

Sepher Aleph Qorintim (1 Corinthians)

Chapter 1

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

א פולוס שליח מקרא של-יהושע המשיח
ברצון אלהים וסוסתנים אחינו:

1. **Polos shaliach m'qora' shel-Yahushua haMashiyach bir'tson 'Elohim w'Sos't'nis 'achinu.**

1Cor1:1 Polos (Shaul) is called as an apostle of **OWYAY** 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 Elohim and Sosthenes the brother

בא-קהלת אלהים אשר בקורנתוס למקדשים
במשיח יהושע הקדשים הקרואים עם כל-הקראים
בשם אדנינו יהושע המשיח בכל-מקום שלם ושלנו:

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 **OWYAY**, called the sanctified ones, with all those calling on the name of our Adon (Master) **OWYAY** the Mashiyach in all places that is to them and that is to us:

<2> τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὕσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν.

2 tē ekklesiā tou theou tē ousē en Korinthō,

to the assembly of Elohim existing in Corinth,

hēgiasmenois en Christō Iēsou, klētois

to ones having been sanctified in the Anointed One Yahushua, the called

hagiois, syn pasin tois epikaloumenois to onoma tou kyriou hēmōn Iēsou

sanctified ones, with all the ones calling on the name of our Master Yahushua

Christou en panti topō, autōn kai hēmōn;

the Anointed One in every place, theirs and ours;

גחסד לקם ושלום מאת האלהים אבינו
ואדנינו יהושע המשיח:

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

1Cor1:3 Grace to you and peace from Elohim our Father
and our Adon **Ow** **אדון** 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 from Elohim our Father
kai kyriou Iēsou Christou.
and the Master Yahushua the Anointed One.

ד אֹדָה לֵאלֹהֵי בְעֲבוּרְכֶם בְּכָל-עֵת עַל-חֶסֶד הָאֱלֹהִים
חַנּוּן לָכֶם בְּמָשִׁיחַ יְהוֹשֻׁעַ:

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

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

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 Elohim
tē dotheisē hymin en Christō Iēsou,
having been given to you in the Anointed One Yahushua,

ה אֲשֶׁר עֲשָׂרְתֶם-בּו בְּכָל בְּדַבּוּר וּבְדַעַת:

5. 'asher `ashar'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,

וּבְאֲשֶׁר עֵדוּת הַמָּשִׁיחַ הִתְחַזְּקָה בָּכֶם:

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 martyrion tou Christou ebebaiōthē en hymin,
even as the testimony of the Anointed One was confirmed in you,

ז עַד אֲשֶׁר-לֹא חָסַרְתֶּם כָּל-מִתֵּן הַחֶסֶד

וְהַנֶּכֶם מְחַכִּים לְהַתְגַּלּוּת אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

7. `ad 'asher-lo' chasar'tem kal-matan hechased
w'hin'kem m'chakim l'hith'galuth 'Adoneynu Yahushua haMashiyach.

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

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

7 hōste hymas mē hystereisthai 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;

חִיְהוּא גַם-יְכוֹנֵן אֶתְכֶם עַד-עֵת קֵץ
לְהִיּוֹת נִקְיִים בְּיוֹם אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

8. w'hu' gam-y'konen 'eth'kem `ad-`eth qets
lih'yoth n'qiim b'yom 'Adoneynu Yahushuà haMashiyach.

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

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

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

טַנְאָמָן הָאֱלֹהִים אֲשֶׁר עַל-פִּי נִקְרְאתֶם
לְחֵבֶרֶת בָּנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ:

9. ne'eman ha'Elohim 'asher `al-piu niq're'them
l'cheb'rath b'no Yahushuà haMashiyach 'Adoneynu.

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

<9> πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε
εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

9 pistos ho theos di' hou eklēthēte
Faithful is 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.

יְהִנְנִי מַזְחִיר אֶתְכֶם אַחֵי בְשֵׁם אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
לְהִיּוֹת כֻּלְּכֶם פֶּה אֶחָד וְלֹא תִהְיֶינָה מַחְלֻקוֹת בֵּינֵיכֶם
כִּי אִם-תִּכּוֹנְנוּ יַחַד בְּלֵב אֶחָד וּבְעֶצֶה אֶחָד:

10. w'hin'ni maz'hir 'eth'kem 'achay b'shem 'Adoneynu Yahushuà haMashiyach
lih'yoth kul'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 Oωχχχ
the Mashiyach, 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 ᾖ ἐν ὑμῖν σχίσματα,
ᾗτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

10 Parakalō de hymas, adelphoi,

Now I exhort you, brothers,

dia tou onomatōs tou kyriou hēmōn Iēsou Christou,

through the name of our Master Yahushua the Anointed One,

hina to auto legēte pantes kai mē ē 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.

יֵאָכִי בְנֵי-בֵית כְּלוּאָה הִגִּידוּ לִי עֲלֵיכֶם אֲחֵי
כִּי מְרִיבוֹת בֵּינֵיכֶם:

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,
ὕπὸ 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.

יְבֹזְאֵת אָנִי אֹמֵר מִפְּנֵי שְׂאִישׁ אִישׁ מִכֶּם אֹמֵר אָנִי לְפֹלוֹס
וְאָנִי לְאַפּוֹלוֹס וְאָנִי לְכִיפָא וְאָנִי לְמָשִׁיחַ הַנִּנֵּנִי:

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 laMashiyach hinneni.

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 Mashiyach, I am.

<12> λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν 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;

יֵגְהִי חֶלֶק הַמָּשִׁיחַ הַכִּי פּוֹלוֹס נִצָּלַב בְּעַדְכֶם
אִם לְשֵׁם פּוֹלוֹס נִטְבָּלְתֶּם:

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

1Cor1:13 Has the Mashiyach 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?

יד אֹדְהָ לְאֱלֹהִים שְׁלֹא טָבַלְתִּי אִישׁ מִכֶּם
בְּלִתִּי קְרִסְפוֹס וְגַיּוֹס:

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 Γάϊον,

14 eucharistō [tō theō] hoti oudena hymōn ebaptisa ei mē Krispon kai Gaion,
I thank Elohim that not one of you I baptized except Crispus and Gaius,

טו פֶּן-יֹאמְרוּ כִּי-לִשְׁמִי טָבַלְתִּי:

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

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

<15> ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν 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 וְטָבַלְתִּי גַם אֶת-בְּנֵי-בֵית אֶסְטֶפָנוֹס
וּמִלְבָּד אֶלֶּה לֹא אֵדַע אִם-טָבַלְתִּי אִישׁ אֲחֵר:

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 εἴ 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 כִּי לֹא שְׁלַחְנִי הַמָּשִׁיחַ לְטָבוֹל כִּי אִם-לְבַשֵּׁר
לֹא-בְחֻמַּת דְּבָרִים לְמַעַן אֲשֶׁר לֹא-יִהְיֶה צְלוּב הַמָּשִׁיחַ לְרִיק:

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 l'ariq.

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.

יח-כּי-דְבַר הַצֵּלֹוּב סְכָלוֹת הוּא לֹא בְדִים
אָבָל לָנוּ הַנּוֹשָׁעִים גְּבוּרַת 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> Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν,
τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

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.

יט כּי-כֵן פְּתוּב אֲאָבֵד חֻכְמַת חֲכָמִים וּבִינַת נְבוֹנִים אֶסְתִּיר:

19. ki-ken kathub 'a'abed chak'math chakamim ubinath n'bonim 'as'tir.

1Cor1:19 For so 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 συνेतῶν 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.

כּ אֵיחָ חֻכָּם אֵיחָ סֹפֵר אֵיחָ דֹרֵשׁ הָעוֹלָם הַזֶּה
הֲלֹא סֵפֶל הָאֱלֹהִים אֶת-חֻכְמַת הָעוֹלָם 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 γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος 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?
Did not make foolish Elohim the wisdom of the world?

כאפי אחרי אשר בחכמת האלהים לא ידע
העולם את האלהים בחכמה היה רצון מלפניו
להושיע בסכלות הקריאה את המאמינים:

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 Elohim
the world with its wisdom did not know 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 Elohim did not know the world

dia tēs sophias ton theon, eudokēsen ho theos

through its wisdom Elohim, was pleased Elohim

dia tēs mōrias tou kērygmatis sōsai tous pisteuontas;

through the foolishness of the proclamation to save the ones believing;

כבפי היהודים שאלים להם אות והיננים מבקשים חכמה:

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 (Greeks) seek wisdom,

<22> ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν,

22 epeidē kai Ioudaioi sēmeia aitousin kai Hellēnes sophian zētousin,

since indeed Jews ask signs and Greeks seek wisdom,

כגואנחנו משמיעים את המשיח הצלוב מכשול ליהודים
וסכלות ליננים:

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 foolishness,

<23> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,

Ἰουδαίοις 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,

כּד אֲבָל לְמִקְרָאִים בֵּין מִיְהוּדִים בֵּין מִיוֹנִנִים אֶת-הַמָּשִׁיחַ
אֲשֶׁר הוּא גְבוּרַת אֱלֹהִים וְחָכְמַת 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,
Ἰουδαίοις τε καὶ Ἑλλήσιν, 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.

כּה יַעֲזֵן בִּי סְבִלּוּת הָאֵל חֲכָמָה הִיא מְאָדָּם
וְחִלְשַׁת הָאֵל תְּזַקָּה הִיא מְאָדָּם:

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 ἐστὶν
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

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

כּוּ בִּי רְאוּ-נָא אַחֵי אֶת-קְרִיאַתְכֶם שְׁלֹא רַבִּים הָחֻכָּמִים
מִן-הַבָּשָׂר לֹא רַבִּים הַנְּשִׁלִּיטִים לֹא רַבִּים רָמִי תִּיחֲשׂ:

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 γὰρ τὴν κλήσιν 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;

כּז בִּי אִם-בִּסְכָּל נְשַׁבְּעוּלָם בָּחַר הָאֵל לְמַעַן בִּיָּשׂ אֶת-הָחֻכָּמִים

וּבְחִלּוּשׁ שְׁבַעֲוֹלָם בָּחַר הָאֵל לְמַעַן בִּישׁ אֶת-הַחֲזָק׃

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 κατασχύνῃ τοὺς σοφοὺς, καὶ τὰ ἀσθενῇ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά,

27 **alla ta mōra tou kosmou exelexato ho theos,**
but the foolish things of the world chose Elohim,

hina kataischynē tous sophous,

that He might shame the wise men,

kai ta asthenē tou kosmou exelexato ho theos,

and the weak things of the world chose Elohim,

hina kataischynē ta ischyra,

that He might shame the strong ones,

כַּחַ וּבְדִלַת הָעוֹלָם בָּחַר הָאֵל וּבְנִמְאָס וּבְאִשָּׁר כָּאֵין
לְמַעַן בִּטֵּל אֶת אִשָּׁר יִשְׁנו׃

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 ἀγενῇ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,

28 **kai ta agenē tou kosmou kai ta exouthenēmena exelexato**

and the low-born of the world and the things having been despised chose

ho theos, ta mē onta, hina ta onta katargēsē,

Elohim, the things not being, that the things being He might nullify,

כַּט כְּדִי נִשְׁלֵא-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 καυχῆσεται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

29 **hopōs mē kauchēsētai pasa sarx enōpion tou theou.**

so that not may boast any flesh before Elohim.

לְוִמְנֵנוּ אַתֶּם בְּמַשִּׁיחַ אִשְׁרֵה לָנוּ לְחֻקָּה
מֵאֵת הָאֱלֹהִים וְלִצְדָקָה וְלִקְדוּשָׁה וְלִפְדִּיּוֹם׃

30. **umimenu 'attem baMashiyach Yahushuà 'asher hayah lanu l'chak'mah me'eth ha'Elohim w'lits'daqah w'liq'dushah ul'phid'yom.**

1Cor1:30 But of Him you are in the Mashiyach **Ωω**, who became to us wisdom

from Elohim, and righteousness and sanctification, and redemption,

<30> ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ,
ὅς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις,
30 ex autou de hymeis 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 Elohim, both righteousness and sanctification and redemption,

לא ויהי ככתוב המתהלל בתהלה ביהוה:

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

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

<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

אִנְיָם אֲנֹכִי בְּבֹאִי אֵלֵיכֶם אֲחִי לֹא בְּאֲתִי בְּגִאוֹת הַדְּבוּר
וְהַחֲקָמָה לְהַגִּיד לָכֶם אֶת-עֲדוֹת הָאֱלֹהִים:

1. w'gam 'anoki b'bo'i 'aleykem 'achay lo' ba'thi b'ge'uth hadibur w'hachak'mah
I'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 Elohim.

<2:1> Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἤλθον οὐ καθ' ὑπεροχὴν λόγου
ἢ 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 Elohim.

בְּכִי לֹא-אֶמְרָתִי לְדַעַת בְּתוֹכְכֶם דָּבָר
בְּלִתִּי אִם-יְהוֹשֻׁעַ הַמָּשִׁיחַ וְהוּא הַנִּצָּלָב:

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

1Cor2:2 For I have not said to know anything among you
except **וְהוּא הַמָּשִׁיחַ** 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 eidenai 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.

גַּאֲהִי עִמָּכֶם בְּחִלְשָׁה וּבִירְאָה וּבְחִלְחָלָה 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> καὶ ἔν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,

3 kagō en astheneia kai en phobō kai en tromō pollō egenomēn pros hymas,

And I in weakness and in fear and in much trembling was with you,

דּוּבְרִי וּקְרִיאָתִי לֹא לְפִתּוֹת בְּאַמְרֵי חֲכָמַת בְּנֵי-אָדָם

כִּי אִם-בְּתוֹכַחַת הָרוּחַ וְהַגְבוּרָה:

4. ud'bari uq'ri'athi lo' l'phatoth b'im'rey chak'math b'ney-'adam
ki 'im-b'thokachath haRuach w'ha'g'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[s] σοφίας [λόγοις]

ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,

4 kai ho logos mou kai to kērygma mou ouk en peithoi[s] sophias [logois]

and my speech and my proclamation was not in persuasive words of wisdom

all' en apodeixei pneumatos kai dynameōs,

but in demonstration of the Spirit and power,

הַלְמַעַן אֲשֶׁר לֹא-תִהְיֶה אֱמוּנַתְכֶם בְּחֲכָמַת בְּנֵי אָדָם

כִּי אִם-בְּגְבוּרַת אֱלֹהִים:

5. l'ma`an 'asher lo'-thih'yeh 'emunath'kem b'chak'math b'ney 'adam
ki 'im-b'ig'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 ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

5 hina hē pistis hymōn mē ē en sophiā anthrōpōn all' en dynamei theou.

that your faith may not be in the wisdom of men but in the power of Elohim.

וְאָבֵל חֲכָמָה אֲנַחְנוּ מִדְּבָרִים בְּקֶרֶב הַשְּׁלֵמִים לֹא חֲכָמַת

הָעוֹלָם הַזֶּה גַּם-לֹא שָׁל-שָׂרֵי הָעוֹלָם הַזֶּה אֲשֶׁר יֵאָבְדוּ:

6. 'abal chak'mah 'anach'nu m'dab'rim b'qereb hash'lemim

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 λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου

οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος 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;

זְכִי אִם-נִדְבֵּר בְּסוֹד חֻכְּמַת הָאֱלֹהִים הַנִּסְתָּרָה
אֲשֶׁר הָאֱלֹהִים יַעֲדָהּ לְכְבוֹדֵנוּ לְפָנֵי יְמוֹת עוֹלָם:

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 Elohim in secret, having been hidden
which Elohim predestined before the days of the world to our glory,

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

7 alla laloumen theou sophian en mystēriō, tēn apokekrymmenēn,
but we speak Elohim's wisdom in a mystery having been hidden,
hēn proōrisen ho theos pro tōn aiōnōn eis doxan hēmōn;
which predestined Elohim before the ages for our glory;

חֲאֲשֶׁר לֹא יָדְעָהּ אִישׁ מִשְׁרֵי הָעוֹלָם הַזֶּה
כִּי אֱלֹו יָדְעוּהָ לֹא צָלְבוּ 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> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωνεν·
εἰ γὰρ ἔγνωνσαν, 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-כִּכְתוּב אֲשֶׁר-עֵין לֹא רָאָתָה וְאֶזֶן לֹא שָׁמְעָה
וְלֹא עָלָה עַל-לֵב אָדָם אֵת אֲשֶׁר-הֵכִין הָאֱלֹהִים לְאֹהֲבָיו:

9. ki 'im-hakathub '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 Elohim has prepared for those who love Him.

<9> ἀλλὰ καθὼς γέγραπται, Ὅφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

9 alla kathōs gegraptai, 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 anebē, ha hētoimasen ho theos
and in heart of man did not come up, the things prepared Elohim
tois agapōsin auton.
for the ones loving Him.

יִלְנֵנוּ גִלָּה הָאֱלֹהִים בְּרוּחוֹ
כִּי הָרוּחַ חוֹקֵר אֶת-הַכֹּל גַּם אֶת-מַעְמְקֵי הָאֱלֹהִים:

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

1Cor2:10 And to us Elohim has revealed them through His Spirit.
For the Spirit searches all things, even the depths of Elohim.

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

10 hēmin de apekaluuen ho theos dia tou pneumatos;
But to us revealed them Elohim through the Spirit;
to gar pneuma panta eraunā, kai ta bathē tou theou.
for the Spirit all things searches, even the deep things of Elohim.

יֵא כִּי מִי הוּא מִבְּנֵי אָדָם יָדַע אֶת אֲשֶׁר בְּאָדָם
כִּי אִם-רוּחַ הָאָדָם אֲשֶׁר בְּקִרְבוֹ וְכֵן אֵין אִישׁ יָדַע אֶת
אֲשֶׁר בְּאֱלֹהִים כִּי אִם-רוּחַ 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 the sons of 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 Elohim.

<11> τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου
τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνων 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 ei mē to pneuma tou theou.
So also the things of Elohim no one has known except the Spirit of Elohim.

יְבוֹאֲנֵחֵנוּ לֹא לְקַחְנוּ אֶת-רוּחַ הָעוֹלָם כִּי אִם-הָרוּחַ מֵאֵת
הָאֱלֹהִים לְמַעַן נִדְעֵ אֶת-אֲשֶׁר נָתַן לָנוּ מֵאֵת הָאֱלֹהִים בְּחַסְדּוֹ:

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 Elohim, so that we may know what is given to us by 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 Elohim,
hina eidōmen ta hypo tou theou charisthenta hēmin;
that we may know the things by Elohim having been freely given to us;

יגוֹאֶת-זֹאת לֹא נוֹצִיא בְּלָשׁוֹן אֲשֶׁר תִּלְמַד חֻכְמַת בְּנֵי אָדָם
כִּי אִם-בְּלָשׁוֹן אֲשֶׁר רוּחַ הַקֹּדֶשׁ תִּלְמַד
וַיְנַבֵּא רוּחַנִיּוֹת בְּדִבְרִים רוּחַנִיִּים:

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> ἃ 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 pneumatos, pneumatikois pneumatika sygkrinontes.
but in words taught by the Spirit, with spiritual things spiritual things matching.

יֵד הֵן הָאָדָם הַטָּבָעִי אֵינָנוּ מְקַבֵּל
אֶת-דִּבְרֵי רוּחַ אֱלֹהִים כִּי-הֵמָּה סְכָלוֹת לוֹ
וְלֹא יוֹכֵל לְהִבְיֵןם בְּאֲשֶׁר הֵמָּה נְדוּנִים בְּדֶרֶךְ הָרוּחַ:

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 ἐστὶν 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 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;

טוּ אָבַל הָאָדָם הָרוּחָנִי יָדִין הַכֹּל וְאֹתוֹ לֹא-יָדִין אִישׁ:

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.

טז כִּי מִי-תִכֵּן אֶת-רוּחַ יְהוָה וּמִי יוֹדִיעֵנּוּ

וְאַנְחֵנוּ הִנֵּה יֵשׁ-לָנוּ רוּחַ הַמָּשִׁיחַ:

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 **אֱלֹהִים**, and who shall instruct us?
And here we are: we have the Spirit of the Mashiyach.

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

אֲנִי לֹא יָכֹלְתִּי לְדַבֵּר עִמָּכֶם אַחִי כְּדַבֵּר עִם אֲנָשִׁי רוּחַ
כִּי אִם כְּדַבֵּר עִם אֲנָשִׁי בָשָׂר כְּדַבֵּר עִם עוֹלָלִים בְּמָשִׁיחַ:

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> Καὶ γάρ, ἀδελφοί, οὐκ ἠδυνήθην 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.

בְּחָלָב הִשְׁקִיתִי אֶתְכֶם וְלֹא-מֵאֲכָל כִּי עֲדִין לֹא הָיִיתֶם
יְכוֹלִים וְגַם-עַתָּה אֵינְכֶם יְכוֹלִים כִּי עוֹדְכֶם שָׁל-הַבָּשָׂר:

2. **chalab hish'qeythi** 'eth'kem w'lo'-ma'akal ki `adayin lo' heyithem y'kolim
w'gam-`attah '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 βρώμα· οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἐτι 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,

גַּם כִּי בַּאֲשֶׁר קִנְאַה בֵּינֵיכֶם וּמְרִיבָה

וּמַחְלֵקוֹת הֵלֹא שָׁל-הַבָּשָׂר אַתֶּם וְנִהְיִים מְנַהֵג בְּנִי אָדָם:

3. **ki ba'asher qin'ah beyneykem** um'ribah umachaloqoth **halo' shel-habasar** 'attem
w'nohagim min'hag b'ney '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 ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε 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?

דִּהֵן בְּאֵמֹר זֶה אֲנִי לְפֹלוֹס
וְזֶה אֲנִי לְאַפּוֹלוֹס הֲלֹא שֶׁל-הַבָּשָׂר אַתֶּם:

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

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 μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;

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?

הֲמִי אֶפּוֹא פֹלוֹס וּמִי-הוּא אַפּוֹלוֹס אֶךְ-מְשָׁרְתִים אֲשֶׁר עַל-יְדֵם
בְּאַתֶּם לְהֶאֱמִין אִישׁ אִישׁ כְּמַתָּנַת הָאָדוֹן אֲשֶׁר נָתַן לוֹ:

5. mi 'epho' 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 ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι' ὧν 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.

וְאֲנִי נִטְעָתִי וְאַפּוֹלוֹס הִשְׁקָה וְהָאֱלֹהִים הוּא הַצֹּמֵחַ:

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

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

6> ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡύξανεν.

6 egō ephyteusa, Apollōs epotisen, alla ho theos ēuxanen; I planted, Apollos watered, but Elohim was giving growth;

זַעַל-כֵּן הַנִּטֵּעַ כְּאֵין וְהַמְשָׁקֶה כְּאֵין כִּי אִם-אֱלֹהִים הַמַּצְמִיחַ:

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 οὐτε ὁ φυτεύων ἐστίν τι οὐτε ὁ ποτίζων ἀλλ' 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.

