

Purim (which Vat. and Alex. MSS. reading, "a," favours), but the *pass-over* (which Sin. MS., "the," indicates).]

Purple: *arg'ran*. Obtained by the Tyrians from the shell fish *Murex purpura*, and *conchylium* (Exod. xxv. 4, xxv. 25; Jud. viii. 26; Prov. xxxi. 22).

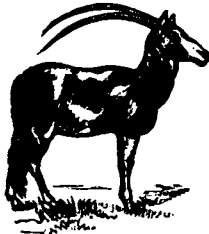


Purse. Often the girdle (*zone*): Matt. x. 9, Mark vi. 8. Or a bag for money, and for merchants' weights (Gen. xlii. 35; Prov. i. 14; Isa. xlii. 6; John xii. 6, *glossokomon*, lit. a bag for carrying mouthpieces of musical instruments).

Puteoli. The port of Italy to which ships from Egypt and the Levant commonly sailed (Josephus, Ant. xviii. 7, § 4; so Acts xxviii. 13). The bay of Naples was then named from it, *sinus Puteolanus*. A cross road led thence to Capua, there joining the Appian Way to Rome. Sixteen piers of the harbour mole, formed of the concrete *pozzolana*, remain. P. was at the E. of the bay, Baie at the W. P. comes from *puteus* a "well," or *puteo*, "to smell strong," from the offensively smelling mineral springs.

Putei. Exod. vi. 25. An Egyptian name, "devoted to El." Father in law of Eleasar the priest.

Pygarg: *dishon*. A clean animal (Deut. xiv. 5). A generic name for the *white rumped* (as *pygarg* means in Gr.) antelope of northern Africa



and Syria. The LXX. have transl. the Heb. by "pygarg"; living near the habitat of the pygarg they were likely to know. The *mohr* kind is best known, 2 ft. 8 in. high at the croup. The tail is long, with a long black tuft at the end; the whole part round the base of the tail is white, contrasting with the deep brown red of the flanks. Conder (Pal. Expl., July 1876) makes it the *gazelle*.

Q

Quail: *selav*. The Arabic name is similar, which identifies the *quail* as meant. Twice miraculously supplied to Israel (Exod. xvi. 13; Num. xi. 31, 32). Ps. cv. 40 connects the quail with the manna, and therefore refers to Exod. xvi. 13, the first sending of quails, the psalm moreover referring to God's acts of *grace*. Ps. lxxviii. 27, 31, refers to the second sending of quails (Num. xi.) in chastisement (Ps. cvi. 14, 15). The S.E. wind blew them from the Elanitic

gulf of the Red Sea. Transl. "threw them over the camp . . . about two cubits above the face of the ground." Wearied with their long flight they flew breast high, and were easily secured by the Israelites. They habitually fly low, and with the wind. The least gatherer got ten homers' (the largest Hebrew measure of quantity) full; and "they spread them all abroad for themselves" to salt and dry (Herodot. ii. 77). "Ere the flesh was consumed" (so Heb.) God's wrath smote them. Eating birds' flesh continually, after long abstinence from flesh, a whole month greedily, in a hot climate predisposed them by surfeit to sickness; God miraculously intensified this into a plague, and the place became KIBROTH HATTA'AVAH [see], "the graves of lust." The red legged crane's flesh is nauseous, and is not therefore likely to be meant. "At even" the quails began to arrive; so Tristram noticed their arrival from the S. at night in northern Algeria two successive years. Ornithologists designate the quail the *Coturnix dactylisonans* (from its shrill piping cry).

Quartus. A Christian at Corinth whose salutations Paul sends to the Roman Christians (Rom. xvi. 23).

Quaternion. A guard of four soldiers, two attached to the prisoner, two outside his cell door. Four quaternions took by turns the guard over Peter for the four night watches (Acts xii. 4).

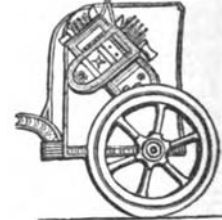
Queen: *malkah* "queen regnant" (1 Kings x. 1, Dan. v. 10, Esth. i. 9); *sheegal* "the queen consort" (Ps. xlv. 9, Dan. v. 2, 3); *gebirah* "powerful mistress," "the queen mother." Polygamy lessened the influence of the kings' wives, whose hold on his affections was shared by others and was at best precarious; but the queen mother enjoyed a fixed position of dignity. So Bathsheba (1 Kings ii. 19, etc.); Maachah (1 Kings xv. 13); 2 Kings x. 13, Jezebel; Jehoiachin's mother (xxiv. 12; Jer. xiii. 18, xxix. 2).

Queen of heaven. Astarte [see ASHTORETH] (Jer. vii. 18, xlv. 17-25). Wife of Baal or Moloch, "king of heaven." The male and female pair symbolised nature's generative powers, whence prostitution was practised in her worship. The worshippers stoutly refused to give up her worship, attributing their recent deprival of plenty to discontinuing her service, and their former plenty to her service. God makes fools' present prosperity their doom (Prov. i. 32) and does good to His people in their latter end (Deut. viii. 16). In Jer. xlv. 19 Maurer transl. "did we form her image." *Crescent shaped cakes* were offered to the moon. Beltis, the female of Bel or Baal, was the Babylonian "queen of heaven." Ishtar the Babylonian Venus (in the Sardanapalus inscriptions) was also "the mistress of heaven and earth." Babylon, Israel's instrument of sin, was in righteous retribution made Israel's punishment (Jer. ii. 19).

Quicksands. *The Syrtis*, in the sea off the N. African coast between Carthage and Cyrene. [See CLAUDIA,

EUROCLYDON, MELITA, PAUL.] Acts xxvii. 17, for "strake sail" (which would have hurried them into the danger), transl. "they lowered the gear" (*chalasantes to skeuos*), i.e., afraid of falling into the Syrtis with the storm from the N.E., they took down the higher sail and kept only the storm sail set, turning the ship's head off shore and standing on as best they could. There were two Syrtes; the eastern one the gulf of Sidra, the western one, smaller, the gulf of Cabes.

Quiver. (1) *Teli*, from a root "to hang," either the quiver for holding arrows or a sword hung by the side.



ASSYRIAN CHARIOT WITH QUIVER.

(2) *Ashpah*; covering the arrows, as our *quiver* is from *cover*. Slung at the back when not being used, by a belt; when in use brought in front.

R

Raamah. A Cushite race. Called son of Cush (Gen. x. 7; LXX. transl. *Rhegma* the same as that in Ptolemy vi. 7, S. of the Persian gulf). Sheba and Dedan are R.'s sons (Ezek. xxvii. 22). His locality must therefore be southern Arabia. Renowned as traders with Tyre and other peoples (Ezek. xxvii. 22).

Raamiah = whom Jehovah makes to tremble (Neh. vii. 7). Reeliah in Ezra ii. 2.

Rabbah. Meaning *greatness of size* or numbers. 1. AMMON'S [see] chief city, its only city named in Scripture, in contrast to the more civilised Moab's numerous cities (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ezek. xxi. 20). Conjectured to be the Ham of the Zuzim (Gen. xiv. 5). After Hanun's insult Abiahai and Joab defeated the allies Ammon and the Syrians of Bethrehob, Zoba, Ishtob, and Maachah (2 Sam. x.). The following year David in person defeated the Syrians at Helam. Next Joab with the whole army and the king's body guard (including Uriah: 2 Sam. xxiii. 39) besieged Ammon (xi.; 1 Chron. xix., xx.). The ark apparently accompanied the camp (2 Sam. xi. 11), a rare occurrence (1 Sam. iv. 3-6); but perhaps what is meant is only that the ark at Jerusalem was "in a tent" (vii. 2, 8) as was the army at Rabbah under Jehovah the Lord of the ark, therefore Uriah would not go home to his house. The siege lasted nearly two years, from David's first connection with Bathsheba to the birth of Solomon. The Ammonites made unsuccessful sallies (xi. 17). Joab finally took the lower town, which, from

the stream rising in it and flowing through it perennially, is called "the city of waters," and from the king's palace "the royal city." Then in a characteristic speech, half jest half earnest (xii. 28, comp. ix. 6, 7), which shows the power he had gained over David through David's secret and wicked commission (xi. 14, 15), he invited David to crown the capture by taking the citadel lest if he (Joab) took it it should be called after his name. Josephus (Ant. vii. 7, § 5) says the fortres had but one well, inadequate to supply the wants of its crowded occupants. [On its capture by David, and his putting the people under saws and harrows to cut them in pieces in retaliation for their cruelties, see DAVID, also Jud. i. 7, 1 Sam. xi. 2.] Amos (i. 14) speaks of its "wall" and "palaces," and "king" (perhaps Moloch) about to be judged by God. So also Jer. xix. 2, 3. Nebuchadnezzar attacked Ammon because of Baalis their king having instigated Ishmael to slay Gedaliah the Chaldean governor (Jer. xl. 14). See 1 Macc. v. 6 as to subsequent judgments of Ammon. Ezekiel (xxi. 20) depicts Nebuchadnezzar's divination to decide whether he should attack Jerusalem or E. the first. Jerusalem's fall should be followed by that of R. (comp. Josephus, Ant. x. 9, § 7.)

Under the Ptolemies R. still continued of importance as supplying water for the journey across the desert, and was made a garrison for repelling the Bedonins of that quarter. Ptolemy Philadelphus named it Philadelphia. Josephus (B. J. iii. 3, § 3) includes R. in Decapolis. Now Amman, on a tributary (*Moset Amman*) of the Zerka river (Jabbok), 19 miles S.E. of Es Salt (Ramoth Gilead), 22 E. of Jordan. Its temple, theatre, and forum are remarkable ruins. Eight Corinthian columns of the theatre (the largest known in Syria) remain. It has become as foretold "a stable for camels, a couching place for flocks, a desolate heap" (Ezek. xlv. 5). Its coins bear the image of Astarte, and the word *Heraclion* from Hercules,



RUINS AT AMMAN AMMON.

the idol which succeeded Moloch. The large square stones of the citadel are put together without cement, the massive walls are evidently very ancient. 2. R. of Moab, called in the Bible Ar, in the highlands S.E. of the Dead Sea. 3. R. of Judah, near Kirjath Jearim (Josh. xv. 60).

Rabbi = *great*. Simeon (identified by some with him who took the infant Jesus in his arms: Luke ii. 26, etc.), son of Hillel, shortly before Christ, was the first doctor of the law with the title *Rabban*, higher than Rabbi, Rabbi than Rab. The dis-

ciples applied it to Christ (Mark ix. 5, xi. 21, xiv. 45; John i. 38, 50, iii. 2, iv. 31, vi. 25, ix. 2, xi. 8, xiii. 13). Christ's prohibition of the title to the disciples (Matt. xxiii. 7, 8) is against using it in the spirit of exercising dominion over the faith of others. The triune God is the only "Father," "Master" (*kath-eegetes*, guide, Rom. ii. 19; contrast John xvi. 13), "Teacher" (*didaskalos* Vat. MS. Matt. xxiii. 8) in the highest sense; on Him alone can implicit trust be placed. All are "brethren" before Him, none by office or precedence nearer to God than another. *Rabboni* (John xx. 16) is simply "Master," the final in John's transl. not meaning *my*, as it often does.

Rabbith. A town of Issachar (Josh. xix. 20).

Rabmag. Jer. xxxix. 3, 13. [See NERGALSHAREZER.] Probably Magis not = Magus or Magus (the Magi) of the Behistun inscription; the Magi had no standing in Nergigliassar's time at Babylon. *Emga* means "priest," so R. is "chief priest." The office was one of high dignity, and gave opportunities for gaining possession of the throne.

Rabbaris. 1. Sent by Sennacherib with Tartan and Rabshakeh against Jerusalem (2 Kings xviii. 17). Meaning *chief eunuch*, often a minister of state or a commander in expeditions (marg. 2 Kings xxv. 19). 2. One of Nebuchadnezzar's princes at the taking of Jerusalem under Zedekiah (Jer. xxxix. 3, 13); probably a title of NEBUSHASBAN [see], i.e. worshipper of Nebo.

Rabshakeh, i.e. *chief cupbearer* (2 Kings xviii. xix.; Isa. xxxvi. xxxvii.). Sent by Sennacherib with Tartan who probably had chief command (first in 2 Kings xviii. 17, Isa. xx. 1) of an army to induce Jerusalem by threats and promises to surrender. Spokesman for Tartan and Rabbaris. Possibly a Jewish deserter and apostate. This is favoured by his familiarity with the Heb. language, in which he addresses fluently to the annoyance of Hezekiah's officers sent to meet him the Jews on the wall, and with Isaiah's prophecy (viii. 7, 8; x. 5, 6): "am I now come up without the Lord to destroy it? The Lord said, Go up against this land" (2 Kings xviii. 25). Isaiah (xxxiii. 14) alludes to traitors, "sinners in Zion," "hypocrites." R. was a zealous pleader for his master, reckless of truth, glossing over the real miseries of deportation by Assyria (Isa. xxxvi. 16, 17), pretending to have Jehovah on his side, yet classing Jehovah with the idols of other lands overthrown by Assyria (ver. 18-20, liars need to have good memories), trying to rob the gods of their one only but sure trust in trouble, misrepresenting Hezekiah's faithful act in removing forbidden high places to Jehovah, as though he thereby had dishonoured and so forfeited the favour of Jehovah (ver. 7), boasting of Assyria's might, as if, because Judah could not supply 2000 riders if even Assyria supplied the horses, it were impossible the Jews could repe. one of the least of Assyria's captains (ver. 8, 9); in

filthy and blasphemous language he threatens to reduce them to eat their own excrement in the extremity of famine (ver. 12; 2 Chron. xxxii. 11): a sample of the true nature of the heathen attack on Jerusalem, at once arrogant, blasphemous, and reckless of all decency.

Raca. Chaldee *reequia*, "worthless, vain man" (Jas. ii. 20; Jud. ix. 4, xi. 3). Expressing contempt of one as at once despicable and worthless; three degrees of angry bitterness, and of corresponding punishment, are described Matt. v. 22.

Rachal. One of David's haunts in southern Judah in his flight from Saul. To it in reward he sent a portion of the Amalekite spoil (1 Sam. xxx. 29).

Rachel = *a ewe* [see JACOB and BENJAMIN] (Gen. xxix.—xxxiii., xxxv.). Jacob's first interview, courteous removal of the stone at the well's mouth, emotion, and kissing her in the usual mode of salutation in pastoral life in the East in those days, are simply and graphically narrated; his love to her making his seven years' service "seem but a few days"; the imposition of Leah upon him, his second term of service for her, and his receiving her in marriage. Even then disappointment followed in her childlessness at first; beauty and the grace of God do not always go together, "R. envied her sister" and said with unreasonable and impatient fretfulness, "Give me children, or else I die." Jacob with just anger replied, "am I in God's stead, who hath withheld from thee the fruit of the womb?" God took her at her word; she had Joseph, and in giving birth to Benjamin "died." At Joseph's birth she by his name (= *adding*) expressed her fond anticipation, "the Lord shall add to me another son" (xxx. 24). In obtaining her wish, the greatest joy to her, she suffered her sharpest pang; *Ben-oni's* ("son of her sorrow") birth was her death. Her stealing her father's images or TERA-PHIM [see], household gods in human form, used for divination (Jud. xvii. 5, xviii. 14, 17, 18, 20; 1 Sam. xv. 23; 2 Sam. xxiii. 24; Ezek. xxi. 21; Zech. x. 2), and her dexterity and ready cunning in hiding them, mark a character that had learned much of her father's duplicity. The old superstition from which Abraham had been called still lingered in the family (Josh. xxiv. 2, 14). Not until Jacob reached Bethel did he bury the strange gods under the oak by Shechem. A little way from Ephrath, which is Bethlehem, R. died and was buried, and Jacob set a pillar on her grave. The patriarch on his death bed vividly recalls that tender, deep, and lasting sorrow (Gen. xlviii. 7). Though fretful, cunning, and superstitious, R. still worshipped Jehovah; and after she had complained to her husband, and received his reproof, she turned in prayer to God, for we read "God remembered R., and *unloosed* to her, and opened her womb" (comp. 1 Sam. i. 19). She had given up all her idols before the death stroke fell on her (Gen. xxxv.), and we may well

believe, was prepared for her great change by the hallowing influences of God's blessing on her husband and his seed immediately before, at Bethel. Moreover, Joseph, the only son over whom she exercised a mother's influence, was from early years the choice one of the family; such a son must have had a mother not altogether dissimilar. Hers is the first instance recorded of death in childbirth, and her sepulchral pillar is the first on record in the Bible. Caves were the usual places of sepulture (1 Sam. x. 2).

Jeremiah (Jer. xxxi. 15) says as to Nebuzaradan's collecting the captive Jews at Ramah, previous to their removal to Babylon (xl. 1), "a voice was heard in Ramah, lamentation and bitter weeping, R. weeping for her children . . . refused to be comforted because they were not; thus saith the Lord, Refrain thy voice from weeping, for . . . there is hope in thine end, that thy children shall come again to their own border." R., who pined so for children and died in bearing "the son of her sorrow," and was buried in the neighbourhood of Ramah (of Benjamin) and Bethlehem, is poetically represented as "weeping," for her Ephraimite sons carried off by the Chaldees. Matthew (ii. 17, 18) quotes this as fulfilled in Herod's massacre of the innocents. "A lesser, and a greater, event of different times may answer to the single sense of one scripture, until the prophecy be exhausted" (Bengel). Besides the reference to the Babylonian exile of R.'s sons, the Holy Spirit foreshadowed Messiah's exile to Egypt, and the accompanying desolation caused near R.'s tomb by Herod's massacre, to the grief of Benjamite mothers who had "sons of sorrow," as R.'s son proved to her. Israel's representative Messiah's return from Egypt, and Israel's (both the literal and the spiritual) future restoration (including the innocents) at His second advent, are antitypical to Israel's restoration from Babylon, the consolation held out by Jeremiah. "They were not," i.e. were dead (Gen. xlii. 13), does not apply so strictly to the Babylonian exiles as it does to Messiah and His people, past, present, and future. "There is hope in thine end," viz. when R. shall meet her murdered children at the resurrection of the saints bodily, and of Israel nationally (Ezek. xxxvii.). Lit. "each was not," i.e. each Bethlehemite mother had but one child to lament, as Herod's limit, "two years of I and under," implies; a coincidence the more remarkable as not obvious. The singular too suits Messiah going to exile in Egypt, R.'s chief object of lamentation. R.'s tomb (Arabic *Kubbil Rahil*) is two and a half miles S. of Jerusalem, one mile and a half N. of Bethlehem; Moslems, Jews, and Christians agree as to the site. The tomb is a small square building of stone, with a dome, and within it a tomb, a modern building; in the seventh century A.D. there was only a pyramid of stones.

Raddai. Fifth son of Jesse (1 Chron. ii. 14).

Ragan. Luke iii. 35. Ancestor of Jesus; = Reu, son of Peleg (Gen. ix. 19).

Raguel, REUEL = friend of God. 1. Prince priest of Midian; father of Zipporah, Moses' wife, and of JETHRO and HOBAB [see] (Exod. ii. 21, iii. 1; Num. x. 29). The older tradition, and the insecurity from Egyptian power which Moses would have been exposed to in the W. of the Eleanitic gulf, favour the view that R. lived on the coast E. of the Eleanitic gulf. 2. Gen. xxxvi. 4.

Rahab. Josh. ii., vi. The harlot of Jericho who received Joshua's spies. She had a house of her own, separate from her father, mother, brothers, and sisters; perhaps a lodging convenient for travellers, being situated on the wall. The flax she spread on her roof and the scarlet line make it likely she manufactured linen and dyed, as did the Phœnicians; comp. vii. 21 the "Babylonish garment," implying a trade in such articles with Mesopotamia. Jericho, near the fords of Jordan, would be an emporium between Phœnicia and Babylon and Egypt. Hence R. knew the facts of the exodus, the miraculous passage of the Red Sea, and the overthrow of Sihon and Og. God made the truth bring the conviction to her mind that Israel would conquer Canaan, and that "Jehovah Israel's God is God in heaven above and in earth beneath." Faith induced her, at the risk of her life, to shelter the spies under the stalks of flax spread on the flat roof. Her deceiving the king of Jericho and saying they had "gone she knew not whither" is not commended in Scripture, but only the faith which was the mainspring of her conduct. Scripture forbids a lie, or any "evil doing, that good may come" (Rom. iii. 7, 8). [See JAEI.] She next told them of the panic which Israel's advance caused among her countrymen, and obtained from them the promise that when Israel took Jericho she and her father, mother, brethren, and sisters, and all of the household, should be saved; the scarlet line by which they were let down from her window in the wall was the pledge, placed in the window. By her counsel they hid three days in the mountains (*Quarantana*, abounding in caves, a wall of rock rising 1200 ft. precipitously) bounding the Jericho plain on the N.; and when the pursuers had returned, and the Jordan fords were clear, they escaped back to Israel's camp. Their tidings must have much encouraged the army. Joshua faithfully kept the promise to her at the destruction of Jericho, causing the two spies to bring out R. and all her kindred from her house, which was under the protection of the scarlet line.

