

Texts for Scriptural Reasoning

Sin and Salvation

The Scriptural Reasoning Society

From the Commentary of al-Ṭabarī on *The Forgiver* 40-42^a

The saying in respect of the interpretation of the saying of the Exalted One, *'Whosoever works evil, so he shall not be recompensed save with the like of it, and whosoever works righteousness, from male or female, and is a believer, so they are who shall enter the Garden'* is that He says: Whosoever works disobedience of God in this Worldly Life, so God shall not recompense him save in the Hereafter except by evil of the like of it. And that is because He will punish him thereby. *'And whosoever works righteousness, from male or female'* He says: And whosoever works obedience of God in the world and deliberates His commandment, and eschews that from which He has forbidden him, from man or woman, and is a believer in God, *'So they are who shall enter the Garden'*. He says: So those who do that from among the servants of God shall in the Hereafter enter the Garden. And in

accordance with what we have said in respect of that, so say the People of Interpretation.

Recollecting those who say that: Of Qatāda,

“*Whosoever works evil, so he shall not be recompensed save with the like of it*’ that is to say, polytheism, ‘Evil according to Qatāda is polytheism,’ and *‘And whosoever works righteousness’* goodness *‘from male or female, and is a believer’*”.

Wherein they shall be provisioned without measure

Of Qatāda *‘Wherein they shall be provisioned without measure’* He said: “No by God, there will not limit you a dry-measure nor scales”.

مختصر تفسير الطبري: الغافر ٤٠-٤٢

القول في تأويل قوله تعالى: ﴿مَنْ عَمِلْ سَيِّئَةً فَلَا يُجْزَى إِلَّا

مثلها ومن عمل صالحاً من ذكر أو أنثى وهو مؤمن

فأولئك يدخلون الجنة﴾ يقول: من عمل بمعصية الله في

هذه الحياة الدنيا فلا يجزيه الله في الآخرة إلا سيئة مثلها

وذلك أن يعاقبه بها؛ ﴿ومن عمل صالحاً من ذكر أو

أنثى﴾ يقول: ومن عمل بطاعة الله في الدنيا واثمر لأمره،

وانتهى فيها عما نهى عنه من رجل أو امرأة، وهو مؤمن

بالله ﴿فأولئك يدخلون الجنة﴾ يقول: فالذين يعملون

ذلك من عباد الله يدخلون في الآخرة الجنة. ونحو الذي

قلنا في ذلك قال أهل التأويل. ذكر من قال ذلك: عن

قتادة ﴿من عمل سيئة

فلا يجزى إلا مثلها﴾

أي شركاً «السيئة عند

قتادة شرك» ﴿ومن

عمل صالحاً﴾ أي

خيراً ﴿من ذكر أو

أنثى وهو مؤمن﴾

يرزقون فيها بغير

حساب

عن قتادة ﴿يرزقون فيها بغير حساب﴾ قال: لا والله ما

هناكم مكيال ولا ميزان.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلُهَا وَمَنْ عَمِلَ
صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ
يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ٤٠

40 “Whosoever works evil, so he shall not be recompensed save with the like of it, and whosoever works righteousness, from male or female, and is a believer, so they are who shall enter the Garden, wherein they shall be provisioned without measure.

^a Quran 40; Translated by Muhammad Al-Hussaini

The saying in respect of the interpretation of the saying of the Exalted One, *'And O my people! What that I call you to Salvation, while you call me to the Fire?'* says the Exalted One and recollects it, in recounting the speech of this believer to his nation of unbelief: *'And O my people! What that I call you to Salvation?'* from the punishment of God and his chastisement, with faith in Him and the following of His Messenger Moses, and belief in that with which he has come to you from his Lord. *'While you call me to the Fire?'* he says: "You call me to the works of the People of the Fire". And in accordance with what we have said in respect of that, so say the People of Interpretation. Recollecting those who say that: Of Mujāhid, concerning His saying *'What that I call you to Salvation'* he said: "Belief in God". Ibn Zayd said in respect of His saying *'What that I call you to Salvation, while you call me to the Fire'* he said, "This is a believer of the People of Pharaoh," he said: "They call him to their religion and standing with them."

And of His saying, *'You call me that I disbelieve in God and that I associate with Him that of which I have no knowledge'* he says: "That I associate with God in His worship idols, while I know not whether their worship and their association with worship with God does good to me, because God has not granted leave to me in respect of that by report nor by reason."

While I call you to the Mighty, the Most Forgiving

And of His saying, *'While I call you to the Mighty, the Most Forgiving'* he says: "While I call you to worship of the Mighty in His retribution to whomsoever disbelieves in Him, Whom there is no preventing if He exacts any retribution; and the Most-Forgiving to whomsoever turns in repentance to Him after his disobedience of Him; that He has forgiveness for him, and it grieves Him nought to have forgiveness for him." He says, "So is this the One whose attribute is this attribute, so worship, and not that which has no harm nor benefit."

القول في تأويل قوله تعالى: ﴿وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النِّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ﴾ يقول تعالى ذكره مخبرا عن قيل هذا المؤمن لقومه من الكفرة: ﴿مَا لِي أَدْعُوكُمْ إِلَى النِّجَاةِ﴾ من عذاب الله وعقوبته بالإيمان به واتباع رسوله موسى وتصديقه فيما جاءكم به من عند ربه ﴿وَتَدْعُونَنِي إِلَى النَّارِ﴾ يقول: وتدعونني إلى عمل أهل النار. وبنحو الذي قلنا في ذلك قال أهل التأويل. ذكر من قال ذلك: عن مجاهد، قوله: ﴿مَا لِي أَدْعُوكُمْ إِلَى النِّجَاةِ﴾ قال: الإيمان بالله. قال ابن زيد، في قوله: ﴿مَا لِي أَدْعُوكُمْ إِلَى النِّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ﴾ قال هذا مومن آل فرعون، قال: يدعونهم إلى دينهم والإقامة معهم.

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى
النَّارِ ٤١
تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ
وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ٤٢

41 And O my people! What that I call you to Salvation, while you call me to the Fire?
42 You call me that I disbelieve in God and that I associate with Him that of which I have no knowledge; while I call you to the Mighty, the Most-Forgiving.

وقوله: ﴿تَدْعُونَنِي﴾ لأكفر بالله وأشرك به ما ليس لي به علم يقول: وأشرك بالله في عبادته أو ثانا، لست أعلم أنه يصلح لي عبادتها وإشراكها في عبادة الله، لأن الله لم يأذن لي في ذلك بخبر ولا عقل.

وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ

وقوله: ﴿وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ﴾ يقول: وأنا أدعوكم إلى عبادة العزيز في انتقامه ممن كفر به الذي لا يمنعه إذا انتقم عدو له شيء، الغفار لمن تاب إليه بعد معصيته إياه، لعفوه عنه، فلا يضره شيء مع عفوه عنه، يقول: فهذا الذي هذه الصفة صفته فاعبدوا، لا ما لا ضرر عنده ولا نفع.

From the Commentary of al-Ṭabarī on *The Heifer* 105^a

تفسير الطبري: البقرة ١٠٥

والله يختص برحمته من يشاء

And God elects for His Mercy Whomsoever He wills

The saying in respect of the interpretation of the saying of the Exalted One, '*God elects for His Mercy whomsoever He wills*' means by the saying of the Majestic and Glorious One: '*God elects for His Mercy whomsoever He wills*' and God elects to His favour whomsoever He wills to His prophethood or His messengership and He sends him to whomsoever He wills from among His creation, and so that he is favoured by faith over the most beloved, and He guides him toward it. And His election of them to it is their intentional allotment to it apart from others of His creation. And God has made His message to whomsoever he has sent to it from among his creation, and His guidance of whomsoever He has guided from among His servants – a mercy from Him to him, to create him thereby

to His good pleasure and His love, and his achievement by it of the Garden, and the Glorious One's making him deserving of it. And all of this is a Mercy from God to him. And in respect of His saying, '*And God elects for His Mercy whomsoever He wills, and God*

is Possessor of Mighty Grace' is an expansion from God the Exalted where He recollects to the People of the Book of that which He had given His prophet Muḥammad, may God bless him and grant him peace, and the believers, of guidance as a favour from Him, and that His grace is not surpassed, for certainty, but bestowed from Him by His electing whomsoever He wills from His creation.

And God is Possessor of Mighty Grace

And as for the His saying: '*And God is Possessor of Mighty Grace*' indeed it is a news from God, Majestic and Glorious is He that every good thing which His servants attain in their religion and their world, so it is from Himself in inception and in favour from Him upon them without their being deserving of that.

القول في تأويل قوله تعالى: ﴿وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ

يَشَاءُ﴾. يعني بقوله جل ثناؤه: ﴿وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ

يَشَاءُ﴾ وَاللَّهُ يَخْتَصُّ مِنْ يَشَاءُ بِنُبُوَّتِهِ وَرِسَالَتِهِ فِيرْسِلُهُ إِلَى مَنْ

يَشَاءُ مِنْ خَلْقِهِ، فَيُفَضِّلُ بِالْإِيمَانِ عَلَى مَنْ أَحَبَّ فِيهِدِيهِ

لَهُ. وَاخْتِصَّاصَهُ إِيَّاهُمْ بِمَا إِفْرَادَهُمْ بِمَا دُونَ غَيْرِهِمْ مِنْ

خَلْقِهِ. وَإِنَّمَا جَعَلَ اللَّهُ رِسَالَتَهُ إِلَى مَنْ أَرْسَلَ إِلَيْهِ مِنْ خَلْقِهِ

وَهَدَايَتِهِ مِنْ هَدَى مِنْ عِبَادِهِ رَحْمَةً مِنْهُ لَهُ لِيَصْبِرَ بِهَا إِلَى

رِضَاهِ وَمَحَبَّتِهِ، وَفَوْزَهُ بِهَا بِالْجَنَّةِ وَاسْتِحْقَاقَهُ بِهَا ثَنَاءً؛ وَكُلِّ

ذَلِكَ رَحْمَةً مِنَ اللَّهِ لَهُ. وَفِي قَوْلِهِ: ﴿وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ

يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ﴾ تَعْرِيزُ مَنْ

اللَّهُ تَعَالَى ذَكَرَهُ بِأَهْلِ

الْكِتَابِ أَنْ الَّذِي آتَى

نَبِيَّهُ مُحَمَّدٌ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنِينَ

بِهِ مِنَ الْهَدَايَةِ تَفْضُلًا

مِنْهُ، وَأَنْ نِعْمَةً لَا

تَدْرُكُ بِالْأَمَانِيِّ وَلَكِنَّهَا

مَوَاهِبُ مِنْهُ يَخْتَصُّ بِهَا

مَنْ يَشَاءُ مِنْ خَلْقِهِ.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

وَأَمَّا قَوْلُهُ: ﴿وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ فَإِنَّهُ خَبَرٌ مِنَ اللَّهِ

جَلَّ ثَنَاؤُهُ عَنْ أَنْ كُلِّ خَيْرٍ نَالَهُ عِبَادُهُ فِي دِينِهِمْ وَدُنْيَاهُمْ

فَإِنَّهُ مِنْ عِنْدِهِ ابْتِدَاءً وَتَفْضُلًا مِنْهُ عَلَيْهِمْ مِنْ غَيْرِ اسْتِحْقَاقٍ

مِنْهُمْ ذَلِكَ عَلَيْهِ.