חֹהֵנִטֵּעַ וְהַמְשָׁקֶה כְּאֶחָד הֵמָּה

וְכָל-אִישׁ יִקְבֹּל אֶת-שְׂכָרוֹ כְּכִי עֲמָלוֹ:

8. w'hanote`a w'hamash'qeh k'echad hemah

w'kal-'ish y'qabel 'eth-s'karo 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 ἓν εἰσιν,

ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον 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 כִּי עֲזָרִים לְאֱלֹהִים בַּמְּלָאכָתוֹ אֲנַחְנוּ שְׂדֵה אֱלֹהִים אַתֶּם

בְּנֵן אֱלֹהִים אַתֶּם:

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

bin'yan 'Elohim 'attem.

1Cor3:9 For we are the co-workers of Elohim in His work; you are the field of Elohim,
you are the building of Elohim.

<9> θεοῦ γάρ ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἐστε.

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

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

י וְאֲנִי כְּכִי חֹסֵד אֱלֹהִים הַנֶּתֵּן לִי כְּאֶמֶן חָכָם שְׂתִי יְסוֹד

וְאַחֵר בּוֹנֶה עָלָיו אֶךְ-יֵרָא כָּל-אִישׁ אֵיךְ הוּא-בֹנֶה עָלָיו:

10. wa'ani k'phi chesed 'Elohim hanitan li k'aman 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. ἕκαστος δὲ βλέπῃτω πῶς ἐποικοδομεῖ.

10 **Kata tēn charin tou theou tēn dotheisan moi**

According to the grace of Elohim having been given to me

hōs sophos architekton themelion ethēka, allos de epikodomei.

as a wise builder, a foundation I laid, and another builds on it.

hekastos de blepetō pōs epikodomei.

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

יֵאָכִי לֹא-יֻבָּל אִישׁ לְשִׁית יְסוֹד אַחֵר זֹלָתִי הַמִּיּוֹסֵד
נִשְׁהוּא יְהוֹשֻׁעַ הַמָּשִׁיחַ:

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 Oωχχχ the Mashiyach.

<11> θεμέλιον γὰρ 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,

יִבְנֶה יִבְנֶה הַבֹּנֶה עַל-הַיְסוֹד הַזֶּה זָהָב אוֹ כֶּסֶף
אוֹ אֲבָנִים יְקָרוֹת אוֹ-עֵץ אוֹ חֲצִיר אוֹ קָשׁ:

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

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

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

12 **ei de tis epikodomei epi ton themelion chryson, argyron,**

but if anyone builds on the foundation gold, silver,

lithous timious, xyla, chorton, kalamēn,

precious stones, wood, hay, stubble,

יִגְלֶה מַעֲשֵׂה כָל-אִישׁ כִּי-הַיּוֹם הוּא יִבְרָהוּ

כִּי-בָאֵשׁ יִרְאָה וּמַה-מַּעֲשֵׂה כָל-אִישׁ וְאִישׁ הָאֵשׁ תִּבְחָנֵנוּ:

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> ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὅποῖόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει.

13 **hekastou to ergon phaneron genēsetai, hē gar hēmera dēlōsei,**

of each one the work shall become manifest, for the day shall make it clear,
hoti en pyri apokalyptetai;
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.

יד אִם-יַעֲמֹד מַעֲשֵׂה אִישׁ אֲשֶׁר בָּנָה עָלָיו יִקָּבֵל שְׂכָרוֹ:

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

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

<14> εἴ τις τὸ ἔργον μενεῖ ὃ ἐποικοδομήσεν, μισθὸν λήμψεται.

14 ei tinos to ergon menei ho epikodomēsen, misthon lēmpsetai;

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

טו וְאִם-יִשָּׂרֵף מַעֲשֵׂהוּ יִפְסִידֵנוּ

וְהוּא יִנָּשֵׁעַ אֵךְ כָּאוֹד מִצֵּל מֵאֵשׁ:

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> εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται,
αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὥς διὰ πυρός.

15 ei tinos to ergon katakaēsetai, 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 הֲלֹא יָדַעְתֶּם כִּי הֵיכַל אֱלֹהִים אַתֶּם

וְרוּחַ אֱלֹהִים שֹׁכֵן בְּקִרְבְּכֶם:

16. halo' y'da'tem ki heykal 'Elohim 'attem 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 oidate hoti naos theou este

Do you not know that a sanctuary of Elohim you are

kai to pneuma tou theou oikei en hymin?

and the Spirit of Elohim dwells in you?

יז וְאִישׁ אֲשֶׁר יִשְׁחִית אֶת-הֵיכַל אֱלֹהִים הָאֱלֹהִים יִשְׁחִית אוֹתוֹ

כִּי הֵיכַל אֱלֹהִים קָדוֹשׁ וְאַתֶּם הֵיכָלוֹ:

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

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

<17> εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φtherei touton ó theós.
ó gar naós tou theou ἅγιός ἐστιν, οἵτινές ἐστε 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 hymeis.
this man Elohim; for the sanctuary of Elohim holy is, who are you.

יח אֵל-יִשְׂרָאֵל אִישׁ בְּפִשׁוֹ מִי אֲשֶׁר חָכָם יַחֲשֵׁב בְּעוֹלָם הָיָה
יְהִי לְסָכָל לְמַעַן יַחֲכֶם:

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 considered in this world,
let him become foolish so that he might become wise.

<18> Μηδείς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι 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.

יֵט כִּי-חָכְמַת הָעוֹלָם הַזֶּה סְכָלוּת לִפְנֵי הָאֱלֹהִים
כְּפָתוּב לְכֹד חֲכָמִים בְּעָרְמָם:

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 Elohim.
For it has been written, He catches the wise in their craftiness,

<19> ἢ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν.
γέγραπται γάρ, Ὁ 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 Elohim is.
gegraptai gar, Ho drassomenos tous sophous en tē panourgia autōn;
For it has been written, He is the one catching the wise in their craftiness.

כְּעוֹד כְּתוּב יַהֲוָה יֹדֵעַ מַחְשְׁבוֹת חֲכָמִים כִּי הֵמָּה הִבָּל:

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

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

<20> καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς 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.

כֹּא-עַל-כֵּן אֵל-יִתְהַלֵּל אִישׁ בְּאָדָם כִּי הִכֹּל הוּא נִשְׁלָכָם:

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 ἐστίν,

21 hōste mēdeis kauchasthō en anthrōpois; panta gar hymōn estin,
So let no one boast in men; for all things yours are.

כב אִם-פּוֹלוֹס אִם-אַפּוֹלוֹס וְאִם-כִּיפָא אִם-הָעוֹלָם אִם-הַחַיִּים
וְאִם-הַמָּוֶת אִם-הַהוּיָה וְאִם-הָעֵתִיד הַכֹּל הוּא שְׁלָכֶם:

22. 'im-Polos 'im-'Apolos w'im-Keypha' 'im-ha'olam 'im-hachayim
w'im-hamaweth 'im-hahoe' 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,

כג וְאַתֶּם שֶׁל-הַמָּשִׁיחַ וְהַמָּשִׁיחַ שֶׁל-אֱלֹהִים:

23. w'attem 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 Elohim's.

Chapter 4

א כְּמִשְׁרָתֵי הַמָּשִׁיחַ וְסִכְנֵי רֵזִי אֵל כֵּן יִחְשָׁב-אִישׁ אֹתָנוּ:

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 ἄνθρωπος 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 mystērion theou.
and stewards of mysteries of Elohim.

ב בִּלְזֶה עוֹד יִבְקַשׁ מִן-הַסִּכְנִים לְהִמָּצֵא נֶאֱמַר:

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

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

<2> ὥδε 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

גוֹאֲנִי נִקְלָה הִיא בְּעֵינַי שְׁאֵתֶם דָּנִים אֹתִי

או־יוֹם דִּין שֶׁל-בְּנֵי אָדָם גַּם-אֲנִי לֹא אֲדִין נִפְשִׁי:

3. wa'ani n'qalah hi' b'eynay she'attem 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 ἐλάχιστόν ἐστιν, 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.

ד כִּי אֵינֶנִּי יוֹדֵעַ בְּנִפְשִׁי מְאוּמָה רָע וּבְכָל-זֹאת לֹא אֶצְדָּק

כִּי הָאֲדוֹן הוּא הַדִּין אֹתִי:

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 σύννοισα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι,
ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

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.

הַעֵל-כֵּן אֶל-תְּשֻׁפְטוֹ דְּבַר לִפְנֵי עֵתוֹ עַד כִּי-יָבוֹא הָאֲדוֹן

וְהוּא יוֹצִיא לְאוֹר אֶת-תַּעֲלָמוֹת הַחֹשֶׁךְ וַיְגַלֶּה אֶת-מְזֻמוֹת

הַלְּבָבוֹת וְאִז תִּהְיֶה תְהִלָּה לְכָל-אִישׁ 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 Elohim.

<5> ὥστε μὴ πρὸ καιροῦ τι κρίνετε ἕως ἂν ἔλθῃ ὁ κύριος,
ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκούτους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν·

καὶ τότε ὁ ἑπαινος 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 Elohim.

וְאֵת-זֹאת אַחִי הַסְבֹּתִי עַל-עַצְמִי
 וְעַל-אֲפֻלּוֹס בְּעִבּוּרְכֶם לְמַעַן תִּלְמְדוּ בְּנוֹ שֶׁלֹּא-יִתְגַּדֵּל אִישׁ
 עַל-מַה-שִּׁכְתוּב פֶּן-תִּתְנָאֵו אִישׁ בְּשֵׁם אִישׁ לְנֶגֶד רֵעֵהוּ:

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 on 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 ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς,
 ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἃ γέγραπται,
 ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

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.

זָכִיר מִי הַפְּלִיא אוֹתְךָ וּמַה בְּיָדְךָ! וְלֹא גִתֵּן לָךְ
 וְאִם-גִּתֵּן לָךְ לְמַה תִּתְהַלֵּל בְּמִי שֶׁלֹּא גִתֵּן 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 δέ ἔχεις ὃ οὐκ ἔλαβες;
 εἰ δέ 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?

ח הֵן כָּבָר שְׁבַעְתֶּם כָּבָר עֲשִׂיתֶם וּבְלַעַדֵּינוּ מְלַכְתֶּם

וְלוֹ מַלְכָּתֶם לְמַעַן נִמְלֹךְ אֲתֶכֶם גַּם-אֲנַחְנוּ:

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> ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν 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.

ט כִּי אָמַר אֲנִי שְׁהָאֵלִיִּים הָצִיג אֲתָנוּ
הַשְּׁלִיחִים שְׁפָלִי הַשְּׁפָלִים כְּבִנֵּי-תַמּוּתָהּ

כִּי הָיִינוּ לְרֵאשָׁה לְעוֹלָם גַּם-לְמַלְאָכִים גַּם-לְבָנֵי אָדָם:

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

1Cor4:9 For I say that 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 ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

9 **dokō gar, ho theos hēmas tous apostolous eschatous apedeixen hōs epithanatiuous, For I think 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.

י אֲנַחְנוּ סְכָלִים לְמַעַן הַמָּשִׁיחַ וְאַתֶּם חַכְמִים בַּמָּשִׁיחַ

אֲנַחְנוּ חֲלָשִׁים וְאַתֶּם גְּבוֹרִים אַתֶּם נְכַבְּדִים וְאֲנַחְנוּ נִקְלָיִם:

10. **'anach'nu s'kalim l'ma'an haMashiyach w'attem chakamim baMashiyach 'anach'nu chalashim w'attem giborim 'attem 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 ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι.

10 **hēmeis mōroi dia Christon, hymeis de phronimoi en Christō;**

We are fools because of the Anointed One, but you are wise in the Anointed One; hēmeis astheneis, hymeis de ischyroi; hymeis endoxoi, hēmeis de atimoi.
we are weak, but you strong; you are honorable, but we are dishonorable.

יֵאָדָה-הַשְׁעָה הַזֹּאת הֵנּוּ רֵעִים גַּם-צִמְאִים וְעֲרֻמִּים
וּמִכִּים בְּאַגְרֵף וְאֵין מְנוּחַ לָנוּ:

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> ἄχρι τῆς ἄρτι 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

יְבִיגְעִים אֲנֵחֵנוּ בְּעֵמֶל יְדֵינוּ מִקְלָלִים אוֹתָנוּ
וְנִבְרָךְ מְחַרְבִּים אוֹתָנוּ וְנִסְבֹּל:

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 ταῖς ἰδίαις 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,

יְגַדְּפוּ אוֹתָנוּ וְנִתְחַנֵּן וְנִהְיֶה כְּגִלְלֵי הָעוֹלָם
וְלִסְחִי לְכֻלָּם עַד-הַיּוֹם הַזֶּה:

13. gid'phu 'othanu w'nith'chanan wan'hi k'gelaley ha`olam
w'lis'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.

יְדִילֵא כְּתִבְתִּי הַדְּבָרִים הָאֵלֶּה לְבִישׁ אֶתְכֶם

כִּי אִם-מִזְהִיר אָנִי אֶתְכֶם בְּבְנֵי הָאֲהוּבִים:

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 sons I warn you.

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

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 כִּי גַם-אִם-הָיוּ לָכֶם רַבּוֹת אֲמָנִים בְּמַשִּׁיחַ

אֵין לָכֶם אָבוֹת רַבִּים כִּי אָנֹכִי יִלְדֵתִי

אֶתְכֶם בְּיָהוֹשֻׁעַ הַמַּשִּׁיחַ עַל-יְדֵי הַבְּשׂוּרָה:

15. ki gam-'im-hayu lakem ribaboth 'om'nim baMashiyach 'eyn lakem 'aboth rabbim
ki 'anoki yalad'ti 'eth'kem b'Yahushua 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
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 pollous 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.

טז עַל-כֵּן אָנִי מְבַקֵּשׁ מִכֶּם לָלֶכֶת בְּעֻקְבוֹתַי:

16. `al-ken 'ani m'baqesh mikem l'leketh 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.

יִזְבַּעְבוּר זֹאת שְׁלַחְתִּי אֵלֵיכֶם אֶת-טִימוֹתִיו בְּנֵי הָאֲהוּבִים

וְהִנָּאֲמֵן בְּאֶדוֹן וְהוּא יִזְכִּיר לָכֶם אֶת-דְּרָכֵי בְּמַשִּׁיחַ

כַּאֲשֶׁר מְלַמֵּד אָנֹכִי בְּכָל-מָקוֹם בְּכָל-קְהָלָה וּקְהָלָה:

17. uba`abur zo'th shalach'ti 'aleykem 'eth-Timothios b'ni ha'ahub
w'hane'eman 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 Timothios 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 ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶν μου τέκνον ἀγαπητὸν
καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ],
καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

17 dia touto epempsa hymin 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.

יחֵן-יֵשׁ מִתְנַשְׂאִים כְּאֵלֹהִי לֹא-אֲבֹא אֲלֵיכֶם:

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> ὥς 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;

יֵשׁ אֲבָל בּוֹא אֲבֹא אֲלֵיכֶם בְּזִמָּן קָרוֹב אִם-יִרְצֶה יְהוָה
וְלֹא אֶת-דְּבָרֵי הַמְתַּנְשְׂאִים אֶדְעָה כִּי אִם-אֶת-גְּבוּרָתָם:

19. 'abal bo' 'abo' 'aleykem biz'man qarob 'im-yir'tseh Yahúwah
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 γνῶσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν·

19 eleusomai de tacheōs pros hymas, ean ho kyrios thelēṣē, kai gnōsomai ou ton logon
But I shall come shortly to you, if YHWH wills, and I shall find out not the speech
tōn pephysiōmenōn alla tēn dynamin;
of the ones having been puffed up but the power;

כִּי לֹא בְּדִבְרֵי שְׁפָתַיִם תִּכֵּן מַלְכוּת הָאֱלֹהִים כִּי אִם-בְּגְבוּרָה:

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 Elohim is designed,
but in power.

<20> οὐ γὰρ ἐν λόγῳ ἡ βασιλεία 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 Elohim but in power.

כּאֻמָּה-אַתֶּם רוֹצִים הָאֲבֹא אֲלֵיכֶם בַּשֶּׁבֶט
אִם בְּאַהֲבָה וּבְרוּחַ עֲנָה:

21. umah-'attem 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 ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε πραύτητος;

21 ti thelete? en hrabdō elthō pros hymas

What do you want? With a rod should I come to you

ē en agapē pneumatī te prautētos?

or in love and a spirit of meekness?

Chapter 5

אֶהְיוֹל נִשְׁמַע בְּכָל-מָקוֹם שְׁזִנּוּת בֵּינֵיכֶם וּזְנוּת

אֲשֶׁר אֵין כָּמוֹהָ בַגּוֹיִם עַד-שִׁיקָח אִישׁ אֶת-אִשְׁתּוֹ אָבִיו:

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> Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε 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 gynaiکا tina tou patros echein.

which is not even among the gentiles, so that wife one of the father to have.

בְּאַתֶּם מִתְנַאֲרִים תַּחַת

אֲשֶׁר תִּתְאַבְּלוּ לְהַסִּיר מִקֶּרְבְּכֶם עֲשֵׂה הַמַּעֲשֶׂה הַזֶּה:

2. w'attem mith'ga'im tachath

'asher tith'abalu 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 ἐστὲ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;

2 kai hymeis 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?

גִּיאֲנֹכִי הִרְחוֹק מִכֶּם בְּגוּפִי וְקָרוֹב בְּרוּחִי כְּבָר דִּבַּרְתִּי

כְּאֵלֹו הָיִיתִי אֶצְלָכֶם עַל-הָאִישׁ אֲשֶׁר-עָשָׂה כְּדָבָר הַזֶּה:

3. w'anoki harachok 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, ἀπὸν τῷ σώματι παρὼν δὲ τῷ πνεύματι,

ἤδη κέρικα ὡς παρὼν τὸν οὕτως 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.

ד בְּשֵׁם אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ בְּהִקְהֵלְכֶם יַחַד
וְרוּחִי אִתְּכֶם עַם-גְּבוּרַת אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

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

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

<4> ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων ὑμῶν
καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν 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 pneumatōs syn tē dynamēi tou kyriou hēmōn Iēsou,
and my spirit with the power of our Master Yahushua,

הַלְמָסֹר אֶת-הָאִישׁ הַחַיָּא לְשָׂטָן לְאַבֵּד אֶת-הַבָּשָׂר
לְמַעַן יִנָּשֵׁעַ הָרוּחַ בַּיּוֹם הָאֶדְוֹן יְהוֹשֻׁעַ:

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

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) **וְיֵשׁוּעַ**.

<5> παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὀλεθρον τῆς σαρκός,
ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

5 paradounai ton toiouton tō Satana 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.

וְלֹא-טוֹב הִתְהַלְלֶכֶם הָלֹא יִרְעֶתֶם
כִּי מַעַט שְׂאֵר מְחַמֵּץ אֶת-כָּל-הָעֶפְסָה:

6. lo'-tob hith'halel'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 ζυμοῖ;

6 Ou kalon to kauchēma hymōn.

Not good is the boast of you.

ouk oidate hoti mikra zymē holon to phyrama zymoi?

זַבְּעֵרוּ אֶת-הַשָּׂאֹר הַיֵּשֶׁן לְמַעַן תִּהְיוּ עֶפֶס הַדָּשָׁה הַלֵּא לָחֶם
מִצּוֹת אַתֶּם כִּי גַם-לָנוּ כִּסְחָנוּ הַנִּזְבַּח בְּעֵדְנוּ הוּא הַמְּשִׁיחַ:

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

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 Mashiyach with us.

<7> ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς 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.

חַעַל-כֵּן נַחֲגָה-נָא הַחֵג לֵא-בְשָׂאֹר יֵשֶׁן
וְלֵא-בְשָׂאֹר רָעָה וְרָשָׁע כִּי אִם-בְּמִצּוֹת הַתֵּם וְהָאֱמֶת:

8. **`al-ken nachogah-na' hechag lo'-bis'or yashan**
w'lo'-bis'or ra'ah waresha` ki 'im-b' matsoth 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 ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας
καὶ πονηρίας ἀλλ' ἐν ἄζυμοις εὐλικρινείας 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.

ט כְּתַבְתִּי לָכֶם בְּאַגְרֶת שְׁלֵא תִתְעַרְבוּ עִם-הַזִּנִּים:

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> Ἐγραψα 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,

י וְאִין-דַּעַתִּי עַל-הַזִּנִּים בְּעוֹלָם אוּ עַל-בִּצְעֵי בָצַע
וְגִזְלָנִים וְעַבְדֵי אֱלִילִים כִּי אִם-כֵּן סוּפְכֶם לְצֵאת מִן-הָעוֹלָם:

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 εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

10 ou pantōs tois pornois tou kosmou toutou

not meaning complete dissociation from the fornicators of this world

ē tois pleonektais kai harpaxin ē eidōlolaítrais, epei ōpheilete

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

ara ek tou kosmou exelthein.

then from the world to go out.

יֵאָאָדָּ-זֹאת כְּתִבְתִּי לָכֶם לְבִלְתִּי הִתְעַרֵּב עִם-מִי שֶׁנִּקְרָא אָח
וְהוּא זֶנְה אוֹ-בֹצֵעַ בְּצַע אוֹ-עֹבֵד אֱלִילִים אוֹ מְגִדֵּף
אוֹ סֹבֵא אוֹ גִּזְלָן וְאֵף לֹא לֶאֱכֹל עִם-הָאִישׁ אֲשֶׁר כִּזָּה:

11. 'a'k-zo'th kathab'ti lakem l'bil'ti hith'areb `im-mi sheniq'ra' 'ach

w'hu' zoneh 'o-botse'a betsa' '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 ὀνομαζόμενος
ᾧ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ,
τῷ τοιούτῳ μὴδὲ 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 eidōlolaítrēs 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.

יֵב כִּי מַח-לִי לְשִׁפּוֹת אֶת-אֲשֶׁר
בְּחוּץ הַבַּיִת תִּשְׁפֹּטוּ אֶת אֲשֶׁר בְּבֵית:

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? ouchi tous esō hymeis krinete?

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

יִגְוֹ אֲשֶׁר בְּחוּץ הָאֱלֹהִים וְשִׁפּוֹת
וְאַתֶּם תִּבְעֲרוּ אֶת-הָרָע מִקֶּרְבְּכֶם:

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

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

<13> τοὺς δὲ ἔξω ὁ θεὸς κρινεῖ. ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

13 tous de exō ho theos krinei.

But the ones outside Elohim shall judge.

exarate ton ponēron ex hymōn autōn.

Remove the evil man from yourselves.

Chapter 6

אֲהַרִיב אִישׁ מִכֶּם עַם-רֵעֵהוּ וַיִּזִּיד לְהַבִּיא דִּינוֹ
לְפָנַי הָרָשָׁעִים וְלֹא לְפָנַי הַקְּדוֹשִׁים:

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 sanctified ones?

<6:1> Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον 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 sanctified ones?

בְּהָלֹא יִדְעֶתֶם כִּי הַקְּדוֹשִׁים יִדְּיוּ אֶת-הָעוֹלָם וְאִם-הָעוֹלָם
יִדּוּן עַל-יְדֵיכֶם הָלֹא רְאוּיִם אַתֶּם לָדִין דִּינִים קָלִים:

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

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

<2> ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν;
καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

2 ē ouk oidate hoti hoi hagioi ton kosmon krinousin?

