

Sepher Aleph Qorintim (1 Corinthians)

Chapter 7

גַּזְטֹ אֵלֶּיךָ כְּכֹתֵבְךָ אֶלַי הֲנֵה טוֹב לְאָדָם שֶׁלֹּא יִגַּע בְּאִשָּׁה: 1Cor7:1

אֵלֶּיךָ כְּכֹתֵבְךָ אֶלַי הֲנֵה טוֹב לְאָדָם שֶׁלֹּא יִגַּע בְּאִשָּׁה:

1. ul`in'yan 'asher k'thab'tem 'elay hinneh tob l'adam shel' yiga` b'ishah.

1Cor7:1 And to that manner which you wrote unto me, behold, it is good for a man not to touch a woman.

<7:1> Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι.

1 Peri de hōn egrapsate

Now concerning things of which you wrote,

kalon anthrōpō gynaikos mē haptesthai;

it is good for a man a woman not to touch;

אֲנִי כְּכֹתֵבְךָ אֶלַי הֲנֵה טוֹב לְאָדָם שֶׁלֹּא יִגַּע בְּאִשָּׁה: 2

2. 'a'k mip'ney haz'nuth t'hi l'kal-'ish 'ish'to wihi l'kal-'ishah ba`lah.

1Cor7:2 But because of the fornication, let every man have his own wife, and each woman is to have her own husband.

<2> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἐχέτω.

2 dia de tas porneias hekastos tēn heautou gynaika echetō

But because of the acts of fornication each man his own wife let him have

kai hekastē ton idion andra echetō.

and each woman her own husband let her have.

אֲנִי כְּכֹתֵבְךָ אֶלַי הֲנֵה טוֹב לְאָדָם שֶׁלֹּא יִגַּע בְּאִשָּׁה: 3

אֲנִי כְּכֹתֵבְךָ אֶלַי הֲנֵה טוֹב לְאָדָם שֶׁלֹּא יִגַּע בְּאִשָּׁה: 3

3. ha'ish y'hi yotse' y'dey chobatho `im 'ish'to uk'mo-ken ha'ishah `im ba`lah.

1Cor7:3 Let the husband render to his wife by his duty, and so also the wife to her husband.

<3> τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

3 tē gynaiki ho anēr tēn opheilēn apodidotō,

To the wife the husband the debt let render,

homoios de kai hē gynē tō andri.

and likewise also the wife to the husband.

וַיֹּאמֶר אֲמֵר זֹאת בְּדֶרֶךְ רְשׁוּת וְלֹא בְּדֶרֶךְ מִצְוָה:

6. wa'ani 'omer zo'th b'dere'k r'shuth w'lo' b'dere'k mits'wah.

1Cor7:6 And I say this by the way of concession and not by the way of command.

<6> τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ' ἐπιταγήν.

6 touto de legō kata syggnomēn ou kat' epitagēn.

But this I say according to concession, not according to command.

וְכִי מִי יִתֵּן וְהָיָה כָּל-אָדָם כְּמִנִּי אֲבָל כָּל-אָדָם
יֵשׁ-לוֹ מִתְּנָתוֹ מֵאֵת הָאֱלֹהִים זֶה בְּכֹה וְזֶה בְּכֹה:

7. ki mi yiten w'hayah kal-'adam kamoni

'abal kal-'adam yesh-lo mat'natho me'eth ha'Elohim zeh b'koh w'zeh b'koh.

1Cor7:7 For I wish that all men were even as I myself am. But every man has his own gift from the Elohim, one after this manner, and another after that.

<7> θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν·

ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

7 thelō de pantas anthrōpous einai hōs kai emauton;

But I wish all men to be as even myself;

alla hekastos idion echei charisma ek theou, ho men houtōs, ho de houtōs.

but each man has his own gift from Elohim, one this, and another that.

חֲוָאֵל-הַפְּנוּיִם וְאֵל-הָאֵלְמָנוּת אֲמֵר אֲנִי
כִּי-טוֹב לָהֶם לְעֹמַד כְּכֹה כְּמוֹ גַם-אֲנִי:

8. w'el-hap'nuyim w'el-ha'al'manoth 'omer 'ani

ki-tob lahem la'amod kakah k'mo gam-'ani.

