

Texts for Scriptural Reasoning Children of Abraham

The Scriptural Reasoning Society

Genesis 17^a

בְּרֵאשִׁית זֵי

1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

2 And I will make My covenant between Me and thee, and will multiply thee exceedingly.'

3 And Abram fell on his face; and God talked with him, saying:

4 'As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

א וַיְהִי אֲבָרָם, בֶּן-תִּשְׁעִים שָׁנָה וְתִשְׁעַת שָׁנִים; וַיֵּרָא יְהוָה אֶל-אֲבָרָם, וַיֹּאמֶר אֵלָיו אֲנִי-אל שְׂדֵי--הַתְּהַלֵּךְ לִפְנֵי, וְהָיָה תָמִים.
ב וְאֶתְנָה בְרִיתִי, בֵּינִי וּבֵינֶךָ; וְאָרְבָּה אוֹתְךָ, בְּמָאֵד מְאֹד.

ג וַיִּפֹּל אֲבָרָם, עַל-פָּנָיו; וַיְדַבֵּר אֵתוֹ אֱלֹהִים, לֵאמֹר.

ד אָנֹכִי, הִנֵּה בְרִיתִי אִתְּךָ; וְהָיִתָּה, לְאֵב הַמּוֹן גוֹיִם.

ה וְלֹא-יִקְרָא עוֹד אֶת-שְׁמֶךָ, אֲבָרָם; וְהָיָה שְׁמֶךָ אֲבָרָהֶם, כִּי אֵב-הַמּוֹן גוֹיִם נִתְּתִיךָ.

ו וְהִפְרִתִי אֶתְךָ בְּמָאֵד מְאֹד, וַנִּתְּתִיךָ לְגוֹיִם; וּמְלָכִים, מִמֶּךָ יֵצְאוּ.

RASHI COMMENTARY: 1 I am the Almighty God Heb. הַסְּי—I am He Whose Godliness suffices for every creature. [J that, הַסְּי is sufficient]. Therefore, walk before Me, and I will be your God and your Protector, and wherever it (this name) appears in Scripture, it means "His sufficiency," but each one is [to be interpreted] according to the context.-[from *Gen. Rabbah* 47:3] **walk before Me** As the *Targum* renders: "Serve Me, cleave to My service." **and be perfect** This too is one command following another command: be perfect in all My trials (*Mid. Ps.* 119:3), i.e., "Walk before Me" with faith and honesty, and also be perfect in all My trials. [*Mizrachi*] According to its midrashic interpretation, walk before Me refers to the commandment of circumcision, and thereby, you will be perfect, for as long as the foreskin is upon you, I consider you imperfect (*Gen. Rabbah* 46:1). Another explanation: "and be perfect"-Now you are missing [control over] five organs: two eyes, two ears, and the male organ. I will add a letter to your name, and the numerical value of your letters [of your name] will be 248, corresponding to the number of your organs (*Tan. Lech Lecha* 16, *Ned.* 32b).

2 And I will place My covenant A covenant of love and the covenant of the land, to give it to you as a heritage through [your fulfillment of] this commandment.-[from *Gen. Rabbah* 46:9]

3 And Abram fell upon his face from fear of the Shechinah, for as long as he was uncircumcised, he did not have the strength to stand when the Divine Presence stood over him, and that is what is said concerning Balaam (*Num.* 24:4): "who falls and his eyes are open" (*Num. Rabbah* 12:8). I found this in the Baraita of Rabbi Eliezer (*Pirkei d'Rabbi Eliezer* ch. 29).

5 the father of a multitude of nations - הַסְּי is an acrostic of his name [i.e., -ov r ct]. (*Gen. Rabbah* 46:7). The "resh" that was in it [his name] originally, denoting that he was the father only of Aram, which was his native place, whereas now [he became] the father of the whole world (*Ber.* 13a): nevertheless the "resh" that was there originally was not moved from its place. For even the "yud" in Sarai's name complained to the Shechinah until it was added to Joshua, as it is said: (*Num.* 13:16): "and Moses called Hosea [gJlv] the son of Nun, Joshua [gJlv]." -[from *Gen. Rabbah* 47:1]

6 and I will make you into nations [This refers to] Israel and Edom, for he already had Ishmael, and He would therefore not be informing him about him.

^a Jewish Publication Society, 1917 Translation

7 And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.’

9 And God said unto Abraham: ‘And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations.

10 This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised.

11 And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you.

12 And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner, that is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and My covenant shall be in your flesh for an everlasting covenant.

