

Christianity on Judaism

Matthew 12

1At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. **2**But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath." **3**He said to them, "Have you not read what David did when he was hungry, and those who were with him: **4**how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? **5**Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? **6**I tell you, something greater than the temple is here. **7**And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. **8**For the Son of Man is lord of the Sabbath."

תלמוד בבלי מסכת יומא דף פה עמוד א – ע"ב:

וכבר היה רבי ישמעאל ורבי עקיבא ורבי אלעזר בן עזריה מהלכין בדרך, ולוי הסדר ורבי ישמעאל בנו של רבי אלעזר בן עזריה מהלכין אחריהן. נשאלה שאלה זו בפניהם: מניין לפקוח נפש שדוחה את השבת? נענה רבי ישמעאל ואמר: אם במחתרת ימצא הגנב. ומה זה, שספק על ממון בא ספק על נפשות בא, ושפיכות דמים מטמא את הארץ וגורם לשכינה שתסתלק מישראל - ניתן להצילו בנפשו, קל וחומר לפקוח נפש שדוחה את השבת. נענה רבי עקיבא ואמר: וכי יזד איש על רעהו וגו' מעם מזבחי תקחנו למות. מעם מזבחי - ולא מעל מזבחי. ואמר רבה בר בר חנה אמר רבי יוחנן: לא שנו אלא להמית [ע"ב] אבל להחיות - אפילו מעל מזבחי. ומה זה, שספק יש ממש בדבריו ספק אין ממש בדבריו, ועבודה דוחה שבת - קל וחומר לפקוח נפש שדוחה את השבת. נענה רבי אלעזר ואמר: ומה מילה, שהיא אחד ממאתים וארבעים ושמונה איברים שבאדם - דוחה את השבת, קל וחומר לכל גופו - שדוחה את השבת. רבי יוסי ברבי יהודה אומר: את שבתתי תשמרו יכול לכל - תלמוד לומר אך - חלק. רבי יונתן בן יוסף אומר: כי קדש היא לכם - היא מסורה בידכם, ולא אתם מסורים בידה. רבי שמעון בן מנסיא אומר: ושמרו בני ישראל את השבת, אמרה תורה: חלל עליו שבת אחת, כדי שישמור שבתות הרבה. אמר רב יהודה אמר שמואל: אי הואי התם הוה אמינא: ידי עדיפא מדידהו, וחי בהם - ולא שימות בהם. אמר רבא: לכולהו אית להו פירכא, בר מדשמואל דלית ליה פרכא.

Paul of Tarsus (5-67 CE), Hebrews 8

1Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, **2a** minister in the holy places, in the true tent^a that the Lord set up, not man. **3**For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. **4**Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. **5**They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." **6**But as it is, Christ^b has obtained a ministry that is as much more excellent than the old as the covenant he mediates

is better, since it is enacted on better promises. ⁷For if that first covenant had been faultless, there would have been no occasion to look for a second.

⁸For he finds fault with them when he says:^e

“Behold, the days are coming, declares the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah,
⁹not like the covenant that I made with their fathers
on the day when I took them by the hand to bring them out of the land of Egypt.
For they did not continue in my covenant,
and so I showed no concern for them, declares the Lord.

¹³In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Augustine of Hippo (354-430 CE), City of God, Book XVIII:46:

While Herod, therefore, reigned in Judea, and Cæsar Augustus was emperor at Rome, the state of the republic being already changed, and the world being set at peace by him, Christ was born in Bethlehem of Judah, man manifest out of a human virgin... But the Jews who slew Him, and would not believe in Him, because it behoved Him to die and rise again, were yet more miserably wasted by the Romans, and utterly rooted out from their kingdom, where aliens had already ruled over them, and were dispersed through the lands (so that indeed there is no place where they are not), and are thus by their own Scriptures a testimony to us that we have not forged the prophecies about Christ. And very many of them, considering this, even before His passion, but chiefly after His resurrection, believed on Him, of whom it was predicted, “Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved.” But the rest are blinded, of whom it was predicted, “Let their table be made before them a trap, and a retribution, and a stumbling-block. Let their eyes be darkened lest they see, and bow down their back alway.” Therefore, when they do not believe our Scriptures, their own, which they blindly read, are fulfilled in them, lest perchance any one should say that the Christians have forged these prophecies about Christ which are quoted under the name of the sibyl, or of others, if such there be, who do not belong to the Jewish people. For us, indeed, those suffice which are quoted from the books of our enemies, to whom we make our acknowledgment, on account of this testimony which, in spite of themselves, they contribute by their possession of these books, while they themselves are dispersed among all nations, wherever the Church of Christ is spread abroad. For a prophecy about this thing was sent before in the Psalms, which they also read, where it is written, “My God, His mercy shall prevent me. My God hath shown me concerning mine enemies, that Thou shalt not slay them, lest they should at last forget Thy law: disperse them in Thy might.” Therefore God has shown the Church in

her enemies the Jews the grace of His compassion, since, as saith the apostle, "their offence is the salvation of the Gentiles." And therefore He has not slain them, that is, He has not let the knowledge that they are Jews be lost in them, although they have been conquered by the Romans, lest they should forget the law of God, and their testimony should be of no avail in this matter of which we treat. But it was not enough that he should say, "Slay them not, lest they should at last forget Thy law," unless he had also added, "Disperse them;" because if they had only been in their own land with that testimony of the Scriptures, and not everywhere, certainly the Church which is everywhere could not have had them as witnesses among all nations to the prophecies which were sent before concerning Christ.

Pope Boniface VIII, Bull *Unam sanctam* (1302):

"We are compelled in virtue of our faith to believe and maintain that there is only one holy Catholic Church, and that one is apostolic. This we firmly believe and profess without qualification. Outside this Church there is no salvation and no remission of sins (*extra ecclesiam nullus est salus*)...Certainly Noah had one ark at the time of the flood, prefiguring one Church which perfect to one cubit having one ruler and guide, namely Noah, outside of which we read all living things were destroyed... We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff."

Notre Dame de Paris: Ecclesia et Synagoga:

