

Texts for Scriptural Reasoning

Tradition

The Scriptural Reasoning Society

Menachot 29B^a

Rab Judah said in the name of Rab, “When Moses ascended on high he found the Holy One, blessed be He, engaged in affixing coronets to the letters^b. Said Moses, ‘Lord of the Universe, Who stays Thy hand?’^c. He answered, ‘There will arise a man, at the end of many generations, Akiba b. Joseph by name, who will expound upon each tittle heaps and heaps of laws’. ‘Lord of the Universe’, said Moses; ‘Permit me to see him’. He replied, ‘Turn thee round’. Moses went and sat down behind eight rows^d [and listened to the discourses upon the law]. Not being able to follow their arguments he was ill at ease, but when they came to a certain subject and the disciples said to the master ‘Whence do you know it?’ and the latter replied ‘It is a law given unto Moses at Sinai’ he was comforted. Thereupon he returned to the Holy One, blessed be He, and said, ‘Lord of the Universe, Thou hast such a man and Thou givest the Torah by me!’ He replied, ‘Be silent, for such is My decree’^e. Then said Moses, ‘Lord of the Universe, Thou hast shown me his Torah, show me his reward’. ‘Turn thee round’, said He; and Moses turned round and saw them weighing out his flesh at the market-stalls^f. ‘Lord of the Universe’, cried Moses, ‘Such Torah, and such a reward!’ He replied, ‘Be silent, for such is My decree.’”

^a Epstein I *The Babylonian Talmud* Soncino 1961

^b These are the *Taggin*, i.e., three small strokes written on top of the letters גצזנטעש in the form of a crown

^c ie. Is there anything wanting in the Torah that these additions are necessary?

^d Of R. Akiba's disciples

^e lit. ‘so it has come to My mind’

^f R. Akiba died a martyr's death at the hands of the Romans during the Hadrianic persecution. V. Ber. 61b

and this was the oven of ‘Aknai’^b. Why [the oven of] ‘Aknai? — Said Rab Judah in Samuel’s name: [It means] that they encompassed it with arguments^c as a snake, and proved it unclean. It has been taught: On that day R. Eliezer brought forward every imaginable argument^d, but they did not accept them. Said he to them: “If the *halachah* agrees with me, let this carob-tree prove it!” Thereupon the carob-tree was torn a hundred cubits out of its place — others affirm, four hundred cubits. “No proof can be brought from a carob-tree,” they retorted. Again he said to them: “If the *halachah* agrees with me, let the stream of water prove it!” Whereupon the stream of water flowed backwards — “No proof can be brought from a stream of water,” they rejoined. Again he urged: “If the *halachah* agrees with me, let the walls of the schoolhouse prove it,” whereupon the walls inclined to fall. But R. Joshua rebuked them, saying: “When scholars are engaged in a *halachic* dispute, what have ye to interfere?” Hence they did not fall, in honour of R. Joshua, nor did they resume the upright, in honour of R. Eliezer; and they are still standing thus inclined. Again he said to them: “If the *halachah* agrees with me, let it be proved from Heaven!” Whereupon a Heavenly Voice cried out: “Why do ye dispute with R. Eliezer, seeing that in all matters the *halachah* agrees with him!” But R. Joshua arose and exclaimed: “It is not in heaven.”^e What did he mean by this? — Said R. Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because Thou hast long since written in the Torah at Mount Sinai. After the majority must one incline^f.

R. Nathan met Elijah and asked him: “What did the Holy One, Blessed be He, do in that hour?” — He laughed [with joy], he replied, saying, “My sons have defeated Me, My sons have defeated Me.” It was said: On that day all objects which R. Eliezer had declared clean were brought and burnt in fire. Then they took a vote and excommunicated him. Said they, “Who shall go and inform him?” “I will go,” answered R. Akiba, “lest an unsuitable person go and inform him, and thus destroy the whole world.” What did R. Akiba do? He donned black garments and wrapped himself in black, and sat at a distance of four cubits from him. “Akiba,” said R. Eliezer to him, “what has particularly happened to-day?” “Master,” he replied, “it appears to me that thy companions hold aloof from thee.” Thereupon he too rent his garments, put off his shoes, removed [his seat] and sat on the earth, whilst tears streamed from his eyes. The world was then smitten: a third of the olive crop, a third of the wheat, and a third of the barley crop. Some say, the dough in women’s hands swelled up.

A Tanna taught: Great was the calamity that befell that day, for everything at which R. Eliezer cast his eyes was burned up. R. Gamaliel too was travelling in a ship, when a huge wave arose to drown him. “It appears to me,” he reflected, “that this is on account of none other but R. Eliezer b. Hyrcanus.” Thereupon he arose and exclaimed, “Sovereign of the Universe! Thou knowest full well that I have not acted for my honour, nor for the honour of my paternal house, but for Thine, so that strife may not multiply in Israel!” At that the raging sea subsided.

^a Epstein I *The Babylonian Talmud* Soncino 1961

^b This refers to an oven, which, instead of being made in one piece, was made in a series of separate portions with a layer of sand between each. R. Eliezer maintains that since each portion in itself is not a utensil, the sand between prevents the whole structure from being regarded as a single utensil, and therefore it is not liable to uncleanness. The Sages however hold that the outer coating of mortar or cement unifies the whole, and it is therefore liable to uncleanness. (This is the explanation given by Maimonides on the Mishnah, Kel. V, 10. Rashi a.l. adopts a different reasoning). ‘Aknai is a proper noun, probably the name of a master, but it also means ‘snake’. (Gr. **) which meaning the Talmud proceeds to discuss

^c lit. ‘words’

^d lit. ‘all the arguments in the world’

^e Deut. XXX 12

^f Ex. XXIII,2; though the story is told in a legendary form, this is a remarkable assertion of the independence of human reasoning

תרגום אונקלוס מנוקד ו: נוח

Targum of Onkelos: Noah^a

These are the memorials of Noah. Noah was a man righteous and perfect in his generation; in the fear of the Lord walked Noah. And Noah begat three sons, Shem, Cham, and Yapheth. And the earth was corrupted before the Lord, and the earth was filled with violences^b. And the Lord saw the earth, and, behold, it was corrupt, because all flesh had corrupted, each one, his way upon the earth.

