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Rabbi Herbert A. Friedman

Baltimore/ 1991-1992 Academic Year

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* Metuchen, N.J.

Session #7: JUDAISM AND CHRISTIANITY: The Chasm Between

Much has been written about the origins of Christianity, and its relationship with Judaism, both in antiquity and today. Unfortunately, a great deal of what has been written is misleading, misguided, or simply wrong. This class will tell the story and explore the relationship between these two great but separate religions.

An outline of the major points that will be covered follows the list of reading assignments.

Readings:

- Miscellaneous Notes, pp. 1-26. These are short notes and synopses of materials taken from many books.
- Marcus Braybrooke, Time To Meet: Towards a Deeper Relationship Between Jews and Christians, Chapter 4, pp. 43-58.
- Shaye Cohen, From the Maccabees to the Mishnah, Chapter 5, pp. 167-168.
- James H. Charlesworth, ed., Jesus' Jewishness: Exploring the Place of Jesus in Early Judaism, selections, typescript, pp. 1-10.
- R. Trevers Herford, Judaism in the New Testament Period, chapter 1, p. 1; chapter VII, pp. 222-250.
- Marc Saperstein, Moments of Crisis in Jewish-Christian Relations, chapter 1, pp. 1-13 [The entire book is enclosed. The remainder of the book is recommended, but is not required reading for this class session.]
- New Testament, Matthew, chapter 5, "The Sermon on the Mount" (pp. 4-5 in the New Testament volume enclosed).
- Nostra Aetate:
 - (a) "Declaration on the Relation of the Church to Non-Christian Religions"

- (b) Commission for Religious Relations with the Jews, "Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate", pp. 293-298.
 - (c) Rabbi Friedman's "Notes Taken at the 25th Anniversary Conference on 'Nostra Aetate' at Fordham University, September 11-12, 1990", (5 pps.)
 - (d) Letter from Rabbi Friedman to Robert Barzilay, Editor for Letters to the Editor, New York Times, September 2, 1987, pp. 1-4.
- Martin Gilbert, Jewish History Atlas
Map 18: Preaching of St. Paul, 45-57 C.E.
Map 19: Jewish Converts to Christianity, 45-300 C.E.

Outline of Material to be covered:

I. The Setting

- a. Herod, King of the Jews - 30-4 BCE
- b. Roman Rule
- c. Jewish Sects - Sadducees
Pharisees
Essenes
Zealots
- d. Roman Oppression and Apocalyptic Mood
- e. Messianic Expectations
- f. Rumblings of Revolt

II. The Life of Jesus

- a. Tekton in Galilee
- b. Charismatic Healer
- c. Baptized by John
- d. Love-Hate relationship with Pharisees
- e. Fatal pilgrimage to Jerusalem at Passover

III. The Trial and Death of Jesus

- a. Betrayal and arrest by Romans
- b. Caiaphas, Sanhedrin and Interrogation
- c. Pontius Pilate
- d. Crucifixion
- e. INRI - Ieesus Nazarene Rex Iudeorum
John 19:19-22
Matt. 27 - sign put on after death
- f. Resurrection

IV. What Jesus Thought and Believed

- a. There is no data on the Historical Jesus
- b. Jesus lived as a Jew
- c. Was not a social revolutionary or anti-Roman agitator
- d. Disliked hypocrisy of Sadducees
- e. Disliked ultra-piety of the Pharisees
- f. Was a prophet in old sense - tried to get people to improve their ways
- g. But was a charismatic who spoke in his own name, not God's.
- h. Might have thought of himself as the Messiah, or at least the precursor.

V. Paul Caused the Schism

- a. Preached the message of Jesus, the Messiah, to Jews
- b. Travelled to synagogues in Asia Minor, Greece and Rome
Got meager response
- c. Decided to preach the message to the uncircumcised
- d. This caused controversy in the Jewish world
- e. Paul was ultimately rejected by majority of Jews

VI. How Christianity Became a Different Religion

- a. Pagan elements introduced, in order to proselytize - i.e. God dies and returns; God has miraculous (virgin) birth
- b. Various doctrines developed, which became dogma: original sin; salvation through a forgiving God; afterlife
- c. Church organization developed, with buildings, hierarchy, money, rituals, sacraments

