

The Rise of Jerusalem

By Friedrich Hansen (January 2018)



Moses Receiving the Tablets of Law, Marc Chagall, 1966

With Jerusalem on track again after millennia to becoming the acknowledged capital of the Jews, major politico-theological changes are upon us. Just as the increasingly fragile EU rescued Athens more than financially and is seen by many as itself in need of something to hold on, Donald Trump

wholeheartedly embraced its old rival Jerusalem. No surprise then that the announcement by President Donald Trump that the United States will move its embassy to the holy city was met with immediate rejections by the Arab League in sync with the European Union—with the notable exception of Czech Republic and Hungary. It is no coincidence that the rejectionists belong to the club of the last universalists, even if they reside on the opposite ends of the political spectrum: liberals vying with fundamentalists. This must be put in the context of the recent Renaissance of particularism and nation states which is driven by disappointment by the Davos elites. In addition, the hype of gender diversity has awakened the silent majority from the slumber of enlightened identitarianism and is fostering the longing for self-determination. It is for this reason that basic democratic concepts such as referenda and populism have surged recently.

To my knowledge, it was the apostle Paul who invented universalism as the Christian brand of Catholicism (which means the same thing) by alienating Jesus from his Jewish roots consisting of strong families tied to religious inwardness. Jewish hope culminates in the never-to-be-arriving Messiah, which is why scores of Hebrew verbs, like in English, gravitate towards “becoming” rather than the Greek and German “being”. The former belongs to the mentality of traders while the latter represents the mentality of craftsmen. This is being corroborated by the strong *centripetal* orientation of Jewish particularism. It culminates in the “ontological pull” of Hebrew grammar conducive to transcendence and extremely averse to mirror thinking and metaphysical reification. By contrast, Paul would be abstracting from the particular, wedded as it is to the unique Jewish person, whereby he would vaporize divine transcendence.

The dismal effect of Paul's Catholicity is this: he redirected all projections and prejudices between individuals from inward transcendence tied to the auditive paradigm toward outward immanence issuing from the visible paradigm. The result of this universalist manipulation which works, by the way, as an extinction of meaning intelligible to the faithful subject, was drawing all class and ethnic projections toward the one-proxy scapegoat called Christ. By comparison, Judaic inwardness was meant to deal with homegrown evil personally and stay clear of any redemption by proxy or scapegoating. The latter was the rule in late antiquity, dominated as it was by Greek shame culture. This much was understood by Sigmund Freud very well, who was appalled by rampant anti-Semitism in pre-WWI Vienna. As a result, Freud would analyze projections as a mendacious psychological mechanism. With that he accomplished a self-enlightenment of the "persecuting innocence", the flip side of Christ as eternal victim.

Nevertheless, modern victimology became ubiquitous and remained the bane of secularized Christianity. The gravity of this European nemesis is on full display only today while the rapid abandonment of Christ is about to unleash hell onto Israel as the global scapegoat. And yet, already in antiquity the reconstructed Pauline Christ, by contrast to the Jewish Jesus, was a centrifugal universal Type, alienated from family and hence prone to missionizing and speech codes that turned piety outward as a matter of show. Inward Judaism and Orthodoxy, by comparison, stuck to married priests wedded to the family. As Philip Rieff observed, the Greek-Oriental hybrid called Christ was self-contradictory, half man and half God, who actually internalized the tension between the universal and the particular often in an antagonistic fashion which sometimes results in suicide or gender dysphoria. This is why very early on and lacking the protection of the family,

St Paul had to resort to concepts of group protection similar to modern multiculturalism and diversity. The enduring symbol for this is the faceless hood of the Christian monk and the modern automaton lefty, his personhood weakened by typological identity, which often confused sexual orientation in waves of group mania.

As an intellectual category free-wheeling universalism stands in principal opposition to the particular Jewish divinity and subsequently loses the capacity to neutralize anxiety, a mechanism thoroughly analysed by Soren Kierkegaard.[\[1\]](#) Paul's universals, discussed below, eventually would morph into modern derivatives such as class, race or gender, all of which share the dangers of abstracting from meaningful context. It is no coincidence that they became essential for totalitarians like Nazis, Marxists, or modern gender ideologies. As mass typologies they all gravitate—just like Pauline Christianity—toward the organic-visible paradigm of Aristotelian metaphysics, churning out surrogate truth claims which imitate divine incarnation. Like universal Christ who descended from On High, these typologies formed the metaphysical “clutter” of modern totalitarianism. Equally imposed from above and descending upon us and hostile to human nature they would eventually provoke the countercoup of naturalism and environmentalism.

By contrast, Judaism is gradually ascending and famously transcends human nature in an upward move toward the divine. By contrast, the Gospel—due to its metaphysical Greek credentials—descends onto human nature—the result of which is often hybrids of “passion and pathos” or, what was considered by Maimonides, the greatest Jewish mind of the Middle Ages, to be just dependable “clutter”, a clutter in the service of martyrdom and self-pity. This Greek disease was rarely taken

up by Islam or Judaism, leaving them firmly wedded to transcendent trains of thought. Nevertheless, Jewish Kabbalah and Kalam philosophy became also contaminated with Hellenic metaphysics. St Paul's quest for unity via universal equality is tied to immanence and victimology—something altogether different from active Jewish unity in transcendence, which creates resilience and self-sufficiency. From its first days, universal Christianity was therefore burdened with the curse of unresolved conflicts, conflicts mired in Greek metaphysics that took their latest form since the *fin-de-siecle* decadence as the sexual revolution that is with us still. Pauline unity was eventually to disintegrate as “incarnated” sexual diversity, as it were, splitting Christ into sparks of multiple organic identities. This clearly answers to the longing for a return to particulars and the centripetal sense of belonging, if narrowed into the biological categories of race and gender. Particularism was originally stolen by St Paul in his famous “neither Greek nor Jew, neither rich nor poor, neither male nor female” (