

PILATE

aminos, *Late-Egyptian Miscellanies*, 1954, p. 10 mentions).  
C.D.W.  
K.A.K.

PILATE. Pontius Pilatus was a Roman of the Etrurian, or upper middle-class, order: his *praenomen* is not known, but his *nomen*, Pontius, suggests that he was of Samnite extraction and his *gens*, Pilatus, may have been handed down by his forbears. Little is known of his career before AD 26, but in that year (see P. L. Hedley in *JBL* 55, 1934, pp. 56-58) the emperor Tiberius appointed him to be the fifth *praefectus* (*hēgemōn*, *JBL* 2, etc.; the same title is used of Felix in Acts 26 and Festus in Acts 26) of Judaea. Evidence of Pilate was discovered in 1961 on an inscription at Caesarea, and E. J. Vardaman (*JBL* 88, 1962, p. 10) suggests that this title was used in Pilate's earlier career, being replaced by *procurator* (the title used by Josephus and Josephus) later. In accordance with a reversal in the policy of the Senate (in AD 14, Tacitus, *Annals* 3. 33-34) Pilate took his wife with him (Mt. 27:19). As procurator he had full powers in the province, being in charge of the army (1 ala—c. 120 men—of cavalry, and 6 cohorts—c. 2,500-5,000 men—of infantry), and was stationed at Caesarea, with a detachment on garrison duty at Jerusalem in the fortress Antonia. The procurator had full powers of life and death, and could reverse capital sentences passed by the Sanhedrin, which had to be submitted to him for ratification. He also appointed the high priest and controlled the Temple and its funds: the vestments of the high priest were in his custody and were released only for festivals, when the procurator took up residence in Jerusalem and brought Roman troops to patrol the city.

Pagan historians mention Pilate only in connection with his authorization of the death of Jesus (Tacitus, *Annals* 15. 44): his only appearance in the stage of history is as procurator of Judaea. Josephus relates (*Ant.* 18. 55; *BJ* 2. 169) that Pilate's first action on taking up his appointment was to agonize the Jews by setting up the Roman standards, bearing images of the emperor, at Jerusalem, previous procurators had avoided using standards in the holy city. Because of the determined resistance of their leaders in spite of threats of death, he yielded to their wishes after 6 days and removed the images back to Caesarea. Josephus (*De Legatione ad Gaium* 299ff.) tells how he dedicated a set of golden shields in his own palace at Jerusalem. These bore no image, only inscription with the names of the procurator and the emperor, but representations were made to the emperor, who sensibly ordered them to be set up in the temple of *Roma et Augustus* at Caesarea (cf. P. Winter, 'The Episode of the Golden Roman Shields at Jerusalem', *HTR* 62, 1969, pp. 109ff.). Josephus (*Ant.* 18. 60; *BJ* 2. 175) and Eusebius (*JH* 2. 7) allege a further grievance of the Jews against Pilate, in that he used money from the Temple treasury to build an aqueduct to convey water to the city from a spring some 40 km away. Thousands of Jews demonstrated against the project when Pilate came up to Jerusalem, probably at the time of a festival, and he in return sent his troops in disguise against them, so that a number were slain. It is generally considered that this riot was caused by the Galileans mentioned in Lk. 13:1-2 (whose blood Pilate had

mingled with their sacrifices), and C. Noldius (*De Vita et Gestis Herodum*, 1660, 249) claimed that Herod's enmity against Pilate (Lk. 23:12) arose from the fact that Pilate had slain some of Herod's subjects. This explains Pilate's subsequent care (Lk. 23:6-7) to send Jesus to be tried before Herod. It is not known whether the tower at Siloam which collapsed (Lk. 13:4) was part of this aqueduct.

