MOLECH (MELEK, king). The chief god of the Phenicians—mentioned as the god of the Ammonites. Probably known to the Israelites before time of Solomon. Human sacrifices (infants) are offered up to this idol, the victims being why burnt to death in the arms of the idol, which were of metel, hollow, and could be heated on the inside. Manasseh sacrificed his son to Molech. Solomon erected an altar to this god on one of the summits of Mount Olivet (see Jerusalem, p. 150), described in 1 Kings xi. 7. This idol worship being continued, both there and in Tophet, until Josiah abolished it and defiled the altars (2 Kings xxiii. 10, 13). His son Jehoahaz revived this worship (2 Kings xxiii. 32). Molech was worshiped by the Phoenician colonies, as at Carthage, where there were at one time sacrificed 200 boys, believing this would relieve the city from a siege. See PHENICIA.

MILCOM (little Molech). The abomination of the children of Ammon (1 K. xi. 7).

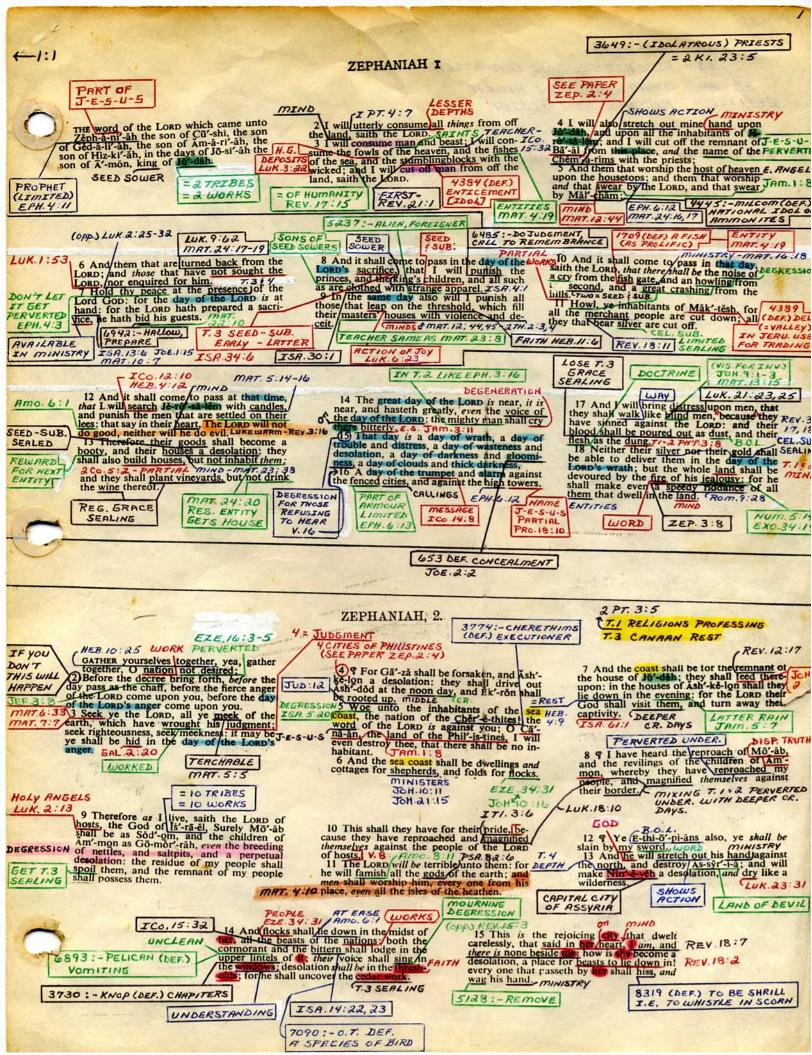
MO'LOCH (Amos v. 26; Acts vil. 43). MOLECH.

