

Sepher Aleph Qorintim (1 Corinthians)

Chapter 7

אַתָּה οὐκ εἰπεν μη τοι εἴπας γένεται σύντομον εἶπεν 1Cor7:1
אֲשֶׁר כִּתְבָּתָם אֱלֹהִים טוֹב
אֲשֶׁר כִּתְבָּתָם אֱלֹהִים טוֹב

אֲשֶׁר כִּתְבָּתָם אֱלֹהִים טוֹב
לְאַדְם שֶׁלָּא רָגַע בָּאַשְׁהָ:

1. u'l`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 ἄπτεσθαι·

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;

בְּאֵךְ מִפְנֵי הַזְנוֹת תְּהִי לְכָל־אִישׁ אֲשֶׁר וַיַּהֵי לְכָל־אֲשֶׁר בְּעַלְהָ:

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 ἔκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω
καὶ ἔκαστη τὸν ἕδιον ἄνδρα ἔχέτω.

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.

בְּאֵישׁ יְהִי יוֹצֵא יְהִי חֹבֶתָו עִם אֲשֶׁר
וּכְמוֹ-כָּן הָאֲשֶׁר עִם בְּעַלְהָ:

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 τῇν ὀφειλὴν ἀποδιδότω, ὅμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ.

3 tē gynaiki ho anēr tēn opheilēn apodidotō,
To the wife the husband the debt let render,
homoiōs de kai hē gynē tō andri.
and likewise also the wife to the husband.

4 כִּי־עַל־עֲצָמָה אֵין גּוֹפֶה בְּרִשׁוֹת אֶלָּא בְּרִשׁוֹת בְּעֵלָה
וְכַمּוֹ־כֵן הָאִישׁ אֵין גּוֹפֶה בְּרִשׁוֹת אֶלָּא בְּרִשׁוֹת אֶלְתָּהוּ:

4. ha'ishah 'eyn guphah bir'shuthah 'ela' bir'shuth ba'lah
uk'mo-ken ha'ish 'eyn gupho bir'shutho 'ela' bir'shuth 'ish'to.

1Cor7:4 The wife does not have in her authority of her own body,
but in the authority of her husband. And so also the husband does not have
in his authority of his own body, but in the authority of his wife.

<4> ἡ γυνὴ τοῦ ἱδίου σώματος οὐκ ἔξουσιάζει ἀλλὰ ὁ ἀνήρ,
ὅμοιως δὲ καὶ ὁ ἀνήρ τοῦ ἱδίου σώματος οὐκ ἔξουσιάζει ἀλλὰ ἡ γυνή.

4 hē gynē tou idiou sōmatos ouk exousiazei alla ho anēr, homoiōs

The wife over her own body does not have authority but the husband, likewise
de kai ho anēr tou idiou sōmatos ouk exousiazei alla hē gynē.

also the husband of his own body does not have authority but the wife does.

5 זֶה מִזֶּה כִּי אֵם מִדְעָת שְׁנִיכֶם לְפִי
שְׁעָה לְעַמּוֹד (בַּתְּעִנִית וּבַתְּפִלָּה וּתְשִׁיבוּ
וְתַחֲדְרוּ פָּזִינְפָּה אֶתְכֶם הַשְׁׁטָן בְּפְרִיצּוֹתֶכֶם:

5. 'al-tipar'du zeh mizeh ki 'im mida`ath sh'neykem l'phi sha`ah la`amod
(b'tha`anith u) bith'philah w'thashubu w'thith'achadu
pen-y'naseh 'eth'kem hasatan biph'ritsuth'kem.

1Cor7:5 Do not break apart one from another, but if by knowledge both of you
according to a time being to stand yourselves in fasting and in prayer,
and let them come together and let them unite,
lest hasatan tempt you because of your lack of self-control.

<5> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἀν ἐκ συμφώνου πρὸς καιρόν,
ἴνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸν ἦτε,
ἴνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

5 mē apostereite allēlous, ei mēti an ek symphōnou pros kairon,
Do not deprive each other, unless by agreement for a time,
hina scholasēte tē proseuchē kai palin epi to auto ēte,
that you may devote yourselves to prayer and again together you may be,
hina mē peirazē hymas ho Satanas dia tēn akrasian hymōn.
lest tempt you Satan because of the lack of self-control of you.

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 2

רֹאשֵׁי מִזְרָחָה: בַּדָּרֶךְ רְשִׁית וְלֹא בַּדָּרֶךְ 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 syggnōmēn ou kat' epitagēn.

