Texts for Scriptural Reasoning

Scripture

The Scriptural Reasoning Society

מסכת אבות פרק ו

א

רבי מאיר אומר:
כל העוסק בתורה לשמה, זוכה
לדברים הרבה, ולא עוד אלא שכל
העולם כולו כדאי הוא לו. נקרא רע,
אהוב,
אוהב את המקום, אוהב את הבריות,
משמח את המקום, משמח את
הבריות,
ומלבשתו ענוה ויראה,
ומכשרתו להיות צדיק חסיד ישר
ונאמן,
ומרחקתו מן החטא, ומקרבתו לידי
זכות,
ונהנין ממנו עצה ותושיה בינה וגבורה,
שנאמר: "לי עצה ותושיה אני בינה לי
גבורה".
ונותנת לו מלכות וממשלה וחקור דין,
ומגלין לו רזי תורה,
ונעשה כמעין המתגבר וכנהר שאינו
פוסק,
והוה צנוע וארך רוח, ומוחל על
עלבונו,
ומגדלתו ומרוממתו על כל המעשים.

ב

אמר רבי יהושע בן לוי,
בכל יום ויום בת קול יוצאת מהר
חורב ומכרזת ואומרת:
אוי להם לבריות מעלבונה של תורה.

Ethics of the Fathers 6[a]

1 The sages expounded in the language of the *Mishnah* (blessed is He who chose them and their learning):

Rabbi Meir would say: Whoever studies Torah for Torah's sake alone, merits many things; not only that, but [the creation of] the entire world is worthwhile for him alone. He is called friend, beloved, lover of God, lover of humanity, rejoicer of God, rejoicer of humanity. The Torah enclothes him with humility and awe; makes him fit to be righteous, pious, correct and faithful; distances him from sin and brings him close to merit. From him, people enjoy counsel and wisdom, understanding and power, as is stated (*Proverbs* 8:14): "Mine are counsel and wisdom, I am understanding, mine is power." The Torah grants him sovereignty, dominion, and jurisprudence. The Torah's secrets are revealed to him, and he becomes as an ever-increasing wellspring and as an unceasing river. He becomes modest, patient and forgiving of insults. The Torah uplifts him and makes him greater than all creations.

2 Said Rabbi Joshua the son of Levi: Every day, an echo resounds from Mount Horeb (Sinai) proclaiming and saying: "Woe is to the creatures who insult the Torah." For one who

[a] Translation by Yosef Y Kazen 2001

שכל מי שאינו עוסק בתורה נקרא נזוף,
שנאמר נזם זהב באף חזיר אשה יפה וסרת טעם.
ואומר: "והלחת מעשה אלהים המה והמכתב מכתב אלהים הוא חרות על הלחת".
אל תקרא "חרות" אלא "חירות",
שאין לך בן חורין אלא מי שעוסק בתלמוד תורה.
וכל מי שעוסק בתלמוד תורה הרי זה מתעלה,
שנאמר: "וממתנה נחליאל ומנחליאל במות".

does not occupy himself in Torah is considered an outcast, as is stated (*Proverbs* 11:22), "A golden nose-ring in the snout of a swine, a beautiful woman bereft of reason." And it says (*Exodus* 32:16): "And the tablets are the work of God, and the writing is God's writing, engraved on the tablets"; read not 'engraved' (*charut*) but 'liberty' (*chairut*) - for there is no free individual, except for he who occupies himself with the study of Torah. And whoever occupies himself with the study of Torah is elevated, as is stated (*Numbers* 21:19), "And from the gift to Nahaliel, and from Nahaliel to The Heights."

ג

הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפילו אות אחת,
צריך לנהוג בו כבוד.
שכן מצינו בדוד מלך ישראל, שלא למד מאחיתופל אלא שני דברים בלבד,
קראו רבו אלופו ומיודעו, שנאמר:
"ואתה אנוש כערכי אלופי ומידעי".
והלא דברים קל וחומר,
ומה דוד מלך ישראל שלא למד מאחיתופל אלא שני דברים בלבד
קראו רבו אלופו ומידעו,
הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דיבור אחד או אפילו אות אחת,
על אחת כמה וכמה שצריך לנהוג בו כבוד

3 One who learns from his fellow a single chapter, or a single law, or a single verse, or a single word, or even a single letter, he must treat him with respect. For so we find with David, king of Israel, who did not learn anything from Achitofel except for two things alone, yet he called him his 'master', his 'guide' and his 'intimate' as is stated (*Psalms* 55:14), "And you are a man of my worth, my guide and intimate friend." Surely we can infer *a fortiori*: If David, king of Israel, who learned nothing from Achitofel except for two things alone, nevertheless referred to him as his master, guide and intimate, it certainly goes without saying that one who learns from his fellow a single chapter, a law, a verse, a saying, or even a single letter, is obligated to revere him. And there is no reverence but Torah, as is stated (*Proverbs* 3:35;

ואין כבוד אלא תורה, שנאמר כבוד חכמים ינחלו ותמימים ינחלו טוב. ואין טוב אלא תורה, שנאמר כי לקח טוב נתתי לכם תורתי אל תעזבו.

28:10), "The sages shall inherit honour" "and the integral shall inherit good"; and there is no good but Torah, as is stated (*ibid* 4:2), "I have given you a good purchase; My Torah, do not forsake it."

ד

כך היא דרכה של תורה:
פת במלח תאכל
ומים במשורה תשתה
ועל הארץ תישן
וחיי צער תחיה
ובתורה אתה עמל.
אם אתה עשה כן, אשריך וטוב לך, אשריך בעולם הזה וטוב לך לעולם הבא.

4 Such is the way of Torah: Bread with salt you shall eat, water in small measure you shall drink, and upon the ground you shall sleep; live a life of deprivation and toil in Torah. If so you do, "fortunate are you, and good is to you" (*Psalms* 128:2): Fortunate are you in this world, and it is good to you in the World To Come.

ה

אל תבקש גדולה לעצמך, ואל תחמוד כבוד.
יותר מלמודך עשה,
ואל תתאוה לשולחנם של שרים,
ששולחנך גדול משולחנם וכתרך גדול מכתרם;
ונאמן הוא בעל מלאכתך שישלם לך שכר פעלתך.

5 Do not seek greatness for yourself, and do not lust for honour. More than you study, do. Desire not the table of kings, for your table is greater than theirs, and your crown is greater than theirs, and faithful is your Employer to pay you the rewards of your work.

