

**A HISTORY OF THE NEW
TESTAMENT
TIMES: THE TIME OF
THE APOSTLES; VOL. I**

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A history of the New Testament times: the time of the Apostles; Vol. I by A. Hausrath & L. Huxley

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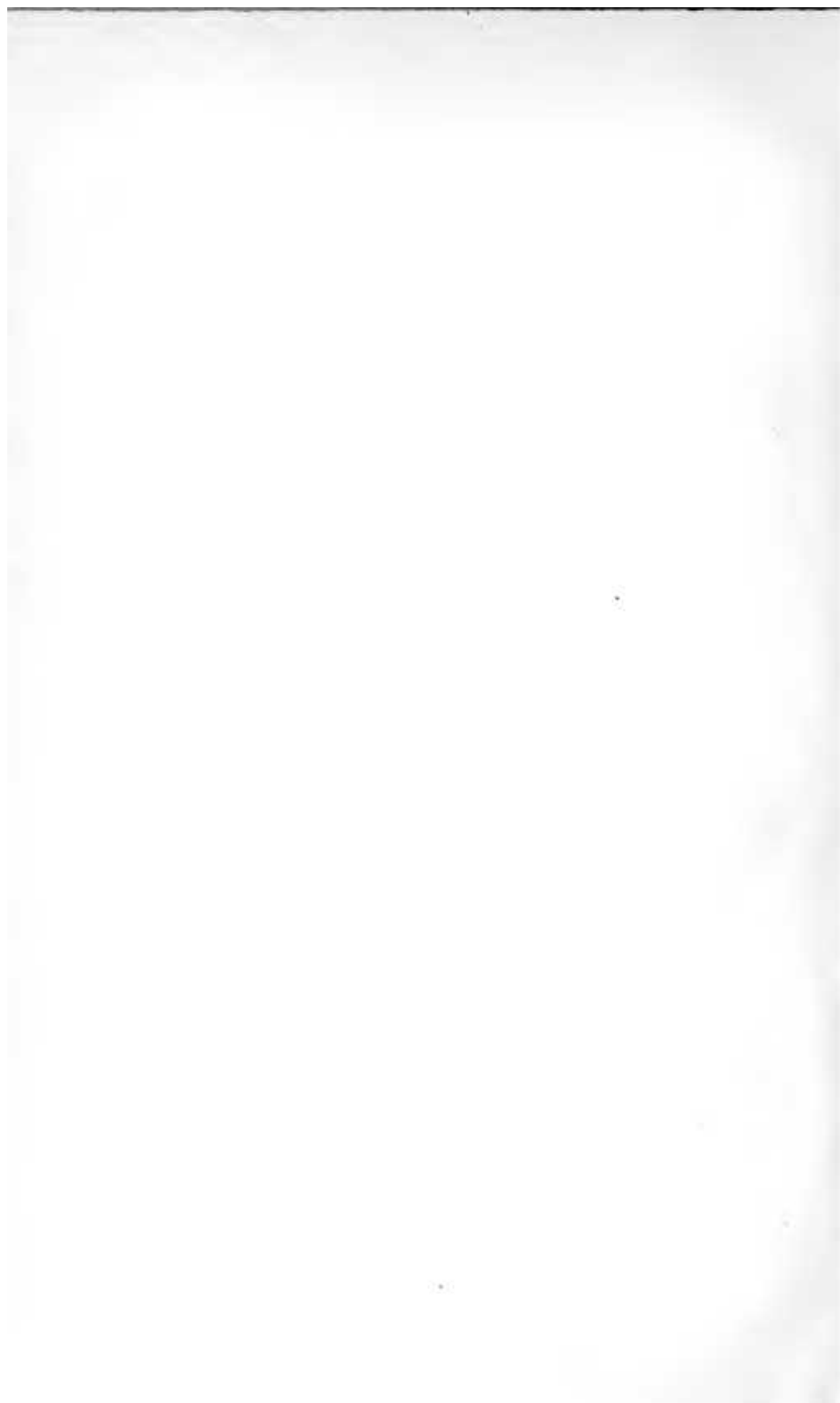
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A. HAUSRATH & L. HUXLEY

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THE TIME OF THE APOSTLES.

VOL. I.



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A HISTORY
OF THE
NEW TESTAMENT TIMES.

BY
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ORDINARY PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HEIDELBERG.

THE TIME OF THE APOSTLES.
VOL. I.

