



A
HISTORY
OF
THE
JEWISH
PEOPLE
IN
THE
TIME
OF
JESUS
CHRIST

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A History of the Jewish People in the Time of Jesus Christ

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FIRST DIVISION POLITICAL HISTORY OF PALESTINE, FROM B.C. 175 TO A.D. 135 VOLUME I

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INTRODUCTION

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§ 1. SCOPE AND LITERATURE

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In the fullness of time the Christian religion sprang out of Judaism; as a fact, indeed, of divine revelation, but also inseparably joined by innumerable threads with the previous thousand years of Israel's history. No incident in the gospel story, no word in the preaching of Jesus Christ, is intelligible apart from its setting in Jewish history, and without a clear understanding of that world of thought-distinction of the Jewish people.

Thus it becomes the bounden duty of Christian theologians to examine into and describe that realm of thought and history in which the universal religion of Christ grew up. Nor is it enough to know simply that older literature which has been collected together in the canon of the Old Testament. On the contrary, the gospel of Jesus Christ is much more closely connected with its immediately contemporary surroundings, and the tendencies of thought prevailing in that particular age. The recognition of this has

already led many investigators to devote special attention to the History of the Times of Jesus Christ. Besides such scholars as have continued the history of Israel in a comprehensive manner down to the period of Christ and His apostles, Schneckenburger and Hausrath, in particular, have treated separately of that era under the title, History of New Testament Times. The present work, too, in its first edition, was published under that designation. Though the name is now abandoned on account of its indefiniteness, the purpose and scope of the work remain practically the same. The task, however, which we set before us is more limited than that proposed by Schneckenburger and Hausrath. While Schneckenburger undertakes to describe the condition of the Jewish and Gentile world in the times of Christ, and Hausrath even adds to that the history of primitive Christianity, we shall here attempt to set forth only the History of the Jewish People in the Times of Jesus Christ, for this alone in the strict and proper sense constitutes the presupposition of the earliest history of Christianity.

The predominance of Pharisaism is that which most distinctly characterized this period. The legalistic tendency inaugurated by Ezra had now assumed dimensions far beyond anything contemplated by its originator. No longer did it suffice to insist upon obedience to the commandments of the scripture Thora. These divine precepts were broken down into an innumerable series of minute and vexatious particulars, the observance of which was enforced as a sacred duty, and even made a condition of salvation. And this exaggerated legalism had obtained such an absolute ascendancy over the minds of the people, that all other tendencies were put entirely in the background.

This Pharisaic tendency had its origin in conflicts of the Maccabean age. During the course of those national

struggles the legalistic party not only obtained the victory over those favourably inclined toward Greek learning and customs, but also secured the entire confidence of the people, so that they were encouraged to put forth claims of the most extravagant and immoderate description. The scribes were now the rulers of the people. No other intellectual or political force was sufficiently strong to counteract their influence in any appreciable degree.—The battles of the Maccabean age, however, were also epoch-making in the political history of the Jews. By them was the foundation laid for the construction) of an independent Jewish commonwealth, and for its emancipation from the dominion of the Seleucidae. This deliverance was wholly effected in consequence of the Syrian empire. Judea became an independent state under native princes, and continued in this position until conquered by the Romans.—On the ground, therefore, of spiritual development and political history, we are justified in beginning our exposition with the history of the Maccabean age.

In determining also the point at which we should close our investigations, a glance at the spiritual as well as the political history will lead to the same result. Political independence was in some measure preserved under the domination of the Romans. In place of the priestly dynasty of the Maccabees, the new order of the Herodians made its appearance. After this line of rulers had been set aside by the Romans, Palestine was for a long period governed by a series of imperial procurators. But even under them there was still a native aristocratic senate, the so-called Sanhedrim, which exercised most of the functions of government. It was not until the time of Nero and Vespasian that all political independence was taken from the Jewish people in consequence of the great revolt which they had