ו

גדולה תורה יותר מן הכהונה ומן המלכות, שהמלכות נקנית בשלשים מעלות, והכהונה בעשרים וארבע, והתורה נקנית בארבעים ושמונה דברים, ואלו הן:
בתלמוד, בשמיעת האזן, בעריכת שפתים, בבינת הלב, באימה, ביראה, בענוה, בשמחה, בטהרה, בשמוש חכמים, בדקדוק חברים, בפלפול התלמידים, בישוב, במקרא, במשנה, במעוט סחורה, במעוט דרך ארץ, במעוט תענוג, במעוט שנה במעוט

6 Torah is greater than the priesthood or sovereignty, for sovereignty is acquired with thirty virtues, the priesthood with twenty-four, and Torah is acquired with forty-eight qualities. These are: study, listening, verbalizing, comprehension of the heart, awe, fear, humility, joy, purity, serving the sages, companionship with one's contemporaries, debating with one's students, tranquillity, study of the scriptures, study of the *Mishnah*, minimizing engagement in business, minimizing socialization, minimizing pleasure, minimizing sleep, minimizing

שיחה, במעוט שחוק, בארך אפים, בלב טוב, באמונת חכמים, בקבלת היסורין, המכיר את מקומו, והשמח בחלקו, והעושה סיג לדבריו, ואינו מחזיק טובה לעצמו, אהוב, אוהב את המקום, אוהב את הבריות, אוהב את הצדקות, אוהב את המישרים, אוהב את התוכחות, ומתרחק מן הכבוד, ולא מגיס לבו בתלמודו, ואינו שמח בהוראה, נושא בעל עם חברו, ומכריעו לכף זכות, ומעמידו על האמת, ומעמידו על השלום, ומתישב לבו בתלמודו, שואל ומשיב שומע ומוסיף, הלומד על מנת ללמד והלומד על מנת לעשות, המחכים את רבו, והמכון את שמועתו, והאומר דבר בשם אומרו. הא למדת כל האומר דבר בשם אומרו מביא גאולה לעולם, שנאמר ותאמר אסתר למלך בשם מרדכי.

talk, minimizing gaiety, slowness to anger, good heartedness, faith in the sages, acceptance of suffering, knowing one's place, satisfaction with one's lot, qualifying one's words, not taking credit for oneself, likableness, love of God, love of humanity, love of charity, love of justice, love of rebuke, fleeing from honour, lack of arrogance in learning, reluctance to hand down rulings, participating in the burden of one's fellow, judging him to the side of merit, correcting him, bringing him to a peaceful resolution [of his disputes], deliberation in study, asking and answering, listening and illuminating, learning in order to teach, learning in order to observe, wising one's teacher, exactness in conveying a teaching, and saying something in the name of its speaker. Thus we have learned: One who says something in the name of its speaker brings redemption to the world, as is stated (*Esther* 2:22), "And Esther told the king in the name of Mordechai."

ז

גדולה תורה שהיא נותנת חיים לעושיה בעולם הזה ובעולם הבא. שנאמר כי חיים הם למוצאיהם ולכל בשרו מרפא. ואומר: רפאות תהי לשרך ושקוי לעצמותיך. ואומר: עץ חיים היא למחזיקים בה ותומכיה מאשר. ואומר: כי

7 Great is Torah, for it gives life to its observers in this world, and in the World To Come. As is stated (*Proverbs* 4:22): "For they are life to he who finds them, and a healing to all his flesh." And it says (*ibid* 3:8): "It shall be health to your navel, and marrow to your bones." And it says (3:18): "She is a tree of life for those who hold fast to her, and happy are those who support her." And it says (1:9): "For they

לוית חן הם לראשך וענקים לגרגרתיך.
ואומר: תתן לראשך לוית חן עטרת תפארת תמגנך.
ואומר: כי בי ירבו ימיך ויוסיפו לך שנות חיים.
ואומר: ארך ימים בימינה בשמאולה עשר וכבוד.
ואומר: כי ארך ימים ושנות חיים ושלום יוסיפו לך.
ואומר: דרכיה דרכי נועם וכל נתבותיה שלום.

shall be a garland of grace for your head, and necklaces about your neck." And it says (4:9): "She shall give to your head a garland of grace, a crown of glory she shall grant you." And it says (9:11): "With me, your days shall be increased, and years of life shall be added to you." And it says (3:16): "Long days in her right hand; in her left, wealth and honour." And it says (3:2): "For long days, years of life and peace, they shall add to you."

ח

רבי שמעון בן יהודה משום רבי שמעון בן יוחאי אומר:
הנוי והכח והעושר והכבוד והחכמה והזקנה והשיבה והבנים נאה לצדיקים ונאה לעולם, שנאמר: עטרת תפארת שיבה בדרך צדקה תמצא.
ואומר: עטרת זקנים בני בנים ותפארת בנים אבותם.
ואומר: תפארת בחורים כוחם והדר זקנים שיבה.
ואומר: וחפרה הלבנה ובושה החמה כי מלך ה' צבאות בהר ציון ובירושלים ונגד זקניו כבוד.

8 Rabbi Shimon the son of Judah would say in the name of Rabbi Shimon the son of Yochai: Beauty, strength, wealth, honour, wisdom, sageness, old age and children are becoming to the righteous and becoming to the world. As is stated (*Proverbs* 16:31): "Old age is a crown of beauty, to be found in the ways of righteousness." And it says (*ibid* 20:29): "The beauty of youths is their strength, and the glory of sages is their age." And it says (*ibid* 17:6): "The crown of sages are their grandchildren, and the beauty of children their fathers." And it says (*Isaiah* 24:23): "And the moon shall be abashed and the sun shamed, for the Lord of hosts has reigned in Zion, and before his elders is glory."

ט

רבי שמעון בן מנסיא אומר:
אלו שבע מדות שמנו חכמים לצדיקים, כלם נתקימו ברבי ובבניו.

9 Rabbi Shimon the son of Menasia would say: these seven qualities enumerated by the sages for the righteous were all realized in Rabbi [Judah HaNassi] and his sons.

י

אמר רבי יוסי בן קסמא,
פעם אחת

10 Said Rabbi Yossei the son of Kisma: Once, I was travelling

הייתי מהלך בדרך ופגע בי אדם אחד, ונתן לי שלום, והחזרתי לו שלום. אמר לי: רבי מאיזה מקום אתה אמרתי לו: מעיר גדולה של חכמים ושל סופרים אני אמר לי: רבי רצונך שתדור עמנו במקומנו ואני אתן לך אלף אלפים דנרי זהב ואבנים טובות ומרגליות. אמרתי לו: אם אתה נותן לי כל כסף וזהב ואבנים טובות ומרגליות שבעולם, איני דר אלא במקום תורה. וכן כתוב בספר תהלים על ידי דוד מלך ישראל: "טוב לי תורת פיך מאלפי זהב וכסף". ולא עוד, אלא שבשעת פטירתו של אדם אין מלווין לו לאדם לא כסף ולא זהב ולא אבנים טובות ומרגליות, אלא תורה ומעשים טובים בלבד. שנאמר: בהתהלכך תנחה אותך בשכבך תשמור עליך והקיצות היא תשיחך. בהתהלכך תנחה אתך, בעולם הזה; בשכבך תשמור עליך, בקבר; והקיצות היא תשיחך, לעולם הבא; ואומר: לי הכסף ולי הזהב נאם ה' צבאות.

and I encountered a man. He greeted me and I returned his greetings. Said he to me: "Rabbi, where are you from?" Said I to him: "From a great city of sages and scholars, am I." Said he to me: "Rabbi, would you like to dwell with us in our place? I will give you a million dinars of gold, precious stones and pearls." Said I to him: "If you were to give me all the silver, gold, precious stones and pearls in the world, I would not dwell anywhere but in a place of Torah. Indeed, so is written in the book of psalms by David the king of Israel: 'I prefer the Torah of Your mouth over thousands in gold and silver' (*Psalms* 118:72). Furthermore, when a person passes from this world neither silver, nor gold, nor precious stones, nor pearls accompany him, only Torah and good deeds, as is stated (*Proverbs* 6:22): 'When you go it will direct you, when you lie down it will watch over you, and when you awaken it shall be your speech. When you go it will direct you' - in this world; 'when you lie down it will watch over you' - in the grave; 'and when you awaken it shall be our speech' - in the World To Come. Also it says (*Chaggai* 2:8): 'Mine is the silver and Mine is the gold, so says the Lord of Hosts.'"

