

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, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν λιθίναις ἀλλ’ ἐν πλαξίν καρδίαις σαρκίνοις.

3 phaneroumenoi hoti este epistolē 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 lithinaiis all’ en plaxin kardiais sarkinaiis. not in tablets of stone but in tablets which are hearts of flesh.

דַּוְדָּה בְּטַחֲוֹנֵנוּ עַל־יְדֵי הַמָּשִׁיחַ לְפָנֵי הָאֱלֹהִים:
מְזַמְּרֵנוּ בְּרוּחַ הַיְיָ הַחַי וְהַזֶּה עַל־יְדֵי הַמָּשִׁיחַ לְפָנֵי הָאֱלֹהִים 4

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 Pepoithēsīn de toiautēn echomen dia tou Christou pros ton theon. Confidence and such we have through the Messiah toward the Elohim.

הַלֹּא־שִׁפְשָׁרִים אֲנַחְנוּ מֵעֲצָמֵנוּ לְדִין כִּי כִשְׂרוֹנֵנוּ מֵאֵת הָאֱלֹהִים:
לֹא־שִׁפְשָׁרִים אֲנַחְנוּ מֵעֲצָמֵנוּ לְדִין כִּי כִשְׂרוֹנֵנוּ מֵאֵת הָאֱלֹהִים 5

5. lo'-shek'sherim 'anach'nu me`ats'menu ladin 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’ ἐαυτῶν ἱκανοί ἐσμεν λογίσασθαί τι ὡς ἐξ ἐαυτῶν, 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,

וְהוּא הַכֹּשֵׁר אֲתָנוּ לְמִשְׁרָתִי בְּרִית הַדָּשָׁה לֹא
שָׁל־הָאֹתִיּוֹת אֶלָּא שָׁל־הָרוּחַ כִּי־הָאֹתִיּוֹת תָּמִית וְהָרוּחַ יְחַיֶּה:
הוּא הַכֹּשֵׁר אֲתָנוּ לְמִשְׁרָתִי בְּרִית הַדָּשָׁה לֹא שָׁל־הָאֹתִיּוֹת אֶלָּא שָׁל־הָרוּחַ כִּי־הָאֹתִיּוֹת תָּמִית וְהָרוּחַ יְחַיֶּה 6

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> ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος·

'asher l'zakoth kamah ye`daph 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 τῆ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξη.

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.

יְכַבֵּד יִשְׂרָאֵל כְּבֹד אֱלֹהֵי הַשָּׁמַיִם וְיִשְׂרָאֵל יִכְבֹּד אֱלֹהֵי הַשָּׁמַיִם 10
:אֲפָא אֲלוֹהֵי אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי

יְכַבֵּד אֱלֹהֵי הַשָּׁמַיִם כְּבֹד אֱלֹהֵי הַשָּׁמַיִם
לְעַמַּת הַכְּבוֹד הַנִּשְׁעָלָה הַזֶּה:

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 εἵνεκεν τῆς ὑπερβαλλούσης δόξης.

10 kai gar ou dedoxastai to dedoxasmenon

For indeed has not been glorified the thing having been glorified

en toutō tō merēi heineken tēs hyperballousēs doxēs.

in this respect, on account of the surpassing glory.

יְכַבֵּד אֱלֹהֵי הַשָּׁמַיִם כְּבֹד אֱלֹהֵי הַשָּׁמַיִם 11
:אֲפָא אֲלוֹהֵי אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי

יֵשׁ-לוֹ חֵלֶק בְּכְבוֹד הַדְּבָר הַקָּדִים
עַל-אֲחַת כְּמָה וְכְמָה:

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, πολλῶ μᾶλλον τὸ μένον ἐν δόξη.

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.

יְכַבֵּד אֱלֹהֵי הַשָּׁמַיִם כְּבֹד אֱלֹהֵי הַשָּׁמַיִם 12
:יְכַבֵּד אֱלֹהֵי הַשָּׁמַיִם כְּבֹד אֱלֹהֵי הַשָּׁמַיִם

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 ooun toiautēn elpida pollē parrēsiā chrōmetha

Having therefore such hope, with much boldness we act,

יגולא כמשה אשר נתן מסוה על-פניו
פן-יביטו בני ישראל אל-סוה מה-נשופו להבטיל:
13 יגולא כמשה אשר נתן מסוה על-פניו פן-יביטו בני ישראל אל-סוה מה-נשופו להבטיל:

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

pen-yabitu b'ney Yis'ra'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 ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.

13 kai ou kathaper Mōusēs etitheī 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.

יד אבל נטמטמו העותיהם כי עד-היום
היה בקראם הברית הישנה נשא המסוה ההוא
ולא-גלה עליה כי לא יוסר כי אם-במשחת:

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-baMashiyach.**

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 Mashiyach.

<14> ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ 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 מִיְּשֶׁלֶׁתְּ הַיּוֹם אֲנִי קֹרְאִים אֶת־מֹשֶׁה וְהַמָּסָוָה עַל־לִבָּם:

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> ἄλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται 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;

16 מְאֵל בְּעֵת שׁוּבָם אֶל־הָאֲדוֹן יוֹסֵר הַמָּסָוָה:

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> ἡνίκα δὲ εἰς ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.

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

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

17 יִזְהַר הָאֲדוֹן הַרוּחַ וּבְאֶשֶׁר רוּחַ הָאֲדוֹן נֶשְׂמַת הַרוּחַ:

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 πνεῦμά ἐστιν· οὐ δὲ 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.

18 הַיּוֹם אֲנִי אֲבִינֶה אֶת־פְּנֵי כָל־אִישׁ וְיִרְאוּ אֶת־כְּבוֹד־יְהוָה וְיִשְׂמְחוּ בְּגִלְיוֹתֵינוּ מִגִּלְיוֹתֵינוּ וְנִתְהַפְּקוּ לְעֵצֶם דְּמוּתֵהוּא מִכְּבוֹד לְכְבוֹד כְּמִי שְׂמַתְחֵלָה מֵאֵת אֲדוֹן הָרוּחַ:

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 κατοπτρίζομενοι
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.