

CAN YOU ANSWER THESE QUESTIONS?

1. Describe the condition of Jewish communities in the Diaspora prior to the reign of Herod? After his reign?
2. Describe the attitude of the Gentile populace in Egypt and Palestine to their Jewish neighbors prior to the destruction of the Temple
3. Who was the first major author of antisemitic literature?
4. What historic and religious claims did the authors of ancient antisemitic literature lay against the Jews?
5. Describe the attitude of the Roman Senate towards the Jews in the period after the destruction of the Temple?

This and much more will be addressed in the fifteenth lecture of this series: "Antisemitism in Antiquity".

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the tape and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book was designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it as well as a handy reference guide and for quick review.

THE EPIC OF THE ETERNAL PEOPLE

Presented by Rabbi Shmuel Irons

Series II Lecture #15

ANTISEMITISM IN ANTIQUITY

I. Anti-Jewish Hatred

A. Now the cities ill-treated the Jews in Asia and all those also of the same nation which lived in Libya, which joins to Cyrene, while the former kings had given them equal privileges with the other citizens, but the Greeks affronted them at this time, and that so far as to take away their sacred money and to do them mischief on other particular occasions. When, therefore, they were thus afflicted and found no end of the barbarous treatment they met with among the Greeks, they sent ambassadors to Caesar on those accounts. He gave them the same privileges as they had before and sent letters to the same purpose to the governors of the provinces, copies of which I subjoin here, as testimonials of the ancient favorable disposition the Roman emperors had towards us.

"Caesar Augustus, high-priest and tribune of the people, ordains thus: Since the nation of the Jews have been found grateful to the Roman people, not only at this time but in times past also and chiefly Hyrcanus the High-Priest under my father, Caesar the emperor, it seemed good to me and my counsellors, according to the sentence and oath of the people of Rome, that the Jews have liberty to make use of their own customs according to the law of their forefathers, as they made use of them under Hyrcanus, the High-Priest of Almighty G-d, and that their sacred money be not touched, but be sent to Jerusalem and that it be committed to the care of the receivers at Jerusalem, and that they be not obliged to go before any judge on the Sabbath hour, but if any be caught stealing their holy books or their sacred money, whether it be out of the synagogue or public school, he shall be deemed a sacrilegious person, and his goods shall be brought into the public treasury of the Romans. And I give order that the testimonial which they have given me, on account of my regard to that piety which I exercise toward all mankind and out of regard to Caius Marcus Censorinus, together with the present decree, consecrated to me by the community of Asia at Ancyra. And if any one transgress any part of what is above decreed, he shall be severely punished." This was inscribed upon a pillar in the temple of Caesar.

"Caesar to Norbanus Flaccus sendeth greeting: Let those Jews, how many soever they may be, who have been used, according to their ancient custom, to send their sacred money to Jerusalem, do the same freely." These were the decrees of Caesar.

Agrippa also did himself write, after the manner following, on behalf of the Jews, "Agrippa, to the magistrates, senate, and people of the Ephesians, sendeth greeting: I will that the care and custody of the sacred money that is carried to the temple at Jerusalem be left to the Jews of Asia, to do with it according to their ancient custom, and that such as steal that sacred money of the Jews and fly to a sanctuary shall be taken thence and delivered to the Jews by the same law that sacrilegious persons are taken thence. I have also written to Sylvanus the praetor, that no one compel the Jews to come before a judge on the Sabbath day."

"Marcus Agrippa to the magistrates, senate, and people of Cyrene, sendeth greeting: The Jews of Cyrene have interceded with me for the performance of what Augustus sent orders about to Flavius, the then praetor of Libya, and to the other procurators of that province, that the sacred money may be sent to Jerusalem freely, as hath been their custom from their forefathers, they complaining that they are abused by certain informers, and, under pretence of taxes which were not due, are hindered from sending them; which I command to be restored without any diminution or disturbance given to them, and if any of that sacred money in the cities be taken from their proper receivers, I farther enjoin that the same be exactly returned to the Jews in that place."

"Caius Norbanus Flaccus, proconsul, to the magistrates of the Sardians, sendeth greeting. Caesar hath written to me, and commanded me not to forbid the Jews, how many soever they be, from assembling together according to the custom of their forefathers, nor from sending their money to Jerusalem: I have therefore written to you, that you may know that both Caesar and I would have you act accordingly."

Nor did Julius Antonius, the proconsul, write otherwise: "To the magistrates, senate, and people of the Ephesians, sendeth greeting: As I was dispensing justice at Ephesus, on the ides of February, the Jews that dwell in Asia demonstrated to me that Augustus and Agrippa had permitted them to use their own laws and customs and to offer to the Deity on account of piety and to carry them in a company together to Jerusalem without disturbance. They also petitioned me that I would confirm what had been granted by Augustus and Agrippa by my own sanction. I would therefore have you take notice that, according to the will of Augustus and Agrippa, I permit them to use and do according to the customs of their forefathers without disturbance."

I have been obliged to set down these decrees because the present history of our own acts will go generally among the Greeks, and I have hereby demonstrated to them that we have formerly been in great esteem, and have not been prohibited by those governors we were under from keeping any of the laws of our forefathers; nay, that we have been supported by them while we followed our own religion and the worship we paid to G-d, and I frequently make mention of these decrees in order to reconcile other people to us and to take away the causes of that hatred which unreasonable men bear to us. As for our customs, there is no nation which always makes use of the same, and in almost every city we meet with them different from one another; but natural justice is most agreeable to the advantage of all men equally, both Greeks and barbarians, to which our laws have the greatest regard, and thereby render us, if we abide in them after a pure manner, benevolent and friendly to all men, on which account we have reason to expect the like return from others and to inform them that they ought not to esteem difference of positive institutions a sufficient cause of alienation, but (join with us) the pursuit of virtue and probity, for this belongs to all men in common, and of itself alone is sufficient for the preservation of human life. I now return to the thread of my history. **Josephus,**

Antiquities Book XVI Chapter VI

B. He was not at all like that Herod who reigned before him, for that Herod was ill-natured and severe in his punishments and had no mercy on them that he hated, and every one perceived that he was more friendly to the Greeks than to the Jews, for he adorned foreign cities with large presents in money, with building them baths and theatres besides. Nay, in some of those places, he erected temples, and porticoes in others, but he did not vouchsafe to raise one of the least edifices in any Jewish city or make them any donation that was worth mentioning. But Agrippa's temper was mild, and equally liberal to all men.

