The history of Christianity in the western world seems to have been a history of the abuse and misuse of the Bible. Likewise, the reception history of Josephus in the western world seems to have been a history of the abuse and misuse of Josephus. This is at least true of Eusebius of the fourth century. In his *Ecclesiastical History*, Eusebius abused and misused Josephus to express his anti-Jewish message, which seems to have paved a way for Christian anti-Judaism in subsequent generations.

The gist of Eusebius’s anti-Jewish message in his *Ecclesiastical History* is as follows:

1. Jews put the Saviour on the cross.
2. This is the crime against Christ.
3. The Jewish people, to whom the above-mentioned Jews belong, must be accused as a race.
4. The penalty of God pursued the Jewish people for their crimes against Christ.
5. At the same time, God postponed his decisive punishment upon the Jewish people until the year 70 in an attempt to give them an opportunity for repentance.

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1 The sections I and II in this paper are partly based on the lecture which I gave on 2 November, 1999, at the Tuesday seminar on Jewish History and Literature in the Greco-Roman world at Wolfson College, Oxford. I am very grateful to Prof. Martin Goodman for giving me this opportunity. I am also grateful to Profs. Averil Cameron and Sebastian Brock who attended the lecture and gave me some useful comments.

(6) However, the Jewish people did not repent. Therefore, God punished them by destroying both Jerusalem and the Temple in the year 70.

The works of Josephus are utilized in the form of citation in the above (4), (5), and (6). We will see how Eusebius used Josephus in his *Ecclesiastical History*, Books 2 and 3.2

I

The second book of the *Ecclesiastical History* starts with descriptions of the missionary activities of the apostles after the ascension of Christ. On the basis of Acts and some other sources, Eusebius narrates how the gospel spread all over the world, though it didn’t reach Japan until the seventeenth century. In the process of this narrative, the pogrom that befell the Alexandrian Jews in 37 C.E. at the time of Gaius Caligula plays an important role for Eusebius’s theological purpose. He refers to Philo, an Alexandrian philosopher and quotes a long passage from the *Antiquities* 18.257–60. Then, after making a short remark that ‘I shall pass over the greater part and cite only those points which plainly demonstrate to students the misfortunes which came upon the Jews, all at once and after a short time, in consequence of their crimes against Christ’ (2.5.6), Eusebius, on the authority of Philo, states that Sejanus in Rome in the time of Tiberius took relentless measures to destroy the ‘whole nation’ of the Jews and in Judaea Pilate, ‘under whom the crime against the Saviour’ was perpetrated, made an attempt on the Temple, contrary to the privileges granted to the Jews, and harassed them to the utmost’ (2.5.7). Eusebius then changes the flow of the narrative and returns

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2 According to Lawlor and Oulton in their *Eusebius: Ecclesiastical History*, vol. 2 (London: SPCK, 1928) 19, ‘in the *History* we find nearly 250 passages transcribed from early sources... In addition to these there are 90 or 100 indirect quotations or summaries...’ In the first three books of the *History*, 16 passages from the *War*, 13 passages from the *Antiquities*, one passage from *Against Apion* and one passage from *Vita* are cited. This means that more than 12 percent of 250 passages cited in the entire *History* is from the works of Josephus. Thus, we may rightly point out that citations from Josephus in the *History* are overwhelming. However, in this paper, citations from Josephus in the first book of the *History* will not be discussed because they are not related to the anti-Jewish message of Eusebius. Quotations from the *History* are from *Eusebius* in the Loeb Classical Library and quotations from Josephus are also from *Josephus* in the same library.