

Concise Bible Dictionary

R

By George Morrish

Concise Bible Dictionary

R

By George A. Morrish



BibleTruthPublishers.com

59 Industrial Road, Addison, IL 60101, U.S.A.

BTP# 16018



Contents

Raamah	13
Raamiah	13
Raamses, Rameses	13
Rab-Mag.....	13
Rab-Saris.....	14
Rab-Shakeh.....	14
Rabbah, Rabbath	14
Rabbi	17
Rabbith.....	17
Rabboni.....	17
Raca 17	
Race 17	
Rachab.....	18
Rachal.....	18
Rachel.....	18
Raddai	19

Ragau	19
Raguel	19
Rahab	19
Rahab, Rachab.....	19
Raham	20
Ra'hel.....	20
Rain 20	
Rainbow	22
Raisins	23
Rakem	23
Rakkath	23
Rakkon	23
Ram 23	
Ram 23	
Rama	24
Ramah	24
Ramath-Lehi.....	26
Ramath-Mizpeh.....	26
Ramath of the South	26

Concise Bible Dictionary

Ramathaim-Zophim	26
Ramathite	26
Rameses	26
Ramah	27
Ramoth	27
Ramoth Gilead	27
Ramoth in Gilead	30
Ramoth, South	30
Rams' Horns	30
Rams' Skins	30
Ranges	30
Rank, to Keep	30
Ransom	30
Rapha	31
Raphu	31
Rapture of the Saints	31
Raven	32
Reaia ³²	
Reaiah	32

Reba	32
Rebecca, Rebekah	33
Rebuke.....	33
Rechab.....	33
Rechabites	34
Rechah.....	35
Reconciliation.....	35
Recorder	36
Red Heifer.....	36
Red Sea	36
Redemption.....	37
Reed	39
Reelaiah.....	39
Refiner.....	39
Reformation	40
Refuge, Cities of.....	40
Regem	41
Regem-Melech.....	41
Regeneration	41

Concise Bible Dictionary

Rehabiah	42
Rehob	42
Rehoboam	43
Rehoboth.....	44
Rehum.....	44
Rei 45	
Reins.....	45
Rekem	45
Religion, Religious.....	45
Remaliah	45
Remeth.....	46
Remission	46
Remmon.....	46
Remmon-Methoar	46
Remnant.....	46
Remphan	47
Repentance	47
Rephael.....	49
Rephah	49

Rephaiah	49
Rephaim	50
Rephaim, Valley of.....	50
Rephidim.....	50
Reprobate (Maas)	51
Resen	52
Resheph.....	52
Rest	52
Restitution of All Things	53
Resurrection	54
Resurrection of Christ	55
Reu	56
Reuben	56
Reuel	58
Reumah	58
Revelation, the.....	58
Rewards.....	73
Rezeph.....	73
Rezia.....	74

Concise Bible Dictionary

Rezin	74
Rezon	74
Rhegium.....	74
Rhesa.....	75
Rhoda.....	75
Rhodes.....	75
Ribai	76
Riband of Blue	76
Riblah.....	76
Riddle.....	77
Rie, Rye (Kussemeth)	77
Righteousness.....	78
Rimmon	79
Rimmon-Parez	80
Rinnah.....	80
Riphath.....	80
Rissah	81
Rithmah	81
River	82

River of Egypt	83
Rizpah	84
Road, to Make a	84
Robe	84
Roboam	84
Rock	84
Roe, Roebuck	85
Rogelim	86
Rohgah	86
Roll	86
Romamti-Ezer	86
Roman Empire	86
Romans, Epistle to the	89
Rome	95
Rose (Chabatstseleth)	96
Rosh	96
Rubies (Reninim)	96
Rudiments	97
Rue	97

Concise Bible Dictionary

Rufus	97
Ruhamah.....	97
Rumah.....	97
Ruth, Book of.....	98
Rye	99

Raamah

Fourth son of Cush, a son of Ham. He was father of Sheba and Dedan, whose descendants are supposed to have settled along the shores of the Persian Gulf. Merchants of Raamah traded with Tyre, who were doubtless connected with the above (Gen. 10:7; 1 Chron. 1:9; Ezek. 27:22).

Raamiah

See REELAIAH.

Raamses, Rameses

District in Goshen in Lower Egypt, east of the Nile, in which Jacob and his descendants were placed, and in which they built a treasure city of the same name for Pharaoh. It was from thence the Israelites began their march out of Egypt (Gen. 47:11; Ex. 1:11; Ex. 12:37; Num. 33:3, 5). It is not identified. It is a disputed point as to whether the name of the district or of the city had any connection with the Egyptian kings named Rameses.

Rab-Mag

This is not a proper name, but the title of Nergal-sharezer (Jer. 39:3, 13). It has been supposed by some to signify "chief of the Magi," and by others, "chief priest." On the monuments it is given as *ruba eniga*, which has been interpreted "the glorious prince." This would be an appropriate title if Nergal-sharezer is the same person who became Neriglissar the king.

Rab-Saris

This, like Rab-mag, is a title, its meaning being “chief eunuch.” It was the title of one who accompanied the Assyrian army when it was sent against Hezekiah (2 Kings 18:17). One of the princes of Nebuchadnezzar at the siege of Jerusalem also bore this title (Jer. 39:3,13).

Rab-Shakeh

This is a title, signifying “chief cup-bearer,” borne by an officer who was sent by Sennacherib with the Tartan (general) and a Rab-saris to Jerusalem. He was the chief spokesman; and from the fact of his being able to speak in the Jews’ language, he is supposed to have been either a proselyte or an apostate Jew. If so he may possibly have been acquainted with Isaiah 10:5-6, for he says, “Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land and destroy it” (2 Kings 18:17-37). On the other hand, he profanely classes the God of Israel with all the gods that could not protect their worshippers from his master (2 Kings 19:4,8; Isa. 36:2-22; Isa. 37:4-8).

Rabbah, Rabbath

1. The fortified capital of the Ammonites. It was not included in the cities taken by the tribes on the east of the Jordan (Deut. 3:11; Josh. 13:25). Joab, however, attacked it, and, during its siege, Uriah, by the instigation of David, lost his life. The city was eventually taken and destroyed (2 Sam. 11:1; 2 Sam. 12:26-29; 2 Sam. 17:27; 1 Chron. 20:1). Subsequently, when the strength of Israel was broken, it appears to

Rabbah, Rabbath

have recovered itself, for we find its doom announced in the prophets (Jer. 49:2-3; Ezek. 21:20; Ezek. 25:5; Amos 1:14). Identified with *Amman*, 31° 57' N, 35° 57' E. There are many ruins on the site, but they are judged to belong to the Roman period, when a city, called Philadelphia, was built there. A stream rises in the midst of the city, and this fact, together with its being the last place to obtain water for crossing the desert, doubtless was the cause of its being called “the city of waters.”

2. City of Judah, near Kirjath-jearim (Josh. 15:60). Identified by some with ruins at *Rubba*, 31° 40' N, 34° 58' E.





Rabbi

A title of respect among the Jews, signifying “master, teacher,” but is not known to have been used till the time of Herod the Great. It was applied to the Lord, though often translated “master” in the AV (Mark 9:5; Mark 11:21; Mark 14:45; John 1:38, 49; John 3:2, 26; John 4:31; John 6:25; John 9:2; John 11:8). Jesus forbade the disciples being called Rabbi, for one was their Master (*καθηγητής*), even Christ (Matt. 23:8). According to the Jews the gradations of honor rose from Rab to Rabbi, and thence to Rabban or Rabboni.

Rabbith

City in Issachar (Josh. 19:20). Identified with Raba, 32° 23' N, 35° 23' E.

Rabboni

Literally “My master, or teacher” (Mark 10:51; translated “Lord” in AV); John 20:16. See RABBI.

Raca

An Aramaic word signifying “worthless,” a term of great contempt (Matt. 5:22).

Race

One of the Grecian contests used by the apostle to illustrate the Christian race. All ran, but only one received the prize; let each, casting aside every weight and sin, so run as to obtain; not for a fading crown (of laurel, pine, or parsley), but an incorruptible one (1 Cor. 9:24-25; Heb.

12:1). This is not a contest in which the unconverted have to strive, with the aim of obtaining salvation; but it is a race the Christian has to run as a matter of experience. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus"—of being with Him in the glory (Phil. 3:14).

Rachab

See RAHAB.

Rachal

Place where David was "wont to haunt" (1 Sam. 30:29). Not identified.

Rachel

The beautiful daughter of Laban, for whom Jacob served seven years, which seemed to him but a few days, because of his great love for her. When the time was expired Jacob was cheated by Laban, and Leah was given him instead. He served another seven years for Rachel. She was at first childless, and foolishly said to Jacob, "Give me children, or else I die"; for which she was duly rebuked by her husband. Apparently she prayed to God, for we read that He "hearkened" to her: she bore Joseph and then Benjamin, at whose birth she died. Jacob set up a pillar at her grave.

It was Rachel who stole the household gods of her father, and then with cunning concealed them. Otherwise we read nothing of her character: at home she had evidently been in a bad school. Her history is given in Genesis 29-35. In the New Testament she is represented as weeping for her children when Herod slew the young children (Matt. 2:17-

18), a fulfillment of that spoken in Jeremiah 31:15 (where she is called RAHEL), though the circumstances in the two cases were different. A mother in Israel weeping for the loss of her children applies to both.

Raddai

Son of Jesse and brother of David (1 Chron. 2:14).

Ragau

See REV.

Raguel

See JETHRO.

Rahab

A poetical name, signifying “insolence,” given to Egypt (Psa. 87:4; Psa. 89:10; Isa. 51:9). The same word occurs in Isaiah 30:7, where the R. V. reads “therefore have I called her Rahab that sitteth still.”

Rahab, Rachab

The harlot who secreted the spies that Joshua sent into the land. She had heard of the wonders of God in delivering Israel out of Egypt, and she was aware of the fear that had fallen on the inhabitants. In faith she risked her life in hiding the spies. Her stratagem was successful, and she made an agreement with the spies, that if she did not betray them, her life and the life of her family should be saved when the city was taken. This was only to be binding on them if she brought all into her house, under the token of the scarlet line, hung out at the window from which the

spies were let down, the house being built upon the wall. Joshua was careful that the compact should be respected, and she and her relatives were saved (Josh. 2:1-22; Josh. 6:17-25).

Rahab was a traitor to her country, and lied to the king; but it was to throw herself under the protection of the God of Israel. Her falsehood is not commended; her faith is (Heb. 11:31); and her works justified her—before men (Jas. 2:25). That the RACHAB of Matthew 1:5 is the same as Rahab is evidenced by the article; it was the Rachab mentioned in the Old Testament (the Greek language having no letter H, a CH [X] is substituted). That such women as Rahab and Thamar should be mentioned in the genealogy of the Lord Jesus shows the divine origin of the list, for man would probably have omitted these names. Their insertion exalts the grace that superabounds over all sin.

Raham

Son of Shema, a descendant of Judah (1 Chron. 2:44).

Ra'hel.

See RACHEL.

Rain

Palestine differed from Egypt in that its vegetation was dependent on the rain from heaven, instead of having to be watered from the river. Rain fell regularly except when God withheld it in chastisement (Deut. 11:11-17). We read of the “early rain” and the “latter rain.” The early rain was connected with the sowing of seed; the month Bul

Rain

signifies "rain," which agrees with about our October; and the latter rain in spring (about our February). By recent statistics the seasons appear to have somewhat altered, and most rain now falls from November to March inclusive. It is also judged that the cutting down of trees to make charcoal has affected the fall of rain in some districts.

TEMPERATURE AND RAIN FOR THE YEAR 1894.

	At Jerusalem Highest.	At Tiberias Lowest	RAIN. Highest.			
Lowest.	RAIN.					
January	57.0	27.0	4.80	74.0	39	.0
3.90						
February	62.0	28.0	6.51	75.0	39	.0
1.39						
March	78.5	31.0	8.45	83.0	41	.111
3.85						
April	84.8	37.0	1.94	96.0	48	.0
1.48						
May	95.5	40.5	0.07	106.0	53	.0
0.13						
June	108.0	51.0		112.0	65	.0
July	104.8	51.0	111.0	68.0		
August	96.0	55.0		111.0	67	.0
September	95.0	51.0		103.0	50	.0
October	91.5	49.0		102.0	63	.0
November	81.0	38.0	6.87	94.0	53	.0
4.61						

Concise Bible Dictionary

December	66.0	29.0	6.71	80.0	4	6	. 0
4.06							
Total			35.38		.	.	.
19.42							
Mean	85.0	40.6	...	95.6	5	2	. 9
...							

The temperature is in degrees of Fahrenheit. The rain in inches. The rain fell at Jerusalem on 65 days only in the year, and at Tiberias on 67 only. The most prevalent winds during the year were West, South West, and North West. Jerusalem is about 2,500 feet above the Mediterranean Sea, and Tiberias about 652 below the sea. *From the "Quarterly Statements" of the Palestine Exploration Fund.*

Rainbow

The "bow set in the clouds" was given by God to Noah as a token that He would not again destroy the world by a flood (Gen. 9:13-16). That the rainbow, as is now known, is caused by the refraction of light on drops of rain, need not cause any difficulty. The rainbow may have appeared to Noah before, but it was not appointed by God as a token until after the flood. The word translated "set" (*nathan*) is sometimes translated "appoint," as in Joshua 20:2. Others judge it to be more probable that the rainbow had not been seen prior to the flood, the state of the atmosphere being different from what it became after the deluge.

The rainbow is mentioned in Revelation 4:3 and Revelation 10:1, as a symbol that, notwithstanding all the sin of man, God has been faithful to His promise respecting the earth. The beautiful bow in the cloud should ever call to mind His abiding faithfulness.

