Contents

List of maps vi
List of contributors vii
Editors' preface xii
Acknowledgements xvi
List of abbreviations xvii
Maps xix
The structure of the book xxviii
A-Z dictionary 1
Bibliography 454
Index of names 591
Jerusalem

For both Jews and Christians, Jerusalem is an icon of the divine-human encounter, which links cre­

tification and resurrection took place. In Jerusalem the people of Israel became a nation and the

of Zion stood and the Church was established through the descent of the Holy Spirit. As the animosity between Jews and Christians has been ever present, thus constantly nourishing the bond between the people. By the 1960s the idea of a normative heavenly Jerusalem that is pre­

existent and pre-eminent, and not simply a projec­

tion of an ideal earthly city. Throughout much of the past 1,400 years the relations of Jews and Christians – until recent cen­

turies, mainly Eastern Orthodox Christians – in Jerusalem were tempered by the circumstances of life as dhimmi (protected minorities) under the rule of a Muslim majority. As the Ottoman Empire declined in the nineteenth century two major devel­

opments greatly altered Jewish-Christian relations in the city. Factors as diverse as the quest for the Holy Land, the influx of representatives of Western Churches and Jews and expatriate Christians in Israel rather than indigenous Christians has made him a symbolic figure in Christianity, which may in part account for the limited attention that Jewish tradition pays to him. ‘Son of Jesse’ was a projective circumstantialism, though for some at least an authentic historical figure. In his relationship to the Messianic line makes him a progenitor of Messianic promises in Isa. 11: 18 and, hence, of the an­

ointed pontiff to do so – he visited Jerusalem in 1964, the year Pope Paul VI declared the Holy Land, which he had promised in his Encyclical, to be the ‘Deposit of Faith’. His descent from the Line of Jesse is a notional Christian plan. In apocalyptic literature written in Muslim

Jerusalem as its declared capital, and the exten­

sion of Israeli sovereignty over the entire city in 1967 further polarised opinions concerning the

future of the city. The Vatican initially lobbied for internationalisation of the city, but since the late 1960s has called only for international guarantees to safeguard its cultural and historical heritage, independent of the religious divide.

Jewish colouring, and remains his chief memorial. However, Jerome copied material from Origen (who knew John) and other Christian scholars, and his Latin translations are indebted to the earlier endeavours of Aquila, Symmachus (if, probably late second century CE) and Theodotion (of the second-cen­

tury CE) and to other Greek renderings collected by Origen in his Hexapla. While judging some Jew­

ish traditions true, others he calls fables; he attacks the Jewish faith and piety; the longing for Zion found

expression in every aspect of Jewish religious and communal life. Zionism took its name from the city.

the Christian approach to Jerusalem is charac­

terised by ambiguity. On the one hand there is a strand in the tradition that seems to deny Jerusalem and the Temple any importance, as, for example, in the story of Jesus’ encounter with the Samaritan woman (John 4:1-42), or in Stephen’s speech (Acts 7.1–53) before he was stoned. On the other hand the notion of the Incarnation bestows sacramental sig­

ificance on the tangible places connected with the life, death, resurrection and ascension of Jesus. Paul displays special regard for the Jerusalem Church as an important link between the Gentile Church and Jewish Christianity. But ultimately for Paul the true home of all Christians is not the ‘present Jerusalem’ but ‘the Jerusalem on high’ (Gal. 4:21–

27). As the animosity between Jews and Christians deepened in the course of the first five centuries of the Christian era, the Church Fathers increasingly usurped Jerusalem by spiritualising the terrestrial entity and transforming it into a non-geographical eschatological ‘heavenly Jerusalem’, which they identified with matter ecclesia, Mother Church, as the true earthly manifestation of ‘the city of God’, in the Christian scheme of sacred space Christ is the temple and the ‘new’ Jerusalem is every place where the Christian community gathers as the body of Christ.

The Constantinian transferral of the Holy Land, the Zionism movement emerging in Europe and Jews and expatriate Christians in Israel rather than indigenous Christians. DANIEL ROSSING

Jerusalem Talmud see Talmud

Jesse

Ancestral figure in the lineages of the Messiah, specifically, the father of King David (1 Sam. 16–

17; Ps. 72.20). His relationship to the Messianic line makes him a symbolic figure in Christianity, which may in part account for the limited attention that Jewish tradition pays to him. ‘Son of Jesse’ was a projective circumstantialism, although for some at least an authentic historical figure. In his relationship to the Messianic line makes him a progenitor of Messianic promises in Isa. 11: 18 and, hence, of the an­

ointed pontiff to do so – he visited Jerusalem in 1964, the year Pope Paul VI declared the Holy Land, which he had promised in his Encyclical, to be the ‘Deposit of Faith’. His descent from the Line of Jesse is a notional Christian plan. In apocalyptic literature written in Muslim

Jerusalem as its declared capital, and the exten­

sion of Israeli sovereignty over the entire city in 1967 further polarised opinions concerning the

future of the city. The Vatican initially lobbied for internationalisation of the city, but since the late 1960s has called only for international guarantees to safeguard its cultural and historical heritage, independent of the religious divide.