1Cor7:8 And I say to the unmarried and to the widows that it is good for them to stand like this even as I.

<8> Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι μείνωσιν ὡς καὶ γώ·

8 Legō de tois agamois kai tais chērais,

But I say to the unmarried men and to the widows,

kalon autois ean meinōsin hōs kagō;

it is good for them if they remain as I also;

טָאָךְ אַם-לֹא יוֹכְלוּ לְכַבֵּשׁ אֶת-יִצְרָם יִשְׂאוּ
כִּי-טוֹבִים נִשְׂוֹאִין מֵאִישׁ לְהוּט אַחֵר עֲבָרָה:

9. 'a'k 'im-lo' yuk'lu lik'bsh 'eth-yits'ram yis'u
ki-tobim nisu'in me'ish lahut 'achar `aberah.

1Cor7:9 But if they are not able to contain, let them marry,
for it is better to marry than a man to burn with passion.

<9> εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν,
κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

9 ei de ouk egkrateuontai, gamēsātōsan,
But if they do not have self-control, let them marry,
kreitton gar estin gamēsai ē pyrousthai.
for better it is to marry than to burn with passion.

כִּי אִם-מִדַּעַת הָאָדוֹן שְׁלֹא-תִפְרָשׁ אִשָּׁה מִבְּעָלָהּ:
יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי
כִּי אִם-מִדַּעַת הָאָדוֹן שְׁלֹא-תִפְרָשׁ אִשָּׁה מִבְּעָלָהּ:
10 יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי

10. w'al-han'so 'im 'ani m'tsauheh w'lo' me'ats'mi
ki 'im-mida`ath ha'Adon shel'-thiph'rsh 'ishah miba`lah.

1Cor7:10 But to the married I command, yet not of myself, but by the knowledge
of the Adon (Master), that the wife should not depart from her husband.

<10> τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι,

10 tois de gegamēkosin paragellō, ouk egō alla ho kyrios,
But to the ones having married I charge, not I but the Master,
gynaika apo andros mē chōrithēnai
a wife from her husband not to be separated

יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי
כִּי אִם-מִדַּעַת הָאָדוֹן שְׁלֹא-תִפְרָשׁ אִשָּׁה מִבְּעָלָהּ:
יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי
11 יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי

11. w'im-parsh thiph'ros mimenu tesheb b'lo' 'ish 'o thith'ratseh l'ba`lah
w'ish 'al-y'shalach 'eth-'ish'to.

1Cor7:11 (But if she is indeed separated from him, let her remain without a man,
or be reconciled to her husband), and let not the man put away his wife.

<11> - εἰ δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, -
καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

11 - ean de kai chōrithē, menetō agamos
but if indeed she is separated, let her remain unmarried
ē tō andri katallagētō, - kai andra gynaika mē aphienai.
or to the husband reconciled, and a husband his wife not to leave.

יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי
כִּי אִם-מִדַּעַת הָאָדוֹן שְׁלֹא-תִפְרָשׁ אִשָּׁה מִבְּעָלָהּ:
יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי
12 יִנְעַל-הַנְּשׂוֹאִים אֲנִי מִצְּוָה וְלֹא מִעֲצָמִי

יבואל-האחרים אמר אני שלא מדעת האדון פיר-תהיה לאח
אנשה אשר איננה מאמינה ורצונה שתעמד עמו אל-ישלחנה:

12. w'el-ha'acherim 'omer 'ani shel' mida`ath ha'Adon ki-thih'yeh l'ach 'ishah
'asher 'eynenah ma'aminah ur'tsonah sheta`amod `imo 'al-y'shal'chenah.

1Cor7:12 And to the rest I say, not from the knowledge of the Adon (Master),
that if any brother has a wife who is an unbeliever, and she consents that she stands
with him, let him not put her away.

<12> Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα
ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

12 Tois de loipois legō egō ouch ho kyrios; ei tis adelphos gynaika echei apiston
But to the rest say I, not the Master: if any brother wife has an unbelieving

kai hautē syneudokei oikein met' autou, mē aphietō autēn;
and she is willing to live with him, let him not leave her;

יגואנשה איש אשר איננו מאמין
ורצונו שישב עמה אל-תעזבנו:
13 ואל-האחרים אמר אני שלא מדעת האדון פיר-תהיה לאח
אנשה אשר איננה מאמינה ורצונה שתעמד עמו אל-ישלחנה:

13. w'esheth 'ish 'asher 'eynenu ma'amin ur'tsono sheyesheb `imah 'al-ta`az'benu.