Or do you not know that the sanctified ones 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?

גְּהָלֹא יִדְעֶתֶם כִּי גְדִין דִּין-הַמַּלְאָכִים אֶף כִּי-דִינֵי מַמוֹנוֹת:

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 superiors?

<3> οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά;

3 **ouk** oïdate hoti **aggelous** krinoumen,
Do you **not** know that **angels** we shall judge,
mētige biōtika?
not to **mention** the things of this life?

דוֹאַתֶּם כְּשֵׁיִשׁ-לָכֶם דִּינִי מַמּוֹנוֹת מוֹשִׁיבִים
אַתֶּם אֶת-הַנִּמָּאֵס בְּקָהָל לְשֹׁפְטִים עָלֵיכֶם:

4. w'attem k'she^{yesh}-lakem diney mamonoth moshibim
'attem 'eth-hanim'as baqahal l'shoph'tim `aleykem.

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

<4> βιωτικά μὲν οὖν κριτήρια ἔαν ἔχητε, τοὺς ἐξουθενημένους 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 ekklēsia, toutous kathizete?

by the assembly such ones how could you appoint as judges?

הַלְבַּשְׁתֶּכֶם אָנִי אֹמֵר אֶת-זֹאת
חֲבִי אֵין בָּכֶם חָכָם יָדַע לְהוֹכִיחַ בֵּין אִישׁ לְאַחִיו:

5. l'bash't'kem 'ani 'omer 'eth-zo'th

haki 'eyn bakem chakam yode`a l'hokiach beyn 'ish l'achiu.

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 οὐδεὶς σοφός,
ὃς δυνήσεται διακρίναι 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 אַח בָּא לְדִין עִם-אָחִיו וּבָא לְפָנַי בְּלִי-מַאֲמִינִים:

6. ki 'ach ba' ladin `im-'achiu uba' 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?

זֹאף-זֹאת יְרִידָה הִיא לָכֶם שְׁתַּרְיְבוּ זֶה עִם-זֶה
וְלָמָּה לֹא תִבְחָרוּ לְהִיּוֹת מִן-הָעֲלֹוִיבִים וְאֵינָם עוֹלָבִים
וּמִן-הָעֲשׂוּקִים וְאֵינָם עוֹשְׁקִים:

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> ἤδη μὲν [οὖν] ὅλως ἡττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἐαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

7 ēdē 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 ouchi mallon adikeisthe? dia ti ouchi mallon apostereisthe? with one another. Why not rather be wronged? Why not rather be cheated?

חֲאָבַל עוֹלָבִים אַתֶּם וְעֹשִׂימ אָפְּ אֶת-אַחֵיכֶם:

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

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

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

8 alla hymeis adikeite kai apostereite, kai touto adelphous. But you do wrong and cheat, and this to your brothers.

ט הֲלֹא יִדְעֶתֶם כִּי הָרָשָׁעִים לֹא יִירָשׁוּ אֶת-מַלְכוּת הָאֱלֹהִים
אֶל-תִּשְׂאוּ נַפְשׁוֹתֵיכֶם לֹא הַזֵּנִים לֹא עֹבְרֵי אֲלִילִים
לֹא הַמְנַאֲפִים וְלֹא הַקְּדָשִׁים וְלֹא הַשֹּׂכְבִּים אֶת-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 Elohim? Be not deceived your souls. Neither fornicators, nor worshipers of idols, nor the adulterers, nor the effeminate ones, nor the homosexual men,

<9> ἢ οὐκ οἶδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται

9 ē ouk oidate hoti adikoi theou basileian Or do you not know that the unrighteous ones 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

י לֹא הַגִּנָּבִים וְלֹא-בִצְעִי בִצֵּעַ לֹא הַסֹּבָאִים וְלֹא הַמְגִדָּפִים
וְלֹא הַנְּזִלָּנִים כָּל-אֶלֶּה לֹא יִירָשׁוּ אֶת-מַלְכוּת הָאֱלֹהִים:

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

1Cor6:10 nor thieves, nor greedy man of gain, nor drunkards, nor revilers,

nor swindlers, all these shall not inherit the kingdom of Elohim.

<10> οὐτε κλέπται οὐτε 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 Elohim shall inherit.

יֵאָבֵדָא לְפָנִים הָיוּ מִקְצָתְכֶם אָבָל רַחֲצִיתֶם אָבָל קִדְשִׁיתֶם
אָבָל הַצְדִּיקִתֶם בְּשֵׁם הָאֲדֹנָי יְהוֹשֻׁעַ וּבְרוּחַ אֱלֹהֵינוּ:

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)
וַיִּשְׁחַטְנוּ הַמָּשִׁיחַ וּבְרוּחַ אֱלֹהֵינוּ.

<11> καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, 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 pneumatī tou theou hēmōn.
and in the Spirit of our El.

יֵב הַכֹּל רְשׁוּת לִי אָבָל לֹא כָל-דָּבָר מוֹעִיל
הַכֹּל רְשׁוּת לִי אָבָל לֹא יִשְׁעֶבְדְּנִי דָּבָר:

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 ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.

12 **Panta moi exestin all' ou panta sympherei.**
All things to me are lawful but not all things beneficial.
panta moi exestin all' ouk egō exousiasthēsomai hypo tinos.
All things to me are lawful but not I shall be mastered by anything.

יֵג הַמֶּאֱכָל לְכָרֶשׁ וְהַכָּרֶשׁ לְמֶאֱכָל וְהָאֱלֹהִים אֶת-זֶה וְאֶת-זֶה
יִכְלֶה וְהַגּוֹף אֶל-יְהִי לְזִנוּת כִּי אִם-לְאֲדֹנָי וְהָאֲדֹנָי לְגוֹף:

13. **hama'akal lak'res w'hak'res lama'akal w'ha'Elohim '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 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 τοῖς βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

13 ta brōmata tē koiliā kai hē koilia tois brōmasin, ho de theos
Foods for the stomach and the stomach for foods, but Elohim
kai tautēn kai tauta katargēsei. to de sōma ou tē porneia
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,

יְהוָה אֱלֹהִים הָעִיר גַּם אֶת-אֲדֹנֵינוּ וְיָעִיר גַּם-אֶתְכֶם בְּגִבּוּרָתוֹ:

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

1Cor6:14 Now Elohim has raised our Adon (Master),
but shall also raise us up through His power.

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

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

טו הֲלֹא יִדְעֶתֶם כִּי גּוֹפְתֵיכֶם אֲבָרֵי הַמָּשִׁיחַ הִמָּח הָאֶחָד
אֶת-אֲבָרֵי הַמָּשִׁיחַ וְאַעֲשֶׂה אֹתָם לְאֲבָרֵי זֹנָה חֲלִילָה:

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 ἐστίν;
ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

15 ouk oidate 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.

טז או הֲלֹא יִדְעֶתֶם כִּי הַדָּבָק בְּזִוְנָה גּוֹף אֶחָד הוּא עֲמָה
כִּי הַכֶּתֶב אֹמֵר יִהְיוּ שְׁנֵיהֶם 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> [ἡ] οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν;
Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.

16 [ē] **ouk oidate 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.

יִזְאָבֶל הַדָּבֶק בְּאֲדֹנָן רוּחַ אֶחָד הוּא עִמּוֹ:

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 πνεύμα ἐστιν.

17 ho de kollōmenos tō kyriō hen pneuma estin.

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

יִחַרְבְּקוּ מִן־הַזִּנּוּת כָּל־חַטָּא אֲשֶׁר־יַחַטָּא הָאָדָם מִחוּץ
לְגוּפּוֹ הוּא וְהַזִּנּוּת חַטָּא בְּעַצְמוֹ גּוּפּוֹ:

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 ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματος ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

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.

יֵטְאוּ הָלֵא־יִדְעַתֶּם כִּי גּוּפְכֶם הוּא הַיֵּכֶל רוּחַ הַקֹּדֶשׁ הַשֹּׁכֵן
בְּקִרְבְּכֶם אֲשֶׁר הָיָה לָכֶם מֵאֵת הָאֱלֹהִים וְלֹא־שִׁלְכֶם אֹתָם:

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 'attem.**

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

<19> ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν;

19 ē **ouk oidate 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 Elohim, and you are not your own?

כפי במחיר נקניתם על-כן פברו את-האלהים בגופכם
(וברוחכם אשר לאלהים המה):

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 Elohim in your body (and in your spirit, which they are in Elohim).

<20> ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὲ 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 Elohim in your body.

Chapter 7

אולענין אשר כתבתם אלי הנה טוב
לאדם שלא יגע באשה:

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

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

<7:1> Περὶ δὲ ᾧ ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·

1 Peri de hōn egrapsate

Now concerning things of which you wrote,

kalon anthrōpō gynaikos mē haptesthai;

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

באך מפני הזנות תהי לכל-איש אשתו ויהי לכל-אשה בעלה:

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

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

<2> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω

καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἐχέτω.

2 dia de tas porneias hekastos tēn heautou gynaika echetō

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

kai hekastē ton idion andra echetō.

and each woman her own husband let her have.

גהאיש יהי יוצא יחי חובתו עם אשתו
וכמו-כן האשה עם בעלה:

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

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

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

3 tē gynaiki ho anēr tēn opheilēn apodidotō,

To the wife the husband the debt let render,
homoīōs de kai hē gynē tō andri.
and likewise also the wife to the husband.

דְּהָאִשָּׁה אֵין גּוּפָה בְּרִשּׁוּתָהּ אֶלָּא בְּרִשּׁוּת בַּעְלָהּ
וּכְמוֹ-כֵן הָאִישׁ אֵין גּוּפוֹ בְּרִשּׁוּתוֹ אֶלָּא בְּרִשּׁוּת אִשְׁתּוֹ:

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

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

<4> ἡ γυνή τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ,
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή.

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

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.

הָאֵל-תִּפְרְדּוּ זֶה מִזֶּה כִּי אִם מִדַּעַת שְׁנֵיכֶם לְפִי
שָׁעָה לַעֲמֹד (בְּתַעֲנִית ו') בְּתַפְלָה וְתַשׁוּבוּ
וְתִתְאַחֲדוּ פֶן-יִנָּסֶה אֶתְכֶם הַשָּׂטָן בְּפָרִיצוּתְכֶם:

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

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

<5> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρόν,
ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ᾗτε,
ἵνα 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.

וְאֲנִי אֹמֵר זֹאת בְּדֶרֶךְ רִשּׁוּת וְלֹא בְּדֶרֶךְ מִצְוָה:

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

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

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

6 touto de legō kata syggnomēn ou kat' epitagēn.

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

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

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

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

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

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

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

7 thelō de pantas anthrōpous einai hōs kai emauton;

But I wish all men to be as even myself;

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

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

ח וְאֶל-הַפְּנוּיִם וְאֶל-הָאֵלְמָנוֹת אֹמֵר אֲנִי
כִּי-טוֹב לָהֶם לְעֹמֵד כְּכֹה כְּמוֹ גַּם-אֲנִי:

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

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

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

<8> Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι μένωσιν ὡς καὶ ἐγώ.

8 Legō de tois agamois kai tais chērais,

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

kalon autois ean meinōsin hōs kagō;

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

ט אֲךָ אִם-לֹא יוּכְלוּ לְכַבֵּשׁ אֶת-יִצְרָם יִשְׂאוּ
כִּי-טוֹבִים נִשְׂוֹאִין מֵאִישׁ לָחוּט אַחֵר עֶבְרָה:

9. 'a'k 'im-lo' yuk'lu lik'bsh 'eth-yits'ram yis'u

ki-tobim nisu'in me'ish lahut 'achar `aberah.

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

<9> εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν,

κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

9 ei de ouk egkrateuontai, gamēsatosan,

But if they do not have self-control, let them marry,

kreitton gar estin gamēsai ē pyrousthai.

for better it is to marry than to burn with passion.

י וְעַל-הַנִּשְׂוֹאִים אֲנִי מִצְוָה וְלֹא מֵעֲצָמִי

כִּי אִם-מִדַּעַת הָאָדוֹן שְׁלֹא-תִפְרָשׁ אִשָּׁה מִבַּעְלָהּ:

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

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

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

10 tois de gegamēkosin 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

יֵאָמְרֵךְ-פָּרֵשׁ תִּפְרָשׁ מִמֶּנּוּ תִנָּשֵׁב בְּלֹא אִישׁ אוֹ תִתְרַצֶּה לְבַעְלָהּ
וְאִישׁ אֶל-יִשְׁלַח אֶת-אִשְׁתּוֹ:

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

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

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

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.

יְבִיאֵל-הָאֲחֵרִים אָמַר אֲנִי שְׁלֹא מִדַּעַת הָאָדוֹן כִּי-תִהְיֶה לָאִשׁ
אִשָּׁה אֲשֶׁר אֵינָנָה מְאֻמִּינָה וְרָצוֹנָה שְׂתַעֲמַד עִמּוֹ אֶל-יִשְׁלַחָנָה:

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

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

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

12 Tois de loipois legō egō ouch ho kyrios; ei tis adelphos gynaika echei apiston
But to the rest say I, not the Master: if any brother wife has an unbelieving
kai hautē syneudokei oikein met' autou, mē aphietō autēn;
and she is willing to live with him, let him not leave her;

יְגִיאֵשׁת אִישׁ אֲשֶׁר אֵינָנּוּ מְאֻמִּין
וְרָצוֹנּוּ שְׂנִיֵּשֵׁב עִמָּה אֶל-תַּעֲזָבּנוּ:

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

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

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

13 kai gynē ei tis echei andra apiston,
and if a wife has an unbelieving husband,
kai houtos syneudokei oikein met' autēs, mē aphietō ton andra.
and this man is willing to dwell with her, let her not leave her husband.

יד כי האישה אשר איננו מאמין בקדוש באשה והאשה
אשר איננה מאמינה תקדוש באיש שאם-לא
כן הדבר בניכם טמאים ועתה קדושים המה:

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'`attah 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 sons are unclean, but now they are holy.

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

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

טו ומי שאיננו מאמין אם בא לפרש ופרש והאח או
האחות אינם זקוקים לאלה ואנחנו לשלום קראנו האלהים:

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 Elohim has called us to peace.

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

15 ei de ho apistos chōrizetai, chōrizesthō;
But if the unbelieving one separates himself, let him separate;
ou dedoulōtai ho adelphos ē hē adelphē en tois toioutois;
has not been enslaved the brother or the sister in such matters;
en de eirēnē keklēken hymas ho theos.
but in peace has called you Elohim.

טז כּי מַה-תִּדְעִי אֶת־הָאִשָּׁה אִם-תּוֹשִׁיעִי אֶת־הָאִישׁ
וּמַה-תִּדְעַ אֶתָּה הָאִישׁ אִם-תּוֹשִׁיעַ אֶת־הָאִשָּׁה:

16. **ki mah-ted'`i 'at' ha'ishah 'im-toshi'i 'eth-ha'ish
umah-teda` 'attah 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?

יִזְכַּק יִתְחַלֵּף כָּל-אִישׁ כָּכִי מַה-שֶּׁחָלַק לוֹ הָאֱלֹהִים
וּכְכִי מַה-שֶּׁקָּרָא אֹתוֹ הָאָדוֹן וְכֵן-מִתְּנָן אֲנִי בְּכָל-הַקְהָלוֹת:

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

1Cor7:17 Only every man shall walk according to what is that 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 ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός,
οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

17 Ei mē hekastō hōs emerisen ho kyrios, hekaston hōs keklēken ho theos,

only to each one as assigned the Master, each one as has called Elohim,

houtōs peripateitō. kai houtōs en tais ekklesiāis pasais diatassomai.

so let him walk. And so in the assemblies all I order.

יֵחָאֵם-נִמּוֹל הַמִּקְרָא אֶל-יִמְשֹׁךְ לוֹ עָרְלָה
וְאֵם-עָרְלָה הוּא אֶל-יִמּוֹל:

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

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

<18> περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω·

ἐν ἀκροβυστία κέκληταί τις, μὴ περιτεμνέσθω.

18 peritetmēmenos tis eklēthē, mē epispasthō;

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

en akrobystiā keklētai tis? mē peritemnesthō.

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

יֵט אֵין-הַמִּילָה נְחֻשְׁבָּה וְאֵין-הָעָרְלָה נְחֻשְׁבָּה
כּי אִם-לְשֹׁמֵר 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 Elohim.

<19> ἡ περιτομή οὐδέν ἐστιν καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,
ἀλλὰ τήρησις ἐντολῶν θεοῦ.

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

כְּאִישׁ אִישׁ בְּמַשְׁמָתוֹ שְׁמִיתוּכָה נִקְרָא בְּהַ יַעֲמֹד:

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

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

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

20 hekastos en tē klēsei hē eklēthē, en tautē menetō.

Each one in the calling in which he was called, in this let him remain.

כֹּאֵם-נִקְרָאתָ וְאַתָּה עֶבֶד עַל-יָרֵעַ בְּעֵינֶיךָ
אֲלֵא אֵם-תִּשְׁיָג יָדְךָ לְצֵאתָ לְחֻפְשִׁי בְּזֶה:

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

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

<21> δοῦλος ἐκλήθης, μή σοι μελέτω.

ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρήσαι.

21 doulos eklēthēs? mē soi meletō;

While a servant were you called, not to you let it matter;

all' ei kai dynasai eleutheros genesthai, mallon chrēsai.

but if indeed you are able to become free, rather make use of it.

כַּבְּ כִּי-הִקְרוּא בְּאֲדוֹן בְּהִיּוֹתוֹ עֶבֶד מִשְׁחָרָר הוּא לְאֲדוֹן
וְכֵן הִקְרוּא בְּהִיּוֹתוֹ חֻפְשִׁי עֶבֶד הוּא לְמַשְׁיָח:

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

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

<22> ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν,

ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλος ἐστὶν Χριστοῦ.

22 ho gar en kyriō klētheis doulos

For the one in the Master having been called while a servant

apeleutheros kyriou estin, homoiōs

B'rit haChadashah (New Testament) Greek-English color coded Interlinear edited by Lanny Mebust – page

44

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.

כג בַּמַּחִיר נִקְנִיתֶם אֶל-תְּהִיו עֲבָדִים לְבָנֵי-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· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

23 timēs ēgorasthēte; mē ginesthe douloi anthrōpōn.

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

כד אַחֵי אִישׁ אִישׁ בַּמַּשְׁמָרָה

שְׁמִיתוּכָה נִקְרָא בָּהּ יַעֲמֹד לְפָנֵי הָאֱלֹהִים:

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

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

<24> ἕκαστος ἐν ᾧ 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 Elohim.

כה וְעַל-דִּבְרֵי הַבְּתוּלוֹת אֵין-לִי מִצְוָה מִפִּי הָאָדוֹן

רַק אֶחְנֶיהָ כַּעֲתִי אַחֲרֵי אֲשֶׁר-חֲנִנִי הָאָדוֹן לְהִיּוֹת נְאֻמִּן:

25. w'al-d'bar hab'thuloth 'eyn-li mits'wah mipi ha'Adon

raq 'achaueh da'ti 'acharey 'asher-chanani ha'Adon lih'yothe ne'eman.

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

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

25 Peri de tōn parthenōn epitagēn kyriou ouk echō,

Now concerning the virgins, 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.

כו וְאָנִי אֹמֵר כִּי-טוֹב לָאָדָם מִפְּנֵי הַצָּרָה הַקְּרוֹבָה

כִּי-טוֹב לוֹ לַעֲמֹד כָּךְ:

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 οὕτως 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.

כּוּאִם-זְקוּק אַתָּה לְאִשָּׁה אַל-תִּבְקֵשׁ לְחַפְטָר
וְאִם-נִפְטַרְתָּ אַל-תִּבְקֵשׁ אִשָּׁה:

27. 'im-zaquq 'attah 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 γυναῖκί, μὴ ζήτηί λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζητεί γυναῖκα.

27 dedesai gynaiki, mē zētei lysin;

If you have been bound to a wife, do not seek separation;

lelysai apo gynaikos, mē zētei gynaika.

if you have been freed from a wife, do not seek a wife.

כּחַ וְגַם כִּי-תִקַּח אִשָּׁה אֵין בָּךְ חַטָּא וְחַבְתּוּלָה כִּי-תִהְיֶה לְאִישׁ
אֵין בָּךְ חַטָּא אַבָּל יְבָאוּם צָרוֹת בְּבִשְׁתָּם וְאֵנִי חָס עָלֵיכֶם:

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

1Cor7:28 And even if you marry a woman, there is no sin in you,
and a maiden, 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 ἡμαρτες, καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἡμαρτεν·
θλιψὶν 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.

כּט וְזֹאת אֲנִי אֹמֵר אַחֵי כִי הַשָּׁעָה דְּחֻקָּה
מֵעַתָּה עַל-כֵּן יִהְיוּ הַנְּשׂוּאִים כְּאֵלוּ אֵין-לָהֶם נָשִׁים:

29. w'zo'th 'ani 'omer 'achay ki hash'a`ah d'chuqah
me`attah `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 ἐστίν·
τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν

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

But this I say, brothers, the time has been shortened;
to loipon, hina kai hoi echontes gynaikas hōs mē echontes ōsin,
from now on, that both the ones having wives as not having may be,

לוֹהֲבִכִּים כְּאֵינָם בְּכִים וְהַשְׂמִיחִים כְּאֵינָם שְׂמִיחִים
וְהַקּוֹנִים כְּאֵלֹו אֵין-קִנְיָן בְּיָדָם:

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

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

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

30 kai hoi klaiontes hōs mē klaiontes kai hoi chairontes hōs mē chairontes
and the ones weeping as not weeping and the ones rejoicing as not rejoicing
kai hoi agorazontes hōs mē katechontes,
and the ones buying as not possessing,

לֹא וְהַנֶּהֱנִים מִן-הָעוֹלָם הַזֶּה כְּאֵלֹו אֵין לָהֶם הִנָּאָה מִמֶּנּוּ
כִּי תַעֲבֹר צוּרַת הָעוֹלָם הַזֶּה:

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

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 ὥς μὴ καταχρώμενοι·
παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

31 kai hoi 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.

לְבִיאֲנִי הַצּוֹנִי שֶׁלֹא תִהְיֶה נִטְרָדִים מִי שְׂאֵין-לוֹ אִשָּׁה טָרוּד
בְּאַשֶׁר לְאָדוֹן אֵין יִיטֵב בְּעֵינֵי 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 ὑμᾶς 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;

לגובעל אשה טרוד בקפצי העולם איך ייטב בעיני האשה
ואין לבו תמים:

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, πὼς ἀρέσῃ τῇ γυναίκι,

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,

לדאשה פנויה ובתולה טרודה באשר לאדון
ולחיות קדושה גם בגופה גם ברוחה
ובעילת בעל טרודה היא בקפצי העולם שתיטב בעיני בעלה:

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 maiden 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 γυνή ἢ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,
ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι.