ז וְהִקְמַתִּי אֶת-בְּרִיתִי בֵּינִי וּבֵינְךָ, וּבֵין זְרַעְךָ אַחֲרָיִךְ לְדֹרֹתָם--לְבְרִית עוֹלָם: לְהִיּוֹת לְךָ לֵאלֹהִים, וּלְזְרַעְךָ אַחֲרָיִךְ.
ח וְנָתַתִּי לְךָ וּלְזְרַעְךָ אַחֲרָיִךְ אֶת אֶרֶץ מִגְרִיךָ, אֶת כָּל-אֶרֶץ כְּנָעַן, לְאַחֲזֹתָ, עוֹלָם; וְהִיְתִי לָהֶם, לֵאלֹהִים.
ט וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, וְאַתָּה אֶת-בְּרִיתִי תִשְׁמֹר--אֶתָּה וּזְרַעְךָ אַחֲרָיִךְ, לְדֹרֹתָם.
י זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ, בֵּינִי וּבֵינֵיכֶם, וּבֵין זְרַעְךָ, אַחֲרָיִךְ: הַמּוֹל לְכֶם, כָּל-זָכָר. יֵאָמֵר וְנִמְלְתֶם, אֶת בְּשַׁר עֲרֻלְתְּכֶם; וְהָיָה לְאוֹת בְּרִית, בֵּינִי וּבֵינֵיכֶם.
יב וּבֶן-שְׁמֹנֶת יָמִים, יִמּוֹל לְכֶם כָּל-זָכָר--לְדֹרֹתֵיכֶם: יֵלִיד בַּיִת--וּמִקְנַת-כֶּסֶף מִכּוֹל בֶּן-נֶכֶר, אֲשֶׁר לֹא מִזְרַעְךָ הוּא.
יג הַמּוֹל יִמּוֹל יֵלִיד בֵּיתְךָ, וּמִקְנַת כֶּסֶף; וְהָיְתָה בְרִיתִי בְּבִשְׂרֹכֶם, לְבְרִית עוֹלָם.

RASHI COMMENTARY: 7 And I will establish My covenant And what is that covenant? To be to you for a God.

8 for an everlasting possession And there I will be to you for a God (*Gen. Rabbah* 46:9), but if one dwells outside the Holy Land, it is as though he has no God (*Keth.* 110b).

9 And you Heb. וְאַתָּה. This “vav” connects [this verse] to the preceding matter. “As for Me, behold My covenant is with you,” and you must be careful to observe it. Now what does its observance entail? “This is My covenant, which you shall observe...that every male among you be circumcised.”

10 between Me and you those living now. and between your seed who are destined to be born. be circumcised Heb. klnv, is like klnvk, to circumcise [the infinitive], as you might, lag in place, lagk, to do.

11 And you shall circumcise - oTknll is like oTknll, and the “nun” is superfluous, a radical that sometimes appears in it, like the “nun” of QJlb and the “nun” of tGll oTknll has the same form as o, tGll, (i.e., the Kal form). But klnh is in the passive form (the Nifal), like vGllh (it will be done) kfllh (it will be eaten).

12 one that is born in the house whom the maidservant bore in the house. one that is purchased with money whom he bought after he was born.

13 Those born in the house... shall be circumcised Here Scripture repeated it [the commandment to circumcise a slave born in the house;] but did not state [that it is to be] on the eighth day, to teach you that there is a slave born in the house who is circumcised after eight days [other editions: at the age of one day], as is delineated in Tractate Shabbath (135b).

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and moreover I will give thee a son of her; yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.'

17 Then Abraham fell upon his face, and laughed, and said in his heart: 'Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?'

18 And Abraham said unto God: 'Oh that Ishmael might live before Thee!'

יָד וְעָרַל זָכָר, אֲשֶׁר לֹא-יְמוּל אֶת-בְּשָׂרוֹ
 עָרְלָתוֹ--וְנִכְרְתָהּ הַנֶּפֶשׁ הַהִוא, מֵעַמִּיהָ:
 אֶת-בְּרִיתִי, הַפָּר. { ס }

טו וַיֹּאמֶר אֱלֹהִים, אֶל-אַבְרָהָם, שְׂרַי
 אֲשֶׁתְּךָ, לֹא-תִקְרָא אֶת-שְׁמָהּ שְׂרַי: כִּי
 שָׂרָה, שְׁמָהּ.