1Cor7:13 And a wife has the man who does not believe,
and he consents that he dwells with her, let her not leave him.

<13> καὶ γυνή εἴ τις ἔχει ἄνδρα ἄπιστον
καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.

13 kai gynē ei tis echei andra apiston,
and if a wife has an unbelieving husband,

kai houtos syneudokei oikein met' autēs, mē aphietō ton andra.

and this man is willing to dwell with her, let her not leave her husband.

יד כי האישה אשר איננו מאמין יקדש באישה והאשה
אשר איננה מאמינה תקדש באיש שאם-לא
כן הדבר בניכם טמאים ועתה קדושים הם:

14. ki ha'ish 'asher 'eynenu ma'amin yiqadesh ba'ishah w'ha'ishah
'asher 'eynenah ma'aminah tiqadesh ba'ish
she'im-lo' ken hadabar b'neykem t'me'im w'`atah q'doshim hemah.

1Cor7:14 For the man who does not believe is sanctified by his wife,
and the wife who does not believe is sanctified by the man.

If this is not so, then your children are unclean, but now they are holy.

<14> ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ ἡγιασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν.

14 hēgiastai gar ho anēr ho apistos en tē gynaiki
Has been sanctified for the husband unbelieving by the wife

kai hēgiastai hē gynē hē apistos en tō adelphō;
and has been sanctified the wife unbelieving by the brother;

epei ara ta tekna hymōn akatharta estin, nyn de hagia estin.
otherwise your children impure are, but now they are holy.

יְכַלְכַּל אֱלֹהִים אֶת-הָאִשָּׁה אֲשֶׁר-לְאִישׁ אֲפִיסְטוֹס בְּיָדֵי הַיָּמִינִים
וְכַלְכַּל אֱלֹהִים אֶת-הָאִישׁ אֲשֶׁר-לְאִשָּׁה אֲפִיסְטוֹס בְּיָדֵי הַיָּמִינִים
טו וַיֹּמַר שְׂאֵינְנוּ מֵאֲמִינִין אִם בָּא לְפָרֵשׁ יִפְרָשׁ וְהָאֵתְּ אִו
הָאֵתְּ חוֹת אֵינְנוּ זְכוּקִים לְאֵלֶּה וְאֵינְנוּ לְשָׁלוֹם קְרָאָנוּ הָאֵלֹהִים:

15. umi she'eynenu ma'amin 'im ba' liph'rsh yiph'rsh w'ha'ach
'o ha'achoth 'eynam z'quqim la'eleh wa'anach'nu l'shalom q'ra'anu ha'Elohim.

1Cor7:15 And whoever that does not believe if he comes to separate,
let him separate himself. A brother or the sister has not been enslaved in such matters.
But the Elohim has called us to peace.

<15> εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

15 ei de ho apistos chōrizetai, chōrizesthō;
But if the unbelieving one separates himself, let him separate;

ou dedoulōtai ho adelphos ē hē adelphē en tois toioutois;
has not been enslaved the brother or the sister in such matters;

en de eirēnē keklēken hymas ho theos.
but in peace has called you the Elohim.

וְכַלְכַּל אֱלֹהִים אֶת-הָאִשָּׁה אֲשֶׁר-לְאִישׁ אֲפִיסְטוֹס בְּיָדֵי הַיָּמִינִים
וְכַלְכַּל אֱלֹהִים אֶת-הָאִישׁ אֲשֶׁר-לְאִשָּׁה אֲפִיסְטוֹס בְּיָדֵי הַיָּמִינִים
טז כִּי מִה-תִּדְבַּעִי אֶת-הָאִשָּׁה אֲשֶׁר-לְאִישׁ אֲפִיסְטוֹס
וּמִה-תִּדְבַּע אֶתְּהָ אִשׁ אֲשֶׁר-לְאִישׁ אֲפִיסְטוֹס:

16. ki mah-ted'i 'at' ha'ishah 'im-toshi'i 'eth-ha'ish
umah-teda` 'atah ha'ish 'im-toshi`a 'eth-ha'ishah.