Raisins

Dried grapes, some of which are very fine in Palestine. The raisins are always spoken of as in bunches or clusters (1 Sam. 25:18; 1 Sam. 30:12; 2 Sam. 16:1; 1 Chron. 12:40). See FLAGON.

Rakem

Son of Sheresh, a descendant of Manasseh (1 Chron. 7:16).

Rakkath

Fortified city of Naphtali (Josh. 19:35). Judged to be the same as TIBERIAS in the New Testament Identified with *Tubariya*, 32° 47' N, 35° 32' E.

Rakkon

City in Dan (Josh. 19:46). Identified with *Tel er Rekkeit*, 32° 8' N, 34° 47' E.

Ram

1. Son of Hezron and father of Amminadab (Ruth 4:19; 1 Chron. 2:9-10). Called ARAM in Matthew 1:3-4 and Luke 3:33.

2. Son of Jerahmeel (1 Chron. 2:25, 27).

3. Elihu is described as “the son of Barachel the Buzite, of the kindred of Ram” (Job 32:2).

Ram

The male of sheep. As the strength of the flock it was constantly offered in the sacrifices. See SHEEP.

Rama

The place where Rachel was said to be “weeping for her children.” The prophecy is in the New Testament applied to the occasion of the massacre of the infants by Herod (Matt. 2:18). The same as RAMAH No. 1.

Ramah

1. City of Benjamin. It was on the frontier between Judah and Israel. Baasha, king of Israel, sought to build or fortify the place against Asa, king of Judah, but this was averted by Israel being attacked by the king of Syria at the request of Asa, who sent him a rich present of gold and silver (Josh. 18:25; Judg. 4:5; Judg. 19:13; 1 Kings 15:17-22; 2 Chron. 16:1-6; Ezra 2:26; Neh. 7:30; Neh. 11:33; Isa. 10:29; Jer. 31:15; Jer. 40:1; Hos. 5:8). Called RAMA in Matthew 2:18. Identified with *er Ram*, 31° 51' N, 35° 14' E.

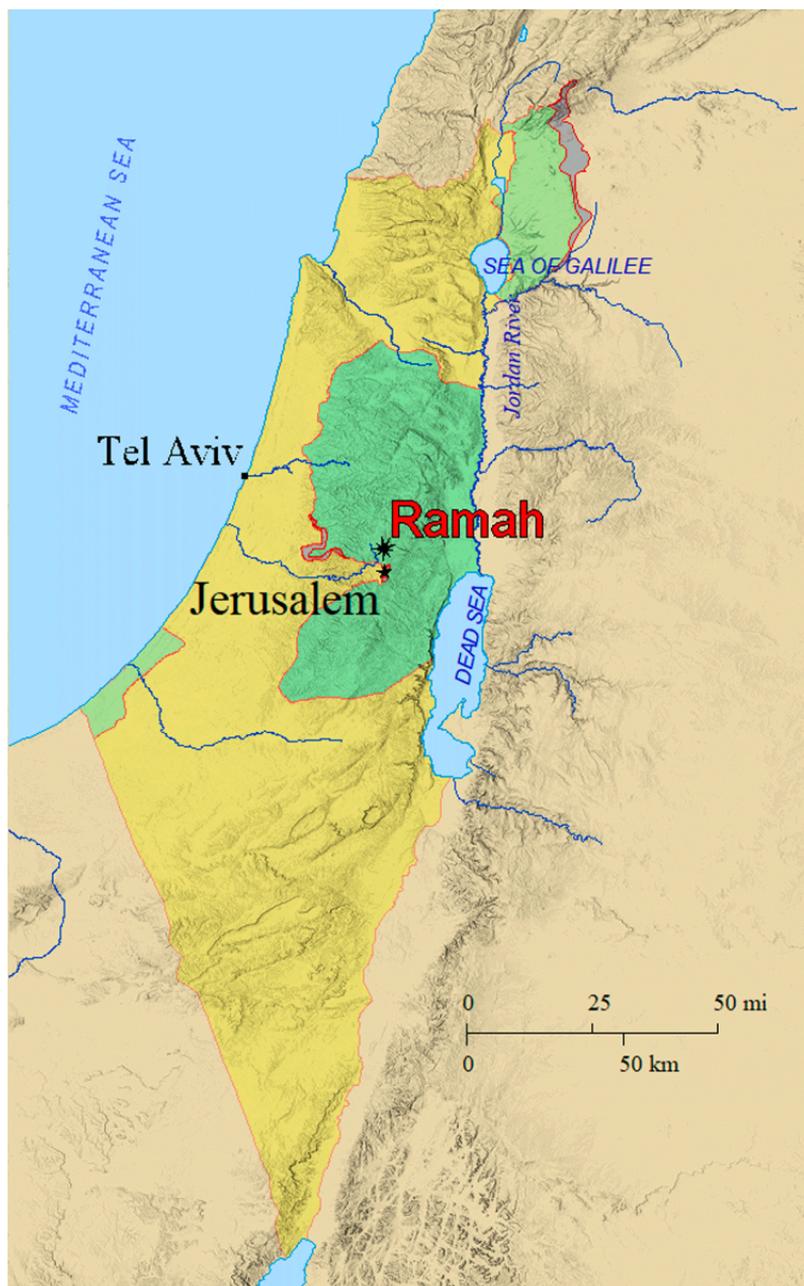
2. City of Ephraim, where Samuel the prophet dwelt (1 Sam. 1:19; 1 Sam. 2:11; 1 Sam. 7:17; 1 Sam. 8:4; 1 Sam. 15:34; 1 Sam. 16:13; 1 Sam. 19:18-23; 1 Sam. 20:1; 1 Sam. 22:6; 1 Sam. 25:1; 1 Sam. 28:3). It is called RAMATHAIM-ZOPHIM in 1 Samuel 1:1. Not identified.

3. Fortified city of Naphtali (Josh. 19:36). Identified with *er Rameh*, 32° 57' N, 35° 22' E.

4. Boundary city in Asher (Josh. 19:29). Identified by some with *Ramia*, 33° 7' N, 35° 18' E.

5. A contracted form of RAMOTH GILEAD (2 Kings 8:29; 2 Chron. 22:6).

Ramah



Ramath-Lehi

See LEHI.

Ramath-Mizpeh

See MIZPAH No. 1.

Ramath of the South

See BAALATH-BEER.

Ramathaim-Zophim

See RAMAH No. 2.

Ramathite

Designation of Shimei as an inhabitant of some place named Ramah (1 Chron. 27:27).

Rameses

See RAAMSES.

Ramiah



Ramiah

One who had married a strange wife (Ezra 10:25).

Ramoth

1. Levitical city in Issachar (1 Chron. 6:73). In the list of these cities in Joshua 21:28-29 Ramoth is omitted, but JARMUTH is perhaps the same place. See REMETH. Identified by some with *er Rameh*, 32° 21' N, 35° 10' E.

2. One who had married a strange wife (Ezra 10:29).

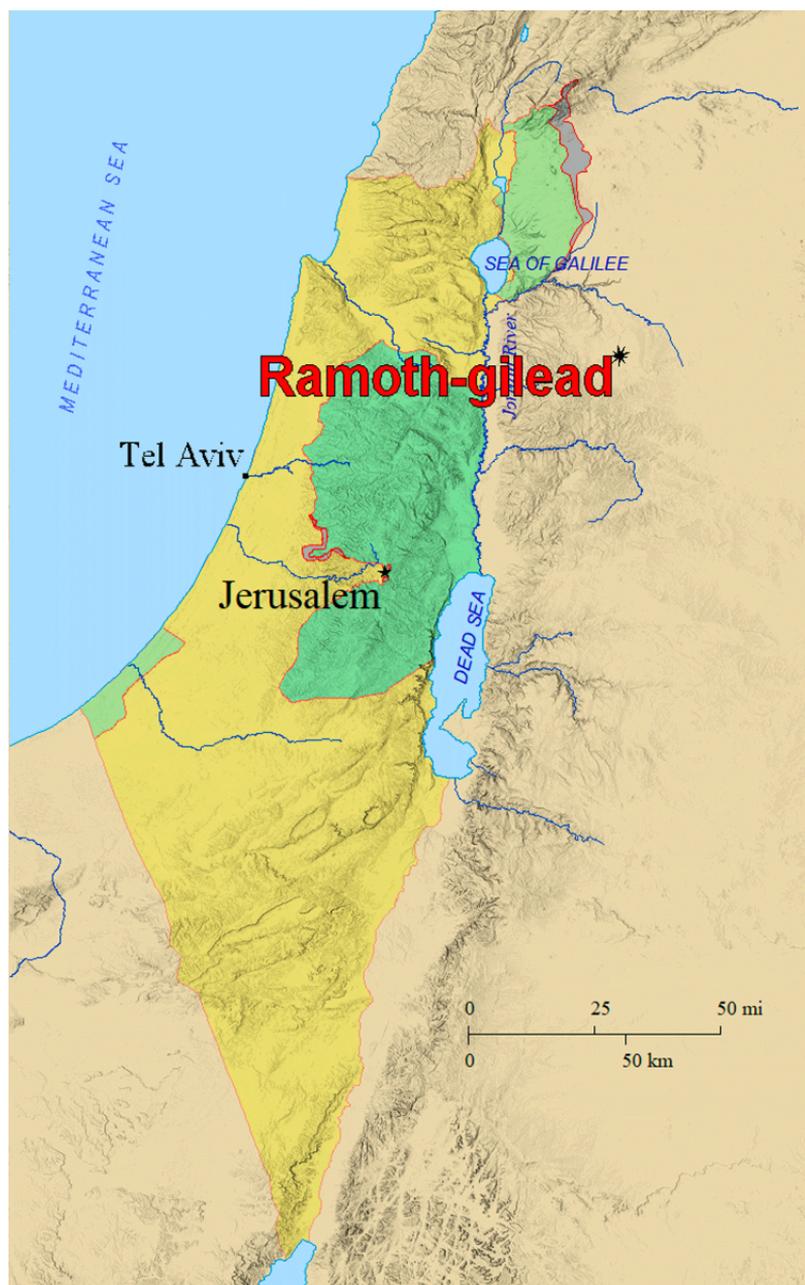
Ramoth Gilead

Fortified city on the east of the Jordan and south of the Jabbok, in the tribe of Gad. It was one of Solomon's strongholds, but it afterward fell into the hands of the Syrians. Ahab lost his life in trying to recover it. Joram was successful in taking it, but was wounded by the Syrians. We do not read of it later (1 Kings 4:13; 1 Kings 22:4-29;

2 Kings 8:28; 2 Kings 9:1-14; 2 Chron. 18:2-28; 2 Chron. 22:5). See RAMAH No. 5 and MIZPAH No. 1. It is called RAMOTH IN GILEAD, a Levitical city and a city of refuge (Deut. 4:43; Josh. 20:8; Josh. 21:38; 1 Kings 22:3; 1 Chron. 6:80). Identified by some with *es Salt*, 32° 2' N, 35° 43' E. Others prefer *Reimun*, 32° 16' N, 35° 49' E.



Ramoth Gilead



Ramoth in Gilead

See RAMOTH GILEAD.

Ramoth, South

See BAALATH-BEER.

Rams' Horns

These, as trumpets, are mentioned only at the taking of Jericho, though doubtless they were used at other times (Josh. 6:4-13).

Rams' Skins

These, dyed red, formed a covering for the tabernacle, over which were placed badgers' skins (Ex. 25:5; Ex. 26:14; Ex. 35:7,23; Ex. 36:19; Ex. 39:34).

Ranges

The "ranks" drawn up to protect the king (2 Kings 11:8,15; 2 Chron. 23:14).

Rank, to Keep

A trait in disciplined troops, expert in war (1 Chron. 12:33).

Ransom

In the Old Testament, except in Exodus 21:30, the word is *kopher*, literally "a covering," a cognate word to *kaphar*, often translated "atonement." None "can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49:7). But God could say, "Deliver him from

going down to the pit: I have found a ransom” (Job 33:24). The word occurs also in Exodus 30:12; Job 36:18; Proverbs 6:35; Proverbs 13:8; Proverbs 21:18 and Isaiah 43:3. In the New Testament it is *λύτρον*, or *ἀντίλυτρον*, from “to loose, set free.” Christ gave Himself, His life, a ransom for many: the precious blood of Christ witnesses that every claim of God against the believer has been answered (Matt. 20:28; Mark 10:45; 1 Tim. 2:6).

Rapha

1. Son of Benjamin (1 Chron. 8:2).
2. Son of Binea (1 Chron. 8:37). Called REPHAIAH in 1 Chronicles 9:43.
3. *Rapha* occurs in the margin of 2 Samuel 21:16,18,20 and 1 Chronicles 20:4, where it is “the giant” in the text. An ancestor of certain warriors.

Raphu

Father of Palti one of the twelve spies (Num. 13:9).

Rapture of the Saints

A term often applied to the “catching up” in the clouds of the saints, including both those raised from among the dead, and those who will be alive on the earth at that time, to meet the Lord in the air at His coming, according to 1 Thessalonians 4:16-17. This preliminary detail in the coming of the Lord is of great interest to the church, which is set to wait for Him. See ADVENT, SECOND.