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

1 כי מי יתן ויהי כל-אדם כמני אבל כל-אדם
יש-לו מוגנתו מaat האללים זה בכח וזה בכח:

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

'abāl kal-'adām yesh-lo mat'nathō me'eth ha'Elōhim 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 ως καὶ ἐμαυτόν.

ἀλλὰ ἔκαστος ἵδιον ἔχει γάρισμα ἐκ θεοῦ, ὁ μὲν οὗτως, ὁ δὲ οὗτως.

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.

ח וְאֶל־הַפְנִים וְאֶל־הָאֱלֹמָנוֹת אָמֵר אֲנִי:
כִּי־טוֹב לָהֶם לְעַמְדָה כִּכְה כָּמוֹ גָּמָן:

8. w'el-hap'nuym 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 ἔαν μείνωσιν ὡς κάγω.

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 goor for them if they remain as I also;

**ט אֵיך אָמַלְאָ יְרֻכּוֹ לְכִבְשׁ אֶת־יִצְרָם יִשְׂאוֹ
כִּי־טוֹבִים נְשִׁיאָין מְאִישׁ לְדוֹתָן אַחֲרָ עַבְרָה:**

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

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 ἔγκρατεύονται, γαμησάτωσαν,
κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

9 ei de ouk egkrateuontai, gamēsatōsan,
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.

וְעַל־הַפְשׂוֹאִים אֲנִי מְצֻוָה וְלֹא מֵעַצְמִי
כִּי אָסֶם־מִדְעָת הָאָדוֹן שֶׁלֹּא־תִפְרַשׁ אָשָׁה מִבָּעָלָה:
10. w`al-han'so 'im 'ani m'tsaueh 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 ἔγὼ ἀλλὰ ὁ κύριος,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι,
10 tois de gegamēkosin paraggellō, ouk egō alla ho kyrios,
But to the ones having married I charge, not I but the Master,
gynaika apo andros mē chōristhēnai
a wife from her husband not to be separated

רְאֵנוּ אָסֶם־פְּרַשׁ תִּפְרַשׁ מִמֶּפֶר תְּשִׁב בֶּלֶא אִישׁ אוֹ תִּתְרַצֵּח לְבָעָלָה
וְאִישׁ אַל־יִשְׁלַח אָתְ-אָשָׁתוֹ:
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> - ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, -
καὶ ἄνδρα γυναῖκα μὴ ἀφίέναι.

11 - ean de kai chōristhē, 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.

וְלֹא תִּפְרַשׁ תִּפְרַשׁ מִמֶּפֶר תְּשִׁב בֶּלֶא אִישׁ אוֹ תִּתְרַצֵּח לְבָעָלָה
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יב וְאֶל־הַآחֲרִים אָמַר אָנָי שֶׁלֹּא מִדּוֹתָה הָאָדוֹן כִּי־תְּהִיחָה לֵאֶח
אָשָׁה אֲשֶׁר אִינְכָה מִאמִינָה וַדְצֹנָה שֶׁתְּעַמֵּד עַמּוֹ אֶל־יְשָׁלַחֲנָה:

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;

גַּם וְאֶשְׁתָּה אִישׁ אֲשֶׁר אִינְכָה מִאמִינָה
 וַדְצֹנָה שֶׁיְשָׁב עַפְתָּה אֶל־תְּעִזְבָּנָה:

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 γυνὴ 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.

כִּי כִּי זֶה קְבָר בְּנֵיכֶם טָמָאים וְעַתָּה קְדוֹשִׁים הַמָּה:
 יְדָכִי הָאִישׁ אֲשֶׁר אִינְכָה מִאמִינָה יִקְדַּשׁ בְּאֶשָּׁה וְהָאֶשָּׁה
 אֲשֶׁר אִינְכָה מִאמִינָה תִּקְדַּשׁ בְּאִישׁ שָׁאָמָלָא
 כִּי כִּי בְּנֵיכֶם טָמָאים וְעַתָּה קְדוֹשִׁים הַמָּה:

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> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἔστιν, νῦν δὲ ἄγια ἔστιν.

14 hēgiastai gar ho aner̄ 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.

