the plummet, tied to one end; used in testing whether a wall is perpendicular (Am 7:7-9; 2Ki 21:13; Isa 28:17).

**PLUMMET** (Am 7:7, 8; Zec 4:10).

*Figurative:* Isa 28:17.

**POCHERETH**, the ancestor of a family which returned to Jerusalem from captivity in Babylon (Ezr 2:57; Ne 7:59).

**POET (a maker);** Paul quotes from pagan poets in Ac 17:28; 1Co 15:32; and Tit 1:12. A great deal of the OT is written in the form of poetry.

**POETRY.** *Acrostic:* Ps 25; 34; 37; 111; 112; 119; 145; Pr 31:10-31; La 1-5.

*Didactic:* Moses’ song (De 32). The Book of Job, the Proverbs, Solomon’s Song, the books of prophecy. (See Psalms, Didactic.)


*Epic:* Moses’ song (Ex 15:1-19). Miriam’s song (Ex 15:21). Song of Deborah (Jg 5).


**POETS, PAGAN, QUOTATIONS FROM NT quotations from pagan poets are confined to Paul. Acts 17:28 contains a quotation from Cleanthes. Titus 1:12 is a quotation from Epimenides. 1Co 15:33 is a quotation from Menander.

**POISON,** a substance producing a deadly effect, like the venom of reptiles (De 32:24, 33; Job 20:16; Ps 58:4). Vegetable poisons were known in antiquity; hemlock (Ho 10:4 RSV); wild gourd (2Ki 4:39, 40). A poisoned drink is referred to in M’k 16:18.

**POLE,** standard on which the brazen serpent was displayed (Nu 21:8, 9).

**POLICY (See Diplomacy.)**

**POLITARCH, city magistrate of Thessalonica (Ac 17:6, 8).** Sixteen epigraphical inscriptions with the word have been discovered.

**POLITICS,** statecraft. *Corruption in:* Ps 12:8; in the court of Ahasuerus (Es 3); of Darius (Da 6:4-15).


*Ministers in:* Zadok the priest, a partisan of David (2Sa 15:24-29). Nathan, the prophet, influences the selection of David’s successor (1Ki 1:11-40).


For Influence in, see Influence, Political.

See Diplomacy; Government.

**POLL (skull, head),** as a verb, “to shear”; as a noun, “head” (Mic 1:16; Nu 1:2-22).

**POLL TAX (See Tax.)**

**POLLUTION, ceremonial or moral defilement, profanation, and uncleanness (Ex 20:25; 2Pe 2:20).**

**POLLUX,** with Castor, one of the Twin Brothers, sons of Zeus and patrons of sailors (Ac 28:11).

**POLYGAMY.** Forbidden (De 17:17; Le 18:18; Mal 2:14, 15; M’t 19:4, 5; M’k 10:2-8; 1Ti 3:2, 12; Tit 1:6). Authorized (2Sa 12:8).

Tolerated (Ex 21:10; 1Sa 1:2; 2Ch 24:3). Practiced (Job 27:15); by Lamech (Ge 4:19); Abraham (Ge 16); Esau (Ge 26:34; 28:9); Jacob (Ge 29:30); Ashur (1Ch 4:5); Gideon (Jg 8:30); Elkanah (1Sa 1:2); David (1Sa 25:39-44; 2Sa 3:2-5; 5:13; 1Ch 14:3). Solomon (1Ki 11:1-8); Rehoboam (2Ch 11:18-23); Abijah (2Ch 13:21); Jehoram (2Ch 21:14); Joash (2Ch 24:3); Ahab (2Ki 10:1); Jehoiachin (2Ki 24:15); Belshazzar (Da 5:2; see 1Ch 2:8); Hosea (Ho 3:1, 2). Mosaic law respecting the firstborn in (De 21:15-17).

Sought by women (Isa 4:1).

*The evil effects of:* Husband’s favoritism in (De 21:15-17); Jacob’s (Ge 29:30; 30:15); Elkanah’s (1Sa 1:5); Rehoboam’s (2Ch 11:21). Domestic infelicity, in Abraham’s family (Ge 16; 21:9-16); Jacob’s (Ge 29:30-34; 30:1-23); Elkanah’s (1Sa 1:4-7). Upon Solomon (1Ki 11:4-8).
COMPLAINT (See Murmuring.)

COMPILGENCY. Warnings against (Ps 50:18; Pr 29:24; Ro 1:132; 2Jo 10, 11).


See Collusion; Connivance; Conspiracy.