endeavoured to carry out. The complete abolition of all Jewish national freedom was finally effected on the suppression of the outbreak under Hadrian.—And just as the concluding of our inquiry with the age of Hadrian recommends itself on outward or political grounds, so also it will be found to correspond to the course of the spiritual development of the people. For it was just during the reign of Hadrian that the Jewish scholars for the first time committed to writing the hitherto only really communicated traditional law, and in this way laid the foundation of the Talmudical code. With the age of Hadrian, therefore, a new epoch begins also for the intellectual and spiritual development of the people, the Talmudic, in which no longer the Thora of Moses, but the Talmud, forms the basis of all juristic discussion. All the same, this, too, is the period in which Pharisaism, in consequence of the overthrow of the Jewish commonwealth, becomes a purely spiritual and moral power, without, however, thereby losing, but rather gaining in its influence over the people. For with the overthrow of the temple the Sadducean priesthood was also set aside, and in the Dispersion the lax and inconsistent Hellenistic Judaism could not permanently maintain itself over against the strict and consistent Judaism of the Pharisees.

The state of the sources of information at our disposal makes it impossible for us to follow step by step the inner development of the people in connection with each particular institution that comes under consideration. We are therefore under the necessity of appending to the outline of the political history a description of the inner condition of the people in a separate division. The political history falls into two main periods: the period of independence, and the period of the Roman domination. In

reference to the internal conditions, the following points should be kept prominently in mind.

We shall have to describe, first of all, the general character of the culture prevailing throughout Palestine, with a particularly careful account of the spread of Hellenism on the confines of the Jewish territory and within that territory itself (§ 22). Then, as supplementary to the political history, the church constitution of the Gentile communities of Palestine as well as of the Jewish people must be explained, which belongs to the inner or spiritual history, inasmuch as it brings into consideration the self-administration of the communities in contradistinction to the political schemes and undertakings of the whole land. The exposition of the Jewish communal constitution gives the opportunity also to add the history of the Sanhedrim and of the Jewish high priest (§ 23). The two chief factors in the internal development, however, are, on the one hand, the priesthood and the temple services (§ 24), and, on the other hand, the institution of Scribism (§ 25). Inasmuch as the priests occupying prominent and official positions during the Greek era were more absorbed by worldly and political than by religious interests, those who were still zealous for the law now formed themselves into an opposition party under the leadership of the scribes. The party of the Sadducees grouped themselves around the official priests, while around the scribes gathered the party of the Pharisees (§ 26). The erection of schools and synagogues served to preserve and spread the knowledge of the law among all classes of the people (§ 27). In order to give a general view of the results to which the efforts of the scribes and Pharisees led, we have sought in another section to describe life under the law (§ 28). Zeal for the law, however, has its nerve-centre in the Messianic hope. For the gracious reward of God, which

one regards himself as being made worthy of receiving by a life in accordance with the law, is thought of pre-eminently as one that lies in the future and is heavenly (§ 29). Zeal for the law and the Messianic hope are therefore the two centres around which the life of the Israelite moves. Then, after the exposition of the inner conditions of the everyday Palestinian Judaism in its main features has been concluded by a description of those two powerful tendencies just mentioned, it remains for us to glance at the Jewish monastic institution of the Essenes (§ 30), and at the much more influential, and even for the early history of Christianity much more important, Judaism of the Dispersion (§ 31). Finally, we have to show from what remains of the Jewish literature of our period how, in spite of the predominance of Pharisaism, the intellectual interests and spiritual struggles of Judaism spread out in various directions. This is seen even in the Palestinian literature (§ 32), but in a still higher degree in the Hellenistic literature (§ 33); and last of all, though really belonging to this group just named, the Jewish philosopher Philo, on account of his very peculiar importance, may have his writings and his speculation treated of in a distinct section (§ 34).

LITERATURE

PRIDEAUX, *The Old and New Testament connected in the history of the Jews and neighbouring nations from the declension of the kingdom of Israel and Judah to the time of Christ*. 2 vols. London 1716–1718. 10th ed. 1749.—This once celebrated work, which appeared both in German and in French translations, though necessarily inadequate, may still be referred to on many points with advantage.

