

Sepher Bet Qorintim (2 Corinthians)

Chapter 3

באחרים לאגרות אליכם או מכם מזכירות אתנו לשבח: **הנחל עוד לשבח עצמנו האמ-אריכים אנחנו** **עקבותיו נרעלים בזעם ורעב עזים** **2Cor3:1**

- 1. hanachel `od l'shabeach `ats'menu ha'im-ts'rikim 'anach'nu ka'acherim
l'ig'roth 'aleykem 'o mikem maz'kiroth 'othanu lashebach.**

2Cor3:1 Are we beginning to command ourselves again?

Do we, as others, need for bonds to you, or from you letters of commendation to us?

〈3:1〉 Ἀρχόμεθα πάλιν ἐαυτοὺς συνιστάνειν;

ἢ μὴ χορτίουεν ὡς τινες συστατικῶν ἐπιστολῶν ποὸς ὑμᾶς η ἔξ ὑμῶν;

1. Archometha palin beaufortae synistanein?

Do we begin again ourselves to commend?
ē mē chrēzomen hōs tines systatikōn epistolōn pros hymas ē ex hymōn?
Or surely we do not need as some do commendatory letters to you or from you?

- באתם אגרתנו הפתוחה בלבבנו ונודעה ונקראה לכל-אדם:**
2. 'atēm 'iggar'tenu hab'θhubah bil'babenu w'noda'qah w'nia'ra'ah l'kol-'adam.

2Cor3:2 You are our written letter in our hearts, known and read by all men.

•**2** ή ἐπιστολὴ τῶν ὑμῶν ὡς εἶδεν ἔστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις τῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων,

2 ἡ επιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένοι ἐν ταῖς καρδίαις ἡμῶν,

**Our letter you are, having been written in our hearts,
ginōskomenē kai anaginōskomenē hypo pantōn anthrōpōn,
being known and being read by all men.**

וְלֹא עַל-לוֹחֹת אָבִן כִּי אֶמְ-עַל-לוֹחֹת בְּשֵׁר לוֹחֹת חֶלְבָּה:
קְתוּבָה לֹא בְּדִיוֹ כִּי אֶמְ-בְּרוֹוח אֶל-הָיִם חַיִים
גַּכְיִ בְּרִדוּע שָׁאָתָם אֲפָרָת הַמְּשִׁיחַ עֲרִיכָה עַל-יְהִי שְׁרוֹתָתָנוּ
עַל-אַבְנָה כִּי וְלֹא עַל-אַבְנָה כִּי וְלֹא עַל-אַבְנָה כִּי וְלֹא עַל-
בְּנֵי-בָּנָה כִּי וְלֹא עַל-בְּנֵי-בָּנָה כִּי וְלֹא עַל-בְּנֵי-בָּנָה כִּי וְלֹא עַל-
בְּנֵי-בָּנָה כִּי וְלֹא עַל-בְּנֵי-בָּנָה כִּי וְלֹא עַל-בְּנֵי-בָּנָה כִּי וְלֹא עַל-

- 3. ki b'yadu`a she'atem 'igereth haMashiyach `arukah
`al-y'dey sheruthenu k'thubah lo' bid'yo ki 'im-**b'**Ruach 'Elohim chayim
w'**lo**' **al-**luchoth 'eben ki 'im-**al-**luchoth basar luchoth haleb.**

2Cor3:3 for it is known that you are a letter of the Mashiyach,

prepared through our service, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets, and tablets of the heart.

«3> φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν,
ἔγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,
οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις σαρκίναις.

3 phaneroumenoi hoti este epistole Christou diakonētheisa hyph' hēmōn,
being manifested that you are a letter of the Messiah having been cared for by us,
eggegrammenē ou melani alla pneumatī theou zōntos,
having been written not with ink but with the Spirit of a living Elohim,
ouk en plaxin lithinais all' en plaxin kardiais sarkinais.
not in tablets of stone but in tablets which are hearts of flesh.

ד זה בטעוננו על־ידי המשיח לפני האללים:

4. w'zeh bit'chonenu `al-y'dey haMashiyach liph'ney ha'Elohim.

2Cor3:4 Such confidence we have through the Mashiyach in the presence of the Elohim.

