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MMM

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And
People of the Bible.
2017**

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But also, shows how you can know God for yourself.

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

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Maacathites

Maacathites is from Hebrew (*Ma`akah*) and refers to a Maakathite, or inhabitant of Maakah.

- Yet the people of Israel did not drive out the Geshurites or the Maacathites, but Geshur and Maacath dwell in the midst of Israel to this day. (Josh. 13:13).

It is a small country on the edge of the Syrian desert north of Gilead. The Ammonites hired a thousand men of the king of the Maacathites to assist them in fighting against David, but David defeated the Ammonites and their allies in the battle and they became subservient to him and the Syrians fled. (2 Sam. 10:6-19).

Maaseiah

Maaseiah means, work of Jehovah, (Maaseiah and Mahseiah are the same). It is the name of the following men: -

- One of the Levites appointed to play a psaltery in praise of God while the Ark was brought up to Jerusalem. (1 Chron. 15:18-20) and one of the captains of hundreds, the son of Adaiah, whom Jehoiada, the priest, took in covenant with him to resist the usurpations by Athaliah of the throne of Judah (2 Chron. 23:1).
- An officer in the army of Uzziah, king of Judah (2 Chron. 26:11) and a son of Ahaz, king of Judah who was killed by Zichri, a mighty man of Ephraim during a war with Israel (2 Chron. 28:7).
- The governor of Jerusalem in Josiah's reign who the king put in charge of repairing the temple (2 Chron. 34:8) and a number of priests who had married a foreign woman (Ezra 10:18, 21, 22, 30).
- The father of Azariah, a man who worked on the wall of Jerusalem near his house (Neh. 3:23) and one of the men who stood on the right side of Ezra as he read the law to the people (Neh. 8:4).
- One of the men who explained the law to the people. (Neh. 8:7) and one of the chiefs of the people who sealed the covenant with Nehemiah (Neh. 10:25) (this may be the same as Number 12).
- One of the descendants of the son of Baruch of Perez who dwelt in Jerusalem (Neh 12:41) and a Benjamite whose descendants dwelt in Jerusalem. (Nehemiah 11:17).
- One of the priests who blew a trumpet at the dedication of the wall of Jerusalem (Neh. 12:41) and another priest who took part in this dedication of the wall (Neh. 12:42).
- One of two men King Zedekiah sent to Jeremiah to ask him to inquire of the LORD to see if He would cause Nebuchadnezzar king of Babylon to withdraw from them. (Jer. 21:1-2).
- The father of Zedekiah, a false prophet whom Jeremiah condemned (Jer. 29:21) and the keeper of the threshold of the temple in Jeremiah's time (Jer. 35:4).
- An ancestor of Baruch. (Jer. 32:12) (ASV has Mahseiah).

Macedonia

Is a mountainous Roman province in north Greece in south eastern Europe. Paul visited it on his second and third journeys and refers to the province and a number of Macedonian Christians in his letters (Rom. 1) (2 Cor.) (Phil. 1) (1 Thess.) (1 Tim). Important cities of Macedonia included, Philippi, Thessalonica and Berea. Paul has a vision concerning Macedonia (Acts 16:9); preached in Macedonia at

Philippi (Acts 16:12); revisited Macedonia (Acts 20:1-6; 2) (Cor. 2:13) (2 Cor. 7:5); the church at Macedonia sent contributions to the poor in Jerusalem (Rom 15:26) (2 Cor. 8:1-5) and Timothy and disciples visited Macedonia. (Acts 19:22-23) (Acts 27:2).

Machir

Manasseh's firstborn and only son was Machir. He was the father of Gilead (Num. 26:29) (Num. 27:1) (there is also a province named Gilead). Machir was the only son of Manasseh and through Machir and by his son Gilead the whole tribe of Manasseh sprung, because of this in some contexts Machir is put forth for the whole tribe of Manasseh.

Gilead and Bashan were also assigned to the Reubenites, and the Gadites which mean they all inherited a part of these two countries. The expression, "To Manasseh, the father of Gilead, were allotted Gilead and Bashan, because he was a man of war," (Josh.17:1) maybe added because these territories were a frontier to the land of Canaan, and as such required valiant men to defend it such as the men of Manasseh had proved themselves to be.

The men of Manasseh would be perfectly suited to protect the frontier to the land of Canaan on the east side of the River Jordan and protect the Reubenites and Gadites while they attended to the care of their flocks and herds.

Machpelah

Machpelah was a place near Hebron, in which a field with its trees and a cave were purchased by Abraham. Abraham, Isaac and Jacob and their spouses (Sarah, Rebekah and Leah) were buried here. (Also see Mamre (below)).

The cave of Machpelah: (Gen. 23:8) the Cave of Machpelah in Hebron is the burial place that Abraham purchased for his family after Sarah died (Gen. 23:8-17). Later Isaac and Ishmael buried Abraham there (Gen. 25:9). Eventually Abraham, Isaac, Jacob, Sarah, Rebekah and Leah were all buried in this Cave of Machpelah. These are considered the patriarchs and matriarchs of the Jewish people. The only one who is missing is Rachel (wife of Jacob), who was buried near Bethlehem where she died in childbirth.

The building over the tomb is truly amazing in its dimensions, complexity and antiquity. Huge walls built by Herod the Great two thousand years ago surround it, while the interior is a combination of medieval architecture, Arabesque décor from later centuries, and from synagogues founded after the re-establishment of the Jewish community in this region following the 1967 Six Day War.

In one corner of the largest hall, with its house-like tomb markers for Isaac and Rebecca, a cupola stands over a small opening into the actual Cave of Machpelah. Another, smaller room contains the tombs of Abraham and Sarah, and across an open courtyard are those of Jacob and Leah.

Today, Hebron is exalted by Jews, Christians, and Muslims for its association with Abraham and is also viewed as the second most holy city by Jews and Muslims because it contains the burial site of the biblical Patriarchs and Matriarchs within the cave of Machpelah. Jerusalem is of course the city considered the most holy amongst Jews, Christians and Muslims.

Today Hebron has a mostly Sunni Muslim population with some Jews and a handful of Christians. The Palestinians have control of about eighty percent of the city while Israel has twenty percent. To help monitor the situation international observers patrol the city.

Though Israel in 1967 regained control of Hebron the Cave of Machpelah has remained under the authority of the Muslim Waqf (i.e., Religious Trust), which continues to restrict Jewish access. No visitors are allowed inside during Muslim prayer times, Fridays or Muslim holidays.

Here in the land of Hebron by the oaks of Mamre Abram built an altar (Gen. 13:18) as a sign of thankfulness and gratitude for the renewal of the promise that the LORD would give to him and his offspring the land of Canaan. See also, Mamre (below) and Oaks of Ma.

Madai	Refers to an ancient country of central Asia (also Medes and Media) corresponding to the north-eastern area of modern Iran. The inhabitants, who were known as Medes, and their neighbours, the Persians, spoke Indo-Iranian languages that were closely related to Old Persian.
Madmenah	Means dunghill, and refers to a town in the tribe of Benjamin a little north of Jerusalem, but its location is uncertain. (Isaiah 10:31). This is the only mention of Madmenah in Scripture.
Madon	Galilean town whose king, Jobab, assisted Jabin of Hazor in battle against Joshua (Josh. 11:1) (Josh. 12:19). The exact location is unknown, possibly same as Merom.
Magadan	Possibly three miles north west of Tiberias on north west shore of the Sea of Galilee. Jesus and his disciples went to the vicinity of Magadan after the feeding of four thousand (Matt. 15:39). The parallel text (Mark 8:9) has Dalmanutha.
Magog	Magog is the land of Gog, a son of Japeth (Gen 10:2) (1 Chron 1:5) Josephus and Greek writers generally applied this name to the Scythians. Modern Christian writers indicate the Tartars of Russia and of southern Europe. The names of King Gog, "Prince of Rosh, Meshech and Tubal" (Ezek 38:2), resemble the modern Russia, Moscow and Tobolsk. "The nations which are in the four corners of the earth, Gog and Magog" (Rev 20:8) means all the ungodly nations of the earth who oppose the people of God (See Ezekiel chapters 38, 39).
Mahalab	The exact location is unknown.
Mahalalel	Mahalalel comes from the Hebrew word (<i>Mahalal'el</i>) it literally means praise of God and carries the idea of fame and strength. There are two people called Mahalalel in the Bible, firstly, Mahalalel the son of Kenan the son of Enosh the son of Seth. Since this Mahalalel is an ancestor of Christ he is also mentioned in Luke's genealogy (Luke 3:37) and secondly, the lesser known Mahalalel is mentioned among the descendants of Perez, the son of Judah (or so it seems). (Neh. 11:4).
Mahanaim	<p>A place where on return to Canaan Jacob met angels of God (Gen. 32:2) on the border between Gad and Manasseh (Josh. 13:26, 30). The exact location is unknown, possibly seven miles east of Jordan River, north of Jabbok.</p> <p>It served as a Levitical city in Gad (Josh. 21:38) (1 Chron. 6:80) and here Abner set up Ish-bosheth as king (2 Sam. 2:8) (2 Sam. 12, 29). David fled there when Absalom revolted (2 Sam. 17:24, 27) (2 Sam. 19:32) (1 Kings 2:8) and one of Solomon's district centres (1 Kings 4:14).</p>
Mahanaim (Dan)	A camp of Dan at which six hundred Danites camped before moving north (Judges 18:12). The exact location is unknown, possibly in north Shephelah in Zorah, Eshtaol, Kiriath Jearim area. In Samson's day located between Zorah and Eshtaol. (Judges 13:25).
Maher-shalal-hashbaz	<p>The name Maher-shalal-hash-baz is a symbolic name given to Isaiah's son to the prophetess (Isaiah 8:3). The word Maher-shalal-hashbaz comes from the following four Hebrew words Maher Shalal Chash Baz.</p> <p>Maher: means hurrying, quickly, speedily, suddenly and soon.</p> <p>Shalal: means booty, plunder, treasure, prey and spoil.</p>

Chuwsh: means to hurry, to make haste and be ready; figuratively, to be eager with excitement and enjoyment.

Baz: means to prey, to plunder and carry away the spoil.

Putting it all together Maher-shalal-hash-baz carries the idea of being swift and eager to advance toward the enemy and to be filled with excitement and enjoyment over the spoil.

Mahseiah

Mahseiah means, a shelter, hope, a place of refuge, or trust (literal or figurative). He was an Israelite. (Maaseiah and Machceyah are the same).

Makheloth

A station where Israel camped in the wilderness.

Makkedah

A Shephelah town approximately nine miles west of Hebron. It was captured (Josh. 12:6) and allotted to Judah (Josh. 15:41). Joshua captured the five Amorite kings who hid in the cave of Makkedah.

Malachi

Malachi means, messenger of Jehovah or my messenger. The book of Malachi is believed to be one of the latest of the Old Testament books, since no statement as to its date is made in the book. Its date can be determined by examining the nature of the contents of the book which show that: -

- The temple had been completed and sacrifices were being offered (Malachi 1:7-10) (Malachi 3:8) which means it was after the Babylon exile.
- A Persian governor was ruling in Jerusalem which indicates a date later than that of Haggai and Zechariah.
- Although the influence of Haggai and Zechariah had brought the completion of the temple (515 BC). their call to repentance had mostly gone unheeded and it had not produced the Messianic Age that many had expected.

Malachi, writing a short time later, called the people to repentance: -

- The priesthood, had become corrupt.
- Worship, had become routine.
- Social justice was being ignored.
- Tithing was neglected (the tax system for the nation of Israel). For further information concerning tithing see the title, "Tithing," in, Various Topics (ON WEBSITE MENU).

Hundreds of years before John the baptise and Jesus came Malachi predicted the coming of both John the Baptist and Jesus, referring to each as messengers of God. (Malachi 3:1).

Malchiah

Malchiah means, my king is Jehovah. It refers to the following men: -

- A Gershonite, the ancestor of Asaph the singer in David's time. (1 Chron. 6:40).
- An ancestor of the priest Adaiah who returned from the exile and lived in Jerusalem. (1 Chron. 9:12) (Neh. 11:12).
- A priest of David's time who was assigned the fifth lot of service. (1 Chron. 24:9).
- Two Israelites in the family of Parosh who had married a foreign woman (Ezra 10:25) and a member of the family of Harin who was guilty of the same practice. (Ezra 10:31).

- A son of Harim who worked on the wall. (Neh. 3:11) (possibly same as number six).
- The son of Rechab, who repaired the dung gate of the wall. (Neh. 3:14).
- A goldsmith who worked on the wall. (Neh. 3:31).
- One of the men who stood on the left side of Ezra as he read the law to the people. (Neh. 8:4).
- One of those who sealed the covenant with Nehemiah. (Neh. 10:3).
- A priest who took part in the dedication of the wall. (Neh. 12:42). (May be same as number 11).
- The father of Pashur who acted as a messenger of King Zedekiah to inquire of Jeremiah (Jer. 21:1) and who helped arrest the prophet. (Jer. 38:1).
- The son of King Zedekiah and the owner of the dungeon into which Jeremiah was put. (Jer. 38:6).

Malchus

Malchus (also Malchos) was an Israelite servant of the high priest and the man whose ear Peter cut off in Gethsemane and who Jesus healed. (Matt. 26:51) (Mark 14:47) (Luke 22:50-51) (John 18:10).

Malta

Malta is called Melita by Greeks and Romans it is an Island eighteen miles by nine miles in the Mediterranean fifty-eight miles south of Sicily. Paul was shipwrecked here on his way to Rome. (Acts 28:1).

