

Texts for Scriptural Reasoning

11. Law

The Scriptural Reasoning Society

- 1 Thou shalt not utter a false report; put not thy hand with the wicked to be an unrighteous witness.
- 2 Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to pervert justice;
- 3 neither shalt thou favour a poor man in his cause. {S}
- 4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. {S}
- 5 If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass by him; thou shalt surely release it with him. {S}
- 6 Thou shalt not wrest the judgment of thy poor in his cause.
- 7 Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.
- 8 And thou shalt take no gift; for a gift blindeth them that have sight, and perverteth the words of the righteous.
- 9 And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.
- 10 And six years thou shalt sow thy land, and gather in the increase thereof;
- 11 but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.
- 12 Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.

א לא תשא, שמע שוא; אל-תשׁת ידך עם-רשע, להית עד חמס.
 ב לא-תהייה אחרי-רבים, לרעת; ולא-תענה על-רב, לנטת אחרי רבים--להטת.
 ג ודל, לא תהדר בריבו. {ס}
 ד כי תפגע שור איבך, או חמרו--תעה: השב תשיבנו, לו. {ס}
 ה כי-תראה חמור שנאך, רבץ תחת משאו, וחדלת, מעזב לו--עזב תעזב, עמו. {ס}
 ו לא תטה משפט אבינך, בריבו.
 ז מדבר-שקר, תרחק; ונקי וצדיק אל-תהרג, כי לא-אצדיק רשע.
 ח ושמד, לא תקח: כי השמד יענר פקחים, ויסלף דברי צדיקים.
 ט וגר, לא תלחץ; ואתם, ידעתם את-נפש הגר--כי-גרים הייתם, בארץ מצרים.
 י ויש שנים, תזרע את-ארצך; ואספת, את-תבואתה.
 יא והשביעת תשמטנה ונטשתה, ואכלו אביני עמך, ויתרם, תאכל חית השדה; כן-תעשה לכרמך, לזיתך.
 יב ששת ימים תעשה מעשיך, וביום השביעי תשבט--למען ינוח, שורך וחמריך, וינפש בן-אמתך, והגר.
 יג ובכל אשר-אמרתי אליכם, תשמרו; ושם אלהים אחרים לא תזכירו, לא ישמע על-פיך.

¹ Jewish Publications Society Tanakh (1917 Edition)

Deuteronomy 4:1-14

1 "And now, O Israel, give heed to the statutes and the ordinances which I teach you, and do them; that you may live, and go in and take possession of the land which the LORD, the God of your fathers, gives you.

2 You shall not add to the word which I command you, nor take from it; that you may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did at Ba'al-pe'or; for the LORD your God destroyed from among you all the men who followed the Ba'al of Pe'or;

4 but you who held fast to the LORD your God are all alive this day.

5 Behold, I have taught you statutes and ordinances, as the LORD my God commanded me, that you should do them in the land which you are entering to take possession of it.

6 Keep them and do them; for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.'

7 For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him?

8 And what great nation is there, that has statutes and ordinances so righteous as all this law which I set before you this day?

9 "Only take heed, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; make them known to your children and your children's children --

10 how on the day that you stood before the LORD your God at Horeb, the LORD said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live upon the earth,

דברים 4:1-14

א ועתה ישראל, שמע אל-החקים ואל-המשפטים, אשר אנכי מלמד אתכם, לעשות--למען תחיו, ובאתם וירשתם את-הארץ, אשר יהוה אלהי אבותיכם, נתן לכם.

ב לא תספו, על-הדבר אשר אנכי מצוה אתכם, ולא תגרעו, ממנו-- לשמר, את-מצות יהוה אלהיכם, אשר אנכי, מצוה אתכם.

ג עיניכם, הראות, את אשר-עשה יהוה, בבעל פעור: כי כל-האיש, אשר הלך אחרי בעל-פעור--השמידו יהוה אלהיך, מקרבך.

ד ואתם, הדבקים, ביהוה, אלהיכם--חיים בלכם, היום.

ה ראה למדתי אתכם, חקים ומשפטים, כאשר צוני, יהוה אלהי: לעשות כן--בקרב הארץ, אשר אתם באים שמה לרשתה.

ו ושמרתם, ונעשיתם--כי הוא חכמתכם ובינתכם, לעיני העמים: אשר ישמעו, את כל-החקים האלה, ואמרו רק עם-חכם ונבון, הגוי הגדול הזה.

