

Texts for Scriptural Reasoning

4. Religious Freedom

The Scriptural Reasoning Society

Introduction: Religious Freedom from a Christian Perspective – *Luke 15:11-32* and *1 Corinthians 10:23-11:1*

From Camden Faith Communities Partnership Statement of Common Values:

*We believe that we are united on our magnificent diversity by our humanity and our common quest for equality, justice, **freedom** and dignity.*

What does the Christian tradition have to say about religious freedom? How do Christians understand the above statement?

Christians share with Jews the foundational stories of exodus from slavery and exile and return the New Testament, in fact, can be seen as a midrash on the Exodus story. God-given freedom is a much-repeated theme.

I'm pleased to have an excuse to share with you the story that's often been referred to as 'the gospel within the gospel'. The story of the prodigal son (and his brother, and his father) stands alone, without the need for exegesis, as a simple illustration of God's complete lack of coercion towards us, the graciousness of his acceptance of us, and of our freedom to choose connection to God or disconnection, connection with each other or rejection.

Part of the excitement of the days of Jesus and the early days of the 'Jesus people' was that anybody could choose to opt in to faith, regardless of family, religion, occupation, sex or status the new movement was not based on family, tribe or nation. Jesus told this story along with two others about 'lost' things in the context of teaching the outcasts of his society – tax collectors and sinners, people who didn't obey the Jewish law in full – and of the grumbling of the religious leaders. It's a story about how the free submission of the heart opens the human being to God's grace rather than slavish obedience to the letter. Luke, of course, recorded the story half a century or more later, and appears to have been writing with Gentile Christians in mind. So the story gains another dimension – Christians converted from pagan backgrounds, it seems to say, are not to be looked down on by Christians from a 'better', monotheistic background – ie. by Jewish Christians. And then even later the story came to be read with an unfortunate supersessionist slant, with the younger son seen as representing all Christians and the mean older son as all Jews.

The passage from *1 Corinthians* illustrates just how complex the exercise of that freedom can be in practice. What's going on behind Paul's letter is a bundle of dilemmas about food laws. The letter was written something like 20 years after Jesus' death and resurrection the new church is having to make its rules up as it goes along. Some of the new Christians are Jews, who as Jews are forbidden to eat with Gentiles and certainly won't eat the meat of any animal that hasn't been slaughtered in the right way. Others are from Pagan backgrounds, who need to distance themselves from pagan worship and wouldn't be happy with meat, sold in the public market, that may previously have been offered as a sacrifice to what are now perceived as idols. The young Christian community is incredibly mixed some people are well-off city sophisticates, while many are slaves who've had not had the benefit of education. Some of the community members can handle complex decision-making others prefer things in black-and-white. But they meet together as one community and have

somehow to find a unity in their contrasting experience, assumptions and ways of life. Paul himself has come to the acceptance of all kinds of food and table fellowship with everybody, and he tells us this, but he urges those who share his liberty of conviction to be generous enough to honour the tender consciences of others above their own religious freedom. 'Be imitators of me, he says, as I am of Christ'.

I understand these texts to guide Christians in London today to:

- Be true to Christ's teaching and example as regards religious freedom, rather than to the urge to impose our convictions on others
- To honour the convictions of others, and to be prepared to wrestle with the complexities around discerning where being silent about our own sense of freedom may be more beneficial to another's faith and where it is important to speak out
- To root our liberty in the grace of God. Sometimes we play the role of the elder son, sometimes that of the father. Fundamentally, we *are* the son who needs to repent, over and over again.

Of course, Christians don't agree among ourselves how to apply these principles. – viz. enormous disagreements about sexuality, blasphemy, the relationship between religion and the state.....Perhaps we can do better across the faiths!

Maggie Hindley

Introduction: Religious Freedom from a Christian Perspective – *Luke 20:20-26* and *Acts 4:13-20*

‘Religious freedom’ is a fairly modern phenomenon – the right as we know it today was only formulated in the wake of the Reformation and the sudden need to deal with emerging pluralism. However, people of faith have throughout history felt the need to obey their conscience over against the political and religious authorities of their time. Such ‘civil obedience’ is the stuff of many biblical narratives, one of which we will look at in this session.

For centuries, religious freedom was about the actual freedom to worship according to one’s beliefs, and a democratic and pluralistic society like ours grants this to everyone as long as it does not interfere with public life. What do we in London today make of ‘religious freedom’ in the context of the many ‘liberties’ that we enjoy in our society? Perhaps, ‘religious freedom’ does not fit as neatly with the other liberties as secular society would think. This is due to a common misunderstanding of the nature of religion: our faiths are not found in a quirky niche, reserved and protected for those who in this day and age still choose to believe – rather, they are a lifestyle, a comprehensive worldview. And through our faith, God gives us a space of freedom everywhere, so we can live a life different from standards that society would have us conform to.

