Sepher Galatim (Galatians)

Chapter 1

Shavua Reading Schedule (38th sidrot) - Gal 1 - 6

Gal1:1 פולוס השליח לא מבני אדם
ולא על-ידי בן-אדם כי אם-על-ידי יהושע המשיח
ואלהים האב אשר העירו מן-המתים:

א פּוֹלוֹס הַשָּׁלִיחַ לֹא מִבְּנֵי אָדָם
וְלֹא עַל־יְדֵי בֶן־אָדָם כִּי אִם־עַל־יְדֵי יָהוּשֻׁעַ הַמָּשִׁיחַ
וֵאלֹהִים הָאָב אֲשֶׁר הֱעִירוֹ מִן־הַמֵּתִים׃

1. Polos hashaliach lo' mib'ney 'adam w'lo' `al-y'dey ben-'adam
ki 'im-`al-y'dey Yahushuà haMashiyach w'Elohim ha'Ab 'asher he`iro min-hamethim.

Gal1:1 Polos (Shaul), an apostle (not of the sons of men nor by sons of men, but through
יהושע the Mashiyach and Elohim the Father, who raised Him from the dead),

‹1:1› Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου
ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

1 Paulos apostolos ouk ap' anthrōpōn oude di' anthrōpou
Paul an apostle, not from men nor through man
alla dia Iēsou Christou
but through Yahushua the Anointed One
kai theou patros tou egeirantos auton ek nekrōn,
and Elohim the Father the One having raised Him from the dead,

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2 וכל-האחים אשר עמדי אל-הקהלות אשר בגלטיא:

ב וְכָל־הָאַחִים אֲשֶׁר עִמָּדִי אֶל־הַקְּהִלּוֹת אֲשֶׁר בְּגָלַטְיָא׃

2. w'kal-ha'achim 'asher `imadi 'el-haq'hiloth 'asher b'Galat'ya'.

Gal1:2 and all the brothers who are with me, to the assemblies that is of Galatya:

‹2› καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας,

2 kai hoi syn emoi pantes adelphoi tais ekklēsiais tēs Galatias,
and the with me all brothers to the assemblies of Galatia,

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3 חסד לכם ושלום מאת האלהים אבינו
ומאת אדנינו יהושע המשיח:

ג חֶסֶד לָכֶם וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וּמֵאֵת אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

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

Gal1:3 Grace to you and peace from the Elohim our Father
And from the Master יהושע the Mashiyach,

‹3› χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

3 charis hymin kai eirēnē apo theou patros hēmōn

grace to you and peace from Elohim our Father
kai kyriou Iēsou Christou
and the Master Yahushua the Anointed One,

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4 אשר-נתן את-נפשו על-חטאתינו לחלצנו
מן-העולם הרע הזה כרצון אלהינו אבינו:
ד אֲשֶׁר־נָתַן אֶת־נַפְשׁוֹ עַל־חַטֹּאתֵינוּ לְחַלְּצֵנוּ
מִן־הָעוֹלָם הָרָע הַזֶּה כִּרְצוֹן אֱלֹהֵינוּ אָבִינוּ׃

4. ‘asher-nathan ‘eth-naph’sho `al-chato’theynu l’chal’tsenu
min-ha`olam hara` hazeh kir’tson ‘Eoheynu ‘Abinu.

Gal1:4 who gave Himself for our sins so that He might rescue us
from this present evil age, according to the will of our El and our Father,

‹4› τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος
τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

4 tou dontos heauton hyper tōn hamartiōn hēmōn, hopōs exelētai hēmas
the One having given himself on behalf of our sins, so that He might rescue us out
ek tou aiōnos tou enestōtos ponērou kata to thelēma tou theou kai patros hēmōn,
of the age present evil according to the will of the Elohim, even our Father,

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5 אשר-לו הכבוד לעולמי עולמים אמן:
ה אֲשֶׁר־לוֹ הַכָּבוֹד לְעוֹלְמֵי עוֹלָמִים אָמֵן׃

5. ‘asher-lo hakabod l’`ol’mey `olamim ‘Amen.

Gal1:5 to whom be the glory forever and ever. Amen.

‹5› ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

5 hō hē doxa eis tous aiōnas tōn aiōnōn, amēn.
to whom be the glory into the ages of the ages, Amen.

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6 תמה אני כי-סרתם מהר מאחרי הקרא אתכם
בחסד המשיח לשמע אל-בשורה זרה:
ו תָּמֵהַּ אֲנִי כִּי־סַרְתֶּם מַהֵר מֵאַחֲרֵי הַקֹּרֵא אֶתְכֶם
בְּחֶסֶד הַמָּשִׁיחַ לִשְׁמֹעַ אֶל־בְּשׂוֹרָה זָרָה׃

6. tameah ‘ani ki-sar’tem maher me’acharey haqore’ ‘eth’kem
b’chesed haMashiyach lish’mo`a ‘el-b’sorah zarah.

Gal1:6 I marvel that you are so quickly turning away from Him who called you
into the grace of the Mashiyach, to hear to a different good news,

‹6› Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς
ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον,

6 Thaumazō hoti houtōs tacheōs metatithesthe apo tou kalesantos hymas
I marvel that so quickly you are being turned from the One having called you
en chariti [Christou] eis heteron euaggelion,
by the grace of the Anointed One to a different gospel,

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7 והיא איננה אחרת רק יש אנשים העכרים אתכם

וחפצים להפך את־בשורת המשיח:

ז וְהִיא אֵינֶנָּה אַחֶרֶת רַק יֵשׁ אֲנָשִׁים הָעֹכְרִים אֶתְכֶם
וַחֲפֵצִים לַהֲפֹךְ אֶת־בְּשׂוֹרַת הַמָּשִׁיחַ:

**7. w'hi' 'eynenah 'achereth raq yesh 'anashim ha`ok'rim 'eth'kem
wachaphetsim lahapho'k 'eth-b'sorath haMashiyach.**

Gal1:7 and it is not another, only there are some who are troubling you
and are desiring to pervert the good news of the Mashiyach.

<7> ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς
καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

7 ho ouk estin allo, ei mē tines eisin hoi tarassontes hymas
which is not another, except there are some troubling you
kai thelontes metastrepsai to euaggelion tou Christou.
and are desiring to pervert the gospel of the Anointed One.

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8 אבל גם־אנחנו או־מלאך מן־השמים אם־יבוא לבשר
אתכם בשורה מבלעדי זאת אשר בשרנו אתכם חרם יהיה:

ח אֲבָל גַּם־אֲנַחְנוּ אוֹ־מַלְאָךְ מִן־הַשָּׁמַיִם אִם־יָבוֹא לְבַשֵּׂר
אֶתְכֶם בְּשׂוֹרָה מִבַּלְעֲדֵי זֹאת אֲשֶׁר בִּשַּׂרְנוּ אֶתְכֶם חֵרֶם יִהְיֶה:

**8. 'abal gam-'anach'nu 'o-mal'a'k min-hashamayim 'im-yabo' l'baser 'eth'kem
b'sorah mibal'`adey zo'th 'asher bisar'nu 'eth'kem cherem yih'yeh.**

Gal1:8 But even if we, or a messenger from the heavens, come to bring good news
to you besides for that which we have preached to you, let him be accursed!

<8> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν]
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

8 alla kai ean hēmeis ē aggelos ex ouranou euaggelizētai [hymin]
But even if we or an angel from the heavens should preach a gospel to you
par' ho euēggelisametha hymin, anathema estō.
besides that which we preached to you, let him be a curse.

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9 כאשר אמרנו כבר כן־אמר עתה עוד־הפעם איש
כי־יבשר אתכם בשורה מבלעדי אשר קבלתם חרם יהיה:

ט כַּאֲשֶׁר אָמַרְנוּ כְּבָר כֵּן־אֹמַר עַתָּה עוֹד־הַפַּעַם אִישׁ
כִּי־יְבַשֵּׂר אֶתְכֶם בְּשׂוֹרָה מִבַּלְעֲדֵי אֲשֶׁר קִבַּלְתֶּם חֵרֶם יִהְיֶה:

**9. ka'asher 'amar'nu k'bar ken-'omar `atah `od-hapa`am 'ish
ki-y'baser 'eth'kem b'sorah mibal'`adey 'asher qibal'tem cherem yih'yeh.**

Gal1:9 As we have said already, so I say, Now, this time again,
if anyone preach good news to you besides which you have received, let him be accursed!

<9> ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω,
εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

9 hōs proeirēkamen kai arti palin legō,
As we have previously said, and, now again I say,

ei tis hymas euaggelizetai

if anyone preaches a gospel to you

par' ho parelabete, anathema estō.

besides that which you received, let him be a curse.

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10 כי המתרצה אל-בני אדם אנכי או אל-האלהים אם
המבקש אנכי למצא-חן בעיני בני-אדם הן במצאי חן
בעיני בני-אדם לא-אהיה עבד המשיח:

י כִּי הֲמִתְרַצֶּה אֶל־בְּנֵי אָדָם אָנֹכִי אוֹ אֶל־הָאֱלֹהִים אִם
הַמְבַקֵּשׁ אָנֹכִי לִמְצֹא־חֵן בְּעֵינֵי בְנֵי־אָדָם הֵן בְּמָצְאִי חֵן
בְּעֵינֵי בְנֵי־אָדָם לֹא־אֶהְיֶה עֶבֶד הַמָּשִׁיחַ׃

**10. ki hamith'ratseh 'el-b'ney 'adam 'anoki 'o 'el-ha'Elohim
'im ham'baqesh 'anoki lim'tso'-chen b'`eyney b'ney-'adam
hen b'mats'i chen b'`eyney b'ney-'adam lo'-'eh'yeh `ebed haMashiyach.**

Gal1:10 For do I now persuade the sons of men, or the Elohim? Or do I seek to find
the glory in the eyes of the sons of men? For if I still do as they find
the glory in the eyes of the sons of men, I should not be a servant of the Mashiyach.

‹10› Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν;
εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

10 Arti gar anthrōpous peithō ē ton theon?

For now men am I trying to convince or the Elohim?

ē zētō anthrōpois areskein? ei eti anthrōpois ēreskon,

Or am I seeking to please men? If still men I were pleasing,

Christou doulos ouk an ēmēn.

the Anointed One's servant I would not have been.

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11 ומודיע אני אתכם אחי כי הבשורה
אשר בשרתי לא-לאדם היא:

יא וּמוֹדִיעַ אֲנִי אֶתְכֶם אַחַי כִּי הַבְּשׂוֹרָה
אֲשֶׁר בִּשַּׂרְתִּי לֹא־לְאָדָם הִיא׃

11. umodi`a 'ani 'eth'kem 'echay ki hab'sorah 'asher bisar'ti lo'-l'adam hi'.

Gal1:11 For I make known to you, my brothers, that the good news,
which is in my minister, is not according to man.

‹11› Γνωρίζω γὰρ ὑμῖν, ἀδελφοί,
τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

11 Gnōrizō gar hymin, adelphoi, to euaggelion to euaggelisthen hyp' emou

For I make known to you, brothers, the gospel having been preached by me,

hoti ouk estin kata anthrōpon;

that it is not according to man;

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12 כי אף לא מאדם קבלתיה ולא-למדתיה היא לי
כי אם-בחזיון ישוע המשיח:

יב כִּי אַף לֹא מֵאָדָם קִבַּלְתִּיהָ וְלֹא־מְלֻמֶּדֶת הִיא לִי
כִּי אִם־בְּחֶזְיוֹן יָהוּשֻׁעַ הַמָּשִׁיחַ׃

12. ki 'aph lo' me'adam qibal'tiah w'lo'-m'lumedeth hi' li
ki 'im-b'chez'yon Yahushuà haMashiyach.

Gal1:12 For though I did not receive it from man, nor was I taught it,
but through a revelation of יהושע the Mashiyach.

‹12› οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

12 oude gar egō para anthrōpou parelabon auto oute edidachthēn
For neither I from man received it nor was I taught it
alla di' apokaluueōs Iēsou Christou.
but through a revelation of Yahushua the Anointed One.

כי הלא-שמעתם את-דרכי מלפנים בדת היהודית 13
ואת אשר-תכלית רדיפה רדפתי את-עדת אלהים והחרמתיה:

יג כִּי הֲלֹא־שְׁמַעְתֶּם אֶת־דַּרְכִּי מִלְּפָנִים בַּדָּת הַיְּהוּדִית
וְאֵת אֲשֶׁר־תַּכְלִית רְדִיפָה רָדַפְתִּי אֶת־עֲדַת אֱלֹהִים וְהֶחֱרַמְתִּיהָ׃

13. ki halo'-sh'ma`'tem 'eth-dar'ki mil'phanim badath haYahudith
w'eth 'asher-tak'lith r'diphah radaph'ti 'eth-`adath 'Elohim w'hecheram'tiah.

Gal1:13 For you have not heard of my manner in time past
in the assembly of the Yahudith, and whose purpose of pursuit
I persecuted the assembly of Elohim and ravanged it.

‹13› Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ,
ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,

13 Ēkousate gar tēn emēn anastrophēn pote en tǭ Ioudaismǭ,
For you heard of my manner of life once in Judaism,
hoti kath' hyperbolēn ediōkon tēn ekklēsian tou theou kai eporthoun autēn,
excessively I was preaching the assembly of Elohim and was ravaging it,

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ואהי הולך וחזק בדת היהודית על-רבים מבני גילי 14
בעמי בקנאתי הגדולה לקבלות של-אבותי:

יד וָאֱהִי הוֹלֵךְ וְחָזֵק בַּדָּת הַיְּהוּדִית עַל־רַבִּים מִבְּנֵי גִילִי
בְּעַמִּי בְּקִנְאָתִי הַגְּדוֹלָה לְקַבָּלוֹת שֶׁל־אֲבוֹתָי׃

14. wa'ehi hole'k w'chazeq badath haYahudith `al-rabbim mib'ney gili
b'`ami b'qin'athi hag'dolah l'qabaloth shel-'abothay.

Gal1:14 And I was going stronger in the assembly of the Yahudith
above many from being the son to my age, in my nation,
in my great zealousness for the traditions of my fathers.

‹14› καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,
περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

14 kai proekopton en tǭ Ioudaismǭ hyper pollous synēlikiōtas en tǭ genei mou,
and I was advancing in Judaism beyond many contemporaries in my nation,

perissoterōs zēlōtēs hyparchōn tōn patrikōn mou paradoseōn.
more abundantly being a zealot ancestral of my traditions.

𐤅𐤊𐤔𐤄𐤉𐤄 𐤓𐤑𐤅𐤍 𐤌𐤋𐤐𐤍𐤉 𐤄𐤀𐤋𐤄𐤉𐤌 𐤄𐤌𐤁𐤃𐤉𐤋 𐤀𐤕𐤉 𐤌𐤓𐤇𐤌 𐤀𐤌𐤉 15
𐤅𐤉𐤒𐤓𐤀𐤍𐤉 𐤁𐤇𐤎𐤃𐤅:

טו וּכְשֶׁהָיָה רָצוֹן מִלִּפְנֵי הָאֱלֹהִים הַמַּבְדִּיל אֹתִי מֵרֶחֶם אִמִּי
וַיִּקְרָאֵנִי בְּחַסְדּוֹ׃

15. uk'shehayah ratson miliph'ney ha'Elohim hamab'dil 'othi merechem 'imi wayiq'ra'eni b'chas'do.

Gal1:15 But when there was a will from the Elohim, who separated me from the womb of my mother and called me through His grace,

‹15› ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ

15 hote de eudokēsen [ho theos] ho aphorisas me
But when was pleased the Elohim, the One having separated me
ek koilias mētros mou kai kalesas dia tēs charitos autou
from the womb of my mother and having called me through His grace,

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𐤋𐤂𐤋𐤅𐤕 𐤁𐤉 𐤀𐤕-𐤁𐤍𐤅 𐤋𐤌𐤏𐤍 𐤀𐤁𐤔𐤓𐤍𐤅 𐤁𐤂𐤅𐤉𐤌 16
𐤀𐤆 𐤋𐤀 𐤍𐤅𐤏𐤑𐤕𐤉 𐤏𐤌-𐤁𐤔𐤓 𐤅𐤃𐤌:

טז לְגַלּוֹת בִּי אֶת־בְּנוֹ לְמַעַן אֲבַשְּׂרֶנּוּ בַּגּוֹיִם
אָז לֹא נוֹעַצְתִּי עִם־בָּשָׂר וָדָם׃

16. l'galoth bi 'eth-b'no l'ma`an 'abas'renu bagoyim 'az lo' no`ats'ti `im-basar wadam.

Gal1:16 to reveal His Son in me so that I might preach Him among the gentiles, so I did not consult with flesh and blood,

‹16› ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι

16 apokaluuai ton huion autou en emoi, hina euaggelizōmai auton en tois ethnesin,
to reveal His son in me, that I might preach Him among the gentiles,
eutheōs ou prosanethemēn sarki kai haimati
immediately I did not consult with flesh and blood

𐤂𐤌 𐤋𐤀-𐤏𐤋𐤉𐤕𐤉 𐤉𐤓𐤅𐤔𐤋𐤉𐤌𐤄 𐤀𐤋-𐤀𐤔𐤓 𐤄𐤉𐤅 𐤔𐤋𐤉𐤇𐤉𐤌 𐤋𐤐𐤍𐤉 17
𐤊𐤉 𐤀𐤌-𐤄𐤋𐤊𐤕𐤉 𐤋𐤏𐤓𐤁 𐤅𐤌𐤔𐤌 𐤔𐤁𐤕𐤉 𐤀𐤋-𐤃𐤌𐤔𐤒:

יז גַּם לֹא־עָלִיתִי יְרוּשָׁלַיְמָה אֶל־אֲשֶׁר הָיוּ שְׁלִיחִים לְפָנַי
כִּי אִם־הָלַכְתִּי לַעֲרָב וּמִשָּׁם שַׁבְתִּי אֶל־דַּמָּשֶׂק׃

17. gam lo'-`alithi Y'rushalay'mah 'el-'asher hayu sh'lichim l'phanay ki 'im-halak'ti la`Arab umisham shab'ti 'el-Damaseq.

Gal1:17 I also did not go up to Yerushalayim to those who were apostles before me. but I went away to Arab, and from there I returned to Damascus.

‹17› οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,

ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

17 oude anēlthon eis Hierosolyma pros tous pro emou apostolous,

nor did I go up to Jerusalem to the before me apostles,

alla apēlthon eis Arabian kai palin hypestrepsa eis Damaskon.

but I went away into Arabia and again I returned to Damascus.

אחרי-כן מקץ שלש שנים עליתי לירושלים 18
לראות את-כיפא ואשב עמו חמשה עשר יום:

יח אַחֲרֵי־כֵן מִקֵּץ שָׁלֹשׁ שָׁנִים עָלִיתִי לִירוּשָׁלַיִם
לִרְאוֹת אֶת־כֵּיפָא וָאֵשֵׁב עִמּוֹ חֲמִשָּׁה עָשָׂר יוֹם׃

18. 'acharey-ken miqets shalsh shanim `alithi liYrushalam lir'oth 'eth-Keypha' wa'esheb `imo chamishah `asar yom.

Gal1:18 Afterwards at the end of three years I went up to Yerushalam to become acquainted with Keypha, and remained with him fifteen days.

‹18› Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε,

18 Epeita meta etē tria anēlthon eis Hierosolyma historēsai Kēphan

then after three years I went up to Jerusalem to get acquainted with Cephas

kai epemeina pros auton hēmeras dekapente,

and I stayed with him fifteen days,

ואחר מן-השליחים 19
לא-ראיתי זולתי את-יעקב אחי אדנינו:

יט וְאַחֵר מִן־הַשְּׁלִיחִים
לֹא־רָאִיתִי זוּלָתִי אֶת־יַעֲקֹב אֲחִי אֲדֹנֵינוּ׃

19. w'acher min-hash'lichim lo'-ra'ithi zulathi 'eth-Ya`aqob 'achi 'Adoneynu.

Gal1:19 And I saw no other of the apostles except Ya'aqob, the brother of our Adon.

‹19› ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

19 heteron de tōn apostolōn ouk eidon ei mē Iakōbon ton adelphon tou kyriou.

but other of the apostles I did not see except James the brother of the Master.

ואשר אני כתב אליכם הנה נגד האלהים כי לא אכזב: 20

כ וַאֲשֶׁר אֲנִי כֹתֵב אֲלֵיכֶם הִנֵּה נֶגֶד הָאֱלֹהִים כִּי לֹא אֲכַזֵּב׃

20. wa'asher 'ani kotheb 'aleykem hinneh neged ha'Elohim ki lo' 'akazeb.

Gal1:20 And what I write to you, behold, before the Elohim that I lie not.

‹20› ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.

20 ha de graphō hymin, idou enōpion tou theou hoti ou pseudomai.

Now what things I write to you, Behold before the Elohim that I do not lie.

אחרי-כן באתי אל-גלילות סוריא וקיליקיא: 21

כא אַחֲרֵי־כֵן בָּאתִי אֶל־גְּלִילוֹת סוּרְיָא וְקִילִיקְיָא׃

21. 'acharey-ken ba'thi 'el-g'liloth Sur'ya' w'Qiliq'ya'.

Gal1:21 Afterward I went into the regions of Surya and Qiliqya.

‹21› ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·

21 epeita ēlthon eis ta klimata tēs Syrias kai tēs Kilikias;

Then I went into the regions of Syria and of Cilicia.

---

22 וקהלות יהודה אשר במשיח הנה לא ידעו את-פני:

כב וּקְהִלּוֹת יְהוּדָה אֲשֶׁר בַּמָּשִׁיחַ הֵנָּה לֹא יָדְעוּ אֶת־פָּנָי׃

22. uq'hiloth Yahudah 'asher baMashiyach henah lo' yad'`u 'eth-panay.

Gal1:22 I was still not known by my face to the assemblies of Yahudah
which were in the Mashiyach.

‹22› ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς
ἐν Χριστῷ.

22 ēmēn de agnooumenos tō prosōpō tais ekklēsiais tēs Ioudaias tais en Christō.

but I was unknown in person by the assemblies of Judea in the Anointed One.

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23 רק-זאת בלבד שמעו כי-הרדף אתנו מאז
עתה מבשר את-האמונה אשר החרים מלפנים:

כג רַק־זֹאת בִּלְבַד שָׁמְעוּ כִּי־הָרֹדֵף אֹתָנוּ מֵאָז
עַתָּה מְבַשֵּׂר אֶת־הָאֱמוּנָה אֲשֶׁר הֶחֱרִים מִלְּפָנִים׃

**23. raq-zo'th bil'bad sham'`u ki-harodeph 'othanu me'az `atah m'baser
'eth-ha'emunah 'asher hecherim mil'phanim.**

Gal1:23 But they had only heard this, that He who persecuted us since now,
preaches the faith which he once ravaged.

‹23› μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς
ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει,

23 monon de akouontes ēsan hoti Ho diōkōn hēmas

But only they were hearing, the One persecuting us

pote nyn euaggelizetai tēn pistin hēn pote eporthei,

once now is preaching the faith which once he was ravaging,

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24 ויהללו בי את-האלהים:

כד וַיְהַלְלוּ בִּי אֶת־הָאֱלֹהִים׃

24. way'halalu bi 'eth-ha'Elohim.

Gal1:24 And they glorified the Elohim in me.

‹24› καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

24 kai edoxazon en emoi ton theon.

and they were glorifying in me the Elohim.

Chapter 2

Gal2:1 אחרי-כן מקץ ארבע עשרה שנה שבתי
ועליתי לירושלם עם-בר-נבא ואקח אתי גם את-טיטוס:

א אַחֲרֵי־כֵן מִקֵּץ אַרְבַּע עֶשְׂרֵה שָׁנָה שַׁבְתִּי
וְעָלִיתִי לִירוּשָׁלַיִם עִם בַּר־נַבָּא וָאֶקַּח אִתִּי גַּם אֶת־טִיטוֹס׃

1. ‘acharey-ken miqets ‘ar’ba` `es’reh shanah shab’ti w’`alithi liYrushalam
`im Bar-Naba’ wa’eqach ‘iti gam ‘eth-Titos.

Gal2:1 Afterwards at the end of fourteen years, I returned and I went up
to Yerushalam with Bar Naba and took Titos with me also.

‹2:1› Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην
εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·

1 Epeita dia dekatessarōn etōn palin anebēn eis Hierosolyma meta Barnaba
Then after fourteen years again I went up to Jerusalem with Barnabas,

symparalabōn kai Titon;
having taken with me also Titus;

---

2 ואעל שמה על-פי מחזה ואת-הבשורה אשר-קראתי
בגוים שמתי לפניהם ושמתיה לפני החשובים שבהם
פן-תהיה לריק מרוצתי אשר ארוץ ואשר-רצתי:

ב וָאַעַל שָׁמָּה עַל־פִּי מַחֲזֶה וְאֶת־הַבְּשׂוֹרָה אֲשֶׁר־קָרָאתִי
בַגּוֹיִם שַׂמְתִּי לִפְנֵיהֶם וְשַׂמְתִּיהָ לִפְנֵי הַחֲשׁוּבִים שֶׁבָּהֶם
פֶּן־תִּהְיֶה לָרִיק מְרוּצָתִי אֲשֶׁר אָרוּץ וַאֲשֶׁר־רַצְתִּי׃

2. wa’a`al shamah `al-pi machazeh w’eth-hab’sorah ‘asher-qara’thi bagoyim
sam’ti liph’neyhem w’sam’tiah liph’ney hachashubim shebahem
pen-tih’yeh lariq m’rutsathi ‘asher ‘aruts wa’asher-rats’ti.

Gal2:2 And I went up there according to by a revelation, and I laid before them
the good news which I preach among the gentiles, but privately before the reputation which
were among them, lest it should be in vain of my running, that I run and whom I have run.

‹2› ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν
τοῖς ἔθνεσιν, κατ’ ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.

2 anebēn de kata apokaluuin; kai anethemēn autois to euaggelion
yet I went up according to a revelation; and I laid before them the gospel

ho kēryssō en tois ethnesin,
which I proclaim among the gentiles,

kat’ idian de tois dokousin,
privately but to the ones seeming to be something,

mē pōs eis kenon trechō ē edramon.
lest somehow in vain I should run or did run.

---

3 אבל גם-טיטוס אשר אתי אף
כי-יוני הוא לא הצרך להמול:

ג אֲבָל גַּם־טִיטוֹס אֲשֶׁר אִתִּי אַף
כִּי־יְוָנִי הוּא לֹא הֻצְרַךְ לְהִמּוֹל׃

3. ‘abal gam-Titos ‘asher ‘iti ‘aph ki-Y’wani hu’ lo’ huts’ra’k l’himol.

Gal2:3 But even Titos, who was with me, even though he was a Yewani (Greek),
that he was not compelled to be circumcised.

‹3› ἀλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι·

3 all’ oude Titos ho syn emoi, Hellēn ōn, ēnagkasthē peritmēthēnai;

But not Titus, the one with me, a Greek being, was compelled to be circumcised;

מפני אחי השקר המתגנבים בתוכנו אשר באו לרגל 4
את-חרותנו אשר-לנו ביהושע המשיח למען העבידנו:

ד מִפְּנֵי אֲחֵי הַשֶּׁקֶר הַמִּתְגַּנְּבִים בְּתוֹכֵנוּ אֲשֶׁר בָּאוּ לְרַגֵּל
אֶת־חֵרוּתֵנוּ אֲשֶׁר־לָנוּ בִּיהוֹשֻׁעַ הַמָּשִׁיחַ לְמַעַן הַעֲבִידֵנוּ׃

4. mip’ney ‘achey hasheqer hamith’gan’bim b’thokenu ‘asher ba’u l’ragel
‘eth-cheruthenu ‘asher-lanu b’Yahushuà haMashiyach l’ma`an ha`abidenu.

Gal2:4 But because of the false brothers secretly brought in,
who had sneaked in to spy out our freedom which we have in יהושע the Mashiyach,
that they might bring us into bondage.

‹4› διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,

4 dia de tous pareisaktous pseudadelphous, hoitines pareisēlthon kataskopēsai

but because of the secretly brought in false brothers, who crept in to spy out

tēn eleutherian hēmōn hēn echomen en Christǭ Iēsou,

our freedom which we have in the Anointed One Yahushua,

hina hēmas katadoulōsousin,

that they might enslave us,

ואנחנו לא-סרנו למשמעתם אף-לא שעה אחת 5
למען אשר תעמד בקרבכם אמתת הבשורה:

ה וַאֲנַחְנוּ לֹא־סַרְנוּ לְמִשְׁמַעְתָּם אַף־לֹא שָׁעָה אַחַת
לְמַעַן אֲשֶׁר תַּעֲמֹד בְּקִרְבְּכֶם אֲמִתַּת הַבְּשׂוֹרָה׃

5. wa’anach’nu lo’-sar’nu l’mish’ma`’tam ‘aph-lo’ sha`ah ‘achath
l’ma`an ‘asher ta`amod b’qir’b’kem ‘amitath hab’sorah.

Gal2:5 And we did not yield in subjection, not even for a single hour,
so that the truth of the good news may stand in your midst.

‹5› οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ,
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

5 hois oude pros hōran eixamen tę̄ hypotagę̄,

to whom not for an hour did we yield in subjection,

hina hē alētheia tou euaggeliou diameinę̄ pros hymas.

that the truth of the gospel might continue with you.

ומהנחשבים להיות מה היו מה-שהיו איני חושש להם 6
כי האלהים לא ישא פני-איש מה לי
לא-הוסיפו החשובים כל-דבר:

ו וְהַנֶּחֱשָׁבִים לִהְיוֹת מָה הָיוּ מַה־שֶּׁהָיוּ אֵינִי חוֹשֵׁשׁ לָהֶם
כִּי הָאֱלֹהִים לֹא יִשָּׂא פְּנֵי־אִישׁ הֵן לִי
לֹא־הוֹסִיפוּ הַחֲשׁוּבִים כָּל־דָּבָר׃

6. w'hanecheshabim lih'yoth mah hayu mah-shehayu 'eyni choshesh lahem
ki ha'Elohim lo' yisa' p'ney-'ish hen li lo'-hosiphu hachashubim kal-dabar.

Gal2:6 But from those who were considered (what they were, whom I was not afraid
of them, for the Elohim shall not bear the face of any man,
for they did not add to me of their reputation of all things.

<6> ἀπὸ δὲ τῶν δοκούντων εἶναί τι, - ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει·
πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει -
ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

6 apo de tōn dokountōn einai ti,
But from the ones seeming to be something,
- hopoioi pote ēsan ouden moi diapherei prosōpon [ho] theos
of what kind they were once nothing to me matters; the face the Elohim
anthrōpou ou lambanei - emoi gar
of a person does not accept for to me
hoi dokountes ouden prosanethento,
the ones seeming to be something nothing added,

---

7 ותהי להפך בראותם כי־הפקדתי אני על־בשורת הערלים
כאשר הפקד כיפא על בשורת המולים:
ז וַתְּהִי לְהֶפֶךְ בִּרְאוֹתָם כִּי־הָפְקַדְתִּי אֲנִי עַל־בְּשׂוֹרַת הָעֲרֵלִים
כַּאֲשֶׁר הָפְקַד כֵּיפָא עַל בְּשׂוֹרַת הַמּוּלִים׃

7. wat'hi l'hephe'k bir'otham ki-haph'qad'ti 'ani `al-b'sorath ha`arelim
ka'asher haph'qad Keypha' `al b'sorath hamulim.

Gal2:7 But it was on the contrary, when they saw that
I had been entrusted with the good news of the uncircumcised,
just as Keypha (Peter) had been entrusted with the good news of the circumcised

<7> ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας
καθὼς Πέτρος τῆς περιτομῆς,

7 alla tounantion idontes hoti pepisteumai to euaggelion
but on the contrary having seen that I have been entrusted with the gospel
tēs akrobystias kathōs Petros tēs peritomēs,
of the uncircumcision as Peter of the circumcision,

---

8 כי־המעיר כיפא לשלחו אל־המולים הוא־העירני
גם־אתי לשלחני אל־הגוים:
ח כִּי־הַמֵּעִיר כֵּיפָא לְשָׁלְחוֹ אֶל־הַמּוּלִים הוּא־הֶעִירַנִי
גַּם־אֹתִי לְשָׁלְחֵנִי אֶל־הַגּוֹיִם׃

8. ki-hame`ir Keypha' l'shal'cho
'el-hamulim hu'-he`irani gam-'othi l'shal'cheni 'el-hagoyim.

Gal2:8 for the One who worked in Keypha (Peter) in his apostleship
to the circumcised He who worked also in me in my apostleship to the gentiles,

‹8› ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν
καὶ ἐμοὶ εἰς τὰ ἔθνη,

8 ho gar energēsas Petrǭ eis apostolēn tēs peritomēs enērgēsen
for the one having worked in Peter for an apostleship of the circumcision worked
kai emoi eis ta ethnē,
also in me for the gentiles,

וכאשר הכירו יעקב וכיפא ויהוחנן הנחשבים כעמודים 9
את-החסד הנתן לי נתנו לי ולבר-נבא את-יד ימינם
ונאות כי-נלך אנחנו אל-הגוים והמה אל-המולים:

ט וְכַאֲשֶׁר הִכִּירוּ יַעֲקֹב וְכֵיפָא וִיהוֹחָנָן הַנֶּחֱשָׁבִים כְּעַמּוּדִים
אֶת־הַחֶסֶד הַנִּתָּן לִי נָתְנוּ לִי וּלְבַר־נַבָּא אֶת־יַד יְמִינָם
וְנֵאוֹת כִּי־נֵלֵךְ אֲנַחְנוּ אֶל־הַגּוֹיִם וְהֵמָּה אֶל־הַמּוּלִים׃

9. w'ka'asher hikiru Ya`aqob w'Keypha' w'Yahuchanan hanecheshabim
k'`amudim 'eth-hachesed hanitan li nath'nu li ul'Bar-Naba' 'eth-yad y'minam
wane'oth ki-nele'k 'anach'nu 'el-hagoyim w'hemah 'el-hamulim.

Gal2:9 and when Ya'aqob (James) and Keypha (Peter) and Yahuchanan (John),
who were considered as pillars, recognized the grace that had been given to me,
they gave me and Bar Naba the right hand of fellowship,
so that we might go to the gentiles and they to the circumcised.

‹9› καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης,
οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
καὶ Βαρναβᾷ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

9 kai gnontes tēn charin tēn dotheisan moi, Iakōbos kai Kēphas kai Iōannēs,
and realizing the grace having been given to me, James and Cephas and John,
hoi dokountes styloi einai, dexias edōkan emoi kai Barnabą
the ones seeming to be pillars, the right hands gave to me and Barnabas
koinōnias, hina hēmeis eis ta ethnē, autoi de eis tēn peritomēn;
of fellowship, that we should be for the gentiles, but they for the circumcision;

רק אם-נזכר את-האביונים והוא הדבר אשר שקדתי לעשות: 10
י רַק אִם־נִזְכֹּר אֶת־הָאֶבְיוֹנִים וְהוּא הַדָּבָר אֲשֶׁר שָׁקַדְתִּי לַעֲשׂוֹת׃

10. raq 'im-niz'kor 'eth-ha'eb'yonim w'hu' hadabar 'asher shaqad'ti la`asoth.

Gal2:10 Only if that we should remember the poor
and It is the thing which I was eager to do.

‹10› μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

10 monon tōn ptōchōn hina mnēmoneuōmen,
only the poor that we should remember,
ho kai espoudasa auto touto poiēsai.
which also I was eager this very thing to do.

11 וכאשר בא כיפא לאנטיוכיא הוכחתי דרכו אל-פניו
כי נמצא בו עול:

יא וְכַאֲשֶׁר בָּא כֵיפָא לְאַנְטְיוֹכְיָא הוֹכַחְתִּי דַרְכּוֹ אֶל־פָּנָיו
כִּי נִמְצָא בוֹ עָוֶל׃

**11. w'ka'asher ba' Keypha' l'An't'yok'ya' hokach'ti dar'ko 'el-panayu
ki nim'tsa' bo `awel.**

Gal2:11 But when Keypha came to Antyokya, I proved his way to his face,
because there is an injustice found in him.

‹11› Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην,
ὅτι κατεγνωσμένος ἦν.

11 Hote de ēlthen Kēphas eis Antiocheian, kata prosōpon autō̜ antestēn,
But when Cephas came to Antioch, to his face I stood against him,
hoti kategnōsmenos ēn.
because he had been condemned.

---

12 כי לפני בא אנשים מאת יעקב אכל עם-הגוים יחדו
ובבאם היה מתרחק ופורש מהם מפני יראתו את-בני המילה:

יב כִּי לִפְנֵי בֹּא אֲנָשִׁים מֵאֵת יַעֲקֹב אָכַל עִם־הַגּוֹיִם יַחְדָּו
וּבְבֹאָם הָיָה מִתְרַחֵק וּפוֹרֵשׁ מֵהֶם מִפְּנֵי יִרְאָתוֹ אֶת־בְּנֵי הַמִּילָה׃

**12. ki liph'ney bo' 'anashim me'eth Ya`aqob 'akal `im-hagoyim yach'daw
uk'bo'am hayah mith'racheq uphoresh mehem mip'ney yir'atho 'eth-b'ney hamilah.**

Gal2:12 For before the coming of certain men from Ya'aqob,
he ate together with the gentiles, but as if he were to withdraw and separated himself
because of his fear of the sons of the circumcision.

‹12› πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν·
ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς.

12 pro tou gar elthein tinas apo Iakōbou meta tōn ethnōn synēsthien;
Before for came certain ones from James, with the gentiles he was eating;
hote de ēlthon, hypestellen kai aphōrizen heauton
but when they came, he was drawing back and was separating himself
phoboumenos tous ek peritomēs.
fearing the ones of the circumcision.

---

13 ויכחשו עמו גם-שאר היהודים עד
כי-נדח גם-בר-נבא אחרי כחשם:

יג וַיְכַחֲשׁוּ עִמּוֹ גַּם־שְׁאָר הַיְּהוּדִים עַד
כִּי־נִדַּח גַּם־בַּר־נַבָּא אַחֲרֵי כַחֲשָׁם׃

**13. way'kachashu `imo gam-sh'ar haYahudim `ad
ki-nidach gam-Bar-Naba' 'acharey kachasham.**

Gal2:13 The rest of the Yahudim also joined in hypocrisy with him,
until that even Bar Naba was carried away by their hypocrisy.

‹13› καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι,
ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

13 kai synypekrithēsan autǭ [kai] hoi loipoi Ioudaioi,

And joined in pretense with him also the rest of the Jews,

hōste kai Barnabas synapēchthē autōn tę̄ hypokrisei.

so that also Barnabas was carried away with their hypocrisy.

---

14 ובראותי שלא ישרו לכת כאמתת הבשורה אמרתי
אל-כיפא באזני כלם אם-אתה היהודי כנכרי תתנהג
ולא כיהודי מדוע תכריח את-הגוים להתנהג כיהודים:

יד וּבִרְאוֹתִי שֶׁלֹּא יִשְׁרוּ לֶכֶת כַּאֲמִתַּת הַבְּשׂוֹרָה אָמַרְתִּי
אֶל־כֵּיפָא בְּאָזְנֵי כֻלָּם אִם־אַתָּה הַיְּהוּדִי כְּנָכְרִי תִתְנַהֵג
וְלֹא כִיהוּדִי מַדּוּעַ תַּכְרִיחַ אֶת־הַגּוֹיִם לְהִתְנַהֵג כַּיְּהוּדִים׃

14. ubir'othi shel' yish'ru leketh ka'amitath hab'sorah
'amar'ti 'el-Keypha' b'az'ney kulam 'im-'atah haYahudi k'nak'ri thith'naheg
w'lo' kiYahudi madu`a tak'riach 'eth-hagoyim l'hith'naheg kaYahudim.

Gal2:14 But when I saw that they did not walk straight according to the truth
of the good news, I said to Keypha in the ears of all of them, If you, being a Yahudi,
live like the foreigner and not like the Yahudim,
how do you compel the gentiles to live like Yahudim?

‹14› ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς
καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

14 all' hote eidon hoti ouk orthopodousin

But when I saw that they did not walk correctly

pros tēn alētheian tou euaggeliou, eipon tǭ Kēphą emprosthen pantōn,

with respect to the truth of the gospel, I said to Cephas before all,

Ei sy Ioudaios hyparchōn ethnikōs kai ouchi Ioudaikōs zę̄s,

if you being a Jew as a gentile and not as a Jew live,

pōs ta ethnē anagkazeis Ioudaizein?

how the gentiles do you compel to live as Jews?

---

15 הן מזרע היהודים אנחנו ולא חטאים מן-הגוים:

טו הֵן מִזֶּרַע הַיְּהוּדִים אֲנַחְנוּ וְלֹא חַטָּאִים מִן־הַגּוֹיִם׃

15. hen mizera` haYahudim 'anach'nu w'lo' chata'im min-hagoyim.

Gal2:15 We are from the seed of the Yahudim and not from the gentiles sinners,

‹15› Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·

15 Hēmeis physei Ioudaioi kai ouk ex ethnōn hamartōloi;

We by nature Jews and not of the gentiles sinners,

---

16 אבל מנני שיודעים אנחנו שלא-יצדק אדם מתוך
מעשי התורה כי אם-באמונת יהושע המשיח גם-אנחנו
האמנו במשיח יהושע למען נצדק מאמונת המשיח

ולא ממעשי התורה כי ממעשי התורה לא יצדק כל-בשר:

טז אֲבָל מִפְּנֵי שֶׁיּוֹדְעִים אֲנַחְנוּ שֶׁלֹּא־יִצְדַּק אָדָם מִתּוֹךְ
מַעֲשֵׂי הַתּוֹרָה כִּי אִם־בֶּאֱמוּנַת יָהוּשֻׁעַ הַמָּשִׁיחַ גַּם־אֲנַחְנוּ
הֶאֱמַנּוּ בַּמָּשִׁיחַ יָהוּשֻׁעַ לְמַעַן נִצְדַּק מֵאֱמוּנַת הַמָּשִׁיחַ
וְלֹא מִמַּעֲשֵׂי הַתּוֹרָה כִּי מִמַּעֲשֵׂי הַתּוֹרָה לֹא יִצְדַּק כָּל־בָּשָׂר׃

16. 'abal mip'ney sheyod'`im 'anach'nu shel'-yits'daq 'adam mito'k ma`asey haTorah ki 'im-be'emunath Yahushuà haMashiyach gam-'anach'nu he'emanu baMashiyach Yahushuà l'ma`an nits'daq me'emunath haMashiyach w'lo' mima`asey haTorah ki mima`asey haTorah lo' yits'daq kal-basar.

Gal2:16 But because we know that a man is not justified by the works of the Law but by faith in יהושע the Mashiyach, even we have believed in the Mashiyach יהושע, so that we may be justified by faith of the Mashiyach and not by the works of the Law, since by the works of the Law all flesh shall not be justified.

‹16› εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου
ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν,
ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,
ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ.

16 eidotes [de] hoti ou dikaioutai anthrōpos ex ergōn nomou
knowing that is not justified a man by works of law
ean mē dia pisteōs Iēsou Christou,
but through faith of Yahushua the Anointed One,
kai hēmeis eis Christon Iēsoun
and we in the Anointed One Yahushua
episteusamen, hina dikaiōthōmen ek pisteōs Christou
believed, that we might be justified by faith of the Anointed One
kai ouk ex ergōn nomou, hoti ex ergōn nomou ou dikaiōthēsetai pasa sarx.
and not by works of law, that by works of law shall not be justified all flesh.

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17 ואם נמצא גם-אנחנו חטאים בבקשנו להצדק במשיח
הנה המשיח משרת החטא חלילה:

יז וְאִם נִמְצָא גַם־אֲנַחְנוּ חַטָּאִים בְּבַקְשֵׁנוּ לְהִצָּדֵק בַּמָּשִׁיחַ
הִנֵּה הַמָּשִׁיחַ מְשָׁרֵת הַחֵטְא חָלִילָה׃

17. w'im nimatse' gam-'anach'nu chata'im b'baq'shenu l'hitsadeq baMashiyach hinneh haMashiyach m'shareth hachet' chalilah.

Gal2:17 And if we find that we are sinners in our quest to be justified in the Mashiyach, behold, the Mashiyach then a minister of sin? Let it not be!

‹17› εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,
ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

17 ei de zētountes dikaiōthēnai en Christō̧ heurethēmen
Now if seeking to be justified in the Anointed One
kai autoi hamartōloi,
we were found also ourselves sinners

ara Christos hamartias diakonos? mē genoito.
to be, then is the Anointed One a minister of sin? May it never be.

כי אם-אשוב ואבנה 18
את-אשר סתרתי אעשה את-עצמי לפשע:

יח כִּי אִם־אָשׁוּב וְאֶבְנֶה
אֶת־אֲשֶׁר סָתַרְתִּי אֶעֱשֶׂה אֶת־עַצְמִי לְפֹשֵׁעַ׃

18. ki 'im-'ashub w'eb'neh 'eth-'asher sathar'ti 'e`eseh 'eth-`ats'mi l'phshe`a.

Gal2:18 For if I build again what I destroyed, I make myself a transgressor.

‹18› εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.

18 ei gar ha katelysa tauta palin oikodomō,
For if what I destroyed these things again I build,
parabatēn emauton synistanō.
a transgressor I demonstrate myself to be.

כי-מתי אני לתורה על-ידי התורה למען אחיה לאלהים: 19

יט כִּי־מֵתִּי אֲנִי לַתּוֹרָה עַל־יְדֵי הַתּוֹרָה לְמַעַן אֶחְיֶה לֵאלֹהִים׃

19. ki-mati 'ani laTorah `al-y'dey haTorah l'ma`an 'ech'yeh l'Elohim.

Gal2:19 For through the Law I died to the Law, in order to live to Elohim.

‹19› ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι·

19 egō gar dia nomou nomǭ apethanon, hina theǭ zēsō.
For I through law to law died, that to Elohim I may live.
Christǭ synestaurōmai;
With the Anointed One I have been crucified;

עם-המשיח נצלבתי ואנכי לא אחיה עוד 20
כי אם-המשיח הוא חי בקרבי ואשר אני חי עתה בבשר חי
אני באמונת בן-אלהים אשר אהבני ויתן את-נפשו בעדי:

כ עִם־הַמָּשִׁיחַ נִצְלַבְתִּי וְאָנֹכִי לֹא אֶחְיֶה עוֹד
כִּי אִם־הַמָּשִׁיחַ הוּא חַי בְּקִרְבִּי וַאֲשֶׁר אֲנִי חַי עַתָּה בַּבָּשָׂר חַי
אֲנִי בֶּאֱמוּנַת בֶּן־אֱלֹהִים אֲשֶׁר אֲהֵבַנִי וַיִּתֵּן אֶת־נַפְשׁוֹ בַּעֲדִי׃

20. `im-haMashiyach nits'lab'ti w'anoki lo' 'ech'yeh `od ki 'im-haMashiyach hu' chay b'qir'bi wa'asher 'ani chay `atah babasar chay 'ani be'emunath Ben-'Elohim 'asher 'ahabani wayiten 'eth-naph'sho ba`adi.

Gal2:20 I have been crucified with the Mashiyach, and I no longer live, but the Mashiyach lives within me. And the life which I now live in the flesh I live by faith in the Son of Elohim, who loved me and gave Himself for me.

‹20› ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

20 zō de ouketi egō, zȩ̄ de en emoi Christos;
but I am living no longer as I, lives but in me the Anointed One;

ho de nyn zō en sarki, en pistei zō
and that which now I live in the flesh, in faith I live,
tę tou huiou tou theou tou agapēsantos me
that of the Son of Elohim, the One having loved me
kai paradontos heauton hyper emou.
and having given himself over on behalf of me.

לא אבטל את-חסד האלהים 21
כי אלו יש צדקה על-ידי התורה אך לשוא מת המשיח:

כא לֹא אֲבַטֵּל אֶת־חֶסֶד הָאֱלֹהִים
כִּי אִלּוּ יֵשׁ צְדָקָה עַל־יְדֵי הַתּוֹרָה אַךְ לַשָּׁוְא מֵת הַמָּשִׁיחַ׃

21. lo' 'abatel 'eth-chesed ha'Elohim
ki 'ilu yesh ts'daqah `al-y'dey haTorah 'a'k lashaw' meth haMashiyach.

Gal2:21 I do not put aside the grace of the Elohim,
for if righteousness comes through the Law, then the Mashiyach died in vain.

‹21› οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

21 ouk athetō tēn charin tou theou; ei gar dia nomou dikaiosynē,
I do not set aside the grace of the Elohim; for if through law righteousness is,
ara Christos dōrean apethanen.
then the Anointed One died for nothing.

Chapter 3

Gal3:1 אהה גלטים חסרי דעת מי התעה אתכם בכשפיו
(לבלתי שמע אל-האמת) אחרי
אשר ציר יהושע המשיח הצלוב לנגד עיניכם:

א אֲהָהּ גָּלָטִים חַסְרֵי דַעַת מִי הִתְעָה אֶתְכֶם בִּכְשָׁפָיו
(לְבִלְתִּי שְׁמֹעַ אֶל־הָאֱמֶת) אַחֲרֵי
אֲשֶׁר צֻיַּר יָהוּשֻׁעַ הַמָּשִׁיחַ הַצָּלוּב לְנֶגֶד עֵינֵיכֶם׃

1. 'ahah Galatim chas'rey da`ath mi hith'`ah 'eth'kem bik'shaphayu
(l'bil'ti sh'mo`a 'el-ha'emeth) 'acharey 'asher tsuyar Yahushuà haMashiyach
hatsalub l'neged `eyneykem.

Gal3:1 You lacking knowledge, Galatians, who has bewitched you with your mouth
(that you should not obey the truth,) before whose eyes
after that יהושע the Mashiyach was executed as having been crucified?

‹3:1› Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος;

1 Ō anoētoi Galatai, tis hymas ebaskanen, hois kat' ophthalmous
O senseless Galatians, who bewitched you, before whose eyes
Iēsous Christos proegraphē estaurōmenos?
Yahushua the Anointed One was openly portrayed as having been crucified?

2 רק זאת אחפץ ללמד מכם האם ממעשי
התורה קבלתם את-הרוח או משמעת האמונה:

ב רַק זֹאת אֶחְפֹּץ לִלְמֹד מִכֶּם הַאִם מִמַּעֲשֵׂי
הַתּוֹרָה קִבַּלְתֶּם אֶת־הָרוּחַ אוֹ מִשְּׁמוּעַת הָאֱמוּנָה׃

2. raq zo'th 'ech'pots lil'mod mikem ha'im mima`asey haTorah qibal'tem 'eth-haRuach 'o mish'mu`ath ha'emunah.

Gal3:2 This only I want to learn from you:
did you receive the Spirit, whether by the works of the Law, or by hearing with faith?

‹2› τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν·
ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

2 touto monon thelō mathein aph' hymōn;
This only I want to learn from you;

ex ergōn nomou to pneuma elabete ē ex akoēs pisteōs?
by works of law the spirit you received or by the hearing of faith?

---

3 הסכלים אתם כל-כך החלותם ברוח ועתה תכלו בבשר:

ג הַסְכָלִים אַתֶּם כָּל־כָּךְ הַחִלּוֹתֶם בָּרוּחַ וְעַתָּה תְּכַלּוּ בַבָּשָׂר׃

3. has'kalim 'atem kal-ka'k hachilothem baRuach w'`atah t'kalu babasar.

Gal3:3 Are you foolish so much? Having begun in the Spirit,
are you now being perfected by the flesh?

‹3› οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

3 houtōs anoētoi este? enarxamenoi pneumati nyn sarki
So senseless you are; having begun in the Spirit now in the flesh

epiteleisthe?
are you being perfected?

---

4 הכזאת נעניתם לריק אם-אמנם לריק:

ד הֲכָזֹאת נַעֲנֵיתֶם לָרִיק אִם־אָמְנָם לָרִיק׃

4. hakazo'th na`aneythem lariq 'im-'am'nam lariq.

Gal3:4 Did you endure so much in vain if indeed it was in vain?

‹4› τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.

4 tosauta epathete eikę̄, ei ge kai eikę̄.
So many things did you suffer in vain? If really indeed in vain.

---

5 הנה המפיק לכם את-הרוח ופעל בכם גבורות המכח
מעשי התורה הוא עשה אלה או מכח שמועת האמונה:

ה הִנֵּה הַמֵּפִיק לָכֶם אֶת־הָרוּחַ וּפֹעֵל בָּכֶם גְּבוּרוֹת הַמִּכֹּחַ
מַעֲשֵׂי הַתּוֹרָה הוּא עֹשֶׂה אֵלֶּה אוֹ מִכֹּחַ שְׁמוּעַת הָאֱמוּנָה׃

5. hinneh hamephiq lakem 'eth-haRuach upho`el bakem g'buroth hamikoach ma`asey haTorah hu' `oseh 'eleh 'o mikoach sh'mu`ath ha'emunah.

Gal3:5 Behold, he supplies the Spirit to you and working

by the mighty works of power among you, you do these works of the Law,
or by the mighty hearing with faith?

‹5› ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν,
ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

5 ho oun epichorēgōn hymin to pneuma kai energōn dynameis
The one, therefore supplying to you the spirit and producing works of power
en hymin, ex ergōn nomou ē ex akoēs pisteōs?
among you, is it by works of law or by the hearing of faith?

---

6 כאשר האמין אברהם באלהים ותחשב לו לצדקה:
ו כַּאֲשֶׁר הֶאֱמִין אַבְרָהָם בֵּאלֹהִים וַתֵּחָשֶׁב לוֹ לִצְדָקָה׃

6. ka'asher he'emin 'Ab'raham b'Elohim watechasheb lo lits'daqah.

Gal3:6 As Abraham believed Elohim, and it was reckoned to Him as righteousness.

‹6› καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

6 kathōs Abraam episteusen tō̧ theō̧, kai elogisthē autō̧ eis dikaiosynēn.
As Abraham believed Elohim, and it was accounted to him for righteousness.

---

7 דעו אפוא כי-בני האמונה בני אברהם המה:
ז דְּעוּ אֵפוֹא כִּי־בְנֵי הָאֱמוּנָה בְּנֵי אַבְרָהָם הֵמָּה׃

7. d'`u 'epho' ki-b'ney ha'emunah b'ney 'Ab'raham hemah.

Gal3:7 Know therefore that the sons of faith are sons of Abraham.

‹7› Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοί εἰσιν Ἀβραάμ.

7 Ginōskete ara hoti hoi ek pisteōs, houtoi huioi eisin Abraam.
Know then that the ones of faith, these ones sons are of Abraham.

---

8 והכתוב צפה שעתיד האלהים להצדיק את-הגוים
מתוך האמונה וקדם לבשר את-אברהם לאמר
ונברכו בך כל-הגוים:
ח וְהַכָּתוּב צָפָה שֶׁעָתִיד הָאֱלֹהִים לְהַצְדִּיק אֶת־הַגּוֹיִם
מִתּוֹךְ הָאֱמוּנָה וְקִדֵּם לְבַשֵּׂר אֶת־אַבְרָהָם לֵאמֹר
וְנִבְרְכוּ בְךָ כָּל־הַגּוֹיִם׃

8. w'haKathub tsaphah she`athid ha'Elohim l'hats'diq 'eth-hagoyim mito'k ha'emunah w'qidem l'baser 'eth-'Ab'raham le'mor w'nib'r'ku b'ak kal-hagoyim.

Gal3:8 The Scripture, having foreseen that the Elohim would justify the gentiles
out of faith, preached the good news to Abraham, saying,
All the nations shall be blessed in You.

‹8› προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός,
προευηγγελίσατο τῷ Ἀβραὰμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·

8 proidousa de hē graphē hoti ek pisteōs dikaioi
Having foreseen and the Scripture that by faith would justify
ta ethnē ho theos, proeuēggelisato tō̧ Abraam
the nations of the Elohim, preached the good news before to Abraham,

hoti Eneulogēthēsontai en soi panta ta ethnē;
shall be blessed in you all the nations;

---

9 על-כן יתברכו בני האמונה עם-אברהם המאמין:

ט עַל־כֵּן יִתְבָּרְכוּ בְּנֵי הָאֱמוּנָה עִם־אַבְרָהָם הַמַּאֲמִין׃

9. `al-ken yith'baraku b'ney ha'emunah `im-'Ab'raham hama'amin.

Gal3:9 Therefore the sons of faith shall be blessed with Abraham, the believer.

‹9› ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

9 hōste hoi ek pisteōs eulogountai syn tō pistō Abraam.
so the ones of faith are blessed with the believing Abraham.

---

10 כי בני מעשי התורה עליהם הקללה
כי כתוב ארור אשר לא-יקים את-כל-הדברים
הכתובים בספר התורה לעשות אותם:

י כִּי בְנֵי מַעֲשֵׂי הַתּוֹרָה עֲלֵיהֶם הַקְּלָלָה
כִּי כָתוּב אָרוּר אֲשֶׁר לֹא־יָקִים אֶת־כָּל־הַדְּבָרִים
הַכְּתוּבִים בְּסֵפֶר הַתּוֹרָה לַעֲשׂוֹת אוֹתָם׃

10. ki b'ney ma`asey haTorah `aleyhem haq'lalah ki kathub 'arur 'asher lo'-yaqim 'eth-kal-had'barim hak'thubim b'sepher haTorah la`asoth 'otham.

Gal3:10 For the sons of the works of the Law are to them under the curse;
for it is written, Cursed is everyone who abide not in all things
which are written in the scroll of the Law, to do them.

‹10› ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ ὅτι
᾿Επικατάρατος πᾶς
ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

10 hosoi gar ex ergōn nomou eisin, hypo kataran eisin;
For as many as of works of law are, under a curse are;
gegraptai gar hoti Epikataratos pas hos ouk emmenei pasin
for it has been written, Cursed is everyone who does not abide by all
tois gegrammenois en tō bibliō tou nomou tou poiēsai auta.
the things having been written in the scroll of the law to do them.

---

11 וגלוי וידוע שבתורה לא-יצדק האדם לפני האלהים
כי-צדיק באמונתו יחיה:

יא וְגָלוּי וְיָדוּעַ שֶׁבַּתּוֹרָה לֹא־יִצְדַּק הָאָדָם לִפְנֵי הָאֱלֹהִים
כִּי־צַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

11. w'galuy w'yadu`a shebaTorah lo'-yits'daq ha'adam liph'ney ha'Elohim ki-tsadiq be'emunatho yich'yeh.

Gal3:11 And it is known that no man is justified that is by the Law
before the Elohim is evident, for, The righteous shall live by faith.

‹11› ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον,

ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται·

11 hoti de en nomō̧ oudeis dikaioutai para tō̧ theō̧ dēlon,

Now that by law no one is being justified before the Elohim is clear,

hoti Ho dikaios ek pisteōs zēsetai;

because, the just by faith shall live;

---

12 והתורה לא מן-האמונה היא
כי אם-אשר-יעשה אתם האדם וחי בהם:

יב וְהַתּוֹרָה לֹא מִן־הָאֱמוּנָה הִיא
כִּי אִם־אֲשֶׁר־יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם׃

12. w'haTorah lo' min-ha'emunah hi'
ki 'im-'asher-ya`aseh 'otham ha'adam wachay bahem.

Gal3:12 And the Law is not of the faith, but the man that does them shall live by them.

<12> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

12 ho de nomos ouk estin ek pisteōs,

but the law is not of faith,

all' Ho poiēsas auta zēsetai en autois.

but, the one having done these things shall live in them.

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13 המשיח פדנו מקללת התורה בהיותו לקללה בעדנו
ככתוב קללת אלהים תלוי:

יג הַמָּשִׁיחַ פָּדָנוּ מִקִּלְלַת הַתּוֹרָה בִּהְיוֹתוֹ לִקְלָלָה בַּעֲדֵנוּ
כַּכָּתוּב קִלְלַת אֱלֹהִים תָּלוּי׃

13. haMashiyach padanu miqil'lath haTorah bih'yotho liq'lalah ba`adenu
kakathub qil'lath 'Elohim taluy.

Gal3:13 The Mashiyach redeemed us from the curse of the Law, having become a curse for us, as it is written, Curse of Elohim is everyone who hangs on a tree.

<13> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος
ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

13 Christos hēmas exēgorasen ek tēs kataras tou nomou genomenos

The Anointed One redeemed us from the curse of the law, having become

hyper hēmōn katara, hoti gegraptai,

on behalf of us a curse, because it has been written,

Epikataratos pas ho kremamenos epi xylou,

Cursed is everyone having hung on a tree,

---

14 למען אשר תבא ברכת אברהם במשיח יהושע על-הגוים
למען אשר נקח את-הבטחת הרוח על-ידי האמונה:

יד לְמַעַן אֲשֶׁר תָּבֹא בִּרְכַּת אַבְרָהָם בַּמָּשִׁיחַ יָהוּשֻׁעַ עַל־הַגּוֹיִם
לְמַעַן אֲשֶׁר נִקַּח אֶת־הַבְטָחַת הָרוּחַ עַל־יְדֵי הָאֱמוּנָה׃

14. l'ma`an 'asher tabo' bir'kath 'Ab'raham baMashiyach Yahushuà `al-hagoyim
l'ma`an 'asher niqach 'eth-hab'tachath haRuach `al-y'dey ha'emunah.

Gal3:14 in order that in the Mashiyach יהושע the blessing of Abraham might come to the nations, so that we might receive the promise of the Spirit through faith.

‹14› ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,
ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

14 hina eis ta ethnē hē eulogia tou Abraam
 that to the nations the blessing of Abraham
genētai en Christō̧ Iēsou,
 might come in the Anointed One Yahushua,
hina tēn epaggelian tou pneumatos labōmen dia tēs pisteōs.
 that the promise of the spirit we might receive through faith.

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15 אחי כדרך-אדם אני מדבר אפלו צואה של-בן-אדם
אם-מקימת היא לא יפרנה איש ולא-יוסיף עליה:

טו אַחַי כְּדֶרֶךְ־אָדָם אֲנִי מְדַבֵּר אֲפִלּוּ צַוָּאָה שֶׁל־בֶּן־אָדָם
אִם־מְקֻיֶּמֶת הִיא לֹא יְפֵרֶנָּה אִישׁ וְלֹא־יוֹסִיף עָלֶיהָ׃

15. ‘achay k’dere’k-‘adam ‘ani m’daber ‘aphilu tsaua’ah shel-ben-‘adam ‘im-m’quyemeth hi’ lo’ y’pherenah ‘ish w’lo’-yosiph `aleyah.

Gal3:15 My brother, I speak according to the manner of men, even the covenant of a son of man, yet if it be confirmed, no man puts it aside, nor adds to it.

‹15› Ἀδελφοί, κατὰ ἄνθρωπον λέγω·
ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

15 Adelphoi, kata anthrōpon legō; homōs anthrōpou kekyrōmenēn
 Brothers, according to man I speak; even by man having been confirmed
diathēkēn oudeis athetei ē epidiatassetai.
 a covenant no one sets aside or adds to it.

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16 והנה לאברהם נאמרו ההבטחות ולזרעו ולא-אמר ולזרעיך
כאלו לרבים אלא כאלו ליחיד ולזרעך והוא המשיח:

טז וְהִנֵּה לְאַבְרָהָם נֶאֶמְרוּ הַהַבְטָחוֹת וּלְזַרְעוֹ וְלֹא־אָמַר וּלְזַרְעֶיךָ
כְּאִלּוּ לָרַבִּים אֶלָּא כְּאִלּוּ לְיָחִיד וּלְזַרְעֲךָ וְהוּא הַמָּשִׁיחַ׃

16. w’hinneh l’Ab’raham ne’em’ru hahab’tachoth ul’zar’`o w’lo’-‘amar w’liz’ra`eyak k’ilu larabbim ‘ela’ k’ilu l’yachid w’l’zar’`aak w’hu’ haMashiyach.

Gal3:16 Behold, the promises were spoken to Abraham and to his seed. He does not say, and to seeds, as of many, but as to One, and to your seed, that is, the Mashiyach.

