

Texts for Scriptural Reasoning Conversion

The Scriptural Reasoning Society

Conversion: Jewish Texts

Genesis 12:5

ה וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־דְּרָכֹשָׁם אֲשֶׁר
רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה
כְּנָעַן:

And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the souls that they had gotten in Haran; and they went forth to go to the land of Canaan; and to the land of Canaan they came.

Genesis Rabbah¹ 39:14

Those who bring others near to Judaism are accorded the same merit as though they had given birth to them,

Esther 8:17

יז וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וָעִיר מְקוֹם אֲשֶׁר דִּבֶּר־הַמֶּלֶךְ וְדָתוֹ מֵגִיעַ
שְׂמֵחָה וְשִׂשׂוֹן לַיהוּדִים מִשְׂתָּה וַיּוֹם טוֹב וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְּיַהֲדִים
כִּי־נִפְל פַּחַד־הַיְהוּדִים עָלֵיהֶם:

And in every province, and in every city, wherever the king's command and his decree came, the Jews had joy and gladness, a feast and a good day and many of the people of the land became Jews; for the fear of the Jews fell upon them.

Babylonian Talmud Yevamot 24b

הא גיורת מיהא הויא ורמינהי: אחד איש שנתגייר לשום אשה, ואחד
אשה שנתגיירה לשום איש, וכן מי שנתגייר לשום שולחן מלכים, לשום
עבדי שלמה – אינן גרים, דברי ר' נחמיה שהיה רבי נחמיה אומר: אחד
גירי אריות, ואחד גירי חלומות, ואחד גירי מרדכי ואסתר – אינן גרים,
עד שיתגיירו בזמן הזה ... א"ר יצחק בר שמואל בר מרתא משמיה דרב:
הלכה כדברי האומר כולם גרים הם.

But against this a contradiction is raised. Both a man who became a proselyte for the sake of a woman and a woman who became a proselyte for the sake of a man, and similarly, a man who became a proselyte for the sake of the royal board,² or for the sake of joining Solomon's servants,³ are no proper proselytes. These are the words R. Nehemiah, for R. Nehemiah used to say: Neither lion-proselytes,⁴ nor dream proselytes⁵ nor the proselytes of Mordecai and Esther⁶ are proper proselytes unless they become converted at the present time....

R.Isaac b. Samuel b. Marta said in the name of Rav: the halachah is in accordance

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1. A complete verse by verse commentary on Genesis, dating from around the time of the Jerusalem Talmud.
 2. To benefit from the king's handouts
 3. To be employed by the king.
 4. Those who, like the Samaritans (II Kings 17:25), were converted to Judaism for fear of divine punishment.
 5. Those who embraced Judaism in response to a dream or the advice of a dreamer.
 6. Esther 8:17 as above

Conversion: Jewish Texts

with the opinion of him who maintained that they were all proper proselytes.

Sifre B'Midbar⁷

רבי אומר מה ישראל שלא באו לברית אלא בשלשה דברים במילה
ובטבילה ובהרציית קרבן אף הגרים כיוצא בהם (ספרי במדבר קח, עמ'
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Rabbi⁸ said when Israel entered the covenant it was by three things: circumcision, immersion and by acceptance of sacrifice; for a proselyte, the same should apply.⁹

Babylonian Talmud Yevamot 47a

Our Rabbis taught: Currently, a person who comes to convert is addressed as follows: 'What have you seen that you came to be a proselyte? Don't you know that Israel at the present time is persecuted and oppressed, despised, harassed, and overcome by afflictions?' One who replies, 'I know and yet am unworthy,' is accepted immediately, and is given instruction in some of the minor and some of the major *mitzvot*.... The person is also told of the punishment for the transgression of the commandments...and is informed of the reward granted for their fulfilment....The person is not, however, persuaded or dissuaded too much. If he accepts [the *mitzvot*], he is circumcised...As soon as he is healed, arrangements are made for his immediate immersion in a *mikvah*, where two learned men must stand by his side and acquaint him with some of the minor commandments and with some of the major ones. When he comes up after his immersion, he is deemed to be an Israelite in all respects.