Pilate finally over-reached himself by the slaughter of a number of Samaritans who had assembled at Mt Gerizim in response to the call of a deceiver who had promised to show them that Moses had hidden the sacred vessels there. In spite of the obvious falsehood of this claim (Moses had never crossed Jordan: some consider that there is a textual error, *Mōyseōs* for *Ōseōs*, and Josephus is referring to the Samaritan tradition that Uzzi the high priest (1 Ch. 6:6) had hidden the ark and other sacred vessels in Mt Gerizim), a great multitude came armed to the mountain, and Pilate surrounded and routed them, capturing many and executing their ringleaders. A Samaritan delegation went with a protest to Vitellius, who was then governor of Syria, and he ordered Pilate to answer this accusation of the Jews before the emperor, ordering Marcellus to Judaea in Pilate's place (*Jos.*, *Ant.* 18. 85-89). Pilate was on his journey to Rome when Tiberius died (AD 37). (Cf. E. M. Smallwood, 'The Date of the Dismissal of Pontius Pilate from Judaea', *JJS* 5, 1954, p. 12ff.) We know nothing of the outcome of the trial, but Eusebius (*JH* 2. 7) preserves a report of otherwise unknown Greek annalists that Pilate was forced to commit suicide during the reign of Gaius (AD 37-41).

The above incidents are all related by Josephus or Philo. E. Stauffer (*Christ and the Caesars*, E.T. 1955, pp. 119f.) draws attention to a further instance of provocation of the Jews by Pilate. According to G. F. Hill (*Catalogue of the Greek Coins of Palestine*, 1914), the procurators minted small copper coins to meet local needs in Palestine. Normally these bore symbolic designs of natural features, such as trees and ears of corn, in deference to the second commandment. In AD 29-31 Pilate issued coins bearing imperial religious insignia, the *lituus*, or augur's staff, and the *patena*, or pagan libation bowl. Such issues ceased after AD 31, and the British Museum has a coin of Pilate on which his successor Felix appears to have over-stamped the staff with a palmbranch, though Y. Meshorer (*Jewish Coins of the Second Temple Period*, 1967) states that Felix also produced coins with symbols of a provocative nature, such as Roman weapons, which underlined the Roman subjugation of Judaea.

Philo can find no good thing to say of Pilate: in *De Legatione ad Gaium* 301 he describes him as 'by nature rigid and stubbornly harsh' and 'of spiteful disposition and an exceeding wrathful man', and speaks of 'the bribes, the acts of pride, the acts of violence, the outrages, the cases of spiteful treatment, the constant murders without trial, the ceaseless and most grievous brutality' of which the Jews might accuse him. The verdict of the NT is that he was a weak man, ready to serve expediency rather than principle, whose authorization of the judicial murder of the Saviour was due less to a desire to please the Jewish authorities than to fear of imperial displeasure if Tiberius heard of further unrest in Judaea. This is made abundantly evident by his mockery of the Jews in the wording of the superscription (Jn. 19:19-22). It is most un-

fortunate that we do not know anything of his
correct apart from his government of the Jews, to-
wards whom he would appear to have shown little
understanding and even less liking.

For an interesting discussion of the significance
of the inclusion of 'suffered under Pontius Pilate'
in Christian creeds see S. Liberty, JTS 45, 1944, pp.
38-56.

There are a number of Acta Pilati in existence:
none of which is considered to be genuine.
Bibliography, P. L. Maier, Pontius Pilate, 1968;
B. Reicke, The New Testament Era, 1969.
D.H.W.

PILGRIMAGE. Sojourners in foreign lands may
return home; sojourners in the flesh, with a fore-
shortened view of heavenly things, may enter the
eternal realm by the portal of death. By established
metaphor, the mortal life-span is called a pilgrim-
age, which simply means a sojourning. Biblical
terminology is a little flexible.

