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REHOBOTH-IR (*r'hôbôṭi 'ir*). One of four cities built by As(s)hur (rv 'Nimrod') in Assyria (Gn. x. 11, 12). Of these Nineveh and Calah are well known, but no Assyrian equivalent is known for this place. Since the large and ancient city of Aššur (50 miles south of Nineveh) would be expected in the context, some consider this name an interpretation from the Sum. *AŠ.UR* (*AŠ* = Assy. *rebātu*; *UR* = Assy. *ālu*; Heb. *'ir*). A suburb of Nineveh (*rebit Ninua*) is mentioned in Assyrian texts (Esarhaddon), and this may have been founded at the same time. The phrase 'city of open-places (piazzas)' may here be a description of Nineveh itself. The LXX read as a proper name (*Rhoôbôth*). See G. Dossin, *Le Muséon*, XLVII, 1934, pp. 108 ff.; W. F. Albright, *Recent Discoveries in Bible Lands*, 1955, p. 71. D.J.W.

REHUM. A name borne by several men in post-exilic times, including Rehum the chancellor who joined in writing the letter of complaint in Ezr. iv. 8. His title *b'ēl r'ēm* means 'lord of judgment' (or 'report'), and may refer either to administration ('commander', RSV) or to communication (A. H. Sayce suggests 'postmaster'). See Post. J.S.W.

REI. Occurs in 1 Ki. i. 8 only. EVV render it as a personal name, thus linking Rei with the group of Solomon's supporters. J. Taylor (*HDB in loc.*) suggests that he was an officer of the royal guard. Josephus (*Ant.* vii. 14. 4) translates 'the friend of David' instead of 'and Rei, and the mighty men which belonged to David', but this indicates that he was probably following a shorter Hebrew text, and the longer form is difficult to account for if it is not original. Suggested conjectural emendations and identification with other persons of the Davidic period are unconvincing. G.W.G.

REINS. See KIDNEYS.

RELIGION. The word 'religion' came into English from the Vulg., where *religio* is used to translate Gk. *thrēskeia*. One of its earliest recorded uses is in a 13th-century paraphrase of Jas. i. 26 f. Apart from its use in this passage, the word occurs in the AV only in Acts xxvi. 5, where it means Judaism (*cf.* Gal. i. 13 f.). Here and in the Apocrypha, *thrēskeia* refers to the outward expression of belief, and does not mean (as does our use of the word 'religion' in such phrases as 'the Christian religion contrasted with Buddhism') the content of belief. Because of the association of *thrēskeia* with Judaism, it is probable that James' use is ironical. The things which he calls the elements of 'pure *thrēskeia* and undefiled' would not, in the view of his opponents who restricted it to ritual, have counted as *thrēskeia* at all.

Hesitance today in using the word 'religion', either of the content of the Christian faith or of its expression in worship and service, is due to a

conviction that Christianity differs from all other religions in that its content has been revealed by God and its outward expression by believers is not an attempt to secure salvation but a thank-offering for it. J.B.J.

REMNANT. See ISRAEL OF GOD, ISAIAH, BOOK OF, III.

REMPHAN, REPHAN. The name of a god identified or connected with the planet Saturn, quoted in Acts vii. 43 from the LXX translation of Am. v. 26. There the MT has *kiyyūn* (= Akkad. *kaiwanu*). See CHUON. Just how the LXX obtained its form *Rhaiphan* (BA; *Rhemphan* 239) is a moot point. The two main suggestions are: (1) by mistaken transliteration; (2) by deliberately substituting another name, of obscure origin and sometimes thought to be Egyptian, although there appears to be no adequate evidence to substantiate this latter supposition. D.W.G.

REPENTANCE.

