

ROME CONTRA JUDAEA;
JUDAEA CONTRA ROME
by Evropa Soberana



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*by Europa Soberana*¹

This is precisely why the jews are the *most disastrous* people in world history: they have left such a falsified humanity in their wake that even today Christians can think of themselves as anti-jewish without understanding that they are *the ultimate conclusion of Judaism*. —Nietzsche

During the latest two millennia, the White race has essentially been suffering through the toxic fallout of the degenerated Roman Empire. A minor remission only came around the time of Hitler's birth—followed by the final maddening relapse. —Adunai

1945 was the year of the total inversion of Aryan values into Christian values. —Joseph Walsh

Foreword

The purpose of this book is to give an idea of what happened to the Ancient World; of how Europe fell into the Middle Ages and, especially, to what extent what happened in Rome 1,600 years ago is exactly what is happening in our days throughout the West: but magnified a thousand times by globalization, technology and, above all, the deputation of psycho-sociological and propagandistic knowledge by the System.

What is dealt with in this book is the story of a tragedy, of an apocalypse. It is the end not only of the Roman Empire and all its achievements but also of the survival of the Egyptian, Persian and Greek teachings in Europe in a bloodthirsty process: a premonition of the future destruction of Celtic, Germanic, Baltic and Slavic heritages, always accompanied by their respective genocides.

¹ This abridged translation includes some modifications by the Editor.

This process had a markedly ethnic character: it was the rebellion of Christianised slaves (from Asia Minor and North Africa) against Indo-European paganism, which represented the ancestral customs and traditions of the Roman and Hellenic aristocracies—decadent, minoritarian and softened in comparison with an overwhelmingly numerous, brutalised people who cordially detested the distant pride of their lords.

In the third chapter, ‘Christianity and the fall of the Roman Empire’, we will see the processes that marked the first development of Christianity: that strange synthesis between Jewish and Greco-decadent mentality that, from the East, devoured the classical world to the bone; undermining Roman institutions and the Roman mentality to the point of propitiating its total collapse.

However, we will begin by focusing on the Eastern Roman provinces, especially Judea, which was snatched by Rome to the heirs of Alexander the Great. How were the relations between Greeks and Jews? What role did the Romans play in Asia Minor and in the management of the Jewish problem? What are the true roots of Israel and the current instability in the Near East? It will be worthwhile to expand on the subject to familiarise oneself with the foundations of what is today the greatest geopolitical conflict on the planet: the State of Israel. We will also see the impossibility, in the long term, of the coexistence between two radically different cultures, in this case, the Greco-Roman and the Jewish.

For now, the Romans will meet a people who take the tradition with the same seriousness as them, but replacing that Olympic, artistic, athletic and aristocratic touch with a spark of fanaticism and dogmatism, and changing the Roman patriotism for a kind of pact sealed behind the backs of the rest of humanity. A people, above all, with a fiercely rooted sense of identity—in fact, much more than any other people—and who also considered themselves to be no less than the ‘chosen people’.

Chapter 1

Geopolitical, anthropological and ethnic context

The Near East or the Levant—what today are Turkey, Lebanon, Syria, Iraq, Israel, Palestine, Jordan and Egypt—has been a very important geostrategic zone of confrontations between the Europe of the forests, the snows, the rivers, the mists, and the deep

East of the dry, jealous, sterile and inhospitable spirit of the desert. In this area there have been, from time immemorial, ebbs and flows from both Europe and Asia and Africa, and crystallised in the appearance of the Neolithic and the first civilizations of the world.

Paraphrasing Nietzsche, we would say, 'If you stare at the desert for a long time, the desert will also stare at you'. If there is a natural selection environment radically different from that of the glaciations, it is undoubtedly the desert: monotonous and infinite environment like the laments of the songs now preached from the minarets of the mosques. Immersed in this type of landscape for a long time, it is easy for a man to have visions and see illusions and distorted reflections; to hear voices that, according to oriental folklore, come from evil spirits and, finally, to lose one's way and sink into despair and madness, and let your mind take a journey into darkness, from which it will never return.

The deserts are the places where the total absence of the fecundating power of heaven—represented by rain and lightning, and by typically European gods such as Zeus or Jupiter—has propitiated the triumph of the Earth, and therefore the death of Nature and the levelling, the devastation, the equalisation of the horizons and the lack of permanence of the same floor that is stepped on. It is totally imprudent to think that all these elements do not leave a deep mark on the idiosyncrasy and collective imagination of a people.

The subject that we treat is revealed as a confrontation that, in the last instance, is reduced to an evolutionary insurrection of the East not to disappear in an unequal competition with the European human varieties.

In 56 BCE, in a speech entitled *De Provinciis Consularibus* given in the Senate of Rome, Cicero himself describes the jews, along with the Syrians as a 'race born to be a slave'. Syrians and jews were ethnic communities in which the Armenid² race was strongly represented, and which are encompassed as Semitic cultures. The Semitic waves constituted, for millennia, a source of pain, malaise, violence and tragedy for Europe, from the Carthaginians to the Ottomans. The present book will deal particularly with the jews, without forgetting other groups that, like the Arabs, Persians and Syrians, made common

² The term "Armenid" will be explained in the essay on the author's racial classification.

cause with them on many occasions, including during the rise of Christianity.

Although today the elites try to unload Europe with an unreal multiculturalism, the daily and historical reality is that the coexistence between different races has only two results: third-worldisation and/or balkanization: ethnic conflicts and territorial ruptures. What we are going to see in this book has nothing of multi-cult and nothing of 'peaceful coexistence', since for centuries and centuries the coexistence between Greeks and jews was marked by great waves of bloody violence. It did not work. Far, therefore, from the politically correct fantasy of the 'coexistence of cultures', we will investigate the beginning of a series of ethnic cleansings throughout the Eastern Mediterranean, which would culminate in the low Roman Empire with eradication, in North Africa and in the Near East, of the Greek and Roman communities and of most of the classical legacy at the hands of the East.

Rome

It is incredible the number of adulterations and trash poured on the history of Rome and the biography of her emperors, but not so much if we think that the Roman Empire faced directly what would later be two very powerful forces: Judaism and Christianity. Rome represented for centuries—as the Macedonians had represented before her—the armed and conquering incarnation of the European will and the vehicle of Indo-European blood in the Near East (in the cradle of the Semitic world; of Judaism, the Neolithic and matriarchy).

In *The Anabasis of Alexander* Arrian tells us how, being Alexander the Great in Babylon, he received embassies from countless kingdoms of the known world. One of those embassies came from Rome, which at that time was a humble republic headed by a council of elderly patricians, called senators. Alexander saw the customs of the Roman ambassadors and, without hesitation, predicted that if those people continued to be faithful to that sober and upright lifestyle, Rome would become a very powerful city. Before dying, Alexander left in his will that an immense fleet was to be built, someday in the future, to face the Carthaginian threat which began to take shape on the horizon. Rome, as heir of the Alexandrian mission, also inherited the geopolitical task of wiping out the Carthaginians: a people of Phoenician origin (current Syria, Lebanon and Israel) that had settled in what is now Tunisia. Rome destroyed

Carthage in the year 146 BCE, but strong sequels and bad memories remained from that confrontation of the West versus the East, and it would never be the same again.

What struck Alexander about the Roman ambassadors? What made him distinguish them at once from the rest of the ambassadors? That the Romans were an extremely traditional and militarised people, whose life danced to the rhythm of a severe religious ritualism and a disciplined austerity. The Roman religion and Roman customs were present in absolutely every moment of the citizen's life.

The world, before the eyes of a Roman, was a magical and holy place where the ancient gods, the Numens, the Manes, the Lares, the Penates, the geniuses and infinity of folk spirits, campaigned at ease influencing the lives of the mortals even in their most daily ups and downs (the *Civitas Dei* of St Augustine, despite attacking the Roman religion, provides valuable information about its complexity).

When the child was born, there was a phrase to invoke a Numen. When the child cried in the crib, another was invoked. It was also prayed for when the child learned to walk, when he came running, when he ran away; when, being a man, he received his baptism of arms—for his wedding, before entering combat, when he fell wounded, by triumphing over the enemy, by returning home victorious, by getting sick, by giving birth to his first child; before eating, before drinking, when sowing the fields... One Numen was responsible for growing the golden harvests, another Numen (in this case a Numen of Jupiter) precipitated the rain of the sky, another was busy making the grass ripple with the wind; another, in time immemorial, turned the beard of a male family lineage red. All the qualities, all things and all the events, according to the Roman mentality, showed the trace of the creative intervention of the blessed forces of the world; the spirits of the rivers and of the trees, of the forests, of the mountains, of the houses, of the fields...

The families venerated the *paterfamilias* and the ancestor of the clan, while every male prided himself on having *virtus*: a divine quality associated with military prowess, training and combative spirit, and that only young men could possess. Only the flesh of animals sacrificed to the gods was eaten in rituals of uncompromising liturgy; and in religious ceremonies, the simple stammering of a priest was more than enough to invalidate a consecration or have to begin it again. Her priestesses, the Vestals, were virgin girls who, in the interior of their circular temple, watched to see that the sacred fire never went out.

There was a law according to which, if a person condemned to death crossed the street with a Vestal, he was acquitted. When some of them failed in their duties they were flogged, and if any transgressed the vow of virginity, they were buried alive. That is just an example of the immense religious seriousness that reigned in the origins of Rome, far removed from the famous ‘decadence of the empire’.



The Roman spirit, represented by Vesta (above) with two torches, equivalent to the Hellenic Hestia, was a virginal goddess associated with the hearth and fire, which symbolised the centre of the house, around which the family was grouped.

Despite the subsequent influence that Greece had on them, the seriousness with which the Romans took ritualism and folklore was so extreme, and their patriotism so incredible, that we may seriously think that fidelity (what they called the *pietas*: the fulfilment of duty to the gods in everyday tasks) they professed to the customs and ancestral traditions, was the secret of their immense success as a people. The Romans developed advanced technology and, because of the discipline of their soldiers, the ability of their commanders and a superior way of ‘doing things’ conquered the entire Mediterranean, shielding southern Europe. If we have to give more examples of peoples in which fidelity to traditions was taken with the extreme gravitas with which it was taken in Rome, only three would be found: two of them are Vedic India and Han China.

The other is the Jewish people.

Judea

The jews, in many ways, were the exact antithesis of the Romans, but they had something in common with them: ritual rigidity and loyalty to customs. In the jewish case, the character was tinged with certain fanaticism, dogmatism and intransigence. The Romans considered such religiosity sinister: the Biblical religious background, which is the matrix of Judaism—also of Christianity and Islam—, comes from an ancient Syrian-Phoenician-Canaanite-Semitic tradition, which among other things sanctioned human sacrifice, including the first-born children. The Carthaginians, associated with the presence of haplogroups J and who had been crushed by Rome in the course of the Punic wars, had also been heirs of the Phoenician tradition of child sacrifice.³

jewry, which had a long record of nomadism, slavery, persecutions and expulsions from Egypt and the Mesopotamian civilisations, had maintained, despite its great swings through a thousand deserts and a thousand foreign cities, its essentially undisturbed idiosyncrasy. From the remotest antiquity, the jews proved to be an unassimilable and highly conflictive people, endowed with an unprecedented ability to climb the social positions of other civilisations, undermine their institutions and destroy their traditions and customs from a parasitic and advantaged position; enrich themselves in the process, take whatever was useful, become increasingly sophisticated and, finally, survive the fall of the civilisation they devoured, taking a baggage of experience and symbols stolen to the next civilisation destined to suffer the repetition of the cycle.

In all the countries that welcomed them, the jews were accused of appropriating the riches of others without working (usury), of exercising vampirism over the economy, of being sycophants with the nobility and openly hostile to the people, of indebting the States and to mortally hate, in secret, all the non-jewish humanity. Those who held power among the jews were the rabbis: priests who had spent their lives learning the Torah and exercised firm psychological control over their people by threatening the wrath of Yahweh and manipulating the individual's fears and feelings such as guilt or sin.

³ *Note of C.T.:* See, e.g., the section 'The historical Israel' in the epilogue of my book *Day of Wrath*.

The Greek historian Strabo would end up describing the Jewish priests as ‘superstitious and with the temperament of tyrants’.



The first temple in Jerusalem, also called the temple of Solomon or Zion, built on the esplanade of Mount Moriah around the year 960 BCE. It was razed by the Babylonians in 586 BCE and rebuilt seventy years later by those Jews who, led by Zerubbabel, Ezra and Nehemiah, returned from the deportation of the so-called Babylonian captivity. It is a rather modest structure and, of course, following the fundamentalist Semitic tradition, lacked images or representations of the human figure: literally, Judaism was a religion without idols.

But to be a ‘barbarian’ and ‘third-world’ people, despised and considered destined for slavery, the Jews had a very high literacy rate and, because of their experience, they handled themselves extremely well in urban environments, since from all over the world they were the people that had lived the longest in civilised conditions. There were also among them, without any doubt, extremely smart and astute men, good doctors, accountants, fortune tellers, merchants and scribes; and their radical monotheism, almost sophisticated in its total rupture with everything else, differentiated them from any other people.

Roman anti-Semitism: a spiritual conflict

What happened after the arrival of Roman troops in Judea was a spiritual confrontation unprecedented in the history of mankind. Four million Jews were now going to share borders with the other 65 million subjects of the Roman Empire.

It is impossible to write on this subject without mentioning the profoundly anti-Jewish quotes written by great Roman authors of the time. In them, a true conflict is perceived between two systems of values exactly opposite each other. The clash between Roman rigidity and the dogmatism of the desert caused in Rome a genuine movement of rejection of Judaism. Although anti-Semitism goes back

to the very origins of jewry, the Romans, heirs of the Greeks and of a superior military discipline, were undoubtedly, until then, the ones who showed the greatest hostility towards the jews.

Cicero (106-43 BCE), as we shall see later, condemns jewry considering that their mentality of skulduggery and cowardice is incompatible with the altruistic mentality of the best in Rome. He wrote: 'The jews belong to a dark and repulsive force. I know how numerous these cliques are, how they remain united and what power they exert through their unions. They are a nation of liars and deceivers'.

Horace (65-8 BCE), in Book I of his *Satires* mocks the Sabbath or Sabbatic rest, while Petronius (dies in 66 CE) ridicules the circumcision in his *Satyricon*.

Pliny the Elder (23-79 CE) in his *Natural History* speaks about 'jewish impiety', and refers to 'the jews, well known for their contempt for the gods'.

Seneca (4-65 CE) called jewry 'the vilest nation, whose waste of a seventh of life [he refers to Shabbat] goes against the utility of it... These most perverse people have come to extend their customs into the whole world; the defeated have given laws to the victors'.

Quintilian (30-100 CE) says in his *Institutio Oratoria* that the jews are a derision for the rest of men and that their religion is the embodiment of superstition.

Martial (40-105), in his *Epigrams*, sees the jews as followers of a cult whose true nature is secret for the rest of the world, and he attacks circumcision, the Shabbat (Saturday), and their abstinence from pork.

Tacitus (56-120), the famous historian who praised the Germans, also spoke about the jews but in very different terms. He says that they descend from lepers expelled from Egypt and that under the Assyrians, the Medes and Persians, they were the most despised and humiliated people. Among the terms with which Tacitus qualifies jewry we have 'perverse', 'abominable', 'cruel', 'superstitious', 'alien to any law of religion', 'evil' and 'filthy' among others.

The jewish customs are sad, dirty, vile and abominable, and if they have survived it is thanks to their perversity. Of all enslaved peoples, jews are the most despicable and disgusting.

For the jews, everything that is sacred to us is despicable, and what is repugnant to us is lawful.

The jews reveal a stubborn bond with one another, which contrasts with their hatred for the rest of humanity... Among them,

nothing is lawful. Those who embrace their religion practice the same thing and the first thing they are taught is to despise the gods [*History*, chapters 4 and 5].

Juvenal (55-130), in his *Satires*, criticises the jews for the Sabbath, for not worshipping images, for circumcising themselves, for not eating pork, for being scrupulous with their laws while despising those of Rome, and that they only reveal to the ‘initiates’ the true nature of Judaism. In addition, he blames Orientals in general and jewry in particular for the degeneration of the environment in Rome itself.

Marcus Aurelius (121-180) passed through Judea on his trip to Egypt, being surprised by the ways of the local jewish population. He said, ‘I find these people worse than the Marcomanni, the Quadians and the Sarmatians (quoted in *Rerum Gestarum Libri* by Ammianus Marcellinus).

These quotes summarise how the Romans, an Indo-European martial, virile and disciplined people, saw the jewish quarter. It can be said that, until the triumph of the Romans, no people had been so aware of the challenge posed by Judaism. All these quotes point to a stubborn ideological as well as military confrontation, in which both Rome and Judea were going to think a lot for a final solution: a conflict that would influence History in a huge way and, therefore, cannot be ignored under any pretext. The aim of this book is to give an idea of what the old clash of the East against the West meant.

The Hellenistic legacy

‘When the Macedonians seized power [in Judea], King Antiochus sought to extirpate their superstitions and introduce Greek habits to transform that inferior race’. —Tacitus

To understand the virulent ethnic conflicts that occurred during the Roman domination, it is necessary to go back a few years and place ourselves in the era of the Macedonian domination, since the Greek social strata bequeathed from the conquest of Alexander the Great had a lot to do with the uprisings of jewry and the long history of hatred, tensions, reprisals and counter-reprisals that followed one another thereafter.

When Alexander the Great was on his way to conquer Egypt he passed through Judea, and the jewish community, fearful that they would destroy Jerusalem, did with the Macedonians what they used to do whenever there was a new triumphant invader: betray their former

lords and welcome the invader with open arms. Thus, just as they had betrayed the Babylonians with the Persians, they betrayed the Persians with the Macedonians. Grateful, Alexander granted them extensive privileges; for example, in Alexandria they were legally equated with the Greek population. This was important, because the legal status of the Alexandrian jews—who would constitute almost half of the city's population—later led to bitter misgivings on the part of the Greek community, leading to riots, which we will see later.

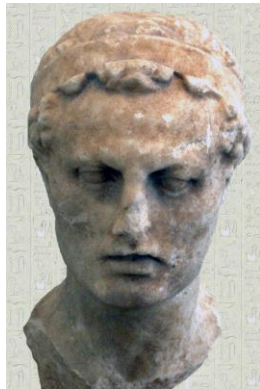
When Alexander the Great died in the year 323 BCE, he left a vast legacy. The whole area he had dominated, from Egypt to Afghanistan, received a strong Hellenisation which produced the period called Hellenistic, to differentiate it from the classical Hellenic. The Macedonian generals, the so-called Diadochi, foolishly fought among themselves to establish their own empires, and in this case we will be interested in the empire of the Ptolemies (centered in Egypt) and that of the Seleucids (centered in Syria) because Israel, between both, would become part of the first and, finally, in 198 BCE, annexed by the Seleucids.

Under the umbrella of Alexandrian protection, the jews were spread not only in Palestine and the Near East but throughout Rome, Greece and North Africa. In these areas there already existed a well-organised, rich and powerful jewish Qahals, all of them connected to Judea, the nucleus of Judaism. In jewish society, some social sectors would absorb the Hellenisation which, with the fermentation of the centuries, produced a cosmopolitan breeding ground that would lead to the birth of Christianity. Other jewish sectors, the most multitudinous, clung to their traditional xenophobia and began to react against those who, in the lead of Alexander the Great, had received them as saviours.

Although the Near East was a hotbed of Egyptians, Syrians (also called Chaldeans or Arameans, whose language was *lingua franca* in the area, being spoken regularly by the jews), Arabs and others, the traditionalist jews saw with great displeasure that Asia Minor and Alexandria were being populated with Greeks who, naturally, were pagans and, therefore, in jewish thought, infidels: ungodly and idolatrous, as had been the hated Egyptians, Babylonians and Persians before them. With time, to the discomfort of these sectors of the jewish quarter adverse to assimilate into the Greek culture, a series of measures decreed by Antiochus IV Epiphanes, the Seleucid king, were added.

