

# Texts for Scriptural Reasoning

## 3. Revelation

The Scriptural Reasoning Society

## Introduction

Our modern English term ‘revelation’ goes back to the Latin *revelatio*, which is a direct translation of the Greek word found in the NT, *apocalypsis*. Both the Latin and the Greek literally denote the taking away of a veil, and thus, making something appear or making something clear.

The Greek title of the last book of the NT is then literally, ‘The Apocalypse of Jesus Christ’ (cf. *Revelation* 1:1). Here, as in other ancient and modern writings of this genre, we are presented with action-packed visions of a final cosmic meltdown. Likewise, Paul famously received a rather dramatic revelation from Christ that struck him to the ground and left him blind for days (Acts 9). Where divine revelation pierces through humankind’s reality, something profound happens, and religious writings have often expressed this by describing such events as accompanied by supernatural phenomena.

But if such are the manifestations of ‘revelation’, what is the nature of revelation itself? The Christian text for this SR session is one that does not actually focus on the process of revelation, but rather takes it for granted when describing the difference between ‘Old’ and ‘New’. I have chosen it over some seemingly obvious and much more spectacular passages because it thus presents a version of revelation that is much less disruptive and overwhelming, but rather a part of the daily challenge of a prayerful life.

I hope that the text shows something of the recurring character of revelation as the opening up of a reality, of a truth about our lives that cannot be gained other than by God’s taking away the veil of our own human limitation. The Pauline polemic against Judaism and the veil over the ‘Old Covenant’ might make the text a rather precarious choice in the context of interfaith dialogue. Its historical context is of course one of a young church faced with a much older and established tradition. As a Christian, I believe in the importance of the ‘new’ element, namely the divine revelation in the person of Christ. And yet, I hope that the text can also be read as a reminder to believers from every tradition that we need to see anew every day. Wherever a religion becomes too ‘established’ and set in its ways, people of faith need to pray in humility that we be corrected, and that a veil be removed. Therefore, may Almighty God’s revelation happen more often in our lives in this city today.

*Karsten van Sander*

## שמות טי:ג-כא

### Exodus 19:3-21<sup>a</sup>

- 3 And Moses went up unto God, and the LORD called<sup>b</sup> unto him out of the mountain, saying<sup>c</sup>: “Thus shalt thou say to the house of Jacob, and tell the children of Israel
- 4 Ye have seen what I did unto the Egyptians, and how I bore you on eagles’ wings, and brought you unto Myself.
- 5 Now therefore, if ye will hearken unto My voice<sup>d</sup> indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;
- 6 and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words<sup>e</sup> which thou shalt speak unto the children of Israel.”
- 7 And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him.
- 8 And all the people answered together, and said: “All that the LORD hath spoken we will do”. And Moses reported the words of the people unto the LORD.
- 9 And the LORD said unto Moses: “Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever”. And Moses told the words of the people unto the LORD.

ג ומִשֶׁה עָלָה, אֶל-הָאֱלֹהִים; וַיִּקְרָא  
אֵלָיו יְהוָה, מִן-הַהָר לֵאמֹר, כֹּה תֹאמַר  
לְבֵית יִעֲקֹב, וְתִגִּיד לְבְנֵי יִשְׂרָאֵל.  
ד אַתֶּם רְאִיתֶם, אֲשֶׁר עָשִׂיתִי  
לְמִצְרַיִם; וְאַשָּׁא אֶתְכֶם עַל-כַּנְפֵי  
נְשָׁרִים, וְאַבֵּא אֶתְכֶם אֵלַי.  
ה וְעַתָּה, אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי,  
וּשְׁמַרְתֶּם, אֶת-בְּרִיתִי--וְהִיִּיתֶם לִי  
סֻגְלָה מִכָּל-הָעַמִּים, כִּי-לִי כָל-הָאָרֶץ.  
ו וְאַתֶּם תִּהְיוּ-לִי מִמְּלֶכֶת כֹּהֲנִים, וְגוֹי  
קָדוֹשׁ: אֵלֶּה, הַדְּבָרִים, אֲשֶׁר תִּדְבֹּר,  
אֶל-בְּנֵי יִשְׂרָאֵל.  
ז וַיָּבֹא מֹשֶׁה, וַיִּקְרָא לְזִקְנֵי הָעָם;  
וַיֵּשֶׁם לִפְנֵיהֶם, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה,  
אֲשֶׁר צִוָּהוּ, יְהוָה.  
ח וַיַּעֲנוּ כָל-הָעָם יַחְדָּו וַיֹּאמְרוּ, כָּל  
אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה; וַיָּשֻׁב מֹשֶׁה אֶת-  
דְּבָרֵי הָעָם, אֶל-יְהוָה.  
ט וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, הִנֵּה אֲנֹכִי  
בָּא אֵלֶיךָ בְּעָבַת הָעָנָן, בְּעָבֹר יִשְׁמַע הָעָם  
בְּדַבְּרֵי עֲמֶךָ, וְגַם-בֶּן יֶאֱמִינוּ לְעוֹלָם;  
וַיִּגַּד מֹשֶׁה אֶת-דְּבָרֵי הָעָם, אֶל-יְהוָה.