The common Heb. phrase 'eres m'g'urim means
literally 'land of sojournings' (the latter term is
grammatically rather than numerically plural, and
should be singular in idiomatic English). In the typ-
ical passages Gn. 17:8, 28:4, 36:7, 37:1; Ex. 6:4, LXX
generally uses the verb 'dwelled' or a cognate; AV
has 'land wherein thou art a stranger', or some
variant; RV and RSV have, correctly if rather wood-
edly, 'land of sojournings', but the singular would
be preferable. Cf. Ezk. 20:38; also Ps. 55:15; Jb.
18:19, where a cognate Heb. term means 'dwell-
ing' or 'habitations', the singular being again
preferable in English. The AV and RV text per-
ceptively render the same word twice as 'pilgrim-
age' in Gn. 47:9—this may be upheld against
RVmg. and RSV, because the meaning here is life's
total span and experience. The LXX underlines this
by using 'zoe', 'life'. There is a close parallel in Ps.
119:54, where 'the house of my pilgrimage' means
simply 'my mortal body throughout its earthly
existence'.

There are two technical terms for a resident
alien—usually a Gentile dweller in Palestine—'ger',
from the same Heb. root as 'm'g'urim, and 'sof'ar',
The first word usually implies a longer, the second
a shorter, association, so that the difference is chief-
ly one of intensity. The coupling of the two lays a
heavy emphasis on transitoriness. The second then
follows climactically. The LXX translates the first
term by 'paroiikos', the second in its happier mo-
ments by 'parepidemos'. The four words may be
found literally used in Gn. 22:4, MT and LXX. The
metaphorical usages, stressing the brevity of life,
are Ps. 39:12; 1 Ch. 29:15. The LXX spoils the sense
in the second passage by substituting 'katoikounites
for 'parepidemos', for the change of word would
suggest settled dwelling, whereas the entire em-
phasis is the reverse. In both contexts 'pilgrim(s)'
would afford a good translation.

The 'weary pilgrimage' of the oft-sung para-
phrase has a similar ring about it, though strictly
speaking it is a mistranslation. Jacob in his vow
(Gn. 28:20) actually uses the word 'dere', 'road'
or 'way'. Metaphorically, this signifies manner of
life, human or animal—even the behaviour of
inanimate but propelled objects. (Fr. 30:19 aptly
illustrates all three pictorial usages.) Jacob's refer-
ence is personal, practical, specific and con-
temporary. The 'weary pilgrimage', generalized
in reference, is not strict translation, but good

Pillars of wood, stone or mud-brick
from the earliest times to support the roof
rooms or to provide monumental decorative
erech in S Mesopotamia. H. Frankfort,
Architecture of the Ancient Orient, 19
From the latter part of the 2nd millen-
wards rectangular stone pillars or wood-
stone bases were used in larger Palestin-
for carrying upper storeys or balconies
evidence of Phoenician sites suggests that
held by Samsun were of wood, set on s
(Jdg. 16:23-30; cf. R. A. S. Macalister,
lights from the Mound of Gezer, 1906,
138).

From the early Monarchy have survi-
examples of official storerooms with r
lars (cf. the seven pillars of Wisdom's
9:1). At Megiddo these pillars also

## SILOAM

21:21-32). This area was assigned to the tribes of Reuben and Gad (Nu. 32:33-38; Jos. 13:10). The victory over Sihon is often recalled in the subsequent history of Israel (Dt. 31:4, by Moses; Jos. 2:10, by Rahab; Jos. 9:10, by the Gibeonites; Jdg. 11:19-21, by Jephthah; Ne. 9:22, by Levites in a prayer of confession; and Pss. 135:11; 136:19). The name Jebel Šihân for the mountain S of Dîbân (biblical Dibon) preserves in Arabic form the name of this king in the area which he once ruled. TB *Niddah* 61a records a tradition not found in the Bible that Sihon was the brother of King Og (also an Amorite), and a son of Ahijah, son of the legendary fallen angel Shamhazai.

**BIBLIOGRAPHY.** G. A. Smith, *The Historical Geography of the Holy Land*<sup>25</sup>, 1931, pp. 588-591, 691-693; A. Musil, *Arabia Petraea*, 1. *Moab*, 1907, pp. 375-376; M. Noth, *ZAW* 58, 1940, pp. 161-189. I.T.