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

34 kai memeristai. kai hē gynē hē agamos
and he has been distracted. Both the woman unmarried
kai hē parthenos merimnā ta tou kyriou, hina ē hagia
and the virgin care for the things of the Master that she may be holy
kai tō sōmati kai tō pneumati; hē de gamēsasa merimnā
both the body and the spirit; but the woman having married cares
ta tou kosmou, pōs aresē tō andri.
for the things of the world, how she may please her husband.

להיכן אני אמר לטוב לכם ולא להשליך פח עליכם
כי אם להנהיג טובה ולמען תהיו נכונים תמיד
לקראת האדון באין מעצור:

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

1Cor7:35 This I say, Good for you, and not to cast a snare on you, but for good leadership,

and for that you shall always be ready to call out to the Adon without distraction.

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

35 touto de pros to hymōn autōn symphoron legō,

Now this for your own profit I speak,

ouch hina brochon hymin epibalō alla pros to euschēmon

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

kai euparedron tō kyriō aperispastōs.

and constant service to the Master in an undistracted way.

לֹא-יֵאמַר אִישׁ שֶׁהוּא עֹשֶׂה בְּבִתּוֹ הַתּוֹלָה שְׂלֹא כְּהֶגֶן
אֶם-יַעֲבֹר עָלֶיהָ פְּרָקָה וְדָבָר צֹרֵךְ הוּא אֲזַיַּעֲשֶׂה לָּהּ
כְּרִצּוֹנוֹ אֵין בּוֹ חֶטָּא וְשִׂיאָנָה:

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 maiden daughter, not as protection, if she passes her time, so he needs something to do for her as he wants, he does not sin; let her marry.

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

36 Ei de tis aschēmonein epi tēn parthenon autou nomizei,

But if anyone to behave improperly toward his virgin thinks,

ean ē hyperakmos, kai houtōs opheilei ginesthai,

if she is past her prime, and thus it has to be,

ho thelei poieitō, ouch hamartanei, gameitōsan.

what he desires let him do, he does not sin, let them marry.

לֹא-יֵאמַר שֶׁהוּא נָכוֹן בְּלִבּוֹ וְאֵינְנוּ מְכַרְחֵ כִּי אֶם-יָכֹל לַעֲשׂוֹת
כְּרִצּוֹנוֹ וְגָמַר בְּלִבּוֹ לְשֹׁמֵר אֶת בִּתּוֹ הַתּוֹלָה טוֹב הוּא עֹשֶׂה:

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

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

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

37 hos de hestēken en tē kardiā autou hedraios mē echōn anagkēn,

But who has stood in his heart firm, not having the need,

exousian de echei peri tou idiou thelēmatos kai touto kekriken

but mastery has concerning his own desire, and this he has decided

en tē idiā kardiā, tērein tēn hautou parthenon, kalōs poiēsei.

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

לֹחַ לָכֵן הַמְשִׂיא אֶתָּה עֹשֶׂה טוֹב
וְאֲשֶׁר אֵינָנוּ מְשִׂיא עֹשֶׂה טוֹב מִמֶּנּוּ:

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 of him.

<38> ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ
καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.

38 hōste kai ho gamizōn tēn heautou parthenon kalōs 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.

לֹט הָאִשָּׁה זְקוּקָה לְבַעֲלָהּ מִן-הַתּוֹרָה כָּל-זְמַן שֶׁהוּא חַי וְכַשְׁמַת
בַּעֲלָהּ מִתַּתָּהּ הִיא לְהִנָּשֵׂא לְמִי שֶׁתִּרְצֶהּ וּבְלִבָּר שֶׁתִּהְיֶה בְּאֲדוֹן:

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

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

<39> Γυνὴ δέδεταί ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς·
ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ᾧ 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.

מִן־אֲשֶׁרֶיָּהּ אִם-תַּעֲמֹד פְּנוּיָהּ זֹאת בְּעַתִּי
וְאָמַר כִּי רוּחַ אֱלֹהִים גַּם-בִּי:

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> μακαριώτερα δέ ἐστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην·
δοκῶ δὲ καὶ γὼ 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

אִנְעַל-דְּבַר זִבְחֵי הָאֱלִילִים יִדְעֵנוּ שְׂפָלָנוּ

יִשְׁ-לָנוּ דַעַת הַדַּעַת תִּגְבֶּיהָ לֵב וְהֶאֱהָבָה הִיא הַבֹּנָה:

1. w'`al-d'bar zib'chey ha'elilim yada`nu shekulanu yesh-lanu da`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, οἶδαμεν ὅτι πάντες γινώσκιν ἔχομεν.
ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

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;

בְּהֵאמֹר שֶׁהוּא יָדַע דְּבַר עוֹדָנוּ לֹא-יָדַע כְּאִשֶּׁר רָאִי לוֹ:

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

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

<2> εἴ τις δοκεῖ ἐγνώκειναι τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι.

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;

גִּאֲבָל הָאֱהָב אֶת-הָאֱלֹהִים הוּא נֹדַע לוֹ:

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

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

<3> εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνωσται ὑπ' αὐτοῦ.

3 ei de tis agapā ton theon, houtos egnōstai hyp' autou.

but if anyone loves Elohim, this one has been known by Him.

דִּנְעַל-דְּבַר אֲכִילַת זִבְחֵי הָאֱלִילִים יִדְעֵנוּ

כִּי-אֵין אֱלִיל בְּעוֹלָם וְאֵין אֱלֹהִים בְּלִתִּי 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.

<4> Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ
καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.

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.

הַיֹּאֶף כִּי-יֵשׁ מִי שֶׁנִּקְרָאִים אֱלֹהִים בֵּין-בְּשָׁמַיִם בֵּין-בְּאָרֶץ
כַּאֲשֶׁר יֵשׁ אֱלֹהִים רַבִּים וְאֲדֹנִים 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,
ὥσπερ 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,

וְאִמָּנָם לָנוּ רֶכֶּ-אֵל אֶחָד הָאֵב אֲשֶׁר הַכֹּל מִמֶּנּוּ וְאִנְחָנוּ אֵלָיו
וְאֲדֹנָן אֶחָד יְהוֹשִׁעַ הַמָּשִׁיחַ אֲשֶׁר הַכֹּל עָלָיו וְאִנְחָנוּ עָלָיו-יָדּוּ:

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), ^{וְאִנְחָנוּ} the Mashiyach,
by whom are all things created by His hands, and we by His hands.

<6> ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν,
καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ 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 El 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.

זֶאֱפֹךְ לֹא בְכֻלָּם הִדְעַת כִּי יֵשׁ זִכְרִים עוֹד אֶת-הָאֱלִיל
וְאִכְלִים כַּאֲכֹל זֶבַח אֱלִיל וְלִבָּם הִחְלוּשׁ יִתְגַּאֲל:

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' οὐκ ἐν πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου
ὥς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὕσα 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.

חִתְּמָאֵכֶל לֹא יִקְרֵב אֶתָּנוּ לֵאלֹהִים
כִּי אִם-נֹאכֵל אֵין-לָנוּ יִתְרוֹן וְאִם-לֹא נֹאכֵל לֹא נִגָּרַע:

8. w'hama'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.
οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.

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

ט אָבֵל הִזְהִירוּ בֵּין-יְהִיָּה אֶתּוֹ הַרְשִׁיזוֹן שְׁלָכֶם לְמַכְשָׁל לַחֲלָשִׁים:

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 αὐτῇ πρόσκομμα γένηται τοῖς ἀσθενέσιν.

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.

י כִּי הִרְאָה אֶתָּךְ אֲשֶׁר לָךְ הַנִּדְעָת מִסֵּב בְּבֵית אֱלִילִים
הֲלֹא הַחֲלָשׁ יַעֲזֹ בְּרוּחוֹ לֶאֱכֹל מִזִּבְחֵי אֱלִילִים:

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

1Cor8:10 For if 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> ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ
ἢ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος 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, ouchi 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?

יֵא וִיאבֵד עַל-יְהִי כַעֲתָךְ אַחֲרֶיךָ הַחֲלָשׁ אֲשֶׁר לְמַעַנּוֹ מֵת הַמְּשִׁיחַ:

11. w'yo'bad `al-y'dey da`'t'ak 'achiak hachalash 'asher l'ma`ano meth haMashiyach.

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

<11> ἀπόλλυται γὰρ ὁ ἀσθενὼν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

11 apollytai gar ho asthenōn 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.

יבואם-כָּכָה תַּחֲטָאוּ לְאַחֵיכֶם

וְתִכְאִיבוּ אֶת-רוּחֵם הַחֲלוּשׁ לַמְּשִׁיחַ אֲתֶם חַטָּאִים:

12. w'im-kakah techet'u la'acheykem

w'thak'ibu 'eth-ruachm hechalush laMashiyach 'attem 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 ἁμαρτάνοντες εἰς τοὺς ἀδελφούς

καὶ τύποντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.

12 houtōs de hamartanontes 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.

יגַעַל-כֵּן אִם-מֵאַכְלִי מְכַשִּׁיל אֶת-אָחִי לֹא-אֶכֶל בְּשָׂר לְעוֹלָם

כֵּן-אֶכַּשִּׁיל אֶת-אָחִי:

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,
ἵνα 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

אֵטְהֵלָא שְׁלִיחַ אֲנִכִּי הֲלֹא חַפְּשִׁי אֲנִכִּי הֲלֹא

רְאִיתִי אֶת-יְהוֹשֻׁעַ הַמְּשִׁיחַ אֲדֹנֵינוּ הֲלֹא פְעָלִי אֲתֶם בְּאֲדֹנֵינוּ:

1. thalo' shaliach 'anoki halo' chaph'shi 'anoki halo' ra'ithi 'eth-Yahushuà haMashiyach
'Adoneynu halo' pa`ali 'attem ba'Adoneynu.

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

<9:1> Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;
 οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;
 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 hymeis este en kyriō?
 Not Yahushua our Master have I seen? Not my work you are in the Master?

בואם-אינני שליח לאחרים לכם שליח אני
 כי חותם שליחותי אתם באדונינו:

2. w'im-'eyneni shaliach la'acherim lakem shaliach 'ani
 ki chotham sh'lichuthi 'attem 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.

<2> εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι.
 ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.
 2 ei allois ouk eimi apostolos, alla ge hymin eimi;
 If to others I am not an apostle, yet indeed to you I am;
 hē gar sphragis mou tēs apostolēs hymeis este en kyriō.
 for the seal of my apostleship you are in the Master.

גויכנגד חקנים אותי אני אמר:

3. uk'neged hadanim 'othi 'ani 'omer.
 1Cor9:3 My defense to them who examine me is this:
 <3> Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη.
 3 Hē emē apologia tois eme anakrinousin estin hautē.
 My defense to the ones examining me is this.

ד האין רשות בידנו לאכל ולשתות:

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 πίνειν;
 4 mē ouk echomen exousian phagein kai pein?
 Not have we the right to eat or to drink?

ה האין רשות בידנו להוליך עמנו אחות לאשה
 כשליחים האחרים וכאחי האדון וכמו כיפא:

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 γυναῖκα περιάγειν ὥς 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?

וְאִם-לִי לְבָדִי וּלְבַר-נָבָא
לֹא נִתְּנָה רְשׁוּת לְחַדֵּל לַעֲשׂוֹת מְלָאכָה:

6. 'im-li l'badi ul'Bar-naba' lo' nit'nah 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> ἢ 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?

זֶמֶר יֵצֵא בְצֶבֶא וּפְרִנָּסְתּוֹ עָלָיו מִי נִטֵּעַ פֶּרֶם
וְלֹא יֹאכַל אֶת-פְּרִי מִי רֵעָה עֵקֶר וּמַחְלֵב הָעֵקֶר לֹא יֹאכַל:

7. **mi yatsa' batsaba' uphar'nas'to `alayu mi nata`kerem**
w'lo' yo'kal 'eth-pir'yo mi ro`eh `eder umechaleb 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 ἰδίῳις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα
καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην
καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

7 tis strateuetai **idiois opsōniois pote?**
Who serves as a soldier by his own wages at any time?
tis **phyteuei ampelōna kai ton karpon autou ouk esthie?**
Who plants a vineyard and its fruit does not eat?
ē tis **poimainei poimnēn kai ek tou galaktos tēs poimnēs ouk esthie?**
Or who shepherds a flock and of the milk of the flock does not eat?

חֲכַדְרֶךָ בְּנִי אָדָם אֲנִי מְדַבֵּר
כְּזֹאת הֲלֹא גַם-הַתּוֹרָה אֹמֶרֶת כֵּן:

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?

טָכִי כָתוּב בְּתוֹרַת מֹשֶׁה לֹא-תַחֲסֹם שׁוֹר בְּדִישׁוֹ
הַלְשָׁרִים 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 Elohim concerned about the oxen?

<9> ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ κημώσεις βοῦν ἀλοῶντα.
μὴ τῶν βοῶν 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 meleī tō theō
treading grain. Surely it is not the oxen that matter to Elohim,

יֵאוּרֹךְ-לְמַעַנְנוּ מְדַבֵּר אֲבָן לְמַעַנְנוּ נִכְתָּב
כִּי הַחֹרֵשׁ יַחֲרֹשׁ אֲלֵי-תִקְוָה
וְהַדָּשׁ יְדוּשׁ אֲלֵי-תִקְוָה לְקַחַת חֶלֶקוֹ בַּתִּקְוָה:

10. 'o raq-l'ma'anenu m'daber
'aken l'ma'anenu nik'tab ki hachoresch 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 ὀφείλει
ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν 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 opheilei
Because of us for it was written that ought

ep' elpidi ho arotriōn arotrian kai ho aloōn ep' elpidi tou metechain.
on hope the one ploughing to plow, and the one threshing on hope to partake.

יֵאָמַר-זָרְעֵנוּ בָכֶם עֲנִינֵי הָרוּחַ הַדָּבָר גָּדוֹל
הוּא שֶׁנִּקְצָר מִכֶּם עֲנִינֵי 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 hymin ta pneumatika espeiramen,
If we to you the spiritual things sowed,

mega ei hēmeis hymōn ta sarkika therisomen?
is it a great thing if we your material things shall reap?

יבואם לאַחרים יש רְשׁוּת עֲלֵיכֶם הֲלֹא יוֹתֵר לָנוּ אֲבָל
לֹא עָשִׂינוּ כְּרְשׁוּת הַזֹּאת כִּי אִם-סָבַלְנוּ אֶת-הַכֹּל
לְבִלְתִּי-שׁוֹם מַעְצֹר לְבִשׁוֹרַת הַמָּשִׁיחַ:

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 haMashiyach.

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 ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;
Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν,
ἵνα μή τινα ἐγκοπὴν δώμεν 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 exousiā 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.

יג הֲלֹא יָדַעְתֶּם כִּי עֲבָדֵי עֲבֹדַת הַקֹּדֶשׁ אֲכָלִים מִן-הַקִּדְשִׁים
וּמִשְׁכָּרֵי הַמִּזְבֵּחַ לְקָחִים חֶלְקָם בַּמִּזְבֵּחַ:

13. halo' y'da'tem ki `ob'dey `abodath haqodesh 'ok'lim min-haqadashim um'sharathey hamiz'beach loq'chim chel'qam bamiz'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 ἱερά ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν,
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 thysiaστήριῳ paredreuontes
of the temple eats. The ones the altar attending
tō thysiaστήριῳ symmerizontai?
with the altar having their share?

יד כֵּן תִּקֵּן אֲדֹנֵינוּ גַם-הוּא שִׁיחִיו הַמְּבֹשְׂרִים מִן-הַבִּשּׁוּרָה:

14. ken tiquen '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.

טו וְאַנְכִי לֹא עָשִׂיתִי כְּאַחַת מֵאֵלֶּה וְגַם לֹא-כְתַבְתִּי זֹאת
לְמַעַן יַעֲשֶׂה-לִּי כֵן כִּי-טוֹב לִי הַמָּוֶת
מֵאֲשֶׁר יֵשִׁים אִישׁ אֶת-תְּפִאֲרָתִי לְרִיק:

15. w'ʾanoki lo' ʾasithi 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 dome 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 ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν
ἢ - τὸ καύχημά μου οὐδεὶς 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 אִם-אֲבִשֹׁר אֶת-הַבְּשׂוּרָה אֵין-לִי לְהַתְּפָאֵר
כִּי-הַחֻבָּה מְטַלֶּת עָלַי וְאִי לִי אִם-לֹא אֲבִשֹׁר:

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> εἰ ἂν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα·
ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἐστὶν εἰ 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 אִם-בְּרָצוֹנִי אֶעֱשֶׂה יְהִיָּה-לִּי שְׂכָר
וְאִם-שָׂלָא בְּרָצוֹנִי פְקַבֶּת מִשְׁמַרְתִּי הִיא:

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 ἐκὼν 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.

יְהוֹעֲזָה מֵה-שְׂכָרִי הֲלֹא שְׂאֲבֹשֶׁר בְּשׁוֹרַת הַמָּשִׁיחַ בְּלֹא-מַחִיר
לְבִלְתִּי הַשְׁתַּמֵּשׁ לְהַנָּאת עֲצָמִי בְּרִשּׁוֹת הַנֶּתֶן-לִי בַּבְּשׂוּרָה:

18. w'`attah mah-s'kari halo' she'abaser b'sorath haMashiyach b'lo'-m'chir
l'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 μου ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ 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 exousiā mou en tō euaggeliō.

I may make the good news so as not to make full use of my right in the gospel.

יֵטֵבִי בַּהֲיוֹתִי חֶפְשִׁי מִכָּל עֲשִׂיתִי עֲצָמִי עֶבֶד לְכָל-אָדָם
לְקִנּוֹת אֶת-הָרַבִּים:

19. ki bih'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 γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα,
ἵνα τοὺς πλείονας κερδήσω·

19 Eleutheros gar ōn 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;

כִּי אֶהְיֶה לַיהוּדִים כְּיָהוּדִי לְקִנּוֹת הַיְּהוּדִים אֲשֶׁר הֵם תַּחַת
הַתּוֹרָה לָהֶם הָיִיתִי כָּמִי שֶׁתַּחַת הַתּוֹרָה אֲף־אֲנִי אֵינֶנִּי
תַּחַת הַתּוֹרָה לְמַעַן קִנּוֹת אוֹתָם 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 l'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 νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον 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;

כֹּאֲלֹאֲתָם נִשְׁאִין לָהֶם תּוֹרַח הַיִּיתִי כְּמִי נִשְׁאִין לוֹ תּוֹרַח
 אֶף עַל-פִּי נִשְׁאִינִי בְּלֹא-תּוֹרַת אֱלֹהִים
 כִּי-תּוֹרַת הַמַּשִּׁיחַ תּוֹרַתִּי לְמַעַן קְנוֹת אוֹתָם נִשְׁאִין לָהֶם תּוֹרַח:

21. I'otham 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 ἄνομος, μὴ ὢν ἄνομος 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 Elohim
 all' ennomos Christou, hina kerdanō tous anomous;
 but within the Law of the Anointed One, that I may gain the ones without Law;

כִּבְּלֹחַלָּשִׁים הַיִּיתִי כְּחַלָּשׁ לְקְנוֹת אֶת-הַחַלָּשִׁים הַכֹּל
 לְכֻלָּם נִהְיִיתִי לְמַעַן אוֹשִׁיעַ אֶחָדִים עַל כָּל-פָּנִים:

22. w'lachalashim hayithi k'chalash liq'noth 'eth-hachalashim hakol I'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 πᾶσιν 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.

כַּגִּוְאֶת-זֹאת אֲנִי עֹשֶׂה בְּעִבּוֹר הַבְּשׂוֹרָה לְמַעַן יִהְיֶה חֵלְקִי בָּהּ:

23. w'eth-zo'th 'ani `oseh ba`abur hab'sorah I'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 syngkoinōnos autou genōmai.

And all things I do because of the gospel, that a fellow partner of it and become.

כִּדְהָלָא יִרְעֵתֶם בִּי-הָרָצִים בְּאַצְטְדִּיּוֹן כָּלֶם רָצִים
וְאַחַד יִזְכֶּה בְּשֹׁכֵר הַנִּצָּחֹן כֵּן רוּצוֹ לְמַעַן תִּזְכּוּ בוֹ:

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; οὕτως 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.

כִּהְיִכְל-הָעֵמִיד לְהִתְגֹּשֵׁשׁ יִנָּזֵר מִכָּל-דְּבָר הֶמָּה לְקַחַת
כֶּתֶר נִפְסָד וְאַנְחֵנוּ לְקַחַת כֶּתֶר אֲשֶׁר אֵינָנוּ נִפְסָד:

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 and we take a wreath in which we are not perishable.

<25> πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται,
ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.

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.

כּוּ לָכֵן הִנְנִי רָץ לֹא כְמוֹ בַּחֲשֵׁכָה הִנְנִי נִלְחָם לֹא כְהוֹלֵם רוּחַ:

26. laken hin'ni rats lo' k'mo bachashekah hin'ni nil'cham lo' k'holem ruach.

1Cor9:26 Therefore, behold, I am running, not like in the darkness,
behold, 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;

כּוּ כִּי אִם-אַדְכָּא אֶת-גּוֹפִי

וְאַשְׁעִבְדָּנוּ שְׁלֹא-אַתְיָה אֲנִי הַקּוֹרָא לְאַחֲרִים נֶאֱלָח בְּעַצְמִי:

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

אִלֵּא אֶכְחַד מִכֶּם אֶחָי שְׂאֲבוֹתֵינוּ הָיוּ כֻּלָּם תַּחַת הָעֶנָן
וְכֻלָּם עָבְרוּ בְּתוֹךְ הַיָּם:

1. w'lo' 'akached mikem 'echay she'abotheynu hayu kulam tachath he`anan
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 ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον

1 Ou thelō gar hymas agnoein, adelphoi, hoti hoi pateres hēmōn pantes
I do not want for you to be ignorant, brothers, that our fathers all
hypo tēn nephelēn ēsan kai pantes dia tēs thalassēs diēlthon
under the cloud were and all through the sea passed

בְּכֻלָּם נִטְבְּלוּ לְמֹשֶׁה בְּעָנָן וּבַיָּם:

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 θαλάσῃ

2 kai pantes eis ton Mōusēn ebaptisthēsan en tē nephelē kai en tē thalassē
and all into Moses were baptized in the cloud and in the sea

גְּכֻלָּם אָכְלוּ מֵאֶכֶל אֶחָד רוּחָנִי:

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 pantes to auto pneumatikon brōma ephagon
and all the same spiritual food ate

דְּכֻלָּם שָׁתוּ מִשְׁקָה אֶחָד רוּחָנִי

כִּי נָשְׁתוּ מִן-הַצֵּיֹר הָרוֹחֵנִי הַהֶלֶךְ עִמָּהֶם וְהַצֵּיֹר הַהוּא הַמָּשִׁיחַ:

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·

ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.

4 kai pantes 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.

הָאֵבֶל רָבָם לֹא רָצָה בָּם הָאֱלֹהִים וּפְגָרֵיהֶם נָפְלוּ בַּמִּדְבָּר:

5. 'abal rubbam lo' ratsah bam ha'Elohim uphig'reyhem naph'lu bamid'bar.

