

Divine Authority and Holy War: Economies of Violence in the Emergence of Religions

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TEXTS

<p>Numbers 33:50-53 In the steppes of Moav, at the Jordan near Jericho, the Lord spoke to Moses, saying: Speak to the Israelite people and say to them: When you cross the Jordan into the land of Canaan, you shall drive out all the inhabitants of the land. You are to destroy all their figured objects, all their molten images you are to destroy, all their high-places you are to annihilate, that you shall take possession of the land and settle in it, for to you I have given the land to possess it.</p>	<p>ספר במדבר לג נ וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל-יַרְדֵּן יְרֵחוֹ לֵאמֹר: נֹא דַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן אֶל-אֶרֶץ כְּנָעַן: נֹב וְהוֹרֵשְׁתֶּם אֶת-כָּל-יִשְׁבֵי הָאָרֶץ מִפְּנִיכֶם וְאַבְדֶתֶם אֶת כָּל-מַשְׁכֵּיתֶם וְאֶת כָּל-צִלְמֵי מַסַּכְתֶּם תִּאבְדוּ וְאֶת כָּל-בְּמוֹתֵם תִּשְׁמִידוּ: נֹב וְהוֹרֵשְׁתֶּם אֶת-הָאָרֶץ וְיֹשְׁבֹתֶם-בָּהּ כִּי לָכֶם נָתַתִּי אֶת-הָאָרֶץ לְרֵשֶׁת אֹתָהּ:</p>
<p>Deut.7:1ff: When the Lord your God brings you to the land that you are about to enter and possess, and He dislodges many nations before you -- Hittites, Girgashites, Amorites...seven nations much larger than you -- and the Lord your God delivers them to you and you defeat them, you must doom them to total destruction;¹ grant them no terms and show then no mercy. You shall not intermarry with them... (!)."</p>	<p>ספר דברים ז א כִּי יָבִיֵאֵךְ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה בֹא-שָׂמָה לְרִשְׁתָּהּ וְנָשַׁל גוֹיִם-רַבִּים מִפְּנֶיךָ הַחֲתִי וְהַגִּרְגָּשִׁי וְהָאֲמֹרִי וְהַכְּנַעֲנִי וְהַפְּרָזִי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גוֹיִם רַבִּים וְעֲצוּמִים מְאֹד: ב וּנְתַנֶּם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתֶם הַחֲרָם תַּחֲרִים אֹתָם לֹא-תִכְרַת לָהֶם בְּרִית וְלֹא תִחַנֶּם: ג וְלֹא תִתְחַתֵּן בָּם...</p>
<p>Deuteronomy 13 ¹³If you hear it said , of one of the towns that the Lord your god is giving you to dwell in, ¹⁴that some scoundrels from among you have gone and subverted the inhabitants of their town, saying, "Come let us worship other gods" – whom you have</p>	<p>דברים יג (יג) כִּי תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר יִקְוֶה אֱלֹהֶיךָ נִתֵּן לְךָ לְשִׁבְתָּ שָׁם לֵאמֹר: (יד) יֵצְאוּ אֲנָשִׁים בְּנֵי בַלְיַעַל מִקִּרְבְּךָ וַיְדִיחוּ אֶת יִשְׁבֵי עִירָם לֵאמֹר נִלְכָּה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא</p>

¹ The Hebrew root for this term is *herem*, meaning both prohibition and sacredness. In the context of war it denotes dedication to God. If it is man or animal, it should be sacrificed, and if property, devoted to God (Ex.22:19; Lev.27:29); Deut.13:16; 1Sam. 15:3). This meaning is found also in the Mesha Stele. By the Second Temple period and later, it acquired the meaning of expulsion and confiscation of property (Ezra 10:8).

