

MAJOR WEEKLY MASONIC PROPAGANDIST?

By Paul A. Fisher

In its issue of September 5, the number three weekly news magazine, *U.S. News and World Report*, which boasts of being "Rated America's Most Credible News Service," ran a major article by its reporter Jay Tolson, titled, *Inside the Masons*.

The purported facts set forth in the article by staff writer Jay Tolson, actually are contradicted by the true facts set forth in the *official* Scottish Rite monthly magazine, the *New Age*, which underwent a name change in the early 1980s. One aspect of the article also is contradicted by a news article in *The Washington Post* some years earlier.

As a matter of fact, the *U.S. News* article is typical of a variety of articles on Masonry that have appeared over the years with some regularity in a variety of newspapers and magazines across the country. Apparently the purpose is, and has been to dispel – as one letter writer from Indianapolis wrote in the magazine's September 19 issue – "misinformation about the [Masonic] fraternity."

Those newspaper articles, have all the appearance of press releases by the Masonic fraternity, leading the public to believe that this late 18th century Fraternity is comprised of a group of good ol' boys dedicated to helping their fellow man by their support of hospitals dedicated to ministering to burned children, and spreading good cheer among all people by their parades and circuses.

Cities, large and small, across this country have two things in common: a Protestant Church and a Masonic Lodge. However, little known to the public at large, research shows those lodges are themselves a type of a church teaching the pagan Ancient Mysteries and other occult matters, as a review

of Masonic literature will certainly evidence, particularly the *New Age*, and the magnum opus, *Morals and Dogma*, written by their late 19th Century Grand Commander, Albert Pike.

Pike, was tried and found guilty of treason following the U.S. Civil War, during which he directed a band of Indians to scalp a squad of Union troops. Yet, curiously, he is the only Confederate General with a statue in Washington, D.C. His book, referenced above, is given to every member of the Scottish Rite Fourth Degree.

My letter to the editor explaining most of the above, prompted a “sorry; the large volume of mail the magazine receives prevents our responding personally, and allows us to publish only a representative sampling.”

Many people are aware that Freemasonry is a controversial organization, and they often wonder why no major newspaper or magazine ever probes deeply into precisely what Freemasonry is all about. I did, and published my findings in 1988 (re-printed in 1989, 1994), under the title: *Behind The Lodge Door: Church, State and Freemasonry in America*.

Among other things, that book notes that the current Librarian of Congress, in his seminal book on revolution, titled, *Fire In The Minds Of Men*, states [p. 92]: “So great, indeed, was the general impact of Freemasonry in the [18th century] revolutionary era that some understanding of the Masonic milieu seems the essential starting point for any serious inquiry into the occult roots of the revolutionary tradition.”

The information set forth in *Lodge Door* is predicated on the author’s reading of every page of each issue of the *official* monthly publication of Scottish Rite Masonry of the Southern

Jurisdiction for each of the years 1921 through 1980. The bulk of each of those issues ran a little over one-hundred pages.

Other sources consulted included: Internal Revenue filings by the Scottish Rite; a variety of historic sources; National Archive documents, particularly the U.S. Civil War, and the late 19th Century Philippine Insurrection; a variety of Masonic publications; Military Intelligence documents; Civil War documents; numerous Congressional Acts; Personal Papers of several Supreme Court Justices; newspaper accounts of earlier events in America; and much more.

Accordingly, evidence is readily available which shows the following points made by Mr. Tolson's article are contrary to documented facts:

- The *U.S. News* article makes the point that there is no Masonic symbolism on the back of the U.S. \$1.00 bill. Contrary to Mr. Tolson, however, the *New Age* reported in its issues of July, 1935 (p. 438); July, 1948 (p. 409); and September, 1976, (pp. 44-46) that the reverse of every one dollar bill issued from 1935 forward is replete with Masonic symbolism.

- Similarly, an article in the November 9, 1982 edition of the *Washington Post* (p. D-7) reported that the late Henry Agard Wallace, former Secretary of Agriculture and Vice-President of the United States, commented on a conversation which took place in the White House between President Roosevelt, Wallace, and others. During that meeting the President expressed concern about the Masonic symbolism on the back of every U.S. one dollar bill, which he had approved. 1.

The President's main concern focused on whether the Masonic symbolism would negatively impact on the large number of Catholic voters who had supported his election and re-election. Accordingly, he summoned his Postmaster General, Jim Farley, to that White House meeting.

Farley, a Catholic, and Chairman of the Democrat National Committee, had a keen insight into voter motivation. He expressed the opinion that the Masonic symbolism would have little or no impact on Catholic voters, for the simple reason that almost none of them would discern any Masonic symbolism... .

■ The *U.S. News* article also states that a great number of people of distinction currently, and in the past, are now, and in the past, been Freemasons. Among such personages, the article cites America's first President, George Washington (whose photograph, not coincidentally, happens to be on the cover of that issue of the magazine)..

However, a casual review of *The Writings of George Washington From Original Manuscript Sources*, [vol. 36, 1941, pp. 452-453], evidences that the President, in a letter responding to one received from Rev. G. W. Snyder of Frederick, MD, confirmed that cleric's observation that Mr. Washington was a Freemason. However, our first President said he had never presided over a lodge, and visited such establishments "very seldom."

Addressing another point in the Rev. Snyder's letter which stated that the Masonic lodges were contaminated with Illuminism, the President disagreed that such was a general situation pervaded all Masonic lodges, but the President was of the opinion that some Lodge members may well be members of

the Illuminati, and that no one "is more truly satisfied of this fact than I am."

■ Further, contrary to the *U.S. News* article, it is not entirely true that Masonry makes no effort to persuade men to join their lodges, but rather requires potential members to knock on the Lodge door, and request admittance to membership.

That may be generally accurate; but it certainly is not true in all cases. Indeed, it is reasonably well known that major public figures are solicited to accept membership in Masonry with no significant obligations to take the curious initiations and swear never to reveal any Masonic secrets, the punishment for which is a gruesome death that becomes ever more frightful as one advances in various degrees.

This writer, for example, has seen a letter inquiring whether a major popular personality would accept membership in the Masonic Fraternity. That initial effort apparently did not come to fruition, although a subsequent approach to that same individual was accepted. The technique is known as "Making A Mason By Sight."

Moreover such efforts are made, as the late former official historian of the Scottish Rite Supreme Council, Charles Lobinger, makes clear in his 1931 book, *The Supreme Council* [p. 244]. He cites Albert Pike's remark in *Morals and Dogma*: ***"Masons do not build monuments to Washington, and plume themselves on the fact he was a Mason, merely on account of his Masonic virtues. It is because his civic reputation sheds glory upon the [Masonic] Order."***

Pike, by the way, was found guilty of treason following the U.S. Civil War, but was pardoned by another Mason, President, Andrew Johnson. The treason charge, and the President's pardon were a factor in President Johnson's Impeachment.

THE TWO-THOUSAND-YEAR WAR

A Defense of Christendom

Against

Judaism's Historic Battle

To

Undermine and Destroy It

By

Paul A. Fisher

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PROLOGUE

Although some readers may view this book differently, be assured it is not another “anti-Semitic” tract. It is written to clarify some segments of history which have been almost completely ignored relative to Jewish-Christian relations.

The fact is: so called “anti-Semitism” was ignited by Jews themselves as is evident in Exodus and elsewhere throughout the Old and New Testaments.

The purpose of this book is to inform the public of the origin and development of a perduring conflict which has troubled the world since the early ages when God originally singled out Jews to be his “chosen people.”

The book also will respond to the numerous Jewish attacks on the Catholic Church through the centuries up until the present times.

On the other hand, it is important to understand that this writer, as well as the great majority of Gentiles, have had a number of Jewish friends throughout the years who can discuss any differences between the two religions in civil dialogues. After all, Jesus and all of his Apostles and early followers were Jews, as were the first ten or so Popes, and other Church prelates. Moreover, throughout the history of Christianity, a great number of Jews have become Christians. Consequently, it will not do to label this work, which is an effort to document much of the history of Jews and the Catholic Church as an anti-Semitic screed.

However, it is not surprising that history documents that many Jews are militantly opposed to Christianity, and particularly the Roman Catholic Church. In pursuing this attack nearly all media outlets are receptive to Jewish attacks on the Catholic Church and Christianity in general, but the media takes an entirely different approach toward Christians defending much of their own history, while they also recognizing some historic faults.

One brief example of media publishing anti-Christian blasphemy is evident in a May 1, 2005 full-page ad in *The New York Times* “Book Review” section, titled, “The Causes Of Anti-Semitism: A Critique of the Bible, which included these “hate crime” gems:

“Crucifixion or CruciFiction? What Do You Think?” Also: “Was Jesus A Myth Created To Enslave and Enrage?” Also this: “. . .the New Testament does not belong to history.”

And so it goes .

It is hoped that the pages which follow will lance with the laser of truth a long-festering sore which, for much too long, has been decorously veiled, even as it ravages the previous Christian immanence which pervaded our society until the years immediately following World War II.

Commenting on "anti-Semitism" in an earlier period, Abraham Schoemer cited a statement by Leo Prinsker, who said : "Judeophobia has been fully naturalized among all peoples of the earth with whom Jews have had intercourse. It is a form of demonolatry. As a psychic disorder it is hereditary, and as a disease [has been] transmitted for two thousand years, It is incurable" [See: Schoemer, Abraham S., New York, *The Primary Cause of Antisemitism*, Israel Publishing Co., 1902, p. 19]

However, Schoemer then notes a contradiction when he cites statement by Theodor Herzl, who, in his booklet: "A Jewish State, The Jewish Question:" says: "Anti-Semitism is a remnant of the Middle Ages." thus making the anti-Jewish phenomenon solely a Christian fault. But Herzl subsequently declares : "When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse."

Schoemer also references the following comment by the French author, Anatole Leroy-Beaulieu, who wrote in his book, *Israel Among The Nations*: "... "complaints of the anti-Semite are by no means wholly imaginary." Adding: "Despite its excesses and outrages, antisemitism is within its rightful province when it assails the worship of money, the scandalous barter of political influences ... and the shameless exploitation of the people by the men whom they have elected; or, again, when it unmasks the hypocritical intolerance of inconsistent free-thinkers, who have erected irreligion and corruption into a method of government."

And Bernard Lazare is cited as remarking in his book, *Antisemitism: Its History And Causes*, that antisemitism began long before the Middle Ages, and was apparent in Exodus: 1, 9, 10, and particularly in the Book of Esther, III:8."

He further noted that Jewish by-laws served "to prevent the fusion of the Jews with the other peoples who, at that time, were far from perceiving the truths of Judaism."

So, once again, we see that the Jews themselves have caused the rise of anti-Semitism.

And, curiously, Schoemer makes the following remark: "The fact is the Jew is prejudiced against himself . . . It is only necessary to observe the conduct of Jews in their relations to one another, their demeanor in public, and when they are among Gentiles, to see to what extent the emotion of prejudice is within the Jew against himself. A Jew will say to another Jew: "Now, don't be a Jew! It is difficult to deal with Jews."

Although Schoemer is reluctant to admit the fact that Jewish self-isolation contributed significantly to what is called "anti-Semitism," he does not that Theodore Herzl, in his booklet, "A Jewish State: The Jewish Question," admitted that the "remote cause" of anti-Semitism "is our loss of the power of assimilation during the Middle Ages.

Yet, a determined effort to ignore facts by the historians and major media has allowed the Jews to be viewed as virtually the only people who have suffered widespread discrimination and persecution. However, that should not surprise anyone, because Jews dominate and control the media, print and electronic, and are very aggressive and prominent in the legal profession. Indeed, most of the religion clauses cases which have been brought to the U.S. Supreme Court since the termination of World War II have involved a disproportionate number of Jewish attorneys representing those who argued to prohibit funding for Catholic hospitals, schools, and similar cases. Now, other Christians can see that they, too, are the targets of such specious arguments common to legal Talmidism.

And most of America is well aware today of the anti-Catholicism which engulfed the nation doing the Presidential race between Al Smith and Herbert Hoover, and the similar outrage when Senator John F. Kennedy successfully won the Presidency, and was executed prior to finishing one term.

At no time in America have Jews ever had to undergo such severe persecution by the nation's majority.

Highlights of Jewish Contributions To Anti-Semitism.

Of course, as has been noted, Jewish responsibility for what has come to be called "anti-Semitism," may be found by simply perusing the Old and New Testaments.

The Bible's Books of Exodus, Numbers, Leviticus, and Deuteronomy apprise us of early hints of what punishments God would sooner or later impose on the Jews for their continuing disobedience to His Covenant. It all began when they demonstrated the unbelievablechutzpah to deliberately disobey the very first provision of the Covenant by denying their unswerving loyalty to God.

In less than forty days after affirming their solemn agreement to the terms of the Covenant, at a time when Moses was still on top of Sinai conferring with God, they importuned his brother, Aaron, to fashion for the people a golden calf fabricated from the jewelry of the Jewish women and children. And immediately following the fabrication they adored it as "the god who brought us from bondage in the land of Egypt." Then they rose up to dance and play.

Seeing this unbelievable flaunting of the Covenant's First Command by which they had agreed they would neither adore nor honor any god but the Supreme Being, God was outraged. He told Moses he was going to immediately destroy the entire Jewish race. However, Moses reminded Him of his promises to Abraham, Jacob, and Isaac, and He relented. However, He said they were and always would be a rebellious people.

Yet, God in His magnanimity continued to tolerate their disobediences, but we learn in Leviticus 26:14 and Deuteronomy 32 that ultimately God will destroy the Jews for their repeated disobedience of His Covenant, and hints of the coming Roman imposed famine and utter destruction of Jerusalem in 70 A.D. Indeed, when Julian The Apostate opened Jerusalem once again to the Jews in the Fourth Century, they tried to rebuild the Temple, but immediately, balls of fire rose from the ground repeatedly, and dissuaded such efforts. (See: Will Durant's *The Age Of Faith*, p. 348).

However, following God's anger at Sinai, the Jewish people told Moses to tell God they did not want Him ever to come again and speak to them, because the accompanying theophany was so frightening. Moses dutifully passed that Jewish command on to God, who responded by saying that in due course, He would send the Jews a Special Prophet who would be from among the Jewish people, just as was Moses, and that this Prophet would speak words that God would put into His [the Prophet's] mouth. In order that they might discern this Prophet's identity, they could tell if what he prophesied came true. If not, that person was not the Special Prophet.

Jesus proved over and over again that He, indeed, was that Special Prophet, the long-awaited Messiah. And they arranged to crucify Him.

And we know from the Old Testament books that of the eighteen kings of Israel, and the

Chapter 1

Anti-Semitism
Anti-Semitism
Anti-Semitism
Anti-Semitism

Ever since that compound word was coined in 1879 by the German radical, Wilhelm Marr, those twelve simple letters have been carefully crafted, synthesized, and transformed into an explosive, searing epithet that instantly takes on all the destructive jelly-like characteristics of a vicious napalm bomb, clinging to the one attacked, corroding his/her persona so severely that, in the minds of the public at large, the target of this odious invective is virtually destroyed as a caring, sensitive human being .

There never has been anything quite like it. Laws against blasphemy were stricken from our civil jurisprudence in 1952 [*Joseph Burstyn, Inc. vs. Wilson*, 343 U.S. 493]. That decision, coupled with a number of other religion clauses decisions by the high bench ever since 1947, has created an official legal situation prevailing today which not only permits anyone to blaspheme God, Jesus

1. Anti-Semitism, Anti-Semitism

Christ, the Holy Spirit, the Virgin Mary and her spouse, St. Joseph, angels, and saints, as well as other holy persons, places, and things, but actually has served to transform the United States into a post-Christian nation.

It truly is sad, and indeed outrageous, to realize that, in the mid-20th century, the people of the United States, after 157 years of contrary jurisprudence, have permitted the legal profession, and particularly the U.S. Supreme Court, to initiate, by means of legal legerdemain, a relentless and successful effort to disavow, almost totally, the preeminent importance of Christianity to the culture and mores of American society. That one religion, alone, was the *élan vital* which guided the discovery, founding, and organizing the governments of this great nation, as well as, its fighting forces, its legal system, and its people.

Yet, curiously, it is evident to all that while slanders, blasphemies, ridicule, and other demeaning expressions regarding Christianity are considered *de rigueur* by the media and the law, probably the majority of Americans find it maddening suddenly to find that any situation which suggests a thought or action contrary to reigning Jewish views becomes, *ipso facto*, a “hate crime.” A person found guilty — or even suspected of such a “crime” — may well be subjected not only to ridicule, hatred, and ostracism by the ruling society, but suffer civil penalties as well.

However, at the same time, there is virtually no official government, media or public outrage when vicious, irreverent, blasphemous and scabrous attacks on Christianity and the Church are made in the public arena. Neither are the latter incidents considered “fighting words” by modern jurists, nor do they merit the appellation “hate crimes” deserving of civil penalty.

For example, Rolf Hochhuth’s infamous 1963 stage play, *The Deputy*, depicts Pope Pius XII,

1. Anti-Semitism, Anti-Semitism

more or less, as a spineless Nazi collaborator who, during World War II, did virtually nothing to protest the so-called “Holocaust.” That gross calumny of a saintly pontiff, and a long-suffering religious institution, created a firestorm of criticism against the Pope and the Catholic Church, and has continued unabated to this day— even among Catholics!

Hochhuth’s play is nothing less than a lengthy grotesque character assassination, yet, the public has been led to believe that Hochhuth’s play accurately reflects truth regarding Pius XII. And, curiously enough, as this is written, neither the Anti-Defamation League of B’nai B’rith nor any other Jewish authorities chose to read the eleven-volume Vatican record which totally disproves that egregious distortion of reality.¹

Not surprisingly, the reality is the true facts of the case are known to be totally contrary to the slanderous charges made against this great Pontiff.

The truth is that the late Father Robert Graham, S.J., an American, together with several of his Vatican colleagues, worked for fifteen years to document the Vatican’s record of untiring assistance helping Jews and others to escape the clutches of the Nazis during World War II. The American Jesuit scholar states that this fully documented history is known to the World Jewish Congress, the American Jewish Committee, and the U.S. War Refugee Board. Indeed, the Jesuit historian observes: “the local Jewish communities, and the world Jewish bodies did not, for the most part, urge the Pope to ‘speak out.’” Moreover, neither the International Committee of the Red Cross, nor the World Council of Churches “spoke out” during that period.²

Actually, the word “holocaust” was a poorly selected as a choice for use in connection with Nazi atrocities. According to *The Random House College Dictionary*, “holocaust” means “burned whole,”

1. Anti-Semitism, Anti-Semitism

and etymologically refers to a *voluntary* burnt offering to God for atonement for sin. Perhaps the most well known Holocaust incident, prior to Calvary, and long before the Jews usurped the word in the 20th Century and used it in an entirely different context, is the Old Testament account of Abraham, who, in response to God's request, willingly prepared to offer his son, Isaac, as a holocaust to God on Mount Moriah (Genesis 22:1-18), the site upon which, later, was built Solomon's Temple.

Interestingly enough, in 1931, two years prior to the reign of Pope Pius XII, and long before most people in Europe or the rest of the world sensed the madness of Adolph Hitler and his Nazi Party, Dr. Frederick Juchoff, a 32nd° Freemason and a Professor of Economics at Michigan State Normal College, wrote in Scottish Rite Freemasonry's flagship magazine, the *New Age*, of the German Catholic hierarchy's strong opposition to Hitler and Nazism prior to World War II. He commented:

“ . . . the Hitlerites are facing stiff opposition from a newly organized group headed by five leading bishops of the Roman Catholic hierarchy in Germany.

“The anti-Fascist stand on the part of the Catholic Church was first asserted by the bishops of Bavaria and Silesia, who in official statements, virtually excluded members of the Nationalist Socialist Party [NAZI] from the Church. At the present time, [other Catholic Bishops] have succeeded in virtually lining up the entire population of the Republic against the Hitlerites.

1. Anti-Semitism, Anti-Semitism

“In a statement the Bishops charge the Fascisti with preaching
hatred and racial religion . . .”

Also of parallel interest is an editorial in the same issue of that Masonic publication which states that U.S. Secretary of State Henry L. Stimson [later Secretary of War under President Franklin D. Roosevelt], refused a request for a meeting with Charles Fama, and other American Italians, who wished to protest the alleged pro-Fascist activities of the Italian Ambassador to the United States. The editorial then had the chutzpah to call attention to the position of the German bishops against the Nazis, and characterizes their action as “an example of the Roman Catholic Church engaging in politics.”³

Obviously, it is an atrocious anti-Catholic libel to charge that the Catholic Church was the only institution which did virtually nothing to oppose Hitler and Nazism, when the fact is, the Church was *the preeminent institution* speaking out in defense of decency, and, at the same time was strongly protesting against treatment of Jews and others, and, indeed, was working to free them from the clutches of Nazis. .

Why have no other organizations, groups or individuals been violently attacked for not opposing Hitler and his Nazism? The silence by the World Council of Churches and the Red Cross regarding the situation already have been mentioned.

Could it be the ages-old persistent prejudice that singles out the Catholic Church as the enemy of mankind, and the engine which propels anti-Semitism?

Why has Freemasonry and its leadership not been pilloried for efforts to appease Hitler and his Party, and for not speaking out against the Reich's anti-Semitism? After all, many Jews are

1. Anti-Semitism, Anti-Semitism

Freemasons, and German Masons tried to curry favor with the Nazis.

In 1932, Scottish Rite's *New Age*, under a title, "Important News From Other Countries," quoted an un-named Mason, as saying: "I do not belong to Hitler, . . . but he seems to be an honest man, and therefore his movement has become strong. It is not the intention of the Hitlerites to expel the Jews. We have Jewish families in Germany who came with the Romans and settled here peacefully for centuries . . . the Hitlerites are opposed to the lower class elements which have immigrated here from foreign countries, importing Bolsehevistic ideas."⁴

Moreover, to give some idea of Masonry's orientation, it is of interest to note some remarks in the Fraternity's flagship publication. For example, one article notes that Masonry "is now having rather prosperous times" in Spain, where the government is "very just to the Fraternity." The Scottish Rite periodical also welcomed the new Republican government in that country, and, later in the same year, ran a translation from the "Bulletin of the Supreme Council of the Scottish Rite in Spain," dated June, 1931, which states: The new Spanish Republic . . . "was the perfect image molded by the gentle hands of our doctrines and principles. There will not be effected another phenomenon of a political revolution more perfectly Masonic than the Spanish one."

Eight years later, the editor will characterizes that same Spanish government as "communist," and proceed to plead: "More help [Is] Needed" for that government.⁵

Both Nazism and Fascism opposed Communism. But the fact is Communism is simply the far Left spectrum of Nazism and Fascism. All three are militantly Socialist. All three are opposed to personal freedom, Christianity, and Judaism. And all three ruthlessly destroy any person or institution which opposes their viewpoint and activities. Further, it must not be forgotten that Stalin

1. Anti-Semitism, Anti-Semitism

and Hitler signed a pact of friendship at one time..

With further reference to Pius XII, it should be observed that he personally worked diligently to protect all innocent human beings, and directed the episcopacy to protect Jews, Allied military personnel and others during World War II. Also, during his pontificate St. Peter's Basilica was closed to German troops, and was only re-opened when Rome was safe in Allied hands. The formal opening took place at Christmas Eve midnight Mass, 1944, and this writer, together with a group of ten other O.S.S. personnel from Allied Forces Headquarters, Caserta, Italy, were privileged to be among some 50,000 others at that historic Mass.

Additionally, no less a person than Albert Einstein is quoted in the severely anti-Catholic *New Age* magazine as saying when revolution came to Germany, he looked to the universities, editors of newspapers, and individual writers, but it was all in vain, for they were silenced. "Only the Church stood squarely across the path of Hitler's campaign for the suppression of truth. . . [T]he Church, alone, has had the courage and persistence to stand for intellectual truth and moral freedom."⁶

On Christmas Day, 1941, *The New York Times* ran an editorial which said:

"The voice of Pius XII is a lonely voice in the silence and darkness enveloping Europe this Christmas. The Pope reiterates what he has said before. . . . [He] calls for . . . equal treatment of minorities, freedom from religious persecution. . . .

"The Pontiff . . . uttered the ideas a spiritual leader would be expected to express in time of war. Yet his words sound strange and bold in the Europe of today . . . we realize that he is about the only

1. Anti-Semitism, Anti-Semitism

ruler left on the Continent of Europe who dares to raise his voice at all. . .

“ . . . the Pope put himself squarely against Hitlerism .

On Christmas Day, the following year, the *Times* again carried an editorial, titled, “The Pope’s Verdict.” Among other things, the editor wrote:

“ . . . This Christmas more than ever he is a lonely voice crying out of the silence of a continent. The Pulpit whence he speaks is more than ever like the Rock on which the Church was founded, a tiny island lashed and surrounded by a sea of war. In these circumstances, in any circumstances, indeed, no one would expect the Pope to speak as a political leader, or a war leader, or in any other role than that of a preacher ordained to stand above the battle, tied impartially, as he says, to all people and willing to collaborate in any new order which will bring a just peace.

“ When a leader bound impartially to nations on both sides condemns as heresy the new form of national state which subordinates everything to itself; when he declares that whoever wants peace must protect against ‘arbitrary attacks’ the ‘juridical safety of individuals:’ when he assails violent occupation of territory, the exile and persecution of human beings for no reason other than race or political opinion: when he says that people must fight for a

1. Anti-Semitism, Anti-Semitism

just and decent peace, a ‘total peace’ — the ‘impartial judgment’ is
like a verdict in a high court of justice. . .”⁷

And more directly to the point: Why has the American media not questioned American Jewry for its massive silence regarding the horrible plight of their fellow Jews in the Third Reich, and pilloried them for what they did not do, rather than attack the Church for what it actually did do?

And where were those vaunted Jewish “6-Day War” fighters who have been so highly praised for driving militarily ill-equipped Palestinians from their ancient homeland — a region in which they resided long, long before Old Testament Jews entered that area. Indeed, following the fall of Jerusalem under the Romans, Christians probably resided in the Holy Land longer than the Jews.

With regard to opposition to Adolph Hitler, the real truth is that the actual record of the Catholic Church to oppose Nazism and its horrors stands in stark contrast to the record of American Jews at time of Hitler’s dominance of Europe. The striking and indisputable FACT is the Jews of America were nearly silent at that time regarding Hitler’s treatment of Jews and others in the Third Reich. That reality is amply confirmed in a 1982 report composed by a commission comprised of prominent American Jewish leaders, headed by the late U.S. Supreme Court Justice, Arthur Goldberg.

Prominent American newspapers reported that the commission disbanded “in anger and dissension,” after it released conclusions of a fifteen-month study it had commissioned. The study concluded. that during the period 1930-1945 American Jewish organizations did almost nothing to alleviate, or to protest in any significant manner, Hitler’s efforts to terrorize, torture and execute Jews, Catholics, Protestants, and others in Nazi occupied lands.

The Washington Post reported that the study “cast American Jews as ‘indifferent’ to the plight

1. Anti-Semitism, Anti-Semitism

of the Europeans.”⁸

The above-cited background evidences a heavy tilt of the scale toward weighty efforts by the Catholic Church to oppose Hitler and the Nazis, particularly when compared to any Jewish opposition to the Fuehrer and his regime.

And not to be overlooked is the salient fact that the Catholic Church always has encouraged patriotism, and often has reminded its flock of the well know remark of Jesus Christ: “Greater love than this no man has than that he lay down his life for a friend.”

With that in mind, it is well to bear in mind a report in the 1953 edition of the *National Catholic Almanac* (p. 195) which calls attention to a 1943 report by military chaplains which states that 31 percent of the U.S. Army were Catholics, and the “distribution of Catholics was probably higher in the Navy and Marine Corps.” It is further noted: “by 1946, sixty-seven Catholics had been added to the list of winners of the Congressional Medal of Honor.”

Other estimates of Catholics in World War II show 37 percent of the Army were Catholic, 50 percent of the Navy, and “over 50 percent” of the Marine Corps. And this at a time when the U.S. Catholic population was 22.9 percent of the total population.

Accordingly, the question is raised: where, in God’s name, is that vaunted vigilante group, the Anti-Defamation League of B’nai B’rith (ADL) when Christ, Christians, the Church, the Papacy, and the entire array of fundamental Christian beliefs are defamed, denigrated, ridiculed, and made the object of scorn and disdain in electronic and print media, as well as on the stage, in the arts, and elsewhere. Granted, members of ADL share virtually no Christian beliefs, but 90 percent of their fellow citizens do. And, after all, Section 2, of that organization’s 1941 Constitution stipulates,

1. Anti-Semitism, Anti-Semitism

among the purposes of the order, is “. . . coming to the rescue of victims of persecution . . .”

Also, Benjamin R. Epstein, the National Director of the Anti-Defamation League, and its National Director, made a sworn affidavit, dated October 18, 1950, in the State and County of New York, in which he asserted that ADL. . .

“Through every medium available to us . . . [has] tried to teach that Communism is anti-God and anti-religious, and as such, it has no place in a country where Christianity and Judaism stand side by side in defense of democracy.”

Further, they distribute handbills which boast that ADL’s offices “help educate and protect communities *against bigotry*,” and “work . . . to broaden the understanding of *prejudice*. . .” Also, the organization boasts of being in “***the forefront of America’s struggle against all forms of bigotry and hatred.***” [Emphasis added].

However, the long, sad historical record is that Jewish organizations, for the most part, totally ignore any prejudice, bigotry, or persecution of Christians, particularly Catholics.

The August 24, 1988 edition of *The New York Times* reports that when evangelist and Presidential contender Pat Robertson urged the League to use its influence to block release of the film, “The Last Temptation of Christ,” or to condemn it and its producers, because the motion picture portrays Jesus Christ as having fantasies of sexual relationships with Mary Magdalene, as well as with Mary and Martha, the sisters of Lazarus., the ADL director, Abraham Foxman, refused to do so.

Granted that neither the ADL nor Foxman do not believe that Jesus is the Son of God, and the long-awaited Messiah, this highly important Jewish leader certainly is well aware that the great

1. Anti-Semitism, Anti-Semitism

majority of Americans do so believe. Further, he surely can understand how such a vile portrayal of Jesus is gravely offensive to millions of Christians, who naturally view such portrayal as “bigotry and hatred,,” an attitude which ADL assured the Internal Revenue Service, in writing, that it is against, as part of its argument to assure it is a charitable institution exempt from taxation. Rather, Foxman had the chutzpah to say critics of the film used it as a tool to support anti-Semitism.

Despite ADL’S purported dedication to rooting out “all forms of bigotry and hatred,” the cold, hard, indisputable fact is that Jews have warred against Christianity for two thousand years: relentlessly, indefatigably, openly, but most often clandestinely. Yet, no one, virtually *no one*, demands that such blasphemies, slanders, and “no-holds-barred” efforts by Jews and others to undermine Christianity and the Catholic Church be categorized as “hate crimes” subject to civil penalties. Indeed, ADL actually is a counter-intelligence organization which gathers massive intelligence on people and organizations which may, even remotely, pose a threat to exposing the underground Jewish war against Christianity and its values, or divert its incessant drive for governing America and the world overtly or surreptitiously.

And then there is the Holocaust Museum immediately adjacent to the Washington Mall in the nation’s capital where thousands of visitors are subjected to a fourteen-minute orientation film which is simply an all-fifteen minute attack by which Jews literally “fire for effect” on Christianity, charging it as being responsible for anti-Semitism, and, above all, for the so-called Jewish Holocaust.

The current situation is absolutely ridiculous! It is patently grotesque! Indeed, in America, beginning in the 1940s, Jews and their allies, particularly Scottish Rite Freemasonry, have

1. Anti-Semitism, Anti-Semitism

succeeded in subverting the moral climate of a nation that was specifically established on Christian moral values. This was accomplished quietly, yet quite publicly, through our legal system, primarily by Justices of the U.S. Supreme Court, who were Freemasons and who dominated the high bench from 1941-1971. Also quite active in the *coup* has been the media. During that 30-year period those Justices established a corpus of jurisprudence which more or less established a philosophy which is a mixture of atheism, agnosticism and secular humanism as the Established Religion of the United States.

The Christian underpinning of U.S. values is evidenced by a number of various State constitutions, which existed prior to and subsequent to the nation's founding, as well as by commentaries on the U.S. Constitution, federal laws, Sunday Sabbath laws, Inaugural and other messages of Presidents, Days of Thanksgiving and Prayer, blasphemy laws, etc. Further, the highest Court in the land, upheld the Christian ethos of the United States from the time of its founding until the 1940s, at which time, for the first time in its history, it became dominated by Justices who were members of the Masonic Fraternity.

That fraternity is widely known to be an international secret society whose own publications repeatedly, month after month through the years, have manifested a dedication to the establishment of atheistic humanism world-wide, and stringent opposition to the Catholic Church, Christianity in general, and all other non-Masonic religions. Time and again, it has been exposed by various governments, churches, and civil agencies as a danger to Church and State. Indeed, the Vatican has issued at least 50 documents between the years 1738-1983 condemning Masonry and related secret societies because of their danger to religion and governments, and particularly to Christianity.⁹

1. Anti-Semitism, Anti-Semitism

This relatively recent sea change in the role of Christianity in American society is particularly outrageous in a nation, the vast majority of whose citizens confess to being Christian — even though that religion has been transmogrified by casuistic, Talmudic reasoning, particularly evident in our judicial system. Accordingly, today, Christianity is only a pale reflection of the teachings of Christ handed down carefully to his Apostles and the latter transmitted to their disciples, and on, and on it was transmitted by the Church which Jesus established on Peter, the Rock, formerly known as Simon.

But, as we learn from Jewish joint authors, Prager and Telushkin, in our Introduction, Jews “feel much more secure . . . when non-Jews become like them, secular. This is one major reasons (the other is traditional Jewish fear of Christianity) why secular Jews have been in the vanguard of contemporary movements to secularize America.”

Who Are The Semites?

Of course, the word “anti-Semite” itself is clearly incongruous in that it literally means “against Semites.” The fact is that perhaps the largest opponents of the Jews are the mass of other Semites. According to the *Columbia Encyclopedia*, Semites, are considered descendants of Shem (Sem), Noah's son. This hereditary line includes, among others: Arabs, Assyrians, Canaanites, Phoenicians, Hebrews, and Ethiopians.¹⁰ However, many historians doubt that there are very few, Jewish sons and daughters of Sem and Abraham living today.

Gregory Baum, a Jew and former Catholic priest, asks: “Are the Jews a people? Are they a religion? I do not know exactly what they are. They are not only a religion, for many Jews do not observe the Law and many do not even believe in God; and yet they are Jews, ready to suffer for it.

1. Anti-Semitism, Anti-Semitism

Are they a people? They have no language in common, no common culture, no common customs. Are they a nation? They have no common country. . . Are they a race? They contain many strains of blood. The story of 'the pure Jewish blood' is a myth, dear alike to many Jews and to many anti-Semites. The Jews contain an element of all these categories, but are rarely identical with one . . . They are bound together by something which perhaps they do not understand themselves: a common memory, a common destiny, the consciousness of being an ancient community and one which shall always exist. . . " ¹¹

Raphael Patai, Director of Research at the Theodor Herzl Institute, New York, wrote for the *Encyclopedia Britannica*: "the findings of physical anthropology show . . .there is no Jewish race." He notes particularly the mass conversion to Judaism under the Khazars in the 8th Century. The controlling factor common to Jews is "a set of values comprising historical, traditional religious and national elements."¹²

Historian Will Durant writes on page 446 of his *The Age of Faith*: "The Khazars were of Turkish origin; in the seventh century they expanded through the Caucasus into south Russia, established an orderly dominion from the Dnieper to the Caspian Sea, and built a capital, Itil, at a mouth of the Volga near the present Astrakhan. Their kings and upper classes accepted the Jewish religion."

Arthur Koestler, an Ashkenazi Jew, in his well known 1976 book, *The Thirteenth Tribe*, states (pp. 179-180): "Modern historians, whether Austrian, Israeli or Polish — who, independently from each other, have argued that the bulk of modern Jewry is not Palestinian, but of Caucasian origin." He goes on to note: ". . . the Khazar contribution to the genetic make-up of the Jews must be

1. Anti-Semitism, Anti-Semitism

substantial, and in all likelihood dominant.”

So today, we see that most Jews are not Semites, descendants of Sem nor Abraham.

Factors Which Ignited Anti-Judaism

While it is commonly charged that Christianity, particularly the Roman Catholic Church, is almost solely responsible for so-called anti-Semitism, the *Encyclopedia Judaica* notes that prejudices against Jews “appeared in antiquity almost exclusively in those countries which later became part of the Roman Empire, and similar manifestations were found in the Parthian Empire.” In Palestine itself Gentiles “were contemptuous of the Jewish population, whom they regarded as an isolated people that eschewed civilization and refrained from all contact with the outside world.”¹³

The Jewish Encyclopedia states that literature attacking the Jews goes back to the Egyptians and other pagan nations. This authoritative Jewish source says: Egyptians were “especially embittered against the Jews when, through the translation of the Bible, they were informed of the pitiful role ascribed to their ancestors at the birth of the Jewish nation. Egypt, therefore, is the place of origin of the anti-Jewish writings, and the apologetic and polemical works in defense of Judaism against paganism. These anti-Jewish writings *began as "early as the middle of the third pre-Christian century."*¹⁴ [Emphasis added].

And Bernard Lazare remarks:

“Everywhere they wanted to remain Jews, and everywhere they were granted the privilege of establishing a State within the State. By virtue of these privileges and exemptions, and immunity from taxes, they would soon rise above the general condition of the citizens of the municipalities where they resided; they had better opportunities for

1. Anti-Semitism, Anti-Semitism

trade and accumulation of wealth, whereby they excited jealousy and hatred. . . .”¹⁵

Lazare also comments:

“Thanks to their solidarity, they had acquired at Rome, as in Alexandria, such power that political parties feared them and sought their support. ‘You know,’ says Cicero, ‘how great is the multitude of the Jews, how firm their union and their sympathy, how striking their political skill and their sway over the crowd in the assemblies.

“When the Roman Empire fell, when the barbarian hosts invaded the ancient world, and triumphant Catholicism entered upon its career of expansion, the Jewish communities did not change. They were still powerful organisms and the activity of their common life was such as to lend them great powers of resistance. In the midst of the universal upheaval they preserved their religious and social unity, two inseparable bonds to which they owe their prosperity. . . .

“. . .the Ghettoes developed the spirit of Jewish solidarity. . . . they had also a government of their own, councils of elders, and tribunals, to whose decisions they submitted. Their general synods forbade, in fact, any Jew under pain of anathema, from citing a fellow Jew before a Christian tribunal. . .

“The Jewish community, or Kahal, made use of a powerful weapon against those who proved themselves lacking in the spirit of solidarity; it struck them with anathema and pronounced against them the *Cherem Hakahal* (the ban of the community). This excommunication fell upon all those who failed in their duty to the community; those, for instance, who refused to acknowledge the full value of their possessions in order to evade

1. Anti-Semitism, Anti-Semitism

the taxes imposed for the maintenance of the synagogue; those who, in drawing up a legal instrument with a fellow Jew, omitted to have such document attested by the notary of the community; those who would not submit to any decision arrived at by the Kahal for the common welfare; finally, all those who by word or writing attacked the law and the Talmud, and worked for the destruction of Israel. Mordechai Kolkos, Uriel Acosta and Spinoza were among the last. In our own day [1894], the powerful institution of the Kahal exerts its influence wherever the Jew is subjected to a rigorous regime, and even the reformed Jew, who has broken away from the narrow restrictions of the synagogue, and yields no obedience to the will of the community, has not forgotten the spirit of solidarity.”

At that point, Lazare makes a very interesting observation:

“If the millions of Christians by whom they are surrounded were to substitute this same principle of co-operation for that of individual competition, the importance of the Jew would immediately be destroyed. The Christian, however, will not adopt such a course, and the Jew must inevitably, I will not say dominate, the favorite expression of the antisemites, [sic] inveigh, without being able to destroy it, seeing that its reason lies not only in the middle class among the Jews, but in the Christian bourgeoisie as well.”¹⁶

[Emphasis added]-

Here, it is important to note that while the Catholic Church has been attacked consistently

1. Anti-Semitism, Anti-Semitism

for imposing anathemas, or excommunication *vitanti*, whereby a person, designated by name, is more or less excluded from interacting personally with the faithful. However, this is not imposed for lack of solidarity against other individuals or groups, nor for reasons of political solidarity. Rather it is imposed, strangely enough, as an act of love: to make abundantly manifest to a person who violated a major moral law that his/her offense is a grave offense against God which could lead to eternal damnation. Yet, when Jews impose the “ban of the community” on a fellow-Jew for not showing solidarity with the “community” of Jews, the Gentile world, particularly the media, do not make light of such attitudes, nor inveigh against them for such archaic and narrow-minded prejudices.¹⁷

In the Roman Empire, however, the special position granted singularly to the Jews in the Roman Empire did, in fact, precipitate anti-Judaism during the Empire's dominance. Jacques Zeiller, has noted that old agreements between Roman emperors and the Jewish nation allowed the latter to enjoy “a special toleration, and a particular status” throughout the Empire. They were given the right freely to practice their religion, even though that religion “forbade its members to perform acts such as those of Imperial worship, the omission of which was punished by Roman Law once their performance had become obligatory. Judaism thus enjoyed a very real privilege.”¹⁸

Commenting further on the subject, Jules Lebreton writes: “To the Israelite, all the pagans were impure, and all contact with them was a stain . . . those who had not been initiated into [Pharisaic] jurisprudence, the ‘common people’, were always presumed to have violated it, and contact with them was likewise regarded as an impurity; this presumption created in those who regarded themselves as pure a haughty disdain . . . and the illiterate ones answered this disdain with hatred.”¹⁹

1. Anti-Semitism, Anti-Semitism

Everywhere the Jews “established themselves with the tenacity of their race, and often enjoyed the protection of princes. At Alexandria, Alexander [the Great], in founding the city, had given them equal rights with those of the Macedonians; the Lagidae protected them in their turn; the Seleucids, who acted as persecutors and tyrants in Palestine, were in Anatolia protectors of the Jews; the Romans, who from the time of Judas Machabaeus (161 B.C.) supported the Palestinian Jews, extended in the time of Simon (139 B.C.) their protection to the Jews throughout the Empire. Caesar granted to Hyrcanus II (63-40 B.C.) a guarantee for the Jewish privileges, and allowed him the right to intervene in their favour. . . . Augustus, Tiberius, and, above all, Claudius, protected them efficaciously, while requiring them respect for public peace and the rights of others.

“At Rome, the importance of their colony is attested by many facts: the number of their synagogues, their activity, feared by Cicero at the trial of Flaccus, their mourning, noticed by all at the funeral of Caesar, by the fact, again, that the Jewish ambassador who presented himself to Augustus in B.C. 4 was accompanied by eight thousand Jews of Rome. Under Tiberius, a decree of the Senate enrolled and sent off to Sardinia four thousand young Jews who were freedmen. [Thus] the unusual situation of a Jew possessing citizenship of Rome and one or more Greek cities, [while] also regarding himself as a Jewish citizen.”

Continuing, Lebreton wrote: “Great in numbers, the Jewish Dispersion was strong above all by reason of its cohesion; its members might rank as citizens of Rome, or of the city in which they were born, but whether they were thus Romans, Alexandrians, Thessalonians, or Tarsiots, *they were above all Jews*. . . [Emphasis Added].

“Such a situation was tolerated with difficulty by the Greek cities in which the Jews were

1. Anti-Semitism, Anti-Semitism

established. The Alexandrians bitterly opposed their citizenship; at Caesarea, the struggle was still more violent: it led to bloody riots, an appeal to Rome where the Jews were condemned by Nero, and finally the massacre of the Jews at Caesarea . . .

“However, when the interest of the Jewish fatherland came in conflict with the service of Rome, the Jews of the Empire rose up at once: we see this on the occasion of the great revolt (A.D. 66-70); and again during the last years of the reign of Trajan (A.D. 115-117), and finally in the terrible war which ranged the whole nation against Hadrian (A.D. 132-135).” Today, many American citizens question Jewish loyalty to the United States when Israel and America’s interest may conflict. While they argue that Irish, Italian, Polish and other ethnics in America have similar bi-national conflicts, that argument really doesn’t hold water.

Among the Jewish privileges granted by the Romans was “dispensation from certain civil or military duties.”²⁰

Graetz, says: When the Ethnarch of Alexandria died, Octavianus Casesar “allowed his successor to be chosen by the Alexandrian Judaeans, and granted him all the rights of his predecessors.” Although the Greeks in Alexandria were governed “with extreme severity,” the Emperor “appointed a Judaeon Council to assist [the Ethnarchs]. The Judaeon community was thus governed by one of its own race, who decided all the judicial questions and provided for the carrying out of all imperial commands and behests.” The Jews also were given many other privileges, including the right to send money to the Temple in Jerusalem, although, in general, it was forbidden to send large sums out of Rome.

In 23 B.C., Herod, used government funds, to re-build the Temple and placed it under protection

1. Anti-Semitism, Anti-Semitism

of Rome. To emphasize the latter fact, he had a golden eagle, the symbol of Roman might, installed over the main door of the structure. The edifice was so magnificent that the “splendor of the dedication far exceeded that solemnized in King Solomon's time.”²¹

The Jewish author, Bernard Lazare, observes another aspect which influenced animosity by Gentiles toward the Jews: the perception that Jews were “sullen beings, unsociable and haughty, of whom Spinoza, who knew them well, could say: ‘It is not at all surprising that after being scattered for so many years they have preserved their identity without a government of their own, for, by their external rites, contrary to those of other nations, as well as by the sign of circumcision, they have isolated themselves from all other nations, even to the extent of drawing upon themselves the hate of all mankind.’” It was a perception due to the laws and regulations set forth in the Talmud.²²

Further, “solicitude for worldly goods” is a “marked feature of the Hebrew character, [and] has affected their conduct, which has precipitated “violent animosities.”

Additionally, the Jewish love for gold, “may have grown so abnormal with this race as to have become well nigh the only motive of their actions .” Indeed, they became “bankers of the world”.²³

The Jewish historian Simon Dubnov has written the teaching of the Talmud “made the people of Israel . . . the hub of the universe, around which everything evolves. . . The entire world, mankind, is created only for the sake of Israel.”²⁴

To more fully understand the mind-set of Jews, it is highly important to understand the guidance they receive from the Talmud, beginning very early in life. It contains the “tradition of the Elders,” which Jesus condemned, and long ago became the source of their moral and legal outlook. Regarding it, Isaac Unterman wrote:

1. Anti-Semitism, Anti-Semitism

“The Jews were a nation even before they had a country, and were a nation even when they lost their country. . .

“We did not observe foreign holidays and rest days, we did not seek foreign judges, but held to our own.

“The Talmud erected a solid wall, and behind that wall existed a Jewish state, *a state within a state*. Even the adoption of foreign languages was incapable of assimilating us nationally and culturally. . . .”

And this comment by Unterman is important to note: Jews, he says, were not isolated because of persecution, rather “[w]e began to isolate ourselves from the very start, and subsequent history inevitably determined our fate. Hatred and persecution certainly strengthened this isolation, but it did not cause it.”

The Talmudic conception, he continued, “is always the socio-ethical conception, and is linked indissolubly with the liberation of all mankind, with the abolition of evil government, and with the establishment of divine rule permeated by social justice and the Brotherhood of Man. . .”²⁵

Robert F. Byrnes, a writer sympathetic toward the Jewish viewpoint, has observed that the “Jews have been convinced that they are the Chosen People and that their God was the God of all. The natural feeling of superiority, and therefore, aloofness, and the magnificent stubbornness of the Jews constitute some of the principal causes of the resentment directed against them.”²⁶

The powerful influence of the Talmud will be elaborated later in the pages which follow, as will Mr. Unterman's observation about “a state within a state.”

1. Anti-Semitism, Anti-Semitism

An Awesome Racism That Challenges Even God

Abraham Cohen comments that while the Talmud teaches of Hell (*Gehinnon*, *Sheol*, etc.) where there is intense fire and suffering, “circumcised Jews will not descend into it unless the male circumcised Jew had intercourse with a Gentile woman.” Also, “whoever reads the Shema with distinct pronunciation of its letters, *Gehinnon* is cooled for him.”²⁷

Rev. I.B. Pranaitis cites the Talmud's treatise *Kodaschim*, Book *Chulin* 91b, which says: “because he belongs to the Chosen People, a Jew has a dignity that not even an angel can share with him.”

He adds that in *Baba Bathra*, Treatise *Nezikin* 54.b., the Talmud states: “All things pertaining to the *Goim* [non-Jews] are like a desert; the first person to come along and take them can claim them for his own.” And *Baba Kama* (113b) declares: “It is permitted to deceive a *Goi*.”²⁸

Jewish scholar Hans Joachim Schoeps has written that God “has chosen as his possession one of the nations of the earth, and called it to represent his royal will.” In support, he cites Exod. 19:5-6: “Ye shall be mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation.”

However, he points out that the Church Fathers call attention to the Torah itself where, the Lord says: “if thou wilt not hearken unto the voice of the Lord thy God . . . all these curses shall come upon thee;” as well as Amos 3:2 (“ . . . I will visit upon you all your iniquities”).

Schoeps next remarks that the Church Fathers insist that the election of Israel has been

1. Anti-Semitism, Anti-Semitism

transferred to the people of the Christian Church; the Christians are now the children of promise . . . the true seed of Abraham.”²⁹

Later, defending his own position, he recalls a conversation between Judah Ha-Levi, a Jewish poet and philosopher, and the King of the Khazars. Ha-Levi told the king that Israel is among the nations, “as the heart among its members”.

Ha-Levi also told the king: Anyone “who wishes to join himself to the way of Israel will indeed receive, together with his posterity, a great share in the presence of God. But, nevertheless, he who enters into our faith is not equal to him who was born within it; for only to those born within it is prophesy granted, while the highest goal of others is that they learn from the prophets . . . Even apostasy cannot eradicate the fact of election. . . . We are the treasure of mankind. . . .”³⁰

To counter the Church Fathers, Schoeps says Moses also handed down “an oral tradition, without which the Torah could not be understood at all.” At that point the same author invites attention to a passage from Hosea (8:12) which one of the early Rabbis interprets as meaning: “The oral tradition was not given in writing, lest the Gentiles should falsify it, as they have done with the written tradition, then claiming that they are Israel. Therefore, God said to Hosea: ‘though I write for him ever so many things of My Law, they are accounted as a stranger’s.’ God also denied Moses’ request to reduce the Mishnah to writing, because he foresaw that the Gentiles would translate the Scriptures into Greek and say, We are Israel . . .”

The Jewish scholar even suggests that the Jews are greater than God Himself, by declaring: “Israel remains the people of God; the covenant cannot be nullified.”³¹

The author obviously overlooks the fact that the Covenant was initiated by God — not by the

1. Anti-Semitism, Anti-Semitism

Jews — and, as an integral part of that Covenant, God demanded that the Jews must do God's will as handed down on Mt. Sinai. Moreover, a major problem with Schoeps insistence that the Jews are the Chosen People is their curious ignoring of the hard fact that when God made the Covenant on Sinai, He attached a number of specific duties obligatory on the Jews. See, for example, Exodus 34: 11-27. Regardless, they believe they can completely disobey God's commands, and that He is unable to annul the Covenant which He initiated with these people he deigned to choose from all the existing nations of the world at the time of selection. These were His special people, a people who would assuredly remain so, but only as long as they maintain their obligations under the Covenant.

As for making any citation from Hosea, almost the entire work of that Prophet tells of God's great anger with the Jews for disobeying Him. Whoever the early Rabbi might be to whom Schoeps refers, he certainly must have read a different text of Hosea's prophecy than the one handed down through the centuries.

Arguments advanced by Schoeps provide another insight as to why the Jews have been vigorously opposed by Christians. The point he makes encapsulates the sin of many — and not Jews alone. Such people insist on lowering God to the height of their own intellect, even though God Himself has said: “My thoughts are not your thoughts, my ways are not your ways . . . the heavens are as high above the earth as my ways are above your ways; my thoughts above your thoughts.” [Isaiah 55:8-9].

Despite God's clear teaching that His thoughts and ways are not the thoughts and ways of man, Schoeps contends that Jesus cannot be God, because of Jewish belief in monotheism. God, he asserts, “who is without form, cannot be incorporated in any shape, no matter how fashioned,

1. Anti-Semitism, Anti-Semitism

without boundary and prior to all form. It is He who creates forms.”

Interestingly enough, on the next page, he states that *the “one sent by God -- must suffer as a man.* This opinion is and was well known to Judaism.” He immediately adds the following sentence -- which is not without significance in that it is another indication of the Jewish influence on Christian heresies: “This was the reason that the Jews of the Fourth Century could enter into political alliance with the Arian Christians who acknowledged the human Jesus, but denied his divinity . . . The idea that God becomes man, suffers of his own free will, and is defeated by the evil of the world — this is an impossibility for Judaism!” [Emphasis by Schoeps].³²

Like all believing Jews, Schoeps makes God into his own anthropomorphic image. They hold that this formless God *spoke* to Adam and Eve, and to the serpent. This monotheistic God *says* (in Genesis): “Adam is become *as one of us, knowing good and evil.*” And their Torah further teaches that God *spoke* to Noe, and “*established a covenant*” with him. Also God “*came down* [to the land of Sennaar] *to see* the city and the tower which the children of Adam were building.”

Also, He *spoke* to Abram, and *made a covenant with him*; and He *spoke* to Moses from a burning bush. See: Genesis 2, 3, 9, 11, 12, 17, Exodus 3.

At least a hint of the Christian Trinity is suggested from the above cited statement in the Torah where God said “Adam is become one of us.” The question immediately jumps into the mind: If Adam and Eve were the only human beings in existence, to whom was God referring to when he says, “Adam is become one of us”?

Moreover, it is of interest to note that “the Hebrew word for God (*Elohim*) is plural.”³³

Here, it may be recalled that Justin Martyr, while explaining the Christian concept of the Trinity

1. Anti-Semitism, Anti-Semitism

to the Jewish scholar, Trypho, said that Christ the Son is to God the Father like “a fire lit by another fire,” a concept which later was included in the Nicene Creed as: “light from light.”

Jews have been characterized in their own Torah as a “stiffnecked people.” This is particularly obvious when they urged Moses: “Speak to us yourself, and we will listen, but do not let God speak to us, or we will die.” [Exodus 20:19-20]. And when God granted their wish, and came down as man to speak to them in person, as Jesus Christ, the Messiah, they still were not satisfied.

Although they readily ascribe some human characteristics to their myopic vision of the montheistic God, they did not believe Him when He came as Jesus Christ, a complete man, with all human characteristics, and spoke plainly to them, totally indifferent to political and other power relationships. Rather, they crucified Him, and continue to do so over and over again by their disbelief.

One other thing that the Jews studiously ignore is the fact that the word *Israel*, according to “prevailing Biblical use,” is, as the *Encyclopedia Britannica* observes, a theological rather than a political conception. In all periods of the Bible, Israel was conceived as a theologically based society, never as a purely secular tribal or political society. This can be seen the transfer of the title Israel to the Kingdom of Judah after the fall of the kingdom of Israel, c. 721 B.C; for Judah was the heir and successor of the theological character of Israel, although its name as a political society remained Judah.

“In the literature of the Old Testament which is later than the fall of the Kingdom of Israel, the title of Israel is used almost exclusively in the theological sense. . . In exile and post exilic literature (after 587 B.C.) the name of the community as a real society is Judah and its members are Judahites

1. Anti-Semitism, Anti-Semitism

(Jews). This is the usual designation employed by Jews themselves when dealing with foreigners.

..

In the New Testament, in the Synoptic Gospels and the Acts, the title is used of the people of a religious society.³⁴

John the Baptist warned the Jews some 2,000 years ago: “think not to say within yourselves, ‘We have Abraham for our father,’ for I tell you that God is able of these stones to raise up children to Abraham”. (Matt. 3:9-10).

This pride of race, of course, is completely misplaced, because, as was noted earlier, Herod was of Idumean origin, and it is well known that the Jews worked feverishly to convert other races and religions to the religion of Israel, among whom were the Khazars, as well as the Judaizers within Christianity. Indeed, throughout history, many races other than the race of Abraham became converted to Judaism.

Alfred Edersheim observed in the 1880s that Rabbinism “is in its inmost tendency, not only anti-monarchial and anti-sacerdotal, but, strange as it may sound, even anti-Messianic.

...”

He wrote further: “Beyond the four corners of its reasoning, Rabbinism acknowledges no authority whatever, on earth -- be it priestly or royal -- or in Heaven. And, when Rabbi Eliezer appealed . . . in favor of his doctrines to the voice from Heaven (the so-called *Bath Qol*), the assembled Rabbis were not silenced by it, but declared that, since the Law had been given on Mount Sinai, it was ‘not even in heaven’; to which, therefore, no appeal could be made.

“. . . this answer meant that there was finality about the Law as interpreted by the Rabbis by

1. Anti-Semitism, Anti-Semitism

which even the Almighty Himself was bound. [Emphasis added].

“It certainly affords evidence, were such needed, that Rabbinism recognized no authority, not even that of an audible voice from heaven, outside its own hard and dry logic.

“The only place which the Messianic doctrine could hold in such a system was that it furnished hope of a temporal deliverance, or even of a national supremacy of Israel, which would make Rabbinism dominant; or else that it opened the prospect of a new Law. And this essential antagonism between the Messianic idea as embodied by Christ and Rabbinism explains the life and death contest which from His first manifestation ensued between Jesus of Nazareth and the leaders of His people.”

35

Surely, God has heard often enough from the Chosen People: “What have You done for us lately?”

Recall that Jesus chastised the Scribes and Pharisees because they went “round about the sea and land to make one proselyte” [Matt. 23: 15].

According to Rabbi Newman, Jewish proselytism has extended from Biblical times through the Bar-Kochba Rebellion and the French Revolution to modern days. Of particular interest, is his following comment:

“During every age of Christian history, Christian proselytes, for one reason or another, embraced Judaism and threw in their lot with the Jewish people. In the centuries when heresy gained its first foothold in Christendom, there appears to have been a vigorous proselytism conducted by Jews among Christians.”³⁶

1. Anti-Semitism, Anti-Semitism

Included among his “one reason or another” was the fact that “Gentiles became Jews as a result of their service as slaves and servants in Jewish household . . . many . . . slaves were either persuaded or compelled by circumstances to become Jews.”³⁷

Following naturally from that situation, a variety of Jewish and Catholic literary sources from medieval times show that the Church tried to shield its adherents from the aggressive missionary activities of the Jews. Accordingly, the Church’s efforts “to segregate the Jew” was propelled by its moral obligation to protect “believers from the inroads of his [the Jew’s] influence.”

Clearly, Newman tells us, the Church’s “charges against Jewish influence and activity . . . is indubitable.”³⁸

Rabbi Newman also recalls Pope Innocent III’s communication to the Archbishop of Sens on January 8, 1213, in which the Pontiff expressed concern about a Catholic woman, “who through residence in a Jewish home, had lost faith in Christianity.” According to the Pope, the woman received the Holy Eucharist and brought it to the Jews. She declared Christianity had no power to profit or sustain her, and one piece of plain bread was equal in importance with the host at the altar.³⁹

Judaism’s Disintegration Intensifies Odium Christiane

So we see that the physical appearance on earth of the longed-for Messiah, was not, of course, the beginning of anti-Judaism. Rather, that awesome, cataclysmic event ignited the 2,000-year war against Christianity, and precipitated a virulent Jewish *Christophobia*, or, more accurately, *odium Christianae* (hatred of Christianity), and, more particularly, *odium Catholicae* (hatred of Catholics), which continues to be vigorously pursued, and, not too surprisingly, rarely objected to by Church leaders or by men and women in the pews even to this very day.

1. Anti-Semitism, Anti-Semitism

Although Judaism is in complete disarray from a religious standpoint in that most of its members do not believe in God at all, the vast majority of them seem to be united in a diabolical hatred of Christianity.

Regarding the disintegration of Old Testament Judaism, the Jewish historian, Heinrich Graetz, reaffirms a point constantly made by Jesus when he personally appeared in Palestine:

“Christianity was perfectly justified in priding itself on having vanquished the essential corruption of paganism, but it ought not to have ignored the fact that it was only the organ and interpreter of an original inspiration behind it . . . As long as Judaism was gagged and silent, [Bishop Jacques] Bossuet [1627-1704] could attribute the whole progress of civilization to Christianity, a view in which [historian Leopold von] Ranke,[1795-1886], undisturbed by [historian Henry] Buckle’s [1821-1862] conclusions has partly followed him. But at the present day, the ban which suffered no dispute to the assertion that salvation came forth from Golgotha and not from Zion is gradually being broken through. For it is now admitted as an undeniable historical fact by many earnest Christian thinkers, such as [Ernest] Renan [1823-1892], and even half-and-half by German historians, despite a touch of anti-Semitism, that the ethical consciousness is the property of the people of Israel, that it was called into the world by the three great prophets, Amos, Hosea

1. Anti-Semitism, Anti-Semitism

and Isaiah, and that they may be said to have been evangelists eight hundred years before the rise of Christianity, although without the mystic bye-taste of a kingdom of heaven. To this admission we must cling fast, without at present examining closely whether this ethical revelation was first proclaimed from Mount Sinai, or from the Wilderness of Tekoa [south of Bethlehem, the home of Amos, the Prophet]. A part, I might say the flower, of this pure ethical system has become the common property of the world, *through the medium of Christianity—justice, charity, even towards the stranger, care for the poor, the sanctity of life, conscientiousness . . .* [emphasis added].⁴⁰

Continuing, Graetz said:

“It cannot be denied that in its [Judaism's] constitutive document, the Pentateuch, in which ethical laws fill a considerable space, we find also prescribed a whole series of ritual enactments, though the Prophets treat these ordinance almost with contempt. Through Talmudism and Rabbinism they have been so improperly exaggerated, and received so enormous an extension in the various codes, that the ethical element seems to have been almost entirely crowded out, and Judaism has consequently appeared to consist of nothing but outward ceremonies, and to place the highest value in the mechanical performance of an infinite series of acts.” [Emphasis added].

The German-Jewish historian then observes that Jesus aided the progress of religious consciousness, because he eliminated the ceremonial laws. In that sense, says Graetz, Jesus was “the

1. Anti-Semitism, Anti-Semitism

founder of a Reformed Judaism.”