בְּנֵי אַתֶּךָ וְאֶלְעָזֶר וְאֶלְעָזֶר כִּי יְהוָה קָדוֹשׁ 15
בְּנֵי אַתֶּךָ וְאֶלְעָזֶר וְאֶלְעָזֶר כִּי יְהוָה קָדוֹשׁ
טו וּמִן שָׂאִינָנוּ מַאֲמִין אֲם בָּא לְפָרֵשׁ וְהַחַדְשָׁה אָח
הַאֲחוֹת אַיִּם זָקִים לְאֶלְעָזֶר וְאֶנְחָנָנוּ לְשָׁלוֹם קָרָאנוּ הָאֱלֹהִים:

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, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ
ἐν τοῖς τοιούτοις· ἐν δὲ εἱρήνῃ 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.

וְלֹא תַּדְעַת אֶת הַאֲשֶׁר אָמַת-תוֹשִׁיבָיו אֶת-הַאֲרָישׁ 16
טז כִּי מִה-תַּדְעַת אֶת הַאֲשֶׁר אָמַת-תוֹשִׁיבָיו אֶת-הַאֲרָישׁ
וּמִה-תַּדְעַת אֶת-הַאֲרָישׁ אָמַת-תוֹשִׁיבָיו אֶת-הַאֲשֶׁר:

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 וְעַל־בָּעֵד כִּי־בְּעֵד תַּחֲלַק כִּי־בְּעֵד יְהִי־בְּעֵד כִּי־בְּעֵד
וְכִי־בְּעֵד כִּי־בְּעֵד כִּי־בְּעֵד כִּי־בְּעֵד כִּי־בְּעֵד כִּי־בְּעֵד כִּי־
רְבָק יְתַחֲלַק כָּל־אִישׁ כִּי־מִה־שְׁפָחָלָק לוֹ הָאֱלֹהִים
וּכְבִּרְמַה־שְׁקָרָא אֶתְזָה אָדָז וְכִזְמַתְקָז אָנִי בְּכָל־הַקְהָלֹת:

17. *raq yith'ha'le'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'hilot.*

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, ἔκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεύτω.
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. וְעַד־נִמּוֹל הַמִּקְרָא אֶל־יִמְשָׁךְ לוֹ עַדְלָה
רְאֵם־עַדְלָה הוּא אֶל־יִמְולָה:
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 ἀκροβυστίᾳ κέκληται τις, μὴ περιτεμνέσθω.

18 peritemnenos tis eklēthē, mē epispasthō;
If having been circumcised anyone was called, let him not conceal it.

en akrobystiā keklētai tis? mē peritemneshthō.
In uncircumcision has anyone been called; let him not be circumcised.

19. וְעַד־עַדְלָה נִחְשָׁבָה וְאַיִן־הַעֲדָלָה נִחְשָׁבָה
רְטָאֵין־הַמִּילָה נִחְשָׁבָה וְאַיִן־הַעֲדָלָה נִחְשָׁבָה
כִּי אַמְלָשָׁמָר מִצּוֹת 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 οὐδέν ἐστιν καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,

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.

כ אִישׁ אִישׁ בְמִשְׁמַרְתּוֹ שְׁמִתּוֹכָה נִקְרָא בָהּ יַעֲמֹד: 20

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

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

<20> ἔκαστος ἐν τῇ κλήσει ἥ 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.

כָא אָמֵן-נִקְרָאת וְאַתָּה עַבְדָּלִירָע בְּעִינֶךָ
אַלְאָ אָמֵן-תָּשִׁיג יַדְךָ לְצַאת לְחַפְשִׁי בְּחָר בְּזָה: 21

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 χρῆσαι.

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.

כָב כִּירְהַקְרִיא בְּאָדוֹן בְּהִיוֹתָו עַבְדָּלִירָע הָוָא לְאָדוֹן
וְכָן תִּקְרִיא בְּהִיוֹתָו חַפְשִׁי עַבְדָּלִירָע הָוָא לְמַשִּׁיחָה: 22

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 γάρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἔστιν,
ὅμοιως ὁ ἐλεύθερος κληθεὶς δοῦλός ἔστιν 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.

כֹּג בְּמַחֵיר נִקְנִיתָם אֶל-תְּהִיר עֲבָדִים לְבָנִי-אָדָם: 23

כֹּג בְּמַחֵיר נִקְנִיתָם אֶל-תְּהִיר עֲבָדִים לְבָנִי-אָדָם:

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

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

<23> τιμῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.

23 timēs ēgorasthētē; mē ginesthe douloi anthrōpōn.