‹16› τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει,
Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ’ ὡς ἐφ’ ἑνός,
Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

16 tō̧ de Abraam errethēsan hai epaggeliai kai tō̧ spermati autou. ou legei,
 Now to Abraham were spoken the promises and to his seed. He does not say,
Kai tois spermasin, hōs epi pollōn, all’ hōs eph’ henos,
 and to the seeds, as concerning many, but as concerning one,
Kai tō̧ spermati sou, hos estin Christos.
 and to your seed, who is the Anointed One.

17 וזאת אני אמר כי ברית אשר קימה האלהים מאז לא
תוכל התורה הבאה אחרי ארבע מאות ושלשים שנה
להפר אותה ולבטל את-ההבטחה:

יז וְזֹאת אֲנִי אֹמֵר כִּי בְּרִית אֲשֶׁר קִיְּמָהּ הָאֱלֹהִים מֵאָז לֹא
תוּכַל הַתּוֹרָה הַבָּאָה אַחֲרֵי אַרְבַּע מֵאוֹת וּשְׁלֹשִׁים שָׁנָה
לְהָפֵר אוֹתָהּ וּלְבַטֵּל אֶת־הַהַבְטָחָה׃

17. w'zo'th 'ani 'omer ki b'rith 'asher qi'mah ha'Elohim me'az lo' thukal haTorah haba'ah 'acharey 'ar'ba` me'oth ush'lshim shanah l'hapher 'othah ul'batel 'eth-hahab'tachah.

Gal3:17 And this I say, that the covenant, which was confirmed by the Elohim, since it could not be the Law to come after four hundred and thirty years to annul it and to do away with the promise.

‹17› τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

17 touto de legō; diathēkēn prokekyrōmenēn hypo tou theou
And this I say: A covenant having been previously confirmed by the Elohim
ho meta tetrakosia kai triakonta etē gegonōs nomos
the four hundred and thirty years having come into being law
ouk akyroi eis to katargēsai tēn epaggelian.
does not annul so as to abolish the promise.

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18 כי אם-הנחלה מתוך התורה היא איננה עוד מתוך ההבטחה
והאלהים חנן את-אברהם על-ידי הבטחה:

יח כִּי אִם־הַנַּחֲלָה מִתּוֹךְ הַתּוֹרָה הִיא אֵינֶנָּה עוֹד מִתּוֹךְ הַהַבְטָחָה
וְהָאֱלֹהִים חָנַן אֶת־אַבְרָהָם עַל־יְדֵי הַבְטָחָה׃

18. ki 'im-hanachalah mito'k haTorah hi' 'eynenah `od mito'k hahab'tachah w'ha'Elohim chanan 'eth-'Ab'raham `al-y'dey hab'tachah.

Gal3:18 For if the inheritance is of the Law, it is no longer by a promise; but the Elohim has given it to Abraham by a promise.

‹18› εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.

18 ei gar ek nomou hē klēronomia, ouketi ex epaggelias;
For if by law is the inheritance, it is no longer by promise;
tō de Abraam di' epaggelias kecharistai ho theos.
but to Abraham by promise has given it the Elohim.

---

19 אם-כן-התורה מה-היא מפני הפשעים נוספה עד
כי-יבוא הזרע אשר-לו ההבטחה
והיא ערוכה על-ידי המלאכים ביד מתווך:

יט אִם־כֵּן־הַתּוֹרָה מַה־הִיא מִפְּנֵי הַפְּשָׁעִים נוֹסְפָה עַד
כִּי־יָבוֹא הַזֶּרַע אֲשֶׁר־לוֹ הַהַבְטָחָה

וְהִיא עֲרוּכָה עַל־יְדֵי הַמַּלְאָכִים וּבְיַד מְתַוֵּךְ׃

19. 'im-ken-haTorah mah-hi' mip'ney hap'sha`im nosaphah `ad ki-yabo' hazera` 'asher-lo hahab'tachah w'hi' `arukah `al-y'dey hamal'akim ub'yad m'thaue'k.

Gal3:19 If so, why is it, then, the Law? It was added because of transgressions,
it was ordained through the messengers by the hand of a Mediator,
until the seed should come to whom the promise was made.

‹19› Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,
ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

19 Ti oun ho nomos? tōn parabaseōn charin prosetethē,
Why then the law? The transgressions for the sake of it was added,
achris hou elthę̄ to sperma hō̧ epēggeltai, diatageis
until should come the seed to whom it has been promised, having been ordained
di' aggelōn en cheiri mesitou.
through angels by the hand of a mediator.

ואין מתויך לאחד אבל האלהים הוא אחד: 20

כ וְאֵין מְתַוֵּךְ לְאֶחָד אֲבָל הָאֱלֹהִים הוּא אֶחָד׃

20. w'eyn m'thawey'k l'echad 'abal ha'Elohim hu' 'echad.

Gal3:20 The Mediator is not of One, but the Elohim is one.

‹20› ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν.

20 ho de mesitēs henos ouk estin, ho de theos heis estin.
Now the mediator of one not is, but the Elohim is one.

ועתה המבטלת התורה את-הבטחות האלהים חלילה 21
כי אלו נתנה תורה שבכחה להחיות
אז באמת היתה הצדקה על-ידי התורה:

כא וְעַתָּה הַמְבַטֶּלֶת הַתּוֹרָה אֶת־הַבְטָחוֹת הָאֱלֹהִים חָלִילָה
כִּי אִלּוּ נִתְּנָה תוֹרָה שֶׁבְּכֹחָהּ לְהַחֲיוֹת
אָז בֶּאֱמֶת הָיְתָה הַצְּדָקָה עַל־יְדֵי הַתּוֹרָה׃

21. w'`atah ham'bateleth haTorah 'eth-hab'tachoth ha'Elohim chalilah ki 'ilu nit'nah thorah sheb'kochah l'hachayoth 'az be'emeth hay'thah hats'daqah `al-y'dey haTorah.

Gal3:21 And now the Law nullifies the promises of the Elohim? Let it not be!
For if the Law who had been given that was able to give life,
so truly righteousness would have been by the Law.

‹21› Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο.
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῳοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη·

21 Ho oun nomos kata tōn epaggeliōn [tou theou]?
Is the law therefore against the promises of the Elohim?
mē genoito. ei gar edothē nomos ho dynamenos zō̧opoiēsai,
May it never be. For if a law was given being able to give life,
ontōs ek nomou an ēn hē dikaiosynē;
really by law would have been righteousness;

22 אבל הכתוב הסגיר את־הכל ביד החטא
למען תנתן ההבטחה אל־המאמינים באמונת יהושע המשיח׃

כב אֲבָל הַכָּתוּב הִסְגִּיר אֶת־הַכֹּל בְּיַד הַחֵטְא
לְמַעַן תִּנָּתֵן הַהַבְטָחָה אֶל־הַמַּאֲמִינִים בֶּאֱמוּנַת יָהוּשֻׁעַ הַמָּשִׁיחַ׃

22. 'abal haKathub his'gir 'eth-hakol b'yad hachet'
l'ma`an tinathen hahab'tachah 'el-hama'aminim be'emunath Yahushuà haMashiyach.

Gal3:22 But the Scripture gave away all by the hand of sin, so that the promise
by faith in יהושע the Mashiyach might be given to those who believe.

‹22› ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν,
ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

22 alla synekleisen hē graphē ta panta hypo hamartian, hina hē epaggelia
but consigned the Scripture all things under sin, that the promise
ek pisteōs Iēsou Christou dothȩ̄ tois pisteuousin.
by faith of Yahushua the Anointed One might be given to the ones believing.

---

23 ולפני בוא האמונה שמורים
וסגורים היינו תחת התורה אלי האמונה העתידה להגלות׃

כג וְלִפְנֵי בוֹא הָאֱמוּנָה שְׁמוּרִים
וּסְגוּרִים הָיִינוּ תַּחַת הַתּוֹרָה אֱלֵי הָאֱמוּנָה הָעֲתִידָה לְהִגָּלוֹת׃

23. w'liph'ney bo' ha'emunah sh'murim
us'gurim hayinu tachath haTorah 'eley ha'emunah ha`athidah l'higaloth.

Gal3:23 But before the faith came, we were being guarded under the Law,
having been shut up to the faith being about to be revealed.

‹23› Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι
εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,

23 Pro tou de elthein tēn pistin hypo nomon ephrouroumetha sygkleiomenoi
Before but came the faith, under law we were being kept, being confined
eis tēn mellousan pistin apokalyphthēnai,
as to the faith being about to be revealed;

---

24 ובכן התורה היתה אמנת אותנו
למשיח למען נצדק באמונה׃

כד וּבְכֵן הַתּוֹרָה הָיְתָה אֹמֶנֶת אוֹתָנוּ
לַמָּשִׁיחַ לְמַעַן נִצְדַּק בֶּאֱמוּנָה׃

24. ub'ken haTorah hay'thah 'omeneth 'othanu laMashiyach
l'ma`an nits'daq ba'emunah.

Gal3:24 Therefore the Law has become the tutor to lead us to the Mashiyach,
so that we may be justified by faith.

‹24› ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
ἵνα ἐκ πίστεως δικαιωθῶμεν·

24 hōste ho nomos paidagōgos hēmōn gegonen eis Christon,
so that the law guardian our has been to lead us to the Anointed One,
hina ek pisteōs dikaiōthōmen;
that by faith we might be justified;

---

25 אבל עתה אחרי אשר באה האמונה איננו
עוד תחת יד האמן:

כה אֲבָל עַתָּה אַחֲרֵי אֲשֶׁר בָּאָה הָאֱמוּנָה אֵינֶנּוּ
עוֹד תַּחַת יַד הָאֹמֵן:

25. ‘abal `atah ‘acharey ‘asher ba’ah ha’emunah ‘eynenu `od tachath yad ha’omen.

Gal3:25 But now after that faith has come, we are no longer under the hand of a tutor.

‹25› ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.
25 elthousēs de tēs pisteōs ouketi hypo paidagōgon esmen.
having come but faith, no longer under a guardian we are.

---

26 כי-אתם כלכם בני אלהים על-ידי האמונה במשיח יהושע:

כו כִּי־אַתֶּם כֻּלְּכֶם בְּנֵי אֱלֹהִים עַל־יְדֵי הָאֱמוּנָה בַּמָּשִׁיחַ יָהוּשֻׁעַ:

26. ki-‘atem kul’kem b’ney ‘Elohim `al-y’dey ha’emunah baMashiyach Yahushuà.

Gal3:26 For you are all sons of Elohim through the faith in the Mashiyach יהושע.

‹26› Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·
26 Pantes gar huioi theou este dia tēs pisteōs en Christǭ Iēsou;
For all sons of Elohim you are through faith in the Anointed One Yahushua;

---

27 כי כלכם אשר למשיח נטבלתם לבשתם את-המשיח:

כז כִּי כֻּלְּכֶם אֲשֶׁר לַמָּשִׁיחַ נִטְבַּלְתֶּם לְבַשְׁתֶּם אֶת־הַמָּשִׁיחַ:

27. ki kul’kem ‘asher laMashiyach nit’bal’tem l’bash’tem ‘eth-haMashiyach.

Gal3:27 For all of you who were immersed
into the Mashiyach have put on the Mashiyach.

‹27› ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
27 hosoi gar eis Christon ebaptisthēte, Christon enedysasthe.
for as many as into the Anointed One were baptized put on the Anointed One.

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28 ואין עוד יהודי ולא יוני אין עבד ולא בן-חורין
אין זכר ולא נקבה כי כלכם אחד אתם במשיח יהושע:

כח וְאֵין עוֹד יָהוּדִי וְלֹא יְוָנִי אֵין עֶבֶד וְלֹא בֶן־חוֹרִין
אֵין זָכָר וְלֹא נְקֵבָה כִּי כֻלְּכֶם אֶחָד אַתֶּם בַּמָּשִׁיחַ יָהוּשֻׁעַ:

**28. w’eyn `od Yahudi w’lo’ Y’wani ‘eyn `ebed w’lo’ ben-chorin ‘eyn zakar
w’lo’ n’qebah ki kul’kem ‘echad ‘atem baMashiyach Yahushuà.**

Gal3:28 There is no other Yahudi (Jew) and there is no Yewani (Greek),
there is no servant and there is no free son, there is no male and no female,
for you are all one in the Mashiyach יהושע.

‹28› οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος,
οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

28 ouk eni Ioudaios oude Hellēn, ouk eni doulos oude eleutheros, ouk eni arsen
There is not Jew nor Greek, there is not slave nor free, there is not male
kai thēly; pantes gar hymeis heis este en Christō̧ Iēsou.
and female; for all you are one man in the Anointed One Yahushua.

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29 ואם-למשיח אתם הנכם זרע אברהם ויורשים כפי ההבטחה:

כט וְאִם־לַמָּשִׁיחַ אַתֶּם הִנְּכֶם זֶרַע אַבְרָהָם וְיוֹרְשִׁים כְּפִי הַהַבְטָחָה׃

29. w'im-laMashiyach 'atem hin'kem zera` 'Ab'raham w'yor'shim k'phi hahab'tachah.

Gal3:29 And if you are of the Mashiyach, then you are the seed of Abraham,
heirs according to promise.

‹29› εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ,
κατ' ἐπαγγελίαν κληρονόμοι.

29 ei de hymeis Christou, ara tou Abraam sperma este,
And if you are the Anointed One's, then of Abraham's seed you are,
kat' epaggelian klēronomoi.
according to promise heirs.

Chapter 4

Gal4:1 ואני אמר היורש כל-זמן שהוא קטן אף על-פי
שהוא אדון הכל אין בינו לעבד דבר:

א וַאֲנִי אֹמֵר הַיּוֹרֵשׁ כָּל־זְמַן שֶׁהוּא קָטֹן אַף עַל־פִּי
שֶׁהוּא אֲדוֹן הַכֹּל אֵין בֵּינוֹ לְעֶבֶד דָּבָר׃

**1. wa'ani 'omer hayoresh kal-z'man shehu' qaton 'aph `al-pi
shehu' 'adon hakol 'eyn beyno l'`ebed dabar.**

Gal4:1 Now I say to the heir, every time that he is a child, he has nothing between him
and a servant, although according to that he is the master of everything,

‹4:1› Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,
οὐδὲν διαφέρει δούλου κύριος πάντων ὤν,

1 Legō de, eph' hoson chronon ho klēronomos nēpios estin,
Now I say, for however much time as the heir is an infant,
ouden diapherei doulou kyrios pantōn ōn,
he differs nothing from a slave, though master of all being,

---

2 כי אם תחת יד אמנים הוא
ותחת פקידי הבית עד למועד המיעד לו מאת אביו:

ב כִּי אִם תַּחַת יַד אֹמְנִים הוּא
וְתַחַת פְּקִידֵי הַבַּיִת עַד לַמּוֹעֵד הַמְיֻעָד לוֹ מֵאֵת אָבִיו׃

**2. ki 'im tachath yad 'om'nim hu'
w'thachath p'qidey habayith `ad lamo`ed ham'yu`ad lo me'eth 'abiu.**

Gal4:2 but he is under the hand of guardians and under the house officials

until the time is appointed by his Father for him.

‹2› ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

2 alla hypo epitropous estin

but under guardians is

kai oikonomous achri tēs prothesmias tou patros.

and stewards until the time previously appointed by the Father.

---

3 וכן-אנחנו בעודנו קטנים היינו משעבדים לתקוני העולם:

ג וְכֵן־אֲנַחְנוּ בְּעוֹדֵנוּ קְטַנִּים הָיִינוּ מְשֻׁעְבָּדִים לְתִקּוּנֵי הָעוֹלָם׃

3. w'ken-'anach'nu b'`odenu q'tanim hayinu m'shu`'badim l'thiquney ha`olam.

Gal4:3 So also we, while we were small, were enslaved to the elements of the world.

‹3› οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι,
ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα δεδουλωμένοι·

3 houtōs kai hēmeis, hote ēmen nēpioi,

So also we, when we were infants,

hypo ta stoicheia tou kosmou ēmetha dedoulōmenoi;

under the fundamental principles of the world we had been enslaved;

---

4 ובמלאת הימים שלח האלהים את-בנו ילוד אשה
ונתון תחת יד-התורה:

ד וּבִמְלֹאת הַיָּמִים שָׁלַח הָאֱלֹהִים אֶת־בְּנוֹ יְלוּד אִשָּׁה
וְנָתוּן תַּחַת יַד־הַתּוֹרָה׃

4. ubim'lo'th hayamim shalach ha'Elohim 'eth-b'no y'lud 'ishah w'nathun tachath yad-haTorah.

Gal4:4 But when the fullness of the days came,
the Elohim sent forth His Son to born of a woman, and was put under the hand of the Law,

‹4› ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου,
ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

4 hote de ēlthen to plērōma tou chronou, exapesteilen ho theos ton huion autou,

but when came the fullness of the time, sent forth the Elohim His son,

genomenon ek gynaikos, genomenon hypo nomon,

having come from a woman, having come under law,

---

5 לפדות את אשר היו תחת יד-התורה
למען נקבל משפט הבנים:

ה לִפְדּוֹת אֵת אֲשֶׁר הָיוּ תַּחַת יַד־הַתּוֹרָה
לְמַעַן נְקַבֵּל מִשְׁפַּט הַבָּנִים׃

5. liph'doth 'eth 'asher hayu tachath yad-haTorah l'ma`an n'qabel mish'pat habanim.

Gal4:5 to redeem those who were under the hand of the Law,
so that we may receive the judgment of the sons.

‹5› ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

5 hina tous hypo nomon exagorasę̄, hina tēn huiothesian apolabōmen.
that the ones under law he might redeem, that the sonship we might receive.

---

6 ויען כי־בנים אתם שלח האלהים בלבבכם את־רוח
בנו הקורא אבא אבינו:

ו וְיַעַן כִּי־בָנִים אַתֶּם שָׁלַח הָאֱלֹהִים בִּלְבַבְכֶם אֶת־רוּחַ
בְּנוֹ הַקּוֹרֵא אַבָּא אָבִינוּ:

6. w'ya`an ki-banim 'atem shalach ha'Elohim
bil'bab'kem 'eth-Ruach b'no haqore' 'Abba' 'Abinu.

Gal4:6 And because you are sons, the Elohim has sent forth the Spirit of His Son
into our hearts, crying, "Abba, our Father!"

‹6› Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ
εἰς τὰς καρδίας ἡμῶν κρᾶζον, Αββα ὁ πατήρ.

6 Hoti de este huioi, exapesteilen ho theos to pneuma tou huiou autou
And because you are sons sent forth the Elohim the Spirit of His son

eis tas kardias hēmōn krazon, Abba ho patēr.
into our hearts crying, Abba the Father

---

7 לכן אינך עוד עבד כי אם־בן ואם־בן אתה הנך
גם־יורש נחלת האלהים על־ידי המשיח:

ז לָכֵן אֵינְךָ עוֹד עֶבֶד כִּי אִם־בֵּן וְאִם־בֵּן אַתָּה הִנְּךָ
גַּם־יוֹרֵשׁ נַחֲלַת הָאֱלֹהִים עַל־יְדֵי הַמָּשִׁיחַ:

7. laken 'eyn'ak `od `ebed ki 'im-ben w'im-ben 'atah hin'ak
gam-yoresh nachalath ha'Elohim `al-y'dey haMashiyach.

Gal4:7 Therefore you are no longer a servant, but a son; and if a son,
you are also an heir of the inheritance of the Eohim through the Mashiyach.

‹7› ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

7 hōste ouketi ei doulos alla huios;
So no longer are you a servant but a son;

ei de huios, kai klēronomos dia theou.
and if a son, also an heir through the Elohim.

---

8 הן לפנים באין־דעת אלהים עבדתם את
אשר בעצמותם אינם אלהים:

ח הֵן לְפָנִים בְּאֵין־דַּעַת אֱלֹהִים עֲבַדְתֶּם אֶת
אֲשֶׁר בְּעַצְמוּתָם אֵינָם אֱלֹהִים:

8. hen l'phanim b'eyn-da`ath 'Elohim `abad'tem 'eth
'asher b'`ats'mutham 'eynam 'elohim.

Gal4:8 Formerly when they did not know Elohim,
You served those which by nature are not mighty ones.

‹8› Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς·

8 Alla tote men ouk eidotes theon

But then indeed not knowing Elohim
edouleusate tois physei mē ousin theois;
you served as slaves the ones by nature not being mighty ones;

---

9 ועתה אחרי אשר-ידעתם את-האלהים
ויותר שנודעתם לאלהים איך תשובו אל-התיקונים הרפים
והדלים ההם אשר תרצו להכנע להם כבתחלה:

ט וְעַתָּה אַחֲרֵי אֲשֶׁר־יְדַעְתֶּם אֶת־הָאֱלֹהִים
וְיוֹתֵר שֶׁנּוֹדַעְתֶּם לֵאלֹהִים אֵיךְ תָּשׁוּבוּ אֶל־הַתִּיקוּנִים הָרָפִים
וְהַדַּלִּים הָהֵם אֲשֶׁר תִּרְצוּ לְהִכָּנַע לָהֶם כְּבַתְּחִלָּה:

9. w'`atah 'acharey 'asher-y'da`'tem 'eth-ha'Elohim w'yother shenoda`'tem l'Elohim
'ey'k tashubu 'el-hatiqunim haraphim w'hadalim hahem
'asher tir'tsu l'hikane`a lahem k'bat'chilah.

Gal4:9 But now, after that you have known the Elohim, and more
that you have been known by Elohim, how do you return to those weak
and poor principles that you desire again to surrender yourself at the beginning?

‹9› νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν
ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

9 nyn de gnontes theon, mallon de gnōsthentes hypo theou,
but now having known the Elohim, yet rather having been known by Elohim
pōs epistrephete palin epi ta asthenē kai ptōcha stoicheia
how do you turn again to the weak and improverished fundamental principles,
hois palin anōthen douleuein thelete?
to which again anew to serve as slaves you want?

---

10 ימים אתם שמרים וחדשים ומועדים ושנים:

י יָמִים אַתֶּם שֹׁמְרִים וָחֳדָשִׁים וּמוֹעֲדִים וְשָׁנִים:

10. yamim 'atem shom'rim wachadashim umo`adim w'shanim.

Gal4:10 You observe days and months and appointed times and years.

‹10› ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς,

10 hēmeras paratēreisthe kai mēnas kai kairous kai eniautous,
You observe days and months and seasons and years;

---

11 מתירא אני פן-יגעתי בכם לריק:

יא מִתְיָרֵא אֲנִי פֶּן־יָגַעְתִּי בָּכֶם לָרִיק:

11. mith'yare' 'ani pen-yaga`'ti bakem lariq.

Gal4:11 I fear for you, lest I have labored for you in vain.

‹11› φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

11 phoboumai hymas mē pōs eikę kekopiaka eis hymas.
I fear for you lest somehow in vain I have labored for you.

---

12 היו-נא כמוני כי-גם אני כמוכם מתחננ אני לכם אחי
אל-עשיתם לי מאומה רע:

יב הֱיוּ־נָא כָמוֹנִי כִּי גַם־אֲנִי כְּמוֹכֶם מִתְחַנֵּן אֲנִי לָכֶם אֶחָי
לֹא־עֲשִׂיתֶם לִי מְאוּמָה רָע׃

12. heyu-na' kamoni ki gam-'ani k'mokem mith'chanen 'ani lakem 'echay
lo'-`asithem li m'umah ra`.

Gal4:12 Be as I am, for even, like you, I beg of you, my brothers.
You have done me no wrong.

‹12› Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε·
12 Ginesthe hōs egō, hoti kagō hōs hymeis, adelphoi, deomai hymōn.
Become as I am, because I also became as you are, Brothers, I beg of you.
ouden me ēdikēsate;
In nothing you injured me;

---

13 אתם ידעתם אשר בחלשת בשרי בשרתי לכם
את-הבשורה בראשונה:

יג אַתֶּם יְדַעְתֶּם אֲשֶׁר בַּחֻלְשַׁת בְּשָׂרִי בִּשַּׂרְתִּי לָכֶם
אֶת־הַבְּשׂוֹרָה בָּרִאשׁוֹנָה׃

13. 'atem y'da`'tem 'asher b'chul'shath b'sari bisar'ti lakem 'eth-hab'sorah
bari'shonah.

Gal4:13 But you know that it was through weakness of the flesh
that I preached the good news to you at the first.

‹13› οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,
13 oidate de hoti di' astheneian tēs sarkos
and you know that through weakness of the flesh
euēggelisamēn hymin to proteron,
I preached the good news to you at the first,

---

14 ואתם לא בזיתם את-נסיוני אשר-נסיתי
בבשרי ולא געלתם אתו כי אם-קבלתם אתי
כמלאך אלהים כמשיח יהושע:

יד וְאַתֶּם לֹא בְזִיתֶם אֶת־נִסְיוֹנִי אֲשֶׁר־נֻסֵּיתִי
בִּבְשָׂרִי וְלֹא גְעַלְתֶּם אֹתוֹ כִּי אִם־קִבַּלְתֶּם אֹתִי
כְּמַלְאַךְ אֱלֹהִים כְּמָשִׁיחַ יָהוּשֻׁעַ׃

14. w'atem lo' b'zithem 'eth-nis'yoni 'asher-nuseythi bib'sari w'lo' g'`al'tem 'otho
ki 'im-qibal'tem 'othi k'mal'a'k 'Elohim kaMashiyach Yahushuà.

Gal4:14 And my trial which I have tested in my flesh you did not despise
and did not loathe me, but you accepted me as a messenger of Elohim,
as Mashiyach יהושע.

‹14› καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε,
ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
14 kai ton peirasmon hymōn en tē sarki mou ouk exouthenēsate oude exeptysate,
and your trial in my flesh not you despised nor loathed,

alla hōs aggelon theou edexasthe me, hōs Christon Iēsoun.
but as an angel of Elohim you received me, as the Anointed One Yahushua.

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15 𐤅𐤏𐤕𐤄 𐤀𐤉𐤄 𐤀𐤔𐤓𐤊𐤌 𐤄𐤍 𐤌𐤏𐤉𐤃 𐤀𐤍𐤉 𐤏𐤋𐤉𐤊𐤌
𐤔𐤀𐤌-𐤉𐤊𐤋𐤕𐤌 𐤄𐤉𐤉𐤕𐤌 𐤍𐤒𐤓𐤉𐤌 𐤀𐤕-𐤏𐤉𐤍𐤉𐤊𐤌 𐤋𐤕𐤕𐤍 𐤋𐤉:

טו וְעַתָּה אַיֵּה אָשְׁרְכֶם הֵן מֵעִיד אֲנִי עֲלֵיכֶם
שֶׁאִם־יְכָלְתֶּם הֱיִיתֶם נֹקְרִים אֶת־עֵינֵיכֶם לְתִתָּן לִי׃

15. w'`atah 'ayeh 'ash'r'kem hen me`id 'ani `aleykem
she'im-y'kal'tem heyithem noq'rim 'eth-`eyneykem l'thitan li.

Gal4:15 And now, where then was the blessedness of them?
I testify to you that, if possible, you would have plucked out your eyes to give to me.

‹15› ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;
μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.

15 pou oun ho makarismos hymōn? martyrō gar hymin
Where then is your blessedness? For I testify to you
hoti ei dynaton tous ophthalmous hymōn exoryxantes edōkate moi.
that if possible your eyes having torn out you would have given them to me.

---

16 𐤅𐤏𐤕𐤄 𐤄𐤋𐤀𐤉𐤁 𐤍𐤄𐤉𐤉𐤕𐤉 𐤋𐤊𐤌 𐤁𐤃𐤁𐤓𐤉 𐤀𐤋𐤉𐤊𐤌 𐤀𐤌𐤕:

טז וְעַתָּה הַלְאֹיֵב נִהְיֵיתִי לָכֶם בְּדַבְּרִי אֲלֵיכֶם אֱמֶת׃

16. w'`atah hal'oyeb nih'yeythi lakem b'dab'ri 'aleykem 'emeth.

Gal4:16 Now, have I become the enemy to you, because I tell the truth to you?

‹16› ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

16 hōste echthros hymōn gegona alētheuōn hymin?
So that your enemy have I become speaking truth to you?

---

17 𐤄𐤌𐤄 𐤋𐤀 𐤉𐤒𐤍𐤀𐤅 𐤋𐤊𐤌 𐤋𐤈𐤅𐤁𐤄 𐤓𐤒 𐤋𐤄𐤐𐤓𐤉𐤃 𐤁𐤉𐤍𐤉𐤊𐤌
𐤅𐤁𐤉𐤍𐤉𐤍𐤅 𐤉𐤇𐤐𐤑𐤅 𐤋𐤌𐤏𐤍 𐤕𐤒𐤍𐤀𐤅 𐤀𐤕𐤌 𐤋𐤄𐤌:

יז הֵמָּה לֹא יְקַנְאוּ לָכֶם לְטוֹבָה רַק לְהַפְרִיד בֵּינֵיכֶם
וּבֵינֵינוּ יֶחְפָּצוּ לְמַעַן תְּקַנְאוּ אַתֶּם לָהֶם׃

17. hemah lo' y'qan'u lakem l'tobah raq l'haph'rid beyneykem
ubeyneynu yech'patsu l'ma`an t'qan'u 'atem lahem.

Gal4:17 They are not zealous to you for good,
only to separate between you and us, they desire that you may be zealous of them.

‹17› ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε·

17 zēlousin hymas ou kalōs, alla ekkleisai hymas thelousin,
They are zealous of you not well, but to exclude you they desire,
hina autous zēloute;
that you may be zealous of them;

---

18 𐤀𐤌𐤍𐤌 𐤈𐤅𐤁 𐤋𐤒𐤍𐤀 𐤕𐤌𐤉𐤃 𐤋𐤈𐤅𐤁𐤄 𐤅𐤋𐤀 𐤁𐤄𐤉𐤅𐤕𐤉 𐤀𐤑𐤋𐤊𐤌 𐤁𐤋𐤁𐤃:

יח אָמְנָם טוֹב לְקַנֵּא תָּמִיד לְטוֹבָה וְלֹא בִּהְיוֹתִי אֶצְלְכֶם בִּלְבָד׃

18. ‘am’nam tob l’qane’ tamid l’tobah w’lo’ bih’yothi ‘ets’l’kem bil’bad.

Gal4:18 And it is indeed good to be zealous always in what is good,
and not only when I am present with you.

‹18› καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε
καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς.

18 kalon de zēlousthai en kalǭ pantote
but it is good to be zealous in a good thing always

kai mē monon en tǭ pareinai me pros hymas.
and not only during my presence with you.

---

19 בני אשר-אני נתון שנית בחבלי לדה
עד כי-יוצר בכם המשיח:

יט בָּנַי אֲשֶׁר־אֲנִי נָתוּן שֵׁנִית בְּחֶבְלֵי לֵדָה
עַד כִּי־יוּצַר בָּכֶם הַמָּשִׁיחַ׃

19. banay ‘asher-‘ani nathun shenith b’cheb’ley ledah
`ad ki-yutsar bakem haMashiyach.

Gal4:19 My children, with whom I am given secondly in birth pains
until the Mashiyach is formed in you,

‹19› τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

19 tekna mou, hous palin ōdinō
My children, for whom again I suffer birth pains

mechris hou morphōthę̄ Christos en hymin;
until the Anointed One is formed in you;

---

20 אמנה חפצתי להיות עתה אצלכם לשנות את-קול דברי
כי נבוך אני בכם:

כ אָמְנָה חָפַצְתִּי לִהְיוֹת עַתָּה אֶצְלְכֶם לְשַׁנּוֹת אֶת־קוֹל דְּבָרִי
כִּי נָבוֹךְ אֲנִי בָּכֶם׃

20. ‘am’nah chaphats’ti lih’yoth `atah ‘ets’l’kem l’shanoth ‘eth-qol d’bari
ki nabo’k ‘ani bakem.

Gal4:20 Indeed I desire to be present with you and to change the voice of my words,
for I am perplexed about you.

‹20› ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου,
ὅτι ἀποροῦμαι ἐν ὑμῖν.

20 ēthelon de pareinai pros hymas arti
now I was desiring to be present with you just now

kai allaxai tēn phōnēn mou, hoti aporoumai en hymin.
and to change my tone, because I am perplexed in you.

---

21 אמרו לי אתם החפצים להיות תחת התורה
הלא תשמעו את-התורה:

כא אִמְרוּ לִי אַתֶּם הַחֲפֵצִים לִהְיוֹת תַּחַת הַתּוֹרָה

הֲלֹא שְׁמַעְתֶּם אֶת־הַתּוֹרָה׃

21. ‘im’ru li ‘atem hachaphetsim lih’yoth tachath haTorah
halo’ sh’ma`’tem ‘eth-haTorah.

Gal4:21 Tell me, you who want to be under the Law, do you not listen to the Law?

‹21› Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

21 Legete moi, hoi hypo nomon thelontes einai, ton nomon ouk akouete?

Tell me, the ones under law desiring to be the law do you not hear?

---

22 כי כתוב שני בנים היו לאברהם האחד מן-האמה
והשני מן-החפשיה:

כב כִּי כָתוּב שְׁנֵי בָנִים הָיוּ לְאַבְרָהָם הָאֶחָד מִן־הָאָמָה
וְהַשֵּׁנִי מִן־הַחָפְשִׁיָּה׃

22. ki kathub sh’ney banim hayu l’Ab’raham ha’echad min-ha’amah
w’hasheni min-hachaph’shiah.

Gal4:22 For it is written that Abraham had two sons,
the one by the bondwoman and the second by the free woman.

‹22› γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν,
ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας.

22 gegraptai gar hoti Abraam duo huious eschen,

For it has been written, Abraham two sons had,

hena ek tēs paidiskēs kai hena ek tēs eleutheras.

one of the maidservant and one of the free woman.

---

23 ובן-האמה נולד לפי הבשר ובן-החפשיה על-פי ההבטחה:

כג וּבֶן־הָאָמָה נוֹלַד לְפִי הַבָּשָׂר וּבֶן־הַחָפְשִׁיָּה עַל־פִּי הַהַבְטָחָה׃

23. uben-ha’amah nolad l’phi habasar uben-hachaph’shiah `al-pi hahab’tachah.

Gal4:23 But the son by the bondwoman was born according to the flesh,
and the son by the free woman through the promise.

‹23› ἀλλ’ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται,
ὁ δὲ ἐκ τῆς ἐλευθέρας δι’ ἐπαγγελίας.

23 all’ ho men ek tēs paidiskēs kata sarka gegennētai,

But the one of the maidservant according to flesh has been born,

ho de ek tēs eleutheras di’ epaggelias.

and the one of the free woman through the promise.

---

24 והדברים הם משל כי אלה הן שתי הבריתות
האחת מן-הר סיני היולדת לעבדות והיא הגר:

כד וְהַדְּבָרִים הֵם מָשָׁל כִּי אֵלֶּה הֵן שְׁתֵּי הַבְּרִיתוֹת
הָאַחַת מִן־הַר סִינַי הַיּוֹלֶדֶת לְעַבְדוּת וְהִיא הָגָר׃

24. w’had’barim hem mashal ki ‘eleh hen sh’tey hab’rithoth
ha’achath min-har Sinay hayoledeth l’`ab’duth w’hi’ Hagar.

Gal4:24 And they are the things of a parable, for these are two covenants:
the one from mount Sinay which brings to slavery and she is Hagar.

‹24› ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι,
μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἁγάρ.
24 hatina estin allēgoroumena; hautai gar eisin duo diathēkai,
Which things are allegorized; for these are two covenants,
mia men apo orous Sina eis douleian gennōsa, hētis estin Hagar.
one from Mount Sinai, to slavery bringing forth, who is Hagar.

---

25 כי־סיני הוא הר בערב והוא כנגד ירושלים של־עתה
כי־בעבדות היא עם־בניה:

כה כִּי־סִינַי הוּא הַר בַּעֲרָב וְהוּא כְּנֶגֶד יְרוּשָׁלַיִם שֶׁל־עַתָּה
כִּי־בְעַבְדוּת הִיא עִם־בָּנֶיהָ:

**25. ki-Sinay hu' har ba`Arab w'hu' k'neged Y'rushalayim shel-`atah
ki-b'`ab'duth hi' `im-baneyah.**

Gal4:25 For Sinay is a mountain in Arab and it corresponds to the present of Yerushalam,
for she is in slavery with her children.

‹25› τὸ δὲ Ἁγὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ,
δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.
25 to de Hagar Sina oros estin en tē Arabią;
The now Hagar Sinai Mount is in Arabia;
systoichei de tę nyn Ierousalēm, douleuei gar meta tōn teknōn autēs.
and corresponds to the present Jerusalem, for she is in slavery with her children.

---

26 אבל ירושלים למעלה חפשיה היא והיא אם כלנו:

כו אֲבָל יְרוּשָׁלַיִם לְמַעְלָה חָפְשִׁיָּה הִיא וְהִיא אֵם כֻּלָּנוּ:

26. 'abal Y'rushalayim l'ma`'lah chaph'shiah hi' w'hi' 'em kulanu.

Gal4:26 But the Yerushalam above is free; she is the mother of us all.

‹26› ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·
26 hē de anō Ierousalēm eleuthera estin, hētis estin mētēr hēmōn;
But the above Jerusalem is free, who is our mother;

---

27 כי כתוב רני עקרה לא ילדה פצחי רנה וצהלי לא־חלה
כי רבים בני־שוממה מבני בעולה:

כז כִּי כָתוּב רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה
כִּי רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה:

**27. ki kathub rani `aqarah lo' yaladah pits'chi rinah w'tsahali lo'-chalah
ki rabbim b'ney-shomemah mib'ney b'`ulah.**

Gal4:27 For it is written, Rejoice, O barren that does not bear! Break forth and shout,
you do not travail! For the desolate has many more children than the sons of an husband.

‹27› γέγραπται γάρ, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον,
ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

27 gegraptai gar, Euphranthēti steira hē ou tiktousa,
for it has been written, Rejoice, O barren, the one not giving birth,
hrēxon kai boēson, hē ouk ōdinousa;
break forth and shout, the one not suffering birth pains;
hoti polla ta tekna tēs erēmou mallon
because many are the children of the desolate rather
ē tēs echousēs ton andra.
than the one having the husband.

---

28 ואנחנו אחי הננו כיצחק בני ההבטחה:

כחוַאֲנַחְנוּ אַחַי הִנְנוּ כְּיִצְחָק בְּנֵי הַהַבְטָחָה׃

28. wa'anach'nu 'echay hin'nu k'Yits'chaq b'ney hahab'tachah.

Gal4:28 And we, my brothers, behold, like Yitschaq (Isaac), are children of the promise.

‹28› ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.

28 hymeis de, adelphoi, kata Isaak epaggelias tekna este.
But you, brothers, according to Isaac, of promise children are.

---

29 וכאשר רדף אז הנולד לפי-הבשר את-הנולד
לפי הרוח כן-גם-עתה:

כטוְכַאֲשֶׁר רָדַף אָז הַנּוֹלָד לְפִי־הַבָּשָׂר אֶת־הַנּוֹלָד
לְפִי הָרוּחַ כֵּן־גַּם־עָתָּה׃

**29. w'ka'asher radaph 'az hanolad l'phi-habasar 'eth-hanolad
l'phi haRuach ken-gam-`atah.**

Gal4:29 But as he who was born according to the flesh
then persecuted him who was born according to the Spirit, so it is now also.

‹29› ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα,
οὕτως καὶ νῦν.

29 all' hōsper tote ho kata sarka gennētheis
But as then the one according to flesh having been born
ediōken ton kata pneuma, houtōs kai nyn.
was persecuting the one born according to Spirit, so also now.

---

30 והכתוב מה-הוא אמר גרש האמה ואת-בנה
כי לא יירש בן-האמה עם בן-החפשיה:

לוְהַכָּתוּב מַה־הוּא אֹמֵר גָּרֵשׁ הָאָמָה וְאֶת־בְּנָהּ
כִּי לֹא יִירַשׁ בֶּן־הָאָמָה עִם בֶּן־הַחָפְשִׁיָּה׃

**30. w'haKathub mah-hu' 'omer garesh ha'amah w'eth-b'nah
ki lo' yirash ben-ha'amah `im ben-hachaph'shiah.**

Gal4:30 But what does the Scripture say? Cast out the bondwoman and her son,
for the son of the bondwoman shall not inherit with the son of the free woman.

‹30› ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς·
οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

30 alla ti legei hē graphē? Ekbale tēn paidiskēn kai ton huion autēs;
But what says the Scripture? Cast out the maidservant and her son;
ou gar mē klēronomēsei ho huios tēs paidiskēs meta tou huiou tēs eleutheras.
for never shall inherit the son of the maidservant with the son of the free woman.

על-כן אחי לא-בני האמה אנחנו כי אם-בני החפשיה׃ 31
לא עַל־כֵּן אַחַי לֹא־בְנֵי הָאָמָה אֲנַחְנוּ כִּי אִם־בְּנֵי הַחָפְשִׁיָּה׃
31. `al-ken 'echay lo'-b'ney ha'amah 'anach'nu ki 'im-b'ney hachaph'shiah.

Gal4:31 Therefore, my brothers, we are not children of a bondwoman,
but children of the free woman.

‹31› διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.
31 dio, adelphoi, ouk esmen paidiskēs tekna alla tēs eleutheras.
Therefore, brothers, we are not children of a maidservant but of the freewoman.

Chapter 5

ועתה עמדו-נא בחרות אשר שחרר אתנו המשיח Gal5:1
ואל-תשובו להכבש בעל העבדות׃
אוְעַתָּה עִמְדוּ־נָא בַּחֵרוּת אֲשֶׁר שִׁחֲרַר אֹתָנוּ הַמָּשִׁיחַ
וְאַל־תָּשׁוּבוּ לְהִכָּבֵשׁ בְּעֹל הָעַבְדוּת׃
1. w'`atah `im'du-na' bacheruth 'asher shicharar 'othanu haMashiyach
w'al-tashubu l'hikabesh b'`ol ha`ab'duth.

Gal5:1 And now stand fast in the freedom with which the Mashiyach has made us free,
and shall not return to conquer with the yoke of bondage.

‹5:1› τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·
στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.
1 tę̄ eleutheriạ hēmas Christos ēleutherōsen;
For this freedom us the Anointed One freed;
stēkete oun kai mē palin zygō̧ douleias enechesthe.
stand fast therefore and not again by a yoke of slavery be held.

הנה אני פולוס אמר לכם שאם-תמולו 2
לא-יועיל לכם המשיח׃
בהִנֵּה אֲנִי פּוֹלוֹס אֹמֵר לָכֶם שֶׁאִם־תִּמּוֹלוּ
לֹא־יוֹעִיל לָכֶם הַמָּשִׁיחַ׃
2. hinneh 'ani Pholos 'omer lakem she'im-timolu lo'-yo`il lakem haMashiyach.

Gal5:2 Behold I, Pholos (Shaul), say to you that if you be circumcisied,
the Mashiyach shall be of no benefit to you.

‹2› Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.
2 Ide egō Paulos legō hymin hoti ean peritemnēsthe,
Behold I Paul say to you that if you are circumcised,
Christos hymas ouden ōphelēsei.

the Anointed One you nothing shall profit.

---

3 ומעיד אני עוד הפעם בכל-איש
אשר ימול שחיב הוא לשמר את-התורה כלה:

ג וּמֵעִיד אֲנִי עוֹד הַפַּעַם בְּכָל־אִישׁ
אֲשֶׁר יִמּוֹל שֶׁחַיָּב הוּא לִשְׁמֹר אֶת־הַתּוֹרָה כֻּלָּהּ׃

3. ume`id 'ani `od hapa`am b'kal-'ish
'asher yimol shechayab hu' lish'mor 'eth-haTorah kulah.

Gal5:3 And I testify again this time to every man that is circumcised,
that he is a debtor to do the entire Law.

‹3› μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ
ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

3 martyromai de palin panti anthrōpǭ peritemnomenǭ
And I testify again to every man being circumcised

hoti opheiletēs estin holon ton nomon poiēsai.
that he is a debtor whole the law to do.

---

4 נגזרתם מן-המשיח אתם המצטדקים
בתורה אבדתם מן-החסד:

ד נִגְזַרְתֶּם מִן־הַמָּשִׁיחַ אַתֶּם הַמִּצְטַדְּקִים
בַּתּוֹרָה אֲבַדְתֶּם מִן־הֶחָסֶד׃

4. nig'zar'tem min-haMashiyach 'atem hamits'tad'qim
baTorah 'abad'tem min-hechased.

Gal5:4 You are derived from the Mashiyach,
you who are justified by the Law, you have fallen from the grace.

‹4› κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.

4 katērgēthēte apo Christou, hoitines en nomǭ dikaiousthe,
You were estranged from the Anointed One, whoever by law are being justified

tēs charitos exepesate.
you fell from grace.

---

5 כי-אנחנו ברוח ניחל מתוך האמונה לתקות הצדקה:

ה כִּי־אֲנַחְנוּ בָּרוּחַ נְיַחֵל מִתּוֹךְ הָאֱמוּנָה לְתִקְוַת הַצְּדָקָה׃

5. ki-'anach'nu baRuach n'yachel mito'k ha'emunah l'thiq'wath hats'daqah.

Gal5:5 For we in the Spirit, by the faith eagerly wait for the hope of righteousness.

‹5› ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

5 hēmeis gar pneumati ek pisteōs elpida dikaiosynēs apekdechometha.
For we by the Spirit by faith the hope of righteousness eagerly await.

---

6 כי במשיח לא המילה תחשב ולא הערלה
כי אם-האמונה הפעלת באהבה:

ו כִּי בַמָּשִׁיחַ לֹא הַמִּילָה תֵּחָשֵׁב וְלֹא הָעָרְלָה

כִּי אִם־הָאֱמוּנָה הַפֹּעֶלֶת בְּאַהֲבָה׃

6. ki baMashiyach lo' hamilah techasheb w'lo' ha`ar'lah ki 'im-ha'emunah hapo`eleth b'ahabah.

Gal5:6 For in the Mashiyach neither circumcision avails nor uncircumcision but the faith working through love.

‹6› ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι’ ἀγάπης ἐνεργουμένη.

6 en gar Christō̧ Iēsou oute peritomē ti ischuei
For in the Anointed One Yahushua neither circumcision is of any force
oute akrobystia alla pistis di’ agapēs energoumenē.
nor uncircumcision, but faith through love working.

---

7 היטבתם לרוץ מי חשך אתכם משמע אל־האמת׃
ז הֵיטַבְתֶּם לָרוּץ מִי חָשַׂךְ אֶתְכֶם מִשְּׁמֹעַ אֶל־הָאֱמֶת׃

7. heytab'tem laruts mi chasa'k 'eth'kem mish'mo`a 'el-ha'emeth.

Gal5:7 You were runing well, who hindered you from obeying the truth?

‹7› Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι;

7 Etrechete kalōs; tis hymas enekopsen [tȩ̄] alētheia̧ mē peithesthai?
You were running well; who hindered you by the truth not to be persuaded?

---

8 הפתוי הזה איננו מאת הקרא אתכם׃
ח הַפִּתּוּי הַזֶּה אֵינֶנּוּ מֵאֵת הַקֹּרֵא אֶתְכֶם׃

8. hapituy hazeh 'eynenu me'eth haqore' 'eth'kem.

Gal5:8 This persuasion does not comes from Him who calls you.

‹8› ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

8 hē peismonē ouk ek tou kalountos hymas.
This persuasion is not of the One calling you.

---

9 מעט שאר מחמץ את־כל־העסה׃
ט מְעַט שְׂאֹר מְחַמֵּץ אֶת־כָּל־הָעִסָּה׃

9. m'`at s'or m'chamets 'eth-kal-ha`isah.

Gal5:9 A little leaven leavens all the lump.

‹9› μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

9 mikra zymē holon to phyrama zymoi.
A little leaven all the lump leavens.

---

10 מבטח אני בכם באדון כי לא תהיה רוח אחרת עמכם
והעכר אתכם ישא את־עונו יהיה מי שיהיה׃
י מֻבְטָח אֲנִי בָּכֶם בָּאָדוֹן כִּי לֹא תִהְיֶה רוּחַ אַחֶרֶת עִמָּכֶם
וְהָעֹכֵר אֶתְכֶם יִשָּׂא אֶת־עֲוֹנוֹ יִהְיֶה מִי שֶׁיִּהְיֶה׃

10. mub'tach 'ani bakem ba'Adon ki lo' thih'yeh ruach 'achereth `imakem

w'ha`oker 'eth'kem yisa' 'eth-`aono yih'yeh mi sheyih'yeh.

Gal5:10 I have confidence in you in the Adon (Master) that you shall have no other spirit. And he who is troubling you shall bear his judgment, it is whoever that he is.

‹10› ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε·
ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ.
10 egō pepoitha eis hymas en kyriō hoti ouden allo phronēsete;
I have confidence in you in the Master that nothing other you shall think;
ho de tarassōn hymas bastasei to krima, hostis ean ē.
but the one troubling you shall bear the judgment, whoever he may be.

---

11 ואני אחי אם-אכריז עוד המילה על-מה אהיה נרדף
הלא מבטל מכשול הצלוב:

יא וַאֲנִי אַחַי אִם־אַכְרִיז עוֹד הַמִּילָה עַל־מָה אֶהְיֶה נִרְדָּף
הֲלֹא מְבֻטָּל מִכְשׁוֹל הַצְּלוּב׃

11. wa'ani 'achay 'im-'ak'riz `od hamilah `al-mah 'eh'yeh nir'daph
halo' m'butal mik'shol hats'lub.

Gal5:11 And I, my brothers, if I still preach circumcision, why am I still being persecuted? Then the stumbling block of the crucifixion ceased.

‹11› ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι;
ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.
11 egō de, adelphoi, ei peritomēn eti kēryssō, ti eti diōkomai?
But I, brothers, if circumcision still I proclaim, why still am I being persecuted?
ara katērgētai to skandalon tou staurou.
Then has been abolished the stumbling block of the cross.

---

12 מי יתן ויכרתו המדיחים אתכם:

יב מִי יִתֵּן וְיִכָּרְתוּ הַמַּדִּיחִים אֶתְכֶם׃

12. mi yiten w'yikar'thu hamadichim 'eth'kem.

Gal5:12 I wish that the ones troubling you shall be cut off.

‹12› ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
12 ophelon kai apokopsontai hoi anastatountes hymas.
I would that even shall emasculate themselves the ones troubling you.

---

13 כי אתם אחי לחרות נקראתם ובלבד שלא תהיה
החרות סבה לבשר אלא שתעבדו איש את-רעהו באהבה:

יג כִּי אַתֶּם אַחַי לַחֵרוּת נִקְרֵאתֶם וּבִלְבַד שֶׁלֹּא תִהְיֶה
הַחֵרוּת סִבָּה לַבָּשָׂר אֶלָּא שֶׁתַּעַבְדוּ אִישׁ אֶת־רֵעֵהוּ בְּאַהֲבָה׃

13. ki 'atem 'achay lacheruth niq're'them ubil'bad shel' thih'yeh hacheruth sibah
labasar 'ela' sheta`ab'du 'ish 'eth-re`ehu b'ahabah.

Gal5:13 For you were called to freedom, my brothers, only do not use your freedom as an occasion for the flesh, but that serve one another through love.

‹13› Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν

εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.
13 Hymeis gar ep’ eleutheria̧ eklēthēte, adelphoi; monon mē tēn eleutherian
For you for freedom were called, brothers; only use not the freedom
eis aphormēn tę̄ sarki, alla dia tēs agapēs douleuete allēlois.
for a pretext for the flesh, but through love serve as slaves one other,

---

14 כי כל-התורה כלולה במצוה האחת הזאת
ואהבת לרעך כמוך:

יד כִּי כָל־הַתּוֹרָה כְּלוּלָה בַּמִּצְוָה הָאַחַת הַזֹּאת
וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ׃

14. ki kal-haTorah k’lulah bamits’wah ha’achath hazo’th w’ahab’at l’re`aak kamoak.

Gal5:14 For the whole Law is fulfilled in this one commandment in this word,
You shall love your neighbor as yourself.

‹14› ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται,
ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
14 ho gar pas nomos en heni logō̧ peplērōtai,
For the entire law in one word has been summed up
en tō̧ Agapēseis ton plēsion sou hōs seauton.
in the word, love your neighbor as yourselves.

---

15 אבל אם-תנשכו ותאכלו איש את-אחיו ראו
פן-תכלו איש על-ידי רעהו:

טו אֲבָל אִם־תְּנַשְּׁכוּ וְתֹאכְלוּ אִישׁ אֶת־אָחִיו רְאוּ
פֶּן־תְּכֻלּוּ אִישׁ עַל־יְדֵי רֵעֵהוּ׃

15. ‘abal ‘im-t’nash’ku w’tho’k’lu ‘ish ‘eth-‘achiu r’u pen-t’kulu ‘ish `al-y’dey re`ehu.

Gal5:15 But if you bite and devour one another,
take heed lest you are consumed by one another.

‹15› εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε.
15 ei de allēlous daknete kai katesthiete,
But if one another you bite and devour,
blepete mē hyp’ allēlōn analōthēte.
beware lest by one another you are destroyed.

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16 והנני אמר התהלכו ברוח ולא תמלאו את-תאות הבשר:

טז וְהִנְנִי אֹמֵר הִתְהַלְּכוּ בָּרוּחַ וְלֹא תְמַלְאוּ אֶת־תַּאֲוֹת הַבָּשָׂר׃

16. w’hin’ni ‘omer hith’hal’ku baRuach w’lo’ th’mal’u ‘eth-ta’aoth habasar.

Gal5:16 Behold, I say, walk in the Spirit, and you shall not accomplish the lust of the flesh.

‹16› Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
16 Legō de, pneumati peripateite
But I say, by the Spirit walk
kai epithymian sarkos ou mē telesēte.
and the lust of the flesh by no means could you perform.

17 כי הבשר מתאוה הפך מן-הרוח והרוח הפך
מן-הבשר ושניהם מתקוממים זה לזה
ובכן אין אתם עשים את אשר תחפצו:

יז כִּי הַבָּשָׂר מִתְאַוֶּה הֶפֶךְ מִן־הָרוּחַ וְהָרוּחַ הֶפֶךְ
מִן־הַבָּשָׂר וּשְׁנֵיהֶם מִתְקוֹמֲמִים זֶה לָזֶה
וּבְכֵן אֵין אַתֶּם עֹשִׂים אֵת אֲשֶׁר תַּחְפֹּצוּ:

17. ki habasar mith'aueh hephe'k min-haRuach w'haRuach hephek min-habasar ush'neyhem mith'qomamim zeh lazeh ub'ken 'eyn 'atem `osim 'eth 'asher tach'potsu.

Gal5:17 For the lust of flesh is opposite to the Spirit, and the Spirit is opposite to the flesh.
And the two of them are in opposition to one another.
So that you do not do what you desire.

‹17› ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός,
ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε.

17 hē gar sarx epithymei kata tou pneumatos, to de pneuma kata tēs sarkos,
For the flesh lusts against the Spirit, and the Spirit against the flesh,
tauta gar allēlois antikeitai,
for these things oppose each other,
hina mē ha ean thelēte tauta poiēte.
so that not whatever you desire can these things you do.

---

18 ואם-יהיה הרוח מנהיגכם אז אינכם תחת התורה:

יח וְאִם־יִהְיֶה הָרוּחַ מַנְהִיגְכֶם אָז אֵינְכֶם תַּחַת הַתּוֹרָה:

18. w'im-yih'yeh haRuach man'hig'kem 'az 'eyn'kem tachath haTorah.

Gal5:18 But if the Spirit is your leader, then you are not under the Law.

‹18› εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

18 ei de pneumati agesthe, ouk este hypo nomon.
But if by the Spirit you are led, you are not under law.

---

19 ונודעים המה פעלי הבשר אשר הם נאפים זנות טמאה וזמה:

יט וְנוֹדָעִים הֵמָּה פָּעֳלֵי הַבָּשָׂר אֲשֶׁר הֵם נִאֻפִים זְנוּת טֻמְאָה וְזִמָּה:

19. w'noda`im hemah pa`aley habasar 'asher hem ni'uphim z'nuth tum'ah w'zimah.

Gal5:19 Now they are known as the works of the flesh, in which they are:
immorality, impurity, sensuality,

‹19› φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

19 phanera de estin ta erga tēs sarkos,
Manifest now are the works of the flesh,
hatina estin porneia, akatharsia, aselgeia,
which are fornication, impurity, licentiousness,

---

20 עבודת אלילים וכשפים איבות ומצה
וקנאה ורגז מריבות מחלקות וכתות:

כ עֲבוֹדַת אֱלִילִים וּכְשָׁפִים אֵיבוֹת וּמַצָּה
וְקִנְאָה וָרֹגֶז מְרִיבוֹת מַחֲלֹקוֹת וְכִתּוֹת׃

20. `abodath 'elilim uk'shaphim 'eyboth umatsah w'qin'ah warogez m'riboth machaloqoth w'kitoth.

Gal5:20 idolatry, sorcery, enmities, strife, jealousy, wrath, disputes, dissensions, factions,

‹20› εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις,
ζῆλος, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,

20 eidōlolatria, pharmakeia, echthrai, eris, zēlos, thymoi, eritheiai, dichostasiai, haireseis,
idolatry, sorcery, enmities, strife, jealousy, anger, selfishness, divisions, sects,

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21 עין רעה ורצח שכרון וזוללות ודומיהם אשר אמר
מה-שכבר אמרתי כי-עשי אלה לא ינחלו מלכות האלהים:

כא עַיִן רָעָה וָרֶצַח שִׁכָּרוֹן וְזוֹלְלוּת וְדוֹמֵיהֶם אֲשֶׁר אֹמַר
מַה־שֶּׁכְּבָר אָמַרְתִּי כִּי־עֹשֵׂי אֵלֶּה לֹא יִנְחֲלוּ מַלְכוּת הָאֱלֹהִים׃

21. `ayin ra`ah waretsach shikaron w'zolaluth w'domeyhem 'asher 'omar mah-shek'bar 'amar'ti ki-`osey 'eleh lo' yin'chalu mal'kuth ha'Elohim.

Gal5:21 evil eyes, murder, drunkenness, revelling, and such like: of which I said what I have already said, that you do such things shall not inherit the kingdom of the Elohim.

‹21› φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν
καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

21 phthonoi, methai, kōmoi kai ta homoia toutois,
envyings, drunkennesses, carousings and things like these,
ha prolegō hymin kathōs proeipon hoti hoi ta toiauta
of which I tell beforehand you as I said before that the ones such things
prassontes basileian theou ou klēronomēsousin.
practising the Kingdom of Elohim shall not inherit.

---

22 ופרי הרוח הוא אהבה שמחה ושלום ארך רוח
ונדיבות וחסד ואמונה:

כב וּפְרִי הָרוּחַ הוּא אַהֲבָה שִׂמְחָה וְשָׁלוֹם אֹרֶךְ רוּחַ
וּנְדִיבוּת וְחֶסֶד וֶאֱמוּנָה׃

22. uph'ri haRuach hu' 'ahabah sim'chah w'shalom 'ore'k ruach un'dibuth w'chesed we'emunah.

Gal5:22 But the fruit of the Spirit is love, joy, and peace, patience,
and kindness, goodness, faithfulness,

‹22› Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη,
μακροθυμία χρηστότης ἀγαθωσύνη, πίστις

22 Ho de karpos tou pneumatos estin agapē chara eirēnē,
But the fruit of the Spirit is love, joy, peace,
makrothymia chrēstotēs agathōsynē, pistis
longsuffering, kindness, goodness, faith,

ענוה ופרישות לנגד עשי אלה אין-תורה: 23

כג וַעֲנָוָה וּפְרִישׁוּת לְנֶגֶד עֹשֵׂי אֵלֶּה אֵין־תּוֹרָה׃

23. wa`anawah uph'rishuth l'neged `osey 'eleh 'eyn-Torah.

Gal5:23 gentleness, self-control; against such things there is no law.

‹23› πραΰτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

23 prautēs egkrateia; kata tōn toioutōn ouk estin nomos.

meekness, self-control; against such things there is not a law.

ואשר הם למשיח צלבו את-בשרם עם-תשוקותיו ותאותיו: 24

כד וַאֲשֶׁר הֵם לַמָּשִׁיחַ צָלְבוּ אֶת־בְּשָׂרָם עִם־תְּשׁוּקֹתָיו וְתַאֲוֹתָיו׃

24. wa'asher hem laMashiyach tsal'bu 'eth-b'saram `im-t'shuqothayu w'tha'aothayu.

Gal5:24 Now those who belong to the Mashiyach יהושע have crucified the flesh with its passions and its desires.

‹24› οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν
σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

24 hoi de tou Christou [h̲Iēsou] tēn sarka estaurōsan

But the ones of the Anointed One Yahushua the flesh crucified

syn tois pathēmasin kai tais epithymiais.

with the passions and the lusts.

אם-נחיה ברוח נתהלכה גם-ברוח: 25

כה אִם־נִחְיֶה בָרוּחַ נִתְהַלְּכָה גַּם־בָּרוּחַ׃

25. 'im-nich'yeh baRuach nith'hal'kah gam-baRuach.

Gal5:25 If we live in the Spirit, let us also walk in the Spirit.

‹25› εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

25 ei zōmen pneumati, pneumati kai stoichōmen.

If we live by the Spirit, with the Spirit also we should be in line.

ולא נרדף אחרי כבוד-שוא להכעיס איש את-רעהו 26
ולקנא איש את-רעהו:

כו וְלֹא נִרְדֹּף אַחֲרֵי כְבוֹד־שָׁוְא לְהַכְעִיס אִישׁ אֶת־רֵעֵהוּ
וּלְקַנֵּא אִישׁ אֶת־רֵעֵהוּ׃

26. w'lo' nir'doph 'acharey k'bod-shaw' l'hak'`is 'ish 'eth-re`ehu ul'qane' 'ish 'eth-re`ehu.

Gal5:26 Let us not become conceited after vain glory, provoking one another, envying one another.

‹26› μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

26 mē ginōmetha kenodoxoi, allēlous prokaloumenoi, allēlois phthonountes.

Let us not become conceited, provoking one another, envying one another.

Chapter 6

𐤀𐤇𐤉 𐤀𐤐 𐤀𐤌-𐤉𐤕𐤐𐤔 𐤀𐤉𐤔 𐤌𐤊𐤌 𐤁𐤏𐤁𐤓𐤄 Gal6:1
𐤀𐤕𐤌 𐤀𐤍𐤔𐤉 𐤄𐤓𐤅𐤇 𐤕𐤒𐤉𐤌𐤅𐤄𐤅 𐤁𐤓𐤅𐤇 𐤏𐤍𐤅𐤄
𐤅𐤄𐤔𐤌𐤓 𐤋𐤍𐤐𐤔𐤊 𐤐𐤍-𐤕𐤁𐤀 𐤋𐤉𐤃𐤉-𐤍𐤎𐤉𐤅𐤍 𐤂𐤌-𐤀𐤕𐤄:

א אֶחָי אַף אִם־יִתָּפֵשׂ אִישׁ מִכֶּם בַּעֲבֵרָה
אַתֶּם אַנְשֵׁי הָרוּחַ תְּקִימֻהוּ בְּרוּחַ עֲנָוָה
וְהִשָּׁמֵר לְנַפְשְׁךָ פֶּן־תָּבֹא לִידֵי־נִסָּיוֹן גַּם־אָתָּה:

1. 'echay 'aph 'im-yitaphes 'ish mikem ba`aberah 'atem 'an'shey haruach
t'qimuhu b'ruach `anawah w'hishamer l'naph'sh'ak
pen-tabo' lidey-nisayon gam-'atah.

Gal6:1 My brothers, even if one of you is overtaken in the past,
you are the man in the Spirit, restore in a spirit of gentleness,
consider to yourself, lest you shall also come into temptation.

‹6:1› Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι,
ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος,
σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.

1 Adelphoi, ean kai prolēmphthę anthrōpos en tini paraptōmati,
Brothers, if indeed a man is overtaken in some transgression,
hymeis hoi pneumatikoi katartizete ton toiouton en pneumati prautētos,
you the spiritual ones restore such a one in a spirit of meekness,
skopōn seauton mē kai sy peirasthęs.
watching out for yourself lest also you be tempted.