But when it was known that Agrippa was departed this life, the inhabitants of Cesarea and of Sebaste forgot the kindness he had bestowed on them and acted the part of the bitterest enemies, for they cast such reproaches upon the deceased as are not fit to be spoken of, and so many of them as were then soldiers, which were a great number, went to his house, and hastily carried off the bodies of this king's daughters and all at once carried them into the brothel houses, and when they had set them on the tops of those houses, they abused them to the utmost of their power and did such things to them as are too indecent to be related. They also laid themselves down in public places and celebrated general feasting with garlands on their heads, and with ointments and libations to Charon and drinking to one another for joy that the king was expired. Nay, they were not only unmindful of Agrippa, who had extended his liberality to them in abundance, but of his grandfather Herod also, who had himself rebuilt their cities, and had raised them havens and temples at vast expenses. **Josephus, Antiquities XIX 7:3; XIX 9:1**

II. Pogroms and Ghettos

When then his attack against our laws by seizing the meeting-houses (synagogues) without even leaving them their name appeared to be successful, he proceeded to another scheme, namely, the destruction of our citizenship, so that when our ancestral customs and our participation in political rights, the sole mooring on which our life was secured, had been cut away, we might undergo the worst misfortunes with no cable to cling to for safety. For a few days afterwards he issued a proclamation in which he denounced us as foreigners and aliens and gave us no right of pleading our case but condemned us unjudged ... and to the first two wrongs he added a third by permitting those who wished to pillage the Jews as at the sacking of a city.

From the four letters (sections of the city) they ejected the Jews and drove them to herd in a very small part of one. The Jews were so numerous that they poured out over the beaches, dunghills and tombs, robbed of all of their belongings... A still more grievous evil than the pillaging was the unemployment produced. The tradespeople had lost their stocks, and no one, husbandman, shipman, merchant, artisan, was allowed to practise his usual business. Thus poverty was established in two ways: first, the pillaging, by which in the course of a single day they had become penniless, completely stripped of what they had, and secondly, their inability to make a living from their regular employments.

After the pillaging and eviction and violent expulsion from most parts of the city the Jews were like beleaguered men with their enemies all round them... Poor wretches, they were at once seized by those who wielded the weapon of mob rule, treacherously stabbed, dragged through the whole city, and trampled on, and thus completely made away with until not a part of them was left which would receive the burial which is the right of all... Indeed, whole families, husbands with their wives, infant children with their parents, were burnt in the heart of the city by these supremely ruthless men who showed no pity for old age nor youth, nor the innocent years of childhood. **Philo, Flaccus VIII, IX**

III. Expulsion

A. Action was also held (during the reign of Tiberius) touching expulsion of the Egyptian and Jewish religions, and a decree was enacted by the Senate, 'that four thousand freedmen of suitable age, who were infected with that (the Jewish) superstition, should be deported to the island of Sardinia to restrain the robbers there, and, if they perished by the severity of the climate, the loss would be a cheap one, that the others should quit Italy, unless before a fixed day they had renounced their profane rites.'
Tacitus An. 2:85

B. The others of that race, or proselytes to their view, he removed from the city, under pain of perpetual servitude if they did not obey. **Suetonius, Tiberius Chap. 36**

IV. Mass Murder

A. Now the people of Caesarea had slain the Jews that were among them on the very same day and hour (when the soldiers were slain), which one would think must have come to pass by the direction of Providence, insomuch that in one hour's time above twenty thousand Jews were killed and all Caesarea was emptied of its Jewish inhabitants, for Florus caught such as ran away, and sent them in bonds to the galleys. **Josephus, The Wars of the Jews II 18:1**

B. However, the Syrians were even with the Jews in the multitude of the men whom they slew, for they killed those whom they caught in their cities, and that not only out of the hatred they bare them, as formerly, but to prevent the danger under which they were from them, so that the disorders in all Syria were terrible, and every city was divided into two armies encamped one against another, and the preservation of the one party was in the destruction of the other; so the day-time was spent in shedding of blood and the night in fear, which was of the two the more terrible, for when the Syrians thought they had ruined the Jews, they had the Judaizers in suspicion also, and as each side did not care to slay those whom they only suspected on the other, so did they greatly fear them when they were mingled with the other, as if they were certainly foreigners. Moreover, greediness of gain was a provocation to kill the opposite party, even to such as had of old appeared very mild and gentle towards them, for they without fear plundered the effects of the slain and carried off the spoils of those whom they slew to their own houses, as if they had been gained in a set battle, and he was esteemed a man of honor who got the greatest share, as having prevailed over the greatest number of dead bodies still lying unburied, and those of old men and women also lay amongst them without any covering for their nakedness; you might then see the whole province full of inexpressible calamities, while the dread of still more barbarous practices which were threatened, was everywhere greater than what had been already perpetrated. **Josephus, The Wars of the Jews II 18:2**

C. And thus far the conflict had been between Jews and foreigners, but when they made excursions to Scythopolis they found Jews that acted as enemies, for as they stood in battle array with those of Scythopolis and preferred their own safety before their relation to us, they fought against their own countrymen. Nay, their alacrity was so very great that those of Scythopolis suspected them. These were afraid therefore, lest they should make an assault upon the city in the nighttime and, to their great misfortune, should thereby make an apology for themselves to their own people for their revolt from them. So they commanded them that in order to show that they would confirm their agreement and demonstrate their fidelity to them who were of a different nation, they should go out of the city with their families to a neighboring grove. When they had done as they were commanded without suspecting anything, the people of Scythopolis lay still for the interval of two days to tempt them to be secure, but on the third night they watched their opportunity and cut all their throats, some of them as they lay unguarded and some as they lay asleep. The number that was slain was above thirteen thousand and then they plundered them of all that they had. **Josephus, The Wars of the Jews II 18:3**

D. Besides this murder at Scythopolis, the other cities rose up against the Jews that were among them: those of Askelon slew two thousand five hundred and put not a few into bonds; those of Tyre also put a great number to death, but kept a greater number in prison; moreover, those of Hippos and those of Gadara did the like, while they put to death the boldest of the Jews, but kept those of whom they were most afraid in custody; as did the rest of the cities of Syria, according as they every one either hated them or were afraid of them; only the Antiochians, the Sidonians, and Apamians spared those that dwelt with them, and they would not endure either to kill any of the Jews, or to put them in bonds. And perhaps they spared them, because their own number was so great that they despised their attempts. But I think that the greatest part of this favor was owing to their commiseration with those whom they saw to make no innovations. As for the Gerasens, they did no harm to those that lived with them; and for those who had a mind to go away, they conducted them as far as their borders reached. **Josephus, The Wars of the Jews II 18:5**