<p>not experienced – ¹⁵you shall investigate and inquire and interrogate thoroughly. If it is true, the fact is established – that abhorrent thing was perpetrated in your midst – ¹⁶put the inhabitants of that town to the sword and put its cattle to the sword. Doom it and all that is in it to destruction; ¹⁷gather all its spoil into the open square, and burn the town and all its spoil as a burnt offering to the Lord your God. And it shall remain an everlasting ruin, never to be rebuilt.</p>	<p>יִדְעַתֶּם : (טו) וְדַרְשֶׁתָּ וְחִקְרַתָּ וְשָׁאַלְתָּ הֵיטֵב וְהִנֵּה אָמֵת נִכּוֹן הַדָּבָר נַעֲשֶׂיתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ : (טז) הִכָּה תִּכָּה אֶת יֹשְׁבֵי הָעִיר הַהוּא לְפִי חֶרֶב הַחֶרֶם אֹתָהּ וְאֶת כָּל אֲשֶׁר בָּהּ וְאֶת בְּהֵמָתָהּ לְפִי חֶרֶב : (יז) וְאֶת כָּל שְׁלָלָהּ תִּקְבֹּץ אֶל תּוֹךְ רְחֹבָהּ וְשִׂרְפָתָהּ בְּאֵשׁ אֶת הָעִיר וְאֶת כָּל שְׁלָלָהּ כְּלִיל לִיקוֹן אֱלֹהֶיךָ וְהִיתָה תֵּל עוֹלָם לֹא תִבְנֶה עוֹד :</p>
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<p>Micah 4² ¹In the days to come, the Mount of the Lord's House shall stand firm above the mountains and it shall tower above the hills. The peoples shall gaze on it with joy. ²And the many nations shall go and say, 'Come let us go up to the Mount of the Lord, to the House of the God of Jacob; that He may instruct us in His ways and that we may walk in His paths.' For instruction shall come forth from Zion, the word of the Lord from Jerusalem. ³Thus He will judge among the many peoples and rebuke the most powerful nations, however distant. And <i>they</i> shall beat <i>their</i> swords into plowshares and <i>their</i> spears into pruning hooks. Nation shall not lift up sword against nation. They shall never again know war. ⁴But everyone shall sit under their grapevine or fig tree and with no one to terrify them, for it was the Lord of Armies who spoke. ⁵Though each individual among all the peoples walks in the names of his own gods, we will walk in the name of our God forever and ever.</p>	<p>מיכה ד (א) וְהָיָה בְּאַחֲרֵית הַיָּמִים יְהִי־הָר בֵּית יְקוֹק נִכּוֹן בְּרֹאשׁ הַהָרִים וְנִשְׂאָה הוּא מִגְּבֻעוֹת וְנִהְרֻ עָלָיו עַמִּים : (ב) וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הָר יְקוֹק וְאֶל בֵּית אֱלֹהֵי יַעֲקֹב וְיִזְרְנוּ מִדְּרָכָיו וְנִלְכֶה בְּאַרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדַבֵּר יְקוֹק מִירוּשָׁלַם : (ג) וְשִׁפְט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד רְחוֹק וְכִתְתּוּ חַרְבֵי־תֵימָה לְאֹתִים וְחַנִּיתֵי־תֵימָה לְמִזְמֹרוֹת לֹא יִשְׂאוּ גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּן עוֹד מִלְחָמָה : (ד) וַיֵּשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֲנָתוֹ וְאִין מִחֶרֶד כִּי פִי יְקוֹק צְבָאוֹת דָּבָר : (ה) כִּי כָל הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וְאֲנַחְנוּ נִלְךְ בְּשֵׁם יְקוֹק אֱלֹהֵינוּ לְעוֹלָם וָעֶד :</p>
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<p>Leviticus 26 ⁶I will grant peace in the Land, and you shall lie down, and none shall make you afraid. I will give the Land respite from vicious beasts, and no sword shall cross</p>	<p>ויקרא כו (ו) וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאִין מִחֶרֶד וְהִשְׁבַּתִּי חַיָּה רְעָה מִן הָאֶרֶץ וְחָרֵב לֹא תַעֲבֹר בְּאֶרְצְכֶם : (ז) וְיִרְדַּפְתֶּם אֶת אִיבֵיכֶם וְנִפְלוּ לְפָנֵיכֶם</p>
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² Parallel to Isaiah 2, except that the last line in the Micah passage does not occur in Isaiah.

your land. ⁷You shall give chase to your enemies, and they shall fall before you by the sword.

לְחָרֵב :

Deuteronomy Chapter 20:

¹When you take the field against your enemies, and see horses and chariots -- forces larger than yours -- have no fear of them, for Adonay your God, who brought you from the land of Egypt, is with you.

