes*, in the present case, Bengel's Gnomon). But one thing is needful (*one dish* in the primary sense, secondarily the one 'good portion'; Matt. vi. 22, Phil. iii. 13, John vi. 53, 27), and Mary hath chosen that good portion," etc. Much serving has its right place and time (1 Thess. iv. 11, 2 Thess. iii. 12, 1 Tim. v. 14), but ought to give place to hearing when Jesus speaks, for faith whereby the good and abiding portion is gained cometh by hearing (Rom. x. 17). [On her conduct at the raising of her brother see LAZARUS.] "M. served" at the supper where the raised Lazarus was and where Mary anointed Jesus' feet. Her work is the same, but her spirit in it blessedly changed; no longer "distracted" with much serving, nor mentally anxious and outwardly bustling, but calm, trustful, and sympathizing by silent acquiescence in her sister's act of love (John xii. 2).

Mary of Cleophas, or CLOPAS, or ALPHÆUS [see and JAMES]. In John xix. 25, "there stood by Jesus' cross His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene." In Mark xv. 40, "Mary Magdalene, and Mary of James the

Little and of Josee, and Salome." In Matt. xxvii. 56, "Mary Magdalene, and Mary of James and Josee, and the mother of Zebedee's children" (i.e. Salome). Thus "Mary of Cleophas" is the same as "Mary of James the Little and of Josee," and was sister of the Virgin Mary. The names of the two sisters being alike may be explained by the fact that many MSS. distinguish the Virgin Mary as *Mariam*, Mary of Cleophas and the other Marias as *Maria* (as we distinguish Mary and Maria); it was a favourite name for mothers to give to children, from the famous Miriam, Moses' sister. Mary was probably the Virgin's elder sister or half sister; she married Cleophas and by him had four sons, James (the apostle), Josee ("Joseph" Vat. MS., "John" Sin. MS.), Jude (the apostle), and Simon, and three daughters. She is first named at the cross, again in the evening of the same day "sitting over against the sepulchre" with Mary Magdalene (Matt. xxvii. 61), having previously "beheld where He was laid" (Mark xv. 47). She, with the women which came with Jesus from Galilee, "prepared spices and ointments" on the sabbath eve (Luke xxiii. 55, 56), and when the sabbath was past "came to see the sepulchre" (Matt. xxviii. 1) and "to anoint Him" with the "sweet spices they had bought" (Mark xvi. 1), and then "saw the vision of angels which said He was alive" (Luke xxiv. 23). Cleophas being mentioned only to designate Mary and James implies he was dead when Jesus' ministry began. Joseph too was dead, for he is never mentioned after Luke ii. The widowed sisters then joined in the one house at Nazareth, and their children came to be regarded as "brethren" (Matt. xii. 47, xiii. 55, 56), there and at Capernaum (John ii. 12). Her retiring disposition may be the cause of the non-mention of "Mary of Cleophas" till the crucifixion. Her sons were certainly older than Jesus, else they would not have dared to interfere with Him by force (Mark iii. 21). John, by our Lord's direction, took His Virgin mother at the crucifixion to his own home in Jerusalem. Further residence with nephews who had so misunderstood her Divine Son would have been less congenial to the bereaved virgin mother than residence with the beloved disciple.

Mary, sister of Lazarus. [See MARTHA and LAZARUS.] Still, sedate, reflective, as Martha was bustling and energetic. She had whole hearted decision for Christ, and no want of energy where her Master called, arising "quickly" when Martha announced the Master's arrival and call (John xi. 28, 29). But ordinarily she was receptive rather than active (Luke x. 39-42), hearing Jesus rather than speaking for Him; her grief for Lazarus was deeper but less demonstrative. The friends who saw her suddenly start up from sitting, and who knew her strong feelings, said "she goeth unto the grave to weep there" (John xi. 31). When "Martha, as soon as she heard Jesus was coming, went and

met Him, Mary remained sitting in the house" (ver. 20). Her faith had been wanting when, like Martha, but without her addition of expression of faith in Christ and the resurrection, Mary said as one who had trusted His love and power, and who cannot understand why then He had snuffed her brother to die, "Lord, if Thou hadst been here, my brother had not died" (ver. 21-27, 32). But Martha, when she came into Jesus' presence, could at once enter into discourse with Him; Mary, when she saw Him, "fell down at His feet." It was the sight of Mary's tears which drew forth His; Jesus conversed with Martha, "wept" with Mary (23, 33, 35). In xii. 3 she more than makes up for her previous distrust. She too could "serve" and with a higher service than Martha's. She had been heretofore recipient only; now she is lavishly communicative. She brings forth the precious ointment, "kept" treasured for the occasion (John xii. 7). She anoints the Saviour for burial; rising above the Jews' expectation of an immediately reigning Messiah, she is not offended at His crucifixion, burial, and rising again on the third day (Matt. xxvi. 10-12). When JUDAS [see] and the disciples, led by him, objected to the waste of ointment worth 300 pence (about £9 18s. of our money) which might have been given to the poor, Jesus vindicated and richly rewarded her: "why trouble ye the woman? let alone, she hath wrought a good work on Me, she hath done what she could, ye have the poor always with you but Me ye have not always (see Matt. xxv. 35, 36); she hath come aforehand to anoint My body to the burying; whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." In John xii. 7 Sin. and Vat. MSS. read "let her alone that she may keep this against the day of My burying"; but Alex. MS. supports A. V. She may not have been fully conscious of the significance of her act; but He unfolds it to her praise, and her name has been and ever will be cited as an example of self sacrifice to Christendom; so that when xi. 2 was written it had already become her characteristic designation. Needless waste of the smallest fragment (John vi. 12) is against God's will; but no expenditure is lavish that is for the glory of God. What seems to the world waste proves in the end richly reproductive to the giver, as well as to the human race. Mary "anointed" Him because He was the Christ; "His feet" because it was for His burial, and it was in His "heel" that Satan "bruised" Him; yet those feet were, because of their bruising, to bruise for ever the old serpent's head.

Mary Magdalene, i.e. of Magdala in Naphtali (Josh. xix. 38), now *el-Mejdel* on the W. of the sea of Galilee. Lightfoot (Hor. Heb. Matt. xxvi. 56; Harm. Evan. Luke viii. 3) identifies her with "the woman a sinner" (Luke vii. 37), and explains "Mary of the braided locks" from

gadal "to braid" (?). She was one of the women "who ministered to Jesus of their substance." Gratitude moved Mary Magdalene, as Christ had cast out of her seven (the number for completeness, i.e. a "legion" of) demons (comp. Matt. xii. 45, Mark xv. 9). She, with the rest of the healed women, accompanied Him in one of His tours "throughout every city and village of Galilee, preaching and showing the glad tidings of the kingdom of God, the twelve being with Him" (Luke viii. 1, 2, 3). In His last journey to Jerusalem again they accompanied Him from Galilee (Matt. xxvii. 55; Mark xv. 41; Luke xxiii. 55, xxiv. 10). "They stood afar off beholding these things," viz. the closing agony of the crucifixion (Luke xxiii. 49). Mary the mother of James, and Salome mother of Zebedee's children, were thus grouped with Mary Magdalene (Mark xv. 40), also the Virgin Mary (John xix. 25). Mary Magdalene remained "sitting over against the sepulchre," and "beholding" till Joseph of Arimathea laid the Lord's body in the tomb (Mark xv. 47; Matt. xxvii. 61; Luke xxiii. 55). She, Salome, and Mary mother of James, "when it was yet dark," at early "dawn of the first day of the week," "came to see the sepulchre," "bringing the sweet spices which they had prepared" wherewith to "anoint Him," in a liquid state, since they regarded the use of the powdered spices of Nicodemus wrapped in the swathes as an incomplete and provisional interment (Matt. xxviii. 1; Luke xxiv. 1; Mark xvi. 1, 2). The vision of angels that told her and the rest that Jesus was risen gladdened her at first, then her sorrows returned, she thought it but a vision. She went off to Peter and John (son of Salome, who had been with her) crying "they have taken away the Lord out of the sepulchre, and we (undesignedly implying that other women had been with her at the tomb though she is now alone) know not where they have laid Him" (John xx. 2). She returned to the tomb, where her heart was, following Peter and John, and remained behind when they went away. "She stood without at the sepulchre weeping," and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain; they say "why weepest thou?" She saith, her one absorbing thought being the absence of Him whom she had designed to lavish her reverential love upon, "because they have taken away my Lord (her phrase to the angels, as it was 'the Lord' to her fellow disciples Peter and John), and I (no longer 'we' as in ver. 2) know not where they have laid Him." Brooding over her one grief in the stupor of hopeless anguish, she, on "turning herself back," failed to recognise Jesus though she saw Him standing. "Woman," said He, "why weepest thou? whom seekest thou?" "Supposing Him to be the gardener she saith, Sir, if thou

have borne Him (she, with the natural absence of mind of one absorbed in one object, forgetting to explain *whom* she meant, as if all must know *Him*) hence, tell me where thou hast laid Him, and I will take Him away." She never stops to think of her own weakness as a woman; love nerves her to take it for granted she is able for the blessed task; contrast her and the women's former question, "who shall roll us away the stone from the door of the sepulchre?" (Mark xvi. 3.) One word from Jesus, her own name, in His well remembered familiar tone, revealed to her the Lord, "Mary!" "Rabboni" (the strongest term of reverent love) she exclaimed, turning herself and casting herself at His feet and embracing them. [For fuller details see JESUS CHRIST.] Truly the poet writes :

Not she with traitorous kiss her Master stung,
Not she denied Him with unfaithful tongue;
She, when apostles fled, could dangers brave,
Last at His cross, and earliest at His grave."

He checks her in respect to a love which too much leant on His fleshly presence; she and His disciples need now to rise to a higher and at the same time a nearer, but spiritual, communion with Him. "Be not now touching Me" (comp. 1 John i. 1), for the time of this permanent "seeing" (John xvi. 16, 19, 22) and knowing Me after the Spirit, which is to supersede your past "knowledge of Me after the flesh" (2 Cor. v. 16), is not yet come, "but go to My brethren and say, I am ascending (already My ascension has begun) unto My Father and your Father" (Heb. ii. 10, 11). Her earthly affection needed to be elevated into a heavenly one (John xx. 25-29). It was Thomas's need too; Jesus' condescension in stooping to his weakness and granting him the fleshly touch was to raise him to the higher one of faith. This is the last mention of her, a most graphic one, supplied to us by the son of her old associate, Salome.

The seven demons that had possessed her were her misfortune, not the proof that she had been in the common sense "a woman which was a sinner." Luke vii. 37, 39: the A. V. heading of the chapter is wrong, identifying the two. Mary that anointed Jesus was the sister of Martha and Lazarus and distinct from Mary Magdalene. The mention of the anointing in John xi. 2 is evidently John's anticipation of xii. 3, to inform his readers that the Mary in chap. xi. is the same as she whose anointing of the Lord they knew by common tradition. It does not mean that she had already anointed Him and was identical with the woman a sinner whose anointing of Him is recorded in Luke vii.

Mary, mother of Mark. Sister to Barnabas (A. V. Col. iv. 10), or rather *quint*, since *aneptosios* means "cousin," not commonly "sister's son." [See MARK.] As Barnabas gave up his lands, so she her house at Jerusalem for the use of the

church. Peter's resorting thither immediately upon his release (Acts xii. 12) shows her tried steadfastness and implies a bond of intimacy with her; so that he calls Mark his "son" (1 Pet. v. 13). The house was one of the church's worship rooms (Acts ii. 46, xx. 8, comp. iv. 24, 31); "there many were gathered together praying" for Peter's deliverance, and God "heard, whilst they were yet speaking" (Isa. lxxv. 24). Mark doubtless derived some of the straightforward, decided character which appears in his Gospel from her influence. His attachment to her was probably one cause of his return to Jerusalem from Perga (Acts xiii. 13).

Mary the Virgin. Probably [see GENEALOGY OF JESUS CHRIST] Matthan of Matthew is Matthat of Luke, and Jacob and Heli were brothers; and Heli's son Joseph, and Jacob's daughter Mary, were first cousins. Joseph, as male heir of his uncle Jacob who had one only child Mary, would marry her according to the law (Num. xxxvi. 8). Thus the genealogy of the inheritance or succession to David's throne (Matthew's) and that of natural descent (Luke's) would be primarily Joseph's, then Mary's also (Pa. cxxxii. 11; Luke i. 32; Rom. i. 3). She was sister or half sister to MARY OF CLEOPHAS [see] (John xix. 25), and akin to ELISABETH [see] who was of the tribe of Levi (Luke i. 36). In 5 B.C. (Luke i. 24, etc.) Mary was living at Nazareth, by this time betrothed to Joseph, when the angel GABRIEL [see] came from God to her in the sixth month of Elisabeth's pregnancy. He came in no form of overwhelming majesty, but seemingly in human form, as is implied by the expression "he came in," also by the fact that what she was "troubled at" was not his presence but "his saying" (comp. Dan. x. 18, 19). "Hail thou that art highly favoured" (*kecharitomenē*) cannot mean as Rome teaches in her prayer to the Virgin, "Hail Mary full of grace"; that would be *plērēs charitōs* as in John i. 14; the passive of the verb implies, as usually in verbs in -oō, she was *made the object of God's grace*, not a fountain whence grace flows to others; as ver. 30 explains it, "thou hast found favour (*charin*), with God"; so Eph. i. 6, *excharitosen*, "He hath graciously accepted us." "The Lord is (or BE) with thee (Jud. vi. 12), blessed art thou among women"; not among gods and goddesses. As Jael (Jud. v. 24); "blessed" in "believing" (Luke i. 45), more than in conceiving Christ (viii. 19-21, xi. 27, 28); comp. her own practice, ii. 51, Matt. xii. 49, 50. "Her relationship as mother would not at all have profited Mary if she had not borne Christ more happily in the heart than in the flesh" (Augustine, Tom. 4. De Sanct. Virg.). In Luke xi. 27, 28, during His last journey, a month before His crucifixion (A. D. 30), upon a woman of the company exclaiming, "blessed is the womb that bare Thee, and the paps which Thou hast sucked," He said, "yea, rather (*men oun ge*) blessed are they that hear the word of God

and keep it"; the blessedness even of Mary is not her motherhood towards Him, but her hearing and obeying Him.

The Spirit's presence of the abuse of the words Luke i. 23 appears in the precautions taken subsequently in the same Gospel to guard against such abuse. The Virgin's words (i. 48) "all generations shall call me blessed" mean not, shall call me by that name, "the Blessed Virgin," but shall count me blessed, as in Jas. v. 11 (the same Gr.). The nations shall count Jesus, not the Virgin, the fountain of all blessedness (Ps. lxxii. 17).

When "in fear she cast in her mind what might the meaning of the salutation be," the angel reassured her by the promise, "behold thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus. He shall be great (not merely as John Baptist 'in the sight of the Lord,' Luke i. 15, but as *the Lord Himself*), and shall be called (*i. e.* shall be *really* what the name means) the Son of the Highest, and the Lord God shall give Him the throne of His father David (not merely His throne in heaven whereon David never sat, b. t. on Zion, Jer. iii. 17), and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." She asked, not incredulously as Zacharias (Luke i. 18), but in the simplicity of faith which sought instruction, taking for granted it *shall* be, only asking as to the manner, "how shall this be, seeing I know not a man?" The angel therefore explained, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee (as with a *cloud*, denoting the mildest, gentlest operation of the Divine power, covering, quickening, but not consuming: Mark ix. 7), therefore also that Holy thing which shall be born of thee shall be called the Son of God" (whence our creed saith, "He was conceived by the Holy Ghost," etc.; comp. Gen. i. 2. "As the world was not created by the Holy Ghost, but by the Son, so the Son was not begotten by the Holy Ghost, but by the Father, and that before the worlds. Christ was made of the substance of the Virgin, not of the substance of the Holy Ghost, whose essence cannot be made. No more is attributed to the Spirit than what was necessary to cause the Virgin to perform the actions of a mother. And because the Holy Ghost did not beget Him by any communication of His essence, He is not the Father of Him." Pearson, Creed, 165, 166.) Gabriel instanced Elisabeth's being six months advanced in pregnancy, who once was barren, to confirm the Virgin's faith that "nothing is impossible with God" (Rom. iv. 17-21); she evinced her faith in the reply, "behold the handmaid of the Lord; be it unto me according to thy word." Her expression of humble, believing acceptance of and concurrence in the Divine will (ver. 38, 45) was required, and may be with reverence supposed to be recorded to mark the date of our Lord's conception. Mary then went in joyous haste to

the hill country of Judah, to a city where Zacharias and Elisabeth lived, whether Jutta (Josh. xxi. 13-16) a priests' city, or Hebron, S. of Jerusalem and much farther S. of Nazareth in Galilee. On Mary's saluting Elisabeth the latter hailed her as "mother of her Lord," inasmuch as at her salutation "the babe leaped in her womb for joy," adling, in contrast to Zacharias whose unbelief had brought its own punishment, "blessed is she that believed, for there shall be a performance of those things told her from the Lord." Mary then under the Spirit uttered the hymn known as the "Magnificat," based on Hannah's hymn (1 Sam. ii. 2). In it we see a spirit that drank deeply at the wells of Scripture, a humility that "magnified the Lord" not self, that "rejoiced" as a sinner in "her Saviour" (disproving Rome's dogma of the immaculate conception), a lively sense of gratitude at the mighty favour which the Mighty One conferred on one so low, a privilege which countless Jewish mothers had desired (Dan. xi. 37, "the desire of women"), and for which all generations should count ("call") her happy (*makariouai*, comp. Gen. xxx. 13), and an exemplification of God's eternal principle of abasing "the proud and exalting them of low degree," and a realisation of God's faithfulness to His promises "to Abraham of mercy and help to Israel for ever." Mary stayed with her cousin three months, and just before John the Baptist's birth returned to her own home at Nazareth. Then followed JOSEPH'S [see] discovery of the conception and his tender dealing with her, and reception of her by God's command (Matt. i.), as being the virgin foretold who should bring forth Immanuel (Isa. vii. 14, Jer. xxxi. 22).

Augustus' decree (Luke ii.) obliged them to go to Bethlehem, God thereby causing His prophecy (Mic. v. 2) to be fulfilled, Mary there giving birth to the Saviour. The shepherds' account of the angels caused wonder to others, "but Mary kept all these things and pondered them in her heart"; so again Luke ii. 51, not superficial, but reflective and thoughtfully devout. The law regarded her as unclean till the presentation 40 days after the birth (Lev. xii.). Then she was bound to offer a lamb of the first year for a burnt offering, and a young pigeon or turtle dove for a sin offering, to make atonement for her; poverty compelled her to substitute for the lamb a pigeon or turtle. Simeon's hymn followed, at the close of which he foretold, "a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed"; the anguish of her Son should pierce the mother's heart, and be a testing probation of character to her as well as to all others (John ix. 39, xix. 26; Ps. xlii. 10); that she had misgivings and doubts is implied in her accompanying His brethren afterwards, as if enthusiasm was carrying Him too far (Matt. xii. 46; Mark iii. 21, 31-35; John vii. 5). The flight to Egypt followed; then the return, at first designed to be back to Bethlehem.

but through fear of Archelaus to Nazareth of Galilee, their former home. Then the visit to Jerusalem when Jesus was 12 years old. Had she remembered aright the Divine Sonship of Jesus announced by Gabriel, she would have understood His lingering in the temple, and have forborne the complaint, "Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing." Still maternal solicitude and human love prompted her words, of which the only fault was her losing sight of His Divine relations. She and Joseph (who is never after mentioned) "understood not Jesus' sayings, but Mary kept them all in her heart."

Four times only does Mary come to view subsequently. (1) At the marriage of Cana (John ii.), in the three months between Christ's baptism and the passover of A.D. 27. As at the finding in the temple He disclaimed Joseph's authority as His father in the highest sense, "wist ye not (thou Mary and Joseph) that I must be about My (Divine) Father's business," so here He disclaims her right as human mother to dictate His Divine acts, "they have no wine." "Woman, what have I to do with thee?" (what is there [in common] to Me and thee?) a rebuke though a gentle one, as in Matt. viii. 29, Mark i. 24, 1 Kings xvii. 18. Mary, when reproved, meekly "saith to the servants, Whatsoever He saith unto you, do it" (2 Chron. xxv. 9). The Christian's allegiance is solely to Him, not to her also: a prescient forewarning of the Holy Ghost against medieval and modern Mariolatry. (2) Capernaum next was her home (John ii. 12). Two passovers had elapsed since the marriage in Cana, and He had twice made the circuit of Galilee. Crowds so thronged Him that He had no time even "to eat bread." Mary and His brethren, anxious for His safety, and fearing He would destroy Himself with self denying zeal, stood outside of the crowds surrounding Him and "sought to speak with Him, and to lay hold on Him, for they said He is beside Himself" (Mark iii. 21, 31-35). Again He denies any authority of earthly relatives, or any privilege from relationship, "who is My mother or My brethren?" and looking round on those sitting about Him, "behold My mother and My brethren," for "whosoever shall do the will of My Father which is in heaven the same is My brother, sister, and mother" (Matt. xii. 50). (3) Shortly before three o'clock and His giving up the ghost, He once more recognises His human relationship to her, which He had during His ministry put in the background, that His higher relationship might stand prominent; for "now that which she brought forth was dying" (Augustine). Commending her to John He said to her, "woman, behold thy son," and to John "behold thy mother." John (ix. 26, 27) immediately "from that hour took her to his own home," so that she was spared the pang of witnessing His death. "He needed no helper in

redeeming all; He gave human affection to His mother, but sought no help of man" (Augustine). (4) She is last mentioned Acts i. 14, "Mary the mother of Jesus" (not "of God") was one of the women who continued with one accord in prayer and supplication for the Holy Spirit before pentecost. In all the epistles her name never once occurs. Plainly Scripture negatives the superhuman powers which Rome assigns her. In the ten recorded appearances of the risen Saviour in the 40 days, not one was specially to Mary. John doubtless cherished her with the tender love which he preeminently could give and she most needed. It is remarkable how with prescient caution she never is put forward during Christ's ministry or after His departure. Meek (John ii. 5), and humble, making her model the holy women of old (Luke i. 46), yielding herself in implicit faith up to the Divine will though ignorant how it was to be accomplished (ver. 38), energetic (ver. 39), thankful (ver. 48), and piously reflective (ii. 19, 51), though not faultless, she was the most tender and lovable of women, yet a woman still.

Mary. A Roman Christian greeted in Rom. xvi. 16 as one "who bestowed much labour on you" (so Sin., Vat., and Alex. MSS. read for "us"). The only Jewish name in the list. Christianity binds all in one brotherhood; a Jewess labours much for the good of Rome, Judah's oppressor.

Maschil. Title of Psalms xxxii., xli., xlv., lii.-lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. *Instruction* is the special design of such psalms, as the Heb. cognate verb (xxxii. 8) *aschil-ka*, "I will instruct thee" implies. All Scripture is for "instruction" (2 Tim. iii. 16). This title draws attention to the instruction in psalms where this design is not at first sight apparent. Gesenius and Roediger explain "any sacred song relating to Divine things, whose end it is to promote wisdom and piety." Compare the sense of *maschil* Ps. xlvii. 7, "sing ye praises with understanding," i.e. *edification*, spiritual "wisdom" (Col. iii. 16). Also Ps. liii. 2, "God looked down . . . to see if there were any that did understand" (*maschil*). The "instruction" aimed at is to bring reckless man to spiritual understanding, the true wisdom (Ps. cxi. 10, Dan. xii. 10).

Mash. Son of Aram, Shem's son (Gen. x. 23). Josephus (Ant. i. 6) says, "Mash founded the Mesansians," i.e. the inhabitants of Mesene near Bassora where the Tigris and Euphrates fall into the Persian gulf; this however seems too far from the other Aramaic settlements. Gesenius identifies the descendants of Mash with the inhabitants of mount Masius, a range N. of Mesopotamia, above Nisibis. Knobel reconciles this with Josephus by supposing a migration from northern to southern Babylonia, which however is the reverse of the direction which the population usually took, viz. from S. to N.

In 1 Chron. i. 17 the reading is *Meshech*, which LXX. reads perhaps rightly; also in Gen. x. 23. Meshech occurred in Gen. x. 2, among the sons of *Japheth*; but here (ver. 23) among *Shem's* descendants. Cappadocia was the original home of the Moschi (*Meshech*); its population was a mixed one, and a portion connected with Aram (Syria). Thus the name occurring in *Japheth's* line and also in *Shem's* line points to the mixture of Aramaic Moschi with Japhetic Moschi in Cappadocia (G. Rawlinson).

Masrekah = vineyard. The Edomite king *Samlah's* country (Gen. xxxvi. 36), where the excellent vine, *sorek*, abounded. Burckhardt found extensive vineyards in the region of the Idumean mountains N. of Petra along the hadj route, made by the *Refaya* tribe for supplying *Gaza* and the *Mecca* pilgrims.

Massa. Son of *Ishmael* (Gen. xiv. 14). [See LEMUEL.] The *Masani*, placed by *Ptolemy* the geographer E. of Arabia, may have sprung from M.

Massah = temptation. [See MESIBAH.] There Israel tempted *Jehovah*, saying, Is *Jehovah* among us or not? (Exod. xvii. 7; Ps. xc. 8, 9; Heb. iii. 8.)

Matred. Gen. xxvi. 39.

Matrl. 1 Sam. x. 21.

Mattan. 1. *Baal's* priest slain by *Jehoiada* "before the altars" judicially, at the reformation after *Athaliah's* idolatrous reign (2 Kings xi. 18, 2 Chron. xxiii. 17). She probably had brought him from Samaria to introduce the *Baal* worship of her father *Ahab* into the court of *Jehoram* her husband, *Jehoshaphat's* son (xxi. 6, 18). 2. Jer. xxxviii. 1.

Mattana. A station on *Moab's* border between *Beor*, the well which *God* gave (M. means a gift) and which is commemorated in *Israel's* song, and *Nahaliel* (Num. xxi. 18). *Maschana* on the *Arnon* (*Eusebius*).

Mattaniah = gift of *Jehovah*. 1. King *Zedekiah's* (*Jehovah's* justice) original name, changed when *Nebuchadnessar* put him on the throne instead of his nephew *Jehoiachin* (2 Kings xxiv. 17). 2. 1 Chron. ix. 15, 16, "keeper of the thresholds." Son of *Micha* or *Michaiah* (Neh. xi. 17; xii. 8, 28, 29, 25, 35); lived in the *Netophathite* villages of the singers near *Jerusalem*. As leader of the temple choir he took part in the music at the dedication of the wall. 3. 2 Chron. xx. 14. 4. Ezra x. 26. 5. Ezra x. 26, 27. 6. Ezra x. 30. 7. Ezra x. 37. 8. Neh. xiii. 18. 9. 1 Chron. xxv. 4, 6, 7, 16. 10. 2 Chron. xxxix. 18.

Mattatha. Luke iii. 31.

Mattathah. Ezra x. 33.

Mattathias. 1. Luke iii. 25. 2. Luke iii. 26.

Mattasai. 1. Ezra x. 33. 2. Ezra x. 37. 3. Neh. xii. 19.

Matthan. 1. Matt. i. 15. MATTHAT, Luke iii. 24. 2. Luke iii. 29.

Matthew. Meaning "the gift of *Jehovah*," contracted from *Mattathias*. The evangelist and apostle. Son of *Alphus* (not the father of *James the Less*, for M. and *James* are never coupled as brothers). Mark (ii. 14, comp. iii. 18) and Luke (v. 27, comp.

with vi. 15) veil his former less honourable occupation of a PUBLICAN [see] under his original name *Levi*; but M. himself gives it, and humbly puts himself after *Thomas*, an undesignated mark of genuineness; whereas *Mark* (iii. 18) and *Luke* (vi. 15) put M. before *Thomas* in the list of apostles. As subordinate to the head farmers of the Roman revenues he collected dues at *Capernaum* on the sea of *Galilee*, the route by which traffic passed between *Damascus* and the *Phoenician* seaports. But M. is not ashamed to own his identity with "the publican" in order to magnify *Christ's* grace (Matt. ix. 9), and in his catalogue of the apostles (x. 3). *Christ* called him at "the receipt of custom," and he immediately obeyed the call. Desiring to draw others of his occupation with him to the *Saviour* he made in His honour a great feast (Matt. ix. 9-13, Luke v. 29, Mark ii. 14). "Many publicans and sinners" thus had the opportunity of hearing the word; and the murmuring of the *Pharisee*, and the reply of our Lord "they that be whole need not a physician but they that are sick . . . I am not come to call the righteous but sinners to repentance," imply that his effort was crowned with success. With the undesigned propriety which marks genuineness M. talks of *Jesus*' sitting down in "the house" without telling whose house it was, whereas *Mark* mentions it as *Levi's*. He was among those who met in the upper room at *Jerusalem* after our Lord's ascension (Acts i. 13). *Eustathius* (H. E. iii. 24) says that after our Lord's ascension M. preached in *Judea* and then in foreign nations (*Ethiopia*, according to *Socrates Scholasticus*, H. E. i. 19).

Matthew, Gospel of. [See GOSPELS for its aspect of *Christ* compared with the other evangelists.] Time of writing. As our Lord's words divide Acts (i. 8) into its three parts, ("ye shall be witnesses unto Me in *Jerusalem*, and all *Judea*, and in *Samaria*, and unto the uttermost part of the earth": (1) the period in which the church was Jewish, chap. i.-xi.; (2) the period when it was Gentile with strong Jewish admixture; (3) the period when the Gentiles preponderated.) *Matthew's* Gospel answers to the first or Jewish period, ending about A.D. 41, and was written probably in and for *Jerusalem* and *Judea*. The expression (Matt. xxvii. 7, 8; xxviii. 15) "unto this day" implies some interval after *Christ's* crucifixion.

Language. Ancient testimony is unanimous that *Matthew* wrote in *Heb.* *Papias*, a disciple of *John* (the *Presbyter*) and companion of *Polycarp* (*Euseb.* H. E. iii. 39), says, "Matthew wrote his oracles (*logia*) in *Heb.*, and each interpreted them in *Gr.* as he could." Perhaps the *Gr.* for "oracles," *logia*, expresses that the *Heb.* Gospel of *Matthew* was a collection of discourses (as *logoi* means) rather than a full narrative. *Matthew's* Gospel is the one of the four which gives most fully the discourses of our Lord. *Papias'* use of the past tense (*acrist*) implies that "each

interpreting" *Matthew's* *Heb.* was in *Papias'* time a thing of the past, so that as early as the end of the first century or the beginning of the second the need for each to translate the *Heb.* had ceased, for an authoritative *Gr.* translation existed. The *Hellenists* or *Greek* speaking *Jews* would from the first need a *Gr.* version, and *Matthew* and the church would hardly leave this want unsupplied in his lifetime. *Origen*, *Pantænus*, *Eusebius* (H. E. vi. 26, v. 10, v. 8), and *Irenæus* (adv. Hær. iii. 1) state the same. *Jerome* (de Vir. Illustr. iii.) adds, "who translated the *Heb.* into *Gr.* is uncertain." He identifies *Matthew's* *Heb.* Gospel with "the Gospel of the *Nasarenes*," which he saw in *Pamphilus'* library at *Cæsarea*. *Epiphanius* (Hær. xxix. § 9) mentions this *Nasarene* Gospel as written in *Heb.* (*Hebraïkois grammasin*.) Probably this *Nasarene* was the original *Heb.* Gospel of *Matthew* interpolated and modified, yet not so much so as the *Ebionite* Gospel. This view will account for the strange fact that nothing of the *Heb.* *Matthew* has been preserved. Our *Gr.* Gospel superseded the *Heb.*, and was designed by the *Holy Ghost* (as its early acceptance, universal use, and sole preservation prove) to be the more universal canonical Gospel. The *Judaizing* *Nasarenes* still clung to the *Heb.* one; but their heresies and their corruptions of the text brought it into disrepute with the orthodox. *Origen* (on *Prayer*, cxi. 150) argues that *epiousion*, the *Gr.* word for "daily" in the Lord's prayer, was formed by *Matthew* himself; *Luke* adopts the word. *Eusebius* (*Lardner*, Cred. viii. note p. 180) remarks that *Matthew* in quotations of the O. T. does not follow the LXX., but makes his own translation. Quotations in his own narrative (1) pointing out the fulfilment of prophecy *Matthew* translates from the *Heb.* Quotations (2) of persons introduced, as *Christ*, are from the *Gr.* LXX., even where differing from the *Heb.*, e.g. Matt. iii. 3, xiii. 14. A mere translator would not have done so. An independent writer would do just what *Matthew* does, viz. in speeches of persons introduced would conform to the apostolic tradition which used the LXX., but in his own narrative would translate the *Heb.* as he judged best under the Spirit. These are arguments for *Matthew's* authorship of the *Gr.* Gospel. *Mark* apparently alters or explains many passages found in our *Matthew*, for greater clearness, as if he had the *Gr.* of *Matthew* before him (Matt. xviii. 9, xix. 1 with *Mark* x. 1, ix. 47); and if the *Gr.* existed so early it must have come from *Matthew* himself, not a translator. The *Latinisms* (*fragellosos*, Matt. xxvii. 26; *kodran-teen*, v. 26) are unlike a transl. from *Heb.* into *Gr.*, for why not use the *Gr.* terms as *Luke* (xii. 59) does, rather than *Gracised Latinisms*? The *Latinisms* are natural to *Matthew*, as a portitor or gatherer of port dues, familiar with the *Roman* coin *quadrans*, and likely to quote the *Latin* for "scourging" (*fragellosos* from *flagellum*) used by the

Roman governor in sentencing Jesus. Josephus's writing his history both in Gr. and Heb. (B. J. Preface i.) is parallel. The great proof of Matthew's authorship of the Gr. is that the Heb. has left no trace of it except that which may exist in the Nazarene Gospel, whereas our Gr. Matthew is quoted as authentic by the apostolic fathers (Polycarp, Ep. ii. 7; Ignatius, ad Smyr. vi.; Clemens Rom. i. 46; Barnabas, Ep. iv.) and earliest Christians. Paul in writing to the Hebrews, Peter to the Jews of the dispersion, and James to the twelve tribes, write in Gr. not Heb. How unlikely that Matthew's name should be substituted for the lost name of the unknown translator, and this in apostolic times; for St. John lived to see the completion of the canon; he never would have sanctioned as the authentic Gospel of Matthew a fragmentary compilation "in arrangement and selection of events not such as would have proceeded from an apostle and eye witness" (Alford).

The Hebraisms accord with the Jewish character of Matthew's Gospel, and suit the earliest period of the church. At a later date it would have been less applicable to the existing state. Early Christian writers quote the Gr., not the Heb., with implicit confidence in its authority as Matthew's work. The original Heb. of which Papias, etc., speak none of them ever saw. If it had not been so, heretics would have gladly used such a handle against it, which they do not. The Syriac version of the second century is demonstrably made, not from its kindred tongue the Heb., but from the Gr. Matthew; this to in the country next Judæa where Matthew wrote, and with which there was the freest communication. The Heb. Matthew having served its local and temporary use was laid aside, just as Paul's temporary epistles (Col. iv. 16, 1 Cor. v. 9) have not been transmitted to us, the Holy Spirit designing them to serve but for a time. Our Gr. Matthew has few, if any, traces of being a translation; it has the general marks of being an independent work. A translator would not have presumed to alter Matthew's original so as to have the air of originality which it has; if he had, his compilation would never have been accepted as the authentic Gospel of the inspired apostle Matthew by the churches which had within them men possessing the gift of "discerning spirits" (1 Cor. xii. 10). As Mark's name designates his Gospel, not that of Peter his apostolic guide, and Luke's name his Gospel not Paul's name, so if a translator had modified Matthew's Heb., his name not Matthew's would have designated it. All is clear if we suppose that, after inaccurate translations of his Heb. by others such as Papias (above) notices, Matthew himself at a later date wrote, or dictated, in Gr. for Greek speaking Jews the Gospel in fuller form than the Heb. His omission of the ascension (as included in the resurrection of which it is the complement) was just what we should expect if he wrote while

the event was fresh in men's memory and the witnesses still at Jerusalem. If he had written at a later date he would have surely recorded it.

Aim. There is a want in it of the vivid details found in the others, his aim being to give prominence to the Lord's discourses. Jesus' human aspect as the ROYAL Son of David is mainly dwelt on; but His Divine aspect as Lord of David is also presented in chap. xxiii. 45, xvi. 16; proving that Matthew's view accords with that of John, who makes prominent Jesus' Divine claims. From the beginning Matthew introduces Jesus as "Son of David," but Mark i. 1 as "the Son of God." Luke as "the Son of Adam, the son of God" (iii. 38), John as "the Word" who "was God" (i. 4). In the earlier part, down to the Baptist's death, he groups facts and discourses according to the subjects, not according to the times, whereas Mark arranges according to the times, in the places where they differ. Papias' description of the Heb. Matthew as a studied arrangement (*suntaxis*) of our Lord's "discourses" accords with this view.

Style. The Gr. of Matthew is the most Hebraic of the N. T. Hellenistic writers (Hellenistic is Heb. in idiom and thoughts, Gr. in words): for instance *matheteuon*, *taphos sumboulion lambanein*, *distasein*, *katapontisesthai*, *metairein*, *proskunein* with the dative (not the accusative as in Mark and Luke), *sunairein logon*, *omnuo eis* or *en* of the thing or person sworn by; *akouso* for *akousomai*; *pas hostis* (but Luke *pas hos*); *brechein* to rain (but in Luke to moisten); *sunteleia tou aionos* (elsewhere only in Heb. ix. 26, both scriptures being for Jews); *basileia ton ouranon* (in the rest of the N. T. *basileia tou theou*); the phrase "that it might be fulfilled" (ii. 15, i. 22) implies that the prophetic word necessitated the fulfilment (xxiv. 35); "that which was spoken" (*to rhethen*, *errhethē*) is the form of quotation 20 times, suitable to the Heb. mode (Mark xiii. 14, the only other instance, is omitted in the two oldest MSS., Sin. and Vat.), comp. Heb. ii. 2. Three peculiar terms are common to Matthew and Mark, *angareusei*, *fragellosas*, and *kolobosai*. So also *Hierosolyma* (but *Hierosaleem* in Luke mostly). If Mark adopted them from Matthew the Gr. Matthew must be authentic, for it must then have been written in Matthew's lifetime, when none durst have brought out a free translation of the Heb. as Matthew's Gospel. The independence in the mode of O. T. quotations is inconsistent with the notion of a mere transl. "The Son of David" is eight times in Matthew, three times each in Mark and Luke. Jerusalem is "the holy city" (Matt. iv. 5, xxvii. 53), which it ceased to be regarded as by the time that subsequent N. T. writers wrote, when the Jews had continued to harden themselves against the truth.