ז כי מי-גוי גדול, אשר-לו אלהים קרבים אליו, כיהוה אלהינו, בכל-קראנו אליו.

ח ומי גוי גדול, אשר-לו חקים ומשפטים צדיקים, ככל התורה הזאת, אשר אנכי נתן לפניכם היום.

ט רק השמר לך ושמר נפשך מאד, פן-תשכח את-הדברים אשר-ראו עיניך ופן-יסורו מלבבך, כל, ימי חייך; והודעתם לבניך, ולבני בניך.

י יום, אשר עמדת לפני יהוה אלהיך בחרב, באמר יהוה אלי הקהל-לי את-העם, ואשמעם את-דברי: אשר ילמדון ליראה אתי, כל-הימים אשר הם חיים על-האדמה, ואת-בניהם, ילמדון.

and that they may teach their children so.'

11 And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom.

12 Then the LORD spoke to you out of the midst of the fire; you heard the sound of words, but saw no form; there was only a voice.

13 And he declared to you his covenant, which he commanded you to perform, that is, the ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and ordinances, that you might do them in the land which you are going over to possess.

Deuteronomy 23:15-21

15 "You shall not give up to his master a slave who has escaped from his master to you;

16 he shall dwell with you, in your midst, in the place which he shall choose within one of your towns, where it pleases him best; you shall not oppress him.

17 "There shall be no cult prostitute of the daughters of Israel, neither shall there be a cult prostitute of the sons of Israel.

18 You shall not bring the hire of a harlot, or the wages of a dog, into the house of the LORD your God in payment for any vow; for both of these are an abomination to the LORD your God.

19 "You shall not lend upon interest to your brother, interest on money, interest on victuals, interest on anything that is lent for interest.

20 To a foreigner you may lend upon interest, but to your brother you shall not lend upon interest; that the LORD your God may bless you in all that you undertake in the land which you are entering to take possession of it.

יא ותקרבון ותעמדון, תחת הַהָר; וְהָהָר בַּעַר בְּאֵשׁ, עַד-לֵב הַשָּׁמַיִם--חֲשָׁד, עָנָן וְעָרָפֶל.

יב וַיִּדְבֹר יְהוָה אֲלֵיכֶם, מִתּוֹךְ הָאֵשׁ: קוֹל דְּבָרִים אַתֶּם שְׁמָעִים, וּתְמוֹנָה אֵינְכֶם רֹאִים זולתי קול.

יג וַיִּגַּד לָכֶם אֶת-בְּרִיתוֹ, אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת--עֲשֵׂרֶת, הַדְּבָרִים; וַיִּכְתְּבֶם, עַל-שְׁנֵי לְחוֹת אֲבָנִים.

יד וְאֶתִי צִוָּה יְהוָה, בְּעֵת הַהוּא, לְלַמֵּד אֶתְכֶם, חֻקִּים וּמִשְׁפָּטִים: לַעֲשׂוֹתְכֶם אַתֶּם--בְּאֶרֶץ, אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ.

דברים 23:15-21

טז לֹא-תִסְגִּיר עֶבֶד, אֶל-אֲדֹנָיו, אֲשֶׁר-יִנָּצֵל אֵלָיךְ, מֵעַם אֲדֹנָיו.

יז עִמָּךְ יֵשֵׁב בְּקִרְבְּךָ, בַּמְּקוֹם אֲשֶׁר-יִבְחַר בְּאֶחָד שְׁעָרֶיךָ--בְּטוֹב לוֹ; לֹא, תוֹנְנוּ.

יח לֹא-תִהְיֶה קִדְשָׁה, מִבָּנוֹת יִשְׂרָאֵל; וְלֹא-יִהְיֶה קִדָּשׁ, מִבָּנֵי יִשְׂרָאֵל.

יט לֹא-תִבְיֵא אֶתְנֶן זוֹנָה וּמַחִיר כְּלָב, בֵּית יְהוָה אֱלֹהֶיךָ--לְכָל-נְדָר: כִּי תוֹעֵבֵת יְהוָה אֱלֹהֶיךָ, גַּם-שְׁנֵיהֶם.

כ לֹא-תִשִּׁיךְ לְאַחֶיךָ, נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֶכֶל: נֶשֶׁךְ, כָּל-דְּבַר אֲשֶׁר יִשָּׁךְ.

