

kai paraklēsin kai paramythian.
and encouragement and consolation.

וְאַתָּה תִּשְׁמַח אֶת־לְשׂוֹנְךָ בְּבָשָׂר וְבָשָׂר אֶת־לְשׂוֹנְךָ ۴

ד הַמִּדְבָּר בְּלֹשִׁון בָּנָה אֶת־נְפָשׁוֹ וְהַמְּתַנְּבָא בָּנָה אֶת־הַעֲדרָה:

4. ham'daber b'lashon boneh 'eth-naph'sho w'hamith'nabe' boneh 'eth-ha`edah.

1Cor14:4 He who speaks in a tongue edifies himself,
but he who prophesies edifies the assembly.

<4> ὁ λαλῶν γλώσσῃ ἔαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

4 ho lalōn glōssē heauton oikodomei;

The one speaking in a tongue edifies himself;

ho de prophēteuōn ekklēsian oikodomei.

but the one prophesying an assembly edifies.

אַתָּה תְּבִרְכֵּנָה כְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ ۵

עַל־לְשׂוֹנְךָ כְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ בְּלֹשִׁון־לְשׂוֹנְךָ ۶

בְּלֹשִׁון־לְשׂוֹנְךָ כְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ בְּלֹשִׁון־לְשׂוֹנְךָ ۷

הַמִּדְבָּר יְתַנֵּן וְכָלְכָם תְּדַבֵּרוּ בְּלֹשְׁנוֹת וּבְיוֹתָר

כִּי תְהִנֶּבֶא כִּי גָדוֹל הַמְּתַנְּבָא מִן־הַמִּדְבָּר

בְּלֹשְׁנוֹת בְּלֹתִי אָסְ-יְפִירְשׁ לְמַעַן תְּבִנָה הַעֲדרָה:

5. u mi yiten w'kul'kem t'dab'ru bil'shonoth ub'yother ki thith'naba'u
ki gadol hamith'nabe' min-ham'daber bil'shonoth bil'ti 'im-y'pharesh
I'ma`an tibaneh ha`edah.

1Cor14:5 Now what I give is that you all speak in tongues, but rather
that you might prophesy, for he who prophesies is greater than one who speaks
in tongues, unless he interprets, so that the assembly may receive edifying.

<5> θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε·
μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύῃ,
ἵνα ἡ ἐκκλησία οὐκοδομήν λάβῃ.

5 thelō de pantas hymas lalein glōssais, mallon de hina prophēteuēte;
Now I desire all of you to speak in tongues, but rather that you may prophesy;
meizōn de ho prophēteuōn ē ho lalōn glōssais ektos
now greater is the one prophesying than the one speaking in tongues
ei mē diermēneuē, hina hē ekklēsia oikodomēn labē.
unless he interprets, that the assembly edification may receive.

אַתָּה תְּבִרְכֵּנָה כְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ ۸

עַל־לְשׂוֹנְךָ כְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ בְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ ۹

בְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ כְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ בְּלֹשֶׁנוּ וְעַל־לְשׂוֹנְךָ ۱۰

וְעַפְתָּה אַחֲרֵי כִּי־אָבּוֹא אַלְיכָם

וְאָדָבָר בְּלֹשְׁנוֹת מִה־אוֹעֵיל לְכָם אָסְ-לָא אָדָבָר

אַלְיכֶם בָּחֹזֹן אָו בְּדֻעַת אָו בְּנִבְיאָה אָו בְּהֹרְאָה:

6. w`atah 'achay ki-'abo' 'aleykem wa'adaber bil'shonoth mah-'o`il lakem
'im-lo' 'adaber 'aleykem b'chazon 'o b'da`ath 'o bin'bu'ah 'o b'hora'ah.

1Cor14:6 But now, my brothers, if I come to you speaking in tongues,
what shall I profit you unless I speak to you either by way of revelation
or of knowledge or of prophecy or of teaching?

<6> Nôv ðé, áðeþphið, éàn élþw þrðs ñmâs gþlóssas lalâw, tí ñmâs ófælþsow
éàn muð ñmîn laþrðsow ð Ðn áþokalúþwei ð Ðn gnâswe ð Ðn proþfætæia ð [Ðn] ðiðaþ;

6 Nyn de, adelphoi, ean elthô pros hymas glôssais lalôn,
But now, brothers, if I come to you in tongues speaking,
ti hymas ðophelësô ean më hymin lalësô ë en apokaluuei
what shall I benefit you, except I speak to you either with a revelation
ë en gnôsei ë en prophèteia ë [en] didachë?
or with knowledge or with a prophecy or with a teaching?