And the Lord said to Noah, "The end of all flesh cometh before Me, because the earth is filled with violences from the face of their wicked works; and, behold, I will destroy them with the earth. Make thee an ark with the wood of cedar; dwellings shalt thou make in the ark, and overlay it within and without with pitch. And thus shalt thou make it: three hundred cubits shall be the length of the ark, fifty cubits its breadth, and thirty cubits its height. A light shalt thou make to the ark, and at a cubit shalt thou complete it above, and the door of the ark thou shalt place in its side. Lower dwellings, second and third, shalt thou make in it. And I, behold, I do bring the deluge of waters upon the earth to destroy all flesh in which is the breath of life from under the heavens. Every thing that is on the earth shall die. And I will establish My covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee. And of all that liveth of all flesh two and two of all that enter into the ark to abide with thee, male and female shall they be. Of fowl according to its kind, and of cattle according to her kind, and of every creeping thing of the earth after his kind, two of all shall enter with thee to abide. And thou, take with thee of all food which is eaten, and gather to be with thee; and it shall be for thee and for them to eat." And Noah did according to all which the Lord had commanded him, so did he.

אלין, תולדת נוח--נוח גבר זכאי שלים
הנה, בדרוהי: בדחלתא דיי, הליך נוח
ואוליד נוח, תלתא בנין--ית שם, ית
חם וית יפת.
ואתחבלת ארעא, קדם יי; ואתמליאת
ארעא, חטופין.
וחזא יי ית ארעא, והא אתחבלת:
ארי חבילו כל בסרא אנש אורחיה, על
ארעא. {ס}
ואמר יי לנוח, קצא דכל בסרא עאל
לקדמי--ארי אתמליאת ארעא
חטופין, מן קדם עובדיהון בישא;
והאנא מחבילהון, עם ארעא.
עביד לך תיבתא דאעין דקדרוס,
מדורין תעביד ית תיבתא; ותחפי יתה
מגיו ומברא, בכפרא.
ודין, דתעביד יתה: תלת מאה אמן,
ארבא דתיבתא, חמשין אמן פתיה,
ותלתין אמן רומה.
ניהור תעביד לתיבתא, ולאתא
תשכללנה מלעילא, ותרעה דתיבתא,
בסורה תשי; מדורין ארעאין תנגין
ותליתאין, תעבדנה.
ואנא, האנא מיתי ית טופנא מנא על
ארעא, לחבלא כל בסרא דביה רוחא
דחיי, מתחות שמנא: כל דבארעא,
ימות.
ואקים ית קימי, עמד; ותיעול,
לתיבתא--את, ובגד ואתתך ונשי בגד
עמד.
ומכל דחי מכל בסרא תרין מכולא,
תעיל לתיבתא--לקימא עמד: דכר
ונקבא, יהון.
מעופא לזנוהי, ומן בעירא לזנה, מכל
רחשא דארעא, לזנוהי--תרין מכולא
ייעלון לותך, לקימא.
ואת סב לך, מכל מיכל דמתאכיל,
ותכנוש, לותך; ויהי לך ולהון, למיכל.
ועבד, נוח: ככל דפקיד יתיה, יי--בין
עבד.

^a Genesis 6:9ff; Translation by Etheridge JW *The Targum of Onkelos* 1862

^b Or 'rapines'; Samaritan version 'oppressions'

תרגום אונקלוס מנוקד יז: לך-לך

Targum of Onkelos: Leave^a

And Abram was the son of ninety and nine years, and the Lord appeared to Abram, and said to him, I am *El Shadai*; serve before Me and be perfect (*shelim*) in thy flesh. And I will set My covenant between My Word and thee, and will multiply thee very greatly. And because Abram was not circumcised, he was not able to stand, but he bowed himself upon his face; and the Lord spake with him, saying, Behold, I have confirmed (or divided) my covenant with thee; and thou shalt be the father of many peoples. And thy name shall be no more called Abram, but Abraham shall be thy name, because to be the father of a great multitude of peoples have I appointed thee. And I will make thee exceeding fruitful, and will set thee for congregations; and kings ruling over peoples shall come forth from thee. And I have established My covenant between My Word and thee, and thy sons after thee in their generations, for an everlasting covenant, to be a God to thee and to thy sons after thee. And I will give to thee and to thy sons after thee the land of thy habitation, all the land of Kenaan, for an everlasting possession: and I will be to them Eloha. And the Lord said to Abraham, And thou shalt observe my covenant, thou and thy sons after thee in their generations. This is My covenant that you shall observe between My Word and you, and your sons after you:-- Every male of you being circumcised, though he have not a father to circumcise him. And you shall circumcise the flesh of your foreskin, as a sign of the covenant between My Word and you. And the son of eight days shall be circumcised among you, every male in your generations; from him who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you.

