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merciful Father and from the benefits of His mercifulness. Shakespeare's question, "How canst thou hope for mercy rendering none?" is fully warranted by Our Lord's teaching and by Scripture in general; cf esp. the parable of the Unmerciful Servant (Mt 18 21–35).

(5) As the rule, ARV has "lovingkindness" for "mercy" when *ḥeṣedh* is used of God, and "kindness" when it is used of men in relation to each other. "Compassion" (tr of *rāḥam*) is also in several instances substituted for "mercy" (Isa 9 17; 14 1; 27 11; Jer 13 14; 30 18), also "goodness" (tr of *ḥeṣedh* referring to man) (Hos 4 1; 6 6).

W. L. WALKER

MERCY-SEAT, mûr'si-sēt, THE (כַּפֹּרֶת, *kappōreth*; NT ἱλαστήριον, *hilastērion*, He 9 5): The name for the lid or covering of the ark of the covenant (Ex 25 17, etc). The OT term means "covering," then, like the NT word, "propitiatory" (cf *kippēr*, "to cover guilt," "to make atonement"). The ark contained the two tables of stone which witnessed against the sin of the people. The blood of sacrifice, sprinkled on the mercy-seat on the great day of atonement, intercepted, as it were, this condemning testimony, and effected reconciliation between God and His people. See ATONEMENT; ATONEMENT, DAY OF; PROPITIATION; ARK OF COVENANT. In Rom 3 25, Jesus is said to be set forth as "a propitiation [lit. "propitiatory"], through faith, in his blood," thus fulfilling the idea of the mercy-seat (cf He 9 5.7.11.12, etc).

W. SHAW CALDECOTT

MERED, mē'red (מֶרֶד, *meredh*, "rebellion"; LXX has at least four variants in 1 Ch 4 17.18): A descendant of Judah through Caleb, and mentioned as a "son of Ezrah" (ver 17).

RV, rightly following the orthography of the Heb which has here *hē* (h) instead of *'āleph* (a), as in the name of the well-known Ezra, saves us from confusing this Ezrah with the other by giving him the correct terminal letter. Moreover, even if the question of spelling were waived, the absence of the mention of children in any known passages of the life of the scribe Ezra should settle the question, since this passage (ver 17) is associated with progeny.

A difficulty meets us in ver 18, where Mered is mentioned as taking to wife "Bithiah the daughter of Pharaoh." That Pharaoh is not the proper name of some individual but the official title of Egypt's sovereign seems evident from the fact that AVm and RV text agree in translating the other wife of Mered as "the Jewess" rather than as a proper name Jehudijah, as if to distinguish the "Jewess" from the Egyptian. Probably "Hodiah" also is a corruption of Jehudijah in ver 19, and should be tr^d again "the Jewess." Tgs and traditions have so changed and transposed and "interpreted" this passage that a sufficiently confused text has become worse confounded, and the only solid fact that emerges is that once a comparatively obscure Judahite (though the founder of several towns—Gedor, Soco, Eshtemoa, etc, ver 18) married an Egyp princess, whether as a captive or a freewoman we do not know. See BITHIAH. HENRY WALLACE

MEREMOTH, mer'ē-moth, me-rē'moth (מְרֵמוֹת, *merēmōth*, "heights"; Μερειμώθ, *Mereimōth*):

(1) Son of Uriah (Ezr 8 33), who was head of the 7th course of priests appointed by David (1 Ch 24 10, Hakkoz=Koz; cf Neh 3 4.21). The family of Koz were among those unable to prove their pedigree on the return from Babylon, and were therefore deposed as polluted (Ezr 2 61.62). Meremoth's division of the family must, however, have been scatheless, for he is employed in the temple after the return as weigher of the gold and the vessels (Ezr 8 33), a function reserved for priests alone (Ezr 8 24–28). He takes a double part in the reconstruction under Nehemiah, first as a builder of the wall

of the city (Neh 3 4), then as a restorer of that part of the temple abutting on the house of Eliashib the priest (Neh 3 21); "Marmoth" in 1 Esd 8 62.

(2) A member of the house of Bani, and, like so many of that house, among those who married and put away foreign wives (Ezr 10 36). He seems to be named Carabasion (!) in the corresponding list of 1 Esd 9 34.

(3) The name occurs in Neh 10 5 among those who "seal the covenant" with Nehemiah (Neh 10 1). It may there be the name of an individual (in which case there were 4 of the name), or it may be a family name. Certainly a "Meremoth" came back under Zerubbabel 100 years before (Neh 12 3), and the signatory in question may be either a descendant of the same name or a family representative. The name recurs later in the same list (Neh 12 15) as "Meraioth" through a scribal error confusing the two Heb letters *yōdh* and *ḥōlem* for *mem*. A comparison of Neh 12 1–3 and 12–15 shows clearly that it is the same person. Note that in ver 15 "Helkai" is the name of the contemporary leader.