Canonical authority. Justin Martyr, the epistle to Diognetus, Irenæus,

Tatian, Origen, etc., quote Matthew as of undisputed authority. The genuineness of the first two chapters, disputed by some, is established by their presence in the oldest MSS. and versions. The genealogy was necessary in a Gospel for Jews, to show that Jesus' claim to Messiahship accorded with His descent through king David from Abraham, to both of whom the promise of Messiah was given; while its insertion is proof of early date.

Design. For the Jews; to show Jewish readers (to whom were committed the O. T. "oracles of God") that Jesus is the Messiah of the O. T., fulfilling O. T. prophecies, as born of a virgin in Bethlehem (ii. 6); fleeing to Egypt and called out of it; heralded by John Baptist (iii. 3); labouring in Galilee of the Gentiles (iv. 14-16); healing (viii. 17); teaching in parables (xiii. 14, etc.). Matthew has 66 O. T. quotations, of which 43 are verbal; Luke has 43, of which only 19 are verbal. Matthew takes for granted that his readers, as Jews, know Jewish customs and places; Mark for Gentile readers describes these (Matt. xv. 1, 2 with Mark vii. 1-4, "with defiled, that is, unwashten hands," chap. xxvii. 63 with Mark xv. 42, "the preparation, that is the day before the sabbath," Luke xxiii. 54, John xix. 14, 31, 42). The interpretations of Immanuel, Eli, lama sabachthani, Aceldama (chap. i. 23, xxvii. 8, 46) were designed for Greek speakers. In contrast with Judaic traditions and servility to the dead letter, the law is unfolded in its spirit (chaps. v., xxiii.). The epistle of JAMES [see] answers closely to the sermon on the mount (which Matthew alone gives fully) in its spiritual development of the law (Jas. v. 12, i. 25, ii.); the relation of the gospel to the law is the aspect which Matthew, like James, presents. What James is among the apostolic epistles that Matthew is among the evangelists. It is the Gospel of Judæo-Christianity, setting forth the law in its deep spirituality brought to view by Jesus its fulfiller. Mere Judaic privileges will not avail, for unbelief shall cast the children of the kingdom into outer darkness, whilst the saved shall come from every quarter to sit down with Abraham through faith (chap. viii. 10-12).

Records found only in Matthew. Christ's GENEALOGY [see] from Abraham to Joseph through the male line; the succession to the throne, from Abraham through king David to Joseph, 42 generations, with omissions. Chap. i.: Joseph's dreams. Chap. ii.: Christ worshipped by the wise men, Herod's massacre of the children at Bethlehem, Herod's death, and Christ's return to Nazareth. Chaps. v.—vii.: the sermon on the mount in full. Chap. ix.: healing of two blind men. Chap. xi.: call to the heavy laden. Chap. xiii.: parables of the hid treasure, the pearl, and the draw net. Chap. xvi.: Peter's confession of Christ, and Christ's confirmation of Peter's name (comp. at an early time John i. 42). Chap. xvii.: Christ's paying

the tribute with money from a fish. Chap. xx.; cures two blind men whilst going from Jericho. Chap. xxii.; parable of the wedding gar-

ment. Chap. xxv.: parables of the ten virgins, talents, and sheep and goats at the judgment. Chap. xxvii.: dream of Pilate's wife, appearance

of many saints after the crucifixion. Chap. xxviii.: soldiers bribed to say that Christ's disciples had stolen His body.

QUOTATIONS IN MATTHEW.

Table with 4 columns: Verse, Old Testament Reference, Verse, Old Testament Reference. Lists various biblical quotations from the Old Testament used in the Gospel of Matthew.

Divisions. Introduction; Christ's genealogy, birth; visit of the wise men; flight to Egypt; return to Nazareth; John the Baptist's preparatory ministry; Christ's baptism and consecration to His office by the Holy Spirit, with the Father's declared approval (chaps. i.—iii.). Temptation; ministry in Galilee; call of disciples (chap. iv.). Sermon on the mount (chaps. v.—vii.). Events in order, proving His claim to Messiahship by miracles (chaps. viii., ix.). Appointment of apostles; doubts of John's disciples; cavils of the Pharisees; on the other hand His loving invitations, miracles, series of parables on the kingdom; effects of His ministry on Herod and various classes; prophecy to His disciples of His coming death (chaps. x.—xviii. 35). Ministry in Judaea and Jerusalem (chaps. xix., xx.). Passion week: entry into Jerusalem; opposition to Him by Herodians, Sadducees, Pharisees; silences them all; denunciation of the Pharisees (chaps. xxi.—xxiii.). Last discourses: His coming as Lord and Judge (chaps. xxiv., xxv.). Passion and resurrection (chaps. xxvi.—xxviii.).

Matthias. Elected to the apostleship instead of Judas the traitor. One "of those which companied with Jesus' disciples all the time that the Lord Jesus went in and out among them" (Acts i. 21-26). [See APOSTLES.] The 120 disciples nominated ("appointed") two, JOSEPH BARSABAS [see] and M., having the requirements. The choice between the two was committed to prayer to

the Searcher of hearts; LOTS [see] were then cast, in accordance with Lev. xvi. 8, Prov. xvi. 33, and M. chosen. As yet the apostles had not received the full gift of the Holy Ghost. After His descent on pentecost casting of lots was never repeated, as "the discerning of spirits" in the church made it no longer needful. Eusebius (H. E. i. 12) and Epiphanius (i. 20) make M. to have been of the 70 disciples.

Matthiah. 1. 1 Chron. ix. 31. 2. 1 Chron. xv. 18, 21; xvi. 5; xxv. 3, 21. 3. Ezra x. 42. 4. Neh. viii. 4. Mattock. Isa. vii. 25. A single



EGYPTIAN HOE.

headed pickaxe or hoe, for loosening the ground.

Maul. A hammer: mee-phits, mappets (Prov. xxv. 18). In Jer. li. 20



BATTLE AXE.

transl. "maul" for "battle axe." So Jer. l. 23 Babylon "the hammer of the whole earth," i.e. the mace or war

club; as the king of the Franks was Charles "Martel," i.e. little hammer. (Nah. ii. 1.)

Mauzzim. Marg. Dan. xi. 38, "the god of forces," rather "of fortresses." The reference may be to the fact that Antiochus Epiphanes erected a temple to Jupiter Capitolinus at Antioch, and dedicated Jehovah's temple at Jerusalem to Jupiter Olympius (Livy xli. 20, 2 Mac. vi. 2). Furst suggests Melkart the Hercules of Tyre, "the fortress" or "stronghold (ma'os) of the sea." New Tyre was on a rock surrounded by the sea (Isa. xxiii. 4).

Mazzaroth. Job xxviii. 32, "canst thou bring forth the signs of the zodiac at their respective seasons?" Mazzaloth in 2 Kings xxiii. 5 marg., the 12 lodgings or stopping places (from Arabic mensil "an inn"), in which the sun successively stays or appears to stay in the sky. Gesenius supports marg. Job xxviii. 32, "the 12 signs," lit. "premonitions," i.e. "stars that give warnings or presages."

Meadow. Gen. xli. 2. Achu: an Egyptian word, akh akh, "verdant," transl. therefore rather "in the reed grass." So Job viii. 11 "rush," the paper reed or papyrus of the Nile; "can the achu grow without water?" The fat kine fed on the reed grass which in the plenteous years grew to the very margin of the water, but the lean stood on the dry "brink" (Gen. xli. 2, 3).

"Out of the meadows of Gibeah" (Jud. xx. 39): ma'aveeh; rather, "from the naked (from 'anah 'to

strip' of trees) plains of Gibeah." Not that the treeless plain was the hiding place of the ambush, but when the men broke from the ambush they came "from the treeless plain towards the town." The Peshito Syriac reads the vowel points slightly different, *me'arah*, "the cave."

Meah, Tower of: or "tower of the hundred." Neh. iii. 1. [See JERUSALEM.] N. E. of the city, between the tower of Hananeel and the sheepgate.

Meals. The *ariston*, often transl. "dinner," is rather *breakfast* or *luncheon* (Matt. xxii. 4); Luke xiv. 13 "a dinner (*breakfast* or *luncheon*) or a supper" (*deipnon*, a late dinner). The principal Egyptian meal was at



EGYPTIAN DINING.

noon (Gen. xliii. 16); but the Jews' chief meal at even (Gen. xix. 1-3, Lot; Ruth iii. 7, Boaz). Israel ate bread or manna in the morning, *fresh* in the evening (Exod. xii. 12); the pass-over supper in the evening confirms this. The ancient Hebrews sat at meals (Gen. xxvii. 19, Jud. xix. 6), but not necessarily on a chair, which was reserved as a special dignity (2 Kings iv. 10). Reclining on couches was latterly the posture at meals (Amos vi. 4); iii. 12, "dwell in the corner of a bed," i. e. the inner corner where the two sides of the *divan* meet, the place of dignity (Pusey), "and in Damascus (in) a couch"; not as Gesenius "on a damask couch," for Damascus was then famed for the raw material "white wool" (Ezek. xxvii. 18), not yet for damask. Derived from the Syrians, Babylonians, and Persians (Esth. i. 6, vii. 8). For "tables," Mark vii. 4, transl. "couches"; and for "sitting at meat" in N. T. transl. everywhere "reclining." As three were generally on one couch, one lay or "leant" on another's bosom, as John did on Jesus'. Such a close position was chosen by friends, and gave the opportunity of confidential whispering, as when John asked who should betray Jesus (John xiii. 23-25). Ordinarily three couches (the highest, the middle, and the lowest) formed three sides of a square, the fourth being open for the servants to bring the dishes. On each couch there was the highest, the middle, and the lowest guest. "The uppermost room" desired by the Pharisees was the highest seat on the highest couch (Matt. xxiii. 6). Females were not as now in the East secluded from the males at meals, as the cases of Ruth among the reapers (Ruth ii. 14), Elkannah with his wives (1 Sam. i. 4), Job's sons and daughters (i. 4) show. The women served the men (Luke x. 40, John xii. 2). The blessing of the food by thanks to the Giver preceded the meal; the only O. T. instance is 1 Sam. ix. 13. Our Lord always did so (Matt. xv. 36, John vi. 11); so Paul (Acts xvii. 35), confirming precept (1 Tim. iv. 3, 4) by practice. Deut. viii. 10 implies the duty of grace at the close of a meal. A bread sop held between the thumb and two fingers was dipped

into the melted grease in a bowl, or into a dish of meat, and a piece taken out. To hand a friend a delicate morsel was esteemed a kindly act. So Jesus to Judas, treating him as a friend, which aggravates his treachery (John xiii. 18, 26; Ps. xli. 9). Geier, in Poli Synopsis, transl. Prov. xix. 24 "a slothful man hideth his hand in the dish (*tzalachath*) and will not so much as bring it to his mouth again"; A. V. means the cavity in the bosom like a dish. Great feasts were held at the end of each third year (Deut. xiv. 28), when the Levite, stranger, fatherless, and widow were invited (comp. Luke xiv. 12, 13; Neh. viii. 10-12). After a previous invitation, on the day of the feast a second was issued to intimate all was ready (Esth. v. 8, vi. 14; Matt. xxii. 3, 4). The guests were received with a kiss; water for the feet, ointment for the person, and robes were supplied (Luke vii. 38-45). The washing of hands before meals



WASHING BEFORE A MEAL.

was indispensable for cleanliness, as the fingers were their knives and forks, and all the guests dipped into the same dish (Matt. xxvi. 23). The Pharisees overlaid this with a minute and burdensome ritual (Mark vii. 1-13). Wreaths were worn on the head: Isa. xxviii. 1, where the beauty of Samaria is the "fading flower on the head of the fat valleys." Its position on the brow of a hill made the comparison appropriate. Hebraism for "woe to the proud crown of the drunkards of Ephraim" (Horsley). Its people were generally drunken revellers literally, and metaphorically like such were rushing on their own ruin (ye. 7, 8, chap. v. 11, 22; Amos iv. 1, vi. 1-6). The nation would perish as the drunkard's soon fading wreath. A "governor of the feast" (*architriclinos*, the Gr. *sumposiarchees*, the Lat. *magister convivii*) superintended, tasting the food and liquors, and settling the order and rules of the entertainment (John ii. 8). The places were assigned according to the respective rank (Gen. xliii. 33; 1 Sam. ix. 22; Luke xiv. 8; Mark xii. 39). Drinking revels were called *mishlah* (the *komos* of the Greeks, Latin *comisatio*), 1 Sam. xxv. 36. Condemned by the prophets (Isa. v. 11, Amos vi. 6) and apostles (Rom. xiii. 13, Gal. v. 21, Eph. v. 18, 1 Pet. iv. 3).

Mearah = cave. Josh. xiii. 4. A town "beside (rather belonging to: *le*) the Sidonians, which Israel failed to take possession of. Keil makes M. "the cave of Jezain," E. of Sidon, in the steep of Lebanon, a hiding place of the Druses at the present time. But then one would expect *the* to precede. Reland suggests Meroth, the limit of Galilee on the W. (Josephus Ant. ii. 20, § 6; iii. 3, § 1.)

Meat. Not in our sense, "flesh." Thus of the three divisions of offerings "the burnt, the meat, and the peace offering," the meat offering is a *present* or *oblation* (*minchah* from a root to send or offer), consisting only of flour, corn, and oil, flesh never being in it as in the other two. In Pa. cxi. 5, "He hath given meat (*tereph*) unto them that fear Him," lit. *spoil* such as Israel brought out of Egypt (Exod. xii. 36), and which God had covenanted to Abraham, Gen. xv. 14 (Kimchi). Rather, the manna and quails, a heaven-sent "booty" (treasure trove) to the hungry people. *Tereph* is used for meat in general (Prov. xxxi. 16, Mal. iii. 10). In 1 Cor. viii. 13, "if meat make my brother to offend," etc., and Rom. xiv. 20, "for meat destroy not the work of God," *broma* means food in general, not merely flesh.

The *minchah* denotes generally a gift from an inferior to a superior, whether God or man (Gen. iv. 3-5, xxiii. 13); *qorban* or *corban* afterwards expressed this general sense. *Minchah* then was restricted to the *unbloody offering*, *sebak* to the bloody sacrifice. *Nesek*, "drink offerings," accompanied the *minchah*. In Lev. ii. and vi. 14-23 the law of the meat offerings is given. Their ingredients, flour and oil, were the chief vegetable foods of Israel; so in them the Israelite offered his daily bread to the Lord, but in a manner distinct from the merely dedicatory firstfruits of corn and bread (comp. 1 Chron. xxix. 10-14, Dent. xvi. 5-11). The latter loaves were *leavened*, and neither they nor the firstfruits sheaf were burnt upon the altar (Lev. xxiii. 10, 11, 17, 20). Each meat offering on the contrary was to be prepared without leaven, and a portion given by burning to Jehovah for a sweet savour upon the altar. The rest as a most holy thing was to be eaten in the holy place by the priests alone as the mediators between Jehovah and the people. Therefore the meat offerings did not denote merely the sanctification of earthly food, but symbolised the spiritual food enjoyed by the congregation of the Lord. If even the earthly life is not nourished merely by the daily bread but by the Divine grace which blesses the food as means of preserving life, much less can the spiritual life be nourished by earthly food, but only by the spiritual food which a man partakes of by the Spirit of God from the true bread of life, the word of God. As oil symbolises the Spirit as the principle of all spiritual life, so bread from the seed of the field symbolises the word of God (Luke viii. 11; Deut. viii. 3). Sanctification consists in the operation of this spiritual food through the right use of the means of grace for growth in holiness (Matt. v. 16, 1 Pet. ii. 12). This inner food fills the inner man with peace, joy, and blessedness in God. This fruit of the spiritual life is shadowed forth in the "meat offerings." They must be free from the "leaven" of hypocrisy (Luke xii. 1) [the leaven of the old nature, Kurtz], malice, and wickedness (1 Cor. v. 8), and from the "honey" of

carneal delights, both being destructive of spiritual life. "The salt of the covenant of God" (i.e. the purifying, strengthening, and quickening power of the covenant, whereby moral corruption is averted) and the incense of prayer were to be added, that the fruit of the spiritual life might be well pleasing to the Lord (Koil). Wine symbolised vigour and refreshment (Ps. civ. 15). The priests' own meat offerings were to be wholly burnt. The sin offering implied atonement for sin; the burnt offering self dedication to God; the meat offering spiritual sustenance through the word and Spirit.

"The prayer to God, Give us this day our daily bread, is accompanied by the demand on God's part, Give Me to-day My daily bread. This demand is answered by the church when it offers to God in good works that for which God has endowed it with strength, benediction, and prosperity." (Hengstenberg, Dissert. on Pentat., ii. 531.) The meat offering was to be for a "memorial" reminding God of His people; so Cornelius' alms and prayers (Acts x. 4). The *minchah*, as a sacrifice, was something surrendered to God, which was of the greatest value to man as a means of living. It was not merely grain, but grain prepared by man's labour. Hence the *minchah* expressed a confession that all our good works are wrought in God and are due to Him (Speaker's Comm., Lev. ii. 14).

Mebunnal 2 Sam. xxiii. 27. Elsewhere Sibbechai (xxi. 18), Sibbecai (1 Chron. xx. 4, xi. 29, xxvii. 11). An error of transcribers.

Mecherathite. 1 Chron. xi. 36. Kennicott prefers reading "Maachathite," as in the parallel list (2 Sam. xxiii. 34).

Medan = *strife*. Gen. xv. 2. Son of Abraham and Keturah. Identified with Midian in Gen. xxvii. 23, 36. The Keturahites early merged into the Ishmaelite tribes.

Medeba. E. of Jordan. The Heb. means "waters of quiet," but, except tank water, none is there. Meshah in the famous Dibun stone writes: "Omri took the land, Medeba, and occupied it (in his days and in) the days of his son 40 years"; no doubt as a fortress to command the surrounding district. At the time of the exodus the Amorites had dispossessed Moab of part of the land which M-ab had wrested from the Emims (Deut. ii. 9-11, Num. xxi. 23-26). Israel in turn wrested from the Amorite Sihon "from Arnon even unto Jabbok." The national lay, ver. 27-29, first describes Sihon's defeat of Moab: "a flame from the city of Sihon . . . hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe unto thee Moab, . . . He hath given . . . his daughters into captivity unto Sihon king of the Amorites (so far the ballad describes Sihon's triumph over Moab; Israel's triumph over Sihon follows) . . . We have shot at them. Heshbon is perished even unto Dibun, and we have laid them waste even unto Nopha, which reacheth (rather with fire) unto M." Heshbon was

northernmost, M. now Madeba in the pastoral district of the *Belka* (called "the plain" or level downs, the *mishor* "of Moab," Josh. xiii. 9 assigned to Reuben) was four miles S.E. of it. A fortress in David's time (1 Chron. xix. 7-15), before which Joab defeated Ammon and the Syrians of Maachah, Mesopotamia, and Zobah. In Abaz' time M. was a sanctuary of Moab (Isa. xv. 2).

Medes, Media. From *Madai*, Japheth's son (Gen. x. 2). They called themselves *Mada* in the arrow-headed inscriptions, Semitic *Madai*, Gr. *Medoi*. S.W. and S. of the Caspian, N.W. and N. of Persia, W. of Parthia and the salt desert of Iram, E. of Armenia and Assyria. Its length was 550 miles, its breadth 300. Coming to Europe in small parties mingled with the Scythians they were the Sarmatians (Sauro-Mats) of the steppe country between the Euxine and Caspian. Berosus (in Euseb. Chron. i. 4) states that about 2450 B.C. eight Median kings reigned over Babylon for 224 years. Aryans (the name applied to Medes by their neighbours in Herodotus' time; vii. 62) existed very early with Cushites and Shemites in the Mesopotamian population. These Aryans probably became masters for a time, then were driven to the mountains whence they spread E., N., and W. The early Vedic settlers in western Hindostan were Aryans. The *Mæotæ* of the sea of Azov and the *Medi* of Thrace (see Herodotus, v. 9) attest their progress. Rawlinson (Herodotus. i. 327, Es. iii. 3) thinks that the Medes of Berosus' statement were really Scythians; but Berosus' statements are generally confirmed by recent deciphering of the Babylonian monuments.

A very early Aryan migration probably preceded the one in progress about 880 B.C. Then the Medes appear in the cuneiform inscriptions as Assyria's enemies, inhabiting part of Media. They then consisted of petty chieftains and tribes without central government. Assyria ravaged their lands and exacted tribute. The range of Zagros inhabited by hardy mountaineers intervened between them and Assyria. So, in spite of Sargon's attempt by military colonies to occupy Media permanently, the Medes maintained their nationality and outlived Assyria. Sennacherib and his successor Esarhaddon both profess to conquer Media, which shows it was still unconquered when they came to the throne. In Abaz' reign, beginning 741 B.C., Kir a Median city was held by Tiglath Pileser (2 Kings xvi. 9). In Sargon's reign the ten tribes were removed to the cities of the Medes (xvii. 6). In the deciphered inscriptions he says he founded in Media cities which he planted with colonists from other parts of his dominions.

As Assyria declined Media rose. Cyaxares subdued the Scythians (those of Zagros range and the kindred tribes invited by the former from the N.) who disparted with the Aryans the possession of the mountain region. Finally he captured NINEVEH [see

and ASSYRIA] 625 B.C. Nabopolassar with the Babylonians helped him in its overthrow (Abydenus), and was therefore made independent king of Babylon. The Median empire then was separated from Babylonia either by the Tigris or by a line half way between the Tigris and Euphrates; Syria, Phœnicia, and Judea falling to Babylon. Cyaxares' predecessors named by Herodotus, Deioeces the first king (a title assumed by all Median kings, from *dahak* "biter" or "snake"), and Phraortes, are hardly historical persons. Cyaxares after taking Nineveh tried to extend his empire even beyond Assyria's boundary, the Halys, to the *Ægean* Sea. But after a six years' war in which he had Babylon's help he failed to conquer Lydia, and the three great monarchies concluded a peace (ratified by engagements and intermarriages) which lasted throughout Cyaxares' and his son Astyages' reigns.

Media probably left the native monarchs over the subject nations and required only tribute. Certainly Cambyses and his son Cyrus so held their throne under Media till Cyrus revolted. The latter introduced the system of satraps. Media only lasted as an empire the two reigns of Cyaxares and Astyages, 75 years, down to 558 B.C. (still that there were earlier kings appears from Jer. xxv. 25, "all the kings of the Medes"). Enervated by adopting Assyrian manners the Medes were defeated by the hardy Persian mountaineers under Cyrus, and their king Astyages taken. Both races being of the same Aryan or Iranian source, the same religion and language, naturally all but coalesced. Together they conquered Babylon, as foreseen by Isaiah (xiii. 17): "behold I will stir up the Medes against them, which shall not regard silver, and as for gold they shall not delight in it" (similarly Xenophon, Cyrop. v. 1, § 10, makes Cyrus attribute to the Medes *disregard of riches*, "and Babylon shall be . . . as when God overthrew Sodom"); so xxi. 2, "go up O Elam (Persia), besiege O Media." Both Medes and Persians were famous in using "bows" and as horsemen. CYRUS [see] made DARIUS [see] the Mede viceroy of BABYLON [see] until he assumed the government (Dan. v., vi.; Ezra i.). The Median capital was a royal residence for part of the year, and Media claimed precedence among the provinces. Achmetha (Ecbatana) "the palace in the province of the Medes" (Ezra vi. 2-5) is where Cyrus' decree is found, an undesigned coincidence of Scripture with the fact that the Median capital was the seat of government under Cyrus, but a royal residence only under Darius Hystaspes. Discontent however led Media to seek to regain its old ascendancy and to elevate a Phraortes to the throne who claimed descent from Cyaxares. Darius Hystaspes crushed the rebellion with difficulty, and crucified and mutilated Phraortes. Again in vain the Medes rebelled under Darius Nothus. Afterwards they made no further attempt. Herodotus divides the Medes into six

tribes, of which the Arizanti (of Aryan descent) seem the first, then the Paretaeni, Struchates, Basm; lastly the Budii (the Pntiya of the Persian inscriptions) and Magi (the priest caste, a Scythic tribe incorporated by the Medes with themselves, foreigners admitted into the nation). The two divisions latterly made were Media Magna (now Kurdistan, Luristan, Ardalan, and Irak Ajemi) and Media Atropatia (now Azerbaijan, the tract between the Caspian and the mountains running N. from Zagros, N. and W. of Media Magna) or Atropatene. The phrases "the Medes and Persians" and "Media and Persia," even after the Persians got the supremacy (Esth. x. 2), show the original supremacy of Media, which still in legal and religious formularies was retained.

In Dan. viii. 3, of the two horns on the ram the higher came up last, viz. Persia. Herodotus (i. 131) makes their original religion the worship of the elements, fire, etc. Rawlinson however makes dualism (the worship of both a good and an evil principle eternally existing: Ormuzd the good object of trust, Ahriman the object of fear) to have been their original faith as described in the Zendavesta, and that the worship of the elements was subsequently taken from the Scythians (the fire worshippers of Armenia and mount Zagros, among whom Magism existed from of old) and was Magian. Their language belongs to the great Indo Germanic family, which Japheth's sons starting from Armenia spread N., E., and W. In Persia the purer Aryan creed, dualism (Ormuzd however being supreme), prevailed; in Media Magism, the worship of water, air, earth, and above all fire, to which altars (but no temples) on mountain tops were dedicated, on which the fire was never allowed to go out. The usurpation of the Pseudo Smerdis or the Magian Artaxerxes (Ezra iv.) was probably a religious revolution, Median Magianism striving against the Persian creed [see DARIUS HYSTASPES and ARTAXERXES]. The MAGI [see] performed the sacred rites, and divined the future; from them "magic" takes its name. Fear of polluting the elements gave rise to the superstition of neither burying nor burning their dead, but exposing them to beasts and birds of prey (Herod. i. 140), as do still the Parsees. The Persians copied their dress, the flowing robe seen on the Persepolitan sculptures. Their arms were bows, arrows, shields, short spears, poniards. They delighted in rich colours of dress, as scarlet, and chains and collars of gold.

Mediator. Six times in N. T. (Gal. iii. 19, 20; Heb. viii. 6, ix. 15, xii. 24; also the verb, vi. 17, Gr. "mediated," *emesiteusen*, "by an oath," "interposed as mediator between Himself and us with an oath"; Jesus is the embodiment of God's mediating oath: Pa. cx. 4). One

coming between two parties to remove their differences. The "daysman" (Job ix. 33) who "lays his hand upon both" the litigants, in token of his power to adjudicate between them: *mokiach*, from *yakach* to manifest or reprove; there is no umpire to whose authoritative decision both God and I are equally amenable. We Christians know of such a Mediator on a level with both, the God man Christ Jesus (1 Tim. ii. 5).

In Gal. iii. 20 the argument is, the law had angels and Moses (Deut. v. 5) as its mediators; now "a mediator" in its essential idea (*ho mesites*, the article is generic) must be of two parties, and cannot be "of one" only; "but God is one," not two. As His own representative He gives the blessing directly, without mediator such as the law had, first by promise to Abraham, then to Christ by actual fulfilment. The conclusion understood is, therefore a mediator cannot appertain to God; the law, with its mediator, therefore cannot be God's normal way of dealing. He acts *singly and directly*; He would bring man into immediate communion, and not have man separated from Him by a mediator as Israel was by Moses and the legal priesthood (Exod. xix. 13-24, Heb. xii. 19-24). It is no objection to this explanation that the gospel too has a Mediator, for Jesus is not a mediator separating the two parties as Moses did, but at once God having "in Him dwelling all the fulness of the Godhead," and man representing the universal manhood (1 Cor. viii. 6; xv. 22, 28, 45, 47, 24; 2 Cor. v. 19; Col. ii. 14); even this mediatorial office shall cease, when its purpose of reconciling all things to God shall have been accomplished, and God's ONENESS as "all in all" shall be manifested (Zoch. xiv. 9).

In 1 Tim. ii. 4, 5, Paul proves that "God will have all men to be saved and (for that purpose) to come to the knowledge of the truth," because "there is one God" common to all (Isa. xlv. 22, Acts xvii. 26). Rom. iii. 29, "there is one Mediator also between God and man (all mankind whom He mediates for potentially), the man (rather 'man' generically) Christ Jesus," at once appointed by God and sympathising with the sinner, whilst untainted by and hating sin. Such a combination could only come from infinite wisdom and love (Heb. i. ii, iv. 15; Eph. i. 8); a Mediator whose mediation could only be effected by His propitiatory sacrifice, as 1 Tim. ii. 5, 6 adds, "who gave Himself a vicarious ransom (*antilutron*) for all." Not only the Father gave Him (John iii. 16), but He voluntarily gave Himself for us (Phil. ii. 5-8; John x. 15, 17, 18). This is what imparts in the Father's eyes such a value to it (Pa. xl. 6-8, Heb. x. 5). [See PROPITIATION, RANSOM, ATONEMENT, RECONCILIATION.]

Medicine. The physicians in Gen. I were Egyptian embalmers. Physic was often associated with superstition; this was Ass's fault, "he sought not unto Jehovah but to the physicians" (2 Chron. xvi. 12). Luke "the

beloved physician" practised at Antioch, the centre between the schools of Cilicia (Tarsus) and Alexandria. Ecclesiastes (xii. 6) uses language which under the Spirit (whatever Solomon knew or did not know) expresses scientific truth: "the silver cord" is *the spinal marrow*, white and precious as silver, attached to the brain, which is "the golden bowl." The "fountain" may mean *the right ventricle of the heart*; the "cistern" *the left*, the "pitcher" *the veins*, the "wheel" *the aorta or great artery*. The "wheel" however may mean life in its rapid motion, as Jas. iii. 6, "the wheel of nature." The circulation of the blood is apparently expressed. The washings, the restriction in diet to clean animals and the prohibition of pork, the separation of lepers, the laws of marriage and married intercourse (Lev. xv.), the cleanliness of the camp (Deut. xxiii. 13-14), and the comprehension of all varieties of healthful climate in Palestine, account for Israel's



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general exemption from epidemics and remarkable healthiness. The healing art in the O. T. seems mainly to consist in external applications for wounds, etc. BALM [see] abounded in Gilead, and therefore many physicians settled there. Jer. viii. 22, "is there no balm in Gilead? is there no physician there? why then is not the health (lengthening out) of the daughter of my people gone up (Heb. 1)?" i.e., why is not the long bandage applied? or why is not the health come up again, as skin coming up over a wound in healing?

Megiddo. On the S. edge of the Esdraelon or Jezreel plain, the frontier of Issachar and MANASSEH [see], commanding a pass from the N. into the hill country. Joshua (xii. 21) defeated its king, with 80 other petty chieftains, W. of Jordan. It was assigned to Manasseh, though within Issachar's limit, but they failed to drive out the Canaanites, and could only make them tributary (xvii. 11, 12, 13; Jud. i. 27, 28, v. 19). "The kings of Canaan (Jabin and Sisera his captain) fought in Taanach by the waters of M." (viz. Kishon, or else a copious stream flowing down into Kishon) with Deborah and Barak. They assembled at Taanach and by the waters of M., but the battle was fought at mount Tabor, for they "perished at Endor" (Ps. lxxxiii. 10), near Tabor. Barak would never desert the heights of Tabor to march 15 miles over a boggy plain and attack Sisera strongly placed on the low hills of Taanach. Jehovah "drew unto Barak Sisera, unto the Kishon" (Jud. iv. 7), i.e. unto the pools and springs of the Kishon at El Mujahiyeh, the "spring head" W. of Tabor. From the high ground of Tabor Barak rushed down on the foe, who first posted themselves at the foot of the conical hill on which Endor is, and thence ventured into the open plain S.W. of Tabor. "The waters of M." are the abundant



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springs which flow into the *nahr Jalud*, from what is now the *Mu-jeddah* ruin in the Jordan valley (meaning "the grazing place," "cut down by sheep") at the foot of mount Gilboa. Thus "the valley of M." is that which leads down from Jesreel to Bethshean. The words "in Taanach" (Jud. v. 19) "over (so the Heb. *by* for 'by') the waters of M." must be a *district name for all the plain of which Taanach was the capital*, or else transl. "in sandy soil" (*taanach*). Thus the whole of Sisera's flight was only five or six miles from the scene of his defeat, to the plain Zaanaini (Bit-saanain, *not Bessum*) between Tab-ber and Kedesh of Naphtali by the sea of Galilee (Conder, in Pal. Expl. Qy. Stat., Jan. 1877, p. 13-20; Oct., p. 190-192).

At M. was stationed one of Solomon's commissariat officers (1 Kings iv. 12). Solomon "built," i.e. fortified, M. as a commanding military position (ix. 15). Hither Ahaziah fled from Jehu, and died here (2 Kings ix. 27), in the kingdom of Samaria (2 Chron. xxii. 9) [see AHAZIAH]. Here godly JOSIAH [see] fell in conflict with Pharaoh Necho (2 Chron. xxxv. 23-24, Zech. xii. 11). [See HADAD-SIMMON.] M. thus became a component part of ARMAGEDDON [see], the scene of the last conflict with Antichrist (Rev. xvi. 16). Now *El Lejjun*; in Eusebius and Jerome "Legi," on the caravan route between Egypt and Damascus, "15 miles from Nasareth, four from Taanach." Traces of a Roman road remain, and large "tells" mark the site of the fortresses commanding hill and plain.

Mehetabeel. 1. Gen. xxxvi. 39. 2. MEHETABEL: Neh. vi. 10.

Mehir. 1 Chron. iv. 11.

Mehujael=*smitten of God.* Gen. iv. 18.

Mehuman. Esth. i. 10.

Mehunims. Plural of MAON [see] (Ezra ii. 43, 50; Neh. vii. 52); numbered with the Nethinims.

Mejarkon. A town in Dan; *the yellow waters.* Near Joppa.

Mekonah=*base.* A town with daughter villages, reinhabited after the captivity by men of Judah (Neh. xi. 28). Coupled with Ziklag which was in the far S.

Melatiah. Neh. iii. 7.

Melchi. 1. Luke iii. 24. 2. Luke iii. 28.

Melchishua. [See MALCHISHUA.] Saul's son (1 Sam. xiv. 49, xxxi. 2).

Melchizedek=*king of righteousness.* King of Salem (Jerusalem) and priest of the most high God (Eliou) and used by Balaam, Num. xxiv. 16. The Phoenicians so named their chief god according to Sanchoniaton in Euseb. Præp. Evanz., doubtless from primitive revelation. After the slaughter of Chedoranmer M. met Abram in the valley of Shaveh (*level*), the king's dale (Gen. xiv. 17-20; 2 Sam. xviii. 18), viz. the valley of the upper Kedron, where Absalom long afterwards reared a pillar; adjoining Jerusalem. Salem was the oldest, the poetic name (Ps. lxxvi. 2), Jebus the next, and Jerusalem the most recent name. This

favours the view that Siddim, Sodom, and Gomorrah were to the S. of the Dead Sea. Abram in returning from Dan to Hebron would naturally take the route by Jerusalem (Thomson, Land and Book, ii. 31). Adonizedek=*lord of righteousness* corresponds; being also the name of a king of Jerusalem (Josh. x. 1). "Brought forth bread and wine" (1 Sam. xxv. 18), hospitably to refresh Abram's weary band (which, though not referred to in Hebrews, reminds us of the Lord's supper), probably after sacrificing animals the first fruits of the spoil (as Philo, de Abr., asserts, *epinikia ethne*); as indeed Heb. viii. 3 proves, for the "blessing" and "tithing," which alone are recorded, are not enough to constitute priesthood. Abram "the friend of God" recognised him (probably having received some Divine intimation) at once as his spiritual superior, and this in a day when every patriarch was the priest of his family. M. disappears as suddenly as he came. Almost a thousand years elapse before the next notice of M. (Pa. ex. 4). "The Lord hath sworn, and will not repent, Thou (Messiah) art a priest for ever after the order (i.e. 'the similitude' Heb. vii. 15, *the office*) of M.": i.e. (1.) Combining the kingship with the priesthood (Zech. vi. 9-15, especially 13). David cannot be the king priest; he could bring wrath on, but not effect an atonement for, his people (2 Sam. xxiv. 17). Uzziah, heir of his throne, incurred leprosy by usurping the priesthood (2 Chron. xxvi. 16-21). The Divine (Heb. vii. 20) *oath* accompanying this priesthood, but not the Aaronic, shows its unparalleled excellency. David died, and the Aaronic priests could not continue by reason of death (Heb. vii. 8). The Aaronic priesthood was "made after the law of a carnal commandment," but the M. priesthood "after the power of an endless life," as is declared a thousand years later than the psalm (Heb. vii. 1-8, 15, 16-23).

M. was probably of Semitic stock, for Shemites were in Palestine before the immigration of the Canaanites (Hamites). By the time that Abram arrived "the Canaanite was then (already) in the land" (Gen. xii. 6). (II.) M. is introduced "without father, without mother, without descent" being recorded, whereas this was an essential in the Aaronic priesthood (see Ezra ii. 62, 63; Exod. xxix. 9, 29, 30; Lev. xxi. 13, 14). This is a second peculiarity of Messiah's priesthood, that it is not derived from another before Him, and "passeth not to another" after Him (Heb. vii. 24 marg.). The "without father," et., refers to M. *officially* not naturally. M. was without father, etc., i.e. sacerdotally he was independent of his descent, unlike the Aaronic priests, who forfeited the priesthood if they could not trace their descent (see Neh. vii. 64, 65). M. had no fixed beginning or end of his king priesthood, such as the Levitical priests who began at 30 and ended at 50 years of age. Christ as man had "father, mother, beginning of days

and end of life, and descent" genealogically traced (Heb. vii. 3). M. therefore cannot have been absolutely without these; but *officially* he was without these, even as the antitypical priest Messiah was officially and sacerdotally without them. Messiah was not of Levi, but of Judah, so did not receive His priesthood by inheritance. He did not transmit it to any successor; nay, the term *hiericus* (*sacerdos*) is never applied to apostle, presbyter, deacon, or any Christian minister in N. T. Aar-n's "end" is recorded, M.'s not. With M. the king priesthood in Canaan ceased; but M.'s priesthood lasts for ever in the Antitype, who is from everlasting to everlasting, and to whom M. was "made like," for the archetype of Messiah's priesthood existed in the Divine mind from everlasting before M. Doubtless M. had father and mother by birth, but as *king priest* had no predecessor nor successor. (III.) The Aaronic priesthood was local, temporary, and national; the M. priesthood was prior to the Levitical temporary law, and so world-wide and everlasting. The Aaronic highpriest claimed no authority over other nations. M. was priest not only to his own city Salem, but is recognised as such by Abram the representative of God's church and people; and the king of Sodom tacitly acquiesces in this claim to an universal priesthood. This is the significance of the title, *priest of "the Possessor of heaven and earth."* M. is the first and the last who by God's appointment, and in God's name, exercised the priesthood for Shemite and Hamite alike, the forerunner of gospel catholicity which joins under Christ all of every race (Gal. iii. 28, Col. iii. 11, Rom. x. 12). (IV.) M. was superior to Abram, in that he blessed and received tithes from him (the giver's token of acknowledgment that all his property is God's), and so was superior to Levi and the Aaronic priesthood which were in Abram's loins. So Messiah is infinitely above the Aaronic priests. (V.) M. as king of righteousness (*zedek*) and of peace (*salem*) was "made like unto the Son of God," Messiah, who is both in the highest sense (Isa. ix. 6); the *peace* He brings is "the fruit of righteousness" (xxxii. 17, Jer. xxxiii. 6). As Balaam was a true prophet among the heathen, so M. was the king priest among them; but at M.'s time the nations had not so far apostatised from the primitive faith as subsequently. M. is the first designated *cohen*, "priest." God Himself called him to the office, according to Heb. v. 1-4, Ps. ex. 4. As priest, M. authoritatively mediating between God and man first "blessed Abram" on the part "of the most high God, possessor of heaven and earth," who would make Abram heir of the world which is His; next "he blessed the most high God" on the part of Abram for His having delivered his enemies into his hand. Reciprocal blessing, happy exchange; God making over His gift of the world to Abram, and Abram giving to God all the glory of his victory an earnest of

his final universal possession (1 Cor. iii. 22, Rom. iv. 13).