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2 𐤔𐤀𐤅 𐤀𐤉𐤔 𐤀𐤕-𐤌𐤔𐤀 𐤓𐤏𐤄𐤅 𐤊𐤍 𐤕𐤒𐤉𐤌𐤅 𐤀𐤕-𐤕𐤅𐤓𐤕 𐤄𐤌𐤔𐤉𐤇:

ב שְׂאוּ אִישׁ אֶת־מַשָּׂא רֵעֵהוּ כֵּן תְּקַיְּמוּ אֶת־תּוֹרַת הַמָּשִׁיחַ:

2. s'u 'ish 'eth-masa' re`ehu ken t'qay'mu 'eth-Torath haMashiyach.

Gal6:2 Bear one another's burdens, and so you fulfill the Law of the Mashiyach.

‹2› Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

2 Allēlōn ta barē bastazete kai houtōs anaplērōsete ton nomon tou Christou.
One another's burdens bear and thus you shall fulfill the law of the Anointed One.

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3 𐤊𐤉 𐤄𐤇𐤔𐤁 𐤀𐤕-𐤏𐤑𐤌𐤅 𐤋𐤄𐤉𐤅𐤕-𐤌𐤄 𐤅𐤀𐤉𐤍𐤍𐤅 𐤌𐤀𐤅𐤌𐤄
𐤀𐤕-𐤍𐤐𐤔𐤅 𐤄𐤅𐤀 𐤌𐤓𐤌𐤄:

ג כִּי הַחשֵׁב אֶת־עַצְמוֹ לִהְיוֹת־מָה וְאֵינֶנּוּ מְאוּמָה
אֶת־נַפְשׁוֹ הוּא מְרַמֶּה:

3. ki hachsheb 'eth-`ats'mo lih'yoth-mah w'eynenu m'umah
'eth-naph'sho hu' m'rameh.

Gal6:3 For if he thinks himself to be somebody when he is nothing, he deceives himself.

‹3› εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὤν, φρεναπατᾷ ἑαυτόν.

3 ei gar dokei tis einai ti mēden ōn, phrenapatą heauton.
for if anyone thinks to be something, being nothing, he deceives himself.

4 אבל יבחן כל-איש את-מעשהו
ואז לו לבדו תהיה תהלתו ולא כנגד אחר:

ד אֲבָל יִבְחַן כָּל־אִישׁ אֶת־מַעֲשֵׂהוּ
וְאָז לוֹ לְבַדּוֹ תִּהְיֶה תְּהִלָּתוֹ וְלֹא כְּנֶגֶד אַחֵר׃

4. ‘abal yib’chan kal-‘ish ‘eth-ma`asehu
w’az lo l’bado tih’yeh th’hilatho w’lo’ k’neged ‘acher.

Gal6:4 But let each one prove his own work,
and then he shall have his boast to himself alone, and not against another.

‹4› τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος,
καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει καὶ οὐκ εἰς τὸν ἕτερον·

4 to de ergon heautou dokimazetō hekastos,
But the work of himself let prove each man,
kai tote eis heauton monon to kauchēma hexei kai ouk eis ton heteron;
and then in himself alone the boast he shall have and not in the other man;

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5 כי כל-איש את-משאו ישא:

ה כִּי כָל־אִישׁ אֶת־מַשָּׂאוֹ יִשָּׂא׃

5. ki kal-‘ish ‘eth-masa’o yisa’.

Gal6:5 For each one shall bear his own burden.

‹5› ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

5 hekastos gar to idion phortion bastasei.
for each man his own load shall bear.

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6 המלמד בדבר יחלק מכל-טובו למלמדהו:

ו הַמְלֻמָּד בַּדָּבָר יַחֲלֹק מִכָּל־טוּבוֹ לִמְלַמְּדֵהוּ׃

6. ham’lumad badabar yachaloq mikal-tubo lim’lam’dehu.

Gal6:6 Let him that is taught in the Word shares unto him that teaches
in all good things.

‹6› Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

6 Koinōneitō de ho katēchoumenos ton logon tō̧ katēchounti
Let share and the one being instructed in the Word with the one instructing
en pasin agathois.
in all good things.

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7 אל-תתעו אלהים לא-יתן להתל בו
כי את-אשר יזרע האדם אתו יקצר:

ז אַל־תִּתְעוּ אֱלֹהִים לֹא־יִתֵּן לְהָתֵל בּוֹ
כִּי אֶת־אֲשֶׁר יִזְרַע הָאָדָם אֹתוֹ יִקְצֹר׃

7. ‘al-tith’`u ‘Elohim lo’-yiten l’hathel bo ki ‘eth-‘asher yiz’ra` ha’adam ‘otho yiq’tsor.

Gal6:7 Do not be afraid of Elohim, He is not given to be misled,
for whatever a man sows, that he shall reap it.

‹7› Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται.
ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·
7 Mē planasthe, theos ou myktērizetai.
Do not be led astray; Elohim is not mocked.
ho gar ean speirē anthrōpos, touto kai therisei;
For whatever a man sows, this also he shall reap;

---

8 כי הזרע בבשרו יקצר כליון מבשרו
והזרע ברוח יקצר מן-הרוח חיי עולם:
חכִּי הַזֹּרֵעַ בִּבְשָׂרוֹ יִקְצֹר כִּלָּיוֹן מִבְּשָׂרוֹ
וְהַזֹּרֵעַ בָּרוּחַ יִקְצֹר מִן־הָרוּחַ חַיֵּי עוֹלָם׃
8. ki hazore`a bib'saro yiq'tsor kilayon mib'saro
w'hazore`a baRuach yiq'tsor min-haRuach chayey `olam.

Gal6:8 For the one who sows to his own flesh shall reap corruption from the flesh,
but the one who sows to the Spirit shall reap eternal life from the Spirit.

‹8› ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν,
ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.
8 hoti ho speirōn eis tēn sarka heautou ek tēs sarkos therisei phthoran,
because the one sowing to the flesh of himself of the flesh shall reap corruption,
ho de speirōn eis to pneuma ek tou pneumatos therisei zōēn aiōnion.
but the one sowing to the Spirit, of the Spirit shall reap life eternal.

---

9 ואנחנו אל-נלאה בעשות הטוב
כי-נקצר בעתו אם-לא נרפה:
טוַאֲנַחְנוּ אַל־נִלְאֶה בַּעֲשׂוֹת הַטּוֹב
כִּי־נִקְצֹר בְּעִתּוֹ אִם־לֹא נִרְפֶּה׃
9. wa'anach'nu 'al-nil'eh ba`asoth hatob ki-niq'tsor b'`ito 'im-lo' nir'peh.

Gal6:9 Let us not be weary in well doing, for in due season we shall reap if we faint not.

‹9› τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.
9 to de kalon poiountes mē egkakōmen,
Now in well doing let us not become weary,
kairō gar idiō therisomen mē ekluomenoi.
time for in its own we shall reap, not fainting.

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10 לכן כאשר תמצא ידנו נעשה-נא את-הטוב עם-כל-אדם
וביותר עם-בני אמונתנו:
ילָכֵן כַּאֲשֶׁר תִּמְצָא יָדֵנוּ נַעֲשֶׂה־נָּא אֶת־הַטּוֹב עִם־כָּל־אָדָם
וּבְיוֹתֵר עִם־בְּנֵי אֱמוּנָתֵנוּ׃
10. laken ka'asher tim'tsa' yadenu na`aseh-na' 'eth-hatob `im-kal-'adam
ub'yother `im-b'ney 'emunathenu.

Gal6:10 Therefore when we find our hand, please let us do good to all men,

especially to the most of the children of the faith.

‹10› ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας,
μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

10 ara oun hōs kairon echomen, ergazōmetha to agathon pros pantas,
Therefore then as we have opportunity, we should work the good towards all,
malista de pros tous oikeious tēs pisteōs.
and especially towards the household of faith.

ראו-נא מה-גדול המכתב אשר כתבתי אליכם בידי: 11

יא רְאוּ־נָא מַה־גָּדוֹל הַמִּכְתָּב אֲשֶׁר כָּתַבְתִּי אֲלֵיכֶם בְּיָדִי׃

11. r'u-na' mah-gadol hamik'tab 'asher kathab'ti 'aleykem b'yadi.

Gal6:11 See with what large letters which I am writing to you with my own hand!

‹11› Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

11 Idete pēlikois hymin grammasin egrapsa tę emę cheiri.
See with what large letters to you I wrote with my own hand.

החפצים להתהדר בבשר אין כופים אתכם להמול 12
אלא כדי שלא-ירדפו על-צלוב המשיח:

יב הַחֲפֵצִים לְהִתְהַדֵּר בַּבָּשָׂר אֵין כּוֹפִים אֶתְכֶם לְהִמּוֹל
אֶלָּא כְּדֵי שֶׁלֹּא־יֵרָדְפוּ עַל־צְלוּב הַמָּשִׁיחַ׃

12. hachaphetsim l'hith'hader babasar 'eyn kophim 'eth'kem l'himol
'ela' k'dey shel'-yerad'phu `al-ts'lub haMashiyach.

Gal6:12 Those desire to boast about the flesh which is nothing,
they compel you to be circumcised, only so that they shall not be persecuted
for the crucifixion of the Mashiyach.

‹12› ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι,
μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.

12 hosoi thelousin euprosōpēsai en sarki,
As many as desire to make a good showing in the flesh,
houtoi anagkazousin hymas peritemnesthai,
these compel you to be circumcised,
monon hina tō staurō tou Christou mē diōkōntai.
only that for the cross of the Anointed One they be not persecuted.

כי גם-הם הנמולים לא ישמרו את-התורה רק רצונם 13
אשר תמולו למען יתהללו בבשרכם:

יג כִּי גַם־הֵם הַנִּמּוֹלִים לֹא יִשְׁמְרוּ אֶת־הַתּוֹרָה רַק רְצוֹנָם
אֲשֶׁר תִּמּוֹלוּ לְמַעַן יִתְהַלְלוּ בִּבְשַׂרְכֶם׃

13. ki gam-hem hanimolim lo' yish'm'ru 'eth-haTorah raq r'tsonam
'asher timolu l'ma`an yith'halalu bib'sar'kem.

Gal6:13 For even those who are circumcised do not keep the Law,
but they desire that you are circumcised so that they may boast in your flesh.

‹13› οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

13 oude gar hoi peritemnomenoi autoi nomon phylassousin
For neither the ones being circumcised themselves the law keep
alla thelousin hymas peritemnesthai, hina en tę̄ hymeterą sarki kauchēsōntai.
but they desire you to be circumcised, that in your flesh they may boast.

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14 ואנכי חלילה לי מהתהלל בלתי אם בצלוב אדנינו
יהושע המשיח אשר-בו העולם נצלב-לי ואני נצלב לעולם:

יד וְאָנֹכִי חָלִילָה לִּי מֵהִתְהַלֵּל בִּלְתִּי אִם בִּצְלוּב אֲדֹנֵינוּ
יָהוּשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר־בּוֹ הָעוֹלָם נִצְלַב־לִי וַאֲנִי נִצְלָב לָעוֹלָם׃

14. w'anoki chalilah li mehith'halel bil'ti 'im bits'lub 'Adoneynu Yahushuà haMashiyach 'asher-bo ha`olam nits'lab-li wa'ani nits'lab la`olam.

Gal6:14 And for me, let it not be that I should boast,
except in the crucifixion of our Adon (Master) יהושע the Mashiyach,
through which the world has been crucified to me, and I have been crucified to the world.

‹14› ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.

14 emoi de mē genoito kauchasthai ei mē en tō̧ staurō̧ tou kyriou hēmōn
But to me may it not be to boast except in the cross of our Master,
Iēsou Christou, di' hou emoi kosmos estaurōtai kagō kosmō̧.
through whom to me the world has been crucified and I to the world.

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15 כי-במשיח יהושע לא-המילה תחשב ולא-הערלה
כי אם-הבריאה החדשה:

טו כִּי־בַמָּשִׁיחַ יָהוּשֻׁעַ לֹא־הַמִּילָה תֵחָשֵׁב וְלֹא־הָעָרְלָה
כִּי אִם־הַבְּרִיאָה הַחֲדָשָׁה׃

15. ki-baMashiyach Yahushuà lo'-hamilah thechasheb w'lo'-ha`ar'lah ki 'im-hab'ri'ah hachadashah.

Gal6:15 For in Mashiyach יהושע neither is circumcision considered,
nor uncircumcision, but a new creation.

‹15› οὔτε γὰρ περιτομή τί ἐστιν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.

15 oute gar peritomē ti estin oute akrobystia alla kainē ktisis.
For neither circumcision is anything nor uncircumcision but a new creation.

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16 וכל-הנהגים כשורה הזאת שלום ורחמים עליהם
ועל-ישראל אשר לאלהים:

טז וְכָל־הַנֹּהֲגִים כַּשּׁוּרָה הַזֹּאת שָׁלוֹם וְרַחֲמִים עֲלֵיהֶם
וְעַל־יִשְׂרָאֵל אֲשֶׁר לֵאלֹהִים׃

16. w'kal-hanohagim kashurah hazo'th shalom w'rachamim `aleyhem w'`al-Yis'ra'El 'asher l'Elohim.

Gal6:16 And as many as walk according to this rule, peace and mercy be upon them,

and upon Yisra’El which is of Elohim.

‹16› καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ’ αὐτοὺς καὶ ἔλεος
καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

16 kai hosoi tǭ kanoni toutǭ stoichēsousin, eirēnē ep’ autous kai eleos
And as many as rule with this shall keep in line, peace upon them and mercy,
kai epi ton Israēl tou theou.
even upon the Israel of Elohim.

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17 מעתה איש אל-ילאני עוד
כי את-חבורות האדון יהושע אני נשא בגויתי:

יז מֵעַתָּה אִישׁ אַל־יַלְאֵנִי עוֹד
כִּי אֶת־חַבּוּרוֹת הָאָדוֹן יָהוּשֻׁעַ אֲנִי נֹשֵׂא בִּגְוִיָּתִי׃

17. me`atah ‘ish ‘al-yal’eni `od
ki ‘eth-chaburoth ha’Adon Yahushuà ‘ani nose’ big’wiathi.

Gal6:17 From now on let one trouble me no more,
for I bear on my body the marks of the Adon יהושע.

‹17› Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·
ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

17 Tou loipou kopous moi mēdeis parechetō;
For the rest, troubles to me no one let give;
egō gar ta stigmata tou Iēsou en tǭ sōmati mou bastazō.
for I the marks of Yahushua in my body bear.

---

18 חסד יהושע המשיח אדנינו יהי עם-רוחכם אחי אמן:

יח חֶסֶד יָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ יְהִי עִם־רוּחֲכֶם אֶחָי אָמֵן׃

18. chesed Yahushuà haMashiyach ‘Adoneynu y’hi `im-ruachkem ‘echay ‘Amen.

Gal6:18 The grace of יהושע the Mashiyach our Adon
be with your spirit, my brothers. Amen.

‹18› Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

18 Hē charis tou kyriou hēmōn Iēsou Christou
The grace of our Master Yahushua the Anointed One
meta tou pneumatos hymōn, adelphoi; amēn.
be with the spirit of you, brothers; Amen.

Sepher Ephesim (Ephesians)

Chapter 1

Shavua Reading Schedule (39th sidrot) - Eph 1 - 6

Eph1:1 פולוס שליח יהושע המשיח ברצון אלהים
אל-הקדשים הנמצאים (באפסוס) ומאמינים במשיח יהושע:

א פּוֹלוֹס שְׁלִיחַ יָהוּשֻׁעַ הַמָּשִׁיחַ בִּרְצוֹן אֱלֹהִים

אֶל־הַקְּדֹשִׁים הַנִּמְצָאִים (בְּאֶפְסוֹס) וּמַאֲמִינִים בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

1. Polos sh'liach Yahushuà haMashiyach bir'tson 'Elohim 'el-haq'dshim hanim'ts'im (b'Eph'sos) uma'aminim baMashiyach Yahushuà.

Eph1:1 Polos (Shaul), an apostle of יהושע the Mashiyach by the will of Elohim,
to the holy ones who are located at Ephesos and who are faithful
in the Mashiyach יהושע.

‹1:1› Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ,

1 Paulos apostolos Christou Iēsou dia thelēmatos theou

Paul an apostle of the Anointed One Yahushua through the will of Elohim

tois hagiois tois ousin [en Ephesǭ] kai pistois en Christǭ Iēsou,

to the saints being in Ephesus and believers in the Anointed One Yahushua,

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2 חסד לכם ושלום מאת האלהים אבינו
ואדנינו יהושע המשיח:

ב חֶסֶד לָכֶם וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

2. chesed lakem w'shalom me'eth ha'Elohim 'abinu wa'Adoneynu Yahushuà haMashiyach.

Eph1:2 Grace to you and peace from the Elohim our Father
and our Adon (Master) יהושע the Mashiyach.

‹2› χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

2 charis hymin kai eirēnē apo theou patros hēmōn

Grace to you and peace from Elohim our Father

kai kyriou Iēsou Christou.

and Master Yahushua the Anointed One.

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3 ברוך האלהים ואבי אדנינו יהושע המשיח אשר
ברכנו בכל-ברכת רוח במרומים במשיח:

ג בָּרוּךְ הָאֱלֹהִים וַאֲבִי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר בֵּרְכָנוּ
בְּכָל־בִּרְכַּת רוּחַ בַּמְּרוֹמִים בַּמָּשִׁיחַ׃

3. baru'k ha'Elohim wa'abi 'Adoneynu Yahushuà haMashiyach 'asher ber'kanu b'kal-bir'kath ruach bam'romim baMashiyach.

Eph1:3 Blessed be the Elohim and my Father of our Master יהושע the Mashiyach,
who has blessed us with every spiritual blessing in the heavenly places in the Mashiyach,

‹3› Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

3 Eulogētos ho theos kai patēr tou kyriou hēmōn Iēsou Christou,

Blessed be the Elohim and Father of our Master, Yahushua the Anointed One,

ho eulogēsas hēmas en pasę̄ eulogią pneumatikę̄

the One having blessed us with every spiritual blessing

en tois epouraniois en Christǭ,

in the heavenlies in the Anointed One,

---

4 כאשר בחר אתנו בו לפני מוסדות תבל להיות קדשים ותמימים לפניו באהבה:

ד כַּאֲשֶׁר בָּחַר אֹתָנוּ בוֹ לִפְנֵי מוֹסְדוֹת תֵּבֵל לִהְיוֹת קְדֹשִׁים וּתְמִימִים לְפָנָיו בְּאַהֲבָה:

4. ka'asher bachar 'othanu bo liph'ney mos'doth tebel lih'yoth q'dshim uth'mimim l'phanayu b'ahabah.

Eph1:4 even as He chose us in Him before the foundation of the world,
to be the holy ones and blameless before Him in love,

‹4› καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους
καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

4 kathōs exelexato hēmas en autō̧ pro katabolēs kosmou einai hēmas hagious
even as He chose us in Him before the foundation of the world for us to be holy
kai amōmous katenōpion autou en agapȩ̄,
and blameless in the sight of Him in love,

---

5 יעדנו לו לבנים על-ידי יהושע המשיח כרצון חפצו:

ה יְעָדָנוּ לוֹ לְבָנִים עַל־יְדֵי יְהוֹשֻׁעַ הַמָּשִׁיחַ כִּרְצוֹן חֶפְצוֹ:

5. y'`adanu lo l'banim `al-y'dey Yahushuà haMashiyach kir'tson cheph'tso.

Eph1:5 He predestined us to adoption as sons through יהושע the Mashiyach
to Himself, according to the good pleasure of His will,

‹5› προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν,
κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

5 proorisas hēmas eis huiothesian dia Iēsou Christou eis auton,
having predestined us to sonship through Yahushua the Anointed One to Himself,
kata tēn eudokian tou thelēmatos autou,
according to the good pleasure of His will,

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6 לתהלת כבוד חסדו אשר-חנן אתנו בידידו:

ו לִתְהִלַּת כְּבוֹד חַסְדּוֹ אֲשֶׁר־חָנַן אֹתָנוּ בִּידִידוֹ:

6. lith'hilath k'bod chas'do 'asher-chanan 'othanu bidido.

Eph1:6 to the praise of the glory of His grace,
which He freely bestowed on us in His beloved One.

‹6› εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ.

6 eis epainon doxēs tēs charitos autou
to the praise of the glory of His grace
hēs echaritōsen hēmas en tō̧ ēgapēmenō̧.
by which He favored us in the beloved One;

---

7 אשר-בו לנו הפדיום בדמו וסליחת הפשעים כרב חסדו:

ז אֲשֶׁר־בּוֹ לָנוּ הַפִּדְיוֹם בְּדָמוֹ וּסְלִיחַת הַפְּשָׁעִים כְּרֹב חַסְדּוֹ:

7. 'asher-bo lanu hapid'yom b'damo us'lichath hap'sha`im k'rob chas'do.

Eph1:7 In whom we have the redemption through His blood,
the forgiveness of our trespasses, according to the riches of His grace,

‹7› ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,
τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

7 en hō echomen tēn apolytrōsin dia tou haimatos autou,
in whom we have redemption through His blood,
tēn aphesin tōn paraptōmatōn kata to ploutos tēs charitos autou
the forgiveness of trespasses, according to the wealth of His grace,

---

8 אשר בא עלינו בשפע-חכמה והשכל׃

ח אֲשֶׁר בָּא עָלֵינוּ בְּשֶׁפַע־חָכְמָה וְהַשְׂכֵּל׃

8. 'asher ba' `aleynu b'shepha`-chak'mah w'has'kel.

Eph1:8 which He has abounded in us in all wisdom and intelligence,

‹8› ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει,

8 hēs eperisseusen eis hēmas, en pasē sophią kai phronēsei,
which he lavished in us, in all wisdom and understanding,

---

9 והודיע אתנו את-סוד חפצו כרצונו
ועצתו מראש אשר יעץ בו׃

ט וְהוֹדִיעַ אֹתָנוּ אֶת־סוֹד חֶפְצוֹ כִּרְצוֹנוֹ
וַעֲצָתוֹ מֵרֹאשׁ אֲשֶׁר יָעַץ בּוֹ׃

9. w'hodi`a 'othanu 'eth-sod cheph'tso kir'tsono wa`atsatho mero'sh 'asher ya`ats bo.

Eph1:9 He made known to us the mystery of His will, according to His good pleasure
and His purpose in the beginning which He carried out in Him,

‹9› γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,
κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

9 gnōrisas hēmin to mystērion tou thelēmatos autou,
having made known to us the mystery of His will,
kata tēn eudokian autou hēn proetheto en autō
according to His good pleasure which He purposed in Him

---

10 על-דבר הנהגתו במלאת הימים לקבל את-הכל
במשיח מה-שבשמים ומה-שבארץ׃

י עַל־דְּבַר הַנְהָגָתוֹ בִּמְלֹאת הַיָּמִים לְקַבֵּל אֶת־הַכֹּל
בַּמָּשִׁיחַ מַה־שֶּׁבַּשָּׁמַיִם וּמַה־שֶּׁבָּאָרֶץ׃

10. `al-d'bar han'hagatho bim'lo'th hayamim l'qabel 'eth-hakol
baMashiyach mah-shebashamayim umah-sheba'arets.

Eph1:10 on the command of His leadership of the fullness of the days to receive all things
in the Mashiyach, both what are in the heavens and what are on the earth,

‹10› εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,
ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,

τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.

10 eis oikonomian tou plērōmatos tōn kairōn, anakephalaiōsasthai ta panta
for a stewartship of the fullness of the times, to sum up all things
en tǭ Christǭ, ta epi tois ouranois
in the Anointed One, the things on the heavens
kai ta epi tēs gēs en autǭ.
and the things on the earth, in Him;

---

11 ובו לקחנו נחלתנו אנחנו המיעדים לה מלפנים
במחשבת פעל הכל כעצת חפצו:

יא וּבוֹ לָקַחְנוּ נַחֲלָתֵנוּ אֲנַחְנוּ הַמְיֻעָדִים לָהּ מִלְּפָנִים
בְּמַחֲשֶׁבֶת פֹּעֵל הַכֹּל כַּעֲצַת חֶפְצוֹ׃

11. ubo laqach'nu nachalathenu 'anach'nu ham'yu`adim lah mil'phanim b'machashebeth po`el hakol ka`atsath cheph'tso.

Eph1:11 in Him we have obtained an inheritance,
being predestined for it before the beginnings according to His purpose
who works all things according to the counsel of His will,

‹11› ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ

11 en hǭ kai eklērōthēmen prooristhentes
in whom also we were made an inheritance, having been predestined
kata prothesin tou ta panta energountos
according to the plan of the One working all things
kata tēn boulēn tou thelēmatos autou
according to the counsel of His will,

---

12 להיות לתהלת כבודו אנחנו אשר יחלנו אל-המשיח מאז:

יב לִהְיוֹת לִתְהִלַּת כְּבוֹדוֹ אֲנַחְנוּ אֲשֶׁר יִחַלְנוּ אֶל־הַמָּשִׁיחַ מֵאָז׃

12. lih'yoth lith'hilath k'bodo 'anach'nu 'asher yichal'nu 'el-haMashiyach me'az.

Eph1:12 to be the praise of His glory, that we first hoped in the Mashiyach since,

‹12› εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.

12 eis to einai hēmas eis epainon doxēs autou
for us to be to the praise of His glory,
tous proēlpikotas en tǭ Christǭ.
the ones having previously hoped in the Anointed One;

---

13 ואשר גם-אתם שתולים בו אחרי שמעכם
דבר האמת את-בשורת ישועתכם ואשר בו
כשהאמנתם גם-נחתמתם ברוח ההבטחה רוח הקדש:

יג וַאֲשֶׁר גַּם־אַתֶּם שְׁתוּלִים בּוֹ אַחֲרֵי שָׁמְעֲכֶם
דְּבַר הָאֱמֶת אֶת־בְּשׂוֹרַת יְשׁוּעַתְכֶם וַאֲשֶׁר בּוֹ
כְּשֶׁהֶאֱמַנְתֶּם גַּם־נֶחְתַּמְתֶּם בְּרוּחַ הַהַבְטָחָה רוּחַ הַקֹּדֶשׁ׃

13. wa'asher gam-'atem sh'thulim bo 'acharey sham'`akem d'bar ha'emeth 'eth-b'sorath y'shu`ath'kem wa'asher bo k'shehe'eman'tem gam-nech'tam'tem b'Ruach hahab'tachah Ruach haQodesh.

Eph1:13 that you also are planted in Him, after having heard the Word of truth, the good news of your salvation, in which when you believed that you were sealed also with the Spirit of promise with the Holy Spirit,

‹13› ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

13 en hō kai hymeis akousantes ton logon tēs alētheias,
in whom also you, having heard the message of the truth,
to euaggelion tēs sōtērias hymōn, en hō kai pisteusantes
the good news of Your salvation, in whom also having believed
esphragisthēte tō pneumati tēs epaggelias tō hagiō,
you were sealed with the Spirit of promise the holy,

---

14 כי זה ערבון נחלתנו לפדות-לו עם סגלה לתהלת כבודו:

יד כִּי זֶה עֶרְבוֹן נַחֲלָתֵנוּ לִפְדּוֹת-לוֹ עַם סְגֻלָּה לִתְהִלַּת כְּבוֹדוֹ:

14. ki zeh `er'bon nachalathenu liph'doth-lo `am s'gulah lith'hilath k'bodo.

Eph1:14 for this is the earnest of our inheritance, until the redemption of them, the preculiar people, to the praise of His glory.

‹14› ὅ ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

14 ho estin arrabōn tēs klēronomias hēmōn, eis apolytrōsin tēs peripoiēseōs,
which is an earnest of our inheritance, to the redemption of the possession,
eis epainon tēs doxēs autou.
to the praise of His glory.

---

15 בעבור זאת גם-אנכי אחרי שמעי אמונתכם
באדנינו יהושע והאהבה אשר-אהבתם את-כל-הקדשים:

טו בַּעֲבוּר זֹאת גַּם-אָנֹכִי אַחֲרֵי שָׁמְעִי אֱמוּנַתְכֶם
בַּאֲדֹנֵינוּ יָהוּשֻׁעַ וְהָאַהֲבָה אֲשֶׁר-אֲהַבְתֶּם אֶת-כָּל-הַקְּדֹשִׁים:

15. ba`abur zo'th gam-'anoki 'acharey sham'`i 'emunath'kem ba'Adoneynu Yahushuà w'ha'ahabah 'asher-'ahab'tem 'eth-kal-haq'dshim.

Eph1:15 For this reason I also, after I heard of your faith in our Adon (Master) יהושע, and the love which you love for all the holy ones,

‹15› Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους

15 Dia touto kagō akousas tēn kath' hymas pistin en tō kyriō Iēsou
Therefore I also having heard of the among you faith in the Master Yahushua
kai tēn agapēn tēn eis pantas tous hagious
and the love to all the saints,

---

16 לא אחדל מהודות בעבורכם בהזכירי אתכם בתפלתי:

טז לֹא אֶחְדַּל מְהוֹדוֹת בַּעֲבוּרְכֶם בְּהַזְכִּירִי אֶתְכֶם בִּתְפִלָּתָי׃

16. lo' 'ech'dal mehodoth ba`abur'kem b'haz'kiri 'eth'kem bith'philthay.

Eph1:16 do not cease to give thanks for you, for mentioning you in my prayers,

‹16› οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,

16 ou pauomai eucharistōn hyper hymōn mneian poioumenos epi tōn proseuchōn mou,

do not cease giving thanks for you making mention of you at my prayers,

---

17 שיתן לכם אלהי אדנינו יהושע המשיח אבי
הכבוד את-רוח החכמה והחזון לדעת אתו:

יז שֶׁיִּתֵּן לָכֶם אֱלֹהֵי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ אֲבִי
הַכָּבוֹד אֶת־רוּחַ הַחָכְמָה וְהֶחָזוֹן לָדַעַת אֹתוֹ׃

17. sheyiten lakem 'Elohey 'Adoneynu Yahushuà haMashiyach 'Abi hakabod
'eth-Ruach hachak'mah w'hechazon lada`ath 'otho.

Eph1:17 that the El of our Adon יהושע the Mashiyach, my Father of glory,
may give to you a Spirit of wisdom and of revelation in the knowledge of Him.

‹17› ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης,
δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,

17 hina ho theos tou kyriou hēmōn Iēsou Christou, ho patēr tēs doxēs,

that the El of our Master Yahushua the Anointed One, the Father of glory,

dōē hymin pneuma sophias kai apokaluueōs en epignōsei autou,

may give to you a Spirit of wisdom and revelation in a fuller knowledge of Him,

---

18 ויאר עיני לבבכם למען תדעו מה-היא תוחלת קריאתו
ומה-עשר כבוד נחלתו בקדשים:

יח וְיָאֵר עֵינֵי לְבַבְכֶם לְמַעַן תֵּדְעוּ מַה־הִיא תּוֹחֶלֶת קְרִיאָתוֹ
וּמַה־עֹשֶׁר כְּבוֹד נַחֲלָתוֹ בַּקְּדֹשִׁים׃

18. w'ya'er `eyney l'bab'kem l'ma`an ted'`u mah-hi' tocheleth q'ri'atho
umah-`sher k'bod nachalatho baq'dshim.

Eph1:18 The eyes of your heart being enlightened, so that you shall know what is the hope
of His calling, and what are the riches of the glory of His inheritance in the holy ones,

‹18› πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν]
εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ,
τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

18 pephōtismenous tous ophthalmous tēs kardias [hymōn]

having been enlightened the eyes of your heart

eis to eidenai hymas tis estin hē elpis tēs klēseōs autou,

for you to know what is the hope of His calling,

tis ho ploutos tēs doxēs tēs klēronomias autou en tois hagiois,

what is the wealth of the glory of His inheritance in the saints,

---

19 ומה-יתרון גדלת גבורתו בנו המאמינים
כפי פעלת עצם חילו:

יט וּמַה־יִּתְרוֹן גְּדֻלַּת גְּבוּרָתוֹ בָּנוּ הַמַּאֲמִינִים
כְּפִי פְּעֻלַּת עֹצֶם כֹּחוֹ׃

19. umah-yith'ron g'dulath g'buratho banu hama'aminim
k'phi ph'`ulath `otsem kocho.

Eph1:19 and what is the surpassing greatness of His power toward us who believe,
according to the working of of His might strength,

‹19› καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας
κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

19 kai ti to hyperballon megethos tēs dynameōs autou eis hēmas tous pisteuontas
and what is the surpassing greatness of His power to us the ones believing
kata tēn energeian tou kratous tēs ischuos autou.
according to the working of the might of His strength,

---

20 אשר פעל במשיח בהעיר אתו מן־המתים
ויושיבנו לימינו במרומים:

כ אֲשֶׁר פָּעַל בַּמָּשִׁיחַ בְּהָעִיר אֹתוֹ מִן־הַמֵּתִים
וַיּוֹשִׁיבֵנוּ לִימִינוֹ בַּמְּרוֹמִים׃

20. 'asher pa`al baMashiyach b'ha`ir 'otho min-hamethim
wayoshibenu limino bam'romim.

Eph1:20 which He wrought in the Mashiyach, when He raised Him from the dead
and seated Him at His right hand in the heavenly places,

‹20› ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν
καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

20 hēn enērgēsen en tῳ Christῳ egeiras auton ek nekrōn
which he exerted in the Anointed One having raised Him from the dead
kai kathisas en dexią autou en tois epouraniois
and having seated Him in His right in the heavenlies

---

21 ממעל לכל־שררה ושלטן וגבורה וממשלה וכל הנקרא
בשם לא־בעולם הזה בלבד כי אם־גם בעולם הבא:

כא מִמַּעַל לְכָל־שְׂרָרָה וְשָׁלְטָן וּגְבוּרָה וּמֶמְשָׁלָה וְכֹל הַנִּקְרָא
בְּשֵׁם לֹא־בָעוֹלָם הַזֶּה בִּלְבַד כִּי אִם־גַּם בָּעוֹלָם הַבָּא׃

21. mima`al l'kal-s'rarah w'shal'tan ug'burah umem'shalah
w'kol haniq'ra' b'shem lo'-ba`olam hazeh bil'bad ki 'im-gam ba`olam haba'.

Eph1:21 far above all rule and authority and power and dominion,
and all that is called by name, not only in this age, but also in the age to come.

‹21› ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς
ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

21 hyperanō pasēs archēs kai exousias kai dynameōs kai kyriotētos
far above all rule and authority and power and lordship
kai pantos onomatos onomazomenou, ou monon en tῳ aiōni toutῳ alla kai en tῳ mellonti;

and every name being named, not only in this age but also in the coming one;

---

22 ויׁשת כל תחת רגליו ויתן אתו לראש לכל אל-העדה:

כב וַיָּשֶׁת כֹּל תַּחַת רַגְלָיו וַיִּתֵּן אֹתוֹ לְרֹאשׁ לְכֹל אֶל־הָעֵדָה׃

22. wayasheth kol tachath rag'layu wayiten 'otho l'ro'sh l'kol 'el-ha`edah.

Eph1:22 And He put all things under His feet,
and gave Him to be the head over all things to the assembly,

‹22› καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ
καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

22 kai panta hypetaxen hypo tous podas autou

And He subordinated all things under His feet

kai auton edōken kephalēn hyper panta tę ekklēsią,

and gave Him as head over all things to the assembly,

---

23 אשר היא גופו מלוא של-הממלא את-הכל בכל:

כג אֲשֶׁר הִיא גּוּפוֹ מְלוֹא שֶׁל־הַמְמַלֵּא אֶת־הַכֹּל בַּכֹּל׃

23. 'asher hi' gupho m'lo' shel-ham'male' 'eth-hakol bakol.

Eph1:23 which is His body, the fullness of Him who fills all in all.

‹23› ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

23 hētis estin to sōma autou, to plērōma tou ta panta en pasin plēroumenou.

which is His body, the fullness of the One all with all filling.

Chapter 2

Eph2:1 גם-אתכם אשר מתים הייתם בפשעיכם וחטאתיכם:

א גַּם־אֶתְכֶם אֲשֶׁר מֵתִים הֱיִיתֶם בְּפִשְׁעֵיכֶם וְחַטֹּאתֵיכֶם׃

1. gam-'eth'kem 'asher methim heyithem b'phish'`eykem w'chato'theykem.

Eph2:1 Even you who were dead in your trespasses and your sins,

‹2:1› Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,

1 Kai hymas ontas nekrous tois paraptōmasin kai tais hamartiais hymōn,

And you being dead in the trespasses and our sins,

---

2 אשר התהלכתם בהם כדור העולם הזה כרצון שר
ממשלת האויר והוא הרוח הפעל כעת בבני המרי:

ב אֲשֶׁר הִתְהַלַּכְתֶּם בָּהֶם כְּדוֹר הָעוֹלָם הַזֶּה כִּרְצוֹן שַׂר
מֶמְשֶׁלֶת הָאֲוִיר וְהוּא הָרוּחַ הַפֹּעֵל כָּעֵת בִּבְנֵי הַמֶּרִי׃

**2. 'asher hith'halak'tem bahem k'dor ha`olam hazeh kir'tson sar mem'sheleth ha'awir
w'hu' haruach hapo`el ka`eth bib'ney hameri.**

Eph2:2 in which you walked in them in the generation of this world,
according to the desire of the prince of the power of the air
and it is the spirit now working in the sons of disobedience.

‹2› ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,

κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος
ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

2 en hais pote periepatēsate kata ton aiōna tou kosmou toutou,
    in which once you walked according to the age of this world,
kata ton archonta tēs exousias tou aeros,
    according to the ruler of the authority of the air,
tou pneumatos tou nyn energountos en tois huiois tēs apeitheias;
    the Spirit now working in the sons of disobedience;

---

3 וגם-אנחנו כלנו בתוכם הלכנו לפנים
בתאות הבשר לעשות חפצי בשרנו
ומחשבותינו ונהי בני-רגז בטבענו כשאר בני אדם:

ג וְגַם־אֲנַחְנוּ כֻלָּנוּ בְּתוֹכָם הָלַכְנוּ לְפָנִים
בְּתַאֲוֹת הַבָּשָׂר לַעֲשׂוֹת חֶפְצֵי בְשָׂרֵנוּ
וּמַחְשְׁבוֹתֵינוּ וַנְּהִי בְנֵי־רֹגֶז בְּטִבְעֵנוּ כִּשְׁאָר בְּנֵי אָדָם׃

3. w'gam-'anach'nu kulanu b'thokam halak'nu l'phanim
b'tha'aoth habasar la`asoth cheph'tsey b'sarenu umach'sh'botheynu
wan'hi b'ney-rogez b'tib'`enu kish'ar b'ney 'adam.

Eph2:3 and we, also, were all of them among them, walking in times past
in the lusts of the flesh, and doing the desires of our flesh and of our mind,
and children of wrath became by our nature, like the rest of the sons of men.

<3> ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς
ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,
καὶ ἤμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·

3 en hois kai hēmeis pantes anestraphēmen pote en tais epithymiais tēs sarkos hēmōn
    among whom also we all conducted ourselves once in the lusts of our flesh,
poiountes ta thelēmata tēs sarkos kai tōn dianoiōn,
    performing the desires of the flesh and of the thoughts,
kai ēmetha tekna physei orgēs hōs kai hoi loipoi;
    and we were by nature children of wrath as also the rest;

---

4 אבל-האלהים המלא רחמים ברב אהבתו אשר אהב אתנו:
ד אֲבָל־הָאֱלֹהִים הַמָּלֵא רַחֲמִים בְּרֹב אַהֲבָתוֹ אֲשֶׁר אָהַב אֹתָנוּ׃

4. 'abal-ha'Elohim hamale' rachamim b'rob 'ahabatho 'asher 'ahab 'othanu.

Eph2:4 But the Elohim, being complete in mercy,
because of His great love with which He loved us,

<4> ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει,
διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,

4 ho de theos plousios ōn en eleei,
    but the Elohim being rich in mercy,
dia tēn pollēn agapēn autou hēn ēgapēsen hēmas,
    because of the great love Him with which He loved us,

5 אחרי היותנו מתים בפשעים
החינו עם-המשיח בחסד נושעתם:

ה אַחֲרֵי הֱיוֹתֵנוּ מֵתִים בַּפְּשָׁעִים
הֶחֱיָנוּ עִם־הַמָּשִׁיחַ בַּחֶסֶד נוֹשַׁעְתֶּם׃

5. 'acharey heyothenu methim bap'sha`im
hecheyanu `im-haMashiyach bachesed nosha`'tem.

Eph2:5 even when we were dead in our transgressions,
has made us alive with the Mashiyach by grace you have been saved,

‹5› καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ,
- χάριτί ἐστε σεσῳσμένοι -

5 kai ontas hēmas nekrous tois paraptōmasin
even when we were dead in the trespasses,
synezōopoiēsen tῷ Christῷ, - chariti este sesῷsmenoi -
he made us alive with the Anointed One, by grace you have been saved

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6 ויעירנו אתו אף-הושיבנו במרומים במשיח יהושע:

ו וַיְעִירֵנוּ אִתּוֹ אַף־הוֹשִׁיבָנוּ בַּמְּרוֹמִים בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

6. way'`irenu 'ito 'aph-hoshibanu bam'romim baMashiyach Yahushuà.

Eph2:6 and raised us up with Him, even seated us with Him
in the heavenly places in the Mashiyach יהושע,

‹6› καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

6 kai synēgeiren kai synekathisen
and He raised us with Him and seated us with Him
en tois epouraniois en Christῷ Iēsou,
in the heavenlies in the Anointed One Yahushua,

---

7 להראות בדרות הבאים את-גדלת עשר חסדו
בטובתו עלינו במשיח יהושע:

ז לְהַרְאוֹת בַּדֹּרוֹת הַבָּאִים אֶת־גְּדֻלַּת עֹשֶׁר חַסְדּוֹ
בְּטוּבָתוֹ עָלֵינוּ בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

7. l'har'oth badoroth haba'im 'eth-g'dulath `sher chas'do
b'tobatho `aleynu baMashiyach Yahushuà.

Eph2:7 that He might show in the coming ages the surpassing riches of His grace
in His kindness toward us in the Mashiyach יהושע.

‹7› ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον
πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

7 hina endeixētai en tois aiōsin tois eperchomenois to hyperballon ploutos
that he might display in the age coming the surpassing wealth of
tēs charitos autou en chrēstotēti eph' hēmas en Christῷ Iēsou.
His grace in His kindness towards us in the Anointed One Yahushua.

כי-בחסד נושעתם על-ידי האמונה ולא מידכם היתה זאת 8
:כי-מתת אלהים היא

ח כִּי־בַחֶסֶד נוֹשַׁעְתֶּם עַל־יְדֵי הָאֱמוּנָה וְלֹא מִיֶּדְכֶם הָיְתָה זֹּאת
כִּי־מַתַּת אֱלֹהִים הִיא׃

8. ki-bachesed nosha`'tem `al-y'dey ha'emunah w'lo' miyed'kem hay'thah zo'th ki-matath 'Elohim hi'.

Eph2:8 For by grace you have been saved through faith, and this is not of your hand, but it is the gift of Elohim;

‹8› τῇ γὰρ χάριτί ἐστε σεσῳσμένοι διὰ πίστεως·
καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

8 tȩ̄ gar chariti este sesō̧smenoi dia pisteōs;
For by grace you have been saved through faith;

kai touto ouk ex hymōn, theou to dōron;
and this not of yourselves, it is Elohim's gift;

לא מתוך המעשים שלא יתהלל איש: 9

ט לֹא מִתּוֹךְ הַמַּעֲשִׂים שֶׁלֹּא יִתְהַלֵּל אִישׁ׃

9. lo' mito'k hama`asim shel' yith'halel 'ish.

Eph2:9 it is not out of works, so that anyone should not boast.

‹9› οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.

9 ouk ex ergōn, hina mē tis kauchēsētai.
not of works, lest anyone should boast.

כי-פעל אלהים אנחנו נבראים במשיח יהושע למעשים 10
:טובים אשר הכין האלהים מקדם למען נתהלך בהם

י כִּי־פֹעַל אֱלֹהִים אֲנַחְנוּ נִבְרָאִים בַּמָּשִׁיחַ יָהוּשֻׁעַ לְמַעֲשִׂים
טוֹבִים אֲשֶׁר הֵכִין הָאֱלֹהִים מִקֶּדֶם לְמַעַן נִתְהַלֵּךְ בָּהֶם׃

10. ki-pho`al 'Elohim 'anach'nu nib'ra'im baMashiyach Yahushuà l'ma`asim tobim 'asher hekin ha'Elohim miqedem l'ma`an nith'hale'k bahem.

Eph2:10 For we are the works of Elohim, created in the Mashiyach יהושע
for good works, which the Elohim prepared beforehand so that we should walk in them.

‹10› αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

10 autou gar esmen poiēma, ktisthentes en Christō̧ Iēsou
His for we are masterpiece, having been created in the Anointed One Yahushua

epi ergois agathois hois proētoimasen ho theos,
for good works which previously prepared the Elohim,

hina en autois peripatēsōmen.
that in them we should walk.

על-כן זכרו כי-אתם מתחלה הגוים בבשר הנקראים 11

ערלים בפי הנקראים בני המילה שהיא מעשה ידים בבשר:

יא עַל־כֵּן זִכְרוּ כִּי־אַתֶּם מִתְּחִלָּה הַגּוֹיִם בַּבָּשָׂר הַנִּקְרָאִים
עֲרֵלִים בְּפִי הַנִּקְרָאִים בְּנֵי הַמִּילָה שֶׁהִיא מַעֲשֵׂה יָדַיִם בַּבָּשָׂר׃

11. `al-ken zik'ru ki-'atem mit'chilah hagoyim babasar haniq'ra'im `arelim b'phi haniq'ra'im b'ney hamilah shehi' ma`aseh yadayim babasar.

Eph2:11 Therefore remember that formerly you, the gentiles in the flesh, who are called uncircumcision in the mouth of those called the sons of the circumcision,
that it is the work of the hands in the flesh,

‹11› Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί,
οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,

11 Dio mnēmoneuete hoti pote hymeis ta ethnē en sarki,
Therefore remember that once you, the gentiles in the flesh,
hoi legomenoi akrobystia hypo tēs legomenēs peritomēs
the ones being called uncircumcision by the ones being called circumcision
en sarki cheiropoiētou,
in the flesh done by hand,

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12 כי-אתם בעת ההיא הייתם בלי משיח זרים
מעדת ישראל ונכרים לבריתות ההבטחה
באין תקוה ובאין לכם אלהים בעולם:

יב כִּי־אַתֶּם בָּעֵת הַהִיא הֱיִיתֶם בְּלִי מָשִׁיחַ זָרִים
מֵעֲדַת יִשְׂרָאֵל וְנָכְרִים לִבְרִיתוֹת הַהַבְטָחָה
בְּאֵין תִּקְוָה וּבְאֵין לָכֶם אֱלֹהִים בָּעוֹלָם׃

12. ki-'atem ba`eth hahi' heyithem b'li Mashiyach zarim me`adath Yis'ra'El w'nak'rim lib'rithoth hahab'tachah b'eyn tiq'wah ub'eyn lakem 'Elohim ba`olam.

Eph2:12 For you were at that time without the Mashiyach,
being strangers from the community of Yisra'El, and strangers to the covenants
of promise, without hope and without Elohim to you in the world.

‹12› ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ,
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ
καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

12 hoti ēte tō kairō ekeinō chōris Christou, apēllotriōmenoi
that you were at that time without the Anointed One, having been alienated from
tēs politeias tou Israēl kai xenoi tōn diathēkōn tēs epaggelias,
the citizenship of Israel and strangers of the covenants of the promise,
elpida mē echontes kai atheoi en tō kosmō.
hope not having and without Elohim in the world.

---

13 ועתה ביהושע המשיח אתם הרחוקים מאז הייתם קרובים
בדם המשיח:

יג וְעַתָּה בְּיָהוּשֻׁעַ הַמָּשִׁיחַ אַתֶּם הָרְחוֹקִים מֵאָז הֱיִיתֶם קְרוֹבִים

בְּדַם הַמָּשִׁיחַ:

13. w'`atah b'Yahushuà haMashiyach 'atem har'choqim me'az heyithem q'robim b'dam haMashiyach.

Eph2:13 But now in 𐤏𐤅𐤔𐤄𐤉 the Mashiyach, since you were far away, you have been brought near by the blood of the Mashiyach.

‹13› νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἵ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.

13 nyni de en Christō̧ Iēsou hymeis hoi pote ontes makran
But now in the Anointed One Yahushua you, the ones once being far off
egenēthēte eggys en tō̧ haimati tou Christou.
having been brought near by the blood of the Anointed One.

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14 𐤊𐤉 𐤄𐤅𐤀 𐤔𐤋𐤅𐤌𐤍𐤅 𐤀𐤔𐤓 𐤏𐤔𐤄 𐤄𐤔𐤍𐤉𐤌 𐤀𐤇𐤃 𐤅𐤄𐤓𐤎 𐤌𐤇𐤉𐤑𐤕 𐤄𐤂𐤃𐤓:
יד כִּי הוּא שְׁלוֹמֵנוּ אֲשֶׁר עָשָׂה הַשְּׁנַיִם אֶחָד וְהָרַס מְחִיצַת הַגָּדֵר:

14. ki hu' sh'lomenu 'asher `asah hash'nayim 'echad w'haras m'chitsath hagader.

Eph2:14 For He is our peace, who has made the two one, and broke down the partition of the barrier,

‹14› Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,

14 Autos gar estin hē eirēnē hēmōn, ho poiēsas ta amphotera hen
For He is our peace, the One having made the two one
kai to mesotoichon tou phragmou lysas, tēn echthran en tȩ̄ sarki autou,
and the middle wall of the partition having broken, the hostility, in his flesh,

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15 𐤁𐤁𐤈𐤋𐤅 𐤄𐤀𐤉𐤁𐤄 𐤁𐤁𐤔𐤓𐤅 𐤀𐤕-𐤕𐤅𐤓𐤕 𐤄𐤌𐤑𐤅𐤕 𐤅𐤄𐤇𐤒𐤅𐤕 𐤋𐤁𐤓𐤀
𐤁𐤍𐤐𐤔𐤅 𐤀𐤕-𐤄𐤔𐤍𐤉𐤌 𐤋𐤀𐤃𐤌 𐤀𐤇𐤃 𐤇𐤃𐤔 𐤅𐤉𐤏𐤔 𐤔𐤋𐤅𐤌:
טו בְּבַטְּלוֹ הָאֵיבָה בִּבְשָׂרוֹ אֶת־תּוֹרַת הַמִּצְוֹת וְהַחֻקּוֹת לִבְרֹא
בְּנַפְשׁוֹ אֶת־הַשְּׁנַיִם לְאָדָם אֶחָד חָדָשׁ וַיַּעַשׂ שָׁלוֹם:

15. b'bat'lo ha'eybah bib'saro 'eth-Torath hamits'oth w'hachuqoth lib'ro' b'naph'sho 'eth-hash'nayim l'adam 'echad chadash waya`as shalom.

Eph2:15 by abolishing in His flesh the hostility, which is the Law of commandments contained in ordinances, so that in His soul He might make the two into one new man, thus making peace,

‹15› τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν εἰρήνην

15 ton nomon tōn entolōn en dogmasin katargēsas,
The law of the commandments in ordinances having annulled,
hina tous duo ktisȩ̄ en autō̧ eis hena kainon anthrōpon poiōn eirēnēn
that the two he might create in himself into one new man, making peace,

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16 𐤅𐤉𐤓𐤑𐤄 𐤀𐤕-𐤔𐤍𐤉𐤄𐤌 𐤁𐤂𐤅𐤐 𐤀𐤇𐤃 𐤋𐤀𐤋𐤄𐤉𐤌 𐤏𐤋-𐤉𐤃𐤉 𐤑𐤋𐤉𐤁𐤕𐤅
𐤁𐤄𐤌𐤉𐤕𐤅 𐤁𐤍𐤐𐤔𐤅 𐤀𐤕-𐤄𐤀𐤉𐤁𐤄:

טז וַיְרַצֶּה אֶת־שְׁנֵיהֶם בְּגוּף אֶחָד לֵאלֹהִים עַל־יְדֵי צְלִיבָתוֹ
בַּהֲמִיתוֹ בְנַפְשׁוֹ אֶת־הָאֵיבָה׃

16. way'ratseh 'eth-sh'neyhem b'guph 'echad l'Elohim `al-y'dey ts'libatho bahamitho b'naph'sho 'eth-ha'eybah.

Eph2:16 and might reconcile them the two in one body to Elohim through the crucifixion, by His soul having destroyed the hostility.

‹16› καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

16 kai apokatallaxē tous amphoterous en heni sōmati tō̧ theō̧ dia tou staurou,

and he might reconcile the two in one body to Elohim through the cross,

apokteinas tēn echthran en autō̧.

having killed the hostility by it.

---

17 ויבא ויבשר לכם שלום שלום לרחוק ולקרוב:

יז וַיָּבֹא וַיְבַשֵּׂר לָכֶם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב׃

17. wayabo' way'baser lakem shalom shalom larachoq w'laqarob.

Eph2:17 And He came and preached peace to you who were far away, and peace to those who were near.

‹17› καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς·

17 kai elthōn euēggelisato eirēnēn hymin tois makran

And having come He preached peace to you, the ones far off,

kai eirēnēn tois eggys;

and peace to the ones near;

---

18 כי על-ידו יש לשנינו מבוא ברוח אחד אל-אבינו:

יח כִּי עַל־יָדוֹ יֵשׁ לִשְׁנֵינוּ מָבוֹא בְּרוּחַ אֶחָד אֶל־אָבִינוּ׃

18. ki `al-yado yesh lish'neynu mabo' b'Ruach 'echad 'el-'Abinu.

Eph2:18 for through Him we both have our access in one Spirit to the Father.

‹18› ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.

18 hoti di' autou echomen tēn prosagōgēn hoi amphoteroi

because through Him we have the access both

en heni pneumati pros ton patera.

in one Spirit to the Father.

---

19 לכן אינכם עוד גרים ותושבים כי-בני-עירם של-הקדשים ובני בית אלהים אתם:

יט לָכֵן אֵינְכֶם עוֹד גֵּרִים וְתוֹשָׁבִים כִּי־בְנֵי־עִירָם שֶׁל־הַקְּדֹשִׁים
וּבְנֵי בֵּית אֱלֹהִים אַתֶּם׃

19. laken 'eyn'kem `od gerim w'thoshabim ki-b'ney-`iram shel-haq'dshim ub'ney beyth 'Elohim 'atem.

Eph2:19 Therefore you are no longer strangers and aliens,
but you are sons of fellow citizens with the holy ones, and are the sons of house of Elohim,

‹19› ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ ἐστὲ συμπολῖται τῶν ἁγίων
καὶ οἰκεῖοι τοῦ θεοῦ,

19 ara oun ouketi este xenoi kai paroikoi
Therefore then no longer are you strangers and aliens
alla este sympolitai tōn hagiōn kai oikeioi tou theou,
but you are fellow citizens of the saints and members of the household of Elohim,

---

20 בנוים על-יסוד השליחים והנביאים
ויהושע המשיח הוא אבן הפנה:

כ בְּנוּיִם עַל־יְסוֹד הַשְּׁלִיחִים וְהַנְּבִיאִים
וְיָהוּשֻׁעַ הַמָּשִׁיחַ הוּא אֶבֶן הַפִּנָּה:

20. b'nuyim `al-y'sod hash'lichim w'han'bi'im
w'Yahushuà haMashiyach hu' 'eben hapinah.

Eph2:20 having been built on the foundation of the apostles and prophets,
יהושע the Mashiyach Himself being the chief corner stone,

‹20› ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων
καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,

20 epoikodomēthentes epi tῳ themeliῳ tōn apostolōn kai prophētōn,
having been built upon the foundation of the apostles and prophets,
ontos akrogōniaiou autou Christou Iēsou,
being the cornerstone Himself the Anointed One Yahushua,

---

21 אשר חבר-בו יחד הבנין כלו עד
אשר-יגבה להיכל קדש ליהוה:

כא אֲשֶׁר חֻבַּר־בּוֹ יַחַד הַבִּנְיָן כֻּלּוֹ עַד
אֲשֶׁר־יִגְבַּה לְהֵיכַל קֹדֶשׁ לַיָהוָּה:

21. 'asher chubar-bo yachad habin'yan kulo `ad
'asher-yig'bah l'heykal qodesh laYahúwah.

Eph2:21 in whom the whole building, being fitted together,
until it was given to a holy temple in יהוה,

‹21› ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν κυρίῳ,

21 en hῳ pasa oikodomē synarmologoumenē auxei
in whom all the building being fitly joined together grows
eis naon hagion en kyriῳ,
into a holy sanctuary in YHWH,

---

22 ובו נבנים גם-אתם להיות משכן אלהים ברוח:

כב וּבוֹ נִבְנִים גַּם־אַתֶּם לִהְיוֹת מִשְׁכַּן אֱלֹהִים בָּרוּחַ:

22. ubo nib'nim gam-'atem lih'yoth mish'kan 'Elohim baRuach.

Eph2:22 in whom you also are being built together into a dwelling of Elohim in the Spirit.

‹22› ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

22 en hō̧ kai hymeis synoikodomeisthe
in whom also you are being built together
eis katoikētērion tou theou en pneumati.
into a dwelling place of Elohim in Spirit.

Chapter 3

בעבור זאת אני פולוס אסיר המשיח למענכם הגוים: Eph3:1

א בַּעֲבוּר זֹאת אֲנִי פּוֹלוֹס אֲסִיר הַמָּשִׁיחַ לְמַעַנְכֶם הַגּוֹיִם׃

1. ba`abur zo'th 'ani Pholos 'asir haMashiyach l'ma`an'kem hagoyim.

Eph3:1 For this reason I, Pholos (Shaul), the prisoner of the Mashiyach for you gentiles

‹3:1› Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ [Ἰησοῦ]
ὑπὲρ ὑμῶν τῶν ἐθνῶν -

1 Toutou charin egō Paulos ho desmios tou Christou [ẖIēsou]
For this cause I Paul the prisoner of the Anointed One Yahushua
hyper hymōn tōn ethnōn -
for you the gentiles

כי־אמנם שמעתם הנהגת חסד האלהים אשר־נתן לי אליכם: 2

ב כִּי־אָמְנָם שְׁמַעְתֶּם הַנְהָגַת חֶסֶד הָאֱלֹהִים אֲשֶׁר־נִתַּן לִי אֲלֵיכֶם׃

2. ki-'am'nam sh'ma`'tem han'hagath chesed ha'Elohim 'asher-nitan li 'aleykem.

Eph3:2 if indeed you have heard of the stewardship of the Elohim's grace
which was given to me for you;

‹2› εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,

2 ei ge ēkousate tēn oikonomian tēs charitos tou theou
if indeed you heard of the stewardship of the grace of the Elohim
tēs dotheisēs moi eis hymas,
having been given to me for you,

כי בחזון גלה־לי הסוד אשר כתבתי לכם במעט מלין: 3

ג כִּי בְחָזוֹן גֻּלָּה־לִּי הַסּוֹד אֲשֶׁר כָּתַבְתִּי לָכֶם בִּמְעַט מִלִּין׃

3. ki bechazon gilah-li hasod 'asher kathab'ti lakem bim'`at milin.

Eph3:3 that by revelation there was made known to me the mystery,
as I wrote for you in little brief.

‹3› [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,

3 [hoti] kata apokaluuin egnōristhē moi to mystērion,
that according to revelation was made known to me the mystery,
kathōs proegrapsa en oligō̧,
as I wrote before in brief,

ובקראכם תוכלו להכיר את־בינתי בסוד המשיח: 4

ד וּבְקָרְאֲכֶם תּוּכְלוּ לְהַכִּיר אֶת־בִּינָתִי בְּסוֹד הַמָּשִׁיחַ׃

4. ub'qar'akem tuk'lu l'hakir 'eth-binathi b'sod haMashiyach.

Eph3:4 And in your reading you are able to understand my insight
into the mystery of the Mashiyach,

‹4› πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου
ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,

4 pros ho dynasthe anaginōskontes noēsai tēn synesin mou
as to which you are able by reading to understand my insight
en tō̧ mystēriō̧ tou Christou,
in the mystery of the Anointed One,

---

5 אשר בדורת הראשנים לא נודע לבני אדם
כאשר נגלה עתה לשליחיו הקדשים ולנביאיו ברוח:

ה אֲשֶׁר בַּדּוֹרֹת הָרִאשֹׁנִים לֹא נוֹדַע לִבְנֵי אָדָם
כַּאֲשֶׁר נִגְלָה עַתָּה לִשְׁלִיחָיו הַקְּדֹשִׁים וְלִנְבִיאָיו בָּרוּחַ:

5. 'asher badoroth hari'shonim lo' noda` lib'ney 'adam
ka'asher nig'lah `atah lish'lichayu haq'dshim w'lin'bi'ayu baruach.

Eph3:5 which in other generations was not made known to the sons of men,
as it has now been revealed to His holy apostles and prophets in the Spirit;

‹5› ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,

5 ho heterais geneais ouk egnōristhē tois huiois tōn anthrōpōn
which in other generations was not made known to the sons of men
hōs nyn apekalyphthē tois hagiois apostolois autou kai prophētais en pneumati,
as now it was revealed to the holy apostles of Him and prophets in the Spirit,

---

6 שיהיו הגוים גם-הם נחלים ובגוף אחד
וחברי ההבטחה במשיח יהושע על-ידי הבשרה:

ו שֶׁיִּהְיוּ הַגּוֹיִם גַּם־הֵם נֹחֲלִים וּבְגוּף אֶחָד וְחַבְרֵי
הַהַבְטָחָה בַּמָּשִׁיחַ יָהוּשֻׁעַ עַל־יְדֵי הַבְּשֹׂרָה:

6. sheyih'yu hagoyim gam-hem nochalim ub'guph 'echad
w'chab'rey hahab'tachah baMashiyach Yahushuà `al-y'dey hab'srah.

Eph3:6 that, for the gentiles, they should be also fellow heirs of the same body,
and fellow partakers of the promise in the Mashiyach יהושע through the good news,

‹6› εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα
καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,

6 einai ta ethnē sygklēronoma kai syssōma kai symmetocha
that are to be the gentiles joint-heirs and a joint-body and joint-partakers
tēs epaggelias en Christō̧ Iēsou dia tou euaggeliou,
of the promise in the Anointed One Yahushua through the good news,

---

7 אשר הייתי לה למשרת במתנת חסד האלהים
המתנה לי מיד פעלת גבורתו:

ז אֲשֶׁר הָיִיתִי לָהּ לִמְשָׁרֵת בְּמַתְּנַת חֶסֶד אֱלֹהִים
הַנְּתוּנָה לִי כְּפִי פְּעֻלַּת גְּבוּרָתוֹ׃

**7. 'asher hayithi lah lim'shareth b'mat'nath chesed 'Elohim
han'thunah li k'phi p'`ulath g'buratho.**

Eph3:7 of which I became as a minister, according to the gift of Elohim's grace
which was given to me according to the working of His power.

<7> οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι
κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.

7 hou egenēthēn diakonos kata tēn dōrean tēs charitos tou theou
of which I became a minister according to the gift of the grace of Elohim
tēs dotheisēs moi kata tēn energeian tēs dynameōs autou.
having been given to me according to the working of His power.

