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MELONS, mel'unz (מַלּוֹן, 'abhattāhīm; cf Arab. *battikh*, the "water melon"; πέπωνες, *pépōnes*): In Nu 11 5, the melon is referred to as common in Egypt, and there can be no doubt that the variety indicated is the watermelon (*Citrullus vulgaris*) which is indigenous in tropical Africa. It has been cultivated in Egypt since the earliest times.

MELZAR, mel'zār (מַלְצָר, *ha-melzar*; LXX 'Αβιεσδρι, *Abiesdri*, Theod. B, 'Αμελσάδ, *Hamel-sād*): Possibly a transliteration of the Bab Ameluzur, the officer to whom was intrusted the bringing-up of Daniel and his three companions (Dnl 1 11 AV, RV "the steward," m "Heb Hammelzar"). It has been suggested that the name is not the name of a person, but denotes the office of guardian, like the Bab *maşşaru*. In this case the *l* would come by dissimulation from the first of the two *ş* sounds, which on its side has come from an assimilated *n*, the root being *naşaru*, "to protect," "to guard."

R. DICK WILSON

MEM, mām, mem (מֵם, ם): The 13th letter of the Heb alphabet, transliterated in this Encyclopaedia as *m*. It came also to be used for the number 40. For name, etc, see ALPHABET.

MEMBER, mem'bēr ([1] מֵבֵר, *yāḥsur*; μέλος, *mēlos*; [2] מְשִׁכָּה, *shāphēkkāh*, "membrum virile" [Dt 23 1]): The first Heb word is derived from a root meaning "to knead," "to mold in clay," "to create." It therefore denotes any feature or part of the body. "So the tongue also is a little member, and boasteth great things" (Jas 3 5). "The members" is equivalent with "the body" (which see; cf Ps 139 16 AV). The members are not self-governing, but execute the orders of the mind, obeying either the lower nature in the commission of sin or iniquity, unrighteousness and uncleanness (Rom 6 13,19), or following the higher nature, the Divine impulses in the fulfilling of the law of Christ (6 19).

By nature, the "law in my members" (Rom 7 23) is opposed to the better nature (Jas 4 1) until by "regeneration" (which see) this condition is changed, when the Spirit of Christ becomes the governing power, using our members, i.e. all our abilities, in the execution of His plans. This is not done while we remain passive, but only when we have actively presented or yielded our members to His service (Rom 6 19). Therefore our bodies must not be desecrated by baser uses (1 Cor 6 15,19,20). The Lord Jesus illustrates the severe discipline which is needed to subdue the members of even the regenerate to perfect submission under the higher law of the Spirit by the simile of the right eye, which is to be plucked out, and the right hand, which is to be cut off (Mt 5 29,30), and St. Paul speaks of putting to death (AV "mortifying") the "members which are upon the earth" (Col 3 5).

It is the difference in character and gifts of individual Christians which leads St. Paul to speak of the variety of members, which, though of manifold functions, are equally important to the completeness of the body. It is thus in the manifold variety of the body of Christ (1 Cor 12 12-27; Eph 4 16), and Christians being members of Christ, who is the head (Eph 1 22; 4 15; 5 23), are members one of another (Rom 12 5; Eph 4 25).

In Dt 23 1 the Israelitish Law against emasculation is referred to, and a religious disability is stated for the eunuch. Heathen Semites and other neighbors of Israel often castrated for religious purposes in the temple service of various divinities and for functions in princely palaces and harems. Heathen monarchs almost invariably had large numbers of these unfortunates, who frequently attained to positions of high power and responsibility. Herodotus states their frequent occurrence among the Persians (*Hist.* vi.32), and in the light of 2 K 20 18 and Dnl 1 3 it appears as not impossible that Daniel and his friends belonged to this class. In later years their existence is certain in Israel (1 S 8 15 RVm; Jer 38 7; Mt 19 12). See also CONCISION; EUNUCH.

H. L. E. LUERING

MEMEROTH, mem'ē-roth (A, Μαρερόθ, *Mare-rōth*; B here omits Memeroth and two other names; AV *Meremoth*): A name in the genealogy of Ezra (1 Esd 8 2) = "Meraioth" in Ezr 7 3, also "Marimoth" in 2 Esd 1 2.