TRANSLATED, WITH THE AUTHOR'S SANCTION, FROM THE SECOND GERMAN
EDITION, BY

L. HUXLEY, B.A.

WITH A PREFACE BY MRS. HUMPHRY WARD.



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PREFACE.

IN these four volumes the work of translating Dr. Hausrath's "Neutestamentliche Zeitgeschichte," originally undertaken by the Theological Translation Fund some seventeen years ago, has at last been completed. Vol. I. appeared in 1878; Vol. II., in 1880. Both dealt with "The Time of Jesus," and offered an instalment of the whole work sufficiently complete in itself to stand alone. But for those whose interest in Dr. Hausrath's work had been awakened by his clear style, his direct and vivid method, and his attractive personality, it still remained eminently desirable that the later parts of the book, dealing with "The Times of the Apostles," should be added to the earlier English volumes. And this has now been done by Mr. Leonard Huxley's translation printed in the following pages.

In these few words of preface I may perhaps be allowed to express some of the thoughts which Dr. Hausrath's brilliant picture of the first Christian times has stirred in the mind, not of an expert, but of a consenting and sympathetic reader. These later volumes, then, as it seems to me, have the same qualities as the earlier,—the same conspicuous merits, and perhaps, here and there, the same weaknesses. The admirable survey of Palestine with which the first volume opened—a piece of writing which had many of the qualities of Renan, and especially that quality which enabled the great French

critic to make literature out of the minutest and exactest historical or linguistic material—is paralleled in these later sections by the descriptions of Alexandria, Tarsus, Corinth or Ephesus, descriptions where all that literary or archæological knowledge has to offer is pressed into the service of a remarkable *visualizing* faculty, on the part of an author who is determined to make his reader also see the towns where Philo or Paul walked, as clearly as he sees them himself. The intelligent analysis of social and moral conditions, conveyed in a singularly flexible style, and carried through with the true historical freedom and courage, which gave value to the earlier sections on “The Sanhedrin” or “The Synagogue,” on “The Sadducees and Pharisees,” on “The Economical Condition of Judæa under the Romans,” or “The Messianic Expectation,” is here applied to the institutions and circumstances of a later day; while the same narrative power shown in the former picture of Herod the Great finds here ample scope in carrying on the stories of Herod Antipas and Herod Agrippa, in the reproduction of Philo’s vivid account of his embassy to Caligula, or in treating the drama of the Jewish War. And the same eager sensitive thought which spent itself in the former volumes upon the analysis of the parts played by the Forerunner and the Master in the vast transformation of the time, is here concentrated with equal ardour and patience upon the great figure of St. Paul.

At the same time—if one is to be allowed a perfectly frank opinion—these later volumes betray here and there, as I have said, the same weaknesses which might have been noticed in the earlier. These weaknesses are indeed the defects of Dr. Hausrath’s qualities. He is not only a *gelehrter*; he is also a writer and a man of letters; a South German besides, or at any rate a member of a great South German University which has always possessed

a wide and varied literary tradition. The result is that, like Renan, he writes not only for his *Fach*, but for the public, and obeys both an inner and outer need when he endeavours to make his narrative as living and as effective as possible. The temptations of the position are of course obvious. A man determined to make a *book* out of such difficult material as the relics of Christian antiquity afford, can scarcely avoid at times straining his points and forcing his authorities beyond what the strict historical spirit allows. Such a straining of points and forcing of authorities is the besetting sin of orthodox interpretation. And the critical school, especially when it wishes to be read, does not escape it. Every careful reader of these interesting volumes will make his own comments in this sense as he goes along. Especially perhaps will he notice that Dr. Hausrath's exposition of disputed matters is occasionally least satisfactory when he is most anxious to be fair to the arguments of opponents. For instance, there is a passage in the section headed "The Early Career of Paul" where the writer discusses the knowledge which Paul may be supposed to have possessed of the teaching and personality of Jesus. Evidently the thought in Dr. Hausrath's mind is that some critics have gone too far in minimizing or denying this knowledge. His instinct towards fair statement accordingly makes him admit all he can; and the result is a string of references to the Pauline texts which can only set a reader wondering that so vital a point should be even discussed—much less decided—on such evidence.

But it is certainly desirable, eminently desirable, that from time to time those who *know* should use their knowledge, not only for students, but also for the large public. In this country Dr. Hausrath's book, with all its learning and charm, and its occasional *parti pris*, ought to be read as an alternative to those