Freedom can only be captured by legislation through giving a promise of non-interference, and so for secular society, ‘religious freedom’ can only be a negative freedom, or a freedom *from* something. Unlike most of the other liberties in the catalogue of our modern rights, however, religious freedom is perhaps not really a ‘freedom’ at all. Isn’t it striking that the notion of freedom comes in where people are *compelled* by their conscience (Cf. *Acts 4:20*)? Religious freedom then, is important in order to protect a conscience unjustly made to conform to unacceptable standards.

It is equally important to note however that pluralism comes quite naturally to any society that takes the religious elements in its midst seriously. In fact, the theologian Augustine argued at the time when the Roman empire became ‘christianised’ that our manifold human quest for equality, justice, freedom and dignity is endangered only where rulers attempt to *fuse* religious and secular society. Those wanting to establish a theocracy or those who, perhaps with best intentions, do not want to have religion have a public voice at all equally make a mistake. Augustine is very clear that both are attempts to dissolve a tension that marks our civic existence, namely that we are members of this society and members of a community that is ultimately in heaven. This tension, I would argue, is what makes us citizens who have their priorities right.

The Cambridge historian Owen Chadwick observes the seeming irony that liberalism, because it was initially a *religious* movement motivated by Christian values, had to eventuate in the solution of a secular state¹. I don’t think that this is a bad thing at all, and I hope that both texts, different as they are in focus, bring out this important tension. Because we are realistic about the limitation of wider society to be “the Kingdom of God”, we focus on our community as centres of change and transformation, hoping that God would allow these to grow and be salt and light.

Karsten van Sander

¹ CHADWICK, OWEN *The secularization of the European mind* (Cambridge: CUP 1990), 27

Deuteronomy 30:15-20^a

- 15 See, I set before you this day life^b and prosperity, death and evil.
- 16 For I command^c you this day to love the Lord your God, to walk in His ways, and to keep His commandments, His laws, and His rules, that you may live and increase, and that the Lord your God may bless you in the land that you are about to enter and possess.
- 17 But if your heart turns away^d and you do not listen, and you go astray and bow down to other gods and serve them,
- 18 I declare^e to you this day that you shall certainly perish you shall not long endure on the soil that you are crossing the Jordan to enter and possess.
- 19 I call heaven and earth to witness^f against you this day: I have put before you life and death, the blessing and the curse, and you shall choose life so that you may live, you and your offspring,
- 20 to love the Lord your God, to heed His voice, and to cling to Him, for He is your life and your length of days to dwell on the soil which the Lord your God swore to your ancestors, to Abraham, Isaac, and Jacob, to give to them.

דברים פרק ל

טו ראה נתתי לפניך היום את החיים
ואת הטוב ואת המות ואת הרע
טז אשר אנכי מצוך היום לאהבה את
ידוד אלה-ך ללכת בדרכיו ולשמר
מצותיו וחקתיו ומשפטיו וחיית ורבית
וברכך ידוד אלה-ך בארץ אשר אתה
בא שמה לרשתה :
יז ואם יפנה לבבך ולא תשמע ונדחת
והשתחוית לאלהים אחרים ועבדתם :
יח הגדתי לכם היום כי אבד תאבדון
לא תאריכון ימים על האדמה אשר
אתה עבר את הירדן לבא שמה
לרשתה :
יט העידתי בכס היום את השמים ואת
הארץ החיים והמות נתתי לפניך
הברכה והקללה ובחרת בחיים למען
תחיה אתה וזרעך :
כ לאהבה את ידוד אלה-ך לשמע בקלו
ולדבקה בו כי הוא חיידך וארך ימידך
לשבת על האדמה אשר נשבע ידוד
לאבתידך לאברהם ליצחק וליעקב לתת
להם :

^a Translation by Lindsey Taylor-Guthartz

^b חַי chay {khah'-ee} adj 1) living, alive 1a) green (of vegetation) 1b) flowing, fresh (of water) 1c) lively, active (of man)

^c צִוָּה tsavah {tsaw-vaw'} 1) to command, charge, give orders, lay charge, give charge to, order 1a) (Piel) 1a1) to lay charge upon 1a2) to give charge to, give command to 1a3) to give charge unto 1a4) to give charge over, appoint

^d פָּנָה panah {paw-naw'} 1) to turn 1a) (Qal) 1a1) to turn toward or from or away

