

TWENTY-FIRST CENTURY ANTISEMITISM AND ITS ORIGINS



SLL - Senior Scholars

February 4 – March 3, 2019

TWENTY-FIRST CENTURY ANTISEMITISM AND ITS ORIGINS

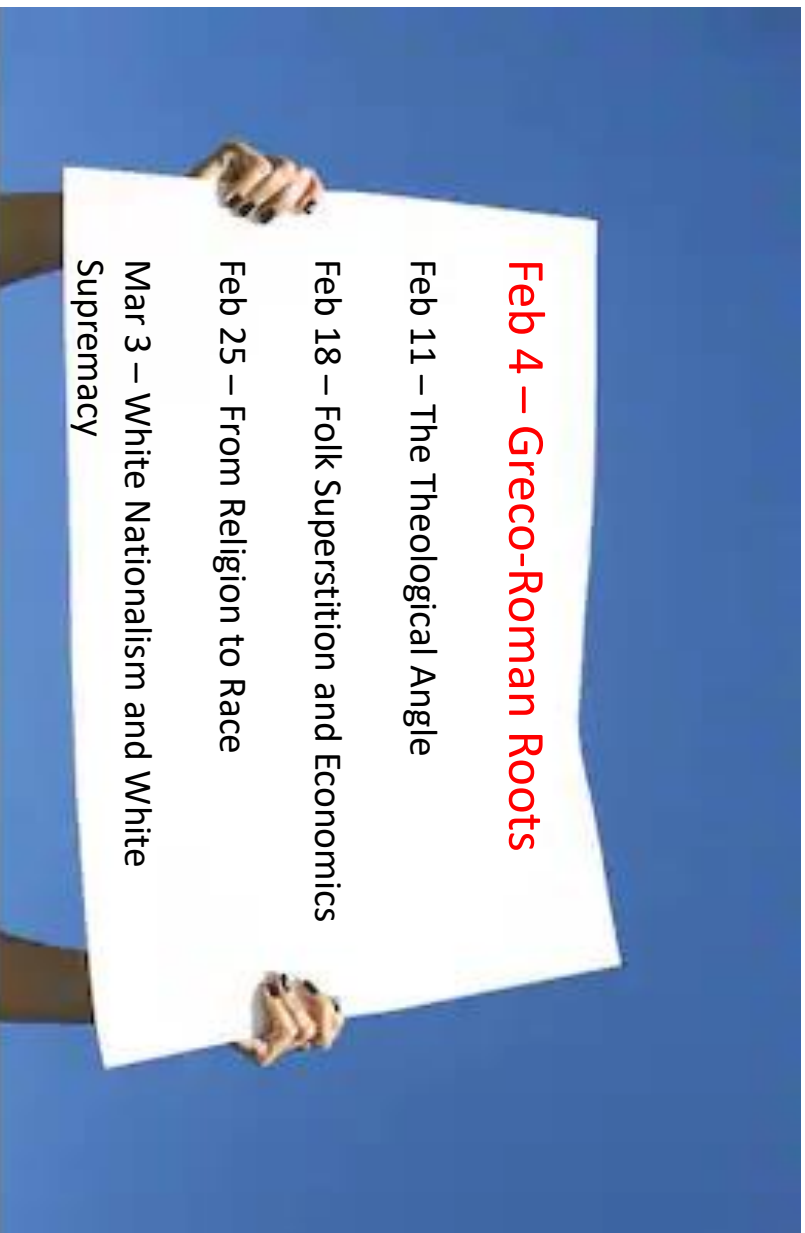
Feb 4 – Greco-Roman Roots

Feb 11 – The Theological Angle

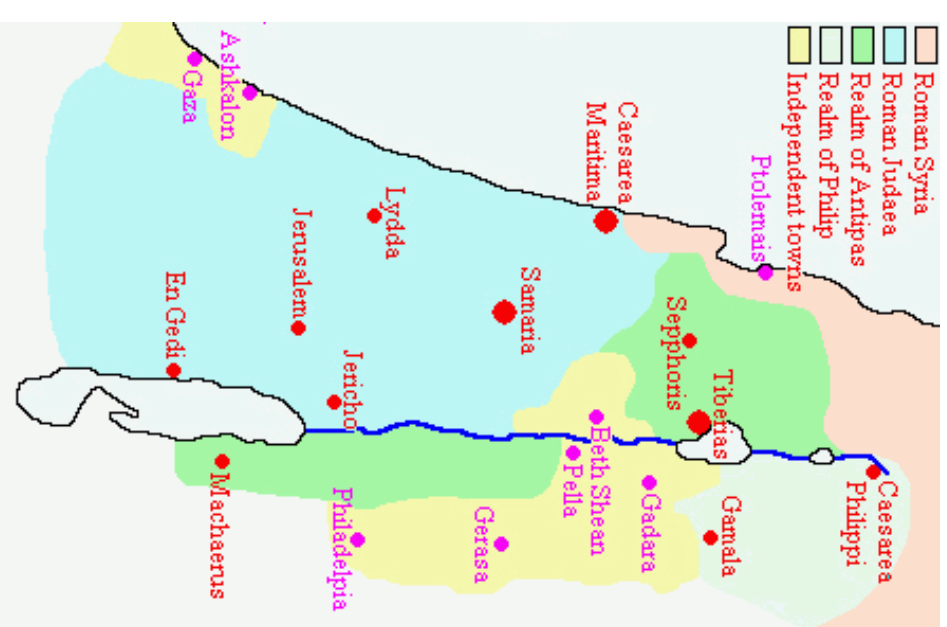
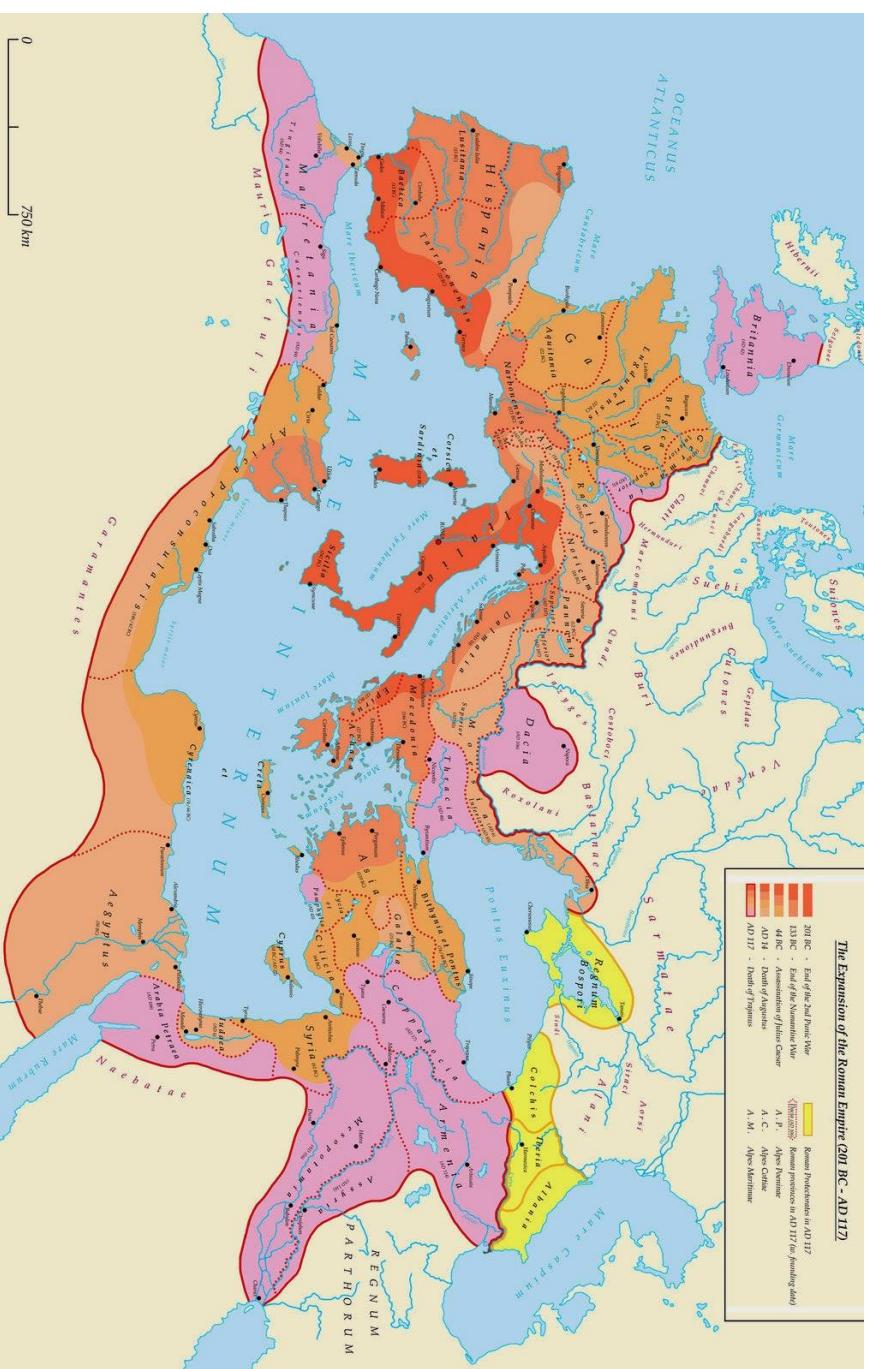
