

Sepher Aleph Qorintim (1 Corinthians)

Chapter 1

Shavua Reading Schedule (34th sidrot) - 1Cor 1 - 9

אֵלֹהִים קָדוֹשׁ מֶלֶךְ עַל־יִהוָּשָׁעַ הַמָּשִׁיחַ 1Cor1:1
בְּרִצּוֹן אֱלֹהִים וּסְסָתְנִים אֲחִינוּ:

1. Polos shaliach m'qora' shel-Yahushua haMashiyach bir'tson 'Elohim w'Sos'tnis 'achinu.

1Cor1:1 Polos (Shaul) is called as an apostle of Oωραίη the Mashiyach by the will of Elohim, and Sostenis our brother,

<1:1> Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς

1 Paulos klētos apostolos Christou Iēsou

Paul a called apostle of the Anointed One Yahushua dia thelēmatos theou kai Sōsthenēs ho adelphos through the will of the Elohim and Sosthenes the brother

אֵלֹהִים קָדוֹשׁ מֶלֶךְ עַל־יִהוָּשָׁעַ הַמָּשִׁיחַ כָּל־קָדוֹשִׁים בְּפִשְׁרָה 2
בְּרִצּוֹן אֱלֹהִים אֲשֶׁר בְּקֹרְנָתוֹס לְמִקְדְּשִׁים בְּפִשְׁרָה
יְהוָשָׁעַ הַקָּדוֹשִׁים הַקְּרוֹזָאים עִם כָּל־הַקְּרָרָאים בְּשֵׁם אַדְגִּינוּ
יְהוָשָׁעַ הַמָּשִׁיחַ בְּכָל־מָקוֹם שְׁלָהֶם וּשְׁלָנוּ:

2. 'el-q'hilath 'Elohim 'asher b'Qorin'tos lam'qudashim baMashiyach Yahushua haq'dshim haq'ru'im `im kal-haqor'im b'shem 'Adoneynu Yahushua haMashiyach b'kal-maqom shelahem w'shelanu.

1Cor1:2 To the assembly of Elohim which is at Qorintos, to those who are sanctified in the Mashiyach Oωραίη, called the sanctified one, with all those calling on the name of our Adon (Master) Oωραίη the Mashiyach in all places that is to them and that is to us:

<2> τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἀγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·

2 tē ekklēsiā tou theou tē ousē en Korinthō,

to the assembly of Elohim existing in Corinth,

hēgiasmenois en Christō Iēsou, klētois hagiois,

to ones having been sanctified in the Anointed One Yahushua, the called saints, syn pasin tois epikaloumenois to onoma tou kyriou hēmōn Iēsou Christou

with all the ones calling on the name of our Master Yahushua the Anointed One en panti topō, autōn kai hēmōn;

in every place, theirs and ours;

בְּחֵסֶד לְכֶם וּשְׁלֹום מֵאָת הָאֱלֹהִים אֲבִינוּ
וְאַדְגִּינוּ יְהוָשֻׁעַ הַמְּשִׁיחַ:

3. **chesed lakem w'shalom me'eth ha'Elohim 'Abinu**
wa'Adoneynu Yahushuà haMashiyach.

1Cor1:3 Grace to you and peace from Elohim our Father
and our Adon Oωαζίχ the Mashiyach.

«3» χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 charis hymin kai eirēnē apo theou patros hēmōn
Grace to you and peace form the Elohim our Father
kai kyriou Iēsou Christou.
and the Master Yahushua the Anointed One.

ד אָזְדָּח לְאֱלֹהִי בְּעַבְרוֹכֶם בְּכָל־עַת עַל־חֵסֶד הָאֱלֹהִים
הַנְּתָן לְכֶם בְּמִשְׁיחַ יְהוָשֻׁעַ:

4. 'odeh l'Elohay ba`abur'kem b'kal-`eth `al-chesed ha'Elohim
hanitan lakem baMashiyach Yahushuà.

1Cor1:4 I thank my El for you at any time for the grace of the Elohim
which was given to you in the Mashiyach Oωαζίχ,

«4» Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ
τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,

4 Eucharistō tō theō mou pantote peri hymōn epi tē chariti tou theou
I give thanks to my El always concerning you for the grace of the Elohim
tē dotheisē hymin en Christō Iēsou,
having been given to you in the Anointed One Yahushua,

ה אָשָׁר עָשָׂרְתָּם־בָּו בְּכָל בְּדִבּוֹר וּבְדָעַת:

5. 'asher `asher'tem-bo bakol b'dibur ub'da`ath.

1Cor1:5 that in Him you were enriched in all in speech and in knowledge,

«5» ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,

5 hoti en panti eploutisthēte en autō, en panti logō kai pasē gnōsei,
that in everything you were enriched in Him, in all expression, and all knowledge,

וְבָאָשָׁר עֲדֹות הַמִּשְׁיחַ הַתְּחִזְקָה בְּכֶם:

6. ba'asher `eduth haMashiyach hith'chaz'qah bakem.

1Cor1:6 as the testimony of the Mashiyach was confirmed in you,

<6> καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,

6 kathōs to martyriion tou Christou ebebaiōthē en hymin,

even as the testimony of the Anointed One was confirmed in you,

אָשֶׁר־לֹא חִסְרָתָם כֵּל־מִפְנַן הַחֲסָד
וְהַפְּנִים מְחֻפִים לְהַתְגִּלוֹת אֶדְגִּינוּ רְחוֹשׁ עַמְשִׁיחָה:
7. `ad 'asher-lo' chasar'tem kal-matan hechased
w'hin'kem m'chakim l'hith'galuth 'Adoneynu Yahushuā haMashiyach.

1Cor1:7 until you are not lacking in any gift of grace,
awaiting eagerly the revelation of our Adon Owָהָשָׁע the Mashiyach,

<7> ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7 hōste hymas mē hysteresthai en mēdeni charismati
so that you are not lacking in any gift,
apekdechomenous tēn apokaluuin tou kyriou hēmōn Iēsou Christou;
awaiting the revelation of our Master Yahushua the Anointed One;

וְהַיְאָ גָמִיקָנוּ אֶתְכֶם עַד־עַת קֵץ
לְהִיּוֹת נְקִיִים בַּיּוֹם אֶדְגִּינוּ רְחוֹשׁ עַמְשִׁיחָה:
8. w'hu' gam-y'konen 'eth'kem `ad-`eth qets
lih'yoth n'qiim b'yom 'Adoneynu Yahushuā haMashiyach.

1Cor1:8 who shall also confirm you to the end,
to be blameless in the day of our Adon Owָהָשָׁע the Mashiyach.

<8> ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους
ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν [Χριστοῦ].

8 hos kai bebaiōsei hymas heōs telous anegklētous
who also shall confirm you to the end, unrepentable
en tē hēmerā tou kyriou hēmōn Iēsou [Christou].
in the day of our Master Yahushua the Anointed One.

טְנַאֲמָנָן הָאֱלֹהִים אֲשֶׁר עַל־פִוּ נְקַרְאָתָם
לְחַבְּרַת בָּנוֹ רְחוֹשׁ עַמְשִׁיחָה אֶדְגִּינוּ:
9. ne'emah ha'Elohim 'asher `al-piu niq're'them
l'cheb'rath b'no Yahushuā haMashiyach 'Adoneynu.

1Cor1:9 Faithful is the Elohim according to His mouth which you were called into fellowship with His Son, Oωραγιών the Mashiach our Adon.

↔9 πιστὸς ὁ θεός, δι’ οὗ ἐκλήθητε
εἰς κοινωνίαν τοῦ νόου αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

9 pistos ho theos di' hou eklēthēte

Faithful is the Elohim through whom you were called
eis koinōnian tou huiou autou Iēsou Christou tou kyriou hēmōn.
into the fellowship of His Son Yahushua the Anointed One our Master.

אַתָּה וְעַל־יְדֵךְ קָדוֹשׁ כִּי־כֵן יְהוָה אֱלֹהִים כָּל־עַמּוֹ
בָּרוּךְ תִּהְיוּ כִּי־כֵן יְהוָה אֱלֹהִים כָּל־עַמּוֹ
עַל־יְדֵךְ כִּי־כֵן יְהוָה אֱלֹהִים כָּל־עַמּוֹ
רְוָגְנִי מִזְחִיר אֶתְכֶם אֲחֵיכֶם בְּשֵׁם אֲדֹנָגִינוּ רְחוֹשָׁע הַמָּשִׁיחַ
לְהִיּוֹת כָּלֶכֶם פֶּה אֲחֵר וְלֹא תְהִיּוּ מִתְלָקֹות בִּינִיכֶם
כִּי אִם־תִּפְרֹנְנָנוּ יְחִידָה בְּלִב אֲחֵר וּבְעַצְמָה אֲחֵת:

**10. w'hin'ni maz'hir 'eth'kem 'achay b'shem 'Adoneynu Yahushuā haMashiyach
lih'yoth kui'kem peh 'echad w'lo' tih'yeynah machaloqoth beyneykem
ki 'im-tikonanu yachad b'leb 'echad ub'etsah 'echath.**

1Cor1:10 Now I hereby exhort you, my brothers, by the name of our Adon Oωραγιών the Mashiach, to be all of you here at once and there shall be no divisions among you, but you prepare together with one heart and with one counsel.

↔10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ἢ ἐν ὑμῖν σχίσματα,
ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

10 Parakalō de hymas, adelphoi,

Now I exhort you, brothers,

dia tou onomatos tou kyriou hēmōn Iēsou Christou,

through the name of our Master Yahushua the Anointed One,

hina to auto legête pantes kai mē ἐ en hymin schismata,

that the same thing you all speak and not be among you divisions,

ēte de katērtismenoi en tō autō noi kai en tē autē gnōmē.

but you may be united in the same mind and in the same thought.

עַל־יְדֵךְ כִּי־כֵן יְהוָה אֱלֹהִים כָּל־עַמּוֹ
עַל־יְדֵךְ כִּי־כֵן יְהוָה אֱלֹהִים כָּל־עַמּוֹ
רְאָכִי בְּנֵי־בֵית כָּלֹא חֲגִידִי לִי עַלְיכֶם אֲחֵי
כִּי מִרְיבּוֹת בִּינִיכֶם:

11. ki b'ney-beyth K'lo'ah higidu li `aleykem 'echay ki m'riboth beyneykem.

1Cor1:11 For the sons of a house of Keloah, I have been informed concerning you, my brothers, that there are strifes among you.

↔11 ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου,
ὅπο τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν.

11 edēlōthē gar moi peri hymōn, adelphoi mou,
For it was made clear to me about you, my brothers
hypo tōn Chloēs hoti erides en hymin eisin.
by the ones of Chloe that strifes among you there are.

בַּזְהָרֶת כְּמֵתֶת עֲשַׂר שְׁנַיִלְתָּם נִסְנִיב אַתָּה לְפָנֶיךָ בְּעֵד וְבִעֲדָךְ:
וְבַזְהָרֶת אֲנִי אָמַר מִפְנִי שַׁאֲרֵשׁ מְקֻם אִמְרַת אֲנִי לְפָולָס
וְאֲנִי לְאָפָולָס וְאֲנִי לְכִיפָּא וְאֲנִי לְמַשְׁיחָ הִפְנִיכָּי:

12. w'zo'th 'ani 'omer mip'ney she'ish 'ish mikem 'omer 'ani l'Pholos
wa'ani l'Apolos wa'ani l'Keypha' wa'ani laMashiach hineni.

1Cor1:12 And I say this, because of that each one of you is saying, I of Pholos (Shaul),
or I of Apolos, or I of Keypha, or I of the Mashiach, I am.

<12> λέγω δὲ τοῦτο ὅτι ἔκαστος ὑμῶν λέγει, Ἐγὼ μέν εἰμι Παύλου,
Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

12 legō de touto, hoti hekastos hymōn legei, Egō men eimi Paulou,
Now I say this, because each of you says, I am of Paul,
Egō de Apollō, Egō de Kēpha, Egō de Christou.
but I of Apollos, but I of Cephas, but I of the Anointed One;

בְּעֵד כִּי חָלַק הַמַּשִׁיחָ הָכִי פּוֹלָס נָצְלָב בַּעֲדָכֶם
אָמַלְשָׁמָד פּוֹלָס נִטְבְּלָתָם:

13. haki chulaq haMashiach haki Pholos nits'lab ba`ad'kem
'im l'shem Polos nit'bal'tem.

1Cor1:13 Has the Mashiach been divided, is it? Was Pholos (Shaul) crucified for you,
is it? Or were you immersed in the name of Polos (Shaul)?

<13> μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,
ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

13 memeristai ho Christos? mē Paulos estaurōthē hyper hymōn,
has been divided the Anointed One? Surely not Paul was crucified for you,
ē eis to onoma Paulou ebaptisthēte?
or in the name of Paul were you baptized?

בְּעֵד אָמַלְשָׁמָד טְבָלָתָה לְאֱלֹהִים שֶׁלָּא בְּלָתָה Q'ris'pos w'Gayos:

יד אָזֶה לְאֱלֹהִים שֶׁלָּא בְּלָתָה Q'ris'pos w'Gayos:
בְּלָתָה קְרָסְפּוֹס וּגְיוֹס:

14. 'odeh l'Elohim shel' tabal'ti 'ish mikem bil'ti Q'ris'pos w'Gayos.

1Cor1:14 I thank Elohim that I immersed not one of you except Qrispos and Gayos,

<14> εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάιον,

14 eucharistō [tῷ theῷ] hoti oudena hymōn ebaptisa ei mē Krispon kai Gaion,

I thank Elohim that not one of you I baptized except Crispus and Gaius,

טו פָנִידֵרַ אָמָרוֹ כִּי־לְשָׁמִי טְבָלָתִי:
15

15. pen-yo'm'ru ki-lish'mi tabal'ti.

1Cor1:15 Lest they say that you were immersed in my name.

<15> ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἔμὸν ὄνομα ἐβαπτίσθητε.

15 hina mē tis eipē hoti eis to emon onoma ebaptisthēte.

Lest anyone should say that in my name you were baptized.

טז וְטָבֵלָתִי גַם אֶת־בְּנֵי־בֵית אָסְטָפָנוֹס
וּמְלָבֵד אֵלֶּה לֹא אָדָע אִם־טָבֵלָתִי אֲרֵש אַחֲרֵי:
16

16. w'tabal'ti gam 'eth-b'ney-beyth 'is't'phanos

umil'bad 'eleh lo' 'eda` 'im-tabal'ti 'ish 'acher.

1Cor1:16 And I also immersed the sons of the house of Stephanos;
besides these, I shall not know whether I have immersed any other.

<16> ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον, λοιπὸν οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα.

16 ebaptisa de kai ton Stephana oikon,

Now I baptized also Stephanas household,

loipon ouk oida ei tina allon ebaptisa.

as to the rest I do not know if any other I baptized.

יז כי לא שָׁלַחַנִי הַמֶּשִׁיחַ לְטַבּוֹל כִּי אִם־לְבָשָׂר
לֹא־בְּחִקְמַת דָּבָרִים לְמַעַן אֲשֶׁר לֹא־יְהִי צְלָוֹב הַמֶּשִׁיחַ לְרִיקָה:
17. ki lo' sh'lachani haMashiyach lit'bol ki 'im-l'baser
lo'-b'chak'math d'barim l'ma'an 'asher lo'-yih'yeh ts'lub haMashiyach lariq.

1Cor1:17 For the Mashiyach did not send me to immerse,

but to preach the good news, not with wisdom of words,

so that the crucifixion of the Mashiyach should not be made nullified.

<17> οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι,
οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

17 ou gar apesteilen me Christos baptizein alla euaggelizesthai,

Not for sent me the Anointed One to baptize but to preach the good news,

ouk en sophia logou,

not by wisdom of speech,

hina mē kenōthē ho stauros tou Christou.

lest be emptied of its power the crucifixion of the Anointed One.

עַבְדִּים אָבָל לְנֶסֶת הַנּוֹשָׁעִים גְּבוּרָת אֱלֹהִים:
וְאֵלֶיךָ בְּרִית חֲצִילָה סְכִילָה הוּא לְאָבָדִים
18 עַבְדִּים אָבָל לְנֶסֶת הַנּוֹשָׁעִים גְּבוּרָת אֱלֹהִים:

18. ki-d'bar hats'lub sik'luth hu' la'ob'dim 'abal lanu hanosha'im g'burath 'Elohim.

1Cor1:18 For the Word of the crucifixion is foolishness to those who are perishing, but to us who are being saved it is the power of Elohim.

<18> Ο λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρίᾳ ἐστίν,
τοῖς δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν.

18 Ho logos gar ho tou staurou tois men apollymenois mōria estin,
The message for the crucifixion to the ones perishing is senseless.
tois de sōzomenois hēmin dynamis theou estin.
But to us being saved the power of Elohim it is.

19 רְאֵת כִּי־כֵן כְּתֻב אָבֶד חֲכָמִים וּבִינָה נְבוּנִים אָסְתִּיר:
19. ki-ken kathub 'a'abed chak'math chakamim ubinath n'bonim 'as'tir.

1Cor1:19 For it has been written, I shall destroy the wisdom of the wise, and the understanding of the intelligent I shall put aside.

<19> γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν
καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

19 gegraptai gar, Apolō tēn sophian tōn sophōn
For it has been written, I shall destroy the wisdom of the wise ones
kai tēn synesin tōn synetōn athetēsō.
and the understanding of the intelligent I shall set aside.

כִּי־כֵן כְּתֻב אָבֶד חֲכָמִים אַיִתָּה דָּרְשָׁה הַעוֹלָם הַזֶּה
כִּי־כֵן כְּתֻב אָבֶד סִפְרָה אַיִתָּה דָּרְשָׁה הַעוֹלָם הַזֶּה:
20 כִּי־כֵן כְּתֻב אָבֶד חֲכָמִים אַת־חֲכָמָת הַעוֹלָם הַזֶּה:

20. 'ayeh chakam 'ayeh sopher 'ayeh doresh ha`olam hazeh
halo' sikel ha'Elohim 'eth-chak'math ha`olam hazeh.

1Cor1:20 Where is the wise? Where is the scribe? Where is the debater of this age?
Has not Elohim made foolish the wisdom of this world?

<20> ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητής τοῦ αἰώνος τούτου;
οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

20 pou sophos? pou grammateus? pou syzētētēs tou aiōnos toutou?
Where is the wise man? Where is the scribe? Where is the debator of this age?
ouchi emōranen ho theos tēn sophian tou kosmou? average
Did not make foolish the Elohim the wisdom of the world?

כִּי אֶחָרִי אֲשֶׁר בְּחִכְמַת הָאֱלֹהִים לֹא יָדַע
הָעוֹלָם אֶת־הָאֱלֹהִים בְּחִכְמַת הַזֵּה רְצֹן מִלְפָנָיו:
לְהַשְׁרֵעַ בְּסִכְלֹות הַקְרִיאָה אֶת הַמְּאִמְנִים:

21. ki 'acharey 'asher b'chak'math ha'Elohim lo' yada` ha`olam 'eth-ha'Elohim
b'chak'mah hayah ratson mil'phanayu l'hoshi`a
b'sik'luth haq'ri'ah 'eth hama'aminim.

1Cor1:21 For after that in the wisdom of the Elohim
the world with its wisdom did not know the Elohim, there was a desire before Him
through the foolishness of the proclamation to save those who believe.

<21> ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν,
εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

21 epeidē gar en tē sophiā tou theou ouk egnō ho kosmos
For since by the wisdom of the Elohim did not know the world
dia tēs sophias ton theon, eudokēsen ho theos
through its wisdom the Elohim, was pleased the Elohim
dia tēs mōrias tou kērygmatos sōsai tous pisteuontas;
through the foolishness of the proclamation to save the ones believing;

כִּי הַיְהוּדִים שְׂאָלִים לָהֶם אֶת־הַזְרִגִים מִבְקָשִׁים חִכְמָה:

22. ki haYahudim sho'alim lahem 'oth w'haY'wanim m'baq'shim chak'mah.

1Cor1:22 For the Yahudim ask them a sign and the Yewanim seek wisdom,

<22> ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἔλληνες σοφίαν ζητοῦσιν,
22 epeidē kai Ioudaioi sēmeia aitousin kai Hellēnes sophian zētousin,
since indeed Jews ask signs and Greeks seek wisdom,

כִּי וְאַנְחָנוּ מְשֻׁמְעִים אֶת־הַמְּשִׁיחַ הַצְלָבוֹ מִכְשָׁול לְיְהוּדִים
וּסְכָלוֹת לְיְוּנִים:

23. wa'anach'nu mash'mi'im 'eth-haMashiyach hatsalub mik'shol laYahudim
w'sik'luth laY'wanim.

1Cor1:23 but we proclaim the Mashiyach who was crucified, to the Yahudim
a stumbling block and to the Yewanim (Greeks) foolishness,

<23> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,
Ἰουδαῖοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,
23 hēmeis de kēryssomen Christon estaurōmenon,

but we proclaim the Anointed One having been crucified,

Ioudaiois men skandalon, ethnesin de mōrian,
the Jews an offense, to gentiles foolishness,

אַבָּל כִּי לְמִקְרָאים בֵּין מִיהִדִּים בֵּין מִגְּנִים אֲתָה הַמְּשִׁיחַ
כִּי לְמִקְרָאים בֵּין מִיהִדִּים בֵּין מִגְּנִים אֲתָה הַמְּשִׁיחַ
בְּעֵשֶׂב וְבָשָׂר כִּי לְמִקְרָאים בֵּין מִיהִדִּים בֵּין מִגְּנִים אֲתָה הַמְּשִׁיחַ
בְּעֵשֶׂב וְבָשָׂר כִּי לְמִקְרָאים בֵּין מִיהִדִּים בֵּין מִגְּנִים אֲתָה הַמְּשִׁיחַ

כִּי אַבָּל כִּי לְמִקְרָאים בֵּין מִיהִדִּים בֵּין מִגְּנִים אֲתָה הַמְּשִׁיחַ
אֲשֶׁר הוּא גְּבוּרָת אֱלֹהִים וְחִכָּמָת אֱלֹהִים:

24. ‘abal lam’qora’im beyn miYahudim beyn miYuanim ‘eth-haMashiyach
‘asher hu’ g’burath ‘Elohim w’chak’math ‘Elohim.

1Cor1:24 but to those who are called, among the Yahudim
and among the Yuanim (Greeks), it is the Mashiyach
that is the power of Elohim and the wisdom of Elohim.

24 αὐτοῖς δὲ τοῖς κλητοῖς,
Ιουδαίοις τε καὶ Ἑλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.

24 autois de tois klētois, Ioudaiois te kai Hellēsin,
but to them the called ones, both to Jews and to Greeks,
Christon theou dynamin kai theou sophian;
the Anointed One, Elohim’s power and Elohim’s wisdom.

כִּי סְכִילָה חֲלָשָׁת הָאֱלֹהִים חִכָּמָה חַזְקָה מָאָדָם
כִּי סְכִילָה חֲלָשָׁת הָאֱלֹהִים חִכָּמָה חַזְקָה מָאָדָם
וְחֲלָשָׁת הָאֱלֹהִים חִזְקָה חַזְקָה מָאָדָם:

25. ya`an ki sik'luth ha'El chakamah hi' me'adam
w'chul'shath ha'El chazaqah hi' me'adam.

1Cor1:25 Because the foolishness of the El is wiser than men,
and the weakness of the El is stronger than men.

25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἴσχυρότερον τῶν ἀνθρώπων.

25 hoti to mōron tou theou sophōteron tōn anthrōpōn estin
Because the foolishness of the Elohim wiser than men is
kai to asthenes tou theou ischyroteron tōn anthrōpōn.
and the weakness of the Elohim is stronger than men.

כִּי רְאוּנָא אֲחֵי אֲתָה קָרִיא אֲתָכֶם שֶׁלֶא רְבִים הַחֲכָמִים
מִן-הַבָּשָׂר לֹא רְבִים הַשְּׁלִיטִים לֹא רְבִים רְמִי הַיְחִשָּׁה:

26. ki r'u-na' 'achay 'eth-q'ri'ath'kem shel' rabbim hachakamim min-habasar
lo' rabbim hashalitim lo' rabbim ramey hayachas.

1Cor1:26 For look at your calling, my brothers, that there were not many wise
according to the flesh, not many mighty, not many noble birth.

<26> Βλέπετε γάρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα,
οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς.

26 Blepete gar tēn klēsin hymōn, adelphoi, hoti ou polloi sophoi kata sarka,
For you see your calling, brothers, that not many wise men according to flesh,
ou polloi dynatoi, ou polloi eugeneis;
not many powerful men, not many well-born;

עֲלֵיכֶם כִּי אָמַר־בְּסֶכֶל שְׁבָעוֹלָם בְּחֶרֶת הָאֱלֹהִים לְמַעַן בִּישָׁא תְּהֻחָקִים
וּבְחַלּוּשׁ שְׁבָעוֹלָם בְּחֶרֶת הָאֱלֹהִים לְמַעַן בִּישָׁא תְּהֻחָזָק:

27. ki 'im-basakal sheba`olam bachar ha'El l'ma`an bayesh 'eth-hachakamim
ubechalush sheba`olam bachar ha'El l'ma`an bayesh 'eth-hechazaq.

1Cor1:27 but in the foolishness that is of the world the El has chosen
to put to shame the wise, and in the weakness that is of the world the El has chosen
to put to shame the strong,

<27> ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς,
καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά,

27 alla ta mōra tou kosmou exelekato ho theos,
but the foolish things of the world chose the Elohim,
hina kataischynē tous sophous,
that He might shame the wise men,
kai ta asthenē tou kosmou exelekato ho theos,
and the weak things of the world chose the Elohim,
hina kataischynē ta ischyra,
that He might shame the strong ones,

עֲלֵיכֶם כִּי וּבְדָלָת הָעוֹלָם בְּחֶרֶת הָאֱלֹהִים וּבְגַמָּס וּבְאָשָׁר קָאִין
לְמַעַן בְּטַל אֶת אָשָׁר רִשְׁנָו:

28. ub'dalath ha`olam bachar ha'El ubanim'as
uba'asher k'ayin l'ma`an batel 'eth 'asher yesh'no.

1Cor1:28 and the El has chosen to the low-born of the world and to the despised,
the ones that are not, so that He may nullify the ones that there are,

<28> καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός,
τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,

28 kai ta agenē tou kosmou kai ta exouthenēmena exelekato
and the low-born of the world and the things having been despised chose
ho theos, ta mē onta, hina ta onta katargēsē,
the Elohim, the things not being, that the things being He might nullify,

:אָשָׁר-בְּטַל יְהִי עֲלֵיכֶם כִּי-בְּאָשָׁר-בְּטַל 29

כט בְּדֵי שֶׁלֹּא־יִתְהַלֵּל לְפָנָיו כָּל־בָּשָׂר:

29. k'dey shel'-yith'halel l'phanayu kal-basar.

1Cor1:29 so that no flesh at all should boast in His presence.

<29> ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

29 hopōs mē kauchēsētai pasa sarx enōpion tou theou.

so that not may boast any flesh before the Elohim.

לְוַמְּפָנוֹ אַתָּם בְּפִשְׁרֵיכֶם יְהוָשָׁע אֲשֶׁר הִיא לְנוּ לְחִכָּמָה
מִאֵת הָאֱלֹהִים וְלִצְדָּקָה וְלִקְדָּשָׁה וְלִפְרִידּוֹם:
30. umimenu 'atēm baMashiyach Yahushuā 'asher hayah lanu l'chak'mah

me'eth ha'Elohim w'lits'daqah w'liq'dushah ul'phid'yon.

1Cor1:30 But of Him you are in the Mashiyach οὐαὶ γε, who became to us wisdom from the Elohim, and righteousness and sanctification, and redemption,

<30> ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ,
ὅς ἐγενήθη σοφία ἡμῶν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἀγιασμὸς καὶ ἀπολύτρωσις,

30 ex autou de hymenī este en Christō Iēsou, hos egenēthē sophia hēmin
of Him But you are in the Anointed One Yahushua, who became wisdom to us
apo theou, dikaiosynē te kai hagiasmos kai apolytrōsis,
from the Elohim, both righteousness and sanctification and redemption,

לֹא וַיְהִי כְּתֻובָה הַמְּתֻהָלֵל יִתְהַלֵּל בִּיהָנוֹה:
31

31. wihi kakathub hamith'halel yith'halel baYahūwah.

1Cor1:31 and it came to pass, just as it is written, Let him who boasts, boast in γεγονότι.

<31> ἵνα καθὼς γέγραπται, Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

31 hina kathōs gegraptai, Ho kauchōmenos en kyriō kauchasthō.

that according as it has been written, the one boasting YHWH let him boast.

Chapter 2

וְגַם אָנֹכִי בְּבָאֵי אֲלֵיכֶם אֲחֵי לֹא בָּאֵת בְּגָאוֹת הַדְּבָרִים
וְחִכָּמָה לְהַגִּיד לְכֶם אֶת־עֲדִioת הָאֱלֹהִים:
1Cor2:1

1. w'gam 'anoki b'bo'i 'aleykem 'achay lo' ba'thi b'ge'uth hadibur w'hachak'mah
l'hagid lakem 'eth-'eduth ha'Elohim.

1Cor2:1 And also, when I came to you, my brothers, I did not come with superiority of words or of wisdom to proclaim to you the testimony of the Elohim.

<2:1> Κάγω ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἥλθον οὐ καθ' ὑπεροχὴν λόγου η̄ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.

1 Kagō elthōn pros hymas, adelphoi, ēlthon ou kath' hyperochēn logou

And I having come to you, brothers, came not according to excellence of speech
ē sophias kataggellōn hymin to mystērion tou theou.
or of wisdom announcing to you the mystery of the Elohim.

בְּכִי לֹא־אָמַרְתִּי לְדֹעַת בְּתוּכֶם הָבֵר
בְּלִתְיִ אָמַרְתִּי יְהוָשֻׁעַ הַמֶּשִׁיחַ וְהִיא הַנִּצְלָבָה:

2. ki lo'-amar'ti lada`ath b'thokakem dabar
bil'ti 'im-Yahushuā haMashiyach w'hu' hanits'lab.

1Cor2:2 For I have not said to know anything among you
except Οω^{אָמַרְתִּי} the Mashiyach, and He was crucified.

<2> οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον
ἐσταυρωμένον.

2 ou gar ekrina ti eidēnai en hymin ei mē Iēsoun Christon
Not for I decided anything to know among you except Yahushua the Anointed One
kai touton estaurōmenon.
and this one having been crucified.

גַּעֲמָה עַמְּכֶם בְּחַלְשָׁה וּבְיִרְאָה וּבְחַלְחָלָה רַבָּה:

3. wa'ehi `imakem b'chul'shah ub'yir'ah ub'chal'chalah rabbah.

1Cor2:3 And I was with you in weakness and in fear and in much trembling,

<3> κάγω ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,

3 kagō en astheneiā kai en phobō kai en tromō pollō egenomēn pros hymas,
And I in weakness and in fear and in much trembling was with you,

עַמְּכֶם בְּחַלְשָׁה כְּפָתָה בְּאָמְרִי חִכְמָת בְּנֵי־אָדָם
כִּי אָמַרְתִּי לֹא לְפָתָה בְּאָמְרִי חִכְמָת בְּנֵי־אָדָם
ד וַיְדַבֵּר וַיְקִרְאָתִי לֹא לְפָתָה בְּאָמְרִי חִכְמָת בְּנֵי־אָדָם

4. ud'bari uq'ri'athi lo' l'phatot b'im'rey chak'math b'ney-'adam
ki 'im-b'thokachath haRuach w'hag'burah.

1Cor2:4 and my words and my preaching were not with persuasiveness of words
of the sons of man's wisdom, but in demonstration of the Spirit and of power,

<4> καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖ[ς] σοφίας [λόγοις]
ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,

4 kai ho logos mou kai to kērygma mou ouk en peithoi[s] sophias [logos]
and my speech and my proclamation was not in persuasive words of wisdom

all' en apodeixeī pneumatōs kai dynameōs,
but in demonstration of the Spirit and power,

לְמַעַן אֲשֶׁר לְאֶתְהִיה אָמֵנָתְכֶם בְּחִכְמַת בְּנֵי אָדָם
כִּי אִם־בְּגֻבוּרַת אֱלֹהִים:

5. I'ma'an 'asher lo'-thih'yeh 'emunath'kem b'chak'math b'ney 'adam
ki 'im-big'burath 'Elohim.

1Cor2:5 in order that your faith should not be in the wisdom of the sons of men,
but in the power of Elohim.

<5> ἵνα δὲ πίστις ὑμῶν μὴ τῇ ἐν σοφίᾳ ἀνθρώπων ἀλλ’ ἐν δυνάμει θεοῦ.

5 hina hē pistis hymōn mē ἐ en sophia anthrōpōn all' en dynamei theou.
that your faith may not be in the wisdom of men but in the power of Elohim.

וְאַבָּל חִכְמָה אֲנָחָנוּ מִדְבָּרִים בְּקָרְבָּה הַשְּׁלָמִים לֹא חִכְמַת
הָעוֹלָם הַזֶּה גַּם־לֹא שֶׁלֶת־שְׁרֵי הָעוֹלָם הַזֶּה אֲשֶׁר יַאֲבֹדֵה:

6. 'abal chak'mah 'anach'nu m'dabrim b'qereb hash'lemin
lo' chak'math ha`olam hazeh gam-lo' shel-sarey ha`olam hazeh 'asher yo'bedu.

1Cor2:6 But we do speak wisdom among them that are of the wholeness is
not the wisdom of this world, also not of the rulers of this world that are brought to nought.

<6> Σοφίαν δὲ λαλούμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰώνος τούτου
οὐδὲ τῶν ἀρχόντων τοῦ αἰώνος τούτου τῶν καταργουμένων.

6 Sophian de laloumen en tois teleiois, sophian de ou tou aiōnos toutou
But wisdom we speak among the mature, yet a wisdom not of this age
oude tōn archontōn tou aiōnos toutou tōn katargoumenōn;
neither of the rulers of this age, the ones being brought to nothing;

כִּי אִם־נְדָבֵר בַּפּוֹד חִכְמַת הָאֱלֹהִים הַנִּסְתַּרְתָּה
אֲשֶׁר הָאֱלֹהִים יַעֲדָה לְכֹבֵדָנוּ לְפָנֵינוּ יְמֹת עֲוָלָם:

7. ki 'im-n'daber basod chak'math ha'Elohim hanis'tarah
'asher ha'Elohim y`adah lik'bodenu liph'ney y'moth `olam.

1Cor2:7 but we speak the wisdom of the Elohim in secret, having been hidden
which the Elohim predestined before the days of the world to our glory,

<7> ἀλλὰ λαλούμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην,
ἥν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

7 alla laloumen theou sophian en mystēriō, tēn apokekrymmenēn,

but we speak the Elohim's wisdom in a mystery having been hidden,

hēn proōrisen ho theos pro tōn aiōnōn eis doxan hēmōn;
which predestined the Elohim before the ages for our glory;

בְּאָשֶׁר לֹא יִדַּעַת אֲרֵשׁ מִשְׁרֵי הַעוֹלָם הַזֶּה
כִּי אֱלֹהִים יִדְעַוּת לֹא צְלָבוּ אֶת־אֲדוֹן הַכְּבוֹד:

8. 'asher lo' y'da`ah 'ish misarey ha`olam hazeh
ki 'ilu y'da`uah lo' tsal'bu 'eth-'Adon hakabod.

1Cor2:8 which not one of the rulers of this world knew,
for if they had known, they would not have crucified the Adon (Master) of glory.

<8> ἦν οὐδεὶς τῶν ἀρχόντων τοῦ αἰώνος τούτου ἔγνωκεν.
εἰ γάρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

8 hēn oudeis tōn archontōn tou aiōnos toutou egnōken,
which not one of the rulers of this age has known,
ei gar egnōsan, ouk an ton kyrion tēs doxēs estaurōsan.
for if they knew, not would the Master of glory they crucified.

ט כִּי אִם־פְּקֻתוּב אָשֶׁר־עֵין לֹא רָאָתָה וְאַזְן לֹא שָׁמַעַת
וְלֹא עֵלה עַל־לֵב אָדָם אֶת אָשֶׁר־הָכִין הָאֱלֹהִים לְאַחֲרָיו:

9. ki 'im-kakathub 'asher-`ayin lo' ra'athah w'ozen lo' sham`ah
w'lo' `alah `al-leb `adam 'eth 'asher-hekin ha'Elohim l'ohabayu.

1Cor2:9 But as it is written, Things which the eye has not seen and the ear has not heard,
nor have entered the heart of man what the Elohim has prepared for those who love Him.

<9> ἀλλὰ καθὼς γέγραπται, "Α ὁφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν
καὶ ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη, ἀ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.

9 alla kathōs gepraptai, Ha ophthalmos ouk eiden kai ous ouk ēkousen
But even as it has been written, Things which eye did not see and ear did not hear
kai epi kardian anthrōpou ouk anebe, ha hētoimasen ho theos
and in heart of man did not come up, the things prepared the Elohim
tois agapōsin auton.
for the ones loving Him.

כִּי חָרוּךְ חֹקֶר אֶת־הַכְּבֵל גַּם אֶת־מַעֲמָקֵי הָאֱלֹהִים:
וְלֹנוּ גָּלָה הָאֱלֹהִים בְּרוֹחוֹ

10. w'lanu gilah ha'Elohim b'Ruco
ki haRuach choqer 'eth-hakol gam 'eth-ma`amaqey ha'Elohim.

1Cor2:10 And to us the Elohim has revealed them through His Spirit.

For the Spirit searches all things, even the depths of the Elohim.

<10> ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος·
τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

10 hēmin de apekaluuuen ho theos dia tou pneumatatos;

But to us revealed them the Elohim through the Spirit;

to gar pneuma panta erauna, kai ta bathē tou theou.

for the Spirit all things searches, even the deep things of the Elohim.

עַבְרִית
אֲקָרֶבֶת
לֹא כִּי מֵהִיא מַבְנֵי אָדָם יִדְעֵ אֶת אָשֶׁר בְּאָדָם
כִּי אִמְדָּרוּת הָאָדָם אָשֶׁר בְּקָרְבָו וְכֵן אֵין אִישׁ יִדְעֵ אֶת
אָשֶׁר בְּאֱלֹהִים כִּי אִמְדָּרוּת הָאֱלֹהִים:

11. ki mi hu' mib'ney 'adam yode`a 'eth 'asher ba'adam ki 'im-ruach ha'adam
'asher b'qir'bo w'ken 'eyn 'ish yode`a 'eth 'asher b'Elohim ki 'im-Ruach ha'Elohim.

1Cor2:11 For who among men knows that of a man
except the spirit of the man that is within him?

So also, that of Elohim no one has known, except the Spirit of the Elohim.

<11> τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπουν εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπουν
τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

11 tis gar oiden anthrōpōn ta tou anthrōpou ei mē to pneuma tou anthrōpou to en autō?

For who of men knows the things of a man except the spirit of man in him?

houtōs kai ta tou theou oudeis egnōken

So also the things of the Elohim no one has known

ei mē to pneuma tou theou.

except the Spirit of the Elohim.

אֲקָרֶבֶת
לֹא כִּי אִמְדָּרוּת הָעוֹלָם כִּי אִמְדָּרוּת מִאת
הָאֱלֹהִים לְמַעַן גַּדְעַ אֶת־אָשֶׁר נִפְנֵן לְנוּ מִאת הָאֱלֹהִים בְּחִסְדֵוּ:

12. wa'anach'nu lo' laqach'nu 'eth-ruach ha`olam ki 'im-haRuach me'eth ha'Elohim
l'ma`an neda` 'eth-'asher nitan lanu me'eth ha'Elohim b'chas'do.

1Cor2:12 And we have received, not the spirit of the world, but the Spirit who is
from the Elohim, so that we may know what is given to us by the Elohim by His grace,

<12> ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ,
ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν.

12 hēmeis de ou to pneuma tou kosmou elabomen alla to pneuma to ek tou theou,

Now we not the spirit of the world received but the Spirit from the Elohim,

hina eidōmen ta hypo tou theou charisthenta hēmin;

that we may know the things by the Elohim having been freely given to us;

עַבְדֵּךְ כָּל־עַמְּךָ כִּי־אַתָּה־עֲבָדָךְ 13
עַבְדֵּךְ כָּל־עַמְּךָ כִּי־אַתָּה־עֲבָדָךְ
וְאַתָּה־זֹאת לֹא נוֹצֵר בְּלֹשׁוֹן אֲשֶׁר תְּלִמְדֵד חִכְמָת בְּנֵי אָדָם
כִּי אִסְמָךְ בְּלֹשׁוֹן אֲשֶׁר רַוֵּחַ הַקְדָּשׁ תְּלִמְדֵד
וַיַּכְאֵר רַוִּיחָנוֹת בְּדָבָרִים רַוִּיחָנוֹם:

13. w'eth-zo'th lo' notsi' b'lashon 'asher t'lamed chak'math b'ney 'adam
ki 'im-b'lashon 'asher Ruach haQodesh t'lamed
un'ba'er ruachnioth bid'barim ruachnim.

1Cor2:13 and we shall not speak this, in a language that shall teach the wisdom of the sons of men, but in the language that the Holy Spirit teaches and explains spirituality in spiritual words.

<13> ἀ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.

13 ha kai laloumen ouk en didaktois anthrōpinēs sophias logois
which things also we speak not in taught by human wisdom words
all' en didaktois pneumatatos, pneumatikois pneumatika sygkrinontes.
but in words taught by the Spirit, with spiritual things spiritual things matching.

וְאַתָּה־הָאָדָם הַطְּבָעִי אַיִגְנוּ מִקְבֵּל 14
וְאַתָּה־הָדָבֵרִי רַוֵּחַ אֱלֹהִים כִּי־הַמִּתְּחִילָה סְכִלּוֹת לֹא
וְלֹא יִכְלֶל לְהַבִּינָם בְּאַשְׁר הַמִּתְּחִילָה נְדוּגִים בְּדָרְךָ הַרְוָות:

14. hen ha'adam hatib'i 'eynenu m'qabel 'eth-dib'rey Ruach 'Elohim
ki-hemah sik'luth lo w'lo' yukal lahabinam ba'asher hemah n'donim b'dere'k haruach.

1Cor2:14 But a natural man does not receive the words of the Spirit of Elohim, for they are foolishness to him, and he is not able to understand what they are discussing in the way of the Spirit.

<14> ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἔστιν καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

14 psychikos de anthrōpos ou dechetai ta tou pneumatos tou theou,
But a natural man does not receive the things of the Spirit of the Elohim,
mōria gar autō estin, kai ou dynatai gnōnai,
for foolishness to him they are, and He is not able to know them,
hoti pneumatikōs anakrinetai;
because they are discerned spiritually;

טו אָבֶל הָאָדָם הַרוִיחָנִי יְדִין הַפְּלִיל וְאָתוֹ לְאַ-יְדִין אַרְשָׁן: 15

15. 'abal ha'adam haruachni yadin hakol w'otho lo'-yadin 'ish.

1Cor2:15 But the spiritual man discerns all things, and he is not discerned by anyone.

<15> ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται.

15 ho de pneumatikos anakrinei [ta] panta, autos de hyp' oudenos anakrinetai.

now the spiritual man discerns all things but he is by no one is discerned.

16 עַל יְלֹעֲדָבֶן וְעַזְבָּנָה אַבְשָׁר-עֲזָבָנָה
אַלְמַשִּׁיחַ אַבְשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה
טו כִּי מֵיד-תְּכַן אֲתָּרִים יַחְנוּ וְמֵרַודְּיָעַבְּרַי
וְאַנְחָנוּ הַגָּהַת יְשָׁלֵן רֹויָה בַּמְשִׁיחָה:

16. ki mi-thiken 'eth-Ruach Yahúwah umi yodi`enu

wa'anach'nu hinneh yesh-lanu Ruach haMashiyach.

1Cor2:16 For who has designed the Spirit of **מֵשִׁיחָה**, and who shall instruct us?

And here we are: we have the Spirit of the Mashiyach.

<16> τίς γάρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν;

ἥμεις δὲ νοῦν Χριστοῦ ἔχομεν.

16 tis gar egnō noun kyriou, hos symbibasei auton?

For who knew the mind of YHWH, who shall instruct him?

hēmeis de noun Christou echomen.

But we the mind of the Anointed One have.

Chapter 3

1Cor3:1
אֲבָשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה
עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה
אַנְגָּרְלָה לְאַבְשָׁרְתִּי לְבָבְרָה עֲמַקְמָה אֲחֵי קָדְבָרְתִּי עִם אֱנֶשֶׁי רֹויָה
כִּי אִם קָדְבָרְתִּי עִם אֱנֶשֶׁי בָּשָׂרְתִּי קָדְבָרְתִּי עִם עֲוֹלָלִים בַּמְשִׁיחָה:

1. wa'ani lo' yakol'ti l'daber `imakem 'achay k'daber `im 'an'shey ruach
ki 'im k'daber `im 'an'shey basar k'daber `im `olalim baMashiyach.

1Cor3:1 And I, my brothers, was not able to speak to you as the words to spiritual men,
but as the words to the fleshly men, as the words to babies in the Mashiyach.

<3:1> Κἀγώ, ἀδελφοί, οὐκ ἤδυνέθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς
ἀλλ’ ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.

1 Kagō, adelphoi, ouk ēdynēthēn lalēsai hymin hōs pneumatikois

And I, brothers, was not able to speak to you as to spiritual men
all' hōs sarkinois, hōs nēpiois en Christō.
but as to carnal men, as to infants in the Anointed One.

אֲבָשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה
עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה אַבְשָׁר-עֲזָבָנָה
בְּחַלְבָּה חַשְׁקִיתִי אַתֶּכָּם וְלֹא-מִאָכֵל כִּי עָדֵין לֹא חַיִתֶּם בְּכָלִים

וְגַם־עַתָּה אַיִלְכֶם יִכּוֹלִים כִּי עֲזַבְכֶם שֶׁל־הַבָּשָׂר:

2. chalab hish'qeythi 'eth'kem w'lo'-ma'akal ki `adayin lo' heyithem y'kolim
w'gam-`atah 'eyn'kem y'kolim ki `od'kem shel-habasar.

1Cor3:2 I fed you with **milk**, and **not** with **solid food**, for **still** you were **not able** to receive it,
and even **now** you are **not able** for you are **still of the flesh**.

<2> γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὕπω γὰρ ἔδύνασθε. ἀλλ’ οὐδὲ ἔτι νῦν δύνασθε,

2 gala hymas epotisa, ou brōma, oupō gar edynasthe.

milk I gave you to drink, not solid food, not yet for you were able to receive it
all' oude eti nyn dynasthe,

But neither yet now are you able,

³ עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר
 לְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר
כִּי בְּאַשְׁר קְנָאָה בִּינְיכֶם וּמְרִיבָה

וּמְחֻלְקָות חֵלָא שֶׁל־הַבָּשָׂר אֲתֶם וּנְהָגִים מִנְהָגָה בְּנֵי אָדָם:

3. ki ba'asher qin'ah beyneykem um'ribah umachaloqoth halo' shel-habasar 'atem
w'nohagim min'hag b'nay 'adam.

1Cor3:3 For since there is jealousy, and strife, and divisions among **you**,
are **you not of the flesh**, and **walk according to the custom of the sons of men?**

<3> ἔτι γὰρ σαρκικοί ἔστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις,
οὐχὶ σαρκικοί ἔστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

3 eti gar sarkikoi este. hopou gar en hymin zēlos kai eris,

for still carnal you are. For since among you there is jealousy and strife,
ouchi sarkikoi este kai kata anthrōpon peripateite?

not carnal are you and according to a human standard walk?

⁴ עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר
 לְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר
דָּתָן בָּאָמֵר זֶה אָנָי לְפּוֹלוֹס

וְזֶה אָנָי לְאַפּוֹלוֹס חֵלָא שֶׁל־הַבָּשָׂר אֲתֶם:

4. hen be'emor zeh 'ani l'Pholos w'zeh 'ani l'Apolos halo' shel-habasar 'atem.

1Cor3:4 For when one says, I am of Pholos (Shaul),
and another, I am of Apollos, are **you not of the flesh?**

<4> ὅταν γὰρ λέγῃ τις, Ἐγὼ μέν εἰμι Παύλου, ἔτερος δέ,
Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί ἔστε;

4 hotan gar legē tis, Egō men eimi Paulou, heteros de,
 For whenever says anyone, I am of Paul, but another,

Egō Apollō, ouk anthrōpoi este?

I of Apollos, not men are you?

⁵ עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר
 לְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר עַל־עַתָּה שֶׁלְבָשָׂר

ה מִן אֲפֹוָא פּוֹלָוָס וּמִרְ-הַיָּא אֲפּוֹלָוָס אֶקְדָּמָשְׁבָתִים אֲשֶׁר עַל-יָדָם
בְּאֶתְּמָם לְהָאָמִין אֵרֶשׂ אִישׂ כְּמִתְנָת הָאָדוֹן אֲשֶׁר נָתַן לוֹ:

5. mi 'ephō' Pholos umi-hu' 'Apolos 'a'k-m'sharathim
'asher `al-yadam ba'them l'ha'amin 'ish 'ish k'mat'nath ha'Adon 'asher nathan lo.

1Cor3:5 What then is Pholos (Shaul), and what is Apollos,
but servants by the hands whom you came to believe each one,
as the gift of the Adon (Master) that is given to him?

<5> τί οὖν ἐστιν Ἀπολλώς; τί δέ ἐστιν Παῦλος;
διάκονοι δι’ ὑν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

5 ti oun estin Apollōs? ti de estin Paulos?

What then is Apollos? And what is Paul?

diakonoi di' hōn episteusate, kai hekastō hōs ho kyrios edōken.

Ministers through whom you believed, even as to each one the Master gave.

בְּעַלְמָנָה קְבָדָה קְבָדָה קְבָדָה קְבָדָה קְבָדָה קְבָדָה קְבָדָה
רְאַנִּי נְטַעָתִי וְאֲפּוֹלָוָס הַשְׁקָה וְהַאֲלָהִים הוּא הַצְמִיחָה:

6. 'ani nata`ti w'Apolos hish'qah w'ha'Elohim hu' hits'miach.

1Cor3:6 I planted, Apollos watered, but the Elohim gave the increase.

<6> ἐγὼ ἐφύτευσα, Ἀπολλώς ἐπότισεν, ἀλλὰ ὁ Θεὸς γῆξανεν.

6 egō ephyteusa, Apollōs epotisen, alla ho theos ēxanan;

I planted, Apollos watered, but the Elohim was giving growth;

בְּעַלְמָנָה קְבָדָה קְבָדָה קְבָדָה קְבָדָה קְבָדָה
כְּעַלְמָנָה תְּנַטְּעָתִי וְהַמְּשִׁקָּה כְּאַיִן כְּרִי אַמְּדָאַלְהִים הַמְּצִמְרָה:

7. `al-ken hanote`a k'ayin w'hamash'qeh k'ayin ki 'im-`Elohim hamats'miach.

1Cor3:7 Therefore, neither he who plants nor he who waters,
but Elohim who gives the growth.

<7> ὥστε οὕτε ὁ φυτεύων ἐστίν τι οὕτε ὁ ποτίζων ἀλλά ὁ αὐξάνων Θεός.

7 hōste oute ho phyteuōn estin ti oute ho potizōn

so that neither the one planting is anything, nor the one watering
all' ho auxanōn theos.

but the one giving growth, Elohim.

בְּעַלְמָנָה קְבָדָה קְבָדָה קְבָדָה
וְהַנְּטַעָתִי וְהַמְּשִׁקָּה כְּאַחֲרֵי הַמָּה
וְכָל-אֵרֶשׂ יְקַבֵּל אֶת-שְׁכָרוֹ כַּפֵּי עַמְלָוָה:

8. w'hanote`a w'hamash'qeh k'echad hemah
w'kal-'ish y'qabel 'eth-s'karō k'phi `amalo.

1Cor3:8 And he who plants and he who waters and they are as one,
and every man shall receive his own reward according to his own labor.

<8> ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν,
ἔκαστος δὲ τὸν ὕδιον μισθὸν λήμψεται κατὰ τὸν ὕδιον κόπον·

8 ho phyteuōn de kai ho potizōn hen eisin,

The one planting now and the one watering are one,
hekastos de ton idion misthon lēmpsetai kata ton idion kopon;
and each one his own reward shall receive according to his own labor;

ט בְּרִי עֹזָרִים לְאֱלֹהִים בְּמַלְאָכָתוֹ אֲנָחָנוּ שְׂדָה אֱלֹהִים אֶתְּם
בְּנֵינוּ אֱלֹהִים אֶתְּם:

9. ki `oz'rim l'Elohim bim'la'k'to 'anach'nu s'deh 'Elohim 'atēm bin'yan 'Elohim 'atēm.

1Cor3:9 For we are Elohim's fellow workers; you are the field of Elohim,
you are the building of Elohim.

<9> Θεοῦ γάρ ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομή ἔστε.

9 theou gar esmen synergoi, theou geōrgion, theou oikodomē este.

For of the Elohim we are co-workers, Elohim's farm, Elohim's building you are.

וְאַנִי כַּפֵּר חֶסֶד אֱלֹהִים הַנְּתָן לִי כִּאֵמֶן חֶכֶם שְׁתִּיר יִסּוּד
וְאַחֲרָה בָּנוֹה עַלְיוֹ אֶקְדִּירָא כָּל-אִישׁ אִיךְ הַגָּא-בְּנָה עַלְיוֹ:

10. wa'ani k'phi chesed 'Elohim hanitan li k'amān chakam shati y'sod
w'acher boneh `alayu 'a'k-yere' kal-'ish 'ey'k hu'-boneh `alayu.

1Cor3:10 according to the grace of Elohim which was given to me,
like a wise master builder I laid a foundation, and another is building on it.
But let each man take heed how he builds on it.

<10> Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον
ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἔκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.

10 Kata tēn charin tou theou tēn dotheisan moi

According to the grace of the Elohim having been given to me
hōs sophos architektōn themelion ethēka, allos de epoikodomei.
as a wise builder, a foundation I laid, and another builds on it.
hekastos de blepetō pōs epoikodomei.

But each one let him beware how he builds on it.

רְאָכִי לְאֶ-רוֹכֶל אִישׁ לְשִׁרְתָּה יִסּוּד אַחֲרָה זָוְתָה הַמִּיסֶּד
שְׁחוּא רְחוּשָׁע הַמְשִׁיחָה:

11. ki lo'-yukal 'ish lashith y'sod 'acher zulathi hamusad shehu' Yahushuà haMashiyach.

1Cor3:11 For no man is able to lay any other foundation except that which is laid,

that He is **Owָתֵה** the Mashiyach.

<11> θεμέλιον γάρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον,
ὅς ἐστιν Ἰησοῦς Χριστός.

11 themelion gar allon **oudeis** **dynatai** **theinai** para ton keimenon,
Foundation for other no one is able to lay beside the one being laid,
hos estin **Iēsous Christos.**
who is Yahushua the Anointed One,

12. יְהוָה וְאַמְדִינָה הַבּוֹנָה עַל־הַיסּוֹד הַזֶּה זָהָב אָוֹ כְּסֵף
אוֹ אֲבָנִים יִקְרֹות אוֹ־עֵץ אוֹ חַצִּיר אוֹ קָשׁ:

12. w'im-yib'neh haboneh `al-hay'sod hazeh zahab 'o keseph
'o 'abanim y'qaroth 'o-'ets 'o chatsir 'o qash.

1Cor3:12 And if the builder builds on the foundation with gold, or silver,
or precious stones, or wood, or hay, or straw,

<12> εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἀργυρον,
λίθους τιμίους, ξύλα, χόρτον, καλάμην,

12 ei de tis epoikodomei epi ton themelion chryson, argyron,
but if anyone builds on the foundation gold, silver,
lithous timious, xyla, chorton, kalamēn,
precious stones, wood, hay, stubble,

13. יְגַלֵּה מְعַשָּׂה כָּל־אִישׁ כִּי־הַיּוֹם הוּא יִבְרָהּ הוּא
כִּי־בָּאָשׁ יְרָאָה וּמַה־מְעַשָּׂה כָּל־אִישׁ וְאִישׁ הַאָשׁ תִּבְחַנְנוּ:

13. yigaleh ma`aseh kal-'ish ki-hayom hu' y'bararehu
ki-ba'esh yera'eh umah-ma`aseh kal-'ish wa'ish ha'esh tib'chanenu.

1Cor3:13 each man's work shall be revealed, for the day shall show it up
because it is revealed by fire. And the fire shall test each man's work of what sort it is.

<13> ἔκαστον τὸ ἔργον φανερὸν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ
ἀποκαλύπτεται· καὶ ἔκαστον τὸ ἔργον ὃποιόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει.

13 hekastou to ergon phaneron genesetai, hē gar hēmera dēlōsei,
of each one the work shall become manifest, for the day shall make it clear,
hoti en pyri apokalypetai;
because by fire it is revealed;
kai hekastou to ergon hopoion estin to pyr [auto] dokimasei.
and of each one the work of what kind it is the fire itself shall test.

14. יְד אַמְדִינָה מְعַשָּׂה אִישׁ אֲשֶׁר בָּנָה עַלְיוֹ יִקְבֵּל שְׁכָרוֹ:

14. 'im-ya`amod ma`aseh 'ish 'asher banah `alayu u'qabel s'karō.

1Cor3:14 If any man's work which he has built on it remains, he shall receive a reward.

<14> εἰ τινος τὸ ἔργον μενεῖ ὁ ἐποικοδόμησεν, μισθὸν λήμψεται·

14 ei tinōs to ergon menei ho epoikodomēsen, misthon lēmpsetai;

If anyone's work shall remain which he built on it a reward he shall receive;

טוֹ וְאִם־יִשְׁרָף מַעֲשָׂהוּ יְפִסְידֶּנּוּ
וְהֵן אֲשֶׁר יְנַשְּׁע אֶל כָּאֹד מִצְלָמָאָשׁ:

15. w'im-yisareph ma`asehu yaph'sidenu w'hu' yiuashe'a 'a'k k'ud mutsal me'esh.

1Cor3:15 If his work is burned up, he shall suffer loss;
but he himself shall be saved, but like a shadow from fire.

<15> εἰ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται,
αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

15 ei tinōs to ergon katakāēsetai, zēmiōthēsetai,
if anyone's work shall be consumed, he shall suffer loss,
autos de sōthēsetai, houtōs de hōs dia pyros.
himself but he shall be saved, yet so as through fire.

טז הָלָא יַדְעָתֶם כִּי הַיּוֹכֵל אֱלֹהִים אֲתֶם
וְרוּחַ אֱלֹהִים שָׁכַן בְּקָרְבָּכֶם:

16. halo' y'da`tem ki heykal 'Elohim 'atēm w'Ruach 'Elohim shoken b'qir'b'kem.

1Cor3:16 Do you not know that you are a temple of Elohim
and that the Spirit of Elohim dwells within you?

<16> οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

16 ouk oideate hoti naos theou este

Do you not know that a sanctuary of the Elohim you are
kai to pneuma tou theou oikei en hymin?
and the Spirit of the Elohim dwells in you?

יז וְאִישׁ אֲשֶׁר יִשְׁחַית אֶת־הַיּוֹכֵל אֱלֹהִים יִשְׁחַית אֹתוֹ
כִּי הַיּוֹכֵל אֱלֹהִים קָדוֹשׁ וְאַתֶּם חִיכְלוּ:

17. w'ish 'asher yash'chith 'eth-heykal 'Elohim ha'Elohim yash'chith 'otho
ki heykal 'Elohim qadosh w'atēm heykalo.

1Cor3:17 And a man that destroys the temple of Elohim, the Elohim shall destroy him,
for the temple of Elohim is holy, and His temple you are.

<17> εἰ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός·
οὐ γὰρ ναὸς τοῦ θεοῦ ἄγιος ἔστιν, οἵτινές ἔστε ὑμεῖς.

17 ei tis ton naon tou theou phtheirei, phtherei

If anyone the sanctuary of Elohim attempts to destroy, shall destroy
touton ho theos; ho gar naos tou theou hagios estin, hoitines este hymeyis.
this man the Elohim; for the sanctuary of the Elohim holy is, who are you.

רְאֵלִיְשְׁרָאֵל אֲיַשׁ נֶפֶשׁ מִי אָשָׁר חִכָּם יְחִשֵּׁב בְּעוֹלָם הַזֶּה
יְהִי לְסֻכָּל לְמַעַן יְחִכָּם:
18

18. 'al-yasi' ish naph'sho mi 'asher chakam yechasheb ba`olam hazeh
y'hi l'sakal l'ma'an yech'kam.

1Cor3:18 Let no man deceive himself. He who is wise shall be considerd in this world,
let him become foolish so that he might become wise.

<18> Μηδεὶς ἔαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰώνι τούτῳ,
μωρὸς γενέσθω, ἵνα γένηται σοφός.

18 Mēdeis heauton exapatatō; ei tis dokei sophos einai en hymin en tō aiōni toutō,
No one himself let deceive; if anyone supposes to be wise among you in this age,
mōros genesthō, hina genētai sophos.
foolish let him become, that he may become wise.

רְאֵלִיְשְׁרָאֵל כִּירְחִכְמָת הַעֲולָם הַזֶּה סְכָלוֹת לְפָנֵי הָאֱלֹהִים
כְּתֻובָה לְכָד חִכָּמִים בְּעָרְמָם:
19

19. ki-chak'math ha`olam hazeh sik'luth liph'ney ha'Elohim
kakathub loked chakamim b'ar'mam.

1Cor3:19 For the wisdom of this world is foolishness before the Elohim.
For it has been written, He catches the wise in their craftiness,

<19> ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἔστιν. γέγραπται γάρ,
Ο δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

19 hē gar sophia tou kosmou toutou mōria para tō theō estin.
For the wisdom of this world foolishness with the Elohim is.
gegraptai gar, Ho drassomenos tous sophous en tē panourgiā autōn;
For it has been written, He is the one catching the wise in their craftiness.

כְּתֻובָה יְהִי רְאֵלִיְשְׁרָאֵל מִתְּחִשְׁבּוֹת חִכָּמִים בַּיְמָה הַבָּלֶל:
20

20. w`od kathub Yahúwah yode`a mach'sh'both chakamim ki hemah habel.

1Cor3:20 and again, it has been written, יְהִי רְאֵלִיְשְׁרָאֵל knows the thoughts of the wise,
that they are vanity.

〈20〉 καὶ πάλιν, Κύριος γνώσκει τὸν διαλογισμόν τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

20 kai palin, Kyrios ginōskei tous dialogismous tōn sophōn hoti eisin mataioi.

And again, the Master knows the reasonings of the wise that they are vain.

כִּי עַל־כֵּן אֶל־יְתָהֲלֵל אִישׁ בְּאָדָם כִּי הַכָּל הַיּוֹא שְׁלָכֶם:
21 `al-ken 'al-yith'halel 'ish b'adam ki hakol hu' shelakem.

1Cor3:21 Therefore let no one boast in men. For everthing is that belongs to you,

〈21〉 ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἔστιν,

21 hōste mēdeis kauchasthō en anthrōpois; panta gar hymōn estin,

So let no one boast in men; for all things yours are.

כִּי אֶפְולּוֹס אֶמְ-אֶפְולּוֹס וְאֶמְ-כִּיפָּא אֶמְ-הַעֲזָלָם אֶמְ-הַחַיִם
וְאֶמְ-הַמְּמוֹת אֶמְ-הַחַזְקָה וְאֶמְ-הַעֲתִיד הַכָּל הַיּוֹא שְׁלָכֶם:
22 'im-Polos 'im-'Apolos w'im-Keypha' 'im-ha`olam 'im-hachayim

w'im-hamaweth 'im-hahoeh w'im-he`athid hakol hu' shelakem.

1Cor3:22 whether Polos (Shaul) or Apolos or Keypha or the world or life or death or things present or things to come; everything is that belongs to you.

〈22〉 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν,

22 eite Paulos eite Apollōs eite Kēphas, eite kosmos eite zōē eite thanatos,

Whether Paul or Apollos or Cephas, or the world or life or death,

eite enestōta eite mellonta; panta hymōn,

or things present or things coming; all things are yours,

כִּי וְאַתֶּם שְׁלָלְ-הַמְּשִׁיחַ וְהַמְּשִׁיחַ שְׁלָלְ-אֱלֹהִים:
23 w'atem shel-haMashiyach w'haMashiyach shel-'Elohim.

1Cor3:23 And you belong to the Mashiyach; and the Mashiyach belongs to Elohim.

〈23〉 ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

23 hymeis de Christou, Christos de theou.

and you are the Anointed One's, and the Anointed One is the Elohim's.

Chapter 4

אֲבָנָה עַל־צְבָאָה עַל־צְבָאָה עַל־צְבָאָה עַל־צְבָאָה
אֲכִמְשָׁרְתִּי הַמְּשִׁיחַ וְסַכְנִי רְזִיזַּי אֶל כֵּן יְחִשְׁבַּ-אִישׁ אֶתְנָנוּ:

1. kim'sharathey haMashiyach w'sok'ney razey 'El ken yachashab-'ish 'othanu.

1Cor4:1 So he shall be considered a man with us,
as the servants of the Mashiyach and stewards of the mysteries of El.

«4:1» Οὕτως ἡμᾶς λογιζέσθω ἀνθρωπος ὡς ὑπηρέτας Χριστοῦ
καὶ οἰκονόμους μυστηρίων θεοῦ.

1 Houtōs hēmas logizesthō anthrōpos hōs hypēretas Christou
So us let account a man as attendants of the Anointed One
kai oikonomous mystēriōn theou.
and stewards of mysteries of Elohim.

בְּוֹלֶזֶה עַד יִבְקַשׁ מִן־הַסּוּכִים לְחַפֵּצָא נָאָמָן:

2. w'lazeh `od y'buqash min-hasok'nim l'himatse' ne'emani.

1Cor4:2 For this case, moreover, it is sought in stewards to be found faithful.

«2» ὅδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.

2 hōde loipon zēteitai en tois oikonomois, hina pistos tis heurethē.

Furthermore, it is sought in stewards that faithful one be found

גַּוְאֲנִי נִכְּלָה הִיא בְּעֵינִי שְׁאַתִּם הַנִּים אֶתְּנִי:
אוֹ-יּוֹם דַּין שֶׁל-בָּנִי אָדָם גַּם-אָנִי לֹא אָדִין נִפְשֵׁרִי:

3. wa'ani n'qalah hi' b'eynay she'atem danim 'othi
'o-yom din shel-b'ney 'adam gam-'ani lo' 'adin naph'shi.

1Cor4:3 But I find it easy in my eyes that you should judge me,
or the day of judgment of the sons of men. But not even myself I judge.

«3» ἐμοὶ δὲ εἰς ἐλάχιστον ἔστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·
ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.

3 emoi de eis elachiston estin, hina hyph' hymōn anakrithō
me but to a very small thing it is that by you I am judged
ē hypo anthrōpinēs hēmeras; all' oude emauton anakrinō.
or by a human day of judgment; but not myself I judge.

דְּכֵי אַרְגֵּנְטִי יוֹדֵעַ בְּנִפְשֵׁרִי מַאוּמָה רָע וּבְכָל-זֹאת לֹא אֶצְחַק
כֵּי חָאָדוֹן הוּא חָקָן אֶתְּנִי:

4. ki 'eyneni yode` a b'naph'shi m'umah ra` ub'kal-zo'th lo' 'ets'daq
ki ha'Adon hu' hadan 'othi.

1Cor4:4 For I do not know anything wrong against my soul, in all I am not justified by this,
but He who examines me is the Adon (Master).

«4» οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι,
ὅ δὲ ἀνακρίνων με κύριός ἔστιν.

4 ouden gar emautō synoida, all' ouk en toutō dedikaiōmai,
Of nothing for against myself I am conscious, but not in this have I been justified,

ho de anakrinōn me kyrios estin.

but the one judging me is YHWH.

וְעַל־כֵּן אֲלֵתְשֶׁפְטוּ דָבָר לִפְנֵי עַתָּה עַד כִּי־יִבּוֹא הָאָדוֹן
וְהִוא יָצַא לְאוֹר אֶת־תְּעִלּוֹמֹת הַחַשְׁךְ וַיַּגְלֵה אֶת־מִזְמֹות
הַלְּבָבָות וְאֵז תְּהִיכָּה תְּהַלָּח לְכָל־אַרְשׁ מֵאֵת הָאֱלֹהִים:

5. `al-ken 'al-tish'p'tu dabar liph'ney `ito `ad ki-yabo' ha'Adon
w'hu' yotsi' la'or 'eth-ta`alumoth hachshe'k wigaleh 'eth-m'zimoth hal'baboth
w'az tih'yeh th'hilah l'kal-'ish me'eth ha'Elohim.

1Cor4:5 Therefore do not judge anything before its time, until the Adon comes,
and He shall bring to light what is hidden in the darkness and shall reveal
the motives of the hearts; and then every man shall have the praise from the Elohim.

<5> ὥστε μὴ πρὸ καιροῦ τι κρίνετε ἕως ἂν ἔλθῃ ὁ κύριος,
ὅς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.
καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

5 hōste mē pro kairou ti krinete heōs an elthē ho kyrios,
So as not before the time anyone judge until comes the Master,
hos kai phōtisei ta krypta tou skotous
who both shall bring to light the hidden things of the darkness
kai phanerōsei tas boulas tōn kardiōn;
and manifest the motives of the hearts;
kai tote ho epainos genēsetai hekastō apo tou theou.
and then the praise shall be to each one from the Elohim.

וְאַתְּ-זֹאת אַחֲרַי הַסְּבָתֵר עַל־עַצְמֵי
וְעַל־אַפּוֹלוֹס בְּעַבְירָכֶם לְמַעַן תְּלִמְדוֹ בָּנוֹ שֶׁלְאִיתְגָּדֵל אִישׁ
עַל־מַה־שְׁפָתּוֹב פָּנֵד תְּהִגָּאָו אִישׁ בְּשֵׁם אִישׁ לְנֶגֶד רַעַחֲוָה:
6. w'eth-zo'th 'achay hasibothi `al-`ats'mi w`al-'Apolos ba`abur'kem
l'ma`an til'm'du banu shel-yith'gadel 'ish `al-mah-shekathub
pen-tith'ga'u 'ish b'shem 'ish l'neged re`ehu.

1Cor4:6 And these things, my brothers, I have turned on myself and Apolos for your sakes,
so that you may teach us that no one should grow up over that what is written,
lest anyone shall be puffed up for the name of a man against the other.

<6> Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς,
ἴνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἄ γέγραπται,
ἴνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου.

6 Tauta de, adelphoi, meteschēmatisa eis emauton

Now these things, brothers, I made into a figure of speech with respect to myself
kai Apollōn di' hymas, hina en hēmin mathēte to Mē hyper ha
and Apollos for you, that by us you may learn not to go beyond what things
gegraptai, hina mē heis hyper tou henos physiousthe kata tou heterou.
have been written, lest one for the one you are puffed up against the other.

עֲלֵיכֶם כִּי מִן הַפְּלִיא אָתָּה וּמָה בִּינְךָ וְלֹא נָתַן לְךָ
וְאַמְנַתָּן לְךָ לְפָה תְּהִלָּל בְּמַר שְׁלָא נָתַן לוֹ:

7. ki mi hiph'li' 'oth'ak umeh b'yad'ak w'lo' nitan l'ak
w'im-nitan l'ak lamah thith'halel k'mi shel' nitan lo.

1Cor4:7 For who astonished you? What is in your hand, and he did not give to you?
And if he gave to you, why do you boast as if you had not given to him?

<7> τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

7 tis gar se diakrinei? ti de echeis ho ouk elabes?

For who distinguishes you? And what do you have which you did not receive?
ei de kai elabes, ti kauchasai hōs mē labōn?

And if indeed you received it, why do you boast as not having received it?

עֲלֵיכֶם כִּי בָּר שְׁבֻעָתֶם כִּי בָּר עַשְׂרָתֶם וּבְלַעֲדֵינוּ מַלְכָתֶם
וְלוּ מַלְכָתֶם לְמַעַן גָּמְלָךְ אֶתְכֶם גַּם־אָנָחָנוּ:

8. hen k'bar s'baa`tem k'bar `ashar'tem ubil`adeynu m'lak'tem
w'lu m'lak'tem l'ma`an nim'lo'k 'it'kem gam-'anach'nu.

1Cor4:8 You have already satisfied, you have already enriched and,
you have reigned without us! and if only, you reign so that we also might reign with you!

<8> ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε.
καὶ ὅφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

8 ēdē kekoresmenoi este, ēdē eploutēsate, chōris hēmōn

Already you have been satiated, already you became rich, without us
ebasileusate; kai ophelon ge ebasileusate hina
you became kings; and I would that really you became kings that
kai hēmeis hymin symbasileusōmen.
also we might become kings with you.

טְכִי אָמַר אָנָּר שְׁחַאָלָהִים הַצִּירג אֲתָנוּ
עֲלֵיכֶם כִּי בָּר שְׁבֻעָתֶם כִּי בָּר עַשְׂרָתֶם וּבְלַעֲדֵינוּ
וְלוּ מַלְכָתֶם לְמַעַן גָּמְלָךְ אֶתְכֶם גַּם־אָנָחָנוּ:

הַשְׁלִיחִים שָׁפֵלי הַשְׁפָלִים כְּבָנֵי תָמֹתָה
כִּי חִינּוּ לְרֹאָה לְעֹזֶל גַּם־לְמַלְאָכִים גַּם־לְבָנִי אָדָם:

9. ki 'omer 'ani sheha' Elohim hitsig 'othanu hash'lichim shiph'ley hash'phalim
kib'ney-th'muthah ki hayinu l'r'a'awah la`olam gam-lamal'akim gam-lib'ney 'adam.

1Cor4:9 For I say that the Elohim has shown us the apostles that were the last humility,
as sons condemned to death, because we have become a spectacle to the world,
both to the messengers and to the sons of men.

<9> δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους,
ὅτι θέατρον ἔγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

9 dokō gar, ho theos hēmas tous apostolous eschatous apedeiken hōs epithanatious,
For I think the Elohim us the apostles last showed forth as condemned to death,
hoti theatron egenēthēmen tō kosmō kai aggelois kai anthrōpois.
because a spectacle we became to the world both to angels and to men.

אָבָשִׂים וְעַזְבָּלִים עַזְבָּלִים עַזְבָּלִים עַזְבָּלִים 10
עַזְבָּלִים עַזְבָּלִים עַזְבָּלִים עַזְבָּלִים
רְאַנְחָנוּ סְכָלִים לְמַעַן הַמְשִׁיחַ וְאַתָּם חֲכָמִים בְּמַשִּׁיחַ אַנְחָנוּ
חֲלָשִׁים וְאַתָּם גִּבְורִים אַתָּם נְקַבְּדִים וְאַנְחָנוּ נְקַלִּים:

10. 'anach'nu s'kalim l'ma'an haMashiyach w'atem chakamim baMashiyach
'anach'nu chalashim w'atem giborim 'atem nik'badim wa'anach'nu niq'lim.

1Cor4:10 We are fools for the sake of the Mashiyach,
but you are wise in the Mashiyach! We are weak, but you are strong!
You are honorable, but we are dishonored.

<10> ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ·
ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

10 hēmeis mōroi dia Christon, hymēis de phronimoi en Christō;
We are fools because of the Anointed One, but you are wise in the Anointed One;
hēmeis astheneis, hymēis de ischyroi; hymēis endoxoi, hēmeis de atimoi.
we are weak, but you strong; you are honorable, but we are dishonorable.

וְעַד־הַשָּׁעָה הַזֹּאת הָנָנוּ רֻעָבִים גַּם־צְמָאִים וְעַרְמִים 11
וּמְכִים בְּאָגָרֶף וְאֵין מִנוּחַ לְנוּ:

11. w`ad-hasha`ah hazo'th hin'nu r`ebim gam-ts'me'im wa`arumim
umukim b'eg'roph w'eyn manoach lanu.

1Cor4:11 Until this present hour we are both hungry and thirsty, and are naked,
and are beaten with a fist, and there is no rest for us;

<11> ἕχρι τῆς ἅρτη ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν
καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν

11 achri tēs arti hōras kai peinōmen kai dipsōmen

Until the present hour both we hunger and thirst
kai gymniteuomen kai kolaphizometha kai astatoumen
and are naked and are beaten and are unsettled

בָּעֵד כִּי-זָהָרְתָּ בַּעֲמָלֶךְ וְעַמְּלָאָתָּה
בְּוַיְגָעִים אֲנַחֲנוּ בְּעַמְּלֵי יְדֵינוּ מִקְלָלִים אֹתָנוּ
וְנִבְרָךְ מִחְרָפִים אֹתָנוּ וְנִסְבֶּלָ:

12. wige`im 'anach'nu ba`amal yadeynu m'qal'lim 'othanu
un'bare'k m'char'phim 'othanu w'nis'bol.

1Cor4:12 and we are weary with the labor of our hands.
And we are reviled, we bless our enemies with us and we suffer;

<12> καὶ κοπιῶμεν ἐργαζόμενοι τὰῖς ιδίαις χερσίν·
λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,

12 kai kopiōmen ergazomenoi tais idiais chersin;
and we labor working with our own hands;
loidoroumenoi eulogoumen, diōkomenoi anechometha,
being reviled we bless, being persecuted we bear it,

בְּעַד-כָּלָם עַד-הַיּוֹם הַזֶּה:
וְלִסְחֵי לְכָלָם גַּפְנוּ אֹתָנוּ וְנִתְחַפֵּן וְנִהְיֶה כְּגָלָלִי הַעוֹלָם
רַגְלֵינוּ אֹתָנוּ וְנִתְחַפֵּן וְנִהְיֶה כְּגָלָלִי הַעוֹלָם

13. gid'phu 'othanu w'nith'chanan wan'hi k'gelaley ha`olam
w'ilis'chi l'kulam `ad-hayom hazeh.

1Cor4:13 We are defamed, we implore. We have been made as the filth of the world,
the expiation of all of them, even until this day.

<13> δυσφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
πάντων περίψημα ἕως ἄρτι.

13 dysphēmoumenoi parakaloumen hōs perikatharmata tou kosmou egenēthēmen,
being defamed we implore; as offscourings of the world we became,
pantōn peripsēma heōs arti.
the refuse of all things until now.

כִּי אָמַ-מִּזְהִיר אָנִי אֶתְכֶם כְּבָנִי הָאָהָובִים:
יד וְלֹא כִּתְבָּתִי הַקְּבָרִים הָאָלָה לְבִישׁ אֶתְכֶם
בְּלֹא כִּתְבָּתִי הַקְּבָרִים הָאָלָה לְבִישׁ אֶתְכֶם

14. w'lo' kathab'ti had'barim ha'eleh l'bayesh 'eth'kem
ki 'im-maz'hir 'ani 'eth'kem k'banay ha'ahubim.

1Cor4:14 I do not write these words to shame you, but as my beloved children I warn you.

<14> Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ[ν].

14 Ouk entrepōn hymas graphō tauta all' hōs tekna mou agapēta nouthetō[n].

Not shaming you I write these things but as my children beloved admonishing.

טו כי גָּמַד־אָמֵד־הִיוֹ לְכֶם רָבָבּוֹת אֲמָנִים בְּמִשְׁרִיחַ
אִין לְכֶם אָבוֹת בְּבִים כִּי אַנְכִּי יַלְדָתִי
אַתֶּכְם בְּרִיחוֹשׁ עַל־יְדֵי הַבְּשָׁרָה:

15. ki gam-'im-hayu lakem ribaboth 'om'nim baMashiyach 'eyn lakem 'aboth rabbim
ki 'anoki yalad'ti 'eth'kem b'Yahushuā haMashiyach `al-y'dey hab'sorah.

1Cor4:15 because even if you have ten thousand instructors in the Mashiyach,
yet you would not have many fathers, for in the Mashiyach Owָאַתִּי
I have begotten you through the good news.

<15> ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ ἀλλ’ οὐ πολλοὺς πατέρας.
ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

15 ean gar myrious paidagōgous echēte en Christō
For though ten thousand guides you have in the Anointed One
all' ou polloous pateras; en gar Christō Iēsou
but not many fathers; for in the Anointed One Yahushua
dia tou euaggeliou egō hymas egennēsa.
through the good news I begot you.

טו עַל־כֵּן אָנָּי מַבְקֵשׁ מִכֶּם לְלַכֵּת בְּעַקְבָּותִי:

16. `al-ken 'ani m'baqesh mikem Ioleketh b'iq'bothay.

1Cor4:16 Therefore I ask you to follow in my footsteps.

<16> παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

16 parakalō oun hymas, mimētai mou ginesthe.

Therefore I encourage you, imitators of me became.

טו עַבְרִיר זוֹאת שְׁלָחוֹתִי אֲלֵיכֶם אֶת־טִימֹתִיּוֹס בְּנֵי הָאָהָוב
וְהַגְּאָמֵן בְּאָדוֹן וְהַיָּא יִזְכֵּיר לְכֶם אֶת־דָּרְכֵי בְּמִשְׁרִיחַ
כַּאֲשֶׁר מָלַמד אַנְכִּי בְּכָל־מָקוֹם בְּכָל־קָהָלָה וּקְהָלָה:

17. uba`abur zo'th shalach'ti 'aleykem 'eth-Timothios b'ni ha'ahub
w'hane'em an ba'Adon w'hu' yaz'kir lakem 'eth-d'rakay baMashiyach
ka'asher m'lamed 'anoki b'kal-maqom b'kal-q'hilah uq'hilah.

1Cor4:17 For this reason I have sent to you Timothy my beloved and faithful son

in the Adon (Master), and he shall remind you of my ways in the Mashiyach, as I teach in every place in every assembly and assembly.

<17> διὰ τοῦτο ἔπειμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

17 dia touto epempsa hymen Timotheon, hos estin mou teknon agapēton
Because of this I sent to you Timothy, who is my child beloved
kai piston en kyriō, hos hymas anamnēsei tas hodous mou tas
and trustworthy in the Master, who shall remind you of my ways
en Christō [hIēsou], kathōs pantachou en pasē ekklēsiā didaskō.
in the Anointed One Yahushua, even as everywhere in every assembly I teach.

18 קְרָב־אַת־עִזָּת־אֱלֹהִים־לְאָבֹה אֶלְיכֶם:
רְחֵן־יְשָׁמֵחַ מִתְנַשְּׂאִים כְּאֶלְוָה לְאָבֹה אֶלְיכֶם:

18. hen-yesh mith'nas'im k'ilu lo'-abo' 'aleykem.

1Cor4:18 Now some are puffed up, as though I were not coming to you.

<18> ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·

18 hōs mē erchomenou de mou pros hymas ephysiōthēsan tines;
As to not coming now my to you some were puffed up;

19 קְרָב־אַת־עִזָּת־אֱלֹהִים־בְּזַמָּן קָרוֹב אָמֵן־יְרַצֵּחַ יְדָעָה
רְטָבֵל בָּוֹא אָבֹה אֶלְיכֶם בְּזַמָּן קָרוֹב אָמֵן־יְרַצֵּחַ יְדָעָה
וְלֹא אֶת־הַבְּרִי הַמִּתְגָּאִים אָדָעָה כִּי אָמֵן־אֶת־גִּבְוָרָתֶם:

19. 'abal bo' 'abo' 'aleykem biz'man qarob 'im-yir'tseh Yahūwah
w'lo' 'eth-dib'rey hamith'ga'im 'eda`ah ki 'im-'eth-g'buratham.

1Cor4:19 But I shall come to you in close time, if YHWH wills,
and I shall know, not the words of those who are puffed up, but their power.

<19> ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς ἐὰν ὁ κύριος θελήσῃ,
καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν·

19 eleusomai de tacheōs pros hymas, ean ho kyrios thelēsē, kai gnōsomai ou ton logon
tōn pepysiōmenōn alla tēn dynamin;
of the ones having been puffed up but the power;

20 עֲזָבָנָה וְלֹא בְּדָבֵר שְׁפָתִים תָּכַן מַלְכִית הָאֱלֹהִים כִּי אָמֵן־בְּגִבְוָרָה:
כַּי לֹא בְּדָבֵר שְׁפָתִים תָּכַן מַלְכִית הָאֱלֹהִים כִּי אָמֵן־בְּגִבְוָרָה:

20. ki lo' bid'bar s'phathayim tikon mal'kuth ha'Elohim ki 'im-bag'burah.

1Cor4:20 For it is not with words to the lips that the kingdom of the Elohim is designed,
but in power.

<20> οὐ γὰρ ἐν λόγῳ ἢ βασιλείᾳ τοῦ θεοῦ ἀλλ᾽ ἐν δυνάμει.

20 ou gar en logō hē basileia tou theou all' en dynamei.

For not in speech is the kingdom of the Elohim but in power.

בְּשֶׁבֶת אָמֵן בְּאַהֲבָה וּבְרוֹחַ עֲנוֹהָ: כִּי וּמָה־אַתֶּם רֹצִים דָּאָבָוָא אֶלְיכֶם 21

21. **umah**-‘atem rotsim he’abo’ ‘aleykem bashebet ‘im b’ahabah ub’ruach `anawah.

1Cor4:21 What do you want to come to you with a rod,
or with love and with a spirit of meekness?

<21> τί θέλετε; ἐν ράβδῳ ἐλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε πραῦτητος;

21 **ti thelete?** en hrabdō elthō pros hymas

What do you want? With a rod should I come to you
ē en agapē pneumati te prautētos?
or in love and a spirit of meekness?

Chapter 5

בְּכָל־מָקוֹם שְׂזִנּוֹת בִּינְיכֶם וִזְנּוֹת אֶקְול נִשְׁמָע בְּכָל־מָקוֹם שְׂזִנּוֹת בִּינְיכֶם וִזְנּוֹת 1Cor5:1

1. **haqol nish'ma` b'kal-maqom shez'nuth beyneykem uz'nuth**
'asher 'eyn kamoah bagoyim `ad-sheyiqach 'ish 'eth-'esheth 'abiu.

1Cor5:1 The voice is heard in every place that there is prostitution among you,
and prostitution that is not like among the gentiles, until that one takes his father's wife.

<5:1> "Ολῶς ἀκούεται ἐν ὑμῖν πορνείᾳ, καὶ τοιαύτῃ πορνείᾳ ἥτις οὐδὲ
ἐν τοῖς ἔθνεσιν, ὡστε γυναικά τινα τοῦ πατρὸς ἔχειν.

5:1 **Holōs akouetai en hymin porneia, kai toiautē porneia**
Actually is reported among you fornication, and such fornication
hētis oude en tois ethnesin, hōste gynaika tina tou patros echein.
which is not even among the gentiles, so that wife one of the father to have.

בְּוֹאָתָם מִתְּגָאִים פְּחַת אֲשֶׁר תִּתְּאַבְּלוּ לְהַסִּיר מִקְרָבְכֶם עַשְׂה הַפְּגַשׁ הַזֶּה: 2

2. **w'atem mith'ga'im tachath**
'asher tit'habalu l'hasir miqir'b'kem `oseh hama`aseh hazeh.

1Cor5:2 You have been boasted under that which you shall grieve
to remove from your midst, do this deed.

<2> καὶ ὑμεῖς πεφυσιωμένοι ἔστε καὶ οὐχὶ μᾶλλον ἐπενθύσατε,
ἴνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;

2 kai hymēis pephysiōmenoi este kai ouchi mallon epenthēsate,
And you have been puffed up and not rather grieved,
hina arthē ek mesou hymōn ho to ergon touto praxas?
that should be taken from the midst of you the one this deed having done?

לֹא נָכַרְתִּי הַדָּחָק מִכֶּם בְּגֻפֵּי וּקְרוּב בְּרוּחֵי כִּכְרָב בְּנָתִי
כִּאלֹהִים חִיָּתִי אַצְלָכֶם עַל-הָאָרֶשׁ אֲשֶׁר-עָשָׂה פְּקָרָב הַזֶּה:

3. w'anoki harachoq mikem b'guphi w'qarob b'ruchi
k'bar dan'ti k'ilu hayithi 'ets'l'kem `al-ha'ish 'asher-`asah kadabar hazeh.

1Cor5:3 For I, indeed, as absent from you in my body but present in spirit,
have already judged, as though I were running out against the man who did this word.

«3» ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι,
ἥδη κέκρικα ὡς παρὼν τὸν οὗτος τοῦτο κατεργασάμενον·

3 egō men gar, apōn tō sōmati parōn de tō pneumati,
I indeed for, being absent in my body but being present in my spirit,
ēdē kekrika hōs parōn ton houtōs touto katergasamenon;
already have I judged, as being present, the one so having done this thing.

וְאַתָּה שְׁמַע יְהוָה מֶלֶךְ כָּל-עַמִּים 4
וְאַתָּה שְׁמַע אֱלֹהִים כָּל-עַמִּים
ד בְּשֵׁם אָדָנִינוּ רְחוּשׁ עַמְשִׁיחַ בְּחַקְחָלָכֶם יְחִיד
וּרוּחֵי אַתָּכֶם עַמְגֻּבָּרָת אָדָנִינוּ רְחוּשׁ עַמְשִׁיחַ:

4. b'shem 'Adoneynu Yahushuā haMashiyach b'hiqahel'kem yachad
w'ruchi 'it'kem `im-g'burath 'Adoneynu Yahushuā haMashiyach.

1Cor5:4 In the Name of our Adon (Master) Owָהָיָה the Mashiyach,
when you are gathered together, and I am with you,
my spirit, with the power of our Adon Owָהָיָה the Mashiyach,

«4» ἐν τῷ ὀνόματι τοῦ κυρίου [ῆμῶν] Ἰησοῦ συναχθέντων ὑμῶν
καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἦμῶν Ἰησοῦ,

4 en tō onomati tou kyriou [hēmōn] Iēsou synachthentōn hymōn
In the name of our Master Yahushua having been gathered together you
kai tou emou pneumatatos syn tē dynamei tou kyriou hēmōn Iēsou,
and my spirit with the power of our Master Yahushua,

וְאַתָּה שְׁמַע יְהוָה מֶלֶךְ כָּל-עַמִּים 5
וְאַתָּה שְׁמַע יְהוָה מֶלֶךְ כָּל-עַמִּים
ה לְמַסֵּר אֶת-הָאִישׁ הַהוּא לְשָׁטָן לְאָבֶד אֶת-הַבָּשָׁר
לְמַעַן יִשְׁעַ חֶרְוִית בַּיּוֹם הָאָדוֹן רְחוּשׁ עַמְשִׁיחַ:

5. lim'sor 'eth-ha'ish hahu' lasatan l'abed 'eth-habasar
l'ma'an yiuasha` haruach b'yom ha'Adon Yahushuā.

1Cor5:5 To deliver such a one over to hasatan for the destruction of the flesh, so that the spirit may be saved in the day of the Adon (Master) **Owָתְנֵנִי**.

«5» παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὅλεθρον τῆς σαρκός,
ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

5 paradounai ton toiotoun tō Satanā eis olethron tēs sarkos,
to hand over such a person to Satan for destruction of the flesh,
hina to pneuma sōthē en tē hēmera tou kyriou.
that his spirit may be saved in the day of the Master.