In December of the year 168 BCE, Antiochus literally forbade Judaism, attempting to extirpate the cult of Yahweh, suppressing any Jewish religious manifestation, placing circumcision outside the law and even forcing Jews to eat foods considered religiously 'unclean'. The Greeks imposed an edict by which an altar to the Greek gods should be built in every city in the area, and Macedonian officials would be distributed to ensure that in every Jewish family the Greek gods were worshiped. Here, the Macedonians demonstrated elemental clumsiness as they did not know the Jewish people. According to the Old Testament (2 Maccabees and 4 Maccabees), those who remained faithful to the Mosaic Law, Antiochus had them burned alive and the Orthodox Jews who escaped to the desert were persecuted and massacred. These statements should be taken with caution, but what is clear is that there was anti-Jewish repression in general.

What were these measures? We must bear in mind that the pagan world was a world of religious tolerance, in which religions were not persecuted just like that. However, in Judaism, the Greek sovereigns saw a political doctrine that potentially could turn the subversive Jews against the pagan states that dominated them. They were hostile towards the other peoples, and therefore, a threat. In this context, it is possible that the first manifestations of religious intransigence came from the Jewish side because, as I have said, the ancient Greeks were never intolerant.



Antiochus: perhaps the most brilliant of the generals of Alexander. According to Jewish tradition, by desecrating the altar of the temple in Jerusalem, he was possessed by the same demon who will possess the anti-Messiah spoken of in the Old Testament (Daniel, 9:26).

In that year, 168 BCE, Antiochus sacrificed nothing more and nothing less than a pig on the altar of the Temple in Jerusalem, in homage to Zeus. This act was considered a double desecration: On the one hand because it was a pig (a profane animal of Semitic creeds like Judaism and Islam), and on the other because that was the first step of consecrating the entire temple to the Olympian Zeus and to convert Jerusalem into a Greek city. This sacrilegious act brought a strong reaction from the fundamentalist sectors of the Jewish quarter. The most zealous rabbis began to preach a kind of holy war against the Greek occupation, urging the Jews to rebel, and when the first Jew timidly decided to make an offering to the Greek Zeus, a Rabbi, Mattathias Maccabeus, slew him.

The ethnic turmoil that followed led to the period known as the Maccabean wars (167 to 141 BCE), of which there is much talk in the Old Testament book of Maccabees. Carrying out, with the *Hassidim* (the 'pious Jews', also called *Chassidim* or *Chassidic*) a guerrilla war against the Macedonian troops surrounded on all sides, the 'Maccabees' were finally spared from being overwhelmed when an anti-Greek rebellion broke out in Antioch and crushed the influence of the Hellenizing Jews.

Judas Maccabeus, who succeeded Mattathias renewing the cycle of treason, would even negotiate with the Romans to secure their support. In fact, the Roman Senate would formally recognise the Hasmonean dynasty in 139 BCE, without suspecting the headaches that this remote land would give them in the near future.

During this time, in addition to the Hellenised Jews, two other important Jewish factions would be formed, also in bitter dispute: on the one hand, the Pharisees, a fundamentalist sector that had the support of the multitudes; and on the other, the Sadducees, a group of priests more 'progressive', more 'bourgeois', in better dealings with the Greeks and who in the future would be victims of the 'cultural revolution' that the Pharisees carried out after the fall of Jerusalem in the hands of Rome. The Sadducees' writings would be destroyed by the Romans, so the vision we have today of the panorama is the point of view of the Pharisees, from whom would come the lineages of orthodox rabbis who would complete the Talmud. The Hasmonean dynasty, in spite of numerous swings and changes, would be essentially pro-Sadducean.

Greek anti-Semitism

The Alexandrian school has special relevance, as here lived the most important Jewish population (almost half of the total), and also the most important 'anti-Semitic' tradition (I use quotation marks because the Syrians, the Babylonians and the Arabs were Semites and the Alexandrians had nothing against them). As an important part of Jewish history had taken place in Egypt, these Hellenised Egyptian writers attacked Jewry harshly. In addition, the Greeks of the Near East had long been badly living with the Jews, and during that time a real animosity had developed between the two peoples.

Hecataeus of Abdera (around 320 BCE), not an Alexandrian himself, was probably the first pagan who wrote about Jewish history, and he did not do it on good terms: 'Due to a plague, the Egyptians expelled them... The majority fled to uninhabited Judea, and their leader Moses established a cult different from all the others. The Jews adopted a misanthropic and inhospitable life'.

Manetho (3rd century BCE), an Egyptian priest and historian, in his *History of Egypt*—the first time someone wrote a history of Egypt in Greek—said that at the time of King Amenhotep, the Jews left Heliopolis with a colony of lepers under the command of a renegade Osiris priest named Osarseph, whom he identifies with Moses. Osarseph would have taught them habits contrary to those of the Egyptians and ordered them not to relate to the rest of the villages, and also made them burn and loot numerous Egyptian villages of the Nile valley before leaving Egypt in the direction of Asia Minor.

Mnaseas of Patrae (3rd century BCE), a disciple of Eratosthenes, was the first to say something that would later be recurrent in Greek and also in Roman anti-Semitism: that the Jews, in the temple of Jerusalem, worshiped a golden donkey's head.

Agatharchides of Cnidus (181-146 BCE) in *Affairs in Asia* mocks the Mosaic law and its practices, especially the Sabbath rest.

Posidonius of Apameia (philosopher and historian, 135-51 BCE), said that Jews are 'an ungodly people, hated by the gods'.

Lysimachus of Alexandria (1st century BCE) said that Moses was a kind of black magician and an impostor; that his laws, equivalent to those recorded in the Talmud, were immoral and that the Jews had been sick:

The jews, sick with leprosy and scurvy, took refuge in the temples, until the king drowned the lepers, and sent other hundred thousand to perish in the desert. A certain Moses guided and instructed them so that they would not show goodwill towards any person and destroyed all the temples they found. They arrived in Judea and built a city of temple robbers.

Apollonius Molon (around 70 BCE) of Crete, a grammarian, rhetorician, orator and teacher of Caesar and Cicero in an academy of Rhodes, dedicated an entire work to the jewish quarter, calling them misanthropes and atheists disguised as monotheists: 'They are the worst among the barbarians. They lack any creative talent; they have not done anything for the good of humanity, and do not believe in any god... Moses was an impostor'.

Diodorus Siculus (around 50 BCE), a Greek historian of Sicily, wrote in his *Bibliotheca Historica*:

The jews treated other people as enemies and inferiors. The 'usury' is their practice of lending money with excessive interest rates. This has caused for centuries the misery and poverty of the Gentiles and has been a strong condemnation for jewry.

Already King Antiochus' advisors were telling him to exterminate the jewish nation completely because the jews were the only people in the world that resisted mixing with other nations. They judged all other nations as their enemies and passed on that enmity as an inheritance to future generations. Their holy books contain aberrant rules and inscriptions hostile to all mankind.

The Greek Strabo (64 BCE-25 CE), in his *Geographica* admires the figure of Moses but thinks that the priests distorted his history and imposed on the jews an unnatural lifestyle. In the following quote it is clear that the jews, already in those times, constituted a powerful international mafia: 'jews have penetrated all countries, so it is difficult to find a spot in the world where their tribe has not entered and where they are not powerfully established'.

Apion, Egyptian writer and main promoter of the pogrom of Alexandria of the year 38 CE that culminated in a massacre of 50,000 jews at the hands of the Roman military, said that the jews were bound by a mutual pact to never help any foreigner, especially if he was Greek:

The principles of Judaism oblige to hate the rest of humanity. Once a year they take a non-jew, they kill him and taste his insides, swearing during the meal that they will hate the nation

from which the victim came. In the Holy of Holies of the sacred temple of Jerusalem there is a golden ass head that the jews idolise. The Shabbat originated because of a pelvic ailment that the jews contracted when fleeing from Egypt, forced them to rest on the seventh day.

Euphrates the Stoic (35–118) wrote: ‘The jews have long been in rebellion not only against Rome but against all humanity’.

Plutarch (50-120) was initiated into the mysteries of Apollo in Chaeronea and served as a priest in the sanctuary of Delphi. His work is one of the favourite sources of information about the lifestyles of Sparta. In his *Table Talks* Plutarch wrote that the jews neither kill nor eat the pig or the donkey because they worship them religiously and that in the Shabbat, they get drunk.

Philo of Byblos (64-141), a Hellenised Phoenician who wrote about Phoenician history, the Phoenician religion, and the jews, speaks of human sacrifices of the firstborn among Hebrews (remember the passage of Abraham and his son Isaac).

Celsus, a Greek philosopher of the 2nd century, especially known for *The True Word* in which he attacked Christianity and also Judaism, wrote: ‘The jews are fugitives from Egypt who have never done anything of value and were never held in esteem or had a good reputation’.

Philostratus, a sophist of the 2nd and 3rd centuries, wrote:

The jews are a people that have risen up against humanity itself... They have made their life apart and irreconcilable, and cannot share with the rest of humanity the pleasures of the table, nor join their libations or prayers or sacrifices... They are separated from us by a gulf greater than that which separates us from the farthest Indies.

The conquest of Pompey

This section will deal with the first direct intervention of the Roman authority on jewish soil. In Israel, on the death of Alexander Jannaeus (king of the Hasmonean dynasty, a descendant of the Maccabees) in 76 BCE, his wife Salome Alexandra reigned as his successor. Unlike her husband—who, as a good pro-Sadducee, had severely repressed the Pharisees—Salome got on well with the Pharisee faction. When she died, her two sons, Hyrcanus II (associated with the Pharisees and supported by the Arab sheikh Aretas of Petra) and Aristobulus II (supported by the Sadducees) fought for power. In 63 BCE, both Hasmoneans sought support

from the Roman leader Pompey, whose victorious legions were already in Damascus after having deposed the last Macedonian king of Syria (the Seleucid Antigonos III), and now proposed to conquer Phoenicia and Judea; perhaps to incorporate them into the new Roman province of Syria. Pompey, who received money from both factions, finally decided in favour of Hyrcanus II, perhaps because the Pharisees represented the majority of the popular mass of Judea. Aristobulus II, refusing to accept the general's decision, entrenched himself in Jerusalem with his men.

The Romans, therefore, besieged the capital. Aristobulus II and his followers held out for three months, while the Sadducee priests, in the temple, prayed and offered sacrifices to Yahweh. Taking advantage of the fact that on the Shabbat the jews did not fight, the Romans undermined the walls of Jerusalem, after which they quickly penetrated the city, capturing Aristobulus and killing 12,000 jews.⁴ Pompey himself entered the Temple of Jerusalem, curious to see the god of the jews. Accustomed to seeing numerous temples of many different peoples, and educated in the European mentality according to which a god was to be represented in a human form to receive the cult of mortals, he blinked in perplexity when he saw no statue, no relief, no idol, no image... only a candelabrum, vessels, a table of gold, two thousand talents of 'sacred money', spices and mountains of Torah scrolls.

Did they not have a god? Were the jews atheists? Did they worship nothing? Money? Gold? A simple book as if the soul, the feelings and the will of a people, depended on an inert roll of paper? According to the jewish historian Josephus, the confusion of the general was considerable. The Roman had come to an *abstract* god.

For the jewish mentality, Pompey committed a sacrilege, for he penetrated the most sacred precinct of the Temple, which only the High Priest could see. In addition, the legionaries made a sacrifice to their banners, 'polluting' the area again.

⁴ The figures of the dead given throughout the text come from the writings of Josephus, *The jewish War* and *Antiquities of the jews*, as well as from Cassius Dio's *History of Rome*. Most likely they are inflated to magnify the importance of events, something common in history.



Pompey the Great

After the fall of Jerusalem, all the territory conquered by the Hasmonean or Maccabean dynasty was annexed by the Roman Empire. Hyrcanus II remained like the governor of a district of Rome under the title of ethnarch, dominating everything that Rome had not annexed: the territories of Galilee and Judea, which would pay taxes to Rome but would retain their independence. Hyrcanus was also made a High Priest, but in practice the power of Judea went to Antipater of Idumea, as a reward for having helped the Romans. Pompey annexed to Rome the most Hellenised areas of the Jewish territory, while Hyrcanus remained as a governor of a district until his death.

From the ethnic and cultural point of view, the Roman conquest foreshadowed new and profound changes in that area of conflict that is Near East. First of all, to the Jewish, Syrian, Arab and Greek ethnic strata a Roman aristocracy occupying a military character was going to be added. For the Greeks, this was a source of joy: the decline of the Seleucid Empire had left them aside, and they also had Rome literally in their pocket since the Romans felt a deep and sincere admiration for the Hellenistic culture, not to mention that many of their rulers had a Greek education that predisposed them to be especially lenient with the Macedonian colonies. Moreover, in Alexandria it was to be expected that, in view of the disturbances with Jewry, the Romans would seize from the Jews the rights that Alexander the Great had granted them, thereby ceasing to be citizens on an equal footing with the Greeks, and the influence they exerted through trade and the accumulation of money would be uprooted.

For these reasons, it is not surprising that the Decapolis (a set of Hellenised cities surrounded by Syrians, jews and Arabs) received the Romans with open arms and began to count the years since the conquest of Pompey.

The jews in the Roman Empire

In 62-61 BCE, the proconsul Lucius Valerius Flaccus (son of the consul of the same name and brother of the consul Gaius Valerius Flaccus) confiscated the tribute of ‘sacred money’ that the jews sent to the Temple of Jerusalem. The jews of Rome raised the populace against Flaccus. The well-known Roman patriot Cicero defended Flaccus against the accuser Laelius (a tribune of the plebs who would later support Pompey against Julius Caesar) and referred to the jews of Rome in a few sentences of 59 BCE, which were reflected in his *In Defence of Flaccus*, XVIII:

The next thing is that charge about the jewish gold...

I will speak in a low voice, just so as to let the judges hear me. For men are not wanting who would be glad to excite those people against me and against every eminent man, and I will not assist them and enable them to do so more easily. As gold, under the pretence of being given to the jews, was accustomed every year to be exported out of Italy and all the provinces to Jerusalem, Flaccus issued an edict establishing a law that...

From these phrases, we can deduce that already in the 1st century BCE, the jews had great political power in Rome itself and that they had an important capacity for social mobilization against their political opponents, who lowered their voices out of fear: the pressure of the *lobbies*.

Around 55 BCE the Republic, too large and militarised, was calling for a new form of government. And it was *de facto* governed by the so-called Triumvirate: an alliance of three great military commanders: Marcus Licinius Crassus—the one who crushed the Spartacus revolt in the year 74 BCE—, Pompey, the conqueror of Syria, and Julius Caesar, the conqueror of Gaul.

In 54 BCE, Crassus, then Roman governor of the province of Syria, while spending the winter in Judea decreed on the population a ‘war tax’ to finance his army, and also plundered the Temple of Jerusalem, stealing its treasures (for value of ten thousand talents), causing a huge stir in the jewish quarter. Crassus and the vast majority of his army would be massacred by the Parthians in the

unfortunate Battle of Carrhae in 53 BCE. Lucius Cassius Longinus, one of Crassus' commanders who had managed to escape the Carrhae massacre with his 500 horsemen, returned to Syria to prepare for a counter-attack and re-establish the devalued Roman prestige in the province. After expelling the Parthians, Cassius had to face a rebellion of the jewry. Cassius became an ally of Antipater and Hyrcanus II. After taking Tariquea, a Judean stronghold and execute one of the leaders of the rebellion who had ties with Aristobulus, Cassius captured 30,000 jews. In the year 52 BCE he sold them as slaves in Rome.

This was the beginning of subversion within Rome itself, since these 30,000 jews (later freed by Mark Antony and his descendants), dispersed throughout the Empire, would not cease henceforth to promote agitation against the hated Roman authority. They would have an important role in the construction of the underground catacombs and synagogues, which were later the first preaching field of Christianity. Cassius would later be appointed the governor of Syria.

In 49 BCE Crassus was killed and the Triumvirate broken. Civil war broke out between Pompey and Caesar: one of whom, inevitably, was to become the autocratic dictator of the entire empire. Hyrcanus II and Antipater decided to take sides with Caesar, who had Antipater as regent. Julius Caesar would soon take control of the situation, and Pompey was assassinated in Egypt by conspirators.

In 48 BCE, while the Roman and Ptolemaic fleets were engaged in a naval battle, an event was held to further tense the relations between jews, Greeks and Egyptians: the burning of the library of Alexandria. Of all the ethnic groups that were in the city, none could have anything against the library. The Greeks had founded it; the Egyptians had contributed much to it, and the Romans sincerely admired this Hellenistic legacy. The jews, however, saw in the library an accumulation of 'profane' and 'pagan' wisdom, so that if there was a group suspected of the first burning of the library, logically it was the jewish quarter or the most orthodox and fundamentalists sectors. At least that is what the inhabitants of Alexandria should have thought.

In 31 BCE, the year of a strong earthquake in Israel that killed thousands of people, Cleopatra and Mark Antony committed suicide after their fall from grace. Josephus mentions, during the reign of Augustus, a judicial complaint in which 8,000 jews supported one of the parties. These jews were to be all adult males, and since a nuclear

family used to be of four or five people, we may conclude that at the time of Augustus there were about 35,000 jews in Rome.

Herod the Great

Augustus (born Gaius Octavius), the successor of Julius Caesar at the head of the Roman Empire, appointed Herod, son of Antipater, as king of Judea, and financed his army with Roman money. Herod was a capable, brutal, competent and unscrupulous leader (he practically dispatched his entire family), as well as an excellent warrior, hunter and archer. He expelled the Judean Parthians; protected Jerusalem from pillage, persecuted the bandits and highwaymen and executed the jews who had supported the Parthian marionette regime, consolidating himself in 37 BCE as king of Judea.

Although Herod is portrayed by history as a ruthless, cruel and selfish king, the reality is that, as hard as it may seem to believe, as a sovereign he was one of the best that this land ever had. Even in 25 BCE he sacrificed important personal wealth to import large quantities of grain from Egypt, with the aim of fighting a famine that was spreading misery in his country. Despite this and everything he did for Israel, Herod is viewed with antipathy by the jews, for having been a pro-Roman, pro-Greek sovereign and, above all, because his jewishness was questioned: Herod descended from his father's side of Antipater (the one who supported Cassius), who in turn descended from those Idumeans (or Edomites) forced to convert to Judaism when John Hyrcanus, a Hasmonean king, conquered Idumea (or Edom) around 135 BCE.

On the maternal side, Herod descended from the Arabs, and the transmission of the jewish condition is matrilineal. Therefore, although Herod identified himself as a jew and was considered a jew by most authorities, the masses of the jewish people, especially the most orthodox, systematically distrusted the king—especially in view of the opulent and luxurious life he imposed on his court. They held for him a contempt perhaps comparable to the one that the Spaniards of the 16th century felt by the *Marranos* or jews converted to Christianity. For his education and Greco-Roman inclinations, it is more likely that this king felt less jewish, although he certainly wanted to please jewry and be an effective sovereign by the prosperity that he brought to them. More rational than his fundamentalist subjects, Herod understood that enraging Rome was not good business.

Herod gave Israel a splendour that it had never known, not even under David or Solomon. He embellished Jerusalem with Hellenistic architecture and sculpture; carried out an ambitious program of public works, and in 19 BCE demolished and rebuilt the very Temple in Jerusalem, considering it too small and mediocre. This angered the Jews, who hated Herod for being a protégée of the Romans, whom they hated even more. Undoubtedly, the most orthodox sectors of the Jewish quarter were happy with the Temple as it was, and they must have seen as bad its conversion in a more Roman-looking building, especially when the king ordered to decorate the entrance with a golden imperial eagle. (Paradoxically, the Jews would later mourn the destruction of this same Temple at the hands of the Romans.)