<sup>a</sup> Jewish Publications Society Tanach 1917 Edition

<sup>b</sup> ‘the Lord called’ קָרָא ‘qara’ {kaw-raw’} 1) to call, call out, recite, read, cry out, proclaim 1a) (Qal) 1a1) to call, cry, utter a loud sound

<sup>c</sup> ‘called him, saying’ אָמַר ‘amar’ {aw-mar’} 1) to say, speak, utter 1a) (Qal) to say, to answer, to say in one’s heart, to think, to command, to promise, to intend

<sup>d</sup> ‘my voice’ קוֹלִי qowl {kole} or qol {kole} 1) voice, sound, noise 1a) voice 1b) music 2) frivolity

<sup>e</sup> ‘the words’ דְּבָרִי davar {daw-baw’} 1) speech, word, speaking, thing 1a) speech 1b) saying, utterance 1c) word, words 1d) business, occupation, acts, matter, case, something, manner (by extension)

- 10 And the LORD said unto Moses: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments,
- 11 and be ready against the third day; for the third day the LORD will come down in the sight of all the people upon mount Sinai.
- 12 And thou shalt set bounds unto the people round about, saying: "Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death;
- 13 no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the ram's horn soundeth long, they shall come up to the mount."
- 14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments.
- 15 And he said unto the people: "Be ready against the third day; come not near a woman".
- 16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.
- 17 And Moses brought forth the people out of the camp to meet<sup>f</sup> God; and they stood at the nether part of the mount.

י וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵךְ אֶל-הָעָם, וְקִדְּשָׁתָם הַיּוֹם וּמָחָר; וְכַבְּסוּ, שְׂמֹלֵתָם.

יא וְהָיוּ נֹכְחִים, לַיּוֹם הַשְּׁלִישִׁי: כִּי בַיּוֹם הַשְּׁלִישִׁי, יֵרֵד יְהוָה לַעֲיִנִּי כָל-הָעָם-עַל-הָרֹסִי.

יב וְהִגַּבְלָתָ אֶת-הָעָם סָבִיב לֵאמֹר, הִשְׁמְרוּ לָכֶם עֲלוֹת בְּהָר וְנִגַּע בְּקִצָּהּ: כָּל-הַנִּגַּע בְּהָר, מוֹת יוּמָת.

יג לֹא-תִגַּע בּוֹ יָד, כִּי-סָקוֹל יִסְקַל אוֹ-יָרֵה יִיָּרֶה--אִם-בְּהֵמָה אִם-אִישׁ, לֹא יִחְיֶה; בַּמִּשְׁכָּן, הַיָּבֵל, הַמָּה, יַעֲלוּ בְּהָר.

יד וַיֵּרֶד מֹשֶׁה מִן-הָהָר, אֶל-הָעָם; וַיְקַדֵּשׁ, אֶת-הָעָם, וַיְכַבְּסוּ, שְׂמֹלֵתָם.

טו וַיֹּאמֶר, אֶל-הָעָם, הָיוּ נֹכְחִים, לַשְּׁלִישִׁת יָמִים: אֶל-תִּגְּשׁוּ, אֶל-אִשָּׁה.

טז וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיַת הַבֹּקֶר, וַיְהִי קֹלֶת וּבְרָקִים וַעֲנָן כָּבֵד עַל-הָהָר, וְקֹל שֹׁפָר, חָזַק מְאֹד; וַיִּחַרַד כָּל-הָעָם, אֲשֶׁר בַּמַּחֲנֶה.