והוה אברם, בר תשעין ותשע שנים;
ואתגלי יי לאברם, ואמר ליה אנא אל
שדי--פלח קדמי, והוי שלים.
ואתין קימי, בין מימרי ובינך; ואסגי
יתך, לחדא לחדא.
ויפל אברם, על אפוהי; ומליל עמיה יי,
למימר.
אנא, הא גזר קימי עמך; ויתהי, לאב
סגי עממין.
ולא יתקרי עוד ית שמך, אברם; ויהי
שמך אברהם, ארי לאב סגי עממין
יהבתך.
ואפיש יתך לחדא לחדא, ואתגנך
לכנשו; ומלכין דשלטין בעממא, מנך
יפקון.
ואקים ית קימי בין מימרי ובינך, ובין
בנך בתרך לדריהון--לקים עלם:
למהוי לך לאלה, ולבנך בתרך.
ואתין לך ולבנך בתרך ית ארע
תותבותך, ית כל ארעא דכנען,
לאחסנת, עלם; ואהוי להון, לאלה.
ואמר יי לאברהם, ואת ית קימי תטר-
את ובנך בתרך, לדריהון.
דין קימי דתטרון, בין מימרי וביניכון,
ובין בנך, בתרך: מגזר לכוון, כל
דכורא.
ותגזרון, ית בסרא דערלתכון; ויהי
לאת קים, בין מימרי וביניכון.
ובר תמנא יומין, וגזר לכוון כל דכורא-
לדריכון: יליד ביתא--וזהבין פספא
מכל בר עממין, דלא מבנך הוא.

^a Genesis 17:1ff; Translation by Etheridge JW *The Targum of Onkelos* 1862

He who is circumcised shall circumcise him who is brought up among you, or bought with your silver; and it shall be My covenant in your flesh for a covenant for ever. And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have some one to circumcise him, that man shall be cut off from his people; he hath made My covenant to pass away. And the Lord said to Abraham, The name of Sara thy wife shall be no more called Sara; for Sarah shall be her name. And I will bless in her body, and will also give from her a son to thee, and I will bless, him, and he shall be for assemblies, and kings ruling over nations shall be from her.

And Abraham fell on his face, and wondered, and said in his heart, Shall the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child? [Jerusalem: And Abraham bowed upon his face, and wondered.] And Abraham said before the Lord, May not Ishmael be established, and serve before Thee? And the Lord said, In truth Sarah thy wife shall bear thee a son, and thou shalt call his name Izhak; and with him I will confirm My covenant for an everlasting covenant to his sons after him. And concerning Ishmael I have heard thy prayer. Behold, I have blessed him; and I will spread him abroad, and multiply him very greatly. Twelve princes shall he beget, and I will give him to be a great people. But My covenant will I establish with Izhak, whom Sarah shall bear to thee at this time in the year after. And He ceased speaking with him; and the Glory of the Lord ascended from Abraham. And Abraham took Ishmael his son, and all brought up in his house, and all bought with money, every male among the household people of Abraham, and he circumcised the flesh of their foreskin in the same day in which the Lord spake with him. And Abraham was the son of ninety and nine years when he circumcised the flesh of his foreskin

מגזר וגזר יליד ביתך, וזבין כסףך; ויהי קימי בבסרכון, לקים עלם. וערל דכורא, דלא וגזר ית בסרא דערלתיא--וישתיצי אנשא ההוא, מעמיה: ית קימי, אשני. {ס} ואמר יי, לאברהם, שרי אתתך, לא תקרי ית שמה שרי: ארי שרה, שמה. ואברך יתה, ואף אתין מנה לך בר; ואברכנה ותהי לכנשו, מלכין דשלטין בעממא מנה יחון. וינפל אברהם על אפואה, וחד; ואמר בלביה, הלבר מאה שנין יהי ולד, ואם שרה הבת תשעין שנין, תליד. ואמר אברהם, קדם יי: לוי ישמעאל, יתקים קדמך. ואמר יי, בקשטא שרה אתתך תליד לך בר, ותקרי ית שמה, יצחק; ואקים ית קימי עמיה לקים עלם, לבנוהי בתרוהי. ועל ישמעאל, קבילית צלותך--הא בריכית יתיה ואפישית יתיה ואסגית יתיה, לחדא לחדא: תרי עסר רברבין יוליד, ואתנניה לעם סגי. וית קימי, אקים עם יצחק, דתליד לך שרה לזמנא הדין, בשתא אחרנתא. ושיצי, למללא עמיה; ואסתלק יקרא די, מעלווהי דאברהם. ודבר אברהם ית ישמעאל בריה, וית כל ילידי ביתיה וית כל זביני כספיה--כל דכורא, באנשי בית אברהם; וגזר ית בסרא דערלתהון, בכרן יומא הדין, כמא דמליל עמיה, יי. ואברהם--בר תשעין ותשע, שנין: כד וגזר, בסרא דערלתיא. וישמעאל בריה, בר תלת עשרי שנין: כד וגזר--ית, בסרא דערלתיא.

In the same day, in the fourteenth year, was Abraham circumcised, and Ishmael his son. And every man of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him.

בְּכֶרֶן יוֹמָא הַדִּין, אֶתְגָּזַר אֲבְרָהָם,
וַיִּשְׁמַעְאֵל, בְּרִיָּה.
וְכָל אַנְשֵׁי בֵּיתָהּ יְלִידֵי בֵּיתָא, וְזַבִּינֵי
כְּסָפָא מִן בְּנֵי עַמְמָא--אֶתְגָּזְרוּ,
עִמָּיה. {פ}

Mark 7:1-23^a

1 The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus and
2 saw some of his disciples eating food with hands that were “unclean,” that is, unwashed.
3 (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding^b to the tradition^c of the elders.
4 When they come from the marketplace they do not eat unless they wash. And they observe many other traditions^d, such as the washing of cups, pitchers and kettles.)
5 So the Pharisees and teachers of the law asked Jesus, “Why don’t your disciples live according to the tradition^e of the elders instead of eating their food with ‘unclean’ hands?”
6 He replied, “Isaiah was right when he prophesied about you hypocrites; as it is written: ““These people honour me with their lips, but their hearts are far from me.
7 They worship me in vain; their teachings are but rules taught by men.’
8 You have let go of the commands of God and are holding on to^f the traditions^g of men.”
9 And he said to them: “You have a fine way of setting aside the commands of God in order to observe your own traditions^h!
10 For Moses said, ‘Honour your father and your mother,’ and, ‘Anyone who curses his father or mother must be put to death.’