כא לִנְכָרֵי תִשִּׁיךְ, וּלְאַחֶיךָ לֹא תִשִּׁיךְ--לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ, בְּכָל מַשְׁלַח יְדֶיךָ, עַל-הָאָרֶץ, אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ.

21 "When you make a vow to the LORD your God, you shall not be slack to pay it; for the LORD your God will surely require it of you, and it would be sin in you.

כב כִּי-תִדָּר נְדָר לַיהוָה אֱלֹהֶיךָ, לֹא
תֵאָחֵר לְשִׁלְמוֹ : כִּי-דַרְשׁ יְדַרְשֵׁנוּ יְהוָה
אֱלֹהֶיךָ, מֵעַמְד, וְהָיָה בְךָ, חֵטָא.

Galatians 5:13-25¹

13 For you, brethren, have been called to liberty²; only do not use liberty as an opportunity for the flesh³, but through love serve one another.

14 For all the law is fulfilled⁴ in one word, even in this: "You shall love your neighbour as yourself."

15 But if you bite and devour⁵ one another, beware lest you be consumed by one another!

16 I say then: Walk in the Spirit, and you shall not fulfil the lust⁶ of the flesh.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are evident, which are: adultery⁷, fornication⁸, uncleanness, lewdness,

20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 gentleness, self-control. Against such there is no law.

24 And those who are Christ's have crucified the flesh with its passions and desires.

25 If we live in the Spirit, let us also walk in the Spirit.

Προς Γαλατας 5:13-25

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί: μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

14 Ὅ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

17 ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός: ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε.

18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

19 φανερὰ δέ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

20 εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,

21 φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

23 πραΰτης, ἐγκράτεια: κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος.

24 οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

¹ New King James Version

² ἐλευθερία *eleutheria* {*el-yoo-ther-ee'-ah*} liberty to do or to omit

³ σὰρξ *sarx* {*sarx*} flesh, the sensuous nature of man, "the animal nature"

⁴ πληρῶ *pleroo* {*play-ro'-o*} to make full, to fill up, i.e. to fill to the full, to cause to abound

⁵ κατεσθίω (*katesthio*) to eat up, ate, consume, devour

⁶ ἐπιθυμία *epithumia* {*ep-ee-thoo-mee'-ah*} desire, craving, longing, desire for what is forbidden, lust

⁷ μοιχεία *moicheia* {*moy-khi'-ah*} adultery

⁸ πορνεία *porneia* {*por-ni'-ah*} illicit sexual intercourse, adultery, fornication, homosexuality

Matthew 5:38-48¹

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’

39 But I tell you not to resist² an evil person. But whoever slaps you on your right cheek, turn the other to him also.

40 If anyone wants to sue³ you and take away your tunic, let him have your cloak also.

41 And whoever compels⁴ you to go one mile, go with him two.

42 Give to him who asks you, and from him who wants to borrow from you do not turn away.

43 “You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’

44 But I say to you, love your enemies, bless those who curse⁵ you, do good to those who hate you, and pray for those who spitefully use you and persecute⁶ you,

45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil⁷ and on the good, and sends rain on the just and on the unjust.

46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

47 And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?

48 Therefore you shall be perfect, just as your Father in heaven is perfect.

Κατα Ματθαιον 5:38-48

38 Ἦκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ: ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην:

40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον:

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.

42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

43 Ἦκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς,

45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δίκαιους καὶ ἀδίκους.

46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

¹ New King James Version

² ἀνθίστημι *anthistemi* {*anth-is'-tay-mee*} to set one's self against, to withstand, resist, oppose to set against

³ κρίνω *krino* {*kree'-no*} to separate, put asunder, to pick out, select, choose, to approve, esteem, to prefer, to be of opinion, deem, think, to be of opinion, to determine

⁴ ἀγγαρεύω *aggareuo* {*ang-ar-yew'-o*} to employ a courier, dispatch a mounted messenger, press into public service, compel to go

⁵ καταράομαι *kataraomai* {*kat-ar-ah'-om-ah-ee*} to curse, doom, imprecate evil upon

⁶ διώκω *dioko* {*dee-o'-ko*} to make to run or flee, put to flight, drive away, to run swiftly in order to catch a person or thing, to run after, to press on: figuratively of one who in a race runs swiftly to reach the goal, to pursue (in a hostile manner), in any way whatever to harass, trouble, molest one, to persecute

⁷ πονηρός *poneros* {*pon-ay-ros'*} full of labours, annoyances, hardships, pressed and harassed by labours, bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble

Matthew 22:15-40

15 Then the Pharisees went and took counsel how to entangle¹ him in his talk.

16 And they sent their disciples to him, along with the Hero'di-ans, saying, "Teacher, we know that you are true², and teach the way of God truthfully, and care for no man; for you do not regard the position³ of men.

