

Sepher Aleph Qorintim (1 Corinthians)

Chapter 1

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

אֵלֹהִים מְשִׁיחַ - לְוָה אֵלֹהִים מְשִׁיחַ
אֵלֹהִים מְשִׁיחַ - לְוָה אֵלֹהִים מְשִׁיחַ

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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 **OWY** 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

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

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

2 tē ekklēsia 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;

3 אֶפְרַיִם אֶלֶּיךָ יְיָ אֱלֹהֵינוּ וְשָׁלוֹם מֵעַתָּה
:אֶפְרַיִם אֶלֶּיךָ אֱלֹהֵינוּ

גִּחְסָד לָכֶם וְשָׁלוֹם מֵעַתָּה אֱלֹהֵינוּ אָבִינוּ
וְאֶדְגִּינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

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 Owqayy the Mashiyach.

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

3 charis hymin kai eirēnē apo theou patros hēmōn
Grace to you and peace form Elohim our Father

kai kyriou Iēsou Christou.
and the Master Yahushua the Anointed One.

4 אֶפְרַיִם אֶלֶּיךָ יְיָ אֱלֹהֵינוּ וְשָׁלוֹם מֵעַתָּה
:אֶפְרַיִם אֶלֶּיךָ אֱלֹהֵינוּ

דְּאוֹדָה לְאֱלֹהֵי בְעִבּוּרְכֶם בְּכָל-עֵת עַל-חֶסֶד הָאֱלֹהִים
הַנֶּתֶן לָכֶם בַּמָּשִׁיחַ 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 Owqayy,

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,

5 אֶפְרַיִם אֶלֶּיךָ יְיָ אֱלֹהֵינוּ וְשָׁלוֹם מֵעַתָּה
:אֶפְרַיִם אֶלֶּיךָ אֱלֹהֵינוּ

הָאֲשֶׁר עֲשָׂרְתָם-בּוֹ 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,

6 אֶפְרַיִם אֶלֶּיךָ יְיָ אֱלֹהֵינוּ וְשָׁלוֹם מֵעַתָּה
:אֶפְרַיִם אֶלֶּיךָ אֱלֹהֵינוּ

3

לְחִבְרַת בְּנוֹ יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ:

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

1Cor1:9 Faithful is Elohim according to His mouth which you were called into fellowship with His Son, **וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ** 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.

וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ

יְהִינִי מִזְחִיר אֶתְכֶם אַחֵי בְשֵׁם אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
לְהִיּוֹת כְּלָכְכֶם פֶּה אֶחָד וְלֹא תִהְיֶינָה מַחְלֻקוֹת בֵּינֵיכֶם
כִּי אִם-תִּכְוֶנְנוּ יַחַד בְּלֵב אֶחָד וּבְעֶצֶה אֶחָד:

10. w'hin'ni maz'hir 'eth'kem 'achay b'shem 'Adoneynu Yahushua 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 **וְיֵשׁוּעַ הַמָּשִׁיחַ** 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 λέγῃτε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα,
ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

10 Parakalō de hymas, adelphoi,
Now I exhort you, brothers,
dia tou onomatos tou kyriou hēmōn Iēsou Christou,
through the name of our Master Yahushua the Anointed One,
hina to auto 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.

וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדֹנֵינוּ

יֵאָכֵי בְנֵי-בֵית כְּלוּאַה הַגִּידוּ לִי עֲלֵיכֶם אֶחָד
כִּי מְרִיבוֹת בֵּינֵיכֶם:

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

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,

15 תַּלְפִּיחַ-וְגַיּוֹס וְקְרִסְפוֹס אֲנִי מְדַבֵּר בְּשֵׁם יְיָ

טו פֶּן-יֹאמְרוּ כִּי-לִשְׁמִי טַבַּלְתִּי:

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

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

<15> ἵνα μή τις εἴπῃ ὅτι εἰς τὸ 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.

16 אֲנִי מְדַבֵּר בְּשֵׁם יְיָ אֲנִי מְדַבֵּר בְּשֵׁם יְיָ אֲנִי מְדַבֵּר בְּשֵׁם יְיָ

טז וְטַבַּלְתִּי גַם אֶת-בְּנֵי-בֵית אֶסְטֶפָנוֹס

וּמִלְבָּד אֵלָּה לֹא אֵדָע אִם-טַבַּלְתִּי 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 τίνα 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.

17 אֲנִי מְדַבֵּר בְּשֵׁם יְיָ אֲנִי מְדַבֵּר בְּשֵׁם יְיָ אֲנִי מְדַבֵּר בְּשֵׁם יְיָ

יז כִּי לֹא שְׁלַחְנִי הַמָּשִׁיחַ לְטַבּוֹל 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 lariq.

1Cor1:17 For the Mashiyach did not send me to immerse,
but to preach the good news, not with wisdom of words,
so that the crucifixion of the Mashiyach should not be made nullified.

<17> οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι,

οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

17 ou gar apesteilen me Christos baptizein alla euaggelizesthai,

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

ouk en sophiā 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.

18 יְהוָה הוּא הַצִּלּוּב סִכְלֹת לְאֲבָדִים

אֲבָל לָנוּ הַנּוֹשְׁעִים גְּבוּרַת אֱלֹהִים:

יה כִּי-דְבַר הַצִּלּוּב סִכְלֹת הוּא לְאֲבָדִים

אֲבָל לָנוּ הַנּוֹשְׁעִים 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.

19 יֵשׁ כֵּן כְּתוּב אֲאָבֵד חֻכִּים וְכִנְיֹת 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.

20 כַּאֲיֵה חֻכָּם אֲיֵה סִפֵּר אֲיֵה דִרְשׁ הָעוֹלָם הַזֶּה

הֲלֹא סִכֵּל 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?

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כא כִּי אַחֲרֵי אֲשֶׁר בַּחֲכָמַת הָאֱלֹהִים לֹא יָדַע
הָעוֹלָם אֶת-הָאֱלֹהִים בַּחֲכָמָה הַזֶּה רְצוֹן מִלְּפָנָיו
לְהוֹשִׁיעַ בְּסִכְלוֹת הַקְּרִיאָה אֶת הַמֵּאֲמִינִים:

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 kērygmatos sōsai tous pisteuontas;

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

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כב כִּי הַיְּהוּדִים שֹׂאֲלִים לָהֶם אוֹת וְהַיְּוָנִים מְבַקְּשִׁים חֲכָמָה:

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,

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כג וְאַנְחֵנוּ מְשַׁמְעִים אֶת-הַמְּשִׁיחַ הַזֶּה מִכְּשׁוֹל לַיְּהוּדִים

וְכִי רְאוּ-נָא אַחֵי אֶת-קְרִיאַתְכֶם שְׁלֹא רַבִּים הַחֲכָמִים
מִן-הַבָּשָׂר לֹא רַבִּים הַשְׁלִיטִים לֹא רַבִּים רַמֵּי הַנִּחְשׁ׃

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;

וְכִי אִם-בְּסֶכֶל שְׂפָעוֹלָם בָּחַר הָאֵל לְמַעַן בִּישׁ אֶת-הַחֲכָמִים
וּבְחִלּוּשׁ שְׂפָעוֹלָם בָּחַר הָאֵל לְמַעַן בִּישׁ אֶת-הַחֲזָק׃

27. ki 'im-basakal sheba'olam bachar ha'El I'ma'an bayesh 'eth-hachakamim
ubechalush sheba'olam bachar ha'El I'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,

כַּח וּבְדִלּוּת הָעוֹלָם בָּחַר הָאֵל וּבַנְּמָאס וּבַאֲשֶׁר כָּאֵין
לְמַעַן בִּטֹּל אֶת אֲשֶׁר יִשְׁנֹו׃

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

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

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

28 kai ta agenē tou kosmou kai ta exouthenēmena 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,

:אָמג-צ ףףףף ןןאף-אָמ ףאף 29

כט כִּדְי נְשָׂא-יְתַהֲלֵל 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 καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

29 hopōs mē kauchēsētai pasa sarx enōpion tou theou.
so that not may boast any flesh before Elohim.

ףףאָ ףף ףף ףאָ ןאָאָ ןאָאָאָ ןאָאָאָ ןאָאָאָ 30
:ףףאָאָאָ ןאָאָאָאָ ןאָאָאָאָ ןאָאָאָאָ ןאָאָאָ

לֹא־מִמֶּנּוּ אַתֶּם בְּמַשִּׁיחַ יְהוֹשֻׁעַ אֲשֶׁר הָיָה לָנוּ לְחֻמָּה
מֵאֵת הָאֱלֹהִים וְלִצְדָקָה וְלִקְדוּשָׁה וְלִפְדֻיּוֹם:

30. umimenu 'attem baMashiyach Yahushua '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 Owףףף, who became to us wisdom
from Elohim, and righteousness and sanctification, and redemption,

<30> ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ,
ὃς 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,

:ףףףף ןןאָאָ ןןאָאָאָ ןאָאָאָ 31

לֹא וַיְהִי כְכָתוּב הַמְתַּהֲלֵל יְתַהֲלֵל בִּיהָרָה:

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 ףףףף.

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

31 hina kathōs gegraptai, Ho kauchōmenos en kyriō kauchasthō.
that according as it has been written, the one boasting YHWH let him boast.

Chapter 2

וְגַם אֲנֹכִי בְּבֹאִי אֵלֵיכֶם אֲחִי לֹא בָּאתִי בְּגִיבּוּר
וְהִתְקַמָּה לְהַגִּיד לָכֶם אֶת-עֲדוּת 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> Καὶ γὰρ 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.

וְגַם אֲנֹכִי בְּבֹאִי אֵלֵיכֶם אֲחִי לֹא בָּאתִי בְּגִיבּוּר
וְהִתְקַמָּה לְהַגִּיד לָכֶם אֶת-עֲדוּת הָאֱלֹהִים:

בְּכִי לֹא-אָמַרְתִּי לְדַעַת בְּתוֹכְכֶם דָּבָר
בְּלִתִּי אִם-יְהוֹשֻׁעַ הַמָּשִׁיחַ יְהוּא 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 Ouwah 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.

וְגַם אֲנֹכִי בְּבֹאִי אֵלֵיכֶם אֲחִי לֹא בָּאתִי בְּגִיבּוּר
וְהִתְקַמָּה לְהַגִּיד לָכֶם אֶת-עֲדוּת הָאֱלֹהִים:

גַּם אֲחִי עִמָּכֶם בְּחֻלְשָׁה וּבִירְאָה וּבְחֻלְשָׁה 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 γὰρ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,

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

וְגַם אֲנֹכִי בְּבֹאִי אֵלֵיכֶם אֲחִי לֹא בָּאתִי בְּגִיבּוּר
וְהִתְקַמָּה לְהַגִּיד לָכֶם אֶת-עֲדוּת הָאֱלֹהִים:

neither of the rulers of this age, the ones being brought to nothing;

זכר אִם-נִדְבֵּר בְּסוֹד הָאֱלֹהִים הַנִּסְתָּרָה
אֲשֶׁר הָאֱלֹהִים יַעֲדָהּ לְכְבוֹדָנוּ 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;

זכר אִם-נִדְבֵּר בְּסוֹד הָאֱלֹהִים הַנִּסְתָּרָה
אֲשֶׁר הָאֱלֹהִים יַעֲדָהּ לְכְבוֹדָנוּ לְפָנֵי יְמוֹת עוֹלָם:

חֲאֲשֶׁר לֹא יָדְעָה אִישׁ מִשְׁרֵי הָעוֹלָם הַזֶּה
כִּי אֵלֶּיּוּ יִדְעוּהָ 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 ἔγνων·
εἰ γὰρ ἔγνοσαν, 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.

זכר אִם-נִדְבֵּר בְּסוֹד הָאֱלֹהִים הַנִּסְתָּרָה
אֲשֶׁר הָאֱלֹהִים יַעֲדָהּ לְכְבוֹדָנוּ לְפָנֵי יְמוֹת עוֹלָם:

ט כִּי אִם-כְּתוּב אֲשֶׁר-עֵין לֹא רָאָתָה וְאֶזֶן לֹא שָׁמְעָה
וְלֹא עָלָה עַל-לֵב אָדָם אֵת אֲשֶׁר-הֵכִין הָאֱלֹהִים לְאֶהְבּוֹ:

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

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

9 ἀλλὰ καθὼς γέγραπται, Ὁ ὀφθαλμὸς 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.

יְהוָה אֱלֹהִים הֵאֱרַחֵם בְּרוּחוֹ
וְהָאֱלֹהִים הֵאֱרַחֵם בְּרוּחוֹ
וְהָאֱלֹהִים הֵאֱרַחֵם בְּרוּחוֹ

יְהוָה אֱלֹהִים הֵאֱרַחֵם בְּרוּחוֹ

כִּי הָרוּחַ חֹקֵר 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 pneumatatos;

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.

וְהָאֱלֹהִים הֵאֱרַחֵם בְּרוּחוֹ
וְהָאֱלֹהִים הֵאֱרַחֵם בְּרוּחוֹ
וְהָאֱלֹהִים הֵאֱרַחֵם בְּרוּחוֹ

יֵאֵדָה מִי הוּא מְבַנֵּי אָדָם יָדַע אֶת אֲשֶׁר בְּאָדָם

כִּי אִם-רוּחַ הָאָדָם אֲשֶׁר בְּקִרְבּוֹ 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 ἐγνώκεν 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.

12 וְאֵת רוּחַ הָעוֹלָם כִּי אִם-הָרוּחַ מֵאֵת
 הָאֱלֹהִים לְמַעַן נִדְעֵה אֶת-אֲשֶׁר נָתַן לָנוּ מֵאֵת הָאֱלֹהִים בְּחֶסְדּוֹ׃

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;

13 וְאֵת-זֹאת לֹא נִוְצִיא בְּלָשׁוֹן אֲשֶׁר תִּלְמַד חֻכְמַת בְּנֵי אָדָם
 כִּי אִם-בְּלָשׁוֹן אֲשֶׁר רוּחַ הַקֹּדֶשׁ תִּלְמַד
 וְנִבְאָר רוּחַנִיּוֹת בְּדִבְרֵי רוּחָנִיִּים׃

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 pneumatōs, pneumatikōis pneumatika sygkrinontes.

but in words taught by the Spirit, with spiritual things spiritual things matching.

14 וְאֵת-הָאָדָם הַטָּבָעִי אֵינָנוּ מְקַבְּלִים
 אֶת-דִּבְרֵי רוּחַ אֱלֹהִים כִּי-הֵמָּה סִבְלוֹת לוֹ׃

יד הן האדם הטבעי איננו מקבל
 את דברי רוח אלהים כי-המה סבלות לו

וְלֹא יוּכַל לְהִבְינָם בְּאֲשֶׁר הֵמָּה נִדְוֹנִים 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;

15 וְכִי מִי-תִּיכֵן אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי

טו אָבֵל הָאָדָם הָרוּחָנִי יָדִין כָּל וְאוֹתוֹ 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.

16 וְכִי מִי-תִּיכֵן אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי
אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי

טז כִּי מִי-תִּיכֵן אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי
וְאֶנְחֵנוּ הֵנָּה 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 **יְהוָה**, and who shall instruct us?
And here we are: we have the Spirit of the Mashiych.

<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

1 וְכִי מִי-תִּיכֵן אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי
אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי

אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי
אֶת-רוּחַ יְהוָה וְיִמְרֵי יוֹדִיעֵנִי

כִּי אִם כְּדַבֵּר עִם אֲנָשִׁי בָשָׂר כְּדַבֵּר עִם עוֹלָלִים בְּמַשְׁיָח:

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> Κάγω, 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 עַדְיִן לֹא הָיִיתֶם
יְכוּלִים וְגַם-עַתָּה אֵינְכֶם יְכוּלִים כִּי עוֹדְכֶם נֶשֶׁל-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 ἔτι νῦν δύνασθε,

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

milk I gave you to drink, not solid food, not yet for you were able to receive it
all' oude eti nyn dynasthe,
But neither yet now are you able,

גַּם כִּי בַּאֲשֶׁר קִנְאַת בֵּינֵיכֶם וּמְרִיבָה
וּמַחְלֵקוֹת הֵלֹא נֶשֶׁל-הַבָּשָׂר אֵתֶם וְנִהְגִּים מִנְהַג בְּנֵי 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 ζῆλος 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?

אֵתְכֶם וְנִהְגִּים מִנְהַג בְּנֵי אָדָם

הַיְּהוּדִים הָיוּ מְשֻׁבָּדִים לְפָאֹלוֹס וְלִאֲפֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

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 ἀνθρώποι 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?

וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

הַיְּהוּדִים הָיוּ מְשֻׁבָּדִים לְפָאֹלוֹס וְלִאֲפֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס
וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

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;
διακονοὶ 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?

diakonoι di' hōn episteusate, kai hekastō hōs ho kyrios edōken.
Ministers through whom you believed, even as to each one the Master gave.

וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

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;

וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס וְהָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס הָיָה אִישׁ אֶחָד מִן הַיְּהוּדִים הַנֵּשֵׁבִים לְפָאֹלוֹס

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 ἐστὶν 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.

8
:אֵלֹהִים הַמַּטְסִּימָא כִּי אֵין וְהַמַּשְׂקֶה אֵין וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא

וְהַמַּשְׂקֶה אֵין וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא
וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא וְהַמַּשְׂקֶה אֵין וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא

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,

ἐκαστος 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;

9
:אֵלֹהִים הַמַּטְסִּימָא כִּי אֵין וְהַמַּשְׂקֶה אֵין וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא

ט כִּי עֲזָרִים לְאֱלֹהִים בְּמַלְאכָתוֹ אֲנַחְנוּ שְׂדֵה אֱלֹהִים אַתֶּם
בְּנֵין 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.

10
:אֵלֹהִים הַמַּטְסִּימָא כִּי אֵין וְהַמַּשְׂקֶה אֵין וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא

יֹאנִי כְּפִי חֶסֶד אֱלֹהִים הַנֶּתֶן לִי כְּאֶמֶן חֶכֶם שְׂתִי יְסוֹד
וְאַחֵר בּוֹנֵה עָלָיו אֵין וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא וְכֵן הָאֵלֹהִים הַמַּטְסִּימָא

10. wa'ani k'phi chesed 'Elohim hanitan li k'aman chakam shati y'sod

w'acher boneh `alayu 'a'h-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 βλεπέτω πῶς ἐποικοδομεῖ.

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

hekastos de blepetō pōs epoikodomei.

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

אִשׁ אֶחָד יֵבֶן עַל-הַיְסוֹד אֲשֶׁר יְהוֹשֻׁעַ הַמָּשִׁיחַ
לָא יוּכַל אִישׁ לָשִׁית יְסוֹד אַחֵר זִוְלָתִי הַמְּשִׁיחַ

יֵבֶן לֹא-יֻכַּל אִישׁ לָשִׁית יְסוֹד אַחֵר זִוְלָתִי הַמְּשִׁיחַ
יְהוֹשֻׁעַ הַמָּשִׁיחַ:

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

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

יְהוֹשֻׁעַ הַמָּשִׁיחַ אֵין מֵבִן עַל-הַיְסוֹד אֲשֶׁר יְהוֹשֻׁעַ הַמָּשִׁיחַ
בָּנָה עַל-הַיְסוֹד אֲשֶׁר יְהוֹשֻׁעַ הַמָּשִׁיחַ בָּנָה

יְהוֹשֻׁעַ הַמָּשִׁיחַ אֵין מֵבִן עַל-הַיְסוֹד אֲשֶׁר יְהוֹשֻׁעַ הַמָּשִׁיחַ
בָּנָה עַל-הַיְסוֹד אֲשֶׁר יְהוֹשֻׁעַ הַמָּשִׁיחַ בָּנָה

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

1Cor3:12 And if the builder builds on 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 epoikodomei epi ton themelion chryson, argyron,
but if anyone builds on the foundation gold, silver,

lithous timious, xyla, chorton, kalamēn,
precious stones, wood, hay, stubble,

מִזְהָלָא יִדְעַתֶּם כִּי הַיְכָל אֱלֹהִים אַתֶּם
וְרוּחַ אֱלֹהִים שׁוֹכֵן 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?

וְאַתָּה הוּא הַיְכָל אֱלֹהִים וְרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּךָ
וְאַתָּה הוּא הַיְכָל אֱלֹהִים וְרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּךָ:

יִזְוֵאִישׁ אֲשֶׁר יִשְׁחִית אֶת-הַיְכָל אֱלֹהִים הָאֱלֹהִים יִשְׁחִית אֹתוֹ
כִּי הַיְכָל אֱלֹהִים קָדוֹשׁ וְאַתֶּם הַיְכָל:

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, φθερεῖ τοῦτον ὁ θεός.

ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἷτινές 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.

וְאַתָּה הוּא הַיְכָל אֱלֹהִים וְרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּךָ
וְאַתָּה הוּא הַיְכָל אֱלֹהִים וְרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּךָ:

יְחִי אֱלֹ-יִשְׂרָאֵל אִישׁ נִפְשׁוֹ מִי אֲשֶׁר חָכָם יִחְשָׁב בְּעוֹלָם הַזֶּה
יְהִי לְסָכָל לְמַעַן יְחָכְם:

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.

19 מִי־חָכְמַת הָעוֹלָם הַזֶּה סִכְלוּת לִפְנֵי הָאֱלֹהִים
עַצְמוֹתָם בְּעֶרְמָם:

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> ἡ 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.