Κατα Μαρκον 7:1-23

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων
2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσὶν τοῦτ' ἐστὶν ἀνίπτοις ἐσθίουσιν τοὺς ἄρτους
3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων
4 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ ραντίσωνται οὐκ ἐσθίουσιν καὶ ἄλλα πολλὰ ἐστὶν ἃ παρέλαβον κρατεῖν βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων
5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον
6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν ὡς γέγραπται ὅτι Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
7 μάτην δὲ σέβονταιί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων
8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων
9 Καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
10 Μωϋσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτᾷτω

^a New International Version; Glossing and footnotes by David Jackson

^b From the verb κρατεω (krateō) **hold, hold firmly**. The word can mean **seize, arrest**, but in its religious use means **hold fast** to something or someone so as to remain closely united to the object or person.

^c From παραδοσις (paradosis). Can mean **handing over**, in the sense of a **delivery of goods**, or even in the sense of a **betrayal, arrest of a person**, but in the NT it refers to **tradition**, which has been **handed over** and **committed** by one person or group to another.

^d Literally, **and there are many other things which they received to hold fast to**. The **hold fast to** is from κρατεω again, and the **received** comes from the verb παραλαμβάνω (paralambanō) which (while having many other uses) is the normal word used for receiving an intellectual or spiritual heritage, a tradition

^e From παραδοσις (paradosis)

^f From κρατεω (krateō)

^g From παραδοσις (paradosis)

^h From παραδοσις (paradosis)

11 But you say that if a man says to his father or mother: ‘Whatever help you might otherwise have received from me is Corban’ (that is, a gift devoted to God),

12 then you no longer let him do anything for his father or mother.

13 Thus you nullify the word of God by your tradition that you have handed downⁱ. And you do many things like that.”

14 Again Jesus called the crowd to him and said, “Listen to me, everyone, and understand this.

15 Nothing outside a man can make him ‘unclean’ by going into him. Rather, it is what comes out of a man that makes him ‘unclean.’”

16

17 After he had left the crowd and entered the house, his disciples asked him about this parable.

18 “Are you so dull?” he asked. “Don’t you see that nothing that enters a man from the outside can make him ‘unclean’?

19 For it doesn’t go into his heart but into his stomach, and then out of his body.” (In saying this, Jesus declared all foods “clean.”)

20 He went on: “What comes out of a man is what makes him ‘unclean.’

21 For from within, out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery,

22 greed, malice, deceit, lewdness, envy, slander, arrogance and folly.

23 All these evils come from inside and make a man ‘unclean.’”

11 ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ Κορβὰν ὃ ἐστὶν Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς

12 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ

13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε

14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε

15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινῶντα τὸν ἄνθρωπον

16

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν

18 καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτόν κοινῶσαι

19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλὰ εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφεδρώνια ἐκπορεύεται καθαρίζων πάντα τὰ βρώματα

20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινῶι τὸν ἄνθρωπον

21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται πορνεῖαι κλοπαὶ φόνοι

22 μοιχεῖαι πλεονεξίαι πονηρίαι δόλος ἀσέλγεια ὀφθαλμὸς πονηρὸς βλασφημία ὑπερηφανία ἀφροσύνη·

23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινῶι τὸν ἄνθρωπον

ⁱ Again a form of the word παραδοσις (paradosis), but combined now with a part of the verb παραδιδωμι (paradidōmi). The two words come from the same root. The verb has more than one sense. It can sometimes be used to mean *hand over* a person into custody, even *betray*, as of Judas’ action, but, when used in connection with tradition, it is the normal word to signify *hand on, transmit, commit*.

Matthew 5:31-32^a

31 “It has been said^b, ‘Anyone who divorces his wife must give her a certificate of divorce.’

32 But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.”

Κατα Ματθαιον 5:31-32

31 Ἐρρέθη δέ “Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον

32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρὲκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι [καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται]

^a *New International Version*; Glossing and footnotes by David Jackson

^b ἐρρεθη (errethē), **it was said**, is a formula for introducing a traditional statement / interpretation. Jesus criticises such statements when the attitudes which they reveal fall short of God’s high standards of how people should behave, and when an interpretation needs to be deepened or sharpened. This need not imply that Jesus is hostile to *all* tradition.

Matthew 19:2-9^a

2 Large crowds followed him, and he healed them there.

3 Some Pharisees came to him to test him. They asked, “Is it lawful for a man to divorce his wife for any and every reason?”

4 “Haven’t you read,” he replied, “that at the beginning the Creator made them male and female,

5 and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?’

6 So they are no longer two, but one. Therefore what God has joined together, let man not separate.”

7 “Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?”

8 Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.

9 I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.”

Κατα Ματθαιον 19:2-9

2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ

3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν

4 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ’ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς

5 καὶ εἶπεν Ὑνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναίκῃ αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω

7 λέγουσιν αὐτῷ Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι

8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτως

9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται

^a *New International Version*; Glossing and footnotes by David Jackson

Matthew 28:18-20^a

18 Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.