Salmon, then a youth, who married her, was probably one of the two whom she had saved, gratitude leading on to love and erasing the remembrance of her former life of shame. Her faith was richly rewarded, she becoming mother of Boaz (Ruth iv. 21), an ancestress of Messiah; one of the four women, all foreigners, Tamar, Rahab, Ruth,

and Bathsheba, named in Matthew's (i. 5) genealogy. In it "none of the holy women are included, only those whom the Scriptures blame, in order that He who came in behalf of sinners, might destroy the sins of all" (Jerome). Possibly the 345 "children of Jericho" were posterity of her kindred, settled in Israel (Ezra ii. 34, Neh. iii. 2). Harlotry was not counted "sin" among the heathen, though not respectable; but when she adopted a pure faith she began a pure life. Believing knowledge of God's purpose concerning Israel and Jericho made her renounce the lower duty, patriotism, for the higher one, piety; she could only have been faithful to her country by unfaithfulness to her God. She renounced the pollutions of her country's gods, with which her own harlotry may have been connected, to join Jehovah and His people. Her provision for her parents' and relatives' safety shows that self was not her sole consideration. Her hospitality to the spies was for their Lord's sake (Matt. x. 40-42). Heb. xi. 31: "by faith the harlot R. perished not with them that disobeyed not (*apeitheasasin*, God's will manifested by miracles in Israel's behalf) when she had received the spies in peace," i.e. securing them from hurt. The season, as otherwise comes out, was four days before passover, "on the tenth day of the first month," barley harvest time, when Jordan periodically overflowed its banks. The flax harvest was simultaneous with barley harvest, it appears from Exod. ix. 31. In undesigned coincidence with these casual notices, R. "hid the spies with the stalks of flax," doubtless just cut down and spread on the roof of her house (Josh. ii. 6, iii. 15, iv. 19, v. 10, 11).

Paul quotes R. as exemplifying "*faith*"; James (ii. 25) quotes R. as exemplifying justification by works essentially. Therefore Paul's justification by faith alone means a faith, not dead, but working by love (Gal. v. 6). Again, R.'s act cannot prove justification by works as such, for she was a woman of bad character. But as an example of grace, justifying through an operative as opposed to mere verbal faith, none could be more suitable than the saved "harlot." She believed, so as to act on her belief, what her countrymen disbelieved; and this in the face of every improbability that an unwarlike force would conquer a well armed one, far more numerous. She believed with the heart (Rom. x. 9, 10), confessed with the mouth, and acted on her profession at the risk of her life. A woman of loose life, and a Gentile, is justified even as Abraham, the father of the Jews, the friend of God, was; showing that justifying, working faith manifests itself in every class. The nature of the works alleged, not works of *charity* and virtue, but works of *faith* and virtue, which consists in their being proofs of faith, proves that James quotes them as *evidences of faith*, faith expressed in act. We are "justified by works" in the sense that we are justified by a faith

which always works where it has the opportunity. The scarlet line typifies Jesus' blood, that secures from wrath the Gentiles and even harlots and notorious sinners (Matt. xxi. 31, 32), within His church, even as the sprinkled blood of the paschal lamb secured Israel in their houses, and typified the same all-atonement blood. R. is an instance of the call of Gentiles anticipatory of that under the gospel.

Rahab = *insolence*. Poetical name for Egypt (Isa. li. 9). In xxx. 7 De Dieu transl. "I called her Arrogance (R.) that sitteth still." She who boasted of the help she would give, when put to the test, sat still (xxxvi. 6). Ps. lxxxvii. 4, 5, lxxxix. 10, "Thou hast broken R. in pieces, as one that is slain." Egypt is put foremost, as first of the great world powers that opposed God. She was reduced to corpse-like helplessness by God's stroke at the Red Sea, and at the slaying of the firstborn previously (comp. lxxiv. 13, 14). R. occurs in the Heb., Job ix. 13, xxvi. 12.

Raham. 1 Chron. ii. 44.

Rain. [See PALESTINE: Climate.] *Matar.* *Geshem*, violent rain or generally the early and latter rain (Jer. v. 24, Joel ii. 23). *Yoreh*, the early rain of autumn; *malkosh*, the latter rain of spring (Prov. xvi. 15, Job xxix. 23, Jer. iii. 3, Hos. vi. 3, Zech. x. 1). *Rebivim*, from *rab* "many," from the *multitude* of drops; "showers" (Deut. xxxii. 2). *Zerem*, "violent rain," "hailstorm" (Job xxiv. 8). *Sagrir* only in Prov. xxvii. 15. As compared with Egypt, Palestine was a land of rain (Deut. xi. 10, 11), but for six months no rain falls, so that "rain in harvest" and "thunder" were marvellous phenomena, and out of time and place (Prov. xxvi. 1, 1 Sam. xii. 16-18). The early rain begins gradually, the latter end of October or beginning of November. Generally from the W. or S.W. (Luke xii. 54); the wind then changes to the N. or E. At no period in the winter, from the end of October to the end of March, does rain entirely cease. In January and February snow falls, but lies only a short time. "The early rain" means the first autumnal showers which prepare the arid soil for the seed; "the latter rain" the later spring showers, especially in March, which bring forward the crop toward harvest (Jas. v. 7, Prov. xvi. 15). Showers fall occasionally in April and May. God claims as His peculiar prerogative the sending or withholding of rain, which He made dependent on the obedience or disobedience of Israel (Lev. xxvi. 3-5, 19; Deut. xi. 13-15, xxiii. 23, 24; Jer. iii. 3, v. 24, xiv. 22). "The latter rain in the first (month)" in Joel ii. 23 means in the month when first it is needed; or else, as Vulg. and LXX., "as at the first" (comp. Isa. i. 26, Hos. ii. 15, Mal. iii. 4); or in Nisan or Abib, the passover month, the first, viz. the end of March and beginning of April. The departure of winter was marked by the cessation of rain (S. of Sol. ii. 11-13). Rain is the beautiful image of the Spirit's refreshing influences

in Messiah's kingdom (Hos. vi. 3, 2 Sam. xxiii. 4, Ps. lxxii. 6).

Rainbow. [See Bow.]

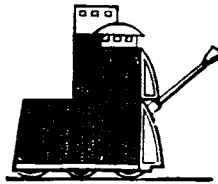
Rakom. 1 Chron. vii. 16.

Rakkath. A fortified town of Naphtali (Josh. xix. 35).

Rakkon. A town of Dan, not far from Joppa; Yerakon in LXX. (Josh. xix. 46.)

Ram. 1. Ruth iv. 19; 1 Chron. ii. 9, 10, 25, 27. Hezron's second son, born in Egypt after Jacob settled there, for he is not mentioned in Gen. xlv. 4. In Matt. i. 3, 4, Luke iii. 33, Aram. 2. Job xxxii. 2. Uz and Arum recur three times in the race of Shem (Gen. x. 23, xxii. 2, xxxvi. 28).

Ram, Battering. Ezra iv. 2, xxi. 22. A mound was usually raised, on which the ram was planted, to be on a level with the walls. The ram was sometimes fixed, or else joined to moveable wooden towers containing warriors. It was hung by a rope,



whereby the men inside swung it forward and backward. The besieged by a double rope from the battlements tried to catch the ram, or else threw lighted torches on it.

Rama, RAMAH = an elevated spot.

1. In Benjamin (Jer. xxxi. 15, Matt. ii. 18). The cry of the weeping mothers and of Rachel is poetically represented as heard as far as R., on the E. side of the N. road between Jerusalem and Bethel; R. where Nebuzaradan gathered the captive Jews to take them to Babylon. Not far from Gibeath of Saul (1 Sam. xxii. 6, Hos. v. 8, Isa. x. 28-32). Now *Er Ram*, five miles from Jerusalem (Jud. iv. 5, xix. 13; Josh. xviii. 25). There is an *Er Ram* one mile and a half E. of Bethlehem; but explain Jer. xxxi. 15 as above. BAASHA [see, and ASA] fortified it, to prevent his subjects from going S. to Jerusalem to the great feasts, and so joining the kingdom of Judah (1 Kings xv. 17-21, 2 Chron. xvi. 1-5). The coincidence is clear between R.'s being built by Israel, its overthrow by Judah, and the emigration from Israel to Judah owing to Jeroboam's idolatry (1 Kings xii. 26, 2 Chron. xi. 14-17); yet the events are named separately, and their connection only inferred by comparison of distinct passages, a minute proof of genuineness. Its people returned after the captivity (Ezra ii. 26, Neh. vii. 30). The R., xi. 33, was further W.

2. The house of Elkanah, Samuel's father (1 Sam. i. 19, ii. 11). Samuel's birthplace, residence, and place of burial. Here he built an altar to Jehovah (vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18, xxv. 1, xxviii. 3). Contracted from Ramathaim Zophim, in mount Ephraim (which included under its name the northern parts of Benjamin, Bethel, and Ataroth: 2 Chron.

xiii. 19, xv. 8; Jud. iv. 5; 1 Sam. i. 1). Moslem, Jewish, and Christian tradition places Samuel's home on the height *Neb Samuel*, four miles N.W. of Jerusalem, than which it is loftier. Arculf (A.D. 700) identifies it as "Saint Samuel." The professed tomb is a wooden box; below it is a cave excavated like Abraham's burial place at Hebron, from the rock, and closed against entrance except by a narrow opening in the top, through which pilgrims pass their lamps and petitions to the sacred vault beneath. The city where Samuel anointed Saul (1 Sam. ix., x.) was probably not Samuel's own city R., for the city of Saul's anointing was near Rachel's sepulchre adjoining Bethlehem (1 Sam. x. 2), whereas mount Ephraim wherein was Ramathaim Zophim did not reach so far S. Near *Neb Samuel*, the probable site of Samuel's R., is the well of Sechu to which Saul came on his way to R., now "Samuel's fountain" near *Beit Isku*. *Beit Haninah* (probably Nainoth) is near (1 Sam. xix. 18-24). Hosea (v. 8) refers to R. The appended "Zophim" distinguishes it from R. of Benjamin. Elkanah's ancestor Zuph may have been the origin of the "Zophim."

3. A fortress of Naphtali in the mountainous region N.W. of the sea of Galilee. Now *Rameh*, eight miles E.S.E. of Safed, on the main track between Akka and the N. of the sea of Galilee, on the slope of a lofty hill. 4. On Asher's boundary between Tyre and Sidon; a R. is still three miles E. of Tyre. 5. Ramoth Gilead (2 Kings viii. 29, 2 Chron. xxii. 6). 6. Re-occupied by Benja-



RAMEH.

min on the return from Babylon (Neh. xi. 33). Identified by Grove with Ramleh.

Ramath Lehi. So Samson named the scene of his slaying a thousand Philistines with a jawbone. Jud. xv. 17, "the height of Lehi." In ver. 9 "Lehi" is used by anticipation, Samson calling it so subsequently, or else he played on the name which it had already, "Ramath Lehi," as expressing what he now has done, viz. "lifted up the jawbone." [But see LEHI.]

Ramath Mispah. Gad's northern landmark (Josh. xiii. 26). [See MISPEH.]

Ramath (Ramah) of the south. A town in the extreme S. of Simeon (Josh. xix. 8). The same as BAALATH BEER [see]. South Ramoth, 1 Sam. xxx. 27.

Ramathaim Zophim. [See RAMAH.]

Ramathite. 1 Chron. xxvii. 27.

Rameses. There is mentioned in Egyptian monuments RHMSS, the son of Ahmes I. (Lepsius); the new Pharaoh "that knew not Joseph."

The Pharaohs of the 19th dynasty of R. (Rameses II. was the great con-



RAMESSES II.

queror) two centuries later have a final *u*, *Ramesseu*. In Gen. xlvii. 11 R. is the name of a district. In Exod. i. 11 Raames is the city which already existed, but which the Israelites now strengthened as a treasure city. Rameses II. fortified and enlarged it long after. LXX. make R. the Heropolis of later times. It and Pithom were on the canal dug under Osirtasin of the 12th dynasty. Derived from Ra-mes, "child of Ra" the sun god. The Egyptians called themselves "children of Ra" from the earliest times, even "Mizraim" may be from Mis-ra. The name R. would fitly apply to Goshen which was especially associated with sun worship. Aahmes I. built cities in the Delta, especially on the eastern quarter whence the invading shepherds had come, and was likely as restorer of the sun (Ra) worship to have given the name R. to the treasure city which Israel fortified there, as he gave it also to his son. Besides Pi (city) should appear before R. if it were the Egyptian designation from the name of king Rameses. When Rameses II. enlarged it its name was R. Moisamon, not R. simply. Moreover, when enlarged by him it was the centre of a large Egyptian festive population, whereas in Exod. i. 11 it is in the midst of oppressed *Israelites*. Lepsius makes Abou Kesheyd to be on the site.

Ramoth. A Levitical city of Issachar (1 Chron. vi. 73). Jarmuth in Josh. xii. 28, 29.

Ramoth. Of the sons of Bani. Put away his foreign wife (Ezra x. 29).

Ramoth Gilead. "Heights of Gilead." A fortress commanding Argob and the Jair towns, occupied by Solomon's commissariat officer (1 Kings iv. 13). Keenly fought for by the Israelites and their enemies the Syrians under Ahab and Joram (xxii. 4; it had been seized by Benhadad I. from Omri; Josephus Ant. viii. 15, § 3. Ahab fell in attempting to recover it). Joram of Israel allied himself with Abaziah of Judah (2 Chron. xxii. 5, 6), gained and kept Ramoth Gilead in spite of Hazael (2 Kings ix. 14, 15; Josephus Ant. ix. 6, § 1). Jehu from it started to seize the kingdom. 2 Kings viii. 28 = *Ramath Mizpeh* in Josh. xiii. 26. The spot called by Jacob in his covenant with Laban, of which the pillar and stone heap was pledge, Gilead and MIZPAH [see]. A city of refuge in Gad (Deut. iv. 43; Josh. xx. 8, xxi. 38). Now *Es Salt*, W. of Philadelphia, or else *Jelu'ad* (Gilead) four miles N. of *Es Salt*, for Ramath Mizpeh is in the N. of Gad (Josh. xiii. 26), which *Es Salt* is not. The Arabic of Josh. xiii. 26 has *Ramah el Jeresh* or *Jerash* (Gerasa).

Rams' skins dyed red. Coloured

like red morocco. Manufactured in Libya from remote antiquity. An inner covering of the tabernacle (Exod. xxv. 5).

Ransom. Gr. *lutron*, *antilutron* (1 Tim. ii. 6). A price paid for freeing a captive. *Anti* implies *vicarious*, *equivalent substitution*, "a ransom for many" (Matt. xx. 28; Eph. i. 7; 1 Pet. i. 18, 19). Man was the slave of Satan, sold under sin. He was unable to ransom himself, because absolute obedience is due to God; therefore no act of ours can satisfy for the least offence. Lev. xxv. 48 allowed one sold captive to be redeemed by one of his brethren. The Son of God therefore became man in order that as our elder brother He should redeem us (Heb. ii. 14, 15). [See REDEEM.]

Rapha. 1 Chron. viii. 37. Rephaiah in ix. 43.

Raphu. Num. xiii. 9.

Raven: 'oreb, from a root "black."

Including the crow. Not allowed as food (Lev. xi. 15). Of the order Insectores, family Corvidæ. Gen. viii. 7, Noah's first messenger from the ark, which kept going forth and returning, resting on the ark but never entering, feeding on the floating carcasses; type of the carnal soul that having left God finds no rest (Isa. lvii. 20, 21); like Satan (Job i. 7, ii. 2). Ravens fed Elijah at the brook Cherith (1 Kings xvii. 4, 6) when cut off from intercourse with men, who might have betrayed him to Ahab. When even the voracious ravens were against their nature made to care for him more than for themselves, his confidence was strengthened in Jehovah's illimitable resources to help him in his coming conflict with the idolatrous priests, people, and king.

Though man dislikes the raven as of ill omen God cares for it (Job xxxviii. 41, Ps. cxlvii. 9, Luke xii. 24). The raven is singled out as exemplifying God's care for His creatures because of their restless flying in search for food to satisfy their voracious appetites. With their hoarse cry they unconsciously appeal to their Maker and Preserver for their necessary food, and never in vain, though they neither sow nor reap neither have storehouse nor barn. A lesson of faith to us. The ravens build their nests in solitary "valleys," hence a sign of desolation (Isa. xxxiv. 11). Birds of prey attack the eye especially. The mocker of his father shall die a death of shame, and be a prey to the "raven of the valley" (Prov. xxx. 17). The shrewd and ill visage of the raven, its mourning hue, its solitary haunts, harsh croak, instant scenting of premonitory decomposition even before death, made it be regarded as of ill omen. The glossy steel-blue black of the raven is the image of the bridegroom's locks (S. of Sol. v. 11).

Reaia. 1 Chron. v. 5.

Reaiah. 1. 1 Chron. iv. 2. 2. Ezra ii. 47, Neh. vii. 50.

Reba. Num. xxxi. 8, Josh. xiii. 21.

Rebekah (REBECCA Rom. ix. 10).

Arabic "a rope with a noose," i.e. *captivating*. Bethuel's daughter, Laban's sister, ISAAC'S [see] wife (Gen. xxii. 23, xxiv.). R., the grand-daughter of Abraham's brother, marries Isaac, Abraham's son; it is an undesigned coincidence with probability that Isaac was the son of Abraham's and Sarah's *old age* (Gen. xviii. 12), and so, though of a generation earlier than R., yet not so much her senior in years. A model marriage: God's direction was asked and given, the godly seed was equally yoked with the seed of the godly, the parents sanctioned it, R. was one who had as a maiden discharged domestic duties diligently; her beauty, courtesy, willing consent, modesty, all made her deservedly attractive, and secured Isaac's love at once and permanently. Barren for 19 years, she at last received children by God's gift in answer to Isaac's prayers. Before they were born she was told, in answer to her inquiry of the Lord because of her sensations, the elder shall serve the younger (xxv. 21-23; Rom. ix. 10-12), illustrating "the purpose of God, according to election, not of works but of Him that calleth," inasmuch as it was when "neither had done any good or evil." [See JACOB, ESAU.]

Jacob was her favourite because of his gentle domestic habits (Gen. xxv. 28). This partiality led her to the deceit practised on Isaac to gain his blessing for Jacob (xxvii.). Esau's Hittite wives "were a grief to Isaac and R." (xxvi. 34, 35.) Her beauty tempted Isaac when in Gerar, through fear of being killed for R.'s sake, to say she was his sister. All compromises of truth, through fear of man (Prov. xxix. 25), bring their own punishment. Isaac exposed her to the risk of defilement, which a straightforward course would have averted, and exposed himself to the rebuke of the worldly ABIMELECH [see] (Gen. xxvi.). She saved Jacob from Esau's murderous fury by inducing Isaac to send him away to Padan Aram (xxviii. 1-5); thus she brought on herself by the one great sin the loss of her favourite's presence for the rest of her life, for she was not alive when he returned, Isaac alone survived (xxxv. 27). Faith in God's promise as to Jacob the younger, given before birth, prompted her to seek the blessing for him; unbelief and ignorance of God's holiness tempted her to do evil that good might come. DEBOAH [see] her nurse died and was buried at Bethel on Jacob's return. She evidently had gone back to Padan Aram, and joined Jacob after her mistress's death. R. was buried in the cave of Machpelah with Abraham and Sarah. Isaac was subsequently buried there (xlix. 31).