He next observes that Reform Judaism looked upon the national character of the Jewish law as “unessential.” *This group of Jews wished to “adopt a universal or cosmopolitan character, and be able as it were, to compete with Christianity, at any rate with Unitarianism.* This is the point of view of a large number of Jews in America.” [Emphasis added].⁴¹

Graetz further commented that a “contagion” of Judaism from pagan sources brought polytheistic error to that religion which “so entirely undermined morality, that the law had to threaten with severe punishment fathers who sacrificed purity to other shameful divinities. It had to forbid the price of prostitution being brought into the temple. Sins which we now regard as impossible, and cannot reflect on without a shudder, must therefore have become domiciled amongst the Israelites just as they were in Babylon, Tyre, Corinth, and throughout the ancient world. Hence the continual relapse of the people to the abominations of polytheism and apostasy, which recurred even after the reigns of Hezekiah and Josiah, until at the return from the Babylonian captivity the apparently inexhaustible tendency to idolatry was finally overcome.”⁴²

Because of that history, and the evidence that the chastisements threatened by the Prophets had come to pass in consequence of obstinate transgression of the Law, the general post-exilic view was to “minutely and conscientiously” obey every jot and tittle of the Law. Accordingly, Judaism gradually assumed a repellent aspect. As a consequence there followed (and there follows still) apostasy.” Thus, “*as soon as the first ray of Enlightenment penetrated the Ghetto, . . . indifference and apostasy followed close upon each other.*”⁴³

In that regard, the following observation by Bernard Lazare is of interest:

1. Anti-Semitism, Anti-Semitism

“ . . . possibly, if they [Jews] had no other sacred book but the Bible they might have merged in the nascent church, which enlisted its first followers among the Sadducees, the Essenes, and the Jewish proselytes. One thing prevented that fusion and upheld the existence of the Hebrews among the nations; it was the growth of the Talmud, the authority and rule of the doctors who taught a pretended tradition”⁴⁴

The Sin That Is Unforgiveable

Of course, it is understandably exasperating to millions of Christians that Jews have been in the forefront of denying that Jesus is the Messiah, despite his fulfilling all the prophecies in the Law and the Prophets concerning the Messiah, and that He conclusively proved His Messiahship and Divinity by working stupendous miracles numerous times before large crowds. Indeed, He said: “If you do not believe me, believe my works” [i.e., miracles]. However, the fact that so many Jews have apostatized completely from believing in God was a further element which provoked Christians to oppose them.

With that in mind, we may pause and reflect here on Jesus admonishing the Pharisees for disbelieving His power to perform stunning miracles. The occasion was his immediate cure of a blind and dumb man possessed with a devil. which prompted the Pharisees to say he performed that miracle and others through Beelzebub, the prince of devils. Christ immediately replied: “If Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? . . . But if I, by the Spirit of God, cast out devils, then is the kingdom of God come upon you. . . He that is not with me, is against me: and he that gathers not with me, scatters. Therefore, I say to you: *Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven . . . He that*

1. Anti-Semitism, Anti-Semitism

*speaks against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.”*⁴⁵

It seems to follow that the “unpardonable sin” is to deny the power of God to do anything, even when it is totally contrary to man’s understanding and the so-called laws of nature.

That is why anyone who may experience the most complex problems or illnesses should never despair of the power of the Holy Spirit to perform a miracle in their lives: for nothing is impossible for God, except that which is contradictory to his Being. That is, he can not, NOT be God.

The Messiah Long Expected

Of the early years of this apparently endless war against Christianity, Lazare writes that violent sermons were preached in the synagogues. Jewish preachers thundered against Edom, i.e., against Rome, the Rome of the Caesars which had become the Rome of Jesus, and which was now ravishing the faith of the Jews after having ravished their nationality. They did not content themselves with rhetorical common-places, they excited their brethren to revolt.”⁴⁶

And Rabbi Newman adds: “Jews had written and disseminated propaganda literature even before the rise of Christianity, and had combated the new religion with considerable energy.

“As early as the time of the Visigoths, Jews wrote books against Christianity in excellent Latin . . . During the Gaonic period, notable criticisms of Christian doctrines and practices were written by Jewish scholars, mainly in Arabic.”⁴⁷

The latter statement suggests that the Jews also were instrumental in establishing Islam, a point to be discussed below.

Regardless of the growing dominance of Jewish materialist thought in the world today (which

1. Anti-Semitism, Anti-Semitism

largely ignores a spiritual life and an existence beyond what is tangible to the senses and thought of earth-bound man), the evidence is overwhelming that the Church which Jesus Christ founded became the true Israel. The younger replaced the elder, even to adopting much of the former Temple ritual, including offering a Sacrifice upon the altar, voicing similar readings during the Christian liturgy, and Christian bishops, priests and many ministers attiring themselves in liturgical vestments similar to those worn by the Jewish priests and elders of the Temple.

At the Last Supper, Jesus calls His blood, the “blood of the covenant.” (Mt. 26:28; Mk 14:24; “the new covenant in my blood” (Lk 22:20; 1 Co 11:25).

St. Paul declared that the great secret revealed to him by Christ is that everyone who believes in Him and follows His teaching will be saved.

Certainly, this stunning cosmic shift should not have surprised the Jews, because it is a recurrent theme throughout the Old Testament. Cain, the elder, slew his brother, Abel [Genesis 4:1-8]. Abraham, at God's command, became disposed to offer his only begotten son as sacrifice, and notably, the son, like Jesus, carried upon his shoulders the wood which would fuel his anticipated holocaust. [Genesis 22:1-12]. Also Esau, the elder of Isaac's two sons, sold his birthright to Jacob [Genesis 25:1-34]. David, the youngest of Jesse's seven sons, was chosen rather than his older brothers. 1 Sam. 16-13; [1K 16:13].

In Genesis, chapter 49, Jacob gathers his sons around him to prophesy what will happen in the future. In verse 10, he says to Juda: “The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations,” i.e., the Messiah. In that connection, Father Jules Zeiller, S.J., reminds us that “sixty years before the birth of Jesus

1. Anti-Semitism, Anti-Semitism

Christ, Israel ceased to be an independent nation.”⁴⁸

Lazare points out that the Pharisees and the Rabbinate knew that Hellenic and Roman importations imperiled their religion. These Jewish leaders “knew that the Sadducean party, friendly to the Greeks, had paved the way for Christianity. . .

“It was under Greek influence that the books and oracles originated which prepared the minds for the Messiah. . . . the authors of the Sibylline oracles and the pseudo-Orphics, all these successors of the prophets who continued their work, led mankind to Christ. And *it may be said that true Mosaism, purified and enlarged by Isaiah, Jeremiah and Ezekiel, broadened and generalized by the Judeo-Hellenists, would have brought Israel to Christianity, but for Ezraism, Pharisaism and Talmudism, which held the mass of the Jews bound to strict observances and narrow ritual practices.*”
[Emphasis added]⁴⁹.

The Jewish historian, Josephus, reported that it was well-known among heathen nations that a mighty Deliverer, a lofty renovator of the human race was to arise out of the East.⁵⁰

Heinrich Graetz reported that around 35 B.C., “a Judean author foretold in beautiful Greek verse, written in the form of a sibylline prophecy, the coming destruction; but this Judaeo-Greek seer also heralded the coming of a glorious Messiah. An era of crime had certainly begun, and Belial had appeared in the person of the half-Judaeon Herod, but as yet no Messianic dawn of better things was apparent.

1. Anti-Semitism, Anti-Semitism

The same historian also asserted that a Judaeen poet in Egypt was foretelling . . . “the destruction of the whole heathen world, and the dawn of the ‘Kingdom of God’. In that Kingdom, a Holy King -- the Messiah -- would hold the scepter. ‘When Rome shall vanquish Egypt, and govern her, then shall the greatest in the Kingdom, the Immortal King, arise in the world, and a Holy King will come to rule over all the nations of the earth during all time.’ The Messiah, so confidently expected, was to bring forth quite a new state of things — a new Heaven and a new earth. At the coming of Elijah, who was to be the precursor of the Messiah, the Resurrection of the dead would take place, and a future world be revealed.”⁵¹

And St. Augustine noted that an Erythraean Sibyl wrote a passage around 700 B.C., the initial letters of the lines of which are so arranged that they read: "Jesus Christ, the Son of God, the Savior."⁵²

But it was not only in Egypt, Greece, and Judea that the concept of a Messiah, a Great Renovator of the World, was common, but throughout most of the world: among the Hindus, the Chinese, the Persians, the Assyrians, and others.⁵³

The Jewish Encyclopedia cites the Book of Enoch: (37-71) as saying: the Messiah is called “the Son of Man . . . his countenance resembling a man's . . . His name was called before the Lord of Spirits, before the sun and the signs of the zodiac were created, and before the stars of heaven were made. . . that his glory will last from eternity to eternity . . . his name really means ‘son of man’ . . . he is the medium of all God's revelations to men . . . At the end of time. . . he [will] judge all creatures . . . the world will fall down before him and adore him . . . no one will be able to make vain excuses to him . . .” The Messiah . . . “is expected to lead a hidden life and then to step forth

1. Anti-Semitism, Anti-Semitism

suddenly.”⁵⁴

And, of course, prophecies of Jesus Christ are scattered throughout the prophetic portions of the the Old Testament. Indeed, it is truly said: “To him bear all the prophets witness.”

Jesus, The Messiah, Enters A Tumultuous World

Graetz records the relentless battle between the Jews and the Roman Empire, Anarchy was abroad, open battles were fought between the two factions, with the “fanatical” Zealots constantly stirring up discord. At the same time, there was, he wrote, “an overpowering, mysterious feeling which reigned among the better classes of the Judaeen nation, and which became daily stronger as their political position became more and more intolerable. The ever-recurring evils brought on them by the rapacity of their Roman rulers, the shamelessness of the Herodian princes, the cowardice and servility of the Judaeen aristocracy, the debasement of the high priests and their families, and the dissensions of rival parties, had raised the longing for the Deliverer announced in the prophetic writings -- the Messiah -- to [a] great a pitch . . .

“The Republican Zealots, the disciples of Judas of Galilee, pictured the Messiah as delivering Israel from his enemies by the breath of his mouth, destroying the Roman Empire, and restoring the golden era of David's kingdom. The school of Shammai added to this representation of the Messiah the attributes of ardent religious zeal and perfect moral purity. The followers of Hillel, less swayed by fanaticism or political views, expected a Prince of Peace, who would bring tranquility to the country itself, and introduce harmony into its relations with all its neighboring states. On one point, however, they all agreed: the Messiah must spring from the Branch of David. . . .”

Further, even the most educated classes . . . “fully believed that the messianic age was to be

1. Anti-Semitism, Anti-Semitism

ushered in, and pictured it as an epoch of miracles.”⁵⁵

Into that tense, trembling, expectant, pluralistic, grossly sinful, wondering world longing for the Great Renovator, the Savior — the Messiah entered Jesus.

Among prophecies fulfilled by Jesus Christ concerning His Divine Messiahship are the following:

1. The time and Circumstances of the advent of His coming. Daniel, [556 B.C.] determined the year of his coming, when four hundred and ninety years should be accomplished from the going forth of the command to rebuild Jerusalem.

More than 1,000 years prior to Daniel, Jacob said the Messiah would come when the scepter was departing from Judah, and a lawgiver from between his feet [Gen. 49:10]. Haggai and Isaiah said He would come before the destruction of Jerusalem, and during the existence of the second Temple. [Isa. 40:9; 41:27; Hag. 2:6-8]. Micah designated Bethlehem Ephratah as his birthplace [Mic. 5:2]. It was prophesied that he would come, not only of the stock of Judah, but of the stem of Jesse [Isa. 11:1]. Isaiah and Malachi spoke of the messenger who should go before him, in the spirit and power of Elijah, to prepare his way. [Isa. 40:3; Mal. 3:1, 4-5].

2. Prophecies concerning his life, sufferings and death. First, he would be born of a virgin [Isa. 7:14]; he would enter Jerusalem on the foal of an ass [Zech. 9:9]; his manner of teaching would be characterized by special gentleness and compassion [Isa. 42:1-3]; he would be distinguished as wise “to speak a word in season to him that is weary” [Isa. 50:4]; he would blind the eyes of the learned and proud, preach good tidings to the poor and despised, and under his ministry the lame would be made to walk, the deaf to hear, the blind to see, the dumb to speak, the captive to be loosed, and the

1. Anti-Semitism, Anti-Semitism

dead would be raised up. [Isa. 42:6-7]. Also, he would be a sacrifice for sin, be rejected by the Jews, who themselves would be rejected by God. [Isa. 53; 8:14-15]. Further, the people who rejected him would continue a distinct people, and yet be scattered over all nations, and wander without princes, without sacrifices, without an altar, without prophets, looking for deliverance, but would not find it until a very distant period. [Jer. 31:36; Hos. 3:4,5].

Regarding his death: There would be an awful end to the person who would betray him, Psalm 41: 9; 55:12-15; the precise sum of money his betrayer would receive, and its disposition was foretold [Zech. 11:12, 13]. His back would be given to those who would smite him, his face would be spat upon [Isa. 50:6]. His hands and feet would be pierced, and he would be wounded, bruised, and scourged [Zech. 12:10; Psal. 22:16]. While suffering death he would be numbered with transgressors, and he would be given gall and vinegar to drink, while his persecutors laughed, shake their heads, and revile him, saying: “He trusted in the Lord that he would deliver him; let him deliver him” [Isa. 53:4, 5, 8, 12; Psalm 69:21, 22:7, 8]. Also, none of his bones would be broken, and his garments would be divided; lots would be cast for his vesture. Ps. 22:18. Also, he would make his grave “with the rich.” [Isa. 53:9].⁵⁶

But to the unbelieving Jews, it was vital to obviate the almost endless prophecies about Christ set forth in the Old Testament. Consequently, the Jews simply ceased using the Septuagint [often referred to as the LXX, because it reputedly was compiled by 70 Jewish Scholars], despite the fact that it “enjoyed great authority among the Jews of the Diaspora into the First Century A.D.”

On the other hand, the Christians were amazed, inspired, and profoundly convinced that Jesus unquestionably was the promised Messiah. Further, because the Septuagint was written in Greek,

1. Anti-Semitism, Anti-Semitism

Christians apologists and catechists adopted it when they began to evangelize the Hellenistic world. It became the Bible of the Church for the first generation of Christians, and 300 of the 350 citations from the Old Testament are taken from the Septuagint. Accordingly, it is reasonable to assume that it must have been the Septuagint which Jesus cited to explain and flesh out the true meaning of God's word to the Jews.

“There is little doubt that the acceptance of the LXX and its use by Christians led the Jews to reject it.”⁵⁷

Graetz, admits that *Jews “did not hesitate” to make changes in the Septuagint “in order to remove all apparent allusions to Christ.”*⁵⁸ [Emphasis added].

If one is to assume that all the miracles of Christ and His Apostles were fictions and their authors deliberate deceivers, we must first believe that Jesus and His apostles, being obscure, unlettered Jews, without a single circumstance to give them influence, were so perfectly ignorant and mad as to flatter themselves with an idea that they could set up a scheme of religion, that was so contrary to the habits, passions, prejudices, and institutions of all the world, it would overturn the religious systems and institutions of the most enlightened nations. Further, we would have to believe that, these unlettered men were somehow so singularly wise as to maintain the majesty, holiness and goodness of that God in whose name they professed to come. At the same time, they always maintained the most perfect consistency, dignity, and disinterestedness despite the office they assumed.

Yet, there is not the slightest indication that the miracles they performed and the seeming hoax they perpetrated was done for money or fame, but rather, according to overwhelming evidence, they

1. Anti-Semitism, Anti-Semitism

lived a simple life of poverty and upright morality. When their Leader was crucified and disgraced they continued to suffer persecution, and persisted in advocating the teachings of that Leader, even to the extent of willingly submitting to death.

Clearly, Jesus so perfectly fulfilled all the prophecies that an honest student must admit an amazing providential coincidence between the Messianic prophecies and the life of Christ. Moreover, the fulfillment of all these prophecies in one individual could not have been due to human contrivance. Also, it must be remembered, it was the Jews who first recognized him as the Messiah. Indeed, the Jews have been referred to as the librarians who carefully safeguarded the books they carried through the ages for these contained the writings which reveal the time, places, and events which confirm the entry of the Messiah into the world. Those treasured tomes also set forth the characteristics by which the Messiah could be identified.

Despite the overwhelming evidence that Jesus of Nazareth is the promised, longed for Messiah, and the fact that Jews can offer none other as a candidate for that Divine role, they just *know* that Jesus is not the Messiah. As Arthur Cohen writes:

“Jews believe, if they are to remain Jews, that Jesus is not the Messiah promised by Scripture. It is enough to affirm this. It may be asked, if not Jesus of Nazareth, who, then, is the Messiah, and when will he come? This question cannot be answered. It is indispensable to the Jewish position that it remain unanswered.” [Emphasis added].

And then Mr. Cohen adds: *“We cannot but view the description of Jesus as ‘a stumbling block to the Jews as accurate . . .’*

1. Anti-Semitism, Anti-Semitism

Subsequently, he admits that his book is “*contra christianos*” [against Christians].⁵⁹

The Reign Of Terror

For the first fifty days following the Ascension of Christ into Heaven, the Christian community was mortally afraid of the Jews.⁶⁰ Those fears were very real to followers of Christ because the evidence was abundant that the Jews would not hesitate to persecute even to death all who viewed Jesus as the long-awaited Messiah. We know from the New Testament that this all-consuming fear remained in the nascent Church until ten days after Jesus ascended into Heaven (50 days after his Resurrection) when the Holy Spirit descended on the Apostles.

From that time forward, and for several hundred years immediately following that electrifying primordial event, the Christian leaders, and the vast majority of their flock, never hesitated to speak out boldly, forcefully, and convincingly to the entire world in praise and defense of Jesus, the Christ, — the Messiah — and His teachings. First, of course, to the Jews, and later to pagans, even when it brought death and martyrdom to many of them.

Of course, in the developed world today that intense commitment to Christ is rarely witnessed.

I.B. Parentis writes: The Zohar (I,160a) says Jews shall war against Christians

*“by deceit and trickery whenever possible. They must be fought against without ceasing until proper order be restored. Thus, it is with satisfaction that we should free ourselves from them and rule over them”*⁶¹

Like many wars, the Jewish war against Christianity began as a polemical disagreement, specifically with bitter Jewish opposition to Christ's public preaching, but quite soon, his opponents

1. Anti-Semitism, Anti-Semitism

used spies, and overtly threatened Jesus. Open warfare on the peaceable Christians was ignited when the Jews had the civil authorities utilize the Roman army to crucify Jesus.

Persecution after persecution of Christians followed immediately, and many are convinced that persecution by State officials was instigated largely by the Jews, who goaded the civil government to believe that Christians were subverting the State. This resulted in the Christians being thrown to the lions and to suffer other hideous tortures. All this is well known from the Gospels, the Acts, Church and civil history. The Jews stoned Stephen; James, the first Bishop of Jerusalem, was thrown from the parapet of the Temple by the Jews, and then clubbed to death; James, the brother of John, was beheaded; Peter was crucified, and Paul was beheaded.⁶²

In July, 64 A.D., a terrible fire devastated several parts of Rome, and the widespread opinion was that Nero was responsible for igniting it, in order to clear a location for an extension to his palace. However, to turn public opinion away from himself, he is said to have conceived the idea of blaming the conflagration on the Christians.

However, it is not without relevance to note that in the Emperor's entourage there was a significant portion of Judaism, loyal to the Empire, whose influence was already fairly strong. Additionally, the Judaizing sympathies of Nero's favorite, Poppea, are known from the writings of Josephus and Tacitus. Graetz, too, writes that Poppea had "a preference for Judaism, and as all state affairs were conducted by intrigue, the Judaic deputies profited by that happy chance. . . ."

Yet, Jews themselves seem determined to deny that the Jews of the Roman era played any part in influencing the state to persecute Christians. The *Encyclopedia Judaica*, for example, says "additional research is still required to determine the degree of validity to allegations made by

1. Anti-Semitism, Anti-Semitism

Christian writers, as well as by some modern historians, that Jews instigated the anti-Christian persecutions by Roman emperors such as Nero.

Certainly, there is no question that Jews considered Christians their bitter enemies. Moreover, there is no question of Jewish influence in the Empire, particularly because of Poppea's favoritism toward them. The significant influence of Poppea is evidenced by the fact that the last of the Procurators, Gessius Florus, was appointed by her. Graetz characterizes that man as a person of "shameless partiality, avarice, and inhumanity . . . an utterly profligate being to whom nothing is sacred . . . [and who] had indulgence only for the Sicarii who gave him a portion of their plunder."

63

In reality, the great fire was the defining moment when Christians were distinguished from Jews. The latter remained in possession of their various privileges, while Christians were arrested, judged and had their lives forfeited.

The censure of Christ's followers was so severe historian Jacques Zeiller reports that Nero promulgated the law" *non licet esse christianos*, ("it is not lawful for Christians to exist.").

Further, Christians of the Roman Empire, "were proscribed, not as guilty of crimes against the common law, such as incest, cannibalism or magic, as imputed to them so often by popular hostility . . . , nor of crimes of sacrilege or *lèse majesté*, but as guilty of professing a religion which had been forbidden . . . Thus, it is the very name of Christian, the *nomen christianum*, that was forbidden and condemned"64

In an obvious reference to that situation in the early Church, Pope Leo XIII said in his 1892 Encyclical Letter "On Church and State in France" [*Au Milieu Des Sollicitudes*, section 9] that the

1. Anti-Semitism, Anti-Semitism

Jews raised against Christianity “a formidable adversary, the Roman Empire . . . Their very name [i.e., Christian] was equivalent to a declaration of war; and Christians, by the mere fact of their being such, and for no other reason, were forced to choose between apostasy and martyrdom.”

Justin Martyr, commenting in the second century, A.D., said Jews consider Christians “their enemies and adversaries, killing and punishing us wherever they are able to do so.” He further declared: “Bar Kocheba, the leader of the Jewish uprising [against the Romans], ordered that only the Christians should be subjected to dreadful torments, unless they renounced and blasphemed Jesus Christ.”⁶⁵

Constantine characterized Jews as a “savage sect” because they stoned fellow Jews who converted to Christianity.⁶⁶

Of the situation in Christian countries in the early fifth century, Graetz wrote: “Nothing now remained for the Jews of Christian countries but to take up the weapons of mockery.”Accordingly, they made merry over their enemies behind their backs, which, in his view, “has everywhere and at all times been the manner in which the weaker party has attempted to lighten its burdens.” The Jews, he continued, also “made use of coarse jokes to express their feelings with regard to Christianity.”⁶⁷

Contrary to Graetz, there is no evidence that early Christians reverted to “coarse jokes” while they were being persecuted and martyred during the first 400 years of Christianity, usually by Jewish machinations with various pagan government leaders.

At any rate, the famed historian continues by observing that such ribaldry was common on the Feast of Purim, at which time it was customary to hang in effigy on the gallows their arch-enemy, Haman. And, apparently, it was not coincidental that the gallows, was always in the form of a cross,

1. Anti-Semitism, Anti-Semitism

which after the hanging, was burned. This appears to be evident by a Roman decree in 408 A.D. which prohibited Jews from including in their celebrations commemorating deliverance of the Babylonian exiles a burning of a cross, “in contempt of the Christian Faith.”

He reports further that in 415 A.D., Jews in Imnestar, Syria were accused of having suspended a Christian lad crosswise upon the gallows whom they flogged to death.⁶⁸

In their synagogue sermons, Jews made “covert attacks upon anti-Jewish Byzantium,” using, for example, words or sentences like the following: “As an arrow is not perceived until it has pierced the heart, so it is with the decrees of Esau (Byzantium).”

In July, 556 A.D., on the occasion of a chariot race in Caesarea, Samaritans and Jews “massacred” Christians, destroyed their churches, and “spread terror throughout the city and the surrounding country.”

Under the reign of Phocas, “Jews were carried away to a deed [unspecified] of brutal violence.”

In 608, A.D., at Antioch, Jews suddenly “fell upon their Christian neighbors . . . they killed all that fell into their hands, and threw their bodies into the fire.” . . . The Patriarch Anastasius, surnamed the Sinaite, was “an object of special hate, and was shamefully abused by them, and his body dragged through the streets before he was put to death.”

At Tiberias in 614 A.D., a “war-like movement” was initiated by Benjamin, “a man with a prodigious fortune,” who used a part of that wealth to enlist and arm Jewish troops who were assembled and joined to the Persian army. “Filled with rage, they spared neither the Christians nor their churches in Tiberias, and probably put an end to the bishopric. With the Persian Army, the Jews marched on Jerusalem to wrest the holy City from the Christians. The Jews and the Persians” took

1. Anti-Semitism, Anti-Semitism

Jerusalem by storm.

“In their rage, the Jews relentlessly destroyed the Christian sanctuaries. All the churches and monasteries were burned, and the Jews undoubtedly had a greater share in this deed than the Persians. . .”

Continuing, the German-Jewish historian writes: “With the Persians, the Jews swept through Palestine, destroyed the monasteries which abounded in the country, and expelled or killed the monks. A detachment of Jews from Jerusalem, Tiberias, Galilee, Damascus, and even Cyprus undertook an incursion against Tyre, having been invited by the four thousand Jewish inhabitants of that city to fall upon the Christians on Easter night to massacre them. The Jewish host is said to have consisted of 20,000 men.”⁶⁹

It has been common in Jewish literature to denigrate Christianity, while Jews themselves are extolled as the Chosen Race, and may do anything with impunity to Christians. In the well known “*Alenu-Aleinu*” prayer, Jews state that Christians “pray unto vanity and emptiness.” *The Jewish Encyclopedia* (vol. 1, p. 337) says it is “indisputable” that during the Middle Ages the prayer was invested with especial solemnity and awe. In the prayer it is claimed that Jews are not like “the [other] families of the earth . . . [for the latter] prostrate themselves before vanity and folly, and pray to a god who can not help. . .”

The *Encyclopedia Judaica* adds that in 1339, Pesach Peter, a Jew who converted to Catholicism, asserted that the words in the “Alenu” which say non-Jews prostrate themselves before “vanity and folly, and a god who can not help” in reality refers to Jesus, because the Hebrew letters of both words are equal in numerical value amounting to 316. This view was repeated a

1. Anti-Semitism, Anti-Semitism

number of times until 1777.

The referenced *Judica* article notes further that the 13th century A.D. *Arugat ha-Bosem* by Abraham Eliezer mentions a tradition that the numerical value of vanity and emptiness equals Jesus and Muhammad.⁷⁰

In an article on Christianity, the same reference source states the tension between the Catholic Church and Judaism “is due essentially” to the Church “explicitly claiming not to be a new religion,” [but] “the fulfillment of the promises in the Bible (the ‘Old Testament’) as expressed in the covenant with the patriarchs and in the message of the prophets.”

By making such a claim, the Church “placed itself squarely on a Jewish foundation: it was the consummation of the Biblical promise. Jesus was not just a divinely chosen savior, but the promised Son of David, the Lord's Anointed . . . and hence the Christian community, *i.e.*, the Church, was the ‘true Israel’ of God. . . .”

As it expands on its understanding of the Church's position, the *Judica* goes on to say, God's selection of Abraham, in whose seed all nations should be blessed, and for God's own reasons, “was limited to one physical people (‘Israel according to the flesh’) for a certain preparatory period, *i.e.*, that is until the coming of Jesus, the Messiah.” Therefore, when Jesus, the Messiah came upon earth, the “Law,” of this preparatory period, “had now lost its validity; that in Christ it had been ‘fulfilled,’ *i.e.*, terminated, surpassed, and to all practical purposes abrogated.” The order of Grace had now come in place of the Law.

All these, combined with the Gospel accounts of Jesus' harsh attacks on the Pharisees as hypocrites or as representatives of a mechanical religion of outward devotion, “created a climate of

1. Anti-Semitism, Anti-Semitism

hostility and a negative Christian image of Judaism.

“The image implied that theologically Judaism was an inferior religion, that, historically, the Jewish people had played out their positive role, and morally the Jews were examples of stubborn blindness and obduracy. Even at its best, *i.e.*, in its Biblical phase, Israel had been rebellious and had persecuted its prophets, and its Law -- albeit divine -- was but a preparatory discipline.

“Some early Christian writers” viewed the Church as being “God’s ‘true Israel’ according to the spirit, the Jewish people no longer had any vocation or reason to exist except as a witness to the misery and degradation that would befall a people originally chosen by God, but unfaithful to its election by rejecting the Messiah and bringing about his death. . . .”

In due course, “the Jewish Christians were included in the category of those sectarians whom the Jewish community rejected and anathematized. The malediction of the *minim* contained in the daily *Amidah* [prayer] was introduced, that is, reformulated, in order to render impossible Jewish Christian participation in the service of the synagogue, and to consummate their separation.”⁷¹

Of course, the *Judica*’s account of the Church’s teaching regarding the relationship between Old Testament Judaism and New Testament Christianity is reasonably accurate, but is not entirely correctly stated, nor is it the true reason for the Judaic war against the Church. For one thing, the Church never has taught that the “Old Law” was either “terminated,” nor “abrogated.” The Ten Commandments, for example, continue to bind. What was “terminated” and “abrogated” by Jesus Christ was the Jewish leaders’ perception and interpretations of the “Old Law.”

The magnitude and the persistence of this conflict is confirmed by numerous Jewish sources. For example, the 1893-1894 edition of *The Jewish Quarterly Review* ran an article by S. Krauss, in

1. Anti-Semitism, Anti-Semitism

which the author cited St. Justin Martyr, the eminent Catholic apologist of the early second century, as saying the Jews had “sent emissaries in all directions to calumniate the new sect” [i.e., Christians]. This charge, it is observed, “recurs in almost every Church Father; it is also frequently asserted that the Hebrews were zealously engaged in proselytizing. Thus, in Justin's time, we may conclude with a high degree of probability, Judaism still retained its power of expansion.”

Also, the author provides additional confirmation that “. . . a large section of the Agada in the Midrash and Talmud is a polemic against Christianity.” He goes on to note that Justin makes a charge not found in the works of other Church Fathers. That is, he accuses the Rabbis of encouraging immorality by sanctioning polygamy among their co-religionists, and permitting them to lust after fair women. Justin attributes this attitude to the facility with which marriages are contracted. When a Jew is abroad, he says, “the first thing he does is to take another wife.” Commenting on that situation, Krauss concedes that this matrimonial liberty was indeed, a characteristic of Talmudic times.

Krauss says Justin is the first who imputes to Jews the crime of mocking and insulting Jesus. This accusation was fraught with terrible consequences for them. Yet, it is repeated by all the Fathers of the first four centuries.

All the Fathers of the first four centuries affirmed that Jews mocked and insulted Jesus, and, Krauss adds that the earlier Fathers “were correct in asserting that the Jews cursed Jesus, inasmuch as the expression may refer equally to Jesus or to Christianity.”⁷²

Among those Fathers was Origen, the brilliant Christian scholar and apologist who was born in Alexandria, Egypt, about 185 or 186 A.D. An excellent student of the Hebrew language, he made

1. Anti-Semitism, Anti-Semitism

acquaintance with learned Jews of his day, including Hillel, the celebrated Jewish philosopher. This Alexandrine Father was well aware of certain mystic writings, which, according to the Talmud, “were wont to be withheld from the uninitiated and especially from Christians and heretics.”

Krauss confirms that Origen was familiar not only with the vicious canard that Jesus was born illegitimately, but that this vile and putrid blasphemy “was always a firmly held dogma in Judaism, which found clear expression in its ancient and modern literature, passed over to the heathens of antiquity, and lives today in the consciousness of every simple-minded Jew, who only knows as much of this subject as he has learnt from his parents.”

And adds Krauss: *The Talmud* “which contains such valuable evidence on the events of the first Christian centuries . . . agrees with Origen.” This “Jewish dogma” refers to Jesus as “the son of the prostitute.”⁷³ [Emphasis added].

Further, Origen confirms the same charge registered by Justin Martyr, and later, by St. Jerome, that the Jews “falsify and mutilate the Scriptures.” Origen “is convinced that there is a want of agreement between the old and new copies of the Jewish Bible, and that much which exhibited a Christian tendency in the former, has been disfigured in the latter.”

The Jewish author also says Origen believed that sympathy with Judaism [promoted by “Judaizers” among the Christians “especially women”] was “not spontaneous, but was the artificial work of missionaries, who carried on a zealous propaganda on behalf of the ancient faith [Old Testament Judaism], and cajoled Christians to practise its rites.”⁷⁴

In Volume 6, of *The Jewish Quarterly Review*, Krauss comments quite negatively on Ephraem Syrus [d. 373 A.D.] who, the author says, surpasses all Church Fathers in “passionate hatred of the

1. Anti-Semitism, Anti-Semitism

Jews.” This hostility, he believes, “seems to have been aroused and stimulated by the marvelous power of resistance shown by [Judaism],” and possibly by the “serious blow which Julian the Apostate dealt Christianity, and which was indirectly of benefit to the Jews.”

Ephraem calls the Jews “the circumcised vagabonds,” and characterized Judaism as “a worthless vineyard that cannot bear fruit . . . [because] “they have reviled Jesus. God has banished them from their land, and they are now condemned to wander over the whole surface of the earth.”

Krauss adds: “What especially exasperated Ephraem is that the Jews will not give up their hopes; notwithstanding the calamities with which they have been visited, they still cherish the firm conviction that the future belongs to them and their religion — not Christianity.”

Yet, it is admitted, that Syrian Saint approached the Scriptures with sufficient equipment of preliminary studies, possessed “a good knowledge of Hebrew,” and was “a sound Hebraist, with a considerable knowledge of the sacred tongue.”⁷⁵

Cardinal Nicholas Wiseman of England [d. 1865] characterized St. Ephraem as “an example of a phenomenon not uncommon in the history of literature. Like Moses in Hebrew, Homer in Greek, Mohammed in Arabic, Chaucer in English, Dante and Boccaccio in Italian, he is at once the earliest, and the purest, author preserved to us from the ancient learning of Syria. . . By his countrymen he is styled the Prophet of the Syrians, the Harp of the Holy Ghost, the eloquent mouth, the column of the Church.”

Another authoritative source comments. “His forceful, realistic description of the Last Judgment inspired Dante.” He was “remarkable as a devotee of the Blessed Virgin, and believed in the Immaculate Conception [of Mary] nearly 1,500 years before the Catholic Church proclaimed the

1. Anti-Semitism, Anti-Semitism

dogma of the Immaculate Conception.”⁷⁶

Dr. Krauss indicates that St. Jerome, and other Fathers were correct when they charged that the Jews changed the text of the Old Testament in an effort to obviate the truths of the New Testament which establish the fact that Jesus is indeed the promised Messiah. Krauss appears to suggest this when he remarks that every synagogue possessed a collection of books, from which the members were permitted to borrow. However, Jerome's Jewish teacher abused this privilege when he presented his Christian pupil with a volume borrowed from the Synagogue authorities which “the Synagogue regarded as authentic. Other copies of the Scriptures that were in circulation were most untrustworthy.”

A few pages later, Jerome is quoted as commenting: “The [Jewish] Preachers make the people believe that the fictions which they invent are true.”

Jerome is also quoted as asserting: “But not all the Agadas that were in circulation were fit to be publicly read. The recital of several was interdicted on account of their obscenity.” Here, Krauss comments that Jerome was “speaking of the tradition that Jewish women in Babylon had submitted themselves to certain men of guile, in the hope that they would give birth to the Messiah.”⁷⁷

And Krauss further informs us: “There was a multitude of baptised [*sic*] Jews, and the rigorous Talmudic teachers felt called upon to proceed with all possible severity against them; so much so, that the bishops had to intervene in their favour. But these baptised Jews were by no means an acquisition on which the Church could congratulate itself. They either clung firmly to the Jewish enactments, even after baptism, or they led a life which was anything but Christian.”

At that point in the article, the author cites a letter from Jerome to St. Augustine, in which the

1. Anti-Semitism, Anti-Semitism

former says: "Take any Jew you please who has been converted to Christianity, and you will see that he practises the rite of circumcision on his newborn son, keeps the Sabbath, abstains from forbidden food, and brings a lamb as an offering on the 14th of Nissan."⁷⁸

Jerome also observed that in his time [4th century], Christian women ascribed to Jewish phylacteries an indefinite but vast magical power. They covered up crucifixes, as well as the Gospels, and other sacred relics, and thought they were thus performing a work pleasing to God. Further, synagogue rites were imitated; because these "Christians" regarded them as holier than the Church. On the occasion of a death they even rent their garments after the Jewish custom.

Further, Krauss says Jerome found the Jews to be in great distress if they could find no opportunity to slander and ridicule Christians.⁷⁹

Commenting on the Jewish method of argumentation, the Fourth Century Church Father insists that they never kept to the point, but always introduced matters foreign to the discussion, and often wander to other subjects altogether. Although Jerome gained much knowledge of Jewish Biblical insight from Jews themselves, his Jewish teachers were careful never to divulge to him the esoteric significance of the Agada, the non-legal portion of Talmudic literature. However, Jerome was sufficiently acute to perceive that the word "Edom" used by the Jews actually meant Rome.

Indeed, this incessant dissimulation on the part of the Jews was a major reason Gentiles, Christian and non-Christian alike, were prompted to question Jewish veracity.

As a matter of interest, the Emperor, Julian the Apostate. used Jewish arguments in his attacks on Christianity.⁸⁰

Of course, polemics and apologetics have been endemic to Christian-Jewish relations from the

1. Anti-Semitism, Anti-Semitism

time of Christ. Writing in the *Harvard Theological Review* in 1921, George Foot Moore says that after the Catholic Church became dominant, converted Jews began defending their new faith. He cites the following Catholic apologetical works: the Dialogue of Peter Alfonsi in the 10th century; the *Pugio Fidei* of Raimundus Martini in the 13th century; the disputation between the Jewish convert Pablo Christiani and Rabbi Moses ben Nahaman in 1263. Also there was Justin Martyr's "Dialogue With Trypho," Tertullian's *Adversus Judaeos*, St. John Chrysostom's *Adversus Judaeos*; and Isidore of Seville's *De fide catholica . . . contra Judaeos*. Early Jewish polemic, he notes, is set forth in the Talmud, Targum and Midrash.

In response, Jewish attacks on the Church were set forth in *Nissahon* (Triumph), in the thirteenth century, written by an unidentified author, and in a book with the same title, written by Rabbi Lipmann-Muhlhausen, around the beginning of the fifteenth century. A similar attack was launched by Isaac Troki (died 1594) in his book, *Hizzuk Emunah*.

Moore, also calls attention to a major response to these attacks written in 1700 by Jon A. Eisenmenger, a Protestant, and Professor of Oriental languages at Frankfurt-on-Main. The two-volume work, *Entdecktes Judenthum*, (*Judaism Unmasked*), was suppressed by the Jews, and caused the author to lose the whole of his property, obliging him to incur debts.. The Frankfort professor's work is characterized as "a malignant book, if ever there was one," however, at the same time, Moore concedes that the German author read prodigiously. The annotated bibliography, he says, "enumerates substantially all the works of any consequence that might have been registered in a catalogue of *Rabbinica et Judaica* at the end of the seventeenth century, and the extracts in the two volumes prove that the bibliography is not a parade. His quotations are given in Hebrew with a

1. Anti-Semitism, Anti-Semitism

German translation and exact references.” He adds: “. . . with all his prejudice, what he adduces from the Rabbinical sources is much more trustworthy than the books on which recent scholars have chiefly disputed.”⁸¹

The Jewish Theological Society of America’s Internet web site recently posted a note that its Manuscript collection includes some 70 Jewish polemical manuscripts, the majority of which “*take on a powerful anti-Christian tone.*” [Emphasis added],

The notice continues by listing some of the more famous of these works include the *Bittul Ikkarei ha-Nozrim* (Hasdai Crescas) and the *Hizzuk Emunah* (Isaac of Troki). Other works in the collection are devoted to the recording of many public debates over Judaism which took place during the Middle Ages. Abraham Farrisol’s *Magen Avraham* is a prime example of this type of text.” And, once again, it is emphasized: these records “*contain many strong anti-Christian sentiments.*”⁸² [Emphasis added],

Jewish Efforts to “Christianize” Judaism

Commenting on Jewish history from 1638-1878, Heinrich Graetz says they grew increasingly disaffected with Talmudism, and made numerous abortive efforts to “Christianize” their religion.

In the process, a number of Jews converted to Christianity, but by and large, the mass of Jews wandered into rationalism, Freemasonry, and many into revolutions.

Baruch Spinoza, the well known Dutch rationalist and philosopher “conceded great excellencies” to Christianity, while at the same time he regarded Judaism “with displeasure.” He “not only furnished opponents [of the Jews] with the weapons of reason to combat Judaism more effectually, but also conceded to every State magistrate the right to suppress it and use force against

1. Anti-Semitism, Anti-Semitism

its followers, to which they ought meekly to submit.”⁸³

Graetz also informs us that at the beginning of the 18th Century, Jews were weighed in the balance and found wanting, even by their well-wishers. Having no real guide acquainted with the road, they “sunk in ignorance or, filled with conceit, beset with phantoms, the Jews in all parts of the world, without exception, were passing from one absurdity to another, and allowing themselves to be imposed upon by jugglers and visionaries.”

Continuing, he says: “the feeling of right and honor amongst Jews was on the whole weakened. There was a lowering in tone of that tender conscience which with a sort of maiden shame avoids even what the precepts of religion and the paragraphs of the civil code leave unforbidden.”

To make money, he continues

“was so imperious a necessity that ways and means became indifferent, and were not exposed to censure. To take undue advantage, and to overreach, not merely a hostile population, but even their own co-religionists, was regarded for the most part not as a disgrace, but rather as a kind of heroic action. From this sprang worship of Mammon, not merely love, but also respect for gold, no matter how impure its source. The democratic equality hitherto maintained amongst Jews, who refused to recognize distinctions of class and caste, was lost in the furious dance round the golden calf. The rich man was held worthy of honor — one to whom those less kindly favored by fortune looked up as to something higher, and in

1. Anti-Semitism, Anti-Semitism

whom they therefor overlooked many failings. The riches, not the most worthy, were made the managers of the community, and were granted a charter for arbitrary conduct and arrogance . . . The dollar binds and looses, it raises the ignorant to the chief offices in the community.”⁸⁴ .

Although the 18th Century Jewish philosopher, Moses Mendelssohn adhered to Judaism, in his own fashion, nevertheless, he never was an enemy of Christianity. Indeed, his two daughters, Dorteia and Henreitta converted to Catholicism, as did thousands of other Jews of that period. His successor, and head of the Berlin Free School, David Friedländer, together with a number of other Jews wrote a joint letter to the chief consistorial councilor, expressing their desire for conversion to and baptism into Christianity, “under the condition that they might be excused from believing in Jesus, and from participating in the rites of the Church, or . . . allowed to explain Christian dogmas in their own manner. The proposal was immediately rejected, although Friedländer’s children were baptized without demanding any conditions or qualifications.”⁸⁵

Among a group of three Jews considered by Graetz as “profound philosophical thinkers” of the mid 18th century, he lists Lazarus Ben-David, of Germany (d. 1832), a devout devotee of Kantian philosophy, who lectured at the University of Vienna “*on a philosophy which denied the right of Catholicism to exist!*”⁸⁶ [Emphasis added].

Abraham Geiger (1810-1874), founder of “The Scientific Journal,” was a Jew “filled with burning hatred toward” the Talmud, and “felt no respect for antiquity or for religious practices. Also, he “inveighed against weak-minded Jews who attributed all ideals to Christianity.”⁸⁷

1. Anti-Semitism, Anti-Semitism

Here Graetz observes: *When the French Revolutionists of 1794 attacked a belief in God, and set up a religion of Reason, it “had no effect upon the Jews. The intense hostility and anger felt toward religion and the Divinity were directed only against Catholicism, or Christianity . . . The Reign of Terror, the Massacre of September, and the Guillotine, had been conjured . . . almost as a sad, stern necessity, because, together with the feudal aristocracy, they were bitter enemies of freedom..*

“The decree of the [Revolutionary] Convention ran thus: ‘The Catholic faith is annulled, and replaced by the worship of Reason.’ . . . Twenty days after the resolution of the Convention had been passed, more than 2,300 churches were transformed into Temples of Reason. The law included no provisions against Jews or Protestants.”⁸⁸

When today, Jews and their allies insist on attributing German anti-Semitism to the Catholic Church, it is most interesting to note that such hatred is non-Christian in its genesis.

According to Graetz, this mental fixation has an atheist as its source, “a man “on bad terms with the Church.” Yet, he is characterized him as a man “of the first rank,” and “greatest thinker of the time.”

Johann Gottlieb Fichte, “may be regarded as the father and apostle of national German hatred of the Jews, of a kind unknown before, or rather never before so clearly manifested.” The historian further remarks: “Protestant theology and German philosophy proposed regulations against the Jews unrivaled by the Canonical decrees of Popes Innocent III and Paul IV.”⁸⁹

So, the fundamental flash point of this interminable Jewish war is that —

†Jesus Christ fulfilled all the Old Testament prophecies of the

1. Anti-Semitism, Anti-Semitism

promised Messiah;

† He is the Word made Flesh, who proved His Divinity by numerous spectacular miracles which, long after his Resurrection, have continued thousands of times.

† He established specific rules for living a good life,

† His Kingdom is not an earthly one; and

† He established a single Church on “the Rock,” Simon Peter.

The conflict continues because of a rejection of those fundamental, manifestly proven FACTS.

The reality of this fantastic episode in history was perhaps explained best by the famed British author-lecturer, G.K. Chesterton, who wrote:

“Right in the middle of historic times, something final, like the trump of doom” occurred. It was nothing less “than the loud assertion that [the] mysterious Maker of the world visited his world in person. It declares that really, and even recently, . . . there did walk into the world this original invisible Being; about whom the thinkers make theories and the mythologists hand down myths.

“. . . that the Creator was present at scenes a little subsequent to the supper parties of Horace, and talked with tax collectors and government officials in the detailed daily life of the Roman Empire, and this fact continued to be firmly asserted by the whole of that great civilisation for more than a thousand years. This is something utterly unlike anything else in nature. It is the one great startling statement that man has made since he spoke his first articulate word, instead of barking like a dog.”⁹⁰

1. Anti-Semitism, Anti-Semitism

1. Cassidy, Cardinal Edward, *op.cit.*
2. Graham, Robert A., S.J. "How to Manufacture a Legend," *Pius XII and the Holocaust*, Milwaukee, Catholic League for Religious and Civil Rights, 1988, pp. 16, 18-21.
3. *New Age Magazine*, May, 1931, p. 263. The attack on the Catholic bishops' for their position opposing Hitler and his Nazis as "engaging in politics" was made in connection with an article in *The Western Catholic* newspaper which assailed the Scottish Rite's Grand commander, and members of the Supreme Council for their anti-Catholic bigotry.
4. *Ibid.*, "Important Masonic News From Other Countries, Germany" April, 1932, p. 209.
5. *Ibid.*, May, , 1931, pp. 264, 266; September, 1931, p. 527; January, 1939, pp. 10, 15.
6. *Ibid.*, January, 1939, p. 31.
7. Cited in: *Pius XII and the Holocaust*, pp.165-168.
8. *The New York Times*, January 4, 1983, p. A-1; *The Washington Post*, February 11, 1983, p. 1.
9. The pagan philosophy of Masonry, the Masonic rationale for the Supreme Court opinions in religion clauses cases, and the two-hundred plus years of Masonic involvement

1. Anti-Semitism, Anti-Semitism

in revolution and opposition to Church and State is fully exposed in my own *Behind the Lodge Door*, op. cit., pp. 123-140.

10. *The New Columbia Encyclopedia*, William H. Harris and Judith S. Levy, eds., New York, 1975, Columbia University Press, p. 2473.

11. Baum, Gregory, O.S. B., *The Jews And the Gospel*, Westminster, MD., 1959, The Newman Press, p. 16.

12. Chicago, 1977, University of Chicago Press, vol. 12, pp. 1054, 1055.

13. vol. 2, pp. 87-88.

14. New York, 1905 (1925), Funk and Wagnalls, vol. 10, p. 102.

15. Lazare, Bernard, *Antisemitism, Its History And Causes* (translated from the French) New York, The International Library Publishing Co., 1903, p. 12. Originally published in French, 1894.

16. *Ibid.*, pp. 345, 346, 347, 348, 350.

17. Another modest type of excommunication imposed by the Church is called *tolerati* (tolerated). No one is excommunicated *vitandus* unless he/she is publicly “excommunicated by name by the Holy See, and it is expressly stated that the person is “to be avoided.” Anyone who lays violent hands on the Pope is automatically *vitandus*.” See Hardon, John A. S.J., *Modern Catholic Dictionary*, Garden City, New York, 1966, p. 200. It is readily apparent that since the Church rarely excommunicates people today, particularly with the threat of *vitandus*, there has been a vast movement among Churchmen, theologians, and the faithful to, more or less, “do their own thing,” with

1. Anti-Semitism, Anti-Semitism

regard to following directives from Rome. Not so among Jews. Thus we witness the awesome effectiveness of the world's fourteen million Jews successfully pressing their war against Christianity on all fronts. At the same time, the world's 1.9 billion Christians become ever more willingly lured away from the high ground of Calvary and Mount Tabor (where dwelt Go whose prince, Christ said, is Satan. (See: John 12:31; 14:30; 16:11; Luke 4:6; 2 Cor. 4:4; Ephesians 2:2])

18. Lebreton and Zeiller, *History of Primitive Church*, vol. 1, p. 33.

19. *Ibid.*, p. 50.

20. *Ibid.*, pp. 68-74.

21. Graetz, vol. 2, pp. 102-103; 109-111.

22. Lazare, p. 13.

23. *Ibid.*, pp. 24-25.

24. Dubnov, Simon, *History of the Jews*, South Brunswick, NJ, Thomas Yoseloff Publisher, 1967, translated from the Russian by Moshe Spiegel, vol. 2, p. 249.

25. Unterman, Isaac, *The Talmud*, New York, 1956, Record Press, Inc., pp. 11, 12, 13, 23.

26. Byrnes, Robert F., *Antisemitism In Modern France*, New York, 1969, Howard Fertig, p. 71.

27. Cohen, Abraham, *Everyman's Talmud*, New York, 1975, SchachenBooks, pp. 379, 382

28. Pranaitis, I.B. *The Talmud Unmasked*, New York, 1939, E.N. Sanctuary, pp. 62.

29. Schoeps, Hans Joachim *The Jewish-Christian Argument*, David E. Green, trans.,

1. Anti-Semitism, Anti-Semitism

New York, Holt, Rinehart and Winston, 1963, pp. 27-28.

30. *Ibid.*, pp. 63-65. The Khazars were a Russian-based people who lived in the area of the Black and Caspian Seas to the Ural Mountains. They converted to Judaism in the 8th century.

31. *Ibid.*, pp. 27-30

32. *Ibid.* pp. 25-26. The significance of that statement by Schoeps regarding Jews and the Arian heresy, is reinforced by Dr. Louis Newman, who said that the Pasagii “were Christians who . . . were attracted to Jewish life and thought.” This sect, he continued, were “Judaizing Christians” who sought to throw off the yoke of ecclesiastical authority, dogma and practice. They professed the Arian heresy concerning the Trinity, and “were part of a powerful Judaic current in the heretical movements in Catholicism prior to the Reformation . . .” The role of Jews as stimulators and propagators of anti-ecclesiastical views in the Middle Ages must not be underestimated.” [Emphasis added]. See Newman's, *Jewish Influence* . . ., p. 289.

It may also be noted here that for one to presume to arrogate to man a full understanding of the awesome unknowable knowledge and power of God, the Creator of man, actually admits to a limitation on man's rational reasoning power. It is certainly rational for man to admit that there are things on another plane about which he is ignorant. Men will accept the rise of a phoenix from its own ashes, and witness the rather ugly caterpillar naturally transformed into the beauty of a butterfly. Yet, Schoeps, like

1. Anti-Semitism, Anti-Semitism

many others, denies the power of God to become man, and yet remain God; to die and yet rise to life. And the sole reason for such denial is the arrogant belief that mortal man has knowledge superior to his Creator, God. It might be comparable to the mentality of a baboon or some other high scale primate. A baboon, for similar reasons, can not envision mankind landing on the moon, or creating new life by cloning, because he knows of no baboon who has yet made such achievements. Leveling God to man's mentality, and demanding that He act only according to the limited parameters set by man is ridiculous! Basically, it places a person in the embarrassing situation of jumping to a conclusion without knowledge of all the facts. It is not a leap of faith to believe that God is greater than man. That is an entirely rational assumption. However, it is a leap of faith to believe that man fully understands the concept of God, and that God's intelligence can not be superior to man's.

33. Eusebius, *The History of the Church*, Bk. 1, 2.3, f.n. 4, G.A. Williamson, trans., Harmondsworth, England, 1965, Dorset Press by arrangement with Penguin Books, p. 34.

34. *Encyclopedia Britannica*, vol. 12, p. 696. See also: Galatians 3:29, re: "you are the seed of Abraham;" and 6:16 where St. Paul identifies Christians as the true "Israel of God". Pius VI in the 1775 Encyclical *Inscrutabile*, refers to the Papacy as commissioned by Christ to "feed Israel, His inheritance, and lead it to the heavenly Jerusalem." In the same document he refers to bishops as "scouts in the house of Israel." See also Pius VIII's *Tradititi Humilitati*, 1829, and *Qui Pluribus* of 1846 by Pius IX, both of which make similar statements.

1. Anti-Semitism, Anti-Semitism

35. Edersheim, Alfred, *Prophecy And History In Relation To The Messia: The Warburton Lectures for 1880-1884, 1885*, London, Longmans, Green and Co., pp. 22-24.

36. Newman, *op. cit.*, pp. 361, 394.

37. *Ibid.*, p. 397.

38. *Ibid.*, pp. 394-395.

39. *Ibid.*, p. 401.

40. Graetz, Heinrich, "The Significance of Judaism For the Present and The Future," *The Jewish Quarterly Review*, vol. II, New York, KTAV Publishing House, 1890(1960), vol. II, pp. 259-260.

41. *Ibid.*, p. 260.

42. *Ibid.*, 263.

43. *Ibid.*, p. 268.

44. Lazare, p. 12.

45. See: Matthew 12:24-32. Also, John records that Jesus told the Pharisees "You are of your father, the devil, and the desires of your father you will do." John 8:44. Also see Luke 4:5-7, where the devil admitted that the world "has been committed to me, and I give it to anyone I choose."

46. Lazare, p. 77.

47. Newman, pp. 345-346.

1. Anti-Semitism, Anti-Semitism

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49. Lazare, pp., 16-17.

50. Josephus, Flavius, *The Life And Works Of Flavius Josephus, The Learned And Authentic Jewish Historian And Celebrated Warrior To Which are added Seven Dissertations Concerning Jesus Christ, John the Baptist, James the Just . . .* Philadelphia, PA, 1957, William Whiston, trans., John C. Sinston, Co., p. xi.]

51. Graetz, 2, pp. 95, 143.

52. St. Augustine of Hippo, *The City Of God*, Marcus Dots, trans., New York, 1950, Modern Library, Random House Book 18, p. 629. In chapters 17 and 18, Augustine demonstrates how Jesus Christ was prophesied in the Old Testament.

53. See, for example: Rev. Oesterley, W.O. E., D.D., *The Evolution Of The Messianic Idea*, London, 1908, Sir Isaac Pitman and Sons, Ltd.; Vail, Charles H., Rev. *The World's Saviors*, New York, 1914, N.L. Fowler, Co. and Macoy Publishing and Masonic Supply Co.; and Nolan, Frederick, *The Expectations Formed By The Assyrians That A Great Deliverer Would appear About The Time Of Our Lord's Advent*, No publisher listed, London, 1826.

54. *The Jewish Encyclopedia*, New York, Funk and Wagnalls, 1925. pp. 509-510, 511.

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56. See McIlvane, Charles Petit D.D., *The Evidences of Christianity*, 9th ed., New

1. Anti-Semitism, Anti-Semitism

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57. McKenzie, *Dictionary*, p. 787.

58. Graetz, 2, p. 386

59. Cohen, pp. 108, 163.

60. John 7:10: “. . . no man spoke openly of him [Jesus] for fear of the Jews.” Also, in John 19:38; 20:19.

61. Parentis, *op. cit.*, p. 72

62. Acts 7:58-60; Eusebius, *History* pp. 71-72, 99, 104-105, 107.

63. Lebreton and Zeiller, *op.cit.*, vol. 1, p. 372; *Encyclopedia Judica*, vol. 2, p. 511, entry on “Christianity.” and Graetz 2, p 248.

64. Lebreton and Zeiller, vol. 1, p. 378.

65. *Fathers of the Church, A New Translation, St. Justin Martyr* Thomas B. Falls, Ludwig Schopp, eds., New York, 1948, New Christian Heritage, Inc. p. 67.

66. *The Popes And The Jews In The Middle Ages* by Edward A. Synan, New York, Macmillan and Co., 1965, p. 24.

67. Graetz, *History Of The Jews*, vol. 2, p. 620.

68. *Ibid.*, pp. 620-621

69. Graetz vol. 3, pp. 15-16, 17, 18, 19-20.

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1. Anti-Semitism, Anti-Semitism

72. Krauss, S, "The Jews in the Works of the Church Fathers," *The Jewish Quarterly Review*, Reprint of Volumes V&VI, London, 1893-1894, in *The Jewish People: History, Religion, Literature*, Selected Accounts, 1892-1962, Agus, Jacob B., Advisory Editor, New York, Arno Press, 1973, vol. 5, pp. 127, 129-130, 133-134.

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75. *Ibid.*, vol. VI, pp. 88-90, 92.

76. Wiseman, Nicholas Cardinal, *Essays On Various Subjects*, 3 vols., London, Charles Dolman Co., 1853, "On The Writings of St. Ephraem," vol. 3 p. 50; *The New Catholic Encyclopedia*, The Catholic University of America Press, Washington, D.C., 1967, vol. 5, p. 463.

77. *The Jewish People . . . op. cit.*, vol. VI, pp. 232, 234, 236.

78. *Ibid.*, pp. 236-237.

79. *Ibid.*, pp. 237-238, 239.

80. *Ibid.*, pp. 239, 242.

81. Moore, George Foot, "Christian Writers on Judaism," *Harvard Theological Review*, vol. xiv., July, 1921, Number 3, included in *The Jewish People, op.cit.*, pp. 197-199. See also: *Jewish Encyclopedia*, vol. 10, "Polemics and Polemical Literature," pp. 102-109.

82. Internet site of the Jewish Theological Society of America, "Manuscript Collection at the JTSA, Description," p. 5 [See: www.Jtsa.edu/"]. The quotations regarding

1. Anti-Semitism, Anti-Semitism

“powerful,” and “strong” anti-Christian “tone” and “sentiments”, which were included earlier on the same web page as of March, 1999, were absent from the JTSA’s comparable page on that web site as of June 6, 1999.

83. Graetz, *History*, vol. 5, pp. 101-103, 107.

84. *Ibid.*, pp. 199, 201, 204-205.

85. *Ibid.*, pp. 306, 421, 424.

86. *Ibid.*, p. 410.

87. *Ibid.*, p. 626.

88. *Ibid.*, pp. 450-451.

89. *Ibid.*, p. 462.

90. Chesterton, G.K., *The Everlasting Man*, Garden City, NY, 1925 (1955) Image Books, p. 272.

1. Anti-Semitism, Anti-Semitism

88. *Ibid.*, pp. 239, 242.

89. Moore, George Foot, "Christian Writers On Judaism," *Harvard Theological Review*, vol. xiv., July, 1921, Number 3, included in *The Jewish People: History, Religion, Literature*, Advisory Editor Jacob B. Agus. *Judaism And Christianity, Selected Accounts*, 1892-1952, Arno Press, New York, 1973, pp. 197-199. See Also *Jewish Encyclopedia*, volume 10, "Polemics and Polemical Literature," pp. 102-109.

90. G.K. Chesterton, *The Everlasting Man*, Garden City, NY, 1925 (1955), Image Books, A Division of Doubleday & Co., p. 272 90.

"Manuscript Collection at the JTSA, Description," p. 5. The quotations regarding "powerful," and "strong" anti-Christian "tone" and "sentiments" which were included in an earlier JTS web page were not included in new text for the same web page on June 6, 1999. See: www.jtsa.edu/. . .

Chapter 2

THE WAR'S EARLY YEARS

Judea was in turmoil some two thousand years ago. Manifestly, it was a period when people had an overwhelming desire for peace.

The King of Judea, Herod, had married nine times, and members of the royal family were continuously intriguing against each other. The king, a bloodthirsty, mentally deranged Idumean whose ancestors were forcibly converted to Judaism, killed his wife, Mariamme, in a fit of jealousy. Three of his sons, Aristobulus, Alexander, and Antipeter plotted against him; and he had all three executed.¹

In the eighteenth year of his reign, he rebuilt the Temple at Jerusalem with public funds, and placed a golden eagle — the symbol of Roman authority — over the main door of the structure. That latter act enraged the people who never permit any graven images in the Temple, thus intensifying the region's turbulence. This moved the Pharisees to

2. The War's Early Years

incite their young followers against Herod, whom they termed the Idumean and the Roman, an appellation with an Aesopian twist by which the Jews metaphorically applied the denunciations of the Hebrew prophets to the Idumaeans. The initiated knew the words, "the Idumaeans and the Romans," actually referred to Herod and his family. The Jewish leaders goaded some young men to put an end to the desecration of the Temple by tearing the golden eagle from above the doorway's edifice. However, Herod's troops captured the young men and burned them alive as "desecrators of the Temple."²

In 7 and 6 B.C., about two years prior to the Judean King's death, the countryside continued to be distressed not only with a morally depraved royal family, but the people were trembling with fear and dread because thieves, robbers and terrorists roamed almost at will. Then, strangely, at that precise period of widespread despair, there suddenly appeared in the Judean skies, almost surreptitiously, an awesome planetary phenomenon.

The planets Saturn and Jupiter were moving eastward early in the former year and, on May 27, 7 B.C., they came into line, forming a conjunction, which to the naked eye gave an appearance of the two planets being superimposed on each other. The phenomenon lasted for several weeks before Jupiter passed on.

Later that year, as viewed by observers on earth, the two planets appeared to stop

2. The War's Early Years

their easterly motion and reverse direction. In reality, the earth passed the larger planets, and, as it did so, the earthly viewer's line of sight changed, giving the viewer a false impression. While Saturn and Jupiter appeared to be moving backward toward the west, they came again into conjunction on October 5, 7 B.C. The following month they were in conjunction for the third time.

According to astronomers, the passing of Jupiter and Saturn three times in one year is known as a Great Conjunction. Such an event is an uncommon sight, but can happen once every 125 years. Usually however, these same scientific observers say, such an event occurs perhaps every 250 years.

More surprising, however, another striking event occurred three months later. At the end of February, 6 B.C., the fast-moving red planet Mars passed between Jupiter and Saturn. Now, three major planets were in conjunction, before Mars moved to the east, and formed a triangle with the other two planets. When planets are in conjunction the light they emit intensifies.