20 כְּוַעֲזֹר כְּתוּב יִהְיֶה יִדְעַ מַחְשְׁבוֹת חֲכָמִים כִּי הֵמָּה הַבָּל:

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

1Cor3:20 and again, it has been written, 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.

21 כֹּא-עַל-כֵּן אַל-יִתְהַלֵּל אִישׁ בְּאָדָם כִּי הַכֹּל הוּא נְשִׁלָּכֶם:

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.

22 כָּבֹד-פֹּלֹס אִם-אֶפְלוֹס וְאִם-כִּיפָא אִם-הָעוֹלָם אִם-הַחַיִּים
וְאִם-הַמּוֹת אִם-הַהוּה וְאִם-הָעֵתִיד הַכֹּל הוּא נְשִׁלָּכֶם:

כָּבֹד-פֹּלֹס אִם-אֶפְלוֹס וְאִם-כִּיפָא אִם-הָעוֹלָם אִם-הַחַיִּים
וְאִם-הַמּוֹת אִם-הַהוּה וְאִם-הָעֵתִיד הַכֹּל הוּא נְשִׁלָּכֶם:

22. 'im-Polos 'im-'Apolos w'im-Keypha' 'im-ha`olam 'im-hachayim
w'im-hamaweth 'im-hahoeh w'im-he`athid hakol hu' shelakem.

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

<22> εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος,
εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν,

22 eite Paulos eite Apollōs eite Kēphas, eite kosmos eite zōē eite thanatos,
Whether Paul or Apollos or Cephas, or the world or life or death,
eite enestōta eite mellonta; panta hymōn,
or things present or things coming; all things are yours,

23 וְאַתֶּם שֶׁל-הַמַּשִּׁיחַ וְהַמַּשִּׁיחַ שֶׁל-אֱלֹהִים:

כג וְאַתֶּם שֶׁל-הַמַּשִּׁיחַ וְהַמַּשִּׁיחַ 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

1 וְכִמְשַׁרְתֵּי הַמַּשִּׁיחַ וְסִכְנֵי רֵזִי אֵל כֵּן יִחְשָׁב-אִישׁ אֹתָנוּ:

א כִּמְשַׁרְתֵּי הַמַּשִּׁיחַ 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.

2 בְּלִזָּה עוֹד יִבְקַשׁ מִן-הַסִּכְנִים לְהִמָּצֵא נֶאֱמָן:

ב וְכִמְשַׁרְתֵּי הַמַּשִּׁיחַ וְסִכְנֵי רֵזִי אֵל כֵּן יִחְשָׁב-אִישׁ אֹתָנוּ:

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

3 וְכִמְשַׁרְתֵּי הַמַּשִּׁיחַ וְסִכְנֵי רֵזִי אֵל כֵּן יִחְשָׁב-אִישׁ אֹתָנוּ:

אֲנִי-נִקְלָה הִיא בְּעֵינַי שְׁאֵתֶם בְּנִים אֹתִי

אִו-יוֹם הַיֵּן שֶׁל-בְּנֵי אָדָם גַּם-אֲנִי לֹא אֲדִין בְּנִפְשִׁי:

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.

אֲנִי-נִקְלָה הִיא בְּעֵינַי שְׁאֵתֶם בְּנִים אֹתִי
אִו-יוֹם הַיֵּן שֶׁל-בְּנֵי אָדָם גַּם-אֲנִי לֹא אֲדִין בְּנִפְשִׁי:

דְּכִי אֵינֶנִּי יוֹדֵעַ בְּנִפְשִׁי מֵאוּמָה רָע וּבְכָל-זֹאת לֹא אֶצְדָּק
כִּי הָאֲדוֹן הוּא הַיֵּן 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 σύννοια, 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.

אֲנִי-נִקְלָה הִיא בְּעֵינַי שְׁאֵתֶם בְּנִים אֹתִי
אִו-יוֹם הַיֵּן שֶׁל-בְּנֵי אָדָם גַּם-אֲנִי לֹא אֲדִין בְּנִפְשִׁי:

הָעֵל-כֵּן אֶל-תִּשְׁפֹּטוּ דָּבָר לְפָנַי עַתּוֹ כִּי-יָבוֹא הָאֲדוֹן
וְהוּא יוֹצִיא לְאוֹר אֶת-תַּעֲלָמוֹת הַחֹשֶׁךְ וַיִּגְלֶה 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,
ὅς καὶ φωτίσει τὰ κρυπτά τοῦ σκούτους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.
καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

5 hōste mē pro kairou ti krinete heōs an elthē ho kyrrios,
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 אֲחִי הַסְבִּיתִי עַל-עַצְמִי
וְעַל-אֲפֻלּוֹס בְּעִבּוּרְכֶם לְמַעַן תִּלְמְדוּ בְּנוֹי-שֶׁלָא-יִתְגַּדֵּל אִישׁ
עַל-מַח-שִׁפְתוֹב פֶּן-תִּתְגַּאֲו 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 μάθῃτε 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 וּמַח בְּיָדְךָ וְלֹא נִתֵּן לָךְ
וְאִם-נִתֵּן לָךְ לְמַח תִּתְהַלֵּל בְּמִי שֶׁלָא נִתֵּן לוֹ:

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

1Cor4:7 For who astonished you? What is in your hand, and he did not give to you?

And if he gave to you, why do you boast as if you had not given to him?

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

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

For who distinguishes you? And what do you have which you did not receive?

ei de kai elabes, ti kauchasai hōs mē labōn?

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

וְאִם הָיָה שֶׁנָּתַן לְךָ אֵלֹהִים מִלְּפָנָיו וְאַתָּה לֹא נָתַתָּ לְהֵם
וְאַתָּה מְבָרַח בְּלִבְּךָ כִּי לֹא קָבַלְתָּ מֵהֵם

חֵן כְּבָר שְׂבַעְתָּם כְּבָר עֲשִׂיתָם וּבְלַעַד־יָנוּ מְלַכְתָּם
וְלֹא מְלַכְתָּם לְמַעַן נִמְלֹךְ אִתְּכֶם גַּם-אֲנִי:

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 edē kekoresmenoi este, edē 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.

וְאִם הָיָה שֶׁנָּתַן לְךָ אֵלֹהִים מִלְּפָנָיו וְאַתָּה לֹא נָתַתָּ לְהֵם
וְאַתָּה מְבָרַח בְּלִבְּךָ כִּי לֹא קָבַלְתָּ מֵהֵם
וְאַתָּה מְבָרַח בְּלִבְּךָ כִּי לֹא קָבַלְתָּ מֵהֵם

ט כִּי אָמַר אֲנִי שֶׁאֵלֹהִים הֵצִיג אִתָּנוּ
הַשְׂלִיחִים שְׂפָלִי הַשְׂפָּלִים כְּבָנֵי-תְמוּתָהּ
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.

10 אֲנַחְנוּ כְּלָלִים לְמַעַן הַמָּשִׁיחַ וְאַתֶּם חֲכָמִים בַּמָּשִׁיחַ
אֲנַחְנוּ חַלְשִׁים וְאַתֶּם גִּבּוֹרִים וְאַתֶּם נִקְבָּדִים וְאֲנַחְנוּ נִקְלָלִים׃

יֵאֱדָרְךָ הַשָּׂעָה הַזֹּאת הֵנּוּ רֵעֵבִים גַּם-צִמְאִים וְעָרְמִים

וּמַכִּים בְּאֶגְרֹף וְאֵין מְנוּחַ לָנוּ׃

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 ἑνδοξοί, 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.

11 אֲדָרְכֶם הַשָּׂעָה הַזֹּאת הֵנּוּ רֵעֵבִים גַּם-צִמְאִים וְעָרְמִים
וּמַכִּים בְּאֶגְרֹף 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 πεινώμεν 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

12 יְבִיגְעִים אֲנַחְנוּ בְּעֵמֶל יְדֵינוּ מִקְלָלִים אוֹתָנוּ
וּנְבָרְךָ מְחַרְבִּים אוֹתָנוּ וְנִסְבָּל׃

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,

13 מְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם
 :אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹאִם וְלֹאִם וְלֹאִם

יְהוָה אֱלֹהֵינוּ וְנִתְחַנֵּן וְנִתְחַנֵּן וְנִתְחַנֵּן
 וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם

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.

14 מְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם
 :אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹאִם וְלֹאִם וְלֹאִם

יְהוָה אֱלֹהֵינוּ וְנִתְחַנֵּן וְנִתְחַנֵּן וְנִתְחַנֵּן
 וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם

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.

15 מְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם
 :אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹאִם וְלֹאִם וְלֹאִם

יְהוָה אֱלֹהֵינוּ וְנִתְחַנֵּן וְנִתְחַנֵּן וְנִתְחַנֵּן
 וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם וְלֹאִם

15. ki gam-'im-hayu lakem ribaboth 'om'nim baMashiyach 'eyn lakem 'aboth rabbim
 ki 'anoki yalad'ti 'eth'kem b'Yahushuà 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 **וְאֵנִי**
I have begotten you through the good news.

<15> ἐὰν γὰρ μυρίους παιδαγωγούς 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.

16-לֹא אֲנִי מְבַקֵּשׁ מִכֶּם לָלֶכֶת בְּעֻקְבוֹתַי:

16. `al-ken `ani m'baqesh mikem laleketh 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.

17-לְכָל מָקוֹם אֲנִי שֹׁלֵחַ אֶתְּכֶם אֶתְּמוֹתֵיכֶם אֶתְּבָנִי הָאֱהוּב
וְהַנֶּאֱמָן בְּאֶדְוֶן וְהוּא יִזְכִּיר לָכֶם אֶתְּדִרְכֵי בְּמַשִּׁיחַ
כְּאֲשֶׁר מְלַמֵּד אֲנִי 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 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 ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν 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 ekklesiā didaskō.
in the Anointed One Yahushua, even as everywhere in every assembly I teach.

18 וְיֵשׁ מִתְנַשְּׂאִים כְּאֵלֶיךָ לֹא-אָבוּא אֵלֵיכֶם׃

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;

19 וְאֵבֶל בּוֹא אָבוּא אֵלֵיכֶם בְּזִמְן קָרוֹב אִם-יִרְצֶה יְהוָה וְלֹא אֶת-הַדְּבָרִי הַמְתַּנְּשִׂים אֶדְעָה כִּי אִם-יִבְרָתֶם׃

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 **will**, and I shall know, **not the words** of those who are puffed up, **but their power.**

<19> ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς εἰάν 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;

20 כִּי לֹא בַדְּבָר שְׁפָתַיִם תִּכֵּן מַלְכוּת הָאֱלֹהִים כִּי אִם-בְּיִבְרָתָהּ׃

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 ἢ 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.

21 וּמָה-אַתֶּם רוֹצִים הָאָבוּא אֵלֵיכֶם בַּשֶּׁבֶט אִם בְּאַהֲבָה וּבְרוּחַ עֲנָוָה׃

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

1 חֲזַקְתִּי מְעַלְלֵי חַטָּאת בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת
:חֲזַקְתִּי מְעַלְלֵי חַטָּאת בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

אֶהְיֶה לְכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת
אֶהְיֶה לְכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

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> Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ
ἐν τοῖς ἔθνεσιν, ὥστε γυναικά τινα τοῦ πατρὸς ἔχειν.

1 Holōs akouetai en hymin porneia, kai toiautē porneia

Actually is reported among you fornication, and such fornication

hētis oude en tois ethnesin, hōste gynaika tina tou patros echein.

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

2 חֲזַקְתִּי מְעַלְלֵי חַטָּאת בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת
:חֲזַקְתִּי מְעַלְלֵי חַטָּאת בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

אֶהְיֶה לְכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

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?

3 חֲזַקְתִּי מְעַלְלֵי חַטָּאת בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת
:חֲזַקְתִּי מְעַלְלֵי חַטָּאת בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

בְּכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

אֶהְיֶה לְכָל־מָקוֹם שֶׁנִּזְנוּת בֵּינֵיכֶם וְזִנּוּת

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 egō men gar, apōn tō sōmati parōn de tō pneumatī,
 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.

$\Delta \mu^{\circ} = -RT \ln K$

וְרוּחִי אֶתְכֶם עִם-גְּבוּרַת אֲדֹנָינוּ יְהוֹשֻׁעַ הַמַּלְאָכִים בְּהַקְהֵלְכֶם יחד:

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

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 pneumatou syn tē dynamei tou kyriou hēmōn Iēsou,
and my spirit with the power of our Master Yahushua,

9w93-xx 49x6 70w6 4933 w4x3-xx 9f765
:0w934 794x3 7949 8993 0w94 7076

הַלְמָסֹר אֶת-הָאִישׁ הַהוּא לְשֹׁטֵן לְאַבֵּד אֶת-הַבָּשָׂר
לְמַעַן יִינָשֶׁע הָרִיחַ בַּיּוֹם הַהוּא יִהְיֶהשֶׁע:

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) *ow yyy*.

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.

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.

9: חֲדָשׁוֹתֵינוּ לֹא יִשְׁתַּמְּשׁוּ בִּלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ

ט כְּתַבְתִּי לָכֶם בְּאַהֲרַת שְׁלֹא תִתְעַרְבוּ עִם-הַזֵּנִים:

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,

10: חֲדָשׁוֹתֵינוּ לֹא יִשְׁתַּמְּשׁוּ בִּלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ
 10: חֲדָשׁוֹתֵינוּ לֹא יִשְׁתַּמְּשׁוּ בִּלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ

י וְאֵין-כְּעֵתִי עַל-הַזֵּנִים בְּעוֹלָם אוֹ עַל-בִּצְעֵי בָצַע

וּגְזֻלָּנִים וְעֹבְדֵי אֱלִילִים כִּי אִם-כֵּן סוֹפְכֶם 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 ἐξελεθεῖν.

10 ou pantōs tois pornois tou kosmou toutou

not meaning complete dissociation from the fornicators of this world

ē tois pleonektais kai harpaxin ē eidōlolatrais, 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.

11: חֲדָשׁוֹתֵינוּ לֹא יִשְׁתַּמְּשׁוּ בִּלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ
 11: חֲדָשׁוֹתֵינוּ לֹא יִשְׁתַּמְּשׁוּ בִּלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ
 11: חֲדָשׁוֹתֵינוּ לֹא יִשְׁתַּמְּשׁוּ בִּלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ וּבִלְבָד בְּחֶמֶץ

יא אֲךָ-זֹאת כְּתַבְתִּי לָכֶם לְבִלְתִּי הִתְעַרֵּב עִם-מִי שֶׁנִּקְרָא אֶחָד

וְהוּא זֶנְחָ אוֹ-בִצְעַ בִּצְעַ אוֹ-עֹבֵד אֱלִילִים אוֹ מְגִדֵּף

אוֹ סֹבֵא אוֹ גִּזְלָן וְאֵף לֹא לֶאֱכֹל עִם-הָאִישׁ אֲשֶׁר כִּזָּח:

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

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 eidōlōlatrēs 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 toiou^{to} mēde synesthiein.
with such a man not to eat.

יב כי מה-לִי לְנֶפֶט אֶת-אֲשֶׁר
בְּחוּץ הָאָרֶץ תִּשְׁפֹּטוּ אֶת אֲשֶׁר בְּבֵית:

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

וַיִּגְדְּ אֶת־אֲשֶׁר בַּחֲוִיץ הָאֵלֹהִים וּשְׂפָטִים
וְאֵתֵם תִּבְעֲרוּ אֶת־הָרֶעַ מִקֶּרֶבְכֶּ:

Remove the evil man from yourselves.

א תִּירִיב אִישׁ מִמֶּם עַם-רַעְהוּ וַיִּזֵּד לְהִבְיָא דִּינוּ

דוֹאַתֶּם כְּשֵׁיֶשׁ-לָכֶם דִּינֵי מְמוֹנֹת מוֹשִׁיבִים
אַתֶּם אֶת-הַנִּמָּאֵס בְּקָהֹל לְשִׁפְטִים עֲלֵיכֶם:

4. w'attem k'sheyesh-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 εἶν ἔχετε, 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 ekklesiā, toutous kathizete?
by the assembly such ones how could you appoint as judges?

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

הַלְבָּשְׁתֶּכֶם אֲנִי אֹמֵר אֶת-זֹאת
הִבִּי אֵין בָּכֶם חָכָם יָדַע לְהוֹכִיחַ בֵּין אִישׁ לְאָחִיו:

5. l'bash't'kem 'ani 'omer 'eth-zo'th
haki 'eyn bakem chakam yode'a l'hokiach beyen '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 ἐντροπήν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός,
ὅς 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?

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

וְכִי אָח בָּא לְדִין עִם-אָחִיו וְכֹא 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?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

זֶאֶף-זֹאת יְרִידָה הִיא לָכֶם שִׁתְּרִיבוּ זֶה עִם-זֶה
וְלִמָּה לֹא תִבְחָרוּ לְהִיּוֹת מִן-הָעֲלֻיּוּבִים וְאֵינֶם עוֹלָבִים
וּמִן-הָעֲשׂוּקִים וְאֵינֶם עוֹשְׂקִים:

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' ἑαυτῶν. διὰ τί οὐχὶ μάλλον ἀδικεῖσθε; διὰ τί οὐχὶ μάλλον 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?

8 אָבַל עוֹלָבִים אַתֶּם וְעֹשְׂקִים אַף אֶת-אֶחְיָכֶם:

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.

9 הֲלוֹ יְדַעְתֶּם כִּי הָרָשָׁעִים לֹא יִרְשׁוּ אֶת-מַלְכוּת הָאֱלֹהִים
אֶל-תִּשְׂאוּ נַפְשׁוֹתֵיכֶם לֹא הַזֵּנִים לֹא עֲבָרֵי אֱלִילִים
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

וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה

וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה

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

וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה

וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה

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

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

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

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

וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה

וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה
וְלֹא יִרְשׁוּ אֵת הַמְּלָכּוּת הַזֶּה

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 ὑπό 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.

13-חאקול רשות לי אבאל לו קאל דבאר מויל
:13אקול רשות לי אבאל לו יסחאב דני דבאר

יגהמאכל לכרש וחקרש למאכל וחקל'הים את-זה ואת-זה
יכלה וחקרש אל-יהי לזנות כי אם-לאדון וחקדון לגוף:

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,

14-חאקול רשות לי אבאל לו קאל דבאר מויל
:14אקול רשות לי אבאל לו יסחאב דני דבאר

יד וחקל'הים העיר גם את-אדנינו ויעיר גם-אתכם בגבורתו:

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.

15-חאקול רשות לי אבאל לו קאל דבאר מויל
:15אקול רשות לי אבאל לו יסחאב דני דבאר

טו הלא ידעתם כי גופתיכם אברי המשיח המה האקח
את אברי המשיח ואעשה אתם לאברי זונה חלילה:

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;
ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνῃς 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.

אקח את אברי המשיח ואעשה אתם לאברי זונה חלילה:
אקח את אברי המשיח ואעשה אתם לאברי זונה חלילה:

טז או הלא ידעתם כי הקבך בזונה גוף אחד הוא עמה
כי הכתוב אמר ויהי שניהם לבשר אחד:

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> [η] 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.

אקח את אברי המשיח ואעשה אתם לאברי זונה חלילה:
אקח את אברי המשיח ואעשה אתם לאברי זונה חלילה:

יז אבל הקבך באדון רוח אחד הוא עמו:

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 πνεύμᾳ ἐστιν.

17 ho de kollōmenos tō kyriō hen pneuma estin.

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

אקח את אברי המשיח ואעשה אתם לאברי זונה חלילה:
אקח את אברי המשיח ואעשה אתם לאברי זונה חלילה:

44

Chapter 7

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:9w49 0817 46w 7446

אוֹלְעֵנִין אֲשֶׁר כְּתַבְתֶּם אֵלַי הִנֵּה טוֹב
לְאָדָם שְׁלֹא יִגַּע בְּאִשָּׁה:

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;

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בְּאֵךְ מִפְּנֵי הַזִּנּוּת תִּהְיֶה לְכָל-אִישׁ אִשְׁתּוֹ וְיִהְיֶה לְכָל-אִשָּׁה בַּעְלָהּ:

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 ἔχέτω
καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἔχέτω.

2 dia de tas porneias hekastos tēn heautou gynaika echetō

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

kai hekastē ton idion andra echetō.

and each woman her own husband let her have.

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גְּהָאִישׁ יִהְיֶה יוֹצֵא יָדוֹ חֻבָּתוֹ עִם אִשְׁתּוֹ
וּכְמוֹ-כֵן הָאִשָּׁה עִם בַּעְלָהּ:

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.

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וְהָאִשָּׁה אֵין גּוֹפָה בְּרִשּׁוּתָּהּ אֵלֶּא בְּרִשּׁוּת בַּעֲלָהּ
וּבְמֹ-כֵן הָאִישׁ אֵין גּוֹפּוֹ בְּרִשּׁוּתוֹ אֵלֶּא בְּרִשּׁוּת

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

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

«4» ἡ γυνὴ τοῦ 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, homoiōs

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

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ה' אֵל-תִּפְּרְדּוּ זֶה מִזֶּה כִּי אִם מִדַּעַת נְשִׁיכֶם לְפִי
שָׁעָה לַעֲמֹד (בְּתַעֲנִית ו') בְּתַפְלָה וְתִשׁוּבוּ
וּתְתַאֲחֲדוּ פֶן-יִנָּסֶה אֶתְכֶם הַשָּׁטָן בְּפִרְיָצוֹתָיִם:

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.

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וַיֹּאמְרֵי אֶמֶר זֹאת בְּדֶרֶךְ רִשּׁוֹת 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' ἐπιταγήν.