^a Quran 2; Translated by Muhammad Al-Hussaini

From the Commentary of al-Qurṭubī on *The Heifer* 105^a

And God elects for His Mercy Whomsoever He wills

Said °Alī bin °Abū Ṭālib, God is pleased with him, *'Elects for His Mercy'* that is to say to His prophethood, He chose by it Muḥammad, may God bless him and grant him peace. And say a people, "The Mercy is the Quran". And it is said, "The Mercy in this verse is general to all its kinds which God has granted His servants, in ancient times and modern times". Ibn Fāris said, "And the Mercy of God to His servants: It is His granting of grace upon them and His forgiveness of them".

And God is Possessor of Mighty Grace

'dhū – 'Possessor'' means *ṣāhib* – 'owner'

From the Commentary of Ibn Kathīr on *The Heifer* 105^a

The saying of the Exalted One *'Those who disbelieve from among the People of the Book, nor the polytheists, they do not love that there is sent down upon you any good thing from your Lord'* the Exalted One makes clear thereby the strength of enmity of the unbelievers from among the People of the Book and the polytheists whom God the Exalted warned the believers of their dissimulation that they cut off amity between themselves and them. And the Exalted One gave them news of what He had bestowed in grace upon the believers of the final and perfect law which is His law for their prophet Muḥammad, may God bless him and grant him peace, so that the Exalted One says *'And God elects for His Mercy whomsoever He wills, and God is Possessor of Mighty Grace'*.

تفسير القرطبي: البقرة ١٠٥

والله يختص برحمته من يشاء

قال علي بن أبي طالب رضي الله عنه: ﴿يختص برحمته﴾ أي بنبوته, خص بها محمدا صلى الله عليه وسلم. وقال قوم: الرحمة القرآن. وقيل: الرحمة في هذه الآية عامة لجميع أنواعها التي قد منحها الله عباده قديما وحديثا, قاله ابن فارس ورحمة الله لعباده: إنعامه عليهم وعفوه لهم.

والله ذو الفضل العظيم

﴿ذو﴾ بمعنى صاحب.

تفسير ابن كثير: البقرة ١٠٥

قوله تعالى ﴿ما يود الذين كفروا من أهل الكتاب ولا المشركين أن يتزل عليكم من خير من ربكم﴾ يبين بذلك تعالى شدة عداوة الكافرين من أهل الكتاب والمشركين الذين حذر الله تعالى من مشابكتهم للمؤمنين ليقطع المودة بينهم وبينهم ونبه تعالى على ما أنعم به على المؤمنين من الشرع التام الكامل الذي شرعه لنبيهم محمد صلى الله عليه وسلم حيث يقول تعالى ﴿والله يختص برحمته من يشاء والله ذو الفضل العظيم﴾.

From the Commentary of the Two Jalals on Quran 12 – Joseph^a

سُورَةُ يُوسُفَ [مَكِّيَّةٌ إِلَّا الْآيَاتِ 1 و 2 و 3 و 7 فَمَدَنِيَّةٌ وَآيَاتُهَا 111 نَزَلَتْ بَعْدَ سُورَةِ هُودَ]

This *sūra* is Makkan save for *ʾayāt* 1, 2, 3 and 7 which are Medinan. It has 111 *ʾayāt* and was revealed after *Sūrat Hūd*.

"الر" الله أعلم بِمُرَادِهِ بِذَلِكَ "تِلْكَ" هَذِهِ الْآيَاتِ "آيَاتِ الْكِتَابِ" الْقُرْآنَ وَالْإِضَافَةُ بِمَعْنَى مِنَ "الْمُبِينِ" الْمُظْهِرِ لِلْحَقِّ مِنَ الْبَاطِلِ

1 *ʾAlif, Lām, Rā.* Allah knows best the meaning of these letters. **Those are the signs of the Clear Book** *ʾayāt* of the Qurʾān. It is clear in that it makes the truth clear from falsehood.

"إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا" بِلُغَةِ الْعَرَبِ "لَعَلَّكُمْ" يَا أَهْلَ مَكَّةَ "تَعْقِلُونَ" تَفْقَهُونَ مَعَانِيَهُ

2 We have sent it down as an Arabic Qurʾān in the Arabic language so that perhaps you O people of Makkah will use your intellect and understand its meanings.

"نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا" بِإِيجَائِنَا "إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ" مُحْضَفَةً أَيْ وَإِنَّهُ

3 We tell you the best of stories in revealing this Qurʾān to you, even though you were unaware of it before it came.

أَذْكُرُ "إِذْ قَالَ يُوسُفُ لِأَبِيهِ" يَعْقُوبَ "يَا أَبَتِ" بِالْكَسْرِ دَلَالَةٌ عَلَى يَأِ الْإِضَافَةِ الْمَحْذُوفَةِ وَالْفَتْحُ دَلَالَةٌ عَلَى أَلِفٍ مَحْذُوفَةٍ قُلِبَتْ عَنْ الْبَاءِ "إِنِّي رَأَيْتُ" فِي الْمَنَامِ "أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرُ رَأَيْتَهُمْ" تَأْكِيدٌ "لِي سَاجِدِينَ" جُمِعَ بِلِأْيَاءِ وَالتَّوْنُ لِلْوَصْفِ بِالسُّجُودِ الَّذِي هُوَ مِنْ صِفَاتِ الْعُقَلَاءِ

4 Remember when Joseph told his father Jacob, "Father, I saw in a dream eleven bright stars, and the sun and the moon as well. I saw them all prostrate in front of me." The masculine plural *sājidīn* is used in 'prostrate' even though it is usually only used for people not other things.

"قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا" يَحْتَالُونَ فِي هَلَاكَ حَسَدًا لِعِلْمِهِمْ بِتَأْوِيلِهَا مِنْ أَنَّهُمْ الْكَوَكِبُ وَالشَّمْسُ أُمُّكَ وَالْقَمَرُ أَبُوكَ "إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ" ظَاهِرُ الْعَدَاوَةِ

5 He said, "My son, do not tell your brothers your dream lest they devise some scheme to injure you. They might devise some way to destroy you out of envy because they might interpret the dream as the stars representing them, the sun your mother, and the moon your father. *Satan is a clear enemy to man* with clear enmity.

"وَكَذَلِكَ" كَمَا رَأَيْتَ "يَحْتَبِيكَ" يَخْتَارُكَ "رَبِّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ" تَعْبِيرِ الرُّؤْيَا "وَيُتِمِّ نِعْمَتَهُ عَلَيْكَ" بِالنُّبُوَّةِ "وَعَلَى آلِ يَعْقُوبَ" أَوْلَادَهُ "كَمَا أَتَمَّهَا" بِالنُّبُوَّةِ "عَلَى أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ" بِخَلْقِهِ "حَكِيمٌ" فِي صُنْعِهِ بِهِمْ

6 Accordingly as shown by your dream your Lord will pick you out choose you and teach you the true meaning of events the interpretation of dreams and perfectly fulfil his blessing prophethood on you as well as on the family of Jacob, as He fulfilled it perfectly before by bestowing prophethood upon your forebears, Abraham and Isaac. Most certainly your Lord is Knowing of his creation, Wise in what He does to them.

"لَقَدْ كَانَ فِي" خَبَرِ "يُوسُفَ وَإِخْوَتِهِ" وَهُمْ أَحَدَ عَشَرَ "آيَاتٍ" عِبَرٍ "لِلسَّائِلِينَ" عَنْ خَبَرِهِمْ

7 In Joseph and his twelve brothers there are Signs for everyone of those who wishes to ask and reflect...



^a Translation by Muhammad Al-Hussaini

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ "وَهُوَ قُطْفِيرُ الْعَزِيزِ لِأَمْرَاتِهِ" زُلَيْخَا "أَكْرَمِي مَثْوَاهُ" مُقَامَهُ عِنْدَنَا "عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا" وَكَانَ حَصُورًا "وَكَذَلِكَ" كَمَا نَجَّيْنَاهُ مِنَ الْقَتْلِ وَالْجُبِّ وَعَطَفْنَا عَلَيْهِ قَلْبَ الْعَزِيزِ "مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ" أَرْضَ مِصْرَ حَتَّى بَلَغَ مَا بَلَغَ "وَلَعَلَّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ" تَعْبِيرِ الرُّؤْيَا عُطِفَ عَلَى مُقَدَّرٍ مُتَعَلِّقٍ بِمَكَّنَّا أَيْ لِنُمَلِّكُهُ أَوْ الْوَاوُ زَائِدَةٌ "وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ" تَعَالَى لَا يَعْجِزُهُ شَيْءٌ "وَلَكِنَّ أَكْثَرَ النَّاسِ" وَهُمْ الْكُفَّارُ "لَا يَعْلَمُونَ" ذَلِكَ

21 The Egyptian Qatfir, the °Azīz who had bought him told his wife Zulaykhā, "Look after him with honour and respect among our family. It is possible he will be of use to us or perhaps we might adopt him as a son" He was celibate. **And thus** by saving Joseph from being killed and rescuing him from the well and making the heart of °Azīz incline toward him **We established Joseph in the land of Egypt** so that he could convey what he conveyed and **to teach him the true meaning of events** dream interpretation. **God is in control of His affair** and has the power to do anything He wishes, **but most of mankind** the unbelievers **do not know** that.