טז וַיְבָרַכְתִּי אֹתָהּ, וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן;
 וַיְבָרַכְתִּיהָ וְהִיְתָה לְגוֹיִם, מִלְכֵי עַמִּים מִמֶּנָּה
 יְהִיוּ.

יז וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו, וַיִּצְחָק; וַיֹּאמֶר
 בְּלִבּוֹ, הֲלֹכֵן מֵאָה-שָׁנָה יוֹלֵד, וְאִם-שָׂרָה,
 הִבְתִּיתְשָׁעִים שָׁנָה תֵּלֵד.

יח וַיֹּאמֶר אַבְרָהָם, אֶל-הָאֱלֹהִים: לוֹ
 יִשְׁמָעֵאל, יִחְיֶה לְפָנֶיךָ.

RASHI COMMENTARY: 14 And an uncircumcised male Here Scripture teaches that circumcision is in that place that distinguishes between male and female. **who will not circumcise** When he reaches the age when he becomes liable for punishment, then [his soul] will be cut off (Shab. 133b), but his father [who does not circumcise him] is not punishable by “kareth” (spiritual excision), but is guilty of transgressing a positive commandment (Yeb. 70b). **that soul will be cut off** He goes childless (Yeb. 55a) and dies prematurely (Moed Katan 28a).

15 you shall not call her name Sarai which means “my princess,” for me, but not for others. But Sarah, in an unqualified sense, shall be her name, that she will be a princess over all.-[from Ber. 13a]

16 And I will bless her And what is the blessing? That she returned to her youth, as it is said (below 18:12): “My skin has become smooth.”-[from B.M. 87a] **and I will bless her** with breast feeding, when she required it, on the day of Isaac’s feast, for people were murmuring against them, that they had brought a foundling from the street and were saying, “He is our son.” So each one brought her child with her, but not her wet nurse, and she (Sarah) nursed them all. That is what is said: (below 21:7): “Sarah has nursed children.” *Gen. Rabbah* (47:2) alludes slightly to this.-[from B.M. 87a]

17 And Abraham fell on his face and rejoiced Heb. עָשְׂתָּהּ Onkelos renders this as an expression of joy, חֲסִי ׀ “and he rejoiced,” but the one [עָשְׂתָּהּ, ׀] in the case of Sarah (below 18:12) [he renders] as an expression of laughter. You learn that Abraham believed and rejoiced, but Sarah did not believe and ridiculed, and for this reason, the Holy One, blessed be He, was angry with Sarah, but was not angry with Abraham. **Will [a child] be born to on, etc.** There are questions which are positive assertions, like (I Sam. 2:27): הֲ, הֲכִיב וְכִיב, “Did I appear?” [meaning: “of course I appeared!”]; (II Sam. 15:27): וְתִּרְוֶה, “Do you see?” [meaning: “of course you see!”] This too is a positive assertion, and so did he say to himself, “Was such kindness done to anyone else, that the Holy One, blessed be He, is doing for me?” **and will Sarah, who is ninety years old** Shall she be worthy of giving birth? Now although the first generations begot children at the age of five hundred, in Abraham’s time, the years were already lessened, and weakness had come to the world. Go out and learn this from the ten generations from Noah to Abraham, who hastened to beget children at the age of sixty and seventy.

18 If only Ishmael will live If only Ishmael will live! I do not deserve to receive such a reward as this. **will live before You** [This means]: [“Let him] live in fear of You,” as in (verse 1): “Walk before Me,” [which Onkelos renders:] “Serve Me.” [following Targum Jonathan]

19 And God said: ‘Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.

20 And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.’

22 And He left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house, and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

יט וַיֹּאמֶר אֱלֹהִים, אֲבָל שָׂרָה אֲשֶׁתְּךָ יִלְדֶת
לָךְ בֶּן, וְקָרָאתָ אֶת-שְׁמוֹ, יִצְחָק; וְהִקְמַתִּי
אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם, לְזָרְעוֹ
אֲחֵרָיו.

כ וְלִישְׁמָעֵאל, שָׁמַעְתִּיךָ--הִנֵּה בֵרַכְתִּי אֹתוֹ
וְהִפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ, בְּמָאד מְאֹד:
שְׁנַיִם-עָשָׂר נְשִׂאִים יוֹלִיד, וְנִתְתִּיו לְגוֹי
גָדוֹל.

כא וְאֶת-בְּרִיתִי, אֶקִּים אֶת-יִצְחָק, אֲשֶׁר
תֵּלֵד לָךְ שָׂרָה לְמוֹעֵד הַזֶּה, בְּשָׁנָה הָאַחֲרֶת.
כב וַיִּכַּל, לְדַבֵּר אֹתוֹ; וַיַּעַל אֱלֹהִים, מֵעַל
אֲבְרָהָם.