6 touto de legō kata syggnomēn ou kat' epitagēn.

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

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:479 344 379 37 74364 447 4447 46-w4

זכי מי יתן והיה כל-אדם כמני אכל כל-אדם
יש-לו מתנתו מאת האלהים זה בכה וזה בכה:

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.

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חול-הפנוים ואל-האמנות אמר אני
כי-טוב להם לעמד ככה כמו גם-אני:

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 μέινωσιν ὡς καὶ ἡ 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 good for them if they remain as I also;

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טאך אים-לא יוכלו לכבש את-יצרם ישאו
כי-טובים נשואין מאיש להוט אחר עברה:

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, gamēsatōsan,

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

10 וְאֲנִי מְצַוֶּה אֶת הַנְּשִׂאִים בְּיְהוָה לֹא לִישׁוּבָה אִם לִפְרֹשׁ כִּי אִם-מִדַּעַת הָאָדוֹן שְׂלֹא תִפְרָשׁ אִשָּׁה מִבְּעָלָהּ:

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, γυναικα 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 chōrīsthēnai
a wife from her husband not to be separated

11 וְאִם-פָּרַשׁ תִּפְרָשׁ מִמֶּנּוּ תִּשָּׁב בְּלֹא אִישׁ אוֹ תִּתְרַצֶּה 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> - εἰ ἂν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, - καὶ ἄνδρα γυναικα μὴ ἀφιέναι.

11 - ean de kai chōrīsthē, 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.

12 וְאִם-פָּרַשׁ תִּפְרָשׁ מִמֶּנּוּ תִּשָּׁב בְּלֹא אִישׁ אוֹ תִּתְרַצֶּה לְבַעְלָהּ וְאִישׁ אֶל-יִשְׁלַח אֶת-אִשְׁתּוֹ:

אָמער אַני שֶׁל מִידַת הָאָדוֹן כִּי-תִהְיֶה לְאִשָּׁה
אֲשֶׁר אֵינֶנָּה מְאֻמִּינָה וְרְצוֹנָה שְׂתַעֲמֵד עִמּוֹ אֶל-יִשְׁלַחֲנָה:

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;

יִגְוֹלְוֹתֵי אֲנִי שֶׁל מִידַת הָאָדוֹן כִּי-תִהְיֶה לְאִשָּׁה
אֲשֶׁר אֵינֶנָּה מְאֻמִּינָה וְרְצוֹנָה שְׂתַעֲמֵד עִמּוֹ אֶל-יִשְׁלַחֲנָה:

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 εἴ τις ἔχει ἄνδρα ἄπιστον
καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.

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

יְדֵי כִּי הָאִישׁ אֲשֶׁר אֵינֶנּוּ מְאֻמִּין יִקְדֹּשׁ בְּאִשָּׁה וְהָאִשָּׁה
אֲשֶׁר אֵינֶנָּה מְאֻמִּינָה תִּקְדֹּשׁ בְּאִישׁ שְׂאֵם-לֹא
כֵּן הַדְּבָר בְּנִיכֶם טְמֵאִים וְעַתָּה קְדוּשִׁים הֵמָּה:

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> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί καὶ ἡγίασται 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;

epei ara ta tekna hymōn akatharta estin, nyn de hagia estin.

otherwise your children impure are, but now they are holy.

יְהוָה אֱלֹהֵינוּ מְשַׁלְּמֵנוּ לְשָׁלוֹם וְלִפְדּוּתָנוּ מִכָּל חַטֹּאתֵינוּ וְלִפְדּוּתָנוּ מִכָּל חַטֹּאתֵינוּ 15
:וְלִפְדּוּתָנוּ מִכָּל חַטֹּאתֵינוּ וְלִפְדּוּתָנוּ מִכָּל חַטֹּאתֵינוּ

טו וְיָמֵינוּ שְׁלֵמִים מְאֻמִּין אִם בָּא לְפָרֵשׁ יִפְרֹשׁ וְהָאֵחָ אוֹ
הָאֵחָוִת אֵינָם זְקוּקִים לְאֵלֶּה וְאֵנְחָנוּ לְשָׁלוֹם קְרָאָנוּ הָאֱלֹהִים:

15. umi she'eynenu ma'amin 'im ba' liph'rsh yiph'rsh w'ha'ach

'o ha'achoth 'eynam z'quqim la'eleh wa'anach'nu l'shalom q'ra'anu ha'Elohim.

1Cor7:15 And whoever that does not believe if he comes to separate, let him separate himself. A brother or the sister has not been enslaved in such matters. But Elohim has called us to peace.

<15> εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· 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.

וְיָמֵינוּ שְׁלֵמִים מְאֻמִּין אִם בָּא לְפָרֵשׁ יִפְרֹשׁ וְהָאֵחָ אוֹ
הָאֵחָוִת אֵינָם זְקוּקִים לְאֵלֶּה וְאֵנְחָנוּ לְשָׁלוֹם קְרָאָנוּ הָאֱלֹהִים 16
:וְיָמֵינוּ שְׁלֵמִים מְאֻמִּין אִם בָּא לְפָרֵשׁ יִפְרֹשׁ וְהָאֵחָ אוֹ

טז כִּי מַה-תִּדְעִי אֶת-הָאִשָּׁה אִם-תּוֹשִׁיעִי אֶת-הָאִישׁ
וּמַה-תִּדְעֶה 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?

17 ִּיְרַבְּק יִתְחַלֵּף כָּל-אִישׁ כְּפִי מֵה-שֶׁחֻלַּק לוֹ הָאֱלֹהִים
וְכִפִּי מֵה-שֶׁקָּרָא אֹתוֹ הָאָדוֹן וְכֵן-מִתְקַן 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 ekklēsiais pasais diatassomai.

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

18 ִּיְחָאִם-נִמּוֹל הַמְקָרָא אֶל-יִמְשׁוֹךְ לוֹ עָרְלָה
וְאִם-עָרֵל 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 ἐπισπασθῶ·
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.

19 ִּיֵט אֵין-הַמִּילָה נְחֻשְׁבָּה וְאֵין-הָעֶרְלָה נְחֻשְׁבָּה
כִּי אִם-לְשֹׁמֵר מִצְוֹת 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 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.

כֹּאֲרֵשׁ אֲרֵשׁ בְּמִשְׁמַרְתּוֹ שְׁמִתּוּכָהּ נִקְרָא בָּהּ יַעֲמֹד:

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

כֹּא אִם-נִקְרָאתָ וְאַתָּה עֹבֵד עַל-יָרֵעַ בְּעֵינֶיךָ
אֲלֵא אִם-תִּשְׁוֶה יָדְךָ לָצֵאת לַחֲפָזִי בְּחֹר בְּזָה:

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

כב כִּי-תִקְרֹא בְּאֶדְוֶן בְּהִיּוֹתוֹ עֶבֶד מִשְׁחָרָה הוּא לְאֶדְוֶן
וְכֵן תִּקְרֹא בְּהִיּוֹתוֹ חֲפָשִׁי עֶבֶד הוּא לְמַשִּׁיחַ:

22 ho gar en kyriō klētheis doulos
 For the one in the Master having been called while a servant
 apeleutheros kyriou estin, homoiōs
 a freedman of the Master is, likewise
 ho eleutheros klētheis doulos estin Christou.
 the one having been called while a freedman a servant is of the Anointed One.

23 אֶל־תִּהְיוּ עֲבָדִים לְבָנֵי־אָדָם:

כג בַּמַּחִיר נִקְנִיתֶם אֶל־תִּהְיוּ 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.

24 אֶל־תִּהְיוּ עֲבָדִים לְבָנֵי־אָדָם:

24 אֶל־תִּהְיוּ עֲבָדִים לְבָנֵי־אָדָם:

כד אַחֲרֵי אֵינִשׁ אֵינִשׁ בַּמַּשְׁמָרֶת

שְׁמִתוּכָה 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 θεῶ.

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.

25 אֶל־תִּהְיוּ עֲבָדִים לְבָנֵי־אָדָם:

25 אֶל־תִּהְיוּ עֲבָדִים לְבָנֵי־אָדָם:

כה וְעַל־דִּבְרֵי הַבְּתוּלוֹת אֵין־לִי מִצְוָה מִפִּי הָאָדוֹן

בִּק אֲסִינָה בַעֲתִי אַחֲרֵי אֲשֶׁר־חַנְּנִי הָאָדוֹן לְהִיּוֹת נְאֻמָּן:

25. w'al-d'bar hab'thuloth 'eyn-li mits'wah mipi ha'Adon
 raq 'achaueh da'ti 'acharey 'asher-chanani ha'Adon lih'yoth ne'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 ēlēēmenos hypo kyriou pistos einai.

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

26 וְאֲנִי אֹמֵר כִּי-טוֹב לְאָדָם מִפְּנֵי הַצָּרָה הַקְּרוֹבָה
כִּי-טוֹב לוֹ לַעֲמֹד בָּךְ:

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.

27 וְאַם-זָקוּק אַתָּה לְאִשָּׁה אַל-תִּבְקֵשׁ לְהַפְטֹר
וְאַם-נִפְטָרָה 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 ζήτηι λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζήτηι γυναῖκα.

27 dedesai gynaiki, mē zētei lysin;
If you have been bound to a wife, do not seek separation;
lelyesai apo gynaikos, mē zētei gynaika.
if you have been freed from a wife, do not seek a wife.

28 וְגַם כִּי-תִקַּח אִשָּׁה אִין בְּךָ חֲטָא וְהִבְתּוּלָה כִּי-תִהְיֶה לְאִישׁ
אִין בְּךָ חֲטָא אַבְל יְבָאוּם צָרוֹת בְּבִשְׂרָם וְאֲנִי חָס עַלְיֵכֶם:

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 γήμη ἡ παρθένος, οὐχ ἡμαρτεν·

θλιψιν 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.

29 וְזֹאת אֲנִי אֹמֵר אַחֵי כִּי הַשָּׂעָה קְצוּקָה
מֵעַתָּה עַל-כֵּן יִהְיוּ הַנְּשׂוּאִים כְּאֵלוּ אֵין-לָהֶם נָשִׁים:

29. w'zo'th 'ani 'omer 'achay ki hasha`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,

30 וְהַבֹּכִים כְּאֵינָם בֹּכִים וְהַשְּׂמֵחִים כְּאֵינָם שְׂמֵחִים
וְהַקּוֹנִים כְּאֵלוּ אֵין-קֹנִין 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 ὡς μὴ κλαίοντες καὶ οἱ χαίροντες ὡς μὴ χαίροντες
καὶ οἱ ἀγοράζοντες ὡς 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,

31 לֹא וְהַנִּקְנִים מִן-הָעוֹלָם תִּזְהָ כְּאֵלוּ אֵין לָהֶם הַנֶּאֱחָז מִמֶּנּוּ
לֹא וְהַנִּקְנִים מִן-הָעוֹלָם תִּזְהָ כְּאֵלוּ אֵין לָהֶם הַנֶּאֱחָז 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 ὡς 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.

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לְבַאֲנִי רְצוֹנִי שֶׁלֹא תִהְיֶה בְּטָרְדִים מִי שְׂאִין-לוֹ אִשָּׁה טָרוּד
בְּאִשֶּׁר לְאֶדוֹן אֵיךְ יִיטֵב בְּעֵינֵי הָאֶדוֹן:

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;
the things of the Master, how he may please the Master,

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לְגֹבֵעַל אִשָּׁה טָרוּד בְּהַפְצִי הָעוֹלָם אֵיךְ יִיטֵב בְּעֵינֵי הָאִשָּׁה
וְאִין לְבוֹ תָּמִים:

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

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

<33> ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί,

33 ho de gamēsas merimnā ta tou kosmou,
but the one having married cares for the things of the world,
pōs aresē tē gynaiki,
how he may please his wife,

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אִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן
:אִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן

לְאִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן
וּלְהִיּוֹת קְדוּשָׁה גַּם בְּגוּפָהּ גַּם בְּרוּחָהּ

וּבְעִינֶיהָ בְּעַל טְרוּדָה הִיא בְּחֶפְצֵי הָעוֹלָם שֶׁתִּיטֵב בְּעֵינֶי בַּעֲלָהּ:

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

ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς 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.

אִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן
אִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן

אִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן
אִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן

:אִשָּׁה פְּנוּיָה וּבְתוּלָה טְרוּדָה בְּאַשֶׁר לְאָדוֹן

לְהַיָּדוּת אֲנִי אֹמֵר לְטוֹב לָכֶם וְלֹא לְהַשְׁלִיךְ פֶּחַ עֲלֵיכֶם

כִּי אִם-לְהִנָּקֶה טוֹבָה וּלְמַעַן תִּהְיוּ נְכוּנִים תָּמִיד

לְקַבֵּאת הָאָדוֹן בְּאֵין מַעְצוֹר:

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.

36 וְאִם-יֹאמַר אִישׁ שֶׁהוּא עֹשֶׂה בְּבִתּוֹ הַבְּתוּלָה נְשִׂיא כְּהֶגֶן
אִם-יַעֲבֹר עָלֶיהָ פְּרָקָה וְדָבַר צָרָךְ הוּא אֲזִי יַעֲשֶׂה לָּהּ
כְּרִצּוֹנוֹ אֵין בּוֹ חֲטָא יִשְׁאַנָּה:

לוֹכִי-יֹאמַר אִישׁ שֶׁהוּא עֹשֶׂה בְּבִתּוֹ הַבְּתוּלָה נְשִׂיא כְּהֶגֶן
אִם-יַעֲבֹר עָלֶיהָ פְּרָקָה וְדָבַר צָרָךְ הוּא אֲזִי יַעֲשֶׂה לָּהּ
כְּרִצּוֹנוֹ אֵין בּוֹ חֲטָא יִשְׁאַנָּה:

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 ᾗ ὑπέρακμος
καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιέω, 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.

37 וְאִם-יֹאמַר אִישׁ שֶׁהוּא עֹשֶׂה בְּבִתּוֹ הַבְּתוּלָה נְשִׂיא כְּהֶגֶן
אִם-יַעֲבֹר עָלֶיהָ פְּרָקָה וְדָבַר צָרָךְ הוּא אֲזִי יַעֲשֶׂה לָּהּ
כְּרִצּוֹנוֹ אֵין בּוֹ חֲטָא יִשְׁאַנָּה:

לֹא יֹאמַר שֶׁהוּא נָכוֹן בְּלִבּוֹ וְאֵינֶנּוּ מְכָרָה כִּי אִם-יָכֹל לַעֲשׂוֹת
כְּרִצּוֹנוֹ וְגַמַּר בְּלִבּוֹ לְשָׁמֹר אֶת בִּתּוֹ הַבְּתוּלָה 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 ἰδίου θελήματος καὶ τοῦτο κέκρικεν
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 heautou parthenon, kalōs poiēsei.
in his own heart, to keep her, his own woman, a virgin, he does well.

38 וְאִם-יֹאמַר אִישׁ שֶׁהוּא עֹשֶׂה בְּבִתּוֹ הַבְּתוּלָה נְשִׂיא כְּהֶגֶן
אִם-יַעֲבֹר עָלֶיהָ פְּרָקָה וְדָבַר צָרָךְ הוּא אֲזִי יַעֲשֶׂה לָּהּ
כְּרִצּוֹנוֹ אֵין בּוֹ חֲטָא יִשְׁאַנָּה:

לח לָכֵן הַמְשִׁיא אֶתָּה עֹשֶׂה טוֹב

וְאִשֶּׁר אֵינָנּוּ מְשִׁיא 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.

39 אִשָּׁה זָקוּקָה לְבַעֲלָהּ מִן־הַתּוֹרָה כָּל־זְמַן שֶׁהוּא חַי וְכַשְׁמַת
בַּעֲלָהּ מִתּוֹרַת הָיָא לְהַנָּשִׂא לְמִי שֶׁתִּרְצֶהּ וּבְלִבָּד שֶׁתִּהְיֶה בְּאֶדְוֹן:

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

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

<39> Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς.
ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμῆσθαι, 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.

40 אִשָּׁה אֵם־תַּעֲמֹד פְּנוּיָה זֹאת יֵדַעְתִּי
וְאָמַר כִּי רוּחַ אֱלֹהִים בִּי־בָּי:

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

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

<40> μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην.
δοκῶ δὲ ἀγῶ 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

1 וְאֵל-דְּבַר זִיבְכֵי הָאֵלִילִים יָדָא־נִי שֶׁקֻּלָּנִי יֵשׁ-לָנִי דָא־אֵת הַדָּא־אֵת
:אֵת-לָנִי דָעַת הַדְּעַת תְּגַבִּיחַ לֵב וְהָאֵהָבָה הִיא הַבּוֹנָה:

אֵל-דְּבַר זִיבְכֵי הָאֵלִילִים יָדָא־נִי שֶׁקֻּלָּנִי
יֵשׁ-לָנִי דָעַת הַדְּעַת תְּגַבִּיחַ לֵב וְהָאֵהָבָה הִיא הַבּוֹנָה:

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 γινώσκοντες ἔχομεν.
ἡ γινώσις 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;

2 בְּהֹאמֵר שֶׁהוּא יָדָע דְּבַר עוֹדָנִי לֹא-יָדַע כְּאֲשֶׁר רָאִי לוֹ:

בְּהֹאמֵר שֶׁהוּא יָדָע דְּבַר עוֹדָנִי לֹא-יָדַע כְּאֲשֶׁר רָאִי לוֹ:
2. ha'omer shehu' yode`a dabar `odenu lo'-yada` ka'asher ra'uy lo.

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

<2> εἰ τις δοκεῖ ἐγνωκέναι 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;

3 גְּאָבַל הָאֵהָב אֶת-הָאֱלֹהִים הוּא נֹדָע לוֹ:

גְּאָבַל הָאֵהָב אֶת-הָאֱלֹהִים הוּא נֹדָע 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.

4 וְאֵל-דְּבַר זִיבְכֵי הָאֵלִילִים יָדָא־נִי שֶׁקֻּלָּנִי יֵשׁ-לָנִי דָא־אֵת הַדָּא־אֵת
:אֵת-לָנִי דָעַת הַדְּעַת תְּגַבִּיחַ לֵב וְהָאֵהָבָה הִיא הַבּוֹנָה:

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.

וְאֵלֵינוּ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים וְהַיְּשׁוּסִים
 אֵלֶּיךָ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים

וְאֵלֵינוּ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים
 וְאֵלֵינוּ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים

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 γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου
 ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὖσα 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.

וְאֵלֵינוּ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים
 וְאֵלֵינוּ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים

חִיּוֹמָאֵכֶל לֹא יִקְרַב אֶתָּנוּ לְאֱלֹהִים
 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 εἰὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε εἰὰν 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.

וְאֵלֵינוּ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים
 וְאֵלֵינוּ יֵשׁ אֵל הַאֲבֹתִים מִכָּל הַיְּשׁוּסִים

ט אָבֵל הִזְהָרוּ פֶּן-יִהְיֶה אִתּוֹ הַרְשָׁיוֹן שְׁלָכֶם לְמִכְשָׁל 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 αὕτη 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.

יְכִי הָרָאָה אֶתְךָ אֲשֶׁר לְךָ הַיְדַעַת 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> ἂν 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?

יֵאָדָב עַל־יְדֵי כַעֲתָךְ אַחִיךָ הַחֲלָשׁ אֲשֶׁר לְמַעַנִּי מֵת הַמָּשִׁיחַ:

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.

יְבוֹאֵם-כָּכָה תַּחֲטְאוּ לְאַחֵיכֶם
וְתִכְאִיבוּ אֶת־רוּחָם הַחֲלוּשׁ לַמָּשִׁיחַ אֲתֶם הַטָּאִים:

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 τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.

12 houtōs de hamartanontes eis tous adelphous

And this sinning against the brothers

kai typtontes autōn tēn syneidēsīn asthenousan eis Christon hamartanete.

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

13 חֲסֵד-וְחַסְדֵּי אֱלֹהִים לֹא-יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ
כִּי יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ כִּי יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ

יג על-פֶּן אִם-מֵאֲכָלִי מִכִּשְׁרִי אֶת-אָחִי לֹא-אֶכֶל בִּשְׂרָ לְעוֹלָם
פֶּן-אֶכְשִׁיל 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

1 אֲנִי חֲסֵד-וְחַסְדֵּי אֱלֹהִים לֹא-יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ
כִּי יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ כִּי יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ

א טהלא נְשָׁלִים אָנְכִי הֵלֵא חֲפָשִׁי אָנְכִי הֵלֵא
רְאִיתִי אֶת-יְהוֹשֻׁעַ הַמָּשִׁיחַ אֶדְיָרְנֹו הֵלֵא פְעָלִי אִתָּם בְּאֶדְיָרְנֹו:

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

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

<9:1> Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ 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?

2 אֲנִי חֲסֵד-וְחַסְדֵּי אֱלֹהִים לֹא-יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ
כִּי יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ כִּי יִשְׁתַּחֲוֶה אִישׁ לְאִישׁ

וְעַתָּה אֲנִי אֶפְתָּח לָכֶם אֶת־בְּרִית אֱלֹהֵינוּ וְאֶת־בְּרִית הָאָדֹנָי

בְּאֵם-אֵינְנִי שְׁלִיחַ לְאַחֵרִים לָכֶם שְׁלִיחַ אֲנִי
כִּי חֹתֶם שְׁלִיחוּתִי אִתְּם בְּאֶדְיֵינוּ:

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 εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι.
ἡ γὰρ σφραγὶς 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.