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

כֹּד אָחִי אִישׁ אִישׁ בְּמִשְׁמַרְתָּה 24

שְׁמִתּוֹכָה נִקְרָא בָּה וְעַמְדֵד לְפָנֵי הָאֱלֹהִים:

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

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

<24> ἔκαστος ἐν ὧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.

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.

כֹּה וְעַל-הָבֵר הַבְּתוּלוֹת אַיִן-לִי מֵצָה מִפִּי הָאָדוֹן בְּךָ 25

אַחֲרָה בְּעִתִּי אָחִי אַשְׁר-חָנַנִּי הָאָדוֹן לְהִיוֹת גָּמָן:

25. w'`al-d'bar hab'thuloth 'eyn-li mits'wah mipi ha'Adon
raq 'achaueh da`ti 'acharey 'asher-chanani ha'Adon lih'yoth ne'emān.

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 ἡλεημένος 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 ēleēmenos hypo kyriou pistos einai.

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

עַז-עֲזָבְתִּי כִּי-טוֹב לְאָדָם מִפְנֵי הַצָּרָה הַקְּרוּבָה
כִּי-טוֹב לוֹ לְעַמְּדָךְ:

26. wa'ani 'omer ki-tob la'adam mip'ney hatsarah haq'robah ki-tob lo la'amod ka'k.

1Cor7:26 I say that it is good for a man because of the coming distress,
that it is good for him to remain as he is.

«26» Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
ὅτι καλὸν ἀνθρώπῳ τὸ οὔτως εἶναι.

26 Nomizō oun touto kalon hyparchein dia tēn enestōsan anagkēn,
I consider then this to be good because of the present necessity,
hoti kalon anthrōpō to houtōs einai.
that it is good for a man so to be.

כִּי אִם־זָקִיק אֲתָה לְאַשְׁה אֶל־תִּבְקַשׁ לְהַפְּטָר
וְאִם־גַּפְטָרָת אֶל־תִּבְקַשׁ אַשְׁה:

27. 'im-zaqeq 'atah l'ishah 'al-t'baqesh l'hipater w'im-niph'tar'at 'al-t'baqesh 'ishah.

1Cor7:27 If you have been bound to a wife, do not seek to get rid of it.
And if you are dismissed, do not seek a wife.

«27» δέδεσαι γυναικί, μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζήτει γυναῖκα.

27 dedesai gynaiki, mē zetei lysis;
If you have been bound to a wife, do not seek separation;
lelyhai apo gynairos, mē zetei gynaika.
if you have been freed from a wife, do not seek a wife.

אַתָּה קִרְבָּנָה עַל־עֲזָבְתִּי כִּי־תִּקְחֶה אַשְׁה אֶל־צְרָרָתְךָ כִּי־תִּתְהִיא לְאִישׁ
כֵּחַ וְגַם כִּי־תִּקְחֶה אַשְׁה אֵין בָּךְ חַטָּאת וְהַבְּתוּלָה כִּי־תִּתְהִיא לְאִישׁ
אֵין בָּהּ חַטָּאת אֶבֶל יְבָאָם צְרוֹת בְּבָשָׂרָם וְאַנְּגִילְכֶם:

28. w'gam ki-tiqach 'ishah 'eyn b'ak chet' w'hab'thulah
ki-thih'yeh l'ish 'eyn bah chet' 'abal y'bo'um tsaroth bib'saram wa'ani chas `aleykem.

1Cor7:28 And even if you marry a woman, there is no sin in you,
and a virgin, for the man shall have no sin in her,
but shall bring trouble in their flesh, and I shall spare you.

«28» ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν γῆμῃ ἡ παρθένος, οὐχ ἥμαρτεν.
θλῖψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ νῦν φείδομαι.

28 ean de kai gamēsēs, ouch hēmartes; kai ean gēmē hē parthenos,

But if indeed you marry, you did not sin; and if marries the virgin,

ouch hēmartēn. 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.

כט זו זאת אני אמר אחיך כי השעה דחיקת
מעתה על-כן יהי הנשואים כאלו אין-לهم נשים:

**29. w'zo'th 'ani 'omer 'achay ki hasha`ah d'chuqah
me`atah `al-ken 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 ἔστιν· τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὥστιν

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

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

on, hina kai hoi echontes gynaikas hōs mē echontes ōsin,

**לְהַבְכִים כְאֵינָם בְכִים וְהַשְׁמַחִים כְאֵינָם שְׁמַחִים
וְהַקּוֹנִים כְאֵלֹן אַיּוֹ-קָנִין בִּידָם:**

**30. w'habokim k'eynam bokim w'has'mechim k'eynam s'mechim
w'hagonim b'ilu 'evn-ain'ven b'vadam.**

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 καὶ οἱ κλαιόντες ἡσήμεροι καὶ οἱ χαίροντες ἡσήμεροι

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.