Melea: Luke iii. 31.

Melech. 1 Chron. ix. 41.

Melita. The scene of Paul's shipwreck (Acts xxvii., xxviii.). Not the *M.* now *Melada* in the gulf of Venice near Dalmatia; but the *M.* between Sicily and Africa, *Malta*, where tradition names the place of the wreck "St. Paul's bay" (Mr. Smith, of Jordan Hill, Shipwreck of St. Paul). After leaving Fair Havens in Crete, and whilst sailing along its S. coast, the wind blew from E.N.E. (*Euraquilon*, Sin., Vat., Alex. MSS. instead of *Euroclydon*), carrying them under the lee of the island *Clauda* (or *Cauda*, Vat. MS.), 20 miles to the S.W. The Gr. (xxvii. 15, *antophthalmein*) is, "when the ship could not keep her eyes to the wind"; either figuratively, or literally eyes were carved or painted on the bows of the ship, an eastern usage still existing. Here, to enable the ship to weather the storm, they hoisted the boat on board, "undergirded the vessel" (frapping it by passing four or five turns of cable round the hull), and "lowered the gear" (*chalassantes to skeuos*, not "struck sail," which if they had done they would have been driven directly towards the *Syrtis* or *quicksand*), i.e. brought down the topmasts and heavy yard with sail attached. They then turned the ship's head to the N. on the starboard tack, the only course whereby to escape falling into the *Syrtis*. Thus for 13 days they drifted through *Adria*, i.e. the middle of the Mediterranean between Crete and Sicily. If we deduce the ship's course from that of the wind, from the angle of the ship's head with the wind, and from the leeway, she must have drifted nearly W. by N., the precise bearing of the N. of Malta from the S. of *Clauda*. The rate of drift would average a mile and a half an hour, so that in 13 days she would pass over 468 miles; and Malta is from *Olanda* just 476 miles. The striking coincidence at once identifies Malta as the scene, and confirms Luke's accuracy. On the 14th night "the seamen deemed that land was approaching them" (Gr.), probably hearing the surf breaking. A ship entering Paul's bay from E. must pass within a quarter of a mile the point of *Koura*; but before reaching it the land is too low and too far to be seen in a dark night, but at this distance the breakers may be heard and also, if the night admit, be seen. The "land" then is the point of *Koura E.* of Paul's bay. A ship drifting W. by N. towards St. Paul's bay would come to it without touching any other part of the island, for the coast trends from this bay to the S.E. On *Koura* point, the bay's S.E. extremity, there must have been breakers with the wind blowing from N.E. Sounding they first found 20 fathoms, and a little farther 15; and, fearing rocks ahead, cast four anchors from the stern. Purdy (Sailing Directions) remarks on the tenaciousness of the bottom in St. Paul's bay, "whilst the cables hold there is no danger, the anchors will never start."

After the frustrated attempt of the shipmen to flee in a boat, they lightened the ship of its wheat (brought from Egypt, the great granary of Italy, ver. 6); they knew not the land (for St. Paul's bay is remote from the great harbour, and has no marked features to enable the Alexandrian seamen to know it), but discovered "a creek having a sandy beach (*oigialon*) into which they determined if possible to strand the ship." They cut the anchor cables, which had been let down at the stern rather than the bow, with the ulterior design of running her aground. Ships were steered by two paddles, one on each quarter. They were lifted out of water during anchorage in a gale, and secured by "rudder bands." These now they "loosed" in getting the ship again under weigh. Then "they hoisted up the foresail (not 'mainsail,' *artemon*) to the wind and made toward shore; and falling into a place where two seas met (*Salmonetta*, an island at the W. of St. Paul's bay, which from their anchorage they could not have known to be one, is separated from the mainland by a channel 100 yards wide communicating with the outer sea; just in the sound within *Salmonetta* was probably where two seas met) they ran the ship aground, and the forepart stuck fast, but the hinder was broken with the waves."

The rocks of Malta disintegrate into minute particles of sand and clay, which when acted on by currents form a deposit of tenacious clay; in still water of creeks without currents, at a depth undisturbed by waves, mud is found. A ship, driven by the wind into a creek, would strike a bottom of mud, graduating into tenacious clay; in this the forepart would stick fast, whilst the stern would be exposed to the violence of the waves. Captain Smyth's chart shows that after passing *Koura* point the ship coming from the E. passes over twenty fathoms, and pursuing the same direction after a short interval fifteen, a quarter of a mile from the shore which is here "girt with mural precipices." The W. side of the bay, whither the ship was driven, is rocky but has two creeks, one of which (*Mestara*) has still a sandy beach, and the other had one formerly, though now worn away by the sea.

The *Castor* and *Pollux* after wintering in *M.* proceeded with Paul to *Puteoli* (Acts xxviii. 11-13) by way of *Syracuse* and *Rhegium*. Therefore *M.* lay on the regular route between *Alexandria* and *Puteoli*, which *Malta* does; and *Syracuse*, 80 miles off, and *Rhegium* would be the natural track from the neighbouring *Malta*. "They knew the island" (Acts xxviii. 1) when they landed as *M.* The natives are called "barbarians" (ver. 2) not as savages, but as speaking neither Greek nor Latin (Rom. i. 14), but a Phœnician or Punic dialect corrupted by foreign idioms of the mixed population. The disappearance of vipers now is due to the clearing away of the woods that sheltered them. The "no little kindness" of the natives shows they were no savages. *Publius* is called

(Acts xxviii. 7) "chief man of the island," not from his "possessions," his father being still alive, but as lieutenant of the prætor of Sicily, to whose province *Malta* was attached (*Cicero*, *Verr.* ii. 4, § 18). Two inscriptions, Greek and Latin, in *Civita Vecchia* in *Malta* record the title "the chief (*protos, primus*) of the *Maltese*." Paul healed diseases and received in return "many honours" and "necessaries" (ver. 9, 10). *M.* was famous for honey, fruit, cotton fabrics, building stone, and a breed of dogs. Shortly before Paul's visit his piratical *Cilician* countrymen made *M.* their haunt; but the Christianity which he introduced has continued since, though sadly corrupted by superstition. The knights of St. John flourished here in later times.

Melon. Num. xi. 5: *abattchim*. The Arabs call the water melon (*Cucumis citrullus*) *batech*. Cultivated on the Nile banks after the inundation from May to July. It is meat, drink and physic to the Egyptians. The com-



mon melon (*C. melo*) also grows well in Egypt. The same heat (in God's gracious providence) which dries up the animal frame fills with refrigerant liquid the vegetables and fruits of this class.

Melzar. An official title, for the precedes *Melzar* in the Heb. "The steward" or "tutor," superintending the nurture and education of the young, subordinate to "the master of the eunuchs" (*Dan.* i. 11, 16); from Persian *mal cara*, "head cup-bearer," or *nasar* to guard.

Memphis. Capital of Lower Egypt, on the W. or left bank of the Nile. Heb. "Noph" (*Isa.* xix. 18). "Moph," or *Memphis* (*Hos.* ix. 6). Second only to *Thebes* in all Egypt; the residence of the kings until the *Ptolemies* moved to *Alexandria*. *Ptolemaic* makes it mean "the port of good things," the sepulchre of *Osiris*, the necropolis of Egypt, "the haven of the blessed," for the right of burial was given only to the good. - *Diodorus Siculus* (i. 4) observes, the inhabitants value little this brief life, but most highly the name of a virtuous life after death; they call the houses of the living inns, because they remain in them only a little while, but the sepulchres of the dead everlasting habitations; they are not therefore very careful about their houses, but in beautifying the sepulchres leave nothing undone. "The good" may refer to *Osiris*, whose sacred animal *Apis* was here worshipped, and had its burial place the *Serapeum*, whence the village *Busiris* is named, viz. "the abode of *Osiris*," now *Abou Seer*. "M. shall bury them" is a characteristic description, its burying ground extending 20 miles along the *Libyan* desert's border. *Mem* means a foundation or wall, and *nofre*

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"good"; or *mam-Phta* "the dwelling of Phta" the god answering to the Greek *Hephaestus*, Latin *Vulcan*; or from Menes its founder. Near the pyramids of Gizeh, and ten miles to the S. of modern Cairo; the court of the idol bull Apis. In hieroglyphics called "the city of pyramids." The monuments of M. are more ancient than those of Thebes. Menes (comp. *Minos* in Crete, Gen. x. 6; Bochart makes him Mizraim, and thinks M. was called Mezri from him, as the Arabs now call it) its founder dates 2690 B.C. (Sir G. Wilkinson), 2717 B.C. (Poole), 2200 or 2300 according to Eratosthenes comp. with Dicaearchus. Many of Manetho's dynasties were contemporaneous, not successive. "Menes" in hieroglyphics is written as the founder of M. on the roof of the Ramesseum near Gournou in western Thebes, at the head of the ancestors of Rameses the Great; the earliest mention of the name is on a ruined tomb at Gizeh, "the royal governor Menes," a descendant probably of the first Menes, and living under the fifth dynasty. Caviglia discovered the colossal statue of Rameses II. beautifully sculptured. Before Menes the Nile, emerging from the upper valley, bent W. to the Libyan hills, and was wasted in the sands and stagnant pools. Menes, according to Herodotus, by banking up the river at the bend 100 furlongs S. of M., laid the old channel dry, and dug a new course between the hills, and excavated a lake outside M. to the N. and W., communicating with the river. Thus M. was built in the narrow part of Egypt, on a marsh reclaimed by Menes' dyke and drained by his artificial lake. The dyke began 12 miles S. of M., and deflected the river two miles eastward. At the rise of the Nile a canal still led some of its waters westward through the former bed, irrigating the western plain. The artificial lake at Abouair guarded against inundation on that side. M. commanded the Delta on one hand and Upper Egypt on the other; on the W. the Libyan mountains and desert defended it; on the E. the river and its artificial embankments. The climate is equable, judging from Cairo. Menes built the temple of Phta (his deified ancestor Phut, fourth son of Ham, who settled in Libya, Gen. x. 6), the creative power, represented ordinarily holding the Nilometer or



MEMPHIS.

The temple of Apis also was here with a magnificent colonnade supported by colossal Osiride statue pillars;

through it on state occasions was led a black bull with peculiarly shaped white spots upon his forehead and right side, the hairs on the tail double, and the scarabæus or sacred beetle marked on his tongue. A gallery, 2000 ft. long by 20 high and 20 wide, was the burial place of the embalmed sacred bulls. Apis was thought the incarnation of Osiris, who with Isis was the universal object of worship in Egypt. Aaron's calf, and Jeroboam's two calves, were in part suggested by the Egyptian sacred bull, in part by the cherubim ox. Jeremiah (xvi. 20) alludes to Apis, "Egypt is like a very fair heifer." Isis had a temple at M., and was buried there. The sacred cubit used in measuring the Nile was in the temple of Serapis. Proteus (a Memphite king), Venus, Ra or Phre ("the sun"), and the Cabeiri too had temples in M. The region of the pyramids (from *peram* "the lofty"; Ewald transl. Job iii. 14 "built pyramids for themselves"), 67 (Lepsius) in number, or probably fewer as many of the 67 are doubtful, lies wholly W. of the Nile, from a little N.W. of Cairo to 40 miles S., and thence S.W. 25 miles. The Memphite necropolis ranges about 15 miles to Gizeh, including many pyramids of Egyptian sovereigns; the pyramids at Gizeh are the largest and oldest. See Piazzi Smyth, "Our Inheritance in the Great Pyramid," on the scientific bearings of this extraordinary and, in his view, divinely planned monument, which has no idolatrous emblem on it, unlike other Egyptian monuments. The Hyksos or shepherd kings (Gen. xlix. 24), Shofa and Noushofo, 2500 B.C., he thinks, built the great pyramid under God's guidance, and the cities Salem, of which Melchizedek was shepherd priest-king, and Damascus. Isaiah (xix. 13) foretold, "the princes of Noph are deceived," i.e. the military caste with all the famed "wisdom of Egypt" err in fancying themselves secure, viz. from Sargon, Nebuchadnezzar, and Cambyses, who successively conquered Egypt. Jeremiah (xli. 19), "Noph shall be waste and desolate, without inhabitant" (comp. xliii. 10). Ezekiel, 575 B.C. (xxx. 13, 16), "I will destroy the idols and cause their images to cease out of Noph." Half a century afterwards (525 B.C.) Cambyses fulfilled it, killing Apis, scourging his priests, opening the sepulchres, examining the bodies, making sport of Phta's image, and burning the images of the Cabeiri (Herodotus, iii. 37). M. never recovered. Alexandria succeeded to its importance. So utter was its fall that the very site for a time was unknown. Mariette and Linant brought to light its antiquities, some of which are in the British Museum. Its dykes and canals still are the basis of the irrigation of Lower Egypt. The village *Meet Raheeneh* now stands where once was its centre.

Memucan. One of the seven princes who "saw the king's face and sat first in the kingdom" (Esth. i. 13, 14); "wise men who knew the times and law and judgment." Ahasuerus

accordingly consulted them, "what shall we do unto Vashti according to law?" M. as president of the council owing to his wisdom and age, or else as an obsequious courtier knowing his master's mind, gave his opinion first, that Vashti should be disgraced; and his counsel the king followed.

Menahem. Son of Gadi. Slew Shallum, and seized the throne of Israel, 722 B.C.; reigned ten years. The words (2 Kings xv. 14, 16) "from Tirzah" imply that M. was a general under Zechariah, stationed at Tirzah (now *Tallusa*), and that he marched thence with some troops to Samaria, and avenged his master's murder by Shallum. He then, proceeding "from Tirzah" (ver. 16) where Israel's main army was posted, smote Tiphach (Thapsacus on the Euphrates), Israel's northeastern border city under Solomon (1 Kings iv. 24), restored by Jeroboam II. (2 Kings xiv. 25, 28), but having probably revolted again during the anarchy at his death. Situated on the western bank of the Euphrates on the great trade road from Egypt, Syria, and Phœnicia to Mesopotamia, it was important for M. to secure it. With savage cruelty, "because they opened not to him," and to strike terror into all opponents, M. "smote it and ripped up the women with child," copying the unscrupulous Syrian Hazael's cruelty (viii. 12). In religion "he departed not all his days from the sins of Jeroboam who made Israel to sin." Hosea and Amos depict Israel's demoralization at the time.

In his reign first appear the Assyrians as invaders of Israel from the N.E. under Pul. M., at the cost of 1000 talents of silver (£400,000, reckoning the silver talent £400), induced him to "confirm the kingdom in his hand." By exacting 50 shekels a head from 60,000 wealthy men of Israel, M. raised the money. The name Pul appears in an Assyrian inscription as "Phallukha," who took tribute from "the house of Omri" (Beth Khumri), i.e. Samaria. Tiglath Pileser II., the first monarch of the new dynasty, mentions M. in another inscription. M. died in peace; Pekahiah his son succeeded.

Menan. Luke iii. 31.

Mene—numbered, Chaldee The first word of the mysterious handwriting (Dan. v. 25, 26), "God hath numbered thy kingdom and finished it," i.e. fixed its number of years, and that number is now complete. The doubling of "M." marks its awful certainty.

Meni. Isa. lxx. 11, "drink offering unto that number," rather to M., an idol worshipped by apostate Jews at Babylon. The goddess Fortune, LXX., answering to the planet Venus, "the lesser good fortune"; the planet Jupiter being the greater, and answering to Gad. Knobel identifies Gad with the sun, Meni with the moon, *men, mene* in Gr.; "the queen of heaven" (Jer. vii. 18; xlv. 17, 18). The Arabs worshipped an idol *Manah*, a large stone which a thousand years later Saad demolished, in the eighth year of the

Hegira; from *mana*h to "number" or "assign."

Meonenim, the oak of. *Elon*: not as A. V. "the plain of." In central Palestine; Gaal saw Abimelech's men coming by the way that led to it (Jud. ix. 37). *M.* means "enhancers," "observers of times" (Deut. xviii. 10, 14). These practised some of their magic arts at this oak. The oak of *M.* was at a distance from Shechem. That whereunder Jacob hid the strange gods and talisman earrings of his household was close by Shechem (Gen. xxxv. 4), the same where Abram built his first altar in Palestine (xii. 6); here also Joshua, alluding to the patriarch Jacob's address and the original idolatry of Israel's forefathers, urges the people similarly to "put away the strange gods," etc. (xxiv. 23.) In Jud. ix. 6, "the oak (not 'plain' of memorial" (*matzab*) is the large memorial stone set up under the oak at Shechem. The inhabitants elected Abimelech king in the very place where Joshua renewed Israel's covenant with Jehovah, the true covenant God. Here was the temple of Baal Berith (Lord of the covenant, ver. 46).

Meonothai—*my dwellings*. Son of Othniel (1 Chron. iv. 14). "And Meonothai" must be supplied after "Hathath," as a second son of Othniel.

Mephaath—*beauty*. A town of Reuben (Josh. xiii. 17, 18; xxi. 37); a dependency of Heeshon, N. of Arnon, in the downs (*mishor*), the modern *Belka* (Jer. xlvi. 21). Assigned to the Merarite Levites. Regained by *M.*

Mephibosheth. 1. Saul's son by Rizpah (2 Sam. xxi. 8); crucified (*yaqah*; not *alah*, which would mean "hanged up") with six others before Jehovah by the Gibeonites to avert the famine; from barley harvest till the rains of October the bodies remained exposed to the sun (comp. Num. xxv. 4), but watched by Rizpah's pious care, and finally were committed to Kish's sepulchre. 2. Saul's grandson, son of Jonathan. Originally Merib-baal, an ancestor being named Baal (1 Chron. vii. 30, 33, 34; ix. 36). [See ISRBOSHETH, JERUBBAAL.] When Saul and Jonathan fell at Gilboa, *M.* was but five years old. His nurse at the sad tidings took him up and fled; in her haste she let him fall from her shoulders (Josephus Ant., vii. 5, § 5), whereon children in the East are carried, and he became lame of both feet (2 Sam. iv. 4, ix. 13). He had been for a considerable time living in obscurity with MACHIR [see] in Lodebar beyond Jordan, near Mahanaim, his uncle Ishbosheth's seat of government, when David through Ziba heard of him, and for the sake of Jonathan, and his promise respecting Jonathan's seed (1 Sam. xx. 15, 42), restored to him all the land of Saul and admitted him to eat bread at his table at Jerusalem continually. Ziba, from being a menial of Saul's house, had managed to become master himself of 20 servants; with these and his 15 sons he, by David's command, tilled the land for *M.*, for

though *M.* was henceforth David's guest, and needed no provision, he had a son Micha (1 Sam. ix.; 1 Chron. viii. 34, 35) and a retinue to maintain as a prince. His deformity, added to the depression of Saul's family, produced in him an abject fear and characteristic humility which are expressed in a manner sad to read of when one remembers the bygone greatness of Saul's house. It is a retribution in kind that the representative of Saul's family now calls himself before David by the contemptuous title which once David in self abasement used before Saul, "dead dog" (2 Sam. ix. 8, 1 Sam. xxiv. 14). The same depressed spirit appears in 2 Sam. ix. 26-28. Seventeen years subsequently, in Absalom's rebellion, Ziba rendered important service to David by meeting him as he crossed Olivet, with two strong he asses (*homor*) ready saddled for the king's use, bread, raisins, fruits, and wine. With shrewd political forecast, guessing the failure of the rebellion, Ziba gained David's favour at the cost of *M.*, whom he misrepresented as staying at Jerusalem in expectation of regaining the kingdom (2 Sam. xvi. 1-4). David in hasty credulity (Prov. xviii. 13, John vii. 51) on the spot assigned all *M.*'s property to Ziba. On David's return to Jerusalem *M.* made known the true state of the case, that Ziba had deceived him when he desired to saddle the ass and go to the king, and had slandered him (2 Sam. xix. 24-30). His squalid appearance, with unwashed feet, unarranged beard, and soiled clothes, indicating the deepest mourning ever since the king departed, attested his truthfulness. David saw his error, but had not the courage to rectify it altogether. Ziba's service to him in his extremity outweighed his perfidy to *M.* Impatiently (for conscience told him he had been unjust to *M.* and still was only half just) David replied, "why speakest thou any more of thy matters? thou and Ziba divide the land." *M.* had everything to lose and nothing to gain from Absalom's success. A cripple and a Benjamite could never dream of being preferred by Judah to the handsome Absalom; interest and gratitude bound him to David. Ziba had it completely in his power to leave him unable to stir from Jerusalem during the rebellion, by taking away the asses; the king and his friends were gone. So not merely servility, but sincere satisfaction at David's return, prompted his reply: "let Ziba take all, forasmuch as my lord is come again in peace." David's non-mention of *M.* on his death bed is doubtless because *M.* had died in the eight years that intervened between David's return and his death.

M. typifies man once son of the King; then having lost his right by the fall, as *M.* did by Saul's and Jonathan's death at Gilboa. Bearing a name of reproach like *M.*, instead of his name of innocence; banished to the outskirts of the moral wilderness, like *M.* in Lodebar; liable to perish by the sword of justice, as Saul's other sons (2 Sam. xxi.); paralysed by original

sin, as *M.* lamed from infancy in both feet; invited by the Lord and Saviour, after having spoiled principalities, to sit down at the royal table (Matt. viii. 11, Rev. xix. 7, 9), as *M.* was by David after conquering all his foes, on the ground of the everlasting covenant (Jer. xxxi. 3); as David regarded *M.* because of his covenant with Jonathan (1 Sam. xv. 15, 42). Fear is man's first feeling in the Lord's presence (Luke v. 8); but He reassures the trembling sinner (Isa. xliiii. 1, Rev. ii. 7), as David did *M.*, restoring him to a princely estate.

Merab. Saul's eldest daughter (1 Sam. xiv. 49). According to promise to the conqueror of Goliath, Saul betrothed *M.* to David (xvii. 25, xviii. 17), but with the secret design of inciting him thereby to expose himself to be slain by the Philistines. At the time when *M.* should have been given to him Saul gave her to Adriel the Meholathite. Her five sons subsequently were crucified to Jehovah by the Gibeonites among the seven, for Saul's bloodthirsty zeal against them (2 Sam. xxi. 9). See Exod. xxvii. 7; how Saul's sin recoiled on himself and his! "*Michal*" is a copyist's error for *M.* (2 Sam. xxi. 8); reading "*Michal*" we must understand "brought up," not *gave birth* to (comp. Ruth iv. 16, 17). [See MICHAL.]

Meraiah. Neh. xii. 12, 13.

Meraioth. 1. Sprung from Eleazar, Aaron's son; ancestor of Zadok and Ezra (1 Chron. vi. 6). Lightfoot (Temple Serv. iv. 1) thought that he was next before Eli, and that at his death the highpriesthood passed from Eleazar's to Ithamar's line. *M.* and Ahitab are perhaps transposed in Azariah's genealogy (1 Chron. ix. 11, Neh. xi. 11). 2. Neh. xii. 15; **MEREMOR** in ver. 3.

Merari—*sorrowful*, because of the anguish attending his birth (Gen. xvi. 8, 11). [See LEVITES.] Third of Levi's sons, Gershon, Kohath, and *M.* Born before Jacob's going down to Egypt; of the 70 who accompanied him. The Mahlites and Mushites were the two families of Merarites at the exodus and in the wilderness (1 Chron. vi. 19, 47; Num. iii. 20, 33-37, iv. 29-38, 42-45; vii. 8; x. 17-21). They followed after Judah's standard, and before Reuben's in the march, to set up the tabernacle against the Kohathites' arrival. Their charge was the tabernacle boards, pillars, etc., four wagons and eight oxen being assigned them. Joshua assigned them 13 cities out of Reuben, Gad, and Zebulun (Josh. xxi. 7, 34-40). They shared with the Gershonites and Kohathites the offices of singers, doorkeepers, etc., under David (1 Chron. xv. 1-6, xxiii. 5, 6, 21-23, xxvi. 10, 19); in Nehemiah's time also (xi. 15, 16).

Lord A. Hervey (Smith's Dict.) supposes Jeduthan the *patronymic* title of the house, Ethan the head in David's time, and that Jeduthan was brother of an ancestor of Ethan before Hashabiah (1 Chron. vi. 45, xxv. 3, 19) and son of Hilkiah or Amariah. Thus the "sons of Ethan" are distinct from "sons of Jeduthan,"

and the difficulty is explained how in David's time there could be sons of "sons of Jeduthun" above 30 years of age for they filled offices (xxvi. 10, xvi. 35), at the same time that Jeduthun is said to be "chief of the singers."

Merathaim, the Land of: i.e. of double rebellion, viz. the double captivity inflicted on Israel by Chaldaea (Jer. 1. 21); referring also to Babylon's general accumulated rebellions against God (ver. 17-20, especially ver. 13), "Babylon, Assyria," (33; 24, 23) "striven against Jehovah, proud against . . . the Holy One of Israel."

Mercurius. Acts xiv. 12. Mythology represented M. as having once visited Phrygia with Jupiter his father, and having been refused hospitality by all except Baucis and Philemon, two old peasants (Ovid Metam. viii. 620). Hence the simple people of Lystra supposed, from the miracle on the cripple, that Paul and Barnabas were M. and Jupiter once more visiting the earth "in the likeness of men." M. being the god of eloquence, they called Paul M., the herald of the gods. M. was usually figured a beardless youth, but there was an old Palesgic figure of him bearded. Barnabas, the more stately and majestic in mien, they called Jupiter (2 Cor. x. 10).



Mercy seat: *kapporeth* Heb.; *hilasterion, epithema*, LXX. The propitiatory, the golden cover of the ark. From the *piel* conjugation of *kippaer* "to cover up," "forgive," or "reconcile," "atone" for offences. Having a distinct significance and designation of its own; not a mere part of the ark. Placed "above upon the ark" (Exod. xxv. 17-22, xxvi. 34, xxx. 6, xxxi. 7, xxxv. 12, xxxvii. 6). Never called "the cover" (*kapporeth*) merely of the ark, but made a distinct thing. The holy of holies is called "the place of the mercy seat" (1 Chron. xxviii. 11, Lev. xvi. 2), marking that it was not a mere subordinate part of the ark. The *kippurim*, "atonements," on the day of atonement are inseparably connected with the *kapporeth*, which was sprinkled with the blood (ver. 13-15). The same hilasterion occurs Heb. ix. 5 "mercy seat," Rom. iii. 25 "propitiation." [See ARK.] The atonement was for the breach of the covenant. Appropriately therefore the mercy seat covered that covenant written on the two tables of stone inside the ark. God, thus reconciled through the blood sprinkled on the mercy seat, could speak to His people "from off the mercy seat that was upon the ark of the testimony" (Num. vii. 89, Ps. lxxx. 1).

Mered. Son of Ezra of Judah; married Pharaoh's daughter BITHIAR [see]. (1 Chron. iv. 17, 18.)

Meremoth. 1. Son of Urijah the priest. He weighed and registered the golden and silver vessels of the

temple, which Ezra had brought from Babylon (viii. 24-30, 33; Neh. iii. 4). 2. Ezra x. 36. 3. = MERAIOTH [see]; Neh. xii. 3, 15.

Meres. Esth. i. 13, 14. From the Zend *meresh*, "worthy."

Meribah = chiding. The designation which Moses gave the place at Rephidim where Israel, just before they reached Sinai in the second year after leaving Egypt, did chide with Moses, "give us water that we may drink," and tempted (whence came the other name Massah) Jehovah, saying "is Jehovah among us or not?" (Exod. xvii. 7; comp. as to the sin, Matt. iv. 7.) The severity of Israel's trial, however, is to be remembered; our Lord's own only expression of bodily suffering on the cross was "I thirst." Thirty-eight years afterwards at Kadesh, bordering on the promised land, again, untaught by the severe discipline of the wilderness (Isa. ix. 13), Israel in want of water cried, "would God we had died when our brethren died before the Lord!" God's glory appeared, and the Lord said to Moses and Aaron, "take the rod, and speak unto the rock before their eyes, and it shall give forth his water." But here Moses' old hastiness of spirit, which he had showed in the beginning of his career (Exod. ii.), returned; "they provoked his spirit so that he spake unadvisedly with his lips" (Ps. cvi. 32, 33): "ye rebels, must we (forgetting that the power was that of God alone) fetch you water out of this rock?" Then lifting up his hand he smote twice, whereas God had told him, "speak unto the rock." So Jehovah excluded Moses and Aaron from entering Canaan, for not "sanctifying" Him (Num. xx. 1-13). This repetition of the miracle disproves the notion from 1 Cor. x. 4 that the stream literally "followed" them from Rephidim (Exod. xvii.) to Canaan; all that is meant is a supply of water from time to time was provided naturally or miraculously, so that they never perished from thirst (so Exod. xv. 24, 25; Num. xxi. 16).

Christ is the Rock (John vii. 38); the water flowed, and the people drank, at M. Kadesh. Moses and Aaron typify ministers. The Rock Christ was once for all smitten, never to be so again (Heb. ix. 25-28; x. 10, 14). If Moses was so severely chastised for suiting again in violation of the type, what peril ministers run who pretend to offer Christ the Antitype in the Eucharist again! Ps. xc. 8, "provocation . . . temptation," alludes to M. Massah. Also Num. xxvii. 14, Deut. xxxii. 51. The Heb. for "rock" in Exod. xvii. at Rephidim is *tzur*, but in Num. xx. *seta* at Kadesh, marking undesignedly the distinctness of the miracles.

Merodach. Jer. 1. 2. Meaning *death* (Gesenius) or *little lord*. Epithet of Bel the Babylonian Jupiter, termed "the senior of the gods," "the judge," and by Nebuchadnezzar in inscriptions "the great lord, the most ancient," and by Neriglissar "the firstborn of gods, the layer up of treasures." M. became a distinct phase of Bel. It forms part of some

kings' names, as Merodach Baladan, Evil Merodach; it is so used as early as 1650 B.C. Zurbani (from "banit," productive mother) was M.'s wife. Another Bel was named Niprut, "hunter," = Nimrod; worshipped at Nipur (Calneh; Rawlinson's Ancient Monarchies).

Merodach Baladan; BERODACH-B. From the idol Merodach and Baladan = *Bel is his lord*. Read in the Assyrian inscriptions Mardec Empad, or Empal in Ptolemy's canon, Merodach Baladan in Polyhistor (Euseb. Chron. Can. i., v. 1). Reigned twice in Babylon with an interval between. Warred with Sargon and Sennacherib successively, having thrown off allegiance to them; so naturally drawn to Hezekiah who also had cast off the Assyrian yoke. Inquiry about the astronomical wonder, the recession of the dial shadow, was the pretext; an alliance between Egypt (Isa. xx. i. 1-6), Babylon, and Judaea was the motive of the embassy (2 Chron. xxxii. 31). Hezekiah's display was to show his ability to support a war. G. Rawlinson (Hist. Illustr. O. T.) thinks his embassy after Hezekiah's sickness, if in 718 B.C. as the Heb. numbers make it (the 14th year of Hezekiah; Isa. xxxviii. 5, 2 Kings xviii. 13), was in his first reign (781-709 B.C.) contemporary with Sargon. His second reign was in 703 B.C., lasting six months and followed by Belibus in 702 B.C. It is an undesigned coincidence confirming Scripture that precisely at the time that Babylon revolted, though before and afterwards subject to Assyria, it mentions Merodach Baladan. [See BABEL, BABYLON, HEZEKIAH.] Sargon in the inscriptions says that in the 12th year of his reign he drove M. from Babylon after ruling 12 years. Sennacherib says in his first year he drove him out (M. fleeing to Nagirtaggus, an island in the sea: Isa. xx. 6), setting up Belib. M. it seems headed the popular party in seeking national independence. B. was his ancestor; but his father according to the inscriptions was *Yagin* = *Jugæus* in Ptolemy's canon. His sons, supported by the king of Elam, continued the struggle against Assyria under Eashaddon, Sennacherib's son, and his grandsons against Asshur-bani-pal, Eashaddon's son.

Inscriptions say that M., having been conquered in battle by Sargon, and Babylonia having been ravaged, fled to "the islands at the mouth of the Euphrates." Belib put him to death (Polyhistor, Euseb. Chron. Can. i. 5). Hincks suggests reasonably that "Sennacherib" should be omitted after "king of Assyria" (2 Kings xviii. 13), Sargon reigning "in the 14th year of Hezekiah." Thus Hezekiah's sickness and the embassy of M. would be at this time, in the first reign of M.

Merom, Waters of. Josh. xi. 5. *Lake Huleh* or *Samochonitis*, as Reland inferred from Josephus' statement (Ant. v. 5, § 1) that Hasor was above lake Samochonitis, presuming that the battle was at Hasor and that Samochonitis = *high* (Arabic *samaca*), as Merom (= *marom*) means height, so that the waters

were called "Me-Merom," the higher waters, the uppermost of the Jordan lakes; but Keil makes M. now *Meirom*, a village visited by Jewish pilgrims because Hilleland and Shammai, noted rabbins, were buried there, two hours' journey N.W. of Szafed, upon a rocky mountain at the foot of which is a spring forming a brook and stream. This reaches the lake Tiberias near Bethsaida, and constitutes "the waters of M." for Josephus (Ant. v. 1, § 18; B. J. ii. 20, § 6; iii. 8, § 1; Life 37) says, "these kings (under Jabin of Hasor) encamped at Beroth=Meroth, a city the western limit of upper Galilee, not far from Kedesh." The Heb. for "waters" is *me*, not that for a large body of standing water (*yam*). Another objection to Reland's view is the difficulty of a flight and pursuit across a country so rugged and intersected with ravines as that between Huleh and Sidon. Beroth was an important military post, and so Joshua's victory would be about the plain of *Akka*, more suitable ground for the Canaanites to choose for their chariots to act in than the plain on the S.W. margin of Huleh, from which there was no escape possible. The pursuit to Sidon is then intelligible. However, Huleh is thought identical with Samochonitis and so with Merom. Huleh is the same as *Utatha*, the region between Trachon and Galilee which Herod received from Caesar (Josephus Ant. xv. 10, § 3); derived from Hul or Chul, son of Aram (Syria), Gen. x. 23 (Rosenmüller), whence also came *Cale-Syria* (Michælia).

The Ard el Huleh is a verdant, picturesque, and fertile plain, 16 miles long from N. to S., eight miles from E. to W. The spies of Dan truly characterized it "very good, a place where there is no want of anything that is in the earth" (Jud. xviii. 9, 10). On the W. is the range of hills of Kedesh Naphtali; on the E. are the lower slopes of Bashan; on the N. irregular low hills stretching from the mountains of Naphtali to snowy, double peaked mount Hermon, which rises on the N.E. corner 10,000 ft. high; on the S. the plain is crossed by broken high grounds through which by deep ravines the Jordan after passing through lake Huleh (four miles and a half long by three broad) descends 700 ft. to the sea of Galilee. Morasses with impenetrable reeds and sedge (Macgregor discovered floating papyrus) fence the lake on the N., W., and S. On the W. is the Ain Mellahah ("fountain of salt," though no salt taste is discernible now), a large spring which is one of the feeders of the lake, with a stream 40 ft. wide.

Meromothite. 1 Chron. xxvii. 30, Neh. iii. 7.

Merom=asylum. Jud. v. 23, "curse ye M., said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty" (rather among Israel's mighty ones). They gave asylum to the fleeing Canaanites accursed of God, whereas Jael who slew their general is "blessed" (ver. 24). Rather their

sin was omission (faint heartedness, neutrality where there can be no real neutrality: Matt. xii. 30, xxv. 30), they neglected the duty of coming to Israel's help in the struggle against God's foes. If M. be *Meraras* or *Murussus*, a ruin four miles N.W. of Beisan on the southern slopes of the hills containing "little Hermon," they had command of the pass and might have prevented the escape in that quarter of any of Sisera's host. Rather *Kefr Musr* on the S. of Tabor (Raumer). The Angel of Jehovah who fought for Israel at Megiddo pronounces, through Deborah, M.'s curse.

Mesech, MESHECH. Japheth's sixth son. The Moschi, a warlike race in the mountainous region between Armenia, Iberia, and Colchis. Associated with Tubal, the Tibareni of Pontus. Ps. cxx. 5, I dwell among people lawless and fierce as "M." at one extremity of the world and "Kedar" at the other. Gog's chief vassal, ideal representative of the heathen barbarian world. Ezek. xxvii. 13, "they traded the persons of men" as slaves, and "vessels of copper," xxxii. 28, xxxix. 1. Moscow and Tobolsk may derive their names from M. and Tubal. Magog was Gog's original kingdom; he acquired also M. and Tubal, becoming their "chief prince" (*rosh*); the Scythian Tauri and the Araxes were called *Rhos*, whence *Russia*. M. was once one of the most powerful nations of western Asia. The Assyrians were frequently warring with them, from 1100 to 700 B.C.; then living E. of Taurus range and in Cappadocia. The inscriptions call them *Muskai*, the Tibareni *Tuplati* (Tubal). *Cesarea Masacha* was the great Moschian capital.