Mamre

Mamre is in Hebron a town in the hill country of Judah, its earlier name was Kiriath Arba, it was given to Caleb (Gen. 36:27); a Levitical city and a city of refuge. David ruled from Hebron for seven and a half-year's years before moving his capital to Jerusalem. See also, Machpelah, in this directory.

Mamre (Oaks of Mamre)

The oaks of Mamre, at Hebron (Gen. 13:18) are named after Mamre the Amorite, brother of Eshcol and of Aner who were allies of Abram. It was with the consent of these Amorites, and by, virtue of the treaty entered, into with them, that Abram made this group of oaks one of his resting places, but not for any religious or superstitious reason as the heathens used such a place for, but because they formed a shady and pleasant spot to dwell and rest under. The following verse shows that Mamre the Amorite was a friend and confederate of Abram: -

- Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. (Genesis. 14:13).

Sarah was buried east of Mamre: -

- Abraham buried Sarah his wife in the cave of the field of Mach-pelah east of Mamre (that is, Hebron) in the land of Canaan. (Gen. 23:19).

The oaks, (also translated the plains of Mamre) are in Hebron which is a town and a place about twenty miles south of Jerusalem on the way to Beersheba. See also, Mc Mamre (below).

Manasseh son of Joseph

Manasseh the elder son of Joseph: Manasseh means, one who forgets. He was born in Egypt. (Gen. 41:51). Jacob claimed him and his younger brother Ephraim for his own sons, and when he blessed them he predicted Ephraim (the younger) would be greater than Manasseh (Gen. 48:5, 19).

Manasseh had a son, Machir, and his descendants made up the tribe of Manasseh. According to (1 Chron. 7:14) Manasseh also had another son, Ashriel, but in (Num. 26:30) Ashriel and his descendants are listed with the sons of Gilead, the son of Machir so (1 Chron. 7:14) probably means Ashriel was Manasseh's grandson.

The tribe of Manasseh: before the Israelites marched from Sinai this tribe contained 32,200 men of war, (those over twenty years old) (Num. 1:34). When the Tabernacle was finished, and dedicated, each tribe through its leader presented an offering. Gamaliel, the son of Pedahzur the chief of the people of Manasseh presented the offering on the eighth day for Manasseh. (Num. 7:54-56).

In the order of the march where the three sections of the Levites intermingled with the other tribes, Manasseh came in the eleventh place (Num. 10:23). In the layout of the camp Manasseh was on the west side in the third division (Num. 2:20). Forty years later the new generation of Manasseh numbered 52,700 men of war (Num. 26:34).

Before the Israelites crossed over the Jordan River into Canaan, half the tribe of Manasseh along with the tribes of Reuben and Gad chose land east of the River Jordan and Moses assigned it to them (Num. 32:33). The other half of the tribe chose land west of the River Jordan in the land of Canaan.

The descendants of Machir, son of Manasseh, conquered Gilead and lived there. Jair also captured other towns (Num. 32:39-41). The east half tribe of Manasseh was given the north half of Gilead all of Bashan, and the region of Argob (Deut. 3:13). This territory included sixty cities among which were Gilead, Ashtaroth and Edrei. (Josh. 13:31).

The west half of the tribe of Manasseh was given ten parts of the land of Canaan including areas for Zelophehad's daughter (Josh. 17:1-6). This territory was situated between Ephraim on the south and Asher, Zebulun, and Issachar on the north. Its eastern border was the Jordan River and on the west, was the Mediterranean Sea (Josh. 17:7-10).

Golan of the half tribe east of Jordan was given as one of the cities of refuge (Josh. 20:8) east of the river thirteen cities of Manasseh were given to the Gershonites of the Levites and west Manasseh gave ten cities to the Kohathites of the Levites (Josh. 21:5-6). Manasseh failed to drive the Canaanites out of the towns (Judg. 1:27). Gideon was of the tribe of Manasseh (Judg. 6:15), also Jair the Gileadite who judged Israel twenty-two years (Judg. 10:3).

Jephthah came from Gilead in east of Manasseh (Judg. 11:1), this east half tribe of Manasseh with Reuben and Gad, fell into idolatry and was later carried away into captivity by Assyria (1 Chron. 5:25-26) during Pekah's reign over Israel (2 Kings 15:29).

Manasseh joined David while he was a fugitive from Saul (1 Chron. 12:19-22). When David was made king at Hebron, west Manasseh furnished 18,000 soldiers, and east Manasseh with Reuben and Gad 120,000 (1 Chron. 12:31-37). People from west Manasseh and Ephraim joined with Judah in making a covenant to seek Jehovah during the reign of Asa, king of Judah (1 Chron. 15:9-15).

Certain devoted men from west Manasseh humbled and cleansed themselves and joined in the Passover service during Hezekiah's reign (2 Chron. 30:10-22). When Josiah was king he destroyed idols and purged altars in Manasseh's territory as well as elsewhere (2 Chron. 34:6). The people of Manasseh contributed to an offering for the repairing of the temple in Josiah's time (2 Chron. 34:9).

NOTE

The people of Joseph embrace the tribes of his two sons Manasseh and Ephraim. Both Manasseh and Ephraim were the heads of two tribes and because of this there are times when the twelve tribes are mentioned in Scripture that the tribes of Manasseh and Ephraim are counted as one tribe under the name of Joseph and at other times as two tribes under the names of Manasseh and Ephraim.

Manasseh son of Hezekiah and king of Judah: was only twelve years old when he came to the throne in 687 BC. evidently after the death of his father the orthodox party was considerably weakened. The group in power around the new king were for doing away with the religious reforms Hezekiah had made. Manasseh was too young to hinder them. He went along with them. No doubt the people had resented being deprived of the high places, and they rebuilt them the first chance they had after Hezekiah's death. But Manasseh went way beyond this restoration.

Manasseh established worship of Baal, Asherah, the sun moon and stars: Judah was a vassal of Assyria, and paid tribute every year. As a young king, he must have been much more impressed by the power of Assyria than by the power of God. He became a fanatical idolater, bringing a whole host of heathen practices into his realm.

He built altars to Baal, and made a symbol of Asherah. He worshiped and served the host of heaven—sun, moon, stars, and planets. He built altars to them in the courts of the temple. He also put a heathen altar in the temple and later moved the Asherah symbol into the building which had been dedicated to the true God of Israel (2 Kings 21:1-7). He also had horses and chariots given to the sun. (2 Kings 23:11).

Manasseh's and worship of Moloch, familiar spirits and sorcery: much of Manasseh's (son of Hezekiah) idolatry came from Assyria and Babylon where there was widespread worship of the heavenly bodies. Heathen practices expressly forbidden were introduced into Judah by Manasseh. He made his son pass through the fire, which probably means he sacrificed them to Moloch the god of the Ammonites; he practiced soothsaying; he used enchantments or observed omens; he indulged in sorcery; he sponsored ghosts and familiar spirits, that is persons in touch with the spirit world (2 Kings 21:6) (2 Chron. 33:6).

He persecuted devoted people who were faithful to Jehovah, the true God (2 Kings 21:6). Jewish traditions say he sawed the prophet Isaiah asunder. All this evil influence set loose in Judah, sealed their fate. The subsequent reformation of Josiah could not bring the people back to true worship again, Manasseh brought his country to ruin (Jer. 15:4).

Manasseh. humbled himself and knows the LORD is God: the commanders of the army of the king of Assyria, captured Manasseh and took him in chains to Babylon. Manasseh. humbled himself before God and God brought him back to Jerusalem and his throne and Manasseh knew that the LORD was God. He built a wall for Jerusalem and fortified the cities in Judah. He removed all the foreign gods and idols from the temple and from the mountain of the LORD; restored the altar of the LORD and commanded Judah to serve the LORD. Nevertheless, the people still sacrificed at the high places, but only to the LORD their God. (2 Chronicles 33:10-17).

Summary of Manasseh son of Hezekiah and king of Judah: he became a fanatical idolater, bringing a whole host of heathen practices into his realm. He built altars to Baal, and made a symbol of Asherah. He worshiped and served the host of heaven, the sun, moon, stars, and planets. He built altars to them in the courts of the temple. He also put a heathen altar in the temple and later moved the Asherah symbol into the House of the LORD.

He made his son pass through the fire, which probably means he sacrificed him to Moloch; he practiced soothsaying; he used enchantments and observed omens; he indulged in sorcery; he supported familiar spirits, (persons in touch with the spirit world) and persecuted devoted people who were faithful to the LORD, the true God of Israel. Manasseh brought his country to ruin and was taken captive by the king of Assyria and carried to Babylon. After a time, he was returned to his throne in Jerusalem again, and repented of his sins and tried to undo his evil work. (2 Kings 21:1-7) (2 Kings 23:11) (Jer. 15:4) (2 Chron. 33:6-17).

Manasseh and the name Moses: in (Judges 18:30) the King James Bible says "The people of Dan set up the carved image for themselves, and Jonathan the son of Gershom, son of Moses." Modern Bibles say, "The children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh." This is a deliberate change of the name Moses, because this person named Moses was

priest of a brazen image at Dan and since it was thought to be a disgrace for one with so honoured a name to be guilty of such sacrilege, someone changed the name to Manasseh. This is done in Hebrew language by the insertion of only one letter in the name of Moses.

Manasseh son of Pahath-moab: was one of those who married foreign wives (Ezra. 10:30).

Manasseh son of the sons of Hashum: was another of those who married foreign wives (Ezra 10:33).

Marah

An oasis about three day's journey from Egypt, it was here that Moses tossed a piece of wood into the bitter water that became sweet (Exod. 15:23) (Num. 33:8-9).

Marcus Aurelius

Marcus Aurelius (a Stoic Philosopher) reigned AD. 161-180) (19yrs). His reign was the fourth Roman Christian persecution. He became the Roman Emperor in AD. 161 throughout his reign he was engaged in defensive wars on the northern and eastern frontiers of the Roman Empire. His legions succeeded in repelling the Parthian invasion of Syria AD. 166).

In his domestic policy within his Empire Marcus Aurelius was particularly concerned with public welfare and considered a champion of the poor, he even sold his personal possessions to alleviate the effects of famine and plagues within the Roman Empire. He founded schools for the poor, orphanages, and hospitals and alleviated the burden of taxes. He also tried to humanize criminal laws and the treatment of slaves by their masters.

But he ruthlessly persecuted the Christians, believing them a threat to the imperial system of Rome. As a philosopher, he is remembered for his *Meditations*, a collection of twelve books of moral precepts written in Greek while on his various campaigns. The work is an important formulation of the philosophy of Stoicism and reveals his belief that moral life leads to tranquillity. It stresses the virtues of wisdom, justice, fortitude, and moderation. Marcus died of the plague in Vindobona (now Vienna) on March 17, AD. 180.

Marcus Aurelius and Christian persecution: Marcus Aurelius's peaceful reputation is shadowed by his persecution of Christians. Being a devout adherent of the Roman religion he considered the Christians fanatics and had little sympathy for followers of the Christian faith. To him Christians seemed fanatical martyrs, who stubbornly refused to have any part in the greater community which was the Roman Empire.

Marcus Aurelius saw in his empire the union of the people of the civilized world and viewed the Christians as dangerous extremists who sought to undermine this union for the sake of their own religious beliefs. For such people Marcus Aurelius had no time and no sympathy, he cruelly persecuted Christians in Gaul during his reign. It was under Marcus Aurelius that it was made legal to hunt Christians on account, of them being a danger to the security of the state. (One of his books is titled: Happiness: How to Find It).

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

1. **Nero** (64 to 68 A.D. He reigned four years. Nero ordered the first mass persecution and is remembered as the person who set fire to Rome and then set the blame on Christians.
2. **Domitian** (94 to 96 A.D. He reigned two years. Domitian mainly persecuted Christians of the nobility, but blamed all natural disasters like earthquakes and famines on Christians and put them to death.
3. **Trajan** (98 to 117 A.D. He reigned nineteen years. Trajan considered Christianity a threat to the Roman Empire and during his reign over ten thousand Christians were put to death.

4. **Marcus Aurelius** (166 to 180 A.D. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.
5. **Septimius Severus** (202 to 211 A.D. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.
6. **Maximinus Thrax** (235 to 238 A.D. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).
7. **Decius** (249 to 251 A.D. He reigned two years. Decius began one of the cruelest persecutions in which Fabian, the bishop of Rome was the most prominent person martyred.
8. **Valerian** (247 to 259 A.D. He reigned twelve years. Valerian persecuted the clergy and nobility, during his rule Christians were mocked for their beliefs and used for the entertainment of the rulers and their guests.
9. **Aurelian** 275 A.D. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian** 303 to 305 A.D., He reigned two years. This period is commonly called the Era of the Martyr's, it was the bloodiest persecution as it was mostly carried out with swords, daggers and poisons. Since the rule of Diocletian until the edict of Milan in 313 A.D., (which protected Christians) there were more than 20,000 Christians put to death.

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

Mareal

The exact location is unknown.

Mareshah

A town in Shephelah and allotted to Judah.

Mark

Mark, informs us, he was not an eyewitness of what he records, but was the interpreter of Peter, he accurately, but not in order wrote down what he remembered of Peter's preaching concerning what the Lord had said or done. Peter did not compose his address chronologically but in, order to meet the needs of the audience.

Maroth

The exact location of Maroth is unknown, possibly in Shephelah of Judah.

Martha

Martha means, mistress, she was the sister of Mary and Lazarus (John 11:1) and a Christian woman who ministered to Jesus. She was loved by him and had a close friendship with him (Luke 10:38-42) (John 11:5) (John 12:2).

She anointed the Lord with ointment and wiped his feet with her hair; she had faith that Jesus could heal Lazarus even when he was dead; she was aware of the resurrection of believers even before Jesus had been crucified and believed that Jesus was the Christ, the Son of God, who was coming into the world.