Feb 18 – Folk Superstition and Economics

Feb 25 – From Religion to Race

Mar 3 – White Nationalism and White Supremacy



Roman Judea



Linguistic Excursus

IOUDAIOS = Somebody from the province of Ioudaia/Judaea

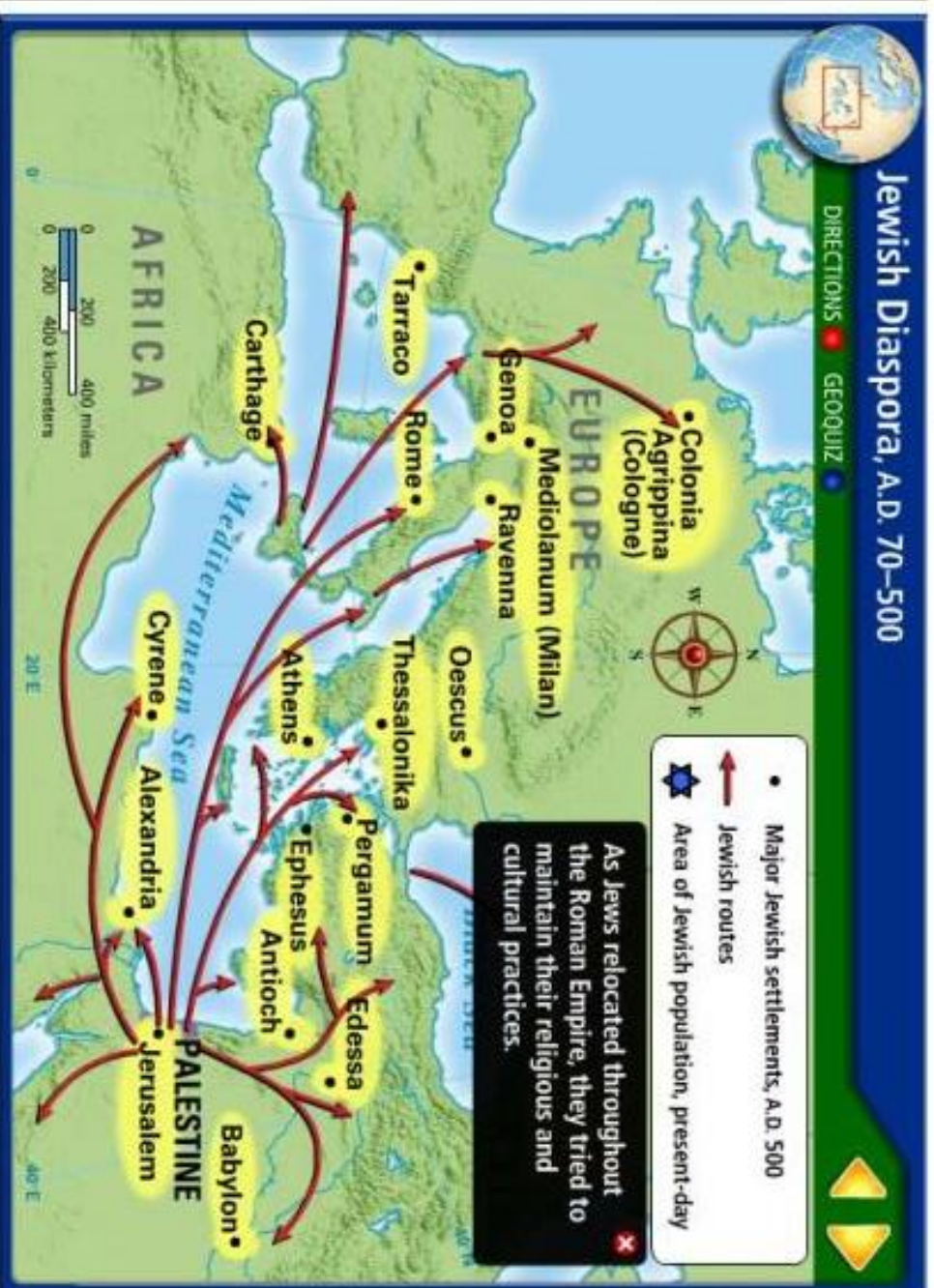
IOUDAISMOS = Social, religious or cultural characteristic of the inhabitants of that province.

