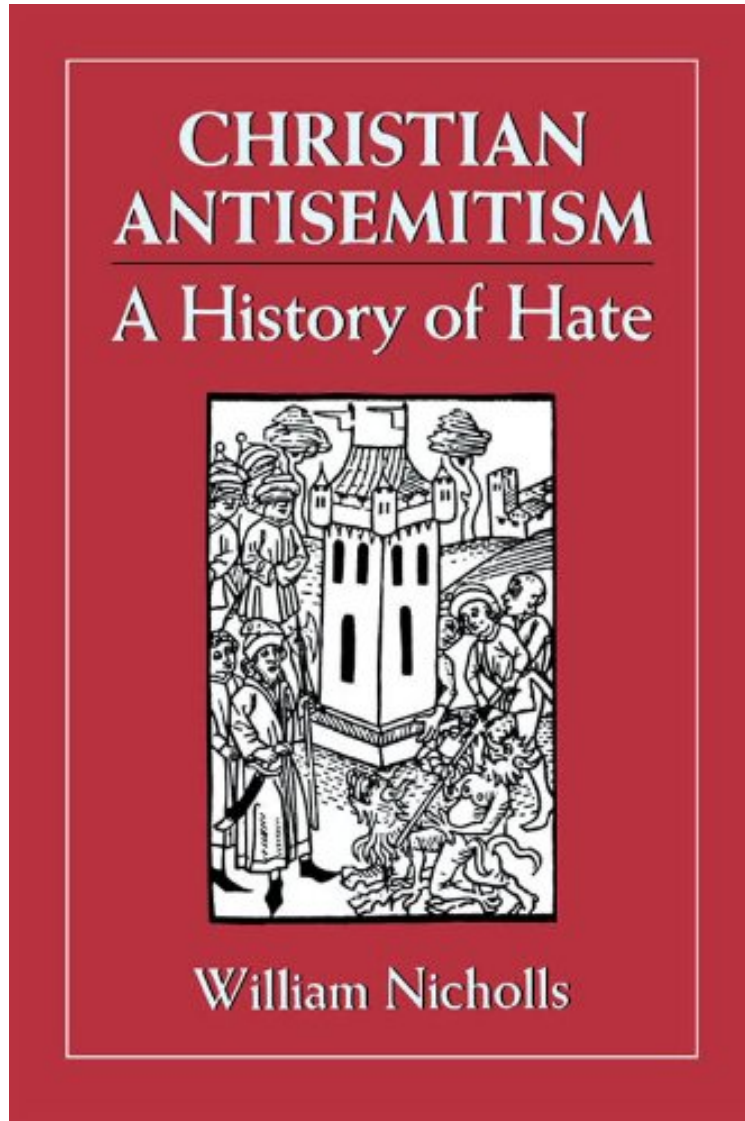


[Download ebook] Christian Antisemitism: A History of Hate

Christian Antisemitism: A History of Hate

Von William Nicholls

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Von William Nicholls : Christian Antisemitism: A History of Hate before purchasing it in order to gage whether or not it would be worth my time, and all praised Christian Antisemitism: A History of Hate:

KundenrezensionenHilfreichste Kundenrezensionen2 von 2 Kunden fanden die folgende Rezension hilfreich. A must for every Jewish libraryVon Ein KundeChristian Anti-Semitism: A History of Hate, by William Nicholls. Jason Aronson, Inc. , 499 pp, \$40.00.In William F. Buckley's essay on anti-Semitism Bill is very troubled about some of his friends. In his heart of hearts he doesn't want to believe that these people, people he believes are decent humans, can