עַל־אֶת־טֹב הַתְהַלֵּקְמָה חֶלְאָ יְדֻעָתָם
כִּי מַעַט שָׁאָר מְחַמֵּץ אֲתִ־כְּפָל־הַעֲשָׂה:

6. Io'-tob hith'hale'kem halo' y'da`tem ki m`at s'or m'chamets 'eth-kal-ha`isah.

1Cor5:6 Your boasting is not good.

Do you not know that a little leaven leavens the whole lump?

«6» Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῦ;

6 Ou kalon to kauchēma hymōn.

Not good is the boast of you.

ouk oideate hoti mikra zymē holon to phyrama zymoi?

Do you not know that a little leaven all the mixture leavens?

בְּעָרוֹ אֶת־הַשְׁאָר הַיְשֵׁן לְמַעַן תְּהִירָה חֶלְאָ לְחַם
מַצּוֹת אֲתָם כִּי גַם־לָנוּ פְּסַחְנוּ הַבְּצָבָח בְּצָהָנוּ הַגָּא הַמְּפִשְׁרָה:

7. ba`aru 'eth-has'or hayashan l'ma`an tih'yu `isah chadashah halo' lechem matsoth 'atem ki gam-lanu phis'chenu haniz'bach ba`adenu hu' haMashiach.

1Cor5:7 Purge out the old leaven so that you are a new lump and the unleavened bread.

For our Passover is sacrificed also for us, for He is the Mashiach with us.

«7» ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἥτε νέον φύραμα, καθώς ἔστε ἄζυμοι.
καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

7 ekkatharate tēn palaian zymēn, hina ēte neon phyrama,

Purge out the old leaven, that you may be a new mixture,

kathōs este azymoi;

as you are really unleavened;

kai gar to pascha hēmōn etythē Christos.

for indeed our Passover Lamb was sacrificed, the Anointed One.

עַל־כֵּן נַחֲגָה־בָּא הָחֵג לְאֶבְשָׁאָר רִשְׁתָן
יְהִי־זְמָרָה עַל־כֵּן נַחֲגָה־בָּא הָחֵג לְאֶבְשָׁאָר רִשְׁתָן

וְלֹא־בָשָׂר רַעַת וּרְשֵׁעַ כִּי אֶמְ־בְּמִצּוֹת הַתְּמִם וְהַאֲמָתָה:

8. `al-ken nachogah-na' hechag lo'-bis'or yashan

w'lo'-bis'or ra`ah waresha` ki 'im-b'matsot hatom w'ha'emeth.

1Cor5:8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

<8> ὥστε ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίᾳς καὶ πονηρίας ἀλλ’ ἐν ἀξύμοις εἰλικρινείας καὶ ἀληθείας.

8 hōste heortazōmen mē en zymē palaiā mēde en zymē kakias

So let us keep the feast not with old leaven nor with leaven of malice
kai ponērias all' en azymois eilikrineias kai alētheias.
and evil but with unleavened bread of sincerity and truth.

טְקַתְּבָתִי לְכֶם בְּאַגְּרָת שֶׁלֶא תִּתְעַבְּבוּ עַמְּדָה-זְנוּנִים: 9

9. kathab'ti lakem ba'igereth shel' thith'arabu im-hazonim.

1Cor5:9 I wrote to you in a letter that you shall not be mixed with fornicators;

<9> Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

9 Egrapsa hymin en tē epistolē mē synanamignysthai pornois,

I wrote to you in the epistle not to mix with fornicators,

וְאַינְ-דַעַתִי עַל-הַזְנוּנִים בְּעוֹלָם אוֹ עַל-בְּצֻעִיר בְּצֻעִיר 10

וְגַזְלִנִים וְעַבְدִי אֱלִילִים כִּי אֶמְ-כָן סֹפְכָם לְצַאת מִן-הַעוֹלָם:

10. w'eyn-da'ti `al-hazonim ba`olam 'o `al-bots`ey betsa`

w'gaz'lanim w`ob'dey 'elilim ki 'im-ken soph'kem latse'th min-ha`olam.

1Cor5:10 And I did not mean with the fornicators of this world, or with the greed of gain, and swindlers, or worshipers of idols, since then you would need to go out of the world.

<10> οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδῶλολάτραις, ἐπεὶ ὡφείλετε ἄρα ἐκ τοῦ κόσμου ἔξελθεῖν.

10 ou pantōs tois pornois tou kosmou toutou

not meaning complete dissociation from the fornicators of this world

ē tois pleonektais kai harpaxin ē eidōlolatrais, epeι ὄpheilete

or the greedy and swindlers or idolaters, since you would have

ara ek tou kosmou exelthein.

then from the world to go out.

רְאֵא-זֹאת קַתְּבָתִי לְכֶם לְבָلְתִי הַתְּעַבְּבָת עַמְּדָמִי שְׁגָךְרָא אַחֲרָא 11

לְאַזְנָבָת עַמְּדָמִי שְׁגָךְרָא אַחֲרָא 12

לְאַזְנָבָת עַמְּדָמִי שְׁגָךְרָא אַחֲרָא 13

רְאֵא-זֹאת קַתְּבָתִי לְכֶם לְבָלְתִי הַתְּעַבְּבָת עַמְּדָמִי שְׁגָךְרָא אַחֲרָא

וְהוּא זֶה אָז-בֵּצָע בְּצָע אָז-עֲבָד אַלְילִים אוֹ מְגַנְּךָ
אוֹ סְבָא אוֹ גִּזְלָן וְאֵף לֹא לְאַכְל עַמְּדָהָרֵשׁ אֲשֶׁר כֹּזה:

11. 'a'k-zo'th kathab'ti lakem l'bil'ti hith`areb `im-mi sheniq'ra' 'ach
w'hu' zoneh 'o-botse`a bets'a` 'o-'obed 'elilim 'o m'gadeph 'o sobe' 'o gaz'lan
w'aph lo' le'ekol `im-ha'ish 'asher kazeh.

1Cor5:11 But I have written this to you not to be mixed with anyone
that is called a brother be a fornicator, or greedy man of gain, or an worshiper of idols,
or a reviler, or a drunkard, or a swindler with such not to eat with the man who is like this.

<11> νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὄνομαζόμενος
ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδόρος ἢ μέθυσος ἢ ἄρπαξ,
τῷ τοιούτῳ μηδὲ συνεσθίειν.

11 nyn de egrapsa hymin mē synanamignysthai ean tis adelphos onomazomenos
But now I wrote to you not to mix with if any brothers he is being called
ē pornos ē pleonektēs ē eidōlolatrēs ē loidoros ē methysos ē harpax,
a fornicator or a greedy man or an idolater or a reviler or a drunkard or a swindler,
tō toioutō mēde synesthiein.
with such a man not to eat.

12 עַז-עֲזָעָז עַז-עֲזָעָז
פָּתָח-תְּבָנָה עַז-עֲזָעָז
יבְּקִי מַה-לִּי לְשֻׁפְט אַת-אֲשֶׁר
בְּחוּץ חַלְאָתְשָׁפְטוּ אַת אֲשֶׁר בְּבַיתְךָ:

12. ki mah-li lish'pot 'eth-'asher bachuts halo' thish'p'tu 'eth 'asher babayith.

1Cor5:12 For what is it that I have to judge what is without?
Do you not judge what is in the house?

<12> τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

12 ti gar moi tous exō krinein? ochi tous esō hymeis krinete?

For what is it to me the ones outside to judge? Not the ones within you judge?

13 עַז-עֲזָעָז עַז-עֲזָעָז
לְגַוְאַשֵּׁר בְּחוּץ הָאֱלֹהִים יְשֻׁפְטָם
וְאַתָּם תִּבְעַרוּ אַת-הָרָע מִקְרָבְכֶם:

21. wa'asher bachuts ha'Elohim yish'p'tem w'atem t'ba`aru 'eth-hara` miqir'b'kem.

1Cor5:13 And when you are outside of the Elohim, you shall be judged,
and you shall remove the wicked one out of your midst.

<13> τοὺς δὲ ἔξω ὁ θεὸς κρινεῖ. ἔξαρατε τὸν πονηρὸν ἔξ ὑμῶν αὐτῶν.

13 tous de exō ho theos krinei.

But the ones outside the Elohim shall judge.

exarate ton ponēron ex hymōn autōn.

Remove the evil man from yourselves.

Chapter 6

בְּעֵד אֶת־מִשְׁפָּט־יְהוָה כַּאֲשֶׁר־יְהוָה צְדָקָה וְעִצָּם 1Cor6:1

אַתָּה תְּבִרֵב אִישׁ מִקְמָם עַמְּדָתְךָ וַיַּזַּד לְחַבְּרָא דִינָךְ
לְפָנֵי חֲרַשְׁעִים וְלֹא לְפָנֵי חֲקָדְשִׁים:

1. **hayarib 'ish mikem `im-re`ehu w'yazid l'habi' dino l'ph'ney har'sha'im**
w'lo' liph'ney haq'dshim.

1Cor6:1 The adversary is that one of you against another,
and act willfully to bring the law before the wicked and not before the holy ones?

«6:1» Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἔτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων
καὶ οὐχὶ ἐπὶ τῶν ἀγίων;

1 Tolmā tis hymōn pragma echōn pros ton heteron krinesthai
Dares anyone of you having a dispute with the other to be judged
epi tōn adikōn kai ouchi epi tōn hagiōn?
before the unrighteous and not before the saints?

בְּ הַלּא יְדַעַתְּם כִּי חֲקָדְשִׁים בְּדִינָךְ אֶת־הָעוֹלָם וְאֶת־הָעוֹלָם
יְהוָן עַל־יָדְכֶם הַלּא רְאֵיכֶם אֶתְכֶם לְדִין דִינִים קָלִים:

2. **halo' y'da`tem ki haq'dosim yadinu 'eth-ha`olam**
w'im-ha`olam yidon `al-yed'kem halo' r'uyim 'atem ladin dinim qalim.

1Cor6:2 Do you not know that the holy ones shall judge the world?
If the world is judged by your hands, are you unworthy to judge the smallest matters?

«2» Η̄ οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινοῦσιν;
καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἔστε κριτηρίων ἐλαχίστων;

2 ē ouk oideate hoti hagioi ton kosmon krinousin?
Or do you not know that the saints the world shall judge?
kai ei en hymin krinetai ho kosmos,
And if by you is judged the world,
anaxioi este kritēriōn elachistōn?
are you incompetent judges of the smallest matters?

גְּ הַלּא יְדַעַתְּם כִּי בְדִין הַיּוֹם הַמְּלָאכִים אֲפִי־דִינִי מְמוֹנוֹת:

3. **halo' y'da`tem ki nadin din-hamal'akim 'aph ki-diney mamonoth.**

1Cor6:3 Do you not know that we contend with judgment on the messengers,
even though the laws of the finance?

«3» οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά;
3 ouk oideate hoti aggelous krinoumen,

Do you not know that angels we shall judge,
mētige biōtika?
not to mention the things of this life?

וְאַתֶּם כִּשֵּׁישׁ־לְכֶם דִּינֵּי מִמּוֹנוֹת מוֹשִׁיבִים
אַתָּם אֶת־הַגְּמָאָס בְּקָהָל לְשִׁפְטִים עַלְיכֶם:
4. w'atem k'sheyesh-lakem diney mamonoth moshibim
'atem 'eth-hanim'as baqahal l'shoph'tim `aleykem.

1Cor6:4 And you, when is that you have the laws of finance, sit with them,
you appointed them with the assembly to judge you?

<4> βιωτικὰ μὲν οὖν κριτήρια ἔὰν ἔχητε, τοὺς ἔξουθενημένους ἐν τῇ ἐκκλησίᾳ,
τούτους καθίζετε;

4 biōtika men oun kritēria ean echēte, tous exouthenēmenous
Concerning things of this life then a case if you have, being little esteemed
en tē ekklēsiā, toutous kathizete?
by the assembly such ones how could you appoint as judges?

הֲבָשַׂתְכֶם אַנְיָ אָמַר אֶת־זֹאת
הַכִּי אֵין בְּכֶם חִכָּם יִדְעַ לְחֻכִּית בֵּין אִישׁ לְאֶחָיו:
5. l'bash't'kem 'ani 'omer 'eth-zo'th
haki 'eyn bakem chakam yode'a l'hokiach beyn 'ish l'achi.
1Cor6:5 I say this to your shame. Is there not among you a wise one
know how to prove between him and his brother,

<5> πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδὲν σοφός,
ὅς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

5 pros entropēn hymin legō. houtōs ouk eni en hymin oudeis sophos
To your shame I speak. Thus is there not among you not even one wise man
hos dynēsetai diakrinai ana meson tou adelphou autou?
who shall be able to make judgment between his brothers?

וְכִי אָח בָּא לְדִין עַמְּדָאָחִיו וּבָא לְפִנֵּי בְּלִי־מְאִמְנִים:
6. ki 'ach ba' ladin 'im-'achi u ba' liph'ney b'li-ma'aminim.

1Cor6:6 but brother comes to judgment with his brother, and comes before unbelievers?

<6> ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ ἀπίστων;

6 alla adelphos meta adelphou krinetai kai touto epi apistōn?

But brother with brother is judged and this before unbelievers?

7 אַפְזֹאת יִרְידָה הִרְאָ לִכְם שְׁתְּרֵיבּוּ זֶה עַמְדָה
וְלֹמַה לֹא תִבְחרְיוּ לְהִיּוֹת מִן־הַעֲלֹבוּם וְאֵינָם עוֹלְבִים
וּמִן־הַעֲשָׂוקִים וְאֵינָם עוֹשָׂקִים:

7. 'aph-zo'th y'ridah hi' lakem shetaribu zeh `im-zeh w'lamah lo' thib'charu lih'yoth min-ha`alubim w'eynam `ol'bim umin-ha`ashuqim w'eynam `osh'qim.

1Cor6:7 Even though it is a fault with you, that you quarrel with one with another.

Why do you not choose to be among the wretched and not the afflicted and among the oppressed, and not the oppressors?

7 <7> ἥδη μὲν [οὖν] ὅλως ἡττημα ὑμῖν ἔστιν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν.
διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

7 ἐδὲ men [oun] holōs hēttēma hymin estin hoti krimata echete

Already therefore altogether a defeat for you it is that you have lawsuits meth' heautōn. dia ti ochi mallon adikeisthe? dia ti ochi mallon apostereisthe?
with one another. Why not rather be wronged? Why not rather be cheated?

8 אָבֶל עוֹלְבִים אַתֶם וְעוֹשָׂקִים אָפָה אַתְּ־אַחִיכֶם:

8. 'abal `ol'bim 'atem w'sh'qim 'aph 'eth-'acheykem.

1Cor6:8 But you do wrong and cheat, and even to your brothers.

8 <8> ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

8 alla hymeyis adikeite kai apostereite, kai touto adelphous.

But you do wrong and cheat, and this to your brothers.

9 אָל־תִשְׁרִיאו נְפִשׁוֹתֵיכֶם לֹא הַזְנִים לֹא עֲבֹדֵי אֱלִילִים
לֹא חֲמֹנָאָפִים וְלֹא חֲקָדְשִׁים וְלֹא חֲשָׁכְבִים אַתְּ־זָכָר:

9. halo' y'da`tem ki har'sha`im lo' yir'shu 'eth-mal'kuth ha'Elohim
'al-tasi'u naph'shotheykem lo' hazonim lo' `ob'dey 'elilim lo' ham'na'aphim
w'lo' haq'deshim w'lo' hashok'bim 'eth-zakar.

1Cor6:9 Do you not know that the unrighteous shall not inherit the kingdom of the Elohim? Do not be deceived your souls. Neither fornicators, nor worshipers of idols, nor the profane ones, nor the holy ones, nor the lying men,

9 <9> Ἡ οὐκ οἴδατε ὅτι ἀδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε·
οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται

9 ē ouk oideate hoti adikoi theou basileian

Or do you not know that the unrighteous ones the Elohim's kingdom
ou klēronomēsousin? mē planasthe; oute pornoi oute eidōlolatrai
shall not inherit? Be not deceived; neither fornicators nor idolaters
oute moichoi oute malakoi oute arsenokoitai
nor adulterers nor effeminate nor homosexuals

וְלֹא חַנְפָּבִים וְלֹא־בָּצָעִי בָּצָע לֹא הַסְבָּאים וְלֹא חַמְגָדְבִים
וְלֹא חַנְזָלִים כֹּל־אֱלֹהָה לֹא יִרְשֶׁה אֵת־מִלְכּוֹת הָאֱלֹהִים:

10. lo' haganabim w'lo'-bots' ey betsa` lo' hasob'im w'lo' ham'gad'phim
w'lo' hagaz'lanim kal-'eleh lo' yir'shu 'eth-mal'kuth ha'Elomim.

1Cor6:10 nor thieves, nor greedy man of gain, nor drunkards, nor revilers,
nor swindlers, all these shall not inherit the kingdom of the Elohim.

<10> οὕτε κλέπται οὕτε πλεονέκται, οὐ μέθυσοι, οὐ λοίδοροι,
οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.

10 oute kleptai oute pleonektai, ou methysoi, ou loidoroi,
nor thieves nor greedy ones nor drunkards nor revilers
ouch harpages basileian theou klēronomēsousin.
nor swindlers the kingdom of the Elohim shall inherit.

וְאַבָּל הַצְבָּקָתָם בְּשֵׁם הָאָדוֹן יְהוָשָׁע וּבְרִיחַת אֱלֹהִינוּ:
אַבָּל מִקְצַתְכֶם אֲבָל רְחַצְתֶם אֲבָל קְדֻשָּׁתֶם
וְאַבָּל לְפָנֵיכֶם הַיּוֹמָם אֲבָל לְלַיְלָה:
וְאַבָּל עַמְּדָתֶךָ אֲבָל עַמְּדָתֶךָ וְאַבָּל עַמְּדָתֶךָ:

11. w'ka'eleh l'phanim hayu miq'tsath'kem 'abal ruachts'tem 'abal qudash'tem
'abal hats'daq'tem b'shem ha'Adon Yahushua ub'Ruach 'Eloheynu.

1Cor6:11 Such were some of you in front of you, but you were washed,
but you were sanctified, but you were justified in the name of the Adon (Master)
Ow'ad'ah the Mashiach and in the Spirit of our El.

<11> καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἤγιάσθητε, ἀλλὰ ἐδικαιώθητε
ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

11 kai tauta tines ēte; alla apelousasthe, alla hēgiasthēte,
And these things some of you were; but you were washed, but you were sanctified,
alla edikaiōthēte en tō onomati tou kyriou Iēsou Christou
but you were justified in the name of the Master Yahushua the Anointed One
kai en tō pneumati tou theou hēmōn.
and in the Spirit of our El.

וְאַבָּל רְשֹׁוֹת לִי אֲבָל לֹא כָּל־הָבָר מָעוֹל
יבְּהַכְלָל רְשֹׁוֹת לִי אֲבָל לֹא כָּל־הָבָר מָעוֹל:

הַכָּל רִשׁוֹת לְיַעֲבֹר בְּאַבְלָל לֹא יְשֻׁבֵּב הַבָּרָה:

12. **hakol r'shuth li 'abal lo' kal-dabar mo'il**
hakol r'shuth li 'abal lo' y'sha`b'deni dabar.

1Cor6:12 All things are permitted to me, but not all things are useful.
All things are permitted for me, but I shall not be mastered by anything.

<12> Πάντα μοι ἔξεστιν ἀλλ’ οὐ πάντα συμφέρει.
πάντα μοι ἔξεστιν ἀλλ’ οὐκ ἐγώ ἔξουσιασθήσομαι ὑπό τινος.

12 Panta moi exestin all' ou panta sympherei.

All things to me are lawful but not all things benefical.
panta moi exestin all' ouk egō exousiasthēsomai hypo tinos.
All things to me are lawful but not I shall be mastered by anything.

וְאַתֶּן-אָכֵל כְּפָרָשׁ וְהַכְּרָשׁ לְמַאֲכָל וְחַאֲלָהִים אַתְּזָה וְאַתְּזָה
יְכָלַה וְהַגּוֹרֵף אֶל-יְהִי לִזְנוֹת קֵי אַם-לְאָדוֹן וְחַאָדוֹן לְגֻוּת:

13. **hama'akal lak'res w'hak'res lama'akal w'ha'Elōhim 'eth-zeh w'eth-zeh y'kaleh w'haguph 'al-y'hi laz'nuth ki 'im-la'Adon w'ha'Adon laguph.**

1Cor6:13 Food is for the stomach and the stomach is for food,
but the Elohim shall destroy both this and them. And the body is not for fornication,
but for the Adon, and the Adon is for the body.

<13> τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῦς βρώμασιν, ὁ δὲ θεὸς
καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ,
καὶ ὁ κύριος τῷ σῶματι·

13 ta brōmata tē koiliā kai hē koilia tois brōmasin, ho de theos
Foods for the stomach and the stomach for foods, but the Elohim
kai tautēn kai tauta katargēsei. to de sōma ou tē porneiā
both this and these shall destroy, but the body is not for fornication
alla tō kyriō, kai ho kyrios tō sōmati;
but for the Master, and the Master for the body,

וְאַתֶּן-אָכֵל עַל-עַל זְבוּבָנָה-אַתֶּן-עַל זְבוּבָנָה
יְד וְחַאֲלָהִים הַעִיר גַּם אַתְּ-אֲדָנֵינוּ וְרַעֵיר גַּם-אַתְּכֶם בְּגֻבּוּרָתָה:

14. w'ha'Elōhim he`ir gam 'eth-'Adoneynu w'ya`ir gam-'eth'kem big'buratho.

1Cor6:14 Now the Elohim has not only raised our Adon (Master),
but shall also raise us up through His power.

<14> ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἔξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

14 ho de theos kai ton kyrion ēgeiren
and the Elohim both the Master raised up
kai hēmas exegerei dia tēs dynameōs autou.
and also us shall raise up through His power.

וְאַתֶּן-אָכֵל עַל-עַל זְבוּבָנָה-אַתֶּן-עַל זְבוּבָנָה
B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebus - page 1890

בְּאַתָּה אַתָּה עַל-מִשְׁמֵרָתֶךָ כִּי כְּפָרָתָךְ אֲבָרִי הַמְּשִׁיחַ הַזָּקָן
טו הָלָא יַדְעָתֶם כִּי גּוֹפְתִּיכֶם אֲבָרִי הַמְּשִׁיחַ הַזָּקָן
אַתָּה אֲבָרִי הַמְּשִׁיחַ וְאַעֲשָׂה אֶתְכֶם לְאֲבָרִי זֹנָה חָלִילָה:

15. **halo' y'da`tem ki guphotheykem 'ebarey haMashiyach**
hemah ha'eqach 'eth-'ebarey haMashiyach w'e'eseh 'otham l'ebarey zonah chalilah.

1Cor6:15 Do you not know that your bodies are members of the Mashiyach?
Shall they then take away the members of the Mashiyach
and make them members of a prostitute? May it never be!

<15> οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἔστιν;
ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

15 ouk oideate hoti ta sōmata hymōn melē Christou estin?

Do you not know that your bodies members of the Anointed One are?
aras oun ta melē tou Christou
Having taken then the members of the Anointed One
poiēsō pornēs melē? mē genoito.
should I make them members of a prostitute? May it never be.

בְּאַתָּה אַתָּה עַל-מִשְׁמֵרָתֶךְ כִּי כְּפָרָתָךְ אֲבָרִי הַמְּשִׁיחַ הַזָּקָן
טו אָבָל הָלָא יַדְעָתֶם כִּי הַקְבֵּק בְּזֹנָה גּוֹפָ אֶחָד הוּא עַמָּה
כִּי הַקְבֵּט אָמֵר וְהִירְשִׁיגֵיכֶם לְבָשָׂר אֶחָד:

16. **'o halo' y'da`tem ki hadabeq bazonah guph 'echad hu' `imah**
ki hakathub 'omer w'hayu sh'neyhem l'basar 'echad.

1Cor6:16 Or do you not know that the one who joins himself to a prostitute is one body with her? For it is written He says, The two shall become one flesh.

<16> [Ἄ] οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σώματι ἔστιν;
Ἐσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.

16 [ē] ouk oideate hoti ho kollōmenos tē pornē hen sōma estin?

Or do you not know that the one joining himself to a prostitute one body is?
Esontai gar, phēsin, hoi duo eis sarka mian.
Shall be for it says the two into flesh one.

בְּאַתָּה אַתָּה עַל-מִשְׁמֵרָתֶךְ כִּי כְּפָרָתָךְ אֲבָרִי הַמְּשִׁיחַ הַזָּקָן
טו אָבָל הָלָא יַדְעָתֶם כִּי כְּפָרָתָךְ אֲבָרִי הַמְּשִׁיחַ הַזָּקָן

17. **'abal hadabeq ba'Adon Ruach 'echad hu' `imo.**

1Cor6:17 But the one who joins himself to the Adon (Master) is one Spirit with Him.

<17> ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύματι ἔστιν.

17 ho de kollōmenos tō kyriō hen pneuma estin.

But the one joining himself to the Master one Spirit is.

בְּאַתָּה אַתָּה עַל-מִשְׁמֵרָתֶךְ כִּי כְּפָרָתָךְ אֲבָרִי הַמְּשִׁיחַ הַזָּקָן
טו אָבָל הָלָא יַדְעָתֶם כִּי כְּפָרָתָךְ אֲבָרִי הַמְּשִׁיחַ הַזָּקָן

**רִיחַ בְּחֹקָיו מִן־הַזְנוּתָא כָּל־חֶטֶא אֲשֶׁר־יִחְטָא הָאָדָם מְחוֹזֵץ
לְגֹנְפוֹ הוּא וְהַזְנוּהָ חֶטֶא בְּעֶצֶם גָוָפּוֹ:**

**18. rachaqu min-haz'nuth kal-chet' 'asher-yecheta' ha'adam michuts l'gupho hu'
w'hazoneh chote' b'`etsem gupho.**

1Cor6:18 Keep away from the fornication. Every sin that a man commits is outside the body, but he that commits fornication sins against his own body.

<18> φεύγετε τὴν πορνείαν. πᾶν ἀμάρτημα ὃ ἔὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὃ δὲ πορνεύων εἰς τὸ ὕδιον σῶμα ἀμαρτάνει.

18 pheugete tēn porneian. pan hamartēma ho ean poiēsē anthrōpos
Flee the fornication. Every sin whichever a man may do,
ektos tou sōmatos estin; ho de porneuōn eis to idion sōma hamartanei.
outside the body is; but the one fornicating against his own body sins.

19
יְשַׁׁבְּכֶם אֲשֶׁר דָּרְךָ לְכָם מִמְּאֹת הָאֱלֹהִים וְלֹא־שְׁלַכָּם אַתֶּם:
רְאֵיתֶם אֲשֶׁר הָיָה הַיּוֹלֵד עַל־כָּן כִּי גַוְפְּכֶם הִיא הַיּוֹלֵד רִיחַ הַשְּׁבָן
בְּקָרְבָּכֶם אֲשֶׁר דָּרְךָ לְכָם מִמְּאֹת הָאֱלֹהִים וְלֹא־שְׁלַכָּם אַתֶּם:
19. 'o halo'-y'da`tem ki guph'kem hu' heykal Ruach haQodesh hashoken b'qir'b'kem
'asher hayah lakem me'eth ha'Elohim w'lo'-shelakem 'atēm.

1Cor6:19 Or do you not know that your body is a temple of the Holy Spirit dwelling in you, whom you have from the Elohim, and that you are not that is of your own?

<19> ή οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἀγίου πνεύματός ἐστιν οὐ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἔαυτῶν;

19 ē ouk oideate hoti to sōma hymōn naos tou en hymin hagiou pneumatos estin
Or do you not know that your body a sanctuary of the in you Holy Spirit is,
hou echete apo theou, kai ouk este heautōn?
whom you have from the Elohim, and you are not your own?

20
בְּכִי בְּמִחִיר נִקְנִיתֶם עַל־כָּן כְּבָדָיו אֶת־הָאֱלֹהִים בְּגַוְפָּכֶם
(יִבְרֹוחְכֶם אֲשֶׁר לְאֱלֹהִים חַמָּה):

**20. ki bim'chir niq'neythem `al-ken kab'du 'eth-ha'Elohim b'guph'kem
(ub'ruachkem 'asher l'Elohim hemah).**

1Cor6:20 For you have been bought with a price: therefore glorify the Elohim in your body (and in your spirit, which they are in Elohim).

<20> ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

20 ēgorasthēte gar timēs; doxasate dē ton theon en tō sōmati hymōn.

For you were bought with a price; glorify then the Elohim in your body.

Chapter 7

בְּעֵד כִּי עָשָׂתָךְ וְאַתָּה גָּדוֹל בְּעֵד
1Cor7:1

וְלֹעֲגָנִין אֲשֶׁר כְּתָבָתָם אֱלֹהִים הָגָה טוֹב
לְאָדָם שֶׁלֶת אֲרָגָן בְּאַשָּׁה:

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 ὅν 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;

בְּאֵיךְ מִפְנֵי הַזְנוֹת תָּהִי לְכָל-אִישׁ אֲשֶׁתָּו וַיַּהַי לְכָל-אֲשֶׁה בְּעַלְהָה:
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.

בְּהַאֲישׁ יְהִי יוֹצֵא יְהִי חֹבֶתָו עִם אֲשֶׁתָּו
וְכֹמֹדְכָן הַאֲשֶׁה עִם בְּעַלְהָה:

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> τῷ γυναικὶ δὲ ἀνὴρ τὴν 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.

דַּחֲשֶׁה אֵין גִּפְהָה בְּרִשׁוֹתָה אֶלָּא בְּרִשׁוֹת בְּעַלְהָה

וְכָמוֹדַכָּן הָאִישׁ אֵין גּוֹפֹ בֶּרֶשְׁוֹת אֶלָּא בֶּרֶשְׁוֹת אֶשְׁתָּו:

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> ἢ γυνὴ τοῦ ἴδιου σώματος οὐκ ἔξουσιάζει ἀλλὰ ὁ ἀνήρ,
ὅμοιως δὲ καὶ ὁ ἀνήρ τοῦ ἴδιου σώματος οὐκ ἔξουσιάζει ἀλλὰ ἡ γυνὴ.

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.

בְּכָל־תְּפִרְדוֹ זֶה מִזֶּה כִּי אִם מִדְעָת שְׁגִינְכֶם לְפִי
שָׁעָה לְעַמּוֹד (בְּתִיעֲנִית וּ) בְּתִפְלָה וְתִשְׁבוּ
וְתִתְאַחֲרִוּ פָּנִים־ינְפָה אֶתְכֶם הַשְׁטָן בְּפִרְיצּוֹתֶיכֶם:

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 bip'rictsuth'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 ἂν ἐκ συμφόνου 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.

וְוְאָנִי אָמַר זוֹאת בְּדָךְ רְשֹׁות וְלֹא בְּדָךְ 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' ἐπιταγῆν.

6 tutto de legō kata syggnōmēn ou kat' epitagēn.

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

עַל-כֵּן כִּי מִי יְתַנֵּן וְהַיָּה כָּל-אָדָם כְּמַنִּי אֶבֶל כָּל-אָדָם
יִשְׁלֹךְ מִתְנַחַת מַאת הָאֱלֹהִים זוֹה בְּכָה וַזָּה בְּכָה:⁷

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 ἔκαστος ἕδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὗτος, ὁ δὲ οὗτος.

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.

וְאֶל-הַפְנִים וְאֶל-הַאֲלָמָנוֹת אָמַר אָנִי
כִּי-טוֹב לָהֶם לְעַמְּדָה כִּי-כֵן גַּם-אָנִי:⁸

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;

טַאֲק אֶמְלָא יוּכְלָה לְכַבֵּש אֶת-יִצְחָק רְשָׁאָג
כִּי-טוֹבִים נְשֹׂוֹאִין מְאִישׁ לְדוֹת אַחֲר עֲבָרָה:⁹

9. 'a'k 'im-lo' yuk'lū 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 ἔστιν γαμῆσαι ἢ πυροῦσθαι.

9 ei de ouk egkrateuontai, gamēsatōsan,

But if they do not have self-control, let them marry,
kretton gar estin gamēsai ē pyrousthai.
for better it is to marry than to burn with passion.

רְעֵל־הַפְשׁוֹאִים אֲנִי מְצֻנָּה וְלֹא מַעֲצָמִי
כִּי אָמַד־מִפְעַת הָאָדוֹן שֶׁלֹּא־תִּפְרַשׂ אָשָׁה מִבְעָלָה: 10

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 ἐγὼ 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

רְאֵם־פְּרַשׂ תִּפְרַשׂ מִפְנֵו תָּשִׁב בֶּלֶא אִישׁ אוֹ תִּתְרַצָּה לְבַעַלְהָ
וְאִישׁ אֶל־יִשְׁלַח אֶת־אָשָׁתוֹ: 11

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 χωρισθῆ, 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.

רְבָּוְאָלְ-הַאֲחֶרִים אָמַר אֲנִי שֶׁלֹּא מִדְעַת הָאָדוֹן כִּי־תְּהִיכָּה לְאָח
אָשָׁה אֲשֶׁר אַיִנְפָּה מְאַמִּינָה וּרְצֹונָה שְׁתַּעֲמֹד עָמוֹ אֶל־יִשְׁלַחְנָה:
12. w'el-ha'acherim 'omer 'ani shel' mida`ath ha'Adon ki-thih'yeh l'ach 'ishah
'asher 'eynenah ma'amindah 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 αὐτῇ 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־אָשֵׁת אִישׁ אֲשֶׁר אִינְנוּ מַאֲמִין
וַיְצֻוּנוּ שְׁיִשְׁבֵּעַ עָלָה 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 הָאִישׁ אֲשֶׁר אִינְנוּ מַאֲמִין יִקְדְּשֶׁ בְּאִשָּׂה וְהָאִשָּׂה
אֲשֶׁר אִינְנָה מַאֲמִינָה תִּקְדְּשֶׁ בְּאִישׁ שָׁאֹם־לֹא
כִּן חָדָר בְּגִינְכֶם טָמֵאים וְעַתָּה קְדוּשִׁים 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 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;
epeī ara ta tekna hymōn akatharta estin, nyn de hagia estin.
otherwise your children impure are, but now they are holy.

טו ומי שאירגנו מאמין אם בא לפרש יפרש והאך או
האהות איתם זוקרים לאלה ונאנחנו לשולם קראנו האללים:
טו ומי שאירגנו מאמין אם בא לפרש יפרש והאך או
האהות איתם זוקרים לאלה ונאנחנו לשולם קראנו האללים:

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 ἦ δὲ ἡ ἀδελφὴ
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 toiooutois;
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.

טז כרי מה-תדרעי את האהשה אמ-תושיעך את-האריש
ו מה-תדרע אתה האריש אמ-תושיעך את-האהשה:
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?

ר' רק יתהלך כל-אריש כבפי מה-שחלק לו האללים
ובכפי מה-שקרא אותו האדון ובן-מתן אני בכל-הקבילות:
17. raq yith'hale'k kal-'ish k'phi mah-shechalaq lo ha'Elohim
ub'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, ἐκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατείτω.

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.

בְּנֵי עֲמֹדֶת כִּי תַּעֲמִידְתָּנוּ בְּנֵי עֲמֹדֶת כִּי תַּעֲמִידְתָּנוּ
18 רַב אָמֵן נָמֹל הַמְּקֻרָא אֶל-יְמִשְׁךְ לֹא עָרְלָה
וְאָמֵן 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 ἀκροβυστίᾳ κέκληται 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 peritemnēsthō.

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

בְּנֵי עֲמֹדֶת כִּי תַּעֲמִידְתָּנוּ בְּנֵי עֲמֹדֶת כִּי תַּעֲמִידְתָּנוּ
19 רַב אָמֵן הַמְּפִילָה בְּחַשְׁבָה וְאַין-הַעֲרָלָה גַּחֲשָׁבָה
כִּי אָמֵן לְשִׁמְרָה 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 ἔστιν καὶ ἡ ἀκροβυστία οὐδέν ἔστιν,
ἀλλὰ τῆρησις 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.

בְּנֵי עֲמֹדֶת כִּי תַּעֲמִידְתָּנוּ בְּנֵי עֲמֹדֶת כִּי תַּעֲמִידְתָּנוּ
20 כִּי אִישׁ אִישׁ בְּמִשְׁמָרָתוֹ שְׁמִיטָה נִקְרָא בָּה יַעֲמֹד:

20. ‘ish ‘ish b’mish’mar’tō shemitakah 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 ἦ 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.

כִּי אָמַן קְרָאת וְאַתָּה עָבֵד עַל־יְרֻעָם בְּעִירָנֶךָ
אֲלֹא אָמַן תְּשִׁיג יְדֶךָ לְצִאת לְחַפְשִׁי בְּחָר בָּזָה:

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.

כִּי־הַקְרִיא אֶל־אָדוֹן בְּחִירָתוֹ עָבֵד מְשֻׁחָרָר הוּא לְאָדוֹן
וְכֵן הַקְרִיא בְּחִירָתוֹ חַפְשִׁי עָבֵד הוּא לְמְשִׁיחָה:

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 Anointed One.

כִּי־בְּמַחֵיר נִקְנִיתָם אֶל־תְּהִיו עָבָדִים לְבָנִי־אָדָם:

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 ἡγοράσθητε· μή γίνεσθε δοῦλοι ἀνθρώπων.

23 timēs ēgorasthēte; mē ginesthe douloi anthrōpōn.

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

כִּי אַחֲרֵי אִישׁ אָמֵן בְּמִשְׁמֶרֶת
שְׁמִתּוֹכָה נִקְרָא בָּה וְעַמְדֵד לִפְנֵי הָאֱלֹהִים:
24. 'achay 'ish 'ish bamish'mereth shemitokah niq'ra' bah ya'amod liph'ney ha'Elahim.

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.

כְּה וְעַל־הָבֵר הַבְּתוּלוֹת אַיִן־לִי מַצּוּה מִפִּי הָאָדוֹן בְּכָךְ
אַחֲרָה בְּעֵתִי אַחֲרֵי אַשְׁר־חָנַנִּי הָאָדוֹן לְהִיוֹת נָאמֵן:
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'emam.

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 ἡλεῖμένος ὑπὸ κυρίου πιστὸς εἶναι.

25 Peri de tōn parthenōn epitagēn kyriou ouk echo,
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.

כוֹנוֹאַנְיִ אָמֵר קִידּוֹבֵל אֶלְאָדָם מִפִּנְיֵי הָאָדָם הַקְּרוֹבָה
קִידּוֹבֵל לוֹ לְעַמְדֵד כֵּךְ:
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.

כז אָמַן־זָקִוָק אֲתָה לֹאֲשָׁה אֶל־תְּבָקֵשׁ לְהַפְּטָר
וְאָמַן־גַּפְטָרָת אֶל־תְּבָקֵשׁ אֲשָׁה:

27. 'im-zaqquq '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 zētei lysis;

If you have been bound to a wife, do not seek separation;
lelysa apo gynakos, mē zētei gynaika.
if you have been freed from a wife, do not seek a wife.

אָנָה לְעֵד עַל־עֲלֵיכֶם כִּי־תָקַח אֲשָׁה אֵין בָּךְ חַטָּאת וְהַבְתוֹלָה כִּי־תָהִיה לְאִישׁ
אֵין בָּה חַטָּאת אֶבֶל יְבָאָם צְרוֹת בְּשָׂרָם וְאַנְיָה עַלְיכֶם:

28. w'gam ki-tiqach 'ishah 'eyn b'ak chet' w'hab'tulah
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 ὑμῶν 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 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.

כְּתַזְאת אַנְיָה אָמַר אֲחֵי כִּי הַשְׁעָה דְחוּקָה
מַעַתָּה עַל־פָּנִים יְהִי הַגְּשִׁיאִים כְּאֶלְגָּה אַיְלָה לָהֶם נְשִׁים:

29. w'zo'th 'ani 'omer 'achay ki hashā`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;

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

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

לֹא כְּבָדִים קָאִינָם בְּכִים וְהַשְׁמָחִים קָאִינָם שְׂמָחִים
וְהַקּוֹנִים קָאָלוּ אֵין-קָנִין בְּרִידָם: 30

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 hei klaiontes hōs mē klaiontes kai hei chairontes hōs mē chairontes

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

kai hei agorazontes hōs mē katechontes,

and the ones buying as not possessing,

לֹא כְּבָדִים מִן-הָעוֹלָם הַזֶּה קָאָלוּ אֵין לָהֶם הַנִּאָה מִמֶּפֶג
כִּי תַּעֲבֹר צוֹרַת הָעוֹלָם הַזֶּה: 31

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

ki 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 χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι·

παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

31 kai hei 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.

לֹבָנוֹאָנִי רְצֹונִי שֶׁלֶא תָּהִיו בְּטַרְדִּים מִשְׁאַיְן-לֹו אֲשֶׁה טַרְדֵּ
לֹבָנוֹאָנִי רְצֹונִי שֶׁלֶא תָּהִיו בְּטַרְדִּים מִשְׁאַיְן-לֹו אֲשֶׁה טַרְדֵּ 32

בְּאַשֵּׁר לְאָדוֹן אִיךְ יִרְטֶב בְּעִינֵי הָאָדוֹן:

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.

ὁ 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,

קְנֻתְךָ קְנֻתְךָ וְעַל כְּלָמָדְךָ כְּלָמָדְךָ ۳۳
לְגַוְעַל אֲשָׁה טְרוּד בְּחַפְצֵי הָעוֹלָם אִיךְ יִרְטֶב בְּעִינֵי הָאָשָׁה
וְאֵין לְבָז תְּמִימִים:

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> ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικὶ,
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,

לְדֹבֶר אֲשָׁה בְּנוּיה וּבְתוּלָה טְרוּדָה בְּאַשֵּׁר לְאָדוֹן
וְלְהִוּת קְדוֹשָׁה גַם בְּגִיפָּה גַם בְּרוּחָה
וּבְעִילָת בְּעַל טְרוּדָה הִיא בְּחַפְצֵי הָעוֹלָם שְׁהִיטֶב בְּעִינֵי בְּעַלְהָה:

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 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 ḥagia
 and the virgin care for the things of the Master that she may be holy
 kai tō sōmati kai tō pneumatī; 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.

לֹה וְכֵן אָנָי אָמַר לְטוֹב לְכֶם וְלֹא לְהַשְׁלִיךְ פָּח עַלְיכֶם
 כִּי אֲסֵד לְהַנְּהָגָה טוֹבָה וְלִמְעָן תְּהִירָה נְכּוּנִים תִּמְרִיד
 לְקַרְבָּת הָאֲדוֹן 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 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.

לֹוּכִירִיאָמֵר אִישׁ שְׁחוֹתָא עַשְׂתָה בְּבַתּו הַבְּתוּלָה שְׁלָא כְּהַגְּנָן
 אֲסֵד יַעֲבֵר עַלְיכְּ פְּרִקְה וְדַבֵּר צְרָךְ הוּא אָז יַעֲשֵׂת לְהָ
 כְּרִצּוֹנוֹ אַיִן בָּו חַטָּא רְשָׁאָפָה:

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 Ei δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν γὰρ ὁ ὑπέρακμος
 καὶ οὕτως ὀφείλει γίνεσθαι, ὅτι ἔλει ποιεῖτω, οὐχ ἀμαρτάνει, γαμεῖτωσαν.

36 Ei de tis aschēmonein epi tēn parthenon autou nomizei,

But if anyone to behave improperly toward his virgin thinks,
ean ἐ 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.

חַוְנוֹת / כָּלְבָה יְלִיעָה עֲשֵׂה כְּבָשָׂעָה 37
עֲשֵׂה כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה
לֹא וְמִי שְׁחוֹא נְכוֹן בְּלִבְוֹ וְאַגְּנָנוּ מִכְרָחָה כִּי אַמְּדִיכְלָל לְעִשּׂוֹת
כְּרַצְנוֹ וְגָמָר בְּלִבְוֹ לְשִׁמְרָה אֶת בְּתוֹ הַבְּתוּלָה טֻוב הַוָּא עַשְׂה:

**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 ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος μὴ ἔχων ἀνάγκην,
ἔξουσίαν δὲ ἔχει περὶ τοῦ ἴδιου θελήματος καὶ τοῦτο κέκρικεν
ἐν τῇ ἴδιᾳ 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 idia kardiā, tērein tēn heautou parthenon, kalos poiēsei.
in his own heart, to keep her, his own woman, a virgin, he does well.

תְּבוֹתָה כְּבָשָׂעָה כְּבָשָׂעָה 38
לֹא כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה
לְחַלְכָּן חַמְשָׁרָה אֶתְהָ עַשְׂה טֻוב
וְאַשְׁר אַגְּנָנוּ מִשְׁרָא עַשְׂה טֻוב מִמְּנוּ:

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 kalos poiei
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.

חַיְמָעָה כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה כְּבָשָׂעָה 39
לְטַהֲרָה זְקוֹנָה לְבָעֵלה מִן-הַתּוֹרָה כָּל-זָמָן שְׁחוֹא חַי וְכַשְׁמָת
בָּעֵלה מִתְּרָתָה הִיא לְהַשְׁאָה לְמִי שְׁהַרְצָה וּבְלִבְדָּה שְׁתְּהִיה בְּאַדְוֹן:

**39. ha'ishah z'quqah l'ba`lah min-haTorah kal-z'man shehu' chay
ub'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· ἔὰν δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν 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.

אַתְּ בָּרוּךְ תִּהְיֶה יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו כִּי רַבָּה
מִאֲשֶׁרֶת אָמַן עָמַד פָּנֶיךָ זֹאת דְּבָרִי וְאָמַר
כִּי רַוחַ אֱלֹהִים גָּמַד בָּבִי:

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 ἐστιν ἔὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κάγὼ 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.