CONSIDER:

¹³ But no one had the courage to speak favorably about him in public, for they were afraid of getting in trouble with the Jewish leaders. [John 7:13 New Living Translation (NLT)]

BETTER TRANSLATION: ¹³ But no one had the courage to speak favorably about him in public, for they were afraid of getting in trouble with the Judean leaders.

Judeans in the Roman Empire



Excursus II: Mystery Religions

- (1) Usually based on an annual vegetation cycle; and so on the natural processes of growth, death, decay, and rebirth.
- (2) Passed on secret esoteric knowledge (*gnosis*) to initiates on how humans might achieve unity with the deity and so achieve immortality and/or rebirth.
- (3) Central ceremony was usually a re-enactment of the foundation myth so as to achieve an ecstatic state. In this way one participated spiritually in the death and rebirth of the god, overcoming the earthly and temporal.
- (4) There was less concern with doctrine and more on emotional experience. Tended to be inclusivistic.



Mystery Religions

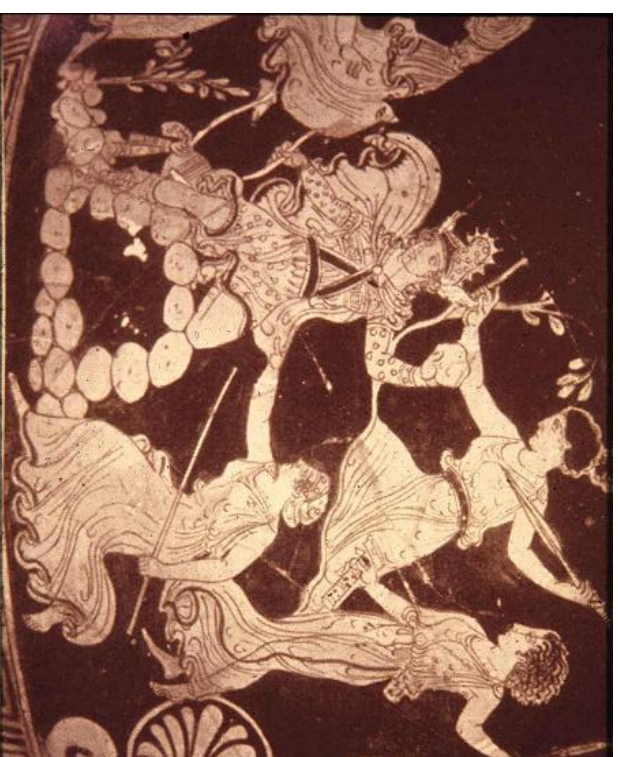
USUALLY ASSOCIATED WITH “ASIATIC” RELIGIONS:

- Egyptian Isis (Egyptian)
- Mithras (Persian)
- Sabazius (Thracian/Phrygian)
- Cybele (Phrygian).
- Yahu (?) (Judean)

BUT ALSO INCLUDES AT TIMES GRECO-ROMAN

DEITIES:

- Eleusinian Mysteries
- Dionysian Mysteries
- Orphic Mysteries.



Abraxas and other Demons



1 0 2 cm

W. Machowski/Joachim Silwa

laewi (Yahweh?) is the bearer of the secret name, the lion of Re secure in his shrine.”

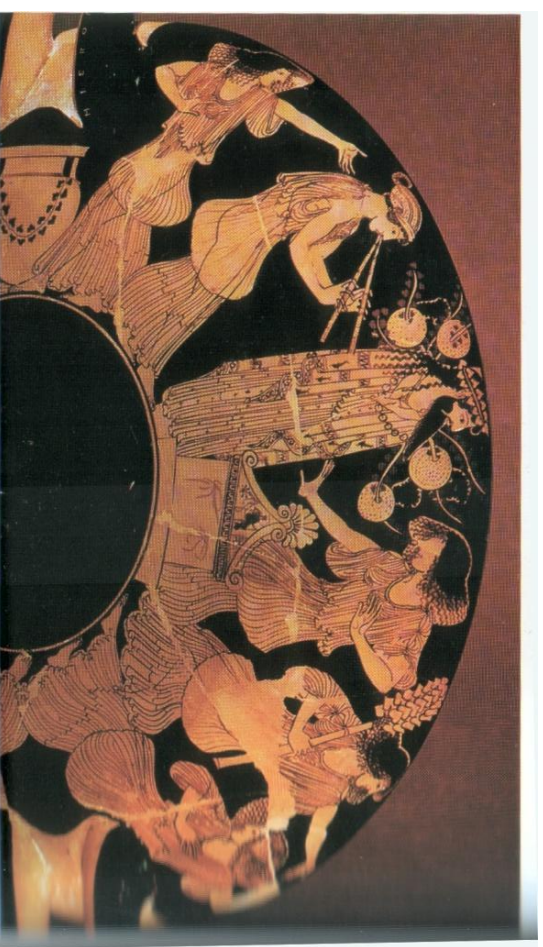
Roman Reaction

Conservative Roman thinkers saw Asian mystery religions as a threat to the Roman social and political order. They saw them as promoting licentiousness and other forms of immorality.