"وَلَمَّا بَلَغَ أَشُدَّهُ" وَهُوَ ثَلَاثُونَ سَنَةً أَوْ ثَلَاثٌ "اتَّيْنَاهُ حُكْمًا" حِكْمَةً "وَعَلِمًا" فِقْهًا فِي الدِّينِ قَبْلَ أَنْ يُبْعَثَ نَبِيًّا "وَكَذَلِكَ" كَمَا جَزَيْنَاهُ "نَجْزِي الْمُحْسِنِينَ" لِأَنْفُسِهِمْ

22 And then when he became a full grown man of thirty or thirty-three years of age, **We gave him knowledge** – knowledge of the *dīn* before endowing him with prophethood, **and right judgement** wisdom too. **That is how We reward all doers of good.**

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا "هِيَ زُلَيْخَا" عَنْ نَفْسِهِ "أَيَّ طَلَبْتُ مِنْهُ أَنْ يُوَاقِعَهَا" وَغَلَقَتِ الْأَبْوَابَ "لِبَيْتِ" وَقَالَتْ "لَهُ" هَيْتَ لَكَ "أَيَّ هَلُمَّ وَاللَّامُ لِلتَّبْيِينِ وَفِي قِرَاءَةِ بَكْسَرِ الْهَاءِ وَأُخْرَى بِضَمِّ التَّاءِ" قَالَ مَعَاذَ اللَّهِ "أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ" إِنَّهُ "الَّذِي اشْتَرَانِي" رَبِّي "سَيِّدِي" أَحْسَنَ مَثْوَايَ "مُقَامِي" فَلَا أَخُونَهُ فِي أَهْلِهِ "إِنَّهُ" أَيْ الشَّانُ "لَا يُفْلِحُ الظَّالِمُونَ" الرُّنَاةُ

23 The woman whose house it was Zulaykhā solicited him to have sexual intercourse with her. She barred the doors of the room and said "Come over here (read in Aramaic as *hi'ta lak*, *hīta lak*, and *haytu lak*).**" He said, "God is my refuge!"** I seek refuge in God from doing that! **He** the one who bought me **is my lord and has been good to me where I live**, and I will not betray him with his wife. **Those who do wrong** by committing adultery **will surely not succeed.**"

"وَلَقَدْ هَمَّتْ بِهِ" قَصَدَتْ مِنْهُ الْجَمَاعَ "وَهُمْ بِهَا" قَصَدَ ذَلِكَ "لَوْ لَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ" قَالَ ابْنُ عَبَّاسٍ مُثْلَ لَهُ يَعْقُوبَ فَضْرَبَ صَدْرَهُ فَخَرَجَتْ شَهْوَتُهُ مِنْ أَنْفَالِهِ وَجَوَابَ لَوْ لَا لَجَامَعَهَا "كَذَلِكَ" أَرَيْنَاهُ الْبُرْهَانَ "لِنَصْرِفَ عَنْهُ السُّوءَ" الْخِيَانَةَ "وَالْفَحْشَاءَ" الرُّنَا "إِنَّهُ" مِنْ عِبَادِنَا الْمُخْلِصِينَ "فِي الطَّاعَةِ وَفِي قِرَاءَةِ بَفَتْحِ اللَّامِ أَيْ الْمُخْتَارِينَ

24 She wanted to have sexual intercourse with him and he would have wanted to with her, had he not seen the Clear Proof of his Lord. Ibn °Abbās said that the form of Jacob appeared to him and struck him in the chest and the desire left him through his fingertips. **That demonstration to him of the Clear Proof happened so We might avert him from all evil** treachery and **lust** fornication. **He was one of Our sincere servants** (read as *mukhlaṣīn* and also *mukhliṣīn*, meaning "one of Our chosen servants") with respect to obedience.

"وَأَسْتَبَقَا الْبَابَ" بَادَرَ إِلَيْهِ يُوسُفُ لِلْفِرَارِ وَهِيَ لِلتَّشَبُّثِ بِهِ فَأَمْسَكَتْ ثَوْبَهُ وَجَذَبَتْهُ إِلَيْهَا "وَقَدَّتْ" شَقَّتْ "قَمِيصَهُ مِنْ دُبُرٍ وَالْفِيَا" وَجَدَا "سَيِّدَهَا" زَوْجَهَا "لَدَى الْبَابِ" فَتَزَهَّتْ نَفْسَهَا ثُمَّ "قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا" زَنَا "إِلَّا أَنْ يُسَجَّنَ" يُحْبَسَ فِي سِجْنٍ "أَوْ عَذَابٍ أَلِيمٍ" مُؤْلَمٍ بِأَنْ يُضْرَبَ

25 They raced to the door. Joseph hurried to it to escape and she tried to hold on to him. She grabbed his garment and pulled him to her and so **she tore his shirt at the back. They met her husband by the door.** She said that she was innocent. **She** then said, **"How should a man whose intention was to harm your family** by committing adultery **be punished for what he did except with prison or painful punishment** by being beaten?"

"قَالَ" يُوسُفُ مُتَبَرِّئًا "هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا" ابْنُ عَمَّتِهِ رُؤْيَى أَنَّهُ كَانَ فِي الْمَهْدِ فَقَالَ "إِنْ كَانَ قَمِيصُهُ قَدْ مِنْ قُبُلٍ" قَدَامَ

26 Joseph said that he was innocent. *He said, "It was she who tried to seduce me." A witness from her people – her cousin and it is reported that he was still in the cradle when he said this – then declared, "If his shirt is torn in the front, she speaks the truth and he has clearly told a shameless lie.*

"وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ دُبُرٍ" خَلْفَ

27 *If his shirt is torn at the back, then she has lied and he has clearly told the simple truth."*

"فَلَمَّا رَأَى" زَوْجَهَا "قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ" أَيُّ قَوْلِكَ "مَا جَزَاءُ مَنْ أَرَادَ" إِيَّاهُ "مِنْ كَيْدُكُنَّ" أَيُّهَا النِّسَاءُ

28 *He* her husband saw the shirt torn at the back and said, *"The source of this* what she said about punishing Joseph *is the deviousness of women. Without doubt your guile is very great."*

"يُوسُفُ أَعْرَضَ عَنْ هَذَا" الْأَمْرِ وَلَا تَذْكُرْهُ لِنَلَّا يَشِيعَ "وَاسْتَغْفِرِي" يَا زُلَيْخَا "لِذَنْبِكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ" الْآثِمِينَ وَاشْتَهَرَ الْخَبَرَ وَشَاعَ

29 Then he continued, *"Joseph, ignore all this* business, and do not mention it that it does not spread, *and you* Zulaykhā *should ask forgiveness for your evil act. There is no doubt that you are in the wrong* sinful in respect of what you have done."

"وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ" مَدِينَةُ مِصْرَ "امْرَأَةً الْعَزِيزِ تُرَاوِدُ فَتَاهَا" عَبْدَهَا . "عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا" تَمَيِّزَ أَيُّ دَخَلَ حُبِّهِ شِغَافَ قَلْبِهَا أَيُّ غِلَافِهِ "إِنَّا لَنَرَاهَا فِي ضَلَالٍ" أَيُّ فِي خَطَأٍ "مُبِينٍ" بَيْنَ حُبِّهَا وَإِيَّاهُ

30 *Some city women* in the city of Egypt said, *"The governor's wife solicited her slave. He has fired her heart with love.* The word used here *shaghafa* means to cause to love violently and is derived from *shagaf*, the pericardium or covering of the heart. *We see that she is the one to blame* – we see that she is the one who is in error and it is clear that she is in love with him."

"فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ" غِيْبَتِهِنَّ لَهَا "أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ" أَعَدَّتْ "لَهُنَّ مَتَكِنًا" طَعَامًا يُقَطَّعُ بِالسَّكِّينِ لِلنَّائِكَةِ عِنْدَهُ وَهُوَ الْأُتْرُجُ "وَأَتَتْ" أَعْطَتْ "كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتْ" يُوسُفُ "أَخْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ" أَعْظَمْنَهُ "وَقَطَّعْنَ أَيْدِيَهُنَّ" بِالسَّكَاكِينِ وَلَمْ يَشْعُرْنَ بِالْأَلَمِ لَشَغَلِ قُلُوبَهُنَّ يُوسُفَ "وَقُلْنَ حَاشَ لِلَّهِ" تَنْزِيهًا لَهُ "مَا هَذَا" أَيُّ يُوسُفَ "بَشَرًا إِنْ" مَا هَذَا إِلَّا مَلَكٌ كَرِيمٌ" لِمَا حَوَاهُ مِنَ الْحُسْنِ الَّذِي لَا يَكُونُ عَادَةً فِي النَّسَمَةِ الْبَشَرِيَّةِ وَفِي الْحَدِيثِ (أَنَّهُ أُعْطِيَ شَطْرَ الْحُسْنِ)

31 *But when she heard of their malicious talk* and slander of her, *she sent for them and made a sumptuous feast* – prepared a meal which had *utruj* "citron" in it which require knives – *and then she gave a knife to each of them. She said* to Joseph, *"Go out to them."* *When they saw him, they were amazed by him and cut their hands* with the knives but were unconscious of the pain because they were so distracted by the sight of Joseph. *They said, "God preserve us! This is no man* – because of his beauty, which was far greater than is normally seen in a human being. A *ḥadīth* says, "He was given half of all beauty." *What can this be but a noble angel here!"*

"قَالَتْ" امْرَأَةُ الْعَزِيزِ لَمَّا رَأَتْ مَا حَلَّ بِهِنَّ "فَذَلِكُنَّ" فَهَذَا هُوَ "الَّذِي لُمْتَنِّي فِيهِ" فِي حُبِّهِ بَيَانَ لِعُدْوَتِهَا "وَلَقَدْ رَاوَدْتَهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ" امْتَنَعَ "وَلَقَدْ لَمْ يَفْعَلْ مَا أَمَرُهُ" بِهِ "لِيَسْحَتَنَ وَلِيَكُونَا مِنَ الصَّاغِرِينَ" الذَّلِيلِينَ فَقُلْنَا لَهُ أَطِيعِ مَوْلَاتَكَ

32 *She* Zulaykhā said when she saw what they had done *"You see! It is him you blamed me for* loving. *I tried seducing him but he refused. If he does not do what I order him, he will be put in prison and brought low and abased."* They said to him, "Obey your mistress!"

"قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ" أَمِلُ "إِلَيْهِنَّ وَأَكُنْ" أَصِيرُ "مِنَ الْجَاهِلِينَ" الْمُذْنِبِينَ وَالْقَصْدُ بِذَلِكَ الدُّعَاءِ فَلَمَّا قَالَ تَعَالَى :

33 *He said, "My Lord, prison is preferable to me rather than what they call on me to do. Unless You turn*

their guile away from me, it may well be that I will fall for them and incline toward them and so become a man of ignorance a sinner.” This is a supplication to God. God then says:

"فَاسْتَجَابَ لَهُ رَبُّهُ" دُعَاؤُهُ "فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ" لِلْقَوْلِ "الْعَلِيمُ" بِالْفِعْلِ

34 His Lord replied to them to his supplication **and turned away from him their female guile and deviousness. He is the One Who Hears** all words, **the One Who Knows** all actions.

"ثُمَّ بَدَأَ" ظَهَرَ "لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ" الدَّلَالَتِ عَلَى بَرَاءَةِ يُوسُفَ أَنْ يَسْجُنُوهُ دَلَّ عَلَى هَذَا "الْكَيْدَ حَتَّى حِينَ" إِلَى "حِينَ" يَنْقَطِعَ فِيهِ كَلَامُ النَّاسِ فَسُجِنَ

35 Then, after they had seen the Signs which made it clear to them that Joseph was innocent **they thought that they should still imprison him for a time** to stop people talking; and they did so.

"وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ" غُلَامَانِ لِلْمَلِكِ أَحَدُهُمَا سَاقِيهِ وَالْآخَرُ صَاحِبِ طَعَامِهِ فَرَأَيَاهُ يَعْبُرُ الرُّؤْيَا فَقَالَ لِنَحْبِرْنَهُ "قَالَ أَحَدُهُمَا" وَهُوَ السَّاقِي "إِنِّي أَرَانِي أَغْصِرُ خَمْرًا" أَيَّ عِنَبًا "وَقَالَ الْآخَرُ" وَهُوَ صَاحِبِ الطَّعَامِ "إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْنُّنَا" خَبْرَنَا "بِتَأْوِيلِهِ" بِتَعْبِيرِهِ

36 Two servants of the King entered prison along with him. One was a cupbearer and the other in charge of the royal food. They said, "We will test him". **One** the cupbearer **said, "I dreamt that I was pressing grapes."** **The other** the one in charge of food **said, "I dreamt that I carried bread on my head and the birds were eating it. Tell us the true meaning of these dreams** and interpret them. **We see that you are one of the righteous."**

"قَالَ" لَهُمَا مُخْبِرًا أَنَّهُ عَالِمٌ بِتَعْبِيرِ الرُّؤْيَا "لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ" فِي مَنَامِكُمَا "إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ" فِي الْيَقِظَةِ "قَبْلَ أَنْ يَأْتِيَكُمَا" تَأْوِيلُهُ "ذَلِكَ مَا عَلَّمَنِي رَبِّي" فِيهِ حَتْ عَلَى إِيمَانِهِمَا ثُمَّ قَوَاهُ بِقَوْلِهِ "إِنِّي تَرَكْتُ مِلَّةَ" دِينِ "قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ" تَأْكِيدَ

37 He said to them to inform them that he knew the interpretation of dreams **"No meal to feed you will arrive before I have informed you what they mean. That is part of what my Lord taught me –** he said this to encourage them to believe, **for I have left the religion of a people who clearly do not believe in God and who disbelieve in the world to come.**

"وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ" يَنْبَغِي "لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ" زَائِدَةٍ "شَيْءٍ" لِعِصْمَتِنَا "ذَلِكَ" التَّوْحِيدُ "مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ" وَهُمْ الْكُفَّارُ "لَا يَشْكُرُونَ" اللَّهَ فَيُشْرِكُونَ ثُمَّ صَرَّحَ بِدُعَائِهِمَا إِلَى الْإِيمَانِ فَقَالَ :

38 I hold fast to the creed of my forebears Abraham and Isaac and Jacob. We do not associate anything with God because we are protected from so doing. **And that** understanding of God's unity **is how God has favoured us and all mankind, yet most** the unbelievers **do not give thanks** but commit *shirk*. Then he clearly calls on them to believe:

"يَا صَاحِبِي" سَاقِي "السَّجْنِ" أَأَرَبَابَ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ "خَيْرٌ ؟ اسْتَفْهَامٌ تَقْرِيرٌ

39 My fellow prisoners, are many lords better, or God, the only One, the Conqueror? This is a question which demands an affirmative response.

"مَا تَعْبُدُونَ مِنْ دُونِهِ" أَيَّ غَيْرِهِ "إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا" سَمَّيْتُمْ بِهَا أَصْنَامًا "أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا" بَعَادَتَهَا "مِنْ سُلْطَانٍ" حُجَّةٍ وَبُرْهَانٍ "إِنْ" مَا "الْحُكْمُ" الْقَضَاءُ "إِلَّا لِلَّهِ" وَحْدَهُ "أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ" التَّوْحِيدُ "الدِّينَ الْقَيِّمَ" الْمُسْتَقِيمَ "وَلَكِنَّ أَكْثَرَ النَّاسِ" وَهُمْ الْكُفَّارُ "لَا يَعْلَمُونَ" مَا يَصِيرُونَ إِلَيْهِ مِنَ الْعَذَابِ فَيُشْرِكُونَ

40 What the idols you serve **apart from Him are only names which you and your forefathers have made up. There is no mandate** evidence or proof **from God for worshipping them. God alone is qualified to judge. His order is to worship none by Him. That** understanding of the Divine Unity **is in truth the straight and upright**

din, but most of mankind the unbelievers **do not know** the punishment which awaits them and so they continue to worship others besides God...”



"وَمَا أُبْرِئُ نَفْسِي" مِنْ الرَّكْلِ "إِنَّ النَّفْسَ" الْجَنَسَ "لِلْمَّارَةِ" كَثِيرَةَ الْأَمْرِ "بِالسُّوءِ إِلَّا مَا" بِمَعْنَى مَنْ "رَحِمَ رَبِّي" فَعَصَمَهُ

53 I do not say my self was free from blame faults. *The self* – here used generically meaning human selves in general – *indeed* often *commands to evil acts, except for those my Lord has mercy on* and protects. *My Lord is Forgiving, Merciful.*”

"وَقَالَ الْمَلِكُ أَتُؤَنِّي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي" أَجْعَلُهُ خَالِصًا لِي دُونَ شَرِيكَ فَجَاءَهُ الرَّسُولُ وَقَالَ : أَجَبَ الْمَلِكُ فَقَامَ وَودَّعَ أَهْلَ السِّجْنِ وَدَعَا لَهُمْ ثُمَّ اغْتَسَلَ وَلَبَسَ ثِيَابًا حَسَنًا وَدَخَلَ عَلَيْهِ "فَلَمَّا كَلَّمَهُ قَالَ" لَهُ "إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ" ذُو مَكَانَةٍ وَأَمَانَةٍ عَلَى أَمْرِنَا فَمَاذَا تَرَى أَنْ نَفْعَلَ ؟ قَالَ : اجْمَعْ الطَّعَامَ وَازْرَعْ زَرْعًا كَثِيرًا فِي هَذِهِ السِّنِينَ الْمُخَصَّصَةِ وَادَّخِرِ الطَّعَامَ فِي سُبُلِهِ فَتَأْتِي إِلَيْكَ الْخَلْقُ لِيَمْتَارُوا مِنْكَ فَقَالَ : وَمَنْ لِي بِهَذَا ؟

54 The king said, “Bring him to me straightaway so I may draw him very close to me so that I may make him a special confidant for myself without any intermediary.” The messenger came to Joseph and said, “Respond to the king.” He rose and said goodbye to the people in the prison and made supplication for them. Then he washed himself and put on good clothes and went to the king. *When he* the king *had spoken to him, he declared, “Today you are trusted, established in our sight.* What do you think we should do?” He said, “Collect the food and sow crops in the fertile years and store up food in the ear. Then many people will come to you to get provision from you.” The king asked, “Who should be in charge of that?”

"قَالَ" يُوسُفُ "اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ" أَرْضُ مِصْرَ "إِنِّي حَفِيزٌ عَلِيمٌ" ذُو حِفْظٍ وَعِلْمٍ بِأَمْرِهَا وَقِيلَ كَاتِبَ حَاسِبَ

55 He Joseph said, “Entrust the country’s stores the stores of Egypt **to me. In truth I am a knowing guardian”** I know how to protect,” or possibly, “I am a writer with knowledge of calculation.”

"وَكَذَلِكَ" كِبَائِعَامًا عَلَيْهِ بِالْخَلَاصِ مِنَ السِّجْنِ "مَكَّنَّا يُوسُفَ فِي الْأَرْضِ" أَرْضُ مِصْرَ "يَتَّبِعُونَ" يَنْزِلُ "مِنْهَا حَيْثُ يَشَاءُ" بَعْدَ الضُّبُقِ وَالْحَبْسِ وَفِي الْقِصَّةِ أَنَّ الْمَلِكَ تَوَجَّهَ وَخَتَمَهُ وَوَلَّاهُ مَكَانَ الْعَزِيزِ وَعَزَلَهُ وَمَاتَ بَعْدَ فَرْوَجِهِ أَمْرَاتُهُ فَوَجَدَهَا عَذْرَاءً وَوَلَدَتْ لَهُ وَلَدَيْنِ وَأَقَامَ الْعُدْلَ بِمِصْرَ وَدَانَتْ لَهُ الرِّقَابَ

56 And thus by delivering him from prison **We established Joseph in the land** Egypt so **he could live in any place he pleased** – after his constriction and imprisonment. It is said that the king met with him face to face and gave him the seal and appointed him to the position of governor, having dismissed the previous incumbent. After that the king died. Then Joseph married his widow and found her to be a virgin and she bore him two children. He established justice in Egypt and people were subject to him. *We grant Our grace to anyone We will, and We do not allow to go to waste the wage of any who do good.*

"وَلَأَجْرَ الْآخِرَةِ خَيْرٌ" مِنْ أَجْرِ الدُّنْيَا وَدَخَلَتْ سِنُو الْقَحْطِ وَأَصَابَ أَرْضَ كَنْعَانَ وَالسَّامَ

57 But the wages of the Next World are best better than the wages of this world **for people who believe and fear their Lord.** Then the years of drought came and it affected the lands of Canaan and Syria...