כג וַיִּקַּח אֲבְרָהָם אֶת-יִשְׁמָעֵאל בְּנוֹ, וְאֵת
כָּל-יְלִידֵי בֵיתוֹ וְאֵת כָּל-מִקְנֵת כֶּסֶף--כָּל-
זָכָר, בְּאַנְשֵׁי בֵית אֲבְרָהָם; וַיִּמָּל אֶת-בְּשָׂר
עָרְלָתָם, בְּעֶצֶם הַיּוֹם הַזֶּה, כַּאֲשֶׁר דִּבֶּר אֱלֹהִים.
אֱלֹהִים.

RASHI COMMENTARY: 19 Indeed - kšt is an expression of a confirmation of a statement, and likewise (below 42: 21): “Indeed (kšt), we are guilty;” (II Kings 4:14): “Indeed (kšt), she has no son.”-[from *Targumim*] **and you shall name him Isaac** Heb. ešm, because of the rejoicing (elj m) (*Mid. Chaseroth v’Yetheroth*. And some say: because of the ten (h) trials, and Sarah’s ninety (m) years, and the eighth (j) day on which he was circumcised, and Abraham’s hundred (e) years. (*Pirkei d’Rabbi Eliezer*, ch. 32). (Other editions: “And My covenant.” Why is this written? Is it not already written (verse 9): “And you shall keep My covenant, you and your seed, etc.?” But because He said (verse 7): “And I will establish, etc.,” one might think that the sons of Ishmael and the sons of Keturah are included in the establishment [of the covenant]. Therefore, Scripture states: “And I will establish My covenant with him,” and not with others. Now, why does it say [again in verse 21]: “But My covenant I will establish with Isaac?” This teaches us that he was holy from the womb. Another explanation [for the repetition of verse 19]: Said Rabbi Abba: Scripture here derives an a fortiori conclusion regarding the son of the mistress from [what is written regarding] the son of the handmaid. It is written here: “Behold I have blessed him, and I will make him fruitful, and I will multiply him.” This refers to Ishmael. How much more so, “But My covenant I will establish with Isaac!” (*Gen. Rabbah* 47:5). **My covenant** The covenant of circumcision shall be given over [only] to the seed of Isaac. See *Sanh.* 59.

20 twelve princes Heb. ohtGh. They will disappear like clouds, as (Prov. 25:14): Clouds (ohtGh) and wind.- [from *Gen. Rabbah* 47:5]

22 from above Abraham This is a euphemism used in reference to the Shechinah, and we learn that the righteous are the chariot of the Omnipresent.-[from *Gen. Rabbah* 47:6, 82:6]

23 on that very day On the very day that he was commanded (*Mid. Ps.* 112:2), during the day and not at night. He was afraid neither of the heathens nor of the scorners. [He circumcised in the light of day] so that his enemies and his contemporaries would not say, “Had we seen him, we would not have allowed him to circumcise and to fulfill the commandment of the Omnipresent” (*Gen. Rabbah* 47:9). **and he circumcised** Heb. kšm, an expression in the kgph form, (the active [kal] form.)

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, those born in the house, and those bought with money of a foreigner, were circumcised with him.

כד וְאַבְרָהָם--בֶּן-תְּשַׁעִים וְתֵשַׁע, שָׁנָה:
בְּהַמְלוֹ, בָּשָׂר עָרְלָתוֹ.

כה וַיִּשְׁמַעְאֵל בְּנוֹ, בֶּן-שָׁלֹש עָשָׂר שָׁנָה:
בְּהַמְלוֹ--אֵת, בָּשָׂר עָרְלָתוֹ.

כו בַּעֲצָם הַיּוֹם הַזֶּה, נִמּוֹל אַבְרָהָם,
וַיִּשְׁמַעְאֵל, בְּנוֹ.

כז וְכָל-אֲנָשֵׁי בֵיתוֹ יְלִיד בַּיִת, וּמִקְנֵת-כְּסָף
מֵאֵת בֶּן-נְכָר--נִמְלוּ, אִתּוֹ. { פ }

RASHI COMMENTARY: 25 when he was circumcised of the flesh of his foreskin Concerning Abraham, it does not say , t, because he was lacking only the severing of the flesh, because it had already been flattened out by intercourse, but Ishmael, who was a youth, required that the foreskin be severed and the corona be uncovered. Therefore, in his case, it is , t. *Gen. Rabbah* (47:8).