12 יְהֹוָה צְבָאֹת כָּל־עַמּוֹד תַּחַת־יְהֹוָה כָּל־עַמּוֹד
13 מִתְּבָאֵר לְפָנֶיךָ כָּל־עַמּוֹד כָּל־עַמּוֹד
14 אָמַּלְאָה יְשִׁמְעוֹן קָלָות אֲשֶׁר תַּכְלִיל הָאָזְן לְהַבְּחִין אַיִּכְחָה
15 וְנַדְעַ מַה־יָּצַר וּמַה־יַּגְּבַּן:

7. halo' mah-she'eyn bo ruach chayim w'nothen qol chalil 'o kinor 'im-lo' yash'mi'u
qoloth 'asher tukal ha'ozen l'hab'chin 'eykah yiuada` mah-y'zumar umah-y'nugan.

1Cor14:7 Nevertheless, what is that which has no spirit of life, and gives the voice
of flute or harp, if they do not make a distinction, which he is able to listen, to discern
how shall it be known what is being played on the flute or what is being harped?

<7> öðmas tâ ãþvñxa ðwññ ðiðónþta, e'þte aúlòs e'þte kïþára, éàn ðiastolâñ
tõis ðþóyggiøs muð ðð, þwðs gnâsþsætai tò aúlouñmænþn ð tò kïþaþiþómænþn;

7 homôs ta apsycha phônén didonta, eite aulos eite kithara,
Even lifeless things giving a sound, whether flute or harp,
ean diastolêñ tois phthoggois më dô,
if a distinction in the notes they do not give,
pôs gnôsthësetai to auloumenon ë to kitharizomenon?
how shall it be known what is being played on the flute or what is being harped?

16 כָּל־עַמּוֹד תַּחַת־יְהֹוָה כָּל־עַמּוֹד יְהֹוָה צְבָאֹת כָּל־עַמּוֹד
17 כָּל־עַמּוֹד תַּחַת־יְהֹוָה צְבָאֹת כָּל־עַמּוֹד תַּחַת־יְהֹוָה צְבָאֹת
18 חֲגִם הַשׁוֹפֵר אָמַּלְאָה יְתַן קָול בְּרוֹר מִי יְחִילֵץ לְמַלְחָמָה:

8. gam hashophar 'im-lo' yiten qolo qol barur mi yechalets lamil'chamah.

1Cor14:8 Even if the trumpet does not give an indistinct sound,
who shall prepare himself for battle?

<8> kai ðàp éàn ãðgloñ ðwññ ðwññ ðð, tíñ ðparaskeuñásetai e'ñs pôlæmøn;

8 kai gar ean adēlon salpigx phōnēn dō, tis paraskeuasetai eis polemon?

For indeed if an unclear a trumpet call gives, who shall prepare himself for battle?

טַכְןּוּ גָמַדְתֶּם אִם לֹא-תֹצִיאוּ בְלִשׁוֹנְכֶם הַבּוֹר מִפְרַשׁ
אֵיךְ יִזְדַּעַת הַמִּדְבָּר הַלְּא תְהִיוּ כִּמְדָבְּרִים לְרוּחָה:

9. ken gam-'atēm 'im lo'-thotsi'u bil'shon'kem dibur m'phoraash
'eykah yiuada` ham'dubar halo' thih'yū kim'dab'rim laruach.

1Cor14:9 So also you, if you shall not utter by the tongue a word easy to be understood, how shall it be known what is spoken? For you would not be speaking like the Spirit.

<9> οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἔὰν μὴ εὔσημον λόγον δῶτε,
πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γάρ εἰς ἀέρα λαλοῦντες.

9 houtōs kai hymēis dia tēs glōssēs ean mē eusēmon logon dōte,
So also you by your tongue unless an intelligible message give,
pōs gnōsthēsetai to laloumenon?
how shall it be known the thing being said?
esesthe gar eis aera lalountes.
For you shall be into the air speaking.

10 רַק עֲלֵיכֶם שְׂבֻעָה אֲבָדָה-עֲלֵיכֶם וְעַד כְּבָדָל קָול:
רַק כַּמָּה מִרְגֵּנִי לְשָׁנוֹת יְשָׁבָעַם וְאַיִן-אַחַת מְהַן בְּלִי קוֹל:

10. hen kamah miney I'shonoth yesh ba`olam w'eyn-'achath mehen b'li qol.

1Cor14:10 They are so many of kinds of tongues in the world,
and none of them is without the voice.