Chapter 8

וְעַל־דָּבָר זֶבֶחַ הָאֱלִילִים יְדֻעַנוּ שְׁבָלָנִי
יְשָׁלַנְנוּ דָּעַת הַבָּעֵת הַגְּבוּיהַ לֵב וְהַאֲהָבָה הִיא הַבּוֹנָה:

1. w`al-d'bar zib'chey ha'elilim yada`nu shekulana yesh-la`ath hada`ath tag'biah leb w'ha'ahabah hi' habonah.

1Cor8:1 Now concerning the matter of the sacrifices of idols we know that all of us have our knowledge. Knowledge puffs up the heart, but love builds up.

<8:1> Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῦ, ἡ δὲ ἀγάπη οὐκοδομεῖ.

1 Peri de tōn eidōlothytōn, oidamen hoti pantes gnōsin echomen.
Now concerning the idolatrous sacrifices, we know that all knowledge we have.

hē gnōsis physioi, hē de agapē oikodomei;
Knowledge puffs up, but love edifies;

בְּהָאָמֵר שֶׁהוּא יִדַּע הָבָר עֲזַרְתָּא כַּאֲשֶׁר רְאֹוי לְזֹה:

2. ha'omer shehu' yode`a dabar `odenu lo'-yada` ka'asher ra'uy lo.

1Cor8:2 If he says that he knows anything, he does not yet know when he deserves it.

כָּךְ εἰ τις δοκεῖ ἐγνωκέναι τι, οὕπω ἔγνω καθὼς δεῖ γνῶναι.

2 ei tis dokei egnōkenai ti,
if anyone thinks to have known anything,
oupō egnō kathōs dei gnōnai;
not yet he knew as it is necessary to know;

גַּאֲבָל הָאָהָב אֶת-הָאֱלֹהִים הוּא נֹדֵע לֹז:

3. 'abal ha'cheb 'eth-ha'Elohim hu' noda` lo.

1Cor8:3 but he loves the Elohim, this one is known by Him.

כָּךְ εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

3 ei de tis agapā ton theon, houtos egnōstai hyp' autou.
but if anyone loves the Elohim, this one has been known by him.

דַּעַלְתָּה בָּר אֲכִילָת זֶבַח הָאֱלֹילִים יָדַעַנוּ
כִּי-אֵין אֱלֹיל בְּעוֹלָם וְאֵין אֱלֹהִים בְּלֹתִי אֶחָד:

4. w`al-d'bar 'akilath zib'chey ha'eelilim yada`nu
ki-'eyn 'elil ba`olam w'eyn 'elohim bil'ti 'echad.

1Cor8:4 And concerning the word of the eating of the sacrifices of idols, we know
that there are no idols in the world, and there are no mighty ones but one.

כָּךְ Περὶ τῆς βρώσεως οὗν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ
καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἶται.

4 Peri tēs brōseōs oun tōn eidōlothytōn, oidamen

Concerning the eating therefore of the idolatrous sacrifices, we know
hoti ouden eidōlon en kosmō, kai hoti oudeis theos ei mē heis.
that an idol is nothing in the world and that there are no mighty ones except one.

הַזְּהָרֶת כִּי-יִשְׁמַר אֱלֹהִים בֵּין-בְּשָׂמִים בֵּין-בָּאָרֶץ
כַּאֲשֶׁר יִשְׁמַר אֱלֹהִים רַבִּים וְאֶדְנִים רַבִּים:

5. w'aph ki-yesh mi sheniq'ra'im 'elohim beyn-bashamayim beyn-ba'arets
ka'asher yesh 'elohim rabbim wa'adonim rabbim .

1Cor8:5 For even if there are those who are called mighty ones whether in the heavens or on earth, when there are many mighty ones and many masters,

5 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς,
ῶσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,

5 kai gar eiper eisin legomenoi theoi eite en ouranō

For even if there are ones being called mighty ones either in the heavens
eite epi gēs, hōsper eisin theoi polloi kai kyrioi polloi,
or on the earth, even as there are the mighty ones many and masters many,

וְאַמְמָם לֹנוּ בֶּקָעֵל אֶחָד הָאָב אֲשֶׁר הַכְּלָל מִפְנֵי וְאַנְחָנוּ אַלְיוֹ
וְאַדְוֹן אֶחָד יְהִישׁ עַמְשִׁיחַ אֲשֶׁר הַכְּלָל עַל־יָדוֹ וְאַנְחָנוּ עַל־יָדוֹ:
6. 'am'nam lanu raq-'El 'echad ha'Ab 'asher hakol mimenu wa'anach'nu 'elayu
w'Adon 'echad Yahushua haMashiyach 'asher hakol `al-yado wa'anach'nu `al-yado.

1Cor8:6 Indeed, we have only one El, the Father from whom all things come from Him and we are to Him, and one Adon (Master), Oωאֱלֹהִים the Mashiyach, by whom are all things created by His hands, and we by His hands.

6> ἀλλ ἡμῖν εἶς θεὸς ὁ πατὴρ ἐξ οὐ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν,
καὶ εἶς κύριος Ἰησοῦς Χριστὸς δι’ οὐ τὰ πάντα καὶ ἡμεῖς δι’ αὐτοῦ.

6 all' hēmin heis theos ho patēr ex hou ta panta kai hēmeis eis auton,
yet to us there is one Elohim the father of whom are all things are we in Him,
kai heis kyrios Iēsous Christos di' hou ta panta
and one Master Yahushua the Anointed One through whom are all things
kai hēmeis di' autou.
and we through Him.

וְאַךְ לֹא בְכָלָם הַדָּעַת כִּי יֵשׁ זְכָרִים עוֹד אֶת־הָאֱלִיל
וְאַכְלִים כְּאֶכְלִים זְבַח אֱלִיל וְלַבְמַה הַחְלֹזֶשׁ יְתַגֵּאל:

7. 'a'k lo' b'kulam hada`ath ki yesh zok'rim `od 'eth-ha'elil
w'ok'lim ke'ekol zebach 'elil w'libam hechalush yith'ga'al.

1Cor8:7 But not in all of them have the knowledge that there are males who are still the idols, and eat as an eater of the sacrifice of an idol, and their weak hearts are defiled.

7> Ἄλλ ὅντις οὐ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἔως ἅρτι τοῦ εἰδώλου ὡς
εἰδωλόθυτον ἐσθίουσιν, καὶ οὐ συνείδησις αὐτῶν ἀσθενής οὐσα μολύνεται.

7 All' ouk en pasin hē gnōsis;

But there is not in all men this knowledge;

tines de tē synētheiā heōs arti tou eidōlou hōs eidōlothyton

but some being accustomed until now to the idol as an idolatrous sacrifice
esthiousin, kai hē syneidēsis autōn asthenēs ousa molynetai.

eat food, and their conscience being weak is defiled.

וְהַמִּאכֵל לֹא יִקְרַב אֶתְנוּ לְאֱלֹהִים
כִּי אָמַן-אכֵל אַיִן-לָנוּ וַתָּרוּ וְאָמַן-לֹא נִאכֵל לֹא גָּרָע:

8. w'hamā'akal lo' y'qareb 'othanu l'Elohim
ki 'im-no'kal 'eyn-lanu yith'ron w'im-lo' no'kal lo' nigare'a.

1Cor8:8 And the food shall not bring us closer to Elohim,
but if we eat, we do not abound, and if we do not eat, we do not diminish.

<8> βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ Θεῷ.
οὕτε ἔαν μὴ φάγωμεν ὑστερούμεθα, οὕτε ἔαν φάγωμεν περισσεύομεν.

8 brōma de hēmas ou parastēsei tō theō;
But food us shall not command to Elohim;
oute ean mē phagōmen hysteroumētha, oute ean phagōmen perisseuomen.
neither if we do not eat are we lacking, nor if we eat are we better.

ט אָכֵל הַזָּהָרֶה פָּנִים-יְהִיה אֲתָה חֲרַשְׁיוֹן שְׁלָכֶם לְמַכְשָׁל לְחַלְשִׁים:
9. 'abal hizaheru pen-yih'yeh 'otho harish'yon shelakem l'mik'shol lachalashim.

1Cor8:9 But take heed lest this right of yours shall become that are to yours
as a stumbling block to those who are weak.

<9> βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενεῖσιν.

9 blepete de mē pōs hē exousia hymōn
But beware lest somehow right of you
hautē proskomma genētai tois asthenesin.
this a stumbling block becomes to the weak ones.

יְכִי חָרָאָח אֲתָךְ אָשֵׁר לְךָ הַפְּעֻת מִסְבֵּב בְּבֵית אֱלִילִים
חַלְאָה חַלְשָׁה יָעַז בְּרוּחוֹ לְאָכֵל מִזְבְּחֵי אֱלִילִים:

10. ki haro'eh 'oth'ak 'asher l'ak hada'ath meseb b'beyth 'elilim
halo' hachalash ya'oz b'ruchō le'ekol mizib'chey 'elilim.

1Cor8:10 For if any anyone sees you who have knowledge eating in a house of an idol,
shall not the weak be built up in his spirit, to eat things to the sacrifices of idols?

<10> ἔαν γάρ τις ἵδη σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ
συνείδησις αὐτοῦ ἀσθενοῦς ὅντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

10 ean gar tis idē se ton echonta gnōsin
For if anyone sees you, the one having knowledge,
en eidōleiō katakeimenon, ochi hē syneidēsis autou asthenous
in an idol's temple reclining not his conscience weak

ontos oikodomēthēsetai eis to ta eidōlothyta esthiein?

being shall be bolstered so as the idolatrous sacrifices to eat?

רֹא וַיָּרֶא בְּעֵל־יְהוָה כִּי־בְּעֵד־בְּעֵד עֲשָׂרֶנֶס אֲשֶׁר לְמַעַן מֵת הַמְּשִׁיחַ:
11. w'yo'bad `al-y'dey da-'t'ak 'achiak hachalash 'asher I'ma`ano meth haMashiyach.

1Cor8:11 For through your knowledge shall the weak brother perish,
for whom the Mashiyach died.

<11> ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι’ ὃν Χριστὸς ἀπέθανεν.
11 apollytai gar ho asthenon en tē sē gnōsei,

Is being destroyed for the one being weak by your knowledge,
ho adelphos di' hon Christos apethanen.
the brother for the sake of whom the Anointed One died.

רֹא וְאַמְּכַח תְּחַטְּאֵי לְאַחִיכֶם
וְתַקְאִיבוּ אֶת־רוֹחַם הַחֲלָשׁ לְפָשִׁיחַ אֶת־תְּאִים:
12. w'im-kakah techet'u la'acheykem
w'thak'ibu 'eth-ruachm hechalush laMashiyach 'atēm chot'im.

1Cor8:12 If you sin in this way against the brothers
and wounding their spirits being weak, you sin against the Mashiyach.

<12> οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφοὺς
καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἀμαρτάνετε.

12 houtōs de hamartanentes eis tous adelphous
And this sinning against the brothers

kai typtontes autōn tēn syneidēsin asthenousan eis Christon hamartanete.

and wounding their conscience being weak, against the Anointed One you sin.

רֹא עַל־כֵּן אַמְּמַאֲכָלִי מְכַשֵּׁיל אֶת־אַחֵי לֹא־אַכְלֵ בָּשָׂר
לְעוֹלָם פָּנֵד־אַכְשִׁיל אֶת־אַחֵי:
13. `al-ken 'im-ma'akali mak'shil 'eth-'achi lo'-'okal basar l'olam

pen-'ak'shil 'eth-'achi.

1Cor8:13 Therefore, if food causes my brother to stumble, I shall not eat meat for ever,
lest I shall cause my brother to stumble.

<13> διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα,
ἴνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

13 dioper ei brōma skandalizei ton adelphon mou, ou mē phagō krea
Therefore if food causes to stumble my brother, never should eat meat
eis ton aiōna, hina mē ton adelphon mou skandalisō.

into the age, lest my brother I cause to stumble.

Chapter 9

אֲנָכִי שְׁלֵיחַ אֲנָכִי הַלָּא חָפְשִׁי אֲנָכִי הַלָּא
רְאִיתִי אֶת־יְהוָשָׁע הַמָּשִׁיחַ אֶדְגִּינָהוּ הַלָּא פָעָלִי אַתֶּם בְּאֶדְגִּינָהוּ
1. **shaliach** 'anoki **halo**' **chaph'shi** 'anoki **halo**' **ra'ithi** 'eth-Yahushuà haMashiyach
'Adoneynu **halo**' pa`ali 'atem ba'Adoneynu.

1Cor9:1 Am I not an apostle? Am I not free? Have I not seen **Owתְּנֵנָה** the Mashiyach our Adon (Master)? Are you not my work in our Adon?

אֲנָכִי שְׁלֵיחַ אֲנָכִי הַלָּא פָעָלִי אַתֶּם בְּאֶדְגִּינָהוּ
1. **shaliach** 'anoki **halo**' **chaph'shi** 'anoki **halo**' **ra'ithi** 'eth-Yahushuà haMashiyach
'Adoneynu **halo**' pa`ali 'atem ba'Adoneynu.

1 Ouk eimi eleutheros? ouk eimi apostolos?

Am I not free? Am I not an apostle?

ouchi Iēsoun ton kyrion hēmōn heōraka? ou to ergon mou hymēis este en kyriō?

Not Yahushua our Master have I seen? Not my work you are in the Master?

בְּוֹאָמֵן־אַיִּנְגָּר שְׁלֵיחַ לְאֶחָרִים לְכֶם שְׁלֵיחַ אָנִי
כִּי חֹותָם שְׁלִיחוֹתִי אַתֶּם בְּאֶדְגִּינָהוּ
2. **w'im-'eyneni shaliach la'acherim lakem shaliach 'ani
ki chotham sh'lichuthi 'atem ba'Adoneynu.**

1Cor9:2 If I am not an apostle, at others, I am an apostle to you.

For you are the seal of my apostleship in our Adon.

אֲנָכִי שְׁלֵיחַ אֲנָכִי הַלָּא פָעָלִי אַתֶּם בְּאֶדְגִּינָהוּ
בְּוֹאָמֵן־אַיִּנְגָּר שְׁלֵיחַ לְאֶחָרִים לְכֶם שְׁלֵיחַ אָנִי
כִּי חֹותָם שְׁלִיחוֹתִי אַתֶּם בְּאֶדְגִּינָהוּ
2 ei allois ouk eimi apostolos, alla ge hymin eimi;

If to others I am not an apostle, yet indeed to you I am;
he gar sphragis mou tēs apostolēs hymēis este en kyriō.
for the seal of my apostleship you are in the Master.

3. **u'k'neged hadanim 'othi 'ani 'omer.**

1Cor9:3 My defense to them who examine me is this:

אֲנָכִי שְׁלֵיחַ אֲנָכִי הַלָּא פָעָלִי אַתֶּם בְּאֶדְגִּינָהוּ
בְּוֹאָמֵן־אַיִִנְגָּר שְׁלֵיחַ לְאֶחָרִים לְכֶם שְׁלֵיחַ אָנִי
כִּי חֹותָם שְׁלִיחוֹתִי אַתֶּם בְּאֶדְגִּינָהוּ
3 Hē emē apologia tois eme anakrinousin estin haute.

My defense to the ones examining me is this.

4 עַבְדָּיו כִּי עֲבָדָיו כִּי עֲבָדָיו כִּי
ד הָאֵין רְשׁוֹת בְּרִידָנו לְאַכְלָ וְלַשְׁתָות:

4. ha'eyn r'shuth b'yadenu le'ekol w'lish'toth.

1Cor9:4 Is it not in our hands to have a right to eat and to drink?

<4> μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;

4 mē ouk echomen exousian phagein kai pein?

Not have we the right to eat or to drink?

5 עַבְדָּיו כִּי עֲבָדָיו כִּי עֲבָדָיו כִּי
עַבְדָּיו כִּי עֲבָדָיו כִּי עֲבָדָיו כִּי
ה הָאֵין רְשׁוֹת בְּרִידָנו לְחֹלִיךְ עַמְנו אֶחָות לְאַשְׁחָה
פְּשָׁלִיחִים הָאֶחָרִים וּכְאֶחָי הָאֲדֹן וּכְמוֹ כִּיפָּא:

5. ha'aeyn r'shuth b'yadenu l'holi'k imanu 'achoth l'ishah kash'lichim ha'acherim
w'ka'achey ha'Adon uk'mo Keypha'.

1Cor9:5 Is it not in our hands to have a right to lead a sister with us a wife,
as do also the other apostles and as the brothers of the Adon and as Keypha?

<5> μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναικα περιάγειν ὡς καὶ οἱ λοιποὶ ἀπόστολοι
καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

5 mē ouk echomen exousian adelphēn gynaika periagein hōs kai hoi loipoi apostoloi
Not have we the right a sister a wife to take along as even the rest of the apostles
kai hoi adelphoi tou kyriou kai Kēphas?
and the brothers of the Master and Cephas?

6 עַבְדָּיו כִּי עֲבָדָיו כִּי עֲבָדָיו כִּי
עַבְדָּיו כִּי עֲבָדָיו כִּי עֲבָדָיו כִּי
ו אָמְדָלִי לְבָדֵי וּלְבָרְנָבָא

לֹא בְתִנְחָה רְשׁוֹת לְחַדֵּל לְעַשּׂוֹת מֶלֶאכָה:

6. 'im-li l'badi ul'Bar-naba' lo' nitnah r'shuth lachadol la`asoth m'la'kah.

1Cor9:6 If I only and Barnabas do not give a right to cease from doing work?

<6> ἦ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;

6 ē monos egō kai Barnabas ouk echomen exousian mē ergazesthai?

Or only I and Barnabas, have we not the right not to work?

7 עַבְדָּיו כִּי עֲבָדָיו כִּי עֲבָדָיו כִּי
עַבְדָּיו כִּי עֲבָדָיו כִּי עֲבָדָיו כִּי
מֵרַצְתָּא בָצְבָא וּפְרָנְסָתוֹ עַלְיוֹ מֵנְטוּ כְּרֶם

וְלֹא יַאֲכֵל אֶת-פְּרִירּוֹ מֵרַצְחָה עַדְרָ וּמְחַלֵּב הַעֲדָר לֹא יַאֲכֵל:

7. mi yatsa' batsaba' uphar'nas'to `alayu mi nata` kerem

w'lo' yo'kal 'eth-pir'yo mi ro`eh `eder u'mechaleb ha`eder lo' yo'kal.

1Cor9:7 Who goes out in the army and his livelihood on him?

**Who plants a vineyard and does not eat its fruit?
Or who shepherds a flock and does not eat of the milk of the flock?**

«7» τίς στρατεύεται ἵδιοις ὁψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα
καὶ τὸν καρπὸν αὐτοῦ οὐκ ἔσθίει; ἢ τίς ποιμάνει πούμνην
καὶ ἐκ τοῦ γάλακτος τῆς πούμνης οὐκ ἔσθίει;

7 tis strateuetai idiois opsōnios pote?

Who serves as a soldier by his own wages at any time?

tis phyteuei ampelōna kai ton karpon autou ouk esthiei?

Who plants a vineyard and its fruit does not eat?

ē tis poimainei poimnēn kai ek tou galaktos tēs poimnēs ouk esthiei?

Or who shepherds a flock and of the milk of the flock does not eat?

בָּנִי אָדָם אֲנִי מְדַבֵּר עַל־עַמְּךָ כִּי־אַתָּה תֹּאכַל עַמְּךָ 8

חַכְמָךְ בָּנִי אָדָם אֲנִי מְדַבֵּר כִּי־אַתָּה תֹּאכַל עַמְּךָ

8. hak'dere'k b'ney 'adam 'ani m'daber kazo'th halo' gam-haTorah 'omereth ken.

1Cor9:8 Do I speak like this as the way of a son of man?

Or does not the Law say the same too?

«8» Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

8 Mē kata anthrōpon tauta lalō

Surely not according to a human perspective these things I speak,

ē kai ho nomos tauta ou legei?

or also these things the law says not?

בְּנֵי קָרְבָּן כִּי־אַתָּה מְשַׁחַת־עַמְּךָ כִּי־אַתָּה מְשַׁחַת־עַמְּךָ 9

טַבְיָה כְּתֻובָה בְּתֹרֶת מֹשֶׁה לֹא־תִחְסֹם שׂוֹר בְּדִישׁוֹ
חַלְשֹׁרִים חוֹשֶׁשׁ הָאֱלֹהִים:

9. ki kathub b'Thorath Mosheh lo'-thach'som shor b'disho.

halash'warim choshesh ha'Elohim

**1Cor9:9 For it is written in the Law of Mosheh, You shall not muzzle the ox
in his threshing. Is the Elohim concerned about the oxen?**

«9» ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ κημώσεις βοῦν ἀλοῶντα.
μὴ τῶν βιῶν μέλει τῷ θεῷ

9 en gar tō Mōuseōs nomō gegraptai, Ou kēmōseis boun

For in the law of Moses it has been written, You shall not muzzle an ox

aloōnta. mē tōn boōn melei tō theō

treading grain. Surely it is not the oxen that matter to the Elohim,

בְּנֵי צָבָא יְהֹוָה כִּי־אַתָּה מְשַׁחַת־עַמְּךָ כִּי־אַתָּה מְשַׁחַת־עַמְּךָ 10
בְּנֵי צָבָא יְהֹוָה כִּי־אַתָּה מְשַׁחַת־עַמְּךָ כִּי־אַתָּה מְשַׁחַת־עַמְּךָ

או בק' למעננו מדבר און למעננו נכתב
כى חרש יחרש אליתקוה
וחersh ידוש אליתקוה לךת חלקו בתקוה:

10. 'o raq-l'ma`anenu m'daber

'aken l'ma`anenu nik'tab ki hachoresh yacharos 'eley-thiq'wah
w'hadash yadush 'eley-thiq'wah laqachath chel'qo batiq'wah.

1Cor9:10 Or does He speak just for us?

Indeed, it is written for us, that he who plows should plow in hope,
and the thresher should return in hope to take his share in hope.

<10> ἢ δι’ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη ὅτι ὁ φεύλει ἐπ’ ἐλπίδι ὁ
ἀροτριῶν ἀροτριῶν καὶ ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.

10 ē di' hēmas pantōs legei?

rather because of us is it not altogether He says this?

di' hēmas gar egraphē hoti opeilei

Because of us for it was written that ought

ep' elpidi ho arotriōn arotrian kai ho aloōn ep' elpidi tou metechein.

on hope the one ploughing to plow, and the one threshing on hope to partake.

בָּרוּךְ יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו וְעַל כָּל־¹¹
בָּרוּךְ יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו וְעַל כָּל־
רָא אִם־זָרַעֲנוּ בְּכֶם עֲנִינִי הָרֹוחַ הַדָּבָר גָּדוֹל
הַוָּא שְׁנַקְצֵר מִכֶּם עֲנִינִי הַבָּשָׂר:

11. 'im-zara`nu bakem `in'y'ney haruach hadabar gadol
hu' sheniq'tsor mikem `in'y'ney habasar.

1Cor9:11 If we sow the spiritual matters in you,
is it great thing that we reap the material matters from you?

<11> εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν,
μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

11 ei hēmeis hymen ta pneumatika espeiramen,

If we to you the spiritual things sowed,
mega ei hēmeis hymon ta sarkika therisomen?

is it a great thing if we your material things shall reap?

בָּרוּךְ יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו וְעַל כָּל־¹²
בָּרוּךְ יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו וְעַל כָּל־
בְּבוּאָמָל אֶחָרִים יְשֵׁשָׁת עַלְיכֶם הַלָּא יוֹתֵר לְנוּ אָבֶל
לֹא עָשָׂינו כְּרָשָׁת הַזֹּאת כִּי אִם־סְבָלָנוּ אֶת־הַכְּלָל
לְבָלְתִּישָׁוּם מַעַצֵּר לְבָשָׂרָת הַמְּשִׁיחָה:

12. w'im la'acherim yesh r'shuth `aleykem halo' yother lanu 'abal lo' asinu kar'shuth
hazo'th ki 'im-sabal'nu 'eth-hakol l'bil'ti-som ma 'tsor lib'sorath haMashiach.

1Cor9:12 If others have the right over you, should we not do more?
But we have not used this right, but we endure all things
lest we shall cause any hindrance to the good news of the Mashiyach.

<12> εἰ ἄλλοι τῆς ὑμῶν ἔξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;
Ἄλλ’ οὐκ ἐχρησάμεθα τῇ ἔξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν,
ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

12 ei alloi tēs hymōn exousias metechousin, ou mallon hēmeis?

If others over you this right have, not rather we?

All' ouk echrēsametha tē exousią tautē, alla panta stegomen,
But we did not make use of this right, but all things we endure,
hina mē tina egkopēn dōmen tō euaggeliō tou Christou.
lest any hindrance we should give to the gospel of the Anointed One.

יְלֹא יָדַעֲתֶם כִּי עַבְדֵי עַבְדַּת הַקָּדֵשׁ אֲכָלִים מִן־הַקָּדְשִׁים
וּמְשֻׁבְתִּי הַמִּזְבֵּחַ לְקָחִים חַלְקָם בַּמִּזְבֵּחַ:

**13. halo' y'da`tem ki `ob'dey `abodath haqodesh 'ok'lim min-haqadashim
um'sharathey hamiz'beach loq'chim chel'qam ba'miz'beach.**

1Cor9:13 Do you not know that the servants serving the sanctuary eat from the temple,
and those servants of the altar have their share of the offerings of the altar?

<13> οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἔσθιουσιν,
οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;

13 ouk oidate hoti hoi ta hiera ergazomenoi [ta]

Do you not know that the ones the temple services performing the things
ek tou hierou esthiousin, hoi tō thysiastēriō paredreuontes
of the temple eats. The ones the altar attending
tō thysiastēriō symmerizontai?
with the altar having their share?

רְקֹן תָּקוּ אֲדֹנֵינוּ גָּמַד־הָגָא שְׂיִיחָיו הַמְבָשָׂרִים מִן־הַבְּשָׂרָה:

14. ken tiqen 'Adoneynu gam-hu' sheyich'yu ham'bas'rim min-hab'sorah.

1Cor9:14 So also our Adon (Master) appointed those
that they proclaim the good news should live from the good news.

<14> οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ
εὐαγγελίου ζῆν.

14 houtōs kai ho kyrios dietaxen tois to euaggelion
So also the Master appointed the ones the gospel
kataggellousin ek tou euaggeliou zēn.
proclaiming from the gospel to get their living.

אַתָּה תְּלַמֵּד־צְבָא עַמְּךָ תְּלַמֵּד־צְבָא עַמְּךָ תְּלַמֵּד־צְבָא 15

טו וְאָנֹכִי לֹא עֲשִׂיתִי כַּאֲחָת מֵאֱלֹהִים וְגַם לֹא-כְתַבְתִּי זֶאת
 לְמַעַן יַעֲשֵׂה-לִי כֵּן כִּירְטוֹב לִי הַמְּרוֹת
 מַאֲשֶׁר יִשְׂמַח אִישׁ אֶת-הַפְּאָרָתִי לְרִיקָּה:

15. w'anoki lo' `asithi k'achath me'eleh w'gam lo'-kathab'ti zo'th l'ma`an ye`aseh-li
 ken ki-tob li hamaweth me'asher yasim 'ish 'eth-tiph'ar'ti lariq.

1Cor9:15 And I did not do as one of these things, nor even did I write these things,
 so that it should be done so unto me, for it is better for me to die
 than that any man should make my boasting void.

<15> ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα,
 ἵνα οὕτως γένηται ἐν ἡμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ -
 τὸ καύχημά μου οὐδὲν κενώσει.

15 egō de ou kechrēmai oudeni toutōn. ouk egrapsa de tauta,
 But I have not used any of these things. I did not write these things
 hina houtōs genētai en emoi; kalon gar moi mallon apothanein
 that thus it might be with me; for it is better for me rather to die
 ē - to kauchēma mou oudeis kenōsei.
 than that the boast of me no one shall make void.

טז אָמַד-אָבָשָׁר אֶת-הַבְּשָׂרָה אֵין-לִי לְהַתְּפָאָר
 כִּי-הַחֹבֶה מַטְלָת עַלִּי וְאוֹי לִי אָמַד-לֹא אָבָשָׁר:

16. 'im-'abaser 'eth-hab'sorah 'eyn-li l'hith'pa'er
 ki-hachobah muteleth `alay w'oy li 'im-lo' 'abaser.

1Cor9:16 For if I bring the good news, I have nothing to boast
 that the necessity is laid on me and woe is to me if I do not preach the good news.

<16> ἐὰν γάρ εὐαγγελίωμαι, οὐκ ἔστιν μοι καύχημα·
 ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἔστιν ἐὰν μὴ εὐαγγελίσωμαι.

16 ean gar euaggelizōmai, ouk estin moi kauchēma;
 For if I preach the good news there is not for me a boast;
 anagkē gar moi epikeitai; ouai gar moi estin ean mē euaggelisōmai.
 for necessity is laid on me; for woe to me is if I do not preach the good news.

יז כִּי אָמַד-בְּרַצּוֹנִי אָعַשָּׂה יְהִי-לִי שְׁכָר
 וְאָמַד-שָׁלָא בְּרַצּוֹנִי פְּקָדָת מִשְׁמָרָתִי דִּירָא:

17. ki 'im-bir'tsoni 'e`eseh yih'yeh-li sakar w'im-shel' bir'tsoni p'qudath mish'mar'ti hi'.

1Cor9:17 For if I desire this willingly, I have a reward,

but if not willingly, I am entrusted with a stewardship.

<17> εἰ γὰρ ἐκῶν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι·

17 ei gar hekōn touto prassō, misthon echō;

For if willingly I do this, a reward I have;

ei de akōn, oikonomian pepisteumai;

but if unwillingly, a stewardship I have been entrusted with.

18 וְעַתָּה מִה-שְׁכָרִי הֲלֹא שָׂאַבֵּשֶׂר בְּשׂוֹרַת הַמְשִׁיחַ בְּלֹא-מְחִיר
בְּלֹתִי הַשְׁתִּימָשׁ לְהַנְּאת עַצְמִי בְּרִשּׁוֹת הַנְּקָנוֹ-לִי בְּבִשׂוֹרָה:

18. w' atah mah-s'kari halo' she'abaser b'sorath haMashiyach b'lō'-m'chir

I'bil'ti hish'tamesh lahana'ath `ats'mi bar'shuth hanitan-li bab'sorah.

1Cor9:18 And now what is my reward? It is, that when I shall bring the good news of the Mashiyach without charge, so as not to make full use myself for pleasure with authority given to you in the good news.

<18> τίς οὖν μού ἔστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον εἰς τὸ μὴ καταχρήσασθαι τῇ ἔξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

18 tis oun mou estin ho misthos? hina euaggelizomenos adapanon

What then is my reward? that in preaching the good news without charge thēsō to euaggelion eis to mē katachrēsasthai tē exousią mou en tō euaggeliō.

I may make the good news so as not to make full use of my right in the gospel.

19 שְׁאַבֵּשֶׂר בְּשׂוֹרַת הַמְשִׁיחַ בְּלֹא-מְחִיר
בְּלֹתִי כִּי בְּהִיוֹתִי חִפְשִׁי מִכָּל עַשְׂרִיתִי עַצְמִי עַבְדֵד לְכָל-אָדָם

לְקָנוֹת אֶת-חֶרְבִּים:

19. kibih'yothi chaph'shi mikol `asithi `ats'mi `ebed l'kal-'adam
liq'noth 'eth-harabbim.

1Cor9:19 For though I am free from all, I have made myself a servant to every man, so that I might win the more.

<19> Ἐλεύθερος γάρ ὧν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα,
ἵνα τοὺς πλείονας κερδήσω.

19 Eleutheros gar ôn ek pantōn pasin emauton edoulōsa,
Free for being from all men, to all men I enslaved myself,
hina tous pleionas kerdēsō;
that the more I might gain;

20 שְׁאַבֵּשֶׂר בְּשׂוֹרַת הַמְשִׁיחַ בְּלֹא-מְחִיר
בְּלֹתִי כִּי בְּהִיוֹתִי חִפְשִׁי מִכָּל עַשְׂרִיתִי עַצְמִי עַבְדֵד לְכָל-אָדָם
כַּוְאַחֲרֵי לִיהוּדִים כִּיהוּדִים לְקָנוֹת הַיְהוּדִים אֲשֶׁר הֵם פְּחַת

הַתּוֹרָה לְהֶם הִיִּתִי כִּמֵּי שֶׁתַּחַת הַתּוֹרָה אֲפִכִּי אַרְגְּנֵי
תַּחַת הַתּוֹרָה לְמַעַן קְנוֹת אָוֹתָם שֶׁהֵם תַּחַת הַתּוֹרָה:

20. wa'ehi laYahudim kiYahudi liq'noth haYahudim

'asher hem tachath haTorah lahem hayithi k'mi shetachath haTorah 'aph
ki-'ani 'eyneni tachath haTorah I'ma'an q'noth 'otham shehem tachath haTorah.

1Cor9:20 To the Yahudim I became as a Yahudi, so that I might win the Yahudim
that they are under the Law and I am to them as that is under the Law, even though
I am not under the Law, so that I might win those that they are under the Law.

<20> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·
τοῖς ὑπὸ νόμου ὡς ὑπὸ νόμου, μὴ ὧν αὐτὸς ὑπὸ νόμου, ἵνα τοὺς ὑπὸ νόμου κερδήσω·

20 kai egenomēn tois Ioudaiois hōs Ioudaios, hina Ioudaious kerdēsō;
and I became to the Jews as a Jew, that Jews I might gain;
tois hypo nomon hōs hypo nomon, mē ōn autos hypo nomon,
to the ones under law as under law, not being myself under law,
hina tous hypo nomon kerdēsō;
that the ones under law I might gain;

כִּי-תּוֹרָת הַמָּשִׁיחַ תֹּוֹרָתִי לְמַעַן קְנוֹת אָוֹתָם שֶׁאֵין לָהֶם תּוֹרָה אֲפִכִּי
כִּי-תּוֹרָת אֱלֹהִים בְּלִא-תּוֹרָת אֱלֹהִים
כִּי-תּוֹרָת הַמָּשִׁיחַ תֹּוֹרָתִי לְמַעַן קְנוֹת אָוֹתָם שֶׁאֵין לָהֶם תּוֹרָה:

21. I'motham she'eyn lahem Torah hayithi k'mi she'eyn lo Torah

'aph `al-pi she'eyneni b'lo'-Thorath 'Elohim ki-Thorath haMashiyach Torathi
I'ma'an q'noth 'otham she'eyn lahem Torah.

1Cor9:21 to them who are to them without Law, as that is without Law to them,
even though that I am not without the Law of Elohim because the Law of the Mashiyach is
my law, so that I might win those who are to them without Law.

<21> τοῖς ἀνόμοις ὡς ἀνομος, μὴ ὧν ἀνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ,
ἵνα κερδάνω τοὺς ἀνόμους·

21 tois anomois hōs anomos, mē ōn anomos theou
to the ones without law as without law, not being without the law of the Elohim
all' ennomos Christou, hina kerdanō tous anomous;
but within the law of the Anointed One, that I may gain the ones without law;

כִּי-וְלְחַלְשִׁים הִיִּתִי כְּחַלֵּשׁ לְקָנוֹת אֶת-הַחֲלָשִׁים הַכָּל
לְכָלָם נִהְיֵתי לְמַעַן אֹשְׁרֵע אָחָדִים עַל כָּל-פָּנִים:

22. w'lachalashim hayithi k'chalash liq'noth 'eth-hachalashim hakol l'kulam nih'yeythi
I'ma'an 'oshi'a 'achadim `al kal-panim.

1Cor9:22 To the weak I became as weak, so as to win the weak.

I have become all things to all of them, so as to save some by all means.

<22> ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πάσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

22 egenomēn tois asthenesin **asthenēs**, hina tous astheneis **kerdēsō**;

I became to the weak ones **weak**, that the weak ones I might gain;

tois pasin **gegona panta**, hina **pantōs** tinas **sōsō**.

to all men I have become all things, that by all means I might save some.

כִּי וְאַתָּה זֶאת אַנְיָעָשָׂה בְּעַבְרִיךְ הַבְּשֹׁרָה לְמַעַן רַיהֲחַת קְלָקִיר בָּהּ: 23

23. w'eth-zo'th 'ani 'oseh **ba`abur hab'sorah l'ma`an yih'yeh chel'qi bah.**

1Cor9:23 And this I do for the sake of the good news,
so that I may become a fellow partaker with it.

<23> πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

23 panta de poiō dia to euaggelion, hina sygkoinōnos autou genōmai.

And all things I do because of the gospel, that a fellow partner of it and become.

כִּי הַלְאָ יַדְעָתָם כִּי־הַרְצִים בְּאַצְטְּדוֹן כָּלְם רְצִים 24
וְאַחֲרֵי זֶכְחָה בְּשֶׁכֶר הַנְּצָחָה כֵּן רִוְצֵוּ לְמַעַן תְּזַכְּרוּ בָּהּ:

24. halo' y'da`tem ki-haratsim ba'its'tad'yon kulam ratsim
w'echad yiz'keh bis'kar hanitsachon ken rutsu l'ma`an tiz'ku bo.

1Cor9:24 Do you not know that those who run in an arena all of them run,
and one receives the victory prize? So run, that you may win it.

<24> Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν,
εἷς δὲ λαμβάνει τὸ βραβεῖον; οὗτος τρέχετε ἵνα καταλάβητε.

24 Ouk oidate hoti hoi en stadiō trechontes pantes men trechousin,

Do you not know that the ones in a racecourse running all indeed run,
heis de lambanei to brabeion? houtōs trechete hina katalabēte.
but one receives the prize? So run that you may obtain it.

כִּי וְכָל־הַעֲמֵד לְהַתְגּוֹשֵׁשׁ רַפֵּזֶר מִקְלָ-הַבָּר הַפָּה לְקַחַת
כֹּתֶר נְפָסֶד וְאֶנְחָנוּ לְקַחַת כֹּתֶר אֲשֶׁר אַיִּגְנוּ נְפָסֶד: 25

25. w'kal-ha`omed l'hith'goshesh yinazer mikal-dabar hemah laqachath
kether niph'sad wa'anach'nu laqachath kether 'asher 'eynenu niph'sad.

1Cor9:25 Anyone who stand up to struggle shall be alienated from all things.
They take a perishable wreath in which we are not perishable.

<25> πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται,
ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

25 pas de ho agōnizomenos panta egkrateuetai,

And everyone competing in the games in all things exercises self-control,
ekeinoi men oun hina phtharton stephanon labōsin,
those ones therefore that a perishable wreath they may receive,
hēmeis de aphtharton.
but we are imperishable.

כֹּלְכָן חַנִּינִי רַץ לֹא כְמֹו בְּחַשְׁכָה חַנִּינִי נֶלְחָם לֹא כְהוֹלָם רַוְחָם: 26
26. laken hin'ni rats lo' k'mo bachashakah hin'ni nil'cham lo' k'holem ruach.

1Cor9:26 Therefore I am running, not like in the darkness,
I am fighting not like the pounding spirit.

<26> ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων.
26 egō toinyn houtōs trechō hōs ouk adēlōs, houtōs pykteuō hōs ouk aera derōn;
I therefore so run as not with uncertainty, so I box as not beating the air;

כִּי אָמַדְאֲדָפָא אֶתְגּוֹפִי 27
וְאֲשַׁעֲבָרָנוּ שֶׁלְאָדָהִיה אַנְיִ הַקּוֹרָא לְאֶחָרִים נְאַלְחַ בְּעַצְמָיו:

27. ki 'im-'adake' 'eth-guphi
wa'asha 'b'denu shel'-eh'yeh 'ani haqore' la'acherim ne'elach b'ats'mi.

1Cor9:27 but I discipline my body and bring it into subjection,
that I shall not be, when I have preached to others, I myself shall be disqualified.

<27> ἀλλὰ ὑπωπιάζω μου τὸ σῶμα
καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.
27 alla hypōpiazō mou to sōma kai doulagōgō,

But I treat roughly my body and make it my servant,
mē pōs allois kēryxas autos adokimos genōmai.
lest to others having preaching myself disqualified I may become.

Chapter 10

Shavua Reading Schedule (35th sidrot) - 1Cor 10 - 16

וְלֹא אֶכְחַד מִכֶּם אֶחָד שֶׁאֶבְוֹתִינוּ הִיוּ בְּלָם תְּחַת הַעֲנָן
וְבְלָם עֲבָרוּ בְּתֹוךְ הַיּוֹם: 1Cor10:1
1. w'lo' 'akached mikem 'echay she'aboteynu hayu kulam tachath he'an
w'kulam `ab'ru b'tho'k hayam.

1Cor10:1 And I do not want you to be ignorant, my brothers,

that our fathers were all of them under the cloud and all of them passed through the sea;

<10:1> Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἤσαν καὶ πάντες διὰ τῆς θαλάσσης διέλθον

1 **Ou thelō gar hymas agnoein, adelphoi, hoti hoi pateres hēmōn pantēs**

I do not want for you to be ignorant, brothers, that our fathers all

hypo tēn nephelēn ēsan kai pantēs dia tēs thalassēs diēlthon

under the cloud were and all through the sea passed

בְּוּכֶלֶם גִּתְבָּלוּ לִמְשֹׁחַ בְּעֵנֶן וּבִים:

2. w'kulam nit'b'lu l'Mosheh be`anan ubayam.

1Cor10:2 and all of them were immersed into Mosheh in the cloud and in the sea;

<2> καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ

2 kai pantēs eis ton Mōusēn ebaptisthēsan en tē nephelē kai en tē thalassē

and all into Moses were baptized in the cloud and in the sea

גִּתְבָּלוּ מְאַכְּלָיו מְאַכְּלׁ אֶחָד רַוְחָנִי:

3. w'kulam 'ak'lu ma'akal 'echad ruachni.

1Cor10:3 and all of them ate the same spiritual food;

<3> καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον

3 kai pantēs to auto pneumatikon brōma ephagon

and all the same spiritual food ate

דִּתְבָּלוּ שְׂתֵי מְשֻׁקָּה אֶחָד רַוְחָנִי

כִּי שְׂתֵי מִן־הַצּוֹר הַרוֹחֲנִי הַהֲלָקָעַ עַמְּךָם וְהַצִּיר הַהֲגָא הַמְּשִׁירָה:

4. w'kulam shathu mash'qeh 'echad ruachni

ki shathu min-hatsur haruachni hahole'k `imahem w'hatsur hahu' haMashiyach.

1Cor10:4 and all of all drank the same spiritual drink, for they drank from a spiritual rock that went with them; and that rock was the Mashiyach.

<4> καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·

ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.

4 kai pantēs to auto pneumatikon epion poma; epinon gar

all the same spiritual drank drink; for they were drinking

ek pneumatikēs akolouthousēs petras, hē petra de ēn ho Christos.

and from a spiritual rock following them. The rock and was the Anointed One.

הַאֲבָל רַבָּם לֹא רְצָחָה בָּם הָאֱלֹהִים וּפְגָרִיהָם נִפְלָאוּ בַּמְּדָבָר:

5. 'abal rubbam lo' ratsah bam ha'Elohim uphid'reyhem naph'lu bamid'bar.

1Cor10:5 But with the multitude of them the Elohim was not pleased, for their wounds fell in the wilderness.

<5> ἀλλ’ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός,
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

5 all' ouk en tois pleiosin auton eudokesen ho theos,
But not with the majority of them was pleased the Elohim,
katestrōthēsan gar en tē erēmō.
for they were strewn about in the wilderness.

ךְוֹנֶס ×בָּקָשׁ קַבְּלָה ×עֲמָדָה ×עֲמָדָה 6
עֲמָדָה ×עֲמָדָה ×עֲמָדָה ×עֲמָדָה
וְכָלֵזָת הִתְחַלֵּנוּ לְמֻפְתָּה לְבָלְתִּי הַתְּאֵוֹת לְרַעָה
כַּאֲשֶׁר הַתְּאֵוֹ גָּמָדְהַמָּה:

6. w'kal-zo'th hay'thah-lanu l'mopheth l'bil'ti hith'auoth l'ra`ah
ka'asher hith'auu gam-hemah.

1Cor10:6 And all these things were the examples for us,
so that we should not lust after evil, as they were indeed lusted.

<6> ταῦτα δὲ τύποι τῆμῶν ἔγενεν θησαν, εἰς τὸ μὴ εἶναι τῆμᾶς ἐπιθυμητὰς κακῶν,
καθὼς κάκεῖνοι ἐπεθύμησαν.

6 tauta typoi hemon egenethesan,
Now these things as examples of us occurred,
eis to me einai hemas epithymetas kakon, kathos kakeinoi epethymesan.
for not to be us ones desiring after evil things, as also those ones desired.

אַבְּשָׁע וְעַל עַל תְּבִלָּה צְבָא אַבְּשָׁע 7
בְּאַבְּשָׁע צְבָא צְבָא צְבָא צְבָא
וְלֹא תְהִיו עַבְדִּי אֱלִילִים כַּאֲשֶׁר הִי מִקְצָתָם כִּמו שְׁקָתָוב
וַיַּשֵּׁב הַעַם לְאַכְלָן וְשַׁתָּו וַיַּקְמֵי לְצַחַק:

7. w'lo' thih'yu `ob'dey 'elilim ka'asher hayu miq'tsatham k'mo shekathub
wayesheb ha'am le'ekol w'shatho wayaqumu l'tsacheq.

1Cor10:7 Do not be idol worshippers, as some of them were;
as it is written, The people sat down to eat and drink, and stood up to play.

<7> μηδὲ εἰδωλολάτραι γίνεσθε καθώς τινες αὐτῶν,
ώσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.

7 mēde eidōlolatrai ginesthe kathos tines auton, hōsper gepraptai,
Neither idolaters should you become, as some of them, as it has been written,
Ekathisen ho laos phagein kai pein kai anestēsan paizein.
sat down the people to eat and to drink and stood up to play.