really be anti-Semites. Nevertheless, he must honestly come to terms with the fact that these same people seem to be obsessed with Jews. As a Jew born in the United States I always believed that I not only knew who I was as a Jew, but understood the non-Jewish world as well. There were, surely, some things I couldn't understand. It seemed that Christians could never talk about their religion without reference to mine. Whatever was positive in theirs was counterpoint to something negative in mine. More extraordinary was the fact that negative ideas that were ascribed to Judaism weren't even true. I always passed this off as ignorance on their part. Professor Nicholls' book, *Christian Anti-Semitism: A History of Hate*, allowed me to see Bill Buckley's observation in a new light. It was not Joseph Sobran or Patrick Buchanan who were obsessed with Jews, but Christianity itself. True to its title, a goodly portion of the book deals with the history of Christian anti-Semitism. In this sense the book can be compared to such classics as J.R. Marcus's *The Jew in the Medieval World* or J. Trachtenberg's *The Devil and the Jews*. Nicholls' real interest, however, is in the theological claims of Christianity and how they logically result in anti-Semitism. Nicholls starts with Jesus himself. Building mostly on the work of contemporary scholar Geza Vermas, he draws a picture of Jesus not as a founder of a new religion, but as a Torah observant Jew of the first century. Traditionally, if Jews mentioned Jesus at all, his name would be suffixed with "may his bones be ground to dust." I must admit that I still find it difficult to say his name without a bottle of Listerine close at hand. Nevertheless, our picture of this man has come to us through Christianity. Would it not be the ultimate irony if not only has Christianity been slandering Judaism, but that it has been slandering this man as well? Nicholls deals one by one with the claims about Jesus made by Christians and their gospels. Did Jesus oppose the Jewish law and the rabbis of his day? Did Jesus claim to be the Messiah? To each of these questions and others he answers a resounding, No! The picture he does draw is that Jesus was one of a number of healers and miracle workers and preachers not unlike others of his time. It was also not unusual in times of troubles for some to look to such individuals as prophets or even the Messiah himself. Even the earliest claims of the new movement were based on readings of the scriptures which were at variance with those of the rabbis of that time. The real substance of the book is how a messianic fervor surrounding one man became transformed into the Christian myth and why this myth was anti-Semitic. Nothing based on Jewish tradition predicted a dead messiah. As time went on and Jesus did not return, the new sect looked for evidence of this new kind of messiah in the Torah. They came to see the "Old Testament" not as the Torah, but as a cryptogram of Christian prophecy. Non-Christian Jews had no reason to read the Torah in this strange way. Paul then took the critical step of seeking converts among the gentiles. Not only did he not require them to convert to Judaism first, but he strongly discouraged it. The church rapidly became non-Jewish. The gentile church claimed for itself the sole right of interpretation of the Jewish scripture. It claimed that its interpretation was the same as that of Abraham, Isaac, and Jacob. It claimed the Jews had willfully distorted the plain meaning of their own scriptures. The Jews must therefore have deserted God and their own covenant. The first anti-Semitic Christian act was, therefore, the theft of the Torah. The rest of the anti-Semitic claims were really an attempt to justify the first. Nicholls lays out a detailed historical record in *Christian Anti-Semitism: A History of Hate*. Suffice it to say that anti-Semitism is not an ugly accretion to the pure religion of Christianity. It is one of its organizing principles. Nicholls himself is from a Christian background and has great sympathy for those wishing to create a Christian theology that is not inherently anti-Semitic. He, however, does not believe it is possible, because any Christianity based on Jesus would have to deal with the real historical Jesus, the Jew. "To put it another way, there cannot be a Christ without Jesus.... Contemporary Christians cannot ignore the historical Jesus. What we are coming to know about Jesus does not fit what Paul said about him." Nicholls' book is an exciting, well-balanced read. The scholarship upon which his book is based is only now starting to be absorbed by Christians. Nicholls claims to be no prophet. I believe, however, if you wish to gain a glimpse of the future, you should read this book.

1 von 1 Kunden fanden die folgende Rezension hilfreich. Devastating and harrowing work
Von Peter Uys
Religion itself can become idolatry. When loyalty to a creed or church or rite takes the place of fidelity to God who demands loving kindness and righteous action, the religion is made into an object of worship that must be defended against criticism, even justifiable criticism based on verifiable facts. Those outside are mistrusted or hated by religious idolaters simply because they are not part of the community. Nothing is considered acceptable unless it fits within the bounds of the creed. People are not viewed in terms of their essential humanity. From there it is a tiny step to believing that it is right to murder them or be indifferent about their fate. We are seeing this today in the spread of terrorism around the globe. Religious idolatry is the worst enemy of spirituality. It ought to be obvious that if religion is to be shielded from its own tendency towards idolatry, it must be receptive to criticism and judged by its fruits as revealed in history. The king and the priest are not above the law in the Good Book; the greatest figures in the Judeo-Christian tradition, like Abraham, Moses and David, are presented with their flaws. Criticism of religion on theological, philosophical and historical grounds must thus be considered essential in opposing idolatry. The followers of a religion that resist criticism are in danger of becoming idolaters and ultimately fanatics. This is one of the most intellectually honest books I have ever read. I realize that it will shock Christians as it triggered a profound spiritual exhaustion in me. But denial is not an option. Part One: Before The Myth, raises the questions if Jesus the Jew was the founder of Christianity and whether he was rejected by his people. The first section deals with myth and history, biblical criticism, Jesus and His own people, the Synoptic problem, oral tradition, Albert Schweitzer's challenge, redaction criticism, checks on authenticity