וְעַתָּה אֲנִי אֶפְתָּח לָכֶם אֶת־בְּרִית אֱלֹהֵינוּ וְאֶת־בְּרִית הָאָדֹנָי

גִּבְרִיִּי וְהָאָדֹנָי אֶת־אֲנִי אֶפְתָּח:

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.

וְעַתָּה אֲנִי אֶפְתָּח לָכֶם אֶת־בְּרִית אֱלֹהֵינוּ וְאֶת־בְּרִית הָאָדֹנָי

דְּהַאֲנִי רְשִׁית בְּרִיתֵנוּ לְאֹכֹל וְלִשְׁתּוֹת:

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

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

<4> μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;

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

וְעַתָּה אֲנִי אֶפְתָּח לָכֶם אֶת־בְּרִית אֱלֹהֵינוּ וְאֶת־בְּרִית הָאָדֹנָי

וְעַתָּה אֲנִי אֶפְתָּח לָכֶם אֶת־בְּרִית אֱלֹהֵינוּ וְאֶת־בְּרִית הָאָדֹנָי

הַהַאֲנִי רְשִׁית בְּרִיתֵנוּ לְהוֹלִיךְ עִמָּנוּ אֲחֹת לְאִשָּׁה
כְּשִׁלְיָחִים הָאַחֵרִים וְכַאֲחֵי הָאָדֹנָי וְכִמּוֹ כִּיפָּא:

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

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

<5> μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν ὥς καὶ οἱ λοιποὶ ἀπόστολοι

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?

וְאֵם-לִי לְבָדִי וּלְבַר-נָפֵא
לֹא נִתְּנָה רְשׁוּת לְחַדֵּל לַעֲשׂוֹת מְלָאכָה:

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

זֶמֶר יִצְאָ בְּצִבָּא וּפְרִנְסָתוֹ עָלָיו מִי גִטָּע פָּרֶם
וְלֹא יֵאָכֵל אֶת-פְּרִיּוֹ מִי רֵעֵה עֵדֶר וּמִחִלָּב הָעֵדֶר לֹא יֵאָכֵל:

Or who shepherds a flock and of the milk of the flock does not eat?

ח הַכֹּהֵן בְּנֵי אָדָם אֲנִי מְדַבֵּר
כִּזְאֹת הֵלֵא גַם-הַתּוֹרָה אִמְרַת כֵּן:

66

on hope the one ploughing to plow, and the one threshing on hope to partake.

11 -אָמ-זַרְעֵנוּ בָּכֶם עֲנִינֵי הָרוּחַ הַדָּבָר גָּדוֹל
אָמ-זַרְעֵנוּ בָּכֶם עֲנִינֵי הָרוּחַ הַדָּבָר גָּדוֹל

יא אָמ-זַרְעֵנוּ בָּכֶם עֲנִינֵי הָרוּחַ הַדָּבָר גָּדוֹל
הוּא שֶׁנִּקְצֵר 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?

12 -אָבִל לֹא יִשְׁתַּחֲוֶה לְאֲחֵרִים יֵשׁ רְשׁוּת עָלֵיכֶם הֲלֹא יוֹתֵר לָנוּ אֲבָל
לֹא עָשִׂינוּ כְּרְשׁוּת הַזֹּאת כִּי אָם-סָבַלְנוּ אֶת-הַכֹּל
לְבִלְתִּי-שׁוּם מַעְצָר לְבִשׁוּרַת הַמְּשִׁיחַ:

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.

13 -אָבִל לֹא יִשְׁתַּחֲוֶה לְאֲחֵרִים יֵשׁ רְשׁוּת עָלֵיכֶם הֲלֹא יוֹתֵר לָנוּ אֲבָל
לֹא עָשִׂינוּ כְּרְשׁוּת הַזֹּאת כִּי אָם-סָבַלְנוּ אֶת-הַכֹּל
לְבִלְתִּי-שׁוּם מַעְצָר לְבִשׁוּרַת הַמְּשִׁיחַ:

יג הֲלֹא יִשְׁתַּחֲוֶה לְאֲחֵרִים יֵשׁ רְשׁוּת עָלֵיכֶם הֲלֹא יוֹתֵר לָנוּ אֲבָל
לֹא עָשִׂינוּ כְּרְשׁוּת הַזֹּאת כִּי אָם-סָבַלְנוּ אֶת-הַכֹּל
לְבִלְתִּי-שׁוּם מַעְצָר לְבִשׁוּרַת הַמְּשִׁיחַ:

וּמִשְׁכַּרְתִּי 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 οἶδατε ὅτι οἱ τὰ ἱερὰ 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?

14 יד כן תקן אֲדֹנֵינוּ גַם-הוּא שְׂיַחֲיו הַמְבְּשָׂרִים מִן-הַבְּשׂוּרָה:

יד כן תקן אֲדֹנֵינוּ גַם-הוּא שְׂיַחֲיו הַמְבְּשָׂרִים מִן-הַבְּשׂוּרָה:

14. ken tigen '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.

15 וְאֵנֹכִי לֹא עָשִׂיתִי כְּאַחַת מֵאֵלֶּה וְגַם לֹא-כְתַבְתִּי זֹאת לְמַעַן יַעֲשֶׂה-לִּי כֵן כִּי-טוֹב לִי הָמוּת מֵאֲשֶׁר יֵשִׁים אִישׁ אֶת-תְּפִאֲרָתִי לְרִיק:

15. w'anoki lo' `asithi k'achath me'eleh w'gam lo'-kathab'ti zo'th l'ma'an ye`aseh-li ken ki-tob li hamaweth me'asher yasim 'ish 'eth-tiph'ar'ti lariq.

1Cor9:15 And I did not do as one of these things, nor even did I write these things, so that it should be 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.

16 אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר
אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר

טז אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר
כִּי־הַחֹבֶה מְטַלְתַּ עָלַי וְאֵין־לִי אֲנִי לֹא בִּישָׁרָה

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> εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα.
ανάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἐστὶν 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.

17 אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר
אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר

יז כִּי אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר
וְאֵין־לִי אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר

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.

18 אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר
אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר

יח וְאֵין־לִי אֲנִי לֹא בִּישָׁרָה אֶת־הַבְּשׂוּרָה אֵין־לִי לְהַתְּפַאֵר
לְבִלְתִּי הַשְׁתַּמֵּשׁ לְהַנָּאת עַצְמִי בְּרִשְׁוֹת 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.

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כא לְאַתֶּם וְשִׂאֵין לָהֶם תּוֹרָה הִיטִית כְּמִי וְשִׂאֵין לוֹ תּוֹרָה
אֶף עַל-פִּי וְשִׂאֵינֶנִּי בְּלֹא-תּוֹרַת אֱלֹהִים
כִּי-תּוֹרַת הַמְּשִׁיחַ תּוֹרַתִּי לְמַעַן קְנוֹת אוֹתָם וְשִׂאֵין לָהֶם תּוֹרָה:

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:

כב וְלַחֲפָזִים הָיִיתִי כְּחֲפָז לְקִנּוֹת אֶת-הַחֲפָזִים הַכֹּל
לְכֻלָּם נִהְיִיתִי לְמַעַן אוֹשִׁיעַ אֶחָדִים עַל כָּל-פָּנִים:

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**.

כַּוְנָאת-זֹאת אֲנִי עֹשֶׂה בְּעִבּוּר הַבְּשׂוּרָה לְמַעַן יִהְיֶה חֶלְקִי בָּהּ:

23. w'eth-zo'th 'ani `oseh ba'abur hab'sorah l'ma'an yih'yeh chel'qi bah.

1Cor9:23 And this I do for the sake of the good news,
so that I may become a fellow partaker with it.

<23> πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

23 panta de poiō dia to euaggelion, hina sygkoinōnos autou genōmai.

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

וְאֶחָד יִזְכֶּה בְּשִׁכְרַ הַנִּצָּחֹן כִּן רוּצוֹ לְמַעַן תִּזְכּוּ בוֹ׃
אֶחָד יִזְכֶּה בְּשִׁכְרַ הַנִּצָּחֹן כִּן רוּצוֹ לְמַעַן תִּזְכּוּ בוֹ׃

כִּדְּהָלָא יִרְעִתֶם כִּי־הָרָצִים בְּאַצְטָדִיּוֹן כְּלָם רָצִים
וְאֶחָד יִזְכֶּה בְּשִׁכְרַ הַנִּצָּחֹן כִּן 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.

אֶחָד יִזְכֶּה בְּשִׁכְרַ הַנִּצָּחֹן כִּן רוּצוֹ לְמַעַן תִּזְכּוּ בוֹ׃
אֶחָד יִזְכֶּה בְּשִׁכְרַ הַנִּצָּחֹן כִּן רוּצוֹ לְמַעַן תִּזְכּוּ בוֹ׃

כִּהַּ וְכָל־הַעֲמִיד לְהַתְּגוֹשִׁישׁ יִנָּזֵר מִכָּל־דְּבָר הַמָּה לְקַחַת
כֶּתֶר נִפְסָד וְאֶנְחָנוּ 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.

אֶחָד יִזְכֶּה בְּשִׁכְרַ הַנִּצָּחֹן כִּן רוּצוֹ לְמַעַן תִּזְכּוּ בוֹ׃
אֶחָד יִזְכֶּה בְּשִׁכְרַ הַנִּצָּחֹן כִּן רוּצוֹ לְמַעַן תִּזְכּוּ בוֹ׃

כו לִכְנֹן הַנִּי רֵיחַ לֹא כְמוֹ בַּחֲשֵׁכָה הַנִּי 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;

27 וְגִפְתִּי אֶת-גִּפְתִּי לְעֹלָם

27 וְגִפְתִּי אֶת-גִּפְתִּי לְעֹלָם

כֹּזֵבִי אֶם-אֶכְכָּא אֶת-גִּפְתִּי

וְאֶשְׁעַבְדֶּנּוּ שְׂלֵא-אֶהְיָה אֲנִי הַקּוֹרָא לְאַחֲרִים נֶאֱלַח בְּעֵצְמִי:

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

10 וְכָל־אֶחָד מֵכֶם אֲחִי שְׂאֲבוֹתֵינוּ הָיוּ כָלֶם תַּחַת הָעֶנָן

וְכָל־אֶחָד מֵכֶם אֲחִי שְׂאֲבוֹתֵינוּ הָיוּ כָלֶם תַּחַת הָעֶנָן

אִלֹּא אֶכְחַד מֵכֶם אֲחִי שְׂאֲבוֹתֵינוּ הָיוּ כָלֶם תַּחַת הָעֶנָן

וְכָל־אֶחָד מֵכֶם אֲחִי שְׂאֲבוֹתֵינוּ הָיוּ כָלֶם תַּחַת הָעֶנָן

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

10 וְכָל־אֶחָד מֵכֶם אֲחִי שְׂאֲבוֹתֵינוּ הָיוּ כָלֶם תַּחַת הָעֶנָן

בְּיָכְלָם נִטְבְּלוּ לְמֹשֶׁה בַּעֲנַן 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

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גְּיָכְלָם 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

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דְּיָכְלָם שָׁתוּ מִשְׁקָה אֶחָד רוּחָנִי

כִּי שָׁתוּ מִן־הַצֹּיֵר הָרוּחָנִי הַחַי הַמַּיִם:

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.

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הָאֵבֶל רָבָם לֹא רָצָה בָּם הָאֱלֹהִים וּפְגַרֵּיהֶם 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.

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וְיָכַל-זֶאת הַיְתָדָה-לָנוּ לְמוֹפֶת לְבִלְתִּי הַתְּאוֹת לְרַעְיָה
כְּאֲשֶׁר הַתְּאוֹי בָּם-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 καὶ ἐκεῖνοι 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.

[illegible]

וְלֹא תִהְיֶה עֲבָדִי אֲלֵלִים כְּאֲשֶׁר הָיוּ מִקִּצָּתָם כִּמוֹ שְׁפָתוֹב
וַיֵּשֶׁב הָעָם לֶאֱכֹל וְשָׂתוּ וַיִּקְמוּ לַצִּחֻק:

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 εἰδωλόατραι γίνεσθε καθὼς τινες αὐτῶν,
ὥσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν καὶ ἀνέστησαν παίζειν.

7 mēde eidōlōlatrai 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.

ግጥም ላይ ላወቁ ማህንድ ባላባህ-ፋጭ
:ወላጅ ገጭ ማህላወዳ ባወጠ ልዩ ማህንድ ሳገላጥ

חֹלָא-נְהִיָּה זִנִּים כְּאַשֶּׁר זָנוּ מִקְצָתָם
וַיִּפְּלוּ בַּיּוֹם אֶחָד שֶׁלֹּשָׁה וַעֲשָׂרִים אֵלֶּיךָ 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.

as an admonition, on whom the ends of the ages have come to us.

11 ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν 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.

12 יב לכן האמר בנפשו אני עמד ירא פן-יפול:

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.

13 יג עדן לא-בא עליכם נסיון בלתי
כדרך בני-אדם כי-נאמן הוא האלהים
אשר לא יניח לגסות אתכם יותר על כחכם
כי אם-יתן עם-הנסיון גם-אחריתו כדי שתוכלו שאת:

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 πειρασμός 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**.

14 לֹא-כֵן חַבִּיבִי רַחֲאֻ מֵעֲבֹדֶת אֱלִילִים:

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.

15 טו כְּדַבֵּר אֶל-נְבוֹנִים אֲנִי מְדַבֵּר וְאַתֶּם בִּינוּ אֵת אֲשֶׁר אֹמַר:

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; krintate hymeis ho phēmi.

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

16 כּוֹס נְשִׂי-בְרָכָה אֲשֶׁר אֲנַחְנוּ מְבָרְכִים עָלָיו הֲלֹא הוּא

מִחְבֵּר אֶתָּנוּ לְדָמוֹ שֶׁל-הַמָּשִׁיחַ וְהַלֶּחֶם

אֲשֶׁר אֲנַחְנוּ בֹצְעִים הֲלֹא הוּא מִחְבֵּר אֶתָּנוּ לְגוּפוֹ שֶׁל-הַמָּשִׁיחַ:

16. **kos shel-b'rakah `asher `anach'nu m'barakim `alayu**

halo' hu' m'chaber `othanu l'damo shel-haMashiyach w'halechem `asher `anach'nu

bots'im halo' hu' m'chaber `othanu l'gupho shel-haMashiyach.

1Cor10:16 The cup of blessing which we bless Him, is it not a sharing to us in the blood of the 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?

17 מִן-הַכּוֹס אֲנִי בֹרֵךְ וְאַתֶּם שֹׂמְרֵי גוּפִי שֶׁל-הַמָּשִׁיחַ

וְהַלֶּחֶם אֲנִי מְשַׁבֵּר וְאַתֶּם שֹׂמְרֵי דָמוֹ שֶׁל-הַמָּשִׁיחַ:

יִזְכִּיר-לֶחֶם אֶחָד הוּא לְכֵן גּוּף אֶחָד אֲנַחְנוּ הָרַבִּים
מִפְּנֵי שֶׁחֶלֶק לְכֻלָּנוּ בִּלְחֶם הָאֶחָד:

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.

18 אֶחָד אֲנַחְנוּ הָרַבִּים לֶחֶם אֶחָד הוּא לְכֵן גּוּף אֶחָד
מִפְּנֵי שֶׁחֶלֶק לְכֻלָּנוּ בִּלְחֶם הָאֶחָד:

יח הָבִיטוּ אֶל-יִשְׂרָאֵל שְׁלֹפֵי הַבָּשָׂר
הֵלֹא אֲכָלִי הַזִּבְחִים חֲבָרִי הַמִּזְבֵּחַ 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 thysiastēriou eisin?
the sacrifices partakers of the altar are?

19 אֲנִי אֵלֵךְ אֶתְכֶם אֵלֵי אִלִּים
וְאֵלֵי אִלִּים אֲנִי אֵלֵךְ אֶתְכֶם וְאֵלֵי אִלִּים:

יט וְעַתָּה מָה אֹמַר

הֲיֵשׁ מִמֶּשׁ בְּאֵלִיל אִם-יֵשׁ מִמֶּשׁ בְּזִבְחֵי אֱלֹהִים:

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?

20 אֵלֹהִים לֹא יִשְׁתַּחֲוֶה לְשִׁדְּדִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רֹצֵן שְׂתַּחֲוֶה לְשִׁדְּדִים:

כֹּאֲלֵא מַה-שִׁשְׁתַּחֲוֶה הַגּוֹיִם לְשִׁדְּדִים הֵם זִבְחִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רֹצֵן שְׂתַּחֲוֶה לְשִׁדְּדִים:

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.

21 אֵלֹהִים לֹא יִשְׁתַּחֲוֶה לְשִׁדְּדִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רֹצֵן שְׂתַּחֲוֶה לְשִׁדְּדִים:

כֹּאֲלֵא תִּשְׁתַּחֲוֶה לְשִׁדְּדִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רֹצֵן שְׂתַּחֲוֶה לְשִׁדְּדִים:

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.

22 אֵלֹהִים לֹא יִשְׁתַּחֲוֶה לְשִׁדְּדִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רֹצֵן שְׂתַּחֲוֶה לְשִׁדְּדִים:

כֹּאֲלֵא תִּשְׁתַּחֲוֶה לְשִׁדְּדִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רֹצֵן שְׂתַּחֲוֶה לְשִׁדְּדִים:

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 parazeloumen ton kyrion? mē ischyroteroi autou esmen?

Or do we make jealous the Master? Surely not stronger than He are we?

23 אֵלֹהִים לֹא יִשְׁתַּחֲוֶה לְשִׁדְּדִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רֹצֵן שְׂתַּחֲוֶה לְשִׁדְּדִים:

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כָּל־הַכּוֹל לִי אֲבָל לֹא כָל־דָּבָר מוֹעִיל הַכּוֹל רְשׁוּת
לִי אֲבָל לֹא כָל־דָּבָר בִּנְהָ:

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

1Cor10:23 All things are lawful 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.

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כִּד אִישׁ אֶל־יְבִקֵּשׁ דָּבָר לְעֵצְמוֹ 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 ζητεῖτω 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.

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כָּל־הַנֶּמְכָּר בַּשּׁוּק אֹתוֹ תֹאכְלוּ
וְאֶל־תִּחְקְרוּ מִפְּנֵי מִכְשָׁל הַלֵּב:

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 ἀνακρίνοντες

διὰ τὴν συνείδησιν.

25 **Pan to en makellō pōlourcenon esthiete**

Everything in a meat market being sold eat

mēden anakrinontes dia tēn syneidēsīn;

without raising questions because of conscience;

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כּוֹכֵי לְיְהוָה הָאֶרֶץ וּמְלוֹאָהָ:

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

1Cor10:26 For the earth belongs to יהוה, 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.

27 וְאִם-יִקְרָא אִישׁ מֵאַשֶׁר אֵינָם מְאֲמִינִים
 וּרְצוֹנָם לָלֶכֶת אֵלָיו אֲכֹל תֹּאכְלוּ מִכֹּל אֲשֶׁר-יִשְׁרְמוּ לִפְנֵיכֶם
 וְאַל-תִּחְקְרוּ מִפְּנֵי מִכְשׁוֹל הַלֵּב:

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 anakrinontes dia tēn syneidēsin.
 being set before you eat without raising questions because of the conscience.

28 וְכִי-יֹאמַר לָכֶם אִישׁ זֶה הוּא זֶבַח אֱלִילִים
 אַל-תֹּאכְלוּ מִפְּנֵי הַמּוֹדִיעַ וּמִפְּנֵי מִכְשׁוֹל הַלֵּב
 (כִּי לַיְהוָה הָאָרֶץ וּמָלְאוּהָ):

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 יְיָ, and the fullness of it.

<28> ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν,
 μὴ ἐσθίετε δι' ἐκείνον τὸν μηνύσαντα καὶ τὴν συνείδησιν.

28 ean de tis hymin eipē, Touto hierothyton estin,
 But if anyone should say to you, this is offered in sacrifice,
 mē esthiete di' ekeinon ton mēnysanta kai tēn syneidēsin;
 do not eat because of that man having revealed it and because of conscience;

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כַּטְּחֵלֵב שְׁאֲנִי אֹמֵר לֹא לְבָדְךָ כִּי אִם-לֵב רֵעֶךָ
כִּי לְמַח-זֶה תִּדּוֹן חֲרוּתִי עַל-יְדֵי לֵב הָאֲחֵר:

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?

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לְאִם-אֲכֹל אֲנִי בְּבִרְכָּה
לְמַח יֵצֵא לִי שֵׁם רַע עַל-הַדְּבָר שְׁאֲנִי מְבָרֵךְ עָלֶיךָ:

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?

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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 hokol lik'bod 'Elohim.

1Cor10:31 Therefore, if you eat and if you drink or you do something,
do everything to the glory of Elohim.

<31> εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

31 eite oun esthiete eite pinete eite ti poieite,
Whether therefore you eat or you drink or whatever you do,
panta eis doxan theou poieite.
all things to the glory of Elohim do.

32 וְלֹא תִתְּנוּ מִכְשׁוֹל לַיהוּדִים וְלֹא לְעֵבֶרִים
וְלֹא לְקַהְלַת 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,

33 וְגַם אֲנִי חָפֵץ שֶׁיִּשְׂמְחוּ כָּל אֲנָשִׁים בְּכָל דָּבָר
וְלֹא אֲבַקֵּשׁ תוֹעֵצֶת עֲצָמִי כִּי-אִם תוֹעֵצֶת הָרַבִּים לְמַעַן יִנָּשְׁעוּ:

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

1 וְאַתָּה יְיָ אֱלֹהֵינוּ אֵל לִבֵּנוּ בְּעֵקֶב תִּתֵּן חַיִּים
אֲלֵנוּ בְּעֵקֶב תִּתֵּן חַיִּים אֲלֵנוּ בְּעֵקֶב תִּתֵּן חַיִּים:

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.