עַל תְּבִלָּה צְבָא צְבָא צְבָא צְבָא 8
בְּאַבְּשָׁע צְבָא צְבָא צְבָא צְבָא
וְלֹא נְהִיא זְנִים כַּאֲשֶׁר זְנוּ מִקְצָתָם

וַיַּפְלוּ בַּיּוֹם אֶחָד שָׁלַשָּׁה וּעָשָׂרִים אֶלָּף אֲרֵשׁ:

8. w'lo'-nih'yeh zonim ka'asher zanu miq'tsatham
wayip'lu b'yom 'echad sh'loshah w'es'rim 'eleph 'ish.

1Cor10:8 Neither should we commit fornication, as some of them did,
and twenty-three thousand men fell in one day.

<8> μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν
καὶ ἔπεσαν μιὰ ἡμέρᾳ εἴκοσι τρεῖσι χιλιάδες.

8 mēde porneuōmen kathōs tines autōn eporneusan

Neither let us commit fornication as some of them committed fornication
kai epesan miā hēmerā eikosi treis chiliades.
and fell in one day twenty-three thousand.

וְאֶלְאָנָגְנַסָּה אֶת-הַמְשִׁיחַ בְּאַשְׁר נִפְחַדְתִּים
טַוְלָאָדְנָגְנַסָּה אֶת-הַמְשִׁיחַ בְּאַשְׁר נִפְחַדְתִּים
וְאֶבְדּוּם הַנְּחַשִּׁים:

9. w'lo'-n'naseh 'eth-haMashiyach ka'asher nisuhi miq'tsatham
way'ab'dum han'chashim.

1Cor10:9 Neither let us tempt the Mashiyach, as some of them tempted,
and were destroyed by the serpents.

<9> μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθώς τινες αὐτῶν ἐπείρασαν
καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο.

9 mēde ekpeirazōmen ton Christon, kathōs tines autōn epeirasan

Neither let us tempt the Anointed One, as some of them tempted
kai hypo tōn opheōn apollynto.
and by the serpents were being destroyed.

וְאֶלְאָתְלָא תְּלִינוּ בְּאַשְׁר הַלִּינוּ מִקְצָתִים וַיִּמוֹתָה בַּיד הַמְשִׁחַת:
10. gam-lo' thalinu ka'asher hilinu miq'tsatham wayamuthu b'yad hamash'chith.

1Cor10:10 nor grumble, even as some of them grumbled,
and were destroyed by the hand of the destroyer.

<10> μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ
ὁλοθρευτοῦ.

10 mēde goggzyete, kathaper tines autōn egoggysan

Neither murmur, even as some of them murmured,
kai apōlonto hypo tou olothreutou.
and they were destroyed by the destroyer.

וְאֶלְאָתְלָא מִצְאָתֶם לְהִזְהִיר וְתַכְתֵּב לְמַיסְרֵךְ
11. בְּאֶלְאָתְלָא מִצְאָתֶם לְהִזְהִיר וְתַכְתֵּב לְמַיסְרֵךְ

אָשֶׁר־הָגִיעוּ אֲלֵינוּ קְצִיר עַזְלָמִים:

11. *kal-zo'th m'tsa'atham lih'yoth l'mopheth watikatheb l'musar lanu 'asher-higi'u 'eleynu qitsey 'olamim.*

1Cor10:11 All these things you found to be as examples, and they were written to us as an admonition, on whom the ends of the ages have come to us.

<11> ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἔγραφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

11 tauta de typikōs synebainen ekeinois, egraphē de

**Now these things as examples happened to those ones. But it was written
pros nouthesian hēmōn, eis hous ta telē tōn aiōnōn katēntēken.
for our admonition, to whom the ends of the ages have come.**

בָּעֵל כָּל־לְבָדָקְנָה וְעֵל כָּל־לְבָדָקְנָה
יבָּכְנָה הָאָמֵר בְּנֶפֶשׁ אָנָי עָמֵד יְהֹא פָּנָדִיפּוֹל:

12. *laken ha'omer b'naph'sho 'ani 'omed yere' pen-yipol.*

1Cor10:12 So he says to himself, I stand and take heed lest he falls.

<12> ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ.

12 hōste ho dokōn hestanai blepetō mē pesē.

So then the one assuming to have stood take heed lest he should fall.

בָּעֵל כָּל־לְבָדָקְנָה וְעֵל כָּל־לְבָדָקְנָה
עֵל כָּל־לְבָדָקְנָה וְעֵל כָּל־לְבָדָקְנָה
עֵל כָּל־לְבָדָקְנָה וְעֵל כָּל־לְבָדָקְנָה
עֵל כָּל־לְבָדָקְנָה וְעֵל כָּל־לְבָדָקְנָה
לְגַעֲדֵין לְאָדָם עַלְיכֶם נְסִיּוֹן בְּלִתְיִ

כְּדַרְךָ בְּנֵי־אָדָם כִּי־גָנָּאָמֵן הוּא הָאֱלֹהִים
אָשֶׁר לֹא יִנִּיחַ לְנִסּוֹת אֶתְכֶם יוֹתֵר עַל כָּחָכָם
כִּי אִם־יִתְּן עַמְּדָה־גִּנְפִּיוֹן גַּמְּדָאָחָרִיתֹו כְּדֵי שְׂתִּיכְלֹו שְׁאתָה:

13. *'adayin lo'-ba' 'aleykem nisayon bil'ti k'dere'k b'ney-'adam ki-ne'emah hu' ha'Elohim 'asher lo' yaniach l'nasoth 'eth'kem yother 'al kochakem ki 'im-yiten 'im-hanisayon gam-'acharitho k'dey shetuk'lu s'eth.*

1Cor10:13 Yet no temptation has come upon you except in the way of the sons of men, because He is the faithful Elohim, who shall not allow you to be tempted beyond what you are able, but with the temptation shall make the way of escape also, so that you shall be able to endure that.

<13> πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος·

πιστὸς δὲ ὁ θεός, ὃς οὐκ ἔάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

13 peirasmos hymas ouk eilēphen ei mē anthrōpinos;

A temptation you has not taken except that which is human;

pistos de ho theos, hos ouk easei hymas peirasthēnai

but faithful is the Elohim, who shall not let you to be tempted
 hyper ho dynasthe alla poiēsei syn tō peirasmō
 beyond what you are able but shall make with the temptation
 kai tēn ekbasin tou dynasthai hypenegkein.
 also the way out for you to be able to endure.

רַד עַל־כֵן חָבִיכִי בְּחִקּוֹ מַעֲבוֹדָת אֱלִילִים: 14

14. `al-ken chabibay rachaqu me`abodath 'elilim.

1Cor10:14 Therefore, my beloved, flee from a work of idols.

<14> Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

14 Dioper, agapētoi mou, pheugete apo tēs eidōlolatrias.

Therefore, my beloved, flee from idolatry.

טו קְדָבֶר אֶל־גְּבֻנִים אֲנִי מְדַבֵּר וְאַתֶּם בִּינּו אֲשֶׁר אָמַר: 15

15. k'daber 'el-n'bonim 'ani m'daber w'atem binu 'eth 'asher 'omar.

1Cor10:15 As the saying I speak to the wise men, you judge what I say.

<15> ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι.

15 hōs phronimois legō; krinate hymēis ho phēmi.

As to thoughtful men I speak; you judge what I say.

טז כָּס שֶׁל־בָּרְכָה אֲשֶׁר אָנָחָנוּ מִבְרָכִים עַלְיוֹ הֵלָא הוּא
 מִחְבֵּר אָתָנוּ לְדָמוֹ שֶׁל־הַמָּשִׁיחַ וְהַלְּחַם
 אֲשֶׁר אָנָחָנוּ בְּצָעִים הֵלָא הוּא מִחְבֵּר אָתָנוּ לְגֻפֹּו שֶׁל־הַמָּשִׁיחַ: 16

16. kos shel-b'rakah 'asher 'anach'nu m'barakim `alayu
 halo' hu' m'chaber 'othanu l'damo shel-haMashiyach w'halechem 'asher 'anach'nu
 bots' im halo' hu' m'chaber 'othanu l'gupho shel-haMashiyach.

1Cor10:16 The cup of blessing which we bless Him, is it not a sharing to us
 in the blood of the Mashiach? And the bread that we break, is it not a sharing to us
 in the body of the Mashiach?

<16> τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἔστιν τοῦ αἵματος
 τοῦ Χριστοῦ; τὸν ἄρτον δὲ κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἔστιν;

16 to potērion tēs eulogias ho eulogoumen,

The cup of blessing which we bless,

ouchi koinōnia estin tou haimatos tou Christou?

not a sharing is it of the blood of the Anointed One?

ton arton hon klōmen, ouchi koinōnia tou sōmatos tou Christou estin?

The bread which we break, not a sharing of the body of the Anointed One is it?

עַבְדָּיִם יְהוָה אֱלֹהֵינוּ כִּי תִּתְּהִלֵּל 17
אֶת־נַּעֲמָנָה אֲשֶׁר־בְּנֵינוּ כִּי תִּתְּהִלֵּל
רַבְּכָרְבִּים אֶחָד הוּא לְכָן גּוֹף אֶחָד אֲנָחָנוּ חֶרְבִּים
מִפְנֵי שְׁחַלְקָה לְכָלָנוּ בְּלֶחֶם הָאֶחָד:

17. ki-lechem 'echad hu' laken guph 'echad 'anach'nu harabbim

mip'ney secheleq l'kulamu balechem ha'echad.

**1Cor10:17 For it is one Bread therefore for one Body, we are the many,
because all of us partake of the one Bread.**

<17> ὅτι εἴς ἄρτος, ἐν σῶμα οἱ πολλοί ἐσμεν,
οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.

17 hoti heis artos, hen sōma hoī polloi esmen,
Because one bread, one body we the many are,
hoi gar pantes ek tou henos artou metechomen.
for all of the one bread we partake.

בְּלֹא אַכְּלֵי הַזְּבָחִים חֶבְרִי הַמְּזֻבָּחַ הַמָּה: 18
רַחֲבִיטוֹ אֶל־יִשְׂרָאֵל שְׁלַפִּי הַבָּשָׂר
בְּלֹא אַכְּלֵי הַזְּבָחִים חֶבְרִי הַמְּזֻבָּחַ הַמָּה:

18. habitu 'el-Yis'ra'El shel'phi habasar

halo' 'ok'ley haz'bachim chab'rey hamiz'beach hemah.

**1Cor10:18 Look at Yisra'El, that is according to the flesh:
are not those, who eat the sacrifices, the partakers of the altar?**

<18> βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα·
οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

18 blepete ton Israēl kata sarka; ouch hoī esthiontes
Look at Israel according to the flesh; not the ones eating
tas thysias koinōnoi tou thysiastēriou eisin?
the sacrifices partakers of the altar are?

רַעַת מִתְּעַטָּה מָה אָמָר 19
תַּרְעַת מִתְּעַטָּה מָה אָמָר
הַיִשְׁמַשׁ בְּאֶלְיל אַמִּישׁ מִמְּשָׁה בְּזִבְחֵר אֶלְילִים:

19. w`atah mah 'omar hayesh mamash ba'elil 'im-yesh mamash b'zib'chey 'elilim.

**1Cor10:19 Now what do I say that there is really the idol?
Or there are really an idol worshipers?**

<19> τί οὖν φημι; ὅτι εἰδωλόθυτόν τι ἔστιν ἢ ὅτι εἰδωλόν τι ἔστιν;

19 tioun phēmi?

What then am I saying?

hoti eidōlothyton ti estin ē hoti eidōlon ti estin?

That an idolatrous sacrifice is anything or that an idol is anything?

כִּאֵלָא מַה־שְׁיִזְבֶּחָה הָגּוֹיִם לְשָׁדִים هֵם זְבָחִים וְלֹא לְאֱלֹהִים
וְאֵנִי אֵין רְצֹונִי שְׂתַהְיוּ חֲבָרִים לְשָׁדִים:

20. 'ela' mah-sheyiz'bchu hagoyim lashedim hem zob'chim
w'lo' l'Elohim wa'ani 'eyn r'tsoni shetih'yu chaberim lashedim.

1Cor10:20 No, but what is that the gentiles should sacrifice to demons that they have the sacrifices and not to Elohim, and I do not want that you become sharers with demons.

<20> ἀλλὰ ὅτι ἡ θύουσιν, δαιμονίους καὶ οὐ Θεῷ [θύουσιν].
οὐ θέλω δὲ ὑμᾶς κοινωνοῦς τῶν δαιμονίων γίνεσθαι.

20 all' hoti ha thuousin, daimoniois kai ou theo

But that the thing which they sacrifice, to demons and not to Elohim [thuousin]; ou thelo de hymas koinōnous tōn daimoniōn ginesthai.
they sacrifice; I do not want you sharers of the demons to become.

כִּאֵלָא תִּכְלִי לְשָׁתֹות כֹּס אֲדֹנָינוּ וּכֹס הָשָׁדִים יְחִיד
וְלֹא יְהִי חֵלֶק לְכֶם בְּשָׁלֹחֶן אֲדֹנָינוּ וּבְשָׁלֹחֶן הָשָׁדִים:

21. lo' thuk'lu lish'toth kos 'Adoneynu w'kos hashedim yachad
w'lo' yih'yeh cheleq lakem b'shul'chan 'Adoneynu ub'shul'chan hashedim.

1Cor10:21 You shall not be able to drink the cup of our Adon (Master) and the cup of demons together and you shall not be partaken of the table of our Adon and of the table of demons.

<21> οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων,
οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

21 ou dynasthe potērion kyriou pinein kai potērion daimoniōn,

You are not able the cup of the Master to drink and the cup of demons,
ou dynasthe trapezēs kyriou metechein kai trapezēs daimoniōn.
you are not able the Master's table to partake of and a table of demons.

כִּבְנָעֵז לְהַקְנִיא אֶת־אֲדֹנָינוּ הַכִּי חִזְקִים אַנְחָנוּ מִפְנֵיהֶן:

22. hana`ez l'haq'ni 'eth-'Adoneynu haki chazaqim 'anach'nu mimenu.

1Cor10:22 Do we provoke our Adon to jealousy? We are not stronger than He?

<22> ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἵσχυρότεροι αὐτοῦ ἐσμεν;

22 ē parazēloumen ton kyrion? mē ischyroteroi autou esmen?

Or do we make jealous the Master? Surely not stronger than He are we?

כִּי כָל־רְשׁוֹת לֵי אֲבָל לֹא כָל־דָּבָר מוֹעֵיל חַפֵּל רְשׁוֹת
לֵי אֲבָל לֹא כָל־דָּבָר בְּנֶה:

23. hakol r'shuth li 'abal lo' kal-dabar mo'il hakol r'shuth li 'abal lo' kal-dabar boneh.

1Cor10:23 All things are lawful, but not all things are profitable.
All things are lawful for me, but not all things build up.

<23> Πάντα ἔξεστιν ἀλλ’ οὐ πάντα συμφέρει·
πάντα ἔξεστιν ἀλλ’ οὐ πάντα οἰκοδομεῖ.

23 Panta exestin all' ou panta sympherei;
All things are lawful but not all things are beneficial;
panta exestin all' ou panta oikodomei.
all things are lawful but not all things edify.

כְּדִי אַישׁ אֶל־יְבַקֵּשׁ דָּבָר לְעַצְמוֹ כִּי אָמַד־לַרְעָחוֹ:

24. 'ish 'al-y'baqesh dabar l'ats'mo ki 'im-pre'ehu.

1Cor10:24 Let no one seek his own thing, but for his neighbor.

<24> μηδεὶς τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου.

24 mēdeis to heautou zēteitō alla to tou heterou.

No one his own thing good let seek but the thing good of the other.

כְּהַכְלָל־הַגְּמֻךָר בְּשִׁיק אַתָּה תָּאכַל
וְאֶל־תִּחְקֹרֵן מִפְנֵי מִכְשָׁל הַלְּבָב:

25. kal-hanim'kar bashuq 'otho tho'kelu w'al-tach'q'ru mip'ney mik'shol haleb.

1Cor10:25 Whatsoever is sold in the meat market,
that eat, asking no question because of the conscience;

<25> Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἔσθίετε μηδὲν ἀνακρίνοντες
διὰ τὴν συνείδησιν·

25 Pan to en makellō pōloumenon esthiete
Everything in a meat market being sold eat
mēden anakrinontes dia tēn syneidēsin;
without raising questions because of conscience;

כְּכֹל־עַל־כָּל־רְשׁוֹת כִּי לִיהְיוֹה הָאָרֶץ וּמְלוֹאָה:

26. ki laYahūwah ha'arets um'lo'ah.

1Cor10:26 For the earth belongs to Yahūwah, and the fulness of it.

<26> τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

26 tou **kyriou** gar hē gē kai to **plérōma** autēs.

of YHWH for is the earth and the fullness of it.

כִּי אָמַד יְקָרָא אֶתְכֶם אִישׁ מֵאָשֶׁר אִינָם מִאמְינִים
וּרְצֹנֶכֶם לְלֹכֶת אֶלְיוֹ אֲכָל תְּאַכְלֵי מִכְלֵי אָשֶׁר־יִשְׂרָאֵל
וְאֶל־תְּחַקְרֵוּ מִפְנֵי מִכְשָׁול הַלְּבָב:

27. w'im-yiq'ra' 'eth'kem 'ish me'asher 'eynam ma'amim
ur'tson'kem laleketh 'elayu 'akol to'k'lu mikol 'asher-yasimu liph'neykem
w'al-tach'aq'ru mip'ney mik'shol haleb.

1Cor10:27 If any man shall call you that shall not believe, and you shall want to go to him, you eat, eat from all that they may put before you, and do not inquire against the conscience of the heart.

<27> εἰ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι,
πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

27 ei tis kalei hymas tōn apistōn kai thelete poreuesthai, pan
If anyone invites you of the unbelievers and you want to go, everything
to paratithemenon hymin esthiete mēden anakrinontes dia tēn syneidēsin.
being set before you eat without raising questions because of conscience.

כְּחַזְכִּיר־יָאָמֵר לְכֶם אִישׁ זֶה הוּא זְבַח אֱלֹהִים
אֶל־תְּאַכְלֵי מִפְנֵי אֲתָה הַמּוֹדֵע וּמִפְנֵי מִכְשָׁול הַלְּבָב
(כִּי לִיהְוָה הָאָרֶץ וּמִלּוֹאָה):

28. w'ki-yo'mar lakem 'ish zeh hu' zebach 'elilim 'al-to'k'lu mip'ney 'otho hamodi'a
umip'ney mik'shol haleb (ki laYahūwah ha'arets um'lo'ah).

1Cor10:28 And if anyone says to you, This was a sacrifice to idols, do not eat it, for the sake of the one who revealed you, and because of the conscience of the heart for the earth belongs to קָדוֹשָׁה, and the fullness thereof.

<28> ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν,
μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν.

28 ean de tis hymin eipē, Touto hierothyton estin,
But if anyone should say to you, this is offered in sacrifice,
mē esthiete di' ekeinon ton mēnsanta kai tēn syneidēsin;
do not eat because of that man having revealed it and because of conscience;

עַכְשִׁיבָנָא כְּבָנָה אֶלְעָזָר כְּבָנָה אֶלְעָזָר
כְּתַוְהָלֵב שְׁאָגִי אָמַר לֹא לְבָקָר אֲמַדְלֵב רַעַנָּן
כִּי לְמַהְדָּזָה תְּהִזְמִין חִרְוִתִי עַלְיִהְיָה לְבָב הַאֲחֶר:

29. w'haleb she'ani 'omer lo' lib'ak ki 'im-leb re'eak
ki lamah-zeh tidon cheruthi `al-y'dey leb ha'acher.

1Cor10:29 And the heart that I say not your heart, but of the other.
for why shall this my freedom be judged by another man's heart?

<29> συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἐτέρου.
ἴναπι γάρ ή ἐλευθερίᾳ μου κρίνεται ὑπὸ ἀλλης συνειδήσεως;

29 syneidēsin de legō ouchi tēn heautou alla tēn tou heterou.
conscience but I say not the of himself but the conscience of the other man.
hinati gar hē eleutheria mou krinetai hypo allēs syneidēseōs?
For why my freedom is judged by another's conscience?

לְמַה יֵצֵא לִי שֵׁם רַע עַל-הַדָּבָר שְׁאָגִי מִבְרָךְ עַלְיוֹ:
לוּאָמַד-אָכֵל אָגִי בְּבָרְכָה
:בְּלִיעָד כְּתַבְנָה אֶלְעָזָר כְּבָנָה אֶלְעָזָר 30

30. w'im-'okel 'ani bib'rakah

lamah yetse' li shem ra` `al-hadabar she'ani m'bare'k `alayu.

1Cor10:30 If I eat, I shall be blessed,
why I am spoken an evil name over the thing which I bless them?

<30> εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

30 ei egō chariti metechō, ti blasphemoumai hyper hou egō eucharistō?

If I with thanksgiving partake, why am I blamed for what I give thanks for?

לֹא-לִכְנָן אִם תִּאְכְּלֵוּ וּאָמַד-תִּשְׁתַּחַטוּ אוֹתְתִּעְשֶׂוּ דָבָר
עַשְׂוֵוּ חַפְלָל לְכֻבּוֹד אֱלֹהִים:
:לְעַד כְּלִיעָד כְּתַבְנָה אֶלְעָזָר כְּבָנָה אֶלְעָזָר 31

31. laken 'im to'k'lū w'im-tish'tu 'o-tha`aso dabar `aso hakol lik'bod 'Elohim.

1Cor10:31 Therefore, if you eat and if you drink or you do something,
do everything to the glory of Elohim.

<31> εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

31 eite oun esthiete eite pinete eite ti poieite,
Whether therefore you eat or you drink or whatever you do,
panta eis doxan theou poieite.
all things to the glory of Elohim do.

לְעַד כְּלִיעָד כְּתַבְנָה אֶלְעָזָר כְּבָנָה אֶלְעָזָר כְּבָנָה אֶלְעָזָר 32
:לְעַד כְּלִיעָד כְּתַבְנָה אֶלְעָזָר כְּבָנָה אֶלְעָזָר כְּבָנָה אֶלְעָזָר

לְבָוֹאֵל-תִּתְנוּ מַכְשֵׁל לֹא לִיְהוּדִים וְלֹא לִיּוֹנִים
וְלֹא לְקַהְלָת אֱלֹהִים:

32. w'al-tit'nu mik'shol lo' laYahudim w'lo' laY'wanim w'lo' liq'hilath 'Elohim.

1Cor10:32 Do not give from offence, neither to Yahudim nor to Yewanim
nor to the assembly of Elohim,

<32> ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἔλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,
32 aproskopoi kai Ioudaiois ginesthe kai Hellēsin kai tē ekklēsiā tou theou,

Without offense both to Jews be and to Greeks and to the assembly of Elohim,

לֹגֶב אֲשֶׁר גַּם־אָנֹכִי מַבָּקֵשׁ לְהִיוֹת רְצִוי לְכָל בְּפָל
וְלֹא אַבָּקֵשׁ תֹּועֵלָת עַצְמִי כִּי־אָم תֹּועֵלָת הָרַבִּים לְמַעַן יְשֻׁעָה:

לֹגֶב אֲשֶׁר גַּם־אָנֹכִי מַבָּקֵשׁ לְהִיוֹת רְצִוי לְכָל בְּפָל
וְלֹא אַבָּקֵשׁ תֹּועֵלָת עַצְמִי כִּי־אָמ תֹּועֵלָת הָרַבִּים לְמַעַן יְשֻׁעָה:

33. ka'asher gam-'anoki m'baqesh lih'yoth ratsuy lakol bakol
w'lo' 'abaqesh to`eleth `ats'mi ki-im to`eleth harabbim l'ma'an yiuashe'u.

1Cor10:33 as I also want to be desirable to all men in all things, and I shall not seek
my own advantage, but the advantage of the many, that they may be saved.

<33> καθὼς κάγω πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἔμαυτοῦ σύμφορον
ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.

33 kathōs kagō panta pasin areskō mē zētōn to emautou symphoron

Even as I also in all things all men please, not seeking my own advantage
alla to tōn pollōn, hina sōthōsin.
but that of the many, that they may be saved.

Chapter 11

אַלְכֵי בַּעֲקָבוֹתִי כְּאֲשֶׁר גַּם־אָנִי הַלְךָ בַּעֲקָבוֹת הַמְּשִׁיחָה:
1. l'ku b`iq'bothay ka'asher gam-'ani hole'k b`iq'both haMashiyach.

1Cor11:1 Follow in my footsteps, as I also go in my footsteps of the Mashiyach.

<11:1> μιμηταί μου γίνεσθε καθὼς κάγω Χριστοῦ.

1 mimētai mou ginesthe kathōs kagō Christou.

Imitators of me become as I also am of the Anointed One.

בְּוּלְלָזָאת אָנִי מִשְׁבַּח אֶתְכֶם אַחֲרֵי שְׁזִכְרָתֶם אָתִי בְּפָל
לְשִׁמְרָה אֶת־הַקְּבָלוֹת כְּאֲשֶׁר מִסְרָתִי לְכָם:

בְּוּלְלָזָאת אָנִי מִשְׁבַּח אֶתְכֶם אַחֲרֵי שְׁזִכְרָתֶם אָתִי בְּפָל
לְשִׁמְרָה אֶת־הַקְּבָלוֹת כְּאֲשֶׁר מִסְרָתִי לְכָם:

2. w`al-zo'th 'ani m'shabeach 'eth'kem 'echay shez'kar'tem 'othi bakol
lish'mor 'eth-haqabaloth ka'asher masar'ti lakem.

1Cor11:2 Therefore I praise you, my brothers, that you remember me in everything

and keep the traditions as I delivered them to you.

<2> Ἐπαυνῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καί, καθὼς παρέδωκα ὑμῖν,
τὰς παραδόσεις κατέχετε.

2 Epainō de hymas hoti panta mou memnēsthe kai,

Now I praise you that in all things you have remembered me and,
kathōs paredōka hymin, tas paradoseis katechete.
just as I handed them over to you, the traditions you hold fast.

אַתָּה וְעִזָּתֶךָ וְעַמְקֹתֶךָ זְכָרְךָ וְעַמְקֹתֶךָ
בְּלֵבֶךָ כִּי תְּזַכֵּר אַתָּה וְעַמְקֹתֶךָ זְכָרְךָ
גַּוְרְצֹנִי שְׁתְּהִירֵי יְדֻעִים שֶׁרְאָשָׁר־אִישׁ כָּל־אִישׁ הַמְשִׁיחַ
וְרָאשׁ הָאָשָׁה הָאִישׁ וְרָאשׁ הַמְשִׁיחַ הוּא הָאֱלֹהִים:

3. ur'tsoni shetih'yu yod'im shero'sh kal-ish haMashiyach
w'ro'sh ha'ishah ha'ish w'ro'sh haMashiyach hu' ha'Elohim.

1Cor11:3 And I want you to know that the Mashiyach is the head of every man,
and the man is the head of a woman, and the Elohim is the head of the Mashiyach.

<3> θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν,
κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

3 thelō de hymas eidenai hoti pantos andros hē kephalē ho Christos estin,
But I want you to know that of every man the head the Anointed One is,
kephalē de gynaikos ho anēr,
and the head of a woman is the man,
kephalē de tou Christou ho theos.
and the head of the Anointed One is the Elohim.

פְּתַחַת־כָּל־אִישׁ כָּל־אִישׁ זְכָרְךָ
דְּכָל־אִישׁ אֲשֶׁר יְתַפֵּל אָוֹ יְתַנְבֵּא
וְרָאשׁוֹ מִכְסָה מִנוּלָה הוּא אַתְּ־רָאשׁוֹ:

4. kal-ish 'asher yith'palel 'o yith'nabe' w'ro'sho m'kuseh m'nauel hu' 'eth-ro'sho.

1Cor11:4 Every man who prays or prophesies, and his head is covered,
he brings shame to his head.

<4> πᾶς ἀνὴρ προσευχόμενος ἡ προφητεύων κατὰ κεφαλῆς
ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ.

4 pas anēr proseuchomenos ē prophēteuōn kata kephalēs
Every man praying or prophesying down over his head
echōn kataischynei tēn kephalēn autou.
having anything shames his head.

וְכָל־אִישׁ אֲשֶׁר יְתַפֵּל אָוֹ תַּנְבֵּא וְרָאשׁוֹ פְּרוּעַ
וְכָל־אִישׁ אֲשֶׁר תַּפְלֵל אָוֹ תַּנְבֵּא וְרָאשׁוֹ פְּרוּעַ

אַתְּ-רָאֵשׁ הִיא מִנּוֹלֶת כִּי שָׂוָה הִיא לְמַגְלָחָה:

5. w'kal-'ishah 'asher tith'palel 'o thith'nabe' w'ro'shah paru'a
'eth-ro'shah hi' m'naualeth ki shawah hi' lim'gulachah.

1Cor11:5 And every woman, who prays or prophesies with her uncovered head brings shame to her head, for she is for on a level with her whose head is shaved.

<5> πᾶσα δὲ γυνὴ προσευχομένη ἡ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γάρ ἔστιν καὶ τὸ αὐτὸ τῇ ἔξυρημένῃ.

5 pasa de gynē proseuchomenē ē propheteuousa akatakalyptō tē kephalē
But every woman praying or prophesying uncovered with her head
kataischynei tēn kephalēn autēs; hen gar estin kai to auto tē exyrēmenē
shames her head ; one for it is and the same with having been shaved.

אַתְּ-שָׁוָה אֲמָלָא תְּתַכְּפָה גַם תְּתַגְּלָח
וְכִי רָאֵשׁ אֲמָלָא תְּתַכְּפָה גַם תְּתַגְּלָח
וְאֲמָלָבְּזִיּוֹן הַוָּא לְגַלְחָה לְאֵשָׁה לְגַלְחָה לְאֵשָׁה
וְאֲמָלָבְּזִיּוֹן הַוָּא לְגַלְחָה לְאֵשָׁה לְגַלְחָה לְאֵשָׁה

6. ki ha'ishah 'im-lo' thith'kaseh gam tith'galach
w'im-bizayon hu' la'ishah lagoz 'o l'galeach 'eth-s' arah tith'kaseh.

1Cor11:6 For if a woman is not covered, shall also be shorn.

But if it is shameful for a woman to be her hair shorn or to be shaved, let her be covered.

<6> εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω.
εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ἔυράσθαι, κατακαλυπτέσθω.

6 ei gar ou katakalyptetai gynē, kai keirasthō;
For if is not covered a woman, also let her be shorn;
ei de aischron gynaiki to keirasthai
but since it is shameful for a woman to be shorn
ē xyrasthai, katakalyptesthō.
or to be shaved, let her be covered.

אַמְנָמָם חָרִישׁ אֵינֶנוּ חַיֵּב לְכִפּוֹת אַתְּ-רָאֵשׁ
כִּי הוּא צָלָם אֱלֹהִים וּכְבָודָה וְהָאֵשׁ הִיא כְּבָוד הָאֵשׁ:

7. 'am'nam ha'ish 'eynenu chayab l'kasoth 'eth-ro'sho ki hu' tselem 'Elohim uk'bodo
w'ha'ishah hi' k'bod ha'ish.

1Cor11:7 Indeed, a man ought not to have his head covered,
since he is the likeness of Elohim and His glory; but the woman is the glory of man.

<7> ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν εἰκὼν
καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἔστιν.

7 anēr men gar ouk opheilei katakalyptesthai tēn kephalēn eikōn
A man indeed for ought not to be covered on the head the image
kai doxa theou hyparchōn; hē gynē de doxa andros estin.

and glory of Elohim being; the woman but the glory of a man is.

8 עַל־עֲדָה שְׁמֵךְ־עַד שְׁמֵךְ־עַד שְׁמֵךְ־עַד כִּי אִין־חָאשֶׁה מִן־חָאשֶׁה:

8. ki 'eyn-ha'ish min-ha'ishah ki 'im-ha'ishah min-ha'ish.

1Cor11:8 For the man is not from the woman, but the woman from the man.

<8> οὐ γάρ ἔστιν ἀνὴρ ἐκ γυναικὸς ἀλλὰ γυνὴ ἐξ ἀνδρός.

8 ou gar estin anēr ek gynaikos alla gynē ex andros;

For not is man of woman but woman of man;

9 עַל־עֲדָה שְׁמֵךְ־עַד שְׁמֵךְ־עַד כִּי אִם־חָאשֶׁה בְּעַבְרָה חָאשֶׁה:

ט גַּם־לֹא־גָבֵר אֶחָד בְּעַבְרָה חָאשֶׁה

כִּי אִם־חָאשֶׁה בְּעַבְרָה חָאשֶׁה:

9. gam-lo'-ni'b'ra' ha'ish ba`abur ha'ishah ki 'im-ha'ishah ba`abur ha'ish.

1Cor11:9 Also, the man was not created for the woman, but the woman is for the man.

<9> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

9 kai gar ouk ektisthē anēr dia tēn gynaika,

For also not was created man because of the woman,

alla gynē dia ton andra.

but woman because of the man.

10 עַל־עֲדָה שְׁמֵךְ־עַד שְׁמֵךְ־עַד כִּי אִם־חָאשֶׁה בְּעַבְרָה חָאשֶׁה:

עַל־רֹאשָׁה בְּעַבְרָה חָאשֶׁה:

עַל־רֹאשָׁה בְּעַבְרָה חָאשֶׁה בְּעַבְרָה חָאשֶׁה:

10. `al-ken ha'ishah chayebeth lih'yoth 'oth mish'ma`tah
`al-ro'shah ba`abur hamal'akim.

1Cor11:10 Therefore the woman ought to have a sign of authority on her head,
because of the messengers.

<10> διὰ τοῦτο ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

10 dia touto opheilei hē gynē exousian echein epi tēs kephalēs

Because of this ought the woman authority to have on the head

dia tous aggelous.

because of the angels.

11 עַל־עֲדָה שְׁמֵךְ־עַד שְׁמֵךְ־עַד שְׁמֵךְ־עַד כִּי אִם־חָאשֶׁה בְּלֹא אֶרֶשׁ בְּאֶדְון:

11. 'abal 'eyn ha'ish b'lo' 'ishah w'eyn ha'ishah b'lo' 'ish ba'Adon.

1Cor11:11 Nevertheless neither is the man without woman,
neither is the woman without the man, in the Adon (Master).

<11> πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

11 plēn oute gynē chōris andros oute anēr chōris gynaikos en kyriō;

However neither is woman without man nor man without woman in the Master.

קְשָׁרֶת כִּי-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל 12
בְּכִי כִּי-אֲשֶׁר הָאֲשֶׁר מִן-הָאִישׁ כֵּן גָּמַד-הָאִישׁ עַל-יְהִי הָאֲשֶׁר
וְכָל-אֱלֹהִים מִמְּאֱלֹהִים:

12. ki ka'asher ha'ishah min-ha'ish ken gam-ha'ish `al-y'dey ha'ishah
w'kal-'eleh me'Elohim.

1Cor11:12 For as the woman is from the man, so also the man is through the woman.
But all these things are from the Elohim.

<12> ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός·
τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

12 hōsper gar hē gynē ek tou andros, houtōs kai ho anēr dia tēs gynaikos;
For just as the woman is of the man, so also is the man through the woman;
ta de panta ek tou theou.
but all things are of the Elohim.

בְּנֵי-עֲלֹהִים כִּי-עַל עַל-עַל עַל-עַל עַל-עַל 13
רְגָבְתָּנוּ אֶת-בְּנֵיכֶם הַנָּאוֹת לְאַשֶּׁר לְהַתְּפִלֵּל
אֶל-הָאֱלֹהִים וְרָאשָׁה מְגֻלָּה:

13. shiph'tu-na' b'naph'sh'kem
hana'awah l'ishah l'hith'palel 'el-ha'Elohim w'ro'shah m'gulah.

1Cor11:13 Judge for yourselves:

is it proper for a woman to pray to the Elohim with her head uncovered?

<13> ἐν ὑμῖν αὐτοῖς κρίνατε·
πρέπον ἔστιν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

13 en hymin autois krinate; prepon estin gynaika akatakalyptron tō theō proseuchesthai?
Among yourselves judge; is it fitting for a woman uncovered to Elohim to pray?

וְכִי-עַל עַל-עַל עַל-עַל עַל-עַל 14
רְגָבְתָּנוּ אֶת-לִמְדוֹן מִפְּנֵי שְׁבָעָה כִּי אִישׁ
אֲשֶׁר יַגְדֵּל פָּרָע שְׂעִיר רָאשׁוֹ חַרְפָּה הִיא לוֹ:

14. wahalo' thil'm'du minohag sheba`olam ki 'ish
'asher y'gadel pera` s`ar ro'sho cher'pah hi' lo.

1Cor11:14 Does not you learn from the custom that is in the world,
that a man who grows long hair, it is his head dishonored to him,

<14> οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἔστιν,

14 **oude hē physis autē didaskei hymas hoti anēr men**
Does not nature herself teach you that a man
ean komā atimia autō estin,
if wears long hair a dishonor to him it is?

טוֹ אָבָל הַאֲשָׁה כִּי תְּגַדֵּל שְׁעָרָה פֶּאָר הוּא לְהָ
כִּירְנַתְנָה לְהָחְשָׁעָר לְצִנְיָרָה:

15. 'abal ha'ishah ki th'gadel s'`arah p'er hu' lah ki-nitan lah hase`ar l'tsaniph.

1Cor11:15 but if a woman grows the hair, it is a glory to her,
because the hair is given to her for a covering.

<15> γυνὴ δὲ ἐὰν κομᾷ δόξα αὐτῇ ἔστιν;
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὐτῇ].

15 gynē de ean komā doxa autē estin?
A woman but if wears long hair a glory to her it is?
hoti hē komē anti peribolaiou dedotai [autē].
instead of a covering has been given to her.

טְזַ וְאַמְּדִיאָהָב אִישׁ לְרִיב לֹא זוּ דָרְכֵנוּ
וְלֹא דָרְךָ קָהְלֹת הָאֱלֹהִים:

16. w'im-ye'ehab 'ish larib lo' zu dar'kenu w'lo' dere'k q'hilot ha'Elohim.

1Cor11:16 But if anyone loves to be contentious, this is not our way,
nor is it the way of the assemblies of the Elohim.

<16> Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἥμεῖς τοιαύτην συνήθειαν
οὐκ ἔχομεν οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

16 Ei de tis dokei philoneikos einai, hēmeis toiautēn synētheian ouk echomen
But if anyone thinks to be contentious, we such a custom do not have,
oude hai ekklēsiai tou theou.
neither the assemblies of the Elohim.

רְזַ וְהַנֶּה בְּצִוָּתִי אַתְ-זֹאת לֹא אָוְבָל לְשִׁבְחָם אַתָּכֶם
עַל-אָשֶׁר תָּאָסְפִי יְחִיד לֹא לְטוּבָה כִּי אַמְּדִירָעָה:

17. w'hinneh b'tsaouthi 'eth-zo'th lo' 'ukal l'shabeach 'eth'kem
'al-'asher te'as'phu yachad lo' l'tobah ki 'im-l'ra'ah.

1Cor11:17 And behold, in giving this, I shall not be able to praise you,
since you come together not for the better but for the worse.

<17> Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἡσσόν συνέρχεσθε.

17 Touto de paraggellōn ouk epainō

This that follows but in giving charge I give not praise

hoti ouk eis to kreisson alla eis to hēsson synerchesthe.

because not for the better but for the worse you come together.

וְעַזְבָּן יְמִינְךָ מִצְמָצֵא וְעַדְעַנְךָ תְּמִימָן
רַחֲבָה שְׁמַעְתִּי שִׁישָׁ מְחֻלְקֹת בִּינְיכֶם כְּשַׁתְּנוּעָדָה בְּקָהָל
וּמְקַצְתָּה הַכָּבָר אָנָי מַאֲמִין:

18. ki shama`ti sheyesh machaloqoth beyneykem b'shetiuat adu baqahal
umiq'tsath hadabar 'ani ma'amin.

1Cor11:18 because I heard that there were divisions among you,
when they were documented in an assembly, there are some of the words I believe.

<18> πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα
ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω.

18 prōton men gar synerchomenon hymōn en ekklēsiā akouō schismata
First indeed for when you come together in an assembly I hear divisions
en hymin hyparchein kai meros ti pisteuō.
among you to exist and partly I believe it.

וְעַזְבָּן כְּתָתוֹת צְרִיכֹת לְחִוָּת בִּינְיכֶם
רַטְבָּה יְדִיעָה הַגְּאָמָנִים שְׁבָכָם:
לְמַעַן יִדְעָו הַגְּאָמָנִים שְׁבָכָם:

19. ki kitoth ts'rikoth lih'yoth beyneykem l'ma'an yiuad'u hane'emanim shebakem.

1Cor11:19 For there has to be the sects even among you,
that the approved ones might be revealed that are among you.

<19> δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι,
ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

19 dei gar kai haireseis en hymin einai,
For it is necessary also for sects among you to be
hina [kai] hoi dokimoi phaneroi genontai en hymin.
that also the approved ones manifest may become among you.

וְעַזְבָּן כְּאַשֶּׁר תָּאָסְפִי יְחִיד אַיִן-זֶה לְאַכְל סְעוֹדָתָו שְׁל-הָאָדוֹן:
כְּוֹעֲתָה כְּאַשֶּׁר תָּאָסְפִי יְחִיד אַיִן-זֶה לְאַכְל סְעוֹדָתָו שְׁל-הָאָדוֹן:

20. w'atah ka'asher te'as'phu yachad 'eyn-zeh le'ekol s'udatho shel-ha'Adon.

1Cor11:20 And now, when you gather together, it is not to eat the supper of the Adon.

<20> Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν.

20 Synerchomenōn oun hymōn

Coming together therefore your

epi to auto ouk estin kyriakon deipnon phagein;

into one place is it not the supper of Master you eat;

בָּעֵד עַתְּ-עַד יְמִינֶךָ כִּי כָל-אַחֲרֵי מִקְדָּם לְקֹהֶת סְעִירָתָו בְּשָׁעָת הַאֲכִילָה
וְזֹה יְרֻעֵב וְזֹה יְשַׁתְּפָרֶךָ:

21. ki kal-'echad maq'dim laqachath s'`udatho b'sha`ath ha'akilah w'zeh yir`ab w'zeh yish'takar.

1Cor11:21 For when you eat, each one takes his supper in the time of eating and one is hungry and another is drunk.

ε 21 εκαστος γαρ τὸ ὄδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,
καὶ ὃς μὲν πεινᾷ ὃς δὲ μεθύει.

21 hekastos gar to idion deipnon prolambanei en tō phagein,
For each one his own supper takes first in eating,
kai hos men peinā hos de methuei.
and one hungers and one is drunk.

כְּבָרִי אֵין לְכֶם בָּתִים לְאֶכְלָל וְזֹנְתּוֹת אוֹ הַתְּבִזּוֹ
אֲתִ-קְהָל אֱלֹהִים וְתִבְיַשׁ אֲתִ-מִּן שְׁאַיְן-לֹז מָה
אָמַר לְכֶם הַעַלְ-זֹאת אֲשֶׁר אַתֶּכָם אַיְגָנִי מְשַׁבְּחָה:

22. haki 'eyn lakem batim le'ekol w'zish'toth 'o hathabuzu 'eth-q'hal 'Elohim uth'bay'shu 'eth-mi she'eyn-lo mah 'omar lakem ha'al-zo'th 'ashabeach 'eth'kem 'eyneni m'shabeach.

1Cor11:22 Do you have no houses to eat and drink in? Or do you despise the assembly of Elohim and you shall be ashamed of those who have nothing? What shall I say to you? Shall I praise you? In this I shall not praise you?

ε 22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;
ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας;
τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

22 mē gar oikias ouk echete eis to esthiein kai pinein?
For houses do you not have in which to eat and to drink?

ε tēs ekklēsias tou theou kataphroneite
Or the assembly of the Elohim do you despise

kai kataischynete tous mē echontas? ti eipō hymin?
and do you shame the ones not having? What should I say to you?
epainesō hymas? en toutō ouk epainō.

Shall I praise you? In this I do not praise you.

כֹּגְכִּין קָבַלְתִּי אֲנִי מִן־הָאָדוֹן וּמִסְרָתִי לְכָם
כִּי הָאָדוֹן יְהִיּוּ בְּלִילָה אֲשֶׁר־גָּמָסָר בֹּו לְקָח אֶת־הַלְּחֵם:
23. ki-ken qibal'ti 'ani min-ha'Adon umasar'ti lakem
ki ha'Adon Yahushua balay'lah 'asher-nim'sar bo laqach 'eth-halachem.

1Cor11:23 Therefore I received from the Adon, and I delivered to you
that the Adon OW^{אָדוֹן} in the night of which He was delivered up took bread,

〈23〉 'Εγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὁ καὶ παρέδωκα ὑμῖν,
ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣν παρεδόθη ἐλαβεν ἄρτον

23 Egō gar parelabon apo tou kyriou, ho kai paredōka hymin,
For I received from the Master that which also I passed on to you,
hoti ho kyrios Iēsous en tē nykti hē paredideto elaben arton
that the Master Yahushua in the night in which he was being betrayed took bread

בְּרוּךְ וַיְבָרֶךְ וַיְבָצַע וַיֹּאמֶר 24
כֵּד וַיְבָרֶךְ וַיְבָצַע וַיֹּאמֶר
קְחוּ אֶכְלُו זֶה גּוֹפִי הַגְּבָרָה בְּעַדְכֶם עֲשׂוּ־זֹאת לִזְכָּרֵינוּ:

24. way'bare'k wayib'tsa` wayo'mar
q'chu 'ik'lu zeh guphi hanib'tsa` ba`ad'kem `aso-zo'th l'zik'ri.

1Cor11:24 and having given thanks, He broke it and said, "Take, eat,
this is My body, which is broken for you; do this in remembrance of Me."

