

Israel’s Iron Swords War vis-a-vis World’s Perennial anti-Semitism

By Mary Smith

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““In the long history of warfare between Islam and Christendom (and nearly everyone else), savagery and murderous cruelty were often tools and not simply the result of hard-fought battles. We live in a soft and relatively pampered age, and most know nothing of the wonton murder of tens of thousands which regularly occurred with the sack of cities and towns all across the ancient world.

When a city’s walls were breached, all possessions, including wives and children who survived, were taken as booty by the winners. Sometimes, all remaining inhabitants were murdered, and carcasses left to rot on the ground.

Hamas has delivered a carefully crafted message to the Israelis and to the world. The people of the Middle East know it very well. Most recently, ISIS was the Muslim messenger, murdering, raping, torturing the non-Muslims or non-cooperating Muslims within their reach. Kurds, Christians, Yazidis, and dozens of other ethnic groups were told that they must submit to the rule of this restored Islamic Caliphate or they would be tortured and killed. Today, what we quaintly refer to as antisemitism or hatred of Jews, plays a part in the violence, but as the great scholar of Islam, Bernard Lewis, instructed us, we are living through a “Clash of civilizations.””

Patricia Henry. Never Again: The Gates of Vienna Revisited. October 24, 2023. [American Thinker](#)

I have searched my entire life for truth related to reasons for anti-Semitism. Today, the seventeenth of November 2023, I live in Israel, a country where a war and terrorist attacks are raging. How did it all start? No conflict related to Israel can be analyzed without providing a history of anti-Semitism: After all, why would so many countries accuse the only Jewish nation in the world for being responsible for all the Middle Eastern violence? Thus, I decided to delve into the history of anti-Semitism, with the view to link this perennial hatred against the Jews with today’s animosity towards Israel and the tendency to single out the Jewish state for opprobrium.

Judaism versus Christianity¹

Anti-Semitism has existed to some degree [wherever Jews have settled outside Palestine](#). In the ancient Greco-Roman world, religious differences were the primary basis for anti-Semitism. In the Hellenistic Age, for instance, Jews’ social segregation and their refusal to acknowledge the gods worshipped by other peoples aroused resentment among some pagans, particularly in the 1st century BCE–1st century CE. Unlike polytheistic religions, which acknowledge multiple gods, Judaism is monotheistic—it recognizes only one God. However, pagans saw Jews’ principled refusal to worship emperors as gods as a sign of disloyalty.

Historians agree that the break between Judaism and Christianity followed the Roman destruction of the Temple of Jerusalem in the year 70 CE and the subsequent exile of Jews. In the aftermath of this devastating defeat, Jews and Christians alike interpreted this as a sign of divine punishment. *The Gospels dismissed Roman culpability in the destruction of the Temple*; Jews were considered as deserving of such punishment due to the role that they

¹ <https://www.britannica.com/topic/anti-Semitism/Anti-Semitism-in-medieval-Europe>

played in the death of Jesus both explicitly (Matthew 27:25) and implicitly. Christians depicted Jews as killers of the Son of God.

Thus, Christianity's goal was to attain universality, by replacing the Old Testament (the Hebrew Bible) with the New Testament. The (Hebrew) God of justice was substituted with the (Christian) God of love. Some early Church Fathers promoted a philosophy that God had finished with the Jews, whose only purpose in history had been to prepare for the arrival of his Son. Accordingly, the Jews were supposed to leave the scene – cease to exist. The Jewish continued survival seemed to be an act of stubborn defiance. Exile was taken as punishment incurred by the Jews' denial that Jesus was the Messiah and by their role in His crucifixion.

Christian church became dominant in the Roman Empire, where its leaders segregated Jews and curtailed their freedoms when they were considered to pose a threat to the Christian domination. This marginalized the Jews living in European societies. From St. Augustine in the 4th century to Martin Luther in the 16th, some of the most influential Christian theologians described the Jews as rebels against God and murderers of the Lord. They were considered as companions of the Devil and a race of vipers. Church liturgy, particularly the scriptural readings for the Good Friday commemoration of the Crucifixion, contributed to this enmity. The Roman Catholic Church renounced these views decades after the Holocaust, in the year 1965, with the Vatican II declaration of *Nostra aetate* (Latin: "In Our Era)..