Herod was continually involved in conspiracies with his family, many of whom, including his own wife and two of his children, were executed at his request. As he was getting old, he developed ulcers and convulsions. He died in 4 BCE, at the age of 69. Eventually it was said that he had ‘ascended to the throne like a fox; ruled like a tiger, and died like a dog’.

In that same year of 4 BCE, two Jewish Pharisees called Zadok (or Tsadoq) and Judas the Galilee (also called John of Gamala) called for not paying tribute to Rome. There was a Pharisee uprising, and the rabbis ordered to destroy the ‘idolatrous’ image of the imperial eagle that Herod had placed at the entrance to the Temple in Jerusalem. Herod Archelaus, the son of Herod, and Varus, a Roman commander, stifled the revolt harshly and had nearly 3,000 Jews crucified.

It is thought that perhaps this first revolt was originated by the Zealot movement. Archelaus, despite having been proclaimed king by his army, did not assume the title until he had presented his respects, in Rome, to Augustus. He was made the Roman client king of Judea, Samaria and Idumea, despite of the sentiments of the Roman jews, who feared him for the cruelty with which he had repressed the Pharisee uprising. Archelaus is mentioned in the gospel of Matthew, since Joseph, Mary and Jesus had escaped to Egypt to avoid the massacre of the innocents (supposedly, that year Herod Archelaus ordered the execution of all the firstborn of Bethlehem).⁵

In the year 6 CE, after the complaints of the jews, Augustus dismisses Archelaus, sending him to Gaul. Samaria, Judea and Idumea are formally annexed as a province of the Roman Empire, with the name of Judea. The jews become governed by Roman ‘procurators’: a kind of governors who had to maintain peace, Romanise the area and exercise the fiscal policy of Rome by collecting taxes. They also arrogated to themselves the right to appoint the High Priest of their choice. The jews hated the puppet kings despite the fact that they imposed order, developed the area and, in short, civilised the country. Paradoxically, from the beginning the jewish quarter was also highly hostile to the Romans, whose intervention they had practically begged.

Now, in addition to the Temple tribute, they also had to pay tribute to Caesar—and, by tradition, money was not something the jews happily lavished. That same year, the consul Publius Sulpicius Quirinius arrived in Syria to make a census in the name of Rome with the objective of establishing taxes. Since Judea had been annexed to Syria, Quirinius included the jews in the census. As a result of this and of the new irruption of European culture in the area, the fundamentalist terrorist movement of the Zealots flourished.

Josephus considers the Zealots as the fourth jewish sect together with—from least to greatest religious extremism—the Essenes, the Sadducees and the Pharisees. The Zealots were the most fundamentalists of all: they refused to pay taxes to the Roman Empire. For them, all other jewish factions were heretical; any jew who collaborated minimally with the Roman authorities was guilty of treason and should be executed. The armed struggle, the militarisation

⁵ *Note of C.T.:* An obviously fictional gospel tale, as no Roman historian mentions it, not even the jew Josephus.

of the Jewish people and the expulsion of the Romans, were the only way to achieve the redemption of Zion. According to the New Testament, the apostle Simon, one of the disciples of Jesus, belonged to this faction (Luke, 6:15).

Among the Zealots the Sicarii stood out, a faction even more fanatical, sectarian and radicalised, so called by the *sica*: a dagger that could be easily hidden and used to kill their enemies. The Zealots and Sicarii would form the hard core of the Great Jewish Revolt which we will see in the next chapter. They were also the most active element of Judaism since it is probable that most Jews, although they detested both Greeks and Romans, would simply enrich themselves in peace, agreeing with whom it was necessary for it. As it could not be otherwise, the Sicarii and Zealots also fought among themselves. There were a total of twenty-four Jewish factions that generally fought against each other, in a very representative frame of what the rabbis called *Sinat chinam*, that is, 'groundless hatred' from Jew to Jew (maybe because hating non-Jews does make sense): an attitude that perhaps has been better caricatured in the movie *Life of Brian*.



Tiberius

In year 19, with Jewry in process of climbing to acquire influence at Rome itself, Tiberius expelled the Jews from the city, instigated by the Senate. Concerned about the popularity of Judaism among freed slaves, he forbids Jewish rites in the capital of the Empire, considering Jewry 'a danger to Rome' and 'unworthy to remain within the walls of the City of the Legions'. That year, on the occasion

of a famine in the province of Egypt, Tiberius denies to the Alexandrian jews grain reserves, since he does not consider them his citizens.

Tiberius set in motion anti-jewish measures during his reign, during which Jesus was executed.

Jesus Nazarens Rex Iudaeorum

‘But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel’. —Matthew, 2:6

‘...which you have prepared in the sight of all nations: a light for revelation to the Gentiles, and the glory of your people Israel’. —Luke 2: 31

‘You worship what you do not know; we worship what we do know, for salvation is from the jews’. — John 4:22

‘Christus, from whom the name [Christians] had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular’. — Tacitus, *Annals*, 15: 44, about the persecution decreed by Nero.

Yosef (a.k.a. Joseph), Jesus’ father, was a jew from the House of David. But since Yosef supposedly did not intervene in the Virgin’s pregnancy, we will go on to examine the lineage of Miriam (a.k.a. Mary). Luke the Evangelist was an individual from Antioch, in present-day Turkey. According to him, this woman was from the family of David and the tribe of Judah, and the angel who appeared to her predicted that a son would be born to whom Jehovah ‘will give him the throne of David, his father, and he will reign in the house of Jacob’.

According to the gospel story, Jesus was born in Bethlehem. In the Gospel of Matthew (1: 1) he is associated with Abraham and David, and in that same gospel (21: 9) it is described how the jewish crowds in Jerusalem acclaim Jesus by shouting ‘Hosanna to the Son of David!’ without mentioning the wizards of the East who visited the Messiah by following a star and asking ‘Where is the king of the jews who was born?’ (Matthew, 2: 1-2).

Jesus, who never intended to found a new religion but to preserve Orthodox Judaism made it clear, 'I have not come to repeal the Law [of Moses, the Torah] but to fulfil it' and, enraged to see that the Jerusalem Temple was being desecrated by merchants, he threw them with blows. This Jewish agitator, like an Ayatollah, did not hesitate to face—with the authority given to him by being called rabbi—the other Jewish factions of his time, especially the Sadducees.⁶

Jesus surrounded himself with a circle of disciples among whom we could highlight the mentioned Simon the Zealot, Bartholomew (of whom Jesus himself says in the Gospel of John, where he is called Nathanael, 'here is a true Israelite'); Judas Iscariot (who betrayed him to the Sadducees for money), Peter, John and Matthew.⁷ Although there is not much information about the rest of the Apostles, it is necessary to remember that, until the trip of Paul (also Jewish) to Damascus after the death of Jesus, in order to be a

⁶ *Note of C.T.:* According to biblical scholar Hyam Maccoby, the split of early Christianity and Judaism took place during the first century. Traditional Christian doctrine aside, it is more likely that the point of conflict between Jesus and the religious authorities was political rather than religious. It had its roots right after the driving of the traders from the Temple of Jerusalem. Jesus thus came into direct conflict with the High Priest, a Sadducee: the one who officiated the Temple.

The texts known as the 'New Testament' are Christian propaganda. They were not written in Jesus' Aramaic but in Greek, when the early church entered into conflict with the Pharisees. (At the time that the gospels were edited the Sadducees had lost their leadership and the Pharisees were the sole repository of religious authority.)

Although the evangelists specifically mention the Pharisees as those who Jesus scolds, and even the author of this essay, Maccoby postulates that the fight of the historical Jesus was with the Sadducee faction of Judaism: the bourgeois priesthood that represented the Temple, the collaborators with Rome. (On the other hand Talmudic Judaism, as known today, is the offshoot of Pharisee theology with Jews already in the Diaspora.)

It is likely that, by editorial intervention, the name 'Pharisees' was substituted for the original 'Sadducees' in several gospel verses, in times that early Christians clashed with the Pharisees.

⁷ *Note of C.T.:* Not to be confused with Matthew the Evangelist, a Greek-speaking author who never met Jesus in the flesh.

Christian it was essential to be a circumcised, orthodox and observant jew. That the doctrine of Jesus was addressed to the jews is evident in Matt. 10:6, when he says to the twelve apostles: 'Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel'. The phrase implies to rescue those jews who have strayed from the Law of Moses. This was because 'if you believed in Moses you would believe me' (John, 5:46).

In the year 26, Tiberius, who had expelled the jews from Rome seven years before in times when the zeitgeist was fully anti-Semitic, appointed Pontius Pilate as a procurator of Judea, a Spaniard born in Tarragona or Astorga: the only decent character of the New Testament according to Nietzsche.

After the incident with the banners of Pompey, the jews had obtained from previous emperors the promise not to enter Jerusalem with the displayed banners, but Pilate enters parading in the city, showing high the standards with the image of the emperor. This, the golden shields placed in the residence of the governor, and the use of the money of the temple to construct an aqueduct for Jerusalem (that transported water from a distance of 40 km), provoked an angry jewish reaction. To suppress the insurrection, Pilate infiltrated the soldiers among the crowds and, when he visited the city, gave a signal for the infiltrated legionaries to take out the swords and start a slaughter.

In the year 33, after various skirmishes of the Jesus gang with rival factions—particularly with the Sadducees, who at that time held religious power and saw with discomfort how a new vigorous faction arose—, Pilate orders the punishment of Jesus, at the request of the Sadducees. Jesus is scourged and the Roman legionaries, who must have had a somewhat macabre sense of humour and knew that Yeshua proclaimed himself Messiah, put a crown of thorns and a reed in his right hand, and shout at him with sarcasm, 'Hail, king of the jews!' (Matthew 27: 26-31 and Mark 15: 15-20). When they crucified him they placed the inscription at the top of the cross: IESVS NAZARENVS REX IVDAEORVM (Jesus Nazarene King of the jews).

Yeshua of Nazareth, known to posterity as Jesus, was one of many jewish agitators who were in Judea during the turbulent Roman occupation. Executed around the year 33 during the reign of Tiberius, his figure would be taken by Sha'ul of Tarsus (a.k.a. Paul): a jewish Pharisee marvelled at the power of subversion that enclosed the sect founded by Jesus. Jesus was, then, one of many jewish preachers who, before him and after him, proclaimed themselves Messiah. Only

that, in this case, Sha'ul of Tarsus (now Turkey) would soon call him, instead of *masiah*, *Christus*: the Greek equivalent of 'Messiah'. After changing his name to Paul he preached the figure of 'Christ', indissolubly linked to the rebellion against Rome, throughout the empire, deciding that Christianity should be spread out of its narrow jewish circle and introduced in Rome.

Caligula

In 38, Caligula, the successor of Tiberius, sends his friend Herod Agrippa to the troubled city of Alexandria, to watch over Aulus Avilius Flaccus, the prefect of Egypt, who did not enjoy precisely the confidence of the emperor and who—according to the jew Philo of Alexandria—was an authentic villain. The arrival of Agrippa to Alexandria was greeted with great protests by the Greek community, as they thought he was coming to proclaim himself king of the jews. Agrippa was insulted by a crowd, and Flaccus did nothing to punish the offenders, despite the fact that the victim was an envoy of the emperor. This encouraged the Greeks to demand that statues of Caligula be placed in the synagogues, as a provocation to jewry.

This simple act seemed to be the sign of an uprising: the Greeks and Egyptians attacked the synagogues and set them on fire. The jews were expelled from their homes, which were looted, and thereafter segregated in a ghetto from which they could not leave: since they were stoned, beaten or burned alive, while others ended up in the sand to serve as food to the beasts in those macabre circus shows so common in the Roman world. According to Philo, Flaccus did nothing to prevent these riots and murders, and even supported them, as did the Egyptian Apion, whom we have seen criticising the jewish quarter in the section devoted to Hellenistic anti-Semitism.

To celebrate the emperor's birthday (August 31, a Shabbat), members of the jewish council were arrested and flogged in the theatre; others were crucified. When the jewish community reacted, the Roman soldiers retaliated by looting and burning down thousands of jewish houses, desecrating the synagogues and killing 50,000 jews. When they were ordered to cease the killing, the local Greek population, inflamed by Apion (not surprisingly, Josephus has a work called *Contra Apion*) continued the riots. Desperate, the jews sent Philo to reason with the Roman authorities. The jewish philosopher wrote a text entitled *Contra Flaccus* and, along with the surely negative report that Agrippa had given to Caligula, the governor was executed.

After these events, things calmed down and the jews did not suffer violence as long as they stayed within the confines of their ghetto. However, although Flaccus' successor allowed the Alexandrian jewry to give their version of the events, in the year 40 there were again riots among the jews (who were outraged by the construction of an altar) and among the Greeks, who accused the jews of refusing to worship the emperor. The religious jews ordered to destroy the altar and, in retaliation, Caligula made a decision that really showed how little he knew the jewish quarter: he ordered to place a statue of himself at the Temple of Jerusalem. According to Philo, Caligula 'considered the majority of jews suspects, as if they were the only people who wished to oppose him' (*On the Embassy to Gaius and Flaccus*). Publius Petronius, governor of Syria, who knew the jews well and feared the possibility of a civil war, tried to delay as long as possible the placement of the statue until Agrippa convinced Caligula that it was a poor decision.

In 41, Caligula, who already promised to be an anti-jewish emperor, was assassinated in Rome, which unleashed the violence of his German bodyguards, who had not been able to prevent his death and who, because of their peculiar sense of fidelity, tried to avenge him by killing many conspirators, senators and even innocent bystanders who had the misfortune to be in the wrong place at the wrong time. Claudius, the uncle of Caligula, would become the master of the situation and, after being appointed emperor by the Praetorian Guard, ordered the execution of the assassins of his nephew, many of whom were political magistrates who wanted to reinstate the Republic.



Caligula

Here is the probable cause of the unprecedented historical defamation of this emperor: The texts of Roman history would eventually fall into the hands of the Christians, who were mostly of jewish origin and viscerally detested the emperors. Since, according to Orwell, 'he who controls the past controls the present', Christians adulterated Roman historiography, turning the emperors who had opposed them and their jewish ancestors into disturbed monsters. Thus, we do not have a single Roman emperor who has participated in harsh jewish reprisals who has not been defamed by accusations of homosexuality, cruelty or perversion. The Spanish historian José Manuel Roldán Hervás has dismantled many of the false accusations against the historical figure of Caligula.

Claudius

In the year 49, Claudius, who was sick and tired about the conflict of the Alexandrian jewish lobby, wrote:

Wherefore, once again I conjure you that, on the one hand, the Alexandrians show themselves forbearing and kindly towards the jews who for many years have dwelt in the same city, and dishonour none of the rites observed by them in the worship of their god, but allow them to observe their customs as in the time of the Deified Augustus, which customs I also, after hearing both sides, have sanctioned.



Claudius

And on the other hand, I explicitly order the jews not to agitate for more privileges than they formerly possessed, and not in the future to send out a separate embassy as though they lived in a separate city (a thing unprecedented), and not to force their way into gymnasiarchic or cosmetic games, while enjoying their own privileges and sharing a great abundance of advantages in a city not their own, and not to bring in or admit jews who come down the river from Egypt or from Syria, a proceeding which will compel me to conceive serious suspicions. Otherwise I will by all means take

vengeance on them as fomenters of a general plague infecting the whole world.

Claudius expelled all jews from Rome in the year 50. Apparently, according to Suetonius, ‘they acted without ceasing at the instigation of Chrestus’. As Pontifex Maximus, Claudius tried to stop the expansion of Eastern cults, including Christianity and Judaism, into the Empire.

Nero

By the year 50 Judea is already part of the Roman Empire, but its Romanisation will never materialise; on the contrary, the Judaisation of Rome itself will be achieved. The next decade, the Roman minister Sextus Afranius Burrus was assassinated in the year 62 by orders of Nero’s wife, Poppaea Sabina, or perhaps by jews after he denied them Roman citizenship in Greece.

Poppaea Sabina is an interesting figure as a beautiful woman, ambitious, unscrupulous and immoral; conspiratorial, manipulative and typical of a society too civilised—a real harpy. Having already married twice, and because of her influences as a lover, Poppaea convinces Nero to dispatch of his own mother and divorce his own wife—after which she is exiled and forced to cut her veins: her corpse is beheaded and her head presented to Poppaea. With such free way, Poppaea marries Nero and breaks into high Roman society with excesses in regard to coquetry, extravagances and high-handedness. Precisely at the instigation of her intrigues, the famous Spanish philosopher Seneca is pushed to suicide.

Poppaea openly sympathised with the jew and the Christian cause, favouring them through palace conspiracies behind the emperor’s back. For example, through Poppaea Sabina, Josephus himself was freed, who had been sent to Rome in order to negotiate better conditions for his people. Nero, tired of having the conspiracy near him, had his wife executed. The official version is that he kicked her in the belly while she was pregnant. The problem is that those who divulged this version had a strong enmity with the emperor, so it should be taken with caution.

This was followed by a bloodthirsty Roman repression against jews and Christians, in which jewish ‘revolutionaries’ like Paul and Peter fell. This execution of key characters in the jewish strategic movement to infect the Roman foundations, along with some other factors, would be the trigger for a massive jewish revolt, which we will deal with in the next chapter.

Nero has gone down in history as a cruel, tyrannical, perverted, capricious emperor given to excesses, and it is really incredible the amount of trash that Christians poured into his biography, to such an extent that the name of Nero is already synonymous with tyranny, caprice and depravity. The problem of Nero, we are led to believe, is that he did not tolerate Judaism or Christianity; and that not a few Jews and Christians found their bones in the Colosseum, in the jaws of some lion, under the thunderous applause of the people of Rome by his express mandate. The reality is that, in the year 64, there is a great fire in Rome that destroys many districts and leaves the city in a state of emergency. Nero welcomes the victims of the fire, opening the doors of his palaces so that the people have a place to stay. In addition, he pays from his own private funds the reconstruction of the city.

What the emperor did do was take action against the Christians. In the words of the famous Roman historian Tacitus (55-120), 'Nero blamed and inflicted the cruellest tortures on a class hated for its abominations, called Christians by the populace'. He orders to arrest them 'not so much because of arsonists but because of their hatred of the human race'.



Nero, despite having shown himself to be magnanimous and generous to the people, passed into modern history as the Antichrist, a ruthless killer of Christians who murdered his own wife on a whim, and who for fear of conspiracy surrounded himself with a personal guard of praetorians of German origin—the only ones he considered sufficiently loyal. He has also passed to the popular mind as the perpetrator of the arson in Rome while he played the lyre, singing a song before the flames; when in real history Nero was not even in Rome when the fire started.

Chapter 2

Rome contra Judaea (The jewish-Roman wars)

In the previous chapter we mentioned an anti-Semitic (anti-jewish and anti-Christian) repression that the Roman Emperor Nero ordered in the year 62. Now we will see how all the previous events evolved into an escalation of ethnic violence, which will culminate with the unleashing of three immense wars in which, for the first time, we will see the eradication of the Greek ethnic communities of Asia Minor and North Africa at the hands of the jewish uprisings.

In 64, Nero sends Gessius Florus as procurator to the province of Judea. Josephus blames Florus for all the tumults that happened in the area, but the truth is that, as we have seen, they did not start with him. Also, because he was a jew and a Sadducee, the works of Josephus must always be read with caution. For example, he has a writing called *Against the Greeks*, in which he makes apology for Judaism.

In Caesarea, a jewish sympathizer of Hellenism sacrificed several birds in front of the synagogue, which, in the traditional jewish mentality, contaminated the building as we have seen several times before. With this precedent, but with a long history of previous hostility, the Greek and jewish communities of Caesarea became entangled in a judicial dispute in which, with Roman mediation, the Greeks won. Under the advice of Gessius Florus, Nero revoked the citizenship of the jews of the city—which left them at the mercy of the very anti-jewish population.