Mary

Mary is of Hebrew origin Miryam, Maria or Mariam it is the name of six Christian females and two rebellious Jewish women.

Mary the mother of Jesus: Mary the virgin mother of Jesus (Matt. 1:16) (Luke 1:26-28) (Luke 2:5-19).

- Visited her cousin Elizabeth. (Luke 1:39-56).

- Misses Jesus when he was twelve years old and finds him in the temple (Luke 2:48-51).
- Is present with Jesus at a marriage in Cana of Galilee. (John 2:1-10).
- Seeks Jesus when he is teaching in a house. (Matt. 12:46-47) (Mark 3:31) (Luke 8:19).
- Was present at the cross. (John 19:25-27).
- Was committed to the care of the disciple Jesus loved. (John 19:27).
- Dwelt with the disciples in Jerusalem. (Acts 1:14).
- Prophecies concerning Mary. (Isaiah 7:14) (Luke 2:35).

The history of Mary the mother of Jesus: (from the Encyclopedia Britannica). The first widespread theological controversy over Mary had to do with applying to her the title, "God-bearer" or "mother of God." The title seems to have arisen in devotional usage, probably in Alexandria, sometime in the 3rd or 4th century. It was a logical deduction from the doctrine of the full deity of Christ, that claims that he is God, this claim that Jesus is God was established as a dogma during the 4th century.

Those who defended the dogma that Jesus is God were also the ones who drew the inference that Mary was the mother of God. The determination to state that Jesus was God by the Council of Nicaea in AD. 325 may have been responsible for the rapid growth of devotion and speculation attached to Mary as the highest of creatures. By the end of the 4th century, the title for Mary, "God-bearer" or "mother of God." had successfully established itself in various sections of the church, because it seemed that the supporters of the title "God-bearer" or "mother of God." were blurring the distinction between the divine and the human in Christ.

The patriarch Nestorius of Constantinople, objected to its use, preferring the less explicit title for Mary, "Christ-bearer" or "mother of Christ," but the title "Christ-bearer" or "mother of Christ." was condemned at the Council of Ephesus in AD. 431. The council also agreed that Mary had remained a virgin during, the course of the birth of Jesus and went even further stating that Mary remained a virgin after his birth and until the end of her life.

The history of the perpetual virginity of Mary: (from Encyclopedia Britannica). The perpetual virginity of Mary implied an integral purity of body and soul, in the opinion of many theologians, Mary was also free of other sins. It was, however, the distinction between original sin (i.e. the sin that all humans are born with) and actual sin (i.e. the sins that we commit during our life). Certain Eastern theologians in the 4th and 5th centuries were willing to attribute actual sins to Mary, but most theologians in both East and West came to accept the view that Mary never did anything sinful.

The history of Mary and the doctrine of the immaculate conception: (From Encyclopedia Britannica) (Roman Catholic dogma and Mary's conception). Thomas Aquinas, the most important medieval theologian in the West taught that Mary's conception was tarnished, as was that of all men, but that God suppressed and ultimately extinguished original sin in her, apparently before she was born.

The position that Mary's conception was tarnished, was opposed by Duns Scotus, a 13th-century British Scholastic theologian, and finally defined by Pope Pius IX in 1854 as the doctrine of the Immaculate Conception and became Roman Catholic dogma, according, to Roman Catholic dogma, Mary was not only pure in her life and in her birth, but at the first instant of her conception.

The Catholic dogma stated that Mary was preserved immaculate from all stain of original sin, by the singular grace and privilege granted her by Almighty God, through the merits of Christ Jesus, Saviour of mankind. When the Immaculate Conception was promulgated, petitions began coming to the Vatican for a Biblical definition regarding the Assumption of the Virgin into heaven, as this was believed

by Roman Catholics and celebrated in the Feast of the Assumption, during the century that followed, more than 8,000,000 persons signed such petitions; yet Rome hesitated, because the doctrine was difficult to define on, the basis of Scripture and early witnesses to the Christian tradition.

Mary Magdalene: Mary Magdalene was possessed of devils, but delivered by Jesus (Mark 16:9) (Luke 8:2-3), she was present at the crucifixion (Matt. 27:56) (Mark 15:40) (John 19:25) at the sepulchre (Matt. 27:61) (Matt. 28:1-7) (Mark 15:47-16:7) (Luke 23:55-24:7) (John 20:1, 11-13) and recognises Jesus after the resurrection (Matt. 28:8-10) (Mark 16:9) (John 20:14-18).

Mary the wife of Cleophas: Mary the wife of Cleophas (Cleophas in KJV) and mother of James and Joses (Matt. 27:56) (Mark 15:40) (John 19:25) she was present at the sepulchre (Matt. 27:61) (Mark 15:47), assisted in preparing the body of Jesus for burial (Matt. 28:1) (Mark 16:1) and a witness of the resurrection (Luke 24:10).

Mary the sister of Lazarus and Martha: She sits at Jesus' feet for instruction (Luke 10:38-42) was the beloved of Jesus (John 11:1) (John 11:5), anointed Jesus with oil and wiped his feet with her hair. (Matt. 26:7-13) (Mark 14:3-9) (John 11:2) (John 12:3).

Mary the mother of Mark: Mary the mother of Mark was also the sister of Barnabas (Acts 12:12) (Col. 4:10).

Mary a Christian: was a woman in Rome. (Romans 16:6).

Mars Hill

Mars Hill (Greek Areios Pagos) (Areopagus in ESV) a place in Athens and the name of the Greek deity of war, called the rock of Ares.

- Paul, standing in the midst of the Areopagus (Mars' hill in KJV), said: "Men of Athens, I perceive that in every way you are very religious (superstitious in KJV). (Acts 17:22).

Massah

Massah and Meribah: (Exodus 17:1-7). Moses was told to smite the rock at Rephidim, not long after they'd crossed the Red Sea before they'd reached Mount Sinai (Num. 33:15). Meribah comes from the Hebrew word (*M^eriybah*) and means quarrel, provocation and strife. Massah comes from the Hebrew word (*Maccah*) it means to be tested or tempted by a trial or hardship of God and in this context, carries the idea of complaining against God because of a trial or hardship.

The story: not long after Israel had crossed the Red Sea and before they'd reached Mount Sinai (Num. 33:15) they camped at Rephidim in the wilderness. There was no water for the people to drink, so they quarrelled with Moses and said, "Why did you bring us up out of Egypt, to kill us with thirst? Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" Then Moses cried to the LORD, "What shall I do with this people they are almost ready to stone me."

The LORD said He would stand on the rock at Horeb (Mount Sinai), and told Moses to take the staff that he struck the Nile with and strike the rock and water will flow out, Moses struck the rock in the sight of the elders of Israel and water flowed out, he named the place Massah meaning tempting and Meribah because of the striving of the children of Israel and because they tempted God. Israel tested God by saying, "Is the LORD among us or not?" They had seen the mighty and awesome miracles and extraordinary wonders of the LORD and should have had faith that He would provide. (Exodus 17:1-7).

Forty years later we read of a similar story: Moses is told to speak to the rock at Kadesh just before Aaron dies (Num. 20:22) Aaron's death is recorded in (Num. 20:22-29) (Num. 33:36-39). The people committed the same sin once again, when they thirsted. They grumbled against Moses saying, "Why, have you brought us into this wilderness, that we should die here?" This time the LORD commanded Moses to speak to the rock to show His glory to the people, but Moses struck the rock instead of speaking to it, nevertheless water flowed out, but Moses and Aaron were forbidden to enter the Promised Land.

- The LORD said to Moses and Aaron, “Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.” ¹³These are the waters of Meribah, where the people of Israel quarreled with the LORD, and through them he showed himself holy. (Numbers. 20:12-13)

Since the smiting of the rock happened before the covenant was established at Sinai some say that it symbolized Christ being smitten to establish the new covenant. While the speaking to the rock at the end of the forty years' wanderings was to represent Christ's return to redeem the world, but Moses ruined the intended symbolism by smiting the rock. After having said this it should be highlighted that Moses was not punished for ruining a symbolism, but for striking the rock instead of speaking to it.

Mattan

Mattan means, a gift, it refers to the following two men: -

1. A priest of Baal. He was among those who were slain under Jehoiada when Queen Athaliah had made Baal worship supplant the worship of Jehovah (2 Kings 11:1-18), following the slaughter of Athaliah, a new order began (2 Chron. 23:16f).
2. Another man named Mattan was among the conspirators who, incensed by the prophecies of Jeremiah, cast him into a filthy dungeon from which he was rescued by order of King Zedekiah (Jer. 38:1-28).

Maximinus the Thracian

(Reigned 235-238) (3yrs). His reign was the sixth Roman Christian persecution. He was a Roman Emperor noted for his cruelty, greed and unscrupulous destructive, violent nature and his willingness to pillage harm and destroy anything or anyone to further his power and enlarge the Roman Empire. Despite his humble origins he rose to command the Roman army under the Emperor Alexander Severus. During a campaign against the Germans, Maximinus led a conspiracy in which Alexander was murdered and Maximinus was then proclaimed Emperor. He and his son were killed by their own soldiers in Italy.

Maximinus the Thracian and Christian persecution: Maximinus Thrax reversed Alexander's policy of clemency towards the Christians, he viewed them as unsupportive enemies of the state and ruthlessly persecuted them. Though his persecutions primarily focused on the clergy, he ordered that Christians were to be hunted down and killed. It is said that during his reign Christians were slain without a trial and buried indiscriminately in a pit without the least decency.

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

1. **Nero** (64 to 68 A.D. He reigned four years. Nero ordered the first mass persecution and is remembered as the person who set fire to Rome and then set the blame on Christians.
2. **Domitian** (94 to 96 A.D. He reigned two years. Domitian mainly persecuted Christians of the nobility, but blamed all natural disasters like earthquakes and famines on Christians and put them to death.
3. **Trajan** (98 to 117 A.D. He reigned nineteen years. Trajan considered Christianity a threat to the Roman Empire and during his reign over ten thousand Christians were put to death.
4. **Marcus Aurelius** (166 to 180 A.D. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.
5. **Septimius Severus** (202 to 211 A.D. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.

6. **Maximinus Thrax** (235 to 238 A.D. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).
7. **Decius** (249 to 251 A.D. He reigned two years. Decius began one of the cruelest persecutions in which Fabian, the bishop of Rome was the most prominent person martyred.
8. **Valerian** (247 to 259 A.D. He reigned twelve years. Valerian persecuted the clergy and nobility, during his rule Christians were mocked for their beliefs and used for the entertainment of the rulers and their guests.
9. **Aurelian** 275 A.D. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian** 303 to 305 A.D., He reigned two years. This period is commonly called the Era of the Martyr's, it was the bloodiest persecution as it was mostly carried out with swords, daggers and poisons. Since the rule of Diocletian until the edict of Milan in 313 A.D., (which protected Christians) there were more than 20,000 Christians put to death.

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

Mearah

A town or district in north east of Palestine belonging to the Zidonians (Josh. 13:4) it may exist today as the modern village called Mogheiriyeh.

Medeba

A city in Jordan, twenty miles south of Amman, approximately twelve miles east of the Dead Sea lying high in the grazing section of Moab east of the Jordan River, and first referred to in (Num. 21:30). It is part of the section of land assigned to the tribe of Reuben (Josh. 13:9), and is a remarkably level portion of land (*Denis Baly, the Geography of the Bible, New York: Harper and Brother 1957, pp 30,172*).

The claim to this land was often disputed by the Reubenites, Ammonites and the Moabites. Reuben, however, soon vanished from the scene, swallowed up by the vengeful Moab, and after the time of Joshua the tribe is only mentioned three times. The Ammonites united with the Syrians in a campaign against Joab and were successfully defeated (1 Chron. 19:7). The Biblical records together with the testimony of the Moabite Stone show that it was constantly changing hands (cf 1 Chron. 19:7) with (Isaiah 15:2). Medeba was: -

- A Moabite town captured from Sihon. (Num. 21:30).
- Allotted to Reuben. (Josh. 13:9, 16).
- Captured by Joab. (1 Chron. 19:7).
- Mentioned in an oracle against Moab. (Isaiah 15:2).
- Fought over by Moab and Israel on a number of occasions.

Medes (Media)

The Medes were inhabitants of the land of Media (a country of central Asia). It had many natural barriers, making its defence easy. Its water supply was meagre, which made much of the land arid and sterile, though some of its valleys were abundantly productive. Irrigation for the most part was impractical, for some of its rivers were salty while others had worn such deep canyons as to make their waters useless for this purpose.

Its few towns were scattered, since its people preferred to live in small groups. Its climate was varied, with some extreme temperatures in both directions, Minerals were many and animals and birds were plentiful.

Eventually these factors led to luxurious living, spelling the downfall of the Empire. It became famous for its horses, and at one time paid a yearly tribute of 3,000 horses, plus 4000 mules and almost 100,000 sheep.

The people of Media were warlike and skilful in their use of the bow. They were linked very closely in their background, linguistically and religiously, to the Persians who they predate by several centuries and with who they eventually united. While their early worship was polytheistic, there were some monotheistic leanings that were very significant. Their worship was conducted by priests and consisted of hymns, sacrifices, bloody and unbloody sacrifices and a peculiar ceremony called Soma, in which an intoxicating liquor is offered to the gods, and then consumed by the priests who drink until they are drunken.

They believed in real spiritual intelligence divided into good and bad. At the head of the good beings was one supreme intelligence who was worshipped as supreme creator, preserver and governor of the universe. He was called Ahuro-Mazdo and was the source of all good. The people were a strong power for a long period. Shalmaneser plundered several of their more important cities but "there seems to have been no attempt to set up anything like Assyrian rule over any portion of Media but only to secure tribute."