26 On that very day when Abraham reached the age of ninety-nine and Ishmael [reached the age of] thirteen, “Abraham was circumcised, and [so was] Ishmael his son.”

- 11.** And the angel of the Eternal One said to her, Behold, you are with child, and shall bear a son, and shall call his name Ishmael; because the Eternal One has heard your affliction.
- 12.** And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall live in the presence of all his brothers.
- 13.** And she called the name of the Eternal One who spoke to her, You, God see me; for she said, Have I also here looked after him who sees me?
- 14.** Therefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.
- 15.** And Hagar bore Abram a son; and Abram called his son's name, whom Hagar bore, Ishmael.
- 16.** And Abram was eighty six years old, when Hagar bore Ishmael to Abram.

Galatians 3^a

1 You foolish^b Galatians! Who has bewitched^c you? It was before your eyes that Jesus Christ was publicly exhibited as crucified!

2 The only thing I want to learn from you is this: Did you receive the Spirit^d by doing the works^e of the law^f or by believing what you heard?

3 Are you so foolish? Having started with the Spirit, are you now ending with the flesh?

4 Did you experience so much for nothing?— if it really was for nothing.

5 Well then, does God supply you with the Spirit and work miracles^g among you by your doing the works of the law, or by your believing what you heard?

6 Just as Abraham “believed God, and it was reckoned^h to him as righteousness,”

7 so, you see, those who believe are the descendants of Abraham.

8 And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you.”

9 For this reason, those who believe are blessed with Abraham who believed.

10 For all who rely on the works of the law are under a curseⁱ; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.”

Πρὸς Γαλάτας 3

1 ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγεγράφη ἐσταυρωμένος;

2 τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

4 τοσαῦτα ἐπάθετε εἰκῆ; εἶ γε καὶ εἰκῆ.

5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

6 καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

8 προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προεσηγγελίσατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν ὑπὸ κατάραν εἰσίν: γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

^a New Revised Standard Version

^b ἀνόητος, ον foolish, senseless

^c ἐβάσκανεν verb indicative aorist active 3rd person singular from βασκαίνω bewitch with the evil eye

^d νόμου noun genitive masculine singular from νόμος ου, ὁ rule, principle, norm, the Mosaic law

^e ἔργων noun genitive neuter plural from ἔργον ου, τό work— deed, action, manifestation, practice

^f πνεῦμα noun accusative neuter singular from πνεῦμα, ατος, το,— blowing, breathing, wind, spirit, soul

^g δυνάμεις noun accusative feminine plural from δύναμις, εως, ἡ power, strength, capability, miracle

^h ἐλογίσθη verb indicative aorist passive 3rd person singular from λογίζομαι —. reckon, calculate, consider

ⁱ κατάραν noun accusative feminine singular from κατάρα, ας, ἡ a curse, an imprecation

11 Now it is evident that no one is justified^j before God by the law; for “The one who is righteous will live by faith.”

12 But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.”

13 Christ redeemed^k us from the curse of the law by becoming a curse for us-- for it is written, “Cursed is everyone who hangs on a tree”-

14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

15 Brothers and sisters, I give an example from daily life: once a person’s will has been ratified^l, no one adds to it or annuls it.

16 Now the promises were made to Abraham and to his offspring; it does not say, “And to offsprings,” as of many; but it says, “And to your offspring,” that is, to one person, who is Christ.

17 My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise

18 For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

19 Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator.

20 Now a mediator involves more than one party; but God is one.

11 ὅτι δὲ ἐν νόμῳ οὐδείς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται:

12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω: ὁμῶς ἀνθρώπου κεκυρωμένην διαθήκην οὐδείς ἀθετεῖ ἢ ἐπιδιατάσσεται.

16 τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς ἐφ’ ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

17 τοῦτο δὲ λέγω: διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνῶς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας: τῷ δὲ Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισται ὁ θεός.

19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρισ οὐ ἔλθη τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι’ ἀγγέλων ἐν χειρὶ μεσίτου.

20 ὁ δὲ μεσίτης ἑνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.

^j δικαιοῦται *verb indicative present passive 3rd person singular* from δικαιοῶ— vindicate, treat as just

^k ἐξηγόρασεν *verb indicative aorist active 3rd person singular* from ἐξαγοράζω redeem (lit. ‘buy back’)

^l κεκυρωμένην *verb participle perfect passive accusative feminine singular* from κυρώ — ratify, validate

21 Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law.