The Greeks soon began a massive pogrom during which they massacred thousands of jews. Florus and the Roman military—who logically identified with the Greeks rather than with the jews, and perhaps even planned to use the Greeks as the vanguard of ethnic cleansing in the area—did not intervene to protect the jewry or pacify the city, allowing jews to be murdered and synagogues to be profaned on port and starboard. According to Josephus, when the rabbis took away the sacred scrolls to save them from being burned by the flames, Florus ordered them to be thrown into dungeons. This was too much for a group as cohesive as the jews, and they reacted with more

violence, which only intensified the pogrom and made it spread to other populations, with the consequent Roman reprisals.

Jerusalem, then, began to fill with jewish refugees from Caesarea and other areas whose houses had been burned and whose property had been confiscated by the Romans, claiming vengeance and oozing resentment from all pores. The massacre of jews in Caesarea turned out to be the trigger of a great war that, in any case, had been taking place for some time.

First Judeo-Roman war:

The Great jewish Revolt (66-73 CE)

‘The East wants to rebel and Judas wants to take over world dominion’. —Tacitus.

In the year 66 Florus arrived in Jerusalem, where he demanded a tribute of seventeen talents from the temple treasury. Eleazar ben Hanania, the son of the high priest, reacted by stopping the prayers and sacrifices in honour of the emperor of Rome, and ordered to attack the Roman garrison. The garrison responded by killing around 3,600 jews, looting the market, entering homes, arresting many of the jewish leaders, whipping them in public and make them crucified. The next day, however, the concentration of rebellious jews had increased. A civil war was about to explode.

On August 8, 66 the Zealots and Sicarii struck a quick blow in Jerusalem: they murdered the Roman detachment and put all the Greeks to the sword. In a synchronised way, the jews from all provinces and Roman colonies rose up. In Jerusalem a council was formed that sent sixty emissaries throughout the Empire with the goal to harangue the various jewish quarters. Each one of these emissaries declared himself the Messiah and proclaimed the beginning of a sort of ‘new order’. Herod Agrippa, the ethnarch of Judea, in view of the fact that the popular masses were in full boiling, chose to take his suitcases and leave the province for a good season.

The outcome was the return of jewish uprisings and, in reaction, more anti-jewish pogroms in Caesarea, Damascus and Alexandria, not counting the intervention of the Roman legions, which harshly repressed the jewish quarters of the aforementioned cities and also in Ashkelon, Hippos, Tire and Ptolemaida. The more moderate and sensible jewish sectors advised to immediately reach an agreement with Rome, but the criterion that was going to prevail among jewry

was that of the Sicarii and Zealots who, fanatically, vowed to fight to the death, entrenching themselves in the impregnable fortresses of Jerusalem, fortifying the walls of the city and mobilizing the entire population.

Under the command of Nero, Cestius Gallus, the Roman legate in Syria, concentrated troops in Acre (a square that would be many centuries later an important strategic centre of the European Crusaders) with the aim of marching to Jerusalem, devastate the Jewish populations found on his way and crush the revolt. Gallus took the city of Jaffa, killing 8,400 Jews. Later the refugees would regroup in the city and devote themselves to banditry and piracy, attracting a second Roman intervention, in which the city would be definitely razed and another 2,400 Jews killed. After encountering the solid fortifications of Jerusalem, Gallus' forces withdrew and were intercepted by the Jewish fanatics in an ambush directed by elements from the Zealots and the Sicarii, who massacred 6,000 Romans in the same place in which the Maccabees had defeated the Macedonians centuries before. The Jews, excited by the symbolic repetition of the event, formed a government led by the most fundamentalist elements, and minted coins with the inscription 'Zion's freedom'.

This tragic disaster undoubtedly moved the Roman authorities to take more seriously the rebellion's operations. Nero put General Vespasian in charge of the repression. With four legions—the Legio V Macedonica, the Legio X Fretensis, the Legio XII Fulminata and the Legio XV Apollinaris (a total of 70,000 soldiers, that is to say, a formidable force, although it faced an enemy far superior in number)—Vespasian quelled the Jewish revolt in the north of the province, reconquering Galilee in the year 67, capturing there Josephus, the famous historian and Samaria and Idumea in 68. The Jewish leaders John of Giscala (Zealot) and Simon bar Giora (Sicarii) fled to the fortified Jerusalem.

In Alexandria, the Greeks organised a public assembly in the amphitheatre to send an embassy to the emperor. The Jews, who were interested in parleying with Nero, came in large crowds, and as soon as the Greeks saw them, they began to shout, called them enemies, accused them of being spies, ran towards them and attacked them (according to Josephus' version of the event). Other Jews were killed while fleeing, and three were captured and burned alive. The rest of the Jews soon arrived to defend their coreligionists, beginning to throw stones at the Greeks and then threatening to set fire to the amphitheatre. Tiberius Julius Alexander, the governor of the city, tried to convince

the jews not to provoke the Roman army, but this advice was taken as a threat: the tumults continued and, consequently, the governor, without patience, introduced two legions in the city, the Legio III Cyrenaica and the Legio XXII Deiotariana, to punish the jewish quarter. The legions were given *carte blanche* to kill the jews and also to loot their property, whereupon the soldiers entered the ghetto and, according to jewish sources, burned houses with jews inside, also killing women, children and the elderly until the whole neighbourhood was full of blood and 50,000 people were dead.

The survivors, desperate, begged Alexander for mercy, and the governor took pity on them. He ordered the legions to cease the massacre, and they obeyed in the act. Alexander would later participate in the siege of Jerusalem.

Siege and fall of Jerusalem: the destruction of the Second Temple

That same year, 68, Nero was killed in Rome and a civil war broke out. The whole Roman Empire was in check. On the one hand, the numerous jewish masses, in full boiling mode, challenged the Roman power in Judea and on the other, they did it in the bosom of Rome itself. If the Roman power in the East faltered, the Parthians would have been able to take advantage quickly to conquer Asia Minor and fortify themselves in the area, which would have been a huge catastrophe for Rome. The government was staggering gently, but Vespasian returned to Rome and fought against Vitellius, who claimed to be Nero's successor. After defeating the fat Vitellius, Vespasian was named emperor and entrusted his 26-year-old son Titus with the military operations of repression and the siege of the jewish capital.

Titus surrounded Jerusalem with the four legions, cutting off supplies of water and food. He also increased the pressures on the needs of the city by allowing the pilgrims to enter to celebrate the Passover and then preventing them from leaving.

In besieged Jerusalem with famine and epidemics, thousands and thousands of lives were claimed. The jews who constituted the hard core of the rebellion—the Zealots and the Sicarii—threw down the wall the pacifists or the counter-revolutionaries suspected of not communing with the Zionist cause, or of seeking an understanding with Rome to obtain favourable conditions for their people. According to some passages of the very Talmud, the Sicarii and Zealots (leaders such as Menahem ben Ya'ir, Eleazar ben Ya'ir, and Simon Bar Giora) came to commit atrocities against the jewish

civilian population, even preventing them from receiving food, to force them to be obedient and commit to the cause.

The defenders that constituted the active element of the resistance must have been about 60,000 men. They were divided into the Zealots under the command of Eleazar ben Simon who occupied the Antonia Fortress and the Temple; the Sicarii under the command of Bar Giora, centered in the high city, and the Idumeans and others under John of Giscala. There was an obvious rivalry between the combatant factions, which erupted from time to time in open fighting. The population of the fortified Jerusalem exceeded three million people, of whom most were willing to fight, hoping that their god would lend a hand against the infidels.

While the Romans attacked, again and again, the fortifications with immense casualties on their part, the Zealots occasionally left the ramparts to make raids in which they managed to assassinate unsuspecting Roman soldiers. After one of these actions, Titus, using very clear tactics of intimidation, made deploy at the foot of the city his entire army with the aim of intimidating the besieged and appealed to Josephus, who yelled at the beleaguered a quite reasonable speech. Apparently, for the ears of the jews dominated by their superstitions and surely awaiting any moment for an intervention of Yahweh, Josephus only managed to get them angrier and was shot with an arrow that wounded his arm. Josephus descended from a long Sadduceean priestly line related to the Hasmonean dynasty of pre- Roman times. During the Great Jewish Revolt, the Sanhedrin made him governor of Galilee. After defending the Yodfat fortress for three weeks, he surrendered to the Romans who killed almost all of his men. Josephus, who was hiding in a cistern with another Jew, was saved by demonstrating his great training and intelligence and predicting to the general his future appointment as emperor of Rome. Later, he would accompany Titus and the Romans who used him to try to negotiate with the Sanhedrin.

After this, the jews launched another sudden raid in which they almost succeeded in capturing Titus himself. The Romans were trained for frontal clashes with enemy armies; they were unaccustomed to the dirty fight of guerrilla warfare, in which the chivalry of combat is totally nullified.

In May of 70 the Romans opened with their battering rams a breach in the third wall of Jerusalem, after which they also broke the second wall and penetrated like a swarm of wasps into the city. Titus'

intention was to go to the Antonia Fortress, which was next to the Temple: a vital strategic point of the Jewish defence. But as soon as the Roman troops surpassed the second wall, they were engaged in violent street fighting against the Zealots and the civil population mobilised by them, and despite losing thousands of men to the superiority of legionary training in body to body combat they continued to attack, until they were ordered to retreat to the Temple to avoid useless casualties.



A Statue of Titus modelled after the Doryphoros of Polykleitos, Vatican Museum (compare it with the sculpture by the end of the chapter). As can be seen, an anti-Hellenist Pope ordered this and many other Greco-Roman statues to be ‘castrated’ centuries after they were sculpted.

Josephus tried, once again unsuccessfully, to negotiate with the besieged authorities to prevent the bloodbath from continuing to grow. The Antonia Fortress had been built by Herod in honour of Mark Antony, who had supported him. The legions of Titus, faced with a building built with Roman efficiency, had to overcome a thousand calamities to take it. Several times the Romans tried to break or climb the walls of the fortress without success. Finally, they managed to take it in an undercover assault, during which a small Roman party silently assassinated the Zealot guards who were sleeping. The fortress was then filled with legionaries. Although Titus planned to use the fortress

as a base to breach the walls of the Temple and take it, a Roman soldier (according to Josephus, the Romans were enraged against the jews for their treacherous attacks) threw a torch that set the wall on fire.

The Second Temple was levelled, and to top it all for the jewish quarter, the flames quickly spread to other residential areas of Jerusalem. When they saw their Temple being burned many jews committed suicide, thinking that Yahweh had become angry with them; had abandoned them, and was sending them to a kind of apocalypse. At this time the legions quickly crushed the resistance, while some jews escaped through underground tunnels, and others, the more fanatical ones, barricaded themselves in the high city and Herod's citadel. After building siege towers, what remained of the combative element was massacred by the Roman *pilum* and *gladius*, and the city came under effective Roman control on September 8.

In the spring of 71, assured Jerusalem, Titus marches to Rome, leaving the Legio X Fretensis, commanded by the new governor of Judea, Lucius Flavius Silva, in charge of giving the *coup de grace* to the jewish resistance. The last bastion of the entire rebellion was the fortified city of Masada, which had been erected by the Maccabees in a strategic area. Herod had improved it in his attempt to keep the jews happy, but when he died, Masada's trade declined and became uninhabited. However, after the war it housed what remained of the hard Zionist core: the Zealots and the Sicarii led by Eleazar ben Ya'ir.

In the year 72, Lucius Flavius Silva was at the foot of Masada. When, after a painful siege, the Romans entered the fortress the following year, they discovered that the 953 defenders had committed suicide.

Consequences of the Great jewish Revolt

In the year 73, after seven long years of an incredibly bloodthirsty war against the greatest military power on the planet, Judea as a whole was devastated; Jerusalem reduced to ashen ruins, and the Temple completely destroyed, except for a wall that remained standing, the *Mur des Lamentations*. Judea became a separate province, and the Legio X Fretensis permanently camped in the jewish capital.

According to ancient sources, 1,100,000 jews died during the siege and during the legions' invasion, and another 97,000, including the leaders Simon Bar Giora and John of Giscala, were captured and sold as slaves throughout the Roman Empire. The vestiges of

independence and political unity of the Jewish quarter were pulverised, and the Jews became again a people without a country. Once re-conquered the whole province of Judea, Rome coined commemorative coins on which appeared the profile of Emperor Vespasian and, on the other side, the inscription IVDEA CAPTA (conquered Judea), under which Judea was represented by a crying woman.



The Jewish rebellion was condemned as a *kamikaze* action from the beginning. Simply, the Roman Empire was a force too irresistible, and only the fundamentalist fanaticism, preached by minority social sectors, could drag Jewry to fight until the end in a way so tenacious with an enemy that was the bearer of an infinitely superior culture and, above all, of a better and more effective way of acting in the world. Will and faith may move mountains but in this case the Jews did not achieve miracles but the destruction of their holy land and the hardening of the Roman occupation.

The date of the fall of Jerusalem in the year 70 signals the beginning of the so-called *Galut* or Diaspora: the dispersion of the Jews throughout the world. In reality, the Jews were already more numerous outside Judea than in Judea—the largest Jewish population in the world was in Alexandria—, but the destruction of their capital decapitated the Judaic centralism and further fostered this diaspora process, favouring autonomous developments, the typical stateless feeling, and the rise of that characteristic cosmopolitanism.

Vespasian had the Jews of Judea scattered throughout Italy, Greece and, above all, North Africa and Asia Minor, believing that this was the end of the Jewish danger to the Empire. Upon returning to Rome, the triumphant Titus solemnly rejected the crown of laurels of victory offered by the Roman people, claiming that he fulfilled the divine will and that 'there is no merit in defeating a people that have been abandoned by their own god'. Shortly afterward the Romans erected an arc of triumph, under which no Jew—at least no traditionalist Jew—still passes today. The arch of Titus, erected in

Rome to commemorate the capture of Jerusalem, shows the Roman legionaries transporting the fruits of the looting of the temple, highlighting the giant menorah.

This is a key moment in Jewish history. The Jews saw how their achievements were crushed by a proud European empire, how their relics were trampled by Roman sandals and how their sacrosanct Temple was burned by flames. To see it destroyed was a huge shock in the collective psychology of Jewry, filling the Jews with resentment and desires for revenge against what they knew of Europe: the Greek and Roman communities. Rome might have easily been able to exterminate all the Jews of Judea if she had wanted but did not, as it seemed that the Jewish power was finished; the Jews had been traumatised, and their tribal pride shattered. Alas, far from neutralising them, this psychological shock on their collective unconscious fed them cruel desires for revenge.

Second Jewish-Roman War:

The Rebellion of the Diaspora or Kitos War

‘The Jews, overwhelmed by a spirit of rebellion, rise up against their Greek fellow citizens’. —Eusebius

This section will deal with the Jewish revenge on the Greeks and Romans for the destruction of the Second Temple. While Judea is still exhausted and under a heavy military occupation, we will see an attempt to establish ‘communes’ or Jewish states abroad, starting with secession in Cyprus, Egypt, Mesopotamia and Cyrenaica. The constitution of these Jewish territories were done to exterminate the local Greek communities.

The First Jewish-Roman War made it very clear that the Jews, under the coexistence with the Greeks and the authority of the Romans, had absolutely no chance of prospering or reaching levels of power as they did in the past in Egypt, Babylon and Persia. The ghettoised situation of the Jews submitted to Rome contrasted radically with that of the Jews who, in Mesopotamia, were subjects of the Parthian Empire. There existed many ancient Jewish communities, especially in Babylon and Susa, who saw themselves as prosperous, rich, powerful and with a long tradition. They had enjoyed ample freedom for six centuries, and were horrified by the situation of their coreligionists within the Roman Empire. It is not surprising that the ‘international Jewry’ unconditionally supported the Parthian Empire during this time,

partly because it treated them much better and partly because it was the only really serious enemy that lurked the borders of the Roman Empire in the East; they were the only power capable of liberating Jerusalem. After all, the Parthians were the ones who killed the hated looter Crassus during the Battle of Carrhae, and if the Romans were anti-jewish and the Parthians were enemies of the Romans, the opportunist strategy of the moment considered the Parthian Empire as a pro-jewish regime. At this time, nothing would have pleased the jews more than a military campaign that conquered Judea, Syria, Asia Minor in general and, if possible, Egypt, as the Persians had done before.



A bust of Trajan: the first emperor of Hispanic origin.
He had the honour of having ruled the Roman
Empire when its borders were most extensive.

In 113, Trajan, who admired Alexander the Great, was about to start a series of campaigns against the Parthian Empire, with the aim of conquering Mesopotamia. To carry out such an action, he concentrated troops on the eastern borders, at the expense of leaving many more western places unguarded. Knowing the conflict in the province of Judea, Trajan forbade the jews to study the Torah and observe the Shabbat, which, in practice, did nothing but irritate them. In 115, the Roman army conquered all of Mesopotamia, including towns that were important jewish centres. Throughout Mesopotamia, the jews horrified to see themselves falling into the hands of their mortal enemies. They aligned themselves with the Parthians and fought the Romans with ferocity. This open hostility, which was soon heard throughout the Empire, caused a wave of indignation and provided the perfect excuse for the Greek ethnic communities of the provinces of Cyrenaica (current coast of Libya) and Cyprus, with strong anti-jewish tradition, to start riots against the ghettos, taking

advantage of the absence of the Roman legions, which could have appeased the situation.

Several Jewish extremist leaders again preached agitation against Rome, proclaiming the end of the Empire, travelling through all the Roman provinces of Asia Minor and North Africa exhorting local Jewries to rise up and fight against the European occupation. The Jews, already angered by the disturbances with the Greek population, took advantage of the absence of Roman soldiers to begin, that same year, a bloody insurrection.

The rebellion began in Cyrenaica, led by Lukuas, a self-proclaimed Messiah. The Jews, in a swift stroke of hand reminiscent of their rebellion in Jerusalem half a century earlier, attacked Greek neighbourhoods and villages, destroyed Greek statues and temples dedicated to Jupiter, Artemis, Isis and Apollo, and also numerous Roman official buildings. (These actions were a mere foreshadowing of what the Christians would later do on a massive scale and throughout the Empire.) The famous Roman historian Cassius Dio, in his *Roman History*, describes the terrible massacre that was unleashed, referring to Lukuas as 'Andreas', probably his Greco-Roman name. At that time, the Jews who lived in Cyrenaica, having as captain one Andreas, killed all the Greeks and Romans. They ate their flesh and entrails, bathed in their blood and dressed in their skins. They killed many of them with extreme cruelty, tearing them from above head down the middle of their bodies; they threw some to the beasts while others forced them to fight among themselves, to such an extent that they took 220,000 to death. Cassius Dio also tells us how from their intestines they made belts and anointed themselves with their blood. These testimonies, although perhaps should not be taken literally, are certainly interesting to see the negative image that the Jews had in Europe, as an odious and misanthropic people. Also noteworthy is the character of ethnic cleansing implicit in Jewish actions in Cyrenaica. At that time, when it was much less populated than now, 200,000 dead (although it may be an exaggerated number) was a monstrous figure; to such an extent that, according to Eusebius, Libya was totally depopulated and Rome had to found new colonies there to recover the population.

After the genocide in Cyrenaica, the Lukuas masses went to an unguarded city that had long been the world centre of wisdom and also of anti-Judaism: Alexandria. There they set fire to numerous Greek neighbourhoods, destroyed pagan temples and desecrated Pompey's

tomb. But this Rebellion of the Diaspora was not limited only to North Africa. Jewish terrorism in Cyrenaica and Alexandria had emboldened jews throughout the Mediterranean, who, seeing the absence of Roman soldiers, felt the call of the uprising against Rome.