<10> τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν ἄφωνον·

10 tosauta ei tychoi genē phōnōn eisin en kosmō

So many, it may be, kinds of languages there are in the world,
kai ouden aphōnon;
and not one is meaningless;

11 רַק עֲלֵיכֶם שְׂבֻעָה אֲבָדָה-עֲלֵיכֶם וְעַד כְּבָדָל קָול
רַק כַּמָּה אַמְּדָאִינְגִּנִּי יַדְעַת פְּשָׁר הַקּוֹל אֲהֵיה֙ כָּלְעֵז בְּעִינֵּי הַמִּדְבָּר
וְהַמִּדְבָּר יְהִיה כָּלְעֵז בְּעִינֵּי:

11. laken 'im-'eyneni yode`a pesher haqol 'eh'yeh k'lo`ez b`eyney ham'daber
w'ham'daber yih'yeh k'lo`ez b`eynay.

1Cor14:11 If then I do not know the meaning of the voice,
I shall be as a foreigner in my eyes of the one who speaks,
and the one who speaks shall be as a foreigner in my eyes.

<11> ἔὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς,

ֶסומαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἑμοὶ βάρβαρος.

11 ean oun mē eidō tēn dynamin tēs phōnēs,

If therefore I do not know the meaning of the voice,

esomai tō lalounti barbaros

I shall be to the one speaking a foreigner

kai ho lalōn en emoi barbaros.

and the one speaking with me a foreigner.

12 עַל־עֲדָת־עֲבָדָיו כְּלֹמְדֵי־עַמִּים כְּלֹמְדֵי־עַמִּים
בְּאַתָּה־עַמִּים כְּלֹמְדֵי־עַמִּים כְּלֹמְדֵי־עַמִּים
בְּקַנְשׁוּ לְהַעֲדִיף בְּמַה־שְׂיִבְנָה אֶת־חֶדְךָ:

יב כן גם־אתם לבי שמתהאים אתם לבחות רוחניות
בקשו להעדיף במה שיבנה את חעדך:

12. ken gam-'atēm l'phi shemith'auim 'atēm l'kochoth ruachniot

baq'shu l'ha-'diph b'mah-sheyib'neh 'eth-ha`edah.

1Cor14:12 So also you, according to what you are zealous for spiritual gifts,
seek to abound for what is that edifies the assembly.

<12> οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

12 houtōs kai hymēis, epei zēlōtai este pneumatōn,

So also you, since zealous you are of spiritual things,

pros tēn oikodomēn tēs ekklēsias zēteite hina perisseuētē.

for the edification of the assembly be zealous that you may abound.

13 עַל־כֵּן יְתַפְּלֵל הַמְבָר בְּלֹשׁוֹן וְגַם יְפַרְשֵׁנָה:
יג על-כן יתפלל המבר בלשון וגם יפרשנה:

13. `al-ken yith'palel ham'daber b'lashon w'gam y'pharashenah.

1Cor14:13 Therefore let one who speaks in a tongue pray that he may also interpret.

<13> διὸ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ.

13 dio ho lalōn glōssē proseuchesthō hina diermēneuē.

Therefore the one speaking in a tongue let him pray that he may interpret.

14 עַד־עֲדָת־עֲבָדָיו כְּלֹמְדֵי־עַמִּים כְּלֹמְדֵי־עַמִּים
יד כי אם־אתפלל בלשון רוחי מתפלל ושכלי ארংনো ע'שָׁה פְּרִי:
14. ki 'im-'eth'palel b'lashon ruchi mith'palel w'sik'li 'eynenu `oseh peri.

1Cor14:14 For if I pray in a tongue, my spirit prays, and my mind has not yielded fruit.

<14> ἐὰν [γὰρ] προσεύχωμαι γλώσσῃ,
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπός ἐστιν.

14 ean [gar] proseuchōmai glōssē, to pneuma mou proseuchetai,

For if I pray in a tongue, my spirit prays,

ho de nous mou akarpos estin.

but my mind is unfruitful.

טו וְעַתָּה מִה-אָשָׁה אֶתפְלֵלָה בְּרוּחִי
וְאֶתפְלֵלָה גָּמְבָשְׁכָלִי אֲזָמָרָה וְאֲזָמָרָה גָּמְבָשְׁכָלִי:

15. w`atah mah-`e`eseh 'eth'palalah b'ruchi w'eth'palalah gam-b'sik'li 'azam'rah b'ruchi wa'azam'rah gam-b'sik'li.

1Cor14:15 Now what I shall do? I shall pray in my spirit, and I shall also pray in the mind. I shall sing with the spirit and I shall also sing with the mind.

<15> τί οὖν ἐστιν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ.

15 ti oun estin? proseuxomai tō pneumati, proseuxomai de kai tō noi;
What then is this? I shall pray with my spirit, and I shall pray also with my mind;
psalō tō pneumati, psalō de kai tō noi.

I shall sing with my spirit, and I shall sing also with my mind.