MEMMIUS, mem'i-us, **QUINTUS**, kwin'tus (Κόιντος Μέμμιος, *Kóintos Mēmios*): One of the 2 Rom legates who bore a letter to the Jews after their victory over Lysias 163 BC (2 Macc 11 34). No Quintus Memmius is otherwise known to history, and no Memmius among the list of legates sent to Asia. Polybius (xxxi.18) mentions a Quintus and a Canuleius as sent to Egypt, 162 BC, and again (xxxiii.15) the same Quintus as sent as an ambassador to Rhodes, 153 BC. A Titus Memmius had been an envoy of the senate to Achaia and Macedonia before the date of this letter (Livy xliii.5). None of these is likely to be the one referred to in 2 Macc 11 34, and it is possible that no such person was sent with the letter, which is spurious. See MANIUS. S. ANGUS

MEMORIAL, mē-mō'ri-al, **MEMORY**, mem'ō-ri (מִזְכָּר, 'azkārāh, זֵכֶר, *zēkher*, *zekher*, זִכְרֹן, *zikkārōn*; μνημόσυον, *mnēmósunon*): "Memorial" as the tr of 'azkārāh is a *sacrificial* term, that which brings the offerer into remembrance before God, or brings God into favorable remembrance with the offerer; it is used of the burning of a portion of the meal offering, RV (AV "meat-offering"); better, cereal offering, on the altar (Lev 2 2, RV "as the memorial"; 2 9,16; 5 12, RV "as"; 24 7; Nu 5 26, RV "as"); as the tr of *zēkher* (*zekher*), *zikkārōn*, it is a memorial in the sense of a remembrance (*zēkher*, *zekher*, Ex 3 15; the memorial [name] of Jeh); hence we have in RV "memorial name" for "remembrance" (Ps 30 4 ARV; 97 12, ERV "holy name," m "Heb memorial"; 102 12; 135 13; Isa 26 8; Hos 12 5, ERV "memorial"); for "memorial" (Est 9 28; Ps 9 6, ARV "remembrance"; *zikkārōn*, "a remembrance" (Ex 12 14; 13 9; Lev 23 24; Nu 5 15 [of the meal offering]; Josh 4 7; Neh 2 20; Zec 6 14); the Passover feast was to be in this sense "a memorial . . . for ever" (Ex 12 14; 13 9); so also the *shema'* (Dt 6 4 f); "memorial" occurs in Wisd 4 1 (*mnēmōn*), RV "memory"; 4 19; Eccles 45 1 (*mnēmosunon*); 49 1; 1 Macc 3 7; 12 53, RV "memorial."

"Memorial" occurs in the NT as the tr of *mnēmosunon*, "a token of remembrance" (Mt 26 13; Mk 14 9; Acts 10 4, "Thy prayers and thine alms are gone up for a memorial before God," which suggests the sense in which "memorial" was used in the sacrificial ritual, and also the "better sacrifices" of the new dispensation).

Memory is the tr of *zēkher* (*zekher*) (Ps 109 15; 145 7; Prov 10 7; Eccl 9 5; Isa 26 14, RV "remembrance"); it occurs also in 1 Macc 13 29; 2 Macc 7 20. *Katēchō*, "to have, or hold fast," is rendered in 1 Cor 15 2 AV "keep in memory," m "hold fast," ARV "hold fast," ERV "hold it fast," i.e. the word preached to them.

W. L. WALKER

MEMPHIS, mem'fis: The ancient capital of Egypt, 12 miles S. of the modern Cairo. This Gr and Rom form of the name was derived
1. Name from the Coptic form *Menfi* (now Arab. *Menf*), the abbreviation of the Egypt name *Men-nofer*, "the good haven." This name was applied to the pyramid of Pepy I, in the cemetery above the city; some have thought the city name to have been derived from the pyramid, but this is unlikely, as the city must have had a regular name before that. It may perhaps mean "the excellence of Mena," its founder. It appears still more shortened in Hos (9 6) as Moph (*mōph*),