יא

חמשה קנינים קנה לו הקדוש ברוך הוא בעולמו; ואלו הן: תורה קנין אחד, שמים וארץ קנין אחד, אברהם קנין אחד, ישראל קנין אחד, בית המקדש קנין אחד.

11 God acquired five acquisitions in his world. These are: One acquisition is the Torah, one acquisition are the heavens and the earth, one acquisition is Abraham, one acquisition is the people of Israel, and one acquisition is the Holy Temple.

תורה מנין, דכתיב: ה' קנני ראשית דרכו קדם מפעליו מאז,
שמים וארץ מנין, דכתיב: כה אמר ה' השמים כסאי והארץ הדם רגלי אי זה בית אשר תבנו לי ואי זה מקום מנוחתי.
ואומר: מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנינך.
אברהם מנין, דכתיב: ויברכהו ויאמר ברוך אברם לאל עליון קונה שמים וארץ.
ישראל מנין, דכתיב: עד יעבר עמך ה' עד יעבור עם זו קנית.
ואומר: לקדושים אשר בארץ המה ואדירי כל חפצי בם,
בית המקדש מנין, דכתיב: מכון לשבתך פעלת ה' מקדש אדני כוננו ידיך.
ואומר: ויביאם אל גבול קדשו הר זה קנתה ימינו.

יב

כל מה שברא הקדוש ברוך הוא בעולמו, לא בראו אלא לכבודו, שנאמר: כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו, ואומר: ה' ימלך לעלם ועד

The Torah, as it is written (*Proverbs* 8:22), "God acquired me as the beginning of His way, before His works of yore." The heavens and the earth, as it is written (*Isaiah* 66:1), "So says God: The heavens are My throne and the earth is My footstool; what house, then, can you build for Me, and where is My place of rest?"; and it says (*Psalms* 104:25), "How many are your works, O God, You have made them all with wisdom; the earth is filled with Your acquisitions." Abraham, as it is written (*Genesis* 14:19), "And he blessed him, and said: Blessed be Abram to God Most High, acquirer of heavens and earth." Israel, as it is written (*Exodus* 15:16), "Till Your nation, O God, shall pass, till this nation You have acquired shall pass"; and it says (*Psalms* 16:3), "To the holy who are upon earth, the noble ones, in whom is all My delight." The Holy Temple, as it is written (*Exodus* 15:17), "The base for Your dwelling that you, God, have achieved; the Sanctuary, O Lord, that Your hands have established"; and it says (*Psalms* 78:54), "And He brought them to His holy domain, this mount His right hand has acquired."

12 Everything that God created in His world, He did not create but for His glory. As is stated (*Isaiah* 43:7): "All that is called by My name and for My glory, I created it, formed it, also I made it." And it says (*Exodus* 15:1): "God shall reign forever and ever."

John 20:24-31[a]

24 But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came.
25 So the other disciples[b] told him, "We have seen[c] the Lord." But he said to them, "Unless I see the mark[d] of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe[e]."
26 A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you."
27 Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt[f] but believe."
28 Thomas answered him, "My Lord[g] and my God[h]!"
29 Jesus said to him, "Have you believed because you have seen me? Blessed[i] are those who have not seen and yet have come to believe."
30 Now Jesus did many other signs[j] in the presence of his disciples, which are not written[k] in this book[l].
31 But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Κατα Ιωαννην 20:24-31

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος οὐκ ἦν μετ αὐτῶν ὅτε ἦλθεν Ἰησοῦς
25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί Ἑωράκαμεν τὸν κύριον ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ οὐ μὴ πιστεύσω
26 Καὶ μεθ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ αὐτῶν ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν
27 εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός
28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου
29 λέγει αὐτῷ [ὁ] Ἰησοῦς Ὅτι ἑώρακάς με πεπίστευκας μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες
30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·
31 ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτου

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[a] New Revised Standard Version
[b] μαθητής *mathetes {math-ay-tes'}* a learner, pupil, disciple
[c] ὁράω *horao {hor-ah'-o}* to see with the eyes, to see with the mind, to perceive, know, experience
[d] τύπος *tupos {too'-pos}* the mark of a stroke or blow, print, a figure formed by a blow or impression, the teaching which embodies the sum and substance of religion
[e] πιστεύω *pisteuo {pist-yoo'-o}* to think to be true, to be persuaded of, to credit, place confidence in
[f] ἄπιστος *apistos {ap'-is-tos}* unfaithful, faithless, (not to be trusted, perfidious), incredible of things, unbelieving, incredulous, without trust (in God)
[g] ὑριος *kurios {koo'-ree-os}* master, lord, the possessor and disposer of a thing, the owner
[h] θεός *theos {theh'-os}* a god or goddess, a general name of deities or divinities, the Godhead, trinity
[i] μακάριος *makarios {mak-ar'-ee-os}* blessed, happy
[j] σημεῖον *semeion {say-mi'-on}* a sign, mark, token, that by which a person or a thing is distinguished
[k] γράφω *grapho {graf'-o}* to write, with reference to the form of the letters, to delineate (or form) letters on a tablet, parchment, paper, or other material
[l] βιβλίον *biblion {bib-lee'-on}* a small book, a scroll, a written document, a sheet on which something has been written, a bill of divorcement

2 Timothy 3:10-17[a]

10 Now you have observed my teaching[b], my conduct, my aim in life[c], my faith, my patience, my love, my steadfastness[d],
11 my persecutions[e] and suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them.
12 Indeed, all who want to live a godly life in Christ Jesus will be persecuted.
13 But wicked people and impostors will go from bad to worse, deceiving others and being deceived.
14 But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it,
15 and how from childhood you have known the sacred[f] writings[g] that are able to instruct you for salvation[h] through faith[i] in Christ Jesus.
16 All scripture[j] is inspired[k] by God and is useful[l] for teaching, for reproof[m], for correction, and for training in righteousness[n],
17 so that everyone who belongs to God may be proficient[o], equipped[p] for every good work.