EWALD, History of Israel. 8 vols. London 1867–1886. Vol. v. The History of Ezra and of the Hagiocracy in Israel to the time of Christ. Vol. vi. The Life and Times of Christ. Vol. vii. The Apostolic Age. Vol. viii. The Post-Apostolic Age.—In these volumes the history of Christ and the Apostles is connected with the history of the people of Israel.

HAUSRATH, History of New Testament Times: The Time of Jesus. 2 vols. London 1878.—This work treats not only of the Jewish history of the period, but also of the life of Jesus; while later volumes, not yet translated, discuss the history of primitive Christianity, and introduce many details of Roman history.

RAPHALL, Post-Biblical History of the Jews from the close of the Old Testament, about the year 420, till the destruction of the Second Temple in the year 70. 2 vols. London 1856.

MILMAN, The History of the Jews from the earliest period down to modern times. 3 vols. 3rd ed. London 1863.—The first volume closes with the suppression of Jewish worship by Antiochus Epiphanes; the second continues the history from the appearance of Mattathias down to the third century of the Christian era.

JOST, History of the Jews from the Maccabees to the present day. New York 1848.—From the rationalistic standpoint of Reform-Judaism.

STANLEY, Lectures on the History of the Jewish Church. Third series: From the Captivity to the Christian Era. London 1876.

REDFORD, *Four Centuries of Silence; or, from Malachi to Christ* London 1885.

STAPFER, *Palestine in the Time of Christ*. London 1886.—More archaeological than historical. A “series of studies on the social and religious life of the Jews in the first century,” using as sources the New Testament, the writings of Josephus, and the Talmud.

KEIM, *History of Jesus of Nazareth*. 6 vols. London 1873–1884.—In the first volumes this work deals with the history of Herod and the Roman Procurators, and with the state of the Jews generally during that period.

WIESELER, *Chronological Synopsis of the Four Gospels*. London 1864.

DÖLLINGER, *The Gentile and the Jew in the Courts of the Temple of Christ*. 2 vols. London 1862.—The exposition here given of Judaism is much shorter than that given of Heathenism. In the discussion of the state of the heathen world the special value of this work lies.

PRESSENSÉ, *The Ancient World and Christianity*. London 1888.—Confined to an examination of the pagan religion and the state of the heathen world in the times of Christ.

LECHLER, *The Apostolic and Post-Apostolic Times*. 3rd ed. 2 vols. Edin. 1886. Vol. i. pp. 67–87, *Relation of Jewish Christians to the Israelite People*; pp. 144–160, *Relation of Jewish Christians with non-Christians*.

SCHNECKENBURGER, Vorlesungen über Neutestamentliche Zeitgeschichte. Edited from his MS. by Löhlein. Frankfort 1862.

HOLTZMANN, Judenthum und Christenthum in Zeitalter der apokryphischen und neutestamentlichen Literatur. Also under the title, Geschichte des Volkes Israel, by Weber and Holtzmann. 2 vols. 1867.—Extends from the time of Alexander the Great to Hadrian, after the manner of Ewald, but considerably shorter, connecting the history of primitive Christianity with the history of the Jewish people.

HITZIG, Geschichte des Volkes Israel von Anbeginn bis zur Eroberung Masada's im J. 72 nach Chr. 2 vols. Leipzig 1869.—Treats of the later history from the time of Alexander the Great with comparative fulness.

WELLHAUSEN, Die Pharisäer und die Sadducäer. A contribution to the inner history of Judaism. Greifswald 1874.—This short monograph gives more information about the inner history of Judaism during our period than many an extensive work.

REUSS, Die Geschichte der heiligen Schriften alten Testaments. 1881.—Properly only a history of the literature; it gives this in connection with the history of the people.

SEINECKE, Geschichte des Volkes Israel. Vol. ii. From the Exile to the Destruction of Jerusalem by the Romans. 1884.

HERZFELD, Geschichte des Volkes Israel. From the completion of the Second Temple down to the Deposition of Simon Maccabee from the Priesthood and Government. 2

vols. Nordhausen 1855.—The first volume treats of the political history from the completion of the Second Temple down to B.C. 135; the second volume gives the inner history of the same period.