²Before you join battle, the priest shall come forward and address the troops. ³He shall say to them, "Hear, O Israel! You are about to join battle with your enemy. Let not your courage falter. Do not be in fear, or in panic, or in dread of them. ⁴For it is Adonay your God who marches with you to do battle for you against your enemy, to bring you victory."

[Deferments]

⁵Then the officials shall address the troops, as follows: "Is there anyone who has built a new house but has not dedicated it? Let him go back to his home, lest he die in battle and another dedicate it.

⁶Is there anyone who has planted a vineyard but has never harvested it? Let him go back to his home, lest he die in battle and another harvest it. ⁷Is there anyone who has paid the bride-price for a wife, but who has not yet married her? Let him go back to his home, lest he die in battle and another marry her."

⁸The officials shall go on addressing the troops and say, "Is there anyone afraid and disheartened? Let him go back to his home, lest the courage of his comrades flag like his." ⁹When the officials have finished addressing the troops, army commanders shall assume command.

[Rules of Engagement #1]

¹⁰When you approach a town to attack it, you shall offer it terms of peace. ¹¹If it responds peaceably and lets you in, all the people present there shall serve you at forced labor. ¹²If it does not surrender to you, but would join battle with you, you shall lay siege to it; ¹³and when Adonay your God delivers it into your hand, you shall put all its males to the sword. ¹⁴You may, however, take as your booty the women, the children, the livestock, and everything in the town -- all its spoil -- and enjoy the spoil of your enemy, which Adonay your God gives you.

¹⁵Thus you shall deal with all towns that lie very far from you, towns that do not belong to nearby nations.

[Rules of Engagement #2]

¹⁶In the towns of the latter peoples, however, which Adonay your God is giving you as a heritage, you shall not let a soul remain alive. ¹⁷No, you must utterly destroy them -- the Hittites and the Amorites,

ספר דברים פרק כ

א כִּי-תֵצֵא לְמִלְחָמָה עַל-אִיִּבֶד וְרָאִיתָ סוּס וְרֶכֶב עִם רַב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי-יְהוֹה אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶדֶ מֵאֶרֶץ מִצְרַיִם: ב וְהָיָה כִּקְרַבְכֶם אֶל-הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן וְדַבֵּר אֶל-הָעָם: ג וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם קְרַבִּים הַיּוֹם לְמִלְחָמָה עַל-אִיִּבֵיכֶם אֶל-יַרְדֵּי לְבַבְכֶם אֶל-תִּירְאוּ וְאֶל-תַּחֲפְזוּ וְאֶל-תַּעֲרָצוּ מִפְּנֵיהֶם: ד כִּי יְהוֹה אֱלֹהֵיכֶם הַהֲלֹךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם-אִיִּבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: ה וְדַבְרוּ הַשְּׂטָרִים אֶל-הָעָם לֵאמֹר מִי-הָאִישׁ אֲשֶׁר בָּנָה בַּיִת-חֲדָשׁ וְלֹא חָנְכוֹ יֵלֶךְ וְיֹשֵׁב לְבֵיתוֹ פֶּן-יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יִחְנַכְנוּ: ו וּמִי-הָאִישׁ אֲשֶׁר נָטַע כָּרֶם וְלֹא חָלְלוֹ יֵלֶךְ וְיֹשֵׁב לְבֵיתוֹ פֶּן-יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְלִלְנוּ: ז וּמִי-הָאִישׁ אֲשֶׁר אָרַשׁ אִשָּׁה וְלֹא לָקַחָהּ יֵלֶךְ וְיֹשֵׁב לְבֵיתוֹ פֶּן-יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יִקְחָנָה: ח וְיִסְפוּ הַשְּׂטָרִים לְדַבֵּר אֶל-הָעָם וְאָמְרוּ מִי-הָאִישׁ הַיֵּרָא וְרַד הַלֵּבָב יֵלֶךְ וְיֹשֵׁב לְבֵיתוֹ וְלֹא יָמַס אֶת-לֵבָב אַחֲיוּ פִּלְבָבוֹ: ט וְהָיָה כִּכְלַת הַשְּׂטָרִים לְדַבֵּר אֶל-הָעָם וּפְקֻדוֹ שְׂרֵי צְבָאוֹת בְּרֹאשׁ הָעָם: ס