Rechab. Father or ancestor of JERONADAB [see] (2 Kings x. 15, 23; 1 Chron. ii. 55; Jer. xxxv. 6-19). RECHABITES, the dwellers in cities, are distinguished from the nomad wanderers (Gen. iv. 20-22); and the distinction still exists in Persia and



Arabia, where the two classes are found side by side. R., meaning "rider," may be an epithet that became a proper name; a wild Bedouin-like nomad rider, as the R. (2 Sam. iv. 2): a fit companion for Jehu the furious driver (2 Kings ix. 20). Boulduc (Eocl. ante Leg., iii. 10) infers from 2 Kings ii. 12, xiii. 14, that Elijah and Elisha were "the chariot (*recheb*) of Israel," i.e. its safeguard, and that their austere followers were "sons of the chariot," which phrase was subsequently, through ignorance of the original meaning, made "sons of R." John of Jerusalem says Jehonadab was Elisha's disciple (Instit. Monach. 26). The ascetic rule against wine, houses, sowing, and planting (Jer. xxxv.), was a safeguard against the corrupting licence of the Phœnician cities and their idolatries (Amos ii. 7, 8; vi. 3-6). They must rigidly adhere to the simplicity of their Arab tent life. Jehonadab's name, containing "Jehovah," and his abhorrence of Baal worship, imply that the Rechabites though not of Israel were included in the Abrahamic covenant; the Arab Wahabees, ascetics as to opium and tobacco, present a parallel. In Jeremiah's days they were still faithful to Jehovah. Their strict nazirite vow was the ground of their admission into one of the temple chambers devoted to the sons of Hanan sprung from "Igdaliah a man of God," or prophet of special sanctity. There they resisted the temptation to drink wine; and Jeremiah makes their faithfulness to their earthly father a reproof of Israel's unfaithfulness to their heavenly Father. God consequently promises, "Jehonadab son of R. shall not want a man to stand before Me for ever," i.e. to minister in the sanctuary before Jehovah so long as Israel's sanctuary and polity stand: so Levi (Deut. x. 8, xviii. 5-7; Gen. xviii. 22; Jud. xx. 28; Ps. cxxxiv. 1; Jer. xv. 19); so the targum of Jonathan transl. "ministers before Me." It was an adoption of the Rechabites into Israel, by incorporation with Levi, on the ground of their nazirite-like purity and consecration. The Rechabites are spoken of as "scribes" (1 Chron. ii. 53); at the return from Babylon they took a profession, almost exclusively a Levite one. Kimchi (in Vatablus) cites the tradition recorded by E. Judah that the Rechabites married Levites, and their children ministered in the temple. Their close juxtaposition with the sons of David (1 Chron. iii. 1) shows in what esteem the sacred writer held them.

Hegesippus (Euseb. H. E., ii. 23) mentions that a Rechabite priest protested against the martyrdom of James the Just. Hegesippus thus attests the existence of the Rechabites as a distinct people in the temple ritual down to its destruction by the Romans; fulfilling Jer. xxxv. 19. Benjamin of Tudela (12th century) says that near El Jubar (Pumbeditha) he found 100,000 Rechabite Jews, who tilled, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to

studying the law and weeping for Jerusalem; their prince Solomon han Nasi traced his descent to David and ruled over Thema and Telmas. Wolff found a tribe, the Beni Khaibr, near Senaa, who called themselves "sons of Jonadab," and said they numbered 60,000 (Journal, ii. 384, 335). The LXX. prefix a title to Ps. lxxi., "a psalm by David, of the sons of Jonadab, and of those first carried captive": this implies, in the third century B.C., a Heb. title existed declaring that the Rechabites shared the Babylonian captivity, and with the Levite psalmists expressed the nation's sorrows and aspirations.

Rechah. 1 Chron. iv. 12.

Reconciliation. *Katallage*, ["ATONEMENT" [see, and SACRIFICE, PROPITIATION]. Rom. v. 10, 11: "we were reconciled . . . being reconciled . . . we have now received the reconciliation" (the same word as the verb and participle). The "reconciliation" here cannot be that of ourselves to God, or having its rise in us, for we then should not be said to "receive" it, but that of God to us. We have received the laying aside of our enmity to God would not be sense. Heb. *rataah* "to associate with," "to be satisfied" or *appeased*. *Katallage*, *diakallage*, is the changing of places, coming over from one to the other side. In 1 Sam. xxix. 4 (*yith-ratatzeh seh el adonai*), "wherewith should this man (David) reconcile himself to his master (Saul)?" the anger to be laid aside was not David's to Saul, but Saul's to David; "reconcile himself to Saul" therefore means to induce Saul to be reconciled to him and take him back to his favour. So Matt. v. 24, "be reconciled to thy brother," means, "propitiate him to lay aside his anger and be reconciled to thee." So 2 Cor. v. 18, 19, "God hath reconciled us to Himself by Jesus Christ," i.e. restored us (the world, ver. 19) to His favour by satisfying the claims of justice against us. The time (*aorist*) is completely past, implying a once for all accomplished fact. Our position judicially in the eye of God's law is altered, not as though Christ's sacrifice made a change in God's character and made Him to love us. Nay, Christ's sacrifice was the provision of God's love, not its procuring cause (Rom. viii. 32). Christ's blood was the RANSOM [see] or price paid at God's own cost to reconcile the exercise of His mercy with justice, not as separate, but as the eternally co-existing harmonious attributes in the unchangeable God. Rom. iii. 25, 26, "God in Christ reconciles the world to Himself," as 2 Cor. v. 19 explains, by "not imputing their trespasses unto them," and by in the first instance satisfying His own justice and righteous enmity against sin (Ps. vii. 11, Isa. xii. 1). *Katallage*, "reconciling," implies "changing" the judicial status from one of condemnation to one of justification. The "at-one-ment" or reconciliation is the removal of the bar to peace and acceptance with the holy God which His righteousness interposed against our sin. The first step towards peace between us and

God was on God's side (John iii. 16). The change now to be effected must be on the part of offending man. God the offended One being already reconciled. Man, not God, now needs to be reconciled by laying aside his enmity against God (Rom. v. 10, 11). Ministers' entreaty to sinners, "be ye reconciled to God," is equivalent to "receive the reconciliation" already accomplished (2 Cor. v. 21). In Heb. ii. 17 Christ is called "High-priest in things pertaining to God to make reconciliation for (*hilaskesthai*, to expiate) the sins of the people." Lit. "to propitiate (in respect to) the sins," etc. God's justice is (humanly speaking) propitiated by Christ's sacrifice. But as God's love was side by side from everlasting with His justice, Christ's sacrifice is never expressly said to propitiate God (but Heb. ii. 17 virtually implies something like it), lest that sacrifice should seem antecedent to and producing God's grace. God's love originated Christ's sacrifice, whereby God's justice and love are harmonised. By Christ's sacrifice the sinner is brought into God's favour, which by sin he had justly forfeited. Hence his prayer is, "God be propitiated (*hilastheeti*) to me who am a sinner" (Luke xviii. 13). Christ who had no sin "made reconciliation for (*le kappeer* [see PITCH, ATONEMENT], covered) the iniquity" of all (Dan. ix. 24, Ps. xxxii. 1). "Man can suffer, but cannot satisfy; God can satisfy, but cannot suffer. But Christ, being both God and man, can both suffer and also satisfy. He is competent to suffer for man and to make satisfaction to God, in order to reconcile God to man and man to God. So Christ, having assumed my nature into His person, and so satisfied Divine justice for my sins, I am received into favour again with the most high God." (Beveridge.)

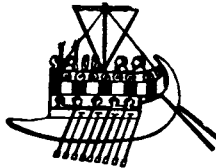
Recorder: *maskir*. Historiographer, whose charge was over the public registers, to see that fit persons put on record for future remembrance the annals of the kingdom. A high office; the chancellor, not merely national annalist (as Vulg. and LXX.); he kept a record of whatever took place around the king, informed him of what occurred in the kingdom, and presided over the privy council (2 Sam. viii. 16, xx. 24; 1 Chron. xviii. 15 marg. "at the hand of the king"; 1 Kings iv. 8; 2 Kings xviii. 18, 37; 2 Chron. xxiv. 8).

Red Sea. Heb. Sea of Snph (*sea-weed*; like wool, as the Arabic means: Gesenius). The Egyptians called it the Sea of Punt (Arabia). Called red probably from the colour of the weed, and the red coral and sandstone, not from Edom (red) which touched it only at Elath; nor from Himyerites (*hamar*, "red" in Arabic; the Phœnicians too are thought to mean *red men*, and to have come from the Red Sea), as their connection with it was hardly so close and so early as to have given the name. An ancient canal, begun by Sesostris, continued by Darius Hystaspes and Ptolemy Philadelphus, joined the Nile to it.

Boundaries. On the W. Egypt, Nubia,

and Abyssinia; on the E. Arabia; on the N. the isthmus of Sues; on the S. the straits of Bab el Mandeb (*gate of tears*) joining it to the Indian ocean; 1600 English miles long, by an average of 150 broad. The mountains on each side vary from 3000 to 6000 ft. high; the tops granite, underneath limestone, on the seashore light coloured sandstone. The northern end ("the tongue of the Egyptian Sea"), since the exodus, has dried up for 50 miles. The land at the head of the gulf has risen, that on the Mediterranean has fallen (comp. Isa. xi. 15, xix. 5). This drying up has caused the ancient canal which conveyed the Red Sea commerce to the Nile (from about Heropolis on the Birket et Timsah and lake of the crocodile to Bubastis at the Nile), and irrigated the country (wady Tuneylat) to be neglected and ruined. The country about has consequently become a gravelly sand desert, with rank marsh land round the old sea bottom, called "the bitter lakes." Near them was the town Heropolis, from which the gulf of Sues was called the Heropolite gulf. Ras Mohammed, the headland of the Sinaitic peninsula, divides the Red Sea into two tongues: the western one the gulf of Suez, 130 miles long by 18 broad, narrowing to ten at the head; the eastern one the gulf of Akabah (= a *declivity*), 90 lon: by an average of 15 broad. Precipitous mountains 2000 ft. high rise from the shore. The Arabah or Ghor connects it with the Dead Sea and Jordan valley. Anciently the gulf of Akabah was the Sinus Elaniticus, from (Elana or Elath at the northern end. No considerable stream falls into this large sea. The gulf of Suez is the shallowest part. The waters are remarkably transparent, so that the plants, corals, and rocks are visible to a great depth. Its phosphorescence is also noteworthy. This is the most northern part of the ocean where coral reefs are found. These take the outline of the coast, and being covered for some distance with only five or six feet of water render access to land difficult. The western or Egyptian side of the Red Sea is of limestone formation; gobei Gharib 6000 ft. high; the porphyry mount, gobei ed Dnkhkhan, inland, is about the same height; gobei ez Zeyt, "the oil (petroleum) mount," is close to the sea. On these barren and solitary hills lived many of the early Christian hermits. The patriarch of the Coptic church is chosen from the monks of the convent of St. Anthony. Sesostris (Rameses II.) was the "first who, passing the Arabian gulf in a fleet of long war vessels, reduced the inhabitants bordering the Red Sea" (Herodotus). Solomon built a navy at "EZION GEBER [see] (now dry land), beside Elath on the Red Sea in Edom" (1 Kings ix. 26). Jehoshaphat's ships were wrecked here on the reef Edh Dhahab (Ezion Geber, "giant's backbone"): xxii. 48. Pharaoh Necho built ships in the Arabian gulf, manned by Phoenicians (Herodotus ii. 159). Pliny says their ships were of papyrus, like the Nile

boats. The Arab jellebhs, carrying pilgrims along the coast, have the planks sewed together with cocoanut fibre, and caulked with the date palm fibre and oil of the palma Christi, and sails of mats made of the dom palm. The Himyerite Arabs formed mostly the crews of the seagoing ships. On the Heropolite gulf, besides Heropolis (now perhaps Aboo Kesheyd) at its head, was Arsinoe founded by Ptolemy Philadelphus, and Berenice on the southern frontier of Egypt. On the Arabian coast Mu'eyleh, Yembo (the port of El Medeeneh), Juddah (the port of Mecca), and Mocha. The Red Sea and Egypt after the time of Alexander the Great



FEDERICAL SHIP.

was the channel of commerce between Europe and India. Subsequently the trade passed round the Cape of Good Hope. But now the overland mail and Suez canal are again bringing it by way of Egypt and the Red Sea. [On Israel's passage of the Red Sea, see EXODUS.]

Redeemer. [See RANSOM.] *Redeem*, Heb. *padhah* and *gaal*. The *goel*, nearest of kin, had three rights: (1) To purchase back the forfeited inheritance for an Israelite who, through poverty, had sold his land; as Boaz (= might in him; the name of one of the two temple pillars; type of Christ) did for Ruth (iv. 3-5); or to hold land in possession for an impoverished kinsman till the year of jubilee, when it should revert to the original owner (Lev. xxv. 10, 13-16, 24-28). Antotypically, man the heir of all things bartered his magnificent birthright for vanity; Christ, by assuming our manhood, became our *goel*, and saved us from being disinherited for ever (Heb. ii. 9-15); the full restoration of the inheritance is to be at "the times of restitution of all things" (Acts iii. 21, Matt. xix. 28), the grand last jubilee (Isa. lxi. 2-4); ushered in, as the Israelite jubilee, with the great trumpet (Rev. xi. 15, 1 Cor. xv. 52, 1 Thess. iv. 16, Isa. xxvii. 13). (2) The *goel* ransomed his kinsman from bondage to the foreigner (Lev. xxv. 47-49). So man sold himself to Satan's bondage; Jesus has (at the price of His precious blood, 1 Pet. i. 18, 19) ransomed "the lawful captive delivered" (Isa. xlix. 24). (3) The *goel* avenged the death of his slain kinsman as a point of honour. So our Redeemer "through death has destroyed Satan (man's "murderer from the beginning," John viii. 44) who had the power of death," and has delivered us from everlasting "bondage" to him (Heb. ii. 14, 15; Hos. xiii. 14). Our Boaz has not "left off His kindness to the living and to the dead" (Ruth ii. 20); transl. Job xix. 25-27 "I know

that my Redeemer (*vindicator, avenger*; redressing my wrongs on Satan their inflicter) liveth, and that He shall arise the Last (1 Cor. xv. 45, Rev. i. 17) above the dust (with which is mingled man's crumbling body: 1 Cor. xv. 20, 23; Rom. viii. 23; Eph. i. 14), and though after my skin (is destroyed) this (body) is destroyed, yet from my flesh (*mibe-sari*; as from a window, S. of Sol. ii. 9) shall I see God, whom I shall see for myself (on my side), no longer estranged" (*sar*) from me. The redemption of our now weak body will be our grand vindication from present wrongs such as Job's. As the body (not merely the soul) was the sufferer, the body's restoration in incorruption must be the vindication; this alone would disprove the imputation of guilt thrown on Job because of its sufferings. Job elsewhere *hoped* for the resurrection after his being "hidden in the grave" for a time (Job xiv. 13-15; John v. 21, 26, 28; Isa. xxvii. 19-21; Ps. xvii. 15). The Egyptian myth of Osiris and his son Horus in the "Ritual of the Dead" strikingly confirms the primitive revelation of the promised Redeemer, of which it is the corruption. Horus as Ra was creator; as Teti, the redeemer from the power of Apophis the serpent, and of Typhoon the hippopotamus, representatives of the evil being; as Nets, Horus is the deliverer of the justified.



HORUS.

Reed: *agmon*. Used to form a rope: Job xli. 2, "canst thou put a rush rope (*agmon*) into his nose?" in ver. 20 *agmon* is a "caldron," from *agam* "to flow." "Branch (the high) and rush" (the low) (Isa. ix. 14, lviii. 5), "bow down . . . head as a bulrush," imply that the head of the *agmon* was pendulous. Some aquatic, reed like, plant, the *Arundo donax*, or phragmites, used as a walking stick, but apt to break and pierce the hand leaning on it (2 Kings xviii. 21; Ezek.



SOLDIERS AMONG THE REEDS.

xxix. 6, 7). The *gome*, of the sedge kind (Cyperaceae), the papyrus or paper reeds of which Moses' ark was formed (Exod. ii. 3). Used to form boats on the Nile, also garments, shoes, baskets, and paper (Isa. xviii. 2); Job viii. 11 "can the papyrus plant grow without mire?" so the godless thrive only in outward prosperity, which soon ends, for they are without God "the fountain of life" (Ps. xxxvi. 9). Rapid growth at first, like the papyrus; then sudden destruction. The papyrus is not now found in Egypt; but it has for ages been on the margin of Lake Huleh or Merom and Lake Tiberias and in Syria. Paper was formed by cutting the interior of the stalks into thin slices lengthwise,

after removing the rind, and laying them side by side in succession on a flat board; similar ones were laid over them at right angles, and the whole was cemented together by a glue, and pressed and dried. The Egyptians stewed and ate the lower part of the papyrus (Herodot. ii. 92). It grows from three to six feet high; Tristram (Land of Israel, 436) says 16 feet, and the triangular stems three inches in diameter, N. of Lake Tiberias. There are no leaves; the flowers are small spikelets at the tip of the threadlike branchlets which together form a bushy crown on each stem. *Aroth* (Isa. xix. 7) not "paper reeds," but *grassy pastures* on the banks of the Nile; *lit. places naked of wood, from arah "to make bare"* (Gesenius). A. V. is from "or the delicate membrane; the antithesis to "everything sown by the brooks" is, the *aroth* were not sown but growing of themselves. In mentioning "the reeds and flags" it is likely the *papyrus* would not be omitted; however, a different word in the chap. before (xviii. 2, *gome*) expresses the *papyrus*. *Kaneh* a reed in general; a *measuring reed*, six cubits long (Ezek. xl. 5, xli. 8; comp. Rev. xi. 1, xxi. 15). The "sweet reed from a far country" is possibly the *Andropogon calamus aromaticus* of central India; *keneh bosem* (Exod. xxx. 23 "sweet calamus") or *hattob* (Jer. vi. 20); or it may be rather the lemon grass (*Andropogon schenanthus*) of India (Isa. xliii. 24, S. of Sol. iv. 14, Ezek. xviii. 19).

Reeliah. Ezra ii. 2; *Raamiah* in Neh. vii. 7.

Refiner. He who reduced the metal to fluid by heat and solvents, as borax, alkali or lead (Isa. i. 25, Jer. vi. 29), to remove the dross. His instruments were the crucible or furnace ("fining pot," Prov. xvii. 3) and the blowpipe or bellows. Affliction removes the dross from the godly (1 Pet. i. 7). But the fiery ordeal only hardens the reprobate (Jer. v. 3, Isa. ix. 10). Transl. for "tower" and "fortress" (Jer. vi. 27), "I have set thee for an assayer and explorer," separating the metal from the dross "among My people." In Mal. iii. 2, 3, Christ "shall sit as a refiner and purifier of silver, and shall purify the sons of Levi." The purifier sits before the crucible, fixing his eye on the metal, taking care the heat is not too great, and keeping the metal in only until, by seeing his own image reflected in the glowing mass, he knows the dross is completely removed. So the Lord with His elect (Rom. viii. 29, Job xxiii. 10, Ps. lxxvi. 10, Prov. xvii. 3, Isa. xlvi. 10, Heb. xii. 10).

Regem. 1 Chron. ii. 47.

Regem Melech = "the king's official" (Zech. vii. 2). Sent by Jews of the country (ver. 5) to "the house of God" (Bethel) or congregation at Jerusalem. Beth-el is here used for Beth-Jehovah; the religious authorities, not "the house of Jehovah" (named in ver. 3), are meant. The temple was not actually completed till two years later (Ezra vi. 15 with Zech. vii. 1). But the con-

gregation, headed by their priests, was "the house of God," paving the way for the spiritual N.T. "house of God" (Heb. iii. 6, Zech. iii. 7, Hos. viii. 1). Ezra (v. 8, 15; vi. 7; vii. 20, 23) uses *Beth Eloah* for "the house of God." The allusion is to God's words to Jacob, "go up to Bethel" (Gen. xxviii. 19, xxxv. 1). Jacob's "house of God" consisted as yet of but a *pillar* first and an *altar* afterwards (xxviii. 17, 18, 23; xxxvi. 1, 7); so the house of God at the time of Regem Melech consisted merely of an altar, and congregation, and priests favoured with God's presence in worship at it. God, as in Jacob's case, could bless the obedient at the bare altar before the temple was reared. But many sent to Jehovah's house, not like Jacob at Bethel, but as the apostate Israelites to the calf at Bethel, with no spirit of true obedience. Hence the name "Beth-el" is used. In ver. 5 it is not to the people of Bethel but "unto all the people of the land" the word of the Lord came in reply; therefore *Bethel* is not the nominative to "sent" in ver. 3, as Maurer proposes.