1Cor10:5 But with the multitude of them 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 autōn eudokēsen ho theos,

But not with the majority of them was pleased Elohim,

katestrōthēsan gar en tē erēmō.

for they were strewn about in the wilderness.

וְכָל-זֹאת הִיָּתָה-לָּנוּ לְמוֹפֶת לְבִלְתִּי הִתְאַוֹת לְרָעָה

כַּאֲשֶׁר הִתְאַוּ גַּם-הֵמָּה:

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 ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,

καθὼς κακεῖνοι ἐπεθύμησαν.

6 tauta de typoi hēmōn egenēthēsan,

Now these things as examples of us occurred,

eis to mē einai hēmas epithymētas kakōn, kathōs kakeinoi epethymēsan.

for not to be us ones desiring after evil things, as also those ones desired.

זֹלָא תְהִיֹּ עֲבָדֵי אֱלִילִים כַּאֲשֶׁר הָיוּ מְקַצְתָּם כְּמוֹ שֶׁכָּתוּב

וַיֵּשֶׁב הָעָם לֶאֱכֹל וְלִשְׁתּוֹ וַיִּקְמוּ לְצַחֵק:

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 καθὼς τινες αὐτῶν,
ὥσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.

7 mēde eidōlolatrai ginesthe kathōs tines autōn, hōsper gegraptai,
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.

חֹלָא-נְהִיָּה זִנִּים כְּאַשֶּׁר זָנוּ מִקְצָתָם
וַיִּפְּלוּ בְיוֹם אֶחָד שְׁלֹשָׁה וָעֶשְׂרִים אֶלֶף אִישׁ׃

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, καθὼς τινες αὐτῶν ἐπόρνευσαν
καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς 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.

טֹלָא-נִנְסָה אֶת-הַמָּשִׁיחַ כְּאַשֶּׁר נִסּוּהוּ מִקְצָתָם
וַיִּאֲבְדוּם הַנִּחָשִׁים׃

9. w'lo'-n'naseh 'eth-haMashiyach ka'asher nisuhu 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, καθὼς τινες αὐτῶν ἐπείρασαν
καὶ ὑπὸ τῶν ὄφειων 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 apōllynto.
and by the serpents were being destroyed.

יָגַם-לֹא תִלִּינוּ כְּאַשֶּׁר הִלִּינוּ מִקְצָתָם וַיָּמֻתוּ בְיַד הַמַּשְׁחִית׃

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 τινες αὐτῶν ἐγόγγυσαν
καὶ ἀπώλυντο ὑπὸ τοῦ ὀλοθρευτοῦ.

10 mēde goggyzete, kathaper tines autōn egoggysan
Neither murmur, even as some of them murmured,
kai apōlonto hypo tou olothreutou.

and they were destroyed **by the destroyer.**

יֵאָכָל-זֹאת מִצָּאֵתָם לְהִיּוֹת לְמוֹפֶת וּתְכָתִיב לְמוֹסֵר לָנוּ
אֲשֶׁר-הִגִּיעוּ אֵלֵינוּ קִצֵּי עוֹלָמִים:

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, ἐγράφη 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.

יֵב לָכֵן הָאֹמֵר בְּנַפְשׁוֹ אֲנִי עֹמֵד יִרָא פֶּן-יִפּוֹל:

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.

יִגְעֲדוּן לֹא-בָא עֲלֵיכֶם נִסְיוֹן בְּלֹתִי
כְּדֶרֶךְ בְּנֵי-אָדָם כִּי-נֶאֱמָן הוּא הָאֱלֹהִים
אֲשֶׁר לֹא יִנִּיחַ לְנִסּוֹת אֶתְכֶם יוֹתֵר עַל כֹּחְכֶם
כִּי אִם-יִתֵּן עִם-הַנִּסְיוֹן גַּם-אַחֲרִיתוֹ כְּדִי שְׁתּוּכְלוּ שְׂאֵת:

13. **`adayin lo'-ba' `aleykem nisayon bil'ti k'dere'k b'ney-'adam**
ki-ne'eman 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 ἔασει 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 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**.

יד על-כן חביבי רחמי מעבודת אלילים:

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 כדבר אל-נבונים אני מדבר ואתם בינו את אשר אמר:

15. **k'daber `el-n'bonim `ani m'daber w'attem 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; krinte hymeis ho phēmi.

As to thoughtful men I speak; you judge what I say.

טז כוס של-ברכה אשר אנחנו מברכים עליו הלא הוא

מחבר אתנו לדמו של-המשיח והלחם

אשר אנחנו בצעים הלא הוא מחבר אתנו לגופו של-המשיח:

16. **kos shel-b'arakah `asher `anach'nu m'barakim `alay**

**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 Mashiyach? And the bread that we break, is it not a sharing to us
in the body of the Mashiyach?

<16> τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος
τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν;

16 to potērion tēs eulogias ho eulougoumen,

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?

יז כי-לחם אחד הוא לכן גוף אחד אנחנו הרבים

מפני שחלק לכלנו בלחם האחד:

17. **ki-lechem `echad hu' laken guph `echad `anach'nu harabbim**

mip'ney secheleq l'kulanu 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 εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν,
οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.

17 hoti heis artos, hen sōma hoi 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.

יחַ הַבִּיטוּ אֶל-יִשְׂרָאֵל שְׁלִפִּי הַבָּשָׂר
הֲלֹא אֲכָלִי הַזִּבְחִים הַבְּרִי הַמְּזִבֵּחַ הַזֶּה:

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 hoi esthiontes
Look at Israel according to the flesh; not the ones eating
tas thysias koinōnoi tou thysiaστήριου eisin?
the sacrifices partakers of the altar are?

יִטְעַתָּה מָה אָמַר
הֲיֵשׁ מִמָּשׁ בְּאַלִּיל אִם-יֵשׁ מִמָּשׁ בְּזִבְחִי אֱלִילִים:

19. w'`attah 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 τί ἐστίν ἢ ὅτι εἰδωλὸν τί ἐστίν;
19 ti oun 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?

כְּאַלֵּא מַה-שִּׁיזְבְּחוּ הַגּוֹיִם לַשִּׁדִּים הֵם זִבְחִים וְלֹא לֵאלֹהִים
וְאֲנִי אֵין רְצוֹנִי שֶׁתִּהְיוּ חֲבֵרִים לַשִּׁדִּים:

20. 'ela' mah-sheyiz'b'chu 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> ἀλλ' ὅτι ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν].
οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
20 all' hoti ha thuousin, daimoniois kai ou theō
But that the thing which they sacrifice, to demons and not to Elohim
[thuousin]; ou thelō de hymas koinōnous tōn daimoniōn ginesthai.

they sacrifice; I do not want you sharers of the demons to become.

כא לֹא תוֹכְלוּ לְשִׁתּוֹת כּוֹס אֲדֹנֵינוּ וְכוֹס הַשִּׂדִּים יַחַד
וְלֹא יִהְיֶה חֶלֶק לָכֶם בְּשִׁלְחַן אֲדֹנֵינוּ וּבְשִׁלְחַן הַשִּׂדִּים:

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 metechain kai trapezēs daimoniōn.
you are not able the Master's table to partake of and a table of demons.

כב הַנֶּעֱזוּ לְהַקְנִיָּא אֶת-אֲדֹנֵינוּ הַכִּי חֲזָקִים אֲנַחְנוּ מִמֶּנּוּ:

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 ἰσχυρότεροι 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?

כג הַכּוֹל רְשׁוּת לִי אָבָל לֹא כָל-דְּבָר מוֹעִיל הַכּוֹל רְשׁוּת
לִי אָבָל לֹא כָל-דְּבָר בּוֹנֵה:

23. hokol r'shuth li 'abal lo' kal-dabar mo'il hokol r'shuth li 'abal lo' kal-dabar boneh.

1Cor10:23 All things are lawful for me, 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.

כד אִישׁ אֶל-יְבִקֵּשׁ דְּבָר לְעַצְמוֹ כִּי אִם-לְרֵעֵהוּ:

24. 'ish 'al-y'baqesh dabar l'ats'mo ki 'im-l're'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.

כח פל-הנמכר בשוק אתו תאכלו
ואל-תחקרו מפני מכשול הלב:

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 he eats, asking no question because of the conscience of the heart;

<25> Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας
διὰ τὴν συνείδησιν.

25 Pan to en makellō pōloumenon esthiete
Everything in a meat market being sold eat
mēden anakinontes dia tēn syneidēsīn;
without raising questions because of conscience;

כּוּפִי לַיהוָה הָאָרֶץ וּמְלוֹאָהּ:

26. **ki laYahúwah ha'arets um'lo'ah.**

1Cor10:26 For the earth belongs to אֱלֹהִים, and the fullness of it.

<26> τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

26 tou kyriou gar hē gē kai to plērōma autēs.
of YHWH for is the earth and the fullness of it.

כּוּ וְאִם-יִקְרָא אֶתְכֶם אִישׁ מֵאֲשֶׁר אֵינֶם מְאֲמִינִים
וּרְצוֹנְכֶם לָלֶכֶת אֵלָיו אֲכֹל תֹּאכְלוּ מִכֹּל אֲשֶׁר-יִשְׁימוּ לְפָנֵיכֶם
וְאֵל-תִּחְקְרוּ מִפְּנֵי מִכְשׁוֹל הֶלֶב:

27. **w'im-yiq'ra' 'eth'kem 'ish me'asher 'eynam ma'aminim
ur'tson'kem laleketh 'elayu 'akol to'k'lu mikol 'asher-yasimu liph'neykem
w'al-tach'q'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
because of the conscience of the heart.

<27> εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι,
πάν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντας 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 anakinontes dia tēn syneidēsīn. being set
before you eat without raising questions because of the conscience.

כח וְכִי-יֹאמֶר לָכֶם אִישׁ זֶה הוּא זָבַח אֱלִילִים
אל-תֹּאכְלוּ מִפְּנֵי אֹתוֹ הַמּוֹדִיעַ וּמִפְּנֵי מִכְשׁוֹל הֶלֶב
(כִּי לַיהוָה הָאָרֶץ וּמְלוֹאָהּ):

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 laYahúwah 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 **אלהים**, and the fullness of it.

<28> εὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μνηύσαντα 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 mēnysanta kai tēn syneidēsīn;

do not eat because of that man having revealed it and because of conscience;

כַּטְוִחֵלֵב שְׂאֲנִי אֵמַר לֹא לְבָךְ כִּי אִם-לֵב רֵעֶךָ
כִּי לְמַח-זֶה תִּדּוֹן חֵרוּתִי עַל-יְדֵי לֵב הָאַחֵר:

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 ἑτέρου. ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

29 syneidēsīn 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?

לְוָאִם-אֲכֹל אֲנִי בְּבִרְכָּה
לְמַח יֵצֵא לִי שֵׁם רַע עַל-הַדָּבָר שְׂאֲנִי מְבָרֵךְ עֲלָיו:

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 with blessings, why I am spoken of 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 blasphēmoumai hyper hou egō eucharistō?

If I with thanksgiving partake, why am I blamed for what I give thanks for?

לֹא לְכֵן אִם תֹּאכְלוּ וְאִם תִּשְׁתּוּ אוֹ-תַעֲשׂוּ דָבָר
עֲשׂוּ הַכֹּל לְכָבוֹד אֱלֹהִים:

31. laken 'im to'k'lu 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.

לֹא יֵאָלֶּה-תִּתְּנוּ מִכְשָׁל לֹא לַיהוּדִים וְלֹא לַיִּנּוּנִים
וְלֹא לַקְהָלַת 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 Ἑλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,
32 aproskopoi kai Ioudaiois ginesthe kai Hellēsin kai tē ekklēsia tou theou,
Without offense both to Jews be and to Greeks and to the assembly of Elohim,

לֹא כְאֲשֶׁר גַּם-אֲנֹכִי מִבְּקֵשׁ לְהִיּוֹת רָצוּי לְכָל בָּכֵל
וְלֹא אֲבַקֵּשׁ תוֹעֵלָת עֲצָמִי כִּי-אִם תוֹעֵלַת הָרַבִּים לְמַעַן יִוָּשְׁעוּ:

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 καὶ γὰρ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἐμαυτοῦ 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

אֲלֹכֵינוּ בְּעֻבּוֹתַי כְּאֲשֶׁר גַּם-אֲנִי הֵלֵךְ בְּעֻבּוֹת הַמָּשִׁיחַ:

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 καὶ γὰρ Χριστοῦ.

1 mimētai mou ginesthe kathōs kagō Christou.
Imitators of me become as I also am of the Anointed One.

בְּוַעַל-זֹאת אֲנִי מְשַׁבַּח אֶתְכֶם אֲחֵי שְׂזִכְרָתֶם אֹתִי בְּכָל
לְשֹׁמֵר אֶת-הַסִּבּוֹת כְּאֲשֶׁר מְסַרְתִּי לָכֶם:

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> Ἐπαινῶ 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.

גוֹרְצוֹנִי שֶׁתְּהִי יָדְעִים שְׂרָאשׁ כָּל-אִישׁ הַמָּשִׁיחַ
וְרָאשׁ הָאִשָּׁה הָאִישׁ וְרָאשׁ הַמָּשִׁיחַ 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 Elohim is the head of the Mashiyach.

<3> θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν,
κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, 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 Elohim.

ד כָּל-אִישׁ אֲשֶׁר יִתְפַּלֵּל אוֹ יִתְנַבֵּא
וְרָאשׁוֹ מִכְסָּה מִנּוּל הוּא אֶת-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 ἢ 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.

הוּכָל-אִשָּׁה אֲשֶׁר תִּתְפַּלֵּל אוֹ תִתְנַבֵּא וְרָאשָׁה פְּרוּעַ
אֶת-רָאשָׁהּ הִיא מִנּוּלָת כִּי שָׁוָה 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 γυνή προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ
καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

5 pasa de gynē proseuchomenē ē prophēteuoussa 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.

וְכִי הָאִשָּׁה אִם-לֹא תִתְכַּסֶּה גַם תִּתְגַּלֵּחַ
וְאִם-בְּזִיוֹן הוּא לָאִשָּׁה לְגֹז אוֹ לְגִלַּח אֶת-שְׁעָרֶיהָ תִתְכַּסֶּה:

6. ki ha'ishah 'im-lo' thith'kaseh gam tith'galach
w'im-bizayon hu' la'ishah lagoon '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 ξυρᾶσθαι, κατακαλυπτέσθω.

6 ei gar ou katakalypsetai 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.

זֶאֱמַנָּה הָאִישׁ אֵינָנוּ חָיִב לְכַסּוֹת אֶת-רֹאשׁוֹ
כִּי הוּא צֶלֶם אֱלֹהִים וְכְבוֹדוֹ וְהָאִשָּׁה הִיא כְבוֹד הָאִישׁ:

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 ἐστιν.

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.

ח כִּי אֵין-הָאִישׁ מִן-הָאִשָּׁה כִּי אִם-הָאִשָּׁה מִן-הָאִישׁ:

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 ἐστιν 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;

ט גַּם-לֹא-נִבְרָא הָאִישׁ בְּעִבּוֹר הָאִשָּׁה
כִּי אִם-הָאִשָּׁה בְּעִבּוֹר הָאִישׁ:

9. gam-lo'-nib'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 γυνή 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.

יַעַל-כֵּן הָאִשָּׁה חַיֵּבֶת לְהִיּוֹת אוֹת מְשִׁמֶּעֶתָּהּ

עַל-רֵאשָׁהּ בְּעֵבוֹר הַמְּלָאכִים:

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 ὀφείλει 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.

יֵאָבָל אֵין הָאִישׁ בְּלֹא אִשָּׁה וְאֵין הָאִשָּׁה בְּלֹא אִישׁ בְּאָדוֹן:

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 οὐτε γυνὴ χωρὶς ἀνδρὸς οὐτε 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.

יְבִי כַּאֲשֶׁר הָאִשָּׁה מִן-הָאִישׁ כֵּן גַּם-הָאִישׁ עַל-יְדֵי הָאִשָּׁה
וְכָל-אֵלֶּה מֵאֱלֹהִים:

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 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 Elohim.

יִגְשָׁפוּטוּ-נָא בְּנִפְשָׁכֶם הִנָּאָה לְאִשָּׁה לְהַתְּפִילָּהּ

אֶל-הָאֱלֹהִים וְרֵאשָׁהּ מִגְּלָהּ:

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 Elohim with her head uncovered?

<13> ἐν ὑμῖν αὐτοῖς κρίνατε·

πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

13 en hymin autois krinate;

Among you yourselves judge;

prepon estin gynaika akatakalypton tō theō proseuchesthai?

is it fitting for a woman uncovered to Elohim to pray?

ידוהלא תלמדו מנוהג שבְּעוֹלָם כִּי אִישׁ
אֲשֶׁר יגדל פָּרַע שְׂעַר ראשו חֲרָפָה 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 Do you not 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 αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστίν,

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?

טוּאָבֵל הָאִשָּׁה כִּי תגדל שְׂעָרָהּ פֶּאֶר הִיא לָהּ
כִּי־נָתַן לָהּ הַשְׂעָר לְצִנִּיף:

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 ἐστίν;

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.

טוּאָם־יֵאָהֵב אִישׁ לָרִיב לֹא זֶה דְּרָכֵנוּ
וְלֹא דְרֶךְ קְהָלוֹת הָאֱלֹהִים:

16. w'im-ye'ehab 'ish larib lo' zu dar'kenu w'lo' dere'k q'hiloth 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 Elohim.

<16> Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς 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 Elohim.

יִזְהַנָּה בְּצִוִּיתִי אֶת-זֹאת לֹא אוֹכֵל לְשֹׁבַח אֲתֶכֶם
עַל-אֲשֶׁר תֵּאָסְפוּ יַחַד לֹא לְטוֹבָה כִּי אִם-לְרָעָה:

17. w'hinneḥ b'tsauothi '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 ἥσσον συνέρχεσθε.

17 Touto de paraggeḗllōn 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.

יֵחַ כִּי שָׁמַעְתִּי שֵׁשׁ מַחְלֻקוֹת בֵּינֵיכֶם כְּשֶׁתִּזְעָדוּ בִקְהָל
וּמִקְצַת הַדָּבָר אֲנִי מֵאֲמִין:

18. ki shama'ti sheyesh machaloqoth beyneykem k'shetiu'a'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 synerchomenōn hymōn en ekklesiā 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.

יֵט כִּי כְּתוּת צְרִיכוֹת לְהִיּוֹת בֵּינֵיכֶם
לְמַעַן יִדָּעוּ הַנֶּאֱמָנִים שְׁבָכֶם:

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 αἰρέσεις 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 genōntai en hymin.
that also the approved ones manifest may become among you.

כְּנִעַתָּהּ כַּאֲשֶׁר תֵּאָסְפוּ יַחַד אֵין-זֶה לֶאֱכֹל סְעוּדָתוֹ שֶׁל-הָאָדוֹן:
20. w'`attah 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;

כַּאֲפִי כָל-אֶחָד מִקְדִּים לְקַחַת סְעוּדָתוֹ בְּשַׁעַת הָאֲכִילָה
וְזֶה יִרְעַב וְזֶה יִשְׁתַּכָּר:

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.

<21> ἕκαστος γὰρ τὸ ἴδιον 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 peinaḡ hos de methuei.

and one hungers and one is drunk.

כִּבְהִי אֵין לָכֶם בָּתִּים לֶאֱכֹל וְלִשְׁתּוֹת אוֹ הַתְּבוּזָה
אֶת-קֹהֶל אֱלֹהִים וּתְבִישׁוּ אֶת-מִי שְׁאֵין-לוֹ מָה
אֶמַר לָכֶם הַעַל-זֹאת אֲשַׁבֵּחַ אֶתְכֶם אֵינֶנִּי מְשַׁבֵּחַ:

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?

<22> μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;

ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύnete τοὺς μὴ ἔχοντας;

τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινώ.

22 mē gar oikias ouk echete eis to esthiein kai pinein?

For houses do you not have in which to eat and to drink?

ē tēs ekklēσίας tou theou kataphroneite

Or the assembly of 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.

כג כִּי-כֵן קִבַּלְתִּי אֲנִי מִן-הָאָדוֹן וּמִסֵּרְתִּי לָכֶם
כִּי הָאָדוֹן יְהוֹשֻׁעַ בִּלְלִילָהּ אֲשֶׁר-נִמְסַר בּוֹ לָקַח אֶת-הַלֶּחֶם:

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 **ὡς** in the night of which He was delivered up took bread,

<23> Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν,
ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν 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

כד וּבִרְךָ וַיִּבְצַע וַיֹּאמֶר

קַח וְאָכְלוּ זֶה גּוֹפִי הַנִּבְצָע בַּעֲדְכֶם עֲשׂוּ-זֹאת לְזִכְרִי:

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, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

24 kai eucharistēsas eklasen 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.

כה וַיִּכְמוּ-כֵן אֶת-הַכּוֹס אַחֵר הַסְּעוּדָה וַיֹּאמֶר הַכּוֹס הַזֹּאת

הִיא הַבְּרִית הַחֲדָשָׁה בְּדָמֵי עֲשׂוּ-זֹאת לְזִכְרִי בְּכָל-זֶמַן שְׁתִּשְׁתּוּ:

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> ὥσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων,
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
τοῦτο ποιεῖτε, ὅσάκις ἐὰν πίνετε, 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.

כוּ כִּי בְּכָל־זֶמֶן שֶׁתֹּאכְלוּ אֶת־הַלֶּחֶם הַזֶּה וְתִשְׁתּוּ אֶת־הַכּוֹס
הַזֶּה אֵת הַזֵּכֶר תִּזְכְּרוּ אֶת־מוֹת אָדֹנֵינוּ עַד כִּי יָבוֹא:

26. ki b'kal-z'man sheto'k'lu 'eth-halechem hazeh
w'thish'tu '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 death of the Master you proclaim until He comes.

כִּי לֹכֵן מִי שֶׁיֹּאכַל מִן־הַלֶּחֶם הַזֶּה אוֹ יִשְׁתֶּה מִכּוֹס הָאָדוֹן
שֶׁלֹּא כְּרָאוּי יֵאָשֵׁם לְגוֹף אָדֹנֵינוּ וְלַדָּמוֹ:

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> Ὡστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως,
ἐνοχος ἔσται 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.

כַּחַ יְבַחֵן הָאִישׁ אֶת־נַפְשׁוֹ וְאֵז יֹאכַל מִן־הַלֶּחֶם וְיִשְׁתֶּה מִן־הַכּוֹס:

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 ἄνθρωπος 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;

כַּט כִּי הָאֹכֵל וְהַשֹּׁתֶה שֶׁלֹּא כְּרָאוּי אֹכֵל
וְשִׁתֶּה דֵּין לְנַפְשׁוֹ לְפִי שֶׁלֹּא־הַפְּלָה אֶת־גּוֹף הָאָדָם:

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 esthieī

For the one eating and drinking judgment to himself eats

kai pinei mē diakrinōn to sōma.

and drinks when not discerning the body.