Jewish colouring, and remains his chief memorial. However, Jerome copied material from Origen (who knew John) and other Christian scholars, and his Latin translations are indebted to the earlier endeavours of Aquila, Symmachus (if, probably late second century CE) and Theodotion (of the second-cen­

tury CE) and to other Greek renderings collected by Origen in his Hexapla. While judging some Jew­

ish traditions true, others he calls fables; he attacks the Jewish faith and piety; the longing for Zion found

expression in every aspect of Jewish religious and communal life. Zionism took its name from the city.

the Christian approach to Jerusalem is charac­

terised by ambiguity. On the one hand there is a strand in the tradition that seems to deny Jerusalem and the Temple any importance, as, for example, in the story of Jesus’ encounter with the Samaritan woman (John 4:1-42), or in Stephen’s speech (Acts 7.1–53) before he was stoned. On the other hand the notion of the Incarnation bestows sacramental sig­

ificance on the tangible places connected with the life, death, resurrection and ascension of Jesus. Paul displays special regard for the Jerusalem Church as an important link between the Gentile Church and Jewish Christianity. But ultimately for Paul the true home of all Christians is not the ‘present Jerusalem’ but ‘the Jerusalem on high’ (Gal. 4:21–

27). As the animosity between Jews and Christians deepened in the course of the first five centuries of the Christian era, the Church Fathers increasingly usurped Jerusalem by spiritualising the terrestrial entity and transforming it into a non-geographical eschatological ‘heavenly Jerusalem’, which they identified with matter ecclesia, Mother Church, as the true earthly manifestation of ‘the city of God’, in the Christian scheme of sacred space Christ is the temple and the ‘new’ Jerusalem is every place where the Christian community gathers as the body of Christ.

The Constantinian transferral of the Holy Land, the Zionism movement emerging in Europe and Jews and expatriate Christians in Israel rather than indigenous Christians. DANIEL ROSSING

Jerusalem Talmud see Talmud

Jesse

Ancestral figure in the lineages of the Messiah, specifically, the father of King David (1 Sam. 16–

17; Ps. 72.20). His relationship to the Messianic line makes him a symbolic figure in Christianity, which may in part account for the limited attention that Jewish tradition pays to him. ‘Son of Jesse’ was a projective circumstantialism, although for some at least an authentic historical figure. In his relationship to the Messianic line makes him a progenitor of Messianic promises in Isa. 11: 18 and, hence, of the an­

ointed pontiff to do so – he visited Jerusalem in 1964, the year Pope Paul VI declared the Holy Land, which he had promised in his Encyclical, to be the ‘Deposit of Faith’. His descent from the Line of Jesse is a notional Christian plan. In apocalyptic literature written in Muslim

Jerusalem as its declared capital, and the exten­

sion of Israeli sovereignty over the entire city in 1967 further polarised opinions concerning the

future of the city. The Vatican initially lobbied for internationalisation of the city, but since the late 1960s has called only for international guarantees to safeguard its cultural and historical heritage, independent of the religious divide.
Jesuits (Society of Jesus)

Jesuits (Society of Jesus)

Isa. 11.11). There were Jesuits who defended and saved Jews in a Christian moshav in northern Israel in the
nan 11.14. (see Breslo 2014) was also among those who led the anti-Dreyfus
tion. Jesus has mostly been the focus of disunity in the unity of God; Christianity came to place such
strong hold in religious law; Christianity ceased to be so, Judaism, also like Islam, has a strong belief in the
unity of God; Christianity came to place such great store in Jesus and subsequently in the doctrine of the
Trinity that it has seemed to many other monotheists to be, in essence, a refined form of polytheism. Christian religion came to
look less like an authentic, even if eccentric, form of Judaism. and more like a completely different religion.

