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MEDIATOR

conquered 'the land of the Medes and Parsua (Persia)', as did Tiglath-pileser III (743 bc) and Sargon II (716 bc). The latter transported Israelites to Media (2 Ki. xvii. 6, xviii. 11) after he had overrun the part of the land ruled by Dayaukku (Deioces), whom he exiled for a time to Hamath.

Esarhaddon bound his Median vassals by treaty (*Iraq*, XX, 1958, pp. 1-91), but they soon rebelled and joined the Scythians (Ashguza) and Cimmerians against the declining power of Assyria after 631 bc. Under Phraortes there began the open attacks which culminated in the fall of Nineveh (612 bc) and Harran (610 bc) to Kyaxares of Media and his Bab. allies. The Medes controlled all lands to the north of Assyria and clashed with Lydia until peace was negotiated in 585 bc.



Fig. 138. Head of a Mede wearing a round hat. He fingers the fringe of his garment. Another person touches the 'hem' of his garment. Period of Darius-Xerxes (521-465 bc). From Persepolis.

In 550 bc Cyrus of Anshan (see ELAM) defeated Astyages and brought Media under control, capturing the capital Ecbatana and adding 'King of the Medes' to his titles. Many Medes were given positions of responsibility and their customs and laws were combined with those of the Persians (Dn. vi. 8, 15). Media was sometimes used to denote Persia but more usually combined with it as a major part of the new confederation (Dn. viii. 20; Est. i. 19). The Medes, as seen by the prophets Isaiah (xiii. 17) and Jeremiah (li. 11, 28), took part in the capture of Babylon (Dn. vi. 28). The new ruler of Babylon, Darius, was called 'the Mede' (Dn. xi. 1), being the son of Ahasuerus of Median origin (Dn. ix. 1). See DARIUS, CYRUS.

The Medes later rebelled under Darius I and II (409 bc). The history of the Jews in Media is

recounted in Esther (i. 3, 14, 18, 19) and the Medians under Syrians (Seleucids) and Parthians are referred to in 1 Macc. v. 46, xiv. 1-3; Jos., *Ant.* xx. 2. Media was organized as the 11th and 18th Satrapies. The Medes are mentioned, with the Parthians and Elamites, in Acts ii. 9. After the Sassanids Media was used only as a geographical term. D.J.W.

MEDIATOR. The term occurs infrequently in the Scriptures (Gal. iii. 19, 20; 1 Tim. ii. 5; Heb. viii. 6, ix. 15, xii. 24; Jb. ix. 33, LXX). But the idea of mediation and therefore of persons acting in the capacity of mediator permeates the Bible. The function of a mediator is to intervene between two parties in order to promote relations between them which the parties themselves are not able to effect. The situation requiring the offices of a mediator is often one of estrangement and alienation, and the mediator effects reconciliation. In the sphere of human relations Joab acted the part of mediator between David and Absalom (2 Sa. xiv. 1-23). Job expresses the need in regard to his relations to God when he said, 'Neither is there any daysman betwixt us, that might lay his hand upon us both' (Jb. ix. 33).

I. IN THE OLD TESTAMENT

In the Old Testament the prophet and the priest fulfilled, most characteristically, the office of mediator in the institution which God established in terms of covenant relations with His people. The prophet was God's spokesman; he acted for God in the presence of men (*cf.* Dt. xviii. 18-22). The priest acted on behalf of men in the presence of God (Ex. xxviii. 1; Lv. ix. 7, xvi. 6; Nu. xvi. 40; 2 Ch. xxvi. 18; Heb. v. 1-4; *cf.* Jb. xlii. 8). In the Old Testament, however, Moses, of all human instruments, was the mediator *par excellence* (*cf.* Ex. xxxii. 30-32; Nu. xii. 6-8; Gal. iii. 19; Heb. iii. 2-5). He was the mediator of the old covenant, because it was through his instrumentality that the covenant at Sinai was dispensed and ratified (*cf.* Ex. xix. 3-8, xxiv. 3-8; Acts vii. 37-39). It is with Moses that Jesus as Mediator of the new covenant is compared and contrasted.

II. CHRIST AS MEDIATOR

The designation 'Mediator' belongs pre-eminently to Christ, and even those men who executed mediatory offices in the Old Testament institution were thus appointed only because the institution in which they performed these functions was the shadow of the archetypal realities fulfilled in Christ (*cf.* Jn. i. 17; Heb. vii. 27, 28, ix. 23, 24, x. 1). Jesus is the Mediator of the new covenant (Heb. ix. 15, xii. 24). And it is a better covenant (Heb. viii. 6) because it brings to consummate fruition the grace which covenant administration embodies (see COVENANT). Christ is the 'one mediator between God and men' (1 Tim. ii. 5). To invest any other with this prerogative is to assail the unique honour that

belongs to Him as well as to deny the express assertion of the text.