19 Therefore go and make disciples^b of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit,

20 and teaching them to obey^c everything I have commanded^d you. And surely I am with you always, to the very end of the age.”

Κατα Ματθαιον 28:18-20

18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς

19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος

^a *New International Version*; Glossing and footnotes by David Jackson

^b From the verb μαθητεύω (mathēteuō), **make into a μαθητης** (mathētēs), **disciple**. A μαθητης (mathētēs) is a **learner, pupil, apprentice**, from the same root as the verb μανθάνω (manthanō), **I learn, come to know, appropriate a lesson or an experience**

^c From τηρεῖν (tēreō), **keep watch over, guard, protect, observe, fulfil, pay attention to**.

^d From ἐντελλομαι (entellomai), **command, give orders, ordain**.

Matthew 16:13-20^a

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

14 They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

15 “But what about you?” he asked. “Who do you say I am?”

16 Simon Peter answered, “You are the Christ, the Son of the living God.”

17 Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

19 I will give you the keys of the kingdom of heaven; whatever you bind^b on earth will be bound^c in heaven, and whatever you loose^b on earth will be loosed in heaven^c.”

20 Then he warned his disciples not to tell anyone that he was the Christ.

Κατα Ματθαιον 16:13-20

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου

14 οἱ δὲ εἶπαν Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἠλίαν ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν

15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι

16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ Σίμων Βαριωνᾶ ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν [τοῖς] οὐρανοῖς

18 καὶ γὰρ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς

19 δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς

20 τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός

18:18

18 “I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven^d.”

18:18

18 Ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ

^a *New International Version*; Glossing and footnotes by David Jackson

^b The two verbs here, from δεῶ (deō), **bind, tie**, and λυῶ (luō), **untie, release**, are commonly used in their literal meanings, but in this passage they seem to refer to the giving of authoritative teaching and religious decisions, with the sense of **forbid, restrict** and **allow, permit**. This is paralleled by the use of the equivalent verbs in Aramaic אָפֵר (ʾāphar) and שְׁרָא (shēʾrā) to denote judgments concerning forbidding or allowing in the religious tradition. In the Matthew 16 passage, the verbs are singular, referring to Peter.

^c The tense of the two verbs here is future perfect: **will have been bound** and **will have been loosed**. Peter is being told, not that his decisions will be binding upon God, who will be obliged to endorse them, but rather that Peter's judgments will be guided in accordance with the decisions which will have been taken already in heaven.

^d Here the verbs are plural, referring to all the apostles and not just to Peter. Apart from this change, the previous notes, *b* and *c*, apply to this verse also.

John 14:25-26^a

25 “All this I have spoken while still with you.

26 But the Counsellor^b, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”

Κατα Ιωαννην 14:25-26

25 Ταῦτα λελάληκα ὑμῖν παρ ὑμῖν μένων·

26 ὁ δὲ παρακλήτος τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ

16:12-14

12 “I have much more to say to you, more than you can now bear.

13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

14 He will bring glory to me by taking from what is mine and making it known to you.”

16:12-14

12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν ἀλλ οὐ δύνασθε βαστάζειν ἄρτι·

13 ὅταν δὲ ἔλθῃ ἐκεῖνος τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς τὴν ἀληθειάν· πάσαν οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ ἀλλ' ὅσα ἀκούει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν

14 ἐκεῖνος ἐμὲ δοξάσει ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν

^a *New International Version*; Glossing and footnotes by David Jackson

^b The word translated **Counsellor** (παρακλητος, *paraklētos*) is used four times in John's Gospel with reference to the Holy Spirit, and once in John's first letter with reference to Jesus (John 14:16,26; 15:26; 16:7; 1 John 2:1). παρακλητος means **someone who appears on another's behalf, mediator, intercessor, helper, advocate**. With a general sense (i.e. not in a Christian meaning) the word appears as a transliterated loanword in *Pirqe Aboth* 4:11 – פִּרְקָא לֵיט (p^ēraqlēt).

Acts 15:1-2^a

1 Some men came down from Judea to Antioch and were teaching the brothers: “Unless you are circumcised, according to the custom^b taught by Moses, you cannot be saved.”

2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

22-30

22 Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, two men who were leaders among the brothers.

23 With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings.

24 We have heard that some went out from us without our authorisation^c and disturbed you, troubling your minds by what they said.

25 So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul –

26 men who have risked their lives for the name of our Lord Jesus Christ.

27 Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing.

28 It seemed good to the Holy Spirit and to us^d not to burden you with anything beyond the following requirements:

Πραξεις των Αποστολων 15:1-2

1 Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῇτε τῷ ἔθει τῷ Μωϋσέως οὐ δύνασθε σωθῆναι

2 γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾷ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου

22-30

22 Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾷ Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς

23 γράψαντες διὰ χειρὸς αὐτῶν Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν

24 Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν οἷς οὐ διεστέλλαμεθα

25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾷ καὶ Παύλῳ

26 ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

27 ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σιλᾶν καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά

28 ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες

^a *New International Version*; Glossing and footnotes by David Jackson

^b From the word εθος (ethos), *custom, law, habit, usage*.

^c Literally, *to whom we gave no order, whom we did not command*.

^d This idiom can mean simply, *we decided*. It is the same verb that is translated in verses 22 & 25 as *they decided...we agreed...*

29 You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.

30 The men were sent off and went down to Antioch, where they gathered the church together and delivered the letter.

29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε Ἑρρωσθε

30 Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν

Acts 16:4^a

4 As they^b travelled from town to town, they delivered^c the decisions reached by the apostles and elders in Jerusalem for the people to obey^d.