Προς Τιμοθεον Β 3:10-17

10 Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ τῇ ἀγωγῇ τῇ προθέσει τῇ πίστει τῇ μακροθυμίᾳ τῇ ἀγάπῃ τῇ ὑπομονῇ
11 τοῖς διωγμοῖς τοῖς παθήμασιν οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ ἐν Ἰκονίῳ ἐν Λύστροις οἵους διωγμοὺς ὑπήνεγκα καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος
12 καὶ πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται
13 πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον πλανῶντες καὶ πλανώμενοι
14 σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης εἰδὼς παρὰ τίνων ἔμαθες
15 καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ
16 πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν πρὸς ἐλεγμόν πρὸς ἐπανόρθωσιν πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ
17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος

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[a] New Revised Standard Version
[b] διδασκαλία *didaskalia {did-as-kal-ee'-ah}* teaching, instruction, doctrine, teachings, precepts
[c] πρόθεσις *prothesis {proth'-es-is}* a setting forth of a thing, placing of it in view, a purpose
[d] ὑπομονή *hupomone {hoop-om-on-ay'}* steadfastness, constancy, endurance, patient perseverance
[e] διωγμός *diogmos {dee-ogue-mos'}* persecution
[f] ἱερός *hieros {hee-er-os'}* sacred, consecrated to the deity, pertaining to God, sacred Scriptures, because inspired by God, treating of divine things and therefore to be devoutly revered
[g] γράμμα *gramma {gram'-mah}* a letter, any writing, a document or record, a note of hand, bill, bond, account, written acknowledgement of a debt, a letter, an epistle, the sacred writings (of the OT)
[h] σωτηρία *soteria {so-tay-ree'-ah}* deliverance, preservation, safety, salvation
[i] πίστις *pistis {pis'-tis}* conviction of the truth of anything, belief; of a conviction or belief
[j] γραφή *graphe {graf-ay'}* a writing, thing written, used to denote either the book itself, or its contents
[k] θεόπνευστος *(theopneustos)* God-breathed, i.e. inspired by God
[l] ὠφέλιμος *ophelimos {o-fel'-ee-mos}* profitable
[m] ἔλεγχος *elegchos {el'-eng-khos}* a proof, that by which a thing is proved or tested, conviction
[n] παιδεία *(paideia)* the rearing of a child, training, discipline
[o] ἄρτιος *(artios)* fitted, complete
[p] ἐξαρτίζω *exartizo {ex-ar-tid'-zo}* to complete, finish, to furnish perfectly, accomplish, (as it were, to render the days complete)

2 Peter 1:16-21[a]

16 For we did not follow cleverly devised[b] myths[c] when we made known to you the power[d] and coming of our Lord Jesus Christ, but we had been eyewitnesses[e] of his majesty.
17 For he received honour and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased."
18 We ourselves heard this voice come from heaven, while we were with him on the holy mountain.
19 So we have the prophetic[f] message[g] more fully confirmed[h]. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.
20 First of all you must understand this, that no prophecy[i] of scripture[j] is a matter of one's own[k] interpretation[l],
21 because no prophecy ever came by human will[m], but men and women moved[n] by the Holy Spirit spoke[o] from God.

Πετρου Β 1:16-21

16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἀλλ ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος
17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα
18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει
19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν
20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·
21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι

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[a] New Revised Standard Version
[b] σοφίζω *(sophizo)* to make wise
[c] μῦθος *muthos {moo'-thos}* a speech, word, saying, a narrative, story, a true narrative, a fiction, an invention, a falsehood
[d] δύναμις *dunamis {doo'-nam-is}* strength power, ability, inherent power, power residing in a thing by virtue of its nature
[e] ἐπόπτης *epoptes {ep-op'-tace}* an overseer, inspector, spectator, eye witness of anything
[f] προφητικός *prophetikos {prof-ay-tik-os'}* proceeding from a prophet, prophetic
[g] λόγος *logos {log'-os}* of speech, a word, uttered by a living voice, embodies a conception or idea
[h] βέβαιος *bebaios {beb'-ah-yos}* stable, fast, firm, metaph. sure, trusty
[i] προφητεία *(propheteia)* prophecy
[j] γραφή *graphe {graf-ay'}* a writing, thing written, the Scripture, used to denote either the book itself, or its contents
[k] ἴδιος *idios {id'-ee-os}* pertaining to one's self, one's own, belonging to one's self
[l] ἐπίλυσις *epilusis {ep-il'-oo-sis}* a loosening, unloosing, metaph. interpretation
[m] θέλημα *thelema {thel'-ay-mah}* what one wishes or has determined shall be, will, choice, inclination, desire, pleasure
[n] φέρω *phero {fer'-o}* to carry, to carry some burden, to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed
[o] λαλέω *(laleo)* to talk, from *lalos* (talkative)

Hebrews 1[a]

1 Long ago God spoke[b] to our ancestors in many and various ways[c] by the prophets,
2 but in these last days[d] he has spoken to us by a Son, whom he appointed heir[e] of all things, through whom he also created the worlds.
3 He is the reflection[f] of God's glory and the exact imprint[g] of God's very being[h], and he sustains[i] all things by his powerful[j] word[k]. When he had made purification[l] for sins[m], he sat down at the right hand of the Majesty on high,
4 having become as much superior to angels as the name he has inherited is more excellent than theirs.
5 For to which of the angels did God ever say, "You are my Son; today I have begotten[n] you"? Or again, "I will be his Father, and he will be my Son"?
6 And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him."
7 Of the angels he says, "He makes his angels winds, and his servants flames of fire."

Προς Εβραιους 1

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ
2 ὃν ἔθηκεν κληρονόμον πάντων δι οὗ καὶ ἐποίησεν τοὺς αἰῶνας·
3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς
4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ αὐτοὺς κεκληρονόμηκεν ὄνομα
5 Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων Υἱός μου εἶ σύ ἐγὼ σήμερον γεγέννηκά σε καὶ πάλιν Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν
6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην λέγει Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ
7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα

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[a] New Revised Standard Version
[b] λαλέω *laleo {lal-eh'-o}* to utter a voice or emit a sound, to speak, to use the tongue or the faculty of speech
[c] πολυμερῶς *(polumeros)* in many parts
[d] ἔσχατος *eschatos {es'-khat-os}* extreme, last in time or in place, last in a series of places
[e] κληρονόμος *kleronomos {klay-ron-om'-os}* one who receives by lot, an heir
[f] ἀπαύγασμα *apaugasma {ap-ow'-gas-mah}* reflected brightness, effulgence, shining forth, of a light coming from a luminous body
[g] χαρακτήρ *charakter {khar-ak-tare'}* the instrument used for engraving or carving, the mark stamped upon that instrument or wrought out on it, an impression, precise reproduction in every respect, i.e facsimile
[h] ὑπόστασις *hupostasis {hoop-os'-tas-is}* a setting or placing under, thing put under, substructure, foundation, that which has foundation, is firm, that which has actual existence, a substance, real being, the steadfastness of mind, firmness, courage, confidence, firm trust, assurance
[i] φέρω *phero {fer'-o}* to carry, to carry some burden, to bear with one's self , to move by bearing; move
[j] δύναμις *dunamis {doo'-nam-is}* strength power, ability, power residing in a thing
[k] ῥῆμα *rhema {hray'-mah}* that which is or has been uttered by the living voice, a matter of dispute
[l] ποιέω *poieo {poy-eh'-o}* to make, with the names of things made, to produce, construct, form, fashion
[m] ἁμαρτία *hamartia {ham-ar-tee'-ah}* to be without a share in, to miss the mark, to err, be mistaken
[n] γεννάω *gennao {ghen-nah'-o}* of men who fathered children, to be born, to be begotten, of women giving birth to children, to engender, cause to arise, excite

8 But of the Son he says, "Your throne, O God, is forever and ever, and the righteous sceptre is the sceptre of your kingdom.
9 You have loved righteousness and hated wickedness[o]; therefore God, your God, has anointed you with the oil of gladness beyond your companions."
10 And, "In the beginning, Lord, you founded[p] the earth, and the heavens are the work of your hands;
11 they will perish, but you remain; they will all wear out like clothing;
12 like a cloak you will roll them up[q], and like clothing they will be changed. But you are the same, and your years will never end."
13 But to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"?
14 Are not all angels spirits[r] in the divine service[s], sent to serve for the sake of those who are to inherit salvation[t]?