לְבַגְלָל הַדָּבָר הַזֶּה יֵשׁ-בָּכֶם חֻלִּים וְחַלְשִׁים רַבִּים
וְהַרְבֵּה יָשְׁנוּ הַמָּוֶת:

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 כִי אִם-נִבְחַן אֶת-נַפְשֵׁנוּ לֹא נִהְיָה נִדּוֹנִים:

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 ἂν ἐκρινόμεθα·

31 ei de heautous diekrinomen, ouk an ekrinometha;

But if we were judging ourselves, we would not be judged;

לְבִקְשָׁנוּ נִדּוֹנִים נִסָּר עַל-יַד הָאָדוֹן
כְּדֵי שֶׁלֹּא נִחְיָב עִם-הָעוֹלָם:

32. uk'she'an u 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 παιδεύομεθα,

ἵνα 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 אַחֵי בְּהִנְעֲדְכֶם יִחַד לְאָכֹל הַמִּתִּינוּ זֶה לָזֶה:

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, συnerchόμενοι 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.

לד וְכִי-יָרָעַב אִישׁ יֹאכַל בְּבֵיתוֹ פֶּן-תִּתְעַדּוּ לְאַשְׁמָה
וְיִתֵּר הַדְּבָרִים אֶתְנֶן בְּבֹאִי:

34. w'hi-yir'`ab 'ish yo'kal b'beytho pen-tiua`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 ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε.

Tà dé loipà ōs ãn êlthw diatáxomai.

34 ei tis peina, 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

אִיבְעַנֶּנּוּ מִתַּנּוֹת הָרוּחַ אֲחֵי לֹא-אֶכְחִיד מִכֶּם דְּבָר:

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.

בְּהֵלֹא יִדְעַתֶּם כִּי לְפָנִים גּוֹיִם הָיִיתֶם

וְאַחֲרֵי הָאֱלִילִים הָאֵלִימִים הוּבְלָתֶם וְגַם נִמְשַׁכְתֶּם:

2. halo' y'da`tem ki l'phanim goyim heyithem

w'acharey ha'elilim ha'il'mim hubal'tem w'gam nim'shak'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 εἰδῶλα τὰ ἄφωνα ὥς ἂν ἡγεσθε 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.

גִּלְכֵּן אוֹדִיעַ אֶתְכֶם כִּי אֵין אִישׁ דִּבֵּר בְּרוּחַ אֱלֹהִים
וַיֹּאמֶר לְיִחוּשָׁע חָרָם וְגַם לֹא יִקְרָא אִישׁ לְיִחוּשָׁע אָדוֹן

בְּלִתִּי אִם-בְּרוּחַ הַקֹּדֶשׁ:

3. laken 'odi` 'eth'kem ki 'eyn 'ish dober b'Ruach 'Elohim w'yo'mar l'Yahushuaà cherem w'gam lo' yiq'ra' 'ish l'Yahushuaà '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, Oωχχχ is accursed, and even no one can say, Oωχχχ 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 ἁγίῳ.

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.

דְּהַמְתָּנוּת שְׁנוֹת אֶבֶל אֶחָד הוּא הָרוּחַ:

4. w'hamatanoth shonoth 'abal 'echad hu' haRuach.

1Cor12:4 And there are different kinds of gifts, but the Spirit is the same.

<4> Διαίρεσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα·

4 Diaireseis de charismatōn eisin, to de auto pneuma;

Different kinds of gifts there are, but the same Spirit;

הַשְּׂנִיִּים הַשְּׂמוּשִׁים וְאֶחָד הוּא הָאֵלֹהִים:

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 διαίρεσεις διακονιῶν 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;

וְהַפְעֵלוֹת שְׁנוֹת אֶבֶל הָאֵלֹהִים אֶחָד
וְהוּא הַפְעֵל אֶת-כָּל 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 Elohim is the same and He works all things in all.

<6> καὶ διαίρεσεις ἐνεργημάτων εἰσὶν, 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.

זוּלְכָל-אִישׁ וְאִישׁ נִתְּנָה הַתְּגִלוֹת הָרוּחַ לְהוֹעִיל:

7. ul'kal-'ish wa'ish nit'nah hith'galuth haRuach l'ho'il.

1Cor12:7 And to each one and one is given the manifestation of the Spirit to be useful.

<7> ἑκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

7 hekastō de didotai hē phanerōsis tou pneumatos pros to sympheron.

But to each is given the manifestation of the Spirit for profit.

חֲפִי הָאֶחָד נָתַן-לוֹ עַל-יְדֵי הָרוּחַ הַקָּדָשׁ

וְלְאֶחֶר הָבִיר הַדַּעַת כְּפִי הָרוּחַ הַהוּא:

8. ki ha'echad nitan-lo `al-y'dey haRuach dibur hachak'mah
ul'acher dibur hada'ath k'phi haRuach hahu'.

1Cor12:8 For the one is given to him the Word of wisdom through the Spirit,
and to another the Word of knowledge according to the same Spirit;

<8> ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,

ἀλλὰ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

8 hō men gar dia tou pneumatos didotai logos sophias,

To one for through the Spirit is given a Word of wisdom,

allō de logos gnōseōs kata to auto pneuma,

and to another a Word of knowledge according to the same Spirit,

ט לְאֶחֶר הָאֱמוּנָה בְּרוּחַ הַהוּא

וְלְאֶחֶר מַתָּנוֹת הַרְפָּאוֹת בְּרוּחַ הַהוּא:

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> ἑτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι,

ἀλλὰ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,

9 heterō pistis en tō autō pneumati,

to another faith by the same Spirit,

allō de charismata iamatōn en tō heni pneumati,

and to another gifts of healings by the one Spirit,

י וְלְאֶחֶר לַפְעֹל גְּבוּרוֹת וְלְאֶחֶר נְבוּאָה וְלְאֶחֶר לְהַבְחִין

בֵּין הָרוּחוֹת וְלְאֶחֶר מִיָּנִי לְשִׁנוֹת וְלְאֶחֶר בְּאוּר לְשִׁנוֹת:

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> ἀλλὰ δὲ ἐνεργήματα δυνάμεων, ἀλλὰ [δὲ] προφητεία,

ἀλλὰ [δὲ] διακρίσεις πνευμάτων, ἑτέρῳ γένῃ γλωσσῶν, ἀλλὰ δὲ ἑρμηνεία γλωσσῶν.

10 allō de energēmata dynameōn, allō [de] prophēteia,

and to another the workings of miraculous powers, and to another prophecy,

allō [de] diakriseis pneumatōn, heterō genē glōssōn,
and to another discernings of spirits, to another kinds of tongues,
allō de hermēneia glōssōn;
and to another interpretation of tongues;

יֵאָכֵל-אֵלֶּה יַפְעֵל הָרוּחַ הָאֶחָד הַחֹלֵק לְאִישׁ כְּרָצוֹנוֹ:

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 ἐν
καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

11 panta de tauta energei to hen kai to auto pneuma
all these things works the one and the same Spirit,
diaroun idiā hekastō kathōs bouletai.
distributing individually to each one as He determines.

יֵב כִּי כַּאֲשֶׁר הַגּוּף אֶחָד וּבּוֹ אֲבָרִים הַרְבֵּה וְכָל-אֲבָרֵי הַגּוּף
אֵף כִּי-רַבִּים הֵם כָּלָם גּוּף אֶחָד כֵּן גַּם הַמָּשִׁיחַ:

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 ἑστίν καὶ μέλη πολλὰ ἔχει,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν ἑστίν σῶμα, οὕτως 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;

יֵב כִּי בְרוּחַ אֶחָד נִטְבָּלָנוּ כָּלָנוּ לְגּוּף
אֶחָד אִם-יְהוּדִים וְאִם-יִנְוִיִּם אִם-עֲבָדִים
וְאִם-בְּנֵי חֹרֵין וְכָלָנוּ לְרוּחַ אֶחָד הַשְּׂקִינוּ:

13. ki b'Ruach 'echad nit'bal'nu kulanu l'guph 'echad 'im-Yahudim w'im-Y'wanim
'im-'abadim w'im-b'ney chorin w'kulanu 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 ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν.

13 kai gar en heni pneumati hēmeis pantes eis hen sōma ebaptisthēmen,
For also in one Spirit we all into one body were baptized,

eite Ioudaioi eite Hellēnes eite douloi 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.

יד כי גם-הגוף לא אבר אחד הוא כי אם-רבים:

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 ἓν μέλος ἀλλὰ πολλά.

14 kai gar to sōma ouk estin hen melos alla polla.

For also the body is not one member but many.

טאם-תאמר הקרגל לא יד אני על-כן אינני מן-הגוף
הלזאת לא מן-הגוף היא:

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, Ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ σώματος,
οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

15 ean eipē ho pous, Hoti ouk eimi cheir, ouk eimi ek tou sōmatos,

If says the foot, because I am not a hand, 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.

טאם-תאמר האין לא עין אני על-כן אינני מן-הגוף
הלזאת לא מן-הגוף היא:

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, Ὅτι οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι 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?

יזאם-הגוף כלו יהיה עין איה השמע
ואם-כלו שמע איה הרים:

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 ὀσφρησις;

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?

יחַ וְעַתָּה הָאֱלֹהִים שָׂת אֶת-הָאֲבָרִים כָּל-אֶחָד
וְאֶחָד מֵהֶם בְּגוּף כָּפִי רְצוֹנוֹ:

18. w'`attah ha'Elohim shath 'eth-ha'ebarim kal-'echad

w'echad mehem baguph k'phi r'tsono.

1Cor12: 18 But now 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 ἑκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν.

18 nyni de ho theos etheto ta melē, hen hekaston autōn en tō sōmati kathōs ēthelēsen.

But now Elohim set the members, each one of them in the body as He wanted.

יִטְּאֵלוּ-הֵיוּ כֻּלָּם אֶבֶר אֶחָד אֵינָה הַגּוּף:

19. w'ilu-hayu kulam 'ebar 'echad 'ayeh haguph.

1Cor12:19 If they were all one member, where would the body be?

<19> εἰ δὲ ἦν 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?

כַּהֵנָּה רַבִּים הֵם הָאֲבָרִים וְהַגּוּף 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.

כַּאֲעֵינָן לֹא-תוּכַל דַּבֵּר אֶל-תְּהִי לֵאמֹר
לֹא אֶצְטָרֵךְ לָךְ וְגַם-הָרֹאשׁ לֹא-יּוּכַל דַּבֵּר
אֶל-הָרַגְלַיִם לֵאמֹר לֹא אֶצְטָרֵךְ לָכֵן:

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 τοῖς ποσίν, Χρείαν ὑμῶν 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;

כב פי להפך אברי הגוף

הנראים רבים צריכים אנו להם ביותר:

22. ki l'hephe'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 πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος
ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,

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,

כג והנראים לנו נקלים בגוף אתם נלביש יתר כבוד

ואשר לבשת לנו מרבים אנחנו את עדיים:

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 ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος τούτοις 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,

כד פי האברים הגונים אשר בנו אין צורך לתת כבוד להם

וכן מזג האלהים את הגוף לתת כבוד יותר לגרוע:

24. ki ha'ebareim 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 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 δοῦς τιμὴν,

24 ta de euschēmona hēmōn ou chreian echei.
But the comely members of us no need have.

alla ho theos synekerasen to sōma

But Elohim combined the members of the body,

tō hysteroumenō perissoteran dous timēn,

כה כָּדִי שֶׁלֹא-תִהְיֶה מַחְלָקֶת בְּגוּיף
כִּי אִם-יִדְאָגוּ כָּל-הָאֲבָרִים יַחַד זֶה לָזֶה:

25. k'dey shel'-thih'yeh machaloqeth baguph
ki 'im-yid'agu kal-ha'ebaram 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 ᾖ σχίσμα ἐν τῷ σώματι ἀλλὰ τὸ αὐτὸ ὑπὲρ 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.

כּוּ וְאִם-יִכָּאֵב אֶבֶר אֶחָד יִכָּאֵבוּ אֹתוֹ כָּל-הָאֲבָרִים
וְאִם-יִכְבֹּד אֶבֶר אֶחָד יִשְׂמְחוּ אֹתוֹ כָּל-הָאֲבָרִים:

26. w'im-yik'ab 'ebar 'echad yik'abu 'ito kal-ha'ebaram
w'im-y'kubad 'ebar 'echad yis'm'chu 'ito kal-ha'ebaram.

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 εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη.

εἴτε 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.

כִּי וְאַתֶּם גּוּיף הַמְּשִׁיחַ אַתֶּם וְאֲבָרָיו כָּל-אֶחָד לְפִי חֶלְקוֹ:

27. w'attem guph haMashiyach 'attem w'ebarayau 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> Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μερῶν.

27 Hymeis de este sōma Christou kai melē ek merous.

Now you are the body of the Anointed One and members in part.

כַּחַ וַיְמָהֵם שָׁם הָאֱלֹהִים בְּקָהֶל רֵאשׁוֹנָה לְשִׁלְיָהִם וְשִׁנִּית
לְנִבְיָאִים וְשִׁלְיָשִׁית לְמַלְמְדִים וַיִּתֵּן גְּבוּרֹת אֶף-מִתְנֹת
הַרְפָּאוֹת וְתִמְיֻכוֹת וְהִנְהַגּוֹת וּמִיָּנִי לְשִׁנּוֹת:

28. umehem sam ha'Elohim baqahal ri'shonah lish'lichim w'shenith lin'bi'im
ush'lishith lim'lam'dim wayiten g'buuroth 'aph-mat'noth har'phu'oth
uth'mikoth w'han'hagoth uminey l'shonoth.

1Cor12:28 And from there 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 οὕς 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 ekklesiā prōton apostolous,
And some placed 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, kybernēseis, genē glōssōn.
then gifts of healing, helpful deeds, administrations, kinds of tongues.

כַּט הַכֶּלֶם שְׁלִיחִים אִם-כֶּלֶם נְבִיאִים
אוּ כֶלֶם מְלַמְדִּים הַכֶּלֶם עֲשִׂי גְבוּרוֹת:

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 διδασκαλοι; 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?

לְהִלְכֶם מִתְּנוֹת רְפָאוֹת הַכֶּלֶם מִדְּבָרִים
בְּלִשְׁנוֹת הַכֶּלֶם מִבְּאֵרִי לְשִׁנוֹת:

**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 ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν;
μὴ πάντες διερμηνεύουσιν;

30 mē pantes charismata 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 הַשְׁתַּדְּלוּ לְהַשִּׁיג הַמִּתְּנוֹת הַטּוֹבוֹת בְּיוֹתֵר
וְאֲנִי הִנְנִי מוֹרֶה אֶתְכֶם דֶּרֶךְ נַעֲלָה עַל-כִּלְכָּה:

**31. w'attem 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 I am teaching you an excellent way for all.

<31> ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.
Kai èti kath' ùperbolēn ódon ùmìn deíknymi.

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

אֵלֶם-בְּלִשְׁנוֹת אֲנָשִׁים וּמְלֶאכִים אֲדַבֵּר

וְאֵין-בִּי אֶהְבָּה הָיִיתִי כְּנַחֲשֵׁת הָמָּה אוֹ כְּצִלְצַל 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 I do not have love in me, I have become as sounding brass, or as a tinkling cymbal.

<13:1> 'Eàn ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων 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.

בְּוֹאֵם תְּהִיָּה-לִּי נְבוּאָה וְאֵדָע כָּל-הַסּוּדוֹת וְכָל-הַדָּעַת

וְאֵם תְּהִיָּה-לִּי אֲמוּנָה רַבָּה עַד לְהַעֲתִיק הָרִים מִמְּקוֹמָם

וְאֵין-בִּי הָאֶהְבָּה הָיִיתִי כְּאֵיֶן:

2. w'im tih'yeh-li n'bu'ah w'eda` kal-hasodoth w'kal-hada`ath w'im tih'yeh-li

'emunah rabbah `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 I do not have love in me, I was like nothing.

<2> καὶ ἐὰν ἔχω προφητεῖαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, 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.

גְּוֹאֵם-אֶחָלָק אֶת-כָּל-הַזֵּי וְאֵם-אֶתֶן אֶת-גּוֹפִי לְשִׁרְכָּה

וְאֵין־בִּי הָאַהֲבָה כָּל־זֹאת לֹא תוֹעִילֵנִי:

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,
I do not have love, all this shall not help me.

<3> κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου
ἵνα καυχῇσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

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 ōpheloumai.
that I may boast, but love I do not have, nothing have gained.

ד הָאַהֲבָה מְאַרְכֶּת־אֶף וְעֹשֶׂה חֶסֶד הָאַהֲבָה לֹא תִקְנֶא
הָאַהֲבָה לֹא תִתְפַּאֵר וְלֹא תִתְרוֹמֵם:

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 creates the kindness of love is not envied,
love does not brag and is not puffed up,

<4> Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη,
οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,
4 Hē agapē makrothymeī, chrēsteuetai hē agapē, ou zēloi,
Love suffers long, is kind love, is not jealous,
[hē agapē] ou perpereuetai, ou physioutai,
love does not brag, is not puffed up,

ה לֹא תַעֲשֶׂה דְּבַר־תִּפְלָה וְלֹא־תִבְקֹשׁ אֵת אֲשֶׁר־לָהּ
וְלֹא תִתְמַרְמֵר וְלֹא תִחְשָׁב הִרְעָה:

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,

<5> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, 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,

ו לֹא תִשְׂמַח בְּעִוְלָה כִּי עִם־הָאֱמֶת תִּשְׂמַח:

6. lo' 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 tē adikiā, sygchairei de tē alētheiā;
does not rejoice over unrighteousness, but rejoices with the truth;

זאת-כל השא את-כל תאמין את-כל תקנה ואת-כל תסבל:

7. 'eth-kol tisa' 'eth-kol ta'amin 'eth-kol t'qaueh 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.

ח האהבה לא-תבל לעולם אבל הנבואות תבטלנה
והנשנות תכלינה והנצת תבטל:

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 γνῶσις, καταργηθήσεται.

8 Hē agapē oudepote piptei; 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.

ט כי-קצת הוא שידענו וקצת הוא שנביאנו:

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 prophēteuomen;

In part for we know and in part we prophesy;

י וכבוא התמים אז עבור תעבר הקצת:

10. uk'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.

יא כאשר הייתי עולל כעולל הברתי כעולל הגיתי
כעולל חשבתי וכאשר הייתי לאיש הסירתי הברי העולל:

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 ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος,
ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ, 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.

יב כי כעת מביתים אנחנו במראה ובחידות
ואז פנים אל-פנים כעת יודע אני קצתו
ואז כאשר נודעתי אדע אף-אני:

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,

יג ועתה שלש-אלה תעמדה האמונה והתקנה והאהבה
והגדולה שבהן היא האהבה:

14. w`attah 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 remain 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

א רדפו אחרי האהבה והשתדלו להשיג מתנות הרוח
וביותר שתתנבאו:

1. rid`phu `acharey ha`ahabah w`hish`ta'd`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 הַמְדַּבֵּר בְּלָשׁוֹן אֵינְנוּ מְדַבֵּר לְאָדָם כִּי אִם-לְאֱלֹהִים
כִּי אֵין-אִישׁ שׁוֹמֵעַ וּבָרוּחַ הוּא מְדַבֵּר סוּדוֹת:

2. ki ham'daber b'lashon 'eynenu m'daber l'adam ki 'im-l'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 γλώσση 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, pneumatī de lalei mystēria;
for no one hears, but in spirit he speaks mysteries;

גַּם הַמְתַּנְבֵּא הוּא מְדַבֵּר לְבָנֵי אָדָם לְבִנוּתָם וּלְיִסְרָם וּלְנַחֲמָם:

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.

דְּהַמְדַּבֵּר בְּלָשׁוֹן בּוֹנֶה אֶת-נַפְשׁוֹ וְהַמְתַּנְבֵּא בּוֹנֶה אֶת-הָעֵדָה:

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 γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

4 ho lalōn glōssē heauton oikodomei;

The one speaking in a tongue edifies himself;
ho de prophēteuōn ekklēsiān oikodomei.
but the one prophesying an assembly edifies.

הוּא יִתֵּן וְכָלְכֶם תִּבְרְאוּ בְּלִשְׁנוֹת וּבִיּוֹתֵר
כִּי תִתְנַבְּאוּ כִּי גָדוֹל הַמְתַּנְבֵּא מִן-הַמְדַּבֵּר

בְּלִשְׁנוֹת בְּלִתי אִם-יִפְרֹשׁ לְמַעַן תִּבְנֶה הָעֵדָה:

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
l'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 edification.

<5> θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε.
μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύη,
ἵνα ἡ ἐκκλησία οἰκοδομηγὴν 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
now greater is the one prophesying than the one speaking in tongues
ektos ei mē diermēneuē, hina hē ekklēsia oikodomēn labē.
unless he interprets, that the assembly edification may receive.

וְנִעְתָּה אִתִּי כִי-אָבוֹא אֲלֵיכֶם
וְאֶדְבֵּר בְּלִשְׁנוֹת מָה-אוּעִיל לָכֶם אִם-לֹא אֶדְבֵּר
אֲלֵיכֶם בְּחִזּוֹן אוּ בְדַעַת אוּ בְנִבְיָאָה אוּ בְהוֹרָאָה:

6. w'`attah '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> Nūn δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω
ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν 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 prophēteia ē [en] didachē?
or with knowledge or with a prophecy or with a teaching?

זֶהְלֹא מָה-שְּׂאִין בּוֹ רוּחַ חַיִּים וְנִתֵּן קוֹל חָלִיל אוּ כִנּוֹר
אִם-לֹא יִשְׁמִיעוּ קִלּוֹת אֲשֶׁר תּוּכַל הֵאָזֵן לְהִבְחִין אִיכָּה
יִדְבַּע מָה-יִזְמַר וּמָה-יִגָּן:

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 δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρίζομενον;

7 homōs ta apsycha phōnēn didonta, eite aulos eite kithara,

Even lifeless things giving a sound, whether flute or harp,
ean diastolēn 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?

חגם השופר אם-לא יתן קולו קול ברור מי יחליץ למלחמה:

8. gam hashophar 'im-lo' yiten qolo qol barur mi yechalets lamil'chamah.

1Cor14:8 Even if the trumpet does not give an clear sound of his voice,
who shall prepare himself for battle?

<8> καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς παρασκευάζεται 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?

ט כן גם-אתם אם-לא תוציאו בלשונכם דבור מפורש
איכה יודע המדבר הלא תהיו כמדברים לרוח:

9. ken gam-'attem '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 εὖσημον λόγον δώτε, 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.

י הן כמה מיני לשונות יש בעולם ואין אחת מהן בלי קול:

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;

יא לכן אם-אינני ידע פשר הקול אהיה כלעז בעיני המדבר

וְהַמְדַּבֵּר יִהְיֶה כְּלֵעַז בְּעֵינַי:

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 εἰδῶ τὴν δύναμιν τῆς φωνῆς,
ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ 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.