"ذَلِكَ" الْمَذْكُور مِنْ أَمْرِ يُوسُفَ "مِنْ أَنْبَاء" أَخْبَار "الْغَيْب" مَا غَابَ عَنْكَ يَا مُحَمَّد "نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ" لَدَى إِخْوَةِ يُوسُفَ "إِذْ أَجْمَعُوا أَمْرَهُمْ" فِي كَيْدِهِ أَيْ عَزَمُوا عَلَيْهِ "وَهُمْ يَمْكُرُونَ" بِهِ أَيْ لَمْ تَحْضُرْهُمْ فَتَعْرِفَ قِصَّتَهُمْ فَتُخْبِرَ بِهَا وَإِنَّمَا حَصَلَ لَكَ عِلْمُهَا مِنْ جِهَةِ الْوَحْيِ

102 *This* what has been narrated about Joseph *is news of the Unseen* that was unknown to you, Muhammad, before *which We reveal to you. You were not with them* the brothers of Joseph *when they decided what to do* and plotted and resolved on it *and devised their scheme* about him. You were not with them to know this story and be aware of it. Your knowledge of it comes from Revelation.

"وَمَا أَكْثَرَ النَّاسَ" أَيْ أَهْلَ مَكَّةَ "وَلَوْ حَرَصْتَ" عَلَى إِيْمَانِهِمْ

103 *But most people*, including the people of Makkah, *for all your eagerness for them to believe are not believers.*

"وَمَا تَسْأَلُهُمْ عَلَيْهِ" أَيْ الْقُرْآنَ "مِنْ أَجْرٍ" تَأْخُذُهُ "إِنْ" مَا "هُوَ" أَيْ الْقُرْآنَ "إِلَّا ذِكْرٌ" عِظَةٌ

104 *You do not ask them for any wage for it* the Qur'ān. *It the Qur'ān is only a reminder* a warning and admonition *to all beings.*

وَكَايْنٍ "وَكَمْ" مِنْ آيَةٍ دَالَّةٌ عَلَى وَحْدَانِيَّةِ اللَّهِ "فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا" يُشَاهِدُونَهَا "وَهُمْ عَنْهَا مُعْرِضُونَ" لَا يَتَفَكَّرُونَ بِهَا

105 *How many Signs there are in the heavens and earth* that indicate the Oneness of God which they witness! *Yet they pass them by, turning away from them* and not reflecting on them.

"وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ" حَيْثُ يَقْرُونَ بِأَنَّهُ الْخَالِقُ الرَّازِقُ "إِلَّا وَهُمْ مُشْرِكُونَ" بِهِ بَعَادَةِ الْأَصْنَامِ وَلِذَا كَانُوا يَقُولُونَ فِي تَلْبِيَّتِهِمْ : لَكَيْتَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ يَعْنُونَهَا

106 *Most of them do not believe in God* since they do not affirm that He is Creator and Provider *without associating others with Him* by worshipping other idols with him. That is why they used to say in the *talbīyya* "At your service. You have no partner except a partner who is Yours. You rule him and he does not rule."

"أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ" نِقْمَةٌ تَغْشَاهُمْ "مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً" فَجَاءَهُ "وَهُمْ لَا يَشْعُرُونَ" بِوَقْتِ إِتْيَانِهَا قَبْلَهُ

107 *Do they feel secure that the all-enveloping punishment of God* His revenge *will not come upon them* suddenly, *or that the Last Hour will not come upon them all of a sudden when they least expect it?*

"قُلْ لَهُمْ" هَذِهِ سَبِيلِي "وَفَسَّرَهَا بِقَوْلِهِ" أَذْعُو إِلَى "دِينِ" اللَّهِ عَلَى بَصِيرَةٍ "حُجَّةٍ وَاضِحَةٍ" أَنَا وَمَنْ اتَّبَعَنِي "أَمَنْ بِي عُطِفَ عَلَى أَنَا الْمُبْتَدَأُ الْمُخْبَرُ عَنْهُ بِمَا قَبْلَهُ "وَسُبْحَانَ اللَّهِ" تَنْزِيهًا لَهُ عَنْ الشُّرَكَاءِ "وَمَا أَنَا مِنَ الْمُشْرِكِينَ" مِنْ جُمْلَةِ سَبِيلِهِ أَيْضًا

108 *Say to them: "This is my way.* It is that *I call to the dīn of God with inner sight* clear proof *I and all who follow me* and believe in me. *Glory be to God!* He is free of partners. *I am not one of the idolaters."*

"وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا يُوحَى" وَفِي قِرَاءَةِ بِالتَّوْنِ وَكَسَرَ الْحَاءِ "إِلَيْهِمْ" لَا مَلَائِكَةَ "مِنْ أَهْلِ الْقُرَى" الْأَمْصَارِ لِأَنَّهُمْ أَعْلَمُ وَأَحْلَمُ بِخِلَافِ أَهْلِ الْبُؤَادِي لِجَفَائِهِمْ وَجَهْلِهِمْ "أَفَلَمْ يَسِيرُوا" أَهْلَ مَكَّةَ "فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ" أَيْ آخِرَ أَمْرِهِمْ مِنْ إِهْلَاكِهِمْ بِتَكْذِيبِهِمْ رُسُلَهُمْ "وَلَدَارُ الْآخِرَةِ" أَيْ الْجَنَّةَ "خَيْرٌ لِلَّذِينَ اتَّقَوْا" اللَّهُ "أَفَلَا يَعْقِلُونَ" بِالْإِيَاءِ وَالنَّاءِ يَا أَهْلَ مَكَّةَ هَذَا فَتَوَمَّنُونَ

109 *We sent none before you but men inspired with revelation* read as *yuhā* and *nūhā* "We inspire", not angels, *from among the people of the cities.* Cities are mentioned because the people in them are more knowledgeable and sensible than the people of the deserts, who are coarse and ignorant. *Have they* the people of Makkah *not travelled in the land and seen the final fate of those before them:* the end and outcome of other peoples who were destroyed for their denial of their Messengers? *The abode of the Next World* the Garden *is better for those who are godfearing* and fearful of God. *So will you not use your intellect* read as *ta'qilūna* and *ya'qilūna*, "will they not use their intellect"?

"حَتَّىٰ غَايَةً لِّمَا دَلَّ عَلَيْهِ" وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا "أَيَّ فَتْرَاخَىٰ نَصْرَهُمْ حَتَّىٰ "اسْتَيْسَّاسَ" يَيْسَ "الرُّسُلَ وَظَنُّوا" أَن يَقْنَ الرُّسُلَ "أَنَّهُمْ قَدْ كُذِّبُوا" بِالتَّشْدِيدِ تَكْذِيبًا لَا إِيمَانَ بَعْدَهُ وَالتَّخْفِيفِ أَيَّ ظَنَّ الْأُمَمَ أَنَّ الرُّسُلَ أُخْلِفُوا مَا وَعِدُوا بِهِ مِنْ النَّصْرِ "جَاءَهُمْ نَصْرُنَا فَنُجِّيَ" بِنُؤْنَيْنِ مُشَدَّدًا وَمُخَفَّفًا وَبُنُونٍ مُشَدَّدًا مَاضٍ "بِأَسْنَا" عَذَابَنَا "عَنِ الْقَوْمِ الْمُجْرِمِينَ" الْمُشْرِكِينَ

110 Then when the Messengers despaired and thought themselves denied read as *kudhibū* and *kudhddhibū*, in other words they thought that no one would believe in them and the nations thought that their Messengers would not have their promised help – ***Our help came to them, and those We willed were saved*** (read as *nuzziya* and *nunji*). ***Our violent force*** punishment ***cannot be averted from the people who are evildoers*** the idolaters.

"لَقَدْ كَانَ فِي قَصَصِهِمْ" أَيَّ الرُّسُلَ "عِبْرَةً لِّأُولِي الْأَلْبَابِ" أَصْحَابَ الْعُقُولِ "مَا كَانَ" هَذَا الْقُرْآنَ "حَدِيثًا يُفْتَرَىٰ" يُخْتَلَقُ "وَلَكِنْ" كَانَ "تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ" قَبْلَهُ مِنَ الْكُتُبِ "وَتَفْصِيلَ" تَبْيِينَ "كُلِّ شَيْءٍ" يُحْتَاجُ إِلَيْهِ فِي الدِّينِ "وَهُدًى" مِنَ الضَّلَالَةِ "وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ" خُصُّوا بِالذِّكْرِ لِإِنْتِفَاعِهِمْ بِهِ دُونَ غَيْرِهِمْ

111 There is instruction in their stories the stories of the Messengers ***for people of intellect. This Qur^{ān} is not a narration which has been invented but confirmation of all Divine Books that came before, a clarification of everything*** that is necessary in the *dīn*, ***and a guidance*** away from misguidance ***and a mercy for people who believe.*** Those who believe are singled out for mention because they are the ones who benefit from the Qur^{ān} and its contents.

16:14 Therefore, behold, the days come, saith the LORD, that it shall no more be said: 'As the LORD liveth, that brought up the children of Israel out of the land of Egypt,' **15** but: 'As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries whither He had driven them'; and I will bring them back into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks. **17** For Mine eyes are upon all their ways, they are not hid from My face; neither is their iniquity concealed from Mine eyes. **18** And first I will recompense their iniquity and their sin double; because they have profaned My land; they have filled Mine inheritance with the carcasses of their detestable things and their abominations.