8 πρὸς δὲ τὸν υἱόν Ὁ θρόνος σου ὁ θεός εἰς τὸν αἰῶνα [τοῦ αἰῶνος] καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας αὐτοῦ
9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεός ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου
10 καί Σὺ κατ ἀρχάς κύριε τὴν γῆν ἐθεμελίωσας καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·
11 αὐτοὶ ἀπολοῦνται σὺ δὲ διαμένεις καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται
12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν
13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου
14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν

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[o] νομία *(anomia)* lawlessness
[p] θεμελιόω *themelioo {them-el-ee-o'-o}* to lay the foundation, to found, to make stable, establish
[q] ἑλίσσω *helisso {hel-is'-so}* to roll up, fold together
[r] πνεῦμα *pneuma {pnyoo'-mah}* a movement of air (a gentle blast of the wind, hence the wind itself, breath of nostrils or mouth) the spirit, i.e. the vital principal by which the body is animated, the rational spirit, the power by which the human being feels, thinks, decides 2b) the soul, a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
[s] λειτουργικός *leitourgikos {li-toorg-ik-os'}* relating to the performance of service, employed in ministering
[t] σωτηρία *soteria {so-tay-ree'-ah}* deliverance, preservation, safety, salvation, deliverance from the molestation of enemies, in an ethical sense, that which concludes to the souls safety or salvation

Acts 2:14-36[a]

14 But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say.
15 Indeed, these are not drunk[b], as you suppose, for it is only nine o'clock in the morning.
16 No, this is what was spoken[c] through the prophet Joel:
17 'In the last days it will be, God declares, that I will pour out[d] my Spirit[e] upon all flesh[f], and your sons and your daughters shall prophesy[g], and your young men shall see visions[h], and your old men shall dream[i] dreams.
18 Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.
19 And I will show portents[j] in the heaven above and signs on the earth below, blood, and fire, and smoky[k] mist[l].
20 The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day.
21 Then everyone who calls on the name of the Lord shall be saved[m].'

Πραξεις των Αποστολων 2:14-36

14 Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου
15 οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗ τοι μεθύουσιν ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας
16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ·
17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις λέγει ὁ θεός ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται·
18 καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου καὶ προφητεύσουσιν
19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω αἷ μα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·
20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ
21 καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται

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[a] New Revised Standard Version
[b] μεθύω *(methuo)* to be drunken, from methu (wine)
[c] ἐρέω *ereo {er-eh'-o}* to utter, speak, say
[d] ἐκχέω *ekcheo {ek-kheh'-o}* or (by variation) evkcu,nw *ekchuno {ek-khoo'-no}* to pour out, shed forth, to bestow or distribute largely
[e] πνεῦμα *pneuma {pnyoo'-mah}* a movement of air (a gentle blast of the wind, hence the wind itself, breath of nostrils or mouth) the spirit, i.e. the vital principal by which the body is animated, the rational spirit, the power by which the human being feels, thinks, decides, the soul
[f] σάρξ *sarx {sarx}* flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts, the body of a man, used of natural or physical origin
[g] προφητεύω *propheteuo {prof-ate-yoo'-o}* to prophesy, to be a prophet, speak forth by divine inspirations, to predict, with the idea of foretelling future events pertaining esp. to the kingdom of God, to utter forth, declare, a thing which can only be known by divine revelation, to teach, refute, reprove
[h] ὅρασις *horasis {hor'-as-is}* the act of seeing, a vision, an appearance granted in an ecstasy or dream
[i] ἐνυπνιάζομαι *enupniazomai {en-oop-nee-ad'-zom-ahee}* to dream,to be beguiled with sensual images
[j] τέρας *teras {ter'-as}* a prodigy, portent, miracle: performed by any one
[k] καπνός *kapnos {kap-nos'}* smoke
[l] ἀτμίς *atmis {at-mece'}* vapour
[m] σῴζω *sozo {sode'-zo}* to save, keep safe and sound, to rescue from peril, to make well from disease

22 "You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested[n] to you by God with deeds of power[o], wonders, and signs[p] that God did through him among you, as you yourselves know –
23 this man, handed over[q] to you according to the definite[r] plan[s] and foreknowledge[t] of God, you crucified and killed by the hands of those outside the law.
24 But God raised him up[u], having freed[v] him from death, because it was impossible for him to be held in its power[w].
25 For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken[x];
26 therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope.
27 For you will not abandon my soul to Hades, or let your Holy One experience corruption[y].
28 You have made known to me the ways of life; you will make me full of gladness with your presence.'
29 "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day.

22 Ἄνδρες Ἰσραηλῖται ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν καὶ σημείοις οἷς ἐποίησεν δι αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν καθὼς αὐτοὶ οἴδατε
23 τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε
24 ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ αὐτοῦ·
25 Δαυὶδ γὰρ λέγει εἰς αὐτόν Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός ὅτι ἐκ δεξιῶν μού ἐστιν ἵνα μὴ σαλευθῶ
26 διὰ τοῦτο ηὐφράνθη μου ἡ καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ ἐλπίδι
27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν
28 ἐγνώρισάς μοι ὁδοὺς ζωῆς πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου
29 Ἄνδρες ἀδελφοί ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυίδ ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης

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[n] ἀποδείκνυμι *apodeiknumi {ap-od-ike'-noo-mee}* to point away from one's self, to point out, show forth, to expose to view, exhibit, to declare, to show, to prove what kind of person anyone is, to prove by arguments, demonstrate
[o] δύναμις *dunamis {doo'-nam-is}* strength power, ability, inherent power, power residing in a thing
[p] σημεῖον *semeion {say-mi'-on}* a sign, mark, token, that by which a person or a thing is distinguished from others and is known, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature, of signs portending remarkable events soon to happen
[q] ἔκδοτος *ekdotos {ek'-dot-os}* given over, delivered up, to enemies, or to the power of someone
[r] ὁρίζω *horizo {hor-id'-zo}* to define, to mark out the boundaries or limits (of any place or thing), to determine, appoint, that which has been determined, acc. to appointment, decree, to ordain, determine, appoint
[s] βουλή *boule {boo-lay'}* counsel, purpose
[t] πρόγνωσις *prognosis {prog'-no-sis}* foreknowledge, forethought, pre-arrangement
[u] ἀνίστημι *anistemi {an-is'-tay-mee}* to cause to rise up, raise up, raise up from laying down, to raise
[v] λύω *luo {loo'-o}* to loose any person (or thing) tied or fastened, bandages of the feet
[w] κρατέω *krateo {krat-eh'-o}* to have power, be powerful, be master of, to rule, to hold in check
[x] σαλεύω *saleuo {sal-yoo'-o}* a motion produced by winds, storms, waves, etc, to agitate or shake
[y] διαφθορά *diaphthora {dee-af-thor-ah'}* corruption, destruction, decay

30 Since he was a prophet, he knew that God had sworn with an oath[z] to him that he would put one of his descendants[aa] on his throne.
31 Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.'
32 This Jesus God raised up, and of that all of us are witnesses.
33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy[bb] Spirit, he has poured out this that you both see and hear.
34 For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, "Sit at my right hand,
35 until I make your enemies your footstool."'
36 Therefore let the entire house of Israel know with certainty that God has made him both Lord[cc] and Messiah[dd], this Jesus whom you crucified."