Ruth 1:16-17

טז ותאמר רות אל-תפגעני-בי לעזבך לשוב מאחריך: כי אל-אשר תלכי אלך
ובאשר תליני אליו עמך עמי ואלהיך אלהי: יז באשר תמותי אמות ושם
אקבר כה יעשה יהוה לי וכה יסוף כי תמות יפריד ביני ובינך:

16. And Ruth said, Do not entreat me to leave you, or to keep from following you; wherever you go, I will go. Wherever you lodge, I will lodge. Your people shall be my people, and your God my God. 17. Where you die, I will die, and there I will be buried; the Eternal do so to me and more also, if even death parts me from you." ¹⁰

Leviticus Rabbah¹¹ 2:9

When a proselyte comes to be converted, one receives him with an open hand so as to bring him under the wings of the Divine Presence.

7. An early commentary, mostly *midrash halachah* on Numbers dating from around the time of the Mishnah, 200 CE. it is usually thought to be a product of the school of Rabbi Ishmael. Often quoted or referred to in Talmud

8. Judah ha Nasi

9. This phrase was quoted in BT Keritot 9a.

10. Ruth is used as a proof-text for the assertion in a Talmudic discussion by Rabbi Elazar that those charged with teaching the potential convert should not go into great detail.

11. A collection of homiletical midrashim on Leviticus. Compiled sometime between 5th and 7th C. CE.

Tanhuma (ed. Buber)¹² Lekh Lekha 6:32

"Dearer to God than all of the Israelites who stood at Mount Sinai is the convert. Had the Israelites not witnessed the lightning, thunder, and quaking mountain, and had they not heard the sounds of the shofar, they would not have accepted the Torah. But the convert, who did not see or hear any of these things, surrendered to God and accepted the yoke of heaven. Can anyone be dearer to God than such a person?"

Babylonian Talmud Pesachim 87b

God dealt kindly with Israel in scattering them among the nations for, because of this, proselytes were added to Israel.

Letter from Maimonides to the convert Ovadiah

"...hence you may say 'Our God and God of our ancestors;' for Abraham, peace be upon him, is your father....for since you have entered beneath the wings of the Divine presence...there is no difference between us and you....You certainly recite the blessings; 'Who has chosen us; Who has given us; Who has caused us to inherit; and Who has separated us. For the Creator has already chosen you and separated you from the nations and has given you the Torah....Further, do not belittle your lineage: : if we trace our descent to Abraham, Isaac, and Jacob, your connection is with the One by whose words the world came into being."

Jewish texts selected by Rabbi Janet Darley

12. The edition of Tanhuma published in 1885 in Vilna is collected from several manuscripts. Midrash Tanhuma is a collection of homilies on and aggadic interpretations of the weekly Torah readings thought to have been compiled in the 5th C. CE

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וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו
וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת־הַנַּפְשׁ
אֲשֶׁר־עָשׂוּ בְּחָרָן וַיֵּצְאוּ לְלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ
אֶרֶץ כְּנָעַן:

Genesis Rabbah 39:14

The souls that they had made ... these are the proselytes they converted ... to teach you that those who bring idolaters near [to Judaism] and convert them [are regarded] as though they had created them,

ואת הנפש אשר עשו ... אלה הגרים שגיירו ...
ללמדך שכל מי שהוא מקרב את העובד
כוכבים ומגיירו כאלו בראו

Ruth 1:16-17

16. And Ruth said, Do not entreat me to leave you, or to keep from following you; wherever you go, I will go. Wherever you lodge, I will lodge. Your people shall be my people, and your God my God. 17. Where you die, I will die, and there I will be buried; the Eternal do so to me and more also, if even death parts me from you."

טז וַתֹּאמֶר רוּת רות אֶל־תַּפְגְּעֵי־כִי לְעִזְבֶּךָ לְשׁוֹב
מֵאַחֲרַיךָ כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלַי וּבְאֲשֶׁר תֵּלִינִי
אֶלִּין עִמָּךְ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי: יז בְּאֲשֶׁר תָּמוּתִי
אָמוּת וְשָׁם אֶקְבְּרָ כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסְיָ
כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינְךָ:

Leviticus Rabbah 2:9

When a proselyte comes to be converted, one receives him with an open hand so as to bring him under the wings of the Divine Presence.

גר שבא להתגייר פושטין לו יד להכניסו תחת
כנפי השכינה

Esther 8:17

And in every province, and in every city, wherever the king's command and his decree came, the Jews had joy and gladness, a feast and a good day and many of the people of the land became Jews; for the fear of the Jews fell upon them.

וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם
אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מֵגִיעַ שְׂמֵחָה וְשִׂשׂוֹן
לְיִהוּדִים מִשְׁתָּה וַיּוֹם טוֹב וְרַבִּים מֵעַמִּי הָאָרֶץ
מִתְיַהֲדִים כִּי־נִפְלַ פְּחַד־הַיְהוּדִים עָלֵיהֶם:

Babylonian Talmud Yevamot 24b

She [a woman who converted to marry a man] is nevertheless a proselyte. But against this a contradiction is raised: Both a man who became a proselyte for the sake of a woman and a woman who became a proselyte for the sake of a man, and similarly a man who became a proselyte for the sake of the royal board, or for the sake of joining Solomon's servants, are no proper proselytes. These are the words of R. Nehemiah, for R. Nehemiah used to say: Neither lion-proselytes, nor dream proselytes nor the proselytes of Mordecai and Esther are proper proselytes unless they become converted at the present time ... R.Isaac b. Samuel b. Marta said in the name of Rav: the halachah is in accordance with the opinion of him who maintained that they were all proper proselytes.

הא גיורת מיהא הויא ורמינהי: אחד איש
שנתגייר לשום אשה, ואחד אשה
שנתגיירה לשום איש, וכך מי שנתגייר
לשום שולחן מלכים, לשום עבדי שלמה
אינן גרים, דברי ר' נחמיה שהיה רבי
נחמיה אומר: אחד גירי אריות, ואחד
גירי חלומות, ואחד גירי מרדכי ואסתר
אינן גרים, עד שיתגיירו בזמן הזה ...
א"ר יצחק בר שמואל בר מרתא משמיה
דרב: הלכה כדברי האומר כולם גרים
הם.

Babylonian Talmud Yevamot 47a

Our Rabbis taught: Currently, a person who comes to convert is addressed as follows: 'What have you seen that you came to be a proselyte? Don't you know that Israel at the present time is persecuted and oppressed, despised, harassed, and overcome by afflictions?' One who replies, 'I know and yet am unworthy,' is accepted immediately, and is given instruction in some of the minor and some of the major *mitzvot* ... The person is also told of the punishment for the transgression of the commandments...and is informed of the reward granted for their fulfilment ... The person is not, however, persuaded or dissuaded too much. If he accepts [the *mitzvot*], he is circumcised...As soon as he is healed, arrangements are made for his immediate immersion in a *mikvah*, where two learned men must stand by his side and acquaint him with some of the minor commandments and with some of the major ones. When he comes up after his immersion, he is deemed to be an Israelite in all respects.

'And he is made acquainted with some of the minor, and with some of the major commandments'. What is the reason? — In order that if he desire to withdraw let him do so; for R. Helbo said: Proselytes are as hard for Israel [to endure] as a sore, because it is written in Scripture. And the proselyte shall join himself with them, and they shall cleave to the house of Jacob. (Isaiah 14:1)

(See Tosafot to Kiddushin 70b, s.v. *Kashin*, which gives 6 explanations for this, including that of Rabbi Abraham the Proselyte, who suggests that it is because proselytes are more expert and punctilious in the commandments and thus highlight the faults of native-born Jews. Another is that there are many commandments in the Torah not to wrong a stranger, and it impossible never to cause distress to a proselyte.)

Tanhuma (ed. Buber) Lekh Lekha 6:32

"Dearer to God than all of the Israelites who stood at Mount Sinai is the convert. Had the Israelites not witnessed the lightning, thunder, and quaking mountain, and had they not heard the sounds of the shofar, they would not have accepted the Torah. But the convert, who did not see or hear any of these things, surrendered to God and accepted the yoke of heaven. Can anyone be dearer to God than such a person?"

Babylonian Talmud Pesachim 87b

R. Eleazar said: The Holy One, blessed be He, exiled Israel among the nations only so that proselytes should join them, as it says, "I will sow her for Me in the land," (Hosea 2:25) surely a man sows a se'ah in order to harvest many kor!

Letter from Maimonides to the convert Ovadiah

"...hence you may say 'Our God and God of our ancestors;' for Abraham, peace be upon him, is your father....for since you have entered beneath the wings of the Divine presence...there is no difference between us and you....You certainly recite the blessings; 'Who has chosen us; Who has given us; Who has caused us to inherit; and Who has separated us. For the Creator has already chosen you and separated you from the nations and has given you the Torah....Further, do not belittle your lineage: if we trace our descent to Abraham, Isaac, and Jacob, your connection is with the One by whose words the world came into being."

