

The Notre Dame Fire

Post by “Daniel” of May 3, 2019 at 8:01 AM

[Quote from elli](#)

(We repeat thrice the absolute acceptance) : Certainly, Christianity is another version of Judaism... Certainly, Christianity is another version of Judaism... Certainly, Christianity is another version of Judaism... 😄😄

Christianity has been defined as a ‘morality of slaves.’ What genealogy and psychology lay behind this new forma mentis?

Nietzsche believed the Jews, as a historically oppressed group, were responsible for the spread and triumph of ‘slave morality’ over the ‘master morality’ of noble, culture-creating aristocracies:

“All the world’s efforts against the aristocrats, the mighty, the masters, the holders of power are negligible by comparison with what has been accomplished against those classes by the Jews—the Jews, that priestly nation which eventually realized that the one method of effecting satisfaction on its enemies and tyrants was by means of a radical transvaluation of values, which was at the same time an act of the cleverest revenge. Yet the method was only appropriate to a nation of priests, to a nation of the most jealously nursed priestly revengefulness. It was the Jews who, in opposition to the aristocratic equation (good = aristocratic = beautiful = happy = loved by the gods), dared with terrifying logic to suggest the contrary equation, and indeed to maintain with the teeth of the most profound hatred—the hatred of weakness—this contrary equation, namely, the wretched are alone the good; the poor, the weak, the lowly, are alone the good; the suffering, the needy, the sick, the loathsome, are the only ones who are pious, the only ones who are blessed, for them alone is salvation—but you, on the other hand, you aristocrats, you men of power, you are to all eternity the evil, the horrible, the covetous, the insatiate, the godless; eternally also shall you be the unblessed, the cursed, the damned!”

(Genealogy of Morals)

Judaism was the soil out of which grew Christianity—the flower of slave morality. Though a single unified system, it carried different emphases for the two groups. For the Jews, the foci were self-pity, ethnic solidarity, thirst for revenge, obsession with freedom, hatred of the strong and powerful, and desire to recover lost wealth. The Christians—through the figure of Jesus—preferred to emphasise the value of the downtrodden (‘blessed are the meek’); faith in God to bring justice (‘the meek shall inherit the Earth’); salvation in the afterlife—and a fixation with love as means for ameliorating suffering.

Nietzsche considered that the struggle between these competing moralities was the single most important event in all of history, symbolised as a conflict between Judea, representing slave morality, and Rome, representing master morality:

“The symbol of this fight—between the two means of valuations—written in a writing which has remained worthy of perusal throughout the course of history up to the present time—is called, Rome against Judea, Judea against Rome. Hitherto there has been no greater event than that fight, the putting of that question, that deadly antagonism. Rome found in the Jew the incarnation of the unnatural, as though it were its diametrically opposed monstrosity, and in Rome the Jew was held convicted of hatred of the entire human race; and rightly so, insofar as it is right to link the well-being and the future of the human race to the unconditional mastery of the aristocratic values, of the Roman values . . . The Romans were the strong and aristocratic; a nation stronger and more aristocratic has never existed in the world, has never even been dreamed of . . . The Jews, conversely, were that priestly nation of resentment par excellence, possessed by a unique genius for popular morals . . . Which of them has been provisionally victorious, Rome or Judea? . . . Rome is undoubtedly defeated.”

(Genealogy of Morals)