---

8 לי אני צעיר הצעירים שבכל-הקדשים נתן החסד הזה
לבשר בגוים את-עשר המשיח אשר רב הוא לאין חקר:

ח לִי אֲנִי צְעִיר הַצְּעִירִים שֶׁבְּכָל־הַקְּדֹשִׁים נִתַּן הַחֶסֶד הַזֶּה
לְבַשֵּׂר בַּגּוֹיִם אֶת־עֹשֶׁר הַמָּשִׁיחַ אֲשֶׁר רַב הוּא לְאֵין חֵקֶר׃

**8. li 'ani ts'`ir hats'`irim sheb'kal-haq'dshim nitan hachesed hazeh
l'baser bagoyim 'eth-`sher haMashiyach 'asher rab hu' l'eyn cheqer.**

Eph3:8 To me, I am youngest that is of all holy ones, this grace was given,
to bring the good news to the gentiles the riches of the Mashiyach
that it is not much to search,

<8> ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη,
τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ

8 emoi tō̧ elachistoterō̧ pantōn hagiōn edothē hē charis hautē,
To me the less than the least of all saints was given this grace,
tois ethnesin euaggelisasthai to anexichniaston ploutos tou Christou
to the gentiles to preach the unsearachable wealth of the Anointed One

---

9 ולהאיר עיני כל לראות מה-הנהגת הסוד הנסתר
מדרת עולם באלהים יוצר הכל (על-ידי יהושע המשיח):

ט וּלְהָאִיר עֵינֵי כֹל לִרְאוֹת מַה־הַנְהָגַת הַסּוֹד הַנִּסְתָּר
מִדֹּרֹת עוֹלָם בֵּאלֹהִים יוֹצֵר הַכֹּל (עַל־יְדֵי יָהוּשֻׁעַ הַמָּשִׁיחַ)׃

**9. ul'ha'ir `eyney kol lir'oth mah-han'hagath hasod hanis'tar midoroth `olam
b'Elohim yotser hakol (`al-y'dey Yahushuà haMashiyach).**

Eph3:9 and to enligthen the eyes of all to see what is the leadership of the mystery from
the ages has been hidden in Elohim who created all things by יהושע the Mashiyach,

<9> καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ
τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,

9 kai phōtisai [pantas] tis hē oikonomia tou mystēriou
and to enlighten all men as to what is the stewardship of the mystery

tou apokekrymmenou apo tōn aiōnōn en tǭ theǭ
having been hidden from the ages in Elohim,
tǭ ta panta ktisanti,
the One having created all things,

---

10 למען אשר תודע עתה על-ידי העדה לשרים
ולשליטים אשר במרומים חכמת אלהים המפליאה דרכיה:
י לְמַעַן אֲשֶׁר תִּוָּדַע עַתָּה עַל־יְדֵי הָעֵדָה לַשָּׂרִים
וְלַשַּׁלִּיטִים אֲשֶׁר בַּמְּרוֹמִים חָכְמַת אֱלֹהִים הַמַּפְלִיאָה דְּרָכֶיהָ׃

10. l'ma`an 'asher tiuada` `atah `al-y'dey ha`edah lasarim
w'lashalitim 'asher bam'romim chak'math 'Elohim hamaph'li'ah d'rakeyah.

Eph3:10 for the sake of that shall be made known now through the assembly to the rulers
and to the authorities who are in the heavenly places the wisdom of Elohim
that are wondrous in its ways.

<10> ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις
διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

10 hina gnōristhę̄ nyn tais archais kai tais exousiais en tois epouraniois
that might be made known now to the rulers and the authorities in the heavenlies
dia tēs ekklēsias hē polypoikilos sophia tou theou,
through the assembly the many-faceted wisdom of Elohim,

---

11 על-פי עצת עולמים אשר יעץ במשיח יהושע אדנינו:
יא עַל־פִּי עֲצַת עוֹלָמִים אֲשֶׁר יָעַץ בַּמָּשִׁיחַ יְהוֹשֻׁעַ אֲדֹנֵינוּ׃

11. `al-pi `atsath `olamim 'asher ya`ats baMashiyach Yahushuà 'Adoneynu.

Eph3:11 According to the everlasting purpose
which He carried out in the Mashiyach יהושע our Adon (Master),

<11> κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

11 kata prothesin tōn aiōnōn
according to the plan of the ages
hēn epoiēsen en tǭ Christǭ Iēsou tǭ kyriǭ hēmōn,
which He made in the Anointed One Yahushua our Master,

---

12 אשר בו פתחון פה לנו ומבוא בבטחה על-יד אמונתו:
יב אֲשֶׁר בּוֹ פִּתְחוֹן פֶּה לָנוּ וּמָבוֹא בְּבִטְחָה עַל־יַד אֱמוּנָתוֹ׃

12. 'asher bo pith'chon peh lanu umabo' b'bit'chah `al-yad 'emunatho.

Eph3:12 in whom we have our mouth open and access with confidence through His faith.

<12> ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει
διὰ τῆς πίστεως αὐτοῦ.

12 en hǭ echomen tēn parrēsian kai prosagōgēn en pepoithēsei dia tēs pisteōs autou.
in whom we have boldness and access in confidence through the faith of Him.

---

13 על-כן אבקש שלא תחתו בצרותי למענכם
כי-היא תפארתכם:

יג עַל־כֵּן אֲבַקֵּשׁ שֶׁלֹּא תֵחַתּוּ בְּצָרוֹתַי לְמַעַנְכֶם
כִּי־הִיא תִּפְאַרְתְּכֶם׃

13. `al-ken 'abaqesh shel' thechatu b'tsarothay l'ma`an'kem ki-hi' tiph'ar't'kem.

Eph3:13 Therefore I ask you not to despair at my affliction for your sake,
for it is your glory.

‹13› διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν,
ἥτις ἐστὶν δόξα ὑμῶν.

13 dio aitoumai mē egkakein en tais thlipsesin mou hyper hymōn,
Therefore I ask you not to despair at my affliction for you,

hētis estin doxa hymōn.
which is for your glory.

14 בעבור זאת אכרעה על-ברכי

לפני אבי אדנינו יהושע המשיח:

יד בַּעֲבוּר זֹאת אֶכְרְעָה עַל־בִּרְכָּי
לִפְנֵי אֲבִי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

14. ba`abur zo'th 'ek'r'`ah `al-bir'kay liph'ney 'abi 'Adoneynu Yahushuà haMashiyach.

Eph3:14 For this reason I bow my knees before my Father
of our Adon יהושע the Mashiyach,

‹14› Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

14 Toutou charin kamptō ta gonata mou pros ton patera,
For this cause I bend my knees to the Father,

---

15 אשר נקרא שמו על כל-משפחה שבשמים ושבארץ:

טו אֲשֶׁר נִקְרָא שְׁמוֹ עַל כָּל־מִשְׁפָּחָה שֶׁבַּשָּׁמַיִם וְשֶׁבָּאָרֶץ׃

15. 'asher niq'ra' sh'mo `al kal-mish'pachah shebashamayim w'sheba'arets.

Eph3:15 that His name is called upon every family that is in the heavens
and that is on earth,

‹15› ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

15 ex hou pasa patria en ouranois kai epi gēs onomazetai,
from whom every family in the heavens and on earth is named,

---

16 לתת לכם לפי-עשר כבודו שיתחזק בגבורה
על-ידי רוחו האדם הפנימי:

טז לָתֵת לָכֶם לְפִי־עֹשֶׁר כְּבוֹדוֹ שֶׁיִּתְחַזֵּק בִּגְבוּרָה
עַל־יְדֵי רוּחוֹ הָאָדָם הַפְּנִימִי׃

16. latheth lakem l'phi-`sher k'bodo sheyith'chazeq big'burah
`al-y'dey Rucho ha'adam hap'nimi.

Eph3:16 to grant you, according to the riches of His glory,
that is to be strengthened with power through His Spirit in the inner man,

‹16› ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι
διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

16 hina dō̧ hymin kata to ploutos tēs doxēs autou
that He may grant you according to the wealth of His glory
dynamei krataiōthēnai dia tou pneumatos autou eis ton esō anthrōpon,
to become mightily empowered through His spirit in the inner man,

---

שישכן המשיח בלבבכם על-ידי האמונה 17
והייתם משרישים ומיסדים באהבה:

יז שֶׁיִּשְׁכֹּן הַמָּשִׁיחַ בִּלְבַבְכֶם עַל־יְדֵי הָאֱמוּנָה
וִהְיִיתֶם מַשְׁרִישִׁים וּמְיֻסָּדִים בְּאַהֲבָה׃

17. sheyish'kon haMashiyach bil'bab'kem `al-y'dey ha'emunah
wih'yithem mash'rishim um'yusadim b'ahabah.

Eph3:17 that the Mashiyach shall dwell in your hearts through faith
and you shall be rooted and grounded in love,

‹17› κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,
ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι,

17 katoikēsai ton Christon dia tēs pisteōs en tais kardiais hymōn,
for to make his home the Anointed One through faith in your hearts,
en agapȩ̄ errizōmenoi kai tethemeliōmenoi,
in love having been rooted and having been founded,

למען תוכלו להבין ככל-הקדשים מה הרחב 18
והארך והעמק והגבה:

יח לְמַעַן תּוּכְלוּ לְהָבִין כְּכָל־הַקְּדֹשִׁים מֶה הָרֹחַב
וְהָאֹרֶךְ וְהָעֹמֶק וְהַגֹּבַהּ׃

18. l'ma`an tuk'lu l'habin k'kal-haq'dshim meh harochab
w'ha'ore'k w'ha`omeq w'hagobah.

Eph3:18 so that you might be able to comprehend with all the holy ones
what is the breadth and the length and the height and the depth,

‹18› ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος
καὶ μῆκος καὶ ὕψος καὶ βάθος,

18 hina exischysēte katalabesthai syn pasin tois hagiois
that you might be extra strong to grasp together with all the saints
ti to platos kai mēkos kai huuos kai bathos,
what is the breadth and length and height and depth of His love,

---

וידעתם את-אהבת המשיח הנעלה על-כל-דעת 19
ונמלאתם את-כל-מלוא האלהים:

יט וִידַעְתֶּם אֶת־אַהֲבַת הַמָּשִׁיחַ הַנַּעֲלָה עַל־כָּל־דָּעַת
וְנִמְלֵאתֶם אֶת־כָּל־מְלוֹא הָאֱלֹהִים׃

19. wida`'tem 'eth-'ahabath haMashiyach hana`alah `al-kal-da`ath

w'nim'le'them 'eth-kal-m'lo' ha'Elohim.

Eph3:19 and to know the love of the Mashiyach which surpasses above all knowledge,
that you may be filled up to all the fullness of the Elohim.

‹19› γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,
ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

19 gnōnai te tēn hyperballousan tēs gnōseōs agapēn tou Christou,
and to know the surpassing knowledge love of the Anointed One,
hina plērōthēte eis pan to plērōma tou theou.
that you may be filled to all the fullness of the Elohim.

---

20 ולהיכל להרבות גמוליו עלינו יותר מכל-משאלותינו
ומחשבותינו לפי הכח הפעל בקרבנו:

כ וְהַיָּכֹל לְהַרְבּוֹת גְּמוּלָיו עָלֵינוּ יוֹתֵר מִכָּל־מִשְׁאֲלוֹתֵינוּ
וּמַחְשְׁבוֹתֵינוּ לְפִי הַכֹּחַ הַפֹּעֵל בְּקִרְבֵּנוּ׃

20. w'hayakol l'har'both g'mulayu `aleynu yother mikal-mish'alotheynu umach'sh'botheynu l'phi hakoach hapo`el b'qir'benu.

Eph3:20 And the One who is able to increase His rewards over us more
than all what we ask or what we think, according to the power that works within us,

‹20› Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν
κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

20 Tō̧ de dynamenō̧ hyper panta poiēsai hyperekperissou
Now to the One being able beyond all things to do superabundantly above
hōn aitoumetha ē nooumen kata tēn dynamin tēn energoumenēn en hēmin,
the things which we ask or think according to the power working in us,

---

21 לו הכבוד בקרב הקהל במשיח יהושע לדר
ודר עד-עולמי עולמים אמן:

כא לוֹ הַכָּבוֹד בְּקֶרֶב הַקָּהָל בַּמָּשִׁיחַ יָהוּשֻׁעַ לְדֹר
וָדֹר עַד־עוֹלְמֵי עוֹלָמִים אָמֵן׃

21. lo hakabod b'qereb haqahal baMashiyach Yahushuà
l'dor wador `ad-`ol'mey `olamim 'Amen.

Eph3:21 to Him be the glory within the assembly and in the Mashiyach יהושע
for generation and generation forever and ever. Amen.

‹21› αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς
τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.

21 autō̧ hē doxa en tȩ̄ ekklēsią kai en Christō̧ Iēsou
to Him be the glory in the assembly and in the Anointed One Yahushua
eis pasas tas geneas tou aiōnos tōn aiōnōn, Amēn.
to all the generations of the age of the ages, Amen.

Chapter 4

על-כן אזהירכם אני האסיר באדון להתהלך Eph4:1

כאשר יאתה למשמרתכם אשר נקראתם לה:

א עַל־כֵּן אַזְהִירְכֶם אֲנִי הָאָסוּר בָּאָדוֹן לְהִתְהַלֵּךְ
כַּאֲשֶׁר יָאֲתָה לְמִשְׁמַרְתְּכֶם אֲשֶׁר נִקְרֵאתֶם לָהּ׃

1. `al-ken 'az'hir'kem 'ani ha'asur ba'Adon l'hith'hale'k ka'asher ya'athah l'mish'mar't'kem 'asher niq're'them lah.

Eph4:1 Therefore I, the prisoner of the Adon (Master), implore you to walk when being worthy of the calling with which you have been called,

<4:1> Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος
ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

1 Parakalō oun hymas egō ho desmios
Therefore I encourage you, I the prisioner
en kyriō axiōs peripatēsai tēs klēseōs hēs eklēthēte,
in the Master, to walk worthy of the calling by which you were called,

---

2 בכל-נמיכות וענוה ובארך רוח
לשאת איש את-רעהו באהבה:

ב בְּכָל־נְמִיכוּת וַעֲנָוָה וּבְאֹרֶךְ רוּחַ
לָשֵׂאת אִישׁ אֶת־רֵעֵהוּ בְּאַהֲבָה׃

2. b'kal-n'mikuth wa`anawah ub'ore'k ruach lase'th 'ish 'eth-re`ehu b'ahabah.

Eph4:2 with all humility and meekness, with longsuffering, forbearing one another in love,

<2> μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας,
ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

2 meta pasēs tapeinophrosynēs kai prautētos,
with all humility of mind and meekness,
meta makrothymias, anechomenoi allēlōn en agapē,
with longsuffering, forbearing one another in love,

---

3 ושקדו לשמר את-אחדות הרוח באגדת השלום:

ג וְשִׁקְדוּ לִשְׁמֹר אֶת־אַחְדוּת הָרוּחַ בַּאֲגֻדַּת הַשָּׁלוֹם׃

3. w'shiq'du lish'mor 'eth-'achaduth haRuach ba'agudath hashalom.

Eph4:3 being diligent to keep the unity of the Spirit in the bond of peace.

<3> σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

3 spoudazontes tērein tēn henotēta tou pneumatos en tō syndesmō tēs eirēnēs;
being eager to keep the oneness of the Spirit in the uniting bond of peace;

---

4 גוף אחד ורוח אחד כאשר גם-נקראתם
בתקות משמרתכם האחת:

ד גּוּף אֶחָד וְרוּחַ אֶחָד כַּאֲשֶׁר גַּם־נִקְרֵאתֶם
בְּתִקְוַת מִשְׁמַרְתְּכֶם הָאֶחָת׃

4. guph 'echad w'Ruach 'echad ka'asher gam-niq're'them

b'thiq'wath mish'mar't'kem ha'echath.

Eph4:4 There is one body and one Spirit, as you also were called
in one hope of your calling;

‹4› ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·
4 hen sōma kai hen pneuma,
as there is one body and one spirit,
kathōs kai eklēthēte en mią elpidi tēs klēseōs hymōn;
as also you were called in one hope of your calling;

---

5 אדון אחד אמונה אחת טבילה אחת:
ה אָדוֹן אֶחָד אֱמוּנָה אַחַת טְבִילָה אֶחָת׃
5. 'Adon 'echad 'emunah 'achath t'bilah 'echath.

Eph4:5 one Adon, one faith, one immersion,

‹5› εἷς κύριος, μία πίστις, ἓν βάπτισμα,
5 heis kyrios, mia pistis, hen baptisma,
one Master, one faith, one baptism,

---

6 אל ואב אחד לכל שהוא על-כל ואת-כל ובתוכ כל:
ו אֵל וְאָב אֶחָד לַכֹּל שֶׁהוּא עַל־כֹּל וְאֶת־כֹּל וּבְתוֹךְ כֹּל׃
6. 'El w'Ab 'echad lakol shehu' `al-kol w'eth-kol ub'tho'k kol.

Eph4:6 one El and Father of all who is over all and through all and in all.

‹6› εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.
6 heis theos kai patēr pantōn, ho epi pantōn kai dia pantōn kai en pasin.
one Elohim and Father of all, the one over all and through all and in all.

---

7 אבל לכל-אחד ואחד ממנו נתן החסד כמדת מתנת המשיח:
ז אֲבָל לְכָל־אֶחָד וְאֶחָד מִמֶּנּוּ נִתַּן הֶחָסֶד כְּמִדַּת מַתְּנַת הַמָּשִׁיחַ׃
7. 'abal l'kal-'echad w'echad mimenu nitan hechased
k'midath mat'nath haMashiyach.

Eph4:7 But to each one and one of us grace was given
according to the measure of the gift of the Mashiyach.

‹7› Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.
7 Heni de hekastō hēmōn edothē hē charis
One but to each of us was given grace
kata to metron tēs dōreas tou Christou.
according to the measure of the gift of the Anointed One.

---

8 על-כן הוא אומר עלה למרום שבה שבי ויתן מתנות לאדם:
ח עַל־כֵּן הוּא אוֹמֵר עָלָה לַמָּרוֹם שָׁבָה שֶּׁבִי וַיִּתֵּן מַתָּנוֹת לָאָדָם׃
8. `al-ken hu' 'omer `alah lamarom shabah shebi wayiten matanoth la'adam.

Eph4:8 Therefore it says, When He ascended on high, He led captivity captive,
and He gave gifts to men.

‹8› διὸ λέγει, Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν,
ἔδωκεν δόματα τοῖς ἀνθρώποις.

8 dio legei, Anabas eis huuos ēchmalōteusen aichmalōsian,

Wherefore it says, Having ascended to the height he led captive captivity,

edōken domata tois anthrōpois.

He gave gifts to men.

---

9 ועלה שאמר מה-הוא אם-לא שירד מקדם לתחתיות ארץ:

ט וְעָלָה שֶׁאָמַר מַה־הוּא אִם־לֹא שֶׁיָּרַד מִקֹּדֶם לְתַחְתִּיּוֹת אָרֶץ:

9. w'`alah she'amar mah-hu' 'im-lo' sheyarad miqodem l'thach'tioth 'arets.

Eph4:9 Now that He ascended and said,
what is it but that He also had descended first into the lower parts of the earth?

‹9› τὸ δὲ Ἀνέβη τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς;

9 to de Anebē ti estin,

Now as to the He ascended what is it

ei mē hoti kai katebē eis ta katōtera [merē] tēs gēs?

except that also He descended into the lower parts of the earth?

---

10 הוא הירד והוא העלה למעלה מכל-השמים
למען ימלא את-הכל:

י הוּא הַיֹּרֵד וְהוּא הָעֹלֶה לְמַעְלָה מִכָּל־הַשָּׁמָיִם
לְמַעַן יְמַלֵּא אֶת־הַכֹּל:

**10. hu' hayored w'hu' ha`oleh l'ma`'lah mikal-hashamayim
l'ma`an y'male' 'eth-hakol.**

Eph4:10 He who descended is the same also that ascended up far above all the heavens,
so that He might fill all things.

‹10› ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν,
ἵνα πληρώσῃ τὰ πάντα.

10 ho katabas autos estin kai ho anabas

The One having descended is Himself also the One having ascended

hyperanō pantōn tōn ouranōn, hina plērōsę ta panta.

far above all the heavens, that He might fill all things.

---

11 והוא נתן את-אלה שליחים ואת-אלה נביאים
ואת-אלה מבשרים ואת-אלה רעים ומלמדים:

יא וְהוּא נָתַן אֶת־אֵלֶּה שְׁלִיחִים וְאֶת־אֵלֶּה נְבִיאִים
וְאֶת־אֵלֶּה מְבַשְּׂרִים וְאֶת־אֵלֶּה רֹעִים וּמְלַמְּדִים:

**11. w'hu' nathan 'eth-'eleh sh'lichim w'eth-'eleh n'bi'im
w'eth-'eleh m'bas'rim w'eth-'eleh ro`im um'lam'dim.**

Eph4:11 And He gave some as apostles, and some as prophets,
and some as evangelists, and some as pastors and teachers

‹11› καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,

τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,
11 kai autos edōken tous men apostolous, tous de prophētas,
And He gave some apostles, and some prophets,
tous de euaggelistas, tous de poimenas kai didaskalous,
and some evangelists, and some shepherds and teachers,

---

12 להשלים את־הקדשים למעשה העבודה לבנין גוף המשיח׃
יב לְהַשְׁלִים אֶת־הַקְּדֹשִׁים לְמַעֲשֵׂה הָעֲבוֹדָה לְבִנְיַן גּוּף הַמָּשִׁיחַ׃
12. l'hash'lim 'eth-haq'dshim l'ma`aseh ha`abodah l'bin'yan guph haMashiyach.

Eph4:12 for the perfecting of the holy ones for the work of service,
to the building up of the body of the Mashiyach,

‹12› πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας,
εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,
12 pros ton katartismon tōn hagiōn eis ergon diakonias,
for the equipping of the saints to the work of ministry,
eis oikodomēn tou sōmatos tou Christou,
to the building up of the body of the Anointed One,

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13 עד כי־נגיע כלנו לאחדות האמונה ודעת בן־האלהים
כאיש אחד שלם לשעור קומת מלוא המשיח׃
יג עַד כִּי־נַגִּיעַ כֻּלָּנוּ לְאַחְדוּת הָאֱמוּנָה וְדַעַת בֶּן־הָאֱלֹהִים
כְּאִישׁ אֶחָד שָׁלֵם לְשִׁעוּר קוֹמַת מְלוֹא הַמָּשִׁיחַ׃
13. `ad ki-nagi`a kulanu l'achaduth ha'emunah
w'da`ath Ben-ha'Elohim k'ish 'echad shalem l'shi`ur qomath m'lo' haMashiyach.

Eph4:13 until we all attain to the unity of the faith,
and of the knowledge of the Son of the Elohim, to one perfect man,
to the measure of the stature of the fullness of the Mashiyach.

‹13› μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως
καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον,
εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,
13 mechri katantēsōmen hoi pantes eis tēn henotēta tēs pisteōs
until we arrive all at the unity of the faith
kai tēs epignōseōs tou huiou tou theou,
and at the fuller knowledge of the Son of the Elohim,
eis andra teleion, eis metron hēlikias
at a man of complete maturity, at the measure of the stature
tou plērōmatos tou Christou,
of the fullness of the Anointed One,

---

14 ולא־נהיה עוד ילדים נגרשים ונדפים בכל־רוח
הלמוד בתרמית בני אדם ומקשותם אשר שתו להתעות׃
יד וְלֹא־נִהְיֶה עוֹד יְלָדִים נִגְרָשִׁים וְנִדָּפִים בְּכָל־רוּחַ
הַלִּמּוּד בְּתַרְמִית בְּנֵי אָדָם וּמִקְשׁוּתָם אֲשֶׁר שָׁתוּ לְהַתְעוֹת׃

14. w'lo'-nih'yeh `od y'ladim nig'rashim w'nidaphim b'kal-ruach halimud b'thar'mith b'ney 'adam umoq'shotham 'asher shathu l'hath'`oth.

Eph4:14 And we shall be no longer children, who are tossed and carried about with every wind of doctrine, by the trickery of the sons of men, unto the craftiness which leads to the scheming of deception,

‹14› ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι
καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων,
ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης,

14 hina mēketi ōmen nēpioi, klydōnizomenoi
that no longer we should be infants, tossed by waves
kai peripheromenoi panti anemǭ tēs didaskalias en tę̄ kybeią tōn anthrōpōn,
and carried around by every wind of teaching, by the cunning of men,
en panourgią pros tēn methodeian tēs planēs,
with craftiness leading to the scheming of deception,

---

15 כי אם־נדבר האמת באהבה ונגדלה בכל־דבר לו למשיח
אשר הוא הראש:

טו כִּי אִם־נְדַבֵּר הָאֱמֶת בְּאַהֲבָה וְנִגְדְּלָה בְּכָל־דָּבָר לוֹ לַמָּשִׁיחַ
אֲשֶׁר הוּא הָרֹאשׁ:

15. ki 'im-n'daber ha'emeth b'ahabah w'nig'd'lah b'kal-dabar lo laMashiyach 'asher hu' haro'sh.

Eph4:15 but speaking the truth in love, may grow up in all things into Him, to the Mashiyach, who is the head,

‹15› ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα,
ὅς ἐστιν ἡ κεφαλή, Χριστός,

15 alētheuontes de en agapę̄ auxēsōmen eis auton ta panta,
but holding to truth in love let us grow up into Him in all things,
hos estin hē kephalē, Christos,
who is the head, the Anointed One,

---

16 אשר ממנו כל־הגוף המרכב ומדבק
בכל־חבור השמוש כמדת הכח הנתון לכל־אבר
ואבר ירבה ויגדל להשלמת בנינו באהבה:

טז אֲשֶׁר מִמֶּנּוּ כָּל־הַגּוּף הַמֻּרְכָּב וּמְדֻבָּק
בְּכָל־חִבּוּר הַשִּׁמּוּשׁ כְּמִדַּת הַכֹּחַ הַנָּתוּן לְכָל־אֵבָר
וְאֵבָר יִרְבֶּה וְיִגְדַּל לְהַשְׁלָמַת בִּנְיָנוֹ בְּאַהֲבָה:

16. 'asher mimenu kal-haguph hamur'kab um'dubaq b'kal-chibur hashimush k'midath hakoach hanathun l'kal-'ebar w'ebar yir'beh w'yig'dal l'hash'lamath bin'yano b'ahabah.

Eph4:16 from whom the whole body, being fitted and being united in every joint that is supplied, according to the measure of the power given to every part, the part multiplies the growth of the body for its building up in love.

‹16› ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον
διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ’ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους
τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

16 ex hou pan to sōma synarmologoumenon kai symbibazomenon

out from whom all the body being fitly joined together and being united

dia pasēs haphēs tēs epichorēgias kat’ energeian

through every joint of the supply, according to the working

en metrę̄ henos hekastou merous tēn auxēsin tou sōmatos poieitai

in the measure of each single part the growth of the body makes

eis oikodomēn heautou en agapę̄.

unto the building up of itself in love.

---

17 והנה זאת אני אמר ומעיד באדון כי מעתה לא-תלכו עוד
כיתר הגוים ההלכים בהבלי שכלם:

יז וְהִנֵּה זֹאת אֲנִי אֹמֵר וּמֵעִיד בָּאָדוֹן כִּי מֵעַתָּה לֹא־תֵלְכוּ עוֹד
כְּיֶתֶר הַגּוֹיִם הַהֹלְכִים בְּהַבְלֵי שִׂכְלָם:

17. w’hinneh zo’th ‘ani ‘omer ume`id ba’Adon ki me`atah lo’-thel’ku `od
k’yether hagoyim hahol’kim b’hab’ley sik’lam.

Eph4:17 Behold, this I say and testify in the Adon, that from now on
you should no longer walk as the rest of the gentiles walk in the futility of their minds,

‹17› Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν,
καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,

17 Touto oun legō kai martyromai en kyrię̄, mēketi hymas peripatein,

This therefore I say and testify in the Master, no longer are you to walk

kathōs kai ta ethnē peripatei en mataiotēti tou noos autōn,

as also the gentiles walk in the futility of their minds,

---

18 חשכי הדעת ומוזרים לחיי אלהים מפני אולתם אשר בהם
כי-טח מהשכיל לבבם:

יח חֲשֻׁכֵי הַדַּעַת וּמוּזָרִים לְחַיֵּי אֱלֹהִים מִפְּנֵי אִוַּלְתָּם אֲשֶׁר בָּהֶם
כִּי־טַח מֵהַשְׂכִּיל לְבָבָם:

18. chashukey hada`ath umuzarim l’chayey ‘Elohim mip’ney ‘iual’tam
‘asher bahem ki-tach mehas’kil l’babam.

Eph4:18 being darkened in their understanding, being alienated from the life of Elohim
through the ignorance that is in them, because of the hardness of their hearts,

‹18› ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ
διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

18 eskotōmenoi tę̄ dianoią ontes, apēllotriōmenoi

darkened in their understanding being, having been alienated

tēs zōēs tou theou dia tēn agnoian tēn ousan en autois,

from the life of Elohim because of the ignorance existing in them,

dia tēn pōrōsin tēs kardias autōn,

because of the hardness of their hearts,

19 אשר השמינו ויתנו את-נפשם
לזמה לעשות כל-תועבה לבצע בצע:

יט אֲשֶׁר הִשְׁמִינוּ וַיִּתְּנוּ אֶת־נַפְשָׁם
לַזִּמָּה לַעֲשׂוֹת כָּל־תּוֹעֵבָה לִבְצֹעַ בָּצַע׃

19. 'asher hish'minu wayit'nu 'eth-naph'sham
lazimah la`asoth kal-to`ebah lib'tso`a batsa`.

Eph4:19 who, having become callous, have given themselves to lewdness
to work all impurity to perform greediness.

‹19› οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ
εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

19 hoitines apēlgēkotes heautous paredōkan tę̄ aselgeią
who having put away remorse gave themselves to lewdness

eis ergasian akatharsias pasēs en pleonexią.
for the practise of every kind of impurity with greediness.

---

20 ואתם לא כן למדתם את-המשיח:

כ וְאַתֶּם לֹא כֵן לְמַדְתֶּם אֶת־הַמָּשִׁיחַ׃

20. w'atem lo' ken l'mad'tem 'eth-haMashiyach.

Eph4:20 But you have not so learned the Mashiyach,

‹20› ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

20 hymeis de ouch houtōs emathete ton Christon,
But you did not so learn the Anointed One,

---

21 אם-אמנם שמעתם אתו
ובו למדתם כפי האמת אשר ביהושע:

כא אִם־אָמְנָם שְׁמַעְתֶּם אֹתוֹ
וּבוֹ לֻמַּדְתֶּם כְּפִי הָאֱמֶת אֲשֶׁר בְּיָהוּשֻׁעַ׃

21. 'im-'am'nam sh'ma`'tem 'otho ubo lumad'tem k'phi ha'emeth 'asher b'Yahushuà.

Eph4:21 if indeed you have heard Him and have been taught in Him,
as truth is in יהושע,

‹21› εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε,
καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ,

21 ei ge auton ēkousate kai en autǭ edidachthēte kathōs estin alētheia en tǭ Iēsou,
if indeed you heard Him and in Him were taught as truth is in Yahushua,

---

22 לסור מדרכיכם הראשנים
ולפשט את-האדם הישן הנשחת בתאות רמיה:

כב לָסוּר מִדַּרְכֵיכֶם הָרִאשֹׁנִים
וְלִפְשֹׁט אֶת־הָאָדָם הַיָּשָׁן הַנִּשְׁחָת בְּתַאֲוֹת רְמִיָּה׃

22. lasur midar'keykem hari'shonim

w'liph'shot 'eth-ha'adam hayashan hanish'chath b'tha'aoth r'miah.

Eph4:22 that you put off concerning your former ways and to simplify the old man,
which is being corrupted in accordance with the lusts of deceit,

‹22› ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

22 apothesthai hymas kata tēn proteran anastrophēn ton palaion anthrōpon
for you to put off as concerning the former manner of life of the old man,
ton phtheiromenon kata tas epithymias tēs apatēs,
the one being corrupted according to the lusts of deceit,

---

23 להתחדש ברוח שכלכם:

כג לְהִתְחַדֵּשׁ בְּרוּחַ שִׂכְלְכֶם׃

23. l'hith'chadesh b'ruach sik'l'kem.

Eph4:23 and that you be renewed in the spirit of your mind,

‹23› ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν

23 ananeousthai de tō̧ pneumati tou noos hymōn
and to be renewed by the spirit controlling your mind,

---

24 וללבש את-האדם החדש הנברא כדמות אלהים בצדקה וקדשת האמת:

כד וְלִלְבֹּשׁ אֶת־הָאָדָם הֶחָדָשׁ הַנִּבְרָא כִּדְמוּת אֱלֹהִים בִּצְדָקָה וּקְדֻשַּׁת הָאֱמֶת׃

24. w'lil'bsh 'eth-ha'adam hechadash hanib'ra' kid'muth 'Elohim bits'daqah
uq'dushath ha'emeth.

Eph4:24 and that you put on the new man, which is in the likeness of Elohim
has been created in righteousness and sanctification of the truth.

‹24› καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

4 kai endysasthai ton kainon anthrōpon ton kata theon ktisthenta
and to put on the new man, the one according to Elohim having been created
en dikaiosynę kai hosiotēti tēs alētheias.
in righteousness and sanctity of the truth.

---

25 על-כן הסירו מכם את-השקר ודברו אמת איש את-רעהו כי אברים אנחנו איש לאחיו:

כה עַל־כֵּן הָסִירוּ מִכֶּם אֶת־הַשֶּׁקֶר וְדַבְּרוּ אֱמֶת אִישׁ אֶת־רֵעֵהוּ כִּי אֵבָרִים אֲנַחְנוּ אִישׁ לְאָחִיו׃

25. `al-ken hasiru mikem 'eth-hasheqer w'dab'ru 'emeth 'ish 'eth-re`ehu
ki 'ebarim 'anach'nu 'ish l'achiu.

Eph4:25 Therefore, having put off the falsehood, speak truth each one with his neighbor,
for we are members of one of another.

‹25› Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.

25 Dio apothemenoi to pseudos laleite alētheian hekastos meta tou plēsion autou,

Wherefore having put off falsehood let us speak truth each one with his neighbor,

hoti esmen allēlōn melē.

because we are members one of another.

---

26 רגזו ואל-תחטאו ולא תבא השמש על-רגזכם:

כו רִגְזוּ וְאַל־תֶּחֱטָאוּ וְלֹא תָבֹא הַשֶּׁמֶשׁ עַל־רָגְזְכֶם׃

26. rig'zu w'al-techeta'u w'lo' thabo' hashemesh `al-rag'z'kem.

Eph4:26 Be angry, and yet do not sin; do not let the sun go down upon your anger,

‹26› ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν,

26 orgizesthe kai mē hamartanete; ho hēlios mē epiduetō epi [tō̧] parorgismō̧ hymōn,

Be angry and do not sin; the sun not let set on your anger,

---

27 ואל-תתנו מקום לשטן:

כז וְאַל־תִּתְּנוּ מָקוֹם לַשָּׂטָן׃

27. w'al-tit'nu maqom lasatan.

Eph4:27 neither give place to the devil.

‹27› μηδὲ δίδοτε τόπον τῷ διαβόλῳ.

27 mēde didote topon tō̧ diabolō̧.

neither give place to the devil.

---

28 מי שגנב אל-יסף לגנב כי אם-ייגע

ובידיו יעשה את-הטוב למען יהיה-לו לתת לאיש מחסור:

כח מִי שֶׁגָּנַב אַל־יֹסֵף לִגְנֹב כִּי אִם־יִיגַע

וּבְיָדָיו יַעֲשֶׂה אֶת־הַטּוֹב לְמַעַן יִהְיֶה־לּוֹ לָתֵת לְאִישׁ מַחְסוֹר׃

28. mi sheganab 'al-yoseph lig'nob ki 'im-yiga`

ub'yadayu ya`aseh 'eth-hatob l'ma`an yih'yeh-lo latheth l'ish mach'sor.

Eph4:28 Let him that steals steal no longer, but rather let him labor,

working with his hands what is good, that he may have to give to him that needs.

‹28› ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς [ἰδίαις] χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

28 ho kleptōn mēketi kleptetō,

The one stealing no longer let him steal,

mallon de kopiatō ergazomenos tais [idiais] chersin to agathon,

but rather let him labor working with his own hands at something good,

hina echę metadidonai tō̧ chreian echonti.

that he may have something to share with the one having need.

---

29 ואל-יצא מפיכם כל-דבר נבול כי אם-הטוב

והמועיל לבנות לפי הצרך לתת חן לשמעיו:

כט וְלֹא־יֵצֵא מִפִּיכֶם כָּל־דְּבַר נִבּוּל כִּי אִם־הַטּוֹב
וְהַמּוֹעִיל לִבְנוֹת לְפִי הַצֹּרֶךְ לְמַעַן יִתֵּן חֵן לְשֹׁמְעָיו׃

29. w'lo'-yetse' mipikem kal-d'bar nibul ki 'im-hatob
w'hamo`il lib'noth l'phi hatsore'k l'ma`an yiten chen l'shom'`ayu.

Eph4:29 Let no corrupt any word proceed out of your mouth, but that which is good
to the use of building up according to the need that it may give grace to the hearers.

‹29› πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω,
ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσιν.

29 pas logos sapros ek tou stomatos hymōn mē ekporeuesthō,
Every corrupt word from your mouth should not proceed,
alla ei tis agathos pros oikodomēn tēs chreias,
but if any good word let it be for edification in accordance with the need,
hina dō charin tois akouousin.
that it may give grace to the ones hearing.

---

30 ולא תעצבו את-רוח הקדש של-אלהים
אשר נחתמתם בו ליום הגאלה:

ל וְלֹא תְעַצְּבוּ אֶת־רוּחַ הַקֹּדֶשׁ שֶׁל־אֱלֹהִים
אֲשֶׁר נֶחְתַּמְתֶּם בּוֹ לְיוֹם הַגְּאֻלָּה׃

30. w'lo' th'`ats'bu 'eth-Ruach haQodesh shel-'Elohim
'asher nech'tam'tem bo l'yom hag'ulah.

Eph4:30 Do not grieve the Holy Spirit of Elohim,
by whom you were sealed for the day of redemption.

‹30› καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ,
ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

30 kai mē lypeite to pneuma to hagion tou theou,
And do not grieve the Spirit Holy of Elohim,
en hō esphragisthēte eis hēmeran apolytrōseōs.
by whom you were sealed for the day of redemption.

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31 כל-מרירות וחמה ורגז וצעקה
וגדוף תסירו מכם עם כל-הרשעה:

לא כָּל־מְרִירוּת וְחֵמָה וָרֹגֶז וּצְעָקָה
וְגִדּוּף תָּסִירוּ מִכֶּם עִם כָּל־הָרִשְׁעָה׃

31. kal-m'riruth w'chemah warogez uts'`aqah
w'giduph tasiru mikem `im kal-harish'`ah.

Eph4:31 Let all bitterness and wrath and anger and clamor
and slander be put away from you, along with all malice.

‹31› πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ
καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

31 pasa pikria kai thymos kai orgē kai kraugē

Let all bitterness and anger and wrath and clamor
kai blasphēmia arthētō aph’ hymōn syn pasę kakią.
and slander be removed from you, with all evil.

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32 והיו טובים איש לרעהו ורחמנים
ונשאים איש לחטאת אחיו כאשר נשא לכם האלהים במשיח:

לב וְהָיוּ טוֹבִים אִישׁ לְרֵעֵהוּ וְרַחֲמָנִים
וְנֹשְׂאִים אִישׁ לְחַטַּאת אָחִיו כַּאֲשֶׁר נָשָׂא לָכֶם הָאֱלֹהִים בַּמָּשִׁיחַ׃

32. wih’yu tobim ‘ish l’re`ehu w’rachamanim
w’nos’im ‘ish l’chata’th ‘achiu ka’asher nasa’ lakem ha’Elohim baMashiyach.

Eph4:32 Be kind to one another, tender-hearted, forgiving each other of his sin
just as the Elohim in the Mashiyach also has forgiven you.

‹32› γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς,
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

32 ginesthe [de] eis allēlous chrēstoi, eusplagchnoi, charizomenoi heautois,
And be to one another kind, tenderhearted, forgiving each other,
kathōs kai ho theos en Christǭ echarisato hymin.
as also the Elohim in the Anointed One forgave you.

Chapter 5

Eph5:1 ובכן לכו בדרכי האלהים כבנים חביבים:

א וּבְכֵן לְכוּ בְּדַרְכֵי הָאֱלֹהִים כְּבָנִים חֲבִיבִים׃

1. ub’ken l’ku b’dar’key ha’Elohim k’banim chabibim.

Eph5:1 Therefore walk in the ways of the Elohim, as beloved children.

‹5:1› γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ

1 ginesthe oun mimētai tou theou hōs tekna agapēta
Be therefore imitators of the Elohim as beloved children

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2 והתהלכו באהבה כאשר גם-המשיח אהב אתנו
והקריב את-נפשו בעדנו לקרבן וזבח לאלהים לריח ניחוח:

ב וְהִתְהַלְּכוּ בְּאַהֲבָה כַּאֲשֶׁר גַּם־הַמָּשִׁיחַ אָהַב אֹתָנוּ
וְהִקְרִיב אֶת־נַפְשׁוֹ בַּעֲדֵנוּ לְקָרְבָּן וָזֶבַח לֵאלֹהִים לְרֵיחַ נִיחוֹחַ׃

2. w’hith’hal’ku b’ahabah ka’asher gam-haMashiyach ‘ahab ‘othanu
w’hiq’rib ‘eth-naph’sho ba`adenu l’qar’ban wazebach l’Elohim l’reyach nichocah.

Eph5:2 And walk in love, just as the Mashiyach also has loved you
and gave Himself up for us as an offering and a sacrifice to Elohim for a fragrant aroma.

‹2› καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς
καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας.

2 kai peripateite en agapę, kathōs kai ho Christos ēgapēsen hēmas kai paredōken heauton
and walk in love, as also the Anointed One loved us and gave up Himself
hyper hēmōn prosphoran kai thysian tǭ theǭ

on behalf of us as an offering and sacrifice to Elohim
eis osmēn euōdias.
for a fragrance of sweet smell.

אבל זנות וכל-טמאה ואהבת בצע בל-יזכר ביניכם 3
כאשר נאוה לקדשים:

ג אֲבָל זְנוּת וְכָל־טֻמְאָה וְאַהֲבַת בֶּצַע בַּל־יִזָּכֵר בֵּינֵיכֶם
כַּאֲשֶׁר נָאוֶה לַקְּדשִׁים׃

3. 'abal z'nuth w'kal-tum'ah w'ahabath betsa` bal-yizaker beyneykem
ka'asher na'weh laq'dshim.

Eph5:3 But fornication or all uncleanness, or love of greediness,
let it not be even be named among you, as is proper among holy ones,

‹3› πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,
καθὼς πρέπει ἁγίοις,

3 porneia de kai akatharsia pasa ē pleonexia mēde onomazesthō en hymin,
But fornication and all impurity or greediness let it not be named among you,
kathōs prepei hagiois,
as is proper for saints,

גם-לא נבול פה ודברי סכלות ליצנות מה-שלא כהגן 4
כי אם-קול תודה:

ד גַּם־לֹא נִבּוּל פֶּה וְדִבְרֵי סִכְלוּת לִיצָנוּת מַה־שֶּׁלֹּא כְהֹגֶן
כִּי אִם־קוֹל תּוֹדָה׃

4. gam-lo' nibul peh w'dib'rey sik'luth litsanuth mah-shel' k'hogen ki 'im-qol todah.

Eph5:4 also neither filthiness, nor foolish things, nor coarse jesting,
which are not fitting, but a voice of thanksgiving.

‹4› καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνῆκεν,
ἀλλὰ μᾶλλον εὐχαριστία.

4 kai aischrotēs kai mōrologia ē eutrapelia, ha ouk anēken,
also indecency and foolish talking or coarse jesting, which are not fitting,
alla mallon eucharistia.
but rather thanksgiving.

כי-זאת ידע תדעו כי כל-זנה וטמא ואהב בצע אשר 5
כעבד אלילים אין-לו חלק ונחלה במלכות המשיח והאלהים:

ה כִּי־זֹאת יָדֹעַ תֵּדְעוּ כִּי כָל־זֹנֶה וְטָמֵא וְאֹהֵב בֶּצַע אֲשֶׁר
כְּעֹבֵד אֱלִילִים אֵין־לוֹ חֵלֶק וְנַחֲלָה בְּמַלְכוּת הַמָּשִׁיחַ וְהָאֱלֹהִים׃

5. ki-zo'th yado`a ted'`u ki kal-zoneh w'tame' w'oheb betsa`
'asher k'`obed 'elilim 'eyn-lo cheleq w'nachalah b'mal'kuth haMashiyach w'ha'Elohim.

Eph5:5 For this you know with certainty, that every fornicator,
or unclean one or lover of greediness, who is like lover of idolatry,
has no part and inheritance in the kingdom of the Mashiyach and the Elohim.

<5> τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅ ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

5 touto gar iste ginōskontes, hoti pas pornos ē akathartos
For this you know by recognizing that every fornicator or impure person
ē pleonektēs, ho estin eidōlolatrēs, ouk echei klēronomian
or covetous person, that is, an idolater, does not have an inheritance
en tę̄ basileią tou Christou kai theou.
in the kingdom of the Anointed One and of the Elohim.

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6 אל-ישיא איש אתכם בדברי ריק
כי בגלל-אלה חרון אלהים יבא על-בני המרי:

ו אַל־יַשִּׁיא אִישׁ אֶתְכֶם בִּדְבְרֵי רִיק
כִּי בִּגְלַל־אֵלֶּה חֲרוֹן אֱלֹהִים יָבֹא עַל־בְּנֵי הַמֶּרִי׃

6. 'al-yasi' 'ish 'eth'kem b'dib'rey riq
ki big'lal-'eleh charon 'Elohim yabo' `al-b'ney hameri.

Eph5:6 Let no one deceive you with empty words,
for because of these things the wrath of Elohim comes upon the sons of disobedience.

<6> Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·
διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

6 Mēdeis hymas apatatō kenois logois; dia tauta
No one you let deceive with empty words; because of these things
gar erchetai hē orgē tou theou epi tous huious tēs apeitheias.
for comes the wrath of the Elohim upon the sons of disobedience.

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7 על-כן אל-יהי חלקכם עמהם:

ז עַל־כֵּן אַל־יְהִי חֶלְקְכֶם עִמָּהֶם׃

7. `al-ken 'al-y'hi chel'q'kem `imahem.

Eph5:7 Therefore do not be partakers with them;

<7> μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·

7 mē oun ginesthe symmetochoi autōn;
not Therefore be joint-partakers with them;

---

8 כי מלפנים הייתם חשך
ועתה הנכם אור באדנינו התהלכו-נא כבני אור:

ח כִּי מִלְּפָנִים הֱיִיתֶם חֹשֶׁךְ
וְעַתָּה הִנְּכֶם אוֹר בַּאֲדֹנֵינוּ הִתְהַלְּכוּ־נָא כִּבְנֵי אוֹר׃

8. ki mil'phanim heyithem chshe'k w'`atah hin'kem 'or ba'Adoneynu
hith'hal'ku-na' kib'ney 'or.

Eph5:8 for you were formerly darkness, but now you are light in our Adon (Master).
Walk as children of Light

<8> ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε

8 ēte gar pote skotos, nyn de phōs en kyriō; hōs tekna phōtos peripateite

For you were once darkness, but now light in the Master; as children of light walk

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:ואמת וצדק חסד כל-מעשי האור כי-פרי 9

ט כִּי־פְרִי הָאוֹר כָּל־מַעֲשֵׂי חֶסֶד וְצֶדֶק וֶאֱמֶת׃

9. ki-ph'ri ha'or kal-ma`asey chesed w'tsedeq we'emeth.

Eph5:9 for the fruit of the Light is all acts of kindness and righteousness and truth,

‹9› - ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ -

9 - ho gar karpos tou phōtos en pasę̄ agathōsynę̄ kai dikaiosynę̄ kai alētheią -

for the fruit of the light is in all goodness and righteousness and truth

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:אדנינו בעיני מה-הרצוי לבחן 10

י לִבְחֹן מֶה־הָרָצוּי בְּעֵינֵי אֲדֹנֵינוּ׃

10. lib'chon meh-haratsuy b'`eyney 'Adoneynu.

Eph5:10 examining what is well-pleasing in the sight of our Adon.

‹10› δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ,

10 dokimazontes ti estin euareston tǭ kyriǭ,

proving what is well-pleasing to the Master,

פרי לא-יעשו אשר החשך במעשי ואל-תשתתפו 11
:אותם תוכיחו אם-הוכח כי

יא וְאַל־תִּשְׁתַּתְּפוּ בְּמַעֲשֵׂי הַחֹשֶׁךְ אֲשֶׁר לֹא־יַעֲשׂוּ פְּרִי
כִּי אִם־הוֹכֵחַ תּוֹכִיחוּ אוֹתָם׃

11. w'al-tish'tat'phu b'ma`asey hachshek 'asher lo'-ya`asu pheri
ki 'im-hokeach tokichu 'otham.

Eph5:11 and do not participate in the acts of darkness
that shall not be fruitful, but rather reprove them.

‹11› καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους,
μᾶλλον δὲ καὶ ἐλέγχετε.

11 kai mē sygkoinōneite tois ergois tois akarpois tou skotous,

and do not participate in the works unfruitful of darkness,

mallon de kai elegchete.

but rather even expose them.

:לספר חרפה בסתר עשים מה-שהם כי 12

יב כִּי מַה־שֶּׁהֵם עֹשִׂים בַּסֵּתֶר חֶרְפָּה לְסַפֵּר׃

12. ki mah-shehem `osim basether cher'pah l'saper.

Eph5:12 For it is shameful even to speak of what is done by them in secret.

‹12› τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν,

12 ta gar kryphę̄ ginomena

For as to the things in secret being done

hyp' autōn aischron estin kai legein,

by them it is shameful even to speak of them,

13 𐤀𐤁𐤋 𐤊𐤋-𐤆𐤀𐤕 𐤉𐤂𐤋𐤄 𐤊𐤔𐤉𐤅𐤊𐤇 𐤏𐤋-𐤉𐤃𐤉 𐤄𐤀𐤅𐤓
𐤊𐤉 𐤊𐤋-𐤄𐤍𐤂𐤋𐤄 𐤀𐤅𐤓 𐤄𐤅𐤀:

יג אֲבָל כָּל־זֹאת יְגֻלֶּה כְּשֶׁיּוּכַח עַל־יְדֵי הָאוֹר
כִּי כָל־הַנִּגְלֶה אוֹר הוּא׃

13. 'abal kal-zo'th y'guleh k'sheyukach `al-y'dey ha'or ki kal-hanig'leh 'or hu'.

Eph5:13 But all this is revealed when it is proven by the Light,
for everything is revealed is light.

‹13› τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,
13 ta de panta elegchomena hypo tou phōtos phaneroutai,
but everything being exposed by the Light becomes visible,

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14 𐤏𐤋-𐤊𐤍 𐤄𐤅𐤀 𐤀𐤅𐤌𐤓 𐤏𐤅𐤓𐤄 𐤄𐤉𐤔𐤍 𐤅𐤒𐤅𐤌𐤄 𐤌𐤍-𐤄𐤌𐤕𐤉𐤌
𐤅𐤉𐤀𐤓 𐤋𐤊 𐤄𐤌𐤔𐤉𐤇:

יד עַל־כֵּן הוּא אוֹמֵר עוּרָה הַיָּשֵׁן וְקוּמָה מִן־הַמֵּתִים
וְיָאֵר לְךָ הַמָּשִׁיחַ׃

**14. `al-ken hu' 'omer `urah hayashen w'qumah min-hamethim
w'ya'er l'ak haMashiyach.**

Eph5:14 Therefore he says, Wake up, you who sleep, and arise from the dead,
and the Mashiyach shall shine on you.

‹14› πᾶν γὰρ τὸ φανερούμενον φῶς ἐστιν. διὸ λέγει,
Ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.
14 pan gar to phaneroumenon phōs estin. dio legei, Egeire,
for every thing becoming visible is light. Therefore it says, Arise,
ho katheudōn, kai anasta ek tōn nekrōn,
the one sleeping, and rise up from the dead,
kai epiphausei soi ho Christos.
and shall shine on you the Anointed One.

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15 𐤅𐤏𐤕𐤄 𐤓𐤀𐤅 𐤅𐤄𐤆𐤄𐤓𐤅 𐤔𐤋𐤀 𐤕𐤕𐤄𐤋𐤊𐤅 𐤊𐤊𐤎𐤉𐤋𐤉𐤌 𐤊𐤉 𐤀𐤌-𐤊𐤇𐤊𐤌𐤉𐤌:

טו וְעַתָּה רְאוּ וְהִזָּהֲרוּ שֶׁלֹּא תִתְהַלְּכוּ כִּכְסִילִים כִּי אִם־כַּחֲכָמִים׃

15. w'`atah r'u w'hizaharu shel' thith'hal'ku kak'silim ki 'im-kachakamim.

Eph5:15 Now see and be careful not to walk like fools but as wise men,

‹15› Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί,
15 Blepete oun akribōs pōs peripateite mē hōs asophoi all' hōs sophoi,
See therefore how carefully you walk not as unwise but as wise,

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16 𐤌𐤅𐤒𐤉𐤓𐤉𐤌 𐤄𐤔𐤏𐤄 𐤊𐤉 𐤄𐤉𐤌𐤉𐤌 𐤓𐤏𐤉𐤌 𐤄𐤌𐤄:

טז מוֹקִירִים הַשָּׁעָה כִּי הַיָּמִים רָעִים הֵמָּה׃

16. moqirim hasha`ah ki hayamim ra`im hemah.

Eph5:16 redeeming the time, because they are the evil days.

‹16› ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσιν.

16 exagorazomenoi ton kairon, hoti hai hēmerai ponērai eisin.

redeeming the time, because the days are evil.

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17 על-כן אל-תהיו חסרי דעת
כי אם-מבינים לדעת מה רצון אדנינו:

יז עַל־כֵּן אַל־תִּהְיוּ חַסְרֵי דָעַת
כִּי אִם־מְבִינִים לָדַעַת מָה רְצוֹן אֲדֹנֵינוּ׃

17. `al-ken 'al-tih'yu chas'rey da`ath ki 'im-m'binim lada`ath mah r'tson 'Adoneynu.

Eph5:17 Therefore do not be lacking of knowledge,
but understanding of knowledge of what the will of our Adon is.

‹17› διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου.

17 dia touto mē ginesthe aphrones, alla syniete ti to thelēma tou kyriou.

Therfore do not be foolish, but understand what the will of the Master is.

---

18 ואל-תשתכרו מיין המביא לידי פריצות
כי אם-המלאו רוח:

יח וְאַל־תִּשְׁתַּכְּרוּ מִיַּיִן הַמֵּבִיא לִידֵי פְּרִיצוּת
כִּי אִם־הִמָּלְאוּ רוּחַ׃

18. w'al-tish'tak'ru miyayin hamebi' lidey ph'ritsuth ki 'im-himal'u Ruach.

Eph5:18 And be not drunk with wine, in which brings to dissipation,
but be filled with the Spirit,

‹18› καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,

18 kai mē methyskesthe oinǭ, en hǭ estin asōtia,

And do not become drunk with wine, in which is dissipation,

alla plērousthe en pneumati,

but be filled in the Spirit,

---

19 ותהי שיחתכם איש את-רעהו תהלות ותשבחות
ושירות רוחניות שירו וזמרו לאדני בלבבכם:

יט וּתְהִי שִׂיחַתְכֶם אִישׁ אֶת־רֵעֵהוּ תְּהִלּוֹת וְתִשְׁבָּחוֹת
וְשִׁירוֹת רוּחָנִיּוֹת שִׁירוּ וְזַמְּרוּ לַאדֹנָי בִּלְבַבְכֶם׃

19. uth'hi sichath'kem 'ish 'eth-re`ehu t'hiloth w'thish'bachoth
w'shiroth ruachnioth shiru w'zam'ru l'Adonay bil'bab'kem.

Eph5:19 and there is your talk to one another in psalms and hymns and spiritual songs,
singing and making melody with your heart to my Adon;

‹19› λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,
ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

19 lalountes heautois [en] psalmois kai hymnois kai ǭdais pneumatikais,

speaking to one another in Psalms and hymns and spiritual songs,

ą̄dontes kai psallontes tē̜ kardią̄ hymōn tǭ kyrią̄,

singing and making melody in your hearts to the Master,

והודו בכל-עת על-הכל לאלהים אבינו 20
בשם אדנינו יהושע המשיח:

כ וְהוֹדוּ בְּכָל־עֵת עַל־הַכֹּל לֵאלֹהִים אָבִינוּ
בְּשֵׁם אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ:

20. w'hodu b'kal-`eth `al-hakol l'Elohim 'Abinu
b'shem 'Adoneynu Yahushuà haMashiyach.

Eph5:20 always giving thanks for all things to Elohim, and our Father
in the name of our Adon יהושע the Mashiyach,

‹20› εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων
ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί.

20 eucharistountes pantote hyper pantōn en onomati tou kyriou hēmōn
giving thanks always for all things in the name of our Master

Iēsou Christou tō theō kai patri.
Yahushua the Anointed One to the Elohim even the Father;

הכנעו איש לאחיו ביראת אלהים: 21

כא הִכָּנְעוּ אִישׁ לְאָחִיו בְּיִרְאַת אֱלֹהִים:

21. hikan'`u 'ish l'achiu b'yir'ath 'Elohim.

Eph5:21 and be subject to one another in the fear of Elohim.

‹21› Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ,

21 Hypotassomenoi allēlois en phobō Christou,
being submissive to one another in the fear of the Anointed One,

---

הנשים הכנענה לבעליכן כמו לאדנינו: 22

כב הַנָּשִׁים הִכָּנַעְנָה לְבַעֲלֵיכֶן כְּמוֹ לַאֲדֹנֵינוּ:

22. hanashim hikana`'nah l'ba`aleyken k'mo la'Adoneynu.

Eph5:22 The wives, be subject to your own husbands, as to our Adon.

‹22› Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,

22 Hai gynaikes tois idiois andrasin hōs tō kyriō,
the wives to their own husbands as to the Master,

כי האיש הוא-ראש האשה כאשר המשיח הוא ראש העדה 23
והוא מושיע של-הגוף:

כג כִּי הָאִישׁ הוּא־רֹאשׁ הָאִשָּׁה כַּאֲשֶׁר הַמָּשִׁיחַ הוּא רֹאשׁ הָעֵדָה
וְהוּא מוֹשִׁיעַ שֶׁל־הַגּוּף:

23. ki ha'ish hu'-ro'sh ha'ishah ka'asher haMashiyach hu' ro'sh ha`edah
w'hu' moshi`a shel-haguph.

Eph5:23 For the husband is the head of the wife,
even as the Mashiyach is the head of the assembly, and He is the Savior of the body.

‹23› ὅτι ἀνήρ ἐστιν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας,
αὐτὸς σωτὴρ τοῦ σώματος·

23 hoti anēr estin kephalē tēs gynaikos

because a husband is head of the wife

hōs kai ho Christos kephalē tēs ekklēsias,

as also the Anointed One is head of the assembly,

autos sōtēr tou sōmatos;

being Himself the Savior of the body.

---

24 אבל כאשר תכנע העדה למשיח
אף כן-הנשים לבעליהן לכל-דבר:

כד אֲבָל כַּאֲשֶׁר תִּכָּנַע הָעֵדָה לַמָּשִׁיחַ
אַף כֵּן־הַנָּשִׁים לְבַעְלֵיהֶן לְכָל־דָּבָר׃

**24. ‘abal ka’asher tikana` ha`edah laMashiyach
‘aph ken-hanashim l’ba`aleyhen l’kal-dabar.**

Eph5:24 But as the assembly is subject to the Mashiyach,
so also let the wives be to their own husbands in everything.

‹24› ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ,
οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

24 alla hōs hē ekklēsia hypotassetai tō̧ Christō̧,

But as the assembly is submissive to the Anointed One,

houtōs kai hai gynaikes tois andrasin en panti.

so also the wives to their husbands in everything.

---

25 האנשים אהבו את-נשיכם כאשר גם-המשיח אהב
את-העדה ויתן את-נפשו בעדה:

כה הָאֲנָשִׁים אֶהֱבוּ אֶת־נְשֵׁיכֶם כַּאֲשֶׁר גַּם־הַמָּשִׁיחַ אָהַב
אֶת־הָעֵדָה וַיִּתֵּן אֶת־נַפְשׁוֹ בַּעֲדָהּ׃

25. ha’anashim ‘ehebu ‘eth-n’sheykem ka’asher gam-haMashiyach ‘ahab ‘eth-ha`edah wayiten ‘eth-naph’sho ba`adah.

Eph5:25 Husbands, love your wives, just as the Mashiyach also loved the assembly
and gave Himself up for her,

‹25› Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς
καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,

25 Hoi andres, agapate tas gynaikas, kathōs kai ho Christos ēgapēsen tēn ekklēsian

The husbands, love the wives, as also the Anointed One loved the assembly

kai heauton paredōken hyper autēs,

and gave up Himself on behalf of her,

---

26 למען קדשה בדברו אחרי אשר-טהרה ברחיצת המים:

כו לְמַעַן קַדְּשָׁהּ בִּדְבָרוֹ אַחֲרֵי אֲשֶׁר־טִהֲרָהּ בִּרְחִיצַת הַמָּיִם׃

26. l’ma`an qad’shah bid’baro ‘acharey ‘asher-tiharah bir’chitsath hamayim.

Eph5:26 that He might sanctify her after that she is cleansed with the washing of water by the Word,

‹26› ἵνα αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,

26 hina autēn hagiasȩ̄ katharisas tō̧ loutrō̧ tou hydatos
that He might sanctify her having cleansed her by the washing of the water

en hrēmati,
in the Word,

---

27 להקימה בכבוד לו לעדה אשר אין־בה כתם וקמט
וכדומה כי אם־למען תהיה קדושה ותמימה׃

כז לְהַקִימָהּ בְּכָבוֹד לוֹ לְעֵדָה אֲשֶׁר אֵין־בָּהּ כֶּתֶם וָקֶמֶט
וּכְדוֹמֶה כִּי אִם־לְמַעַן תִּהְיֶה קְדוֹשָׁה וּתְמִימָה׃

27. lahaqimah b'kabod lo l'`edah 'asher 'eyn-bah kethem waqemet uk'domeh ki 'im-l'ma`an tih'yeh q'doshah uth'mimah.

Eph5:27 to present to Himself for a glorious assembly,
having no spot or wrinkle or any such thing, but that it would be holy and blameless.

‹27› ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν,
μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

27 hina parastēsȩ̄ autos heautō̧ endoxon tēn ekklēsian, mē echousan spilon
that He might present to Himself a glorious assembly, not having spot

ē hrytida ē ti tōn toioutōn, all' hina ȩ̄ hagia kai amōmos.
or wrinkle or any such things, but that she may be holy and blemishless.

---

28 כן האנשים חיבים לאהב את־נשיהם כגופם
כי האהב את־אשתו אהב את־עצמו׃

כח כֵּן הָאֲנָשִׁים חַיָּבִים לֶאֱהֹב אֶת־נְשֵׁיהֶם כְּגוּפָם
כִּי הָאֹהֵב אֶת־אִשְׁתּוֹ אֹהֵב אֶת־עַצְמוֹ׃

28. ken ha'anashim chayabim le'ehob 'eth-n'sheyhem k'gupham ki ha'oheb 'eth-'ish'to 'oheb 'eth-`ats'mo.

Eph5:28 So husbands ought also to love their own wives as their own bodies.
He who loves his own wife loves himself;

‹28› οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας
ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.

28 houtōs opheilousin [kai] hoi andres agapan tas heautōn gynaikas hōs ta heautōn sōmata.
So ought also the husbands to love their own wives as their own bodies.

ho agapōn tēn heautou gynaika heauton agapą.
The One loving his own wife loves Himself.

---

29 כי מעולם לא־שנא איש את־בשרו כי אם־זן ומכלכל אתו
כאשר גם־האדון את־עדתו׃

כט כִּי מֵעוֹלָם לֹא־שָׂנֵא אִישׁ אֶת־בְּשָׂרוֹ כִּי אִם־זָן וּמְכַלְכֵּל אֹתוֹ
כַּאֲשֶׁר גַּם־הָאָדוֹן אֶת־עֲדָתוֹ׃

29. ki me`olam lo'-sane' 'ish 'eth-b'saro ki 'im-zan um'kal'kel 'otho ka'asher gam-ha'Adon 'eth-`adatho.