**SILAS.** A leading member of the church at Jerusalem who also had prophetic gifts (Acts 15:22, 32). Silas may be a Semitic name, possibly š'îlā, the Aram. form of Saul. There is little doubt that he is to be identified with 'Silvanus' (2 Cor. 1:19; 1 Thes. 1:1; 2 Thes. 1:1; 1 Pet. 5:12), which is probably the Latinized form of 'Silas', though it may be a separate *cognomen* chosen for its similarity.

In Acts Silas was sent by the church at Jerusalem to welcome into fellowship the Gentiles converted through the church of Antioch (Acts 15:22-35). When Paul and Barnabas quarrelled about John Mark, Barnabas went off with Mark and Paul took Silas as his companion on his second missionary journey (15:36-41). The fact of his Roman citizenship (16:37-39) may have been one of the reasons for the choice, and his membership of the Jerusalem church would have been helpful to Paul. His role seems to have been to replace Mark rather than Barnabas. Nowhere is he referred to in a general way as an 'apostle' (contrast Barnabas in Acts 14:14) and his position seems to be subordinate. Mark was the 'minister' (*hypēretēs*) of the apostles before (13:5), and that may indicate that he had some function similar to the synagogue attendants (Lk. 4:20) in looking after the Scriptures and possibly catechetical scrolls later developed into his Gospel. If the function of Silas was similar we can more readily see how he could have the literary role assigned to Silvanus in the Epistles. He accompanied Paul through Syria, Asia Minor, Macedonia and Thessalonica. When Paul left for Athens Silas stayed at Beroea and then joined Paul at Corinth (Acts 16-18). Paul mentions his work there in 2 Cor. 1:19. He was associated with Paul in the letters written from Corinth (1 Thes. 1:1; 2 Thes. 1:1) and is not named again until the reference to him in 1 Peter.

Peter says that he is writing *dia Silouanou* (1 Pet. 5:12). This implies a literary function with probably a good amount of freedom. This could account for some of the resemblances in wording between 1 Peter, 1 and 2 Thessalonians, and the apostolic decree of Acts 15. See E. G. Selwyn, *The First Epistle of St. Peter*, 1946, pp. 9-17. R.E.N.

**SILK.** The RSV rendering of two biblical words. 1. Heb. *mešî* (Ezk. 16:10, 13), perhaps 'silken thread', but the sense is obscure. Since the Heb. word seems to be an Egyp. loan-word (usually meaning linen in

Egyp.) and silk was not introduced into Egypt until the Roman period, some doubt is cast on the identification. LXX has *trichaptos*, 'woven hair'; variants occur in other versions. 2. Gk. *sērikon* (Rev. 18:12) 'silk', 'silken', listed among the precious wares sold in the markets of Babylon.

AV also renders as silk the Heb. *šēš* (Pr. 31:22 and mg. of Gn. 41:42 and Ex. 25:4) which other versions consider to be fine \*linen.

True silk is obtained from the cocoon of a Chinese moth fed on the leaves of white mulberry (*Morus alba*). Silk thread was a precious article of trade obtained direct from China, since the rearing of these moths did not take place in the W until the Middle Ages. There is, however, another species of silk moth indigenous to the E Mediterranean that feeds on cypress and oak. It has been generally overlooked that from it in ancient times an industry arose in Cos and Sidon producing transparent silk that may have been intended in the biblical references.

J.D.D.  
F.N.H.

