

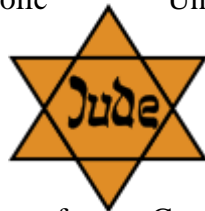
Anti Judaism in the New Testament and Christian Theology

1. New Testament: Matthew 27:25. His blood be upon us. John 7: Sukkot.
2. Early Church Fathers- Melito of Sardis-Jews killed God
3. John Chrysostom
4. Augustine
5. Later Middle Ages- blood libel- Good Friday liturgies- Pogroms.
6. Reformation : Luther tracts against the Jews
7. Luther on the Jews- treatise 11.
8. Charlotte Klein- Sisters of Sion
9. Supercessionism.
10. Way forward in twenty first century. Positive steps. The Golden Rule.

Justin Martyr attacked Judaism for its lack of a Passover offering. He said that God does not allow the paschal lamb to be sacrificed in any other place than where his name is invoked (that is, in the Temple at Jerusalem), for he knew that there would come a time, after Christ's Passion, when the place in Jerusalem (where you sacrificed the paschal lamb) would be taken from you by your enemies, and then all sacrifices would be stopped. Moreover, that lamb which you were ordered to roast whole was a symbol of Christ's Passion on the Cross. Indeed, the lamb, while being roasted, resembles the figure of the cross. (Dial. 40), He not only attacks the Jews on account of the Passover offering but declares the Jerusalem Temple to be obsolete, showing the biblical text to be fulfilled literally in Christ and superseded by Christianity. This idea, also espoused by Melito of Sardis, was to be perpetuated in Christian writings. **Origen** *In Rom* 2.13 (PG 14:906–907).

John Chrysostom condemned the practice of many 'demi' Christians of running to synagogues and rabbis in search of cures. However, it was evident that the popular fascination arose from making an association between physicians, magicians, and sorcerers. According to Chrysostom, Jewish therapy often depended on the use of incantations and amulets.ⁱ In Antioch, John Chrysostom, well-trained in the art of rhetoric, had railed against judaizing Christians in the late fourth century, devoting most attention in his eight sermons to the autumn feasts. In 383 CE, these interdictions, possibly through the influence of the church, received the status of civil law, with Gratian's passing of a law forbidding Christians from participating in pagan, Jewish, and Manichean cults. *Disc.* 8.7.1–5. See introduction to *Saint John Chrysostom: Discourses Against Judaizing Christians*, trans. Paul W. Harkins (Washington, DC: Catholic University of America, 1977), xli. See also *Disc.*[8.5.6–8; 8.6.11.

Augustine^o (354–430), outstanding *Church Father North Africa to mixed



educated at the University of Carthage, abandoned his faith temporarily and fathered a son, was eventually ordained and became the bishop of Hippo in 395. As an influential ecclesiastic and prolific theological writer, Augustine attacked various Christian sects and heresies and also took issue with Judaism. His religious and philosophical views reveal the influence of a great variety of spiritual movements and trends (Neo-Platonism, Manichaeism, the Stoics, Cicero, Aristotle, etc.) but most of his major doctrines are completely opposed to traditional Jewish teaching (e.g., his concepts of the innate sinfulness of man, and predestination). Nevertheless, Jewish influences are also discernible, though

bishop of Hippo (North Africa) and of Western Christianity. Born in Tagaste in Christian/pagan parentage, Augustine was

these are mainly derived from the common biblical background and from Hellenistic Jewish philosophy (Philo of Alexandria), the Neoplatonic character of which had an obvious affinity with Augustine's own thinking.

Augustine evinces in some of his writings (e.g., in his commentary on the Psalms), and quite unlike the violently anti-Jewish diatribes of his contemporary, John Chrysostom, a positive (i.e., missionary attitude) to the Jewish people as being destined ultimately to join in the fullness of the Divine promise as realized in the church. The definitely anti-Jewish tracts circulating in the Middle Ages under the name of Augustine are later compositions wrongly attributed to him.

Martin Luther

On the Jews

Title page of [Martin Luther's On the Jews and Their Lies](#). [Wittenberg](#), 1543

On the Jews and Their Lies ([German](#): Von den Juden und ihren Lügen) is a 65,000-word [antisemitic](#) treatise written in 1543 by the German [Reformation](#) leader [Martin Luther](#).

In the treatise, Luther describes [Jews](#) as a "base, whoring people, that is, no people of God, and their boast of lineage, [circumcision](#), and law must be accounted as filth." [Luther wrote that they are "full of [the devil's](#) feces ... which they wallow in like swine," and the [synagogue](#) is an "incurrible whore and an evil slut"

In the first ten sections of the treatise, Luther expounds, at considerable length, upon his views concerning Jews and Judaism and how these compare against Christians and Christianity. Following this exposition, Section XI of the treatise advises Christians to carry out seven remedial actions. These are for Jewish synagogues and [schools](#) to be burned to the ground, and the remnants buried out of sight; for houses owned by Jews to be likewise razed, and the owners made to live in agricultural outbuildings; for their religious writings to be taken away; for [rabbis](#) to be forbidden to preach, and to be executed if they do; for safe conduct on the roads to be abolished for Jews; for [usury](#) to be prohibited, and for all silver and gold to be removed and "put aside for safekeeping"; and for the Jewish population to be put to work as agricultural slave laborers.