and the diversity of early Christianity. The second explores Judaism in the first century, Roman rule, the mission and message of Jesus, the Sermon on the Mount, Pharisees, opponents of Jesus, various parables, and Jesus and the Torah. The final section considers Jewish messianic expectations, language and society, the development of early ideas about Christ, what Jesus himself said about his mission, the Son of Man, the trial of Jesus plus falsifications in the Gospels. Part Two: The Growth of the Myth, consists of: Paul and the Beginning of Christianity, The True Israel: Battle for the Bible, Jews in a Christian World, Popular Paranoia and the Inquisition Reformation. In the first section, Nicholls explores the early days of Christianity, resurrection visions, sectarian theology, the crucial break, mythmaking, the traditional interpretation, Paul's intentions, the question of a double covenant and different views in the early church. The Battle for the Bible deals with the break between Judaism and Christianity, editorial bias in the Gospels, different versions of the trial, John's Anti-Judaism, Anti-Judaism in the New Testament and replacement theology. The section titled Jews in a Christian World chronicles the ever increasing laws against the Jews, the codes of Theodosius and Justinian, fall of the Western Roman Empire, Bishop Ambrose, canon law, theological Anti-Judaism in the Church Fathers, the Christological interpretation of the New Testament, and Gregory the Great. The next, Popular Paranoia, deals with Abelarde, the crusades, blood libel, charges of desecration of the host, the Fourth Lateran Council, the Black Death, the origins of the calumnies, pressures on the Christian Psyche, subconscious rage and rebellion, paranoid projection and the transmission of paranoid systems. This is of prime importance for gaining a psychological understanding. The section on the Inquisition Reformation considers the fate of Spanish Jewry in the 15th century, the Council of Trent, the Reformation and the humanists. Part Three: The Myth Secularized, is divided into The Napoleonic Bargain, Secular Antisemitism, the Churches in the 20th century, Old and New Antisemitism, and the possibility of ending Antisemitism. In the first, Nicholls analyses the new societies of modernity, liberal Anti-Judaism, the Enlightenment and its views on religion, Anti-Judaism of the philosophers, the French revolution, Congress of Vienna and progress towards emancipation. In the section on secular antisemitism, he looks at the leftwing Hegelians, Karl Marx, the new racial doctrines, the Dreyfuss affair, Austrian, German and Russian antisemitism and the matrix of Nazism. The role of the churches in the 20th century are considered with reference to the Holocaust and after, Pius XII, the rescuers, the response of the Catholic Church, the World Council of Churches and the new theologies. In the chapter Antisemitisms Old New, the author comments on the survival of the traditional form, the leftwing variety, mutations, Holocaust denial, Anti-Zionism which he claims is the typical current mutation, media reporting on the Middle East conflict, Liberal antisemitism and the influence of Christian Liberalism on Jewish intellectuals. In the final chapter, he explores the possibilities of ending this ancient hatred. He considers Christian history, theology and its effects, removing Anti-Judaic accretions in the church, returning the Bible to the Jewish people, rethinking Christological interpretation of the Old Testament, earliest Christianity, theology and history, the alternatives for Christians and the looming choice between Jesus or Christianity. There is an appendix of the three accounts of Peter's acclamation of Jesus as the Messiah, 37 pages of Notes arranged by chapter, a vast bibliography and a thorough index. Nowadays the main influences on the western public mind are secular "salvationist" ideologies that sprung from Christianity. Unfortunately they contain the virus without the antibodies provided by the Old Testament in traditional Christianity. And the collapse of political Marxism has only increased its potency as opiate of the intellectuals in various mutant forms. The message of this book is frightening; I encourage all people of good will to read it. I also recommend Future Israel by Barry Horner, The Resurgence of Anti-Semitism by Bernard Harrison and The Anguish of the Jews by Edward Flannery. 2 von 3 Kunden fanden die folgende Rezension hilfreich. Christian Antisemitism Von howdyweiss@aol.com Professor Nicholls has published a powerful book that reviews the myths of early Christianity and illuminates the historical Jesus (a practicing and faithful Jew who had no intention of starting a new religion) and the origins of Christian Jew hatred which evolved into the secular antisemitism that culminated in the Holocaust. Whew! Powerful material ... not for those whose inbred dogmas cannot stand up to rigorous critical thinking.