JOST, Geschichte des Judenthums und seiner Secten. 3 Bde. 1857-1859.—Gives a history of the inner development of Judaism from the exile to the present day. The first volume reaches to the destruction of Jerusalem.

GRÄTZ, Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart. Bd. iii-xi. 1853-1870.—Deals with period from B.C. 160 to A.D. 1848. Bd. iii. 3 Aufl. 1878 appeared also under the title: Geschichte der Juden von dem Tode Juda Makkabi's bis zum Untergang des jüdischen Staates. Bd. iv. 2 Aufl. 1866 appeared also under the title: Geschichte der Juden vom Untergang des jüdischen Staates bis zum Abschluss des Talmud.—Bd. i. ii., the latter in two divisions, appeared later, 1874-1876. The second division of the second volume goes from the Babylonian exile to the death of Judas Maccabaeus.

GEIGER, Urschrift und Uebersetzungen der Bibel in ihrer Abhängigkeit von der innern Entwicklung des Judenthums. 1857.—Seeks particularly to show how the inner development of Judaism in the postexilian period has been peculiarly influential upon the formation of the Old Testament text.

GEIGER, Das Judenthum und seine Geschichte. Bd. i.-iii. 1864-1871.—Describes only the main features of the inner development of Judaism. Vol. i. carries the history down to the destruction of the Second Temple; vol. ii. down to the

end of the twelfth century; vol. iii. to the end of the sixteenth century. The concluding vol. iv. has not yet appeared.—Compare also: Innere Geschichte der zweiten Tempelperiode und deren Behandlung (Jüd. Zeitschrift für Wissensch. und Leben, 1868, pp. 247-277).

SALVADOR, Histoire de la domination Romaine en Judée et de la ruine de Jérusalem. 2 vols. Paris 1847. Also in German under the title: Salvador, Geschichte der Römerherrschaft in Judäa und der Zerstörung Jerusalems. 2 Bde. 1847.—Treats of the period from Pompey to the destruction of Jerusalem; but gives almost nothing beyond a bare reproduction of documents.

WIESELER, Beiträge zur neutestamentlichen Zeitgeschichte (Studien und Kritiken, 1875, pp. 516-556). Compare also: Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte. 1869.

HIMFEL, Politische und religiöse Zustände des Judenthums in den letzten Jahrhunderten vor Chr. In Tüb. Theol. Quartalschrift, 1858, pp. 63-85.

BAUMGARTEN, Der nationaljüdische Hintergrund der neutestamentlichen Geschichte nach Josephus. In Jahrb. für Deutsche Theologie, 1864-1865.—In four divisions: I. The Literary Character of Josephus, 1864, pp. 616-648. II. The Idumean-Roman Rule in Judea, 1865, pp. 605-635. III. Last Struggle and Defeat of the Jewish Nation, 1865, pp. 636-668. IV. Outlines of the Effects produced on one another by the last Struggles of the Jewish Nation on the one hand, and the New Testament history on the other, 1865, pp. 668-693.

DERENBOURG, Essai sur l'histoire et la géographie de la Palestine, d'après les Thalmuds et les autres sources rabbiniques. P. I. Histoire de la Palestine depuis Cyrus jusqu' à Adrien. Paris 1867.—Does not give a history of the people of Israel during the period named, but only a collection of rabbinical traditions relating to that history.

BOST, L'Époque des Maccabées, histoire du peuple juif depuis le retour de l'exil jusqu' à la destruction de Jérusalem. Strassbourg 1862.

LEDRAIN, Histoire d'Israël. 2 vols. Paris 1879-1882.—Treats most fully of the Graeco-Roman Age.

DE SAULCY, Histoire des Machabées ou princes de la dynastie asmonéenne. Paris 1880.

CHAMPAGNY, Rome et de la Judée au temps de la chute de Neron. From A.D. 66 to A.D. 72. 2 vols. Paris 1865.