I. IN THE OLD TESTAMENT

In the AV the terms 'repent' and 'repentance' are seldom used in the Old Testament with reference to men (*cf.* Ex. xiii. 17; Jdg. xxi. 6, 15; 1 Ki. viii. 47; Jb. xlii. 6; Je. viii. 6; Ezk. xiv. 6, xviii. 30). As translations of the Hebrew root *nāham*, they are applied most frequently to God (*cf.* Gn. vi. 6, 7; Ex. xxxii. 14; Jdg. ii. 18; 1 Sa. xv. 11; 2 Sa. xxiv. 16; 1 Ch. xxi. 15; Je. xviii. 8, 10, xxvi. 3, 13, 19, xlii. 10; Joel ii. 13, 14; Am. vii. 3, 6; Jon. iii. 9, 10, iv. 2). The negative with reference to God also appears with equal emphasis (*cf.* Nu. xxiii. 19; 1 Sa. xv. 29; Ps. cx. 4; Je. iv. 28; Ezk. xxiv. 14; Ho. xiii. 14).

The term used most frequently to denote human repentance is not *nāham* but *sûp*, which means to turn or return and is applied to turning from sin to God. This is the characteristic Old Testament way of expressing repentance towards God; it is to turn to the Lord with all the heart and soul and might (*cf.* 2 Ki. xvii. 13, xxiii. 25; 2 Ch. vi. 26, vii. 14, xv. 4, xxx. 6; Ne. i. 9; Ps. lxxviii. 34; Is. xix. 22, lv. 7; Je. iii. 12, 14, 22, xviii. 8; Ezk. xviii. 21, xxxiii. 11, 14; Dn. ix. 13; Ho. xiv. 1, 2; Joel ii. 13; Jon. iii. 10; Zc. i. 3, 4; Mal. iii. 7).

When repentance is predicated of God, either in the direction of judgment or of mercy, there is reference to the change that takes place in His relations to men. God is immutable in His being, perfections, and purposes. But He changes His relationship and attitude, in judgment upon sin from complacency to wrath, in mercy from wrath to favour and blessing. The latter is frequently expressed in the Old Testament in terms of turning from the fierceness of His anger (*cf.* Ex. xxxii. 12; Jos. vii. 26; 2 Ch. xii. 12, xxix. 10; Is. xii. 1; Ho. xiv. 4; Joel ii. 14; Jon. iii. 9). This has the same force as repenting Him of the evil.

II. IN THE NEW TESTAMENT

In the New Testament the terms 'repent' (*metanoëō*) and 'repentance' (*metanoia*) refer basically to a change of mind. It is all-important to note this signification. For repentance consists in a radical transformation of thought, attitude, outlook, and direction. In accordance with the pervasive Old Testament emphasis and with what appears also in the New Testament, repentance is a turning from sin unto God and His service. The co-ordination of turning (*epistrephō*) with repentance places this fact in relief (*cf.* Acts iii. 19, xxvi. 20) as well as the frequency with which turning from sin unto God occurs as the virtual synonym of repentance (*cf.* Lk. i. 16; Acts ix. 35, xi. 21, xiv. 15, xv. 19, xxvi. 18; 1 Thes. i. 9; 1 Pet. ii. 25). Repentance is a revolution in that which is most determinative in human personality and is the reflex in consciousness of the radical change wrought by the Holy Spirit in regeneration.

It is a mistake, however, to underrate the place of grief and hatred for sin and turning from it unto God. It is true that there can be a morbid and morose sorrow which has no affinity with repentance. It is the sorrow of the world which works death (2 Cor. vii. 10), exemplified in Judas (Mt. xxvii. 3-5) and Esau (Heb. xii. 17). But there is a godly sorrow that works repentance unto salvation (2 Cor. vii. 9, 10), and it is an indispensable ingredient in evangelical repentance. This grief is signally manifest in the examples of repentance which the Bible provides (*cf.* Jb. xlii. 5, 6; Ps. li. 1-17; Lk. xxii. 62). It could not be otherwise. Nothing is more relevant to our situation in relation to God than our sin, and the salvation to which repentance is directed is salvation from sin.