COMPROMISE. Before Litigation: Enjoined, by Solomon (Pr 25:8-10); by Christ (M't 5:25, 26; Lu 12:58, 59).

See Adjudication; Arbitration; Court; Justice.

CONANIAH (Jehovah has founded). 1. Levite (2Ch 31:12, 13).
2. Another Levite (2Ch 35:9).

CONCEALMENT, EXPOSURE. Concealment of Sin: Ge 3:8; Jos 7:21; Pr 28:13; Isa 29:15; 30:1. Secret Sins: Warning against (2Ki 17:9; Job 24:16; Ps 19:12; 90:8; Eze 8:12; Eph 5:12). Called works of darkness (Job 24:14; Pr 7:8, 9; Joh 3:20; Ro 13:12; Eph 5:11; 1Th 5:7).

Exposure of Sin: Inevitable (Nu 32:23; Job 20:27; Pr 26:26; Ec 12:14; Lu 12:2; 1Co 4:5). Rendered Doubly Certain (Job 10:14; 14:16; Jer 16:17; Eze 11:5; Ho 7:2; Am 5:12).

CONCEIT. Of the foolish (Pr 12:15; 26:5, 12, 16; 28:26; Ro 1:22). Of the rich (Pr 28:11). Of the self-righteous (Ps 36:2; Lu 18:11, 12).

Warings against (Pr 3:5; 7:23-4; Isa 5:21; Jer 9:23; Ro 11:25; 12:16; 1Co 3:18; Ga 6:3).

See Hypocrisy; Pride; Self-Exaltation.

CONCEPTION. Miraculous: By Sarah (Ge 21:1, 2); Rebekah (Ge 25:21); Rachel (Ge 30:22); Manoah's wife (J'g 13:3-24); Hannah (1Sa 1:19, 20); Elisabeth (Lu 1:24, 25, 36, 37, 58); Mary (M't 1:18, 20; Lu 1:31-35).

CONCISION (mutilation, cutting), circumcision that is wholly ceremonial and without regard for its spiritual significance (Ph'p 3:2).

CONCUBINAGE. Laws Concerning:

Practiced by Abraham (Ge 16:3; 25:6; 1Ch 1:32). Nahor (Ge 22:23, 24); Jacob (Ge 30:4); Eliphaz (Ge 36:12); Gideon (J'g 8:31); a Levite (J'g 19:1); Caleb (1Ch 2:46-48; Manasseh (1Ch 7:14); Saul (2Sa 3:7); David (2Sa 5:13; 15:16); Solomon (1Ki 11:3); Rehoboam (2Ch 11:21); Abijah (2Ch 13:21); Belshazzar (Da 5:2).

See Marriage: Polygamy.

CONCUPISCENCE, intense longing for what God would not have us to have (Ro 7:8; Col 3:5; 1Th 4:5).

CONCESSION, SELF (See Self-condemnation.)


Of Christ (Lu 22:27; Joh 13:5; 14; 2Co 8:9; Ph'p 2:7, 8; Heb 2:11).


See Affliction, Comfort in; Sympathy.

CONDUCT, CHRISTIAN. Believing God (M'k 11:22; Joh 14:11, 12). Fearing God (Ec 12:13; 1Pe 2:17). Loving God (De 6:5; M't 22:37). Following God (Eph 5:1; 1Pe 1:15, 16). Obeying God
John (Ac 13:5, 13), Mark (Ac 15:39), “John, whose surname was Mark” (Ac 12:12); relative of Barnabas (Col 4:10); accompanied and then deserted Paul on 1st missionary journey (Ac 12:25; 13:13); went with Barnabas to Cyprus after Paul refused to take him on second missionary journey (Ac 15:36-39); fellow-worker with Paul (Ph’m 24); recommended by Paul to church at Colosse (Col 4:10); may have been young man of Mark 14:51, 52. Early tradition makes him the “interpreter” of Peter in Rome and founder of the church in Alexandria.


MAROTH, a city of Judah (Mic 1:12).