Anti-Semitism in Medieval Europe²

During the Middle Ages, Jews were denied citizenship in most of Europe. They were barred from holding government and military posts and were excluded from membership in guilds and professional positions, with some exceptions to the rule.

In 1096, however, knights of the First Crusade unleashed a wave of anti-Semitic violence in France and the Holy Roman Empire. This translated into massacres of Jews in Worms, Trier (both now in Germany), and Metz (now in France). In the 12th century, Jews were accused of blood libel — allegations of sacrifice of Christian children at Passover to obtain blood for unleavened bread. The most famous example of these accusations, that of the murder of William of Norwich, occurred in England, but these accusations were revived sporadically in eastern and central Europe throughout the medieval and modern periods.

As European trade grew in the late Middle Ages, some Jews became prominent in commerce, banking, and moneylending, thus enabling Jews' economic and cultural successes. This tended to arouse the envy of the populace, but also, economic resentment combined with the traditional religious prejudice. The resentment prompted the forced expulsion of Jews from England (1290), France (14th century), Germany (1350s), Portugal (1496), Provence (1512), and the Papal States (1569). In 1492, Spain expelled its Jewish population. Only Jews who had converted to Christianity were allowed to remain, and those suspected of continuing to practice Judaism faced persecution in the Spanish Inquisition. The mass expulsions shifted the centers of Jewish life to Turkey and then to Poland and Russia.

The idea that Jews were evil persisted during the Protestant Reformation. Although Martin Luther expressed positive feelings about Jews, especially earlier in his life, and relied on Jewish scholars for his translation of the Hebrew Scriptures into German, he became furious with Jews over their rejection of Jesus. "*We are at fault for not slaying them,*" he wrote. "*Rather we allow them to live freely in our midst despite their murder, cursing, blaspheming,*

² <https://www.britannica.com/topic/anti-Semitism/Anti-Semitism-in-medieval-Europe>

lying and defaming.” Such views were emphasized by the Nazis. They were renounced by the *Lutheran Church–Missouri Synod in 1983* and the *Evangelical Lutheran Church in America in 1994*.

The concept of the Wondering Jew,³ a character living at the border between the Middle Ages and Modernity, is poignantly illustrated in Leon Feuchtwanger’s novel *Jud Süß*. The main character (Joseph Süß Oppenheimer) grapples with threatening forms of modernity growing out of medieval traditions. The Wandering Jew figure in Leon Feuchtwanger’s novel attempts to interpret Jewish modernity, mobility, and related matters vis-a-vis the Europeans’ not altogether realistic construction of their own identity as stable and sedentary.

Joseph Süß Oppenheimer,⁴ better known as Jew Süß, is one of the most iconic figures in the history of anti-Semitism. Originally from the Jewish community in Heidelberg, in 1733 Oppenheimer became the court Jew (personal banker and advisor) of the duke of the small German state of Württemberg. When the duke died unexpectedly in 1737, the Württemberg authorities arrested Oppenheimer, put him on trial, and finally executed him for what they termed Oppenheimer’s “*damnable maltreatments of prince and country*.” Though he was executed nearly three hundred years ago, Oppenheimer’s trial never quite ended. Even as his trial was unfolding, it was already clear that what was being placed in the scales of justice was not any of Oppenheimer’s supposed crimes. Indeed, the vague verdict pronounced in his case conspicuously failed to provide any specific details about the reasons for the death sentence. The significance of his trial, and the reasons for Oppenheimer’s public notoriety ever since the eighteenth century, is to be found not in the dry language of legal treatises but in the role his story has played as a parable about the rise and fall of prominent Jews in Christian Europe. Oppenheimer’s meteoric ascendance during the years he spent in Württemberg and his no less spectacular fall have been viewed by many as an allegory for the history of German Jewry both in Oppenheimer’s time as well as in the nineteenth and twentieth centuries.

Anti-Semitism in Modern Europe

In the 1930s the blood libel became part of Nazi propaganda. Another instrument of 12th - century anti-Semitism, the compulsory yellow badge that identified the wearer as a Jew, was also revived by the Nazis. The practice of segregating the Jewish populations of towns and cities into ghettos dates from the Middle Ages and lasted until the 19th and early 20th centuries in much of Europe.

