its own understanding of covenant, Messiah, land and scripture in material gathered for midrash and Palestinian Talmud. Christians distanced the past culturally and politically. 

Ephesos, John Chrysostom, Bullfin (c.345-410), Solomon Schudim (c.380-450), Somonos: (fifth century) and others wrote negatively about Julian and in some cases above Jews: the Theodosian Code preserved the relevant edicts. Julian’s own writings (especially Against the Galileans) and Ammianus Marcellinus (c.330–395) are important sources for the history of events and of Jewish-Christian relations during this formative period. The funeral oration by Libanius of Antioch (314–c.393) (asphalt and Julian’s friend) contrasts well with Against Julian by bishop Gregory Nazianzen (c.325–c.390), formerly Julian’s fellow classmate. CHRISTINE TREYTT

Justice

From its biblical roots, justice (šadaqá) evokes righteousness, right order, harmony, vindication of the innocent, fairness and so on. The notion generates multiple connotations (judicial, ethical, religious) in both traditions, both of which rely on the Jewish scriptures for the insight that justice is moral and social expression in attending to the needs of the poor and the defenceless. A commitment to social justice was the focus for both Christian anti-Judaism and Jewish-Christian dialogue.

Justification

A Christian doctrine articulating the grounds and process whereby sinful human beings are restored to righteousness before God. Paul focuses on it in his letters to the Romans and the Galatians, although elsewhere in the New Testament it appears little attention. Augustine developed the doctrine in opposition to Pelagians, and Martin Luther set it at the centre of his Reformation, making it definitive of Protestant theology and central to modern Protestant-Catholic disputes. Jewish legalism, ‘judaisling’ and works righteousness are often projected as the counterpart to a proper understanding of justification, so the doctrine has become a focus for both Christian anti-Judaism and Jewish-Christian dialogue.

Paul speaks of justification by faith apart from works of the law (Rom. 3:28; Gal. 2:16), giving to subsequent theology an adversarial theme on which pervasive Christian anti-Judaist capitalised. If faith is opposed to works/law and Paul is arguing for Christian faith against legalistic Jewish alternatives, then Christianity at its core is found to be the corrective to Judaism. Indeed Luther indicts as a Judaizer everyone – papist, Muslim, heretic and worse – who fails to acknowledge this central doctrine by which ‘the church stands or falls’. Whether understood historically as ‘declaring the sinner righteous or effectively as “making” the sinner righteous, justification is centred in God’s act on behalf of the sinner and contrasted to every form of righteousness centred in human effort, epitomised for centuries in the Christian caricature of self-righteousness. Torah-observing Jews, wrote Paul in Romans and Galatians: how Gentiles can be included in the people of God without requiring Torah-observation. This shift undercuts the long-standing, dominant presupposition that Paul presents Christianity and Judaism in opposition. Rather, Paul affirms that Jews are justified by faith (Rom. 1.16f.; 3.28f.; Gal. 2.16f.) and asks how Gentiles also can be. He asserts that both Jews and Gentiles are justified by God’s grace, through faith (Rom. 3.24f.), for which his biblical model is Gen. 15.6: ‘Abraham believed the Lord, and the Lord reckoned to him as righteousness.’ This revaluation and God’s accompanying covenant are the ground of Jewish justification; the Torah, dated by Paul as 430 years later, does not annul it (Gal. 3.17). Whatever else the Torah avails – and Paul affirms it as ‘both just and good’ – Jews do not need it for justification; neither, then, do Gentiles. Thus it is finally God who is justified in choosing to include the Gentiles within the people of God (Rom. 3.4f., 25f.), apart from the requirements of Torah.

The Pauline understanding of justification presupposes an essential human sinfulness (Rom. 2.12f.; 3.9–20) that lays the groundwork for the doctrine of original sin but that is unfamiliar in Judaism. Justification thus finds its closest parallel in Jewish thought not in the cognitive semantic arena of righteousness (šadaqá/šÔdâhá) but, in the realm of election, or of that constitutive redemption that freed Israel from bondage in Egypt (see Chosen People).