יֵבֶכֶן גַּם-אֲתָם לְפִי שְׁמֹתָאִים אֲתָם לְכַחוֹת רוּחָנִיּוֹת
בְּקִשׁוֹ לְהַעֲדִיף בְּמַח-שִׁיבְנָה אֶת-הָעֵדָה:

12. **ken gam**-`attem l'phi shemith'auim `attem l'kochoth ruachnioth 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 ζηλωταὶ ἐστε πνευμάτων,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

12 **houtōs kai hymeis, 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.

יִגְעַל-כֵּן יִתְפַּלֵּל הַמְדַּבֵּר בְּלָשׁוֹן וְגַם יִפְרָשְׁנָה:

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 γλώσση 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.

יֵד כִּי אִם-אֶתְפַּלֵּל בְּלָשׁוֹן רוּחִי מִתְפַּלֵּל וְשִׁכְלִי אֵינֶנּוּ עֹשֶׂה פְּרִי:

14. **ki** 'im-'eth'palel b'lashon ruchu 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 γλώσση,
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

14 **ean [gar] proseuchōmai glōssē, to pneuma mou proseuchetai**,
For if I pray in a tongue, my spirit prays,

ho de nous mou akarpōs estin.
but my mind is unfruitful.

טו וְעַתָּה מָה-אֶעֱשֶׂה אֶתְפַּלֵּל בְּרוּחִי
וְאֶתְפַּלֵּל גַּם-בְּשִׁכְלִי אֶזְמְרָה בְּרוּחִי וְאֶזְמְרָה גַּם-בְּשִׁכְלִי:

15. w'`attah 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 ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῷ.
ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ.

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-תְּבָרֵךְ בְּרוּחַ אֵיךְ יַעֲנֶה מִי שְׁהוּא נָתוּן בְּמָקוֹם
הַהֲדִיּוּטוֹת אָמֵן אַחֵר בְּרִכְתְּךָ וְהוּא אֵינָנוּ יֹדֵעַ מָה אַתָּה אֹמֵר:

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 'attah '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 εὐλογῇς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου
πὼς ἔρει τὸ Ἀμήν 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 topon 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;

יז הֵן אַתָּה תְּבָרֵךְ כָּרְאוּי אֲבָל רַעֲךָ לֹא יִבְנֶה:
17. hen 'attah 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 ἕτερος οὐκ οἰκοδομεῖται.

17 sy men gar kalōs eucharisteis all' ho heteros ouk oikodomeitai.
you indeed for well give thanks but the other man is not being edified.

יח אוֹדָה לְאֱלֹהֵי שְׁיֹוֹתֵר מִכְּלָכֶם אֲנִי מְדַבֵּר 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 El, all of you more than in tongues I speak;

יֵטְאָבֵן בִּקְהָל אֶבְחַר לְדַבֵּר חֲמֵשׁ מִלִּין בְּשִׁבְלִי

כְּדִי לְהוֹרֹת גַּם אֶת־הָאֲחֵרִים מִלְּדַבֵּר רַבְבוֹת מִלִּין בְּלָשׁוֹן:

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 from speaking ten thousands of words in a tongue.

<19> ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι,

ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

19 alla en ekklesiā 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.

כִּאֲחֵי אֵל-תְּהִיו כְּטַנִּים בְּבִינָה

אֲלֵא הֵיו תִּינוּקוֹת לְרַעָה וְנִשְׁלִמִים 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 ταῖς φρεσὶν ἀλλὰ τῇ κακίᾳ νηπιάζετε,

ταῖς 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.

כֹּא הֵן כְּתוּב בַּתּוֹרָה כִּי-בְלַעְגִּי שִׁפָּה וּבְלָשׁוֹן אֲחֶרֶת אֲדַבֵּר

אֶל-הָעָם הַזֶּה וְגַם בְּזֹאת לֹא-אֶבּוֹ שְׂמֵעַ-לִי אָמַר יְהוָה:

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 Yahúwah.

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 יהוה.

<21> ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων

λαλήσω τῷ λαῷ τούτῳ καὶ οὐδ' 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 laō toutō kai oud' houtōs eisakousontai mou, legei kyrios.

I shall speak to this people even not so shall they hear me, says YHWH.

כב לְכֵן הַלְשָׁנוֹת לֹא לַמְאֲמִינִים הִנֵּה אֹת
כִּי אִם-לְמַחְסְרֵי אֱמוּנָה אֲבָל הַנְּבוּאָה אֵינָנָה
לְמַחְסְרֵי אֱמוּנָה כִּי אִם-לַמְאֲמִינִים:

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 σημεῖον εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις,
ἢ δὲ προφητεία 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 prophēteia ou tois apistois

but to the unbelievers, but prophecy is not to the unbelievers

alla tois pisteuousin.

but to the ones believing.

כג וְהִנֵּה אִם-תִּקְהַל כָּל-הָעֵדָה יַחַד
וְכֻלָּם מְדַבְּרִים בַּלְשָׁנוֹת וְיָבוֹאוּ הַדִּיּוֹטוֹת אוֹ
מַחְסְרֵי אֱמוּנָה הֲלֹא יֹאמְרוּ שְׁמִשְׁגָּעִים 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 'attem.

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> Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις,
εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

23 **Ean oun synelthē hē ekklēsia holē epi to auto kai 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?

כד אֲבָל אִם-יִתְנַבְּאוּ כָּלֶם וּבֹא אִישׁ מִחֲסַר אֱמוּנָה
אוֹ הַדִּיּוֹט יִנְכַּח עַל-יְדֵי כָּלֶם וַיִּדּוֹן עַל-יְדֵי כָּלֶם:

24. **'abal 'im-yith'nab'u kulam uba' 'ish m'chusar 'emunah 'o hed'yot**
yuiakach `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 δὲ τις ἄπιστος ἢ ἰδιώτης,

ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,
 24 **ean de pantes prophēteuōsin**, eiselhē 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**,

כה ובכן יגלו תעלמות לבבו ויפל על-פניו וישתחוה
 לאלהים ויענה ויאמר באמת האלהים בקרבכם:

25. **ub'ken yigalu ta'alumoth l'babo w'yipol `al-panayu w'yish'tachaweh l'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 **Elohim** is **truly** among you.

<25> τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται, καὶ οὕτως πεσὼν
 ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ ἀπαγγέλλων ὅτι Ὁντως ὁ θεὸς ἐν ὑμῖν ἐστίν.

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 **Elohim** among you is.

כּוּ וְעַתָּה מַה-לַּעֲשׂוֹת אַחֵי בְּהִקְהֵלְכֶם יַחַד כָּל-אַחַד וְאַחַד
 מִכֶּם יֵשׁ-לוֹ מִזְמֹר יֵשׁ-לוֹ הוֹרָאָה יֵשׁ-לוֹ לְשׁוֹן יֵשׁ-לוֹ
 חֲזוֹן יֵשׁ-לוֹ בְּאוֹר וְכָל יַעֲשֶׂה לְהַבְנוֹתְכֶם:

26. **w'`attah 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'hibanoth'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 ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει,
 ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν 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.

כּוּ כִּי-יְדַבֵּר אִישׁ בְּלִשׁוֹן יִהְיוּ הַמְדַּבְּרִים שְׁנַיִם שְׁנַיִם
 אוּ שְׁלֹשָׁה וְלֹא יוֹתֵר וְזֶה אַחֵר זֶה וְאַחַד יְפַרֵּשׁ:

27. **ki-y'daber 'ish b'lashon yih'yu ham'dab'rim sh'nayim sh'nayim 'o sh'loshah**

w'lo' yother w'zeh 'achar zeh w'echad y'pharesh.

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 γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύτω·

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;

כח ואם-אין מפרש אז ידום בקהל וידבר לבפשו ולא להים:

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> εἰ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.

28 ean de mē ē diermēneutēs, sigatō en ekklesiā,

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.

כט והנביאים הם ידברו שנים או שלשה והאחרים יבחנו:

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> προφηται δὲ δύο ἢ τρεῖς λαλείτωσαν 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;

ל וכי נגלה חזון לאחר מן-הישיבים שם ידום הראשון:

30. w'ki nig'lah chazon l'acher min-hayos'bim sham yidom hari'shon.

1Cor14:30 And if a revelation should be revealed to another of those who sit down there, let the first one silent.

<30> εἰ δὲ ἄλλω ἀποκαλυφθῇ 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.

לא כי תוכלו להתנבא כלכם זה אחר זה

למען ילמדו כלם וכלם יזקרו:

31. ki thuk'lu l'hith'nabe' kul'kem zeh 'achar zeh

l'ma'an yil'm'du 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 γὰρ καθ' ἓνα πάντες προφητεύειν,

ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.

31 **dynasthe gar kath' hena pantes prophēteuein,**
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.

לב וְרוּחוֹת הַנְּבִיאִים בְּרִשְׁוֹת הַנְּבִיאִים הֵמָּה:

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 **pneumata prophētōn prophētais hypotassetai,**
And the spirits of prophets to prophets are subject,

לֹא אֱלֹהֵי מְבוּכָה הָאֱלֹהִים

כִּי אִם-אֱלֹהֵי הַשָּׁלוֹם כְּאֲשֶׁר בְּכָל-קְהָלוֹת הַקְּדוֹשִׁים:

33. **ki lo' 'Elohey m'bukah ha'Elohim ki 'im-'Elohey hashalom**
ka'asher b'kal-q'hiloth haq'dshim.

1Cor14:33 for Elohim is not the El of confusion but the El of peace,
as in all the assemblies of the sanctified ones.

⟨33⟩ οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

33 **ou gar estin akatastasias ho theos alla eirēnēs.**
not for He is of confusion the El but of peace.

Hōs en pasais tais ekklēsiais tōn hagiōn

As in all the assemblies of the sanctified ones,

לְדֹנְשֵׁיכֶם בְּכַנְסִיּוֹת תִּשְׁתַּקְנָה כִּי לֹא-נִתְּנָה לָהֶן רִשְׁוֹת לְדַבֵּר

כִּי אִם-לְהַכְנִיעַ כְּאֲשֶׁר אָמְרָה הַתּוֹרָה:

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 the permission is not given
to them to speak, but let them subject themselves, as the Law says.

⟨34⟩ αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν,
ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

34 **hai gynaiques 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.

לְהִוְאֵם-חֶפְצֵן לְלִמּוֹד דְּבַר תִּשְׁאַלְנָה אֶת-בַּעֲלֵיהֶן בְּבֵיתָן

כִּי-חֻרְפָּה הִיא לְנָשִׁים לְדַבֵּר בַּקֹּהֶל:

35. **w'im-cheph'tsan li'lmod 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 ἰδίους ἀνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

35 ei de ti mathein thelousin, en oikō tous idious andras eperōtatōsan;

And if anything to learn they desire, in their house own husbands let them ask.
aischron gar estin gynaiki lalein en ekklesiā.

For a shame it is for a woman to speak in an assembly.

לֹא אוֹ הַמֶּקֶם יֵצֵא דְבַר אֱלֹהִים אִם-אֵלֵיכֶם לְבִדְכֶם הִגִּיעַ:

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> ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

36 ē aph' hymōn ho logos tou theou exēlthen, ē eis hymas monous katēntēsen?

Or from you the Word of Elohim went forth, or to you only did it reach?

לֹא אִם יֹאמַר אִישׁ שְׁהוּא נָבִיא אוֹ-אִישׁ הָרוּחַ בֵּין רֵבִין אֵת
אֲשֶׁר-אֲנִי כָתַב לָכֶם כִּי-מִצְוֹת הָאֲדֹנָן הֵנָּה:

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 ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·

37 Ei tis dokei prophētēs einai ē pneumatikos,

If anyone thinks to be a prophet or a spiritual man,
epiginōsketō ha graphō hymin

let him fully known the things I write to you

hoti kyriou estin entolē;

that of the Master they are a commandment;

לַח וְאִם אֲשֶׁר לֹא יָדַע אֶל-יָדַע:

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, agnoeitai.

but if anyone does not recognize this, he is not recognized.

לֹט לָכֵן אַחֵי הַשְׁתַּדְּלוּ לְהִתְנַבֵּא וְאֶל-תִּכְלְאוּ מִלְּדַבֵּר בְּלִשְׁנוֹת:

39. laken '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 προφητεῦειν
καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσais·

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;

מִכָּל יַעֲשֶׂה כַהֲגֵן וְכַשִּׁירָה:

40. hakol ye`aseh kahogen w'kashurah.

1Cor14:40 Let all things be done decently and in an orderly manner.

<40> πάντα δὲ εὐσχημόνως 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

אֲנִי מְזַכְּרֶכֶם אַחֵי אֶת-הַבְּשׂוּרָה

אֲשֶׁר בְּשַׂרְתִּי אֶתְכֶם וְאֵתְכֶם קִבַּלְתֶּם וַעֲמַדְתֶּם בָּהּ:

1. wa'ani maz'kir'kem 'achay 'eth-hab'shoorah 'asher bisar'ti 'eth'kem
w'attem 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,
ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,

1 Gnōrizō de hymin, adelphoi, to euaggelion ho euēggelisamēn hymin,
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 תִּנְשְׂעוּ בָּהּ אִם-תִּחְזִיקוּ בַדְּבָר

אֲשֶׁר בְּשַׂרְתִּי אֶתְכֶם כִּן אִם-לֹא-הָאִמַּנְתֶּם לְשָׂא:

2. w'gam tiuash`u bah 'im-tachaziqu badabar
'asher bisar'ti 'eth'kem raq 'im lo'-he'eman'tem lashaw'.

1Cor15:2 through which also you are saved, if you hold fast the word
which I preached to you, only if not, you believed in vain.

<2> δι' οὗ καὶ σῶζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε,
ἐκτὸς εἰ 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, ktos ei mē eikē episteusate.
if provided you hold it fast, only if not, in vain you believed.

גַּבִּי הָאֲשִׁית כָּל-דְּבַר מִסֵּרְתִּי לָכֶם מִחַ-שִׁקְבָּלְתִּי
כִּי-חַמְשִׁיחַ מֵת לְכַפֵּר עַל-חַטֹּאתֵינוּ כְּכַתוּב:

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 ἁμαρτιῶν 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 hamartiōn hēmōn kata tas graphas
that the Anointed One died for our sins according to the Scriptures,

דִּוְנִקְבֵּר וְהוּקָם בַּיּוֹם הַשְּׁלִישִׁי כְּכַתוּב:

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

according to the Scriptures

הַנִּרְאָה אֶל-כִּיפָא וְאַחֲרָיו אֶל-שְׁנַיִם הָעֶשְׂרִי:

5. w'nir'ah 'el-Keypha' w'acharayū 'el-sh'neym he`asar.

1Cor15:5 and He was seen by Keypha, after him to the twelve.

<5> καὶ ὅτι ὤφθη Κηφᾶ εἰς τοὺς δώδεκα·

5 kai hoti ōphthē Kēphā eita tois dōdeka;

and that He was seen by Cephas then by the twelve;

וְאַחֲרָיו כֵּן נִרְאָה לְיוֹתֵר מִחֲמֵשׁ מֵאוֹת אַחִים כְּאַחַד
אֲשֶׁר רַבָּם עוֹדָם בְּחַיִּים וּמִקְצָתָם יָשְׁנוּ:

6. w'acharey-ken nir'ah l'yother 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> ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ,

ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·

6 epeita ōphthē 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;

וְאַחֲרֵי-כֵן נִרְאָה אֶל-יַעֲקֹב וְאַחֲרָיו אֶל-כָּל-הַשְּׁלִיחִים:

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> ἔπειτα ὤφθη Ἰακώβῳ εἶτα τοῖς ἀποστόλοις πᾶσιν·

7 epeita ōphthē Iakōbō, eita tois apostolois pasin;

afterward He was seen by James, then by the apostles all;

חַוְאַחֲרֵי כָלָם נִרְאָה גַם-אֵלַי הַדְּמָה לְנֶפֶל:

8. w'acharey kulam 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> ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ ἐκτρώματι ὤφθη καμοί.

8 eschaton de pantōn hōsperei tō ektrōmati ōphthē kamoi.

and last of all even as if to one untimely born He was seen by me also.

ט כִּי אָנִי הַצָּעִיר בַּשְּׁלִיחִים וְקַטְנֹתִי מִהַקָּרָא שְׁלִיחַ
כִּי-רַדַּפְתִּי אֶת-קַהֲל הָאֱלֹהִים:

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 Elohim.

<9> Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμι 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 ekklēsiā tou theou;

because I persecuted the assembly of Elohim;

י אֲבָל בְּחֶסֶד אֱלֹהִים הָיִיתִי מִה-שְּׁהָיִיתִי
וְחֶסְדּוֹ עָלַי לֹא-הָיָה לָרִיק כִּי-יֹתֵר מִכָּלָם עָמַלְתִּי
וְלֹא אָנִי כִי-אִם-חֶסֶד אֱלֹהִים אֲשֶׁר עִמָּדִי:

10. 'abal b'chesed 'Elohim hayithi mah-shehayithi w'chas'do `alay lo'-hayah lariaq

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 εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη,

ἀλλὰ περισσώτερον 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.

יֵאֱמָרְהֵנָּה גַם-אֲנִי גַם-הִמָּה כָּכָה מְשִׁמְעִים וְכָכָה הָאֲמִנְתָּם:

11. w'hinneah gam-'ani gam-hemah kakah mash'mi'im w'kakah he'eman'tem.

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.

יבִּיאֵם-הַגֵּד כִּי-הוּקָם הַמָּשִׁיחַ מִן-הַמֵּתִים

אֵיךְ יֵאָמְרוּ אֲנָשִׁים מִכֶּם אֵין תִּחְיָה לַמֵּתִים:

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 ἐγέγερται,
 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?

יגִאֵם-אֵין תִּחְיָה לַמֵּתִים גַם-הַמָּשִׁיחַ לֹא הוּקָם:

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 ἐγέγερται.

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;

ידִבִּיאֵם-הַמָּשִׁיחַ לֹא הוּקָם רִיק שְׂמוּעָתֵנוּ וְרִיק אֱמוּנָתְכֶם:

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 ἐγέγερται, κενὸν ἅρα

[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;

טו וְגַם-נִמְצָא שְׁעָרֵי שָׁקֶר אֲנַחְנוּ לֵאלֹהִים
יַעַן אֲשֶׁר-הָעִידְנוּ אֶת-הָאֱלֹהִים כִּי הָקִים אֶת-הַמָּשִׁיחַ
וְהוּא לֹא הִקְיָמוֹ אִם כֵּן הַדָּבָר שֶׁהַמֵּתִים לֹא יִקְוֻמוּ:

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 Elohim that He raised the Mashiyach,
that He did not raise, if then the word was that the dead are not raised.

<15> εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν,

ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

15 heuriskometha de kai pseudomartyres tou theou,

And we are found also false witnesses of Elohim,

hoti emartyrēsamen kata tou theou hoti ēgeiren ton Christon,

because we witnessed as to Elohim that He raised the Anointed One,

hon **ouk** ēgeiren eiper ara nekroi **ouk** egeirontai.

whom He did not raise if then dead persons are not raised.

טז כִּי אִם-הַמֵּתִים לֹא יִקְוֻמוּ גַם-הַמָּשִׁיחַ לֹא קָם:

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 ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται.

16 ei gar nekroi **ouk** egeirontai, oude Christos egēgertai;

For if dead persons are not raised, neither the Anointed One has been raised.

יז וְאִם-הַמָּשִׁיחַ לֹא קָם הֶבֶל אֱמוּנַתְכֶם וְעוֹדְכֶם בְּחַטָּאוֹתֵיכֶם:

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 ἐγήγερται, ματαία ἡ πίστις ὑμῶν,

εἴτι ἐστὲ ἐν ταῖς ἁμαρτίαις 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,

יח אִם-כֵּן גַם-הַיְשָׁנִים בַּמָּשִׁיחַ אָבְדוּ:

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 ἀπόλονται.

18 ara kai hoi koimēthentes en Christō apōlonto.

then also the ones having fallen asleep in the Anointed One perished.

יִטְוֹאֵם-בְּחַיִּים הָאֵלֶּה בְּלִבָּר בְּטָחִים אֲנַחְנוּ בַּמָּשִׁיחַ
אֲמַלְלִים מְכַל-אָדָם אֲנַחְנוּ:

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 ἐσμέν μόνον,
ἐλκεεινότεροι 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 עֲתָה הַמָּשִׁיחַ הוּקָם מִן-הַמֵּתִים הָאֵלֶּה הַיְשָׁנִים:

20. 'abal `attah 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 ἀπαρχῇ 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.

כֹּאֲכִי אַחֲרַי אֲשֶׁר-בָּא הַמָּוֶת

עַל-יְדֵי אָדָם גַּם-תְּחִיַּת הַמֵּתִים בְּאֶה עַל-יְדֵי 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.

כב כי באֲשֶׁר בָּאָדָם הָרֵאשׁוֹן מֵתִים כָּלָם כֵּן יַחֲיוּ כָּלָם בַּמָּשִׁיחַ:

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 γὰρ 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.

כג וְכָל-אֶחָד וְאֶחָד בְּסִדְרוֹ רֵאשִׁית כָּלָם הַמָּשִׁיחַ
וְאַחֲרֵי-כֵן אַתֶּם נִשְׁהִם לַמָּשִׁיחַ בְּבוֹאוֹ:

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> ἕκαστος δὲ ἐν τῷ ἰδίῳ 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 parousiā autou,

afterward the ones of the Anointed One in His coming,

כד וְאַחֲרֵי כֵן הַקֵּץ כְּנִשְׁימֹסֶר אֶת-הַמְּלָכוֹת לְאֱלֹהִים הָאֵב
אַחֲרֵי הַשְׁבִּיתוֹ כָּל-מִשְׁרָה וְכָל-שָׁלְטָן וְגִבּוֹרָה:

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> εἴτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί,
ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.

24 eita to telos, hotan paradidō 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.

כה כִּי-הוּא מְלֹךְ יִמְלֹךְ
עַד כִּי-יָנִישׁ אֶת-כָּל-אֹיְבָיו תַּחַת רַגְלָיו:

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 ἐχθροὺς
ὑπὸ 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.

כּוֹאֲחֶרֶן הָאֵיִבִּים אֲשֶׁר יִכָּחַד הוּא הַמָּוֶת:

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 ἐχθρὸς καταργεῖται ὁ θάνατος·

26 eschatos echthros katargeitai ho thanatos;
The last enemy being abolished is death;

כּוֹכִי-כֹל נֶשֶׁת תַּחַת רַגְלָיו וּבְאָמְרוֹ כֹּל הַנִּשְׁתַּ תַּחְתָּיו
בְּרוּר הוּא שֶׁהַנֶּשֶׁת כֹּל תַּחְתָּיו אֵינָנּוּ בְּכֻלָּל:

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 εἴπῃ
ὅτι πάντα ὑποτάσσεται, 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 hypotetaktai,

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.

כּחֲכֹאֲשֶׁר יוֹנֶשֶׁת הַכֹּל תַּחְתָּיו אַז יוֹנֶשֶׁת הֵבֶן גַּם-הוּא תַּחַת
הַנֶּשֶׁת-כֹּל תַּחְתָּיו לְמַעַן יִהְיֶה הָאֱלֹהִים הַכֹּל בְּכֹל:

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 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 ᾗ 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 ē ho theos [ta] panta en pasin.

all things, that may be Elohim all things in all.