MARRIAGE. Divine institution of (Ge 2:18, 20-24; M’t 19:4-6; M’k 10:7, 8; 1Co 6:16; Eph 5:31). Based on law of nature (1Co 11:11, 12 w Ge 2:28). Unity of husband and wife in (Ge 2:23, 24; M’t 19:5, 6; M’k 10:2-10; 1Co 6:16; Eph 5:31, 33). Commenced (Pr 18:22; Heb 13:4). Obligations under, inferior to duty to God (De 13:6-10; Mt 19:29; Lu 14:26). Indissoluble except for adultery (Mal 2:13-16; M’t 5:31, 32; M’k 10:11, 12; Lu 16:18; Ro 7:1-3; 1Co 7:39, 40). Dissolved by death (M’t 22:29, 30; M’k 4:32-34; 1Co 7:5).
12:24, 25; Ro 7:1-3). Enjoined on exiled Jews (Jer 29:6). Enjoined for sake of chastity (1Co 7:1-7). None in the resurrection state (M’t 22:29, 30; M’k 12:24, 25). Levirate (the brother required to marry a brother’s widow) (Ge 38:8, 11; De 25:5-10; Ru 4:5; M’t 22:24-27; M’k 12:19-23; Lu 20:28-33).


Among antediluvians (Ge 6:2). Among relatives, Abraham and Sarah (Ge 11:29; 12:13; 20:2, 9-16); Isaac and Rebekah (Ge 24:3, 4, 67); Jacob and his wives (Ge 28:2; 29:15-30).


Wives obtained by purchase (Ge 29:20, 27-29; 31:41; Ru 4:10; 2Sa 3:14; Ho 3:2; 12:12); by kidnapping (J’g 21:21-23). Given by kings (1Sa 17:25; 18:17, 27). Daughters given in, as rewards of valor (J’g 1:12; 1Sa 17:25; 18:27).

Wives taken by edict (Es 2:2-4, 8-14). David gave 100 Philistine foreskins for a wife (2Sa 3:14).

Wives among the Israelites must be Israelites (Ex 34:16; De 7:3, 4; Ezr 9:1, 2, 12; Ne 10:30; 13:26, 27; Mal 2:11).

Betrothal a quasi-marriage (M’t 1:18; Lu 1:27). Discouraged among the Corinthians (1Co 7:8, 9, 25-40 w v 1). Celibacy deplored (J’g 11:38; Isa 4:1). Unhappiness in (Pr 21:9, 19).

Of widows (Ro 7:1-3; 1Co 7:39, 40; 1Ti 5:14). Of ministers (Le 21:7, 8, 13, 14; Eze 44:22; 1Co 9:5; 1Ti 3:2, 12). Prophecies concerning the forbidding of (1Ti 4:1, 3).


See Bride; Bridegroom; Divorce; Husband; Wife.

MARROW, heart of the bone (Job 21:24), used figuratively of good things (Ps 63:5; Isa 25:6).

MARS HILL (Hill of Ares), hill in Athens dedicated to Ares, god of war (Ac 17:16-34).

MARSENA, counselor of King Ahasuerus (Es 1:10-14).

MARSH, swamp lands (Eze 47:11).


See Lazarus; Mary.

MARTYR (witness), one who dies to bear witness to a cause (Ac 22:20; Re 17:6).

MARTYRDOM. Of prophets (M’t 23:34; Lu 11:50; Re 16:6). Followers of Jesus exposed to (M’t 10:21, 22, 39; 23:34; 24:9; M’k 13:12; Lu 21:16, 17). Must be incited by love (1Co 13:3).

Allogorical reference to (Re 6:9-11; 11:7-12; 17:6).

Spirit of, required by Jesus (M’t 16:25; Lu 9:24; Joh 12:25); possessed by the righteous (Ps 44:22; Ro 8:36; Re 12:11).

See Persecution.


MARY. Miriam in OT. 1. See Mary; The Virgin.

2. Mother of James and Joses (M’t 27:56; M’k 15:40; Lu 24:10), probably the wife of Clopas (Joh 19:25); wit-
CONCUBINE. The practice of concubinage was widespread in the biblical world. In Mesopotamia, the husband was free to have legal sexual relations with slaves. In Assyria the husband was able to take several free-born concubines as well as his 'veiled' wife, although the 'concubine' was subject to the wife's authority. Her servants were entitled to share the inheritance. Concubines who bore children and who behaved arrogantly could be treated as slaves but not sold (cf. Laws of Hammurapi 146–147; 170–171). In Cappadocia (19th century BC and Alalah where a wife failed to produce a son within a specified time (3 or 7 years respectively) the husband was entitled to marry a second wife. In Ugarit a man who possessed a concubine was called a bît šàmtī, 'the possessor of a female who completes (the family').' Sarah provided a slave concubine for Abraham (Gen. 16:2–3) and handmaids were given as a marriage gift to Leah and Rachel because Jacob's concubines (Gen. 29:24; Zilpah, Gen. 29:29; Bilhah, Concubines were protected under Mosaic law (Ex. 21:7–11; Dt. 21:10–14), although they were distinguished from wives (Jdg. 8:31; 2 Sa. 5:13; 1 Ki. 11:3; 2 Ch. 11:21) and were more easily divorced (Gen. 21:10–14). Kings such as Solomon went to excess in a plurality of wives and concubines. To tie with a monarch's concubine was tantamount to usurpation of the throne (2 Sa. 3:7; 16:21–22; 1 Ki. 2:21–24). Two terms are used in the OT, pîlēqē, a term of non-Semitic origin, and the Aram. ūpēnē (Dt. 5:2–3, 23), a 'templeservant'. The former term is used in the times of the Patriarchs, the Conquest and the early kingdom, with the most frequent use in the days of the Judges. The practice created tension with wives in all periods and later prophets encouraged monogamy (Mal. 2:14ff.). The ideal woman of Pr. 31 belonged to a monogamous society.