2 וְאַתָּה יְיָ אֱלֹהֵינוּ אֵל לִבֵּנוּ בְּעֵקֶב תִּתֵּן חַיִּים
אֲלֵנוּ בְּעֵקֶב תִּתֵּן חַיִּים אֲלֵנוּ בְּעֵקֶב תִּתֵּן חַיִּים:

בְּעֵל-זֵאת אֲנִי מְשַׁבֵּחַ אֶתְכֶם אֲחֵי שְׂכָרְתֶּם אֹתִי בְּכָל

לְשֹׁמֵר אֶת-הַקְּבָלוֹת כַּאֲשֶׁר מִסַּרְתִּי 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.

אֲנִי מְשַׁבַּח אֶתְכֶּם אֶחָד שֶׁזָּכַרְתֶּם אֹתִי בְּכָל
לִשְׁמוֹר אֶת-הַקְּבָלוֹת כַּאֲשֶׁר מִסַּרְתִּי לָכֶם:

גִּירְצוֹנִי שֶׁתִּהְיֶה יְדֵעִים שְׂרָאשׁ כָּל-אִישׁ הַמְּנִשִּׁים
וְרָאשׁ הָאִשָּׁה הָאִישׁ וְרָאשׁ הַמְּנִשִּׁים 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 Χριστός ἐστιν,
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.

אֲנִי רֹצֵה לְיָדוּעַ אֶתְכֶּם שֶׁרֹּאשׁ כָּל-אִישׁ
הַמְּנִשִּׁים הוּא הָאֱלֹהִים וְרֹאשׁ הָאִשָּׁה הָאִישׁ וְרֹאשׁ הַמְּנִשִּׁים הוּא הָאֱלֹהִים:

דְּכָל-אִישׁ אֲשֶׁר יִתְפַּלֵּל אוֹ יִתְנַבֵּא
וְרֹאשׁוֹ מְכַסֶּה מְגִיל הוּא אֶת-רֹאשׁוֹ:

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 κατασχύνει τὴν κεφαλὴν αὐτοῦ.

4 pas anēr proseuchomenos ē prophēteuōn kata kephalēs
Every man praying or prophesying down over his head
echōn kataischynei tēn kephalēn autou.

having anything shames his head.

וְכָל־אִשָּׁה אֲשֶׁר תִּתְפַּלֵּל אוֹ תִתְנַבֵּא וְרָאִשָּׁה פָּרוּעַ
אֶת־רָאִשָּׁה הִיא מִנּוּלֶת כִּי שָׂוָה הִיא לְמִגֻּלָּחָה׃

5. w'kal-'ishah 'asher tith'palel 'o thith'nabe' w'ro'shah paru'a
'eth-ro'shah hi' m'naualeth ki shawah hi' lim'gulachah.

1Cor11:5 And every woman, who prays or prophesies with her uncovered head brings shame to her head, for she is for on a level with her whose head is shaved.

<5> πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρημένη.

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 בָּם תִּתְנַבֵּא וְאִם־בְּזִיוֹן הוּא לְאִשָּׁה לְגֹז אוֹ לְגִלָּח אֶת־שְׂעָרֶיהָ 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 ξυράσθαι, κατακαλυπτέσθω.

6 ei gar ou katakalyptetai gynē, kai keirasthō;
For if is not covered a woman, also let her be shorn;
ei de aischron gynaiki to keirasthai
but since it is shameful for a woman to be shorn
ē xyrasthai, katakalyptesthō.
or to be shaved, let her be covered.

וְאִמְנָם הָאִישׁ אֵינָנּוּ תִּכַּב לְכַסּוֹת אֶת־רָאִשׁוֹ
כִּי הוּא צֶלֶם אֱלֹהִים וְכְבוֹדוֹ וְהָאִשָּׁה הִיא כְּבוֹד 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 ἐστίν.

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.

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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;

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:wYx3 99909 3wX3-77 77

ט גַּם-לֹא-נִבְרָא הָאִישׁ בְּעִבּוּר הָאִשָּׁה

כִּי אִם-הָאִשָּׁה בְּעִבּוּר 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 γυνὴ διὰ τὸν ἄνδρα.

9 kai gar ouk ektisthē anēr dia tēn gynaika,

For also not was created man because of the woman,

alla gynē dia ton andra.

but woman because of the man.

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י-עַל-כֵּן הָאִשָּׁה חַיְבַת לַהֲיוֹת אוֹת מְשֻׁמְעָתָהּ

עַל-רֹאשָׁהּ בְּעִבּוּר 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.

11 וְאַחַר כֵּן הָאִישׁ בְּלֹא אִשָּׁה וְהָאִשָּׁה בְּלֹא אִישׁ כְּאֶדְוֹן:

יא אַבֶּל אִין הָאִישׁ בְּלֹא אִשָּׁה וְאִין הָאִשָּׁה בְּלֹא אִישׁ כְּאֶדְוֹן:

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 γυνή χωρὶς ἀνδρὸς οὐτε ἀνὴρ χωρὶς γυναῖκος 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.

12 וְכַאֲשֶׁר הָאִשָּׁה מִן-הָאִישׁ כֵּן גַּם-הָאִישׁ עַל-יְדֵי הָאִשָּׁה
וְכָל-אַלֶּה 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 γυνή ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναῖκος·
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.

13 וְאַתֶּם שִׁפְטוּ-נָא בְּנַפְשְׁכֶם הֲנֹאֲרָה לְאִשָּׁה לְהִתְפַּלֵּל
אֶל-הָאֱלֹהִים וְרֹאשָׁה מְגֻלָּה:

13. shiph'tu-na' b'naph'sh'kem
hana'awah l'ishah l'hith'palel 'el-ha'Elohim w'ro'shah m'gulah.

1Cor11:13 Judge for yourselves:
is it proper for a woman to pray to 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?

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יְדוּחֵלָא תְלָמְדוּ מְנוּחָג נְשָׁבוּלָם כִּי אֵישׁ
אֲשֶׁר יִגְדֵּל פָּרַע שַׁעַר רֹאשׁוֹ חֲרָפָה הִיא לוֹ:

14. wa**halo'** thil'm'du minohag sheba`**o**lam ki 'ish
'**a**sher 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 αὐτὴ 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 koma atimia autō estin,

if wears long hair a dishonor to him it is?

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טוֹאֲבָל הָאִשָּׁה כִּי תִבְהַל שְׁעָרָהּ פָּאֵר הוּא לָהּ
כִּי־נִתָּן לָהּ הַשְּׁעָר 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▶ γυνή δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστίν;

ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὐτῇ].

15 gynē de ean koma doxa autē estin?

A woman ³but ³if 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.

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מַזְוִיאִם-יֵאָחֵב אִישׁ לָרֵיב לֹא זֶה דְּרָכֵנוּ
וְלֹא דֶרֶךְ קְהִלּוֹת 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 φιλόνεικος 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 ekklēsiaï tou theou.
 neither the assemblies of Elohim.

וְיִהְיֶה בְּצִוְתִי אֶת-זֹאת לֹא אוֹכַל לְשַׁבַּח אֶתְכֶם
 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 paragellōn ouk epainō

This that follows but in giving charge I give not praise
 hoti ouk eis to kreisson alla eis to hesson synerchesthe.
 because not for the better but for the worse you come together.

וְיִהְיֶה בְּצִוְתִי אֶת-זֹאת לֹא אוֹכַל לְשַׁבַּח אֶתְכֶם
 עַל-אֲשֶׁר תֵּאָסְפוּ יַחַד לֹא לְטוֹבָה כִּי אִם-לְרָעָה:

יח כי שְׁמַעְתִּי שִׁישׁ מַחְלֻקוֹת בֵּינֵיכֶם כְּשֶׁתִּזְעְדוּ בְּקָהֶל
 וּמִקְצֵת הַדָּבָר אֲנִי מֵאֲמִין:

18. ki shama`ti sheyesh machaloqoth beyneykem k'shetia`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.

וְיִהְיֶה בְּצִוְתִי אֶת-זֹאת לֹא אוֹכַל לְשַׁבַּח אֶתְכֶם
 עַל-אֲשֶׁר תֵּאָסְפוּ יַחַד לֹא לְטוֹבָה כִּי אִם-לְרָעָה:

יט כי כְּתוּב צְרִיכוֹת לְהִיּוֹת בֵּינֵיכֶם
 לְמַעַן יִדָּעוּ הַנִּאֲמָנִים 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,
יְנָא [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.

20 וְאַתָּה כִּשְׂרָא אֵין יַחַד תֵּאכְלוּ סְעוּדָתוֹ שֶׁל-הָאָדוֹן:

כְּוַעֲתָה כִּשְׂרָא תֵאכְלוּ 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;

21 וְכַאֲכִי כָל-אֶחָד מִקְדִּים לְקַחַת סְעוּדָתוֹ בְּשַׁעַת הָאֲכִילָה
אֵין יָרֵעַב וְזֶה יִשְׁתַּכֵּר:

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 peinā hos de methuei.
and one hungers and one is drunk.

22 כִּבְהִי אֵין לָכֶם בָּתִּים לֶאֱכֹל וְזִשְׁתּוֹת אוֹ הִתְבּוּזוּ
אֶת-קֹהֶל אֱלֹהִים וּתְבִישׁוּ אֶת-מִי שְׂאִין-לוֹ מָה
אֵמַר לָכֶם הָעַל-זֹאת אֲשַׁבֵּחַ אֶתְכֶם אֵינְנִי 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 ἐπαινῶ.

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

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

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?

epainēsō hymas? en toutō **ouk** epainō.

Shall I praise you? In this I do **not** praise you.

22 מִי־גַר אוֹיָאִים אוֹכִי עֵי־סוֹחֵי וְכֵי־פִינֵי?
חֵי־תֵי־עֵקְלֵסִיָּאִי־דֵי־תֵי־עוֹד קַט־פְּרוֹנֵי־טֵי, קַט־כַּט־יִשְׁכְּנוֹתֵי־טֵי־מִי־עֹחֹנְטֵי;
טִי־עִי־פוֹ הוּמִי־נִי; עִי־פִי־נֶשׁוּ הוּמֵי־נִי; עֵן־טוֹטֹוֹ אוֹכִי עִי־פִי־נֹוֹ.

כג כִּי־כֵן קִבַּלְתִּי אֲנִי מִן־הָאָדוֹן וּמִסֶּרְתִּי לָכֶם
כִּי הָאָדוֹן יְהוֹשֻׁעַ בְּלִילָה 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 **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 παρεδίδοτο 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

23 עִי־גוֹ גַר פֶּרֶלֶבּוֹן אִפּוֹ טוֹ הָקִי־וֹ, הוֹ כֵּי פֶרֶדוֹכֵי הוּמִי־נִי,
חֹטִי הוֹ קִי־רִי־וֹסוּס עֵן־טֵי־נִי־כְטִי חֵי פֶרֶדִידֶטוֹ עִלֶּבֶן אֶרְטוֹן

כד כִּד וַיִּבְרַךְ וַיִּבְרַע וַיֹּאמֶר
קַח־י אֲכָלוּ זֶה גּוֹפִי הַנִּבְרָע בַּעֲבֹדְכֶם עֲשׂוֹ־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.

כח וְכַמוֹ-כֵן אֶת-הַכּוֹס אַחֵר הַסְּעוּדָה וַיֹּאמֶר הַכּוֹס הַזֶּה
:הִיא הַבְּרִית הַחֲדָשָׁה בְּדָמֵי עֲשׂוֹ-זֹאת לְזִכְרִי בְּכָל-זְמַן שֶׁתִּשְׁתּוּ:

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 δειπνῆσαι λέγων,
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι.
τοῦτο ποιεῖτε, ὅσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

25 hōsautōs kai to potērion meta to deipnēsai legōn,

In like manner also the cup after the eating of supper saying,

Touto to potērion hē kainē diathēkē estin en tō emō haimati;

This cup the new covenant is in My blood;

touto poieite, hosakis ean pinēte, eis tēn emēn anamnēsin.

this do as often as you drink in My remembrance.

כּוֹפִי בְּכָל-זְמַן שֶׁתִּאֲכָלוּ אֶת-הַלֶּחֶם הַזֶּה וְתִשְׁתּוּ אֶת-הַכּוֹס
:הַזֶּה אֶת הַזְּכָר תִּזְכְּרוּ אֶת-מוֹת אֲדֹנָינוּ עַד כִּי יָבוֹא:

26. ki b'kal-z'man sheto'b'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> ὅσάκις 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.

כּוֹלֵכֵן מִי שִׁיאֲכַל מִן-הַלֶּחֶם הַזֶּה אוֹ-יִשְׁתֶּה מִכּוֹס הָאֶדֹוֹן
:אֶת-הַכּוֹס הַזֶּה אֶת-מוֹת אֲדֹנָיו עַד כִּי יָבוֹא:

כּוֹלֵכֵן מִי שִׁיאֲכַל מִן-הַלֶּחֶם הַזֶּה אוֹ-יִשְׁתֶּה מִכּוֹס הָאֶדֹוֹן

שְׁלֹא כָרְאוּי יִאָשֶׁם לְגוֹף אֲדֹנֵינוּ וּלְדָמוֹ:

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 ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος 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.

28 אֲנִי אֶפְתָּח וְיִבְחַן הָאִישׁ אֶת-נַפְשׁוֹ וְיֵאָז 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> δοκιμάζτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πνέτω.

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;

29 אֲנִי אֶפְתָּח וְיִבְחַן הָאִישׁ אֶת-נַפְשׁוֹ וְיֵאָז יֹאכַל מִן-הַלֶּחֶם וְיִשְׁתֶּה מִן-הַכּוֹס:

כַּטְבִּי הָאֶכֶל וְהַשְׁתֶּה שְׁלֹא כָרְאוּי אֶכֶל וְהַשְׁתֶּה דִּין לְנַפְשׁוֹ לְפִי שְׁלֹא-הַפְלָה 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 esthie
For the one eating and drinking judgment to himself eats
kai pinei mē diakrinōn to sōma.
and drinks when not discerning the body.

30 לְבָגְלָל הַדָּבָר הַזֶּה יִשְׁ-בָּכֶם חוֹלִים וְחַלְשִׁים רַבִּים

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.

31 יְשָׁנִים אֵם-נִבְחָן 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;

32 לִבִּי וְנַפְשִׁי נִדּוֹנִים בְּיַד הָאֱדוֹן
לֹא נִשְׁפָּטָנוּ עִם-הָעוֹלָם:

32. uk'she'anu nidonim niuaser `al-yad ha'Adon k'dey shel' n'chuyab `im-ha`olam.

1Cor11:32 But when we are judged, we are disciplined by the Adon, so that we shall not be condemned with the world.

<32> κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου 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.

33 לֹא עַל-כֵּן אַחֵי בְּהִתְעַדְכֶם יַחַד לֶאֱכֹל 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, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.

33 hōste, adelphoi mou, synerchomenoi eis to phagein allēlous ekdechesthe.

So then my brothers, when coming together to eat wait for one another.

34 כִּי אֵם-נִבְחָן אֶת-נַפְשֵׁנוּ לֹא נִהְיָה נִדּוֹנִים:

אִשׁ יֹאכַל בְּבֵיתוֹ פֶּן-תִּתְּעָדוּ לְאַשְׁמָה

וְיָתֵר הַדְּבָרִים אֶתֶּן בְּבֹאִי:
לְדַכֵּי-יִרְעָב אִישׁ יֹאכַל בְּבֵיתוֹ פֶּן-תִּתְּעָדוּ לְאַשְׁמָה
וְיָתֵר הַדְּבָרִים אֶתֶּן בְּבֹאִי:

34. w'ki-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 πεινῶ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχῃσθε.

Tà dè loipà ōs ãn ἔλθω διατάξομαι.

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

אֲנִי בְּעֵינַי מִתְּנוֹת הָרוּחַ אֶחָי לֹא-אֶכְחָד מִכֶּם דָּבָר:

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.

בְּהֵלֵא יִדְעַתֶּם כִּי לְפָנַיִם גּוִיִּם הָיִיתֶם
וְאַחֲרַי הָאֱלִילִים הָאֱלִמִּים 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> Οἶδατε 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.

אֲנִי בְּעֵינַי מִתְּנוֹת הָרוּחַ אֶחָי לֹא-אֶכְחָד מִכֶּם דָּבָר:
אֲנִי בְּעֵינַי מִתְּנוֹת הָרוּחַ אֶחָי לֹא-אֶכְחָד מִכֶּם דָּבָר:
אֲנִי בְּעֵינַי מִתְּנוֹת הָרוּחַ אֶחָי לֹא-אֶכְחָד מִכֶּם דָּבָר:

גִּלְכָן אֹדִיעַ אֶתְכֶם כִּי אֵין אִישׁ דִּבֵּר בְּרוּחַ אֱלֹהִים
וַיֹּאמֶר לְיַהוֹשֻׁעַ חֶרֶם וְגַם לֹא יִקְרָא אִישׁ לְיַהוֹשֻׁעַ אָדוֹן
בְּלִתי אִם-בְּרוּחַ הַקֹּדֶשׁ:

3. laken 'odi` 'eth'kem ki 'eyn 'ish dober b'Ruach 'Elohim w'yo'mar l'Yahushua cherem w'gam lo' yiq'ra' 'ish l'Yahushua 'Adon bil'ti 'im-b'Ruach haQodesh.

1Cor12:3 Therefore I make known to you that there is no one speaking by the Spirit of Elohim says, **וְיָשׁוּעַ** is accursed, and even no one can say, **וְיָשׁוּעַ** 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 pneumatī 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 pneumatī hagiō.

Master Yahushua, except by the Holy Spirit.

וְיָשׁוּעַ אֲדֹנָי אֱלֹהִים וְיָשׁוּעַ אֲדֹנָי

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;

וְיָשׁוּעַ אֲדֹנָי אֱלֹהִים וְיָשׁוּעַ אֲדֹנָי

הַשְּׂנִיִּים הַשְּׂמוּנִים וְאֶחָד הוּא הָאָדוֹן:

5. w'shonim hashimushim w'echad hu' ha'Adon.

1Cor12:5 And there are different kinds of ministries, and the Adon is the same.

<5> καὶ 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;

וְיָשׁוּעַ אֲדֹנָי אֱלֹהִים וְיָשׁוּעַ אֲדֹנָי
וְיָשׁוּעַ אֲדֹנָי אֱלֹהִים וְיָשׁוּעַ אֲדֹנָי

וְהַפְעֵלוֹת שְׁנוֹת אֶבֶל הָאֱלֹהִים אֶחָד
וְהוּא הַפְעֵל אֶת-הַכֹּל בְּכֹל:

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 διαιρέσεις 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.

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וְלִכְל-אִישׁ וְאִישׁ נִתְּנָה הַתְּגָלוּת 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> ἐκάστῳ 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.

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חֲכִי הָאֶחָד נִתֵּן-לוֹ עַל-יְדֵי הָרוּחַ הַחֲכָמָה

וְלֹאֶחֶר הַבּוֹר הַנֶּעֱתַת כְּכִי הָרוּחַ הַהוּא:

8. ki ha'echad nitan-lo `al-y'dey haRuach dibur hachak'mah

ul'achar dibur hada`ath k'phi haRuach hahu'.

1Cor12:8 For the one 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,

ἀλλῶ 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,

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ט וְלֹאֶחֶר הָאֱמוּנָה בְּרוּחַ הַהוּא

וְלֹאֶחֶר מִתְּנוּת 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> ἐτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι,

ἀλλῶ 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 pneumatī,
and to another gifts of healings by the one Spirit,

10
:אֲחֵר לְפַעַל וְאֲחֵר נְבוּאָה וְאֲחֵר לְהַבְחִין
אֲחֵר מִיָּנִי לְשִׁנוֹת וְאֲחֵר בְּאֹר לְשִׁנוֹת:

י וְאֲחֵר לְפַעַל וְאֲחֵר נְבוּאָה וְאֲחֵר לְהַבְחִין
בֵּין קְרוֹחוֹת וְאֲחֵר מִיָּנִי לְשִׁנוֹת וְאֲחֵר בְּאֹר 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> ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω [δὲ] προφητεία,
ἄλλω [δὲ] διακρίσεις πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν.

10 allō de energēmata dynamēōn, 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;

11
:יְהוָה אֵלֶּה יַפְעֵל הָרוּחַ הָאֶחָד הַחַי וְהַנֶּחֱמָה לְאִישׁ כְּרָצוֹנוֹ:

יְהוָה אֵלֶּה יַפְעֵל הָרוּחַ הָאֶחָד הַחַי וְהַנֶּחֱמָה 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,
diairoun idiā hekastō kathōs bouletai.
distributing individually to each one as He determines.

12
:אֵלֶּה הַגּוּפִים הָאֶחָד וְכָל-אֶבְרֵי הַגּוּף
אֵף כִּי-רַבִּים הֵם כָּלָם גּוּף אֶחָד כֵּן גַּם הַמָּשִׁיחַ:

יב כִּי כָאֲשֶׁר הַגּוּף אֶחָד וְכָל-אֶבְרֵי 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 ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἓν ἐστὶν 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;

13 יְהוָה אֱחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד

יְהוָה אֱחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד

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 Ἑλλήνες 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.