תנו רבנן גר שבא להתגייר בזמן הזה אומרים לו מה ראית שבאת להתגייר אי אתה יודע שישראל בזמן הזה דוויים דחופים סחופים ומטורפין ויסורין באין עליהם אם אומר יודע אני ואיני כדאי מקבלין אותו מיד ומודיעין אותו מקצת מצות קלות ומקצת מצות חמורות ... ומודיעין אותו ענשן של מצות ... וכשם שמודיעין אותו ענשן של מצות כך מודיעין אותו מתן שכרן ... ואין מרבין עליו ואין מדקדקין עליו קיבל מלין אותו מיד ... נתרפא מטבילין אותו מיד ושני ת"ח עומדים על גביו ומודיעין אותו מקצת מצות קלות ומקצת מצות חמורות טבל ועלה הרי הוא כישראל לכל דבריו

ומודיעים אותו מקצת מצות קלות ומקצת מצות חמורות מ"ט דאי פריש נפרוש דא"ר חלבו קשים גרים לישראל כספחת דכתיב ונלוה הגר עליהם ונספחו על בית יעקב

This document is not an academic research but merely states a list of Quranic verses (ayats), from an abundance of verses, that touch upon the subject of 'Apostasy' in the Holy Quran. It is crucial, that to achieve a deep and thorough understanding of this topic, and a correct interpretation of these verses, one must always refer to academic Scholars who make references and interpretation of Quranic text, taking into consideration the elements of time and history, together the context, in which they appear in the Holy Quran.

Apostasy in Islam is commonly defined as the rejection in word or deed of their former religion (apostasy) by a person who was previously a follower of Islam.

The Qur'an states that God despises apostasy:

[3:72] And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ وَءَاكْفُرُوا ءَاخِرَهُ
لَعَلَّهُمْ يَرْجِعُونَ

[3:90] Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّنْ نُقَبِّلَ تَوْبَتَهُمْ هُمُ الضَّالُّونَ

[16:106] He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

[4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ
سَبِيلًا

[5:54] O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَفُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ

Above verses deal with apostasy directly and which state that Allah will punish and reject apostates in the afterlife. Except 16:106-109, the verses that discuss apostasy all appear in chapters identified as Madinan and belong to the period when the Islamic state had been established.

Regarding monotheism and polytheism

- A public declaration or conduct that denies Islam, its beliefs, symbols or its principal actors such as statements as "I believe in gods other than Allah", or "God has a material form"
- Worshiping an idol
- Denying the existence of God
- Saying the world has always existed from eternity, in such a way that it denies the existence of God as a creator
- Saying that the world is everlasting and without end, in such a way that it could be interpreted as a denial of resurrection – although some Muslim theologians and philosophers did challenge this view

Regarding prophethood of Muhammad (PBUH)

- Rejecting Muhammad's claim to be a prophet, or denying the concept of prophethood.
- Saying that there were prophets after Muhammad.
- Implying that one can become a prophet through spiritual exercise, since that would imply the possibility of a prophet after Muhammad.

Regarding beliefs

- Any clearly blasphemous action, such as burning the Qur'an out of contempt, and every manner of soiling it out of contempt or hatred. The same may also apply to the Hadiths books.
- Contradicting the positions that are upheld by a consensus (*ijma*) of Muslim scholars (*ulema*), such as saying that prayers or fasting are not obligatory, or that the prohibition of adultery does not have to be followed. Not following these doctrines does not make one an apostate, but saying they need not be followed does.
- Denying that the books before Islam (i.e. Christian and Jewish Scriptures) come from Allah (God)

Treason and war Element

Some Muslims ascribe a requirement of disbelief with an act against Islam, i.e. joining the enemies who are at war with Muslims or as in Quran (Qur'an 5:33)"those who wage war against God and His Apostle"

[5:32] For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ
بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ { ٣٢ }

[5:33] The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ { ٣٣ }

[5:34] Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ { ٣٤ }

Judicial Determination

In Islamic law, apostasy must be determined by the testimony of two adult Muslim witnesses, in respectable standing, whose accounts agree. Also, any death penalty case has to be determined by the testimony of four adult Muslim witnesses, in respectable standing, whose accounts agree, for the execution to occur.