1Cor7:16 For what do you know, the wife, if you shall save your man?
Or what do you know, the man, if you shall save your wife?

<16> τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις;
ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

16 ti gar oidas, gynai, ei ton andra sōseis?
For what do you know, wife, if your husband you shall save?

ē ti oidas, aner, ei tēn gynaika sōseis?
Or what do you know, husband, if your wife you shall save?

17 רָאָה לְכָל אִישׁ לְהֵלֵךְ כְּכֹל אֲשֶׁר הָאֱלֹהִים
 יָצַק לְתִהְיוֹתָּ כָּל-אִישׁ כְּכֹל אֲשֶׁר הָאָדוֹן
 יָצַק לְתִהְיוֹתָּ אֵת הָאָדוֹן וְכַן-מִתְּנֵן אֲנִי בְּכָל-הַקְּהִלּוֹת׃

**17. raq yith'hale'k kal-'ish k'phi mah-shechalaq lo ha'Elohim
 uk'phi mah-sheqara' 'otho ha'Adon w'ken-m'thaqen 'ani b'kal-haq'hiloth.**

**1Cor7:17 Only every man shall walk according to what is that the Elohim has distributed
 to him, and according to what is that the Adon has called him,
 so I direct in all the assemblies.**

<17> Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως
 περιπατεῖτω.

καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

**17 Ei mē hekastō hōs emerisen ho kyrios, hekaston hōs keklēken ho theos,
 only to each one as assigned the Master, each one as has called the Elohim,
 houtōs peripateitō. kai houtōs en tais ekklēsiais pasais diatassomai.
 so let him walk. And so in the assemblies all I order.**

18 אִם-נִמּוֹל הַמְּקֹרָא אֶל-יְמִשְׁךָ לֹא עָרְלָה
 וְאִם-עָרְלָה הוּא אֶל-יְמֹול׃

18. 'im-nimol ham'qora' 'al-yim'sho'k lo `ar'lah w'im-`arel hu' 'al-yimol.

**1Cor7:18 If anyone called being circumcised, let him not become uncircumcised.
 If he is uncircumcised, he is not circumcised.**

<18> περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω·
 ἐν ἀκροβυστία κέκληταί τις, μὴ περιτεμνέσθω.

18 peritetmēmenos tis eklēthē, mē epispasthō;

If having been circumcised anyone was called, let him not conceal it.

en akrobystiā keklētai tis? mē peritemnesthō.

In uncircumcision has anyone been called; let him not be circumcised.

19 אֵין-הַמִּילָה נְחֻשְׁבָה וְאֵין-הָעֶרְלָה נְחֻשְׁבָה
 כִּי אִם-לְשֹׁמֵר מִצְּוֹת הָאֱלֹהִים׃

**19. 'eyn-hamilah nech'sh'bah w'eyn-ha`ar'lah nech'shabah
 ki 'im-lish'mor mits'oth ha'Elohim.**

**1Cor7:19 Circumcision is not considered, and uncircumcision is not considered,
 but to keep the commandments of the Elohim.**

<19> ἡ περιτομὴ οὐδὲν ἐστὶν καὶ ἡ ἀκροβυστία οὐδὲν ἐστὶν,

ἀλλὰ τήρησις ἐντολῶν θεοῦ.

19 hē **peritomē ouden estin** kai hē akrobystia **ouden estin**,
Circumcision nothing is and **uncircumcision nothing is**,
alla tērēsis entolōn theou.
but keeping the commandments of the Elohim.

אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ 20
כְּאִישׁ אִישׁ בְּמִשְׁמֶרְתּוֹ בְּמִשְׁמֶרְתּוֹ נִשְׁמְרֶתָהּ נִקְרָא בְּהָ יַעֲמֹד:

20. **'ish 'ish b'mish'mar'to shemitokah niq'ra' bah ya'amod.**

1Cor7:20 Let each one remain in his position that is from within he is called.

<20> ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω.

20 **hekastos en tē klēsei hē eklēthē, en tautē menetō.**
Each one in the calling in which he was called, in this let him remain.

אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ 21
אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ
כֹּאֲמֵר נִקְרָאתָ וְאַתָּה עֹבֵד עַל-יַרְעֵךְ בְּעֵינֶיךָ
אֲלֵא אִם-תִּשְׁוֶה יָדְךָ לְצֵאתָ לְחֻפְשֵׁי בְּחֵר בְּזָה:

21. **'im-niq're'tah w'atah `ebed `al-yera' b'eyneak**
'ela' 'im-tasig yad'ak latse'th lachaph'shi b'char bazeh.

1Cor7:21 If you are called, you are a servant. Do not be fear in your eyes,
but if you get your hands to go free, select in this.

<21> δοῦλος ἐκλήθης, μή σοι μελέτω·
ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρήσαι.

21 **doulos eklēthēs? mē soi meletō;**
While a servant were you called, not to you let it matter;
all' ei kai dynasai eleutheros genesthai, mallon chrēsai.
but if indeed you are able to become free, rather make use of it.

אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ 22
אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ
כֹּב כִּי-הִקְרָאתָ בְּאֶדְוֶן בְּהִיּוֹתוֹ עֹבֵד מִשְׁחָרָר הוּא לְאֶדְוֶן
וְכֵן הִקְרָאתָ בְּהִיּוֹתוֹ חֻפְשֵׁי עֹבֵד הוּא לְמַשְׁיָח:

22. **ki-haqaru' ba'Adon bih'yotho `ebed m'shucharar hu' la'Adon**
w'ken haqaru' bih'yotho chaph'shi `ebed hu' laMashiyach.

1Cor7:22 For he who is called by the Adon while being a servant, he is the freed man
of the Adon. Likewise he who is called while being free, he is the servant of the Mashiyach.

<22> ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν,
ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.

22 **ho gar en kyriō klētheis doulos**
For the one in the Master having been called while a servant

apeleutheros kyriou estin, homoiōs
a freedman of the Master is, likewise

ho eleutheros klētheis doulos estin Christou.

the one having been called while a freedman a servant is of the Messiah.

23 כג במחיר נקניתם אל-תהיו עבדים לבני-אדם:
אדם-עבד אדם-עבד אדם-עבד אדם-עבד אדם-עבד

23. bim'chir niq'neythem 'al-tih'yu `abadim lib'ney-'adam.

1Cor7:23 At a price you are bought, you shall not be servants of sons of men.

<23> τιμῆς ἠγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.

23 timēs ēgorasthēte; mē ginesthe douloi anthrōpōn.

With a price you were bought; do not become servants of men.

24 כד אחי איש איש במשמרת
אדם-אדם אדם-אדם אדם-אדם אדם-אדם אדם-אדם

שמרתו כה נקרא בה יעמד לפני האלהים:

24. 'achay 'ish 'ish bamish'mereth shemitokah niq'ra' bah ya`amod liph'ney ha'Elohim.

1Cor7:24 My brothers, let each one in his position
that is from within he is called stand before the Elohim.

<24> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

24 hekastos en hō eklēthē, adelphoi,

Each one in what position he was called, brothers,

en toutō menetō para theō.

in this let him remain with the Elohim.

25 כה ועל-הבן הבתולות אין-לי מצנה מפי האדון רק
אחנה בעתי אחרי אשר-חנני האדון להיות נאמן:
אדם-אדם אדם-אדם אדם-אדם אדם-אדם אדם-אדם

25. w'al-d'bar hab'thuloth 'eyn-li mits'wah mipi ha'Adon
raq 'achaueh da'ti 'acharey 'asher-ghanani ha'Adon lih'yothe ne'eman.

1Cor7:25 Now concerning the words of the virgins I have no commandment
from the Adon, only I follow my counsel after that is the mercy of the Adon to be faithful.

<25> Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω,
γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

25 Peri de tōn parthenōn epitagēn kyriou ouk echō,

Now concerning the maidens, a commandment of the Master I do not have,

gnōmēn de didōmi hōs ēlēēmenos hypo kyriou pistos einai.

but an opinion I give as having been shown mercy by the Master to be faithful.

ouch hēmarten. thlipsin de tē sarki hexousin hoi toioutoi,
she did not sin. But affliction in the flesh shall have such ones,
egō de hymōn pheidomai.
but I am trying to spare you.