^e נָגַד nagad {naw-gad'} 1) to be conspicuous, tell, make known 1a) (Hiphil) to tell, declare 1a1) to tell, announce, report 1a2) to declare, make known, expound

^f עוּד ud) to bear witness, admonish(m)(2), admonished(6), call(2), call to witness(3), called(1), gave to witness(1), give warning(1), solemnly warn(2), solemnly warned(2), take for testimony(1), testified(3), testify(4), warn(2), warned(4), warning(2), witness(1)

**Maimonides *Mishneh*
Torah – Law of Kings
8:10-11 9:1-2⁸**

Chapter 8

10 Moses our Teacher bequeathed the Torah and the commandments to Israel alone, as it is written: ‘Moses charged us with the Torah, a heritage of the congregation of Jacob’ (*Deuteronomy* 33:4), and to anyone from the other nations who wishes to convert, as it is written ‘you and the stranger [*ger*] shall be alike before the Lord’ (*Numbers* 15:15), but anyone who does not wish to do so is not forced to accept the Torah and the commandments. And Moses our Teacher also commanded [us], on God’s order, to compel all the inhabitants of the world to accept all the commandments that Noah was commanded, and anyone who does not accept them is to be killed. And anyone who accepts them is termed a *ger toshav* [resident stranger], wherever he lives, and must accept [the commandments] upon himself in front of three scholars. And anyone who agrees to be circumcised, and twelve months pass and he has not been circumcised, he is considered to be a heretic of the nations.

**רמב"ם, משנה תורה,
הלכות מלכים, ח: י-יא,
ט:א-ב**

פרק ח

י משה רבנו לא הנחיל התורה והמצוות אלא לישראל, שנאמר "מורשה, קהילת יעקוב" (דברים לג, ד) ולכל הרוצה להתגייר משאר האומות, שנאמר "ככם כגר" (במדבר טו, טו) אבל מי שלא רצה, אין כופין אותו לקבל תורה ומצוות. וכן ציווה משה רבנו מפני הגבורה, לכוף את כל באי העולם לקבל כל מצוות שנצטווה נוה, וכל מי שלא קיבל, ייהרג. והמקבל אותם--הוא הנקרא גר תושב בכל מקום, וצריך לקבל עליו בפני שלושה חברים. וכל המקבל עליו למול, ועברו עליו שנים עשר חודש ולא מל--הרי זה כמין שבאומות.

⁸ Translation by Lindsey Taylor-Guthartz

- 11 Everyone who accepts the seven commandments [of the sons of Noah] and is careful to observe them is one of the righteous of the nations, and has a portion in the world to come. This is as long as he has accepted and performed them [the commandments] because the Holy One, blessed be He, has commanded them in the Torah and has told us by means of Moses our Teacher that Noah's offspring were commanded them earlier. But if he performs them out of rational considerations, he is not a *ger toshav* and is not one of the righteous of the nations, but [merely] one of their wise men.

Chapter 9

- 1 Adam was commanded about six matters: idolatry, blasphemy, murder, incest, theft, and the need for a legal system.
- 2 Even though we have these as a tradition from Moses our Teacher, and our reason supports them, it is apparent from the words of the Torah that these were commanded. To Noah was given the addition commandment of the prohibition of eating a limb taken from a living animal, is it is written, 'But you must not eat meat with its lifeblood still in it' (*Genesis 9: 4*), which gives a total of seven commandments.

יא כל המקבל שבע מצוות, ונזהר לעשותן--הרי זה מחסידי אומות העולם, ויש לו חלק לעולם הבא : והוא שיקבל אותן ויעשה אותן, מפני שציווה בהן הקדוש ברוך הוא בתורה, והודיענו על ידי משה רבנו, שבני נוח מקודם נצטוו בהן. אבל אם עשאו מפני הכרע הדעת--אין זה גר תושב, ואינו מחסידי אומות העולם אלא מחכמיהם.

פרק ט

א על שישה דברים נצטווה אדם הראשון--על עבודה זרה, ועל ברכת השם, ועל שפיכות דמים, ועל גילוי עריות, ועל הגזל, ועל הדינים.

ב אף על פי שכולן קבלה הן בידינו ממשה רבנו, והדעת נוטה להן, מכלל דברי התורה, ייראה שעל אלו נצטוו. הוסיף לנוח אבר מן החי, שנאמר "אך בשר, בנפשו דמו לא תאכלו" (בראשית ט, ד) נמצאו שבע מצוות.