While Trajan was already in the Persian Gulf struggling against the Parthians, crowds of jews, fanaticised by the rabbis, rose up in Rhodes, Sicily, Syria, Judea, Mesopotamia and the rest of North Africa to carry out the ethnic cleansing against the European populations. In Cyprus, the worst massacre of the entire rebellion took place: 240,000 Europeans were massacred and the capital of the island, Salamis, was completely razed, according to Cassius Dio. Something similar happened in Egypt and on the island of Cyprus under one Artemion, the chief of barbarism. In Cyprus they massacred another two hundred and forty thousand people, so they could no longer set foot on the island.

To quell the rebellion in Cyprus, Syria and the newly conquered territories of Mesopotamia, Trajan sent the Legio VII Claudia under the orders of a Berber prince, General Lusius Quietus. The repression of Lusius Quietus in Mesopotamia was so ruthless that the rabbis in that place forbade the study of Greek literature and eliminated the custom of brides adorning themselves with garlands on their wedding day. In Cyprus, Lusius Quietus exterminated the entire jewish population of the island and prohibited, under penalty of death that no jew steps on Cyprus. Even if he was a castaway who appeared on a beach, the jew should be executed on the spot. These actions left a deep trace in the memory of the Europeans of those places. As a reward for the services rendered, Lusius Quietus was made governor of Judea.

For the pacification of Alexandria, Trajan took troops from Mesopotamia under the command of Marcius Turbo, who in 117 had already quelled the rebellion. To rebuild the damage caused by the revolt, the Romans expropriated and confiscated all of the jews' goods and wealth. Marcius Turbo remained as governor of Egypt during a period of reconstitution of Roman authority. Lukuas, who was at that time in Alexandria, probably fled to Judea.

Throughout the Rebellion of the Diaspora, well over half a million Europeans were massacred, mainly those belonging to the noblest social strata of Cyrenaica, Cyprus, Egypt and Babylon. That is, the European people of these places: men, women and children who were at that time the aristocracy of the Eastern Mediterranean.

Although thousands of jews were put to the sword and the rebellion was ruthlessly crushed by Trajan, Lusius Quietus and Marcius Turbo, many Europeans had been killed after suffering atrocious tortures.

Third jewish-Roman War:

The Palestinian Revolt or Rebellion of Bar Kokhba (132-135)

Emperor Hadrian (reign 117-138) at first had been minimally conciliatory with the province of Judea. He allowed the jews to return to Jerusalem, began rebuilding the city as a gift from Rome and even gave them permission to rebuild the Temple. However, after a visit to the 'holy land' he had a sudden change of mind and began again to make Roman authority felt in the troubled province. While the jewish quarter was preparing the construction of the Temple, Hadrian ordered it to be built in a different place from the original, and then began deporting jews to North Africa. Planning the complete transfiguration of Judea, its de-Judaization, its repopulation with Roman legionaries and its impregnation of Greco-Roman culture, he ordered the foundation, on Jerusalem, of a new Roman city, called Aelia Capitolina.

This implied the massive irruption of the classic art, extremely hated by the jews, besides the construction of numerous Roman buildings—and the construction of a Roman building necessarily went through a ceremony of consecration of religious character that, according to the Talmudic mentality, polluted the 'holy land' for being a pagan ritual. Jerusalem, before the nervous eyes of jewry, was going to become the scene of a highly 'profane', 'impure' and 'pagan' place, such as streets decorated with naked statues with a prepuce! The jews, again indignant, prepared for a rebellion, but Rabbi Joshua ben Hananiah calmed them down, so they were content to prepare themselves clandestinely in case they had to rebel in the future, which seemed every time most likely. They built caches in caves and began to accumulate weapons and supplies. Although they did not carry out an open rebellion, in 123 terrorist actions began to take place against the Roman forces of occupation.

Hadrian, who was increasingly regretting his previous indulgence for the jewish quarter, brought the Legio VI Ferrata to act as a police force. To make matters worse, the emperor was a man of Hellenistic education. In addition to the anti-Judaism traditionally associated with it, the Greek formation considered circumcision as a barbaric act of mutilation. Although they admired the nakedness of a beautiful human body, the Greeks, who in Judea formed the most

influential social sector after the Romans, considered it an act of extreme bad education to show the glans in public (for which those who had too short a foreskin from birth, had to cover the glans with some accessory). Instead, according to Jewish tradition, Adam and Moses were born without a foreskin, and the Messiah will also be born circumcised. The Jews were not the only people to practice circumcision: it was also practiced by other Semitic peoples such as the Syrians and the Arabs. But in the case of the Jews it was a religious matter: a sign of the covenant between them and Jehovah. To make matters worse, Hadrian also decided to prohibit the observance of the Sabbath.

The year 131, after an inauguration ceremony by the governor Quintus Tineius Rufus, began the works of Aelia Capitolina, and the following year coinage was minted with the new name of the city and works were begun on a Temple dedicated to Jupiter in the location of the ancient Temple of Jerusalem. Rabbi Akiva ben Yosef convinced the Sanhedrin to proclaim as Messiah and commander of the coming rebellion Simon Bar Kokhba ("Son of a star"): a cunning, bloodthirsty and shrewd leader. Bar Kokhba must have planned carefully, noting the issues where previous rebellions had failed.



The Hellenistic education of Hadrian is evident in his beard in the above reconstruction from one of his busts. The Romans, a people of soldiers, like the Macedonians, had the deep-rooted habit of facial shaving. Although Nero brought partial beard at some moments of his life, it was Hadrian the first emperor to leave it permanently.

As soon as Hadrian left Judea, that same year of 132, the Jewish quarter rose, attacked the Roman detachments and annihilated the Legio X (Legio VI was encamped watching the passage of

Megiddo). The Jews from all the provinces of the Empire and beyond began to attend, and also obtained the support of many Syrian and Arab tribes.

With their fundamentalist Semitic hordes—supposedly 400,000 men, of whom it was said to have been started by cutting off a finger or plucking a cedar from the roots—they stormed 50 fortified plazas and 985 defenceless towns (including Jerusalem), exterminating the Greek communities, the Roman detachments and all the opponents they encountered; atrocities being common. Later, they dedicated themselves to the construction of walls and underground passages; in short, to entrench themselves in each square.

After these fleeting victories, the Jewish state in the area was reorganised. In Betar, a mighty fortress in the mountains, Bar Kokhba was crowned Messiah in a solemn ceremony. During the years of the revolt, Ben Yosef and Bar Kokhba held co regency, one as a dictator and the other as a religious pontiff who proclaimed the 'era of the redemption of Israel' and even minted their own coins.

General Publicius Marcellus, governor of Syria, was sent to support Quintus Tineius Rufus. Both Romans were defeated by forces vastly superior in number, which also invaded the coastal areas, forcing the Romans to fight with them in naval battles. At this moment so worrying for Rome, Hadrian called Sextus Julius Severus, who at that time was governor of the province of Britain. He also required a former governor of Germania, Quintus Lollius Urbicus. With them, he gathered an army even greater than the one that Titus had had in the previous century, a total of perhaps twelve legions: from one third to half of all the military troops of the Empire.

In view of the vast number of enemies and the desperation with which they acted, the Romans avoided open battles; limited themselves to attacking scattered groups and destroying the populations where they could find sustenance: the tactics of anti-partisan warfare. The Jews had fairly well entrenched themselves in some fifty fortified cities, many of them truly impregnable complexes in the mountains, so the Romans advanced slowly by besieging the squares, cutting off supplies and entering when the defenders were weak. This painful tactic, which also required long journeys through hostile areas, cost the Romans innumerable deaths. In fact, it seems that the Jews annihilated, or at least caused very heavy losses, to the Legio XXII Deiotariana which had come from Egypt. To confirm the hardships passed by the legions, Hadrian eliminated from his military

reports to the Senate and the people of Rome the traditional opening formula 'I and the legions are fine' for the simple reason that the legions... were not fine.

After enormous sacrifices and waste of discipline and feeling of duty, the Romans were triumphing little by little. In the year 134 the Betar fortress remained, where Bar Kokhba had become strong with the Sanhedrin; his most loyal followers, and thousands of jews who had come as refugees. The same day of the anniversary of the fall of the Temple of Jerusalem, the fortress fell into the hands of the Roman soldiers, who put the entire population to the sword and did not allow the dead to be buried for six days.

Hadrian harangued to his legions thus:

Even if they swear to become good Roman citizens and worship Jupiter and our other gods, kill them, if you do not want them to destroy Rome or conquer it by the secret and cowardly means that they usually do.

Consequences of the Palestinian revolt

The revolt had paramount consequences both for Rome and for jewry. To begin with, the Roman losses were such that, in addition to Hadrian's refusing to say in the military offices to the Senate that everything was going well, he was the only Roman leader in history who, after a great victory, refused to return to Rome celebrating a triumph. Titus Vespasianus had only rejected a crown of laurels in his day; Hadrian took it to the next step.

However, if the Roman losses were considerable, the jewish losses were huge. According to Cassius Dio, 580,000 jews were killed, 50 cities and 985 jewish villages were completely destroyed—and they were not rebuilt—and hundreds of thousands of jews sold as slaves throughout the Empire. It is not surprising that the Talmud called this process 'the war of extermination', and that it even made outrageous statements to mythologize the conflict, such as: 'Sixteen million jews were wrapped in parchments and burned alive by the Romans' (*Gittin*, 58-A). The jews, in any case, were definitively deprived of the will to rise against Rome by force of arms. On the other hand, the jewish threat, which had caused so many headaches to Rome, was going to increase throughout the Mediterranean due to the greater extension of the Diaspora and the ideal breeding ground that this meant for the expansion of another anti-Roman rebellion: Christianity.

The conditions of the defeat imposed on the jews were even

harsher than the triumph of Titus in the year 70. As measures against the Jewish religion, Hadrian prohibited the Jewish courts, the meetings in synagogues, the Jewish calendar, the study of the religious writings and Judaism itself as a religion! He executed numerous rabbis and burned masses of sacred scrolls at a ceremony on the Temple Mount. He tried to eradicate the very Jewish identity and Judaism itself, sending them into exile, enslaving them and dispersing them away from Judea. This persecution against all forms of Jewish religiosity, including Christianity, would continue until the death of the emperor in 138. Furthermore, in another attempt to obliterate Jewish identity and dismantle its centre of power, the eastern provinces were restructured, forming three Syrian provinces: Syria Palestina (named in honour of the Philistines: a people of European origin and enemies of Jewry who had inhabited the area); Phoenicia under Roman rule and Coele-Syria.

In the new territorial order decreed by Hadrian, Judea became Syria Palestina, and Jerusalem was turned into Aelia Capitolina: a Greek and Roman city in which the Jews were proscribed. The three Syrias form the Levant: an extremely active and conflictive strip in history, to this day. From there came the Neolithic, the Phoenicians, Judaism and Christianity; and practically all the civilisations of antiquity, creating an ethnic chaos that always ended up in conflicts. Centuries later, these areas would see the establishment of the Crusader states. As for the city of Jerusalem, Hadrian carried out with it the plans that had unleashed the revolt: the Jewish capital was demolished and destroyed, and the Romans ploughed over the ruins to symbolize its purification and its return to the earth. Hadrian finally built the projected Aelia Capitolina over the ruins, introducing a new urban planning, so that even today the old city of Jerusalem coincides with the one built by the Romans.

In the centre of the city a forum was established, which contained a temple dedicated to Venus. In the place of the temple Hadrian had two statues erected, one of Jupiter and another of himself, although he respected the Wailing Wall. Also, next to Golgotha, where Jesus was crucified, Hadrian placed a statue of Aphrodite. This was intended to symbolize the triumph of Rome over Orthodox Judaism and over Christianity, considered a Jewish sect like so many: another sect that in Rome was persecuted without distinguishing it from official Judaism.

For the Greeks and Romans, the statues of their gods were representatives of the divine, solar, luminous and Olympic spirit on earth, while for the Jews, including the Christians, nothing stirred

their stomach more than a naked, strong statue, beautiful, of Nordic features and invincible aspect.



To top off the de-Judaization of the city, Hadrian prohibited any Jew from settling in Aelia Capitolina, on pain of death. This law would only be revoked two centuries later by Constantine, the first Christian emperor.

Some conclusions

Only naïve men could think of forbidding the Torah, the Shabbat or the Brit Milah without realising that the whole of Jewry would prefer to die rather than renouncing their traditions. The Greeks and the Romans, from their Olympic naïveté, were too myopic in their approach to the Jewish problem. They ignored the particularities that differentiated the Jews from the rest of the Semitic peoples of the Near East, and thought that they could place their temples and statues there as if the Jews were nothing more than another Arab or Syrian province, either Hellenised or Persianised. The persistent identity that Jewry had shown did not motivate the carefree Romans to sufficiently wrap their heads around the problem. The conviction that the Greco-Romans had of being carriers of a superior culture made them fall into a fateful error: to think that a culture can be valid for all humanity and exported to peoples of different ethnicity. The Hellenisation and Romanisation of the East and North Africa had only one effect: ethnic chaos, the balkanization

of Rome itself, ethnic struggles and, finally, the appearance of Christianity.

Even using the brute force of her legions Rome was slow to realise that the jews, in their resentment and their desire for revenge, did not care to sacrifice waves upon waves of individuals if they managed to annihilate a single Roman detachment. This fundamentalist fanaticism, which went beyond the rational, must have left the Romans speechless, who were not accustomed to seeing an ill-equipped military people immolate themselves in that convinced manner, with a mind full of blind faith coming from a jealous, vengeful, abstract and tyrannical god. What the jews call Yahweh and in Europe became known as Jehovah is, without a doubt, an extremely real will, and also a force clearly opposed to the Olympian and solar gods of the European peoples, whose height was the Greco-Roman Zeus-Jupiter.

The revolutionary and stirring vocation of jewry was born here. The jews realised the primitive and overwhelming power that a resentful, fanaticised and ignorant crowd contained, and they used it skilfully in Christianity and later in Bolshevism. The same blind will to sacrifice waves upon waves were seen in the Red Army during the Second World War, with the Germans being the reincarnation of the Roman spirit at that historical moment while the Soviet commissariat, which was more than 90 percent jewish, undoubtedly represented Israel's will.

Generally jews faced extinction and ethnic cleansing. The Greeks, who had more power and influence than they in Rome, in the long run would have ended up gradually eradicating them in Asia Minor; while Rome, under Germanic influence, could have lasted forever: the city would simply have become part of the Germanic world thanks to the increasing political influence of the Germans in the legions and the progressive colonisation of the Empire by the German *foederati*.

Both Judaism and Christianity are the products of cultural chaos. It is no coincidence that Judaism was born in the area of greatest ethnic confusion on the planet: no man's land among Egyptians, Assyrians, Babylonians, Akkadians, Chaldeans, Persians, Hittites, Medes, Parthians, Macedonians and Romans; not to mention the tangled mess of peoples like the Amorites, the Philistines, the Ammonites, the Moabites, the Edomites and the twelve tribes of Israel who inhabited the same area that concerns us and that,

together, annihilated the identity of entire peoples in a genetic *maremàgnum*.

The direct and martial character of the Romans, who, despite not having grasped the jewish essence, did understand their desire for power and problematic character, forced the jews to act and exercise their willpower as a people, to raze their brains to elaborate the Christian invention, and also gave the jews the perfect excuse to spend the next two millennia making themselves the victims and mourning at the only remaining wall of the Temple in Jerusalem. Without the existence of Rome, jewry probably would have ended up falling asleep on its laurels and forgetting its interests.

The Diaspora and the eradication of Judea as a jewish centre did not lead at all to the dissolution of the jewish identity. Rabbinic Judaism, after wandering through Egypt and Babylon, was more than accustomed to nomadism; and the Diaspora really came from much earlier, although the wars in Judea did increase it with avalanches of refugees. Jewry, showing an enormous intelligence, realised that it could not defeat Rome in a conventional war and that rebellions, fights and open wars failed because the Romans were stronger, braver, more powerful and better soldiers by nature, despite being less in number.

However, the underground and secret rebellion that the jews had quietly breathed into Rome was going to prosper, as if it was the seed of discord, 'by the secret and cowardly means' that Hadrian foresaw that jewry would use to finally triumph over Rome. This clandestine anti-European rebellion in general, and anti-Roman in particular, also had a name: it was called Christianity or, in the words of Tacitus, that 'conflictive superstition' that 'not only broke out in Judea, the first source of evil, but even in Rome: where all the horrendous and shameful things from any part of the world find their centre and become popular'.

In the long run, the effect of clashes between jews and Greco-Romans was the consolidation of Christianity as the only option of Semitic conquest of Rome. This, in turn, had the effect of ethnic cleansing of the European minority in the Eastern Mediterranean—especially the hated Greek community, which had its centre in Alexandria—mainly from the 4th century. It seems obvious to me that, after the invention of Christianity, there was a highly developed intellect, with a great psychological and geo-social capacity throughout the empire, designed to destroy the Roman Empire:

snatching from Europe, especially from the Germanic Europe, the legacy of the classical world.

The importation of oriental cults was nothing but the ritual adaptation of the genetic changes in Rome itself, as well as the slow rise of the ethnic substratum that existed in the lowest part of the original Rome. Judea was a special province and the Romans would have needed an equally special policy, consisting of shielding Rome against jewish influence—and, in fact, against all Oriental influence, including its plebs—; leave the jews in Judea and not give them Roman citizenship under any circumstances; not desecrate their traditions and, of course, never civilise them: because it was precisely the Hellenisation of certain jewish social sectors what led to the emergence of Christianity. This was a sinister jewish and Greco- decadent schizophrenia that is evident in the very name of Jesus Christ: *Yeshua*, a jewish name, and *Christos*, ‘the anointed one’ in Greek. To give examples of the insane Romanisation of Judea that echo the hybrid *Yeshua-Christos*: Herod tried to Romanise the province by building cities that would cause discord (like Caesarea); fortresses that would be used by the jews against the same Romans (like the Antonia and Masada fortresses); and also he enlarged the Second Temple at which the jews now cry, in spite of the fact that they hate the constructor.

If Rome had wanted to triumph in a more resounding way over Judea, she should not have allowed its Romanisation, and should have kept Hellenisation to a minimum. Imposing a culture on a people does not mean that you have to share it. Because of his genetic and cultural heritage, a jew who knew how to speak Greek would never really share or understand Hellenic culture. *Kultur* is the result of the gene pool, and jewish genetics was radically different from Hellenic. To force or impose one culture over another that comes from a different genetic well only leads to one thing: miscegenation, which will end up manifesting through the total corruption of the original culture.

All hell rained down upon the jews, who little by little have become like that typical figure in fiction who has received many blows and becomes, over time, a misanthropic super-villain and resentful against the world. Therefore, taking the jews into Rome, however much they were enslaved, was suicidal. Forced Romanisation, forced Hellenisation, slavery, deportation and anything that tends to increase the ethnic jumble, are extremely negative elements in the history of any nation. And the first drawback of any Empire is precisely that: that it is cosmopolitan by definition.

Chapter 3

Judaea contra Rome (Christianity and the fall of the Empire)

When Yahweh your Lord brings you into the land you are entering to possess and drives out before you other peoples... when Yahweh has delivered them over to you and you have defeated them, then you must crush and destroy them totally; make no treaty with them, and show them no mercy...

This is what you are to do to them: Break down their altars, smash their sacred images, cut down their sacred forests and burn their idols. For you are a people holy to Yahweh your Lord. —Deuteronomy, 7: 1-7.

Has not God made foolish the wisdom of this world? But God has chosen the foolish things of the world to shame the wise, He has chosen the weak things of the world to shame the things which are strong. —I Corinthians: 1, 20, 27.

On the basis of what happened during this bloody history, there is a laborious process of adulteration, falsification and distortion of religious teachings: firstly, many centuries before Jesus at the hands of Jewish prophets, judges and rabbis; and then at the hands of the apostles and fathers of the Church, usually of the same ethnic group. There existed an ethnic base of those conflicts, which we have already discussed in the previous two chapters.