E. But for Alexandria, the sedition of the people of the place against the Jews was perpetual, and this from that very time when Alexander (the Great), upon finding the readiness of the Jews in assisting him against the Egyptians, and as a reward for such their assistance, gave them equal privileges in this city with the Grecians themselves, which honorary reward continued among them under his successors, who also set apart for them a particular place, that they might live without being polluted (by the Gentiles), and were thereby not so much intermixed with foreigners as before. They also gave them this farther privilege, that they should be called Macedonians. Nay, Caesar, nor any one that came after him, thought of diminishing the honors which Alexander had bestowed on the Jews. But still conflicts perpetually arose with the Grecians, and although the governors did every day punish many of them, yet did the sedition grow worse. But at this time especially, when there were tumults in other places also, the disorders among them were put into a greater flame; for when the Alexandrians had once a public assembly, to deliberate about an embassage they were sending to Nero, a great number of Jews came flocking to the theatre but when their adversaries saw them, they immediately cried out, and called them their enemies, and said they came as spies upon them. Upon this they rushed out and laid violent hands upon them, and as for the rest they were slain as they ran away. There were three men whom they caught, and hauled them along, in order to have them burnt alive, but all the Jews came in a body to defend them, who at first threw stones at the Grecians; but after that they took lamps, rushed with violence into the theatre, and threatened that they would burn the people to a man and this they would have soon done unless Tiberius Alexander, the governor of the city, had restrained their passions. However, this man did not begin to teach them wisdom by arms, but sent among them privately some of the principal men, and thereby entreated them to be quiet and not provoke the Roman army against them, but the seditious made a jest of the entreaties of Tiberius, and reproached him for so doing.

Now when he perceived that those who were for innovations would not be pacified until some great calamity should overtake them, he sent out upon them those two Roman legions that were in the city, and together with them five thousand other soldiers, who, by chance, came together out of Libya, to the ruin of the Jews. They were also permitted not only to kill them but to plunder them of what they had and set fire to their houses. These soldiers rushed violently into that part of the city which was called Delta, where the Jewish people lived together, and did as they were bidden, though not without bloodshed on their own side also, for the Jews got together and set those that were the best armed among them in the fore-front and made resistance for a great while, but when once they gave back they were destroyed unmercifully. Some being caught in the open field and others forced into their houses, which houses were first plundered of what was in them and then set on fire by the Romans, wherein no mercy was shown to the infants and no regard had to the aged, but they went on in the slaughter of persons of every age, until all the place was overflowed with blood, and fifty thousand of them lay dead upon heaps, nor would the remainder have been preserved, had they not betaken themselves to supplication. So Alexander commiserated their condition and gave orders to the Romans to retire, accordingly, these, being accustomed to obey orders, left off killing at the first intimation, but the populace of Alexandria bore so great a hatred to the Jews that it was difficult to recall them, and it was a hard thing to make them leave their dead bodies.

Josephus, The Wars of the Jews II 18:7, 8

In the meantime, the people of Damascus, when they were informed of the destruction of the Romans, set about the slaughter of those Jews that were among them, and as they had them already cooped up together in the place of public exercises, which they had done out of the suspicion they had of them, they thought they should meet with no difficulty in the attempt; yet did they distrust their own wives, which were almost all of them addicted to the Jewish religion; on which account it was that their greatest concern was how they might conceal these things from them. So they came upon the Jews, and cut their throats, as being in a narrow place, in number ten thousand, and all of them unarmed, and this in one hour's time, without anybody to disturb them. **Josephus, The Wars of the Jews II 20:2**

F. Those that dwelt in the neighboring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them when they had not the least occasion of complaint against them, for they did neither attempt an innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians, but what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews, their enemies, came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful to do; and when, by their assistance, they had joined the battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow-citizens and confederates, and slew them all; being in number many ten thousands (13,000). The like miseries were undergone by those Jews that were the inhabitants of Damascus; but we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it. Josephus, **The Life of Josephus Flavius: Sec. 6**

G. Hereupon Cestius thought fit no longer to lie still while the Jews were everywhere up in arms, so he took out of Antioch the twelfth legion entire . . . There were also great numbers of auxiliaries gathered together from the [free] cities, who indeed had not the skill in martial affairs, but made up in their alacrity and in their hatred to the Jews what they wanted in skill.

He sent part of his army before him into Joppa ... and as the inhabitants had made no provisions aforehand for a flight ... the soldiers fell upon them and slew them all, with their families, and then plundered and burnt the city. The number slain was eight thousand four hundred. **Josephus, The Wars of the Jews II 18:9, 10**

V. The Final Solution

A.
 משום דלא ידעיתו היכי תעבדו תכלינן כולהו ליתנהו גבייכו מאי דאיכא גבייכו קרי לכו מלכותא דקטיעתא אמר ליה גפא דרומאי בהא נחתינן ובהא סלקינן. פסחים פז:

[Rabbi Oshaiah in conversation with a Roman told him, "The reason why you Romans do not destroy the Jews in your midst] is because you don't how to act. If you would destroy those who are among you, then you will be called a murderous kingdom!" Said the Roman to Rabbi Oshaiah, "By the Capitol (or eagle) of Rome! with this concern we lie down and with this concern we get up." **Pesachim 87b**

B.

מעשה שהיו רבותינו ברומי ר"א ורבי יהושע ורבן גמליאל וגזרו סנקליטין של מלך לומר מכאן ועד ל' יום לא יהיה בכל העולם יהודי והיה סנקליטו של מלך ירא שמים בא אצל רבן גמליאל וגילה לו את הדבר והיו רבותינו מצטערים הרבה אמר להם אותו ירא שמים אל תצטערו מכאן ועד שלשים יום אלקיהן של יהודים עומד להם בסוף כ"ה ימים גילה לאשתו את הדבר אמרה לו והרי שלמו עשרים וחמשה ימים אמר לה עוד חמשה ימים והיתה אשתו צדקת ממנו אמרה לו אין לך טבעת מוץ אותה ומת שמעו רבותינו ועלו אצל אשתו להראות לה פנים אמרו רבותינו חבל לספינה שהלכה לה ולא נתנה המכס כלומר הצדיק הזה לא מל אמרה להן אשתו יודעת אני מה אתם אומרים חייכם לא עברה הספינה עד שנתנה מכס שלה מיד נכנסה לתוך הקיטון והוציאה להן קופסא שהיתה המילה בתוכה וסמרטוטים מלאים דם נתונים עליה. מדרש דברים רבה ב:כד

There was an incident when Rabbi Eliezer, Rabbi Yehoshua, and Rabban Gamliel were in Rome. The senate of the Emperor decreed that within thirty days there would not be a Jew left in the world. There was one senator, however, that feared G-d. He came to Rabban Gamliel and revealed the plan to him. Our Rabbis were very distressed by the matter. He (the senator) said to them, "Fear not! From now until the end of thirty days [you will see that] the G-d of the Jews will stand by them."