The end of the Middle Ages did not bring with it an end to anti-Semitism. Roman Catholic countries renewed anti-Jewish legislations and reinforced the system of ghettoized segregation. Jews continued to be subjected to occasional massacres, such as those that occurred during wars between Eastern Orthodox Ukrainians and Roman Catholic Poles in the mid-17th century, which resembled the massacres of Jews in the Middle Ages.

The Enlightenment in 18th century Western Europe changed to some extent the position of the Jews, but it did not reduce the anti-Semitism. Major Enlightenment figures championed the light of reason in debunking what they regarded as the superstitions of Christian belief. This, however, did not include greater tolerance of the Jews. Prominent writers such as Denis

³ Galit Hasan-Rokem. *Imagining the Wandering Jew in Modernity. Exegesis and Ethnography in Leon Feuchtwanger’s Jud Süß*. University of California @ Berkeley. 10 May 2017.

⁴ <https://assets.press.princeton.edu/chapters/i10966.pdf>

Diderot and Voltaire, pilloried the Jews as a group alienated from society who practiced a primitive and superstitious religion.

Until the French Revolution of 1789, European Jews were treated as outsiders, and had few civil rights. They were taxed as a community, not as individuals. The French Revolution, with its promise of liberty, equality, and fraternity, extended the rights of citizenship to Jews. Such rights, however, were conditioned on the willingness of Jews to abandon their age-old customs and their communal identity, thus, the slogan “*To the Jews as individuals everything, to the Jews as a people, nothing.*”

Napoleon’s conquest of the German states led to a degree of Jewish emancipation, which ended after Napoleon’s defeat. Full emancipation of Jews throughout Germany came only with the unification of Germany in 1871.

Despite the emancipation, France was not cured of the anti-Semitism. The 19th century nationalism replaced the religious anti-Semitism with the racial one, as ethnically homogeneous peoples decried the existence in their midst of “*alien*” Jewish elements. The new style anti-Semitism asserted that the Jews were inferior to the so-called Aryan “*race.*” The Dreyfus Affair became a focal point for anti-Semitism. In 1894 Alfred Dreyfus, a highly placed Jewish army officer, was falsely accused of treason. Although he was vindicated in 1906, the anti-Semitism within the French military and French press left lasting scars on the French political life.

Germany and Austria of the late 19th century were infected with an organized anti-Semitic movement. The movement was initiated by Karl Lueger, who won the mayoralty of Vienna in the 1880s, and became adopted by most of the political parties in these countries.

In the Russian Empire, Jews were restricted to western regions known as the Pale of Settlement ever since the Partition of Poland (in the 1790s) had brought large numbers of Jews under Russian rule. The empire’s May Laws of 1882, enacted after widespread anti-Jewish riots, or pogroms, had broken out in the Russian Pale the previous year, stripped Jews of their rural landholdings and restricted them to the towns and cities within the Pale. These measures, which crippled many Jews’ activities as rural traders and artisans, spurred the immigration of more than a million Jews to the United States over the next four decades.

World War I generated economic and political dislocations. The post-war period intensified anti-Semitism in Europe. In addition, the many Jewish Bolshevik leaders in the Russian Revolution of November 1917 gave anti-Semites a new focus for their prejudices in the threat of “*Jewish Bolshevism.*”

In post-war Germany, Jews were blamed for the country’s defeat, while in eastern Europe (Poland, Hungary, and Romania), anti-Semitism became widely spread during the interwar period.

Nazism and the Holocaust

Despite the old tradition of anti-Semitism⁵ in France, England, and Russia, anti-Semitic behavior turned into the genocide of the Jewish community in Germany, rather than in the abovementioned countries. Following its defeat in World War I, Germany’s citizens felt humiliated by the Treaty of Versailles, a peace treaty which compelled Germany to give up territory and to pay reparations to countries whose lands it had damaged. This, combined with

⁵ www.adl.org/education-outreach

the fact that German citizens were accustomed to a cultural norm of obedience to authority, facilitated Adolph Hitler's ascendance to power, who revived the myths of the "blood libel" from the Middle Ages. His doctrine portrayed Jews as people who would contaminate what he referred to as the superior Aryan race, thus making a case for their elimination.