Mesha. 1. King of Moab. [See DIBON on his victorious campaign against Israel, and confirmation of Scripture.] Revolted at Ahab's death (2 Kings i. 1; iii. 4, 5). Being "sheepmasters" the Moabites had rendered tribute to Israel ever since David's days (2 Sam. viii. 2) in flocks, 100,000 lambs, and 100,000 rams with the wool. Isaiah (xvi. 1) counsels Moab to resume payment, "send ye the lamb to the ruler . . . from Sela unto . . . Zion." [See JEHORAM, JEHOSHAPHAT, ELISHA, ENGEDI, CHEMOSH, on the confederacy against M. and the superstitious indignation raised against Israel because of their reducing him to such desperation that he sacrificed his own son (Mic. vi. 7), so that the allies departed to their own land.] 2. Firstborn of Jerahmeel's brother Caleb; father, i.e. founder, of Ziph (1 Chron. ii. 42). 3. A descendant of Benjamin, born in Moab, son of Shaharaim and Hodesh (1 Chron. viii. 8, 9).

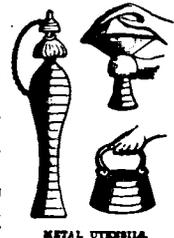
4. Joktan's descendants "dwelt from Mesha, as thou goest unto Sephar a mount of the East." The western port of Arabia; Musa (Bochart), Mesene (meaning "a fluviatile island") at the mouth of the Tigris and Euphrates, near Basora (Gesenius) (Gen. x. 30); Beishe in the N. of Yemen (Knobel). **Meshaah.** The Babylonian name given to Mishael, one of Daniel's three companions, of the blood royal

of Judah (fulfilling the prophetic threat, Isa. xxxix. 7); with the first syllable of Mish-ael retained, but *Shak* the Babylonian goddess (from whom Babylon is called *Sheshlach*, Jer. xxv. 26) being substituted for El; the goddess of love and mirth, during whose feast Cyrus took Babylon, Venus or the Earth. "In whom was no blemish, well favoured, skilful in all wisdom, cunning in knowledge, understanding science, having ability to stand in the king's palace," after Ashpenaz had put him in charge of the MELZAR [see] or "steward" to teach him "the learning and tongue of the Chaldeans." Appointed by the king a "daily provision of the king's meat (dainties) and wine three years, that at the end he might stand before the king" as an attendant courtier and counsellor; not ennobled. Like DANIEL [see] he refused the king's dainties with determined "purpose" (Dan. i. 8-16) because a portion of the viands and wine were first offered to idols on the hearth to consecrate the whole (Deut. xxii. 38; 1 Cor. viii. 7, 10, x. 27, 28). The faith of these youths was made instrumental in overruling the foretold evil (Ezek. iv. 13, Hos. ix. 3) to the glory of God; they "whose affliction with the people of God rather than the pleasures of sin for a season" (Heb. xi. 24-26). So far from losing by faithfulness, they "appeared in countenance fairer and fatter than all who did eat the king's meat," illustrating Deut. viii. 3, 1 Kings iii. 11-13, Matt. vi. 33. "God gave them knowledge and skill in all learning and wisdom"; and "the king found them ten times better than all the magicians and astrologers in all his realm." Daniel, when promoted to be chief governor over all the wise men of Babylon and ruler over the whole province, remembered his three friends (contrast Gen. xl. 23; Eccles. ix. 15, 16; Amos vi. 6); and at his request the king set them over the affairs of the province of Babylon (Dan. ii. 48, 49). Then followed the trial of their faith (1 Pet. i. 7). They refused to bow to the king's image, which, like antichrist, he set up to be worshipped on pain of the fiery furnace (Rev. xiii. 14). They reply, "we are not careful to answer thee in this matter" (Matt. x. 19, 28). Parleying, where duty is plain, is fatal; decision is safety. They answer his challenge, "who is that God that shall deliver you?" with "our God is able . . . and He will deliver us," either from death or in death (2 Tim. iv. 17, 18). "But if not" literally, as He is able, still "we will not serve thy gods" (Job xiii. 15). The flame slew their persecutors (Ps. vii. 16), but "not an hair of their head was singed" (Luke xii. 7, xxi. 18). The fire only burnt their bonds, so that they "walked loose in the midst of the fire" (John viii. 36, Ps. cxxxviii. 7, Isa. xliiii. 1, 2); Jehovah was a wall of fire round them against their foes (Zech. ii. 5). So the king promoted them in the province, illustrating Prov. xvi. 7, xviii. 23, Ps. cxix. 46. **Meshelemiah=whom Jehovah repays.** 1 Chron. xxvi. 1, 2, 9, 14; ix.

21; =SHELEMIAR=SHALLUM (Ezra ii. 42, Neh. vii. 45, xii. 25).
Meshezabeel. 1. Neh. iii. 4. 2. Neh. x. 21. 3. Neh. xi. 24.
Meshillemith, MESHILLEMOTH. 1. (Maasiia, 13) 1 Chron. ix. 12. 2. 2 Chron. xviii. 12.
Meshullam. 1. 2 Kings xxii. 5. 2. 1 Chron. iii. 19. 3. 1 Chron. v. 18, 17. 4. 1 Chron. viii. 17. 5. 1 Chron. ix. 7. Neh. xi. 7. 6. Neh. ix. 8. 7. =Shallum; Neh. ix. 11, vi. 7; xi. 11. His ancestors were Zadok, Ahitub, Meraioth (as these two ought to be placed by transposition). 8. 1 Chron. ix. 12; Neh. xi. 13 omits, an error of transcribers. 9. 2 Chron. xxiv. 12. 10. A chief sent by Ezra (viii. 16-21, etc.) to Iddo to gather Levites to join the caravan returning to Jerusalem. 11. Ezra x. 15. 12. Ezra x. 20. 13. Neh. iii. 4, 30; Tobiah's son Johanan married his daughter (Neh. vi. 18). 14. Neh. iii. 6. 15. Neh. viii. 4. 16. Neh. x. 7, 8. 17. Neh. x. 14, 20. 18. Neh. xii. 13. 19. Neh. xii. 16. 20. Neh. xii. 25 = Meshellemiath (1 Chron. xvi. 1), Shelemiah (ver. 14), Shallum (Neh. vii. 45). 21. Neh. xii. 33.
Meshullemeth. 2 Kings xxi. 19.
Mesobaita. Heb. Mezobaita. The title of Jasiel (1 Chron. xi. 47). From ZOBAB [see], one of the small Syrian kingdoms.
Mesopotamia = region between the rivers; 700 miles long, from 20 to 250 broad; bounded N.E. by the Tigris, S.W. by the Euphrates. Its Heb. name Aram Naharaim means "Aram between the rivers." The tribe sprung from Aram, Shem's fourth son, first colonised it. Man's first dwelling after the flood. Here was the plain of Shinar (Gen. xi. 2, xiv. 1), where the Babel tower and kingdom were.
Padan Aram, "plain Syria," was the N. part of the whole; the whole Syrian "highland" was Aram, in contradistinction from Canaan "the lowland." The upper Tigris valley was separated from the Mesopotamian plain by a mountain range (Masius: Strabo, xi. 12, § 4). The vast plain is intersected by the Sinjar running E. and W. Mounds mark city sites on every side. Innumerable lines of embankment indicate a network of ancient canals which diffused by irrigation fertility where now are morasses or barrenness. The N.W. part between the bend of the Euphrates and the upper Tigris is what Scripture names M. The Chaboras or Habor [see], flowing from the S. side of the Sinjar range, empties itself into the Euphrates. Orfa, Abram's native city, and Haran, his resting place between Chaldaea and Palestine, are in Padan Aram (xxv. 20, xxviii. 2). Nahor settled in M. after quitting Ur (Gen. xxiv. 10). *Naharina* occurs in Egyptian inscriptions of the 18th and 19th dynasties. Bethuel, Rebekah, and Laban lived in Padan Aram. Balaam's abode was Pethor of M. among "the mountains of the East" (Num. xxiii. 7, xxii. 5). **CHUSHAN BISHATHAIM** [see] of M. oppressed Israel in the time of the Judges (iii. 8). The Mesopotamians aided the Ammonites with chariots against David (1 Chron. xix. 6, 16).

Assyrian inscriptions confirm Scripture in asserting that M. was independent of Assyria till after David ("the tribes of the Nairi," stream lands, were under their several independent princes, until in 880 a.c., Jahu's time, Assyria became completely their master); also that Mesopotamians used *chariots* in battle, and that after David's time M. became absorbed in Assyria. Men of M. were among those who heard in their own tongue the wonderful works of God (Acts ii. 9).
Messiah = anointed (Heb.) = CHRIST (Gr.) [see]. In A. V. only in Dan. ix. 25, 26 of O. T.; John i. 41, iv. 26, of N. T. Having the immeasurable unction of the Holy Spirit as Prophet, Priest, and King at one and the same time. All others have but a measure, and that derived from Him (John i. 16, iii. 34). See the type (Exod. xxviii. 41, xxx. 23, 24; 1 Sam. xxiv. 6); and the prophecies (Gen. iii. 15, ix. 26, xii. 2, 3; xxii.; comp. John viii. 56, Gen. xlix. 10, Num. xxiv. 17-19, Dent. xviii. 18 with Acts iii. 22-24, John v. 45-47, Ps. ii. 2, 6 marg., 7-12, xvi., xxii., xl., xlv. 7 comp. 1 Kings i. 39, 40, Ps. lxxxix., lxxxii., cx.). His birthplace (Mic. v. 2), His lineage (Isa. xi. 1), His time of coming (Dan. ix. 25, 26), whilst the second temple stood (Hag. ii. 9), and His forerunner (Isa. xl. 3-5, Mal. iii. 1) are foretold. From Ps. ii., Jer. xxiii. 5, 6, Zech. ix. 9, the Jews expected a triumphant king, but overlooked the prophecies of His sufferings first (Isa. liii., Luke xxiv. 21, 26, 27). A few looked for a more spiritual deliverance (Luke ii. 30, 38), and among them the despised Samaritans (John iv. 25, 42) and the thief on the cross (Luke xxiii. 42). The rabbins got over the Messianic prophecies which prove Jesus to be Messiah by imagining a Messiah ben Joseph who should suffer, distinct from Messiah ben David who should reign; but the prophecies of the suffering and glory are so blended as to exclude the idea of any but one and the same Messiah (comp. Isa. lii. 7, 13, 14, 15; liii.).
Metals. Gold of Havilah is mentioned as early as Gen. ii. 11. The first worker of instruments of copper ("brass") and iron was Tubalcaiu (iv. 22). Abram was rich in silver and gold (xiii. 2). Instruments before Tubalcaiu (born according to Heb. chronology 500 years after Adam and contemporary with Enoch from Seth; 1000 according to LXX. chronology) were apparently of flint, bone, and hard wood, such as uncivilized nations now use. Races that have degenerated into barbarism fall back upon flint; then advance to bronze, an alloy of copper and tin, harder than either; and then brass; and lastly iron. The oldest European races used only flint weapons, which are found in the gravel; but

this is no proof they were unknown to Adam's early descendants. Isolation would soon reduce the distant emigrants to savagery.
 Silver was used for commerce, as "money" (Gen. xxiii. 16, xvii. 12, xx. 16), gold for ornament. Gold, silver, brass, iron, tin, and lead were among the spoils taken from Midian (Num. xxxi. 22). In Job xx. 24 for "steel" transl. *brass*. Also Ps. xviii. 34, "a bow of steel" should be *brass*, which, or bronze, was used to strengthen arms, as for instance the Egyptians' bows. But God so taught David to war relying on Him that no weapon could prevail against him; so Isa. liv. 17. In Jer. xv. 13, "shall iron break the northern iron and the steel?" the metal meant is *copper mixed with iron* by the Chalybes near the Pontus far N. of Palestine; i.e., can the Jews, however iron-like, break the harder steel-like northern Chaldees (i. 14). Common iron, as then prepared, was inferior to the Chalybian iron and *brass* combined. Thus explaining, we solve Henderson's difficulty that A. V. makes iron not so hard as brass, and we need not transl. as he does "can one break iron, even northern iron, and brass?" In Nah. ii. 3, "the chariots will be with flaming torches," transl. rather "with fire flashing scythes," lit. "with the fire (glitter) of scythes" or steel weapons fixed at right angles to the axles, and turned down, or parallel, inserted into the felly of the wheel. [On Ezra i. 4 "amber," Rev. i. 15 "fine brass," see AMBER.] The first payment of gold is in 1 Chron. xxi. 25. [See ARAUNAH.] Gold was imported from Ophir, Sheba, Parvaim, and Uphas (1 Kings ix. 27, 28, x. 2, 10; 2 Chron. iii. 6; Jer. x. 9). The hills of Palestine yielded copper (Deut. viii. 9). Job xviii. hints at the fact that gold is more superficial, iron lodes yield more the deeper you go: "there is a vein (a mine) whence it goes forth." Heb. for the silver, and a place for gold (which men) refine (it is found in the sands of rivers, and its particles have a superficial range in mines); iron is taken out of the dust (or earth, ore looking like it), and copper is molten out of the stone." Copper is easier found and wrought than iron, so was in earlier use. Copper alloyed with tin formed *bronze*, of which Napier (Metal. of Bible) thinks the domestic vessels, the arms, etc., in Scripture were made, as it tarnishes less, takes a finer polish, and admits of a keen, hard edge (2 Sam. xxi. 16). Israel derived their skill in metallurgy from the Egyptians. Tin (*badil*) was doubtless imported through the Phoenicians from Cornwall to Tarsish, and thence to Palestine (Ezek. xvii. 12, xxii. 18-20; Isa. i. 25); the Assyrian bronze *BOWLS* [see], having one part tin to ten copper, now in the British Museum, consist of metal probably exported 3000 years ago from the British isles.
Metheg-Ammah. 2 Sam. viii. 1. Not in the parallel 1 Chron. xviii. 1. The name M. must have fallen into disuse, originally designating the region wherein Gath was. Rather



METAL UTENSILS.

it is figurative: "David took the *bridle of the mother* (Gath the metropolis, i.e. wrested the supremacy out of the hand of the Philistines). The Arabic idiom for *submission* is to give up one's bridle to another. The phrase "Gath and her daughter towns" (Heb. 1 Chron. xviii. 1) favours the rendering "mother." Gath became tributary to David.

Methusael. Son of Methuajel in Cain's line, and Lamech's father (Gen. iv. 18).

Methuselah = *he dies and it (the flood) is sent.* A name given prophetically by Enoch, or given after the event. Phœnician inscriptions use methu = betha = a man. The longest liver, 969 years. He died in the year of the flood, possibly by it. It is suggestive that *death* enters into the name of the longest liver. No record of godliness is given, as in his father Enoch's case (Gen. v. 21-27); faith is not always hereditary.

Mezahab = *waters of gold* ("gold was in his house as water": Abarbanel). Gen. xxvi. 39.

Miamin. 1. Ezra ii. 25. 2. Neh. xii. 5; MIMIAMIN, ver. 17; MIJAMIN, x. 7.

Mibhar. Son of Haggeri (1 Chron. xi. 38), probably a corruption for 2 Sam. xxiii. 36, "of Zobah, Bani the Gadite." LXX. seemingly read, "Igal the brother of Nathan, *flower of the host; Bani the Gadite.*"

Mibsam = *sweet odour.* 1. Son of Ishmael (Gen. xxv. 13). Progenitor probably of a tribe dwelling in the part of Arabia yielding balsam and perfumes. 2. Son of Simeon; named as his brother Mishma from the Ishmaelite M. (1 Chron. iv. 25.)

Mibzar. Duke or tribe prince of Edom or Esau (Gen. xxxvi. 42) at Hadar's death, = *fortress.* Comp. "the strong city" (*mibzar*), Ps. cviii. 10, l. 9; Jer. xlix. 16.

Micah. 1. Of mount Ephraim. [See JONATHAN.] The date of the event is implied as before Samson, for the origin of the name Mahaneh Dan occurs in this narrative (Jud. xviii. 12) and it is mentioned as already so named in Samsou's childhood (xiii. 25 marg.). Josephus places the synchronous narrative of the Levite and his concubine at the beginning of the judges. Phinehas, Aaron's grandson, is mentioned (xx. 23). The narrative was written after the monarchy had begun (xviii. 1, xix. 1), whilst the tabernacle was still at Shiloh, not yet moved by David to Jerusalem (xviii. 31).

2. MICAH THE PROPHET. The oldest form of the name was *Micaiahhu*, "who is as Jah?" (comp. MICHAEL.) In vii. 18 M. alludes to the meaning of his name as embodying the most precious truth to a guilty people such as he had painted the Jews, "who is a God like unto Thee that pardoneth iniquity," etc. Sixth of the minor prophets in the Heb. canon, third in the LXX. The Morasthite, i.e. of Moreseth, or Moreseth Gath (near Gath in S.W. of Judaea), where once was his tomb, but in Jerome's (Ep. Paulæ 6) days a church, not far from Eleuthero- polis. M. prophesied in the reigns of Jotham, Ahas, and Hezekiah, somewhere between 750 and 697 B.C.

Contemporary with Isaiah in Judah, with whose prophecies his have a close connection (comp. iv. 1-3 with Isa. ii. 3-4, the latter stamping the former as inspired), and with Hosea and Amos during their later ministry in Israel. His earlier prophecies under Jotham and Ahas were collected and written out as one whole under Hezekiah. Probably the book was read before the assembled king and people on some fast or festival, as certain elders quoted to the princes and people assembled against Jeremiah (xxvi. 18) Mic. iii. 12, "M. the Morasthite in the days of Hezekiah, and spake to all the people of Judah, Thus saith the Lord of hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah put him . . . to death? Did he not fear the Lord and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them?" The idolatries of Ahas' reign accord with M.'s denunciations. He prophesies partly against Israel (Samaria), partly against Judah. Shalmaneser and Sargon took Samaria in the sixth year of Hezekiah (722 B.C.). The section in which is (i. 6) "I will make Samaria as a heap" was therefore earlier. The "high places" (ver. 6) probably allude to those in Jotham's and Ahas' reigns (2 Kings xv. 35, xvi. 4). The "horses and chariots" (v. 10) accord with Jotham's time, when Uzziah's military establishments still flourished (2 Chron. xxvi. 11-15). Chaps. v. 13-14, vi. 16, "the statutes of Omri are kept and all the works of the house of Ahab," accord with the reign of Ahas who "walked in the way of the kings of Israel" (2 Kings xvi. 3).

Divisions. The thrice repeated phrase "Hear ye" (i. 2, iii. 1, vi. 1) divides the whole into three parts. The middle division (iii.-v.) has Messiah and His kingdom for its subject. The first division prepares for this by foretelling the overthrow of the world kingdoms. The third division is the appeal based on the foregoing, and the elect church's anticipation of God's finally forgiving His people's sin completely, and restoring Israel because of the covenant with Jacob and Abraham of old. The intimations concerning the birth of Messiah as a child and His reign in peace, and Jacob's remnant destroying adversaries as a "lion," but being "a dew from the Lord amidst many people" (iv. 9-v. 5), correspond to Isa. vii. 14-16, ix. 6, 7. This middle section is the climax, falling into four strophes (iv. 1-8, iv. 9-v. 2, v. 3-9, v. 10-15). Chaps. vi., vii., form a vivid dialogue wherein Jehovah expostulates with Israel for their sinful and monstrous ingratitude, and they attempt to reply and are convicted (vi. 6-8). Then the chosen remnant amidst the surrounding gloom looks to the Lord and receives assurance of final deliverance. Zacharias (Luke i. 72, 73) reproduces the closing anticipation (Mic. vii. 16-20), "Thou wilt perform the truth to Jacob and the mercy to Abraham which Thou hast sworn unto our

fathers from the days of old." Sennacherib's invasion is foreseen, i. 9-16; especially 13, 14, comp. 2 Kings xviii. 14-17. Jerusalem's destruction in iii. 12, vii. 13. The Babylonian captivity and deliverance in iv. 10, 1-8, vii. 11, confirming the genuineness of the latter half of Isaiah his contemporary, with whom M. has so much in common and who (xxxix.-lxvi.) similarly foretells the captivity and deliverance. The fall of Assyria and Babylon are referred to (Mic. v. 6, 7; vii. 8, 10). Hengstenberg thinks that Micaiah's words (1 Kings xxii. 28), "hearken, O people, every one of you," were intentionally repeated by M. to intimate that his own activity is a continuation of that of his predecessor who was so jealous for God, and that he had more in common with him than the mere name.

Style. His diction is pure and his parallelisms regular. His description of Jehovah (vii. 18, 19), "who is a God like unto Thee, forgiving?" etc., alludes to the meaning of his own name and to Exod. xv. 11, xxiv. 6, 7, and is a fine specimen of his power and pathos. He is dramatic in chaps. vi., vii. His similarity to Isaiah in style is due to their theme being alike (Mic. i. 2, Isa. i. 2; Mic. ii. 2, Isa. v. 8; Mic. ii. 6, 11, Isa. xix. 10; Mic. ii. 12, Isa. x. 20-22; Mic. vi. 6-8, Isa. i. 11-17). He is abrupt in transitions, and elliptical, and so obscure; the contrast between Babylon, which triumphs over carnal Israel, and humble Bethlehem out of which shall come forth Israel's Deliverer and Babylon's Destroyer, is a striking instance: iv. 8-v. 7. Pastoral and rural imagery is common (i. 6, 8; ii. 12; iii. 13; iv. 3, 12, 13; v. 4-8; vi. 15; vii. 1, 4, 14). Plays upon words abound (i. 10-15). [See AFRAR, BETHZEL, MAROTH, ACHZIB, MARKSHAH.]

N. T. quotations of M.: Matt. ii. 5, 6 (v. 2); x. 35, 36 (vii. 6); ix. 13 (vi. 6-8); Mark xiii. 12, Luke xii. 53 (vii. 6); John vii. 42 (v. 2); Eph. ii. 14 (v. 5).

3. The Reubenite Joel's descendant (1 Chron. v. 5). 4. Mephibosheth's or Meribbaal's son (1 Chron. viii. 34, 2 Sam. ix. 13), MICHA. 5. A Kohathite Levite, Uzziel's eldest son; nephew of Amram, and cousin to Moses (1 Chron. xxiii. 20, xxiv. 24, 25); the spelling varies in the two chaps. 6. Abdon's father (2 Chron. xxxiv. 20); Achbor's, 2 Kings xxii. 12.

Micaiah, MICAIAH. Son of Imhah (1 Kings xxii. 8). Consulted by Ahab at Jehoshaphat's request when undertaking the joint expedition against Ramoth Gilead, which Benhadad had engaged to restore (ix. 34). The 400 prophets whom Ahab gathered together to "inquire the word of Jehovah" (xxii. 5) were prophets of JEROBOAM'S [see] symbolic calf worship of Jehovah not of Baal. Jehoshaphat begged for some "prophet of Jehovah besides," unconnected with the calf symbolism forbidden by the second commandment. Ahab mentioned M., adding "I hate him, for he doth not prophesy good concerning me but evil" (comp. xxi. 20, Jer. xxxvi. 23). Ahab

had M. already in prison, as ver. 26 implies, "carry him back . . . prison." Josephus (Ant. viii. 15, § 6) says that it was M. who predicted ("in the word of Jehovah," Hag. i. 13) death by a lion to the neighbour who would not smite him, and who, disguised with ashes, under the parable of one letting go a prisoner entrusted to him made Ahab in his hour of triumph, when the mortification would be the greater, condemn himself out of his own mouth, to lose his life for letting Benhadad escape (1 Kings xx. 35-43). Zedekiah, one of the 400, at the gate of Samaria where the two kings sat in state, symbolically putting horns or iron spikes on his head, foretold the transfer of Ephraim's blessing (Deut. xxxiii. 17) to Ahab; "with the horns of the buffalo (or wild ox, *reem*) he shall push the people." So all the rest said, "go up and prosper." M., though prompted to imitate their prophecies of good, would say only what Jehovah said (Num. xxii. 38). Ironically and in parody he repeated at first their parrot-like cry, "go and prosper," to show Ahab how easy such prophesying is if worldly interest were one's aim. Then, being adjured in Jehovah's name, M. said "I saw all Israel scattered . . . as sheep that have no shepherd (quoted by the Lord Jesus Himself, Matt. ix. 36, as it is previously the basis of Esek. xxxiv. 5, Zech. x. 2), and Jehovah said, these have no master (Ahab falling), let them return every man to his house." Instead of Moses' blessing on Ephraim awaiting Ahab, as Zedekiah had said, Moses' picture of what Israel would be at his death, "Jehovah's congregation as sheep having no shepherd," if no successor were appointed, would be realized (Num. xxvii. 17). Ahab, though he had asked M. to speak the truth, attributed it when spoken to M.'s ill will. M. therefore revealed the source unseen of the 400 prophets' falsehood; Jehovah, seen in real vision on His throne amidst His hosts, asked, who shall persuade Ahab to go up and fall at Ramoth Gilead? A lying spirit undertook to influence the 400 to Ahab's ruin (Zech. xiii. 2, 1 John iv. 6). The access of Satan to the heavenly court in O. T. times appears here and Job i. 6, ii. 1 (but comp. Rev. xii. 7-10 as to N. T. times). God said to the lying spirit, "go forth and do so." It was no invention of fancy, but a supernatural agency under Satan, by God's overruling appointment, which in righteous retribution gives over to a lie those who love not the truth (Jud. ix. 23; Job xii. 16; Esek. xiv. 9; 2 Thess. ii. 11, 12). God does not will or tempt to evil (Jas. i. 13); but, as Ahab would not heed the true prophet, gives him over to the false (Rom. i. 24-28, ix. 17-23; Exod. vii. 3, 13, xiv. 4, 17, x. 20, 27). The words "thou shalt persuade and prevail also" show that the human will was left free; God makes one stage in the sinner's downward course the sequel and punishment of the foregoing one; Ahab might have resisted the tempter. Zedekiah, conscious that

he had not invented his lying prophecy, smote M. on the cheek, asking "which way went the Spirit of Jehovah from me to speak unto thee?" "Thou shalt see in the day when thou shalt go into an inner chamber to hide," viz. from the vengeance of those misled by thee to their defeat. Ahab commanded, "take M. back unto Amon . . . in the prison, feed him with bread and water of affliction (in more severe imprisonment than before) until I come in peace." M. replied: "if thou return at all in peace Jehovah hath not spoken by me; hearken, O nations, every one of you"; appealing not only to Israel but to the *Gentile world*, to which Ahab had conformed, and which may heed, since Israel will not, so as when the event should come to pass to discern the truth of Jehovah (Mic. i. 2).

Micha. 1. Mephibosheth's son [see **MICAH**]. 2. Neh. x. 11. 3. Neh. xi. 17, xii. 35; 1 Chron. ix. 15.

Michael—*who is like unto God?* 1. Num. xiii. 13. 2. 1 Chron. v. 13. 3. 1 Chron. v. 14. 4. 1 Chron. vi. 40. 5. 1 Chron. vii. 8. 6. 1 Chron. viii. 16. 7. 1 Chron. xii. 20. 8. 1 Chron. xxvii. 18. 9. 2 Chron. xxi. 2-4. 10. Ezra viii. 8.

THE ARCHANGEL (Dan. x. 13, 21, xii. 1; 2 Pet. ii. 11; Rev. xii. 7). On the meaning comp. Exod. xv. 11, Ps. lxxxix. 6-8. Contrast "who is like unto the beast?" (Rev. xiii. 4.) Some think that M. is the Son of God. Certainly the Angel of Jehovah, or Jehovah the Second Person, in pleading for Joshua the highpriest representing the Jewish church, uses the same rebuke to Satan as M. does in Jude 9, Zech. iii. 1-5. M. will usher in the coming resurrection by standing up for God's people, as peculiarly their champion (Dan. xii. 1, 2; x. 21), "your prince." "M. when contending with the devil about the body of Moses (which Jehovah buried, but which was probably translated shortly afterwards, for 'no man knoweth of his sepulchre'; hence he appeared in a body, as did Elijah, at the transfiguration; Satan, the accuser of the brethren, probably opposed his translation on the ground of his sins, but M. contended with him and prevailed) durst not (from reverence to Satan's former dignity, ver. 8) bring against him a railing accusation, but said The Lord rebuke thee." This language suits an archangel rather than the Divine Son. But the connection of M. with the Son of God in name and some functions is intimate. The angel in Dan. x. 13 says that M. (apparently distinct from the Divine Son described ver. 5, 6, Rev. i. 13-15) as patron of Israel before God "helped" him, whilst "he was detained with the (angel of the) kings of Persia." Gesenius transl. *notharti* "I gained the ascendancy," viz. against the adverse angel of Persia, so as to influence the Persian kings to permit the Jews' return to Jerusalem. Ver. 21, "none holdeth with me in these things, but M. your prince," means that M. alone, with the angelic speaker, had the office of protecting Israel, the world powers were

all against Israel. In the captivity, during the withholding of God's regular manifestations to Israel, those visions of angels come precisely when most needed. When the world powers seemed to have overwhelmed the kingdom of God so utterly, Israel needed to have her faith in God's promises of restoration reinvigorated by a glimpse into the background of history in the world of spirits, and to see there the mighty angelic champions who are on her side under the Son of God (2 Kings vi. 17).

Michaiah. [See **MICAH**, **MICHA**.] 1. Neh. xii. 41. 2. 2 Chron. xviii. 7. 3. Son of GEMARIAH [see, and BARUCH and JEREMIAH] (Jer. xxvii. 11-14). On hearing all the Lord's words, through Jeremiah, read by Baruch M. went down to the king's house, into the scribe's chamber where sat all the princes, and declared unto them all the words. It was to his grandfather Shaphan, Josiah's scribe, that HILKIAH [see] delivered the book of the law just found (2 Kings xxii. 10). 4. Same as Maachah, Rehoboam's wife, Abijah's mother (2 Chron. xiii. 2).

Michal. 1 Sam. xiv. 49. Saul's younger daughter. Saul had promised David MERAB [see] the elder, but gave her to Adriel. Meanwhile M. loved David; and Saul on hearing of it from his attendants made it a trap for David (xviii. 21), saying, "thou shalt be my son in law in a second way," and requiring, instead of the dowry paid to the father according to Eastern usage, 100 Philistines' foreskins. The courtiers, by Saul's secret instructions, urged on David, who at first shrank from again subjecting himself to the king's caprice. David slew 200, and Saul gave him M.

She proved a true hearted wife, and saved her husband from Saul's messengers sent to slay him in the morning. Like "dogs" prowling about for prey "at evening," so they besieged David's house, awaiting his coming forth in the morning (Pa. lix. 6, 14, 15; agreeing naturally with 1 Sam. xiv. 11). David sets his "watching" and "waiting upon God" against their "watching" and waiting to kill him. Title Pa. lix. 9, "because of his (the enemy's) strength"; see ver. 12 on Saul's "pride" roused to jealousy of David's fame, and Saul's "lying" accusation of treason against David. Saul's "wandering up and down" for help, when he sought the Endor witch, was the retribution in kind for his wandering up and down persecuting David (ver. 14, 15).

M. let him down through the window, and laid in his bed a life-sized teraphim image (Gen. xxxi. 19), and put a goat's hair cloth to cover the head and face from gnats, and the outer mantle (*beged*) over the body. Thus time was allowed for his escape to Samuel; and when Saul, impatient of waiting till he should come forth in the morning, sent messengers in the evening to take him, she first said he was sick; then on their return, with Saul's command to see and bring him in the bed, her trick was

detected and Saul upbraided her; but she said she was constrained by David's threats. Subsequently M. was married to Phaltiel of Gallim (1 Sam. xxv. 44, 2 Sam. iii. 15). After Saul's death M. and her husband went with the rest of the family to the E. of Jordan and was under Ishbosheth's rule. Thence she was brought to David by Abner, as the king made her restoration the one condition of a league and demanded her from Ishbosheth; so in spite of the tears of Phaltiel, who followed behind to Bahurim on the road up from the Jordan valley to Olivet, and was thence turned back by Abner, David's messenger; and the 20 men with Abner, whose puppet Ishbosheth was, escorted her. The forced parting with her last husband, and David's accession of wives, Abigail and Ahinoam, caused a coolness on her part after an interval of 14 years since she had enabled David to escape at Gibeah. His ardour for her was certainly at first the same, as his keenness to claim her proves; but she alienated him from her for ever by her cutting sneer when, after dancing with all his might before Jehovah, in a thin ephod with short shoulder dress, as representative of the priestly nation, stripped of royal robes in the presence of the great King, "he returned to bless his household"; instead of pious and affectionate congratulations at the bringing up of Jehovah's ark to Zion, already "despising him in her heart" she came out to meet him, and said in bitter irony, "how glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" M. had teraphim (1 Sam. xix. 13), but like Saul she had no regard for Jehovah's ark (1 Chron. xiii. 3), and was offended at the king because in pious enthusiasm he humbled himself to the level of the priests and nation before Jehovah. David replied, mortifying her pride as a king's daughter: "it was before Jehovah who chose me before thy father and before all his house, to appoint me ruler over the people of Jehovah, Israel; therefore will I play (or, have I played) before Jehovah, and I will be yet more vile . . . and base in my own sight; and along with (Heb.) the maidservants which thou hast spoken of, along with them shall I be had in honour," viz. of Jehovah. Probably a band of damsels playing on timbrels accompanied David whilst dancing in procession, as in Ps. lxxviii. 25, "among the damsels playing with timbrels"; the words "them were" of A. V. should be omitted, as not in the Heb. Blunt thinks that M. meant by the "handmaids" her hated rivals Abigail and Ahinoam, and that the gravamen of her pretended concern for his debasement rested here. Saul's pride and disregard of Jehovah caused his rejection, as now the same sins cause the rejection of M.; in just as, on the contrary, David's humility and piety toward Jehovah brought him honour before Jehovah.

Therefore he is content to be held still more vile than M. held him, and to be base in his own sight (Ps. cxxii. 1), in order that thereby he may be honoured by Jehovah (Matt. xxiii. 12). So M. was childless till her death, the nature of her punishment being appropriate to her transgression. MERAB [see] is probably the true reading for M. in 2 Sam. xxi. 8. Otherwise "brought up" must mean that M. reared the children after their mother Merab's death.

Michmash. 1 Sam. xiii., xiv. Now *Mukhmas*, a poor village of grey huts and ruins, seven miles N. of Jerusalem; on the northern edge of the *wady Suweinit*, the main pass between the central highlands where M. stands and the Jordan valley at Jericho. Opposite M. on the other side of the ravine was Geba (*Jeba*) where was the Philistine garrison, and behind this Gibeah. JONATHAN [see] smote the garrison or officer. The Philistines swarmed up from their seacoast plain, and occupied M., so that Saul had to retire to Gilgal near Jericho. Then followed Jonathan's bold enterprise, which issued in their rout, from M., the farthest point E., to Ajalon on the W. The battle also passed over to Bethaven (Bethel) four miles N. of M. (ver. 23.) Josephus (Ant. vi. 6, § 2) says that the part of M. held by them consisted of three summits, entrenched by a line of rocks, and ending in a long sharp precipice almost impregnable; here Jonathan and his armourbearer clambered up at their invitation. Just as 1 Sam. xiv. 4 describes, there is what was once a sharp "toothlike rock" on one side of the gorge between the armies, answering to Bozez (*shining*), and another on the other answering to Seneh (*thorn*). The more timid of the Israelites emerged from the holes (which give M. its name—"hidden"; others derive it from *Chemosh*, marking a Moabite invasion at some time) to join in the pursuit.

Sennacherib long after, advancing from the N., left his heavy baggage ("carrriages") at M., and crossing the pass lodged for the night at GEBÄ [see] (Isa. x. 23, 29). Kitchener suggests that Khirbet Haiy is the site of Ai. It is hardly one mile S.E. of M. on the old road from Jericho into the interior, and so the first stronghold Joshua would have to overcome. A plain to the N. was the battlefield; and there is room for ambush to hide without being seen by the men of Bethel. M. and Ai are closely connected. After the captivity 122 men of M. reconquered their old dwelling (Ezra ii. 27, Neh. vii. 31). Here Jonathan Maccabeus had his seat of government (1 Macc. ix. 73). Eusebius and Jerome (Onomasticon) mention M. as near Ramah.

Michmethah. A landmark between Ephraim and Manasseh W. of Jordan, on the E. of and facing Shechem (Josh. xvii. 7); but xvi. 6 says Ephraim's border went out toward the sea to M. on the N. side; Grove supposes a gap between ver. 5 and 6. **Michrl.** 1 Chron. ix. 8.

Michtam. In the titles of David's Psalms xvi., lvi.—lx. Not "golden" as marg., but a "secret," conducting

us into the depths of the Divine life, "the secret of Jehovah" which is "with them that fear Him" (Ps. xxv. 14); from Heb. "katham" to conceal, Arabic *katama*. David delighted in enigmatical titles. Less pointedly Gesenius explains it "writing," *miktah* (Isa. xxxviii. 9).

Midian. One of the six cities of Judah in the wilderness (*midbar*, Josh. xv. 61, including the waste on the upper level, the cliffs, and shore of the lake). *Um el Bedun* valley, S.W. of the Dead Sea, bears traces of the name. Couder (Pal. Expl., July 1875) identifies it with Khirbet *Mird*, one of the six cities of the midbar or desert, on the edge of the Buksia, E. of Mar Saba.

Midian = strife. Abraham's son by Keturah (Gen. xxv. 2). The race occupied the desert N. of Arabia, and southwards the E. of the Eilatitic gulf of the Red Sea; northwards, along the E. of Palestine. The cases of Sinai too were included in their "land," because they had pasturage stations there. As merchants passing through Palestine from Gilgal to Egypt, they bought Joseph from his brethren (Gen. xxxvii. 28). They are there called ISHMAELITES [see], though Ishmael was *Hagar's* son not Keturah's. But being close neighbours, and akin on their common father Abraham's side, and joined in caravan and commercial enterprises, Ishmael, the name of the more powerful tribe, was given as a general name for both and for several smaller associated tribes (comp. Jud. viii. 1 with 24). Moses fled to the land of M. (Exod. ii. 15, 16, 21; iii. 1), in the pastures near Horeb, and married a daughter of the priest of M. They were joined with Moab in desiring Balaam to curse Israel (Num. xxii. 4, 7; xxv. 6, 15, 17, 18), and then in tempting Israel at Shittim to whoredom and idolatry with Baal Peor. So, by Jehovah's command, 1000 warriors of every tribe, 12,000 in all, of Israel "vexed and smote" their five kings (Zur included, father of Cozbi the Midianite woman slain with Zimri by Phinehas in the act of sin) and Balaam the giver of the wicked counsel which brought Jehovah's wrath on Israel for the sin (xxx. 2-17). Their males and any women that knew man carnally were slain, and their cities and castles burnt. Their inferior position as tributary dependants on Moab accounts for their omission from Balaam's prophecy.

