CHAPTER 38

CHRISTIAN ANTI-JUDAISM:
POLEMICS AND POLICIES

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I INTRODUCTION

The Church endorsed by Constantine in the early fourth century represented a form of Christianity that drew most directly upon the traditions and Scriptures of Israel. Its Bible rested on the foundation of the Septuagint; its cosmology affirmed the positive relation of the highest deity, God the Father, to material creation; its soteriology anticipated the resurrection of the dead; its Christology asserted the lineal descent of Jesus Christ from the House of David. These common religious points of principle notwithstanding, however, this Church eventually came to persecute Jewish communities with a deliberation that pagan Rome never had. To understand imperial Christianity’s policies toward Jews and Judaism requires an appreciation of its foundational history in the second century, when the younger community fought doctrinal diversity within and persecution without. During this earlier period, the seeds of orthodoxy’s anti-Judaism, which flourished especially from the late fourth century onward, developed and became established.

II THE SECOND-CENTURY SEEDBED: THEOLOGY, IDENTITY, AND ANTI-JUDAISM

The core writings of the eventual New Testament canon—the four Gospels and Paul’s letters—were all composed in the second half of the first century. They witness that stage of the movement when Christianity was a type of Hellenistic Judaism, and much of the vituperation they display targets fellow Jews, whether Christian or other.1 As the movement continued, its diversity increased until, by the early second century, the literary evidence

bespeaks not only different sorts of Jewish Christianities and Judaizing Gentile Christianities but also purely Gentile forms of Christianity. The spokesmen for these latter communities were well-educated, formerly pagan intellectuals. In articulating their respective commitments to Christian revelation, these men necessarily had to make sense of the literary medium of that revelation—the Septuagint and the burgeoning body of specifically Christian writings (gospels, apocalypses, pseudoepigraphic epistles)—in light of their shared rhetorical and philosophical culture, paideia. The momentous interpretive struggle between these Gentile contestants over the construction of Christianity created the context within which the rhetoric and ideology of classical Christian anti-Judaism took shape.

A major theological principle of paideia concerned the nature of the highest good. He—or It—was by definition perfect. This divine perfection entailed several interrelated metaphysical predicates: God was good, unchanging, non-material, impassible, radically transcendent. “All god is good, free from body, free from change.”8 Although ultimately the source of everything else, the high god of paideia was not a creator, a role that would have implicated him too immediately in the imperfections and changefulness of the world of time and matter. (Such engagement was left to a lower deity, the demiurge or “craftsman.”) Paideia’s high god thus fit poorly with the active, personified divinities of traditional religious narratives, whether pagan or Jewish; and ancient thinkers with intellectual commitments to high philosophical culture and religious commitments to traditional narratives resolved the resulting tensions by developing allegorical understandings of their myths. Educated Gentiles converting to Christianity only intensified their difficulties by introducing the particular—and relatively recent—appearance of Jesus and the revelations attributed to him into the larger problem of interpreting the God of Jewish Scripture, and the more general problem of making philosophical sense of religion.5

Valentinus (fl. 130) and Christian gnostics generally turned to the Septuagint for spiritual guidance but read it à l’inverse, renouncing its god as an ignorant, indeed malevolent deity whose function as creator of the material cosmos proclaimed his inferior metaphysical status. The laws that

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Against these genres of dualist theologies, a range of other Gentile Christian thinkers stood. They insisted on a positive relationship between material creation and the high god, and thus between the God of Genesis and the revelation of Christ. Against docetic Christologies, they urged that Christ, the Son of the high God, had truly come in the flesh, by physical lineage descending from the House of David. Accordingly, and against a purely spiritual salvation, they also contended that the fleshy body would be raised and thus redeemed. Unlike their opponents, then, this group asserted that the Jewish Scriptures spoke directly and positively to Christian revelation and that a unitary divine will stood behind both the giving of the Law and the coming of Christ.

Together with their opponents, however, these Christians, also Gentiles, repudiated most of the observances of Jewish law. This repudiation inevitably complicated their positive reading of the Septuagint, since they rejected precisely those practices established by the biblical God. They therefore found themselves waging a hermeneutical battle on multiple fronts. They contended for the “true reading” of Scripture against other Gentile Christians, whether Gnostics or Marcionites, who held that the God of the Septuagint was essentially incompatible with the revelation in Christ. They had to respond to Gentile judaizers, whether Christian or pagan, who, themselves observing some aspects of the Law, criticized this group’s claim to the Scriptures when they did not keep the laws that Scripture enjoined. Finally, they disputed with Jewish contemporaries, whether native-born or converts, while they encountered ancient Torah-observant characters every time they turned to the texts that they now claimed as their own.

As with earlier pagan and Jewish efforts to construe religious texts philosophically, so now with the efforts of this third group of Christians, allegory proved a valuable tool. An interpretive style of thinking which aimed to discern what a text truly meant as opposed to what it merely said, allegory provided early Christians with a means of altering the frame of reference for the ancient Jewish Scriptures. Events, objects, or personages in the Septuagint, understood “correctly” or, in the language of these later works, kata pneuma, “spiritually,” were revealed to be typoi, figurations or “types” pointing beyond the narrative frame of the biblical story to some metaphysical truth about Christ or his Church. In the later writings in the New Testament canon, for example, the flood story becomes an inferior type of baptism (2 Pet. 3.18–22) and the Jerusalem priesthood an inferior anticipation of the eternal priesthood of Christ (Heb. 9.11–28). The Epistle of Barnabas held that the entirety of Jewish Scripture had been misunderstood by the Jews: its intended audience had always been the (Gentile) Church, which understood spiritually, and therefore correctly, that instructions on circumcision, fasting, food laws, sacrifices, Sabbaths, and so on did not prescribe behavior but described moral and Christological truths (chs. 2–17). Melito, in his Easter homily, read in Exodus a prefiguration of Jesus’ passion and resurrection: the narrative details of the former thus referred to, and, when understood correctly, revealed the theological significance of the latter.

The mid-second-century treatise of Justin Martyr, the Dialogue with Trypho, offers a comprehensive if unsystematic application of such typology to the text of the Septuagint. Justin opens his work by invoking the high god of paideia. God is “that which always maintains the same nature in the same manner and is the cause of all other things,” discernible not to the physical eye but to the spiritual eye of the soul, which is to say, “the mind alone” (Dia. 3)—in other words, without body of any sort. He then moves rapidly from these assertions (which raise no objection from Trypho, his philosophically educated Jewish interlocutor) to criticism of the Jewish mode of interpreting Scripture. Citing Isaiah on the redemption of the nations (51.4–5, LXX) and Jeremiah on the “new covenant” (31.31–2), Justin criticizes Trypho both for not understanding that a “new law” has been given and for poorly understanding the Mosaic “old law” (Dia. 11–12). “You have understood all things in a carnal sense” (kata sarka, 14), observing the law of Moses in a fleshly, literal way because failing to understand that what seem to be commandments in the Pentateuch are actually disguised allusions to Christ. Thus, purification rituals really speak of baptism into Christ (14); the Passover sacrifice, of the Crucifixion (40); the meal offerings, of the eucharist (41); the twelve bells on the robes of the high priest, of Christ’s apostles (43); and so on (and on). Biblical legislation that does not oblige allegory must be understood as punitive, given on account of the proverbially stingy Jewish heart (18, 21, 23, 27, and frequently).


8 Thus, in Adversus Judaeos, Tertullian has the Jewish side of the debate represented by a convert to Judaism; and he acknowledges a large number of Jewish proselytes in Adv. Marc. 3.21.3; cf. the earlier remarks of Justin, Dia. 23.3; 122.1–123.2, who observes that proselytes, making strenuous efforts to be like the born Jews, “twofold more than yourselves blaspheme [Christ’s] name,” 122.2. See also Stanton, “Justin,” 273–4.

9 In general: Young, Biblical Exegesis, 119–39; 195ff. Melito’s Peri Paschā (c. 160) offers a glimpse of competitive Christian–Jewish exegesis; see Lieu, Image and Reality, 209–33; l. Yuval, Two Nations in Your Womb (Tel-Aviv, 2000), 83–105 (Hebrew) suggests that such exegesis affected the evolution of the Haggadah as a midrashic response.
According to Justin, two problems impede the Jews’ understanding Scripture kata pneuma. The first is their philosophical inadequacy, which leads them to misapprehend biblical theophanies as appearances of the high god. The busy, embodied deity visiting Abraham at Mamre or talking with Moses on Sinai cannot have been the One, the transcendent and radically changeless Father. Rather, another god (heteros theos) must have put on these appearances (56). Thus far, Justin’s argument recapitulates the broad lines of Valentinus’ and Marcion’s teaching: they, too, held that only a lower god could have functioned as described in the narratives of Scripture. Whereas their lower god stood in moral and metaphysical contradistinction to the high god, his son, and his gospel, however, Justin’s lower god is the Father’s son, the source of both law and gospel; he is the pre-incarnate Christ (56–62; cf. Trypho’s earlier response to imputed Septuagint Christophanies in 38). Ignorant of this key datum — the true identity of the god who acts in Scripture — the Jews inevitably misread their own books (126ff).

The more fundamental explanation for the Jews’ deafness or blindness to Christian claims, however, says Justin, is their enduring national character. As the Scriptures themselves display and as the prophets especially proclaimed, Jews are intrinsically hard-hearted, carnal, stubborn, sinful, and idolatrous (20). It was because of Jewish transgression and obduracy that the law was given in the first place (18); because of the Jewish tendency to worship idols, that God had tolerated the Temple service (32). Despite all God’s efforts and the warnings of the prophets, however, the people always and invariably erred, their trail of crimes leading from the murders of the prophets (39) to the murder of him who spoke through them, that is, Christ (17). For this reason, the Jews, wasted by war and destruction (Justin has in mind both the war in 66–70 and the Bar Kochba Revolt), have been deprived of homeland and Temple. Nevertheless, with amazing obduracy, they continue to reject Christ and katasarka to observe the Law (especially regarding circumcision), thereby facilitating their own continuing isolation and exile (for if they were not circumcised, they could not be singled out as Jews, 16).

Justin asserts that his positions are purely biblical: they were sung by David, preached by Isaiah, proclaimed by Zechariah, and written by Moses: “They are contained in your Scriptures, or rather, not yours, but ours” (29). He adduces Isaiah 42:1–4 — “Jacob is My servant … and Israel is My elect … In His name shall the Gentiles trust” — to identify the true Israel. “Is it Jacob the patriarch in whom the Gentiles and yourselves shall trust? Is it not Christ? As, therefore, Christ is the Israel and the Jacob, so even we, who have been quarried out from the bowels of Christ, are the true Israelite race” (135; cf. 123). Jews past and present, displaying the enduring moral turpitude lamented by the prophets, continue to cling to the old covenant.

However, the Gentiles, God’s true Israel, embracing the new covenant, have superseded the Jews and inherited God’s promises. Jews as Jews are past redemption, excluded from salvation utterly, unless they repent the persecution of Christ and join the true (that is, Justin’s) Church (26).

Justin’s Dialogue assembles arguments adversus ludotes that appear in various earlier writings and bequeaths its polemical template to the centuries of Christian authors to follow. But the range of the mid-second-century Gentile Christian debate was so broad, and the struggle for self-definition so fraught, that this theology of Judaism articulated by Justin and others had a range of application much wider than the adversus tradition alone. The non-Gnostic, non-Marcionite, non-Judaizing Gentile Christianity that nonetheless claimed the Septuagint as its own, that wanted the Bible but not the Jews, needed to find a way to pry the text free of its native communities and their practices while retaining or retrieving its positive value for the Church.

The tool of choice was an anti-Jewish biblical hermeneutic no less antithetical than Marcion’s, a hermeneutic that required God, Christ, the Prophets, even the Law itself (construed as a punitive restraint) to be anti-Jewish as well. Once this interpretive context was established as a way to orient the believer in the Septuagint, the documents eventually comprising the core of orthodoxy’s specifically Christian canon — the four Gospels and Paul’s letters — could be read the same way: the missions of Jesus and Paul became anti-Jewish as well. In addition, the vicissitudes of Jewish history in this same period, marked by unsuccessful revolts against Rome, the destruction of the Temple, the construction of Aelia with its ban on Jews, and the erosion of Jewish Jerusalem, were exploited to support orthodoxy’s claim. The Jews, in rejecting Christ, had sealed their rejection of God; God, in turn, had conclusively rejected them.