In the NT monogamy was enjoined by Jesus (Mt. 5:32; 19:3–12, etc.), and by NT writers (1 Tim. 3:2, 12). The contemporary Greek and Roman world still practised concubinage. Among the Greeks, pallakai, 'concubines', were regularly maintained for sexual pleasure and children born from such unions, although free, were bastards. It was the wives (gynaikes) who bore legitimate children. In the Roman world the status of concubinatus, or 'lying together', involved informal but more or less permanent unions without a marriage ceremony. Children of such unions took the legal status of their mother and were deprived of the status of citizens. Against such a background monogamy was the only form of marriage for Christians. Unmarried men who had a concubine were obliged to marry or be received into baptism: the believing woman could be baptized.


J.A.T.

CONFESSION. The word to 'confess' in both the Heb. and the Gk. (yádā and homologein) has, as in English, a twofold meaning. There is confession of faith and confession of sin. On the one hand, confession means to declare publicly a personal relationship with and allegiance to God in an act of open joyful commitment made to God.
MARKET, MARKET-PLACE

MARKET, MARKET-PLACE. In the OT this term translates Heb. ma'arēḇā, 'mercenaries', in Ezek. 22:14 as 'mercenaries'. Both describe the trading centre of an E town.

In the NT the word used is agora, 'place of assembly', the chief place not only of trade but of public resort, which was attended with statues and colonnades. Here the sick were brought (Mt. 6:56, children played games (Mt. 11:16; Lk. 7:32) and here the animals were hir’d out for services (Mt. 20:3; cf. Acts 17:5, agora ‘market’). The agora probably points to their having pagan as well as Christian associations.

6. In the well-known Pauline metaphor 'presiding towards the mark' (ἐν νομίμῳ) the apostle here uses the larger chariot races which were popular in Rome, in which he concentrates on winning in the honour of being called by God in Christ. The metaphor is akin to the rendered 'mark' that has entered the English 'mark' and it is used in the sense of 'undergoing any alteration, stigma. Like occurs only once (Gal. 6:17). The root meaning 'mark' or 'sting' is in the sense of a brand. The metaphor of 'tattoo' or 'branding marks' with which some have marked their slaves for identification is not possible. Paul was probably being Christ's bondservant (Rom. 1:11; 1 Cor. 9:17, 23; 11:5, 27). For the interpretation of the image 'mark' and 'brand' see above.

8. The last word, charagmu (Rev. 13:16), is reminiscent of remi in Ezek. 9:4, 6, but there the circumstances are reversed. In Rev. 13:14 it is the 'mark of the Beast' and the word occurs only once with the gloss of 'beast'. Since the Beast, who is the embodiment of Antichrist, is a literal beast, whether a literal or a moral designation, the word 'beast' may have stood for a travesty of 'beast' upon the Christians. Rev. 13:16, and also Rev. 19:19, have the same meaning.

II. MARRIAGE

MARRIAGE. The marriage in the state in which the sexes, men and women can live together in sexual relations with the approval of their social group. Adultery and fornication are sexual relationships that society does not recognize as constituting marriage. This definition is necessary to show that the OT polygamy is not sexually immoral, since the definition constitutes a recognized married state, and is generally applicable to be expedient.