(4) For Meremoth (1 Esd 8 2 AV), see MEMEROTH. HENRY WALLACE

MERIBAH, mer'i-bä, me-rē'bä. See MASSAH AND MERIBAH.

MERIB-BAAL, mer-ib-bā'al (מְרִיב־בַּעַל, *merībh-ba'al*; also מְרִי־בַעַל, *merī-bha'al*, "Baal contends"): The spelling varies in a single verse; 1 Ch 9 40 contains the name twice: first, in the first form above; second, in the second form. The name is given also in 1 Ch 8 34. It is the other name of MEPHIBOSHETH (2) (q.v.).

In Jer 11 13 and Hos 9 10 the terms "Baal" and "Bosheth" seem to stand in apposition, the latter form being a slightly contemptuous alternative rendered "shame." This is akin to other like changes, such as Esh-baal for Ish-bosheth, Jerub-besheth for Jerub-baal, etc. The change in the first part of the name could occur through a clerical confusion of aspirate *pē* and *rēsh* in Hebrew.

HENRY WALLACE

MERIBATH-KADESH, mer'i-bath-kā'desh, **MERIBOTH-KADESH**, mer'i-both-k. (Ezk 48 28; 47 19): The southern limit of Ezekiel's ideal land of Israel. See MERIBAH.

MERODACH, mĕ-rō'dak, mer'ŏ-dak (מְרֹדָךְ, *merōdhākh*): The supreme deity of the Babylonians (Jer 50 2); the Nimrod of Gen 10 8–12; and among the constellations, Orion. See ASTRONOMY, II, 11; BABYLONIA AND ASSYRIA, RELIGION OF; NIMROD.

MERODACH-BALADAN, mĕ-rō'dak-bal'a-dan, mer'ŏ-dak-b. (מְרֹאדַךְ בַּלְאֲדָן, *merō'dhakh bal'ădhān*; Μαρωδὰχ Βαλαδάν, *Marōdách Baladán*): The son of Baladan, is mentioned in Isa 39 1, as a king of Babylon who sent an embassy to Hezekiah, king of Judah, apparently shortly after the latter's illness, in order to congratulate him on his recovery of health, and to make with him an offensive and defensive alliance. This Merodach-baladan was a king of the Chaldaeans of the house of Yakin, and was the most dangerous and inveterate foe of Sargon and his son Sennacherib, kings of Assyria, with whom he long and bitterly contested the possession of Babylon and the surrounding provinces. M.-b. seems to have seized Babylon immediately after the death of Shalmaneser in 721 BC; and it was not till the 12th year of his reign that Sargon succeeded in ousting him. From that time down to the 8th campaign of Sennacherib, Sargon and his son pursued with relentless animosity M.-b. and his family until at last his son Nabushumishkun was captured and the whole family of M.-b. was

apparently destroyed. According to the monuments, therefore, it was from a worldly point of view good politics for Hezekiah and his western allies to come to an understanding with M.-b. and the Aramaeans, Elamites, and others, who were confederated with him. From a strategical point of view, the weakness of the allied powers consisted in the fact that the Arabian desert lay between the eastern and western members of the confederacy, so that the Assyr kings were able to attack their enemies when they pleased and to defeat them in detail.   R. Dick Wilson

MEROM, mē'rom, **WATERS OF** (מֵי־מֵרוֹם, mē-mērōm; ὕδωρ Μαρρών or Μερρών, húdōr Marrōn or Merrōn): The place which was the scene of Joshua's victory over Jabin and his confederates (Josh **11** 7), commonly identified with Lake Huleh in the upper part of the Jordan valley, but with doubtful propriety. Jos says (Ant, V, i, 18) that the camp of the allies was at Beroth in upper

Waters of Merom.