17 Tell us, then, what you think. Is it lawful⁴ to pay taxes to Caesar, or not?"

18 But Jesus, aware of their malice⁵, said, "Why put me to the test⁶, you hypocrites?"

19 Show me the money for the tax." And they brought him a coin.

20 And Jesus said to them, "Whose likeness and inscription is this?"

21 They said, "Caesar's." Then he said to them, "Render⁷ therefore to Caesar the things that are Caesar's, and to God the things that are God's."

22 When they heard it, they marveled; and they left him and went away.

23 The same day Sadducees came to him, who say that there is no resurrection⁸; and they asked him a question

24 saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry the widow, and raise up children for his brother.'

25 Now there were seven brothers among us; the first married, and died, and having no children left his wife to his brother.

26 So too the second and third, down to the seventh.

27 After them all, the woman died.

¹ *pagideusosin* subj. act. aorist *pagideuo* 'to lay a snare, entrap'

² *alethes* 'unconcealed, true'

³ *prosopon* 'face, visage'

⁴ *exestin* pres. ind. act. 'to be allowed, permissible'

⁵ *ponerian* 'badness, bad state or condition'

⁶ *peirazete* pres. ind. act. *peirazo* 'to put to the test'

⁷ *apodote* aorist imp. *apodidomi* 'to give up, give back'

⁸ *anastasin* 'raising up'

Κατα Μαθθαιον 22:15-40

15 τότε πορευθεντες οι φαρισαιο συμβουλιον ελαβον οπως αυτον παγιδευσωσιν εν λογω.

16 και αποστελλουσιν αυτω τους μαθητας αυτων μετα των ηρωδιανων λεγοντες, διδασκαλε, οίδαμεν οτι αληθης ει και την οδον του θεου εν αληθεια διδασκεις, και ου μελει σοι περι ουδενος, ου γαρ βλεπεις εις προσωπον ανθρωπων.

17 ειπε ουν ημιν τι σοι δοκει: εξεστιν δουναι κηνσον καισαρι η ου;

18 γνους δε ο ιησους την πονηριαν αυτων ειπεν, τι με πειραζετε, υποκριται;

19 επιδειξατε μοι το νομισμα του κηνσου. οι δε προσηνεγκαν αυτω δηναριον.

20 και λεγει αυτοις, τινος η εικων αυτη και η επιγραφη;

21 λεγουσιν αυτω, καισαρος. τότε λεγει αυτοις, αποδοτε ουν τα καισαρος καισαρι και τα του θεου τω θεω.

22 και ακουσαντες εθαυμασαν, και αφεντες αυτον απηλθαν.

23 εν εκεινη τη ημερα προσηλθον αυτω σαδδουκαιοι, λεγοντες μη ειναι αναστασιν, και επηρωτησαν αυτον

24 λεγοντες, διδασκαλε, μουσης ειπεν, εαν τις αποθανη μη εχων τεκνα, επιγαμβρευσει ο αδελφος αυτου την γυναικα αυτου και αναστησει σπερμα τω αδελφω αυτου.

25 ησαν δε παρ ημιν επτα αδελφοι: και ο πρωτος γημας ετελευτησεν, και μη εχων σπερμα αφηκεν την γυναικα αυτου τω αδελφω αυτου:

26 ομοιως και ο δευτερος και ο τριτος, εως των επτα.

27 υστερον δε παντων απεθανεν η γυνη.

28 In the resurrection, therefore, to which of the seven will she be wife? For they all had her."

29 But Jesus answered them, "You are wrong, because you know neither the scriptures nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

31 And as for the resurrection of the dead, have you not read what was said to you by God,

32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead⁹, but of the living¹⁰."