Though the title 'Mediator' is not often used, the Scripture abounds in references to the mediatory work of Christ.

a. Pre-incarnate mediation

As the eternal and pre-existent Son He was Mediator in the creation of the heavens and the earth (Jn. i. 3, 10; Col. i. 16; Heb. i. 2). This activity in the economy of creation is correlative with His mediatorship in the economy of redemption. The omnipotence evidenced in the former and the prerogatives that belong to Him as Creator are indispensable to the execution of redemption. It is in redemption, however, that the extensiveness of His mediation appears. All along the line of the redemptive process from its inception to the consummation His mediacy enters.

Election as the ultimate fount of salvation did not take place apart from Christ. The elect were chosen in Him before the foundation of the world (Eph. i. 4) and they were predestinated to be conformed to His image (Rom. viii. 29).

b. Mediation in salvation and redemption

It is particularly in the once-for-all accomplishment of salvation and redemption that His mediatory action is patent (*cf.* Jn. iii. 17; Acts xv. 11, xx. 28; Rom. iii. 24, 25, v. 10, 11, vii. 4; 2 Cor. v. 18; Eph. i. 7; Col. i. 20; 1 Jn. iv. 9). The accent falls upon the death, blood, and cross of Christ as the action through which redemption has been wrought. In the Scriptures the death of Christ is always conceived of as an event in which Jesus is intensely active in obedience to the Father's commandment and in fulfilment of His commission (*cf.* Jn. x. 17, 18; Phil. ii. 8). It is Jesus' activity as Mediator in the shedding of His blood that accords to His death its saving efficacy. When salvation wrought is viewed as reconciliation and propitiation, it is here that the mediatory function is most clearly illustrated. Reconciliation presupposes alienation between God and men and consists in the removal of that alienation. The result is peace with God (*cf.* Rom. v. 1; Eph. ii. 12-17). Propitiation is directed to the wrath of God and Jesus, as the propitiation, makes God propitious to us (*cf.* 1 Jn. ii. 2).

c. Continued mediation

Christ's mediation is not confined to His finished work of redemption. His mediatory activity is never suspended. In our participation of the fruits of redemption we are dependent upon His continued intervention as Mediator. Our access to God and our introduction into the grace of God are through Him; He conveys us into the Father's presence (Jn. xiv. 6; Rom. v. 2; Eph. ii. 18). It is through Him that grace reigns through righteousness unto eternal life, and grace and peace are multiplied unto the enjoyment of the fulness of Christ (*cf.* Rom. i. 5, v. 21; 2 Cor. i. 5; Phil. i. 11). The most characteristic exercises of devotion on the part of the believer are offered

through Christ. Thanksgiving and prayer are not only exercised in the grace which Christ imparts but are also presented to God through Christ (*cf.* Jn. xiv. 14; Rom. i. 8, vii. 25; Col. iii. 17; Heb. xiii. 15). The acceptableness of the believer's worship and service springs from the virtue and efficacy of Christ's mediation, and nothing is a spiritual sacrifice except as rendered through Him (1 Pet. ii. 5). Even the pleas presented to others for the discharge of their obligations derive their most solemn sanction from the fact that they are urged through Christ and in His name (Rom. xv. 30; 2 Cor. x. 1; *cf.* Rom. xii. 1).

The continued mediation of Christ is specially exemplified in His heavenly ministry at the right hand of God. This ministry concerns particularly His priestly and kingly offices. He is a Priest for ever (Heb. vii. 21, 24). An important aspect of this priestly ministry in the heavens is intercession directed to the Father and drawing within its scope every need of the people of God. Jesus is exalted in His human nature, and it is out of the reservoir of fellow feeling forged in the trials and temptations of His humiliation (Heb. ii. 17, 18, iv. 15) that He meets every exigency of the believer's warfare. Every grace bestowed flows through the channel of Christ's intercession (Rom. viii. 34; Heb. vii. 25; *cf.* 1 Jn. ii. 1) until the salvation which He has secured will reach its fruition in conformity to His image. The priestly ministry of Christ, however, must not be restricted to intercession. He is High Priest over the house of God (Heb. iii. 1-6), and this administration involves many other functions. In His kingly office He is exalted above all principality and power (Eph. i. 20-23), and He will reign to the end of bringing all enemies into subjection (1 Cor. xv. 25). This is Christ's mediatorial dominion, and it embraces all authority in heaven and in earth (Mt. xxviii. 18; Jn. iii. 35, v. 26, 27; Acts ii. 36; Phil. ii. 9-11).

It is eschatology that will finally manifest and vindicate Christ's mediatorship; the resurrection and judgment will be wrought by Him. All the dead, just and unjust, will be raised by His summons (Jn. v. 28, 29). It is in Him that the just will be raised to immortality and incorruption (1 Cor. xv. 22, 52-54; 1 Thes. iv. 16), and with Him they will be glorified (Rom. viii. 17; *cf.* Jn. xi. 25; Rom. xiv. 9). The final judgment will be executed by Him (Mt. xxv. 31-46; Jn. v. 27; Acts xvii. 31).

d. Conclusion

Christ's mediatorship is thus exercised in all the phases of redemption from election in God's eternal counsel to the consummation of salvation. He is Mediator in humiliation and exaltation. There is, therefore, multifariousness attaching to His mediatorial activity, and it cannot be defined in terms of one idea or function. His mediatorship has as many facets as His person, office, and work. And as there is diversity in the offices and tasks discharged and in the relations He sustains to men as Mediator, so there is also diversity in

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the relations He sustains to the Father and the Holy Spirit in the economy of redemption. The faith and worship of Him require that we recognize this diversity. And the unique glory that is His as Mediator demands that we accord to no other even the semblance of that prerogative that belongs to Him as the one Mediator between God and man.