Jeremiah 26^h

- 1 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the Lord, saying:
- 2 'Thus says the Lord: Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them diminishⁱ not a word.
- 3 It may be they will hearken, and turn every man from his evil way^j that I may repent^k of the evil, which I intend to do to them because of the evil of their doings^l.
- 4 And you shall say to them: Thus says the Lord: If you will not listen to Me, to walk^m in My law, which I have set before you,
- 5 to hearken to the words of My servants the prophets, whom I send to you often, though you have not listened
- 6 then will I make this house like Shiloh, and will make this city a curseⁿ to all the nations of the earth.'
- 7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

ירמיהו פרק כו

א בראשית ממלכות יהויקים בן
יאשיהו מלך יהודה היה הדבר הזה
מאת ידוד לאמר:
ב כה אמר ידוד עמד בחצר בית ידוד
ודברת על כל ערי יהודה הבאים
להשתחות בית ידוד את כל הדברים
אשר צויתוך לדבר אליהם אל תגרע
דבר:
ג אולי ישמעו וישבו איש מדרכו הרעה
ונחמתי אל הרעה אשר אנכי חשב
לעשות להם מפני רע מעלליהם:
ד ואמרת אליהם כה אמר ידוד אם לא
תשמעו אלי ללכת בתורת ידוד אשר נתתי
לפניכם:
ה לשמע על דברי עבדי הנבאים אשר
אנכי שלח אליכם והשכם ושלח ולא
שמעתם:
ו ונתתי את הבית הזה כשלה ואת
העיר <הזאתה> הזאת אתן לקללה
לכל גויי הארץ:
ז וישמעו הכהנים והנבאים וכל העם
את ירמיהו מדבר את הדברים האלה
בבית ידוד:

^h Translation by Lindsey Taylor-Guthartz

ⁱ גָּרַע *gara`* {gaw-rah'} 1) to diminish, restrain, withdraw, abate, keep back, do away, take from, clip
1a) (Qal) 1a1) to diminish 1a2) to restrain 1a3) to withdraw 1b) (Niphal) 1b1) to be withdrawn 1b2) to
be restrained 1c) (Piel) to withdraw, draw up

^j דֶּרֶךְ *derek* {deh'-rek'} 1) way, road, distance, journey, manner 1a) road, way, path 1b) journey 1c)
direction 1d) manner, habit, way 1e) of course of life (fig.) 1f) of moral character

^k נָחַם *nacham* {naw-kham'} 1) to be sorry, console oneself, repent, regret, comfort, be comforted 1a)
(Niphal) 1a1) to be sorry, be moved to pity, have compassion 1a2) to be sorry, rue, suffer grief, repent
1a3) to comfort oneself, be comforted

^l מַעַלְלָה *ma'alal* {mah-al-awl'} 1) deed, practice 1a) practice (usually bad) 1b) deeds 1c) acts

^m הָלַךְ *halak* to go, come, walk

ⁿ קָלָלָה *qelalah* a curse

8 Now it happened, when Jeremiah had finished speaking all that the Lord had commanded him to speak to all the people, that the priests and the prophets and all the people seized him, saying: ‘You shall surely die.

9 Why have you prophesied^o in the name of the Lord, saying: This house shall be like Shiloh, and this city shall be desolate^p, without an inhabitant?’ And all the people were gathered against Jeremiah in the house of the Lord....

11 Then spoke the priests and the prophets to the princes and to all the people, saying: ‘This man is worthy of death for he has prophesied against this city, as you have heard with your ears.’

12 Then Jeremiah spoke to all the princes and to all the people, saying: ‘The Lord sent me to prophesy against this house and against this city all the words that you have heard.

13 Therefore now amend your ways and your doings, and listen to the voice of the Lord your God and the Lord will repent of the evil that He has pronounced against you.

14 But as for me, behold, I am in your hand do with me as is good and right in your eyes.

ח ויהי ככלות ירמיהו לדבר את כל אשר צוה ידוד לדבר אל כל העם ויתפשו אתו הכהנים והנבאים וכל העם לאמר מות תמות :

ט מדוע נבית בשם ידוד לאמר כשלו יהיה הבית הזה והעיר הזאת תחרב מאין יושב ויקהל כל העם אל ירמיהו בבית ידוד : ...