The Eastern Mediterranean (Asia Minor, the Aegean, Carthage, Egypt, Phoenicia, Israel, Judea, Babylon, Syria, Jordan, etc.) was a fermenting melting pot for all the good and bad products of the Ancient World: the confluence of all slaves, the downtrodden and banished; criminals, trampled peoples and pariahs of Mesopotamia, Egypt, the Hittite Empire and the Persian Empire. That melting pot, so full of different characters, was present in the foundations and the origins of Judaism. Its vapours also intoxicated many decadent Greeks of Athens, Corinth and other Hellenic states centuries before the Christian era.

When Alexander the Great conquered the Macedonian Empire, which extended from Greece to the confines of Afghanistan and from the Caucasus to Egypt, the entire area of the Persian

Empire, the Eastern Mediterranean and North Africa received a strong Greek influence: an influence that would be felt on Asia Minor, Syria (including Judea), and especially Egypt with the city of Alexandria, founded by Alexander in 331 BCE. This inaugurated a stage of Macedonian hegemony called *Hellenistic*, to differentiate it from the classical *Hellenic* (Dorians, Ionians, Corinthians). Alexander fostered knowledge and science throughout his empire, sponsoring the various schools of wisdom; and after his death his Macedonian successors continued the same policy.

Centuries later, during the lower Roman Empire, after a terrible degeneration we can distinguish in the heart of Hellenism two currents:

(a) A traditional elitist character, based in the Egyptian, Hellenistic and Alexandrian schools, which advocated science and spiritual knowledge, and where the arts and sciences flourished to a point never seen before; with the city of Alexandria being the greatest exponent. Such was the importance and ‘multiculturalism’ of Alexandria—including the abundance of jews who never ceased to agitate against paganism—as the world’s largest city before Rome, that it has been called ‘the New York of ancient times’. The Library of Alexandria, the domain of the high castes and vetoed to the plebe, was a hive of wise Egyptians, Persians, Chaldeans, Hindus and Greeks; as well as scientists, architects, engineers, mathematicians and astronomers from all over the world. The Library stood proud of having accumulated much of the knowledge of the Ancient World.

(b) Another countercultural and more popular current: liberal, sophist and cynical (more freely established in Asia Minor and Syria) had distorted and mixed ancient cults. It was directed to the slave masses of the Eastern Mediterranean: preaching for the first time notions such as ‘free democracy for all’, ‘free equality for all’ and ‘free rights for all’. This was characterised by a well-intentioned but ultimately fateful multiculturalism and cosmopolitanism that enchanted the minds of many educated slaves; by the exportation of the Greek worldview and culture to non-Greek peoples, and by the importation of jewish culture to non-jewish peoples. This last current was the Hellenistic background that, disfigured, united with Judaism and the decomposing Babylonian matter, formed Christianity: which, let us not forget, was originally preached exclusively in the Greek language to masses of serfs, the poor and commoners in the unhealthy neighbourhoods of the cities of the Eastern Mediterranean.

The first Christians were exclusively Jewish blood communities, converted into cosmopolitans with their enforced diaspora and Hellenistic contacts. To a certain extent, these ‘Jews from the ghetto’—of which Saint Paul is the most representative example—were despised by the most orthodox Jewish circles. This geographic core is to Christianity what Bavaria is to Nazism: the centre in which the new creed ferments and its expansion is invigorated. This area, so strongly Hellenised, densely populated and the seat of a true ethnic chaos, is where the apostles, in the Greek language, were inflated to preach; and here also took place important Christian theological councils (such as Nicaea, Chalcedon or Ancyra). Christianity, which to expand itself took the advantage offered by the dispersion of Semitic slaves throughout the Roman Empire, represents an Asian ebb spilled all over Europe.



The Seven Churches mentioned by John of Patmos in the New Testament (Book of Revelation, 1:11). As can be seen, all of them located in Asia Minor.⁸

A Jewish sect appears

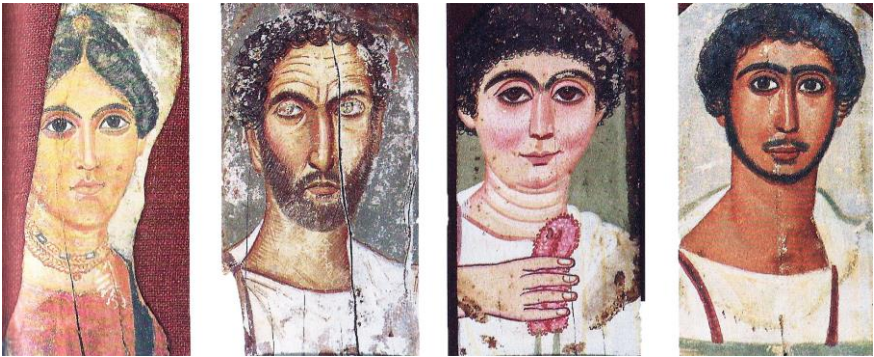
The story starts in the year 33: the date on which a Jewish rebel named Yeshua or Jesus, who had proclaimed himself the Messiah of the Jews and King of Israel, was crucified at the hands of the Romans. In this first expansive phase of Christianity, Sha'ul of

⁸ *Note of C.T.:* It is very significant that the last word that the Christian Bible confers to an author is the word of John of Patmos. Most likely, the author of the Book of Revelation was Jewish, as his hatred of Rome seems absolute (which he calls 'Babylon'). The Bible ends with the dream of this John of Patmos about a New Jerusalem just in those days when the Romans had destroyed Old Jerusalem to build, on its ruins, Aelia Capitolina. See also Nietzsche's appendix after this chapter.

Tarsus (for posterity, Saint Paul), a Jew with Roman citizenship of Hellenistic and cosmopolitan education, although brought up under the most recalcitrant Jewish fundamentalism, takes on special importance.

At first, Sha'ul had been dedicated to persecuting Christians (which, let's not forget, were all Jews) in the name of the authorities of official Judaism. At a given moment in his life, he falls off the horse—literally, it is said. Then, after a great revelation, 'Paul' decides that Christianity is a valid doctrine to be preached to Gentiles, that is, to non-Jews. With that intelligent diplomatic skill for business and subversive movements, Sha'ul/Paul establishes numerous Christian communities in Asia Minor and the Aegean, from which the 'good news' will be hyper-actively preached.

Subsequently, numerous preaching centres are founded in North Africa, Syria and Palestine, inevitably going to Greece and Rome itself. Christianity ran like wildfire through the most humble layers of the population of the Empire, which were the most ethnically orientalist layers. It then passes to the Roman Empire through the Jews, headed by Sha'ul/Paul, Peter and other preachers. Its nature, based on the sinister Syrian-Phoenician mysteries that presupposed the sinfulness and impurity of the being which practiced them, is attractive to the non-white majority: Rome's slaves.



These are the type of mongrels that composed the first Christians. The image is taken from funerary portraits of faithful resemblance to Greek-speaking people residing in Egypt. The portraits survived thanks to the dryness of the Egyptian climate. Although it is impossible to say who these men or women were, all were early Christians.

The first Christian meetings in Rome are carried out secretly, in the underground Jewish catacombs; and in the Jewish synagogues

Christian discourses and sermons are delivered: very different from those that will take place in later Christian Europe.

Sha'ul/Paul's speeches are political cries: intelligent, virulent and fanatical harangues that urge the faithful to accept Jesus Christ to achieve redemption. The book of John of Patmos is a mixed incendiary formula like delirious visions of the Apocalypse, the fall of Rome or Babylon, the New Jerusalem, the slaughter of the infidels, the arrival of the Kingdom of Heaven, the eternal salvation through Jesus Christ, the horrendous condemnation of pagan sinners and all those strange oriental ideas. Another key point that must be recognised as very skilful by the first preachers was to take advantage of the affinity for the poor, the dispossessed, the abandoned, the vagabonds and those who cannot help themselves; and the establishment of institutions of charity, relief and assistance. All this is clearly a forerunner of the social fighters that we see today, and that had never been seen before in the pagan world. It is easy to see that these measures had the effect of attracting to themselves all the scum from the streets of Rome, in addition to preserving and increasing it.

Since its members refuse to serve in the legions and pay homage to the emperor, Christianity is immediately persecuted by the Empire in an intermittent and sporadic manner. Although the Roman persecutions have been greatly exaggerated, the moderate oppression suffered by the Christians was essentially for political and not religious reasons. The Roman Empire always tolerated different religions, but its authorities saw in Christianity a subversive sect, a cover of that Judaism which had caused so many headaches in the East. Moreover, the Roman politicians of the time did not even distinguish between jews and Christians, and not without reason, saw in Christianity a tool for the revenge of the jew against Rome, since they considered Christianity a religious movement of many from the heart of the jewish quarter (Sadducees, Pharisees, and Zealots).

Christianity takes hold outside Judea

As soon as the jews learn about the events in Rome with the Christians, they begin to plan an uprising and, perfectly coordinated, rebel throughout the Roman Empire. Thus, in the year 66, in a rapid and well-planned *coup d'état*, they put to the knife all the non-jewish inhabitants of Jerusalem except the slaves. Nero uses his legions to crush the revolt harshly in the rest of the Empire, but in their capital the jews become strong. In the year 68, just as General Vespasian left

to take Jerusalem, Nero is mysteriously murdered. Vespasian, then, becomes emperor and sends his son Titus to the front of the X Legio, with the aim of crushing the jews.

The year 70 Rome triumphs; Jerusalem is devastated, sacked by the Roman legionaries, and it is said that in the process a million jews died under Roman arms (only in Jerusalem the town had accumulated, during the siege, three million jews). The year 70: fateful, traumatizing, outrageous and key for jewry, means the enslavement and dispersion of jews throughout the Mediterranean (Diaspora), greatly enhancing the growth of Christianity. There are successive emperors (Trajan, Hadrian), very aware of the jewish problem, who do not pay much attention to the Christians, mainly because they are too busy with the Judaic puzzle in 'holy land', repressing the jews again and again, without destroying them completely.

In this time, the new religion grows little by little, gaining followers among the enslaved masses thanks to its egalitarian ideology, and also in high positions of the administration: among an increasingly decadent and materialist bureaucracy. Christianity glorified misfortune instead of glorifying the struggle against it; considered suffering as a merit that dignifies itself and proclaimed that Paradise awaits anyone who behaves well. (Remember the difference: how the pagans taught that only fighters entered the Valhalla.) It is the religion of the slaves, and they willingly subscribe to it. Early Christianity played a very similar role to that of the later Freemasonry: it was a jewish strategy dressed up using weak and ambitious characters, fascinating them with a sinister ritualism. The result was like a communism for the Roman Empire, even favouring the 'emancipation' and independence of women from their husbands by capturing them with a strange and novel Christian liturgy, and urging them to donate their own money to the cause (a scam quite similar in its essence to the current New Age cults).

It is at the beginning of the second century that the figure of Christian fat cats called 'bishops' begins to take on importance. St. Ignatius wrote in the year 107, in the corniest way: 'It is obvious that we must look to a bishop like the Lord in person. His clerics are in harmony with their bishop like the strings of a harp, and the result is a hymn of praise to Jesus Christ of minds that feel in unison'. Ignatius of Antioch is captured by the Roman authorities and thrown to the lions in 107. It is interesting to pay attention to the names of the

preachers since they always come from the mongrelised areas: eastern and Judaised, in this case, Syria.



The above map in Spanish shows the extension of Christianity around the year 100. The Roman Empire is represented in a lighter shade than the barbarian territories. Note that the areas of Christian preaching coincide exactly with the densest Jewish settlement areas.

Around the year 150, the Greek Marcion tries to form a kind of ‘de-Judaised’ purification in Christianity, rejecting the Old Testament; giving pre-eminent importance to the Gospel of St. Luke, and adopting a Gnostic worldview with Orphic and Manichean airs. This is the first attempt of reform or Europeanization of Christianity: trying to deprive it from its obvious Jewish roots.⁹ Marcion’s followers, the Marcionites, who professed a Gnostic creed, are classified as heretics by mainstream Christianity.

Sometime after the year 200, in view of the incorporation into Christianity of great new masses that did not speak Greek but Latin, a Latin translation of the Gospels began to circulate in most western Christian centres. Emperor Diocletian (reigned 284-305) divided the Empire into two halves to make it more governable. He keeps the eastern part and hands over the western part to Maximian, a former comrade in arms. He establishes a rigid bureaucracy, and these measures smell like irremediable decadence. Despite this, Diocletian is a just and realistic veteran. He allows its Christian legionaries to be absent from pagan ceremonies, provided they maintain their military discipline.

⁹ *Note of C.T.:* In our times, adepts of Christian Identity also try to square the circle by claiming that Aryans descend from the biblical characters.



This above map shows the general expansion of Christianity in 185. Note the great difference with respect to the previous map and note also that the area most influenced by Christianity is still the Eastern Mediterranean: a highly Semitic zone.

But this was precisely the trickiest issue, as the bishops insolently defy the authority of the emperor. Diocletian is benevolent and only one Christian pacifist is executed. However, he now insists that Christians participate in state ceremonies of a religious nature, and the Christian response to this decision is growing pride and arrogance, with numerous revolts and provocations. Even at this point, Diocletian renounces to apply the death penalty, contenting himself with making slaves of the rebels that he captured. The answer to this is more riots and a fire in the imperial palace itself; provocations and Christian insolence occur throughout the Empire. But the most Diocletian does is to execute nine rebellious bishops and eighty rebels in Palestine, the area most troubled by Christian rebellions.

One of these rebels was a spawn named St. Procopius of Scythopolis. To get an idea of the kind of creature Procopius was, let's see the words of a contemporary, Bishop Eusebius of Caesarea: 'He had tamed his body until turning it, so to speak, into a corpse; but the strength that his soul found in the word of God gave strength to his body... He only studied the word of God and had little knowledge of the profane sciences'. That is to say, this was a subhuman in a sick body, a crushed and resentful spirit moved away from all the natural goods of the world, and who only knows the Bible and the speeches of the bishops. In the beginning Christianity was nourished with similar men: jewish practitioners of an asceticism bordering on sadomasochism who turned their bodies into a wreck, and their spirits into tyrannical and resentful shepherds.

Despite the softness of these persecutions, Diocletian goes down in history as a monster thirsting for Christian blood (history is written by the victors). The certain thing is that, after Emperor Diocletian's reign, Rome entered in frank decay.

'Saint' Constantine

In 311 another emperor, Galerius, ceased the persecution of Christianity through the Edict of Toleration of Nicomedia, and Christian buildings began to be built without state interference. Who knows by which methods the Christians infiltrated the upper echelons, exercise the relevant leverages and launched the resources they needed for Rome to yield more and more. This emperor was a supporter of the mediocre persecution that Diocletian used, but did not learn the lesson and perhaps thought that, by appeasing the Christian rebels, they will cease their agitations.

He was wrong. The Christians had for some time already proposed themselves to overthrow Rome.

In 306, Constantine 'The Great' rises to power. He reigned from 306 to 337. This emperor was not a Christian, but his mother Helena was, and he soon declared himself a strong supporter of Christianity. In the year 313, through the Edict of Milan, 'religious freedom' is proclaimed and the Christian religion is legalised in the Roman Empire by Constantine representing the Western Empire, and Licinius representing the Oriental Empire. The Roman Empire is in clear decadence because not only the original Romans were debasing themselves with luxury, voluptuousness and opulence and refusing to serve in the legions. The Christians have now infiltrated the bureaucratic elite, and already numerous influential characters practice it and defend it. The Edict of Milan was important since it had ended once and for all the clandestinely in which the Christian world was immersed.

Once legalised, the Christians begin to attack without quarter the adepts of Hellenic culture. The Council of Ancyra of 314 denounces the cult of the goddess Artemis (the favourite and most beloved goddess of the Spartans). An edict of this year provokes for the first time that hysterical populaces begin to destroy Greco-Roman temples, break statues and murder the priests. We have to get an idea of what was involved in the destruction of a Temple in the Ancient World. A Temple was not only a place of religious worship for priests but a place of meeting and reference for all the people. (In our days,

soccer stadiums or nightclubs are minimally similar to what the Temple represented for the people.) To destroy it was tantamount to sabotaging their unity, destroying the people themselves.

As for the breaking of statues, the Greeks—and this was inherited by the Romans—firmly believed that their best individuals were similar to the gods, of whom they considered themselves descendants. This is very clearly seen in Greek mythology, where there were mortals so perfect and beautiful that many gods (like Zeus) took mortal lovers, and many goddesses (like Aphrodite) did the same. In addition, many particularly perfect and brave individuals could reach Olympic immortality as just another god. Only a people who consider themselves so close to the gods could have devised this. And to leave reflected what was that human type loved by the divine forces, the Greeks established a canon of perfection for the body and face, on which was created a network of complex mathematical proportions and sacred numbers. To destroy a statue was to destroy the Hellenic human ideal: it was to sabotage the capacity of man to reach the very divinity, from which he advances and to which he must return one day.



While destructions of Greco-Roman heritage takes place, and as a reminder that early Christianity was always philo-jewish and anti-Roman, Constantine allows jews to visit Aelia Capitolina (Jerusalem) to mourn at the Western Wall: the only thing that remains of the Temple. Thus, Constantine breaks the prohibition decreed to the jews in the year 134, when the Roman legions annihilated the Palestinian Revolt of Bar Kokhba during the Third jewish-Roman War.

By this time, the emperor needs a force of union for the melting pot of races that have been imposed in Rome. There were many ‘salvation cults’ with rites practiced in secret, mainly of the underground type of cults that always arise in times of decadence and degeneration. There is the cult of Mithras (a cult of Iranian origin and

military character, already corrupted by the masses although during an ascending era it was popular in the Roman legions), and the cult of Cybele. The emperor chose Christianity for his empire, not because of its value as a religion, but because of its Semitic intolerance; its fanaticism—famous throughout the empire—, its centuries-old experience as a tool of intrigue, its intelligence networks and its equalizing, proselytising and globalising ethos make it the perfect ‘emergency religion’. The other religions, lacking intolerance, would not impose themselves by violence on reluctant people with that unifying effect of a flock of sheep that Christianity will provide. And what the unwise Constantine needs is precisely a flock, not a combination of different people each with its own identity. Christianity, therefore, slightly prolongs the agony of the Roman Empire. People begin to convert to Christianity by snobbishness and climbing eagerness, to reach high positions: that is, to make a career.

Since 317, the legions of the empire—which have nothing to do with those ancient Roman legionaries of Italic origin, but are plagued by unruly Christians on the one hand, and Germans loyal to the Empire on the other—are accompanied by bishops. In addition, they already fight under the sign of Labarum, the first two Greek letters of the name Christ: that is, X (*Chi*) and, P (*Rho*) combined with the cross, supposedly revealed to Constantine in that famous dream, *In hoc signo vinces* (With this sign you will win).

After the Council of Nicaea, Christianity reaches a doctrinal uniformity that unifies the diverse factions, and acquires a legal administrative character, like a state within the State. Nicaea, incidentally, is a city in the province of Bithynia, Asia Minor (now Turkey). Constantine brings together 318 bishops, each elected by their community, to debate and establish a ‘Christian normalization’, in view of the many factions and discrepancies within the religion. The result is the so-called ‘Nicene Creed’: the Christianity to preach. After a thousand intrigues, conspiracies, factional fights, poisonings, manipulations and blackmail, Christianity became a respectable religion. Its former creeping humility disappears and the most unpleasant Christian face arises: Christians immediately demand that the ‘idol-worshippers’ be prescribed the bestial punishments described in the Old Testament.

324 CE. Throughout Italy, with the exception of Rome, the temples of Jupiter are closed. In Didyma, Asia Minor, the sanctuary of the Oracle of Apollo is sacked. Priests are sadistically tortured to

death. Constantine expelled the adepts of the old culture from Mount Athos (a mystical zone of classical Greece that later became an important Christian-Orthodox centre), destroying all the Hellenic temples in the area. In 324 Constantine ordered to destroy the temple of the god Asclepius in Cilicia, as well as numerous temples of the goddess Aphrodite in Jerusalem, Afak (Lebanon), Mamre, Phoenicia, Baalbek, and other places.