Eph5:29 for no one ever hated his own flesh, but nourishes and cherishes it, even as the Adon also does His assembly,

‹29› οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,

29 oudeis gar pote tēn heautou sarka emisēsen alla ektrephei kai thalpei autēn,
For no one ever his own flesh hated but nourishes and cherishes it,
kathōs kai ho Christos tēn ekklēsian,
as also the Anointed One to the assembly,

---

30 כי־אברי גופו אנחנו מבשרו ומעצמיו:

ל כִּי־אֱבָרֵי גוּפוֹ אֲנַחְנוּ מִבְּשָׂרוֹ וּמֵעֲצָמָיו׃

30. ki-'ebarey gupho 'anach'nu mib'saro ume`atsamayu.

Eph5:30 because we are members of His body, of His flesh, and of Hisis bones.

‹30› ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.

30 hoti melē esmen tou sōmatos autou.
because we are members of His body.

---

31 על־כן יעזב־איש את־אביו ואת־אמו ודבק באשתו
והיו שניהם לבשר אחד:

לא עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ
וְהָיוּ שְׁנֵיהֶם לְבָשָׂר אֶחָד׃

31. `al-ken ya`azab-'ish 'eth-'abiu w'eth-'imo w'dabaq b'ish'to w'hayu sh'neyhem l'basar 'echad.

Eph5:31 For this reason a man shall leave his father and his mother and shall be joined to his wife, and the two shall become one flesh.

‹31› ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

31 anti toutou kataleipsei anthrōpos [ton] patera kai [tēn] mētera
Because of this a man shall leave the father and the mother
kai proskollēthēsetai pros tēn gynaika autou,
and shall be joined to his wife,
kai esontai hoi duo eis sarka mian.
and shall be the two one flesh.

---

32 גדול הסוד הזה ואני פותר אתו במשיח והעדה:

לב גָּדוֹל הַסּוֹד הַזֶּה וַאֲנִי פּוֹתֵר אֹתוֹ בַּמָּשִׁיחַ וְהָעֵדָה׃

32. gadol hasod hazeh wa'ani pother 'otho baMashiyach w'ha`edah.

Eph5:32 This mystery is great;
but I am speaking it concerning the Mashiyach and the assembly.

‹32› τὸ μυστήριον τοῦτο μέγα ἐστίν·

ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.
32 to mystērion touto mega estin; egō de legō eis Christon kai eis tēn ekklēsian.
This mystery is great; but I speak as to the Anointed One and as to the assembly.

---

33 ואולם גם-אתם כל-איש מכם יאהב את-אשתו כנפשו
והאשה היא תזהר ותירא את-בעלה:

לג וְאוּלָם גַּם־אַתֶּם כָּל־אִישׁ מִכֶּם יֶאֱהַב אֶת־אִשְׁתּוֹ כְּנַפְשׁוֹ
וְהָאִשָּׁה הִיא תִּזָּהֵר וְתִירָא אֶת־בַּעְלָהּ:

33. w'ulam gam-'atem kal-'ish mikem ye'ehab 'eth-'ish'to k'naph'sho w'ha'ishah hi' thizaher w'thira' 'eth-ba`'lah.

Eph5:33 Nevertheless, you also, every one of you love his own wife as himself,
and for the wife, she shall be careful and she respects her husband.

‹33› πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω
ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.
33 plēn kai hymeis hoi kath' hena, hekastos tēn heautou gynaika
Nevertheless also you, one by one, each his own wife
houtōs agapatō hōs heauton, hē de gynē hina phobētai ton andra.
so let love as himself, and the wife that she respects the husband.

Chapter 6

Eph6:1 שמעו בנים אל-הוריכם באדנינו כי-ארח ישר הוא:
א שִׁמְעוּ בָנִים אֶל־הוֹרֵיכֶם בַּאֲדֹנֵינוּ כִּי־אֹרַח יָשֶׁר הוּא:

1. shim'`u banim 'el-horeykem ba'Adoneynu ki-'orach ysher hu'.

Eph6:1 Children, hear to your parents in our Adon, for this is right.

‹6:1› Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον.
1 Ta tekna, hypakouete tois goneusin hymōn [en kyriō̧]; touto gar estin dikaion.
The children, obey your parents in the Master, for this is right.

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2 כבד את-אביך ואת-אמך זאת היא המצוה
הראשונה שמתן שכרה בצדקה:

ב כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ זֹאת הִיא הַמִּצְוָה
הָרִאשׁוֹנָה שֶׁמַּתַּן שְׂכָרָהּ בִּצְדָקָה:

2. kabed 'eth-'abiak w'eth-'imeak zo'th hi' hamits'wah hari'shonah shematan s'karah b'tsidah.

Eph6:2 Honor your father and your mother.
This is the first commandment that gives a reward with a promise,

‹2› τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,
2 tima ton patera sou kai tēn mētera,
Honor your father and your mother
hētis estin entolē prōtē en epaggelią,
which is the first commandment with a promise,

3 למען ייטב לך ולמען יאריכן ימיך על-האדמה:

ג לְמַעַן יִיטַב לָךְ וּלְמַעַן יַאֲרִיכֻן יָמֶיךָ עַל־הָאֲדָמָה׃

3. l'ma`an yitab l'ak ul'ma`an ya'arikun yameyak `al-ha'adamah.

Eph6:3 in order that it may be well with you,
and that your days may be prolonged on the earth.

‹3› ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

3 hina eu soi genētai kai esę makrochronios epi tēs gēs.
that well with you it may be and you shall be a long time on the earth.

---

4 ואתם האבות אל-תכעיסו את-בניכם
וגדלו אתם במוסר אדנינו ובתוכחתו:

ד וְאַתֶּם הָאָבוֹת אַל־תַּכְעִיסוּ אֶת־בְּנֵיכֶם
וְגַדְּלוּ אֹתָם בְּמוּסַר אֲדֹנֵינוּ וּבְתוֹכַחְתּוֹ׃

4. w'atem ha'aboth 'al-tak'`isu 'eth-b'neykem
w'gad'lu 'otham b'musar 'Adoneynu ub'thokach'to.

Eph6:4 And, you, fathers, do not anger your children,
but bring them up in the discipline of our Adon and in His admonition.

‹4› Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν
ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.

4 Kai hoi pateres, mē parorgizete ta tekna hymōn
And the fathers, do not make angry your children
alla ektrephete auta en paideią kai nouthesią kyriou.
but nurture them in the training and admonition of the Master.

---

5 שמעו עבדים אל-אדניכם מן-הבשר ביראה ורתת
ובתם-לבבכם כשמע למשיח:

ה שִׁמְעוּ עֲבָדִים אֶל־אֲדֹנֵיכֶם מִן־הַבָּשָׂר בְּיִרְאָה וָרֶתֶת
וּבְתָם־לְבַבְכֶם כִּשְׁמֹעַ לַמָּשִׁיחַ׃

5. shim'`u `abadim 'el-'adoneykem min-habasar b'yir'ah waretheth
ub'tham-l'bab'kem kish'mo`a laMashiyach.

Eph6:5 Servants, be obedient to your masters according to the flesh,
with fear and trembling, in the sincerity of your heart, when they listen to the Mashiyach;

‹5› Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου
καὶ τρόμου ἐν ἁπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

5 Hoi douloi, hypakouete tois kata sarka kyriois meta phobou
The servants, obey the according to flesh masters with fear
kai tromou en haplotēti tēs kardias hymōn hōs tǭ Christǭ,
and trembling in singleness of your heart as to the Anointed One,

---

6 לא בעבדה שהיא למראה עינים
כמבקשים למצא חן בעיני בני-אדם

כי אם-כעבדי המשיח העשים רצון האלהים בכל-נפשם:

ו לֹא בַּעֲבֹדָה שֶׁהִיא לְמַרְאֵה עֵינַיִם
כִּמְבַקְשִׁים לִמְצֹא חֵן בְּעֵינֵי בְּנֵי־אָדָם
כִּי אִם־כְּעַבְדֵי הַמָּשִׁיחַ הָעֹשִׂים רְצוֹן הָאֱלֹהִים בְּכָל־נַפְשָׁם׃

6. lo' ba`abodah shehi' l'mar'eh `eynayim
kim'baq'shim lim'tso' chen b'`eyney b'ney-'adam
ki 'im-k'`ab'dey haMashiyach ha`osim r'tson ha'Elohim b'kal-naph'sham.

Eph6:6 not in the service which is of the sight of eyes as we seek to find favor
in the eyes of the sons of men, but as servants of the Mashiyach,
doing the will of the Elohim with all their soul.

<6> μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι
ἀλλ' ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,

6 mē kat' ophthalmodoulian hōs anthrōpareskoi
not by way of eye service as men-pleasers
all' hōs douloi Christou poiountes to thelēma tou theou ek psychēs,
but as servants of the Anointed One doing the will of the Elohim from the soul,

---

7 לעבד בנפש חפצה את-האדון ולא בני אדם:

ז לַעֲבֹד בְּנֶפֶשׁ חֲפֵצָה אֶת־הָאָדוֹן וְלֹא בְּנֵי אָדָם׃

7. la`abod b'nephesh chaphetsah 'eth-ha'Adon w'lo' b'ney 'adam.

Eph6:7 to serve the desire with the soul, as to the Adon, and not to the sons of men,

<7> μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

7 met' eunoias douleuontes hōs tō̧ kyriō̧ kai ouk anthrōpois,
with good will doing service as to the Master and not to men,

---

8 וידעתם כי כל-דבר טוב אשר עשה האדם ישלמנו
לו אדנינו בין שהוא-עבד ובין שהוא בן-חורין:

ח וִידַעְתֶּם כִּי כָל־דָּבָר טוֹב אֲשֶׁר עָשָׂה הָאָדָם יְשַׁלְּמֶנּוּ
לוֹ אֲדֹנֵינוּ בֵּין שֶׁהוּא־עֶבֶד וּבֵין שֶׁהוּא בֶן־חוֹרִין׃

8. wida`'tem ki kal-dabar tob 'asher `asah ha'adam y'shal'menu lo 'Adoneynu
beyn shehu'-`ebed ubeyn shehu' ben-chorin.

Eph6:8 knowing that whatever good thing the man does, he shall receive back
from our Adon, whether that he is a servant or that he is the son of freedom.

<8> εἰδότες ὅτι ἕκαστος ἐάν τι ποιήσῃ ἀγαθόν,
τοῦτο κομίσεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος.

8 eidotes hoti hekastos ean ti poiēsȩ agathon, touto komisetai
knowing that each man whatever good thing he does, this he shall receive
para kyriou eite doulos eite eleutheros.
from the Master whether a servant or a freeman.

---

9 ואתם האדנים ככה תעשו גם-להם חדלו מגער-בם

כי גם-עליכם יש אדון בשמים ואין לפניו משא פנים:
וידעתם

ט וְאַתֶּם הָאֲדֹנִים כָּכָה תַעֲשׂוּ גַּם־לָהֶם חִדְלוּ מִגְּעָר־בָּם
וִידַעְתֶּם כִּי גַם־עֲלֵיכֶם יֵשׁ אָדוֹן בַּשָּׁמַיִם וְאֵין לְפָנָיו מַשֹּׂא פָנִים׃

9. w'atem ha'adonim kakah tha`asu gam-lahem chid'lu mig'`ar-bam
wida`'tem ki gam-`aleykem yesh 'Adon bashamayim w'eyn l'phanayu mas' phanim.

Eph6:9 And, you, the masters, do the same things even to them, refrain from threatening to them, knowing that the Adon of them also is in the heavens,
and there is no respect of the faces in His presence.

‹9› Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν,
εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς
καὶ προσωπολημψία οὐκ ἔστιν παρ' αὐτῷ.

9 Kai hoi kyrioi, ta auta poieite pros autous, anientes tēn apeilēn,
And the masters, the same things do towards them, forbearing threatening,
eidotes hoti kai autōn kai hymōn ho kyrios estin en ouranois
knowing that both their and your Master is in the heavens
kai prosōpolēmpsia ouk estin par' autǭ.
and respect of persons there is not with Him.

---

10 סוף דבר אחי חזקו באדנינו ובעז גבורתו:

י סוֹף דָּבָר אֶחָי חִזְקוּ בַּאֲדֹנֵינוּ וּבְעֹז גְּבוּרָתוֹ׃

10. soph dabar 'echay chiz'qu ba'Adoneynu ub'`oz g'buratho.

Eph6:10 At the end of my word, my brothers, be strong in our Adon
and in the mightiness of His strength.

‹10› Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

10 Tou loipou, endynamousthe en kyriǭ
For the rest, be continually empowered in the Master
kai en tǭ kratei tēs ischuos autou.
and in the might of His strength.

---

11 לבשו כלי-נשק אלהים למען תוכלו עמד נגד נכלי השטן:

יא לִבְשׁוּ כְּלֵי־נֶשֶׁק אֱלֹהִים לְמַעַן תּוּכְלוּ עֲמֹד נֶגֶד נִכְלֵי הַשָּׂטָן׃

11. lib'shu k'ley-nesheq 'Elohim l'ma`an tuk'lu `amod neged nik'ley hasatan.

Eph6:11 Put on the full armor of Elohim,
so that you shall be able to stand against the schemes of the satan.

‹11› ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι
πρὸς τὰς μεθοδείας τοῦ διαβόλου·

11 endysasthe tēn panoplian tou theou pros to dynasthai hymas stēnai
Put on the whole armor of Elohim for you to be able to stand
pros tas methodeias tou diabolou;
against the schemes of the devil;

---

12 כי לא עם-בשר ודם מלחמה לנו כי עם-שרים

ושליטים עם-המשלים בחשכת העולם הזה
עם-הרוחות הרעות אשר במרומים:

יב כִּי לֹא עִם־בָּשָׂר וָדָם מִלְחָמָה לָנוּ כִּי עִם־שָׂרִים
וְשַׁלִּיטִים עִם־הַמֹּשְׁלִים בְּחֶשְׁכַּת הָעוֹלָם הַזֶּה
עִם־הָרוּחוֹת הָרָעוֹת אֲשֶׁר בַּמְּרוֹמִים׃

12. ki lo' `im-basar wadam mil'chamah lanu ki `im-sarim w'shalitim `im-hamsh'lim b'chesh'kath ha`olam hazeh `im-haruchoth hara`oth 'asher bam'romim.

Eph6:12 For our struggle is not against flesh and blood, but against the principalities,
against the powers, against the rulers of the darkness of this world,
against the spirits of wickedness which is in the high places.

‹12› ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς,
πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου,
πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

12 hoti ouk estin hēmin hē palē pros haima kai sarka, alla pros tas archas,
because not is to us the wrestling against blood and flesh, but against the rulers,
pros tas exousias, pros tous kosmokratoras tou skotous toutou,
against the authorities, against the world powers of this darkness,
pros ta pneumatika tēs ponērias en tois epouraniois.
against the spiritual forces of evil in the heavenlies.

---

13 על-כן אחזו בכלי-נשק אלהים
למען תוכלו לקום ביום הרע ולמלא צבאכם ולעמוד:

יג עַל־כֵּן אֶחֱזוּ בִּכְלֵי־נֶשֶׁק אֱלֹהִים
לְמַעַן תּוּכְלוּ לָקוּם בַּיּוֹם הָרָע וּלְמַלֵּא צְבָאֲכֶם וְלַעֲמוֹד׃

13. `al-ken 'echezu bik'ley-nesheq 'Elohim
l'ma`an tuk'lu laqum bayom hara` ul'male' ts'ba'akem w'la`amod.

Eph6:13 Therefore, take up the full armor of Elohim,
so that you shall be able to withstand in the evil day, and to fulfill your deeds to stand.

‹13› διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι
ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι.

13 dia touto analabete tēn panoplian tou theou,
Therefore take up the whole armor of Elohim,
hina dynēthēte antistēnai en tę hēmeraą tę ponērą kai hapanta katergasamenoi stēnai.
that you may be able to withstand in the day evil and having done all to stand.

---

14 עמדו-נא חגורי האמת במתניכם ולבושים שריון הצדק:

יד עִמְדוּ־נָא חֲגוּרֵי הָאֱמֶת בְּמָתְנֵיכֶם וּלְבוּשִׁים שִׁרְיוֹן הַצֶּדֶק׃

14. `im'du-na' chagurey ha'emeth b'math'neykem ul'bushim shir'yon hatsedeq.

Eph6:14 Stand by the truth, having girded with your waist,
and having put on the breastplate of righteousness,

‹14› στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ

καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

14 stēte oun perizōsamenoi tēn osphyn hymōn en alētheią
Stand therefore having girded your waist with truth

kai endysamenoi ton thōraka tēs dikaiosynēs
and having put on the breastplate of righteousness

---

15 ורגליכם מנעלות להיות מוכנים לבשורת השלום:

טו וְרַגְלֵיכֶם מְנֻעָלוֹת לִהְיוֹת מוּכָנִים לִבְשׂוֹרַת הַשָּׁלוֹם׃

15. w'rag'leykem mun'`aloth lih'yoth mukanim lib'sorath hashalom.

Eph6:15 and having fitted your feet to be prepared for the good news of peace,

‹15› καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

15 kai hypodēsamenoi tous podas en hetoimasią tou euaggeliou tēs eirēnēs,
and having put shoes on the feet with the firm footing of the good news of peace,

---

16 ועל-כל-אלה תפשו את-מגן האמונה
אשר תוכלו לכבות בו את-חצי הרשע הדלקים:

טז וְעַל־כָּל־אֵלֶּה תִּפְשׂוּ אֶת־מָגֵן הָאֱמוּנָה
אֲשֶׁר תּוּכְלוּ לְכַבּוֹת בּוֹ אֶת־חִצֵּי הָרָשָׁע הַדֹּלְקִים׃

16. w'`al-kal-'eleh tiph'su 'eth-magen ha'emunah
'asher tuk'lu l'kaboth bo 'eth-chitsey harasha` hadol'qim.

Eph6:16 upon all these things taking up the shield of faith
in which you shall be able to quench the flaming arrows of the wicked one.

‹16› ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως,
ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι·

16 en pasin analabontes ton thyreon tēs pisteōs,
with all these things having taken up the shield of faith,

en hō dynēsesthe panta ta belē tou ponērou [ta] pepyrōmena sbesai;
by which you shall be able all the darts of the evil one flaming to quench;

---

17 וקחו את-כובע הישועה וחרב הרוח שהיא דבר האלהים:

יז וּקְחוּ אֶת־כּוֹבַע הַיְשׁוּעָה וְחֶרֶב הָרוּחַ שֶׁהִיא דְּבַר הָאֱלֹהִים׃

17. uq'chu 'eth-koba` hay'shu`ah w'chereb haRuach shehi' d'bar ha'Elohim.

Eph6:17 And take the helmet of salvation, and the sword of the Spirit,
that it is the Word of the Elohim.

‹17› καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε
καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ.

17 kai tēn perikephalaian tou sōtēriou dexasthe
and the helmet of salvation take

kai tēn machairan tou pneumatos, ho estin hrēma theou.
and the sword of the Spirit, which is the Word of the Elohim,

---

18 והתמידו בכל-עת בתפלה ותחנונים ברוח ושקדו
והתאמצו להעתיר יחד בעד כל-הקדשים:

יח וְהַתְמִידוּ בְּכָל־עֵת בִּתְפִלָּה וְתַחֲנוּנִים בָּרוּחַ וְשִׁקְדוּ
וְהִתְאַמְּצוּ לְהַעְתִּיר יַחַד בְּעַד כָּל־הַקְּדֹשִׁים׃

18. w'hath'midu b'kal-`eth bith'philah w'thachanunim baRuach
w'shiq'du w'hith'am'tsu l'ha`'tir yachad b'`ad kal-haq'dshim.

Eph6:18 And continue at all times in prayer and supplication in the Spirit,
and keep watch with all perseverance and to unite together for all the holy ones,

‹18› διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι,
καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει
καὶ δεήσει περὶ πάντων τῶν ἁγίων

18 dia pasēs proseuchēs kai deēseōs proseuchomenoi en panti kairǭ en pneumati,
by means of all prayer and petition praying at every time in Spirit,
kai eis auto agrypnountes en pasę proskarterēsei
and to this very thing keep watch with all perserverance
kai deēsei peri pantōn tōn hagiōn
and petition concerning all the saints

---

19 וגם-בעדי למען יתן-לי הדבר בפתחי פי לגלות
באמץ לב את-סוד הבשורה אשר אני מליצה במוסרות:

יט וְגַם־בַּעֲדִי לְמַעַן יִנָּתֶן־לִי הַדָּבָר בְּפִתְחִי פִי לְגַלּוֹת
בְּאֹמֶץ לֵב אֶת־סוֹד הַבְּשׂוֹרָה אֲשֶׁר אֲנִי מְלִיצָהּ בְּמוֹסֵרוֹת׃

19. w'gam-ba`adi l'ma`an yinathen-li hadabar b'phith'chi phi l'galoth
b'omets leb 'eth-sod hab'sorah 'asher 'ani m'litsah b'moseroth.

Eph6:19 and also for me, so that the utterance may be given to me,
that I may open my mouth in courage of heart, to reveal the mystery of the good news,
for which I am an ambassador in chains,

‹19› καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,
ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

19 kai hyper emou, hina moi dothę̄ logos en anoixei tou stomatos mou,
and for me, that to me may be given utterance in opening my mouth,
en parrēsią gnōrisai to mystērion tou euaggeliou,
in boldness to make known the mystery of the gospel,

---

20 למען אדבר בה כאשר מטל עלי לדבר ולא אחת:

כ לְמַעַן אֲדַבֵּר בָּהּ כַּאֲשֶׁר מֻטָּל עָלַי לְדַבֵּר וְלֹא אֶחָת׃

20. l'ma`an 'adaber bah ka'asher mutal `alay l'daber w'lo' 'echath.

Eph6:20 that in it I may speak boldly, as it is necessary for me to speak and not once.

‹20› ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

20 hyper hou presbeuō en halysei,
on behalf of which I am an ambassador in chains,
hina en autǭ parrēsiasōmai hōs dei me lalēsai.
that in it I may be bold as it is necessary for me to speak.

21 𐤅𐤋𐤌𐤏𐤍 𐤀𐤔𐤓 𐤕𐤃𐤏𐤅 𐤂𐤌-𐤀𐤕𐤌 𐤀𐤕-𐤒𐤓𐤕𐤉
𐤅𐤀𐤕-𐤌𐤏𐤔𐤉 𐤄𐤍𐤄 𐤈𐤅𐤊𐤉𐤒𐤅𐤎 𐤄𐤀𐤇 𐤄𐤇𐤁𐤉𐤁
𐤅𐤄𐤌𐤔𐤓𐤕 𐤄𐤍𐤀𐤌𐤍 𐤁𐤀𐤃𐤍𐤉𐤍𐤅 𐤉𐤂𐤉𐤃 𐤋𐤊𐤌 𐤄𐤊𐤋:

כא וּלְמַעַן אֲשֶׁר תֵּדְעוּ גַּם־אַתֶּם אֶת־קֹרֹתַי
וְאֶת־מַעֲשָׂי הִנֵּה טוּכִיקוֹס הָאָח הֶחָבִיב
וְהַמְשָׁרֵת הַנֶּאֱמָן בַּאֲדֹנֵינוּ יַגִּיד לָכֶם הַכֹּל׃

21. ul'ma`an 'asher ted'`u gam-'atem 'eth-qorothay w'eth-ma`asay hinneh Tukiqos ha'ach hechabib w'ham'shareth hane'eman ba'Adoneynu yagid lakem hakol.

Eph6:21 Now, in order that you also may know my circumstances and my deeds,
behold, Tukiqos, the beloved brother and faithful minister in our Adon,
shall make everything known to you.

<21> Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω,
πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,

21 Hina de eidēte kai hymeis ta kat' eme, ti prassō,
Now that may know also you the things about me, what I am doing,
panta gnōrisei hymin Tychikos ho agapētos adelphos
all things shall make known to you Tychicus the beloved brother
kai pistos diakonos en kyriō̧,
and faithful minister in the Master,

22 𐤀𐤔𐤓 𐤋𐤆𐤀𐤕 𐤔𐤋𐤇𐤕𐤉𐤄𐤅 𐤀𐤋𐤉𐤊𐤌 𐤋𐤄𐤅𐤃𐤉𐤏𐤊𐤌 𐤀𐤕-𐤒𐤓𐤕𐤉𐤍𐤅
𐤅𐤋𐤌𐤏𐤍 𐤉𐤍𐤇𐤌 𐤀𐤕-𐤋𐤁𐤁𐤊𐤌:

כב אֲשֶׁר לָזֹאת שְׁלַחְתִּיהוּ אֲלֵיכֶם לְהוֹדִיעֲכֶם אֶת־קֹרֹתֵינוּ
וּלְמַעַן יְנַחֵם אֶת־לְבַבְכֶם׃

22. 'asher lazo'th sh'lach'tihu 'aleykem l'hodi`akem 'eth-qorotheynu ul'ma`an y'nachem 'eth-l'bab'kem.

Eph6:22 As for this same purpose, I have sent to you, to inform you about our eyesight,
and that he may console your hearts.

<22> ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν
καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

22 hon epempsa pros hymas eis auto touto,
whom I sent to you for this very thing,
hina gnōte ta peri hēmōn kai parakalesȩ̄ tas kardias hymōn.
that you may know the things concerning us and he may encourage your hearts.

23 𐤄𐤔𐤋𐤅𐤌 𐤋𐤀𐤇𐤉𐤌 𐤅𐤄𐤀𐤄𐤁𐤄 𐤏𐤌-𐤄𐤀𐤌𐤅𐤍𐤄 𐤌𐤀𐤕 𐤄𐤀𐤋𐤄𐤉𐤌 𐤄𐤀𐤁
𐤅𐤌𐤀𐤕 𐤄𐤀𐤃𐤅𐤍 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇:

כג הַשָּׁלוֹם לָאַחִים וְהָאַהֲבָה עִם־הָאֱמוּנָה מֵאֵת הָאֱלֹהִים הָאָב
וּמֵאֵת הָאָדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ׃

23. hashalom la'achim w'ha'ahabah `im-ha'emunah me'eth ha'Elohim ha'Ab ume'eth ha'Adon Yahushuà haMashiyach.

Eph6:23 Peace be to the brothers, and the love with faith, from the Elohim the Father
and from the Adon יהושע the Mashiyach.

‹23› Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς
καὶ κυρίου Ἰησοῦ Χριστοῦ.

23 Eirēnē tois adelphois kai agapē meta pisteōs apo theou patros
Peace to the brothers and love with faith from the Elohim the Father
kai kyriou Iēsou Christou.
and Master Yahushua the Anointed One.

---

24 החסד עם-כל-האהבים את-אדנינו יהושע המשיח באהבה
אשר לא-תכלה אמן:

כד הַחֶסֶד עִם־כָּל־הָאֹהֲבִים אֶת־אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ בְּאַהֲבָה
אֲשֶׁר לֹא־תִכְלֶה אָמֵן׃

24. hachesed `im-kal-ha'ohabim 'eth-'Adoneynu Yahushuà haMashiyach
b'ahabah 'asher lo'-thik'leh 'Amen.

Eph6:24 Grace be with all those who love our Adon יהושע the Mashiyach
in love which is not corruptible. Amen.

‹24› ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν
ἐν ἀφθαρσίᾳ.

24 hē charis meta pantōn tōn agapōntōn ton kyrion hēmōn Iēsoun Christon
Grace be with all the ones loving our Master Yahushua the Anointed One
en aphtharsią.
with an incorruptible love.

Sepher Philippim (Philippians)

Chapter 1

Shavua Reading Schedule (40th sidrot) - Phil 1- 4, Col 1 - 4

Phil1:1 פולוס וטימותיוס עבדי המשיח יהושע אל-כל-הקדשים
במשיח יהושע אשר הם בפילפי עם-ההגמונים והשמשים:

א פּוֹלוֹס וְטִימוֹתִיוֹס עַבְדֵי הַמָּשִׁיחַ יָהוּשֻׁעַ אֶל־כָּל־הַקְּדֹשִׁים
בַּמָּשִׁיחַ יָהוּשֻׁעַ אֲשֶׁר הֵם בְּפִילִפִּי עִם־הַהֶגְמוֹנִים וְהַשַּׁמָּשִׁים׃

1. Polos w'Timothios `ab'dey haMashiyach Yahushuà 'el-kal-haq'dshim
baMashiyach Yahushuà 'asher hem b'Philippi `im-haheg'monim w'hashamashim.

Phil1:1 Polos (Shaul) and Timothios, servants of the Mashiyach יהושע,
to all the holy ones in the Mashiyach יהושע whom they are in Philippi,
with the bishops and the deacons:

‹1:1› Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις,

1 Paulos kai Timotheos douloi Christou Iēsou pasin tois hagiois
Paul and Timothy, servants of the Anointed One Yahushua, to all the saints
en Christō̧ Iēsou tois ousin en Philippois syn episkopois kai diakonois,

in the Anointed One Yahushua being in Philippi with the overseers and deacons.

---

2 חסד לכם ושלום מאת האלהים אבינו
ואדנינו יהושע המשיח:

ב חֶסֶד לָכֶם וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ:

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

Phil1:2 Grace to you and peace from the Elohim our Father
and our Adon (Master) יהושע the Mashiyach.

‹2› χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

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

---

3 אודה לאלהי מדי זכרי אתכם:

ג אוֹדֶה לֵאלֹהַי מִדֵּי זָכְרִי אֶתְכֶם:

3. 'odeh l'Elohay midey zak'ri 'eth'kem.

Phil1:3 I thank my El in all my remembrance of you,

‹3› Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν

3 Eucharistō tę̄ theę̄ mou epi pasę̄ tę̄ mneią hymōn
    I thank my El at every remembrance of you,

---

4 ותמיד בכל-תפלותי אתחנן בשמחה בעד כלכם:

ד וְתָמִיד בְּכָל־תְּפִלּוֹתַי אֶתְחַנֵּן בְּשִׂמְחָה בְּעַד כֻּלְּכֶם:

4. w'thamid b'kal-t'philothay 'eth'chanen b'sim'chah b'`ad kul'kem.

Phil1:4 always in every my prayers for you all making request with joy,

‹4› πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν,
μετὰ χαρᾶς τὴν δέησιν ποιούμενος,

4 pantote en pasę̄ deēsei mou hyper pantōn hymōn,
    always in every supplication of me on behalf of you all,
meta charas tēn deēsin poioumenos,
    with joy the supplication making,

---

5 על-התחברותכם אל-הבשורה למן-היום הראשון ועד-הנה:

ה עַל־הִתְחַבְּרוּתְכֶם אֶל־הַבְּשׂוֹרָה לְמִן־הַיּוֹם הָרִאשׁוֹן וְעַד־הֵנָּה:

5. `al-hith'chab'ruth'kem 'el-hab'sorah l'min-hayom hari'shon w'`ad-henah.

Phil1:5 for your fellowship in the good news from the first day until now.

‹5› ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,

5 epi tę̄ koinōnią hymōn eis to euaggelion apo tēs prōtēs hēmeras achri tou nyn,
    in view of your participation in the gospel from the first day until now,

6 ובטוח אני במתחיל בכם
המעשה הטוב שגם-יגמרנו עד-יום יהושע המשיח:

ו וּבָטוּחַ אֲנִי בַּמַּתְחִיל בָּכֶם
הַמַּעֲשֶׂה הַטּוֹב שֶׁגַּם־יִגְמְרֶנּוּ עַד־יוֹם יָהוּשֻׁעַ הַמָּשִׁיחַ׃

6. ubatuach 'ani bamath'chil bakem
hama`aseh hatob shegam-yig'm'renu `ad-yom Yahushuà haMashiyach.

Phil1:6 For I am confident that He has begun a good work in you,
that also shall complete it until the day of יהושע the Mashiyach.

‹6› πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν
ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ·

6 pepoithōs auto touto, hoti ho enarxamenos en hymin
having become confident of this very thing, that the one having begun in you
ergon agathon epitelesei achri hēmeras Christou Iēsou;
a good work shall complete it until the day of the Anointed One Yahushua;

---

7 כראוי לי לחשב לכלכם בעבור שאתי אתכם בלבבי במוסרי
ובהצדיקי וחזקי את-הבשורה כי אתם כלכם חברי בחסד:

ז כָּרָאוּי לִי לַחֲשֹׁב לְכֻלְּכֶם בַּעֲבוּר שְׂאֵתִי אֶתְכֶם בִּלְבָבִי בְּמוֹסֵרַי
וּבְהַצְדִּיקִי וְחַזְּקִי אֶת־הַבְּשׂוֹרָה כִּי אַתֶּם כֻּלְּכֶם חֲבֵרַי בְּחָסֶד׃

7. kara'uy li lachashob l'kul'kem ba`abur s'ethi 'eth'kem bil'babi b'moseray
ub'hats'diqi w'chaz'qi 'eth-hab'sorah ki 'atem kul'kem chaberay bechased.

Phil1:7 Even as it is fitting for me to think this all of you, because I may bring with you
in my heart, both in my bonds, and in the defense and vindication of the good news,
for you all of you are partakers of grace.

‹7› καθώς ἐστιν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ
καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

7 kathōs estin dikaion emoi touto phronein hyper pantōn hymōn
even as it is right for me to think this on behalf of you all
dia to echein me en tę kardią hymas, en te tois desmois mou kai en tę apologią
because have me in your heart, both in my bonds and in the defense
kai bebaiōsei tou euaggeliou sygkoinōnous mou tēs charitos pantas hymas ontas.
and vindication of the good news partakers of my grace all you being.

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8 כי האלהים לעד לי
אשר נכספתי לכלכם באהבת יהושע המשיח:

ח כִּי הָאֱלֹהִים לְעֵד לִי
אֲשֶׁר נִכְסַפְתִּי לְכֻלְּכֶם בְּאַהֲבַת יָהוּשֻׁעַ הַמָּשִׁיחַ׃

8. ki ha'Elohim l'`ed li 'asher nik'saph'ti l'kul'kem b'ahabath Yahushuà haMashiyach.

Phil1:8 For the Elohim is my witness,
how I long for you all with the affection of יהושע the Mashiyach.

‹8› μάρτυς γάρ μου ὁ θεὸς ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.
8 martys gar mou ho theos hōs epipothō pantas hymas
witness For my is the Elohim how I yearn for you all
en splagchnois Christou Iēsou.
in the affections of the Anointed One Yahushua.

ועל-זאת מתפלל אנכי שעוד תרבה 9
ותגדל אהבתכם להשכל ולכל-דעת:
ט וְעַל־זֹאת מִתְפַּלֵּל אָנֹכִי שֶׁעוֹד תִּרְבֶּה
וְתִגְדַּל אַהֲבַתְכֶם לְהַשְׂכֵּל וּלְכָל־דָּעַת:
9. w'`al-zo'th mith'palel 'anoki she`od tir'beh
w'thig'dal 'ahabath'kem l'has'kel ul'kal-da`ath.

Phil1:9 And therefore I pray, that your love may still increase
and abound in wisdom and in all knowledge,

‹9› καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον
καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει
9 kai touto proseuchomai, hina hē agapē hymōn eti mallon
And this I pray, that your love yet more
kai mallon perisseuē en epignōsei kai pasē aisthēsei
and more may increase in deeper knowledge and all perception,

---

למען תדעו בין טוב לרע והייתם זכים 10
ובלי מכשול עד-יום המשיח:
י לְמַעַן תֵּדְעוּ בֵּין טוֹב לָרָע וִהְיִיתֶם זַכִּים
וּבְלִי מִכְשׁוֹל עַד־יוֹם הַמָּשִׁיחַ:
10. l'ma`an ted'`u beyn tob lara` wih'yithem zakim
ub'li mik'shol `ad-yom haMashiyach.

Phil1:10 so that you shall know between good and evil, in order to be pure,
and without obstacle until the day of the Mashiyach,

‹10› εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα,
ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
10 eis to dokimazein hymas ta diapheronta, hina ēte eilikrineis
for you to approve the things being superior, that you may be pure
kai aproskopoi eis hēmeran Christou,
and blameless in the day of the Anointed One,

מלאים פרי הצדקה על-ידי יהושע המשיח 11
לכבוד אלהים ולתהלתו:
יא מְלֵאִים פְּרִי הַצְּדָקָה עַל־יְדֵי יָהוּשֻׁעַ הַמָּשִׁיחַ
לִכְבוֹד אֱלֹהִים וְלִתְהִלָּתוֹ:
11. m'le'im p'ri hats'daqah `al-y'dey Yahushuà haMashiyach
lik'bod 'Elohim w'lith'hilatho.

Phil1:11 being filled with the fruit of righteousness through OWSHY the Mashiyach,
to the glory of Elohim and to His praise.

‹11› πεπληρωμένοι καρπὸν δικαιοσύνης τὸν
διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

11 peplērōmenoi karpon dikaiosynēs ton
having been filled with the fruit of righteousness
dia Iēsou Christou eis doxan kai epainon theou.
through Yahushua the Anointed One to the glory and praise of Elohim.

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12 והנני מודיע אתכם אחי
כי מה-שבא עלי לא בא אלא ליתרון הבשורה:

יב וְהִנְנִי מוֹדִיעַ אֶתְכֶם אֶחָי
כִּי מַה־שֶּׁבָּא עָלַי לֹא בָא אֶלָּא לְיִתְרוֹן הַבְּשׂוֹרָה:

12. w'hin'ni modi`a 'eth'kem 'echay
ki mah-sheba' `alay lo' ba' 'ela' l'yith'ron hab'sorah.

Phil1:12 Behold, I inform you, my brothers, that whatever does not only come upon me
but comes unto the advancement of the good news,

‹12› Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ
κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,

12 Ginōskein de hymas boulomai, adelphoi, hoti ta kat' eme mallon
to know now you I want, brothers, that the things concerning me even more
eis prokopēn tou euaggeliou elēlythen,
to advancement of the good news have come,

---

13 עד אשר נגלו מוסרותי במשיח בכל-שער המלך
ולכל הנשארים:

יג עַד אֲשֶׁר נִגְלוּ מוֹסְרוֹתַי בַּמָּשִׁיחַ בְּכָל־שַׁעַר הַמֶּלֶךְ
וּלְכֹל הַנִּשְׁאָרִים:

13. `ad 'asher nig'lu mos'rothay baMashiyach b'kal-sha`ar hamele'k ul'kol hanish'arim.

Phil1:13 so that my bonds in the Mashiyach are manifest in all the king's gate,
and in all others,

‹13› ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ
καὶ τοῖς λοιποῖς πᾶσιν,

13 hōste tous desmous mou phanerous en Christῳ genesthai
so that my bonds manifest in the Anointed One to have become
en holῳ tῳ praitōriῳ kai tois loipois pasin,
in all the praetorium and to the rest all,

---

14 ורב האחים באדנינו הוסיפו אמץ במוסרותי
והתחזקו בלבבם לדבר את-הדבר בלי-פחד:

יד וְרֹב הָאַחִים בַּאֲדֹנֵינוּ הוֹסִיפוּ אֹמֶץ בְּמוֹסְרוֹתַי
וְהִתְחַזְּקוּ בִלְבָבָם לְדַבֵּר אֶת־הַדָּבָר בְּלִי־פָחַד:

14. w'rob ha'achim ba'Adoneynu hosiphu 'omets b'mos'rothay w'hith'chaz'qu bil'babam l'daber 'eth-hadabar b'li-phachad.

Phil1:14 and many of the brothers in our Adon, having increased confident on account of my bonds, became stronger in their hearts to speak the Word of Elohim without fear.

‹14› καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ
πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

14 kai tous pleionas tōn adelphōn en kyriō̧ pepoithotas
and most of the brothers in the Master having become confident with respect
tois desmois mou perissoterōs tolman aphobōs ton logon lalein.
to my bonds are more readily willing to dare fearlessly the Word to speak.

---

15 הן יש מכריזים את-המשיח מקנאה וריב
ויש מכריזים ממחשבה טובה:

טו הֵן יֵשׁ מַכְרִיזִים אֶת־הַמָּשִׁיחַ מִקִּנְאָה וָרִיב
וְיֵשׁ מַכְרִיזִים מִמַּחֲשָׁבָה טוֹבָה:

15. hen yesh mak'rizim 'eth-haMashiyach miqin'ah warib w'yesh mak'rizim mimachashabah tobah.

Phil1:15 Some of them have the announcement of the Mashiyach from envy and strife, and some have the announcement of good thought,

‹15› Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,
τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν·

15 Tines men kai dia phthonon kai erin,
Some indeed even because of envy and strife,
tines de kai di' eudokian ton Christon kēryssousin;
but some indeed because of good intention proclaim the Anointed One;

---

17 ואלה מאהבה באשר הם ידעים
כי-נתון אנכי להצדיק את-הבשורה:

יז וְאֵלֶּה מֵאַהֲבָה בַּאֲשֶׁר הֵם יֹדְעִים
כִּי־נָתוּן אָנֹכִי לְהַצְדִּיק אֶת־הַבְּשׂוֹרָה:

17. w'eleh me'ahabah ba'asher hem yod'`im ki-nathun 'anoki l'hats'diq 'eth-hab'sorah.

Phil1:16 but those out of love, as they know that I am appointed for the defense of the good news,

‹16› οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,

16 hoi men ex agapēs, eidotes
these ones out of love, knowing
hoti eis apologian tou euaggeliou keimai,
that for a defense of the good news I am appointed,

---

16 אלה ממריבה מכריזים את-המשיח לא בלב-טהור
כי חשבים להוסיף צרה על-מוסרי:

טז אֵלֶּה מִמְּרִיבָה מַכְרִיזִים אֶת־הַמָּשִׁיחַ לֹא בְלֵב־טָהוֹר
כִּי חֹשְׁבִים לְהוֹסִיף צָרָה עַל־מוֹסֵרָי׃

16. 'eleh mim'ribah mak'rizim 'eth-haMashiyach lo' b'leb-tahor
ki chsh'bim l'hosiph tsarah `al-moseray.

Phil1:17 those preach the Mashiyach out of contention, not in the pure heart,
because they are thinking to add trouble to my bonds.

‹17› οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς,
οἰόμενοι θλῖψιν ἐγείρειν τοῖς δεσμοῖς μου.

17 hoi de ex eritheias ton Christon kataggellousin, ouch hagnōs,
but those other ones out of rivalry preach the Anointed One, not purely,
oiomenoi thlipsin egeirein tois desmois mou.
supposing to raise up trouble as I am in my bonds.

---

18 אלא מה-בכך ובלבד שיכרז המשיח בין בעלילה
ובין באמת בזאת אני שמח וגם אהיה שמח:

יח אֶלָּא מַה־בְּכָךְ וּבִלְבַד שֶׁיֻּכְרַז הַמָּשִׁיחַ בֵּין בַּעֲלִילָה
וּבֵין בֶּאֱמֶת בָּזֹאת אֲנִי שָׂמֵחַ וְגַם אֶהְיֶה שָׂמֵחַ׃

18. 'ela' mah-b'ka'k ubil'bad sheyuk'raz haMashiyach beyn ba`alilah
ubeyn be'emeth bazo'th 'ani sameach w'gam 'eh'yeh samech.

Phil1:18 But what is like this? And only that the Mashiyach is proclaimed
whether in pretense or in truth, and in this I rejoice. Truly I am to rejoice,

‹18› τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ,
Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω. ἀλλὰ καὶ χαρήσομαι,

18 ti gar? plēn hoti panti tropō̧, eite prophasei eite alētheią,
What then? Only that in every way, whether in pretense or in truth,
Christos kataggelletai, kai en toutō̧ chairō. alla kai charēsomai,
the Anointed One is preached, and in this I rejoice and in addition I shall rejoice.

---

19 כי יודע אני שגם זאת תהיה-לי לישועה בתפלתכם
ובעזרת רוח יהושע המשיח:

יט כִּי יוֹדֵעַ אֲנִי שֶׁגַּם זֹאת תִּהְיֶה־לִּי לִישׁוּעָה בִּתְפִלַּתְכֶם
וּבְעֶזְרַת רוּחַ יְהוֹשֻׁעַ הַמָּשִׁיחַ׃

19. ki yode`a 'ani shegam zo'th tih'yeh-li lishu`ah bith'philath'kem
ub'`ez'rath Ruach Yahushuà haMashiyach.

Phil1:19 for I know that this, too, shall turn to my deliverance through your prayers
And through the supply of the Spirit of יהושע the Mashiyach,

‹19› οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως
καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ

19 oida gar hoti touto moi apobēsetai eis sōtērian dia tēs hymōn deēseōs
For I know that this for me shall turn out for my deliverance through your prayers
kai epichorēgias tou pneumatos Iēsou Christou

and the bountiful supply of the Spirit of Yahushua the Anointed One

---

20 ואוחיל ואקוה שלא אבוש מכל-דבר
כי אם-בכל-בטחון כאשר מאז כן עתה יתגדל
המשיח בגופי אם-בחיי אם-במותי:

כ וְאוֹחִיל וַאֲקַוֶּה שֶׁלֹּא אֵבוֹשׁ מִכָּל־דָּבָר
כִּי אִם־בְּכָל־בִּטָּחוֹן כַּאֲשֶׁר מֵאָז כֵּן עַתָּה יִתְגַּדֵּל
הַמָּשִׁיחַ בְּגוּפִי אִם־בְּחַיַּי אִם־בְּמוֹתִי׃

20. w'ochil wa'aqaueh shel' 'ebosh mikal-dabar ki 'im-b'kal-bitachon
ka'asher me'az ken `atah yith'gadel haMashiyach b'guphi 'im-b'chayay 'im-b'mothi.

Phil1:20 according to the earnest expectation and my hope,
that I shall not be ashamed at all things, but that with all boldness, as always,
so now also the Mashiyach shall be magnified in my body, whether by life or by death.

‹20› κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι
ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς
ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

20 kata tēn apokaradokian kai elpida mou, hoti en oudeni
according to the earnest expectation and my hope, that in nothing
aischynthēsomai all' en pasē parrēsią hōs pantote kai nyn
I shall be put to shame but with all courage as always even now
megalynthēsetai Christos en tō̧ sōmati mou,
the Anointed One shall be magnified in my body,
eite dia zōēs eite dia thanatou.
whether through life or through death.

---

21 כי המשיח הוא חיי והמות רוח-לי:

כא כִּי הַמָּשִׁיחַ הוּא חַיָּי וְהַמָּוֶת רֶוַח־לִי׃

21. ki haMashiyach hu' chayay w'hamaweth rewach-li.

Phil1:21 For to me, to live is the Mashiyach and to die is gain.

‹21› ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

21 emoi gar to zēn Christos kai to apothanein kerdos.
For to me to live is the Anointed One and to die is gain.

---

22 אלא אם-חיי בבשר
יוסיף-לי פרי עמלי לא אדע במה אבחר:

כב אֶלָּא אִם־חַיַּי בַּבָּשָׂר
יוֹסִיף־לִי פְּרִי עֲמָלִי לֹא אֵדַע בְּמָה אֶבְחָר׃

22. 'ela' 'im-chayay babasar yosiph-li p'ri `amali lo' 'eda` b'mah 'eb'char.

Phil1:22 But if I live in the flesh is to me a fruit of labor is added,
then I do not know what I shall choose?

‹22› εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ γνωρίζω.

22 ei de to zēn en sarki, touto moi karpos ergou,
But if it means to live in the flesh, this for me is fruit of labor,
kai ti hairēsomai ou gnōrizō.
and what I shall choose I do not know.

---

23 כי אחוז אני משני צדדים נפשי אותה להפטר
ולהיות עם-המשיח כי-זה המבחר:

כג כִּי אָחוּז אֲנִי מִשְּׁנֵי צְדָדִים נַפְשִׁי אִוְּתָה לְהִפָּטֵר
וְלִהְיוֹת עִם־הַמָּשִׁיחַ כִּי־זֶה הַמֻּבְחָר:

23. ki 'achuz 'ani mish'ney ts'dadim naph'shi 'iu'thah l'hipater
w'lih'yoth `im-haMashiyach ki-zeh hamub'char.

Phil1:23 For I am hard pressed on both two sides of my soul a desire to depart
and to be with the Mashiyach, for this is much better choice,

‹23› συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι
καὶ σὺν Χριστῷ εἶναι, πολλῷ [γὰρ] μᾶλλον κρεῖσσον·
23 synechomai de ek tōn duo, tēn epithymian echōn eis to analysai
Now I am hard pressed from two sides, the desire having to depart
kai syn Christō̧ einai, pollō̧ [gar] mallon kreisson;
and with the Anointed One to be, for much much better this is.

---

24 אבל עמד עוד בבשר צריך יתר בעבורכם:

כד אֲבָל עֲמֹד עוֹד בַּבָּשָׂר צָרִיךְ יֹתֵר בַּעֲבוּרְכֶם:

24. 'abal `amod `od babasar tsari'k yother ba`abur'kem.

Phil1:24 but to remain still in the flesh is more necessary for you.

‹24› τὸ δὲ ἐπιμένειν [ἐν] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.
24 to de epimenein [en] tȩ̄ sarki anagkaioteron di' hymas.
But to remain in the flesh is more necessary for the sake of you.

---

25 ואני בטח וידע שאותר ואעמד
עם-כלכם יחד לאמץ אתכם ולהגדיל שמחת אמונתכם:

כה וַאֲנִי בֹּטֵחַ וְיֹדֵעַ שֶׁאִוָּתֵר וְאֶעֱמֹד
עִם־כֻּלְּכֶם יַחַד לְאַמֵּץ אֶתְכֶם וּלְהַגְדִּיל שִׂמְחַת אֱמוּנַתְכֶם:

25. wa'ani boteach w'yode`a she'iuather w'e`emod `im-kul'kem yachad l'amets
'eth'kem ul'hag'dil sim'chath 'emunath'kem.

Phil1:25 And I, being persuaded of this, know that I shall continue
and remain with you all together to embrace you and to increase the joy of the faith,

‹25› καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν
εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,
25 kai touto pepoithōs oida hoti menō
And this having been persuaded of I know that I shall remain
kai paramenō pasin hymin eis tēn hymōn prokopēn kai charan tēs pisteōs,
and shall continue with you all for your progress and joy of the faith,

26 למען תרבה על-ידי תהלתכם במשיח יהושע
בשובי לבוא אליכם:
כו לְמַעַן תִּרְבֶּה עַל־יָדִי תְּהִלַּתְכֶם בַּמָּשִׁיחַ יָהוּשֻׁעַ
בְּשׁוּבִי לָבוֹא אֲלֵיכֶם׃

26. l'ma`an tir'beh `al-yadi t'hilath'kem
baMashiyach Yahushuà b'shubi labo' 'aleykem.

Phil1:26 so that your boasting may increase in my hand
in the Mashiyach יהושע through my return to come to you.

‹26› ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ
ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

26 hina to kauchēma hymōn perisseuę̄ en Christǭ Iēsou en emoi
that your boast may increase in the Anointed One Yahushua in me
dia tēs emēs parousias palin pros hymas.
through my presence again with you.

---

27 רק התנהגו כראוי לבשורת המשיח למען אשמע עליכם
אם-בבואי לראותכם אם-בהיותי רחוק שקימים אתם ברוח
אחת ועזרים אתי נפש אחת להלחם בעד אמונת הבשורה:
כז רַק הִתְנַהֲגוּ כָּרָאוּי לִבְשׂוֹרַת הַמָּשִׁיחַ לְמַעַן אֶשְׁמַע עֲלֵיכֶם
אִם־בְּבוֹאִי לִרְאוֹתְכֶם אִם־בִּהְיוֹתִי רָחוֹק שֶׁקַּיָּמִים אַתֶּם בְּרוּחַ
אַחַת וְעֹזְרִים אִתִּי נֶפֶשׁ אַחַת לְהִלָּחֵם בְּעַד אֱמוּנַת הַבְּשׂוֹרָה׃

27. raq hith'nahagu kara'uy lib'sorath haMashiyach l'ma`an 'esh'ma` `aleykem
'im-b'bo'i lir'oth'kem 'im-bih'yothi rachoq sheqayamim 'atem b'ruach 'achath
w'`oz'rim 'othi nephesh 'achath l'hilachem b'`ad 'emunath hab'sorah.

Phil1:27 Only behave yourself worthily of the good news of the Mashiyach,
so that I shall hear of you whether when I come to see you or to be absent,
that you are standing firm in one Spirit, with one soul, to help me to strive together
for the faith of the good news,

‹27› Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε,
ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν,
ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου

27 Monon axiōs tou euaggeliou tou Christou politeuesthe,
Only worthily of the good news of the Anointed One conduct your citizenship,
hina eite elthōn kai idōn hymas
that whether having come and having seen you
eite apōn akouō ta peri hymōn, hoti stēkete
or being absent I may hear of the things concerning you, that you are standing
en heni pneumati, mią psychę̄ synathlountes tę̄ pistei tou euaggeliou
in one Spirit, with one soul contending for the faith of the good news

---

28 ואינכם חרדים מאומה מפני המתקוממים אשר זאת להם
אות לאבדן ולכם לתשועתכם ומן-זאת מאת האלהים:

כח וְאֵינְכֶם חֲרֵדִים מְאוּמָה מִפְּנֵי הַמִּתְקוֹמֲמִים אֲשֶׁר זֹאת לָהֶם
אוֹת לְאָבְדָם וְלָכֶם לִישׁוּעַתְכֶם וְגַם־זֹאת מֵאֵת הָאֱלֹהִים׃

28. w'eyn'kem charedim m'umah mip'ney hamith'qomamim 'asher zo'th lahem
'oth l'ab'dam w'lakem lishu`ath'kem w'gam-zo'th me'eth ha'Elohim.

Phil1:28 and you are not frigthened in anything by the ones opposing
which are to them that this is a sign of destruction, but to you for your salvation,
and this too, from the Elohim.

‹28› καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων,
ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·

28 kai mē ptyromenoi en mēdeni hypo tōn antikeimenōn,
and not being frightened in anything by the ones opposing,
hētis estin autois endeixis apōleias, hymōn de sōtērias,
which is a proof to them of their destruction, but of your salvation,
kai touto apo theou;
and this from the Elohim;

---

29 כי-לכם נתן להתענות בעד המשיח ולא-להאמין בו בלבד:
כט כִּי־לָכֶם נִתַּן לְהִתְעַנּוֹת בְּעַד הַמָּשִׁיחַ וְלֹא־לְהַאֲמִין בּוֹ בִּלְבָד׃

29. ki-lakem nitan l'hith'`anoth b'`ad haMashiyach w'lo'-l'ha'amin bo bil'bad.

Phil1:29 For to you it is given to suffer for behalf of the Mashiyach,
not only to believe in Him,

‹29› ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν
ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,

29 hoti hymin echaristhē to hyper Christou,
because to you it was given on behalf of the Anointed One,
ou monon to eis auton pisteuein alla kai to hyper autou paschein,
not only in Him to believe but also on behalf of Him to suffer,

---

30 כי גם-לכם המלחמה אשר ראיתם בי
ואשר עתה שמעים אתם עלי:

ל כִּי גַם־לָכֶם הַמִּלְחָמָה אֲשֶׁר רְאִיתֶם בִּי
וַאֲשֶׁר עַתָּה שֹׁמְעִים אַתֶּם עָלָי׃

30. ki gam-lakem hamil'chamah 'asher r'ithem bi
wa'asher `atah shom'`im 'atem `alay.

Phil1:30 for also to you is the same struggle which you saw in me,
and which you now hear to be in me.

‹30› τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἴδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

30 ton auton agōna echontes, hoion eidete en emoi kai nyn akouete en emoi.
the same struggle having, which you saw in me and now hear to be in me.

Chapter 2

לכן אם-יש תוכחת במשיח אם-תנחומות Phil2:1
האהבה אם-חברת רוח אם-רחמים וחמלה:

א לָכֵן אִם־יֵשׁ תּוֹכַחַת בַּמָּשִׁיחַ אִם־תַּנְחוּמוֹת
הָאַהֲבָה אִם־חֶבְרַת רוּחַ אִם־רַחֲמִים וְחֶמְלָה׃

1. laken 'im-yesh tokachath baMashiyach 'im-tan'chumoth ha'ahabah
'im-cheb'rath Ruach 'im-rachamim w'chem'lah.

Phil2:1 Therefore if there is an encouragement in the Mashiyach, if there is a comfort
of love, if there is a fellowship of the Spirit, if an affection and compassion,

‹2:1› Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης,
εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

1 Ei tis oun paraklēsis en Christō,
If there is any therefore encouragement in the Anointed One,
ei ti paramythion agapēs,
if any consolation of love,
ei tis koinōnia pneumatos, ei tis splagchna kai oiktirmoi,
if any fellowship of the Spirit, if any affection and compassions,

---

השלימו-נא את-שמחתי בהיות לכם לב אחד 2
ואהבה אחת ונפש אחת ורצון אחד:

ב הַשְׁלִימוּ־נָא אֶת־שִׂמְחָתִי בִּהְיוֹת לָכֶם לֵב אֶחָד
וְאַהֲבָה אַחַת וְנֶפֶשׁ אַחַת וְרָצוֹן אֶחָד׃

2. hash'limu-na' 'eth-sim'chathi bih'yoth lakem leb 'echad
w'ahabah 'achath w'nephesh 'achath w'ratson 'echad.

Phil2:2 Please make my joy complete when you have one heart,
one love, and one soul, and one mind.

‹2› πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε,
τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες,

2 plērōsate mou tēn charan hina to auto phronēte,
make complete my joy that the same thing you think,
tēn autēn agapēn echontes, sympsychoi, to hen phronountes,
the same love having, as ones joined in soul, the one thing thinking,

---

ואל-תעשו דבר בדרך מריבה או כבוד שוא 3
כי אם-בשפלות רוח יחשב איש את-רעהו גדול ממנו:

ג וְאַל־תַּעֲשׂוּ דָבָר בְּדֶרֶךְ מְרִיבָה אוֹ כְּבוֹד שָׁוְא
כִּי אִם־בְּשִׁפְלוּת רוּחַ יַחְשֹׁב אִישׁ אֶת־רֵעֵהוּ גָּדוֹל מִמֶּנּוּ׃

3. w'al-ta`asu dabar b'dere'k m'ribah 'o k'bod shaw'
ki 'im-b'shiph'luth ruach yach'shob 'ish 'eth-re`ehu gadol mimenu.

Phil2:3 Do no do anything by the way of strife or vainglory;
but in the spirit of humility let each consider his neighbor greater than him.

‹3› μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν

ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,

3 mēden kat' eritheian mēde kata kenodoxian

doing nothing according to rivalry neither according to empty conceit

alla tę̄ tapeinophrosynę̄ allēlous hēgoumenoi hyperechontas heautōn,

but in humility, one another esteeming above themselves,

---

4 כל-אחד אל-ידאג לאשר-לו לבדו
כי אם-גם לאשר לחברו:

ד כָּל־אֶחָד אַל־יִדְאַג לַאֲשֶׁר־לוֹ לְבַדּוֹ
כִּי אִם־גַּם לַאֲשֶׁר לַחֲבֵרוֹ׃

4. kal-'echad 'al-yid'ag la'asher-lo l'bado ki 'im-gam la'asher lachabero.

Phil2:4 Each one should look out not only for the things which are of him
but also for the things which are of his friends.

‹4› μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες ἀλλὰ [καὶ] τὰ ἑτέρων ἕκαστοι.

4 mē ta heautōn hekastos skopountes

not the things of themselves every person looking at,

alla [kai] ta heterōn hekastoi.

but also at the things of others each person.

---

5 כי יהי לבבכם כלבב המשיח יהושע:

ה כִּי יְהִי לְבַבְכֶם כִּלְבַב הַמָּשִׁיחַ יָהוּשֻׁעַ׃

5. ki y'hi l'bab'kem kil'bab haMashiyach Yahushuà.

Phil2:5 For your heart shall be like the heart of the Mashiyach יהושע,

‹5› τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

5 touto phroneite en hymin ho kai en Christę̄ Iēsou,

Let this thinking be in you which was also in the Anointed One Yahushua,

---

6 אשר אף כי-היה בדמות האלהים
לא-חשב לו לשלל היותו שוה לאלהים:

ו אֲשֶׁר אַף כִּי־הָיָה בִּדְמוּת הָאֱלֹהִים
לֹא־חָשַׁב לוֹ לְשָׁלָל הֱיוֹתוֹ שָׁוֶה לֵאלֹהִים׃

6. 'asher 'aph ki-hayah bid'muth ha'Elohim
lo'-chashab lo l'shalal heyotho shaweh l'Elohim.

Phil2:6 who, although He was in the form of the Elohim,
did not regard to spoil Him to be equal to Elohim,

‹6› ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,

6 hos en morphę̄ theou hyparchōn ouch harpagmon

who is in the form of the Elohim existing not a thing to be grasped

hēgēsato to einai isa theę̄,

did regard to be equal with Elohim,

---

7 כי אם-הפשיט את-עצמו וילבש דמות עבד

ויהי דומה לבני אדם וימצא בתכונתו כבן אדם:

ז כִּי אִם־הִפְשִׁיט אֶת־עַצְמוֹ וַיִּלְבַּשׁ דְּמוּת עֶבֶד
וַיְהִי דוֹמֶה לִבְנֵי אָדָם וַיִּמָּצֵא בִתְכוּנָתוֹ כְּבֶן אָדָם׃

7. ki 'im-hiph'shit 'eth-`ats'mo wayil'bash d'muth `ebed
way'hi domeh lib'ney 'adam wayimatse' bith'kunatho k'ben 'adam.

Phil2:7 but emptied Himself, taking the form of a servant, and came to be
in the likeness of the sons of men, being found in His appearance as the son of a man,

<7> ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·
καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος

7 alla heauton ekenōsen morphēn doulou labōn, en homoiōmati anthrōpōn
but He poured out Himself, the form of a servant taking, in the likeness of men
genomenos; kai schēmati heuretheis hōs anthrōpos
having been born; and having been found in appearance as a man,

---

8 וישפל את־נפשו ויכנע עד־מות עד־מיתת הצליבה:

ח וַיַּשְׁפֵּל אֶת־נַפְשׁוֹ וַיִּכָּנַע עַד־מָוֶת עַד־מִיתַת הַצְּלִיבָה׃

8. wayash'pel 'eth-naph'sho wayikana` `ad-maweth `ad-mithath hats'libah.

Phil2:8 He humbled Himself and became obedient unto death,
even the death of the crucifixion.

<8> ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

8 etapeinōsen heauton genomenos hypēkoos mechri thanatou,
He humbled Himself having become obedient unto death,
thanatou de staurou.
and that a death of a cross.

---

9 על־כן הגביהו האלהים מאד
ויתן־לו שם נעלה על־כל־שם:

ט עַל־כֵּן הִגְבִּיהוּ הָאֱלֹהִים מְאֹד
וַיִּתֶּן־לוֹ שֵׁם נַעֲלֶה עַל־כָּל־שֵׁם׃

9. `al-ken hig'biho ha'Elohim m'od wayiten-lo shem na`aleh `al-kal-shem.

Phil2:9 Therefore the Elohim greatly exalted Him,
and gave Him the Name that is above every name,

<9> διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν
καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,

9 dio kai ho theos auton hyperuyōsen
Wherefore also the Elohim exalted Him
kai echarisato autō̧ to onoma to hyper pan onoma,
and gave to Him the Name above every name,

---

10 אשר בשם יהושע תכרע כל־ברך
אשר בשמים ובארץ ומתחת לארץ:

י אֲשֶׁר בְּשֵׁם יָהוּשֻׁעַ תִּכְרַע כָּל־בֶּרֶךְ
אֲשֶׁר בַּשָּׁמַיִם וּבָאָרֶץ וּמִתַּחַת לָאָרֶץ׃

10. 'asher b'shem Yahushuà tik'ra` kal- bere'k
'asher bashamayim uba'arets umitachath la'arets.