LOOMAN, Geschiedenis der Israëlitien van de babylonische ballingschap tot op de komst van den Heere Jezus Christus. Meteen aanhangsel, inhoudende de geschiedenis der Israëlitien van den dood van Herodes 1 tot op de verwoesting van Jeruzalem. Amsterdam 1867.

On Jewish doctrines and customs during the times of Christ:
—

DRUMMOND, The Jewish Messiah. A critical history of the Messianic idea among the Jews from the rise of the Maccabees to the closing of the Talmud. London 1877.

STANTON, *The Jewish and Christian Messiah: a Study in the Earliest History of Christianity*. Edinburgh 1886.

VITRINGA, *The Synagogue and the Church*. Condensed from the original work, *De Synagoga vetere*, of A.D. 1726. London 1842.

REVILLE, *A Manual of Religious Instruction*. London. Pt. i. ch. v., Judaism, pp. 52-73.

KUENEN, *The Religion of Israel to the Fall of the Jewish State*. 3 vols. London 1881-1882.

HARTMANN, *Die enge Verbindung des Alten Testaments mit dem Neuen*. Hamburg 1831.—Seeks to show how the Old Testament was treated and expounded in the time of Christ, and in this connection discusses very thoroughly the Sanhedrim and the Synagogue.

GFROERER, *Das Jahrhundert des Heils*. 2 vols. Stuttgart 1838. Also under the title: *Geschichte des Urchristenthums*. Bd. i. ii.—Gives a systematic view of Judaism in the time of Christ.

LUTTERBECK, *Die Neutestamentlichen Lehrbegriffe oder Untersuchungen üs Zeitalter der Religionswende, die Vorstufen des Christenthums und die erste Gestaltung desselben*. 2 vols. 1852. The first volume treats chiefly of the religious condition of Judaism in the time of Christ.

NOACK, *Der Ursprung des Christenthums. Seine vorbereitenden Grundlegungen und sein Eintritt in die Welt*. 2 vols. 1857.—The first volume treats of preparatory

circumstances and conditions, but in a very superficial manner.

LANGEN, *Das Judentum in Palästina zur Zeit Christi*. 1866.— Gives, like Gfroerer, a systematic description of the Jewish theology in the time of Christ, but is distinguished from Gfroerer by declining to use as sources the later Jewish literature of the Talmud and Midrashim.

WEBER, *System der altsynagogalen palästinischen Theologie aus Targum, Midrasch und Talmud dargestellt*. Edited after the author's death by Delitzsch and Schnedermann. Leipzig 1880.—A good independent account, drawn from the sources of Jewish theology in the Talmudic Age.

NICOLAS, *Des doctrines religieuses des Juifs pendant les deux siècles antérieurs à l'ère chrétienne*. Paris 1860.

REVILLE, *Le peuple juif et le judaïsme au temps de la formation du Talmud* (*Revue des Deux Mondes*, 1867, Nov. number, pp. 104-137). Also *Le judaïsme depuis la captivité de Babylone, d'après Kuenen* (in the same Review, 1872, March, pp. 114-141).

STAPFER, *Les idées religieuses en Palastine à l'époque de Jésus-Christ*. 2nd ed. Paris 1878.

Contributions to the Jewish history of our period will be found in the following Dictionaries, Encyclopaedias, and Magazines:—

SMITH, Dictionary of the Bible, comprising its antiquities, biography, geography, and natural history. 3 vols. London 1860–1863. The American edition, New York 1871, in 4 vols., by Hackett & Abbot, is considerably enlarged and improved.

FAIRBAIRN, Imperial Bible Dictionary, historical, biographical, geographical, and doctrinal. 2 vols. London 1864–1866.

KITTO, Cyclopaedia of Biblical Literature, 3rd ed., re-edited and recast by Dr. W. Lindsay Alexander. 3 vols. London 1869–1876.

SCHAFF-HERZOG, A Religious Encyclopaedia; or Dictionary of biblical, historical, doctrinal, and practical theology. 3 vols. Edinburgh 1884. A condensed reproduction of the great work of Herzog, Plitt, and Hauck, in 18 vols. Leipzig 1877–1888.