Galilee, and that Beroth was not far from Kadesh, which is upon the summit of the Galilean hills. According to the Scriptural account, the pursuit was to Sidon and Hazor on the W. of the mountains (see Hazor), while the names of the confederates are those of places in lower Galilee and the maritime plain. It seems improbable that a force of chariots should be brought over to be hemmed in by the rugged mountains which border the narrow plain of Huleh on both sides, plains that are made still narrower by the swamps surrounding the lake (see Jordan Valley) in Joshua's time, when they were much larger than they are now after having been filled with the accumulation of sediment brought down by mountain streams for 3,000 years. Conder, with much reason, supposes the "waters of Merom" to be the perennial stream Wâdy el-Melek, near Shimrom-Merom (Semûnieh), 5 miles W. of Nazareth. Were Lake Huleh referred to, the proper phrase would be Sea (yām) of Merom, rather than waters (mayim).
                          George Frederick Wright

MERONOTHITE, mē-ron'ō-thīt, mē-rō'nŏ-thīt (מֵרֹנֹתִי, mērōnōthī, √ meaning "fertility"): The designation of two persons in the OT:
(1) Jehdeiah, who was in charge of the royal asses under David (1 Ch **27** 30).
(2) Jadon who was among the repairers of the wall under Nehemiah (Neh **3** 7). No place of the name Meronoth can be identified. That Jadon worked on the wall near Gibeonites and Mizpahites affords no clear clue to the place, unless it be shown that there was some geographical rota in the wall repairers.

MEROZ, mē'roz (מֵרוֹז, mērōz; B, Μηρώζ, Mērōz, A, Μαζώρ, Mazōr): This name occurs only once in Scripture. The angel of the Lord is represented as invoking curses upon Meroz because the inhabitants "came not to the help of Jeh" on the day of Deborah and Barak's victory (Jgs **5** 23). It is a strange fate, shared with Chorazin, to be preserved from oblivion only by the record of a curse. The bitterness in the treatment of Meroz, not found in the references to any of the other delinquents, must be due to the special gravity of her offence. Reuben, Gilead and Dan were far away. This, however, is not true of Asher, who was also absent. Perhaps Meroz was near the field of battle and, at some stage of the conflict, within sight and hearing of the strife. If, when Zebulun "jeoparded their lives unto the death, and Naphtali, upon the high places of the field," they turned a deaf ear and a cold heart to the dire straits of their brethren, this might explain the fierce reproaches of Deborah.

Meroz may possibly be identified with el-Murussus, a mud-built village about 5 miles N.W. of Beisân, on the slopes to the N. of the Vale of Jezreel. If the Kedesh where Heber's tent was pitched be identical with Ḳadish to the W. of the Sea of Galilee, Sisera's flight, avoiding the Israelites in the neighborhood of Mt. Tabor, may have carried him past el-Murussus. If the inhabitants had it in their power to arrest him, but suffered him to escape (Moore, "Jgs," ICC, 163), such treachery to the nation's cause might well rouse the indignation of the heroic prophetess.   W. Ewing

MERRAN, mer'an (Μερράν, Merrán; AV Meran): Many identifications have been suggested on the assumption that the text as it stands is correct. Some of these are the Sidonian Meareh (Grotius), Marane, a city of which Pliny speaks as being near the Red Sea (Keil), and the desert of Mahrah in Arabia (Fritzsche). It is very probable, however, that the name represents an error in transcription from the original Sem text, confusing the ד with the ר, so that we should read Meddan, or Medan, i.e. Midian. The phrase will then run, "the merchants of Midian and Teman" (Bar **3** 23). The merchants of Midian are referred to in Gen **37** 28.
                                            W. Ewing

MERUTH, mē'ruth. See Emmeruth.

MESALOTH, mes'a-loth (Μεσσαλώθ, Messalōth, Μαισαλώθ, Maisalōth): A place mentioned in the account of the march of Bacchides and Alcimus into Judah, as "in Arbela" (1 Macc **9** 2). If Arbela be identical with Irbil or Irbid on the southern lip of Wâdy el-Ḥamâm, W. of the Sea of Galilee, this fixes the locality; but no name resembling Mesaloth has been found.

MESECH, mē'sek. See Meshech.

MESHA, mē'sha:
(1) (מֵישָׁע, mēshā'; B, Μαρισά, Marisá, A, Μαρισάς, Marisás): Caleb's firstborn son, the father of Ziph, probably the ancestor of the Ziphites (1 Ch **2** 42).
(2) (מֵישָׁא, mēshā'; B, Μισά, Misá, A, Μωσά, Mōsá): A Benjamite, son of Shaharaim by his wife Hodesh, born in the land of Moab (1 Ch **8** 9).
(3) (מֵישַׁע, mēsha'; Μωσά, Mōsá): A king of Moab. All the Bib. information regarding this monarch is contained in 2 K **3**. Here we gather that Mesha was contemporary with Ahab, Ahaziah and Jehoram. He was tributary to Israel, his annual contribution consisting of 100,000 lambs and 100,-000 rams. After the death of Ahab he asserted his independence. Jehoshaphat, king of Judah, and