19 O LORD, my strength, and my stronghold, and my refuge, in the day of affliction, unto Thee shall the nations come from the ends of the earth, and shall say: 'Our fathers have inherited nought but lies, vanity and things wherein there is no profit.' **20** Shall a man make unto himself gods, and they are no gods? **21** Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is the LORD.

17:1 The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the tablet of their heart, and upon the horns of your altars. **2** Like the symbols of their sons are their altars, and their Asherim are by the leafy trees, upon the high hills. **3** O thou that sittest upon the mountain in the field, I will give thy substance and all thy treasures for a spoil, and thy high places, because of sin, throughout all thy borders. **4** And thou, even of thyself, shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not; for ye have kindled a fire in My nostril, which shall burn for ever.

5 Thus saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. **6** For he shall be like a tamarisk in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited.

פרק טז יד לִכְנֹן הַנֶּהֱיִימִים בָּאִים נְאֻם־יְהוָה
וְלֹא־יֵאמַר עוֹד חִי־יְהוָה אֲשֶׁר הֵעֲלָה
אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: טו כִּי
אִם־חִי־יְהוָה אֲשֶׁר הֵעֲלָה אֶת־בְּנֵי יִשְׂרָאֵל
מֵאֶרֶץ צִפּוֹן וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדִּיחָם
שָׁמָּה וַהֲשִׁבְתִּים עַל־אֲדָמָתְכֶם אֲשֶׁר נָתַתִּי
לְאֲבוֹתֵיכֶם: טז הִנְנִי שֹׁלֵחַ לְדוֹגִים

[לְדִיגִים] רַבִּים נְאֻם־יְהוָה וְדִיגוֹם וְאַחֲרֵי־כֵן
אֶשְׁלַח לְרַבִּים צִידִים וְצִדּוֹם מֵעַל כָּל־הָר
וּמֵעַל כָּל־גִּבְעָה וּמִנְקִיקֵי הַסְּלָעִים: יז כִּי
עֵינִי עַל־כָּל־דֶּרֶכֵיהֶם לֹא נִסְתָּרוּ מִלִּפְנֵי
וְלֹא־נִצְפָן עוֹנֵם מִנֶּגֶד עֵינַי: יח וְשִׁלַּמְתִּי
רָאוּשׁוֹנָה מִשְׁנָה עוֹנֵם וַחֲטָאתָם עַל חֻלָּלָם
אֶת־אֲרָצִי בְּנִבְלָת שְׁקוּצֵיהֶם וְתוֹעֲבוֹתֵיהֶם
מָלְאוּ אֶת־נַחְלָתִי: יט יְהוָה עֲזִי וּמִצְוִי
וּמְנוּסִי בַיּוֹם צָרָה אֵלַיךְ גּוֹיִם יִבְאוּ
מֵאֲפֹסֵי־אֶרֶץ וַיֹּאמְרוּ אֶךְ־שֶׁקֶר נַחֲלוּ
אֲבוֹתֵינוּ הֶבֶל וְאֵין־בָּם מוֹעִיל: כ הִיעֲשֶׂה־לּוֹ
אָדָם אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים: כא לִכְנֹן הִנְנִי
מוֹדִיעֶם בַּפֶּעַם הַזֹּאת אוֹדִיעֶם אֶת־יָדִי
וְאֶת־גְּבוּרָתִי וַיִּדְעוּ כִּי־שְׁמִי יְהוָה:

פרק יז א חֲטָאת יְהוּדָה כְּתוּבָה בַּעֵט בְּרִזָּל
בְּצַפְרֵן שְׁמִיר חֲרוּשָׁה עַל־לֹחַ לֵבָם וּלְקֶרְנוֹת
מִזְבְּחוֹתֵיכֶם: ב כְּזָכַר בְּנֵיהֶם מִזְבְּחוֹתָם
וְאֲשֵׁרֵיהֶם עַל־עֵץ רַעֲנָן עַל גִּבְעוֹת הַגְּבוּהוֹת:
ג הָרָרִי בַשָּׂדֶה חִילָךְ כָּל־אוֹצְרוֹתֶיךָ לִבְזֹאתָן
בְּמַתִּיךָ בְּחֲטָאת בְּכָל־גְּבוּלֶיךָ: ד וְשִׁמַּטְתָּהּ
וּבָךְ מִנַּחֲלָתְךָ אֲשֶׁר נָתַתִּי לָךְ וַהֲעַבְדְתִּיךָ
אֶת־אֱלֹהֶיךָ בָּאֶרֶץ אֲשֶׁר לֹא־יִדְעָתָ כִּי־אֵשׁ
קָדַחְתָּם בְּאֵפִי עַד־עוֹלָם תוֹקֵד: ה כֹּה |
אָמַר יְהוָה אֲרוּר הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּאָדָם
וְשֵׁם בָּשָׂר זִרְעוֹ וּמִן־יְהוָה יִסּוֹר לְבוֹ: ו וְהָיָה
כַּעֲרֹעַר בַּעֲרָבָה וְלֹא יִרְאֶה כִּי־יָבֹא טוֹב
וְשָׁכֵן חֲרָרִים בְּמִדְבָּר אֶרֶץ מִלְחָה וְלֹא תִשָּׁב:

7 Blessed is the man that trusteth in the LORD, and whose trust the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out its roots by the river, and shall not see when heat cometh, but its foliage shall be luxuriant; and shall not be anxious in the year of drought, neither shall cease from yielding fruit. 9 The heart is deceitful above all things, and it is exceeding weak--who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings.

11 As the partridge that broodeth over young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days he shall leave them, and at his end he shall be a fool. 12 Thou throne of glory, on high from the beginning, thou place of our sanctuary, 13 Thou hope of Israel, the LORD! All that forsake Thee shall be ashamed; they that depart from Thee shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for Thou art my praise.

ז בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בַּיהוָה וְהָיָה יְהוָה
מִבְטָחוֹ: ח וְהָיָה כְּעֵץ | שְׁתוּל עַל-מַיִם
וְעַל-יּוֹבֵל יִשְׁלַח שָׁרְשָׁיו וְלֹא יֵרָא [יִרְאָה]
כִּי-יָבֹא חֹם וְהָיָה עָלָיו רֵעָנָן וּבִשְׁנַת בְּצִרָתוֹ
לֹא יִדָּאָג וְלֹא יִמָּישׁ מִעֲשׂוֹת פָּרִי: ט עֵקֶב
הֵלֶב מִכָּל וְאָנֹשׁ הוּא מִי יִדְעֵנוּ: י אֲנִי יְהוָה
חֹקֵר לֵב בַּחֲן כְּלִיּוֹת וְלִתְּת לְאִישׁ כְּדַרְכּוֹ
[כְּדַרְכָּיו] כִּפְּרִי מַעַלְלָיו: יא קִרְא דָּגוּל
וְלֹא יֵלֵד עֲשֵׂה עֶשֶׂר וְלֹא בְּמִשְׁפַּט בִּחְצֵי יָמוֹ
[יָמָיו] יַעֲזֹבֵנוּ וּבְאַחֲרִיתוֹ יִהְיֶה נָבֵל: יב כֶּסֶּא
כְּבוֹד מְרוֹם מֵרָאשׁוֹן מְקוֹם מִקְדָּשָׁנוּ:
יג מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל-עֲזָבָיִךְ יִבְשׁוּ
יְסוּרִי [וְסוּרִי] בָּאָרֶץ יִכְתְּבוּ כִּי עֲזָבוּ מְקוֹר
מַיִם-חַיִּים אֶת-יְהוָה: יד רַפְּאֵנִי יְהוָה
וְאַרְפָּא הוֹשִׁיעֵנִי וְאוֹשַׁעַה כִּי תִהְלֹתִי אֹתָהּ:

Ezekiel 36:16 -37:14

36:16 Moreover the word of the LORD came unto me, saying: 17 'Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings; their way before Me was as the uncleanness of a woman in her impurity. 18 Wherefore I poured out My fury upon them for the blood which they had shed upon the land, and because they had defiled it with their idols; 19 and I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them. 20 And when they came unto the nations, whither they came, they profaned My holy name; in that men said of them: These are the people of the LORD, and are gone forth out of His land. 21 But I had pity for My holy name, which the house of Israel had profaned among the nations, whither they came. 22 Therefore say unto the house of Israel: Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for My holy name, which ye have profaned among the nations, whither ye came. 23 And I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

פָּרַק לוֹ טו וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:
יז בֶּן-אָדָם בֵּית יִשְׂרָאֵל יֹשְׁבִים עַל-אֲדָמָתָם
וַיִּטְמְאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטִמְאַת
הַנִּזְדָּה הִיְתָה דַּרְכָּם לִפְנָי: יח וְאֶשְׁפֹּךְ חֲמָתִי
עֲלֵיהֶם עַל-הַדָּם אֲשֶׁר-שָׁפְכוּ עַל-הָאָרֶץ
וּבְגִלּוּלֵיהֶם טִמְאוּהָ: יט וְאֶפִּיץ אֹתָם בְּגוֹיִם
וַיִּזְרוּ בְּאֶרְצוֹת כְּדַרְכָּם וּכְעֲלִילוֹתָם
שִׁפְטֵתִים: כ וַיָּבֹאוּ אֶל-הַגּוֹיִם אֲשֶׁר-בָּאוּ שָׁם
וַיַּחֲלִלוּ אֶת-שֵׁם קֹדְשִׁי בְּאֹמַר לָהֶם עִם-יְהוָה
אֱלֹהֵי וּמֵאֶרֶצוֹ יֵצְאוּ: כא וְאֶחְמַל עַל-שֵׁם
קֹדְשִׁי אֲשֶׁר חָלְלוּהוּ בֵּית יִשְׂרָאֵל בְּגוֹיִם
אֲשֶׁר-בָּאוּ שָׁמָּה: כב לָכֵן אֹמַר לְבֵית-יִשְׂרָאֵל
כֹּה אָמַר אֲדֹנָי יְהוָה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה
בֵּית יִשְׂרָאֵל כִּי אִם-לְשֵׁם-קֹדְשִׁי אֲשֶׁר
חָלְלֵתֶם בְּגוֹיִם אֲשֶׁר-בָּאתֶם שָׁם: כג וְקִדְשָׁתִי
אֶת-שְׁמִי הַגָּדוֹל הַמְּחַלָּל בְּגוֹיִם אֲשֶׁר חָלְלֵתֶם
בְּתוֹכָם וַיִּדְעוּ הַגּוֹיִם כִּי-אֲנִי יְהוָה נֹאֵם אֲדֹנָי
יְהוָה בְּהַקְדְּשִׁי בָכֶם לְעֵינֵיהֶם:

24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. 25 And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. 29 And I will save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. 30 And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations. 31 Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. 32 Not for your sake do I this, saith the Lord GOD, be it known unto you; be ashamed and confounded for your ways, O house of Israel. 33 Thus saith the Lord GOD: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. 34 And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. 35 And they shall say: This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. 36 Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate; I the LORD have spoken it, and I will do it. 37 Thus saith the Lord GOD: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. 38 As the flock for sacrifice, as the flock of Jerusalem in her appointed seasons, so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD.'