1. The status of marriage

Marriage is regarded as normal, and there is no word for 'bachelor' in the OT. The record of the creation of Eve (Gn. 2:18–24) indicates the unique relationship of husband and wife, and serves as a picture of God and his people (Jes. 3; Ezk. 16:1–3) and between Christ and his church (Eph. 5:22–33). Jeremiah 2:13 speaks of a day to come when it shall not be said 'Thou hast not known the Lord', and makes a strong ethical point. Thus the idea of marriage and monogamy is not in the Bible as such, but it is intimately connected with the idea of the family. The Bible says nothing about it. It is notable that Ex. 21:7–11 andDt. 15:12 distinguish between an ordinary female slave, who is to be released after seven years, and a wife who is deliberately taken as a wife, or concubine, and whom he cannot claim her release automatically. Since his right to marry the slave is based on the head of the house or his son must have gone through some form of marriage, however simple, of which the law can take legal precedence. In speaking of her rights this passage does not mention her 'marriage', but only her position as the 'woman of the house'. For the name 'slave' see below. This is the context, deals with her as such, and thus the name is not found in the Bible. In the same way the 'marriage' of a slave and not primarily as a wife.

Wives might also be taken from among captives in war, provided that they were not Pal.

(i) Choice of a spouse. Usually the parents of a young man chose his wife and arranged for the marriage hatch and, if the couple married, went to the bride and, if the couple married, went to the bride's father and the bride's father gave her as a gift (Gn. 24:57, and also Judah and Tamar (Gen. 38:6). Sometimes the young man did the choosing, and his parents the negotiating, in the case of Shechem (Gen. 34:4, 8) and Samson and Delilah (Judg. 16:13–18). The marriage was arranged by the parents against the will of the bride, as did Esau (Gen. 26:34–35). The girl was sometimes asked whether she would like to marry before being given to the man. In this case the fact is ignored, as the context shows, deals with her as such, and thus the name is not found in the Bible. In the same way the 'marriage' of a slave and not primarily as a wife.

(ii) Exchange of gifts. Three types of gifts are associated with betrothal in the Bible: 1. The mōshar, translated 'marriage present' in Rev. 22:17 (Gn. 24:22, 35), and 'gift' in Ezek. 22:17 (Dt. 2:1–4) (Gn. 24:22); 2. The dowry (Gn. 34:12–31, Dt. 22:14–18). Some writers regard these gifts as concubines, but the regulations indicate that there was no law dealing with concubines, and the bride is not known what rights they had. Obviously they had an inferior position to the wives, but their children could inherit at their father's discre
cion (Gn. 25:6). Judges records the rise to power of Anak and his son (Hum (Gn. 8:31–9:57), and also tells the tragic story of the Levite and his concubine (Judg. 19). The impression given by 19:2–4 is that this concubine was free to leave her husband, and was旌ing on persuasion to bring her home. David and Solomon copied oriental monarchs in taking many wives and concubines (Is. 6:8–9). In the last two passages it seems the concubines were drawn from a lower class of the population.

In normal marriages the wife came to the husband's home. There is, however, another form of marriage in Jdg. 14:15. This is practised among the Philistines, and there is no record of it among the Israelites. Here Samson married his wife at her father's home, and Samson visits her. It may be argued that Samson had intended to take her home after the wedding, but went off alone in a rage after the trick that she had played on him. Yet she is still at her father's house in 15:1, even though in the meantime she has been married to a Philistine.

III. Gift of betrothal

The marriage customs of the Bible centre in the two events of betrothal and wedding.

a. Betrothal

In the Near East betrothal (Talmudic erān and qiddāh) was almost as important as the marriage ceremony. In the Bible the betrothed woman was sometimes called 'wife' and was under the same obligation of faithfulness (Gen. 29:21; Dtt. 20:18, 20), and the betrothed was called 'husband' (Job 1:18; Mt. 1:19). The Betrothal and wedding were not equivalent, and the wife who had been betrothed to Mary as quietly as possible (Mt. 1:19).

God's love and faithfulness towards his people are referred in terms of a betrothal in Hos 2:19–20. The betrothal included the following steps:

(i) Choice of a spouse. Usually the parents of a young man chose his wife and arranged for the marriage hatch and, if the couple married, went to the bride and, if the couple married, went to the bride's father and the bride's father gave her as a gift (Gn. 24:57, and also Judah and Tamar (Gen. 38:6). Sometimes the young man did the choosing, and his parents the negotiating, in the case of Shechem (Gen. 34:4, 8) and Samson and Delilah (Judg. 16:13–18). The marriage was arranged by the parents against the will of the bride, as did Esau (Gen. 26:34–35). The girl was sometimes asked whether she would like to marry before being given to the man. In this case the fact is ignored, as the context shows, deals with her as such, and thus the name is not found in the Bible. In the same way the 'marriage' of a slave and not primarily as a wife.
II. Forbidden degrees of marriage

These are listed in Lv 18:1 in detail in Lv 20:17-21; Dt 27:20-23. They are: (a) a father marrying his daughter (Lv 18:19), (b) a mother marrying her son (Lv 18:20), (c) a brother marrying his sister (Lv 18:21), and (d) a sister marrying her brother (Lv 18:22).