The prevailing scholarly view since the [Second World War](#) is that the treatise exercised a major and persistent influence on Germany's attitude toward its Jewish citizens in the centuries between the [Reformation](#) and the [Holocaust](#). Four hundred years after it was written, the [Nazis](#) displayed *On the Jews and Their Lies*.

Evolution of Luther's views

[Luther and antisemitism](#)

Luther's attitude toward the Jews took different forms over his life. In his earlier period, until 1537 or not much earlier, he wanted to convert Jews to Christianity; in his later period, the last nine years of his life, he denounced them and urged their persecution.

Medieval Church and the Jews

Early in his life, Luther had argued that the Jews had been prevented from converting to [Christianity](#) by the proclamation of what he believed to be an impure gospel by the [Catholic Church](#), and he believed they would respond favorably to the [evangelical](#) message if it were presented to them gently. He expressed concern for the poor conditions in which they were forced to live, and insisted that anyone denying that Jesus was born a Jew was committing [heresy](#).

Luther's first known comment on the Jews is in a letter written to [Reverend Spalatin](#) in 1514:

Conversion of the Jews will be the work of God alone operating from within, and not of man working — or rather playing — from without. If these offences be taken away, worse will follow. For they are thus given over by the wrath of God to reprobation, that they may become incorrigible, as [Ecclesiastes](#) says, for every one who is incorrigible is rendered worse rather than better by correction.

In 1519 Luther challenged the doctrine *Servitus Judaeorum* ("Servitude of the Jews"), established in *Corpus Juris Civilis* by [Justinian I](#) in 529. He wrote: "Absurd theologians defend hatred for the Jews. ... What Jew would consent to enter our ranks when he sees the cruelty and enmity we wreak on them—that in our behavior towards them we less resemble Christians than beasts?"

In his commentary on the [Magnificat](#), Luther is critical of the emphasis [Judaism](#) places on the [Torah](#), the first five books of the Old Testament. He states that they "undertook to keep the law by their own strength, and failed to learn from it their needy and cursed state. Yet, he concludes that God's grace will continue for Jews as Abraham's descendants for all time, since they may always become Christians.] "We ought...not to treat the Jews in so unkindly a spirit, for there are future Christians among them."

In his 1523 essay "That Jesus Christ Was Born a Jew", Luther condemned the inhuman treatment of the Jews and urged Christians to treat them kindly. Luther's fervent desire was that Jews would hear the Gospel proclaimed clearly and be moved to convert to Christianity. Thus he argued:

" If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian. They have dealt with the Jews as if they were dogs rather than human beings; they have done little else than deride them and seize their property. When they baptize them they show them nothing of Christian doctrine or life, but only subject them to popishness and monkery... If the apostles, who also were Jews, had dealt with us Gentiles as we Gentiles deal with the Jews, there would never have been a Christian among the Gentiles ... When we are inclined to boast of our position [as Christians] we should remember that we are but [Gentiles](#), while the Jews are of the lineage of Christ. We are aliens and in-laws; they are blood relatives, cousins, and brothers of our Lord. Therefore, if one is to boast of flesh and blood the Jews are actually nearer to Christ than we are...If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. We must receive them cordially, and permit them to trade and work with us, that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life. If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either.

[Paul Johnson](#) writes that "Luther was not content with verbal abuse. Even before he wrote his anti-Semitic pamphlet, he got Jews expelled from [Saxony](#) in 1537, and in the 1540s he drove them from many German towns; he tried unsuccessfully to get the elector to expel them from [Brandenburg](#) in 1543."

[Michael Berenbaum](#) writes that Luther's reliance on the Bible as the sole source of Christian authority fed his later fury toward Jews over their rejection of [Jesus](#) as the [messiah](#). For Luther, salvation depended on the belief that Jesus was the Son of God, a belief that adherents of Judaism do not share. Graham Noble writes that Luther wanted to save Jews, in his own terms, not exterminate them, but beneath his apparent reasonableness toward them, there was a "biting intolerance," which produced "ever more furious demands for their conversion to his own brand of Christianity" (Noble, 1-2). When they failed to convert, he turned on them.

Wallmann, Johannes. "The Reception of Luther's Writings on the Jews from the Reformation to the End of the 19th Century", *Lutheran Quarterly*, n.s. 1 (Spring 1987) 1:72-97. Wallmann writes: "The assertion that Luther's expressions of anti-Jewish sentiment have been of major and persistent influence in the centuries after the Reformation, and that there exists a continuity between Protestant anti-Judaism and modern racially oriented anti-Semitism, is at present wide-spread in the literature; since the Second World War it has become the prevailing opinion.

Some Supersessionist views from theologians summarized in:

Charlotte Klein 's *Anti Judaism in Christian Theology* (1978)Pg 7.

1. Judaism has been superseded and replaced by Christianity
2. Thus Judaism has scarcely any right to exist.
3. Passing judgment on Judaism
4. Only some specialists in Hebrew studies made fresh examinations of the Jewish background. We find that some authors when speaking of Judaism have a different approach from what they use when dealing with Christianity.

Dr Marianne Dacy NDS

ICCJ Abrahamic Forum Workshop Thursday 26th June 2013 at 11.00 am.