14 יְהוָה אֱחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד

יְהוָה אֱחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד

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 ἐστὶν ἐν μέλος ἀλλὰ πολλά.

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

For also the body is not one member but many.

15 יְהוָה אֱחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד

יְהוָה אֱחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד
וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד וְיִשְׂרָאֵל אֶחָד

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 εἰμὶ χεὶρ, οὐκ εἰμὶ 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.

16 -תאמר האין לא עין אני על-כן אינני מן-הגוף
לא-מפני-כן אינני מן-הגוף

טז ואם-תאמר האין לא עין אני על-כן אינני מן-הגוף
הלא זאת 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 εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος,
οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

16 kai ean eipē to ous, Hoti ouk eimi ophthalmos, ouk eimi ek tou sōmatos,
And if says the ear because I am not an eye, not am I of the body,
ou para touto ouk estin ek tou sōmatos;
not for this reason would it cease to be of the body?

17 -תאמר הגוף כלו יהיה עין איך השמע
ואם-כלו ישמע איך הריח:

יז ואם-הגוף כלו יהיה עין איך השמע
ואם-כלו ישמע איך הריח:

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 ἢ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἢ 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?

18 -אם-כלו יהיה עין איך השמע
ואם-כלו ישמע איך הריח:

יחַ וְעַתָּה הָאֱלֹהִים שָׁת אֶת-הָאֲבָרִים כָּל-אֶחָד
וְאֶחָד מֵהֶם בְּגוּף כְּפִי רְצוֹנוֹ:

18. w'`attah ha'Elohim shath 'eth-ha'ebaram 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 ἑκάστων 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.

:19 וְאִם כֻּלָּם 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 ᾗν 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?

:20 כְּהִנֵּה רַבִּים הֵם הָאֲבָרִים וְהַגּוּף אֶחָד:

20. hinneh rabbim hem ha'ebaram 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.

:21 וְעַתָּה לֹא-תוּכַל הַיָּד לֵאמֹר
לֹא אֶצְטָרְךָ לֵךְ וְגַם-הָרֹאשׁ לֹא-יִוָּכַל הַיָּד
לֵאמֹר לֹא אֶצְטָרְךָ 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.

$\frac{1}{x^2} = x^{-2}$

הַנֶּרְאִים רַפִּים צְרִיכִים אֲנִי לָהֶם בְּיוֹתֵר:

«22» ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος
ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,

$\Delta q q y$ $q x y$ $w y g c y$ $y x z$ $j y p q$ $y y c p y$ $q y c$ $y y z q y z q y$ 23
 $: y y \Delta 0$ $x z$ $q y p y z$ $y y q q y$ $q y c$ $x w g c$ $q w z q y$

כַּגִּוְהַנְרֵאִים לָנוּ נִקְלִים בַּגּוֹף אַתֶּם נִלְבִּיֵּשׁ יִתֵּר כָּבוֹד
וְאַשֶׁר לְבִנְשֵׁת לָנוּ מֵרַבִּים אֲנַחְנוּ אֶת עַדִּים:

«23» καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος τούτοις τιμὴν περισσοτέραν
 περιτίθμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει,

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 :09996 9x44 499y xx6 j4133 xx y436x3 1E7 7y9

כד כי האֲבָרִים הַהִגֻּגִים אֲשֶׁר בָּנוּ אֵין צֶרֶךְ לָתֵת כְּבוֹד לָהֶם
וּבֵן מִזֵּג הָאֱלֹהִים אֵת הַגּוֹף לָתֵת כְּבוֹד יוֹתֵר לַגְּרוֹעַ:

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 δοὺς τιμήν,
 24 ta de euschēmona hēmōn ou chreian echei.
 But the comely members of us no need have.
 alla ho theos synekerasen to sōma
 But Elohim combined the members of the body,
 tō hysteroumenō perissoteran dous timēn,
 to the lacking member giving more abundant honor,

25
 25
 25

כח כְּדֵי שְׁלֵא-תִהְיֶה מַחְלָקֶת בְּגוּיָה
 כִּי אִם-יִדְאָגוּ כָל-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.

26
 26
 26

כּוֹ וְאִם-יִכָּאֵב אֶבֶר אֶחָד יִכָּאֵבוּ אֹתוֹ כָּל-הָאֲבָרִים
 וְאִם-יִכָּבֵד 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.

27
 27
 27

כּוֹ וְאִתְּם גּוּיָה הַמְּשִׁיחַ אֲתֶם 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.

28
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כח ומהם שם האלהים בקהל ראשונה לשליחים ושנית
לנביאים ושלישית למלמדים ויתן גבורות אף-מתנות
הרפאות ותמיכות והנהגות ומיני לשונות:

28. umehem sam ha'Elohim baqahal ri'shonah lish'lichim w'shenith lin'bi'im
ush'lishith lim'lam'dim wayiten g'buroth 'aph-mat'noth har'phu'oth
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 οὗς 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.

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כט הכלם שליחים אם-כלם נביאים
או כלם מלמדים הכלם עשי גבורות:

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> μή πάντες ἀπόστολοι; μή πάντες προφήται;

μή πάντες διδασκαλοι; μή 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?

30 מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים
מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים

לְהַלְבִּלָם מִתְּנוּת רִפְאוֹת הַכֶּלֶם מִדְּבָרִים
בְּלִשְׁנוֹת הַכֶּלֶם מִבְּאֵרִי לִשְׁנוֹת:

**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> μή πάντες χαρίσματα ἔχουσιν ἰαμάτων; μή πάντες γλώσσαις λαλοῦσιν;
μή 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?

31 מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים
מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים

לֹא וְאַתֶּם הַשְׁתַּדְּלוּ לְהַשְׁיג מִתְּנוּת הַטּוֹבוֹת בְּיוֹתֵר
וְאֲנִי הִנְנִי מוֹרָה אֶתְכֶם דֶּרֶךְ נִעְלָה עַל-כִּלְנָה:

**31. w'attem hish'tad'lu l'hasig hamatanoth hatoboth b'yother
wa'ani hin'ni moreh 'eth'kem dere'k na'alalah `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 eti kath' hyperbolēn ὁδὸν ὑμῶν δείκνυμι.

31 zēloute de ta charismata ta meizona.

But you earnestly desire the gifts greater.

Kai eti kath' hyperbolēn hodon hymin deiknymi.

And yet beyond comparison a way to you I show.

Chapter 13

1 מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים
מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים מְלַמְּדִים

אֲנִי-בִּי אֶחָדָה הֵייתִי כְּנֹחֶשֶׁת הַמָּה אוֹ כְּצִלְצַל תְּרוּעָה:
וְאִין-בִּי אֶחָדָה הֵייתִי כְּנֹחֶשֶׁת הַמָּה 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,

but love I do not have, I have become a sounding brass (gong) or clanging cymbal.

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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.

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא וְכָל־דְּבָרִים אֲנִי מֵבִיא
:אֵלֶיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא

חַהֲאָהָבָה לֹא-תִבֹּל לְעוֹלָם אָבֵל הַנְּבוֹאֹת תִּבְטָלָהּ
וְהַלְשׁוֹנוֹת תִּכְלִינָה וְחִדְעֵת תִּבְטָל:

8. ha'ahabah lo'-thibol l'`olam 'abal han'bu'oth tibatal'nah

w'hal'shonoth tik'leynah w'hada`ath tibatel.

1Cor13:8 Love shall not fail forever but the prophecies shall be done away;
or tongues shall cease; knowledge shall be done away.

<8> Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται·
εἴτε γλῶσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται.

8 Hē agapē oudepote 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.

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא וְכָל־דְּבָרִים אֲנִי מֵבִיא
:אֵלֶיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא

ט כִּי-קִצָּת הוּא שִׁדְרָעָנוּ וְקִצָּת הוּא שִׁנִּיבָאָנוּ:

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;

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא וְכָל־דְּבָרִים אֲנִי מֵבִיא
:אֵלֶיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא

י וְכִבּוֹא הַתָּמִים אֶז עָבוֹר תַּעֲבֹר הַקִּצָּת:

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.

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא וְכָל־דְּבָרִים אֲנִי מֵבִיא
:אֵלֶיךָ יְיָ אֱלֹהֵינוּ כָּל־דְּבָרִים אֲנִי מֵבִיא

יא כִּאֲשֶׁר הָיִיתִי עוֹלֵל כְּעוֹלֵל הַבְּרִית כְּעוֹלֵל הַגִּיתִי

כְּעוֹלָל קָשַׁבְתִּי וְכַאֲשֶׁר הָיִיתִי לְאִישׁ הַסִּירְתִּי דְבָרֵי הָעוֹלָל:

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,

epronoun 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 כִּי כַּעַת מִבִּיטִים אֲנִי בְּמַרְאֶה וּבְחִידוֹת
וְאֲז פָּנִים אֶל-פָּנִים כַּעַת יוֹדַע אֲנִי קִצְתּוֹ
וְאֲז כַּאֲשֶׁר נוֹדַעְתִּי אֶדַע אֶף-אֲנִי:

12. ki ka`eth mabitim 'anach'nu b'mar'ah ub'chidoth w'az panim 'el-panim.
ka`eth yode'a 'ani q'tsatho w'az ka'asher noda'ti 'eda' 'aph-'ani.

1Cor13:12 For now we see at the mirror and in the riddles and then face to face.
Now I know in part, but then when I shall know, as I also have been known.

<12> βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς
πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

12 blepomen gar arti di' esoptrou en ainigmati, tote de prosōpon pros prosōpon;

For we see still through a mirror indistinctly, but then face to face;

arti ginōskō ek merous, tote de epignōsomai kathōs kai epegnōsthēn.

yet I know in part, but then I shall fully know even as also I was fully known,

יג וְעַתָּה שְׁלֹשׁ-אֵלֶּה תַּעֲמִדְנָה הָאֱמוּנָה וְהַתְּקוּהָ
וְהָאַהֲבָה וְהַגְּדוּלָּה שֶׁבֶּהֶן הֵיאָה הָאֲהֲבָה:

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.

דְּהַמְדַבֵּר בְּלָשׁוֹן בּוֹנֶה אֶת־נַפְשׁוֹ וְהַמְתִּנְבֵּא בּוֹנֶה אֶת־הַעֲדָה:

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 γλῶσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

4 ho lalōn glōssē heauton oikodomei;
The one speaking in a tongue edifies himself;
ho de prophēteuōn ekklēsian oikodomei.
but the one prophesying an assembly edifies.

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 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.

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אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּבִיאָה אוֹ בְּהוֹרָאָה:

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» Νῦν 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?

אָנאָךְ אַחַי כִּי-אָבוֹ אֵלַיְכֶם וְאֶדְבֶּר בִּלְשׁוֹנוֹת מַה-אוֹיֵל לָכֶם
יְמִי-לֹא אֶדְבֶּר אֵלַיְכֶם בְּחִזּוֹן אוֹ בְּדַאֲתָה אוֹ בִּנְבִיאָה אוֹ בְּהוֹרָאָה:
וְעַתָּה אֶדְבֶּר אֵלַיְכֶם בְּהוֹרָאָה אוֹ בְּגִידָה אוֹ בְּנִבְיָא אוֹ בְּדִידָחָה;

זֶה-לֹא מַה-נִּשְׁמָעִין בּוֹ רוּחַ חַיִּים וְנִתֵּן קוֹל חָלִיל אוֹ כִנּוֹר
אִם-לֹא נִשְׁמָעִינוּ קְלוֹת אֲשֶׁר תֻּכַּל הָאֵזֶן לְהִבְחִין אִיכָּה
יִדְבַּע מַה-יִּזְמַר וּמַה-יִּגָּן:

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 κιθαριζόμενον;

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?

אָנאָךְ אַחַי כִּי-אָבוֹ אֵלַיְכֶם וְאֶדְבֶּר בִּלְשׁוֹנוֹת מַה-אוֹיֵל לָכֶם
יְמִי-לֹא אֶדְבֶּר אֵלַיְכֶם בְּחִזּוֹן אוֹ בְּדַאֲתָה אוֹ בִּנְבִיאָה אוֹ בְּהוֹרָאָה:

חָגִם הַשּׁוֹפָר אִם-לֹא יִתֵּן קוֹלוֹ קוֹל בָּרוּר מִי יַחְלִץ לְמִלְחָמָה:

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?

וְאִם אֲדֹלָן סַלְפִּיגְךָ פְּהֹנֵנִי דָו, תִּשְׁכַּחֲמֵשׁ עֵשׂ לְפֹלֶמֶן?
:אִם אֲדֹלָן סַלְפִּיגְךָ פְּהֹנֵנִי דָו תִּשְׁכַּחֲמֵשׁ עֵשׂ לְפֹלֶמֶן?

ט כֵּן גַם-אַתָּם אִם לֹא-תוֹצִיאוּ בְּלִשְׁוֹנְכֶם דְּבוּר מִפִּרְשׁ
אִיכָּה יִדְבַּע הַמְדַּבֵּר הַלֹּא תִהְיוּ כַּמְדַּבְּרִים לָרוּחַ:

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 εἰ μὴ εὐσημον 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.

יֵהֵן כַּמָּה מִיָּנִי לְשִׁנּוֹת יֵשׁ בְּעוֹלָם וְאִין-אַחַת מֵהֵן בְּלִי קוֹל:
:יֵהֵן כַּמָּה מִיָּנִי לְשִׁנּוֹת יֵשׁ בְּעוֹלָם וְאִין-אַחַת מֵהֵן בְּלִי קוֹל:

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 tosaute 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;

אִם לֹכֵן אִם-אֵינֶנִי יֹדֵעַ פֶּשֶׁר הַקּוֹל אֶהְיֶה כְּלֵעַז בְּעֵינֵי הַמְדַּבֵּר
וְהַמְדַּבֵּר יִהְיֶה כְּלֵעַז בְּעֵינֵי:
אִם לֹכֵן אִם-אֵינֶנִי יֹדֵעַ פֶּשֶׁר הַקּוֹל אֶהְיֶה כְּלֵעַז בְּעֵינֵי הַמְדַּבֵּר
וְהַמְדַּבֵּר יִהְיֶה כְּלֵעַז בְּעֵינֵי:

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> εἰ 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.

12 כְּכִי אֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים וְאֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים
:אֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים וְאֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים

יב כן גם-אתם לפי שמתאונים אתם לכחות רוחניות
בקנשו להעדיף במה-שביבנה את-העדה:

12. ken gam-‘attem l’phi shemith’auim ‘attem l’kchoth 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 zelōtai este pneumatōn,
So also you, since zealous you are of spiritual things,
pros tēn oikodomēn tēs ekklēsiās zēteite hina perisseuēte.
for the edification of the assembly be zealous that you may abound.

13 וְכִי יִתְפַּלֵּל הַמְדַּבֵּר בְּלִשׁוֹן וְגַם יִפְרֹשֶׁנָּה
:אֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים וְאֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים

יג על-כן יתפלל המדבר בלשון וגם יפרשנה:

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.

14 וְכִי אֶתְּפַלֵּל בְּלִשׁוֹן רֹחִי מִתְפַּלֵּל וְשִׁכְלִי אֵינְנִי עֹשֶׂה פְּרִי
:אֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים וְאֶתְּמַלֵּךְ בְּרוּחַ אֱלֹהִים

יד כי אם-אתפלל בלשון רוחי מתפלל ושכלי אינני עשה פרי:
14. ki ‘im-‘eth’palel b’lashon ruchī 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.

15 וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה בְּרוּחִי
וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-בְּשִׁכְלִי
15 וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-בְּשִׁכְלִי
:וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-בְּשִׁכְלִי

טו וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה בְּרוּחִי
וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-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.

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.

16 וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה בְּרוּחִי
וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-בְּשִׁכְלִי
16 וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה בְּרוּחִי
וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-בְּשִׁכְלִי

טז כִּי אִם-תְּבָרֵךְ בְּרוּחִי אֵיךְ יַעֲנֶה מִי נְשִׁיאָה בְּתוֹן בְּמִקוֹם
הַהוּא אֲמֵן אַחֵר בְּרִכְתְּךָ וְהוּא אֵינֶנּוּ יָדַע מֶה 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.

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 εἰς εὐλογίης [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου
πῶς ἐρεῖ 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;

17 וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה בְּרוּחִי
וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-בְּשִׁכְלִי
17 וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה בְּרוּחִי
וְאַתָּה מֶה-אֲעֲשֶׂה אֶתְפַּלֶּלָה גַם-בְּשִׁכְלִי

יז הֵן אַתָּה תְּבָרֵךְ כָּרְאוּי אָבָל רַעֲךָ לֹא יִבְנֶה:
17. hen 'attah th'bare'k kara'uy 'abal re`aak lo' yibaneh.

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.

18 אֲנִי מְדַבֵּר בְּלִשְׁנוֹתַי מִכִּלְכֵּם אֱנִי מְדַבֵּר בְּלִשְׁנוֹתַי

יח אֲנִי מְדַבֵּר בְּלִשְׁנוֹתַי מִכִּלְכֵּם אֱנִי מְדַבֵּר בְּלִשְׁנוֹתַי

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;

19 אֲנִי בְּעֵת הַתְּהִלָּה אֲבַחֵר לְדַבֵּר חֲמִשָּׁה מִלִּין בְּשִׁבְלִי
בְּדִבְרֵי הַחֹרֶת גַּם אֶת-הָאֲחֵרִים מִלְּבָבִי לְדַבֵּר רַבְּבוֹת מִלִּין בְּלִשְׁוֹןִי

יט אֲנִי בְּעֵת הַתְּהִלָּה אֲבַחֵר לְדַבֵּר חֲמִשָּׁה מִלִּין בְּשִׁבְלִי
בְּדִבְרֵי הַחֹרֶת גַּם אֶת-הָאֲחֵרִים מִלְּבָבִי לְדַבֵּר רַבְּבוֹת מִלִּין בְּלִשְׁוֹןִי

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.

20 אֲנִי אֶל-תְּהִיּוֹת כִּקְטָנִים בְּבִינָה
אֲנִי אֶל-תְּהִיּוֹת כִּקְטָנִים בְּבִינָה

כ אֲנִי אֶל-תְּהִיּוֹת כִּקְטָנִים בְּבִינָה
אֲנִי אֶל-תְּהִיּוֹת כִּקְטָנִים 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.

21 אֲנִי אֶל-תְּהִיּוֹת כִּקְטָנִים בְּבִינָה
אֲנִי אֶל-תְּהִיּוֹת כִּקְטָנִים בְּבִינָה

לֹא-תִהְיֶה הַזֶּה וְגַם בְּזֹאת לֹא-אָבוּ שְׁמִיעַ-לִּי אָמַר יְהוָה:

כֹּה הֵן כְּתוּב בַּתּוֹרָה כִּי-בְלַעְגִּי שִׁפָּה וּבְלָשׁוֹן אַחֶרֶת אֲדַבֵּר
אֶל-הָעָם הַזֶּה וְגַם בְּזֹאת לֹא-אָבוּ שְׁמִיעַ-לִּי 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 Yahuwah.

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 YHWH.

<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.

כֹּה לְכֵן הַלְשֹׁנוֹת לֹא לַמְאֲמִינִים הֵנָּה אוֹת
כִּי אִם-לְמַחְסְרֵי אֱמוּנָה אֲבָל הַנְּבוּאָה אֵינֶנָּה
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 σημείον 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.

כֹּה וְהֵנָּה אִם-תִּקְהַל כָּל-הָעֵדָה יַחַד
וְכֻלָּם מְדַבְּרִים בְּלִשְׁנוֹת וְיִבְּאוּ הַדִּיוטוֹת אוֹ
מַחְסְרֵי אֱמוּנָה הֵלֹא יֹאמְרוּ שְׁמִשְׁנָעִים אֵתָם:

23. w'hinneḥ '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> 'Εάν 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?

אָנאָמאָנאָ אָפאָאָ וואָס אָגאָ אָלע אָנאָמאָנאָ-אָ אָנאָ 24
אָלע אָנאָ-אָ אָנאָמאָ אָלע אָנאָ-אָ אָנאָ אָנאָמאָ אָ

כד אָבאָל אָם-יִתְנַבְּאוּ כָּלָם וּבֵא אִישׁ מִחֹסֶר אֱמוּנָה
אוּ הָדִיּוֹט יִנְכַּח עַל-יְדֵי כָּלָם וַיְדוֹן עַל-יְדֵי כָּלָם:

24. 'abal 'im-yith'nab'u kulam uba' 'ish m'chusar 'emunah 'o hed'yot
yiuakach `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> εἰάν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης,
ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,

24 ean de pantes prophēteuōsin, eiselthē de tis apistos ē idiōtēs,

But if all prophesy, and enter some unbeliever or unlearned one,

elegchetai hypo pantōn, anakrinetai hypo pantōn,

he is convicted by all, he is judged by all,

אָנאָמאָנאָ אָנאָמאָ אָנאָמאָ אָנאָמאָ אָנאָמאָ אָנאָמאָ 25
אָנאָמאָ אָנאָמאָ אָנאָמאָ אָנאָמאָ אָנאָמאָ אָנאָמאָ

כה וּבִכֵּן יִפְּלוּ תַעֲלָמוֹת לִבָּבוּ יִפְּלוּ עַל-פָּנָיו וַיִּשְׁתַּחֲוֶה
לְאֱלֹהִים וַיַּעֲנֶה וַיֹּאמֶר בְּאֶמֶת הָאֱלֹהִים בְּקִרְבָּכֶם:

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 Ὡντως 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.

