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Meaning of molech in the bible

Study dictionary a God pay; The national divinity of the ammonites (IBD) The National Pagan God of Ammonites (IBD) Re (-> himself of Moloch) Re (-> himself of Molech) Net Glossary: a God pay adored in the ancient Near East in the II millennium A.C. and associated with death and underground world; Molech was adored by the ammonites as their national divinity (1 kg 11: 7, 33) and above all associated with child sacrifice (LEV 18:21; 20: 2-5; 2 kg 23:10); "Milcom" and "Malcam" are variations of the name Moch the image of him was a hollow figure of Brazen, with the head of a ox, and off-road human arms. He was heated warm red from a fire from the inside, and the little places in his arms to be slowly burned, while to prevent parents to feel the dying cries, the sacrificed priests beat drums of Jewish origin (4432): Moloch (ie Molek), an idol: -Moloch. See Hebrew for the RE 04432, the name of the national god of the ammonites, to which children have been sacrificed by fire. He was the consuming and destroying and at the same time the purifying fire. In Amos 5:26, "Your Moloch" of the authorized version is "your king" in the revveded version (comp. Acts 7:43). Solomon (1 re 11: 7) He erected a high place for this idol on the mountain of olive trees, and from that time until the days of Joshia the cult of him continued (2 kings 23:10, 13). In the days of Jehoahaz it was partially restored, but after imprisonment disappeared completely. He is also called Molech (Lev. 18:21; 20: 2-5, etc.), Milcom (1 re 11: 5, 33, etc.), and Malcham (Zef 1: 5). This god became chemosh among the moaits. Molech; Moloch - Mo'-Lek, Mo'-Lok (Ha-Molekh, always with the article, except in 1 Kg 11: 7; Septuagint I Moloch, sometimes Molchom, Melchoi; Vulgate (Latin Bible of Jerome, 390- 405 DC) Moloch); 1. The name 2. The worship in the history of the Old Testament 3. The worship in the prophets 4. Nature of the adoration 5. Origin and outcome of the worship Literature 1. The name: the name of a divinity Pagana whose adoration is largely in the next history of the Kingdom of Judah. As the national god of the ammonites, he is known as "milcom" (1 ki 11: 5,7), or "malcam" ("malcan" is an alternative reading in 2 sam 12: 30.31; compare jer 49: 1.3; Zeph 1: 5, where the margin of the revised version reads "their king"). The use of the Basel, and of the archoon, as a translation of the name from the Septuaginte suggests that it could originally been the Jewish word for "king," melekh. Molech is obtained from Melekh from replacing the voice points of Jewish Bosheth, which means "shame". From the dark and difficult passage, AM 5:26, the revised version (British and American) removed "your moloch" and given "your king", but Septuagint had here translated "Moloch", and from the Septuagint found his Road in Acts (7:43), the only event of the name in The New Testament. 2. The adoration in the history of the Old Testament: in the Levitical ordinances delivered to the Israelites from Mosá there are severe slabs of cult of Molec (LEV 18:21; 20: 2-5). Parallel to these prohibitions, even if the name of the god is not mentioned, there are those of the deuteronomic code where the abominations of the canaanes are prohibited, and the fire of their children and their daughters in the fire (in Molec) is condemned Like the culmination of their wage (DT 12.31; 18,10-13). The references to Malcam, and to that of David who passed the inhabitants of Rabbath Ammon for the brick furnace (2 SAM 12: 30,31), are not sufficiently clear to find, due to the uncertainty of the readings. Solomon Buildings for Camos, the abomination of Moab, and for Milcom, the abomination of the ammonites. See Chemosh. Because of this apostasy it was suggested by the Acia Prophet, that the Kingdom would be torn from the hand of Solomon, and ten tribes would have been given to Geroboam (1 king 11,31-33). These hills survived at the time of Josia, who, among other his religious reform works, destroyed them and contaminated, filling them with human bones (2 kings 23.12-14). Molech-cult had obviously received a great impetus from Acáz, which, like Acaab of Israel, was a supporter of foreign religions (2 ki 16:12 SS). He also made him pass through the son of him, according to the abdominals of the nations that the Lord had driven before the Israelites "(2 kings 16: 3). His nephew Manasse, far from following the footsteps of Father Ezekiah, who had made great reforms in the cult, erected altars in Baal and, in addition to other abominations he committed, made his son passed for fire (2 kings 21,6). The main site of this cult, of which Ahaz and Manasseh were the promoters, was tofet in the Hinnom valley, or, as it is also called, the Valley of Children, or of Hinnom's son, who lies south- West of Jerusalem (CFR.Geenna). Of the reform of Josia it is said that "he contaminated tofet that no one could pass his son or his daughter for the fire to molec" (2 kings 23.10). 3. The cult in the prophets: even Giosiaâ € ™ s complete reform has not succeeded in eradicating the molech-cult, and has recovered and continued to the destruction of Jerusalem, as we learn from the prophets of time. From the beginning, the prophets maintained against it a strong and persistent protest. The testimony of Amos (1.15; 5.26), is ambiguous, but most of the ancient versions for Malkam, "their king", in the first passage, read Milkom, the national God of Ammon (see. Davidson, in the cited place.). Isaiah knew tofet and the abominations of him (Isaiah 30:33; 57: 5). Against his beautiful and high description of the spiritual religion, Micah sets the exaggerated zeal of those who ask in the spirit of the molec-worshiper: A «I have to give mine for my transgression, the fruit of my body for the sin of my soul? (MIC 6: 6 ff.) That molecular-cult was increased in the interval may explain the frequency and clarity of references to it in later texting Prophets. In Jeremiah we find the passage of sons and daughters through the fire at Molech associated with the construction