יא ויאמרו הכהנים והנבאים אל השרים ואל כל העם לאמר משפט מות לאיש הזה כי נבא אל העיר הזאת כאשר שמעתם באזניכם :

יב ויאמר ירמיהו אל כל השרים ואל כל העם לאמר ידוד שלחני להנבא אל הבית הזה ואל העיר הזאת את כל הדברים אשר שמעתם :

יג ועתה היטיבו דרכיכם ומעלליכם ושמעו בקול ידוד אלהיכם וינחם ידוד אל הרעה אשר דבר עליכם :

יד ואני הנני בידכם עשו לי כטוב וכישר בעיניכם :

^o נָבֵא (naba) to prophesy, prophesied(31), prophesies(8), prophesy(55), prophesying(19), raved(m)(2)

^p חָרַב charab {khaw-rab'} or חָרַב chareb {khaw-rabe'} 1) to be waste, lay waste, make desolate, be desolate, be in ruins 1a) (Qal) to be waste, be desolate 1b) (Niphal) 1b1) to be made desolate 1b2) desolate (participle) 1c) (Hiphil) to lay waste, make desolate 1d) (Hophal) to be laid waste 2) to be dry, be dried up 2a) (Qal) to be dried, be dried up 2b) (Pual) to be dried 2c) (Hiphil) to dry up 2d) (Hophal) to be dried up 3) to attack, smite down, slay, fight

- 15 Only know for certain that, if you put me to death, you will bring innocent^q blood upon yourselves, and upon this city, and upon its inhabitants for truly the Lord has sent me to you to speak all these words in your ears.’
- 16 Then said the princes and all the people to the priests^r and to the prophets^s: ‘This man is not worthy of death for he has spoken to us in the name of the Lord our God.’
- 17 Then certain elders of the land rose up, and spoke to all the assembly of the people, saying:
- 18 ‘Micah the Morashtite prophesied in the days of Hezekiah king of Judah and he spoke to all the people of Judah, saying: Thus saith the Lord of hosts: Zion shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the House like the high places of a forest.
- 19 Did Hezekiah king of Judah and all Judah put him to death? did he not fear the Lord, and entreat the Lord’s favour, and the Lord repented of the evil which He had pronounced^t against them? Thus might we procure great evil against our own souls.’
- 20 And there was also a man that prophesied in the name of the Lord, Uriah the son of Shemaiah of Kiriath-yerim and he prophesied against this city and against this land according to all the words of Jeremiah

טו אך ידע תדעו, כי אם-ממתים אתם אתי--כי-דם נקי אתם נתנים עליכם, ואל-העיר הזאת ואל-ישביה: כי באמת, שלחני יהוה עליכם, לדבר באזניכם, את כל-הדברים האלה. טז ויאמרו השרים וכל העם אל הכהנים ואל הנביאים אין לאיש הזה משפט מות כי בשם ידוד אלהינו דבר אלינו: יז ויקמו אנשים מזקני הארץ ויאמרו אל כל קהל העם לאמר: יח <מיכיה> מיכה המורשתי היה נבא בימי חזקיהו מלך יהודה ויאמר אל כל עם יהודה לאמר כה אמר ידוד צבאות ציון שדה תחרש וירושלים עיים תהיה והר הבית לבמות יער: יט ההמת המתהו חזקיהו מלך יהודה וכל יהודה הלא ירא את ידוד ויחל את פני ידוד וינחם ידוד אל הרעה אשר דבר עליהם ואנחנו עשים רעה גדולה על נפשותינו: כ וגם איש היה מתנבא בשם ידוד אוריהו בן שמעיהו מקרית היערים וינבא על העיר הזאת ועל הארץ הזאת ככל דברי ירמיהו:

^q נָקִי *naqiy* {*naw-kee*'} or נְקִיָּא *naqiy'* {*naw-kee'*} 1) clean, free from, exempt, clear, innocent 1a) free from guilt, clean, innocent 1b) free from punishment 1c) free or exempt from obligations 2) innocent

^r כֹּהֵן *kohen* {*ko-hane*'} 1) priest, principal officer or chief ruler 1a) priest-king (Melchizedek, Messiah)

^s נְבִיא *nabiy'* {*naw-bee*'} 1) spokesman, speaker, prophet 1a) prophet 1b) false prophet

^t דָּבַר *dabar* {*daw-bar*'} 1) to speak, declare, converse, command, promise, warn, threaten

- 21** and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king tried to put him to death but when Uriah heard it, he was afraid, and fled^u, and went into Egypt
- 22** and Jehoiakim the king sent men into Egypt, Elnathan the son of Achbor, and certain men with him, into Egypt
- 23** and they fetched forth Uriah out of Egypt, and brought him to Jehoiakim the king who slew him with the sword, and cast his dead body into the graves of the people.
- 24** Nevertheless Ahikam the son of Shaphan supported Jeremiah, so that they should not give him into the hand of the people to put him to death.