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MEDICINE. See DISEASE AND HEALING.

MEEKNESS. The high place accorded to meekness in the list of human virtues is due to the example and teaching of Jesus Christ. Rarely was it commended by pagan writers, who paid greater respect to the self-confident man. However, its roots lie in the Old Testament, where the adjective usually translated 'meek' (*ānāw*) basically means poor and afflicted, from which the spiritual quality of patient submission, humility, is derived. In this sense it is used in the Psalms, e.g. Pss. xxii. 26, xxv. 9, cxlvii. 6. Meekness is a quality of the messianic King (Ps. xlv. 4) and the theme of Ps. xxxvii. 11, 'the meek shall inherit the earth', is repeated by our Lord in the Beatitudes (Mt. v. 5). In meekness Moses, while maintaining strength of leadership, was ready to accept personal injury without resentment or recrimination (Nu. xii. 1-3).

In the New Testament meekness (*praotēs* and adjective *praos*) refers to an inward attitude, whereas gentleness (*q.v.*) is expressed rather in outward action. It is part of the fruit of Christ-like character produced only by the Spirit (Gal. v. 23). The meek do not resent adversity because they accept everything as being the effect of God's wise and loving purpose for them, so that they accept injuries from men also (as Moses above), knowing that these are permitted by God for their ultimate good (cf. 2 Sa. xvi. 11). The meekness and gentleness of Christ was the source of Paul's own plea to the disloyal Corinthians (2 Cor. x. 1). He enjoined meekness as the spirit in which to rebuke an erring brother (2 Tim. ii. 25) and when bearing with one another (Eph. iv. 2). Similarly, Peter exhorted that the inquiring or arguing heathen should be answered in meekness (1 Pet. iii. 15). Supremely meekness is revealed in the character of Jesus (Mt. xi. 29, xxi. 5), demonstrated in superlative degree when He stood before His unjust accusers without a word of retort or self-justification. J.C.C.

MEGIDDO. An important Old Testament city which lay in the Carmel range some 20 miles SSE of the modern port of Haifa.

I. BIBLICAL EVIDENCE

The city of Megiddo (*mēgiddō*) is first mentioned among the cities which Joshua 'smote' during his conquest of Palestine (Jos. xii. 21) and was subsequently allotted to Manasseh in the territory of Issachar (Jos. xvii. 11; 1 Ch. vii. 29). Manasseh, however, did not destroy the Canaanites in the city, but put them to menial labour (Jdg. i. 28). A curiously indirect reference is made to Megiddo in the Song of Deborah, where Taanach (*q.v.*) is described as 'by the waters of Megiddo' (*al-mē mēgiddō*, Jdg. v. 19), but no mention of Megiddo as a city as opposed to the name of a watercourse is made (see KISHON). The next reference to the city comes from the time of Solomon, when it was included in his fifth administrative district under Baana (the son of Ahilud) (1 Ki. iv. 12) and was selected, with Hazor and Gezer, to be one of his main fortified cities outside Jerusalem, in which he had accommodation for chariots and horses (1 Ki. ix. 15-19). Megiddo is briefly mentioned as the place where Ahaziah of Judah died after being wounded in his flight from Jehu (2 Ki. ix. 27), and it was later the scene of the death of Josiah when he tried to prevent Necho (*q.v.*) of Egypt from going to the aid of Assyria (2 Ki. xxiii. 29, 30; 2 Ch. xxxv. 22, 24). The name occurs in the form *mēgiddōn* in the prophecy of Zechariah (xii. 11), and it is this form which is used in the New Testament Armageddon (*q.v.*), from *har-mēgiddōn*, 'hill of Megiddo'.

II. EXTRA-BIBLICAL SOURCES

The site of ancient Megiddo has been identified with the modern deserted mound of Tell el-Mutesellim, which lies on the north side of the Carmel ridge and commands the most important pass from the coastal plain to the valley of Esdraelon. The tell stands nearly 70 feet high, with an area on the summit of over 10 acres, and the earlier cities lower down in the mound were still larger than this. The first excavations were carried out by a German expedition under G. Schumacher from 1903 to 1905. A trench was cut across the top of the mound, and a number of buildings were found, but owing to the limited knowledge of pottery at the time little was learnt. The site was not excavated again until 1925, when the Oriental Institute of the University of Chicago under the direction of J. H. Breasted selected it as the first major project in an ambitious scheme of excavations all over the Near East. The work was directed successively by C. S. Fisher (1925-7), P. L. O. Guy (1927-35), and G. Loud (1935-9). The original intention was to clear the entire mound, level by level, to the base, and to this end an area at the foot of the slope was excavated at an early stage to release it for the subsequent dumping of earth from the tell. War brought the work to an end, and though the lay-out of the entire city in Iron Age