יז וַיּוֹצֵא מֹשֶׁה אֶת-הָעָם לִקְרַאת הָאֱלֹהִים, מִן-הַמַּחֲנֶה; וַיִּתְּצֻבוּ, בְּתַחְתִּית הָהָר.

<sup>f</sup> 'meet with God' קָרָא *qir'ah* {*keer-aw*} 1) to encounter, befall, meet 1a) (Qal) 1a1) to meet, encounter 1a2) to befall (fig)

- 18 Now mount Sinai was altogether on smoke, because the LORD descended<sup>g</sup> upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
- 19 And when the voice of the horn waxed louder and louder, Moses spoke, and God answered him by a voice.
- 20 And the LORD came down upon mount Sinai, to the top of the mount; and the LORD called Moses to the top of the mount; and Moses went up.
- 21 And the LORD said unto Moses: "Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish".

יח והר סיני, עשן כלו, מפני אשר ירד  
עליו יהוה, באש; ויעל עשנו כעשן  
הכבשן, ויחרד כל-ההר מאד.

יט ויהי קול השפ, הולך וחזק מאד;  
משה ידבר, והאלהים יענו בקול.

כ וירד יהוה על-הר סיני, אל-ראש  
ההר; ויקרא יהוה למשה אל-ראש  
ההר, ויעל משה.

כא ויאמר יהוה אל-משה, רד העד  
בעם: פן-יהרסו אל-יהוה לראות, ונפל  
ממנו רב.

<sup>g</sup> 'the Lord descended' ירד *yarad* {yaw-rad'} 1) to go down, descend, decline, march down, sink down 1a) (Qal) 1a1) to go or come down 1a2) to sink 1a3) to be prostrated 1a4) to come down (of revelation) 1b) (Hiphil) 1b1) to bring down 1b2) to send down 1b3) to take down 1b4) to lay prostrate 1b5) to let down 1c) (Hophal) 1c1) to be brought down 1c2) to be taken down

## Midrash Tanchuma Devarim 1A<sup>h</sup>

When God revealed His presence to the Israelites, He did not show forth all His goodness at once, because they could not have borne so much good; for had He revealed His goodness to them at one time they would have died. Thus, when Joseph made himself known to his brethren, they were unable to answer him, because they were astounded by him (*Genesis* 45:3). If *God* were to reveal Himself all at once, how much more powerful would be the effect. So He shows Himself little by little.

## מדרש תנחומא דברים סימן א

ללמדך, שבשעה שהקדוש ברוך הוא מגלה שכינתו על ישראל, אינו נגלה עליהם כאחת, מפני שאינן יכולין לעמוד באותה טובה בפעם אחת. שאם יגלה להם טובתו כאחת, ימותו כלם. ראה מה כתיב, ומעולם לא שמעו לא האזינו, עין לא ראתה אלהים זולתך יעשה למחכה לו (שם סד ג). צא ולמד מיוסף. בשעה שנתודע לאחיו לאחר כמה שנים, אמר להם, אני יוסף אחיכם, מתו כלם, ולא יכלו לענות אותו וגוי' (ברא' מה ג). הקדוש ברוך הוא, על אחת כמה וכמה. אלא מה הקדוש ברוך הוא עושה, מתגלה להם קמעא קמעא

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<sup>h</sup> Midrash Tanhuma Buber Edition, Wilna 1885



## 2 Corinthians 3:1-6<sup>i</sup>

- 1 Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters<sup>j</sup> of commendation from you?
- 2 You are our epistle written in our hearts, known and read by all men;
- 3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
- 4 And we have such trust through Christ toward God.
- 5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,
- 6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter<sup>k</sup> kills, but the Spirit gives life.
- 12 Therefore, since we have such hope, we use great boldness<sup>l</sup> of speech—
- 13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.
- 14 But their minds were blinded<sup>m</sup>. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.