[On Israel's oppression by Midian (Jud. vi., vii., viii.), and deliverance, see GIDEON.] A considerable time must have elapsed to admit of their recovery from the blow inflicted by Moses. M. by its consanguinity was more likely to corrupt Israel than the abhorred Canaanites. The defeat by Gideon was so decisive that M. never afterwards appears in arms against Israel; symbolising Mesiah's, Israel's, and the church's final triumph over the world: Isa. ix. 4, Hab. iii. 7 "the curtains (tents) of M. tremble." Though nomadic as the Bedouins they yet settled in the land of Moab, occupying Sihon's "cities" and "goodly castles," which they did not build (probably the

more ancient ones in the *Lejah* are as old as Sihon and M.), and retaining beaves, sheep, and asses, but not camels, which are needless and unhealthy in a settled state. In their next raids on Palestine in Gideon's days they appear as nomads with countless camels. The "gold, silver, brass, iron, tin, and lead" (Num. xxi. 23) taken by Moses, along with the vast number of cattle and flocks, accord with the picture of their wealth in Judges (vi. 4, 5; viii. 21-26), partly pastoral, partly gold, and the metals obtained either by plunder or by traffic with Arabia. [See **MIMBA**.] Traces of the name M. appear in Modiana E. of the Elanitic gulf, mentioned by Ptolemy (vi. 7). Also the *Musciny* Arabs W. of the gulf of Akabah. Moses' entreaty of Hobab illustrates their wandering habits. [See **PARAN**, **KENITE**.]

Midwives. Egyptians: transl. Exod. i. 15 "midwives of the Hebrew women," for Pharaoh would never employ Hebrew women to destroy the males of their own nation; the answer of the midwives implies they were used to attend Egyptian women (Exod. i. 19). Egyptian women rarely employ them, and only in difficult cases. Much less did the Hebrews who were still more "lively." Two sufficed: Puah (from the Egyptian *pa*, with determination, "child bearing") and Shiphrah ("prolific," also Egyptian, *cheper*). Aben Ezra makes these two "chiefs over all the midwives, who were more than 500." Pharaoh probably only desired to kill the males of the chief Hebrews, who alone would call in midwives.

The "stools" (lit. *two stones*) mean the peculiar seat on which the mothers sat for parturition, as represented on monuments of the 18th dynasty, and still used in Egypt, called now *kursee elvialdes* (Lano, Mod. Eg. iii. 142). Lepsius (Denkmaler) copies the representation of the birth of the eldest son of Thothmes IV. on the walls of Luxor. The queen receives the god Thoth's announcement of the coming birth; she is placed on a stool, two midwives cbafo her hands, and a third holds up the babe (Sharpe's Hist. Eg. i. 65). God rewarded the midwives by "making them houses," i.e. by their marrying Hebrews and becoming mothers in Israel (2 Sam. vii. 11, 27).

Migdal El = the tower of God. A fortified town of Naphtali (Josh. xix. 38). Possibly now *Mujeidat*, left of wady *Kerkarah*, eight miles W. of Yarus (Iron) and six of *Hurah* (Horem).

Migdal Gad. An old sanctuary, probably of Gad, the god of fortune; in the shephelah or low rolling hills of Judah (Josh. xv. 37).

Migdol = a tower. Exod. xiv. 2. Now *Bir Suweis*, two miles from Suez, having wells of water, for *Magdal* or *Maktal* (= M.), visited by Sethos I. returning from a Syrian campaign, was built over a large well (Chabas, Voyage d'un Egyptien, 286). Israel encamped between M. and the sea. [See **EXODUS**.] M thus was between Pihairoth and Baalzepon. Mentioned also in Jer. xlv. 1, xlv. 14; Esck. xxix. 10, "I will make Egypt desolate from M. (in the extreme N.,

transl. so for 'tower') to Syene" (Sevneh in the farthest S.); so xxx. 6. **Migron** = precipice. Near Saul's city Gibeah, on the edge of its district (1 Sam. xiv. 2); here he sat under a pomegranate with Abiah the priest and his little army of 600. Mentioned again (unless it be a distinct M.) in Sennacherib's march towards Jerusalem from the N. (Isa. x. 28, 29). **Mijamin.** 1. [See **MIAMIN**.] 2. 1 Chron. xxiv. 9.

Mikloth. 1. 1 Chron. viii. 29, 32; ix. 37, 38. 2. Ruler or commander (*nagid*) of the second division of David's army under Dodai (1 Chron. xiii. 1, xxvii. 4).

Mikneiah. 1 Chron. xv. 18, 21.

Milalai. Neh. xii. 35, 36.

Milcah = queen, or Chald. *counsel*. 1. Haran's daughter and Nahor's wife; mother of Bethuel, and grandmother of Rebekah (Gen. xi. 29, xxii. 20-23). 2. Num. xxvi. 33, xxvii. 1.

Milcom. 1 Kings xi. 5, 33. [See **MOLOCH**.] Called also *Malcham* (Zeph. i. 5).

Mile. A Roman measure, 1618 yards, only in Matt. v. 41. Roman milestones are still seen here and there in Palestine. Our mile is 1760 yards.

Miletus. Acts xi. 15, 17; where Paul on his third missionary journey (A. D. 51) assembled and addressed the elders of Ephesus, 25 miles distant to the N. M. was a day's sail from Trogyllum (ver. 15) and in the direct course for Cos (xxi. 1). He visited M. again before his last imprisonment, and left Trophimus there sick (2 Tim. iv. 20 where it ought to be Miletus not Miletum). On the Meander, anciently capital and chief seaport of Caria and Ionia, subdued by Croesus, then by Persia. Now, owing to the alluvial deposits of the river, it is ten miles inland; even in Paul's time it was no longer on the sea, as ver. 38 implies, "they accompanied him unto the ship." There are ruins of the theatre, one of the largest in Asia Minor. Also of a ruined church said to have been preached in by St. John (?). Now *Palatia*. The coin of M. has a lion

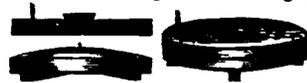


COIN OF MILETUS.

looking back at a star. Strabo mentions its four harbours. M. was for a long period the seat of a bishopric. **Milk.** Children's food everywhere (1 Pet. ii. 2; 1 Cor. iii. 2; Heb. v. 12). In the East a leading element in men's diet also. "A land flowing with milk" symbolises abundance (Exod. iii. 8, Deut. vi. 3). *Chalab*, "milk," means *fatness*, fresh milk; *chemah* is milk coagulated, and is transl. in A. V. "butter"; rather *leben*, an Eastern preparation of milk (Jud. iv. 19, v. 25). Emblem of gospel blessings (Isa. lv. 1). In Job xxi. 24 transl. for "breasts" "his milk vessels (Lee: Umbreit, his watering places for his herds) are full of milk." Also xx. 17, xxix. 6. "I washed my steps with butter,"

i.e. wherever I stepped the richest plenty flowed for me. Isa. li. 16. "thou shalt suck the milk of the Gentiles," i.e. draw to thyself all their riches, or have them completely subject (Ezek. xxv. 4). The milk of sheep, camels, goats, and cows was used (Deut. xxxii. 14; Gen. xxxii. 15; Prov. xxvii. 27); "butter" in our sense occurs Prov. xxx. 33. The *leben* keeps for a considerable time, and so was suited to David's weary followers (2 Sam. xvii. 29). When the abundance of milk was due to the absence of tillage and of men to cultivate the lands, it was predicted as a scourge consequent on hostile invasion (Isa. vii. 22). Still offered in hospitality to the passing stranger, as by Abraham, Gen. xviii. 8.

Mill. In the East two circular stones (*reechahim*), 2 ft. diameter, the lower fixed, and with the upper surface slightly convex, fitting into the upper stone's concavity. This stone has a hole through which the grain



HAND MILL.

passes, above a pivot rising from the lower stone. About the pivot the upper stone (*reechab*, "the rider") is turned by a handle. Being movable it could be thrown as a missile (Jud. ix. 53 Gesenius transl. "a cut piece of millstone," not a fragment, but the whole with its carefully cut surface; Rev. xviii. 21). Two women (Matt. xxiv. 41) facing one another, seated on the ground, both turned it round by the handle, the one supplying the grain through the hole. It was hard servile labour (Exod. xi. 5; Jud. xvi. 31; Isa. xlvii. 1, 2; Lam. v. 13). The mill stones were so essential for preparing food that they were forbidden to be taken in pledge (Deut. xxiv. 6). The cessation of the sound of grinding was a sign of desolation (Jer. xxv. 10; Rev. xviii. 23; Eccles. xii. 3, 4, "the grinders cease because they are few . . . the sound of the grinding is slow"). Larger millstones were turned by asses: Matt. xviii. 6 "an ass millstone" (Gr.).

Millennium. [See **TROUSAND**.]

Millet. Esck. iv. 9, *dochan*, the *Panicum mitaceum*. Others may be the *Sorghum vulgare*, or *dourra*.

Millo. Heb. "THE Millo." On taking the Jebusites' citadel David "built the city (Jerusalem) from the Millo round about" (2 Sam. v. 9, 1 Chron. xi. 8). Solomon raised his levy to repair Millo (1 Kings ix. 15, 24; xi. 27). So Hezekiah (2 Chron. xxxii. 5). It was part of "the city of David" [see **JERUSALEM**]. LXX. transl. Millo "the citadel." Probably an aboriginal term adopted by Israel. Near the Tyropooson valley, dividing Jerusalem (2 Kings xii. 20). Probably a tower; for in Jud. ix. 6, 46, 49 Millo is interchanged with Migdal, "a tower." The name may mean *filling*; it filled up (completed) the fortification of the city of David. On the N.W. corner of the wall, on the slope of the Tyropooson valley, where Zion had least height and needed strengthening.

Mines. [See METALS.] Job (xxviii. 1-11) graphically describes mining operations in his times. "He (man) setteth an end to darkness" by exploring with torches the darkest depths, "and searcheth out all perfection the stones of darkness," rather "searches out to the utmost perfection the stones of (embedded in) darkness," i.e. in the dark earth. Three mining hardships follow: (1) "the flood breaketh out from the inhabitant," a stream breaks out at the side of the strange new comer, viz. the miner; but Gesenius, "a shaft (gully-like pit) is broken open far from the inhabitant" of the earth. (2) "Forgotten (unsupported) by the foot they hang" (not as A. V. "they are dried up"), viz. by ropes; "far away from men they move with uncertain steps," lit. they stagger. "As for the earth's surface, out of it cometh bread" by tillage; "whilst under it fire (i.e. stones glowing like fire, Ezek. xxviii. 14) is turned up"; Umbreit, "it is turned up by fire" used in mining; Maurer, "as it were by fire." "There is a path which no fowl (eagle) knoweth," i.e. the miner penetrates where the birds of keenest sight cannot see, he ventures where the daring "lion's whelps tread not" after their prey. "He puts forth his hand (to cleave) the flint rock." "He cuts channels among the rocks" to drain off the waters, then "his eye seeth every precious thing." "He restrains the streams from weeping"; poetically for the *trickling rills*, which hinder mining. Relics of most ancient Egyptian copper mines are found in the peninsula of Sinai, at the wady Magharah, "the valley of the cave." Hieroglyphic inscriptions remain on the freestone cliff whence the Egyptian colony extracted copper. Under Manetho's fourth dynasty, which erected the great pyramid of Gizeh, copper mines were worked by a colony (Lepsius). In the Magharah tablets the cartouche of Suphis the builder of the great pyramid is supposed to be read. Opposite Magharah is a fortress with terraces like pyramid steps, supposed to be for the protection of the miners. Hammers of green porphyry within, and reservoirs for water, are found. Ancient furnaces remain; and near the Red Sea piers for shipping the metal at Abu Zelimeh. In the granite mountains E. of wady Mokatteb mines are found; and smelting furnaces and slag in the wady Naab. Remains of the miners' huts are at Surabit el Khâdim. The quartz was broken very fine and ground to powder in mills, to separate the gold from the stone and earth. To refine it, the cupelling process with lead fused with the gold, the whole being blown upon with the bellows, was employed (Ps. xii. 6; Jer. vi. 28-30; Ezek. xlii. 18-22). In Mal. iii. 2, 3, "He shall sit as a refiner of silver," the allusion is to the refiner sitting to watch the orange colour of the melting alloy upon the cupell becoming gradually lighter in appearance until it entirely passes away, and he

sees his image reflected in the glowing mass as in a highly polished mirror; until then he adds more lead and applies the bellows to blow upon it; but when he is satisfied he removes the metal from the furnace. So the Lord in purifying His elect (Rom. viii. 29; Job xxiii. 10; Ps. lvi. 10; Prov. xvii. 3; Isa. xxvii. 8, xlviii. 10) keeps them in the furnace only until they reflect His image (Heb. xii. 10, 1 Pet. i. 7). He sits to His work, not perfunctorily, but with patient love and unflinching justice. He adjusts the fire's intensity and duration with nicest adaptation to His child's spiritual need (1 Cor. x. 18).

Tartessus of Spain was near the silver mountain Orospeza, where the metal workers had the art of "spreading silver into plates" (Jer. x. 9). In Prov. xvii. 3, "the fining pot for silver, and the furnace for gold," etc., the sense is, men can test and purify silver in the crucible, and gold in the furnace, but the hearts Jehovah (alone) trieth. Sulphuric acid now is used to part silver from gold; possibly some such process was then known. How Moses "ground to powder" the gold calf we know not; whether by natron, or tartaric acid, which we employ. High skill at all events is implied in Deut. ix. 21, "very small as dust"; he burnt it in the fire first, and strawed the gold dust on the water and made the Israelites drink it; illustrating the spiritual principle that sinners must "eat the fruit of their own ways" (Prov. i. 31, xiv. 14, xxii. 8; Job iv. 8; Isa. iii. 11; Jer. ii. 19, vi. 19).

Tin is mentioned among Midianite spoils; doubtless obtained from Cornwall and Spain through the Phœnicians. Iron abounds in the rocks of the Holy Land; the Hebrews probably acquired in the Egyptian iron furnaces the art of working it, by some such process as the Indians used from the earliest times (Deut. iv. 20). The speedy decomposition of iron accounts for our not finding Egyptian iron weapons of the earliest times. The difficulty of smelting iron, and the intense heat required, would cause bronze to be preferred, whenever it sufficiently answered the purpose required. Herodotus mentions iron tools as used in building the pyramids. Iron and copper mines of old times are found in the Egyptian desert, and on the tombs about Memphis butchers are depicted sharpening their knives on blue bars of steel.

Mingled people. Jer. xxv. 20. Pharaoh Hophra's mercenaries; whose employment provoked the native Egyptians to overthrow him (Ezek. xxx. 5). *Ha'ereb* in Exod. xii. 38 also. [See MIXED MULTITUDE.]

Miniamin. 1. 2 Chron. xxxi. 15. 2. Neh. xii. 41.

Minister: *meshareth*. As Joshua was to Moses (Exod. xxiv. 13, Josh. i. 1), and Elisha's "servitor" (2

Kings iv. 43). The king's subordinate attendants, as "servants" are higher officials (1 Kings x. 5). The angelic attendants of the heavenly King (Ps. civ. 4). The priests and Levites, "ministers of our God" (Isa. lxi. 6).

In N. T. *leitourgos* is a public administrator, civil as the magistrate (Rom. xiii. 4, 6), or sacerdotal as the Aaronic priests were (Heb. x. 11) and as Christ was (Heb. viii. 2), and as Paul figuratively was, presenting as a sacrifice before God the Gentiles converted by his ministry of the gospel (Rom. xv. 16) and their faith (Phil. ii. 17), and as Christians minister their aims (Rom. xv. 27, 2 Cor. ix. 12). *Liturgy* at Athens meant public service rendered gratuitously to the state; hence the sense of *public Divine service* (not restricted to sacrifice, Luke i. 23); Acts xiii. 2. *Hypereetes* is a greater man's personal attendant (lit. the rower under the steersman) or subordinate in waiting, as Mark was to Saul and Barnabas (ver. 5); also (Luke i. 2, Acts xvii. 16) interchanged with *diaconos* (1 Cor. iv. 1, iii. 5), both applied to Paul. *Diaconos* is also applied specially to deacons as distinguished from presbyter bishops (Phil. i. 1, 1 Tim. iii. 8-13).

Minni. Lower or lesser Armenia (Jer. li. 27). *Minnai* in the Assyrian inscriptions near lake Urumiyeh (Rawlinson, Herodot. i. 464). Van was its capital. Conquered by Tettarassa, general of Tembar II., the Assyrian king whose wars are recorded on the black obelisk in British Museum.

Minnith. An Ammonite city, the limit of Jephthah's slaughter, near "the plain (meadow) of vineyards," Abel Ceramim (Jud. xi. 33), afterwards belonging to Israel; famous for wheat (Ezek. xxvii. 17). At the fourth milestone from Heshbon to Philadelphia (Ammon); Euseb., and Jerome, Onomasticon.

Minstrel. A player upon the harp or *kinor* (1 Sam. xvi. 16, xviii. 10, xix. 9). Elisha called for a minstrel to withdraw his mind from the outer world, so that his spirit might be in a state to receive the Divine revelation (2 Kings iii. 15). Music was often so used to prepare the frame for spiritual influences (1 Sam. x. 5-11) and to soothe an evil spirit of excitement, as when David played to calm Saul. In Matt. ix. 23 the "minstrels" were flute players employed as professional mourners at a funeral (Eccles. xii. 5, Jer. ix. 17-20, 2 Chron. xxxv. 25).

Mint. Gr. *mintha*, *hedusomon* (sweet smelling herb), of the order Labiate. A carminative in medicine and a condiment in cookery. Tithed scrupulously by the Pharisees (Matt. xxiii. 23, Luke xi. 42). Our use of mint with roast lamb may be a relic of Israel's eating the passover with bitter herbs.

Miphkad. A gate of Jerusalem



ASSYRIAN STONE HAMMER.



EGYPTIAN KNIFE.



MINT.

(Neh. iii. 31), in the wall of Zion, the city of David [see JERUSALEM]. It means *judgment* but is transl. "number" 1 Chron. xxi. 5, 2 Sam. xxiv. 9.

Miracles. Three distinct N. T. Gr. words represent miracles: *semeion*, "a sign"; *teras*, "a prodigy"; *dynamis*, "a mighty work." LXX. use *semeion* and *teras* for Heb. *oth* and *mopheth* (Exod. vii. 9). *Semeion*, "sign," views the miracle as evidence of a Divine commission: John iii. 2, "no man can do these signs (Gr.) which Thou doest except God be with him" (ix. 30, 33; xv. 24; Luke vii. 19-22); *teras*, "prodigy" or "wonder," expresses the effect on the spectator; *dynamis*, "mighty work," marks its performance by a superhuman power (Acts ii. 22; 2 Cor. xii. 12; 2 Thess. ii. 9). The "sign" is God's seal, attestation, or proof of a revelation being genuine. Jesus' miracles were not merely wonders but signs; signs not merely of His power, but of the nature of His ministry and of His Divine person. A grand distinction peculiar to Christianity is, it won the world to it in an age of high civilization, through a few preachers of humble position, on the evidence of miracles. Being its claim on miracles the creed of the slave became eventually the faith of the Cæsars. Mahomet on the contrary, even in a half enlightened age and country, pretended no miracle. Christ and His apostles still less than Mahomet among friends would have dared to allege miracles, in the midst of hostile Jews and sceptical Romans, unless they were true. This claim is the more striking, since John the Baptist, though coming "in the spirit and power of Elias," the great miracle worker of the O. T., never claimed miraculous power; so far is Scripture from indiscriminately gratifying men's love of the marvellous at the cost of truth. Similarly Abraham, David, and other O. T. heroes never appear as miracle workers.

Early Christian writers, Justin Martyr, Tertullian, and Origen, occasionally appeal to miracles in proof of Christianity; but state that their heathen opponents, admitting the facts, attributed them to magic; which accounts for the fewness of their references to miracles. The Jewish writings, as the Sepher Toldoth Jeshu, also the extant fragments of Celsus, Porphyry, and Julian, admit the fact of the miracles, though ascribing them to magic and evil spirits. In the case of the resurrection (Matt. xxviii. 11-15) and the cure of the blind man (John ix.) the Jews made a self confuted charge of fraud. The early Christian apologists allege in support of Christianity: (1) the greatness, number, completeness, and publicity of the miracles; (2) the beneficial tendency of the doctrine; (3) the connection of the miracles with prophecy and the whole scheme of redemption from Adam to Christ. The miracles must have been altogether different from the wonders of exorcists, magicians, etc.; else they would not have gained for the gospel so wide and permanent an acceptance. The effect of Philip's ministry on

the Samaritans, in opposition to Simon Magus (Acts viii.), proves this. The holy character of Christ and His apostles, and the tendency of Christianity to promote truth and virtue, are against the origination of the miracles from evil spirits or jugglery. In the fourth century miracles had ceased (Chrysostom on 1 Cor. xi.—xiii.); in the third, miracles are alleged, but are suspicious, as wrought among those already believing and predisposed to accept prodigies credulously. The ecclesiastical miracles are not attested by inspired writers. The apostles alone could transmit the power of working miracles to others. Cornelius was an exception, being the firstfruit of the Gentiles. But Philip could not impart it; Peter and John must come to confer on his Samaritan converts miraculous gifts, by laying on of hands (Acts viii. 15-20, x. 44-46, xix. 6; Mark xvi. 17, 18). Christianity being once proved and attested to us, the analogy of God's dealings leads us to expect He would leave it to make its way by ordinary means; the edifice being erected, the scaffolding is taken down; perpetual miracle is contrary to His ways. The ecclesiastical miracles alleged are ambiguous, or tentative, or legendary, i. e. resembling known products of human credulity and imposture. Many are childish, and palpably framed for superstitious believers, rather than as evidences capable of bearing critical scrutiny. Most of them are not told till long after their presumed occurrence. Herein the N. T. miracles wholly differ from them. The Christian miracles are: (1) Recorded by contemporaries. (2) In the same country. (3) Not based on transient rumour, but confirmed by subsequent investigation, and recorded in independent accounts. (4) Not naked history, but the history combined with the institution and with the religion of our day, as also with the time and place of the miracle recorded and of Christianity's origin. (5) With particular specification of names, places, dates, and circumstances. (6) Not requiring merely *otiose assent*, as the popular superstitious on which nothing depends, but claiming to regulate the opinions and acts of men. (7) Not like popish miracles in popish countries, in affirmation of opinions already formed, but wrought amidst enemies, converting men from their most cherished prejudices; there was no anterior persuasion to lay hold of, Jesus' miracles gave birth to the sect; frauds might mix with the progress, but could not have place in the commencement of the religion. (8) Not an imaginary perception, as Socrates' demon; the giving sight to the blind leaves a lasting effect; in those of a mixed nature the principal miracle is momentary, but some circumstance combined with it is permanent; Peter's vision might be a dream, but the message of Cornelius could not, the concurrence could only be supernatural. (9) Not tentative, where out of many trials some succeed, as the ancient oracles, cures wrought by relics, etc. (10) Not doubtful miracles, as the lique-

faction of St. Januarius' blood, cures of nervous ailments. (11) Not stoppages which can be resolved into exaggerations. (12) Not gradual, but instantaneous for the most part (Luke xviii. 43); not incomplete; not merely temporary, but complete and lasting. (13) Witnessed to at the cost of suffering and death. (Paley, Evid. Christianity.)

A miracle is not a "violation of the laws of nature" (Hume), but the introduction of a new agent. Such introduction accords with human experience, for we see an intelligent agent often modifying the otherwise uniform laws of nature. "Experience" informs us of human free will counteracting the lower law of gravitation. Infinitely more can the Divine will introduce a new element, counteracting, without destroying, lower physical law; the higher law for a time controls and suspends the action of the lower. Or, "law" being simply the expression of God's will, in miracles God's will intervenes, for certain moral ends, to suspend His ordinary mode of working. The wise men following the star, and then receiving further guidance from the Scripture word, illustrate the twofold revelation, God's works, and God's word, the highest guide. Both meet in the Incarnate Word (Matt. ii.; 2 Pet. i. 19-21). As disturbance has entered the world by sin, as nature visibly attests, God must needs miraculously interfere to nullify that disturbance.

Hume alleged against miracles their *contrariety* to "experience," and that experience shows testimony to be often false. But "experience" is not to be limited to our time and knowledge. The "experience" of the witnesses for Christianity attests the truth of miracles. However improbable miracles are under ordinary circumstances, they are probable, say necessary, to attest a religious revelation and a Divine commission. "In whatever degree it is probable that a revelation should be communicated to mankind at all, in the same degree it is probable that miracles should be wrought" (Paley, Evid.). That they are out of the ordinary course of nature, so far from being an objection, is just what they need to be in order to be fit signs to attest a revelation. It is as easy to God to continue the ordinary course of the rest of nature, with the change of one part, as of all the phenomena without any change. It is objected, miracles "interrupt the course of nature." But as that course really comprises the whole series of God's government of the universe, moral as well as physical, miracles are doubtless included in it. In this point of view Bishop Butler remarks, nothing less than another world, placed in circumstances similar to our own, can furnish an argument from analogy against the credibility of miracles. They have some known general laws, e. g. they are infrequent, they are signs attesting a revelation; and probably have other laws as yet unknown. The testimony to Christian miracles is that of concurrent and contemporaneous witnesses. The religion so

attested specifically differs from the false religions which false miracles have been alleged to support. To draw from the latter a reason against the former is utterly illogical. The argument is the other way, viz., since palpably false religions were propped up by false miracles a pure religion like Christianity is not likely to rest on false miracles. In estimating the value of the testimony to Christ's miracles it is to be remembered *there is no counter testimony*. The unbelieving Jews admitted them, but attributed them to Satan. Jesus replied, Satan would never help to overthrow his own kingdom.

Besides the evidential value of miracles, they are intimately and internally connected with Christianity as a new creation springing from God manifest in the flesh. That the new creating powers brought into the world in Christ should manifest themselves in miraculous agencies was a necessary consequence of His own manifestation or epiphany. The redemption of mankind from sin was typified, and its earnest given, in the redemption of individuals from the ailments which are sin's consequences. Christ's "bearing our griefs and carrying our sorrows" in His own assumed manhood guaranteed His healing human sicknesses and infirmities. The miracle of active compassion necessarily flowed from His Divine power and human sympathy combined in His incarnation, of which the atonement is the crown (Matt. viii. 17, Isa. liii. 4).

The history and separate existence of the Israelite church (the sole instance of a pure theism in the ancient world) it is impossible to explain without accepting the miracles which the same Scripture records; so Christianity and christendom can only be explained by accepting the miracles which introduced them. Both dispensations were inaugurated by miracles, and then mainly left to ordinary providence; only that the O. T. church, at times when surrounding heathenism, as in Elijah's times, threatened to swamp it, was vindicated by miracles. Its miracles are miracles of power, to impress a rude age; the N. T. miracles were miracles of love. The O. T. miracles were for the foe's destruction; Christ's were miracles of mercy, except the withering of the figtree and the sending the demons into the swine to perish, both symbolical lessons of warning to man. Many miracles were typical; as the "tongues" manifested the universality of the Christian dispensation designed for every tongue, so counterworking the division of man from man through the confusion of tongues at Babel; the casting out of demons symbolises Christ's coming "to destroy the works of the devil." Miracles thus were manifestations of the Holy Spirit's presence and operation in the church. The O. T. miracles attested God's presence as King of the theocracy; though this involved a continual series of miracles, yet as the theocracy was temporary and local those miracles did not violate God's ordinary government of the world by the laws of nature. The

Christian miracles on the contrary, as attesting a permanent and universal dispensation, were properly limited to its commencement. Christ wrought His miracles more for others' preservation than His own. Christ's mission, doctrine, and life, and Christ's miracles mutually depend on one another. Those were worthy objects for which to suspend the so called (lower) laws of nature, and they illustrate the new spiritual and material creation which He introduces into our fallen world. Therefore that His miracles were false would be far harder to believe than that the testimony which supports them is true.

Pritchard observes, Christ's miracles, as His parables, go on the principle of the law of continuity of the human with the Divine. So the ten Egyptian plagues have a demonstrable connection with Egyptian phenomena, in most cases not reversing, but developing, nature's forces for a foretold particular end and at a defined time. [See EGYPT, EXODUS.] Thus the first plague turning the Nile to blood answers to the natural phenomenon of the water becoming, before the rise, first green, then clear yellow about the 25th of June, and gradually ochre red through microscopic cryptogams and infusoria, at times smelling offensively (Exod. vii. 17-21). The supernatural element was the sudden change at Moses' word and act, killing the fish and making the water unfit for use, results not following the ordinary discolouration. So the frogs, accordant with natural phenomena usual in September, but miraculous in extent, intensity, and connection with Moses' word and act. So the dust, or black fertile soil of the Nile basin, called "chemi," whence Egypt's ancient name was derived, producing "lice" or tick. So the dogflies or else beetles; and the murrain, an epidemic often in December succeeding the inundation; and the boils, hail, locusts, and "darkness which might be felt," arising from masses of fine sand filling the atmosphere, the S.W. wind blowing it from the desert. That miracles harmonise with nature in some degree is what we might expect, since the God of revelation is the God of nature. The style of the same author in a new book will resemble his style in former books, only with such changes as the subject requires. The book of nature and the book of redemption are from the same God, written in different characters, but mutually analogous. Leslie (Short Method with the Deists) observes four notes of truth in the Mosaic miracles: 1. They were such as men's senses can clearly judge of. 2. Publicly wrought; two nations, Israel and Egypt, were affected by them, and above two million Israelites for 40 years witnessed them. 3. Public monuments and what is more convincing, outward observances continually were retained in commemoration of the facts. 4. These monuments and observances were set up at the time the events took place, and continued without interruption afterwards. (Comp. Deut. viii. 4; Exod. xx. 18, xl. 38,

viii. 10, 23, 22, ix. 5, 18, 25, 26, x. 4, 5, 14, 22, 23, xii. 29, xvi. 17, etc., xix. 10, etc.; Josh. iii. 16; Num. xvi.; Deut. v. 22, 23; Num. xxi.; 2 Kings xviii.). Graves (Pentat. vi.) observes we have two histories of Moses and his miracles, one in his book, the other in Israel's laws and ceremonies which are a living witness, not only of the pentateuch history in general, but also of the miracles it records (Exod. xiii. 1; comp. Num. iii. 11, 46); its facts are inseparably connected with the miraculous. However indifferent nations become as to religion, they never are so as to property; now miracles were the foundation of the Hebrew polity and of the tenure and regulations of property, e.g. the jubilee restoration. And the religion and government were so closely connected as to presuppose a peculiar providence rewarding or punishing temporarily obedience or disobedience. The effect of the miracles under Joshua kept all his generation faithful to Jehovah, so real and convincing were they (Josh. xxiv. 31, Jud. ii. 7).

Messiah's miracles were foretold (Isa. xxxv. 5, 6; xlii. 7), and so were asked for by John Baptist (Matt. xi. 3-4), and made the ground by the people of calling Him "Son of David" (Matt. xii. 23, John vii. 81). Their aim was not merely to *astonish*, for many were wrought in behalf of and before obscure persons. When asked for a startling "sign from heaven" He refused (Luke xi. 16). The 40 miracles of Christ recorded are but samples out of a greater number (John ii. 23, xx. 30, 31; Matt. iv. 23, viii. 16, ix. 35, xii. 15, xiv. 14, 35, 36, xv. 30, xix. 2, xxi. 14). Three He restored to life in an ascending gradation: Jairus' daughter just dead, the Nain widow's son being carried to burial, Lazarus four days dead and decomposing (Matt. ix. 18; Luke vii. 11, 12; John xi.). Six demons He cast out, two of which witnessed He is "the Holy One . . . the Son of the Most High God" (Mark i. 24, v. 2; Matt. ix. 32, xv. 22, xvii. 15; Luke xi. 15). Seventeen He cured of sicknesses, fever, leprosy, palsy, infirmity, withered hand, issue of blood, dropsy, blindness, deafness, dumbness (John iv. 47, v. 5, ix. 1; Matt. viii. 2, 5, 14, ix. 2, 20, 27, xii. 10; Mark vii. 23; Luke xiii. 11, xvii. 12, xviii. 35, xxii. 51); this class is that of miracles bringing in love relief to suffering man. Another class shows His control over nature: creating wine out of water (John ii.); feeding 5000 and 4000 with bread multiplied manifold (Matt. xiv. 16, xv. 36); passing unseen through a crowd, setting aside natural laws (Luke iv. 30); giving draughts of fish when the fishermen had caught none (Luke v. 4, John xxi. 6); stilling the storm (Matt. viii. 26); walking on the sea (Matt. xiv. 25), God's attribute, Job ix. 8; transfiguring His countenance (Matt. xvii. 1); directing the fish with the tribute sbeke to Peter, and Peter to the fish (Matt. xvii. 27). Another class is: His overawing men; twice turning out of the temple the sellers and moneychangers (Matt. xxi. 12,

John ii. 18); alone and unarmed striking fear into the officers sent to take Him twice (John vii. 45, 46; xviii. 6). He justified His healing on the sabbath on the same ground as God is above the sabbath law, working on it as on other days for the sustenance of all life and being (John v. 17), "My Father worketh hitherto and I work," thus as the Jews truly alleged calling "God His own (in an exclusive sense, *idion*) Father," and "making Himself equal with God." Love to man, unweariedly active, is as conspicuous in His miracles as power.

The connection of His miracles with His redeeming work is the reason why *faith* was the needed preliminary on the part of the recipients of healing (Mark vi. 5, 6, vii. 29; Matt. ix. 28, 29). If miracles were mere wonders any one would have been a fit witness of their performance. But the miracles were designed to attract the witnesses to His kingdom. They were symbolical of spiritual needs met by the Redeemer; vehicles of instruction as well as signs of His Divine commission. Performed in His own name and in the first person, "I say unto thee" (Luke vii. 14); but the apostles' miracles were in His name (Acts iii. 6, iv. 10-12). Faith in His power to heal the body prepared the way for faith in His power to heal the soul. Disbelief disqualified for appreciating miracles. To work miracles before hardened unbelievers would only aggravate their opposition, sin, and condemnation (John xv. 24, ix. 39-41). They crowned their enmity by attributing His casting out of demons to Beelzebub. The "sign" of Jonah in his virtual burial and resurrection, and the sign of their destroying the temple of His body and His raising it in three days (John ii. 18-21, Matt. xvi. 4), were the only sign which remained to convince them. His resurrection is the central miracle towards which all the rest converge. He would give them no such sign as they craved, a startling phenomenon in the sky visible and indisputable to all. He would still give such signs of unobtrusive mercy as hitherto; if they not only still reject them but also His resurrection, there only remains the last condemning sign, the Son of man coming with the clouds of heaven (Rev. i. 7, Dan. vii. 9-13). His name is "Wonderful" or "miracle" (Isa. ix. 6; Jud. xiii. 18, 19). He is an embodied miracle, the Miracle of miracles. His incarnation and His resurrection include all between, and involve the wonders of pentecost. Christ's charge that the eye witnesses should not report His miracles (Matt. ix. 30; Mark v. 43, vii. 36) was in order that men should not dissociate the wonder from His redeeming work. To John the Baptist on the contrary He sent a report of His miracles, because John was not likely to disserve His miracles from His person and His work. His gestures, laying hands on the patient, anointing the blind eyes with clay, putting His finger into the deaf ear and touching the dumb tongue, creating

much bread out of little not out of nothing, condescending to use means though in themselves wholly inadequate, all are tokens of His identifying Himself with us men, signs of His person at once human and Divine and of His redeeming and sympathizing work for us. If the incarnation be denied, Christianity's existence is an effect without an adequate cause; grant the incarnation, and miracles are its necessary concomitant and natural consequence.

To deny testimony because of the improbability of the facts attested would involve the denial of the Napoleonic history and other facts notoriously true. The truth of the miracles is confirmed incidentally by the fact that in no nation but Israel have the knowledge and worship of the one true God, the Creator, been maintained by the mere light of nature, and Israel was far from overtopping other nations in mental power and civilization. A Divine power alone could have so elevated Israel by an extraordinary call, confirmed by miracles. The prophecies, the morality, the structure of the Bible, and Christianity's conquest of the Roman world and its public establishment about 300 years after the execution of its Founder as a malefactor, similarly confirm the miracles which attest its Divinity. The improbability of the Christian religion being established with miracles is not nearly so great as the improbability of its being established without miracles. Strauss's mythic theory, viz. that the story of Jesus embodies the nation's cherished idea of what the Messiah was expected to do, and therefore was believed to have done, is counter to the fact that the Jews expected a reigning Messiah, who should not die but deliver them from their Roman masters. The gravity, simplicity, and historical consistency of the N. T. incidents with the otherwise known circumstances of the times, and the internal marks of the date of writing being soon after the occurrence of the facts, are all against the mythic theory, especially in a non-legendary but historical age. How unlike they are to the really mythic apocryphal Gospels, e.g. that of Nicodemus, the Ebionites, etc. No miracles of the Virgin Mary are mentioned; there is no description of His personal appearance, nor of His doings in the world of spirits; no miracles of the Virgin Mary: omissions sure to be supplied in a legendary story. The hostility of the Jewish nation to Christianity confirms the gospel miracles. Had the Jews been generally converted by them, the sceptic might argue with plausibility that the facts had been invented or exaggerated to gratify the national propensity, credited without examination or proof, and all inquiry checked at the only period when inquiry could have detected imposition. But now we are certain that the gospel miracles were wrought in the presence of enemies, and so subjected to the severest scrutiny.

Joel (ii. 28, 29-31) apparently foretells a fuller outpouring of the Spirit

accompanied with "prophesying," "dreams," and "wonders," in connection with and before "the great and terrible day of the Lord" (comp. Zech. xiii. 10). Also Matt. xxiv. 24, 29, "false Christs and prophets shall show great signs and wonders, inasmuch that if it were possible they shall deceive the very elect . . . immediately after . . . the sun shall be darkened." So 2 Thess. ii. 9, "the coming of that wicked one, the man of sin, shall be after the working of Satan with all power and signs and lying wonders." The same three terms occur for Jesus' miracles (Acts ii. 22, Heb. ii. 4); for as the Egyptian magicians imitated Moses (2 Tim. iii. 1-8), so antichrist imitates Christ's works as a "sign" of divinity, real but demonic. The test of miracles is their being wrought, or not, in support of doctrine in accordance with God's known word and revelation; for God cannot by subsequent revelation contradict Himself (Dent. xiii. 1-5; Gal. i. 8, 9; Rev. xiii. 11-15, xix. 20; 1 Kings xiii. 11-26).