«4> Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.

4 Pepoithēsin de toiautēn echomen dia tou Christou pros ton theon.

Confidence and such we have through the Messiah toward the Elohim.

ה לא־שְׁבָרִים אֲנַחֲנוּ מֵעַצְמָנוּ לְדִין כִּי כֹּשְׁרוּנָנוּ מֵאֶת הָאֱלֹהִים:
5. lo'-shek'sherim 'anach'nu me`ats'menu iadin ki kish'ronenu me'eth ha'Elohim.

2Cor3:5 Not that we are competent in ourselves to consider,
but our competence is from the Elohim,

«5> οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαι τι ὡς ἔξ ἑαυτῶν,
ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ,

5 ouch hoti aph' heautōn hikanoi esmen logisasthai ti hōs ex heautōn,
Not that from ourselves we are competent to consider anything as of ourselves,
all' hē hikanotēs hēmōn ek tou theou,
but the competence of us is from the Elohim,

וְהַגָּא הַכְּשִׁיר אֲתָנוּ לְמִשְׁבָּתִי בְּרִית חֶדֶשׁ לֹא
שְׁלַדְּהָוְתִי אֶלָּא שְׁלַדְּהָוִת כִּידְהָאוֹת תִּמְית וְהָרוֹת יְחִיָּה:

6. w'hu' hik'shir 'othanu lim'sharathey b'rith chadashah lo' shel-ha'othioth
'ela' shel-haRuach ki-ha'oth tamith w'haRuach y'chayeh.

2Cor3:6 who prepared us for the servants of a new covenant,
not of the letter but of the Spirit, for the letter kills but the Spirit gives life.

«6> ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος.

τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζωοποιεῖ.

6 **hos kai hikanōsen hēmas diakonous kainēs diathēkēs, ou grammatos**
who also made us competent as ministers of a new covenant, not of letter
alla pneumatos; to gar gramma apoktennei, to de pneuma zōopoiei.
but of spirit; for the letter kills, but the Spirit gives life.

7 כִּי־אָמֵן שְׁרֹתַת הַמָּרוֹת הַחֲרֹות בְּאוֹתִיּוֹת עַל־הָאָבָן נָרָא
בְּכֻבֹּד עַד־שְׁלָל אֲיַכְלוּ בְּנֵי יִשְׂרָאֵל לְהַבִּיט
אֶל־פָּנֵי מֹשֶׁה מִפָּנֵי כָּבֹוד פָּנֵיו חַבְטָל:

7. **w'im-sheruth hamaweth hecharuth b'othioth `al-ha'eben nir'ah b'kabod**
`ad-shel' yak'lu b'ney Yis'ra'El l'habit 'el-p'ney Mosheh
mip'ney k'bod panayu habatel.

2Cor3:7 But if the ministry of death, in letters engraved on stones, is seen with glory,
so that the sons of Yisra'El are not able to look intently at the face of Mosheh
because of the glory of his face which vanished away,

<7> Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις
ἔγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην,

7 **Ei de hē diakonia tou thanatou en grammasin entetypomenē lithois egenēthē**
Now if the ministry of death in letters having been engraved in stones came
en doxē, hōste mē dynasthai atenisai tous huious Israēl eis to prosōpon Mōuseōs
with glory, so that are not able to gaze the sons of Israel into the face of Moses
dia tēn doxan tou prosōpou autou tēn katargoumenēn,
because of the glory of his face, the glory which is fading,

8 עַד־פָּנֵי אַזְרָקָעַל עַל־קְבּוֹד כְּבָדָל:
ח כָּבֹוד שְׁרֹתַת קָרְיוֹן כְּפֹה יַגְדֵּל כָּבֹודו:

8. **k'bod sheruth haRuach kamah yig'dal k'bodo.**

2Cor3:8 how shall the ministry of the Spirit grow His glory?

<8> πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

8 **pōs ouchi mallon hē diakonia tou pneumatos estai en doxē?**

how not rather the ministry of the Spirit shall be in glory?

