

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

JAMES ORR, M.A., D.D., GENERAL EDITOR

JOHN L. NUELSEN, D.D., LL.D.

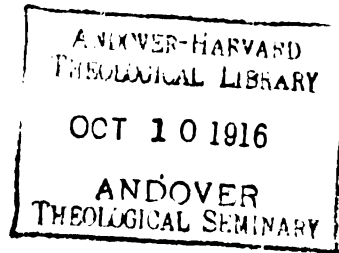
EDGAR Y. MULLINS, D.D., LL.D.

ASSISTANT EDITORS

MORRIS O. EVANS, D.D., PH.D., MANAGING EDITOR

VOLUME IV
NAARAH—SOCHO

CHICAGO
THE HOWARD-SEVERANCE COMPANY
1915



266,967

COPYRIGHT, 1915, BY
THE HOWARD-SEVERANCE COMPANY

All Rights of Translation and
Reproduction Reserved

International Copyright Secured

The Publishers supply this Encyclopaedia only through
authorized sales-agents. Booksellers cannot obtain it.

Printed by the Lakeside Press
Types cast and set by the University of Chicago Press
Chicago, Illinois, U.S.A.

other giant races, as the Emim and Anakim (Dt 2 10.11) and the Zamzummim (ver 20). It is probable that they were all of the same stock, being given different names by the different tribes who came in contact with them. The same Heb word is rendered "the dead," or "the shades" in various passages (Job 26 5 m; Ps 88 10 m; Prov 2 18 m; 9 18 m; 21 16 m; Isa 14 9 m; 26 14.19 m). In these instances the word is derived from רָפָה, *rāphēh*, "weak," "powerless," "a shadow" or "shade."

H. PORTER

REPHAIM, VALE OF (רְפָאִים, *rēphā'im*; κοιλὰς Ῥαφαήμ, *koilās Rraphaēim*, κοιλὰς τῶν Τιτάνων, *koilās tōn Tītānōn*): This was a fertile vale (Isa 17 5), to the S.W. of Jerus (Josh 15 8; 18 16; AV "Valley of the Giants"), on the border between Judah and Benjamin. Here David repeatedly defeated the invading Philis (2 S 5 18. 22; 23 13; 1 Ch 11 15; 14 9). It is located by Jos between Jerus and Bethlehem (*Ant*, VII, iv, i; xii, 4). It corresponds to the modern *el-Bika*, which falls away to the S.W. from the lip of the valley of Hinnom. The name in ancient times may perhaps have covered a larger area, including practically all the land between Jerus and Bethlehem, where the head-waters of *Nahr Rubin* are collected.

W. EWING

REPHAN, *rēfan*: A name for Chiun, the planet Saturn. See *ASTROLOGY*, 7; *CHIUN*.

REPHIDIM, *ref'i-dim* (רְפִידִים, *rēphidhīm*, "rests"; Ῥαφιδὶν, *Raphidīn*): A station in the Wanderings, between the wilderness of Sin and the wilderness of Sinai (Ex 17 1.8; 19 2; Nu 33 14). The host expected to find water here; to their distress the streams were dry, and water was miraculously provided. Palmer (*Desert of the Exodus*, 158 ff) states cogent reasons for identifying Rephidim with *Wady Feirān*. It is the most fertile part of the peninsula, well watered, with a palm grove stretching for miles along the valley. Palmer speaks of passing through the palm grove as a "most delightful" walk; "the tall, graceful trees afforded a delicious shade, fresh water ran at our feet, and, above all, bulbuls flitted from branch to branch uttering their sweet notes." His camp was pitched at "the mouth of *Wady Aleyāl*, a large open space completely surrounded by steep, shelving mountains of gneiss, the fantastic cleavage of which added greatly to the beauty of the scene. Palms and tamarisks were dotted all around, and on every knoll and mountain slope were ruined houses, churches, and walls, the relics of the ancient monastic city of Paran. Behind our tents rose the majestic mass of Serbal, and beneath the rocky wall opposite ran a purling brook, only a few inches in depth, but still sufficiently cool, clear, and refreshing."

Such a place as this the Amalekites would naturally wish to preserve for themselves against an invading people. For these desert dwellers, indeed, the possession of this watered vale may well have been a matter of life and death.