326 CE: Constantine changes the capital of his empire to Byzantium, which he renames with the name *Nuova Roma*. This, together with the adoption of Christianity, means a radical change within the Roman Empire. From then on, the Roman focus of cultural attention changes from its origin in northern Europe and Greece, to Asia Minor, Syria, Palestine and North Africa (the Eastern Mediterranean, from which most of the inhabitants of the Empire now come): importing models of dark Semitic beauty unthinkable for the ancient Romans who, like the Greeks, had the Nordic beauty in high esteem as a sign of noble and divine origin.



Saint Constantine

330 CE: Constantine steals statues and treasures from Greece to decorate *Nuova Roma* (later Constantinople), the new capital of his empire. At this same time, a bishop from Caesarea, Asia Minor, later known as St. Basil who is credited with grandiose phrases such as ‘I wept for my miserable life’, laid the foundations for what would later become the Orthodox Church.

337 CE: On his deathbed, Emperor Constantine I is baptised a Christian, becoming the first Christian Roman emperor. The Judeo-Christian sycophants, wanting to make clear what example of an emperor he was, will call him Constantine ‘the Great’ or ‘Saint Constantine’.

Constantine's heir: Constantius

341 CE: Emperor Constantius, who reigned from 337 to 361 (bust below), was another fanatical Christian who proclaimed his intention to persecute 'all fortune-tellers and pagans'. Under his reign many Greek Hellenists are imprisoned, tortured and executed. Famous Christian leaders such as Marcus of Arethusa or Cyril of Heliopolis do their way, particularly demolishing temples, burning important writings and persecuting the Hellenists who, in some way, threaten the expansion of the incipient Church.



We cannot doubt that, at least in part, Christianity used its repugnance for Roman decadence to persecute any pagan cult, just as Islam today rejects the decline of Western Civilization. This was just the perfect excuse how Christianity justified its deeds and exterminated classical culture. That which Christianity systematically persecuted with shameful excuses, was something pure and aristocratic: luminous Hellenism, love of gnosis, art, philosophy, free debate and the natural sciences. It was Egyptian, Greek and Persian knowledge. What Christianity was doing with its persecution and extermination was literally erasing the traces of the gods.

346 CE: Another great anti-Hellenist persecution in Constantinople. The famous anti-Christian author and speaker Libanius is accused of being a 'magician' and is banished.¹⁰ At this point, what was once the Roman Empire has gone crazy, chaotic and unrecognisable. The patriotic Romans must take their hands to their heads when they see how ignorant crowds snatch from their heirs all the harvest of the ancient cultures, not only of Rome itself but also of Egypt, Persia and Greece.

¹⁰ Gore Vidal, in his historical novel *Julian*, gives Libanius the last word: a moving final page of the novel.

353-54 CE: A decree by Constantius establishes the death penalty for anyone who practices a religion with 'idols'. Another decree, in 354, orders to close all the Greco-Roman temples. Many of them are assaulted by fanatical crowds, who torture and murder the priests, loot the treasures, burn the writings, destroy works of art that today would be considered sublime and destroy everything in general. Most of the temples that fall in this era are desecrated, being converted into stables, brothels and gambling halls. The first lime factories are installed next to these closed temples, from which they extract their raw material—in such a way that a large part of classical sculpture and architecture is transformed into lime! In this same year of 354, a new edict plainly orders the destruction of all Greco-Roman temples and the extermination of all 'idolaters'. The killings of the adepts of Greco-Roman culture, the demolitions of their temples, the destructions of statues and the fires of libraries throughout the empire follow each other.

Let us not make the mistake of blaming the Christianised Roman emperors. They were ridiculous and weak men, but they were in the hands of their educators. The instructors, who respond to the type of vampiric and parasitic priest so hated by Nietzsche, were the true leaders of the meticulous and massive destruction that was taking place. The numerous bishops and saints to whom we have referred were 'cosmopolitan' men of jewish education, many of whom had been born in Judea, or came from essentially jewish areas. They were transformed jews who, having come in contact with their enemies, studying them carefully and hatefully, knew how to destroy them. They had a broad rabbinical education and knew in depth the teachings of classical culture, dominating the Latin, Greek, Hebrew, Aramaic, Syrian and Egyptian languages. Such characters, of an intelligence and a cunning as outstanding as their resentment, were convinced that they were building a new order, and that to do so it was necessary to erase a hundred percent every trace of any previous civilisation, and any thought that was not of jewish origin. We must recognise that their psychological knowledge and their mastery of propaganda were of a very high level.

356 CE: All the rituals of classical culture are placed outside the law and punished by death. A year later, all methods of divination, including astrology, are also proscribed.

359 CE: In the very jewish city of Scythopolis, (province of Syria, today corresponds to Beit She'an, in Israel), Christian leaders

organise nothing more and nothing less than a concentration camp for the adepts of classical culture, detained throughout the empire. In this field those who profess the old beliefs, or who simply opposed the Church, are imprisoned, tortured and executed. Over time, Scythopolis becomes a whole infrastructure of camps, dungeons, torture cells and execution rooms, where thousands of Hellenists would go. The most intense horrors of the time take place here. It was the gulag that the communism of the time used to suppress the dissidents.¹¹



A statue of Augustus, the first Roman Emperor, who was obviously pagan. It was disfigured by the Christians, who engraved a cross on the forehead.

Emperor Julian as the last flick of the tail of Rome

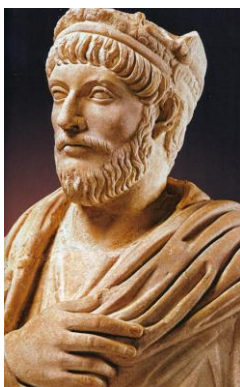
‘Why were you so ungrateful to our gods as to desert them for the jews?’

—Julian, addressing the Christians

While Europe is in this lamentable state, and all hope seems lost, there is a last representative figure of the ancestral tradition: the Emperor Flavius Claudius Julianus (reign 360 to 363), whom Christians will call Julian the Apostate, for having rejected Christianity (in which he was educated) and advocated a return to the past. Julian

¹¹ *Note of C.T.:* Unlike Karlheinz Deschner, who uses thousands of footnotes in his books about the criminal history of Christianity, Evropa Soberana does not reference most of what he writes. I guess his source for the Judaeo-Christian death camp in Scythopolis was Ammianus Marcellinus. Scholars of the 14 words really need to start building a library in Greek and Latin that includes the collection of the Loeb Classical Library to properly reference these historical tragedies so difficult to find without a proper bibliographical guide.

restored the old ways in 361, organised religious practices to oppose the Christian Church, and proclaimed benevolence towards the Hellenists. In 362, he ordered to destroy the tomb of Jesus in Samaria.



Julian. After this bust we will see how the statues of the Roman Emperors gradually degenerate.

Julian was a philosopher, ascetic, artist, Neo-Platonist, Stoic, strategist, a man of letters, mystic and soldier. In wars, he always accompanied his legions, suffering the same privations and calamities as a foot infantry soldier. It is said that Julian had a vision in dreams before his death: The imperial eagle of Rome (solar symbol of Jupiter) leaves Rome and flies towards the East, where he takes refuge in the highest mountains in the world. After sleeping for two millennia, he wakes up and returns to the West with a sacred symbol between his legs, and is acclaimed by the people of the empire.

In 363, in full campaign against the empire of the Emperor Shapur II, Julian is killed by a stabbing in the back by a Christian infiltrated in his ranks. The last emperor who was an adept of classical culture was also the man who, trying to avoid the end, envisioned a new beginning. It belongs to that mysterious list of great men born too late or too soon.

After this last announcement of the future resurrection, Rome is already eaten up, rotten, cursed. It has gone from a coarse, forceful, natural and Spartan spirit to a decadent, cosmopolitan, promiscuous, pseudo-sophisticated and complacent world with slaves—and from there to the Christian creed. Now nothing will save Rome from the final, galloping decay.

After Julian

Julian, the last patriotic emperor of Rome, is succeeded by Emperor Flavius Jovian: a fundamentalist Christian who reinstates terror, including the Scythopolis camps. In 364 he orders the burning of Antioch's library. We must assume that what has come to us today from the philosophy, science, poetry and art in general of the classical era is nothing but a mutilated dispossession of what was left behind from the Christian destruction.

Through a series of edicts, the emperor decrees the death penalty for all individuals who worship the ancient gods instead of the god of the Jews (including domestic and private worship) or practice divination; and all the assets of the temples of the old religions are confiscated. With a decree of 364, the emperor forbids non-Christian military leaders to command over Christian troops.

That same year, Jovian is succeeded by Emperor Valentinian, another insane fundamentalist. In the eastern part, his brother Valens continued the persecution of the followers of classical culture, being especially cruel in the easternmost part of the empire. In Antioch, he executed the former governor and the priests Hilary and Patrician. The philosopher Semonides is burned alive and Maximus, another philosopher, is decapitated. All the Neo-Platonists and loyal men to Emperor Julian are persecuted with fury. At this point there should already be a strong anti-Christian reaction from the part of the wise men and all the patriots in general. But it was too late and their only option was to preserve their knowledge in some way. In the squares of the eastern cities huge bonfires are erected where the sacred books, the Gnostic texts, the Egyptian teachings, the Greek philosophy, the Roman literature burns...

The classic world is being destroyed, and not only in that present, but also in the past and in the future. The Christian fanatics want, literally, to erase all traces of Egypt, Greece and Rome; that nobody knows that they ever existed and, above all, know what the Egyptians, the Greeks and the Romans have said, thought and taught.

372 CE: Emperor Valentinian orders the governor of Asia Minor to exterminate all the Hellenes (meaning as such the non-Christian Greeks of ancient Hellenic lineage, i.e., the Aryans, and, especially, the old Macedonian ruling caste) and destroy all documents relating to their wisdom. In addition, the following year he again prohibits all methods of divination.



Ceres, the Roman Demeter, goddess of agriculture and grain, patiently carved on ivory and of unprecedented beauty. The Christians mutilated her face and threw it into a well in a later abbey in the northeast of France.

It is around this time when Christians coined the contemptuous term 'pagan' to designate the gentiles, that is, all who are neither Jews nor Christians. 'Pagan' is a word that comes from the Latin *pagani* which means villager. In the dirty, corrupt, decadent, cosmopolitan and mongrelised cities of the now decadent Roman empire, the population is essentially Christian but in the countryside, the peasants, who keep their heritage and tradition pure, are 'pagans'. It is in the countryside, oblivious to multiculturalism, where the ancestral memory is preserved. (Both Christians and communists did their best to end the way of life of the landowner, the farmer and the peasant.) However, this peasant 'paganism', stripped of priestly leadership and temples and finally plunged into persecution and miscegenation, is doomed to eventually become a bundle of popular superstitions mixed with pre-Indo-European roots, although something of the traditional background will always remain, as in the local 'healers' and 'witches' who for so long subsisted despite the persecutions.

Ending classical culture was not so easy. It was not easy to find all the temples or destroy them. Nor was it easy to identify all the priests of the old religion or those who practiced their rites in secret. That was a long-term task for a zealous, meticulous and fanatical elite of 'commissaries' that would last for many, many generations: centuries and centuries of spiritual terror and intense persecution.

375 CE: The temple of the god Asclepius in Epidaurus, Greece is forcibly closed.

378 CE: The Romans are defeated by the Gothic army in the battle of Hadrianopolis. The Emperor intervenes and, through a sagacious diplomacy, makes allies (*foederati*) of the Goths, a Germanic people originally from Sweden: famous for their beauty and who had a kingdom in what is now Ukraine.

Theodosius 'the Great'

389 CE: Emperor Theodosius (reign 379 to 394) decrees, through the edict of Thessalonica, that Christianity is officially the only tolerable religion in the Roman Empire, although this has been obvious for years. Theodosius calls non-Christians 'crazy' as well as 'disgusting, heretics, stupid and blind'.



Theodosius I

Bishop Ambrose of Milan starts a campaign to demolish the temples in his area. In the ancient Greek sanctuary of Eleusis, Christian priests throw a hungry crowd, ignorant and fanatical against the temple of the goddess Demeter. The priests are almost lynched by the mob. Nestorius, a venerable old man of 95 years, announces the end of the mysteries of Eleusis and foresees the submergence of men in darkness for centuries.

381 CE: Simple visits to the Hellenic temples are forbidden, and the destruction of temples and library fires throughout the eastern half of the empire continues. The sciences, technology, literature, history and religion of the classical world are thus burned. In Constantinople, the temple of the goddess Aphrodite is turned into a brothel, and the temples of the god Helios and the goddess Artemis are converted into stables. Theodosius persecutes and closes the mysteries of Delphi, the most important of Greece, which had so much influence on the history of ancient Greece.

382 CE: The Jewish formula *Hellelu-Yahweh* or *Hallelujah* ('Glory to Yahweh') is instituted in Christian masses.

384 CE: The emperor orders the praetor prefect Maternus Cynegius, uncle of the emperor and one of the most powerful men of the empire, to cooperate with the local bishops in the destruction of the temples in Macedonia and Asia Minor.

385-88 CE: Cynegius, encouraged by his fanatical wife, and together with Bishop St Marcellus, organises bands of Christian 'paramilitary' murderers who travel throughout the Eastern Empire to preach the 'good news'; that is, to destroy temples, altars and reliquaries. They destroy, among many others, the temple of Edessa, the Kabeirion of Imbros, the temple of Zeus in Apamea, the temple of Apollo in Didyma and all the temples of Palmyra. Thousands are arrested and sent to the dungeons of Scythopolis, where they are imprisoned, tortured and killed in subhuman conditions. And in case any lover of antiquities or art comes up with restoring, preserving or conserving the remains of the looted, destroyed or closed temples, in

386 the emperor specifically prohibits the practise!

388 CE: The emperor, in a Soviet-like measure, forbids talks on religious subjects probably because Christianity cannot be sustained and can even suffer serious losses through religious debates. Libanius, the old orator of Constantinople once accused of a magician, directs to the emperor a desperate and humble epistle *Pro Templis* ('In Favour of the Temples'), trying to preserve the few remaining temples.

389-90 CE: All non-Christian holidays are banned. Savage groups of those times, headed by hermits of the desert, invade the Roman cities of East and North Africa. In Egypt, Asia Minor and Syria, these hordes sweep away temples, statues, altars and libraries; killing anyone who crosses their path. Theodosius I orders the devastation of the sanctuary of Delphi, centre of wisdom respected throughout the H elade, destroying its temples and works of art.

Bishop Theophilus, the patriarch of Alexandria, initiates persecutions of the Hellenists, inaugurating in Alexandria a period of real battles on the streets. He converts the temple of the god Dionysus into a church, destroys the temple of Zeus, burns the Mithraic and profanes the cult images. The priests are humiliated and mocked publicly before being stoned.

391 CE: A new decree of Theodosius specifically prohibits looking at the shattered statues! The persecutions of the whole empire are renewed.



A bust of Germanicus defaced
by Christians who also engraved
a cross on his forehead.

In Alexandria, where the tensions were always very common, the pagan minority, headed by the philosopher Olympius, carries out an anti-Christian revolt. After bloody street fights with dagger and sword against crowds of Christians who outnumber them greatly, the traditionalists entrench themselves in the Serapeum, a fortified temple dedicated to the god Serapis. After encircling the building, the Christian mob, under the patriarch Theophilus, breaks into the temple and murder all those present; desecrates the cult images, plunders the property, burns down its famous library and finally throws down all the construction. It is the famous ‘second destruction’ of the Library of Alexandria, the jewel of ancient wisdom in absolutely every field, including philosophy, mythology, medicine, Gnosticism, mathematics, astronomy, architecture or geometry: a spiritual catastrophe for the heritage of the West. A church was built on its remains.

392 CE: The emperor forbids all ancient rituals, calling them *gentilicia superstitio*, superstitions of the gentiles.

The mysteries of Samothrace are bloodily closed and all their priests are killed. In Cyprus, the spiritual and physical extermination is led by St. Epiphanius—born in Judea and raised in a Jewish environment, with Jewish blood himself. The emperor gives *carte blanche* to St. Epiphanius in Cyprus, stating that ‘those who do not obey Father Epiphanius have no right to continue living on that island’. Thus emboldened, the Christian eunuchs exterminate thousands of Hellenists and destroy almost all the temples of Cyprus. The mysteries of the local Aphrodite, based on the art of eroticism and

with a long tradition, are eradicated. In this fateful year there are insurrections against the Church and against the Roman Empire in Petra, Areopoli, Rafah, Gaza, Baalbek and other eastern cities. But the Eastern-Christian invasion is not going to stop at this point in its push towards the heart of Europe.

393 CE: The Olympic Games are banned, as well as the Pythia Games and the Aktia Games. The Christians must have sensed that this cult for ‘profane’ and ‘mundane’ sports of agility, health, beauty and strength must logically belong to the Greco-Roman world, and that sport is an area where Christians of the time could never reign. Taking advantage of the conjuncture, the Christians plunder the temple of Olympia.

394 CE: In this year all gymnasiums in Greece are shut down by force. Any place where the slightest dissidence flourishes, or where unchristian mentalities thrive, must be shut down. Christianity is neither a friend of the muscles nor of athletics or of triumphant sweat: but of the tears of impotence and of terrifying tremors.

That same year, Theodosius removed the statue of Victory from the Roman Senate. The so-called ‘war of the statue’ thus ended: a cultural conflict that pitted Hellenist and Christian senators in the Senate, removing and restoring the statue numerous times. The year 394 also saw the closing of the temple of Vesta, where the sacred Roman fire burned.

Emperor Arcadius

395 CE: Theodosius dies, being succeeded by Arcadius (reign 395 to 408).

This year, two new decrees reinvigorate the persecution. Rufinus, a eunuch and prime minister of Arcadius, makes the Goths invade Greece knowing that, like good barbarians, they will destroy, loot and kill. Among the cities plundered by the Goths are Dion, Delphi, Megara, Corinth, Argos, Nemea, Sparta, Messenia and Olympia. The Goths, already Christianised in Arianism, kill many Greeks; set fire to the ancient sanctuary of Eleusis and burn all its priests, including Hilary, priest of Mithras.

396 CE: Another decree of the emperor proclaims that the previous culture will be considered high treason. Most of the remaining priests are locked in murky dungeons for the rest of their days.

397 CE: The emperor literally orders to demolish all the remaining temples.



Arcadius. At first glance an eunuch,
a brat, when compared to the Roman
emperors and soldiers of yore.

398 CE: During the Fourth Ecclesiastical Council of Carthage (North Africa, now Tunisia) the study of Greco-Roman works is forbidden to anyone, even the Christian bishops themselves.

399 CE: Arcadius, once again, orders the demolition of the remaining temples. At this point, most of them are in the deep rural areas of the empire.

400 CE: Bishop Nicetas destroys the Oracle of Dionysus and forcibly baptizes all non-Christians in the area. By this final year of the fourth century, a definite Christian hierarchy has already been established which includes priests, bishops, archbishops of larger cities and the ‘patriarchs’: the archbishops responsible for major cities, namely Rome, Jerusalem, Alexandria and Constantinople.

401 CE: A crowd of Christians lynched the Hellenists in Carthage, destroying temples and statues. In Gaza, the Hellenists are lynched at the request of Bishop Porphyry, who also orders the destruction of the nine temples still standing in the city. That same year, a council in Chalcedon commands the excommunication—even after their deaths!—of Christians who keep good relationships with their Hellenist relatives.

St. John Chrysostom, ‘Holy and Father of the Church’, raises funds with the help of rich, boring, idle and resentful Christian women against the patriarchal Roman worship of perfection and war (such women are fascinated by the sickly Christian sadomasochism). Thus financed, he carries out a work of demolition of Greek temples.