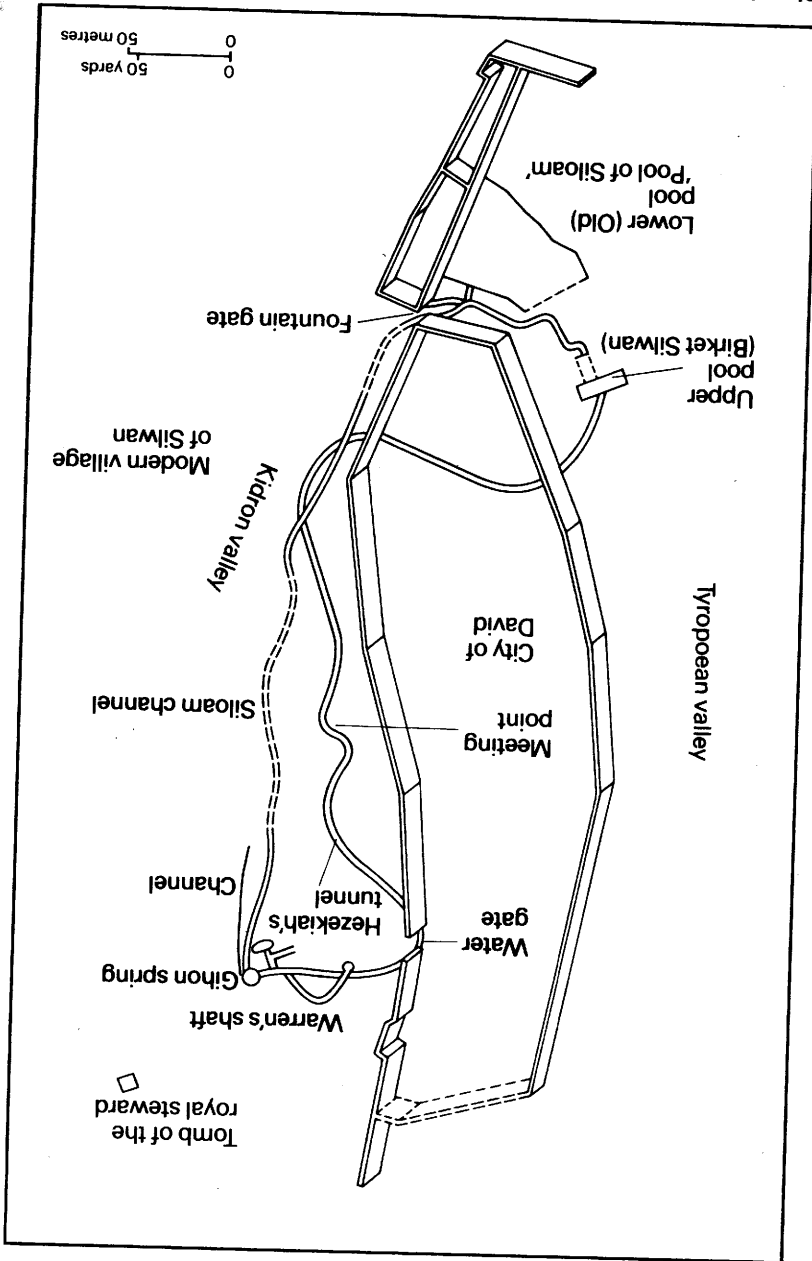
**SILOAM.** One of the principal sources of water supply to Jerusalem was the intermittent pool of Gihon ('Virgin's Fountain') below the Fountain Gate (Ne. 3:15) and ESE of the city. This fed water along an open canal, which flowed slowly along the SE slopes, called *šilōah* ('Sender'; LXX *Silōam*, Is. 8:6). It followed the line of the later 'second aqueduct' (Wilson) which fell only 5 cm in 300 m, discharging into the Lower or Old Pool (mod. *Birket el-Hamra*) at the end of the central valley between the walls of the SE and SW hills. It thus ran below 'the wall of the Pool of Shelah' (Ne. 3:15) and watered the 'king's garden' on the adjacent slopes.