Argued for a return to the old Roman deities, family values and virtues

Titus Livius or Livy (59 BCE- 17CE):

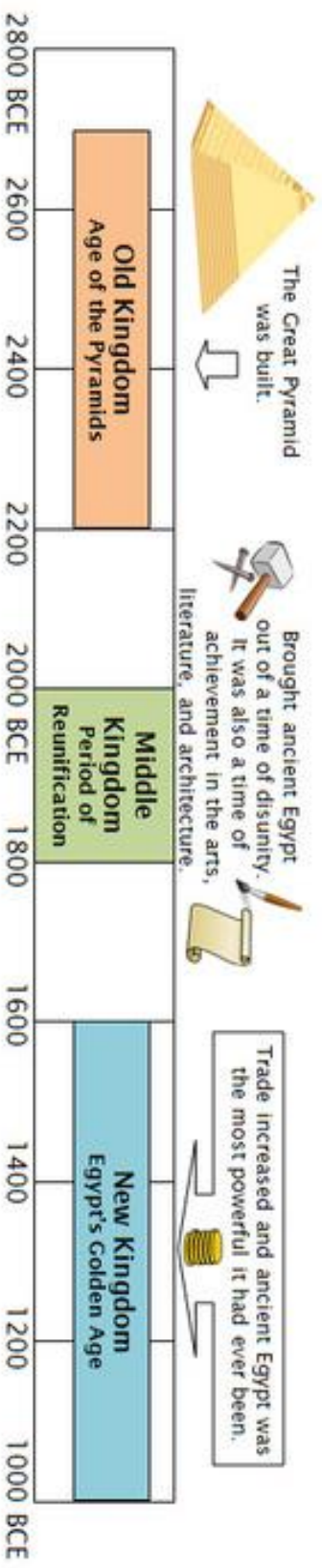
Here are the questions to which I should like every reader to give his close attention: what life and morals were like; through what men and what policies, in peace and in war, empire was established and enlarged. Then let him note how, with the gradual relaxation of discipline, morals first subsided, as it were, then sank lower and lower, and finally began the downward plunge which has brought us to our present time, when we can endure neither our vices nor their cure.



So What is the Judean/Jewish Connection?



Ancient Egypt History



Hyksos (Shepard Kings)

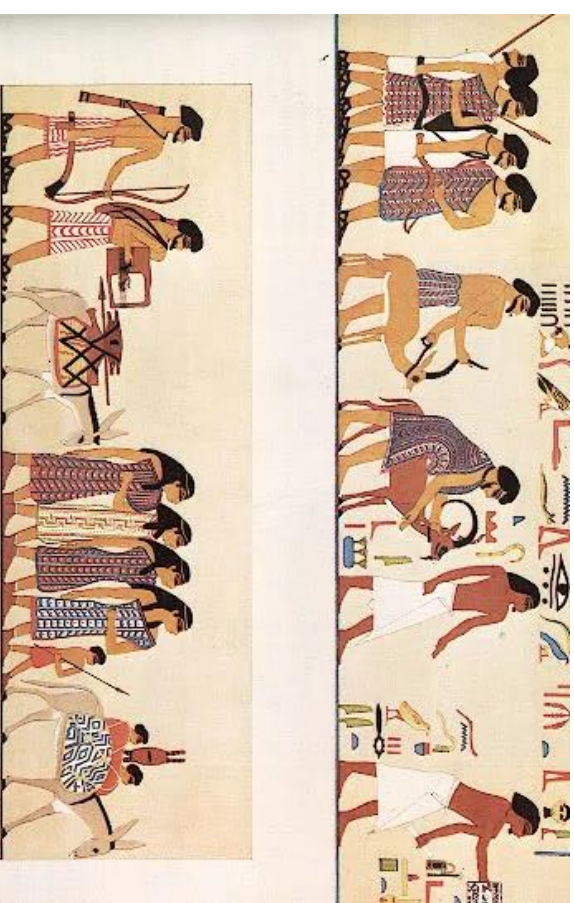
Hebrew Exodus

HYKSOS



The Hyksos were a Semitic people who gained a foothold in Egypt c. 1782 BCE at the city of Avaris in Lower Egypt, thus initiating the era known in Egyptian history as the Second Intermediate Period (c. 1782 - c. 1570 BCE). Their name, Hegau-khasut, translates as 'Rulers of Foreign Lands' ... suggesting to some scholars that they were kings or nobility driven from their homes ... and managed to establish a strong power base during the decline of the 13th Dynasty of the Middle Kingdom (2040-1782 BCE). Most likely, they were traders who were at first welcomed at Avaris, prospered, and sent word to their friends and neighbors to come join them, resulting in a large population which was able to finally exert political and then military power.

