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A table of contents for the *Journal of Theological Studies (old series)* can be found here:

https://biblicalstudies.org.uk/articles_jts-os_01.php

pdfs are named: [Volume]_[1st page of article]

in Church life, the part played by the East was far more important than we are apt to believe, and that the imperial art both of Rome and Byzantium was less primitive and less widespread in its influence. If this was so, it is remarkable that the fonts from Egypt, Palestine, and Asia Minor should be of the smaller square type, often made out of single blocks of stone, while the larger fonts, modelled on the analogy of the public baths, are found at Rome, Ravenna, and in the later churches of Africa built at the time of the Byzantine domination. Of course, even in these later fonts submersion would be at best awkward, and in most cases impossible.

Since baptism by affusion would seem to have been the universal practice in the early Church, its mention in the *Didache*, or rather the mention of the sufficiency of water poured on the head alone, of course throws no light on the question of its date.

CLEMENT F. ROGERS.

## THE ETYMOLOGY OF BARTHOLOMEW.

CONSIDERING the number of monographs on proper names which have appeared within the last ten years or so, one naturally expects to find fresh light on the etymology of Bartholomew in the latest standard Bible Dictionaries. It is hard to understand why only the robber chief Θολομαῖος (Joseph. *Ant.* XX i 1) is still cited as an example of the name, when it occurs four times besides in the same author as borne by honest men (XIV viii 1, xv 6, *Bel. Iud.* I xvi 5 *bis*); for the alternative reading Πτολομαῖος in all these passages is not better attested than Θολομαῖος and is probably due to its greater fame in Hellenic history (see B. Niese's critical text, *Flavii Iosephi Opera*).

The name תלמו occurs in three Nabatean inscriptions (Lidzbarski *Handbuch der nordsemit. Epigraphik* p. 386) and the radical letters תלם in the Assyrian compound name *Nabûtalime* (Delitzsch *Assyr. Handwört.* p. 707). Whatever lexical obscurities may still be left in the language of the Samaritan Targum, it is certain that תלים, fem. תליתא, is there used sixty-three times to translate the Hebrew אָח and אָחוֹת in cases where the original means half-brother, half-sister, fellow man, clansman, or fellow citizen (Gen. iv 2, 8–11, 21; ix 5; xvi 12; xvii 7; xx 5, 13, &c.). The word has been variously explained. Castello equates it with ἀδελφός, because δ and ת and φ and מ are homorganic; S. Kohn identifies it with Heb. תֶּלֶם, *furrow*, which the Samaritan uses in

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a figurative sense, i. e. the seed in the same human body is like grains in one furrow (*Samaritanische Studien* p. 55, note 4); Petermann, in the Vocabulary of his *Grammatica Samaritana*, translates it *frater uterinus*, a sense which, as the above passages shew, is not comprehensive enough. As far as is at present known, the word occurs only once in the Jonathan and Jerusalem Targums Gen. xlix 5, תלאמין in the former, תלמין in the latter, which J. Levy compares with τολμηρός, τολμήεις (*Chaldäisches Wörterb.*); but the Samaritan use of the word suggests that the Jewish paraphrasts wish to convey the meaning that Simeon and Levi are uterine brothers.

All these etymological conjectures, however, are untenable in face of the fact that in Assyrian *talîmu* means 'twin', primarily used as an adjective in combination with *aḫu* to designate a *twin brother*, but also having this sense when standing alone (Delitzsch, l. c.). It would seem, then, that the Samaritans gave a wider meaning to a word which they had brought with them from their Assyrian home.

If, then, etymology justifies the assumption that Bartholomew was a Samaritan, and the reasons generally given for identifying him with Nathanael be accepted, the unique phrase in the Gospels, *Behold, an Israelite indeed* (John i 47), may have a new meaning for us. Our Lord tells the disciples that though the Jews denied the Samaritans the right to call themselves Israelites, He knows that Nathanael is one spiritually. Equally significant is the structure of the sentence ὃν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται (i 45). We may infer from it that Philip being a Samaritan at first named the Pentateuch only, but corrected himself when he remembered that he was Christ's disciple, and therefore accepted the Jewish canon of Scripture.

It could hardly be contended that Samaritans would not reside in Galilee; one might as well ask how the illustrious Judaeans, the Virgin Mary and Joseph, came to live in Galilee, or how our Lord who was born in Bethlehem could rightly be called a Galilean, or how a Samaritan should happen to be between Jericho and Jerusalem. We also know that the fertility and productiveness of Galilee and its great fishing industry, both for home consumption and for export, attracted several nationalities (Josephus *B. I.* III iii 2, *Encyc. Bib.* sub voc. *Fish*). As veterans the Samaritans could settle anywhere in Palestine. They served in Apollonius' army in the Maccabean period (1 Mac. iii 10); by their help Herod recovered Jerusalem from the Parthians and the Jewish patriots, and, as king, found more love and fidelity in Samaria than among the people of Israel (Mommsen *Hist. Rom.*, *The Provinces* pt. ii pp. 178, 181, English translation). When Palestine became a Roman province, the garrison stationed at Caesarea consisted mostly of Samaritans and Syrian Greeks (*ib.* p. 186). Pilate was superseded

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by Vitellius because he illtreated the Samaritans, the loyal allies of Rome (Hausrath *Hist. New Test. Times* ii p. 9 f, English translation). It is not likely that Herod, his successors, or Rome would interfere with the commercial interests of Samaritans because the Jews hated them.

N. HERZ.

## 'PONTIUS PILATE' IN THE CREED.

IN 1893 I dictated a note to my pupils in a course of lectures on the Creeds, which I ask permission to reproduce.

'... Rufinus (*in symb. ap.* 16) and Augustine (*de fide et symb.* 11) assert that the name of Pontius Pilate was intended to fix (approximately) the date of the Crucifixion. If this be true, it shews that the original tradition, which formed the base of the Creed, was drawn up very early in Syria, where the name of the Procurator would be used more naturally than that of the Emperor to date an event. Thus the name of Pilate locates the Creed as well as dates the Crucifixion, for the name of the local Roman Governor would be of interest only in the district where he had jurisdiction.'

I did not embody this note in my *Oecumenical Documents*, in 1899, because at the time I was rather enamoured of Zahn's theory that the mention of Pilate was intended to guard against a possible heathen perversion of a historic reality into a mere moral myth. But I was delighted to find, from Dr Sanday's article in the *J. T. S.* iii 20 (Oct. 1901), that the same conclusion had been reached by Marian Morawski in the *Zeitschrift für kath. Theologie*, 1895. It is true that Dr Sanday hesitates to accept this view. But a longer residence in the 'provinces' has only confirmed me in my opinion. Our Colonists always and most naturally date events by the names of their local governors. Thus the hurricane that struck Barbados in 1898 will always be referred to as having occurred in the time of Sir James Hay; and in St Vincent the recent eruptions of the Soufrière will be remembered as happening under the administratorship of Mr Cameron and the governorship of Sir Robert Llewellyn. The name of the reigning sovereign, Queen Victoria or King Edward, would not convey a date half so accurately. Yet, after all, it is probably not so much a matter of date as of inseparable association of an event with a person who was prominently concerned with it. Dr Sanday admits that

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