Kurzbeschreibung In Christian Antisemitism: A History of Hate, Professor William Nicholls, a former minister in the Anglican Church and the founder of the Department of Religious Studies at the University of British Columbia, presents his stunning research, stating that Christian teaching is primarily responsible for antisemitism. As Nicholls states, these conclusions 'can now be fully justified by the most up-to-date scholarship, Christian as well as Jewish.' Nicholls writes, 'Many Jewish writers have said, quite simply, that the Nazis chose the Jews as the target of their hate because two thousand years of Christian teaching had accustomed the world to do so. Few Christian historians and theologians have been sufficiently open to the painful truth to accept this explanation without considerable qualification. Nevertheless, it is correct.' Christian Antisemitism traces, over two millennia, the growing domination of Western culture by the Christian 'myth' (as Nicholls calls it) about the Jews, and shows how it still exerts a major influence even on the secularized 'post-Christian world.' Nicholls shows, through scrupulous research and documentation, that the myth of the Jews as Christ-killers has powered anti-Judaism and antisemitism throughout the

centuries. Nicholls clearly illustrates that this myth is present in the New Testament and that 'it has not yet died under the impact of modern critical history.' Also included in this remarkable volume is Nicholls' research regarding the Jewishness of Jesus. He writes, 'Historical scholarship now permits us to affirm with confidence that Jesus of Nazareth was a faithful and observant Jew who lived by the Torah and taught nothing against his own people and their faith...the Romans, not the Jews, were the Christ-killers.' In Part I, 'Before the Myth,' Nicholls explores the life of Jesus and his teachings as found in the New Testament. Was Jesus the founder of Christianity? Did he offer teachings against his people? Did he believe himself?

Professor Nicholls' history of the Christian origins and perpetuation of, and the church's continuing responsibility for, the antisemitic myth including that myth's secularized and racist forms is a marvel of contemporary historical and moral scholarship. We are given a comprehensive, definitive accounting of Christian hate for Jews from its beginnings to today all in some 500 pages together with compelling proposals for religious and theological reform and renewal. This historical exposition extends as well to the many moral, theological, political, and psychoanalytic dimensions of the question of antisemitism. We may expect this work to remain authoritative for a long time. It is a gem.--A. Roy Eckardt, University of Oxford

Professor William Nicholls is one of those rare thinkers capable of combining extraordinary scholarship and erudition with a deep understanding of human nature and human anguish. Above all, he is a man of remarkable courage, a courage stemming from his own sense of morals and faith. *Christian Antisemitism: A History of Hate* is a work with no precedent and no equal. At one level, it is a brilliant, breathtaking chart of the history of Christianity, from its birth to modern times, and the legacy of hatred that it promoted, in both its religious and secular forms. At a second level, this book is designed to delineate Christian responsibility, not only for the butcheries and persecutions of the past, like the Spanish Portuguese Inquisitions, but also and specifically for the destruction of six million Jews during the Holocaust. As a Christian, deeply committed to the faith of the Hebrew and Christian Scriptures, Professor Nicholls not only feels the rage for this historical travesty but also the moral, nay, the religious charge, to face up to the burden of this responsibility and to redress this wrong. Written in a scintillating and swift, stripped-down prose, this is a luminous and compelling book that could change forever Christian perception of itself and bring a propitious change in Christian attitudes toward Jews and Judaism.--Professor Jose Faur, author, "In the Shadow of History: Jews and Conversos at the Dawn of Modernity"

Kurzbeschreibung

In *Christian Antisemitism: A History of Hate*, Professor William Nicholls, a former minister in the Anglican Church and the founder of the Department of Religious Studies at the University of British Columbia, presents his stunning research, stating that Christian teaching is primarily responsible for antisemitism. As Nicholls states, these conclusions 'can now be fully justified by the most up-to-date scholarship, Christian as well as Jewish.' Nicholls writes, 'Many Jewish writers have said, quite simply, that the Nazis chose the Jews as the target of their hate because two thousand years of Christian teaching had accustomed the world to do so. Few Christian historians and theologians have been sufficiently open to the painful truth to accept this explanation without considerable qualification. Nevertheless, it is correct.' *Christian Antisemitism* traces, over two millennia, the growing domination of Western culture by the Christian 'myth' (as Nicholls calls it) about the Jews, and shows how it still exerts a major influence even on the secularized 'post-Christian world.' Nicholls shows, through scrupulous research and documentation, that the myth of the Jews as Christ-killers has powered anti-Judaism and antisemitism throughout the centuries. Nicholls clearly illustrates that this myth is present in the New Testament and that 'it has not yet died under the impact of modern critical history.' Also included in this remarkable volume is Nicholls' research regarding the Jewishness of Jesus. He writes, 'Historical scholarship now permits us to affirm with confidence that Jesus of Nazareth was a faithful and observant Jew who lived by the Torah and taught nothing against his own people and their faith...the Romans, not the Jews, were the Christ-killers.' In Part I, 'Before the Myth,' Nicholls explores the life of Jesus and his teachings as found in the New Testament. Was Jesus the founder of Christianity? Did he offer teachings against his people? Did he believe himself?