This period is deserving of a separate treatment, due to its complexity and ramifications. Nevertheless, one story from that time is worthy of mentioning. One of the most extraordinary accounts in the whole of modern Jewish literature is *The Lady and the Peddler*, a fascinating vampire tale by the outstanding Hebrew writer, Shai Agnon, which has been translated several times into English and French (but not, as yet, into Spanish). The story first appeared in 1943, shortly after news of the fate of European Jewry under the Nazis began to penetrate the Jewish community in Eretz Israel. It represents Agnon's allegorical reaction to the news and it presents a timeless scenario of a Jew wandering in foreign lands, peddling his wares in order to make a living; he chooses an existence in an anti-Semitic Diaspora rather than a life in Israel.⁶

In this story, Joseph, a Jewish peddler, wanders through a thick European forest and arrives at the house of the gentile, Lady Helena. There he stays as long as the snow lies on the earth and behaves as if he has forgotten being Jewish; he eats meat with butter and non-kosher slaughtered chicken, and he dresses as one of the locals. The Lady treats him for a while like a husband, but then she tries to kill him, and fails. Having failed, she dies, and the Jew leaves the house and the forest and returns to his wanderings. The accidental meeting of the Jewish peddler and the pagan Lady symbolizes a brutal clash of cultures, the end of which is the unavoidable annihilation of one of them. By his cold rationalism, the Jew is not even an acceptable sacrificial victim, as the spilling of his blood will not fertilize the land. In her desperation, Helena tries to use her own warm blood for that purpose, but that only leads to her own death. In the end, Joseph leaves her frozen body on the roof, to be devoured by her own birds of prey; he takes himself away from her and from her realm of the wild forest, back to "civilization", back to his cold, rational world.

My interpretation of the story's ending, however, has been that despite being subjected to cruelty and murder attempts, Joseph chooses to go back to his previous existence as a Diaspora Jew. The story is a brilliant allegory that emphasizes the conditional nature of Jewish life in exile. It hints at Agnon's own Zionist belief that salvation can only come from renouncing this perpetual wandering in foreign lands and complete dependence on the non-Jewish population, which only treats Jews well as long as they serve a useful function. It is a strange story, but one that haunts the mind long after it has been read. As such, it serves Agnon's intention of highlighting the precariousness of the Jewish condition.

Judaism versus Islam⁷

Hundreds of thousands of Jews lived for centuries under the rule of Islam throughout the Middle East and North Africa. The early Jewish settlement in these areas began before the Muslim conquest, and developed into bustling communities that created a rich cultural and spiritual heritage.

The 2,000-year-old Jewish presence in these regions ended almost completely in the 20th century, after most of the Jews immigrated to Israel, with a minority relocating to other countries. In the year 1948, around one million Jews lived in Islamic countries, but by 2020 only about thirty thousand remained, most of them in Turkey and Iran.

⁶ <https://archive.jewishagency.org/jewish-community/content/24103/>

⁷ <https://www.nli.org.il/en/discover/judaism/jewish-communities/jews-in-islamic-countries>

Prior to 1948, the larger communities were concentrated in Morocco, Algeria, Iraq, Tunisia, Iran, Turkey, and Egypt, with additional communities in Libya, Yemen, Syria, and Lebanon. Each of these communities was characterized by its own unique history, culture, and heritage.

The End of the Jewish Presence in Islamic Countries

The 19th and 20th centuries witnessed a sequence of events that decided the fate of the Jewry in the Islamic countries. The Ottoman Empire collapsed gradually and was replaced with Western powers including France, Britain, and Italy. Their colonial rule generally benefited the Jews, who cultivated ties with the Western authorities, adopted a European lifestyle, their economic and social status improved and many obtained foreign citizenships. However, these trends aroused hostility toward the Jews among the local Arab populations.

World War II was a major turning point regarding the social status of Jews who lived in Islamic countries. Along with age-old religious disputes, the Jews came to be identified with Britain and France, whose colonial rule the Arabs generally opposed by this point. The horrors of the Holocaust accelerated the struggle for the establishment of the State of Israel, and as a result, intensified the Arab-Jewish conflict. The Arab national awakening and the struggles of the inhabitants of the Islamic countries for independence accelerated the processes of decolonization. With the impending departure of the colonial authorities, the Jews feared for their fate due to their ties with the outgoing authorities. Indeed, when the Islamic states gained independence, the status of the Jews deteriorated to a new low point. The establishment of the State of Israel and the War of Independence exacerbated this situation even further.