The Mosaic Law has been interpreted to prohibit marriage within these degrees to prevent incestuous relationships and to maintain the integrity of the family and society. These prohibitions are rooted in the idea of prohibition, which was a common practice in ancient Middle Eastern cultures.

The New Testament also prohibits incestuous marriage (1 Cor 5:1). The reason given is that such unions are contrary to the natural order and the design of God. Marriage is intended to be a union between a man and a woman, and incestuous unions are forbidden.

The Mosaic Law and the New Testament both emphasize the integrity of the family and the importance of maintaining these degrees of marriage to prevent incest and maintain social order.

The Gospels and Acts of the Apostles also provide examples of marriage within these degrees. For instance, the Disciples of Christ refused to marry within these degrees to maintain the integrity of the family and society. These examples are meant to serve as models for the Christian community to follow.

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10:12, since a Jewish wife could not normally divorce her husband. But a wife could appeal to the court against her husband's treatment of her, and the court could compel the husband to divorce her. Moreover, Christ may have had Gk. and Rom. law in mind, and here the wife could divorce her husband, as Herodias had divorced her first husband.

There is a strong body of opinion both among Protestants and Roman Catholics that 1 Cor. 7:10–16 gives another ground for divorce. Here Paul repeats the teaching that the Lord had given when on earth, and then, under the guidance of the Spirit, gives teaching beyond what the Lord had given, since a new situation had arisen. When one party in a pagan marriage is converted to Christ he or she must not desert the other. But if the other insists on leaving the Christian 'a brother or sister is not under bondage in such cases'. This latter clause cannot simply mean that they are free to be deserted, but must mean that they are free to be remarried. This further ground, which on the face of it is of limited application, is known as the 'Pauline Privilege'.

In the present modern tangle of marriage, divorce and remarriage the Christian church, in dealing with converts and repentant members, is often compelled to accept the situation as it is. A convert who previously has been divorced, on sufficient or insufficient grounds, and who has remarried, cannot return to the original partner, and the present marriage cannot be branded as adulterous (1 Cor. 6:9, 11).


MARSHAL. There are two Heb. words rendered 'marshal'. 1. sôpêr (Jdg. 5:14, 'they who wield the marshall's staff'). The word sôpêr usually means 'writer' (so AV and Syr. Targ.; cf. LXX grammateus, 'scribe'). 2. tiqîr (Je. 51:27) or tâqêr (Na. 3:19). The former appears only in the LXX and may derive from Syr. tarkar, 'to divide', 'to separate'. The latter appears in the LXX and Nabataean Aramaic, and since the word occurs in contexts indicating that it is a personal name, it is used in the sense of 'master' or 'commander'. The meaning 'beloved of the Lord' (Je. 51:27) has been suggested by some scholars. See R. A. Kraft, TDOT 2, pp. 195–196.

1. M. The name is found as a personal name among the Jews and in Greek and Roman inscriptions. In Jewish sources it is used as a name for a person responsible for the security and health of the community. In Greek and Roman inscriptions it is used to designate a deified personage, perhaps a hero or god who is believed to have bestowed a particular blessing or protection.

According to some sources, the name was given to a person who was believed to have divine attributes or powers, such as the ability to bring about fertility or to protect against disease. In these cases, the name was considered to be a form of address for the person to whom it was given. In other cases, the name was used as a title or designation, such as a person who was considered to be a descendent of a particular deity or a person who was believed to have a special relationship with a deity.

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MARRIAGE

oppressed of the devil; for God was with Him” (Acts x. 38).

Marriage. This was the custom of the towns of the west bank of the Jordan, in the time of Herod the Great, and was attended by a formal ceremony (Matt. iii. 17; Acts i. 11). The prohibitions against marriage between certain classes of persons were also observed (Matt. xix. 3; Mark x. 11; Luke x. 27; Acts xi. 18).