-- [Joshua J. Mark](https://www.ancient.eu/Hyksos/) (15 Feb 2017) at <https://www.ancient.eu/Hyksos/>



Manetho

Egyptian priest who wrote a history of Egypt in Greek, c. 300 BCE



Manetho, from his book "Aegyptiaca", frag. 42, 1.75-79.2

In [the reign of Tutimaus], for what cause I know not, a blast of God smote us; and unexpectedly, from the regions of the East, invaders of obscure race marched in confidence of victory against our land. By main force they easily overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others. Finally, they appointed as king one of their number whose name was Salitis. He had his seat at Memphis, levying tribute from Upper and Lower Egypt, and leaving garrisons behind in the most advantageous positions. Above all, he fortified the district to the east, foreseeing that the Assyrians, as they grew stronger, would one day covet and attack his kingdom.

JOSEPHUS CITING MANETHO (continuation)

"These people, whom we have called kings before, and shepherds too, and their descendants," as he [Manetho] says, "held Egypt for five hundred and eleven years. "Then," he says, "the kings of Thebes and the other parts of Egypt rose against the shepherds, and a long and terrible war was fought between them." He says further, "... "the shepherds were subdued, and were driven out of the most parts of Egypt and shut up in a place named Avaris, measuring ten thousand acres." Manetho says, "The shepherds had built a wall surrounding this city, which was large and strong, in order to keep all their possessions and plunder in a place of strength.

Tethmosis ... attempted to take the city by force and by siege with four hundred and eighty thousand men surrounding it. But he despaired of taking the place by siege, and concluded a treaty with them, that they should leave Egypt, and go, without any harm coming to them, wherever they wished. ... They left with their families and chattels, not fewer than two hundred and forty thousand people, and crossed the desert into Syria. Fearing the Assyrians, who dominated over Asia at that time, they built a city in the country which we now call Judea. It was large enough to contain this great number of men and was called Jerusalem.

HECATAEUS OF ABDERA (fourth century b.c.e.)

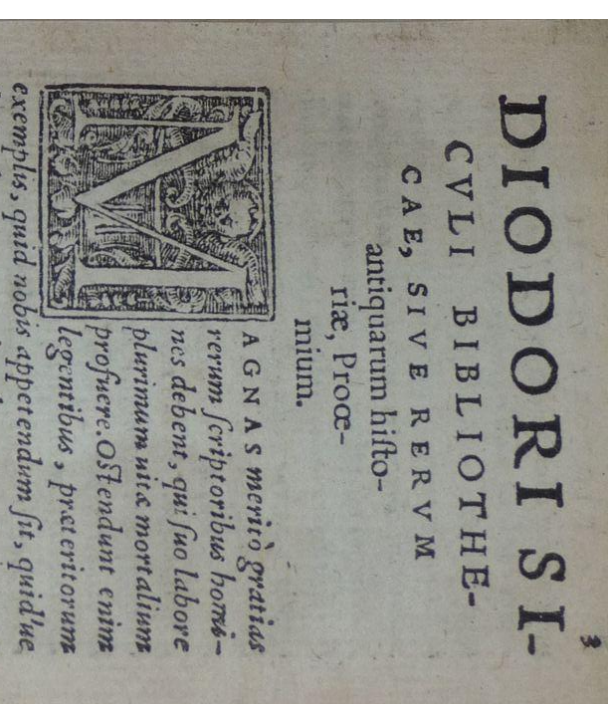
Greek historian who evidently visited Jerusalem and was the first pagan who wrote extensively on the history of the Jews. A summary has been preserved in Diodorus, the first-century c.e. historian (60:3), via the ninth-century Photius (Bibliotheca, 224). The following is a summary of Hecataeus' report.

From time immemorial there lived minorities in Egypt whose manner of sacrificing differed from that of the general population. When a plague occurred, the Egyptians expelled them. Some found refuge in Greece; the majority fled to Judea, then uninhabited. Their leader, Moses, founded Hierosolyma and its Temple, establishing a cult and a constitution which differed completely from any other. Because he believed that God is the master of the universe, Moses prohibited the presentation of the divine in a human form. The laws of marriage and burial differed from those among other groups of men, to whom the Jews adopted a hostile attitude. The Jews never had a king, but Moses assigned a prominent role to the priests, the chief of whom is said to receive messages from God. When he teaches the divine commandments, the assembled Jews prostrate themselves until the high priest concludes with these words: "Moses heard these words from God and he spoke them to the Jews."