כא וישמע המלך יהויקים וכל גבוריו וכל השרים את דבריו ויבקש המלך המיתו וישמע אוריהו וירא ויברח ויבא מצרים :
כב וישלח המלך יהויקים אנשים מצרים את אלנתן בן עכבור ואנשים אתו אל מצרים :
כג ויוציאו את אוריהו ממצרים ויבאהו אל המלך יהויקים ויכהו בחרב וישלך את נבלתו אל קברי בני העם :
כד אך יד אחיקם בן שפן היתה את ירמיהו לבלתי תת אתו ביד העם להמיתו :

^u בָּרַח *barach* {*baw-rakh'*} 1) to go through, flee, run away, chase, drive away, put to flight, reach, shoot (extend), hurry away 1a) (Qal) 1a1) to go, pass through 1a2) to flee 1a3) to hasten, come quickly 1b) (Hiphil) 1b1) to pass through 1b2) to cause to flee, put to flight 1b3) to drive away

11 Then He said: “A certain man had two sons.
 12 And the younger of them said to his father, ‘Father, give me the portion^w of goods that falls to me.’ So he divided to them his livelihood^x.
 13 And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal^y living^z.
 14 But when he had spent all, there arose a severe famine in that land, and he began to be in want^{aa}.
 15 Then he went and joined himself to a citizen^{bb} of that country, and he sent him into his fields to feed swine.
 16 And he would gladly have filled his stomach with the pods^{cc} that the swine ate, and no one gave him anything.
 17 “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger!
 18 I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you,
 19 and I am no longer worthy to be called your son. Make me like one of your hired servants^{dd}.”’
 20 “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

11
 12 μ
 13 μ μ
 14 μ
 15 μ
 16 μ
 17 μ μ μ
 18 μ μ μ
 19 μ μ μ
 20 μ

^v New King James Version

^w μέρος *meros* {*mer'-os*} 1) a part 1a) a part due or assigned to one 1b) lot, destiny 2) constituent part

^x βίος *bios* {*bee'-os*} 1) life 1a) life extensively 1a1) the period or course of life 1b) that by which life is sustained, resources, wealth, goods

^y ἀσώτως *asotos* {*as-o'-toce*} 1) dissolutely, profligately

^z ζάω *zao* {*dzah'-o*} 1) to live, breathe, be among the living (not lifeless, not dead) 2) to enjoy real life

^{aa} ἕστερέω (*hustereo*) to come late, be behind, come short

^{bb} πολίτης (*polites*) a citizen

^{cc} κέρατιον *keration* {*ker-at'-ee-on*} 1) a little horn 2) husk

^{dd} μίσθιος *misthios* {*mis'-thee-os*} 1) employed for hire, hired

| | | | |
|----|---|----|---|
| 21 | And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy ^{ee} to be called your son.' | 21 | |
| 22 | "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.' | 22 | μ |
| 23 | And bring the fatted calf here and kill it, and let us eat and be merry | 23 | μ |
| 24 | for this my son was dead and is alive again he was lost and is found.' And they began to be merry. | 24 | μ |
| 25 | "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. | 25 | μ |
| 26 | So he called one of the servants and asked what these things meant. | 26 | μ |
| 27 | And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' | 27 | μ |
| 28 | "But he was angry and would not go in. Therefore his father came out and pleaded with him. | 28 | μ |
| 29 | So he answered and said to his father, 'Lo, these many years I have been serving you I never transgressed your | 29 | μ |
| 30 | commandment at any time and yet you never gave me a young goat, that I might make merry with my friends. | 30 | μ |
| 31 | But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' | 31 | μ |
| 32 | "And he said to him, 'Son, you are always with me, and all that I have is yours.' | 32 | μ |
| | It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'" | | |

^{ee} ἄξιός *axios* {ax'-ee-os} 1) weighing, having weight, having the weight of another thing of like value, worth as much 2) befitting, congruous, corresponding to a thing 3) of one who has merited anything worthy 3a) both in a good and a bad sense

1 Corinthians 10:23-

A 1Q23

11:1^{ff}

11:1

- 23 All things are lawful^{ss} for me, but not all things are helpful all things are lawful for me, but not all things edify.
- 24 Let no one seek his own, but each one the other's well-being.
- 25 Eat whatever is sold in the meat market, asking no questions for conscience^{hh} sake
- 26 for "the earth is the LORD's, and all its fullness."
- 27 If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.
- 28 But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake for "the earth is the LORD's, and all its fullness."
- 29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another man's conscience?
- 30 But if I partake with thanks, why am I evil spoken of for the food over which I give thanks?
- 31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.
- 32 Give no offenceⁱⁱ, either to the Jews or to the Greeks or to the church of God,
- 33 just as I also please^{jj} all men in all things, not seeking my own profit, but the profit of many, that they may be saved.
- 1 Imitate me, just as I also imitate Christ.