Marriage. The topics which this subject presents to our consideration in connection with Biblical literature may be arranged under five heads: I. The origin and history. II. The conditions of legal marriage are set forth in the law of any country imposed upon citizens. In the Hebrew commonwealth, the prohibitions were of two kinds, according as they regulated marriage (i) between a Hebrew and a foreigner, or (ii) between two Hebrews. (iii) The social status of each individual was determined by his marriage. (iv) The marriage bond was strengthened by the giving of a dowry. (v) The moral disabilities which attended each marriage were specified. (vi) The validity of marriage was questioned in the case of the Canaanites, with whom the Israelites were not to marry, on the ground that it would lead them into apostasy (Ex. xxii. 16; Deut. xii. 1). But beyond these, the legal disabilities to which the Canaanites and Moabites were subjected (Deut. xxiii. 3, 4) as a virtual bar to marriage, totally prevented the marriage of Israelites with Moabites, permitting that of Israelites with Moabites, while those of the Moabites were excluded from the covenant (Deut. xxiii. 3).

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virgins and a month for widows in later times. During this period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend designated for the purpose. The "friend of the bridegroom" (John iii. 29). She was usually regarded as the wife of her future husband. Hence faithlessness on her part was punishable with death (Deut. xxii. 23, 24), the husband having, however, the option of "putting her away" (Matt. i. 19; Deut. xxiv. 1). We now come to the wedding itself; and in this the most observable point is, that there were no definite religious ceremonies connected with it. It is probable, indeed, that some formal ratification of the espousal with an oath took place, as implied in some allusions to marriage (Ez. vi. 8; Mal. ii. 14), particularly in the expression, "the covenant of her God" (Prov. ii. 17), as applied to the marriage bond, and that a blessing was pronounced (Gen. xxix. 60; Ruth iv. 11, 12), somewhat in the manner of parents (Tob. vii. 13). But the essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban described by the term peér (Is. lxi. 10; A. V. "ornaments"), and a nuptial crown or garland (Cant. iii. 11); he was redolent of myrrh and frankincense and "all powders of the merchant" (Cant. iii. 6). The bride prepared herself for the ceremony by taking a bath, generally on the day preceding the wedding. The notices of it in the Bible are few, and the garments may have escaped general observation (Ruth ii. 3; Ez. xxx. 10; Eph. vi. 26, 27). The distinct feature of the bride's attire was the "veil"—a light robe of ample dimensions, which covered not only the face but the whole person (Gen. xxiv. 65; comp. xxxviii. 14, 15). This was regarded as the symbol of her submission to her husband (1 Cor. xi. 10). She also wore a peculiar girdle, named kishshurim, the "attire" (A. V.), which no bride could forget (Jer. iii. 22); and her head was crowned with a chaplet, which was again so distinctive of the bride, that the Hebrew term callāh, "bride," originated from it. If the bride were a virgin, she wore her hair flowing. Her robes were white (Rev. xvi. 8), and sometimes embroidered with scarlet thread (Ps. xiv. 13, 14), and covered with perfumes (Ps. lxxv. 4). She was further decked with jewels (Is. xlix. 18, lxxi. 10; Rev. xxi. 2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen (A. V. "companions," Judg. xiv. 11; "children of the bride-chamber," Matt. ix. 15), preceded by a band of musicians or singers (Gen. xxvii. 12; Jer. vii. 34, viii. 6; Mic. 4: 11). The marriage ceremony itself (2 Esdr. x. 2, Matt. xxv. 11, 15; Par. Jer. xx. 10, Rev. xvi. 10; Judges xxiv. 8: 15) was performed in a house of the bride, who, with her anxiously expected arrival (Matt. ii. 6), conducted the whole matter of her own or his father's house, with eunuch demonstration of gladness (Ps. xix. 10). On their way back they were joined by a party of maidens, friends of the bridegroom, who were in waiting to conduct the procession as it passed (Matt. xxvi. 60). The inhabitants of the place pressed into the streets to watch the process (Cant. iii. 11). At the house a feast was prepared to which all the friends and neighbors were invited (Gen. xxviii. 2, Matt. xxvii. 51; Luke x. 41, John xi. 59). The festivities were prolonged seven, or even fourteen days (Judg. xii. 10; Tob. viii. 19). The guests were served by the host with fitting robes (Matt. xxi. 11), and the feast was enlivened with riddles (Judg. xiv. 12) and other amusements. The bridegroom now entered direct communication with the bride, as the joy of the friend was "fulfilled," hearing the voice of the bridegroom (Is. iii. 29) conversing with her, which was regarded as a satisfactory testimony of the success of his share in the work. The act in the ceremonial was the consummation of the marriage between the bride (Gen. xxv. 54; Joel ii. 16), where a canopied bed was prepared (Ps. xix. 5; Joel ii. 16), and where the bride was still veiled, so that the deception practised on Jacob (Gen. xxvii. 28) was very prevalent. A newly married man was exempt from military service, or from any public business which might draw him away from his home, the space of a year (Deut. xxiv. 5). A similar privilege was granted to him if his wife was betrothed (Deut. xx. 7). IV. social and domestic conditions of married life.—We must in the first place, into account the position assigned to women generally in their social scale. The abundant evidence that women, whether married or unmarried, went about their faces freely (Gen. xxiv. 14, xxvii. 11, 1 Sam. i. 13), and were customarily held in high esteem (Ps. xlv. 14), and because of it, were honored and respected in public life as the women of our own country, who, such as her general position, is that the wife has exercised an important influence in her own home, and that she appears to have taken her part in matters, even to enjoy a considerable amount of independence (2 K. iv. 18; 1 Sam. xiv. 14, &c.). The N. T. the mutual relations of husband and wife are subject to frequent exposition (Eph. v. 22, 33; Col. iii. 18, Tit. ii. 4; 1 Pet. iii. 1-7). The duties of the wife in the Hebrew house were manifold: in addition to the general supervision of the domestic arrangements, such as cooking, from which even women of rank were not exempted (Gen. xxiii. 6; 2 Sam. xxviii. 8), and the distribution of food at meal times (Prov. xxix. 18), the manufacture of the clothing and the various textiles required in an Eastern establishment devolved upon her (Prov. xxxi. 13, 18, 22). If she were a model of activity and skill, she produced a surplus of fine linen shirts and girdles, which she sold, and so, like a well-favoured merchant-ship, brought in wealth to her husband (Gen. xxxi. 19). The legal rights of the wife are noticed in Ex. xi. 16, under the principles of freedom, servitude, marriage, and duty of marriage or conjugal love. The allegorical and typical allusions to marriage have exclusive reference to one subject, viz., to exhibit the general relationship between God and his people. The earliest form, in which the figure is implied, is in the expressions "to go whoring," and "whoredom," as descriptive of the rupture of that relationship by acts of idolatry. These expressions have been rightly taken in their primary and literal sense, as pointing to the licentious practices of idolaters. But this destroys the whole point of the comparison, and is opposed to the plain language of Scripture. The direct comparison with marriage is confused in the O. T., by allegorical transitions, unless we regard the Canticles as allegorical work. In the N. T. the imagery of the marriage is transferred from Jehovah to Christ (Matt. ix. 15; John iii. 29), and that of the bride to the Church (2 Cor. xi. 2; Rev. xix. 7, xxi. 2, 9, xii. 1), and the comparison established is converted into a symbol of the union by the bond of marriage is founded in the O. T., and the imagery is transferred to the Church.