Regeneration: *palingenesia*. Only twice in the N. T.: Tit. iii. 5 of the regeneration of the *soul* by the Holy Ghost [see BAPTISM], and Matt. xix. 28 the regeneration of the *body* and of the *material world*. Besides his natural birthday the believer has a spiritual birthday in this life, and a birthday to glory in the life to come. The marks of regeneration are given 1 John iii. 9, 14, v. 1, 4. Only if God's Spirit regenerates the *soul* now will the same Spirit quicken to immortality and glory the *body* hereafter (Rom. viii. 11, Phil. iii. 21). The third and crowning step will be the regeneration of our *home, this earth*, and of "the whole creation," "the restitution of all things" (Acts iii. 21, Matt. xix. 28, Rom. viii. 19-23). Nations and society shall be first regenerated in the millennial world, with Israel as their priest-kingly head (Isa. ii. 2-4, xi.); wars shall cease, and even the wild beasts cease to rage. [See THOUSAND YEARS.] (Rev. xx., Isa. lxx. 16-25.) The final regeneration of the earth and nature shall be after the millennium (Rev. xxi., 2 Pet. iii. 7-13).

Region round about. *The circle* (*hac-ciccar*) of cultivation, wherein stood Sodom, Gomorrah, and the other three cities. Gen. xiii. 10-12, "cities of the circuit" round Jordan, the low plain along the water (xix. 17). In Matt. iii. 5 and Luke iii. 8, vii. 17, the populous region containing Jericho, etc., in the Jordan valley, enclosed in the amphitheatrical *Quarantana* hills. Comp. as to the similar region of Genesareth (Matt. xiv. 35).

Rehabiah. 1 Chron. xxiii. 17, xxiv. 21.

Rehob. 1. 2 Sam. viii. 3, 12. Josephus (Ant. vii. 5, § 1) calls him Arnoe, and makes R. mean "charioteer." A Syrian name [see BETH-REHOB] (2 Sam. x. 6, 8). 2. Neh. x. 11.

Rehob = a roomy, wide space. 1. The northern limit of the spices' search (Num. xiii. 21), at the entrance of

Hamath (Num. xiii. 21). Near *Tell el Kady*, anciently LAISH of DAN [see] (Jud. xviii. 28). Now *Hunin* (Robinson). 2. A town allotted to Asher (Josh. xix. 28), near Sidon. 3. Another town of Asher (Josh. xix. 30); assigned to the Gershonite Levites (xxi. 31); kept by the Canaanites through Asher's remissness (Jud. i. 31).

Rehoboam. Solomon's son by the Ammonite Naamah (1 Kings xiv. 21, 13, xi. 43; 2 Chron. xii. 18). Succeeded his father in his 41st year. In 2 Chron. xiii. 7 "young and tender hearted" means *inexperienced* (for he was not young in years then) and *faint hearted*, not energetic in making a stand against those who insolently rose against him. In his reign Ephraim's gathering jealousy of a rival (Jud. viii. 1, xii.



REHOBOAM.

1) came to a crisis, the steps to which were the severance of Israel under Ishbosheth (2 Sam. ii.) from Judah under David; the removal of the political capital from Shechem, and the seat of national worship from Shiloh to Jerusalem; and finally Solomon's heavy taxation for great national and monarchical buildings, and Rehoboam's injudicious reply to the petition for lightening the burden. The *maachil* (Ps. lxxviii.) of Asaph is a warning to Ephraim not to incur a fresh judgment by rebelling against God's appointment which transferred Ephraim's prerogative, for its sins, to Judah; he delicately avoids wounding Ephraim's sensitiveness by not naming revolt as likely (comp. 2 Sam. xx. 2). He leaves the application to themselves.

R. selected Shechem as his place of coronation, probably to conciliate Ephraim. But Ephraim's reason for desiring Shechem for the place of coronation was their intention to rebel; so they made JEROBOAM [see] the spokesman of their complaints. It would have saved R. the loss of the majority of his kingdom, had he heeded his father's wise old counselors (Prov. xvii. 10), and shown the same conciliatory spirit in reply to Israel's embassy; but he forgot his father's proverb (xv. 1). In the three days' interval between their mission and his reply he preferred the counsel of the inexperienced young men, his companions, who had been reared in the time of Solomon's degeneracy, "my father chastised you with whips, I will chastise you with scorpions," i.e. scourges armed with sharp points. Solomon in Eccles. ii. 19 expresses his misgiving as to R., "who knoweth whether the man after me shall be a wise man or a fool?" His folly was overruled by Jehovah to perform His prophecy by AHIAH unto JEROBOAM [see]. With the same watchword of revolt as under Sheba (2 Sam. xii. 43, xx. 1), Israel forsook R. (1 Kings xii. 16), "what portion have we in David? To your tents, O Israel." They then

stoned **ADOREAM** [see] who was over the tribute. **R.** retained, besides Judah, Levi, Simeon, Dan, and parts of Benjamin [see **ISRAEL**].

R. with 180,000 sought to regain Israel; but Jehovah by Shemaiah forbid it (1 Kings xii. 21-24). Still a state of war between the two kingdoms lasted all his reign (xiv. 30). **R.** built fortresses round on the S. side of Jerusalem, apprehending most danger from the quarter of Egypt (2 Chron. xi. 1-12, 13, 16, 17). Moreover the calf worship in northern Israel drove the Levites and many pious Israelites to the southern kingdom where Jehovah's pure worship was maintained. Thus **R.** became strengthened in his kingdom, but after three years' faithfulness and consequent prosperity from God the tendency to apostasy inherited from his mother Naamah the Ammonites, and her bad early training, led him to connive at, and like Solomon join in, the abominations of idolatry, the "high places, standing images, and groves on every high hill and under every green tree" (1 Kings xiv. 22-24). **R.** "forsook the law of Jehovah, and all Israel with him." So God sent Shishak, **ЖЕРОБОАМ**'s [see] ally, with 1200 chariots and 60,000 horsemen, to punish him, in the fifth year of his reign (1 Kings xi. 40, xiv. 25-28; 2 Chron. xii. 2-4, etc.). Shemaiah explained the cause from Jehovah; "ye have forsaken Me, therefore have I also left you in the hand of Shishak" (Shishak was first of the 32nd or Bubastite dynasty; whereas his predecessor, the Pharaoh whose daughter Solomon married, was the last of the 22nd or Tanite dynasty). **R.** and the princes thereupon humbly accepted their punishment, and justified Jehovah (Jas. iv. 10; Exod. ix. 27; Ps. li. 4; Lev. xvi. 41, 43). Therefore the Lord "granted them some deliverance," at the same time that He gave them up to Shishak's service, who took the Jews' fenced cities and came to Jerusalem, that they might know to their sorrow its contrast to "His service" (Deut. xxviii. 47, 48; Isa. xlvii. 13; 1 John v. 3; Hos. ii. 7). So Shishak took away the temple and the palace treasures, and the golden shields (300 larger and 800 smaller, 1 Kings x. 16, 17), for which **R.** substituted brazen shields, to be borne by the body guard before him in state processions, characteristic of his vanity which comforted itself with a sham after losing the reality; but the Lord did not let Shishak destroy **R.** altogether, for He saw, amidst abounding evil, with His tender compassion, some "good things in Judah." Shishak's success against the kingdom of Judah (*malchi Judah*) is found commemorated outside of the Karnak temple, the very features of the Jews being characteristically represented.

R. reigned for 17 years; his acts were recorded in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies. His doing



JEWISH CAPTIVES.

evil is traced to his "not preparing (fixing) his heart to seek Jehovah." His polygamy ("desiring many wives," 2 Chron. xi. 23) is another blot on his character. Besides Mahalath and Maachah, granddaughters of David, and Abihail descended from Jesse, he had 18 wives and 60 concubines; his sons, with worldly wisdom, he dispersed through the fenced cities as their governors, and made Abijah, son of his favourite wife Maachah, his successor on the throne.

Rehoboth=room, broad space. Third of Isaac's wells, called so because after that the wells Essek (*contention*) and Sitnah (*hatred*), which his men had dug, the Gerar herdmen would not let him keep peaceably, now at last his good has overcome their evil, and God makes room for him. Spiritually Rom. xii. 18-21; Gen. xxxii. 20, xiii. 7-9; Matt. v. 25; Rev. xv. 2; John xiv. 2. In the *wady er Ruhaibeh* are ruins of a large city, eight hours S. of Beersheba, and an ancient well, 12 ft. in circumference, built with hewn stone, now filled up (Robinson Phys. Geog., 243; "Our Work in Palestine," 299). Its site is marked by fallen masonry, seemingly a cupola roof of well cemented brick shaped stones. At hand is Shuntet, the "Sitnah" of Scripture: **R.** lies 20 miles S.W. of *Bir es Seba* or Beersheba, with three remaining wells, two full of water, one dry.

Rehoboth. One of the four cities built by **NIMROD** [see, and **ASSYRIA**] when he went forth to Asshur: Rehoboth Ir (i.e. "the streets of the city"), Calah, Resen, and **NINEVEH** [see]. The four were probably afterwards combined under the one name Nineveh; the words in Gen. x. 11, 12, "the same is a great city," refer to the *united whole*, not to the single Resen.

Rehoboth by the river. The Edomite king Saul's or Shaul's city (Gen. xxxvi. 37). As Edom never extended to the Euphrates' "river," probably an Assyrian invasion put Shaul from **R.** on the Edomite throne. There is still a *Rahabeh* on the right bank of the river, eight miles below the junction of the *Khabour*, and three miles W. of the river; four or five miles farther down on the left bank is *Rahabeth malik*, "royal **R.**"; whether this be Shaul's city, or whether it be Rehoboth Ir, is uncertain (1 Chron. i. 48).

Rehum. 1. Ezra ii. 2; **NEHUM** Neh. vii. 7. 2. Neh. iii. 17. 3. Neh. x. 25. 4. Neh. xii. 3. 5. The chancellor, lit. *lord of decree* (*be'el te'em*), i.e. royal prefect; with others wrote to Artaxerxes (Pseudo Smerdis) to induce him to stop the building of the temple and city walls (Ezra iv. 8, 9, 17, 23).

Rei. Remained faithful to David in Adonijah's rebellion. Ewald makes **R.** as Shimei, David's brother, *Raddai* (1 Kings i. 8). Jerome (Quæst. Heb.) makes him "Hiram the Zairite," i.e. "Ira the Jairite."

Reins; kelayoth. The kidneys; the supposed seat of the desires and affections (Ps. vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10; Job xix. 27). For "the loins" (*halatzaim*), Isa. xi. 5.

Rokem. 1. One of Midian's five kings slain by Israel (Num. xxxi. 8). 2. 1 Chron. ii. 43, 44. **R.** in Josh. xviii. 27 is a town of Benjamin. *Ain Karim*, the spring W. of Jerusalem, may represent the name.

Religion, RELIGIOUS. Jas. i. 26, 27, *threeskos*, *threeskois*; distinct from *eulabes* (reverent; from the O. T. standpoint; cautious fear towards God), "devout" (Luke ii. 25); *theosebés*, "godly"; *eusebes*, "pious." "If any man seem a diligent observer of the offices of religion (*threeskos*) . . . pure and undefiled religion (not the sum total or inner essentials of religion, but its outer manifestations) is to visit the fatherless," etc. The O. T. *cult* or *religious service* (*threeskois*) was ceremony and ritual; the N. T. *religious service* consists in acts of mercy, love, and holiness. "Religion" refers to the *external service*, "godliness" being the soul. James as president of the Jerusalem council (Acts xv. 13-21) had decided against ritualism; so he teaches, instead of Judaic ceremonialism, true religious service is (1) active, (2) passive (Mic. vi. 7, 8; Matt. xxiii. 23); comp. Acts xxvi. 5, "our religion"; Col. ii. 18, "worshipping," *threeskois*.

Remaliah. Father of the usurper Pekah (2 Kings xv. 25-37). Isaiah (vii. 4-9) designates the usurper as "the son of Remaliah," to mark that, belonging to a family alien from David's, to whom alone God promised the kingdom, he cannot succeed against the heir of David.

Remmon. A town in Simeon (Josh. xix. 7); Rimmon.

Remmon Methoar. A landmark on the eastern boundary of Zebulun. Josh. xix. 18 transl. "Remmon, which reaches (or is bounded off) to Neah" (Neiel in Asher, ver. 27). A Levitical town; xxi. 35, Diannah. 1 Chron. vi. 62, 77, Rimmon. Now *Rummaneh*, two and a half hours N. of Nazareth (Robinson iii. 195).

Remphan. **CHIUN.** Amos v. 26, 27, "ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god which ye made to yourselves." Acts vii. 42, 43 from the LXX. of Amos, "ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." Instead of "Chiun your images" Pusey, deriving Chiun from *chun* "to fix firmly," transl. Amos, "ye did bear the (portable) shrine of your *idol king*, and the pedestal of your images," etc. Israel secretly carried on idolatry in the wilderness, with a small shrine escaping Moses' observation (Ezek. xx. 7, 8, 39, xxiii. 3; Josh. xxiv. 14).

Ken and Rempu were foreign gods worshipped jointly in Egypt; they became seemingly interchangeable names, so that Chiun in Amos answers to Remphan in Acts; and this god in turn is but another phase of Moloch or Saturn, the star god. A star was put on the head of the



SHRINE OF DIANA.

images of the idol representing Saturn; hence "images" answer to "star" in parallelism. The Egyptians represented Rempu as an Asiatic with full beard and face of the type given on the monuments to nations E. of Egypt. Ken was represented naked, holding corn in both hands, and standing on a lion; answering to the Syrian goddess or Venus, called also Ketcha (Heb. *quedescha* "consecrated"). Ken is akin to Khem, the Egyptian god of productiveness. Remphan and Chinn answer to the Phœnician Beal and Astarte or Ashtoreth (Mylitta of Babylon).

Rephael. 1 Chron. xvi. 7.
Rephah. 1 Chron. vii. 25.
Rephaiah. 1. 1 Chron. iii. 21. 2. 1 Chron. iv. 42, 43. 3. 1 Chron. vii. 2. 4. 1 Chron. ix. 43; **RAPHA** in viii. 27. 5. Neh. iii. 9.
Rephaim, valley (emek) of. 2 Sam. v. 17, 18, 22, xxiii. 13; 1 Chron. xi. 15, xiv. 9; Isa. xvii. 5. In Josh. xv. 8, xviii. 16, it is transl. "the valley of the giants." The scene of David's twice routing the Philistines utterly and destroying their idols; so that it was named **PEHAZIM** [see], God *breaking forth* there upon David's foes (for they came to seek him to avenge their old quarrel, on hearing of his accession); a type of God's future overthrow of the church's last foes (Isa. xxviii. 21, 22). The Philistines came in harvest time to the valley, to carry off the ripe crops, in 2 Sam. xxiii. 13, Isa. xvii. 5. Joshua (xv. 8) says Judah's boundary "went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of Rephaim (giants) northward." The most northern point of the valley of Rephaim was at the summit that terminated the valley of Hinnom on the W. Its proximity to Bethlehem is implied in 2 Sam. xxiii. 13-17. Bethlehem was S. of Jerusalem. Moreover the Philistines' natural line of march to Jerusalem would be from the S.W. Hence it is likely the valley of Rephaim is the wide elevated plain which, beginning at the top of the valley of Hinnom, stretches S. along the road to Bethlehem, but gradually bends W. until it contracts into the narrow, deep valley, *wady el Werd*.

Rephidim = rests or stays (Exod. xvii. 1, 8; xix. 2). Here Israel first suffered from want of water, and here they defeated Amalek. Captains Wilson and Palmer make the battle in wady Feiran, near the ancient city of Feiran (amidst traces of building and cultivation) under mount Serbal. But Holland (Canon Cook's essay on Exod. xvi., xvii., xix., Speaker's Comm.) places R. after Israel traversed the wady es Sheikh at the pass *el Watiyeh* shut in by perpendicular rocks on either side; a choice position for Amalek as it commands the entrance to the wadies round the central group of Sinai. On the N. is a plain without water, Israel's encampment. N. of the defile is a hill and bare cliff such as Moses struck with his rod. S. of the pass is another plain, Amalek's encampment, within reach of abund-

ant water. At the foot of the hill whereon Moses sat (Exod. xvii. 12 or else xviii. 13) the Arabs call a rock "the seat of the prophet Moses." [See EXODUS.] The fertility of Feiran is Stanley's argument for it as the site of R., Amalek being likely to contend for it against Israel. The "hill" in Exod. xvii. 9, 10, he identifies with that on which the church of Paran stood (Num. xxxiii. 12, 13). Holland's view is probably the truer one, for wady Sheikh is the only open broad way from the N.W. into the wilderness of Sinai, Ras Sufsafeh before the open er Bahah or desert of Sinai being the true mount Sinai, not Serbal. The *Bir Musa*, "well of Moses," in the wide part of *wady es Sheykh*, is immediately outside or N. of the pass out of Horeb.

Wady es Sheykh, "the valley of the chiefs," may allude to the elders appointed at Jethro's suggestion to be rulers and judges under Moses (xviii. 21-26). Forster (if his reading be correct: Voice of Israel, p. 118) interprets an inscription with a man's figure with uplifted hands on a rock, "the prophet upon a hard great stone prayeth unto God, Aaron and Hur sustaining his hands." It was after receiving the water supply at R. from God that Israel conquered Amalek. So it is only after the Christian receives the living water from Christ the smitten Rock that he can effectually conquer his spiritual foes (1 John v. 4). Faith and prayer go together, as at R. Lift up, not an empty hand, but like Moses grasping the rod hold fast God's word of promise, filling the hand with this effectual plea (Exod. xvii. 9, 11, 12; Job xxiii. 4; Ps. cxix. 49; Isa. xliii. 26; Jas. v. 16). [See MASSAH, MERIBAH.] Moses struck the rock in Horeb at some point not in the people's sight, therefore not near the summit, but in the presence of selected witnesses, the elders (Exod. xvii. 5, 6).

The "spiritual rock, Christ, followed all the Israelites" (1 Cor. x. 4). The repetition of the miracle (Num. xx. 11) at Kadesh shows that the rabbinical tradition is incorrect, that the rock or the stream followed them literally in all their journeyings. Rather He of whom the rock was type accompanied them and supplied all their needs (1 Cor. x. 4).

Resen. The Larissa of Xenophon (Anab. iii. 4, § 7), now *Nimrud*. [See ASSYRIA, NINEVEH.] Calah is probably *Kileh Sherghat*, 55 miles S. of Mosul, on the right bank of the Tigris. R. was situated nine geographical miles N. of it, and four S. of Koyunjik or Nineveh. LXX. read *Dasen*. G. Rawlinson however identifies Aeshur with *Kileh Sherghat*, and Calah or Halah with *Nimrud*. The name Calah may have been transferred from Aeshur, *Kileh Sherghat*, to *Nimrud*, when the seat of empire was transferred to this latter place. The targums of Jonathan and Jerusalem explain R. as Tel-assar "the mound of Aeshur."

Resheph. 1 Chron. vii. 25.
Rest. Heb. iv. 9, "there remaineth a keeping of sabbath (*sabbatismos*)

to the people of God." God's rest ("My rest" ver. 3) was a *sabbatism*, so will ours be; a home for the exile, a mansion for the pilgrim, a sabbath for the workman weary of the world's weekday toil. In time there are many sabbaths, then there shall be one perfect and eternal. The "rest" in ver. 8 is *katapausis*; Heb. *noah*, rest from weariness: as the ark rested on Ararat after its tossings; as Israel, under Joshua, rested from war in Canaan. *Anesis* (2 Thess. i. 7), *relaxation* from afflictions. *Anapausis*, "rest," given by Jesus now (Matt. xi. 28); but the "rest" in ver. 9 of Heb. iv. is the nobler sabbath rest; *katapausis*, lit. cessation from work finished (ver. 4) as God rested from His (Rev. xiv. 13, xvi. 17). The two ideas combined give the perfect view of the heavenly sabbath: *rest from weariness, sorrow, and sin; and rest in the completion of God's new creation* (Rev. xxi. 5). The renovated creation shall share in it. Nothing will there be to break the sabbath of eternity. The Triune God shall rejoice in the work of His hands (Zeph. iii. 17). The Jews call the future rest "the day which is all sabbath."