They continued strong and were a menace to Assyria's last king Ashurbanipal. After the death of Ashurbanipal the Median king Cyaxares carried on an extensive campaign. The more than twenty references to these people or their land in the Scriptures show their importance. 2 Kings refers to their cities (2 Kings 17:6) (2 Kings 18:11). Esther tells of the binding character of their laws (Esther 1:19). Isaiah and Daniel tell of their power against Babylon (Isaiah 13:17) (Dan. 5:28). The last Scriptural reference to them is in (Acts 2:9) where representatives are in Jerusalem at the time of Pentecost.

Summary of Media: the people of Media were warlike and skilful in their use of the bow and became famous for their horses. Their land was abundant with minerals and animals and birds were plentiful, but eventually these factors led to luxurious living, spelling the downfall of the Empire. Their worship was conducted by priests and consisted of hymns, sacrifices, bloody and unbloody and a peculiar ceremony called Soma, in which and intoxicating liquor is offered to the gods, and then consumed by the priests who drink until they are drunken.

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A brief history of the Medes, Persia and Cyrus: the Iranian plateau was settled about 1500 BC., by Aryan tribes, the most important of whom were the Medes. The Medes occupied the North-Western portion, and the Parsa (Persians), who emigrated from Parsua, a land west of Lake Matianus (now Lake Orūmīyeh), into the Southern region of the plateau, which they named Parsamash or Parsumash. Following is the progression of the kings and history of Persia: -

1. **Chief Hakhamanish:** was the first prominent leader and warrior of the Persians or Achaemenes, who lived about 681 B.C. The Persians were dominated by the Medes until Cyrus's accession to the Persian throne in 558 BC.
2. **Cyrus the Great:** king of Persia toppled the Median rulers and turned Media into the Kingdom of Persia. He then conquered the Empire of Babylon in 539 BC., and established the Persian Empire as the pre-eminent power of the region. He gave the Jews written permission to return to their Homeland and rebuild Jerusalem and the LORD'S Temple earning the respect and goodwill of the Jews.
3. **Cambyses II Cyrus son:** was next to take the Persian throne. He followed the kingship and example of his father Cyrus the Great and was also tolerant of other religions, and earned the respect and goodwill of the Jews, whom he permitted to continue rebuilding Jerusalem and the Temple of God. He extended the Persian realm even further by conquering the Egyptians in 525 B.C.

4. **Darius I, the Great:** was next to take the Persian throne. He was a member of a royal Persian family and ascended to the throne in 521 BC. He reorganized the entire Persian Empire, earning the title Darius the Great. Following the kingship of Cyrus and Cambyses II (previous kings of Persia) he also earned the respect and goodwill of the Jews and allowed them to complete the Temple of God in 516 BC. He launched a campaign against the Greeks of Greece, but his forces were defeated in the Battles in 490 BC. Darius was in the middle of preparing a third expedition against the Greeks when he died.
5. **Xerxes 1 the son of Darius I:** was next to take the Persian throne. Like his father Darius the Great, Xerxes I, also attempted to invade Greece, but was defeated (480-479 B.C.), so Greece at, this time remained free from Persian rule.
6. **Alexander the Great:** was next to take the Persian throne. The Persian Empire was torn by numerous revolts in the 4th century, but the final blow was struck by Alexander the Great, who added the Persian Empire to his Mediterranean realm by defeating the troops of Darius III in a series of battles between 334 and 331 BC.

After the death of Alexander in 323 BC., a long struggle among his generals for the Persian throne followed, the victor in this contest was Seleucus I. He conquered the kingdom of Babylon in 312 BC., making Persia a subordinate unit within the great realm of the Seleucids until they were overthrown by the Parthians in the 2nd century B.C.
7. **Seleucus I:** was next to take the Persian throne. He was the first of the Seleucids to seize Persia and Babylon. His supremacy lasted unchallenged until around 250 BC., when a Persian Scythian nomadic group invaded Parthia, establishing a new kingdom there. Provinces of the Persian Empire began splitting off, and destructive wars were fought with Rome, but Rome was unable definitively to defeat Parthia, nevertheless the ruling house of Parthia was finally toppled in A.D. 224 by a revolt led by Ardashir I, a Persian vassal king and founder of the Sasanian dynasty.
8. **The Sasanian Dynasty:** Ardashir and his son Shapur extended Parthian dominion over many eastern territories (including India), and in the west taking on Rome in Armenia and Syria. Sasanian rulers took the title of, "king of kings". Intermittent wars with Rome, and with its successor, the Byzantine Empire, occurred (particularly, because of the growth of Christianity in Mesopotamia).
9. **The Advent of Islam:** the fall of the Sasanian Empire to Muslim Arabs in AD. 641 fundamentally changed Iran. Islam was incorporated into the territory, ruled at first from Medina and later from Damascus and Baghdad. The new Muslim religion was backed by state authority and from then on Iran became a Muslim country. (Also see, Persia in, this directory).

Medeba

Medeba comes from the Hebrew word (*Meyd^aba'*) it literally means, water of quiet, and can refer to a water course, a spring or a flood. It was a place in Palestine south of Heshbon on a hill east of Jordan.

Mediterranean Sea

Is the western Sea also called, the Great Sea.

Megiddo

Megiddo refers to a major Canaanite city on the south west edge of the Jezreel valley, guarding an important pass through the Carmel Range. It was: -

- Captured by Joshua. (Josh. 12:21).
- Allotted to Manasseh. (Josh. 17:11) (1 Chron. 7:29), but they were not able to take possession of it (Judges 1:27).
- Came under Israelite control under David and a district capital of Solomon. (1 Kings 4:12).

- Fortified by Solomon. (1 Kings 9:15).
- Ahaziah of Judah (2 Kings 9:27) and King Josiah died here. (2 Kings 23:29, 30) (2 Chron. 35:22).
- It is mentioned in an oracle of Zechariah. (Zech. 12:11).

Megiddo mountain: on the south west edge of Jezreel valley, is the Old Testament site usually identified with the great eschatological battle (Rev. 16:16), especially if the Greek name is derived from the Hebrew word Har Megiddo (Mount Megiddo), but alternative interpretations and identifications have been proposed.

Megiddo waters: refers to a wadi in, the vicinity of Megiddo and Taanach, Canaanite kings traditionally divided spoils of war at Megiddo. (Judges 5:19).

Me-jarkon

Refers to the waters of the Jarkon, the exact location is unknown as the text is difficult, it may refer to Nahr el-Auja north of the Yarkon, which flows from near Aphek west to Mediterranean north of Tel Aviv. It was allotted to Dan. (Joshua 19:46).

Melchizedek

Melchizedek: comes from the Hebrew word (*Malkiy-Tsedeq*) it literally means king of right and justice and king, royal.

Shalem: comes from the Hebrew word (*Shalem*) and (*shalam*) it means peaceful and complete (physically and spiritually). It especially means friendly, just, perfect and to be safe (in mind, body or estate). Figuratively it means to make complete and by implication to make amends and to give again, to make good, to repay, to reward, to be at perfect peace, to prosper and to restore and make restitution. It was also an early name of Jerusalem

It is interesting to notice: Melchizedek came out to Abram with bread and wine, fitting refreshments for the fatigued followers of Abram and Christ establishes bread and wine as the memorials of his body and blood, which are true meat and drink to the heart and mind of the faithful.

Melchizedek: came out of Judah and was without beginning or end. (Gen. 14:18-20). This probably means no one knew his genealogy. He was a king of righteousness, peace and the priest and king of Salem which is identified with Jerusalem. He believed in the name of the God Most High, possessor of heaven and earth and was a monotheist and worshipped the same God as Abram.

The claims of the Old Testament priesthood were based on genealogy of which Melchizedek's is not recorded (i.e., he had no beginning and no end), while Christ's was in his power of an endless life. The ideal ruler of the Hebrew nation would be one who was both priest and king and live forever.

Melchizedek went out to meet Abram after his return from the slaughter of Chedorlaomer and the kings who were with him in the Vale of Siddim, he presented Abram with bread and wine, and blessed him in the name of God Most High possessor of heaven and earth and Abram gave Melchizedek a tenth of all the spoil of his enemies. The Hebrew word for "God Most High" in this instance carries the same meaning as the following expressions: -

- God Almighty. (Gen. 17:1).
- The everlasting God. (Gen. 21:33).
- God the God of Israel. (Gen. 33:20).
- The God of Bethel. (Gen. 35:7).

The title, "God Most High" is the oldest Semitic designation for God. Melchizedek was a monotheist worshipper who Abram recognised as a priest. Melchizedek appears the next time in (Psalm 110:4).

This psalm is of special interest because Jesus referred to it (Matt. 22:41) (Mark 13:35) (Luke 20:41) and is regarded as one of the Messianic Psalms. The ideal ruler of the Hebrew nation would be one who combined in his person the role of both Priest and King.

The author of the letter to the Hebrews uses Melchizedek (Heb. chapters 5-7) in his great argument where he shows that Jesus Christ is the final and perfect Son and Priest of God (Heb. 1: 2-10, 18) the author cites (Psalm 110:4) indicating that Jesus priesthood is of a different order from the Levitical priesthood. Jesus priesthood is after the order of Melchizedek being a king and a priest.

The author of Hebrews looking back upon the history of his people comes, to the conclusion that the Levitical priesthood proved to be a failure in that it was incapable of securing victory over sin and full communion with God and so he cites (Psalm 110) to show that the ideal priest must belong to the order of Melchizedek.

To the writer of Hebrews, Christ was the fulfilment of this prophecy, for he came out of Judah, a tribe with no connection with the Levitical priesthood. While the claims of the old priesthood were based on genealogy, Christ's were displayed in his power of an endless life, thus the claim of Jesus to be the real fulfilment of the psalmist's prophecy rested upon the fact of his resurrection and the proof that his life was indestructible.

The psalmist had declared that the ideal High Priest would be forever and only one whose life could not be destroyed by death could be said to answer to the psalmist ideal, a priest after the order of Melchizedek.

Abram gave Melchizedek the tenth of everything: some use this to support the doctrine that New Testament Christians are commanded to pay ten percent of their income to the church they belong to regardless of how much they are financially struggling. But in this story Abram is giving a tenth of the possessions, the wealth and riches of the enemies of Sodom (and they would have been enormous after defeating so many nations) and a tenth of the possessions that the enemies of Sodom had taken from Lot and the cities of Sodom and Gomorrah. Abram is giving from abundance not from struggle and need.

If Melchizedek is to be used as an example for tithing today, then it could be said that Christians should tithe once in a lifetime since this battle and tithe was not an everyday event and only when they have had some outstanding victory or received an abundance of someone else's goods since there is no mention of Abram paying tithes after or before this event. Added to this Abram was tithing his enemy's riches this tithe did not come out of Abrams own personal wealth.

To use this story to motivate Christians today to pay a tithe of ten-percent every week of everything they earn to the church they attend is not only forcing more into to the story of Abram and Melchizedek than is there, but is also doing the Scriptures a great injustice and a perfect example of using the Scriptures to suit one's own agenda for financial gain and reward. For further information concerning tithing, see the title:

- Tithing (ON WEBSITE MENU).

Memphis

Memphis was the first capital of united Egypt (3200 BC.), it was situated on the west bank of the Nile, about twenty miles south of modern Cairo. Legend ascribes the founding of the city to Menes, the traditional first king. The original name of the city was, "The White Wall" later it was called Men-nefer-Pepi after the name of the pyramid of Pepi 1 of the Sixth Dynasty, and it is from this name that Memphis is derived.

The chief god of Memphis was Ptah' also prominent at Memphis was the worship of the Apis bull whose famous burial place, the Serapeum, is located just to the west in the necropolis of Sakkarah. All, of the Biblical references to Memphis are in the prophets. Hosea refers to Memphis when he foretold of the Israelites return to Egypt. (Hosea 9:6). After the murder of Gedaliah, a number, of Jews fled from Palestine to Egypt (Jer. 41:16-18) and Memphis is mentioned as a place of their residence (Jer. 44:1).

Both Isaiah and Jeremiah had seen the results of an Egyptian-Judean alliance and refer to Memphis (Isaiah 19:13) (Jer. 2:16). Jeremiah prophesied that Memphis would become a ruin (Jer. 46:13, 19); Ezekiel declared that the LORD would destroy the idols and put an end to images in M (Ezek. 30:13) and spoke of coming distresses in that city (Ezek. 30:16). Today there is little for the casual visitor to see in the Memphite ruins and only the colossus of Rameses 2 and the alabaster Sphinx attract tourist attention.

Mephaath

A Transjordanian town allotted to Reuben (Josh. 13:18). The exact location is unknown, possibly seven miles south of Amman in Jordan. It was a Levitical city (Josh. 21:37) (1 Chron. 6:79) and is mentioned in an oracle against Moab (Jer. 48:21).

Merarites

Merarites were Levites, the name of Levi comes from the Hebrew word (*Leviy*) and means attached; to twine, to unite and to join. Joshua's work of dividing the land of Canaan was not only directed by his wisdom, but also by the Spirit of God to preserve the union of the twelve tribes. By spreading the tribe of Levi throughout Israel they would act as a bond of union to bring the tribes of Israel together and join them all to their God.

All twelve tribes from their own inheritance of cities gave the Levites cities from their own portion of land, which means the Levites were intermixed throughout the nation of Israel. In this way, the whole body was knit together, so that it would have the best possible chance of growing as one body into the full maturity of God. There is no doubt that God by His Spirit was in full control of the lot and had determined where the lot fell. the following verse shows that the Merarites received from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun, twelve cities.