The necessity of repentance as a condition of salvation is clearly inscribed on the biblical witness. Our Lord began His public ministry with the message, 'Repent: for the kingdom of heaven is at hand' (Mt. iv. 17). One of His final announcements before the ascension was that 'repentance unto remission of sins should be preached in his name unto all nations' (Lk. xxiv. 47, *cf.* xiii. 3, 5). In the carrying out of this commission no word is more significant than that of Peter on the day of Pentecost (Acts ii. 38). To the same effect is Paul's declaration that the change in God's administration of grace to the world, resulting from Jesus' death and resurrection, is signalized by the command to men that 'they should all everywhere repent' (Acts xvii. 30). And Paul sums up his witness to both Jews and Greeks as that which consists in 'repentance toward God, and faith toward our Lord Jesus Christ' (Acts xx. 21).

The demand for repentance in the witness of Jesus and of the apostles as well as the fact that repentance is unto the remission of sins and eternal life (*cf.* Lk. xxiv. 47; Acts ii. 38, iii. 19, v. 31, xi. 18; 2 Cor. vii. 10) show that there is no salvation apart from repentance. This does not interfere with the complementary truth that we

are saved through faith. Faith alone is the instrument of justification. But justification is not the whole of salvation, and faith is not the only condition. Faith dissociated from repentance would not be the faith that is unto salvation. The specific character of faith is trust, commitment to Christ, but it always exists in a context. Repentance is integral to that context. It is vain to ask, Which is prior, faith or repentance? They are always concurrently in exercise and are mutually conditioning. Faith is directed to Christ for salvation from sin unto holiness and life. But this involves hatred of sin and turning from it. Repentance is turning from sin unto God. But this implies the apprehension of the mercy of God in Christ.

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REPHAIM (*r'pā'im*). One of the pre-Israelite peoples of Palestine mentioned, together with the Zuzim and Emim, in the time of Abraham as having been defeated by Chedorlaomer (Gn. xiv. 5). They are also listed among the inhabitants of the land God promised to Abraham's seed (Gn. xv. 20). At the time of the conquest the Rephaim seem to have inhabited a wide area, but were known by different local names. In Moab the Moabites, who succeeded them there, called them Emim (*q.v.*) (Dt. ii. 11), and likewise in Ammon, where they preceded the Ammonites, they were known as Zamzummim (*q.v.*) (Dt. ii. 20, 21).

They were a formidable people, being compared in stature with the Anakim (*see* ANAK) (Dt. ii. 21), and LXX renders the name by *gigas*, 'giant' in Gn. xiv. 5; Jos. xii. 4, xiii. 12, and 1 Ch. xi. 15, xiv. 9, xx. 4, a rendering adopted by AV in Dt. ii. 11, 20, iii. 11, 13; Jos. xii. 4, xiii. 12, xv. 8, xvii. 15, xviii. 16; 1 Ch. xx. 4. (LXX translates it *Titanes* in 2 Sa. v. 18, 22.) It may be that the forms *rāpā'* and *rāpā'* (2 Sa. xxi. 16, 18, 20, 22; 1 Ch. xx. 6, 8), which are rendered 'giant' in EVV (LXX *gigas* in 2 Sa. xxi. 22; 1 Ch. xx. 6), are variant forms of the name *r'pā'im*, but the context of these occurrences, in connection with a Philistine, is perhaps better suited by the meaning 'giant' (*q.v.*). The name is unknown in an ethnic sense outside the Bible.

In Ps. lxxxviii. 11 (verse 10, RV); Pr. ii. 18, ix. 18, xxi. 16; Jb. xxvi. 5; Is. xiv. 9, xxvi. 14, 19, the word *r'pā'im* occurs in the sense of 'ghosts of the dead', and it is suggested by some that the name Rephaim was applied by the Israelites to the early inhabitants of the land as persons long since dead. The word occurs in Ugaritic (*rpūm*), perhaps referring to a class of minor gods or a sacred guild, though the meaning is uncertain, and in Phoenician tomb inscriptions (*rp'm*) in the sense of 'ghost'.

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