This Old Pool was probably the 'Pool of Siloam' in use in NT times for sick persons and others to wash (Jn. 9:7-11). The 'Tower of Siloam' which fell and killed 18 persons—a disaster well known in our Lord's day (Lk. 13:4)—was probably sited on the Ophel ridge above the pool which, according to Josephus (*BJ* 5. 145), was near the bend of the old wall below Ophlas (Ophel). According to the Talmud (*Sukkoth* 4. 9), water was drawn from Siloam's pool in a golden vessel to be carried in procession to the Temple on the Feast of Tabernacles. Though there are traces of a Herodian bath and open reservoir (about 18 m by 5 m, originally 22 m square with steps on the W side), there can be no certainty that this was the actual pool in question. It has been suggested that the part of the city round the Upper Pool ('*Ain Silwān*') 100 m above was called 'Siloam', the Lower being the King's Pool (Ne. 2:14) or Lower Gihon.

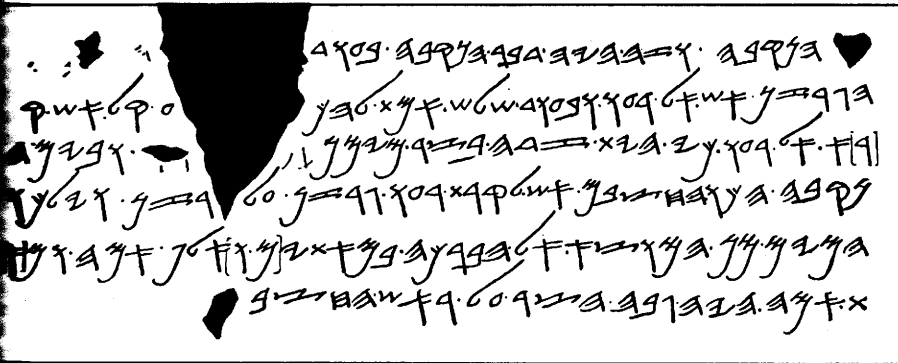
When Hezekiah was faced with the threat of invasion by the Assyrian army under Sennacherib he 'stopped all the springs', that is, all the rivulets and subsidiary canals leading down into the Kedron 'brook that flowed through the land' (2 Ch. 32:4). Traces of canals blocked at about this time were found by the Parker Mission. The king then diverted the upper Gihon waters through a 'conduit' or tunnel into an upper cistern or pool (the normal method of storing water) on the W side of the city of David (2 Ki. 20:20). Ben Sira tells how 'Hezekiah fortified his city and brought water into the midst of it; he tunnelled the sheer rock with iron and built pools for water' (Ecclus. 48:17-19). Hezekiah clearly defended the new source of supply with a rampart (2 Ch. 32:30). The digging

of the reservoir may be referred to by Isaiah (22:11). In 1880 bathers in the upper pool (also called *birket silwan*) found about 5 m inside the tunnel a cursive Heb. inscription, now in Istanbul (\*Wright), which reads: "... axes, each man cut in the following manner ... was being dug out. It was towards his fellow, and while there were still 3 cubits to be cut through, the voice of one man calling to the other was heard, showing that he was devaluing to the right. When the tunnel was through, the excavators met man to man, and the water flowed for 1,200 cubits spring to the reservoir. The height of the above the heads of the excavators was 100 (D. J. Wiseman, *IBA*, pp. 61-64). When this remarkable Judaean engineer was excavated the marks of the picks and The tunnel traverses 540 m (or 643 m, U.

Plan of the Siloam area, including the pools and the channels which carried the water into the city of Jerusalem.



SILWAM



...mile of the inscription found in the Siloam tunnel describing how the miners excavating the water ... from each end finally met. The archaic Hebrew script supports a date in Hezekiah's reign. Jerusalem. ... 75 cm. c. 710 BC.

...ing to avoid constructions or rock faults or to ... a fissure, to cover a direct line of 332 m. It is ... 2 m high and in parts only 50 cm wide. ... mern buildings prevent any archaeological ... that the upper pool is the 'reservoir' (*b'rēkā*) ... Hezekiah or that from this the waters over- ... ed direct to the lower pool. The pool was ... bably underground at first, the rock roof col- ... ing or being quarried away later. ... Hezekiah's tunnel begins from an earlier tunnel ... ch channelled water from the spring of Gihon ... the bottom of a shaft which rises to join an ... ned tunnel which led to a point inside the Je- ... ic city. This shaft and tunnel system was built ... the Jebusites to provide a secure water-supply ... is possibly the 'gutter' or 'water shaft' (*šinnôr*) ... David's men climbed to capture the city (2 Sa.