אָפּזאַ אָוואָ זע זאַכ אַזאַ זענאַ אַזאַ 29
זענאַ זאַל-זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ
כַּטּ וְזֹאת אֲנִי אֹמֵר אַחֲרַי כִּי הַשָּׁעָה הַחֹקֶה
מִעַתָּה עַל-כֵּן יִהְיוּ הַנְּשׂוּאִים כְּאֵלּוּ אֵינְ-לָהֶם נְשִׁים:

29. w'zo'th 'ani 'omer 'achay ki hash'a'ah d'chuqah
me'atah `al-ben yih'yu han'su'im k'ilu 'eyn-lahem nashim.

1Cor7:29 And this I say, my brothers, that is the time has been shortened,
so that from now on the married should be as though they have no wives,

<29> τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν·
τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν

29 touto de phēmi, adelphoi, ho kairos synestalmenos estin;

But this I say, brothers, the time has been shortened;

to loipon, hina kai hoi echontes gynaikas hōs mē echontes ōsin,

from now on, that both the ones having wives as not having may be,

זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ 30
זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ
לְוַהֲבִכִּים כְּאֵינָם בְּכִים וְהַשְּׂמֵחִים כְּאֵינָם שְׂמֵחִים
וְהַקּוֹנִים כְּאֵלּוּ אֵינְ-קֹנֵין בְּיָדָם:

30. w'habokim k'eynam bokim w'has'mechim k'eynam s'mechim
w'haqonim k'ilu 'eyn-qin'yan b'yadam.

1Cor7:30 and those who weep, as though they did not weep;
and those who rejoice, as though they did not rejoice;
and those who buy, as though they did not possess in their hands,

<30> καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες καὶ οἱ χαίροντες ὡς μὴ χαίροντες
καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,

30 kai hoi klaiontes hōs mē klaiontes kai hoi chairontes hōs mē chairontes

and the ones weeping as not weeping and the ones rejoicing as not rejoicing

kai hoi agorazontes hōs mē katechontes,

and the ones buying as not possessing,

זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ 31
זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ זענאַ
לֹא וְהַנְּהַנִּים מִן-הָעוֹלָם הַזֶּה כְּאֵלּוּ אֵינְ לָהֶם הַנְּאָה מִמֶּנּוּ
כִּי תַעֲבֹר צוּרַת הָעוֹלָם הַזֶּה:

31. w'hanehenim min-ha`olam hazeh k'ilu 'eyn lahem hana'ah mimenu
ki tha`abor tsurath ha`olam hazeh.

לְדַוְּאָשָׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן
וְלַהֲיוֹת קְדוּשָׁה גַם בְּגוּפָהּ גַם בְּרוּחָהּ

וּבְעוֹלַת בַּעַל טְרוּדָה הִיא בְּחֻפְצֵי הָעוֹלָם שֶׁתִּיטַב בְּעֵינֵי בַּעְלָהּ:

34. w'ishah ph'nuyah ub'thulah t'rudah ba'asher la'Adon

w'lih'yoth q'doshah gam b'guphah gam b'ruchah

ub'ulath ba'al t'rudah hi' b'cheph'tsey ha'olam shetitab b'eyney ba'lah.

1Cor7:34 A unmarried woman and the virgin is concerned about that of the Adon, that she may be holy both in her body and in her spirit. But she who is married to the husband is concerned about the belongings of the world, how she may please in the eyes of her husband.

<34> καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἅγια καὶ τῷ σώματι καὶ τῷ πνεύματι·

ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.

34 kai memeristai. kai hē gynē hē agamos

and he has been distracted. Both the woman unmarried

kai hē parthenos merimnā ta tou kyriou, hina ē hagia

and the virgin care for the things of the Master that she may be holy

kai tō sōmati kai tō pneumati; hē de gamēsasa merimnā

both the body and the spirit; but the woman having married cares

ta tou kosmou, pōs aresē tō andri.

for the things of the world, how she may please her husband.