VII. Christianity Fostered Anti-Semitism

- a. Accused Jews of deicide (Christ-killers)
- b. Described Jews as being abandoned by God, and superseded by Christians
- c. Church institutions (Inquisition) attempted to force conversions, or else expulsions and death.
- d. Popular superstitions among ignorant people - Jews killing Christian children to get blood for matzoh
- e. Protestant Reformation tried to persuade Jews to convert and failed, then Luther wrote vicious diatribe calling for destruction of all Jews
- f. Nazi genocide was accompanied by church silence, with notable exceptions

VIII. New Era - Second Vatican council - 1962

- a. Meeting with John XXIII in 1960
- b. Nostra Aetate 1965

Cultural Literacy Terms to be covered in this session:
Section II: #15-28; Section III, #4-8

Judea as a Roman Province - 63 BCE

Sanhedrin

Herod

Jesus

Paul

Pontius Pilate

Judas Iscariot

New Testament

Pharisees

Sadducees

Essenes

Zealots

Dead Sea Scrolls (Qumran)

Great Revolt - 66 CE

Destruction of Second Temple - 70 CE

Arch of Titus

Diaspora

Josephus

Masada - 73 CE

MISCELLANEOUS NOTES

This set of notes, written by Rabbi Herbert A. Friedman, is based upon various chapters of many books. Material taken directly from the authors is so noted with quotation marks.

The lectures of Rabbi Solomon Schindler in 1886 sound astonishingly contemporary.



WHERE JUDAISM DIFFERED

Abba Hillel Silver

Chap. VI - "On Rejecting Treasures" - pp. 85-107

Basic Doctrines of Christianity

A God incarnate - A God came down to earth, assumed human form, and suffered death for the salvation of mankind.

A son of God who saved man from Original Sin (of Adam)

A son of God, who was the mediator between God and man.

A son of God, born of the virgin Mary

[Rejection of the Law of the Torah by Paul (in order to facilitate conversion of Gentiles)]

[Faith in Jesus was sufficient (Gal. 3:13) (Gal. 3:25), Jesus is Messiah].

***Jesus was not a bitter opponent of the Law - just the opposite
- Matt. 5:17-19

Jesus will reappear on earth in the Second Coming.

Three stages in transition from Judaism to Christianity

1. Jesus and the kingdom of God is at hand (Mark 1:14)
2. Paul and the sacrifice on the cross, to bring salvation.
3. John and the word become flesh - the God incarnate.

Jews did not reject Jesus

They rejected the new religion created by Paul - and crystallized in first and second centuries - by disconnection from

the Torah and Law; by developing other basic doctrines (see above).

John the Baptist - baptized Jesus - ca. 28 CE

Tension in the Land

a. Sectarianism - small numbers - but at top of social-economic stratum

Pharisees - scribes, teachers, judges, rabbis - grouped around synagogue (6000 persons)

Sadducees - priests, wealthy, pro-Roman - (already established 300-400 years) grouped around Temple (some hundreds)

Essenes - Small group 4000 - grouped around Qumran; celibate

b. Rural folk - Ha-Aretz - poor - oppressed by Roman tax gatherers

c. Rebels, Sicarii - Zealots itching to fight Romans

d. Apocalyptic expectations - things couldn't get worse

e. Messianic hopes

Jesus - another Galilean itinerant preacher, miracle worker

came to Jerusalem for Passover

created fuss in Temple vs. money-changers and dove-sellers

(i.e. Pharisaic hypocrites - exploiting the poor)

was arrested - tried by Caiaphas (high priest) in Sanhedrin

- executed by Romans

References - No contemporary accounts

- one paragraph in Josephus - a much later interpolation
- only Gospels - written between 60-100 CE and canon of New Testament only @ 175 CE

These disagree in many details - they are not really biographies, rather polemical and propaganda pamphlets for Christianity.

Key Questions unanswered

1. Did Jesus believe he was Messiah?
2. Did Jesus believe he was King of the Jews?
3. Did Jesus believe he was Son of God?

Answers to all above must be NO. Jesus was a practicing Jew - Matthew ?

Paul said yes to #1

Romans said yes to #2

Nicaea said yes to #3

Split - over Pauline doctrine of preaching Judaism to non-circumcised

Competition - 1. Jews proselytized successfully in 1st and 2nd centuries C.E. - to extent of 10% of Roman world.

2. But when Paul started eliminating need for circumcision, kashrut and Shabbat observance - then the split was irreversible.