A conjunction of the latter sort can occur only once every 805 years, according to expert sky scanners.

Like many people today, astrologers and others who searched the night skies some

2. The War's Early Years

2,000 years ago believed that the stars and planets control human destiny. Accordingly, a major planetary conjunction two millennia ago surely would have excited their imaginations. However, in addition to that extraordinary conjunction, there was another element of surprising significance: those astrological wonders occurred in the constellation Pisces, the Fishes. To the Magi and other astrologers of that time, Saturn was believed to control the destinies of the Jews. Jupiter was considered to be king the gods, and Pisces was viewed as the home of the Hebrews in the starry sky. The movement of Mars indicated that a great change was about to occur in the land of the Jews.

And the New Testament record of events in Judaea at that time tells us, shepherds suddenly saw angels in Bethlehem's night sky, singing: "Glory to God in the highest, and, on earth, peace to men of good will."

And we also are informed:

"When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the East to Jerusalem, saying: Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him."³

2. The War's Early Years

Astronomer Dennis Mammana of the Smithsonian Institution in Washington, D.C., discussing this phenomenon several years ago with this author, said: “It is very unlikely that the same close conjunction of the three planets in the constellation Pisces has happened in the last 2,000 years.”

This astrological event is so remarkably corroborative of the Gospel story that many planetaria present this stunning event as Christmas entertainment every year. A vast number of people believe this galactic phenomena to be the famous Star of Bethlehem which reportedly guided the Three Wise Men to the place Jesus was born.⁴

As Chesterton rightly noted, the angels and the planets conspired to announce that, the “mysterious Maker of the world visited his world in person.” His name is Jesus, the Christ, the long-awaited Messiah who was to bring peace in a turbulent world to those who believe in him.

The Judaeen Milieu Two Millennia Ago

Prior to Jesus' public life, his homeland continued to be an area of turbulence, moral degeneracy and numerous civil disturbances.

Shortly before he died, in what is now known as 4 B.C.⁵, King Herod bequeathed Judea to his son, Archelaus, with the title of sovereign. Herod Antipas became ruler of Galilee and Peraea. Nevertheless, the ultimate decision was up to Caesar Augustus.

2. The War's Early Years

Therefore, in order to curry favor with the Jews, with the hope that they would speak in favor of his appointment, Archelaus addressed the Jews in at the Temple, promising to abolish all unjust laws sanctioned by his father. The Jews immediately demanded reduction of taxes, and abolition of sales taxes. Further, they insisted that prisoners be freed, and those responsible for executing the youths in the “eagle incident” be punished. Archelaus agreed to the demands, but noted that they could not be implemented until he received imperial sanction from Caesar.

A crowd of several thousands had congregated to celebrate Passover and, outraged by Archelaus' response, were incited to anger and defiance by the Pharisees , who urged them to move forward. Fearing a revolt, Archelaus quickly moved soldiers to quell the disturbance, but when they were assaulted with stones the soldiers took flight. By noontime, the people had calmed down and were participating in the Passover festivities when Archelaus dispatched his infantry to hew them all down. Three thousand were killed at the Temple and the surrounding country.⁶

With that, the entire House of Herod went to Rome to condemn Archelaus, and to lay claim to Judea for themselves. Meanwhile the country became one huge battlefield with many Jews assuming titles of kings or leaders of the people. All this took place a year after the death of Herod.

2. The War's Early Years

Soon, Caesar's Treasurer, a man by the name of Sabinus, laid claim to Herod's treasures, as though the emperor was Herod's heir. The people defied Sabinus, and when he responded by calling the Roman troops forward, anarchy followed. Now, Judas the Galilean rose up as leader of a faction which came to rule the country. However, that rule was short lived, and the Roman army quickly regained control, terminating with the crucifixion of two thousand prisoners in Jerusalem, although Judas apparently was not among them.⁷

This prompted, a Judaeen delegation of 50 men, backed by 8,000 Jews in Rome, to visit the Emperor to urge full liberty for Judea as a Roman province. Caesar Augustus decided to make Judaea an ethnarchy, ⁸ but, despite this effort to calm the troubles of Judea, the nation continued its opposition to Roman rule.

Meanwhile, a school of “fanatical” Zealots were formed in the Pharisaic community. This group instituted severe moral ordinances in which “hatred of the heathen was even greater than religious devotion.” The leaders of this faction were Judas the Galilean and Zadok.

Both men instilled in their followers the belief that obedience to Roman law was disregard of the Divine Law, because only God alone could demand obedience. Thus, “it became a clear and solemn duty to strain every nerve, and sacrifice property, life and

2. The War's Early Years

family in this struggle against the [State].” This concept “electrified young and old.”⁹

In 26 A.D. Pontius Pilate was appointed as Governor of Judea, and almost immediately he attacked the religious scruples of the Jews, particularly their aversion to images. One of the most egregious acts by Pilate was his decision to replace all imperial emblems on the standards in Jerusalem with representations of human beings who were to be worshiped as deities. Again, a delegation went to Caesarea to protest this action, and when Pilate saw their determination to die in defense of that principle, he removed the standards.¹⁰

Not long afterward, John, the popular itinerant preacher and baptizer, startled a crowd of his followers by suddenly turning with anger and shouting to a group of Pharisee and Sadducee leaders: “You brood of vipers! Who has told you to flee from the wrath that is coming? Don’t tell me you have Abraham for your father! I tell you, God is able to raise up children to Abraham from these very stones!” He then prophesied: “A man is coming after me, much mightier than I. Indeed, I am not worthy to stoop down to loose his sandal straps.”

Then, unexpectedly noting Jesus standing to be baptized, the baptizer said in amazement: “You are coming to me? It is who should be baptized by you.”

Jesus replied: “Let it be so now.”

2. The War's Early Years

And John Baptized him.

As the newly baptized relative stranger walked from the river, the heavens opened and the Spirit of God descended as a dove. Then a voice from heaven said: "This is my beloved Son, in whom I am well pleased."

A bit later, Jesus was led by the Spirit into the desert for forty days and forty nights, during which period he fasted and was tempted by the devil. After overcoming the devil's many temptations he returned to Capernaum and began preaching to the multitudes.¹¹

Here, it is important to point out that the issue of "anti-Semitism," or perhaps more accurately, anti-Phariseeism and anti-Talmudism is both a religious and a societal construct which involves the Jewish attitude toward reality and the world in which we all must live (*Weltansicht*). The long-held Jewish view that they are the "Chosen People," superior to all other inhabitants of the earth, precipitated conflict long before Jesus was born, but the clash intensified after the masses, led by Jews, came to believe that his many miracles, his preaching, and his life proved that he indeed was the long-awaited Messiah. A Messiah who, contrary to the view of Jewish leaders, did not come to establish a political dynasty on earth, but rather to lead all people who believed in him to eternal happiness in another world.

Accordingly, a more thorough understanding of the context of both the Old and New

2. The War's Early Years

Testaments must necessarily be reviewed carefully prior to discussing the hundreds of years subsequent to Christ's birth, death, resurrection and ascension, for it is in the very early history of Christianity that the the Two-Thousand Year War began.

The New Testament View Of The Jews And Their Leaders

The first Gospel, that of St. Matthew,¹² is recognized as an authoritative record of the attitude of Jesus and his followers toward the Jews of that day. It is certainly worthy to note that of all 28 chapters of that Evangelist's account of the life of Jesus, 20 of those chapters (71%) relate how Jesus -- far from being mild, gentle, loving, and "politically correct" (to use a current phrase) -- repeatedly and vehemently assailed the Jewish leaders, and, at the same time, warned the people to be extremely wary of accepting their teaching.

Although today a great many, inside and outside the Church, are overly concerned about offending no one, a thoughtful reading of the four Gospels will make abundantly evident that such an attitude was never the disposition of Christ, who also lived in a pluralistic society which was replete with numerous religions, mostly pagan. Manifestly, he never hesitated to speak out boldly, particularly against the distortions given by Jewish leaders and teachers to the Word of God that was handed down to them on Mt. Sinai, and

2. The War's Early Years

further explained by the Prophets.

That same distortion which strives to make the Law of God conform to man's views, continues to propel a multitude of men and women to believe their violations of the moral law are simply human judgment calls. There is, so it is said, no absolute truth. Truth is relative, and what one sees as a good, another views as a gross evil. Like the Roman Senate, many are firmly of the opinion that they alone determine who God is, and what his laws should be.

Contortion of the words from Sinai, the Prophets, and Christ within the intellectual community has strongly influenced too many Christian leaders to become extremely reluctant to share Christ's view of the Chosen People, or to insist that there is no absolute truth. Everything, becomes relative. The timid, apologetic, "wimpy" attitude of Church leaders who have refused to use the language of their Leader with reference to his and their greatest adversary is a scandal. The very thing Jesus decried -- substituting the "doctrines of men" for God's laws -- has long been accepted by too many Christian leaders and the people they shepherd.

As Pope John Paul II, in his 1993 Encyclical Letter, *Veritatis Splendor*, observed: "certain theologians" believe that "a morally negative evaluation" of such activities as

2. The War's Early Years

contraception, direct sterilization, autoeroticism, premarital sexual relations, homosexual relations and artificial insemination “fails to take into adequate consideration both man’s character as a rational and free being and the cultural conditions of all moral norms.”

To such a viewpoint, His Holiness said that such freedom espoused by those “theologians” ends up “treating the human body as a raw datum devoid of any meaning and moral values until freedom has shaped it in accordance with its design.” He then noted that St. Paul said: “the immoral, idolaters, adulterers, sexual perverts, thieves, the greedy, drunkards, revilers, robbers, are excluded from the kingdom of God.” Body and soul, he added, “stand and fall together.”¹³

Jesus himself was outraged that the Jewish leaders refused to recognize him as the Messiah, despite his fulfilling all the prophecies, and performing the most astounding miracles before their eyes. Yet, many Christian “intellectuals” have attenuated and enervated the awesome reality of Christ's teaching. They do not hear the cock’s crow. Such timidity not only has emasculated the Christian religion but indeed has resulted in its being Judaized through casuistic Talmudic reasoning. The “doctrines of men” are corroding the society.

Often, for example, the faithful are repeatedly told how mild and non-judgmental

2. The War's Early Years

Jesus was with everyone. Such an evaluation of Jesus is completely erroneous, as the following exegesis of Matthew's Gospel will clearly demonstrate. It is a misunderstanding that never corrupted the minds of the Church Fathers and other martyrs of the Faith.

As a matter of fact, the *Encyclopedia Judaica* article on "Anti-Semitism" says: "The anti-Jewish theories developed by the Church Fathers are preeminently variations or extensions of the first accusations leveled in the Gospels."¹⁴ A reading of the Gospels will definitely support that Jewish evaluation of the New Testament.

Clearly, the Church Fathers maintained the mind of Christ, and his Apostles -- even in the face of death itself. When Church leaders began to abandon that unswerving devotion to truth, the Church was seriously wounded. The signs are all around us today, as we witness the destruction of civil society while the Church has degenerated into a social club, offending no one, except those who are determined to follow faithfully in Christ's footsteps. Although it is not considered *de rigueur* to say so today, there is no question that Christ made it abundantly clear that those who ignore his teaching in its fullness are in danger of eternal damnation.

The issue is far more cosmic than choosing a dessert, a husband or wife, a political party, or any other mundane thing. The issue is central to the determination of our eternal

2. The War's Early Years

destiny.

The below extracts from St. Matthew's Gospel (sometimes edited and paraphrased for brevity) will clearly demonstrate that Christ never hesitated to speak the truth, even though it led to his Crucifixion. The same is true of the vast army of martyrs who chose death, rather than to deny any part of the Faith. Neither Jesus nor the martyrs were ever worried about public relations and poll results. To use the vernacular, they “told it like it is,” and it has been recorded for all the world to see. “He who is not with me, is against me: and he that gathers not with me, scatters.” (Matt. 12:30).

The pertinent chapters from St. Matthew's Gospel follow:

3:7. John the Baptist *called the Pharisees and Sadducees*
a “Brood of Vipers, who will not escape the wrath of God
that is coming.”

5:11-12. *Jesus said: Blessed are you when they [Jews]*
revile and persecute you, and speak all that is evil against
you, untruly for my sake . . . So they persecuted the
Prophets before you.

5:20. *Unless your justice abound more than that of the*

2. The War's Early Years

Scribes and Pharisees you shall not enter the Kingdom of Heaven. [5:20]

5:21-22. *Christ spoke as a Lawgiver superior to Moses* when he said: *You have heard it was said* to them of old: You shall not kill, and whoever shall kill, shall be in danger of the judgment. *But I say* to you: whosoever is angry with his brother shall be in danger of the judgment. And whoever shall say to his brother, Raca [i.e., empty-headed nitwit], shall be in danger of the council. And whoever shall say “you fool,” shall be in danger of Hell fire.

When Jesus said: “*But I say, . . .*,” many of his listeners were shocked, because he was placing himself above Moses and a long line of respected rabbis.

5:27-28. Jesus *condemned adultery*, and said that even a person who looks at another person with lust commits adultery in his/her heart.

5:31-32. He *condemned divorce, even though Moses had*

2. The War's Early Years

approved it.

5:43-44. *Rejecting Leviticus 19:18, Jesus said you not only should love your neighbor, but your enemies as well.*

6:2. He cautions his listeners to give alms confidentially, and *not as the "hypocrites do in the Synagogues and in the streets, so they may be seen by men."*

6:5-8. Jesus urged his followers *not to pray "as the hypocrites, who love to stand and pray in the synagogues and corners of the streets, that they may be seen by men."*

He added, that one also should *not pray "as the heathens."*

For they think that in their much speaking "they may be heard."

6:24-25. *"You can not serve God and money."*

6:31-32. He admonished his followers *not be like the heathens*, worrying about what to eat or drink, or how to be clothed.

6:33-34. Rather, "first, seek the kingdom of God and His

2. The War's Early Years

justice, and all [material] things will be added to you.”

7:1;5. Jesus instructed: *“Judge not, that you may not be judged until you cast the beam from your own eye. Then you will be able to cast the beam from your brother's eye.”*¹⁵

7:28-29. The people were in admiration of his doctrine, for *“he was teaching them as one having power, and not as the Scribes and Pharisees.”*

8:10-12. The Jews will no longer be heirs of God's promise. Pagans will take their place. *“The children of the Kingdom [i.e., Jews] will be cast out into the exterior darkness: there will be weeping and gnashing of teeth.”*

9: 2-6; 34. *The Scribes and Pharisees accuse him of blasphemy when he cured infirmities and forgave sins. The Pharisees charge Jesus with casting out devils by the prince of devils.*

[In chapter 4:23 Jesus healed “all manner of sickness

2. The War's Early Years

and every infirmity among people.” In chapter 8, he cured a leper, the centurion's daughter, and Peter's mother. He cast out devils; healed other sick; calmed the stormy sea; and ordered devils into the Garasene swine. In chapter 9, he cured a woman with a 12-year issue of blood; raised a ruler's daughter to life; restored sight to two blind men; cast out a devil from a dumb man and gave him speech; and not only healed every other disease and infirmity, but gave his Apostles similar power to heal.

10: 5-15, He commanded his Apostles not to go to the land of the Samaritans, but to the “lost sheep of the House of Israel.” Further, they were directed to preach that the kingdom of heaven was at hand, and to heal the sick, raise the dead, and cast out devils.

He then said those who do not receive the Apostles, nor hear their words are to be left alone. However, he further remarked: “It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment

2. The War's Early Years

than for the city which rejects Christ's teaching."

10:16-22. Further, he asserted that he was *sending his Apostles to the lost people of Israel "as to sheep amid wolves."* He commanded the Twelve to be *"as wise as serpents and simple as doves.* For, he warned them: *"the men of Israel would deliver" them up to their councils and scourge them in their synagogues.* Moreover, they would *be brought before governors and kings* for the sake of Christ, and as a testimony to the civil rulers and to the Gentiles. Further, they and others who preach Christ's commands and way of life would *be hated by all men.*

10: 24-26. *At the same time, he said: "If the Scribes and Pharisees called the good man of the house Beelzebub, how much more those of his household. Therefore: fear them not!"*

In 12:2-6. He told the Pharisees that he is "greater than the Temple, and is Lord even of the Sabbath."

2. The War's Early Years

Clearly, Jesus was disturbing the Scribes and Pharisees, and the latter consulted as to how "they might destroy him." 12:14.

We see, in 12:22-42, that Jesus healed a man that was possessed with a devil and was blind and dumb. But the Pharisees said he cast out devils by Beelzebub, the Prince of Devils. Jesus responded that if Satan cast out Satan, he is divided against himself, and his kingdom can not stand. But, he added: "If I cast out devils by the Spirit of God, then the Kingdom of God has come upon you. . .

Therefore, I say to you: Every sin and blasphemy shall be forgiven men, but blasphemy of the Spirit shall not be forgiven . . . And whosoever shall speak a word against the Son of Man, shall be forgiven, but he who speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come... Oh, generation of vipers! How can you speak good things, whereas you are

2. The War's Early Years

evil?"

12:38-42. Some of the Scribes and Pharisees asked him to show them a sign. He replied: "An evil and adulterous generation seeks a sign: and a sign shall not be given, but the sign of Jonah the prophet who was in the whale's belly three days and three nights . . . a greater than Jonah is here . . . and a greater than Solomon is here."

13:1-15. His disciples asked Jesus why he speaks to the multitude of the Jews in parables. He replied: Because it is not given for them to know the mysteries of the kingdom of Heaven. The Jews, he said, look without seeing, and listen without hearing or understanding. "The heart of this nation has grown coarse." Their ears are dull of hearing, and they have shut their eyes. "They fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and healed by me."

15:1-2; 8-9. Christ charged the Scribes and Pharisees

2. The War's Early Years

with breaking the command of God for the tradition of men.

15:12-14. The Scribes and Pharisees are called "blind and leaders of the blind." He immediately added: "If the blind lead the blind, both fall into the pit."

16:1-12. He warned his disciples to beware of the leaven [doctrine] of the Pharisees and Sadducees.

16:21. Jesus told his disciples that he would go to Jerusalem and there suffer many things from the elders, chief priests, and the Scribes. There he would be put to death and rise on the third day.

19:3-8. Responding to a query by the Pharisees, he, once again, condemned divorce, saying that when God created human life, he made them male and female, and for this cause a man leaves father and mother and cleaves to his wife, and the two shall become one flesh. What therefore God has joined together, let no man put asunder. [This

2. The War's Early Years

also seems to be disapproval of homosexuality]. Moses permitted divorce, Jesus said, because of "the hardness of your heart."

19:27-28. He said *the 12 Apostles would judge the Twelve Tribes of Israel.*

20:17-19. *Jesus told his Apostles that he would be betrayed to the chief priests and the Scribes, and they would condemn him to death, and deliver him to the Gentiles to be mocked, scourged, and crucified, but on the third day he would rise.*

21:12-13. *Jesus cast out merchants in the Temple which they had turned into a den of thieves.*

21:28-32. *He told the chief priests and the Ancients that publicans and harlots would go into the Kingdom of God before Jewish leaders would.*

21:33-46. By means of a parable he *told them how they would kill the Son of God, and added: "The Kingdom of*

2. The War's Early Years

God shall be taken from you and shall be given to a nation yielding the fruits thereof."

23:13-39. Jesus turned his wrath upon the Scribes and Pharisees and condemned them for eight specific crimes, repeatedly calling them foolish hypocrites and blind guides: they shut the Kingdom of Heaven to men; devour the houses of widows; go to great lengths to make one convert, and "when he is made you make him the child of hell twofold more than yourselves." Continuing: "You Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cumin, and have ignored the weightier things of the law, judgment, and mercy and faith." He repeated that they are "blind guides" who "strain out a gnat, and swallow a camel." They are, he continued, like "whited sepulchers, filled with dead men's bones and filthiness." They are the sons of those who killed the Prophets. "Serpents," he called them, and a "generation of vipers."

2. The War's Early Years

He added: *"I send you prophets and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city. Upon you will come all the just blood that has been shed upon the earth from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. All these things shall come upon this generation. . . . Your house shall be left to you desolate. . ."*

Such a dressing down of the leaders of the Jewish community by God who became man stuns the mind. Despite that awesome condemnation of the precursors of Christianity, and the fact that it is so explicit in detail to such an extent that Christ's prophecy was precisely fulfilled in the fall of Jerusalem in 70 A.D. it is almost unbelievable that most of the world's almost two billion Christians feel more comfortable socially and politically to totally ignore Christ's awesome indictment of the leaders of the Jews and their teachings.

Fall of Temple, Destruction Of Jerusalem Prophesied

2. The War's Early Years

24 1:2. His disciples invited Jesus' attention to the Temple and its buildings, prompting him to remark: "I tell you *there shall not be left here a stone upon a stone that shall not be destroyed.*"

24:3. Shortly thereafter he was sitting on Mount Olivet and his disciples came and asked him two major questions. First, *they wanted to know when the Temple would be destroyed*; and next they wanted to know the signs that would mark Christ's return to earth and the end of the world.

24:15: With regard to the destruction of the Temple, he said: "*When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, then they that are in Judea, let them flee to the mountains. And anyone on the housetop, let him not come down to take anything out of his house. And he that is in the field, let him not go back to take his coat. And woe to*

2. The War's Early Years

them that are with child, and that give suck in those days. But pray that your flight be not in the winter or on the sabbath, for there shall be at that time a great tribulation, such as has not been seen from the beginning of the world until now, neither shall there be. And unless those days shall be shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened."

24:24;36. Continuing, he predicted that false Christs and false prophets would arise and show great signs and wonders which would deceive even the elect. This generation, he promised, will not pass until these things happen.

As will be seen, those predictions, sadly came awesomely true.

Arrest, Trial, Crucifixion

Frequently controversy has swirled around the question whether the Jews crucified Jesus. However, it was the Jewish leaders who -- as they have throughout their history --

2. The War's Early Years

used the engine of the State to carry out their wishes. This is quite evident in the crucifixion of Christ, and it is further manifested throughout the Acts of the Apostles, and, as we will see, all throughout Jewish history, up to the present time.

There is absolutely no doubt that the Roman soldiers were the ones who crucified Jesus. This was foretold by Christ himself in Matthew 20:18-19 when he prophesied to his Apostles:

“We will go to Jerusalem, and the Son of man shall be betrayed to *the chief priests and the Scribes*, and they *shall condemn him to death, and deliver him to the Gentiles to be mocked, scourged, and crucified*, and the third day he shall rise again.”

That is precisely what happened, as the Gospels make clear.

26:3-5. *The chief priests and the ancients gathered together in the court of Caiphas, the high priest, to consult as to what trickery they could use to capture Jesus and put him to death.*

26:14-16. *The problem was solved when Judas, one of*

2. The War's Early Years

the Twelve Apostles, went to the chief priests to see how much they would pay him to deliver Christ into their hands. And they agreed to give 30 pieces of silver.

26:36, 46-49,55. When Jesus had finished praying in the garden of Gethsemani, *Judas came with a great multitude with swords and clubs, sent from the chief priests and the Ancients.* As a signal to apprehend Jesus, Judas kissed him. Jesus reminded his captors that when he sat daily in the Temple teaching them, no one laid hands on him.

26:57, 59-68. *They led Jesus to Caiphas, the high priest, who was assembled with the Scribes and the Ancients. . . And the chief priests and the whole council sought false witnesses against Jesus, in order to put him to death. Although many false witnesses had come in, none come forward until finally two false witnesses stepped forward. They testified: This man said: I am able to destroy the Temple of God, and after three days rebuild it.*

2. The War's Early Years

The high priest, rising, said to Jesus: Will you say nothing in response to the things these witnesses have said against you? Jesus did not reply. Then the high priest said: I adjure you by the living God that you tell us if you are the Christ, the Son of God.

And Jesus replied: You have said it. But I say to you, hereafter you shall see the Son of Man sitting on the right hand of the Power of God, and coming in the clouds of Heaven.

Then the high priest rent his garments, saying: He has blasphemed. What further need have we of witnesses? You have heard the blasphemy. What do you think?

And they replied: "He is guilty of death". Then they spit in his face, and buffeted him, and others struck his face with the palms of their hands, saying, Prophecy to us, O Christ. Who is he who struck thee?

In the morning, the chief priests and the ancients took

2. The War's Early Years

counsel on how to kill Jesus, and took him to Pontius Pilate. However, Jesus would not reply to Pilate's questions. This confrontation took place on a day when the custom was for the governor to release whatever prisoner the people wished freed. And he brought forth the notorious thief and murderer, Barabbas. Pilate asked which prisoner they wished to be set free. And the chief priests and the ancients persuaded the people that they should ask for the freedom of Barabbas. And they cried out in favor of Barabbas. Pilate then asked what he should do about Jesus, who is called Christ. And they all said: Let him be crucified.

Sensing that a riot would take place if Jesus was freed, Pilate took water, washed his hands before the people, and said: "I am innocent of the blood of this just man. And all the people shouted: Let his blood be upon us, and upon our children. Then he released Barabbas, had Jesus scourged,

2. The War's Early Years

and delivered him to the Jews to be crucified.¹⁶

27:41-43. The chief priests, Scribes and Ancients, mocking said: He saved others; himself he cannot save. If he is King of Israel, let him come down from the cross and we will believe him.

27:50-53. Jesus again crying with a loud voice, yielded up his ghost. And the veil of the Temple was rent in two from the top to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened, and many bodies of the saints that had slept arose.¹⁷

27:66. The Pharisees made the sepulchre in which Jesus was buried secure, sealing the stone over the opening, and setting guards before it.

28:11-15. The guards at the sepulchre told the chief priests everything that happened regarding Jesus rising from the dead. The priests assembled with the ancients of the people and decided to give a great sum of money to the

2. The War's Early Years

guards, with instructions to say the disciples came by night and stole him away while we were asleep.

Taking the money, the guards did as they were taught, and that canard has been spread among the Jews even to this very day.

28:18-20. Just before he rose on the mountain out of their sight, he told his Apostles: Go, teach all nations. Teach them to observe all things whatsoever I have commanded you; and remember: I am with you all days even to the end of the world.

Jewish/Christian Relations In The Acts

The “The Acts Of The Apostles,” attributed to St. Luke, is also is comprised of 28 chapters. In 22 of those chapters (79%) are concerned with the Jewish-Christian conflict.

Please note that the citations from the Acts which follow have been edited and paraphrased for simplicity and clarity.

2:1-12. The Apostles were gathered together at *Pentecost*, which at that specific time was *a Jewish agricultural harvest festival*.¹⁸ Suddenly the sound as a

2. The War's Early Years

great rushing wind was heard, and the Holy Spirit descended upon them as parted tongues of fire. One flaming tongue of fire rested upon each of the Apostles, and each was able to speak in a universal language¹⁹ that was understood by a multitude of several thousand men from at least fifteen different nations, who, in response to this unusual wind-like sound, had rushed to the place where these leading disciples of Jesus were.

2:22-23. *Peter addressed them* as follows: You *men of Israel*, listen: *Jesus of Nazareth, commended to you by God*, walked among you performing miracles, wonders and signs, which God did through him in your sight; this man, as I say, you have crucified and slain by the hands of wicked men. [N.B., not that the Jews phycially drove the nails into his hands and feet, but that they had “wicked men” do it for them.

2:37-41. When the *Jews* heard this, many were filled with

2. The War's Early Years

compunction, and *about three thousand consented to be baptized as Christians.*

3:1-15. *Peter*, accompanied by John, went to the Temple, where Peter *cured a well known beggar*, simply by saying: “*In the name of Jesus Christ of Nazareth, arise, and walk.*”

This filled all the onlookers with amazement, which moved Peter to inquire as to why they were in such wonder. He then said:

It was not the power of John nor I which cured this man, but rather the power of the God of Abraham, and the God of Isaac, and the God of Jacob, the *God of our fathers, who has glorified his Son, Jesus*. This is the same Jesus *whom you delivered up and denied before the face of Pilate when he judged he should be released. Yet, you denied the Holy One and the Just, and desired rather that a murderer be released to the public. The author of life you killed: the very man who was raised from the dead, of which we are*

2. The War's Early Years

witnesses.

3:18-23. Then *Peter recalled for the Jews how all those things which God had said through all the Prophets* about His Christ, and how *Jesus fulfilled* them.

Moses, he noted, had said: "The Lord your God shall raise up for you a prophet like me, who shall come from among your own brothers. Hear him, and listen carefully to all things he shall speak to you. And bear in mind, that Moses said at that time: "Every person which will not hear that prophet, shall be destroyed from among the people."²⁰

4:1-3. As they were speaking, the *officer of the Temple, together with the Sadducees*, appeared and took them to prison, because *they were outraged that Peter and John were preaching about Jesus and His resurrection from the dead*, which the Sadducees did not believe, although the Pharisees believed in the transmigration of souls.

4:4. However, of the those in the crowd who had heard

2. The War's Early Years

Peter speak, 5,000 *believed what they were saying.*

4:5-12. The following day, the two Apostles were required to come before the *princes and scribes of the Jews*, including Annas, the high priest, Caiphas, *and all members of the priestly family*. They were then asked by what right and authority did they perform the miracle and baptize so many people.

Peter replied that they did those things by the name of Our Lord *Jesus Christ of Nazareth whom you crucified, whom God raised from the dead*. It is the same God through whom this lame man stands before you cured and completely whole.

Continuing, Peter said: Jesus is the stone which you, the builders, rejected, whereas in reality he is the cornerstone. Under heaven, there is no other name given to men by which any of us can be saved.

4:13-18. The *Jewish officials* then *conferred privately*.

2. The War's Early Years

They were well aware that the entire city knew that Peter and John were perceived as illiterate and ignorant men, yet these two had cured the lame man. The Jewish leaders also were fully aware that they could not deny this obvious miracle. So they agreed in council that they would simply threaten Peter and John, and insist that they were never to speak the name of Jesus again. They then brought the two Apostles before them, and admonished them as they had agreed in council to do.

4:19-20. However, both Apostles responded: *You judge whether it is right and just in the sight of God to listen to you or to Him.* We simply must speak of the things which we have seen and heard.

5:12-20. Because the Apostles worked many miracles and healings, a great number of people came to Jerusalem, bringing their sick with them. *All were healed. This filled the high priest and his followers with envy, and they*

2. The War's Early Years

promptly put the Apostles in jail. However, an angel of the Lord came that night and released them, saying: Go to the Temple and tell the people the words of life, which they did the following morning.

5:21-25. Meanwhile, the high priest and his colleagues gathered together that day, and directed that the prisoners be brought from the jail. However, when those who were sent returned, they told the Jewish assembly that the prison was locked, and the guards were at the door, yet there were no prisoners. At that moment, a man hurried to the leaders and told them that the prisoners were at that moment teaching in the Temple.

5:26-28. Once again apprehended by the jailers of the high priest, the two were again commanded by the Jewish leaders not to not to teach in the name of Jesus. "You are trying to bring the blood of this man upon us."

5:29-30. Peter replied: "We ought to obey God rather

2. The War's Early Years

than men. The God of our fathers has raised up Jesus, whom you put to death, hanging him on a tree."

5:33-40. The Council, hearing this, wanted to put them to death. However, the Pharisee leader, Gamaliel, rose to remind his colleagues that others had earlier claimed to be the Messiah, were were executed, and their followers evaporated. If this is the work of men it will come to nothing. But if it be of God, you cannot overthrow it. The council agreed. And after scourging the Apostles, they dismissed them.

6:1-13. The Church grew rapidly in Jerusalem, and Stephen did great wonders among the people. However, a certain group of Jews who disputed with Stephen were unable to defeat him in debate. Consequently, they obtained false witnesses to say that he blasphemed, and they stirred up the people as well as the Jewish leaders. This brought his arrest and arraignment before the council

2. The War's Early Years

of the Jews.

7:2-36. Before the council, Stephen summarized the growth of the Israelites from the time of Abraham through Isaac, Jacob, Joseph, and Moses.

7:37-42. He reminded the council that Moses foretold a future Prophet that they should listen to. That Prophet was Jesus, and it was he who was in the assembly in the wilderness with the angel who spoke to Moses on Mount Sinai. But the Israelites rejected Moses, and directed Aaron to fashion a golden calf which they worshipped, and they adored the stars in the universe.

7:51-53. Then Stephen, after tracing the apostasy of the Jews from God, cried out: You stiffnecked and uncircumcised in hearts and ears, you always resist the Holy Spirit, as did your fathers also. Which of the prophets have your fathers not persecuted? They killed those prophets who foretold the coming of the Just One. Now you

2. The War's Early Years

have become the betrayers and murderers. You received the Law by the disposition of Angels, but you have not kept it.

7:54-59. Stephen's words cut the Jews to their hearts, and they gnashed their teeth at him. However, filled with the Holy Spirit, he looked to heaven and announced that he saw the glory of God, and Jesus standing at His right hand. Continuing, he remarked: I see the heavens opened, and the Son of man standing on the right hand of God. The Jews screamed, covered their ears, and violently seized Stephen, casting him from the city and stoned him to death, and Paul standing by, consented to his death.

8:1-3. A great persecution was raised against the Church in Jerusalem, and all the Christians fled, except the Apostles. And Paul, made havoc of the Church, going from house to house, and dragging men and women away to prison.

9:1-15. Paul continued threatening Christians with

2. The War's Early Years

slaughter, and asked the high priest to send him to Damascus to search for Christians he could bring back captive to Jerusalem. But on the way to Damascus he was knocked from his horse, and blinded. Immediately, a voice called out: Paul, Paul, why are you persecuting me? And when Paul asked who was calling, the voice identified itself as that of Jesus. Paul was cured of his blindness, and Jesus later told Ananias that he planned to use Paul to spread Christianity to the Gentiles, and kings, and the Jews.

9:17-20. Subsequently, Paul recovered his sight, and stayed with the Damascus disciples of Jesus for some days, and then began preaching about Jesus in the synagogues that he is the Son of God.

9:21-30. All who heard him were astonished, because they knew he had long been persecuting Christians. He devoted himself to proclaiming that Jesus was the long-awaited Christ, and the Jews consulted together to kill him,

2. The War's Early Years

watching the gates of the city day and night with a view toward executing him. However, the disciples knew of the plot and provided him safe passage to Tarsus.

10:1-39. Meanwhile, Peter learned that an Italian centurion, by the name of Cornelius, wished to see him at Caesarea to learn about Christianity. Immediately prior to being informed of Cornelius' request for a meeting, Peter, in "an ecstasy of mind" realized that God had never intended for His words to be limited solely to Jews, but that people of every nation who feared Him and who work justice are acceptable to God. And to Cornelius and his family and friends, once again, he asserted that the Jews killed Jesus by hanging him on a tree.

11:1-18. Upon his return to Jerusalem some of the Apostles and disciples who were converted from Judaism were outraged that Peter had met with Gentiles and ate with them. He explained that when he had his "ecstasy of

2. The War's Early Years

mind" God had shown him that His words were intended for all men, regardless of race or religion.

The dissenters held their peace and glorified God.

12:1-25. In A.D. 42, King Herod killed James, "the brother" of Jesus by having him beheaded.²¹ Seeing that his act pleased the Jews, Herod had Peter seized and thrown into jail. However, an angel miraculously released him. Shortly thereafter, Herod, being acclaimed as a "god" by the Jews, was stricken by an angel, and "being eaten up by worms, he gave up the ghost."

13:14, 26-30. Paul, speaking in Antioch's synagogue, said the Jews of Jerusalem, finding no cause for executing Jesus, had the civil government under Pontius Pilate crucify him on a tree, but God raised him up from the dead on the third day.

13:44-47. The next sabbath, almost the entire city came

2. The War's Early Years

to hear Paul speak. But the Jews, seeing the multitude, were filled with envy, and contradicted Paul, blaspheming. And then Paul said: Jesus told us to speak the word first to you, the people of Israel, but since you reject it, and judge yourselves unworthy of eternal life, we will preach from now on to the Gentiles, and many Gentiles did believe in what Paul was preaching.

13:50. Now, the Jews stirred up religious and honorable women and the city leaders, and persecuted Paul, and cast him out of the area.

14:2-5. At Iconium, the unbelieving Jews stirred up the people, and poisoned their minds of the Gentiles against the Christians. The city was now divided whether to support the Jews or the Christians. However, the pagans and the Jews used government authorities to assault the Christians, and they were stoned and forced from the town.

14:6:17. At Lystra, Paul healed a man who had been

2. The War's Early Years

crippled from birth, and the people of the city viewed him and Barnabas as gods, and the pagan priest of the city prepared to offer sacrifices to them. But the two Christians pleaded with them to understand that they were mortal beings, and whatever power they displayed was the work of God. This caused the Jews to persuade the multitude to stone Paul.

17:1-15. At Thessalonica Paul persuaded many Jews to believe in Christianity. However, again, the Jewish leaders, moved with envy, gathered a gang of hooligans to create a tumult in the city, and then these same leaders told the city officials that the Christians were responsible for the uproar. They also lied, saying the Christians claim there is another king than Caesar whom they call Jesus.

However, the Christians sent Paul and Silas away by night to Berea, where many noble men and women were persuaded to believe in Christianity. Once again, the Jews

2. The War's Early Years

came and stirred up dissension within the city, forcing Paul to depart for Athens.

18:6-17. Paul stayed in Corinth a year-and-a-half, despite the fact that the Jews ridiculed him and blasphemed. To those he said: Your blood be upon your own heads: from now on, I will go to the Gentiles. However, the ruler of the synagogue and his family believed in Jesus, and many other Corinthians believed. Nevertheless, the Jews rose as a body against Paul, and brought him to court, claiming that he persuades men to worship God contrary to the law. However, Gallio, the proconsul, said they were bringing him a religious question for decision, and that was beyond his jurisdiction. So, leaving the courthouse the Jews beat up the president of the synagogue once they were on the street.

19:11-20. At Ephesus God wrought many miracles through Paul, so much so that even Jewish exorcists

2. The War's Early Years

attempted to invoke over the evil spirits the name of Jesus, saying: I conjure you by Jesus, whom Paul preaches. But the evil spirit replied: Jesus I know, and Paul I know, but who are you?

20:3: The Jews laid in wait for Paul in Greece, so he took another route.

20:18-19. At Ephesus, he told the Church leaders about the conspiracies of the Jews against him.

21:27-32. At Jerusalem, Asian Jews stirred up the people against Paul and seized him in the Temple, asking all the Jews to help them, because Paul, they alleged, teaches all men against the people, the Law, and this Temple. Further, they charged, he brought Gentiles into the Temple, and has violated this holy place. The entire city was in an uproar, and the crowd was about to kill Paul when a tribune with a number of soldiers rescued Paul. The crowd followed, yelling: Away with him! At Paul's request, the tribune

2. The War's Early Years

allowed Paul to speak to the people.

22:1-10. He told the crowd that he had been as zealous for the Law as were they. So much so, he said, that he bound and delivered men and women to prison, persecuting them to death. Then he told them of his conversion on the road to Damascus.

22:12-30. He continued informing the crowd how he completely changed after hearing the voice of Jesus, and was further instructed that he should be a witness to all men regarding Jesus. Later, while in the Temple, Jesus told him to leave Jerusalem because the Jews would not believe any testimony concerning his divine nature, and he would be an apostle to the Gentiles. At that point, the Jews shouted: Away with such a one. He is not fit to live. The tribune was about to take Paul to be scourged and tortured, until Paul informed him that he was born a Roman citizen. He was then turned over to the Jewish council.

2. The War's Early Years

23:1-10. Paul told the council that he had spoken in good conscience in his earlier address. With that, the high priests commanded that a guard should strike Paul in the mouth. Paul rejoined by saying to the high priest: God shall strike you, you whited wall. You supposedly are judging me according to the law, but you command that I be struck, which is contrary to the law. Then Paul played the Pharisees and Sadducees off against each other regarding resurrection from the dead. As a result the Pharisees who believe in the transmigration of souls,²² said they found no fault in Paul. As a result a great tumult arose, and the tribune, fearing the Jews would pull him apart, commanded his soldiers to rescue Paul.

23:12-15. The following day, 40 Jewish men bound themselves under a curse, swearing that they would neither eat nor drink until they killed Paul. They made this known to the council, and requested that the council have the

2. The War's Early Years

tribune return Paul to their chamber, and before he arrived they would kill him.

23:16-35. However, Paul's nephew heard of the plot, and passed the information to his uncle. The latter asked one of his guards to take his nephew to the tribune. This was done, and the young man informed the tribune of the plot to kill Paul. The tribune ordered that two hundred soldiers, as well as 70 horsemen accompany Paul to Caesarea, and to give the Governor a letter prepared by the tribune, telling of the Jews murderous plot.

24:1-27. Five days later, the high priest with some of the ancients and a well known orator accused Paul before Felix, the governor, as a pestilent man who raised a sedition among the Jews throughout the entire world on behalf of the Nazarenes. The high priest's accomplices reaffirmed the orator's views. But Felix was succeeded as governor by Festus, before any decision was made.

2. The War's Early Years

25: 9-27. Paul responded by agreeing that what the Jews term heresy, in reality is defense of religious values in keeping with the law and the prophets. The Jews, as usual, were not without influence with the governor, as his wife was a Jewess. So, while the governor found nothing wrong from a civil standpoint, to please the Jews, he asked Paul to submit to Jewish authorities. However, Paul insisted on being tried by the King. Shortly thereafter, King Agrippa visited Caesarea, and being informed by the governor about the conflict, he agreed to listen to Paul's side of the argument.

26:1-32. Paul recounted his life to the king, detailing how he had been among the strictest of Jews, and had personally persecuted and hounded Christians until many of them were killed by his diligence for the Jewish religion as expounded by the rabbis. He then told of his conversion, and of Christ telling him to save those of the pagan

2. The War's Early Years

nations, but only after first making another attempt to save the Jews. However, the Jews continued to reject Christ, and attempted to kill Paul. The defendant also noted that the preaching and crucifixion of Christ were not unknown to the king. And the ruler replied: In a little while you will persuade me to become a Christian. The king found Paul innocent, and said that same finding could have been made without bringing this issue to the king's attention.

Documented Anti-Judaism By Jesus And The Apostles

No one can read St. Matthew (as well as the other Evangelists) and the Acts without noting, in those fundamental documents of Christianity, obvious anti-Jewish expressions directed primarily at the Jewish religious leaders, but also at the Jewish people for acquiescing to be ruled by the traditions of the Elders.. *But it is not a so-called “anti-Semitic” tone*, because Jesus and the Apostles and Evangelists make it abundantly clear that *the fault lies within Jewish teaching*. This is evident, for example, from Peter's address to the Italian centurion, Cornelius and his family: *Peter declared: “You know how abominable it is for a man that is a Jew to keep company or to visit one from another nation. However, God has showed me that I should call no man common or unclean.”*

2. The War's Early Years

Such corrosive Jewish racism acknowledged by Peter as integral to Jewish mentality, and so well known since ancient times, and awesomely evidenced in the Talmud, was and is the pestilential plague that for centuries has tormented and scourged Christianity and the social and religious mores of the world.

Therefore, it is highly important to review St. Matthew's Gospel and the Acts of the Apostles to understand *the views of Jesus and his followers toward the Jews, the "Chosen People," who, he and his disciples insisted had rejected God Himself*, despite all the abundant evidence written in the Torah and spoken by all the Prophets. In that connection, John recorded the following recollection of ~~St. John about~~ ^{the words Christ spoke to the} Apostles at the Last Supper is significant:

"If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hates me, hates my Father also.

"If I had not done among them the works that no other man has done, they would not have sin; but now they have both seen and hated both me and my Father.

"Thus, they fulfilled that which is written in their own Torah: '*. . . they hated me without reason.*'" John 15:22-25.

2. The War's Early Years

In those seminal accounts of the rise of Christianity it clearly is evident that Jesus was not a meek, tentative “politically correct” man. Rather, *he did not hesitate to direct his outrage at the Jews -- particularly the Jewish leaders for their making almost a burlesque of the Law of God -- with a fury exceeding that of the earlier Prophets*. And yet, the acclaimed Jewish historian Graetz wrote:

“Jesus made no attack upon Judaism itself; he had no idea of becoming the reformer of Jewish doctrine or the propounder of a new law; but sought only to redeem the sinner, and to prepare him for the approaching Messianic time. He insisted upon the unity of God, and was far from attempting to change in the slightest degree the Jewish conception of the Deity.”²³

Take a moment to review just the following searing remarks which Jesus directed at the Jewish leaders and those who follow them:

Scribes and Pharisees:

- Adulterous generation;

2. The War's Early Years

- Brood and generation of vipers;
- Blind guides who people must not follow;
- Evil;
- Far less powerful than Jesus;
- Foolish;
- Hypocrites;
- Iniquitous;
- Persecutors;
- Poseurs;
- Racists;
- Serpents;
- Sons of those who murdered the prophets;
- Teachers of the doctrines of man, not of God;
- Vipers;
- Unjust;
- Users of false witnesses;
- Whited sepulchers full of dead men's bones and all

2. The War's Early Years

filthiness, who shut up the kingdom of God for their traditions!

Jews who did not accept Jesus as Christ:

- Shouted for the freedom of a notorious murderer in order to crucify Jesus Christ;
- Refused to enter the Kingdom of God when it was repeatedly offered to them;
- Will have the Kingdom of God taken from them and given to a new nation;
- Tax collectors and whores will get to heaven before them;
- They listen without hearing and shut their eyes for fear of seeing and being converted by Jesus;
- They are wolves in sheeps' clothing.

And the condemnation of the Jewish leaders and their followers were similarly reiterated in the Acts:

- They apostatized from God;

2. The War's Early Years

- They arrested the disciples of Christ.
- They repeatedly insisted on censorship when they commanded the disciples not mention the name of Jesus, nor to speak in his name.
- They conspired repeatedly to kill Paul.
- Eight times Peter, Paul, and others confirm their responsibility for Christ's crucifixion.
- They repeatedly urged state officials to punish or execute Paul and others.
- They, knowing of the prophecies concerning Jesus, and knowledgeable of his miracles, are to be denied the Kingdom of God.
- They stoned the disciples.
- They plotted the death of disciples eight times.
- They executed three disciples.
- They utilized witnesses who gave perjured testimony.
- They incited discord among the people against the

2. The War's Early Years

disciples.

- They urged the people to demand release of a well known murderer rather than freedom for Jesus.
- They would not believe that Jesus spoke through Moses and the Prophets.
- They worshiped the stars.

That is the predominant burden of the evidence in the New Testament about the “Chosen People’s” rejection of the Messiah because he did not conform to their own belief in and hope for a political savior who would save the Jews alone among all human beings. Millions of Christians in the early Church, and later, resolutely denied that view, and willingly gave up their lives affirming their unshakable belief in Jesus as the Messiah for all people who accepted God's laws, and the testimony and miracles of Jesus, the Messiah.

The awesome retribution imposed on the Jews of that day for their intellectual decision to oppose Christ is a harbinger of the retribution faced by all men and women who knowingly reject Christ.

Early Evaluation

Heinrich Graetz tells us that the “mental culture” of Jesus, “a disciple of John the Baptist,” can only “be surmised from that existing in his native province, Galilee, at a

2. The War's Early Years

distance from the capital and the Temple, was far behind Judaea in mental attainments and knowledge of the Law. . . [He] could not have stood high in that knowledge of the Law which ... had become prevalent in Judaea. His small stock of learning and his corrupt half-Aramaic language pointed unmistakably to his birth place in Galilee. His deficiency in knowledge, however, was fully compensated for by his intensely sympathetic character. High-minded earnestness and spotless moral purity were his undeniable attributes." These attributes even appear "in those garbled teachings which his followers placed in his mouth."

Jesus, Graetz, continued, "seems to have taken Hillel as his model"²⁴

The latter statement is hardly tenable because Hillel taught the "tradition of the elders," which Jesus condemned.²⁵

Although the Gospels demonstrate that Jesus addressed all strata of Jews and Gentiles, the Jewish historian states that he preached only to those "who did not belong to, or had been expelled from the community for their religious offenses, and who had either not been allowed or had not desired to return to it." Those people, we are informed were "the lost sheep of the house of Israel."²⁶

Of current interest, Graetz noted that Jesus had a number of female disciples, about

2. The War's Early Years

which he commented: "It was, doubtless, an unheard of thing at that time for a teacher of Judaism to hold intercourse with women at all."²⁷

The German historian also said that the Christian record of Christ's miracles "doubtless had some foundation in fact," yet, the same scholar said Jesus was not able to give proofs and signs of his being the Messiah.²⁸

He said further:

"While Judaea was still trembling in fear of some new act of violence on the party of the Governor, a strange event occurred . . . So great were the strides this movement rapidly made to influence and power, that radical changes were produced by it, and new paths opened in the history of the world.

"The time had come when the fundamental truths of Judaism, till then thoroughly known and appreciated only by profound thinkers, were to burst their shackles and go freely forth among all the people of the earth . . . Israel was now to commence in earnest his sacred mission; he was to

2. The War's Early Years

become the teacher of nations. The ancient teaching about God and religious morality was to be introduced by him unto a godless and immoral world. Judaism, however, could gain admission into the hearts of the heathens only by taking another name and assuming new forms, for with its old designation and distinctive features it was not generally popular.”

That new “movement” Graetz acknowledged was “Christianity,” which he characterized as a “new form of Judaism, altered by foreign elements,” which essentially was “Essenism.”²⁹

Interestingly, the Jewish-German historian further wrote

““Strange, that events fraught with so vast an import should have created so little stir at the time of their occurrence at Jerusalem, that the Judaeen historians, Justus of Tiberias and Josephus, who relate, to the very smallest minutiae, everything which took place under Pilate, do not mention the life and death of Jesus.””³⁰

2. The War's Early Years

However, another Jewish historian wrote:

“Reason compels us to admit . . . that there were passages in the Mishnayoth [a part of the Talmud] concerning Jesus and his teachings; for how is it possible that an occurrence which holds so important a place in the history of Israel, and which has spread its influence among the nations for centuries, should not be even hinted at in the Mishnayoth? We must, therefore, conclude that Rabbis thought it well to clear the Mishnayoth of any reference to the occurrence itself, as well as to the adherents of the new faith. In this they acted wisely . . . to treat it as though it had no existence . . . ”³¹

The death and resurrection of Jesus did not go unnoticed in Rome, because Pilate communicated the events in Jerusalem to the Emperor Tiberius, who, in accordance with an old Roman law which stipulated that no one was to be consecrated as a god until he had been approved by the Roman Senate, referred the report to that legislative body. The Senate rejected it.³² That, of course, means if God does not meet man's criteria, he can

2. The War's Early Years

not be recognized as God.

About the ensuing period, Eusebius wrote:

“After the Ascension of our Saviour, the Jews had followed up their crime against Him by devising plot after plot against His disciples. First they stoned Stephen to death; then James the son of Zebedee and brother of John was beheaded; and finally James, the first after our Saviour's Ascension to be raised to the bishop's throne there, lost his life ... while the remaining apostles, in constant danger from murderous plots, were driven out of Judaea. . . . Furthermore, the members of the Jerusalem church, by means of an oracle given by revelation to acceptable persons there were ordered to leave the City before the war began and settled in a town in Peraea called Pella. To Pella those who believed in Christ migrated from Jerusalem. . . the judgment of God at last overtook them for their abominable crimes against Christ and His apostles, completely blotting out that wicked

2. The War's Early Years

generation from among men."³³

2. Graetz, *History*, II, pp. 109-111, 114-115.

3. Luke 2:9-14. Matthew 2: 1-2.

4. Fisher, Paul A. "Star of Bethlehem: Startling scientific discovery casts new light on this stellar event," *Twin Circle Magazine*, Los Angeles, January 1, 1978, pp. 3-4.

5. Herod died in what is now reckoned as 4 B.C.. Thus, Christ was born sometime prior to that date. It is generally agreed that the date set for Christ's birth by the monk, Dionysus Exigus, in the 6th century, A.D., is seven or eight years later than the actual date when He was born in Bethlehem. See Lebreton and Zeiller, *History, op.cit.*, 1, p. 40.

6. Graetz, 2, pp. 119-122.

7. Graetz, 2, 122-126.

8. *Works of Josephus*, William Whiston, trans. "Wars," Peabody, Mass., 1987, 6.1 (p. 602).

9. Graetz, 2, pp. 132-133.

10. Graetz 2, 138-139.

2. The War's Early Years

11. Matthew 3; 4:1-17.

13. *Veritatis Splendor*, secs. 47, 48, 49, August 6, 1993, National Conference of Catholic Bishops translation in *Origins*, Washington, D.C., October 14, 1993.

14. Vol. 2, p. 99.

15. This one passage from the "Sermon on the Mount" frequently is cited as supportive of an admonition not to be "judgmental." This facile phrase has nearly eliminated any sense of sin, except the "sin" of one who is objectively "judgmental." regarding violations of God's commandments.

Placing the Lord's words in context, however, gives us a more full understanding of judging. For example, in the very next sentence after Jesus warns us to cast the splinter from our own eyes before we see the fault of others, he admonished his listeners not to give that which is holy to dogs, nor cast your pearls to swine, lest they trample them under their feet, and turning upon you, tear you. Certainly a judgment must be made as to what is "holy," and who are "dogs," "pearls," and "swine."

In the same address, he told the multitude to "beware of false prophets, who come in the

2. The War's Early Years

clothing of sheep, but inwardly are ravening wolves. By their fruits you shall know them.: Again, judgments must be made to determine "false prophets," and to assay which "fruits" are good or bad.

St. Paul said he had already judged the evil of fornication and incest in Corinth, and commanded his followers to deliver such a person to Satan for the destruction of the flesh, but for the salvation of his/her soul [1 Cor.5:3-5]. Several passages later he advised his people not to keep company with any Christian person who is a fornicator, or covetous, or a server of idols, or a railer, or a drunkard or an extortioner. Do not even eat with such persons, separate yourselves from them, he said. [1 Cor.5: 11-13].

In the next chapter he said the saints shall judge this world, and even angels, accordingly, he explained, followers of Christ can surely judge things of this world. And, he added, none of the following will possess the kingdom of God: idolaters, adulterers, catamites, sodomites, thieves, usurers, drunkards, slanderers, or swindlers.

See also: Romans 16:17-18; 2 Tim. 4:2; Augustine's *City of God*, Book 1, chapter 9; Eusebius, p. 167.

16. Pilate seems to have engaged in some pointed irony here, because in Deuteronomy 21:1-9, it is decreed that if a man is slain, and no one knows the murderer, the leaders of the people will decapitate a heifer, and then the leaders will go to the murdered person, and wash

2. The War's Early Years

their hands over the heifer that was killed. They then say: "Our hands did not shed this blood, nor did our eyes see it. Be merciful to thy people Israel, whom you have redeemed, and lay not innocent blood to their charge." And the guilt shall be taken from them.

17. It is often claimed that when Jesus was dying on the Cross, he said: "Father, forgive them, for they know not what they do," and by so uttering those words he expressed his forgiveness of the Jews for manipulating his death. The Biblical account of Christ's death on the Cross does not support such a conclusion.

Based on the Biblical text, there is no doubt that Jesus said the Jews of his day, as well as all those at that time and in the years to come, who follow the teachings of the rabbis will not be saved, except by the intervention of Christ.

It is worthy of note that Christ wept over Jerusalem, but he never suggested that the Jews would be saved without confessing belief in him.

To place the "Father forgive them" text in perspective, see Matthew 27:27-37, and Mark 15:16-26. Both passages clearly show that Christ asked his Father to forgive the pagan soldiers, who had very little knowledge of the preaching and miracles of Jesus.

The context is similar in Mark. Both Evangelists show that the "soldiers of the governor" took command of Jesus, stripped him and placed a scarlet cloak about him. Also, the soldiers placed a crown of thorns on his head, and mocked him. The soldiers led him to be

2. The War's Early Years

crucified, and after they crucified him, they divided his garments, casting lots. And they put over his head which read: "This Is Jesus, The King Of The Jews."

Jews have never admitted that they crucified Jesus. Nor did they cast lots for his garments. And Jesus himself said that the Jews would turn him over to civil authorities to be crucified, as Peter and Paul also are recorded as saying in the Acts.

In that connection, on the way to Calvary, Jesus passed a group of weeping women, to whom he said: "Weep not over me, but weep for yourselves and for your children." (Luke 23:27-30). There is no record that he absolved them from the sin of their fellow Jews who also failed to believe that he was God. By contrast, the Gospels report that he did tell the repentant thief who was crucified alongside him that the latter would be with him in paradise.

Later, when we review the awesome devastation attendant to the fall of Jerusalem, it will be evident why Jesus told the women to weep for themselves and their children if they will not believe that he is the Messiah.

18. Prior to the Christian era, the Jewish Pentecost apparently was an agricultural festival, and it was not until sometime early in the Christian era, when it was chosen by the Jews to mark the time when Moses gave the Law to the Jews. In Christian circles it has always marked the "Birthday of the Church," the day when the Holy Spirit descended upon

2. The War's Early Years

the Apostles. See John McKenzie, S.J., *Dictionary Of The Bible*, New York, 1965, Macmillian Publishing Co., "Pentecost," p. 658.

19. Reminiscent of the Latin language used as the liturgical language of the Catholic Church from Apostolic times, together with Ethiopian and Greek. While the average Catholic throughout the world could not converse in the Latin language, almost all knew, at least in a general way, what was being said at the altar. This universal bond, which made Catholics feel "at home" in liturgical settings throughout the world, was suddenly severed immediately following Vatican Council II (1960s), when Latin was, for the most part, replaced by the myriad vernacular languages spoken in all the different countries throughout the world -- even though such a complete change in language was not decreed by the Council. Despite that change, it remains the "official" language of the Church.

20. See Deuteronomy 18:15.

21. James, Bishop of Jerusalem, widely known as "the Just," was recognized by Christian, Jew and pagan to be a holy person. It was said that he prayed so much on his knees they became like those of a camel.

Since many of the ruling class began to believe in Jesus, the Scribes and Pharisees feared that the entire people would view Jesus as the Christ. Consequently they urged James to "restrain the people, for they have gone astray after Jesus." They told him that they

2. The War's Early Years

recognized him as a righteous man whose words the people would accept. Then they persuaded him to stand on the parapet of the Temple, because a great gathering was expected for the forthcoming Passover, and the multitude could see and hear him.

But, contrary to their expectations, he let the crowd know that Jesus indeed was the Messiah. This stunned the Jewish officials, so they agreed to push him from parapet. When that was accomplished, the people pelted him with stones, until one in the crowd struck him with a fuller's club, killing him. See Eusebius's *History of the Church*, citing Hegesippus and, a slightly different version by Josephus in the latter's *Antiquities*. pp. 99-103. See also Lebreton & Zeiller, *History of the Primitive Church*, vol. 1, pp. 305-306.

22. See: Josephus, *The Jewish War*, Dorset Press edition, pp. 137-138.

23. Graetz, 2, p. 155.

24. Graetz 2, p. 148-149.

25. See Matt. 15:2-6. With regard to Hillel, president of the Synagogue, Graetz (2:p.99) suggests that Christ borrowed from Hillel when he recited the "Golden Rule." Actually, Jesus said that doing unto others as you would have them do unto you was "the law of the Prophets." He never claimed credit for coining the aphorism, but was inviting attention to Tobias 4:16, where it is said: "See that you never do to another what you would hate to have done to you by another." Moreover, Jesus instructed his followers to

2. The War's Early Years

“love your enemies, and do good to them that hate you, and pray for them that persecute and calumniate you. . .” This same thought is taught in the parable about the Good Samaritan.

Related to this is statements by Graetz and others who insist that most of Christ's statements “were put into his mouth” by his followers. If that is true, it surely follows that whoever those followers were, they should have started their own religion. For they said many valuable things that even Christ himself apparently did not have the wit to say, even though he cured numerous serious illnesses and deformities, raised people, including himself, from the dead, and appeared with Moses and Elias on the mountain top, and fulfilled all the Torah's prophecies concerning the Messiah!

And one other small point: what evidence exists to prove, for example, that statements attributed to Hillel were, in fact, uttered by him? We know that Tobias articulated the “Golden Rule” long prior to Hillel, despite the fact that the noted Jewish historian, Graetz, attributes its origin to the latter.

26. Graetz 1, p. 151. The author also said [p. 157]: “Among his followers Jesus selected as his peculiar confidants those who distinguished by their superior intelligence or greater steadfastness of character . . .”

27. Graetz 2, p. 154. See also Simon Dubnov, vol. 2, p. 853, where it is noted that

2. The War's Early Years

Jewish officials "had rarely addressed an intelligible word" to women.

28. Graetz 2, p. 156. 159.

29. Graetz 2, pp. 141-142. The Jewish author repeatedly insisted that Christianity was a form of Essenism; yet that view completely contradicts his earlier analysis of that Jewish cult.

For example, he earlier noted that the Essenes were "'strict observers of the Sabbath,'" so much so that "'even the calls of nature were not attended to on that day.'" By contrast, the Gospels tell us that Jesus claimed to be "'Lord of the Sabbath.'" He healed on that day, and his disciples picked corn on the Sabbath.

Moreover, the German scholar said the Essenes frequented only the society which shared their views. However, Christ and his disciples spoke to everyone, particularly the reigning Jewish community.

Further, Graetz observed that the Essenes adhered to laws of scrupulous cleanliness. However, we know from Matthew that the Pharisees were outraged that the disciples of Jesus were not particular about washing their hands before eating; and Jesus himself upbraided the Scribes and Pharisees for overly concerning themselves about cleaning the outside of the cup.

The Jewish historian said the Essenes would not mix with women, and began to despise the married state. Yet the same author made a point to say that "'it was unheard of" that a

2. The War's Early Years

teacher, such as Jesus, would have female disciples. Additionally, Jesus encouraged the married state, and vehemently disapproved of divorce.

Finally, the German historian said the Essenes avoided the Temple, yet Jesus and his disciples regularly preached there. See also Graetz 2: pp. 24-27.

30. Graetz 2, p. 166.

See also *The Jewish Encyclopedia*, "Christianity In Its Relations To Judaism," New York, 1925, Funk and Wagnalls, p. 50, which parallels Graetz's viewpoint. However, the latter source also refers to a passage by Josephus in his *Antiquities Of The Jews* [13:3.3], where it is stated: "There was about that time [a certain] Jesus, a wise man; for he was a worker of miracles, a teacher of men eager to receive [new tidings], and he drew over to him many Jews and also many of the Hellenic world.[About 35 A.D.].He was [proclaimed] Christ; and when, on denunciation by the principal men amongst us, Pilate condemned him to be crucified, those that were first [captivated] by him did not cease to adhere to him; and the tribe of Christians, so named after him, is not extinct at this day."

31. Michael L. Rodkinson, *The History Of The Talmud*, vol. 1, New York, 1903, New Talmud Publishing Co., p. 14.

Mishnyoth means "teaching". Gemara means commentary on the "teaching." Both comprise the Talmud.