Miriam. The O. T. Heb. = Mary in N. T. and = Mariame, Herod's wife and victim. L. Sister of Aaron and Moses, eldest child of Amram and Jochebed. At least 12 or 13 at Moses' birth, for she is called (Exod. ii. 8) "the maid," *ha'alma*, implying one of marriageable age. Aaron being three years older than Moses was nine years younger than her. She watched her infant brother in the ark on the Nile, and suggested to Pharaoh's daughter the mother as a nurse. In Mic. vi. 4 God mentions among benefits conferred on Israel, "I sent before thee Moses, Aaron, and M.," M. as the leader of and pattern to Israel's women. She as "the prophetess, the sister of Aaron," with timbrel in hand, led the female choir who, with timbrels (round tambourines, an Egyptian word) and dances following her, sang the song of triumph at the Red Sea; they responsively took up the first strophe of the men's song (Exod. xv. 1, 20, 21; so Jud. xi. 34, 1 Sam. xviii. 6). Her prophetic gift was perverted into a ground of jealousy of Moses, whose foreign Ethiopian wife, just espoused, to M.'s disappointment had supplanted her from the influence which she had with Moses after Zipporah's death. "M. and Aaron spake against Moses because of the Ethiopian woman whom he had married (Num. xii.) . . . Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?" But the phrase "sister of Aaron" (a phrase not likely to have been applied to M. by a later writer than Moses) marks her as ranking, not with Moses but with Aaron, and like him subordinate to Moses, the mediator of the O. T., and standing to Aaron "instead of God" (Exod. iv. 16). God's reply implies that, though receiving prophetic revelations, she did not receive them "month to month apparently" and immediately as Moses, who "beheld the similitude of the Lord," whereas she and others saw only in a "vision" or "dream." In wrath God withdrew the cloud from

of the tabernacle, and behold the proud prophets had the most humiliating of diseases, leprosy white as snow. M. was the instigator, therefore on her alone fell the punishment. Aaron was influenced to evil by his sister, as before by the people (Exod. xxxii.), with characteristic pliability. Leprosy was the penalty of sin against the theocracy, as in Uzziah's and Gehazi's case. M. became in a state of living death. Aaron interceded with Moses piteously for her: "let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." So Moses interceded with God: "heal her now, O God, I beseech Thee." The Lord hearkened, but excluded her from the camp seven days; and such was her popularity, "the people journeyed not (from Hazereth) till M. was brought in again." Her death was at Kadesh Barnea, the first month of the 40th year (Num. xx. 1). Her sepulchre was shown in Eusebius' (Onom. in Jerome) time at Petra; but Josephus (Ant. iv. 4, § 6; iii. 2, § 4, § 1) places it on mount Zin, and makes her wife of Hur and grandmother of the architect Esaleel. Feminine jealousy and ambition were the drawbacks to her otherwise commanding character. 2. 1 Chron. iv. 17. Bertheau by transposition reads, "and these are the sons of Bithiah the daughter of Pharaoh, whom Mered had taken" immediately after "and Jalou," "and she (Bithiah) conceived (and bare) M.," etc. M. is here a man.

Mirma. 1 Chron. viii. 10.

Misgab = the elevated spot. In Moab (Jer. xlviii. 1), "the high land of Moab." (Furst.)

Mischael. 1. M. and Elzaphan, sons of Uzziel, Aaron's uncle, buried Nadab and Abihu in their loose tunics or "coats" (Lev. x. 4, 5). Thereby being defiled, six days before the passover (Num. ix. 15; Exod. xl. 2, 13; Lev. viii. 33), they probably were the men prevented from keeping the second passover (Num. ix. 6, 7, i. 46-49, xxvi. 62; Exod. xxxviii. 26). (Blunt, Undes. Coincid., xv., p. 66-68.) 2. Neh. viii. 4. 3. One of DANIEL'S three companions at Babylon (i. 6-19, ii. 17, iii.). [See, and ANANIAH, AZARIAH = MESHACH, ABEDEGEO.]

Mishal. A town of Asher, assigned to the Gershonite Levites (Josh. xix. 26, xxi. 30). In 1 Chron. vi. 74 Masbal.

Misham. 1 Chron. viii. 12.

Mishma. 1. Son of Ishmael (Gen. xxv. 14); Masamani: Ptolemy vi. 7, § 21). There is an Arab tribe now, *Bene Mishma*. 2. Simoon's son (1 Chron. iv. 25).

Mishmannah. 1 Chron. xii. 10.

Mishraites. Fourth of the four families of Kirjath Jearim (1 Chron. ii. 53), i.e. colonies from it, founders of Zorah and Eshtaol.

Mispreth. Neh. vii. 7.

Misrephoth maim = burnings of waters, i.e. waters for smelting work or glass manufacture; or salt water exposed to the burning sun to obtain salt by evaporation. To this place, somewhere near Sidon, Joshua pur-

sued the kings whom he conquered at the waters of Merom (xi. 8, xiii. 6). Grove connects it with Zarephath.

Mite: *lepton*. The seventh of an obolus, which was the sixth of a *drachma* or *denarius*, "penny" (Mark xii. 42; Luke xii. 59, xxi. 2). Half of a quadrans or farthing. The smallest coin. The widow sowed her all; she might have kept back one of the two mites for herself (2 Cor. ix. 6). God accepted the widow's mites, but rejects the miser's "mite."

Mithcah. "Place of sweetness," viz. sweet water; a station in Israel's wanderings (Num. xxxiii. 23).

Mithnite. 1 Chron. xi. 43.

Mithredath = given by *Mithra* (the Iranian god associated with the sun). 1. Treasurer of Cyrus king of Persia; to M. Cyrus gave the temple vessels for Sheshbazzar (Ezra i. 8). 2. A Persian officer in Samaria under Artaxerxes or Smerdis the Magian, who with others influenced him by letter to interrupt the building of the temple (Ezra iv. 7).

Mitylene. Capital, on S.E. side, of the island Lesbos, now *Mitylen*. Beautiful in situation ("pulchra," Horace Ep. i. 11, 17, with mountains in the background) and in buildings, and enjoying the Roman citizenship. Paul stopped at it for the night in his return from his third missionary journey; between Assos and Chios. The wind blew probably from N.W., from which the harbour of M. would shelter the ship. He was there on a dark moonless night; a good reason for passing the night there, and waiting daylight for the intricate passages southward to Chios and Samos (Acts xx. 14, 15). The native land of the poets Sappho and Alceus, and Arion the musician.

Mixed multitude. Exod. xii. 38, *eereb rab*; Num. xi. 4, *hasaph suph*; our "riffraff," a mob gathered from various quarters; accompanied Israel at the exodus from Egypt. All those not of pure Israelite blood. As at the return from Babylon (Neh. xiii. 1-3, 30) "they separated from Israel all the mixed multitude . . . strangers." Probably among the mixed multitude at the exodus were the remains of the hyksos or followers of the shepherd kings who invaded from the N. and ruled Egypt, beginning with Salatis master of Avaris, Tanis, or Zoan, and ending with Apophis, their last king, expelled by Aahmes I. the "new king that knew not Joseph." Hated in Egypt, they naturally emigrated with Israel (comp. Josephus c. Apion, i. 14, § 26).

Mizar. "The mount of littleness" (Ps. xlii. 6). A low peak in the northern part of transjordanic Palestine. David in exile beyond Jordan, in the region of high hills as the Hermons, sighs for the Lord's hill, compared with whose spiritual elevation those physically great hills dwindle into littleness (Ps. lxxviii. 15, 16, cxiv. 4-6; Isa. ii. 2).

Mizpah, Mizpeh. Heb. "the M.," generally = watchtower. Mizpeh (masculine) expresses rather the town; Mizpah (feminine) the district

(Josh. xi. 3, 8). 1. In Gilead E. of Jordan. The name *Laban* gave to GALEED [see], the "heap of witness," the memorial of his covenant with Jacob, and the boundary landmark between them (Gen. xxxi. 48, 49, 52), "for he said, Jehovah watch between me and thee when we are absent one from another." Herein he adopts Jacob's language (Heb.) and religion (Jehovah's worship). In Hos. v. 1, "ye house of the king, ye have been a snare on M. and a net spread upon Tabor," the sense is, Ye ought to have been "watchers" guarding Israel from evil, but ye have been as hunters entrapping them into it. M. in the E. and Tabor in the W. include the high places of the whole kingdom in which the rulers set up idol altars. Here Israel assembled to choose a leader in its "misery," when Ammon, having oppressed eastern Palestine, was threatening also to attack Judah and Ephraim W. of Jordan. Jephthah passed M. on his way from Gilead to fight Ammon (Jud. x. 16, 17; xi. 29). Here on the hallowed ground he "uttered all his words before Jehovah in the M." Thenceforth his home was there; and at M. the sad meeting with his daughter took place (ver. 34). Seemingly identical with Ramoth Gilead, or Ramath (= high place) Mizpeh (Josh. xiii. 26); now es Salt, or else M. is the mount *jebel Osha*, to the N.W. Here too Israel met, as being the ancient sanctuary, to determine what was to be done after the outrage perpetrated at Gibeah (Jud. xx. 1, 3; xxi. 1, 5, 8).

2. Mizpeh Moab, where the Moabite king lived when David entrusted his parents to him (1 Sam. xxiii. 3). Possibly Kir Moab, now Kerak, S.E. of the Dead Sea. More probably a mountain fastness on the high land bounding the Arboth Moab on the E. of the Dead Sea; on the mountains Abarim or Pisgah (Deut. xxxiv. 1), which David could easily reach from Bethlehem by crossing the Jordan near its entrance into the Dead Sea. Mount Pisgah was the most commanding eminence in Moab, and contained the sanctuary Nebo, of which part was called Zophim (derived from the same root as Mizpeh).

3. The land of M., the abode of the Hivites, "under Hermon," who joined Jabin against Joshua (xi. 3). To "the valley of M. eastward" Joshua chased Jabin's conquered hosts (xi. 8). The valley is probably part of the great hollow, Cœlosyria, now *Buka'a* (Amos i. 5 marg.), containing Baalbek; near which on the N. is the hill *Havush tell Safiyeh*.

4. M. of Benjamin (Josh. xviii. 26). Fortified by Aza against the invasions of northern Israel (1 Kings xv. 22). The residence and scene of Gedaliah's murder (Jer. xl. 7-10, xli. 1, 2). At M. Israel repented at Samuel's call (1 Sam. vii. 5, 6), and "drew water and poured it out before the Lord," pleading symbolically their misery, *powerlessness*, and *prostration* by the Philistines, that so God might strengthen them. An act of deepest humiliation and con-

fession of misery, the result of sin. (Pa. xxiii. 14, lviii. 7; 2 Sam. xiv. 14; Isa. xl. 29, 30; 2 Cor. xiii. 9, 10; Lam. ii. 19, "pour out thine heart like water before the face of Jehovah.") Here Samuel appointed Saul king (1 Kings x. 17-25). M. with Bethel and Gilgal were the three cities which Samuel as judge visited on circuit. Men of M. on the return from Babylon helped in rebuilding the wall; "the ruler of the district of M." and "the ruler of M." took part in it (Neh. iii. 7, 15, 19). Judas Maccabeus (1 Macc. iii. 46) assembled the Jews at Maspha, as being "a foremost place of prayer over against (implying M. was in full sight of) Jerusalem." Josephus (Ant. xi. 8, § 5; B. J. v. 2, 3; ii. 19, § 4; v. 2, 3) mentions Sapha (a corruption of Maspha, Mizpah) as the place of Alexander's meeting Jaddua the highpriest; and elsewhere calls it Scopus, i.e. the look-out place, whence on the broad ridge (the continuation of Olivet), seven stadia N. of the city, one gains the first view of Jerusalem. The LXX. twice render M. *scopia*. *Nebi Samwil*, on the W. bound of Benjamin towards the Philistines, with whom Israel was about to war (1 Sam. vii. 5, 6), Robinson identifies with M. But it is five miles off, though in view of the Sakrah of the temple and the Church of the Sepulchre; and this is at variance with 1 Macc. "over against Jerusalem." Moreover it is out of the way of the pilgrims from Samaria to Jerusalem, murdered by Ishmael; whereas Scopus is in the direct road (Jer. xli. 7). Sennacherib at Nob first caught the full view of "the house of Zion and hill of Jerusalem"; Nob therefore is probably M. Conder (Pal. Expl. Qy. Stat., Jan. 1875) identifies Nob with Nebi Samwil, the Arabs mistaking Nob "high place" for Nebi "prophet." Nebi Samwil is so near Gibeon that it must have been the high place visited by Solomon; the view from it is splendid. Traces of the outer court of the tabernacle are yet discoverable, and a curious rock cut approach [but see Nos].

Misraim. Dual of *mazor*, Heb. a fortified place; Gesenius, from Arabic *meser*, a boundary. Rather the Egyptian Mes-ra-n "children of Ra" the Sun. Son of Ham, ancestor of the Misraim; the dual indicating the people of Upper and of Lower Egypt (Gen. x. 6). The descent of the Egyptians from Ham is recognised in Ps. civ. 23, 27, lxxviii. 51, where Egypt is called "the land of Ham." They called themselves Khemi, either "Hamites" or from Khem "black" vis. the alluvial soil of the Nile. M. geographically was the centre whence colonies went forth in the age just after the flood, the Philistines, the Lehabim (Libyans), etc. [See HAM, EGYPT.]

Misrah. Gen. xxvi. 13, 17. The Phrat-Misan at the head of the Persian gulf probably retains the name.

Mnason. Of Cyprus; possibly converted through Barnabas a Cypriote, and one of those Cypriotes scattered abroad after Stephen's martyrdom who preached to the Greeks at

Antioch (Acts iv. 36; xi. 15, 19, 20). "An old disciple," perhaps one from "the beginning" (as *archaios* in derivation means), i.e. from the day of pentecost. Transl. xxi. 16 "bringing us to M. with whom we should lodge" at Jerusalem. M. having a house there; the Cessarean brethren went to introduce Paul and his company to M. at Jerusalem. As an "elder" M. was "given to hospitality" (1 Tim. iii. 2).

Moab=from father, i.e. the incestuous offspring of Lot's elder daughter, near Zoar, S.E. of the Dead Sea (Gen. xix. 37). Originally the Moabites dwelt due E. of the Dead Sea, whence they expelled the Emims. Their territory was 40 miles long, 12 wide, the modern Belka or Kerak (Deut. ii. 10, 11). Afterwards Sihon king of the Amorites drove them S. of the river Arnon, now wady el Mojib (Num. xxi. 13, 26-30; Jud. xi. 13, 18), which thenceforward was their northern boundary. Israel was forbidden to meddle with them (ver. 9, 19) on account of the tie of blood through Lot, Abraham's nephew, for Jehovah gave Ar unto the children of Lot, having dispossessed the giant Emims. It was only when Moab seduced Israel to idolatry and impurity (Num. xxv.), and hired Balaam to curse them, that they were excluded from Jehovah's congregation to the tenth generation (Deut. xxiii. 3, 4). Ammon was more roving than Moab and occupied the pastures to the N.E. outside the mountains. Moab was more settled in habits, and remained nearer the original seat Zoar. Its territory after the Amorite conquest was circumscribed, but well fortified by nature (Num. xxi. 20 marg.); called "the field of Moab" (Ruth i. 1-6), and "the corner of Moab" (Num. xxiv. 17, Jer. xlvi. 45). The country N. of Arnon, opposite Jericho reaching to Gilead, was more open; vast prairie-like plains broken by rocky prominences; "the land of Moab" (Deut. i. 5, xxxii. 49). Besides there was the Arboth Moab, "plains (rather deep valley) of Moab," the dry sunken valley of Jordan (Num. xxi. 1). Outside of the hills enclosing Moab proper on the S.E. are the uncultivated pastures called midbar, "wilderness," facing Moab (xxi. 11). Through it Israel advanced. The song (Exod. xv. 15) at the Red Sea first mentions the nation, "trembling shall take hold upon . . . the mighty men of Moab." Israel's request for a passage through Edom and Moab, and liberty to purchase bread and water, was refused (Jud. xi. 17, Num. xx. 14-21). In Israel's circuitous march round the two kingdoms they at last, when it suited their own selfish ends and when they could not prevent Israel's march, sold them bread and water (Deut. ii. 28, 29; xxiii. 3, 4). The exclusion of a Moabite from the congregation only forbid his naturalization, not his dwelling in Israel nor an Israelite marrying a Moabites. Ruth married Naomi's son, but became a proselyte. The law of exclusion it is clear could never have been written after David's time,

whose great grandmother was a Moabites. Israel was occupying the country N. of Arnon which Moab had just lost to Sihon, and which Israel in turn had wrested from him, and with its main force had descended from the upper level to the Shittim plains, the Arboth Moab, in the Jordan valley, when Balak, alarmed for his already diminished territory, induced the Midianite "elders" to join him and hired Balak; virtually, though never actually, "warring against Israel" (Josh. xxiv. 9, Jud. xi. 26). The daughters of Moab, mentioned in Num. xxv. 1, were those with whom Israel "began whoredom," but the main guilt was Midian's, and on Midian fell the vengeance (ver. 16-18, xxxi. 1-18). Moab's licentious rites furnished the occasion, but Midian was the active agent in corrupting the people. Balak (contrast "the former king of Moab," Num. xxi. 26) was probably not hereditary king but a Midianite; the Midianites taking advantage of Moab's weakness after Sihon's victories to impose a Midianite king. Zippor=bird, his father, reminds us of other Midianite names, Oreb "crow," Zeeb "wolf"; Sihon may have imposed him on Moab. The five "princes" or "kings" of Midian were vassal "dukes of Sihon dwelling in the country" (Josh. xiii. 21, Num. xxxi. 8). The licentiousness of the neighbouring cities of the plain and Moab's origin accord with the more than common licentiousness attributed to Moab and Midian in chap. xxv. EGLON [see king of Moab, with Ammon and Amalek, smote Israel and occupied Jericho, but was slain by the Benjamite Ehud (Jud. iii. 12-30). Saul fought Moab successfully, himself also a Benjamite (1 Sam. xiv. 47). David repaired to Moab the land of his ancestors, fleeing from Saul, his and Moab's enemy, and committed to the king his father and mother (1 Sam. xxii. 3, 4). Probably some act of perfidy of Moab, as the murder or treacherous delivering of his parents to Saul, caused David 30 years afterwards to slay two thirds of the people, and make bondmen and tributaries of the rest (2 Sam. viii. 2; in this war Benaiah slew two lion-like men, 2 Sam. xxiii. 20; comp. also Ps. lx. 8, "Moab is my wash-pot"; yet among David's heroes was "Ithmah the Moabite," 1 Chron. xi. 22, 46), fulfilling Balaam's prophecy, Num. xxiv. 17, 19: "out of Jacob shall come he that shall destroy him that remaineth of Ar" (Heb., vis. of Moab).

Among Solomon's foreign concubines were Moabish women, to whose god Chemosh he built "a high place on the hill before (facing) Jerusalem" (1 Kings xi. 1, 7, 83), where it remained till Josiah defiled it four centuries afterwards (2 Kings xxiii. 18). At the severance of Israel from Judah Moab was under Israel, because the Jordan fords lay within Benjamin which in part adhered to the northern kingdom. At Abab's death MESHA [see, and DIBON], who had paid for the time the enormous tribute, 100,000 lambs and 100,000 rams with the

wool, revolted (2 Kings i. 1; iii. 4, 5). His first step was, he secured the co-operation of Ammon and others enumerated in Ps. lxxxiii. 3-7 (see JEHOSHAPHAT, JEHORAM, ELISHA, EDOM), in an invasion of Judah, which was before Jehoshaphat's alliance with Ahasiah (2 Chron. xx. 1-35), therefore still earlier than the invasion of Moab by the confederate kings of Edom, Israel (Jehoram, Ahasiah's son), and Judah (2 Kings iii.). Mutual dissensions, under God, destroyed this heterogeneous mass. Then followed the joint invasion of Moab by Jehoshaphat of Judah, Jehoram of Israel, and the king of Edom (2 Kings iii.). The LXX. states that the Moabite king assembled all old enough to bear a sword girdle. His mistaking the water glowing red with the morning sun for the mutually shed blood of the invaders (which observe he remembered had happened to his own and the allied forces attacking Jehoshaphat) caused Moab to rush forward for spoil, only to be slaughtered by the allies. At Kir-haresoth or Kerak his immolation of his own son struck superstitious fear into the besiegers so that they retired (2 Kings iii. 27; comp. Mic. vi. 5-8); and then followed all the conquests which Mesha records on the Moabite stone. Then too Moab, indignant at his former ally Edom having joined Israel against him, when Israel and Judah retired, burned the king of Edom alive, reducing his bones to lime; or, as Heb. tradition represents, tore his body after death from the grave and burned it (Amos ii. 1).

Moabite marauding "bands" thenceforward at intervals invaded Israel, as under Jehoshaphat (2 Kings xiii. 20). A century and a half later, in Isaiah's "burden of Moab" (xv., xvi.) Moab appears possessing places which it had held in the beginning N. of Arnon, and which had been vacated by Reuben's removal to Assyria (1 Chron. v. 25, 26). Comp. also Jer. xviii., a century later, about 600 B.C. Isaiah (xvi. 14) foretells, "within three years, as the years of an hireling (who has a *fixed term of engagement*, so Moab's time of doom is fixed) . . . the glory of Moab shall be contemned." Fulfilled by Shalmaneser or Sargon, who destroyed Samaria and ravaged the whole E. of Jordan (725-723 B.C.). As Ammon, so Moab probably, put itself under Judah's king, Uzriah's protection, to which Isaiah (xvi. 1, "send ye the lamb [the customary tribute] to the ruler . . . unto . . . Zion") refers (2 Chron. xxvi. 8; 2 Sam. viii. 2; 2 Kings iii. 4). Moab contrasts with Ammon, Edom, Philistia, Amalek, Midian, as wealthy, abounding in vineyards, fruitful fields, and gardens, and civilized to a degree next Israel. Hence flowed "pride (he is exceeding proud), loftiness, arrogance, and haughtiness of heart" (Jer. xlviii. 28, 29; Isa. xvi. 6, 7). This sin is what brought on Moab destruction, "for he magnified himself against the Lord," boasting against God's people that whereas Israel was fallen Moab remained flourishing (Jas. v. 6). In Isa. xlv. 10-12 Moab is the representative of Israel's and the

PART X.

church's foes, especially antichrist, the last enemy, Jehovah, as a "swimmer," strikes out right and left, so shall smite the foe with rapidity, cleaving a way through them on every side. Zeph. ii. 8, "Moab . . . Ammon . . . reproached My people and magnified themselves against their border," i.e., haughtily seizing on the territory vacated by Gad and Reuben, E. of Jordan, after these had been carried captive, as if Ammon, instead of Judah, Israel's own brother, were Israel's heir (Jer. xlix. 1). "Moab therefore shall be as Sodom (from whose doom her ancestor had been rescued) . . . nettles . . . salt pits (S. of the Dead Sea) . . . perpetual desolation." Moab was doomed to feel Nebuchadnezzar's heavy hand (Jer. xxv. 9-21), though for a time acting in concert with Chaldean bands against Jehoiakim (2 Kings xxiv. 2); but should recover after 70 years, at Babylon's fall, for righteous Lot's sake (Exod. xx. 6). Spiritual blessings under Messiah are finally meant. Moab sent messengers to Jerusalem to Zedekiah (so read for "Jehoiakim") to consult as to shaking off Nebuchadnezzar's yoke (Jer. xxvii. 1-3, 10, 11). By submission to Nebuchadnezzar's yoke, according to Jeremiah's counsel, Moab though chastised was not carried captive as Judah. But for her usurpation of Israel's land, and for saying "Judah is like unto all the heathen," i.e. fares no better for having Jehovah for her God than the heathen who have idols, God "would open her side from the cities on her frontiers, the glory of the country (a glorious country in richness of soil), Bethjeshimoth, Baalmeon, and Kirithaim, unto the men of the East," i.e. to the marauding Bedouin (Ezek. xxv. 8-11). Sanballat of Horonaim, the molester of Nehemiah's work, was a Moabite (Neh. ii. 19, iv. 1, vi. 1).

Ruins in profusion abound in the country, betokening its former populousness and wealth. Their language was but a dialect of the Heb. (which the Dibon stone proves, as also Ruth's intercourse with Naomi and David's with the Moabite king), as was to be expected from Lot's affinity to Abraham. Some of Judah's descendants in Shelah's line had dominion in Moab, and some Benjamite chiefs were born and settled in Moab (1 Chron. iv. 21-23, viii. 8-10). The name of the family Pahath Moab, "governor of Moab," among those returned from Babylon (Ezra ii. 6), implies a former connection with Moab as ruler. Daniel (xi. 41) foretells "Moab shall escape out of his (Antiochus Epiphanes') hand." So Porphyry says, in marching against Ptolemy, Antiochus turned out of his course to assail the Jews, but did not meddle with Moab, Edom, and Ammon. Nay, he used their help in crushing the Jews, Moab's old enemy; therefore Judas Maccabeus punished them with "a great overthrow" (1 Macc. iv. 61, v. 3, etc.). Isaiah (xi. 14) foretells the Jews "shall lay their hand upon Moab," i.e. shall occupy their land at Israel's final restoration.

Moladah. A city in southern Judah,

next Edom (Josh. xv. 26), given to Simeon (xix. 2, 1 Chron. iv. 28). It reverted to Judah after the captivity (Neh. xi. 25, 26). Now *Kharbet el Milh*, a ruin with two wells, one dry, the other with water at a depth of more than 40 ft. On the road from Petra to Hebron, ten miles E. of Beersheba.

Mole: *tinshemeth*. Rather "CHAMELEON" [see], the *inflating animal*, as it inflates its body; from *nasham* "to breathe." The lung when filled with air renders its body semitransparent; from its power of abstinence it was fabled to live on air (Lev. xi. 30). In ver. 18 it is "the ibis," an unclean bird. Of the tree lizard, *Dendrosaur*, tribe.

In Isa. ii. 20, *cheplor peroth*, "moles" in A. V., lit. "continual diggers," mice or rats, which bore in deserted places. Mole rats in Syria and Mesopotamia frequent cultivated lands.



MOLE RAT.

The ruins of Babylon are perforated on all sides with holes, the abode of "doleful creatures."

Molid. 1 Chron. ii. 29.

Moloch. (Jer. xlix. 1 = *melech*, "king" of the people. **MALCHAM** [see], Amos v. 26, **MILCOM**, 1 Kings xi. 5, 7, though originally the same as M., assumed a modified character in time.) Ammon's god, akin to Moab's god Chemosh.



The fire god, worshipped with human sacrifices, purifications, and ordeals by fire, habitually, as other idols were occasionally; also with mutilation, vows of celibacy and virginity, and devotion of the first-born. The old Canaanite "M." is always written with the article *the M.*; to him children were sacrificed in Tophet in the valley of the children of Hinnom. But **Milcom's** high place was on the mount of Olives, and human sacrifices were not offered as they were to M. (2 Kings xxiii. 10, 13.) Josiah defiled the sanctuaries of both. **Milcom** was akin to Chemosh, which is called the god of Ammon in Jud. xi. 24, though elsewhere the god of Moab (Num. xxi. 29). Tophet appears again in Zedekiah's reign as the scene of child immolation to M. (Jer. xxxii. 35.) God sternly forbade any letting their seed pass through the fire to M. (Lev. xviii. 21, xx. 2-5) on pain of death, which the people should execute; otherwise God Himself would. The passing through the fire may have been sometimes only a fire baptism for purification of the dress of the body; but Ps. cvi. 37, 38, shows that often expiatory human

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sacrifice was perpetrated, "they sacrificed their sons and daughters to devils (*shedim*, 'destroyers,' as M. was), and shed innocent blood . . . unto the idols of Canaan" (comp. 2 Chron. xviii. 3, Jer. xix. 5). In this respect M. answered to Baal the Phœnician sun god, to whom also human burnt offerings were sacrificed; also to Chemosh, to whom Mesha sacrificed his son (2 Kings iii. 27; Mic. vi. 7; Ezek. xvi. 20, xxiii. 39). Kimchi (on 2 Kings xxiii. 10) represents M. as a hollow brass humanlike body, with ox's head, and hands stretched forth to receive. When it was thoroughly heated the priests put the babe into its hands, whilst *drums* (*tophim*, whence came Tophet) were beat to drown the infant cries, lest the parent should relent. The image was set within seven chapels: the first was opened to any one offering fine flour; the second to one offering turtle doves or young pigeons; the third to one offering a lamb; the fourth to one offering a ram; the fifth to one offering a calf; the sixth to one offering an ox; the seventh to one offering his son. Comp. Amos v. 26 marg., *siccuth* of M., "the covert god." Acts vii. 43, "the tabernacle of M." (like the sacred tent of the Carthaginians; Diodorus x. 65), the shrine in which the image was concealed; containing also possibly the bones of sacrificed children used for magic. The portable model "tabernacle" (comp. Demetrius' silver shrines of Diana, Acts xiv. 21) was small enough to escape Moses' notice. Amos calls M. "your M." I am not your king but he, though ye go through the form of presenting Me offerings. God similarly complains of their mocking Him with worship, whilst worshipping idols, Ezek. xx. 39. Moses was aware of their clandestine unfaithfulness in general, whilst not knowing the particulars (Deut. xxxi. 21, 27). The Latin Saturn corresponds; to the Phœnician Saturn relatives were offered in an emergency (Sancho-niathon). So the Carthaginians, when besieged by Azathoel, sacrificed to him 200 noble children (Diod. Siculus, xx. 14) by placing them one by one in his hands in such a manner that each fell into a pit of fire. M.'s priests took precedence of the princes, "CHEMARIM" [see] (Jer. xlix. 3, 2 Kings xxiii. 5, Hos. x. 5, Zeph. i. 4). Here *des* priest, like M. himself, was called Melehart, "king of the city." *Adramalech*, the Sepharvite fire god, is akin to M. In 2 Sam. xii. 31 for the Heb. marg. reading *malthea*, "brick kiln," the Heb. text has *Malkeen*, "David led through Midkan," i.e. through the place where the Ammonites had burned their children to M. He made their sin their mode of punishment; as they had done to the children, so he did to them.

Money. No coined money is mentioned in the Bible before EZRA'S *time* [see], when other evidence also exists of its having been current in Palestine. The first notice of coinage, occurring exactly when it ought, if the books professing to precede Ezra's really do so, coincides the

accepted earliness of their dates. Money was originally weighed; in the form of rings, as represented on



RING MONEY.

Egyptian monuments. So the Celtic gold rings all contain exact multiples or parts of a unit; probably a currency introduced by Phœnician traders. We know of Greek coinage as far back as the eighth century B.C. Asiatic is probably not older than Cyrus and Croesus who are said to have originated it. It was known probably in Samaria through commerce with Greece. Pheidon first coined silver in the isle Ægina in the eighth or ninth



COIN OF ÆGINA.

century before Christ, some time between Jehoshaphat's and Hezekiah's reigns. Lydia disputes with Greece priority of coinage. It is not mentioned as a currency in Judæa before the return from Babylon. "Shekel" previously meant a *weight*, not a coinage. The "thousand pieces of silver" which Abimelech gave Abraham (Gen. xx. 16) were of this kind; so the 400 shekels "weighed" by Abraham to Ephron (xxiii. 3, 9, 16), "current (money) with the merchant"; implying that the silver was in some conventional shape, with a rude sign to mark its weight. The "weighing" however implies that this currency did not bear the stamp of authority, and so needed weighing for barter.

Jacob paid 100 *kesitahs* for a field at Shalem (Gen. xxiii. 18, 19 marg.); Chald. and LXX. "lamb," viz. lamb shaped or lamb stamped pieces of silver, as *pecunia* from *pecus*; but the Arabic root implies *equal division* or *scales*; Umbreit, "weighed out" (comp. with xxiii. 15, 16), possibly each equal to four shekels; it is probably a ring-shaped ingot or a bar of silver of a definite weight; Bochart from *quasat*, "pure" (Job xlii. 11). Joseph's brethren received their money "in full weight" (Gen. xliii. 21). Silver money alone was used, the standard shekel weight being kept in the sanctuary under charge of the priests, whence arose the phrase "the shekel of the sanctuary" (Exod. xxx. 13). The wedge or tongue of gold that Achan took was not money probably, as the 200 shekels of silver were, but an article of value used for costly ornamentation. In Isa. xli. 6, however, gold seems to mean uncoined money, "they lavish gold out of the purse ('bag'), and weigh silver in the balance."

The Attic talent was the standard one under Alexander, and subsequently

down to Roman times; the drachm however becoming depreciated from 67.5 or 65.5 grains under Alexander to 55 under the early Cæsars; the Roman coinage, gold and silver, in weights was conformed to the Greek, and the denarius the chief silver coin was equivalent to the then depreciated Attic drachm.

Antiochus VII. granted Simon the Maccabee permission to coin money with his own stamp, the first recorded coining of Jewish money (1 Macc. xv. 6; 140 B.C.); inscribed "shekel of Israel"; a vase, possibly the pot of manna, and \aleph above it (i.e. the first year of Jewish independence, viz. under the Maccabees); the reverse has "Jerusalem the holy," and a branch with three flowers, possibly Aaron's rod that budded or the pomegranate. In copper, on one side



COPPER COIN OF SIMON.

a palmtree with the name "Simon"; the reverse, a vine leaf, with the legend "for the freedom of Jerusalem." SHEKEL [see] (from *shakal* "to weigh") was the Jewish *stater* (= "standard"), 2s. 6d. It corresponds to the tetradrachm or didrachm of the earlier Phœnician talent under the Persian rule. The shekel was of the same weight as the *didrachmon* (the transl. of "shekel" in LXX.), and was the same as the Egyptian unit of weight. The Alexandrian Jews adopted for "shekel" the term *didrachm*, the coin corresponding to it in weight. But as two drachms each (1s. 3d.) was the ransom "tribute" (as the Gr. *didrachm* in Matthew is transl. in A. V.) to the temple, so the "stater" or shekel found in the fish would be four drachms (Exod. xxx. 12, 13; Matt. xvii. 24-27). Four Attic drachms equalled two Alexandrian drachms. The minute accuracy of the evangelist confirms the genuineness; for at this time the only Greek imperial silver coin in the East was a *tetradrachm*, i.e. four drachms, the *didrachm* being unknown or rarely coined.

Darics ("drams"), a Persian coin, were the standard gold currency in Ezra's time (ii. 69, viii. 27; Neh. vii. 70-72).

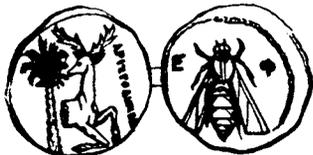


PERSIAN DARIC.

Ezra the author of Chronicles uses the same name (1 Chron. xxix. 7). The daric in the British Museum has the king of Persia with bow and javelin, kneeling; the reverse is an irregular incuse square.

Copper coins of Herod are extant in abundance, as the "farthing" of the N. T., a piece of brass or copper (*chalcous*), with "king Herod" and

an anchor; the reverse, two cornua copios "horns of plenty," within which is a caduceus, Mercury's wand. The Palestinian currency was mainly of copper, whence Mark (vi. 8) uses "copper" or *brass* for "money" (margin., comp. Matt. x. 9). The Roman *denarius* or "penny" in weight and value in N. T. is equivalent to the Gr. *drachm* (Matt. xxii. 19, Luke xv. 8 Gr.). The accuracy of the first three Gospels, and their date soon after the ascension, appear from their making *Cæsar's* head be on the *denarius*. So the penny coin extant of Tiberius has the title "*Cæsar*," whereas most later emperors have the title *Augustus*. The most interesting extant coin is that struck by Pontius Pilate: on the obverse an augur's wand with "Tiberius Cæsar" round; on the reverse the date in a wreath. Tiberius' passion for angry and astrology suggested the augur's *lituus*. A Lydian coin extant mentions the Asiarchs, "chief of Asia" (Acts xix. 31). A coin of Ephesus mentions



COIN OF EPHEBUS.

its "town clerk"; also another its temple and statue of Diana. A coin of Domitian records rich Laodicea's restoration by its citizens after an earthquake which also destroyed Colossæ and Hierapolis, which accounts for their omission in the addresses in Revelation. Coins exist of the time of Judæa's revolt from Rome, inscribed with "the liberty of Zion," a vine stalk, leaf, and tendril. The famous Roman coin [see p. 405], struck after Titus took Jerusalem, has the legend *Judæa Capta*, with a female "sitting on the ground desolate" (fulfilling Isa. iii. 26) under a palm-tree. Also a Greek coin has Titus' head, and the legend "the emperor Titus Cæsar"; reverse, Victory writing on a shield, before her a palm.

The Attic talent (the one current in N. T. period) had 100 drachms, the drachm being = 7½d.; the mina was £3 4s. 7d., and the talent £193 15s. The talent was not a coin but a sum. The Hebrew talent = 3000 shekels, or £375 (about the weight of the Ægina talent), for 603,550 persons paid 100 talents and 1775 shekels of silver, i.e., as each paid a half shekel, 801,775 whole shekels; so that 100 talents contained 300,000 shekels. The gold talent was 100 mauehs or minas, and the gold maneh was 100 shekels of gold; the gold talent weighed 1,200,000 grains, a computation agreeing with the shekels extant. The talent of copper had probably 1500 copper shekels, copper being to silver as 1 to 72.

The *quadrans* [see HAND] (Mark xii. 42; Luke xii. 59, xxi. 2) or *kodranes* (Gr.), "farthing," was a fourth of an *obolus*, which was a sixth of a *drachm*. The

assarion, a diminutive of an *as*, less than our penny, is loosely translated "farthing" in Matt. x. 29, Luke xii. 6. The *lepton*, "mite," was a seventh of an *obolus* (Mark xii. 42). The 30 pieces of silver paid to Judas for betraying Jesus were tetradrachms or shekels, the sum paid for a slave accidentally killed (Zech. xi. 12, 13; Matt. xxvi. 15; Exod. xxi. 32).

Money changers. *Kollubistes* and *kermatistes*, both denoting dealers in small coin (*kollubos* and *kerma* the profit money, 1s. 3d.). They set up tables in the court of the Gentiles, to supply at a profit foreign Jews with the Jewish half shekels (1s. 3d.) required for the yearly payment into the temple treasury, in exchange for foreign coin. The "exchangers" (Matt. xxv. 27), *trapezitai*, were bankers.

Month. *Chodesh* from *chadash*, "new," viz. *new moon*; *chodesh yamin* "a month of days" (Gen. xix. 14); also the poetical *yerach* from *yareach* "the moon," so *month* is connected with *moon* in European languages; German *mond* and *monat*; Gr. *mên*, *mênê*; Latin *mensis*; Sanskrit *masa*, both *moon* and *month*. The interval between the 17th day of the second month (Gen. vii. 11) and the 17th day of the seventh month is said to be 150 days (viii. 3, 4), i.e. five months of 30 days each; thus the year would be 360 days, corresponding to the old Egyptian year, possibly too five days were intercalated to complete the 365 of the solar year; at all events there is an approximation to the solar year. The total duration of the flood was eleven days above a year (vii. 11, viii. 14), the exact excess of the solar year above the lunar of 354 days. Gen. i. 14, 16 harmonizes with the theory of a double year, solar and lunar. The passover depended on the moon, the 14th of Abib coinciding with full moon. The new moon was a regular feast day (Num. x. 19, xxviii. 11-14). Latterly its appearance (which may be seen 40 hours after the moon's conjunction with the sun) was reported by proper witnesses to the authorities, who announced the month's commencement by twice repeating "mekudash," consecrated. Modern Jews observe the lunar month. Its length would be alternately 29 (a "deficient month," *chasar* in the Talmud) and 30 days ("full month," *malê*).