Raven

The word *oreb*, from a root signifying “to be black,” appears to be used not only for the common raven, but for birds of the same genus (*corvus*), as the crow, the rook, etc., for we read of “every raven after his kind” as being unclean (Lev. 11:15; Deut. 14:14). The raven, when sent from the ark by Noah, could doubtless find food (though the dove could not), because it can feed upon carrion, though it went “to and fro” till the waters were dried up (Gen. 8:7). That the carnivorous ravens should bring flesh as well as bread to Elijah shows God’s miraculous power; He caused them to feed His servant (1 Kings 17:4, 6). They are greedy eaters, and have no storehouse nor barn, yet God feeds them, and will surely feed those who trust in Him (Job 38:41; Psa. 147:9; Prov. 30:17; Song of Sol. 5:11; Isa. 34:11; Luke 12:24). There are several species of the raven in Palestine: it belongs to the order *Insessores*, family *Corvidæ*.

Reaia

Son of Micah, a descendant of Reuben (1 Chron. 5:5).

Reaiah

1. Son of Shobal, a son of Judah (1 Chron. 4:2).
2. Ancestor of some Nethinim who returned from exile (Ezra 2:47; Neh. 7:50).

Reba

One of the five kings of the Midianites slain by Joshua (Num. 31:8; Josh. 13:21).

Rebecca, Rebekah

Daughter of Bethuel the nephew of Abraham, and wife of Isaac. Abraham's servant conducted her to one, whom she had not before seen—to Isaac, who had in a figure been received back from the dead after having been offered to God on the altar: beautiful type of the saints who form the bride of Christ being led by the Holy Spirit on their journey to be the “wife” of the Risen One “whom having not seen they love,” and to whom they can now be companions in spirit, being of His “kindred,” whom He is not ashamed to own as brethren.

Rebekah, when among the Philistines, denied her true relationship with Isaac, and in like manner the professing church has been unfaithful to her Lord.

Twenty years after her marriage Rebecca became the mother of twin sons, Esau and Jacob. The latter whom God said should be the first, was her favorite son; but she lacked faith, and did not wait for the promised blessing to fall upon Jacob in God's time, but sought it in her own cunning way. Her death is not recorded, but she was buried with her husband in the cave of Machpelah (Gen. 22:23; Gen. 24-29; Gen. 49:31; Rom. 9:10).

Rebuke

See DISCIPLINE.

Rechab

1. Son of Rimmon: he and his brother Baanah assassinated Ish-bosheth, son of Saul, for which they were put to death by David (2 Sam. 4:2-12).

2. Father of Jehonadab, or Jonadab, founder of the RECHABITES (2 Kings 10:15,23; Jer. 35:6-19).

3. Descendant of Hemath, a Kenite: perhaps the same as No. 2 (1 Chron. 2:55).

4. Father of Malchiah, who repaired the dung gate of Jerusalem (Neh. 3:14).

Rechabites

Descendants of Rechab, the father of Jonadab. The account of these people is given by themselves: they abstained from wine, and they did not build houses, nor sow seed. Being nomads they did not plant vineyards, nor had any; but all their days they dwelt in tents. Though called Rechabites, they trace their mode of life to what their ancestor Jonadab had commanded. When compelled to dwell in Jerusalem for fear of the Chaldeans and Syrians, Jeremiah called them together and offered them wine; but they refused to drink any, and gave the above explanation.

God instructed Jeremiah to hold up the obedience of the Rechabites as an example to the men of Judah. These men faithfully obeyed their father, whereas Judah had not obeyed their God. It was said of them, that because of their faithfulness to their father's commands Jonadab should not want a man to stand before God forever. The Rabbis interpret this to signify that they should minister in the sanctuary, and say they became united to the Levites; but we find nothing of this in scripture (Jer. 35:1-19). Travelers in the East have met with people who trace their origin to Rechab, and who appeal to the scripture as a proof of God having preserved them. There are still about 60,000 of them, dwelling in tents in the oases of the desert.

Rechah

Apparently a place or city in Judah (1 Chron. 4:12). Not identified.

Reconciliation

Except in 1 Samuel 29:4, and 2 Chronicles 29:24, the Hebrew word is *kaphar*, which is more than sixty times translated “to make an atonement;” and this rendering suits sufficiently well in the places where “reconciliation” is read in the AV (Lev. 6:30; Lev. 8:15; Lev. 16:20; Ezek. 45:15,17,20; Dan. 9:24). In the New Testament the last clause of Hebrews 2:17 should be translated “to make ‘propitiation’ for the sins of the people.” Elsewhere the word translated “reconciliation” is *καταλλαγῆ*, and kindred words, signifying “a thorough change.”

By the death of the Lord Jesus on the cross, God annulled in grace the distance which sin had brought in between Himself and man, in order that all things might, through Christ, be presented agreeably to Himself. Believers are already reconciled, through Christ’s death, to be presented holy, unblameable, and unproveable (a new creation). God was in Christ, when Christ was on earth, reconciling the world unto Himself, not imputing unto them their trespasses; but now that the love of God has been fully revealed in the cross, the testimony has gone out worldwide, beseeching men to be reconciled to God (2 Cor. 5:19-20). The end is that God may have His pleasure in man.

Christ also abolished the system of the law that Jew and Gentile might be reconciled together unto God, the two being formed in Christ into one new man (Eph. 2:15-16).

Reconciliation will extend in result to all things in heaven and on earth (Col. 1:20); not to things under the earth (the lost), though these will have to confess that "Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11).

Recorder

One in high office, who kept the records of the kingdom, a remembrancer (2 Sam. 8:16; 2 Kings 18:18; 1 Chron. 18:15; Isa. 36:3, 22).

Red Heifer

See HEIFER, RED.

Red Sea

This sea is renowned in Old Testament history on account of the miraculous passage made for the Israelites, and the destruction of their enemies therein.

The Red Sea, situated on the east of Egypt and the west of South Arabia, is somewhat in the form of the letter **Y**. Its southern extremity opens into the Indian Ocean, from whence it runs N.N.W. for about 1,400 miles, when it divides into two branches; the one on the east being the Gulf of Akaba, about 112 miles long; and the one on the west, the Gulf of Suez, about 200 miles long. It is the latter that the Israelites crossed, and, as is supposed, farther north than the gulf now extends, but the position is not known. It is to this branch that the Suez Canal has been attached, opening a passage to the Mediterranean Sea.

THE PASSAGE OF THE RED SEA. The number of the Israelites was probably about two millions. They encamped by the sea shore and Pharaoh naturally thought

they were entangled in the land. With his army and his chariots he pursued after them. The Israelites greatly feared, but Moses said, "Fear ye not, stand still, and see the salvation of Jehovah." The angel of God and the pillar of the cloud went between the Israelites and the Egyptians. To the Israelites the cloud gave light, but to the Egyptians it was a cloud of darkness, all night. Moses stretched out his hand over the sea, and God caused a strong east wind to blow all that night, and the waters were divided, and the Israelites went over on dry land.

Pharaoh had not yet learned the power of Jehovah, and the Egyptians pursued them. God fought for the Israelites: He embarrassed the Egyptians, took off the chariot wheels, and thus so hindered them that they began to see that Jehovah was opposing them. It was, however, too late to retreat, Moses stretched forth his hand over the sea, and it returned in its strength, and they were overwhelmed. Their dead bodies were cast up on the sea shore.

The faith of the Israelites was confirmed by the destruction of the Egyptians: they feared Jehovah, and believed Jehovah and His servant Moses. He and the Israelites could then sing the song of *redemption*, and praise Him who had *purchased* them. He also would plant them in the mountain of His inheritance, yea, in the sanctuary which His hands had established. Jehovah shall reign forever and ever (Ex. 14-15). For the typical teaching of the passage of the Red Sea, see JORDAN.

Redemption

This term signifies "being set free, brought back." God having smitten the firstborn of the Egyptians, claimed all the firstborn of Israel, and received the Levites instead of

them; but there not being an equivalent number of the Levites, the residue of the firstborn were redeemed by money: they were thus set free (Num. 3:44-51). So the land, or one who sold himself, could be redeemed (Lev. 25:23-24,47,54). The Israelites were redeemed out of Egypt by the mighty power of God (Ex. 15:13). From thence the subject rises to the redemption of the soul or life, forfeited because of sin. Man cannot give to God a ransom for his brother: for the redemption of the soul is precious, or costly, and it (that is, redemption) ceaseth, or must be given up, forever: that is, all thought of attempting to give a ransom must be relinquished—it is too costly (Psa. 49:7-8).

In the New Testament there are two words translated “redemption,” embracing different thoughts. The one is *λυτρόω*, *λύτρωσις*, *ἀπολύτρωσις*, “to loose, a loosing, a loosing away,” hence deliverance by a ransom paid, redeemed.

The other word is *ἐξαγοράζω*, “to buy as from the market.” Christ has redeemed believers from the curse of the law (Gal. 3:13; Gal. 4:5). Christians are exhorted to be “redeeming the time,” that is, buying or securing the opportunity (Eph. 5:16; Col. 4:5). A kindred word, *ἀγοράζω*, is translated in the AV “to buy,” except in Revelation 5:9 and Revelation 14:3-4, where it is rendered “redeem,” but would be better “buy.” The difference is important in such a passage as 2 Peter 2:1, where it couldn’t be said “redeemed,” for those spoken of are such as deny Christ’s rights of purchase, and bring on themselves swift destruction though they had been “bought.” Christ “bought” all, but only believers are “redeemed.” Christians sometimes speak of “universal redemption” without really meaning it, because they do not observe the difference between “buying” and “redeeming.”

Ephesians 1:14 embraces both thoughts: “the redemption of the purchased possession.”

Redemption is sometimes used in the sense of the right or title to redeem (Psa. 130:7; Rom. 3:24); and this right God has righteously secured to Himself in Christ, and in virtue of it He presents Himself to man as a Justifier. Hence redemption was secured for God before man entered into the virtue of it. But believers have it now by faith, in the sense of forgiveness of sins, in Christ, where it is placed for God (Eph. 1:7). And in result redemption will extend to the body (Rom. 8:23; Eph. 4:30). In application, the term redemption covers the power in which it is made effectual, as well as the ground or condition on which it is founded; this was set forth in type in the case of Israel.

Reed

See WEIGHTS and MEASURES.

Reelaiah

One who returned from exile (Ezra 2:2). Apparently the same as RAAMIAH in Nehemiah 7:7.

Refiner

God is the refiner of His people, as the precious metals have to be separated from the dross that clings to them (Prov. 25:4—where the AV has “finer”; Isa. 48:10; Zech. 13:9; Mal. 3:2-3). So God tests the believer’s heart (1 Thess. 2:4), and his faith, which leads to endurance (James 1:12; 1 Pet. 1:7).

Reformation

The word is *διόρθωσις*, from “to amend, make right.” Hence the “time of reformation,” or “setting things right.” The thought is taken up from the prophets and will be fulfilled in the kingdom, and implies the setting in order of things on earth according to the mind of God. Christianity is in view and anticipation of this (Heb. 9:10). The Greek verb occurs in the LXX in Isaiah 16:5; Isaiah 62:7; Jeremiah 7:3,5.

Refuge, Cities of

Six cities were appointed under the law, three on each side of the Jordan, to which anyone who had killed a person unintentionally could flee. They were given to the Levites, and the elders of these cities were to judge if the death had been caused accidentally, and if so, the avenger of blood was not allowed to take the manslayer's life. He must remain in the city of refuge until the death of the high priest who was anointed with the “holy oil,” and then he could return to his possession. Prior to that if he went outside the city and the avenger found him, he might put him to death (Num. 35:6-32; Josh. 20:2-9; Josh. 21:13-38; 1 Chron. 6:57,67).

Typically the manslayer doubtless represents the Jews: they put the Lord Jesus to death, yet they were not at once slain as murderers, but in grace were treated as manslaughterers, and the assembly became the city of refuge for them, its hope being connected with heaven and not with an earthly inheritance. Peter said they did it ignorantly, Acts 3:17; and the Lord prayed, “Father, forgive them, for they know not what they do.” The preaching of the gospel was to

“begin at Jerusalem,” as it did on the day of Pentecost. The people of Israel are still out of their possession, and will not be restored to it in blessing so long as Christ retains His present position of actual Priesthood on high.

The Cities of Refuge on the west of Jordan were KEDESH, in mount Naphtali, in Galilee; SHECHEM, in mount Ephraim; and KIRJATH-AREA, which is HEBRON, in the mountain of Judah. And on the east of the Jordan they were BEZER, in the wilderness, in the tribe of Reuben; RAMOTH-IN-GILEAD, in the tribe of Gad; and GOLAN, in Bashan, in the tribe of Manasseh (Josh. 20:7-8). It has been calculated that the distance of these from city to city would be about 70 miles, so that no one would in any part be farther than about 35 miles from one of them.

Regem

Son of Jardai, a descendant of Judah (1 Chron. 2:47).

Regem-Melech

One sent unto the house of God, in the time of Darius, to pray and to consult with the priests and prophets respecting the continuation of fasting in the fifth month (Zech. 7:2). This fast had probably been observed in commemoration of the destruction of Solomon's temple (2 Kings 25:8-9). God's answer, through Zechariah, was that they had not fasted to Him: it was insincerity on their part.

Regeneration

The word is *παλιγενεσία*, literally “new birth,” a renovation as in the return of spring. The word occurs but

twice in the New Testament. In Matthew 19:28 it speaks of the time when Christ will sit on the throne of His glory; and in Titus 3:5 it refers to the new order of things in connection with the presence of the Spirit, into which believers were brought. The word does not occur in the LXX. Josephus (Ant. xi. 3, 9) uses it for the "restoration" of the Jewish nation after the exile. It will be seen that the word regeneration has not in scripture the sense of "new birth," to which the term has been commonly applied. Intimately connected with regeneration is the idea of "washing," referring probably to a cleansing, or separation from old associations, which is essential to the idea of regeneration.

Rehabiah

Son of Eliezer, a son of Moses (1 Chron. 23:17; 1 Chron. 24:21; 1 Chron. 26:25).