of "the high places of Baal, which are in the valley of the son of Hinnom" (32:35; Compare 7:31ff; 19:5ff). In his Oracle against the children of Ammon, the same Prophet, denouncing evil against their land, predicts (almost in the same words as Amos above) that Malcam will go into captivity, his priests and his princes together (Jer 49: 1,3). Ezekiel, speaking with the Babylonian exiles, refers to the practice of causing children to pass through the fire to the gods of long-established heathen, and proclaims the wrath of God against it (Ezekiel 16:20 f; 20:26-31; 23:37). That this prophet regarded the practice as among the "Statutes which were not good, a D Ordinanzas in which they should not live" (Ezek 20:25) given by God to His people, by way of deception and judicial punishment, since waiting, is highly improbable and inconsistent with the whole prophetic attitude toward it. Zephaniah, who prophesied to the men who saw the overthrow of the kingdom of Judah, denounces God's judgments on the faithful of false gods (Zeph.1:5 f). He does not directly blame his countrymen for abandoning Yahweh for Malcam, but places her, because worshipping him, they also swore to Malcam, like those Assyrian settlers in Samaria who feared Yahweh and served their gods, or like those mentioned in Ezekiel elsewhere Chi, on the same day they killed their children to their idols. In the Shrine of Yahweh to Profane It (Ezek 23:39). The captivity in Babylon brought an end to Molech-Worship, since it weaned the people of all their idolaters. We do not hear it in the post-exolic prophets, and, in the great historical psalm of Israel's rebellion and God's deliverance (PS 106), it refers only to Retrospect (PS 106: 37,38). 4. The Nature of Worship: When we come to consider the nature of this worship it is remarkable how some details are given on Scripture. The place where it was practiced from the days of Ahaz and Manasseh was the valley of Hinnom where stood Topheth, a huge altar-Pyre for burning sacrifices. There is no evidence linking the worship to the temple in Jerusalem. Ezekiel's vision of the sun worshippers in the temple is purely ideal (Ezek 8). A priesthood is spoken of as an attachment to services (Jer 49:3; Compare Zeph 1:4,5). The victims offered to the deity were not burned alive, but were killed as sacrifices, and then presented as burnt offerings. "Passing through fire" has been taken to mean a gain or purification of the child from fire, not involving death. But the prophets clearly of slaughter and sacrifice and highbult to burn children in fire as burnt offerings (Jer 19:5; Ezek 16:20,21). The popular conception, shaped for English readers largely by Miltonâ s "Moloch, horrid king" as described in Paradise Lost, Book I, is derived from accounts given in late Latin and Greek writers, particularly the account given by Diodorus Siculus in his History of the Carthaginian Chronos Or Moloch. Molech's image was a human figure with a bull's head and arms outstretched, ready to receive children destined for sacrifice. The metal image was heated by a fire burning inside, and the children lying on her arms rolled out into the pit of fire below. In order to drown the cries of the victims, flutes were played, drums were beaten, and the mothers were left without tears or sobbing, to give the impression of the voluntary nature of the offer (see Rawlinson's Phoenicia, 113 f, for more details). On the question of the origin of this cult there is a wide variety of opinions. Of a non-Sem origin there is no evidence, and there is no trace of human sacrifices in the old Babylonian religion. That it prevailed widely among the Semitic peoples is clear. 5. Origin and Extent of Worship: While Milcom or Malcam is peculiarly the national god of the Ammonites, as well as Chemosh of the Moabites, the name Molech or Melech has been recognized among the Phoenicians, Philistines, Arameans, and other Semitic peoples, as a name for the deity they worshipped until from very ancient times. That it was common among the Canaanites, when the Israelites entered the land, is evident from the fact that it was one of the abominations from which they had to keep free. That it was identical at first with the worship of the Lord, or that the prophets and the best men of the nation ever regarded as the national worship of Israel, is a modern theory which does not seem to the present writer to have been proved. From Abraham's readiness to offer Isaac at God's command, from the story of Jephthah and his daughter, and also from the sacrifice of Hiel the Bethelite (1 Kings 16:34), it can be deduced that the human sacrifice to the Lord was an original custom in Israel, and that therefore the God of Israel was nothing but Molech, or at least a deity of God, similar character. . But these incidents are certainly too thin a basis to support such a theory. The basic idea of the pagan rite was the same as that of the Jewish ordinance: the best for God, but by presenting this story of Isaac's offering to us, and presenting it in this precise form, the writer is simply teaching the truth, taught by all the prophets, that obedience is better than sacrifice, that is, The God who worshipped in Abraham's time was a God who did not delight in destroying life, but in saving and sanctifying it" (Robertson, Ancient Religion of Israel, 254). While there is no reason to identify Yahweh with Moloch, there are good reasons for A community of origin between Moloch and Baal. The name, worship and general characteristics are so similar that it is natural to give them a common place of origin in Phoenicia. The fact that Moloch-worship achieved the culmination of its abominable cruelty in the phenician colonies of which Carthage was the center shows that he had found among that people a terrain suitable for his particular genius. LITERATURE. Wolf Baudissin, Â «MolochÂ» in Pre3; GF Moore, Â «MolochÂ» in EB; Robertson, Early religion of Israel, 241-65; Robertson Smith, a semit religion, 352 ss; Buchanan Gray, Jewish own names, 138 ss T. Nicol. Nicol.

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