As this particular Church matured and consolidated itself intellectually and institutionally in the third century and beyond, growing both in numbers and in self-confidence, its spokesmen could occasionally modulate


11 Hence, Oregin characterized the purpose of Jesus’ mission as “introducing to mankind a doctrine which did away with the customs of the Jews while reverencing their prophets,” Contra Cel. 1.29.
its constitutive anti-Judaism for strategic reasons. Especially when dealing with pagan critics (who often repeated earlier pagan attacks on the Hellenistic synagogue), later Christian apologists mobilized traditional Jewish apologies against pagan culture, and indeed identified with Jewish Israel for their own defense. More often, however, "Jew" functioned as a negative code-word within purely Christian internal debate. Tertullian identified Marcion's prime hermeneutical errors when reading Scripture to be similar in kind to those of "the Jews"; Origen characterized Christian miletians as interpreting in a peculiarly fleshly, that is, Jewish manner. So too, Athanasius on his eisegesiastic opposition, Ambrose on his, Jerome on his. In these erudite intra-Christian battles over right thinking, to call an opponent a "Jew" was to call him in the most profound and definitive way possible an un-Christian, indeed, an anti-Christian.

That the word "Jew" could convey such opprobrium within purely internal Christian disputes reveals the degree to which its meaning had become intrinsically, emphatically negative. This polemical construction of "Jew," initially generated within the early second-century matrix of these theological debates, subsequently metastasized throughout all genres of surviving ancient Christian literature. It reappears in apologies and martyr stories, in sermons, in hermeneutical handbooks and books of testimonies, in scriptural commentaries and ecclesiastical histories. As a theological abstraction, it contained great power, serving by means of absolute contrast to focus and define the desiderata of orthodox identity.

What about real Jews, as opposed to Christian theological ideas about them? How did social reality affect the intellectual construct? How did common Gentiles, whether pagan or Christian, relate to their Jewish neighbors, and the Jews to them, in the cities of the Mediterranean? How did these social factors in turn inform and affect the growth and development of Christian anti-Judaism?

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12 G. G. Stroumsa, Savoir et Salut (Paris, 1992), 101. Origen, Contra Cels. 4.3.1, excellence of aniconic Jewish worship; 4.36, Moses and Jewish tradition of superior antiquity to Greeks; 5.8, a defense of Jewish monotheism; 5.42-3, superiority of Jewish society and ethics to pagan, and of Jewish worship to pagan philosophy; 5.50, "the supreme god is called the God of the Hebrews even by people alien to our faith"; 6.19, Prophets prior to Plato.


15 P. Schäfer, Judenphobie (Cambridge, MA, 1997); and GLAJ.

16 Comprehensively canvassed in GLAJ; analysis in Schäfer, Judenphobie, 15-103.

17 M. Pucci ben Zeev, Jewish Rights in the Roman World (Tübingen, 1998).
this principle of Jewish exemption from public cult was so well established that emperors, attempting to recruit Jews into onerous service in the civic curiae, stipulated that nothing religiously offensive to them could be requisite to executing the office; and they explicitly excused Jews from emperor-worship. 18

The general Jewish distance from public cult was offset by the genuine social and religious permeability of the Diaspora community. This was partly due to the visibility of ancient religious celebration; as with contemporary Mediterranean paganism, much of ancient Jewish religious festival (dancing, singing, communal eating, processing) occurred out of doors, inviting and accommodating the participation of interested outsiders. 19

Partly, too, this permeability was an effect of that singular Jewish institution, the synagogue. A designation for “community gathering” more than a reference to a particular building (although it could mean that, too), the Diaspora synagogue or prosaucho, “prayer house,” was the community institution par excellence that focused, articulated, and even disseminated Jewish identity. 20 A prime function of these weekly gatherings centered on providing Jews with instruction, on the Sabbath, in the law. These readings from

18 Septimius Severus (193–211) encouraged Jews to participate in city councils, which under ordinary circumstances would have involved them in public paganism. “The divine Severus and Antoninus (Caracalla) permitted those that follow the Jewish religion to enter offices [honores], but also imposed upon them liturgies such as should not transgress their religion,” Digesta Iustitiam 50.2.3.3; translation with discussion, Linder, Roman Legislation, 105–7; HPJAC 111/1 126–37; E. Miller, “Empire and City, Augustus to Julian: Obligations, Excuses, and Status,” JRS 73 (1983), 76–91. On exemption from emperor-worship, PT Av. Zar. 5.4 (444); S. Lieberman, “The Martyrs of Caesaarea,” Annuaire de l’Institut de Philologie et d’Histoire Orientales et Slaves, VII (1939–1944), 405–8.

19 Philo mentions the celebration on the beach at Phaños, “where not only Jews but also multitudes of others cross the water, to do honor to the place [the site of the seventy-two translators’ labors] ... and also to thank God” (De Vita Mosis 2.41–2); Tertullian, De leisaniis 16, Jews gather on fast days to worship out of doors, by the sea. Chrysostom in his notorious sermons Against the Judaeizers complains of Christians’ cocelebrating Jewish rituals, fasts, and feasts (“When have they ever celebrated the Pasch with us? When have they shared the day of Epiphany with us?” 4.376); “Many who belong to us ... attend their festivals and even share in their celebrations and join their fasts” (1.844). Jews dancing on Shabbat: Augustine, Sermones de Voce Tr. 9.3; In lob. Tr. 3.19; Enarr. in Ps. 32.2; 91.2; D. Sperber, “On Sabbath Dancing,” Studia 57 (1965), 122–6 (Hebrew). On the public nature of the Purim festival, CTB, 16.8.18.


the law, interpretations, and instruction were given in the vernacular — in Greek, for most of this period; eventually, later and in the West, in Latin. 21 Among the synagogue’s audiences, Gentiles could also be found.

The spectrum of this pagan affiliation was broad. Epigraphical evidence gives glimpses of significant pagan benefactions to Jewish institutions, and some of these benefactors chose to involve themselves in the specifically religious activities of these communities. 22 Spells and incantations found in the Greek books of magical recipes for professionals occasionally relate garbled but recognizable biblical episodes and images; this knowledge of biblical stories could have been easily picked up by hearing Scripture in synagogue. 23 Other Gentiles, vaguely designated as “God-fearers,” went further, voluntarily assuming certain Jewish practices; ancient data speak most often of dietary restrictions, the Sabbath, and festivals. 24 Those pagans who did convert fully to Judaism (and, particularly during its first generation, to the Christian movement) most likely emerged from among these voluntary judaizers collected within the penumbra of Diaspora synagogues. 25


23 E.g., Paris Magical Papyri lines 3,007–85; Origen, Contra Celts. 4.32, the Jewish God invoked not only by Jews “but also by almost all of those who deal in magic and spells”; cf. 5.50, P. S. Alexander, “Jewish Elements in Gnosticism and Magic, c. CE 70–C. CE 270,” CJH 111 1052–78.


25 Also, famously, Josephus: “Quidam soriri mentemum sabbata patem... mor et praepatia ponunt... judaicum elidium et servam Dương metum: it is the God-fearing father had not only kept the Sabbath but also avoided pork, Satires 14.96–101; GLAJU 111 102–7. Acts routinely presents Paul encountering Gentiles in Diaspora synagogues: 13.16; 14.1; 16.14; 17.1–4, and so on. Paul himself nowhere mentions a synagogue context for his mission, but his reliance on arguments drawn from Scripture certainly supports the inference: in the mid-first century, the synagogue would have been the only means for Gentiles to have the familiarity with Scripture that Paul presupposes.
For pagan Gentiles, multiple religious allegiances were entirely normal; indeed, traditional polytheism easily accommodated this sort of openness. These Gentiles freely assumed as much or as little of Jewish practice as they wished, while continuing unimpeded in their own cults. For the Jews’ part, welcoming the material support and encouraging interest and even admiration among those of the host Gentile majority simply made good sense, politically and socially. Furthermore, since Jewish tradition regarded Torah, with its demand for exclusive allegiance to the Jewish God, as the defining privilege of Israel, the synagogue would have had little reason theologically or ideologically to impose its own standards of monotheism on these neighbors. Exclusive for insiders (Jews should not worship foreign gods), the synagogue was inclusive for outsiders (interested Gentiles were welcomed). As a result, pagans as pagans could be found together with Jews in the Diaspora synagogue, just as, until 70, they could be found in Jerusalem, in the largest court of the Temple compound. No formal constraint, whether from the pagan or from the Jewish side, abridged this ad hoc, improvised, and evidently comfortable arrangement.

In light of this commodious social context, one must consider three often adduced explanations for the origins and growth of Christian anti-Judaism: (1) that Christian anti-Judaism was essentially a continuation of earlier pagan anti-Judaism; (2) that Jews, like Christians, conducted missions to convert pagans, so that Christian anti-Judaism resulted from this heated religious competition; and (3) that Jews an active role in the pagan anti-Christian persecutions of the early centuries, so that Christian anti-Judaism was the theological residuum of and response to the Jews’ own murderous anti-Christian hostility.

To the first point first. Alongside remarks attesting to an admiration of Jewish cult and culture also exist pagan condemnations of Jewish amixia (“separateness”) and deisidaimonia (“superstition”). Pagans accused Jews of having a miscegenous bios (“foreigner-hating lifestyle”) and of practicing impiety or atheism, evinced by their refusal to respect the gods of other nations. Roman writers in particular could comment with disaste on the...
Furthermore, pagans, no matter how repugnant Judaism might seem to them, maintained that it was all right for Jews, whereas most orthodox Christian thinkers (Augustine being a notable exception) held that Judaism, in general, and Jewish practice, in particular, were religiously wrong, period. Pagan anti-Judaism, in sum, seems largely the occasional expression of upper-class Graeco-Roman cultural snobism, and the obverse (particularly in its hostility toward converts) of patriotic pride. In comparison, while Christian writers might avail themselves of themes first sounded by pagan counterparts, their negative critique was minutely developed and sweepingly comprehensive, their condemnation broader and more profound, and their hostile characterization essential to their own view of themselves.

What united earlier pagan and later Christian ideologues was not their dislike of Jewish difference as such, but rather their hostility, despite their insistence on this difference, to the appeal that Jewish communities evidently exercised on Gentile neighbors. Pagans disliked the cultural betrayal implicit in one of their own rejecting his native traditions and embracing the offensive religious exclusivism of the Jews. The orthodox Christian objection was more fundamental: if Christ himself had preached against Judaism, if God himself had repudiated the Jews, if even for Jews Judaism was wrong, then as a religious choice, whether relatively (through Judaizing) or absolutely (through conversion), Judaism should be condemned. The stridency of orthodox rhetoric on this point attests to the divergence between the ideological ideal and quotidian reality: Gentiles, whether within the church or without, continued to be drawn to the synagogue.

The question that arises is “Why?” Was Judaism’s appeal to Gentiles the result of a deliberate effort? In other words, did Jews in antiquity not only accept converts — that much is indisputable — but actually seek them out? Did Jews mount missions to Gentiles in order to convert them?

On this question, current scholarly opinion seems polarized. Those who believe that such missions existed see their success as a fundamental cause of pagan and Christian anti-Judaism as well as a reason for Jewish hostility to early Christianity; the newer community offered superior competition for the same scripturally oriented Gentile market. Those

53 Celsus apud Origen, Contra Cels. 5.25-6.

who challenge this view allege that it misconstrues the ancient evidence (wherein “conversion” need not entail “mission”) and that it projects on to Judaism a specifically Christian model of behavior and development.

The ancient data are themselves contested. Scholars who think that ancient Jews mounted missions point to a “dramatic increase in Jewish population” from approximately 150,000 people at the time of the destruction of the First Temple to a number between four and eight million a half-millennium later in the mid-first century CE. Since birthrate alone cannot account for such an extreme rise (or so the argument states), these figures “demand further explanation.” Missions provide the answer: Jewish numbers rose so spectacularly thanks to aggressive proselytism. Opposing scholars observe that these numbers — as indeed any estimates of ancient demography — are extremely speculative. As such, they can hardly serve to establish any such dramatic population increase among Jews, much less to support a hypothesis presupposing huge numbers of conversions, and still less a theory of energetic missionary activity to explain these.

Interpretation of more secure evidence is no less fraught. What of the broad range of Jewish writings that exist in Greek? Is this the measure of Jewish efforts to convert Gentiles (hence, evidence of missionary effort and intent), (merely) to impress Gentiles, or rather to edify and amuse other Hellenistic Jews? What about episodes like the expulsions of Jews from Rome in 139 BCE and again, under Tiberius, in 19 CE: were these angry pagan responses to aggressive Jewish proselytizing, or something else?