At the end of twenty five days he (the senator) revealed the matter to his wife. She said to him, "Twenty five days are already over!" He replied, "There are five days left." His wife was even more righteous than he. She said to him, "Don't you have a ring [that contains poison]? Suck it and you will die. The senate will wait another thirty days [for your mourning period to end] and by that time the decree will be annulled." He listened to her and sucked the [poisonous] ring and died. The Rabbis heard about this occurrence and went to visit his wife to console her by their presence. The Rabbis said, "Woe is it to the ship that goes without paying duty"; meaning to say that this 'tzaddik' (saint) did not perform circumcision. She replied, "I know what you are referring to. By your lives, the ship didn't pass until it gave its duty." Immediately, she went into a closet and brought out a box that contained the foreskin that had been removed and on top of it were rags that were full of blood. **Midrash Devorim Rabbah 2:24**

VI. Antisemitic Literature

A. However, since I observe a considerable number of people giving ear to the reproaches that are laid against us by those who bear ill will to us, and will not believe what I have written concerning the antiquity of our nation, while they take it for a plain sign that our nation is of a late date because they are not so much as vouchsafed a bare mention by the most famous historiographers among the Grecians, I therefore have thought myself under an obligation to write somewhat briefly about these subjects, in order to convince those that reproach us of spite and voluntary falsehood, and to correct the ignorance of others, and withal to instruct all those who are desirous of knowing the truth of what great antiquity we really are.

One particular there is still remaining behind of what I at first proposed to speak to, and that is to demonstrate that those calumnies and reproaches which some have thrown upon our nation are lies and to make use of those writers' own testimonies against themselves; and that in general this self-contradiction hath happened to many other authors by reason of their ill-will to some people, I conclude is not unknown to such as have read histories with sufficient care, for some of them have endeavored to disgrace the nobility of certain nations and of some of the most glorious cities and have cast reproaches upon certain forms of government. **Josephus, Against Apion I 1,24**

B. Now the Egyptians were the first that cast reproaches upon us; in order to please that nation, some others undertook to pervert the truth, while they would neither own that our forefathers came into Egypt from another country, as the fact was, nor give a true account of our departure thence, and indeed the Egyptians took many occasions to hate us and envy us: in the first place, because our ancestors had had the dominion over their country, and when they were delivered from them, and went to their own country again, they lived there in prosperity; in the next place, the difference of our religion from theirs hath occasioned great enmity between us, while our way of divine worship did as much exceed that which their laws appointed, as does the nature of God exceed that of brute beasts. For they all agree through the whole country to esteem such animals as gods, although they differ from one another in the peculiar worship they pay to them, and certainly they are men entirely of vain and foolish minds who have thus accustomed themselves from the beginning to have such bad notions concerning their gods and could not think of imitating that decent form of divine worship which we made use of; though, when they saw our institutions approved of by many others, they could not but envy us on that account, for some of them have proceeded to that degree of folly and meanness in their conduct, as not to scruple to contradict their own ancient records, nay, to contradict themselves also in their writings, and yet were so blinded by passions as not to discern it. **Josephus, Against Apion I 25**

C. And now I will turn my discourse to one of their principal writers whom I have made use of a little before as a witness to our antiquity: Manetho. He promised to interpret the Egyptian history out of their sacred writings and premised this: that "Our people came into Egypt, many ten thousands in number, and subdued its inhabitants"; and then he farther confessed that: "We went out of that country afterward, and settled in that country which is now called Judea, and there built Jerusalem and its temple."

Now thus far he followed his ancient records, but after this he permits himself, in order to appear to have written what rumors and reports passed abroad about the Jews, to introduce incredible narrations, as if he would have the Egyptian multitude that had the leprosy and other distempers, to have been mixed with us as he says they were, and that they were condemned to fly out of Egypt together, for he mentions Amenophis, a fictitious king's name, though on that account he durst not set down the number of years of his reign, which yet he had accurately done as to the other kings he mentions. He then ascribes certain fabulous stories to this king, as having in a manner forgotten how he had already related that the departure of the shepherds for Jerusalem had been five hundred and eighteen years before, for Tethmosis was king when they went away. Now, from his days, the reigns of the intermediate kings, according to Manetho, amounted to three hundred and ninety-three years, as he says himself, until the two brothers Sethos and Hermeus; the one of whom, Sethos, was called by that other name of Egyptus; and the other, Hermeus, by that of Danaus. He also says that Sethos cast the other out of Egypt and reigned fifty-nine years, as his eldest son Rhampses reigned after him sixty-six years. When Manetho therefore had acknowledged that our forefathers were gone out of Egypt so many years ago, he introduces his fictitious king Amenophis, and says thus: "This king desirous to become a spectator of the gods, as had Orus, one of his predecessors in that kingdom, desired the same before him. He also communicated that his desire to his namesake Amenophis, who was the son Papis, and one that seemed to partake of a divine nature, both as to wisdom and the knowledge of the future." Manetho adds how this namesake of his told him that he might see the gods if he would clear the whole country of the lepers and of the other impure people; that the king was pleased with this injunction and got together all that had any defects in their bodies out of Egypt. Their number was eighty thousand, whom he sent to those quarries which are on the east side of the Nile, that they might work in them, and might be separated from the rest of the Egyptians.

He says farther, that "There were some of the learned priests that were polluted with the leprosy, but that still Amenophis, the wise man and the prophet, was afraid that the gods would be angry at him and at the king, if they should appear to have been violence offered them. He also added this farther (out of his sagacity about futurities), that certain people would come to the assistance of these polluted wretches and would conquer Egypt and keep it in their possession thirteen years; that, however, he durst not tell the king of these things, but that he left a writing behind him about all those matters, and then slew himself, which made the king disconsolate."