Rehob

1. Father of Hadadezer king of Zobah (2 Sam. 8:3, 12).
2. Levite who sealed the covenant (Neh. 10:11).
3. The northern limit of the exploration by the spies (Num. 13:21; 2 Sam. 10:8). Identified by some with *Hunin*, 33° 13' N, 35° 32' E.
- 4-5. Two cities assigned to Asher, one of which was allotted to the Levites, but which of the two is not known, nor can they be identified (Josh. 19:28,30; Josh. 21:31; Judg. 1:31; 1 Chron. 6:75).

Rehoboam

Son of Solomon and Naamah an Ammonitess: he succeeded his father. On the tribes seeking relief from some of the burdens laid upon them by Solomon, Rehoboam unwisely turned from the counselors of his father, and followed the advice of his young companions. He proudly boasted that he would augment their burdens and treat them with increased rigor. The ten tribes then revolted from Rehoboam and chose Jeroboam as their king. This had been prophesied of, and the folly of Rehoboam brought it thus to pass. He raised an army to punish the rebels, but was forbidden by the prophet Shemaiah to fight against them, and he had to hear that the separation of the ten tribes was of God. It was because of the sin of Solomon. Though a civil war was at that time averted, there were continual conflicts between the two nations, as they must now be called.

The outward worship of Jehovah was maintained in Judah, but Rehoboam did not check the introduction of heathen abominations into the land, and the wickedness of the people became very great. Shemaiah rebuked them, and said the Lord would deliver them into the hand of Shishak, king of Egypt. The king and the princes humbled themselves, and God granted them some deliverance; nevertheless they were made tributary to the king of Egypt. Shishak took away the treasures of the temple and of the king's house, and the shields of gold that Solomon had made. Rehoboam replaced the latter with shields of brass. Thus the glory of Solomon soon passed away. Rehoboam reigned over Judah and Benjamin, under the title of JUDAH, seventeen years, from B.C. 975 to 958 (1 Kings

11:43; 1 Kings 12:1-27; 1 Kings 14:21-31; 1 Kings 15:6; 2 Chron. 10:1-18; 2 Chron. 11:1-22; 2 Chron. 12:1-16; 2 Chron. 13:7). He is called ROBOAM in Matthew 1:7.

Rehoboth

1. City built by Asshur, or by Nimrod in Asshur (Gen. 10:11). Usually placed near to Nineveh, but see No. 2.

2. City in the East, "by the river," from whence one named Saul, or Shaul, became an early king of Edom (Gen. 36:37; 1 Chron. 1:48). There are two places named *Rahabeh*, near the Euphrates, which may be these cities. One is eight miles below the junction of the Khabur river, and the other four or five miles further south on the left bank, and called *Rahabeh, Melek*, that is "royal."

3. Name of a well which Isaac dug, so called because God had "made room" for them (Gen. 26:22).

Rehum

1. One who returned from exile (Ezra 2:2). Apparently called NEHUM in Nehemiah 7:7.

2. Levite who helped to repair the wall of Jerusalem (Neh. 3:17).

3. One who sealed the covenant (Neh. 10:25).

4. Chancellor of the king of Persia: he with others wrote to Artaxerxes against the rebuilding of the temple (Ezra 4:8-23).

5. Head of a priestly family who returned from exile (Neh. 12:3).

Rei

A friend of David, mentioned when Adonijah set himself up to be king (1 Kings 1:8).

Reins

The kidneys, used symbolically for the inward thoughts and feelings (Psa. 7:9; Psa. 16:7; Psa. 26:2; Psa. 139:13; Prov. 23:16; Jer. 12:2; Jer. 17:10; Jer. 20:12; Lam. 3:13; Rev. 2:23). The word translated “reins” in Isaiah 11:5 is elsewhere translated “loins.”

Rekem

1. King of Midian, slain by the Israelites, when Balaam was also killed (Num. 31:8; Josh. 13:21).
2. Son of Hebron (1 Chron. 2:43-44).
3. City in Benjamin (Josh. 18:27). Not identified.

Religion, Religious

This is applied in scripture to

1. The Jews’ religion, in which Paul was very strict (Acts 26:5).
2. Practical Christianity (James 1:26-27).
3. The character of the proselytes as “religious” or “worshipping” (Acts 13:43).

Remaliah

Father of Pekah who slew Pekahiah and reigned in his stead (2 Kings 15:25-37).

Remeth

City in Issachar (Josh. 19:21). Probably the same as RAMOTH in 1 Chronicles 6:73.

Remission

This is used in the sense of “forgiveness.” The forgiveness or remission of sins is through faith in the Lord Jesus Christ and on the ground of His sacrificial death (Acts 10:43; Acts 13:38; Rom. 3:25; 1 Cor. 15:3). See FORGIVENESS.

Remmon

City of Simeon. See Rimmoir.

Remmon-Methoar

City in the boundary of Zebulun (Josh. 19:13). The RV reads “Rimmon ‘which stretches’ unto Neah.” See margin of AV. Identified with *Rummaneh*, 32° 47’ N, 35° 18’ E.

Remnant

This word constantly occurs in the Old Testament in the sense of “the rest of the people.” In every crisis in the history of Israel there has been a remnant; this was seen in the time of Ahab (1 Kings 19:18), and so too in the introduction of Christianity (Luke 2:38), and that it will be so in the future is abundantly evident from the testimony of the prophets. There will be great prosperity in the land, and God will cause the remnant of His people to possess it (Zech. 8:12; compare Rev. 12:17). When God’s people are unfaithful to His calling, He secures His own purpose in a remnant.

The prophetic language in the Psalms is not that of the mass of Israel, but of the remnant, in whom the Spirit of Christ speaks; and it is in the Psalms that the remnant is first seen as distinguished from the ungodly nation. The idea of a remnant is found also in the address to the church in Thyatira, and to that remnant (“the rest”) it was said, “That which ye have already hold fast till I come” (Rev. 2:24-25). They represent the faithful in the time of the supremacy of the apostate Popish system.

A remnant represents morally the original whole, and does not imply an inferior remaining portion. It is of God’s grace that any are enabled to be steadfast to the original truth and calling during a general apostasy from it.

Remphan

The name of a god in Acts 7:43, which Israel had worshipped (but some of the Greek MSS read REPHAN). Stephen was quoting Amos 5:25-26 from the LXX, which has RAEPHAN. In the Hebrew the name of the god is CHIUN, but why the translators changed the name is not known. There have been found among the foreign gods in Egypt one named RENPU, and a goddess KEN, which may have been those referred to.

Repentance

The idea conveyed in this term is of great importance from the fact of its application not only to man but to God, showing how God, in His government of the earth, is pleased to express His own sense of events taking place upon it. This does not clash with His omniscience. There

are two senses in which repentance on the part of God is spoken of.

1. As to His own creation or appointment of objects that fail to answer to His glory. He repented that He had made man on the earth, and that He had set up Saul as king of Israel (Gen. 6:6-7; 1 Sam. 15:11,35).

2. As to punishment which He has threatened, or blessing He has promised. When Israel turned from their evil ways and sought God, He often repented of the punishment He had meditated (2 Sam. 24:16). On the other hand, the promises to bless Israel when in the land were made conditionally on their obedience, so that God would, if they did evil, turn from or repent of the *good* that He had said He would do, either to Israel or in fact to any nation (Jer. 18:8-10). He would alter the order of His dealings towards them, and as to Israel He said, "I am weary with repenting" (Jer. 15:6). In all this the responsibility of man is concerned, as well as the divine government.

But the *unconditional promises* of God, as made to Abraham, Isaac, and Jacob, are not subject to repentance. "The gifts and calling of God are without repentance" (Rom. 11:29). "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it?" (Num. 23:19; 1 Sam. 15:29; Mal. 3:6). And this must hold good in regard to every purpose of His will.

As regards man, repentance is the necessary precursor of his experience of grace on the part of God. Two motives for repentance are presented in scripture: the goodness of God which *leads* to repentance (Rom. 2:4); and coming judgment, on account of which God now commands all men to repent (Acts 17:30-31); but it is distinctly of His

grace and for His glory that this door of return to Him is granted (Acts 11:18) in that He has approached man in grace and by His glad tidings, consequent on His righteousness having been secured in the death of Christ. Hence God's testimony is "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Repentance has been described as "a change of mind Godward that leads to a judgment of self and one's acts" (1 Kings 8:47; Ezek. 14:6; Matt. 3:2; Matt. 9:13; Luke 15:7; Acts 20:21; 2 Cor. 7:9-10; etc.). This would not be possible but for the thought of mercy in God. It is the goodness of God that leads to repentance (Rom. 2:4).

Repentance is also spoken of as a change of thought and action where there is no evil to repent of (2 Cor. 7:8).

Rephael

Son of Shemaiah, a Levite (1 Chron. 26:7).

Rephah

Son of Ephraim, and ancestor of Joshua (1 Chron. 7:25).

Rephaiah

1. Head of a family, of the house of David (1 Chron. 3:21).

2. Son of Ishi and a chief in the tribe of Simeon (1 Chron. 4:42).

3. Son of Tola, of the tribe of Issachar (1 Chron. 7:2).

4. Son of Binea (1 Chron. 9:43): called RAPHA in 1 Chronicles 8:37.

5. Son of Hur: on the return from exile he was ruler of the half of Jerusalem (Neh. 3:9).

Rephaim

See GIANT.

Rephaim, Valley of

A valley on the south of Jerusalem, in which the Philistines gathered themselves against Israel, and where David twice signally defeated them (2 Sam. 5:18,22; 2 Sam. 23:13; 1 Chron. 11:15; 1 Chron. 14:9-17; Isa. 17:5). In the AV it is twice called the "VALLEY OF THE GIANTS" (Josh. 15:8; Josh. 18:16). Identified with *el Bukeia*, 31° 45' N, 35° 13' E.

Rephidim

Place near Horeb, where the Israelites encamped; water gushed from the rock when Moses had smitten it, and there Joshua fought with Amalek, while Moses lifted up his hands to heaven, assisted by Aaron and Hur (Ex. 17:1,8; Ex. 19:2; Num. 33:14-15). Not identified.

Reprobate (Maas)



Reprobate (Maas)

God's ancient people in their condition of moral debasement are compared to "reprobate silver," or "refuse silver" as in the margin (Jer. 6:30); or, as is read in Isaiah 1:22, "thy silver is become dross," rejected.

In the New Testament the word is *ἀδοκιμος*, "disapproved," and is applied to the wicked, and to those also who having engaged in the race fail to reach the goal (Rom. 1:28; 2 Cor. 13:5-7; 2 Tim. 3:8; Titus 1:16). The same word is translated "rejected," and is descriptive of such as, in spite of gracious ministry, produce only that which is natural to fallen man (Heb. 6:8). It is also translated "castaway" in 1 Corinthians 9:27, where the apostle Paul represents himself as keeping under his body, and bringing it into subjection, lest having preached to others he himself should be rejected. This appears to indicate the possibility of a man, after having preached the gospel to others, being

himself disapproved; failing to reach the goal through lack of self-discipline.

Resen

The great city “between Nineveh and Calah”: one of the four cities built by Asshur, or by Nimrod in Asshur (Gen. 10:12). Some judge it to be “not identified”; but others trace it to ruins at 36° 12’ N, 43° 10’ E.

Resheph

Son of Ephraim (1 Chron. 7:25).

Rest

The first allusion to rest in scripture is on the part of God after His works of creation (Gen. 2). It may be assumed, therefore, that while the term means cessation from labor, it also covers the idea of complacency in the result of the labor; and this thought probably underlies the institution of the sabbath; for it is clear from Psalm 95 and Hebrews 4 that it was in the thought of God that man should enter into His rest. But sin entered into the world by man, with all its baneful consequences; and unless God were to acquiesce in a world of sin and moral woe He must needs work in grace. Hence the word of Christ, “My Father worketh hitherto [until now], and I work” (John 5:17). This untiring activity of God is intimated by various expressions in the Old Testament God is again and again described as “rising up early,” sending His prophets, &c. Eventually Christ came to do the will of His Father, and to finish *His work*. When the full results of the death of Christ are displayed, and all enemies subdued, then God

will again enjoy His sabbath of rest, and His people too will enter into His rest.

The Lord Jesus in His ministry on earth, when recognizing the absence of moral effect from His mighty works, and retiring consequently into the service of revealing the Father to the babes, invited those who labored and were heavy laden to come to Him for rest (Matt. 11:28). Those who felt the rejection of Christ here were invited to take His yoke upon them, and learn of Him, who was meek and lowly of heart, and they should find rest unto their souls (Matt. 11:29). The soul thus has, outside of circumstances here, a portion unaffected by circumstances, and that satisfies all its longings. On the other hand there is *no rest* to the wicked, who are like the troubled waves of the sea; and those who bow to the future imperial beast and his image will have *no rest* from their torments day nor night forever and ever (Isa. 57:20-21; Rev. 14:11).

Restitution of All Things

This expression, which is found in Acts 3:21, has been taken out of its connection and used in the attempt to prove Universalism, namely, that all mankind will be eventually saved. The restitution mentioned in scripture is of all things “which God hath spoken by the mouth of all his holy prophets.” The thought is thus limited to what had been stated in the prophets. In Matthew 17:11 Christ speaks of Elias coming and “restoring” all things. All such expressions clearly have reference to God’s dispensational dealings on earth, to which the term “all things” refers, and do not touch one way or another the idea of universal salvation. See also RECONCILIATION.