30 προφήτης οὖν ὑπάρχων καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ
31 προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ᾅδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν
32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες·
33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε
34 οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς λέγει δὲ αὐτός Εἶπεν κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου
36 ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ θεός τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε

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[z] ὀμνύω *omnuo {om-noo'-o}* to swear, to affirm, promise, threaten, with an oath, to call a person or thing as witness, to invoke, swear by
[aa] Lit. 'the fruit of his loins according to the flesh'
[bb] ἅγιος *(hagios)* sacred, holy, from *hagos* (religious awe)
[cc] κύριος *kurios {koo'-ree-os}* he to whom a person or thing belongs, about which he has power of deciding; master, lord, the possessor and disposer of a thing, the owner; one who has control of the person, the master, in the state: the sovereign, prince, chief, the Roman emperor, is a title of honour expressive of respect and reverence, with which servants salute their master
[dd] Χριστός *Christos {khris-tos'}* Christ = "anointed"

The Family of ‘Imrān 1-7[a]

1 *alif*, *lām*, *mīm*;
2 God, there is no god but He, the Living, the Self-Subsisting[b];
3 He has sent down[c] upon you the book in truth, confirming[d] that which is before you[e]; and He has sent down the Torah and the Gospel[f]
4 aforetime, as a guidance[g] to mankind, and He sent down the criterion[h]; indeed, those who disbelieve[i] the signs[j] of God, to them is a severe chastisement; and God is Mighty, Owner of Retribution.
5 Indeed God, from Him there is not hidden a thing in the earth nor in the heavens.
6 He it is who fashions[k] you in the wombs how He will; there is no God but He, the Mighty, the Wise.

سورة آل عمران ١–٧

الم ١
اللّهُ لا إِلَـــهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ ٢
نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ
يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالإِنجِيلَ ٣
مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ
الَّذِينَ كَفَرُواْ بِآيَاتِ اللّهِ لَهُمْ عَذَابٌ
شَدِيدٌ وَاللّهُ عَزِيزٌ ذُو انتِقَامٍ ٤
إِنَّ اللّهَ لاَ يَخْفَى عَلَيْهِ شَيْءٌ فِي الأَرْضِ
وَلاَ فِي السَّمَاءِ ٥
هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ
يَشَاءُ لاَ إِلَـــهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ ٦

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[a] *Quran* 3; Translation by Muhammad Yusuf

[b] قيوم *qayyūmu* masc. sing. nom. ‘self-subsisting, eternal, self-sufficient’ root: *q-w-m* ‘stand, establish, begin’

[c] نزل *nazzala* 3 masc. sing. perf. ‘to send down’ root II: *n-z-l* ‘down, descend’

[d] مصدقاً *muṣaddiqan* masc. act. part. acc. *hāl* grammatical stative construction صدق *ṣaddaqa* ‘to verify, make true’ root II: *ṣ-d-q* ‘truth, integrity’

[e] لما بين يديه *li-mā bayna yadayhi* lit. ‘that which is between his two hands’

[f] الإنجيل *al-Injīl* ‘the Gospel’ possible etymology from Greek ευανγελλιον (*euangellion*)

[g] هدىً *hudan* masc. sing. acc. adverbial of هدى *hudā* ‘guidance’; carries a soteriological significance of saving guidance

[h] فرقان *furqāna* masc. sing. acc. فرقان *furqānun* ‘the criterion, the distinguishing agent’ root: *f-r-q* ‘to divide, separate, distinguish’

[i] كفروا *kafarū* 3 masc. pl. perf. كفر *kafara* ‘to reject, to deny, disbelieve’ root: *k-f-r* ‘reject, deny’

[j] بآيات *bi-ayāti* –بـ *bi-* particle ‘by, in’ + fem. pl. gen. آية *ayah* ‘verse, sign’

[k] يصوركم *yuṣawwirukum* 3 masc. sing. imperf. صور *ṣawwara* ‘to form, shape’ + 3 masc. pl. acc. pron. root II: *ṣ-w-r* ‘image, shape’

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ
تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ
مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ
٧

7 He it is who has sent down upon you the book; among it verses fundamental[l], they are the essence[m] of the book; and others allegorical[n]; and as for those whose hearts wherein is perversity, so they follow what is allegorical from it, seeking dissension[o] and seeking explanation[p] of it; but none knows its explanation except God; and those grounded[q] in knowledge say, "We believe in it; all is from our Lord;" and none heed except the foremost in understanding[r].

[l] محكمات *muḥkamātun* fem. pl. nom. pass. part. أحكم *aḥkama* 'to set firm, to enjoin in ruling' root IV: *ḥ-k-m* 'ruling, injunction, wisdom'

[m] أم *ummu* fem. sing. nom. 'essence, mother' root: *'-m-m* 'mother, nation, essence, fundamental'

[n] متشابهات *mutashābihātun* fem. pl. nom. act. part. تشابه *tashābaha* 'to imitate, allegorise' root VI: *sh-b-h* 'likeness, allegory, imitation'

[o] فتنة *fitnati* fem. sing. gen. فتنة *fitnatun* 'dissension, controversy, infighting' root: *f-t-n* 'controversy, dissension'

[p] تأويله *ta'wīlihi* masc. sing. gen. *maṣdar* verbal noun أول *awwala* 'to explain, elucidate' root II: *'-w-l* 'first, foremost, elucidation, explanation'

[q] راسخون *rāsikhūna* masc. pl. nom. act. part. رسخ *rasakha* 'to be firm, stable' root: *r-s-kh* 'firm, cement, stable'

[r] أولوا الألباب *ūlū al-albābi* 'the foremost in insight, intellect'

The Constellations 21-22[a]

21 Nay, but it is a glorious[b] Recitation[c]
22 Upon a guarded[d] tablet[e].

سورة البروج ٢١-٢٢

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ٢١
فِي لَوْحٍ مَّحْفُوظٍ ٢٢

[a] *Quran* 85; Translation by Muhammad Yusuf

[b] مجيد *majīdun* masc. sing. nom. 'glorious, majestic' root: *m-j-d* 'glorious, noble'

[c] قرآن *qur'ānun* masc. sing. nom. 'Quran, recitation' root: *q-r-'* 'read, recite'

[d] محفوظ *maḥfūẓiṇ* masc. sing. gen. pass. part. حفظ *ḥafiẓa* 'to have custody, protect, preserve' root: *ḥ-f-ẓ* 'safeguard, preserve, memorise'

[e] لوح *lawḥin* masc. sing. gen. 'tablet, board' root: *l-w-ḥ* 'board, tablet, table'

Jonah 37-39[a]

37 This Quran is not as to be invented[b] without God, but is a confirmation[c] of that which is before you[d], and the exposition[e] of the book in which there is no doubt[f], from the Lord of Creation.

38 Or say they, "He invented it," say, "So bring a chapter[g] of its like[h], and call upon whom you can besides God, if you are truthful."

39 Nay, but they belie[i] that whose knowledge they have not compassed, and its explanation[j] has not yet come to them; thus belied those before them, so look upon the end[k] of the wrongdoers.