*Bring pp 18, and beginning of p. 19
forward prior to Temple's destruction*

Chapter 3

HOW GREAT THE WOE

The calamities which befell the Jews almost immediately after the Crucifixion were numerous, awesome, and terrifying. To many contemporaries, pagans, Jews, and Christians alike, this apparent concatenation of astonishing, benumbing events, confirmed that God's vengeance was being wreaked on those who rejected the Messiah He had sent to the world.

Writing of the period 49-66 A.D., Graetz said: The Roman Empire reeked of depravity, "the most hideous vices" were so prevalent that "the wise and vigilant among the nation feared, with reason, that the whole body would be infused with the moral prostration of its highest members."

Herod had lowered the dignity of the high priest's office by permitting it "to be sold or gained by pandering to the most degrading elements." Priestly families vied for the job of high priest. Often they engaged in acts of violence on the streets of Jerusalem. "Avarice and greed of power were the mainsprings of the actions of those who were elected to represent the highest ideal of morality; the Temple was despoiled by its dignitaries even before the enemy forced his way into it with his weapons of murder. . . .

3. How Great The Woe

“From this time, according to tradition, the visible signs of Divine mercy ceased to appear in the Temple. Like some cankerous affection, this demoralization of princes and High Priests extended ever more and more to the classes closest to them, producing evils which are depicted in dark colors by the pen of a contemporary.”

Because the penal laws were administered in the name of the emperor, and were placed under the control of the governors, the judiciary became dependent upon the Romans and the wealthy and influential. Selfishness, bribery, calumny, and cowardice were ever increasing, according to an unnamed painter of the manners and morality of that period.

““They throw off . . . the yoke of heaven, and place themselves under the yoke of men; their judgments are false and their actions perverse. The vain and thoughtless are made great, while the nobler citizens are despised.””

And, Graetz continued: “Frivolity in the women and licentiousness in the men were so completely the order of the day that the most eminent teacher of morality of the time, Jochanan ben Zaccai, found himself obliged to abolish the ritual hitherto used in cases of suspicion of adultery. Judaeans lamented a state of things in which outward forms of worship stood higher than morality, and the defiling of the Temple caused more scandal and wrath than an act of murder.”¹

To a significant extent, civil unrest existed in Judea because of the animosity between the heathen Roman soldiery and the Jews. On a certain Feast of the Unleavened Bread, a Roman soldier, among a cohort which commonly present at major events to prevent riots when vast crowds assembled, made an indecent gesture directed at the Jews, and the crowd immediately

3. THE TWO-THOUSAND-YEAR WAR

appealed to Cumanus, the procurator at the time, to punish the soldier. But the younger Jews rushed to engage the military in battle by throwing stones at the cohort. Fearing the whole population would rush him, Cumanus called forth heavy infantry. This seized the Jews with uncontrollable panic, and in their pell mell flight from the Temple into the City, they trod on each other, crushing more than 30,000 to death.²

Then followed an incident in which a Roman soldier tore up a copy of the sacred Law and threw it on a fire, an act which prompted Cumanus to have the soldier executed.

That was followed almost immediately by a clash between Galileans and Samaritans when a Galilean was murdered when a great number of Jews were on their way to a Feast. That conflict was resolved by Caesar who banished Cumanus, and had the guilty crucified or beheaded.³

At Rome, in July, 64 A.D., a terrible fire devastated several parts of the city, and “an almost unanimous” opinion believed Nero caused the fire in order to clear a place for extension of his palace. Sensing that the multitude considered that the Emperor threw the torch, he conveniently cast blame on the Christians.

However, in the Emperor's entourage, “the influence of the Judaism which was loyal to the Empire” was fairly strong; and the Judaising sympathies of Nero's favourite, Poppea, are known. Moreover, the hatred of the followers of the Old Law for those of the New did not diminish. Accordingly, it is surely a plausible conjecture to assume that Poppea and her Jewish friends influenced Nero's decision to blame the Christians for the conflagration. In any case, from that day, the Christians began to be distinguished by the Roman authorities from the Jews, who remained in possession of their privileges, while Christians were arrested, judged and

3. THE TWO-THOUSAND-YEAR WAR

condemned.⁴

In that connection, Tacitus wrote that “a great number of Christians” were eventually given over to the torments which Nero's cruelty had invented for them.⁵

Nero made their torture a spectacle in his gardens on the Vatican Hill where he gave nightly festivals, “in which the unfortunate Christians, covered in pitch and devoured by the flames, cast a sinister light on the circus performances.” One of Nero's martyrs was St. Peter, who, according to Tertullian, was crucified, a method of execution which Tacitus notes was common for Christians in Nero's Vatican Hill gardens.

It was Nero who legislated: “*non licet esse Christianos*,” [“it is not lawful for Christians to exist”]. From that time forward, discrimination was made between Jews and Christians. Prior to that time, the latter were viewed by pagans as an adjunct of Jewry, and enjoyed the privileges which enabled the Jews to retain their national religion in the Empire without performing acts of obedience in respect of the official cults.

Regarding that situation, Jules Zeiller commented: 2. “... possibly the Jews themselves were partly responsible for this, and this may be the most exact element in the thesis which regards the Jewish element as in some measure the cause of the outbreak of the first persecution. . . Christians were now bound, as citizens of the Empire, to comply with the minimum of religious conformity called for by the idea of the ancient State, or else disappear. Their faith, which allowed no concession, internal or external, to polytheism, excluded such conformity, and so there remained only outlawry”⁶

Back in Judea, the commonplace insurrections and terrorism were the directly attributable to

3. THE TWO-THOUSAND-YEAR WAR

the Zealots who “roved wildly about the country, confounding liberty with licentiousness, and trampling upon both customs and laws.” Some Zealots led by Eleazar ben Dinai and Alexander, “spread destruction and death to the Romans,” including all those “who consorted with them.”

Another band of Zealots, the Sicarii, wandered among the people at the Temple during the festivals and struck down their chosen victims with a small dagger hidden in their flowing cloaks. It was a long time before anyone discerned who was responsible for the assassinations, because the murders were carried out with such extraordinary skill and rapidity. The total corruption of the social system was punctuated by the fact that the Sicarii gave a portion of their loot to the Procurator, Gessius Florus, a monster who indulged in every kind of robbery and violence. He stripped whole cities, ruined complete communities, and virtually announced to the entire country that everyone might be a bandit if he chose, so long as Florus receive a rake-off.

Indeed, conditions were so debased that the vice president of the Synhedrion cancelled “such laws as could not be enforced in that stormy period.”⁷

And, as Jesus had prophesied, a number of false prophets and messiahs came on the scene, one of whom was an Egyptian who gathered a group of 30,000 supporters who attempted to capture Jerusalem. He and his followers were quickly routed by the Romans. As will be noted in the Acts, St. Paul was momentarily suspected of being the Egyptian charlatan.⁸

Determined to goad the Jews to revolt against Rome, Florus raided the Temple Treasury, and other parts of Jerusalem, murdered people in cold blood, and sacked the Market in the upper City

At last, the people got word of conditions in Judea to Cestus, legate of Syria, who sent Agrippa, King of the Jews, to investigate. While the King was impressed with the arguments of

3. THE TWO-THOUSAND-YEAR WAR

his co-religionists, he also was profoundly aware of the might of Rome, and argued at length against even thinking of war against the rulers of the world. In his address, he recalled the nations which had been conquered by the Caesars, noting that almost every nation under the sun “bows down before the might of Rome.”

There is, he said, “no refuge left except to make God your ally. But He, too, is ranged on the Roman side, for without His help so vast an empire could never have been built up. Think, too, how difficult it would be, even if you were fighting feeble opponents, to preserve the purity of your religion, and how you will be forced to transgress the very laws which furnish your chief hope of making God your ally, and so will alienate Him. If you observe the custom of the Sabbath with its complete cessation of activity, you will promptly be crushed, as were your ancestors by Pompey . . . But if in the war you transgress your ancestral Law, I don't see what you have left to fight for, since your one desire is that none of your ancestral customs should be broken. How will you be able to call the Deity to your aid, if you deliberately deny Him the service that is due? . . .

“It is wise, my friends, it is wise, while the vessel is still in harbour, to foresee the approaching storm, and not to sail out into the middle of the hurricane to sure destruction. For those on whom disaster falls out of the blue are at least entitled to pity, but a man who plunges into destruction with his eyes open earns only contempt.”⁹

Meanwhile, conflict between Jews and Romans became ever more savage, and tyranny as

3. THE TWO-THOUSAND-YEAR WAR

widespread. The Sicarii, anxious for war with the Romans, attacked the Masada fortress, and exterminated the Roman garrison. At the same time, Eleazar, second in command of the Temple, and son of the high priest, Ananias, persuaded the ministers of the Temple to accept no gift or offering from Gentiles, and to abolish the sacrifices for Rome and Caesar himself which had been offered since around the second century A.D. This decision by the Jews made war with Rome inevitable.

Grasping the seriousness of the situation, most of the leading citizens appealed to the insurgent terrorists to abandon their plans for revolt which would only bring the Jewish nation to a state of total war with Rome. The peace partisans pointed out that the Jews for years had adorned the Temple's sanctuary at Gentile expense, and never refused a gift from them. They further argued that the Zacarii were condemning the City to be irreligious, if, as they proposed, the Jews alone would allow no foreigner to sacrifice or worship. By the same token, the peace advocates observed, if a law were enacted among Gentiles to debar even a single Jew from worshipping, the revolutionaries would be indignant at such organized inhumanity. On the other hand, the insurgents care nothing when the situation is reversed, and, in this case, Romans and even Caesar are shut out.

None of the Sicarii group would listen to the arguments advanced by their opponents. They were determined to make war on Rome.

In an effort to short-circuit the imminent insurrection, Jerusalem's leading citizens sent delegations to King Agrippa and to the Roman procurator, Gessius Florus, to beg them to send strong military forces to suppress the seemingly unavoidable conflict. The king sent 2,000

3. THE TWO-THOUSAND-YEAR WAR

horsemen, but Florus made no promises. Encouraged by the promise of troops, the peace partisans returned, and with their followers, occupied the Upper City, while the terrorists controlled the Lower City and the Temple.

After eight days of fighting the insurgents captured the Upper City, as most of the leading citizens fled for their lives. Their success continued. Finally, the Roman commander expressed his willingness to surrender, and, under oath by the insurgents, he and his men were promised safety. However, after they laid down their arms the Sacarii brutally murdered them.

On the same day, the people of Caesarea massacred the local Jewish colony in less than an hour, which ignited anger within the entire Jewish nation, resulting in the sack of numerous Syrian cities and villages. The Syrians on their side killed numerous Jews. Days were spent in bloodshed, the nights -- still more terrible -- in fear. Cities were filled with unburied corpses, and the whole province was full of indescribable horrors.¹⁰

Simon, one of the Sicarii, decided on suicide, saying: "Small wonder we have found foreigners treacherous when we have utterly betrayed our own nation; so let us die in disgrace by our own hands; we are not fit to die by those of the enemy." Immediately, he killed his father, mother, his wife and children, and finally himself.¹¹

The Legate, Cestius, felt the need for action, because on every side the Jews were involved in war. He set out from Antioch at the head of the 12th Legion, and gathered additional forces along the way from kings Antiochus, Agrippa, and Soaemus, for a total combined force of 16,000 infantry and cavalry, augmented by "very large reinforcements from other cities."

He and his forces captured, plundered, and burned a number of cities in Galilee on the way

3. THE TWO-THOUSAND-YEAR WAR

to Jerusalem, finally pitching his camp on Mount Scopus, overlooking the City. He immediately dispatched troops to seize whatever corn was in the surrounding village.

Josephus, himself a General officer, expressed the opinion that on at least two occasions, Cestus could have immediately captured Jerusalem, but because of Jewish infidelity, "God had already turned His back even on the Sanctuary, and would not permit that day to witness the end of the war." However, for some unexplained reason, he suddenly called off his men, and flying in the face of all reason, retired from the City. The Romans were pursued vigorously by the terrorists in command of the City, and inflicted heavy damage on Cestus and his retreating forces.

12

Following the defeat of Cestius, many prominent Jews fled the City. Those who put the Romans to flight held a mass meeting at the Temple and appointed additional generals, including the historian Josephus. The latter, despite subversion from within by John of Gischala, a corrupt, murderous leader of a band of outlaws, was able to quiet Galilee, and prepare for war with Rome.

On the Roman side, Nero appointed Vespasian, a veteran soldier who had pacified the West and crushed a German rebellion against Rome, and added Britain to the empire by force of arms, to lead the Empire's forces against the Jews. And lead them he did, as his army marched resolutely through Galilee to Jerusalem, conquering the Jews at Jotapata, and capturing their military commander, Josephus.¹³

Writing of the period, Josephus, who repeatedly states that the Roman commanders and their armies bent over backward to save the country, the City and the Temple, said:

3. THE TWO-THOUSAND-YEAR WAR

“Every town was seething with turmoil and civil war, and as soon as the Romans gave them a breathing-space they turned their hands against each other . . . Faction reigned everywhere, the revolutionaries and jingoes with the boldness of youth silencing the old and sensible. They began by one and all plundering their neighbours, then forming themselves into companies they extended their brigandage all over the country, so that in lawless brutality the Romans were no worse than the victims' own countrymen -- in fact those who were robbed thought it far preferable to be captured by the Romans.

“ . . . a useless and idle mob consumed supplies adequate for the fighting-men, and, in addition to war, they brought on themselves faction and starvation. Other bandits from the country slipped into the City and, joining forces with the desperadoes within, gave themselves to every imaginable crime. They did not limit their insolence to theft and brigandage, but went so far as to commit murder, not by night or secretly or against the common people, but openly by day, beginning with the most eminent. . . Terror filled the people, and . . . no one thought of anything but his own safety.”¹⁴

At the time of its siege, the population of Jerusalem was about 600,000, plus thousands of others who streamed into the City to escape from Roman assaults in Galilee.¹⁵

The Jewish revolutionaries “made the Temple of God their stronghold and refuge from popular upheavals, and the Sanctuary became the centre for their illegal operations.” Indeed, they decided to appoint the high priest by lot, rather than succession by birth, as was the practice from

3. THE TWO-THOUSAND-YEAR WAR

the time of the Patriarchs. The office fell to an ignorant boor who they robed with the sacred vestments. The people were outraged by this desecration, but they did nothing. However, one true high priest, Ananus, rose to condemn the cowardice of the people, and upbraided them for never opposing the tyrants who they permitted to seize power. In a somewhat lengthy address in which he severely chastised his fellow Jews, and, after mentioning the Romans said:

“Could anything be more galling than first to see offerings left in the Temple by our enemies, then spoils seized by men of our own race who have robbed and massacred the nobility of our capital city, murdering men whom even the Romans never went beyond the [physical boundaries within the Temple which non-Jews could not set foot], they never trampled on one of our sacred customs, but reverently gazed from a distance at the walls of the Sanctuary; Jews, stroll where they like in the Inner Sanctuary, their hands still reeking with the slaughter of their countrymen! In face of that can anyone dread a foreign war, and enemies by comparison far kinder to us than our own people? Why, if we are to call things by their right names, we might well find that the Romans are the champions of our Law, and its enemies are inside the City!”

In response, the people rallied behind Ananus, but the Zealots, knowing of their plans to attack them, charged out of the Temple en masse, and the battle was joined by hurling rocks and spears. Wounded Zealots retired to the Temple, “leaving bloodstains on the sacred floor. It might indeed be said that their blood alone polluted the sacred floor.”¹⁶

Dead bodies were heaped along all the main roads. “As if they were pledged to destroy the

3. THE TWO-THOUSAND-YEAR WAR

laws of their country and of Nature too, and along with their crimes against mankind to pollute the Deity Himself, they left the dead bodies rotting under the open sky. Those who were alive wished for death.” Their persecutors, the Zealots, “trampled on every ordinance of man, scoffed at the laws of God, and ridiculed the oracles of the prophets . . . Yet those prophets clearly discerned the laws of right and wrong, by breaking which the Zealots caused the prophecies against their country to be fulfilled. For there was an age-old saying of inspired men that the City would be taken and the most holy Temple burnt to the ground by right of war, if ever the citizens strove with each other and Jewish hands were the first to pollute the house of God.”¹⁷

The Galilean Zealots “ransacked rich men's houses, murdered men and violated women for sport, and drank their spoils washed down with blood: through sheer boredom they shamelessly gave themselves up to effeminate practices, adorning their hair and putting on women's clothes, steeping themselves in scent and painting under their eyes to make themselves attractive. They copied not merely the dress but also the passions of women, and in their utter filthiness invented unlawful pleasures; they wallowed in slime, turning the whole city into a brothel and polluting it with the foulest practices. Yet, though they had the faces of women, they had the hands of murderers; they approached with mincing steps, then in a flash became fighting-men, and drawing their swords from under their dyed cloaks ran every passer-by through”¹⁸

The terrorists were divided into three groups headed respectively by Eleazar, John of Gishala, and Simon. John “never failed to set fire to the houses that were stocked with grain and supplies of every kind. When he withdrew, Simon did the same thing. As a result, all the buildings around the Temple were burned to the ground. All the grain which could have supported many years of

3. THE TWO-THOUSAND-YEAR WAR

siege, went up in flames. The famine they created was their undoing”.¹⁹ The Romans sent Josephus to reason with his fellow Jews. Shouting from outside the City's walls, among other arguments, he said:

“The Romans who had no share in them, respected their enemies' holy places and till now had kept their hands off them, while those who had been brought up in them, and if they survived would alone possess them, were doing their best to destroy them. Did they not know that the might of Rome was invincible, and submission to her an everyday experience? If it indeed was right to fight for freedom, they should have done so at the start; once they had been crushed, and had submitted for many years, to try then to shake off the yoke was to show, not a love of freedom, but a morbid desire for death. . .

“You wretched people! You forget your real allies. . . Turn round and look at the place your are setting out from to the fight, and think how powerful an Ally you have grossly insulted! Have you forgotten the miraculous achievements of your fathers, and the terrible wars this place has won for you in days gone by? . . . [R]ealize that you are fighting not only the Romans, but God as well!”

Josephus went on at length to recall from Exodus and elsewhere in the Pentateuch how God historically had saved the Jews, never by force of arms, but solely in His own way. Continuing, he argued:

“But who enlisted the Romans against our country? Wasn't the impiety of the inhabitants responsible? . . .

3. THE TWO-THOUSAND-YEAR WAR

“Thus, it was never intended that our nation should bear arms, and war has invariably ended in defeat. It is the duty, I believe, of those who dwell on holy ground to commit all things to the judgment of God, and to scorn the aid of human hands whenever they can reach the ear of the heavenly Judge. But which of the things blessed by the Lawgiver have *you* done? Which of the things cursed by him have you left undone? How far those who were defeated in earlier days fell short of your impiety! You have not eschewed the secret sins -- theft, treachery, adultery; in plundering and murder you vie with each other; you open up new avenues of vice. The Temple has become a sink for the nation's dregs, and native hands have polluted the hallowed spot even Romans venerated from a distance, setting aside many of their own customs from regard for your Law. . . .

“I am sure the Almighty has quitted your holy places and stands now on the side of your enemies. Why, when a good man will quit a licentious home and abominate its occupants, do you think God can endure the wickedness of His household -- God, who sees each hidden thing and hears what is wrapped in silence? . . . You boast of your unspeakable crimes and daily vie with one another to see who can be the worst, as proud of your vices as if they were virtues!

" . . . turn round and gaze at the beauty of what you are betraying -- what a City! What a Temple! What gifts from all the Gentile world! . . . What better deserves to be kept safe than these, you inhuman monsters! If the sight of these things leaves you unmoved, at least pity your families, and let each man set before his

3. THE TWO-THOUSAND-YEAR WAR

eyes his wife and children and parents, so soon to perish by famine or the sword.

”20

The historian-general's words did not impress the revolutionaries who controlled the City. Although the Roman Commander, Titus, allowed anyone who escaped the City to go wherever they pleased, the insurgents executed anyone they discovered who was even thinking of leaving captivity.

As the famine grew worse, the frenzy of the revolutionaries increased. They broke into houses and ransacked them. For those they found thin and emaciated, they ignored; but for any found to have “flesh on their bones,” were deemed to have plenty food they maltreated or killed. The chronicler of the War further noted:

“All human feelings, alas, yield to hunger, of which decency is always the first victim; for when hunger reigns, restraint is abandoned. Thus it was that wives robbed their husbands, children their fathers, and -- most horrible of all -- mothers their babies, snatching the food out of their very mouths; and when their dearest ones were dying in their arms, they did not hesitate to deprive them of the morsels that might have kept them alive.”

“... no other city has ever endured such horrors, and no generation in history has fathered such wickedness. In the end they brought the whole Hebrew race into contempt in order to make their own impiety seem less outrageous in foreign eyes, and confessed the painful truth that they were slaves, the dregs of

humanity, bastards, and outcasts of their nation. The overthrow of the City was their work. . . .”²¹. [Emphasis added]

And, Josephus observed: “. . . *it was God who condemned the whole nation and turned every means of escape to their destruction.*” John of Gischala, one of the leaders of the terrorist revolutionaries, “turned to sacrilege and melted down many of the offerings in the Sanctuary and many of the vessels required for services . . . [He told his companions] they need not hesitate to use God's property for God's benefit, and those who fought for the Sanctuary were entitled to live on it. . . .” The Jewish historian-general added: “I think that if the Romans had delayed their attack on these sacrilegious ruffians, either the ground would have opened and swallowed up the City, or a flood would have overwhelmed it, or lightning would have destroyed it like Sodom. For it [the City-Temple destroyers] *produced a generation far more godless than those who perished [at Sodom], a generation whose mad folly involved the nation in ruin.*”²² [Emphasis added].

Titus reproached John and his supporters as follows:

“You disgusting people! Didn't you put that balustrade to guard your holy House? Didn't you at intervals along it place slabs inscribed in Greek characters and our own, forbidding anyone to go beyond the parapet? And didn't we give you leave to execute anyone who did go beyond it, even if he was a Roman? Why then, you guilty men, are you now trampling dead bodies inside it? Why are you polluting your Sanctuary with the blood of foreigner and native? I call the gods of my fathers and any god that ever watched over this place -- I do not believe there is one now -- I call my own army, the Jews in my camp, and you yourselves to witness that I am not compelling you to desecrate your Temple. If you change

the battle-ground, no Roman shall go near your holy places or insult them: I will protect the sanctuary for you, whether you wish it or not.”²³

As the battle raged for the City, the famine inside reached its ultimate, and incited at least one unbelievable, monstrous act:

“There was a woman, Mary, daughter of Eleazar, who lived east of the Jordan in the village of Bethzub ('House of Hyssop'). She was of good family and very rich, and had fled with the rest of the population to Jerusalem, where she shared in the horrors of the siege. . . . in defiance of all natural feeling [she] laid hands on her own child, a baby at the breast. 'Poor little mite!' she cried. 'In war, famine, and civil strife why should I keep you alive? With the Romans there is only slavery, even if we are alive when they come; but famine is forestalling slavery, and the [revolutionaries] are crueller than either. Come, you must be food for me, to the partisans an avenging spirit, and to the world a tale, the only thing left to fill up the measure of Jewish misery.' As she spoke, she killed her son, then roasted him and ate one half, concealing and saving up the rest.”

She offered the remains of the child to the terrorists, who, cruel and murderous as they were, became horrified by the sight, and went away quivering.

The ultimate effect of this abomination added enormously to detestation of the Jewish race.²⁴

Finally, the Romans completed the fall of Jerusalem and the destruction of the Temple and, interestingly enough, it occurred on the same day which centuries before had seen the Temple burnt by the king of Babylon. Some 6,000 people were lured by false prophets to go to the Temple to receive signs of their deliverance, only to be destroyed with the terrible desolation of the Temple's destruction.

So easily beguiled by cheats and charlatans, the people thought only of themselves, and treated only with indifference and incredulity God's awesome warnings. For there were strange phenomena which occurred in the years immediately leading up to this cosmic event.

First, a star stood over the City, very like a broadsword, and a comet appeared that remained a whole year. Also, several years prior to the revolt by John of Gischala and others which became the immediate cause of the unimaginable Jewish catastrophe, just before a Feast of Unleavened Bread, a strange light, as bright as midday, appeared round the Altar and the Sanctuary at 3 A.M., and remained for 30 minutes. During the same Feast, a cow brought to be sacrificed, gave birth to a lamb in the middle of the Temple courts. And many observed that the East Gate of the inner court had opened of its own accord at midnight. The gate was made of bronze and was so solid that every evening twenty strong men were required to shut it. It was fastened with iron-bound bars and secured by bolts which were lowered a long way into a threshold fashioned from a single slab of stone.

Some testified that they had seen chariots and regiments in arms speeding through the clouds, encircling the towns. On the Feast of Pentecost, when priests had gone to the inner court to perform their usual ceremonies, they said they became aware of a violent movement, a loud crash, and a cry: "Let us go hence."

Stunning too, was the episode four years prior to the war, when a man named Jeshua, son of Ananias, an ordinary person, during the Feast of Tabernacles, suddenly began to shout: "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Sanctuary, a voice against bridegrooms and brides, a voice against the whole people." Day and night he walked the City's streets, crying out the same message. Although beaten and flogged

by some of the more prominent citizens, and brought before the Procurator to be scourged, and finally declared insane, he, nevertheless, repeated the cry for seven years and five months. He never complained of his treatment, he never begged for mercy nor shed a tear, but responded to every blow by saying: "Woe to Jerusalem!" When asked by the procurator what his name was and why he uttered such a statement, he never replied, nor would he identify himself, nor tell where he came from. Finally, during the destruction of the City and the Temple, he was struck by a stone shot from a catapult, and was instantly killed.²⁵

Commenting on the destruction of Jerusalem, Josephus said: ". . . her internal divisions destroyed the City, and the Romans destroyed the internal divisions . . . [T]he misery of it all could reasonably be put down to her own people., the justice of it to the Romans."

He also observed that their chief reason for going to war was an equivocal oracle also found in their sacred writings, announcing that "at that time *a man from their country would become monarch of the whole world*. . . . The Jews interpreted some of the prophecies to suit themselves and laughed the others off, till by the fall of their city and their own destruction their folly stood revealed." [Emphasis added].²⁶

Christ prophesying about the utter destruction of the Temple and the City said:

"Jerusalem, Jerusalem, that killed the prophets and stoned them that are sent to you, how often would I have gathered your children, as the bird gathers her brood under her wings, and you would not.

"Your house will be left to you desolate . . . the days will come in which there shall not be left a stone upon a stone that shall not be thrown down. . . ."

And, when asked the time such a thing would happen, he replied:

“Take heed you not be seduced; for many will come in my name, saying; I am he; and: The time is at hand; go not after them. . . .

“And when you see Jerusalem compassed about with an army; then know that the desolation thereof is at hand.

“et those who are in Judea, flee to the mountains; and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it.

“For these are the days of vengeance, that all things may be fulfilled, that are written.

“But woe to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon the people.

“And they shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles; till the times of the nations be fulfilled. . .

“Amen, I say to you, this generation shall not pass away, until all things be fulfilled.”

The Jewish historian Graetz said that during the period 56-70 A.D., Judaeans were “stimulated by their ardent belief that the Messianic period, so long foretold by the prophets, was actually dawning, when every other nation of the earth would be given into the dominion of Israel.”

Jerusalem, he continued, never had been so populous, so beautiful, and so strong as at the moment when she was doomed to destruction. It was as if she was to learn the bitter lesson that outward strength and outward glory alone are but little avail.

Three years after the fall of Jerusalem, the Romans moved against the final refuge of the Jews who were ensconced in the seemingly impregnable fortress that rose 1,200 feet above the plain. It was the headquarters of the hated, murderous, dagger men terrorists known as the Sicarii, under the command of Eleazar, a descendant of the Judas who had persuaded many Jews not to register when Quirinius took a census in Judaea.

The Roman commander was Flavius Silva, and anyone viewing Masada today will be awed to believe that such a seemingly impregnable mountain stronghold could ever be captured without such current military weapons as air power, and guided missiles.

Although the earth atop this impressive fortress was very fertile and provided its occupants with massive stores of food which was more than enough to last for many years of siege, it was not famine which won the day, but military ingenuity.

Silva constructed an exterior wall encircling the base of the entire fortress. Next he built a platform on a rocky ridge that was located 450 feet below the level of Masada, and constructed a pier of great stones fitted together. Then he constructed a tower 60 feet high, covered with iron plates. On this the Romans mounted a number of spear and stone throwers who pelted the defenders, driving them from the battlements and forcing them to keep under cover. He also constructed a great battering ram that hammered the wall of the fortress until a small section collapsed. However, the Sicarii countered by constructing a second wall made of huge timbers. Silva overcame the latter defense by hitting it by repeated volleys of torches.

Eleazar could think of no way to escape the Roman assault, so he decided on death by suicide for himself and his followers. To whip up the necessary resolve in his followers he addressed them and, among other things, said:

“From the very first, when we were bent on claiming our freedom but suffered such constant misery at each others's hands and worse at the enemy's, we ought perhaps to have read the mind of God, and realized there His once beloved Jewish race had been sentenced to extinction. For if He had remained gracious or only slightly indignant with us, He would not have shut His eyes to the destruction of so many thousands or allowed His most holy City to be burnt to the ground by our enemies. . . [We are witnessing] God's vengeance for the many wrongs that in our madness we dared to do to our own countrymen.

“For those wrongs let us pay the penalty not to our bitterest enemies, the Romans, but to God -- by our own hands. It will be easier to bear. . .”

Although the appeal did not meet with unanimous consent, some became enraptured by an insane idea that seemed so noble. After a further harangue, which included some philosophy about the body being a tomb, borrowed from the Greeks, almost all became convinced of the nobility of the idea of mass suicide. Husbands drove their knives through their wives and children, and then did the same to themselves. For those who chose not to kill himself, ten executioners were selected by lot to kill all who remained alive, the last standing, killing himself.

However, two women, and five children survived by hiding in the conduits that brought drinking-water from underground, and recounted the event for the world.²⁷

Although Josephus stated that 960 men, women and children died, subsequent excavations found only 25 skulls.

Today, Masada is huxtered by virtually all tourist guides in Israel as an amazing site testifying to the nobility of Jewish defense of their faith. In fact, the people who visit the site [and, of

course, it is not a free trip to travel about 40 miles south of Jerusalem], the fact is, they are propagandized to give totally undeserved honor to a hated group of murderous terrorists, and are disposed to view a total act of cowardice as praiseworthy, whereas the vast majority of people view suicide as an act of despair and pusillanimity. The late 20th Century tragedies of mass suicide at Jonestown, Guinea, and Waco, Texas have never been elevated to the status of memorable moments of man's nobility.

The desecratory collapse of Jerusalem and the Temple led a number of Jews to Christianity, thus filling the void in their hearts caused by the cessation of burnt offerings in the Temple.²⁸

Interestingly enough, prior to the siege, Christians of Jerusalem “by means of an oracle given by revelation to acceptable persons there, were ordered to leave the City before the war began and settle in a town Peraea called Pella.”²⁹

This abandonment of the city by the Christians at the hour of its great tribulation alienated Jewish opinion. It clearly evidenced that their faith was not in the “Jewish nation: they were seeking salvation elsewhere. From the year 70, the rabbinical literature becomes more violently hostile to Christianity later on, when the revolt of Bar-Kokhba broke out, and the Jews were, for two or three years (133-135) masters of Judea, the Christians were tortured by the adherents of the false Messiah; and in the whole Empire the synagogues became the centers of persecution.”³⁰

Nevertheless, from that time until the second destruction of Jerusalem during Hadrian's reign the first fifteen bishops of Jerusalem were former Jews.³¹

Prior to that latter time, however, Philip's preaching about Jesus was so effective in Samaria that Simon the Magus was won over. This was a stunning turn of events, because Simon was so

well known for his sorcery among the people that he was looked upon as having the power of God. Indeed, Philip's amazing success in preaching Christ to those Samaritan Jews, the disciples sent Peter and John to help Philip. However, when Simon Magus asked Peter to sell him the power of the Holy Spirit, Peter severely chastised him for his evil disposition.

Subsequently, the Magus, with his companion, a former prostitute named Helen, went to Rome to practice his sorcery, and won a substantial group of disciples who prostrated themselves before pictures and images of Simon and Helen, worshiping them with incense, sacrifices, and libations. They also engaged in appalling and degrading secret rites which involved making "sport of wretched women."³²

After Simon, one of his disciples, Menander, also a Samaritan, began to spread Gnosticism, a pagan Semitic theosophy which placed a series of sub-gods between the great God and mankind. There also arose such heretical movements as the Ebionite Jews, so, called, Eusebius says, because of "the poor and mean opinions they held about Christ," who denied the Virgin birth, but held to every observance of the Mosaic Law. Another branch of Ebionites denied Christ's pre-existence as God, and placed emphasis on the outward observance of the Law, and observed the whole Jewish system. There came, too, Cerinthus, who preached that Christ's Kingdom would be on earth where men could engaged freely in unlimited licentiousness.

Irenaeus says that he learned from Polycarp that John the Evangelist was at a bath-house one day when he learned that Cerinthus was also inside. John immediately ran for the door, and urged his companions to do the same, saying: "Let us get out of here, for fear the place falls in, now that enemy Cerinthus, the enemy of the truth is inside."³³

Gnosticism is a philosophy which boasts of a doctrine of salvation by knowledge, that is:

knowledge of the mysteries of the universe, and of magic formulae indicative of that knowledge. Semitic religions believed that *if we only knew*, we could by some mystic words undo the cursed spell of this existence.

According to the *Jewish Encyclopedia*, Jewish Gnosticism unquestionably antedates Christianity. Magis, a part of the doctrine of Gnosticism, largely occupied Jewish thinkers. "It is noteworthy that the Church Fathers designated as Jews the heads of Gnostic schools and founders of the gnostic system." Indeed, "the principal elements of Gnosticism were derived from Jewish speculation."³⁴

When the Jewish leaders commented to Jesus that his disciples "transgress the tradition of the ancients. . .", he responded: "Why do you also transgress the commandment of God for your tradition?" And he observed that Isaias "prophesied of you [i.e., Scribes and Pharisees]: 'This people honoreth me with their lips: but their heart is far from me. In vain do they worship me, teaching doctrines and commandments of men.'" And then Christ called the Jewish leaders "blind, and leaders of the blind," admonishing his disciples at the same time to "Leave them alone," or they, too, would "fall into the pit" [i.e., Hell] with the Scribes and Pharisees.³⁵

Gnosticism is the "false knowledge" about which Paul warned in 1 Co. 1:17 ff; 2:6 ff; 8:1, 7, 13:8. 1 Tim. 6:20.

Today, perhaps the major advocate of Gnosticism, as it has been for centuries, is Freemasonry, the undergirding philosophy of which is, "Cabbalistic Gnosticism." Historian Mildred Headings, asserted that Masons were called "Gnostics," and expect "to be saved by their capacious knowledge." The letter "G" commonly seen in the Masonic emblem does not mean "God", but, rather, "Gnosis," and is revealed in the 12Th Degree, Grand Master Architect.³⁶

1. Graetz 2, pp. 234, 236-237.
2. Josephus, *War*, p. 144.
3. Josephus, *War*, pp. 144-146.
4. Lebreton and Zeiller, vol. 1, pp. 371, 372-373.
5. Lebreton and Zeiller, vol. 1, p. 374.
6. Lebreton and Zeiller, vol. 1, pp. 372, 373-374, 375-376.
7. Josephus, *War*, p. 149, Graetz, vol. 2, pp. 238, 239. Josephus uses the word "Zealot(s)" for the Sicarii and other vicious criminal-types. But a subsequent group who led the final losing revolt against Rome also were called Zealots. Both groups were revolutionists devoted exclusively to the Jews as supreme rulers of the world, and themselves as rulers of the Jews.
8. Josephus, *War*, p. 147. Acts: 21:38.
9. Josephus, *War*, pp. 151-161.
10. *Ibid.*, pp. 164-169.
11. *Ibid.* p. 170.
12. *Ibid.*, pp. 173-178.
13. *Ibid.*, chapters 11-13.
14. Josephus, *The Jewish War*, pp. 243-244.
15. Graetz, 2, p. 292; Josephus, *War*, p. 454, n.40.
16. *Ibid.*, p. 245-249.
17. *Ibid.*, p. 265. A footnote regarding the "age-old prophecy," states that "this prophecy is otherwise unknown." However, Jesus expressly predicted the fall of Jerusalem and the Temple in

Luke 13:34-35; 21:6, 8, 20-24, 32. See also Deuteronomy 28:47-69.

18. *Ibid.*, pp. 278-279

19. Josephus, *War*, p. 289.

20. Josephus, *War*, pp. 317-322.

21. *Ibid.*, pp. 323-325. Graetz, implies that the disdain held by Gentiles of the time with regard to the Jews of Jerusalem, who willfully brought the complete destruction of their City and Temple, was what today would be characterized by Jews as "anti-Semitism". The war, Graetz wrote, "aroused the hatred of the entire heathen world against the unfortunate children of Israel -- a hatred which was fanatical in its intensity, its objective being the entire destruction of the whole race." Graetz 2, p. 312-323.

22. *Ibid.*, p. 334-335.

23. *Ibid.*, p. 346-347..

24. *Ibid.*, 352-354.

25. *Ibid.*, 360-362.

26. *Ibid.*, 307, 362.

27. *Ibid.*, 393-404.

28. Graetz 2, p.322.

29. Eusebius, *History of the Church*, p. 111.

30. Lebreton and Zeller, vol. 1, pp. 306-307.

31. Eusebius, pp. 156-157.

32. Acts 8:5-24. Eusebius, *History*, pp. 73, 86-87.

33. Eusebius, pp. 135-139.

34. *The Jewish Encyclopedia*, Funk and Wagnalls, New York, 1925, vol. 1, entry of "Cabala," p.

458.

35. Matthew 15:1-9; 12-14.

36. Mildred J. Headings, "French Freemasonry Under The Third Republic," *The Johns Hopkins University Studies In Historical And Political Science*, Baltimore, MD, Johns Hopkins Press, vol. LXVI. Charles W. Heckwethorn, *The Secret Societies of All Ages and Countires*, 2 vols, New Hyde Park, NY, University Books, 1975, vol. 2, p. 35. Also the *New Age* magazine, February, 1946, p. 77; *ibid.*, February 1956, p. 101, and Albert Pike's *Morals and Dogma*, pp. 323, 816, 817.

Chapter 4

The Battle For Minds And Souls

Christians continued to withstand almost superhuman hatred and persecution into the early years of the fourth century, frequently due to the Jews' severe opposition to the "new religion."

For a relatively brief period, the immediate successors to Nero never attacked Christians as such, thus allowing the Church a fleeting interval of tranquility before additional inhuman assaults were directed at them. It was a period which saw members of the aristocracy converted to Christianity, including the senatorial aristocracy of the Pomponii and Acilii families, Sabinus, elder brother of the Emperor Vespasian, Flavius Clemens, a cousin german of Titus, and the latter's wife, Flavia Domitilla.

Under Domitian and Trajan, however, outrageous oppression of the followers of Christ was revived. It was at that time Symeon, the second Bishop of Jerusalem, was tortured "for days on end," finally undergoing death by crucifixion at the age of 100. He was the son of Clopas, who, with her sister, Mary, mother of Christ, was at the foot of the Cross when Jesus died.¹

During Trajan's persecutions the most illustrious figure fighting for Christianity was Ignatius,

4. The Battle For Minds And Souls

Bishop of Antioch, who was consecrated to that office around 69 A.D. Tradition holds that he was a friend of Peter and St. John the Evangelist.

He was perhaps 100-years-old when the Emperor's armed guards escorted him to Rome to be martyred for the Faith. On the journey, he wrote to several Christian communities, warning them against the efforts by Judaizers and Gnostics to undermine Church doctrines. These writing were so highly esteemed by the early Church that they were recognized as almost canonical documents.

To the Magnesians, he said:

“Do not be deceived by strange doctrines or by antiquated myths, since they are useless. For if we are still living in conformity with Judaism, we acknowledge that we have not received grace. . . .For this reason they were persecuted, though inspired by his grace, to convince the disobedient that there is one God who manifested himself through Jesus Christ his Son, who is his Word which proceeded from silence and in every respect pleased him who sent him. . . [P]ut aside the bad leaven, now antiquated and sour, and turn to the new leaven, which is Jesus Christ . . . It is absurd to talk of Jesus Christ and practice Judaism. For Christianity did not base its faith on Judaism, but Judaism on Christianity, in which ‘every language’ believing in God was ‘brought together’”

And to the Christian community of Philadelphia, he wrote:

“But if anyone interprets Judaism to you, do not listen to him. For it is

4. The Battle For Minds And Souls

better to hear Christianity from a man who has received circumcision than Judaism from one who has not. Both of them, if they do not speak of Jesus Christ, are tombstones to me and graves of the dead on which nothing but human names are inscribed. Flee, then, from the evil arts and snares of the prince of this age, lest you be afflicted by his scheming and grow weak in love. . .”

To both Magnesians and Trallians he warned against the grave dangers of Gnosticism, which he characterized as “strange doctrines, antiquated myths, and strange plants, which are heresy”.

In letters to the Smyrnaeans and Trallians, he opposed the Docetic Gnostics who denied that Jesus actually suffered, and died on the cross, resurrected, and that his flesh and blood are truly present in the Holy Eucharist.

To the Smyrnaeans he also made it clear that the Church is one throughout the world, and not a friendly group of scattered, independent communities united, more or less, by an inchoate body of loosely held beliefs. “Where the bishop is,” he said, “there is the Catholic Church.” Following up on that remark, he reaffirmed to the Ephesians: “Jesus Christ is the Mind of the Father, just as the bishops established in the confines (of the world) are the Mind of Jesus Christ.”

He made another point which was typical of Church teaching from the time of Christ through the ensuing centuries — although frequently counseled against today by Church spokesmen and other Christians — that is: Christians should have nothing to do with heresy or with people who oppose established Church doctrine.

For example, in his letter to the Ephesians, he said:

4. The Battle For Minds And Souls

“For there are some who with wicked guile are accustomed to bear the name [i.e., Christian], but behave in ways unworthy of God. You must avoid them as wild beasts, for they are mad dogs, biting in secret; you must be on guard against them, for they are practically incurable. There is one Physician . . . Jesus Christ our Lord.”

And he cautioned those of the Church in Smyrna:

“Now I warn you of these things, beloved, though I know that you agree with me. But I am guarding you, in advance against beasts in human form, whom you must not only not receive, but, if possible, not even meet — but only pray for them, if somehow they may repent. . . .

“Those who deny God’s gift [the Holy Eucharist] which is the flesh of our Savior, Jesus Christ, are dying in their squabbles; it would be better for them to love so that they may rise. It is fitting to keep away from such men and not to speak about ~~to~~ ~~hem~~ ~~to~~ ~~hem~~ either privately or publicly, but to pay attention to the prophets and especially to the gospel. . . . Flee from divisions as the beginning of evils.”²

After arriving at Rome, Ignatius was gravely concerned that his friends would somehow intervene, and prevent him from being martyred for Christ, so he pleaded with them to make absolutely no effort to prevent his death. The following coruscating words of the martyr were read over and over again to the early Christians:

“Let me become the food of the beasts; by them I shall attain to God. I am the bread

4. The Battle For Minds And Souls

of God, and must be ground by the beasts in order to become the stainless bread of Christ. . . .

“Let naught of things visible or invisible seek to deprive me of the possession of Jesus Christ! Come, fire, and cross, and bodily combat with wild beasts, lacerations, tearings, dislocation of bones, mutilation of members, crushing of the whole body, come the worst torments of the devil upon me, provided only I possess Jesus Christ! . . . Him I seek, Him who died for us; Him I want, who rose again for our sakes! The hour draws near for my birth. Forgive me, brethren; hinder me not from living; do not desire my death; bestow not upon the world him who desires to be God's. Let me grasp the pure light; when I shall attain to it I shall be truly a man. . . . I have no more pleasure in corruptible food, nor in the joys of this life. I desire the bread of God, which is the flesh of Jesus Christ.”³

And so it happened. In 107 A.D. Ignatius was thrown to the wild beasts in the Colosseum, ground by their teeth until he was dead.⁴

Judaeo-Christians and Judaizers

Almost from its founding, Christianity was confronted with a Judaeo-Christian problem: that is, a significant number of early converts to Christianity from Judaism insisted on retaining Jewish practices. Indeed they had their own Gospel, known as the “Gospel According to the Hebrews”. Some became known as Ebionites, others as Nazarenes. They rejected the epistles of St. Paul, who was, in their eyes, an apostate from Judaism, and some repudiated belief in the virginal birth of Jesus. Others began to mingle Gnostic practices with their Jewish traditions for which they

4. The Battle For Minds And Souls

were denounced in Paul's Epistles to the Romans, and the Colossians, as well as by Jude in his Letter, and Peter in his Second Epistle.

Polycarp, Bishop of Smyrna, and a friend of St. John the Evangelist, as well as Ignatius, was “not dismayed by those who, in spite of a trustworthy appearance, teach error.” He stood firm “as an anvil under the hammer,” like a great athlete “triumphs in spite of the blows which fall upon him.” He was an irreconcilable enemy of error, but at the same time a man of prayer, “whose spirit never slept.” And, he provides a lesson for all in today's era of “political correctness.” Although deeply spiritual, and a man who preached those words from the Sermon on the Mount: “Judge not, that you be not judged; forgive, and it will be forgiven you; . . . [and] Blessed are those who suffer persecution for justice, for the kingdom of heaven is theirs,” he never hesitated to excoriate those who attacked Christian beliefs.

On the authority of Polycarp, Irenaeus wrote how St. John the Apostle went to a bath-house one day, only to find the Gnostic, Cerinthus, inside. He ran for the door, and urged his companions to do the same, calling out as he fled: “Let us get out of here, for fear the place falls in, now that Cerinthus, the enemy of the truth is inside.”

And Eusebius reported: “Polycarp himself on one occasion came face to face with Marcion, and when Marcion said ‘Don't you recognize me’? He replied: ‘I do indeed: I recognize the firstborn of Satan!’”⁵

However, his dedication to Christ cost him his life. When arrested and taken to Rome, the proconsul, Statius Quadratus, commanded him to execrate Christ, to which Polycarp replied: “For eighty-six years now I have served Him, and He has never done me any ill. How could I

4. The Battle For Minds And Souls

blaspheme my King and my Saviour?”

Branded as a Christian, the populace condemned him to be burnt alive. “The crowd, mainly of Jews, hastened to prepare the fire; Polycarp was bound on it, ‘like a holocaust acceptable to God.’”

The fire was lit, but the flames billowed around, not consuming him, so the executor killed him with a dagger, following which the blood from the wound “flowed so abundantly that it extinguished the fire. When the faithful went to remove the body from the fire, it was taken from them, at the instigation of the Jews; who said: ‘Christians would be capable of leaving the Crucified to give worship to Polycarp!’”⁶

* * * *

Half a century after the fall of the Jewish state a new race of Jews arose, who, in the words of Graetz, “inherited the zealous spirit of their fathers, and bore in their hearts a vivid remembrance of their former independence.”

During the reign of Trajan, they “spread anarchy through a great portion of the Roman Empire. Not alone the Babylonian Jews, but also the Jews of Egypt, Cyrenaica, Libya, and those on the Island of Cyprus were seized with the idea of shaking off the Roman yoke . . . The Jews of this far-lying district seized their weapons, as though to show the enemy that their power was not destroyed nor their courage broken.”

Graetz said it was reported that they had “eaten the flesh of their captive Greeks and Romans, to have smeared themselves with their blood, and to have wrapped themselves in the skins torn off them.” However, he averred that such horrors are foreign to the Jewish character

4. The Battle For Minds And Souls

and customs, “but it is probably true that the Jews made the Romans and Greeks fight with wild animals or in the arena . . . In Cyrenaica, 200,000 Greeks and Romans were slain by the Jews, and Lybia . . . was so utterly devastated that, some years later, new colonies had to be sent thither.” In Cyprus, “Jews are said to have destroyed Salamis, the capital . . . and to have killed 240,000 Greeks.”⁷

Meanwhile, the Synhedrion made various enactments known as the “Ordinance of Usha.” Graetz informs us the laws of that Ordinance decreed that a father must support his young children -- boys until their twelfth year, and girls until they married. Prior to that time, the provision for children had been left to the option of parents.⁸

This was the time of the legendary Bar Cochba's (Kochba) temporarily successful revolt against Rome. The warrior chieftain took on the aura of a Messiah, and Jewish fighting men from all countries poured forth to aid the Messianic king. In the year 132-133 A.D., fifty fortified places and 986 cities and villages fell into the hands of the rebels. During that period, the synagogues became the centers for directing persecution and torture of Christians, as Jews became masters of Judaea. Justin Martyr, in his first Apology (XXXI,6) noted that Bar Cochba “caused Christians, and Christians only, to suffer the last torments if they would not deny and blaspheme Jesus Christ.”⁹

As the war with the Empire progressed, the Romans, during Hadrian's reign, established a disastrously effective blockade at the almost impregnable town of Bettherea (Bittir, seven miles s.w. of Jerusalem). The siege “lasted so long that hunger and thirst brought the revolutionaries to complete destruction, and the instigator of their crazy folly paid the penalty he deserved.. From

4. The Battle For Minds And Souls

that time on, the entire race [was] forbidden to set foot anywhere in the neighborhood of Jerusalem, under the terms and ordinances of a law of Hadrian which ensured that not even from a distance might Jews have a view of their ancestral soil. . . . The Roman city which subsequently rose over the ruins changed its name . . . in honour of the Emperor then reigning, Aelius Hadrianus. It became known as Aelia”¹⁰

In the meantime, the Synhedrion became greatly concerned regarding the increasing spread of the worship of Jesus among Jews, and introduced some innovations to combat this problem. Among other things, they directed that their own believers use the word “Adoni,” when speaking of God, because the Christens often called, God, “Lord,” the term Jews themselves previously used to refer to God..¹¹

The Jewish Encyclopedia has the following to say about “Christianity In Relation to Judaism.”:

“That the movement did not end with the crucifixion, but gave birth to that belief in the risen Christ which brought the scattered adherents together and founded Christianity, is due to two psychic forces that never before had come so strongly into play: (1) the great personality of Jesus, which had so impressed itself upon the simple people of Galilee as to become a living power to them even after this death; and (2) the transcendentalism, or other-worldliness, in which those penance-doing saintly men and women of the common classes, in their longing for godliness, lived. In entranced visions they beheld their crucified Messiah expounding the Scriptures for them, or

4. The Battle For Minds And Souls

breaking the bread for them at their love-feasts, or even assisting them when they were out on the lake fishing.

“ . . . In an atmosphere of such perfect naïvté the miracle of the Resurrection seemed as natural as had been the miracle of the healing of the sick. Memory and vision combined to weave the stories of Jesus walking on the water . . . of the transfiguration on the Mount . . . and of his moving through the air to be near the divine throne, served by the angels and the holy (not 'wild' beasts) . . . and holding Scriptural combats with Satan . . . Thus, according to the Jewish view, shared by many Christian theologians, there grew up, through a sort of Messianic Midrash, the myths of Jesus birth from a virgin . . . in Bethlehem, the city of David . . .

“Christianity, contrary to all his [Christ's] teaching, turned him into a god.” [Italics added for emphasis].

Continuing, the same article in the *Encyclopedia* adds:

“Of course, the destruction of the Temple and of the Judaeen state and the cessation of sacrifice could not but promote the cause of Christianity; . . . and under the impression of these important events the Gospels were written and accordingly colored. . . . It was during the last struggle with Rome in the days of Bar Kokba and Akiba that, amidst denunciations on the part of the Christians and execrations on the part of Jewish leaders, those hostilities began which separated Church and Synagogue forever, and made the former

4. The Battle For Minds And Souls

an ally of the arch-enemy. [i.e., the State]. Pauline Christianity greatly aided in the Romanizing of the Church . . . and soon the Church became in the eyes of the Jew heir to Edom . . . The emperor Constantine completed what Paul had begun -- a world hostile to the faith in which Jesus had lived and died.

“The Council of Nice [*sic*] 325 determined that Church and Synagogue should have nothing in common, and that whatever smacked of the unity of God and of the freedom of man, or offered a Jewish aspect of worship, must be eliminated from Catholic Christendom.” ¹²

It may be observed that the "coloring" of the Gospels, alleged by this respected Jewish historian, was in fact the highly reliable record of the Word of God voiced by the Son of God through the great Prophets of the Old Testament. This "Word" came into the world as the long-awaited Messiah, known historically as Jesus Christ. Indeed, Jesus made numerous prophecies which later came to pass. Not only did he prophesy his own Crucifixion, death, and Resurrection, but he also warned of the forthcoming ineffable horror of Jerusalem's destruction. According to the eye-witness historian and military General, Josephus, this awesome conflagration was ignited by Jewish terrorist criminals, not by the Romans, a fact contrary to what most people have been led to believe.

The same reference volume lists three causes which made the "new faith" dominant in Judaea and beyond:

“First, the pagan world lost faith in its old gods, and yearned for a redeemer, a man-like god; while, on the other hand, pagans were captivated

4. The Battle For Minds And Souls

by the redeeming love (charity) which the Christian communities practiced, in the name of Jesus. Secondly, the blending of Jewish, Oriental, and Hellenic thought seemed to lend a deeper meaning to old beliefs and superstitions.

Thirdly, women appeared on the scene as a new factor of Church life."¹³

It is important to reiterate that Christ and His Church were the first to recognize the dignity and nobility of women, while the Jewish historian, Simon Dubnov, has observed that Jesus and His disciples attracted the masses, particularly women, "to whom the monitors of the official [Jewish] law had rarely addressed an intelligible word."¹⁴

As for the "'historical Jesus,'" about whom some Christians and many non-Christians are ambivalent, their confusion is not abated when utilizing the *Encyclopedia Judaica* as a source of objective information regarding Him. In volume 2, for example, the reader is informed:

" . . . As a matter of fact, it is extremely difficult, if not impossible to reconstruct with any degree of certainty the career and teachings of Jesus, and many scholars have given up the quest for the 'historical Jesus' as hopeless. The extant sources (see New Testament) reflect not the actual events of his life and his authentic preaching, but the emerging consciousness of the developing Christian community and the perspective from which they saw, that is to say, reshaped in retrospect their traditions and beliefs concerning Jesus."

However, three columns later, the same source states: " . . . there is no valid reason for doubting his [Jesus] historical reality or assuming him to be a purely mythical figure."

4. The Battle For Minds And Souls

And in another volume of the same work, we read: “The historicity of Jesus is proved by the very nature of the records in the new Testament, especially the four Gospels . . . The Jesus portrayed in Matthew Mark and Luke] is, therefore, the historical Jesus.”¹⁵

When Jesus walked the earth, and for the ensuing years, a great number of Jews and Gentiles were not confused about who He was [is]. It became astonishingly obvious to the Jews and to the world at that time that Christianity was winning the battle for the minds and souls of men and women in the known world.

Tampering With The Old Testament

The Christian apologists found the Jews' own Septuagint translation of the Old Testament to be an important source for buttressing their arguments when proclaiming their beliefs in Jesus as God to the Jewish and pagan world. It is without question that citations from the Septuagint proved to be a very effective instrument indeed, because it was composed by Jewish teachers many years prior to the emergence of Christianity. That striking historic reality thus gave the Christian polemicists an incontestable starting point. Justin, for example, demonstrates how prophecy can be found not only in the words of the Prophets themselves, but “in the Bible histories, poems, and prayers: all tend toward Christ.”¹⁶ Accordingly, when Jesus referred to Old Testament passages, He was directing attention to the Septuagint translation (often referred to as the LXX, because it was said to have been composed by 70 Jewish sages), and was in wide use. Recall that He admonished the Pharisees, Sadducees and Lawyers to “search the Scriptures, they speak of me.” [John 5:39].

The Septuagint “enjoyed great authority among the Jews of the Diaspora into the 1st

4. The Battle For Minds And Souls

Century A.D.” It was the Greek Bible, and for this reason it was adopted by Christians when they began to evangelize the Hellenistic world. Of course, they adopted it with even greater enthusiasm than the Jews; and it soon became the Bible of the Church in the first generation of Christians. In fact, “300 of the 350 citations from the Old Testament which appear in the New Testament are quoted according to the LXX. This, however, is scarcely an indication of the influence of the Septuagint in forming the religious terminology of the new Testament. The great theological words in that work come from the Hebrew through the LXX . . . The authority of the LXX was likewise accepted by the Greek and Latin Fathers of the Church. . . . There is little doubt that the acceptance of the LXX and its use by Christians led the Jews to reject it. Some Rabbis said that darkness covered the earth for three days when the LXX was written; others said that day was as sad for Israel as the day of the golden calf.”¹⁷

Manifestly, the Septuagint confirmed Jesus’s claim to be the long prophesied Messiah. Consequently, the Jewish leaders, unwilling in their arrogant pride to concede that their man-centered conceptions of the Messiah were erroneous, became more determined than ever to continue teaching the doctrines of men. In Matthew 15:1-9, Christ, citing Isaiah [29:13], clearly condemns the Jewish leaders for misleading of the Jewish people by teaching the doctrines of men, particularly with regard to recognizing who he really is. Professor Graetz, confirmed that the “Jews . . . did not hesitate to introduce changes of their own [in the Septuagint] in order to remove all apparent allusions to Christ.”¹⁸ [Emphasis added]. Such distortions continue to undermine Biblical exegesis and Christian theology to this very day.

Long before Dr. Graetz, St. Jerome and other Church Fathers made the same charge

4. The Battle For Minds And Souls

relative to Jewish tampering with the LXX.

Rabbi Louis Newman reported that the influential exegetes, Rabbis Rash and Rashbam "had the courage to reject a popular Jewish explanation in order to prove the inaccuracy of a similar Christian view." He noted that Rabbi Joseph ben Isaac Bekor Shor of Orleans (c. 1140-1200 A. D.) did the same thing.¹⁹ In other words, it appears that Dr. Newman is adding further confirmation to Graetz's statement, that the Jews changed the Old Testament to deny the reality of Jesus being the Messiah.

Graetz also said the Torah had been distorted by the Jews long before the time of Christ. Hillel [b. 30B.C., d. 10 A.D.], he said, founded Talmudic Judaism by bringing the written Law [the Pentateuch] and the oral law (Sopheric) into close relationship, "*although the new rendering certainly did violence to the words of Scripture.*"

*The text, he said, was explained not on the basis of the authentic known record of the words of Scripture, but it became "necessary" to interpret them so as to render them suited to the new conditionsof life.*²⁰ [Emphasis added].

Under the term "Oral Law" was included "everything which had been handed down from the Fathers, and it formed, to a certain extent, a hereditary law. The various restrictions which the Sopheric teachers had placed around the law, the legal decision which had been introduced by the Synhedrion, the customs which had been observed from generation to generation, the extensions deduced from meager verses of the Pentateuch, all these elements were not written down, but were committed to memory. They were put into the form of short sentences called 'Halacha'. They were not arranged or classified according to the subjects, but were strung together without

4. The Battle For Minds And Souls

connection, or handed down separately, sometimes joined to the name of the authority from whom they were derived. A marvelous memory was need to retain these Halachas, or oral teachings.”²¹

Also, Jesus frequently reminded Jewish officials that the Tradition of the Elders was predicated upon a body of law propounded not by God, but by Jewish teachers, who reinforced their laws by citing opinions of earlier teachers, or rabbis. With that in mind, it may be observed that he boldly said such things as: “You have heard it said [by earlier Jewish teachers] . . . But I say . . .”

Additionally, He never hesitated to inform them that He is: “greater than the Temple;” “Lord of the Sabbath . . . greater than Solomon . . .”²²

The rabbis were adept at using Aesopian language by which Biblical references were used as coded words applicable to political situations or with reference to the Catholic Church. To accomplish that purpose they taught their pupils how to draw deductions from what God and the Prophets had stated in the Pentateuch, and the Oral Law which attenuated it. “Thus a fruitful field for the extension of the law and for ingenious combinations was opened, which was later on freely cultivated.”

Rabbi Jochanan ben Zakkai, for example, taught not only those doctrines of Judaism which appertained to the Law, but also those portions of Holy Scriptures which had no direct bearing on the Law. He applied the words of the prophets about Edom and Esau to hated Rome and its tyranny. The same term also was used to refer to the Roman Catholic Church. This kind of exposition of Scripture had a name, “Agada” or “Hagadah.”

Graetz sums up this method of teaching as follows: “The Agada investigated the meaning of

4. The Battle For Minds And Souls

the Law, examined into the general moral truths of Judaism, deftly united the present with the past, and shadowed the present conditions of life in past experiences. The Halacha forms the chief trunk of the Law, the Midrash the suckling roots, which drew their nourishment from the words of Scripture. The Talmud formed the wide-spreading branches, and the Agada was the blossom which scented and colored the simple fabric of the laws.”²³

In a similar vein, a more recent scholar, Joachim Schoeps, has noted that viewing Edom as synonymous with the “kingdom of Esau” was “customary in the more recent portions of the Hagadah as a designation for Rome and the Christian Church.” And, he continued: “One of the first identifications with the biblical Edomites is probably the use of the term ‘kingdom of Esau’ for Rome in IV Ezra 6:9, dating from about A.D. 100 . . . Through the establishment of the episcopate of the Church in Rome, the Christians may be considered Edomites (according to the cabalists, the soul of Esau was even passed on to Jesus.”

He said further: “All these passages referring to these namesakes could henceforth be read eschatologically and interpreted as referring to Christians. Medieval literature makes copious use of this association by symbolizing Edom as boundless drive for power and the principle of brute force. . . .”²⁴

As a response to that conception, one might note an obvious problem: Since Esau was the elder of Jacob, and the Jewish religion preceded Christianity, obviously the Jews are the elder of Christians and, if Schoeps logic is followed, they are Esau. Thus, it is a *non sequitur* to suggest that Christianity (Christians), the younger, can be identified with Jacob's elder, Esau. Jacob, of course, was re-named “Israel” by God, and the Church consistently has assumed the role of the

4. The Battle For Minds And Souls

“new Israel,” a spiritual Israel, which the name always connoted, although this is a sore point for Schoeps, as will be noted below. Biblically, the name Israel was never viewed as a word applicable to a political entity.