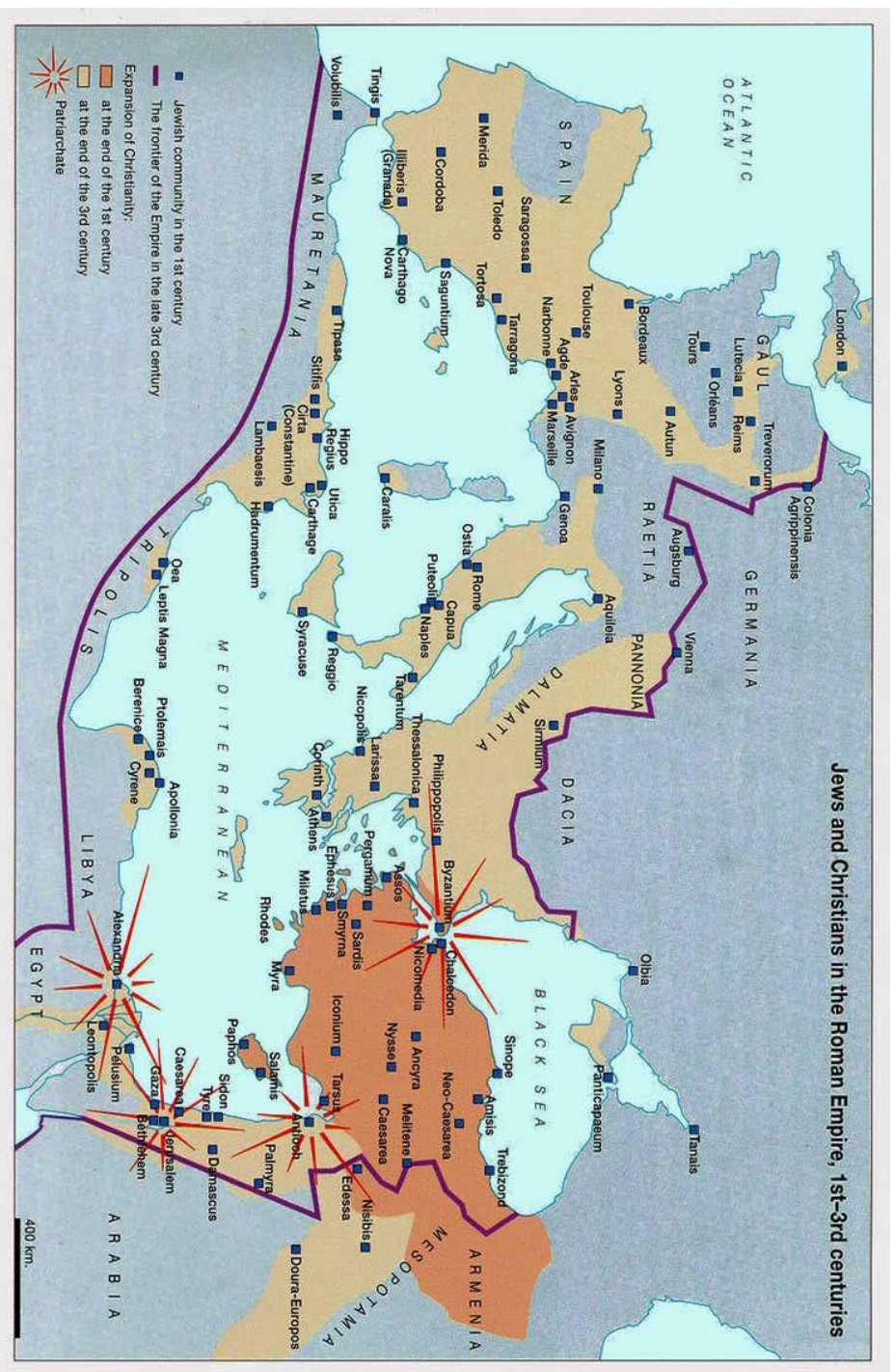
Diodorus of Sicily (ca 90-30 bce)

'They likewise suggested to him, that the ancestors of the Jews were driven out of Egypt as impious and hateful to the Gods. For their bodies being overspread and infected with the itch and Leprosy, they brought them together into one place by way of expiation, and as profane and wicked wretches expelled them from their coasts. Those too that were thus expelled seated themselves about Jerusalem, and being afterwards embodied into one nation, called the nation of the Jews, their hatred of all other men descended with their blood to posterity. Hence they made strange laws, entirely different from those of other nations.'

-- Diod. 1:94.34



Jews and Judaizers (sebomanoi) in the Roman World



Breakus Cofficus et Latrinicus



So Here is Where the Judeans/Jews Fit In?



Herod The Great

- By the middle of the first century BCE, Rome was moving into the ME and supported the Maccabees (Hasmoneans) against the traditional priesthood.
- The Hasmoneans soon became Hellenized and corrupt. John Hyrcanus allied with Pompey to oust his brother Aristobulos.
- During his power struggle with Pompey, Julius Caesar appointed as governor over Judea the son of an Idumean covert to Judaism: Herod. After Caesar's death, Cassius, Mark Antony, and Octavian all kept Herod in power.
- Meanwhile, the Hasmonean family along with the Parthians rebelled.
- After putting down the Judean/Parthian revolt, Rome appointed Herod king of Judea. Herod had complete authority, and he used it ruthlessly.



El Greco's "Jesus Driving Money Changers from Temple"

Herod ruled from 37-4 BCE

In 6 CE, Judea came under direct rule from Rome under the prefect in Syria. Claudius in the 40's installed a procurator who reported directly to the Emperor.

A series of procurators followed as uncertainty prevailed in Rome with Emperors Tiberius, Caligula, Claudius, Nero, and the year of the Four (Galba/Ortho/Vitellius/Vespasian) in 68.

Locals complained about high taxes, religious interference, and corrupt government.



Great Revolt: Rome Destroys Jerusalem and its Temple in 70 CE

In 66 CE Judeans rebelled and managed to stop a Roman expeditionary force. A revolutionary government was set up. Roman troops under Vespasian and then Titus lead a large invasion force.

Four years later, in late August 70 CE, the Roman legion finally managed to take Jerusalem.

Although the Judean state collapsed, the fortress of Masada was not conquered by the Roman general Flavius Silva until April 73.



Titus' triumphal arch, depicted looting of the Jerusalem Temple

Second Revolt and Destruction of the “Second Temple”

In 132 a second rebellion broke out, with all Judea united under a single charismatic leader, Simon Bar Kochba . Many apparently believing that Bar Kochba was the promised messiah who would lead the Jewish people to final victory against their enemies.

The revolt had early success. Including taking control of Jerusalem and large portions of Judea. It was decisively crushed in 135 and Jerusalem was turned into a pagan settlement.



“Bar Kochba “Liberation of Jerusalem”

Hadrian plowing over Jerusalem

Year 3 -- 134/5 CE

Romans Were Not Happy with Judeans...



Publius Cornelius TACITUS (ca 56 –120 ce)

senator and historian of the Roman Empire.

[5] whatever their origin, these observances are sanctioned by their antiquity. The other practices of the Jews are sinister and revolting, and have entrenched themselves by their very wickedness. Wretches of the most abandoned kind who had no use for the religion of their fathers took to contributing dues and free-will offerings to swell the Jewish exchequer; and other reasons for their increasing wealth may be found in their stubborn loyalty and ready benevolence towards brother Jews. But the rest of the world they confront with the hatred reserved for enemies. They will not feed or intermarry with gentiles. Though a most lascivious people, the Jews avoid sexual intercourse with women of alien race. Among themselves nothing is barred. They have introduced the practice of circumcision to show that they are different from others. Proselytes to Jewry adopt the same practices, and the very first lesson they learn is to despise the gods, shed all feelings of patriotism, and consider parents, children and brothers as readily expendable. However, the Jews see to it that their numbers increase. It is a deadly sin to kill an unwanted child, note and they think that eternal life is granted to those who die in battle or execution – hence their eagerness to have children, and their contempt for death. ...