Against this background, Jews suffered riots, arrests, restrictions, confiscation of property, discrimination as well as the revoking of their citizenship. Thus began the mass migration of the Jews of the Islamic countries. Between 1945 and 1960, approximately half of the Jews immigrated to Israel; the rest, immigrated to Israel and various western countries in the following years.

Israel – A Remarkable Nation Fighting for Its Existence

Israel Before 1948⁸

Israel's Declaration of Independence was announced on May 14, 1948. At that time, 600,000 Jews lived in the land. According to estimates, approximately one-fifth – or up to 120,000 Jews were living in Jerusalem – the newly-declared capital of the nascent state.

Approximately 2,000 Jews lived within Jerusalem's 500-year-old city walls – as they had legitimately done for centuries – certainly since the return from exile in Babylon in the 6th century BCE.

Outside of Jerusalem, Jews were widely dispersed across Mandate Palestine. Approximately half of the remaining 480,000 Jews living in the country – 244,000 people – lived in the Tel Aviv area. The city's first Jewish neighborhood – Neve Tzedek – was established in 1887, the result of a lottery of an initial 60 families; and a need for space in Jaffa, a majority Arab town at the time. Tel Aviv itself was established in 1909. Prior to the civil war between Palestine's Jews and Arabs in 1947-48 and then the international conflict that followed Israel's Declaration of Independence, the land was sparsely populated.

Israel Zangwill, a Jewish British novelist and playwright (and someone deeply involved in the women's rights movement), wrote a series of articles early in his career, in which he

⁸ https://honestreporting.com/land-of-israel-before-1948/?gad_source=1&gclid=CjwKCAiAgeeqBhBAEiwAoDDhnxC2FrG6_aSXopWECw_EkDw2wx9UtCW7rioQdQOLmNdkdAcRd6sDORoC6jcQAvD_BwE

described Palestine as “a wilderness... a stony desolation... a deserted home” and a land that had “gone to ruin.”

A popular view of the country at the time was that Palestine was a “*land without a people, waiting for a people without a land.*” Although Palestine was populated, it lacked the infrastructure needed for a functioning country. It was an administrative backwater of the rapidly crumbling Ottoman Empire, which ruled the region for 400 years and did barely anything to develop it.

In his book entitled *Innocents Abroad* (1869), Mark Twain describes in detail his experience as a tourist in the nineteenth century Holy Land. The paragraph below is the introduction to Chapter 47 of the book:

““We traversed some miles of desolate country whose soil is rich enough, but is given over wholly to weeds — a silent, mournful expanse, wherein we saw only three persons — Arabs, with nothing on but a long coarse shirt like the “tow-linen” shirts which used to form the only summer garment of little negro boys on Southern plantations. Shepherds they were, and they charmed their flocks with the traditional shepherd’s pipe — a reed instrument that made music as exquisitely infernal as these same Arabs create when they sing.

In their pipes lingered no echo of the wonderful music the shepherd forefathers heard in the Plains of Bethlehem what time the angels sang “Peace on earth, good will to men.”

Part of the ground we came over was not ground at all, but rocks — cream-colored rocks, worn smooth, as if by water; with seldom an edge or a corner on them, but scooped out, honey-combed, bored out with eye-holes, and thus wrought into all manner of quaint shapes, among which the uncouth imitation of skulls was frequent. Over this part of the route were occasional remains of an old Roman road like the Appian Way, whose paving-stones still clung to their places with Roman tenacity.

*Gray lizards, those heirs of ruin, of sepulchres and desolation, glided in and out among the rocks or lay still and sunned themselves. Where prosperity has reigned, and fallen; where glory has flamed, and gone out; where beauty has dwelt, and passed away; where gladness was, and sorrow is; where the pomp of life has been, and silence and death brood in its high places, there this reptile makes his home, and mocks at human vanity. His coat is the color of ashes: and ashes are the symbol of hopes that have perished, of aspirations that came to nought, of loves that are buried. If he could speak, he would say, *Build temples: I will lord it in their ruins; build palaces: I will inhabit them; erect empires: I will inherit them; bury your beautiful: I will watch the worms at their work; and you, who stand here and moralize over me: I will crawl over your corpse at the last.**

A few ants were in this desert place, but merely to spend the summer. They brought their provisions from Ain Mellahah — eleven miles.””