י כִּי-תִקְרַב אֶל-עִיר לְהִלָּחֵם עָלֶיהָ וְקִרְאתָ אֲלֶיהָ לְשָׁלוֹם: יא וְהָיָה אִם-שָׁלוֹם תַּעֲנֶנּוּךָ וּפְתַחְתָּ לָּךְ וְהָיָה כָּל-הָעָם הַנִּמְצָא-בָּהּ יִהְיוּ לָּךְ לְמַס וְעַבְדוּךָ: יב וְאִם-לֹא תִשְׁלִים עִמָּךְ וְעָשִׂתָה עִמָּךְ מִלְחָמָה וְצָרְתָה עָלֶיהָ: יג וּנְתַנָּה יְהוֹה אֱלֹהֶיךָ בְּיָדְךָ וְהִפִּיתָ אֶת-כָּל-זְכוּרָה לְפִי-חָרֵב: יד רַק הַנְּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכֹל אֲשֶׁר יִהְיֶה בְּעִיר כָּל-שְׁלָלָהּ תִּבְזֹז לָּךְ וְאָכַלְתָּ אֶת-שְׁלָל אִיִּבֶיךָ אֲשֶׁר נָתַן יְהוֹה אֱלֹהֶיךָ לָּךְ: טו כֵּן תַּעֲשֶׂה לְכָל-הָעָרִים הַרְחֹקֹת מִמֶּךָ מֵאֵד אֲשֶׁר לֹא-מַעְרֵי הַגּוֹיִם-הָאֵלֶּה הֵנָּה: טז רַק מַעְרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוֹה אֱלֹהֶיךָ נָתַן לָּךְ נַחֲלָה לֹא תַחֲיֶה כָּל-נַשְׂמָה: יז כִּי-הִחַרְם תַּחֲרִימֶם הַחַיִּי וְהָאִמְרֵי הַכּוֹנְעֵנִי וְהַפְּרָזִי הַחַיִּי וְהַיְבוּסִי כְּאֲשֶׁר צִוָּךְ יְהוֹה אֱלֹהֶיךָ: יח לִמְעַן אֲשֶׁר לֹא-יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת כָּלֹל תוֹעֲבֹתֶם אֲשֶׁר עָשׂוּ לְאֱלֹהֵיהֶם וַחֲטָאתֶם לַיהוֹה

the Canaanites and the Perizzites, the Hivites and the Jebusites -- as Adonay your God has commanded you, ¹⁸ lest they lead you into doing all the abhorrent things that they have done for their gods and you stand guilty before Adonay your God.	אלהיכם:
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<p>Matthew 5³</p> <p>³⁸“You have heard that they were told, ‘An eye for an eye, a tooth for a tooth.’ ³⁹But what I tell you is this: Do not resist those who wrong you. If anyone slaps you on the right cheek, turn and offer him the other also. ⁴⁰If anyone wants to sue you and takes your shirt, let him have your cloak as well. ⁴¹If someone in authority presses you into service for one mile, go with him two.”</p>	<p>Exodus 21</p> <p>²⁴Eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵burn for burn, wound for wound, bruise for bruise. ²⁶When a man strikes the eye of his slave, male or female, and destroys it, he shall let him go free on account of his eye. ²⁷If he knocks out the tooth of his slave, male or female, he shall let him go free on account of his tooth.</p>
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Matthew 10

[Jesus speaking]

³⁴You must not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. ³⁵I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; ³⁶and a man will find his enemies under his own roof. ³⁷No one is worthy of me who cares more for father or mother than for me; no one is worthy of me who cares more for son or daughter; ³⁸no one is worthy of me who does not take up his cross and follow me. ³⁹Whoever gains his life will lose it; whoever loses his life for my sake will gain it.

Matthew 23

¹³‘Alas for you, scribes and Pharisees, hypocrites! You shut the door of the kingdom of Heaven in people’s faces; you do not enter yourselves, and when others try to enter, you stop them.

¹⁵‘Alas for you, scribes and Pharisees, hypocrites! You travel over sea and land to win one convert; and when you have succeeded you make him twice as fit for hell as you are yourselves...

²⁷‘Alas for you, scribes and Pharisees, hypocrites! You are like tombs covered with whitewash; they look fine on the outside, but inside they are full of dead men’s bones and of corruption. ²⁸So it is with you: outwardly you look like honest men, but inside you are full of hypocrisy and lawlessness...