Πραξεις των Αποστολων 16:4

4 ὥς δὲ διεπορεύοντο τὰς πόλεις
παρεδίδουσιν αὐτοῖς φυλάσσειν τὰ
δόγματα τὰ κεκριμένα ὑπὸ τῶν
ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν
Ἱεροσολύμοις

^a *New International Version*; Glossing and footnotes by David Jackson

^b The word **they** refers to Paul and his travelling companions.

^c From the verb παραδίδωμι (paradidōmi)

^d From the verb φυλάσσω (phulassō), **guard, protect militarily** and also used in the sense of **observe, follow, obey**. Compare κρατέω (krateō) and τηρέω (tēreō)

1 Corinthians 11:2^a

2 I praise you for remembering me in everything and for holding^b to the teachings^c, just as I passed^d them on to you.

23-26

23 For I received^e from the Lord what I also passed on^f to you: The Lord Jesus, on the night he was betrayed, took bread,

24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.”

25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”

Προς Κορινθίους Α 11: 2

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε

23-26

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὃ καὶ παρέδωκα ὑμῖν ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὡσάκις ἐὰν πίνετε εἰς τὴν ἐμὴν ἀνάμνησιν

26 ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνετε τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὗ ἔλθῃ

^a *New International Version*; Glossing and footnotes by David Jackson

^b From the verb κατεχω (katechō), **hold fast, retain, keep**.

^c The word translated **teachings** is in fact the word **traditions** – from παραδοσις (paradosis)

^d **I passed...on...** from παραδίδωμι (paradidōmi).

^e From παραλαμβάνω (paralambanō)

^f From παραδίδωμι (paradidōmi)

1 Corinthians 15:1-11^a

1 Now, brothers, I want to remind you of the gospel I preached to you, which you received^b and on which you have taken your stand^c.

2 By this gospel you are saved, if you hold firmly^d to the word^e I preached to you. Otherwise, you have believed in vain.

3 For what I received I passed on to you^f as of first importance: that Christ died for our sins according to the Scriptures,

4 that he was buried, that he was raised on the third day according to the Scriptures,

5 and that he appeared to Peter, and then to the Twelve.

6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.

7 Then he appeared to James, then to all the apostles,

8 and last of all he appeared to me also, as to one abnormally born.

9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them yet not I, but the grace of God that was with me.

11 Whether, then, it was I or they, this is what we preach^g, and this is what you believed.

Προς Κορινθίους Α 15: 1-11

1 Γνωρίζω δὲ ὑμῖν ἀδελφοί τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν ὃ καὶ παρελάβετε ἐν ᾧ καὶ ἐστήκατε

2 δι οὗ καὶ σώζεσθε τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε

3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς

4 καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς

5 καὶ ὅτι ὤφθη Κηφᾶ εἶτα τοῖς δώδεκα·

6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι τινὲς δὲ ἐκοιμήθησαν·

7 ἔπειτα ὤφθη Ἰακώβῳ εἶτα τοῖς ἀποστόλοις πᾶσιν·

8 ἔσχατον δὲ πάντων ὡς περὶ τῷ ἐκτρώματι ὤφθη καί μοι

9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·

10 χάριτι δὲ θεοῦ εἰμι ὃ εἰμι καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενή ἐγενήθη ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν ἐμοί

11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε

^a *New International Version*; Glossing and footnotes by David Jackson

^b From παραλαμβάνω (paralambanō)

^c From ἱστημι (histēmi), *stand up, stand firm, hold one's ground*

^d From the verb κατεχῶ (katechō), *hold fast, retain, keep*

^e Literally, *by what word, in what terms*

^f The two verbs used here are, once more, the usual technical words for receiving and transmitting tradition, παραλαμβάνω (paralambanō) and παραδίδωμι (paradidōmi). The word-order is quite emphatic: *for I delivered to you, as of first importance, that which I also received...*

^g Paul says that he received the tradition from the risen Christ (1 Corinthians 11:23 – compare Galatians 1:11,12. But he also avers here, as in Galatians 2:1-10, that there is no difference between his message and that preached by the other apostles. The word for *preach* in this verse is from the verb κηρύσσω (kērussō), *proclaim, herald out*

Romans 6:17^a

17 But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed^b the form^c of teaching to which you were entrusted^d.

Προς Ρωμαίους 6:17

17 χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς

^a *New International Version*; Glossing and footnotes by David Jackson

^b From the verb ὑπακούω (hupakouō), **obey, follow, be subject to**.

^c From the word τυπος (typos), **copy, image, form, pattern, model**.

^d From the verb παραδίδωμι (paradidōmi). But notice Paul's words here: he does not say, ...**the pattern of teaching which was delivered to you**, but rather, ...**the pattern of teaching to which you were delivered**.

2 Thessalonians 2:15^a

15 So then, brothers, stand firm^b and hold to^c the teachings^d we passed on^e to you, whether by word of mouth or by letter.

3:6

6 In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching^f you received^g from us.

Προς Θεσσαλονικείς Β 2:15

15 ἄρα οὖν ἀδελφοί στήκετε καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν

3:6

6 Παραγγέλλομεν δὲ ὑμῖν ἀδελφοί ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβετε παρ ἡμῶν

^a *New International Version*; Glossing and footnotes by David Jackson

^b From ἵστημι (histēmi), **stand up, stand firm, hold one's ground**

^c From the verb κρατέω (krateō) **hold, hold firmly**.