23
μ
μ
24 μ
25 μ μ
μ
μ
27 μ μ
μ μ μ
28 μ μ
μ μ
29 μ μ
30 μ μ
μ μ
31 μ μ
32 μ μ
33 μ μ
1 μ μ μ

^{ff} New King James Version

^{ss} ἔξεστι *exesti* {*ex-es-tee*} 1) it is lawful

^{hh} συνείδησις *suneidesis* {*soon-i'-day-sis*} 1) the consciousness of anything 2) the conscience or soul as distinguishing between what is morally good and bad

ⁱⁱ ἀπόσκοπος (*aproskopos*) not causing to stumble, not stumbling

^{jj} ἀρέσκω *aresko* {*ar-es'-ko*} 1) to please 2) to strive to please 2a) to accommodate one's self to the opinions desires and interests of others

| | | |
|---|--|---|
| <p>20 Keeping a close watch on him, they sent spies^{ll}, who pretended to be honest^{mmm}. They hoped to catch Jesus in something he said so that they might hand him over to the powerⁿⁿ and authority^{oo} of the governor.</p> <p>21 So the spies questioned^{pp} him: “Teacher, we know that you speak and teach what is right^{qq}, and that you do not show partiality^{rr} but teach the way of God in accordance with the truth^{ss}.</p> <p>22 Is it right for us to pay taxes^{tt} to Caesar or not?”</p> <p>23 He saw through their duplicity^{uu} and said to them,</p> <p>24 “Show me a denarius. Whose portrait^{vv} and inscription^{ww} are on it?”</p> <p>25 “Caesar’s,” they replied. He said to them, “Then give to Caesar what is Caesar’s, and to God what is God’s.”</p> <p>26 They were unable to trap^{xx} him in what he had said there in public. And astonished^{yy} by his answer, they became silent.</p> | <p>20</p> <p></p> <p>21</p> <p></p> <p>22</p> <p></p> <p>23</p> <p></p> <p>24</p> <p></p> <p>25</p> <p></p> <p>26</p> | <p>μ</p> <p>,</p> <p>,</p> <p>μ</p> <p>,</p> <p>μ</p> <p>:</p> <p>μ</p> <p>;</p> <p>μ</p> <p>:</p> <p>;</p> <p>μ</p> <p>μ</p> |
|---|--|---|

^{kk} Translation by Karsten van Sander

^{ll} ἐγκάθετος *egkathetos* {eng-kath'-et-os} 1) secretly to lie in wait, a spy 2) one who is bribed by others to entrap a man by crafty words

^{mmm} δίκαιος *dikaios* {dik'-ah-yos} 1) righteous, observing divine laws 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God 2) innocent, faultless, guiltless

ⁿⁿ ἀρχή *arche* {ar-khay'} 1) beginning, origin 2) the person or thing that commences, the first person or thing in a series, the leader 3) that by which anything begins to be, the origin, the active cause

^{oo} ἐξουσία *exousia* {ex-oo-see'-ah} 1) power of choice, liberty of doing as one pleases 1a) leave or permission 2) physical and mental power 2a) the ability or strength with which one is endowed, which he either possesses or exercises 3) the power of authority (influence) and of right (privilege)

^{pp} ἐπερωτάω *(eperotao)* to inquire of ask(4), ask a question(1), ask for(1), ask questions(1)

^{qq} ὀρθῶς *(orthos)* rightly

^{rr} λαμβάνεις πρόσωπον receive face

^{ss} ἀλήθεια *(aletheia)* truth

^{tt} φόρος *(phoros)* tribute

^{uu} πανουργία *panourgia* {pan-oorg-ee'-ah} 1) craftiness, cunning 2) a specious or false wisdom 3) in a good sense, prudence, skill, in undertaking and carrying on affairs

^{vv} ἰκόν *eikon* {i-kone'} 1) an image, figure, likeness 1a) an image of the things (the heavenly things)

1a1) used of the moral likeness of renewed men to God

^{ww} ἐπιγραφή *(epigraphe)* an inscription

^{xx} πιλαμβάνω *(epilambano)* to lay hold of catch(2), give help(1), gives help(1), laid hold(1)

^{yy} θαυμάζω *thaumazo* {thou-mad'-zo} 1) to wonder, wonder at, marvel 2) to be wondered at, to be had in admiration

سورة البقرة

The Heifer 256^{yyy}

256 There shall be no compulsion^{zzz} in religion the right way^{aaaa} has become clear from error^{bbbb} and whomsoever rejects^{cccc} evil^{dddd} and believes in God, he has grasped the most trustworthy^{eeee} handhold which has no breaking^{ffff} and God is Hearing, Knowing.