-- Tacitus, Histories 5.5

Apion

(ca. 25 BCE – 46 CE) -- Egyptian historian

Here cited by Flavius Josephus in "Contra Apionem" 2:8

"Antiochus found in our temple a bed, and a man lying upon it, with a small table before him, full of dainties, from the [fishes of the] sea, and the fowls of the dry land.. he fell down upon his knees, and begged to be released; and that when the king bid him sit down, and tell him who he was, and why he dwelt there, and what was the meaning of those various sorts of food that were set before him the man made a lamentable complaint, ... that he was a Greek and that as he went over this province, in order to get his living, he was seized upon by foreigners... and brought to this temple, and shut up therein, and was seen by nobody, but was fattened by these curious provisions thus set before him; and ... that after a while, he inquired of the servants that came to him and was by them informed that it was in order to the fulfilling a law of the Jews, which they must not tell him, that he was thus fed; and that they did the same at a set time every year: that they used to catch a Greek foreigner, and fat him thus up every year, and then lead him to a certain wood, and kill him, and sacrifice with their accustomed solemnities, and taste of his entrails, and take an oath upon this sacrificing a Greek, that they would ever be at enmity with the Greeks; and that then they threw the remaining parts of the miserable wretch into a certain pit."

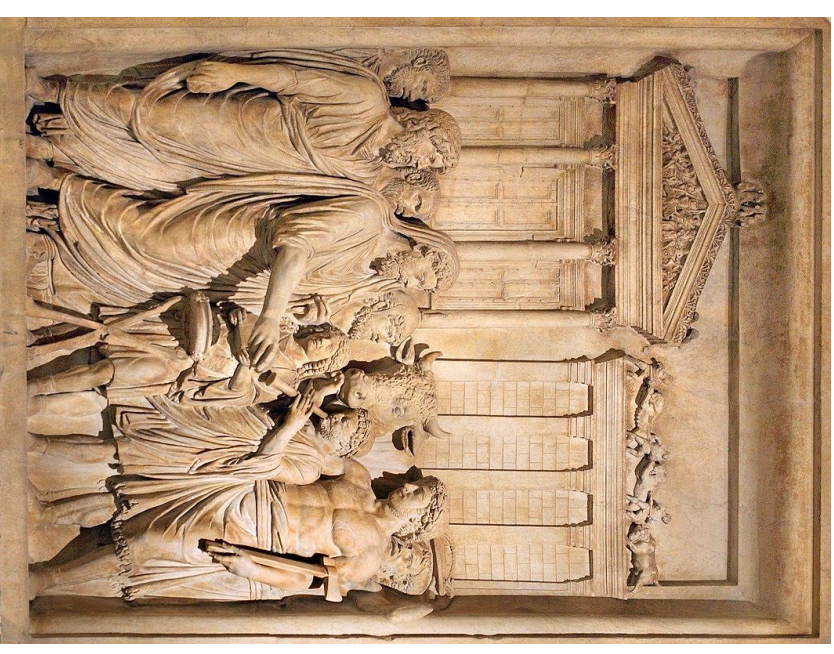
Apotheosis of Emperors

The Imperial cult of ancient Rome identified emperors and some members of their families with the divinely sanctioned authority (*auctoritas*) of the Roman State.

Formulated during the early Principate of Augustus as he transformed Rome's Republican system of government to a divinely approved monarch. The population was therefore expected to demonstrate pious respect for traditional Republican deities and mores.

The Imperial cult was inseparable from that of Rome's official deities, whose cult was essential to Rome's survival and whose neglect was therefore treasonous.

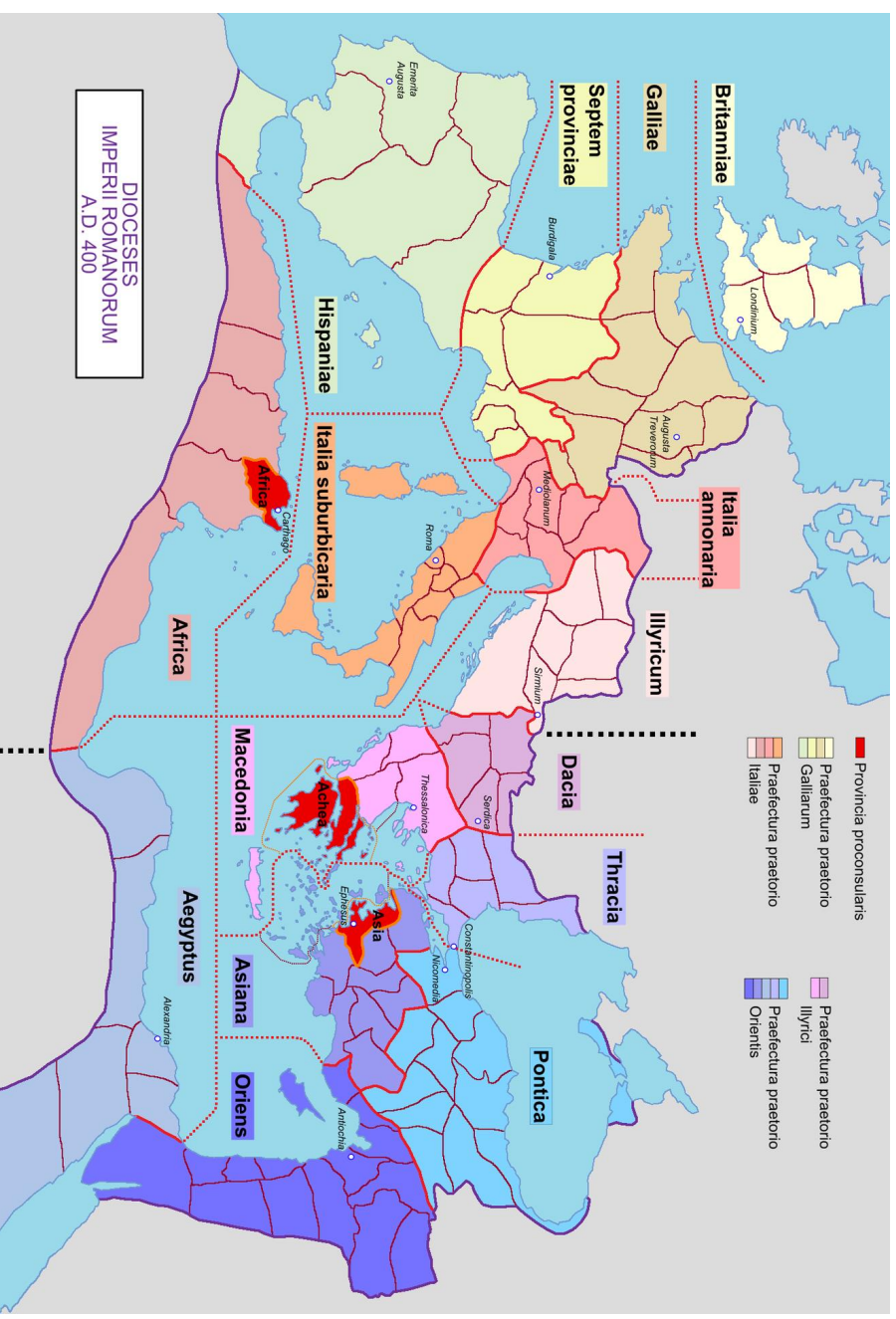
This obviously created an issue for Judeans, and Christians, and others.