The Land of Israel before 1948⁹ was a mixture of ancient, sluggish and traditional ways of life, but also a place bursting with pioneering spirit. During the early 20th century, a period when the ossifying Ottoman Empire was still dominant, Jewish immigration and land purchases started changing a seemingly forgotten place. Jewish immigrants rapidly transformed a land that had not seen any infrastructure or modernization during a 400-year rule of the Ottomans.

⁹ https://honestreporting.com/land-of-israel-before-1948/?gad_source=1&gclid=CjwKCAiAgeeqBhBAEiwAoDDhnxC2FrG6_aSXopWECw_EkDw2wx9UtCW7rioQdQOLmNdkdAcRd6sDORoC6jcQAvD_BwE

Water technology – particularly, irrigation and the ability to use brackish water for agriculture, showed that human life could be sustained even in the desert. The physical landscape changed continued apace during the British Mandate period.

Israel After 1948

On May 14, 1948, David Ben-Gurion, the head of the Jewish Agency, proclaimed the establishment of the State of Israel. U.S. President Harry S. Truman recognized the new nation on the same day.¹⁰

The Israeli geographical and geopolitical landscape of the twenty-first century vis-à-vis the pre-1948 era is unrecognizable. Today, Israel is an ultra-modern country of more than nine million citizens.

The focus of this article is the 2023 Iron Swords War vis-à-vis the rampant anti-Israel / anti-Semitism in most of the Western countries. It does not report on post-1948 history of Israel. Here, however, [the terrorist attacks](#) which have plagued the Jewish country since its birth in 1948, are worth mentioning, with the view to provide an understanding of Israel’s continuous battles for its survival.

Name	Date	Location	Responsible Party	Deaths	Notes
<u>Ma'ale Akrabim massacre</u>	16–17 March 1954	<u>Scorpions Pass</u>	Unknown; Arab Bedouins suspected	11	2 injured
<u>Kafr Qasim massacre</u>	29 October 1956	Kafr Qasim	<u>Israel Border Police</u>	47	23 children were among the victims. Israeli President <u>Shimon Peres</u> issued a formal apology in December 2007.
<u>Avivim school bus massacre</u>	8 May 1970	Near <u>Avivim</u>	<u>Popular Front for the Liberation of Palestine – General Command</u>	12	25 wounded; 9 victims were children
<u>Lod Airport massacre</u>	30 May 1972	<u>Lod</u>	Three members of the <u>Japanese Red Army</u> , on behalf of the <u>Popular Front for the</u>	26	80 injured

¹⁰ <https://history.state.gov/milestones/1945-1952/creation-israel#:~:text=On%20May%2014%2C%201948%2C%20David,nation%20on%20the%20same%20day.>

Name	Date	Location	Responsible Party	Deaths	Notes
			<u>Liberation of Palestine</u>		
<u>Kiryat Shmona massacre</u>	11 April 1974	<u>Kiryat Shmona, Israel</u>	<u>Popular Front for the Liberation of Palestine - General Command</u>	18	8 victims were children; 15 injured
<u>Ma'alot massacre</u>	15 May 1974	<u>Ma'alot</u>	<u>Democratic Front for the Liberation of Palestine</u>	29	68 injured; victims were mostly children
<u>Zion Square massacre</u>	4 July 1975	<u>Jerusalem</u>	<u>Palestinian Liberation Organization</u>	15	77 wounded
<u>Coastal Road massacre</u>	11 March 1978	Near <u>Tel Aviv</u>	<u>Palestinian Liberation Organization</u>	38	38 people were killed on bus. Victims include 13 children. Other people killed nearby. 71 wounded.
<u>Rishon LeZion Massacre</u>	20 May 1990	<u>Rishon LeZion</u>	<u>Ami Popper, an Israeli citizen</u>	7	Seven Palestinian workers were killed, 16 Palestinians were wounded. The perpetrator was a 21-year-old Israeli with an automatic weapon. 13 more Palestinians were killed by Israeli forces in subsequent demonstrations to protest the massacre in various parts of the territories.
<u>Dizengoff Street bus bombing</u>	19 October 1994	<u>Tel Aviv, Israel</u>	<u>Hamas</u>	22	Suicide bomber blows himself up in a bus during the morning rush hour at Dizengoff street, Tel Aviv. Killing 22 people and injuring 50 others. Hamas claimed responsibility.
<u>Beit Lid massacre</u>	22 January 1995	<u>Beit Lid Junction</u>	<u>Palestinian Islamic Jihad</u>	23	death toll includes 2 perpetrators; 69 injured; first suicide attack by <u>Palestinian Islamic Jihad</u>