בְּגַם כִּי תָּמִיד תֵּשׁוּבָה וְתִּשְׁעָמֵד בְּעֵינֶיךָ
לֹא וְחַפְּחָנִים מִן־הָעוֹלָם הַזֶּה כְּאֶלְיוֹ אֵין לְהֵם הַנָּאָה מִמְּפֻנוֹ

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

1Cor7:31 and those who use things of this world, as though they are not dependent on them. For the form of this world is passing away.

<31> καὶ οἱ χρόμενοι τὸν κόσμον ὡς μὴ καταχρόμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

31 kai hoī chrōmenoi ton kosmon hōs mē katachrōmenoi;
and the ones using the world as not fully using it;
paragei gar to schēma tou kosmou toutou.
for is passing away the present form of this world.

לֹבָן אָנִי רְצׁוֹנִי שֶׁלֶא תְּהִירֵנוּ נְטָרְדִים מִשְׁאַיְזָלָו אֲשֶׁה טְרוּד
בְּאַשְׁר לְאָדוֹן אֵיךְ יִרְטֶב בְּעִינֵי הָאָדוֹן: 32

32. wa'ani r'tsoni shel' thih'yu nit'radim mi she'eyn-lo 'ishah tarud ba'asher la'Adon
'ey'k yitab b'eyney ha'Adon.

1Cor7:32 But I want you to be without concern. One who has no wife is concerned about that of the Adon (Master), how he may please in the eyes of the Adon.

<32> θέλω δὲ ύμᾶς ἀμερίμνους εἶναι.
οἱ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ.

32 thelō de hymas amerimnous einai. ho agamos merimnā
But I desire you to be free from care. The unmarried man cares for
ta tou kyriou, pōs aresē tō kyriō;
the things of the Master, how he may please the Master,

לֹגְבָּעֵל אֲשֶׁה טְרוּד בְּחִפְצֵי הָעוֹלָם אֵיךְ יִרְטֶב בְּעִינֵי הָאֲשֶׁה
וְאַין לְבוֹ תְּמִימִים: 33

33. uba`al 'ishah tarud b'cheph'tsey ha`olam 'ey'k yitab b'eyney ha'ishah
w'eyn libo tamim.

1Cor7:33 But the husband of a woman is concerned about the belongings of the world,
how he may please in the eyes of his wife and his heart is not complete.

<33> οἱ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί,
33 ho de gamēsas merimnā ta tou kosmou,
but the one having married cares for the things of the world,
pōs aresē tē gynaiki,
how he may please his wife,

וְאַיִלְתָּה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה
וְאַיִלְתָּה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה אֲשֶׁר כָּלְבָה 34

לְדֹר וְאַשָּׁה פְּנִוִּיה וּבְתוֹלָה טְרוֹדָה בְּאַשֶּׁר לְאָדוֹן
וְלְהִוָּת קְדוֹשָׁה גַם בְּגֻפָה גַם בְּרוֹחָה
וּבְעִילָת בְּעֵל טְרוֹדָה הִיא בְּחַפְצֵי הַעוֹלָם שְׂתִיטָב בְּעִינֵי בְּעַלְהָ:

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'chehp'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 ἦται ἀγία καὶ τῷ σώματι καὶ τῷ πνεύματι·

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

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 ἐ 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.

לְהַזְכִּיר אֲנִי אָמַר לְטוֹב לְכֶם וְלֹא לְהַשְׁלִיךְ פָּח עַלְיכֶם 35
 כִּי אָמַר לְהַנְחָגָה טֹבָה וְלֹמַעַן תְּהִיו נְכוּנִים תְּמִיד
 לְקַבָּאת הָאָדוֹן בְּאַין מַעֲצָרוֹ:

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 εὔσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

35 tutto 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.