If this identification is correct, then *Jebel Tahūneh*, "Mount of the mill," a height that rises on the N. of the valley, may have been the hill from which Moses, with Aaron and Hur, viewed the battle.

W. EWING

REPROBATE, *rep'rō-bāt*: This word occurs in the Eng. Bible in the following passages: Jer 6 30 (RV "refuse"); Rom 1 28; 2 Cor 13 5.6.7; 2 Tim 3 8; Tit 1 16. In all these cases the Gr has ἀδόκιμος, *adókimos*. The same Gr word, however, is found with other renderings in Isa 1 22 ("dross"); Prov 25 4 ("dross"); 1 Cor 9 27 ("castaway," RV "rejected"). The primary meaning of *adókimos* is "not-received," "not-acknowledged."

This is applied to precious metals or money, in the sense of "not-current," to which, however, the connotation "not-genuine" easily attaches itself. It is also applied to persons who do not or ought not to receive honor or recognition. This purely negative conception frequently passes over into the positive one of that which is or ought to be rejected, either by God or men. Of the above passages 1 Cor 9 27 uses the word in this meaning. Probably Rom 1 28, "God gave them up unto a reprobate mind," must be explained on the same principle: the *notis* of the idolatrous heathen is permitted by God to fall into such extreme forms of evil as to meet with the universal rejection and reprobation of men. Wettstein's interpretation, "an unfit mind," i.e. incapable of properly performing its function of moral discrimination, has no linguistic warrant, and obliterates the word-play between "they refused to have God in their knowledge [*ouk edokimasan*]," and "God gave them up to a reprobate [=unacknowledged, *adókimos*] mind." Even Tit 1 16, "unto every good work reprobate," affords no instance of the meaning "unfit," but belongs to the following rubric.

The close phonetic resemblance and etymological affinity of *dokimos* to the vb. *dokimázō*, "to try," "test," has caused the notion of "being tested," "tried," and its opposite of "being found wanting in the test" to associate itself more or less distinctly with the adjs. *dokimos* and *adókimos*. Thus the more complex meaning results of that which is acknowledged or rejected, because it has approved or not approved itself in testing. This connotation is present in 2 Cor 13 5.6.7; 2 Tim 3 8; Tit 1 16; He 6 8. In the first two of these passages the word is used of Christians who ostensibly were in the true faith, but either hypothetically or actually are represented as having failed to meet the test. "Reprobate unto every good work" (Tit 1 16) are they who by their life have disappointed the expectation of good works. The "reprobate [rejected] land" of He 6 8 is land that by bearing thorns and thistles has failed to meet the test of the husbandman. It should be noticed, however, that *adókimos*, even in these cases, always retains the meaning of rejection because of failure in trial; cf in the last-named passage: "rejected and nigh unto cursing."

LITERATURE.—Cremer, *Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität*, 356-57.

GEERHARDUS VOS

REPROOF, *rē-prōōf*, **REPROVE**, *rē-prōōv*: "Reprove" in Elizabethan Eng. had a variety of meanings ("reject," "disprove," "convince," "re-buke"), with "put to the proof" (see 2 Tim 4 2 RVm) as the force common to all, although in modern Eng. the word means only "re-buke" (with a connotation of deliberateness). AV uses the word chiefly (and RV exclusively, except in 2 Esd 12 32; 14 13; 2 Macc 4 33) for רָבָה, *yākhah*, and ἐλέγχω, *elégchō*, words that have very much the same ambiguities of meaning. Hence a fairly easy rendition into Eng. was possible, but the result included all the ambiguities of the original, and to modern readers such a passage as "But your reproof, what doth it reprove? Do ye think to reprove words" (Job 6 25.26 ARV) is virtually incomprehensible. The meaning is, approximately: "What do your rebukes prove? Are you quibbling about words?" In Jn 16 8 no single word in modern Eng. will translate *elégchō*, and "reprove" (AV), "convince" (AVm), and "convict" (RV) are all unsatisfactory. The sense is: "The Spirit will teach men the true meaning of these three words: sin, righteousness, judgment."

BURTON SCOTT EASTON