- The Merarites according to their clans received from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun, twelve cities. ⁸These cities and their pasturelands the people of Israel gave by lot to the Levites, as the LORD had commanded through Moses. (Joshua 21:7-8).

Cities Zebulun gave: the names of the four cities that Zebulun gave out of his tribes to the rest of the Merarite Levite tribes were: -

1. Jokneam with its pasturelands.
2. Kartah with its pasturelands.
3. Dimnah with its pasturelands.
4. Nahalal with its pasturelands.

These four cities all with their pasturelands were given to the Merarites out of the tribe of Zebulun. (Joshua 21:34-35).

Cities Reuben gave: the names of the four cities that Reuben gave out of his tribes to the rest of the Merarite Levite tribes were: -

1. Bezer.
2. Jahaz.
3. Kedemoth.
4. Mephaath.

These four cities all with their pasturelands were given to the Merarites out of the tribe of Reuben. (Joshua 21:36-37).

Cities Gad gave: the names of the four cities that Gad gave out of his tribes to the rest of the Merarite Levite tribes were: -

Cities of refuge Gad gave to the Merarites: -

1. Ramoth in Gilead (also a city of refuge for the manslayer).
2. Mahanaim.
3. Heshbon.
4. Jazer.

These four cities all with their pasturelands were given to the Merarites out of the tribe of Gad. (Joshua 21:38-39). The total number of cities with their pasturelands that were given to the Merarites from the tribes of Zebulun, Reuben and Gad was twelve. (Joshua 21:7-8).

Merathaim

Merathaim means, repeated rebellion, it is a symbolic name for Babylon, used by Jeremiah (Jer. 50:21) in his prophecies concerning the doom of Babylon in Jeremiah chapters fifty to fifty-one.

Mercurius

Mercurius (Hermes in ESV) was the name of the messenger of the Greek deity Mercury and, also the name of a Christian.

Meribah

See Massah (above).

Meribah-Kadesh

Meribah-Kadesh and Massah are the same place, see Massah (above).

Merodach

Merodach was known as, Evil-Merodach, he was a king of Babylon who reigned two years (562-560 BC.). His name Amelu-Marduk is the Babylonian form, it means, man of Marduk. This is a theophorous name, Marduk being the chief god of Babylon. He was the son and successor of Nebuchadnezzar king of Babylon. Evil-Merodach was murdered by his brother-in-law, Neriglissar the Nergal-Sharezer of (Jer. 39:3), a prince who usurped the throne. References to Merodach being lawless and indecent indicate the probable reasons for the coup which cut short his reign.

Evil-Merodach released Jehoiachin, king of Judah from his thirty-year Babylonian imprisonment, and gave him a position of prominence among the captive kings and a daily allowance of food for the rest of his life (2 Kings 25:27-30) (Jer. 52:31-34); but he was not permitted to return home to Judah.

Cuneiform tablets recovered from Babylon, dated from the reign of Nebuchadnezzar, refer to provisions which were supplied to Jehoiachin and other royal prisoners. The latest of these tablets is at least eight years earlier than the time of Jehoiachin's release referred to in Scripture. It, would seem that Evil-Merodach increased the king's allowance from the small amount mentioned in these tablets.

Merodach-baladan

Merodach-baladan king of Babylon: Merodach-baladan means, Marduk has given a son. He was the son of Baladan, (Isaiah 39:1) known outside the Old Testament as Marduk-apla-iddina II and in the book of kings as Berodach-baladan (2 Kings 20:12). He was a strong, courageous leader and was by far the most successful rebel against the then dominant power of Assyria.

Merodach-baladan sends an envoy to Hezekiah: as king of Babylon he sent an envoy to Hezekiah, king of Judah shortly after Hezekiah's illness (Isaiah 39:1) in, order to congratulate him on his recovery of health, but also with the intention of inviting him to join in a confederacy with Babylon, Susiana, Phoenicia, Moab, Edom, Philistia and Egypt for a grand attack on the Assyrian Empire. Hezekiah in pride foolishly showed the Babylonian ambassadors all his gold and silver, the treasures of his kingdom, his storehouses of food and his entire armoury (Isaiah 39:2).

When Isaiah hears of this he tells Hezekiah that all that he has will be carried to Babylon: nothing shall be left (Isaiah 39:5-7). Perhaps it is somewhat understandable that Hezekiah, in his tiny and far-off kingdom of Judah, should be flattered and in pride lose his head when he was the recipient of a special delegation from Merodach-Baladan king of Babylon, especially since he was the front runner among the anti-Assyrian rebels and therefore Hezekiah would not have considered them to be a threat to him or his kingdom.

History of Merodach-Baladan: he was a king of the Chaldeans of the house of Yakin, and was the most dangerous and fierce enemy of Sargon and his son Sennacherib, kings of Assyria, with whom he continually contested the possession of Babylon and the surrounding provinces. In, spite of Assyrian counterattack, he maintained his kingship in Babylon when he captured the city from Assyria immediately after the death of Shalmaneser king of Assyria in 721 BC. It was not until the twelfth year of Merodach-Baladan reign that Sargon king of Assyria first subdued the Elamites and then entered Babylon and succeeded in overthrowing him.

On the death of Sargon in 705 BC., Merodach-Baladan supposed that he was released from any duty he owed to Assyria and worked again for an independent Babylon. He enjoyed a final and brief reign in the kingdom of Babylon until defeated and driven out by Sargon's son Sennacherib king of Assyria in 703 BC. Sennacherib pursued Merodach-Baladan and his family with relentless hostility and captured his son Nabushumishkun and the whole family of Merodach-Baladan was destroyed.

Although Merodach Baladan had failed in his ambition to restore the power of the city of Babylon, the Chaldean people whose king he was eventually became the dominant people and power in Babylon. He is remembered as a clever and ambitious Babylonian king who bitterly opposed the influence of Assyria in Babylon.

Hezekiah alliance with Merodach-Baladan: from a worldly point of view it seemed good politics for Hezekiah and his western allies to come to an understanding with Merodach-Baladan and the Arameans, Elamites, and others, who were united with him.

From a strategical point of view, the weakness of the allied nations was in the fact that the Arabian Desert lay between the eastern and western nations of the confederacy, so that the Assyrian kings were, able to attack their enemies one by one when they pleased and utterly defeat them.

The name Merodach-Baladan and Berodach-baladan: The Book of 2 Kings tells the same story, but in this version, the king of Babylon is called Berodach-baladan (2 Kings 20:12). Over the year's scholars have pondered why the author of 2 Kings would speak of Berodach instead of Merodach, there are far too many detailed explanations for this study to look at, however for those who are interested, Google provides many good insights.

Merom

The waters of Merom refers to a place in Upper Galilee. The exact location is unknown, possibly in south Lebanon, ten to nineteen miles south east of Tyre, but ten miles east north east of Nazareth, seems more probable. Joshua defeated Canaanite forces here, led by king of Hazor. (Josh. 11:5, 7).

Mesha

Mesha (*Hebrew muwsh*) means departure, cease, depart, go back, remove or take away, it refers to the following: -

- The name of one of the geographical limits of the Joktanites when they first settled in Arabia, the exact location is unknown. (Gen. 10:30).
- **Mesha king of Moab:** when Ahab died, Mesha king of Moab (a sheep breeder) rebelled against Jehoram king of Israel. Jehoram with the king of Judah and their armies attacked Moab's great and fortified cities, cut down their trees, dammed up their water supplies and covered the good land with stones and struck the Moabites, till they fled before them.

- When Mesha the king of Moab saw that the battle was going against him he took his oldest son who was to reign in his place and offered him for a burnt offering on the wall, Israel then withdrew from him and returned to their own land. (2 Kings 3:3). Mesha had a stone slab engraved boasting of his defeating the king of Israel which he set upright at Dibon (the famous, Moabite stone). The inscription on the Moabite stone shows that this sacrifice was made to Chemosh the god of Moab. (2 Kings 3:4-27).

Meshach

The meaning of Meshach is uncertain, it is the Babylonian name given to Mishael, one of the four princes (the other three were Daniel, Hananiah and Shadrach) of Judah taken by Nebuchadnezzar king of Babylon and committed to his servant (the eunuch) to be trained in the king's palace as counsellors to Nebuchadnezzar. These four had borne names containing the syllable "el" for God or "iah" for Jehovah, but the names were changed to honour gods of Babylon (Dan 1:3-7). The following three (Hananiah-Shadrach) (Mishael-Meshach) (Azariah-Abednego) were later saved from the fiery furnace. (Dan. 3:12-30).

Meshech

Meshech a son of Japheth: Meshech comes from the Hebrew word (Meshek) and means a sowing. It carries the idea of a possession of a precious, price. He was a son of Japheth and in the table of the nations (Gen. 10:2) he is associated with Magog and Tubal and thought by many to have been progenitors of the Russians and other Slavic peoples.

Japheth, was the third son of Noah, and together with his brothers Ham and Shem were the founders of humanity. Japheth married prior to the flood of Noah and he and his wife were saved in his father's ark (Gen. 7:13). After the flood, Japheth sons and grandsons are the progenitors of a number, of ancient peoples, among them are the nations descended from Javan (the Ionians), Madai (Medes), Kittim (presumably the inhabitants of Cyprus), Tarshish, Meshech, and Tubal. (Gen. 10:2-4).

Meshech's future generations are thought by some to be: -

- The Muscovites and Scythians (a barbarous race).
- The Moschi, a tribe (a barbarous sort of people) inhabiting the Moschian regions between Iberia, Armenia, and Colchis.
- The Tibarenes.
- In later times the word Meshech seems to have had a similar identification to the names, Goths, Vandals, Turks, Tartars and the Cossacks.

Though the precise location of Meshech may not be exactly known it is clear they were a barbarous people who opposed God and favoured war over peace.

Further facts concerning Meshech: -

- The name Meshech is commonly connected with Tubal who were merchants that God was against. (Ezek. 39:1).
- Meshech is spoken of as being traffickers with Tyre in slaves as well as vessels of brass (Ezekiel. 27:13).
- It is prophesied that Meshech will join in a northern confederation against Israel, but will be destroyed upon the mountains of Israel. The leader of this northern group is called Gog. (Ezek. 38-39).

Meshech appears in the following verses: -

- Woe to me, that I sojourn in Meshech, that I dwell among the tents of Kedar! ⁶Too long have I had my dwelling among those who hate peace. ⁷I am for peace, but when I speak, they are for war! (Psalm 120:5-7).

- Javan, Tubal, and Meshech traded with you; they exchanged human beings and vessels of bronze for your merchandise. (Ezek. 27:13).
- Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him ³and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech and Tubal. (Ezekiel 38:2-3).
- You, son of man, prophesy against Gog and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech and Tubal. (Ezek. 39:1).

Mesopotamia

Mesopotamia joins the top of Samaria/Syria and mostly embraces the land that lies between the Tigris River and the Euphrates River, a region of middle Asia, but is sometimes taken to include a larger area that also includes Ur of the Chaldeans and Haran. When Stephen said, God appeared to Abraham when he was in Mesopotamia, before he stopped at Harran on his travels to Canaan (Acts 7:1-4) it shows that the country of Mesopotamia contained Ur of the Chaldeans, (most likely on the border of Mesopotamia or very near to it).

Methuselah

Methuselah (also spelled Methushael) comes from the Hebrew word (*Methuwsheleach*) it literally means man of a dart (i.e., as a javelin or spear, sword or weapon of attack) or sending forth. By implication it carries the idea of friends, men and persons and figuratively a shoot of growth (i.e. branch or plant).

Genesis tells us very little about Methuselah beyond the following few genealogical details: he was a descendant of Seth (the child of Adam and Eve) begotten more than a century after Cain; he was the son of Enoch and father of Lamech; the grandfather of Noah; he fathered Lamech (Gen. 5:25) and lived 969 years (Gen. 5:27). He is also mentioned in the genealogy in Chronicles beginning at Adam and continuing through to the chiefs of Edom: -

- Adam, Seth, Enosh; ²Kenan, Mahalalel, Jared; ³Enoch, Methuse-lah, Lamech; ⁴Noah, Shem, Ham, and Japheth (1 Chron. 1:1-3) continuing through Terah, Abraham, Isaac, Ishmael, Esau and Israel down to the chiefs of Edom.

And mentioned in the genealogy of Jesus the son (as was supposed) of Joseph continuing through to the son of Adam, the son of God.

- The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, (Luke 3:37) continuing on to the son of Adam, the son of God.

Methuselah lived to 969 (Gen. 5:27) while all his forebears lived for between 895 and 962 years except for his father, Enoch who lived to be 365, because God took him. The, age old expression, "old as Methuselah", is commonly used to refer to any living thing reaching great age.

Micaiah

Micaiah the son of Gemariah went to the house of Jehoiakim king of Judah, into the secretary's chamber, and told the officials all the words that Jeremiah had dictated to Baruch his trusted friend and scribe who had written Jeremiah's words on a scroll (Jer. 36:11-12) (see also Micah).

Micah

Micah is an abbreviation for the Hebrew name Micaiah and Michaiah it may be a shortened form of Michael, meaning, "Who is like Jehovah" or "God." as names compounded with El, "God" are more common in the early times before the monarchy. The name Micah is mentioned in the following: -

- **Micah the Ephraimite** mentioned in (Judges chapter eighteen and nineteen) his record is a sad tale of apostasy in the days of the Judges. He had stolen two hundred shekels from his mother, but confessed and restored it. She used the money to make an image of an idol and Micah built a private shrine for it and ordained one of his sons as priest. Later he ordained a wandering Levite of Bethlehem-Judah.

Even though his idolatry was against the Mosaic law it appears that he felt that a Levite priest would bring greater sanctity for his idol and shrine. This incident is linked with the migration of the tribes of Dan.

