

The Image of the Jews in Ps.-Gregory of Nyssa's *Testimonies against the Jews*

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Abstract

This article examines the implicit audience of Ps.-Gregory's *Testimonies against the Jews*, a late fourth-century collection of Old Testament proof-texts and commentary intended to prove the truth of Christian beliefs over against Jewish objections. As a "meta-collection" of previous Christian proof-text collections and exegetical traditions, it reflects disparate and sometimes contradictory images of the Jews. In comparison with other Christian *adversus Iudaeos* literature, however, the *Testimonies* is remarkable for its generally positive portrayal of Judaism. It argues, for example, that the purpose of the Jewish law was to keep the descendants of Abraham pure until the birth of the Messiah. While "proving" at length that Jesus' death was prophesied in scripture, it never blames the Jews for that death. Its tone is consistently civil, presuming that "the Jew" is not "blind" or "hard-hearted," but rather is a person who can be persuaded by rational argument.

Keywords

Interpretations of Scripture, circumcision, nature of cultural Law, Justin, Tertullian, John Chrysostom

Introduction

The *adversus Iudaeos* literary tradition of the first centuries of Christianity took a variety of forms: the dialogue (e.g., Justin's *Dialogue with Trypho*), the sermon (e.g., John Chrysostom's *Discourses against Judaizing Christians*), and the treatise (e.g., Tertullian's *Against the Jews*).¹ The *testimonia*

¹ For detailed overviews of this anti-Jewish literary tradition, see A. Lukyn Williams, *Adversus Iudaeos: A Bird's-Eye View of the Christian Apologies until the Renaissance* (Cambridge: Cambridge University Press, 1935) and Heinz Schuëckerberg, *Die christlichen*

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