The Church Takes over Rome

The later Roman Empire (c.284 – 602), was divided into a number of regional administrative units. Each was usually a group of provinces, and was called a diocese (Latin: *diocēsis*, from the Ancient Greek: *διοίκησις*).

They were headed by vicars (substitutes or representatives) of praetors (magistrates of lower rank than consul).



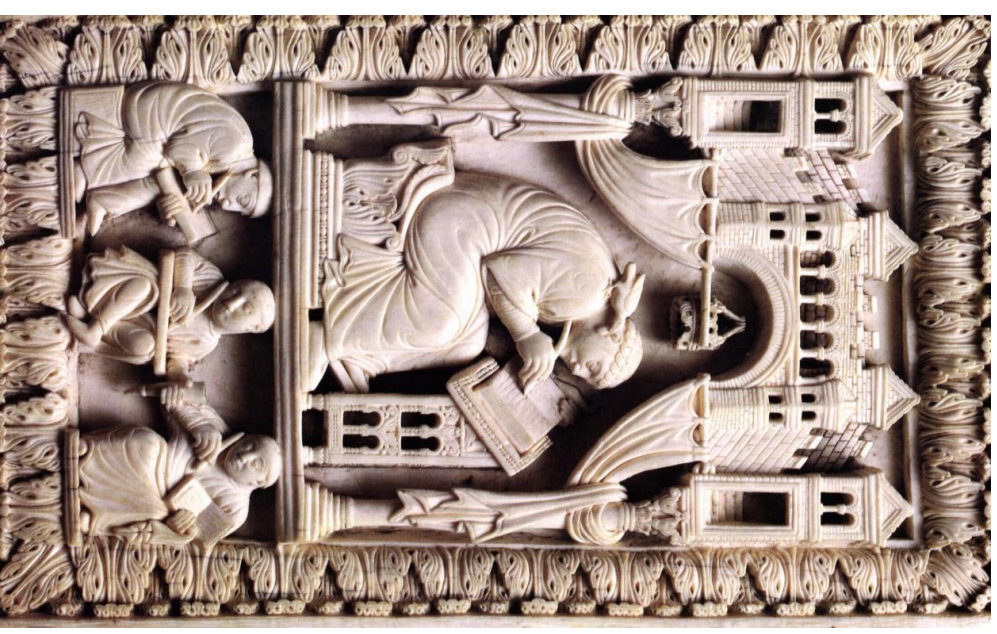
The Church Takes over Rome II

The end of the Roman Empire is usually dated to 476 CE, when Odoacer, the Germanic tribal warlord, deposed Romulus Augustulus, the last Roman Emperor of the West.

Rome, and the Western Empire continued to exist, but administrative functions, such as keeping vital records, were taken up by the literate Christian clergy in the administrative dioceses.

In some sense the Church BECAME the Western Empire.

The eastern half evolved into the Byzantine Empire, with its capital at Constantinople and lasted until the Turkish conquest.



New Testament I

Matthew 23:31-33:

³¹ So you testify against yourselves that you are the descendants of those who murdered the prophets. ³² Go ahead, then, and complete what your ancestors started!

³³ “You snakes! You brood of vipers! How will you escape being condemned to hell?”

Matthew 27:25:

And all the people answered, “His blood be on us and on our children!”

Mark 2

²³ One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. ²⁴ The Pharisees said to him, “Look, why are they doing what is unlawful on the Sabbath?” ²⁵ He answered, “Have you never read what David did when he and his companions were hungry and in need? ²⁶ In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.” ²⁷ Then he said to them, “The Sabbath was made for man, not man for the Sabbath. ²⁸ So the Son of Man is Lord even of the Sabbath.”

New Testament II

Acts 28:25-28

25 They disagreed among themselves and began to leave after Paul had made this final statement: “The Holy Spirit spoke the truth to your ancestors when he said through Isaiah the prophet:

26 “Go to this people and say,
“You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.”

27 For this people’s heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.

Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts
and turn, and I would heal them.’[a]

28 “Therefore I want you to know that God’s salvation has been sent to the Gentiles, and they will listen!”

New Testament III

1 Thessalonians 2:14-16:

For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews, who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all mankind by hindering us from speaking to the Gentiles that they might be saved—so as always to fill up the measure of their sins. But wrath has come upon them at last!

Gospel of John 8:44

You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. (John 8:44)

Next Week: Classical Christian and Islam Theology