... below the modern village of Siloam (Silwān, ... mentioned in 1697) on the E escarpment oppos- ... the hill of Ophel are a number of rock-cut tombs. ... these were prepared for the burial of 'Pharaoh's ... ighter' and for ministers and nobles of the king- ... an of Judah. One of these bore a Heb. inscription, ... epitaph of a royal steward, probably the ... ebna who was rebuked by Isaiah (22:15-16). ... IBA, p. 59; IEJ 3, 1953, pp. 137-152; D. ... ishkin, *The Village of Siloam*, 1986.

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**SIMEON.** 1. The second son of Jacob by Leah (Gn. 29:33). Heb. *šim'on* was derived from *šama'* ('to hear'), and its significance is given in Gn. 29:33. Simeon took part with Levi in the massacre of the men of Shechem for dishonouring their sister Dinah (Gn. 34). He also played a prominent part in the affair of Joseph and his brothers, being taken as a hostage so that they should return with Benjamin. Simeon may have been chosen by Joseph because he played a leading part in selling Joseph to Egypt, or it may be because he was second to Reuben, who had acted more responsibly than the others (Gn. 37:21-22; 42:22). In the blessing of Jacob, Simeon and Levi were rebuked for their violent nature, and they were to be divided and scat-

tered (Gn. 49:5-7). The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul, the son of a Canaanite woman (Gn. 46:10; Ex. 6:15).

2. The tribe of Simeon. The number of the tribe is given as 59,300 in Nu. 1:22-23 and 22,200 'families' in Nu. 26:14. They were to camp next to Reuben (Nu. 2:12-13). The tribe of Simeon was among those to be set on Mt Gerizim and blessed (Dt. 27:12), but it was not named (along with Issachar) in the blessing of Moses in Dt. 33. In the Promised Land it was given a portion at the S extremity and it came almost to be absorbed into the territory of Judah (Jos. 19:1-9). The towns of the area were reckoned to belong to Judah in Jos. 15:26-32, 42 and elsewhere. Judah and Simeon joined forces at the beginning of the conquest of Canaan (Jdg. 1:3, 17), but Judah was clearly the more powerful tribe. The sons of Simeon, despite keeping a genealogical record, did not multiply as fast as Judah (1 Ch. 4:24-33). They did, however, win a victory over the Amalekites under Hezekiah (1 Ch. 4:41-43), and they provided more men for David than did Judah (1 Ch. 12:24-25). The Chronicler seems to imply that Simeon belonged to the N kingdom, but numbers of Simeonites joined Asa in restoring the worship of Yahweh (2 Ch. 15:9). The tribe is not mentioned after the Exile, and the only other reference to it is among those sealed in Rev. 7:7, where it comes seventh in the list.

3. An ancestor of Jesus (Lk. 3:30).

4. A man in Jerusalem who was righteous and devout and who was looking for 'the consolation of Israel' (Lk. 2:25-35). He is not to be identified with Rabbi Simon ben Hillel. He was one of the remnant who were longing for the coming of the Messiah, and had received a direct revelation that he would not die before seeing the Messiah with his own eyes. When the presentation of Jesus was about to take place he was guided by the Spirit to come into the Temple. On seeing Jesus he uttered the hymn of praise now known as the \*Nunc Dimittis. He saw that the Messiah would vindicate Israel in the eyes of the Gentiles. Simeon went on to speak to the astonished Mary of the role of Christ within Israel. He was to be like a stone causing some to fall and some to rise. He was to be a sign which would not be heeded but spoken against (34). Her own suffering as she watched his life and death was to be acute and he was to reveal the