Resurrection. [See JESUS and LAW.] His resurrection is the earnest or "firstfruits" of ours. His life is ours by vital union with Him, and because He lives we shall live also (1 Cor. xv. 23, John xiv. 19). Christ from Exod. iii. 6, 16 proves the resurrection and charges the SADDUCEES [see] with ignorance of Scripture and of God's "power" (Mark xii. 24) as the root of their "error." God said, "I AM the God of Abraham" when Abraham was dead; but God is the God of the living, Abraham must therefore live again and already lives in God's sure purpose, not a disembodied spirit, which would be no restoration of man in his integrity, but as heir of an abiding city suited to man with perfect body, soul, and spirit (1 Thess. v. 23, Heb. xi. 8-16). God promised "to thee will I give this land," not merely to thy posterity. This can only be fulfilled by Abraham rising and, in integrity of parts, inheriting the autotypical Canaan. Disembodied spirits require a body if they are to exercise the functions of life. Abraham's soul now receives blessings from God, but will only "live unto God" when he receives again the body. Rabbi Simai argues on Exod. vi. 3, 4, "it is not said, to give you, but to give them, whereby the resurrection of the dead appeareth out of the law." So Manasseh ben Israel, "God said to Abraham, I will give to thee and to thy seed after thee the land wherein thou art a stranger; but Abraham did not possess that land; wherefore it is of necessity that they should be raised up to enjoy the good promises, else God's promise would be vain." The Pharisees in holding this preserved the faith gleaned from the O. T. by the pious fathers of the nation; such was Martha's and Paul's faith (John xi. 25, Acts xxvi. 6-8). Jacob's dying ejaculation "I have waited for Thy salvation" (Gen. xlix. 18) and

Balaam's, "let me die the death of the righteous," etc. (Num. xxiii. 10), assume a future state. Job [see] expressly asserts his anticipation of the resurrection through his Redeemer (xix. 23-27) [see REDEEMER for the transl.]. So David (Ps. xvi. 9-11, xvii. 14, 15) anticipates his "soul not being left in hades," so that "his flesh shall rest in hope," and his "awaking with Jehovah's likeness"; fulfilled in Christ the Head first (Acts ii. 25-31), and hereafter to be so in His members. So Isaiah (Isa. xxvi. 19), "they dead shall live . . . my dead body shall they arise"; Christ's dead body raised is the pledge of the resurrection of all Jehovah's people. Daniel (Dan. xii. 2); Heb. "many from among the sleepers, these (the partakers of the first resurrection, Rev. xx) shall be unto everlasting life; but those (the rest who do not rise till after the thousand years) shall be unto shame" (1 Cor. xv. 23). The wicked to shall rise (John v. 28, 29; Rev. xx. 13). Essentially the same body wherewith the unbeliever sinned shall be the object of punishment (Jer. ii. 19; Isa. iii. 9-11; Rev. xxii. 11, 12; 2 Cor. v. 10), "that every one may receive the things done by the instrumentality of ('dia') the body." Self consciousness witnesses the identity between the body of the infant and full grown man, though that identity does not consist in the sameness of the particles which compose the body at different stages. Possibly there is some indestructible material germ at the basis of identity between the natural (psychic, i.e. soul-like or animal) body and the resurrection body which 1 Cor. xv. 44, 45 call a "spirit-animating body," in contrast to the "natural." Christ will transfigure our body of humiliation (2 Cor. iv. 10; 2 Tim. ii. 11, 12: 'not vile, nothing that He made is vile': Abp. Whately on his death bed), that it may be conformed unto the body of His glory" (Phil. iii. 21). The mere animal functions of flesh and blood shall no longer be needed; they do not marry, but are equal to the angels (Luke xx. 35, 36; 1 Cor. vi. 13, xv. 35-57; 1 Pet. i. 3, 4). The time is fixed for the Lord's coming (Col. iii. 4, 1 Thess. iv. 16, Rev. xx.). [See REGENERATION.]

Reu. Pelag's son. Among Abraham's ancestors (Gen. xi. 18 21). Lived 239 years according to the Heb. and Samaritan pentateuch, 339 according to LXX.

Reuben. Jacob's firstborn, Leah's son, born long after the marriage. The name expresses the parents' joy at the accomplishment of long deferred hope: Behold, ye a son (Gen. xxix. 32). He gathered MANDRAKES [see] for his mother, in boyhood (xxx. 14). In a sudden gust of temptation he was guilty of foul incest with Bilhah, his father's secondary wife. Jacob on his death-bed (xlix. 3, 4) said: "boiling over (so pachaz means) like water (on a rapid fire), thou shalt not excel" (xlix. 4). The effluence of water symbolises excited lust and insolent pride. By birthright R. was "the excellency of dignity and the excel-

lency of power" (ver. 3), i.e. entitled to the chieftainship of the tribes and to a double portion; but because of incest (xxxv. 22, Lev. xviii. 8) "thou shalt not excel" or "have this excellency" (comp. marg. iv. 7). No great act, no great prophet, judge, or hero leader, springing from R., appears on record (1 Chron. v. 1, 2). The chieftainship was transferred to Judah, the double portion to Joseph; the firstborn of the beloved Rachel superseding the firstborn of slighted Leah, not however to gratify the father's preference (Deut. xxi. 15-17), but to fulfil God's holy purpose.

Impulses to good, as well as evil, were strong in R. Impetuous, without due balance of mind, he was at the same time generous in disposition. He saved Joseph's life from the crafty and cruel brothers, Levi, Simeon, Judah, and the rest, by insisting that his blood should not be shed, but he be cast into a pit, R. secretly intending to deliver him out of their hands. These took advantage of his temporary absence to sell Joseph (Gen. xxxvii. 20, etc.). He probably had gone to seek means to rescue Joseph. The writer's omitting to explain R.'s absence is just what a forger would not have omitted, and proves the simplicity and truthfulness of the narrative. R. was deeply moved to find Joseph gone; he rent his clothes, crying, "the child is not, and I, whither shall I go?" Years after he reminded them of his remonstrance (xiii. 22): "spake I not unto you saying, Do not sin against the child, and ye would not hear? Therefore behold also his blood is required." Again, his offer to Jacob (ver. 37) to stake his own two sons' lives for the safety of Benjamin, Joseph's surviving brother, is another trait of kindness. But consistent resoluteness was wanting; putting Joseph in the pit was a compromise with the brothers' wickedness; decided, firm, unyielding resistance would have aved them and saved Joseph.

R. had four sons at the migration into Egypt (xlii. 9; 1 Chron. v. 3; Num. xxvi. 5-11). The conspirators Dathan, Abiram, and On sprang through Eliab and Pallu from R. (xvi. 1.) At the Sinai census (i. 20, 21; ii. 11) R. numbered 46,500 men above 20, fit for service, and was sixth on the list: at the borders of Canaan (xxvi. 7) 43,730. On march R. was S. of the tabernacle; Gad and Simeon were next R. on the same side (ii. 10-16). R., Gad, and half Manasseh still retained their forefathers' calling as tending flocks and herds (xxxii. 1). So, at their request, they were allowed to occupy Og's and Sihor's territories E. of Jordan, "the mishor" or even downs, the modern *Belka*; well watered, with smooth short turf, stretching away into the vast nomad tracts eastward. R., faithfully keeping their promise to Moses (ver. 16-33), left the wives, little ones, and flocks behind in this region, and marched W. of Jordan to help in the conquest of Canaan; subsequently they erected an altar shaped like the tabernacle altar, W. of Jordan, not for sacrifice but to

attest their share in the national worship with their brethren on that side (Josh. xxii.). By a solemn protestation of their not intending political or religious schism in the name of El, the Strong One, Elohim the Supreme Being to be feared, and Jehovah the covenant God, they disabused Israel's mind of suspicion. Typical of these being only one sacrificial altar, Christ, above; our earthly communion with His sacrifice being commemorative, spiritual, and real, not carnal and literal (Heb. xiii. 10, Rev. viii. 8).

Moses' blessing on R. (Deut. xxxiii. 6, 7), "let R. live and not die, and let (not) his men be few," implies a warning and a deprecation of evil; deserved. R. held the S. of the laud E. of Jordan. Occupation with their flocks made them dilatory and unwilling to join in the struggle for national independence against Jabin (Jud. v. 15, 16). Keil transl., "at the watercourses of R. were great resolutions (projects) of heart." R. held meetings by their rural watercourses (*pelagoth*), passed spirited resolutions, but after all preferred remaining quietly among the sheepfolds (hurdles) and hearing the bleating of the flocks (or else the piping of shepherds) rather than the blast of war trumpets. The same impulsive inactivity appears in them as in their forefather R. [see RIVVA.] Seeking pastures for their flocks they dissipated their strength in guerilla marauding expeditions towards Euphrates against the Bedouin tribes Hagar, Jetur, Nephish (1 Chron. v. 9, 10, 18, etc.). The DIBON [see] stone shows that Moab wrested from R. many cities assigned by Joshua to them. Finally going a whoring after the gods of the people of the land whom God destroyed before them, R., Gad, and half Manasseh were first cut short by Hazael (2 x. 32, 33), then carried off by Pul and Tiglath Pileser, and placed about the river *Khabour* "in Halah, Habor, Hara, and the river Gozan" (1 Chron. v. 26).

Reuel. 1 Gen. xxxvi. 4, 10, 18, 17. 2. Father in law of Moses, Zipporah's father (Exod. ii. 18). [See HOBAB.] 3. Num. ii. 14. DEUEL in i. 14, vii. 42. 4. 1 Chron. ix. 8.

Reumah. Gen. xxiii. 24.

Revelation of John. *Authorship and authenticity.* The writer calls himself John (i. 1, 4, 9; xxii. 8). Justin Martyr (Dial. 308, A.D. 139-161) quotes it as the apostle John's work, referring to the millennium and general resurrection and judgment. Justin held his controversy with the learned Jew Trypho at Ephesus, John's residence 35 years previously; he says "the Revelation was given to John, one of the twelve apostles of Christ." Melito, bishop of Sardis (A.D. 171), one of the seven churches whose angel was reproved (Rev. iii. 1), is said by Eusebius (H. E. iv. 26) to have written on the Revelation of John. So Theophilus of Antioch (A.D. 180) quoted from the Revelation of John (Euseb. iv. 26), also Apollonius of Asia Minor in the end of the second century. Irenaeus (A.D. 195), a hearer of Polycarp

(John's disciple, probably the angel of the Smyranean church, Usher), quotes repeatedly Revelation as the apostle John's writing (Hær. iv. 20, § 11; 21, § 3; 30, § 4; v. 26, § 1; 30, § 3; 35, § 2). In v. 30, § 1 he quotes the beast's number 666 (Rev. xiii. 18) as in all the old copies, and orally confirmed to him by persons who had seen John, adding "we do not hazard a confident theory as to Antichrist's name, for if it had been necessary that his name should be proclaimed openly at this present time it would have been declared by him who saw the apocalyptic vision, for it was seen not long ago, but almost in our generation, towards the end of Domitian's reign." In writing "against heresies" ten years after Polycarp's martyrdom he quotes Revelation 20 times as inspired Scripture. These are testimonies of those contemporary with John's immediate successors, and connected with the region of the seven churches to which Revelation is addressed. Tertullian of northern Africa (A. D. 220, Adv. Marcion iii. 14, 24) quotes the apostle John's description of the sword proceeding out of Christ's mouth (Rev. xix. 15), and the heavenly city (xxi.). See also De Resurr. xxvii.; De Anima viii. 9; De Præser. Hæretic. xxxiii. The Muratorian Canon (A. D. 170) refers to John, "Paul's predecessor," viz. in the apostleship, as writing to the seven churches. Hippolytus, bishop of Ostia, about A. D. 240 (De Antichristo 67) quotes Rev. xvii. 1-18 as the apostle John's writing. The catalogue on Hippolytus' statue specifies among his writings a treatise "on the Revelation and Gospel according to John." Clemens Alex., A. D. 200 (Strom. vi. 13), refers to the 24 elders' seats mentioned in Revelation (iv. 5) by John, also (Quis Dives Salvus? § 42) John's return to Ephesus from Patmos on the Roman emperor's death. Origen (A. D. 233, comm. on St. Matthew in Euseb. H. E. vi. 25) names John as author of Revelation without any doubt, also (on Matthew, tom. xvi. 6) he quotes Rev. i. 9, and observes "John seems to have beheld the Apocalypse in the Isle of Patmos." Victorinus, bishop of Petau in Pannonia, martyred under Diocletian (A. D. 303), wrote the oldest extant commentary on Revelation. Ephraem the Syrian (A. D. 378) quotes it as John's work and as Scripture, though the Syr. Peshito version omits it. Papias, John's hearer and Polycarp's associate and bishop of Hierapolis near Laodicea (one of the seven churches), attests its canonicity and inspiration (according to a scholium of Andreas of Cappadocia). Revelation was omitted by the council of Laodicea from its list of books to be read publicly, doubtless because of its prophetic obscurity. The epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (in Euseb. H. E. v. 1-3) in the Aurelian persecution, A. D. 177, quotes as Scripture chap. i. 5, iii. 14, xiv. 4, xxii. 11. Cyprian, A. D. 260 (Ep. xiii.), quotes ii. 5 as Scripture, and iii. 21 (Ep. xv.) as of the same authority as the Gospel. Athanasius (Fest. Ep.) reckons Revelation among the can-

onical Scriptures to which none must add and from which none must take away. Jerome (Ep. ad Paulin.) enumerates Revelation as in the canon, saying: "it has as many mysteries as words. All praise falls short of its merits. In each word lie hid manifold senses." Thus a continuous chain of witnesses proves its authenticity and canonicity.

The *Alogi* (Epiphanius, Hær. xxxi.) and Caius the Roman presbyter (Euseb. iii. 28), towards the end of the second and beginning of the third century, rejected Revelation on slight grounds. Caius (A. D. 210) according to Jerome (De Vir. Illustr.) ascribed Revelation to Cerinthus. Dionysius of Alexandria says many before his time rejected it because of its obscurity, or because it supported Cerinthus' view of an earthly kingdom. Dionysius, Origen's scholar, bishop of Alexandria (A. D. 247), recognises its inspiration (in Euseb. H. E. vii. 10), but ascribes it to a different John from the evangelist, on the ground of its different style and its naming John, whereas his name is kept back in the Gospel, also as the epistle does not allude to Revelation nor Revelation to the epistle; moreover the style abounds in solecisms.

Eusebius (H. E. xxiv. 39) through anti-millennial bias wavers as to whether to count Revelation canonical or not. Cyril of Jerusalem (A. D. 386; Catechesis iv. 35, 36) omits Revelation in enumerating the N. T. Scriptures to be read privately as well as publicly, for he argues "whatever is not read in the churches read not even by thyself." Yet (Catechesis i. 4) he quotes Rev. ii. 7, 17, and (Catechesis i. 16, § 13) draws from chap. xvii. 11 the conclusion that the king who should humble three kings (Dan. vii. 8, 20) is the eighth king. In xv. and xvii. he quotes from chap. xii. 3, 4. The 60th canon (if genuine) of the Laodicean council (fourth century A. D.) omits Revelation from the canon; but the council of Carthage (A. D. 397) recognises its canonicity. The eastern church in part doubted, the western church after the fifth century universally recognised, the Revelation. Cyril of Alexandria (De Adoratione, 146), whilst intimating the doubts of some, himself accepts it as John's work. Andreas of Cæsarea in Cappadocia recognised its genuineness and canonicity, and wrote the first connected commentary on it. The most primitive testimony is decidedly for it; the only objections were subjective: (1) the opposition of many to the millennium in it; (2) its symbolism and obscurity prevented its being publicly read in churches and its being taught to the young.

The writer's addresses to the seven churches of proconsular Asia accord with the tradition that after John's return from Patmos at Domitian's death he lived for long in Nerva's reign, and died at Ephesus in Trajan's time (Euseb. H. E. iii. 20, 23). If Revelation were not his, it would certainly have been rejected in that region, whereas the earliest witnesses in the churches there are all in its

favour. One alone could use such authoritative language to the seven churches, namely John, the last surviving apostle, who superintended all the churches. It is John's manner to asseverate the accuracy of his testimony at the beginning and end (Rev. i. 2, 8, xxii. 8 with John i. 14, xix. 35, xxi. 24, 1 John i. 1, 2). Moreover, it accords with the writer's being an inspired apostle that he addresses the angels or presidents of the churches as a superior inferiors. Also he commends Ephesus for trying and convicting "them which say they are apostles, and are not"; implying his own claim to prophetic inspiration (ii. 2) as declaring in the seven epistles Christ's will revealed through him. None but St. John could, without designing to deceive, have assumed the simple title "John" without addition. One alone, the apostle, would be understood by the designation at that time, and in Asia. "The fellow servant of angels and brother of prophets" (xxii. 9) is more likely to be the celebrated apostle John than any less known person bearing the name.

As to difference of style, as compared with the Gospel and epistle, the difference of subject accounts for it; the seer, rapt above the region of sense, appropriately expresses himself in a style abrupt and unbound by the grammatical laws which governed his calmer and more deliberate writings. Writing a revelation akin to the O. T. prophets (Daniel especially), John, himself a Galilean Hebrew, reverts to their Hebraistic style. Besides there are resemblances of style between the Apocalypse and John's Gospel and epistle; e.g. (1) Christ's designation peculiar to John, "the Word of God" (Rev. xix. 13; John i. 1; 1 John i. 1). (2) "He that overcometh" (Rev. ii. 7, 11, 17, iii. 5, 12, 21, xii. 11, xv. 2, xvii. 14, xxi. 7; John xvi. 33; 1 John ii. 13, 14, iv. 4, v. 4, 5). (3) "True," i.e. genuine, antitypical (*alethinos*), as opposed to what is shadowy and unreal; only once in Luke (xvi. 11); four times in Paul's epistles (1 Thess. i. 9; Heb. viii. 2, ix. 24, x. 22); but nine times in John's Gospel (i. 9, iv. 23, 37, vi. 32, vii. 28, viii. 16, xv. 1, xvii. 3, xix. 35); four times in 1 John (ii. 8, v. 20); ten times in Revelation (iii. 7, 14, vi. 10, xv. 3, xvi. 7, xix. 2, 9, 11, xxi. 5, xxii. 6). (4) The diminutive for lamb (*arnion*, "lambkin") occurs 29 times in Revelation; the only other place of its occurrence is John xxi. 15; by John alone is Christ called directly "the Lamb" (John i. 29, 36), in 1 Pet. i. 19 "the blood of Christ as a lamb," etc., alluding to Isa. liii. 7. (5) So "witness" or "testimony" (Rev. i. 2, 9, vi. 9, xi. 7; John i. 7, 8, 15, 19, 32; 1 John i. 2, iv. 14, v. 6-11); "keep the word," "commandments" (Rev. iii. 8, 10, xii. 17; John viii. 51, 55, xiv. 15). (6) The same thing asserted positively and negatively (Rev. ii. 2, 6, 8, 13, iii. 8, 17, 18; John i. 3, 6, 7, 20, 1 John ii. 27, 28). (7) Spiritual "anointing" (Rev. iii. 18; 1 John ii. 20, 27). The startling solecisms arrest attention to the deep truths beneath, they flow from the sublime

elevation which raises the transported seer above mere grammatical rules. It is not due to ignorance of grammar, for he shows his knowledge of it in more difficult constructions. But in order to put his transcendent subject vividly before the eye, with graphic abruptness he passes from one grammatical construction to another. The connection of *thought* is more attended to than that of grammar. Two fifths of the whole, moreover, is the recorded language of others, not John's own.

Tregelles (N. T. Hist. Evid.) observes, "there is no book of the N. T. for which we have so clear, ample, and numerous testimonies in the second century as we have for the Apocalypse. The nearer the connection of the witnesses with the apostle John (as Irenæus), the more explicit their testimony. That doubts should prevail in afterages must have originated either in ignorance of the earlier testimony, or else from some supposed intuition of what the apostle ought to have written. The objections on the ground of internal style can weigh nothing against the actual evidence. It is in vain to argue a priori that John could not have written the book, when we have the evidence of several competent witnesses that he did write it."

Relation of Revelation to the rest of the canon. Gregory of Nyssa (tom. iii. 601) calls Revelation "the last book of grace." It completes the volume of inspiration. No further revelation remains till Christ shall come, as is implied in xxii. 18-20. Appropriately the last surviving apostle wrote it. The N. T. consists of the histories (the Gospels and Acts), the doctrinal epistles, and the one prophetic book, Revelation; the same apostle wrote the last of the Gospels and the last of the epistles and the only prophetic book of the N. T. All the N. T. books were written and read in the church assemblies some years before John's death. Providence prolonged his life, that he might give Scripture its final attestation. The Asiatic bishops (A. D. 100) came to John at Ephesus, bringing him copies of the Gospels, Matthew, Mark, and Luke, and requested his apostolic judgment concerning them; he pronounced them genuine, authentic, and inspired, and at their request added his Gospel to complete the fourfold aspect of Christ (Murator's Canon; Euseb. iii. 24; Jerome, Proem. in Matth.; Victorinus on the Apocalypse; Theodoret of Mopsuestia). What he wrote they attested; John xxi. 24, "this is the disciple which testified of these things and wrote these things, and we know that his testimony is true." Revelation is "the seal of the whole Bible" (a Greek divine in Allatius), the completion of the canon. Scripture is one organic whole, its books, though ranging over 1500 years in their date of composition, being mutually connected. The end is the necessary sequence of the middle, the middle of the beginning. Genesis represents man in innocence and bliss, followed by man's fall through Satan's cunning,

and man's consequent dooming to death and exclusion from paradise and its tree of life and delightful rivers. Revelation represents in reverse order man first sinning and dying, then conquering sin and death through the blood of the Lamb; the first Adam and Eve represented by the second Adam, Christ, and the church His spotless bride in paradise, with access to the tree of life, and the crystal waters of life flowing from the throne of God. As Genesis foretold the bruising of the serpent's head by the woman's Seed, so Revelation declares the accomplishment of that prophecy (ix., xx.).