57 L. Feldman, Jews and Gentiles, 293. Feldman has been a leading proponent of the existence of such missions, although he seems to begin to modulate his position, 412.
58 Fredriksen, “Circumcision of Gentiles,” 538 nn. 16 and 17; Carleton Paget, “Jewish Proselytism,” 70, who notes that Baron — the authority frequently cited for these figures — based his statistics on “a statement by the thirteenth-century chronographer Bar-Hebraeus about the number of Jews at the time of Claudius’ census, a comment in Philo (Flacc. 43) about the Jewish population of Egypt being a million, and comments in Josephus about the population in Palestine,” L. V. Rutgers, “Attitudes to Judaism in the Graeco-Roman Period: Reflections on L. Feldman’s Jews and Gentiles in the Ancient World,” Jcr 95 (1991), 361-75, esp. in Rutgers, The Hidden Heritage of Diaspora Judaism (Leuven, 1998), 199-214.
59 Feldman, Jews and Gentiles, 305-24, sees this literature as testifying to missionary effort, hence intending a pagan audience; Goodman, Mission and Conversion, 78ff., does not. See also E. Gruen, Heritage and Hellenism (Berkeley, 1999); Diaspora, 135-231.
The late Roman period

Do not Jesus' statement in Matthew 23:15 ("You Pharisees cross sea and land to make a single proselytai"), and Paul's in Galatians 5:11 ("If I still preach circumcision [sc. as a Jewish missionary], why am I still persecuted?") require as explanation the existence of such missions?41

As all the interpretive conflict attests, appeals to the data cannot settle the argument. Some scholars, in an attempt to move the discussion from its impasse, have suggested a theory of "mitigated missions": not all Jews in all places sought converts, but only some Jews in some places and periods did.42 Whatever this more modest proposal might gain in plausibility, however, it loses in explanatory value for the question at hand. Jewish missions that were only sporadic and occasional cannot have provided the white-hot competition that supposedly accounts for the ubiquity and hostility of the Christian adversus Judaeos tradition.

Two last considerations, one more theoretical, and one more practical, might provide more purchase on this question of Jews, Gentiles, and missions. The first one relates to speculations concerning the ultimate fate of Gentiles, a theme arising within apocalyptic or messianic Jewish traditions. These traditions, and this theme, appear variously in literature ranging broadly in period, provenance, and genre: the classical Prophets, apocrypha and pseudopigrapha, Philo and Paul, rabbinic disputes in the 

Barth.43 Nonetheless, this textual attestation cannot provide any information on whether, and to what degree, such speculations had any impact or influence on the day-by-day life of ancient Jews and their various Gentile associates. One cannot, for example, extrapolate Jewish missions from prophetic statements about Israel as a light to the nations, or about Israel's God as the God of the whole universe. Furthermore, while speculations about the Gentiles' ultimate fate appear throughout this literature, they diverge: some texts speak of the ultimate submission of Gentiles to Israel (or of their destruction, rejection, defeat); others, of their participation with Israel at the End (such as worshiping at the Temple Mount or observing some mitzvot). These traditions -- as one would expect -- are not univocal, and single documents can express many, sometimes opposing, views.44

Those texts, finally, which evince a positive orientation toward "eschatological Gentiles" speak only of Gentile inclusion, not conversion. The "righteous Gentile" of rabbinic discussion abandons his idols in this life; the proselyte, a former Gentile, "counts" eschatologically as a Jew.45 By contrast, however, the Gentiles of these apocalyptic scenarios cling to their idols literally right to the End, repudiating them only once the Lord of Israel has revealed Himself in glory. Even at this point, these Gentiles do not convert to Judaism; instead, they turn from their own (false) gods and acknowledge, as Gentiles, Israel's God.46 Far from serving as a likely inspiration for Gentile missions, then, this inclusive tradition may speak rather about what Jews thought it would take to persuade most Gentiles to abandon their traditional worship: nothing less than a definitive and final self-revelation of God.47 Taking this view in conjunction with the virtually universal Jewish opinion that the Law was the defining privilege of Israel (so too Paul, Rom. 9:4), a theological impetus for mounting missions to Gentiles becomes difficult to reconstruct.

This theoretical consideration -- that ancient Jews had little ideological or theological reason to feel that they should endeavor to convince Gentiles to become Jews -- leads to a second, practical one: the balance within the religious ecosystem of the ancient city. Jews won exemptions from civic and imperial cults through persistence and negotiation. Majority culture tolerated their exclusivism out of general respect for ancestral traditions. To have pursued actively a policy of alienating Gentile neighbors from their family gods and native civic and imperial cults would only have put the minority Jewish community at risk. Pagan communities and civic authorities were for the most part willing to adjust to and respect Jewish religious difference, even to the point -- remarkably -- of tolerating former pagans who, as converts to Judaism, sought the same rights and exemptions as "native" Jews. However, as the early Gentile churches discovered, when Christians began conspicuously to insist on exercising Jewish religious prerogatives without themselves becoming Jews, this tolerance expired.

This point moves to the final question on the social sources of Christian anti-Judaism. What role, if any, did Jews play in the (pagan) persecutions

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43 The sources included in Israel's redemption, Exod. 2:2-7; feasting together at the Temple, 25:6; coming with Israel to Jerusalem, Zech. 8:23; conveying Israel back to Zion, Ps. Sol. 7:31-41; burying their idols, 1 En 91:14; Gentiles universally acknowledge Israel's God, Sirach 36:6-17, while burying their idols, Tobit 14:6. Pianistum, Philo, Vita Mus. 2:44; fortissimae, Paul passim (eschewing idol worship but not converting to Judaism in light of the coming end of days/return of Christ). BT Yev. 24b holds that in the messianic age, Israel will not receive converts, thereby attesting to the Rabbis' assumption that Gentiles (the only possible candidates for conversion) will be present; BT Av. Zar. 3b.
44 E. P. Sanders, Jesus and Judaism (Philadelphia, 1985), 212-21.
45 Rabbinic righteous Gentiles: Tos. Sanh. 13:2; Noahide prescriptions, Tos. Av. Zar. 8:4-7; BT Sanh. 56b; D. Novak: The Image of the Non-Jew in Judaism (Toronto, 1983). See also ch. 25 in the present volume.
46 E.g. Tobit 14:5-6; Sib. Or. 3:715-24; Justin, Dial. 122-3; cf. BT Av. Zar. 3b.
47 Precisely Paul's point: that Gentiles-in-Christ now abandon idols and pomea is a sign that the End (identified with Christ's return) is at hand.
of (Gentile) Christians. How did this role, perceived or actual, contribute to Christian anti-Judaism?

Historians conventionally divide the Empire’s anti-Christian persecutions into two phases: the first, approximately from the late first to the mid-third century; the second, from Decius in 249 to Diocletian in 303. In the later period, emperors mandated uniform participation in acts of public cult. Jews (and, thus, Jewish Christians) were explicitly exempted;

Gentile Christians who refused were targeted for harassment, imprisonment, and possibly death. The persecutions of the first phase, however, were random and sporadic. They arose at a local rather than an imperial initiative, and their actual legal grounds remain obscure. 

Popular rumors of the Christians’ debauchery and cannibalism, and their self-exemption from imperial cult, doubtless contributed to the churches’ local visibility. Visible, too, was their non-participation in the civic cults of those gods who were theirs by birth and blood. Such behavior threatened to rupture the fæx doerum, the pact or peace between heaven and the human community. Deprived of cult, the gods grew angry; and when gods were angry, humans suffered. Therefore, “when the Tiber overflows or the Nile doesn’t,” when plague or earthquake struck, Christians might find themselves sitting targets for local anxieties. Once before the magistrate (frequently the Roman governor on his assize rounds), Christians were ordered to sacrifice. Refusal could mean death. The pagan context of these persecutions dominates the accounts. Nevertheless, some historians claim that the Jews, “either in the background or in the foreground,” also played an important role, spreading malicious rumors, stirring up trouble, participating actively and enthusiastically in local outbreaks of anti-Christian violence. 

Evidence cited in support of this claim includes some statements found in patristic writings and some episodes given in acta martyrum. In his Dialogue, Justin accused the Jews of murderous harassment of Christians, extending to the crucifixion itself: “Your hand was lifted high to do evil, for even when you had killed the Christ you did not repent, but you also hate and murder us” (1.35.6). Likewise, Tertullian characterized synagogues as fontes persecutorum (Scorpiae 10); and Origen suggested that Jews stood at the source of popular anti-Christian calumnies about ritual murder, cannibalism, and promiscuity (Contra Cel. 6.27, though cf. 6.40). Jews also figure prominently in the martyr stories of Polycarp and of Pionius. “The entire mob of pagans and Jews from Smyrna” roar, enraged, demanding Polycarp’s death in the arena (Polyc. 12); later, when “the mob” collects wood for his pyre, “the Jews (as is their custom) zealously helped them” (13). Later, the Jews together with their pagan neighbors frustrate the Christian community’s efforts to retrieve Polycarp’s body (17–18). A century later, again in Smyrna, Pionius and his companions are watched on their way to the tribunal by a great crowd of Greeks, women, and also Jews (“on holiday because it was a great Sabbath,” Pionius 2–3), who implore Christians in the crowd to enter their synagogues (13).

This is a slim dossier; indeed, its very slimmness prompts some historians to trust the accounts, since the theme of Jewish hostility to martyrs is otherwise so exiguous in Christian literature. Nevertheless, the indictments themselves seem rhetorical and retrospective. These sources present contemporary Jews as standing in the long line of persecutors of the righteous extending to the first generation of the Church, to Jesus himself, and before him to the Prophets. The Jewish presence described in these documents, in other words, can be read as a narrative restatement of the...

48 The floggings that Paul both initiated (Gal 1:13) and endured (2 Cor. 11:24) are not relevant to this discussion, since the principals in both instances were Diaspora Jews.


52 Tertullian, Apology 40.2; on Christian withdrawal from cult and the anxieties it occasioned, see S. Price, Rituals and Power: The Roman Imperial Cult in Asia Minor (Cambridge, 1984), 123–6.

53 See, e.g., the martyrdoms of Polycarp 9; Perpetua 6; Scillitan Martyrs (where the proxenial complains of their forsaking the num Romanorum) (Musurillo, Acts of the Christian Martyrs, 11, 113–5, 87–9); also the procedure sketched in Pliny, Ep. 10.

54 A. Harnack, Expansion of Christianity in the First Three Centuries (New York 1904), 64–7; W. H. C. Frend, Martyrium and Persecution in the Early Church (New York, 1967), e.g. 178 (malice), 194 (troublemaking), 215 (active part in persecutions). Taylor notes that Frend...
"trail of crimes" motif in orthodox anti-Jewish hermeneutic, wherein allegations of such persecutions serve to reaffirm orthodox Christian identity and the orthodox understanding of contested biblical texts. The rhetoric of these texts, "the literary and theological nature and function of such accusations," demands investigation. "Thus the initial question must not be about the Jews — Did they persecute Christians? — but about the Christians — Why did they perceive Jews as persecutors?"  

Does this literary framing mean that real Jews were most likely not involved in these persecutions? No historical evidence can prove a negative, but consideration of other factors can help assess relative plausibility or implausibility. First, these charges of Jewish anti-Christian aggression arise specifically within orthodox Christian documents, which are the showcases of the erudite adversus Judaeos tradition. It must be recalled, however, that more than the orthodox perished in these outbreaks of violence. "Hereises" — rival Gentile Christian churches with quite different orientations toward the Septuagint and with identities independent of Jewish constructions of "Israel" — also produced martyrs. It is difficult to frame a Jewish resentment sufficiently broad to account for both anti-orthodox and anti-Marcionite aggression. Second, as attested by the cry awkwardly attributed to the Smyrnean Jews in Polycarp, such anti-Christian actions focused

56 Thus, for example, Tertullian’s famous remark on the synagogues continues, "before which the apostles endured the scourge," a clear reference to episodes described or predicted in various New Testament texts. Parkes comments, "The statement of Jewish hostility in general terms is based on theological exigency [of Old and New Testament texts] and not on historical memory," Church and Synagogue 148; general discussion and analysis of this literature, 121–50; M. Taylor, Anti-Judaism, 91–114, cf. Pager, "Anti-Judaism," 215–16; J. Lieu, "Accusations of Jewish Persecution in Early Christian Sources, with Particular Reference to Justin Martyr and the Martyrdom of Polycarp," in Stanton and Stroumsa (eds.), Tolerance and Intolerance, 279–95. And see also ch. 11 in the present volume. On the literary nature of these (re-worked) martyr stories more generally, see J. W. van Henten and F. Avermaet, Martyrdom and Noble Death: Selected Texts from Graco-Roman, Jewish and Christian Antiquity (London, 2002), especially 3–4, 94–6 (Polycarp).  


58 Pionius was burned next to a member of Marciom’s church, 21:5; "Anonymous" in Book 5 of Eusebius’ history, derogating Monarchianist apologetics, maintains that "it is a fact that some of the other heresies have immense numbers of martyrs ... such as those called Marcionites, from the heresy of Marcion," HE 5.15.20–1. See R. MacMullen, Christianizing the Roman Empire, AD 100–400 (New Haven, 1984), 29–30 and n. 13.  