After this he writes thus, verbatim: "After those that were sent to work in the quarries had continued in that miserable state for a long while, the king was desired that he would set apart the city Avaris, which was then left desolate of the shepherds for their habitation and protection; which desire he granted them. Now this city, according to the ancient theology, was Trypho's city. But when these men came to it, and found the place fit for a revolt, they appointed themselves a ruler out of the priests of Heliopolis, whose name was Osarsiph, and they took their oaths that they would be obedient to him in all things. He first made this law for them: That they should neither worship Egyptian gods, nor should abstain from any one of those sacred animals, which they have in the highest esteem, but kill and destroy them all, and that they should join themselves to nobody but to those that were of this confederacy. When he had made such laws as these and many more such as were mainly opposite to the customs of the Egyptians, he gave order that they should use the multitude of the hands they had in building walls about their city and make themselves ready for a war with king Amenophis, while he did himself take into his friendship the other priests and those that were polluted with them and sent ambassadors to those shepherds who had been driven out of the land by Themosis to the city called Jerusalem; whereby he informed them of his own affairs and of the state of those others that had been treated after such an ignominious manner and desired that they would come with one consent to his assistance in this war against Egypt. He also promised that he would, in the first place, bring them back to their ancient city and country Avaris and provide a plentiful maintenance for their multitude; that he would protect them and fight for them as occasion should require and would easily reduce the country under their dominion. These shepherds were all very glad of this message, and came away with alacrity all together, being in number two hundred thousand men, and in a little time they came to Avaris. Now Amenophis, the king of Egypt, upon his being informed of their invasion, was in great confusion, calling to mind what Amenophis, the son of Papis, had foretold him, and he assembled the multitude of the Egyptians and took counsel with their leaders and sent for their sacred animals to him, especially the priests distinctly, that they should hide for those that were principally worshipped in the temples, and gave a particular charge to the images of their gods with the utmost care. He also sent his son Sethos, who was also named Ramesses from his father Rhampses, being but five years old, to a friend of his. He then passed on with the rest of the Egyptians, three hundred thousand of the most warlike of them, against the enemy, who met them.

Yet did he not join battle with them, but thinking that would be to fight against the gods, he returned and came to Memphis, where he took Apis and the other sacred animals which he had sent for, and presently marched into Ethiopia, together with his whole army and multitude of Egyptians, for the king of Ethiopia was under an obligation to him, on which account he received him, and took care of all the multitude that was with him, while the country supplied all that was necessary for the food of the men. He also allotted cities and villages for this exile, that was to be from its beginning during those fatally determined thirteen years. Moreover, he pitched a camp for his Ethiopian army, as a guard to king Amenophis, upon the borders of Egypt. And this was the state of things in Ethiopia. But for the people of Jerusalem, when they came down together with the polluted Egyptians, they treated the men in such a barbarous manner, that those who saw how they subdued the forementioned country and the horrid wickedness they were guilty of, thought it a most dreadful thing for they did not only set the cities and villages on fire, but were not satisfied until they had been guilty of sacrilege and destroyed the images of the gods and used them in roasting those sacred animals that used to be worshipped and forced the priests and prophets to be the executioners and murderers of those animals and then ejected them naked out of the country. It was also reported that the priest who ordained their polity and their laws, was by birth of Heliopolis, and his name Osarsiph from Osiris, who was the god of Heliopolis, but that when he was gone over to these people, his name was changed, and he was called Moses." **Josephus, Against Apion I 26**

D. However, I cannot but admire those other authors who furnished this man (Apion) with his materials: I mean Posidonius and Apollonius (the son of) Molo, who, while they accuse us for not worshipping the same gods whom others worship, think themselves not guilty of impiety when they tell lies of us and frame absurd and reproachful stories about our temple, whereas it is a most shameful thing for freemen to forge lies on any occasion, and much more so to forge them about our temple, which was so famous over all the world and was preserved so sacred by us; for Apion hath the impudence to pretend that "the Jews placed an ass's head in their holy place", and he affirms that this was discovered when Antiochus Epiphanes spoiled our temple and found that ass's head there made of gold worth a great deal of money. To this my first answer shall be this: had there been any such thing among us, an Egyptian ought by no means to have thrown it in our teeth, since an ass is not a more contemptible animal than **** or goats, or other such creatures, which among them are gods. But besides this answer, I say farther: how does it come about that Apion does not understand this to be no other than a palpable lie and to be confuted by the thing itself as utterly incredible? We Jews are always governed by the same laws in which we constantly persevere and, although many misfortunes have befallen others, and although Theos (Epiphanes) and Pompey the Great and Licinius Crassus and last of all Titus Caesar have conquered us in war and gotten possession of our temple, yet has none of them found any such thing there, nor indeed any thing but

what was agreeable to the strictest piety, although what they found we are not at liberty to reveal to other nations. But for Antiochus (Epiphanes), he had no just cause for that ravage in our temple that he made; he only came to it when he wanted money, without declaring himself our enemy and attacked us while we were his associates and his friends, nor did he find any thing there that was ridiculous. This is attested by many worthy writers: Polybius of Megalopolis, Strabo of Cappadocia, Nicolaus of Damascus, Timagenes, Castor the chronologer, and Apollodorus, who all say that it was out of Antiochus's want of money that he broke his league with the Jews and despoiled their temple when it was full of gold and silver. Apion ought to have had a regard to these facts, unless he had himself had either an ass's heart or a dog's impudence; of such a dog I mean as they worship, for he had no other external reason for the lies he tells of us. As for us Jews, we ascribe no honor or power to asses, as do the Egyptians to crocodiles and asps, when they esteem such as are seized upon by the former or bitten by the latter to be happy persons, and persons worthy of G-d. Asses are the same with us which they are with other wise men: creatures that bear the burdens that we lay upon them, but if they come to our threshing-floors and eat our corn, or do not perform what we impose upon them, we beat them with a great many stripes because it is their business to minister to us in our husbandry affairs. But this Apion of ours was either perfectly unskillful in the composition of such fallacious discourses, or, when he began (somewhat better), he was not able to persevere in what he had undertaken, since he hath no manner of success in those reproaches he casts upon us. **Josephus, Against Apion II 7**

They place the image of that animal in their most holy place, by whose indication it was that they had escaped their wandering condition and their thirst. **Tacitus, Histories 5:4**

E. He adds another Grecian fable, in order to reproach us. In reply to this it would be enough to say that they who presume to speak about divine worship ought not to be ignorant of this plain truth: that it is a degree of less impurity to pass through temples than to forge wicked calumnies of its priests. Now such men as he are more zealous to justify a sacrilegious king than to write what is just and what is true about us and about our temple, for when they are desirous of gratifying Antiochus and of concealing that perfidiousness and sacrilege which he was guilty of with regard to our nation when he wanted money, they endeavor to disgrace us and tell lies even relating to the future.