Name	Date	Location	Responsible Party	Deaths	Notes
<u>Sbarro restaurant massacre</u>	9 August 2001	<u>Jerusalem</u>	<u>Hamas</u>	15	130 injured; 7 victims were children
<u>Dolphinarium discotheque massacre</u>	1 June 2001	<u>Tel Aviv</u>	<u>Hamas</u>	21	100+ wounded
<u>Hebrew University bombing</u>	21 July 2002	<u>Mount Scopus, Hebrew University of Jerusalem</u>	<u>Hamas</u>	9	Around one hundred people were injured in the attack.
<u>Bat Mitzvah massacre</u>	18 January 2002	<u>Hadera</u>	<u>al-Aqsa Martyrs' Brigades</u>	7	33 wounded
<u>Yeshivat Beit Yisrael massacre</u>	2 March 2002	Beit Yisrael, Jerusalem	<u>Fatah al-Aqsa Martyrs' Brigades</u>	11	Victims included 7 children, 2 of which were infants
<u>Café Moment bombing</u>	9 March 2002	<u>Jerusalem</u>	<u>Izz ad-Din al-Qassam Brigades</u>	11	54 wounded
<u>Passover massacre</u>	27 March 2002	<u>Netanya</u>	<u>Hamas</u>	30	140 injured; some victims were Holocaust survivors; considered the deadliest single attack against Israeli civilians during the Second Intifada
<u>Kiryat Menachem massacre</u>	21 November 2002	<u>Jerusalem</u>	<u>Hamas</u>	11	50+ wounded
<u>Tel-Aviv central bus station massacre</u>	5 January 2003	Southern <u>Tel Aviv</u>	Fatah al-Aqsa Martyrs' Brigades	23	Over 100 injured
<u>Shmuel HaNavi bus bombing</u>	19 August 2003	<u>Jerusalem</u>	<u>Hamas</u>	24	130+ wounded
<u>Mercaz HaRav massacre</u>	6 March 2008	<u>Kiryat Moshe, Jerusalem</u>	Arab gunman, Alaa Abu Dhein	8	Attack took place at a school, and seven victims were students.
<u>2008 Jerusalem bulldozer attack</u>	2 July 2008	<u>Jaffa Road, Jerusalem</u>	Hussam Taysir Duwait	3	Attack on motorists. Three people were killed and thirty injured.
<u>2014 Jerusalem synagogue massacre</u>	18 November 2014	<u>Har Nof, Jerusalem</u>	Uday Abu Jamal and	5	Attack against a synagogue. Four rabbis