59 The whole crowd of Gentiles and Jews dwelling in Smyrna cried out in uncontrollable anger and with a great shout, "This is the teacher of Asia, the father of the Christians, the destroyer of our gods, the one who teaches many neither to sacrifice nor to worship!" Pionius 12.2.  

precisely on the issue of public cult. Were Jews on these volatile occasions to have made themselves so conspicuous, they would have risked emphasizing, on precisely the same issue, their own degree of religious difference from majority culture. Finally, to either side of these persecutions chronologically, one consistently finds complaints of excessive intimacy between Gentile Christians and their Jewish neighbors threading through orthodox writings of many genres — sermons, letters, commentaries, conciliar canons. These sources speak regularly of Christians’ frequenting synagogues, keeping Sabbath or feast days with Jewish friends, soliciting Jewish blessings, betrothing their children to Jews, or indeed, marrying Jews themselves. This is not to say that relations were always sunny; and Jewish anti-Christian polemic dates from this period, too. But polemic is not persecution. If Jews had actually played — or even been commonly thought to have played — a vigorous role in the persecution of Gentile Christians, then this abundant and continuous evidence of intimate social interaction becomes extremely difficult to account for.  

When focusing on ancient Jewish-Christian relations, the lived social context of these relations too often falls outside the locus of consideration. These two minority communities lived within cities that were both structured and celebrated by the majority religious culture. An abiding aspect of that culture was its deep respect for the mos maiorum, inherited religious tradition, the cornerstone of both law and piety. This deep respect alone accounts for the extraordinary privileges and exemptions granted uniquely to Jewish communities in virtue of the ethnicity and antiquity of their own ancestral way of life. In addition, these exemptions in turn allowed Hellenistic Jews, without compromising those things fundamental to

60 Christians going to synagogue, e.g., Origen, In Lev. Hom. 5.8; St. in Exod. 12.45; notoriously, Chrysostom’s sermons against Judaisers. Christians keeping the Sabbath; Augustine, Ep. 54.23; going to a Jew for a cure, De Civ. Dei 22.8.21. Church councils continuously legislate against Christian interest in Judaism and interactions with Jews, e.g., Elvira (303 CE) condemns intermarriage (canon 16), soliciting Jewish blessings for fields (canon 49), accepting Jewish hospitality (canon 50), and sexual relations (canon 78). Legislation collected in Linder, The Jews in the Legal Sources of the Early Middle Ages (Detroit, 1997).  

61 W. Horbury, Controversy on the birkat ha-minim, besides Horbury, see S. Wilson, Related Strangers (Minneapolis, 1995), 183–93; Carleton Paget, "Anti-Judaism," 217 n. 98 221; J. Z. Patai, "Jewish Arguments against Christianity in the Dialogue of Timotheus and Aquila," in B.G. Wright (ed.), A Multiform Heritage: Essays in Honor of Robert Kraft (Atlanta, 1999), 184 n. 4; for the earlier period, see C. Selzer, Jewish Responses to Early Christians: History and Polemics, 30–150 (Minneapolis, 1994). See also ch. 11 in the present volume.  

their own religious identity, to attain their remarkable degree of social and cultural integration in the ancient city.

The value that majority culture attached to inherited custom, furthermore, unites both phases of the anti-Christian persecutions, when the traditionally pious, whether at the civic or later the imperial level, feared heaven's hostile response to any diminution of customary piety. In addition, it accounts, in the second century in particular, for the temporal coincidence of law banning conversions to Judaism (or indeed the circumcision of any non-Jew) together with outbreaks of aggression against Gentile Christians; only those born into Judaism could be permitted the Jews' religious prerogative of exemption from public cult. 65 The self-identity of the New or True Israel notwithstanding, then, Israel secundum carnem was the sole community whose right of religious difference Roman law and custom acknowledged. And this remained the case even after 312, when Constantine began Christianity's conversion to a form of imperial Roman religion.

IV PAX ROMANA CHRISTIANA: THE CONVERSION OF CHRISTIANITY

His momentous decision to patronize one branch of the church enabled Constantine to avail himself of the benefits of two movements, — one pagan, one Christian; each one ancient — whose universalist tendencies had intensified particularly in the half-century preceding his reign. To the pagan side lay the (new) emphasis on cult acts and the worship of the emperor that had sprung into focus with the Decian persecution of 249. 64 To the Christian side lay the social realization of orthodoxy's rhetoric of universalism, especially in the consolidation of episcopal authority and power during the period of growth that had marked the fifty-odd years between Decius and Diocletian. Isolating blood sacrifices as the sign par excellence of traditional polytheism (as Decius before him, for different reasons, had done), Constantine repudiated those practices while retaining and even emphasizing adoration of the emperor's image. Imperial cult thus continued to serve as a powerful force for Empire-wide religious and political

65 J. H. W. G. Liebeschuetz, Continuity and Change in Roman Religion (Oxford, 1979) 232–33, on the POLITICO-theological continuities between Aurelian, Diocletian, and Constantine. The emperor cult should have been as problematic for Christians after 312 as before (although sacrifice had been removed, the imperial image remained), but it was not: see R. MacMullen, Christianity and Paganism in the Fourth to Sixth Centuries (New Haven, 1997), 34–5; Bowersock, “Polytheism and Monotheism,” 7, who notes that because of the imperial cult, the rabbis classified imperial statues as idols, M. Av. Zarr. 3:1; PT Av. Zarr. 3:1 (42b).


67 Eusebius, HE 10.5.16, 64.4, 7.2; Vita Const. 3.64–6; CTb 16.5.1, from the year 326: “haeretices atque schismatics non solum ab his privilegiis alienos esse vultum, sed etiam diversis numeribus conscribiri et subici.” Barnes, Constantine, 224, points out that this law “was clearly not enforced, since Valentinian, Marcionite, and Montanist conventicles long continued to exist.”


70 C. Plut., The Theodosian Code and Novels and the Sirmionian Constitutions (Princeton, 1952); laws relating specifically to Jews, Linder, Imperial Legislation; M. Saltzman, “The
The concern of Constantine and his successors that worship be “correct,” no matter the particular contribution of a Christian sectarian mentality, was also a continuation of the ancient Roman solicitude for the pax deorum. Heaven (whether traditionally polytheist or, now, Christian) superintended the commonweal. Impiety — increasingly defined as deviance from Catholic orthodoxy — accordingly put the state at risk. With hostile legal rhetoric in the early decades of the fourth century, with imperially sponsored campaigns against temples, cult statues, and religious minorities by the century’s end, emperors increasingly sought to impose some sort of universal standard of religious behavior outside the Church and doctrinal harmony within it. The challenge was to lessen effectively the gap between the ideology of orthodoxy and the reality of a religiously diverse society.

In Roman law before 312, Jews had had a special status. Now, in the decades after Constantine, they, like other non-Catholics, might be classed as pariah outsiders. Imperial legal rhetoric routinely grouped them together with pagans and with deviant Christians ("heretics"), characterizing them and their religious culture as a foralis et nefaria secta (CTb 16.8.1; 8.2; 8.8; 8.9), sacrilegii coetus (8.7; cf. C 1.7.2), and contagii polluereos (7.3). Preventive laws against the circumcision of non-Jews — focused now especially on the issue of Jewish masters owning Christian slaves — were frequently and chiefly reiterated, and conversion from Christianity to Judaism particularly denounced (for example, CTb 16.8.1; 8.7). Echoing canon law, the state also condemned judaizing (in the language of the statute, Christians “polluting themselves with Jewish contagions,” 16.7.3, here combined with execrations against pagans and Manichees) and intermarriage (3.7.2). By 418, the imperium limited the offices within public service that Jews could fill, and denied them a place in the military (16.8.24); in 425, together with pagans, Jews were in principle excluded from imperial administration entirely, as well as from law (the concern, again, was that, because of this contact, Christians might convert, Cons. Sir. 6). Construction of new synagogues was forbidden; those in “desert places” were ordered destroyed, if that destruction could be accomplished without disturbing public order (CTb 16.8.22; 8.25; 8.27).

Yet orthodoxy's anti-Judaism provided only one small tributary to those Roman legal traditions regarding Jewish rights and practices that had coursed, by Constantine's day, for more than three centuries. Occasionally (which is to say, exceptionally), emperors enacted legislation that impinged directly on Jewish practice: Codex Theodosianus 16.8.18 on Purim celebrations (in 408); Codex Justinianus 1.9.7 on consanguinity rules (393); and Novella 146 on protocols for synagogue worship (553). Harsh rhetoric aside, though, Christian emperors through the fifth century by and large continued and arguably even extended the policies of their pagan predecessors, granting to Jewish communities a significant degree of autonomy, both religious and social. Laws pressuring Jews into curial service must be seen in context; the city councils throughout this period became increasingly desperate, and the annulment of traditional cult in the function of government had removed the reason for the Jews' original exemption. Strikingly, Jewish “clergy,” like their Christian counterparts, were excused. By mandate, synagogues were protected from destruction, from appropriation by the military (troops were not to be quartered therein), and from unlawful seizure (in such cases, Jewish communities were to be fairly compensated for their property), all on the well-established principle — and in increasing contrast to non-Catholic Christians and to traditional cult — that “Iudaeorum secta nulla lege prohibita” (CTb 16.8.9).


1 Liebeschuetz, Continuity and Change, on the pax deorum, 292; on Constantine's conversion and its sequels, 277–308.

2 MacMullen, Christianity and Paganism, 51–3, with copious primary references in n. 63.


7 Linder, Imperial Legislation, 236–8, 191–5, 402–11.

8 On Jews and curial duties, CTb 16.8.3–4 (exempting Jewish "clergy"); 12.1.99 (mitigating this exemption); 16.8.13 (confirming their rights, in exceptionally respectful language); 12.1.158 (a specifically western interpretation of these exemptions); 12.1.165.

9 The language of this statute of 393, coming within a few years of the destruction of the synagogue at Callinicum, is quite strong. It continues: "We are therefore gravely
Christian emperors in general affirmed the prerogatives of the Jewish Patriarch. Imperial mandate asserted his unique authority with respect to excommunication (16.8.8; reaffirmed in 8.15) and forbade public insult to him (8.11; no such law protecting bishops appears in the books). With the Empire de facto divided, Honorius tried to prohibit the Patriarch's collection of donations from western synagogue communities (8.14, in 399); within five years, he rescinded his own order and granted the Jews "the right of conveyance [of these monies] according to the privileges established by the ancient emperors" (8.17). Jewish courts exercised authority not only in cases concerning religious issues but also (with the preceding consent of both parties) in civil cases, and their judgments were to be enforced by the imperial government. Finally - and in striking contrast to what would later be the case in medieval Europe - Jews who had converted to Christianity for reasons of convenience (or "out of various necessities") rather than conviction were allowed to return ad lagen propriam (16.8.23, issued in 416).

Thus, when compared with the ultimate consequences of Constantine's conversion for imperial and ecclesiastical politics, therefore, for Church doctrine, for non-Catholic Christians, and for the public practices of disturbed by the interdiction imposed in some places on their [the Jews'] assemblies. Your Sublime Magnitude [Addessus, the supreme military commander in the East] shall, upon reception of the order, repress with due severity the excess of those who presume to commit illegal acts [inulicia] under the name of the Christian religion and attempt to destroy and despoil synagogues." Other statutes protective of Jews and synagogues include 16.8.12 (issued in 397); 8.20 (412); this statute both protects synagogues and affirms Jewish exemptions from legal business on Sabbaths and holy days by appeal to long-standing legal precedent; 8.21 (420; protecting both Jewish persons and property, whether private or communal); 8.25 (423; specifically forbidding the quartering of troops in synagogues, and ordering compensation for those seized); 8.26 (423; coupling protective measures with a warning against Jews' "circumcising a man of our faith").


81 The demotion of Gamaliel VI (a vir clarissimus and "illustrious honorary praetorian prefect") and the restriction of his powers (16.8.22, in 415) is exceptional and evidently enacted because of the Patriarch's overstepping himself; see Linder, Roman Legislation, 267–71; S. Rännäite, "The Christian Empire's Jewish Culture in the World of Byzantium," in D. Biale (ed.), Cultures of the Jews: A New History (New York, 2002), 189–92. This institution had run its course by 429: the language of the Theodorean Code (post eocsum patriarcharum, 16.8.29) suggests that the family line had died out, not that the Empire had eliminated the office.

82 CTh 2.1.10, dated February 3, 358. This same prerogative was extended to bishops five months later (cf. 1.4.7). See Linder, Imperial Legislation, 204–11.


84 H. A. Drake, Constantine, especially 11.27–34 (religious coercion and episcopal power); 45–52 (Sirmundian Constitutions empowering bishops with judiciary functions).

85 On restoring temples and sacrifices as well as rescinding earlier privileges granted to Christians, Ammianus Marcellinus, Historia 22.5.2; Lactantius, Orations 18.126; allowing previously exiled Christians to return, Julian, Ep. Amm. Marc. 22.3.3–5; Hunt, CAH XII 60–73. On Julian's assessment of Christianity, Against the Galileans; on his plans to rebuild the Temple in Jerusalem, Loeb Ep. 51 to the Jews, 358. For the impact of his plan on later Christian-Jewish relations, see Wilken, Chrysonom, 128–60. Later Christian
This last gesture took deliberate aim at two of the Church's most powerful "empirical" arguments against Jews and Judaism, namely, that Rome's defeat of Judaea in AD 70 and 135 proved incontrovertibly that God had repudiated Israel because of their rejection of his Son; and that the "fleshy" (that is, Jewish) observance of the Law was in any case impossible, since the biblically mandated sacrifices could be performed only at the temple in Jerusalem.