טז כִּי אָמַנְתָּךְ בְּרוּחִים אֵיךְ יַעֲנֶה מִן שָׁחוֹא נִתְוַז בָּמָקוֹם
הַהְדִּיוֹטוֹת אָמֵן אַחֲר בְּרָכָתְךָ וְהִוא אַרְגֵנוּ רְדוּ מָה אַתָּה אָמֵר:

16. ki 'im-t'bare'k baruach 'ey'k ya`aneh mi shehu' nathun bim'qom hahed'yototh
'Amen 'achar bir'katheak w'hu' 'eynenu yode`a mah 'atah 'omer.

1Cor14:16 Otherwise, if you bless with the spirit,
how shall the one answer that he fills up in the place of the unlearned Amen
after your giving of thanks, since he does not know what you are saying?

<16> ἐπεὶ ἔαν εὐλογῆς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἴδιωτου πῶς ἐρεῖ τὸ Ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν.

16 epei ean eulogēs [en] pneumati,

Otherwise if you praise in your spirit,

ho anaplērōn ton topou idiōtou pōs erei to Amēn

the one occupying the place of the uninstructed how shall say the Amen

epi tē sē eucharistiā? epeidē ti legeis ouk oiden;

at your giving of thanks? Since what you say he does not know;

ר' חַנְךָ אַתָּה תִּבְרָךְ קָרָאוּ אֶבֶל רַעַת לֹא יִבְנֶה:

17. hen 'atah th'bare'k kara'uy 'abal re`aak lo' yibaneh.

1Cor14:17 For you shall bless truly, but the other is not edified.

<17> σὺ μὲν γὰρ καλῶς εὐχαριστεῖς ἀλλ' ὁ ἔτερος οὐκ οἰκοδομεῖται.

17 sy men gar kalōs eucharisteis all' ho heteros ouk oikodomeitai.

you indeed for well give thanks but the other man is not being edified.

יְהוָה אֶזְרָךְ לֵאלֹהִים שִׁירָתְךָ מַכְלָכָם אֲנִי מִדְבָּר בְּלִשְׁנוֹת:¹⁸

18. 'odeh l'Elohay sheyother mikul'kem 'ani m'daber bil'shonoth.

1Cor14:18 I thank my El that I speak in tongues more than you all,

<18> εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·

18 eucharistō tō theō, pantōn hymōn mallon glōssais lalō;

I thank the Elohim, all of you more than in tongues I speak;

רְאֵנוּ בְּקָהָל אֶבְחָר לְדִבָּר חָמֵשׁ מְלִין בְּשִׁכְלִי
כִּי לְהֹרְתָּנוּ גַם אֶת־הָאֶחָרִים מַלְדָבָר רְבָבוֹת מְלִין בְּלִשְׁנוֹן:¹⁹

19. 'aken baqahal 'eb'char l'daber chamesh milin b'sik'li
k'dey l'horoth gam 'eth-ha'acherim mil'daber ribaboth milin b'lashon.

1Cor14:19 Indeed, in the assembly I choose to speak five words in my mind
in order to instruct others also to speak ten thousands of words in a tongue.

<19> ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῖ μου λαλῆσαι,
ἴνα καὶ ἄλλους κατηχήσω, ἵνα μυρίους λόγους ἐν γλώσσῃ.

19 alla en ekklēsiā thelō pente logous tō noi mou lalēsai,
but in an assembly I want five words with my mind to speak,
hina kai allous katēchēsō, ē myrious logous en glōssē.
that also others I may instruct, rather than speak ten thousand words in a tongue.

בְּאֶחָיו אֶל־תָּהָרוּ כְּקֹטְנִים בְּבִינָה
אַלְאָ הִי תִּנוֹקוֹת לְרַעָה וּשְׂלִימִם בְּבִינָה:²⁰

20. 'achay 'al-tih'yu kiq'tanim babinah
'ela' heyu thinoqoth lara`ah ush'lemim babinah.

1Cor14:20 My brothers, do not be as children in understanding,
but in evil be children, and in understanding be mature.

<20> Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν ἀλλὰ τῇ κακίᾳ νηπιάζετε,
ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.

20 Adelphoi, mē paidia ginesthe tais phresin alla tē kakię nēpiazete,
Brothers, not children be in your minds, but as to malice be childlike,
tais de phresin teleioi ginesthe.
and in your understanding become mature.

