

as authentic sources of the history of Jesus. They rather reflect the ideas of the Christians of the second century as to what might have occurred when Jesus was raised from the dead.

Still, these passages may contain some features and remarks which are derived from sound and authentic traditions. Perhaps that Jesus appeared to his disciples in Galilee, not at Jerusalem, as is stated expressly in the first two Gospels, may be a historical fact. Luke and John, including Acts, locate the appearance of Jesus at Jerusalem. Yet their versions of the pericope of the Women at the Tomb do not mention the Jewish capital. In so far, they do not contradict Matthew and Mark. However, anything beyond the mere mention of this problem exceeds the limits of the present investigation which reached its goal as soon as the different accounts of the resurrection preserved in the Gospels were clearly defined, explained, and dated.

MISCELLANEOUS.

"ARIMATHÆA."

To the Editor of The Open Court:

In "The Interment of Jesus" (*Open Court*, October, 1919) Mr. Wm. Weber says that scholars have been unable to locate Arimathæa in Palestine. As far as I know, scholars have quite unanimously identified the Greek *Arimathæa* of the Gospels with the *Armathaim* of the Septuaginta (1 Sam. i. 1, and repeatedly in 1 Sam.), for the Hebrew *Ramathaim*, with *ha*, the article, preceding (the *h* hardly sounded). The Syriac translation of the New Testament has *Remathæa*. A *Ramathem* occurs also in 1 Macc. xi. 34.

The only question is whether the *Ramathaim* (a dual form for *Ramah*) in 1 Sam. is the same as *Ramah* (height) occurring otherwise in 1 Sam., mostly preceded by the article *ha*, as also the *Ramathem* in Macc. The Septuaginta in 1 Sam., by having *Armathaim* where the Hebrew has *Ramah*, identifies these two. Besides this, even if different towns were meant by *Armathaim* in the Septuaginta for the Hebrew *Ramathaim* in 1 Sam. i. 1; by *Ramah* in other places of 1 Sam.; and by the *Ramathem* in 1 Macc. xi. 34; all of them were either near Jerusalem, or in the hill country of Ephraim, and on the northern border of Judea, as the context in 1 Sam. and 1 Macc. xi. 34 shows.

After having written the above, I find that Josephus in *Ant.*, V, 342; VI, 47, 293 (Ed. Naber, 1895) has *Armatha* for the birthplace and home of Samuel, thus like the Septuaginta identifying it with *Ramah*.

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