Julian died while on a campaign in 363 before much could come of his efforts. His successor Jovian, a Christian scrambling to consolidate his own position, promptly restored orthodox bishops to their privileged position. Their experience under Julian had evidently radicalized them because, from this point on, they embraced imperial patronage and exercised their powers of coercion seemingly without ambivalence. By century's end, the bishops emerge as the impresarios of urban violence. Assisted by paramilitary bands of roving monks and urban "hospital workers" (the parabolani), they could enforce their own views on religious unity while the enormous spiritual prestige of the monks legitimated their resort to force. Pagan cult statues and temples, heretical assemblies, Jewish buildings and communities all might serve as targets for Christian mobs, the local bishop inciting and inspiring their actions.

Paradoxically, however, the one island of relative safety for religious outsiders remained the synagogue. Jews, like everyone else, could be the occasional object of mob violence. However, Roman legal tradition in general prevailed, and Judaism — unlike paganism or heresy — even when marginalized, was nonetheless never outlawed. Jewish communities not only remained protected by legislation framed at the highest levels of government; they also continued to attract sympathetic attention and social support at a popular level. Indeed, the hostility of ecclesiastical writers, their repeated efforts to dechristenize and disallow Christian invocation (both clerical and lay) in synagogue activities, and their insistence that Judaism itself represented the ultimate antitype of the true faith, obliquely witness to a positive attitude toward Jews and Judaism on the part of many in their own congregations.

The intense and articulate anti-Judaism that had characterized orthodox Christian sensibility and rhetoric since the internal hermeneutical wars of the second century thereby found full expression in the commentaries, treatises, Church histories, and especially the sermons of fourth-century churchmen, the ideologues of imperial orthodoxy. This literature betrays not only the "push" of clerical disapproval but also the continuing "pull" of the synagogue's attraction, and Chrysostom's sermons of 387, delivered in Antioch, are a premier example. During approximately the same period, Church councils repeatedly published canons the chief aim of which was to establish and enforce a separation of Christians, ecclesiastics and lay people, from Jews. These prohibitions reveal the situation on the ground: some Gentile Christians kept the Jewish Sabbath as a day of rest and worked on Sundays (Laodicea, canon 29); they received festival gifts from Jews and heretics (canon 37) and accepted matzevah and participated in Jewish "impurities" (canon 38). They shared in Jewish fasts and feasts (Apostolic Canons, canon 69); tended lamps in synagogues on feast days (canon 70); joined with Jews and heretics in prayer (canon 63), and gave their children to Jews in marriage (Chalcedon, canon 14). In addition, the Jewish
calendar—especially the date of Pesach relative to Easter—continued to influence Christian communal celebration, Constantine’s pointed efforts at Nicaea notwithstanding.90

Whence this sympathetic Gentile Christian involvement, despite frequent and fervid condemnations by the leadership? The answer lies in part with the strong and prevailing social patterns of religious interaction that had shaped communal life in the Mediterranean city for nearly a millennium. Celebrations (of all sorts) were open and public, and Jewish celebrations in particular had long numbered among them. Indeed, so strong was this tradition of openness that the Christian mass, despite regrets occasionally expressed by churchmen, was also frequented by outsiders—pagans, heretics, and Jews.91 The theologically inspired effort to establish and enforce a separation between these habitually mixing populations was a novum. On the evidence, it succeeded only rarely, if ever.

Another part of the answer lies, however, with the type of Christianity that triumphed in the fourth century and beyond. Unlike many of its various rivals, the Church backed by Constantine had laid claim to the Septuagint: Scriptures enjoining and praising fidelity to Jewish law were, as the Old Testament, part of the Church’s own canon, thus read aloud regularly whenever the community gathered for worship. Furthermore, the services in the synagogue (not least the public readings in the vernacular from the Pentateuch and the Prophets, and reciting psalms) could not be alien to Christian visitors. As a matter of theological principle, this Church identified its high God, through the pre-incarnate Christ, with the God of Israel. In the four canonical Gospels—read regularly in Christian community service—Jesus of Nazareth was portrayed as an observant Jew (Matt. 5.17–19), worshiping in the synagogue, observing the great Jewish pilgrimage festivals, reciting the Shema (Mk. 12.29), wearing tefillin (the keter torah of Mk. 6.56), giving instruction on fasting, prayer, and on offerings at the Temple (Matt. 5.23–4), and the appropriate dimensions of tefillin (Matt. 23.5). The supercessionist rhetoric of the erudite adversus Judaeos tradition notwithstanding, then, many Gentile Christians evidently perceived Jewish practice as continuous from the Old Testament through the New Testament to their contemporary Jewish neighbors. Indeed, some Christian Judaizers justified their voluntary observance of Jewish law by pointing precisely to the example of Christ, whose practices they wanted to imitate.92

Finally, although both traditional polytheism and “deviant” Christianity were roundly condemned in the New Testament itself, Judaism as such was not. The orthodox could only condemn the Jewish practice of Judaism, complaining that Jews observed in a “fleshly” way a Law meant to be understood and kept “spiritually,” that is, according to (orthodox, Gentile) Christian interpretation. In addition, by holding Jews, not Romans, as particularly responsible for the death of Jesus Christ, they focused, fueled, and justified a continuing anti-Jewish hostility.93 Nonetheless, Judaism was never and could never be in the same relation to the Church that paganism and heresy were, if only for the reason that Judaism, according to orthodoxy’s own self-understanding, was incontrovertibly the source of (true) Christianity. As Augustine observed, although the Church was the bride of Christ, the synagogue was his mother (Contra Faustum 12.8). The Church’s rise to power did little to resolve the tradition’s abiding and intrinsic ambivalence. Thus, from the late fourth century onward, searing hostility and episcopally orchestrated violence—against pagans and contesting Christian churches as well as against Jews—could unpredictably disrupt the comfortable social and religious intimacy that often characterized relations between these various urban communities.

VI JEWS AS TESTES VERITATIS: PLACE, TEXT, TIME

Orthodoxy’s awareness of and insistence on a historical connection between Judaism and Christianity had expressed itself both theologically and socially in various ways from the second to fifth centuries. Contemporary synagogue Judaism served as an object of derogation as well as a site of religious cocelebration throughout this period. Equally rich subjects of controversy were the Land of Israel, and specifically Jerusalem; the

90 See especially Wilken’s comments on this “dispute about religious and communal identity” in the year 387, when Nisan 14 fell on Easter Sunday, Chrysostom, 76–9. For Constantine’s fulminations against Quattadeicarians, Vita Const. 3.18–19; see too notes in A. Cameron and S. G. Hall, Eusebius: Life of Constantine (Oxford, 1999), 269–72.
92 Christians justify their judaizing by arguing that they should be imitators of Christ: Origen, Matt. Comm. Serm. 70; similarly Epiphanius, Haer. 28.5.1; on keeping Pesach because Jesus did, John Chrysostom, Jud. 3.4; references with discussion in Wilken, Chrysostom, 92–4.
acknowledged substratum of Hebrew behind the text of the Septuagint and, in certain instances, passages of the New Testament; and the religious significance of the historical priority of Judaism to Christianity. All three areas presented churchmen with additional opportunities to construct their particular definitions of Christian identity with immediate reference to Jews and Judaism.

A PLACE

The Galilee, Judaea, and Jerusalem were familiar imaginary landscapes for early Christians because they served as the setting for the New Testament's narratives about Jesus, the first disciples, and Paul. The spiritual significance of these places intensified, however, during the second-century wars of interpretation, when proto-orthodox Church Fathers — Justin Martyr, Irenaeus, Hippolytus, and Tertullian — ranged themselves against their Valentinian and Marcionite opponents. Against their Docetic Christian opposition, orthodox writers insisted that Christ truly had a fleshly body both before and after his resurrection. Accordingly, they argued, believers too would be raised in their fleshly bodies at the End (against the individual and purely spiritual redemption imagined by their opponents). This final redemption would manifest itself on earth, specifically in a renewed Jerusalem, where the saints would reign with Christ for a thousand years.94

This millenarian understanding of redemption used many of the same sources that its Jewish counterpart did, namely the classical prophets of the Septuagint, and various pseudopigrapha. Accordingly, the struggle between Gentile Christians over the correct understanding of salvation in Christ articulated, as well, a struggle between Christians and Jews over the correct millenarian understanding of these Jewish texts, and by extension, over who held title to the eschatological real estate of the New Jerusalem.95 As these traditions developed, they gave scope to anti-Jewish fantasies as the imagined character of Antichrist assumed specifically Jewish features: he would come from the tribe of Dan; he would gather in the dispersed of Israel; he would restore the Temple and the kingdom; the Jews would worship him as a god.96

By the turn of the third century, these apocalyptic traditions were framed by elaborate chronographical calculations attempting to determine the expected time of the End by knowing the age of the world.97 Here, too, the debate between like-minded Christians and Jews reveals knowledge of the opposing interpretation and thereby evinces communication between these communities. Meanwhile, the shared temperament and the exegetical compatibility of these two contesting camps gave more allegorically minded interpreters, such as Origen, the opportunity to condemn both. Christian millenarianism, he urged, was "literal," "fleshy" and thus essentially "Jewish." Understood kata pneuma, "Jerusalem" was not a place name but a spiritual state. "Israel is a race of souls, Jerusalem a city in heaven" (De Princ. 4.3.8).98

Constantine's patronage of Christianity put the earthly Jerusalem back on the map. Emperors had always endorsed large projects of public building, and in this sense Constantine was little different from his pagan predecessors. However, to the earlier imperial repertoire of temples, theaters, baths, and circuses, the new Emperor added grand basilicas and churches built over martyrs' shrines.99 In Jerusalem, in particular, he established a new Christian urban topography by constructing churches at sites named in the Gospels that were associated with Jesus' suffering (Golgotha), death and resurrection (Holy Sepulchre), and ascension into heaven (Mount of Olives). When Eusebius wrote about this cycle of construction in the Vita Constantini, he described the city as rebuilt and resplendent, with a new "temple," that is, the church of the Anastasis (resurrection) at its heart (3.33). The architecture of the new, beautiful city made a theological point, for the Christian Jerusalem stood counterpoised to the devastated old Jewish city, represented by the blasted plain of the empty Temple mount.

Politically and theologically, Eusebius drew new meaning from ancient prophetic visions of restoration. Since Augustus, imperial ideology had regarded the emperor as heaven’s particular representative on earth; when things went well, the emperor’s intentions conformed to the will of heaven and the Empire prospered. After 312, this ideology remained intact, although the

95 Tertullian refers to Jewish Apocalyptic interpretations of the Prophets, Adv. Marc. 3.24. Justin informs Trypho that the gathering in Jerusalem of Christian saints raised in the flesh accords with "the prophets Ezechiel and Isaiah and others" (Dial. 80), and he adds that Jews who do not repent "presumably, by joining Justin’s Church" shall not inherit anything on God’s holy mountain" (Dial. 24). R. Wilken, "Early Christian Chiliasm, Jewish Messianism, and the Idea of the Holy Land," HTR 79 (1986), 298–307.
98 For a full survey, see N. de Lange, Origen and the Jews (Cambridge, 1976).
identity of “heaven” had changed, and on earth, heaven was also represented by the Church. In light of biblical prophecy and in view of the new cycle of building projects centered specifically on the Holy Land, Eusebius rendered this old imperial ideology in a new, Christian key. Constantine had restored Jerusalem; Constantine had (re)built the “temple.” Therefore, Constantine was God’s anointed; in unifying the Empire, he had realized Isaiah’s promise of the messianic peace: “He shall have peace from sea to sea” (Laws Const.).

The Christian building project embraced much of Palestine, marking sites of significance established by the Old Testament as well as by the New. These sites in turn provided a growing stream of pilgrims with important destinations; and in some places of shared significance — the caves of the Patriarchs or the Oak at Mamre — festivals were celebrated by crowds of Christians, Jews, and pagans. Eventually, these foci of piety gave rise to story cycles about the miraculous divinaties through which such sites or relics had been identified. Often these stories featured a Jew who, combining local knowledge with biblical authority, established the authenticity of the sacred object or place. In this manner, “Judah Cyriacus” helped Helena, Constantine’s mother, to find the relics of the true cross; Gamaliel, “a knowing Jew,” revealed the burial spot of Stephen’s bones; the garments Jesus wore the day he was crucified were retrieved by the Jew Dorotheus; and a fifth-century Galilean Jewish virgin helped to locate the robe worn by the Virgin Mary. In such stories, the “Jew” functions as an authenticator of Christian tradition. This character embodies orthodoxy’s commitment to the complementary ideas of Christianity as the fulfillment of the promises and prophecies of the Old Testament (indeed, often these “Jews,” their mission complete, convert to the Church), and to the idea that the true Israel rests upon the foundation of the veritas hebraica.