וְעַתָּה מֵחַ-לַּעֲשׂוֹת אַחֲרֵי בְּהִקְהֵלְכֶם יַחַד כָּל-אֶחָד וְאֶחָד
 מִכֶּם יֵשׁ-לוֹ מִזְמוֹר יֵשׁ-לוֹ הוֹרָאָה יֵשׁ-לוֹ לָשׁוֹן יֵשׁ-לוֹ
 חֶזוֹן יֵשׁ-לוֹ בְּאוֹר וְכָל יַעֲשֶׂה לְהַבְנוֹתְכֶם׃

כֹּוְעַתָּה מֵחַ-לַּעֲשׂוֹת אַחֲרֵי בְּהִקְהֵלְכֶם יַחַד כָּל-אֶחָד וְאֶחָד
 מִכֶּם יֵשׁ-לוֹ מִזְמוֹר יֵשׁ-לוֹ הוֹרָאָה יֵשׁ-לוֹ לָשׁוֹן יֵשׁ-לוֹ
 חֶזוֹן 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.

וְכִי-יְדַבֵּר אִישׁ בְּלָשׁוֹן יְהִי חֶמְדַּבְּרִים שְׁנַיִם שְׁנַיִם
 אֹו שְׁלֹשָׁה וְלֹא יוֹתֵר וְזֶה אַחֶר זֶה וְאֶחָד יִפְרֹשׁ׃

כִּי-יְדַבֵּר אִישׁ בְּלָשׁוֹן יְהִי חֶמְדַּבְּרִים שְׁנַיִם שְׁנַיִם
 אֹו שְׁלֹשָׁה וְלֹא יוֹתֵר וְזֶה אַחֶר זֶה וְאֶחָד יִפְרֹשׁ׃

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 γλώσση 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;

וְכִי-יְדַבֵּר אִישׁ בְּלָשׁוֹן יְהִי חֶמְדַּבְּרִים שְׁנַיִם שְׁנַיִם
 אֹו שְׁלֹשָׁה וְלֹא יוֹתֵר וְזֶה אַחֶר זֶה וְאֶחָד יִפְרֹשׁ׃

כח וְאֵם-אֵין מְפָרֵשׁ אֶז יְדֹם בִּקְהָל וַיְדַבֵּר לְנַפְשׁוֹ וְלֹא לְהִים:

28. w'im-'eyn m'phareish '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> εἰν δὲ μὴ ἢ 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.

29 וְהַנְּבִיאִים הֵם יְדַבְּרוּ שְׁנַיִם אִו שְׁלֹשָׁה וְהַאֲחֵרִים יִבְחֲנוּ:

29. w'han'bi'im hem y'dab'ru sh'nayim 'o sh'losah w'ha'acherim yib'chanu.

1Cor14:29 They are two or three prophets that speak, and let the others discern.

<29> προφῆται δὲ δύο ἢ τρεῖς 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;

30 לְיָכִי נִגְלָה חֲזוֹן לְאַחֵר מִן-הַיֹּשְׁבִים שָׁם יְדֹם הָרֹאשׁוֹן:

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> εἰν 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.

31 אִם אֶחָד מֵעֲלֵיכֶם יִנָּבֵא בְּכֶם זֶה אַחֵר זֶה יִמְעַן יִלְמְדוּ כָּלֶם וְכָלֶם יִזְהָרוּ:

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.

32 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 pneumatata prophētōn prophētais hypotassetai,

And the spirits of prophets to prophets are subject,

33 לֹא אֱלֹהֵי מְבוֹכָה הָאֱלֹהִים׃

33 לֹא אֱלֹהֵי מְבוֹכָה הָאֱלֹהִים׃

לֹא אֱלֹהֵי מְבוֹכָה הָאֱלֹהִים׃

כִּי אִם-אֱלֹהֵי הַשָּׁלוֹם כָּאֲשֶׁר בְּכָל-קְהִלּוֹת 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 ekklēsiāis tōn hagiōn

As in all the assemblies of the sanctified ones,

34 לְנָשֵׁיכֶם בְּכִנְסִיּוֹת תִּשְׁתַּקְנָה כִּי לֹא-נִתְּנָה לָהֶן רִשְׁוֹת לְדַבֵּר׃

34 לְנָשֵׁיכֶם בְּכִנְסִיּוֹת תִּשְׁתַּקְנָה כִּי לֹא-נִתְּנָה לָהֶן רִשְׁוֹת לְדַבֵּר׃

לְנָשֵׁיכֶם בְּכִנְסִיּוֹת תִּשְׁתַּקְנָה כִּי לֹא-נִתְּנָה לָהֶן רִשְׁוֹת לְדַבֵּר׃

כִּי אִם-לְהַכְנִיעַ כָּאֲשֶׁר 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 ekklēsiāis 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.

35 וְכַתְּבָה לָהֶן כְּכַתְּבָה לְרִשְׁוֹת הַנְּבִיאִים׃

לט לָכֵן אַחֵר הִשְׁתַּדַּלְנוּ לְהַתְנִיבָא וְאַל-תִּכְלְאוּ מִלִּבֶּר בְּלִשְׁנוֹת:

מִהַכֹּל יַעֲשֶׂה פֶהֶגֶן וּבְשׁוּרָה:

אֲשֶׁר בְּשׁוֹרְתִי אֲתֶכֶם וְאֵתֶם קִבְלָתֶם וְעַמְדָתֶם בָּהּ:

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בְּיָמַי תִּתְּנוּ שְׁעֵי בְּהֵמָה אֲנִי-אֶחָד מֵאַרְבָּעָה עָשָׂר יוֹם וְלֹא יִפְסָקוּן לִי הַיּוֹם הַזֶּה
כִּי אֶחָד מֵאַרְבָּעָה עָשָׂר יוֹם וְלֹא יִפְסָקוּן לִי הַיּוֹם הַזֶּה

2 di' hou kai sōzesthe, tini logō euēggelisamēn hymin
 through which also you are saved, with what word I preached to you
 ei katechete, ektos ei mē eikē episteusate.
 if provided you hold it fast, only if not, in vain you believed.

גבי האשית כל-הדבר מסרתי לכם מה-נשקבלתי
כי-המשיח מת לכפר על-חטאתינו ככתוב:

3 **paredōka** gar **hymīn 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.

ד וְנִקְבֵּר וְהָיָה בַּיּוֹם הַזֶּה לְיִשְׂרָאֵל כְּכֶתוּב:

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

הַיְרָאָה אֶל-כִּיפָא וְאַחֲרָיו אֶל-שְׁנַיִם הָעֶשְׂרִי:

5 kai hoti ōphthē Kēphā eita tois dōdeka;
and that He was seen by Cephas then by the twelve;

וַיֹּאחֲזִי-בֶן נִרְאָה לְיוֹתֵר מִחֲמֹשׁ מֵאוֹת אֲחִים כְּאַחַד
אֲשֶׁר רַבִּם עוֹדִם בְּחַיִּים וּמִקְצֵתָם יָשְׁנוּ:

6 epeita ὀφθῆ 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 בִּרְאָה אֶל־יַעֲקֹב וְאַחֲרָיו אֶל־כָּל־הַנְּשִׁלִּיחִים׃

7 epeita ὀphthē Iakōbō, eita tois apostolois pasin;
afterward He was seen by James, then by the apostles all;

חַוְּאֲחָרֵי כָּלֶם נִרְאָה גַם-אֵלֵי הַדִּמָּה לְנֶפֶל:

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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 ὥφθη κάμοι.

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.

אָלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס
און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס

ט כִּי אָנִי הָצַעִיר בְּנִשְׁלִיחִים וְקִטְנֹתִי מִהַקְרָא שְׁלִיחַ
כִּי-רַדַּפְתִּי אֶת-קֹהֶל 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 εἰμὶ 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;

אָלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס
און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס
און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס און אַלע אַפּאָסלאָס

י אֲבָל בְּחֶסֶד אֱלֹהִים הָיִיתִי מִהַ-שְּׁהִייתִי
וְחֶסְדִּי עָלַי לֹא-הָיָה לָרִיק כִּי-יֹתֵר מִכֹּל עֲמַלְתִּי
וְלֹא אָנִי כִּי-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 περισσότερον αὐτῶν πάντων ἐκοπίασα,
οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί.

10 chariti de theou eimi ho eimi, kai hē charis autou hē eis eme ou kenē egenēthē,
but by the grace of Elohim I am what I am, and His grace to me not in vain was,
alla perissoteron autōn pantōn ekopiasa,
but more abundantly than them all I labored,
ouk egō de alla hē charis tou theou [hē] syn emoi.
not I yet but the grace of Elohim with me.

11 וְהִנֵּה גַם-אֲנִי גַם-הֵמָּה כִּכָּה מְשִׁמְעִים וְכִכָּה הָאֱמָנָהִם׃

11. w'hinneh 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.

12 וְאִם-הֵנָּה כִּי-הוּקָם הַמָּשִׁיחַ מִן-הַמֵּתִים
אֵין יֹאמְרוּ 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 ἐγήγερται,
πὼς 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?

13 וְאִם-אֵין תִּחְיָה לַמֵּתִים גַּם-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 ἐγήγερται.

13 ei de anastasis nekrōn ouk estin,

And if a resurrection of dead persons there is not oude Christos egēgertai;
neither the Anointed One has been raised;

14 וְאִם-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 ἐγήγερται, κενὸν ἄρα
[καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν·

14 ei de Christos **ouk** egēgertai, kenon ara
and if the Anointed One has not been raised, in vain then
[kai] to kērygma hēmōn, kenē kai hē pistis hymōn;
also is our preaching, in vain also our faith;

15 תָּגִידֵנוּ-מִשְׁפָּטֵי הָאֱלֹהִים אֲנִי וְאַתָּה וְכָל הָעָם
אֲנִי וְאַתָּה וְכָל הָעָם אֲנִי וְאַתָּה וְכָל הָעָם
אֲנִי וְאַתָּה וְכָל הָעָם אֲנִי וְאַתָּה וְכָל הָעָם

טו וְגַם-נִמְצָא שְׁעִירֵי שִׁקָּר אֲנַחְנוּ לֹא־לֵהִים
יַעַן אֲשֶׁר-הִעִידֵנוּ אֶת-הָאֱלֹהִים כִּי הֵקִים אֶת-הַמְּשִׁיחַ
וְהוּא לֹא הִקְיָמוּ אִם כֵּן הִדְבָּר שֶׁהַמֵּתִים לֹא יִקְוֹמוּ:

15. w'gam-nim'tsa' she'edey sheqer 'anach'nu l'Elohim
ya'an 'asher-ha'idonu 'eth-ha'Elohim ki heqim 'eth-haMashiyach
w'hu' lo' heqimo 'im ken hadabar shehamethim lo' yaqumu.

1Cor15:15 And we are also found that we are false witnesses of Elohim,
because we witnessed of 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 εἶπερ 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.

16 אֲנִי וְאַתָּה וְכָל הָעָם אֲנִי וְאַתָּה וְכָל הָעָם
אֲנִי וְאַתָּה וְכָל הָעָם אֲנִי וְאַתָּה וְכָל הָעָם

טז כִּי אִם-הַמֵּתִים לֹא יִקְוֹמוּ גַם-הַמְּשִׁיחַ 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.

17 תָּגִידֵנוּ-מִשְׁפָּטֵי הָאֱלֹהִים אֲנִי וְאַתָּה וְכָל הָעָם
אֲנִי וְאַתָּה וְכָל הָעָם אֲנִי וְאַתָּה וְכָל הָעָם

יז וְאִם-הַמְּשִׁיחַ לֹא קָם הַכֹּל אֲמוּנַתְכֶם וְעוֹדְכֶם בְּחַטְאֵיכֶם:

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,
ἐτι 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,

18 אָבא-כֵּן גַם-הַיְשָׁנִים בַּמָּשִׁיחַ אָבָדוּ:

יח אָם-כֵּן גַם-הַיְשָׁנִים בַּמָּשִׁיחַ אָבָדוּ:

18. 'im-ken gam-hay'shenim baMashiyach 'abadu.

1Cor15:18 Then also those who have fallen asleep in the Mashiyach have perished.

<18> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.

18 ara kai hoi koimēthentes en Christō apōlonto.

then also the ones having fallen asleep in the Anointed One perished.

19 אָבא-כֵּן גַם-הַיְשָׁנִים בַּמָּשִׁיחַ אָבָדוּ:

יט אָם-כֵּן גַם-הַיְשָׁנִים בַּמָּשִׁיחַ אָבָדוּ:

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

20 אָבא-כֵּן גַם-הַיְשָׁנִים בַּמָּשִׁיחַ אָבָדוּ:

כ אָבא-כֵּן גַם-הַיְשָׁנִים בַּמָּשִׁיחַ אָבָדוּ:

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> Nyni de Christos egēgertai ek nekrōn

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.

24 גאא מלאכא אגלמא-אא אפמאמא רמא נא מלאכא 24
:אאמאמא מלאמ-מא אאמא-מא אאמאמא מלאכא

כד ואחרי כן הקין כשימסר את המלכות לאלהים האב
אחרי השביתו כל-משכה וכל-שלטן וגבורה:

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.

25 מלאכא מלאכא אאא-מא 25
:אאמאמא אאא אאמאמא-מא-אא אאמאמא-מא 25

כה כי-הוא מלך ומלך
עד כי-ישית את-כל-אויביו תחת רגליו:

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.

26 אאאמא אאא אאמאמא אאמאמא 26
:אאמאמא אאא אאמאמא-מא-אא אאמאמא-מא 26

כו ואחרון האויבים אשר יכחד הוא המות:

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;

27 אאאמא אאמאמא מלאכא אאמאמא אאמאמא 27
:אאמאמא אאמאמא אאמאמא אאמאמא 27

כז כי-כל נשת תחת רגליו ובאמרו כל הונשת תחתיו

בְּרוּר הוּא שְׁהִשָּׁת כֹּל תַּחְתָּיו אֵינֶנּוּ בְּכָל־ל:

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.

כְּכֹל־ל הוּא שְׁהִשָּׁת כֹּל תַּחְתָּיו אֵינֶנּוּ בְּכָל־ל
:כְּכֹל־ל הוּא שְׁהִשָּׁת כֹּל תַּחְתָּיו אֵינֶנּוּ בְּכָל־ל

כַּחַ וְכַאֲשֶׁר יוֹשֵׁת הַכֹּל תַּחְתָּיו אִזּ יוֹשֵׁת הֵבֶן גַּם־הוּא
תַּחַת הַנֶּשֶׁת־כֹּל תַּחְתָּיו לְמַעַן יִהְיֶה הָאֱלֹהִים הַכֹּל בְּכָל־ל:

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 huioi 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.

כַּחַ כִּי מַה־יַּעֲשׂוּ הַנִּטְבָּלִים בְּעֵד הַמֵּתִים אִם־אֶמֶת הוּא
שְׁהִמֵּתִים לֹא־יִקְיֻמוּ לְמַה־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?

30 וְלָמָּה זֶה מְסַתְּכִימִים אֲנִינֵנוּ 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?

31 וְאֵלֶּיךָ אֲנִי מְעִיד כִּי אִם־לֹא יָמֹת אֲנִי בְּכָל־יוֹם יְיָ:

לא בתהלתכם אשר יש-לי במשיח יהושע אד-נינו
 מעיד אני עלי אם-לא ימות אני בכל-יום יי:

31. bi'th'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
 our Adon (Master), I testify for myself if I do not die by every day and day.

<31> καθ' ἡμέραν ἀποθνῄσκω, καὶ τὴν ὑμετέραν καύχησιν, [ἀδελφοί,]

ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

31 kath' hēmeran apothnēskō, nē tēn hymeteran kauchēsīn, [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.

32 וְאִם־לֹא יָמֹת אֲנִי בְּכָל־יוֹם יְיָ אֲנִי מְעִיד כִּי אִם־לֹא יָמֹת אֲנִי בְּכָל־יוֹם יְיָ:

לב אם-כדריך כל-אדם נלחמתי עם-החיות הרעות
 באכסוס מה-היא תועלתי אם-המתים לא יקומו נאכלה
 ונשתה כי-מחר נמות:

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 ἐθῆριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος;
εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίνωμεν, αὐριον γὰρ ἀποθνῆσσκομεν.

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.

33 X99A 7Y4X4W7Y 40XX 47-64 33
:X99⊗ X447 X4BWX 7404 74W74

לֹא-אֵל-נָא תַתְּעוּ נַפְשׁוֹתֵיכֶם חֲבֵרַת
אֲנָשִׁים רָעִים תַּשְׁחִית מִדּוֹת טְבוֹת:

33. 'al-na' tath'`u naph'shotheykem

cheb'rath 'anashim ra'im tash'chith midoth tobeth.

1Cor15:33 Do not let your souls go astray; Evil company of people corrupts good manners.

<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.

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:74XW96 447 474 474 74464 X04 744-744 4W4

לֹד הַקִּיצוֹ בְּמִשְׁרֵי וְאֵל-תַּחֲטְאוּ כִי-יֵשׁ אֲנָשִׁים
אֲשֶׁר אֵין-בָּהֶם דַּעַת אֱלֹהִים אֲנִי אֹמֵר זֹאת לְבִשְׁתְּכֶם:

34. haqitsu b'meysharim w'al-techeta'u ki-yesh 'anashim

'asher 'eyn-bahem da'ath 'Elohim 'ani 'omer zo'th l'bash't'kem.

1Cor15:34 Wake up to soberness, live straightly, and sin not,
for there are men who have no knowledge of Elohim in them. I speak this to your shame.

<34> ἐκνήψατε δικαίως καὶ μὴ 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.

:7474A-47 444W4W74 74X74 44444 744 W44 4744-47 35

לְהִיכָרִי-יֹאמַר אֵיךְ יָקוּמוּ הַמֵּתִים וּכְשִׁשְׁבוּ מַה-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> 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?

36 אֵלֶּה הַמֵּתִים יָקוּם לֹא יֵחָיֶה בְּלִתִּי אִם-יָמוּת׃

לוֹ אֶתָּה הַסֶּכֶל הֵן מַח-שֶׁתִּזְרַע לֹא יִחְיֶה בְּלִתִּי אִם-יָמוּת׃

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;

37 אֵלֶּה הַמֵּתִים יָקוּם לֹא יֵחָיֶה בְּלִתִּי אִם-יָמוּת׃

לֹא יֵחָיֶה בְּלִתִּי אִם-יָמוּת׃

כִּי אִם-יָמוּת עֶרְם שֶׁל-חֶטָּה אוֹ שֶׁל-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;

38 אֵלֶּה הַמֵּתִים יָקוּם לֹא יֵחָיֶה בְּלִתִּי אִם-יָמוּת׃

לֹא יֵחָיֶה בְּלִתִּי אִם-יָמוּת׃

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.

✕ 94 ✕ 747 47 44 ✕ 9w9 9w9 - 67 ✕ 639
 77799 9w9 94 ✕ 7477 7443 9w9
 : 7903 9w9 94 ✕ 7477 7743 9w9 94 ✕ 7477

לֹא כָל-הַבָּשָׂר בָּשָׂר אֶחָד כִּי מִן אַחֵר הוּא
בָּשָׂר הָאָדָם וּמִן אַחֵר בָּשָׂר הַבְּהֵמָה
וּמִן אַחֵר בָּשָׂר הַתְּיָוֵה וּמִן אַחֵר 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.

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 :7949w 894994 999 494 9449 94999w 894994 999

מִי־שׁ גּוֹפּוֹת שְׁבַשְׁמִים וְגּוֹפּוֹת שְׁבַאָּרֶץ אֲבָל אַחֵר הוּא
כְּבוֹד הַגּוֹפּוֹת שְׁבַשְׁמִים וְאַחֵר הוּא כְּבוֹד הַגּוֹפּוֹת שְׁבַאָּרֶץ:

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**.

ዘላለፉ ልዩ ልዩ ስራዎች ላይ ለሚገኙ ልዩ ልዩ ስራዎች ላይ
 : ልዩ ልዩ ስራዎች ላይ ለሚገኙ ልዩ ልዩ ስራዎች ላይ

מא אַחר הוא כבוד השמש ואחר הוא כבוד הירח
ואחר הוא כבוד הכוכבים כי כוכב מוכב שנה לכבוד:

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.

42 :ΔΟ 4486 3394X34 744696 3049X3 74X73 X48X 794 42

מב וכן תחנת המתים תזריצה לכליון ותקומה לחי עד:

42. w'ken t'chiath hamethim haz'ri'ah l'kilayon w'hat'qumah l'chayey `ad.

1Cor15:42 So also is the resurrection of the dead.

It is sown in corruption, it is raised in eternal incorruption;

«42» Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν.
σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

42 Houtōs kai hē anastasis tōn nekrōn.

So also is the resurrection of the dead.
speiretai en phthorā, egeiretai en aphtharsia;
It is sown with perishability, it is raised with imperishability;

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מג יזרע בבזיון ויקום בכבוד יזרע בחלשה ויקום בגבורה:

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;

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מד יזרע גוף נפשי ויקום גוף רוחני

אם-יש גוף נפשי גם יש גוף רוחני:

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.

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

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מה וכן פתוב ויהי האדם אדם הראשון לנפש חיה
אדם האחרון לרוח מחיה:

**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 zōopoioun**.
the last Adam **became a life-giving-spirit**.

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מוֹאָבִל לֹא נָשַׁל-הָרוּחַ הָיָא תְּרַאשׁוּנָה אֵלֶּא נָשַׁל-הַנֶּפֶשׁ
וְאַחֲרֵי-כֵן נָשַׁל-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 πνευματικόν 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**.