Phil2:10 so that at the Name of 𐤏𐤅𐤔𐤄𐤉 every knee should bow,
of those who are in the heavens and on earth and under the earth,

‹10› ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων
καὶ ἐπιγείων καὶ καταχθονίων

10 hina en tō onomati Iēsou pan gony kampsē epouraniōn
that in the Name of Yahushua every knee should bend, of beings in heaven
kai epigeiōn kai katachthoniōn
and on earth and under the earth,

---

11 וכל-לשון תודה
כי אדון יהושע המשיח לכבוד אלהים האב:

יא וְכָל־לָשׁוֹן תּוֹדֶה
כִּי אָדוֹן יָהוּשֻׁעַ הַמָּשִׁיחַ לִכְבוֹד אֱלֹהִים הָאָב׃

11. w'kal-lashon todeh ki 'Adon Yahushuà haMashiyach lik'bod 'Elohim ha'Ab.

Phil2:11 and that every tongue shall confess that 𐤏𐤅𐤔𐤄𐤉 the Mashiyach is Adon,
to the glory of Elohim the Father.

‹11› καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι κύριος Ἰησοῦς Χριστὸς
εἰς δόξαν θεοῦ πατρός.

11 kai pasa glōssa exomologēsētai hoti kyrios Iēsous Christos
and every tongue should confess that the Master is Yahushua the Anointed One
eis doxan theou patros.
to the glory of Elohim the Father.

---

12 לכן חביבי כאשר שמעתם לי בכל-עת
כן לא בהיותי אצלכם בלבד אלא-עוד יתר עתה
כשאני רחוק מכם תיגעו לתשועת נפשתיכם ביראה וברעדה:

יב לָכֵן חֲבִיבַי כַּאֲשֶׁר שְׁמַעְתֶּם לִי בְּכָל־עֵת
כֵּן לֹא בִּהְיוֹתִי אֶצְלְכֶם בִּלְבַד אֶלָּא־עוֹד יֹתֵר עַתָּה
כְּשֶׁאֲנִי רָחוֹק מִכֶּם תִּיגְעוּ לִתְשׁוּעַת נַפְשֹׁתֵיכֶם בְּיִרְאָה וּבִרְעָדָה׃

12. laken chabibay ka'asher sh'ma`'tem li b'kal-`eth ken lo' bih'yothi 'ets'l'kem bil'bad 'ela'-`od yother `atah k'she'ani rachoq mikem tig'`u lith'shu`ath naph'shotheykem b'yir'ah ubir'`adah.

Phil2:12 Therefore, my beloved, just as you have always obeyed.
Yes, not only when being with you, but now much more when I am far from you,
you shall work out for the salvation of your soul with fear and with trembling,

‹12› Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε,
μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,

μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·
12 Hōste, agapētoi mou, kathōs pantote hypēkousate,
Therefore, My beloved, as always you obeyed,
mē hōs en tę̄ parousią mou monon alla nyn pollō̧ mallon en tę̄ apousią mou,
not as in My presence only but now much more in My absence,
meta phobou kai tromou tēn heautōn sōtērian katergazesthe;
with fear and trembling your own salvation work out.

---

13 כי האלהים הוא הפעל בכם
גם-לחפץ גם-לפעל כפי רצונו:
יג כִּי הָאֱלֹהִים הוּא הַפֹּעֵל בָּכֶם
גַּם־לַחְפֹּץ גַּם־לִפְעֹל כְּפִי רְצוֹנוֹ׃
13. ki ha'Elohim hu' hapo`el bakem gam-lach'pots gam-liph'`ol k'phi r'tsono.

Phil2:13 for it is the Elohim who is working in you,
both to desire and to work as His desire.

‹13› θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.
13 theos gar estin ho energōn en hymin kai to thelein
For the Elohim is the One working in you both to will
kai to energein hyper tēs eudokias.
and to work on behalf of His good pleasure.

---

14 עשו כל-דבר בלא תלנות ובלא מזמות:
יד עֲשׂוּ כָל־דָּבָר בְּלֹא תְלֻנּוֹת וּבְלֹא מְזִמּוֹת׃
14. `asu kal-dabar b'lo' th'lunoth ub'lo' m'zimoth.

Phil2:14 Do all things without grumblings and without disputings,

‹14› πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,
14 panta poieite chōris goggysmōn kai dialogismōn,
All things do without grmblings and arguments,

---

15 למען תהיו נקיים וטהורים בני אלהים
אין-מום בם בתוך דור עקש ופתלתל
אשר-תאירו ביניהם כמארת בעולם:
טו לְמַעַן תִּהְיוּ נְקִיִּים וּטְהוֹרִים בְּנֵי אֱלֹהִים
אֵין־מוּם בָּם בְּתוֹךְ דּוֹר עִקֵּשׁ וּפְתַלְתֹּל
אֲשֶׁר־תָּאִירוּ בֵּינֵיהֶם כִּמְאוֹרֹת בָּעוֹלָם׃
15. l'ma`an tih'yu n'qiim ut'horim b'ney 'Elohim 'eyn-mum bam b'tho'k dor `iqesh uph'thal'tol 'asher-ta'iru beyneyhem kim'oroth ba`olam.

Phil2:15 so that you may be blameless and innocent,
the sons of Elohim without blemish in them, in the midst of a crooked
and perverse generation that is among them you shine as lights in the world,

‹15› ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς
καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
15 hina genēsthe amemptoi kai akeraioi, tekna theou amōma
that you may be blameless and pure, children of Elohim without blemish
meson geneas skolias kai diestrammenēs,
in the midst of generation crooked and having been perverted,
en hois phainesthe hōs phōstēres en kosmǭ,
among whom you shine as luminaries in the world,

---

16 מחזיקים בדבר החיים לתהלה לי ביום המשיח
אשר לא לחנם רצתי ולא לריק יגעתי:
טז מַחֲזִיקִים בִּדְבַר הַחַיִּים לִתְהִלָּה לִי בְּיוֹם הַמָּשִׁיחַ
אֲשֶׁר לֹא לְחִנָּם רַצְתִּי וְלֹא לָרִיק יָגָעְתִּי׃
16. machaziqim bid'bar hachayim lith'hilah li b'yom haMashiyach
'asher lo' l'chinam rats'ti w'lo' lariq yaga`'ti.

Phil2:16 holding on the Word of life, for a boast to me in the day of the Mashiyach,
that I have not run in vain nor labored in vain.

‹16› λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ,
ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
16 logon zōēs epechontes, eis kauchēma emoi eis hēmeran Christou,
the Word of life holding forth, for a boast to me in the day of the Anointed One,
hoti ouk eis kenon edramon oude eis kenon ekopiasa.
that not in vain I ran nor in vain labored.

---

17 אבל גם כי-אסך על-זבח אמונתכם
ועבודתה הנני שמח ושש עם-כלכם:
יז אֲבָל גַּם כִּי־אֻסַּךְ עַל־זֶבַח אֱמוּנַתְכֶם
וַעֲבוֹדָתָהּ הִנְנִי שָׂמֵחַ וְשָׂשׂ עִם־כֻּלְּכֶם׃
17. 'abal gam ki-'usa'k `al-zebach 'emunath'kem
wa`abodathah hin'ni sameach w'sas `im-kul'kem.

Phil2:17 But even if I be offered upon the sacrifice
and service of your faith, behold, I rejoice and I rejoice with you all.

‹17› ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,
χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·
17 alla ei kai spendomai epi tę̄ thysią
But if indeed I am poured out as a drink offering upon the sacrifice
kai leitourgią tēs pisteōs hymōn, chairō kai sygchairō pasin hymin;
and priestly service of your faith, I rejoice and rejoice together with you all;

---

18 וככה שמחו אף-אתם וששו עמדי:
יח וְכָכָה שִׂמְחוּ אַף־אַתֶּם וְשִׂישׂוּ עִמָּדִי׃
18. w'kakah sim'chu 'aph-'atem w'sisu `imadi.

Phil2:18 So you too, rejoice and rejoice with me.

‹18› τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

18 to de auto kai hymeis chairete kai sygchairete moi.

and in the same way also you rejoice and rejoice together with me.

---

19 וקויתי ביהושע אדנינו לשלח אליכם במהרה
את-טימותיוס למען תנוח דעתי בהודע לי שלומכם:

יט וְקִוֵּיתִי בְּיָהוּשֻׁעַ אֲדֹנֵינוּ לִשְׁלֹחַ אֲלֵיכֶם בִּמְהֵרָה
אֶת־טִימוֹתִיוֹס לְמַעַן תָּנוּחַ דַּעְתִּי בְּהִוָּדַע לִי שְׁלוֹמְכֶם:

19. w'qiueythi b'Yahushuà 'Adoneynu lish'loach 'aleykem bim'herah 'eth-Timothios l'ma`an tanuach da`'ti b'hiuada` li sh'lom'kem.

Phil2:19 But I hope in our Adon יהושע to send Timothy to you shortly,
so that I also may of good comfort, when I know your state.

‹19› Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν,
ἵνα κἀγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν.

19 Elpizō de en kyriō Iēsou Timotheon tacheōs pempsai hymin,

I hope in the Master Yahushua Timothy soon to send to you

hina kagō eupsychō gnous ta peri hymōn.

that I also may be cheered up knowing the things concerning you.

---

20 כי זולתו אין-אתי איש כלבבי
אשר בלב שלם ידאג לכם:

כ כִּי זוּלָתוֹ אֵין־אִתִּי אִישׁ כִּלְבָבִי
אֲשֶׁר בְּלֵב שָׁלֵם יִדְאַג לָכֶם:

20. ki zulatho 'eyn-'iti 'ish kil'babi 'asher b'leb shalem yid'ag lakem.

Phil2:20 For there is no other one like me in my heart,
who, with the heart, shall take care for your welfare.

‹20› οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·

20 oudena gar echō isopsychon, hostis gnēsiōs

For no one I have likeminded, who genuinely

ta peri hymōn merimnēsei;

the things concerning you shall care for;

---

21 כי כלם את אשר-להם ידרשו
ולא את-אשר ליהושע המשיח:

כא כִּי כֻלָּם אֶת אֲשֶׁר־לָהֶם יִדְרֹשׁוּ
וְלֹא אֶת־אֲשֶׁר לְיָהוּשֻׁעַ הַמָּשִׁיחַ:

21. ki kulam 'eth 'asher-lahem yid'rshu w'lo' 'eth-'asher l'Yahushuà haMashiyach.

Phil2:21 For all of them are what they seek,
and not the things which are of יהושע the Mashiyach.

‹21› οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ.

21 hoi pantes gar ta heautōn zētousin,
for all the things of themselves seek,
ou ta Iēsou Christou.
not the things of Yahushua the Anointed One;

ואותו ידעתם כי בחון הוא 22
אשר כבן העבד את-אביו כן היה אתי בעבודת הבשורה:

כב וְאוֹתוֹ יְדַעְתֶּם כִּי בָחוּן הוּא
אֲשֶׁר כַּבֵּן הָעֹבֵד אֶת־אָבִיו כֵּן הָיָה אִתִּי בַּעֲבוֹדַת הַבְּשׂוֹרָה׃

22. w'otho y'da`'tem ki bachun hu'
'asher kaben ha`obed 'eth-'abiu ken hayah 'iti ba`abodath hab'sorah.

Phil2:22 But you know that he has proven himself, that as a son with his father,
he has served was with me in the service of the good news.

‹22› τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε,
ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

22 tēn de dokimēn autou ginōskete,
but the proven worth of Him you know,
hoti hōs patri teknon syn emoi edouleusen eis to euaggelion.
because as a child with a father with me he served in the gospel.

ואתו אקוה לשלח אליכם מהר כאשר אראה מה-יהיה לי: 23

כג וְאֹתוֹ אֲקַוֶּה לִשְׁלֹחַ אֲלֵיכֶם מַהֵר כַּאֲשֶׁר אֶרְאֶה מַה־יִּהְיֶה לִּי׃

23. w'otho 'aqaueh lish'loach 'aleykem maher ka'asher 'er'eh mah-yih'yeh li.

Phil2:23 With him I hope to send to you quickly, when I see what I shall have with me.

‹23› τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·

23 touton men oun elpizō pempsai
This one therefore I hope to send
hōs an aphidō ta peri eme exautēs;
whenever I see how the things concerning me shall go immediately;

ובטחתי באדנינו אשר גם-אנכי אבוא אליכם במהרה: 24

כד וּבָטַחְתִּי בַּאֲדֹנֵינוּ אֲשֶׁר גַּם־אָנֹכִי אָבוֹא אֲלֵיכֶם בִּמְהֵרָה׃

24. ubatach'ti ba'Adoneynu 'asher gam-'anoki 'abo' 'aleykem bim'herah.

Phil2:24 And I trust in our Adon that I myself shall also come shortly.

‹24› πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

24 pepoitha de en kyriō hoti kai autos tacheōs eleusomai.
but I have confidence in the Master that indeed myself quickly I shall come.

וחשבתי לחובה לי לשלח אליכם את-אפפרודיטוס אחי 25
ועזרי וחברי בצבא והוא שליחכם ומשרתי בצרכי:

כה וְחָשַׁבְתִּי לְחוֹבָה לִי לִשְׁלֹחַ אֲלֵיכֶם אֶת־אֶפַּפְרוֹדִיטוֹס אָחִי
וְעֹזְרִי וַחֲבֵרִי בַּצָּבָא וְהוּא שְׁלִיחֲכֶם וּמְשָׁרֲתִי בְּצָרְכָּי׃

25. w'chashab'ti l'chobah li lish'loach 'aleykem 'eth-'Epaph'roditos 'achi
w'`oz'ri wachaberi batsaba' w'hu' sh'lichakem um'sharathi bits'rakay.

Phil2:25 But I thought it was necessary for me to send to you Epaphroditus,
my brother and my fellow worker and fellow soldier in the army,
and he was your apostle and your minister to my need,

‹25› Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν
καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον
καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,

25 Anagkaion de hēgēsamēn Epaphroditon ton adelphon kai synergon
Necessary but I considered it Epaphroditus the brother and co-worker
kai systratiōtēn mou, hymōn de apostolon kai leitourgon tēs chreias mou,
and my fellow-soldier, but your apostle and priestly minister of my need,
pempsai pros hymas,
to send to you,

---

26 מפני שהיה נכסף לכלכם
ונעצב מאד על-אשר שמעתם כי חלה:
כו מִפְּנֵי שֶׁהָיָה נִכְסָף לְכֻלְּכֶם
וְנֶעְצָב מְאֹד עַל־אֲשֶׁר שְׁמַעְתֶּם כִּי חָלָה׃

26. mip'ney shehayah nik'saph l'kul'kem
w'ne`'tsab m'od `al-'asher sh'ma`'tem ki chalah.

Phil2:26 since that he was longing for you all
and was very saddened because you had heard that he was sick.

‹26› ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν.

26 epeidē epipothōn ēn pantas hymas kai adēmonōn,
since he was yearning after you all and was being homesick,
dioti ēkousate hoti ēsthenēsen.
because you heard that he was sick.

---

27 אמנם חלה חלה ונטה למות אבל האלהים רחם עליו ולא
עליו בלבד כי גם-עלי רחם שלא-יבוא עלי יגון על-יגון:
כז אָמְנָם חָלֹה חָלָה וְנָטָה לָמוּת אֲבָל הָאֱלֹהִים רִחַם עָלָיו וְלֹא
עָלָיו בִּלְבַד כִּי גַּם־עָלַי רִחַם שֶׁלֹּא־יָבוֹא עָלַי יָגוֹן עַל־יָגוֹן׃

27. 'am'nam chaloh chalah w'natah lamuth 'abal ha'Elohim richam `alayu
w'lo' `alayu bil'bad ki gam-`alay richam shel'-yabo' `alay yagon `al-yagon.

Phil2:27 For indeed he was sick and was destined to death,
but the Elohim had mercy on him, and not on him only but also on me,
that no sorrow shall come upon me upon sorrow.

‹27› καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν,
οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

27 kai gar ēsthenēsen paraplēsion thanatō̦; alla ho theos ēleēsen auton,
For indeed he was sick coming near to death; but the Elohim had mercy on him,
ouk auton de monon alla kai eme, hina mē lypēn epi lypēn schō.

not on him and only but also on me, lest sorrow upon sorrow I should have.

---

28 לכן מהרתי ושלחתיו אליכם למען תראהו
ותשובו לשמוח וגם-ימעט יגוני:

כח לָכֵן מִהַרְתִּי וּשְׁלַחְתִּיו אֲלֵיכֶם לְמַעַן תִּרְאֻהוּ
וְתָשׁוּבוּ לִשְׂמוֹחַ וְגַם־יִמְעַט יְגוֹנִי׃

28. laken mihar'ti ush'lach'tiu 'aleykem l'ma`an tir'uhu w'thashubu lis'moach w'gam-yim'`at y'goni.

Phil2:28 Therefore I hastened and sent him so that you see him again you might rejoice, and also to diminish my sorrow.

‹28› σπουδαιοτέρως οὖν ἔπεμψα αὐτόν,
ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε κἀγὼ ἀλυπότερος ὦ.

28 spoudaioterōs oun epempsa auton,
More eagerly therefore I sent him,

hina idontes auton palin charēte kagō alypoteros ō.
that having seen him again you may rejoice and I may be less sorrowful.

---

29 על-כן קבלהו באדנינו בכל-שמחה והוקירו אנשים כמהו:

כט עַל־כֵּן קַבְּלֻהוּ בַּאֲדֹנֵינוּ בְּכָל־שִׂמְחָה וְהוֹקִירוּ אֲנָשִׁים כָּמֹהוּ׃

29. `al-ken qab'luhu ba'Adoneynu b'kal-sim'chah w'hoqiru 'anashim kamohu.

Phil2:29 Therefore, receive him in our Adon with all joy,
and hold such ones as he in esteem.

‹29› προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς
καὶ τοὺς τοιούτους ἐντίμους ἔχετε,

29 prosdechesthe oun auton en kyriō̧ meta pasēs charas kai tous toioutous entimous echete,
Therefore receive him in the Master with all joy and such ones in esteem hold,

---

30 כי בעד מעשה המשיח הגיע עד-מות ותקל נפשו בעיניו
למען ימלא את-אשר חסרתם בשרתכם אותי:

ל כִּי בְּעַד מַעֲשֵׂה הַמָּשִׁיחַ הִגִּיעַ עַד־מָוֶת וַתֵּקַל נַפְשׁוֹ בְּעֵינָיו
לְמַעַן יְמַלֵּא אֶת־אֲשֶׁר חֲסַרְתֶּם בְּשָׁרֶתְכֶם אוֹתִי׃

30. ki b'`ad ma`aseh haMashiyach higi`a `ad-maweth wateqal naph'sho b'`eynayu l'ma`an y'male' 'eth-'asher chasar'tem b'shareth'kem 'othi.

Phil2:30 because he was nigh unto death for the work of the Mashiyach,
risking his life in his eyes to fill up what was lacking in your service toward me.

‹30› ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἤγγισεν παραβολευσάμενος τῇ ψυχῇ,
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

30 hoti dia to ergon Christou mechri thanatou ēggisen
because on account of the work of the Anointed One to death he came near

paraboleusamenos tȩ̄ psychȩ̄, hina anaplērōsȩ̄ to hymōn hysterēma tēs pros me leitourgias.
having risked his life, that he mighty fill up your deficiency to me of service.

Chapter 3

Phil3:1 ועוד אחי שמחו באדנינו הן-לכתב
ולשנות לכם כזאת לא טרח הוא לי ולכם הוא לחזוק:

א וְעוֹד אַחַי שִׂמְחוּ בַּאֲדֹנֵינוּ הֵן־לִכְתֹּב
וְלִשְׁנוֹת לָכֶם כָּזֹאת לֹא טֹרַח הוּא לִי וְלָכֶם הוּא לְחִזּוּק׃

1. w'`od 'achay sim'chu ba'Adoneynu hen-lik'tob
w'lish'noth lakem kazo'th lo' torach hu' li w'lakem hu' l'chizuq.

Phil3:1 Finally, my brothers, rejoice in our Adon. To write like such things to you,
to me indeed is not troublesome, but for you it is to strengthen.

‹3:1› Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.
τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

1 To loipon, adelphoi mou, chairete en kyriō. ta auta graphein
As to the rest, my brothers, rejoice in the Master. The same things to write

hymin emoi men ouk oknēron, hymin de asphales.
to you for me is not troublesome, but for you is a safeguard.

---

2 הזהרו מן-הכלבים הזהרו
מן-הפעלים הרעים הזהרו מן-החתוך:

ב הִזָּהֲרוּ מִן־הַכְּלָבִים הִזָּהֲרוּ
מִן־הַפֹּעֲלִים הָרָעִים הִזָּהֲרוּ מִן־הַחִתּוּךְ׃

2. hizaharu min-hak'labim hizaharu min-hapo`alim hara`im hizaharu min-hachitu'k.

Phil3:2 Beware of the dogs, beware of the evil workers, beware of the mutilation.

‹2› Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.

2 Blepete tous kynas, blepete tous kakous ergatas,
Watch out for the dogs, watch out for the evil workers,

blepete tēn katatomēn.
watch out for the mutilators.

---

3 כי אנחנו בני המילה העבדים את-האלהים ברוח
ומתפארים במשיח יהושע ואיננו בטחים בבשר:

ג כִּי אֲנַחְנוּ בְּנֵי הַמִּילָה הָעֹבְדִים אֶת־הָאֱלֹהִים בָּרוּחַ
וּמִתְפָּאֲרִים בַּמָּשִׁיחַ יָהוּשֻׁעַ וְאֵינֶנּוּ בֹּטְחִים בַּבָּשָׂר׃

3. ki 'anach'nu b'ney hamilah ha`ob'dim 'eth-ha'Elohim baRuach
umith'pa'arim baMashiyach Yahushuà w'eynenu bot'chim babasar.

Phil3:3 for we are the sons of the circumcision, who serve the Elohim in the Spirit,
and boasting in the Mashiyach יהושע and we have no confidence in the flesh,

‹3› ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες
καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες,

3 hēmeis gar esmen hē peritomē, hoi pneumati theou latreuontes
For we are the circumcision, the ones by the Spirit of Elohim worshipping

kai kauchōmenoi en Christō̧ Iēsou

and boasting in the Anointed One Yahushua

kai ouk en sarki pepoithotes,

and not in the flesh having confidence,

---

4 אף על-פי שגם-לי יש לבטח בבשר ואם-יאמר איש
שיכל הוא לבטח בבשר אני על אחת כמה וכמה:

ד אַף עַל־פִּי שֶׁגַּם־לִי יֵשׁ לִבְטֹחַ בַּבָּשָׂר וְאִם־יֹאמַר אִישׁ
שֶׁיָּכֹל הוּא לִבְטֹחַ בַּבָּשָׂר אֲנִי עַל אַחַת כַּמָּה וְכַמָּה׃

4. 'aph `al-pi shegam-li yesh lib'toach babasar w'im-yo'mar 'ish sheyakol hu' lib'toach babasar 'ani `al 'achath kamah w'kamah.

Phil3:4 even though I also might have confidence in the flesh.
If anyone else says that he could have confidence in the flesh, I am on one more and more,

‹4› καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί.
εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·

4 kaiper egō echōn pepoithēsin kai en sarki.

even though I could be having confidence also in the flesh;

ei tis dokei allos pepoithenai en sarki, egō mallon;

if any thinks other person to have confidence in the flesh, I more;

---

5 שאני נמול בן-שמונת ימים מבני ישראל
משבט בנימין עברי מן העברים לתורה פרוש:

ה שֶׁאֲנִי נִמּוֹל בֶּן־שְׁמֹנַת יָמִים מִבְּנֵי יִשְׂרָאֵל
מִשֵּׁבֶט בִּנְיָמִין עִבְרִי מִן הָעִבְרִים לְתוֹרָה פָּרוּשׁ׃

5. she'ani nimol ben-sh'monath yamim mib'ney Yis'ra'El mishebet Bin'yamin `Ib'ri min ha`Ib'rim l'Thorah Parush.

Phil3:5 that I was circumcised being the son of eight days old, of the sons of Yisra'El,
of the tribe of Benyamin, a Hebrew of the Hebrews, as to the Law, a Parush,

‹5› περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν,
Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

5 peritomȩ̄ oktaēmeros, ek genous Israēl, phylēs Beniamin,

as to circumcision on the eighth day, of the race of Israel, the tribe of Benjamin,

Hebraios ex Hebraiōn, kata nomon Pharisaios,

a Hebrew of Hebrews, according to the law a Pharisee,

---

6 לקנאה רדף את-העדה ולצדקת התורה בלי-דפי:

ו לְקִנְאָה רֹדֵף אֶת־הָעֵדָה וּלְצִדְקַת הַתּוֹרָה בְּלִי־דֹפִי׃

6. l'qin'ah rodeph 'eth-ha`edah ul'tsid'qath haTorah b'li-dophi.

Phil3:6 according to zeal, a persecutor of the assembly,
according to the righteousness of the Law, faultless.

‹6› κατὰ ζῆλος διώκων τὴν ἐκκλησίαν,
κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

6 kata zēlos diōkōn tēn ekklēsian,
according to zeal persecuting the assembly,
kata dikaiosynēn tēn en nomō̧ genomenos amemptos.
according to righteousness in the law, having become blameless.

---

7 והיתרנות האלה חשבתי לי לחסרנות למען המשיח:

ז וְהַיִּתְרֹנוֹת הָאֵלֶּה חָשַׁבְתִּי לִי לְחֶסְרֹנוֹת לְמַעַן הַמָּשִׁיחַ:

7. w'hayith'ronoth ha'eleh chashab'ti li l'ches'ronoth l'ma`an haMashiyach.

Phil3:7 But what things were gains to me,
those things I have considered as loss on account of the Mashiyach.

<7> [ἀλλὰ] ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν.

7 [alla] hatina ēn moi kerdē, tauta hēgēmai
But what things were gains to me, these I have considered
dia ton Christon zēmian.
on account of the Anointed One loss.

---

8 וגם אני חשב את־הכל לחסרון לעמת מעלת דעת יהושע
המשיח אדני אשר בעבורו חסרתי את־נפשי מכל־אלה
ואחשבם לסחי להרויח את־המשיח ולהמצא בו:

ח וְגַם אֲנִי חֹשֵׁב אֶת־הַכֹּל לְחֶסְרוֹן לְעֻמַּת מַעֲלַת דַּעַת יָהוּשֻׁעַ
הַמָּשִׁיחַ אֲדֹנִי אֲשֶׁר בַּעֲבוּרוֹ חִסַּרְתִּי אֶת־נַפְשִׁי מִכָּל־אֵלֶּה
וָאֶחְשְׁבֵם לִסְחִי לְהַרְוִיחַ אֶת־הַמָּשִׁיחַ וּלְהִמָּצֵא בוֹ:

8. w'gam 'ani chsheb 'eth-hakol l'ches'ron l'`umath ma`alath da`ath Yahushuà haMashiyach 'Adoni 'asher ba`aburo chisar'ti 'eth-naph'shi mikal-'eleh wa'ech'sh'bem lis'chi l'har'wiach 'eth-haMashiyach ul'himatse' bo.

Phil3:8 And I, also, consider all things to be loss
because of the excellence of knowledge of יהושע the Mashiyach my Adon,
for which for Him, I have lost my soul from all these things,
and consider them to distract me from the gain of the Mashiyach and to be found in Him,

<8> ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω

8 alla menounge kai hēgoumai panta zēmian einai dia
But even more so I consider all things to be loss on account
to hyperechon tēs gnōseōs Christou Iēsou tou kyriou mou,
of the excellency of the knowledge of the Anointed One Yahushua my Master,
di' hon ta panta ezēmiōthēn, kai hēgoumai skybala,
on account of whom all things I suffered loss, and I consider them refuse,
hina Christon kerdēsō
that I may gain the Anointed One

---

9 ולא תהיה־לי צדקתי מתוך התורה
כי אם־באמונת המשיח הצדקה הבאה מאת האלהים באמונה:

ט וְלֹא תִהְיֶה־לִּי צִדְקָתִי מִתּוֹךְ הַתּוֹרָה
כִּי אִם־בֶּאֱמוּנַת הַמָּשִׁיחַ הַצְּדָקָה הַבָּאָה מֵאֵת הָאֱלֹהִים בָּאֱמוּנָה׃

9. w'lo' thih'yeh-li tsid'qathi mito'k haTorah
ki 'im-be'emunath haMashiyach hats'daqah haba'ah me'eth ha'Elohim ba'emunah.

Phil3:9 and not having mine own righteousness which is of the Law,
but that which is through faith in the Mashiyach, the righteousness
which comes from the Elohim in faith,

‹9› καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου
ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

9 kai heurethō en autō̧, mē echōn emēn dikaiosynēn tēn ek nomou
and be found in Him, not having my own righteousness the one of the law
alla tēn dia pisteōs Christou,
but the righteousness through faith of the Anointed One,
tēn ek theou dikaiosynēn epi tȩ̄ pistei,
the of Elohim righteousness based upon faith,

---

10 לדעת אתו ואת-גבורת תחיתו
וחברת עינויו ולהדמות למותו:

י לָדַעַת אֹתוֹ וְאֶת־גְּבוּרַת תְּחִיָּתוֹ
וְחֶבְרַת עִנּוּיָיו וּלְהִדַּמּוֹת לְמוֹתוֹ׃

10. lada`ath 'otho w'eth-g'burath t'chiatho w'cheb'rath `inuyayu ul'hidamoth l'motho.

Phil3:10 to know Him and the power of His resurrection
and the fellowship of His sufferings, and to be conformed to His death,

‹10› τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ
καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,

10 tou gnōnai auton kai tēn dynamin tēs anastaseōs autou
to know Him and the power of His resurrection
kai [tēn] koinōnian [tōn] pathēmatōn autou, symmorphizomenos tō̧ thanatō̧ autou,
and the fellowship of His sufferings being conformed to His death,

---

11 אולי אוכל להגיע לתחית המתים:

יא אוּלַי אוּכַל לְהַגִּיעַ לִתְחִיַּת הַמֵּתִים׃

11. 'ulay 'ukal l'hagi`a lith'chiath hamethim.

Phil3:11 if I may be able to attain to the resurrection from the dead.

‹11› εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

11 ei pōs katantēsō eis tēn exanastasin tēn ek nekrōn.
if somehow I may attain to the resurrection from the dead.

---

12 לא כאלו שהשגתי או שהשלמתי
כבר ארדף אולי אשיג אשר-גם-השיגני המשיח ישוע:

יב לֹא כְּאִלּוּ שֶׁהִשַּׂגְתִּי אוֹ שֶׁהָשְׁלַמְתִּי

אֲבָל אֶרְדֹּף אוּלַי אַשִּׂיג כַּאֲשֶׁר גַּם־הִשִּׂיגַנִי הַמָּשִׁיחַ יָהוּשֻׁעַ׃

12. lo' k'ilu shehisag'ti 'o shehash'lam'ti
'abal 'er'doph 'ulay 'asig ka'asher gam-hisigani haMashiyach Yahushuà.

Phil3:12 Not as though that I have already obtained or that have been already perfected,
but I pursue, if I may lay hold that for which the Mashiyach יהושע
has also laid hold of me.

‹12› Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ
καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ ['Ιησοῦ].

12 Ouch hoti ēdē elabon ē ēdē teteleiōmai,
Not that already I obtained or already have been perfected,
diōkō de ei kai katalabō,
but I pursue if indeed I may lay hold of
eph' hō̜ kai katelēmphthēn hypo Christou [ẖIēsou].
that for which also I was laid hold of by the Anointed One Yahushua.

---

13 אחי אינני אמר שכבר השגתי אך-אחת דברתי
כי-שכח אני את-אשר מאחרי ואשתטח אל-אשר לפני:

יג אַחַי אֵינֶנִּי אֹמֵר שֶׁכְּבָר הִשַּׂגְתִּי אַךְ־אַחַת דִּבַּרְתִּי
כִּי־שֹׁכֵחַ אֲנִי אֶת־אֲשֶׁר מֵאַחֲרַי וְאֶשְׁתַּטֵּחַ אֶל־אֲשֶׁר לְפָנָי׃

13. 'achay 'eyneni 'omer shek'bar hisag'ti 'a'k-'achath dibar'ti
ki-shokeach 'ani 'eth-'asher me'acharay w'esh'tateach 'el-'asher l'phanay.

Phil3:13 My brothers, I do not consider that I have already laid hold of it,
but one of my words: for I have forgotten what is behind me
and I am reaching out for what lies ahead,

‹13› ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι·
ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

13 adelphoi, egō emauton ou logizomai kateilēphenai; hen de,
Brothers, I myself do not consider to have laid hold; but one thing,
ta men opisō epilanthanomenos tois de emprosthen epekteinomenos,
the things behind forgetting to the things and before stretching forward,

---

14 ואל-המטרה ארדף את-שכר הנצחון
אשר הוא בקריאה של-מעלה מאת האלהים במשיח יהושע:

יד וְאֶל־הַמַּטָּרָה אֶרְדֹּף אֶת־שְׂכַר הַנִּצָּחוֹן
אֲשֶׁר הוּא בַּקְּרִיאָה שֶׁל־מַעְלָה מֵאֵת הָאֱלֹהִים בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

14. w'el-hamatarah 'er'doph 'eth-s'kar hanitsachon
'asher hu' baq'ri'ah shel-ma`'lah me'eth ha'Elohim baMashiyach Yahushuà.

Phil3:14 I press on toward the goal for the reward of victory
which it is in the calling of the high level by the Elohim in the Mashiyach יהושע.

‹14› κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
ἐν Χριστῷ 'Ιησοῦ.

14 kata skopon diōkō eis to brabeion tēs anō klēseōs tou theou

according to the goal I pursue for the prize of the high calling of the Elohim
en Christō Iēsou.
in the Anointed One Yahushua.

---

15 לכן מי שהוא שלם בנו כן יחשב
ואם-תחשבו מחשבה אחרת גם-זאת יגלה לכם האלהים:
טו לָכֵן מִי שֶׁהוּא שָׁלֵם בָּנוּ כֵּן יַחֲשֹׁב
וְאִם־תַּחְשְׁבוּ מַחֲשָׁבָה אַחֶרֶת גַּם־זֹאת יְגַלֶּה לָכֶם הָאֱלֹהִים׃

15. laken mi shehu' shalem banu ken yachashob
w'im-tach'sh'bu machashabah 'achereth gam-zo'th y'galeh lakem ha'Elohim.

Phil3:15 Therefore whosoever, that would be perfect, so shall be counted to you,
and if you think another thought, the Elohim shall also reveal this to you.

‹15› Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν·
καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·
15 Hosoi oun teleioi, touto phronōmen;
Therefore as many as would be perfect, let us think this;
kai ei ti heterōs phroneite, kai touto ho theos hymin apokaluuei;
and if anything different you think, even this the Elohim shall reveal to you;

---

16 רק אחר הגענו עד-הנה אל-נט מן-הדרך:
טז רַק אַחַר הִגַּעְנוּ עַד־הֵנָּה אַל־נֵט מִן־הַדָּרֶךְ׃

16. raq 'achar higa`'nu `ad-henah 'al-net min-hadare'k.

Phil3:16 Only after that we may attain until now, we walk by the same rule from the way.

‹16› πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.
16 plēn eis ho ephthasamen, tō autō stoichein.
nevertheless to what we attained, by the same rule we are to follow.

---

17 אחי היו חברים להלכים אחרי
והביטו אל-ההלכים כן כאשר אנחנו מופת לכם:
יז אַחַי הֱיוּ חֲבֵרִים לַהֹלְכִים אַחֲרָי
וְהַבִּיטוּ אֶל־הַהֹלְכִים כֵּן כַּאֲשֶׁר אֲנַחְנוּ מוֹפֵת לָכֶם׃

17. 'achay heyu chaberim lahol'kim 'acharay
w'habitu 'el-hahol'kim ken ka'asher 'anach'nu mopheth lakem.

Phil3:17 My brothers, be imitators to follow after me,
and look at those who walk so as we are the pattern for us.

‹17› Συμμιμηταί μου γίνεσθε, ἀδελφοί,
καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς.
17 Symmimētai mou ginesthe, adelphoi,
Imitators together of me be, brothers,
kai skopeite tous houtō peripatountas kathōs echete typon hēmas.
and notice the ones thus walking as you have us as an example.

---

18 כי רבים ההלכים אשר אמרתי לכם פעמים רבות

ועתה גם-בבכי אני אמר כי-איבי צלוב המשיח הם:

יח כִּי רַבִּים הַהֹלְכִים אֲשֶׁר אָמַרְתִּי לָכֶם פְּעָמִים רַבּוֹת
וְעַתָּה גַּם־בִּבְכִי אֲנִי אֹמֵר כִּי־אֹיְבֵי צְלוּב הַמָּשִׁיחַ הֵם׃

18. ki rabbim hahol'kim 'asher 'amar'ti lakem p'`amim rabboth
w'`atah gam-bib'ki 'ani 'omer ki-'oy'bey ts'lub haMashiyach hem.

Phil3:18 For many walkers, of whom I told you many times, and now I say you
even weeping, that they are enemies of the crucifixion of the Mashiyach,

‹18› πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν,
νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,

18 polloi gar peripatousin hous pollakis elegon hymin, nyn de
For many walk of whom often I was telling you, and now
kai klaiōn legō, tous echthrous tou staurou tou Christou,
also weeping I say, they are the enemies of the cross of the Anointed One,

---

19 אשר אחריתם האבדון אשר כרסם אלהיהם
וכבודם בבשתם וקרבם הבלי חלד:

יט אֲשֶׁר אַחֲרִיתָם הָאֲבַדּוֹן אֲשֶׁר כְּרֵסָם אֱלֹהֵיהֶם
וּכְבוֹדָם בְּבָשְׁתָּם וְקִרְבָּם הַבְלֵי חָלֶד׃

19. 'asher 'acharitham ha'abadon 'asher k'resam 'eloheyhem uk'bodam b'bash'tam
w'qir'bam hab'ley chaled.

Phil3:19 whose end is destruction, which their mighty one is their belly,
and their glory is in their shame, and their innards are on earthly things vainly.

‹19› ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν,
οἱ τὰ ἐπίγεια φρονοῦντες.

19 hōn to telos apōleia, hōn ho theos hē koilia
whose end is destruction, whose the mighty one is their belly
kai hē doxa en tȩ̄ aischynȩ̄ autōn, hoi ta epigeia phronountes.
and their glory in their shame, the ones thinking earthly things.

---

20 כי אזרחותנו בשמים היא
ומשם מחכים אנחנו למושיענו אדנינו יהושע המשיח:

כ כִּי אֶזְרָחוּתֵנוּ בַּשָּׁמַיִם הִיא
וּמִשָּׁם מְחַכִּים אֲנַחְנוּ לְמוֹשִׁיעֵנוּ אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

20. ki 'ez'rachuthenu bashamayim hi'
umisham m'chakim 'anach'nu l'moshi`enu 'Adoneynu Yahushuà haMashiyach.

Phil3:20 For our citizenship is in the heavens,
from there also we eagerly wait for our Savior, our Adon יהושע the Mashiyach,

‹20› ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει,
ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,

20 hēmōn gar to politeuma en ouranois hyparchei, ex hou
For our citizenship in the heavens exists, from where

kai sōtēra apekdechometha kyrion Iēsoun Christon,

also **we eagerly await a Savior, the Master Yahushua the Anointed One,**

אשר יחליף את-גופנו השפל להיותו דומה לגוף כבודו 21
כפי-פעלת יכלתו לכבש הכל תחתיו:

כא אֲשֶׁר יַחֲלִיף אֶת־גּוּפֵנוּ הַשָּׁפֵל לִהְיוֹתוֹ דּוֹמֶה לְגוּף כְּבוֹדוֹ
כְּפִי־פְּעֻלַּת יְכָלְתּוֹ לִכְבֹּשׁ הַכֹּל תַּחְתָּיו׃

21. 'asher yachaliph 'eth-guphenu hashaphel lih'yotho domeh l'guph k'bodo k'phi-ph'`ulath y'kal'to lik'bsh hakol tach'tayu.

Phil3:21 who shall transform our body of the humiliation to be like the body of His glory, according to the working of His ability to subject everything under Him.

‹21› ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

21 hos metaschēmatisei to sōma tēs tapeinōseōs hēmōn

who shall transfigure the body of our humiliation

symmorphon tō̧ sōmati tēs doxēs autou

into conformity with the body of His glory

kata tēn energeian tou dynasthai auton kai hypotaxai autō̧ ta panta.

according to the working of His power even to subject to Himself all things.

Chapter 4

על-כן אחי החביבים והנחמדים שמחתי Phil4:1
ועטרת ראשי עמדו-נא כן באדנינו חביבי:

א עַל־כֵּן אַחַי הַחֲבִיבִים וְהַנֶּחְמָדִים שִׂמְחָתִי
וַעֲטֶרֶת רֹאשִׁי עִמְדוּ־נָא כֵּן בַּאֲדֹנֵינוּ חֲבִיבָי׃

1. `al-ken 'achay hachabibim w'hanech'madim sim'chathi wa`atereth ro'shi `im'du-na' ken ba'Adoneynu chabibay.

Phil4:1 Therefore, my brothers beloved and friendly, my joy and the crown of my head, so stand firm in our Adon, my beloved.

‹4:1› Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

1 Hōste, adelphoi mou agapētoi kai epipothētoi, chara kai stephanos mou,

So then, my brothers, beloved and longed for, the joy and my crown,

houtōs stēkete en kyriō̧, agapētoi.

so stand firm in the Master beloved.

את-אבהודיה אני מזהיר 2
ואת-סונטיכי אני מזהיר להיות לב-אחד באדנינו:

ב אֶת־אַבְהוֹדִיָה אֲנִי מַזְהִיר
וְאֶת־סוּנְטִיכִי אֲנִי מַזְהִיר לִהְיוֹת לֵב־אֶחָד בַּאֲדֹנֵינוּ׃

2. 'eth-'Ab'hodiYah 'ani maz'hir w'eth-Sun'tiki 'ani maz'hir

lih'yoth leb-'echad ba'Adoneynu.

Phil4:2 I urge AbhodiYah and I urge Sunetiki to be of the one heart in our Adon.

‹2› Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

2 Euodian parakalō kai Syntychēn parakalō to auto phronein
I appeal to Euodia and I appeal to Syntyche the same thing to think
en kyriō.
in the Master.

---

3 ואתה חברי הנצמד-לי באמת אף-ממך אני מבקש
להיות לעזר לאתם שיגעו עמדי על-הבשורה עם-קלימיס
ועם-שאר תמכי אשר שמותם יחד בספר החיים:

ג וְאַתָּה חֲבֵרִי הַנִּצְמָד־לִי בֶּאֱמֶת אַף־מִמְּךָ אֲנִי מְבַקֵּשׁ
לִהְיוֹת לְעֵזֶר לְאֹתָם שֶׁיָּגְעוּ עִמָּדִי עַל־הַבְּשׂוֹרָה עִם־קְלִימִיס
וְעִם־שְׁאָר תֹּמְכַי אֲשֶׁר שְׁמוֹתָם יַחַד בְּסֵפֶר הַחַיִּים׃

3. w'atah chaberi hanits'mad-li be'emeth 'aph-mim'ak 'ani m'baqesh
lih'yoth l'`ezer l'otham sheyag'`u `imadi `al-hab'sorah `im-Q'limis
w'`im-sh'ar tom'kay 'asher sh'motham yachad b'sepher hachayim.

Phil4:3 And you, my close friend to me, although from you, I really wanted to be
of help to you, that they labored with me in the good news, with Qelimis also
and with the rest of my fellow workers, whose names together are in the scroll of life.

‹3› ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς,
αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

3 nai erōtō kai se, gnēsie syzyge, syllambanou autais,
Yes I ask also you, true yoke-fellow, assist them,
haitines en tō euaggeliō synēthlēsan moi meta kai Klēmentos
who in the gospel contended alongside me with both Clement
kai tōn loipōn synergōn mou, hōn ta onomata en biblō zōēs.
and the rest of my co-workers, whose names are in the book of life.

---

4 שמחו באדנינו בכל-עת ועוד הפעם אמר אני שמחו:

ד שִׂמְחוּ בַּאֲדֹנֵינוּ בְּכָל־עֵת וְעוֹד הַפַּעַם אֹמַר אֲנִי שִׂמְחוּ׃

4. sim'chu ba'Adoneynu b'kal-`eth w'`od hapa`am 'omer 'ani s'machu.

Phil4:4 Rejoice in our Adon at any time and again I shall say, Rejoice!

‹4› Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

4 Chairete en kyriō pantote; palin erō, chairete.
Rejoice in the Master always; again I shall say, Rejoice.

---

5 ענות רוחכם תודע לכל-איש קרוב הוא האדון:

ה עַנְוַת רוּחֲכֶם תִּוָּדַע לְכָל־אִישׁ קָרֹב הוּא הָאָדוֹן׃

5. `an'wath ruachkem tiuada` l'kal-'ish qarob hu' ha'Adon.

Phil4:5 Let your spirits of gentleness be known to all men. The Adon is near.

‹5› τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς.

5 to epieikes hymōn gnōsthētō pasin anthrōpois. ho kyrios eggys.

Your reasonableness let it be known to all men. The Master is near.

---

6 אל-תדאגו כי אם-בתפלה ובתחנונים עם-תודה
תבאנה משאלותיכם לכל-דבר לפני אלהינו:

ו אַל־תִּדְאֲגוּ כִּי אִם־בִּתְפִלָּה וּבְתַחֲנוּנִים עִם־תּוֹדָה
תָּבֹאנָה מִשְׁאֲלוֹתֵיכֶם לְכָל־דָּבָר לִפְנֵי אֱלֹהֵינוּ׃

6. 'al-tid'agu ki 'im-bith'philah ub'thachanunim
`im-todah tabo'nah mish'alotheykem l'kal-dabar liph'ney 'Eloheynu.

Phil4:6 Do not worry, but in all, by prayer and supplication, with thanksgiving,
let your requests be made known before our El.

‹6› μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ
καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν.

6 mēden merimnate, all' en panti tę̄ proseuchę̄ kai tę̄ deēsei

In nothing be anxious, but in everything by prayer and by petition

meta eucharistias ta aitēmata hymōn gnōrizesthō pros ton theon.

with thanksgiving your requests let be made known to the Elohim.

---

7 ושלום אלהים הנעלה על-כל-שכל ינצר את-לבבכם
ואת-מחשבותיכם במשיח יהושע:

ז וּשְׁלוֹם אֱלֹהִים הַנַּעֲלֶה עַל־כָּל־שֶׂכֶל יִנְצֹר אֶת־לְבַבְכֶם
וְאֶת־מַחְשְׁבוֹתֵיכֶם בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

7. ush'lom 'Elohim hana`aleh `al-kal-sekel yin'tsor 'eth-l'bab'kem
w'eth-mach'sh'botheykem baMashiyach Yahushuà.

Phil4:7 And the peace of Elohim, which surpasses above all understanding,
shall guard your hearts and your thoughts in the Mashiyach יהושע.

‹7› καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν
καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

7 kai hē eirēnē tou theou hē hyperechousa panta noun phrourēsei tas kardias hymōn

And the peace of the Elohim surpassing all understanding shall guard your hearts

kai ta noēmata hymōn en Christę̄ Iēsou.

and your thoughts in the Anointed One Yahushua.

---

8 סוף דבר אחי כל-אשר הוא אמת ונכבד וישר
וטהור ונעים ואשר שמעו טוב כל-מעשה צדק
כל-מעשה שבח על-אלה תשימו לבבכם:

ח סוֹף דָּבָר אַחַי כָּל־אֲשֶׁר הוּא אֱמֶת וְנִכְבָּד וְיָשָׁר
וְטָהוֹר וְנָעִים וַאֲשֶׁר שָׁמְעוֹ טוֹב כָּל־מַעֲשֶׂה צֶדֶק
כָּל־מַעֲשֵׂה שֶׁבַח עַל־אֵלֶּה תָּשִׂימוּ לְבַבְכֶם׃

8. soph dabar 'achay kal-'asher hu' 'emeth w'nik'bad w'yashar
w'tahor w'na`im wa'asher sham'`o tob kal-ma`aseh tsedeq

kal-ma`aseh shebach `al-'eleh tasimu l'bab'kem.

Phil4:8 The rest of word, my brothers, all that is true, and honorable, and right, and pure,
and that they have heard good things if there is any deed of righteousness
and if there is any deed of praise, take your hearts.

‹8› Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά,
ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε·

8 To loipon, adelphoi, hosa estin alēthē, hosa semna,

As to the rest, brothers, whatever things are true, whatever honorable,

hosa dikaia, hosa hagna, hosa prosphilē, hosa euphēma,

whatever righteous, whatever pure, whatever lovely whatever well spoken of,

ei tis aretē kai ei tis epainos, tauta logizesthe;

if any virtue and if any praise, these things take account of;

---

9 אשר למדתם וקבלתם ושמעתם וראיתם בי את-אלה תעשו
ואלהי השלום יהיה עמכם:

ט אֲשֶׁר לְמַדְתֶּם וְקִבַּלְתֶּם וּשְׁמַעְתֶּם וּרְאִיתֶם בִּי אֶת־אֵלֶּה תַּעֲשׂוּ
וֵאלֹהֵי הַשָּׁלוֹם יִהְיֶה עִמָּכֶם׃

9. 'asher l'mad'tem w'qibal'tem ush'ma`'tem ur'ithem bi 'eth-'eleh tha`asu
w'Elohey hashalom yih'yeh `imakem.

Phil4:9 And which things you have learned and have received and have heard
and have seen in me, practice these things, and the El of peace shall be with you.

‹9› ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί,
ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

9 ha kai emathete kai parelabete kai ēkousate kai eidete en emoi,

which things both you learned and you received and you heard and you saw in me,

tauta prassete; kai ho theos tēs eirēnēs estai meth' hymōn.

these practise; and the Elohim of peace shall be with you.

---

10 ואני שמחתי מאד באדנינו כי-עתה הפעם החלפתם
כח להשגיח עלי וגם-משגיחים הייתם
עד-כה אלא שלא-עלתה בידכם:

י וַאֲנִי שָׂמַחְתִּי מְאֹד בַּאֲדֹנֵינוּ כִּי־עַתָּה הַפַּעַם הֶחֱלַפְתֶּם
כֹּחַ לְהַשְׁגִּיחַ עָלָי וְגַם־מַשְׁגִּיחִים הֱיִיתֶם
עַד־כֹּה אֶלָּא שֶׁלֹּא־עָלְתָה בְּיֶדְכֶם׃

10. wa'ani samach'ti m'od ba'Adoneynu
ki-`atah hapa`am hechelaph'tem koach l'hash'giach `alay
w'gam-mash'gichim heyithem `ad-koh 'ela' shel'-`al'thah b'yed'kem.

Phil4:10 But I rejoiced in our Adon greatly,
that now this time you commenced the power to watch after me,
and also you have been supervised, up to now, but you have not come up with your hand.

‹10› Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν,
ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.

10 Echarēn de en kyriō̧ megalōs hoti ēdē pote anethalete to hyper emou
I rejoiced in the Master greatly that now at last you blossomed anew of me so as
phronein, eph’ hō̧ kai ephroneite, ēkaireisthe de.
to think, as to whom indeed you were thinking, but were lacking opportunity.

ולא ממחסור אדבר כן כי למדתי להסתפק במה-שיש לי: 11

יא וְלֹא מִמַּחְסוֹר אֲדַבֵּר כֵּן כִּי לָמַדְתִּי לְהִסְתַּפֵּק בְּמַה־שֶּׁיֵּשׁ לִי׃

11. w’lo’ mimach’sor ‘adaber ken ki lamad’ti l’his’tapeq b’mah-sheyesh li.

Phil4:11 Yet, I shall not speak that according to lack,
because I have learned to be content in whatever state I am.

‹11› οὐχ ὅτι καθ’ ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.
11 ouch hoti kath’ hysterēsin legō,
Not that according to lack I speak,
egō gar emathon en hois eimi autarkēs einai.
for I learned in whatever circumstances I am to be content.

ידע אני לעמד בעני 12
וידע אני להותיר מרגל אני לכל-דבר
ואופן הן לשבע הן לרעב הן לעמד בשפע הן לחסר:

יב יֹדֵעַ אֲנִי לַעֲמֹד בְּעֹנִי
וְיֹדֵעַ אֲנִי לְהוֹתִיר מֻרְגָּל אֲנִי לְכָל־דָּבָר
וְאוֹפָן הֵן לִשְׂבֹּעַ הֵן לִרְעֹב הֵן לַעֲמֹד בְּשֶׁפַע הֵן לַחְסֹר׃

12. yode`a ‘ani la`amod b’`oni w’yode`a ‘ani l’hothir mur’gal ‘ani l’kal-dabar
w’ophan hen lis’bo`a hen lir’`ob hen la`amod b’shepha` hen lachasor.

Phil4:12 I know both how to abound in the matter and I know how I leave a spy
for all things I am instructed both to be full and to be hungry,
both to abound in abundance and to have lack.

‹12› οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι,
καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·
12 oida kai tapeinousthai, oida kai perisseuein; en panti
I know both to be humbled, and I know how to abound; in everything
kai en pasin memyēmai, kai chortazesthai kai peinan,
and in all things I have learned the secret, both to be filled and to hunger,
kai perisseuein kai hystereisthai;
both to abound and to have lack;

את-כל אוכל בעזרת (המשיח) הנותן לי כח: 13

יג אֶת־כֹּל אוּכַל בְּעֶזְרַת (הַמָּשִׁיחַ) הַנּוֹתֵן לִי כֹּחַ׃

13. ‘eth-kol ‘ukal b’`ez’rath (haMashiyach) hanothen li koach.

Phil4:13 I can do all things with the help of the Mashiyach who gives the strength to me.

‹13› πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.
13 panta ischyō en tō̧ endynamounti me.

I can do all things in the one empowering me.

---

14 אבל היטבתם לעשות בהתחברכם אלי בצרתי:

יד אֲבָל הֵיטַבְתֶּם לַעֲשׂוֹת בְּהִתְחַבֶּרְכֶם אֵלַי בְּצָרָתִי׃

14. 'abal heytab'tem la`asoth b'hith'chaber'kem 'elay b'tsarathi.

Phil4:14 But you did well in having become partners with me in my affliction.

‹14› πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

14 plēn kalōs epoiēsate sygkoinōnēsantes mou tē thlipsei.

Nevertheless you did well in having become partners with me of my affliction.

---

15 ויודעים גם-אתם פיליפיים שבראשית הבשורה
כצאתי ממקדוניא לא-התחברה לי אחת מן-הקהלות למשא
ומתן כי אם-אתם בלבד:

טו וְיֹדְעִים גַּם־אַתֶּם פִילִיפִּיִּים שֶׁבְּרֵאשִׁית הַבְּשׂוֹרָה
כְּצֵאתִי מִמַּקְדּוֹנְיָא לֹא־הִתְחַבְּרָה לִי אַחַת מִן־הַקְּהִלּוֹת לְמַשָּׂא
וּמַתָּן כִּי אִם־אַתֶּם בִּלְבָד׃

15. w'yod'`im gam-'atem Philippiyim sheb're'shith hab'sorah k'tse'thi miMaq'don'ya' lo'-hith'chab'rah li 'achath min-haq'hiloth l'masa' umatan ki 'im-'atem bil'bad.

Phil4:15 You also know, Philippiyim, that in the beginning of the good news,
when I went out from Maqdonya, no one of the assemblies associated with me
concerning giving and receiving but you only,

‹15› Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,
ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν
εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,

15 Oidate de kai hymeis, Philippēsioi, hoti en archē tou euaggeliou,

Know and also you, Philippians, that in the beginning of the gospel,

hote exēlthon apo Makedonias, oudemia moi ekklēsia ekoinōnēsen

when I went out from Macedonia, not one me assembly shared with

eis logon doseōs kai lēmpseōs ei mē hymeis monoi,

in an accounting of expenditures and receipts except you only,

---

16 כי-גם בתסלוניקי שלחתם לי את-צרכי פעם ושתים:

טז כִּי־גַם בְּתַסְלוֹנִיקִי שְׁלַחְתֶּם לִי אֶת־צְרָכַי פַּעַם וּשְׁתָּיִם׃

16. ki-gam b'Thas'loniqi sh'lach'tem li 'eth-ts'rakay pa`am ush'tayim.

Phil4:16 for even in Thaseloniqi you sent me my needs once and twice.

‹16› ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.

16 hoti kai en Thessalonikē kai hapax kai dis eis tēn chreian moi epempsate.

because indeed in Thessalonica both once and twice to my need you sent.

---

17 לא שאבקש את-המתן אלא אבקש הפרי
אשר-ירבה בחשבונכם:

יז לֹא שֶׁאֲבַקֵּשׁ אֶת־הַמַּתָּן אֶלָּא אֲבַקֵּשׁ הַפְּרִי

אֲשֶׁר־יִרְבֶּה בְּחֶשְׁבֹּנְכֶם׃

17. lo' she'abaqesh 'eth-hamatan 'ela' 'abaqesh hap'ri 'asher-yir'beh b'chesh'bon'kem.

Phil4:17 Not that I seek the gift, but I seek the profit which increases to your account.

‹17› οὐχ ὅτι ἐπιζητῶ τὸ δόμα,
ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

17 ouch hoti epizētō to doma, alla epizētō ton karpon ton pleonazonta eis logon hymōn.
Not that I seek the gift, but I seek the fruit increasing to the account of you.

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18 ואני קבלתי את-הכל ויש-לי די והותר
ואני נמלאתי בקבלי מידי אפפרודיטוס את-כל
אשר-שלחתם ריח ניחח זבח ערב ורצוי לאלהים:

יח וַאֲנִי קִבַּלְתִּי אֶת־הַכֹּל וְיֶשׁ־לִי דַּי וְהוֹתֵר
וַאֲנִי נִמְלֵאתִי בְּקַבְּלִי מִידֵי אֶפַּפְרוֹדִיטוֹס אֶת־כֹּל
אֲשֶׁר־שְׁלַחְתֶּם רֵיחַ נִיחֹחַ זֶבַח עָרֵב וְרָצוּי לֵאלֹהִים׃

18. wa'ani qibal'ti 'eth-hakol w'yesh-li day w'hother
wa'ani nim'le'thi b'qab'li midey 'Epaph'roditos 'eth-kol
'asher-sh'lach'tem reyach nichoach zebach `areb w'ratsuy l'Elohim.

Phil4:18 But I received all, and I have more than enough, and I am filled
with my own hand having received from Epaphroditos all
that you had sent a fragrant aroma, an acceptable sacrifice, well-pleasing to Elohim.

‹18› ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου
τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ θεῷ.

18 apechō de panta kai perisseuō; peplērōmai dexamenos
But I have all things and I abound; I have been filled having received
para Epaphroditou ta par' hymōn, osmēn euōdias,
from Epaphroditus the things from you, a fragrant odor,
thysian dektēn, euareston tǭ theǭ.
an acceptable sacrifice, well-pleasing to Elohim.

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19 ואלהי הוא ימלא את-כל-צרככם כעשר
כבודו במשיח יהושע:

יט וֵאלֹהַי הוּא יְמַלֵּא אֶת־כָּל־צָרְכְּכֶם
כְּעֹשֶׁר כְּבוֹדוֹ בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

19. w'Elohay hu' y'male' 'eth-kal-tsar'k'kem k'`sher k'bodo baMashiyach Yahushuà.

Phil4:19 And my El shall fill all your needs
according to His wealth in glory in the Mashiyach יהושע.

‹19› ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν
κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

19 ho de theos mou plērōsei pasan chreian hymōn kata to ploutos autou
And my El shall fill every need of you according to His wealth
en doxę en Christǭ Iēsou.

in glory in the Anointed One Yahushua.

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20 ולאלהים אבינו הכבוד לעולמי עולמים אמן:

כ וְלֵאלֹהִים אָבִינוּ הַכָּבוֹד לְעוֹלְמֵי עוֹלָמִים אָמֵן׃

20. w'l'Elohim 'Abinu hakabod l'`ol'mey `olamim 'Amen.

Phil4:20 Now to Elohim and our Father be the glory forever and ever. Amen.

‹20› τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

20 tō de theō kai patri hēmōn hē doxa eis tous aiōnas tōn aiōnōn, amēn.

Now to the Elohim and our Father be the glory in the ages of the ages, Amen.

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21 שאלו לשלום כל-קדוש במשיח יהושע האחים
אשר עמי שאלים לשלומכם:

כא שַׁאֲלוּ לִשְׁלוֹם כָּל־קָדוֹשׁ בַּמָּשִׁיחַ יָהוּשֻׁעַ הָאַחִים
אֲשֶׁר עִמִּי שֹׁאֲלִים לִשְׁלוֹמְכֶם׃

**21. sha'alu lish'lom kal-qadosh bai Yahushuà ha'achim
'asher `imi sho'alim lish'lom'kem.**

Phil4:21 Ask for your peace every holy one in the Mashiyach יהושע.
The brothers, who are with you, ask for your peace.

‹21› Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.
ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

21 Aspasasthe panta hagion en Christō Iēsou. aspazontai hymas hoi syn emoi adelphoi.

Greet every saint in the Anointed One Yahushua; greet you the with me brothers.

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22 כל-הקדשים שאלים לשלומכם וביותר של-בית קיסר:

כב כָּל־הַקְּדֹשִׁים שֹׁאֲלִים לִשְׁלוֹמְכֶם וּבְיוֹתֵר שֶׁל־בֵּית קֵיסָר׃

22. kal-haq'dshim sho'alim lish'lom'kem ub'yother shel-beyth Qeysar.

Phil4:22 All the holy ones ask for your peace, but most of Qeysar's household.

‹22› ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

22 aspazontai hymas pantes hoi hagioi, malista de hoi ek tēs Kaisaros oikias.

Greet you all the saints, and especially the ones of Caesar's household.

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23 חסד יהושע המשיח אדנינו עם רוחכם אמן:

כג חֶסֶד יָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ עִם רוּחֲכֶם אָמֵן׃

23. chesed Yahushuà haMashiyach 'Adoneynu `im ruachkem 'Amen.

Phil4:23 The grace of our Adon יהושע the Mashiyach be with your spirit. Amen.

‹23› ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

23 hē charis tou kyriou Iēsou Christou meta tou pneumatos hymōn.

The grace of the Master Yahushua the Anointed One be with your spirit.

Sepher Qolassim (Colossians)

Chapter 1

Col1:1 פולוס שליח יהושע המשיח ברצון אלהים וטימותיוס אחינו:

א פּוֹלוֹס שְׁלִיחַ יָהוּשֻׁעַ הַמָּשִׁיחַ בִּרְצוֹן אֱלֹהִים
וְטִימוֹתִיּוֹס אָחִינוּ׃

1. Polos sh'liach Yahushuà haMashiyach bir'tson 'Elohim w'Timothios 'achinu.

Col1:1 Polos (Shaul), an apostle of יהושע the Mashiyach by the will of Elohim,
and Timothios our brother,

‹1:1› Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ
καὶ Τιμόθεος ὁ ἀδελφὸς

1 Paulos apostolos Christou Iēsou dia thelēmatos theou

Paul an apostle of the Anointed One Yahushua through the will of Elohim

kai Timotheos ho adelphos

and Timothy the brother,

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2 אל-הקדשים והאחים הנאמנים במשיח
אשר הם בקולסא חסד לכם ושלום מאת האלהים אבינו
ואדונינו יהושע המשיח:

ב אֶל־הַקְּדֹשִׁים וְהָאַחִים הַנֶּאֱמָנִים בַּמָּשִׁיחַ
אֲשֶׁר הֵם בְּקוֹלַסָּא חֶסֶד לָכֶם וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וַאֲדוֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

2. 'el-haq'dshim w'ha'achim hane'emanim baMashiyach 'asher hem b'Qollasa' chesed lakem w'shalom me'eth ha'Elohim 'Abinu wa'Adoneynu Yahushuà haMashiyach.

Col1:2 To the holy ones and faithful brothers in the Mashiyach who are at Qollasa:
Grace to you and peace from the Elohim our Father
of our Adon (Master) יהושע the Mashiyach.

‹2› τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

2 tois en Kolossais hagiois kai pistois adelphois en Christǭ, charis hymin

to the in Colossae saints and faithful brothers in the Anointed One, grace to you

kai eirēnē apo theou patros hēmōn.

and peace from Elohim our Father.