B-text

These ideas about Jewish witness and Jewish loci recapitulated a linguistic and textual fact, namely, the priority of the Hebrew language in both phases, Old Testament and New, of Christian written tradition. The

centrality of the Bible to the contemporary dialogue and controversy with Jews cannot be overestimated. Early Christianity’s awareness that it dealt in translations can already be seen in the stories that evolved during the course of the second century around the Gospel of Matthew, traditionally held to be the oldest of the canonical four. Ascribed to the apostle Matthew, the Gospel was thought to be an eyewitness account, composed originally in “the Hebrew tongue” and, accordingly, preached to Jewish Christians (so Papias, apud Eusebius, HE 3.24.5; Eusebius, Panarion, 30.6.8). The words in Aramaic or Hebrew that pepper the Greek text of the Gospels also pointed to this prior linguistic layer; and Christian scholars consulted Jews in order to secure the meanings of these words.

Gentile Christians were also aware of differences between the Greek and Hebrew texts of the Hebrew Scriptures. Justin discussed at length the reading of Isaiah 7.14, LXX, parthenos or “virgin,” complaining to Trypho that Jewish teachers maintain that the Hebrew ‘almah would be better translated by nevivi, “young girl” (Dial. 43; 66–7). At other points, he accused Jews of having suppressed Christological references in the Greek biblical text by editing them out (72–3; Trypho responded that this “seems incredible”). The Christians’ dependence on and interpolations into the Septuagint text, as well as their interpretations of it, eventually prompted Jews to make other translations. Beginning in the 230s, Origen attempted to establish a sort of critical Greek edition by bringing four of these Jewish versions — Aquila, Symmachus, Theodotion, and the Septuagint — in parallel columns, together with the Hebrew, and a translation of Hebrew into Greek characters (thus securing the vocalization). Although he deferred to the Septuagint’s authority, Origen suggested amended readings in light of the Hebrew; and one sees the same deference to the Hebrew text and same readiness to consult with Jewish scholars on linguistic and interpretive points in Eusebius and Jerome.

It was Augustine, Jerome’s contemporary, who synthesized all these issues — the differences between the Hebrew and Greek texts of the Old Testament; the variety of other Jewish Greek translations; the compounding problem of multiple anonymous Latin translations; the relationship of
Jewish prophecy to Christian fulfillment — in a theological vision that positively resolved earlier, seemingly unnerving problems. As a Latin reader, Augustine had always necessarily depended on biblical translations for the New Testament as well as the Old. His move in 383 from Carthage to Rome and eventually to Milan brought him into contact with previously unfamiliar regional Latin renderings of biblical texts, and he later commented on the vast number and variable quality of western translations. 106

Augustine’s richly complex appreciation of language itself as a sign and an effect of Adam’s fall, however, radically relativized the value of any linguistic record of God’s word. Divine being, Augustine maintained, transcended time and thereby temporal sequence; human consciousness, as a consequence of Adam, was “divided up in time.” The linear nature of language, he held, was the linguistic and cognitive reflection of humanity’s entrapment in time, on account of which human knowledge of God can only be mitigated and imperfect. 107 In this sense, then, even the original Hebrew was a sort of “translation” from the divine realm into the human, thus the historical, since language itself — any language, in Augustine’s view — testifies to the primal dislocation of consciousness suffered by the entire species after Eden.

God’s Spirit, Augustine held, is nonetheless the “author” of Scripture in both its Hebrew and its Greek recensions. For this reason, the Septuagint takes precedence over any other Greek rendering, divinely authorized through the miracle of the seventy-two elders’ inspired translation. In places where its Greek differs undeniably from the earlier Hebrew, then, Augustine concluded, this difference is also due to the inspiration of the Holy Spirit, and vice versa: anything in the Hebrew not in the Greek “is something which the Spirit of God decided not to say through the translators but through the prophets.” In this light, there are no mistranslations, only a plenitude of meanings, divinely intended for different audiences, whether the Jews (primarily at the level of the Hebrew) or the Gentiles (for whose benefit, maintained Augustine, the Greek translation was made). In this sense, then, Ptolemy’s translators themselves, the legendary Jewish sages sent from Jerusalem, had served as prophets to the church (De Civ. Dei 18.42–3).

106 De Doctrina Christiana 2.11.16, 34–6.

107 Hence, the epistemologically integrative function of memory, Confessions 10 passim; human consciousness as divided in time, 11.29.39; the language of Scripture as a bridge connecting a timeless Deity and time-bound (thus, word-bound) humanity, 13.29.44. On this aspect of Augustine’s theology, see also T. Martin, “Modus inveniendi Paulum,” in D. Faire and E. Téllez (eds.), Engaging Augustine on Romans (Harrisburg, 2002), 65–90, especially 69–70.

The broad lines of orthodoxy’s critique of Judaism had remained fairly constant from the mid-second century onward. In the Church’s eyes, the newness of the revelation in Christ, its apparent temporal inferiority to Judaism, understood awrait, actually revealed Christianity’s religious superiority. Such an apology appealed to the prominent biblical theme of fraternal rivalry wherein the elder brother ceded to the younger — Cain to Abel, Ishmael to Isaac, Esau to Jacob, and, by Christian reckoning, the elder nation (the Jews) to the younger (the Gentiles). Orthodox readings of Scripture also distinguished between “good” Jews — “Hebrews,” in Eusebius’ designation, that is, “Christians” before Christ (Abraham and the other Patriarchs, for example) — and “bad Jews,” that is, those Jews who lived according to the Law. 108

Furthermore, in their effort to justify retaining the Septuagint while not observing the practices it mandated, the orthodox generated a more global condemnation, holding that Jews and their religion (although not their book) were themselves intrinsically ociose. Understood “spiritually” (as God had always intended, but as the Jews were incapable of doing), the Law had always been an encoded allegory of Christ and his Church. In this view, the Jews’ continuing attachment to “literal” observance — most especially their insistence on fleshly circumcision — broadcast both their essential misapprehension of the Law’s own nature and their own enduring spiritual obduracy. Finally, the heroes of biblical history who had correctly apprehended the essential Christian content of the (only seemingly) Jewish message had been an alienated minority among their own people. The repudiation of Jewish practice pronounced by the Jews’ own prophets (so stated the argument) had been unambiguously repeated and enacted by Christ and by his disciples after him. The Prophets, Christ, his disciples, and indeed (most especially through the destruction of the Temple and the exile imposed by Rome) God himself had all denounced the Jewish understanding of the Law.

By the late fourth century, however, and especially in the West, two new developments created a theological and social context wherein the adversus Judaeos tradition seemed to cause more problems than it solved. First, from outside the Church, an exotic and extreme form of Pauline Christianity, Manichaeism, presented an articulate challenge to orthodoxy’s biblical theology. A late avatar of the sorts of Christianities established by Marcion
and Valentinus, western Manichaicism repudiated the Old Testament entirely, its creator God, and its people, while holding that Paul’s letters, purged of their judaizing interpolations, provided the guidelines for Christian faith. The problem for the Church was that the Manichees’ critique of the Old Testament and their reading of Paul recapitulated too closely, in tone and even in substance, orthodoxy’s own traditional anti-Judaism. Second, from within the Church, an impending storm gathering around Origen’s theological legacy complicated orthodoxy’s extensive reliance on philosophical allegory. Historically, allegory had been the hermeneutic of choice for reading Christian meaning into Jewish texts, and the rhetoric of traditional anti-Judaism condemned Jewish understanding as excessively fleshly — *kata sarka os secundum carnem* — precisely in contrast to the “spiritual,” allegorizing understanding of the Church. As Origen’s work grew increasingly suspect in the course of the fourth century, however, so too did his style of interpretation. The question then was, in the absent philosophical allegory, how could the Old Testament be read as a work of Christian revelation?

In these circumstances, Augustine (354–430) made his singular contribution to Christian teaching on Jews and Judaism. His reconceptualization of the relationship of Judaism to Christianity began as a side effect of his attempt against the Manichees to understand the letters of Paul. However, it quickly grew into a major support of his historical approach to understanding the double canon of Catholic Scripture, and thus of his life-long theological effort to understand how a changeless, radically transcendent God works in time. His novel response to the anti-materialist, dualist, Pauline heresy of his generation gives the measure of his intellectual self-confidence in the face of the challenge of both heresy and Judaism. Unlike the orthodox writers of the second century, whose most thoroughgoing arguments *adversus Iudaeos* appeared most prominently in their anti-hetetical writings, Augustine built his novel apology for Catholicism against the Manichees precisely by mounting a defense of Jews and Judaism. In so doing, he challenged the polemic against the Jews that had characterized the anti-Judaism not only of his opponents but also of his own tradition.

Augustine’s arguments appear fully assembled for the first time in his massive refutation of Latin Manichaicism, the thirty-three books of the *Contra Faustum* (written c. 399). Against the view (common to both Catholics and Manichees) that emphasized a sharp contrast between Law and gospel, Augustine insisted that the Law was continuous from Moses to Jesus: Law and gospel together, he urged, were dual aspects of a unitary divine initiative of redemption (*Contra Faustum*. 12.3–4). Much more radically, he argued further that those who praised the Law but condemned the “fleshy” Jewish interpretation of it were fundamentally mistaken in their reading of Scripture and in their understanding of Catholic truth. God’s commands to Israel had been neither ambiguous nor ironic: lists of permissible foods had in fact related to eating, keeping the Sabbath really had meant not doing certain kinds of work, circumcising the flesh really did mean circumcising the flesh, and so on. “The Jews,” he urged, “were right to practice all these things” — blood sacrifices, purifications, food disciplines, Sabbath, and holidays (12.9). Despite the plenitude of meanings available in Scripture — and Augustine could effortlessly conjure Christological references from virtually any Old Testament text — God, he maintained, was no allegorist when He gave Israel His Law. In the time before Christ, the Law also prescribed behavior.

This prescribed behavior was nowhere more true, Augustine insisted, than with that most reviled observance, fleshly circumcision. What the apostle Paul himself had designated “the seal of the righteousness of faith” (Rom. 4.11), marked in the male organ of generation the regeneration of the flesh accomplished by Christ’s being born in the body and being raised in the body (*Contra Faustum*. 6.3). Had Jews understood God’s command to circumcise *secundum spiritum* without performing it *secundum carnem* (as the framers of the classical *adversus Iudaeos* tradition would have wished), they would have prefigured only imperfectly the central Christological *mysterium* of incarnation and resurrection. Instead, however, by following the precepts of the *Law ad litteram*, by observing the Law *secundum carnem*, the entire Jewish people “was like a great prophet” foretelling Christ not only in word but also in deed (22.24). Circumcision, and indeed all the myriad Jewish observances were *sacramenta: signa cum ad res divinas pertinent*. Thus the Jewish observance of Jewish law, Augustine concluded, had been entirely appropriate and in accordance with God’s will. Enacting the Law in the flesh had been precisely the point.

This new interpretation of Israel’s past and of Jewish religious practice was thereby addressed directly to the two theological challenges of his day. Against the Manichees, Augustine provided a radical defense of the intrinsic
unity of the Law and the gospel, hence of the Catholic double canon. Against the growing Latin suspicion of Alexandrian-style allegory, Augustine advanced a reading of the Old Testament ad litteram, by which he meant secundum historiam proprietatem, "historically."^111^ Whereas the earlier adversus Judaeos tradition, relying on allegory, had condemned Jewish practice as an unintelligent antitype of Christianity, Augustine, interpreting ad litteram, commended Jewish practice as the divinely mandated, historical, embodied expression of Catholic truth. Whereas allegorical typology had emphasized contrast, Augustine's historical typology emphasized continuity.

Augustine's reassessment of the Jewish past, however, and specifically his endorsement of the Jews' commitment to observing the Law secundum cærnam, entailed yet another radical revision of the adversus Judaeos tradition. He applied his positive assessment of Jewish observance to two other crucially important historical moments, namely, that of Jesus and his apostles and that of the present-day Church. Against the traditional view that Jesus and his apostles (especially Paul) had condemned the Law, Augustine argued exactly the opposite. Jesus, he maintained, had himself been a Law-observant Jew, the son of Law-observant parents; and his apostles, the founding generation of the Church, had themselves, as Christians, kept their people's customs.\(^112^\) They did so, Augustine said, in part because they understood that the ordinances of the Law pointed forward to the redemption in Christ. However, a pastoral as well as a theological reason had also motivated them: it was crucially important for their Gentile audiences to see them keep the Law. These Gentiles had been instructed that they had to abandon their old gods and that they were not to assume Jewish observances. Torah observance, the entire Jewish people's actio prophetica, however, was not at all the same as idolatry; and the reasons for not worshiping idols had nothing in common with the reasons for not obeying Jewish law. Therefore, within the new movement, Augustine concluded, traditional Jewish observance of Torah was to be relinquished only gradually, "lest by compulsory abandonment it should seem to be condemned rather than completed (terminata)" (Contra Faust. 19.17).