## Προς Κορινθίους Β 3:1-6

- 1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρῆζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;
- 2 ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων;
- 3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις σαρκίνοις.
- 4 Πεποιήθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.
- 5 οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογίσασθαί τι ὥς ἐξ ἑαυτῶν, ἀλλ' ἢ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ,
- 6 ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γραμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτεννεί, τὸ δὲ πνεῦμα ζωοποιεῖ.
- 12 Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρῶμεθα,
- 13 καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.
- 14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται:

<sup>i</sup> New King James Version

<sup>j</sup> ἐπιστολῶν *epistolon*, 'a letter or missive'. Perhaps partly a play on words: the *apostle* has *epistles* of Christ to hold the content of his revelation

<sup>k</sup> γράμμα *gramma* 'that which is drawn or written', ie. a letter

<sup>l</sup> Literally 'we have boldness'. The term, παρρησία *parresia* means 'freedom of speech, confidence', and in the Hellenic world denotes the right and duty of a citizen

<sup>m</sup> ἐπωρώθη 'make dull or obtuse or blind', literally 'harden'. Many other references refer to the heart being 'hardened', cf. *Mark* 6:52; 8:17; *John* 12:40; *Romans* 11:7; 2 *Corinthians* 3:14

- 15 But even to this day, when Moses is read, a veil lies on their heart.
- 16 Nevertheless when one turns to the Lord, the veil is taken away.
- 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.
- 18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

#### 4:6-10

- 6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.
- 7 But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.
- 8 We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair;
- 9 persecuted, but not forsaken; struck down, but not destroyed
- 10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested<sup>n</sup> in our body.

- 15 ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται:
- 16 ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.
- 17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν: οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.
- 18 ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

#### 4:6-10

- 6 ὅτι ὁ θεὸς ὁ εἰπών, Ἐκ σκοτόους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ [Ἰησοῦ] Χριστοῦ.
- 7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν:
- 8 ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
- 9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
- 10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

<sup>n</sup> φανερωθῇ *phanerouthe* 'to make visible, make clear'



## Mark 9:2-8<sup>i</sup>

- 2 Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured<sup>o</sup> before them.
- 3 His clothes became shining<sup>p</sup>, exceedingly white, like snow, such as no launderer on earth can whiten<sup>q</sup> them.
- 4 And Elijah appeared<sup>r</sup> to them with Moses, and they were talking with Jesus.
- 5 Then Peter answered and said to Jesus, “Rabbi, it is good for us to be here; and let us make three tabernacles<sup>s</sup>: one for You, one for Moses, and one for Elijah”—
- 6 because he did not know what to say, for they were greatly afraid.
- 7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, “This is My beloved<sup>t</sup> Son. Hear Him!”
- 8 Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

## Κατα Μαρκον 9:2-8

- 2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
- 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.
- 4 καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεϊ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
- 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεϊ μίαν καὶ Ἠλίᾳ μίαν.
- 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγένοντο.
- 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.
- 8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

<sup>o</sup> μετεμορφώθη *metemorphôthê* ‘to transform’

<sup>p</sup> στίλβοντα *stilbonta* ‘to glisten, shine’

<sup>q</sup> λευκᾶναι *leukanai* ‘to make brilliant, white, light’

<sup>r</sup> ὤφθη *ôphthê* passive of *horaô* ‘to see’

<sup>s</sup> σκηνάς *skênas* ‘tent, covered place’

<sup>t</sup> ἀγαπητός *agapêtos* ‘beloved, well admired’

1 نحن *nahnu*  
'we'. God  
uses 'We' to  
express His  
honour and  
greatness. It  
is not the  
plurality of  
numbers,  
rather, the  
plurality of  
respect and  
honour.

2 Messengers  
are to give  
good tidings  
of reward to  
those who  
believe and  
follow their  
footstep

3 Referring to  
the task of the  
messengers  
which is to  
warn of  
punishment  
for those that  
disbelieve

## Women 163-166<sup>u</sup>

**163** Indeed have We<sup>l</sup> sent inspiration<sup>v</sup> to you, as We sent inspiration to Noah and the prophets<sup>w</sup> after him; and We sent inspiration to Abraham and Ishmael and Isaac and Jacob and the Tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David the Psalms<sup>x</sup>.

**164** And messengers<sup>y</sup> of whom We have already related the story<sup>z</sup> to you before, and messengers of whom We have not related the story to you; and God spoke to Moses a speaking<sup>aa</sup>;

**165** Messengers bringing good news<sup>bb</sup> and warning<sup>cc</sup>, that there should not be for mankind argument<sup>dd</sup> against God after the messengers; and God is Mighty, Wise.

**166** But God bears witness<sup>ee</sup> that what He has sent down to you, He has sent it down by His knowledge; and the angels bear witness, but it suffices God as a witness.