Apion becomes other men's prophet upon this occasion and says that Antiochus found in our temple a bed and a man laying upon it with a small table before him full of dainties from the [fishes of the] sea, and the fowls of the dry land, that this man was amazed at these dainties thus set before him, that he immediately adored the king upon his coming in, as hoping that he would afford him all possible assistance, that he fell down upon his knees and stretched out to him his right hand, and begged to be released and that when the king bade him sit down and tell him who he was and why he dwelt there and what was the meaning of those various sorts of food that were set before him, the man made a lamentable complaint and with sighs and tears in his eyes, gave him this account of the distress he was in: He said that he was a Greek and that as he went over this province, in order to get his living, he was seized upon by foreigners suddenly and brought to this temple and shut up therein and was seen by nobody, but was fattened by these curious provisions thus set before him, and that truly at the first such unexpected advantages seemed to him matter of great joy, but after a while, they brought a suspicion upon him and at length astonishment what their meaning should be; that at last he inquired of the servants that came to him, and was by them informed that it was in order to the fulfilling a law of the Jews, which they must not tell him, that he was thus fed; and that they did the same at a set time every year. They used to catch a Greek foreigner and fatten him thus up every year and then lead him to a certain wood and kill him and sacrifice with their accustomed solemnities and taste of his entrails, and take an oath upon this sacrificing a Greek that they would ever be at enmity with the Greeks. Then they threw the remaining parts of the miserable wretch into a certain pit. Apion adds farther that the man said there were but a few days to come ere he was to be slain and implored Antiochus that, out of the reverence he bore to the Grecian gods, he would disappoint the snares the Jews laid for his blood and would deliver him from the miseries with which he was encompassed."

Now this is such a most tragic fable, full of nothing but cruelty and impudence, yet does it not excuse Antiochus of his sacrilegious attempts, as those who wrote it in his vindication are willing to suppose, for he could not presume beforehand that he should meet with any such thing in coming to the temple, but must have found it unexpectedly. He was therefore still an impious person who was given to unlawful pleasures and had no regard to G-d in his actions. But (as for Apion) he hath done whatever his extravagant love of lying hath dictated to him as it is most easy to discover by a consideration of his writings, for the difference of our laws is known not to regard the Grecians only, but they are principally opposite to the Egyptians and to some other nations also, for while it so falls out, that men of all countries come sometimes and sojourn among us, how comes it about that we take an oath and conspire only against the Grecians and shed their blood

also? Or how is it possible that all the Jews should get together to these sacrifices, and the entrails of one man should be sufficient for so many thousands to taste of them, as Apion pretends? Or why did not the king carry this man, whosoever he was and whatsoever was his name (which is not set down in Apion's book), with great pomp back into his own country; when he might thereby have been esteemed a religious person himself and a mighty lover of the Greeks, and might thereby have procured himself great assistance from all men against that hatred the Jews bore to him. But I leave this matter, for the proper way of confuting fools is not to use bare words, but to appeal to the things themselves that argue against them. Now then, all who ever saw the construction of our temple, of what nature it was, know well enough how the purity of it was never to be profaned; for it had four courts encompassed with cloisters round about, every one of which had by our law a peculiar degree of separation from the rest. Into the first court everybody was allowed to go, even foreigners, and none but women during their courses were prohibited to pass through it; all the Jews went into the second court, as well as their wives, when they were free from all uncleanness; into the third went the Jewish men when they were clean and purified; into the fourth went the priests, having on their sacerdotal garments; but for the most sacred place, none went in but the high-priests, clothed in their peculiar garments. Now there is so great caution used about these offices of religion that the priests are appointed to go into the temple only at certain hours: for, in the morning, at the opening of the inner temple, those that are to officiate receive the sacrifices, as they do again at noon, until the doors are shut. Lastly, it is not lawful to carry any vessel into the holy house, nor is there anything therein, but the altar (of incense), the table (of show-bread), the censer, and the candlestick, which are all written in the law; for there is nothing farther there, nor are there any mysteries performed that may not be spoken of, nor is there any feasting within the place. For what I have now said is publicly known and supported by the testimony of the whole people and their operations are very manifest; for although there be [twenty] four courses of the priests, and every one of them have above five thousand men in them, yet do they officiate on certain days only, and when those days are over, other priests succeed in the performance of their sacrifices, and assemble together at mid-day and receive the keys of the temple, and the vessels by tale, without anything relating to food or drink being carried into the temple; nay, we are not allowed to offer such things at the altar, except what is prepared for the sacrifices. **Josephus, Against Apion II 8**

F. However, Apion deserves to be admired for his great prudence as to what I am going to say, which is this: that there is plain mark among us that we neither have just laws nor worship G-d as we ought to do because we are not governors, but are rather in subjection to Gentiles, sometimes to one nation and sometimes to another, and that our city hath been liable to several calamities, while their city (Alexandria) hath been of old an imperial city and not used to be in subjection to the Romans. But now this man had better leave off his bragging, for everybody but himself would think that Apion said what he hath said against himself, for there are very few nations that have had the good fortune to continue many generations in the principality, but still the mutations in human affairs have put them into subjection under others, and most nations have been often subdued and brought into subjection by others. Now for the Egyptians, perhaps they are the only nation that have had this extraordinary privilege, to have never served any of those monarchs who subdued Asia and Europe, and this on account, as they pretend, that the gods fled into their country and saved themselves by being changed into the shapes of wild beasts. Whereas these Egyptians are the very people that appear to have never in all the past ages had one day of freedom, no, not so much as from their own lords. For I will not reproach them with relating the manner how the Persians used them, and this not once only, but many times when they laid their cities waste, demolished their temples, and cut the throats of those animals whom they esteemed to be gods, for it is not reasonable to imitate the clownish ignorance of Apion who hath no regard to the misfortunes of the Athenians or of the Lacedemonians, the latter of whom were styled by all men the most courageous, and the former the most religious, of the Grecians. **Josephus, Against Apion II 12**