- Church Doctrine - 1. Christianity was "new Israel"
2. Judaism was replaced - lost God's favor
3. Jews punished because of deicide

Council of Nicaea - 325 CE - set Church Doctrine

Emperor Constantine - 337 CE - converted to Christianity

Vatican Council II issued document "NOSTRA AETATE" 1965 which reversed previous attitudes toward Jews and Judaism. Historic!



"MESSIANIC EXPECTATIONS AND MODERN JUDAISM"

Lectures delivered by Rabbi Solomon Schindler

Temple Adath Israel, Boston

published in 1886

III - "The Carpenter's Son"

There are only three sources from which it has become customary to quote in regards to Jesus of Nazareth.

First and foremost is New Testament. The Four Gospels (which contradict one another in important points) were written more than a century after the death of Jesus - therefore not historically reliable.

Second source is Josephus, who lived at the time of Jesus, and must have known of him if indeed he was a person of any prominence. Josephus never mentioned him. The frequently quoted passage in Josephus' "Antiquities" (book 18, ch. 3) has been condemned as a much later (several centuries) interpolation. That passage reads:

"At the time lived Jesus, a wise man, if he may be called a man; for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ; and when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who before had conceived an affection for him did not cease to adore him. For the third day he appeared to them alive again; the divine Prophets having foretold these and many other wonderful things concerning him; and the sect of Christians,

so called from him, subsists to this time."

This paragraph in Josephus is not mentioned by any Christian writer before Eusebius in the fourth century. The Greek and Latin church fathers of the first, second and third centuries, all well acquainted with Josephus, would certainly have quoted that paragraph if it had been in the edition of Josephus with which they were familiar. A ninth century writer Photius says: "This writer Josephus makes not even the least mention concerning Christ or the miracles done by him."

Gibbon in his "Decline and Fall of the Roman Empire" says: "The passage concerning Jesus Christ which was inserted into the text of Josephus between the time of Origen (185-254 CE) and that of Eusebius (4th CE) ... the truth is, had Jesus really been the important personage represented, Josephus would doubtless have noticed him either as a God, a prophet or an imposter; but as he mentions John the Baptist and is utterly silent about Jesus, we may reasonably conclude either there was no such person, or that he was then deemed too insignificant, and that Josephus never heard about the crucifixion or anything concerning him."

The third source is the Talmud; but here again we find an ominous silence. Not before the time that it was necessary to contest the religious structure of Christianity which began to grow up upon him as its corner-stone, is he mentioned, and then only slightly.

"The malicious charge that the Jewish people 1900 years ago tried, convicted and executed an innocent man has brought upon us

indescribable misery. The charge is as false as it is malicious. The whole form of the proceeding as told in the Gospels is illegal according to the forms minutely described by Jewish law. The whole charge was a fabrication of the early Church. At the time when the Gospels were written, most of the members of the Church were Gentiles; and it was at that time already evident that the Gentile world, and not the limited Jewish circle, was to be the future field for the missionary efforts of the Church.

How could a missionary approach a Roman and tell him that his people had put to death the Son of God, their Saviour? Such a statement would have alienated the whole world against them (the new Christians)... The Jews on the other hand were only a small nation... The charge was therefore laid before their door, and the Roman was told that the Jews had killed his Saviour; that the Roman authorities had even endeavored to save him from the violence of the populace, but had been unsuccessful. Such a story was pleasing to the Gentile world, and to a Roman it seemed both probable and plausible. Thus the unfounded and malicious charge was handed down from generation to generation to this day. Is it not high time that bigotry and fanaticism should be silenced?... I stand here and appeal to you to spread enlightenment wherever you can in regard to such an important matter."

Chapter IV - "Mother and Daughter"

At the time when Christianity was born, the Jews were to be

found everywhere in the Roman world. Some scholars say that the world embraced 60 million persons, from the Atlantic Ocean almost to India, of whom 10% were Jews. "There were far more Israelites outside of Palestine than within. Large colonies of Jews were to be found in Persia and along the coast of Asia Minor; they had settlements in Greece, Spain, Gaul, Italy and especially Rome. In Egypt, they were almost the masters. They were the leading statesmen. They commanded the armies; they were the magnates of commerce and the owners of factories. In Leontopolis they owned a temple which rivalled in beauty and elegance that of Jerusalem. In Alexandria they had a number of synagogues, the most prominent of which is reported to have been of such dimensions that the loudest voice could not be heard from end to end, and therefore a flag was waved from an elevated stand whenever the congregation was requested to rise and join in the Amen. Gentiles in large numbers embraced Judaism."