כד וְלִקַּחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הָאֲרָצוֹת וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמְתְּכֶם: כה וְזִרְקֹתִי עֲלֵיכֶם מִיַּם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טִמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם: כו וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת־לֵב הָאֲבָן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר: כז וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֵת אֲשֶׁר־בְּחַקִּי תֵּלְכוּ וּמִשְׁפָּטִי תִשְׁמְרוּ וְעָשִׂיתֶם: כח וְיִשְׁבְּתֶם בָּאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבֹתֵיכֶם וְהִיִּיתֶם לִי לְעָם וְאֲנֹכִי אֶהְיֶה לָכֶם לֵאלֹהִים: כט וְהוֹשַׁעְתִּי אֶתְכֶם מִכָּל טִמְאוֹתֵיכֶם וְקִרְאֹתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב: ל וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וְתִנּוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא תִקְחוּ עוֹד חֶרֶפַת רָעָב בְּגוֹיִם: לא וּזְכַרְתֶּם אֶת־דְּרִכֵּיכֶם הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקֻטָּתְכֶם בְּפִנְיֶכֶם עַל עֲוֹנוֹתֵיכֶם וְעַל תּוֹעֲבוֹתֵיכֶם: לב לֹא לְמַעַנְכֶם אֲנִי־עוֹשֶׂה נָאִם אֲדַנִּי יִהְיֶה יוֹדֵעַ לָכֶם בּוֹשׁוֹ וְהַכְּלָמוֹ מִדְּרִכֵּיכֶם בֵּית יִשְׂרָאֵל: לג כֹּה אָמַר אֲדַנִּי יִהְיֶה בַּיּוֹם טַהֲרִי אֶתְכֶם מִכָּל עֲוֹנוֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הָעָרִים וְנִבְנוּ הַחֲרֻבוֹת: לד וְהָאָרֶץ הַנִּשְׁמָה תַעֲבֹד תַּחַת אֲשֶׁר הִיְתָה שְׂמֵמָה לְעֵינַי כָּל־עוֹבֵר: לה וְאָמְרוּ הָאָרֶץ הַלְזוּ הַנִּשְׁמָה הִיְתָה כִּגְן־עֵדֶן וְהָעָרִים הַחֲרֻבוֹת וְהַנִּשְׁמָוֹת וְהַנְּהַרְסוֹת בְּצוּרוֹת יֵשְׁבוּ: לו וַיֵּדְעוּ הַגּוֹיִם אֲשֶׁר יִשְׁאָרוּ סִבִּיבוֹתֵיכֶם כִּי | אֲנִי יִהְיֶה בְּנִיתִי הַנְּהַרְסוֹת נִטְעָתִי הַנִּשְׁמָה אֲנִי יִהְיֶה דְּבַרְתִּי וְעָשִׂיתִי: לז כֹּה אָמַר אֲדַנִּי יִהְיֶה עוֹד זֹאת אֲדַרֵּשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אֲרָבָה אֹתָם כְּצֹאן אָדָם: לח כְּצֹאן קֹדְשִׁים כְּצֹאן יְרוּשָׁלַם בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הָעָרִים הַחֲרֻבוֹת מְלֵאוֹת צֹאן אָדָם וַיֵּדְעוּ כִּי־אֲנִי יִהְיֶה:

37:1 The hand of the LORD was upon me, and the LORD carried me out in a spirit, and set me down in the midst of the valley, and it was full of bones; 2 and He caused me to pass by them round about, and, behold, there were very many in the open valley; and, lo, they were very dry. 3 And He said unto me: 'Son of man, can these bones live?' And I answered: 'O Lord GOD, Thou knowest.' 4 Then He said unto me: 'Prophecy over these bones, and say unto them: O ye dry bones, hear the word of the LORD: 5 Thus saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live. 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.' 7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a commotion, and the bones came together, bone to its bone. 8 And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. 9 Then said He unto me: 'Prophecy unto the breath, prophecy, son of man, and say to the breath: {S} Thus saith the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.' 10 So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great host.

11 Then He said unto me: 'Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried up, and our hope is lost; we are clean cut off. 12 Therefore prophecy, and say unto them: Thus saith the Lord GOD: Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel.

13 And ye shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, O My people. 14 And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the LORD have spoken, and performed it, saith the LORD.'

פרק לו א היתה עלי יד יהוה ויוצאני ברוח יהוה ויניחני בתוך הבקעה והיא מלאה עצמות: ב והעבירני עליהם סביב | סביב והנה רבות מאד על פני הבקעה והנה יבשות מאד: ג ויאמר אלי בן אדם התחיינה העצמות האלה ואמר אדני יהוה אתה ידעת: ד ויאמר אלי הנבא על העצמות האלה ואמרת אליהם העצמות היבשות שמעו דבר יהוה: ה כה אמר אדני יהוה לעצמות האלה הנה אני מביא בכם רוח וחיותם: ו ונתתי עליכם גדים והעלתי עליכם בשר וקרמתי עליכם עור ונתתי בכם רוח וחיותם וידעתם כי אני יהוה: ז ונבאתי כאשר צויתי ויהי קול כהנבאי והנה רעש ותקרב עצמות עצם אל עצמו: ח וראיתי והנה עליהם גדים ובשר עלה ויקרם עליהם עור מלמעלה ורוח אין בהם: ט ויאמר אלי הנבא אל הרוח הנבא בן אדם ואמרת אל הרוח כה אמר | אדני יהוה מארבע רוחות באי הרוח ופחי בהרוגים האלה ויחיו: י והנבאתי כאשר צוני ותבוא בהם הרוח ויחיו ויעמדו על רגליהם חיל גדול מאד מאד: יא ויאמר אלי בן אדם העצמות האלה כל בית ישראל המה הנה אמרים יבשו עצמותינו ואבדה תקותנו נגזרנו לנו: יב לכן הנבא ואמרת אליהם כה אמר אדני יהוה הנה אני פתח את קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל אדמת ישראל: יג וידעתם כי אני יהוה בפתחי את קברותיכם ובהעלותי אתכם מקברותיכם עמי: יד ונתתי רוחי בכם וחיותם והנחתי אתכם על אדמתכם וידעתם כי אני יהוה דברתי ועשיתי נאם יהוה:

Micah 3:1 - 4:7

3:1 And I said: Hear, I pray you, ye heads of Jacob, and rulers of the house of Israel: is it not for you to know justice? 2 Who hate the good, and love the evil; who rob their skin from off them, and their flesh from off their bones; 3 Who also eat the flesh of my people, and flay their skin from off them, and break their bones; yea, they chop them in pieces, as that which is in the pot, and as flesh within the caldron. 4 Then shall they cry unto the LORD, but He will not answer them; yea, He will hide His face from them at that time, according as they have wrought evil in their doings.

5 Thus saith the LORD concerning the prophets that make my people to err; that cry: 'Peace', when their teeth have any thing to bite; and whoso putteth not into their mouths, they even prepare war against him: 6 Therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them. 7 And the seers shall be put to shame, and the diviners confounded; yea, they shall all cover their upper lips; for there shall be no answer of God. 8 But I truly am full of power by the spirit of the LORD, and of justice, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity; 10 That build up Zion with blood, and Jerusalem with iniquity. 11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the LORD, and say: 'Is not the LORD in the midst of us? No evil shall come upon us?' 12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

פרק ג א ואמר שמעו-נא ראשי יעקב
וקציני בית ישראל הלא לכם לדעת
את-המשפט: ב שנאי טוב ואהבי רעה [רע]
גזלי עורם מעליהם ושארם מעל עצמותם:
ג ואשר אכלו שאר עמי ועורם מעליהם
הפשיטו ואת-עצמותיהם פצחו ופרשו
כאשר בסיר וכבשר בתוך קלחת: ד אז
יזעקו אל-יהוה ולא יענה אותם ויסתר פניו
מהם בעת ההיא כאשר הרעו מעלליהם:
ה כה אמר יהוה על-הנביאים המתעים
את-עמי הנשכים בשניהם וקראו שלום
ואשר לא-יתן על-פיהם וקדשו עליו
מלחמה: ו לכן לילה לכם מחזון וחשכה
לכם מקסם ובאה השמש על-הנביאים
וקדר עליהם היום: ז ובשו החזים וחרפו
הקסמים ועטו על-שפם כלם כי אין מענה
אלהים: ח ואולם אנכי מלאתי כח את-רוח
יהוה ומשפט וגבורה להגיד ליעקב פשעו
ולישראל חטאתו: ט שמעו-נא זאת
ראשי בית יעקב וקציני בית ישראל
המתעבים משפט ואת כל-הישרה יעקשו:
י בנה ציון בדמים וירושלם בעולה:
יא ראשיה | בשחד ישפטו וכהניה במחיר
יורו ונביאיה בכסף יקסמו ועל-יהוה
ישענו לאמר הלא יהוה בקרבנו לא-תבוא
עלינו רעה: יב לכן בגללכם ציון שדה
תחרש וירושלם עיין תהיה והר הבית
לבמות יער:

4:1 But in the end of days it shall come to pass, that the mountain of the LORD'S house shall be established as the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. 2 And many nations shall go and say: 'Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths'; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 3 And He shall judge between many peoples, and shall decide concerning mighty nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken. 5 For let all the peoples walk each one in the name of its god, but we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven away, and her that I have afflicted; 7 And I will make her that halted a remnant, and her that was cast far off a mighty nation; and the LORD shall reign over them in mount Zion from thenceforth even for ever.