So much for biblical Jews and for the Jews of the apostolic generation. What of contemporary Jews and current Jewish practice? What was their relation and relevance to the present-day Church? Here again Augustine proposed an original and positive view of Jews and Judaism.\(^113^\) And he did so, paradoxically, by focusing on two episodes — one biblical and one historical — around which earlier tradition had built powerful condemnations: the story of Cain and the fact of post-Second Temple exile.

The figure of Cain for earlier Christian interpreters had encoded negative attributes associated with Jews: unacceptable sacrifice, malice, jealousy, and fratricide.\(^114^\) Conflating the effects of the First Revolt and the Bar Kochba rebellion, these men held that the Roman destruction of the Temple and the Jews' exile from Judæa pronounced God's repudiation of the people and their cult for having rejected His Son.\(^115^\) In the Contra Faustum, Augustine, too, understood Cain as a figure for the Jewish people, and he also drew parallels between Cain's murder of Abel and the Jews' murder of Christ. As God confronted Cain because Abel's blood cried to him from the ground (Gen. 4.10), "so the voice of God in the Holy Scriptures accuses the Jews" through the voice of his Church, which was established through Christ's blood (12.9). Like Cain, the Jews continue "filling the earth," that is, they understand the Law in a carnal or earthly way (12.11). Like Cain, they groan and tremble, wandering in every kingdom while they mourn the loss of their own, which has been taken from them; like Cain, they live in fear, "in terrified subjection to the immensely superior number of Christians" (12:12).

Here, however, the Jews' allegiance to the Law, Augustine urged, served precisely as their safeguard. As God had put his mark on Cain in order to protect him, so too, in the present, toward the same end, God marks the Jews. The Jewish traditions for keeping the Law secundum cærnam are the "mark of Cain" by which God Himself signals to the rest of humanity His continuing protection of the Jewish religion and people. As a result, anyone who "kills" Cain, that is, any emperor or monarch who tries to force Jews to stop living as Jews, in effect strives against God, the true author of their practices. Such a ruler would risk drawing down upon himself God's sevenfold curse against those who would injure Cain (Gen. 4.15; Contra Faust. 12.12-13). And God will preserve the Jews as a people "to the end of the seven days of time" precisely so that, in their stateless condition, they will "be a proof to believing Christians of the subjection merited by those who, in the pride of their kingdom, put the Lord to death" (12.12).

Furthermore, Augustine argued, precisely because of the integrity of their religious identity and their dogged loyalty to the traditional observances of the Law, Israel secundum cærnam served an abidingly revelatory

\(^111^\) Retractions 1.18. \(^112^\) Correspondence with Jerome, Epp. 40, 71, 75, 82.

\(^113^\) Augustine's enthusiasm for things Jewish was strictly theologically determined; he was not a philo-Semite, and many of his anti-Jewish and anti-Judaizing remarks are dismal theological; see Blumenkranz, Judaism, 62-8, Efroyman, "Whose Jews? Augustine's "Retractatis on John," Multiarm Heritage, 197-211.


\(^115^\) E.g. Justin, Dial. 17, within the larger context of a condemnation of fleshly circumcision.
purpose within Christian society. "It is a most notable fact that all the nations subjugated by Rome adopted the ceremonies of Roman worship; whereas the Jewish nation under pagan or Christian monarchs has never lost the sign of their Law by which they are distinguished from all other nations and peoples." (Contra Faust. 12.13.) But what the Jews (like the Manichees) do not realize (although orthodox Christians do) is that the Law’s fundamental message is Christological. God has so arranged things that the Law proclaims Christ behaviorally, in the present, exactly through the fleshly practices to which the Jews so loyally cling, as well as textually, in the ancient books which they uncomprehendingly read.

The scattered Jewish community, therefore, living in exile in every corner of the Empire, served the Church like a desk (scriptorium), bearing their ancient Scriptures ultimately for Christian benefit (12.23). How so? Here Augustine refers to the two cardinal Roman indicators of legitimate religion: antiquity and ethnicity. Precisely through the antiquity of their nation and of their sacred texts, Jews authenticate Christian beliefs, since “from the Jewish manuscripts we prove that these things [the prophecies of Christ] were not written by us to suit the event, but were long ago published and preserved as prophecies in the Jewish nation” (13.10). That the Jews rejected Christian interpretations of these prophecies only strengthened the Church’s claim:

It is a great confirmation of our faith that such important testimony is borne by enemies. The believing Gentiles cannot suppose these testimonies to Christ to be recent forgeries; for they find them in books held sacred for so many ages by those who crucified Christ, still venerated by those who blaspheme him... The unbeliefs of the Jews has been made of signal benefit to us, so that those who do not receive these truths in their heart... nonetheless carry in their hands, for our benefit, the writings in which these truths are contained. And the unbeliefs of the Jews increases rather than lessens the authority of these books, for their blindness is itself foreordained. They testify to the truth by their not understanding it. (Contra Faust. 16.21)

Thus far Augustine’s presentation of the Jews as a special kind of textual community seems a variation on earlier teachings about the positive value of the Hebrew Scriptures as witness to Christian revelation. Whereas earlier writers had claimed the Jewish Bible by condemning Jewish practice, however, Augustine mounts his argument by focusing on the Jewishness of Scripture and on the particularity of Jewish practice as positive historical realities. The Jews’ fleshly observance of the Law had prophesied Christ; his leath, through their agency, founded the Church; they share with the typological figure of Cain the negative aspects (both are fratricides) and the positive (both are explicitly protected by God). Their refusal to credit Christian interpretations of Scripture supported rather than undermined

Christian claims. Their continuing exile taken together with their continuing practice was more than simply a punishment. Through divine providence, against the Church’s enemies, the Jews as Jews witnessed to Christian truth. Unique among the religious minorities of the Christian Empire, the Jews were to be left alone.

This theme of the Jews as a protected witness people defines Augustine’s discussion in The City of God, where he links it to the proof-text of Psalm 59.12: “Slay them not, lest your people forget; scatter them with your might” (De Civ. Dei 18.46).116 “Slaying” for Augustine does not mean “killing”; it means “impeding or preventing traditional Jewish practice,” most extremely by forced conversion (“not putting an end to their existence as Jews”).117 Neither does his reference to Jewish “subjection” intend anything more dire than what had occurred long ago, that is, the loss of Jewish national sovereignty.118 Both aspects of Jewish destiny, their loyalty to their Law and their wandering in exile, are linked strategies in God’s providential plan; the broadest possible dispersion of observant Jews was necessary in order to amplify the broadest possible dissemination of the gospel.119

In his own period, Augustine’s “witness doctrine” articulated a theological justification for an already long-standing principle of Roman law. His views on the positive value of ancient Jewish observance created a new, more historically oriented way for Christians to understand their Bible. His insistence on the essential continuity of law and gospel, Old Testament and New, furthermore, powerfully responded to the Manichean challenge. In short, Augustine’s teaching fundamentally addressed questions of theology and identity internal to his own religious community. But the fact remains that Augustine, alone of all the Church’s apologists, mounted a defense of Catholic Christianity that also served, in its way, as a defense of Jews and Judaism.

Augustine had little reason to think that his ideas on this topic would some day in their turn be understood “literally.” He lived in a society governed by Roman law, wherein Jews were full citizens. One of his recently

116 Augustine reiterates this theme, together with the citation from Psalms, in Enarr. in Ps. 58: Ep. 149; Tractatus ad Aetiusan.
117 De Civ. Dei 18.26; see Contra Faust. 12.13.
118 “Subject to the immensely superior number of Christians,” Contra Faust. 12.13; “bend down their backs always,” Enarr. in Ps. 69.23; De Civ. Dei 18.46.
119 Augustine continues: “Thus it was not enough for the psalmist to say, ‘Do not slay them, lest at some time they forget your law,’ without adding, ‘Scatter them.’ For if they had lived with that testimony of the Scriptures only in their own land, and not everywhere, the obvious result would be that the Church, which is everywhere, would not have them available among all the nations as witnesses to the prophecies which were given beforehand concerning Christ,” De Civ. Dei 18.46.
VI EPILOGUE: CHRISTIAN ANTI-JUDAISM AND THE END OF MEDITERRANEAN ANTIQUITY

Successive waves of Vandals, Goths, and Franks rent the cultural and political fabric of the western Empire from the early fifth century onward. Two centuries later, the double blow of invasions, first Sassanian (611–14 CE) and then Muslim Arab (654 CE), forever altered east Rome. As the Empire fragmented, so did the evidence, foreclosing the possibility of a comprehensive account of Christian anti-Judaism in the fifth through seventh centuries. Nevertheless, enough data remain to permit some closing remarks on the constant master themes of the older, pan-Mediterranean tradition as well as on some of its new and regionally distinctive variations.

In the West – Italy, Visigothic Spain, and Gaul – the accelerated decline of central imperial power and of traditional civic politics tended to concentrate local authority further in the person of the bishop. Ecclesiastical office, often monopolized by senatorial families, looked back to and identified itself with Romanitas: to be orthodox and Catholic was to be Roman, especially in the sea of Arian newcomers. The newcomers, meanwhile, attempting also to draw on the ancient Empire’s prestige, enacted their Romanitas by reaffirming Roman law. Each cultural posture brought with it social as well as legal consequences for western Jews. As power condensed, local patronage networks thickened and became more exclusive with the amplification of a celestial layer: saints’ relics embodied a city’s heavenly patronus; the bishop served as the impresario of his cult; the town’s calendar and thus its communal rhythms were increasingly determined by the liturgical cycles of the Church. This regional erosion of a “secular,” that is, a religiously pluralistic, concept of citizenship meant in practical terms an erosion as well of the place of Jewish Romans in their cities.²¹³

Caesarius, Bishop of Arles (469–542), presents an instructively inconsistent figure.²¹⁴ An active preacher, Caesarius attempted to limit Jewish influence on Christian behavior by curtailing social interactions between the two groups. Accordingly, he urged fasting on the Sabbath during Lent, thus demoting Saturday to the status of a regular weekday and enhancing the separate status of Sunday. He also forbade Christians to attend Judaeorum convisa (whether religious or more purely social) and to invite Jews to theirs. Presiding over the Council of Agde in 506, Caesarius oversaw the ratification of this and other divisive directives.²¹⁵

Nevertheless, the Bishop also publicly admitted his high regard for the Jews’ piety and his admiration for their abstinence from work on the


²¹⁵ Agde, canon 40, against mixed socializing. On an earlier, similar ruling, see B. Blumenkranz, “Judaorum convisa: à propos du concile de Vannes (465), c. 12,” in Études d’histoire du droit canonique dédiées à Gabriel le Bras, 21 (Paris, 1965), 1053–8. Jews who converted were also a source of anxiety: Agde, canon 54, ruled that Jewish candidates for baptism be subject to a longer period of instruction because they were “prone to return to their vomit,” i.e., their traditional practices: Concilia Galliae A.514–A.566, ed. C. Munier, CCSL cxlviii 207–8; cf. Gregory, Hist. Frank. 6.17. Forced conversions, as in Clermont 576, occasioned no such scruple; see above.
Sabbath.126 His city — a Roman administrative center since 395 and a
thriving metropolis see since 440 — itself also presents evidence of grow-
ing social dissonance between its Jewish and Christian inhabitants.
Nevertheless, Jews participated actively in the defense of Arles against
the Burgundian siege of 507/8 CE, and they attended the public procession
at Caesarius’ funeral. Although the latter story might well be a hagi-
ographic commonplace, it nonetheless reflects a social world wherein Jews —
distinctive, different, singled out — still remained integrated within the
linger ing urban framework.