22 But the scripture has imprisoned^m all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe.

23 Now before faith came, we were imprisoned and guardedⁿ under the law until faith would be revealed.

24 Therefore the law was our disciplinarian^o until Christ came, so that we might be justified by faith.

25 But now that faith has come, we are no longer subject to a disciplinarian,

26 for in Christ Jesus you are all children of God through faith.

27 As many of you as were baptized into Christ have clothed yourselves with Christ.

28 There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

29 And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο: εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.

22 ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν:

25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγὸν ἐσμεν.

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

27 ὅσοι γὰρ εἰς Χριστόν ἐβαπτίσθητε, Χριστόν ἐνεδύσασθε:

28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ: πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.

29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

^m συνέκλεισεν *verb indicative aorist active 3rd person singular* from συγκλείω close up together, hem in, enclose, confine, imprison

ⁿ ἐφρουρούμεθα *verb indicative imperfect passive 1st person plural* from φρουρέω— guard, hold in custody, confine, protect, keep

^o παιδαγωγός *noun nominative masculine singular* from παιδαγωγός, οὐ, ὁ attendant (slave), custodian, guide, lit. 'boy-leader,' whose duty it was to superintend the conduct of the boys in the family to which he was attached and to conduct them to and from school (frequently viewed as a repressive figure)

Commentary of Ibn Kathir: *The Heifer* 135-136^{3 4}

135 And they say, “Become Jews²³ or Christians²⁴ that you be guided”²⁵; say, “Rather, the religion²⁶ of Abraham, the upright²⁷; he was not one of the polytheists”.

136 Say, “We believe in God, and what was sent down²⁸ to us, and what was sent down to Abraham and Ishmael and Isaac and Jacob and the Tribes²⁹, and what was given to Moses and Jesus, and what was given to the prophets from their Lord; we do not make distinction³⁰ between any one of them; and to Him are we submitters³¹”.

Said Muhammad bin Ishaq: Narrated to me Muhammad bin Abi Muhammad, narrated to me Sa’id bin Jubayr or ‘Ikrima of Ibn ‘Abbas, who said: Said ‘Abd Allah bin Suriya al-‘Awr to the Prophet of God (peace be upon him), “There is no guidance except that which we are upon, so follow us, O Muhammad, that you be guided”. And the Christians said likewise; so God (Almighty and Glorious is He) sent down the verse ﴿And they say, “Become Jews or Christians that you be guided”>; say, “Rather the religion of Abraham, the upright [*hanifan*]﴾ that is to say, we do not want that which you invite us to of Judaism and Christianity, but rather we follow ﴿The religion of Abraham, the upright﴾, that is to say, upon the straight path. And said Muhammad bin Ka’b al-Qurduhubi and ‘Isa Ibn

²³ *hudan* acc. pl. *yahudi* ‘Jew’

²⁴ *nasara* acc. pl. *nasrani* ‘Nazarene, Christian’

²⁵ *tabtadu* 2 pl. juss. *ibtada* ‘to be guided’ root VIII: *b-d-* ‘guidance, grace’ – *shart* (conditional) grammatical form

²⁶ *millata* acc. sing. *milla* ‘community, religion’ root: *m-l-l* ‘community, sect, confession, guild’

²⁷ *hanifan* acc. sing. *hanif* ‘upright, righteous, monotheist believer’

²⁸ *anzala* 3 sing. perf. pass. *anzala* ‘to send down’ root IV: *n-z-l* ‘descend, go down’

²⁹ *asbat* gen. pl. *sabt* ‘tribe, clan’

³⁰ *nufarriq* 1 pl. imperf. *farraqa* ‘to divide, make difference, separate’ root II: *f-r-q* ‘division, gap, separation, difference’

³¹ *muslimuna* nom. pl. act. part. *aslama* ‘to submit’ root IV: *s-l-m* ‘submission, peace, surrender, harmony’

تفسير ابن كثير: سورة البقرة

١٣٥-١٣٦

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ

بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ١٣٥

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ

وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا

أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ

مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٦

قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي مُحَمَّدٍ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ أَوْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ صُورِيًّا الْأَعْوَرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا الْهُدَى إِلَّا مَا نَحْنُ عَلَيْهِ فَاتَّبِعْنَا يَا مُحَمَّدُ تَهْتَدِ». وَقَالَتْ النَّصَارَى مِثْلَ ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا وَقَوْلُهُ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾ أَيُّ لَأُتْرِيدَ مَا دَعَوْتُمُونَا إِلَيْهِ مِنَ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ بَلْ تَتَّبِعِ ﴿مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾ أَيُّ مُسْتَقِيمًا قَالَهُ مُحَمَّدُ بْنُ كَعْبٍ الْقُرْظِيُّ وَعِيسَى بْنُ جَارِيَةَ وَقَالَ خُصَيْفُ