G." But", says Apion, "we Jews have not had any wonderful men amongst us, not any inventors of arts, nor any eminent for wisdom." He then enumerates Socrates, Zeno, Cleanthes, and some others of the same sort, and, after all, he adds himself to them, which is the most wonderful thing of all that he says, and pronounces Alexandria to be happy because it hath such a citizen as he is in it, for he was the fittest man to be a witness to his own deserts, although he hath appeared to all others no better than a wicked mountebank, of a corrupt life and ill discourses, on which account one may justly pity Alexandria if it should value itself upon such a citizen as he is. But as to our own men, we have had those who have been as deserving of commendation as any other whatsoever, and such as have perused our Antiquities cannot be ignorant of them. **Josephus, Against Apion II 13**

H. As to other things which he sets down as blameworthy, it may perhaps be the best way to let them pass without apology, that he may be allowed to be his own accuser and the accuser of the rest of the Egyptians. However, he accuses us for sacrificing animals and from abstaining from swine's flesh and laughs at us for the circumcision of our privy members. Now as for our slaughter of tame animals for sacrifices, it is common to us and to all other men, but this Apion, by making it a crime to sacrifice them, demonstrates himself to be an Egyptian; for had he been either a Grecian or a Macedonian (as he pretends to be), he had not shown an uneasiness at it, for those people glory in sacrificing whole hecatombs to the gods and make use of those sacrifices for feasting; and yet is not the world thereby rendered destitute of cattle, as Apion was afraid would come to pass. Yet, if all men had followed the manners of the Egyptians, the world had certainly been made desolate as to mankind, but had been fulfilled full of the wildest sort of brute beasts, which, because they suppose them to be gods, they carefully nourish. However, if any one should ask Apion which of the Egyptians he thinks to be the most wise and most pious of them all, he would certainly acknowledge the priests to be so, for the histories say that two things were originally committed to their care by their king's injunctions: the worship of the gods and the support of wisdom and philosophy. Accordingly, these priests are all circumcised and abstain from swine's flesh, nor does any one of the other Egyptians assist them in slaying those sacrifices they offer to the gods. Apion was therefore quite blinded in his mind when, for the sake of the Egyptians, he contrived to reproach us and to accuse such others as not only make use of that conduct of life which he so much abuses, but have also taught other men to be circumcised, as says Herodotus; which makes me think that Apion is hereby justly punished for his casting such reproaches on the laws of his own country, for he was circumcised himself of necessity, on account of an ulcer in his privy member; and when he received no benefit by such circumcision, but his member became putrid, he died in great torment. Now men of good tempers ought to observe their own laws concerning religion accurately and to persevere therein, but not presently to abuse the laws of other nations, while this Apion deserted his own laws, and told lies about ours, and this was the end of Apion's life, and this shall be the conclusion of our discourse about him. **Josephus, Against Apion II 14**

I. But now, since Apollonius Molo and Lysimachus and some others write treatises about our lawgiver Moses and about our laws, which are neither just nor true, and this partly out of ignorance, but chiefly out of ill-will to us, while they calumniate Moses as an imposter and deceiver and pretend that our laws teach us wickedness but nothing that is virtuous, I have a mind to discourse briefly, accordingly to my ability, about our whole constitution of government and about the particular branches of it; for I suppose it will thence become evident that the laws we have given us are disposed after the best manner for the advancement of piety, for mutual communion with one another, for a general love of mankind, as also for justice, and for sustaining labors with fortitude, and for a contempt of death. I beg of those that will peruse this writing of mine to read it without

partiality, for it is not my purpose to write an encomium upon ourselves, but I shall esteem this as a most just apology for us, and taken from those our laws according to which we lead our lives against the many and the lying objections that have been made against us. Moreover, since this Apollonius does not do like Apion and lay a continued accusation against us, but does it only by starts and up and down his discourse, while he sometimes reproaches us as atheists and manhaters and sometimes hits us in the teeth with our want of courage and yet sometimes, on the contrary, accuses us of too great boldness and madness in our conduct; nay, he says that we are the weakest of all the barbarians, and that this is the reason why we are the only people who have made no improvements in human life. Now I think I shall have then sufficiently disproved all these his allegations when it shall appear that our laws enjoin the very reverse of what he says, and that we very carefully observe those laws ourselves; and if I be compelled to make mention of the laws of other nations that are contrary to ours, those ought deservedly to thank themselves for it who have pretended to depreciate our laws in comparison of their own, nor will there, I think, be any room after that for them to pretend either that we have no such laws ourselves and epitome of which I will present to the reader, or that we do not, above all men, continue in the observation of them.

Josephus, Against Apion II 15

J. The rest of their institutions are awkward, impure, and owe their strength to their depravity . . . they regard the rest of mankind with all the hatred of enemies. They are a people separated from all others in their food and in their beds; though they be the lowliest nation upon earth, yet will they not corrupt foreign women, though nothing be esteemed unlawful among themselves.

Those who come over to their religion adopt the practice and have this lesson first instilled into them to despise all gods, to renounce their country, and to have their parents, children, and brethren in the utmost contempt. Still they take care to increase and multiply. It is esteemed utterly unlawful to kill any of their children. They also look on the souls of those that die in battle or are put to death for their crimes as eternal. Hence comes their love of posterity and contempt of death... The Jews have no notion of any more than one Divine Being and that known only in the mind . . . the Jewish religion is tasteless and mean. **Tacitus, Histories 5:5**

VII. Causes of Antisemitism

A. Envy

ברוך שבחר בזרעו של אברהם ונתן להם מחכמתו ובכל מקום שהן הולכים נעשין שרים לאדוניהם. סנהדרין קד:

Blessed be He who chose the seed of Avraham and imparted to them of His wisdom, and wherever they go they become princes to their masters. **Sanhedrin 104b**

ויאמר יעקב לבניו למה תתראו אמר להם יעקב לבניו אל תראה עצמכם כשאתם שבעים לא מפני עשיו ולא בפני ישמעאל כדי שלא יתקנאו בכם. תענית י:

"And Jacob said to his sons, 'Why should you show yourselves' (Genesis 44:3)" Jacob conveyed thereby to his sons, "When you are fully sated do not show yourselves either before Esav or before Yishmael that they should not envy you." **Taanis 10b**

B. Separatism

כל איבי שמעו רעתי ששו כי אתה עשית. איכה א:כא

All mine enemies have heard of my trouble; they are glad for thou hast done it. **Eichah 1:21**