אַלְאָ הִי תִּנוֹקוֹת לְרַעָה וּשְׂלִימִם בְּבִינָה
אַלְאָ הִי תִּנוֹקוֹת לְרַעָה וּשְׂלִימִם בְּבִינָה:²¹

כִּי־בְּלֹשֶׁן אַחֲרָת אָדָם
אֶל־הָעָם הַזֶּה וְגַם בָּזָאת לֵאמֹר שְׁמַע־לִי אָמַר יְהוָה:

21. hen **kathub baTorah ki-b'la`agey saphah ub'lashon 'achereth 'adaber**
'el-ha`am hazeh w'gam b'zo'th lo'-'abu sh'mo`a-li 'amar Yahúwah.

1Cor14:21 It is written in the Law that with the language of mockery and by other tongues I shall speak to this people, and by this too they would not listen to Me, says קָרְבָּן.

21 <21> ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ καὶ οὐδὲ οὕτως εἰσακουσούσται μου, λέγει κύριος.

21 en tō nomō gegraptai hoti En heteroglōssois kai en cheilesin heterōn
In the law it has been written in other tongues and with lips of others
lalēsō tō laq̄ toutō kai oud' houtōs eisakousontai mou, legei kyrios.
I shall speak to this people even not so shall they hear me, says YHWH.

22
כִּי־בְּלֹשֶׁן הַקְּשָׁנָות לֹא לְמַאמְנִים הַפָּה אָז
כִּי אֶסְמָד־לִמְחֻפָּרִי אָמֹנָה אֶבְלָל הַבְּבוֹאָה אַיְגָנָה
לִמְחֻפָּרִי אָמֹנָה כִּי אֶסְמָד־לְמַאמְנִים:

22. **laken hal'shonoth lo' lama'aminim henah 'oth ki 'im-lim'chus'rey 'emunah**
'abal han'bu'ah 'eynenah lim'chus'rey 'emunah ki 'im-lama'aminim.

1Cor14:22 So then the tongues are here for a sign, not to those who believe but to those who lack faith; but prophecy is not for those who lack faith but for those who believe.

22 <22> ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

22 hōste hai glōssai eis sēmeion eisin ou tois pisteousin
So then the tongues for a sign are not to the ones believing
alla tois apistois, hē de prophēteia ou tois apistois
but to the unbelievers, but prophecy is not to the unbelievers
alla tois pisteousin.
but to the ones believing.

23
כִּי־וְהַפָּה אֶסְמָד־תְּקַהֵל כָּל־הָעָדָה יִחְדָּה
וְכָלִם מִדְבָּרִים בְּלָשָׁנָות וִיבֹּאוּ הַדִּירּוֹת אוֹ
מִחֻפָּרִי אָמֹנָה הַלָּא יָאָמָר שָׁמְשֻׁגָּעִים אַתָּם:

23. w'hinneh 'im-tiqahel kal-ha`edah yachad w'kulam m'dab'rim bil'shonoth

w'yabo'u hed'yototh 'o m'chus'rey 'emunah halo' yo'm'ru shem'shuga`im 'atēm.

1Cor14:23 And behold, if all the assembly comes together and all of them speak in tongues, and unlearned men or those who lack faith enter, shall they not say that you are mad?

<23> 'Εὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαῖς, εἰσέλθωσιν δὲ ἴδιῶται ἢ ἀπιστοι, οὐκ ἔροῦσιν ὅτι μαίνεσθε;

23 Ean oun synelthē hē ekklēsia holē epi to auto kai pantes lalōsin glōssais,

If therefore comes the assembly whole together and all speak in tongues,

eiselthōsin de idiōtai ē apistoi,

and enters unlearned ones or unbelievers,

ouk erousin hoti mainesthe?

shall they not say that you are out of your minds?

כֵּד אָבֶל אָמְדִיתְנַבָּאוֹ כְּלָם וּבָא אִישׁ מִחְשָׁר אֲמִינָה
אוֹ חִדּוֹת יִכְחַדֵּשׁ עַל־יְהִי כְּלָם וַיַּדְוֵן עַל־יְהִי כְּלָם:

24. 'abal 'im-yith'nab'u kulam uba' 'ish m'chusar 'emunah 'o hed'yot
yiuakach `al-y'dey kulam w'yidon `al-y'dey kulam.

1Cor14:24 But if all of them prophesy, and those who lack faith or an unlearned man enters, he is convicted by all of them, he is judged by all of them;

<24> ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἀπιστος ἢ ἴδιωτης,
ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,

24 ean de pantes prophēteuōsin, eiselthē de tis apistos ē idiōtēs,

But if all prophesy, and enter some unbeliever or unlearned one,
elegchetai hypo pantōn, anakrinetai hypo pantōn,
he is convicted by all, he is judged by all,

כְּה וּבָכְנָן יִגְלֹו תַּעֲלָמוֹת לְבָבוֹ וַיַּפְלֵל עַל־פָּנָיו וַיַּשְׁתַּחַזֵּה
לְאֱלֹהִים וַיַּעֲנֵה וַיֹּאמֶר בְּאֹמֶת הָאֱלֹהִים בְּקָרְבָּכֶם:

25. ub'ken yigalu ta`alumoth I'babo w'yipol `al-panayu w'yish'tachaweh I'Elohim
w'ya`aneh w'yo'mar be'emeth ha'Elohim b'qir'b'kem.