The seasons regulated the months, e.g. Abib the first month of the year was that of "ears of corn"; in the passover in it, on the second day, the sheaf of harvest firstfruits was waved to the Lord (Lev. xiii. 10-12, 34-39; Joel ii. 23). So the feast of tabernacles in the seventh month celebrated the ingathering of the autumnal fruits; so that a solar year must have regulated the months. The months were 12 (1 Kings iv. 7), with an intercalary month every third year, not noticed in the Bible. The modern Jews have seven intercalary months in every 19 years, according to the metonic cycle adopted A.D. 360. Four names of months are mentioned before the Babylonish captivity: Abib (=the month of ears of corn) made the first month in memory of the

exodus (Exod. ix. 31, xii. 2, xiii. 4); Zif (=the bloom of flowers, or the Assyrian *qiv*, "bull," the zodiacal Taurus), the second month (1 Kings vi. 1, 87); Bul (=the month of rain), the eighth month (1 Kings vi. 38); Ethanim (=the month of gifts, viz. fruits), the seventh (1 Kings viii. 2). The three latter names are found only in Solomon's reign, when there was much intercourse with Phœnicia; they are probably Phœnician in origin. "Bul" is mentioned on a sarcophagus found near Sidon in 1855. They are explained by the addition "which is the" second, the eighth, the seventh month. After the captivity the first month (that of the passover) was called Nisan (Neh. ii. 1); Sivan the third (from the Assyrian *siv* the moon, to whom the Assyrians consecrated it); Esth. viii. 9. Elul the sixth (Neh. vi. 15); Chisleu the ninth (Neh. i. 1); Tebeth (from the Egyptian *tobi*) the tenth (Esth. ii. 16); Sebat the eleventh (Zech. i. 7); Adar the twelfth (Esth. iii. 7). The Talmud gives the remaining five: Iyar the second, Tammuz the fourth (sacred to that idol), Ab the fifth, Tisri the seventh, Marchesvan (from *mar* "to drop") the eighth; mainly named from the Syrian calendar. The intercalary month was *Veadar*, i.e. the additional Adar. The variations between the lunar and the solar month, each of the lunar ranging over two solar months, prevent exact coincidence with our months. The barley harvest is not until the middle of April, so that Abib or Nisan, in which the passover first sheaf was offered on the 15th day, coincides with April. Josephus (Ant. iii. 10, §5) says the passover was whilst the sun is in Aries, which it does not enter till the end of March. Zif or Iyar is May, Sivan June, Tammuz July, Ab August, Elnl September, Ethanim or Tisri October, Bul or Marchesvan November, Chisleu December, Tebeth January, Sebat February, Adar March.

MOON: *yareach* "yellow," and *lebanah* "white" (Gen. i. 14-16, "the lesser light"). Instead of being regarded as a person and worshipped, as it was by the surrounding nations, in Scripture it is God's creature "made for signs, seasons, days, and years" (Ps. cv. 19). The brightness of the moon in the East, guiding the traveller by night when the heat of day is past, gives it a prominence which it has not with us (Ps. viii. 3). In lxxxix. 37 however the moon is not the "faithful witness," but *God is witness to His own oath*; transl. "and the witness in heaven is faithful," so ver. 35. So Job xvi. 19, "my witness is in heaven," viz. God knows my innocence. The church is "fair as the moon, clear as the sun" (S. of Sol. vi. 10). As the moon shines in the night, reflecting the sun's light, so the church in this world's night (Rom. xiii. 12) reflects the light of "the Sun of righteousness" (2 Cor. iii. 18). Her justification in *Him* is perfect (1 John iv. 17 end); in *herself* sanctification is yet imperfect, as the moon has less light than the sun on the illuminated part, and is but half

illuminated. At His coming she "shall shine forth as the sun" (Matt. xiii. 43).

It influences vegetable growth; Deut. xxxiii. 14, "moons," via. its phases, others explain "months" as the times of ripening fruits. The cold night dews (Gen. xxxi. 40) and moonlight hurt the eyes and health of those sleeping under it; so Ps. cxxi. 6, "the moon shall not smite thee by night"; moon blindness is common in the East. The moon was worshipped as Isis in Egypt; as Karnaim, "two horns," of Ashtoreth, wife of Beal the king of heaven (the male and female symbolising the generative powers of nature), in Syria; as Sin, "lord of the month," in Babylon. Sabaism (from *tsaba* the heavenly hosts) was the earliest of false worship; it appears in our heathen names *Sunday*, *Mon* (moon) *day*; and in Job xxxi. 26, "if I beheld the sun . . . or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand" in adoration. Josiah put down those who burned incense to the moon (2 Kings xxiii. 5). She was called "queen of heaven" (Jer. vii. 18), though that may mean Venus Urania. "Oaks" (*carnanum*) round like her disc were offered to her. So far from being an object of worship, it unconsciously worships its Maker (Ps. cxlviii. 3, viii. 3). The moon in Rev. xii. 1 is the Jewish dispensation, borrowing its former light from the Christian but now become worldly, and therefore under the church's feet (Gal. iv. 3 end; Heb. ix. 1). The sea, earth, and its satellite the moon, represent the worldly element in opposition to the sun, the kingdom of heaven. Before Jehovah the moon has no brightness (Job xxv. 5; Isa. xxiv. 23, lx. 19, 20). He shall be His people's everlasting light when sun and moon shall have ceased to shine.

Morasthite, i.e. of MORESHETH [see].
Mordecai. A Persian name according to Gesenius, *worshipper of Merodach*. But a Babylonian idol's name would not have been given him under the Persian dynasty, which rejected idols. It is rather Matacai. Ctesias (Prideaux Connect. i. 231-233), who probably saw the Medo-Persian chronicles mentioned in Esth. x. 2, names a Matacas, Xerxes' chief favourite, the most powerful of the eunuchs. Xerxes sent Matacas to spoil Apollo's temple at Delphi (Miletus?) a work congenial to a Jew, as the order was to the iconoclastic king. M. had neither wife nor child, brought up his cousin Esther in his own house, and had access to the court of the women, all which circumstances accord with his being a eunuch as Matacas was, a eunuch from whom the king had elevated many to the highest posts. Xerxes delighted in extravagant acts; and Haman, who knew his weakness, naturally suggested the extraordinary honours exceeding all that a king ought, in respect for his own dignity, to grant to a subject, because he

thought it was for himself they were intended.

M. was a Benjamite at Shushan who reared his uncle's daughter ESTHER [see]; ii. 5-7. The instrument under Providence in saving the Jews from extermination by HAMAN [see], as his not bowing to that Amalekite was the occasion of Haman's murderous spite against the chosen race. Xerxes' prime minister, or vizier. Instituted the feast Purim. Probably wrote the book of Esther. Esther's favourable reception by AHAUERUS [see] when she ventured at the risk of death, unmasked, to approach him, and his reading in the Medo-Persian chronicles the record of M.'s unrewarded service in disclosing the conspiracy, on the very night before Haman came, and Haman's being constrained to load with kingly honours the man whom he had come to ask leave to hang, and then being hanged on the gallows he made for M., are most remarkable instances of the working of Providence, and of God's secret moral government of the world, in spite of all appearances to the contrary.

M. was great grandson of Kish the Benjamite taken captive in Jecouiah's captivity, 599 B.C. Four generations thence, or 120 years, bring M. exactly down to 479, the sixth year of Xerxes, thus proving Ahasuerus' identity and M.'s own date. At Xerxes' death, or even before, M. probably led to Jerusalem a body of Jews, as recorded in Ezra ii. 2, Neh. vii. 7. The rabbins designate him "the just." His tomb and Esther's are shown at Hamadan or Ecbatana (?).



MORDECAI'S TOMB.

Others place his tomb at Susa. The palace at Shushan, begun by Darius Hystaspes, Loftus (Chaldaeæ, xxviii.) discovered remains of; the bases of the great colonnade remain, and accord with the description in Esth. i.

Moreh. 1. "The plains," rather "the oaks" or "terebinths" of M. Abram's first halting place in Canaan, near Shechem and Ebal and Gerizim mountains (Gen. xii. 6); here he erected his first altar. "Morthia," on ancient coins, a title of Shechem, preserves the name M. Under the same "oak" Jacob hid his household's idols (Gen. xxxv. 4). Here Joshua set up a great stone by the sanctuary of Jehovah (Josh. xxiv. 26, comp. Deut. xi. 30). 2. THE HILL OF M. At its foot Midian and Amalek encamped before Gideon's attack (Jud. vi. 33, vii. 1). On the northern side of the valley of Jezreel, and of the height where Gideon's 300 were; *jebel ed Duhy*, "little Hermon," answers to M. Two or three miles intervene (enough for Midian's and Amalek's hosts) be-

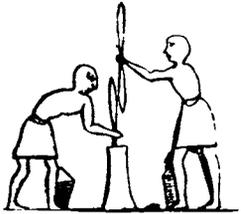
tween M. and *ain Jalood*, the spring of "Harod" at the foot of Gideon's hill, *jebel Fukua* (Gilboa).

Moresbeth Gath=possession of Gath, named by Micah alone (i. 14), himself a Morasthite, i.e. of Moresbeth. In the shephelah or rolling low hills of Judah. "Thou (Jerusalem) shalt give presents to Moresbeth," begging for its help; but Maurer, "thou shalt give a writing of renunciation (renouncing all claim) to Moresbeth." "Gath" appended implies Moresbeth for a time had fallen under the power of the neighbouring Philistines of Gath. Ewald, "thou shalt give compensation to Moresbeth itself only the possession of another city." Gath also means a winepress; Moresbeth may be named Gath from the many winepresses around.

Moriah. Gen. xxii. 2, 2 Chron. iii. 1. [See JEHOVAH JIREH and GERIZIM; What Jehovah has made one see (this hoplial *morch* occurs four times in the pentateuch, nowhere in later books)=the vision of Jehovah. In the same neighbourhood He vouchsafed a vision to Abram (Gen. xiv. xv. 1) after Melchisedek had met him in the valley near Salem and Abram paid tithes of the spoils of Chedorlaomer. On M. afterwards he offered Isaac (xxii. 2, 14). Abraham saw M. at some little distance (ver. 4) on the third day; the distance, two days' journey from Beersheba, would just bring him to Zion, but not so far as Moreh and Gerizim (Gen. xii. 6) where some fix M. "The mount of the Lord" (Gen. xxii. 14) means almost always mount Zion. The proverb "in the mount of Jehovah it (or He) shall be seen" probably originated in Jerusalem under Melchisedek. Jehovah's vision to David in the same spot, before the preparation for building the temple there, revived the name M. (2 Sam. xxiv. 16, 24, 25.) The threshing floor of Araunah the Jebusite was the spot on which David reared an altar by Gad's direction from Jehovah. The Angel of Jehovah had stood by Araunah's threshing floor; there David saw Him, and Araunah (Ornan) also, subsequently on turning back, saw Him and bid himself. Then Ornan saw David, and made over to him the threshing floor (1 Chron. xxi. 15, 16, 18-26). Jehovah testified His acceptance of David's sacrifice there by sending down fire to consume it (Lev. ix. 24; 1 Kings xvii. 21, 38; 2 Chron. vii. 1). So thenceforth David sacrificed there, and no longer on the altar at Gibeon where the tabernacle was, separate from the ark, which was at Zion; for he could not go to Gibeon on account of the sword of the Angel, i.e. the pestilence. God's answer to his sacrifice at this altar of the threshing floor, and God's removal of the plague, determined David's choice of it as the site of the temple (1 Chron. xviii. 2, xxi. 28, xxii. 1; 2 Chron. iii. 1, etc.). It lay, like all threshing floors, outside the city, upon mount Moriah, N.E. of Zion. Evidently the threshing floor on M. was near the real mount Zion, the city of David (on

the eastern not the western half of Jerusalem).

Mortar: *medokah*, wherein the manna was pounded for use (Num. xxi. 8). So still the Arabs pound wheat for their national dish, *kibby* (Thomson, Land and Book, viii. 94). The *maktesh* was a larger mortar. Prov. xxvii. 22: "though thou shouldst bray a fool in a mortar among wheat with a pestle, (yet) will not his foolishness depart from (upon) him." The husk upon the grain can be bruised off it, but the mortar of trial cannot remove the fool's folly inherent by nature and habit (Jer. xiii. 23). So Ahas (2 Chron. xxviii. 22), Judah (Isa. i. 5, 6, ix. 13; Jer. v. 3). The corrector's patience is tried, the corrected is not reformed. Roberts (Orient. Illustr. 368) mentions in the East large mor-



MORTAR AND PESTLE FOR RICE.

tars for rice worked by two women, each in turn striking with a pestle five feet long. Criminals at Kandy were so beaten to death in such a mortar.

Morter. Gen. xi. 3, "slime had they for mortar": *chemer*. Hot bitumen was used for cement in the walls of Babylon (Herodot. i. 179). At It, now Heeta, eight days' journey from Babylon, the bitumen was obtained. Layard says the cement is so tenacious that it is almost impossible to detach one brick from another. Stubble or straw among the Egyptians, as hair or wool among us, was added to mud or moist clay to increase tenacity. If this were omitted, or if the sand, ashes, and lime in the proportion 1, 2, 3, were insufficiently mixed, there would be "untempered mortar," *tapheel*, Arabic *tapal*, pipe-clay like, detritus of felspar (Ezek. xiii. 10). The absence of the true uniting cement answers to the false prophet's lie, "thus saith Jehovah, when He had not spoken" (xxii. 28), false assurances of peace to flatter the people into non-submission to Nebuchadnezzar (xxi. 29; Jer. vi. 14, xiii. 16, 17). "Aphar" "dust" also is used for mortar (Lev. xiv. 41, 42).

Moserah=bands (Deut. x. 6), **Moseroth** (Num. xxxiii. 30, xx. 22-29). Near mount Hor whereon Aaron died. The camp was pitched on the slopes or at the foot of the mount. Moserah lay probably on the western side of the Arabah under the mountain bluff; now *el Makrah*.

Moses. [See AARON, EGYPT, EXODUS.] Heb. *Mosheh*, from an Egyptian root, "son" or "brought forth," viz. out of the water. The name was also borne by an Egyptian prince, viceroy of Nubia under the 19th dynasty. In the part of the Exodus narrative which deals with Egypt, words are used purely Egyptian or common to

Heb. and Egyptian. Manetho in Josephus (Ap. i. 26, 28, 31) calls him Osarsiph, i.e. *sword of Osiris* or *sarwad by Osiris*. "The man of God" in the title Ps. xc., for as M. gave in the pentateuch the key note to all succeeding prophets so also to inspired psalmody in that the oldest psalm, "Jehovah's slave" (Num. xii. 7, Deut. xxxiv. 5, Josh. i. 2, Ps. cv. 26, Heb. iii. 5). "Jehovah's chosen" (Ps. cvi. 23). "The man of God" (1 Chron. xxiii. 14). Besides the pentateuch, the prophets and psalms and N. T. (Acts vii. 20-38; 2 Tim. iii. 8, 9; Heb. xi. 20-28; Jude 9) give details concerning him. His Egyptian rearing and life occupy 40 years, his exile in the Arabian desert 40, and his leadership of Israel from Egypt to Moab 40 (Acts vii. 23, 30, 36).

Son of AMRAM (a later one than Kohath's father) [see] and Jochebed (whose name, derived from Jehovah, shows the family hereditary devotion); MIRIAM [see], married to Hur, was eldest; Aaron, married to Elisheba, three years older (Exod. vii. 7, comp. ii. 7); next M., youngest. By Zipporah, Heneh's daughter, he had two sons: Gershom, father of Jonathan, and Eliezer (1 Chron. xxiii. 14, 15); these took no prominent place in their tribe. A mark of genuineness; a forger would have made them prominent. M. showed no self seeking or nepotism. His tribe Levi was the priestly one, and naturally rallied round him in support of the truth with characteristic enthusiasm (Exod. xxii. 27, 28). Born at Heliopolis (Josephus, Ap. i. 26, ii. 2) at the time of Israel's deepest depression, whence the proverb, "when the tale of bricks is doubled then comes M." Magicians foretold to Pharaoh his birth as a destroyer; a dream announced to Amram his coming as the deliverer (Josephus, Ant. ii. 9, § 2, 3). Some prophecies probably accompanied his birth. These explain the parents' "faith" which laid hold of God's promise contained in those prophecies; the parents took his good looks as a pledge of the fulfilment. Heb. xi. 23, "by faith M. when he was born was hid three months of his parents, because they saw he was a proper (good looking: Acts vii. 20, Gr. 'fair to God') child, and they were not afraid of the king's commandment" to slay all the males. For three months Jochebed hid him. Then she placed him in an ark of papyrus, secured with bitumen, and laid it in the flags (tufi, less in size than the other papyrus) by the river's brink, and went away unable to bear longer the sight. (H. F. Talbot, Transact. Bibl. Archæol., i., pt. 2, translates a fragment of Assyrian mythology: "I am Sargina the great king, king of Agani. My mother gave birth to me in a secret place. She placed me in an ark of bulrushes and closed up the door with slime and pitch. She cast me into the river," etc. A curious parallel.) Miriam lingered to watch what would happen. Pharaoh's daughter (holding an independent position and separate household under the ancient empire; childless herself, therefore ready to adopt M.: Theraputic ac-

ording to Josephus) coming down to bathe in the sacred and life giving Nile (as it was regarded) saw the ark and sent her maidens to fetch it. The babe's tears touched her womanly heart, and on Miriam's offer to fetch a Hebrew nurse she gave the order enabling his sister to call his mother. Tausi (now San), Zoan, or Avaris near the sea was the place, where crocodiles are never found; and so the infant would run no risk in that respect. Aahmes I., the expeller of the shepherd kings, had taken it. Here beat the Pharaohs could repel the attacks of Asiatic nomads and crush the Israelite serfs. "The field of Zoan" was the scene of God's miracles in Israel's behalf (Ps. lxxviii. 48). She adopted M. as "her son," and trained him "in all the wisdom of the Egyptians." Providence thus qualifying him with the erudition needed for the predestined leader and instructor of Israel, and "he was mighty in words and in deeds." This last may hint at what Josephus states, viz. that M. led a successful campaign against Ethiopia, and named Saba the capital Meroe (Artapanus in Euseb. ix. 27), from his adopted mother Merrhis, and brought away as his wife Tharbis daughter of the Ethiopian king, who falling in love with him had shown him the way to gain the swamp surrounding the city (Josephus Ant. ii. 10, § 2; comp. Num. xii. 1). However, his marriage to the Ethiopian must have been at a later period than Josephus states, viz. after Zipporah's death in the wilderness wanderings. An inscription by Thothmes I., who reigned in Moses' early life, commemorates the "conqueror of the nine bows," i.e. Libya. A statistical tablet of Karnak (Birch) says that Chebron and Thothmes I. overran Ethiopia. M. may have continued the war and in it wrought the "mighty deeds" ascribed to him.

When forty, in no fit of youthful enthusiasm but deliberately, M. "chose" (Heb. xi. 23-28) what are the last things men choose, loss of social status as son of Pharaoh's daughter, "affliction," and "reproach." Faith made him prefer the "adoption" of the King of kings. He felt the worst of religion is better than the best of the world; if the world offers "pleasure" it is but "for a season." Contrast Esau (xii. 16, 17). If religion brings "affliction" it too is but for a season, its pleasures are "for evermore at God's right hand" (Ps. xvi. 11). Israel's "reproach" "Christ" regards as His own (2 Cor. i. 5, Col. i. 24), it will soon be the true Israel's glory (Isa. xxv. 8). "Moses had respect unto" (Gr. *apelepe*), or turned his eyes from all worldly considerations to fix them on, the eternal "recompence."

His "going out unto his brethren when he was grown and looking on their burdens" was his open declaration of his taking his portion with the oppressed serfs on the ground of their adoption by God and inheritance of the promises. "It came into his heart (from God's Spirit, Prov. xvi. 1) to visit his brethren, the children

of Israel" (Acts vii. 23). An Egyptian overseer, armed probably with one of the long heavy scoundges of tough pliant Syrian wood (Chabas' "Voyage d'un Egyptien," 119, 136), was smiting an Hebrew, one of those with whom M. identified himself as his "brethren." Giving way to impulsive hastiness under provocation, without regard to self when wrong was done to a brother, M. took the law into his own hands, and slew and hid the Egyptian in the sand. Stephen (Acts vii. 25, 35) implies that M. meant by the act to awaken in the Hebrews a thirst for the freedom and nationality which God had promised and to offer himself as their deliverer. But on his striving to reconcile two quarrelling Hebrews the wrong doer, when reproved, replied: "who made thee a prince (with the power) and a judge (with the right of interfering) over us? (Luke xix. 14, the Antitype.) Intendest thou to kill me as thou killedst the Egyptian?" Slavery had debased them, and M. dispirited gave up as hopeless the enterprise which he had undertaken in too hasty and self relying a spirit. His impetuous violence retarded instead of expedited their deliverance. He needed yet a 40 years' discipline, in meek self control and humble dependence on Jehovah, in order to qualify him for his appointed work.

A proof of the genuineness of the pentateuch is the absence of personal details which later tradition would have been sure to give. M.'s object was not a personal biography but a history of God's dealings with Israel. Pharaoh, on hearing of his killing the Egyptian overseer, "sought to slay him," a phrase implying that M.'s high position made necessary special measures to bring him under the king's power. M. fled, leaving his exalted prospects to wait God's time and God's way. Epistle to the Hebrews (xi. 27) writes, "by faith he forsook Egypt, not fearing the wrath of the king." M. "feared" (Exod. ii. 14, 15) lest by staying he should sacrifice his divinely intimated destiny to be Israel's deliverer, which was his great aim. But he did "not fear" the king's wrath which would be aggravated by his fleeing without Pharaoh's leave. He did "not fear the king" so as to shrink from returning at all risks when God commanded. "Faith" (God saw to be the ruling motive of his flight more than fear of personal safety; "he endured as seeing (through faith) Him who is invisible." (Luke xii. 4, 5.)

Despondency, when commissioned at last by God to arouse the people, was his first feeling on his return, from past disappointment in not having been able to inspire Israel with those high hopes for which he had sacrificed all earthly prospects (Exod. iii. 15, iv. 1, 10-12). He dwells not on Pharaoh's cruelty and power, but on the hopelessness of his appeals to Israel and on his want of the "eloquence" needed to move their stubborn hearts.

He fled from Egypt to southern Midian because Reuel (his name "friend of God" implies he worshipped El.) or

Raguel there still maintained the worship of the true God as king-priest or imam (Arabic version) before Israel's call, even as Melchizedek did at Jerusalem before Abraham's call. The northern people of Midian through contact with Canaan were already idolaters. Reuel's daughters, in telling of M.'s help to them in watering their flocks, called him "an Egyptian," judging from his costume and language, for he had not yet been long enough living with Israelites to be known as one; an undesigned coincidence and mark of genuineness. M. "was content to live with Reuel" as in a congenial home, marrying Zipporah his daughter. From him probably M. learned the traditions of Abraham's family in connection with Keturah (Gen. xxv. 2). Zipporah bare him Gershom and Elieser whose names ("stranger," "God is my help") intimate how keenly he felt his exile (Exod. xviii. 3, 4). The alliance between Israel and the Kenite Midianites continued permanently. HOBAB [see], Moses' brother in law, was subsequently Israel's guide through the desert. In the 40 years' retirement M. learned that self discipline which was needed for leading a nation under such unparalleled circumstances. An interval of solitude is needed especially by men of fervour and vehemence; so Paul in Arabia (Acts xxiv. 27, Gal. i. 17). He who first attempted the great undertaking without God's call, expecting success from his own powers, in the end never undertook anything without God's guidance. His hasty impetuosity of spirit in a right cause, and his abandonment of that cause as hopeless on the first rebuff, gave place to a meekness, patience, tenderness, long suffering under wearing provocations and trials from the stiffnecked people, and persevering endurance, never surpassed (Num. xii. 3, xxvii. 16). To appreciate this meekness, e.g. under MIRIAM'S [see] provocation, and apparent insensibility where his own honour alone was concerned, contrast his vigorous action, holy boldness for the Lord's honour, and passionate earnestness of intercession for his people, even to the verge of unlawful excess [see ANATHENA], in self sacrifice. He would not "let God alone," "standing before God in the breach to turn away His wrath" from Israel (Ps. cvi. 23). His intercessions restored Miriam, stayed plagues and serpents, and procured water out of the rock (Exod. xxxii. 10, 11, 20-25, 31, 32). His was the reverse of a phlegmatic temper, but Divine grace subdued and sanctified the natural defects of a man of strong feelings and impetuous character. His entire freedom from Miriam's charge of unduly exalting his office appears beautifully in his gentle reproof of Joshua's zeal for his honour: "enviest thou for my sake? would God that all the Lord's people were prophets!" etc. (Num. xi. 29.)

His recording his own praises (Num. xii. 3 7) is as much the part of the faithful servant of Jehovah, writing

under His inspiration, as his recording his own demerits (Exod. ii. 12, iii. 11, iv. 10-14; Num. xx. 10-12). Instead of vindicating himself in the case of Korah (xvi.) and Miriam (xii.) he leaves his cause with God, and tenderly intercedes for Miriam. He is linked with Samuel in after ages as an instance of the power of intercessory prayer (Jer. xv. 1). He might have established his dynasty over Israel, but he assumed no princely honour and sought no pre-eminence for his sons (Deut. ix. 13-19). The spiritual progress in M. between his first appearance and his second is very marked. The same spirit prompted 'him to avenge his injured countryman, and to rescue the Midianite women from the shepherds' violence, as afterwards led him to confront Pharaoh; but in the first instance he was an illustration of the truth that "the wrath of man worketh not the righteousness of God" (Jas. i. 20).

The traditional site of his call by the Divine "Angel of Jehovah" (the uncreated Shekinah, "the Word" of John i., "the form like the Son of God" with Shadrach, Meshach, and Abednego in the furnace, Dan. iii. 25) is in the valley of Shoayb or Hobab, on the northern side of Jebel Musa. M. led Jethro's flock to the W. ("the back side") of the desert or open pasture. The district of Sberim on the Red Sea, Jethro's abode, was barren; four days N.W. of it lies the Sinai region with good pasturage and water. He came to "the mountain of God" (Sinai, called so by anticipation of God's giving the law there) on his way toward Horeb. The altar of St. Catherine's convent is said to occupy the site of the (the article is in the Heb., the well known) burning bush. The vision is generally made to typify Israel afflicted yet not consumed (2 Cor. iv. 8-10); but the flame was in the bush, not the bush in the flame; rather, Israel was the lowly acacia, the thorn bush of the desert, yet God deigned to abide in the midst of her (Zech. ii. 5). So Israel's Antitype, Messiah, has "all the fulness of the Godhead dwelling in Him bodily" (John i. 14, Col. ii. 9).

Jehovah gave M. two signs as credentials to assure him of his mission: the transformation of his long "rod" of authority (as an Egyptian non-ments) or pastoral rod into a "serpent," the basilisk or cobra, the symbol of royal and Divine power on the Pharaoh's diadem; a pledge of victory over the king and gods of Egypt (comp. Mark xvi. 18; M.'s humble but wonder working crook typifies Christ's despised but all-powerful cross). [On Zipporah's CIRCUMCISION of her son see.] The hand made leprous, then restored, represents the nation of lepers (as Egyptian tradition made them, and as spiritually they had become in Egypt) with whom M. linked himself, divinely healed through his instrumentality. No patriarch before wrought a miracle. Had the pentateuch been mythical, it would have attributed supernatural wonders to

the first fathers of the church and founders of the race. As it is, M. first begins the new era in the history of the world with signs from God by man unknown before. To M.'s disinterested and humble pleadings of inability to speak, and desire that some other should be sent, Jehovah answers: "Aaron shall be thy spokesman . . . even he shall be to thee a mouth, and thou shalt be to him instead of God." Aaron, when he heard of M. leaving Midian, of his own accord went to meet him; Jehovah further directed him what way to go in order to meet him, viz. by the desert (Exod. iv. 14, 27). The two meeting and kissing on the mount of God typify the law and the sacrificing priesthood meeting in Christ (Exod. iv. 27, Ps. lxxxv. 10). Nothing short of Divine interposition could have enabled M. to lead an unwarlike people of serfs out of a powerful nation like Egypt, to give them the law with their acceptance of it though so contrary to their corrupt inclinations, to keep them together for 40 years in the wilderness, and finally to lead them to their conquest of the eastern part of Canaan. M. had neither eloquence nor military prowess (as appears Exod. iv. 10 and xvii. 8-12), qualities so needful for an ordinary popular leader. He had passed in rural life the 40 years constituting the prime of his vigour. He had seemingly long given up all hopes of being Israel's deliverer, and settled himself in Midian. Nothing but God's extraordinary call could have urged him, against his judgment, reluctantly at fourscore to resume the project of rousing a debased people which in the vigour of manhood he had been forced to give up as hopeless. Nothing but such plagues as Scripture records could have induced the most powerful monarchy then in the world to allow their unarmed serfs to pass away voluntarily. His first efforts only aggravated Pharaoh's oppression and Israel's bondage (Exod. v. 2-9). Nor could magical feats derived from Egyptian education have enabled M. to gain his point, for he was watched and opposed by the masters of this art, who had the king and the state on their side, whilst M. had not a single associate save Aaron. Yet in a few months, without Israel's drawing sword, Pharaoh and the Egyptians urge their departure, and Israel "demands" (not "borrows," *shaal*) as a right from their former masters, and receives, gold, silver, and jewels (Exod. xii. 35-39). Not even does M. lead them the way of Philistia which, as being near, wisdom would suggest, but knowing their unwarlike character avoids it; M. guides them into a defile with the mountains on either side and the Red Sea in front, whence escape from the Egyptian disciplined pursuers, who repented of letting them go, seemed hopeless, especially as Israel consisted of spiritless men, encumbered with women and with children. Nothing but the miracle recorded can account for the issue; Egypt's king and splendid host perish in the waters, Israel passes

through in triumph (Exod. xiii. 17, xiv. 3, 5, 9, 11, 12-14). Again M. with undoubting assurance of success on the borders of Canaan tells Israel "go up and possess the land" (Deut. i. 20, 21). By the people's desire spies searched the land; they reported the goodness of the land but yet more the strength and tallness of its inhabitants. The timid Israelites were daunted, and even proposed to stone the two faithful spies, to depose M., and choose a captain to lead them back to Egypt. M., instead of animating them to enter Canaan, now will neither suffer them to proceed, nor yet to return to Egypt; they must march and countermarch in the wilderness for 40 years until every adult but two shall have perished; but their little ones, who they said should be a prey, God will bring in. Only a Divine direction, manifested with miracle, can account for such an unparalleled command and for its being obeyed by so disobedient a people. Too late they repented of their unbelieving cowardice, when M. announced God's sentence, and in spite of M.'s warning presumed to go, but were chased by the Amalekites to Hormah (Deut. i. 45, 46, ii. 14; Num. xiv. 39). The sustenance of 600,000 men besides women and children, 40 years, in a comparative desert could only be by miracle; as the pentateuch records, they were fed with manna from heaven till they ate the corn of Canaan, on the morrow after which the manna ceased (Exod. xvi.; Josh. v. 12). Graves, Pentateuch, i. 1, § 5. Aaron and Hur supported M. in the battle with Amalek (Exod. xvii. 12); Joshua was his minister. The localities of the desert commemorate his



WELLS OF MOSES.

name, "the wells of M.," *Ayun M.* on the Red Sea, *jebel Musa*, the mount of M., and the ravine of M. near the St. Catherine convent. At once the prophet (foremost and greatest, Deut. xxxiv. 10, 11), lawgiver, and leader of Israel, M. typifies and resembles Messiah (Num. xxi. 18, Deut. xxxiii. 21; especially xviii. 15-19, comp. Acts iii. 22, vii. 37, 25, 35; John i. 17). Israel's rejection of M. prefigures their rejection of Christ. His mediatorship in giving the law answers to Christ's; also Exod. xvii. 11, xxxii. 10-14, 31-34, xxxiii. 13-16; Gal. iii. 19, comp. 1 Tim. ii. 5. M. was the only prophet to whom Jehovah spake "face to face," "as a man speaketh unto his friend" (Exod. xxxiii. 11, Num. xii. 8, Deut. xxxiv. 10); so at Horeb (Exod. xxxiii. 18-23); comp. as to Christ John i. 18. For the contrast between "Christ the Son over

His own house" and "M. the servant faithful in all God's house" see Heb. iii. 1-6. Pharaoh's murder of the innocents answers to Herod's; Christ like M. sojourned in Egypt, His 40 days' fast answers to that of M. M. stands at the head of the legal dispensation, so that Israel is said to have been "baptized unto M." (initiated into the Mosaic covenant) as Christians are into Christ.

M. after the calf worship removed the temporary tabernacle (preparatory to the permanent one, subsequently described) outside the camp; and as he disappeared in this "tent of meeting" (rather than "tabernacle of congregation") the people wistfully gazed after him (Exod. xxxiii. 7-10). On his last descent from Sinai "his face shone"; and he put on a veil as the people "could not steadfastly behold the face of M. for the glory of his countenance, which glory was to be done away," a type of the transitory dispensation which he represented, in contrast to the abiding Christian dispensation (Exod. xxxiv. 30, 33; 2 Cor. iii. 13, 14, 7, 11). "They were afraid to come nigh him": Alford's explanation based on LXX. is disproved by Exod. xxxiv. 30, 2 Cor. iii. 7, viz. that M. not until he had done speaking to the people put on the veil "that they might not look on the end (the fading) of his transitory glory." Paul implies, "M. put on the veil that [God's judicial giving them up to their wilful blindness: Isa. vi. 10, Acts xxvii. 26, 27] they might not look steadfastly at (Christ, Rom. x. 4; the Spirit, 2 Cor. iii. 17) the end of that [law in its mere letter] which (like M.'s glory) is done away." The evangelical glory of M.'s law, like the shining of M.'s face, cannot be borne by a carnal people, and therefore remains veiled to them until the Spirit takes away the veil (ver. 14-17, John v. 45-47).

There is a coincidence between the song of M. (Deut. xxxii., xxxiii.) and his Ps. xc.; thus Deut. xxxiii. 27 comp. Ps. xc. 1, xxxii. 4, 36 with Ps. xc. 13, 16. The time of the psalm was probably towards the close of the 40 years' wandering in the desert. The people after long chastisement beg mercy (Ps. xc. 15-17). The limitation of life to 70 or 80 years harmonizes with the dying of all that generation at about that age; 20 to 40 at the exodus, to which the 40 in the wilderness being added make 60 to 80. Kinchi says the older rabbins ascribed Ps. xci. also to M. Israel's exemption from Egypt's plagues, especially the death stroke on the firstborn, which surrounded but did not touch God's people, in Exod. viii. 22, x. 23, xi. 7, xii. 23, answers to Ps. xci. 3-10.

His song in Exod. xv. abounds in incidents marked by the freshness and simplicity which we should expect from an eye witness: he anticipates the dismay of the Philistines and Edomites through whose territories Israel's path lay to the promised land. The final song (Deut. xxxii.) and blessing (xxxiii.) have the same characteristics. These songs gave a tone to Israel's poetry in each suc-

ceeding age. They are the earnest of the church's final "song of M. the servant of God and the song of the Lamb" (Rev. xv. 3), the song which shall unite in triumph the O. T. church and the N. T. church, after their conflicts shall have been past. Like the Antitype, his parting word was blessing (Deut. xxxiii. 29, Luke xxiv. 51). His exclusion from Canaan teaches symbolically the law cannot bring us into the heavenly Canaan, the antitypical *Joshua* must do that. Two months before his death (Num. xxxi.), just before his closing addresses, the successful expedition, by God's command to M., against Midian was undertaken. Preparatory to that expedition was the census and mustering of the tribes on the plains of Moab (Num. xxvi.). The numbers were taken according to the families, so as equitably to allot the land. M. among his last acts wrote the law and delivered it to the priests to be put in the side of the ark for a witness against Israel (Deut. xxxi. 9-12, 22-27) and gave a charge to Joshua. In Exod. xxiv. 12 "I will give thee tables of stone, and a law, and the commandment" (Heb.), the reference is to the ten commandments on the two stone tables, the *pentateuch* "law," and the ceremonial commandment. Knobel however transl. "the tables of stone with the law, even the commandment."

His death accorded with his life. He was sentenced for "unbelievingly not sanctifying the Lord" and "speaking unadvisedly with his lips," to the people, though told to address the rock, in a harsh unsympathetic spirit which God calls *rebellion*, Num. xx. 8-13, xxvii. 14, through the people's "provocation of his spirit," his original infirmity of a hasty impetuous temper recurring) to see yet not enter the good land. Meekly submitting to the stroke, he thought to the last only of God's glory and Israel's good, not of self: "let Jehovah, the God of the spirits of all flesh, set a man over the congregation" (Num. xvii. 12-16). Yet how earnestly he had longed to go over into the good land appears in Deut. iii. 21-27. Ascending to Nebo, a height on the western slope of the range of Pisgah, so called from a neighbouring town, he was showed by Jehovah "all Gilead unto Dan, Naphtali, Ephraim, Manasseh, all Judah, unto the Mediterranean, the S. and the plain of Jericho unto ZOAR" [see] (N. according to Tristram, rather S. of the Dead Sea); like Christ's view of the world kingdoms (Luke iv. 5), it was supernatural, effected probably by an extraordinary intensification of M.'s powers of vision. Then he died there "according to the word of Jehovah," Heb. "on the mouth of Jehovah," which the rabbins explain "by a kiss of the Lord" (S. of Sol. i. 2); but Gen. xlv. 21 marg. supports A. V. (comp. Deut. xxxii. 51.) Buried by Jehovah himself in a valley in Moab over against Beth-peor, M. was probably translated soon after; for he afterwards appears with the translated Elijah and Jesus at the transfiguration, when

the law and the prophets in M.'s and Elijah's persons gave place to the Son whose servants and fore witnesses they had been: "hear ye Him" answers to "unto Him ye shall hearken" (Deut. xviii., Matt. xvii. 1-10; comp. Jude 9). His sepulchre therefore could not be found by man. The term "decease," *exodus*, found in Luke ix. 31, and with the undesigned coincidence of truth repeated by Peter an eye witness of the transfiguration (2 Pet. i. 15), was suggested by the exodus from Egypt, the type of Jesus' death and resurrection. Josephus (Ant. iv. 8) thought God hid M.'s body lest it should be idolized. Satan (Heb. ii. 14) contended with Michael, that it should not be raised again on the ground of M.'s sin (Jude 9, comp. Zech. iii. 2). "His eye was not dim, nor his natural force abated" before death. Israel mourned him for 30 days. The remembrance of M. ages after shall be a reason for Jehovah's mercy awaiting Israel (Isa. lxiii. 11). "And had he not high honour?"