Schoeps also said that pagans viewed the Jews’ belief in their election as God's chosen race as “nationalistic presumption or even as a Jewish claim to domination of the world. Possibly this conception could even have been elicited from the naive pride present in many passages of the Talmud.” At that point, he cited Exodus 19:5-6 to support his thesis that God “has chosen as his possession one of the nations of the earth, and called it to represent his royal will, saying: ‘Ye shall be mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto me a kingdom of priests, and a holy nation.’”²⁵

However, the same author noted that a condition is attached to that summons when God declared: “If you will hearken unto my voice indeed, and keep My covenant.” It is that very last condition of the Divine contract, Schoeps comments, which the Church cites as being rejected by the Jews. The Church Fathers, he continued, cited the Torah itself in Deuteronomy 28:15 [“If you will not hearken to my voice . . . all these curses shall come upon you;” and, the Fathers, he observed, also cite Amos 3:2 [“ . . . I will visit upon you all your iniquities”]. Schoeps also noted that St. Paul, insisted that “God's wrath has come upon them at last.” [Thes. 2:14-16].

And, he continued, it is a belief among Christians that: “Henceforth, the election of Israel has been transferred to the people of the Christian Church; the Christians are now the children of promise. . . . the true seed of Abraham.”

How do the teachers of the Synagogue respond to those sentiments? Schoeps gives the

4. The Battle For Minds And Souls

following substantiated and astounding response: *“Having foreseen the possibility of such misinterpretation, God had given a twofold teaching: in addition to that set down in writing, there was also an oral tradition, without which the Torah could not be understood at all.”*

The German-Jewish scholar next adverted to Bamidbar Rabbah, chapter 14 (interpreting Hosea 8:12), which says: “The oral tradition was not given in writing, lest the Gentiles should falsify it, as they have done with written tradition, then assert that they are Israel. Therefore, God said to Hosea: ‘though I write for him never so many things of My Law, they are accounted as a stranger’s.’ God also denied Moses’ request to reduce the Mishnah to writing, because he foresaw that the Gentiles would translate the Scriptures into Greek and say, We are Israel (R. Judas ben Shalom, in Tanh. Wayera 5d), directed against such statements as the one in Justin's Dialogue with Trypho).”

According to Schoeps: “Israel remains the people of God; the covenant cannot be nullified.”²⁶

Of course, the logic of Schoeps fails completely when he asserted on the following page: ““No man knows God's decree.”” Yet, the author himself repeatedly asserted that the Rabbis have known God's decree, for example, as cited above, where he quoted Rabbi Judeah as saying that “God denied Moses' request to reduce the Mishna to writing.”, because he foresaw that the Gentiles would translate the Scriptures into Greek and say, “We are Israel!” Clearly, if “no man knows God's decree,” it is not possible for various post-Christian Jewish teachers to discern the Almighty's intentions unless they are set forth in Scripture and authentic Tradition.

Where in the Torah is it written that God said to any Jewish leader:

4. The Battle For Minds And Souls

“You are a Rock! And upon this Rock I will build my Temple, and the gates of Hell will not prevail against it; and whatsoever you bind on earth, I will bind in heaven!”?

Jewish Enmity Intensifies

According to Graetz, Christianity at its very birth was riven with sectarianism among Jewish and pagan converts. St. Paul and his disciples, he said, were “fiercely hated by the Jewish Christians.” Even after the death of Jesus, the same Christians did not cease to “use expressions of contempt against the circumcised apostle who only spread error.” Indeed, he [St. Paul] was given the nickname “Simon Magus,” after the half-Jewish (Samaritan) wizard, who is said to have bewitched the world by his word.

In the eyes of the Jews, Paul's grant of freedom from Jewish Law ²⁷“was characterized as unbridled license, as the teaching of Balaam, which brought in its train the worship of idols and the pursuit of vice.” Paul the historian added, recommended subjection to the Roman Empire, and even declared it to have been appointed by God. The Christian party, without regard for those Jews who were imbued with a love of liberty, continually recommended that taxes and tithes should be handed to the Romans. The Gospels, the German scholar alleges, were written sometime in the first quarter of the second century, and were colored by the views of the two parties who put teachings and sayings into the mouth of the founder of Christianity, not as he had uttered them, but according to their own views.²⁸

Regretably, Graetz does not tell us precisely the words Christ spoke. Further, if the Gospels and the Acts of the Apostles are untrue distortions, could it similarly be true of the Old

4. The Battle For Minds And Souls

Testament writers? Could they have “put teachings and sayings” into God's mouth , and the mouths of the Prophets, not as they actually were uttered, but “colored” by their own views. After all, Dr. Graetz himself has reported that the Rabbis had changed elements of the Septuagint in order to counter the Gospels and the Church Fathers. If we can't trust the Good Book, should we really trust the word of the German Jewish historian --- or any historian or chronicler for that matter?

Actually, Graetz confirmed Christ's view of the Jewish Establishment 2,000 years ago. The Jewish scholar reported that peasants “only observed such laws as appealed to their rude senses, and knew nothing of a higher life.” Other Jews, he remarked, would not eat or live with them, “even keeping aloof from them, that their clothes might not be made unclean by contact.” Contemporaries, he appraised us, reported “that hatred between the two classes was stronger than that felt between Jews and heathens.” Therefore, “cut off from the higher classes and from all share in communal life . . . the peasants easily fell under the influence of young Christianity. Jesus and his disciples had especially turned toward the unprotected class to gain followers.”²⁹

Tarphon of Lydda and Samuel the Younger were both bitter enemies of the Jewish Christians, because writings of the latter “exercised a seductive influence on the masses,” and prompted Tarphon to say: *“The Evangelists, and all the writings of the Minaeans deserve to be burnt, even with the holy name of God, which occurs therein; for paganism is less dangerous than the Jewish Christian sects, because the former does not recognize the truths of Judaism from want of knowledge, whilst the others, on the contrary, deny what they fully know.”* [Italics added].

4. The Battle For Minds And Souls

Similarly, the Jewish leader Ishmael, “displayed the same feeling against that Jewish Christianity which had shown itself so false to its origin.” He said that one “need not hesitate to burn the name of God in the Evangels [Gospels], for these writings only stir up anger between the Jewish people and its God.” Those who professed Christianity were also reproached with seeking to damage their fellow-countrymen with the Roman authorities by tale-bearing and accusations. Perhaps by this means the Jewish Christians sought to recommend themselves to their superiors, and to show that they had no connection with Jews. Their contemporaries therefore always considered the name Minaeans as meaning ‘tale-bearers.’³⁰

Jewish Christians “were placed below the sect of Samaritans, and in some respects below heathens. It was forbidden to partake of meat, bread, and wine with the Jewish Christians, as had been the case shortly before the destruction of the Temple, with regard to heathens. . . . The Christian writings were condemned, and were put on a par with books of magic. Even to enter into business relations or to receive menial services was strictly forbidden, especially the use of magical cures [i.e. miracles] which the Christians performed on animals or men in the name of Jesus.”

Actually, a form of curse (called Birchath ha-Minim) was likewise employed against the Minaeans in the daily prayers, as also against the informers. The Patriarch Gamaliel, confided the composition of this prayer to Samuel the Younger. In that connection, “it was decreed that whosoever refrained at the public prayers from pronouncing the curse, or from praying for the restoration of the Jewish state, was to be dismissed from his office of precentor”[cantor].

The Synhedrion published all the enactments against the Jewish Christian sects by circular

4. The Battle For Minds And Souls

letters to the various communities.

For their part, the Christians accused the Jews of “cursing Jesus three times a day”, namely, at morning, afternoon, and evening prayers. However, Graetz said this reproach was unfounded and, like so many other charges imputed to the Jews, is based on a “misunderstanding”. The curse, he added, “was not directed against the founder of the Christian religion, nor against the entire body of Christians, but against the Minaean informers.”³¹ However, note above where Graetz says the curse was likewise employed against the Minaeans . . . “as also against the informers.” Therefore it appears that the name “Minaeans” means Christians generally, not just Jewish converts to Christianity.

Gnosticism

Gnosticism, as was noted in the preceding Chapter, was a pagan-Jewish import into Christianity, and a serious problem for the early Church. Christians were warned about it both explicitly and implicitly in the New Testament, a point noted by Bernard Lazare, who wrote: “The Apostles . . . were confronted with the Gnostics, and primarily the Jewish Gnostics. Peter met them at Samaria in the person of Simon the Magician; Paul faced them at Colosse, at Ephesus, at Antioch, wherever he came with his Gospel, and possibly he fought Cerinthus; John himself fought them, and, in the Epistles of the Apocalypse he opposed the Nicolaites who were of ‘the Synagogue of Satan’.” Also, *The Jewish Encyclopedia* reports that Jewish Gnosticism unquestionably antedates Christianity. Magis, a part of the doctrine of Gnosticism, largely occupied Jewish thinkers. The same source observed: The “principal elements of Gnosticism were derived from Jewish speculation”³²

4. The Battle For Minds And Souls

The Deity is removed as far as possible from all contact with matter; the creation of the material world is ascribed either to an inferior deity or demiurge, or else to angels or archontes. Between the visible world and this god there are more or less numerous intermediaries; it is by these that the divine action is extended and abased as far as the material world, and it is also through them that the soul is able to elevate itself step by step up to the supreme deity.³³

This grave heresy gave rise to a number of related heresies, such as Manichaeism and Albigensianism. It is a concept espoused by the Jewish Cabala, and is a serious problem to this very day. It seems important, therefore, to have at least a rudimentary knowledge of this sinister heresy, because it influences much of our society from the top down, particularly throughout our educational system. Note, for example, the prominence given to the subject by the American Establishment in 1979-1980 when Elaine Pagels' book, *The Gnostic Gospels* was published.³⁴

Gnosticism attacked Christian doctrine, "denying the reality of the incarnation of Christ and also the resurrection of the body, out of contempt for the flesh; it also attacked Christian morality, regarding marriage as a corruption, or on the other hand, with a proud disdain, it tolerated all the licentious aberrations of the flesh."³⁵

The Gnostic Basilides held that the passions are forces from without which graft themselves onto the soul and precipitate in it animal instincts of the wolf, the monkey, the lion, and the goat. In this conception, as Clement of Alexandria remarked, man, as it were, is a Trojan horse, carrying within himself a whole army of different spirits. Isidor modified this theory, saying he feared that it could be invoked to excuse all crimes. It would be said: "I was forced to act." So, like the Pythagoreans, he takes refuge in the theory of the two souls³⁶ Certainly, modern

4. The Battle For Minds And Souls

psychiatry mirrors such an image of the psyche, and that scenario has been successfully invoked in numerous criminal trials.

During this early crisis in Christendom, the Church found “some dangerous disciples who adopted her teaching, but only in order to disfigure it” . Responding to this crisis “episcopal authority asserted itself; the bonds of catholicity were drawn closer; the Roman Church took in hand the defence of all the churches and gave to them an efficacious lead; all the Christians grouped around their leaders, and remained linked through them to the apostles, the witnesses and delegates of Christ and founders of the churches. It was then that the theology of tradition, elaborated by Irenaeus, was set forth by Tertullian in striking formulas” Also, “the discipline of Christian initiation was organised in a definite and strict manner, and the Church imposed a long and severe catechumenate, concealing her mysteries beneath the veil of the Secret. The liturgy, hitherto freely improvised according to the traditional scheme, was now expressed in formularies drawn up by authority and obligatory upon all.”³⁷

Inherent in Gnosticism is the Iranian understanding of good and evil, light and darkness. Basilides wrote:

“In the beginning, there existed Light and Darkness. These originated from themselves and were not generated by any other principle. They lived as they pleased and according to their respective natures. But when they came to know each other, Darkness desired Light, and followed after it in order to participate in it. Light, on the contrary, did not desire to participate in Darkness, but only see it. Darkness, as in a mirror, and a reflection of Light

4. The Battle For Minds And Souls

fell upon Darkness. Darkness thus seized, not the true Light, but an appearance of Light. That is why the perfect good does not exist in this world, and why there is so little good. yet, thanks to this reflection of Light, Darkness has been able to engender an appearance leading to the mixture of light it had conceived. This is the creature that we see."

Irenaeus, in his *Adversus haereses*, I: xxiv, 4 referenced Clement of Alexandria's observation that Basilides made a god of the Devil; and over against the supreme God, he set up Archontes, the head of the evil angels and the god of the Jews.³⁸

Also, it is important to note that Gnosticism tended to veil itself with a Christian patina, particularly the Gnosticism preached by Basilides, although throughout it remains human and pagan. As in the Jewish Kabbala, so in Gnosticism, the supreme God is removed to an inaccessible distance, and between him and the world is a chain of intermediaries, "a fragile chain woven of dreams, which can neither guide our faith, support our effort, nor uphold our prayers." In the miserable material world below all is darkness illumined only by a reflection; the Gnostics alone have a natural discernment to see the road to be followed.

Valentine, emphasized the decisive influence of the Roman Church. Both he and Basilides strongly believed "it was this church the leaders of the sects endeavoured before all to conquer or at least to attack, in the conviction that from thence their action would spread throughout all the churches."

As it was in the beginning, so it is now, and so it will always be, without and within the Church. Thus, the common teaching of the Gnostics "was clothed in the appearances of orthodox

4. The Battle For Minds And Souls

Christianity.”³⁹

Another Gnostic's philosophy is everywhere manifest today. Centuries ago, Irenaeus wrote that the disciples of the Gnostic, Carpocrates, set out to destroy the foundations of morality, claiming “that good and evil differ only in human opinion; they added that all things ought to be experienced here below; otherwise, one will be condemned to have a body in a new existence . . . Others, such as the Cainites, inspired by a kind of sadism, searched the Bible for the worst criminals as their patrons: Cain, Esau, Core, the Sodomites, and, above all, Judas, to whom they attribute a gospel.”

Further, the Gallic bishop pointed to a problem which the historian Graetz also creates. It was a problem the Gnostics presented long ago. The friend of Polycarp said:

“When we confound them by the Scriptures, they accuse the Scriptures, saying they are erroneous and without authority, that they do not agree, and that we cannot find the truth in them if we ignore tradition. For they say it is not by the Scriptures that the truth has been transmitted, but by the living voice . . . But when we make appeal ourselves to this tradition which has come from the Apostles, and which the presbyters succeeding to others have retained in the churches, they oppose tradition, saying that being wiser not only than the presbyters but also than the apostles, they have themselves found pure truth. . . . And thus they agree neither with Scripture no with Tradition.”⁴⁰

4. The Battle For Minds And Souls

The Christian Combat

Irenaeus certainly is a sound authority, for, as was reported above, the former knew Polycarp, Bishop of Smyrna, who “was not only instructed by the apostles and conversant with many who had seen the Lord, but was appointed by the apostles to serve in [Smyrna]”.⁴¹

The same historian related how the early Church was repelled by apostates and heretics, citing in that connection, St. John's face-to-face condemnation of the Gnostic heretic, Cerinthus, mentioned above..

Polycarp was a strong defender of the Faith, and Eusebius devotes several pages of his *History* to the martyrdom of Polycarp, as well as to other martyrs, many of whose bodies “were torn with scourges to the innermost veins and arteries, so that even the secret hidden parts of the body, the entrails and internal organs, were laid bare” before being “flung to the beasts as food.”

And recall that “the whole mass of Smyrnaeans, Gentiles and Jews alike, boiled with anger and shouted at the tops of their voices,” demanding that Polycarp he be burned alive, which he was, with the Jews, his most bitter opponents “as usual, joined in with more enthusiasm than anyone”⁴²

Tertullian wrote: “the blood of martyrs is the seed of the Church.” And so it was and has been. Not only Stephen, Peter, Paul, James, the early Popes, Symeon of Jerusalem, Ignatius of Antioch, Justin Martyr, Irenaeus, and Polycarp, but a vast number of others underwent indescribable tortures and death for the Faith. One of the most revolting yet inspiring records of martyrdom is set forth by Eusebius regarding the martyrs of Vienne and Lyons. They endured ostracism, beatings, scourgings, crucifying, plundering, stoning, and cooking before being thrown

4. The Battle For Minds And Souls

to the wild beasts.

Blandina, a servant woman, endured every kind of torture from morning to night over several days, so that the torturers became exhausted by their efforts, and confessed themselves beaten. However, she underwent yet several additional periods of torture until she finally succumbed.⁴³

It was the awe-inspiring heroism of those early martyrs that fertilized and cultivated the world-wide garden in which the Church flourished, so that Tertullian could write:

"We are of yesterday, and we fill your cities, your islands, fortified towns, country towns, centres of meeting, camps, tribes, classes of public attendants, the palace, the Senate, the forum; we leave you only the Temples. If we were to withdraw from amongst you, you would be aghast at your solitude."⁴⁴

Today, Catholics and Christians in general are constantly reminded that they should not press their Faith too strongly in public, because "we live in a pluralistic society." However, that was never the teaching of Jesus Christ, the martyrs and the Church Fathers, as will be evidenced in the next chapter of this work. They willingly laid down their lives for their beliefs. They, too, lived in societies which included not only diverse sects of Jews -- Pharisees, Sadducees, Samaritans, Essenes, Galilaens, Hemerobaptists, Ebionites, Masbotheans -- but also Judaizers, Emperor worshipers, Adoptionists, Monarchists, Gnostics Marcionists and Montanists. And, like conditions in the Church today, many heresiarchs did not separate themselves from the Faithful, but remained inside the fold, claiming to retain the doctrine of the Church founded by Christ.⁴⁵

4. The Battle For Minds And Souls

Also, it must be kept in mind that those non-Christians who live in this society -- founded, ironically, on basic Christian principles -- never hesitate to press their value systems on all Christians in this “pluralistic” society.

And, like today, there was a division in early Christianity between the learned and the simple. Those who adhered to simple faith and the teachings of the Great Church looked with suspicion on the theological speculations of the scholars. Many Christians were converted from Gnosticism and pagan religions, all of which separated the elite from the masses. Jules Lebreton has written:

“... the simple people, alarmed at the Gnostic heresy, were not happy about learned speculations, and the scholars were similarly distrusted by the simple, and were sometimes annoyed in consequence.”

Indeed, Clement of Alexandria, a devotedly Catholic intellectual, maintained that there is a whole order of higher truths which are not accessible to all Christians, but only to a group of privileged people. In his *Stromata*, he said these mysterious truths are transmitted under the veil of symbols, in which only the perfect are able to attain, and added: “The Lord, after his resurrection, gave the gnosis to James the Just, to John and to Peter; these transmitted it to the other apostles, and the other apostles to the seventy disciples, one of whom was Barnabas.” Origen, too, believed that a select privileged few knew certain esoteric truths of Christianity which “simple folk” were not permitted to understand⁴⁶

On the other hand, Irenaeus commented: “It is better and more useful to be simple and not very learned, and to be near to God by charity, than to appear very learned and clever and to

4. The Battle For Minds And Souls

blaspheme the Master. That is why Paul says ‘knowledge puffeth up, but charity edifies.’”⁴⁷

While these internal divisions caused many problems for the Church, they did not create the same apprehension to Christians as the relentless persecution, discrimination, torture and murder by the State. Yet, amazingly enough, as Jacques Zeiller observed, Christians

“did not hesitate to become its soldiers, charged with its defence, and perhaps even with its extension. Accordingly we find numbers of them in the Roman armies at a time when military service was obligatory only for the sons of veterans or in the cases, increasingly infrequent, of extraordinary levies. . . ‘conscientious objection’ was not felt by the majority”[of Christians].

Tertullian, while a Catholic, had boasted that Christianity had believers everywhere, including the army, but after he became a Montanist heretic, he held that military service is absolutely incompatible with the profession of Christianity. The latter statement was predicated on the obligation of soldiers to be present at the State's pagan sacrifices and to use the sword. This thesis was adopted “especially by the intellectuals, though with modifications.” However, Zeiller added: “it would be a great exaggeration to say that the ordinary practice of Christians was to refuse military service. Such refusal was, for a century, a theory of moralists, not the teaching of the ecclesiastical magisterium, and not the ordinary reaction of the faithful to the question when it arose.”⁴⁸

4. The Battle For Minds And Souls

The Triumph Of Christianity

The fourth century began inauspiciously, but almost immediately exploded with the refulgent brightness of a new day for Christians. The protracted purgatory of torture, so common to them from the time of Christ, gave way to a much longed for period of peace. Indeed, to paraphrase the words attributed to Julian the Apostate at the time of his death, The Man from Galilee had indeed conquered.

But the conquest was not without severe cost: During the preceding three centuries, incalculable numbers of Christian men, women and children suffered ineffable tortures by command of Emperors and other reigning monarchs throughout most of the known world. The insane savagery inflicted on Christians was particularly severe at the end of the third and the beginning of the fourth century under the Emperors Diocletian, Maximian, and Galerius. The latter was co-Emperor with Constantius, Constantine's father, who resided in England. These torturous sufferings of Christians were common place at Palestine, Nicomedia, Africa, Mauretania, Egypt, Tyre, Phrygia, Alexandria, Rome and elsewhere. Many martyrs were burned to death, others were hung over smoking fire until they suffocated from the rising smoke, beheadings with axes were common, as were killings by binding Christ's followers hand and foot and casting them into the sea. There were merciless floggings followed by ordeals with panthers, bears, wild boars, and bulls which had been goaded with red hot-irons. Some of Christ's followers were crucified, while others, men and women, were placed naked on trees, their legs were tied to supple branches which were stretched to their utmost and then suddenly untied to split the bodies in two. Many churches were destroyed, and the sacred Scriptures were consigned to the flames.⁴⁹

4. The Battle For Minds And Souls

And then suddenly, without warning, Emperor Galarius was afflicted with “suppurative inflammation round the middle of his genitals, then a deep-seated fistular ulcer: these ate their way incurably into his inmost bowels. From them came a teeming indescribable mass of worms, and a sickening smell was given off; for the whole of his hulking body, thanks to over-eating, had been transformed, even before his illness, into a lump of flabby fat, which then decomposed and presented those who came near with a revolting and horrifying sight.”

Filled with remorse, Galarius made an open confession to God, and ordered court officials to stop the persecution of Christians, to rebuild churches, and he had the chutzpah to urge Christians to pray for their Emperor.⁵⁰ Shortly thereafter he died.

However, Maximian, ruler of the East, ignored the edict and continued severe persecution of the Christians. Upon his death, his son, Maxentius, vied with Constantine to be Supreme Emperor. Constantine had succeeded his own father, Constantius, who, while co-Emperor with Galarius, had died in England.

In 312, on the eve of his battle with Maxentius at the Milvian Bridge, near Rome, Constantine is said to have had a vision of the Cross and heard the words: “hoc signo vincet” (by this sign you will conquer). He went on to defeat Maxentius, and, according to Eusebius, “he ordered a trophy of the Saviour’s Passion to be set up under the hand of his own statue” at Rome. Holding the Cross in his right hand, his left bore a scroll with the inscription:

“By this saving sign, the true proof of courage, I saved your city from the yoke of the tyrant and set her free; furthermore I freed the Senate and People of Rome and restored them to their ancient renown and splendour.”⁵¹

4. The Battle For Minds And Souls

Long before the United States Constitution, Constantine, established a milestone in the history of governments when, in his “Edict of Milan,” he proclaimed the State's neutrality toward religion, while at the same time soliciting prayers of the faithful for the government.

In that document he said that when considering “everything that pertained to the public welfare and security,” it is necessary that “regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to Christians and others full authority to observe that religion which each preferred, whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule. . . . we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts, may show in all things His usual favor and benevolence. . . .”

The document went on to stipulate that all property of the Catholic Church which had been taken from it by the government or received by others as gifts, must be returned in good order or recompense made for them.⁵²

Christianity, conquered with a majority of its believers among “the weavers, the fullers, and shoemakers,” according to Origen, or, as St. Jerome later said, “from the midst of the lowest people; but they also included members of the intellectual or social aristocracy, the military, and they served in the courts and with the magistracies.

“Christians provided manifold examples of virtues previously very rare, and of new kinds of heroism: contempt for riches, purity of morals . . . charity without measure, acceptance of

4. The Battle For Minds And Souls

suffering and death rather than the renunciation of the highest of ideals, and faith in a God of love. Could such a number of manifestations of individual excellence during centuries, such efforts, so many sacrifices, and such courage, often superhuman, fail to do as much or more for the good of the State and the progress of the world as even the most sincere and active conformity, as inculcated by traditional patriotism?

“The activity of Christianity did not only spread the idea of human brotherhood; another great benefit it conferred was the affirmation of a sexual morality which had been decidedly lacking in the Greco-Latin world. Its precepts assured fruitful unions. During fourteen centuries, the restriction of births will be more or less abolished.”⁵³

Jacques Zeiller explains the superiority of the Christian idea as follows:

“Christianity brought an answer to the deepest aspirations of mankind which it had never before received.

“These aspirations aim at an expansion of being which life refuses to the majority of mankind, by reason of the precariousness of their material situation or of the trials they undergo, and which even the most fortunate can realise only imperfectly, inasmuch as there is always something more to desire beyond what one already has, and because even if we manage to acquire more, it all has to come to an end.

“Christians aspire to a life which is eternal and, as it were, divine, and this aspiration Christianity satisfies by its promise of union with God in a love without end, thanks to the Redemption which Christ has brought about.”

4. The Battle For Minds And Souls

The pagan religions promised happiness, but their promises were conditioned on externals, whereas eternal happiness in Christianity is “intimately bound up with the idea of charity, that is the fatherly love of God for man, and man’s filial love for God, and the rigorous requirement of a moral virtue which is simply the application of this charity to all domains.”

Many saw in this something truly new. It explained the superhuman courage of Christians, and their “supreme calm in the presence of death, which was so disconcerting, sometimes so irrigating,” but which ultimately compelled admiration and sympathy.

Christian doctrines “revealed a God closer to man . . . and this God . . . was not at all a mythical being like Attis , Osiris or Mithra, deities whom their legends represent as having been more or less mixed up with humanity, but who never really belonged to human history, whereas Jesus Christ really lived among men and died for them. Thus Christianity spoke to men's hearts in a way no other doctrine had ever done.”⁵⁴

Constantine, Arianism, and Nicea

Although Constantine came from a family that was religiously devout -- but to the religious cult known as Sol Invictus (the Unconquered Sun) -- he was not baptized into the Catholic Church until on his deathbed. In fact, he favored Arianism, which the *Catholic Encyclopedia* characterized as “an Eastern attempt to rationalize the creed by stripping it of mystery so far as the relation of Christ to God was concerned.” Orthodox Catholics had always held that Jesus Christ “was truly the Son, and truly God. They worshiped Him with divine honours; they would never consent to separate Him, in idea or reality from the Father, Whose Word, Reason, Mind, he was, and in Whose Heart He abode from eternity”⁵⁵

4. The Battle For Minds And Souls

The degradation of Christ “to the level of the adopted gods imagined by paganism” was, propelled years earlier, by the Adoptionists, around 197, a heresy supported by badly converted Christians and Judaisers. Subsequently, a little more than half a century later, Paul of Samosata, Bishop of Antioch, espoused the idea that Jesus Christ was inferior to the Father.⁵⁶

Arius, a Libyan brought up at Antioch, was a priest at Alexandria. He held that the Son was a second, or inferior God, standing midway between the First Cause and creatures. He denied that the Son is of one essence, nature, or substance with God; He is not consubstantial with the Father, and therefore not like Him, or equal in dignity, or co-eternal, or within the real sphere of Deity.⁵⁷

The Arian crisis prompted the convening of the Council of Nicea in 325 A.D. Although there was wide agreement among bishops of the Christian world that an ecumenical council was needed to discuss Arianism, it was Constantine who chose the place and sent out invitations, offering free passage on the imperial transportation service to the imperial summer palace at Nicea, a city about 70 miles from Constantinople, on the Asiatic shore of the Bosphorus at the head of Lake Iznek. *This was the beginning of a long-lasting effort by the State to control religion.* [Italic emphasis added].

The paramount decision made by the Council was to stipulate that orthodox Catholics believe “in Jesus Christ, the Son of God, born of the Father, the sole-begotten; that is to say, of the substance of the Father, God from God, Light from Light, true God from True God; born, not made, consubstantial with the Father, through whom all things were made which are in heaven and on earth . . .”

Other decisions of the Council included one by the bishops from the East to keep the date of

4. The Battle For Minds And Souls

Mishna possesses another peculiarity which is more formal than essential; it is characterized by a desire to devise and group together all possible sorts of cases, however remote they may be, in order to apply the most dissimilar laws to their decision (a species of casuistry). This peculiarity, which in after-times exerted an influence at once favorable and prejudicial to advancement, and which was conducive at the same time both to logical acuteness and to sophistry, seems to have first made its appearance in the public academies of Jabne and Usha, and in the numerous other schools . . . Teachers occupied themselves in depicting fantastic and intricate situation, simply to show, for example, that it was occasionally possible for several laws to apply to a single act. The Mishna admitted all these hypothetical cases constructed by the schools, and perhaps added to their number. This casuistic peculiarity was especially employed in order to give a clear idea of certain cases where cumulative punishments or atonements were incurred".⁶³

With regard to conduct toward "heathens", the Mishna devotes a special treatise (Aboda Zara), which sets forth various proscriptions, including on that says: "any relationship with heathens for three days before their principal public festivals . . . [and] the anniversary of the accession or death of the emperor." The Jews are further commanded "not to frequent such of the shops of the heathens as are decorated with laurel wreaths," etc.⁶⁴ Jews consider Christians to be apostates and heathens, consequently the proscriptions included them.

After the loss of Jerusalem, the Jews found a second home in Babylonia, where the Jewish

4. The Battle For Minds And Souls

the consent of the latter, and therefore still less before their majority.”⁶⁵

Graetz saw Christendom's triumph as a decisive crisis in the history of nations, closing an epoch of Jewish history. Christianity, he said, “although hated and persecuted, had still remained defiant, and at last disarmed its enemies by drawing them within the circle of its influence. The Roman Empire submitted to baptism, thus prolonging its assigned length of existence by the space of a century and a half," while Judea "was impoverished and stunted by Christianity.”⁶⁶

At Nicea, “the last thread was snapped which connected Christianity with its parent stock. The festival of Easter had up till now been celebrated for the most part at the same time as the Jewish Passover, . . . but in future its observance was rendered altogether independent of the Jewish calendar.”⁶⁷

1. Lebreton and Zeiller 1, pp. 382-384. Eusebius, pp. 142-143.
2. 2. The Apostolic Fathers, Jack N. Sparks, ed., Nashville, TN, Thomas Nelson Publisher, 1979, pp. 88, 89, 106, 79, 111.
3. 3. Lebreton and Zeiller, 1, pp. 428-429.
4. Lebreton and Zeiller 1, 391, 424, 426-427; *The Apostolic Fathers* (Jack N. Sparks, ed), Nashville, TN, Thomas Nelson Publishers, 1978, pp. 73-74, 88, 89, 106;

4. The Battle For Minds And Souls

The statement by Ignatius relative to the fullness of the Bishops' authority was further elaborated on to confirm the supremacy of the Supreme Pontiff by Vatican Councils I and II. Specifically by the former Council in the document, "*Pastor oeternus*," and by the latter Council's document, *Lumen Gentium*, (sections 19-23)., The subject is "fleshed out" further in *The Catechism Of The Catholic Church* (sections 880-891).

5. Lebreton and Zeiller 1, pp. 432-433; Eusebius, pp. 138-139, 167.

6. Lebreton and Zeiller 1, pp. 437-439.

7. Graetz 2, pp. 394, 396-397

8. Graetz 2, p. 405.

9. Graetz 2, pp. 409-412; Lebreton and Zeiller 1, pp. 306-307, 395.

10. Eusebius, *History*, pp. 157-158.

11. Graetz 2, p. 413.

12. *The Jewish Encyclopedia*, vol. 4, p. 53. Here it is important to observe that since the New Testament placed such emphasis on Christ's prediction the Temple's destruction, none of the Gospels nor Epistles mention this cataclysmic event. This fact further suggests that the New Testament was composed prior to A.D. 70.

13. *Ibid.*, p. 53.

14. Simon Dubnov, *History Of The Jews* (trans. from Russian by Moshe Spiegel), South Brunswick, NJ, Thomas Yoseloff, Publisher, 1967, vol. 2, p. 853. More recent evidence of the Church's high regard for women may be seen in the stained glass windows at the University of Notre Dame's campus Basilica of the Sacred Heart. Each of the approximately 20 windows display four Saints, alternating between four male Saints and four female Saints. The windows

4. The Battle For Minds And Souls

were installed around 1875.

15. *Encyclopedia Judaica*, Jerusalem, Israel, Keter Publishing House, Macmillan Co., NY, 1971, article on Christianity. vol. 2, p. 506, 509; *ibid.* article on Jesus, vol. 7, p. 10.

16. Lebreton and Zeiller 1, p. 554.

17. Mackenzie, *Dictionary*, pp. 787-788.

18. Graetz 2, pp.385-386

19. Newman, *Jewish Influence . . . op.cit.*, p. 348.

20. Graetz 2, p. 328.

21. Graetz 2, p. 328.

22. See: Matt. 5:21-22, 27-28, 31-32, 43-44; 12:6, 8, 42.

23. Graetz 2, pp. 328-329.

24. Schoeps, p. 32 and fn. 27, p. 179.

25. Schoeps, pp. 27, 28, 29-30, 31

26. Schoeps, pp. 27, 28, 29-30, 31. Also see: *The Encyclopedia Judaica* which states the teaching of the Church that it is the “true Israel of God.” The same source also calls attention to Jewish influence both on Christian liturgies, and Catholic, Anglican (Episcopal), and Orthodox clergy's liturgical dress. This “copying” created “a climate of hostility,” which made Christian-Jewish relations “more pregnant with tragedy than any comparable relationship in history.” See vol. 2, pp. 507-508, 510.

27. Graetz 2, pp.385-386.

28. Graetz 2, pp. 365-369.

4. The Battle For Minds And Souls

29. Graetz 2, p. 364.

30. Graetz 2, pp. 378-379.

31. Graetz, pp. 379-380

32. See 1 Tim. 4:1-3, 6:20; 2 Tim. 4:3; Titus 1:10-16; 2 Peter 2:10-22; and Jude 4. Also, *The Catholic Encyclopedia*, New York, 1913, Encyclopedia Press, Inc., vol. 3, p. 346, *The Jewish Encyclopedia*, *op. cit.*, vol. 3, p. 458

33. *The Catholic Encyclopedia*, *op. cit.*; Lebreton and Zeiller 1, pp. 355-356.

34. The book received a major review in *The New York Times* on November 25, 1979 (p. 5) written by Yale's professor of Humanities, Harold Bloom. In his review, Dr. Bloom made it known that his own sympathies "are very much with Gnosticism." Also, *RF Illustrated*, a publication of the prestigious and highly influential Rockefeller Foundation, used Ms. Pagels' new book as a hook to write favorably on Gnosticism in its April, 1980 edition. The author of the article, Joseph Roddy, suggested that Jesus never died on the Cross, nor resurrected. It was Simon of Cyrene who the witnesses actually saw.

Mr. Roddy cited Ms. Pagels as saying the purpose of the Resurrection narratives has been passed on by the Roman Catholic Bishops as a 2,000-year-old crutch to support the papal claim to infallibility. That bizarre statement is predicated upon the following equally uninformed statement by Mr. Roddy: "Peter was the first witness the risen Christ appeared before to establish the literal truth of his return to life, and to make the earthly head of his Church." Of course, most school children know that it was Mary Magdalen who first saw the risen Christ in the garden near his vacated tomb. There is another tradition at the Church of the Holy Sepulchre in Jerusalem

4. The Battle For Minds And Souls

which holds that Christ's mother, Mary, was the first to see her risen Son. Moreover, Peter's primacy was established much earlier when Christ gave him the keys to the kingdom of Heaven; and, later, following the Resurrection when he told Peter three times to feed his lambs and his sheep.

The author of the *RF* article does provide an insight into the direction from which Ms. Pagels was coming when the book was released. He noted that she is a Humanities Fellow of the Rockefeller Foundation, and had her book underwritten by the American Council of Learned Societies (ACLS) and the American Philosophical Society (APS).

The ACLS is of interest because back in 1954 the U.S. House Special Committee To Investigate Tax Exempt Foundations And Comparable Organizations published a Report which states that the ACLS was founded in 1919 “to encourage humanist studies . . . and appears to dominate scholarship in this country.” (p. 45). The Report further adds that an “interlock” exists between the major foundation and certain education-related entities, such as the ACLS and the National Research Council, the Social Science Research Council, the American Council on Education, the National Education Association, the John Dewey Society, and the Anti-Defamation League of B'nai B'rith. All are bound, the document charges, by a “common interest in planning and control of certain aspects of American life through a combination of the Federal Government and Education. All have combined to make education an instrument for social change. The overall administration of this functioning whole and the careful selection of its personnel appears to have been the American Council of Learned Societies.” (pp. 46-47).

4. The Battle For Minds And Souls

35. Lebreton and Zeiller 2, p. 617.

36. Lebreton and Zeiller 2, p. 630.

37. Lebreton and Zeiller 2, pp. 618-619. It might be noted that an obvious “do your own thing liturgically” has been rampant in the Catholic Church ever since Vatican II, and the Church's vigorous response to the Gnostic crisis offers a proven solution to a similar problem which exists in the Church today.

38. *Ibid.*, p. 62.

39. *Ibid.*, 626-627.

40. Irenaeus, *op. cit.*, in Lebreton and Zeiller 2, pp. 667-668; and *Adversus haereses, III*, cited in Lebreton and Zeiller 2, pp. 667-669.

41. Eusebius, *History*, p. 167. Also see Ignatius of Antioch, above (p. 4) where he tells Christians to avoid those who claim to be followers of Christ, but behave in ways unworthy of God.

42. See p. 4, this chapter. Eusebius, *op. cit.*, pp. 171-172; Lebreton and Zeiller 1, pp. 438-439..

43. Eusebius, pp. 193-203

44. Lebreton and Zeiller 1, pp. 516-517.

45. *Ibid.*, 2, pp. 717-750.

To summarize some of these religions, the Hemerobaptists practiced daily rebaptism; the Masbotheans were atheistic materialists; the Samaritans rejected the Old Testament prophets, and with them the Davidic Messiah. Adoptonists denied the divinity of Christ, regarding Him only as a man. They counted on the sympathy of the Judaisers, Cerinthus and the Ebionites of

4. The Battle For Minds And Souls

Palestine. Monarchism denied the distinction between the divine Persons in order to safeguard the divine unity, which they called the “monarchy.” Marcionists rejected the Old Testament, and held that Christianity is wholly a gospel of love to the exclusion of any law. Only virgins, widows and celibates were baptized. Montanists considered themselves as specially gifted prophets of Christ’s second coming, and believed the Holy Spirit was supplementing the revelation of Christ, displacing bishops including the Pope. The great apologist, Tertullian, was won over to Montanism.

46. Lebreton and Zeiller, 2, pp. 907-909, 918-920. Lebreton comments: “. . . it is not surprising that Rome has not recognised Clement as one of its doctors,” yet “What Catholic theologian will dare to reject the authority of St. Clement?” Clement's view parallels Jewish Talmudic thought which holds that God gave a secret doctrine to Moses who, in turn, passed it on to the 70, and thence on to selected rabbis, the so-called “Tradition of the Elders,” which, as has been noted, Jesus condemned.

Regarding Origen, who held similar beliefs in a special form of Christianity, superior to that of the simple faithful, yet he was always a faithful son of the Church, even undergoing imprisonment and torture. see *Ibid.*, pp. 961-985.

47. *Ibid.*, p. 673.

48. *Ibid.* pp. 1156, 1157, 1158, 1159. See also: Luke 3, 14 and John 19: 10-11 where John the Baptist does not tell soldiers they may not serve their country, and later Jesus tells Pilate that he would not have the power to crucify Him if it was not given to him by the Father.

4. The Battle For Minds And Souls

49. Eusebius, pp. 297-298, 300, 329-338, 342-345, 348, 350-351.

50. *Ibid.*, pp. 352-353. Interesting is the fact that four earlier tyrants died from a similar illness: Herod the Great, Herod Agrippa, and Sulla.

51. Charles N. Cochrane, *Christianity And Classical Culture*, London, Oxford, New York, Oxford University Press, 1940 (1957), p. 183. Eusebius, pp. 370-371. Monsignor Philip Hughes, *A History of the General Councils - AD 325 through AD 1870*, Chapter 1, p. 4. Internet: New Advent Catholic Supersite

52. . From Lactantius, *De Mort. Pers.*, ch. 48, opera, ed. O.F. Fritzsche, II, p. 288 sq. Translated in University of Pennsylvania Department of History: Translations and Reprints from Original Souces of European history, (Philadelphia, University of Pennsylvania Press [1897?-1907?], Vol. 4, 1, pp. 28-30.

With regard to the “Edict’s” view that in everything pertaining to the public welfare and security, reverence of the Divinity ought to be of first importance, the same thought is expressed by James Madison in his “Memorial And Remonstrance Agaisnt Religious Assessments” in the Commonwealth of Virginia” (1785). In that document he wrote (Section 1):

“ . . . Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Governor of the Universe: And if a member of Civil Society, who enters into any subordinate Association, must always do it with a reservation of his duty to the general authority; much more must every man who becomes a member of any particular Civil Society, do it with a

4. The Battle For Minds And Souls

1050-1056; Eusebius pp. 313-319.

57. *Catholic Encyclopedia*, New York, Encyclopedia Press, Inc., 1913, vol. 1 in New Advent Catholic Supersite, pp. 1-2

58. Hughes, *o. cit.*, pp. 4-7.

59. *Catholic Encyclopedia*, New Advent Catholic Supersite, pp. 4-5.

60. Lebreton and Zeiller 2, pp. 1085-86.

61. Graetz 2, pp. 423-424; 471-472.

62. Graetz 2, p. 473.

63. Graetz 2, pp. 475-476. This rationale has invaded the U.S. Court system, and will be explained in some detail when modern Jewish-Christian relations are discussed.

64. Graetz 2, p. 477

65. Graetz 2, pp. 503-516.

66. Graetz, 2, p. 559, 560.

67. Graetz 2, 563.

The Council of Nicea (325 A.D.) decreed that Easter must be universally celebrated in the Christian world on the Sunday following the fourteenth day of the paschal moon, whose fourteenth day followed the spring equinox.

IS NOW
Church Father

Chapter 5

THE POLEMICAL COMBAT

Now that Emperor Constantine made his decision in support of religious freedom, and particularly freedom for the Catholic Church, he also insinuated himself into the Church's spiritual affairs. Regarding this situation, Cardinal Newman noted:

“The same principle of government which led the emperors to denounce Christianity while they were pagans, led them to dictate to its bishops when they had become Christians.”

In the minds of civil rulers, the idea that religion should be independent of state authority was contrary to the nature of things.¹

It is striking to note that Christianity never preached or advocated the forcible overthrow of the Roman order, even though Christians endured almost unimaginable sufferings under such rule. Christ set the true pitch for his followers when he admonished: “Render to Caesar the things that are Caesar's, and to God the things that are God's.” The

5. The Polemical Combat

same tone is evident in St. Paul, who said: “You must all obey the governing authorities. Since all government comes from God, the civil authorities were appointed by God; and anyone who resists authority is rebelling against God’s decision, and such an act is bound to be punished.”

Peter similarly intoned: “For the sake of the Lord, accept the authority of every social institution: the emperor, as the supreme authority, and the governors as commissioned by him to punish criminals and praise good citizenship . . . Fear God and honor the emperor”²

The result has been that the Church has been a constant rival of the secular State, insisting that the two had separate, yet, common spheres of influence, but in cosmic reality, the spiritual role is superior to the material role.

By contrast, as Professor Graetz has already well documented, and as will be more fully documented later, the Jews have been in history’s forefront advocating the overthrow of governments to create a material social milieu in which Jews will be able to have preeminent right to advocate their values in any society, while never conceding a similar right to other religions or ethnic groups.

With regard to State and Church, Constantine’s “Edict of Milan” granted the broadest freedom for all religions, yet showed singular preference for Christianity, even to the extent of giving money for expenses for clergy in the provinces of Africa, Numida and Mauritania. He also exempted Christian clergy from all public duties.³ Here, it is important to note that this concern for religious freedom, while not perfect emanated from Christian values, and antedated the First Amendment to the U.S. Constitution by nearly 1,500

5. The Polemical Combat

years. As a matter of fact, a careful examination of the crafting and history of the implementation of the religion clause of the U.S. Constitution was, until the 1950s, enforced in a manner not too much different than it was in Constantine's day.

At the same time, Constantine established a stunning precedent by abandoning the common claim of civil rulers to being gods. Rather, the new Emperor allowed himself to be a patron of the Church's governing authorities, even though he commonly imposed the power of his position on issues that were strictly spiritual affairs.

Eusebius noted that Constantine wanted no schism or division of any kind anywhere in the Catholic Church so that "whatsoever divine and heavenly powers exist might be enabled to show favour to us and to all who live under our authority." Unfortunately, the Emperor was an Arian, as was Eusebius, both supporting that heresy within the Church, a heresy which devastated the Christian flock to such an extent that Jerome was moved to say: "the whole world groaned and marveled to find itself Arian."⁴

And it was the Emperor who decided that a council of the Christian universe should be held by the world's bishops at Nicea in 325, and to that end he offered them free transportation on the imperial transportation service. When the bishops from Persia, Egypt, Palestine, Asia Minor, Greece, Africa, Spain, Gaul, Italy, as well as two representatives of the aging Bishop of Rome were assembled, Constantine greeted them simply, and noted that sedition within the Church caused him more anxiety than any battle.

While a number of issues were addressed at the Council, highlights included unanimous condemnation of the theology of Arianism, disassociating calculation of the

5. The Polemical Combat

time for celebrating the feast of Easter from the Jewish Passover, and formulation of the Nicene Creed which formalized the belief that Jesus is the Christ, begotten and of the same substance of the Father, “God from God, Light from Light, true God from true God; born, not made, consubstantial with the Father, through whom all things were made, which are in heaven and on earth. . . .” Since that time the Nicene Creed has been recited regularly at Masses in the Catholic Church.

However, long before the heresy of Arianism and problems with the State, the Church had engaged in catechizing proselytes and its own members, but more importantly its distinguished polemicists were constantly engaged in defending the Faith against pagans, heretics, and Jews. This polemical instruction and combat is instructive, particularly with regard to Jewish calumnies which charge that the Early Church Fathers are responsible for “anti-Semitism” and the rise of Hitler, and the Reich’s persecution of Jews, as though they were the sole or even a majority of the people who suffered under the Nazis.

Graetz charged that St. Ambrose made “fanatical attacks” on Jews,” adding that this “violent official, ignorant of all theology,” refused the usurping Emperor Maximus’s directive that the State rebuild a synagogue purportedly burned to the ground by Catholics.

Other early Church Fathers characterized by Graetz as “fanatic,” “anti-Jewish” polemicists were: St. John Chrysostom; St. Cyril of Alexandria; St. Jerome, the Hebrew scholar and preeminent Biblical exegete; and St. Augustine, one of the Church’s greatest

5. The Polemical Combat

theologians, who was converted to Catholicism by Ambrose, despite Graetz's gratuitous remark that the latter was ignorant of theology.⁵

Although throughout his five-volume history of the Jews Graetz provides very little evidence of charges he attributes to Catholic documents, such as citations from the works of the Church Fathers, records of various Councils, etc., it is important to let the records speak for themselves if people are to really know the actual circumstances which motivated Christians to disagree with and attack Jewish activities and theology. In that connection, the Jewish historian himself significantly commented:

“Ever since its foundation [Judaism] has based itself on the experiences of this life . . . with things of *this* world; so it follows that there could not arise that dream-life that disdain of the world, that hatred of realities, which in the Middle Ages gave birth to and sanctified the hermit life of the monks and nuns.”⁶

Accordingly, there was bound to be a great cleavage and a clash of ideas and tempers between a religion that based its values on the material world, and its rival which based its values on the teachings of the Prophets, the greatest of whom was Jesus, the Messiah, who said his kingdom is not of this world.

Indeed, the *Jewish Encyclopedia* confirms that there has been an almost uninterrupted polemical battle between Christians and Jews from the time of Christ. These disputes, often between Jews and former Jews who converted to Christianity, took place

5. The Polemical Combat

in Spain, France Italy and Austria⁷

So, to truly understand which aspects of Jewish activities the Church opposed, it is necessary, first of all, to determine what the Church and the Fathers taught. Accordingly, the following are highlights of early doctrinal teaching in the Church:

The Didache (Teaching Of The Twelve)

The Didache is believed to have been written sometime prior to 100 A.D., and was discovered in 1833. However, it generally is not accepted as a document composed by the Twelve Apostles, although it does reflect the moral and religious teaching of the early Church, as was handed down to it by those Apostles. Among the highlights of this teaching are the following:

† The way of life is this: First, you shall love God who made you; second, love your neighbor as yourself.

† Abstain from fleshly and worldly lusts.

† Happy is he who gives according to the commandment, for he is guiltless. Woe to him who receives; for if one receives who has need, he is guiltless; but he who receives, not having need, shall pay the penalty. Coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape from there until he pays back the last penny.

Concerning this, it has been said: Let your alms sweat in your hands until you know to whom you shall give.

5. The Polemical Combat

† You shall not commit murder; you shall not commit adultery; you shall not commit pederasty; you shall not commit fornication; you shall not steal; you shall not practice magic; you shall not practise witchcraft; you shall not murder a child by abortion, nor kill that which is born. You shall not covet the things of your neighbor; you shall not swear; you shall not bear false witness; you shall not speak evil; you shall bear no grudge.

† You shall not be double-minded nor double-tongued, for to be double-tongued is a snare of death.

† You shall not hate any man; but some you shall reprove.

† Be not a lustful one, for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these, adulteries are engendered.

† Be not an observer of omens, since this leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things, for out of all these idolatry is engendered.

† Be neither money-loving, nor vainglorious, for out of all these thefts are engendered.

† Do not remove your hand from your son or daughter; rather, teach them the fear of God from their youth.

5. The Polemical Combat

† Do not in any way forsake the commandments of the Lord; but keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

† And the way of death is this: First of all evil and accursed are: murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcraft, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness. Also, persecutors of the good, not cleaving to good nor to righteous judgment; not pitying a poor man, nor laboring for the afflicted; not knowing Him Who made them. Murderers of children; turning away from him who is in want; advocates of the rich; lawless judges of the poor.

† Whosoever comes and teaches you all these things that have been said, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not.

† And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you

5. The Polemical Combat

until he repents.⁸

Apostolic Canons

Also attributed to the Apostles, were 85 Apostolic Canons, dating from the fourth century, which formed part of early Canon Law. These represent the Church's early tradition regarding ordination, moral conduct of the clergy, and the duties of Christians.

The following are highlights of a number of them:

Canon 6. Let not a bishop, presbyter, or deacon undertake worldly business; otherwise let him be deposed.

Canon 9. All the faithful who come in and hear the Scriptures, but do not stay for the prayers and the Holy Communion, are to be excommunicated, as causing disorder in the Church.

Canon 10. If anyone shall pray, even in a private house, with an excommunicated person, let him also be excommunicated.

Canon 11. If any clergyman shall join in prayer with a deposed clergyman, as if he were a clergyman, let him also be deposed.

Canons 23, 24. If a clergyman or a layman shall mutilate themselves, the clergyman is to be deposed and the layman excommunicated, for each is a "self-murderer," practicing against his own life.

Canon 35. Let not a bishop dare to ordain beyond his own

5. The Polemical Combat

limits, in cities and places not subject to him. But if he is convicted of doing so, without the consent of those persons who have authority over such cities and places, let him be deposed, and those also whom he has ordained.

Canon 48. If any layman put away his wife and marry another, or one who has been divorced by another man, let him be excommunicated.

Canon 58. If any bishop or presbyter neglects the clergy or the people, and does not instruct them in the way of godliness, let him be excommunicated. If he persists in his negligence and idleness, let him be deposed.

Canon 62. If any of the clergy, *through fear of men, whether Jew, heathen, or heretic*, shall deny the name of Christ, let him be cast out. If he deny the name of a clergyman, let him be deposed. If he repent, let him be received as a layman.

Canon 64. If any clergyman or layman shall *enter into a synagogue of Jews or heretics to pray*, let the former be deposed and let the latter be excommunicated.

Canon 70. If any bishop, presbyter, or deacon, or any one of the list of clergy, *keeps fast or festival with the Jews, or receives from them any of the gifts of their feasts, as*

5. The Polemical Combat

unleavened bread, or enters into a synagogue of the Jews at their feast, or lights lamps, let him be excommunicated.

Canon 84. Whosoever shall insult the King, or a ruler, contrary to what is right, let him suffer punishment. If he be a clergyman, let him be deposed; if a layman, excommunicated.

Canon 85. *The following books are to be counted venerable and sacred by all of you, both clergy and laity: The five books of Moses, i.e., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; of Joshua, son of Nun, one; of Judges, one; of Ruth, one; of Kings, four; of Chronicles of the book of the days, two; of Ezra, two; of Esther, one; of the Maccabees, three; of Job, one; of the Psalter, one; of Solomon three, viz: Proverbs, Ecclesiastes, and the Song of Songs. Teach your young ones the Wisdom of Sirach. Of our own books, that is the New Testament, the four Gospels by Matthew, Mark, Luke, and John; fourteen Epistles of Paul; two Epistles of Peter; three of John; one of James, and one of Jude. Also two Epistles of Clemens, and the Constitutions of me, Clemens, addressed to you Bishops in eight books, which are not to be published to all on account of the mystical things in them. Also, the Acts of the Apostles.*⁹

5. The Polemical Combat

The Church Fathers

1. Clement of Rome.

As were most of the early Popes, Clement was of Jewish extraction, and the fourth Pope, following Peter, Linus and Cletus. He was a constant companion of Peter and Paul and was converted to Christianity by them. In his homily known as *II Clement*, he said:

“This world and the one to come are two enemies. This one means adultery, corruption, greed, deceit; that one, renounces these things. We cannot, therefore, be friends of both; we have to renounce one to obtain the other . . . If we disregard [Christ’s] commandments, nothing will deliver us from eternal punishment.”¹⁰

2. Justin Martyr.

Justin was a pagan philosopher and polemicist, born sometime between 100-110 A.D. in Nablus, Samaria. He converted to Christianity after exploring a number of other religions and philosophies. Sometime between 163-167, he was hailed before the Roman Prefect, Junius Rusticus, for being a Christian. When he confirmed that he was indeed a Christian, and refused to obey Rusticus’ command to adore and make sacrifice to pagan gods, he was scourged and beheaded.¹¹

Justin’s *Dialogue With Trypho* is, perhaps, his most famous work; however, in another work, titled, *First Apology*, he asserted in chapter 31, that Jews consider Christians “their enemies and adversaries, killing and punishing us . . . wherever they are

5. The Polemical Combat

able to do so.” He added: Bar Kocheba, leader of the Jewish uprising against the Romans, “ordered that only the Christians should be subjected to dreadful torments, unless they renounced and blasphemed Jesus Christ.”¹²

At Ephesus, in the year 135 A.D., shortly after Bar Kocheba’s rebellion, Justin entered into his well known *Dialogue with Trypho*, a popular Jewish disputant.

Before making a relatively brief examination of the *Dialogue*, it is well to remember three things: First, when evaluating the truth of Justin’s remarks, it is important to recall a comment he made earlier, in his *First Apology*, where he insisted: “they who are truly pious men and philosophers should honor and cherish only that which is true, and refuse to follow the beliefs of their forefathers if those beliefs are worthless. For sound reason not only demands that we do not heed those who did or taught anything wrong, but *it requires that the lover of truth must choose, in every way possible, to do and say what is right, even when threatened with death, rather than save his own life.*” [Emphasis added]. As has been noted, Justin did precisely that, and willingly suffered death, giving the ultimate testimony to his profoundly held beliefs.

A second point, to be particularly noted, is that when Jews, and others, castigate the Church Fathers, they select only those references which are negative regarding the Jews and their beliefs and actions. Almost never are the total lives of the various Fathers, their theology, or complete writings, and orations examined to determine the event or events which prompted the statement which is being attacked, in order to accurately determine the truth of what was said in the context of the circumstances which prompted the

5. The Polemical Combat

comment.

And, finally a third very important point: Trypho's challenge nearly 1900 years ago of the Virginal birth of Jesus resonates through Christendom to this very day.

The following are highlights of the *Dialogue With Trypho*:

Justin says he will prove that Christians do not believe in groundless myths nor in teachings not based on reason, but in doctrines that are inspired by the Holy Spirit."

Immediately, Trypho's companions "once again broke out in such loud, rude, and raucous laughter," that Justin started to walk away. However, Trypho prevailed upon him to continue the discussion.

After asserting that Christians believe in one God, not three, he noted that Jeremias 31: 31-32 states that God said he would "make a new covenant with the house of Israel, and with the house of Juda: not according to the covenant which I made with their fathers."

Christ, Justin declared, is "the New Law, the New Covenant, and the expectation of those who, from every nation, have awaited the blessings of God." Christians "are the true spiritual Israel, and the descendants of Juda, Jacob, Isaac, and Abraham."

5. The Polemical Combat

Explaining why Jesus is the Christ, Justin makes the following observations, citing largely from Isaiah: “Your ears are closed, your eyes are blinded, and your heart is hardened . . . the poor have the Gospel preached to them; the blind see.”

Continuing, Justin noted that Christ “was despised and esteemed not. He bore our infirmities and carried our sorrows He was led as a sheep to the slaughter, as a lamb before his shearer. . . His seed shall inherit the Gentiles. . .”

Justin said God made the lands of Israel desolate and their cities were ruined by fire and caused them to be banned from Jerusalem, because they “murdered the Just One, and his prophets before him.” Now, the Jews “spurn those who hope in him, and in him who sent him, namely, Almighty God.” Continuing, he added: Jews with their utmost power “dishonor and curse in [their] synagogues all those who believe in Jesus Christ.”

In Chapter 17, the revered Christian apologist asserts: ***“The other nations have not rejected Christ and us, his followers, as unjustly as have you Jews, who, indeed, are***

5. The Polemical Combat

the very instigators of that evil opinion they have of the Just One, and of us, his disciples. After you have crucified the only sinless and just Man . . . you not only failed to feel remorse for your evil deed, but you even dispatched certain picked men from Jerusalem to every land, to report the outbreak of the godless heresy of the Christians, and to spread those ugly rumors against us which are repeated by those who do not know us. As a result, you are to blame not only for your own wickedness, but also for that of all others. With good reason, therefore, does Isaias cry out: 'Because of you my name is blasphemed among the Gentiles'” [Emphasis added, because that statement represents a basic fact which undergirds so-called “anti-Semitism].

Subsequently, in Chapter 65, Justin charges that Trypho was not quoting a particular Scriptural passage “honestly and without malice.”

And then, in chapter 68, the Christian scholar asserted: “Whenever there arises in the Scriptures an evident contradiction of [your teachers’] silly and conceited doctrine, those same teachers boldly affirm that it was not

5. The Polemical Combat

so written in the original text. Also, they conspire to distort other statements, harmonizing them with human actions, and claiming that they have been spoken not of our Jesus Christ, but of him of whom they attempt to interpret them.

“For instance, they taught you that the quotation under discussion --[that ‘God condescended to become man; that he was crucified and died after enduring all the suffering inflicted upon him by your own people’] — is to be interpreted as referring to Hezekiah, a statement which, as I promised, I will prove to be a lie. *Under pressure they are forced to agree that some of the passages we cited — passages already quoted to you which clearly prove that Christ was to suffer, to be worshiped, and be called God — were indeed spoken of Christ. They boldly deny that he whom we worship is the Christ; yet they admit that a Messiah will come to suffer and rule and be worshiped.*”

Justin goes on to charge that Jewish teachers “have deleted entire passages” from the Old Testament Scriptures in which it is clearly indicated that the Crucified One was foretold as God and man, and as about to suffer death on the cross. Two chapters later, in chapter 73, Justin

5. The Polemical Combat

declared that such deletion of entire passages of the Old Testament “is more dreadful than the erecting of the golden calf. . . and more revolting than the sacrificed of their children to demons, or the slaughter of the Prophets.”

[Emphasized because of the relevance to Biblical exegesis today].

Earlier, in Chapters 66 and 67 of the Dialogue, Justin defended a passage from the Old Testament regarding Christ’s birth, which continues to influence theology schools and Biblical exegetes to this very day.

In an effort to prove that Christ was born of a virgin he cited Isaias 7:14, where the Prophet said: “Behold a virgin shall conceive and bear a Son, and his name shall be called Emmanuel.” In response, Trypho said: “The quotation is not ‘Behold a virgin shall conceive and bear a Son,’ but ‘Behold a young woman shall conceive and bear a son . . .’ Furthermore, the prophecy as a whole refers to Hezekias.”

The subject matter changed at that point, but was picked up again chapter 84 where Justin observed: “If he was to be born of human intercourse like any other first-born son, why did God solemnly announce that he would give a sign which

5. The Polemical Combat

is not common to all first born? What is truly a sign, and what was to be an irrefutable proof to all men, namely, that by means of a virgin's womb the First Born of all creatures took flesh and truly became man? This was foreknown by the Prophetic Spirit before it took place and foretold by him in different ways . . . Indeed, God foretold this in order that, when it did take place, everyone would understand that it happened by the power and purpose of the Creator of the world; just as Eve was made from one of Adam's ribs, and all living beings were created by the Word of God in the beginning. But here, too, you dare to distort the translations of this passage made by your elders at the Court of Ptolemy, the Egyptian king, asserting that the real meaning of the Scriptures is not as they translated it, but rather it should read: 'Behold a young woman shall conceive,' as though something of extraordinary importance was signified by a woman conceiving after sexual intercourse, as all young women, except the barren can do. And even the barren can become fertile by the power of God. Samuel's mother, who had been sterile, gave birth to her child by the will of God. The same thing can be said of the wife of the holy Patriarch,

5. The Polemical Combat

Abraham, and of Elizabeth, who bore John the Baptist, and of many other women. You must realize, therefore, that nothing is impossible for God to do . . . Especially when it was prophesied that this would happen, you should not venture to mutilate or misinterpret the prophecies, for in doing so you do not harm to God, but only to yourselves.”

In chapter 94, Justin recalled the incident when Moses constructed a brazen serpent in the desert and set it on a cruciform piece of wood as a sign by which those who had been bitten by the serpents were healed. This, despite the fact that Moses himself had forbidden the making of an image or likeness of anything in the heavens or on the earth. Justin asserted that act by Moses announced a mystery by which God “proclaimed that he would break the power of the serpent, and that he would deliver from the bites of the serpents (that is, evil actions, idolatries, and other sins) all those who believe in Him who was to be put to death by this sign, namely the Cross.” He then asked Trypho to provide him with a reason why the interpretation is wrong.

At that point, another of those who had joined Trypho on the second day of the dialogue, interrupted the debate to

5. The Polemical Combat

address Justin: “You are right. We cannot give a reason. I have personally asked our teachers about this question on numerous occasions, but none of them could ever give me a reasonable answer. Therefore, please continue on this topic for we are most attentive as you reveal a mystery through which the teachings of the Prophets are exposed to calumny.”