Resurrection

This may be said to be the fundamental principle of God's dealings with man in grace, seeing that man is through sin under the judgment of death. The expression, The general resurrection is found in works on theology, and is explained as meaning that the dead will all be raised at the same time; but this idea is not found in scripture. The Lord speaks of a resurrection unto life. "The dead *in Christ*" will be raised at the coming of the Lord Jesus (1 Thess. 4:16); and John speaks of the *first* resurrection, and adds that "the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5-6). The term "first" designates rather the character than the time of the resurrection, it will evidently include only the saved; "the rest" being simply raised for judgment.

It will be seen in Romans 8:11, that the resurrection of believers is of a wholly different order from that of the wicked: the saints will be quickened by, or on account of, God's Spirit that dwells in them, which certainly could not be said of the unconverted. The resurrection of the saints is also distinguished from that of the wicked in being, like that of the Lord and of Lazarus, "out from among (*ἐκ*) the dead" (Mark 12:25). It was the earnest desire of Paul to attain this (Phil. 3:11 — see Greek).

The resurrection condition is in the strongest contrast to that after the flesh. That which springs from the seed sown in the ground appears very different in form from the seed sown, though absorbing the substance of the seed. 1 Corinthians 15 refers only to the resurrection of the saints, as may be seen in 1 Corinthians 15:23-24. There were those at Corinth who said that there was no resurrection (1 Cor.

15:12); and on the other hand it appears from 2 Timothy 2:18, some held that the resurrection had already past, that they had in fact reached a final condition

Few distinct intimations of the resurrection are found in the Old Testament, though the idea of it underlies all the teaching. Job may perhaps have learned it (Job 19:25-27), and when the Lord rebuked the Sadducees He taught that resurrection could be gathered inferentially from God speaking of Himself as the God of Abraham, Isaac and Jacob long after they were dead. He is God of the living, not of the dead (Mark 12:26-27). Martha spoke of the resurrection as a matter of common orthodox belief (John 11:24); which is also implied in its being said that the Sadducees did *not* believe in it.

Isaiah 26:19; Ezekiel 37:1-14; and Daniel 12:2, are often quoted as testimony to resurrection; but these passages are figurative and refer to Israel being raised up as from their national decease—the consequence of their departure from the Lord (Isa. 1:1-4), when God will again bless them on the earth. It is an important fact, however, that the figure of resurrection is used.

Resurrection of Christ

This is the great central fact on the testimony of which the structure of Christianity has been reared. If Christ be not risen, there is no salvation, since sin would still be reigning by death in universal sway. But Christ, who was made sin, is risen and is at God's right hand, a manifest proof that atonement has been made, and that God's righteousness has been vindicated. The result has been the sending of the Spirit from the Father. Abundant evidence was given to the disciples that Christ was risen from the

dead. He appeared again and again, ate in their presence, and gave opportunity for identification. Evidence of the fact was also borne to the Jews by the apostles in the power and by the gifts of the Spirit (Acts 4:10), confirming what they had themselves seen and heard and the testimony of the scriptures. The resurrection of Christ is the keystone of the faith of the Christian; at the same time it is the assurance on the part of God that He has appointed a day when He is going to judge the world in righteousness. Hence it has a voice to all.

It has been asserted that the accounts given of the resurrection of the Lord Jesus in the gospels are discordant and irreconcilable. This is not the case: it has been overlooked that Luke 23:54-56 refers to Friday evening, before the Sabbath, and Matthew 28:1 refers to Saturday evening, after the Sabbath: the women return after viewing the sepulcher and finish their preparations, according to Mark 16:1.

Reu

Son of Peleg, or Phalec, and father of Serug, or Saruch (Gen. 11:18-21; 1 Chron. 1:25). Called RAGAU in Luke 3:35.

Reuben

The firstborn of Jacob and of Leah, and head of one of the twelve tribes. The territory they possessed also bears his name. He saved the life of Joseph when his brothers thought to kill him, and when they went to buy corn in Egypt, he offered to be responsible for Benjamin's safety. Jacob, when blessing his sons, said, "Reuben, thou art my

firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it" (Gen. 49:3-4). This speaks of failure in the firstborn, and implies loss of his birthright. (Joseph, type of Christ separated from His brethren, had the birthright.) Moses, when he blessed the tribes (showing more their relationship with God according to His government) said, "Let Reuben live, and not die: and let not his men be few" (Deut. 33:6). Reuben entered Egypt with his four sons, Hanoah, Phallu, Hezron, and Carmi (Gen. 46:9).

At the Exodus the tribe numbered 46,500 men fit to go to war; and at the close of the wanderings they had decreased to 43,730. At their request, Reuben had their possession on the east of the Jordan, because it was "a place for cattle." It extended northward from the river Arnon about 25 miles, where it joined the possession of Gad.

The Reubenites do not appear to have taken any prominent part in the struggles under the Judges; they had "great thoughts of heart," but remained with their flocks (Judg. 5:15-16). They made inroads upon the Bedouin tribes: being on the border of the wilderness doubtless this was unavoidable if they were to live in peace and safety (1 Chron. 5:9-10, 18; &c). The Reubenites, with the others on the east of the Jordan, went after the gods of the heathen, and Jehovah cut them short by Hazael, king of Syria (2 Kings 10:32-33). Afterward by Pul and Tiglath-pileser they were carried away captive unto Halah, Habor, Hara, and to the river Gozan (1 Chron. 5:26).

The east of the Jordan was a place of danger. Remaining there was a type of a Christian stopping short of the place

of nearness God has given him—not realizing his death and resurrection with Christ, and his true place in the heavenlies.

Reuel

1. Son of Esau by his wife Bashemath (Gen. 36:4,10,13,17; 1 Chron. 1:35,37).

2. Priest of Midian and father or grandfather of Zipporah, Moses' wife (Ex. 2:18). Called RAGUEL in Numbers 10:29. See JETHRO.

3. Father of Eliasaph, the captain or prince of Gad (Num. 2:14). Called DEUEL in Numbers 1:14.

4. Son of Ibnijah, a Benjamite (1 Chron. 9:8).

Reumah

Concubine of Nahor, Abraham's brother (Gen. 22:24).

Revelation, the

This may be said to suitably follow the Catholic Epistles. In them the last times are in view, and evil is pointed out in connection with the church: then follows this prophecy, the first part of which concerns the church viewed as a lightbearer on earth: rejection awaits it as judgment awaits the world. The Revelation was given to Jesus Christ by God as sovereign ruler. It was signified to John, and he wrote what he saw and heard. It is not known when the book was written, nor by what emperor John was banished to the Isle of Patmos. Some judge that it was Claudius (A.D. 41-54), others Nero (A.D. 54-68), and others Domitian (A.D. 81-96): it is more generally attributed to the last named, and

if so, the date of the book would be after the destruction of Jerusalem in A.D. 70.

There are fewer ancient manuscripts of the Revelation than of any other part of the New Testament, and some of those now known were not discovered till after the date of the AV; this makes the “various readings” now introduced very numerous, some of them being important.

The book evidently divides itself into three parts (Rev. 1:19):

1. “Things which *thou hast seen*”—found in Revelation 1.

2. “Things that *are*”—namely, the seven specified churches as then existing in Asia (Rev. 2-3).

3. “Things which shall be *after these*”—contained in Revelation 4 to the end. It is evident that “after these” refers to the removal of the entire church from earth, and not simply to the disappearance of the seven particular churches named. The whole of the Revelation was addressed to the seven churches (as representing the whole church), though each assembly had also a short address especially to itself.

Revelation 1. After the introduction, Christ is seen in the midst of the seven golden candlesticks, which represent the seven churches as lightbearers. He was like unto the Son of Man, clothed, not for service, but for priestly judgment, with eyes like a flame of fire, and feet like brass glowing in a furnace: His countenance as the sun shining in its strength, and proceeding out of His mouth a sharp two-edged sword: nothing can escape His judgment. John, who, when Christ was on earth had leaned on His bosom, seeing Him now in so different an aspect, fell at His feet as dead. The Lord reassures him, telling him that He has the keys of Hades and of death. Christ has seven stars in

His right hand, and the stars are the angels of the seven churches, that is, representative, as if the spirit of each church were personified.

Revelation 2-3 contains the addresses to the seven churches: the number seven is symbolical of completeness, and we may thus assume that these churches represented the whole; and, while actually existing at the time, are selected as showing the various features which become successively apparent in the church to the end: the end being made manifest by the presentation of the coming of the Lord to the last four churches. These seven addresses may be described as God's view of the church in its various phases given prophetically.

In the varied conditions of the churches those who *have ears* are specially addressed, and overcomers are encouraged. An overcomer is one who has faith to surmount the special danger that exists in his day. To each address there are three parts:

1. The presentation of the Lord, which is different in each.
2. His judgment of the state of each assembly.
3. The promise to the overcomers.

1. EPHESUS. From the various mention of this church in the Acts and the Epistles, it is evident that its decline was gradual (compare Acts 20:29-30; 1 Cor. 15:32; 1 Tim. 1:3; 2 Tim. 1:15). The mark discerned by Christ was that it had left its first love. The loss of the true spring and power of devotedness and service characterizes the first declension in the church: no one may have observed it but the Lord, yet it is spoken of as a *fall*, and repentance is called for, or its candlestick would be removed from its

place. Historically it represents the church after the departure of the wise masterbuilder.

2. SMYRNA. Nothing is said here in the way of disapproval; the church is in a time of *persecution*, and is encouraged by Christ in the midst of it. Persecution may be used to make manifest what is real, and to draw the soul nearer to the Lord. The saints are exhorted to be faithful unto *death*, and Christ would give them the crown of life. Historically this church represents the period of persecution that set in under Nero. The “ten days” of Revelation 2:10 may represent ten different persecutions, or refer to ten years’ duration of persecution under Diocletian. In any case it gives the idea of limitation.
3. PERGAMOS. We have here very distinct indications of the toleration of evil—first in the *allowing* those that held the teaching of Balaam, which led to corrupt commerce with the world, and then that there were also those that held the doctrine of the Nicolaitanes, hateful to Christ. Historically this church probably represents the period when Christianity was adopted by the world power (“where Satan’s seat is”), which led to thousands becoming nominally Christians, and to the incorporation of heathen elements and institutions into the *professing* church. Satan had altered his tactics, and the dangers were peculiar, but the Lord looked for overcomers.
4. THYATIRA. The evil allowed in this church was systematic and controlling, as indicated by the name of the woman, Jezebel, who called herself “prophetess.” The result was moral fornication and idolatry; and *children were begotten* of the system. The attitude of the Lord is severe: His “eyes like unto a flame of fire, and his feet like fine brass.” A

“rest,” or remnant, in this church is recognized and addressed: and the formula “he that hath an ear to hear “ occurs henceforth *after* the promise to the overcomer, indicating that from this point only those who overcome are expected to have an ear to hear what the Spirit says unto the churches. The kingdom is brought into view in the promise to the overcomer. Historically Thyatira represents that phase of the church’s history in which the influence of *Rome* had become predominant in its tyranny, worldliness, and corruption. It is not difficult to identify Jezebel with the great whore of Revelation 17-18.

5. SARDIS. One very emphatic sentence gives the character of this church: “Thou hast a name that thou livest, and art dead.” It was a name that should carry life, but was in Sardis identified with spiritual death. There had been escape from the corruptions of Rome, but the truth in its purifying power was lost. Yet there were a few who had not defiled their garments. The coming of the Lord “as a thief” reminds us of the character of His coming to the world as seen in 1 Thessalonians 5:2. Historically Sardis presents *Protestantism*, after it had lost spiritual power and become worldly and political.
6. PHILADELPHIA. There is nothing of evil charged to this church. Christ presents Himself as “He that is holy, He that is true,” and as having the key of administration; and He says, Thou “hast a little strength and hast kept *My* word, and hast not denied *My* name . . . hast kept the word of *My* patience.” The Lord Himself has with them the prominent place, and the church is kept out of the hour of tribulation which is coming on the whole earth. The historical development of the church may be said to close with

Thyatira; and Philadelphia represents in the latter times of the church's history on earth *faithfulness to the Lord Himself*, on the part of those who are seeking to stand morally in the truth of the church.

7. LAODICEA. This church is characterized, not by any definite evil either of doctrine or practice, but by pride of acquirement and by self-sufficiency, accompanied with indifference to Christ. While boasting itself in being rich and in need of nothing, it was wretched, miserable, poor, blind, and naked. *Man* in his self-satisfaction is the main feature, and Christ is not appreciated. It represents the arrogance of rationalism and higher criticism in the latter days of the church on earth: Christ is outside but still appealing, knocking for admission to the individual heart.

Revelation 4. A different section of the book commences here: namely, "the things that shall be after these," events that will occur after the church has ceased to occupy a place on earth as in Revelation 2-3. The "rapture" of the saints has evidently taken place between Revelation 3 and Revelation 4, for henceforth they are seen in heaven. The apostle is in the Spirit, and the scene is in heaven. John saw a throne that is in relation to the earth; and One sitting on the throne like a jasper and a sardine stone: it is God, but so presented as that He could be looked upon. And on "thrones" (not "seats") sat twenty-four elders, the perfect number of the redeemed, sitting as kingly priests, with crowns on their heads. In the midst of the throne were four living creatures, symbolical of power, firmness, intelligence, and rapidity of execution of God's government, when the throne is once taken (compare Ezek. 1). These celebrate Jehovah Elohim

Shaddai thrice holy, and the elders worship their Lord and their God as Creator of all things.

Revelation 5 brings in another element, namely, the sealed book in the right hand of Him that sat on the throne. John, in answer to his weeping, is told that the Lion of the tribe of Judah has overcome to open the book of the counsels of God as to the earth. And when he looked he saw a Lamb as it had been slain, who has the seven spirits of God, and He takes the book. The four living creatures and the elders fall down, and the new song of redemption is sung. The angels declare the worthiness of the Lamb, without mentioning redemption. Then every creature in all the universe speaks out the worthiness of Him that sits upon the throne and of the Lamb forever and ever.