9 אַזְרָקָעַל כְּבּוֹד עַל־קְבּוֹד כְּבָדָל כְּבָדָל:
ט כִּי אָמֵן־הַשְׁרֹות אֲשֶׁר לְחַיֵּב כָּבֹוד הוּא הַשְׁרֹות
אֲשֶׁר לְזִכּוֹת כְּפֹה יַעֲשֵׂף בְּכֻבֹּד:

9. **ki 'im-hasheruth 'asher l'chayeb kabod hu' hasheruth**

‘asher p’zakoth kamah ye’dap b’kabod.

2Cor3:9 For if the ministry which is of condemnation has glory,
the ministry which is of righteousness exceed much more in glory.

<9> εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα,
πολλῷ μᾶλλον περισσεύει ἡ διακονίᾳ τῆς δικαιοσύνης δόξῃ.

9 ei gar tē diakoniā tēs katakriseōs doxa,
For if the ministry of condemnation is glory,
pollō mallon perisseuei hē diakonia tēs dikaiosynēs doxē.
much rather abounds the ministry of righteousness in glory.

עַבְדֵּנוּ כִּי אָפָּה-מְהֹשֶׁנְתָן בְּכֻבֹּד כִּמְהָה הַהִיא כְּבוֹד כָּאֵין
לְעַמֶּת הַכֻּבֹּד הַפְּעַלָּה הַזָּה:

10. ki ‘aph-mah-shenitan b’kabod kamidah hahi’ k’bodo k’ayin
l’umath hakabod hana`aleh hazeh.

2Cor3:10 For indeed what is that gives glory, as such respect has no glory
on account of this surpassing glory.

<10> καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον
ἐν τούτῳ τῷ μέρει εἶνεκεν τῆς ὑπερβαλλούσης δόξης.

10 kai gar ou dedoxastai to dedoxasmenon

For indeed has not been glorified the thing having been glorified
en toutō tō merei heineken tēs hyperballousēs doxēs.
in this respect, on account of the surpassing glory.

עַבְדֵּנוּ כִּי אָמְדָה-הַכְּבָר הַבְּטֵל יְשָׁלוֹחַ-לֹא כְּבָר הַקִּים
עַל-אֶחָת כִּמְהָה וּכִמְהָה:

11. ki ‘im-hadabar habatel yesh-lo cheleq b’kabod hadabar haqayam
`al-`achath kamah w’kamah.

2Cor3:11 For if the thing which is being annulled was the part of it through glory,
the thing remains much more in one.

<11> εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.

11 ei gar to katargoumenon dia doxēs,
For if the thing which now is fading away came with glory,
pollō mallon to menon en doxē.
much more the thing remaining is in glory.

בְּעַל-כָּן בְּהִיוֹת לְנוּ תְּקוּה הַזֹּאת פְּתַחֲוֹן פֶּה רַב לְנוּ:

12. `al-ken bih'yoth lanu tiq'wah katiq'wah hazo'th pith'chon peh rab lanu.

2Cor3:12 Therefore as we have a hope, for this hope we have a great boldness of speech,

<12> Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα

12 Echontes oun toiautēn elpida pollē parrēsiā chrōmetha

Having therefore such hope, with much boldness we act,

בְּלֹא בָמֵשָׁה אֲשֶׁר נָתַן מִסּוֹה עַל־פְּנֵיו:
פָּזִיבִּיטו בְּנֵי יִשְׂרָאֵל אֶל־סֻמְךָ מִזְמָרָה לְהַבְּטָלָה:

13. w'lo' k'Mosheh 'asher nathan mas'weh `al-panayu

pen-yabitu b'ney Yis'rā'El 'el-soph mah-shesopho l'hibatel.

2Cor3:13 and are not like Mosheh, who put a veil over his face so that the sons of Yisra'El would not look steadily to the end of what was its end to be abolished.

<13> καὶ οὐ καθάπερ Μωϋσῆς ἔτιθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.

13 kai ou kathaper Mōusēs etithei kalymma epi to prosōpon autou

and are not as Moses who was putting a veil over his face

pros to mē atenisai tous huious Israēl eis to telos tou katargoumenou.

so that were not able to see the sons of Israel the end of the thing fading away.