פרק ד א וְהָיָה | בְּאַחֲרֵית הַיָּמִים יִהְיֶה הָר
בֵּית־יְהוָה נָכוֹן בְּרֹאשׁ הַהָרִים וְנִשָּׂא הוּא
מִגְבְּעוֹת וְנִהְרֻ עָלָיו עַמִּים: ב וְהָלְכוּ גוֹיִם
רַבִּים וְאָמְרוּ לָכוּ | וְנַעֲלֶה אֶל־הַר־יְהוָה
וְאֶל־בֵּית אֱלֹהֵי יַעֲקֹב וַיּוֹרְנוּ מִדְּרָכָיו וְנִלְכֶּה
בְּאַרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה
מִירוּשָׁלַם: ג וְשָׁפַט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ
לְגוֹיִם עֲצָמִים עַד־רָחוֹק וְכָתְתוּ חֶרֶבְתֵּיהֶם
לְאֵתִים וְחֲנִיתֵיהֶם לְמִזְמֹרוֹת לֹא־יִשְׁאֹו גוֹי
אֶל־גּוֹי חָרָב וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה:
ד וַיֵּשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֲנָתוֹ וְאֵין
מִמָּחִיד כִּי־פִי יְהוָה צְבָאוֹת דִּבֶּר: ה כִּי
כָל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וְאַנְחֲנוּ
נִלְךְ בְּשֵׁם־יְהוָה אֱלֹהֵינוּ לְעוֹלָם וָעֶד:
ו בַּיּוֹם הַהוּא נֹאֵם־יְהוָה אֶסְפֶּה הַצִּלְעָה
וְהַנִּדְחָה אֶקְבְּצָה וְאֲשֶׁר הִרְעֵתִי: ז וְשִׁמְתִּי
אֶת־הַצִּלְעָה לְשֹׂאֲרֵית וְהַנְּהַלְאָה לְגוֹי עֲצוֹם
וּמֶלֶךְ יְהוָה עָלֵיהֶם בְּהָר צִיּוֹן מִעַתָּה
וְעַד־עוֹלָם:

Psalm 51

51:1 For the Leader. A Psalm of David;
2 When Nathan the prophet came unto him, after he had gone in to Bath-sheba.
3 Be gracious unto me, O God, according to Thy mercy; according to the multitude of Thy compassions blot out my transgressions.
4 Wash me thoroughly from mine iniquity, and cleanse me from my sin.
5 For I know my transgressions; and my sin is ever before me.
6 Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight; that Thou mayest be justified when Thou speakest, and be in the right when Thou judgest.
7 Behold, I was brought forth in iniquity, and in sin did my mother conceive me.
8 Behold, Thou desirest truth in the inward parts; make me, therefore, to know wisdom in mine inmost heart.
9 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
10 Make me to hear joy and gladness; that the bones which Thou hast crushed may rejoice.
11 Hide Thy face from my sins, and blot out all mine iniquities.
12 Create me a clean heart, O God; and renew a steadfast spirit within me.
13 Cast me not away from Thy presence; and take not Thy holy spirit from me.
14 Restore unto me the joy of Thy salvation; and let a willing spirit uphold me.
15 Then will I teach transgressors Thy ways; and sinners shall return unto Thee.
16 Deliver me from bloodguiltiness, O God, Thou God of my salvation; so shall my tongue sing aloud of Thy righteousness.
17 O Lord, open Thou my lips; and my mouth shall declare Thy praise.
18 For Thou delightest not in sacrifice, else would I give it; Thou hast no pleasure in burnt-offering.
19 The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.
20 Do good in Thy favour unto Zion; build Thou the walls of Jerusalem.
21 Then wilt Thou delight in the sacrifices of righteousness, in burnt-offering and whole offering; then will they offer bullocks upon Thine altar.

פרק נא א לַמְנַצֵּחַ מִזְמוֹר לְדָוִד:
ב בָּבוֹא־אֵלָיו נָתַן הַנָּבִיא כָּאֲשֶׁר-בָּא
אֶל-בֶּת-שֶׁבַע:
ג חַנּוּנִי אֱלֹהִים כְּחַסְדְּךָ כָּרֹב רַחֲמֶיךָ מִחַה פִּשְׁעֵי:
ד הָרְבָה [הָרֹב] כִּפְסֹנִי מַעֲוֹנִי וּמַחֲטָאתִי טְהַרֵּנִי:
ה כִּי-פִשְׁעֵי אָנִי אָדַע וְחַטָּאתִי נִגְדִי תָמִיד:
ו לֵךְ לְבַדְּךָ | חַטָּאתִי וְהִרַע בְּעֵינֶיךָ עֲשִׂיתִי לְמַעַן-תִּצְדַּק בְּדַבְּרְךָ תִּזְכֶּה בְּשִׁפְטֶךָ:
ז הֵן-בְּעוֹנוֹן חוֹלַלְתִּי וּבְחַטָּא יִחַמְתֵּנִי אֱמִי:
ח הֵן-אָמַת חֲפָצְתָּ בְטָחוֹת וּבִסְתֶם חֲכָמָה תוֹדִיעֵנִי:
ט תַּחֲטֹאֲנִי בְּאֵזוֹב וְאַטְהַר תִּכַּבֶּסֶנִי וּמַשְׁלֵג אֲלַבֶּיךָ:
י תִּשְׁמִיעֵנִי שִׁשׁוֹן וְשִׁמְחָה תִּגְלֶנָּה עֲצָמוֹת דְּכִיתָ:
יא הִסְתַּר פָּנֶיךָ מִחַטָּאִי וְכָל-עֲוֹנֹתִי מָחָה:
יב לֵב טָהוֹר בְּרָא-לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדַשׁ בְּקִרְבִּי:
יג אֶל-תִּשְׁלִיכֵנִי מִלִּפְנֶיךָ וְרוּחַ קָדְשְׁךָ אֶל-תִּקַּח מִמֶּנִּי:
יד הִשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי:
טו אֲלַמְּדָה פִּשְׁעִים דִּרְכֶּיךָ וְחַטָּאִים אֲלֶיךָ יִשׁוּבוּ:
טז הֲצִילֵנִי מִדְּמִים | אֱלֹהִים אֱלֹהֵי תִשׁוּעָתִי תִרְנֶן לְשׁוֹנֵי צִדְקָתְךָ:
יז אֲדַנִּי שִׁפְתֵי תִפְתַּח וְפִי יַגִּיד תְּהִלָּתְךָ:
יח כִּי | לֹא-תִחַפֵּץ זֶבַח וְאַתָּנָה עֹלָה לֹא תִרְצֶה:
יט זִבְחִי אֱלֹהִים רוּחַ נְשַׁפְּרָה לֵב-נִשְׁפָּר וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה:
כ הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם:
כא אֲזַ תִּחַפֵּץ זִבְחֵי-צֶדֶק עֹלָה וְכָלִיל אֲזַ יַעֲלוּ עַל-מִזְבִּיחְךָ פָּרִים:

John 8:1-11^a

1 While Jesus went to the Mount of Olives.

2 Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them.

3 The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them,

4 they said to him, "Teacher, this woman was caught in the very act of committing adultery.

5 Now in the law Moses commanded us to stone such women. Now what do you say?"

6 They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.

7 When they kept on questioning him, he straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her."

8 And once again he bent down and wrote on the ground.

9 When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him.

10 Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

11 She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again."

ΚΑΤΑ ΙΩΑΝΝΗΝ 8:1-11

1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν

2 Ὁρθροῦ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν [καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν καὶ καθίσας ἐδίδασκεν αὐτούς]

3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατελλημένην καὶ στήσαντες αὐτὴν ἐν μέσῳ

4 λέγουσιν αὐτῷ Διδάσκαλε αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη·

5 ἐν δὲ τῷ νόμῳ [ἡμῖν] Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν σὺ οὖν τί λέγεις

6 [τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ] ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν

7 ὥς δὲ ἐπέμενον ἐρωτῶντες [αὐτόν] ἀνέκυψεν καὶ εἶπεν [αὐτοῖς] Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον

8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν

9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελείφθη μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὔσα

10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γύναι ποῦ εἰσιν οὐδεὶς σε κατέκρινεν

11 ἡ δὲ εἶπεν Οὐδεὶς κύριε εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε]]

^a New Revised Standard Version

Hebrews 10:11-27^b

11 And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins.

12 But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God,"

13 and since then has been waiting "until his enemies would be made a footstool for his feet."

14 For by a single offering he has perfected for all time those who are sanctified.

15 And the Holy Spirit also testifies to us, for after saying,

16 "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,"

17 he also adds, "I will remember their sins and their lawless deeds no more."

18 Where there is forgiveness of these, there is no longer any offering for sin.

19 Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus,

20 by the new and living way that he opened for us through the curtain (that is, through his flesh),

21 and since we have a great priest over the house of God,

22 let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

23 Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful.

24 And let us consider how to provoke one another to love and good deeds,

25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

26 For if we willfully persist in sin after having received the knowledge of the truth, there no longer remains a sacrifice for sins,

27 but a fearful prospect of judgment, and a fury of fire that will consume the adversaries.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:11-27

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας

12 οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ

13 τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ

14 μὲν γὰρ προσφορὰν τετελείωκεν εἰς τὸ διηνεκές τοὺς ἁγιαζομένους

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι

16 Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας λέγει κύριος· διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς

17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι

18 ὅπου δὲ ἄφεσις τούτων οὐκέτι προσφορὰ περὶ ἁμαρτίας

19 Ἔχοντες οὖν ἀδελφοί παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ

20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζωσαν διὰ τοῦ καταπετάσματος τοῦ ἐστίν τῆς σαρκὸς αὐτοῦ

21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ

22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως ποινηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·

23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινη πιστὸς γὰρ ὁ ἐπαγγελάμενος

24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων

25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν καθὼς ἔθος τισὶν ἀλλὰ παρακαλοῦντες καὶ τοσοῦτῳ μᾶλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν

26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία

27 φοβερὰ δὲ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπειναντίους

^b New Revised Standard Version