Revelation 6. The “book” spoken of in Revelation 5 had seven seals, which are opened consecutively. It is a book of God’s judgments, but revealed in symbols. Six of the seals are opened, but before the opening of the seventh seal a parenthetical chapter, Revelation 7, intervenes. It is noticeable that in the first six seals no allusion is made to angels. What are prominent are horses and their riders, which come forth successively at the call of the four living creatures. The horses may represent powers or forces on earth, and the riders, those who control or turn them to account.

First seal. A white horse and its rider with a bow, to whom a crown is given—imperial conquest.

Second seal. A red horse and its rider, who takes peace from the earth, and they shall kill one another—the scourge of civil war.

Third seal. A black horse and its rider with a balance—famine in the necessities of life with its devastations, but a restraining “voice” in the midst of it.

Fourth seal. A pale horse and its rider, who kills with God’s sore plagues those on a fourth part of the earth: this may be a continent.

Fifth seal. Under the altar are seen the souls of the martyrs—especially those slain during the first half of Daniel’s seventieth week (compare Matt. 24:9).

Sixth seal. In the first four seals we have seen forces at work, but controlled; now there is a great earthquake, and the sun, moon, and stars are affected, indicating probably the apostasy, and the break up of the civil governments ordained of God. There is general dismay and the call for death, in the fear that the great day of the wrath of the Lamb has come; but these are but preliminary judgments.

Revelation 7. This is parenthetical, describing the sealing of a perfect number of the twelve tribes—the spared ones of Israel; they are sealed for preservation (compare Rom. 11:26). A great multitude out of all nations also stand before the throne, and ascribe salvation to God and to the Lamb. John is told that they have come out of the great tribulation—not, however, the same as Jacob’s trouble (Jer. 30:7). They are evidently souls converted after the present dispensation of the church, and may not ever have known Christianity.

Revelation 8. The seventh seal introduces the seven trumpets, which have in them something of the nature of a final summons. The prayers of the saints, presented by an angel distinct from those having the seven trumpets, while fragrant before God, bring, as their consequence, judgments on the earth.

First trumpet. Human prosperity in the third part of the Roman empire is burnt up.

Second trumpet. A great mountain burning with fire is cast into the sea—some great earthly power influences the masses with direful effect, and commercial intercourse is affected (compare Jer. 51:25): it may correspond to the fall of Babylon in Revelation 17-18.

Third trumpet. A great star falls—some great power from above—and corrupts the moral sources.

Fourth trumpet. The governmental powers are disorganized and in darkness. A great eagle (as is now read by the editors, instead of “angel”), cries, “Woe, woe, woe” on those who make the earth their home. The scene of the judgments of this chapter is the West.

Revelation 9.

The Fifth trumpet. A star—one in power—falls from heaven: moral darkness and Satanic influence follow. There is feigned righteousness, but the actors are cruel, deceptive, and bitter. This judgment is directed against the Israelites that have not the seal of God.

Sixth trumpet. Forms of wickedness, led by Satan, hitherto held in check in the East, are let loose. The third part of men are killed by plagues. What is referred to is probably moral death. And those that are not killed do not repent of their deeds. The mention of the Euphrates shows that the judgments of this chapter arise from the *East*.

Revelation 10-11:13 is a parenthesis, before the seventh trumpet. A mighty angel, probably Christ from the description, plants his feet upon (that is, claims) the sea and earth, and cries with a great voice to which the thunders respond. He has an *open* book, evidently bringing us to known prophetic ground, and declares that “There

shall be no longer delay” (as Revelation 10:6 should read). John eats the book as bidden, and while he finds it sweet to know what God has revealed, it is bitter to reflect on His judgments.

In Revelation 11 John is told to measure the temple and the altar and the worshippers, that is, all that is real. They are now taken account of; but not the court without, that is, Jewish profession—the external system. The holy city will be trodden under foot of the nations, 42 months, the latter half of Daniel’s seventieth week. God’s two witnesses prophesy 1,260 days (the same half week). It is now a question of Christ’s rights to the earth. The witnesses manifest His power, and smite the earth with plagues. The beast (the Roman power of Romans 17:8) kills the witnesses, and they lie unburied, but they are called up to heaven, and there is in the same hour a great upheaval on earth.

Revelation 11:14-18. The second woe is past, and the third woe cometh.

The *Seventh trumpet*. The world-kingdom of Jehovah and His Christ is come. The heavenly company give thanks to the Lord God Almighty who has taken His great power and has reigned. His wrath has come and the time of recompense. The general history of the book ends with Revelation 11:18. Certain details follow exhibiting the full ground for the final pouring out of wrath, the judgment of the great whore, and the coming of Christ to make war in righteousness. The time of judging the dead is announced here.

Revelation 12. Revelation 11:19 commences another division of the book, taking us back in thought to the birth of Christ, from which this development starts. The temple

of God was opened in heaven, the ark of His covenant was seen there, and there were judgments on earth. A woman (Israel) is seen as a sign in heaven, and brings forth a man child (Christ), whom Satan seeks at once to devour, but the child is caught up to God and to His throne. The woman flees into the wilderness, and is nourished by God 1,260 days—last half-week of Daniel. There is war in heaven, and the devil is cast out, which causes great exultation in heaven. The devil casts a flood (people) after the woman, but it is swallowed up by the earthly organizations of men. He is angry with the woman and sets himself to make war with the pious remnant of her seed.

Revelation 13. The Roman empire is now seen as a beast, rising out of the *sea*, the unorganized mass of the Gentile people. This is the second element in the trinity of evil. It embraces ten kingdoms. One of its heads had been wounded to death; that is, in one epoch of its history it had been slain, but it lived again. The dragon gives to the beast his power and throne and great authority, and it continues 42 months—the last half of Daniel's seventieth week. It blasphemes God, and the dwellers on earth worship it. In Revelation 13:11 another beast is seen to arise out of the *earth* (formed organization): it appears as a lamb, but speaks as a dragon. It deceives all the earth and assists the Roman power, working miracles in order that the image of the revived beast may be worshipped (compare 2 Thess. 2:3-10). This is the man of sin, the Antichrist. The number of the Roman beast is 666, the significance of which will be understood in that day. We have thus the trinity of evil arrayed against God and His Christ.

Revelation 14. This gives a view of what God is doing during the above evil transactions. The Lamb is seen on

mount Zion, and with Him a hundred and forty-four thousand, who learn the heavenly song. There is then a succession of angels, one of whom flies in mid heaven, having the everlasting gospel for all nations, crying, "Fear God, and give glory to him:" for the hour of judgment has come. Another announces the fall of Babylon. A third warns against worshipping the beast or receiving his mark. A voice from heaven announces a blessing on the dead from that time, which is confirmed by the Spirit. One then, like the Son of Man, on a cloud, reaps the earth, the harvest of which is ripe. The vintage of the earth is gathered by another angel, and the winepress trodden, blood coming from it reaching to sixteen hundred furlongs, the extent of Palestine.

Revelation 15-16. These form another division of the book. Revelation 15 shows the blessedness of those victorious over the beast and his image and number, and recounts their song. It presents also the coming out of the seven angels from the temple of the tabernacle of the testimony, having the seven vials, or bowls, of the wrath of God. In Revelation 16 they are bidden to go forth and pour out the vials. This is evidently different from all that has gone before.

The *first vial* brings grievous miseries.

Second vial. Moral death is upon the sea — the people.

Third vial. This is poured out upon the rivers and fountains — channels and sources of influence and action.

Fourth vial. Poured upon the sun — supreme authority.

Fifth vial. Poured upon the throne of the beast, his kingdom becomes chaos.

Sixth vial. Poured upon the great river Euphrates, opening up the way for the eastern hordes. A trinity of evil

spirits goes forth to gather the kings of the earth to the battle of the great day of Almighty God at Harmagedon — mount of Megiddo (compare Judg. 5).

Seventh vial. This is poured on the air. There is an unprecedented break up of communities, and fall of imperial centers; and great Babylon is remembered before God for wrath. Direct final judgments fall from God out of heaven, but produce only blasphemy on the part of men.

Revelation 17-18. A vision concerning the great harlot, which may be identified with Jezebel (in the address to Thyatira) and from the description given, may be recognized as the Romish Papal system, is brought under the notice of John by one of the angels of the seven last plagues. The woman is seen riding the beast (the revived Empire), but she is drunk with the blood of saints and martyrs of Jesus. In Revelation 17:8 the beast is described, after its period of non-existence, as *reappearing* in Satanic power. Seven kings, heads or forms of government, are spoken of, of which five were fallen, one existed, and one was still to come, remaining but a little while. The beast, the final form, is the eighth, but morally of the seven, and goes into destruction. See ROMAN EMPIRE. They make war with the Lamb, but He is Lord of lords and King of kings, and overcomes them. The use to which God turns the power of the last form of the Roman Empire is the destruction of the harlot. Revelation 18 gives the lamentations of various classes and orders over the fall of the great and splendid city, under the form of which the harlot is portrayed.

Revelation 19. There is joy in heaven because the judgment of the harlot is accomplished. Its day being over, the marriage of the *Lamb* is come and His wife is ready. In Revelation 19:11 to Revelation 20:3 is presented

a vision of the Lord coming forth in warrior judgments. He is seated on a white horse, and His saints follow with Him. He comes to smite the nations. He is *manifested* as King of kings and Lord of lords. The Roman beast and the Antichrist are cast alive into the lake of fire.

Revelation 20. Satan is cast into the abyss (not into the lake of fire yet) for a thousand years. Thrones and judgment committed to those sitting on them and the “souls” of those martyred (compare Rev. 6:9-11), and of those killed during the time of the beast (compare Rev. 13:7, 15-17), are seen. Such are raised to life, and reign with Christ a thousand years. (See MILLENNIUM.) This is the first resurrection; but the rest of the dead—the wicked—are not raised until the thousand years are expired. After this, Satan is loosed for a little season and deceives the nations: they come up and compass the camp of the saints, but fire comes down and devours them. Satan is cast into the lake of fire. The dead stand before the great white throne to be judged according to their works. (See JUDGMENT, SESSIONAL.) Death and Hades are cast into the lake of fire. “Whosoever was not found written in the book of life was cast into the lake of fire.”

Revelation 21. Revelation 21:1-8 speaks of the eternal state, when there will be a new heaven and a new earth. The holy city, new Jerusalem, comes down from heaven as a bride adorned for her husband. The title “the Lamb,” and all dispensational names have disappeared: God is all in all. In Revelation 21:9 the narrative returns to furnish certain details connected with the kingdom. The bride is shown to John (as had been the harlot) by one of the angels that had the seven last plagues, in the glories that distinguish her as the seat of heavenly light and rule. The holy city comes down

out of heaven from God. Her security is in her high wall and gates. On the gates are the names of the twelve tribes of Israel (compare Matt. 19:28). The work of the twelve apostles is recognized by their names in the foundation (compare Eph. 2:20). The city is resplendent with divine glory, and answers every requirement of righteousness. Its glory is reflected, as shown by the reference to precious stones. The Lord God Almighty and the Lamb are its temple: the glory of God lightens the city, and the Lamb is the light-bearer. No evil can enter there: only those written in the Lamb's book of life. The throne of God and the Lamb is there, from which issues a river of life.

Revelation 22. In Revelation 22:1-5 the tree of life is seen in the city yielding its fruits and its leaves for the healing of the nations. The servants of the Lamb enjoy His presence, and reign forever and ever.

Revelation 22:6-21 are a conclusion to the book. The angel declares the truth of the prophecies. Jesus adds, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." The sayings were not to be sealed, for the time was near (compare Dan. 12:4,9). When the testimony is closed, man's state is unalterable. Christ is coming with His rewards, to render to everyone as his work shall be. He is the Alpha and the Omega, the first and the last, the beginning and the end—Jehovah. Those who have washed their robes, eat of the tree of life, and have right to enter by the gates into the city: the defiled and idolaters are outside.

The Lord closes the book, saying simply "I Jesus," speaking personally rather than officially. The Spirit and the bride on their part say, "Come;" and he that heareth is invited also to say, Come; and there is then an appeal to

him that is athirst and to whosoever will to take the water of life freely. A solemn warning is given as to maintaining the prophecy in its integrity and completeness. The last words of the Lord Himself are "Surely I come quickly." To which John responds, "Amen, come, Lord Jesus." The closing salutation is "The grace of the Lord Jesus be with the saints."

Rewards

Future rewards for the Christian are spoken of frequently in the New Testament. They are open to all. A cup of cold water given to a disciple because he belongs to Christ, shall not lose its reward (Mark 9:41); and the Lord Jesus said, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). He who labors in the Lord's service, if his work abides, will receive his reward (1 Cor. 3:8,14; compare 2 John 1:8). At the same time the Lord will reward the doer of evil with its fitting recompense (2 Sam. 3:39).

Rewards are not held out as a motive before the soul: each should be able to say, The love of Christ constraineth me (2 Cor. 5:14). But they are added, in the aboundings of love and grace, as an encouragement amid the dangers and difficulties of the way. Believers are warned that they be not beguiled of their reward (Col. 2:18; compare Rev. 3:11).

Rezep

Place which the king of Assyria boasted of his "fathers" having destroyed (2 Kings 19:12; Isa. 37:12). Several places have been known bearing this name. There is one west of the Euphrates, on the road from Racca to Hums, and

another on the east of the river, near Bagdad; both have been suggested as probable identifications.

Rezia

Son of Ulla, a descendant of Asher (1 Chron. 7:39).