To Saul of Tarsus, better known as Paul, Christianity owes its life. He was no rabbi. He was no scholar. He knew the Bible in its Greek version only. He embraced with eagerness the legends of the crucified Jesus, and without having ever known him, made him the corner-stone of the building he proposed to erect. There was an old saying that the Messiah would do away with the law, as he would naturally issue new orders. Paul made use of this, and accepted Jesus as the Messiah, no matter whether he had fulfilled what is expected of the Messiah or not. It was sufficient for him that a Messiah had appeared; for this gave him a handle to change

or abolish as much of the law as he, Paul, saw fit.

With one stroke of the pen, as we should say, he removed one of the obstacles; he admitted Gentiles into Judaism without the performance of the Abrahamic rite (circumcision), and allowed them to eat whatever they pleased. Denounced by his Jewish brethren as a law-breaker...Paul sought and found his friends among Gentiles. Christian congregations grew under his foot.

With him the Messianic idea, formerly local, took a universal turn. The Messiah now ceased to be an anointed King, expected to remove the political misery of the Jewish nation. He grew into a divine messenger, a son of God, sent from heaven to earth to save all mankind from the effect of sin. Though having been put to death, he would soon return... Thus the Messianic idea became a necessity for the Pauline church...

The seed planted by Paul kept growing. Christianity spread from day to day; and the daughter soon severed all connections with her mother. She went her own way... to civilize a world of barbarians... From her mother she had inherited the principles of freedom and equality; the principle of one God and one human brotherhood. From her she had learned the maxim - love thy brother as thyself. Equipped with these gems from her mother's treasury, adorned with the ten sparkling diamonds of the Semitic law, she entered upon her path...

Christianity had stooped down to the pagan world to save it, but in the pagan embraces, it had lost its own identity and had become paganized in turn. Step by step, it was dragged from its

path. The Messiah was changed into a son of God, and the son soon dethroned the father. A mysterious trilogy replaced monotheism; superstitious idolatry raised again its head.

Intellectual - Spiritual Flow of Ideas, leading to split.

First Century BCE - Apocalyptic thinking wide-spread tensions between Judeans and Romans; conditions of life in Palestine very difficult; all this led to belief that Messiah must come and bring end of time

First Century CE - Jews typical of local miracle workers may have been thought of as a messenger

After Crucifixion - Jesus became Messiah in Pauline Doctrine; gradually became Son of God; gradually the trinity concept was crystallized

During Second Century CE - split took place, not so much over questions of creed and belief, but over adherence to the Law. Paul took the message to the uncircumcised (supported by James, Peter and John)

A new religion was born - of which Jesus never had the slightest intention.

THE GENIUS OF PAUL

by Samuel Sandmel

I. "Example of Jesus' attitude toward Halacha" p. 39

"In the Gospels (Mark 7:1-9; Matt. 15:11; and Luke 11:39-41) there is reported a controversy in which Jesus participated. It begins with the question of whether or not the hands must be washed before eating; it ends by stating that Jesus had made all foods "clean," i.e. acceptable.

The minor issue of table fellowship is only the rock on which the split occurs; the weighty issue is no less than the Law of Moses as a totality. Indeed, if the food laws were no longer valid, would other parts of the Law remain valid?"

II. "Example of Paul's attitude toward the Law" p. 59

"Christianity took over some holy days from the Jewish calendar - Pentecost, for example. But Yom Kippur, the Day of Atonement, does not enter Christianity. Indeed, its sole mention in the New Testament is in the Epistle to the Hebrews, where it stands in a context of a type of Jewish atonement made by man on his own behalf, completely superseded by the Christian type, in which atonement is made for man by the Christ.

"One must not let the circumstances that Paul is a Jew or he is, in his own way, loyal to the Jewish Bible, obscure the truth,

that Pauline Christianity and rabbinic Judaism share little more than a common point of departure, the Bible. They use it, of course, but in manners totally divergent - so much so that they might as well not have had the common point of origin. Indeed, had Christianity followed Paul without deviation, its overlapping with rabbinic Judaism would have been even less than it is. In the sense that to Judaism the Law remained conceived of as thoroughly divine in origin and eternal, and in Paul as limitedly divine and cancellable, one can almost set Pauline Christianity and rabbinic Judaism down as antitheses to each other."