³¹So you acknowledge that you are the sons of those who killed the prophets. ³²Go on then, finish off what your fathers began! ³³Snakes! Vipers’ brood! How can you escape being condemned to hell?

Acts 10

³⁴Peter began: ‘I now understand how true it is that God has no favorites, ³⁵but that in every nation those who are god-fearing and do what is right are acceptable to him.

³ NT translations are from The Oxford Study Bible (REB). Oxford: OUP, 1992.

Luke 12

⁴⁹'I have come to set fire to the earth, and how I wish it were already kindled! ⁵⁰I have a baptism to undergo, and what constraint I am under until it is over! ⁵¹Do you suppose I came to establish peace on the earth? No indeed, I have come to bring dissension. ⁵²From now on a family of five will be divided, three against two and two against three; ⁵³father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.'

John 8

³⁷ 'I know that you are descended from Abraham, yet you are bent on killing me because my teaching makes no headway with you. ³⁸I tell what I have seen in my Father's presence; you do what you have learned from your father.' ³⁹They retorted, 'Abraham is our father.' 'If you were Abraham's children,' Jesus replied, 'you would do as Abraham did. ⁴⁰As it is, you are bent on killing me, because I have told you the truth, which I heard from God. That is not how Abraham acted. ⁴¹You are doing your own father's work.'

They said, 'We are not illegitimate; God is our father, and God alone.' ⁴²Jesus said to them, 'If God were your father, you would love me, for God is the source of my being, and from him I come. I have not come of my own accord; he sent me. ⁴³Why do you not understand what I am saying? It is because my teaching is beyond your grasp. ⁴⁴Your father is the devil and you choose to carry out your father's desires. He was a murderer from the beginning, and is not rooted in the truth; there is no truth in him. When he tells a lie he is speaking his own language, for he is a liar and the father of lies. ⁴⁵But because I speak the truth, you do not believe me. ⁴⁶Which of you can convict me of sin? If what I say is true, why do you not believe me? ⁴⁷He who has God for his father listens to the words of God. You are not God's children, and that is why you do not listen.'

<p>Mishnah <i>Sota</i> 8:7. To what does all the above refer? To discretionary wars, but everyone must go out [to fight] in commanded wars, even a bridegroom from his chamber and a bride from her wedding canopy.</p>	<p>משנה מסכת סוטה פרק ח משנה ז במה דברים אמורים? במלחמת הרשות, אבל במלחמת מצוה הכל יוצאין, אפילו (יואל ב') חתן מחדרו וכלה מחופתה.</p>
<p>Gemara <i>Sota</i> 44b TO WHAT DOES ALL THE ABOVE REFER? TO DISCRETIONARY WARS.... The wars of Joshua to conquer [Canaan] were considered required [or commanded] according to everybody. The wars of the House of David for territorial expansion were considered discretionary according to everybody. Where</p>	<p>בד"א - במלחמות הרשות כו'... אמר רבא : מלחמות יהושע לכבש - דברי הכל חובה. מלחמות בית דוד לרווחה - דברי הכל רשות.</p>

<p>they differ is with regard to [preemptive wars] to reduce the number of idolaters so that they would not march against them. One calls these commanded, while the other calls them discretionary.</p>	<p>כי פליגי - למעוטי עובדי כוכבים דלא ליתי עלייהו, מר קרי לה מצוה, ומר קרי רשות.</p>
<p>Qur'an 2 ¹⁰⁹Many of the People of Book would love to turn you back from your belief to unbelief because of their envy when the truth has been revealed to them. But be forgiving and pardon until God gives His command, for God is able to do all things.</p>	<p>سورة البقرة وَكَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مَّنْ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَصُوا وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [109]</p>
<p>Qur'an 5 (the Set Table) ⁴⁸We have brought down for you the Book in truth, confirming what was before it in the way of Scripture, as a watcher over it. So judge between them according to what God has revealed and do not follow their errant views, forsaking the truth that has come to you. For every one We have appointed a divine law and custom. If God had wished, He would have made you all one religious nation, but [God chose] to try you by what He has given you. So vie with one another in doing good works! Unto God you must all return, and He will then inform you of how you differ.</p>	<p>سورة المائدة وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنَاجَا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ [48]</p>
<p>Qur'an 22:39-40. Permission is given to those who fight because they have been wronged -- God is most powerful for their aid -- those who have been unjustly expelled from their homes only because they say: 'Our Lord is God.' If God had not warded off some people by means of others, then monasteries and churches and synagogues and mosques in which the name of God is often cited would have been destroyed. God</p>	<p>سورة الحج أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير [39] الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَيَعُوقُ وَصَلَوَاتُ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَبْصُرَنَّ اللَّهُ مَنْ يَبْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ [40]</p>