Rezin

1. King of Syria, who, in alliance with Pekah king of Israel, made an attack upon Ahaz, king of Judah. Isaiah was sent to comfort Ahaz, but he asked the aid of Assyria, sending him silver and gold. Rezin was slain, Damascus made desolate, and the people carried into captivity (2 Kings 15:37; 2 Kings 16:5-9; Isa. 7:1-8; Isa. 8:6; Isa. 9:11).

2. Ancestor of some Nethinim who returned from exile (Ezra 2:48; Neh. 7:50).

Rezon

Son of Eliadad and a subject of Hadadezer king of Zobah: he fled to Damascus, and established himself as king. God stirred him up against Solomon (1 Kings 11:23-25).

Rhegium

City on the coast of Italy, near its south-east extremity. The ship in which Paul sailed touched there on the journey to Rome (Acts 28:13). It is now called *Reggio*.

Rhesa



Rhesa

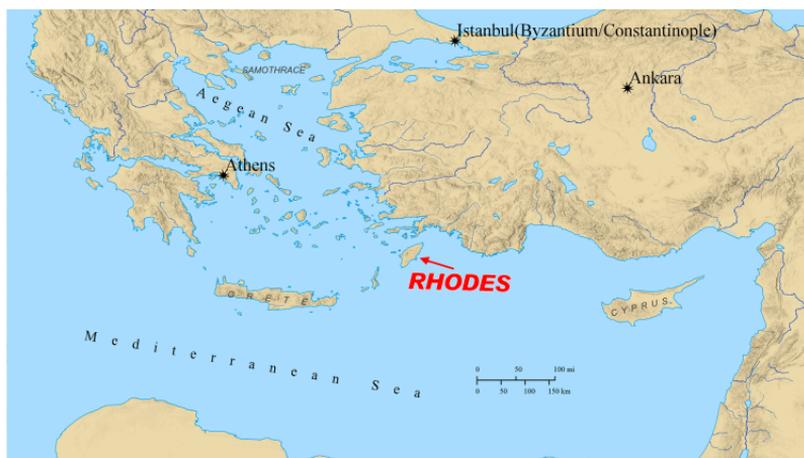
Son of Zorobabel, in the genealogy of the Lord Jesus (Luke 3:27).

Rhoda

A maid in the house of Mary when Peter was delivered from prison (Acts 12:13).

Rhodes

An island lying near the S.W. corner of Asia Minor (Acts 21:1). It was at one time a place of great renown, but from wars and earthquakes is now reduced to desolation. It still bears the same name.



Ribai

Father of Ithai, or Ittai, one of David's mighty men (2 Sam. 23:29; 1 Chron. 11:31).

Ribband of Blue

This was to be worn by the Israelites on the borders of their garments that they might look upon it, and remember the commandments of Jehovah, and do them (Num. 15:38-39). It denotes that the character of Christ, the heavenly Man, should govern the ways of the Christian, instead of the self-will and presumption of the flesh.

Riblah

1. Place apparently on the eastern boundary of Palestine (Numb. 34:11). Not identified.

2. City in the land of Hamath, where Pharaoh-nechoh imprisoned Jehoahaz, and whence the king of Babylon carried Zedekiah, when he slew his sons and the priests

Riddle

and chief men of Judah (2 Kings 23:33; 2 Kings 25:6-7,20-21; Jer. 39:5-6; Jer. 52:9-10,26-27). Identified with *Ribleh*, 34° 28' N, 36° 31' E.



Riddle

A dark or hidden saying, as that which Samson put forth respecting the carcass of the lion (Judg. 14:12-19); and that of Ezekiel concerning the great eagle, but this is also called a “parable” (Ezek. 17:2). The word is *chidah*, and is also translated “dark saying, sentence, speech,” “hard question,” and once “proverb.”

Rie, Rye (Kussemeth)

This is judged to refer to ‘spelt,’ the *Triticum spelta*, a species of grain resembling wheat (Ex. 9:32; Isa. 28:25). The

same Hebrew word in Ezekiel 4:9 is translated “fitches,” with “spelt” in the margin. The northern rye is the *Secale cereale*.

Righteousness

A term frequently occurring in scripture expressing an attribute of God which maintains what is consistent with His own character, and necessarily judges what is opposed to it—sin. In man also it is the opposite of lawlessness or sin (1 John 3:4-7); but it is plainly declared of man that, apart from a work of grace in him, “there is none righteous, no, not one” (Psalm 14:1-3; Rom. 3:10). But God has, independently of man, revealed His righteousness in the complete judgment and setting aside of sin, and of the state with which, in man, sin was connected. This was effected by the Son of God becoming man and taking on the cross, vicariously, the place of man as under the curse of the law, and in His being made sin and glorifying God in bearing the judgment of sin. Hence grace is established on the foundation of righteousness. The righteousness of God, declared and expressed in the saints in Christ, is thus the divinely given answer to Christ having been made sin. On the other hand, the lake of fire is an eternal expression of God’s righteous judgment. At the present moment God’s righteousness is revealed in the gospel and apprehended by faith.

This is an entirely different principle from that on which the Jew went, namely, that of seeking to establish *their own* righteousness, and not submitting to the righteousness of God (Rom. 10:3). Their father Abraham *believed* God, and it was counted unto him for righteousness; and the faith of

the believer is counted to him for righteousness, apart from works (Rom. 4:3,5).

Christ Jesus is made unto us righteousness from God (1 Cor. 1:30). He is the end of the law for righteousness to all those who believe.

Besides the above, there is the practical righteousness which characterizes every Christian. By knowing God's righteousness he becomes the servant of righteousness. The bride of the Lamb is represented as "arrayed in fine linen, clean and white:" which is "the righteousnesses of the saints" (Rev. 19:8).

The doctrine of the imputed righteousness of Christ, though largely acknowledged in Christendom, is not found in scripture. The explanation generally given of the doctrine is that Christ having perfectly kept the law, His obedience has formed a legal righteousness that is imputed to the believer as if the latter had himself kept the law. One passage of scripture proves this view to be incorrect: "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). The force of the doctrine is to maintain the validity of the law in application to believers; and it stands in the way of their apprehending their death to the law by the body of Christ, so as to be married to Christ raised up from the dead, to bring forth fruit to God (Rom. 7:4).

Rimmon

1. City in Judah, but allotted to Simeon (Josh. 15:32; 1 Chron. 4:32; Zech. 14:10). It is called REMMON in Joshua 19:7. Probably the same as EN-RIMMON.

2. Rock or cleft in Benjamin, where six hundred Benjamites took refuge (Judg. 20:45-47; Judg. 21:13). Identified with *Rummon*, 31° 56' N, 35° 17' E.

3. Merarite city in Zebulun (1 Chron. 6:77). Identified with *Remmaneh*, 32° 47' N, 35° 18' E. See DIMNAH.

4. Father of Rechab and Baanah who slew Ish-bosheth (2 Sam. 4:2-9).

5. Syrian idol at Damascus (2 Kings 5:18).

Rimmon-Parez

One of the stations of the Israelites (Num. 33:19-20).



Rinnah

Son of Shimon, a descendant of Judah (1 Chron. 4:20).

Riphath

Son of Gomer, a son of Japheth (Gen. 10:3; 1 Chron. 1:6).

Rissah

One of the stations of the Israelites (Num. 33:21-22).



Rithmah

One of the stations of the Israelites (Num. 33:18-19). By comparing this passage with Numbers 11:35 and Numbers 12:16 it appears that Rithmah is in the wilderness of Paran, and the passages refer to the first visit of the Israelites to that locality. See WANDERINGS OF THE ISRAELITES.



River

The three principal rivers referred to in scripture are the Nile, the Jordan, and the Euphrates. The word employed for the Nile is *yeor*, “a fosse or channel”; for the Jordan and the Euphrates the word used is *nabar*, “a river” always supplied with water. The other streams in Palestine, though called “rivers,” as the Arnon, are torrents running in valleys; for the most part they have water only in the winter, and are then often impassable: these are described by the word *nachal*. For the symbolical river that Ezekiel saw issuing from the house this latter word is used (Ezekiel 47:5-12).

God will make His people drink of the river of His pleasures (Psa. 36:8); here the word is *nachal*. In Psalm 46:4 it is *nabar*. “There is a river, the streams whereof shall make glad the city of God.” It will never run dry.

and would seem to allude to the most eastern branch of the Delta of the Nile, called the Pelusiac mouth. In Numbers 34:5 “the river of Egypt” has the word *nachal*, signifying a winter torrent, and is supposed to refer to the *Wady el Arish*, 31° 8' N, 33° 50' E.

Rizpah

Concubine of Saul, whose two sons Armoni and Mephibosheth were given up by David to avenge the deeds of Saul against the Gibeonites. They, with the five sons of Michal, or Michal's sister, were hanged up before the Lord. Rizpah protected the bodies from the birds and the beasts day and night, until David had their remains interred (2 Sam. 3:7; 2 Sam. 21:8-12).

Road, to Make a

To invade for plunder (1 Sam. 27:10).

Robe

See GARMENTS and EPHOD.

Roboam

See REHOBOAM.

Rock

Two words are principally employed for this word. One is *sela*, “an elevation of strength, immovable:” used symbolically for Jehovah as the rock of His people: “Jehovah is my rock and my fortress” (Psa. 18:2). He hath “set my feet upon a rock, and established my goings” (Psa. 40:2).

The other word is *tsur*, a rock, generally sharp and precipitous, “a place of shelter and security” “Lead me to the rock that is higher than I”; Thou art “my father, my God, and the rock of my salvation.” “My God is the rock of my refuge” (Psa. 61:2; Psa. 89:26; Psa. 94:22).

In the New Testament anyone who heard and did the sayings of the Lord is compared to a man who built his house upon the rock which nothing could shake (Matt. 7:24-25; Luke 6:48). The Lord said, “Thou art Peter (*πέτρος*), and upon this rock (*πέτρα*) I will build My church.” The church is being built upon what Peter confessed, Christ Himself, the Son of the living God (Matt. 16:16-18; compare 1 Cor. 3:11; 1 Cor. 10:4).

Roe, Roebuck

The word *tsebi* is supposed to refer to some species of the gazelle. In the Levitical economy it was ranked with the clean animals (Deut. 12:15,22). The gazelle is graceful and elegant: three times in the Song of Solomon the bride compares the bridegroom to a roe; and the bridegroom compares the breasts of the bride to two young roes (Song of Sol. 2:7,9,17; Song of Sol. 3:5; Song of Sol. 4:5; Song of Sol. 7:3; Song of Sol. 8:14). The *Gazella dorcas* and *Gazella Arabica* are found in Syria. The Arabs hunt them by a falcon and a greyhound. Repeated attacks upon the head of the gazelle by the bird bewilder it, so that it becomes a prey to the hound, which is trained for the purpose. Others are caught in pits, to which they are driven by the hunters.

Rogelim

City in Gilead, the residence of Barzillai (2 Sam. 17:27; 2 Sam. 19:31). Not identified.

Rohgah

Son of Shamer, a descendant of Asher (1 Chron. 7:34).

Roll

See BOOK.

Romanti-Ezer

Son of Heman: he was appointed to the service of song (1 Chron. 25:4,31).

Roman Empire

This is more often spoken of in scripture than is generally recognized. In the vision of the great image by Nebuchadnezzar, four great empires are prophesied of, each being inferior to its predecessor. The fourth is the Roman empire, which in its last phase is compared to iron and clay, materials which would not unite: the kingdom would be divided in itself. In the visions of Daniel the same four kingdoms are further portrayed, and whereas the first three are compared to known animals, the Roman is compared to some dreadful monster that cannot be named (Dan. 7:7).

The history of the Roman empire fully answers to the prophecy. There were many changes before the line of emperors, but there was always the democratic element in the ruling power. When there were emperors they depended upon popular choice — mostly upon the soldiers,

and the senate endorsed the choice of the army. The emperor exercised imperial power, but had to please the troops. There were the two elements at work, the iron and clay, which would not unite. Of the first twelve emperors, seven were either put to death, or committed suicide to escape a more violent end.

There is no empire mentioned in scripture as succeeding Rome, and the iron and clay elements, as the relics of Rome, are at work more or less in all civilized countries. The same empire is described in the Revelation as a beast that *was*, and *is not*, and yet it *shall be* present, or come. It is further described as “there are seven kings,” or forms of government (Kings, B.C. 753; Consuls, 509; Dictators, 498; Decemvirs, 451; and Consular Tribunes, 444): “five are fallen, and one *is*” (Imperial, B.C. 31; it existed when John wrote): “and the other is not yet come” (Rev. 17:10). From this we learn that the Roman empire will be reconstructed: it will be a union of ten kings (ten horns), and will be of the seven numerically, but will be the eighth as being of a new order.

The empire will make a covenant with the Jews for a week (seven years), but will break it in the middle of the week (Dan. 9:27). It will be in close association with another great power, symbolized by a beast (the Antichrist), coming up out of the earth, and both will be energized by Satan (Rev. 13:1-18; Rev. 17: 8-18). The empire will be used by God to destroy Babylon (Papal Rome), and will then be itself destroyed.

Palestine became subject to Rome in B.C. 63. It was an officer of the Roman empire that delivered the Lord to be crucified, and it was the Romans who were used by God to punish His people and destroy their city. They alas, in their

pride have been displaying this before the world ever since in the Arch of Titus at Rome.

The Roman Emperors who reigned during New Testament times; the Procurators whom the Emperors appointed over Palestine; and the branches of Herod's family who succeeded him, are given in the following table:

Emperors	Judæa Galilee	Other
-----------------	----------------------	--------------

Parts

B.C. 4	Augustus reigning	Death of Herod Archelaus (son of Herod) Ethnarch of Judæa, Samaria and Idumæa
	Herod Antipas	Tetrarch of Perea and Galilee
	Herod Philip	Tetrarch of Batanaea, Trachonitis, Ituræa, etc.