משל למלך שנשא למטרונה אמר לה אל תשיחי עם חברותיך ואל תשאילי מהן ואל תשאילי להן. לימים כעס עליה המלך וטרדה חוץ לפלטיין וחזרה על כל שכינותיה ולא קבלו אותה וחזרה לפלטיין. אמר לה המלך אקשית אפיך אמר המטרונה למלך אדני אילולי הייתי משאילה להן ושואלת מהן מנא והוה עבידתי גבה או עבידתה גבי לא הוון מקבלין לי. כך אמר הקב"ה לישראל אקשיתון אפיכון אמרו לפניו רבוץ העולמים לא כתבת בתורתך ולא תתחתן בם בתך לא תתן לבנו ובתו לא תקח לבנך אילולי הוין משאלין להון ונסבון מנהון ואינון מינן והוית ברתי גבי וברתי גביה לא הוין מקבלים לי הוי כי אתה עשית. מדרש איכה א:כא

This is analogous to a king that married a noble woman. He told her, "Don't speak with your friends and don't borrow anything from them and don't lend them anything." A while later the king became angry at her and threw her out of the palace. She went around to all her neighbors but they didn't take her in and she went back to the palace. The king told her, "It is because of your brazenness!" The noble woman replied to the king, "My master, if I would have been able to lend to them and borrow from them a vessel so that my object would be by them or theirs by me wouldn't they have taken me in?" So too does the Holy One blessed be He tell Israel, "You have been brazen!" They reply, "Master of the Universe, is it not written in your Torah 'Do not marry them (the non-Jews); do not give your daughter in marriage to his son nor take his daughter for your son'? If we would be able to lend them (our food utensils) and would be able to intermarry so that his daughter would be by me and my daughter by him, wouldn't they have accepted us?" This is the meaning of the verse: "for thou hast done it." **Midrash Eichah 1:21**

C. Religious Influence

1)

אר"א לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתוספו עליהם גרים. פסחים פז:

Rabbi Elazar said: The Holy One Blessed be He exiled Israel among the nations only for the purpose that converts might be attached to them. **Pesachim 87b**

2)

אונקלוס בר קלונימוס איגייר שדר קיסר גונדא דרומאי אבתריה משכינהו בקראי איגיור ... ע"ז יא.

[When] Onkelos the son of Kalonymos became a proselyte, the Emperor sent a contingent of Roman soldiers after him [to arrest him], but he attracted them by citing Scriptural verses and [instead of arresting him,] they became converts to Judaism . . .

Avodah Zarah 11a

3) A great number of other nations imitate their way of living and maintain great bodies of these Jews in a peculiar manner and grow up to greater prosperity with them and make use of the same laws with that nation also. **Josephus, Antiquities XIV 7:2**

They also made proselytes of a great many of the Greeks perpetually and thereby, after sort, brought them to be a portion of their own body. **Josephus, The Wars of the Jews VII 3:3**

On the contrary, it hath so happened that many of them have come over to our laws and some of them have continued in their observation, although others of them had not courage enough to persevere and so departed from them again. **Josephus Against Apion II 11, 40**

4) "If you do not give in, a numerous band of poets shall come to my aid - for there are many more of us - and, like the Jews, we will compel you to give in to our crowd." **Horace, Satires, Book 1, 4 140-143**

5) For there is no doubt that people have begun to throng the temples which had been almost entirely deserted for a long time; the sacred rites which had been allowed to lapse are being performed again and flesh of sacrificial victims is on sale everywhere, though up till recently scarcely anyone could be found to buy it. **Pliny, Letters. Book X Letter 96**

D. Divine Decree

1)

והיה אם לא תשמע בקול ד' אלקיך לשמר לעשות את כל מצותיו וחקתיו אשר אנכי מצוך היום ובאו עליך כל הקללות האלה והשיגוך... ובגוים ההם לא תרגיע ולא יהיה מנוח לכף רגליך ונתן ד' לך שם לב רגז וכליון עינים ודאבון נפש. והיו חייך תלואים לך מנגד ופחדת לילה ויומם ולא תאמין בחיך. דברים כח:טו,סה,סו

And it shall come to pass, if thou wilt not hearken unto the voice of the L-rd thy G-d, to observe to do all his commandments and his statutes which I have commanded thee this day, that all these curses shall come upon thee, and overtake thee... And among the nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the L-rd shall give thee there a trembling heart and failing of eyes and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear night and day and shalt have none assurance of thy life. **Deuteronomy 28:15, 65, 66**

2)

אמר רבי יוחנן נהירנא כד הוו אמרין בי מדרשא דמודי להון נפיל דמתרחץ עליהון דיליה דילהון. בבא בתרא צא:

Rabbi Yochanon said, "I remember the time when it was said in the house of study (Bais Medrash), 'He that agrees with them (the heathens) falls into their hands; as to him that trusts in them, whatever is his becomes theirs.'" **Bava Basra 91b**

3)

פיזר (בזר) עמים קרבות יחפצון מי גרם להם לישראל שיתפזרו לבין אומות העולם קריבות שהיו חפצין בהן. פסחים קי"ח:

"He hath scattered the people that delight in approaches" (Psalms 68:31) What caused Israel to be scattered among the nations? The approaches to the nations which they desired. **Pesachim 118b**

VIII. The End of Antisemitism

והיה כי יבאו עליך כל הדברים האלה הברכה והקללה אשר נתתי לפניך והשבת אל לבכך בכל הגוים אשר הדיחך ד' אלקיך שמה. ושבת עד ד' אלקיך ושמעת בקולו ככל אשר אנכי מצוך היום וכן אתה ובניך בכל לבכך ובכל נפשך. ושב ד' אלקיך את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך ד' אלקיך שמה. אם יהי' נדחך בקצה השמים משם יקבצך ד' אלקיך ומשם יקחך. והביאך אל הארץ אשר ירשו אבותיך וירשתה והיטבך והרכך מאבתך... ונתן ד' אלקיך את כל האלות האלה על אויביך ועל שנאיך אשר רדפוך. דברים ל:א-ה,ז

And it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, whither the L-rd your G-d has driven you. And you shall return unto the L-rd your G-d and shall obey his voice according to all that I command you this day, you and your children, with all your heart and with all your soul. The L-rd your G-d shall return you from your captivity and have compassion upon you; He shall return and gather you from among all the nations to which the L-rd your G-d has scattered you... And the L-rd your G-d shall bring you into the land that your fathers occupied. You will occupy it again and He will make you even more prosperous and numerous than your fathers... And the L-rd your G-d will put these curses upon your enemies and on them that hate you, which persecuted you. **Deuteronomy 30:1-5, 7**