سورة يونس ٣٧–٣٩

وَمَا كَانَ هَـــذَا الْقُرْآنُ أَن يُفْتَرَى مِن
دُونِ اللّهِ وَلَـــكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ
الْعَالَمِينَ ٣٧
أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ
وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن
كُنتُمْ صَادِقِينَ ٣٨
بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا
يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِن
قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ
٣٩

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[a] *Quran* 10; Translation by Muhammad Yusuf

[b] يفترى *yuftarā* 3 masc. sing. imperf. pass. افترى *iftarā* 'to forge, invent' root VIII: *f-r-'* 'fissure, crack, split, fabricate'

[c] تصديق *taṣdīqa* masc. sing. acc. *maṣdar* verbal noun صدق *ṣaddaqa* 'to verify, make true' root II: *ṣ-d-q* 'truth, integrity'

[d] الذي بين يديه *alladhi bayna yadayhi* lit. 'that which is between his two hands'

[e] تفصيل *tafṣīl* masc. sing. acc. *maṣdar* verbal noun فصل *faṣṣala* 'to clarify, shed light upon' root II: *f-ṣ-l* 'elucidate, make clear, separate, divide'

[f] لا ريب *lā rayba* masc. sing. acc. grammatical construction of *nafi' al-jins* generic negation; has an emphatic connotation ie. 'there shall be no doubt'

[g] بسورة *bi- sūratin* –بـ *bi-* particle 'by, in' + fem. sing. gen. سورة *sūratun* 'chapter' root: *s-w-r* 'partition, wall, division'

[h] مثله *mithlihi* masc. sing. gen. مثل *mithlun* 'similitude, example' + masc. sing. gen. pron. root: *m-th-l* 'likeness, similitude, example'

[i] كذبوا *kadhdhabū* 3 masc. pl. perf. كذب *kadhdhaba* 'to belie, deny, falsify' root: *k-dh-b* 'lie, falsify'

[j] تأويله *ta'wīluhu* masc. sing. nom. *maṣdar* verbal noun أول *awwala* 'to explain, elucidate' root II: *'-w-l* 'first, foremost, elucidation, explanation'

[k] عاقبة *'āqibatu* fem. sing. nom. 'outcome, fruit, effect' root: *'-q-b* 'follow, result, lineage'

Saḥīḥ al-Bukhāri: The Book of Merits of the Quran 4638[a]

صحيح البخاري: كتاب فضائل القرآن ٤٦٣٨

Narrated[b] to us ‘Ali bin Ibrahīm, narrated to us Rūḥ, narrated to us Sh‘ubah, of Sulaymān [who said], “I heard Dhakwān, of Abu Hurayrah:

حدثنا علي بن إبراهيم حدثنا روح حدثنا شعبة عن سليمان سمعت ذكوان عن أبي هريرة

That the Messenger of God (may God bless him and grant him peace) said, ‘There shall be no envy[c] except in two: A man whom God has taught the Quran, so he recites it throughout the night and throughout the daytime; so a neighbour of his hears him and says, ‘Woe is me! Would that I were given[d] the like[e] of what so-and-so[f] has been given, so I might have done[g] the like of what he is doing.’ And a man whom God has given wealth[h], so he expends[i] it in good[j]; so says a man, ‘Woe is me! Would that I were given the like of what so-and-so has been given, so that I might have done the like of what he is doing.’”

أن رسول الله صلى الله عليه وسلم قال لا حسد إلا في اثنتين رجل علمه الله القرآن فهو يتلوه آناء الليل وآناء النهار فسمعه جار له فقال ليتني أوتيت مثل ما أوتي فلان فعملت مثل ما يعمل ورجل آتاه الله مالا فهو يهلكه في الحق فقال رجل ليتني أوتيت مثل ما أوتي فلان فعملت مثل ما يعمل

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[a] Translation by Muhammad Yusuf

[b] حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* ‘to narrate, converse’ + 1 masc. pl. acc. pron. root: *ḥ-d-th* ‘news, conversation, discussion’

[c] لا حسد *lā ḥasada* masc. sing. acc. grammatical construction of *nafi‘ al-jins* generic negation; has an emphatic connotation ie. ‘there shall be no jealousy’

[d] أوتيت *ūtītu* 1 masc. sing. perf. pass. أتى *atā* ‘to give, bring’ grammatical construction of *sharṭ* conditional clause for an improbable outcome ‘would that I were/had been given’ root: *’-t-’* ‘give, bring’

[e] مثل *mithlu* masc. sing. nom. ‘similitude, example’ root: *m-th-l* ‘likeness, similitude, example’

[f] فلان *fulān* ‘so-and-so (person)’

[g] عملت *‘amaltu* 1 masc. sing. perf. pass. عمل *‘amila* ‘to work, do’ grammatical construction of *sharṭ* conditional clause for an improbable outcome ‘would that I were/had done’ root: *‘-m-l* ‘work, do’

[h] مالاً *mālan* masc. sing. acc. مال *mālun* ‘wealth, money’

[i] يهلكه *yuhlikuhu* 3 masc. sing. imperf. أهلك *ahlaka* ‘to expend, destroy, consume’ + 3 masc. sing. acc. pron. root IV: *h-l-k* ‘image, shape’

[j] حق *ḥaqqi* masc. sing. gen. حق *ḥaqqun* ‘right, charity and good works, justice’ root: *ḥ-q-q* ‘truth, justice, right’

Saḥīḥ al-Bukhāri: The Book of Merits of the Quran 4632[a]

صحيح البخاري: كتاب فضائل القرآن ٤٦٣٢

Narrated[b] to us Hudbah bin Khālid Abu Khālid, narrated to us Hamām, narrated to us Qatāda, narrated to us Anas bin Mālik, of Abu Mūsa al-Ash'ari:

حدثنا هدبة بن خالد أبو خالد حدثنا همام حدثنا قتادة حدثنا أنس بن مالك عن أبي موسى الأشعري

That the Prophet (may God bless him and grant him peace) said, "The likeness[c] of one who reads the Quran is that of the citron[d], the flavour[e] of which is good and the fragrance[f] of which is good; and the one who does not read the Quran is like the date, the flavour of which is good and there is no fragrance to it; and the likeness of the dissipate[g] who reads the Quran is the likeness of basil[h] the fragrance of which is good and the flavour is bitter; and the likeness of the dissipate who does not read the Quran is the likeness of the colocynth[i], the flavour of which is bitter and there is no fragrance to it."