<p>most certainly helps those who help Him. God is Strong, Mighty.</p>	
<p>Qur'an 9:73 and 66:9. O Prophet! Strive (<i>jEhid</i>) against the unbelievers and the dissenters, and be ruthless with them. Their refuge is Hell, a bad destination.</p>	<p>سورة التوبة يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ الْمَصِيرُ [73]</p>
<p>Qur'an 9:123. O you who believe! Fight the unbelievers who are near to you and let them find ruthlessness in you, and know that God is with the pious.</p>	<p>سورة التوبة يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَاَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ [123]</p>
<p>Qur'an 9:5. When the sacred months have passed, kill the idolaters wherever you find them, and seize them, beset them, lie in ambush for them everywhere; if they repent and establish the prayers and pay the <i>zakEt</i>, then set them free; God is forgiving, compassionate.</p>	<p>سورة التوبة فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُم إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ [5]</p>
<p>Qur'an 9 (Repentance) ²⁹Fight those who do not believe in God or in the Last Day, who do not forbid what God and His messenger forbade, and who do not practice the religion of truth among those who have been given the Book, until they pay the <i>jizya</i> off hand (<i>>an yadⁱⁿ</i>), being humbled/humiliated (<i>wahum SAghir`n</i>).</p>	<p>سورة التوبة قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ [29]</p>
<p>Qur'an 2 (the Cow) ⁶²Those who believe, and who are Jews, and Christians and Sabaeans – whoever believes in God and the Last Day and who work righteousness: they have their reward with their Lord, they shall not fear nor</p>	<p>سورة البقرة إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالصَّابِئِينَ مَن آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [62]</p>

⁴ See also 5:69, 22:17.

should they grieve.⁴

Psalm 3

¹A psalm of David when he fled from his son Abasalom. ²O Lord, my foes are so many! Many are those who attack me.

³Many say of me, "There is no deliverance for him through God." ⁴But You, O

Lord, are a shield about me, my glory, He who holds my head high. ⁵I cry aloud to

the Lord, and He answers me from His holy mountain. ⁶I lie down and sleep and wake again, for the Lord sustains me.

⁷I have no fear of the myriad forces arrayed against me on every side. ⁸Rise, O Lord!

Deliver me, O my God! For You slap all my enemies in the face; you break the teeth of the wicked. ⁹Deliverance is the Lord's; Your blessing be upon Your people!

תהלים פרק ג

(א) מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אֲבִישָׁלוֹם

בְּנֹו : (ב) יִקְוֶה מָה רַבּוֹ צָרֵי

רַבִּים קָמִים עָלַי :

(ג) רַבִּים אֹמְרִים לְנַפְשִׁי אִין יִשׁוּעָתָה

לוֹ בַּאֱלֹהִים סֵלָה : (ד) וְאַתָּה יִקְוֶה

מִיָּגוֹן בְּעַדִּי כְּבוֹדִי וּמְרִים רֹאשִׁי :

(ה) קוֹלִי אֶל יִקְוֶה אֶקְרָא וַיַּעֲנֵנִי מִהַר

קִדְשׁוֹ סֵלָה : (ו) אָנֹכִי שָׁכַבְתִּי

וְאִישָׁנָה הִקִּיצוּתִי כִּי יִקְוֶה יִסְמְכֵנִי :

(ז) לֹא אִירָא מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב

שָׁתוֹ עָלַי : (ח) קוֹמָה יִקְוֶה הוֹשִׁיעֵנִי

אֱלֹהֵי כִּי הִפִּיתָ אֶת כָּל אִיְבֵי לְחֵי שָׁנִי

רְשָׁעִים שִׁבַּרְתָּ : (ט) לִיקְוֶה הַיִּשׁוּעָה

עַל עַמּוֹךְ בְּרַכְתָּךְ סֵלָה :