"Galatians" - ch. 3 - Faith replaces Law

ANCIENT ISRAEL

ed. by Hershel Shanks

A SHORT HISTORY FROM ABRAHAM TO THE ROMAN DESTRUCTION OF THE TEMPLE

Biblical Archaeological Society 1988

Chapter VIII - "Roman Domination" - by Shaye J.D. Cohen**"The Jewish Revolt and the Destruction of the Second Temple"**
pp. 205-235

Herod (an Idumean , from the group which converted to Judaism only 3 generations earlier) was made King of Judea by Romans in 37 BCE and ruled until 4 BCE. He was brutal, half mad, and oppressed the people with high taxes for his huge building program (the Temple in Jerusalem; the city of Caesarea as the Roman capital of the country). Upon his death social upheaval, rioting and brigandage broke out. The period from 4 BCE to 66 CE, when the Great Revolt broke out against Rome, was marked by turmoil and decline in Roman-Jewish relations.

The Romans allowed the Jews to maintain religious autonomy: Temple worship; exoneration from pagan ceremonies; coinage without images; exemption from military service; non-interference with Sabbath; self-government in many cities throughout the Eastern

Empire. But still there was always something - a riot in Alexandria settled by Claudius; a passive resistance to Caligula's attempt to erect a statue of himself in the Temple (Caligula backed down under pressure from Petronius, governor of Syria and King Agrippa). After Agrippa's death in 44 CE, a series of corrupt and wicked procurators ruled for the next 20 years, which led to a Jewish revolt in 66 CE against Florus who stole 17 talents from the Temple treasury.

Judaism by the 1st century BCE had developed a system for the individual Jew (which enabled it to survive after the Temple was destroyed): synagogues, daily prayer, reading of Torah, rituals and laws.

Apocalyptic thinking increased, "with a sense that the world was in the throes of a final crises that would be resolved by the immediate arrival of the end of time...Elaborate theories were developed about the rewards and punishments that awaited people after death or at the end of time, or both. Then there would be a resurrection of the dead and a final judgment, and the nation of Israel would finally receive its due: God would send a redeemer, either a human being or an angel, who would restore Israel's sovereignty. The nations of the world would the recognize the Lord and accept the hegemony of the Jews. These new ideas were widely accepted in society..."

Popular religion also contained a strong element of the 'magical' and 'miraculous'... Teachers and holy men of all sorts roamed the countryside, preaching repentance and performing

'miraculous' cures. Jesus spent much of his time exorcising demons and performing faith healings, but he was hardly unique in this respect."

The Pharisees were influential among the ordinary people - they developed into later normative rabbinic Judaism. The Sadducees were the priestly, aristocratic class of the highest social and economic standing, but few in number. The Essenes (4000 in number according to Josephus) separated themselves with their own rites and retreated to Qumran, where they became a sect.

"What seems to have made the Pharisees distinctive was both their scrupulous observance of the laws of the written Torah and their loyalty to "ancestral traditions" that were not incorporated in the Torah of Moses. To judge from the New Testament stories about the disputes between Jesus (or his disciples) and the Pharisees, these traditions included numerous details in the observance of the Sabbath, purity and oaths. Rabbinic literature too ascribes to the proto-rabbinic figures of the first century, most of whom we presume to have been Pharisees, intense interest in the laws of purity. The Pharisees sought to sanctify their life to such a degree that they regarded the food on their table as akin to food on the altar; it was to be consumed only in a state of purity. Since the laws of purity created social barriers between those who observed them and those who did not, the Pharisees must have separated themselves to some extent from the people (for example, they would not eat with publicans and sinners). The Pharisees were thus a pietistic or elitist group that, like the

Essenes, was supported by the masses. It seems reasonable to conclude that the Pharisees were not a "sect," but a religious elite that was very influential even if it did not have official political power (note that the Pharisees are absent from all versions of the trial and execution of Jesus).

"Of the groups that emerged in the first century CE, the Christians are the most famous. Jesus, their leader, was a holy man and a teacher who, like many such other people, attracted admirers and disciples. Like many of his contemporaries, he apparently believed that the end time was imminent and that he was sent by God to prepare the way for its arrival. He therefore prophesied that the Temple would be removed because a new and more perfect temple would be erected by God as part of the new, perfect and permanent order of the end time. The high priests, however, regarded Jesus as troublemaker and handed him over to the Romans for execution. In a paradoxical way his death marked not the end, but the beginning of Christianity (a development outside the purview of this book).