A bit later Justin charged: “. . . in your synagogues you curse all those who through him have become Christians, and the Gentiles put into effect your curse by killing all those who merely admit that they are Christians . . . [But when] you do all in your power to force us to deny Christ, we resist you and prefer to endure death, confident that God will give us all the blessings which he promised through Christ. Furthermore, we pray for you that you might experience the mercy of Christ.”

In Chapter 110, Justin made the following bold statement which was very true in his day, but is hardly true among Christians today:

“Now it is obvious that no one can frighten or subdue us who believe in Jesus throughout the whole world. Although

5. The Polemical Combat

we are beheaded and crucified, and exposed to wild beasts and chains and flames, and every other means of torture, it is evident that we will not retract our profession of faith; the more we are persecuted, the more do others, in ever-increasing numbers, embrace the faith and become worshipers of God through the name of Jesus.

Whenever you [Jews] and all other men have the power, you cast out every Christian not only from his own property but even from the whole world, for you allow no Christian to live. You object that this same fate has befallen your people. But, since you have been cast out after defeat in battle, such sufferings are your just deserts, as Holy Writ testified. We, on the contrary, who are guilty of no such crime after we knew the divine truth, are assured by God that we are to be taken from the earth together with the most just and immaculate and sinless Christ. [Emphasis added].

In Chapter 112, Justin faults Jewish teachers for their useless quibbling over minutiae, while ignoring serious issues. These teachers, he says, question such things as why male camels are not mentioned in a certain passage of

5. The Polemical Combat

Scripture, or why so many measures of fine flour and so many of oil are used in the offerings, why an “a” was added to Abraham’s original name, and an “r” was added to Sara’s name, “while they never dare to mention or explain the really important matters that deserve to be investigated.”

Jews, he added, expunged from the text of the words describing the death of Isaias, “whom you Jews sawed in half with a wooden saw.”¹³

3. Origen.

Commenting on Origen, The Jesuit historian, Jules Lebreton, has written:

“In the whole of Christian Antiquity, at least in the Eastern Church, there is no writer who is so attractive, whose glory is so disputed, or whose study is so difficult, as Origen. He was praised during his lifetime by saints like Alexander of Jerusalem and Gregory Thaumaturgus, but he was condemned by his own bishop and expelled from the church. After his death, he had enthusiastic defenders among the greatest saints and the most illustrious doctors, and yet [Origenism] was condemned by the Council of Constantinople in 553, a decision which was confirmed by Pope Vigilius . . .

5. The Polemical Combat

“The study of Origen is of tremendous importance for the history of the third and also of the fourth century. His personal influence radiated not only upon Alexandria, but also over the whole East. . .”

To him, “theology aims no longer merely at refuting opponents, but also at instructing Christians.” Throughout his life the Alexandrian scholar-priest generated an immense number of exegetical works, including an edition of the Hebrew text of the Bible and its Greek versions, learned commentary, and popular homilies. He crowned his already fruitful life by writing an apologetical work “which is the most complete the ante-Nicene Church has left us.”

At that time, there were several versions of the Old Testament: the Septuagint, and three Greek translations of the Bible by Aquila, Symmachus, and Theodotion. “As a result, Christians experienced difficulties in their controversies with the Jews. Origen undertook a transcription of the Bible in six columns: the Hebrew text in Hebraic characters, then the same text in Greek characters, and the versions of Aquila, Symmachus, the Septuagint and Theodotion.” The entire work is known as the Hexapla.

While still a young man, enthusiastic for the perfect life, “Origen unwisely took literally the text of the Gospels which says ‘there are eunuchs who have made themselves eunuchs for the kingdom of heaven,’ and castrated himself.

Wishing to be a martyr for the Faith, as had been his father, “his eloquent *Exhortation to Martyrdom* gave encouragement to his friends imprisoned and tortured by Maximin;

5. The Polemical Combat

finally under Decius he had the proud privilege of suffering for Christ, and shortly after this glorious confession he died at age 69.¹⁴

Among Origen's most popular works was his, *Reply to Celsus*, which served to refute many Jewish and pagan calumnies and libels against Christ and his Church. Celsus was a statesman of the Roman Empire, who, philosophically, was considered as an eclectic, well acquainted with the literature and philosophies of his time. He boasted of having read the Old and New Testaments, as well as a number of Greek and Christian writings.

In the year 178 A.D., he wrote *The True Discourse*, in which he severely criticized both Testaments, and characterized the Jews as vagabonds who were expelled from Egypt. Moses, he charged, was a plagiarist who took from the Egyptians what there is good in him. Genesis is comprised largely of gross legends.¹⁵

However, as is the case with so many non-Christians, Jesus was the main subject of his attack, and Celsus used the most vile Jewish legends to discredit him. Deacon Ambrose, a close friend who Origen had brought into the Church from Gnosticism, read the work, and considered it a grave danger which might persuade Christians to abandon their faith. Accordingly, in 248 A.D., he persuaded Origen to refute these calumnious outrageous, blasphemous, Jewish inventions repeated by Celsus, which the Catholic apologist did in his *Reply to Celsus*. The refutation was set forth in eight books.

[Today, the "books" would be considered chapters; and the "chapters" would be viewed as sub-heads within a chapter. The "chapters" run sequentially through the eight books].

5. The Polemical Combat

His response is a measured, unemotional, thoroughly logical rebuttal. Paraphrasing, briefly, a handful of chapters from his *Reply to Celsus* can offer a taste of his polemical power, but can not, in the following brief analysis provide the full flavor of his masterful argument.

In Book 1, chapter 28, Origen commented:

In imitation of a rhetorician training a pupil, he [Celsus] introduces a character, identified as a Jew, who enters into a personal discussion with Jesus. This Jew speaks in a very childish manner, altogether unworthy of the grey hairs of a philosopher. “Let me endeavour, to the best of my ability, examine his statements, and show that he does not maintain, throughout the discussion, the consistence due to the character of a Jew.

“For he represents him disputing with Jesus, and [successfully refuting] him, as he thinks, on many points. In the first place, he [the Jew] accuses Him of having ‘invented his birth from a virgin,’ and upbraids Him with being ‘born in a certain Jewish village, of a poor woman of the country, who gained her subsistence by spinning, and who was turned out of doors by her husband, a carpenter by trade, because she was convicted of adultery. [A]fter being driven

5. The Polemical Combat

away by her husband, and wandering about for a time, she disgracefully gave birth to Jesus, an illegitimate child, who having hired himself out as a servant in Egypt on account of his poverty, and having there acquired some miraculous powers on which the Egyptians greatly pride themselves, returned to his own country, highly elated on account of them [miraculous powers], and by means of these proclaimed himself a God.”¹⁶

This well-known Jewish calumny is the infamous *Toledot Jesu*, and is referred to in Graetz’s *History Of The Jews*, relative to a charge made during debate in the 13th century between a Jewish rabbi and a Jew who became a Catholic priest. The priest declared that the Talmud was filled with abuse against Christ and his Mother. The rabbi conceded that there were “insulting remarks concerning Jesus” in the Talmud, as well as “many odious facts” relative to him as the son of Panthera. However, he said, those odious statements referred to a Jesus who lived long before the Christian Jesus. On the latter point, the *Jewish Encyclopedia* says: The assertion that the “Yeshu”, son of Panthera mentioned in the Talmud is not identical with Jesus of Nazareth, but rather refers to another Jesus who was born 100 years prior to the actual historical Jesus of Nazareth — “is merely subterfuge.” Other Jewish sources say the “Toledot” is a medieval Jewish work, but, as is evident from Celsus and Origen, it as a common libel at least as early as the second century A.D.¹⁷

5. The Polemical Combat

In chapter 29, Origen observes that a person's birth is often an aid to an individual becoming distinguished and famous, particularly when born of a family of rank, prominent for its wealth and influence. On the other hand, when a man of low birth, with very little formal education, few friends, none of whom are people of influence, is able, notwithstanding these hindrances, to make himself known as a man of incisive intelligence high moral character, a worker of stunning miracles, and a preacher of a religion that is new, magnetic, yet exceedingly demanding, such a man surely commands respect, honor, and even adoration.

The man, Jesus, although born, more or less, in poverty, was able to introduce among mankind a doctrine which not only subverted the customs of the Jews, while preserving due respect for their prophets, but went even farther and overturned the established observances of the Greeks regarding Divinity.

"Now, our Jesus," said Origen, "who is reproached with being born in a village, . . . and being despised as the son of a poor labouring woman, and as having, on account of his poverty, left his native country and hired himself out in Egypt . . . has yet been able to shake the whole inhabited world to a degree far above what any [Greek hero] ever succeeded in doing."

Then, in chapter 32, he addresses Christ's alleged scandalous birth. "Let us see," Origen questions "whether those who have blindly concocted these fables about the adultery of the Virgin with Panthera, and her rejection by the carpenter, did not invent these stories to overturn His miraculous conception by the Holy Ghost: for they could

5. The Polemical Combat

have falsified the history in a different manner, on account of its extremely miraculous character, and not have admitted, as it were against their will, that Jesus was born of no ordinary human marriage?”

It was to be expected, indeed, he charges, that those who would not believe the miraculous birth of Jesus would invent some falsehood. And their not doing this in a credible manner, but (preserving the fact that it was not by Joseph that the Virgin conceived Jesus) rendered the falsehood very palpable to those who can understand and detect such inventions.

Surely, it is not at all agreeable to reason, that he who dared to do so much for the human race by urging all people to depart from evil, and make their conduct pleasing to their Creator, *would not have had a miraculous birth*, but rather one of the vilest and most disgraceful of all? [Emphasis added]

Would God, degrade this man who dared to do such mighty acts, and to teach so many people, and reform them from wickedness, allow him to have a birth more disgraceful than any other? Would he not rather have come into the world through a lawful marriage? Or is it not more in conformity with reason, that every soul, for certain mysterious reasons (as is believed by Pythagoras, Plato, and others whom Celsus frequently cites) is introduced into a body according to its deserts and former actions? Clearly, it is probable that this soul which conferred more benefit by its residence in the flesh than that of other man, stood in need of a body not only superior to others, but invested with all excellent qualities.

5. The Polemical Combat

Pursuing Greek philosophy a little farther [because Celsus boasted an interest in it], Origen noted that some Greek intellectuals believe that all bodies are adapted to the habits of the souls which they inform. And so he asks rhetorically: would a soul which was to dwell with miraculous power among men, and work mighty deeds, dwell in a body produced, as Celsus thinks, by an act of adultery between Panthera and the Virgin? Rather, he suggested, that “from such unhallowed intercourse there must rather have been brought forth some fool to do injury to mankind — a teacher of licentiousness and wickedness, and other evils; and not of temperance, righteousness, and other virtues!.

In chapters 33 and 35, Origen addresses the Jewish canard which claims that the word “*olmah*” which is translated as “virgin” in the Septuagint’s account of Isaiah 7 -- relative to God promising to give an unusual sign before he takes a forthcoming action against Israel — means “young woman.” He notes that the word means “virgin” in Deuteronomy 22:23-29. And he reminds his readers, that Isaiah related how it was God Himself who urged Ahaz, King of Judah, to ask Him for a sign which would convince the king that God would save Judah. But Ahaz declined, saying he would not “put Yahweh to the test.” And God responded by saying “The Lord himself, therefore, will give you a sign, and it is this: the virgin is with child, and will soon give birth to a son, whom she will call Immanuel.”

Origen, naturally, asks, as did St. Justin Martyr: What kind of sign, then would that have been for God to say the sign would be manifested by a young woman who was not a virgin giving birth to a child? And which of the two is the more appropriate sign expected of God Himself: a woman who has had intercourse with a man, and who has conceived

5. The Polemical Combat

after the manner of women, or one who is still a pure and holy virgin? Surely, it is appropriate only to the latter to produce a being at whose birth it is said, “God with us.”

And, Origen continues: Is it possible for the Jews or Celsus, to tell the world the name of the person who, at the time of Ahaz, bore a son at whose birth the expression “Immanuel” i.e., “God with us” was applied? If no such child can be found, then, manifestly, what was said to Ahaz was said to the house of David, because it is written that the Saviour was born of the house of David, according to the flesh.

Next, he reminds those who believe the farrago of nonsense by Celsus, to bear in mind: the prophets, whom the Jews hold in admiration because these men were divinely inspired, either accept the prophetic powers of Isaiah, one of these revered prophets, or they do not.

Moving to chapter 37, he observes that some believe certain animals are born without having been produced through sexual intercourse, such as was a current belief [at that time] of vultures, and the phoenix. Moreover, addressing the Greeks particularly, he observed that they say all men were not born of a man and woman. For if the world has been created, as many, even among the Greeks are pleased to admit, then the first men must have been produced without sexual intercourse being involved, but rather from the earth itself, in which spermatoc elements supposedly existed. He pursues the same thought by noting that the Greeks believe the fabled creations of Danaë being impregnated by a shower of gold from the god, Zeus, and similar fables involving the same Greek god. Accordingly, Origen was curious to know how Greeks can readily accept their own fables, but find it impossible

5. The Polemical Combat

to believe the True God created the man, Jesus, through Mary by the work of the Holy Spirit.

In chapter 43, the *Reply* notes again that Celsus places his denial of the Divinity of Jesus by using a fictional Jew to express the Roman's beliefs. And so, Origen asks the Jew to prove that the Lord spoke to Adam, or to Eve, or to Cain, or to Noah, or to Isaac, or to Jacob. Or, how can the Jews question that when Jesus was baptized in the Jordan River by John, the Heavens opened, and Jesus saw the Spirit of God in the form of a dove coming down upon him. And a voice spoke from Heaven, "this is my Son, the Beloved, my favor rests on him." [Matt. 3: 16-17].

Now, if that which is related of Jesus be false, Origen further inquires, "How are you able to prove, sir, that your own Ezekiel, when he wrote: 'The heavens were opened, and I saw a vision of God . . . This was the appearance of the likeness of the glory of the Lord; and He said to me . . . ' Isaiah, too, says: 'I saw the Lord of hosts sitting on a throne, high and lifted up; and the seraphim stood round about it; the one had six wings, and the other had six wings.' You, O Jew, have believed these vision to be true . . . Who is more worthy of belief, . . . Isaiah and Ezekiel, or Jesus? Of the former, indeed, no work has been found equal to those of the latter; whereas the good deeds of Jesus have not been confined solely to the period of His tabernacling in the flesh, but up to the present time His power still produces conversion and amelioration of life in those who believe in God through Him.¹⁸

In Chapter 46, Origen notes that not only the miracles of Jesus testify to the truth of Christianity, but similar miracles were performed by the Apostles. "For," he continues,

5. The Polemical Combat

“they could not without the help of miracles and wonders have prevailed on those who heard their new doctrines and new teachings to abandon their national usages, and to accept their instructions when they were endangering themselves even of death.” And, he said further: “There are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the logos.” Conceding that he would likely be ridiculed by Jews for saying so, the fact is “many have been converted to Christianity as if against their will when some sort of spirit -- having suddenly appeared to them either in a waking vision or a dream of the night-- transformed their minds from a hatred of the [Christian] doctrine to a readiness to die in its defence. . .”¹⁹

3. Tertullian.

Tertullian, a pagan, was born around 155 at Carthage. As he grew into manhood he lived life freely, engaging in adulteries, as he himself admits, but after becoming a Christian that earlier life pained him to such an extent that he said: “I prefer to leave much unsaid rather than revive these memories.”

His education trained him in rhetoric and the science of law, both of which had great influence on his apologetics. Among his more famous works are his *Ad Natioines*, *Apologeticum*, and *Adversus Judaeos*.

The first is addressed to the public in general; the second to the provincial governors. Although those first two works are addressed to different audiences, both volumes contain similar arguments which contrast the common law as it applies to criminals and to

5. The Polemical Combat

Christians. In the *Apologeticum* he wrote:

“Malefactors seek to hide themselves, they try not to show themselves; taken in the act, they tremble; when accused, they deny; even when subjected to torture, they do not confess easily, or always; when condemned, they despair . . . they desire not to be the authors of what they admit to be evil. Does a Christian do anything of the like? Not one blushes, none repents, unless it be of not having become a Christian sooner. If he is denounced, he glories in it; if he is accused, he does not defend himself; when interrogated he himself confesses his faith; when condemned he give thanks.”

Picking up on that view, he writes later in the same work:

“When those others who are accused deny their guilt, you apply torture to make them confess; only to Christians do you apply it to make them deny . . . A man cries, ‘I am a Christian!’ He says what he is, and you wish to hear him say what he is not. To arrive at the truth, you who preside make every effort to hear from us a lie. ‘You ask me,’ says the accused ‘if I am a Christian? I am. Why do you torture me contrary to the rules of justice? I confess, and you torture me. What would you do were I to deny?’ When the others deny, you do not easily believe them, but if we deny, you believe us at once.”

Pressing the argument further, Tertullian notes that Christians are charged with clandestine crimes: yet, no enquiry has ever confirmed these infamous calumnies which are so unlikely that they collapse of themselves. “If the pagans believe them is it not because

5. The Polemical Combat

they are conscious of similar crimes; the human sacrifices offered by the Carthaginians to Saturn, by the Gauls to Mercury, and by the Romans to Jupiter? *It is among the pagans that infanticide, abortion, and incest are found: among Christians, morals are pure, and there are some among them who keep a virginal continence; there are among them aged men who are pure as children*".[Emphasis added].²⁰

Although Tertullian's fiery temper later led him into the heresy of Montanism, his *Apologeticum* is considered "the most eloquent and effective of all that [he] wrote. No voice so powerful as his had as yet made itself heard in favour of the persecuted Christians. Those who for so long had been suffering and dying in silence, must have heard his plea with great joy."²¹

In *Adversus Judaeos*, written around the year 204 A.D., Tertullian, in Chapter 1, defends the belief that Christianity is the true Israel, the younger being "greater" and selected by God to succeed the older, i.e, Judaism. Christianity is the "new Israel:" Jacob conquered Esau.

And why not? He noted that Scripture reports that the Jews forsook God, and did degrading service to idols, and abandoning the Divinity, surrendered to images; while the people, said Aaron, "Make us gods to go before us."

He added: when the gold of the necklaces and rings of the women had been wholly smelted by fire, and a calf-like head had come forth, Israel, with one consent to this figment (abandoning God) gave honour, saying "These are the gods who brought us from the land of Egypt." And years later, with Jeroboam, they worshiped golden kine in groves, and

5. The Polemical Combat

enslaved themselves to Baal. Scripture proves them as guilty of the crime of idolatry.

On the other hand, Christians, quit the idols and have been converted to the same God from whom Israel had departed.

In Chapter 2, he asks why God, the founder of the universe, Governor of the whole world, and Fashioner of humanity, would have given, through Moses, a Law for one people alone. For unless God had given it to all, by no means would he have habitually permitted even proselytes out the nations to have access to it.

Further he argues that the Decalogue was in incipient form in the Garden of Eden when God commanded Adam not to eat of the Tree of Knowledge of Good and Evil, for if he did, he would surely die. In that connection, he noted that if Adam and Eve had truly loved God above themselves they would not have believed the serpent. They would not have committed theft [of the fruit of the Tree]; nor would they have been partners with the “falsehood-asseverating devil” by believing his lie that they would be “like God”; if they had not coveted another’s fruit, they would have not stolen. By so doing, the consented to murder themselves.

Tertullian contends that before the Law of Moses, written in stone tables, there was an unwritten law, which was habitually understood naturally, and was habitually kept by the fathers. “For whence,” he asks, ‘was Noah ‘found righteous,’ if natural law had not preceded? Whence was Abraham accounted ‘a friend of God,’ if not obeying a natural law? Whence Melchizedek named ‘priest of the most high God,’ if before the priesthood of the Levitical law, there were not levites who were wont to offer sacrifices to God?

5. The Polemical Combat

In a similar vein, he argues successfully that the Jews have misinterpreted the meaning of circumcision, the Sabbath and Sacrifices.

And in Chapter 7, he notes that “even the Jews” agree that Christ was to come. But the core disagreement between Jews and Christians is that the former insist that he has not come, while the latter resolutely maintain that he came with the birth of Jesus. Here, Tertullian cites Isaias: “Thus says the Lord God to my Christ, whose right hand I have held, that the nations may hear him. The powers of kings will I burst asunder; I will open before him the gates, and the cities shall not be closed to him.” Continuing, Tertullian asks: “whose right hand does God the Father hold but Christ’s, his Son — whom all nations have heard, that is, whom all nations have believed?”

In reply to that question, the Catholic priest-scholar observes: Solomon reigned only within the confines of Judea; Darius reigned over Babylonians and Parthians; Nebuchadnezzar, Alexander — all earthly rulers were confined within limited domains, even though these included a number of different nations. He then lists most of the nations extant at the time where the words of Christ were preached by the Apostles, disciples, and early Church missionaries. “Christ’s name,” he continues, “is extended everywhere, believed everywhere, worshiped by all the nations, reigning everywhere, adored everywhere, conferred equally everywhere upon all.”

With Christ, says Tertullian, “no king finds greater favor, no barbarian lesser joy; no dignities or pedigrees enjoy distinctions of merit: to all he is equal: to all King, to all Judge, to all ‘God and Lord.’”

5. The Polemical Combat

In Chapter 8, he traces the prophecies of Daniel to show that Jesus Christ fulfilled all that was foretold by Daniel many years prior to Christ's birth, passion, and the destruction of Jerusalem.

Chapter 9, demonstrates how the Old Testament prophecies foretold the birth and achievements of Jesus Christ. It begins with arguments similar to St. Justin's regarding the prophecy of Isaias that God will give a sign to the House of David that "a virgin shall conceive and bear a son, and she shall call him Emmanuel," which means "God with us." Addressing this issue, Tertullian notes: "But a sign from God, unless it had consisted in some portentous novelty, would not have appeared a sign. In a word, if, when you are anxious to cast any down from (a belief in) this divine prediction, or to convert whoever are simple, *you have the audacity to lie*, as if the Scripture contained (the announcement), that not 'a virgin,' but 'a young female,' was to conceive and bring forth; you are refuted even by this fact, that a daily occurrence — the pregnancy and parturition of a young female, namely — cannot possibly seem anything of a sign. . ."[Emphasis added].

Next, Tertullian addresses the Jewish question: "If the Christ who is believed to be coming is not called Jesus [in the prophecy of Isaias], why is he who [actually has] come called Jesus Christ?"

To which, he gives the following response: Learn the habitual character of your error. In the course of appointing a successor to Moses, Oshea (Hosea), the son of Nun, is certainly transferred from his pristine name, and is begun to be called Joshua (Jesus). It was Joshua, not Moses, who led the Israelites into the land "flowing with milk and honey." This

5. The Polemical Combat

was a portent of God's meaning, for it is Joshua (Jesus) who introduced the second people (those of us of nations lingering deserted in the world) into the land of promise, "flowing with milk and honey," that is, into possession of eternal life. And this, Tertullian observed, had to come about, not through Moses (that is, not through the Law's discipline), but through Joshua (Jesus), that is, with Christ's precepts, for Christ is in many ways and various figures predicted as a rock. For he who spoke to Moses was the Son of God Himself.

The last five chapters give further proof from the Prophets of the coming of Jesus as the Christ, the destruction of Jerusalem, and the saving of those marked with the sign of the cross, the tau.²²

4. Lactantius.

Born a pagan in Africa, Lactantius, a Latin scholar, was named a professor of Latin rhetoric by the emperor. In the year 290, at the age of 40, he arrived in Nicomedia. However, in the early early fourth century, under Galerius, schools were closed, jurists were exiled or put to death, and scholars were treated as enemies, and Lactantius was reduced to poverty. During that period he witnessed the destruction of the church of Nicomedia, and subsequently converted to Catholicism. Three governors proceeded against him, and nine times the apologist was put to torture. Among his numerous works, Lactantius wrote, the *Divine Institutions*. In that work he remarked that the Jews turned away from the divine law toward the impious worship of false gods, and God "turned away from them forever, and ceased to send the prophets to them." [Jer. 25, 4-6; Elias in 3 Kgs.

5. The Polemical Combat

(Chron.) 19:10].

Christians, he noted, used both the Old and New Testaments, the latter being “the fulfillment of the Old, and in both the testator is Christ, who by the death He underwent for us makes us heirs of the eternal kingdom from which the Jewish people have been debarred and disinherited, as the Prophet Jeremias declares when he speaks such words as these:

‘Behold, the days are coming, says the Lord, and I will make a new covenant with the house of Israel and with the house of Juda. Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, because they did not persevere in my covenant, and I have neglected them. . . .’”

[Jer. 31, 31-33]. And then Lactantius refers to the following quotation from Jerome: “I have forsaken my house. I have placed my inheritance into the hands of her enemies. My inheritance is become to me like a lion in the wood: it has cried out against me. Therefore, have I hated it.” [Jer. 12, 7-8].²³

5. St. Athanasius.

St. Athanasius was born around the year 296 of a devout Christian family. Around the age of 17 he desired to ground himself in the most perfect practice of virtue and spent some time with St. Anthony in the desert, and later, as a Deacon, accompanied St. Alexander to the Council of Nicea in 325 A.D. The following year, St. Alexander, Patriarch of Egypt recommended Athanasius to be his successor, a recommendation which was confirmed by all the bishops of Egypt, as well as the clergy and the people.

For most of his life he fought vigorously against the heresy of Arius, which declared

5. The Polemical Combat

that Christ was not God, nor the Son of God, but simply an exemplary human being. Because Arianism grew to be so very strong throughout Christendom, particularly because of its support by the Emperors Constantine and Constantius, and the Army as well, Athanasius, its most militant opponent, was exiled five times. The heresy, strong among the Goths, Visigoths, and Vandals spread from Egypt through all of Europe, and was more or less powerful until the 8th century. Indeed, there are Arian churches in the East even today, and the philosophy of Arius is integral to Muslimism.²⁴

Athanasius was not merely engaged in rhetorical combat, even though he authored many works. The Arians were a savage lot, as he noted in his “*Historia Arianorum*,” where he reported that they choked one bishop to death, and sent a harlot to another bishop while he was asleep. However, in the latter case, when the young woman noted the elderly man and his episcopal attire, she ran screaming from the room. On another occasion, a group of Arian young men ran naked into a church and stoned to death some women, struck others with their swords, and then shouted gross obscenities at them.

Arianism, the core belief of which is that Jesus Christ is not God, nor is there a Blessed Trinity, is, of course, common today, and is a firm conviction of Jews. However, Athanasius states that, in his experience, the leaders of Arianism’s terror and treachery were “the eunuchs who instigated these proceedings against us all.” He added:

“And the most remarkable circumstance in the matter is this:
that the Arian heresy which denies the Son of God, receives
its support from eunuchs, who, as both their bodies are

5. The Polemical Combat

fruitless, and their souls barren of virtue, cannot bear even to hear the name of son. . . . [T]he eunuchs of Constantius turn away when the Father manifest the Son, and madly rage against those who say, that the Son of God is His genuine Son, thus claiming as a heresy of eunuchs, that there is no genuine and true offspring of the Father. On these grounds it is that the law forbids such persons to be admitted into any ecclesiastical Council; notwithstanding which they have now regarded these as competent judges of ecclesiastical causes, and whatever seems good to them, that Constantius decrees, while men with the name of Bishops dissemble with them. Oh! Who shall be their historian? Who shall transmit the record to these things to another generation? Who indeed would believe it, were he to hear it, that eunuchs who are scarcely entrusted with household services (for theirs is a pleasure-loving race, that has no serious concern but that of hindering in others what nature has taken from them) . . . ”²⁵

Prior to one exile, in 356 A.D., five thousand troops surrounded the church of St. Thomas in Alexandria, then burst in, injuring and killing people indiscriminately as they looked for Athanasius. However, when the latter saw the horror inflicted on the people as they were trampled to death, he fainted. At that moment the monks of the church spirited

5. The Polemical Combat

him to hiding. Finally, he died in 373. Nevertheless, the truth of his arguments against Ariansim and his understanding of theology in general were confirmed as true, and he was proclaimed a Doctor of the Church. St. Gregory Nazianzen said that Athanasius “possessed all virtues,” and “was a true pillar of the Church.” His life and conduct, Gregory added, “were the rule of bishops, and his doctrine the rule of the orthodox faith.”²⁶

In another well known work, “On The Incarnation Of The Word,” he included a chapter refuting the Jews and their “unbelief and ridicule” In chapter VI, section 33 of that work, he says the Old Testament clearly prophesies the birth, death and resurrection of Jesus.

“Let the Jews, who have investigated the matter, tell us if there was ever such a king in Israel or Judah — a king upon whom all the nations set their hopes and had peace, instead of being at enmity with him on every side!” As long as Jerusalem stood, he said, there was constant war between themselves and other nations.

“Then,” Athanasius continued, “it is worth inquiring who it is on whom the nations are to set their hopes. Obviously, there must be someone, for the prophet could not have told a lie.” He notes that there has never been anyone other than Jesus who fulfilled the prophets prophecies. Idol worship among the Jews was common during the time of Abraham and Moses, but became far less common after the coming of Jesus.

All the heathens “who from every region have abjured the tradition of their fathers and the false worship of idols, are now placing their hope in Christ, transferring their allegiance to him..”

5. The Polemical Combat

Citing Daniel, he said Jerusalem was to be built until the Prince come, and after he has come, prophecy and vision shall cease, which is exactly what happened following the birth and death of Jesus Christ.

The Jews, Athanasius asserted, are “indulging in fiction,” to deny that Christ fulfilled all the prophecies of the promised Redeemer. “When did prophet and vision cease from Israel? Was it not when Christ came, the Holy one of holies? It is in fact a sign and notable proof of the coming of the Word that Jerusalem no longer stands, neither is prophet raised up nor vision revealed among them. And it is natural that it should be so, for when He that was signified had come, what need was there any longer of any to signify Him? And when the Truth had come, what further need was there of the shadow? . . . [T]he kingdom of Jerusalem ceased at the same time, because kings were to be anointed among them only until the Holy of holies had been anointed. Moses also prophesies that the kingdom of the Jews shall stand until His time, saying, ‘A ruler shall not fail from Judah nor a prince from his loins, until the things laid up for him shall come and the Expectation of the nations Himself.’ [Genesis 49:10] And that is why the Savior himself was always proclaiming: ‘The law and the prophets prophesied until John’ [Matt. 11:13]. So if there is still king or prophet or vision among the Jews, they do well to deny that Christ is come; but if there is neither king nor vision, and since that time all prophecy has been sealed and city and temple taken, how can they be so irreligious, how can they so flaunt the facts, as to deny Christ Who has brought it all about? Again, they see the heathen forsaking idols and setting their hopes through Christ on the God of Israel; why do they yet deny Christ Who after the flesh

5. The Polemical Combat

was born of the root of Jesse and reign henceforward?

“Of course, if the heathen were worshiping some other god, and not confessing the God of Abraham and Isaac and Jacob and Moses, then they would do well to argue that God had not come. But if the heathen are honoring the same God Who gave the law to Moses and the promises to Abraham -- the God Whose word too the Jews dishonored, why do they not recognize or rather why to they deliberately refuse to see that the Lord of Whom Scriptures prophesied has shone forth to the world and appeared to it in a bodily form? Scripture declares it repeatedly: ‘The Lord God has appeared to us,’ [Psalm 118:27]; and again: ‘He sent forth his Word and healed them.’ [Psalm 107:20] . . .

“The Jews are afflicted like some demented persons who see the earth lit up by the sun, but deny the sun that lights it up! What more is there for their Expected One to do when he comes? To call the heathen? But they are called already. To put an end to prophet and king and vision? But this too has already happened . . . What is there left out or unfulfilled that the Jews should disbelieve so light-heartedly?

“Surely, then, it must be plain even to the most shameless that Christ has come, and that He has enlightened all men everywhre, and given them the true and divine teaching about His Father. . .”²⁷

The charge, earlier noted, that the Church Fathers are largely responsible for modern-day anti-Semitism, the rise of Hitler, and the so-called Jewish “Holocaust” has been shown

5. The Polemical Combat

in the last chapter to be a gross exaggeration. As has been documented, the Fathers statements concerning the Jews was focused almost exclusively on their obstinacy in recognizing Jesus Christ as the Messiah foretold in the Old Testament, and their militant efforts to change Old Testament prophecies which support the fact that Jesus Christ is in fact the long promised Messiah-Redeemer, a spiritual Messiah, not a political one concerned about presiding over a material world. Moreover, the Church Fathers were naturally concerned by the unrelenting efforts by the Jews to convert Christians to Judaism, and to have Judaeo Christians propagandizing within the various church communities.

As Justin and others have noted, Christians pray for the Jews. It is not a racial thing. The Church's position consistently has been opposition to the intransigence of the great majority of Jewish leaders and their followers to accept the hard fact that the Messiah has come. Jesus Christ fulfilled all the prophecies of the Old Testament Prophets. Added to that concern, of course, is their natural opposition to Jewish proselytism of Christians.

This same concern for matters spiritual, also prompted Christian leaders to resist repeated efforts by the State to dictate and dominate the Church. This is particularly evidenced by statements of the next group of Fathers. Again, long before the much ballyhooed but legally unfounded "separation of Church and State" in the United States, the Catholic Church fought that battle aeons before the United States was founded. Recall the Founder of Christianity commanded: "Render to Caesar the things which are Caesar's, and to God the things which are God's."

5. The Polemical Combat

On the other hand, as has been documented above, and as will be shown numerous times through the centuries, the Jews have turned to the State for all taxpayers to build their places of worship: as, for example, in 19 B.C., the Temple at Jerusalem, under Herod; in 361 A.D., under Julian the Apostate, when efforts to construct a new Temple were thwarted when flames burst from the ground, and burned several workmen to death as the building's foundations were being dug. Moreover, a similar tragic phenomenon struck again as efforts were made to resume construction. Again, in 523 A.D., under Theodoric, the Jews demanded that the State build their synagogues at Rome.²⁸

6. St. John Chrysostom

St. John, Bishop of Constantinople, was born a pagan, but converted to Christianity at about age 23. In 386 A.D., at age 39, he was ordained a priest, and at age 51 consecrated as Bishop of Constantinople. He has been characterized as the “greatest preacher ever heard in a Christian pulpit,” and his homilies frequently were applauded by church congregations.

At the same time, he was a strict ecclesiastical disciplinarian, not hesitating to rebuke rich and noble classes, nor to stand up to imperious personages. For example, when Gainas, an Arian Goth, commander-in-chief of the imperial Syrian Army, demanded that a Catholic church in Constantinople be turned over to him for his soldiers, Chrysostom declined, and the General yielded.

Later, however, the power of the Arians was so great that enemies of Chrysostom had

5. The Polemical Combat

him exiled twice, and twice attempts were made on his life. He was placed under arrest by his Arian enemies, forced to march to the outer boundary of the empire, and died on the journey.

The Jewish historian Dr. Heinrich Graetz portrays Chrysostom as a “fanatic,” who “thundered against the Jews from the pulpit with his bombastic and cynical eloquence.” Yet, he adds: “The behavior of the Jews of Antioch, however, was indeed too provoking: without any active endeavor on their part, Christians became interested in [Jewish] customs, their divine service, and their court of law. On Sabbaths and festivals many Christians especially of the female sex, ladies of rank and women of lower position, met together regularly in the synagogues. They listened with devotion to the blowing of the coronet on the Jewish New Year, attended the solemn service on the Day of Atonement, and participated in the joys of the Feast of Tabernacles. They were all the more attracted by the fact that all this had to go on behind the backs of the Christian priests, and that the neighbors had to be entreated not to betray them. Christians preferred to bring their lawsuits before Jewish judges, the form of the Jewish oath appearing more imposing and forcible to them. It was against such voluntary honoring of Jewish institution by the Christians that Chrysostom directed the violence of his Capuchin sermons, and proclaiming the synagogues as infamous theaters, dens of robbers, and even still worse places.”²⁹

Many of his homilies and writings are extant, including eight homilies “Against the Jews.”, and a random perusal of some these demonstrates that Chrysostom cautions his

5. The Polemical Combat

listeners and readers that their view of God and Christ must differ from that of the Jews, as is evidenced by the New Testament.³⁰ For example, in Homily 1 “On The Gospel of Matthew,” the Bishop’s eloquence is manifest as he notes a difference between God giving the Law to Moses, and Christ transmitting the New Law to the world. In the former, he notes, “in the wilderness, on Mount Sinai, when smoke and fire were rising up out of the mountain, a trumpet sounding, thunders and lightening, and Moses entering into the very dept of the cloud. But in the new covenant not so — neither in a wilderness, nor in a mountain, nor with smoke and darkness and cloud and tempest; but at the beginning of the day, in a house, while all were sitting together, with great quietness, all took place. For to those, being more unreasonable, and hard to guide, there was need of outward pomp, as of a wilderness, a mountain, a smoke, a sound of trumpet, and the other like things: but they were of a higher character, and submissive, trod who had risen above mere corporeal imaginations, required none of these. And if even in their case there was a sound, it was not for the sake of the apostles, but for the Jews, who were present on whose account also the tongues of fire appeared. . . . And in the Old Testament, it was when Moses went up, that God came down; but here, when our nature has been carried up into Heaven, or rather unto the royal throne that the Spirit makes His descent.”

The apostles, he continues did not come down from a mountain bearing tablets of stone, “but carrying about the Spirit in their mind, and pouring forth a kind of treasure and fountain of doctrines and of gifts and of all things that are good, so they went everywhere around, and became, through that grace, living books and laws. Thus they won over ‘three

5. The Polemical Combat

thousand,' thus 'the five thousand, 'thus the nations of the world. God, by their tongue, discoursing with all that approached them."

Then, speaking of the Gospel of St. Matthew, Chrysostom said: "What then could ever be equal to these good tidings? God on earth, man in Heaven; and all became mingled together, angels joined the choirs of men, men had fellowship with the angels, and with the other powers above: and one might see how the long war brought to an end, and reconciliations made between God and our nature; the devil brought to shame, demons in flight, death destroyed, Paradise opened, the curse blotted out, sin put out of the way, error driven off, truth returning, the word of godliness everywhere sown, and flourishing in its growth; the polity of those above planted on the earth, those powers in secure intercourse with us, and on earth angels continually haunting, and hope abundant touching things to come."³¹

In various homilies ("Instructions to Catechumens, "On the Epistle to the Hebrews"), etc., Chrysostom makes references to grave mistakes the Jews made by not adhering to the messages of the Prophets, and the Law of the Lord; however, in his "Discourses Against Judaizing Christians," he dwells at length on the dangers to Christians who were favorably disposed toward the Jewish way of life, as well as hazards to the Church by "Judaizing Christians," those "who seem to belong to our ranks although they observe the Jewish rites and make every effort to defend them."³²

In "Discourse I," he is concerned that many Christians will attend the festivals of the "pitiful and miserable Jews," even though it is a sin for those Christians to participate in

5. The Polemical Combat

such activities.

He purposely used the term “pitiful and miserable Jews,” he says, and characterizes non-believers and Jews who reject Christ as “dogs”, “stiff-necked” and “untamed beasts.” Those strongly derogatory terms were chosen he said, because they are used in Scripture. The word, “dog,” he notes, was commonly used by Jews themselves to characterize non-Jews.

Continuing, he remarks: “When so many blessings from heaven came into their hands, [the Jews] thrust them aside and were at great pains to reject them. The morning Sun of Justice [Jesus Christ] arose for them, but they thrust aside its rays and still sit in darkness. We, who were nurtured by darkness, drew the light to ourselves and were freed from the gloom of their error.”

And he goes on: “From their childhood they read the prophets, but they crucified him whom the prophets had foretold. We did not hear the divine prophecies but we did worship him of whom they prophesied.”

And so, he says, Jews “are pitiful because they rejected the blessings which were sent to them, while others seized hold of these blessings and drew them to themselves.”

The Israelites, who, out of all the human race of men had been chosen by God Himself to be his children, elected to be like the rest of men, whom the Jews considered “dogs,” men like himself, he said, prior to his conversion to the religion of Jesus Christ.

“Although those Jews had been called to the adoption of sons, they fell to kinship with dogs; we who were dogs received the strength, through God’s grace, to put aside

5. The Polemical Combat

irrational nature which was ours and to rise to the honor of sons.”

In support of that view, he called attention to Paul’s comment in his Letter to the Philippians 3:2-3 in which he said: “Beware of the dogs, [i.e., Jews] beware of the evil workers, beware of the mutilation. For we are the circumcision.”

Chrysostom says the Jews rejected the yoke of God in the Old Testament, as well as the yoke of Christ. He then recalls the words of Jeremias [31:18] who compared the Jews to “an untamed calf.” To “break the yoke,” Chrysostom remarks, “is the crime of untamed beasts, who are uncontrolled and reject rule.”

Jews, he continues, “are gathering choruses of effeminate and a great rubbish heap of harlots; they drag into the synagogue the whole theater, actors and all. For there is no difference between the theater and the synagogue.”³³

Readily recognizing that he has used harsh terms when referring to the Jews, he observes that the Old and New Testaments are his source for the characterizations.

Chrysostom says he would risk his life before he would neglect any Christian who is sick with what he terms “the Judaizing disease,” by which he means “half Christian.”

In that connection he calls attention to a part of the early liturgy when the Deacon called out: “Recognize one another.” The Antiochene preacher made clear that the deacon was not calling for a simple nod or handshake among those in the congregation, but for a “careful examination of your brothers.”

Chrysostom was speaking at a time when the Romans were in the midst of a war with the Persians. He reminded his listeners that the military required its soldiers to be

5. The Polemical Combat

constantly vigilant to assure that no fellow soldier might be favoring the barbarians and the Persians. If such an incident took place, and other soldiers were aware of the situation but did not notify their commander, not only was the guilty party subject to punishment, but so were those who knew of the defection and failed to inform their commander.

Christians, he said, “are the army of Christ,” and they, too, should be overly careful in searching to see if anyone who favors an alien faith has mingled among true believers.

“. . . If you know of such a person but conceal him, be sure that both you and he will be subject to the same penalty.”³⁴

The Bishop of Constantinople can not understand how those he calls “sick” Christians can share feasts and fast with “those who shouted: ‘Crucify him! Crucify him!’; with those who said: ‘His blood be upon us and upon our children.’”

The Jews, he adds, “have the prophets, but do not believe them; they read the sacred writings, but reject their witness — and this is a mark of men guilty of the greatest outrage.”

The Jews, he declares, “brought the books of Moses and the Prophets along with them into the synagogue . . . to outrage them with dishonor. When they say that Moses and the Prophets knew not Christ and said nothing about his coming, what greater outrage could they do to those holy men than to accuse them of failing to recognize their Master . . . And so it is that we must hate both them and their synagogue all the more because of their offensive treatment of those holy men.”

He exhorts his listeners and readers “to flee and shun” [Jewish] gatherings, and

5. The Polemical Combat

explains: “For when they see that you, who worship the Christ whom they crucified, are reverently following their ritual, how can they fail to think that the rites they have performed are the best and that our ceremonies are worthless?”³⁵

The word “hate” seems to be unique to Chrysostom, and has never been accepted by the Church at large. Recall that Christ admonished: “You have heard it said ‘Love your neighbor, but hate your enemy.’ But I say: “Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you.” [Matt. 5:43-44].

However, it is well to keep in mind that the Fathers, and those who belonged to the early Church had very strong feelings and belief that Jesus Christ was truly the Son of God, and many of them willingly underwent torture and death clinging to that belief. At the same time, others, when personally subjected to humiliation and physical torture, have found Christ’s admonition difficult to follow to the letter. Often, this also is true when non-Christians ridicule, mock and blaspheme Christ, the Son of God. And, manifestly, Jews have never hesitated to hate and hound to death those who have offended them in any manner. Moreover, Graetz himself uses very strong, demeaning, and ill-tempered language throughout his work when discussing the Catholic Church, its leaders, and its people. Nevertheless, hatred is not an acceptable characteristic for Christians..

Chrysostom, who was in attendance at the Council of Nicea, relates that various bishops at that gathering bore many signs of torture “for their confession of the Faith.” These included those who bore the marks of Christ’s own wounds, some had suffered “continuous floggings” in which “flesh had been torn from their ribs.” Others.

5. The Polemical Combat

“their backs had been broken . . . their eyes had been dug out, and still others . . . had lost some other part of their bodies for the sake of Christ.”³⁶

7. St. Ambrose

Ambrose, born about 339, a lawyer by training and profession, was the son of the Prefect of the Gauls, who had Britain, Gaul and Spain under his jurisdiction. Around the years 370, he was provincial governor of Emilia-Liguria, and when the Arian Bishop of Milan died in 373, Ambrose, was chosen by the acclamation of the people to become Bishop of Milan at age 34 after a child's, curious exclamation in the Cathedral of Milan: “Ambrose, Bishop!” The virtually unanimous decision was made even though the Bishop-designate was only a catechumen. at the time. However, he was immediately baptized, consecrated, and instantly began learning the techniques of the office. The selection was proven to be fortuitous. The new bishop already was thoroughly knowledgeable of the roles of ruler, administrator, and diplomat, and he went on to be a bishop of the first rank. In the words of the historian Philip Hughes, he was a “preacher, writer, poet, ascetic, and such an unfearing rebuker of evil-doing in high places as to be ever since the very type and pattern of the heroic virtue of episcopal courage.”³⁷

Hughes goes on to note that in 384, the Pagans, still a force in Rome, demanded the restoration to the Senate House the idol of Victory, and hoped to easily win its demand from the Arian empress, mother of the regent. However, St. Ambrose held firm. While the court hesitated, the bishop said the matter lay beyond its jurisdiction, being a matter of religion. In such, he insisted the Church must be heard.

5. The Polemical Combat

Two years later, the petition of the Arians of Milan insisted that one of the churches of the city should be granted to them. This gave Ambrose another opportunity to demonstrate the duty of episcopal independence of the State. He refused to turn over the basilica they sought, and was cited to appear in court where he was reminded that the emperor was simply using his rights since all things were in his power . . . Ambrose agreed, except, he said: what belongs to God was beyond the emperor's jurisdiction. Shortly afterward, he summed up the matter in a sermon to his people: "palaces are matter for the emperor's concern, but churches belong to the bishop."

Next, Ambrose was summoned to appear before the council to answer for his refusal to hand over the basilica. Again he refused to give in, and in a letter to the emperor, he explained: In matters of faith, bishops alone have authority to judge. That laymen, in such a cause, should sit in judgment on a bishop is a thing unheard of, and added: "In cases where matters of faith are in question it is the custom for the bishops to judge emperors when the emperors are Christians, and not for emperors to judge bishops." Bishops who allow laymen to trample under foot this right of the episcopate are, as the emperor will one day realize, rightly considered contemptible.

Ambrose followed up the letter with a sermon to his people, and made the point: the bishop personifies Christ, and "in the imperial council Christ should be the judge, not the prisoner at the bar." The basilica is God's. No temple of God can belong to Caesar. "The emperor is within the Church, and not above the Church." It has been the crime of Arians, the crime which stamps them as the worst of all heretics, that "they were willing to

5. The Polemical Combat

surrender to Caesar the right to rule the Church.”

The emperor abandoned his project.³⁸

With that background, which demonstrates the great vigilance of Ambrose to defend before the highest civil authority the principle of separation of Church and State, one can better appreciate a similar situation, instituted by the Jews, which frequently has been cited by various Jews, including Heinrich Graetz, as an example of the Church Fathers’ vile “anti-Semitism.”

Graetz says:

“Ambrosius of Milan was a violent official, ignorant of all theology, whom a reputation for violence in the church had raised to the rank of bishop; he was even more virulent against the Jews. Once when Christians of Rome had burnt down a synagogue, and the usurper Maximus commanded the Roman Senate to rebuild it at the expense of the State, Ambrosius called him a Jew. The bishop of Callinicus in Northern Mesopotamia, having caused a synagogue situation in that district to be burnt to the ground by monks, Theodosius ordered him to build it up again at his own expense, and punished all who had participated in that act . Hereupon Ambrosius’ anger was most violently inflamed and, in the epistle which he addressed to the emperor, he employed such sharp, provoking terms, that the latter was thereby led to revoke his order. Ambrosius accused the Jews of despising Roman laws, and mockingly taunted them with the fact that they were not

5. The Polemical Combat

permitted to set up any emperor or governor in their midst, nor to enter the army or the Senate, nor even to eat at the table of the nobles; they were only there for the purpose of bearing heavy taxes. To this pious misconduct Theodosius endeavored to put a stop by means of laws. Starting from the premise that Judaism was not prohibited from existing in the Roman empire by any law, he was desirous of extending to it the protection of the law against violent attacks.³⁹

It seems that a synagogue in Osroene, Mesopotamia had been destroyed in a riot, and Emperor Theodosius, a practicing Catholic, ordered it to be rebuilt at the expense of the local bishop. The decision was made on the unsubstantiated allegation of an unidentified count. Ambrose protested in a letter to the emperor. He pointed out that the issue was a matter of religion. In a letter to the emperor, he wrote:

“Shall a place be provided out of the spoils of the Church for the disbelief of the Jews; and shall this patrimony, given to Christians by the favor of Christ, be transferred to the treasuries of unbelievers? Have you not heard how, when Julian had ordered the Temple of Jerusalem rebuilt, those who were clearing the rubbish were burned by fire from heaven? Are you not afraid that this will also happen now?

Ambrose characterized a synagogue as “an abode of unbelief, a house of impiety, a shelter of madness under the damnation of God himself. For, “we read by the mouth of Jeremias, the Lord our God speaking: ‘and I will do to this house in which my name is

5. The Polemical Combat

called upon, and which you trust, and to the place which I have given you and your father, as I did to Silo. And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim. Therefore do not thou pray for this people, nor show mercy for them and do not approach me for them; for I will not hear thee. Seest thou not what they do in the cities of Juda'

God forbids us, Ambrose continued, "to make intercession for those that you think should be vindicated." *He then called attention to "many of the Church's basilicas the Jews burned in the time of Julian, two at Damascus . . . Basilicas were burned at Gaza, Ascalon, Beirut, in fact, almost all over that region, and no one demanded punishment. A basilica of surpassing beauty at Alexandria was burned by heathens and Jews, but the Church was not avenged, and shall the synagogue be avenged?"*

[Emphasis added because this fact is usually ignored by modern "scholars"].

Continuing, Ambrose denounced "scheming Jews," who "bring false charges . . . Furthermore, into what false charges will they not break forth, when they even falsely accused Christ with their false witnesses? Into what false charges will men not break forth when they are liars even in matters divine? Whom will they not name as the instigators of the sedition? Whom will they not attack, even though they know them not, just so that they may see countless Christians in chains, see the necks of the faithful people bowed in captivity, that the servants of God may go into dark hiding places, be struck with axes, given to the flames, and delivered to the mines, so that their sufferings may not pass hurriedly?

5. The Polemical Combat

“Will you grant the Jews this triumph over God’s Church; this trophy over Christ’s people; these joys, O Emperor, to unbelievers; this festival to the synagogue; this grief to the Church? The Jewish people will put this solemnity among their feast days, and doubtless they will rank it with their triumphs over the Amorites and the Canaanites, or their deliverance from Pharaoh, the king of Egypt, or from the hand of Nabuchodonosor, the king of Babylon. They will have this solemnity marking the triumphs they have wrought over the people of Christ who falsely accused Christ with their false witnesses.”

They were, he charged, “liars even in matters divine.”

Later, in the same month, Ambrose wrote a letter to his sister, and included the remarks he made in a sermon at his cathedral when the emperor was among the congregation. In the sermon, and the letter, he recalled that Christ forgave the sinful woman who kissed his feet, and then, turning directly to the emperor, he asked that the civil ruler to be Christ-like and forgive those who allegedly were involved in the destruction of the synagogue.

He informed his sister that the emperor admitted making “too harsh a decision,” and promised to terminate the investigation which had prompted Ambrose to denounce the emperor’s action.

In several other letters Ambrose faults the Jews for not understanding the difference between the letter of the Law and the spirit of it which God intended it to be understood.⁴⁰

5. The Polemical Combat

8. St. Jerome

St. Jerome was born at Stridon, Dalmatia, about the year 340 and died September 30, 420 A.D., he is considered one of the most learned of all the Latin fathers. Educated at Rome, he was tutored by several prominent pagan scholars, and became a master of Latin and Greek. Subsequently he became such an avid reader of the best authors of his day that frequently he forgot to eat or drink. At age 30 he became a monk, and settled in Antioch, briefly, and soon assumed an ascetical life-style in the desert south-west of that city, where, as he wrote, he suffered numerous temptations of the flesh which he fought repeatedly and successfully by prayer, fasting, and pounding on his own emaciated body. It was at that time, too, that he studied the Hebrew alphabet, language, and pronunciation.

In a letter to his friend Rusticus, he wrote: "When my soul was on fire with bad thoughts, [to] subdue my flesh, I became a scholar to a monk who had been a Jew, to learn of him the Hebrew alphabet; and after I had most diligently studied the judicious rules of Quintilian, the copious flowing eloquence of Cicero, the grave style of Fronto, and the smoothness of Pliny, I inured myself to hissing and broken-winded words. What labour it cost me, what difficulties I went through, how often I despaired and left off. . . I thank the Lord that I now gather sweet fruit from the bitter seed of those studies."⁴¹

Graetz observes that the Saint "succeeded in expressing himself freely in Hebrew at a time when it was "forbidden for the Jews to teach Hebrew to Christians;" because of "the hostile use to which the Christians turned their knowledge of the Hebrew language."

5. The Polemical Combat

Continuing, the Jewish historian insists that Jerome hated the Jews, and added: "His opinions were shared by a younger contemporary, Augustine, a Father of the Church. This profession of faith concerning the hatred of the Jews was not the private opinion of an individual author, but an oracle for the whole of Christendom, which readily accepted the writings of the Fathers of the Church who were revered as saints. In later times, this profession of faith armed kings and populace, crusaders and herdsman, against the Jews, invented instruments for their torture, and constructed funeral pyres for burning them."⁴²

In a series of homilies written in the year 391 A.D., Jerome makes a number of derogatory references to the Jews, which, on analysis, appear to be very much in keeping with Christ's commentaries found in the New Testament.

In Homily 1, Jerome writes: The Jews "prayed with their lips," that, is not meditating on the words they pronounced.

In Homily 7, Jerome cited Psalm 56, which says: "The tongue of your dogs will have their share of your enemies." To which the Hebrew scholar adds: "The dogs are the very Jews who cried out: 'Crucify him! Crucify him! We have no king but Caesar!'"

In Homily 11, relative to Psalm 77, Jerome notes that Jesus admonished the Jewish leaders: "You err because you know neither the Scriptures nor the power of God." And, with further reference to the same Psalm, Jerome advises: Keep God's commands, and do "not despise them as the Jews did, but diligently seek to obey them as Christians." Again, regarding that Psalm, Jerome writes: "To this very day Israel is perverse . . . Because Israel did not accept this Son, Israel did not receive the Holy Spirit. . . If, O Jew, you

5. The Polemical Combat

wish to receive the Holy Spirit, believe in Jesus, for the Holy Sprit abides upon Jesus.”

In Homily 20, he comments on Psalm 90, saying: “Since the Psalmist had said that the Lord will rescue us ‘from the destroying word,’ we may comprehend this word of destruction to be the teaching of heretics, of philosophers, of Jews; this word, seemingly sharp, is not truth, but a lie.”

In Homily 62, referring to Psalm 82, he charges: “. . . all heretics are one with the Jews in blasphemies.”

Discussing Psalm 84, in Homily 64, he cites the words: “for he proclaims peace to his people, and to his faithful ones, and to those who turn to him from their hearts.” To which the Church Father adds: “He proclaims peace to His people, not to the Jews of whom in Osee He says: ‘You are not my people,’ but rather to all the Christians who have believed in Him.”⁴³

9. St. Augustine.

The Catholic Encyclopedia describes St. Augustine of Hippo as “one of the most prolific geniuses that humanity has ever known, and is admired not only for the number of his works, but also for the variety of subjects, which traverse the whole realm of thought.”⁴⁴

Born at Tagaste, a small town near Hippo in North Africa, Augustine was the son of a pagan father and a mother, Monica, who was declared a saint by the Church. A brilliant student, he early fell in love with the fleshpots of Carthage and elsewhere, but was lead to conversion by reading Plato and other Greek philosophers, by listening to the sermons of

5. The Polemical Combat

St. Ambrose of Milan, and after reading the inspiring life of St. Anthony. Those latter influences lead him to understand spiritual concepts and resulted in his being baptized into the Catholic faith by St. Ambrose, at age 33, after which he soon became a priest and, ultimately, bishop of Carthage in 395 at the age of 45.

Of him, Erasmus, the famed 16th century Dutch scholar, wrote: “In the epistles and other writings of this holy man, how manifestly do his piety, charity, meekness, gentleness, kindness, love of concord, and zeal for the house of God appear. . . In him alone, as in a mirror, may be seen a perfect bishop, such a one as St. Paul describes.”

And Father Alban Butler remarks that pagans and Jews “were no small object of our saint’s zeal.”⁴⁵

He wrote numerous tracts against pagans and heretics, particularly the Manichaeans, the Donatists and the Pelagians, and frequently referenced the Jews, particularly with respect to their stubbornness in not recognizing nor accepting Jesus as the promised Messiah. Overall, he preached more than 4,000 sermons, and these “formed throughout the Middle Ages, ‘the reservoir which fed richly for a thousand years the piety and preaching of priest and monk and saint’.”⁴⁶

In his “*Contra Faustum*,” addressed to Bishop Faustus of the Manichaean heretics, relative to the objection by Faustus to Catholic observance of the Passover, Augustine remarked: “. . . for in the Gospel we have the true Lamb, not in shadow, but in substance; and instead of prefiguring the death, we commemorate it daily, and especially in the yearly festival. Thus also the day of our paschal feast does not correspond with the Jewish

5. The Polemical Combat

observance, for we take in the Lord's day, on which Christ rose. And as to the feast of unleavened bread, all Christians sound in the faith keep it, not in the leaven of the old life, that is, of wickedness, but in the truth and sincerity of the faith . . . The Pentecost, too, we observe, that is the fiftieth day from the passion and resurrection of the Lord, for on that day, He sent to us the Holy Paraclete whom He had promised; as was prefigured in the Jewish Passover, for on the fiftieth day after the slaying of the lamb, Moses on the mount received the law written with the finger of God. . . If you ask why we do not retain the Jewish ceremonies, it is because they prefigured future realities which we commemorate as past. . . ”⁴⁷

The *Encyclopedia Judaica* says of Augustine: “The persistence of Judaism, seemingly a contradiction of the Christian conception of the church, as versus Israel, ‘the true Isrel,’ led the great theologians, notably Augustine, to elaborate the doctrine that represents the Jews as the nation which was a witness to the truth of Christianity. . . ”⁴⁸

Indeed, Augustine does present an incisive insight into the reality of Judaism as a witness to the truth of Christianity. In Book 18, of his monumental *City of God*, he says:

“ . . . But the Jews who slew [Christ], and would not believe in Him, because it behooved Him to die and rise again, were yet more miserably wasted by the Romans, and utterly rooted out from their kingdom, where aliens had already ruled over them, and were dispersed through the lands . . . And are thus by their own Scriptures a testimony to us that we have not forged the prophecies about Christ. . . . Therefore, when they do not

5. The Polemical Combat

believe our Scriptures, their own, which they blindly read, are fulfilled in them, lest perchance any one should say that the Christians have forged these prophecies about Christ which are quoted under the name of the sibyl, or of others, if such there be, who do not belong to the Jewish people.”

Explaining further, he said: “God has shown the Church in her enemies, the Jews, the grace of His compassion, since, as says the apostle, ‘their offense is the salvation of the Gentiles.’ And therefore He has not slain them, that is, He has not let the knowledge that they are Jews be lost in them, although they have been conquered by the Romans, lest they should forget the law of God, and their testimony should be of no avail in this matter we treat. But it was not enough that he should say, ‘Slay them not, lest they should at last forget Thy law,’ unless he also added: ‘Disperse them;’ because if they had only been in their own land with that testimony of the Scriptures, and not everywhere, certainly the Church which is everywhere could not have had them as witnesses among all nations to the prophecies which were set before concerning Christ.”⁴⁹

And, in Book XV.7, Augustine says that Cain “was also a figure of the Jews who slew Christ the Shepherd of the flock of men, prefigured by Abel the shepherd of sheep.”⁵⁰

In Book XXII.5, he recognizes that the resurrection and ascension of Jesus Christ body was generally considered incredible to both pagans and Jews; however “both the learned and unlearned have believed in the resurrection of the flesh, and its ascension to the heavenly places, while only a very few either of the educated or uneducated are still

5. The Polemical Combat

have believed in the resurrection of the flesh, and its ascension to the heavenly places, while only a very few either of the educated or uneducated are still staggered by it.”

So, he continues, “we have three incredibles, all of which have come to pass. It is incredible that Jesus Christ should have risen in the flesh and ascended with flesh into heaven; it is incredible that the world should have believed so incredible a thing; it is incredible that a very few men, of mean birth and the lowest rank, and no education, should have been able so effectually to persuade the world, and even its learned men, of so incredible a thing.”

Pursuing the same theme, Augustine mentions a number of other “incredibles”, which overwhelmingly demonstrate the truth that Jesus was the Messiah, and that he inspired his followers with a profound belief in His Divinity. This conviction emboldened them to willingly suffer the terror of cruel persecutions, the result of which is that the seed of Christianity was “fertilized richly with the blood of martyrs.” Moreover the predictions of the prophets were corroborated by powerful signs [miracles]. He then addresses the fact that some people doubt that miracles which happened in the past are no longer evident. In response he lists 26 miracles which occurred during his own day, some of which he personally witnessed ⁵⁰

Gravely concerned because many indifferent Christians were attending Jewish religious services, the Bishop of Hippo argued against such an attitude in several of his sermons. In Sermon 185, for the “Feast of the Nativity,” Augustine, citing St. Paul’s Letter to the Romans [10:3], urges his listeners to “take pride in the Lord . . . so that we might not

5. The Polemical Combat

resemble the proud Jews who, ‘ignorant of the justice of God and seeking to establish their own, have not submitted to the Justice of God’ . . . He makes the same statement in Sermon 189.⁵¹

In a sermon on the Epiphany, Augustine refers to the journey of the Magi who followed a star and asked King Herod: “Where is he that is born king of the Jews? We have seen his star in the East, and have come to worship him.” At that point the Bishop of Hippo comments: “Were not other kings of the Jews born at various other times in Judea? Why is it that strangers recognize this King by a sign in the heavens and seek Him on earth? . . . How wonderful it would have been if these leaders of the Jews . . . had come desiring to adore Him, had associated themselves with the searchers for Christ; had led them to Bethlehem, which they had pointed out from the sacred books, and had seen, understood, and adored him along with them?