၂၇၀-၆၈ နေရာ ဒီဇယ်-၅၅ ဂရမ်-၅၄၇
: ၅၄၇-၅၅ ဂရမ်-၄၈ နေရာ ဒီဇယ်-၅၄၇

מז האדם הראשון מן-האדם הוא של-עפר
והאדם השני הוא האדון מן-השמים:

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.

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.

מח וּכְמִדַּת הָאֶחָד שֶׁהוּא שֵׁל-עָפָר כֵּן מִדַּת כָּל-אִשֶּׁר
שֵׁל-עָפָר הֵם וּכְמִדַּת הָאֶחָד שֶׁהוּא שֵׁל-הַשָּׁמַיִם
כֵּן מִדַּת כָּל-אִשֶּׁר שֵׁל-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;

49 w'ha'asher labash'nu tselem ha'adam shehu' shel-`aphar
ken nil'bash gam-tselem ha'adam shehu' shel-hashamayim.

מִטְּוֶכָאֲשֶׁר לְבַשְׁנוּ צֶלֶם הָאָדָם שֶׁהוּא שֵׁל-עָפָר כֵּן נִלְבָּשׁ
גַּם-צֶלֶם הָאָדָם שֶׁהוּא שֵׁל-הַשָּׁמַיִם:

49. w'ha'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.

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.

נִזְאֵת אָנִי אֹמֵר אַחֵי כִי-בָשָׂר
 וְדָם לֹא-יֻכָּל לְרִשֵּׁת אֶת-מַלְכוּת הָאֱלֹהִים
 וְאֲשֶׁר יִכָּלָה לֹא יִרְשׁ אֶת אֲשֶׁר לֹא-יִכָּלָה:

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
 κληρονομήσαι 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.

51 hinneh sod 'agaleh lakem 'anach'nu lo' kulanu nishan hamaweth
 'abal kulanu nith'chalaph.

נֹהֵן סוֹד אֶגְלֶה לָכֶם אֲנַחְנוּ לֹא כָלָנוּ נִישָׁן הַמָּוֶת
 אָבָל כָּלָנוּ נִתְחַלֵּף:

51. hinneh sod 'agaleh lakem 'anach'nu lo' kulanu nishan hamaweth
 'abal kulanu nith'chalaph.

1Cor15:51 Behold, I reveal to you a mystery: we, all of us, shall not sleep death,
 but we, all of us, shall be changed,

<51> 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,

52 b'rega` 'echad k'hereph `ayin kith'qo`a hashophar ha'acharon
 ki yitaqa` bashophar w'hamethim yich'yu b'li kilayon wa'anach'nu nith'chalaph.

נֵב בְּרֵגַע אֶחָד כְּחֶרֶף עֵין כְּתִקְעַ הַשּׁוֹפָר הָאַחֲרוֹן
 כִּי יִתְקַע בַּשּׁוֹפָר וְהַמֵּתִים יַחֲיוּ בְּלִי כְלִיּוֹן וְאֲנַחְנוּ נִתְחַלֵּף:

52. b'rega` 'echad k'hereph `ayin kith'qo`a hashophar ha'acharon
 ki yitaqa` bashophar w'hamethim yich'yu b'li kilayon wa'anach'nu nith'chalaph.

1Cor15:52 in one moment, as a wink of an eye, as the sound of the last trumpet.

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.

55 וְהָיָה כְּכִנּוּיָּהּ הַמָּוֶת אֵלֶּיָּהּ וְהָיָה כְּכִנּוּיָּהּ הַמָּוֶת אֵלֶּיָּהּ

נֶחֱמָה אֵלֶּיָּהּ עֲקֶצֶת הַמָּוֶת אֵלֶּיָּהּ נֶחֱמָה אֵלֶּיָּהּ שְׁאוֹל:

55. 'ayeh `aq'ts'ak hamaweth 'ayeh nits'chone'k Sh'ol.

1Cor15:55 Where is your sting of death? Where is your victory of Sheol?

<55> ποῦ σου, θάνατε, τὸ νῖκος; 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?

56 וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא

נו עֲקֶצֶת הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא

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 kentron tou thanatou hē hamartia, hē de dynamis tēs hamartias ho nomos;

Now the sting of death is sin, and the power of sin is the Law;

57 וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא

וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא

נֶחֱמָה אֵלֶּיָּהּ עֲקֶצֶת הַמָּוֶת אֵלֶּיָּהּ נֶחֱמָה אֵלֶּיָּהּ שְׁאוֹל:

עַל-יְדֵי אֲדֹנֵינוּ 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) Ow'ayach 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.

58 וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא

וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא

וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא וְכִנּוּיָּהּ הַמָּוֶת הִיא הַחֲטָא

נֶחֱמָה אֵלֶּיָּהּ עֲקֶצֶת הַמָּוֶת אֵלֶּיָּהּ נֶחֱמָה אֵלֶּיָּהּ שְׁאוֹל:

וְהַעֲדִיפוּ בְּכָל-עֵת בְּמַעֲשֵׂה אֲדֹנֵינוּ מִפְּנֵי שִׂידְעִים אֲתָם

כִּי-לֹא לָהִיךְ עֲמַלְכֶם בְּאֶדְנֵינוּ:

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' l'ariq `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, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

58 Hōste, adelphoi mou agapētoi, hedraioi ginesthe,
So then, my brothers beloved, be steadfast ones,
ametakinētoi, perisseuontes en tō ergō tou kyriou pantote,
immovable ones, abounding in the work of the Master always,
eidotes hoti ho kopos hymōn ouk estin kenos en kyriō.
knowing that your labor is not in vain in the Master.

Chapter 16

וְעַל-הַדָּבָר הַזֶּה לְעִזְרַת הַקְּדוֹשִׁים
כְּאֲשֶׁר תִּקְנִיתִי לְקָהָלוֹת אֲשֶׁר בְּגָלַטְיָא כֵּן תַּעֲשׂוּ גַם-אַתֶּם:

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 hagious
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.

וְעַל-הַדָּבָר הַזֶּה לְעִזְרַת הַקְּדוֹשִׁים
כְּאֲשֶׁר תִּקְנִיתִי לְקָהָלוֹת אֲשֶׁר בְּגָלַטְיָא כֵּן תַּעֲשׂוּ גַם-אַתֶּם:

בְּכָל-אֶחָד בַּשָּׁבָתוֹת אִישׁ אִישׁ מִכֶּם כְּאֲשֶׁר תִּשְׁיֵיג
יָדוֹ בְּיָמָיו אֲצִלּוֹ וְיֵאָצֵר לְמַעַן אֲשֶׁר אָבֹא וְלֹא יִקְבֹּץ עוֹד:

2. b'kal-'echad baShabbatot 'ish 'ish mikem ka'asher tasig yado yaniach 'ets'lo
w'ye'etsor l'ma'an 'asher 'abo' w'lo' yiqabets `od.

1Cor16:2 On 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 εὐοδῶται, 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 thēsaurozōn 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.

אָנאָן אַבאָ וואָסער טימ'ט'ס'ו נע'עמאנימ
אָש'לח אָתאם עם-אָנרות לְהַבִּיא אֶת-נְדִבְתְּכֶם 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 Ἱερουσαλήμ.

3 hotan de paragenōmai, hous ean dokimasēte,

And when I arrive, whomever you approve,

di' epistolōn toutous pempso apenegkein tēn charin hymōn eis Ierousalēm;

with letters these ones I shall send to carry your gift to Jerusalem;

דאָס-חשוב הוא שאלך גם אנני אתי ילכו:

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 κάμει 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.

אָנאָן אַבאָ אַלֶּיכֶם 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,

6 אֶלְעֻסָּמַי דֵּי עֲשֵׁב הִימָאס הוֹתָן מַכְדוֹנְיָא דִּי־עָלְתִּי
 וְאֶלְעֻסָּמַי דֵּי עֲשֵׁב הִימָאס הוֹתָן מַכְדוֹנְיָא דִּי־עָלְתִּי

וְאֶלְעֻסָּמַי דֵּי עֲשֵׁב הִימָאס הוֹתָן מַכְדוֹנְיָא דִּי־עָלְתִּי
 לְמַעַן תִּלְוִנִי אֶלְ-אֲשֶׁר 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 ἕαν 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.

7 אֶלְעֻסָּמַי דֵּי עֲשֵׁב הִימָאס הוֹתָן מַכְדוֹנְיָא דִּי־עָלְתִּי
 וְאֶלְעֻסָּמַי דֵּי עֲשֵׁב הִימָאס הוֹתָן מַכְדוֹנְיָא דִּי־עָלְתִּי

זְכִּי כָעֵת אֵין רְצוֹנִי שְׂאֲרָאָה אֶתְכֶם כְּעֵבֶר בְּתוֹכְכֶם
 כִּי-אֶקְוֶה לְשַׁבֵּת אִצְלְכֶם יָמִים אֶם-יִתֵּן יְהוָה:

7. ki **ka`eth 'eyn r'tsoni she'er'eh 'eth'kem k`ober b'thokakem**
 ki-'aqaueh 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 **אֶלְעֻסָּמַי** permits.

<7> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν,
 ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς ἕαν 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.

8 אֶבֶל עֲשֵׁב בְּעִפְסוֹס עַד-חַג הַשְּׁבֻעוֹת:

חַאבֶּל עֲשֵׁב בְּעִפְסוֹס עַד-חַג הַשְּׁבֻעוֹת:

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.

But I shall remain in Ephesus until Penetcost;

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טַבִּי-נִפְתָּח לִי פֶתַח גָּדוֹל וְרַב-פְּעָלִים וְהִמְתְּקוּמִים רַבִּים:

9. ki-niph'tach li pethach gadol w'rab-p`alim w'hamith'gomamim 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.

[illegible]

יְיָ כִי יָבוֹא אֵלֵיכֶם טִימוֹתֵיכֶם רָאוּ-נָא שְׂיִהְיֶה עִמָּכֶם
בְּלִי פֶחַד כִּי-מֵלֶאכֶת יִהְיֶה הוּא עֹשֶׂה כְמוֹנִי:

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 *the Holy Spirit*, as I am.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς·
 τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καὶ γώ·

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;

46x 49x 50x 51x 52x 53x 54x 55x 56x 57x 58x 59x 60x 61x 62x 63x 64x 65x 66x 67x 68x 69x 70x 71x 72x 73x 74x 75x 76x 77x 78x 79x 80x 81x 82x 83x 84x 85x 86x 87x 88x 89x 90x 91x 92x 93x 94x 95x 96x 97x 98x 99x 100x 101x 102x 103x 104x 105x 106x 107x 108x 109x 110x 111x 112x 113x 114x 115x 116x 117x 118x 119x 120x 121x 122x 123x 124x 125x 126x 127x 128x 129x 130x 131x 132x 133x 134x 135x 136x 137x 138x 139x 140x 141x 142x 143x 144x 145x 146x 147x 148x 149x 150x 151x 152x 153x 154x 155x 156x 157x 158x 159x 160x 161x 162x 163x 164x 165x 166x 167x 168x 169x 170x 171x 172x 173x 174x 175x 176x 177x 178x 179x 180x 181x 182x 183x 184x 185x 186x 187x 188x 189x 190x 191x 192x 193x 194x 195x 196x 197x 198x 199x 200x 201x 202x 203x 204x 205x 206x 207x 208x 209x 210x 211x 212x 213x 214x 215x 216x 217x 218x 219x 220x 221x 222x 223x 224x 225x 226x 227x 228x 229x 230x 231x 232x 233x 234x 235x 236x 237x 238x 239x 240x 241x 242x 243x 244x 245x 246x 247x 248x 249x 250x 251x 252x 253x 254x 255x 256x 257x 258x 259x 260x 261x 262x 263x 264x 265x 266x 267x 268x 269x 270x 271x 272x 273x 274x 275x 276x 277x 278x 279x 280x 281x 282x 283x 284x 285x 286x 287x 288x 289x 290x 291x 292x 293x 294x 295x 296x 297x 298x 299x 300x 301x 302x 303x 304x 305x 306x 307x 308x 309x 310x 311x 312x 313x 314x 315x 316x 317x 318x 319x 320x 321x 322x 323x 324x 325x 326x 327x 328x 329x 330x 331x 332x 333x 334x 335x 336x 337x 338x 339x 340x 341x 342x 343x 344x 345x 346x 347x 348x 349x 350x 351x 352x 353x 354x 355x 356x 357x 358x 359x 360x 361x 362x 363x 364x 365x 366x 367x 368x 369x 370x 371x 372x 373x 374x 375x 376x 377x 378x 379x 380x 381x 382x 383x 384x 385x 386x 387x 388x 389x 390x 391x 392x 393x 394x 395x 396x 397x 398x 399x 400x 401x 402x 403x 404x 405x 406x 407x 408x 409x 410x 411x 412x 413x 414x 415x 416x 417x 418x 419x 420x 421x 422x 423x 424x 425x 426x 427x 428x 429x 430x 431x 432x 433x 434x 435x 436x 437x 438x 439x 440x 441x 442x 443x 444x 445x 446x 447x 448x 449x 450x 451x 452x 453x 454x 455x 456x 457x 458x 459x 460x 461x 462x 463x 464x 465x 466x 467x 468x 469x 470x 471x 472x 473x 474x 475x 476x 477x 478x 479x 480x 481x 482x 483x 484x 485x 486x 487x 488x 489x 490x 491x 492x 493x 494x 495x 496x 497x 498x 499x 500x 501x 502x 503x 504x 505x 506x 507x 508x 509x 510x 511x 512x 513x 514x 515x 516x 517x 518x 519x 520x 521x 522x 523x 524x 525x 526x 527x 528x 529x 530x 531x 532x 533x 534x 535x 536x 537x 538x 539x 540x 541x 542x 543x 544x 545x 546x 547x 548x 549x 550x 551x 552x 553x 554x 555x 556x 557x 558x 559x 560x 561x 562x 563x 564x 565x 566x 567x 568x 569x 570x 571x 572x 573x 574x 575x 576x 577x 578x 579x 580x 581x 582x 583x 584x 585x 586x 587x 588x 589x 590x 591x 592x 593x 594x 595x 596x 597x 598x 599x 600x 601x 602x 603x 604x 605x 606x 607x 608x 609x 610x 611x 612x 613x 614x 615x 616x 617x 618x 619x 620x 621x 622x 623x 624x 625x 626x 627x 628x 629x 630x 631x 632x 633x 634x 635x 636x 637x 638x 639x 640x 641x 642x 643x 644x 645x 646x 647x 648x 649x 650x 651x 652x 653x 654x 655x 656x 657x 658x 659x 660x 661x 662x 663x 664x 665x 666x 667x 668x 669x 670x 671x 672x 673x 674x 675x 676x 677x 678x 679x 680x 681x 682x 683x 684x 685x 686x 687x 688x 689x 690x 691x 692x 693x 694x 695x 696x 697x 698x 699x 700x 701x 702x 703x 704x 705x 706x 707x 708x 709x 710x 711x 712x 713x 714x 715x 716x 717x 718x 719x 720x 721x 722x 723x 724x 725x 726x 727x 728x 729x 730x 731x 732x 733x 734x 735x 736x 737x 738x 739x 740x 741x 742x 743x 744x 745x 746x 747x 748x 749x 750x 751x 752x 753x 754x 755x 756x 757x 758x 759x 760x 761x 762x 763x 764x 765x 766x 767x 768x 769x 770x 771x 772x 773x 774x 775x 776x 777x 778x 779x 780x 781x 782x 783x 784x 785x 786x 787x 788x 789x 790x 791x 792x 793x 794x 795x 796x 797x 798x 799x 800x 801x 802x 803x 804x 805x 806x 807x 808x 809x 810x 811x 812x 813x 814x 815x 816x 817x 818x 819x 820x 821x 822x 823x 824x 825x 826x 827x 828x 829x 830x 831x 832x 833x 834x 835x 836x 837x 838x 839x 840x 841x 842x 843x 844x 845x 846x 847x 848x 849x 850x 851x 852x 853x 854x 855x 856x 857x 858x 859x 860x 861x 862x 863x 864x 865x 866x 867x 868x 869x 870x 871x 872x 873x 874x 875x 876

יֵאָעַל-כֵּן אִישׁ אֶל-יָבֵז אֹתוֹ וְשִׁלְּחֵהוּ בְּשָׁלוֹם לְמַעַן יָבֵא אֶל־יְיָ אֱלֹהֵינוּ אֶת־כָּל־אֲחֵיהֶם לֹא 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.

וְאַפִּוּלוֹס אָחִינוּ הַפְּצִרְתִּי-בּוֹ לָבוֹא אֵלֵיכֶם עַם-הָאֲחִים
וְלֹא-רָצָה לָבוֹא עִתָּהּ וְיָבוֹא כְּשִׁיעָלָה 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.

וְאַפִּוּלוֹס אָחִינוּ הַפְּצִרְתִּי-בּוֹ לָבוֹא אֵלֵיכֶם עַם-הָאֲחִים
וְלֹא-רָצָה לָבוֹא עִתָּהּ וְיָבוֹא כְּשִׁיעָלָה בְּיָדוֹ:

וְשָׂקְדוּ וְעִמְדוּ בְּאֵמוּנָה הַתְּאֵשְׁשׁוּ וְהַתְחַזְקוּ:

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.

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.

וְכָל-דְּבָרֵיכֶם יַעֲשׂוּ בְּאַהֲבָה:

טוֹאֲבִקְשָׁה מִכֶּם אַחֵי הָלֹא יָדַעְתֶּם אֶת-בֵּית אֲסֻפָּנִים
נְהוּא רֵאשִׁית אַכָּיָא וַיהֲנוּ בִנְשָׁם לְשֵׁרוֹת הַקָּדוֹשִׁים:

15. wa'abaaq'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 ἔταξαν ἑαυτοὺς·

15 Parakalō de hymas, adelphoi; oidate tēn oikian Stephana,
Now I urge you, brothers you know the household of Stephanas
hoti estin aparchē tēs Achaias
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

16 טוֹאֲבִקְשָׁה מִכֶּם אַחֵי הָלֹא יָדַעְתֶּם אֶת-בֵּית אֲסֻפָּנִים
נְהוּא רֵאשִׁית אַכָּיָא וַיהֲנוּ בִנְשָׁם לְשֵׁרוֹת הַקָּדוֹשִׁים:

טוֹאֲבִקְשָׁה מִכֶּם אַחֵי הָלֹא יָדַעְתֶּם אֶת-בֵּית אֲסֻפָּנִים
נְהוּא רֵאשִׁית אַכָּיָא וַיהֲנוּ בִנְשָׁם לְשֵׁרוֹת הַקָּדוֹשִׁים:

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 hypotassēthe 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.

17 יִזְוֶהֲנִי שִׂמְחָה בְּבִיאַת אֲסֻפָּנִים וּפְרִטוֹנָטוֹס וְאַכָּיקוֹס
כִּי הָמָּה מְלֹאוֹ אֶת-חֶסֶד נִכְמָם:

יִזְוֶהֲנִי שִׂמְחָה בְּבִיאַת אֲסֻפָּנִים וּפְרִטוֹנָטוֹס וְאַכָּיקוֹס
כִּי הָמָּה מְלֹאוֹ אֶת-חֶסֶד נִכְמָם:

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 hysterēma houtoi aneplērōsan;
 because your deficiency these men filled up;

18 יחַוְּנִיחוּ אֶת־רוּחִי וְאֶת־רוּחְכֶּם עַל־כֵּן הַכִּירוּ הָאָנָשִׁים 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> ἀνέπαιψαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπὶγινώσκετε 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.

19 אַקִּילָא וְפְרִיִסְקֵלָא שְׂאֵלִים לְשָׁלוֹם הָאֵשָׁר בְּאַסְיָא שְׂאֵלוֹת לְשָׁלוֹמְכֶם עֲקִילִים וּפְרִיִסְקֵלָא
 אֲשֶׁר בְּבֵיתָם מְרַבִּים לְשָׁאֵל לְשָׁלוֹמְכֶם בְּאָדוֹן:

19. haq'hiloth 'asher b'As'ya' sho'alothe 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 ekklesiāi 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 ekklesiā.
 and Prisca with the in their house assembly.

20 כְּהָאֲחִים כֻּלָּם שְׂאֵלִים לְשָׁלוֹמְכֶם שְׂאֵלוּ לְשָׁלוֹם אִישׁ אֶת־רֵעֵהוּ
 בְּנִשְׁקָה 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. Ἀσπασασθε 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.

כַּאֲשֶׁל לְשִׁלּוּמֵכֶם בְּכֶתֶב יָדִי אֲנִי פֹלֹס:

21 The greeting with my own hand Paul's.

כב מי וְשָׁלַא יֵאָהֵב אֶת־הָאֲדֹנָי הַחַיִּים הַמְּשִׁיחַ יִחְרָם מְרֵץ אֶתָּא:

If anyone does not love the Master, let him be a curse. Maranatha.

כג. חֶסֶד יְהוֹשֻׁעַ הַמֶּלֶךְ אֶל־נִינוֹ יְהִי עִמָּכֶם:

The grace of the Master Yahushua be with you.

כִּדְ וְאַהֲבַתִּי אֶת-כָּלֶם בַּמְּשִׁיחַ יְהוֹשֻׁעַ אָמֵן:

My love be with you all in the Anointed One Yahushua.