The hillside for his pall,
To lie in state white angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes.
Over his bier to wave,
And God's own hand, in that lonely land
To lay him in the grave."
—C. F. Alexander.

Moth. The clothes moth, Heb. *'ash*, Gr. *sees*. Job iv. 19: "houses of clay crushed (as a garment) before the moth" (comp. xiii. 28); but Maurer, "crushed after the manner of the moth," whose lustrous satiny wings and body are soon crushed. The minute wasting of garments, stored up as they are in the East as *wealth*, by the larva which forms its own case out of the cloth material on which it feeds, is the chief point of similitude (Matt. vi. 19, 20, Jas. v. 2); Hos. v. 12, "I will be unto Ephraim as a moth," gradually, silently, and surely consuming the nation's substance (Isa. i. 9, li. 8). The *Tinea pellionella* and *diselliata* still abound in Palestine. The order is the Lepidoptera. Job says of the man enriched by wrong, (xxvii. 18) "he buildeth his house as a moth," whose house, in and of the garment, is broken, so frail is it, whenever the garment is shaken out. The moth chooses for laying its egg a garment under cover, rather than one exposed and in use. The young one chooses the longer hairs for the outside, the shorter for the interior, of its oblong case; it finishes it within with closely woven silk. When needed, it enlarges the case by pieces inserted in the sides. Only when the case is complete it begins to eat. It chooses for food the shortest and thickest fibres, eating into the body of the cloth and rejecting the nap.

Mother. Honoured in Israel as she is not in the East generally; one superiority of Judaism over other contemporary systems (1 Kings ii. 19). King Solomon rose up to meet and bowed himself unto Bathsheba, and set her on his right hand (Lev. xix. 31). Figuratively, a city is mother of the surrounding villages its daughters

(Josh. xv. 45, 2 Sam. xx. 19). Esekiel (xxi. 21) uses "mother of the way" for the parting of the way into two roads which branch from it, as from a common parent; Havernick however from Arabic idiom transl. "the highway."

Mountain. Heb. *har*. Both *single heights*, as Sinai, Zion, etc., and *ranges* as Lebanon. Also a mountainous region, "the mountain of Israel" and "Judah" (Josh. xi. 16, 21), i.e. the *highland* as opposed to the plain, the *hill country* (xxi. 11). "Mount Ephraim" is Ephraim's hilly country (2 Chron. xv. 8). "The mount of the valley" (xiii. 19) a district E. of Jordan in Reuben, the vale of Siddim (Gen. xiv. 3, 8) according to Keil. Even more than with ourselves the parts of a mountain are compared to bodily members: the *head* A. V. "top," the *ears* *Azoth* Tabor (Josh. xix. 34), the *shoulder, the back*.

MOUNTAIN OF THE AMORITES (Deut. i. 19, 20, 44), the range that rises abruptly from the plateau of *Tih*, running from S.W. to N.E. on towards Hebron.

Mourning. Noisy, violent, and demonstrative in the East as it is among the Irish, Highlanders, and Welsh; beating the breast or the thigh (Ezek. xxi. 12), cutting the flesh (Jer. xvi. 6), weeping with a loud cry, wearing dark coloured garments, hiring women as professional mourners (Eccles. xii. 5, Matt. ix. 23, Amos v. 16), "skilful in lamentation" (Jer. ix. 17), singing elegies, having funeral feasts and the cup of consolation (Jer. xvi. 7, 8). It was an occasion of studied publicity and ceremonial; so Abraham for Sarah (Gen. xxiii. 2), Jacob for Joseph (xxvii. 34, 35), Joseph and the Egyptians for Jacob 70 days and a further period of seven (i. 3-10), Israel for Aaron 30 days (Num. xx. 29), and for Moses (Deut. xxxiv. 8). Jashesh Gileadites for Saul fasted seven days (1 Sam. xxi. 13); David for Abner with fasting, rent clothes, and sackcloth, and with an elegy (2 Sam. iii. 31-39). Job for his calamities, with rent mantle, shaven head, sitting in ashes; so the three friends with dust upon their heads, etc., seven days and nights (Job i. 20, 21; ii. 8). In the open streets and upon the housetops (Isa. xv. 2, 3); stripping off ornaments (Exod. xxxiii. 4); stripping the foot and some other part of the body (Isa. xx. 2).

Penitent mourning was often expressed by *fasting*, so that the words are interchanged as synonymous (Matt. ix. 15), and the day of atonement, when they "afflicted their souls," is called "the fast" (Acts xvii. 9, Lev. xxiii. 27; Israel, 1 Sam. vii. 6; Nineveh, Jonah iii. 5; the Jews when hereafter turning to Messiah, Zech. xii. 10, 11). Exclusion from share in the sacrificial peace offerings (Lev. vii. 20). Covering the upper lip and the head, in token of *silence*: Lev. xiii. 45, the leper; 2 Sam. xv. 30, David. The high priest and Nazarites were not to go into mourning for even father or mother or children (Lev. xxi. 10,

11; Num. vi. 7). So Aaron in the case of Nadab and Abihu (Lev. x. 2-6); Ezekiel for his wife (xxiv. 16-18); "the bread of men" is that usually brought to mourners by friends in sympathy. The lower priests only for nearest relatives (Lev. xxi. 1-4). Antitypically, the gospel work is to take precedence of all ties (Luko ix. 59, 60): "let me first go and bury my father" means, let me wait at home *until he die and I bury him*. The food eaten in mourning was considered impure (Deut. xvi. 14, Hos. ix. 4).

The Jews still wail weekly, each Friday, at JERUSALEM [see], in a spot below the temple wall, where its two courses of masonry, with blocks 30 ft. long, meet. On the open flagged place, which they sweep with care as holy ground, taking off their shoes, they bewail the desolations of their holy places (Ps. cii. 14, cxxvii. 5, 6; Isa. lxiii. 15-19). Mourning shall cease for ever to God's people when Christ shall return (Rev. vii. 17, xxi. 4; Isa. xxv. 8, xxxv. 10).

Mouse: *akbar*. The "jumping mouse," *Dipus jaculus Egyptianus* (Gesenius); or as the Arabic *farah*, any small rodent (Tristram); the field mouse or *vole*, with larger head, shorter ears and tail, and stouter form, than the house mouse; and the long tailed field mouse, *Mus sylvaticus*. The ravages of



these rodents among corn, etc., made the Philistines propitiate with "golden mice" (five answering to their five political divisions and lords) the God whose instrument of "marrying the land" they were (1 Sam. vi.). The scourges on them were humiliating to their pride, the tiny mouse and hæmorrhoids in the back, where for a warrior to be smitten is a shame (Ps. lxxviii. 66). So Sminthian Apollo was worshipped in Crete and the Troad; derived from *smintha*, Cretan for mouse; Apollo was represented with one foot upon a mouse. The Egyptian account of Sennacherib's discomfiture was that the gods sent mice which gnawed his archers' bowstrings, in his expedition to Egypt. The mouse was legally unclean (Isa. lxvi. 67).

Mowing. In Scripture means *reaping* with a sickle, for the heat dries up the grass before it is high enough for the scythe (Ps. cxxix. 7). In Amos vii. 1 "the king's mowings" were the firstfruits of the pastures, tyrannically exacted. "The latter growth" was "the after grass" in the time of the latter rain.

Moza. 1. 1 Chron. ii. 46. 2. 1 Chron. viii. 36, 37; ix. 42, 43.

Mozah. With the article *the*. A city of Benjamin (Josh. xviii. 26). Meaning "spring head," else "place of

woods." The Mishna calls it "Motsa, below Jerusalem, whither they descended and gathered willow branches" for the feast of tabernacles. The Gemara says it was a Roman "colony," and exempt from the king's tribute. Probably now *Kulonish*, a village four miles W. of Jerusalem, on the Jaffa road, at the entrance of wady *Beit Haminah*. Doubtless the now dry river bed, when through woods the climate was less arid, was filled with water along which grew willows.

Mulberry trees: *bekaim*. 2 Sam. v. 23, 24; LXX. transl. "pear trees"; Boyle "the gnar tree," Arabic *shayrat al bak*, a kind of poplar, or



the aspen trembling at the slightest breath. The gentle (comp. 1 Kings xix. 12) "sound of a going in the tops" was the sign of God's "going out before" David's army. "Angels tread light, and He that can walk upon the clouds can, when He pleases, walk on the tops of the trees. Though thou see Him not, yet thou shalt hear Him, and faith shall be confirmed by hearing" (M. Henry). Abulfadl says *baka* is the Arabic name of a shrub like the balsam, but with longer leaves and larger rounder fruit, from which if a leaf be broken a white *tearlike* sap flows; whence the name comes, *vis. from bakah* to weep. In Ps. lxxiv. 6, "who passing through the valley of *Baka* (the final probably being = 7) make it a well," the sense is, though in a valley of *weeping* (where the only waters are those of tears), such as David passed through in his flight from Absalom (2 Sam. xv. 30), saints make it a *well* of ever flowing comfort and salvation (John iv. 14, Isa. xii. 3).

Mule. 1. *Pered*. Not mentioned till David's time, when Israel became more familiar with horses (1 Chron. xii. 40; 2 Sam. xiii. 29, xviii. 9). Used for riding only by persons of rank (1 Kings i. 33). As breeding from different species was forbidden (Lev. xix. 19), mules must have been imported. An Egyptian monument from Thebes in Brit. Museum represents them yoked to a chariot. The people of Togarmah (Armenia) brought them to Tyre for barter (Ezek. xxvii. 14). They were part of the "presents" from "the kings of the earth" to Solomon, "a rate year by year" (2 Chron. ix. 23, 24). In these ways they came into Palestine (1 Kings xviii. 5). In Ezra ii. 66, Neh. vii. 63, the mules on the return from Babylon amounted to 245; but the horses about three times as many, 736; so that the mule was then, as we find in the Gr. classics, rarer and more precious.

2. *Rechesh* is transl. "mules," Esth. viii. 10, 14; but in 1 Kings iv. 28 "DROMEDARIES" [see CAMEL]. Mic. i. 13, "swift beasts." 3. *Yeemin*. Gen. xxxvi. 2; transl. rather "Anah that found the hot springs," so Vulg. version; the Samaritan text has "the Emin." *Callirrhoe* in the wady Zerka Ma'in is thought to be Anah's hot springs.

Muppim. Of Benjamin, one of Rachel's 14 descendants who went down to Egypt with Jacob (Gen. xvi. 21). Shupham in Num. xxvi. 39. Shuppim in 1 Chron. vii. 12, 15; Shephuphan, viii. 5. His family was afterwards reckoned with that of Ir the son of Bela (vii. 7, 12).

Murder. In the Scripture view an outrage or sacrilege (Philo, Spec. Leg. iii. 15) on God's likeness in man. Gen. ix. 5, 6, "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." His blood was so sacred that "God requires it (comp. Ps. ix. 12) of every beast"; so the ox that gored man must be killed (Exod. xxi. 28). God's image implies in man a personal, moral, and responsible will. To cut short his day of grace and probation is the greatest wrong to man and insult to his Maker. Cain's punishment God Himself took in hand, dooming him to a life full of fears, remorse, and guilt. His life was temporarily spared, perhaps in order not to impede the natural increase of mankind at the first. But after the flood God delegated thenceforth the murderer's punishment, which is death, to man; life must go for life, blood for blood. Murder results from the instigation of Satan the "murderer (of Adam's and Eve's souls, and Abel's body) from the beginning" (John viii. 44). Not only the killer but the hater is a murderer before God (1 John iii. 12, 15). Even a slave's life sacrificed under the rod entailed death, or some heavy punishment as the judges should decide on the master, unless the slave survived the beating a day or two, when it was presumed the master did not intend to kill him and the loss of his slave was deemed enough punishment (Exod. xxi. 12, 20, 21). A housebreaker might be killed in the act by night; but if by day he was to be sold, so sacred was life regarded (xxii. 2, 3).

The CITIES OF REFUGE [see] saved the manslayer, but not the murderer, from the blood avenger. Not even Jehovah's altar could save Joab (1 Kings ii. 5, 6, 31). Blood shed in any way, even in war, brought pollution (Num. xxxv. 33, 34; Deut. xxi. 1-9; 1 Chron. xxviii. 3, David; xxii. 8). Striking a pregnant woman so as to cause death brought capital punishment. Two witnesses were required before any one could be put to death for murder, a check on private revenge (Num. xxxv. 19-30; Deut. xvii. 6-12, xix. 12, 17). The sovereign assumed the power of executing or pardoning murderers (2 Sam. i. 15, 16, David and the Amalekite slayer of Saul; xiii. 39, xiv. 7-11, David in respect to Amnon and Absalom; 1 Kings ii. 34, Solomon and Joab).

Music. [For illustrations see DANCE,

DAVID, FLUTE, HARP, JEDUTHUN.] Its invention is due to a Cainite, Jubal son of Lamech, "father (first teacher) of all such as handle the harp (lyre) and organ" (pipe). "The lyre and flute were introduced by the brother of a nomadic herdsman (Jabal); it is in the leisure of this occupation that music is generally first exercised and appreciated" (Kalisch: Gen. iv. 21). "Mahalaleel," third from Seth, means "giving praise to God," therefore vocal music in religious services was probably earlier than instrumental music among the Cainites (Gen. v. 12). Laban the Syrian mentions "songs, tabret (tambourine), and harp" (Gen. xxxi. 27); Job (xxi. 12) "the timbrel (tambourine), harp, and organ (pipe)". Instead of "they take," transl. "they lift up (the voice)," as in Isa. xlii. 11, to accompany "the tambourine," etc. (Umbreit.) Thus the "voice," stringed and wind instruments, include all kinds of music. The Israelite men led by Moses sang in chorus, and Miriam led the women in singing the refrain at each interval, accompanied by tambourine and dances (Exod. xv. 21). Music rude and boisterous accompanied the dances in honour of the golden calf, so that Joshua mistook it for "the noise of war," "the voice of them that shout for the mastery and that cry for being overcome" (Exod. xxiii. 17, 18). The triumphant shout of the foe in the temple is similarly compared to the joyous thanksgivings formerly offered there at solemn feasts, but how sad the contrast as to the occasion (Lam. ii. 7). The two silver trumpets were used by the priests to call an assembly, and for the journeying of the camps, and on jubilant occasion (Num. x. 1-10, 2 Chron. xiii. 12). [On the rams' (rather jubilee) horns of Josh. vi., see.] The instruments at Nebuchadnezzar's dedication of his golden image were the "cornet," like the French horn; "flute" or pipe blown at the end by a mouthpiece; "sackbut," a triangular stringed instrument with short strings, in a high sharp key; "psaltery," a kind of harp; "dulcimer," a bagpipe, emitting a plaintive sound, a Hebraized Gr. word, *sumphonia* (Dan. iii. 4). The schools of the prophets cultivated music as a study preparing the mind for receiving spiritual influences (1 Sam. x. 5, xix. 19, 20): at Naioth; also at Jericho (2 Kings ii. 5, 7), "when the minstrel among Jehoshaphat's retinue played, the hand of Jehovah came upon Elisha" (iii. 15); Gilgal (iv. 38); Jerusalem (xxii. 14). "Singing men and women" were at David's court (2 Sam. xix. 35), also at Solomon's (Eccles. ii. 8: Gesenius transl. for "musical instruments and that of all sorts," *shiddah veshiddoth*, "a princess and princesses"). They also "spoke of Josiah in their lamentations, and made them an ordinance in Israel" (2 Chron. xxxv. 25). Music was often introduced at banquets (Isa. v. 12), "the harp and viol" (*nebel*, the lute, an instrument with 12 strings), etc. (Luke xv. 25.) Amos vi. 5: "chant (*parat*, mark distinct tones," the Arabic root ex-

presses an unmeaning hurried flow of rhythmical sounds without much sense, as most *glees*) to the sound of the viol, and invent to themselves instruments of music like David"; they fancy themselves David's equals in music (1 Chron. xxiii. 5, Neh. xii. 36). He added to the temple service the stringed psaltery, *kinnor* (lyre), and *nebel* (harp), besides the cymbals. These as distinguished from the trumpets were "David's instruments" (2 Chron. xxix. 25, 26; 1 Chron. xv. 16, 19-21, 24, xxiii. 5). The age of Samuel, David, and Solomon was the golden one alike of poetry and of music. The Hebrew use of music was inspirational, curative, and festive or mournful. David's skill on the harp in youth brought him under Saul's notice, and he played away Saul's melancholy under the evil spirit (1 Sam. xvi. 16-23). As David elevated music to the praise of God, so the degenerate Israelites of Amos' time degraded it to the service of their own sensuality (like Nero fiddling when Rome was in flames), yet they defended their luxurious passion for music by his example. Solomon's songs were a thousand and five (1 Kings iv. 32). In the procession accompanying the ark to Zion, the Levites led by Chenaniah, "master of the song," played cornets, trumpets, cymbals, psalteries, and harps, accompanying David's psalm composed for the occasion (1 Chron. xv. xvi.; 2 Sam. vi. 5). Of the 48,000 in the tribe 4000 praised Jehovah on David's instruments (1 Chron. xxiii. 5, 6). Heman led the Kohathites, Asaph the Gershonites, and Ethan or Jeduthun the Merarites (xv. 17, xxv. 1-8). The "cunning" or skilled musicians were 288: 24 courses, 12 in each, headed by the 24 sons of Heman, Asaph, and Jeduthun. The rest of the 4000 were "scholars." David's chant (1 Chron. xvi. 34, 41) was used for ages, and bore his name: at the consecration of Solomon's temple (2 Chron. vii. 6); before Jehoshaphat's army when marching against the Ammonite invaders, to the thanksgiving is attributed God's giving of the victory, "when they began to sing and to praise, Jehovah set ambushments against . . . Ammon" (xx. 21, 22), comp. in Abijah's victory over Jeroboam the priests' sounding of trumpets (xiii. 12-24); at the laying the second temple's foundation (Ezra iii. 10, 11). Heman, Asaph, and Ethan played with cymbals of brass to mark the time the more clearly, whilst the rest played on psalteries and harps (1 Chron. xv. 19, xvi. 5). The "singers" went first, "the damsels with timbrels" in the middle, "the players on (stringed) instruments followed after" (Ps. lxxviii. 25). In intelligent worship the word has precedence of ornamental accompaniments (1 Cor. xiv. 15); music must not drown but be subordinate to the words and sense. Amos (viii. 3) foretells the joyous "songs of the temple" should be changed into "howlings." In Ps. lxxxvii. 7 transl. "the players on pipes" or "flutes" (Gesenius); but Hengstenberg, "dancers" (*choleel*); the future thanksgiving of the redeemed hea-

then (1 Kings i. 40). Women were in the choir (1 Chron. xiii. 8, xxv. 5, 6; Ezra ii. 65). The priests alone blew the trumpets in the religious services (1 Chron. xv. 24, xvi. 6), but the people also at royal proclamations (2 Kings xi. 14). A hundred and twenty priests blew the trumpets in unison with the Levite singers, in fine linen, at the dedication of Solomon's temple (2 Chron. v. 12, 13; vii. 6). So under Hezekiah in re-sanctifying the temple (xxix. 27, 28). As the temple, altar, and sacrifices were Jehovah's palace, table, and feasts, so the sacred music answers to the melody usual at kings' banquets. The absence of music such as accompanied bridal processions is made a feature of a curse being on the land (Isa. xxiv. 8, 9; Jer. vii. 34; Ezek. xxvi. 13). Judah's captors in vain called on her singers to sing her national melodies, "songs of Zion," in Babylon. She hung her harp on the willows of that marshy city, and abjured "mirth in a strange land" (Ps. cxxxvii. 2-4). Away from Zion, God's seat, they were away from joy. Love songs (Ps. xlv. title) as well as professional mourners' (Amos v. 16) [see MOURNING] dirges were composed. Harlots attracted men by songs to the guitar (Isa. xxiii. 15, 16). The grape was gathered and trodden with joyous song (xvi. 10) [see HYMNS]. Music, instrumental and vocal, was all in unison, not harmony, which was unknown to the ancients; the songs were all melodies, choral and antiphonal, as Moses' and Miriam's song, and Nehemiah's musicians in two responsive choirs at the dedication of the wall (Neh. xii. 40-43). For "instruments of music" (Dan. vi. 18) transl. "concubines." Xenophon's picture of Darius as addicted to wine and women, without self control, accords with Daniel's mention of his abstinence as something extraordinary. In Ps. xlv. 8 Gesenius transl. for "wherby" (*minan*, as in cl. 4), "out of the ivory palaces the stringed instruments make thee glad"; Hengstenberg shows this untenable, A. V. is better. In 1 Sam. xviii. 6 "instruments of music," *shalishim*, is from *shalosh*, "three," probably "triangles," invented in Syria (Athensaus, *Deipnos*, iv. 175). Mustard. Matt. xiii. 31, xvii. 20; Mark iv. 31; Luke xiii. 19. Its "seed" is proverbial for smallness, therefore not the *Salsadora Persica* (Arabic *khardal*, mustard), which moreover none would sow in his "garden," and which is not an "herb" but a "tree" strictly so called. The mustard (*Sinapis nigra*) is an "herb" (not strictly a tree), but so large that compared with the other "herbs" in the "garden" it is a "great tree." It reached as high as the horses' heads of the travellers Irbay and Mangles, and as horse and rider in the rich plain of Akbar according to Dr. Thomson (Land and Book, 414). The words "the least of



all seeds" are used comparatively to the increase, not absolutely; Christ used the popular language. "The fowls of the air" are the smaller insectivorous birds, linnets and finches, etc., which settle upon (*kateskeenosen*, not "lodged in"; "rest," Acts ii. 26) its branches," seeking the seed as food which they much relish.

Muth-labben. Title Ps. ix. Labben is an anagram for Nabal "the fool" or *wicked*; "concerning the dying (*muth*) of the fool," as ver. 12, 16, 17, "Thou hast destroyed the wicked, Thou hast put out their name for ever and ever." "The wicked is snared in the work of his own hands." Higgaion (meditation); Sslah (pause). "The wicked shall be turned into hell," etc. Saul slain by the Philistines by whom he had sought to slay David, and receiving the last thrust from one of the Amalekites whom he ought to have destroyed, and Nabal (=fool) dying after his selfish surfeit when curiously he had refused aught to David's men who had guarded him and his, are instances of the death of such world-wise "fools" (1 Sam. xiv. 26, 38; 2 Sam. iii. 33; Ps. xiv. 1). [See NABAL.] LXX. and Vulg. versions read "concerning the mysteries of the Son," vis. the Divine Son's death, the earnest of His final victory over the last "enemy" (Ps. ix. 6).

Myra. A town in Lycia, where Paul was taken from the Adramyttian ship into the Alexandrian ship bound for Rome. M. is due N. of Alexandria. Its harbour, Andriace, two miles off the city, is good. The mountains are conspicuous from afar, and the current sets westward; all good reasons for the Alexandrian ship taking M. in its course. The wind from the N.W., as it impeded the Adramyttian ship, would also impede the Alexandrian (Acts xvii. 4-7). A large Byzantine church in the gorge leading to the mountains testifies of the Christianity probably first introduced by Paul. The Turks call M. *Dambre*, the Greeks *Myra*.

Myrrh. Heb. *mor* from *marar* "to drop," and *lot*. An ingredient of the holy anointing oil (Exod. xxx. 23), typical of Messiah's graces (Ps. xlv. 8) as well as the church's through Him (Song of Sol.). In i. 13 transl. "a scent box of myrrh." The *mor* is the *Balsamodendron myrrha*, which yields myrrh, of the order *Torobinthaceae*. The stunted trunk has a light grey odorous bark. It grew in Arabia around Sabaa; the gum resin exudes in drops which harden on the bark, and the flow is increased by incision into the tree. It is a transparent, brown, brittle, odorous substance, with bitter taste. The "wine mingled with myrrh," offered to but rejected by Jesus on the cross, was embittered by it. As it stupefies the senses He would not have that which mitigates death's horrors, but would meet it in full consciousness. It was one of the three offerings of the wise men (Matt.



ii. 11). Nicodemus brought it to embalm His sacred body (John xix. 39). *Bal* is its Egyptian name, *bol* the Sanskrit and Hindoo.

The *lot* is not strictly myrrh but *ladanum*, the resinous exudation of the *Cistus* (rock rose) *Creticus*, growing in Gilead where no myrrh grew, and exported into Egypt (Gen. xxxvii. 25, xliii. 11). "Odorous, rather green, easy to soften, fat, produced in Cyprus" (Dioscorides, i. 128); abounding still in Candia (Crete), where they gather it by passing over it an instrument composed of many parallel leather thongs, to which its gum adheres.

Myrtle. Used (as it is still by the modern Jews) on the return from Babylon to adorn booths for the feast of tabernacles (Neh. viii. 15). It then grew on the hills about Jerusalem and Olivet, where now there are only the olive and the figtree. Hereafter about to grow in what was a wilderness (Isa. xli. 19, lv. 13). The myrtle in Zech. i. 8, 10, 11, symbolises the Jewish church, not a stately cedar but a lowly though fragrant myrtle. Its depression made the Jews despond; and the Angel of Jehovah standing (as in His abiding place, Ps. cxxxii. 14) among the myrtles guarantees her safety, lowly though she be. The myrtle was probably imported into Palestine from Babylon in the time of Isaiah who first mentions it. It is a native of Persia. Esther received her name Hadaasah, "the myrtle," in the Persian court (Eeth. ii. 7). In Samaria and Galilee on the banks of rivers it still abounds. Its starry blossoms amidst dark and odorous leaves, and flexible branches, furnish a beautiful garland, so that in Greece it was held sacred to Venus the goddess of beauty.

Mysia. On the frontier of the provinces Asia and Bithynia. W. of Bithynia, E. of the *Ægean*, S. of the sea Propontis or Marmora, N. of Lydia. The site of Troy was in it originally, but not in Paul's time, for he had to pass by M. to reach the Troad (Acts xvi. 7, 8). On his second missionary journey he was not suffered by the Spirit to preach in Asia or Bithynia. He passed through M., without staying, on to Macedonia. Assos and Adramyttium were in M. The island Lesbos was opposite.

Mystery. From *mustes*, "one initiated" into "a revealed secret"; *muco* the verb means "to conceal"; *mu*, the sound made by closing the lips, is the same onomatopæic sound as in *mute*. In N. T. usage a spiritual truth heretofore hidden, incapable of discovery by mere reason, but now revealed. Not like the heathen mysteries, imparted only to the initiated few. All Christians are the initiated; unbelievers alone are the uninitiated (2 Cor. iv. 3). The union of Christ and the church is such "a great mystery" (Eph. v. 31, 32). The church becoming a harlot by conformity to the world is a counter "mystery" (Rev. xvii. 5). "Iniquity" (*anomia*) in the harlot is a leaven working in "mystery" at first, *i. e.* latently; afterwards when she is destroyed *iniquity* shall be

revealed in "the man of iniquity" (*ho anomos*), the open embodiment of all previous evil, for popery cannot at once be the *mystery* of iniquity and the *revealed* antichrist (2 Thess. ii. 7, 8). "The mystery of God" (Rev. x. 7), in contrast, is man's "redemption from all iniquity" and its consequences; a *mystery* once hidden in God's secret counsels, dimly shadowed forth in types and prophecies, but now more and more clearly revealed according as the gospel kingdom develops itself up to its fullest consummation. "The mystery of godliness" (1 Tim. iii. 16) is the Divine scheme embodied in Christ (Col. i. 26, 27). Hidden before "with God" as the "mystery," He is now made *manifest* (John i. 1, 14; Rom. xvi. 25, 26). Redemption for the whole Gentile world as well as Israel, to whom it seemed in a great measure restricted in O. T., is now revealed to all. "The glory of this mystery is Christ in you (*now*) by faith as your *hidden* life, Col. iii. 3), the hope of *glory*" (your hereafter to be manifested life: 1 Cor. ii. 7-9, 2 Cor. iv. 17).

There are six N. T. "mysteries": (1) The incarnation (1 Tim. iii. 16). (2) The mystery of iniquity (2 Thess. ii. 7). (3) Christ's marriage to the church, Eph. v. 32, transl. "this mystery is great," *i. e.* this truth hidden once but now revealed, vis. Christ's spiritual union with the church, mystically represented by marriage, is of great import; not as Vulg. "this is a great sacrament"; not marriage in general, but that of Christ and His church, is the mystery, as St. Paul declares "I say it in regard to (*eis*) Christ, and to (*eis*) the church," whereas Gen. ii. 24 refers primarily to literal MARRIAGE [see]. (4) The union of Jews and Gentiles in one body, the present election church (Eph. iii. 4-6); the O. T. did not foretell we should form Christ's one body, the temple of the Holy Ghost; the Holy Ghost not merely gives *influences* as in O. T., but *personally* comes and dwells in the church, joining Jews and Gentiles in one fellowship of God and Christ; He is the earnest of the coming inheritance and the seal of redemption; the O. T. saints had *prætermision* (*paræsis*) of sins, the N. T. saints have full remission (*aphesis*); the forbearance of God was exercised then, the *righteousness* of God is revealed now (Rom. iii. 25, 26) in our justification. (5) Israel's full and final restoration (Rom. xi. 25). (6) The resurrection of the body (1 Cor. xv. 51). Ordinarily "mystery" refers to those from whom the knowledge is *withheld*; in the N. T. mystery refers to those to whom it is *revealed*. It is hidden in God till brought forward; even when brought forward it remains hidden from the carnal.

"Mysteries" (1 Cor. xiv. 2) mean what is unintelligible to the hearers, exciting wonder rather than instructing; this is in the vulgar sense, but the N. T. does not sanction in the gospel mysteries in this sense. *Is*

Rev. i. 20 "the mystery of the seven stars" is a *once hidden* truth, veiled under this symbol, but *now revealed*; its correlative is *revelation*. In 1 Cor. xiii. 2 "mysteries" refer to God's deep counsels heretofore secret but now revealed, "knowledge" to truths *long known*. So in Matt. xiii. 11, Mark iv. 11, Luke viii. 10, "mysteries" answer in parallelism to "parables"; to the receptive "the mysteries," or once hidden things of the kingdom of God, are now known by God's gift; to the unbelieving they remain "parables," of which they see only the outward shell but do not taste the kernel (1 Cor. ii. 9, 10, 14, 15; Ps. xxv. 14; 1 John iv. 20, 27; John xv. 16). The parabolic form is designed to rouse the carnal to search and reflection; whence Jesus did not begin to use it until after He had for some time been speaking plainly. In contrast to paganism, there were no mysteries revealed by God to ministers or priests that were not designed for all. Deut. xxix. 29: "secret things belong to Jehovah (comp. Job xi. 7, Rom. xi. 23, 24; at this point we must not presume to speculate; Col. ii. 18), but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." The little ones must hear all revelation as much as the intellectual (Deut. vi. 7; Josh. viii. 34, 35; Neh. viii. 1, 2). Moses and the prophets and the apostles practised no "reserve." So Jesus ordered (Matt. x. 27, xxviii. 19). Paul preached publicly and from house to house the "whole counsel of God" (Acts x. 20, 27), "keeping back nothing profitable." They taught babes indeed elementary essentials first, yet did not reserve the deepest truths out of sight, as the heathen mysteries; but set the ultimate goal of perfect knowledge from the first as that to be striven towards (1 Cor. ii. 6, iii. 2; Heb. v. 12). Gnosticism introduced the system of esoteric and exoteric doctrine; the mediæval church perpetuated it. Christ as God had the power to reserve His manifestation of Himself to a few during His earthly ministry, previous to the pentecostal effusion of the Spirit (Mark iv. 33, ix. 9; Luke ix. 21); but His ministers have no such right. Paul disclaims it, 2 Cor. iv. 2: "we have renounced the hidden things of dishonesty, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (In men themselves rests the responsibility how they use the whole counsel of God set before them (ii. 15, 16).

N

Naam. 1 Chron. iv. 15.
Naamah = *sweetness*. 1. Lamech's daughter by Zillah (Gen. iv. 22). The refinement and luxury of Cain's descendants appear in the names of their wives and daughters; as N.,

Adah = *beauty*, Zillah = *shadow*. N. is associated with her brother Tubalcain, the first worker in brass and iron. 2. The Ammonitess mother of Rehoboam (1 Kings xiv. 21, 31; 2 Chron. xii. 13), one of Solomon's "strange women" (1 Kings xi. 1). The Vat. LXX. makes N. daughter of Ana = Hanun, son of Nahaah; thus David's war with Hanun terminated in a re-alliance, and Solomon's marriage to N. would be about two years before David's death, for Rehoboam the offspring of it was 41 on ascending the throne, and Solomon's reign was 40 years.
 3. A town in the low hill country of Judah (the shephelah): Josh. xv. 41.
Naaman. 1. A son, *i.e.* grandson, of Benjamin (Gen. xlii. 21; Num. xxvi. 40; 1 Chron. viii. 4); reckoned in the Genesis genealogy as a "son" because he became head of a distinct family, the Naamites. Came down to Egypt with Jacob.
 2. N. the Syrian (2 Kings v.). Identified by Jewish tradition (Josephus, Ant. viii. 15, § 5) with the archer (1 Kings xxii. 34) who drew his bow at a venture, and wounding Ahab mortally was Jehovah's instrument in "giving deliverance to Syria." Benhadad therefore promoted him to be captain of the Syrian host and the lord in waiting nearest his person, on whose arm the king leant in entering Rimmon's temple (comp. 2 Kings vii. 2, 17). "But (for all earthly greatness has its drawbacks) he was a leper," afflicted with white leprosy (2 Kings v. 27). [For the rest see ELISHA.] The case of N. was designed by God to shame Israel out of their half-heartedness towards Jehovah by a witness for Him the most unlikely. God's sovereign grace, going beyond Israel and its many lepers to heal the Gentile N., Jesus makes to be His justification for His not doing as many miracles in His own country as He had done in Capernaum, an earnest of the kingdom of God passing from Israel to the Gentiles; Luke the *physician* (iv. 23-27) appropriately is the evangelist who alone records it.
Naamathite. Zophar the Naamathite (Job ii. 11, xi. 1). From some Arabic place. Fretelius says there was a Naamath in Uz.
Naarah. 1 Chron. iv. 5, 6.
Naarai. 1 Chron. xi. 37. Called "Paarai the Arbite" in 2 Sam. xxiii. 35. Keil thinks the latter form, Kennicott the former, the correct one.
Naaran. A city, the eastern limit of Ephraim (1 Chron. vii. 28). Probably = NAAATH or Naarah, a southern landmark of Ephraim (Josh. xvi. 7), between Ataroth and Jericho, in one of the torrent beds leading down from the Bethel highlands to the Jordan valley.
Nabal. Of MAON [see]: 1 Sam. xxv., comp. xxiii. 25. [See DAVID.] A sheepmaster on the border of Judah which took its name from the great "Caleb" (3) (1 Sam. xxx. 14), next the wilderness. His history, as also that of Boaz, Barzillai, Naboth, is a sample of a Jew's private life (xxv. 2, 4, 36).
Naboth = *fruit* (Gesenius); *preeminence* (Furst). 1 Kings xxi. 2 Kings

ix. 21-26. [See AHAH, ELIJAH.] LXX. (1 Kings xxi. 1) omit "which was in Jezreel," and read instead of "the palace" "the threshing floor of Ahab king of Samaria." This locates N.'s vineyard on the hill of Samaria, close by the threshing floor, hard by the gate of the city; but Heb. text is probably right. David's offer to Araunah (2 Sam. xxiv. 21-24) and Omri's purchase from Shemer illustrate Ahab's offer to N. N. was "set on high," *i.e.* seated on a conspicuous place before all the people. Ahab's blood in retribution was washed from the chariot in the pool of Samaria, where harlots were bathing (so transl. instead of "and they washed the armour"), whilst dogs licked up the rest of the blood (1 Kings xxii. 38); the further retribution was on his seed Joram (2 Kings ix.).
Nachon's threshing floor. Where Uzzah put forth his hand to the ark when the oxen shook it, and God smote him for his rashness, on its way from Kirjath Jearim or Baale (Abinadab's house in Gibeah) to Zion (2 Sam. vi. 6). CHIDON in 1 Chron. xiii. 9. David therefore named it "Perez Uzzah," the breach of Uzza. Keil derives *Nachon* from *nachah* "the stroke," answering to *Chidon* from *chid* "destruction." The threshing floor was named not from its owner but from the disaster there. Obed Edom's house was near.
NACHOR, NAHOR. Josh. xxiv. 2, Luke iii. 34. 1. Abraham's grandfather. 2. Abraham's brother. [See ABRAHAM.] N. was his elder brother; married Milcah his niece, Haran's daughter, who bare eight sons (Gen. xi. 26-29, xxii. 20-24). His concubine Reumah bare Zebab and Maachah (whose descendants David came in contact with: 1 Chron. xviii. 8, xix. 6), Gabam and Thabash. Bethuel his son was Rebekah's father. She formed a tie between Abraham's seed and the original Mesopotamian family. Laban and Jacob's connection renewed it, then it closes. Laban, with polytheistic notions, distinguishes between his god "the god of Nahor" and "the God of Abraham," Jacob's God (Gen. xxxii. 3, 5, 19, 29, 42, 49, 53; Josh. xxiv. 2), "the God of Abraham and the Fear of Isaac." *El Naura* is a town on Euphrates above Hit.
Nadab = *willing*. 1. Aaron's eldest son by Elisheba (Exod. vi. 23, Num. iii. 2). With Aaron and Abihu and 70 elders he had the privilege of nearer access to Jehovah at Sinai than the mass of the people, but not so near as Moses (Exod. xxiv. 1). Struck dead for kindling (probably under intoxication) the incense with "strange fire," not taken from the perpetual fire on the altar (Lev. vi. 13, x. 1-10). [See AARON and ABIHU.] 2. Jeroboam's son, who walked in his father's evil way; reigned two years, 954-953 B.C. (1 Kings xv. 25-31.) Slain, in fulfilment of Ahijah the Sbilonite's prophecy, by the conspirator Baasha, whilst besieging Gibbethon of Dan (Josh. xix. 44, xxi. 23). Probably the neighbouring Philistines had