M'CLINTOCK and STRONG, Cyclopaedia of Biblical Theology and Ecclesiastical Literature. New York 1866 ff.

RIEHM, Handwörterbuch des biblischen Alterthums für die Bibelleser. 2 vols. 1874–1884.

WINER, Biblisches Realwörterbuch. 2 vols. 3rd ed. Leipzig 1847–1848.

SCHENKEL, Bibel-Lexikon. Realwörterbuch zum Handgebrauch für die Gemeindeglieder. 5 vols. Leipzig 1869–1875.

HAMBURGER, Real-Encyclopaedie für und Talmud. Division I. Biblical Articles, 1870. Division II. Talmudical Articles, 1883.

THE JEWISH QUARTERLY, edited by Abrahams and Montefiore, London; begun in 1888, "devoted to the interests of Jewish literature and theology, history and religion."

WISSENSCHAFTLICHE ZEITSCHRIFT FÜR JÜDISCHE THEOLOGIE, edited by Geiger. 6 vols. 1835-1848.

DER ORIENT, Berichte, Studien und Kritiken für jüdische Geschichte und Literatur. Together with "Literaturblatt des Oriente," edited by Fürst. 12 vols. 1840-1851.

ZEITSCHRIFT FÜR DIE RELIGIÖSEN INTERESSEN DES JUDENTHUMS, edited by Frankel. 3 vols. 1844-1846.

MONATSSCHRIFT FÜR GESCHICHTE UND WISSENSCHAFT DES JUDENTHUMS, edited from 1851 to 1868 by Frankel; from 1869 by Grätz.

JÜDISCHE ZEITSCHRIFT FÜR WISSENSCHAFT UND LEBEN, edited by Geiger. 11 vols. 1862-1875.

JAHRBÜCHER FÜR JÜDISCHE GESCHICHTE UND LITERATUR, edited by Brüll, vol. i. 1874, vol. ii. 1876, vol. iii. 1877, vol. iv. 1879, vols. v. and vi. 1883, vol. vii. 1885, vol. viii. 1887.

MAGAZIN FÜR DIE WISSENSCHAFT DES JUDENTHUMS, edited by Berliner and Hoffmann, beginning in 1876.

REVUE DES ETUDES JUIVES, Quarterly publication of the
Société des études juives. Paris 1880 sqq.

§ 2. AUXILIARY SCIENCES

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By way of supplement to the literature given in § 1, we mention here the more important works under those departments which may be regarded as auxiliary to that branch of study now before us. To this class belong the following:—I. Biblical and Jewish Antiquities or Archaeology, which has to describe the religious and civil institutions, manners, and customs of the Jewish people. II. The Geography of Palestine. III. Jewish Chronology. IV. Jewish Numismatics. V. Jewish Inscriptions. The Geography and Chronology afford us the framework, not to speak of space and time, in which the history with which we are concerned is contained; the Numismatics and Inscriptions afford the original documentary materials.

A.—JEWISH ARCHAEOLOGY

A rich collection of older monographs on Biblical and Jewish Archaeology was made by Ugolini in his *Thesaurus antiquitatum sacrum*, in 34 folio vols., Venice 1744-1769. The shorter handbooks treat for the most part either of the whole range of "Antiquities," or of particular departments, such as the religious worship of the civil law and constitution. The material of Archaeology is also dealt with in the various Biblical Dictionaries and Encyclopaedias. Finally, expositions of Jewish institutions and usages in post-Talmudic times afford supplementary details.

A very complete list of the older literature is given by Meusel, *Bibliotheca historica*, i. 2. 118-207. Lists of the more

recent literature are given in Winer, *Handbuch der theol. Literatur*, i. 133 ff.; Rüetschi in *Herzog's Real-Encyclopaedie*, 2 Aufl. i. 608 f.

KEIL, *Manual of Biblical Archaeology*. 2 vols. Edinburgh 1887-1888.

EWALD, *The Antiquities of Israel*. London 1876.

JAHN, *Biblical Antiquities*. 3rd ed. Oxford 1836.

MICHAELIS, *Commentaries on the Law of Moses*. 4 vols. London 1814.