〈24〉 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτο μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

24 kai eucharistēsas ekclasen kai eipen, Touto mou estin to sōma to hyper hymōn;
and having given thanks He broke it and said, This is My body on behalf of you;
touto poieite eis tēn emēn anamnēsin.
This do in My remembrance.

בְּרוּךְ וַיְבָרֶךְ וַיְבָצַע וַיֹּאמֶר 25
כֵּד וַיְבָרֶךְ אֶת־הַכּוֹס אַחֲרַ הַסְּעוֹדָה וַיֹּאמֶר הַכּוֹס הַזֶּאת
הִיא הַבְּרִית הַחֲדָשָׁה בְּדִמְיֻונֵךְ רְאֵתִי בְּכָל־זָמָן שְׁתִּשְׁתַּחֲתָהוּ:
25. uk'mo-ken 'eth-hakos 'achar has'udah wayo'mar hakos hazo'th hi' hab'rith
hachadashah b'dami `aso -zo'th l'zik'ri b'kal-z'man shetish'tu.

1Cor11:25 In like manner also the cup after the supper, and said,
"This cup is the new covenant in My blood.
Do this in remembrance of Me at all time that you drink it."

〈25〉 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων,

Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἷματι·
τοῦτο ποιεῖτε, δσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

25 hōsautōs kai to potērion meta to deipnēsai legōn,

In like manner also the cup after the eating of supper saying,

Touto to potērion hē kainē diathēkē estin en tō emō haimati;

This cup the new covenant is in My blood;

touto poieite, hosakis ean pinēte, eis tēn emēn anamnēsin.

this do as often as you drink in My remembrance.

בְּכָל־זָמֵן שַׁת אֲכַלְוּ אֶת־הַלְّחֵם הַזֶּה וְתִשְׁתֹּהוּ אֶת־הַפּוֹסֵךְ
הַזֶּאת חִזְכָּר תִּזְכִּירוּ אֶת־מוֹת אֶדְגִּינוּ עַד כִּי יָבוֹא:
26

26. ki b'kal-z'man shetō'k'l'u 'eth-halechem hazeh
w'thisht'u 'eth-hakos hazo'th haz'ker taz'kiru 'eth-moth 'Adoneynu `ad ki yabo'.

1Cor11:26 For at all time that you eat this bread and drink this cup,
remind the remembrance of the death of our Adon until He comes.

<26> ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε,
τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὗ ἔλθῃ.

26 hosakis gar ean esthiēte ton arton touton kai to potērion pinēte,
For as often as you eat this bread and the cup to drink,
ton thanaton tou kyriou kataggellete achris hou elthē.
the truth of the Master you proclaim until He comes.

כֵּלֶנָּן מֵי שִׁיאָכֵל מִן־הַלְّחֵם הַזֶּה אוֹ־יִשְׁתֹּה מִפּוֹס הָאָדוֹן
שְׁלָא כֶּרֶאָרִי רִאשֵׁם לְגֻפֵּת אֶדְגִּינוּ וְלִדְמוֹ:
27

27. laken mi sheyo'kal min-halechem hazeh 'o-yish'teh mikos ha'Adon
shel' kara'uy ye'sham l'guph 'Adoneynu ul'damo.

1Cor11:27 Therefore he who eats from this bread or drinks from the cup of the Adon
unworthily shall be guilty of the body of our Adon and of His blood.

<27> "Ωστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως,
ἐνοχος ἐσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

27 Hōste hos an esthiē ton arton ē pinē to potērion tou kyriou anaxiōs,
So whoever eats the bread or drinks the cup of the Master unworthily,
enochos estai tou sōmatos kai tou haimatos tou kyriou.
guilty shall be of the body and of the blood of the Master.

כְּחִיְבָּחָן הָאִישׁ אֶת־נֶפֶשׁוּ וְאֹז יִאָכֵל מִן־הַלְّחֵם וְיִשְׁתֹּה מִן־הַפּוֹסֵךְ:
28

28. yib'chan ha'ish 'eth-naph'sho w'az yo'kal min-halechem w'yish'teh min-hakos.

1Cor11:28 But let a man examine himself,
and so let him eat of the bread and drink of the cup.

<28> δοκιμαζέτω δὲ ἀνθρώπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω.

28 dokimazetō de anthrōpos heauton
Let examine but a man himself

kai houtōs ek tou artou esthietō kai ek tou potēriou pinetō;
and so of the bread let him eat and of the cup let him drink;

כְּתַבְנֵי הָאָכֶל וְהַשְׁתַּחַתָּה שֶׁלֹּא כְּרָאִי אֲכֶל
וְשַׁתָּה הַיּוֹן לְנֶפֶשׁוֹ לְפִי שֶׁלֹּא-הַפְּלַח אַתְּ-גּוֹף הָאָדוֹן:

29. ki ha'okel w'hashotheh shel' kara'uy 'okel
w'shotheh din l'naph'sho l'phi shel'-hiph'lah 'eth-guph ha'Adon.

1Cor11:29 For the one who eats and drinks unworthily, eats
and drinks judgment to himself, by not discerning the body of the Adon.

<29> ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

29 ho gar esthiōn kai pinōn krima heautō esthie
For the one eating and drinking judgment to himself eats
kai pinei mē diakrinōn to sōma.
and drinks when not discerning the body.

לְבָגָל הַקָּבָר הַזֶּה יִשְׁ-בָּכֶם חֹלִים וְחַלְשִׁים רַבִּים
וְהַרְבָּה יִשְׁנּוּ הַמְּפוּתָה:

30. big'lal hadabar hazeh yesh-bakem cholim w'chalashim rabbim
w'har'beh yash'nu hamaweth.

1Cor11:30 Because this word, there are many among you sick and weak,
and there is much asleep to death.

<30> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί.

30 dia touto en hymin polloi astheneis kai arrōstoi kai koimōntai hikanoi.
Because of this among you many are weak and sick and a number are asleep.

לֹא כִּי אִם-נִבְחַן אֶת-נֶפֶשׁנוּ לֹא נִהְיָה נִדּוּנִים:

31. ki 'im-nib'chan 'eth-naph'shenu lo' nih'yeh nidonim.

1Cor11:31 For if we were examining ourselves, we should not be judged.

<31> εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἀν ἐκρινόμεθα.

31 ei de heautous diekrinomen, ouk an ekrinometha;
But if we were judging ourselves, we would not be judged;

לְבָרֶךְ שָׁנָן נִדּוּנִים נַסֵּר עַל־יָד הָאָדוֹן
כִּי שֶׁלֹּא נִחְיֵב עַמְּדָה עֲזָלָם: 32

32. **u k'she'anu nidonim niuaser `al-yad ha'Adon k'dey shel' n'chuyab `im-ha`olam.**

1Cor11:32 But when we are judged, we are disciplined by the Adon,
so that we shall not be condemned with the world.

<32> κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου παιδευόμεθα,
ἴνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

32 krinomenoi de hypo [tou] kyriou paideuometha,
But being judged by the Master we are being disciplined,
hina mē syn tō kosmō katakrithōmen.
that not with the world would we be condemned.

לְגַעַל־כֵּן אֲחֵי בְּהַזְעַדְכֶם יְחִיד לְאַכְלָה מִתְּרִינָה זוּ לְזֶה: 33

33. **`al-ken 'achay b'hiua`ed'kem yachad le'ekol ham'tinu zeh lazeh.**

1Cor11:33 So then, my brothers, when you come together to eat, wait for one another.

<33> ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.

33 hōste, adelphoi mou, synerchomenoi eis to phagein allēlous ekdechesthe.

So then my brothers, when coming together to eat wait for one another.

לְדַרְכֵי־ירָעָב אִישׁ יַאֲכֵל בַּבָּיתוֹ פָּנָה תְּפַעַדְיוֹ לְאַשְׁמָה
וַיִּתְּרֵהֶךְ בְּדָבָרִים אֲתָקָן בְּבָאיָה: 34

34. **w'ki-yir`ab 'ish yo'kal b'beytho pen-tiuia`adu l'ash'mah**
w'yether had'barim 'athaqen b'bo'i.

1Cor11:34 If anyone is hungry, let him eat in his house, lest you shall come together
for guilt. And the rest of the matters I shall arrange when I come.

<34> εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθίετω, ίνα μὴ εἰς κρύμα συνέρχησθε.
Τὰ δὲ λοιπὰ ὡς ἄν ἔλθω διατάξομαι.

34 ei tis peinä, en oikō esthietō, hina mē eis krima synerchēsthe.
If anyone hungers, in his house let him eat, lest for judgment you come together.
Ta de loipa hōs an elthō diataxomai.
And the remaining matters whenever I come I shall set in order.

Chapter 12

אַתָּה כִּי תְּבָרֵךְ שָׁנָן מִתְּנֻנוֹת הָרוּחַ אֲחֵי לְאַ-אַכְחָד מִפְּמַמְּדָר: 1Cor12:1

1. ub'`in'yan mat'noth haruach 'echay lo'-`akached mikem dabar.

1Cor12:1 And concerning the matter of the spiritual gifts, my brothers, I do not want you to be ignorant of anything.

<12:1> Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

1 Peri de tōn pneumatikōn, adelphoi, ou thelō hymas agnoein.

Now concerning the spiritual things, brothers, I do not want you to be ignorant.

בְּחִלְאַ יְדֻעָתֶם כִּי לְפָנִים גּוֹיִם הָיִיתֶם
וְאַחֲרֵי הָאֱלִילִים הָאֱלָמִים הַוּבָלִתִים וְגַם נְמַשְׁכָתִם:

2. halo' y'da`tem ki l'phanim goyim heyithem

w'acharey ha'elilim ha'il'mim hubal'tem w'gam nim'shab'tem.

1Cor12:2 Did you know that you were formerly gentiles, you were led after the silent idols, even as you were carried away.

<2> Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἶδωλα τὰ ἄφωνα ὡς ἂν ἥγεσθε ἀπαγόμενοι.

2 Oidate hoti hote ethnē ēte pros ta eidōla ta aphōna

You know that when you were gentiles to the idols mute

hōs an ēgesthe apagomenoi.

whenever you were being led you were being carried away.

גַּלְכָּן אָוְדִיע אֶתְכֶם כִּי אֵין אִישׁ דָּבָר בְּרוּחַ אֱלֹהִים
וַיֹּאמֶר לִיהוָשׁ עַצְרָם וְגַם לֹא יָקָר אִישׁ לִיהוָשׁ עַזְרָן
בְּלֹתִי אָמֵן בְּרוּחַ הַקָּדְשָׁה:

3. laken 'odi` 'eth'kem ki 'eyn 'ish dober b'Ruach 'Elohim w'yo'mar l'Yahushua cherem w'gam lo' yiqr'a 'ish l'Yahushua 'Adon bil'ti 'im-b'Ruach haQodesh.

1Cor12:3 Therefore I make known to you that there is no one speaking by the Spirit of Elohim says, Οω^{אָדָם} is accursed, and even no one can say, Οω^{אָדָם} is Adon (Master), except by the Holy Spirit.

<3> διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἀγίῳ.

3 dio gnōrizō hymin hoti oudeis en pneumati theou

Wherefore I make known to you that no one by the Spirit of Elohim

lalōn legei, Anathema Iēsous, kai oudeis dynatai eipein,

speaking says, A curse is Yahushua, and no one is able to say,

Kyrios Iēsous, ei mē en pneumati hagiō.

Master Yahushua, except by the Holy Spirit.

:אָדָם אָדָם אָמֵן לִיהוָשׁ עַזְרָן כְּלָבִשָּׁה 4

ד וְהַפְּתָנּוֹת שְׁנוֹת אֶבֶל אֶחָד הוּא הָרוֹחַ:

4. w'hamatanoth shonoth 'abal 'echad hu' haRuach.

1Cor12:4 And there are different kinds of gifts, but the Spirit is the same.

<4> Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα·

4 Diaireseis de charismatōn eisin, to de auto pneuma;

Different kinds of gifts there are, but the same Spirit;

5 אֲבָל כִּי תְּבֻקֵּעַ מִשְׁמָרָה לְעֵדוּת כָּל :

ה רְשָׁגִים הַשְׁמִישִׁים וְאֶחָד הוּא הָאָדוֹן:

5. w'shonim hashimushim w'echad hu' ha'Adon.

1Cor12:5 And there are different kinds of ministries, and the Adon is the same.

<5> καὶ διαιρέσεις διακονῶν εἰσιν, καὶ ὁ αὐτὸς κύριος·

5 kai diaireseis diakoniōn eisin, kai ho autos kyrios;

and different kinds of ministries there are, and the same Master;

6 אֲבָל כִּי תְּבֻקֵּעַ מִשְׁמָרָה לְעֵדוּת כָּל :

וְהַפְּעָלוֹת שְׁנוֹת אֶבֶל הָאֱלֹהִים אֶחָד
וְהִיא הַפְּעָל אֶת-הַכְּל בְּכָל:

6. w'hap'uloth shonoth 'abal ha'Elohim 'echad w'hu' hapo`el 'eth-hakol bakol.

1Cor12:6 There are different kinds of works,
but the Elohim is the same and He works all things in all.

<6> καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

6 kai diaireseis energēmatōn eisin,
and different kinds of operations there are,

ho de autos theos ho energōn ta panta en pasin.

but the same Elohim working all things in all.

7 אֲבָל כִּי תְּבֻקֵּעַ מִשְׁמָרָה לְעֵדוּת כָּל :

וְלֹכֶל-אֲרֵש וְאַרֵש נְתָנָה הַתְּגִלּוֹת הָרוּחַ לְהֹזְעִיל:

7. ul'kal-'ish wa'ish nit'nah hit'galuth haRuach l'ho'il.

1Cor12:7 And to each one and one is given the manifestation of the Spirit to be useful.

<7> ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

7 hekastō de didotai hē phanerōsis tou pneumatatos pros to sympheron.

But to each is given the manifestation of the Spirit for profit.

8 אֲבָל כִּי תְּבֻקֵּעַ מִשְׁמָרָה לְעֵדוּת כָּל :

אֲבָל כִּי תְּבֻקֵּעַ מִשְׁמָרָה לְעֵדוּת כָּל :

ח כִּי הָאָחָד נְתָן-לֹז עַל-יְהִי הָרוּחַ דַּבָּר הַחֲכָמָה
וְלֹאָחָר דַּבָּר הַבּוֹר הַפְּעַת כִּי הָרוּחַ הַהְגָּא:

8. ki ha'echad nitan-lo `al-y'dey haRuach dibur hachak'mah ul'achar dibur hada`ath k'phi haRuach hahu'.

1Cor12:8 For the One gives to him the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

<8> ὁ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας,
ἄλλως δὲ λόγος γνώσεως κατὰ τὸ αὐτὸν πνεῦμα,

8 hō̄ men gar dia tou pneumatos didotai logos sophias,
To one for through the Spirit is given a word of wisdom,
allō̄ de logos gnōseōs kata to auto pneuma,

and to another a word of knowledge according to the same Spirit,

אַחֲרֵי אֶלְעָזֶר קְבֻרָה כְּבֹרָה
אַחֲרֵי אֶלְעָזֶר כְּבֹרָה כְּבֹרָה
ט לְאַחֲרֵי אֶלְעָזֶר כְּבֹרָה כְּבֹרָה
וְלְאַחֲרֵי מִתְנָדָרִים כְּבֹרָה כְּבֹרָה:

9. l'acher ha'emunah baRuach hahu' ul'acher mat'noth har'phu'oth baRuach hahu'.

1Cor12:9 to another faith by the same Spirit,
and to another gifts of healings by the same Spirit,

<9> ἐτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι,
ἄλλῳ δὲ χαρίσματα ἱαμάτων ἐν τῷ ἑνὶ πνεύματι,

9 heterō̄ pistis en tō̄ autō̄ pneumati,
to another faith by the same Spirit,
allō̄ de charismata iamaton en tō̄ henī pneumati,
and to another gifts of healings by the one Spirit,

בְּין הַמְּלָאכָה כְּבֹרָה כְּבֹרָה כְּבֹרָה
בְּין הַמְּלָאכָה כְּבֹרָה כְּבֹרָה כְּבֹרָה
וְלְאַחֲרֵי כְּפָעַל גִּבְرָוֹת וְלְאַחֲרֵי נְבוּאָה וְלְאַחֲרֵי לְהַבְּחִין
בְּין חִרְיוֹחוֹת וְלְאַחֲרֵי מִינֵּי לְשָׁנוֹת וְלְאַחֲרֵי בָּאָור לְשָׁנוֹת:

10. ul'acher liph'ol g'buroth ul'acher n'bu'ah ul'acher l'hab'chin beyn haruchoth ul'acher miney l'shonoth ul'acher bi'ur l'shonoth.

1Cor12:10 and to another the operation of powers, and to another prophecy,
and to another to discern between the spirits, to another various kinds of tongues,
and to another the interpretation of tongues.

<10> ἄλλως δὲ ἐνεργήματα δυνάμεων, ἄλλως [δὲ] προφητεία,
ἄλλως [δὲ] διακρίσεις πνευμάτων, ἐτέρῳ γένη γλωσσῶν, ἄλλως δὲ ἔρμηνεία γλωσσῶν.

10 allō̄ de energēmata dynameōn, allō̄ [de] prophēteia,
and to another the workings of miraculous powers, and to another prophecy,
allō̄ [de] diakriseis pneumatōn, heterō̄ genē glōssōn,
and to another discernings of spirits, to another kinds of tongues,
allō̄ de hermēneia glōssōn;
and to another interpretation of tongues;

11 עַד כִּי אָבֶן אֲבָנָה אֲבָנָה שְׁאַלְמָנָה שְׁאַלְמָנָה:

רֹא וּכְלָאֵלָה יַפְעַל חֶרְיוֹת הָאֶחָד הַחוֹא הַחֲלֵק לְאִישׁ כְּרָצָנוּ:

11. w'kal-'eleh yiph'al haRuach ha'echad hahu' hacholeq l'ish kir'tsono.

1Cor12:11 And one and the same Spirit works all these things, distributing to each one according to His will.

<11> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἔν
καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ὃδίᾳ ἐκάστῳ καθὼς βούλεται.

11 panta de tauta energei to hen kai to auto pneuma
all these things works the one and the same Spirit,
dairoun idią hekastō kathōs bouletai.
distributing individually to each one as He determines.

12 עַד כִּי כָּל מִשְׁבְּדָה אֲבָנָה אֲבָנָה שְׁאַלְמָנָה שְׁאַלְמָנָה:

יְבָכֵי כִּי כָּאֵשֶׁר הַגּוֹף אֶחָד וּבָוֹ אֲבָרִים הַרְבָּה וּכְלָאֵלָה הַגּוֹף אֶחָד
כִּי־רַבִּים هֵם כָּלָם גַּיְף אֶחָד כֵּן גַּם הַמְּשִׁיחָה:

12. ki ka'asher haguph 'echad ubo 'ebarim har'beh
w'kal-'ebarey haguph 'aph ki-rabbim hem kulam guph 'echad ken gam haMashiyach.

1Cor12:12 For as the body is one and has many members, and all the members of the body, though they are many and all of them are in one body, so also is the Mashiyach.

<12> Καθάπερ γὰρ τὸ σῶμα ἐν ἐστιν καὶ μέλη πολλὰ ἔχει,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν ἐστιν σῶμα, οὗτος καὶ ὁ Χριστός.

12 Kathaper gar to sōma hen estin kai melē polla echei,
For even as the body is one and many members has,
panta de ta melē tou sōmatos polla onta hen estin sōma, houtōs kai ho Christos;
all the members of the body being many are one body, so also the Anointed One;

13 עַד כִּי כָּל מִשְׁבְּדָה אֲבָנָה אֲבָנָה שְׁאַלְמָנָה שְׁאַלְמָנָה:

לְגַבֵּי בְּרוּם אֶחָד נִטְבְּלָנוּ כָּלָנוּ לְגַוּפָה:

אֶחָד אַמְּדִיּוֹדִים וְאַמְּדִינִים אַמְּדִעְבָּדִים
וְאַמְּדִבְנִים חֹרְבִין וּכְלָנוּ לְרוּם אֶחָד הַשְׁקִינָה:

13. ki b'Ruach 'echad nit'bal'nu kulanu l'guph 'echad 'im-Yahudim w'im-Ywanim
'im-'abadim w'im-b'ney chorin w'kulau l'Ruach 'echad hash'qinu.

1Cor12:13 For by one Spirit we were all immersed into one body, whether Yahudim or Yewanim, whether servants or sons of free men, and we were all made to drink of one Spirit.

<13> καὶ γὰρ ἐν ἐνὶ πνεύματι ἥμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἰς τε Ἰουδαῖοι

εἴτε Ἐλληνες εἴτε δοῦλοι εἴτε ἑλεύθεροι, καὶ πάντες ἐν πνεῦμα ἐποίσθημεν.

13 kai gar en henι pneumatι hēmeis pantes eis hen sōma ebaptisthēmen,
For also in one Spirit we all into one body were baptized,
eite Ioudaioi eite Hellēnes eite douloι eite eleutheroi,
whether Jews or Greeks, whether servants or free men,
kai pantes hen pneuma epotisthēmen.
and all one Spirit we were given to drink.

עַד לִי-לְיָמִינָה כִּי אֶחָד הוּא כִּי אַמְדְּרָבִים:
יד כִּי גָּמַד-הַגּוֹף לֹא אֲבָר אֶחָד הוּא כִּי אַמְדְּרָבִים:

14. ki gam-haguph lo' 'ebar 'echad hu' ki 'im-rabbim .

1Cor12:14 For even the body is not one member, but many.

<14> καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά.

14 kai gar to sōma ouk estin hen melos alla polla.

For also the body is not one member but many.

טֹר אַמְדְּתָא מֵרָגֵל לֹא יָד אָנִי עַל-כֵּן אַרְגֵּנִי מִן-הַגּוֹפָה
הַלְזָאת לֹא מִן-הַגּוֹפָה הִיא:

15. 'im-to'mar haregel lo' yad 'ani `al-ken 'eyneni min-haguph
halazo'th lo' min-haguph hi'.

1Cor12:15 If the foot says, I am not a hand, therefore I am not of the body,
is it on that account not of the body?

<15> ἐὰν εἴπῃ ὁ πούς, "Οτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος,
οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

15 ean eipē ho pouς, Hoti ouk eimi cheir, ouk eimi ek tou sōmatos,
ou para touto ouk estin ek tou sōmatos?
not for this reason would it cease to be of the body.

טֹז וְאַמְדְּתָא מֵרָגֵל הָאָזֶן לֹא עַין אָנִי עַל-כֵּן אַרְגֵּנִי מִן-הַגּוֹפָה
הַלְזָאת לֹא מִן-הַגּוֹפָה הִיא:

16. w'im-to'mar ha'ozen lo' `ayin 'ani `al-ken 'eyneni min-haguph
halazo'th lo' min-haguph hi'.

1Cor12:16 And if the ear says, I am not an eye, therefore I am not of the body,
is it on that account not of the body?

<16> καὶ ἐὰν εἴπῃ τὸ οὖς, "Οτι οὐκ εἰμὶ ὄφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος,
οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

16 kai ean eipē to ous, Hoti ouk eimi ophthalmos, ouk eimi ek tou sōmatos,

And if says the ear because I am not an eye, not am I of the body,
ou para touto ouk estin ek tou sōmatos;
not for this reason would it cease to be of the body?

וְאִם־הַגּוֹף כְּלֹו יָחִיה עֵין אֵיתָה חַשְׁמָעַ
רֵא אִם־הַגּוֹף כְּלֹו שְׁמָעַ אֵיתָה קָרִיבָה:
17. 'im-haguph kulo yih'yeh `ayin 'ayeh hashama` w'im-kulo shema` 'ayeh hareyach.

1Cor12:17 If the whole body were an eye, where would be the hearing?
If the whole were hearing, where would be the smelling?

<17> εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;
17 ei holon to sōma ophthalmos, pou hē akoē?

If all the body was an eye, where would be the hearing?

ei holon akoē, pou hē osphrēsis?

If all hearing, where would be the smelling?

וְאֶחָד מִתְבָּנָה בְּגֻפָּה כְּפִי רְצׂוֹנוּ:
רֵיחַ וְעַטֶּה הָאֱלֹהִים שֶׁת אֶת־הָאֱבָרִים כָּל־אֶחָד
18. w`atah ha'Elohim shath 'eth-ha'ebarim kal-'echad w'echad mehem baguph k'phi r'tsono.

1Cor12: 18 But now the Elohim has placed the members,
each one as one of them in the body, according to His will.

<18> νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἤθέλησεν.
18 nyni de ho theos etheto ta melē, hen hekaston autōn en tō sōmati kathōs ēthelēsen.

But now the Elohim set the members, each one of them in the body as he wanted.

וְאֶחָד מִתְבָּנָה בְּגֻפָּה כְּפִי רְצׂוֹנוּ:
רֵיחַ וְאֱלֹהִים כָּלָם אֶבֶר אֶחָד אֵיתָה חַגּוֹת:
19. w'ilu-hayu kulam 'ebard 'echad 'ayeh haguph.

1Cor12:19 If they were all one member, where would the body be?

<19> εἰ δὲ ἡν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα;

19 ei de ēn ta panta hen melos, pou to sōma?

And if were all one member, where would be the body?

כְּהַגָּה בְּבִים הֵם הָאֱבָרִים וְהַגּוֹף אֶחָד:
20. hinneh rabbim hem ha'ebarim w'haguph 'echad.

1Cor12:20 But now they are many members, but one body.

<20> νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.

20 nyn de polla men melē, hen de sōma.

But now many members, but one body.

כִּי עֵין לֹא-תוֹכֶל בְּבָר אַל-הַדִּיד לִאמֶר
לֹא אַצְטְּרֵךְ לְךָ וְגַם-הַרְאָשׁ לֹא-יוֹכֶל בְּבָר
אַל-חֲרֻגְלִים לִאמֶר לֹא אַצְטְּרֵךְ לְכֶן:

21. ha`ayin lo'-thukal daber 'el-hayad le'mor lo' 'ets'tare'k l'ak

w'gam-haro'sh lo'-yukal daber 'el-harag'layim le'mor lo' 'ets'tare'k laken.

1Cor12:21 And the eye is not be able to say to the hand, saying, I do not need you, or again the head is not be able to say to the feet, saying, I do not need you.

<21> οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω,
ἢ πάλιν ἡ κεφαλὴ τοῦ ποσίν, Χρείαν ύμῶν οὐκ ἔχω.

21 ou dynatai de ho ophthalmos eipein tē cheiri, Chreian sou ouk echō,
Is not able and the eye to say to the hand, need of you I do not have,
ē palin hē kephalē tois posin, Chreian hymōn ouk echō;
or again the head to the feet, need of you I do not have;

כִּי לְחַפֵּךְ אֶבְרִי הַגּוֹף
הַפְּרָאִים רְפִים צְרִיכִים אָנוּ לָהֶם בַּיּוֹתָר:

22. ki l'hophe'k 'ebarey haguph hanir'im raphim ts'rikim 'anu lahem b'yother.

1Cor12:22 But on the contrary, the members of the body which are visible to be weaker are necessary for us to them most.

<22> ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος
ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἔστιν,

22 alla pollō mallon ta dokounta melē tou sōmatos asthenestera hyparchein anagkaia estin,
but much rather the appearing members of the body weaker to be necessary are,

כִּי וְהַפְּרָאִים לָנוּ נְקָלִים בָּגּוֹף אֶתְּמָנְלָבִישׁ יְתַר כְּבוֹד
וְאֵשֶׁר לְבָשָׂת לָנוּ מְרַבִּים אֲנָחָנוּ אֶת עֲדִים:

23. w'hanir'im lanu niq'lim baguph 'otham nal'bish yether kabod
wa'asher l'bsheth lanu mar'bim 'anach'nu 'eth 'ed'yam.

1Cor12:23 And they seem to us as being inferior in the body, we wear more honor as you wear to us that we have more abundant witnesses,

<23> καὶ ἂ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος τούτους τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει,

23 kai ha dokoumen atimotera einai tou sōmatos toutois timēn

and those which we think dishonorable to be of the body of these honor

perissoteran peritithemen kai ta aschēmona hēmōn euschēmosynēn perissoteran echei,
more abundant we clothe, and the shameful parts of us greater prominence have,

עֲשֵׂה אֶת־בְּנֵינוּ כַּא־כָּאֶבְרִים
בְּנֵי אֱלֹהִים וְאֶת־בְּנֵי־בָּנָיו
כִּי הָאָבָרִים הַגּוֹנִים אֲשֶׁר בָּנָנוּ אֵין צְרָךְ לְתַתְּכֻבֹּד לְהָם
וְכֵן מָזָג הָאָלָהִים אֶת־הַגּוֹנִים לְתַתְּכֻבֹּד יוֹתֵר לְגָרוּעַ:

24. ki ha'ebirim hahagunim 'asher banu 'eyn tsore'k latheth kabod lahem
w'ken mazag ha'Elohim 'eth haguph latheth kabod yother lagaru'a.

1Cor12:24 whereas the comely members that have no need of us are
to give the honor to them. But the Elohim has tempered the body together
to give more abundant honor to that which lacks it,

<24> τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει.

ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα τῷ ὑστερουμένῳ περισσοτέραν δοὺς τιμήν,

24 ta de euschēmona hēmōn ou chreian echei.

But the comely members of us no need have.

alla ho theos synekerasen to sōma

But the Elohim combined the members of the body,

tō hysteroumenō perissoteran dous timēn,

to the lacking member giving more abundant honor,

עֲשֵׂה כִּי־בְּנֵי־תְּהִיה מְחֻלְּקַת בְּגּוֹנִים
כִּי אִם־יִדְּאָנוּ כָּל־הָאָבָרִים יַחֲדֵה זֶה לְזֶה:

25. k'dey shel'-thih'yeh machaloqeth baguph
ki 'im-yid'agu kal-ha'ebirim yachad zeh lazeh.

1Cor12:25 so that there shall be no division in the body,
but that all the members should care of the same for one another together.

<25> ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι ἀλλὰ τὸ αὐτὸ ὑπέρ ἀλλήλων μεριμνῶσιν τὰ μέλη.

25 hina mē ē schisma en tō sōmati

lest there be division in the body,

alla to auto hyper allēlōn merimnōsin ta melē.

but the same for one another should care the members.

עֲשֵׂה כִּי־אָמַר יְהָבֵב אֶת־צָבָא כָּל־הָאָבָרִים
כו וְאָמַר יְכַאַב אֶבְרָא יְכַאַב אֶת־צָבָא כָּל־הָאָבָרִים

וְאַمְדִיכְבָּד אָבָר אֶחָד יִשְׁמֹחוּ אֲתָה כָּל-הָאָבָרִים:

26. w'im-yik'ab 'ebar 'echad yik'abu 'ito kal-ha'ebarim
w'im-y'kubad 'ebar 'echad yis'm'chu 'ito kal-ha'ebarim.

1Cor12:26 And if one member suffers, all the members suffer with it;
or if one member is honored, all the members rejoice with it.

<26> καὶ εἴ τε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη·
εἴ τε δοξάζεται [ἐν] μέλος, συγχαίρει πάντα τὰ μέλη.

26 kai eite paschei hen melos, sympaschei panta ta melē;
And whether suffers one member, suffers with it all the members;
eite doxazetai [hen] melos, sygchairei panta ta melē.
or is honored one member, rejoices with it all the members.

בְּזַעַפְתָּם גּוֹף הַמְּשִׁיחַ אַתֶּם וְאָבָרֵיו כָּל-אֶחָד לְפִי חֶלְקָוָן:²⁷

27. w'atem guph haMashiyach 'atem w'ebarayu kal-'echad l'phi chel'qo.

1Cor12:27 Now you are the body of the Mashiyach,
you and the members, each one according to his share.

<27> Τοῦτο δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

27 Hymeis de este sōma Christou kai melē ek merous.

Now you are the body of the Anointed One and members in part.

כְּחַזְקָתָם שֶׁם הָאֱלֹהִים בְּקָהָל רָאשָׂונָה לְשָׁלִיחִים וּשְׁנִירָה
לְנִבְיאִים וּשְׁלִישִׁית לְמַלְמִידִים וַיְתִין גִּבּוֹרוֹת אֶפְ-מִתְנוֹת
הַרְבָּאות וְתִמְכּוֹת וְהַנְּחָgoת וּמִגְנִיר לְשָׁנּוֹת:²⁸

28. u mehem sam ha'Elohim baqahal ri'shonah lish'lichim w'shenith lin'bi'im
ush'lishith lim'lam'dim wayiten g'buroth 'aph-mat'noth har'phu'oth
ut'h'mikoth w'han'hagoth uminey l'shonoth.

1Cor12:28 And from there the Elohim has set these in the assembly, first to apostles,
and second to prophets, and third to teachers, and He gives workers of miracles,
even gifts of healings, and helpers, ministrations, and kinds of tongues.

<28> καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους,
δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις,
ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν.

28 kai hous men etheto ho theos en tē ekklēsiā prōton apostolous,
And some placed the Elohim in the assembly first apostles,
deuteron prophētas, triton didaskalous, epeita dynameis,
second prophets, third teachers, then those having works of miracles,
epeita charismata iamatōn, antilēmpseis, kybernenēseis, genē glōssōn.
then gifts of healing, helpful deeds, administrations, kinds of tongues.

כְּלָמִים שְׁלֵיחִים אֶסְמָכָלִם נְבִיאִים
או כְּלָמִים מַלְמָדִים הַכְּלָמִים עֲשֵׂר גְּבוֹרוֹת:

29. hakulam sh'lichim 'im-kulam n'bi'im 'o kulam m'lam'dim hakulam 'osey g'buroth.

1Cor12:29 All of them are apostles? Whether all of them are not prophets?
or all of them are teachers? All of them are workers of miracles?

<29> μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται;
μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;

29 mē pantes apostoloi? mē pantes prophētai?

Surely not all apostles are? Surely not all prophets are?

mē pantes didaskaloi? mē pantes dynameis?

Surely not all teachers are? Surely not all workers of miracles are?

לְכָלְכָלִם מִתְנֻנוֹת רְפָאֹת הַכְּלָמִים מִדְבָּרִים
בְּלִשְׁנוֹת הַכְּלָמִים מִבָּאָרִי לְשָׁנוֹת:

30. hal'kulam mat'noth r'phu'oth hakulam m'dab'rim

bil'shonoth hakulam m'ba'arey l'shonoth.

1Cor12:30 Do all of them have gifts of healings? Do all of them speak with tongues?
Do all of them interpret?

<30> μὴ πάντες χαρίσματα ἔχουσιν ἱαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν;
μὴ πάντες διερμηνεύουσιν;

30 mē pantes charisma echousin iamatōn?

Surely not all have gifts of healing?

mē pantes glōssais lalousin? mē pantes diermēneuousin?

Surely not all speak in tongues? Surely not all interpret?

לֹא וְאַתֶּם הַשְׁׁתָּדוֹלִים לְהַשְׁׁרִג הַמִּתְנֻנוֹת הַטּוֹבּוֹת בְּיוֹתָר
וְאַנְּאִי הַגְּנִינִי מוֹרֶה אֶתֶּכֶם דָּרָךְ נְעָלָה עַל-כֶּלֶנְהָה:

31. w'atem hish'tad'lu l'hasig hamatanoth hatoboth b'yother
wa'ani hin'ni moreh 'eth'kem dere'k na`alah `al-kulanah.

1Cor12:31 But you earnestly seek the good gifts extremely
and I hereby am teaching you an excellent way for all.

<31> ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.
Καὶ ἔτι καθ' ὑπερβολὴν ὀδὸν ὑμῖν δείκνυμι.

31 zēloute de ta charismata ta meizona.

But you earnestly desire the gifts greater.

Kai eti kath' hyperbolēn hodon hymin deiknymi.

And yet beyond comparison a way to you I show.

Chapter 13

אָמֵן בְּלִשְׁנוֹת אֲנָשִׁים וּמְלָאכִים אָדָבֶר
וְאַיִן־בָּי אֶחֱבָה חִיִּתִי כְּנַחֲשָׁת הַמָּה אָוְכְלָצָל תְּרוּעָה:

1. 'im-bil'shonoth 'anashim umal'akim 'adaber
w'eyn-bi 'ahabah hayithi kin'chsheth homah 'o k'tsil'tsal t'ru`ah.

1Cor13:1 If I speak with the tongues of men and of messengers,
but do not have love in me, I have become as sounding brass, or as a tinking cymbal.

<13:1> 'Eān tañs γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
ἀγάπην δὲ μὴ ᔁχω, γέγονα χαλκὸς ἥχων ἢ κύμβαλον ἀλαλάζον.

1 Ean tais glōssais tōn anthrōpōn lalō kai tōn aggelōn,
If in the tongues of men I speak and of angels,
agapēn de mē echō, gegona chalkos ēchōn ē kymbalon alalazon.
but love I do not have, I have become a sounding brass (gong) or clanging cymbal.

בְּ וְאֶם תְּחִיה־לִי נְבוֹאָה וְאֶדְעָה כָּל־הַסּוֹדוֹת וּכָל־הַקְּعָתָה
וְאֶם תְּחִיה־לִי אֶמְוֹנָה רֶבֶה עַד לְהַעֲתִיק הָרִים מִפְּקוּם
וְאַיִן־בָּי הֶאֱחָבָה חִיִּתִי קָאָן:

2. w'im tih'yeh-li n'bu'ah w'eda` kal-hasodoth w'kal-hada`ath w'im tih'yeh-li
'emunah rabah `ad l'ha`tiq harim mim'qomam w'eyn-bi ha'ahabah hayithi k'ayin.

1Cor13:2 If I have a prophecy and I shall know all the secrets and all knowledge,
and if I have great faith, so as to remove mountains from their places,
but do not have love in me, I was like nothing.

<2> καὶ ἐὰν ᔁχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν
καὶ ἐὰν ᔁχω πᾶσαν τὴν πύστιν ὥστε ὅρη μεθιστάναι, ἀγάπην δὲ μὴ ᔁχω, οὐθέν εἰμι.

2 kai ean echō prophēteian kai eidō ta mystēria panta kai pasan tēn gnōsin
And if I have prophecy and know the mysteries all and all the knowledge
kai ean echō pasan tēn pistin hōste orē methistanai,
and if I have all the faith so as to remove mountains,
agapēn de mē echō, outhen eimi.
but love I do not have, nothing I am.

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebus - page 1954

ג וְאִם־אָחַלְק אֶת־כָל־הָנוּ וְאִם־אָתֵן אֶת־גּוֹפִי לְשֶׁרֶפָה
וְאִין־בָּי הַאֲהַבָּה כָל־זֹאת לֹא תַועילְנִי:

3. w'im-'achaleq 'eth-kal-honi w'im-'eten 'eth-guphi lis'rephah
w'eyn-bi ha'ahabah kal-zo'th lo' tho`ileni.

1Cor13:3 And if I give out all my possessions, and if I give over my body to be burned, do not have love, all this shall not help me.

כג> καὶν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὡφελοῦμαι.

3 kan psōmisō panta ta hyparchonta mou kai ean paradō to sōma mou
And if I give away all my possessions and if I give over my body
hina kauchēsōmai, agapēn de mē echō, ouden ēpheloumai.
that I may boast, but love I do not have, nothing have gained.

ט' יא × ט' יב × ט' יג × ט' יד × ט' יז × ט' יט × ט' יז × ט' יט × ט' יט × ט' יט ×
ד הַאֲהַבָּה מְאֻרְכָת־אָף וְעִשָּׂה חִסְדָה הַאֲהַבָּה לֹא תִקְפֵא
הַאֲהַבָּה לֹא תִתְפְּאֵר וְלֹא תִתְרוּמֶם:

4. ha'ahabah ma'areketh-'aph w'osah chased ha'ahabah lo' th'qane'
ha'ahabah lo' thith'pa'er w'lo' thith'romam.

1Cor13:4 Love is even patience and the kindness of love is not envied, love does not brag and is not puffed up,

כג> Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη,
οὐ ληλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,

4 Hē agapē makrothymei, chrēsteuetai hē agapē, ou zēloī,
Love suffers long, is kind love, is not jealous,
[hē agapē] ou perpereuetai, ou physioutai,
love does not brag, is not puffed up,

ט' יז × ט' יט ×
הַלֹּא תִعַשֶּׂה דְבָר־תִפְלָה וְלֹא־תִבְקַשׁ אֶת אָשֵׁר־לֹה
וְלֹא תִתְמַרֵּם וְלֹא תִחְשַׁבּ הַרְעָה:

5. lo' tha`aseh d'bar-tiph'lah w'lo'-th'baqesh 'eth 'asher-lah
w'lo' thith'mar'mar w'lo' thachashob hara`ah.

1Cor13:5 does nothing to cause shame;
it does not seek what is for its own, is not provoked, reckons no evil,

כג> οὐκ ἀσχημονεῖ, οὐ λητεῖ τὰ ἔαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

5 ouk aschēmonei, ou zētei ta heautēs,
does not behave disgracefully, does not seek the things of itself,
ou paroxynetai, ou logizetai to kakon,
is not provoked, does not keep record of wrongs,

אֵלֹהִים אֱלֹהִים עַל־עֲדָם ६

וְלֹא תִשְׁמַח בְּעֻלָּה כִּי עַמְּדָה אֶתְמָת תִּשְׁמַח:

6. **Io' this'mach ba`aw'lah ki `im-ha'emeth tis'mach.**

1Cor13:6 does not rejoice over the unrighteousness, but rejoices in the truth,

<6> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ.

6 ou chairei epi te adikiq, sygchairei de te alétheia;

does not rejoice over unrighteousness, but rejoices with the truth;

בְּכָל־כָּל תִּשְׁאַת־כָּל תְּקֻנָּה וְאַת־כָּל תְּסֻבָּל: ७

7. **'eth-kol tisa' 'eth-kol ta'amin 'eth-kol t'qaveh w'eth-kol tis'bol.**

1Cor13:7 bears all things, believes all things, hopes all things, endures all things.

<7> πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

7 panta stegei, panta pisteuei, panta elpizei, panta hypomenei.

all things covers, all things believes, all things hopes, all things endures.

בְּכָל־כָּל לְעֹלָם אָבֵל הַפְּבוֹאות תִּבְטַלְנָה ८
וְהַלְשָׁנוֹת הַכְּלִינָה וְהַדְעָת תִּבְטַלְוָה:

8. **ha'ahabah lo'-thibol l'olam 'abal han'bu'oth tibatal'nah**
w'hal'shonoth tik'leynah w'hada`ath tibatel.

1Cor13:8 Love shall not fail forever but the prophecies shall be done away;
or tongues shall cease; knowledge shall be done away.

<8> Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται·
εἴτε γλῶσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται.

8 Hē agapē oudepote pippei; eite de prophēteiai, katargēthēsontai;
Love never fails; but whether prophecies, they shall be abolished;
eite glōssai, pausontai; eite gnōsis, katargēthēsetai.
or tongues, they shall cease, or knowledge, it shall be abolished.

בְּכִירָה קְצָת הַזָּא שִׁידָעָנוּ וּקְצָת הַזָּא שְׁנִיבָאָנוּ: ९

9. **ki-q'tsath hu' sheyada`nu uq'tsath hu' shenibe'nu.**

1Cor13:9 For it is in part that we know and it is in part that we prophesy.

<9> ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν·

9 ek merous gar ginōskomen kai ek merous prophētuomen;
In part for we know and in part we prophesy;

בְּחִרְפָּה ۹۳۰x ۹۴۹۰ סְנִיבָאָה ۴۲۹۶۷ ۱۰

וְכָבוֹא הַמִּים אֶז עֲבֹר תַּעֲבֵר הַקְצָתָה:

10. u^k'bo' hatamim 'az `abor ta`abor haq'tsath.

1Cor13:10 But when the completion comes, then that which is in part shall be done away.

<10> ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

10 hotan de elthē to teleion, to ek merous katargēthēsetai.

But when comes the completion, the thing in part shall be abolished.

רַא כִּאֵשֶׁר חִיָּתִי עַזְלֵל כְּעַזְלֵל הַבָּרָתִי כְּעַזְלֵל הַגִּיתִי
כְּעַזְלֵל חַשְׁבָתִי וּכִאֵשֶׁר חִיָּתִי לְאִישׁ הַסִּירָתִי הַבָּרִי הַעַזְלֵל:

11. ka'asher hayithi `olel k`olel dibar'ti k`olel hagithi k`olel chashab'ti
w'ka'asher hayithi l'ish hasirothi dib'rey ha`olel.

1Cor13:11 When I was a child, I spoke like a child, I understand like a child,
I thought like a child; when I became a man, I did away with the things of the childhood.

<11> ὅτε ἦμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος,
ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου.

11 hote ēmēn nēpios, elaloun hōs nēpios,

When I was a child, I used to speak like a child,

ephronoun hōs nēpios, elogizomēn hōs nēpios;

I used to think like a child, I used to reason like a child;

hote gegona anēr, katērgēka ta tou nēpiou.

when I have become a man, I have abolished the things of the child.

רַב כִּי קָעֵת מִבִּיטִים אֲנָחָנוּ בְּמִרְאָה וּבְחִידּוֹת
וְאֵז פָּנִים אֶל-פָּנִים קָעֵת יָדָע אֲנִי קְצָתָה
וְאֵז כִּאֵשֶׁר נֹדַעַתִּי אֶדְע אֲפָ-אֲנִי:

12. ki ka`eth mabitim 'anach'nu b'mar'ah ub'chidoth w'az panim 'el-panim.

ka`eth yode`a 'ani q'tsatho w'az ka'asher noda`ti 'eda` 'aph-'ani.

1Cor13:12 For now we see at the mirror and in the riddles and then face to face.

Now I know in part, but then when I shall know, as I also have been known.