Place and time of writing. John was exiled under Domitian (Iron. v. 30; Clemens Alex.; Euseb. H. E. iii. 20). Victorinus says he had to labour in the mines of PATMOS [see]. At Domitian's death (A. D. 95) he returned to Ephesus under Nerva. He probably wrote out the visions immediately after seeing them (i. 2, 9; x. 4). "Forbidden to go beyond certain bounds of earth, he was permitted to penetrate the secrets of heaven" (Bede on Rev. i.). Irenæus writes, "Revelation was seen no long time ago, almost in our own generation, at the close of Domitian's reign."

Coincidences with the epistles of Paul and Peter (Rev. i. 4, 8, xxii. 12; Heb. x. 37. Rev. xxi. 14; Heb. xi. 10. Rev. xiv. 1; Heb. xii. 22, 23. Rev. xi. 19, xv. 5, xxi. 3; Heb. viii. 1, 2. Rev. i. 16, ii. 12, 16, xix. 13, 15; Heb. iv. 12. Rev. xx.; Heb. iv. 9. Rev. i. 1 with 1 Pet. i. 7, 13. Rev. iv. 13, v. 10, with 1 Pet. ii. 9. Rev. ii. 26, 27, iii. 21, xi. 18, with 2 Tim. iv. 8. Rev. xii. 7-12 with Eph. vi. 12. Rev. iii. 5, xiii. 8, xvii. 8, xxi. 12, 15; Phil. iv. 3. Rev. i. 5; Col. i. 18. Rev. x. 7, xi. 15-18, with 1 Cor. xv. 52). The characteristic Pauline benediction (Rev. i. 4) John would scarcely have used in Paul's life; his adopting it must have been after Paul's death under Nero.

Readers addressed. The inscription makes Revelation addressed to the seven churches of Asia, i. e. proconsular Asia. There were more than that number, e. g. Magnesia and Tralles; but John fixes on the sacred number seven, implying totality and universality, to mark that his address under the Spirit is to the church of all places and ages; its various states of life or deadness the seven churches represent, and are accordingly encouraged or warned. Smyrna and Philadelphia alone receive unmixed praise, as faithful in tribulation and rich in works of love. Heresies had sprung up in Asia, and some had waxed lukewarm; whilst others increased in zeal, and one, ANTIPAS [see], sealed his witness with his blood.

Object. Mainly, as the introduction states, to "show unto His servants things which must shortly come to pass" (Rev. i. —iii.). The foundation of the whole is i. 5-9; Christ's person, offices as our Redeemer, second coming, and the intermediate tribulation of those who in patient perseverance wait for His kingdom. From chap. iv. to the end is mainly

prophecy, with consolations and exhortations interspersed, similar to those addressed to the seven churches (who represent the universal church of all ages), so that the beginning forms an appropriate introduction to the body of the book.

Interpretation. Three schools exist: (1) The preterists hold that the whole has been fulfilled in the past. (2) The historical interpreters think that it comprises the history of the church from John's time to the end of the world, the seals being chronologically succeeded by the trumpets and the trumpets by the vials. The objection is, the prophecies, if fulfilled as is alleged, ought to supply an argument against infidelity; but its advocates differ widely among themselves as to the fulfilments, so that no such argument is derivable from them for the faith. (3) The futurists consider almost the whole as yet future, to be fulfilled immediately before Christ's second coming. No early father held the first theory; few but rationalists hold it, who limit John's vision to his own age, pagan Rome's persecutions, and its consequently anticipated destruction. God has said "surely He will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7). The Jews had a succession of prophets to guide them by the light of prophecy; He never would leave the N. T. church without similar guidance for the 1700 or 1800 years since John's age; what the prophets were to the Jews, that Revelation is to us. Its beginning and end (Rev. i. 3; xxii. 6, 7, 12, 20) assert a speedy fulfilment. "Babylon," etc., cannot be interpreted literally.

The close of the seven seals is conched in language which must refer to Christ's second coming; so the close of the seven trumpets (Rev. vi. 12-17, viii. 1, etc., xi. 15); so the vials (xvi. 17). All three run parallel toward their close, and end in the same point. "Catchwords" (Wordsworth) connect the three series; the subsequent series fills up in detail the same picture which the preceding drew in outline. So Victorinus on chap. vii. 2: "the order of things is not to be regarded, for the Holy Spirit, when He has run to the end of the last time, again returns to the same time, and supplies what He has less fully expressed." And Primasius, "in the trumpets he describes by a pleasing repetition, as is his custom." At the beginning John hastens, as is the tendency of all the prophets, to the grand consummation (Rev. i. 7): "Behold He cometh with clouds," etc. (ver. 8, 17), "I am the beginning and ending . . . the first and the last." The seven epistles exhibit the same anticipation of the end (iii. 12, comp. xxi. 2). Also ii. 28, comp. xxii. 16. Again the earthquake at the sixth seal's opening is a "catchword," i. e. a link chronologically connecting the sixth seal with the sixth trumpet (ix. 13, xi. 13; compare the seventh seal, xvi. 17, 18). The concomitants of the sixth seal, in their full, final, and exhaustive sense, can only apply to

the terrors which shall overwhelm unbelievers just before the Judge's advent. Again, "the beast out of the bottomless pit," between the sixth and seventh trumpets (xi. 7), connects this series with the section xii., xiii., xiv., concerning the church and her adversaries the two beasts and the dragon. Again, the sealing of the 144,000 under the sixth seal (chap. vii.) connects this seal with the section xii.—xiv. Again, the loosing of the four winds by the four angels standing on the four corners of the earth, under the sixth seal (vii. 1), answers to the loosing of the four angels at the Euphrates under the sixth trumpet (ix. 14). Links also connect Revelation with the O. T. The "mouth speaking great things" (xiii. 5) connects the "beast that blasphemeth against God, and makes war against the saints," with the "little horn" who, arising after the ten kings, shall "speak against the Most High, and wear out the saints"; compare also the "42 months" (xiii. 5), or "a thousand two hundred and threescore days" with the "time, times, and the dividing of time" in Dan. vii. 8, 11, 25. Moreover, the "42 months" in xi. 2, answering to xii. 6, xiii. 5, link together the period under the sixth trumpet to chaps. xii., xiii., xiv.

Number. "The history of salvation is mysteriously governed by holy numbers; they are the scaffolding of the organic edifice; they indicate not merely time but nature and essence; not only nature, but history, is based in numbers. Scripture and antiquity put numbers as the fundamental forms of things, where we put ideas" (Auberlen.) As number regulates the relations and proportions of the natural world, so does it enter most frequently into revelation, which sets forth the harmonies of the immediately Divine. Thus the most supernatural revelation leads us the farthest into the natural, the God of nature and of revelation being one. *Seven* is the NUMBER [see] for perfection (Rev. i. 4, iv. 5, v. 6). The *seven* seals, trumpets, vials, are each a complete series, fulfilling perfectly the Divine course of judgments. *Three and a half* is opposed to the Divine *seven*, but is broken in itself, and in the moment of its highest triumph is overwhelmed by judgment. *Four* is the number of the world's extension; *seven* is that of God's revelation in the world. In Daniel's *four* beasts a superior power is recognised, a mimicry of Ezekiel's *four* cherubs, which symbolise all creaturely life in its due subjection to God (Ezek. iv. 6-8). So the four corners of the earth, the four winds, four angels loosed from Euphrates, and Jerusalem lying "four square" expressing *world wide extension*. The *sevenfoldness* of the Spirits (Rev. i. 4) on the part of God corresponds to the *fourfold* cherubim on the part of the created. John, seeing more deeply into the essentially God-opposed character of the world, presents to us not the *four* beasts of Daniel, but the *seven* heads of the *beast*, whereby it arrogates to itself

the *sevenfold* perfection of the Spirits of God, at the same time that with characteristic self contradiction it has *ten* horns, the number peculiar to the world power. Its unjust usurpation of the sacred *seven* is marked by the addition of an *eighth* to the *seven* heads, also by the beast's own number, 666, which in units, tens, and hundreds, verges upon, but falls short of, *seven*. The judgments on the world are complete in *six*; after the sixth seal and the sixth trumpet there is a pause. When *seven* comes there comes "the kingdom of our Lord and His Christ." Six is the number of the world given to judgment, *six* is half of *twelve*; *twelve* is the church's number, as Israel's 12 tribes, the 12 stars on the woman's head (xii. 1), the New Jerusalem's 12 gates (xxi. 12-16). *Six* symbolises the world broken and without solid foundation. Twice *twelve* is the number of the heavenly elders, 12 times 12,000 the number of the sealed elect. The tree of life yields *twelve* manner of fruits (xxii. 2). A *chronological* meaning also is in the numbers, but as yet it is not incontrovertibly ascertained. We are commanded to investigate them reverently, not for the gratification of curiosity. The event will show the wisdom of God, who ordered all things in minutely harmonious relations as to the times, ways, and events themselves.

Arguments for the year day theory.

(1) Dan. ix. 24, "seventy *sevens* (Heb.) are determined upon." Medo says the Heb. always means seven of *days*, never of *years* (Lev. vii. 5; Deut. xvi. 9, 10, 16). (2) Israel's wandering in the wilderness was for 40 *years* to correspond to the 40 *days* of the spies' search of Canaan, "each day for a year" (Num. xiv. 33, 34). (3) In Ezek. iv. 5, 6, "I have laid upon thee the *years* of their iniquity, according to the number of the *days*, 390 days . . . 40 days: I have appointed thee *each day* for a year." (4) In Rev. ii. 10 the prophecy "ye shall have tribulation *ten days*" seems fulfilled in the ten *years* of persecution recorded by Eusebius. Even in the year-day theory patience and probation of faith have scope for exercise, for the precise *beginning* of the 1260 years is uncertain to us, so that Christ's words would still hold good, "of that day and hour knoweth no man." But the theory is hardly probable in all places, e.g. the "thousand years" in xx. 6, 7, can scarcely mean 1000 by 860 days, i.e. 300,000 years.

"The first resurrection" then must be literal, for ver. 5 is so, "the rest of the dead lived not until the thousand years were finished"; 1 Cor. xv. 23, Phil. iii. 11, Luke xx. 35, 36 confirm it. The fathers between the apostolic age and Constantine held the premillennial (chilistic, from the Gr. *chiloi* a thousand) advent. Rome was then associated with antichrist. But when Christianity was established under Constantine professors looked at the church's temporal prosperity as fulfilling the prophecy, and ceased to look for Christ's promised reign

on earth. Popery beforehand usurps the earthly throne which Christ shall assume only at His appearing. A primary historical fulfilment of the symbols is likely, typical of the ultimate and exhaustive fulfilment which towards the close shall vindicate God's grand scheme, as a whole, before the universe. Hence language is used in part answering to the primary historical event, but awaiting the full realization in the close of this present age.

Rezeph = a stone. A fortress conquered by Sennacherib (2 Kings xix. 12), probably on the western side of Euphrates; joined with Haran. Ptolemy (v. 15) mentions a *Resapha* in the Palmyrene district.

Rezia. 1 Chron. vii. 39.

Rezin. 1. King of Damascus. The Israelite PEKAKH's [see] ally, always mentioned first in the war against Abaz of Judah (Isa. vii. 4-8, viii., xvii. 1; 2 Kings xv. 37, xvi. 5-9). He previously attacked Jotham. R. wrested from Judah Elath on the gulf of Akabah of the Red Sea. But Abaz invited Tiglath Pileser to his help, who took Damascus and slew R., fulfilling Isaiah's prophecy. His aim had been to put a creature of his own on the throne of Judah, "the son of Tabeal." Tiglath Pileser having reduced Syria to be tributary before treated R. as a rebel, and carried away the Syrians captive to KIR [see]. In the monuments he records his defeat of R. and Damascus. 2. A family of the Nethinim (Ezra ii. 45, Neh. vii. 50). A non Israelite name.

Rezon. [See HADADEZER.] 1 Kings xi. 23, 24. Gathered the Syrian remnant after David's slaughter of his master Hadadazer (2 Sam. viii. 3-8), and set up a petty kingdom at Damascus, and thence harassed Solomon's kingdom. See also Josephus, Ant. viii. 7, § 6.

Rhegium. A city in the S. of Italy, at the southern entrance of the straits of Messina, opposite Sicily; now Reggio. Here Paul (sailing from Syracuse) landed on his way to Rome and stopped a day (Acts xviii. 18). By curious coincidence the figures on its extant coins are the "twin brothers, Castor and Pollux," from whom Paul's ship was named. The intermediate position of R. between Syracuse and Puteoli, his waiting there for a S. wind to carry the ship through the straits, the run to Puteoli within the 24 hours, all accord with geographical accuracy. The distance of R. across the straits to Messina is about six miles.

Rhesa. Son of Zerubbabel in Christ's genealogy (Luke iii. 27). Lord A. Hervey conjectures Rhesa to be no person, but the title of Zerubbabel, *rosh*, i.e. "prince," thereby removing a difficulty in reconciling Matthew's with Luke's genealogy.

Rhoda. The maid who announced Peter's arrival at Mary's door after his release from prison (Acts xii. 13, 14).

Rhodes. A large island of the Aegean sea, mentioned in Paul's third missionary journey to Jerusalem; he passed it apparently without landing (Acts xxi. 1). The day before he was

at Cos, an island on the N.W. From Rhodes he went eastward to Patara in Lycia. The wind was probably, as often in the Levant, blowing from N.W. S.W. of Asia Minor, having Caria to the N. and Lycia to the E. The people were honourable, upright, and prudent; famed for mercantile pursuits. Its temple to the sun, and the colossus, a statue of Apollo, 105 ft. high, executed by Chares of Lindos, a native artist, 288 B.C., were famous. The coins bear



COIN OF RHODES

on the obverse the head of Apollo as the sun (the proverb said the sun shone every day on Rhodes), on the reverse the rose from which Rhodes takes its name. The capital is at the N.E. of the island. It was the last spot where the Christians of the East held out against the advancing Saracens, and was subsequently noted as the home and fortress of the knights of St. John.

Ribai. 2 Sam. xxiii. 29.

Riblah. 1. A landmark on the eastern border of Israel (Num. xxxiv. 11), between Shephum and the sea of Cinneroth, on the "E. side of the spring." Probably, without the vowel points and the final *h* of motion towards, the true name is Harbel "the mount of Bel" or Baal. Jud. iii. 3. "Har-Baal-Hermon," LXX. reads Ar-bela, which confirms Harbel; the summit of Hermon, the southernmost and highest peak of Antilibanus, 10,000 ft. high, overtopping every mountain in Palestine. The ruins of a Baal sanctuary still remain on it. However, "go down from Shephum to R." seemingly implies R. was lower; therefore R. was probably one of the many sanctuaries with which the *sides*, as well as the summit, of Hermon were covered. The landmark of Jud. iii. 3 would be unlikely to be omitted in Num. xxxiv. 11. The "spring" or "fountain" (Ain), E. of which was R., was probably, as Jerome and the later targumim understood it, the fountain of the Jordan. The two most celebrated sources of Jordan, Daphne and Papeas, are in the plain at the S.W. foot of Hermon; streams from the western slopes of the mountain feed the longest branch of the river. 2. R. or Riblathal in the land of Hamath, on the high road between Palestine and Babylon, where the Babylonian kings remained in directing the operations of their armies in Palestine and Phœnicia; where Jehoahaz was put in chains by Pharaoh Necho (2 Kings xxiii. 33), and Zedekiah, after seeing his sons slain, had his own eyes put out (Jer. xxxix. 5-7; lii. 9, 10), and other leading captives were slain, probably by the Assyrian death of impaling (ver. 24, 27), as depicted on the monuments. Still called *Ribleh*, on the right bank of the Orontes (Astr.) 30 miles N.E. of Baalbek; consisting of 40 or 50

houses and the remains of a quadrangular building. In the midst of a vast and fertile plain, stretching in all directions save S.W., and on a mountain stream; an admirable encampment for the Egyptian and Babylonian hosts. The curious *Kama el Hermel* is visible from R., a pyramidal top resting on a quadrilateral building in two storeys. It is on a high mound several miles higher up the Orontes than R. The lower storey has figures of dogs, stags, and hunting instruments. From R. the roads were open by the Euphrates to Nineveh, or by Palmyra to Babylon, by the S. of Lebanon and the coast to Palestine and Egypt, or through the Bekaa and Jordan valley to the centre of Palestine.

Riddle. Heb. *chidah* [see PROVERBS], Jud. xiv. 12-19; Gr. *enigma*, 1 Cor. xiii. 12, "darkly," lit. "in enigma," "an obscure allegory" (Augustine).

Rimmon. 1. Father of RECHAB and BAAHAB [see: 2 Sam. iv. 2-9. 2. An idol worshipped by the Syrians of Damascus (2 Kings v. 18). The name appears in Hadad Rimmon. From *rum*, "the most high"; as *El-ion* (Selden, Gosenius, etc.). Others from Heb. *rimmon*, a "pomegranate," sacred to Venus; the fertilising principle in nature; tree worship anciently having prevailed, a perverted relic of the tradition of Eden's tree of life. Hadadrimmon may be the full name, from Hadad the sun god and Rimmon the pomegranate ripened in the autumn. 3. A town of Zebulun [see REMMON]. 4. Of Judah in Simeon's portion (Josh. xv. 32, where 29 for 36 is a copyist's error; near the southern bound of Judah (Zech. xiv. 10). Omit "and" between Ain and Rimmon, and make one name Ain-Rimmon or En-Rimmon, as Engedi (Neh. xi. 29). *Um-er-rumamin*, "mother of pomegranates," four hours N. of Beer-sheba, corresponds (Robinson, Researches, iii. 8). From the neighbouring hill region the spies brought pomegranates and figs (Num. xiii. 23). 5. Rimmon the rock; whither the 600 surviving Benjamites retreated after the slaughter of the tribe, and kept themselves four months (Jud. xx. 45, 47; xxi. 13). Fifteen Roman miles N. of Jerusalem. Now the village *Rummon* stands on and round the top of a conical limestone mountain, and is visible in all directions (Robinson, ii. 113). The houses cling to the sides as huge steps. On the southern side the mountain rises hundreds of feet from the ravine *wady Mutyah*, and on the western side it is isolated by a deep cross valley. It lies three miles E. of Bethel, and seven N.E. of Gibeah.

Rimmon Perez, or R. PEREZ. A station in Israel's marches (Num. xxxiii. 19, 20) = "the pomegranate of the breach." Probably the scene of God's *breaking forth* in wrath, as at Korah's rebellion (comp. 2 Sam. vi. 8, Job xvi. 14).

Ring; *tabbaath*, "to impress with a seal." [See EARRING.] Used as a signet (Gen. xxxviii. 18, *chothem*), worn on the hand, or suspended, as the

Arabs do, by a cord from the neck. Pharaoh's transfer of his ring from his finger to Joseph betokened his



ARAB NECKLACE.

investing him with royal authority (Gen. xli. 42; a device, as the beetle or the owner's name, was engraven on it, Exod. xxviii. 11). So Ahasuerus in the case of Haman (Esth. iii. 8-10), and Mordecai (viii. 2). In Luke xv. 22 it is the father's token of favour, dignity, and sonship to the prodigal; Roman slaves wore no gold rings. We are no longer slaves but God's free sons when we believe, and receive the Holy Spirit as the pledge of sonship and earnest of sharing the Father's glory (Gal. iv. 3-7). Rich men (especially Romans of the equestrian order, whose badge the ring was) wore many rings on the left hand (Jas. ii. 2). Gr. "golden-ringed," not merely with one ring. Christians derived the usage of the wedding ring from the Jews. The ring was treasured much, and so symbolises what is most precious to us (Jer. xxii. 24, Jehoiachin's popularity is alluded to); the signet ring was worn on the right hand (contrast Hag. ii. 23). A costly sacrifice to the Lord (Exod. xxxv. 22). S. of Sol. v. 14, "his hands" bent are compared to "rings" in which "beryls" are set, as the nails in the fingers; comp. as to our names being "sealed" upon His heart, Song of Sol. viii. 6, and palms, Isa. xlix. 16. The bride desires herself to be a signet ring on His arm. God in turn seals us with His signet (Rev. vii. 2-4), "I will make thee as a signet" (Hag. ii. 23), i.e. an object of constant regard, as the ring is ever before the eye. Christ the Antitype is always in the Father's presence, ever pleasing in His sight; so we, through Him our representative. The signet represents legally the owner; so Christ wields the Father's delegated authority (Matt. xxviii. 18; John v. 22, 23).