33 And when the crowd heard it, they were astonished at his teaching.

34 But when the Pharisees heard that he had silenced the Sadducees, they came together.

35 And one of them, a lawyer, asked him a question, to test him.

36 "Teacher, which is the great commandment¹¹ in the law?"

37 And he said to him, "You shall love the Lord your God with all your heart, and with all your soul¹², and with all your mind¹³

38 This is the great and first commandment.

39 And a second is like¹⁴ it, You shall love your neighbor as yourself.

40 On these two commandments depend¹⁵ all the law and the prophets."

28 εν τη αναστασει ουν τινος των επτα εσται γυνη; παντες γαρ εσχον αυτην.

29 αποκριθεις δε ο ιησους ειπεν αυτοις, πλανασθε μη ειδοτες τας γραφας μηδε την δυναμιν του θεου:

30 εν γαρ τη αναστασει ουτε γαμουσιν ουτε γαμιζονται, αλλ ως αγγελοι εν τω ουρανω εισιν.

31 περι δε της αναστασεως των νεκρων ουκ ανεγνωτε το ρηθεν υμιν υπο του θεου λεγοντος,

32 εγω ειμι ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ; ουκ εστιν [ο] θεος νεκρων αλλα ζωντων.

33 και ακουσαντες οι οχλοι εξεπλησσοντο επι τη διδαχη αυτου.

34 οι δε φαρισαιοι ακουσαντες οτι εφιμωσεν τους σαδδουκαιους συνηχθησαν επι το αυτο.

35 και επηρωτησεν εις εξ αυτων [νομικος] πειραζων αυτον,

36 διδασκαλε, ποια εντολη μεγαλη εν τω νομω;

37 ο δε εφη αυτω, αγαπησεις κυριον τον θεον σου εν ολη τη καρδια σου και εν ολη τη ψυχη σου και εν ολη τη διανοια σου:

38 αυτη εστιν η μεγαλη και πρωτη εντολη.

39 δευτερα δε ομοια αυτη, αγαπησεις τον πλησιον σου ως σεαυτον.

40 εν ταυταις ταις δυσιν εντολαις ολος ο νομος κρεματα και οι προφηται.

⁹ *theos nekron* 'God of the dead'

¹⁰ *alla zonton* 'but rather of the living'

¹¹ *entole* 'injunction, order, command, behest'

¹² *psyche* 'breath, spirit'

¹³ *dianoia* 'thought, mind'

¹⁴ *homoia* 'resembling, similar'

¹⁵ *kre matai* pres. ind. mid/pass. *kremannumi* 'to hang, hang up'

The Table (Quran 5) 44-48

سورة المائدة ٤٤-٤٨

44 Verily, we have sent down the Law (Towrah) wherein are guidance¹⁶ and light. By it did the prophets who professed Islam¹⁷ judge the Jews¹⁸; and the doctors¹⁹ and the teachers²⁰ judged by that portion of the Book of God, of which they were the keepers and the witnesses. Therefore, O Jews!²¹ fear not men but fear Me; and barter not away my signs²² for a mean price! And whoso will not judge by what God hath sent down—such are the Infidels²³.

45 And therein have we enacted for them, "Life²⁴ for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation:"—Whoso shall compromise²⁵ it as alms shall have therein the expiation²⁶ of his sin; and whoso will not judge by what God hath sent down—such are the transgressors.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ
بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ
كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوْنَ النَّاسَ وَآخِشُوا اللَّهَ لَا تَشْتَرُوا
بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ٤٤

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ ٤٥

¹⁶ *huda* 'guidance, divine gift of grace' the term has the soteriological character of Faith or Grace in the New Testament

¹⁷ *alladhina aslamu* 'those who submitted'. The term used here is the same as that for a convert to Islam

¹⁸ *alladhina badu* 'those who follow the Jewish faith'

¹⁹ *rabhaniun* 'the teachers' (same as Hebrew)

²⁰ *ahbaru* 'rabbis, priests' the term is reserved for Jewish and Christian divines

²¹ This is an insertion of Rodwell and does not appear in the original Arabic text

²² *ayat* 'signs, verses'

²³ *kafirun* 'unbelievers, rejecters' root: *k-f-r* 'reject, deny'

²⁴ *nafs* 'person, soul'

²⁵ *tasaddaqa* 'justly resolve' root: *s-d-q* 'truth, righteous'

²⁶ *kaffara* 'to absolve, reject' root: *k-f-r* 'reject, deny'

46 And in the footsteps of the prophets caused we Jesus, the son of Mary, to follow, confirming the law which was before him²⁷: and we gave him the Evangel with its guidance and light, confirmatory of the preceding Law²⁸; a guidance and warning to those who fear God;—

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ
الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ
٤٦

47 And that the people of the Evangel may judge according to what God hath sent down therein. And whoso will not judge by what God hath sent down—such are the perverse.