Mo'lech (king). The fire-god Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moabitish Chemosh. Fire-gods appear to have been common to all the

Canaanite, Syrian and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. According to Jewish tradition, the image of Molech was of brass, collow within, and was situated without Jerusalem. "His face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive omething) of his neighbor. And they adled it with fire, and the priests took are babe and put it into the hands of Molech, and the babe gave up the ghost." Many instances of human sacrifices are found in ancient writers, which may be compared with the description in the Old Testament of the manner in which Molech was worshipped. Molech was the lord and master of the Ammonites; their country was his possession, Jer. 49:1, as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham. Jer. 49:3; Amos 1:15. His priests were men of rank, Jer. 49:3, taking precedence of the princes. The priests of Molech, like those of other idols, were called Chemarim. 2 Kings 23:5; Hos. 10:5; Zeph. 1:4.

Mo'lech. The fire-god Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moabitish Chemosh. Fire-gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. The worship of Molech is evidently alluded to, though not expressly mentioned, in connec-tion with star-worship and the worship of Baal in 2 K. xvii. 16, 17, xxi. 5, 6, which seems to show that Molech, the flame-god, and Baal, the sun-god, were worshipped with the same rites. According to Jewish tradition, the image of Molech was of brass, hollow within, and was situated without Jerusalem. Kimchi (on 2 K. xxiii. 10) describes it as "set within seven chapels, and whoso offered fine flour, they open to him one of them; (whoso offered) turtle-doves or young pigeons, they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six; and so whoever offered his son, they open to him seven. And his face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbor. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost." "The tabernacle of Moloch" mentioned in Acts vii. 43, was more probably a

shrine or ark in which the figure of the god was carried in processions.



2CH.32:32 - HEZEKIRH

:33 - HEZEKIRH'S SON MANASSEH

33:20 - MANASSEH'S SON AMON

ZEP. 1:1 - AMON'S SON JOSIAH

ZEP. 1:1 - THE DAYS OF JOSIAH

2K1.22: CH

23:1-30

JER.1:1-3

JER.3:6

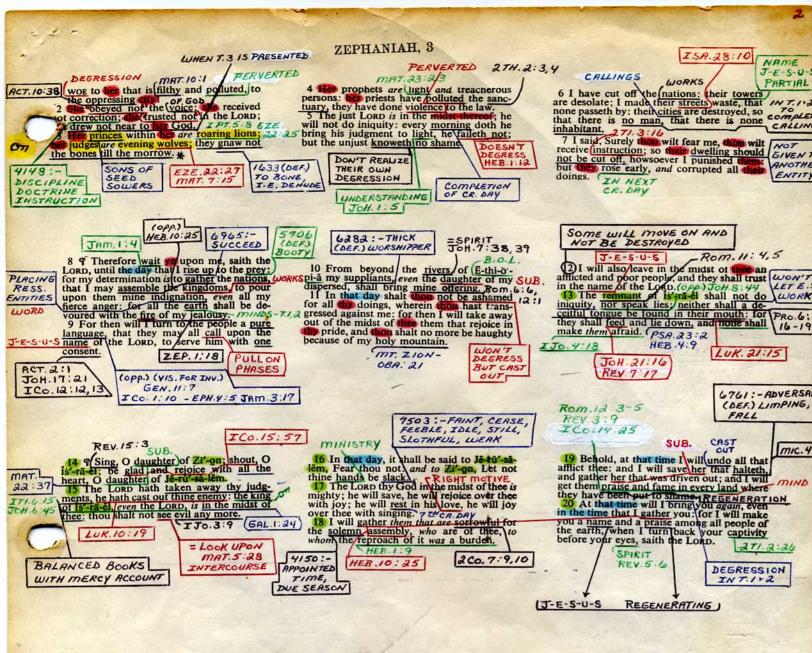
JER. 25:3

IKI. 13:2

2 CH. 33:25

34:CH

35:CH.



E.S. IN FALSE PROPHETS HAVE PLENTY TO EAT (SEEDS WITH MISUNDERSTANDING) IN LESSER CREATIVE DAYS TIL THE MORROW WHEN NEXT CR. DAY IS AVAILABLE (SEEDS WITH TRUE UNDERSTANDING), THEN THEY HAVE TO WORK HARDER TO GET A MEAL.