A.D. 6	Archelaus banished. Judæa ruled by Procurators, viz:	
--------	--	--

7	Coponius	
---	----------	--

9	M. Ambivius	
---	-------------	--

12	Tiberius associated with Augustus	A n n i u s Rufus
----	-----------------------------------	----------------------

14	Tiberius alone	
----	----------------	--

15	Valerius Gratus	
----	-----------------	--

26	Pontius Pilate	
----	----------------	--

36	Pilate Deposed	
----	----------------	--

37	Caligula	Herod Agrippa I succeeds Philip
----	----------	------------------------------------

38	Marcellus	
----	-----------	--

39	Antipas deposed	
----	-----------------	--

41	Claudius	Herod Agrippa I (King) receives Judea and Samaria with Abilene	Herod (brother of Agrippa) King Chalcis
----	----------	---	--

- 41 James beheaded. Death of Agrippa. Judaea and Galilee ruled by Procurators: Cuspius Fadus.
- 46 Tiberius Alexander
- 48 Cumanus Death of Herod
- 49 Agrippa II (son of A. I.) King of Chalcis
- 51 Antonius Felix
- 53 Agrippa II receives Philip's tetrarchy in exchange for Chalcis
- 54 Nero
- 60 Porcius Festue
- 62 Albinus
- 64 Gessius Florus
- 68 Galba
- 69 Otho. Vitellius. Vespasian.
- 70 Destruction of Jerusalem by Titus.

Romans, Epistle to the

This may justly be called the fundamental epistle of Christian doctrine. Its value and importance are seen in that its doctrine lays in the soul a moral foundation by the presentation of God in qualities or attributes which the state of things existing in the world appears to call in question. Thus God is justified in the eyes of the believer, and this being the case, the purposes of His love are made known to him.

In looking at all that is around us in the world, everything appears to be out of order: the presence and domination of sin, a broken law, and the corrupt and violent will in man, all call in question the righteousness of God; while

the scattering of God's people Israel raises the question of His faithfulness to His promises.

Now in Christ all this finds its full and complete answer. The Son of God, by whom all were created, has Himself come in the likeness of sinful flesh, and, by offering Himself a sacrifice for sin, has completely vindicated God's righteousness, while revealing His love. At the same time the man, or order of man, that has sinned against God has been judicially removed by His death from before the eye of God, so that God can present Himself to man in grace.

The moral perfection of the offerer of necessity brought in resurrection, in which all the pleasure of God's grace in regard to man is set forth in righteousness; and Christ risen is the deliverer who is to come forth from Zion to turn away ungodliness from Jacob. Thus God's faithfulness to His covenant is established in Zion. God is proved to be faithful and righteous: we have here the first elements of the knowledge of God.

But it may be desirable to open up the epistle a little in detail. After the introduction, in which the fact may be noticed that the glad tidings are said to be concerning God's Son, a picture is given us of the moral condition of man in the world, whether heathen, philosopher, or Jew. In the heathen we see the unchecked development of sin (Rom. 1); in the philosopher the fact that light in itself does not control evil (Rom. 2); and in the Jew that law is proved to be powerless to bring about subjection to God, or to secure righteousness for man. The conclusion is that all have sinned and come short of the glory of God—all are proved to be justly under the sentence and judgment of death which God had imposed at the outset (Rom. 3).

In the latter part of Romans 3 we have the declaration of God's righteousness, in regard of man's state, in the blood of Christ, who on the cross took vicariously the place of man, and suffered what was due to man: God's righteousness is thus witnessed to, both in respect of past forbearance and present grace; and His consequent attitude towards all men, without difference, is seen; while Romans 4 shows that the principle of justifying man, or accounting him righteous apart from works, had been conspicuous in regard to the men to whom in time past God had made promises, namely, Abraham and David. This was and is the pleasure of God, as now set forth in our Lord Jesus, who has been delivered for our offenses, and raised again for our justification. While God had Himself been glorified in Christ's death, His pleasure as to man is set forth in Christ's resurrection.

Romans 5 brings fully into view the dominion of grace established through our Lord Jesus Christ, and unfolds in detail the terms on which God is with those who have been justified in His grace, beginning with peace and going on to reconciliation, the love of God being shed abroad in the heart by the Holy Ghost. The subject is brought to a conclusion at the close of the chapter by the unfolding of the position of Christ as the last Adam; and of the effects of His moral perfectness in not only removing all that had come in by the sin of the first man Adam, but, in bringing in the justification of life. The bearing of this is that, for God, but one typical Man subsists, and that what attaches to Him as such belongs to those who are morally of His line or order. This principle was true in Adam, and is now true in Christ. In Christ the question of good and evil has

been solved; death has been annulled, and the blessing of eternal life brought into view.

The righteousness of God having been vindicated, and the truth brought out of what His mind is towards believers, the three following chapters take up the question of the state of the believer, and develop the divinely established way of deliverance for him from principles to which man's soul is naturally in bondage; that thus he may be responsive to the love in which it has pleased God to make Himself known, and may be brought into the sense of being the object of God's purpose.

There are three principles to which man is in bondage, namely, sin, the law, and the flesh; and a way has been opened by which the believer may be free from the control of each of these principles. As to sin, the dominating principle in the world (Rom. 6), the way of deliverance is indicated in baptism, in identification with the death of Christ; and freedom is found in realizing the truth of that which is set forth in baptism, that is, in reckoning ourselves dead indeed to sin, and alive to God in Christ Jesus. The knowledge which the soul has acquired of God in grace enables it to take this ground.

As regards *law* (Rom. 7), the bond, where it existed, has been dissolved in the death of Christ, so that Christ who is risen from the dead should be law to the believer; hence he lives by the faith of the Son of God who loved him and gave Himself for him.

As regards *flesh*, which is found to be hopelessly perverse, deliverance is in the Spirit of life in Christ Jesus (Rom. 8). This is the power within the believer, and the consequences of it are momentous. It involves, in the consciousness of the believer's soul, the transfer from one stock to another.

He is not only transplanted, but grafted into Christ, so that he acquires all the nourishment and vigor of the new stock. Thus he is led into the consciousness of all that is involved in the Spirit that dwells within him; and is able more distinctly to accept the position of death to sin, and to appreciate the truth of Christ being law to him — and in the enjoyment of deliverance he has the consciousness by the Spirit of that to which God has called him, namely, to be conformed to the image of His Son, and the persuasion that nothing can separate him from the love of God which is in Christ Jesus our Lord.

We now arrive at another section of the epistle, which includes Romans 9-11, the object of which would appear to be to vindicate the faithfulness of God as to His promises to the fathers, in face of the fact of Israel having been set aside to make way for the church. It is shown that the principle of sovereignty lay underneath the whole of God's dealings in regard to Israel, and was expressed in the way of election, and of rejection at critical points in their history, and that the position of Israel had been formed on this. A crucial test had come in by the presentation of Christ, and Israel had stumbled at the stumbling stone; and, while saving a remnant, God had in His sovereignty also called an election from the Gentiles, who had submitted to the righteousness of God which Israel had refused. In this connection the apostle vindicates his worldwide gospel.

God had not, however, given up finally His thought in regard to Israel, for even in the gospel to the Gentiles He had them ultimately in view. The nations had now by the gospel their opportunity, and if they failed to continue in the goodness of God, their defection would make the way for the resumption of God's ways with Israel; and both

Gentiles and Jews would manifestly come in on the ground of mercy. Thus God would be everything, and man nothing. This result calls forth the doxology at the close of Romans 11.

Thus we have in the epistle a full vindication of God, both as to righteousness and faithfulness.

The hortatory part of the epistle follows in Romans 12-15. The compassions of God are urged as an incentive to the believer to be here for the will of God. Transformed by the renewing of his mind, he is to be here in anticipation of another age. This is to be seen both in his service and, morally, in his character. His obligation is then shown in respect of the powers allowed of God in the world, and of man generally; and then in respect of the kingdom of God, by the influence of which he is to be ruled in his conduct toward those weak in the faith.

The apostle closes by a reference to the distinctiveness of his own service, carrying out his special mission to the Gentiles—and the expression of his purpose in due course to reach Rome.

The salutations at the close of the epistle are remarkable for the number of persons mentioned by name, and for the touches by which they are individually identified.

The epistle was written by Paul when at Corinth, about A.D. 58 (compare Acts 20:1-3). It is an exhaustive dissertation, and evinces the energy and wisdom of the Spirit of God in each point discussed. It is apposite that such an epistle should have been addressed to the saints at the then metropolis of the civilized world, not, however, that that metropolis should be in any way a center of the church of God. Paul had not introduced the gospel there, and there is no evidence that Peter did so. It may have

been carried to that city by some who were converted at Jerusalem on the day of Pentecost.

Rome

The well-known capital of Italy and the metropolis of the Roman empire. There were “strangers” from Rome at Jerusalem on the day of Pentecost, where they would doubtless hear the gospel, some may have been converted, and carried the gospel back with them (Acts 2:10). Paul wrote his epistle to the saints at Rome about A.D. 58. He was a prisoner there in his own hired house for two years, about A.D. 61-62, being, as was usual; chained to a soldier. But the gospel spread thereby, and entered Caesar’s household (Phil. 1:13; Phil. 4:22).

PAPAL ROME is clearly spoken of, and its doom announced in Revelation 17-18: “the seven heads are seven mountains on which the woman sitteth.” See under REVELATION.



Rose (Chabatstseleth)

The bride in the Song of Solomon calls herself a “rose of Sharon”; and when God again brings the Jews into blessing “the desert shall rejoice and blossom as the rose” (Song of Sol. 2:1; Isa. 35:1). Roses grow in Palestine, but it is generally agreed that the above Hebrew word does not refer to the rose, but implies a bulbous plant, and it may be the lily, the crocus, or the narcissus. The RV has in the margin the “autumn crocus.”

Rosh

1. Son of Benjamin (Gen. 46:21).
2. The same Hebrew word occurs in Ezekiel 38:2 and Ezekiel 39:1, which, though frequently translated “chief,” is now treated in these passages as a proper name, reading “prince of Rosh,” as in the RV and other translations. It refers to Russia.

Rubies (Reninim)

To what precious stone this word refers is not definitely known. It is mentioned as a symbol of preciousness: as “the price of wisdom is above rubies”; the value of a virtuous woman is far above rubies (Job 28:18; Prov. 3:15; Prov. 8:11; Prov. 20:15; Prov. 31:10). In Lamentations 4:7, where the Nazarites are said to be “more ruddy in body than rubies,” some translate “corals,” though the Hebrew is the same. Bochart judges “pearls” to be intended.

Rudiments

“Elements or principles.” The Christian is warned against the rudiments of the world, from which he has died with Christ (Col. 2:8, 20).

Rue

The well-known plant, the common *Ruta graveolens*. It is only mentioned as a small thing which was tithed by the Pharisees (Luke 11:42). It is used in the East as a condiment and as a medicine. Four species of wild rue are found in Palestine.

Rufus

1. Son of Simon, the Cyrenian, who was compelled to bear the Lord's cross (Mark 15:21).

2. A believer in Rome to whom Paul sent a salutation (Rom. 16:13). Possibly the same as No. 1.

Ruhamah

In the prophet Hosea they were to say to their sisters in Israel, Ruhamah, “having obtained mercy,” as in the margin. Hosea had in Hosea 1 called his daughter symbolically Loruhamah, “not having obtained mercy,” to signify the state of Israel; but in Hosea 1:11 he speaks of restoration, so that Ruhamah apparently refers to the remnant, those who entered into the spirit and mind of the prophet, and in that sense were his “sisters” (Hos. 2:1; compare Matt. 12:50).

Rumah

Native place of Pedaiah (2 Kings 23:36). Not identified.

Ruth, Book of

This book is of great interest, giving, when Israel was nationally very low, a vivid picture of individual piety, as well as of courtesies in which in those days God-fearing men in various conditions in rustic life were not deficient. Ruth was a Moabitess, the wife of Mahlon, one of the sons of Elimelech and Naomi, who because of a famine in Israel had gone to sojourn in Moab. On the death of Elimelech and his sons, Naomi the widow returned to Bethlehem, accompanied by Ruth, who clave to her, declaring that Naomi's God should be her God, and Naomi's people should be her people.

In the time of barley harvest Ruth went to glean in the field of Boaz, a near kinsman of Elimelech and a rich man. Boaz observed and was gracious to her. She continued thus during the barley and wheat harvests. On the barley being winnowed, Boaz, after eating and drinking, lay down in a barn; and Ruth, instructed by Naomi, went and lay down at his feet. On his awaking, she declared that he was a near kinsman. He owned to this, but said there was one nearer than himself. On the circumstances being made known to the latter, and on his declining to redeem the inheritance, Boaz redeemed all that had belonged to Elimelech and his two sons, and took Ruth to be his wife. She bare a son named Obed, the father of Jesse, the father of David.

Ruth is mentioned in Matthew 1:5, and in her and in Rahab we have a Moabitess and a woman of Canaan in the genealogy of Christ. The genealogy reflects no honor on Israel after the flesh.

The Book of Ruth may be taken as having a prophetic force; Naomi may represent Israel separated by death from

“God my king” (Elimelech), a widow and desolate among the Gentiles: Ruth, the remnant in which, on the ground of mercy, the nation will bear a son. Christ who as Israel’s kinsman has the right of redemption, will take their cause in hand and bring it to a glorious issue.

Rye

See RIE.

Courtesy of BibleTruthPublishers.com. Most likely this text has not been proofread. Any suggestions for spelling or punctuation corrections would be warmly received. Please email them to: BTPmail@bibletruthpublishers.com.