1Cor14:25 And thus the secrets of his heart are revealed. And so he shall fall on his face and he shall worship Elohim, and answered saying that the Elohim is truly among you.

<25> τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως πεσὼν
ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ ἀπαγγέλλων ὅτι Ὁντως ὁ θεὸς ἐν ὑμῖν ἔστιν.

25 ta krypta tēs kardias autou phanera ginetai,

the hidden things of his heart become manifest,

kai houtōs pesōn epi prosōpon proskynēsei tō theō apaggellōn

and so having fallen on his face he shall worship Elohim, declaring,

hoti Ontōs ho theos en hymen estin.
really the Elohim among you is.

אַתָּה מְלֹא כָּל־עַלְמָה קָדוֹשׁ קָדוֹשׁ כָּל־עַלְמָה קָדוֹשׁ
עַל־עַלְמָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
כָּל־עַלְמָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
מִבְּרִית־מִזְמֹר יְשֵׁלָה הַזְרָאָה יְשֵׁלָה לְשֻׁוּן יְשֵׁלָה
חִזּוֹן יְשֵׁלָה בָּאוֹר וְכָל יְשָׁשָׁה לְהַבְּנוֹתֶךָם:

26. w`atah mah-la`asoth 'echay b'hiqahel'kem yachad kal-'echad
w'echad mikem yesh-lo miz'mor yesh-lo hora'ah yesh-lo lashon
yesh-lo chazon yesh-lo bi'ur w'kol ye`aseh l'hinanot'kem.

1Cor14:26 And now, what shall my brothers do with your assembly?
Every one and each of them has a psalm to him, he has a teaching, he has a revelation,
he has a tongue, he has an interpretation. Let all things be done for edification.

«26» Τί οὖν ἔστιν, ἀδελφοί; ὅταν συνέρχησθε, ἔκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει,
ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνεύαν ἔχει· πάντα πρὸς οὐκοδομὴν γινέσθω.

26 Ti oun estin, adelphoi? hotan synerchēsthe, hekastos psalmon echei,
What then is it, brothers? When you come together, each one a psalm has,
didachēn echei, apokaluuin echei, glōssan echei, hermēneian echei;
a teaching has, a revelation has, a tongue has, an interpretation has;
panta pros oikodomēn ginesthō.
all things for edification let be.

עֲלֵיכֶם עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה
בְּרִיבְרִיב אִישׁ בְּלְשׁוֹן יְהִי הַמִּדְבָּרִים שְׁנִים שְׁנִים אָז
שְׁלָשָׁה וְלֹא יוֹתֵר וְזֹה אַחֲרֵ זה וְאַחֲרֵ יְפָרֵשׁ:

27. ki-y'daber 'ish b'lashon yih'yu ham'dab'rim sh'nayim sh'nayim 'o sh'loshah
w'lo' yother w'zeh 'achar zeh w'echad y'pharesh.

1Cor14:27 If anyone speaks in a tongue, let it be spoken two by two or three,
and no more and one after another and let one interpret.

«27» εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος,
καὶ εἴς διερμηνεύέτω.

27 eite glōssē tis lalei, kata duo ē to pleiston treis
If in a tongue anyone speaks, by two or the most three,
kai ana meros, kai heis diermēneuetō;
and in turn, and let one interpret;

כְּחִזְצִחָה אֲזִין מִפְרָשׁ אָז יְדָם בְּקָהָל וַיְדַבֵּר לְנַפְשׁוֹ וְלְאֱלֹהִים:

28. w'im-'eyn m'pharesh 'az yidom baqahal widaber l'naph'sho w'l'Elohim.

1Cor14:28 And if there is no interpreter, then let him silent in an assembly, and let him speak to himself and to Elohim.

<28> ἐὰν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.

28 ean de mē ē diermēneutēs, sigatō en ekklēsiā,

but if there is not an interpreter, let him be silent in an assembly,

heautō de laleitō kai tō theō.

and to himself let him speak and to Elohim.

בְּשַׁבְּעַת־יְמִינֵיכֶם תִּשְׁמַר־לְשֹׁנְכֶם וְלִשְׁנֵי־אֲחֵיכֶם 29

כַּט וְהַפְּנִירִים הֵם יְדַבֵּר שְׁנִים אָו שְׁלִשִּׁה וְהַאֲחֶרִים יְבָחְנוּ:

29. w'han'bim hem y'dab'ru sh'nayim 'o sh'losah w'ha'acherim yib'chanu.