<12> βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον·

ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

12 blepomen gar arti di' esoptrou en ainigmati, tote de prosōpon pros prosōpon;

For we see still through a mirror indistinctly, but then face to face;

arti ginōskō ek merous, tote de epignōsomai kathōs kai epegnōsthēn.

yet I know in part, but then I shall fully know even as also I was fully known,

קְתֻבָּה קְבָרָה קְבָרָה קְבָרָה קְבָרָה קְבָרָה קְבָרָה 13
 וְעַתָּה שֶׁלְשׁ-אֶלְהָה תִּצְמֹדֵנָה הָאמֹנָה וְהַתְּקוֹנָה וְהַאֲהָבָה
 וְהַגְּדוֹלָה שְׁבָחָן הִיא הַאֲהָבָה:

14. w`atah sh'lash-'eleh tha`amod'nah ha'emunah w'hatiq'wah w'ha'ahabah
 w'hag'dolah shebahen hi' ha'ahabah.

1Cor13:13 Now these three shall stand faith, hope, love.

But the greatest that is among them is love.

<13> νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

13 nyni de menei pistis, elpis, agapē, ta tria tauta; meizōn de toutōn hē agapē.

But now remains faith, hope, love, these three; and the greatest of these is love.

Chapter 14

אַבְרָהָם אֶלְעָזֶר כָּלָמִיד בְּנֵי עֲבוֹדָה זָרָה 1Cor14:1
 אֲרַדְפוּ אַחֲרֵי הַאֲהָבָה וְהַשְׁפָּךְ לְהַשְׁרִג מִתְנוֹת הַרְוִיחָה
 יִבְּרוּתָר שְׂתַתְנְבָאוֹ:

1. rid'phu 'acharey ha'ahabah w'hish'tad'lu l'hasig mat'noth haruach
 ub'yother shetith'naba'u.

1Cor14:1 Pursue after love and earnestly seek the spiritual gifts,
 but rather that you may prophesy.

<14:1> Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

1 Diōkete tēn agapēn, zēloute de ta pneumatika

Pursue love, and eagerly desire the spiritual things,
 mallon de hina prophēteuēte.
 but rather that you may prophesy.

בְּכִי הַמְּדָבֵר בְּלֶשׁוֹן אִינְגָנוֹ מְדָבֵר לְאָדָם כִּי אַמְּלִילָהִים
 כִּי אַין-אִישׁ שָׁמְעוֹ וּבְרוּחָם הוּא מְדָבֵר סּוֹדוֹת:

2. ki ham'daber b'lashon 'eynenu m'daber l'adam ki 'im-El'Elohim
 ki 'eyn-ish shom'o ubaruach hu' m'daber sodoth.

1Cor14:2 For one who speaks in a tongue does not speak to men but to Elohim,
 for no one understands, but in the Spirit he speaks mysteries.

<2> ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ·
 οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια.

2 ho gar lalōn glōssē ouk anthrōpois lalei alla theō;
 for the one speaking in a tongue not to men speaks but to Elohim;

oudeis gar akouei, pneumati de lalei mystēria;
for no one hears, but in spirit he speaks mysteries;

ג וְהַמִּתְנֶבֶא הָוֹא מִדְבֵּר לְבָנָי אָדָם לְבָנֹתָם וְלִיְשָׁרָם וְלִנְחָמָם:

3. w'hamith'nabe' hu' m'daber lib'ney 'adam lib'notham ul'yas'ram wl'nachamam.

1Cor14:3 But he who prophesies speaks to the sons of men for edification
and for encouragement and for consolation.

<3> ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.
3 ho de prophēteuōn anthrōpois lalei oikodomēn

But the one prophesying to men speaks for edification
kai paraklēsin kai paramythian.
and encouragement and consolation.

ד הַמִּדְבֵּר בְּלַשׂוֹן בָּנוֹת אֲתָּנְפֵּשׁוּ וְהַמִּתְנֶבֶא בָּנוֹת אֲתָּהָעֲדָה:

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.

ה וְמִי יִתְּנַדֵּבְרֵי בְּלַשְׁנוֹת וּבִוּתָר
כִּי תִתְנֶבֶא כִּי גָדוֹל הַמִּתְנֶבֶא מִן־הַמִּדְבֵּר
בְּלַשְׁנוֹת בְּלַתִּי אִם־יִפְרַשׁ לְמַעַן תְּבִנָה הַעֲדָה:

5. umi 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 προφητεύῃτε·
μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύῃ,
ἵνα ἡ ἐκκλησία οἰκοδομὴν 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 ekto

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.

וְעַתָּה אָחִי בַּר־אָבֹא אֲלֵיכֶם
וְאָדָבָר בְּשֻׁנּוֹת מֵה־אוּזִיל לְכֶם אַמְלָא אָדָבָר
אֲלֵיכֶם בְּחַזּוֹן אוֹ בְּדָעַת אוֹ בְּגַבּוֹאָה אוֹ בְּהַרְאָה:

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> Nôn δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω
ἐὰν μὴ ὑμῖν λαλήσω ἦν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ [ἐν] διδαχῇ;

6 Nyn de, adelphoi, ean elthō pros hymas glōssais lalōn,
But now, brothers, if I come to you in tongues speaking,
ti hymas ōphelēsō ean mē hymin lalēsō ē en apokaluuei
what shall I benefit you, except I speak to you either with a revelation
ē en gnōsei ē en prophēteiā ē [en] didachē?
or with knowledge or with a prophecy or with a teaching?

וְלֹא מֵה־שָׁאֵן בּוֹ רִיחַ חַיִים וַנְתַן קֹול חָלֵיל אוֹ כְּפֹר
אַמְלָא יְשִׁמְעוֹ קְלוֹת אֲשֶׁר תַּובְלֵה אָזְן לְהַבְחִין אֵיךְ
יוֹדֵעַ מֵה־צָמָר וּמֵה־גִּבְעָן:

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> ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν
τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

7 homōs ta apsycha phōnēn didonta, eite aulos eite kithara,

Even lifeless things giving a sound, whether flute or harp,

ean diastolen tois phthoggois mē dō,

if a distinction in the notes they do not give,

pōs gnōsthēsetai to auloumenon ē to kitharizomenon?

how shall it be known what is being played on the flute or what is being harped?

חֲגָם הַשׁוֹפֵר אִם־לֹא יִתְּנֶן קֹול בָּרוֹר מִי יְחִילֵץ לְמַלְּכָמָה:

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> καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῷ, τίς παρασκευάσεται εἰς πόλεμον;

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?

טַכֵּן גָּמַדְתֶּם אִם לְאַתּוֹצִיאוּ בְּלֹשׁוֹנָכֶם דָבָר מִפְרַשׁ
אֵיךְ יִדְעַ חַמְדָבָר הַלְּאָתָה יְהוָה כָּמָדְבָרִים לְרֹיחָה:

9. ken gam-'atēm 'im lo'-thotsi'u bil'shon'kem dibur m'phoraash
'eykah yiuada` ham'dubar halo' thih'yu 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 ἐὰν μὴ εὔσημον λόγον δῶτε,
πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

9 houtōs kai hymeis 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.

רַחֲנָן כְּפָה מִינִי לְשֻׁנוֹת יְשִׁבְעָלָם וְאַיִן־אַחַת מְהַן בְּלִי קֹול:

10. hen kamah miney l'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;

עֲלֵיכֶם כְּלֹבֶד זְבוּבֶת קְלֹבֶת כְּלֹבֶת זְבוּבֶת כְּלֹבֶת זְבוּבֶת:

רִא לְכָن אֵם־אַיִנְגֵּנִי יְדֻעַ פָּשֶׁר הַקּוֹל אֲהִיה כָּל־עַז בְּעִינֵּי הַמְּדָבֵר וְהַמְּדָבֵר יְהִיה כָּל־עַז בְּעִינֵּינוּ:

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> ἐὰν οὖν μὴ εἴδω τὴν δύναμιν τῆς φωνῆς,
ἔσομαι 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.**

**יב כִּן גָּמַדְתֶּם לְפִי שְׁמָתָאִים אַתֶּם לְכָחֹת רַוְחָנוֹת
בְּקָשִׁי לְהַעֲדִיף בְּמַה־שְׁיִבְנָה אֲתֶךָ עֲדָה:**

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

יג עַל־כֵּן יִתְפָּלֵל הַמְּדָבֵר בְּלַשׂוֹן וְגַם יִפְרַשְׁבָּה:

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.

יד כִּי אֵם־אַתְּפָלֵל בְּלַשׂוֹן רֹוחִי מַתְּפָלֵל וְשַׁבְּלִי אַיִנְגֵּנִי עַשְׂתָּה פָּרֵה:

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 ועַתָּה מָה־אָשָׁה אֶתפְלֵלָה בְּרוּחִי
וְאֶתפְלֵלָה גַּם־בְּשָׁכְלִי אֲזֹמְרָה וְאֲזֹמְרָה גַּם־בְּשָׁכְלִי:

**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 νοῇ·
ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῇ.

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 אִם־תָּבֹרֶךְ בְּרוּחִים אֵיךְ יַעֲנֶה מִן־שְׁחוּיא בָּמָקוֹם
הַהְדִּיוֹתָת אָמֵן אַחֲרַ בְּרַכְתָּךְ וְהִוָּא אִרְגְּנוּ יַדְעַ 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 ἐὰν εὐλογῆς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου
πῶς ἔρει 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 topón tou 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;

:בְּרַכְתָּךְ כִּי יְהִי רְצָאתְךָ לְעוֹלָמָה כִּי תְּהִי כְּלִילָה לְעַמְּךָ 17

ר' הֵן אַתָּה תִּבְרֹךְ קָרָאוִי אֶבֶל רַעַךְ 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 kalos eucharisteis all' ho heteros ouk oikodomeitai.

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

ר' אָזְדָּח לְאֱלֹהִי שִׁירְתָּר מִכְלָכָם אָגִי מִדְבָּר בְּלִשְׁנוֹת:
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;

ר' אָקֵן בְּקָהָל אֲבָחר לְדִבָּר חִמְשׁ מְלִין בְּשִׁכְלֵי
כְּהִי לְהוֹרָת גָּם אֶת־הָאֶחָדִים מַלְדָּבָר רַבּוֹת מְלִין בְּלִשְׁוֹן:
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 τῷ νοῇ μου λαλῆσαι,
ἵνα καὶ ἄλλους κατηχήσω, ὃ 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.

ר' אָחָי אֶל־תְּהִיוּ בְּקָטְנִים בְּבִינָה
אֶלְאָחָיו תִּנוֹקוֹת לְרַעַח וּשְׁלָמִים בְּבִינָה:
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 ταῦς φρεσὶν ἀλλὰ τῇ κακίᾳ νηπιάζετε,
ταῦς δὲ φρεσὶν τέλειοι γίνεσθε.

20 Adelphoi, mē paidia ginesthe tais phresin alla tē kakiā 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.

כִּי־בְּלֹשׁוֹן אֲחֶרֶת אָדָבֵר
בְּתֻובַת בְּתוֹרָה כִּירְבְּלֹשׁוֹן שְׁפָה וּבְלֹשׁוֹן אֲחֶרֶת אָדָבֵר
אֶל־הָעָם הַזֶּה וְגַם בָּזָאת לְאָדָבֵר שְׁמַע־לִי אָמַר יְהִי:

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 Yahūwah.

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 **יְהִי**.

<21> ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ καὶ οὐδὲ οὕτως εἰσακούσονται 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.

כִּי־בְּלֹשׁוֹן לְאֶלְמָנִים הַבָּה אָז
כִּי אֶמְ-לִמְחָפְרִי אָמֵנה אֶבְלָה הַגְּבוּאָה אַרְגָּנָה
לִמְחָפְרִי אָמֵנה כִּי אֶמְ-לִמְאָמִינִים:

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> ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἢ δὲ προφῆτεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

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

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 1965

כג וְהַגֵּה אָמִתָּקָה לְכָל־הָעָדָה יְחִיד
וְכָלִם מִדְבָּרִים בְּלֹשְׁנוֹת וַיְבוֹאוּ הַדִּיוֹתָה אֶז
מִחְסָרִי אֲמוֹנָה הַלָּא רִאֵמְרוּ שְׁמַשְׁגָּעִים אַתֶּם:

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 'atem.

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> 'Eān oūn συνέλθη ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσας,
εἰσέλθωσιν δὲ ἴδιωται ἢ ἀπιστοι, οὐκ ἔροῦσιν ὅτι μαίνεσθε;

23 Ean oun synelthē hē ekklēsia holē epi to auto 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?

בְּאָבֶל אָמִתָּקָה אֲמִתָּנְבָּאָה כָּלִם וּבָא אִישׁ מִחְסָר אֲמוֹנָה
אוֹ הַדִּיוֹת יָכוֹחַ עַל־יְהִי כָּלִם וַיְהִי עַל־יְהִי כָּלִם:
24.

'abal 'im-yith'nab'u kulam uba' 'ish m'chusar 'emunah 'o hed'yot
yuakach `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,

בְּאָלָהִים וַיְעַנֵּה וַיֹּאמֶר בְּאֶתְבָּהִים בְּקָרְבָּכֶם:
25.

25. ub'ken yigalu ta`alumoth I`babu 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 "Οντως ὁ Θεὸς ἐν ὑμῖν ἐστιν.

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 hymin estin.
really the Elohim among you is.

אַתָּה מְלֵא קֶדֶשׁ כָּל־עַמּוֹת וְעַמּוֹת כָּל־קָדְשֶׁךָ
בְּיַד־עֲמָדֶךָ אַתָּה מְלֵא קֶדֶשׁ כָּל־עַמּוֹת וְעַמּוֹת כָּל־קָדְשֶׁךָ
כְּרוּעַתְּךָ מִתְּלֻשָּׁה אַחֲרֵי בְּהַקְהִלָּתְךָ יְחִידָה כָּל־אַחֲרָה וְאַחֲרָה
מִכְמָם יְשָׁלָו מִזְמָרָה יְשָׁלָו הַרְאָה יְשָׁלָו לְשָׁוֹן יְשָׁלָו
חִזּוֹן יְשָׁלָו בָּאוֹר וּכְלָל יְעַשָּׂה לְהַבְנֹתָכֶם:

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'hivanoth'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 ᾔχει, διδαχὴν ᾔχει,
ἀποκάλυψιν ᾔχει, γλῶσσαν ᾔχει, ἐρμηνεύαν ᾔχει· 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.

אַתָּה מְלֵא קֶדֶשׁ כָּל־עַמּוֹת וְעַמּוֹת כָּל־קָדְשֶׁךָ
בְּיַד־עֲמָדֶךָ אַתָּה מְלֵא קֶדֶשׁ כָּל־עַמּוֹת וְעַמּוֹת כָּל־קָדְשֶׁךָ
כְּרִידְבָּר אִישׁ בְּלֶשׁוֹן יְהִי הַמִּדְבָּרִים שְׁנִים שְׁנִים אוֹ
שְׁלָשָׁה וְלֹא יוֹתֵר וְזֹה אַחֲרֵזֶה וְאַחֲרֵי בְּפָרָשָׁה:

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

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 εἰς διερμηνευέτω.

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;

כְּחָזֵק-עַל-עֲצָמֶיךָ כִּי-אַתָּה עַל-עֲצָמֶיךָ²⁸

כְּחָזֵק-עַל-עֲצָמֶיךָ אַז יְדֵם בְּקֹהֶל וַיְדַבֵּר לְנִפְשׁוֹ 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 ἦν διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἔαυτῷ 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.

כְּתַ וְהַגְּבִירִים הֵם יְדַבְּרוּ שְׁנִים אוֹ שְׁלִשִּׁה וְהַאֲחֶרִים יִבְחַנוּ²⁹

29. w'han'bi'im 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;

לֹא-בְּכִי נְגָלָה חִזּוֹן לְאַחֲר מִן-הַיּוֹשְׁבִים שְׁם יְדֵם הַרְאָשׁוֹן³⁰

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 ἄλλῳ ἀποκαλυψθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

30 ean de allō apokalyphthē kathēmenō, ho prōtos sigatō.

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

לֹא-בְּכִי תִּוכְלֶה לְהַתְּגַּבֵּא בְּכָלְכָל זֶה אַחֲר זֶה³¹

לְמַעַן יְלִמּוּ בְּכָלְמָ וּבְכָלְמָ רַזְרָה:

31. ki thuk'lu 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 γάρ καθ' ἕνα πάντες προφητεύειν,
ἕνα πάντες μανθάνωσιν καὶ πάντες παρακαλώνται.

31 dynasthe gar kath' hena pantes propheteuein,

For you are able one by one all to prophesy,

hina pantes manthanōsin kai pantes parakalōntai.
that all may learn and all may be encouraged.

לְבָרְחוֹת הַנּוֹבִיאִים בְּרִשׁוֹת הַנּוֹבִיאִים הַמֵּהֶה: 32

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,

לְגַבֵּי לֹא אֱלֹהִי מִבּוֹכָה הָאֱלֹהִים
כִּי אָמְ-אֱלֹהִי הַשְׁלוֹם כִּאֲשֶׁר בְּכָל-קָהָלֹת הַקְדְּשִׁים: 33

33. ki lo' '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 ἔστιν 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,

לְדִינְשִׁיכֶם בְּכָנָסִיות תְּשִׁתְקָנָה כִּי לְאַ-גְּנָנָה לְהַן רִשׁוֹת לְדִבָּר
כִּי אָמְ-לְהַקְנָעַ כִּאֲשֶׁר אָמָרָה הַתּוֹרָה: 34

34. n'sheykem bak'nesioth tish'toq'nah ki lo'-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 ἔπιτρέπεται αὐταῖς λαλεῖν,
ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

34 hai gynakes 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.

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 1969 35

עַל־בְּנֵי־אֶת־חַפְצָן לִלְמֹד הַבָּר תְּשַׁאֲלֵנָה אֹת־בְּעֵלֵיהֶן בְּבִיתָן כִּי־חַרְפָּה הִיא לְגַםְים לְדָבָר בְּקָהָל:

35. w'im-cheph'tsan lil'mod dabar tish'al'nah 'eth-ba'leyhen b'beythan
ki-cher'pah hi' lanashim 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 ἡδίους ἄνδρας ἐπερωτάτωσαν· αὐσχρὸν γάρ ἔστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

35 ei de ti mathein thelousin, en oikō tous idious andras eperōtatosan;
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 הַמְכֻם יֵצֵא הַבָּר אֱלֹהִים אֹמֶן־אֶלְיָהָם לְבָדְקָם הַגְּיֻעָה: 36

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> ἦ αὖτις ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἦ 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 שְׁחוֹת אָוֶן־אִישׁ נְבִיא אָוֶן־אִישׁ קָרְיוֹן בֵּין יְבִין אֶת־אָשֶׁר־אָנִי כְּתַב לְכֶם כִּי־מְצֻות הָאָדוֹן הַפָּה: 37

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 ἢ 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 hymen
let him fully known the things I write to you
hoti kyriou estin entolē;
that of the Master they are a commandment;

:וְאֶת־/בְּנֵי־אֶת־חַפְצָן כִּי־מְצֻות הָאָדוֹן 38

לְחִזְמֵי אָשֶׁר לֹא יַדֵּע אֶל-יַדְעָה:

38. *umi 'asher lo' yada` 'al-yeda`*.

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

<38> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

38 ei de tis agnoei, agnoitai.

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

לְטַלְכֵן אַחֲר הַשְׁתָתָלָו לְהַתְגִבָא וְאֶל-תְכַלָאו מַלְדָבָר בְלִשְׁנוֹת:
39. *Iaken '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.

<39> ὥστε, 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*;

מְכֻל יְעַשָּׂה כְהַגֵּן וּכְשִׁירָה:
40. *hakol ye`aseh kahogen w'kashurah*.

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

<40> 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.

Chapter 15

וְאַנְי מִזְקִירְכֶם אַחֲר אֶת-הַבְשָׁרוֹת
אֲשֶׁר בְשָׁרוֹתֵי אַחֲכֶם וְאַתֶם קְפַלְתֶּם וְעַמְדַתֶם בָה:
1Cor15:1

1. *wa'ani maz'kir'kem 'achay 'eth-hab'shoorah 'asher bisar'ti 'eth'kem*
w'atem qibal'tem wa`amad'tem bah.

1Cor15:1 But I make known to you, my brothers, the good news which I preached to you,
which also you received, in which also you stand,

<15:1> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
ὅ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,

1 *Gnōrizō de hymen, adelphoi, to euaggelion ho euēggelisamēn hymen*,
Now I make known to you, brothers, the good news which I preached to you,

ho kai parelabete, en hō kai hestēkate,
which also you received, in which also you have stood,

בְּוָגֵם תַּשְׁעִזּוּ בְּהָ אָסְמָה-תְּחִזְקָה בְּדָבָר
אֲשֶׁר בְּשָׁרְתִּי אֲתֶכְם רְקָם אֶלְאֶתְהָאָמְנָתָם לְשֹׁואָ:

2. w'gam tiuash' u bah 'im-tachaziqo badabar
'asher bisar'ti 'eth'kem raq 'im lo'-he'emantem lashaw'.

1Cor15:2 through which also you are saved, if you hold fast the word
which I preached to you, unless you believed in vain.

<2> δι' οὖς καὶ σῷζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰς κατέχετε,
ἐκτὸς εἰς μὴ εἰκῇ ἐπιστεύσατε.

2 di' hou kai sōzesthe, tini logō euēggelisamēn hymin
through which also you are saved, with what word I preached to you
ei katechete, ektois ei mē eikē episteuseate.
if provided you hold it fast, unless in vain you believed.

כִּי רְאֵשִׁית כָּל-הָבָר מִסְרָתִי לְכֶם מִה-שְׁקָבְלָתִי
כִּי-הַמְּשִׁיחַ מֵת לְכֹפֵר עַל-חַטֹּאתֵינוּ כְּתֻובָ:

3. ki re'shith kal-dabar masar'ti lakem mah-sheqibal'ti
ki-haMashiyach meth l'kaper `al-chato'theynu kakathub.

1Cor15:3 For first of all things I delivered to you that which I have received,
that the Mashiyach died to atone for our sins according to the Scriptures,

<3> παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον,
ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς

3 paredōka gar hymin en prōtois, ho kai parelabon,
For I handed on to you among the first things, that which also I received,
hoti Christos apethanen hyper tōn hamartion hēmōn kata tas graphas
that the Anointed One died for our sins according to the Scriptures,

דָּוְנְקָבָר וְהַקְּמָה בַּיּוֹם הַשְׁלִישִׁי כְּתֻובָ:

4. w'niq'bar w'huqam bayom hash'lishi kakathub.

1Cor15:4 and He was buried, and He was raised on the third day
according to the Scriptures,

<4> καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς
4 kai hoti etaphē kai hoti egēgertai tē hēmera tē tritē
and that He was buried and that He was raised on the day third
kata tas graphas

וְנִגְרָאָה אֶל־כֵּיפָא וְאַחֲרִיו אֶל־שְׁנִים הַעַשֶּׁר: 5

5. w'nir'ah 'el-Keypha' w'acharayu 'el-sh'neym he`asar.

1Cor15:5 and He was seen by Keypha, after him to the twelve.

<5> καὶ ὅτι ὥφθη Κηφᾶ εἶτα τοῖς δώδεκα·

5 kai hoti ophthē Kēphā eita tois dōdeka;

and that He was seen by Cephas then by the twelve;

וְאַחֲרֵיכֶן נִרְאָה לִיּוֹתֶר מְחַמֵּשׁ מֵאוֹת אֶחָדים כְּאֶחָד 6
אֲשֶׁר רָבָם עֲוֹדָם בְּחַיִים וּמְקַצְתָּם רַשְׁנָה:

6. w'acharey-ken nir'ah l'yothen mechamesh me'oth 'achim k'echad
'asher rubbam `odam bachayim umiq'tsatham yashenu.

1Cor15:6 After that He was seen by over more than five hundred brothers at one time, of whom many ones remain until now, but some of them have fallen asleep;

<6> ἐπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ,
ἐξ ὧν οἱ πλείονες μένουσιν ἔως ἅρτι, τινὲς δὲ ἐκοιμήθησαν.

6 epeita ophthē epanō pentakosiois adelphois ephapax,
afterward He was seen by over five hundred brothers at one time,
ex hōn hoi pleiones menousin heōs arti, tines de ekoimēthēsan;
of whom the majority remain until now, but some fell asleep;

וְאַחֲרֵיכֶן נִרְאָה אֶל־יַעֲקֹב וְאַחֲרִיו אֶל־כָּל־הַשְׁלִיחִים: 7

7. w'acharey-ken nir'ah 'el-Ya`aqob w'acharayu 'el-kal-hash'lichim.

1Cor15:7 after that He was seen by Ya'aqob, after him by all the apostles;

<7> ἐπειτα ὥφθη Ἰακώβῳ εἶτα τοῖς ἀποστόλοις πᾶσιν.

7 epeita ophthē Iakōbō, eita tois apostolois pasin;
afterward He was seen by James, then by the apostles all;

וְאַחֲרֵי כָּלָם נִרְאָה גַּم־אַלְיָה הַדָּמָה לְנַפְלָל: 8

8. w'acharey bulam nir'ah gam-'elay hadomeh l'naphel.

1Cor15:8 and after all of them, He was seen by me also, as if to one born prematurely.

<8> ἐσχατὸν δὲ πάντων ὠσπερεὶ τῷ ἐκτρώματι ὥφθη κάμοι.

8 eschaton de pantōn hōsperei tō ektrōmati ophthē kamoi.

and last of all even as if to one untimely born He was seen by me also.

אֱלֹהִים קְדוֹשָׁה בָּרוּךְ הוּא וְלֹא תִזְבְּחֵנִי עַל 9

עַל-לְאָנִי כִּי-זֶה אֵין כִּי-זֶה:

ט כִּי אֲנִי הַצְּעִיר בְּשָׁלִיחִים וּקְטֹנָה מַהְקָרָא שְׁלִיחָה
כִּי-רְדָפָתִי אֶת-קְהֻלַּה:

9. ki 'ani hatsa`ir bash'lichim w'qaton'ti mehiqare' shaliach
ki-radaph'ti 'eth-q'hal ha'Elohim.

1Cor15:9 For I am the least of the apostles, and unworthy of being called an apostle, because I persecuted the assembly of the Elohim.

<9> Ἐγὼ γάρ εἰμι δὲ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἴμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ.

9 Egō gar eimi ho elachistos tōn apostolōn hos ouk eimi hikanos kaleisthai apostolos,
For I am the least of the apostles, who is not qualified to be called an apostle,
dioti ediōxa tēn ekklēsian tou theou;
because I persecuted the assembly of the Elohim;

10 אָבָל בְּחֶסֶד אֱלֹהִים הָיִיתִ מִה-שְׁחִירִתִי
וְחֶסֶד זוֹ עַלְיוֹן לְאַדְנִיה לְרִיק כִּי-יוֹתֶר מִכָּלָם עַמְלָתִי
וְלֹא אֲנִי כִּי-אָמַדְחֶסֶד אֱלֹהִים אֲשֶׁר עָמַדְתִּי:

10. 'abal b'chesed 'Elohim hayithi mah-shehayithi w'chas'do `alay lo'-hayah lariq
ki-yother mikulam `amal'ti w'lo' 'ani ki-'im-chesed 'Elohim 'asher `imadi.

1Cor15:10 But by the grace of Elohim I am who is that I am, and His grace upon me was not in vain; but I labored even more than all of them, yet not I, but the grace of Elohim which was with me.

<10> χάριτι δὲ θεοῦ εἴμι δὲ εἴμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί.

10 chariti de theou eimi ho eimi, kai hē charis autou hē eis eme ou kenē egenēthē,
but by the grace of Elohim I am what I am, and His grace to me not in vain was,
alla perissoteron autōn pantōn ekopiasa,
but more abundantly than them all I labored,
ouk egō de alla hē charis tou theou [hē] syn emoi.
not I yet but the grace of Elohim with me.

11 זֶה-כִּי כִּי-זֶה כִּי-זֶה כִּי-זֶה כִּי-זֶה כִּי-זֶה כִּי-זֶה כִּי-זֶה:
רְאָוֹהֶנֶּה גַּם־אָנִי גַּם־הַמָּה כְּכָה מְשֻׁמְעִים וּכְכָה חָאָמְנָתָם:

11. w'hinneh gam-'ani gam-hemah kakah mash'mi'im w'kakah he'emantem.

1Cor15:11 Here too I am, also they, so we preach and so you believed.

<11> εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

11 eite oun egō eite ekeinoi, houtōs kēryssomen kai houtōs episteusate.

Whether therefore I or those ones, so we preach and so you believed.

אֵיךְ יֹאמֶרׁ אַנְשִׁים מִכֶּם אֵין תְּחִיה לְמֻתִּים:
בְּ וְאַמְּדָחַגְד כִּי־הוּקָם הַמְּשִׁיחַ מִן־הַמְּתִים
עַל־עֲלֵיכֶם צְדָקָה שְׂעִיר בְּרֵית־עַל־עֲלֵיכֶם צְדָקָה שְׂעִיר בְּרֵית־
12

12. w'im-hugad ki-huqam haMashiyach min-hamethim
'ey'k yo'm'ru 'anashim mikem 'eyn t'chiah lamethim.

1Cor15:12 And if the Mashiyach is preached, that He has been raised from the dead,
how do some among you say that there is no resurrection of the dead?

<12> Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται,
πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

12 Ei de Christos kēryssetai hoti ek nekrōn egēgertai,
And if the Anointed One is being preached that from the dead He has been raised,
pōs legousin en hymin tines hoti anastasis nekrōn ouk estin?
how say among you some that a resurrection of dead persons there is not?

לֹג אַמְּדָחַגְד כִּי־הַמְּשִׁיחַ לְמֻתִּים גַּם־הַמְּתִים לֹא הוּקָם:
13

13. 'im-'eyn t'chiah lamethim gam-haMashiyach lo' huqam.

1Cor15:13 And if there is no resurrection of the dead,
not even the Mashiyach has been raised.

<13> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται.

13 ei de anastasis nekrōn ouk estin,
And if a resurrection of dead persons there is not
oude Christos egēgertai;
neither the Anointed One has been raised;

יְדַ וְאַמְּדָחַגְד הַמְּשִׁיחַ לֹא הוּקָם רִיק שְׁמוּעָתָנוּ וּרְיק אַמְוּנָתָכֶם:
14

14. w'im-haMashiyach lo' huqam riq sh'mu`athenu w'riq 'emunath'kem.

1Cor15:14 And if the Mashiyach has not been raised,
then our preaching is vain, your faith also is vain.

<14> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα
[καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν.

14 ei de Christos ouk egēgertai, kenon ara
and if the Anointed One has not been raised, in vain then
[kai] to kērygma hēmōn, kenē kai hē pistis hymōn;
also is our preaching, in vain also our faith;

בְּרִית־הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 1975
15

טו וְגַם־נִמְצָא שְׁעִיר שֶׁקֶר אֲנָחָנוּ לְאֱלֹהִים יֵעַן
 אֲשֶׁר־הָעִידָנוּ אֶת־הָאֱלֹהִים כִּי הַקִּים אֶת־הַמִּשְׁיחָה
 וְהוּא לֹא הַקִּים אָם כִּن הַכָּבֵר שְׁהִמְתִּים לֹא יִקְוֹמוּ:

15. w'gam-nim'tsa' she`edey sheqer 'anach'nu l'Elohim
 ya`an 'asher-ha'idonu 'eth-ha'Elohim ki heqim 'eth-haMashiyach
 w'hu' lo' heqimo 'im ken hadabar shehamethim lo' yaqumu.

1Cor15:15 And we are also found that we are false witnesses of Elohim, because we witnessed of the Elohim that He raised the Mashiyach, that He did not raise, if then the word was that the dead are not raised.

<15> εύρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ,
 ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρεν τὸν Χριστόν,
 ὃν οὐκ ἤγειρεν εἰπέρ ἄρα νεκροὶ οὐκ ἤγειρονται.

15 heuriskometha de kai pseudomartyres tou theou,
 And we are found also false witnesses of Elohim,
 hoti emartyresamen kata tou theou hoti egeiren ton Christon,
 because we witnessed as to the Elohim that He raised the Anointed One,
 hon ouk egeiren eiper ara nekroi ouk egeirontai.
 whom He did not raise if then dead persons are not raised.

16 עַד בְּעִירִים קְרָב אֶל־עִירִים קְרָב תַּחַת עַל־עַל־עַל־עַל־עַל:
 טז כִּי אָמַד־הַמְתִּים לֹא יִקְוֹמוּ גַּם־הַמִּשְׁיחָה לֹא קָמָ:

16. ki 'im-hamethim lo' yaqumu gam-haMashiyach lo' qam.

1Cor15:16 For if the dead are not raised, not even the Mashiyach has been raised.

<16> εἰ γὰρ νεκροὶ οὐκ ἤγείρονται, οὐδὲ Χριστὸς ἠγέγερται.

16 ei gar nekroi ouk egeirontai, oude Christos egēgertai;
 For if dead persons are not raised, neither the Anointed One has been raised.

17 עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל:
 יז וְאָמַד־הַמְתִּים לֹא קָמָ הַכְּלָל אַמְנָתְכֶם וְעוֹדְכֶם בְּחַטְאֲתֵיכֶם:

17. w'im-haMashiyach lo' qam hebel 'emunath'kem w'od'kem b'chato'theykem.

1Cor15:17 And if the Mashiyach has not been raised, your faith is worthless, you are still in your sins!

<17> εἰ δὲ Χριστὸς οὐκ ἠγέγερται, ματαία ἡ πίστις ὑμῶν,
 ἔτι ἔστε ἐν ταῖς ἀμαρτίαις ὑμῶν,

17 ei de Christos ouk egēgertai, mataia hē pistis hymōn,
 And if the Anointed One has not been raised futile is your faith,
 eti este en tais hamartiais hymōn,
 you are still in your sins,

18 עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל־עַל:
 יח אָמַד־כֵּן גַּם־הַיְשָׁנִים בְּמִשְׁרִים אַבְדָּה:

18. 'im-ken gam-hay'shenim baMashiyach 'abadu.

1Cor15:18 Then also those who have fallen asleep in the Mashiyach have perished.

<18> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.

18 ara kai hoi koimēthentes en Christō apōlonto.

then also the ones having fallen asleep in the Anointed One perished.

אָמֵלְלִים מִכָּל־אָדָם אֲנָחָנוּ בְּמַשִּׁיחַ
רַט וְאֶסְמָ-בְּתִיחַיִם הָאֶלְהָ בְּלִבְדַּן בְּטַחַיִם אֲנָחָנוּ בְּמַשִּׁיחַ
19 בְּלִבְדַּן עַל-עַלְמָנָא כְּלֹבֶד עַל-עַלְמָנָא כְּלֹבֶד עַל-עַלְמָנָא כְּלֹבֶד
וְאֶלְעָנָו וְאֶלְעָנָו וְאֶלְעָנָו וְאֶלְעָנָו וְאֶלְעָנָו וְאֶלְעָנָו וְאֶלְעָנָו

19. w'im-bachayim ha'eleh bil'bad bot'chim 'anach'nu baMashiyach
'amelalim mikal-'adam 'anach'nu.

1Cor15:19 If, in this life only, we have hoped in the Mashiyach,
we are of all men most miserable.

<19> εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικότες ἐσμὲν μόνον,
ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

19 ei en tē zōē tautē en Christō ēlpikotes esmen monon,
If in this life in the Anointed One we have hoped only,
eleeinoteroi pantōn anthrōpōn esmen.
to be pitied more than all men we are

כְּאֶבֶל עַתָּה הַמְשִׁיחַ חִקְמָתָם מִן-הַמְתִּים רַאשְׁתָּה דִּישְׁנִים:
20 כְּאֶבֶל עַתָּה הַמְשִׁיחַ חִקְמָתָם מִן-הַמְתִּים רַאשְׁתָּה דִּישְׁנִים:

20. 'abal 'atah haMashiyach huqam min-hamethim re'shith hay'shenim.

1Cor15:20 But now the Mashiyach has been raised from the dead,
the first fruits of those who are asleep.

<20> Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων.

20 Nyni de Christos egēgertai ek nekrōn
but now the Anointed One has been raised from the dead
aparchē tōn kekoimēmenōn.
the firstfruits of the ones having fallen asleep.

כְּאַכְרֵי אֲשֶׁר־בָּא הַמְּפֹתָה
עַל־יְהִי אָדָם גַּם־תִּחְיַת הַמְתִּים בְּאֵחֶל יְהִי אָדָם:
21 כְּאַכְרֵי אֲשֶׁר־בָּא הַמְּפֹתָה
עַל-יְהִי אָדָם גַּם־תִּחְיַת הַמְתִּים בְּאֵחֶל יְהִי אָדָם

21. ki 'acharey 'asher-ba' hamaweth
'al-y'dey 'adam gam-t'chiath hamethim ba'ah 'al-y'dey 'adam.

1Cor15:21 For after that by a man came death,
by a man also came the resurrection of the dead.

<21> ἐπειδὴ γὰρ δι’ ἀνθρώπου θάνατος, καὶ δι’ ἀνθρώπου ἀνάστασις νεκρῶν.

21 epeidē gar di' anthrōpou thanatos,

For since through a man came death,
kai di' anthrōpou anastasis nekrōn.
also through a man came a resurrection of dead persons.

כִּי כִּי פָּאֵשֶׁר בְּאָדָם הַרְאָשׁוֹן מְתִים כָּלָם כָּלָם בְּמִשְׁרִיחַ:
22. ki ka'asher ba'Adam hari'shon methim kulam ken yich'yu kulam baMashiyach.

1Cor15:22 For as in first Adam all of them die,
so in the Mashiyach all of them shall be made alive.

<22> ὥσπερ γάρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως
καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

22 hōsper gar en tō Adam pantes apothnēskousin,
For as in Adam all die,
houtōs kai en tō Christō pantes zōopoiēthēsontai.
so also in the Anointed One all shall be made alive.

כִּי וְכָל-אֶחָד וְאֶחָד בְּסֶדֶךְ רָאשִׁית כָּלָם הַמָּשִׁיחַ
וְאֶחָרִיךְ כֵּן אֶתְּם שְׁהַם לְמִשְׁיחַ בְּבוֹא:
23. w'kal-'echad w'echad b'sid'ro re'shith kulam haMashiyach
w'acharey-ken 'otham shehem laMashiyach b'bo'o.

1Cor15:23 But each one and every one in his order: of all of them, the Mashiyach
the first fruits, after that those who are the ones of the Mashiyach at His coming,

<23> ἔκαστος δὲ ἐν τῷ ἴδιῳ τάγματι· ἀπαρχὴ Χριστός,
ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ,

23 hekastos de en tō idiō tagmati; aparchē Christos,
But each one in his own order; the firstfruits, the Anointed One,
epeita hoi tou Christou en tē parousia autou,
afterward the ones of the Anointed One in His coming,

כִּי וְאֶחָרִיךְ כֵּן הַקִּין כְּשִׁימַסֵּר אֶת-הַמְּלָכָות לְאֱלֹהִים הַאֲבָב
אֶחָרִיךְ הַשְׁבִּיתוּ כָּל-מְשֻׁרָה וְכָל-שְׁלָטָן וְגַבּוּרָה:
24. w'acharey ken haqets k'sheyim'sor 'eth-hamal'kuth l'Elohim ha'Ab

'acharey hash'bitho kal-mis'rah w'kal-shal'tan ug'burah.

1Cor15:24 and after that, the end shall come, when He delivers the kingdom
to Elohim the Father, after He has abolished all rule and all authority and power.

<24> εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί,
ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἔξουσίαν καὶ δύναμιν.

24 eita to telos, hotan paradiđō tēn basileian tō theō kai patri,

then the end, when He gives over the kingdom of Elohim even the Father
hotan katargēsē pasan archēn kai pasan exousian kai dynamin.
when He abolishes all rule and all authority and power.

כִּי־רִשְׁתָּא אֶת־כָּל־אִבּוֹ תַּחַת בָּגְלִיו:
25 כִּי־הַוָּא מֶלֶךְ יְמֶלֶךְ עַד

25. ki-hu' malo'k yim'lo'k `ad ki-yashith 'eth-kal-'oy'bayu tachath rag'layu.

1Cor15:25 For He has to reign until He has put all His enemies under His feet.

<25> δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἔχθρους
ἕπος τοὺς πόδας αὐτοῦ.

25 dei gar auton basileuein achri hou thē pantas tous echthrous hypo tous podas autou.
For it is necessary for him to reign until He puts all his enemies under His feet.

כְּוֹאָחָרּוֹן הָאִבּוּם אֲשֶׁר יִקְחֵד הוּא הַמֹּתָה:
26

26. w'acharon ha'oy'bim 'asher yikached hu' hamaweth.

1Cor15:26 The last of the enemies that shall be abolished is the death.

<26> ἔσχατος ἔχθρος καταργεῖται ὁ θάνατος.

26 eschatos echthros katargeitai ho thanatos;
The last enemy being abolished is death;

כִּי־כָל שְׁתַתְתָה בָּגְלִיו וּבְאָמָרוֹ כָל הַוָּשָׁת תְּחִתָּיו²⁷
בְּרוּר הוּא שְׁהַשְּׁתָה כָל תְּחִתָּיו אַיִנְנוּ בְּכָל:

27. ki-kol shath tachath rag'layu

ub'am'ro kol hushath tach'tayu barur hu' shehashath kol tach'tayu 'eynenu bak'lal.

1Cor15:27 For He has put all things under His feet. But when He says, All things are put
under Him, it is clear that He who put all things under Him that are not completely.

<27> πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπη
ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

27 panta gar hypetaxen hypo tous podas autou.

For all things He subjected under His feet.

hotan de eipē hoti panta hypotakta,

But when He says that all things have been subjected,

dēlon hoti ektos tou hypotaxantos autō ta panta.

it is clear that He is expected, the One having subjected to him all things.

28 כִּי־עַד כָּל שְׁתַתְתָה סַף יְמֶלֶךְ כָּל שְׁתַתְתָה
בְּרוּר כָּל שְׁתַתְתָה כָל שְׁתַתְתָה כָל שְׁתַתְתָה כָל שְׁתַתְתָה

כְּחַזְקָאָשֶׁר יֹשֵׁת הַכָּל תְּחִתּוֹ אֵז יֹשֵׁת הַבָּן גַּם־הוּא תְּחִתּוֹ
הַשְׁתָּכָל תְּחִתּוֹ לְמַעַן יְהִי הָאֱלֹהִים הַכָּל בְּכָל:

28. w'ka'asher yushath hakol tach'tayu 'az yushath haben gam-hu'
tachath hashath-kol tach'tayu l'ma'an yih'yeh ha'Elohim hakol bakol.

1Cor15:28 And when all things are put under Him, then the Son also Himself
is put under Him that put all things under Him, so that the Elohim may be all in all.

<28> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ
ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς [τὰ] πάντα ἐν πᾶσιν.

28 hotan de hypotagē autō ta panta,

But when are subjected to Him all things,

tote [kai] autos ho huios hypotagēsetai tō hypotaxanti autō

then also Himself the Son shall be subjected to the One having subjected to Him
ta panta, hina ἐ ho theos [ta] panta en pasin.

all things, that may be the Elohim all things in all.

כְּתַכְרִיךְ מִהְדִּינְשׁוּ הַגְּטָבְּלִים בְּعֵד חֲמֻתִים אַמְּמָתִים דָּוִיא
שְׁחָמֻתִים לְאַדִּיקּוּמוּ לְמִהְדָּזָה יִטְבְּלוּ בְּעֵד חֲמֻתִים:

29. ki mah-ya`aso hanit'balim b`ad hamethim

'im-'emeth hu' shehamethim lo'-yaqumu lamah-zeh yitab'lu b`ad hamethim.

1Cor15:29 For what shall they do who are immersed for the dead?

If it is true that the dead shall not be raised, why then are they immersed for the dead?

<29> Ἔπει τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;
εἰ ὅλως νεκροὶ οὐκ ἔγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

29 Epei ti poiēsousin hoi baptizomenoi hyper tōn nekrōn?

Otherwise what shall they do, the ones being baptized on behalf of the dead?

ei holōs nekroi ouk egeirontai,

If really dead persons are not raised,

ti kai baptizontai hyper autōn?

why indeed are they baptized on behalf of them?

וְלֹא מִשְׁתַּקְנִים אָנוּ בְּכָל־שָׁעָה:
30. w'lamah zeh mis'tak'nim 'anach'nu b'kal-sha'ah.

1Cor15:30 Why is this that we are in danger every hour?

<30> τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

30 ti kai hēmeis kindyneuomen pasan hōran?

Why also are we in danger every hour?

וְלֹא מִשְׁתַּקְנִים אָנוּ בְּכָל־שָׁעָה:
31. w'lamah zeh mis'tak'nim 'anach'nu b'kal-sha'ah.

לֹא בְתַהֲלַתְכֶם אֲשֶׁר יָשְׁלִי בַמְשִׁיחַ יְהוָשָׁע אֶדְגָּרֶנוּ
מַעַיד אָנִי עַלִּי אָמְלָא מֵת אָנִי בְכָל־יּוֹם וַיּוֹם:

31. *bith'hilath'kem* 'asher *yesh-li* *baMashiyach* *Yahushuà* 'Adoneynu
me'id 'ani `alay 'im-lo' meth 'ani b'kal-yom wayom.

1Cor15:31 By your boasting , my brothers, which I have in the Mashiyach *Ow'ah*
our Adon (Master), I testify for myself if I do not die by every day and day.

31 καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, [ἀδελφοί,]
ἢν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

31 kath' hēmeran apothnēskō, nē tēn hymeteran kauchēsin, [adelphoi,]
Daily I die, I swear by your boasting, brothers,
hēn echō en Christō Iēsou tō kyriō hēmōn.
which I have in the Anointed One Yahushua our Master.