Rinnah. 1 Chron. iv. 20.

Riphath. Gomer's second son (Gen. x. 3). Paphlagonia (Josephus, Ant. i. 6, §1). The Riphæan mountains in the remote N. to the E. of Tanais (the Don); the Carpathian range N.E. of Dacia.

Rissah = a worm. A station in Israel's march (Num. xxxiii. 21, 22). Roman *Rasa*, 30 miles from Elath, on the road to Jerusalem, on the plateau of the wilderness near the hill now named *Ras-el-Kaa*, i.e. "head of the plain." N.W. of Ezion Geber, and W. of El Beyaneh.

Rithmah. A station in Israel's march (Num. xxxiii. 18, 19): from *rethem* or *retem*, the broom; A. V. "juniper." The same encampment as that at Kadesh (xiii. 26). E. is a

descriptive epithet, from the broom abounding there; probably applied to the encampment in this neighbourhood in the first march toward Canaan, to distinguish it from the second encampment in the same district, but not the same spot, in the 40th year (xxiii. 36-38, xiii. 21, 26).

River. A river in our sense is seen by few in Palestine. (1) *Nahar*, a continuous and full river, as Jordan, and especially "the river" Euphrates. The streams are dried up wholly in summer, or hid by dense shrubs covering a deeply sunk streamlet. When the country was wooded the evaporation was less. (2) *Nahal*, "a winter torrent," flowing with force during the rainy season, but leaving only a dry channel or bed in the wady in summer. "Brook" in the A.V. has too much the idea of placidity. "Valley" or wady (Num. xxiii. 9), e.g. the bed (or in winter the torrent) of Arnon, Jabbok, Kibon. Some of these are abrupt chasms in the rocky hills, rugged and gloomy, unlike our English "brook." Transl. Joh vi. 15, "deceitfully as a winter torrent and as the stream in ravines which passes away," viz. in the summer drought, and which disappoint the caravan hoping to find water there. The Arab proverb for a treacherous friend is "I trust not in thy torrent." The fulness and noise of those temporary streams answer to the past large and loud professions; their dryness when wanted answers to the failure of friends to make good their professions in time of need (comp. Isa. lviii. 11, marg. Jer. xv. 18). (3) *Aphik*, from a root "to contain"; so the channels or deep rock-walled ravines that hold the waters (2 Sam. xxii. 16); so for "rivers" (Ezek. xxxiii. 6) transl. "channels." (4) *Yeor*, the river Nile (Gen. xli. 1, 2; Exod. i. 22, ii. 3, 5). In Jer. xvi. 7, 8, Amos viii. 8, ix. 5, transl. "the river of Egypt" for "flood." The word is Egyptian, "great river" or "canal." The Nile's sacred name was Hapi, i.e. Apis. The profane name was *Aur* with the epithet *aa* "great." Zech. x. 11, "all the deeps of the river shall dry up," viz. the Nile or else the Euphrates. Thus the Red "sea" and the Euphrates "river" in the former part of the verse answer to "Assyria" and "Egypt" in the latter. (5) *Peleg* (comp. Gr. *pelagos*), from a root "divide," waters divided, i.e. streams distributed through a land. Ps. i. 3, "a tree planted by the divisions of water," viz. the water from the well or cistern divided into rivulets running along the rows of trees [see REUBEN on Jud. v. 15, 16, where "divisions" mean waters divided for irrigation]; but Gesenius from the root to flow out or bubble up. (6) *Yubal*, a full flowing stream (Jer. xviii. 8). (7) A conduit or watercourse (2 Kings xviii. 17); *te'alah*.

RIVER OF EGYPT. (1) *Nehar Mizraim* (Gen. xv. 18); the Nile (2) *Nahal Mizraim* (Num. xxxiv. 5; Josh. xv. 3, 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7); "the torrent of Egypt": see above *nahal*, a stream flowing rapidly in the rainy season, then

drying up, inapplicable to the *sluggish* Nile ever flowing. The Rhinocorura or Rhinocoloura (so LXX. of Isa. xxvii. 12) on the sea coast, a wady and torrent running into the sea two or three days' journey from the nearest branch of the Nile. Now wady el Arish. Though not in Egypt, it was the last torrent of any size on the way toward Egypt from the N. In Josh. xiii. 3, "from Sihor which is before Egypt," the same torrent is marked as Israel's southern boundary, as the entering in of Hamath is the northern (Num. xxxiv. 5, 8). The Nile was not "before" (i.e. E. of) Egypt, but flowed through the middle of the land; so 1 Chron. xiii. 5. Shilor, "the black river," is the Nile's designation in Deut. xxiii. 3, Jer. ii. 18.

Rispah. Saul's concubine, mother of Arboni and Mephibosheth. A Hivite sprung from Aiah, son of Zibeon (Gen. xxxvi. 14). Foreigners were generally chosen as inferior wives by Solomon, Methoboam, etc. Ishbosheth suspected Abner of intercourse with R. at Mahanaim, which in Eastern ideas was tantamount to aspiring to succeed to Saul's throne (2 Sam. iii. 7). Her famous act was (xxi. 8-11) her watching against bird and beast of prey the hung up corpses of her two sons and five kinsmen on the sacred hill of Gibeah, with which Saul had been so closely connected (1 Sam. xi. 4), from the beginning of barley harvest, the sacred passover season, till the fall of the early rain in October, without tent to screen her from the scorching sun all day and the saturating dews at night, and with only her black widow's sackcloth to rest upon, keeping her from the rocky ground. [See ABNER, ИШБОШЕТ, ГИБЕОНИТЕ.] A striking instance of motherly devotion, stronger than death, and clinging at all costs with desperate tenacity even to the lifeless remains of the loved ones (S. of Sol. viii. 6, Isa. xlix. 15).

Road. Inroad, raid (1 Sam. xxvii. 10).

Robbery. Esteemed by the Ishmaelites as creditable (Gen. xvi. 12). Predatory incursions were frequent on the part of the Chaldeans and Sabeans (Job i. 15, 17). The "liars in wait" of the men of Shechem are instances also, "robbing all that came along that way" (Jud. ix. 25). Also David plundering the Amalekites, etc. (1 Sam. xvii. 6-10); they made reprisals (chap. xxx.). In Israel's disorganized state in the northern kingdom this evil was very prevalent (Hos. iv. 2, vi. 9; Mic. ii. 8). Owing to the corrupt administration of Roman governors, and the facility of collecting and hiding banditti in the natural caves of Palestine, robbers infested Judaea much in our Lord's time and the age following (Luke x. 30; John xviii. 40; Acts v. 36, 37, xxi. 38; 2 Cor. xi. 26). On the punishment of robbery see Exod. xxiii. For "thieves" transl. "robbers" (Matt. xxvii. 38).

Rod. Emblem of authority. Exod. iv. 2, etc., Moses'; Num. xvii., Aaron's; Ps. ii. 9, Christ's. He will either rule with the pastoral

rod, or break with the rod (sceptre) of iron (Rev. ii. 27, xix. 15; Mic. vi. 9, vii. 14; Ps. cx. 2; Isa. ix. 4, xi. 4).

ROE, ROEBUCK. *Ya'alah*, "chamois" (Prov. v. 19) or ibex, the female of the wild goat. *Tzebi* (masc.), *tzebiyah* (fem.), whence *Tabitha* (Gr. *Dorcas*), loving and beloved: Acts ix. 36. The beautiful antelope or gazelle, the *Antelope dorcas* and *Arabica*. Slender, graceful, shy, and timid; the image of feminine loveliness (S. of Sol. iv. 5; ii. 9, 17; viii. 14). The eye is large, soft, liquid, languishing, and of deepest black; image of swift footed-



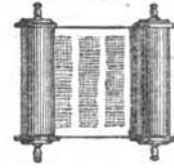
ROEBUCK.

ness (2 Sam. i. 19, ii. 18; 1 Chron. xii. 8). Israel ate the gazelle in the wilderness, and the flesh of flocks and herds only when offered in sacrifice; but in Canaan they might eat the flesh, "even as the gazelle" (Deut. xii. 15, 22); Isaac's venison was from it (Gen. xxvii.). The valley of Gerar and the Beersheba plains are still frequented by it. Egyptian paintings represent it hunted by hounds.

Rogelim. Barzillai the Gileadite's abode (2 Sam. xvii. 27, xix. 31), near Mahanaim. Meaning washers, fullers who tread clothes with their feet (*regel*).

Rohgah. 1 Chron. vii. 34.

Roll. Ancient writings were rolled round a cylinder or stick. *Volume*



ROROLL.

means so (Jer. xxxvi. 2, Ps. xl. 7; comp. Deut. xxxi. 26, Ezek. ii. 9, 10, where the writing "within and without" was contrary to the usage of writing only on one side, implying the fulness of the prophecy of woe. The writing was in columns (*delathoth*), lit. doors, on parchment or prepared skins.

Roman Empire. Pompey's lieutenant, M. Aemilius Scaurus, 64 B.C., interfered in the contest between Aristobulus and Aretas king of Arabia Petraea, who supported Hyrcanus, whom Aristobulus had driven from the highpriesthood. Next year Pompey himself took Jerusalem (Josephus, Ant. xiv. 2-4; B. J. i. 6, § 7). Thenceforward Judaea was under Rome. Hyrcanus was titular sovereign and highpriest, subject to his minister Antipater, the partisan of Rome. Antipater's son, Herod the Great, was made king by Antony, 40 B.C., and confirmed by Augustus 30 B.C. (Josephus, Ant. xiv. 14, xv. 6.) Roman soldiers were quartered at Jerusalem in Herod's time to maintain his authority (Ant. R R

xv. 8, § 7). Rome exacted tribute and an oath of allegiance to the emperor as well as to Herod (Ant.



COIN OF ARCHELAUS.

xvii. 2, § 2). On Archelaus' banishment, A. D. 6, Judæa became an appendage of Syria, governed by a Roman procurator residing at Cæsarea. Galilee was still under the Herods and other princes whose dominions and titles successive emperors changed from time to time. In the N. T. we find such notices of Roman dominion as the Jews recognising Cæsar as sole king (John xix. 15); Cyrenius "governor of Syria" (Luke ii. 2); Pontius Pilate, Felix, and Festus, "governors," i. e. procurators of Judæa; the "tetrarchs" Herod, Philip, and Lysanias (Luke iii. 1); "king Agrippa" (Acts xxv. 13); Roman soldiers, legions, centurions, publicans; "tribute money" (Matt. xxii. 19); the "taxing of the whole world" (Luke ii. 1); Italian and Augustan cohorts (Acts x. 1, xvii. 1); an "appeal to Cæsar" (Acts xxv. 11). Three Roman emperors are named; Augustus, Tiberius (Luke ii. 1, iii. 1), and Claudius (Acts xi. 23, xviii. 2). Nero is alluded to as "Augustus" and "Cæsar" (Acts xv. 10, 11, 21, 25, 26; Phil. iv. 22), and "my lord" (comp. also 1 Pet. ii. 17, Rom. xiii. 1). For notices of Rome's administration and magistrates in the provinces, see Rom. xiii. 7, xviii. 12, xvi. 12, 35, 38, xix. 38.

In theory at first Augustus was neither king nor dictator, but simply first citizen, "prince," or chief member of the senate (Tacitus, Ann. i. 9). The various prerogatives of the old magistracies, which nominally were retained, were conferred on Augustus. Others bore the chief official titles, whilst he really controlled every department. As "emperor" (imperator) he had full military authority over the army; Julius Cæsar changed this title (commander in chief) into a permanent one, implying paramount military authority over the state. The real basis of the emperor's power thus was the support of the army. "Cæsar" was the family name, "Augustus" the sacred name of majesty. The Romans shrank at first from designating him by a despotic title; but servility increased as the empire progressed. "My lord" (*ho kurios*, "dominus," in Acts xv. 26) marks the downward tendency in Nero's time as contrasted with Augustus', for the latter and Nero refused the title. Caligula first took it. The empire, though nominally elective (Tacitus, Ann. xiii. 4), became hereditary or passed by adoption (Tacitus, Hist. i. 15). Each emperor in beginning his reign bribed the army by donatives, and fed and amused the mob in Rome at the cost of the provinces. So long as the army and mob were not touched, Caligula, Nero, and Domitian could shed the noblest blood with impunity.

John the Baptist implies that the soldiers' characteristic sins were violence, false accusation, and discontented greed (Luke iii. 14). The full danger of military government became apparent first at the death of Pertinax, A. D. 193.

The bounds of the Roman empire were the Atlantic on the W.; the Euphrates on the E.; the African deserts, the Nile cataracts, and the Arabian deserts on the S.; the British Channel, the Rhine, the Danube, and the Black Sea on the N. Claudius added Britain, and Trajan Dacia, to the empire. Germany on the N. and Parthia on the E. were the only independent powers. Gibbon guesses the population of the empire in the time of the emperor Claudius at 120 millions. An army of 25 legions, and the Prætorian guards (10,000) and cohorts in the capital, in all about 170,000 men, controlled this population. The auxiliaries were about as many more (Tacitus, Ann. iv. 5).

In the N. T. the political condition of the provincial cities varies. The free cities were governed by their own magistrates, and were exempt from Roman garrisoning; as Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. Politarchs ("rulers of the city") and the demos ("people") are mentioned at Thessalonica (Acts xvii. 5-8); the "town clerk" (*grammateus*) and "assembly" at Ephesus (xix. 35-39); "colonies" also, as Philippi, i. e. communities of Roman citizens, as it were a miniature Rome transplanted into another land (xvi. 12-21, 35). So Corinth, Troas, and the Pisidian Antioch. The magistrates bore the Roman designation "prætors" (Gr. *strategoi*), and were attended by "lictors" (Gr. *rhabdouchot*, "serjeants"). [On the PROVINCES see, PROCURATOR, PROCONSUL.] Roman revenue was mainly drawn from the provinces by a direct tax (*kensos, phoros*; Matt. xxii. 17, Luke xx. 22), from five to seven per cent on the produce of the soil. Indirect taxes (*telæ vectigalia*) also were heavy. By public gratuities to thousands of idle citizens, and pay to the army, Augustus found the revenue so impaired that he was under the necessity of making the valuation of the property of the empire alluded to in Luke ii. 1. [See CENSUS and CYRENIUS, also PUBLICANS (*portitores*), underlings of the Roman knights.]

The state of the Roman empire shows that "the fulness of the time was come" (Gal. iv. 4) when Jesus came. The universal peace within the empire, so that Janus' temple was shut; the military roads constructed; piracy put down; commerce uniting the various lands; Latin spread in the West as Greek in the East: these causes all combined in God's providential arrangements to prepare for a worldwide religion. Privileged races and national religions were now blended in one unity under one imperial ruler; so that men were the more ready to admit the truth that "God hath made of one blood all nations of men to dwell on all the face of the earth" (Acts xvii. 24, 26). Under all the outward appearance of unity, peace,

and prosperity, moral death and stagnant corruption prevailed on all sides. There were no hospitals for the sick, no establishments for the relief of the poor, no societies for ameliorating men's condition, no instruction for the lower classes, no antidote to the curse of slavery. Charity and philanthropy were scarcely recognised as duties. Philosophers regarded all religions as equally false, the people all as equally true, magistrates all as equally useful for restraining anarchy. Christianity came as the life-giving healer to this mass of death; "gradually withdrawing some of all orders, even slaves, out of the vices, ignorance, and misery of that corrupted social system. It was ever instilling humanity, coldly commended by an impotent philosophy, among men and women whose infant ears had been habituated to the shrieks of dying gladiators; it was giving dignity to minds prostrated by years of despotism; it was nurturing purity and modesty, and enshrining the marriage bed in a sanctity long almost lost, and rekindling the domestic affections; substituting a calm and rational faith for worn out superstitions, gently establishing in the soul the sense of immortality." (Milman, Latin Christianity, i. 24, quoted in Smith's Bible Dict.) Dan. ii. and vii. refer to Rome as the fourth kingdom; comp. also Deut. xviii. 49-57, Matt. xxiv. 15, 28.

Romans, Epistle to the. Authenticity, genuineness. Peter (2 Pet. iii. 15, 16) quotes Rom. ii. 4, calling it "Scripture." The epistles of Clement (Cor. xlvv.) and Polycarp (Phil. vi.) quote respectively Rom. i. 29-32 and xiv. 10-12. Irenæus (iv. 27, § 2) quotes it as Paul's (Rom. iv. 10, 11). Melito's "Hearing of Faith" is entitled from Rom. x. or Gal. iii. 2, 3. The Mætrator Canon, Syriac and Old Latin versions, have it. Heretics admitted its canonicity; so the Ophites (Hippol. Hæc. 99, Rom. i. 20-26); Basilides (238, Rom. viii. 19-22, v. 13, 14); Valentinus (195, Rom. viii. 11); the Valentinians Heracleon and Ptolemæus; Tatian (Orat. iv., Rom. i. 20), and Marcion's canon. The epistle of the churches of Vienna and Lyons (Euseb. H. E. v. 1, Rom. viii. 18); Athenagoras (13, Rom. xii. 1; 37, Rom. i. 24); Theophilus of Antioch (Autol. 79, Rom. ii. 6; 126, Rom. xiii. 7, 8). Irenæus, Tertullian, and Clement of Alexandria often quote it.

Date and place of writing. Paul wrote whilst at Corinth, for he commends to the Romans Phoebe, deaconess of Cenchrea, the port of Corinth (xvi. 1, 2). He was lodging at Gaius' house (ver. 23), a chief member of the Corinthian church (1 Cor. i. 14). Erastus, "treasurer" (chamberlain, A. V.), belonged to Corinth (2 Tim. iv. 20, Acts xix. 22). The time was during his visit in the winter and spring following his long stay at Ephesus (xx. 8); for he was just about to carry the contributions of Macedonia and Achaia to Jerusalem (chap. xv. 25-27; comp. Acts xx. 23), just after his stay at Corinth at this time (xiv. 17; 1 Cor. xvi. 4; 2 Cor. viii. 1, 2,

ix. 1, etc.). His design of visiting Rome after Jerusalem (Rom. xv. 23-25) at this particular time appears incidentally from Acts xix. 21. Thus Paul wrote it in his third missionary journey, at the second of the two visits to Corinth recorded in Acts. He remained then three months in Greece. He was on the point of sailing to Jerusalem when obliged to alter his purpose; the sea therefore was by this time navigable. It was not late in the spring, for, after passing through Macedonia and visiting the coast of Asia Minor, he still expected to reach Jerusalem by pentecost (xx. 16). He must therefore have written the epistle to the Romans early in spring, A. D. 58.

Thus it is logically connected with the epistles to the Galatians and Corinthians. He wrote 1 Corinthians before leaving Ephesus; 2 Corinthians on his way to Corinth; and Galatians at Corinth, where also he wrote Romans. Hence the resemblance of these two epistles in style and substance. The epistle to the Galatians and the two almost contemporaneous epistles to the Corinthians are the most intense in feeling and varied in expression of Paul's epistles.

Occasion. Intending long to visit Rome and Spain (Rom. i. 9-13, xv. 22-29), he was for the present unable, being bound for Jerusalem with the aids of the Gentile Christians. But, as Phœbe a deaconess of the neighbouring Cenchræ was starting for Rome (xvi. 1, 2), he sends meantime this epistle by her. Tertius wrote it at his dictation (xvi. 22), the apostle with his own hand, as in other epistles, probably adding the benediction and abrupt doxology at the close.

Had Peter or any other apostle founded the church at Rome, some allusion to him would have occurred in this epistle or in Paul's epistles written at Rome. Moreover Paul's rule was not to build on another's foundation (xv. 20). Also in dividing the field of labour between himself and Peter (Gal. ii. 7-9), as apostle of the Gentiles he claims the Romans as his share (Rom. i. 13) and hopes to confer some spiritual gift (*charism*) on them to establish them; implying that heretofore no apostle had been with them to do so (i. 11; comp. Acts viii. 14-17).