Opposition to the execution based on the Qur'an and Hadith

The following verses and sayings from the Qur'an and Hadith suggest opposition to the execution of apostates due to no mentioning of killing apostates, and that doing otherwise contradicts with the doctrine of freedom of religion in Islam. Qur'an

[18:29] [And say [O Muhammad]: 'The truth [has now come] you're your Sustainer: let, then, him or her who wills, believe in it, and let him or her who wills, reject it.]

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

[2:256] [There shall be no coercion in matters of faith.]

لَا إِكْرَاهَ فِي الدِّينِ

[88:21-22] [And so, [O Prophet,] exhort them; your task is only to exhort. You can not compel them [to believe].]

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ 21

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ 22

[3:20] If they argue with you, say, "I have surrendered my whole being unto God, and [so have] all who follow me" – and ask those who have been vouchsafed revelation aforetime, as well as the unlettered people, 'Have you [too] surrendered yourselves unto Him?' And if they surrender

The Bee 125^a

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call to the way of your Lord with wisdom and fair exhortation, and remonstrate by that which is best; indeed, your Lord, He knows best who has strayed from His way, and He knows best those who are guided.

The Family of 'Imrān 104^b

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ

Let there be from among you a community who call to goodness and enjoins that which is right and forbids that which is wrong; and they are those who are successful.

It is Explained 33^c

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is best in speech than whosoever calls to the way of God and works righteousness and has said, "Indeed, I am of those who have submitted".

The Heifer 62^d

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There shall be no compulsion in religion; the truth has become clear from error, and whosoever has rejected evil and believes in God, so has he grasped the most trustworthy handhold, which has no breaking; and God is Hearing, Knowing.

Jonah 99^e

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

^a Quran 4; Translations by Muhammad Al-Hussaini

^b Quran 3

^c Quran 41

^d Quran 2

^e Quran 10

Had your Lord so willed, they would have believed – every one in the earth together; so will you then coerce the people until they become believers?

The Heifer 62^d

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed, those who believe and those who follow the Jewish faith, and the Christians and the Sabians; whosoever believes in God and in the Last Day and works righteousness, so to them is their reward from their Lord, and there shall be no fear upon them nor shall they grieve.

The Family of 'Imrān 104^b

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say, “O People of the Book! Come to a equitable word between us and between you that we do not worship any except God, and do not ascribe anything as partner with Him, and that none of us shall take others from among ourselves for lords besides God; and if they turn back then say, ‘We bear witness that we are submitters’”.

The Pilgrimage 39-40^f

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Sanction is given to those who are fought, because they have been wronged; and indeed, God is well able to aid them. They are those who were driven from their homes without just cause, save that they said, “Our Lord is God”; for were it not for God’s checking of one people by another, there surely would have been demolished monasteries, churches, synagogues and mosques in which the name of God is commemorated abundantly; and God will aid those who aid Him, and indeed, God is full of power, exalted in might.

^f Quran 22

Matthew 28:16-20

¹⁶ Οἱ δὲ ἑνδεκά μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς ¹⁷ καὶ ἰδόντες αὐτὸν προσεκύνησαν οἱ δὲ ἐδίστασαν ¹⁸ καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς ¹⁹ πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ²⁰ διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they worshiped him; but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

1 Corinthians 7:17-24

¹⁷ Εἰ μὴ ἐκάστῳ ὡς μεμέρικεν ὁ κύριος ἕκαστον ὡς κέκληκεν ὁ θεός οὕτως περιπατεῖτω καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι ¹⁸ περιτετμημένος τις ἐκλήθη μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις μὴ περιτεμνέσθω ¹⁹ ἡ περιτομὴ οὐδὲν ἐστὶν καὶ ἡ ἀκροβυστία οὐδὲν ἐστὶν ἀλλὰ τήρησις ἐντολῶν θεοῦ ²⁰ ἕκαστος ἐν τῇ κλήσει ἧ ἐκλήθη ἐν ταύτῃ μείνω ²¹ δοῦλος ἐκλήθη μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι μᾶλλον χρῆσαι ²² ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστὶν ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ ²³ τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων ²⁴ ἕκαστος ἐν ᾧ ἐκλήθη ἀδελφοί ἐν τούτῳ μείνω παρὰ θεῷ

¹⁷ However that may be, let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. ¹⁸ Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. ¹⁹ Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. ²⁰ Let each of you remain in the condition in which you were called. ²¹ Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever. ²² For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ. ²³ You were bought with a price; do not become slaves of human masters. ²⁴ In whatever condition you were called, brothers and sisters, there remain with God.