Jariya, and said Khusayr of Mujahid with sincerity, and narrated Ali bin Abi Talha of Ibn ‘Abbas on pilgrimage, and likewise it was narrated of al-Hasan and al-Dahhak and ‘Atiyya and Suddiy, and said Abu al-‘Aliyya: The upright [*hanif*] is the one who meets the House in prayer and looks to his pilgrimage to it, if he has means so to be able. And said Mujahid and al-Rabi’ bin Anas: Upright [*hanifan*] is to say ‘following in observance’; and said Abu Qilaba: The upright [*hanif*] is the one who believes in the prophets – all of them, from the first of them to the last of them. And said Qatada: *Hanifiyya* is a witness, ‘There is no god but God’ entering into that the guarding in honour, of mothers and daughters and maternal aunts and paternal aunts; and what God has forbidden; and the circumcision...

And said Abu al-‘Aliyya and Rabi’ and Qatada: The Tribes [*asbat*] are the sons of Jacob; twelve men each man of whom begat a community of people, and they are called The Tribes. And al-Khalil bin Ahmad and others said: The Tribes among the Children of Israel are like the tribes among the Children of Ishmael...

Said al-Zajaj: And it will make this clear to you in what Muhammad bin Ja’far narrated to us, saying, narrated to us Abu Nujayd al-Daqaq, narrated to us al-Aswad bin ‘Amir, narrated to us Isra’il of Simak of ‘Ikrima of Ibn ‘Abbas, who said: All the prophets are from the Children of Israel except ten: Noah, Hud, Salih, Shuaib, Abraham, Isaac, Jacob, Ishmael and Muhammad (peace be upon them)...

And said Ibn Abi Hatim: Muhammad bin Muhammad bin Mus’ab al-Suriy informed us, that Mu’amil informed us, that ‘Ubayd Allah bin Abi Hamid informed us of Abu al-Malih, of Ma’qil bin Yasar, who said: The Prophet of God (peace be upon him) said (Believe in the Torah and the Psalms and the Gospel, but the Quran will guide you).

عَنْ مُجَاهِدٍ مُخْلِصًا وَرَوَى عَلِيُّ بْنُ أَبِي طَلْحَةَ عَنْ
ابْنِ عَبَّاسٍ حَاجًّا وَكَذَا رُوِيَ عَنِ الْحَسَنِ وَالضَّحَّاكِ
وَعَطِيَّةِ وَالسُّدِّيِّ وَقَالَ أَبُو الْعَالِيَةِ: الْحَنِيفُ الَّذِي
يَسْتَقْبِلُ الْبَيْتَ بِصَلَاتِهِ وَيَرَى أَنَّ حَجَّهَ عَلَيْهِ إِنْ
اسْتِطَاعَ إِلَيْهِ سَبِيلًا وَقَالَ مُجَاهِدٌ وَالرَّبِيعُ بْنُ أَنَسٍ:
حَنِيفًا أَيْ مُتَّبِعًا وَقَالَ أَبُو قِلَابَةَ: الْحَنِيفُ الَّذِي يُؤْمِنُ
بِالرُّسُلِ كُلِّهِمْ مِنْ أَوْلَاهُمْ إِلَى آخِرِهِمْ وَقَالَ قَتَادَةُ:
الْحَنِيفِيَّةُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ يَدْخُلُ فِيهَا تَحْرِيمُ
الْأُمَّهَاتِ وَالْبَنَاتِ وَالْحَالَاتِ وَالْعَمَّاتِ وَمَا حَرَّمَ اللَّهُ
عَزَّ وَجَلَّ وَالْحَيْثَانَ...

وَقَالَ أَبُو الْعَالِيَةِ وَالرَّبِيعُ وَقَتَادَةُ: الْأَسْبَاطُ بَنُو يَعْقُوبَ
إِنَّا عَشْرَ رَجُلًا وَلَدَ كُلِّ رَجُلٍ مِنْهُمْ أُمَّةٌ مِنَ النَّاسِ
فَسُمُّوا الْأَسْبَاطُ وَقَالَ الْخَلِيلُ بْنُ أَحْمَدَ وَغَيْرُهُ:
الْأَسْبَاطُ فِي بَنِي إِسْرَائِيلَ كَالْقَبَائِلِ فِي بَنِي
إِسْمَاعِيلَ...