The date of the introduction of Christianity at Rome must have been very early. Andronicus and Junia were "in Christ" even before Paul. Probably of the Roman strangers or pilgrim sojourners at Jerusalem (Acts ii. 10) who heard Peter's sermon at pentecost, some were among the converts, and brought back the gospel to the metropolis. [See RUFUS.] In this sense Peter founded the church at Rome, though having never yet visited it. The constant intercourse between Judæa and Rome through commerce, the passing of soldiers back and forward from Cæsarea, and the repairing of Jewish settlers at Rome to Jerusalem for the three great feasts, ensured an early entrance of the gospel into Rome. Hence too at first the church

there had that tinge of Judaism which this epistle corrects. Its members were in part Jews originally, in part Gentiles (comp. as to the Jewish element Rom. ii., iii., vii., ix., xi. 13). A considerable number saluted in chap. xvi. were Jew-Christians: Mary, Aquila, Priscilla, Andronicus and Junia, Paul's kinsmen, Herodion, Apelles, Aristobulus (of the Herodian family). The Jews at Rome were so numerous that Augustus assigned them a separate quarter beyond the Tiber, and permitted them freely to exercise their religion (Philo, Leg. ad Caium, 563).

That Gentiles, however, composed the bulk of the Roman church appears from Rom. i. 5, 13, ix. 3, 4, x. 1, "my prayer to God for them" (the Jews, as distinguished from the Gentiles whom he here more directly addresses; so Sin., Vat., Alex. MSS. read for "Israel"), xi. 23, 25, 30. But the *Gentiles of this church were not Latin, but Greek*. The literature of the early Roman church was written in Greek; the names of its bishops are almost all Greek. The early Latin versions of the N. T. were made for the provinces, especially Africa, not Rome. The names in the salutations (xvi.) are generally Greek; and the Latin names, Aquila, Priscilla, Junia, Rufus, were Jews. Julia (of the imperial household), Amplias, and Urbanus, are the few exceptions. The Greeks were the most enterprising and intelligent of the middle and lower classes at Rome. Juvenal alludes satirically to their numbers and versatility (iii. 60-80, vi. 184); their intellectual restlessness made them sit loosely to traditional superstitions, and to be more open than others to inquire into the claims of Christianity. Many of the names (xvi.) are found in the lists of freedmen and slaves of the early Roman emperors, "they of Cæsar's household" (Phil. iv. 22). [See PALACE.] From the lower and middle classes, petty tradesmen, merchants, and army officers, the gospel gradually worked upwards; still "not many wise . . . mighty . . . noble were called" (1 Cor. i. 26). The legend of Peter and Paul presiding together over the church at Rome probably represents the combination of Jews and Gentiles in it. The joint episcopate of Linus and Cletus subsequently may be explained by supposing one ruled over the Jewish, the other over the Gentile congregation; this gives point to the general argument of chaps. i.-iii. and x. 12, that there is no respect of nationality with God.

The epistle accordingly has the character of a *general treatise*. The metropolitan church was the fittest one to whom to address such a general exposition of doctrine, at the same time the injunction of obedience to temporal rulers was appropriate at the head quarters of the imperial government (Rom. xiii. 1). The epistles to Corinthians and Galatians, immediately preceding chronologically, are full of personal references. The epistle to the Romans summarizes what he had just written; viz. epistle to Corinthians repre-

senting the attitude of the gospel to the Gentile world, the epistle to Galatians its relation to Judaism. What was in these two epistles immediately drawn out by special judaizing errors of the Galatians, and Gentile licence of the Corinthians, is in Romans methodically combined together and arranged for general application. The doctrine of justification by faith only on the one hand is stated (i.-v.) as in Galatians; on the other antinomianism is condemned (vi.); and the avoidance of giving offence to meats (xiv.) answers to 1 Cor. vi. 12, etc., viii. 1, etc.

Alex. MS. transposes the doxology Rom. xvi. 25-27 (which Sin. and Vat. MSS. keep as A. V.) to the close of xiv. Probably the epistle was circulated in two forms, both with and without the two last chapters. The form without them removed the personal allusions which manuscript G still more divested it of by omitting "that be in Rome" (i. 7), "that are at Rome" (ver. 15). The two chapters being omitted, the doxology would stand at the close of xiv. in the shorter form. Comp. the omission of "in Ephesus" (i. 1) to generalize the EPISTLE TO EPHESIANS [see].

The *theme* is stated chap. i. 16, 17, "the gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith." The *divisions* are: (I.) Personal statements (i. 1-15). (II.) Doctrinal (i. 16-xi. 36). The heathen and Jew alike under condemnation (i., ii.). Objections answered (iii. 1-8); the truth vindicated by Scripture (ver. 9-20). The righteousness of God is revealed in the gospel, being of faith, not of the law, unto all who believe (ver. 21-26). Boasting is excluded (ver. 27-31). Abraham an example, David's testimony (iv.). Justification by faith gives peace with God through Jesus, access into the standing of grace, and joy in hope of the glory of God, joy in tribulations, joy in God through Jesus by whom we have received the atonement (v. 1-11). Christ the head of redeemed manhood, as Adam of fallen manhood (ver. 12-19); as sin came by Adam to man, so grace by Christ. The law came in parenthetically (*pareiselthen*) and incidentally to reveal the malignity of the evil introduced by Adam, and the need of the remedy by Christ (ver. 20, 21). The superseding of the law by Christ its fulfilment, so far from licensing sin, makes the believer dead to sin and the law with the crucified Christ, that henceforth he may walk in newness of life, by the power of the Spirit, with the risen Saviour who was raised by the same Spirit, the earnest of our coming glorification with Him (vi., vii., viii.). The casting away of the Jew, though most sad, is neither universal now (for there is a remnant according to the election of grace, and God's fore-ordaining is to be accepted not criticised by finite man), nor final, for "all Israel shall be saved" in the coming age, and their being received will be as life from the dead to the

Gentile world (ix., xi.). Their exclusion from justification now is because they seek it by the law, whereas God's way is by faith, open to Jew and Gentile alike; therefore preaching to the Gentiles is not, as the Jews imagined, unlawful, but foretold by Isaiah and required by the necessities of the case (x.). (III.) Practical exhortations: to holiness, charity, obedience to legal authorities, avoiding to give offence to weak brethren (xii.—xv. 13). (IV.) Personal explanations: his motive in writing, intention to visit them (xv. 14-33). Salutations, benediction, doxology (xvi.).

Rome. Paul's first visit was between the restoration by Augustus, whose boast was "he had found the city of brick and left it of marble" (Suet., Aug. 28), and that by Nero after its conflagration. His residence was near the barrack (prætorium) attached to the imperial PALACE [see] on the Palatine (Phil. i. 13). Modern Rome lies N. of ancient Rome, covering the Campus Martius, or plain to the N. of the seven hills; the latter (Rev. xvii. 9), the nucleus of the old city, stand on the left bank. On the opposite side of the Tiber is the higher ridge, Janiculum, also the Vatican. The Mamertine prison where legend makes PETER [see] and Paul to have been fellow prisoners for nine months is still under the church of St. Giuseppe dei Falegnani; but see 2 Tim. iv. 11. The chapel on the Ostian road marks the legendary site of the two parting for martyrdom. The church of St. Paolo alle Tre Fontane on the Ostian road is the alleged site of Paul's martyrdom. The church of St. Pietro in Montorio on the Janiculum is that of Peter's martyrdom. The chapel "Domine quo Vadis?" on the Appian road marks where PETER [see] in the legend met the Lord, as he was fleeing from martyrdom. The bodies of the two apostles first lay in the catacombs ("cemeteries" or sleeping places; Euseb. II. E. ii. 25); then Paul's body was buried by the Ostian road, Peter's beneath the dome of the famous basilica called after him (Caius, in Euseb. H. E. ii. 25). All this is mere tradition.



RUINS OF THE COLOSSEUM.

Real sites are the Colosseum and Nero's gardens in the Vatican near to St. Peter's; in them Christians wrapped in beasts' skins were torn by dogs, or clothed in inflammable stuffs were burnt as torches during the midnight games! Others were crucified (Tacitus, Ann. xv. 44). The catacombs, subterranean galleries (whether sandpits or excavations originally is uncertain), from eight to ten feet high, and four to six wide, extending for miles, near the Appian

and Nomentane ways, were used by



CALIXTUS CATACOMBS AT ROME.

the early Christians as places of refuge, worship, and burial. The oldest inscription is A.D. 71; thence to A.D. 300 less than thirty Christian inscriptions are known bearing dates, 4000 undated are considered anterior to Constantine.

Room. In Matt. xxiii. 6, Mark xii. 39, Luke xiv. 7, 8, xx. 46, not in our sense, but *place at table*. Expressed in Luke xi. 43 "uppermost seat." [See РЕНОРНОТ.]

Rose. S. of S. I. ii. 1, Isa. xxxv. 1; the autumn crocus, the meadow saffron of a white and violet colour, *Colechicum autumnale* (Gesenius). The Heb. *chabatzzeleth* implies a *bulbous* plant (*betzel*, a bulb). The narcissus is very fragrant, and therefore more likely than the crocus; the lily is associated with it in the Song of Sol. They blossom about the same time; another reason for the narcissus rather than the crocus, which blossoms not till autumn. The narcissus grows in the plain of Sharon (Chateaubriand, Itinerary, ii. 130). The rose is not mentioned in the Bible, but in the apocryphal Ecclesiasticus (xxiv. 14), "I (wisdom) was as a rose plant in Jericho."



ANASTATICA (living).

"The rose of Jericho" is not a rose, but the *Anastatica Hierochuntina*.



ANASTATICA (dead)

However, roses now grow in Palestine, both cultivated and wild. The Heb. implying a *bulbous* plant may refer to the bulblike flower of the rose with its petals folded over each other (Pal. Expl. Qy. Stat., April 1878, p. 51).

Rosh. "Chief" (Ezek. xxxviii. 2, 3; xxxix. 1). Rather, as not *rosh* but *nasi* is the head of a nomad tribe (Gen. xxiii. 6), "Magog, the prince of Rosh, Meshech, and Tubal," three great Scythian tribes of which Rosh is the first. Rosh is the tribe N. of the Taurus range and near *Rha*

or Volga which gives them their name; the earliest trace of the Rues nation. A Latin chronicle A.D. 839 (Bayer, Origines Russ., 1726, p. 409) is the first modern mention of this now mighty people. *Tiras* stands for *Rosh* with Meshech and Tubal (Gen. x. 2). Others state that the modern Russians have assumed their name from *Rhos*, the Araxes, though their proper ancient name was Slavi or Weuds. Hengstenberg supports A.V.: "Magog was Gog's original kingdom, though he acquired also Meshech and Tubal, so as to be called their 'chief prince.'"

Rubies: *pennyim, peninim* (Job xxviii. 18; Prov. iii. 15, viii. 11, xxxi. 10; Lam. iv. 7), "more ruddy than rubies," but Bochart "pearls." Gesenius (from the Arabic "a branch" and the Heb. *panan* "to divide into branches" or else "to turn" from the globular form), "corals."

Rue. Luke xi. 42. *Ruta graveolens*; a shrub two feet high, used as a condiment and as a medicine. Dioscorides (iii. 45) describes two kinds, the rue of the mountains and the strong smelling or garden rue. The garden plant was titheable. The Turks keep pots of rue in their drawing rooms for the odour. In the middle ages the priests used bunches of rue wherewith to sprinkle holy water, whence Shakspeare uses the term "herb of grace" (Rich. II., iii. 4).

Rufus. Son of Simon the Cyrenian who bore Christ's cross. Mark (xv. 21) wrote at *Rome* (Clemens Alex.). Now if "R. (whom Paul salutes as at Rome) chosen in the Lord" (Rom. xvi. 13) be the same R. as Mark mentions in writing a Gospel for the Romans, the undesigned coincidence will account for what otherwise would be gratuitous information to his readers, that Simon was "father of R.," which the other evangelists omit, and which Mark himself seemingly turns to no advantage. R. according to Paul was a disciple of *note at Rome*; how natural then to designate Simon, who was unknown, to the Romans by his fatherhood to one whom they well knew, R.! Mark gives the Romans whom he addresses a reference for the truth of the narrative of Christ's crucifixion and resurrection to one who was accessible to them all, and who could attest the facts on the authority of his own father, the reluctant bearer of the Lord's cross (Luke xxiii. 26). The "compelling" of him to bear the cross issued in his *voluntarily* taking up his own cross to follow Jesus; then through Simon followed his wife's conversion, and that of R. whose mother by nature she was, as she was Paul's mother by kindness bestowed for Christ's sake. "Salute R. . . and his mother and mine."

Rumahah. [See Lo-AMMI.] Hos. i. 6, 7. *Compassionated* by God, as Israel shall be in the last days; in contrast to *Lo-Rumahah*, "not compassionated," as now apparently Israel is by unbelief.

Rumah. 2 Kings xxiii. 36. Birth-

place of Pedaiah, father of Zebudah (2 Kings xxiii. 36). Probably Dumah, a town in the mountains of Judah near Hebron (Josh. xv. 52).

Rust. Jas. v. 3. "The rust (*ios*) of your riches shall be a witness against you" in the judgment, that your riches were of no profit, lying unemployed, and so contracting rust. Matt. vi. 19, 20, "rust" (*brosis*), "corrosion."

Ruth. From *Reuth*, feminine of *Reu*, "friend." In beautiful contrast to Judges' end in interminable bloodshed, the book of Ruth is a picture of a peaceful, virtuous, filial obedience, and the rich reward of choosing the Lord at the sacrifice of all else. Orpah's end is shrouded in darkness, whilst Ruth is remembered to all generations as chosen ancestress of Messiah. Boaz' name is immortalized by linking himself with the poor Moabitess, whilst the kinsman who would not mar his own inheritance is unknown. Goethe said of this book, "we have nothing so lovely in the whole range of epic and idyllic poetry." Ruth is an instance of natural affection made instrumental in leading to true religion. A "blossom of heathendom stretching its flower cup desiringly towards the light of revelation in Israel."

Object. In iv. 18-22 the author shows his aim, viz. to give a biographical sketch of the pious ancestors of David the king. The book contains the inner and spiritual background of the genealogies so prominent in Scriptures. The family life of David's ancestors is sketched to show how they walked in single hearted piety towards God, and justice and love, modesty and purity towards man. "Ruth the Moabite, great great grandmother of David, longed for the God and people of Israel with all the deepest earnestness of her nature, and joined herself to them with all the power of love. Boaz was an Israelite without guile, full of holy reverence for every ordinance of God and man, and full of benevolent love and friendliness towards the poor heathen woman. From such ancestors was the man descended in whom all the nature of Israel was to find its royal concentration and fullest expression." (Auberlen.) There is also involved a Messianic trait, prophetic of the coming world wide church, in the fact that Ruth, a heathen of a nation so hostile to Israel as Moab, was counted worthy to be tribe mother of the great and pious king David on account of her love to Israel and trust in Israel's God. Tamar and Rahab are the other two similar instances in Christ's genealogy (Gen. xxxviii., Josh. vi. 25, Matt. i. 3, 5).

Ruth is historically a supplement to Judges and an introduction to I and 2 Samuel, which give no account of David's ancestors. But the Heb. canon puts Ruth in the hagiographa among the five megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther), read in the synagogue at the feast of weeks. The three classes of the O. T. CANON [see] were arranged according to the

relation in which their authors stood to God and the theocracy, and in which the books themselves stood in contents and spirit to the Divine revelation. Ruth is not a mere appendix to Judges, and differs from that book in style, contents, and design. The time passes beyond that of Judges.

Time of composition. The close of Ruth shows it was written not earlier than David's having obtained that prominence as king which made his genealogy a matter of such interest. An interval of 160 or 170 years therefore elapsed between the events and this book's record of them. By this time the custom mentioned in iv. 7 of taking off the shoe in barter, which had prevailed, had fallen into desuetude, so that the writer feels it necessary to explain the custom to his readers. The Chaldaisms (*ta'aburi, tidbaquin*, ii. 8, 21; *yiquetzurun*, ii. 9; *santi, yaradi, shakabti*, iii. 3, 4; *Mara for Marah*, i. 20; *lahen, 'agan*, i. 13) occur only in the speeches of the persons introduced, not in the writer's own narrative. He simply gives the forms and words used in common conversation, as he found them in the written documents which he used for his book, probably relics of the archaic language subsequently appropriated by Chaldee.

The story is as follows. In a famine under the judges (whether caused by Eglon's occupation of Judah, or under Gideon, Jud. vi. 3, 4, or in Eli's time) Elimelech and Naomi migrated to Moab, where Ruth married Mahlon their son. At the end of ten years, there being plenty in Judah, Naomi, now a widow and childless, returned; and Ruth in spite of her mother-in-law's suggestion that she should go back with Orpah (comp. Luke xxiv. 28), at the sacrifice of home and Moabite kindred (comp. Luke xiv. 27, 28), clave to Naomi (Prov. xvii. 17, xviii. 24). Her choice was that of not only Naomi's people but chiefly of Naomi's "God" (Josh. xiv. 14, 15, 19). The Lord, by Naomi's entreaty that she should return from following, tested her faith (comp. 1 Kings xix. 20); with "whither thou goest I will go" comp. John xii. 26, Rev. xiv. 4 middle; with Ruth ii. 11, "thou hast left the land of thy nativity and art come unto a people which thou knewest not heretofore," comp. Gen. xii. 1, Acts vii. 3, 5. God's providence "under whose wings she was come to trust" (Ruth ii. 12; Ps. xvii. 8, xxxvi. 7) guided her to Boaz' field to glean. At Naomi's suggestion she claimed from him that he should perform the part of her late husband's near kinsman by purchasing Elimelech's inheritance and marrying her. The nearest kinsman having declined, Boaz did so. The date of the events is brought down to the time of Eli by the supposition that names have been omitted in the genealogical list of Boaz' ancestors. Without the insertion of such names Boaz would be 112 when Obed was born, and Obed and Jesse would beget sons at a similarly advanced age.

Rye. Exod. ix. 32. Heb. *kusse-*



meth; Arabic *chisana*; rather "spelt," *Triticum spelta*. Ezek. iv. 9. Rye is a northern plant, whereas *spelt* was long cultivated in Egypt and the East (Herodot. ii. 36). Nutritious, hardy, like bearded wheat; but there is a smooth variety also. The root is *casam*, suiting the bearded form in its meaning "to have hair," and the smooth bald variety in its meaning "to shear."

S

Sabaoth, Lord of. Heb. *tzebaoth* (not *sabbath*, an altogether different word), i.e. of hosts, viz. of the heavenly powers (1 Kings xxii. 19; Ps. ciii. 21, cxlviii. 2; Rom. ix. 20; Jas. v. 4, reminding the rich who think the poor have no advocate that the Lord of the whole hosts in heaven is their patron). Implying the boundless resources at His command for His people's good (Ps. lxx. 5). The *sabaoth* included both the angelic and starry hosts. The latter were objects of the idolatry hence called *sabaism* (2 Kings xvii. 16). God is above even them (1 Chron. xvi. 26). The "groves" symbolised these starry hosts. In contrast, Jehovah is the Lord of them, therefore alone to be worshipped. The title does not occur in the pentateuch, nor earlier than 1 Sam. i. 3, but in the singular Josh. v. 14, 15.

Sabbath. Heb. *rest*. Applied to the days of rest in the great feasts, but chiefly to the seventh day rest (Exod. xxxi. 15, xvi. 28). Some argue from the silence concerning its observance by the patriarchs that no sabbatic ordinance was actually given before the Sinaitic law, and that Gen. ii. 3 is not historical but *anticipatory*. But this verse is part of the history of creation, the very groundwork of Moses' inspired narrative. The history of the patriarchs for 2500 years, comprised in the small compass of Genesis, necessarily omits many details which it takes for granted, as the observance of the sabbath. Indications of seven-day weeks appear in Noah's twice waiting seven days when sending forth the dove (Gen. viii. 10, 12); also in Jacob's history (xxix. 27, 28). G. Smith discovered an Assyrian calendar which divides every month into four weeks, and the seventh days are marked out as days in which no work should be done. Further, before the Sinaitic law was given the sabbath law is recognised in the double manna promised on the sixth day, that none might be gathered on the sabbath (Exod. xvi. 5, 23). The meaning therefore of Gen. ii. 3 is, God having divided His creative work into six portions sanctified the seventh as that on which He rested from His creative work. The Divine