“Instead, after directing others to the fountain of life, they preferred to die of thirst. . . . They later would deny the Christ who was born [at Bethlehem], whom they did not seek at His birth, but whom they afterwards saw; they would kill him, not as an infant, but later when they had heard him speak.”⁵²

In Sermon 200, we read the following: “. . . We must not lose sight of the fact that the enlightenment of the Magi bears definite witness to the blindness of the Jews. For it was in their land that the Magi sought him whom the Jews did not recognize in their own land. The Magi found him as a child among those who later denied him when he taught in their midst. These strangers from afar adored the infant Christ, when he was not yet

5. The Polemical Combat

capable of uttering a word, in the land where his own fellow citizens crucified him as a young man working miracles among them.”

Continuing, Augustine notes that the Magi were informed by the Jews that Scripture prophesied [Michaeas 5:2] that the Messiah would be born in Bethlehem. This fact shows, he asserted, “that the sacred Scriptures would remain in the hands of the Jews so that by them the pagans might be enlightened and the Jews themselves blinded . . .” This, he added, will be proof to pagans that the prophecies were not “fabricated” by Christians, “after the actual events, so . . . we read aloud the scrolls of the Jews to remove this doubt of the pagans.”

He concludes that particular sermon by saying:

Both Jews and pagans must become “fellow citizens of the saints and members of the household of God, built up on the foundation of the Apostles and prophets with Jesus Christ Himself the chief cornerstone. He ‘has made both one’ so that in Him alone we might cherish unity and display untiring charity in collecting the branches which, once engrafted from the wild olive and now broken off by pride, have become heretical, for God is able to graft them back again.”⁵³

Those remarks are followed Sermon 201, “On The Epiphany of the Lord,” in which he refers to “the treachery of the Jews,” and calls them “wicked” and “unfaithful,” because they did not recognize the Messiah either at his birth or at his death. He continues by remarking:

5. The Polemical Combat

“It is a constant source of pleasure to consider how the Jews answered the query of the Magi as to where Christ was born, by saying: ‘In Bethlehem of Judea,’ yet did not come to him themselves . . . Moreover, the Jews were interrogated to show that they were preserving the Divine records, not for their own salvation and knowledge, but for that of the Gentiles. For this reason the Jews were expelled from their own kingdom and scattered throughout the earth, so that in all places they might be forced to become witnesses to the Faith which they hated. . . .”⁵⁴

The citations from the above listed Fathers of the Church provide a flavor of their polemical statements regarding the “unfaithful” Jews who would not and will not accept that Jesus is the Messiah, the Savior and Redeemer of the world. It must be borne constantly in mind that these men believed deeply that Jesus is truly the Son of God, the artificer of the universe, all of its inhabitants, and all that exists. For people to dismiss or ignore that fact — particularly “the Chosen People — was to them gravely blasphemous and most certainly deserving of the contempt of mankind.

Of course, it is evident from the above extracts of various teachings of the Church, including the words of Christ in the four Gospels, the accounts of the early Church in the “Acts of the Apostles,” the “Apostolic Canons,” and the sampling of commentaries by the above eight Church Fathers, that severe condemnation of the Jews for their determined rejection of Jesus was commonplace in Christendom. But it was a condemnation by other

5. The Polemical Combat

peoples in in the world as well. The non-Christian world held the Jews in utmost disdain largely because Jews isolated themselves from the rest of mankind, and as Jews admit, they indeed are a “state within a state.” Moreover, earlier ages were outraged by the vicious attacks Jews made on Gentiles, and particularly Christians, their Founder, and their clerical leaders. Indeed, while the Jews exert enormous pressure on the Catholic Church to expunge every negative word about them in liturgies, it is surprising that no Catholic leader has demanded a *quid pro quo* from the Jews: that is, that the latter, in turn, expunge every vicious negative words regarding Jesus Christ, Christians, and Gentiles. Certainly Justin Martyr, and other Fathers abundantly document the anti-Christian vituperation by which the Jews historically have cursed Christians, spread unfounded ugly rumors about them, characterized the Blessed Virgin as a prostitute, and her Son a bastard. Indeed, they have gone so far as to change the text of the Old Testament to distort its evident meaning, and they actively have worked through the centuries to undermine the Church. As Rabbi Louis Newman points out, in his *Jewish Influence on Christian Reform Movements* they have been behind virtually every heresy that has infested the Church through the centuries.

In that connection, it is significant to observe that the works of the Church Fathers are readily available in most large libraries and on the Internet, while Jewish assaults on Christians are very difficult to find in libraries. For example, the Internet has a site for the “Manuscript Collection” at the JTSA [Jewish Theological Seminary of America] which gives a broad description of their holdings. Interestingly enough, under the heading, “Polemical Manuscripts,” the commentary states:

5. The Polemical Combat

“ . . . Contained here are about seventy manuscripts detailing the religious and social battles fought by Jews throughout the course of the Middle Ages. The majority of the texts take on a powerful anti-Christian tone. . . . Other works in the collection are devoted to the recording of many public debates over Judaism which took place during the Middle Ages . . . Once again, these records of these public disputations contain many strong anti-Christian sentiments.” [Emphasis added].

5. The Polemical Combat

1. Hughes, Philip, *The Church In Crisis: A History of the General Councils AD 325 through AD 1870*, Internet, New Advent Catholic Supersite, 1997, pp. 1-2.
2. Matthew 22:21; Romans 13:1-2; Peter 2: 13-14, 17.
3. Eusebius, *History of the Church*, *op. cit.*, pp. 406-408.
4. *Ibid.*, pp. 402, 405. Also, The 1913 *Catholic Encyclopedia* article on “Arianism,” vol. New Advent Catholic Supersite, knight.org/1997, p. 5.
5. Graetz, 2, p. 613.
6. Graetz 2, pp 634-635.
7. *Jewish Encyclopedia*, *op. cit.*, vol. 10, pp. 104-109.
8. *The Didache (Teaching of the Twelve Apostles)*, New Advent Catholic Supersite, <http://www.knight.org/advent/fathers/340962.htm>, 1966.
9. *The Canons Of The Holy And Altogether August Apostles*, knight.org, *op.cit.*, 1997.
10. *The Apostolic Fathers*, Jack N. Sparks, ed., Thomas Nelson Publishers, Nashville, TN, 1978, p. 63. Also, Butler, Alvin, *The Lives of The Fathers, Martyrs, And Other Principal Saints*, Virtue Company, Limited, London, England, 1961, 4 vols., vol 4, pp. 1463-1464.
11. Lebreton and Zeiller 1, p. 398.
12. Falls, Thomas B., *The Fathers Of The Church, A New Translation, St. Justin Martyr* New York, New Christian Heritage, Inc., 1948, pp. 9, 67.
13. *Ibid.*, pp. 161-162, 163-71, 172, 173, 174, 178-179, 251, 253, 254, 255, 256, 258, 259, 262, 265, 281, 282-283, 296, 297-298, 299, 315-316, 318, 320, 321.

5. The Polemical Combat

14. Lebreton and Zeiller 2, pp. 927, 928, 935, 931, 928.

15. *Ibid.*, pp.971-972.

16. *Origen's Reply To Celsus*, Book 1, chapter 28, from Christian Classics

Ethereal Library, wheaton.edu/fathers.

17. Graetz 3, pp. 573-574, 577. *Jewish Encyclopedia*, *op. cit.*, vol. 4, article on "Jesus of Nazareth," p. 170, 171. Also, *ibid.*, article on "Christianity In Its Relation To Judaism," pp. 51-52; *Encyclopedia Judaica*, Jerusalem, Israel, New York, New York, Keter Publishing House, 1971, entry on "Jesus," pp. 14-17. The *Talmud* also refers to Jesus as having an illegitimate birth. See: Herford, Robert T., *Christianity In Talmud And Midrash*, Clifton, NJ, 1966, pp. 35, 37, 40-41, 47-48, 51.

18. *Origen's Reply*, *op.cit.*

19. *Ibid.*, chapters as cited in text.

20. Lebreton and Zeiller 2, pp. 814-817.

21. *Ibid.*, p. 820.

22. *The Early Church Fathers And Other Works*, Rev. S. Thelwall, translator, Tertullian, "An Answer To The Jews," originally published by William B. Erdmans Publishing Co, Edinburgh, 1867, New Advent Catholic Supersite, <http://www.knight.org/advent>. Chapters as noted in text; no page numbers shown.

23. Lactantius, *The Divine Institutes*, Books I-VII, *The Fathers Of The Church*, A New Translation, Joseph Deferrari, editorial director, vol. 49, Sister Mary Francis McDonald, O.P., translator. Washington, D.C., The Catholic University of America Press, 1964, pp. 208-209; 266-268.

5. The Polemical Combat

266-268.

24. Butler, *The Lives Of The Saints*, *op. cit.*, London, 1961, vol. 2, pp. 439-443.
Columbia Encyclopedia, *op. cit.*, p. 145. See also: Hardon, John A., *Modern Catholic Dictionary*, New York, Doubleday and Co., 1966, p. 41.

25. Athanasius, "Historia Arianorum", Internet, knight.org.advent/fathers/2815.txt, Part I, Secs. 3,4,7; Part III, Secs. 20, 38, pp. 3, 11-12, 21, 1997.

26. Butler, Alban, *Lives of the Saints*, vol. 2, pp. 440, 441, 453.

27. Athanasius, *On The Incarnation of The Word*, Chapter VI, sections 33-40, 1997, Internet: <http://ccel/Wheaton.edu/Fathers>.

28. Re: Herod, see chapter 2, p. 1. On the Temple in 361 and 560, see: Durant, Will, *The Age Of Faith*, New York, Simon and Schuster, 1950, pp. 348, 349.

29. *The Catholic Encyclopedia*, *op. cit.*, "St. John Chrysostom, Internet, 1997, New Advent Catholic Supersite, knight.org/advent, pp.. 1-4; Graetz, History, *op. cit.*, vol.2, p. 613.

30. *The Catholic Encyclopedia*, *op. cit.*, New Advent Catholic Supersite, knight.org/advent. , pp.1-6

31. St. John Chrysostom, "Homilies on the Gospel of Matthew," Homily 1, Secs. 2, 3,4, , New Advent *op.cit.*, pp. 1-2.

32. St. John Chrysostom, "Discourses Against Judaizing Christians," in *The Fathers Of The Church*, Hermigild Dressler, OFM, editorial director, translated by Paul W. Harkins, Washington, D.C., The Catholic University of America Press, 1979, pp. 77-

5. The Polemical Combat

78.

33. *Ibid.*, pp. 3-9. Also, see Jeremiah 2: 19-20, 26-28, 30, 33-34 where the Prophet comments: “Your own wickedness is punishing you, your own apostasies are rebuking you: consider carefully how evil and bitter it is for you to abandon Yahweh, your God, and not to stand in awe of me . . . It is not long ago now since you broke your yoke, burst your bonds, and said, ‘I will not serve!’ On every high hill and under every spreading tree you have lain down like a harlot . . .

“Like a thief in the disgrace of being caught, so will the House of Israel be: they, their kings, their princes, their priests and their prophets, who say to a piece of wood: ‘You are my father;’ to a stone, ‘You have begotten me.’ They turn their back to me, never their faces; but when trouble comes they shout: ‘Get up! Save us!’ Where are those gods you made for yourself? Let them get up to save you when trouble comes! . . . In vain I have struck down your sons, you did not accept correction: your sword devoured your prophets like a destructive lion.

“Yes, you have even accustomed your steps to walk with crime, to the point when your hands display the stain from the blood of innocent men . . . Yes, for all these you will have to answer.”

In Jer. 5:7-8, the Prophet cites God as saying: ‘Why should I pardon you? Your sons have abandoned me, to swear by gods that are not gods at all. I fed them full, and they became adulterers, they haunted the brothel. They were well-fed, lusty stallions, each neighing for his neighbour’s wife.’”

5. The Polemical Combat

And in Jer. 8:8, God, speaking through Jeremiah says: “How dare you say: ‘We are wise, and we possess the Law of Yahweh? But look how it has been falsified by the lying pen of the Scribes?’”

For comparable condemnations of the Jews by Jesus, see Matt: 23:13-15, 27, 29-31. Of course, that litany of grievous sins against God, and the attendant penalties, can be easily applied to Christians as well.

34. St. John Chrysostom, “Discourses Against Judaizing Christians,” *The Fathers, op. cit.*, Discourse IV, Secs.8-10 p. 16. See also: Ezechial 3:17-21, 33: 7-9; Romans 1:32; St. Augustine, *The City of God*, Book I, sec.9, pp. 11-12.

35. *Ibid.*, Discourse I, Sec. 5, pp. 18, 19, 20, 24, p. 56.

36. *Ibid.*, Discourse III, Sec. 3, p. 56.

37. *The Fathers, op. cit.*, “Saint Ambrose Letters,” 1-91, translated by Sr. Mary Melchior Beyenka, O.P., New York, 1954, The Fathers of the Church, Inc., vol. 26, pp. vi-vii; Hughes, *op. cit.*, Internet, abbey.apana.org.au/History/Hughes/par541.htm, 1997, chapter8, p.2.

38. Hughes, *op.cit.* chapter 8, p. 2.

39. Graetz, 2, p. 614.

40, *The Fathers Of The Church, A New Translation*, Roy J. Deferrari, edit. Dir, “Saint Ambrose Letters, 1-91”, translated by Sr. Mary Melchior Beyenka, O.P., New York, 1954, Fathers of the Church, Inc., vol. 267, pp. vi-vii., Letter No. 2, pp., 10-12, 14;

5. The Polemical Combat

Letter No. 62, pp. 385-387. See also, New Advent Catholic Supersite, Letter XLI, "St. Ambrose Letter to his Sister," pp. 1-4.

41. Butler, *Lives of the Saints*, *op. cit.*, vol. 3, pp. 1161-1175; *The Catholic Encyclopedia*, 1913, *op. cit.*, "St. Jerome," Internet, 1996, www.knight.org/advent.

42. Graetz, *History*, *op. cit.*, vol. 2, pp. 623-624, 625-626.

43. Jerome, *The Homilies Of Saint Jerome*, Sister Marie Liguori Ewald, IHM, trans, part of a series titled, *The Fathers Of The Church*, Roy J. Deferrari, edit director, Washington, D.C., The Catholic University of America Press, 1964, vol 1, pp. xii, 6, 56, 81, 83, 84, and 158; vol. 2, pp. 41, 52-53, 74.

44. *The Catholic Encyclopedia*, 1917, "Works of St. Augustine of Hippo," New Advent Catholic Supersite, 1997. www.knight.org/advent, p. 1.

45. Butler, *Lives . . .*, vol. 3, pp. 1018, 1021, 1026-1027-1031, 1033, 1036-1037, 1039, 1042, 1045, 1049.

46. *Fathers of the Church*, *op.cit.* St. Augustine, "Sermons On The Liturgical Seasons," Sister Mary Muldowney, R.S.M. trans., vol. 38 [vol. 17 on spine and on title page] New York, Fathers of the Church, Inc., 1959, p. xi; *Contra Faustum Manichaeum* [A.D. 400], Book XXXIII, 11-12, www.knight.org/advent 1997, p. 4;

47. *Encyclopedia Judica*, *op. cit.*, vol.2, p.99.

48. Augustine, *The City of God*, New York, 1950, Random House, Book XVIII,

5. The Polemical Combat

. 657; XV.7, p. 487.

49. *Ibid.*, Book XXII, Sections 5, 7, 8. pp. 814-815, 819-833.

50. *The Fathers Of The Church, op. cit.*, 1959, "St. Augustine, Sermons On The Liturgical Seasons," Sister Mary Muldowney, R.S.M., trans, vol. 38 [vol 17 on spine and on title page],, Sermons 185, 189,, pp. 7, 21.

51. *Ibid.*, Sermon 199, p. 60

52. *Ibid.*, Sermon 200, pp. 64-65, 66-67.

53. *Ibid.*, Sermon 201, pp. 68-69.

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Chapter 6

MOLDING THE JEWISH MIND

By the early fourth century Christianity was well on its way to conquer the world, and Judaism, says Graetz, "was impoverished and stunted by Christianity." He added:

"In the early sixth century, Christianity had made itself Master of Judaea, and had become the heir of Judaism . . . Jerusalem had ceased to be a center for the Jews; it had become a thoroughly Christian city, the seat of an Archbishopric and inaccessible to its own sons. The law forbidding Jews to enter the Holy City, which had been revived by Emperor Constantine, was after the death of Julian, most rigorously enforced by the Authorities."¹

Constantine, like many who succeeded him, prohibited Jews from making converts among slaves, and, as did Jewish authorities, forbade marriages between Jewish men and Christian women. Moreover the Emperor forbade circumcision of Christian slaves, and

6. Molding The Jewish Mind

reception of heathen slaves into the covenant of Judaism.

Although Graetz, says the reason for the Emperor's decision in these matters is completely obscure, the obvious reason is that the Jews were proselytizing Christians and pagans, and turning them against Christianity, a point the historian will concede later.

For their part, the Jews relied on their Talmud ["teaching"], and considered it a crime to commit the Talmud to writing, particularly at this period "when Christendom had taken possession of the Holy Scriptures as its own spiritual property, and ^{viewed} considered itself as the chosen part of Israel." It was widely believed then that "Judaism was now possessed of no distinguishing feature, except the Oral Law."²² ^{and} The outside world was to be kept in the dark as to what and how the Jewish leaders taught their devotees.

To better understand the philosophical orientation of the Jews, which is central to grasping the historic basis of so called "anti-Semitism," it is important to have a general understanding of The Talmud and the Cabala [sometimes spelled Cabbala, Kabbalah, Kabbala, or Quaballah], the esoteric or mystic doctrine concerning God and the universe.

The word Talmud refers to the teaching of the "Oral Law," that is, a collection of ^{secret} rules and their application given to Moses on Mount Sinai in addition to the tablets ^{which are said to have been} listing the Ten Commandments. ^{Talmudists believe} ~~which~~ ^{these} were transmitted from Moses to Joshua, and from the latter to the seventy Elders, and thence to the Prophets. The Prophets than passed these secret teachings on to the Great Synagogue, which subsequently passed

6. Molding The Jewish Mind

them to certain rabbis. As time went on a number of respected rabbis made a number of commentaries on this secret Oral Law.

However,
~~Then~~ the Pharisees began to interpret the Oral Law figuratively in order to "keep themselves distinct from the Samaritans, their inveterate enemies." The latter adhered to a literal interpretation of the text which the Pharisees claimed the Samaritans falsified. Ultimately, the Pharisees burned the temple of the Samaritans, devastated their city, and compelled them by force of arms to conduct themselves according to the doctrine of the Pharisees.

3/3/01

Spec The Talmud was founded by Rabbi Hillel (d. 10 A. D.) in order that the written Law (the Pentateuch) and the secret oral law could be interpreted to suit new conditions of life.

3/3/01

Jesus Christ referred to the Talmud as the "Tradition of the Elders," and condemned it, saying to the Pharisees: "you transgress the commandment of God for your tradition", and teach "doctrines and commandments of men"³

As was previously noted, the Jews were extremely secretive regarding outsiders gaining knowledge of their Oral Law, and viewed it a crime to teach the Hebrew language to Gentiles, particularly Christians. However, many Christians developed a lively interest in the Hebrew language, and came to understand the true meaning of the Torah. That knowledge allowed them to debate Jews successfully during numerous public controversies. In fact, the Christians' familiarity with the Hebrew language prompted the Jewish leaders to forbid the teaching of Hebrew to non-Jews.

6. Molding The Jewish Mind

In that regard, Graetz comments: "It is indisputable that this interest in the language was greatly heightened by the controversies which were sustained with Christians, and to such a pitch was it excited at this period, that by its help Christianity arrived at an understanding of the primitive text of the Bible.

The same source ^{says} ~~cites~~ St. Jerome ^{was} ~~is~~ very successful ~~in~~ ⁱⁿ expressing himself freely in ^{this Saint} Hebrew." Moreover, ~~Jerome~~ "not only learnt the pronunciation of Hebrew and the literal meaning of the Bible, but was afforded a more profound insight into the interconnection of the text by the aid of tradition." He mastered the language so well that he could catch the form of the Agadic exposition, and carry it over with taste and ingenuity into the sphere of Christianity. From that circumstance "it may fairly be concluded that the knowledge of the holy tongue and of the Bible was more assiduously cultivated in Judaea than has generally been assumed."⁴ 3/3/01

Commenting further on the Talmud, Graetz says the work "is marred by certain blemishes," or "faults," which make much of the ^{contents} ~~material~~ "immaterial and frivolous," yet it is taught as matter of "great gravity and seriousness." ^{He also remarks that} ~~Also, he says,~~ the teaching ^{3/3/01} "reflects the various superstitious practices and views of its Persian birthplace, which presume the efficacy of demoniacal medicines, of magic, incantations, miraculous cures, and interpretations of dreams, and are thus in opposition to the spirit of Judaism." [Emphasis added]

~~Also,~~ this respected Jewish historian observes that ^{that the Talmud} ~~the Talmud~~ ^{contains} "isolated instances of uncharitable judgments and decrees against the members of other nations" 3/3/01

6. Molding The Jewish Mind

and religions." The Talmud, he adds, "*favours an incorrect exposition of the Scriptures, accepting, as it does, tasteless misinterpretations.*"

The entire Talmud, he asserts, is "responsible for these defects, and *has been condemned as a collection of trifles, a well of immorality and falsehood.*" [All italics added for emphasis.]

Graetz excuses "the expressions of ill-will, which are seized upon with such avidity by the enemies of the Jews," as "often nothing but the utterance of momentary ill-humor, which escaped from the teacher, and were caught up and embodied in the Talmud by overzealous disciples, unwilling to lose a single word let fall by the revered sages." The entire work, he adds, is "a sort of literary Herculaneum and Pompeii."

However, he insists that these are "amply counterbalanced" by "doctrines of benevolence and love of all men without distinction of race or religion, which are also preserved in the Talmud."⁵

As a matter of fact, it will be shown that the Talmud contains numerous statements

violently attacking and ridiculing Gentiles, Jesus and his mother, Mary, as well as Christians, in general, Catholics in particular. *At this point it is important to note that while*

and *3/3/01*
the Catholic Church to change words in its liturgy which are non-flattering to *them,* *3/3/01*

with the same diligence have worked to establish "hate laws" applicable only to

themselves and other minorities except Catholics; yet, they *entertain the idea that they should* *never thought it*

appropriate to excise anti-Gentile, anti-Christian, anti-Catholic passages in the Talmud. *3/3/01*

Moreover, it is significant to note the following observations by Graetz: "For more

6. Molding The Jewish Mind

than a thousand years the external world, nature and mankind, powers and events, were for the Jewish nations insignificant, non-essential, a mere phantom; the only true reality was the Talmud . . . Even the knowledge of the Bible, the more ancient history of their race, the words of fire and balm of their prophets, the soul outpourings of their Psalmists, were only known to them through and in the light of the Talmud."

Indeed, ever since its foundation Judaism "has based itself on the experience of this life . . . with things of this world; so it follows that there could not arise that dream-life, that disdain of the world, that hatred of realities, which in the Middle Ages gave birth to and sanctified the hermit life of the monks and nuns."

It is further worth noting that when the Jewish Exilarch [known as the Prince of Captivity] died without issue in 761 A.D. he normally would have been succeeded by his nephew, Anan ben David, except that the latter was "exceedingly well read in the Talmud," and held that certain decisions of that work "possessed no religious authority." Consequently, his younger brother, Chanany, was chosen for that exalted position.

Subsequently, Anan built a synagogue in Jerusalem, and reproached the Talmudists for having corrupted Judaism, accusing them not only of adding many things to the Torah, but also of disregarding many of its commandments, which they asserted were no longer obligatory. His religious outlook is known as Karism, and presently exists.

Abraham Cohen ^{writing} ~~wrote~~ ^{says} in 1975 ⁵ ~~that~~ the oral Torah was used so the Ishmalites ^{3/3/01} ~~as~~ ["obviously Christians," according to the author] "should not fabricate it as they have done with the written Torah." The oral Torah allowed "written ordinances to be adapted

6. Molding The Jewish Mind

to the conditions of the times.”⁶

Before exploring the Talmud more thoroughly, there is one other Jewish tradition which should be noted because it compliments the Talmud: that is the *Kol Nidre*.

The KOL NIDRE

Not surprisingly, Emperor Justinian, like many political leaders who followed him, would not allow Jewish witnesses to testify against Christians probably because he was aware of this unique Jewish prayer. In the mid 20th Century the *Kol Nidre* (All Vows), was set to music and became a favorite of the general public when sung by the popular Metropolitan Opera tenor, Jan Pierce.

The *Kol Nidre* is recited three times at the beginning of the evening service in the Synagogue on the Day of Atonement (*Yom Kippur*). *The Jewish Encyclopedia* translates the prayer as follows:

“All vows, all obligations, oaths, and anathemas, whether called ‘koma,’ ‘konas,’ or by any other name, which we may vow, or swear or pledge, or *whereby we may be bound from this Day of Atonement until the next . . . we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us or have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths.*”

[Emphasis added].

Following that prayer the leaders of the congregation then say together: “And it shall be forgiven of the children of Israel . . . seeing all the people were in ignorance.”

6. Molding The Jewish Mind

The *Encyclopedia* article says, editorially, “Apostate Jews” and “enemies” of the Jews have used the *Kol Nidre* to cast suspicion on trustworthiness of oaths of Jews and many legislatures considered it necessary to administer a special oath to Jews (“Jews Oath”). It is then observed:

“It cannot be denied, that, according to the usual wording of the formula, an unscrupulous man might think that it offers a means of escape from the obligations and promises which he had assumed and made in regard to others. The teachers of the synagogue, however, have never failed to point out . . . that the dispensation from vows in the *Kol Nidre* refers only to those which an individual voluntarily assumes for himself alone . . . and in which no other person or their interest are involved”⁷

Neither *The Universal Jewish Encyclopedia* nor the *Encyclopedia Judaica* quote the text of the *Kol Nidre*. All three sources insist that the forgiveness of all vows taken during the ensuing year applies only to the individual reciting them. However, as is noted above, the prayer itself uses the word “we,” and the response by the leaders of the congregation *forgive “all the congregation of the children of Israel,”* thus indicating that the prayer has a universal application, and nowhere is it suggested in the prayer that it is an optional act of a few individual Jews. Accordingly, any rational person naturally would assume that each person who participates in that ceremony, and even “*all the children of Israel*” is/are entitled arbitrarily to break any agreement or oath, if he/she so chooses. [All emphases added].

That certainly is not an inappropriate understanding of the oath based upon the clear

6. Molding The Jewish Mind

meaning of words recited in such a solemn manner in a sacred environment, on an important Jewish holy day. Consequently, it is clearly insulting and slanderous to stain the honor and dignity of any man or woman as being “unscrupulous” and ^{to} characterize anyone making such an assumption as an “enemy of Jews.”

Further, a 1983 article by reporter Marjorie Hyer, in *The Washington Post* (September 10, p. B-6), states the oath was invoked by Jews threatened with torture and death to abandon their religion, so they could return to their faith once they regained their freedom. Certainly that manifests that the *Kol Nidre* has been utilized as a stratagem, in the name of religion, to deliberately lie under oath.

In stark contrast, the cruel history of legions of Catholic martyrs fails to disclose that any of them dared to call on God to witness a lie by them. Rather, they chose death rather than recant their belief in and commitment to Christianity

The Council of Toledo, Spain declared that Jews who were forcibly converted were not admitted as witnesses, because “those that have been untrue to God cannot be sincere to Man.” Some years later, the Emperor Charlemagne, although favorably disposed toward Jews, required them to take a unique oath when they were witnesses against, or accusers of, a Christian. The oath required Jewish witnesses “to surround themselves with thorns, to take the Torah in their right hand, and to call down upon themselves Naaman’s leprosy and the punishment of Korah’s faction in witness of the truth of their statement.”⁸

The persistence of Gentile suspicion of Jewish veracity in court is attested to in a

6. Molding The Jewish Mind

telegram, dated June 2, 1917, sent by U.. S. Counsel Winship at Petrograd, (received June 28 by the Secretary of State) in which the Counsel states that Jews in Finland at that time were bound by restrictions on being witnesses in legal proceedings.⁹

THE TALMUD

“The Talmud,” Unterman observes, “is the cornerstone of Jewish culture, the creative strength of the Jewish people, the backbone of Jewish history . . . the guide and main nerve center of the Jewish people.” However, Graetz comments that the Talmud has “such a confused host of opinions . . . that arguments may be found for or against almost anything.”¹⁰

And Rodkinson has written that liberty “had been given to every learned man to construe Biblical texts at his pleasure,” and every letter and vowel point of the written law multiplied. Naturally such license created diverse opinions, and precipitated a split among various Jewish schools of thought.¹¹

Of course, the Garden of Eden was the setting where our first parents felt they were free to disobey God and, contrary to His explicit command, they ate of the fruit of the Tree of Knowledge of Good and Evil. The world has never gotten over that egotistical assumption.

Nevertheless, Rabbinical commentary on the Pentateuch set forth in the Talmud was handed down through the generations from mouth to ear, and finally, in the second century A.D., all these opinions were collected by Rabbi Jehuda ha Nisi, who arranged them in a book called the *Mischna*. This was divided into six major treatises known as

6. Molding The Jewish Mind

seders. The *seders*, in turn, are separated into 63 treatises, and each treatise is separated into chapters or sections. The six major *seders* are titled respectively: Seeds, Feasts, Woman, Damages, Holiness, and Levitical cleanliness.

With the passing of time, the interpretations increased, and disputations and decisions of the doctors of the law concerning the Mishna were written down, and these writings constituted another part of the Talmud, called the *Gemara*. The rabbis whose opinions are collected in the Talmud are known as the *Amorain*.

When interpreting the *Mishna* of Rabbi Jehuda, the schools of Palestine and Babylon each followed their own method, and gave rise to a two-fold *Gemara*: the Jerusalem and Babylonian versions. The latter was completed in the year 500 A.D., and is the most popular and esteemed.

At the same time, it is obvious that the hair-splitting arguments and casuistic reasoning, characteristic of the Talmud, takes the Pentateuch far afield from what God had intended. Every page of the Talmud reflects the tradition upon which Jewish law is based. "Rabbi A says, in the name of Rabbi B," or, "Rabbi A says that Rabbi B says that Rabbi C says," etc. Some authority must confirm the dictum of every teacher. No teacher could base his teaching merely on his own authority.

The whole task of Rabbinism was to make explicit that which had been implicit. New teaching was simply a modern application of an old precept.¹²

As soon as a child was able to lisp, he was led on the morning of Pentecost from his house to the synagogue or "school," with his eyes veiled, in order that he might not

6. Molding The Jewish Mind

encounter anything profane. In that regard, Graetz observed that putting children to the study of the Talmud at a tender age was “certainly to the detriment of the natural development of their minds.”

Discussing this education, the German historian explained:

“There the Hebrew alphabet, in its usual and also in a reversed order, and some appropriate verses were read to him. He was rewarded with a honey cake and an egg, with Scriptural verses inscribed on them. The day on which the child was first introduced to the Law was celebrated by his parents and the whole congregation as a festive occasion. If he proved at all intelligent, he was allowed to begin the Talmud, after having spent some time over the Bible. To be a student of the Talmud was esteemed the highest honor. Disgrace was the portion of the ignoramus . . . A studious youth passed many years in the house of learning, even till the time of his marriage; and to the end of his life the earning of his livelihood was held to be of secondary importance, and the study of the Talmud the aim of his existence. This absorbing study of the Talmud was certainly one-sided, but there was something ideal about it. The hand of the enemy [*sic*] had up to this time not violated this inner sanctuary. The temporal authorities did not concern themselves about the matter, the clergy had no power over the domestic affairs of the Jews; here excommunication itself proved ineffectual.”¹³

6. Molding The Jewish Mind

In Poland, intense study of the Talmud “was not carried on to gain a proper understanding of the book, but merely to find something unique, rare, witty, striking; something to tickle the intellectual palate.” The supercilious trickery of sophistry was “the hallmark of Polish Talmudic study, and the language of the Jews suffered from this cause, degenerating into a ridiculous jargon, a mixture of German, Polish, and Talmudical elements, an unpleasant stammering, rendered still more repulsive by forced attempts at wit. This corrupt speech, despising all forms, could be understood only by Jews, natives of the country, [and] exposed them to the scorn and contempt of non-Jewish society.”¹⁴

Isaac Unterman says: “A profound allegory in the Midrash [commentary on a Biblical text] relates that Moses had intended to inscribe also the unwritten law, but since he perceived with divine instinct that the other nations of the world would claim that they are the true believers, the true sons of Israel with whom God made a covenant, God gave him an unmistakable sign: Whoever possessed my secret is the true Jew. The Talmud expounding the written Law, is this secret which distinguishes the Jews from all other peoples.”¹⁵

The same author also states that the New Testament view of Judaism ending with the Prophets is false, as is the New Testament’s depiction of the Pharisees: He insists that “there is not an iota of truth in it,” and he further comments that the creators of the Talmud “would not even consider the question whether the miracles of Jesus were true or not, since they could not see any practical value in Jewish life in such

6. Molding The Jewish Mind

speculations . . . They . . . knew that no matter how intriguing and wonderful miracles may be, they cannot lead to a moral and spiritual transformation of human life.”

The Talmud, Unterman goes on, rejects the metaphysical view, and concentrates instead upon the human being, his needs and way of life. Man, society, God, this is the “trinity of the Jews.” Christianity “is based upon the Mystery Religions of Egypt, Babylonia, Greece . . . man is himself incapable of achieving salvation and can do it only through the belief in a god that was born, died, became resurrected, and is now the god in the ‘other’ world.” And fifteen pages later, he asserts: “*The Talmudic conception is always the socio-ethical conception, and is linked indissolubly with the liberation of all mankind, with the abolition of evil government, and with the establishment of divine rule permeated by social justice and the Brotherhood of Man, irrespective of race or color, caste or class.*”¹⁶ [Emphasis added].

As we ponder the situation in Palestine at the end of the 20th century, it may be observed that there is no liberation for the Palestinian people. For them, there is “no abolition of an evil [Israeli] government; no “social justice”; no “Brotherhood of Man, irrespective of race or color, caste or class.”

Despite this purported belief in “the Brotherhood of Man,” Unterman further asserts:

“Other countries must have a territory and a government, and when political independence is lost, the nation itself declines. This is not so with the Jews. The Jews were a nation even when they lost their country.

6. Molding The Jewish Mind

“ We did not observe foreign holidays and rest days, we did not seek foreign judges, but held to our own. The Talmud erected a solid wall, and behind that wall existed a Jewish state, *a state within a state*. Even the adoption of foreign languages was incapable of assimilating us nationally and culturally. Only Hebrew law and Hebrew courts prevailed among us. We did not appeal to government courts, and did not recognize them in our own Jewish life.[Emphasis added].

And he added: Jews were not isolated because of persecution. “We began to isolate ourselves from the very start, and subsequent history inevitably determined our fate. Hatred and persecution certainly strengthened this isolation, but did not cause it.”¹⁷

Reflection on the fact that many Jewish sources say there is nothing in the Talmud regarding Jesus Christ, Rodkinson observes: “Reason compels us to admit . . . that there were passages in the *Mishnayoth* [teaching] concerning Jesus and his teachings; for how it is possible that an occurrence which holds so important a place in the history of Israel, and which has spread its influence among the nations for centuries, should not be even hinted at in the *Mishnayoth*? [Emphasis added]. We must, therefore conclude that the Rabbi [Aquila] thought it well to clear the *Mishnayoth* of any reference to the occurrence itself, as well as well as to the adherents of the new faith. In this he acted wisely.”¹⁸

Indeed, the Talmud was viewed as a danger to harmony on the civil plane. Trajan, Emperor of Rome from 98 A.D. to 117, “very well knew that as long as the Talmud

6. Molding The Jewish Mind

existed there was little hope for the assimilation of the Jews with other nations.”¹⁹ In another work, Rodkinson says: “The attacks on the Talmud have not been made by the enemies of the Jews alone. Large numbers of Jews themselves repudiate it, denying that they are Talmud Jews or that they have any sympathy with it.” However, “the modern Jew is the product of the Talmud.”²⁰

Graetz remarks that Arabian Jews who came in close contact with the Muslims, and frequently engaged in controversy with them, were required to familiarize themselves with the Bible. As a result they “probably discovered that much of what the Talmud and the Colleges declared to be religious precept, was not confirmed by the Bible.”²¹

The Talmud, and the later religious codes to an even greater extent, favored differences of opinion upon nearly every single point in matters of religion, ritual, law, and the marriage state. Disputes constantly occurred which led to altercations and division within the various Jewish communities. Rarely did it happen that two rabbis agreed upon any question that came up for discussion. Each was able to adduce reasons for or against any argument from the vast mass of Rabbinical literature.”²²

Jewish Convert Exposes Talmud

It was not until the year 1236 that the Church became seriously aware of ~~what the Talmud's~~ ^{hidden passages of} secret lore ~~of the Talmud contained~~. For over a thousand years, the work had been ~~virtually unknown to Christians, including the Popes, although~~ ^{virtually unknown to Christians, including the Popes, although} ~~profound secret maintained by the Jews, and only~~ a few of the Church Fathers, Justin, Origen, Jerome, and several others, had made some allusions to its blasphemous aspects. However, in 1236 a Jew, Nicholas Donin, a Talmudist from La Rochelle, in the North of

6. Molding The Jewish Mind

France, became doubtful of the validity of the Talmud and its oral law and, accordingly was excommunicated by the French rabbis. Subsequently, he delved into the teachings of Christianity, and was baptized as a Catholic. Shortly thereafter he informed Pope Gregory IX that the Talmud distorted the words of Holy Writ, made disgraceful representations of God, and was abusive of Jesus Christ and the Blessed Virgin[†]. Donin[†] expressed to the Pope his own view ~~informed the Pope~~ that if it were not for the Talmud many Jews would accept Christianity. In all, Donin made a number of extracts from the Talmud, and drew up thirty-five articles containing his specific charges.

Gregory examined the charges, consulted his advisors, dispatched the evidence from Donin to the bishops of France, England, Castile, Aragon, and Portugal, and commanded that all copies of the Talmud be confiscated. The books were then to be examined by a group of Dominicans and Franciscans, and if the evidence, ^{in their collective view} ~~in their~~ ~~collective view~~, corroborated Donin's charges, all copies were to be burned. However, the civil authorities in Spain and England took no action to confiscate the books.

In France, there was a trial and open interrogation before the Queen and Church dignitaries. The two rabbis who were questioned dissimulated, claiming that the Jesus mentioned in the Talmud was not Jesus of Nazareth, but the passages in question referred to another man [a statement which subsequently has proven to be an outright lie]. However, the two rabbis were found guilty when examination showed that they agreed to several of the other charges. The court ruled that all copies of the Talmud should be confiscated by civil authorities and burned.

6. Molding The Jewish Mind

Graetz states that the ruling was ignored by the Archbishop of Sens, "a prelate influential with the king," who had many of the confiscated volumes restored to their owners. [¶] The Jewish historian goes on to state that "this prelate was won over to the side of the Jews by a bribe." However, that unnamed bishop suddenly died, and the monks persuaded the king that the sudden ^{demise} death was a sign from God, which moved the king to consign the books to the flames. Accordingly twenty-four cartloads of Talmuds were ^{burned} ~~consigned to the flames~~ in 1242.²³

Because of the unusual values set forth in the Talmud, Pope Honarius IV was prompted to issue a Bull in 1286 which charged that the Talmud was the source of Jewish perfidy and a weapon of proselytism among Christians. Also in the 13th century, Popes Gregory IX and Innocent IV condemned the Talmud as containing every kind of vileness and blasphemy against Christian truth. Accordingly, they were ordered to be burned because they spread many horrible heresies.

Later, other Roman Pontiffs — Julius III, Paul IV, Pius IV, Gregory XIII, Clement VIII, Alexander VII, Benedict XIV, as well as by others who issued new editions of the Index of Forbidden Books, according to the orders of the Fathers of the Council of

Trent." Pope Leo XIII proscribed the Talmud and other Jewish books in 1887.²⁴ *Overall, this compilation of vital Jewish laws has been condemned by the Church at least 14 times up through the closing of the 19th Century.*
Of arresting interest is the following statement by Graetz: If the Talmud had been completely banned by the Church, it would have "facilitated the great object of the Pope [Paul IV] — their conversion."²⁵ *The statement confirms ~~Donin~~ the precise point made by Donin centuries earlier*

6. Molding The Jewish Mind

Jesus And Mary In The Talmud

The Talmud reflects a tradition of superiority of the Jewish religion and its adherents, as well as a particularly intense rabbinical hatred of Jesus, and Christians, in general.

Robert Travers Herford, a Unitarian scholar who is not unfriendly toward Judaism, cites some passages from the Talmud relating to Jesus, including the following, which is a portion of a notorious pornographic and blasphemous tract known as the *Toledoth Jesu*, which attacks Jesus, as the son of a harlot, a man who performed magic through mystical knowledge received in Egypt, which he hid in an incision on his skin.

The Talmud's *Shabbath* 104b makes reference to "He who cuts upon his flesh." And it is there noted that Rabbi Eliezer ben Hyrcanus raised the question: "Did not Ben Stada bring spells from Egypt in a cut which was upon his flesh?" And the reply was: "He was a fool, and they do not bring a proof from a fool."

The same tract then identifies Jesus Christ with the above statement [as does *Sanhedrin*. 67a], by asserting: "Ben Stada is Ben Pandira. Rabbi Hisda said: "the husband was Stada, the paramour was Pandira." The husband was Pappos ben Jehudah, the mother was Stada. The mother was Miriam the dresser of women's hair, as we say in Pumbeditha, "Such a one has been false to her husband."

Herford explains that the two names, Ben Stada and Ben Pandira "evidently refer to the same person, and that person is Jesus as is shown clearly by the fact that we

6. Molding The Jewish Mind

sometimes meet with the full name, 'Jeshu ben Pandira.'" For example in *Sanhedrin* 43a it is written: "On the eve of *Pesah* [Passover] they hung Jeshu.." Also, in the same tractate it is asserted: "Thus did they to Ben Stada in Lud, they hung him on the eve of *Pesah*. Ben Stada is Ben Pandira, etc."

At that point Herford says: "There can be no reasonable doubt that the 'Jeshu' who is variously called ben Stada and Ben Pandira is the historical Jesus, the founder of Christianity." Moreover, it is known that some Jewish commentators "try to prove that another Jesus is referred to who is described . . . as having been contemporary with R. Jehoshua ben Perahjah, about a century B.C. . . . But when it is said, as in the passage referred to above . . ., and elsewhere, that certain persons professed to be able to heal the sick in the name of 'Jeshu ben Pandira,' it is impossible to doubt that the reference is to Jesus of Nazareth."²⁶

Father I.B. Pranaitis, in the prologue to his original, book states that he placed the Hebrew texts from "the best known Talmudic books which refer to the Christians" alongside his own Latin text. The book itself is comprised of two parts: Part 1, discloses Talmudic teaching concerning Christianity, especially Jesus Christ; while Part II lists a number of precepts of the Talmud concerning Christians and Gentiles.

Pranaitis writes:

"At the beginning of the 16th century, when the peace of the Catholic Church was disturbed by new religions, the Jews began to distribute the Talmud openly, aided by the art of printing then recently invented. The first printed edition of the

6. Molding The Jewish Mind

whole Talmud, containing all its blasphemies against the Christian religion was published in Venice in the year 1520 . . . Towards the end of the 16th century and at the beginning of the 17th, when many famous men undertook diligently to study the Talmud, the Jews, fearing for themselves, began to expunge parts of the Talmud which were openly inimical to Christians. Thus the Talmud which was published at Basle in 1578 has been mutilated in many places.”

However, he notes that a Talmud published in Holland in 1644-1648, is almost similar to the Venetian edition.²⁷

Jesus is called “that man,” “a certain one,” “the carpenter, son of a carpenter,” and “the one who was hanged.”²⁸

Father Pranaitis cites Tract *Kallah* 1b (18b) which states that Mary, the Mother of Jesus told Rabbi Akibah, who promised that if she answered him truthfully “you will be saved in the next life,” that she “was having menstruation, and because of this my husband left me. But an evil spirit came and slept with me and from this intercourse my son was born to me.”

He observes that “almost the same words” are used in the infamous *Toldoth Jeschu*.

Sanhedrin, 67a relates how witnesses were hiding in a room when Jesus was being tried prior to his Crucifixion and testified against him. “This is what they did to the son of Stada in Lud, and they hanged him on the eve of the Passover. For this son of Stada was the son of Pandira.”²⁹

That the Virgin Mary is the person being discussed is verified in the Tract *Chagigah*,

6. Molding The Jewish Mind

4b, where it is said: “When Rabbi Bibhai was visited once by the Death Angel (the devil), the latter said to his assistant: ‘Go and bring to me Mary, the hairdresser’ (that is, kill her). He went and brought Mary the children’s hairdresser — in place of the other Mary.”

Father Pranaitis says a marginal note explains this passage as follows: “This story of Mary the Ladies’ hairdresser happened under the Second Temple. She was the mother of Pallone, ‘that man,’ as he is called in the tract *Shabbath*,” (fol.104b).

The words of Psalm 91.10 are quoted in Tract *Sanhedrin* (103a): “No plague shall come near ~~the~~ dwelling,” and explained as follows:

“That thou mayest never have a son or a disciple who will salt his food so much that he destroys his taste in public, like Jesus the Nazarene.”

Pranaitis explains that passage as follow: “To salt one’s food too much or to destroy one’s taste, is proverbially said of one who corrupts his morals or dishonors himself, or who falls into heresy and idolatry and openly preaches it to others.”

Sanhedrin 107b reads: “Mar said: Jesus seduced, corrupted and destroyed Israel.”³⁰

In this connection, an article by Jon Butler in *The American Historical Review*, April, 1969, calls attention to two legal cases in Colonial Maryland and New York which demonstrate, as the author views the situations, “government support for Christianity, and efforts to control anti-Christian behavior.” The Maryland case “involved an otherwise obscure Jew named Jacob Lumbrozo, who was arrested for blasphemy in 1658. Lumbrozo ridiculed Christ’s resurrection. He said that Christ’s

6. Molding The Jewish Mind

disciples 'stole him away . . . by Negromancy [sic] or sorcery' and that Christ himself was a 'Negromancer' [sic] who performed his miracles by 'the Art of Magick.' [sic]

In the second case, a relatively prominent individual, a justice of the peace in Queens County, New York, named Jonathan Whitehead was cited in 1701 for equating Christian ministers with occult practitioners. Whitehead said that 'Religion was onely [sic] an invention of cunning Men to gett thaire [sic] living by.' Another justice who reported Whitehead's statement to court officials, complained that Whitehead's attack on ministers as well as Whitehead's eagerness to travel on the Sabbath, 'tended to nothing less than Atheism and the discouragement of Christianity', and that 'he being a Justice ought in a particular manner to take caere [sic] not to give such examples.' »³¹

Christians In The Talmud

The following excerpts from the Talmud are given by Pranaitis:

- ◆ In *Iore Dea*, (198 48) *Hagah*, it says: "When Jewish women come out of a bath they must take care to meet a friend first, and not something unclean or a Christian. For if so, a woman, if she wants to keep holy, should go back and bathe again."
- ◆ *Choschen Hammischpat* 26.1 says: "A Jew is not permitted to bring his case before Akum [Christian] judges, even if the matter is judged by the decisions of Jewish law, and even if both parties agree to abide by such decisions. He who does so is impious and similar to one who calumniates and blasphemes, and who raises his hand against the Law given us by Moses, our great law-giver."

6. Molding The Jewish Mind

- ◆ Choschen Hammischpat 34.19 says: “A Goi [Gentile] or a servant is not capable of acting as a witness.”
- ◆ *Iore Dea* 178.1 says: “It is not permitted to imitate the customs of the *Akum*, nor to act like them.
- ◆ The *Abhodah Zarah* 78c (the *Perusch* of Maimonides, fol. 8) says: All the festivals of the followers of Jesus are forbidden, and we must conduct ourselves toward them as we would toward idolaters. . . .”
- ◆ With regard to medical attention, *Iore Dea* 155.1 says: When a Jew is wounded in any way, even so gravely that he would have to violate the Sabbath in having a doctor, he must not employ the services of a Christian doctor who is not known to everyone in the neighborhood . . . ”³²
- ◆ *Babha Bathra* 54.b says: “All things pertaining to the *Goim* are like a desert; the first person to come along and take them can claim them for his own.
- ◆ According to *Abhodah Zarah* 54a it “is allowed to take usury from Apostates who fall into idolatry. The same sentiment is expressed in *Iore Dea* 159.1, which says: “It is permitted, according to the Torah, to lend money to an *Akum* with usury . . . Nowadays it is permitted for any reason.” Christians are considered “apostates,” and, of course, are referred to as *Akum*.
- ◆ *Iore Dea* 158.1 advises: “The *Akum* are not to be cured, even for money, unless it would incur their enmity.”³³

Indeed, some of the pro-abortion arguments advanced by those who are for “choice”

6. Molding The Jewish Mind

have their source in the Talmud, and have been accepted as controlling arguments by our legislators and judges. For example, the *Encyclopedia Judaica* says abortion “is permitted if the foetus endangers the mother’s life. Thus, ‘if a woman travails to give birth [and it is feared she may die] one may sever the foetus from her womb and extract it, member by member, for her life takes precedence over his.’ (*Oho*.7:6). This is the case only as long as the foetus has not emerged into the world, when it is not a life at all and ‘it may be killed, and the mother saved’ (Rashi and Meiri, *Sanh.* 72b). But from the moment that the greater part of the foetus has emerged into the world -- either its head only, or its greater part -- it may not be touched, even if it endangers the mother’s life. . . . However, when the mother’s life is endangered, she herself may destroy the foetus — even if its greater part has emerged — ‘for even if in the eyes of others the law of a foetus is not as the law of a pursuer, the mother may yet regard the foetus as pursuing her’ (*Meiri, ibid.*).”

Continuing, the *Encyclopedia* says: “. . . the majority of the later authorities (*aharonim*) maintain that abortion should be permitted if it is necessary for the reparation of the mother, even if there is no mortal danger attaching to the pregnancy, and even if the mother’s illness has not been directly caused by the foetus (*Maharit*, Resp. No. 99). Jacob Emden permitted abortion ‘as long as the foetus has not emerged from the womb, even if not in order to save the mother’s life, but only to save her from the harassment and great pain which the foetus causes her.’ (*She’elat Yavez* 1:43) . . . ”³⁴

Highlighted below are a few other summarized statements in the 1948 Sencino

6. Molding The Jewish Mind

edition of the Talmud. The statements show the Tractate in which they appear, the Hebrew page numbering system, such as 86a or 86b, and, finally, the Soncino volume's conventional page number, for example, p. 132. To further illustrate: that means on page 132 of the Soncino Talmud a researcher can find the specific tractate cited, and as it is referenced at the cited Hebrew page numbers.

- ◆ A dispute in heaven between God and group of Rabbis is settled when a great Rabbi on earth votes for God. A footnote at that point [no. 2] says: "It is a daring fancy to picture the Almighty disputing with the Heavenly Academy on one of His own laws, but is in keeping with the spirit of Talmudic inquiry that the Law once having been given, it is for man to interpret it." *Baba Mezia*, 86a, p. 495.
- ◆ In another dispute among rabbis, a voice from Heaven cried out: "Why do ye dispute with R. Eliezer, seeing that in all matters the *haluchah* agrees with him!" But R. Joshua arose and exclaimed: "It is not in heaven," [see Deut. 30:12]. What did he mean by this? R. Jeremiah said: the Torah had already been given at Mount Sinai, we pay no attention to a Heavenly Voice, because Thou has long since written in the Torah at Mount Sinai, After the majority must one incline. A footnote at that point refers the reader to Exodus XXIII.2. However, when that citation of the Old Testament is examined, it explicitly states that the side of the majority must not be chosen "in defiance of justice." The same footnote in the Talmud goes on to say: "Though the story is told in a legendary form, this is a

6. Molding The Jewish Mind

remarkable assertion of the independence of human reasoning.” *Baba Mezia* 59b, p. 353.

- ◆ Rabbi Eleazar refers to a remark in the Old Testament of Adam saying: “This now is bone of my bone, and flesh of my flesh,” which teaches that “Adam had intercourse with every beast and animal, but found no satisfaction until he cohabited with Eve.” The Rabbi said further: “All the families of the earth are blessed only for Israel’s sake.” *Yebamoth* 63a, p. 420.
- ◆ Rabbi Hanina said: If a heathen smites a Jew he is worthy of death. He also asserted: He who smites an Israelite on the jaw, it is as though he had assaulted the Divine presence. *Sanhedrin* 58b, p. 398.
- ◆ Whosoever destroys a living soul of Israel Scripture imputes [guilt] to him as though he had destroyed a complete world, and whoever preserves a single soul of Israel, Scripture ascribes [merit] to him as though he had preserved a complete world. *Sanhedrin* 37a, 37b, p. 234.
- ◆ “. . . killing a person with a fatal organic disease is not considered murder. is not murder (Exo. 21:12).” *Sanhedrin* 78a, p. 524.
- ◆ Any scholar who does not avenge himself and retain anger like a serpent is not [a true] scholar. *Yoma* 23a, p. 103.
- ◆ The “teachings of the Torah are not to be transmitted to an idolater.” At that point, footnote #9 says: “The word ‘idolater’ is here substituted for the word ‘Cuthean’ “on account of the censorship.” Such subterfuge was used

6. Molding The Jewish Mind

by the Talmudists, the footnote continues, because they feared “knowledge of the Torah [would be] unscrupulously used against Jews.” *Hagigah* 13a, p. 75.

- ◆ Killing a terminally ill person is not considered murder. *Sanhedrin* 78a, p. 524.
- ◆ R. Johanan said: “A heathen who studies the Torah deserves death, for it is written: Moses commanded us a law for an inheritance; it is our inheritance, not theirs.” Footnote #3 at that point says: “In the J.E. [*Jewish Encyclopedia*] it is suggested that R. Johanan feared the knowledge of Gentiles in matters of jurisprudence, as they would use it against the Jews in their opponents’ courts.” *Sanhedrin* 59a, p. 400.
- ◆ In speaking of heathens, “when the *Tanna* [ancient Talmudic scholar] teaches that they are forbidden to do something, he *ipso facto* teaches that it is punishable by death; for only in speaking of Jews is it necessary to distinguish between prohibition and punishment.” Also, the word “Cuthean,” which ostensibly designates a Samaritan, often is “substituted by the censor for the original [word] *goy* (heathen)” *Sanhedrin* 57a, footnotes #1 and #5, p. 38.
- ◆ In a legal suit between an Israelite and a heathen, if the former can not be justified by the laws of Israel, nor the laws of the heathens, “we use subterfuges to circumvent him.” *Baba Kamma* 113a, p.

6. Molding The Jewish Mind

664.

- ◆ “. . . happy is he whose children are males, and alas for him whose children are females.” *Baba Bathra* 16b, p. 83.
- ◆ A reference is made to the following statement by Rabbi ben Sira: “A daughter is a vain treasure to her father: through anxiety on her account, he cannot sleep at night. As a minor, lest she be seduced; in her majority, lest she play the harlot; as an adult, lest she be not married; if she marries, lest she bear no children; if she grows old, lest she engage in witchcraft!” The Talmudic passage goes on to say: “But the Rabbis have said the same: The world cannot exist without males and females; happy is he whose children are males, and woe to him whose children are females.” *Sanhedrin* 100b, p. 681.
- ◆ “Our Rabbis taught: And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death. ‘*The man*’ excludes a minor . . .; excludes the wife of a minor . . . excludes the wife of a heathen . . . shall surely be put to death by strangulation . . . Whenever the Torah decrees an unspecified death penalty, you may not interpret it stringently but leniently. R. Jonathan said: Not because strangulation is the most lenient death, but because by every unspecified death in the Torah strangulation is

6. Molding The Jewish Mind

meant.” *Sanhedrin* 52b, p. 356.

- ◆ “Because heathens frequent their neighbours’ wives, and should one by chance not find her in, and find the cattle there, he might use it immorally. You may also say that even if he should find her in he might use the animal, as a Master has said: Heathens prefer the cattle of Israelites to their own wives, for R. Johana said: When the serpent came into Eve he infused filthy lust into her. If that be so [the same should apply] to Israel! -- When Israel stood at Sinai that lust was eliminated, but the lust of idolaters, who did not stand at Sinai, did not cease. *Abodah Zarah* 22b, p. 114.

- ◆ “It was taught: R. Judah used to say, A man is bound to say the following three blessings daily: ‘[Blessed art thou . . .] who hast not made me a heathen’ . . . who hast not made me a woman’; and ‘ . . . who hast not made me a brutish man’. Whereupon he said to him, ‘And this too!’ Said the other, ‘Then what blessing should I say instead?’ [He replied,] ‘who hast not made me a slave’. And is not that the same as a woman?’ *Menahoth* 43b, p. 264.

- ◆ R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband’s brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*] she defiles him who has connection with her, so that he in turn defiles that upon

6. Molding The Jewish Mind

which he lies, as a garment which has lain upon [a person afflicted with gonorrhea] *Sanhedrin* 55b, p. 376.

- ◆ “Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that. . . . Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender], whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty.” Footnote #3 at that point observes: “At nine years a male attains sexual matureness.” *Sanhedrin* 54b, p. 371.
- ◆ “Come and hear: The blank spaces above and below, between the sections, between the columns, at the beginning and at the end of the Scroll. Yet conclude [that it must be saved] on that account. It may be that [when they are] together with the Scroll of the Law they are different. . . . The blank spaces and the Books of the Minim may not be saved from a fire, but they must be burnt in their place, they and the Divine names occurring in them. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the Books of the Minim. Seeing that we may not save the Books of the Minim, we may not save them from a fire. R. Jose said: On weekdays one must cut out the Divine Names which they contain, hide them, and burn the rest. R. Tarfon said: May I bury my

6. Molding The Jewish Mind

son if I would not burn them together with their Divine names if they came to my hand” Footnote #5 states that the words “blank notes” refer to the Gospels.

Also the term “sectarian” denotes Judeo-Christians. *Shabbath* 116a, p. 569.³⁵

The Cabala

The word Cabala [also Kabbalah, Kabbala, Quabbala] means “to receive,” the esoteric or mystical lore concerning God and the universe as that doctrine was revealed to a few elect ones, beginning with Moses, and, according to some, Abraham. It is also held that the Torah represents the outer shell, while the Cabala is the inner core. Others assert that study of the Cabala is “an unnecessary and dangerous pursuit,” which “threatens not only the balance and sanity of the individual, but also the well-being of the community at large.”³⁶ Dr. Philip Berg, founder of the Kabbalah Learning Center, and a man who has attracted the singer Madonna and comedienne Roseanne to his various events, sees this Jewish secret lore as a singular method which will allow contemporary Judaism to “reveal its importance and power in the world today, demonstrating that it alone has the power to re-unify the fragmented and scattered peoples of the earth.” The concealed sections of the Cabala, Dr. Berg insists, “will always remain hidden from those who might misunderstand or misuse the knowledge contained therein.”

Edward Albertson writes that teachers of the Cabala say those who study the Cabala for the sole purpose of gaining practical knowledge and practical powers “often come unaccountably to grief.” Because of that danger, knowledge of these doctrines was

6. Molding The Jewish Mind

literally hidden, passed from the lips of the teacher to the ear of the disciple; its existence never suspected by law-abiding Temple goers or many rabbis.

The Cabala originally was passed, as noted, orally, but even after it was reduced to writing, it has its secret meanings, and what Cabalists consider its most powerful truths, are hidden beneath symbol, myth, anagram and complex formulas.

Actually, a true insight into this area of Jewish mysticism can only be gained by those who are well versed in the Hebrew language. Indeed, hereditary schools of Kabbalism, dating from the 14th century exist today; however entrance to these institutions requires that a man be married, of a certain age, and viewed by his teachers as psychologically sound.

Adolph Franck and *The Jewish Encyclopedia* agree on the Cabala's link to Zoroastrianism. Franck adds, that it also evidences traces of Hindu cosmogony.³⁶

Albertson also says the Cabala has been teaching the concept of evolution for many centuries. Moreover, the Cabala holds that human souls are destined to return to the Infinite Source, but these souls must develop perfections which are accomplished upon death and the soul's migration into another body. When all souls have perfected themselves, Hell will vanish, and Satan will be an Angel of light. At that point, the Creature shall not be distinguished from the Creator.³⁷

The doctrine of the mysterious power of the letters of the Hebrew alphabet, and of the great importance of the angels are all found in the mystic lore which goes back to the

6. Molding The Jewish Mind

time of the Babylonian masters. Today, the Cabala is an important aspect of the New Age movement, and one may speculate that the sudden interest in angels, now so widespread in our society, may be due to the fact that cabalistic mysticism teaches that anyone knowing the names and functions of the angels could control all nature and all its powers. It is also of interest to note that "all the Masonic associations owe to it [the Cabala] their secrets and their symbols."³⁸

Cabalistic speculations first gained popularity with the revival of Platoism [i.e., Neoplatonism] beginning around the middle of the third and extending to the middle of the sixth century A.D.

The Jewish Encyclopedia declares that Gnosticism testifies to the antiquity of the Cabala, and notes that "Gnosticism was Jewish in character long before it became Christian." Many Jewish writings and books evidence that long before the Christian era the Jews had documents containing secret lore known only to a certain group of wise men. Such lore included the Pythagorean idea of the creative powers of numbers and letters which goes back to pagan Chaldea, as well as belief in the magic power of the letters of the Tetragrammaton and other names of the Deity. Like much of this lore, the latter belief also seems to have originated in Chaldea. Included in this secret lore are prescriptions against all the diseases inflicted by demons listed in "The Book of Healing," which Noah wrote according to instructions given by the angel Raphael and handed over to his son, Shem [*Book of Jubilees* x, 14]

6. Molding The Jewish Mind

The Book of Jubilees itself offers a concept of the origin and development of the universe that is based on the twenty-two letters of the Hebrew alphabet connected with Jewish chronology and Messianology, while at the same time insisting that the number seven is the holy number rather than the number ten which was later adopted in commentaries on the Talmud, and by the rabbis who were experts on the “Sefer Yezirah,” the early text-book of the Cabalists.

Jewish mysticism essentially is “an attempt to harmonize universal reason with the Scriptures; and the allegorical interpretation of the Biblical writings by the Alexandrians as well as by the Palestinians may justly be regarded as its starting point.”