^d The word translated **teachings** is in fact the word **traditions** – from παραδοσις (paradosis)

^e By contrast, the words translated **we passed on to you** are literally **you were taught**, from the verb διδάσκω (didaskō), **teach**

^f The word translated **teaching** is in fact the word **tradition** – from παραδοσις (paradosis)

^g From παραλαμβάνω (paralambanō)

2 Timothy 1:13-14^a

13 What you heard from me, keep as the pattern^b of sound teaching^c, with faith and love in Christ Jesus.

14 Guard^d the good deposit that was entrusted to you^e - guard^d it with the help of the Holy Spirit who lives in us.

Προς Τιμοθεον Β 1:13-14

13 ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·

14 τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν

2:2

2 And the things you have heard me say in the presence of many witnesses entrust^f to reliable men who will also be qualified to teach others.

2:2

2 καὶ ἃ ἤκουσας παρ ἐμοῦ διὰ πολλῶν μαρτύρων ταῦτα παράθου πιστοῖς ἀνθρώποις οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι

^a *New International Version*; Glossing and footnotes by David Jackson

^b From the word υποτύπωσις (upotupōsis), **model, example, standard** – a word coming from the same root as τυπος (typos)

^c Literally, **of healthy words**

^d From the verb φυλάσσω (phulassō), as in Acts 16:4. The word **guard** occurs twice in the English text, but only once in the Greek.

^e The word **deposit** is παραθήκη (parathēkē), **something which has been entrusted from one person to another**. There is no clause in the Greek to correspond to the English **that was entrusted to you** – the thought is all contained within the one word παραθήκη (parathēkē)

^f From the verb παρατίθημι (paratithēmi), **give over, entrust**. This verb comes from the same root as the word παραθήκη (parathēkē) in the previous note.

1 Peter 1:18-19^a

18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers^b,

19 but with the precious blood of Christ, a lamb without blemish or defect.

Πετρου Α 1:18-19

18 εἰδότες ὅτι οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου

19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ

^a *New International Version*; Glossing and footnotes by David Jackson

^b The words ***handed down to you from your forefathers*** represent one single adjective in the Greek - πατροπαραδοτου (patroparadotou) – ***forefather-transmitted***. A compound term formed from the word for ***father***, πατηρ (patēr) and the verb παραδίδωμι (paradidōmi)

Galatians 1:11-14^a

11 I want you to know, brothers, that the gospel I preached is not something that man made up.

12 I did not receive^b it from any man, nor was I taught it; rather, I received^b it by revelation from Jesus Christ.

13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.

14 I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions^c of my fathers.

Προς Γαλατας 1:11-14

11 Γνωρίζω γὰρ ὑμῖν ἀδελφοί τὸ εὐαγγέλιον τὸ εὐαγγελισθῆν ὑπ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην ἀλλὰ δι ἀποκαλύψεως Ἰησοῦ Χριστοῦ

13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ ὅτι καθ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν

14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων

^a *New International Version*; Glossing and footnotes by David Jackson

^b From παραλαμβάνω (paralambanō). Only one occurrence in this verse although *receive* / *received* comes twice in English

^c From παραδοσις (paradosis)

Philippians 3:4-11^a

4 though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more:

5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee;

6 as for zeal, persecuting the church; as for legalistic righteousness, faultless.

7 But whatever was to my profit I now consider loss for the sake of Christ.

8 What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ

9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ - the righteousness that comes from God and is by faith.

10 I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death,

11 and so, somehow, to attain to the resurrection from the dead.

Προς Φιλιππησιους 3:4-11

4 καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκὶ εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ ἐγὼ μᾶλλον·

5 περιτομῇ ὀκταήμερος ἐκ γένους Ἰσραὴλ φυλῆς Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων κατὰ νόμον Φαρισαῖος

6 κατὰ ζήλος διώκων τὴν ἐκκλησίαν κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος

7 ἀλλὰ ἅτινα ἦν μοι κέρδη ταῦτα ἡγῆμαι διὰ τὸν Χριστὸν ζημίαν

8 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι' ὃν τὰ πάντα ἐζημιώθην καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω

9 καὶ εὕρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει

10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ

11 εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν

^a *New International Version*; Glossing and footnotes by David Jackson

The Clans 21^a

- 21 You have in the Messenger of God a beautiful^b exemplar^c for whomsoever hopes for God and for the Last Day, and remembers God much.

سورة الأحزاب ٢١

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا ٢١

38

- 38 It is no hardship^d upon the Prophet in respect of what God has made duty^e to him; the way^f of God for those who passed before; and the commandment^g of God is a decree determined^h.

٣٨

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ
وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ٣٨

62

- 62 The way^f of God for those who passed before; and you will not find changeⁱ in the way of God.

٦٢

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ
تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ٦٢

^a Quran 33; Translation by Muhammad Yusuf

132 And obey^b God and the Messenger that you may be shown mercy^c.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

١٣٢

137 Passed away^d before you [other] ways^e; so travel in the land and see what was the end^f of the beliers^g.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الْمُكَذِّبِينَ ١٣٧

^a *Quran* 3; Translation by Muhammad Yusuf

Women 59^a

- 59 O You who believe! Obey^b God and obey the Messenger and the foremost in authority^c from among you; and if you dispute in a thing, then return it to God and the Messenger if you believe in God and the Last Day; that is the best and more excellent end.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ
فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

64

- 64 And We did not send any messenger but that he be obeyed by God's leave; and when they wronged themselves^d; if only had they come to you and sought God's forgiveness^e and the Messenger sought forgiveness for them; they would find God Oft-Turning^f, Merciful.