Dan at first inherited land in the South, but feeling limited moved to the far North (Josh. 19:47) (1 Kings 12:29, etc.), on this journey their spies noticed Micah's sanctuary and later the armies of Dan pillaged Micah's shrine, abducted his priest and set up the shrine sanctuary for their own. At this time the Tabernacle was in Shiloh. It is by way of the record of this early apostasy of the tribe of Dan that the story of Micah is mentioned here.

- Micah a Reubenite listed in (1 Chron. 5:5).
- Micah a grandson of Jonathan (1 Chron. 8:34) (1 Chron. 9:40).
- Micah the son of Imlah usually called Micaiah. (2 Chron. 18:14)
- Micah a Levite. (1 Chron. 23:20).
- Micah the father of one of Josiah's officers who is called Achbor in (2 Kings 22:12), but Abdon in (2 Chron. 34:20).
- **Micah the Moreshite:** who wrote the book of Micah. (Micah 1:1) (Jer. 26:18) he is unknown to us apart from the book that bears his name. He prophesied in Judah during the reigns of Jotham, Ahaz, and Hezekiah (about 750–700 BC.), at about the same time as Isaiah. It was a time of prosperity, during which Micah denounced the wealthy who were oppressing the poor and warned of impending judgment.

During his ministry, in 722 BC., the Northern Kingdom fell and Judah almost fell in 701 BC., (2 Kings 18–20). The book contains three sections, which alternate between words of warning and messages of hope. Micah told of a day when there would be peace among all nations, who would then be able to, beat their swords into plowshares (Micah 4:3), and of a royal deliverer who would save Israel from all her enemies and be born in Bethlehem. (Micah 5:2).

He was a true prophet of God, residing at Samaria the capital of the Northern tribes of Israel 900 BC., in the last days of Ahab, king of Israel and of Jehoshaphat king of Judah. Jehoshaphat, though a man of God, made the mistake of making affinity with Ahab, the worst of all the kings of Israel. (Contrast 2 Chron. 17:3-6 with 1 Kings 16:30-33).

Ahab asked Jehoshaphat for his assistance in taking Ramoth-Gilead from the Syrians whose king Benadad 1 had taken it from Ahab's father, Omri. Jehoshaphat agreed to go to battle with him, but before they do go they ask the prophets.

Four hundred of Ahab's false prophets said, "Go up for God will deliver Ramoth-Gilead into the hand of the king". Jehoshaphat distrusted these four hundred false prophets and asked if there was another prophet of the LORD, Ahab replied "there is yet one man, but I hate him; the same is Micah,"

A messenger was sent to bring Micah, who was told to prophesy favourably, but Micah replied that he could speak only what God would give him and told the king that the host of heaven, had planned to bring Ahab to ruin by putting a false spirit in the mouth of all his prophets.

Ahab partly believed Micah's prophecy that he would be brought to ruin, so he contrived a clever trick to get Jehoshaphat slain in his place. With a pretence of generosity, he gave Jehoshaphat his kingly robes to wear in the battle, while he disguised himself as a common soldier.

Jehoshaphat escaped the battle, but a Syrian drew a bow, fired an arrow and it slew Ahab. Micah and his son Mattaniah both returned to Jerusalem (Neh. 12:35) (Neh. 12:41). For the whole story, compare one Kings chapter twenty-two with two Chronicles chapter eighteen.

An outline of the Book of Micah: it is the fifth Book of the Minor Prophets (late 700s BC.). It predicts the fall of Samaria which occurred in 722 BC., but focus more upon the sins and dangers of Jerusalem in the days of Hezekiah around 700 BC. The following outline shows that Micah's message fluctuates between condemnation for present sins and God's purpose of ultimate blessing for His people.

In the opening section: (Micah 1:1) to (Micah 3:12), God's judgment is first, announced upon Samaria for her idolatry and then shifts to Jerusalem whose destruction is announced in in very similar language. (Micah 3:12). Chapters two and three are a catalogue of Judah's sins, some of which were oppression of the poor and the refusal to hear God's prophets. They preferred prophets who predicted peace, success and victory not prophets who spoke of doom.

The second section: includes millennial verses which are practically identical with (Isaiah 2:1-4). Many have questioned whether Micah quoted Isaiah or vice versa or whether both quoted a common oracle. But (Isaiah 2:1) calls this passage the word of Isaiah, which should decide the matter. Micah evidently uses Isaiah's promise and skilfully weaves it into his own composition.

The third section: (Micah 4:9) to (Micah 5:15), comes against the background of the wars of Hezekiah's day. The Assyrians carried captive 40 cities of Judah and received tribute from Hezekiah as Sennacherib himself tells us (also 2 Kings 18:13-16). But God delivered Jerusalem (2 Kings 18:35).

The seven shepherds and eight principle men of (Micah 5:5) maybe a symbolic numerical way of saying, one great deliverer, or a number, of men of good standing. (a numerical device that can be paralleled in old Canaanite literature of Ugarit). This section also predicts the captivity and return to Jerusalem are also predicted.

Against great dangers to Judah God holds out the Messianic hope (Micah 5:2). The mention of Bethlehem Ephratah identifies the Messiah as of David's line (Isaiah 11:1) (Jer. 23:5) (Ezek. 37:24); etc. The thousands of Judah is read as the princes of Judah in (Matt. 2:6) (KJV). Micah and his son Mattaniah both returned to Jerusalem (Neh. 12:35) (Neh. 12:41).

Midian (Midianites)

Israel by the power and wonder of God destroyed the armies of the Midianites in following two battles: -

1. The complete overthrow and destruction of the Midianites spoken of in numbers chapter thirty-one. In this battle the armies to Israel warred against Midian and killed every male and the five kings of Midian and took all the spoil and all the plunder of Midian so that Midian was destroyed.
2. The time when Gideon (at the rock of Oreb) called for his three hundred men to arise, because the LORD has given the host of Midian into their hand and the LORD caused the Midianites the enemies of Gideon to destroy one another.
 - When Israel blew the 300 trumpets, the LORD set every man's sword of the enemies (the Midianites) of Israel against his comrade and against all the army. And the army (of the Midianites) fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. (Judges 7:22).
 - They captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan. (Judges 7:22).

The confederate army of the Moabites and the Ammonites and the aligned armies of the nations that were with them in the time of Jehoshaphat spoken of in two Chronicles chapter twenty were destroyed in a similar manner in that the LORD caused the warriors of the armies to turn on each other until they were all laying dead on the battlefield.

- When they (singers of Judah) began to sing and praise, the LORD set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed (defeated and overthrown). ²³For the men of Ammon and Moab rose against the inhabitants of Mount Seir, devoting them to destruction, and when they had made an end of the inhabitants of Seir, they all helped to destroy one another. (2 Chronicles 20:22-23)

Midland Sea

See the title: "Rivers and Seas," in this directory.

Michmash

Michmash means, hidden and to store away. It refers to a town in Palestine about nine miles' northeast of Jerusalem and in the immediate neighbourhood of Gibeah and Ramah within the tribe of Ephraim (Ezra 2:27) (Neh. 7:31) on the confines of Benjamin. It is now desolate, but bears the marks of having been a much larger and stronger place than the other towns in the neighbourhood.

Michmethath

Michmethath (Michmethah in KJV) (*Hebrew Mikm^ethath*) meaning to hide, it carries the idea of concealment and refers to a place in Palestine, on the borders of Ephraim and Manasseh (Josh. 16:6) (Josh. 17:7).

Micha (Micaiah)

See Micah in this directory. (above).

Michael

Means, who is like God? It refers to the following ten people: -

1. The father of Sethur, a spy from the tribe of Asher (Num. 13:13).
2. Two Gadites who dwelt in Bashan (1 Chron. 5:13-14).
3. A Gershonite of the eleventh generation and great grandfather of Asaph the singer (1 Chron. 6:40).
4. A chief man of Issachar (1 Chron. 7:3).
5. A Benjamite (1 Chron. 8:16).
6. A captain of a thousand of Manasseh who joined David in Ziglag (1 Chronicles 12:20).
7. The father of Omri of Issachar, one of David's mighty men (1 Chron. 27:18).
8. A prince of Judah, son of Jehoshaphat and brother of Jehoram, kings of Judah (2 Chron. 21:2).
9. Father of Zebadiah, a chief Jew who returned with Ezra. (Ezra. 8:8).
10. Last, and by far the most famous, the Archangel whose chief responsibility seems to have been the care of the Jewish people. Michael had a dispute with Satan himself (Jude 9).

Michal

The younger daughter of King Saul of Israel (1 Sam. 14:49). Saul, insanely jealous of David, desired to kill him, but found it impossible to do so by his own hands (1 Sam. 18:11), so he tried trickery. He offered David his elder daughter Merab for his service against the philistines, but changed his mind and gave her to another; then he learned that Michal loved David, so he offered her to David if he would give evidence of having slain one hundred Philistines.

David slew two hundred and married Michal; but Saul hated him all, the more. Once, when Saul attempted to slay David, Michal helped him escape (1 Sam. 19:11-17), deceiving Saul's officers by putting an image in his bed, and by doing so gave David time to make his escape.

Though Michal truly loved David, she could not comprehend his faith, and so scoffed at him for rejoicing before the LORD (2 Sam 6:16-23). As, a result, she never had a child.

Michmash

Michmash means, a hidden place and refers to a place in the ancient tribe of Benjamin about eight miles north east of Jerusalem. It lays in the pass which goes eastward from Bethel and Ai down to Jericho, and at one place the pass was confined between two sharp rocks called Bozez and Seneh. (1 Sam 14:4).

- There Jonathan and his armour-bearer clambered up and started the victory over the Philistines.
- Isaiah pictures an advance of the Assyrian forces against Jerusalem (Isaiah 10:28), and mentions Michmash as the place where the invaders stored their baggage hoping no doubt, to gather it on their return (Isaiah 37:36).
- In the return from the captivity under Zerubbabel (Ezra 2:27) (Neh. 7:31). One hundred and twenty-two men of this place are mentioned indicating that it was a fair-sized community at the time.

Midian

Midian was a son of Abraham by Keturah (Gen. 25:1-6) (see Midianites). His descendants and the land which they claimed was mostly east of the Jordan and the Dead Sea, then southward through the Arabah and (in the time of Moses) including the southern and eastern parts of the peninsula of Sinai.

In (Gen. 37:25, 36) a caravan of traders is called Ishmaelites, then Midianites the former referring to their descent from Ishmael (Gen. 25:12-18) and the later to their abode in the land of Midian. When Moses fled from Egypt forty years before the Exodus (Exod. 2:15-21) he helped the daughters of Reuel/Jethro the priest of Midian and was invited to their camp and married Zipporah, the priest's daughter, which means that the descendants of Moses were of Midianite as well as Levite descent.

Jethro, though priest of Midian, acknowledged Jehovah the God of Israel as supreme (Exod. 18:11), but neither he nor his son Hobab, though very friendly to Moses, joined with Israel (Num. 10:29). Toward the end of Moses life, Midian had become confederate with Moab. (Num. 22:4).

NOTE: the following shows that Moses' father-in-law had two different names: -

- When they (the daughters of Midian) (v16) came home to their father Reuel, he said, "How is it that you have come home so soon today?" (Exod. 2:18)

They tell their father that Moses rescued them from some shepherds so he invites Moses in for a meal (Exod. 2:19-20). Moses stayed and Reuel gives his daughter Zipporah to Moses for his wife. (Exod. 2:21). Then in the following chapter, we read that: -

- Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian (Exodus 3:1)

Showing that Moses' father-in-law had two different names, Reuel and Jethro.

Reuel in the Hebrew means friend of God, while Jethro means his excellence. In Exodus 3:1, Jethro is referred to as the priest of Midian this name meaning his excellence was his honorary title, representing the position he held, while the name Reuel meaning friend of God was his personal name. It can be likened to the name

Pharaoh which was a title given to the Egyptian kings; but it was not their personal name, likewise the titles king or queen of England or the president of the U.S., are all titles representing the office they hold and not their personal names. In the same way that Jethro was the title of honour that showed respect to the priest of Midian, Moses father in law.

The word, *elohim* which is translated as God is found more than two thousand three hundred times in Scripture; yet, this is not the personal name of God. It is God's official title that describes what and who He is. The words GOD and LORD (denoted by all capital letters) in the King James Bible is in Hebrew, *Jehovah* showing that *elohim* is an official title and not a personal name.

- I am the LORD (*Hebrew Jehovah*): that is my name: and my glory will I not give to another, neither my praise to graven images. (Isaiah 42:8).

Should any reader like to do a search through Google they will find many other ways of harmonizing the names Reuel and Jethro,

Midianite women and Balaam's counsel: through the counsel of Balaam, the Midianite women caused great harm in Israel and God commanded Moses to smite their nations. The following verse shows that at the time of Balaam the Moabite and Midianites were in league with each other.

- Moab said to the elders of Midian, "This horde (referring to Israel) will now lick up all that is around us, as the ox licks up the grass of the field. (Num. 22:4).
- The elders of Moab and the elders of Midian departed with the fees for divination in their hand and came to Balaam and gave him Balak's message. (Num. 22:7).

The following shows that the men of Israel sexually mixed with the women of Moab and most likely also the women of Midian.

- While Israel lived in Shittim, the people began to whore with the daughters of Moab. (Numbers 25:1).
- Behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting. (Num. 25:6).

Though the Midianites land was further south to that of the Moabites, at this time the Moabites were allied with the Midianites and both groups were advised by Balaam at the same time (Num. 22:7). Balaam told Baal the king of the Moabites he could cause Israel to sin by having "the daughters of Moab" (Num. 25:1) entice the men of Israel to commit fornication and offer sacrifices to their idols and gods.