It should be noted here that St. Paul, warned his disciple, Timothy [1 Tim. 3-4], to beware of some who teach “fables and endless genealogies,” which is a direct reference to the secret lore found in the *Book of Jubilees*.³⁹

Unquestionably, there are some strange conceptions in the Cabala. For example, the Talmud (*Sanhedrin* 65b) relates that in the fourth century two rabbis regularly occupied themselves with the Kabbala, and by means of it created a “calf three years old,” which they ate. Also, it is said that Adam Kadmon, the “primal man” of *Ecclesiastes*, was of enormous dimensions: 96 miles in height and ninety -four miles in breadth; originally androgynous, and then cleft in two, the masculine part becoming the Messiah, and the feminine part the Holy Ghost.⁴⁰

This strange and complex Jewish theosophy is further explained in the *Jewish*

6. Molding The Jewish Mind

Encyclopedia: The basic doctrines of the Cabala are set forth in Sefer Yezirah, or “Book of Formation,” an ancient philosophical treatise of cosmology which goes back to pre-Christian times, and was first published in the year 200 A.D., It begins with the *En-Sof* (God], who, because of his infinity and perfection, cannot directly bring into existence the finite and imperfect. However, because of his infinite wealth of light, he radiates a spiritual substance or force which partakes of his perfection and infinity. This substance or force, although not identical with the *En-Sof*, has both an infinite and finite aspect, and is called the First *Sefira*. The First *Sefira* radiates from itself a second force, and from the latter, a third force, until there are a total of ten *Sefiroth*, rather than seven, as in the Book of Jubilees. According to Cabalistic basic doctrines, the fundamentals of all existence are the ten *Sefiroth* which mediate between God and the universe.

The first three substances or forces proceeding from the Spirit of God are air, or spirit, which produced primal water, which, in turn, was condensed into fire. The six others are three dimensions in both directions, left and right. These nine, together with the Spirit of God, form the ten *Sefiroth*.

“While the three primal elements constitute the substance of things, the 22 letters of the Hebrew alphabet constitute the form. The letters hover, as it were, on the boundary line between the spiritual and the physical world; for the real existence of things is cognizable only by means of language.”

All things in the universe take place through 10 emanations, or *Seifiroths* of God.

6. Molding The Jewish Mind

The first *Sefirah* is *Keter*, or “Crown,” which is identical with the primal will of the “*En-Sof* [God]. Although identical with God’s primal will, *Keter* differs in that it is a first effect, while the *En-Sof* is the first cause.

From *Keter* proceeds two parallel principles that apparently are opposed, but in reality are inseparable. One is masculine and active, called *Hokmah*, or “wisdom.” The other is feminine and passive, called *Binah* or “intellect.” *Hokmah* and *Binah* united to produce *Daagh*, or “reason.”

These first three *Sefiroth*, *Keter*, *Hokmah* and *Binah* form a unity among themselves, which is called “knowledge.”

The next three *Sefiroth* are produced from *Hokmah*, *Binah* and *Daagh* are *Hesod* (“mercy”), the masculine, active principle, *Din* (“justice”), the feminine, passive principle, both of which combine to produce *Tiferet* (“Beauty”).

The last trinity of the *Sefiroth* represents dynamic nature: the active and masculine *Netzach* (“Triumph”), the feminine, passive *Hod* (“Glory”), the two of which unite to create *Yesod* (“Foundation”), the reproductive element, and the root of all existence.

The tenth *Sefirah* is *Malkut* (“Dominion”), or that in which the will, the plan and the active forces become manifest, the sum of the permanent and immanent activity of all *Sefirot*. This last *Sefirah* also is called the world of action, the kingdom of Zion.

These *Sefiroth* are frequently depicted as ten circles interconnected by 22 paths. Usually, what is called the “Sacred Tree of the *Sefiroth*” is dominated by the figure of a

6. Molding The Jewish Mind

naked man.

Explaining further, the *The Jewish Encyclopedia* says: "As in the Talmud, so in the Cabala, man is represented as the sum and the highest product of creation. The very organs of his body are constructed according to the mysteries of the highest wisdom. But man, proper is the soul; for the body is only the garment, the covering in which the true inner man appears."

As for the soul, there, too, the Cabalists find a trinity: *Nefesh*, *Ruah* and *Neshmah*. *Nefesh* is the animal principle in man; *Ruah*, the moral principle; and *Neshmah*, pure spirit, incapable of good or evil."

According to the Cabala, all souls exist before the formation of the body in the supra sensible world before being united with their respective bodies. Thus, when the soul of a "just" person has completed its tasks in life, *Neshamah* (the animal principle in man) ascends to God; *Ruah* (the moral principle) enters Eden to enjoy the pleasures of Paradise; and *Nefesh* (the pure spirit) remains at peace on earth.

However, in the case of a 'godless' person at death, the animal principle cannot ascend to God. At the same time, the moral principle may not enter Eden and *Nefesh* finds no peace on earth.

Closely connected with this Cabalistic viewpoint is the doctrine of the transmigration of souls. In order for the soul to return to God, it must previously have reached full development of all its perfections in terrestrial life. If it has not done so in the course of

6. Molding The Jewish Mind

one life, it must begin all over again in another body, continuing to work toward perfection until it has completed its task.

Also, the Cabala teaches of magic, and says there are beings which are “the dregs or remnants of the lowest spiritual life, namely, elemental beings of fire, air, water and earth.

This concept came from Egyptian, Chaldean, Judean and Greek cultures. Even the spirit-rapping and table-turning done in the Seventeenth Century by German Cabalists by means of magic incantations have their prototypes in the Cabalistic principle of emanation.

The same reference source points out further: Demonology “occupies an important position in the works of many cabalists; for the imps are related to those being that are generally designated as demons . . . being endowed with various supernatural powers and with insight into hidden realms of lower nature, and even occasionally into the future and higher spiritual world.” Indeed Magic “may be practiced with the help of these beings.”

Moreover, there are the Cabalistic doctrines regarding the Casting of lots; Necromancy (divination through communication with the dead, as in Spiritualism); Bibliomancy, [divination through the medium of a book, particularly the Bible, which may be opened at random to some verse or passage which is interpreted]. Other aspect of Cabalism include the Mystery of numbers and letters, as well as Astrology. Also, not

6. Molding The Jewish Mind

surprisingly, Cabalism has taught the concept of evolution for many centuries.

As a matter of fact, Cabalism “became an important factor in leavening the religious movements of the time of the Reformation, and was used to combat the reigning Scholasticism of St. Thomas Aquinas. Indeed, Cabalism, although pre-Christian and largely Gnostic in origin and philosophy, blossomed in the Middle Ages, as, more or less, a Jewish response to the Scholastic theology of the Church.”⁴¹

In this protracted conflict between Jews and the Church, it is of interest to note that Dr. Berg, commented in 1982:

“... any system of belief that claims viability and importance in the twentieth century must contain a large — and, therefore, potentially dangerous — aspect of power. A moment’s reflection will show that contemporary Judaism is faced with two choices: it can either continue on its present path, commemorating in its daily life the history of its ancestors, dwindling year by year in both numbers and influence, or it can reveal its importance and power in the world today, demonstrating that it alone has the power to re-unify the fragmented and scattered peoples of the earth. The diversity that we see all around us, and which distracts us from the central unity of all existence, is like the differences to be found in the branches and twigs of a tree. The overwhelming need today is for a unifying force to counteract this diversity, to enable people to see their

6. Molding The Jewish Mind

part in the unrolling drama — a knowledge of the structure and power of the root of all things, which is to be found *only* in the Kabbalah.”

And in *Zohar* I.160a Rabbi Jehuda advises Rabbi Chezkia *to fight against “the enemies of Israel” by the “kind of war that every son of man must fight against his enemies, which Jacob used against Esau — by deceit and trickery whenever possible. They must be fought against without ceasing, until proper order is restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them.”*

In the latter connection, Maimonides, in *Hilkhoth Akum* (X.1) advises :

“Do not have any pity for them, for it is said (Deuter. VII,2): Show no mercy unto them. Therefore, if you see an Akum [Christian] in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him from death. But it is not right to kill him by your own hand by shoving them [sic] into a well or in some other way, since they are not at war with us.”

Dr. Berg ~~commented~~ ^{remarks further:} “There can be no doubt that the recent rebirth of interest in / 8

mysticism and the occult among the young has given an important impetus to the resurgence of Kabbalah as a living force in Jewish studies.”⁴²

However, it is important to know that Abraham Schomer, like so many Jewish spokespersons, and those who share their anti-Christian bias, incessantly insist that the source of anti-Semitism is “prejudice manifested by the Gentile against the Jews.”

6. Molding The Jewish Mind

Pressing that point, he asserts “We know that it is the Gentile who entertains the prejudice.”

Yet, he continues by noting that Moses gave the Jews by-laws which tended to keep them together as a people and particularly to enforce the observance of the Ten Commandments. These by-laws “were amended and modified to suit the times,” and, he adds a little later in his work, *they served “to prevent the fusion of the Jews with the other peoples . . .”* [Emphasis added].⁴³

Israel Shahak says that “classical Judaism,” which he says existed from 800 to 1800, was, “for the most part, far from pure monotheism.” Here he notes that the Old Testament frequently points out that many Jews were devoted to “other gods.” He attributes the decay in monotheism among Jews to the Cabala, which “by the late 16th century had won an almost complete victory in virtually all the centres of Judaism. The *Gush Emunim* movement, he says, “is inspired to a great extent by Cabalistic ideas. The movement wants to expand the borders of Israel to include all of Sinai and a part of modern Egypt up to the environs of Cairo; in the east, all of Jordan and a large chunk of Saudi Arabia, all of Kuwait, and a part of Iraq south of the Euphrates, all of Lebanon and Syria, as well as a large part of Turkey and Cyprus.”⁴⁴

The duty of pious Jews, says Shahak, “is to restore through their prayers and religious acts the perfect divine unity, in the form of sexual union, between the male and female deities.”

6. Molding The Jewish Mind

At that point, an end-note states: "Many contemporary Jewish mystics believe that the same end may be accomplished more quickly by war against the Arabs, by the expulsion of the Palestinians, or even by establishing many Jewish settlements on the West Bank. The growing movement for building the Third Temple is also based on such ideas."⁴⁵

The Cabala and Maimonides

Revised on 6/16/11

Moses Ibn-Maimun [Maimonides], a descendant from eight generations of Talmudists, (d. 1204 A.D.) was born March 13, 1135, at Cordova,. Sometimes referred to as "the Jewish Aristotle," because of his wide-ranging knowledge of the Bible, the Talmud, mathematics, astronomy, science and medicine, his father, with his entire family assumed the mask of Islam, and Maimuni became physician at the court of Saladin.⁴⁶

As explained by Graetz, Maimonides emphasized that the "truth which God has revealed must also agree with that which lies in the human reason. Accordingly, he held that, in addition to the written revelation in the Pentateuch, there also were communicated to the greatest of Prophets oral doctrines of a philosophical character which were transmitted by tradition, but were lost in consequence of the troubles and afflictions experienced through the ages by the Israelites."⁴⁷

Continuing, Graetz says Maimuni believed that next to pure spirits [angels] there are entities of an ethereal nature. These entities "are the heavens and the brilliant world of stars, which possess an ever uniform motion, and are therefore not subject to the

6. Molding The Jewish Mind

change of genesis of dissolution . . . These form and influence the lower circle of entities. The stars are divided into four spheres — into the sphere of fixed stars, of the moving stars (planets), of the sun and the moon. These spheres must be considered endowed with intellectual power . . . The animated orbs of stars, which are the cause of all transformations on earth, are not set in motion by God, but are impelled towards him in longing and love, in order to partake of His perfection, His light, and his goodness. Through this ardent striving of the Heavenly bodies to God comes their regular revolution, and in this manner they cause all changes in the world below the moon, in the circle of genesis and dissolution, through the reception and loss of peculiar forms and shapes.”

He also taught that God has implanted in the soul of man the capacity and instinct for knowledge. If the soul follows this instinct, it is assisted by the active reason which has been specially created for the purpose of opening up to the soul the source of the divine spirit, in order that it may understand the structure of the world and God's influence on it, to enable it to lead a worthy life. Man can thereby raise himself to the higher degree of the angels, and can conquer the frailties which arise out of his material body. Through this elevation to the higher abode of thought and moral purity, and through mastery of his animal nature, man by his own will acquires a soul; he makes himself a super-earthly being; he wins for himself the immortality of the soul, and becomes united with the all-governing World Soul. This opportunity for man is

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6. Molding The Jewish Mind

vouchsafed to man with his freedom of will. At the same time, man also can incur the highest penalty if his spiritual light is quenched through a sinful life, and is crushed by his material nature.”⁴⁸

According to Maimuni, the Prophet Moses was the “most perfect of all prophets,” who liberated himself from the tyranny of his senses, from desire, and even from his imagination, and had won for himself the degree of an Angel, or of a pure spirit. . . . He attained to a degree such as no other mortal has reached, and therefore he was able also to recognize the Deity and his will with the undisturbed gaze of a pure spirit.”⁴⁹

The Jewish historian continues: “. . . led by the philosophy of his time, he introduced strange and even incompatible elements into his system; that he raised, instead of the God of Revelation, who is in complete sympathy with the human race, . . . a metaphysical entity, who exists in cold seclusion and elevation, and who dare not concern himself about his creatures, if his existence is not to evaporate as that of a mere phantasm. To this metaphysical god, he could attribute free-will only in a limited sense, while he practically denied him altogether the possession of a complete personality. . . . As he could not accept the revelation of the Torah in the fullest sense as a communication of the Deity to His people, he had to consider the greatest prophet in the light of a demi-god above mankind.” And, with a completely Gnostic twist, Maimonides held that “the ideal of a perfectly pious man is attainable by very few, and only by disciplined thinkers, who have the power of raising themselves to that rank through the

6. Molding The Jewish Mind

long succession of degrees of knowledge, which are not within the grasp of everyone.”

Consequently, Graetz says it is the view of Maimonides that “a merely moral and religious course of life is not sufficient, since God can be adored only by a soul endowed with philosophical intuition, and consequently only the few can arrive at immortality and future bliss, and have divine care vouchsafed them.”⁵⁰

This philosophy, of course “was not quite consistent with Judaism . . . especially . . . in regard to the belief in the resurrection. As for the resurrection, “there was no place for it in his philosophical system.” Perceiving, however, that his view of the resurrection was completely misunderstood, he did compose a treatise affirming such belief, and includes such belief as one of his Thirteen Articles of Faith.⁵¹

Graetz notes that the views of Maimonides were very popular in the Jewish congregations of Southern France, where “the agitation of the Albigenses against austere clericalism, had awakened a taste for scientific investigations.” This heretical group “had ~~had~~ imbibed their hostility from intercourse with educated Jews.” Indeed, [corrected] among the Albigenses “there was a sect which unhesitatingly declared the Jewish law preferable to that of the Christians.”⁵²

Rabbi Louis Newman ^{states} ~~writes~~ that the writings of Maimonides, “containing [corrected] passages directed against Christian teachings,” were proscribed by the Church, and ^{he observes that} ~~adds~~ [corrected] ^{the} ~~That they [meaning the Church]~~ ^{were} correct in ^{its} ~~their~~ anticipation of the harm ^{which is evidenced by} Maimonides’ influence might work upon Christian traditionalism, is ~~seen from~~ the

6. Molding The Jewish Mind

reliance which many of the reformers, including Huss, Servetus and the Hebraists, placed in his works.”⁵³

For example, Maimonides, writing of the Messiah, says: “But if he does not meet with full success, or is slain, it is obvious that he is not the Messiah promised in the Torah. He is to be regarded like all the other wholehearted and worthy kings of the House of David who died and whom the Holy One, blessed be He, raised up to test the multitude, as it is written, ‘And some of them that are wise shall stumble, to refine among them, and to purify, and to make white, even to the time of the end; for it is yet for the time appointed (Dan. 11:35)’

“Even of Jesus of Nazareth, who imagined that he was the Messiah, but was put to death by the court, Daniel had prophesied, as it is written, ‘And the children of the violent among your people shall lift themselves up to establish the vision; but they shall stumble’ (Dan. 11:14). For has there ever been a greater stumbling than this? All the prophets affirmed that the Messiah would redeem Israel, save them, gather their dispersed, and confirm the commandments. But he caused Israel to be destroyed by the sword, their remnant to be dispersed and humiliated. He was instrumental in changing the Torah and causing the world to err and serve another besides God. . . .

All these matters relating to Jesus of Nazareth and the Ishmaelite (Mohammed) who came after him, only served to clear the way for King Messiah, to prepare the whole world to worship God with one accord. . . .”⁵⁴

6. Molding The Jewish Mind

And this:

“ . . . a new sect which combined the two methods, namely, conquest and controversy, into one, because it believed that this procedure would be more effective in wiping out every trace of the Jewish nation and religion. It, therefore, resolved to lay claim to prophecy and to found a new faith, contrary to our divine religion, and to contend that it was equally God given. Thereby it hoped to raise doubts and to create confusion, since one is opposed to the other and both supposedly emanate from a divine source, which would lead to the destruction of both religions. For such is the remarkable plan contrived by a man who is envious and querulous. He will strive to kill his enemy and to save his own life, but when he finds it impossible to attain his objective, he will devise a scheme whereby they both will be slain.

“The first one to have adopted this plan was *Jesus the Nazarene, may his bones be ground to dust*. He was a Jew because his mother was a Jewess although his father was a Gentile. For in accordance with the principles of our law, a child born of a Jewess and a Gentile, or of a Jewess and a slave,

6. Molding The Jewish Mind

is legitimate Jesus is only figuratively termed an illegitimate child. He impelled people to believe that he was a prophet sent by God to clarify perplexities in the Torah, and that he was the Messiah that was predicted by each and every seer. He interpreted the Torah and its precepts in such a fashion as to lead to their total annulment, to the abolition of all its commandments and to the violation of its prohibitions. *The sages, of blessed memory, having become aware of his plans before his reputation spread among our people, meted our fitting punishment to him.*

“Daniel had already alluded to him when he presaged the downfall of a wicked one and a heretic among the Jews who would endeavor to destroy the Law, claim prophecy for himself, make pretense to miracles, and allege that he is the Messiah, as it is written, ‘Also the children of the impudent among your people shall make bold to claim prophecy, but they shall fall.’ (Dan 11:14).

“Quite some time after, a religion appeared the origin of which is traced to him by the descendants of Esau, albeit it was not the intention of this person to establish a new faith. For he

6. Molding The Jewish Mind

was innocuous to Israel as neither individual nor groups were unsettled in their beliefs because of him, since his inconsistencies were so transparent to every one. *Finally he was overpowered and put a stop to by us when he fell into our hands, and his fate is well known. . . .*" [Emphasis added].⁵⁵

Scholars who concerned themselves solely with the Talmud had no interest in philosophical discussions of Judaism, and viewed it as sinful to be occupied with other branches of knowledge. Some held that Maimuni's endeavor to reconcile religion with the philosophy of the age, "had made the former the mistress over the mind of a slave."

Maimuni was faulted by rabbis and representatives of the Jewish congregations in Europe and Asia because he taught that miracles should be reduced as far as possible to natural causes, and he refused to accept prophecy or any direct communication with the Deity. The latter are explained as subjective occurrences, the result of an over-heated imagination or dream phenomena. Moreover he denied the existence of Paradise and Hell, and either explained away or rejected the Agada, that is, the non-legal portion of the Talmud. were, more or less, explained away or rejected. Thus the lines were drawn between those who were enthusiastic supporters of Maimonides, and those stringently opposed to his philosophy.⁵⁶

The situation deteriorated so much that, in 1232, Rabbi Solomon Abraham of Montpellier, a faithful Talmudist, joined by two of his pupils, excommunicated all who

6. Molding The Jewish Mind

read Maimuni's composition, because the philosophy of Maimonides undermined Talmudic Judaism. Solomon went so far that he asked the Dominicans to burn the heretical writings of Maimonides, which was done at Montpelier and Paris. Not surprisingly, this was viewed by many Jews as outrageous treachery. As a result "more than ten of Solomon's partisans, who had been convicted of slander, were punished by having their tongues cut out. And, Graetz adds: "the fate of Solomon . . . is uncertain."⁵⁷

The effects of this controversy "lasted for centuries, and have not yet died away. Although Maimuni aimed at unifying Judaism, he actually created division; it separated the simple believers from thinking men, causing violent disagreements, and created a climate for the rise of the secret lore of the Cabala, attributed to Rabbi Isaac the Blind (d. 1210).

Into this breach stepped a French Cabalist, from Acre in Palestine, Simon Petit who dedicated himself to the wholesale burning of Maimuni's writings. Petit journeyed to Europe, where he visited a number of large Jewish congregations, telling them of the danger of Maimuni's works, and overawing them with his knowledge of the Kabbala. Many in Germany and France were persuaded to sign documents stating that Maimuni's writings contained heresies and should be burnt. However, back at Acre he was not quite as successful. As a matter of fact, many supporters of Maimonides defended him to such an extent that fierce fighting broke out. Maimonides's son urged that a synod be held to settle the dispute. As a result, in 1289, a ban of excommunication was imposed

6. Molding The Jewish Mind

on Petit, his partisans, and any person who spoke in contempt and disrespect of Maimuni⁵⁸

To reemphasize the important point made above: Dr. Louis Newman concedes that the Church correctly understood the harm Maimuni's philosophy could have on the teachings of the Church.

The Cabala's Influence

The secret science of the Kabbala, previously of harmless character, began to foment discord among Jewish sceptics and adherents of the Talmud. It's impact was so devastating that it led not only to the unraveling of Judaism as a viable belief, but became an important factor in precipitating the Reformation crisis in Christendom.

According to Graetz, it ensnared the intelligence, and lead astray the weak in Spain. In Toledo, "the largest, the richest, most important, and most educated in Spain," it won the adherence of Todros ben Joseph Halevi Abulafia (d. 1304), a distinguished member of a prominent Jewish family, and nephew of Meir Abulafia, who had been an obstinate adversary of all rationalist thought, particularly the rationalism of Maimuni. The nephew modeled himself after his uncle.

While growing up, Todros applied himself to the Talmud and to secret lore. As a man, he was in special favor with Queen Maria de Molina, not only as her physician, but also as her financier. To the Jews, he was venerated as their Prince (Nasi).

Indeed, two of the four men who developed and extended the influence of the

6. Molding The Jewish Mind

Kabbala, did so under the banner of Todros, and dedicated their compositions to him.

One of the four, Abraham Abulafia, perceived a “higher Cabala” which utilized the numerical value of letters, and the numerous changes in the words of Holy Writ. Opposition to his teaching in Spain led him to Italy where he “conceived the mad idea of converting the Pope to Judaism (1281),” which resulted in his serving a month’s term in jail.

Following release, he migrated to Sicily where, at Palermo, he proclaimed himself the Messiah, and said the Messianic redemption would take place in the year 1290. That idea prompted much astonishment, and convinced Jews to make plans to return to the Holy Land.

However, Jewish leaders in the area contacted the Rabbi of Barcelona, a man acquainted with the young man’s early life. He responded to the Sicilians that Abraham Abulafia was both illiterate and dangerous. That response apparently ended his Messiaship.

About the same time, a similar Prophet arose in Avila, Spain. He alleged an inability to read or write; however, he claimed that an angel appeared to him during sleep and endowed him with the power to write a comprehensive work full of mystical ideas. Of course, this caused some wonderment, and prompted further contact by the Jewish leaders with the Rabbi of Barcelona. This time, the honored Barcelona teacher replied: it is “incredible that a man should go to bed an idiot and get up a Prophet.”

6. Molding The Jewish Mind

Regardless of that assessment, the Prophet of Avila fixed the last day of the fourth month of the year 1295 as the beginning of the Messianic Redemption.

On the appointed day, the people, dressed as on the Day of Atonement, hurried to their synagogues and awaited the blast of trumpets. They never sounded; nor did the Messiah appear. However, the assembled people were astounded to notice small crosses suddenly appear on their garments. That phenomenon prompted many among the terrified congregations to convert to Christianity. Apparently, no one knows what happened to the alleged and nameless Prophet.⁵⁹

However, far more “pernicious” than Todros Abulafia and his disciples was Moses DeLeon (d. 1305) whose influence lasted at least until the time of Graetz.

DeLeon created an unusual forgery by which he attributed much of his own thought to Simon bar Yochai, a revered holy man of the geonic period (2nd century A.D.), who was ranked even higher than Moses and the Old Testament Prophets. The forgery was called the *Zohar* (brilliance) written, in the Chaldean language, which “for many centuries was held by Jews as a Heavenly revelation.”

The *Zohar* uses Cabalistic terms, vowels, accents, the names of God, transposition of letters, Biblical verses and Talmudic sayings, which occasionally give a faint suggestion of an idea, which in a trice evaporates in feverish fancies, or dissolves in childish silliness.

Basically, the *Zohar* holds that the historical narratives and religious statutes of

6. Molding The Jewish Mind

the Bible were never intended to be understood in a plain, simple sense, but contain something higher, mysterious, and supernatural.

“Thus, the secret lore of Moses de Leon naturally has free play to pervert everything and anything, and give it the seal of sublimity, and in this manner to promulgate a false doctrine, not only absurd, sometimes even blasphemous and immoral.”⁶⁰

In this system souls are believed to have pre-existed in the brilliant world of the *Sefiroth*. They are there wrapped in a spiritual robe, and entranced in the contemplation of God’s light. When the souls are about to enter this world they assume an earthly garment, the body; but as soon as they are to leave the earth, the angel of death divests them of this earthly garment. If a soul lives piously and morally here below, it receives its former heavenly robe, and can once more enjoy the blissful ecstasy of God’s presence. If not, and particularly if it departs this world impenitently, it wanders about naked and ashamed until purified in Hell.

The world of darkness, as contrasted to the world of light, is a world of unholiness, Satan, and the evil principle. Blasphemers and evil people are identified with the evil principle, and persona like the first serpent, Cain, Esau, Pharoah, and *Esau’s empire, Rome, and the civil and spiritual power of Christendom in the Middle Ages, which rested on violence and injustice.*” . [Emphasis added].

Of course, Israel and righteous people belong to the world of light.

6. Molding The Jewish Mind

DeLeon intended to arouse hope among his contemporaries that they would behold the Messiah in their lifetimes, an event which will preceded by a bloody between Chrisians and Muslims, who themselves will be annihilated by a mightier conquering people. Signs and miracles will presage the time, and the resurrection of the dead and a general diffusion of Cabalistic knowledge of God will constitute the end of the world.

He died in 1305, and subsequently his wife and daughter revealed to two influential men that he had never possessed an original copy of the *Zohar*, but had evolved it out of his own inner consciousness, and had written it with his own hand.⁶¹

The *Zohar*, Graetz writes, “confirmed and propagated a gloomy superstition, and strengthened in people’s minds the belief in the kingdom of Satan, in evil spirits and ghosts. Through its constant use of coarse expressions, often verging on the sensual, in contradistinction to the chaste, pure spirit pervading Jewish literature, the *Zohar* sowed the seeds of unclean desires, and later on produced a sect that laid aside all regard for decency. Finally, the sense for the simple and the true, and created a visionary world, in which the souls of those who zealously occupied themselves with it were lulled into a sort of half-sleep, and lost the faculty of distinguishing between right and wrong. Its quibbling interpretations of Holy Writ, adopted by the Kabbalists and others infected with this mannerism, perverted the verses and words of the Holy Book, and made the Bible the wrestling ground of the most curious, insane notions. The *Zohar* even contains utterances which seem favorable to the Christian dogma of the Trinity of the Godhead.”

And the Jewish historian adds: Even bolder philosophical spirits endangered the

6. Molding The Jewish Mind

stability of Judaism. They held that it was sufficient to simply ponder religious, philosophical, or moral feelings without being encumbered with attendance at religious ceremonies. The “pseudo-philosophers cast doubt upon the very fundamentals of Judaism, and thereby provoked a reaction injurious to free inquiry.”⁶²

In 1305, Rabbi Ben Adret, of Barcelona, the most influential rabbi of the time, ordered “the anathema against the study of the sciences to read amid solemn ceremonies, the scroll of the Law in the arms of the reader . . . whoever read any scientific book before the twenty-fifth year of his age, was liable to the penalty of excommunication.” That ban remained in force for fifty years.

Graetz further adds: “The philosophical expounders of Holy Writ were doomed in the hereafter, and in this world subjected to excommunication, and their writings condemned to be burnt . . . The Dominicans had found docile emulators among the Jews.”⁶³

It did not take long for the Cabala to captivate the minds of intellectuals, including Catholic intellectuals such as Pico de Mirandola and John Reuchlin. The former found confirmations of Christian beliefs in the Cabala, including the fall of the Angels, Original Sin, the Trinity, the Incarnation, Purgatory, and Eternal Punishment. Similarly, Reuchlin found some of Christianity’s highest truths in the Cabala.⁶⁴

By the early 16th century, the Cabala had taken possession of minds to such an extent that even the rabbis offered only weak opposition to it. The expectation of the Messiah was the center of the system, and once again confirmed another prophecy by

6. Molding The Jewish Mind

Jesus Christ who observed 1,500 years earlier that many would claim to be the Messiah, and would even work wonders. [See Matthew 24:23-24; Mark 13:21-22]. Indeed, Graetz lists at least twenty-two instances of Jewish claimants to the title through 1800 years of the Christian Age.

Isaac Abrabanal (d. 1509), an intimate of the Portuguese crown, predicted the advent of the Messiah in the year 1503, and the end would come with the fall of Rome, twenty-eight years earlier. In 1509, Asher Lämmlein appeared in Istria, near Venice, and proclaimed himself a forerunner of the Messiah, proclaiming that if the Jews would demonstrate great repentance, mortification, and charity, the Messiah would appear in six months. And the people did so. However, Lämmlein suddenly disappeared, or died, and the hope of the Messiah appearing soon disappeared.⁶⁵

Subsequently, around 1524, a mysterious man, claiming to be of the tribe of Reuben, arrived in Europe supposedly from the Far East, and assumed the name David Reubino. He, too, indicated that he was the Messiah, and excited the interest of a young, Christian-born, handsome Marrano, youth, named Diogo Pires (d. 1532). Pires frequently had wild dreams with Messianic overtones. However, he realized that to be the Messiah, he must be a Jew, so he underwent circumcision, and took the name Solomon Molcho. An ardent Cabalist, he gained a following by preaching sermons which alleged that the age of the Messiah is at hand and will begin in 1540.⁶⁶

Graetz observes that Pires/Molcho “sometime previously entered into intercourse with the pope and some of the cardinals . . .” And then the Jewish historian makes the

6. Molding The Jewish Mind

gratuitous comment that “other *unknown relations* may have existed between the Pope and Pires/Molcho, in consequence of which the latter was regarded with surprising favor by the Pope.”⁶⁷ [Emphasis added].

Peres/Molcho correctly predicted the flood of Rome (1530) and the earthquake in Lisbon (1531). Harassed by “more temperate Jews,” while in Venice he was “poisoned by Jewish hands, and fell into a dangerous illness,” from which he recovered.⁶⁸

Not long after, the youthful visionary was hailed before the Inquisition because he was found to be preaching against Christianity and the Church. He was condemned to be burned at the stake. When the funeral pyre was blazing, an ostensible victim in penitential shroud was thrown onto it. However, it was later learned that Peres/Molcho was encountered in the Papal household.

Subsequently, 1532, another Inquisition found Peres/Molcho guilty of attacking Christianity and the Church, and he was led to execution stating that he repented only having once been a Christian in his youth. Reubeni is assumed to have died of poisoning.⁶⁹

By the end of the 16th century the Kabbala dominated Palestine. It conjured apparitions and encouraged “orgies of mysticism.” From there it spread to Turkey, Poland, Germany, and Italy. Safet in Galilee “became the scene of a host of evil spirits, of people possessed with devils, which challenged mystic exorcism, and revealed profound mysteries. . . . It was a period of Kabbalistic mania, coincident with profligacy and moral degradation.” Its victims “despised not only the sciences, but even the Talmud

6. Molding The Jewish Mind

with its exhortations to sobriety.”

Now, the Jewish world entered upon its own “dark age” which was evident in Europe as well. Here Isaac Lurya (d. 1572) was the focus of attention. “The dry study of the Talmud . . . filled the mind with voluminous learning, unfruitful hair-splitting, and mere formulas . . . became repugnant,” and drew him to the Cabala.

He saw separate souls in various parts of the human body, the brain, eyes, hands, feet, etc. To him original sin confused evil with good, and mingled the two together. Even the purest being received an admixture of evil and the devilish element. Separation of good and evil can come only through Israel, and thus, men’s souls have to wander through the bodies of men and animals, even through rivers and wood, and stones.

Indeed, Graetz says: “Kabbalists had gone so far in their imitation of Catholicism that they had adopted auricular confession and the adoration [sic] of martyrs.”⁷⁰

Lurya viewed himself as the Messiah of the race of Joseph, the forerunner of the Messiah of David’s line. He believed the Messianic period would begin in 1568; however, he died at age 38. Nevertheless even in death his ardent followers viewed him as a deity.

Lurya’s disciples taught in various countries what they had learned from Lurya. Actually, it was due to Lurya that the Zohar was placed upon a level with, or even higher than, the Holy Scriptures and the Talmud.

Regarding morality, Lurya’s mysticism demanded “harmony of souls” in marriage, and whenever disagreement surfaced, it was said the marriage was not a union

6. Molding The Jewish Mind

foreordained by the harmony of the *Sefiroth*. Accordingly, married Cabalists separated when confronted with even the slightest disagreement, thus entering into numerous re-marriages.⁷¹

By the mid-17th century, people no longer asked what was taught in the fundamental Sinaitic law, or what was considered of importance by the prophets; they scarcely regarded those things which the Talmud determined to be essential or non-essential. Almost all rabbis and Jewish leaders were caught up in the Cabala. Many openly were opposed to the existing form of Judaism.⁷²

Rabbi Leo Modena (d. 1649) of Venice a young genius, "the possessor of astonishingly varied knowledge," who grasped the whole of Biblical, Talmudical and Rabbinic literature, and was well-read in Christian theological works, conceded "one thing and another in Judaism to be defective and ridiculous," including the Cabalaistic transmigration of souls. *He disclosed the entire Jewish code to the Christian public in the Italian language. He explained the ceremonies and statutes Jews employ in connection with their dwellings, clothing, household furniture, uprising and lying down, physical functions, and in the synagogues and schools.* [Emphasis added].

To the uninitiated, that which within the Jewish circle was a matter of reverence could not but appear petty, silly, and absurd. As Graetz puts it: "... like Ham, [he] uncovered his father's nakedness, exposed the inner sanctuary of the Jews to prying and mocking eyes."⁷³

Rabbi Simone Luzzatto, also of Venice (d. 1663) said all Jews, regardless of

6. Molding The Jewish Mind

which nation they live, all have the following in common:

“It is a nation of timid and unmanly disposition, at present incapable of political government, occupied only with its separate interests, and caring little about the public welfare. The economy of the Jews borders on avarice; they are admirers of antiquity, and have no eye for the present course of things. Many are uneducated, without taste for learning or the knowledge of languages, and, in following the laws of their religion, they exaggerate to the most painful degree. But they have no noteworthy peculiarities — firmness and endurance in their religion, uniformity of doctrinal teaching in the long course of more than fifteen centuries since the dispersion; wonderful steadfastness, which leads them, if not to go into dangers, yet to endure the severest sufferings. They possess knowledge of Holy Scripture and its exposition, gentleness and hospitality to the members of their race — the Persian Jew in some degree suffers the wrongs of the Italian — strict abstinence from carnal offenses, extraordinary carefulness to keep the family unspotted, and skill in managing difficult matters. They are submissive and yielding to everyone, only not to their brethren in religion. The failings of the Jews have rather the character of

6. Molding The Jewish Mind

cowardice and meanness than of cruelty and atrocity.”⁷⁴

Another Messiah

Sabbatai Zevi (d.1676), a devotee of the Cabala, became one of the most amazing men of history. For a time, he was an idol of the Jewish race, and nearly all the principal areas of the world viewed him as the promised Messiah. Indeed, he had secret adherents up until the time Graetz’s work was published in the late 19th Century.

Of Spanish descent, but of Smyrna in Asia Minor, he became another on the long list of Messiahs about which Jesus had warned. The attachment this tall, young, dark-haired man inspired was based largely upon his handsome features and pleasant voice, a voice used well in speech and song.

Although he studied the Talmud under a knowledgeable and staunch Talmudist, it did not seem to interest him, but once introduced into the heady words of the *Zohar*, he felt himself at home. At age twenty, he became the master of a small group, all of whom were enveloped in an atmosphere of expectation that 1666 A.D. would be the Messianic year which would bring renewed splendor to the Jews and their return to Jerusalem.⁷⁵

The *Zohar* declared the era of redemption would begin in 1648, and in that year, Sabbati revealed to his youthful companions that he is the Messianic Redeemer, and dared to utter the full four-lettered name of God in Hebrew (Jhwh), the Tetragrammaton), even though utterance of that name was forbidden by the Talmud.

The Kabbalists attached all sorts of mystical importance to this prohibition, including a belief that when Israel was dispersed, “the perfection of God Himself was to

6. Molding The Jewish Mind

a certain extent destroyed, on account of the sinfulness of men and the degradation of the Jewish people, since the Deity could not carry out His moral plan. The higher and lower worlds were divided from each other by a deep gulf; the four letters of God's name were parted asunder." However, it was further alleged, that when the Messianic period of redemption arrives, the moral order of the world, as well as the perfection and unity of God, would be restored. So, when Zevi pronounced the name of God in full, he proclaimed that the time of grace had begun with himself .

When Zevi's pretensions became known a few years later, the college of rabbis laid him and his followers under the ban, and banished them from Smyrna in 1651.⁷⁶

With that action, the Messianic delusion seemingly had been extinguished, but actually was smoldering under the surface, and erupted again fifteen years later in Constantinople, where Zevi apparently had taken up residence after his banishment from Smyrna. There Zevi assumed the role of the "suffering Messiah," a reality of the Gospels, which he had the temerity to coopt.

Next, he traveled to Constantinople where he met one Abraham Yachini, a preacher of high repute who confirmed Zevi in his delusion. Yachini foisted on the ersatz Messiah an apocryphal manuscript, written in archaic characters, which he alleged to be testimony to Sabbati's Messiaship. The document said:

"I, Abraham, was shut up for forty years in a cave, and wondered that the time of miracles did not make its appearance.

Then a voice replied to me: 'A son shall be born in the year of

6. Molding The Jewish Mind

the world 5386 (1626 A.D.), and he be called Sabbataï. He shall quell the great dragon: he is the true Messiah, and shall wage war without weapons.””

Zevi deemed it prudent to go to Salonica rather than stay in Constantinople, because the former was noted for its interest to mysticism. However, the local rabbis took a dim view of his Kabbalistic activities, and he was not welcomed warmly there. Accordingly, he wandered for a while, finally settling at Cairo, Egypt. There he met Raphael Joseph Chelebi, of Aleppo, a very wealthy and extremely generous man with a profound interest in mysticism and asceticism, who became a friend and benefactor.

Next, the “Messiah” went to Jerusalem which was controlled by Kabbalists. However, a Turkish pasha imposed a heavy tax on the Jerusalem residents, and Zevi was selected to return to Cairo to request the necessary money from Chelebi, which was granted willingly, and solved the problem.⁷⁷

Both the gift of money to pay the pasha, and the fact that a man of such stature as Chelebi was an ardent supporter of Zevi, served to increase Zevi’s popularity as the “Messiah.” Further, he met a beautiful young Polish woman of Jewish heritage who had distinctly loose morals. This tended to confirm that Zevi was a very special personage, because the Prophet Hosea also had married an unchaste wife. That, not coincident fact, increased the popularity of Zevi, and gained him many additional followers, despite the fact that she apparently was wildly promiscuous.⁷⁸

However the Jerusalem rabbis took a dim view of him, so he repaired to Smyrna.

6. Molding The Jewish Mind

where, in 1665, he declared publicly in the synagogue, amid blowing of horns, that he was the long anticipated Messiah. “The madness of the Jews of Smyrna knew no bounds. Every sign of honor and enthusiastic love was shown him. . . Women, girls, and children fell into raptures and proclaimed [him] . . . the true redeemer.” People subjected themselves to incredible penances, fasting, refraining from sleep for nights on end, bathing in extremely cold waters.

The madness went so far that his adherents in Smyrna, Salonica and elsewhere married their children of twelve, ten, and even younger to one another — seven hundred altogether — which, according to Kabbalistic ideas they might cause the souls not yet born to enter into life, and thus remove the last obstacle to the commencement of the time of grace.⁷⁹

The frenzy spread to Venice, Amsterdam, Hamburg and elsewhere. At Hamburg, “[w]hoever entered the synagogue, and saw the Jewish worshipers hop, jump, and dance about with the roll of the Law in their arms, serious respectable men withal, of Spanish stateliness, had to take them for madmen.”

Samuel Primo, secretary to the “Messiah,” and in the latter’s name, directed a circular to the whole of Israel, saying:

“The first-begotten Son of god, Sabbatai Zevi, Messiah and Redeemer of the people of Israel, to all the sons of Israel, Peace
“ Rejoice with song and melody, and change the day formerly spent in sadness and sorrow, into a day of jubilee,

6. Molding The Jewish Mind

because I have appeared.”⁸⁰

Shortly thereafter, the Muslim judges (cadi) in Turkey summoned him to Constantinople. He began his journey in the mystic year 1666, accompanied by some followers, including his secretary, Samuel Primo. He had announced the day of his arrival in the capital of Turkey, but bad weather forced the Messiah's vessel to miss the designated date by weeks.

Upon landing, Turkish guards arrested and bound his hands. When reaching Constantinople, an under-pasha commissioned to receive him welcomed the “man-god” with a blow to his ear. During his imprisonment, however, thousands of his followers came daily to catch a glimpse of him.

Because of his popularity among his many followers, he was transferred to a castle of the Dardanelles. Numerous ships conveyed his followers to the castle, and a veritable shower of gold poured into the community where he was imprisoned. Among the visitors were two Poles who informed him that another prophet, Nehemiah Cohen, was announcing the approach of the Messiah's kingdom, but not through Zevi.

Zevi had his followers convince Cohen to visit him in Turkey, which he did. After an extensive discussion, the latter was not convinced of Zevi's Messiaship. Fearing that Zevi's followers would assassinate him, he escaped, became a Mahometan, and told the authorities that Zevi was a threat to the State.

All this information was passed to Sultan Mahomet IV, who sent an apostate Jew to impress upon Zevi the terrible torture and death he faced from the Muslims. That

6. Molding The Jewish Mind

apparently convinced him that he should abandon his Messiaship and became a Muslim, adopting the name, Mehmed Effendi.

For the next ten years, he skillfully played the role of a Muslim and the Messiah, and had many Jewish followers. However, at the end, the Muslims noted that he never did win many converts from Judaism, and dispatched a patrol to find him. And so it happened. He was discovered near Constantinople singing psalms in a tent with some Jews. The Grand Vizir commanded that he be banished to Dulcigno, a small town in Albania, where no Jews dwelt. There he died in 1676, abandoned and forsaken.⁸¹

And Even More Messiahs

After Zevi's death, one of his followers, Israel Bonafoux of Smyrna, continued to propagate the dead Messiah's beliefs. He was assisted by Abraham Michael Cordoso of Tripoli.

The latter declared himself Zavi's successor as the Ephraimite Messiah. He propagated the theory that there are two Gods — one the First Cause, incomprehensible, without will and influence over the universe; the other: God of Israel, the actual Creator of the world, and Lawgiver of the Jewish people. He alone should be worshiped. However, the rabbis of Smyrna threatened him with death, and compelled him to leave the area. Subsequently, in 1706, he was stabbed by his nephew.⁸²

However, far more important than Cardoso was Mordecai of Eisenstadt, an itinerant Sabbatian preacher of striking appearance who lived an ascetic life, fasten, and preached in Poland, Hungard, Moravia, Bohemia, and Italy. Graetz characterizes him as

6. Molding The Jewish Mind

“a Jewish Vincent Ferrer.” But far, from being like St. Vincent, Mordacai declared himself to be the true Messiah. Indeed, he claimed to be Sabbatai Zevi risen from the dead!

Meanwhile Zevi’s widow in Salonica passed off her brother, Jacob, as her son by Zevi, and Jacob became an object of devout reverence to the Sabbatians because they saw him as the united souls of two Messiahs of the houses of Joseph and David. The two recommended and practices sexual indulgence as a means of promoting the work of redemption. According to them, the sinfulness of the world could only be overcome by a superabundance of sin, by the most extreme degree of licentiousness.

The rabbis denounced the offenders to the Turkish authorities, who sentenced them to severe punishment. However, the Sabbatian followers of Jacob and her brother appeased the Turkish authorities by donning white turbans. Jacob died as he was returning from a pilgrimage to Mecca, and was succeeded by his son, Berachya (d. 1740), whose followers were called apostates from Judaism. As of the late 19th century there were 4,000 descendants of the Sabbatain sect in Salonica.⁸³

Meanwhile, Nehemiah Chiva Chayon (d. 1726) was contending that Cabalistic Judaism “inculcated belief in a triune God.” However, he was not accepting the Christian Trinity. His trio consisted of the Holy Primeval One, or Soul of all Souls, the Holy King, or incarnation of Deity, and a female Person, (the Shechina). The response by the Rabbinate of Jerusalem was swift: A sentence of excommunication was imposed on him, his work was condemned, which, incidentally, the rabbis had not even read, nor

6. Molding The Jewish Mind

would they give him a hearing, but consigned his writings to the flames. Chayon was able to find a following at Prague.⁸⁴

The chief rabbi of Prague, David Oppenheim, spent most of his time with money transactions which became very important to him after inheriting considerable funds from his rich uncle, Samuel. He had little time to concern himself with the itinerant preacher, Chayon. However, his son, Joseph, was enchanted with Chayon's knowledge of the Kabbala, as was Rabbi Naphtali Cohen. Chayon preached the Sabbatian doctrine that "sin can be overcome only by a superabundance of sinfulness, by the satisfaction of all, even the most wicked desires, and by transgression of the Torah. Further, he caused to be circulated that he had conversed with the Prophet Elijah, and that he, Chayon, could compel the Godhead to reveal itself to him, and that he also could call the dead to life, and create new worlds. In the meantime, Chayon was living a profligate life, and squandered money playing cards.

One of his intimate supporters, Löbele Prosnitz, cut out in gold tinsel the four Hebrew letters of the name of God, "stuck it on his breast, and made it shine before the dazzled eyes of the credulous by means of burning alcohol and turpentine."

Chayon, subsequently was excommunicated by the rabbis, and was forced to wander and died of the plague in North Africa in 1744 at age 40.

His son converted to Christianity, and, while at Rome, he called to the attention of the Inquisition the contents of "Jewish literature, which he declared to be inimical to Christianity."⁸⁵

6. Molding The Jewish Mind

Jankiev Leibovicz, known as Jacob Frank (d. 1791), in the words of the Jewish historian Heinrich Graetz, “was one of the worst, most subtle, and most deceitful rascals of the eighteenth century. He could cheat the most sagacious and veil his frauds so cleverly that after his death many still believed him an admirable man who . . . carried to the grave most weighty secrets.”

He was a Jew, a Mohammedan, and a Catholic; indeed, a man who would change his religion as some men change their clothes. Frank became enamored with the Cabala, particularly “the doctrine of metempsychosis, by virtue of which the successive Messiahs were not visionaries or imposters, but the embodiment of one and the same Messianic soul. King David, Elijah, Jesus, Mohammed, Sabbatai Zevi, and his imitators, . . . were one and the same personality which had assumed different bodily forms.” Not surprisingly, Frank himself became “the latest embodiment of the Messiah,” and “ordered his followers to address him as the Holy Lord.”

Within Poland, there was, in Podolia, a sect of Sabbatians he formed as the “Frankists,” whom he “taught to acquire riches for themselves, even by fraudulent and dishonest means.” He taught them also to concentrate on destruction of the Talmud and the primacy of the Cabalistic *Zohar*.⁸⁶

When the rabbis and elders learned that a group of Jews were trying to undermine the Talmud, they “began to employ the usual weapons of excommunication and persecution against the offenders, and the secret heretics were hunted out. Won over by large sums, the Polish authorities energetically supported the persecutors. . . .

6. Molding The Jewish Mind

Before the council of rabbis in Satanov, in open court, several men and women stated that they and their friends . . . abandoned themselves to fornication, adultery, incest, and other inequities, and had done so in accordance with Cabalistic–mystic teachings. The penitents declared that Frank had taught his followers to scoff at chastity.”

Based on the evidence, excommunication was imposed, and tapers were extinguished. Further, no one was permitted to “intermarry with them, their sons and daughters were to be treated as bastards, and none who were even suspected could be admitted to the post of rabbi, to any religious office, or to the profession of teacher.” Moreover, no one under thirty years of age was permitted to study the Cabala.”⁸⁷

The Frankist were denounced to the magistracy and clergy, and handed over to the Catholic Inquisition. [Emphasis added]. However, Frank was cunning enough to tell his followers to emphasize two important points. That is, that they believed in a Trinity, and that they rejected the Talmud as a compilation full of error and blasphemy. Additionally, he urged that twenty or thirty of his followers submit to baptism in the Catholic Church, in order to emphasize their belief in the Trinity and their rejection of the Talmud.

Talmudic Jews heard of this advice and attacked the Frankists, finally placing them in confinement. While Frank’s followers would not agree to Baptism, they did insist that they were “almost Christians.” Moreover, they charged that Talmudists make use of Christian blood, and that the Talmud itself inculcates murder of Christians as a sacred duty. This caused the Talmudists to be incarcerated while the Frankists were

6. Molding The Jewish Mind

released from prison.⁸⁸

The Kabbalists convinced the local Ordinary, Bishop Dembowski that a disputation between the Talmudists and Frankists would prove they are the ones who truly follow the Scriptures. In support they cited nine articles of their profession of faith. Among them: that the Godhead consists of three Persons, equal to one another, at once a Trinity and a Unity; that the Godhead assumes human form to manifest itself visibly to all men; that through mediation of the Trinity mankind is redeemed and saved — not through the Messiah said to lead the Jews back to Jerusalem. Further they held that it is false to believe that the Temple will ever be rebuilt; and stated also that the Talmud contains most revolting statements; such as that Jews are permitted, indeed, obliged to deceive and slay Christians.

The Talmudists of that Polish community — the Synod of the Four Countries — “could not produce a single man who could expose,” in tolerable language, the imposture of the Frankists or the hollowness of their creed. Accordingly, all known copies of the Talmud were confiscated and burned in 1757. Bishop Dembowsdki “died (November 17, 1757) a violent death.” This prompted an end to the persecution of the Talmudist, and from that time the Frankists were persecuted, imprisoned, and declared outlaws. Their beards were shaved off as a mark of disgrace and to make them easily recognizable.

The majority fled to Bessarabia, but the Talmudists informed the government that they were not under the jurisdiction of the chief rabbi of Constantinople. This seemed to

6. Molding The Jewish Mind

invite the Turks to rob and ill-treat the Frankists, so they finally appealed to Poland and urged the king to re-confirm the toleration granted them by Bishop Dembowski. He assented to the request and issued a decree that permitted them to live unmolested wherever they chose. However, the decree was not strictly enforced, and they continued to be persecuted. Some of them sought out Frank who returned, and urged them to make more concessions to Christianity.⁸⁹

A second disputation before all the clergy, nobility and burghers of Lemberg was held in the cathedral of the city, in June, 1759. Again, the Talmudists were defeated after three days, following which some thousand Cabalists were baptized. Jacob Frank suddenly appeared in dazzling magnificence in Warsaw in October, 1759, and requested the king to be his godfather. The newspapers of the Polish capital were full of accounts of the daily baptisms of so many Jews, and the names of great nobles and ladies who were their godparents.

However, the clergy were suspicious of Frank's intentions, particularly when he reiterated his demand for a special tract of the country to be assigned him. Soon he was unmasked and betrayed by some of his Polish followers as an imposter and blasphemer, whose belief in Christianity was a farce, and who demanded that his disciples address him as Messiah, God Incarnate, and Holy Lord.. He was arrested, examined, and confined to a convent in March, 1760. Only the fact that the king was his godfather saved him from being burnt at the stake.

The rank and file Frankists "[o]utwardly" adhered to the Catholic religion, and

6. Molding The Jewish Mind

joined in all the sacraments, but they associated only with each other, and intermarried. Their descendants the Wolowskis, Dembowskis, Dazaskis are still found in Poland.

Subsequently, after thirteen years imprisonment, Frank was set at liberty by the Russians. He continued as an imposter for another twenty years, finally setting up his daughter Eva as the incarnate Godhead. He died in 1791. His daughter Eva died in 1816.⁹⁰

It appears evident that the Scholastic philosophy of the Middle Ages made a great impact on the Jews. In that connection, Gershom Scholem says that period created a desire among many Jews for “a sort of Jewish mysticism.” This desire “resulted from a fusion of internal drives with the external influence of the religious movements present in the non-Jewish environment.” This prompted a number of Jewish intellectuals to draw “extensively on the literature of the Sufis, the mystics of Islam, and on the devout Christian ascetic tradition, sometimes incorporating “material which originally came from Latin Christian literature.”⁹¹

The Cabala found fertile soil in the Languedoc area of Southern France where the Gnostic Catherist heresy known as Albigensianism became such a threat to the Church.⁹²

There is another interesting point of some significance made by Scholem. He says the *Magen David*, sometimes called the “Star of David— the six-pointed star formed by two equilateral triangles with the point of one placed directly opposite the apex of the other— is a symbol which dates from the Bronze Age, and likely was a magical sign. It was common in many ancient civilizations, including those of Mesopotamia, India,

6. Molding The Jewish Mind

Britain, and the Iberian peninsula. It was common in the Middle Ages both among Muslims and Christians. Sometimes it is called “the Seal of Solomon.” In Kabbalistic circles the figure was identified as “the shield of the son of David.” Scholem makes this statement concerning it:

*“The prime motive behind the wide diffusion of the sign in the 19th Century was the desire to imitate Christianity. The Jews looked for a striking and simple sign which would ‘symbolize’ Judaism in the same way as the cross symbolizes Christianity.”*⁹³ [Emphasis added].

The Cabala continues to be in vogue, and, together with the Talmud, has for years been integral to the world’s largest and, frequently least understood, international secret society: Freemasonry. That point will be developed in the chapter dealing with the relationship of Judaism and Freemasonry.

6. Molding the Jewish Mind

1. Graetz II, p. 560. *Ibid.*, III, , pp. 11-12. In the latter citation, Graetz observes that “the most beautiful women in all Palestine lived in Nazareth, cradle of Christianity.” That statement corroborates comments by those few individuals who have seen Our Lady, and described her as “beautiful.”

2. Graetz II, pp. 564, 567, 608.

3. Pranaitis, *op. cit.*, p. 10. Rodkinson, Michael L., *The History Of The Talmud*, New York, New Talmud Publishing Co., 1903, vol. I, pp. 5-6, 70; Graetz II, pp. 327-328;. Matthew 15:2-9.

4. Graetz, II, pp. 623-624. So much for the common canard that the early Church Fathers did not truly understand the language of the Old Testament!

5. *Ibid.*, pp. 632-634.

6. *Ibid.*, pp. 634-635; Graetz, vol. III, pp. 128-130; Cohen, Abraham, *Everyman's Talmud*, New York, Scachen Books, 1975, p. 147.

As many readers will readily recognize, the Talmudic method of thinking has crept into Christianity, including the Catholic Church.

7. *The Jewish Encyclopedia*, *op. cit.*, vol. VII, pp. 539-546.

Perhaps the *Kol Nidre* may account for lies admitted by Monica Lewinsky , the Hebrew school educated young woman who allegedly was involved in a sex scandal with

6. Molding the Jewish Mind

President William Clinton. She was quoted as saying: "I would lie for my family. That is how I was raised . . . I was brought up with lies all the time . . . that's how you got along . . . I have lied my entire life." Quoted in *Newsweek* magazine article titled, "This Is Sick, This Is Sick," February 2, 1998.

8. Graetz III, pp. 49, 144. Korah and his faction rebelled against Moses and were punished by God. The punishment: "the earth opened its mouth and swallowed them, themselves and all that belongs to them, so that they go down alive to Sheol, then you will know that these men have rejected Yahweh." See Numbers 16:1-3, 31-32.

9. See: *Papers Relating to Foreign Relations of the United States 1918, Russia*, vol. II, U.S. Department of State, Washington, DC, US. Government Printing Office, 1932, p. 724. Cited hereafter as State Department Papers, Russia.

10. Unterman, Isaac, New York, *The Talmud*, Record Press, Inc., 1956, pp. xii-xiv.; Graetz IV, p. 534.

11. Rodkinson, *op. cit.*, vol I, pp. 6, 9.

12. McKenzie, *Dictionary of the Bible*, *op. cit.*, pp. 866-867. Herford, Robert Travers, *Christianity in Talmud and Midrash*, London, Williams and Norgate, 1903, pp. 9-10. Again, it is important to recall that Jesus, in the "Sermon on the Mount," six times told the multitude: "You have heard that it was said to them of old: . . . But *I say* to

6. Molding the Jewish Mind

you . .” See Matthew 5:21-22; 27-28; 31-32; 33-34; 38-39; 43-44.

13. Graetz III, p.572.

14. *Ibid.*, IV, pp. 640-641.

15. Unterman, *op. cit.*, p. 3.

16. *Ibid.*, pp. 6-8, 23.

17. *Ibid.*, pp. 11-13.

18. Rodkinson, *op. cit.*, p. 14.

19. *Ibid.*, pp. 10-11

20. Rodkinson, Michael L. editor, *Babylonian Talmud*, vol. I, Tract Sabbath, 2nd ed., Boston, 1903, New Talmud Publishing Co., p. xi.

21. Graetz III, pp. 119-120. That remark by Graetz substantiates the view of Christ.

22. Graetz IV, p. 612.

23. *Ibid.*, III, pp. 572-579..

24. Regarding various Papal condemnations of the Talmud, see: Newman, Louis I, *op. cit.*, p. 321 and Pranaitis, *op. cit.*, p. 21

25. Graetz IV, p. 582.

26. Herford, *op., cit.*, pp. 35, 37, 38.

27. Pranaitis, pp. 9, 22-23.

28. *Ibid.*, p. 29.

29. *Ibid.*, pp. 30-31. Herford adds that Mary was called Stada, that is, a prostitute, because, according to what was taught at Pumbedita, she left her husband and committed adultery. According to Herford, this is also recorded in the Jerusalem Talmud (*Sanhedrin*, chap. vii), and by Maimonides, and *Iebheammoth*, the last chapter.

30. Pranaitis, pp. 33-35. Further support for all of the above cited blasphemies directed against Jesus Christ set forth by Herford and Pranaitis may be found in Tract *Sanhedrin* of The Talmud, translated and edited by Jacob Shachter and H. Freedman, London, The Soncino Press, 1935, pp. 281-282, 378, 388, 437-438, 456-457, 725-726.

31. Butler, John, "Magic, Astrology and the Early American Religious Heritage, 1600-1760," *The American Historical Review*, Princeton, NJ, April 1969, Volume 84, No. 2, page 344.

32. Pranaitis, pp. 43, 49, 57, 61, 62, 63, 66.

33. *Ibid.*, pp. 72, 73, 75, 77.

34. *Encyclopedia Judaica*, vol. II, p. 99. On the same page, the article cites Josephus (*Apion* 2: 202) "the law has commanded to raise all the children and prohibited women from aborting or destroying seed: a woman who does so shall be judged a murderess of children for she has caused a soul to be lost and the family of man to be diminished."

35. The above citations from the Talmud appeared in *Christian News*, New Haven, MO, November 20, 1995, pp. 14-16. Also, the same publication's November 27, 1995 edition contains reproductions of actual pages from the 34-volume Soncino edition of the Talmud, London, 1948.

36. *The Jewish Encyclopedia*, 25.vol. III, pp. 456-457; Berg, Philip S., *Kabbalah for the Layman*, 3 vols., New York, NY, Research Centre of Kabbalah, 1981, vol. 1, pp. 13-14, 21; Albertson, Edward, *Understanding the Kabbalah*, Los Angeles, CA, Sherbourne Press, For the Millions Series, 1973, pp. 13, 16, 17; Franck, Adolph, *The Kabbalah* (D.I. Sossnitz (trans), New York, The Kabbalah Publishing Co., 1926, pp. xxx, xxiv.

37. Albertson, pp. 19, 31.

38. *The Jewish Encyclopedia*, *op. cit.*, vol. III, p 462; Pike, Albert, *Morals and Dogma*, Washington, D.C., House of the Temple, 1871 (1966), p.744.

39.. *The Jewish Encyclopedia*, Vol. III, pp. 457, 458, 459. Also see, *The Jerusalem Bible*, *op., cit.*, 1 Tim. 3-7, footnote "c."

40. *The Jewish Encyclopedia*, vol. III, pp. 462, 458.

41. *Ibid.* pp. 472, 474, 475-479.

42. Berg, *op.cit.*, vol. I, p. 14; Pranaitis, *op. cit.*, p. 76.

43. Schomer, Abraham, *op. cit.* pp. 62, 81, 82.
44. Shahak, *Jewish History, Jewish Religion*, London, Boulder, Colorado, Pluto Press, 1994, pp. 9, 32.
45. *Ibid.*, pp. 33, 107.
46. Graetz, vol. III, pp. 447-478.
47. *Ibid.*, pp.478-479.
48. *Ibid.*, pp. 480-482.
49. *Ibid.*, pp. 483-484.
50. *Ibid.*, 486-487.
51. *Ibid.*, pp. 487-488. See also: Medieval Sourcebook: "Maimonides: The 13 Principles and the Resurrection of the Dead," Internet site: halsall@murray.fordham.edu,, 1966, p. 1, with further elaboration citing Boteach, Rabbi Shmuel, *The Wolf Shall Lie With the Lamb*, Montvale, NJ (no date shown), Jason Aronson Press, pp. 1-15.
52. Graetz 3, pp. 488-489, 501.
53. Newman, *op.cit.*, pp. 329-330.
54. Twersky, Isadore, editor, *A Maimonides Reader*, New York, Behrman House, Inc., 1972, p. 226.
55. *Ibid.*, pp. 440-441. Actually, the cited passage in Daniel is not referring to Jesus, but to Antiochus, as a figure of antichrist.

56. Graetz vol. III, pp. 522-523.
57. *Ibid.*, pp. 525-530.
58. *Ibid.*, pp. 546-547, 626, 627, 632-633.
59. Graetz, vol. IV, pp. 4-7, 8-10.
60. *Ibid.*, pp. 10-15.
61. *Ibid.* 63. *Ibid.*,
61. *Ibid.*, pp.11
62. *Ibid.*, pp. 22-25.
63. *Ibid.*, pp. 28-31; 39-43.
64. *Ibid.*, pp. 291-292, 466-467.
65. *Ibid.*, pp. 481-483.
66. *Ibid.*, 491, 493-494, 495-497.
67. *Ibid.*, p. 503. The totally unsupported implication being, of course, that the youth had homosexual relations with the Pontiff and other prelates.
68. *Ibid.*, p. 505.