1Cor14:29 They are two or three prophets that speak, and let the others discern.

<29> προφῆται δὲ δύο ἢ τρεῖς λαλεῖτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν·

29 prophētai de duo ē treis laleitōsan kai hoi alloi diakrinetōsan;

And prophets two or three let them speak and the others let discern;

בְּשַׁבְּעַת־יְמִינֵיכֶם תִּשְׁמַר־לְשֹׁנְכֶם וְלִשְׁנֵי־אֲחֵיכֶם 30

לְזִכְרֵי נִגְלָה חִזּוֹן לְאַחֲר מִן־הַיּוֹשְׁבִים שֵׁם יְדֵם הַרְאָשׁוֹן:

30. w'ki nig'lah chazon l'acher min-hayos'bim sham yidom hari'shon.

1Cor14:30 And if there should be a revelation to another of those who sit down there, let the first one silent.

<30> ἐὰν δὲ ἄλλω ἀποκαλυψθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

30 ean de allō apokalyphtē kathēmenō, ho prōtos sigatō.

But if something is revealed to another sitting by, the first let be silent.

בְּשַׁבְּעַת־יְמִינֵיכֶם תִּשְׁמַר־לְשֹׁנְכֶם וְלִשְׁנֵי־אֲחֵיכֶם 31

בְּשַׁבְּעַת־יְמִינֵיכֶם תִּשְׁמַר־לְשֹׁנְכֶם וְלִשְׁנֵי־אֲחֵיכֶם

לֹא כִּי תִוכְלוּ לְהַתְּגִבֵּא בְּקָלְכָם זֶה אַחֲר זֶה

לְמַעַן יְלִמְדוּ בְּקָלָם וּבְקָלָם יַזְהֻרוּ:

31. ki thuk'ilu l'hith'nabe' kul'kem zeh 'achar zeh

l'ma'an yil'mdu kulam w'kulam yuz'haru.

1Cor14:31 For you are able to prophesy all of you, one by one, so that all of them may learn and all of them may be encouraged.

<31> δύνασθε γὰρ καθ' ἔνα πάντες προφητεύειν,
ἴνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.

31 dynasthe gar kath' hena pantes prophēteuein,

For you are able one by one all to prophesy,

hina pantes manthanōsin kai pantes parakalontai.

that all may learn and all may be encouraged.

בְּשַׁבְּעַת־יְמִינֵיכֶם תִּשְׁמַר־לְשֹׁנְכֶם וְלִשְׁנֵי־אֲחֵיכֶם 32

לֹב וּרְוחוֹת הַנּוֹבִיאִים בָּרְשׁוֹת הַנּוֹבִיאִים הַמֵּה:

32. w'ruchoth han'bi'im bir'shuth han'bi'im hemah.

1Cor14:32 And they are the spirits of prophets in the authority of the prophets;

<32> καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,

32 kai pneuma prophēton prophētais hypotassetai,

And the spirits of prophets to prophets are subject,

עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים 33
עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים
עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים

**לֹגֶב יְאָלֶהָי מִבּוֹכָה חֶאָלְהִים
כִּי אִם־אֱלֹהִים הַשְׁלָום כִּאֲשֶׁר בְּכָל־קָהָלוֹת הַקְּדָשִׁים:**

**33. ki Io' 'Elohey m'bukah ha'Elohim ki 'im-'Elohey hashalom
ka'asher b'kal-q'hilot haq'dshim.**

**1Cor14:33 for the Elohim is not the El of confusion but the El of peace,
as in all the assemblies of the holy ones.**

<33> οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς ἀλλὰ εἰρήνης.

'Ως ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων

33 ou gar estin akatastasias ho theos alla eirēnēs.

not for He is of confusion the Elohim but of peace.

Hōs en pasais tais ekklēsiais tōn hagiōn

As in all the assemblies of the saints,

עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים 34
עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים
עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים

**לֹגֶב יְאָלֶהָי מִבּוֹכָה חֶאָלְהִים
כִּי אִם־לְהַפְּנֵעַ כִּאֲשֶׁר אִמְרָה חַתּוֹרָה:**

**34. n'sheykem bak'nesioth tish'toq'nah ki Io'-nit'nah lahen r'shuth l'daber
ki 'im-l'hikane'a ka'asher 'am'rah haTorah.**

**1Cor14:34 Let your women keep silence in the assemblies, for it is not permitted to them
to speak, but let them subject themselves, as the Law says.**