RELAND, *Antiquitates sacrae veterum Hebraeorum*. Utrecht 1708, Jena 1713.—*Notas adj.* Eb. Rau, Herborn 1743.—A. Blasio Ugolino *amplissimo commentario illustratae*, in *Ugolini Thes.* t. ii. 1744.—Edited, with the notes by Rau and Ugolini, by Vogel. Halle 1769.

IKEN, *Antiquitates hebr. secundum triplicem Judaeorum statum, ecclesiasticum politicum et oeconomicum*. Bremen 1730.

WAEHNER, *Antiquitates Ebraeorum de Israeliticae gentis origine, fatis, rebus sacris civilibus et domesticis*. 2 vols. Göttingen 1743.

CARPZOV, *Apparatus historico-criticus antiquitatum sacri codicis*. Frankfort 1748. Properly a reprint of an older work: Goodwin's "Aaron and Moses" of 1616, but with notes which in extent and importance far exceed the original text.

DE WETTE, Lehrbuch der hebrisch-jüdischen Archäologie nebst einem Grundriss der hebräisch-jüdischen Geschichte, new ed. by Rübiger. Leipzig 1864.

SAALSCHÜTZ, Das Mosaische Recht, nebst den vervollständigenden Talmudisch-Rabbinischen Bestimmungen. 2nd ed. 2 vols. Berlin 1853.—Also by same author, Archaeologie der Hebräer. 2 vols. Königsberg 1855–1856.

SCHOLZ, Die heiligen Alterthümer des Volkes Israel. In 2 parts. Regensburg 1868.

HANEBERG, Die religiösen Alterthümer der Bibel. Munich 1869.

SCHEGG, Biblische Archaeologie, edited by Wirthmüller. Freiburg 1887.

BODENSCHATZ, Kirchliche Verfassung der heutigen Juden, sonderlich derer in Deutschland. 4 vols. 1748–1749.

SCHRÖDER, Satzungen und Gebräuche des talmudisch-rabbinischen Judenthums. Bremen 1851.

B.—GEOGRAPHY

The exploration of the Holy Land has been conducted during the present century with such energy that it is difficult out of the enormous literature to select the works that are most important. We distinguish among these two classes—1. Comprehensive treatises by authors who have not been themselves upon the scene, but who work up the materials

brought them; and 2. The researches carried on in the land itself. Under the former category there are two great works which stand out from all the rest in the rich abundance of their materials, Reland presenting the older material, and Ritter the more recent. These two works will long be indispensable to the student. A convenient handbook is that of Raumer, of which, however, we have no more recent edition than that of 1860. Among treatises that embody original research, mention should be made, first of all, of the American Robinson's epoch-making work, which furnished a profusion of new and important facts. Still more completely and systematically has the French scholar Guérin explored and described the whole of the country west of the Jordan from place to place. Both of these writers, along with a communication of the results of their research, give a very full account of the historical associations. The Memoirs, which accompany by way of explanation the large English map, deal simply with the Palestine of the present day. The topography of Jerusalem forms a science by itself.—Two magazines, an English and a German, are devoted to the recording of the more recent discoveries.—Among historical atlases which show clearly the political history from step to step, that of Menke is to be specially recommended. In the department of map-drawing, all earlier productions have been put in the shade by the great English map, in twenty-six sheets, produced on the spot by the Palestine Exploration Society during the years 1872-1877, according to exact topographical measurement of the country west of the Jordan. The English have also supplied the best groundwork for a topography of Jerusalem. In the years 1864-1865 Sir Charles Wilson made a topographical survey of Jerusalem, and in the years 1867-1870 the English Palestine Exploration Society conducted the most thorough

excavations and measurements on the site of the temple, to which the labours of the Germans could only contribute some further details.