כט כִּי מַה-יַּעֲשׂוּ הַנִּטְבָּלִים בְּעֵד הַמֵּתִים אִם-אַמֶּת הוּא
נִשְׁהַמֵּתִים לֹא-יָקוּמוּ לָמָּה-זֶּה יִטְבְּלוּ בְּעֵד הַמֵּתִים:

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> Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;
εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, 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 perosns are not raised,

ti kai baptizontai hyper autōn?

why indeed are they baptized on behalf of them?

לֹלָמָּה זֶה מִסְתַּכְּנִים אֲנַחְנוּ 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?

לֹא בְתַהֲלִיתְכֶם אֲשֶׁר יֵשׁ-לִי בַּמִּשִּׁיחַ יְהוֹשֻׁעַ אֲדֹנֵינוּ
מַעֲדִיד אֲנִי עָלַי אִם-לֹא מֵת אֲנִי בְּכָל-יוֹם יוֹם:

31. **bith'hilath'kem 'asher yesh-li baMashiyach Yahushua` '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 **Ως ἡμεῖς**
our Adon (Master), I testify for myself if I do not die by every day and day.

<31> καθ' ἡμέραν ἀποθνῄσκω, νῆ 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.

לְבָאִם-כְּדָרְךָ כָּל-אָדָם נִלְחַמְתִּי עִם-הַחַיּוֹת הָרָעוֹת
בְּאַפְסוֹס מַה-הִיא תוֹעֲלָתִי אִם-הַמֵּתִים לֹא יָקוּמוּ נֹאכְלָה
וְנִשְׁתָּה כִּי-מָחָר נָמוּת:

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 Ephesos,

what does it profit me? If the dead are not raised, Let us eat and drink,
for tomorrow we die.

32 <32> εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος;
εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὐριον 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.

לֹא-אֵל-נָא תַתְּעוּ נַפְשׁוֹתֵיכֶם חֶבֶרֶת
אֲנָשִׁים רָעִים רְעִים תַּשְׁחִית מִדּוֹת 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 <33> μὴ πλανᾶσθε· Φθείρουσιν ἡθὴ χρηστὰ ὁμιλῖαι κακαί.

33 mē planasthe; Phtheirousin ēthē chrēsta homiliai kakai.

Do not be deceived; corrupt morals good companionships bad.

לֹד הַקִּיצוֹ בְּמִשְׁרִים וְאֵל-תַּחֲטָאוּ כִּי-יֵשׁ אֲנָשִׁים
אֲשֶׁר אֵין-בָּהֶם דַּעַת אֱלֹהִים אֲנִי אֹמֵר זֹאת לְבִשְׁתֶּכֶם:

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 <34> ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν,
πρὸς ἐντροπήν ὑμῶν 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.

לְחִי-יֹאמֵר אֵישׁ אֵין זְקוּמוֹ הַמֵּתִים וּכְשִׁשְׁבוּ מִה-גּוּפָם:

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 <35> Ἀλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

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-אֶתָּה הַסֶּכֶל הֵן מִה-שְׁתַּזְרַע לֹא יִחְיֶה בְּלִתִּי אִם-זִמּוֹת:

36. 'attah 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 ὁ σπείρεις, οὐ ζῶοποιεῖται 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;

לֹא וְכִשְׁתִּזְרַע אֵינָךְ זֶרַע אֶת-הַגּוֹף אֲשֶׁר יִהְיֶה
כִּי אִם-גֶּרֶגֶר עָרִם נֶשֶׁל-חֶטָּה אוֹ נֶשֶׁל-אֶחָד הַזֵּרָעִים:

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 ἢ 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;

לֹא וְהָאֱלֹהִים יִתֵּן-לוֹ גּוֹף כְּרָצוֹנוֹ
וְלְכָל-זֶרַע זֶרַע אֶת-גּוֹפּוֹ לְמִינֵהוּ:

38. w'ha'Elohim yiten-lo guph kir'tsono ul'kal-zera` w'zera` 'eth-gupho l'minehu.

1Cor15:38 But Elohim gives it a body as He wants,
and to each seed, the seeds a body of its own.

<38> ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν,
καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.

38 ho de theos didōsin autō sōma kathōs ēthelēsen,

but Elohim gives to it a body as He wanted,

kai hekastō tōn spermatōn idion sōma.

and to each of the seeds its own body.

לֹא כָל-הַבָּשָׂר בָּשָׂר אֶחָד כִּי מִין אֶחָד הוּא
בָּשָׂר הָאָדָם וּמִין אֶחָד בָּשָׂר הַבְּהֵמָה
וּמִין אֶחָד בָּשָׂר הַדְּגָה וּמִין אֶחָד בָּשָׂר הָעוֹף:

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 flesh 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.

מִיֵּשׁ גּוּפוֹת שְׁבַשְׁמַיִם וְגּוּפוֹת שְׁבַאֲרֵץ אָבַל אַחֵר הוּא
כְּבוֹד הַגּוּפוֹת שְׁבַשְׁמַיִם וְאַחֵר הוּא כְּבוֹד הַגּוּפוֹת שְׁבַאֲרֵץ:
40. w'yesh guphoth shebashamayim w'guphoth sheba'arets 'abal 'acher hu'
k'bod haguphoth shebashamayim w'acher hu' k'bod haguphoth sheba'arets.

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 ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἢ τῶν ἐπιγείων.

40 kai sōmata epourania, kai sōmata epigeia;
And there are bodies heavenly, and bodies earthly;
alla hetera men hē tōn epouraniōn doxa, hetera de hē tōn epigeiōn.
but different is the of the heavenly glory, and different the glory of the earthly.

מֵא אַחֵר הוּא כְּבוֹד הַשֶּׁמֶשׁ וְאַחֵר הוּא כְּבוֹד הַיָּרֵחַ
וְאַחֵר הוּא כְּבוֹד הַכּוֹכָבִים כִּי-כּוֹכָב מְכֻכָּב שְׁנָה לְכְבוֹד:
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 ἡλίου, 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.

מִבְּכֵן תַּחֲנוּת הַמָּתִים הַיָּרֵעָה לְכַלְיוֹן וְהַתְּקוּמָה לְחַיֵּי עַד:
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 aphtharsia;
It is sown with perishability, it is raised with imperishability;

מג יִזְרַע בְּבִזְיוֹן וְיָקוּם בְּכָבוֹד יִזְרַע בְּחֻלְשָׁה וְיָקוּם בְּגִבּוּרָה:

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 atimiā, egeiretai en doxē;
it is sown in dishonor, it is raised in glory;
speiretai en astheneiā, egeiretai en dynamei;
it is sown in weakness, it is raised in power;

מִד יִזְרַע גּוּף נַפְשִׁי וְיָקוּם גּוּף רוּחָנִי

אִם-יֵשׁ גּוּף נַפְשִׁי גַם יֵשׁ גּוּף רוּחָנִי:

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.

מִה יִכֵּן כְּתוּב וַיְהִי הָאָדָם אָדָם הָרִאשׁוֹן לְנֶפֶשׁ חַיָּה

אָדָם הָאֲחֵרוֹן לְרוּחַ מְחַיָּה:

45. w'ken kathub way'hi ha'adam 'Adam hari'shon l'nephesh chayah
'Adam ha'acharon l'ruach 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 Ἀδὰμ εἰς ψυχὴν ζῶσαν,
ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

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.

מִו אָבֵל לֹא נֶשְׁל-הָרוּחַ הִיא הָרִאשׁוֹנָה אֶלָּא שֶׁל-הַנֶּפֶשׁ

וְאֶחָדִי-כֵן נֶשְׁל-הָרוּחַ:

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> ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα 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 הָרִאשׁוֹן מִן־הָאֲדָמָה הוּא שֶׁל־עָפָר
וְהָאָדָם הַשֵּׁנִי הוּא הָאָדוֹן מִן־הַשָּׁמַיִם:

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 deuterios anthrōpos ex ouranou.

The **first** man is out of earth, made of dust, the **second** man is out of the heavens.

מִחַ וּכְמִדַּת הָאֶחָד שֶׁהוּא שֶׁל־עָפָר כֵּן מִדַּת כָּל־אִשָּׁר
שֶׁל־עָפָר הֵם וּכְמִדַּת הָאֶחָד שֶׁהוּא שֶׁל־הַשָּׁמַיִם
כֵּן מִדַּת כָּל־אִשָּׁר שֶׁל־הַשָּׁמַיִם הֵם:

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 **one** measure that is of the heavens,
so the measure is **all** they have which is of the heavens.

<48> οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί,
καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.

48 hoios ho choikos, toioutoi 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;

מִטּוֹכְאִשָּׁר לְבִשְׁנוּ צֶלֶם הָאָדָם שֶׁהוּא שֶׁל־עָפָר כֵּן נִלְבָּשׁ
גַּם־צֶלֶם הָאָדָם שֶׁהוּא שֶׁל־הַשָּׁמַיִם:

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 χοϊκοῦ,
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.

נִזְאָת אָנִי אֹמֵר אַחִי כִּי-בָשָׂר
וְדָם לֹא-יִוְכַל לָרֶשֶׁת אֶת-מַלְכוּת הָאֱלֹהִים
וְאַשֶׁר יִכְלֶה לֹא יִירָשׁ אֶת אֲשֶׁר לֹא-יִכְלֶה:

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 Elohim,
and that which is perishable does not inherit which is not perishable.

<50> Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν 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 Elohim
klēronomēsai ou dynatai oude hē phthora tēn aphtharsian klēronomei.
to inherit are not able, neither the perishable the imperishable inherits.

נֹא הֵנָּה סוֹד אֶגְלָה לָכֶם אֲנַחְנוּ לֹא כִלְנוּ בַיּוֹם הַזֶּה
אָבָל כִּלְנוּ בְּתַחֲלָף:

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> ἰδοὺ 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,

נִבְרָגַע אֶחָד כְּחֶרֶף עֵין כְּתִקְעַ הַשּׁוֹפָר הָאַחֲרוֹן
כִּי יִתְקַע בַּשּׁוֹפָר וְהַמֵּתִים יַחֲיוּ בְּלִי כְלִיּוֹן וְאֲנַחְנוּ בְּתַחֲלָף:

52. b'rega` 'echad k'hereph `ayin kith'qo`a hashophar ha'acharon
ki yitaaq` 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 ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
σαλπίζει γὰρ καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι 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.

נג כי מה-שעתה סופו לכליון ולבש אל-כליון
ומה-שעתה סופו למות ולבש אל-מות:

53. ki mah-she`attah sopho l'kilayon yil'bash 'al-kilayon
umah-she`attah sopho lamuth 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.

נג וממה-שעתה סופו לכליון כשילבש אל-כליון
וממה-שעתה סופו למות כשילבש אל-מות
אז יבא דבר-הכתוב בלע המות לנצח:

54. umah-she`attah sopho l'kilayon k'sheyil'bash 'al-kilayon
umah-she`attah 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 shall come to be the word that is written, Death is swallowed up for eternity.

<54> ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται
ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος.

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.

נה איה עקצך המות איה נצחונה שאול:

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 νίκος; 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?

נו עֶקֶץ הַמָּוֶת הוּא הַחֶטָּא וְכֹחַ הַחֶטָּא הִיא 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 ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.

56 to de kentro 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**;

נֹאֲבָל תּוֹדוֹת לֵאלֹהִים אֲשֶׁר נָתַן-לָנוּ הַנִּצָּחוֹן
עַל-יְדֵי אַדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

57. 'abal todoth l'Elohim 'asher nathan-lanu hanitsachon
'al-y'dey 'Adoneynu Yahushua haMashiyach.

1Cor15:57 but thanks be to Elohim, who gives us the victory
through our Adon (Master) **וְיֵשׁוּעַ** the Mashiyach.

<57> τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

57 tō de theō charis tō 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.

נֹחַ עַל-כֵּן אַחֵי חַבִּיבֵי הַתְּכוּנָנוּ בַּל-תִּמּוּטוּ
וְהַעֲדִיפוּ בְּכָל-עֵת בְּמַעֲשֵׂה אַדֹנֵינוּ מִפְּנֵי שִׂדְעִים אֲתֶם
כִּי-לֹא לָרִיק עֲמַלְכֶם בְּאֶדֹנֵינוּ:

58. `al-ken 'achay chabibay hith'konanu bal-timotu w'ha'diphu b'kal-`eth
b'ma`aseh 'Adoneynu mip'ney sheyod'im 'attem ki-lo' lariq `amal'kem ba'Adoneynu.

1Cor15:58 Therefore, my beloved brothers, be steadfast, immovable,
in all times abounding in the work of our Adon, in the presence that you know that
your labor is not in vain in our Adon.

<58> Ὡστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι 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

אִוְעַל-הַדָּבָר גִּבּוּי הַצִּדְקָה לְעִזְבַּת הַקְדּוּשִׁים
כְּאֲשֶׁר תִּקְנִיתִי לְקַהֲלוֹת אֲשֶׁר בְּגִלְטָיָא כֵּן תַעֲשׂוּ גַם-אֲתֶם:

1. w'`al-d'bar gibuy hats'daqah l'ez'rath haq'doshim

ka'asher tiqan'ti laq'hiloth 'asher b'Galat'ya ken ta`aso gam-`attem.

1Cor16:1 And concerning the word to the collection of the righteousness to help the sanctified ones, as I directed for the assemblies which are of Galatya, so do you also.

<16:1> Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους
ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

1 Peri de tēs logeias tēs eis tous hagiōus

Now concerning the collection for the sanctified ones,
hōsper dietaxa tais ekklesiāis tēs Galatias, houtōs kai hymeis poiēsate.
as I directed the assemblies of Galatia, so also do you.

בְּכָל-אֶחָד בַּשַּׁבָּתוֹת אִישׁ אִישׁ מִכֶּם כְּאֲשֶׁר תִּשְׁיג
יְדוֹ בְּיָמָיו אֲצִלוֹ וְיֵאָצֵר לְמַעַן אֲשֶׁר אָבֹא וְלֹא יִקָּבֵץ עוֹד:

2. b'kal-'echad baššabbatot '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 day 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 ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων
ὅ τι ἐὰν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

2 kata mian sabbatou hekastos hymōn par' heautō

On day 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.

גַּאֲנִי אָבֹא וְאֲשֶׁר תִּמְצְאוּ נְאֻמִּים
אֲשַׁלַּח אֹתָם עִם-אֲגָרוֹת לְהָבִיא אֶת-נְדָבָתְכֶם לְיְרוּשָׁלַם:

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, οὓς ἐὰν δοκιμάσητε,
δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ.

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;

דְּאִם-חָשׁוּב הוּא שְׂאֵלָךְ בָּם אֲנִי אֶתִּי יִלְכוּ:

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> ἐὰν δὲ ἄξιον ᾖ τοῦ καὶ με 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.

הוֹאֲנִי אָבֹא אֵלֵיכֶם אַחֲרַי עֲבָרִי אֶת־מַקְדוֹנְיָא
כִּי אֶת־מַקְדוֹנְיָא אֶעְבְּרָה:

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,

וְאִוְלִי אֶשֶׁב עִמָּכֶם יָמִים אַחָדִים אוֹ כָּל־יְמֵי הַסֶּתֶר
לְמַעַן תִּלְוִנִי אֶל־אִשֶּׁר אֵלַי שָׁמָּה:

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,

ἵνα ὑμεῖς με προπέμψητε οὗ ἢ ἐὰν 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.

זְכִּי כָּעֵת אֵין רְצוֹנִי שְׂאֲרָאָה אֶתְכֶם כְּעֶבֶר בְּתוֹכְכֶם
כִּי־אַקְוֶה לְשָׁבֶת אִצְלְכֶם יָמִים אִם־יִתֵּן יְהוָה:

7. ki ka`eth 'eyn r'tsoni she'er'eh 'eth'kem k`ober b'thokakem
ki-'aqqaueh lashebeth '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 YHWH permits.

<7> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν,

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 epitrepsē.

for I hope time some to remain with you if YHWH permits.

חֲאָבֵל אֶשֶׁב בְּאַפְסוֹס עַד־חַג הַשְּׁבִיעוֹת:

8. 'abal 'esheb b'Eph'sos `ad-Chag haShabbu`oth.

1Cor16:8 But I shall remain in Ephesos until the Feast of Shabbuoth (Pentecost);

<8> ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς.

8 epimenō de en Ephesō heōs tēs pentēkostēs;

But I shall remain in Ephesus until Penetcost;

ט כִּי-נִפְתַּח לִי פֶתַח גָּדוֹל וְרַב-פְּעָלִים וְהַמְתְּקוּמִים רַבִּים:

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.

<9> θύρα γάρ μοι ἀνέωγεν 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.

י וְכִי יָבוֹא אֵלֵיכֶם טִימוֹתִיוֹס רְאוּ-נָא שְׂיִהְיֶה עִמָּכֶם
בְּלִי פֶחַד כִּי-מְלֹאכֶת יְהוָה הוּא עֹשֶׂה כְּמוֹנִי:

10. w'ki yabo' 'aleykem Timothios r'u-na' sheyih'yeh `imakem b'li phachad
ki-m'le'keth Yahúwah 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 YHWH, as I am.

<10> Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς.

τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καὶ ἡ ἐγώ.

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;

יֵאֵעַל-כֵּן אִישׁ אֶל-יָבוֹז אֹתוֹ וְשִׁלְחֵהוּ בְּשָׁלוֹם לְמַעַן יָבֹא אֵלַי
כִּי אֶחָכֶה-לוֹ אֲנִי וְהָאֲחִים:

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 ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ,

ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

11 mē tis oun auton exouthenēsē. propempsate 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.

יבִּיאֲפֹלוֹס אָחִינוּ הַפְּצָרָתִי-בּוֹ לָבוֹא אֲלֵיכֶם עַם-הָאָחִים
וְלֹא-רָצָה לָבוֹא עִתָּהּ וַיָּבוֹא כְּשִׁנְעָלָה בְּיָדוֹ:

12. w'Apolos 'achinu hiph'tsar'ti-bo labo' 'aleykem `im-ha'achim
w'lo'-ratsah labo' `attah 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 αὐτόν,
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.

יג שְׁקִדּוֹ וְעִמָּדוֹ בְּאֵמוּנָה הִתְאֲשָׁשׁוּ וְהִתְחַזְּקוּ:

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.

יד וְכָל-דְּבָרֵיכֶם יַעֲשׂוּ בְּאַהֲבָה:

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.

טו וַאֲבִקְשָׁה מִכֶּם אָחִי הֶלֵּא יִרְעָתָם אֶת-בֵּית אֶסְטֶפָּנוֹס
שֶׁהוּא רֵאשִׁית אֲכָיָא וַיִּתְּנוּ בְּנֶפְשָׁם לְשִׁרְוֹת הַקִּדְּשִׁים:

15. wa'abaq'shah mikem 'achay halo' y'da`tem 'eth-beyth 'i'st'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 sanctified ones,

<15> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ,
ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἑταξαν ἑαυτούς.
15 Parakalō de hymas, adelphoi; oidate tēn oikian Stephanā,

Now I urge you, brothers you know the household of Stephanas
hoti estin aparchē tēs Achaiais
that it is the firstfruits of Achaia
kai eis diakonian tois hagiois etaxan heautous;
and that into a ministry for the sanctified ones they put themselves

טו לָכֵן הִכְנַעוּ גַם-אֹתָם מִפְּנֵי הָאֲנָשִׁים הָהֵם
וּמִפְּנֵי-כָל-אֲשֶׁר יַעֲבֹד וַיַּעֲמֹל עִמָּהֶם:

16. laken hikan'`u gam-'attem mip'ney ha'anashim hahem
umip'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 hymeis hypotassēsthe tois toioutois
that also you may be submissive to such ones

kai panti tō synergounti kai kopiōnti.

and to everyone joining in the work and laboring.

יִזְוְהִנְנִי שְׂמֵחַ בְּבִיאַת אֶסְטָפָנֹס וּפָרְטוֹנָטוֹס וְאַכַּיְקוֹס
כִּי הָמָּה מָלְאוּ אֶת-חֶסֶרְנֶכֶם:

17. w'hin'ni sameach b'bi'ath 'i'st'phanas uPhar'tunatos wa'Akay'qos
ki hemah mil'u 'eth-ches'ron'kem.

1Cor16:17 Here I 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 Ἀχαϊκοῦ,
ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν·

17 chairō de epi tē parousiā Stephana kai Phortounatou kai Achaikou,

Now I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus,

hoti to hymeteron hystērēma houtoi aneplērōsan;

because your deficiency these men filled up;

יִחְוִינִיחוּ אֶת-רוּחִי וְאֶת-רוּחֵכֶם עַל-כֵּן הִכִּירוּ הָאֲנָשִׁים הָהֵם:

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> ἀνεπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε 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.

יִתְהַקְּלוּ אֲשֶׁר בְּאֶסְיָא שְׂאֵלוֹת לְשִׁלּוּמָכֶם עֲקִילָם וּפְרִסְקָלָא
וְגַם-הִקְהִלָּה אֲשֶׁר בְּבֵיתָם מִרְבִּים לְשִׁאֵל לְשִׁלּוּמָכֶם בְּאֶדְוִין:

19. **haq'hiloth 'asher b'As'ya' sho'aloith 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 ekklēsiai 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.

כְּהָאֲחִים כָּלָם שְׂאֵלִים לְשָׁלוֹמְכֶם שְׂאֵלוּ לְשָׁלוֹם אִישׁ אֶת־רֵעֵהוּ
בְּנִשְׁיָקָה הַקְּדוֹשָׁה:

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 שְׂאֵל לְשָׁלוֹמְכֶם בְּכָתֵב יְדִי אֲנִי פוֹלוֹס:

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 τῇ ἐμῇ χειρὶ Παύλου.

21 Ho aspasmos tē emē cheiri Paulou.
21 The greeting with my own hand Paul's.

כִּב מִי שֶׁלֹּא יֶאֱהָב אֶת־הָאֲדוֹן יִהְיוּשַׁע הַמָּשִׁיחַ יִחָרֵם מִבֶּן אֲתָא:

22. **mi shel' ye'ehab 'eth-ha'Adon Yahushuà haMashiyach yacharam Maran 'atha'.**

1Cor16:22 Whoever does not love the Adon **OWX34**, he is to be accursed. Maranatha.

<22> εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω 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. Maranatha.

כִּג חֶסֶד יִהְיוּשַׁע הַמָּשִׁיחַ אֲדֹנֵינוּ יְהִי עִמָּכֶם:

23. **chesed Yahushuà haMashiyach 'Adoneynu y'hi `imakem.**

1Cor16:23 The grace of **OWX34** the Mashiyach our Adon 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.

כד וְאַהֲבָתִי אֶת-כֻּלְּכֶם בְּמָשִׁיחַ יְהוֹשֻׁעַ אָמֵן:

24. w'ahabathi 'eth-kul'kem baMashiyach Yahushua 'Amen.

1Cor16:24 My love be with you all in the Mashiyach OWיְיָ. 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.