የንግድ ተናገሩ የሚያስተካክለ ነው ተብሎም ተከራክር ስለመሆኑ 36

**לו וכיר-יאמר איש שׁהוּא עַשְׂה בְּבָתוֹ הַבְּתוּלָה נִשְׁלָא כְּהַגֵּן
אמ-יַעֲבֶר עַלְיָה פְּרִקָּה וַיֹּאמֶר צְרָךְ הוּא אֹז יַעֲשֶׂה לְהָ
כְּרִצּוֹנוֹ אֵין בֹּו חַטָּאת רִשְׁיָא נָהָ:**

**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, ἐὰν ἦ νπέρακμος καὶ οὕτως ὁφεύλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἀμαρτάνει, γαμεῖτωσαν.

36 Ei de tis aschēmonein epi tēn parthenon autou nomizei

But if anyone to behave improperly toward his virgin thinks,

ean ἐ̄ 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.

לזרמי שהוֹא נכוֹן בַּלְבָד וְאַינְנוּ מִכְרָחָה כִּי אֶסְמִיכָּל לְעֵשָׂות
פְּרַצּוֹנָו וְגַמֵּר בַּלְבָד לְשֻׁמֶּר אֶת בְּתוֹ הַבְּתוּלָה טֻוב הוֹא עֲשָׂה:

37. **umi shehu' nakon b'libo w'eynenu muk'rach ki 'im-yakol la`asoth kir'tsono w'aqmar b'libo lish'mor 'eth bito hgb'thulah tob hy' `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〉 ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος μὴ ἔχων ἀνάγκην,
ἔξουσίαν δὲ ἔχει περὶ τοῦ ἴδιου θελήματος καὶ τούτο κέκρικεν
ἐν τῇ ἴδιᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

37 hos de hestēken en tē kardia_q 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 idią̄ kardiā, tērein tēn heautoū parthenon, kalōs poiēsei.

in his own heart, to keep her, his own woman, a virgin, he does well.

38 :**የ**ሮስ የወዕስ የቃቄ ቁጥር ከፌዴራል የሆነ

ולכן הממשיא אָתָה עַשְׂה טוֹב
ואֲשֶׁר אִרְכֵּב ממשיא עַשְׂה טוֹב מִפְנֵי:

38. laken hamasi' 'othah 'oseh tob wa'asher 'eynenu masi' 'oseh tob mimenu.

1Cor7:38 Therefore he who gives her in marriage does well, and he who does not give her in marriage shall do well than him.

〈38〉 ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.

38 **hōste** kai **ho gamizōn tēn** heautou parthenon **kalōs** poieι
So then both the one marrying his own virgin does well
kai **ho mē gamizōn kreisson** poiēsei.
and the one not marrying shall do better.

לט הָאֲשֶׁר זִקְוֹנָה לְבַעַלְהָ מִן-הַתּוֹרָה כָּל-זָמֵן שְׁחוּגָה חַי וּכְשֻׁמְתָּה בְּעַלְהָ מִתְרָתָה הִיא לְהַגְּשָׁא לְמִי שְׁתַרְצָה וּבְלִבְדֵּךְ שְׁתַחְיָה בְּאָדוֹן:

39. ha'ishah z'quqah l'ba'lah min-haTorah kal-z'man shehu' chay uk'shemeth ba'lah mutereth hi' l'hinase' l'mi shetir'tseh ubil'bad shetih'yeh ba'Adon.

1Cor7:39 A woman is bound to her husband by the Law every time that he lives, and when her husband is dead, she is allowed to be married to whom she wishes, only that she is in the Adon.

<39> Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνήρ αὐτῆς·
ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἔστιν ὡς θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

39 Gynē dedetai eph' hoson chronon zē ho anēr autēs;
A wife has been bound for so long a time as lives her husband;
ean de koimēthē ho anēr, eleuthera estin hō thelei gamēthēnai,
but if should sleep her husband, free she is to whom she desires to be married,
monon en kyriō.
only in the Master.

**מִוְאַשְׁרֵיהָ אָסֶת-תָּעִמֵּד פָּנָויָה זוֹאת הַגְּזָרִי וְאָמַר
כִּי רוח אלְחִים גָּמְבִּין:**

40. w'ash'reyah 'im-ta`amod p'nuyah zo'th da`ti w'omar ki ruach 'Elohim gam-bi.

1Cor7:40 But she is better off if she remains as she is unmarried, this is my knowledge. And I say that I also have the Spirit of Elohim in me.

«**40**» μακαριωτέρα δέ ἔστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δέ καγώ πνεῦμα θεοῦ ἔχειν.

40 makariōtera de estin ean houtōs meinē, kata tēn emēn gnōmēn;

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.