Name	Date	Location	Responsible Party	Deaths	Notes
			Ghassan Abu Jamal		and a police officer were killed.
<u>June 2016 Tel Aviv shooting</u>	8 June 2016	<u>Sarona</u> market, <u>Tel Aviv</u>	Khalid al-Mahmara and Muhammad Mahmara	4	Attack on restaurant guests in downtown Tel Aviv. Four civilians killed.
<u>2022 Beersheba attack</u>	22 March 2022	<u>Beersheba</u>	Mohammed Abu al-Kiyan	4	Stabbing and vehicle ramming attack.
<u>2022 Bnei Brak shootings</u>	29 March 2022	<u>Bnei Brak</u>	Diaa Hamarsheh	5	Attack on pedestrians. Four civilians and a police officer killed.
<u>Re'im music festival massacre</u>	7 October 2023	<u>Re'im</u>	<u>Hamas</u>	325+	Deadliest massacre in Israeli history. At least 37 Israeli and foreign civilians kidnapped and taken into the <u>Gaza Strip</u> . Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Be'eri massacre</u>	7 October 2023	<u>Be'eri</u>	<u>Hamas</u>	108+	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Battle of Sderot</u>	7 October 2023	<u>Sderot</u>	<u>Hamas</u>	20	Surprise attack on an <u>Israeli police</u> station. Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Kfar Aza massacre</u>	7 October 2023	<u>Kfar Aza</u>	<u>Hamas</u>	52	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Nir Oz massacre</u>	7 October 2023	<u>Nir Oz</u>	<u>Hamas</u>	25	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Netiv HaAsara massacre</u>	7 October 2023	<u>Netiv HaAsara</u>	<u>Hamas</u>	20+	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Holit massacre</u>	7 October 2023	<u>Holit</u>	<u>Hamas</u>	13+	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Ein HaShlosha massacre</u>	7 October 2023	<u>Ein HaShlosha</u>	<u>Hamas</u>	5+	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Nahal Oz massacre</u>	7 October 2023	<u>Nahal Oz</u>	<u>Hamas</u>	100+	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Kissufim massacre</u>	7 October 2023	<u>Kissufim</u>	<u>Hamas</u>	4+	Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Nirim massacre</u>	7 October 2023	<u>Nirim</u>	<u>Hamas</u>		Part of the <u>October 2023 Gaza–Israel conflict</u> .

Name	Date	Location	Responsible Party	Deaths	Notes
<u>Yakhini massacre</u>	7 October 2023	<u>Yakhini</u>	<u>Hamas</u>		Part of the <u>October 2023 Gaza–Israel conflict</u> .
<u>Alumim massacre</u>	7 October 2023	<u>Alumim</u>	<u>Hamas</u>	16/17	Victims were foreign workers from <u>Thailand</u> and <u>Nepal</u> . Part of the <u>October 2023 Gaza–Israel conflict</u> .

Summary of 2023 Iron Swords War

In her article entitled *Never Again: The Gates of Vienna Revisited*,¹¹ Patricia Henry summarizes the Hamas attack on October 7th, as follows:

““Over seven decades, Israel has shown an almost biblical success streak. This has made Israel the major insult to Muslim extremists and revanchists. Add to this that Mohammed himself had an angry run-in with the Jews of his time on his rise to power, and one that he never forgave.

Israel has been given a bloody nose. Its appearance as a champion has been badly damaged. Lowly Hamas has been able to ridicule and insult the great Zionist enterprise and may now lure it into a deadly confrontation which Hamas can use to inflame the Muslim world. Hezb’allah sits across the border, armed with enough rockets to kill and destroy many Israelis and much of its infrastructure. And the Syrians (the remnant still there) may be tempted to open another front in this war.

Israel must remember that “Never Again” means, recognizing that you are living amongst primitive savages who play by the rules of the Old Testament. You must answer the insult and prevent the ridicule. Bin Laden said, “The people want to follow the strong horse.” You must be the strong horse to shock the world into attention and remind all of us that the Lord will smile upon those who treat His people with love and respect, but Woe to those who forget His Covenant.””

Conclusion

Today, many Jews live in an increasingly antisemitic Diaspora. A salient example is the Jewish presence in the United States of America, where discrimination against Jews is on the rise. A recent article in the *Tablet* magazine publishes the following comment:

““Suddenly, everywhere you look, the Jews are disappearing. You feel it like a slow moving pressure system, an anxiety of exclusion and downward mobility. Maybe you first noticed it at your workplace. Or maybe it hit when you or your children applied to college or graduate school.

¹¹ https://www.americanthinker.com/articles/2023/10/never_again_the_gates_of_vienna_revisited.html

Today American Jews watch with Solomonic bemusement as Students for Fair Admissions v. Harvard is argued before the Supreme Court. On some level we sympathize with the Asian American plaintiffs, who are suing Harvard for using admissions criteria that discriminate against them on the basis of their race. Maybe they really are the new Jews, facing the same barriers—insidious racism, personality scores, rural geographic preferences—that we once did.””

Israel is a country troubled by wars and terrorist attacks. Nevertheless, living as the member of a hated minority in countries where another Holocaust may occur, does not present a viable solution. A united Israeli nation that realizes the importance of having a home in a country inhabited by citizens who have (hopefully) discarded their Diaspora mentality and have become proud of having a national identity, presents the Wandering Jew with a reliable solution.