A complete list of the older Palestinian literature is to be found in Meusel, *Bibliotheca historica*, i. 2. 70-118. A good survey of that literature down to 1840 is given in Robinson, *Biblical Researches in Palestine*, iii., Appendix A, pp. 1-28.—An oppressively complete list of Palestinian literature is given in Tobler, *Bibliographia geographica Palaestinae*, Leipzig 1867. A yet fuller catalogue of the earlier travellers' accounts down to the tenth century after Christ than is given there, may be found in Tobler's *Bibliographia geographica Palaestinae ab anno CCCXXXIII. usque ad annum, M. Dresdae, 1875* (reprinted as a separate monograph from Petzholdt's *Neue Anzeiger für Bibliographie und Bibliothekwissenschaft*, 1875).—Continuations of and additions to Tobler's work have been made by Ph. Wolff in the *Jahrbücher für deutsche Theologie*, 1868 and 1872; Röhrich and Meisner, *Deutsche Pilgerreisen nach dem heiligen Lande*, Berlin 1880, pp. 541-648; and Socin and Jacob in their yearly summaries and reviews, in the *Zeitschrift des deutschen Palästina-Vereins*, Bd. i-ix., by Socin; later volumes by Jacob.—A sketch and review of the literature is also given by F. W. Schultz, in article "Palästina," in Herzog, *Real-Encyclopaedie*, 2 Aufl. Bd. xi. (1883) pp. 800-804.

1. Treatises Presenting Results

RELAND, *Palaestina ex monumentis veteribus illustrata*.
Utrecht 1714.

RITTER, *The Comparative Geography of Palestine and the Sinaitic Peninsula*. 4 vols. Edin. 1866. This is a translation of portions of *Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen*, 2nd ed., greatly enlarged and partly rewritten. Parts xiv.-xvii. Berlin 1848-1855. Of this work Part xiv. (1848) treats of the Sinai Peninsula; xv. 1 (1850), of the Great Depression of the Jordan Valley, the Course and the Region of the Jordan; xv. 2 (1851), of the country west of the Jordan and the Dead Sea (Perea); xvi. (1852), of Judea, Samaria, Galilee; xvii. 1 (1854), of Phoenicia, Lebanon, and the mountain lands of Northern Syria; xvi. 2 (1855), the Course of the Orontes in the flat country of Northern Syria with the Amanus Range.

PORTER, *Holy Land, Syria, Palestine, Peninsula of Sinai, Edom, Syrian Deserts, Petra, Damascus, and Palmyra; with Maps and Plans*. In Murray's Handbook Series.

SOCIN, *Traveller's Handbook to Palestine and Syria*. In Baedeker's Series. London 1876.

HENDERSON, *Handbook on Palestine*. Edin. [1886].

RAUMER, *Palästina*. 4th ed. Leipzig 1860.

QUANDT, *Judäa und die Nachbarschaft im Jahrhundert vor und nach der Geburt Christi*. Gütersloh 1873.—Short, but independent.

BOETTGER, *Topographisch-historisches Lexicon zu den Schriften des Josephus*. Leipzig 1879.—Collects all the material out of Josephus.

NEUBAUER, *La géographie du Talmud*. Paris 1868.—Gathers together material from rabbinical literature, but by no means in a complete or thorough way.

In the Dictionaries of Smith, Fairbairn, Kitto, M'Clintock and Strong, Winer, Schenkel, Riehm, place-names occurring in the Bible are dealt with.

2. Records of Original Research

ROBINSON, *Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea. A journal of travels in the year 1838 by E. Robinson and E. Smith, undertaken in reference to biblical geography*. 3 vols. London 1841. Also: *Later Biblical Researches in Palestine and the adjacent Regions. A journal of travels in the year 1852 by E. Robinson, E. Smith, and others. Drawn up from the original diaries, with historical illustrations by E. Robinson*. London 1856. *Physical Geography of the Holy Land*. London 1865.

STANLEY, *Sinai and Palestine in Connection with their History*. London 1856.

WILSON, *Lands of the Bible visited and described in an extensive journey undertaken with special reference to the promotion of biblical research*. 2 vols. Edin. 1847.

VAN DE VELDE, *Journey through Sinai and Palestine*. 2 vols. Edin. 1854.

VAN LENNEP, *Bible Lands and Customs*. 2 vols. London 1875.