"The earliest Christian community, as described by the book of Acts, had many sectarian features; that is, it was a Jewish sect. It was, like the Essenes, a "small organized group that has separated itself from a larger religious body." The apostles controlled this group; property was held in common, disbursements were made to the faithful from the common till and disobedience to one's superiors was not tolerated (Acts 5:1-11). The group dined and prayed together. New members were "converted" through baptism

and repentance (Acts 2:38-42). Like the Essenes, the Christians attempted to create a utopian community. A sense of alienation from the rest of society is apparent in the numerous calls for repentance and in the eschatological fervor of the group. Although Christianity began as a Jewish sect, or at least as a pietistic group with many sectarian features, it ceased to be a Jewish sect when it ceased to observe Jewish practices. It abolished circumcision and became a religious movement overwhelmingly gentile in composition and character. This process was accompanied by the elevation of Jesus to a position far higher and more significant than that of an angel or any other intermediary figure in Judaism. The separation of Christianity from Judaism, however, was not an event but a process. The separation was accomplished when Christianity's practices no longer conformed to those of the Jews, when its theology was no longer that of the Jews and when its members were gentile. Then it was a separate religion."

The revolt in 66 CE was started by various groups, as antagonistic toward each other as they were against the Romans. The aristocratic priestly revolutionary party led the revolution in Jerusalem. Then the Sicarii entered the city and attacked the aristocrats as well as the Romans. Internecine warfare was fierce. A party of Zealots emerged, mostly peasants. These fought the priests and destroyed large stocks of food and weapons in Jerusalem, making it easier later for the Romans to conquer.

Vespasian became emperor, appointed his son Titus to finish the war. Titus, according to Josephus, did not want to destroy

the Temple - but a soldier threw a firebrand, and that was that. The victory arches were built in Rome, and the fiscus Judaicus (Jewish tax) was imposed throughout the Diaspora, implicitly blaming all Jews for the revolt. But the Romans did not engage in religious persecution or strip the Jews of their rights.

"As we have seen, the Jewish revolt was not a reaction to an unmistakable threat or provocation by the state. In the fall of 66, as the result of social tensions between rich and poor, between city and country, between Jew and gentile; of the impoverishment of large sections of the economy; of religious speculations about the imminent arrival of the end time and the messianic redeemer; of nationalist stirrings against foreign rule; of the incompetent and insensitive administration of the procurators - the Jews of Palestine went to war against the Roman empire.

"The war was characterized, as we have seen, by internecine fighting. The fighting was not only between the revolutionaries and large segments of the populace. Josephus is surely correct that many Jews opposed the war. Moreover, the number of people enrolled in the revolutionary parties was quite small. Many Jews had no desire to participate in the struggle. It was one thing to riot against the procurator, quite another to rebel against the Roman empire. Wealthy and poor alike were afraid that war would mean the loss of everything they had, and since the Romans had not done anything intolerable, there was no compelling reason to go to war. The attitude was widespread. Aside from Jerusalem, only Gamla was the site of fierce fighting. Galilee, Perea (the

Transjordan), the coast, Idumea - all these saw some anti-Roman activity, but all were quickly and easily pacified immediately upon the arrival of the Roman forces. Jerusalem was the seat of the rebellion; where it began, where it ended and the stronghold of the vast majority of the combatants."

"In short, the path to the future was already clearly marked. The sufferings of the world would be compensated by rewards in the hereafter. The disgrace of seeing Rome triumph over the God of Israel and destroy the Temple would be effaced by the glory of the new kingdom to be established by God for his people in the end time. The cessation of the sacrificial cult did not mean estrangement from God, since God could be worshipped through good deeds, prayer, the observance of the commandments and the study of Torah. Synagogues could take the place of the Temple, and rabbis could take the place of the priests. These were the responses of the Jews to the catastrophe of 70 CE and were greatly elaborated during the following centuries."

COMMONLY USED TERMS AND NAMES

1. Original Sin

- a) The condition of sin, into which each human being is born;
- b) The cause of this condition. The origin is ascribed to the sin of Adam, with the consequent transmission of his guilt by heredity to his descendants.

The O.T. says nothing about transmission.

In Gospels also, only vague allusions.