قَالَ الرَّجَّاجُ: وَبَيَّنَّ لَكَ هَذَا مَا حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرِ الْأَنْبَارِيِّ حَدَّثَنَا أَبُو نُجَيْدٍ الدَّقَاقُ حَدَّثَنَا الْأَسْوَدُ
بْنُ عَامِرٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ عَنْ عِكْرَمَةَ عَنْ
ابْنِ عَبَّاسٍ قَالَ: كُلُّ الْأَنْبِيَاءِ مِنْ بَنِي إِسْرَائِيلَ إِلَّا عَشْرَةَ
نُوحَ وَهُودَ وَصَالِحَ وَشُعَيْبَ وَإِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ وَإِسْمَاعِيلَ وَمُحَمَّدَ عَلَيْهِمُ الصَّلَاةُ
وَالسَّلَامُ...

وَقَالَ ابْنُ أَبِي حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ
مُصْعَبِ الصُّورِيِّ أَخْبَرَنَا مُؤَمَّلٌ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ
أَبِي حُمَيْدٍ عَنْ أَبِي الْمَلِيحِ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (آمِنُوا بِالْتَّوْرَةِ
وَالزَّبُورِ وَالْإِنْجِيلِ وَلْيَسَعَكُمْ الْقُرْآنُ).

Commentary of the Two
Jalals: *The House of Imran*
67-68³³²

67 Abraham was not a Jew³³ and not a Christian³⁴; but he was upright³⁵, submitting³⁶, and was not of the polytheists³⁷.

68 Indeed, those who are nearest³⁸ among people to Abraham are those who followed him and this prophet, and those who believe; and God is guardian³⁹ of the believers.

﴿Abraham was not a Jew and not a Christian, but he was upright [*hanifan*] tending away from all the religions to the sure religion, ﴿Submitting [*musliman*]﴾ monotheist ﴿And was not of the polytheists [*musbrikina*]﴾. ﴿Indeed, those who are nearest among people﴾ the most true of them ﴿To Abraham are those who followed him﴾ in his time ﴿And this prophet﴾ Muhammad by reason of his agreement with the greatest number of his ordinances ﴿And those who believe﴾ from his community, they are those of whom it is appropriate to say, “We are upon his religion not you” ﴿And God is guardian of the believers﴾ their Helper and Protector.

تفسير الجلالين: سورة آل عمران

٦٧-٦٨

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ
كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ٦٧

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ
وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ

الْمُؤْمِنِينَ ٦٨

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا﴾ مَائِلًا عَنِ الْأَدْيَانِ كُلِّهَا إِلَى الدِّينِ الْقِيَمِ ﴿مُسْلِمًا﴾ مُوَحَّدًا ﴿وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾. ﴿إِنَّ أَوْلَى النَّاسِ﴾ أَحَقَّهُمْ ﴿بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ﴾ فِي زَمَانِهِ ﴿وَهَذَا النَّبِيُّ﴾ مُحَمَّدٌ لِمُؤَافَقَتِهِ لَهُ فِي أَكْثَرِ شَرَعِهِ ﴿وَالَّذِينَ آمَنُوا﴾ مِنْ أُمَّتِهِ فَهُمْ الَّذِينَ يَنْبَغِي أَنْ يَقُولُوا نَحْنُ عَلَى دِينِهِ لَا أَنْتُمْ ﴿وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾ نَاصِرِهِمْ وَحَافِظِهِمْ

³² *Quran* 3

³³ *yahudiyan* acc. sing. *yahudi* 'Jew'

³⁴ *nasraniyan* acc. sing. *nasrani* 'Nazarene, Christian'

³⁵ *hanifan* acc. sing. *hanif* 'upright, righteous, monotheist believer'

³⁶ *musliman* acc. sing. act. part. *aslama* 'to submit' root IV: *s-l-m* 'submission, peace, surrender, harmony'

³⁷ *musbrikina* gen. pl. act. part. *asbraka* 'to join in partnership, to associate as equal [with God]' root: *sh-r-k* 'association, partnership, company'

³⁸ *'awla* superlat. adj. *ammal* 'first' root: *'-w-l* 'first, foremost'

³⁹ *waly* nom. sing. 'friend, guardian, protector, tribal patron' root: *w-l-y* 'guardianship, friendship, patronage, commonwealth'