Immediately after this account the focus is then upon, "a Midianite woman named *Crozbi*" (Num. 25:6) who an Israelite leader named *Zimri* had taken into his chamber. (Num. 25:14). The woman was the daughter of one of the leaders in Midian (Num. 25:15).

Two hundred years later, in the days of Gideon, God delivered Israel into the hand of the Midianites for seven years (Judg. 6:1-6). They allowed the Israelites to plough and to sow seed, but they (the Midianites) did the reaping. Gideon defeated them and slew their two kings *Zebah* and *Zalmunna* (Judg. 7:21) (Judg. 7:25). The names of these kings and of the princes of Midian give some insight into their civilization.

Zebah: (*Hebrew zebach*) it means, a slaughter of the flesh of an animal and by implication a sacrifice (the victim or the act), a Midianite king. (Judg. 8:5-21).

Zalmunna: (*Hebrew tsel and mana`*) it means, shade has been denied, a Midianite Midianite king. (Judg. 8:5-21).

Oreb: (*Hebrew `arab*) it means a mosquito (from its swarming) and can apply to all sorts of flies, a Midianite prince. (Judg. 7:25).

Zeeb: (*Hebrew z`eb*) it means a wolf, a Midianite prince. (Judg. 7:25).

Though nomads, they had in the time of Moses great wealth, gold, silver, brass, iron, tin lead and 675, 000 sheep, 72, 000 oxen and 61, 000 donkeys', all of which are mentioned in the plunder taken by the men of Israel. (Num. 31:22, 32-34). The Midianites have long since disappeared from among mankind.

The story of Zimri and Cozbi a Midianite women and Phinehas: through the counsel of Balaam the men of Israel began to whore with the daughters of Moab, and sacrifice to Baal of Peor and worship their gods. Gods told Moses to hang all the chiefs of Israel that had worshipped these pagan gods, so the people of Israel killed each chief that had worshipped Baal of Peor. While Israel was mourning, and weeping at the entrance of the Tent of Meeting Zimri (an Israelite) brought one of the Midianite woman named Cozbi to his chamber in the sight of Moses and the entire congregation.

Phinehas the son of the son of Eleazar, son of Aaron the priest saw it and took a spear and went into the chamber of Zimri and killed them both and the plague on the people of Israel was stopped. Phinehas turned back God's wrath from the people of Israel, because he was jealous with the LORD'S jealousy so that God did not consume Israel in His jealousy. (Num. 25:1-18). Prior to Phinehas killing Zimri and Cozbi twenty-four thousand had died by the plague.

Migdol

Migdol means, fort, and refers to a town in lower Egypt where Jews lived (Jer. 44:1) (Jer. 46:14) approximately a half miles north of Tell el Her about thirteen miles north east of Qantar east of the Suez Canal in north west Sinai. The exact location is unknown, because there were numerous forts along Egypt's north east frontier. Ezekiel refers to it as the north-east extremity of Egypt (Ezek. 29:10) (Ezek. 30:6) a place near where the Israelites camped when fleeing Egypt. (Exod. 14:2) (Num. 33:7).

Migron

Migron means, to yield up and cast down and refers to a locality near Gibeah of Saul about seven miles north east of Jerusalem, in the tribe of Benjamin. Here Saul sat (1 Sam. 14:2) under a pomegranate tree and here he made the headquarters of his little troop of about six hundred men. It was on the route taken by the Assyrians as they marched towards Jerusalem.

In (Isaiah 10:28) the prophet pictures the Assyrians as passing Migron as they approach to attack Jerusalem. It was not the common path since it passed over three valleys. Maybe the Assyrians hoped to surprise Jerusalem with an unexpected attack. It is mentioned in (1 Sam. 14:2) from which it appears that it was near Gibeah, in the boundaries of the tribe of Benjamin to the southwest of Ai and Bethel. No trace of this place now remains.

Milcom (Molech)

Milcom means, the reigning one, it was the principal place of the worship of Molech in the valley of the son of Hinnon after Manasseh king of Judah.

Molech was a god worshipped especially by the Ammonites. The worship involved gruesome orgies in which little children were sacrificed. In some places the arms of the image of the god had been heated and the children that had been slain were placed in them so that they would roll into the very large mouth of the idol and be consumed by the flames of fire burning in its mouth. For further information see, "Molech," in, Various Topics (ON WEBSITE MENU).

Miletus

Miletus (*Greek Miletos*) prominent harbour city in south west Asia Minor on the coast of south west Turkey, now partially occupied by town of Palatia. Paul stopped here on third journey on way to Jerusalem and met with elders from Ephesus (Acts 20:15) (Acts 17) (2 Timothy 4:20).

Millo

Millo comes from the Hebrew word (*millow'*) it is the name of two citadels and literally means a rampart (as filled in), (i.e. a citadel, fortress or stronghold) a house, place or building used as a fortress, stronghold and place of defence or of earthworks built up for the same purpose. It already existed when David conquered Jerusalem but he extended it to the right and left to complete the defence of the city.

- David lived in the stronghold and called it the city of David. And David built the city all around from the Millo inward. (2 Sam. 5:9).

It was rebuilt by Solomon.

- This is the account of the forced labor that King Solomon drafted to build the house of the LORD and his own house and the Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer (1 Kings 9:15).
- Pharaoh's daughter went up from the city of David to her own house that Solomon had built for her. Then he built the Millo. (1 Kings 9:24).
- Solomon built the Millo, and closed up the breach of the city of David his father. (1 Kings 11:27).

And repaired by Hezekiah.

- Hezekiah set to work resolutely and built up all the wall that was broken down and raised towers upon it, and outside it he built another wall, and he strengthened the Millo in the city of David. (2 Chron. 32:5).

Many speculations have been made concerning what the Millo may have been especially regarding its exact position. It appears to refer to some type of solid tower or an earth embankment where Zion had the least height and therefore was strengthened with some type of fortification perhaps consisting of fortified walls filled in with earth and stones, which protected Jerusalem from invading armies (maybe something similar, to very high retaining walls).

Long before Sennacherib king of Assyria turned against Judah the Assyrian armies had destroyed the Northern Kingdom of Israel in the land of Samaria. King Hezekiah of Judah upon hearing that Sennacherib was marching toward Jerusalem fortified the Millo as part of his defence of the city. It turned out to be unnecessary, this is because Sennacherib when about to attack Jerusalem blasphemed God so God annihilated the Assyrian army of 185,000 troops.

- That night the angel of the LORD went out and struck down 185,000 in the camp of the Assyrians. And when people arose early in the morning, behold, these were all dead bodies. (2 Kings 19:35).

Minni

Mentioned only in (Jer. 51:27) as a kingdom associated with Ararat and Ashkenaz as instruments or agents for the destruction of the wicked Babylon. It was in what was later called Armenia and some think that the word Armenia is from *har-minni*, (i.e. the mountain of Minni). In 719 BC., Sargon, king of Assyria defeated the Minni. The kingdom is little known and the known references to it are very scarce.

Minnith

A city of the Ammonites that Jephthah conquered on the easternmost limit of Jephthah's victories (Judg. 11:33). It lay four miles north of Heshbon in the tribe of Reuben and was a source of wheat for the markets of Tyre. (Ezek. 27:17).

Miriam

Miriam has various suggested meanings. Miriam, Moses and Aaron were brothers and sisters. Kohath was the father of Amram and Amram's wife was Jochebed the daughter of Levi. Jochebed was born to Levi in Egypt, he and Amram were the mother and father of Aaron, Moses and Miriam. She was the daughter of Amram and Jochebed and the sister of Moses and Aaron (Num. 26:59) (1 Chron. 6:3). She showed concern and wisdom in behalf of her infant brother, Moses when he was discovered in the Nile by the Egyptian princess. (Exod. 2:4, 7-8).

Miriam first appears by name in (Exod. 15:20) where she is called a prophetess and is identified as the sister of Aaron. After the passage of the sea, she led the Israelite women in dancing and instrumental accompaniment while she sang the song of praise and victory (Exod. 15:20-21). In (Num. 12:1) Miriam and Aaron criticized Moses for his marriage to a Cushite woman.

Because of this criticism, Miriam was punished by the LORD with leprosy (Num. 12:9), but upon the protest of Aaron (Num. 12:11) and the prayer of Moses (Num. 12:13), she was restored after a period of seven days, during which she was

isolated from the camp and the march was delayed. Her case of leprosy is cited in (Deut. 24:9), Mariam died at Kadesh and was buried there (Num. 20:1). Micah refers to her along with her brothers as leaders whom the LORD provided to bring Israel out of the Egyptian bondage (Micah 6:4).

Mishael

Means, who is what God is? It refers to the following three men: -

- A cousin of Moses and Aaron, being son of Uzziel, son of Kohath (Exod. 6:22) (Lev. 10:4). He helped dispose of the bodies of Nabab and Abihu whom the LORD had slain.
- A man, presumably a Levite, who stood with Ezra at the reading of the law (Nehemiah 8:4).
- A prince of Judah, he was among the select, youthful hostages of the first Jewish deportation taken to Babylon by Nebuchadnezzar who through his officer changed his name to the Babylonian name Meshach, thereby invoking a pagan deity (the meaning is uncertain). Mishael and his companions, Hananiah and Azariah were thrust into a burning fiery furnace (Dan 3:19-30), but came out unharmed, having had fellowship with one appearing like a son of the gods.

Mishal

Mishal (also called Mashal), the exact location is unknown, possibly five miles south east of Acco. It was allotted to Asher (Josh. 19:26), a Levitical city (Josh. 21:30) and called Mashal in (1 Chron. 6:74).

Misrephoth-maim

The exact location is unknown, possibly north of Galilee in, the vicinity of Sidon. Joshua pursued and defeated Canaanites in this direction (Josh. 11:8) and extended Israelite control north to this point. (Josh. 13:6).

Mithkah

Mithkah (Mithcah in KJV) (*Hebrew Mithqah*) meaning; sweetness. The exact location is unknown. It was an Israelite campsite during the wilderness wanderings in the desert between Terah and Hashmonah.

Mitylene

Port on Greek island of Lesbos on east shore of Lesbos, off west coast of Turkey, Paul's ship spent the night here on the way to Jerusalem at end of his third journey (Acts 20:14).

Mizpah

Mizpah comes from the Hebrew word (*Mitspah*) it literally means watch tower. In the context of (Gen. 31:49) it carries the idea of the LORD acting as a watchtower between Jacob and Laban when they are out of each another's sight.

Mizpah Benjamin: town allotted to Benjamin. (Josh. 18:26). Here the Israelites gathered in preparation for war against Benjamin after the incident with the Levite's concubine. (Judges 20-21). It was an important cult centre during days of Samuel (1 Sam. 7) (1 Sam. 10:17) and fortified by Asa of Judah. (1 Kings 15:22) (2 Chron. 16:6).

Later it became an administrative centre of Gedaliah; governor of defeated Judah for Babylonians (2 Kings 25:23, 25) (Jer. 40-41). Men from Mizpah helped Nehemiah rebuild wall of Jerusalem approximately eight miles from Jerusalem.

Mizpah Gilead: the exact location is unknown, possibly fifteen miles north west of Amman in Jordan, fourteen miles south of the Jabbok River. It was the home of Jephthah a judge over Israel and the place where Israel assembled before they battled with the Ammonites (Judg. 10:17) (Judg. 11:11, 29, 34), also mentioned in (Hosea 5:1).

Mizpah Jacob: a place in Gilead where Jacob and Laban sealed the covenant of friendship (Gen. 31:49). The exact location is unknown, possibly north of the Jabbok River.

Mizpah Judah: a village allotted to Judah (Josh. 15:38). The exact location is unknown, possibly in Judean Shephelah probably near Lachish.

Mizpah Moab: a place of refuge where David sent his father and mother (1 Sam. 22:3). The exact location is unknown, possibly east of the Dead Sea in Moab.

Mizpah region and valley: from this region, the Hivites fought against Joshua and Joshua defeated them and pursued them north in this direction. (Josh. 11:3) (Josh. 11:8). The exact location is unknown, possibly near the foot of Mount Hermon.

Moab

Moab comes from the Hebrew word (*Mow'ab*) it literally means, "From the mother's father." He was an incestuous son of Lot born from his firstborn/elder daughter. He was named Moab and is the father of the Moabites. The son born to Lot's younger daughter was named Ben-ammi, his name comes from the Hebrew word (*Ben-'Ammiy*) it literally means, "Son of my people."

He is the father of the Ammonites. The two sons of the daughters became monuments of their mothers and their father's shameful behaviour and continually perpetuated the memory of their sin and shame to all generations with Moab's name signifying, "from the mother's father." and Ben-Ammi's name, signifying, the son of my people.

Moab's land was east of the Dead Sea opposite Idumea west of the Dead Sea on the east side of the Jordan River Jordan. (Deut. 2:29) on both sides of the Arnon river and adjoined the Dead Sea. The capital city was on the river Arnon, Sihon the king of the Amorites lived in Heshbon while Og the king of Bashan, lived in Ashtaroth and Edrei these two places were on the east side of the River Jordan in the land of Moab. (Deut. 1:3-5). The Moabites were often involved in wars with the Israel.

Prior to the Moabites occupation of the land the Emim (Rephaim) formerly lived there. When the wilderness generation of Israel, saw them they turned and travelled toward the wilderness of Moab, because the Rephaim were a people great and many and as tall as the Anakim. The LORD told the wilderness generation that He had given Ar (A town, district or region in Moab to the people of Lot for a possession and would not give Israel any of their land for a possession so they were not to harass the Moabites or contend with them in battle.