Paul in Romans 5:12-19 (difficult passage) establishes a parallelism between Adam and Christ, stating that whereas sin and death entered the world through Adam, grace and eternal life have come in greater abundance through Christ.

Many points remain the subject of much controversy, such as how a person could be in a guilty condition before any act of his or her own, and the very nature of the sinful state, since there was no personal act.

2. Origen

- * (b. 185 CE - Alexandria - d. 254 CE - Tyre)
- * The most influential and seminal theologian and biblical scholar of the early Greek church. Lived in Caesarea for several years.

3. Eusebius - 4th Century CE

- * Historian of the first four centuries of Christianity
- * Lived in Caesarea; experienced Roman persecution; appointed bishop 313 CE;
- * Gave refuge to Arius, who was accused of heresy, and provisionally excommunicated in 325;
- * Accepted Nicaean Creed in 325, and restored.

4. Council of Nicaea (325 A.D.) promulgated the Creed, which was enlarged at the Council of Constantinople (381 A.D.), with additions made in the Western Church between the 6th and 11th centuries. These additions have been rejected by Eastern Churches because they are considered theological errors. These additions are in brackets. The Creed was originally written in Greek.

"I believe in one God the Father Almighty; Maker of Heaven and Earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten not made, being of one substance [essence] with the Father; by whom all things are made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he

arose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And [I believe] in the Holy Ghost, the Lord and Giver of Life; who procedeth from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the Prophets. And [I believe] in one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

5. Emperor Constantine the Great

- * Became committed to Christianity in 313 CE
- * Became Emperor in 324 CE - attributed his success to Christianity
- * Addressed Council of Nicaea in 325 CE
- * Baptized shortly before his death in 337 CE.

S. Schechter - essay in London Jewish Chronicle, 1895

Stories in N.T. of Jesus driving the money changers and dove-sellers out of Temple precincts were plainly false. Everyone knew that these mercantile activities (necessary services which all pilgrims required) were not in the Temple, but outside on adjacent grounds, such as Mount of Olives.



BIBLIOGRAPHY

Books read or skimmed during July - November 1991
for the Judaism - Christianity Lectures

1. Baron, Salo W. A SOCIAL AND RELIGIOUS HISTORY OF THE JEWS, Vol.II, (Chapter X: "The Great Schism"). Fourth Printing. Columbia University Press, New York 1962.
2. Braybrooke, Marcus. TIME TO MEET: Towards a Deeper Relationship Between Jew and Christian, (Intro., Chapters 1,3,4). Trinity Press International, 3725 Chestnut Street, Philadelphia, PA 19104, 1990.
3. Charlesworth, James H. (ed.). JESUS' JEWISHNESS: Exploring the Place of Jesus in Early Judaism. Crossroads Publishing Co., 370 Lexington Avenue, New York, NY 10017, 1991.
4. Cohen, Shaye J.D. "Roman Domination" (Chapter VIII). In Hershel Shanks (ed.), ANCIENT ISRAEL. Biblical Archeology Society, 3000 Connecticut Avenue NW, Washington, DC 20008, 1988.
5. Flusser, David. JUDAISM AND THE ORIGINS OF CHRISTIANITY. (various chapters) Hebrew University Press, Jerusalem 1988.
6. Herford, R. Travers. JUDAISM IN THE NEW TESTAMENT PERIOD, (Chapter 7: "Separation of Christianity from Judaism"). Lindsey Press, London 1928.
7. Sandmel, Samuel. THE GENIUS OF PAUL. Farrar, Strauss and Cudahy, NY 1958.

8. Sandmel, Samuel. A JEWISH UNDERSTANDING OF THE NEW TESTAMENT, (Chapters 2,3,4,16,38). Hebrew Union College Press, Cincinnati 1956.
9. Saperstein, Marc. MOMENTS OF CRISIS IN JEWISH-CHRISTIAN RELATIONS, (Chapter 1: "Jews and Christians in Antiquity"). Trinity Press International, Philadelphia 1989.
10. Silver, Abba Hillel. WHERE JUDAISM DIFFERED. Jason Aronson, Inc., Northvale, NJ 1987.
11. Schindler, Rabbi Solomon. "MESSIANIC EXPECTATIONS AND MODERN JUDAISM", (Chapter III: "The Carpenter's Son"; Chapter IV: "Mother and Daughter"). Lecture delivered at Temple Adath Israel, Boston 1886.