## سورة النساء ١٦٣-١٦٦

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ  
وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَعِيسَى وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ

وَسُلَيْمَانَ وَآدَمَ دَاوُدَ زَبُورًا ١٦٣

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ  
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ

مُوسَى تَكْلِيمًا ١٦٤

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ  
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا ١٦٥

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ  
بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ

شَهِيدًا ١٦٦

4 'argument, plea'; this means that people might have no argument, to make, against God after, the sending of, the messengers, to them, and say: 'Our Lord, why did you not send a messenger to us so that we might follow Your signs and be among the believers' (*Quran* 28:47); thus We sent them to pre-empt such excuses

<sup>u</sup> *Quran* 4; Translation by Muhammad Yusuf

<sup>v</sup> *awḥayna* 1 pl. perf. *awḥa* 'to inspire, reveal, suggest' root IV: w-ḥ-y 'inspiration, revelation'

<sup>w</sup> *nabiyyīn* acc. pl. *naby* 'prophet' root: n-b-y 'peon, messenger'

<sup>x</sup> *zabūran* acc. pl. *zabūr* root: z-b-r 'psalms'

<sup>y</sup> *rusulan* acc. pl. *rasūl* 'messenger, prophet' root: r-s-l 'sending, message'

<sup>z</sup> *qasṣanahum* 1 pl. perf. + 3 pl. acc. pron. *qasṣa* 'to relate, narrate story' root: q-ṣ-ṣ 'relating, story, recitative'

<sup>aa</sup> Emphatic adverbial grammatical form of *maf'ul bi-hi mutlaq*

<sup>bb</sup> *mubashshirīna* m. pl. act. part. *bashshara* 'to give good news' root II: b-sh-r 'good tidings'; *ḥāl* or statitive grammatical form

<sup>cc</sup> *mundhirīna* m. pl. act. part. *andhara* 'to warn' root IV: n-dh-r 'warning'; *ḥāl* or statitive grammatical form

<sup>dd</sup> *ḥujja* nom. sing. 'plea, complaint' root: ḥ-j-j 'excuse, argument, pilgrimage, proof'

<sup>ee</sup> *yashhadu* 3 sing. imperf. *shahida* 'to bear witness' root: sh-h-d 'witness, martyr'

Additional  
Commentary  
by Salah Al-  
Ansari

5 نحن *nahnu*  
'we'. See  
note 1

6 The  
revelation of  
the Glorious  
Quran was  
sent down  
(نزل *nazzala*)  
in three  
stages: It was  
written on the  
*Lauh al-  
Mahfudha*, ie.  
on the  
guarded tablet  
in the Seven  
Heaven. On  
the *Lailatul  
Qadar* (the  
night of  
Might), Allah  
Ta'ala sent  
the entire  
Qur'an down  
to in the first  
Heaven.  
During the  
month of  
Ramadan  
Allah Ta'ala

## The Rock 9<sup>ff</sup>

- 9 Indeed, We<sup>gg</sup> 5 have sent  
down<sup>hh</sup> 6 the reminder<sup>ii</sup>, and  
indeed are We its guardian<sup>jj</sup> 7.

## سورة الحجر ٩

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ٩

Additional  
Commentary  
by Salah Al-  
Ansari

ordered the  
Holy Spirit,  
the Angel  
Jibreel  
(Gabriel),  
peace be on  
him, to start  
to reveal the  
Qur'an to the  
Holy Prophet  
Muhammad,  
may Allah  
bless him and  
grant him  
peace, but not  
all at once.  
The entire  
revelation of  
the Qur'an  
took twenty-  
three years.

7 'guardian';  
to protect, to  
preserve, to  
keep,  
meaning; the  
Qur'an is  
protected  
against  
substitution,  
distortion,  
additions and  
omissions.

<sup>ff</sup> Quran 15; Translation by Muhammad Yusuf

<sup>gg</sup> Emphatic use of the first person plural pronoun

<sup>hh</sup> نزلنا *nazzalna* 1 pl. perf. نزل *nazzala* 'to send down' root II: *n-z-l* 'down, settle'

<sup>ii</sup> ذكر *dhikra* acc. sing. 'remembrance, reminder' root: *dh-k-r* 'reminder, recall, contemplate, male'

<sup>jj</sup> حافظون *hafizūna* m. pl. act. part. حفظ *hafiza* 'to safeguard, protect, conserve' root: *h-f-z* 'conserve, safeguard, guard'