During the Second Temple period there were many internal arguments about what it meant to be
Jewish. Did religious law permit one to acquire in Roman occupation, or to fight for it? How did the law reconcile
justice and mercy? The Gospels published some vivid articles about supposed Jewish influence in Europe. Certain Jews were among those who led the anti-Dreyfus
camp in France; however, during the Second World War there were Jesuits who defended and saved Jews and
opposed Nazism. During Vatican II the leading German Jesuit, Augustin Baus, was among the
promoters of the changes in Church teaching that led to Nostra Aetate. Today an international forum of
Jesuit scholars and activists meets regularly to study and promote Jewish-Christian relations. The
first of a series of meetings was held in Krakow and at Auschwitz in 1998, this
forum convened in Jerusalem in 2009 to study the

little interest in the minutiae of what they require that Jews eat and drink. This unusual interpretation
eventually became common for Christians: certainly the food laws gradually become a thing of the past, as accounts in Acts and the Pauline letters illustrate. Moreover, although Jesus' message of the kingdom of God was clearly within mainstream Jewish tradition, the Christological referen­
ces to him and his meaning are less so. Numbers of people have claimed and been deemed to be
Messianic; some have even stayed within mainstream Jewish religion. But the association of Messiah with terms like Son of Man and Son of God, which developed a profusion of meanings, soon led to exclusive claims for Jesus that few Jews felt able to follow. Even within the New Testament this is so; by the time of the full blown Christianisation of the fourth-century credos this gap was undeniably wide.

Historical events created and accentuated these religious differences. Early Christianity differed from other Jewish interpretations in opening its
insider membership to Gentiles, who soon became the majority of Christians. Although the apostle
Paul struggled to hold together Jews and Gentiles within one faith in Jesus as Messiah and Lord, he
did not succeed in this enterprise, and was greatly responsible for Christianity eventually becoming a separate, mostly non Jewish religion. This 'porting of the ways' however, took place over many decades and
even centuries. It began in part in Christianity's desire to prove itself to Roman authority as a
peaceful religion. Christians did not feel able to worship the emperor, and many paid the price in the
Persecution of 64-5 and in later maltreatment. But they distanced themselves from Jews who rebelled against Rome. This distancing can be
seen in a number of Gospel passages, for example in the Passion narratives, which attempt to blame Jesus alone for the death of Jews: and in the Fourth
Gospel's derogatory references to 'the Jews' (see hot Iwshin). In time, Christianity became the state religion of the Roman Empire (181). The Christian laxi­
pathy to understand why Jews failed to see Jesus as Messiah (thereafter linked them to real political
power and made possible extensive reprisals against Jews. There were isolated outbreaks of anti-
Judaism in the early medieval period, but these grew stronger during the period of the Crusades

from the end of the eleventh to the fifteenth cen­
tury. A strong religious reason for this anti-Judaism was the belief that Jews had been responsible
in killing Jesus, a change that goes back at least as far as Melito of Sardis. Of course, economic and
other factors were often of primary importance for actions taken against Jews, but these could be justi­
fied by an appeal to centuries-old claims about the Jewish failure to recognize the true importance of Jesus.

It is not surprising that many Jewish scholars have either ignored Jesus or believed he had been a
jew gone wrong, or even a sociopath, or else insulted him, as in the Troedel Synax. As the Middle Ages proceeded, the worst cases for Jews was generally
keep quiet about him, though in the disputations Jewish scholars carefully and politely refuted
Christian accusations that Jews had stolen and libelled Jesus. In the convivencia in Muslim Spain, Jews and Christians lived and worked together, often in remarkable unity, though religious differ­ences remained, as they did in the European Reforma­
tion. Then Christian views about Jews often mir­
rored Jewish debate: Martin Luther may at first have hoped that Jews would convert to his
purified form of Christianity that stressed salvation by faith in Jesus Christ; but in his disillusionment
he turned to a more polemical against them. The emancipation of Jews in the nineteenth century may have owed something to contemporary
Christian views of Jesus that regarded him as
more human than divine, but was more probably spurred on by the marginalisation of religion in a
Western Europe that had become weary of dev­

ating wars of religion.

Even so, views that emphasised the humanity of Jesus over against his divinity and that credited
Paul with creating a new religion, Christianity
based on works by, e.g., Joseph Ernest Renan (1823-92) and Adolf von Harnack and still found
today in works of certain New Testament scholars, such as Gerhard Lüdemann (b. 1940), enabled cer­
tain positive Jewish voices about Jesus to be heard. Claude Montefiore proposed that Jesus walked in the footsteps of the eighth-century BCE prophets, and Joseph Klausner and others argued that the Christological referen­
ces to him as an ethical teacher of righ­
teousness. Another strand of Jewish reflection has