Some Gothic regimes, seeking to establish themselves, reaffirmed
Roman law and custom, thereby in consequence likewise reaffirming
established Jewish legal rights. Early Visigothic laws reasserted the
Jews’ status as “Roman” citizens; and the Ostrogoth King Theodoric
(455–526) extended to Italian Jews unequivocal protection and freedom
of practice according to their laws, a policy he communicated to the Jews
of Genoa and Milan. Arsonists who torched a Roman synagogue he found
and condemned.127 Elsewhere things could be otherwise. In 576, between
Easter and Pentecost, the town of Clermont in the Auvergne was wracked
by a series of violent clashes between Jews and Christians, evidently a result
of enflamed local church politics and of the “frequent” efforts of Bishop
Avitus to convert Clermont’s Jews. Finally, a Christian mob destroyed the
synagogue, and Avitus baptized most of the Jewish community (some 500
people, according to contemporary sources). Those who refused were
expelled from the town, evidently without legal redress.128

The contrasting behaviors of two important and near-contemporary
figures of the western Church, Gregory the Great (c. 540–604, Pope from
590) and Isidore of Seville (c. 560–636, bishop from 600) effectively
illustrate the range of possible policies and actions regarding Jews. Both
men were aristocrats, well connected socially and ecclesiastically; both, for

126 On the Sabbath, Caesarius, Serm. 15.3 and 73.4.
127 For status of the Jews in Visigothic law, see The Breiviary of Alaric 2.1.10 (compiled in
Theodoric’s epistles to these Jewish communities are reported in Cassiodorus, Variae,
4.33.1–2.5.37, MGH AA XII (Berlin, 1894), 128–9; 163–4; the synagogue in
Trastevere, 4.43, 133–4. On Theodoric’s attitude toward the Jews, see J. Moorehead,
Theodosius in Italy (Oxford, 1992), 97–100; and P. Amory, People and Identity in Ostrogothic
Italy, 489–554 (Cambridge, 1997), 59–60. The relevant legislation is assembled in
A. Linder, Legal Sources.
320–37, who also considers a similar occurrence in Orleans (before 585). Gregory of
Tours, Hist. Franc. 5.11–12 (Clermont), 8.1 (Orleans); Venantius Fortunatus, Opera
Poetica 5.5, MGH AA IV (Berlin, 1881); J. W. George, Venantius Fortunatus: A Latin
129 R. A. Markus, Gregory the Great and His World (Cambridge, 1997), 78–9.
130 Ordering bishops to compensate Jews for seizures of synagogues: Terracina, in 591
(Ep. 1.34; 2.6); Palemon, in 598 (Ep. 9.30); Brennan, “Clermont,” 336–7; Markus,
131 On Reccared’s conversion, see P. Heather, The Goths (Oxford, 1996), 280–4; on Visigoth
127–35; Thompson, Goths, 92–109.
132 Isidore, Historia Gothorum 65, MGH AA XI 291.
133 Third Council of Toledo, canon 14. The Theodosian Code had likewise banned mixed
marriages between Romans and others (3.34.1, in 373, specifies Goths), probably to
equalize the status of Muslims in the empire. The council’s weight was not enough to
overturn the ban, but it did address the issue of Jewish identity problem. For conflicting
assessments on the motivations and social effects of post-Arian Visigothic law, B. Blumenkrantz, Juifs et Chrétiens dans le
Jewish Policy,” 389–711, American Historical Review 78 (1973); B. S. Alpert, “Un
contact with their unconvertedkinsmen (canons 59–62). Children of converted Jews whose parentsrelapsed were to be taken from their homes andraised by Christians (canon 60).

Isidore both enacted and influenced these repressive initiatives. He countenanced the government’s edict enjoiningforced voicing, voicing concern but (unlike Gregory) nowhere suggesting that the perpetrators ofsuch acts be penalized in any way. Less intellectually sophisticated than Augustine, much more Eusebian in his political theology, and living in a more brutal age, Isidore’s convictions led him to propound an integrative vision of ecclesiastical expansion anduniversal redemption, one in which the conversion of the Jews figured as a historical stage anticipating thereturn of Christ. In such a context, Augustine’s warning in invoking Psalm 59.12 (“Slay them not”)—originally an injunction against interfering with Jewish religious practice—seemed instead to determine the extreme limit of permissible coercion. 135

In the East, the Roman risorgimento under Justinian (487–565, emperor from 527) also strengthened the identification of Church and state. As in Catholic Spain, Byzantine Jews were the object of increasingly hostile orintrusive legislation. Outstanding in this regard is Justinian’s Novella 146, enacted in 553, whereby the Emperor proposed to regulate biblical readings for synagogues. At stake was the language of biblical instruction: which Greek translation could Jewish communities use? Justinian endorsed the Septuagint while permitting Aquila as well. However, he explicitly forbade instruction in “deuterotism,” by which he (perhaps) intended specifically rabbinic tradition. Through such encroachments on Jewish custom andliturgy, the Emperor hoped to encourage Jews to grasp the “true” meaning of the text, that is, its Christological sense. 136

Strong continuities between east Rome and the earlier culture of the old Empire remained. Central power, such as it was, continued to be exercised by the emperor; urban culture, together with its traditions of lay education and literacy, lavished municipal entertainments, and governance by a civilian curia or boule, however attenuated, endured. Jews remained integrated in the social and political life of their cities of residence (indeed, they were still legally obligated to serve in the curia). 137 Byzantine Christian intellectuals, like their western counterparts, channeled anti-Jewish sentiments, exegesis, and theological opinions into homilies, commentaries, and legislation both imperial and canonical. But they also developed new literary expressions of this ideology: hymns and liturgical poems, fictive disputations, altercations, and various historical fictions. 138 In particular, the wave of so-called “public disputations” placed in legendary settings imagined capitulations of Jews to the new Christian imperial order inaugurated by Constantine. One such legend presented a debate between Pope Sylvester and twelve rabbis (accompanied by scriptural allusions, discussions of Jesus’ descent, and miraculous revelations), culminating in the conversion of 3,000 Roman Jews; similar themes characterized another fiction set in Jerusalem, the “Invention of the True Cross.” While each of these stories may have originated in the late fourth century, their earliest redactions date from the fifth and sixth, and they circulated mainly in the East. 139

In both halves of the Empire during these centuries, then, one sees the repetition of centuries-long anti-Jewish polemical traditions as well as opportunistic innovations. In the West, repressive canonical and secular lawcodes expressed this theological legacy in a new key. There, bishops who were heir to earlier traditions of erudite anti-Judaism found themselves, in the decentralizing wake of the invasions, in an unprecedented position of authority and power. Culturally déclassé barbarian kings, whether Arian (as the Vandals and Goths) or pagan (as the Franks), to the degree that they availed themselves of the bishops and of the Roman Church, to that degree


137 Novella 45, in 537. Such service was onerous, and heretics, too, were likewise obliged. The East’s generally higher levels of lay literacy meant that rulers need not depend on clerics for administration, to the degree that was becoming true in the West: hence, despite disabilities, members of religious minorities could still serve in government.


139 On the Acta Silvester, see Krauss and Horbury, Controversy, 44–6; Andrist, Dialogue, 98–99.
could they avail themselves of the lingering prestige of “Rome.” Ironically, then, it was the collapse of western Roman power that facilitated the practical rebirth of the Constantinian-Eusebian political theology that identified Church, Empire, and divine will. While the barbarian king championed his miniature Christian Imperium, the bishops upon whose administrative skills he depended influenced royal politics and policy to a degree unimaginable in Constantine’s day. 140 Christian anti-Judaism, expressed in the changed context of the now shrunk, ideally religiously homogeneous city and kingdom, had greater scope for social expression than ever before. 141

In the East, confused accounts in various late chroniclers also allude to seventh-century imperial efforts to baptize Jews forcibly. 142 For the most part, however, Byzantine theological anti-Judaism seems to have given rise less to new laws than to new sorts of literature. The trauma of twice losing Christian Jerusalem—once to the Persians and again to the Arabs—further stimulated such production. Christian authors strove to distinguish their fate from that of the Jews, whose own loss of Temple and homeland centuries previously, much emphasized in Christian writings from the second century onward as clear indications of God’s anger and rejection, looked, on the face of it, uncomfortably close to current Christian experience. 143

The “Jew” as a theological and hermeneutical idea—carnal, hard-hearted, philosophically dim, and violently anti-Christian—had assumed its familiar shape in the disputes of early second-century, formerly pagan intellectuals. The concept helped them to articulate their convictions as readers of the Septuagint against the other biblical communities. In no Gentile theological system do Jews and Judaism seem to figure positively; but for orthodox theology in particular, hostile characterizations of Jews became a defining characteristic. The men developing the literary patrimony and group

identity of this new community lived in a culture wherein Jews had been part of the fabric of Mediterranean urban life for centuries; wherein, from 212 CE, they were Roman citizens; and wherein they and their Gentile neighbors (whether pagan or Christian) mixed and mingled in the baths, gymnasias, schools, senates, and synagogues of their cities. This easy social intimacy, and the religious symbiosis it expressed and facilitated, both contrasted with and provoked the charged rhetoric of the ideologues. 144 Constantine’s patronage eventually empowered orthodox bishops, but had little effect on these long-lived social patterns. Religious and social mixing between different types of Jews and Christians, between Christians of different sorts, and between Christians, Jews, and pagans all continued. Indeed, the vitality of this habitual contact accounts in part for the increasing shrillness of anti-Jewish invective. As orthodox identity, enabled especially under Theodosius II, becomes enacted in Mediterranean cities, the volume and the vituperation of the adversus Iudaos tradition increased. Together with the laws preserved in the Codex Theodosianus and the canons in various conciliar corpora, this literature at once relates the optative prescriptions of the governing elites and provides glimpses of the social reality that they condemn or attempt to regulate. 145 Church and state collaborated in the Christianization of late Roman culture; however, no immediate correspondence between law, theology, and society can be presumed. Indeed, the constant reiteration of civil and ecclesiastical legislation suggests the opposite: legal prescription cannot yield social description. 146

Mediterranean society in the fifth through seventh centuries became increasingly brutalized as ancient traditions of urban civility waned. In this new climate of violence, the Church’s tremendous moral prestige legitimated the coercion of all religious outsiders. By this point, in learned Christian imagination, “the Jew” represented the religious outsider par excellence. In time, within this changed context, the rhetoric of the ancient adversus Iudaos tradition would create a new social reality.

140 Gregory of Tours specifically recasts the thuggish Clovis, converted to the Roman Church from Frankish paganism in (probably) 508, as a “new Constantine,” Hist. Frank. 2.51.

141 Catholic Visigothic kings occasionally outflanked their own bishops in this regard, enacting anti-Jewish legislation so extreme that they included, as well, penalties for clergy unwilling to enforce it: E. A. Thompson, Gaths, 185–9 (Chinchila), 204–9 (Reccesuinth), 231–9 (Ervig); see also legislation in Linder, Legal Sources, 257–332.

142 Parkes, Conflict, 257–69, usefully sets these in the context of domestic doctrinal turmoil and impinging Persian power.


144 This phenomenon of social interaction disguised or embedded in a more formal literature ideologically committed to separation is investigated narratologically by G. Haan Reamer, who focuses on folkloric Galilean stories available in gospels and the Talmud, Tales of the Neighborhood: Jewish Narrative Dialogues in Late Antiquity (Berkeley, 2003).

145 Summarized in Parkes, Conflict, 379–86.

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CHAPTER 39

JEWS IN BYZANTIUM
STEVEN BOWMAN

I INTRODUCTION

Byzantium was founded in the seventh century BCE as a Greek colony on the western shore of the Euphrates. Renamed in 330 CE by Constantine I as New Rome, it was popularly known as Konstantinopolis or I POLIS [also Kosta and later Hebrew Kushra]. Byzantium became the modern scholarly name for the Roman Empire after the seventh century, if not from 330, and is alternatively known as the East, or Christian, Roman Empire. While individual Jews had occasionally attained Roman citizenship, most Jews (as freemen) became Roman citizens with the decree of Emperor Caracalla in 212. This citizenship, as well as the recognition of Judaism as a "permitted religion" (religio licita), characterized the status of the Jews in Byzantium until its conquest by the Ottomans and determined the status of the Greek-speaking or Romanioi Jews of Istanbul [from the Greek eis ten polin] under the Ottomans.¹

¹ The ancient city of Byzantium gave its name to the Byzantine Empire among modern scholars, although the Empire called itself correctly Roman and its citizens and subjects Romans. To the East it was known as Rum, in the Balkans Rumelia. In so far as the period of this chapter is concerned, the center of the Empire was indisputably in New Rome, also known as the City of Constantinople. See Introduction to CMH IV, by J. B. Bury. No sources are available for a Jewish presence at Byzantium prior to the 320s, although it is not impossible that they may have had a settlement in such a salubrious site midway between Jewish colonies surrounding the Aegean and the Black Sea. The question is when a Jewish presence in the center of Constantinople appeared. Is it connected to the Chalkepribeia (the quarter of the bronze and copper workers’ workshops) located east of Hagia Sophia (see map in CMH IV or A. Kazhdan (ed.), The Oxford Dictionary of Byzantium (Oxford, 2002)). A. Galanis, Les Juifs de Constantinople sous Byzance (Istanbul, 1940), 23–5, argued for a mid-fourth-century date; see D. Jacoby, “Les Quartiers juifs de Constantinople à l’époque byzantine,” Byzantium 3/1 (1967), 167–227; J. Juster, Les Juifs dans l’Empire romain, 1 (Paris, 1914), 470–2, discussed the confiscation of the new synagogue in the Chalkepribeia, which had been authorized by the Eparch of Constantinople, Honoratus, under Theodosius II. In his Novella 3.3 of 415, Theodosius ordered it to be transferred into a church and fined the Jews 50 gold solidi for violating the law against building new synagogues. Juster questioned the designation of Chalkepribeia by Theophanes (Chronographia, year 442 [an. 5942], ed. De Boor, 102).