NOTE

When the wilderness generation of Israel was about to enter the Promised Land, the LORD told them that the Moabites did not spend forty years in the wilderness, but immediately went in and possessed their land even though it was full of people as great and as many as the Anakim. It is almost as though the LORD is showing Israel that just as Moab possessed a land full of giants, they would have too, if they had trusted the LORD their God instead of turning away in fear.

Moabites were forbidden to enter the assembly of the LORD and Israel was not to seek peace or prosperity with Moab. (Deut. 23:3-4). This was because Moab did not meet Israel with bread and water when Israel came out of Egypt and Balak their king hired Balaam against Israel to curse them, but the LORD would not allow Balaam to speak against Israel and turned the curse into a blessing, because the LORD loved Israel. (Deut. 23:5-6).

A Moabite hired Balaam to curse Israel: to win the favour of the king and his reward, Balaam sometime after the LORD had turned his prophecies into blessings for Israel, told Balak that he could put a stumbling block before the men of Israel, by allow the beautiful Moabite woman to mingle with the Israelite men and seduce them to their gods. (Rev. 2:14).

Balak followed Balaam's advice and the men began to whore with the daughters of Moab and the Moabite women invited them to offer sacrifices to their gods and the people of Israel ate and bowed down to their gods so Israel yoked themselves to Baal (Num. 25:1-3). The full story of Balaam and Balak is in (Numbers chapter 22, 23, 24, 25). (Deut. 23:3-6) (Josh. 24:9-10).

Molech

Molech (also Milcom) means, the reigning one. It was a god worshipped, especially by the Ammonites, the worship involved gruesome orgies in which little ones were sacrificed. In some places the arms of the image of the god had been heated and the children that had been slain were placed in them and then roll into the idols large mouth and be consumed by flames of fire. The principal place of the worship of Molech during and after Manasseh was in the valley of the son of Hinnon. For further information see, "Molech," in, Various Topics (ON WEBSITE MENU).

Moreh

Moreh the site of a great oak tree. The exact location is unknown, possibly near Shechem perhaps the oak at Shechem where Jacob hid the teraphim maybe the same place) (Gen. 35:4). Abram camped here when he first entered Canaan (Gen. 12:6) and the Israelites were to read the blessings and the curses from here. (Deuteronomy 11:30). For further information see, "Oak of Moreh," in this directory.

Moresbeth-gath

The exact location is unknown, possibly Shephelah in Judah.

Moriah

Moriah (Gen. 22:2) comes from the Hebrew word (*Yahh*) and (*ra'ah*), the word (*Yahh*) stems from (*Y^ehovah*) which means the same as Jah, which is the sacred name the LORD, most High. Yahh also carries the idea of joyfully looking upon one another." Moriah refers to a hill in the land of Canaan. It was upon this hill that Solomon built the house of the LORD in Jerusalem (2 Chron. 3:1).

Moriah

Abraham took Isaac to the region of Moriah to sacrifice him. (Gen. 22:2), Solomon built the Temple on Mount Moriah (2 Chron. 3:1) and the Dome of the Rock now occupies the Temple Mount in Jerusalem.

Moserah

A place where Aaron died. (Deut. 10:6). It is near or identical to Mount Hor.

Moseroth

An Israelite campsite between Hashmonah and Bene Jaakan. The exact location is unknown, possibly in Sinai or south of Negev, some suggest identical to Moserah.

Moses

Moses was a Hebrew lawgiver a Levite and son of Amram (Exod. 2:1-4) (Exod. 6:20) (Acts 7:20) (Heb. 11:23) his mother was Jochebed the wife of Amram (Exod. 6:20) (Num. 26:59). Amram's father was Kohath (Exod. 6:18) (Num. 3:19). Moses, Miriam and Aaron were brothers and sisters (Exod. 6:20) (Num. 26:59).

When Moses was a baby he was hidden in an ark and discovered and adopted by the daughter of Pharaoh so he was raised in Egypt and learned all their wisdom (Acts 7:22), but was loyal to Israel his race (Hebrews 11:24-26).

He took on the life of an Egyptian; fled from Egypt; found refuge among the Midianites; joined himself to Jethro the priest of Midian; worked as his herdsman in the desert of Horeb; married his daughter Zipporah and had two sons to her. God revealed to him His purpose to deliver the Israelites from the bondage of Egypt and bring them into the land of Canaan, so with his wife and sons he left Jethro to deliver the Israelites.

On the journey the LORD sought to put Moses to death because he had not circumcised his son (Exod. 4:20-26). Moses with Aaron arrives in Egypt and goes before Pharaoh; in the name of Jehovah he demanded the freedom of God's people. Under God's direction he brings plagues upon the land of Egypt and after ten plagues the Pharaoh lets God's people go.

Moses leads the people out of Egypt, crosses the Red Sea and Pharaoh and his army are destroyed. Moses composes a song for the children of Israel celebrating their deliverance from Egypt, Pharaoh and his armies (Exod. 15:1-27). He was joined by his family in the wilderness and instituted a system of government (Exod. 18:13-26) (Num. 11:16-30) (Deut. 1:9-18).

Moses received the Ten Commandments on Mount Sinai (also called Mount Horeb); ordained various statutes; set up the Tabernacle and appoints Joshua as his successor. God did not allow Moses to enter Canaan, but he viewed the land from Mount Pisgah. He was one hundred and twenty years old when he died. (Deut. 31:2). In the New Testament, he is seen with Jesus on the Mount of Transfiguration (Matt. 17:3-4) (Mark 9:4) (Luke 9:30).

- Moses was a type of Christ. (Deut. 18:15-18) (Acts 3:22) (Acts 7:37).
- God spoke to Moses, as a man to his friend. (Exod. 33:11).
- Moses was called the man of God. (Deut. 33:1).
- The meekness of Moses (Exod. 14:13-14) (Exod. 15:24-25) (Exod. 16:2-3, 7-8) (Num. 12:3) (Num. 16:4-11).
- Moses obedience (Exod. 7:6) (Exod. 40:16) (Exod. 40:19) (Exod. 40:21).

The following verses show that Moses wrote and concerning Jesus: -

- God will put enmity between the serpent and Eve and between the serpent's offspring and Eves offspring (Jesus) he Jesus shall bruise the serpent's head (the resurrection) and the serpent shall bruise his heel (the crucifixion) (Genesis 3:15).
- In Abraham, all the families of the earth shall be blessed (through his offspring, being the Lord Jesus Christ). (Gen 12:3).
- Abraham will become a great nation and all the nations shall be blessed in him (through his offspring, being the Lord Jesus Christ). (Gen. 18:18) (Gen. 22:18).
- The sceptre shall not depart from Judah, nor the ruler's staff from between Christ's feet and to him shall be the obedience of the peoples (Gen. 49:10).
- The LORD Israel's God will raise up for you a prophet (Christ) like me (Moses) to him (Christ) you shall listen. (Deut. 18:15, 18).
- Philip said, "We have found him of whom Moses in the Law and, also the prophets wrote, Jesus of Nazareth. (John 1:45).
- Paul spoke of nothing but what the prophets and Moses said would come to pass. (Acts 26:22).

Summary of Moses: Moses was a Hebrew Levite and Aaron and Miriam were his brother and sister (Exod. 6:20) (Num. 26:59). He learned all the wisdom of Egypt (Acts 7:22); received God's law; instituted a system of government; set up the Tabernacle; God spoke to him as a man to his friend (Exod. 33:11); he was meek and obedient; a prophet like Jesus (Deut. 18:18) and wrote of Jesus.

Mount Gerizim

Gerizim is a mountain of Samaria, Moses commanded that when the Israelites came into the Promised Land the blessing of keeping the law should be spoken from Mount Gerizim (Deut. 11:29) (Deut. 27:4-6). The curse for not obeying the law was to be spoken from Mount Ebal. (Deut. 11:29) (Deut. 27:4-6). There were to be six tribes standing on the slopes of either peak. (Deut. 27:11-14).

From the top of Mount Gerizim Jotham shouted his parable of the trees, to the men of Shechem in the valley below, reminding them of all that his father Gideon had done for them. (Judge 9:7-21). The Samaritans built themselves a temple on Mount Gerizim, possibly because when the Israelites returned from the Babylonian exile, they refused to let the mixed races of Samaria help rebuild Jerusalem. (Ezra. 4:1-4) (Neh. 2:19-20) (Neh. 13:28).

This temple is referred to in (John 4:20-21) and is where the Samaritans worshiped in the open, after their temple was destroyed by the Maccabees.

Mount Horeb

Horeb comes from the Hebrew word (*Choreb and charab*), choreb means desolate; and is a broad name for the Sinaitic mountains, while charab, means to parch through drought and by analogy carries the idea of making desolate (i.e., to destroy and kill, to decay, dry up and make waste).

It is an alternate name for Mount Sinai which sits amongst a range of mountains of which Sinai (also Horeb), is the chief mountain. (Exod. 3:1) (Exod. 17:6) (Exod. 33:6) (Deut. 1:2, 6, 19) (Deut. 4:10, 15) (Deut. 5:2) (Deut. 9:8) (Deut. 29:1) (1 Kings 8:9) (1 Kings 19:1-21) (2 Chron. 5:10) (Psalm 106:19) (Mal. 4:4).

It is in the Sinai Peninsula in Arabia east of the Red Sea. Moses went up Mount Horeb to receive the Tablets of the Covenant the LORD made with Israel. (Deut. 9:8). He remained on Mount Horeb forty days and forty nights. (Deut. 9:9). While Moses was on Mount Horeb Israel acted corruptly and made a golden calf to worship, this provoked the LORD to such wrath He was ready to destroy Israel (Deut. 9:1-28) (Also see Mount Sinai) (below).

Mountains

The LORD'S Mountains are: -

- Mount Zion.
- Mount of Olives.
- Mount Sinai (also called Mount Horeb).

Mountains are symbolically used as symbols of heavenly high places, but it should always be kept in mind that all mountains have low valleys.

Mount of Olives

The Mount of Olives is the same as Mount Olivet (Luke 19:29, 37), (also called Mount of Corruption) (2 Kings 23:13). It is opposite the temple in Jerusalem (Mark 13:3) near Bethphage and Bethany (Luke 19:29, 37) (Mark 11:1). The highway from the east to Jerusalem passes over the Mount of Olives (2 Sam. 15:30).

Mount of Olives is the way by which Jesus' made his triumphant entry into Jerusalem (Matt. 21:1) (Mark 11:1) (Luke 19:29) (Luke 19:37) and a place where Jesus often taught from (Matt. 24:3) (Matt. 26:30) (Mark 13:3) (Mark 14:26) (Luke 21:37) (Luke 22:39). It is the mountain that the garden of Gethsemane is on (Luke 22:39-40) and the place where Jesus made his ascension from. (Acts 1:12).

Mount Sinai

Sinai comes from the Hebrew word (*Ciyray*) of uncertain derivative and refers to Mount Sinai, also called Mount Horeb. It is a mountain of Arabia in the Sinai Peninsula east of the Red Sea, it is also called Sina-Hora (also see also Mount Horeb (above). The children of Israel: -

- Arrived at Mount Sinai in their wanderings in the wilderness. (Exodus 16:1) (Exodus 19:2) (Deut. 1:2).
- Journeyed in the wilderness of Mount Sinai. (Num.10:12).
- Kept the Passover at Mount Sinai. (Num. 9:1-5).
- Were numbered at Mount Sinai. (Num. 26:64).
- The law was delivered to Moses on Mount Sinai.

(Exod. 19:3-20:26) (Exod.23:2-4) (Exod. 24:12-18) (Exod. 32:15-16) (Lev. 7:38) (Lev. 25:1) (Lev. 26:46) (Lev. 27:34) (Num. 3:1) (Deut. 4:15) (Deut. 5:26) (Deut. 29:1) (Deut. 33:2) (Neh. 9:13) (Psalm 68:8) (Psalm 68:17) (Mal. 4:4) (Acts 7:30) (Acts 7:38).

The apostle Paul speaks of Mount Sinai as a symbol of slavery in the following verses of the new Testament: -

- For it is written that Abraham had two sons, one by a slave woman and one by a free woman. ²³But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. ²³Now this may be interpreted allegorically: these women (Hagar and Sarah) are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶But the Jerusalem above is free, and she is our mother. (Galatians 4:22-26).

The slave woman: refers to Hagar. God promised Abraham he would have a son from his own bowels, but when God first gave this promise He never mentioned who the mother would be until one year before Isaac was born (Ishmael was fourteen years old by then). After Abraham and Sarah had been living in Canaan for ten years no-doubt trying to have the baby God had promised Abraham Sarah was still barren.

So, Sarah now in doubt of God's promise gave Hagar her slave to Abraham to wife and Hagar by Abraham gave birth to Ishmael. Since Hagar gave birth to children of slavery she is not only a symbol of the covenant of law Israel made with God at Mount Sinai but also a symbol of the present Jerusalem, because the inhabitants of God's holy city are still under the law.

The free woman: refers to Abraham's wife Sarah who was a free woman who gave birth to the promised son Isaac. Since Isaac was born of a free woman Sarah became a symbol of all those who are free from the bondage and slavery of the law and a symbol of the heavenly and spiritual Jerusalem which refers to all those who are saved by God's grace by faith in the Lord Jesus Christ since they are free from the bondage and slavery of the law and from earning righteousness by self-effort and the practise of religious ceremonial customs and traditions.

Mount Zion

See, Zion in, this directory.

Myra

A city near south coast of Turkey, Paul and those with him transferred from Myra to an Alexandrian ship bound for Italy. (Acts 27:5-6).

Mysia

Territory in north west of Turkey stretching to Aegean Sea, Hellespont and Propontis, Paul, on his second journey passed through it on his way to Troas. (Acts 16:7-8).