יְד אָכָל נְטָמֵתָם הַעֲוֹתִיכֶם כִּי עַד־הַיּוֹם
הַזֶּה בְּקָרָם הַבְּרִית הַיְשָׁנָה גַּשְׁאָר הַמִּסּוֹה הַהְוֵא
וְלֹא־גָּלַה עַלְיָה כִּי לֹא יוֹסֵר כִּי אִם־בְּמִשְׁרֵיחַ:

14. 'abal nitam't'mu de`otheyhem ki `ad-hayom hazeh b'qar'am hab'rith hay'shanah nish'ar hamas'weh hahu' w'lo'-gulah `aleyah ki lo' yusar ki 'im-baMashiach.

2Cor3:14 But their minds were hardened, for until this day

when the old covenant is being read, that same veil remains and it is not lifted, because it is not removed but in the Mashiach.

<14> ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸν κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται.

14 alla epōrōthē ta noēmata autōn. achri gar tēs sēmeron hēmeras to auto kalymma

But were hardened their thoughts. For until the present day the same veil

epi tē anagnōsei tēs palaias diathēkēs menei, mē anakalyptomenon

at the reading of the old covenant remains, not being unveiled,

hoti en Christō katargeitai;

because in the Messiah it is being abolished.

15. `ad-hayom hazeh hem qor'im 'eth-Mosheh w'hamas'weh munach `al-libam.

2Cor3:15 But until this day, they have read Mosheh and a veil lies on their heart.

〈15〉 ἀλλ' ἔως σήμερον ἡνίκα ἐν ἀναγνώσκηται Μωϋσῆς,
κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

15 all' heōs sēmeron hēnika an anaginōskētai Mōusēs,
But until today whenever Moses is being read,
kalymma epi tēn kardian autōn keitai;
a veil on their heart lies;

טז אך בעת שיבם אל-הארון יוסר הפסורה:

16. 'a'k b'`eth shubam 'el-ha'Adon yusar hamas'weh.

2Cor3:16 but at the time it shall turn to the Adon (Master), the veil is taken away.

•**16** ήνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.

16 hēnika de ean epistrepse pros kyrion, periaireitai to kalymma.

but whenever one turns to the Master is taken away the veil.

ר' הָאָדוֹן הַוְאָ הַרִּיחָ וּבָאֵשֶׁר רִיחָ הָאָדוֹן שָׁם חֲרוֹתָ:

17. ha'Adon hu' haRuach uba'asher Ruach ha'Adon sham cheruth.

2Cor3:17 Now the Adon is the Spirit,
and where the Spirit of the Adon is, there is freedom.

¶**17** ὁ δὲ κύριος τὸ πνεῦμα ἔστιν· οὐδὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

17 ho de kyrios to pneuma estin;

Now the Master the Spirit is;

hou de to pneuma kyriou, eleutheria.

and where the Spirit of the Master is, there is freedom.

יח וְאַנַּחָנוּ כָּלֶנוּ רָאִים בְּמִרְאָה אֶת-כָּבֹוד הָאֲדוֹן
וּבְגִינֵּנוּ מְגֻלִים וְגַתְהַפֵּךְ לְעַצְם דָּמוֹת הַחַיָּא מְכֹבֵד לְכֹבֵד
כִּמֵּר שְׁמַתְחַלֵּף מֵאַת אֲדוֹן קָרוּבָה:

18. wa'anach'nu kulanu ro'im bamar'ah 'eth-k'bod ha'Adon uphaneynu m'gulim
w'nith'hape'k l`etsem d'muth hahi' mikabod l'kabod
k'mi shemith'chaleph me'eth 'Adon haRuach.

2Cor3:18 But we all, with unveiled faces, see as in a mirror the glory of the Adon,

and we are being transformed into the same likeness from glory to glory,
as which is changed from the Adon, the Spirit.

<18> ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι
τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν καθάπερ ἀπὸ κυρίου
πνεύματος.

18 *hēmeis de pantes anakekalymmenō prosōpō tēn doxan kyriou*

Now we all, with a face having been unveiled, the glory of the Master

katoptrizomenoi tēn autēn eikona metamorphoumetha

seeing reflected in a mirror, into the same image are being transformed

apo doxēs eis doxan kathaper apo kyriou pneumatos.

from glory to glory, even as from the Master, the Spirit.