לְהַיָּבֵן אֲנִי אֹמֵר לְטוֹב לָכֶם וְלֹא לְחַשְׁלִיךְ פַּח עֲלֵיכֶם
כִּי אִם-לְהַנְהַגָּה טוֹבָה וּלְמַעַן תִּהְיוּ נְכוֹנִים תָּמִיד
לְקַרְאֵת הָאָדוֹן בְּאַיִן מַעְצוֹר:

35. w'ken 'ani 'omer l'tob lakem w'lo' l'hash'li'k pach `aleykem ki 'im-l'han'hagah tobah ul'ma'an tih'yu n'konim tamid liq'ra'th ha'Adon b'eyn ma'tsor.

1Cor7:35 This I say, Good for you, and not to cast a snare on you, but for good leadership, and for that you shall always be ready to call out to the Adon without distraction.

<35> τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

35 touto de pros to hymōn autōn symphoron legō,

Now this for your own profit I speak,

ouch hina brochon hymin epibalō alla pros to euschēmon

not that a noose may put on you but I speak with respect to what is proper

kai euparedron tō kyriō aperispastōs.

and constant service to the Master in an undistracted way.

36 וְכִי־יֹאמֶר אִישׁ שֶׁהוּא עֹשֶׂה בְּבִתּוֹ הַבְּתוּלָה שְׂלֵא כְּהִגֹּן
 אִם־יַעֲבֹר עָלֶיהָ פְּרָקָה וּדְבַר צָרָךְ הוּא אֲזִי יַעֲשֶׂה לָּהּ
 כְּרִצּוֹנּוֹ אֵין בּוֹ חֵטָא יִשְׂיֵאָנָה:

36. w'ki-yo'mar 'ish shehu' `oseh b'bito hab'thulah shel' k'hogen 'im-ya`abor `aleyah
 pir'qah ud'bar tsore'k hu' 'az ya`aseh lah kir'tsono 'eyn bo chet' yasi'enah.

1Cor7:36 And if a man says that he did in his virgin daughter, not as protection,
 if she passes her time, so he needs something to do for her as he wants,
 he does not sin; let her marry.

<36> Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, εἰάν ἢ ὑπέρακμος
 καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει, γαμείτωσαν.

36 Ei de tis aschēmonein epi tēn parthenon autou nomizei,
 But if anyone to behave improperly toward his virgin thinks,
 ean ē hyperakmos, kai houtōs opheilei ginesthai,
 if she is past her prime, and thus it has to be,
 ho thelei poieitō, ouch hamartanei, gameitōsan.
 what he desires let him do, he does not sin, let them marry.

37 לְזוּמִי שֶׁהוּא נֶכּוֹן בְּלִבּוֹ וְאֵינְנּוּ מְכַרְחָ כִּי אִם־יִכָּל לַעֲשׂוֹת
 כְּרִצּוֹנּוֹ וְגַמַּר בְּלִבּוֹ לְשָׁמֵר אֶת בִּתּוֹ הַבְּתוּלָה טוֹב הוּא עֹשֶׂה:

37. umi shehu' nakon b'libo w'eynenu muk'rach ki 'im-yakol la`asoth kir'tsono
 w'gamar b'libo lish'mor 'eth bito hab'thulah tob hu' `oseh.

1Cor7:37 But he who stands steadfast in his heart is not forced that if he can do
 as he wants and decides this in his heart to keep his daughter virgin, he shall do well.

<37> ὅς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος μὴ ἔχων ἀνάγκην,
 ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος καὶ τοῦτο κέκριεν
 ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

37 hos de hestēken en tē kardiā autou hedraios mē echōn anagkēn,
 But who has stood in his heart firm, not having the need,
 exousian de echei peri tou idiou thelēmatos kai touto kekriken
 but mastery has concerning his own desire, and this he has decided
 en tē idiā kardiā, tērein tēn heautou parthenon, kalōs poiēsei.
 in his own heart, to keep her, his own woman, a virgin, he does well.

38 אֲזִי יַעֲשֶׂה לָּהּ כְּרִצּוֹנּוֹ אֵין בּוֹ חֵטָא יִשְׂיֵאָנָה:
 אֲזִי יַעֲשֶׂה לָּהּ כְּרִצּוֹנּוֹ אֵין בּוֹ חֵטָא יִשְׂיֵאָנָה:

But more blessed she is if so she remains, according to my opinion;
dokō de kagō pneuma theou echein.
and I consider myself also the Spirit of Elohim to have.