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3 מודים אנחנו לאלהים אבי אדנינו יהושע המשיח
ונתפלל בעדכם תמיד:

ג מוֹדִים אֲנַחְנוּ לֵאלֹהִים אֲבִי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
וְנִתְפַּלֵּל בַּעַדְכֶם תָּמִיד׃

**3. modim 'anach'nu l'Elohim 'Abi 'Adoneynu Yahushuà haMashiyach
w'nith'palel ba`ad'kem tamid.**

Col1:3 We give thanks to Elohim, my Father of our Adon יהושע the Mashiyach,
praying always for you,

‹3› Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε
περὶ ὑμῶν προσευχόμενοι,

3 Eucharistoumen tō theō patri tou kyriou hēmōn Iēsou Christou

We give thanks to Elohim the Father of our Master Yahushua the Anointed One,

pantote peri hymōn proseuchomenoi,

always concerning you praying,

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4 כי שמענו אמונתכם במשיח יהושע
ואהבתכם את-כל-הקדשים:

ד כִּי שָׁמַעְנוּ אֱמוּנַתְכֶם בַּמָּשִׁיחַ יָהוּשֻׁעַ
וְאַהֲבַתְכֶם אֶת־כָּל־הַקְּדֹשִׁים׃

4. ki shama`’nu ‘emunath’kem baMashiyach Yahushuà
w’ahabath’kem ‘eth-kal-haq’dshim.

Col1:4 since we heard of your faith in the Mashiyach יהושע
and of your love for all the holy ones;

‹4› ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ
καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους

4 akousantes tēn pistin hymōn en Christō Iēsou

having heard of your faith in the Anointed One Yahushua

kai tēn agapēn hēn echete eis pantas tous hagious

and the love which you have to all the saints

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5 בעבור התקוה הצפונה לכם בשמים
ונודעה לכם מקדם בדבר-אמת של-הבשורה:

ה בַּעֲבוּר הַתִּקְוָה הַצְּפוּנָה לָכֶם בַּשָּׁמָיִם
וְנוֹדְעָה לָכֶם מִקֶּדֶם בִּדְבַר־אֱמֶת שֶׁל־הַבְּשׂוֹרָה׃

5. ba`abur hatiq’wah hats’phunah lakem bashamayim
w’nod’`ah lakem miqedem bid’bar-‘emeth shel-hab’sorah.

Col1:5 because of the hope that is laid up for you in the heavens,
and you heard previously in the word of truth of the good news,

‹5› διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς,
ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

5 dia tēn elpida tēn apokeimenēn hymin en tois ouranois,

on account of the hope being laid up for you in the heavens,

hēn proēkousate en tō logō tēs alētheias tou euaggeliou

which you heard before in the Word of the truth of the good news

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6 הבאה אליכם ולכל-העולם ותפרה ותרבה גם-בתוככם
למן-היום אשר שמעתם והכרתם באמת את-חסד אלהים:

ו הַבָּאָה אֲלֵיכֶם וּלְכָל־הָעוֹלָם וְתִפְרֶה וְתִרְבֶּה גַּם־בְּתוֹכְכֶם
לְמִן־הַיּוֹם אֲשֶׁר שְׁמַעְתֶּם וְהִכַּרְתֶּם בֶּאֱמֶת אֶת־חֶסֶד אֱלֹהִים׃

6. haba’ah ‘aleykem ul’kal-ha`olam w’thiph’reh w’thir’beh gam-b’thokakem

l'min-hayom 'asher sh'ma`'tem w'hikar'tem be'emeth 'eth-chesed 'Elohim.

Col1:6 which has come to you and to all the world, and it is bearing fruit and growing,
also within you from the day that you have heard
and have known the grace of Elohim in truth,

‹6› τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον
καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε
καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·

6 tou parontos eis hymas, kathōs kai en panti tō̧ kosmō̧ estin karpophoroumenon
coming to you, as also in all the world it is bearing fruit
kai auxanomenon kathōs kai en hymin, aph' hēs hēmeras ēkousate
and growing, as also in you, from the day in which you heard it
kai epegnōte tēn charin tou theou en alētheią̧;
and knew the grace of the Elohim in reality;

כאשר גם-למדתם מן-אפפרס החביב העבד עמי 7
אשר-הוא משרת נאמן בעדכם למשיח:

ז כַּאֲשֶׁר גַּם־לְמַדְתֶּם מִן־אֶפַּפְרָס הֶחָבִיב הָעֹבֵד עִמִּי
אֲשֶׁר־הוּא מְשָׁרֵת נֶאֱמָן בַּעַדְכֶם לַמָּשִׁיחַ׃

7. ka'asher gam-l'mad'tem min-'Epaph'ras hechabib ha`obed `imi
'asher-hu' m'shareth ne'eman ba`ad'kem laMashiyach.

Col1:7 as you also learned from Epaphras, the beloved fellow servant with you,
who is a faithful servant on your behalf to the Mashiyach,

‹7› καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν,
ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ,

7 kathōs emathete apo Epaphra tou agapētou syndoulou hēmōn,
as you learned from Epaphras the beloved our fellow servant,
hos estin pistos hyper hymōn diakonos tou Christou,
who is a faithful for you minister of the Anointed One,

והוא גם-הודיע אתנו את-אהבתכם ברוח: 8

ח וְהוּא גַּם־הוֹדִיעַ אֹתָנוּ אֶת־אַהֲבַתְכֶם בָּרוּחַ׃

8. w'hu' gam-hodi`a 'othanu 'eth-'ahabath'kem baRuach.

Col1:8 and he also informed us of your love in the Spirit.

‹8› ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

8 ho kai dēlōsas hēmin tēn hymōn agapēn en pneumati.
who also revealed to us your love in the Spirit.

בעבור זאת גם-אנחנו למן-היום אשר שמענוה 9
לא חדלנו להתפלל בעדכם ולבקש שתמלאו דעת
רצון האלהים בכל-חכמה ותבונה רוחנית:

ט בַּעֲבוּר זֹאת גַּם־אֲנַחְנוּ לְמִן־הַיּוֹם אֲשֶׁר שְׁמַעֲנוּהָ
לֹא חָדַלְנוּ לְהִתְפַּלֵּל בַּעַדְכֶם וּלְבַקֵּשׁ שֶׁתִּמָּלְאוּ דַעַת

רְצוֹן הָאֱלֹהִים בְּכָל־חָכְמָה וּתְבוּנָה רוּחָנִית׃

9. ba`abur zo'th gam-'anach'nu l'min-hayom 'asher sh'ma`anuah lo' chadal'nu l'hith'palel ba`ad'kem ul'baqesh shetimal'u da`ath r'tson ha'Elohim b'kal-chak'mah uth'bunah ruachnith.

Col1:9 For this reason also, from the day that we heard,
we have not ceased to pray for you and to ask that you may be filled
with the knowledge of the will of the Elohim with all spiritual wisdom and understanding,

‹9› Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα
ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν
τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,

9 Dia touto kai hēmeis, aph' hēs hēmeras ēkousamen, ou pauometha
Therefore we also, from the day which we heard, do not cease
hyper hymōn proseuchomenoi kai aitoumenoi, hina plērōthēte tēn epignōsin
for you praying and asking that you may be filled with the knowledge
tou thelēmatos autou en pasē sophią kai synesei pneumatikē,
of His will in all wisdom and spiritual understanding,

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10 להתהלך כטוב בעיני האדון ובכל־חפצו
ולעשות פרי בכל־מעשה טוב ולרבות ולהוסיף לדעת אלהים׃

י לְהִתְהַלֵּךְ כַּטּוֹב בְּעֵינֵי הָאָדוֹן וּבְכָל־חֶפְצוֹ
וְלַעֲשׂוֹת פְּרִי בְּכָל־מַעֲשֶׂה טוֹב וְלִרְבּוֹת וּלְהוֹסִיף לָדַעַת אֱלֹהִים׃

**10. l'hith'hale'k katob b'`eyney ha'Adon uk'kal-cheph'tso
w'la`asoth p'ri b'kal-ma`aseh tob w'lir'both ul'hosiph lada`ath 'Elohim.**

Col1:10 to walk as good in the eyes of the Adon, in every desire,
bearing fruit in every good work and increasing and adding in the knowledge of Elohim,

‹10› περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ
καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,

10 peripatēsai axiōs tou kyriou eis pasan areskeian,
to walk worthy of the Master in every way pleasing to Him,
en panti ergō agathō karpophorountes kai auxanomenoi tē epignōsei tou theou,
in every good work bearing fruit and growing in the knowledge of Elohim,

---

11 להתחזק בכל־כח כגבורת כבודו לכל־סבלנות
וארך רוח עם־שמחה׃

יא לְהִתְחַזֵּק בְּכָל־כֹּחַ כִּגְבוּרַת כְּבוֹדוֹ לְכָל־סַבְלָנוּת
וְאֹרֶךְ רוּחַ עִם־שִׂמְחָה׃

**11. l'hith'chazeq b'kal-koach kig'burath k'bodo l'kal-sab'lanuth
w'ore'k ruach `im-sim'chah.**

Col1:11 being empowered with all power, according to His glorious might
for all patience and longsuffering spirit with joy,

‹11› ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ
εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. μετὰ χαρᾶς

11 en pasē dynamei dynamoumenoi kata to kratos tēs doxēs autou
with all power being empowered according to the might of His glory
eis pasan hypomonēn kai makrothymian. meta charas
for all endurance and long-suffering; with joy

ולתת תודה לאבינו המזכה אתנו 12
בחלק נחלת הקדשים באור:
יב וְלָתֵת תּוֹדָה לְאָבִינוּ הַמְזַכֶּה אֹתָנוּ
בְּחֵלֶק נַחֲלַת הַקְּדֹשִׁים בָּאוֹר:

12. w'latheth todah l'Abinu ham'zakeh 'othanu b'cheleq nachalath haq'dshim ba'or.

Col1:12 giving thanks to our Father, who has fitted us
for a portion of the inheritance of the holy ones in the Light,

‹12› εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·
12 eucharistountes tō patri tō hikanōsanti hymas
giving thanks to the Father, the One having qualified you
eis tēn merida tou klērou tōn hagiōn en tō phōti;
for the share of the allotment of the saints in the light;

אשר הוא חלצנו מממשלת החשך 13
והעבירנו למלכות בן-אהבתו:
יג אֲשֶׁר הוּא חִלְּצָנוּ מִמֶּמְשֶׁלֶת הַחֹשֶׁךְ
וְהֶעֱבִירָנוּ לְמַלְכוּת בֶּן־אַהֲבָתוֹ:

13. 'asher hu' chil'tsanu mimem'sheleth hachshe'k
w'he`ebiranu l'mal'kuth ben-'ahabatho.

Col1:13 which He rescued us from the domain of darkness,
and transferred us to the kingdom of His beloved Son,

‹13› ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους
καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
13 hos errysato hēmas ek tēs exousias tou skotous
who rescue us from the authority of darkness
kai metestēsen eis tēn basileian tou huiou tēs agapēs autou,
and transferred us into the kingdom of the Son of His love,

אשר יש-לנו בו הפדיון בדמו סליחת החטאים: 14
יד אֲשֶׁר יֶשׁ־לָנוּ בּוֹ הַפִּדְיוֹן בְּדָמוֹ סְלִיחַת הַחֲטָאִים:

14. 'asher yesh-lanu bo hapid'yon b'damo s'lichath hachata'im.

Col1:14 by whom we have the redemption through His blood, even the forgiveness of sins,

‹14› ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν·
14 en hō echomen tēn apolytrōsin, tēn aphesin tōn hamartiōn;
in whom we have the redemption, the forgiveness of sins;

15 והוא צלם האלהים הנעלם ובכור כל-נברא:

טו וְהוּא צֶלֶם הָאֱלֹהִים הַנֶּעְלָם וּבְכוֹר כָּל־נִבְרָא:

15. w'hu' tselem ha'Elohim hane`'lam ub'kor kal-nib'ra'.

Col1:15 He is the image of the invisible Elohim, the firstborn of all creation.

‹15› ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

15 hos estin eikōn tou theou tou aoratou, prōtotokos pasēs ktiseōs,

who is the image of the Elohim invisible, the firstborn of all creation,

---

16 כי-בו נברא כל אשר בשמים ואשר בארץ כל הנראה
וכל אשר-איננו נראה הן כסאות וממשלות הן שררות
ורשיות הכל נברא על-ידו ולמענהו:

טז כִּי־בוֹ נִבְרָא כֹּל אֲשֶׁר בַּשָּׁמַיִם וַאֲשֶׁר בָּאָרֶץ כֹּל הַנִּרְאֶה
וְכֹל אֲשֶׁר־אֵינֶנּוּ נִרְאֶה הֵן כִּסְאוֹת וּמֶמְשָׁלוֹת הֵן שְׂרָרוֹת
וְרָשֻׁיּוֹת הַכֹּל נִבְרָא עַל־יָדוֹ וּלְמַעֲנֵהוּ:

16. ki-bo nib'ra' kol 'asher bashamayim wa'asher ba'arets kol hanir'eh w'kol 'asher-'eynenu nir'eh hen kis'oth umem'shaloth hen s'raroth w'rashuyoth hakol nib'ra' `al-yado ul'ma`anehu.

Col1:16 Because in Him all things which were created, in the heavens and that which is on the earth, all that is visible, and all that is not visible, whether thrones or dominions or rulers or authorities all things have been created through His hands and for Him.

‹16› ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς,
τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

16 hoti en autō̜ ektisthē ta panta en tois ouranois kai epi tēs gēs,

because in Him were created all things in the heavens and on the earth,

ta horata kai ta aorata,

the visible things and the invisible things,

eite thronoi eite kyriotētes eite archai eite exousiai;

whether thrones or dominions whether rulers or authorities;

ta panta di' autou kai eis auton ektistai;

all things through Him and for Him have been created;

---

17 והוא לפני הכל והכל קים בו:

יז וְהוּא לִפְנֵי הַכֹּל וְהַכֹּל קַיָּם בּוֹ:

17. w'hu' liph'ney hakol w'hakol qayam bo.

Col1:17 He is before all things, and in Him all things exist.

‹17› καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,

17 kai autos estin pro pantōn kai ta panta en autō̜ synestēken,

and He is before all things and all things in Him have been held together

---

18 והוא ראש גוף העדה אשר הוא ראשית

ובכור מעם המתים למען יהיה הראשון בכל:

יח וְהוּא רֹאשׁ גּוּף הָעֵדָה אֲשֶׁר הוּא רֵאשִׁית
וּבְכוֹר מֵעִם הַמֵּתִים לְמַעַן יִהְיֶה הָרִאשׁוֹן בַּכֹּל:

18. w'hu' ro'sh guph ha`edah 'asher hu' re'shith
ub'kor me`im hamethim l'ma`an yih'yeh hari'shon bakol.

Col1:18 He is the Head of the Body, the assembly; who is the beginning,
the firstborn from the dead, that He might be the first in all things.

‹18› καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας·
ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

18 kai autos estin hē kephalē tou sōmatos tēs ekklēsias; hos estin archē, prōtotokos
and He is the head of the body, the assembly; who is its beginning, the firstborn
ek tōn nekrōn, hina genētai en pasin autos prōteuōn,
from the dead, that might be in everything He holding the first place,

---

19 כי־כן היה הרצון לשכן בו את־כל המלוא:

יט כִּי־כֵן הָיָה הָרָצוֹן לְשַׁכֵּן בּוֹ אֶת־כָּל הַמְּלוֹא:

19. ki-ken hayah haratson l'shaken bo 'eth-kal ham'lo'.

Col1:19 For thus in Him all the fulness was pleased to dwell,

‹19› ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

19 hoti en autῷ eudokēsen pan to plērōma katoikēsai
because in Him was pleased all the fulness to dwell

---

20 ולרצות לעצמו את־הכל על־ידו בעשותו שלום
בדם־צלובו על־ידו הן אשר בארץ הן אשר בשמים:

כ וּלְרַצּוֹת לְעַצְמוֹ אֶת־הַכֹּל עַל־יָדוֹ בַּעֲשׂוֹתוֹ שָׁלוֹם
בְּדַם־צְלוּבוֹ עַל־יָדוֹ הֵן אֲשֶׁר בָּאָרֶץ הֵן אֲשֶׁר בַּשָּׁמָיִם:

20. ul'ratsoth l'`ats'mo 'eth-hakol `al-yado ba`asotho shalom b'dam-ts'lubo
`al-yado hen 'asher ba'arets hen 'asher bashamayim.

Col1:20 and through Him to reconcile all things to His hands,
by having made peace through the blood of His crucifixion, through His hands,
I say, whether things which are on the earth or things which are in the heavens.

‹20› καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ
αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

20 kai di' autou apokatallaxai ta panta eis auton, eirēnopoiēsas
and through Him to reconcile all things to Himself, having made peace
dia tou haimatos tou staurou autou, [di' autou]
through the blood of His cross, through Him,
eite ta epi tēs gēs eite ta en tois ouranois.
whether the things on the earth or the things in the heavens.

---

21 וגם־אתם אשר הייתם מלפנים מוזרים
ואיבים במטות לבבכם אחרי המעשים הרעים:

כא וְגַם־אַתֶּם אֲשֶׁר הֱיִיתֶם מִלְּפָנִים מוּזָרִים
וְאֹיְבִים בִּנְטוֹת לְבַבְכֶם אַחֲרֵי הַמַּעֲשִׂים הָרָעִים׃

21. w'gam-'atem 'asher heyithem mil'phanim muzarim
w'oy'bim bin'toth l'bab'kem 'acharey hama`asim hara`im.

Col1:21 And you too, who were formerly estranged and enemies,
looked upon your heart, after evil works,

‹21› Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους
καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,

21 Kai hymas pote ontas apēllotriōmenous
And you once having alienated

kai echthrous tē̦ dianoią en tois ergois tois ponērois,
and enemies in the mind by works of evil,

---

22 עתה רצה אתכם בגופ בשרו על-ידי מותו
להעמידכם לפניו קדשים ובלי-מום ודפי:

כב עַתָּה רִצָּה אֶתְכֶם בְּגוּף בְּשָׂרוֹ עַל־יְדֵי מוֹתוֹ
לְהַעֲמִידְכֶם לְפָנָיו קְדֹשִׁים וּבְלִי־מוּם וָדֹפִי׃

22. `atah ritsah 'eth'kem b'guph b'saro `al-y'dey motho
l'ha`amid'kem l'phanayu q'dshim ub'li-mum wadophi.

Col1:22 yet He has now reconciled you in His fleshly body through His death,
to present you holy and without defect and without blemish before Him,

‹22› νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου
παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

22 nyni de apokatēllaxen en tō̦ sōmati tēs sarkos autou dia tou thanatou
yet now He reconciled in the body of His flesh through His death

parastēsai hymas hagious kai amōmous kai anegklētous katenōpion autou,
to present you holy and blameless and without reproach before Him,

---

23 אם-תעמדו מיסדים ונכונים באמונה ולא תמוטו מתוחלת
הבשורה אשר שמעתם ואשר נשמעה לכל-הנברא תחת השמים
ואשר אני פולוס הייתי לה למשרת:

כג אִם־תַּעַמְדוּ מְיֻסָּדִים וּנְכוֹנִים בָּאֱמוּנָה וְלֹא תִמּוֹטוּ מִתּוֹחֶלֶת
הַבְּשׂוֹרָה אֲשֶׁר שְׁמַעְתֶּם וַאֲשֶׁר נִשְׁמְעָה לְכָל־הַנִּבְרָא תַּחַת הַשָּׁמָיִם
וַאֲשֶׁר אֲנִי פּוֹלוֹס הָיִיתִי לָהּ לִמְשָׁרֵת׃

23. 'im-ta`am'du m'yusadim un'konim ba'emunah w'lo' thimotu mitocheleth
hab'sorah 'asher sh'ma`'tem wa'asher nish'm'`ah l'kal-hanib'ra' tachath hashamayim
wa'asher 'ani Pholos hayithi lah lim'shareth.

Col1:23 if you stand up to foundations and remain steadfast in the faith
and not moved away from the hope of the good news that you have heard,
which was proclaimed in all creation under the heavens,
and of which I, Pholos (Shaul), was a minister to you.

‹23› εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι
ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος
ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

23 ei ge epimenete tȩ̄ pistei tethemeliōmenoi kai hedraioi
if indeed you remain in the faith having been founded and established
kai mē metakinoumenoi apo tēs elpidos tou euaggeliou hou ēkousate,
and not moving away from the hope of the good news which you heard,
tou kērychthentos en pasȩ̄ ktisei tȩ̄ hypo ton ouranon,
it having been proclaimed in all creation under the heavens
hou egenomēn egō Paulos diakonos.
of which became I Paul a minister.

---

24 עתה הנני שמח בעינויי אשר אני סבל למענכם ואמלא
מה־שחסר מיסורי המשיח בבשרי בעד גופו היא העדה:

כד עַתָּה הִנְנִי שָׂמֵחַ בְּעִנּוּיַי אֲשֶׁר אֲנִי סֹבֵל לְמַעַנְכֶם וַאֲמַלֵּא
מַה־שֶּׁחָסֵר מִיִּסּוּרֵי הַמָּשִׁיחַ בִּבְשָׂרִי בְּעַד גּוּפוֹ הִיא הָעֵדָה:

24. `atah hin'ni sameach b'`inuyay 'asher 'ani sobel l'ma`an'kem wa'amale' mah-shechaser miisurey haMashiyach bib'sari b'`ad gupho hi' ha`edah.

Col1:24 Now, behold, I rejoice in my sufferings which I suffer for you
and fulfill what is lacking in the afflictions of the Mashiyach
in my flesh on behalf of His body, which is the assembly,

‹24› Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν
καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ
ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία,

24 Nyn chairō en tois pathēmasin hyper hymōn
Now I rejoice in my suffering on behalf of you
kai antanaplērō ta hysterēmata tōn thlipseōn tou Christou
and I fill up the things lacking of the afflictions of the Anointed One
en tȩ̄ sarki mou hyper tou sōmatos autou, ho estin hē ekklēsia,
in my flesh on behalf of His body, which is the assembly,

---

25 אשר הייתי לה למשרת כפי־פקדת אלהים
אשר נתנה־לי עליכם למלאת את־דבר האלהים:

כה אֲשֶׁר הָיִיתִי לָהּ לִמְשָׁרֵת כְּפִי־פְקֻדַּת אֱלֹהִים
אֲשֶׁר נִתְּנָה־לִּי עֲלֵיכֶם לְמַלֹּאת אֶת־דְּבַר הָאֱלֹהִים:

25. 'asher hayithi lah lim'shareth k'phi-ph'qudath 'Elohim 'asher nit'nah-li `aleykem l'mal'th 'eth-d'bar ha'Elohim.

Col1:25 of which I am a minister to you according to the stewardship of Elohim
which is given to me for you, to fulfill the Word of the Elohim,

‹25› ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ
τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,

25 hēs egenomēn egō diakonos kata tēn oikonomian tou theou
of which I became a minister according to the stewardship of the Elohim

tēn dotheisan moi eis hymas plērōsai ton logon tou theou,
having been given to me for you, to complete the Word of the Elohim,

---

26 את-הסוד אשר היה נעלם מעולמים ומדור ודור
ועתה נגלה לקדושיו:

כו אֶת־הַסּוֹד אֲשֶׁר הָיָה נֶעְלָם מֵעוֹלָמִים וּמִדּוֹר וָדוֹר
וְעַתָּה נִגְלָה לִקְדוֹשָׁיו:

26. ‘eth-hasod ‘asher hayah ne`’lam me`olamim umidor wador
w’`atah nig’lah liq’doshayu.

Col1:26 the mystery which has been hidden from the ages and from generation
and generation, but has now been manifested to His holy ones,

‹26› τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν -
νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,

26 to mystērion to apokekrymmenon apo tōn aiōnōn kai apo tōn geneōn -
the mystery having been hidden from the ages and from the generations

nyn de ephanerōthē tois hagiois autou,
but now was made manifest to His saints,

---

27 אשר-רצה האלהים להודיעם אי-זה הוא עשר כבוד הסוד
ההוא בגוים והוא המשיח אשר בכם אשר הוא תקות הכבוד:

כז אֲשֶׁר־רָצָה הָאֱלֹהִים לְהוֹדִיעָם אֵי־זֶה הוּא עֹשֶׁר כְּבוֹד הַסּוֹד
הַהוּא בַּגּוֹיִם וְהוּא הַמָּשִׁיחַ אֲשֶׁר בָּכֶם אֲשֶׁר הוּא תִּקְוַת הַכָּבוֹד:

27. ‘asher-ratsah ha’Elohim l’hodi`am ‘ey-zeh hu’ `sher k’bod hasod hahu’ bagoyim
w’hu’ haMashiyach ‘asher bakem ‘asher hu’ tiq’wath hakabod.

Col1:27 to whom the Elohim desired to make known what are the riches
of the glory of this mystery among the gentiles,
He is the Mashiyach which is in you who is the hope of glory,

‹27› οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου
ἐν τοῖς ἔθνεσιν, ὅ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·

27 hois ēthelēsen ho theos gnōrisai
to whom wanted the Elohim to make known

ti to ploutos tēs doxēs tou mystēriou toutou en tois ethnesin,
what is the wealth of the glory of this mystery among the gentiles,

ho estin Christos en hymin, hē elpis tēs doxēs;
which is the Anointed One in you, the hope of glory;

---

28 ואותו משמיעים אנחנו בהוכיחנו כל-איש
ובלמדנו כל-איש בכל-חכמה
למען העמיד כל-איש שלם במשיח יהושע:

כח וְאוֹתוֹ מַשְׁמִיעִים אֲנַחְנוּ בְּהוֹכִיחֵנוּ כָּל־אִישׁ
וּבְלַמְּדֵנוּ כָּל־אִישׁ בְּכָל־חָכְמָה
לְמַעַן הַעֲמִיד כָּל־אִישׁ שָׁלֵם בַּמָּשִׁיחַ יְהוֹשֻׁעַ:

28. w'otho mash'mi`im 'anach'nu b'hokichenu kal-'ish ub'lam'denu kal-'ish b'kal-chak'mah l'ma`an ha`amid kal-'ish shalem baMashiyach Yahushuà.

Col1:28 whom we announce in proving every man and in teaching every man with all wisdom, so that we may present every man complete in the Mashiyach יהושע,

‹28› ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ·

28 hon hēmeis kataggellomen nouthetountes panta anthrōpon
  whom we announce, warning every man
kai didaskontes panta anthrōpon en pasē sophią,
  and teaching every man in all wisdom,
hina parastēsōmen panta anthrōpon teleion en Christō;
  that we may present every man mature in the Anointed One;

---

29 ובזאת אף-אני עמל
ומתגושש כפי-פעלת כחו הפעל בי בגבורה:

כטוּבְזֹאת אַף־אֲנִי עָמֵל
וּמִתְגּוֹשֵׁשׁ כְּפִי־פְעֻלַּת כֹּחוֹ הַפֹּעֵל בִּי בִּגְבוּרָה׃

29. ubazo'th 'aph-'ani `amel umith'goshesh k'phi-ph'`ulath kocho hapo`el bi big'burah.

Col1:29 and with this I also labor, striving according to the working of His power works in me mightily.

‹29› εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

29 eis ho kai kopiō agōnizomenos kata tēn energeian autou tēn energoumenēn
  for which also I labor, striving according to the working of Him working
en emoi en dynamei.
  in me with power.

Chapter 2

Col2:1 הנני מודיע אתכם גדל הקרב שלי בעדכם
ובעד אנשי לודקיא ובעד כל אשר לא-ראו את-פני בבשר:

אהִנְנִי מוֹדִיעַ אֶתְכֶם גֹּדֶל הַקְּרָב שֶׁלִּי בַּעַדְכֶם
וּבְעַד אַנְשֵׁי לוּדְקִיָּא וּבְעַד כֹּל אֲשֶׁר לֹא־רָאוּ אֶת־פָּנַי בַּבָּשָׂר׃

1. hin'ni modi`a 'eth'kem godel haq'rab sheli ba`ad'kem ub'`ad 'an'shey Lud'q'ya' ub'`ad kol 'asher lo'-ra'u 'eth-panay babasar.

Col2:1 Behold, I let you to know what a great struggle I have for you and for those who are at Ludeqeya, and for all those who have not seen my face in the flesh,

‹2:1› Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑόρακαν τὸ πρόσωπόν μου ἐν σαρκί,

1 Thelō gar hymas eidenai hēlikon agōna echō hyper hymōn
  For I want you to know how great a struggle I have for you
kai tōn en Laodikeią kai hosoi ouch heorakan to prosōpon mou en sarki,

and the ones in Laodicea and as many as having not seen my face in the flesh,

---

למען ינחמו לבותם ונקשרו יחד באהבה ולכל-עשר דעת 2
נכונה להבין ולהשכיל סוד האלהים אבינו וסוד המשיח:

ב לְמַעַן יְנֻחֲמוּ לִבּוֹתָם וְנִקְשְׁרוּ יַחַד בְּאַהֲבָה וּלְכָל־עֹשֶׁר דַּעַת
נְכוֹנָה לְהָבִין וּלְהַשְׂכִּיל סוֹד הָאֱלֹהִים אָבִינוּ וְסוֹד הַמָּשִׁיחַ׃

2. l'ma`an y'nuchamu libotham w'niq'sh'ru yachad b'ahabah
ul'kal-`sher da`ath n'konah l'habin ul'has'kil sod ha'Elohim 'abinu w'sod haMashiyach.

Col2:2 that their hearts may be comforted, being knit together in love,
and to all riches of the full assurance of understanding, to the knowledge
of the mystery of the Elohim, our Father, and of the mystery of the Mashiyach,

‹2› ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ
καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως,
εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,

2 hina paraklēthōsin hai kardiai autōn, symbibasthentes en agapę̄
that may be encouraged their hearts, having been united together in love
kai eis pan ploutos tēs plērophorias tēs syneseōs,
and in all wealth of the full assurance of understanding,
eis epignōsin tou mystēriou tou theou, Christou,
resulting in the knowledge of the mystery of the Elohim, namely Anointed One,

---

אשר גנוזים בו כל-אצרות החכמה והדעת: 3

ג אֲשֶׁר גְּנוּזִים בּוֹ כָּל־אֹצְרוֹת הַחָכְמָה וְהַדָּעַת׃

3. 'asher g'nuzim bo kal-'ots'roth hachak'mah w'hada`ath.

Col2:3 in whom are hidden all the treasures of wisdom and knowledge.

‹3› ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

3 en hō̧ eisin pantes hoi thēsauroi tēs sophias kai gnōseōs apokryphoi.
in whom are all the treasures of wisdom and knowledge hidden.

וזאת אמר אני לכם למען 4
אשר-לא יטעה אתכם איש בשפתי חלקות:

ד וְזֹאת אֹמֵר אֲנִי לָכֶם לְמַעַן
אֲשֶׁר־לֹא יַטְעֶה אֶתְכֶם אִישׁ בְּשִׂפְתֵי חֲלָקוֹת׃

4. w'zo'th 'omer 'ani lakem
l'ma`an 'asher-lo' yat'`eh 'eth'kem 'ish b'siph'they chalaqoth.

Col2:4 And this I say to you, for that no one should deceive you with smooth lips.

‹4› Τοῦτο λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

4 Touto legō hina mēdeis hymas paralogizētai en pithanologią.
This I say so that no one may delude you with persuasive speech.

כי גם-אם בבשרי אני רחוק מכם הנה ברוחי אני אצלכם 5
ושמח בראתי את-מעמדכם ותקף אמונתכם במשיח:

ה כִּי גַּם־אִם בִּבְשָׂרִי אֲנִי רָחוֹק מִכֶּם הִנֵּה בְּרוּחִי אֲנִי אֶצְלְכֶם
וְאֶשְׂמַח בִּרְאוֹתִי אֶת־מַעֲמַדְכֶם וְתֹקֶף אֱמוּנַתְכֶם בַּמָּשִׁיחַ׃

5. ki gam-'im bib'sari 'ani rachoq mikem hinneh b'ruchi 'ani 'ets'l'kem
w'es'mach bir'othi 'eth-ma`amad'kem w'thoqeph 'emunath'kem baMashiyach.

Col2:5 For even though in my flesh I am far from you, behold, I am with you in spirit,
rejoicing to see your order and the stability of your faith in the Mashiyach.

<5> εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων
καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

5 ei gar kai tę̄ sarki apeimi, alla tō̧ pneumati syn hymin eimi, chairōn
For if indeed in the flesh I am absent, but in the Spirit with you I am, rejoicing

kai blepōn hymōn tēn taxin kai to stereōma tēs eis Christon pisteōs hymōn.
and seeing your order and the firmness in the Anointed One faith of your.

---

6 לכן כאשר קבלתם את-המשיח את יהושע אדנינו
כן גם-התהלכו בו:

ו לָכֵן כַּאֲשֶׁר קִבַּלְתֶּם אֶת־הַמָּשִׁיחַ אֵת יָהוּשֻׁעַ אֲדֹנֵינוּ
כֵּן גַּם־הִתְהַלְּכוּ בוֹ׃

6. laken ka'asher qibal'tem 'eth-haMashiyach 'eth Yahushuà 'Adoneynu
ken gam-hith'hal'ku bo.

Col2:6 Therefore as you have received the Mashiyach יהושע our Adon,
so also walk in Him,

<6> Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,

6 Hōs oun parelabete ton Christon Iēsoun ton kyrion, en autō̧ peripateite,
As therefore you received the Anointed One Yahushua the Master in Him walk,

---

7 משרישים ונבנים בו וקימים באמונה כאשר למדתם
ומרבים בתודה בה:

ז מַשְׁרִישִׁים וְנִבְנִים בּוֹ וְקַיָּמִים בָּאֱמוּנָה כַּאֲשֶׁר לֻמַּדְתֶּם
וּמַרְבִּים בְּתוֹדָה בָּהּ׃

7. mash'rishim w'nib'nim bo w'qayamim ba'emunah
ka'asher lumad'tem umar'bim b'thodah bah.

Col2:7 having been rooted and building up in Him and establishing in your faith,
just as you were instructed, and overflowing in it with thanksgiving.

<7> ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ
καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

7 errizōmenoi kai epoikodomoumenoi en autō̧ kai bebaioumenoi
having been rooted and being built up in Him and being firmly founded

tę̄ pistei kathōs edidachthēte, perisseuontes en eucharistią.
in the faith as you were taught, abounding in thanksgiving.

---

8 הזהרו פן-יוליך אתכם איש שולל בפילסופיה ובמדוחי
שוא לפי קבלת בני האדם ותקוני העולם ולא על-פי המשיח:

ח הִזָּהֲרוּ פֶּן־יוֹלִיךְ אֶתְכֶם אִישׁ שׁוֹלָל בְּפִילֹסוֹפְיָה וּבְמַדּוּחֵי
שָׁוְא לְפִי קַבָּלַת בְּנֵי הָאָדָם וְתִקּוּנֵי הָעוֹלָם וְלֹא עַל־פִּי הַמָּשִׁיחַ׃

8. hizaharu pen-yoli'k 'eth'kem 'ish sholal b'philosoph'yah ub'maduchey
shaw' l'phi qabalath b'ney ha'adam w'thiquney ha`olam w'lo' `al-pi haMashiyach.

Col2:8 Beware lest a man shall lead you astray through the philosophy
and through vain deception, according to the tradition of sons of men,
according to the elementary matters of the world, and not according to the Mashiyach.

‹8› βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας
καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων,
κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·

8 blepete mē tis hymas estai ho sylagōgōn dia tēs philosophias
Beware lest anyone of you there be being taken captive through philosophy
kai kenēs apatēs kata tēn paradosin tōn anthrōpōn, kata
and empty deceit according to the tradition of men, according to
ta stoicheia tou kosmou kai ou kata Christon;
the elementary principles of the world and not according to the Anointed One;

---

9 כי בו בגופו שכן כל-מלא האלהות ובו אתם נמלאים:
ט כִּי בוֹ בְּגוּפוֹ שֹׁכֵן כָּל־מְלֹא הָאֱלָהוּת וּבוֹ אַתֶּם נִמְלָאִים׃

9. ki bo b'gupho shoken kal-m'lo' ha'Elahuth ubo 'atem nim'la'im.

Col2:9 For in Him all the fullness of the El of invisibility dwells in His body
and you are full in it,

‹9› ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

9 hoti en autǫ katoikei pan to plērōma tēs theotētos sōmatikōs,
because in Him dwells all the fulness of the Elohim bodily,

---

10 אשר הוא ראש כל-שררה ושלטן:
י אֲשֶׁר הוּא רֹאשׁ כָּל־שְׂרָרָה וְשָׁלְטָן׃

10. 'asher hu' ro'sh kal-s'rarah w'shal'tan.

Col2:10 which is the head of all principality and authority.

‹10› καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.

10 kai este en autǫ peplērōmenoi,
and you are in Him having been made full,
hos estin hē kephalē pasēs archēs kai exousias,
who is the head of all rule and authority

---

11 ובו גם-נמלתם מילה שלא בידים בהפשטת גוף הבשר
(החוטא) היא מילת המשיח:
יא וּבוֹ גַּם־נִמַּלְתֶּם מִילָה שֶׁלֹּא בְיָדַיִם בְּהַפְשָׁטַת גּוּף הַבָּשָׂר
(הַחוֹטֵא) הִיא מִילַת הַמָּשִׁיחַ׃

11. ubo gam-nimal'tem milah shel' b'yadayim b'haph'shatath guph habasar
(hachote') hi' milath haMashiyach.

Col2:11 And in Him you were also circumcised with a circumcision made without hands,
in the removal of the body of the sinful flesh by the circumcision of the Mashiyach,

‹11› ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ
ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

11 en hō kai perietmēthēte peritomē acheiropoiētō
in whom also you were circumcised with a circumcision not made with hands

en tē apekdysei tou sōmatos tēs sarkos, en tē peritomē tou Christou,
in the putting off the body of the flesh, in the circumcision of the Anointed One,

---

כי נקברתם אתו בטבילה אף־קמתם אתו בתחיה 12
על־ידי האמונה בגבורת אלהים אשר העירו מן־המתים׃

יב כִּי נִקְבַּרְתֶּם אִתּוֹ בַּטְּבִילָה אַף־קַמְתֶּם אִתּוֹ בַּתְּחִיָּה
עַל־יְדֵי הָאֱמוּנָה בִּגְבוּרַת אֱלֹהִים אֲשֶׁר הֱעִירוֹ מִן־הַמֵּתִים׃

12. ki niq'bar'tem 'ito bat'bilah 'aph-qam'tem 'ito bat'chiah `al-y'dey ha'emunah
big'burath 'Elohim 'asher he`iro min-hamethim.

Col2:12 for you were buried with Him in immersion, when you also were raised with Him
in the resurrection through faith in the working of Elohim, who raised Him from the dead.

‹12› συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε
διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·

12 syntaphentes autō en tō baptismō, en hō
having been buried together with Him in His baptism, with whom also

kai synēgerthēte dia tēs pisteōs tēs energeias tou theou
you were raised together through your faith of the working of Elohim

tou egeirantos auton ek nekrōn;
having raised Him from the dead;

גם־אתכם המתים בפשעים ובערלת בשרכם 13
החיה אתו בסלח לכם את־כל־פשעיכם׃

יג גַּם־אֶתְכֶם הַמֵּתִים בַּפְּשָׁעִים וּבְעָרְלַת בְּשַׂרְכֶם
הֶחֱיָה אִתּוֹ בִּסְלֹחַ לָכֶם אֶת־כָּל־פִּשְׁעֵיכֶם׃

13. gam-'eth'kem hamethim bap'sha`im ub'`ar'lath b'sar'kem
hecheyah 'ito bis'loach lakem 'eth-kal-pish'`eykem.

Col2:13 Even you are dead in your transgressions and in the uncircumcision of your flesh,
He made you alive together with Him, having forgiven us all our transgressions,

‹13› καὶ ὑμᾶς νεκροὺς ὄντας [ἐν] τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς
ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα.

13 kai hymas nekrous ontas [en] tois paraptōmasin kai tē akrobystią tēs sarkos hymōn,
and you being dead in the trespasses and the uncircumcision of your flesh,

synezōopoiēsen hymas syn autō, charisamenos hēmin panta ta paraptōmata.
He made alive together you with Him, having forgiven us all the trespasses;

וימחק את־השטר המעיד בנו בחקתיו 14
וישאהו מתוכנו ויתקעהו בצלוב׃

יד וַיִּמְחַק אֶת־הַשְּׁטָר הַמֵּעִיד בָּנוּ בְּחֻקֹּתָיו
וַיִּשָּׂאֵהוּ מִתּוֹכֵנוּ וַיִּתְקָעֵהוּ בַּצְּלוּב׃

14. wayim'chaq 'eth-hash'tar hame`id banu b'chuqothayu
wayisa'ehu mitokenu wayith'qa`ehu bats'lub.

Col2:14 blotting out the handwriting that bear witness to us in His ordinances
and He has taken it out of us, having nailed it to the crucifixion.

‹14› ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν,
καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·

14 exaleipsas to kath' hēmōn cheirographon tois dogmasin
having wiped out the against us handwriting in the ordinances,
ho ēn hypenantion hēmin, kai auto ērken ek tou mesou
which was contrary to us, and He has taken it out of the midst
prosēlōsas auto tō staurō;
by having nailing it to the cross;

---

15 ויפשט את-השרים והשליטים
ויתנם לראוה בם רבים ויוליכם בו שבי:
טו וַיַּפְשֵׁט אֶת־הַשָּׂרִים וְהַשַּׁלִּיטִים
וַיִּתְּנֵם לְרַאֲוָה בָּם רַבִּים וַיּוֹלִיכֵם בּוֹ שֶׁבִי׃

15. wayaph'shet 'eth-hasarim w'hashalitim
wayit'nem l'ra'awah bam rabbim wayolikem bo shebi.

Col2:15 And having simplified principality and authority,
He gave to show them a multitude, having prevailed the captivity in it.

‹15› ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ,
θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

15 apekdysamenos tas archas kai tas exousias
having disarmed the rulers and the authorities
edeigmatisen en parrēsia, thriambeusas autous en autō.
He made a show of them in public, having triumphed over them in it.

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16 על-כן לא-ידין איש אתכם על-דבר מאכל
ומשקה או-על מועדים וראשי חדשים ושבתות:
טז עַל־כֵּן לֹא־יָדִין אִישׁ אֶתְכֶם עַל־דְּבַר מַאֲכָל
וּמַשְׁקֶה אוֹ־עַל מוֹעֲדִים וְרָאשֵׁי חֳדָשִׁים וְשַׁבָּתוֹת׃

16. `al-ken lo'-yadin 'ish 'eth'kem `al-d'bar ma'akal
umash'qeh 'o-`al mo`adim w'Ra'shey Chadashim w'Shabbatot.

Col2:16 Therefore, let no one judge you on the word of food, and drink,
or on appointed feasts and Rashey Chadashim (heads of months) and Shabbatot

‹16› Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει
ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων·

16 Mē oun tis hymas krinetō en brōsei kai en posei

Therefore let not anyone judge you in eating and in drinking
ē en merei heortēs ē neomēnias ē sabbatōn;
or in respect to a feast or a new month or Sabbaths;

אשר הם צל הדברים העתידים לבא וגופם הוא במשיח׃ 17
יז אֲשֶׁר הֵם צֵל הַדְּבָרִים הָעֲתִידִים לָבֹא וְגוּפָם הוּא בַּמָּשִׁיחַ׃
17. 'asher hem tsel had'barim ha`athidim labo' w'gupham hu' baMashiyach.

Col2:17 which they are a shadow of the future things to come;
but the body is of the Mashiyach.

‹17› ἅ ἐστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.
17 ha estin skia tōn mellontōn, to de sōma tou Christou.
which is a shadow of the coming things, but the reality is of the Anointed One.

אל-תתנו לאיש להאביד שכרכם על-ידי שפלות רוח 18
ועבודת מלאכים והוא מהלך בדברים אשר לא ראו עיניו
ומלא רוח גאוה על-לא-דבר משכל בשרו׃
יח אַל־תִּתְּנוּ לְאִישׁ לְהַאֲבִיד שְׂכַרְכֶם עַל־יְדֵי שִׁפְלוּת רוּחַ
וַעֲבוֹדַת מַלְאָכִים וְהוּא מְהַלֵּךְ בִּדְבָרִים אֲשֶׁר לֹא רָאוּ עֵינָיו
וּמָלֵא רוּחַ גַּאֲוָה עַל־לֹא־דָבָר מִשֵּׂכֶל בְּשָׂרוֹ׃
18. 'al-tit'nu l'ish l'ha'abid s'kar'kem `al-y'dey shiph'luth ruach
wa`abodath mal'akim w'hu' m'hale'k bid'barim 'asher lo' ra'u `eynayu
umale' ruach ga'awah `al-lo'-dabar misekel b'saro.

Col2:18 Do not let one deprive you of your reward by a spirit of humility
and the working of the messengers, and he walks into things that his eyes has not seen,
and is filled with a spirit of pride over nothing by his fleshly mind,

‹18› μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἅ ἑόρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,
18 mēdeis hymas katabrabeuetō thelōn en tapeinophrosynę
Let no one deprive you of the prize by delighting in humility
kai thrēskeią tōn aggelōn, ha heoraken embateuōn,
and veneration of the angels, things which He has seen delving into,
eikę physioumenos hypo tou noos tēs sarkos autou,
being vainly puffed up by the mind of His flesh,

ואיננו אחז בראש אשר ממנו כל-הגוף המחבר 19
והמאחז בציריו ודבקיו יגדל גדול אלהים׃
יט וְאֵינֶנּוּ אֹחֵז בָּרֹאשׁ אֲשֶׁר מִמֶּנּוּ כָּל־הַגּוּף הַמְחֻבָּר
וְהַמְּאֻחָז בְּצִירָיו וּדְבָקָיו יִגְדַּל גִּדּוּל אֱלֹהִים׃
19. w'eynenu 'ochez baro'sh 'asher mimenu kal-haguph ham'chubar
w'hama'achaz b'tsirayu ud'baqayu yig'dal gidul 'Elohim.

Col2:19 and we do not hold to the head, from which all the body by the joints
and liagments being fully supplied and being united together,
grows with the growth of Elohim.

‹19› καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν
καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ θεοῦ.

19 kai ou kratōn tēn kephalēn, ex hou pan to sōma dia tōn haphōn
and not holding the head, out from whom all the body through the joints
kai syndesmōn epichorēgoumenon
and ligaments being fully supplied
kai symbibazomenon auxei tēn auxēsin tou theou.
and being united together grows with the growth of Elohim.

לכן אם-מתם עם-המשיח לתקוני העולם 20
למה תשתעבדו לחקים כאלו עודכם חיים בעולם:

כ לָכֵן אִם־מַתֶּם עִם־הַמָּשִׁיחַ לְתִקּוּנֵי הָעוֹלָם
לָמָּה תִשְׁתַּעְבְּדוּ לְחֻקִּים כְּאִלּוּ עֹדְכֶם חַיִּים בָּעוֹלָם:

20. laken 'im-matem `im-haMashiyach l'thiquney ha`olam
lamah thish'ta`'b'du l'chuqim k'ilu `od'kem chayim ba`olam.

Col2:20 If, then, you have died with the Mashiyach from the elementary principles
of the world, why should you be enslaved to such laws until you live in the world?

‹20› Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου,
τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;

20 Ei apethanete syn Christō̧ apo tōn stoicheiōn
Since you died with the Anointed One from the elementary principles
tou kosmou, ti hōs zōntes en kosmō̧ dogmatizesthe?
of the world, why as living in the world do you subject yourselves to ordinances?

אל-תאחז אל-תטעם אל-תגע: 21

כא אַל־תֹּאחֵז אַל־תִּטְעַם אַל־תִּגָּע:

21. 'al-to'chez 'al-tit'`am 'al-tiga`.

Col2:21 Do not handle, do not taste, do not touch!

‹21› Μὴ ἅψῃ μηδὲ γεύσῃ μηδὲ θίγῃς,

21 Mē hapsȩ̄ mēde geusȩ̄ mēde thigȩ̄s,
Do not touch nor taste nor handle,

והם עמדים לכלות בתשמישם לפי מצות אנשים ולמודיהם: 22

כב וְהֵם עֹמְדִים לִכְלוֹת בְּתַשְׁמִישָׁם לְפִי מִצְוֹת אֲנָשִׁים וְלִמּוּדֵיהֶם:

22. w'hem `om'dim lik'loth b'thash'misham l'phi mits'oth 'anashim w'limudeyhem.

Col2:22 (they stand up to consume by their applications)
according to the commandments of men and to their teachings?

‹22› ἅ ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει,
κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων,

22 ha estin panta eis phthoran tȩ̄ apochrēsei,
which things are all destined to deterioration with use,
kata ta entalmata kai didaskalias tōn anthrōpōn,

according to the commandments and teachings of men,

---

23 הנראים כעין חכמה בעבודה בדויה מלב ובשפלות רוח
ובענוי הגוף שאין בו מועיל רק-להשביע הבשר:

כג הַנִּרְאִים כְּעֵין חָכְמָה בַּעֲבוֹדָה בְדוּיָה מִלֵּב וּבְשִׁפְלוּת רוּחַ
וּבְעִנּוּי הַגּוּף שֶׁאֵין בּוֹ מוֹעִיל רַק־לְהַשְׂבִּיעַ הַבָּשָׂר׃

23. hanir'im k'`eyn chak'mah ba`abodah b'duyah mileb ub'shiph'luth ruach ub'`inuy haguph she'eyn bo mo`il raq-l'has'bi`a habasar.

Col2:23 Which are visible like the eye of wisdom in a work that is fictional from the heart,
with the spirit of humility, and neglecting of the body,
which is not only helpful to it to the satisfying of the flesh.

‹23› ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

23 hatina estin logon men echonta sophias en ethelothrēskią
which things are an appearance having of wisdom in self-imposed religion
kai tapeinophrosynę [kai] apheidią sōmatos,
and humility and severe treatment of the body,
ouk en timę tini pros plēsmonēn tēs sarkos.
not in any value against the indulgence of the flesh.

Chapter 3

Col3:1 לכן אם-קמתם עם-המשיח בקשו את אשר למעלה
אשר המשיח ישב שם לימין האלהים:

א לָכֵן אִם־קַמְתֶּם עִם־הַמָּשִׁיחַ בַּקְּשׁוּ אֵת אֲשֶׁר לְמָעְלָה
אֲשֶׁר הַמָּשִׁיחַ יֹשֵׁב שָׁם לִימִין הָאֱלֹהִים׃

1. laken 'im-qam'tem `im-haMashiyach baq'shu 'eth 'asher l'ma`'lah 'asher haMashiyach ysheb sham limin ha'Elohim.

Col3:1 Therefore if you have been raised with the Mashiyach, seek those things
which are above, where the Mashiyach is seated there at the right hand of the Elohim.

‹3:1› Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε,
οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος·

1 Ei oun synēgerthēte tǫ Christǫ, ta anō zēteite,
If therefore you were raised with the Anointed One, the things above seek,
hou ho Christos estin en dexią tou theou kathēmenos;
where the Anointed One is at the right hand of the Elohim sitting;

---

2 את אשר למעלה יהגה לבבכם לא את-אשר בארץ:

ב אֵת אֲשֶׁר לְמַעְלָה יֶהְגֶּה לְבַבְכֶם לֹא אֶת־אֲשֶׁר בָּאָרֶץ׃

2. 'eth 'asher l'ma`'lah yeh'geh l'bab'kem lo' 'eth-'asher ba'arets.

Col3:2 Think of the things which are above your hearts, not of what are on earth.

‹2› τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

2 ta anō phroneite, mē ta epi tēs gēs.
the things above think about, not the things on the earth.

---

3 כי-מתם וחייכם צפונים עם-המשיח באלהים:

ג כִּי־מַתֶּם וְחַיֵּיכֶם צְפוּנִים עִם־הַמָּשִׁיחַ בֵּאלֹהִים׃

3. ki-matem w'chayeykem ts'phunim `im-haMashiyach b'Elohim.

Col3:3 For you have died and your life is hidden with the Mashiyach in Elohim.

<3> ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ·

3 apethanete gar kai hē zōē hymōn kekryptai syn tō̜ Christō̜ en tō̜ theō̜;
For you died and your life has been hidden with the Anointed One in Elohim;

---

4 בעת הגלות המשיח
אשר הוא חייכם גם-אתם תגלו עמו בכבוד:

ד בְּעֵת הִגָּלוֹת הַמָּשִׁיחַ
אֲשֶׁר הוּא חַיֵּיכֶם גַּם־אַתֶּם תִּגָּלוּ עִמּוֹ בְּכָבוֹד׃

4. b'`eth higaloth haMashiyach 'asher hu' chayeykem gam-'atem tigalu `imo b'kabod.

Col3:4 At the time the Mashiyach, who is our life, is manifested,
then you shall also be manifested with Him in glory.

<4> ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν,
τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

4 hotan ho Christos phanerōthē̜, hē zōē hymōn,
when the Anointed One is manifested, your life,
tote kai hymeis syn autō̜ phanerōthēsesthe en doxē̜.
then also you with Him shall be manifested in glory.

---

5 על-כן תמותתו אבריכם בארץ את-הזנות והטמאה והזמה
והתאות הרעות ונטות אחרי הבצע אשר היא עבודת אלילים:

ה עַל־כֵּן תְּמוֹתְתוּ אֵבְרֵיכֶם בָּאָרֶץ אֶת־הַזְּנוּת וְהַטֻּמְאָה וְהַזִּמָּה
וְהַתַּאֲוֹת הָרָעוֹת וּנְטוֹת אַחֲרֵי הַבֶּצַע אֲשֶׁר הִיא עֲבוֹדַת אֱלִילִים׃

5. `al-ken t'mothathu 'ebareykem ba'arets 'eth-haz'nuth w'hatum'ah
w'hazimah w'hata'aoth hara`oth un'toth 'acharey habetsa` 'asher hi' `abodath 'elilim.

Col3:5 Therefore consider the members which are upon the earth;
fornication, uncleanness, passion, evil desire, and covetousness after greed
which is the work of idolatry.

<5> Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν ἀκαθαρσίαν
πάθος ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία,

5 Nekrōsate oun ta melē ta epi tēs gēs, porneian akatharsian
Therefore put to death your members on the earth, fornicaiton, uncleanness,
pathos epithymian kakēn, kai tēn pleonexian, hētis estin eidōlolatria,
passion, evil desire, and covetousness, which is idolatry,

---

6 כי בגלל אלה יבוא חרון אלהים על-בני המרי:

ו כִּי בִּגְלַל אֵלֶּה יָבֹא חֲרוֹן אֱלֹהִים עַל־בְּנֵי הַמֶּרִי׃

6. ki big'lal 'eleh yabo' charon 'Elohim `al-b'ney hameri.

Col3:6 For it is because of these things
that the wrath of Elohim shall come upon the sons of disobedience,

‹6› δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας].
6 di' ha erchetai hē orgē tou theou [epi tous huious tēs apeitheias].
because of which things comes the wrath of Elohim on the sons of disobedience;

---

7 אשר גם־אתם הלכתם בהם מלפנים בשבתכם בתוכם׃
ז אֲשֶׁר גַּם־אַתֶּם הֲלַכְתֶּם בָּהֶם מִלְפָנִים בְּשִׁבְתְּכֶם בְּתוֹכָם׃

7. 'asher gam-'atem halak'tem bahem mil'phanim b'shib't'kem b'thokam.

Col3:7 and in which you also walked in front of them, when you were living among them.

‹7› ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν τούτοις·
7 en hois kai hymeis periepatēsate pote, hote ezēte en toutois;
among whom also you walked once, when you were living in these things;

---

8 אך־עתה הסירו כל־אלה מעליכם רגז וכעס ורשע
וגדוף ודברי נבלה מפיכם׃
ח אַךְ־עַתָּה הָסִירוּ כָּל־אֵלֶּה מֵעֲלֵיכֶם רֹגֶז וָכַעַס וְרֶשַׁע
וְגִדּוּף וְדִבְרֵי נְבָלָה מִפִּיכֶם׃

**8. 'a'k-`atah hasiru kal-'eleh me`aleykem rogez waka`as w'resha` w'giduph
w'dib'rey n'balah mipikem.**

Col3:8 But now, also put off all these from you: anger, wrath, malice, blasphemy,
and filthy communication from your mouth.

‹8› νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν,
αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·
8 nyni de apothesthe kai hymeis ta panta, orgēn, thymon, kakian, blasphēmian,
but now put away also you all these things wrath, anger, malice, blasphemy,
aischrologian ek tou stomatos hymōn;
indecent language from your mouth;

---

9 ואל־תשקרו איש בעמיתו אחרי
אשר פשטתם את־האדם הישן ופעלותיו׃
ט וְאַל־תְּשַׁקְּרוּ אִישׁ בַּעֲמִיתוֹ אַחֲרֵי
אֲשֶׁר פְּשַׁטְתֶּם אֶת־הָאָדָם הַיָּשָׁן וּפְעֻלּוֹתָיו׃

**9. w'al-t'shaq'ru 'ish ba`amitho 'acharey
'asher p'shat'tem 'eth-ha'adam hayashan uph'`ulothayu.**

Col3:9 Do not lie to one another, in his colleague after me,
since you have put off the old man with his practices,

‹9› μὴ ψεύδεσθε εἰς ἀλλήλους,
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ

9 mē pseudesthe eis allēlous,
do not lie to one another,
apekdysamenoi ton palaion anthrōpon syn tais praxesin autou
having put off the old man with his practises

---

10 ולבשתם את־האדם החדש המתחדש בדעת כצלם בראו:
י וּלְבַשְׁתֶּם אֶת־הָאָדָם הֶחָדָשׁ הַמִּתְחַדֵּשׁ בְּדַעַת כְּצֶלֶם בֹּרְאוֹ:
10. ul'bash'tem 'eth-ha'adam hechadash hamith'chadesh bada`ath k'tselem bor'o.

Col3:10 and have put on the new man which is renewed to a knowledge
according to the image of the One who created him,

‹10› καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν
κατ' εἰκόνα τοῦ κτίσαντος αὐτόν,
10 kai endysamenoi ton neon ton anakainoumenon eis epignōsin
and having put on the new man, the one being renewed in knowledge
kat' eikona tou ktisantos auton,
in accordance with the image of the One having created him,

---

11 אשר אין־בו יוני ויהודי ולא מילה וערלה ולא לעז
וסקותי ולא עבד ובן־חורין כי המשיח הוא הכל ובכל:
יא אֲשֶׁר אֵין־בּוֹ יְוָנִי וִיהוּדִי וְלֹא מִילָה וְעָרְלָה וְלֹא לֹעֵז
וּסְקוּתִי וְלֹא עֶבֶד וּבֶן־חוֹרִין כִּי הַמָּשִׁיחַ הוּא הַכֹּל וּבַכֹּל:
11. 'asher 'eyn-bo Y'wani wiYahudi w'lo' milah w'`ar'lah w'lo' lo`ez
uS'quthi w'lo' `ebed uben-chorin ki haMashiyach hu' hakol ubakol.

Col3:11 in which there is neither Yewani nor Yahudi, nor circumcised,
nor uncircumcised, nor barbarian, nor Sequthi, nor slave nor the son of freedom,
but the Mashiyach is all, and in all.

‹11› ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος,
Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός.
11 hopou ouk eni Hellēn kai Ioudaios, peritomē kai akrobystia, Barbaros,
where there is not Greek and Jew, circumcision and uncircumcision, Barbarian,
Skythēs, doulos, eleutheros, alla [ta] panta kai en pasin Christos.
Scythian, slave, freeman, but all things and in all the Anointed One is.

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12 לכן אתם בחירי האלהים הקדשים והחביבים לבשו
המון רחמים ונדיבות ונמיכות רוח וענוה וארך אפים:
יב לָכֵן אַתֶּם בְּחִירֵי הָאֱלֹהִים הַקְּדֹשִׁים וְהַחֲבִיבִים לִבְשׁוּ
הֲמוֹן רַחֲמִים וּנְדִיבוּת וּנְמִיכוּת רוּחַ וַעֲנָוָה וְאֶרֶךְ אַפָּיִם:
12. laken 'atem b'chirey ha'Elohim haq'dshim w'hachabibim lib'shu hamon rachamim
un'dibuth un'mikuth ruach wa`anawah w'erek 'apayim.

Col3:12 Therefore, you are the elect of the Elohim, holy and beloved, put on
feelings of compassion, kindness, the spirit of humbleness, meekness and longsuffering;

‹12› Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι,

σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραΰτητα μακροθυμίαν,
12 Endysasthe oun, hōs eklektoi tou theou, hagioi kai ēgapēmenoi,
Put on therefore, as chosen ones of the Elohim, holy and beloved,
splagchna oiktirmou chrēstotēta tapeinophrosynēn prautēta makrothymian,
feelings of compassion, kindness, humility, meekness, long-suffering,

---

ותשאו איש את-רעהו ותמחלו בהיות לכם ריב איש 13
עם-אחיו כאשר המשיח מחל לכם כן תמחלו גם-אתם:
יג וְתִשְׂאוּ אִישׁ אֶת־רֵעֵהוּ וְתִמְחֲלוּ בִּהְיוֹת לָכֶם רִיב אִישׁ
עִם־אָחִיו כַּאֲשֶׁר הַמָּשִׁיחַ מָחַל לָכֶם כֵּן תִּמְחֲלוּ גַּם־אַתֶּם׃
13. w'this'u 'ish 'eth-re`ehu w'thim'chalu bih'yoth lakem rib 'ish `im-'achiu
ka'asher haMashiyach machal lakem ken tim'chalu gam-'atem.

Col3:13 bearing with one another, and forgiving each other, when you has a complaint with one another, just as the Mashiyach forgave you, so you shall also forgive.

‹13› ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς·
13 anechomenoi allēlōn kai charizomenoi heautois ean tis pros tina
forbearing one another and forgiving each other if anyone against anyone
echē momphēn; kathōs kai ho kyrios echarisato hymin, houtōs kai hymeis;
may have a complaint; as also the Master forgave you, so also you should do.

ועל-כל-אלה לבשו האהבה היא אגדת השלמות: 14
יד וְעַל־כָּל־אֵלֶּה לִבְשׁוּ הָאַהֲבָה הִיא אֲגֻדַּת הַשְּׁלֵמוּת׃
14. w'`al-kal-'eleh lib'shu ha'ahabah hi' 'agudath hash'lemuth.

Col3:14 And above all these things put on love, which is the bond of perfectness.

‹14› ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος.
14 epi pasin de toutois tēn agapēn, ho estin syndesmos tēs teleiotētos.
to all and these things add love, which is a bond of perfection

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וישלט בלבבכם שלום המשיח אשר-נקראתם לו בגוף אחד 15
וזבחו תודה:
טו וְיִשְׁלַט בִּלְבַבְכֶם שְׁלוֹם הַמָּשִׁיחַ אֲשֶׁר־נִקְרֵאתֶם לוֹ בְּגוּף אֶחָד
וְזִבְחוּ תּוֹדָה׃
15. w'yish'lat bil'bab'kem sh'lom haMashiyach
'asher-niq're'them lo b'guph 'echad w'zib'chu todah.

Col3:15 And let the peace of the Mashiyach rule in your hearts,
to which also you are called in one body; and be filled with thanks.

‹15› καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.
15 kai hē eirēnē tou Christou brabeuetō en tais kardiais hymōn,
And the peace of the Anointed One let arbitrate in your hearts,
eis hēn kai eklēthēte en heni sōmati; kai eucharistoi ginesthe.

to which peace also you were called in one body; and be thankful.