×ψοψ ×χυτְמָקְעָדָה עַדְעַד-עַדְעַד 32
×עַדְעַד ×עַדְעַד ×עַדְעַד ×עַדְעַד ×עַדְעַד ×עַדְעַד
לְבָ אָמְ-כְּדָרָךְ כָּלָ-אָדָם גַּלְחָמָתִי עַמְ-הַחִוּת הַרְעָוֹת
בָּאָבָסּוֹס מַהְדָ-הַיָּא תֹּועַלְתִּי אָמְ-הַמְתִּים לֹא יְקִימֵי נַאכְלָה
וְנַשְּׂתָּה כִּי-מָחר נִמְוֹת:

32. 'im-k'dere'k *kal*-*'adam* *nil'cham'ti* 'im-*hachayoth* *hara`oth* b'Eph'sos
mah-hi' *tho`al'ti* 'im-*hamethim* *lo'* *yaqumu* *no'k'lah* w'nish'teh *ki-machar* namuth.

1Cor15:32 If from the manner of all men I have fought with the evil beasts at Ephesus,
what does it profit me? If the dead are not raised, Let us eat and drink,
for tomorrow we die.

32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος;
εἰ νεκροὶ οὐκ ἔγείρονται, Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.

32 ei kata anthrōpon ethēriomachēsa en Ephesō, ti moi to ophelos?

If as a mere man I fought with wild beasts in Ephesus, what is to me the benefit?
ei nekroi ouk egeirontai, Phagōmen kai piōmen, aurion gar apothnēskomen.

If dead persons are not raised, let us eat and let us drink, for tomorrow we die.

×עַדְעַד ×עַדְעַד ×עַדְעַד ×עַדְעַד 33
לְגַאלְנָא תַּתְעַזְוּ נַפְשׁוֹתֵיכֶם חַבְרָת
אָנָשִׁים רָעִים פְּשָׁחִית מַדּוֹת טְבוֹת:

33. 'al-na' *tath'u* *naph'shotheykem*
cheb'rath 'anashim *ra'im* *tash'chith midoth* *toboth*.

1Cor15:33 Do not let your souls go astray; Evil company of people corrupts good manners.

33 μὴ πλανᾶσθε· Φθείρουσιν ἥθη χρηστὰ ὁμιλίαι κακαῖ.

33 mē planasthe; Phtheirousin ēthē chrēsta homiliai kakai.

Do not be deceived; corrupt morals good companionships bad.

לְדֹקְרִצּוֹ בָמִישָׁרִים וְאֶל-תְּחַטָּאוֹ כִּירִישׁ אֲנָשִׁים
אֲשֶׁר אֵין-בָּהֶם דְּעַת אֱלֹהִים אָנָּי אָמַר זוֹאת לְבַשְׂתָּכֶם:

34. haqitsu b'meysharim w'al-techeta'u ki-yesh 'anashim
'asher 'eyn-bahem da`ath 'Elohim 'ani 'omer zo'th l'bash't'kem.

1Cor15:34 Wake up to soberness, live straightly, and sin not,
for there are men who have no knowledge of Elohim in them. I speak this to your shame.

<34> ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν,
πρὸς ἐντροπὴν ύμῖν λαλῶ.

34 eknēpsate dikaiōs kai mē hamartanete,
Come to your senses, live righteously, and stop sinning,
agnōsian gar theou tines echousin, pros entropēn hymin lalō.
an ignorance for of Elohim some have, to your shame speak this.

לְהַזְכִּיר אָמַר אִישׁ יְקוּמָ הַמֵּתִים וּכְשִׁיחַבּוּ מִהְדָּגִים:
35. w'ki-yo'mar 'ish 'ey'k yaqumu hamethim uk'sheyashubu mah-gupham.

1Cor15:35 But someone shall say, How are the dead raised?
And with what body do they come?

<35> Άλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἐρχονται;

35 Alla erei tis, Pōs egeirontai hoi nekroi?

But someone shall say, How are raised the dead?
poiō de sōmati erchontai?
And with what kind of body do they come?

לֹא אַתָּה חָסָכְלָה זֶה מִה-שְׁתַּזְרֻעַ לֹא יְחִי בְּלִתִּי אַסְמִימֹות:
36. 'atah hasakal hen mah-shetiz'ra` lo' yich'yeh bil'ti 'im-yamuth.

1Cor15:36 You the fool! They are what you sow that is not made alive unless it dies.

<36> ἄφρων, σὺ ὦ σπείρεις, οὐ καρπούεῖται ἐὰν μὴ ἀποθάνῃ.

36 aphrōn, sy ho speireis, ou zōopoieitai ean mē apothanē;

Foolish man, what you sow, is not made alive unless it dies;

לֹז וּכְשִׁתְזַרְעַ אַיְךְ זָרָעْ אֶת-הַגּוֹפָה אֲשֶׁר יְחִי
כִּי אַסְמָגָר גָּרְגָּר עָרָם שְׁלַחְטָה אוֹ שְׁלַא-אֶחָד הַזְּרָעִים:

37. uk'shetiz'ra` 'eyn'ak zore'a 'eth-haguph 'asher yih'yeh
ki 'im-gar'gar `arom shel-chitah 'o shel-'achad haz'ra'im.

1Cor15:37 and as to what you sow, you shall not sow the body that shall be,
but a bare grain of wheat or of some other grain.

37 καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις
ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἡ τινος τῶν λοιπῶν·

37 kai ho speireis, ou to sōma to genēsomenon speireis
and what you sow, not the body going to become you sow
alla gymnon kokkon ei tychoi sitou ē tinos tōn loipōn;
but a bare grain perhaps of wheat or some of the other grains;

לְחַדֵּךְ אֱלֹהִים יִתְּנָא לְזַרְעָה גּוֹף כְּרָצֶנוּ
וְלֹכֶל-זַרְעָה וְזַרְעָה אֲתָּה-גּוֹפָךְ לְמִינְגָּהוּ: 38

38. w'ha'Elohim yiten-lo guph kir'tsono ul'kal-zera` w'zera` 'eth-gupho l'minehu.

1Cor15:38 But the Elohim gives it a body as He wants,
and to each seed, the seeds a body of its own.

38 ό δὲ θεὸς δύνασιν αὐτῷ σῶμα καθὼς ήθέλησεν,
καὶ ἐκάστῳ τῶν σπερμάτων ὕδιον σῶμα.

38 ho de theos didōsin autō sōma kathōs ēthelēsen,
but the Elohim gives to it a body as He wanted,
kai hekastō tōn spermatōn idion sōma.
and to each of the seeds its own body.

לְטַלְא כָּל-הַבָּשָׂר בָּשָׂר אֶחָד כִּי מִן אֶחָר הַוָּא
בָּשָׂר הָאָדָם וּמִן אֶחָר בָּשָׂר הַבָּהֶמה
וּמִן אֶחָר בָּשָׂר הַגְּנָה וּמִן אֶחָר בָּשָׂר הַעֲופָה: 39

**39. lo' kal-habasar basar 'echad ki min 'acher hu' b'sar ha'adam
umin 'acher b'sar hab'hemah umin 'acher b'sar hadagah umin 'acher b'sar ha'oph.**

1Cor15:39 All flesh is not the same flesh, but there is one kind of flesh of men,
and another kind of flesh of beasts, and another kind of flesh of birds,
and another kind of fish.

39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ ἀλλὰ ἄλλη μὲν ἀνθρώπων,
ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.

39 ou pasa sarx hē autē sarx alla allē men anthrōpōn,
Not all flesh is the same flesh but there is another of men,
allē de sarx ktēnōn, allē de sarx ptēnōn, allē de ichthyōn.
and another flesh of animals, and another flesh of birds, and another of fishes.

אֲתָּה כָּל-הַבָּשָׂר כָּל-הַגְּנָה כָּל-הַעֲופָה כָּל-הַזְּבַח 40

עַבְדָּוֹת אֲבָל עַבְדָּוֹת שֶׁבֶשְׁמִים וְגֻפּוֹת שֶׁבֶשְׁמִים אֲבָל אֶחָר הָוָא
כִּבְדֵּת הַגֻּפּוֹת שֶׁבֶשְׁמִים וְאֶחָר הָוָא כִּבְדֵּת הַגֻּפּוֹת שֶׁבֶשְׁמִים:

40. w'yesh guphoth shebashamayim w'guphoth sheba'rets 'abal 'acher hu'
k'bod haguphoth shebashamayim w'acher hu' k'bod haguphoth sheba'rets.

1Cor15:40 There are bodies which are in the heavens and bodies which are in the earth,
but there is one for the glory of the bodies which are in the heavens,
and there is another for the glory of the bodies which are in the earth.

«40» καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια.
ἀλλὰ ἐτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἐτέρα δὲ ἡ τῶν ἐπιγείων.

40 kai sōmata epourania, kai sōmata epigeia;
And there are bodies heavenly, and bodies earthly;
alla hetera men hē tōn epouranīōn doxa, hetera de hē tōn epigeiōn.
but different is the of the heavenly glory, and different the glory of the earthly.

אֲבָל עַבְדָּוֹת שֶׁבֶשְׁמִים וְגֻפּוֹת שֶׁבֶשְׁמִים אֲבָל אֶחָר הָוָא
מְאָחָר הָוָא כִּבְדֵּת הַשְׁמֶשׁ וְאֶחָר הָוָא כִּבְדֵּת הַיְהָה
וְאֶחָר הָוָא כִּבְדֵּת הַכּוֹכְבִים כִּי־כּוֹכֵב מִכּוֹכֵב שְׁנָה לְכִבְדֵּת:

41. 'acher hu' k'bod hashemesh w'acher hu' k'bod hayareach
w'acher hu' k'bod hakokabim ki-kokab mikokab shoneh l'kabod.

1Cor15:41 There is one glory of the sun, and there is another glory of the moon,
and there is another glory of the stars; for star differs from star in glory.

«41» ἄλλη δόξα ἥλιου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων.
ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

41 allē doxa hēliou, kai allē doxa selēnēs,
There is another glory of the sun, and another glory of the moon,
kai allē doxa asterōn; astēr gar asteros diapherei en doxē.
and another glory of the stars; for star from star differs in glory.

מְבָרָקְתָּה תְּחִיתַת הַמְּתִים הַזְּרִיעָה לְכָלִיּוֹן וְהַקּוֹמָה לְחַיִּים עד:

42. w'ken t'chiath hamethim haz'ri`ah l'kilayon w'hat'qumah l'chayey `ad.

1Cor15:42 So also is the resurrection of the dead.
It is sown in corruption, it is raised in eternal incorruption;

«42» Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν.
σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.

42 Houtōs kai hē anastasis tōn nekrōn.
So also is the resurrection of the dead.
speiretai en phthorā, egeiretai en aphtharsiā;
It is sown with perishability, it is raised with imperishability;

43 וְאַתָּה תֹּאכֵל כִּי־בְּזִרְעָן וְאַתָּה תְּזַרֵּעַ כִּי־בְּזִרְעָן 43

מִגְּרִזְבָּע בְּבָזִירָן וְיָקוּם בְּכָבוֹד יִזְרָע בְּחַלְשָׁה וְיָקוּם בְּגָבוֹרָה:

43. *yizara` b'bizayon w'yaqum b'kabod yizara` b'chul'shah w'yaqum big'burah.*

1Cor15:43 it is sown in dishonor, it is raised in glory;
it is sown in weakness, it is raised in power;

«43» σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·
σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

43 speiretai en atimię, egeiretai en doxē;
it is sown in dishonor, it is raised in glory;
speiretai en astheneią, egeiretai en dynamei;
it is sown in weakness, it is raised in power;

44 וְאַתָּה תֹּאכֵל כִּי־בְּזִרְעָן וְאַתָּה תְּזַרֵּעַ כִּי־בְּזִרְעָן

מִדִּיְבָע גּוֹפֶנְבָשִׂי וְיָקוּם גּוֹפֶרְוִיחֲנִי
אַסְמִידִיש גּוֹפֶנְבָשִׂי גּוֹפֶרְוִיחֲנִי גּוֹפֶרְוִיחֲנִי:

44. *yizara` guph naph'shi w'yaqum guph ruachni*
'im-yesh guph naph'shi gam yesh guph ruachni.

1Cor15:44 it is sown a natural body, it is raised a spiritual body.
If there is a natural body, there is also a spiritual body.

«44» σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.
εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

44 speiretai sōma psychikon, egeiretai sōma pneumatikon.
it is sown a natural body, it is raised a spiritual body.
ei estin sōma psychikon, estin kai pneumatikon.
If there is a natural body, there is also a spiritual one.

45 וְאַתָּה תֹּאכֵל כִּי־בְּזִרְעָן וְאַתָּה תְּזַרֵּעַ כִּי־בְּזִרְעָן

מִה וְכֵן כְּתֻובָה וְיָהִי הָאָדָם אָדָם הָרָאשָׁן לְנֶפֶשׁ חַיָּה
אָדָם הָאָחִרּוֹן לְרוּחַ מְחִיָּה:

45. *w'ken kathub way'hi ha'adam 'Adam hari'shon l'nephesh chayah*
'Adam ha'acharon l'ruch m'chayah.

1Cor15:45 So it is written, The first man, Adam, was made a living soul.
The last Adam was made a life-giving spirit.

«45» οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἄδαμ εἰς ψυχὴν τῷσαν,
ὁ ἔσχατος Ἄδαμ εἰς πνεῦμα τῷσαν.

45 houtōs kai gegraptai, Egeneto ho prōtos anthrōpos Adam eis psychēn zōsan,
So also it has been written, became the first man Adam soul a living,
ho eschatos Adam eis pneuma zōopoiooun.
the last Adam became a life-giving-spirit.

וְאַבָּל לֹא שֶׁל-הָרִיחַ הִיא הַרְאָשׁוֹנָה אֶלָּא שֶׁל-הַנְּפֵשׁ
וְאַחֲרֵי-כֵן שֶׁל-הָרִיחַ:

46. 'abal lo' shel-haruach hi' hari'shonah 'ela' shel-hanaphesh
w'acharey-ken shel-haruach.

1Cor15:46 However, it is not of the first spiritual,
but of the soul, and afterward of the spiritual.

<46> ἀλλὰ οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἐπειτα τὸ πνευματικόν.

46 all' ou prōton to pneumatikon alla to psychikon, epeita to pneumatikon.

But not first is the spiritual body but the natural, afterward the spiritual.

מִזְהָאָדָם הַרְאָשׁוֹן מִן-הָאָדָם הַוָּא שֶׁל-עַפָּר
וְהָאָדָם הַשְׁנִי הַוָּא הָאָדוֹן מִן-הַשְׁמָמִים:

47. ha'adam hari'shon min-ha'adamah hu' shel-'aphar
w'ha'adam hasheni hu' ha'Adon min-hashamayim.

1Cor15:47 It is the first man from the earth of dust (earthly);
the second man is the Adon (Master) from the heavens.

<47> ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

47 ho prōtos anthrōpos ek gēs choikos, ho deuteros anthrōpos ex ouranou.

The first man is out of earth, made of dust, the second man is out of the heavens.

וְמִתְ-עַד כָּל-עַד עַד וְמִתְ-עַד כָּל-עַד עַד
וְמִתְ-עַד כָּל-עַד עַד וְמִתְ-עַד כָּל-עַד עַד
מִחְ וּמִתְהָדָת הָאֶחָד שַׁהְוָא שֶׁל-עַפָּר כֵּן מִתְהָדָת כָּל-אַשְׁר
שֶׁל-עַפָּר הִם וּמִתְהָדָת הָאֶחָד שַׁהְוָא שֶׁל-הַשְׁמָמִים
כֵּן מִתְהָדָת כָּל-אַשְׁר שֶׁל-הַשְׁמָמִים הִם:

48. uk'midath ha'echad shehu' shel-'aphar ken midath
kal-'asher shel-'aphar hem uk'midath ha'echad shehu' shel-hashamayim
ken midath kal-'asher shel-hashamayim hem.

1Cor15:48 As it is one measure that is of dust (earthly),
so the measure is all they have which is of dust; as it is the measure that is of the heavens,
so the measure is all they have which is of the heavens.

<48> οὗτος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οὗτος ὁ ἐπουράνιος,
τοιοῦτοι καὶ οἱ ἐπουράνιοι.

48 hoios ho choikos, totoutoi kai hoi choikoi,

As the man of dust, such also are the men of dust,

kai hoios ho epouranios toioutoi kai hoi epouranioi;
and as the heavenly man such also are the heavenly ones;

וְאַתָּה כִּי־בְּשָׂרֶב וְעַמְּלֵךְ תְּהִגֵּן
וְאַתָּה כִּי־בְּשָׂרֶב וְעַמְּלֵךְ תְּהִגֵּן
מִתְּכַאֲשֵּׁר לְבָשְׂנוּ צְלָם הָאָדָם שַׁחַדְוֹא שְׁלֵעַפְרָר כִּי נְלִבְשָׁנָה
גַּם־צְלָם הָאָדָם שַׁחַדְוֹא שְׁלֵהַשְׁמָמִים:

49. w'ka'asher labash'nu tselem ha'adam shehu' shel-'aphar
ken nil'bash gam-tselem ha'adam shehu' shel-hashamayim.

1Cor15:49 And as we have borne the likeness of the man that it is of dust
so we shall also bear the likeness of the man that it is of the heavens.

<49> καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοῦκοῦ, φορέσομεν
καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

49 kai kathōs ephoresamen tēn eikona tou choikou,
and as we bore the image of the man of dust,
phoresomen kai tēn eikona tou epouraniou.
we shall bear also the image of the heavenly man.

וְאַתָּה אָנָּי אָמַר אֲחֵי כִּירְבָּשָׁר
וְדַם לֹא־יָכַל לְרַשֵּׁת אֶת־מִלְכֹות הָאֱלֹהִים
וְאַשְׁר יָכַל הַלְּאָ יִרְשֶׁת אֲשֶׁר לֹא־יָכַל הַלְּאָ:

50. w'zo'th 'ani 'omer 'achay ki-basar wadam lo'-yukal laresheth 'eth-mal'kuth
ha'Elohim wa'asher yik'leh lo' yirash 'eth 'asher lo'-yik'leh.

1Cor15:50 And I say this, my brothers,
that flesh and blood is not able to inherit the kingdom of the Elohim,
and that which is perishable does not inherit which is not perishable.

<50> Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλεύειν θεοῦ
κληρονομῆσαι οὐ δύναται οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

50 Touto de phēmi, adelphoi, hoti sarx kai haima basileian theou
Now this I say, brothers, that flesh and blood the kingdom of the Elohim
klēronomēsai ou dynatai oude hē phthora tēn aphtharsian klēronomei.
to inherit are not able, neither the perishable the imperishable inherits.

וְאַתָּה סֹד אֲגָלָה לְכֶם אֲנַחֲנָנוּ לֹא בְּלָנָנוּ נִישָׁן הַמִּזְרָחָה
אֲבָל בְּלָנָנוּ נִתְחַלֵּף:

51. hinneh sod 'agaleh lakem 'anach'nu lo' kulanu nishan hamaweth
'abal kulanu nith'chalaph.

1Cor15:51 Behold, I reveal to you a mystery: we, all of us, shall not sleep death, but we, all of us, shall be changed,

<51> ἵδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,

**51 idou mystērion hymin legō; pantes ou koimēthēsometha,
Behold a mystery to you I speak; all we shall not sleep,
pantes de allagēsometha,
but all we shall be changed,**

יְהוָה קָרְבָּן כִּי עַתָּה אֲמִתָּה וְעַתָּה אֲמִתָּה
עַתָּה כִּי עַתָּה אֲמִתָּה וְעַתָּה אֲמִתָּה
נִבְרָא אֶחָד כְּחֹרֶף עֵין כְּתָקָעַ הַשׁוֹפֵר הַאֲחִרּוֹן
כִּי יָתַקְעַ בְּשׁוֹפֵר וְהַמְתִים יִחְיוּ בְּלִי כְּלִיון וְאַגְנָחָנוּ בְּתַחְלָה:

**52. b'rega` `echad k'hereph `ayin kith'qo`a hashophar ha'acharon
ki yitaqa` bashophar w'hamethim yich'yu b'li kilayon wa'anach'nu nith'chalaph.**

1Cor15:52 in one moment, as a wink of an eye, as the sound of the last trumpet.

For the trumpet shall sound, and the dead shall be raised imperishable, and we shall be changed.

<52> ἐν ἀτόμῳ, ἐν ριπῇ ὀφθαλμῷ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ καὶ ἡμεῖς ἀλλαγησόμεθα.

**52 en atomō, en hripē ophthalmou, en tē eschatē salpiggi; salpisei gar
in a moment, in a wink of an eye, in the last trumpet; for a trumpet shall sound,
kai hoi nekroi egerthēsontai aphthartoi kai hēmeis allagēsometha.
and the dead shall be raised imperishable, and we shall be changed.**

יְהוָה שָׁעַת סָוף לְכָלִיון יַלְבֵּשׂ אֶל-כָּלִיון
וְיְהוָה שָׁעַת סָוף לְמוֹת יַלְבֵּשׂ אֶל-מוֹת:

**53. ki mah-she`atoh sopho l'kilayon yil'bash 'al-kilayon
umah-she`atoh sopho la'muth yil'bash 'al-maweth.**

1Cor15:53 For what is now that his end of perishability is put on imperishability, and what is now that his end of mortality is put on immortality.

<53> δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

**53 dei gar to phtharton touto endysasthai aphtharsian
For it is necessary for this perishable nature to put on the imperishable
kai to thnēton touto endysasthai athanasian.
and this mortal nature to put on the immortal.**

יְהוָה שָׁעַת סָוף וְיַלְבֵּשׂ יְהוָה שָׁעַת סָוף וְיַלְבֵּשׂ
וְיְהוָה שָׁעַת סָוף וְיַלְבֵּשׂ וְיְהוָה שָׁעַת סָוף וְיַלְבֵּשׂ

בְּקָרְבָּן כִּי-עַתָּה כִּי-עַתָּה סֹוףּ לְכָלֵיּוֹן כִּי-שְׁיַלְבָּשׂ אֶל-כָּלֵיּוֹן
 וְמֵה-שְׁעַתָּה סֹוףּ לְמֹתָה כִּי-שְׁיַלְבָּשׂ אֶל-מֹתָה
 אֲזֶן בָּאָדָם כִּי-חַקְתִּיב בָּלָע הַמֹּתָה לְנֶצֶח:

54. umah-she`atah sopho l'kilayon k'sheyil'bash 'al-kilayon

umah-she`atah sopho lamaweth k'sheyil'bash 'al-maweth

'az yabo' d'bar-hakathub bula` hamaweth lanetsach.

1Cor15:54 And what is now that his end of perishability that as to put on imperishability, and what is now that his end of mortality that as to put on immortality, then the word that is written, Death is swallowed up for eternity.

<54> ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ τὸ θυητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νῦκος.

54 hotan de to phtharton touto endysētai aphtharsian

But when this perishable nature puts on the imperishable

kai to thnēton touto endysētai athanasian, tote genēsetai ho logos

and this mortal nature puts on the immortal, then shall come to pass the word

ho gegrammenos, Katepothē ho thanatos eis nikos.

having been written, is swallowed up Death in victory.

בְּקָרְבָּן כִּי-עַתָּה כִּי-עַתָּה סֹוףּ לְכָלֵיּוֹן כִּי-שְׁיַלְבָּשׂ אֶל-כָּלֵיּוֹן 55
 נַח אֵיכָה עַקְצָךְ חַמֹּת אֵיכָה נְצָחָונְךָ שְׁאוֹל:

55. 'ayeh `aq'ts'ak hamaweth 'ayeh nits'chone'k Sh'ol.

1Cor15:55 Where is your sting of death? Where is your victory of Sheol?

<55> ποῦ σου, θάνατε, τὸ νῦκος; ποῦ σου, θάνατε, τὸ κέντρον;

55 pou sou, thanate, to nikos? pou sou, thanate, to kentron?

Where of you, O death, is the victory? Where of you, O death, is the sting?

בְּקָרְבָּן כִּי-עַתָּה כִּי-עַתָּה סֹוףּ לְכָלֵיּוֹן כִּי-שְׁיַלְבָּשׂ אֶל-כָּלֵיּוֹן 56
 נַח עַקְצָךְ חַמֹּת הוּא הַחֲטָאת וְכֵן הַחֲטָאת הַיָּא הַתּוֹרָה:

56. `oqets hamaweth hu' hachet' w'koach hachet' hi' haTorah.

1Cor15:56 The sting of death is sin, and the power of sin is the Law.

<56> τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία, ἡ δὲ δύναμις τῆς ἀμαρτίας ὁ νόμος·

56 to de kentron tou thanatou hē hamartia, hē de dynamis tēs hamartias ho nomos;

Now the sting of death is sin, and the power of sin is the law;

בְּקָרְבָּן כִּי-עַתָּה כִּי-עַתָּה סֹוףּ לְכָלֵיּוֹן כִּי-שְׁיַלְבָּשׂ אֶל-כָּלֵיּוֹן 57
 נַח אֲבָל תְּזִדּוֹת לְאֱלֹהִים אֲשֶׁר בְּתַנְ-לָנוּ הַגְּצָחָון
 עַל-יְדֵינוּ אֲדֹגְנוּ יְהוָשָׁעַ הַמְּשִׁיחַ:

57. 'abal todot l'Elohim 'asher nathan-lanu hanitsachon

'al-y'dey 'Adoneynu Yahushuā haMashiyyach.

1Cor15:57 but thanks be to Elohim, who gives us the victory through our Adon (Master) Oω^{אָזֶן} the Mashiyach.

57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸν νίκον διὰ τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ.

57 tῷ de theῷ charis tῷ didonti hēmin to nikos

But thanks be to Elohim, the One giving us the victory
dia tou kyriou hēmōn Iēsou Christou.
through our Master Yahushua the Anointed One.

נַחֲלָלְכֶן אֲחֵי חַבִּיבֵי הַתְּפִנְנֵנו בְּלַתְּמֹוטֵו
וְהַעֲדִיףֵו בְּכָל־עַת בְּמִעְשָׁה אֲדֹגִינוּ מִפְנֵי שִׁידֻעִים אֲתָם
כִּילָא לְרִיק עַמְלָכֶם בְּאֲדֹגִינוּ:

58. `al-ken 'achay chabibay hith'konanu bal-timotu w'ha'diphu b'kal-`eth
b'ma`aseh 'Adoneynu mip'ney sheyod`im 'atem ki-lo' lariq `amal'kem ba'Adoneynu.

1Cor15:58 Therefore, my beloved brothers, be steadfast, immovable, in all abounding in the work of our Adon, in the presence that you know that your labor is not in vain in our Adon.

58. "Οστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

58 Hōste, adelphoi mou agapētoi, hedraioi ginesthe,
So then, my brothers beloved, be steadfast ones,
ametakinētoi, perisseuontes en tō ergō tou kyriou pantote,
immovable ones, abounding in the work of the Master always,
eidotes hoti ho kopos hymōn ouk estin kenos en kyriō.
knowing that your labor is not in vain in the Master.

Chapter 16

וְעַל־דָּבָר גָּבוֹי הַצְּדָקָה לְעֹזֶרֶת הַקְּדוֹשִׁים
כַּאֲשֶׁר תִּקְרְבָּתִי לְקַהְלֹת אֲשֶׁר בְּגָלְטִיא כֵּן פָּעֵשׂ גָּמַן אֲתָם:

1. w'al-dbar gibuy hats'daqah I'ez'rath haq'doshim
ka'asher tiqan'ti laq'hilot 'asher b'Galat'ya' ken ta`aso gam-'atēm.

1Cor16:1 And concerning the word to the collection of the righteousness to help the holy ones, as I directed for the assemblies which are of Galatia, so do you also.

16:1> Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἀγίους
ῶσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

1 Peri de tēs logeias tēs eis tous hagiouς
Now concerning the collection for the saints,

hōsper dietaxa tais ekklēsias tēs Galatias, houtōs kai hymēis poiēsate.
as I directed the assemblies of Galatia, so also do you.

בְּכָל־אַחֲד בְּשִׁבְתּוֹת אֲרֵשׁ מִקְמָם כַּאֲשֶׁר תְּשִׁיג
יְדוֹ וְנִיחַ אֲצָלוֹ וַיַּאֲצֵר לְמַעַן אֲשֶׁר אֲבָא וְלֹא יִקְבַּץ עוֹד:

2. b'kal-'echad baShabbatot 'ish 'ish mikem ka'asher tasig yado yaniach 'ets'lo w'ye'etsor l'ma'an 'asher 'abo' w'lo' yiqabets 'od.

1Cor16:2 On the one of the Shabbats each one of you when you reach his hand,
he shall leave it to him and he may prosper,
so that there shall be no collections again when I come.

<2> κατὰ μίαν σαββάτου ἔκαστος ὑμῶν παρ’ ἔαυτῷ τιθέτω θησαυρίζων
ὅ τι ἔὰν εὐοδῶται, ἵνα μὴ ὅταν ἐλθω τότε λογεῖται γίνωνται.

2 kata mian sabbatou hekastos hymōn par' heautō
On the one of the Sabbaths each of you by himself at house
tithetō thēsaurizōn ho ti ean euodōtai,
set something aside, storing up whatever he may have prospered in,
hina mē hotan elthō tote logeiai ginōntai.
lest when I come there should be collections.

גַּוְאַנִּי אֲבָא וְאַשֵּׁר הַמְצָאוֹ גַּאֲמָנִים
אֲשֶׁר אֶתְּחַנֵּן אֶת־אֶגְרוֹת לְהַבִּיא אֲשֶׁר־נִדְבַּתְּכֶם לִירּוּשָׁלָם:

3. wa'ani 'abo' wa'asher tim'ts'u ne'emanim
'esh'lach 'otham 'im-'ig'roth l'habi' 'eth-nid'bath'kem liYrushalam.

1Cor16:3 And when I come, you find my faithful ones,
I shall send them with letters to bring your gift to Yerushalam;

<3> ὅταν δὲ παραγένωμαι, οὖς ἔὰν δοκιμάσῃτε,
δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ.

3 hotan de paragenōmai, hous ean dokimasēte,
And when I arrive, whomever you approve,
di' epistolōn toutous pempso apenegkein tēn charin hymōn eis Ierousalēm;
with letters these ones I shall send to carry your gift to Jerusalem;

דַּוְאַמְּ-חַשְׁבֵּב הוּא שְׁאַלְךָ גַּם אַנִּי אַתִּי רַלְכָּו:

4. w'im-chashub hu' she'ele'k gam 'ani 'iti yeleku.

1Cor16:4 and if it is fitting that I go also, they shall go with me.

<4> ἔὰν δὲ ἄξιον ἦ τοῦ κάμε πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

4 ean de axion ē tou kame poreuesthai, syn emoi poreusontai.

And if it is fitting for me also to go, with me they shall go.

וְאַנִי אֶבָּא אֲלֵיכֶם אַחֲרֵי עֲבָרֵי אֶת-מִקְדֹּשָׁךְ
כִּי אֶת-מִקְדֹּשָׁךְ אֶעֱבֹּר:
5. wa'ani 'abo' 'aleykem 'acharey 'ab'ri 'eth-Maq'don'ya'
ki 'eth-Maq'don'ya' 'e`eborah.

1Cor16:5 And I shall come to you after I pass through Maqedonya,
for I am passing through Maqedonya;

<5> Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι,
5 Eleusomai de pros hymas hotan Makedonian dielthō;
And I shall come to you whenever I pass through Macedonia;
Makedonian gar dierchomai,
for Macedonia I am passing through,

וְאוֹלֵי אָשַׁב עַמְּכֶם יָמִים אַחֲדִים אוֹ כָּל-יָמִי הַסְּתוּ
לְמַעַן תָּלוּנִי אֶל-אָשֵׁר אֶלְךָ שָׁמָה:
6. w'ulay 'esheb `imakem yamim 'achadim 'o kal-y'mey has'thaw
l'ma`an t'lauuni 'el-'asher 'ele'k shamah.

1Cor16:6 and perhaps I shall stay with you for a few days, or all the days of the winter,
so that you may send me to that I may go there.

<6> πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω,
ἴνα ὑμεῖς με προπέμψητε οὐδὲν πορεύωμαι.
6 pros hymas de tychon paramenō ē kai paracheimasō,
with you and possibly I shall stay or even spend the winter
hina hymeis me propempsēte hou ean poreuōmai.
that you may send me forward wherever I may go.

כִּי בָעֵת אֵין רְצוֹנִי שֶׁאָרְאָה אֶחָכֶם כָּעֵבֶר בְּתוֹכָכֶם
כִּירְאַקְיָה לְשָׁבַת אֶצְלָכֶם יָמִים אַסְמִיתָן יְהֻנָּה:
7. ki ka`eth 'eyn r'tsoni she'er'eh 'eth'kem k'ober b'thokakem
ki-'aqaveh loshebeth 'ets'l'kem yamim 'im-yiten Yahúwah.

1Cor16:7 For at the time I do not want that I see you as in the past within you;
for I hope to remain with you in your days, if **אָזֶן** permits.

<7> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἵδεῖν,
ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς ἐὰν ὁ κύριος ἐπιτρέψῃ.

7 ou thelō gar hymas arti en parodō idein,

I do not want for you now in passing to see,
elpizō gar chronon tina epimeinai pros hymas ean ho kyrios epitrepse.
for I hope time some to remain with you if YHWH permits.

ח אָבָל אָשֵׁב בְּאֶפְסֹס עַד־חָג הַשְׁבּוּעָתִים 8

8. 'abal 'esheb b'Eph'sos `ad-Chag haShabu`oth.

1Cor16:8 But I shall remain in Ephesus until the Feast of Shabuoth (Pentecost);

↔ ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς.

8 epimenō de en Ephesō heōs tēs pentekostēs;

But I shall remain in Ephesus until Penetcost;

ט כִּירְנַפְתָּח לִי פֶּתַח גָּדוֹל וּרְבָּרְכָּלִים וְהַמְּתֻקּוּמִים רַבִּים 9

9. ki-niph'tach li pethach gadol w'rab-p'alim w'hamith'qomamim rabbim .

1Cor16:9 for a great door for effective service has opened to me,
and there are many adversaries.

↔ θύρα γάρ μοι ἀνέῳγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

9 thyra gar moi aneōgen megalē kai energēs,
Door for to me has opened a great and effective,

kai antikeimenoi polloi.

and there are many opposing ones.

יְכוֹדֵעַ תִּבְאַלְיכֶם טִמּוֹתִיּוֹס רְאוֹנָן שִׁיחִיה עַמְּכֶם 10
בְּלִי פְּחָד כִּירְמַלְאָכָת יְהִי הָוָא עַשְׂה בְּמוֹנִי:

10. w'ki yabo' 'aleykem Timothios r'u-na' sheyih'yeh `imakem b'li phachad
ki-m'le'keth Yahūwah hu' `oseh kamoni.

1Cor16:10 Now if Timothios comes to you, see that he is with you without fear,
for he works the work of קָדוֹשׁ, as I am.

↔ Εὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ὅντα ἀφόβως γένηται πρὸς ὑμᾶς·
τὸ γάρ ἔργον κυρίου ἔργαζεται ὡς κἀγώ·

10 Ean de elthē Timotheos, blepete, hina aphobōs genētai pros hymas;
Now if Timothy comes, see that without fear he may be with you;
to gar ergon kyriou ergazetai hōs kagō;
for the work of YHWH he works as I also;

כִּי אֲחִפָּהָדֶלֶו אָנָּי וְהָאָחִים 11
רְאֵעֶלְכָן אֲרִישׁ אַלְרִבָּז אַתָּה וְשַׁלְחָהוּ בְּשָׁלוּם לְמַעַן יְבָא אַלְיָ

11. `al-ken 'ish 'al-yibez 'otho w'shal'chuhu b'shalom l'ma'an yabo' 'elay ki 'achakeh-lo 'ani w'ha'achim.

1Cor16:11 Therefore let no one despise him. And send him forward in peace, so that he comes to me; for I expect him with the brothers.

<11> μή τις οὖν αὐτὸν ἔξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γάρ αὐτὸν μετὰ τῶν ἀδελφῶν.

11 mē tis oun auton exouthenēsē. propempstate de auton en eirēnē,
Let not anyone therefore despise him. Send forward but him in peace,
hina elthē pros me; ekdechomai gar auton meta tōn adelphōn.
that he may come to me; for I am waiting for him with the brothers.

יְהוָה קָדוֹשׁ בָּרוּךְ הוּא כִּי־בְּרַכְתָּנוּ אֶת־יִשְׂרָאֵל
בְּנֵי־עֲמָלֵךְ אֶת־בְּנֵי־יִשְׂרָאֵל כִּי־בְּרַכְתָּנוּ אֶת־
וְאֶת־רְצָחָה לְבוֹא עַתָּה וְיַבּוֹא כְּשַׁיִעַלְתָּה בִּידָוֹ:

12. w'Apolos 'achinu hiph'tsar'ti-bo labo' 'aleykem `im-ha'achim
w'lo'-ratsah labo' `atah w'yabo' k'sheya`aleh b'yado.

1Cor16:12 And concerning Apolos our brother, I strongly urged him to come to you with the brothers, but he did not want to come now, but he shall come when is that he succeeds in his hand.

<12> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

12 Peri de Apollō tou adelphou, polla parekalesa auton,
Now concerning Apollos the brother, greatly I urged him,
hina elthē pros hymas meta tōn adelphōn; kai pantōs ouk ēn thelēma
that he would come to you with the brothers; and altogether it was not his desire
hina nyn elthē; eleusetai de hotan eukairēsē.
that he should come now; but he shall come whenever he has an opportunity.

בְּשִׁקְדּוֹ וּעַמְדוֹ בְּאֶמְנָה הַתְּאַשְׁשֵׁגָה וְהַתְּחַזְּקוּ:

13. shiq'du w`im'du ba'emunah hith'osashu w'hith'chazaqu.

1Cor16:13 Be diligent, stand in the faith, and be men, be strong.

<13> Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

13 Grēgoreite, stēkete en tē pistei, andrizesthe, krataiousthe.
Watch, stand firm in the faith, be men, be strong.

יְהוָה קָדוֹשׁ בָּרוּךְ הוּא כִּי־בְּרַכְתָּנוּ אֶת־
יְהִי־דְּבָרֵיכֶם יִعָשׂ בְּאֶחָדָה:

14. w'kal-dib'reykem ye`aso b'ahabah.

1Cor16:14 Let all your words be done with love.

<14> πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

14 panta hymōn en agapē ginesthō.

All things your in love let be done.

טוֹ וְאָבָקָשָׁה מִכֶּם אֲחֵי חֶלְאַ יְדֻעָתָם אֶת־בֵּית אַסְטְּפָנָס
שֶׁהָיוֹא רְאֵשִׁית אַכְּבָיא וַיְתַנוּ נַפְשָׁם לְשָׂרִiot הַקְּדָשִׁים:

15. wa'abaq'shah mikem 'achay halo' y'da`tem 'eth-beyth iS't'phanas
shehu' re'shith 'Akaya' wayit'nu naph'sham l'sheruth haq'dosim.

1Cor16:15 Now I urge you, my brothers, you did not know the household of Stephanas, that they were the first fruits of Akaya, and that they gave themselves for the service of the holy ones,

<15> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἔστιν ἀπαρχὴ τῆς Ἀχαιᾶς καὶ εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς.

15 Parakalō de hymas, adelphoi; oideate tēn oikian Stephana,
Now I urge you, brothers you know the household of Stephanas
hoti estin aparchē tēs Achaia
that it is the firstfruits of Achaia
kai eis diakonian tois hagiois etaxan heautous;
and that into a ministry for the saints they put themselves

טוֹ כִּי תְּעַזֵּבְנָא כִּי תְּעַזֵּבְנָא כִּי תְּעַזֵּבְנָא כִּי תְּעַזֵּבְנָא
טֶזֶן הַכְּנָעוֹ גַּמְ-אֲתָם מִפְנֵי הָאָנָשִׁים הָהָם
וּמִפְנֵי-כָּל-אָשָׁר יַעֲבֹד וַיַּעֲמֹל עַמְּהָם:

16. laken hikan' u gam-'atem mip'ney ha'anashim hahem
u mip'ney-kal-'asher ya`abod w'ya`amol `imahem.

1Cor16:16 therefore you also have yielded to them in the presence of those men and in the presence of everyone who labor and work with us.

<16> ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

16 hina kai hymesis hypotassēsthe tois toiotouois
that also you may be submissive to such ones
kai panti tō synergounti kai kopionti.
and to everyone joining in the work and laboring.

טוֹ וְהַנְּגִנָּה שְׁמָח בְּבִירָאת אַסְטְּפָנָס וּפְרַטְוִנְטָס וְאַכְּבָיא
כִּי חַמָּה מְלָאוֹ אֶת-חַסְרוֹנָכָם:

17. w'hin'ni sameach b'bi'ath iS't'phanas uPhar'tunatos wa'Akay'qos

ki hemah mil'u 'eth-ches'ron'kem.

1Cor16:17 Here I am rejoice in the coming of Stephanas and Phartunatos and Akayqos, because they were filled what was lacking on your part.

<17> χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαικοῦ,
ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν·

17 chairō de epi tē parousiā Stephanā kai Phortounatou kai Achaikou,
Now I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus,
hoti to hymeteron hysterēma houtoi aneplērōsan;
because your deficiency these men filled up;

וְיַגְנִיחוּ אֶת־רֹוחֵי וְאֶת־רוֹחָקֶם עַל־כֵן חֲבִירֹה הָנָשִׁים הָהָם:
18. wayanichu 'eth-ruchi w'eth-ruachkem `al-ken hakiru ha'anashim hahem.

1Cor16:18 For they have refreshed my spirit and your spirits.
Therefore give recognition to such men.

<18> ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἔπιγνωσκετε οὖν τοὺς τοιούτους.

18 anepausan gar to emon pneuma kai to hymōn. epiginōskete oun tous toioutous.
For they refreshed my spirit and yours. Give recognition therefore to such men.

וְגַם־הַקְהָלָה אֲשֶׁר בְּאָסְרָא שְׁאָלוֹת לְשָׁלוֹמָכֶם עֲקִילָם וּפְרִסְקָלָא
רִט הַקְהָלָה אֲשֶׁר בְּבִיתָם מְרַבִּים לְשָׁאֵל לְשָׁלוֹמָכֶם בְּאָדוֹן:
19. haq'hiloth 'asher b'As'ya' sho'aloth lish'lom'kem `Aqilas
uPh'ris'q'la' w'gam-haq'hilah 'asher b'beytham mar'bim lish'ol lish'lom'kem ba'Adon.

1Cor16:19 The assemblies that are of Asya ask for your peace. Aqila and Phrisqela ask for your peace heartily in the Adon, also with the assembly that is in their house.

<19> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς
ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

19 Aspazontai hymas hai ekklēsiae tēs Asias. aspazetai hymas en kyriō polla Akylas
Greet you the assemblies of Asia. Greet you in the Master heartily Aquila
kai Priska syn tē kat' oikon autōn ekklēsiā.
and Prisca with the in their house assembly.

כְּחָאִים כָּלָם שְׁאָלִים לְשָׁלוֹמָכֶם שְׁאָלֵי לְשָׁלוֹם אִישׁ אֶת־הַעֲזָה
בְּשִׁיקָה הַקְדּוֹשָׁה:
20. ha'achim kulam sho'alim lish'lom'kem sha'alu l'shalom 'ish 'eth-re`ehu
ban'shiqah haq'doshah.

1Cor16:20 All of them, the brothers, ask for your peace.
Ask for peace one another with a holy kiss.

<20> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

20 aspazontai hymas hoi adelphoi pantes. Aspasasthe allēlous en philēmati hagiō.

Greet you the brothers all. Greet one another with a holy kiss.

כֹּא שָׂאֵל לְשִׁלּוּמָכֶם בְּכַתְבִּי יְדִי אֲנִי פּוֹלָס: 21

21. sho'el lish'lom'kem bik'thab yadi 'ani Pholos.

1Cor16:21 Ask for your peace is in writing by my hand, I am Pholos (Shaul).

<21> Ὁ ἀσπασμὸς τῆς ἐμῆς χειρὸς Παύλου.

21 Ho aspasmos tē emē cheiri Paulou.

21 The greeting with my own hand Paul's.

כֹּב מֵשֶׁלֶא רְאֵה בָּאת־הָאָדוֹן יְהוָשָׁע הַמְּשִׁיחַ מִבֵּן אַתָּה: 22

22. mi shel' ye'ehab 'eth-ha'Adon Yahushuā haMashiyach yacharam Maran 'atha'.

1Cor16:22 Whoever does not love the Adon Owřřř, he is to be accursed. Maranatha.

<22> εἴ τις οὐ φιλεῖ τὸν κύριον, γέτω ἀνάθεμα. Maran atha.

22 ei tis ou philei ton kyrion, ētō anathema. Maran atha.

If anyone does not love the Master, let him be a curse. Our master comes.

כֹּג חֶסֶד יְהוָשָׁע הַמְּשִׁיחַ אֲדִינָנוּ יְהִי עַמְּכֶם: 23

23. chesed Yahushuā haMashiyach 'Adoneynu y'hi 'imakem.

1Cor16:23 The grace of our Adon Owřřř be with you.

<23> ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

23 hē charis tou kyriou Iēsou meth' hymōn.

The grace of the Master Yahushua be with you.

כֹּד וְאַהֲבָתִי אֲתָּה בְּכָלְכֶם בְּמִשְׁרִיחַ יְהוָשָׁע אָמֵן: 24

24. w'ahabathi 'eth-kul'kem baMashiyach Yahushuā 'Amen.

1Cor16:24 My love be with you all in the Mashiyach Owřřř. Amen.

<24> ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

24 hē agapē mou meta pantōn hymōn en Christō Iēsou.

My love be with you all in the Anointed One Yahushua.