Thanks to the work of ‘Saint’ John Chrysostom, the ancient temple of Artemis in Ephesus is demolished.



The immense temple of Artemis in Ephesus was one of the Seven Wonders of the Ancient World and had been built in the 6th century BCE over an area considered sacred since, at least, the Bronze Age.

Its construction took 120 years and it could be said that it was perfectly comparable to a cathedral. The Christians end the existence of this almost millennial building.

406-7 CE: Emperor Arcadius returns to launch a decree in which he prohibits all non-Christian cults, which means that at this point so-called ‘paganism’ persists. A group of *foederati* tribes (federated to Rome, residents within its borders and faithful defenders of the empire), the Vandals, the Swabians and the Alans (the latter of Iranian origin, not Germanic) invaded France, destined for Spain.

Other emperors

408 CE: Emperor Honorius of the Western Empire and Emperor Arcadius of the Eastern Empire ordered together that all Greco-Roman sculptures be destroyed. There are again destructions of temples, massacres and fires of their writings. Around this time, the famous African St. Augustine, Bishop of Hippo, ‘Saint, Father and Doctor of the Church’ massacred hundreds of pagans in Calama, Algeria. (It will not be long before he died at the hands of the Vandals, a Germanic people that don’t walk around nonsense.) Augustine also established the persecution of judges who show mercy to the ‘idolaters’.

This same year of 408 the emperor Arcadius dies, being succeeded by the Emperor Theodosius II. To get an idea of the

fanaticism, dementia and moral quality of this abortive subhuman, suffice it to say that he ordered children to be executed for playing with pieces of destroyed Greco-Roman statues. According to the same Christian historians, Theodosius II ‘meticulously followed the Christian teachings’.



Theodosius II. Judging by the quality of the portrait, the empire was not in good shape under his reign, or perhaps it is that the old sculptors had been killed.

While all this takes place, this same year of 408 a Roman chief of Germanic origin who had courageously defended the borders of the empire, Stilicho the vandal, is executed by a party of decadent Romans envious of his triumphs. After his unjust death, this party gives a sort of *coup d'état* and the women and children—we are talking about a minimum of 60,000 people—of the German *foederati* are massacred throughout Italy by the Christians. Devastated with rage and calling for revenge against the murderers, after this cowardly act the fathers and husbands of these families—30,000 men who had been faithful soldiers of Rome—went over the ranks of the Visigothic king Alaric.

409 CE: The Roman Empire collapses in irremissibly crisis, in filthy corruption and overwhelmed by the Germans. But the powerful Christians are in a hurry to eradicate the Greco-Roman legacy before the Germans discover it—lest the Germanised empire becomes Greece-Rome II! That same year, the Swabians, Vandals and Alans cross the Pyrenees and invade Spain.

410 CE: An army of Visigoths and other German allies loot Rome itself.

Alexandria, Egypt, 415 CE

The protagonist of this year is Hypatia, philosopher and mathematician instructed by her father, the also famous philosopher and mathematician Theon of Alexandria.

Hypatia's biographers say that in the morning she spent several hours in physical exercise and then she took relaxing baths that helped her to devote the rest of the day to the study of philosophy, music and mathematics. Hypatia was virgin and chaste; that is, she was at the level of a priestess—a wise woman, 'a perfect human being' just as her father had wanted. Hypatia also ran a philosophical school from which women were excluded. (This is to give thought to the feminists who have tried to use her figure in recent times.)

The bigwig of Alexandria during that time was Archbishop Cyril (370-444), nephew of the aforementioned Theophilus. He had the title of patriarch, an ecclesiastical honour that amounted almost to that of the pope, and which was held only by the archbishops of Jerusalem, Alexandria and Constantinople: that is, the most Jewish and Christian cities of the Roman Empire. During this time there was another mass rebellion; once again, street fights, tensions and settling of scores between Christians and Hellenists followed each other. Archbishop Cyril had started a persecution of Alexandria scholars, twenty-four years after the library fire. This time, more radicalised, the Christians murdered anyone who refused to convert to the new religion. Hypatia, at that time director of the museum, where she dedicated herself to the philosophy of Plato, was one of those people—for which she was accused of conspiring against the archbishop.

Days after the accusation, friars called *parabalani*, fanatical monks in charge of the dirty work of the archbishop and coming from the church of Jerusalem,¹² kidnapped her from her carriage, beat her, stripped her and dragged her throughout the city until they reached the church of Caesarea. There, at the orders of a lector named Peter, they raped her several times and then skinned her and ripped the flesh with sharp oyster shells. Hypatia died raped, skinned and bleeding in atrocious pains. After this, they dismembered her corpse, took her pieces through Alexandria as trophies and then to a place called Cinarion, where they were burned. The archbishop who

¹² *Note of C.T.:* Probably ethnic Semites.

ordered her martyrdom is remembered by the Church as St. Cyril of Alexandria.

Only a crowd sick with resentment and hatred, and enraged by commissaries expert in the art of raising slaves, could carry out this act which disgusts any person with a minimum of decency. Hypatia was the perfect victim for a ritual sacrifice: European, beautiful, healthy, wise, Hellenistic and virgin. And that is what excites slaves the most when sacrificing the innocence and kindness of the victim. The cruelty shown, even in regard to the destruction of her body, indicates that the Christians greatly feared Hypatia and all that she represented. The death of the scientist, in addition to being perfectly illustrative of the atrocities committed by Christians at this time, inaugurated an era of persecution of priests in North Africa, especially directed against the Egyptian priesthood. Most of them were crucified or burned alive.

Hypatia's atrocity is described here because it is well known; and it is shocking that it happened to an unarmed, defenceless and harmless woman. But let us not think of it as an isolated case. Many simple Hellenists who did not look for trouble were sacrificed in a similar or worse way and would continue to be so for many centuries.

Judaea, victorious

416 CE: A famous Christian leader known as 'Sword of God' exterminates the last 'pagans' of Bithynia, Asia Minor. That year, in Constantinople all public officials, army commanders and judges who are not Christians are fired.

423 CE: The emperor decrees that 'paganism' is 'a cult of the devil' and orders that all those who continue to practice it be imprisoned and tortured.

429 CE: The Athenians are persecuted, and the temple of the goddess Athena—the famous Parthenon of the Acropolis—is looted.

435 CE: In this year occurs the most significant action on the part of Emperor Theodosius II: He openly proclaims that the only legal religion in Rome apart from Christianity is Judaism!

Through a bizarre, subterranean and astonishing struggle, Judaism has not only persecuted the old culture, and Rome, its mortal archenemy, adopts a Jewish creed—but the Jewish religion itself, so despised and insulted by the old Romans, is now elevated as the only official religion of Rome along with Christianity!



Laocöon and His Sons. The sculpture that once was in the palace of Emperor Titus represents the tragic agony of the Ancient World: Classic, athletic, wise, beautiful, courageous and close to the gods, at the hands of the Eastern serpent.

We must recognise the conspiratorial astuteness and the implacable permanence of objectives of the original Judeo-Christian nucleus! What they did was literally turn the tables on their favour: turn Rome into anti-Rome; put at the service of jewry everything that the jews so hated; take advantage of the strength of Rome and its state apparatus, to put Rome against Rome itself in a sinister political-spiritual jiu-jitsu—from spitted slaves, trampled, insulted, despised and looked down, to absolute spiritual masters of the Roman Empire!

In a nutshell, Christianity was a subversive movement of agitation against Rome, against Greece and, ultimately, against the European world.

As already stated, we have to assume that what has come down to us from the Greco-Roman world is only a tiny part of what was really there and that it was taken away by the Judeo-Christian destruction. Christianity, as a slave rebellion devised and led by jews with the aim of destroying Roman power—and, ultimately, all European power—was and is a doctrine aimed at converting vigorous peoples into a domesticated flock of sheep. Nietzsche understood it perfectly, but when will we be able to fully assimilate what this meant and what it still means today?

Appendix: Nietzsche on Christianity¹³

Rome contra Judea; Judea contra Rome

On the Genealogy of Morality (1887)

1st treatise, § 8

But you fail to understand that? You have no eye for something that needed two millennia to emerge victorious...?

This Jesus of Nazareth, the personified evangelist of love, this ‘Saviour’ bringing holiness and victory to the poor, to the sick, to the sinners—was he not that very seduction in its most sinister and most irresistible form, the seduction and detour to exactly those *Judaic* values and innovations in ideals?

Didn’t Israel attain, precisely with the detour of this ‘Saviour’, of this apparent enemy against and dissolver of Israel, the final goal of its sublime thirst for vengeance?

Isn’t it part of the secret black art of a truly *great* politics of revenge, a farsighted, underground, slowly expropriating, and premeditated revenge, that Israel itself had to disown and nail to the cross, like some mortal enemy, the tool essential to its revenge before all the world, so that ‘all the world’, that is, all Israel’s enemies, could then take this particular bait without a second thought?...

At least it is certain that *sub hoc signo* Israel, with its vengeance and transvaluation of the worth of all other previous values, has triumphed again and again over all other ideals, over all *nobler* ideals.

§ 16

The two *opposing* values ‘good and bad’ and ‘good and evil’ have fought a fearful battle on earth for thousands of years... The symbol of this battle, written in a script which has remained legible through all human history up to the present, is called ‘Rome against Judea, Judea against Rome’. To this point there has been no greater event than *this war, this* posing of a question, this contradiction between deadly enemies.

¹³ *Note of C.T.*: While I respected some quotes by the author, I added other quotes from the same Nietzsche books that Evropa Soberana chose for this appendix (included the final page).

Rome felt that the jew was like something contrary to nature itself, its antipodal *monstrum*, as it were. In Rome the jew was considered 'convicted of hatred against the entire human race'. And that view was correct, to the extent that we are right to link the health and the future of the human race to the unconditional rule of aristocratic values—to Roman values...

By contrast, how did the jews feel about Rome? We can guess that from a thousand signs, but it is sufficient to treat ourselves again to the Apocalypse of John, that wildest of all written outbursts which vengeance has on its conscience. (Incidentally, we must not underestimate the deep consistency of the Christian instinct when it ascribed this particular book of hate to the name of the disciple of love, the same man to whom it attributed that enthusiastic amorous gospel—there is some truth to this, no matter how much literary counterfeiting may have been necessary for this purpose.)

The Romans were indeed strong and noble men, stronger and nobler than any people who had lived on earth up until then or even than any people who had ever been dreamed up. Everything they left as remains, every inscription, is delightful, provided that we can guess *what* is doing the writing there. By contrast, the jews were *par excellence* that priestly people of *resentment*, who possessed an unparalleled genius for popular morality.

Which of them has *proved victorious* for the time being, Rome or Judea? Surely there's not the slightest doubt. Just think of who it is people bow down to today in Rome itself as the personification of all the highest values (and not only in Rome, but in almost half the earth, all the places where people have become merely tame or want to become tame): in front of *three jews*, as we know, and *one jewess*—in front of Jesus of Nazareth, the fisherman Peter, the carpet maker Paul, and the mother of the first-mentioned Jesus, named Mary.

This is very remarkable: without doubt Rome has been conquered.

The Anti-Christ: A Curse on Christianity

(Written in 1888)

§ 24

This is precisely why the jews are the *most disastrous* people in world history: they have left such a falsified humanity in their wake

that even today Christians can think of themselves as anti-jewish without understanding that they are the *ultimate conclusion of Judaism*.

§ 58

The harvest is blighted overnight... That which stood there *aere perennis*, the *imperium Romanum*, the most magnificent form of organisation under difficult conditions that has ever been achieved, and compared to which everything before it and after it appears as patchwork, bungling, dilettantism—those holy anarchists made it a matter of ‘piety’ to destroy ‘the world’, which is to say, the *imperium Romanum*, so that in the end not a stone stood upon another.



This piece came from a statue of Emperor Hadrian that should have measured about five meters and was found in Sagalassos, present south-central Turkey, where Christianity took root early.

The Christian and the anarchist: both are *décadents*; both are incapable of any act that is not disintegrating, poisonous, degenerating, *blood-sucking*; both have an instinct of *mortal hatred* of everything that stands up, and is great, and has durability, and promises life a future...

Christianity was the vampire of the *imperium Romanum*—overnight it destroyed the vast achievement of the Romans: the conquest of the soil for a great culture that could *await its time*. Can it be that this fact is not yet understood?

The *imperium Romanum* that we know, and that the history of the Roman provinces teaches us to know better and better. This most admirable of all works of art in the grand manner was merely the beginning, and the structure to follow was to *prove* its worth for thousands of years. To this day, nothing on a like scale *sub specie aeterni* has been brought into being, or even dreamed of! This organisation was strong enough to withstand bad emperors: the

accident of personality has nothing to do with such things—the *first* principle of all genuinely great architecture. But it was not strong enough to stand up against the *corruptest* of all forms of corruption—against *Christians*... These stealthy worms, which under the cover of night, mist and duplicity, crept upon every individual, sucking him dry of all earnest interest in *real* things, of all instinct for *reality*—this cowardly, effeminate and sugar-coated gang gradually alienated all ‘souls’, step by step, from that colossal edifice, turning against it all the meritorious, manly and noble natures that had found in the cause of Rome their own cause, their own serious purpose, their own *pride*.

One has but to read Lucretius to know *what* Epicurus made war upon—not paganism, but ‘Christianity’, which is to say, the corruption of souls by means of the concepts of guilt, punishment and immortality. He combated the *subterranean* cults, the whole of latent Christianity—to deny immortality was already a form of genuine *salvation*. Epicurus had triumphed, and every respectable intellect in Rome was Epicurean *when Paul appeared*...

Paul, the Chandala hatred of Rome, of ‘the world’, in the flesh and inspired by genius—the jew, *the eternal jew par excellence*...

What he saw was how, with the aid of the small sectarian Christian movement that stood apart from Judaism, a ‘world conflagration’ might be kindled; how, with the symbol of ‘God on the cross’, all secret seditions, all the fruits of anarchistic intrigues in the empire, might be amalgamated into one immense power...

‘Salvation is of the jews’. Christianity is the formula for exceeding and summing up the subterranean cults of all varieties, that of Osiris, that of the Great Mother, that of Mithras, for instance: in his discernment of this fact the genius of Paul showed itself.

This was his revelation at Damascus: he grasped the fact that he *needed* the belief in immortality in order to rob ‘the world’ of its value, that the concept of ‘hell’ would master Rome, that the notion of a ‘beyond’ is the *death of life*... Nihilist and Christ: they rhyme, and they do more than rhyme.¹⁴

§ 59

The whole labour of the ancient world gone *for naught*: I have no word to describe the feelings that such an enormity arouses in me!

And, considering the fact that its labour was merely preparatory, that with adamant self-consciousness it laid only the

¹⁴ *Note of C.T.*: They rhyme of course in German.

foundations for a work to go on for thousands of years, the whole *meaning* of antiquity disappears...

To what end the Greeks? To what end the Romans? All the prerequisites to a learned culture, all the *methods* of science, were already there. *All gone for naught!*... All overwhelmed in a night, but not by a convulsion of nature! But brought to shame by crafty, sneaking, invisible, anæmic vampires! Not conquered,—only sucked dry...!

Hidden vengefulness, petty envy, became *master!* Everything wretched, intrinsically ailing, and invaded by bad feelings, the whole *ghetto-world* of the soul was at once on top! One needs but read any of the Christian agitators, for example St. Augustine, in order to realize, in order to *smell*, what filthy fellows came to the top.

§ 61

Here it becomes necessary to call up a memory that must be a hundred times more painful to Germans. The Germans have destroyed for Europe the last great harvest of civilisation that Europe was ever to reap—the *Renaissance*. Is it understood at last, will it ever be understood, *what* the Renaissance was? *The transvaluation of Christian values*: an attempt with all available means, all instincts and all the resources of genius to bring about a triumph of the *opposite* values, the more noble values... To attack at the critical place, at the very seat of Christianity, and there enthrone the more *noble* values—that is to say, to *insinuate them* into the instincts, into the most fundamental needs and appetites of those sitting there...

I see before me the *possibility* of a heavenly enchantment and spectacle: it seems to me to scintillate with all the vibrations of a fine and delicate beauty, and within it there is an art so divine, so infernally divine, that one might search in vain for thousands of years for another such possibility; I see a spectacle so rich in significance and at the same time so wonderfully full of paradox that it should arouse all the gods on Olympus to immortal laughter: *Cæsar Borgia as pope!*... Am I understood? Well then, *that* would have been the sort of triumph that *I* alone am longing for today: by it Christianity would have been *swept away!*

What happened? A German monk, Luther, came to Rome. This monk, with all the vengeful instincts of an unsuccessful priest in him, raised a rebellion *against* the Renaissance in Rome...

Instead of grasping, with profound thanksgiving, the miracle

that had taken place: the conquest of Christianity at its *capital*—instead of this, his hatred was stimulated by the spectacle. A religious man thinks only of himself. Luther saw only the *depravity* of the papacy at the very moment when the opposite was becoming apparent: the old corruption, the *peccatum originale*, Christianity itself, no longer occupied the papal chair! Instead there was life! Instead there was the triumph of life! Instead there was a great yea to all lofty, beautiful and daring things!

And Luther *restored the church*.

§ 62

With this I come to a conclusion and pronounce my judgment.

I *condemn* Christianity; I bring against the Christian church the most terrible of all the accusations that an accuser has ever had in his mouth. It is, to me, the greatest of all imaginable corruptions; it seeks to work the ultimate corruption. The Christian church has left nothing untouched by its depravity; it has turned every value into worthlessness, and every truth into a lie, and every integrity into baseness of soul.

This eternal accusation against Christianity I shall write upon all walls, wherever walls are to be found—I have letters that even the blind will be able to see...

I call Christianity the *one* great curse, the *one* great intrinsic depravity, the *one* great instinct of revenge, for which no means are venomous enough, or secret, subterranean and *small* enough,—I call it the *one* immortal blemish upon the human race...

And mankind reckons time from the *dies nefastus* when this fatality befell—from the *first day* of Christianity!—*Why not rather from its last?—From today?—*

Transvaluation of all values!

Law against Christianity

Given on the Day of Salvation, on the first day of the year one (30 September 1888, according to the false calculation of time).

War to the death against vice: the vice is Christianity

First article.—Every type of anti-nature is a vice. The priest is the most vicious type of person: he *teaches* anti-nature. Priests are not to be reasoned with, they are to be locked up.

Second article.—Any participation in church services is an attack on public morality. One should be harsher with Protestants than with

Catholics, harsher with liberal Protestants than with orthodox ones. The criminality of being Christian increases with your proximity to science. The criminal of criminals is consequently the *philosopher*.

Third article.—The execrable location where Christianity brooded over its basilisk eggs should be razed to the ground and, being the *infamous* spot on earth, it should be the horror of all posterity. Poisonous snakes should be bred on top of it.

Fourth article.—The preacher of chastity is a public incitement to anti-nature. Contempt for sexuality, making it unclean with the concept of ‘uncleanliness’, these are the real sins against the holy spirit of life.

Fifth article.—Eating at the same table as a priest ostracizes: you are excommunicated from honest society. The priest is *our* Chandala,—he should be ostracised, starved, driven into every type of desert.

Sixth article.—The ‘holy’ history should be called by the name it deserves, the *cursed* history; the words ‘God’, ‘saviour’, ‘redeemer’, ‘saint’ should be used as terms of abuse, to signify criminals.

Seventh article.—The rest follows from this.

*The Antichrist*¹⁵

¹⁵ *Note of C.T.:* Nietzsche’s ‘Law Against Christianity’ is a piece that has been eliminated from numerous editions.



Tommaso Laureti, *The Triumph of Christianity* (also called *The Triumph of the Cross*, painted in 1585): The story of how an oriental messiah came to replace the strong pagan gods.

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