**Mars' Hill**

The Hill of Mars or Ares, better known by the name of Areopagus, of which the Hill of Mars or Ares is a translation. The Areopagus, a rocky height in Athens, opposite the western end of the Acropolis, from which it is isolated by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. According to tradition it was called the Hill of Mars (Ares), because this god was brought to trial here before the assembled gods by Neptune (Poseidon), on account of his murdering Halirrhoeus, the son of the latter. The spot is memorable as the place of meeting of the Council of Areopagus, the upper court of the Athenian Republic. The meetings were held on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areopagites sat as judges in the open air. On the eastern and western side is a raised block. The Areopagus possesses peculiar interest to the Christian, as the spot from which St. Paul delivered his memorable address to the men of Athens (Acts xxii. 23-31). It has been supposed by some commentators that St. Paul was brought before the Council of Areopagus; but there is no evidence that he was tried there, nor is there any judicial proceedings. St. Paul "dispersed daily" in the "market" or Agora (xvii. 17), which was situated south of the Areopagus in the valley lying between this hill and those of the Acropolis, the Pnyx and the Museum. Attracting more and more attention, "certain philosophers of the Epicureans and Stoics" brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the Council, while the multitude stood upon the steps and in the valley below.

**Mar'sena**, one of the seven princes of Persia, "wise men which knew the times," which saw the king's face and sat first in the kingdom (Esth. i. 14).

**Martha**, the sister of Lazarus and Mary. [Lazarus.] The facts recorded in Luke x. and John xii. indicate a character devout after the customary Jewish type
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