٦٤

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ٦٤

^a Quran 4; Translation by Muhammad Yusuf

سورة الغافر ٨٥

The Forgiver 85^a

- 85 And their belief^b did not avail them when they saw our chastisement; the way^c of God which had passed before^d in relation to His servants; and therein the unbelievers are lost.

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا
سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ٨٥

سورة الإسراء ٧٧

The Night Journey 77^e

- 77 The way of those whom We have sent^f before you of Our messengers^g; and you will not find in our way alteration^h.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا
تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ٧٧

سورة الحشر ٧

Banishment 7ⁱ

- 7 What God bestows as spoil^j upon His Messenger from the people of the townships^k, it is for God and for the Messenger and for the possessor of near relation, and the orphan, and the needy and the wayfarer^l, it does not become a thing by turns^m between the rich among you; and what the Messenger gives you take it and what he forbids you from, so refrain from it, and fear God; indeed God is severe in retribution.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى
فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ كَيْ لَا يَكُونَ
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٧

^a *Quran* 40; Translation by Muhammad Yusuf

^e *Quran* 17; Translation by Muhammad Yusuf

ⁱ *Quran* 59; Translation by Muhammad Yusuf

Narrated to us ‘Ali bin Hujr, narrated to us Baqiyyah bin al-Walid of Buhayr bin S‘ad of Khalid bin M‘adan of ‘Abd al-Rahman bin ‘Amr al-Sulma of al-‘Irbad bin Sariyah, who said:

The Messenger of God (God bless him and grant him peace) preached to us one day after the afternoon prayer a forceful and articulate sermon which caused tears to flow from the eyes, and hearts were made fearful by it; so said a man, “Indeed, this sermon is a farewell, so what do you give to us in binding legacy, O Messenger of God?” He said, “I bequeath to you enjoining you to fear of God and hearing and obeying, though an Abyssinian slave; and indeed, whomsoever of you lives will see many disputations, and innovations of affairs, and indeed they are errors; and whomsoever knows that from among you, upon him is my *sunnah* and the *sunnah* of the Rightly Guided Caliphs; bite upon it [the *sunnah*] with the molars [ie. firmly]

Said Abu ‘Isa, this hadith is good and sound, and narrated Thawr bin Yazid of Khalid bin M‘adan of ‘Abd al-Rahman bin ‘Amr al-Sulma of al-‘Irbad bin Sariyah of the Prophet.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا بَقِيَّةُ بْنُ
الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ
مَعْدَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو
السُّلَمِيِّ عَنْ الْعَرَبَاضِ بْنِ سَارِيَةَ قَالَ
وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ
مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ
رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةٌ مُودَّعٌ فَمَاذَا تَعْهَدُ
إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى
اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ
فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا
وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ
فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بَسْتِي وَسِنَّةُ
الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا
بِالتَّوَاجِدِ

قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
وَقَدْ رَوَى ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ
مَعْدَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو
السُّلَمِيِّ عَنْ الْعَرَبَاضِ بْنِ سَارِيَةَ عَنِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا حَدَّثَنَا
بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ
وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ثَوْرِ بْنِ
يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ عَنْ الْعَرَبَاضِ
بْنِ سَارِيَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَحْوَهُ وَالْعَرَبَاضُ بْنُ سَارِيَةَ يُكْنَى أَبَا
نَجِيحٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ حُجْرِ
بْنِ حُجْرٍ عَنْ عَرَبَاضِ بْنِ سَارِيَةَ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Sunan al-Tirmidhi:
Knowledge of the
Messenger of God 2601

Narrated to us ‘Abd Allah bin ‘Abd al-Rahman, informed us Muhammad bin ‘Uyaynah of Marwan bin Mu‘awiyah al-Fazari of Kathir bin ‘Abd Allah, he is the son of ‘Amr bin ‘Awf al-Muzani of his father, of his grandfather:

Of the Prophet (may God bless him and grant him peace) said to Bilal bin al-Harith, “Know,” He said, “What shall I know, O Messenger of God?” He said, “Know, O Bilal,” He said, “What shall I know, O Prophet of God?” He said, “Indeed, whomsoever revives a *sunnah* of my *sunnah* which I have bequeathed after me, indeed to him is the reward the like of whomsoever does it without decreasing from their reward anything; and whomsoever innovates an erroneous innovation which pleases not God and His Messenger, upon him is the like of the sin of whomsoever does it without decreasing from that sinful burden of mankind anything.”

Said Abu ‘Isa, “This hadith is good...etc

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا
مُحَمَّدُ بْنُ عَيْنَةَ عَنْ مَرْوَانَ بْنِ مُعَاوِيَةَ
الْفَزَارِيِّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ
عَمْرِو بْنِ عَوْفٍ الْمُزْنِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالِ
بْنِ الْحَارِثِ اعْلَمْ قَالَ مَا أَعْلَمْ يَا رَسُولَ
اللَّهِ قَالَ اعْلَمْ يَا بِلَالُ قَالَ مَا أَعْلَمْ يَا
رَسُولَ اللَّهِ قَالَ إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ
سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ
مِثْلَ مَنْ عَمَلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ
أُجُورِهِمْ شَيْئًا وَمَنْ ابْتَدَعَ بَدْعَةً ضَلَالَةً لَا
تَرْضَاهُ اللَّهُ وَرَسُولُهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ
مَنْ عَمَلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ
النَّاسِ شَيْئًا

قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
وَمُحَمَّدُ بْنُ عَيْنَةَ هُوَ مَصْبِيصِيُّ شَامِيٍّ
وَكَثِيرُ بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرِو بْنِ
عَوْفٍ الْمُزْنِيِّ