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

^{yyy} Quran 2 Translation by Muhammad Yusuf

^{zzz} لا إكراه *la ikr ha* 'there is no compulsion' grammatical form of *nafi' al-jins* (generic negation) used

as a strongly emphatic negative imperative, in the sense of 'thou shalt not...' إكراه *ikrah* 'hateful compulsion' *masdar* (verbal noun) of *akraha* 'to coerce, force' root IV: *k-r-h* 'hate, coercion, force'

^{aaaa} رشد *rushd* masc. nom. sing. 'true way, right guidance' root: *r-sh-d* 'true, correct path'

^{bbbb} غي *ghayy* masc. gen. sing. 'temptation, wrong, error' root: *gh-y-y* 'temptation, error, straying'

^{cccc} يكفر *yakfur* 3 sing. imperf. jussive كفر *kafara* 'deny, reject, disbelieve' root: *k-f-r* 'reject, disbelieve, deny'

^{dddd} طاغوت *t gh t* masc. gen. sing. 'idolatry, rebellion, transgression' of Aramaic etymology

^{eeee} وثقى *wuthq* fem. superlative adj. واثق *w thiq* 'trusting, reliable' root: *w-th-q* 'trust, covenant, promise'

^{ffff} انفصام *infis m masdar* (verbal noun) of *infasama* 'cleave, fragment, break open' root VII: *f-s-m* 'crumble, break, fragment' grammatical form of *nafi' al-jins* (generic negation) as a strongly emphatic negative statement

**The Prophet's
Constitution of
Medina A:8, C:2a,
G:6^{ssss}**

الصحيفة النبوية أ: ، ج: أ، ز:

Document A:8

And whomsoever of the Jews follows us shall have support^{hhhh} and parityⁱⁱⁱⁱ, not undergoing injustice^{jjjj} and no mutual support^{kkkk} being given against them.

أ:
وإنه من تبعنا من يهود فإنه له النصر
والأسوة، غير مظلومين ولا متناصر عليهم

Document C:2a

The Jews of the Banu 'Awf are a community^{llll} with the believers, the Jews having their own religion^{mmmm}, and the Muslims having their own religion, and their clientsⁿⁿⁿⁿ and their persons, except whomsoever acts wrongfully and acts treacherously^{oooo}, for he but slays himself and the people of his house.

ج: أ
وإن يهود بني عوف أمة مع المؤمنين،
لليهود دينهم، وللمسلمين دينهم،
مواليهم وأنفسهم، إلا من ظلم وأثم، فإنه
لا يوتغ إلا نفسه وأهل بيته

Document G:6

The Jews of the Aws, their clients and themselves, are on the same basis as the people of this document^{pppp}, with sincere observation on the part of the people of this document.

ز:
وإن يهود الأوس، مواليهم وأنفسهم،
على مثل ما لأهل هذه الصحيفة، مع البر
الحض من أهل هذه الصحيفة

^{ssss} Translation by Muhammad Yusuf

^{hhhh} نصر *nasr* masc. nom. sing. 'victory, help' root: *n-s-r* 'aid, support, victory'

ⁱⁱⁱⁱ أسوة *uswah* fem. nom. sing. 'equality, parity' root: *s-w-* 'equal, sameness'

^{jjjj} مظلومين *mazlum na* masc. pl. pass. part. ظلم *zalama* 'to wrong, do injustice, oppress' root: *z-l-m*
'wrongdoing, oppression, wickedness, injustice'

^{kkkk} لا متناصر *la mutan sirun* grammatical form of *nafi' al-jins* (generic negation) masc. sing. act. part.

تناصر *tan sara* 'to mutually bring victory, mutually help' root: *n-s-r* 'aid, support, victory'

^{llll} أمة *ummah* fem. nom. sing. 'nation, community' root: *'-m-m* 'community, sect, mother'

^{mmmm} دينهم *d nuhum* masc. nom. sing. + 3 pl. gen. pron. 'religion, way of life' root: *d-y-n* 'religion, debt, loan'

ⁿⁿⁿⁿ مواليهم *maw lihim* masc. nom. pl. + 3 pl. gen. pron. مولى *mawl* 'client, vassal' root: *w-l-y*
'guardianship, friend, patron, sponsor'

^{oooo} أثم *athima* 3 sing. perf. 'to commit a sin, offend'

^{pppp} صحيفة *sah fah* fem. gen. sing. 'document, paper' root: *s-h-f* 'paper, document, manuscript'