عن النبي صلى الله عليه وسلم قال مثل الذي يقرأ القرآن كالأترجة طعمها طيب وريحها طيب والذي لا يقرأ القرآن كالتمرة طعمها طيب ولا ريح لها ومثل الفاجر الذي يقرأ القرآن كمثل الريحانة ريحها طيب وطعمها مر ومثل الفاجر الذي لا يقرأ القرآن كمثل الحنظلة طعمها مر ولا ريح لها

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[a] Translation by Muhammad Yusuf

[b] حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* 'to narrate, converse' + 1 masc. pl. acc. pron. root: *ḥ-d-th* 'news, conversation, discussion'

[c] مثل *mithlu* masc. sing. nom. 'similitude, example' root: *m-th-l* 'likeness, similitude, example'

[d] أترجة *utrujati* fem. sing. gen. أترجة *utrujatun* 'citron'

[e] طعمها *ṭ'amuha* masc. sing. nom. طعم *ṭ'amun* 'food, taste' + fem. sing. gen. pron. root: *ṭ-'-m* 'food, nourishment, taste'

[f] ريحها *rīḥuha* masc. sing. nom. ريح *rīḥun* 'wind, spirit, fragrance' + fem. sing. gen. pron. root: *r-w-ḥ* 'wind, breeze. spirit'

[g] فاجر *fājiri* masc. sing. gen. act. part. فجر *fajara* 'to engage in debauchery, fornicate, lead a life of dissolution' root: *f-j-r* 'dissipation, debauchery, dissolution'

[h] ريحانة *rīhānati* fem. sing. gen. ريحانة *rīhānatun* 'sweet basil'

[i] حنظلة *ḥanẓalati* fem. sing. gen. حنظلة *ḥanẓalatun* 'colocynth or an indeterminate species of desert flora'

Sunan al-Tirmidhi: The Merits of the Quran According to the Messenger of God 2835[a]

Narrated to us[b] Muḥammad bin Bashshār, narrated to us Abu Bakr al-Ḥanafi, narrated to us al-Ḍaḥḥāk bin ʻUthmān, of Ayyūb bin Mūsa, who said, "I heard Muḥammad bin Kʻab al-Qurẓubi, who said, 'I heard ʻAbd Allah bin Masʻūd, saying:

The Messenger of God (may God bless him and grant him peace) said, 'Whomsoever reads a letter of the book of God, to him is a merit[c] by it; and the merit of ten the like of it[d]. I do not say *alif-lām-mīm* is a letter, but *alif* is a letter and *lām* is a letter and *mīm* is a letter.'"

And this hadith is narrated other than this way of Ibn Masʻūd, and Abu al-Aḥwās narrated it of Ibn Masʻūd, some of them increasing it and some of them halting it; of Ibn Masʻūd, "Abu ʻĪsa said, 'This is a good and sound hadith other than this way;' I heard Qutaybah saying, 'It reached me that Muḥammad bin Kʻab al-Qurẓubi was born in the lifetime of the Prophet (may God bless him and give him peace) and Muḥammad bin Kʻab is nicknamed[e] Abu Ḥamza."

سنن الترمذي: فضائل القرآن عن رسول الله ٢٨٣٥

حدثنا محمد بن بشار حدثنا أبو بكر الحنفي حدثنا الضحاك بن عثمان عن أيوب بن موسى قال سمعت محمد بن كعب القرظي قال سمعت عبد الله بن مسعود يقول

قال رسول الله صلى الله عليه وسلم من قرأ حرفا من كتاب الله فله به حسنة والحسنة بعشر أمثالها لا أقول الم حرف ولكن ألف حرف ولام حرف وميم حرف

ويروى هذا الحديث من غير هذا الوجه عن ابن مسعود ورواه أبو الأحوص عن ابن مسعود رفعه بعضهم ووقفه بعضهم عن ابن مسعود قال أبو عيسى هذا حديث حسن صحيح غريب من هذا الوجه سمعت قتيبة يقول بلغني أن محمد بن كعب القرظي ولد في حياة النبي صلى الله عليه وسلم ومحمد بن كعب يكنى أبا حمزة

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[a] Translation by Muhammad Yusuf

[b] حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* 'to narrate, converse' + 1 masc. pl. acc. pron. root: *ḥ-d-th* 'news, conversation, discussion'

[c] حسنة *ḥasanatun* fem. sing. nom. 'merit, virtue' root: *ḥ-s-n* 'good, virtue, beauty'

[d] أمثالها *amthāliha* masc. pl. gen. مثل *mithlun* 'similitude, example' + fem. sing. gen. pron. root: *m-th-l* 'likeness, similitude, example'

[e] يكنى *yuknā* 3 masc. sing. imperf. pass. أكنى *aknā* 'to designate, denominate, give nickname' root: *k-n-'* 'designation, nickname'

Sunan al-Tirmidhi: The Merits of the Quran According to the Messenger of God 2839[a]

Narrated to us[b] Naṣr bin ‘Ali, narrated to us ‘Abd al-Ṣamad bin ‘Abd al-Wārith, related to us[c] Sh‘ubah of ‘Āṣim of Abu Ṣāliḥ, of Abu Hurayrah:

That the Prophet (may God bless him and grant him peace) said, “The Quran will come on the day of resurrection[d], and will say, ‘O Lord, adorn him,’ and he will be dressed[e] with a crown of honour. Then it will say, ‘O Lord, increase him,’ and he will be dressed with a garment[f] of honour. Then it will say, ‘O Lord, be well pleased with him,’ and He will be well pleased with him. So it will be said to him, ‘Read and ascend[g],’ and he will be increased in merit[h] by each verse[i].”

Abu ‘Īsa said, this is a good and sound hadith; narrated to us Muḥammad bin Bashshār, narrated to us Muḥammad bin J‘afar, narrated to us Sh‘ubah of ‘Āṣim bin Bahdalah, of Abu Ṣāliḥ, of Abu Hurayrah toward him, and he did not increase it. Abu ‘Īsa said, “And this is the most sound hadith of ‘Abd al-Ṣamad of Sh‘ubah.”

سنن الترمذي: فضائل القرآن عن رسول الله ٢٨٣٩

حدثنا نصر بن علي حدثنا عبد الصمد بن عبد الوارث أخبرنا شعبة عن عاصم عن أبي صالح عن أبي هريرة

عن النبي صلى الله عليه وسلم قال يجيء القرآن يوم القيامة فيقول يا رب حله فيلبس تاج الكرامة ثم يقول يا رب زده فيلبس حلة الكرامة ثم يقول يا رب ارض عنه فيرضى عنه فيقال له اقرأ وارق وتزاد بكل آية حسنة

قال أبو عيسى هذا حديث حسن صحيح حدثنا محمد بن بشار حدثنا محمد بن جعفر حدثنا شعبة عن عاصم بن بهدلة عن أبي صالح عن أبي هريرة نحوه و لم يرفعه قال أبو عيسى وهذا أصح من حديث عبد الصمد عن شعبة

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[a] Translation by Muhammad Yusuf

[b] حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* ‘to narrate, converse’ + 1 masc. pl. acc. pron. root: *ḥ-d-th* ‘news, conversation, discussion’

[c] أخبرنا *akhbaranā* 3 masc. sing. perf. أخبر *akhbara* ‘to give news, relate, inform’ + 1 masc. pl. acc. pron. root: *kh-b-r* ‘news, information’

[d] قيامة *qiyāmati* fem. sing. acc. *maṣdar* verbal noun قام *qāma* ‘to stand up, establish’ root: *q-w-m* ‘stand, establish, begin’

[e] يلبس *yulbasu* 3 sing. imperf. لبس *labisa* ‘to be or get clothed, put on’ root: *l-b-s* ‘clothing, attire, covering’

[f] حلة *ḥullatun* fem. sing. nom. ‘fine garment, raiment’

[g] اقرأ وارق *iqra wa irqa* 2 sing. imperat. ‘read and climb, go up’

[h] حسنة *hasanatan* fem. sing. acc. حسنة *ḥasanatun* ‘merit, virtue’ root: *ḥ-s-n* ‘good, virtue, beauty’

[i] آية *ayah* ‘verse, sign’