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ
وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ
هُمُ الْفَاسِقُونَ ٤٧

48 And to thee we have sent down the Book of the Koran with truth, confirmatory of previous Scriptures, and their safeguard. Judge therefore between them by what God hath sent down, and follow not their desires by deserting the truth which hath come unto thee. To every one of you have we given a Law²⁹ and a beaten track³⁰. And if God had pleased He had surely made you all one people; but He would test you by what He hath given to each. Be emulous, then, in good deeds. To God shall ye all return, and He will tell you concerning the subjects of your disputes.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ
فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيُلَوِّكُم فِي
مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ٤٨

²⁷ *bayna yadaibi* lit. 'between his hands'

²⁸ *tanra* 'Torah'

²⁹ *shir'a* lit. 'way' root: sh-r-' 'road, path to water'
same meaning as *shari'a*

³⁰ *minhaj* 'programme, way of life, discipline'

Sahih al-Bukhari *The Book of Exegesis of the Quran* 4190³¹

Narrated to me Ibrahīm bin al-Mundhir, narrated to us Abu Ḍamrah, narrated to us Mūsa bin ‘Uqbah, of Nāfi‘, of ‘Abd Allah bin ‘Umar (God is pleased with them):

That the Jews brought to the Prophet (peace be upon him) a man from among them and a woman, who had both committed unlawful sexual intercourse³²; and he said to them, “How do you deal with whomsoever commits unlawful sexual intercourse from among you?” They said, “We blacken them both³³ and beat them both.” So he said, “Do you not find in the Torah stoning?” They said, “We do not find in it anything;” so said to them ‘Abd Allah bin Salām³⁴, “You have lied! So bring the Torah and recite it, if you are truthful;” so their teacher³⁵ who was teaching it to them placed his palm upon the verse of stoning, and began to read what was below his hand and what was behind it, and did not read the verse of stoning; so he³⁶ snatched his hand from the verse of stoning and said, “What is this?” And when they saw that they said, “It is the verse of stoning,” and he³⁷ ordered for them both and they were stoned close to where the biers are placed near at the mosque; and I saw her companion bowing over her to protect her from the stones.

صحيح البخاري: كتاب تفسير

القرآن ٤١٩٠

حدثني إبراهيم بن المنذر حدثنا أبو ضمرة
حدثنا موسى بن عقبة عن نافع عن عبد
الله بن عمر رضي الله عنهم

أن اليهود جاعوا إلى النبي صلى الله عليه
وسلم برجل منهم وامرأة قد زنيا فقال
لهم كيف تفعلون بمن زنى منكم قالوا
نحممهما ونضربهما فقال لا تجدون في
التوراة الرجم فقالوا لا نجد فيها شيئا
فقال لهم عبد الله بن سلام كذبتهم فأتوا
بالتوراة فاتلوها إن كنتم صادقين فوضع
مدراسها الذي يدرسها منهم كفه على
آية الرجم فطفق يقرأ ما دون يده وما
وراءها ولا يقرأ آية الرجم فترع يده عن
آية الرجم فقال ما هذه فلما رأوا ذلك
قالوا هي آية الرجم فأمر بهما فرجما قريبا
من حيث موضع الجنائز عند المسجد
فرأيت صاحبها يحني عليها يقيها الحجارة

³¹ Translation by Muhammad Yusuf

³² *zāniyā* to commit any form of sexual intercourse outside lawful marriage (dual form of the verb)

³³ *nuḥammimuhuma* ‘we blacken them both’ (dual form of the verb), the traditional practice of blackening faces with soot as a mark of disgrace

³⁴ Companion of the Prophet who was a Jewish convert to Islam

³⁵ *mudāris* ‘teacher’, form III active participle connoting study together with someone

³⁶ Some commentators consider this to refer to ‘Abd Allah bin Salām, others the Prophet himself

³⁷ Most commentators consider this to refer to the Prophet