Acts 2:37-43

³⁷ Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους Τί ποιήσωμεν ἄνδρες ἀδελφοί ³⁸ Πέτρος δὲ πρὸς αὐτούς Μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν

καὶ λήμψθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος ³⁹ ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακρὰν ὄσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν ⁴⁰ ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης ⁴¹ οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλια ⁴² ἦσαν δὲ προσκαρτεροῦντες τῇ διδασκίᾳ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς ⁴³ Ἐγένετο δὲ πάσῃ ψυχῇ φόβος πολλά δὲ τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο

³⁷ Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" ³⁸ Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." ⁴⁰ And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." ⁴¹ So those who welcomed his message were baptized, and that day about three thousand persons were added. ⁴² They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. ⁴³ Awe came upon everyone, because many wonders and signs were being done by the apostles.

Acts 8:24-40

²⁴ ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε ²⁵ Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα πολλάς τε κώμας τῶν Σαμαριτῶν εὐηγγελίζοντο ²⁶ Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων Ἄναστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν αὕτη ἐστὶν ἔρημος ²⁷ καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλείσης Αἰθιόπων ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς [ὃς] ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ ²⁸ ἦν δὲ ὑποστρέφων καὶ καθημένος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν ²⁹ εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ ³⁰ προσδραμῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην καὶ εἶπεν Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις ³¹ ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυναίμην ἔαν μὴ τις ὀδηγήσει με παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ ³² ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγίνωσκεν ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ ³³ Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ ³⁴ Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν Δέομαί σου περὶ τίνος ὁ προφήτης λέγει τοῦτο περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός ³⁵ ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν ³⁶ ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν ἦλθον ἐπὶ τι ὕδωρ καὶ φησιν ὁ εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι ³⁷ ³⁸ καὶ ἐκέλευσεν στήναι τὸ ἄρμα καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὅτε Φίλιππος καὶ ὁ εὐνοῦχος καὶ ἐβάπτισεν αὐτόν ³⁹ ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ εὐνοῦχος ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων ⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτόν εἰς Καισάρειαν

²⁴ Simon answered, "Pray for me to the Lord, that nothing of what you have said may happen to me." ²⁵ Now after Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans. ²⁶ Then an angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) ²⁷ So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship ²⁸ and was returning home; seated in his chariot, he was reading the prophet Isaiah. ²⁹ Then the Spirit said to Philip, "Go over to this chariot and join it." ³⁰ So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" ³¹ He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. ³² Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. ³³ In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." ³⁴ The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" ³⁵ Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. ³⁶ As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" ³⁷ ³⁸ He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. ³⁹ When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. ⁴⁰ But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Mark 10:17-31

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ γουπετήσας αὐτὸν ἐπηρώτα αὐτὸν Διδάσκαλε ἀγαθὲ τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω ¹⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν οὐδεὶς ἀγαθὸς εἶ μὴ εἰς ὁ θεός ¹⁹ τὰς ἐντολάς οἶδας· Μὴ φονεύσης Μὴ μοιχεύσης Μὴ κλέψης Μὴ ψευδομαρτυρήσης Μὴ ἀποστερήσης Τίμα τὸν πατέρα σου καὶ τὴν μητέρα ²⁰ ὁ δὲ ἔφη αὐτῷ Διδάσκαλε ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου ²¹ ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ Ἐν σε ὑστερεῖ· Ὑπάγε ὅσα ἔχεις πώλησον καὶ δός [τοῖς] πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι ²² ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά ²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται ²⁴ οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· ²⁵ εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν ²⁶ οἱ δὲ περισσῶς ἐξεπλήσθησαν λέγοντες πρὸς αὐτόν Καὶ τίς δύναται σωθῆναι ²⁷ ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις ἀδύνατον ἀλλ οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ [τῷ] θεῷ ²⁸ Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι ²⁹ ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ [ἕνεκεν] τοῦ εὐαγγελίου ³⁰ ἐὰν μὴ

λάβη ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον
³¹ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι

¹⁷ As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" ¹⁸ Jesus said to him, "Why do you call me good? No one is good but God alone. ¹⁹ You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'" ²⁰ He said to him, "Teacher, I have kept all these since my youth." ²¹ Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." ²² When he heard this, he was shocked and went away grieving, for he had many possessions. ²³ Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" ²⁴ And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." ²⁶ They were greatly astounded and said to one another, "Then who can be saved?" ²⁷ Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible." ²⁸ Peter began to say to him, "Look, we have left everything and followed you." ²⁹ Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, ³⁰ who will not receive a hundredfold now in this age-- houses, brothers and sisters, mothers and children, and fields with persecutions-- and in the age to come eternal life. ³¹ But many who are first will be last, and the last will be first."

Luke 19:1-10

Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ ² καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· ³ καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν ⁴ καὶ προδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι ἐκείνης ἡμελλεν διέρχεσθαι ⁵ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας [ὁ] Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε σπεύσας κατὰβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι ⁶ καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων ⁷ καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσηλθεν καταλῦσαι ⁸ σταθεῖς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων κύριε [τοῖς] πτωχοῖς δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν ⁹ εἶπεν δὲ πρὸς αὐτόν [ὁ] Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ [ἐστίν·] ¹⁰ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός

He entered Jericho and was passing through it. ² A man was there named Zacchaeus; he was a chief tax collector and was rich. ³ He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. ⁴ So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. ⁵ When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at

your house today." ⁶ So he hurried down and was happy to welcome him. ⁷ All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." ⁸ Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." ⁹ Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. ¹⁰ For the Son of Man came to seek out and to save the lost."

Galatians 1:13-24

³ Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν ¹⁴ καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων ¹⁵ ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι ¹⁷ οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν ¹⁸ Ἐπειτα μετὰ τρία ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορήσας Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε ¹⁹ ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου ²⁰ ἃ δὲ γράφω ὑμῖν ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι ²¹ ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ [τῆς] Κιλικίας· ²² ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ ²³ μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει ²⁴ καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν

¹³ You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. ¹⁴ I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. ¹⁵ But when God, who had set me apart before I was born and called me through his grace, was pleased ¹⁶ to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, ¹⁷ nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus. ¹⁸ Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; ¹⁹ but I did not see any other apostle except James the Lord's brother. ²⁰ In what I am writing to you, before God, I do not lie! ²¹ Then I went into the regions of Syria and Cilicia, ²² and I was still unknown by sight to the churches of Judea that are in Christ; ²³ they only heard it said, "The one who formerly was persecuting us is now proclaiming the faith he once tried to destroy." ²⁴ And they glorified God because of me.

matthew 18.1-5

¹Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ²καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν ³καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ⁴ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ⁵καὶ ὅς ἐὰν δέξηται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

18At that time the disciples came to Jesus and asked, 'Who is the greatest in the kingdom of heaven?' ²He called a child, whom he put among them, ³and said, 'Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. ⁴Whoever becomes humble like this child is the greatest in the kingdom of heaven. ⁵Whoever welcomes one such child in my name welcomes me.

john 3.1-8

¹*)=ην δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων: ²οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος: οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ. ³ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. ⁴λέγει πρὸς αὐτὸν [ὁ] Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; ⁵ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἐξ ὕδατος

καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ⁶τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. ⁷μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ⁸τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει: οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

3 Now there was a Pharisee named Nicodemus, a leader of the Jews. ²He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' ³Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' ⁴Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' ⁵Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, "You must be born from above." ⁸The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.'

romans 12.1-2

¹Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν: ²καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

12I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ²Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

³ For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned.

⁴For as in one body we have many members, and not all the members have the same function, ⁵so we, who are many, are one body in Christ, and individually we are members one of another. ⁶We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ⁷ministry, in ministering; the teacher, in teaching; ⁸the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

⁹ Let love be genuine; hate what is evil, hold fast to what is good; ¹⁰love one another with mutual affection; outdo one another in showing honour. ¹¹Do not lag in zeal, be ardent in spirit, serve the Lord. ¹²Rejoice in hope, be patient in suffering, persevere in prayer. ¹³Contribute to the needs of the saints; extend hospitality to strangers.

¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵Rejoice with those who rejoice, weep with those who weep. ¹⁶Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. ¹⁷Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. ¹⁸If it is possible, so far as it depends on you, live peaceably with all.