**<34> αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν,
ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.**

**34 hai gynaikeis en tais ekklēsiais sigatōsan; ou gar epitrepetai
the women in the assemblies let be silent; not for it is permitted
autais lalein, alla hypotassesthōsan, kathōs kai ho nomos legei.
to them to speak, but let them be submissive, as also the law says.**

עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים 35
עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים
עֲצָם אֱלֹהִים מִבּוֹכָה חֶאָלְהִים

לֹה וְאִם־חַפְצֵן לִמְדֵה בְּכָר תְּשַׁאֲלֵנָה אֶת־בָּעֵלִיהָן בְּבִירָן

כִּי־חָרְפָה הִיא לְגַשִּׁים לְדָבָר בְּקֹדֶל:

35. w'im-cheph'tsan lil'mod dabar tish'al'nah 'eth-ba`leyhen b'beythan
ki-cher'pah hi' la'nashim l'daber baqahal.

1Cor14:35 If they desire to learn anything, let them ask their own husbands at their houses; for it is improper for a woman to speak in an assembly.

<35> εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ὑδίους ἀνδρας ἐπερωτάτωσαν· αὐσχρὸν γάρ ἔστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

35 ei de ti mathein thelousin, en oikō tous idious andras eperōtatōsan;
And if anything to learn they desire, in their house own husbands let them ask.
aischron gar estin gynaiki lalein en ekklēsiā.
For a shame it is for a woman to speak in an assembly.

לֹא אָוֶן חַמְכָם יֵצֵא הָבָר אֲלֹהִים אֱמֶת־אֱלֵיכֶם לְבַדְכֶם חָגִיעַ
36. 'o hamikem yatsa' d'bar 'Elohim 'im-'aleykem l'bad'kem higi'a.

1Cor14:36 Or did the word of Elohim go out from you?
Or did it reach only to you?

<36> ή ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ή εἰς ὑμᾶς μόνους κατήντησεν;
36 ē aph' hymōn ho logos tou theou exēlthen, ē eis hymas monous katēntesen?
Or from you the word of Elohim went forth, or to you only did it reach?

לֹא אָמַר אִישׁ שְׁחוֹתָא נְבִיא אֲוֹדֵרִישׁ חֶרְוִים בֵּין יְבִין אַתָּה
אֲשֶׁר־אָנָי כְּתָב לְכֶם כִּי־מְצֻותָה חָדְזָן חַנָּה
37. 'im yo'mar 'ish shehu' nabi' 'o-'ish haruach bin yabin 'eth
'asher-'ani kotheb lakem ki-mits'oth ha'Adon henah.

1Cor14:37 If anyone thinks that he is a prophet or spiritual man, let him recognize that I have written to you that they are a commandment of the Adon (Master) here.

<37> Εἴ τις δοκεῖ προφήτης εἶναι ή πνευματικός,
ἐπιγινωσκέτω ἂν γράφω ὑμῖν ὅτι κυρίου ἔστιν ἐντολή·

37 Ei tis dokei prophētēs einai ē pneumatikos,
If anyone thinks to be a prophet or a spiritual man,
epiginōsketō ha graphō hymin
let him fully known the things I write to you
hoti kyriou estin entolē;
that of the Master they are a commandment;

לֹחֲוָמֵר אֲשֶׁר לֹא יְדַע אֲלֵידָע:
38. umi 'asher lo' yada` 'al-yeda`.

1Cor14:38 And if anyone does not recognize this, he is not recognized.

εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

38 ei de tis agnoei, agnoeitai.

but if anyone does not recognize this, he is not recognized.

לֹטַלְכֵן אַחֲרַ הַשְׁתָּתָלָג לְהַתְּגִּבָּא וְאֶל-תְּכִלָּאוּ מַלְדָּבָר בְּלִשְׁנוֹת:
39. laken 'achay hish'tad'lu l'hith'nabe' w'al-tik'l'u mil'daber bil'shonoth.

1Cor14:39 Therefore, my brothers, earnestly seek to prophesy, and do not forbid to speak in tongues.

ἄστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις.

39 hōste, adelphoi [mou], zēloute to prophēteuein,
So then, my brothers, earnestly desire to prophesy,
kai to lalein mē kōluete glōssais;
and to speak do not forbid in tongues;

מַהְכָּל יַעֲשֵׂה כְּהַגֵּן וּכְשִׁירָה:
40. hakol ye`aseh kahogen w'kashurah.

1Cor14:40 Let all things be done decently and in an orderly manner.

πάντα δὲ εὐσχήμονως καὶ κατὰ τάξιν γινέσθω.

40 panta de euschēmonōs kai kata taxin ginesthō.
all things but decently and according to order let be done.