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16 דבר המשיח ישכן בקרבכם בשפע רב בכל-חכמה
ותלמדו ותעוררו את-נפשכם בתהלות ותשבחות
ושירות רוחניות ושירו ליהוה בנעימה בלבבכם:

טז דְּבַר הַמָּשִׁיחַ יִשְׁכֹּן בְּקִרְבְּכֶם בְּשֶׁפַע רַב בְּכָל־חָכְמָה
וּתְלַמְּדוּ וּתְעוֹרְרוּ אֶת־נַפְשְׁכֶם בִּתְהִלּוֹת וְתִשְׁבָּחוֹת
וְשִׁירוֹת רוּחָנִיּוֹת וְשִׁירוּ לַיהוָה בִּנְעִימָה בִּלְבַבְכֶם:

16. d'bar haMashiyach yish'kon b'qir'b'kem b'shepha` rab b'kal-chak'mah uth'lam'du uth'`oraru 'eth-naph'sh'kem bith'hiloth w'thish'bachoth w'shiroth ruachnioth w'shiru laYahúwah bin'`imah bil'bab'kem.

Col3:16 Let the Word of the Mashiyach dwell within you in great abundance,
with all wisdom, teaching and admonishing your souls with psalms and hymns
and spiritual songs, singing with pleasure in your hearts to יהוה.

‹16› ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες
καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς
ἐν [τῇ] χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·

16 ho logos tou Christou enoikeitō en hymin plousiōs, en pasę sophią didaskontes
The Word of the Anointed One let dwell in you richly, in all wisdom teaching
kai nouthetountes heautous, psalmois hymnois ǭdais pneumatikais
and admonishing one another, with psalms, hymns, spiritual songs
en [tę] chariti ądontes en tais kardiais hymōn tǭ theǭ;
with grace singing in your hearts to Elohim;

---

17 וכל אשר-תעשו בין במלין ובין בפעל עשו
בשם האדון יהושע והודו לאלהים אבינו על-ידו:

יז וְכֹל אֲשֶׁר־תַּעֲשׂוּ בֵּין בְּמִלִּין וּבֵין בְּפֹעַל עֲשׂוּ
בְּשֵׁם הָאָדוֹן יְהוֹשֻׁעַ וְהוֹדוּ לֵאלֹהִים אָבִינוּ עַל־יָדוֹ:

17. w'kol 'asher-ta`asu beyn b'millin ubeyn b'pho`al `asu b'shem ha'Adon Yahushuà w'hodu l'Elohim 'Abinu `al-yado.

Col3:17 And all that you do between in word and in act, do in the name
of the Adon יהושע, giving thanks through His hands to Elohim our Father.

‹17› καὶ πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

17 kai pan ho ti ean poiēte en logǭ ē en ergǭ, panta en onomati
and everything whatever you do in word or in work, do all things in the name
kyriou Iēsou, eucharistountes tǭ theǭ patri di' autou.
of the Master Yahushua, giving thanks to Elohim the Father through Him.

---

18 אתן הנשים הכנענה לבעליכן כראוי באדנינו:

יח אַתֶּן הַנָּשִׁים הִכָּנַעְנָה לְבַעֲלֵיכֶן כָּרָאוּי בַּאֲדֹנֵינוּ:

18. 'aten hanashim hikana`'nah l'ba`aleyken kara'uy ba'Adoneynu.

Col3:18 Wives, you be subject to your husbands, as is proper in the Master.

‹18› Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς ἀνῆκεν ἐν κυρίῳ.

18 Hai gynaikes, hypotassesthe tois andrasin hōs anēken en kyriō̧.

The wives, subject yourselves to your husbands as is proper in the Master.

---

19 אתם האנשים אהבו את-נשיכם ואל-תתמרמרו אליהן:

יט אַתֶּם הָאֲנָשִׁים אֶהֱבוּ אֶת־נְשֵׁיכֶם וְאַל־תִּתְמַרְמְרוּ אֲלֵיהֶן׃

19. 'atem ha'anashim 'ehebu 'eth-n'sheykem w'al-tith'mar'm'ru 'aleyhen.

Col3:19 Husbands, you love your wives and do not be bitter against them.

‹19› Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

19 Hoi andres, agapate tas gynaikas kai mē pikrainesthe pros autas.

The husbands, love your wives and do not be bitter against them.

---

20 הבנים שמעו אל-ילדיכם בכל-דבר
כי-הוא לרצון לאדנינו:

כ הַבָּנִים שִׁמְעוּ אֶל־יֹלְדֵיכֶם בְּכָל־דָּבָר
כִּי־הוּא לְרָצוֹן לַאֲדֹנֵינוּ׃

20. habanim shim'`u 'el-yol'deykem b'kal-dabar ki-hu' l'ratson la'Adoneynu.

Col3:20 Children, be obedient to your parents in all things,
for this is well-pleasing to our Adon.

‹20› Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα,
τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.

20 Ta tekna, hypakouete tois goneusin kata panta,

The children, obey your parents in all things,

touto gar euareston estin en kyriō̧.

for this is well-pleasing in the Master.

---

21 האבות אל-תרגיזו את-בניכם פן-יתיאשו:

כא הָאָבוֹת אַל־תַּרְגִּיזוּ אֶת־בְּנֵיכֶם פֶּן־יִתְיָאָשׁוּ׃

21. ha'aboth 'al-tar'gizu 'eth-b'neykem pen-yith'ya'ashu.

Col3:21 Fathers, provoke not your children, lest they shall be discouraged.

‹21› Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

21 Hoi pateres, mē erethizete ta tekna hymōn, hina mē athymōsin.

The fathers, do not provoke your children, lest they be disheartened.

---

22 העבדים שמעו אל-אדניכם מן-הבשר לכל-דבר
לא בעבודה שהיא למראה עינים כמבקשים למצא חן
בעיני-אדם כי-אם-בתם-לבב ביראי האלהים:

כב הָעֲבָדִים שִׁמְעוּ אֶל־אֲדֹנֵיכֶם מִן־הַבָּשָׂר לְכָל־דָּבָר
לֹא בַעֲבוֹדָה שֶׁהִיא לְמַרְאֵה עֵינַיִם כִּמְבַקְשִׁים לִמְצֹא חֵן

בְּעֵינֵי בְּנֵי־אָדָם כִּי אִם־בְּתָם־לֵבָב כְּיִרְאֵי הָאֱלֹהִים׃

22. ha`abadim shim'`u 'el-'adoneykem min-habasar l'kal-dabar
lo' ba`abodah shehi' l'mar'eh `eynayim kim'baq'shim lim'tso' chen
b'`eyney b'ney-'adam ki 'im-b'tham-lebab k'yir'ey ha'Elohim.

Col3:22 Servants, listen to your masters according to the flesh in all things,
not in the work which is at the sight of the eyes, as seeking to find pleasure
in the eyes of the sons of men, but in singleness of heart, fearing the Elohim.

‹22› Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ’ ἐν ἁπλότητι καρδίας φοβούμενοι τὸν κύριον.

22 Hoi douloi, hypakouete kata panta tois kata sarka kyriois,
The servants, obey in all things your according to flesh masters,
mē en ophthalmodouliạ hōs anthrōpareskoi,
not with eyeservice as men-pleasers,
all' en haplotēti kardias phoboumenoi ton kyrion.
but in singleness of heart, fearing the Master.

---

23 כל-אשר תעשו עשו בכל-נפשכם כמי שעשה ליהוה
ולא לבני-אדם:

כג כָּל־אֲשֶׁר תַּעֲשׂוּ עֲשׂוּ בְּכָל־נַפְשְׁכֶם כְּמִי שֶׁעֹשֶׂה לַיהוָה
וְלֹא לִבְנֵי־אָדָם׃

23. kal-'asher ta`asu `asu b'kal-naph'sh'kem k'mi she`oseh laYahúwah
w'lo' lib'ney-'adam.

Col3:23 Whatever you do, do with all your souls, as one who has done to יהוה,
not unto the sons of men,

‹23› ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

23 ho ean poiēte, ek psychēs ergazesthe hōs tō̧ kyriō̧ kai ouk anthrōpois,
Whatever you do, from the soul work as to the Master and not to men,

---

24 וידעתם כי תקחו מאת יהוה גמול הירשה
כי את-אדנינו המשיח עבדים אתם:

כד וִידַעְתֶּם כִּי תִקְחוּ מֵאֵת יְהוָה גְּמוּל הַיְרֻשָּׁה
כִּי אֶת־אֲדֹנֵינוּ הַמָּשִׁיחַ עֹבְדִים אַתֶּם׃

24. wida`'tem ki thiq'chu me'eth Yahúwah g'mul hay'rushah
ki 'eth-'Adoneynu haMashiyach `ob'dim 'atem.

Col3:24 knowing that from יהוה you shall receive the reward of the inheritance.
For it is our Adon the Mashiyach, you serve.

‹24› εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε·

24 eidotes hoti apo kyriou apolēmpsesthe tēn antapodosin
knowing that from YHWH you shall receive the recompense
tēs klēronomias. tō̧ kyriō̧ Christō̧ douleuete;
of the inheritance. The Master the Anointed One you serve;

25 וכל-עשה עול הוא ישא העול
אשר עשה ואין-שם משא פנים:

כה וְכָל־עֹשֶׂה עָוֶל הוּא יִשָּׂא הָעָוֶל
אֲשֶׁר עָשָׂה וְאֵין־שָׁם מַשֹּׂא פָּנִים׃

25. w'kal-`oseh `awel hu' yisa' ha`awel 'asher `asah w'eyn-sham mas' phanim.

Col3:25 But he who does any wrong shall be repaid for the wrong which he has done, and there is no burden of faces.

‹25› ὁ γὰρ ἀδικῶν κομίσεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωπολημψία.

25 ho gar adikōn komisetai ho ēdikēsen,

for the one doing wrong shall be repaid for what he did wrong,

kai ouk estin prosōpolēmpsia.

and there is no respect of persons.

Chapter 4

Col4:1 אתם האדנים תנו לעבדיכם הישר והשוה ודעו
כי גם-אתם יש-לכם אדון בשמים:

א אַתֶּם הָאֲדֹנִים תְּנוּ לְעַבְדֵיכֶם הַיָּשָׁר וְהַשָּׁוֶה וּדְעוּ
כִּי גַם־אַתֶּם יֶשׁ־לָכֶם אָדוֹן בַּשָּׁמָיִם׃

1. 'atem ha'adonim t'nu l'`ab'deykem hayashar w'hashaweh ud'`u ki gam-'atem yesh-lakem 'Adon bashamayim.

Col4:1 Masters, you give to your servants what is righteous and what is fair, knowing that you also have to them an Adon in the heavens.

‹4:1› Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

1 Hoi kyrioi, to dikaion kai tēn isotēta tois doulois parechesthe,

The masters, that which is just and equal to your servants give,

eidotes hoti kai hymeis echete kyrion en ouranō̧.

knowing that also you have a Master in the heavens.

---

2 התמידו בתפלה ושקדו-בה בתודה:

ב הַתְמִידוּ בַּתְּפִלָּה וְשִׁקְדוּ־בָהּ בְּתוֹדָה׃

2. hath'midu bat'philah w'shiq'du-bah b'thodah.

Col4:2 Persevere in prayer, and be watchful in it with thanksgiving,

‹2› Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

2 Tȩ̄ proseuchȩ̄ proskartereite, grēgorountes en autȩ̄ en eucharistią,

In prayer persevere, keeping watch in it with thanksgiving,

---

3 והתפללו גם-בעדנו למען יפתח-לנו האלהים את-שער
הדבור לדבר את-סוד המשיח אשר בעבורו אסור אנכי:

ג וְהִתְפַּלְלוּ גַם־בַּעֲדֵנוּ לְמַעַן יִפְתַּח־לָנוּ הָאֱלֹהִים אֶת־שַׁעַר

הַדִּבּוּר לְחַוּוֹת אֶת־סוֹד הַמָּשִׁיחַ אֲשֶׁר בַּעֲבוּרוֹ אָסוּר אָנֹכִי:

3. w'hith'palalu gam-ba`adenu l'ma`an yiph'tach-lanu ha'Elohim 'eth-sha`ar hadibur l'chauoth 'eth-sod haMashiyach 'asher ba`aburo 'asur 'anoki.

Col4:3 and pray also for us, that the Elohim shall open up to us a gate for the Word, to speak the mystery of the Mashiyach, for which I have been bounded for Him,

‹3› προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι,

3 proseuchomenoi hama kai peri hēmōn, hina ho theos anoixē hēmin

praying together also concerning us, that the Elohim may open for us

thyran tou logou lalēsai to mystērion tou Christou,

a door of the message, to speak the mystery of the Anointed One,

di' ho kai dedemai,

on account of which also I have been bound,

---

4 למען אשר-אגלה אתו כמשפט עלי לחות:

ד לְמַעַן אֲשֶׁר־אֲגַלֶּה אֹתוֹ כַּמִּשְׁפָּט עָלַי לְחַוּוֹת:

4. l'ma`an 'asher-'agaleh 'otho kamish'pat `alay l'chauoth.

Col4:4 so that I may make it manifest according to the ordinance for me to speak.

‹4› ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι.

4 hina phanerōsō auto hōs dei me lalēsai.

that I may manifest it as it is necessary for me to speak.

---

5 התנהגו בחכמה עם-אתם שבחוץ והוקירו את-השעה:

ה הִתְנַהֲגוּ בְּחָכְמָה עִם־אֹתָם שֶׁבַּחוּץ וְהוֹקִירוּ אֶת־הַשָּׁעָה:

5. hith'nahagu b'chak'mah `im-'otham shebachuts w'hoqiru 'eth-hasha`ah.

Col4:5 Walk in wisdom toward them that are without, redeeming the hour.

‹5› Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι.

5 En sophią peripateite pros tous exō ton kairon exagorazomenoi.

In wisdom walk toward the ones outside, the time redeeming.

---

6 דבריכם יהיו נעימים בכל-עת וממלחים במלח
למען תדעו להשיב דבר לכל-אדם:

ו דִּבְרֵיכֶם יִהְיוּ נְעִימִים בְּכָל־עֵת וּמְמֻלָּחִים בַּמֶּלַח
לְמַעַן תֵּדְעוּ לְהָשִׁיב דָּבָר לְכָל־אָדָם:

6. dib'reykem yih'yu n'`imim b'kal-`eth um'mulachim bamelach l'ma`an ted'`u l'hashib dabar l'kal-'adam.

Col4:6 Let your words be pleasant at all times, and it is seasoned with salt, so that you shall know how to answer anything to every man.

‹6› ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

6 ho logos hymōn pantote en chariti, halati ērtymenos,

Your speech may it be always with grace, with salt having been seasoned,

eidenai pōs dei hymas heni hekastō̧ apokrinesthai.
to know how it is necessary for you one each to answer.

---

7 על-אדותי יספר לכם הכל טוכיקוס האח החביב
והמשרת הנאמן ועבד עמיתי באדון:

ז עַל־אֹדוֹתַי יְסַפֵּר לָכֶם הַכֹּל טוּכִיקוֹס הָאָח הֶחָבִיב
וְהַמְשָׁרֵת הַנֶּאֱמָן וְעֶבֶד עֲמִיתִי בָּאָדוֹן׃

7. `al-'odothay y'saper lakem hakol Tukiqos ha'ach hechabib
w'ham'shareth hane'eman w'`ebed `amithi ba'Adon.

Col4:7 Tukiqos, who is a beloved brother and faithful minister and fellow bond-servant
in the Adon, shall give to you all about my matters.
.

‹7› Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς
καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,

7 Ta kat' eme panta gnōrisei hymin Tychikos ho agapētos adelphos
The things about me all shall make known to you Tychicus, the beloved brother
kai pistos diakonos kai syndoulos en kyriō̧,
and faithful minister and fellow servant in the Master,

---

8 אשר לזאת שלחתיהו אליכם למען ידע את-דבריכם
וינחם את-לבבכם:

ח אֲשֶׁר לָזֹאת שְׁלַחְתִּיהוּ אֲלֵיכֶם לְמַעַן יֵדַע אֶת־דִּבְרֵיכֶם
וִינַחֵם אֶת־לְבַבְכֶם׃

8. 'asher lazo'th sh'lach'tihu 'aleykem l'ma`an yeda` 'eth-dib'reykem
winachem 'eth-l'bab'kem.

Col4:8 As for that which I have sent him to you for this purpose,
that he knows your matters and encourage your hearts,

‹8› ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν
καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν,

8 hon epempsa pros hymas eis auto touto, hina gnōte
who I sent to you for this very thing that you might know
ta peri hēmōn kai parakalesȩ̄ tas kardias hymōn,
the things concerning us and he might encourage your hearts,

---

9 עם-אוניסימוס האח הנאמן והחביב
אשר-הוא מכם המה יודיעו אתכם את-כל-דברינו פה:

ט עִם־אוֹנִיסִימוֹס הָאָח הַנֶּאֱמָן וְהֶחָבִיב
אֲשֶׁר־הוּא מִכֶּם הֵמָּה יוֹדִיעוּ אֶתְכֶם אֶת־כָּל־דְּבָרֵינוּ פֹּה׃

9. `im-'Onisimos ha'ach hane'eman w'hechabib
'asher-hu' mikem hemah yodi`u 'eth'kem 'eth-kal-d'bareynu poh.

Col4:9 with Onisimos, a faithful and beloved brother, who is from among you.
They shall make known to you all your matters here.

‹9› σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν·
πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

9 syn Onēsimǭ tǭ pistǭ kai agapētǭ adelphǭ, hos estin ex hymōn;

with Onesimus, the faithful and beloved brother, who is of you;

panta hymin gnōrisousin ta hōde.

all to you they shall make known the things here.

---

10 ארסטרכוס העצור עמי יחד שאל
לשלומכם ומרקוס בן-אחות בר-נבא
אשר צויתם עליו אם-יבוא אליכם תקבלהו:

י אֲרִסְטַרְכוֹס הֶעָצוּר עִמִּי יַחַד שֹׁאֵל
לִשְׁלוֹמְכֶם וּמַרְקוֹס בֶּן־אֲחוֹת בַּר־נַבָּא
אֲשֶׁר צִוֵּיתֶם עָלָיו אִם־יָבוֹא אֲלֵיכֶם תְּקַבְּלֻהוּ׃

10. 'Aris'tar'kos he`atsur `imi yachad sho'el lish'lom'kem uMar'qos ben-'achoth Bar-Naba' 'asher tsuueythem `alayu 'im-yabo' 'aleykem t'qab'luhu.

Col4:10 Aristarkos, my fellow prisoner with me together, asks for your peace, and Marqos son of the sister of Bar Naba, of whom you received commands if he comes to you, receive him,

‹10› Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου καὶ Μᾶρκος ὁ ἀνεψιὸς Βαρναβᾶ (περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν)

10 Aspazetai hymas Aristarchos ho synaichmalōtos mou

Greets you Aristarchus, my fellow-prisoner,

kai Markos ho anepsios Barnaba (peri hou elabete entolas,

and Mark the cousin of Barnabas concerning whom you received commands,

ean elthē pros hymas, dexasthe auton)

if he should come to you, receive him

---

11 ויהושע הנקרא יוסטוס אשר הם מן-המולים המה לבדם
מן-העזרים למלכות האלהים היו-לי לנחמה:

יא וִיהוֹשֻׁעַ הַנִּקְרָא יוּסְטוֹס אֲשֶׁר הֵם מִן־הַמּוּלִים הֵמָּה לְבַדָּם
מִן־הָעֹזְרִים לְמַלְכוּת הָאֱלֹהִים הָיוּ־לִי לְנֶחָמָה׃

11. w'Yahushuà haniq'ra' Yus'tos 'asher hem min-hamulim hemah l'badam min-ha`oz'rim l'mal'kuth ha'Elohim hayu-li l'nechamah.

Col4:11 and יהושע who is called Yustos, who are of the circumcision. These are only of my fellow workers in the kingdom of the Elohim who were a comfort to me.

‹11› καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς,
οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

11 kai Iēsous ho legomenos Ioustos, hoi ontes ek peritomēs,

and Yahushua the one being called Justus, the ones being of the circumcision,

houtoi monoi synergoi eis tēn basileian tou theou,

these only are my co-workers in the kingdom of the Elohim,

hoitines egenēthēsan moi parēgoria.

who became to me an encouragement.

12 אפפרס אשר-הוא מכם שאל לשלומכם עבד המשיח
המתגושש בעדכם בתפלתיו בכל-עת למען תעמדו שלמים
ומלאים דעת לכל-חפץ אלהים:

יב אֶפַּפְרָס אֲשֶׁר־הוּא מִכֶּם שֹׁאֵל לִשְׁלוֹמְכֶם עֶבֶד הַמָּשִׁיחַ
הַמִּתְגּוֹשֵׁשׁ בַּעַדְכֶם בִּתְפִלֹּתָיו בְּכָל־עֵת לְמַעַן תַּעַמְדוּ שְׁלֵמִים
וּמְלֵאִים דַּעַת לְכָל־חֵפֶץ אֱלֹהִים:

12. 'Epaph'ras 'asher-hu' mikem sho'el lish'lom'kem `ebed haMashiyach hamith'goshesh ba`ad'kem bith'philthayu b'kal-`eth l'ma`an ta`am'du sh'lemim um'le'im da`ath l'kal-chephets 'Elohim.

Col4:12 Epaphras, who is one of you, asks for your peace,
a servant of OWYHY the Mashiyach, wrestling for you in prayers in all times,
so that you may stand perfect and full of knowledge in all the will of Elohim.

‹12› ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ [Ἰησοῦ],
πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι
καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

12 aspazetai hymas Epaphras ho ex hymōn,
Greets you Epaphras, the one being of you,
doulos Christou [ẖIēsou],
a servant of the Anointed One Yahushua,
pantote agōnizomenos hyper hymōn en tais proseuchais, hina stathēte teleioi
always striving for you in his prayers, that you might stand mature
kai peplērophorēmenoi en panti thelēmati tou theou.
and having been fully assured in all the will of Elohim.

13 כי מעיד אני עליו כי קנאה גדולה הוא מקנא לכם
ולאנשי לודקיא ולאנשי הירפוליס:

יג כִּי מֵעִיד אֲנִי עָלָיו כִּי קִנְאָה גְדוֹלָה הוּא מְקַנֵּא לָכֶם
וּלְאַנְשֵׁי לוּדְקִיָא וּלְאַנְשֵׁי הִירַפּוֹלִיס:

13. ki me`id 'ani `alayu ki qin'ah g'dolah hu' m'qane' lakem ul'an'shey Lud'q'ya' ul'an'shey Hirapolis.

Col4:13 For I testify for him that his great zeal is zealous for you
and for those who are in Ludqeya and for those who are in Hirapolis.

‹13› μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν
καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

13 martyrō gar autō̧ hoti echei polyn ponon hyper hymōn
For I testify for him that he has much labor for you
kai tōn en Laodikeią kai tōn en Hierapolei.
and the ones in Laodicia and the ones in Hieapolis.

14 לוקס הרופא החביב ודימס שאלים לשלומכם:

יד לוּקָס הָרוֹפֵא הֶחָבִיב וְדִימָס שֹׁאֲלִים לִשְׁלוֹמְכֶם:

14. Luqas harophe' hechabib w'Dimas sho'alim lish'lom'kem.

Col4:14 Luqas, the beloved physician, and Dimas ask for your peace.

‹14› ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.

14 aspazetai hymas Loukas ho iatros ho agapētos kai Dēmas.

Greets you Luke, the physician beloved, and Demas.

ושאלו לשלום האחים אשר בלודקיא ולשלום נומפס 15
והקהלה אשר בביתו:

טו שַׁאֲלוּ לִשְׁלוֹם הָאַחִים אֲשֶׁר בְּלוּדְקִיָא וְלִשְׁלוֹם נוּמְפָס
וְהַקְּהִלָּה אֲשֶׁר בְּבֵיתוֹ:

15. sha'alu lish'lom ha'achim 'asher b'Lud'q'ya' w'lish'lom Num'phas w'haq'hilah 'asher b'beytho.

Col4:15 Ask for peace, the brothers who are in Ludqeya and for peace, Numphas and the assembly that is in her house.

‹15› Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν
καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.

15 Aspasasthe tous en Laodikeią adelphous

Greet the in Laodicea brothers

kai Nymphan kai tēn kat' oikon autēs ekklēsian.

and Nympha and the at her house assembly.

ואחרי אשר נקראה האגרת הזאת אצלכם ראו שתקרא 16
גם-בקהל לודקיים ואת-אשר ללודקיא תקראוה גם-אתם:

טז וְאַחֲרֵי אֲשֶׁר נִקְרְאָה הָאִגֶּרֶת הַזֹּאת אֶצְלְכֶם רְאוּ שֶׁתִּקָּרֵא
גַּם־בִּקְהַל לוּדְקִיִּים וְאֶת־אֲשֶׁר לְלוּדְקִיָא תִּקְרָאוּהָ גַּם־אַתֶּם:

16. w'acharey 'asher niq'r'ah ha'igereth hazo'th 'ets'l'kem r'u shetiqare' gam-biq'hal Lud'qiim w'eth-'asher l'Lud'q'ya' tiq'ra'uah gam-'atem.

Col4:16 And after that this letter is read among you, see that it is read also in the assembly of the Ludeqiim, and that you shall also read the letter from Ludeqya.

‹16› καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

16 kai hotan anagnōsthę̄ par' hymin hē epistolē, poiēsate hina

And whenever is read before you this epistle, make sure that

kai en tę̄ Laodikeōn ekklēsią anagnōsthę̄,

also in the assembly of the Laodiceans it is read,

kai tēn ek Laodikeias hina kai hymeis anagnōte.

and the epistle of belonging to Laodecia that also you should read it.

ואמרו אל-ארכפוס שית לבך לעבודה 17
אשר קבלתה באדון למען תמלאנה:

יז וְאִמְרוּ אֶל־אַרְכִפּוּס שִׁית לִבְּךָ לָעֲבוֹדָה

אֲשֶׁר קִבַּלְתָּה בָּאָדוֹן לְמַעַן תְּמַלְּאֶנָּה:

17. w'im'ru 'el-'Ar'kippos shith lib'ak la`abodah
'asher qibal'tah ba'Adon l'ma`an t'mal'enah.

Col4:17 Say to Arkippos, Be attention to your heart to the ministry
which you have received in the Adon, that you fulfill it.

‹17› καὶ εἴπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ,
ἵνα αὐτὴν πληροῖς.

17 kai eipate Archippō, Blepe tēn diakonian
And say to Archippus, Give attention to the ministry

hēn parelabes en kyriō, hina autēn plērois.
which you received in the Master, that you fulfill it.

---

18 שאל לשלומכם בכתב ידי אני פולוס
זכרו את-מוסרי החסד עמכם אמן:

יח שְׁאֵל לִשְׁלוֹמְכֶם בִּכְתָב יָדִי אֲנִי פּוֹלוֹס
זִכְרוּ אֶת־מוֹסֵרַי הַחֶסֶד עִמָּכֶם אָמֵן:

18. sho'el lish'lom'kem bik'thab yadi 'ani Pholos
zik'ru 'eth-moseray hachesed `imakem 'Amen.

Col4:18 I, Pholos (Shaul), ask for your peace in the writings by my hands.
Remember my bonds. Grace be with you. Amen.

‹18› Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

18 Ho aspasmos tę emę cheiri Paulou.
The greeting by my hand, Paul's.

mnēmoneuete mou tōn desmōn. hē charis meth' hymōn.
Remember my bonds. Grace be with you.

Sepher Aleph Tessaloniqim (1 Thessalonians)

Chapter 1

Shavua Reading Schedule (41th sidrot) - 1 Th 1-5, 2 Th 1 - 3

1Th1:1 פולוס וסלונוס וטימותיוס אל-קהלת התסלוניקיים
באלהים האב ובאדון יהושע המשיח חסד לכם
ושלום מאת אלהים אבינו ואדנינו יהושע המשיח:

א פּוֹלוֹס וְסִלְוָנוֹס וְטִימוֹתִיּוֹס אֶל־קְהִלַּת הַתֶּסָּלוֹנִיקִיִּים
בֵּאלֹהִים הָאָב וּבָאָדוֹן יָהוּשֻׁעַ הַמָּשִׁיחַ חֶסֶד לָכֶם
וְשָׁלוֹם מֵאֵת אֱלֹהִים אָבִינוּ וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ:

1. Polos w'Sil'wanos w'Timothios 'el-q'hilath haTessaloniqim b'Elohim ha'Ab
uba'Adon Yahushuà haMashiyach chesed lakem w'shalom me'eth 'Elohim 'Abinu
wa'Adoneynu Yahushuà haMashiyach.

1Th1:1 Polos (Shaul) and Silwanos and Timothios, unto the assembly of the Tessaloniqim
in Elohim the Father and in the Adon יהושע the Mashiyach:

Grace to you and peace from Elohim our Father and our Adon יהושע the Mashiyach.

‹1:1› Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.

1 Paulos kai Silouanos kai Timotheos tȩ̄ ekklēsią Thessalonikeōn
Paul and Silvanus and Timothy to the assembly of the Thessalonians
en theō̧ patri kai kyriō̧ Iēsou Christō̧,
in Elohim the Father and the Master Yahushua the Anointed One,
charis hymin kai eirēnē.
grace to you and peace.

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2 נודה לאלהים על-כלכם
בכל-עת בהזכירנו אתכם בתפלותינו:

ב נוֹדֶה לֵאלֹהִים עַל־כֻּלְּכֶם
בְּכָל־עֵת בְּהַזְכִּירֵנוּ אֶתְכֶם בִּתְפִלּוֹתֵינוּ׃

2. nodeh l'Elohim `al-kul'kem b'kal-`eth b'haz'kirenu 'eth'kem bith'philotheynu.

1Th1:2 We give thanks to Elohim at all times for all of you,
making mention of you in our prayers,

‹2› Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνείαν ποιούμενοι
ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

2 Eucharistoumen tō̧ theō̧ pantote peri pantōn hymōn mneian poioumenoi
We give thanks to Elohim always concerning all of you, making mention
epi tōn proseuchōn hēmōn, adialeiptōs
at our prayers, unceasingly

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3 בזכרנו תמיד לפני האלהים אבינו את-פעל אמונתכם
ויגיעת אהבתכם וסבלנות תקותכם לאדנינו יהושע המשיח:

ג בְּזָכְרֵנוּ תָּמִיד לִפְנֵי הָאֱלֹהִים אָבִינוּ אֶת־פֹּעַל אֱמוּנַתְכֶם
וִיגִיעַת אַהֲבַתְכֶם וְסַבְלָנוּת תִּקְוַתְכֶם לַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

3. b'zak'renu thamid liph'ney ha'Elohim 'Abinu 'eth-po`al 'emunath'kem
wigi`ath 'ahabath'kem w'sab'lanuth tiq'wath'kem
la'Adoneynu Yahushuà haMashiyach.

1Th1:3 in remembering always in the presence of the Elohim and our Father,
the work of your faith and labor of your love
and patience of your hope in our Adon יהושע the Mashiyach,

‹3› μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης
καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

3 mnēmoneuontes hymōn tou ergou tēs pisteōs kai tou kopou tēs agapēs
remember your work of faith and labor of love
kai tēs hypomonēs tēs elpidos tou kyriou hēmōn Iēsou Christou
and endurance of hope of our Master Yahushua the Anointed One
emprosthen tou theou kai patros hēmōn,
before the Elohim and our Father,

4 כי ידענו אחי חביבי האלהים את אשר נבחרתם:

ד כִּי יָדַעְנוּ אַחַי חֲבִיבֵי הָאֱלֹהִים אֵת אֲשֶׁר נִבְחַרְתֶּם:

4. ki yada`'nu 'achay chabibey ha'Elohim 'eth 'asher nib'char'tem.

1Th1:4 For we know, my beloved brothers by the Elohim, that you have been chosen.

‹4› εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,

4 eidotes, adelphoi ēgapēmenoi hypo [tou] theou, tēn eklogēn hymōn,

knowing, brothers beloved by the Elohim, the election of you,

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5 באשר בשורתנו לא באה לכם בדבור לבד כי-גם בגבורה
וברוח הקדש ובדעת נכונה מאד כאשר ידעתם את
אשר-היינו בתוככם למענכם:

ה בַּאֲשֶׁר בְּשׂוֹרָתֵנוּ לֹא בָאָה לָכֶם בְּדִבּוּר לְבָד כִּי־גַם בִּגְבוּרָה
וּבְרוּחַ הַקֹּדֶשׁ וּבְדַעַת נְכוֹנָה מְאֹד כַּאֲשֶׁר יְדַעְתֶּם אֵת
אֲשֶׁר־הָיִינוּ בְּתוֹכְכֶם לְמַעַנְכֶם:

5. ba'asher b'sorathenu lo' ba'ah lakem b'dibur l'bad ki-gam big'burah ub'Ruach haQodesh ub'da`ath n'konah m'od ka'asher y'da`'tem 'eth 'asher-hayinu b'thokakem l'ma`an'kem.

1Th1:5 Because our good news did not come to you in word only, but also in power
and in the Holy Spirit and in much right knowledge,
just as you know what we were among you for your sake.

‹5› ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον
ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ,
καθὼς οἴδατε οἷοι ἐγενήθημεν [ἐν] ὑμῖν δι' ὑμᾶς.

5 hoti to euaggelion hēmōn ouk egenēthē eis hymas en logō̧ monon

because our good news did not come to you in word only

alla kai en dynamei kai en pneumati hagiō̧ kai [en] plērophoria̧ pollȩ̄,

but also in power and in the Holy Spirit and in much assurane,

kathōs oidate hoioi egenēthēmen [en] hymin di' hymas.

even as you know what kind of men we were among you because of you.

---

6 והייתם להלכי בעקבותינו ובעקבות אדנינו
כי קבלתם את-הדבר בתוך עני רב בחדות רוח הקדש:

ו וִהְיִיתֶם לְהֹלְכֵי בְּעִקְּבוֹתֵינוּ וּבְעִקְּבוֹת אֲדֹנֵינוּ
כִּי קִבַּלְתֶּם אֶת־הַדָּבָר בְּתוֹךְ עֳנִי רָב בְּחֶדְוַת רוּחַ הַקֹּדֶשׁ:

6. wih'yithem l'hol'key b'`iq'botheynu ub'`iq'both 'Adoneynu ki qibal'tem 'eth-hadabar b'tho'k `ani rab b'ched'wath Ruach haQodesh.

1Th1:6 And you are to follow in our footsteps and in the footsteps of our Adon,
that you have received the word within much affliction with the joy of the Holy Spirit,

‹6› καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε
καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,

6 kai hymeis mimētai hēmōn egenēthēte kai tou kyriou,
And you imitators of us became and of the Master,
dexamenoi ton logon en thlipsei pollę̄ meta charas pneumatos hagiou,
having received the Word in much affliction with joy of the Holy Spirit,

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7 עד-היותכם למופת לכל-המאמינים אשר במקדוניא ובאכיא:
ז עַד־הֱיוֹתְכֶם לְמוֹפֵת לְכָל־הַמַּאֲמִינִים אֲשֶׁר בְּמַקְדּוֹנְיָא וּבַאֲכַיָא:
7. `ad-heyoth'kem l'mopheth l'kal-hama'aminim 'asher b'Maq'don'ya' uba'Akaya'.

1Th1:7 until you became an example to all the believers
that are in Maqedonya and in Akaya.

<7> ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν
ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.
7 hōste genesthai hymas typon pasin tois pisteuousin
so that you came to be an example to all the ones believing
en tę̄ Makedonią kai en tę̄ Achaią.
in Macedonia and in Achaia.

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8 כי מאתכם נשמע קול דבר יהוה לא במקדוניא
ואכיא לבד כי בכל-מקום יצאה אמונתכם לאלהים
ואין-לנו צרך לדבר עוד דבר:
ח כִּי מֵאִתְּכֶם נִשְׁמַע קוֹל דְּבַר יָהוָּה לֹא בְּמַקְדּוֹנְיָא
וַאֲכַיָא לְבַד כִּי בְּכָל־מָקוֹם יָצְאָה אֱמוּנַתְכֶם לֵאלֹהִים
וְאֵין־לָנוּ צֹרֶךְ לְדַבֵּר עוֹד דָּבָר:
8. ki me'it'kem nish'ma` qol d'bar Yahúwah lo' b'Maq'don'ya' wa'Akaya' l'bad ki b'kal-maqom yats'ah 'emunath'kem l'Elohim w'eyn-lanu tsore'k l'daber `od dabar.

1Th1:8 For from you the Word of יהוה has sounded forth the voice, not only in Maqedonya and Akaia, but also in every place your faith toward Elohim has gone forth, and there is no need for us to speak anything else.

<8> ἀφ’ ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
καὶ [ἐν τῇ] Ἀχαΐᾳ, ἀλλ’ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν,
ὥστε μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν τι.
8 aph’ hymōn gar exēchētai ho logos tou kyriou ou monon en tę̄ Makedonią
From you for has sounded out the Word of YHWH not only in Macedonia
kai [en tę̄] Achaią, all’ en panti topō̧ hē pistis hymōn hē pros ton theon exelēlythen,
and in Achaia, but in every place your faith toward Elohim has gone out,
hōste mē chreian echein hēmas lalein ti.
so that no need we have to speak anything.

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9 כי-פיהם המגיד מה-היה מבואנו אליכם
ואיך עזבתם האלילים ושבתם לאלהים לעבד אל חי ואמתי:
ט כִּי־פִיהֶם הַמַּגִּיד מֶה־הָיָה מְבוֹאֵנוּ אֲלֵיכֶם
וְאֵיךְ עֲזַבְתֶּם הָאֱלִילִים וְשַׁבְתֶּם לֵאלֹהִים לַעֲבֹד אֵל חַי וֶאֱמִתִּי:

9. ki-phihem hamagid meh-hayah m'bo'enu 'aleykem
w'ey'k `azab'tem ha'elilim w'shab'tem l'Elohim la`abod 'El chay wa'amiti.

1Th1:9 For they report about us what kind of progress we had with you,
and how you left the idols and you turned to Elohim to serve a living and true El,

‹9› αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς,
καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι
καὶ ἀληθινῷ

9 autoi gar peri hēmōn apaggellousin hopoian eisodon eschomen pros hymas,
For they themselves concerning us report what sort of welcome we had with you,
kai pōs epestrepsate pros ton theon apo tōn eidōlōn douleuein theō̧ zōnti kai alēthinō̧
and how you turned to Elohim from the idols to serve a living and true El

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10 ולחכות לבנו מן-השמים
אשר העירו מן-המתים ליהושע המצילנו מן-החרון הבא:

י וּלְחַכּוֹת לִבְנוֹ מִן־הַשָּׁמָיִם
אֲשֶׁר הֱעִירוֹ מִן־הַמֵּתִים לְיָהוּשֻׁעַ הַמַּצִּילֵנוּ מִן־הֶחָרוֹן הַבָּא׃

10. ul'chakoth lib'no min-hashamayim
'asher he`iro min-hamethim l'Yahushuà hamatsilenu min-hecharon haba'.

1Th1:10 and to wait for His Son from the heavens,
whom He raised from the dead, יהושע, who is rescuing us from the wrath to come.

‹10› καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν,
ὃν ἤγειρεν ἐκ [τῶν] νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

10 kai anamenein ton huion autou ek tōn ouranōn, hon ēgeiren ek [tōn] nekrōn,
and to wait for His Son from the heavens, whom He raised from the dead,
Iēsoun ton hruomenon hēmas ek tēs orgēs tēs erchomenēs.
Yahushua, the one delivering us from the wrath coming.

Chapter 2

1Th2:1 כי אתם אחי ידעתם את-מבואנו אליכם
כי לא-היה לריק:

א כִּי אַתֶּם אַחַי יְדַעְתֶּם אֶת־מְבוֹאֵנוּ אֲלֵיכֶם
כִּי לֹא־הָיָה לָרִיק׃

1. ki 'atem 'achay y'da`'tem 'eth-m'bo'enu 'aleykem ki lo'-hayah lariq.

1Th2:1 For you yourselves, my brothers, know that our entrance to you,
that was not in vain,

‹2:1› Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,
τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,

1 Autoi gar oidate, adelphoi, tēn eisodon hēmōn tēn pros hymas hoti ou kenē gegonen,
yourselves for you know, brothers, our visit to you that not in vain it has been,

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2 ואחרי אשר ענינו ולחרפה היינו בפיליפי
כאשר ידעתם התחזקנו באלהינו להגיד גם-לכם

את-הבשורה בנפתולים רבים:

ב וְאַחֲרֵי אֲשֶׁר עֻנֵּינוּ וּלְחֶרְפָּה הָיִינוּ בְּפִילִפִּי
כַּאֲשֶׁר יְדַעְתֶּם הִתְחַזַּקְנוּ בֵּאלֹהֵינוּ לְהַגִּיד גַּם־לָכֶם
אֶת־הַבְּשׂוֹרָה בְּנַפְתּוּלִים רַבִּים׃

2. w'acharey 'asher `uneynu ul'cher'pah hayinu b'Philippi ka'asher y'da`'tem hith'chazaq'nu b'Eloheynu l'hagid gam-lakem 'eth-hab'sorah b'naph'tulim rabbim .

1Th2:2 and after that we had suffered before, and were in disgrace in Philippi,
as you know, we had strengthened in our El to speak to you, too,
the good news in great contention.

‹2› ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι
πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

2 alla propathontes kai hybristhentes, kathōs oidate,
but having suffered previously and having been mistreated, as you know,
en Philippois eparrēsiasametha en tō̧ theō̧ hēmōn lalēsai pros hymas
in Philippi we took courage in our Elohim to speak to you
to euaggelion tou theou en pollō̧ agōni.
the good news of Elohim in great conflict.

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3 כי תוכחתנו איננה מתוך טעות ולא מתוך טמאה ולא ברמיה:

ג כִּי תוֹכַחְתֵּנוּ אֵינֶנָּה מִתּוֹךְ טָעוּת וְלֹא מִתּוֹךְ טֻמְאָה וְלֹא בְּרְמִיָּה׃

3. ki thokach'tenu 'eynenah mito'k ta`uth w'lo' mito'k tum'ah w'lo' bir'miah.

1Th2:3 For our exhortation was not out of deceit nor out of uncleanness nor in deceit.

‹3› ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ,
3 hē gar paraklēsis hēmōn ouk ek planēs oude ex akatharsias oude en dolō̧,
For our exhortation was not of deception nor of impurity nor in guile,

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4 כי כאשר נמצאנו נאמנים לאלהים להפקיד
בידנו הבשורה כן נדבר ולא להיות רצוים לבני אדם
כי אם-לאלהים הבחן לבותנו:

ד כִּי כַּאֲשֶׁר נִמְצֵאנוּ נֶאֱמָנִים לֵאלֹהִים לְהַפְקִיד
בְּיָדֵנוּ הַבְּשׂוֹרָה כֵּן נְדַבֵּר וְלֹא לִהְיוֹת רְצוּיִם לִבְנֵי אָדָם
כִּי אִם־לֵאלֹהִים הַבֹּחֵן לִבּוֹתֵנוּ׃

4. ki ka'asher nim'tse'nu ne'emanim l'Elohim l'haph'qid b'yadenu hab'sorah ken n'daber w'lo' lih'yoth r'tsuyim lib'ney 'adam ki 'im-l'Elohim habochen libothenu.

1Th2:4 But as we have been faithful to Elohim to be entrusted in our hands
with the good news, even so we speak, not to be desirable to the sons of men,
but Elohim who examines our hearts.

‹4› ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον,
οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες
ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

4 alla kathōs dedokimasmetha hypo tou theou
but even as we have been approved by Elohim
pisteuthēnai to euaggelion, houtōs laloumen, ouch hōs anthrōpois areskontes
to be entrusted with the good news, so we speak, not as pleasing men,
alla theō̧ tō̧ dokimazonti tas kardias hēmōn.
but Elohim, the One examining our hearts.

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5 כי מעולם לא דברנו בשפת חלקות כאשר ידעתם
ולא למען בצע בצע בסתר עד האלהים:

ה כִּי מֵעוֹלָם לֹא דִבַּרְנוּ בִּשְׂפַת חֲלָקוֹת כַּאֲשֶׁר יְדַעְתֶּם
וְלֹא לְמַעַן בְּצֹעַ בֶּצַע בַּסָּתֶר עַד הָאֱלֹהִים׃

5. ki me`olam lo' dibar'nu bis'phath chalaqoth ka'asher y'da`'tem
w'lo' l'ma`an b'tso`a betsa` basather `ed ha'Elohim.

1Th2:5 For we have never spoken with a smooth language, as you know,
nor for the sake of a profit of greed secretly; the Elohim is witness

<5> οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε,
οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς,
5 oute gar pote en logō̧ kolakeias egenēthēmen, kathōs oidate,
For neither then with a word of flattery were we found, as you know,
oute en prophasei pleonexias, theos martys,
nor with a motive of greed, Elohim is witness,

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6 גם לא-בקשנו מן-האדם כבוד לא מכם ולא מאחרים אף
כי יכלנו להיות ביקר כשליחי המשיח:

ו גַּם לֹא־בִקַּשְׁנוּ מִן־הָאָדָם כָּבוֹד לֹא מִכֶּם וְלֹא מֵאֲחֵרִים אַף
כִּי יָכֹלְנוּ לִהְיוֹת בִּיקָר כִּשְׁלִיחֵי הַמָּשִׁיחַ׃

6. gam lo'-biqash'nu min-ha'adam kabod lo' mikem w'lo' me'acherim
'aph ki yakol'nu lih'yoth biqar kish'lichey haMashiyach.

1Th2:6 nor did we also seek glory from men, neither from you nor from others,
although we are able to be a burden, as apostles of the Mashiyach.

<6> οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,
6 oute zētountes ex anthrōpōn doxan oute aph' hymōn oute ap' allōn,
nor seeking of men glory, neither from you nor from others,

---

7 אלא הלכנו לאט בתוככם כאמנת מפנקת את-בניה:

ז אֶלָּא הָלַכְנוּ לְאַט בְּתוֹכְכֶם כְּאֹמֶנֶת מְפַנֶּקֶת אֶת־בָּנֶיהָ׃

7. 'ela' halak'nu l'at b'thokakem k'omeneth m'phaneqeth 'eth-baneyah.

1Th2:7 But we were gentle in your midst, as a nurse cherishes her own children.

<7> δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι.
ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα,
7 dynamenoi en barei einai hōs Christou apostoloi.
being able to be with weight as apostles of the Anointed One.

alla egenēthēmen nēpioi en mesǭ hymōn,

But we became babes in the midst of you;

hōs ean trophos thalpę̄ ta heautēs tekna,

as if a nursing mother would cherish her own children

ובחבבנו אתכם ככה חפצנו לתת לכם לא 8
את־בשורת האלהים לבד אלא אף נפשתינו יען
כי־הייתם חביבים עלינו:

ח וּבְחַבְּבֵנוּ אֶתְכֶם כָּכָה חָפַצְנוּ לָתֵת לָכֶם לֹא
אֶת־בְּשׂוֹרַת הָאֱלֹהִים לְבַד אֶלָּא אַף נַפְשֹׁתֵינוּ יַעַן
כִּי־הֱיִיתֶם חֲבִיבִים עָלֵינוּ׃

8. ub'chab'benu 'eth'kem kakah chaphats'nu latheth lakem lo' 'eth-b'sorath ha'Elohim l'bad 'ela' 'aph naph'shotheynu ya`an ki-heyithem chabibim `aleynu.

1Th2:8 So, in having an affection for you, we were pleased to impart to you not only the good news of the Elohim but also our own souls, because you were beloved to us.

‹8› οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

8 houtōs homeiromenoi hymōn eudokoumen metadounai hymin

so being affectionaltely desirous of you we were pleased to impart to you

ou monon to euaggelion tou theou

not only the good news of the Elohim

alla kai tas heautōn psychas, dioti agapētoi hēmin egenēthēte.

but also our own souls, because beloved to us you became.

הלא תזכרו אחי את־עמלנו ואת־תלאתנו 9
אשר יגענו לילה ויומם לבלתי היות למשא
לאיש מכם בבשרנו בקרבכם את־בשורת האלהים:

ט הֲלֹא תִזְכְּרוּ אַחַי אֶת־עֲמָלֵנוּ וְאֶת־תְּלָאָתֵנוּ
אֲשֶׁר יָגַעְנוּ לַיְלָה וְיוֹמָם לְבִלְתִּי הֱיוֹת לְמַשָּׂא
לְאִישׁ מִכֶּם בְּבַשְּׂרֵנוּ בְּקִרְבְּכֶם אֶת־בְּשׂוֹרַת הָאֱלֹהִים׃

9. halo' thiz'k'ru 'achay 'eth-`amalenu w'eth-t'la'athenu 'asher yaga`'nu lay'lah w'yomam l'bil'ti heyoth l'masa' l'ish mikem b'bas'renu b'qir'b'kem 'eth-b'sorath ha'Elohim.

1Th2:9 Indeed, you remember, my brothers, our labor and our hardship, which we have come night and day, in order not to be to burden on any of you, to proclaim among you the good news of the Elohim.

‹9› μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

9 mnēmoneuete gar, adelphoi, ton kopon hēmōn kai ton mochthon;

For you remember, brothers, our labor and the hardship;

nyktos kai hēmeras ergazomenoi pros to mē epibarēsai tina hymōn

night and day working so as not to be a burden on anyone of you,
ekēryxamen eis hymas to euaggelion tou theou.
we proclaimed to you the good news of the Elohim.

---

10 ופדקבו הדשקב אל-םא םיהלאה דעו םתא םידע
:םינימאמה םכמע וניהי םימתבו

י עֵדִים אַתֶּם וְעֵד הָאֱלֹהִים אִם־לֹא בִקְדֻשָּׁה וּבְצֶדֶק
וּבְתָמִים הָיִינוּ עִמָּכֶם הַמַּאֲמִינִים׃

10. `edim 'atem w'`ed ha'Elohim 'im-lo' biq'dushah
ub'tsedeq ub'thamim hayinu `imakem hama'aminim.

1Th2:10 You are witnesses, and the Elohim is the witness also, if not in holiness
and in righteousness and in blamelessness we were with you who believe,

<10> ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως
καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,
10 hymeis martyres kai ho theos, hōs hosiōs kai dikaiōs
You are witnesses and the Elohim, how devoutly and righteously
kai amemptōs hymin tois pisteuousin egenēthēmen,
and blamelessly with you the ones believing we were,

---

11 םכמ דחא-לכ-תא ונרהזה וינב-תא באכ-יכ םתעדי םתאו
:ובל לע ונרבדו

יא וְאַתֶּם יְדַעְתֶּם כִּי־כְאָב אֶת־בָּנָיו הִזְהַרְנוּ אֶת־כָּל־אֶחָד מִכֶּם
וְדִבַּרְנוּ עַל לִבּוֹ׃

11. w'atem y'da`'tem ki-k'ab 'eth-banayu hiz'har'nu 'eth-kal-'echad mikem
w'dibar'nu `al libo.

1Th2:11 you know that we have entreated each one of you as a father does his children
and have spoken of his heart,

<11> καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ
11 kathaper oidate, hōs hena hekaston hymōn
even as you know, how to each one of you we were
hōs patēr tekna heautou
as a father with his own children,

---

12 םיהלאה ינפל בוטכ תכלל םכב דענו
:ודובכלו ותוכלמל םכתא ארוקה

יב וַנָּעַד בָּכֶם לָלֶכֶת כַּטּוֹב לִפְנֵי הָאֱלֹהִים
הַקּוֹרֵא אֶתְכֶם לְמַלְכוּתוֹ וְלִכְבוֹדוֹ׃

12. wana`ad bakem laleketh katob liph'ney ha'Elohim
haqore' 'eth'kem l'mal'kutho w'lik'bodo.

1Th2:12 and we instructed you to walk worthily before the Elohim
who calls you into His kingdom and into His glory.

<12> παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν

ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

12 parakalountes hymas kai paramythoumenoi kai martyromenoi

exhorting you and encouraging and testifying

eis to peripatein hymas axiōs tou theou tou kalountos hymas

for you to walk worthily of the Elohim, the One calling you

eis tēn heautou basileian kai doxan.

into His own kingdom and glory.

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13 𐤁𐤏𐤁𐤅𐤓 𐤆𐤀𐤕 𐤀𐤍𐤇𐤍𐤅 𐤋𐤀 𐤍𐤇𐤃𐤋 𐤋𐤄𐤅𐤃𐤕 𐤋𐤀𐤋𐤄𐤉𐤌 𐤊𐤉 𐤀𐤕𐤌
𐤒𐤁𐤋𐤕𐤌 𐤌𐤀𐤕𐤍𐤅 𐤃𐤁𐤓 𐤔𐤌𐤅𐤏𐤕 𐤄𐤀𐤋𐤄𐤉𐤌 𐤅𐤋𐤀-𐤒𐤁𐤋𐤕𐤌 𐤀𐤅𐤕𐤅
𐤊𐤃𐤁𐤓 𐤁𐤍𐤉-𐤀𐤃𐤌 𐤊𐤉 𐤀𐤌-𐤊𐤌𐤅-𐤔𐤄𐤅𐤀 𐤁𐤀𐤌𐤕 𐤊𐤃𐤁𐤓 𐤄𐤀𐤋𐤄𐤉𐤌
𐤀𐤔𐤓 𐤂𐤌-𐤐𐤏𐤋 𐤁𐤊𐤌 𐤄𐤌𐤀𐤌𐤉𐤍𐤉𐤌:

יג בַּעֲבוּר זֹאת אֲנַחְנוּ לֹא נֶחְדַּל לְהוֹדֹת לֵאלֹהִים כִּי אַתֶּם
קִבַּלְתֶּם מֵאִתָּנוּ דְּבַר שְׁמוּעַת הָאֱלֹהִים וְלֹא־קִבַּלְתֶּם אוֹתוֹ
כִּדְבַר בְּנֵי־אָדָם כִּי אִם־כְּמוֹ־שֶׁהוּא בֶּאֱמֶת כִּדְבַר הָאֱלֹהִים
אֲשֶׁר גַּם־פֹּעֵל בָּכֶם הַמַּאֲמִינִים׃

13. ba`abur zo'th 'anach'nu lo' nech'dal l'hodoth l'Elohim ki 'atem qibal'tem me'itanu d'bar sh'mu`ath ha'Elohim w'lo'-qibal'tem 'otho kid'bar b'ney-'adam ki 'im-k'mo-shehu' be'emeth kid'bar ha'Elohim 'asher gam-po`el bakem hama'aminim.

1Th2:13 For this reason we shall not cease to be thankful of Elohim because you have received from us that hear the Word of the Elohim, and you did not receive it as the word of the sons of men, but like that it is in truth, as the Word of the Elohim, which also work in you who believe.

<13> Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως,
ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων
ἀλλὰ καθώς ἐστιν ἀληθῶς λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

13 Kai dia touto kai hēmeis eucharistoumen tō̧ theō̧ adialeiptōs,

And because of this we also give thanks to Elohim unceasingly,

hoti paralabontes logon akoēs par' hēmōn tou theou

that having received the Word of the report from us, of the Elohim

edexasthe ou logon anthrōpōn alla kathōs estin alēthōs logon theou,

you received it not as a word of men but as it is truly the Word of the Elohim,

hos kai energeitai en hymin tois pisteuousin.

which also works in you, the ones believing.

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14 𐤊𐤉-𐤀𐤕𐤌 𐤀𐤇𐤉 𐤄𐤋𐤊𐤕𐤌 𐤁𐤏𐤒𐤁𐤉 𐤒𐤄𐤋𐤅𐤕 𐤄𐤀𐤋𐤄𐤉𐤌
𐤀𐤔𐤓-𐤁𐤀𐤓𐤑 𐤉𐤄𐤅𐤃𐤄 𐤁𐤌𐤔𐤉𐤇 𐤉𐤄𐤅𐤔𐤏 𐤊𐤉 𐤂𐤌-𐤀𐤕𐤌 𐤏𐤍𐤉𐤕𐤌
𐤏𐤋-𐤉𐤃𐤉 𐤁𐤍𐤉-𐤏𐤌𐤊𐤌 𐤊𐤀𐤔𐤓 𐤏𐤍𐤅 𐤂𐤌-𐤄𐤌 𐤏𐤋-𐤉𐤃𐤉 𐤄𐤉𐤄𐤅𐤃𐤉𐤌:

יד כִּי־אַתֶּם אַחַי הֲלַכְתֶּם בְּעִקְּבֵי קְהִלּוֹת הָאֱלֹהִים
אֲשֶׁר־בְּאֶרֶץ יְהוּדָה בַּמָּשִׁיחַ יְהוֹשֻׁעַ כִּי גַּם־אַתֶּם עֲנֵיתֶם
עַל־יְדֵי בְּנֵי־עַמְּכֶם כַּאֲשֶׁר עֻנּוּ גַם־הֵם עַל־יְדֵי הַיְּהוּדִים׃

14. ki-‘atem ‘achay halak’tem b’`iq’bey q’hiloth ha’Elohim ‘asher-b’erets Yahudah
baMashiyach Yahushuà ki gam-‘atem `uneythem `al-y’dey b’ney-`am’kem
ka’asher `unu gam-hem `al-y’dey haYahudim.

1Th2:14 For you, my brothers, have gone in the footsteps of the assemblies of the Elohim
in the Mashiyach יהושע that are in the land of Yahudah,
for you also suffered at the hands of the sons of your people,
as they have answered from the hands of the Yahudim,

‹14› ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν
ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε
καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,
14 hymeis gar mimētai egenēthēte, adelphoi, tōn ekklēsiōn tou theou tōn ousōn
For you became imitators, brothers, of the assemblies of the Elohim being
en tȩ̄ Ioudaią en Christō̧ Iēsou, hoti ta auta epathete
in Judea in the Anointed One Yahushua, because the same things suffered
kai hymeis hypo tōn idiōn symphyletōn kathōs kai autoi hypo tōn Ioudaiōn,
also you by your own fellow-countrymen as also they by the Jews,

---

15 אשר אף-הרגו את-האדון יהושע ואת-נביאיהם ואותנו
רדפו ואינם טובים בעיני אלהים ומתקוממים לכל-אדם:
טו אֲשֶׁר אַף־הָרְגוּ אֶת־הָאָדוֹן יָהוּשֻׁעַ וְאֶת־נְבִיאֵיהֶם וְאוֹתָנוּ
רָדָפוּ וְאֵינָם טוֹבִים בְּעֵינֵי אֱלֹהִים וּמִתְקוֹמְמִים לְכָל־אָדָם׃
15. ‘asher ‘aph-har’gu ‘eth-ha’Adon Yahushuà w’eth-n’bi’eyhem w’othanu radaphu
w’eynam tobim b’`eyney ‘Elohim umith’qomamim l’kal-‘adam.

1Th2:15 who both killed the Adon יהושע and the prophets, and have persecuted us,
and they are not good in the sight of Elohim, but are rebel to all men,

‹15› τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας
καὶ ἡμᾶς ἐκδιωξάντων καὶ θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων,
15 tōn kai ton kyrion apokteinantōn Iēsoun kai tous prophētas
the ones both the Master having killed Yahushua and the prophets
kai hēmas ekdiōxantōn kai theō̧ mē areskontōn
and having severely persecuted us and Elohim not pleasing
kai pasin anthrōpois enantiōn,
and to all men contrary,

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16 העצרים אתנו מדבר אל-הגוים שיושעו למען
אשר-ימלאו את-חטאתיהם בכל-עת ותשיגם החמה עד-כלה:
טז הָעֹצְרִים אֹתָנוּ מִדַּבֵּר אֶל־הַגּוֹיִם שֶׁיִּוָּשְׁעוּ לְמַעַן
אֲשֶׁר־יְמַלְאוּ אֶת־חַטֹּאתֵיהֶם בְּכָל־עֵת וַתַּשִּׂיגֵם הַחֵמָה עַד־כַּלֵּה׃
16. ha`ots’rim ‘othanu midaber ‘el-hagoyim sheyiuashe`u l’ma`an
‘asher-y’mal’u ‘eth-chato’theyhem b’kal-`eth watasigem hachemah `ad-kaleh.

1Th2:16 forbidding us from speaking to the gentiles that they might be saved,
so as they fill up their sins at all times. But the wrath has come upon them to the utmost.

‹16› κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν

τὰς ἁμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος.
16 kōluontōn hēmas tois ethnesin lalēsai hina sōthōsin, eis to anaplērōsai
forbidding us to the gentiles to speak that they might be saved, so as to fill up
autōn tas hamartias pantote. ephthasen de ep’ autous hē orgē eis telos.
their sins always. came But on them the wrath to the end.

ואנחנו אחי אחרי אשר-שכלנו אתכם לזמן מעט לפנים 17
ולא ללב חשנו עד-מאד לראות פניכם בתשוקה רבה:

יז וַאֲנַחְנוּ אַחַי אַחֲרֵי אֲשֶׁר־שָׁכֹּלְנוּ אֶתְכֶם לִזְמַן מְעַט לְפָנִים
וְלֹא לַלֵּב חַשְׁנוּ עַד־מְאֹד לִרְאוֹת פְּנֵיכֶם בִּתְשׁוּקָה רַבָּה:

17. wa’anach’nu ‘achay ‘acharey ‘asher-shakol’nu ‘eth’kem liz’man m’`at l’phanim
w’lo’ laleb chash’nu `ad-m’od lir’oth p’neykem bith’shuqah rabbah.

1Th2:17 But we, my brothers, after that we have consumed you for a short while
in presence, not in heart. We have sensed very much to see your face with great passion.

<17> Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ’ ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
17 Hēmeis de, adelphoi, aporphanisthentes aph’ hymōn pros kairon hōras,
But we, brothers, having been separated from you for a time even an hour,
prosōpǭ ou kardią, perissoterōs espoudasamen to prosōpon hymōn idein
in presence not in heart, more abundantly we were eager your face to see
en pollę̄ epithymią.
with much desire.

ועל-כן חפצנו לבוא אליכם אני פולוס פעם 18
ושתים והשטן עצרנו:

יח וְעַל־כֵּן חָפַצְנוּ לָבוֹא אֲלֵיכֶם אֲנִי פּוֹלוֹס פַּעַם
וּשְׁתָּיִם וְהַשָּׂטָן עֲצָרָנוּ:

18. w’`al-ken chaphats’nu labo’ ‘aleykem ‘ani Pholos pa`am
ush’tayim w’hasatan `atsaranu.

1Th2:18 Therefore we wanted to come to you, even I Pholos (Shaul), once and twice;
but hasatan hindered us.

<18> διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.
18 dioti ēthelēsamen elthein pros hymas, egō men Paulos kai hapax kai dis,
Therefore we wanted to come to you, indeed I Paul both once and twice again
kai enekopsen hēmas ho Satanas.
and hindered us Satan.

כי מי תקותנו ומי שמחתנו ועטרת תפארתנו 19
הלא גם-אתם לפני אדנינו יהושע המשיח בבואו:

יט כִּי מִי תִקְוָתֵנוּ וּמִי שִׂמְחָתֵנוּ וַעֲטֶרֶת תִּפְאַרְתֵּנוּ
הֲלֹא גַם־אַתֶּם לִפְנֵי אֲדֹנֵינוּ יָהוֹשֻׁעַ הַמָּשִׁיחַ בְּבוֹאוֹ:

19. ki mi thiq'wathenu umi sim'chathenu wa`atereth tiph'ar'tenu
halo' gam-'atem liph'ney 'Adoneynu Yahushuà haMashiyach b'bo'o.

1Th2:19 For who is our hope or our joy or the crown of our glory?
Is it not even you, in the presence of our Adon יהושע the Mashiyach at His coming?

‹19› τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως - ἢ οὐχὶ καὶ ὑμεῖς -
ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
19 tis gar hēmōn elpis ē chara ē stephanos kauchēseōs - ē ouchi kai hymeis -
For what is our hope or joy or crown of boasting is it not even you
emprosthen tou kyriou hēmōn Iēsou en tę autou parousią?
before our Master, Yahushua, in his coming?

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20 אמנם אתם כבודנו ושמחתנו:
כ אָמְנָם אַתֶּם כְּבוֹדֵנוּ וְשִׂמְחָתֵנוּ:
20. 'am'nam 'atem k'bodenu w'sim'chathenu.

1Th2:20 Indeed you are our glory and our joy.

‹20› ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.
20 hymeis gar este hē doxa hēmōn kai hē chara.
For you are our glory and the joy.

Chapter 3

1Th3:1 ועל-כן לא יכלנו עוד להתאפק
ונועץ להותר לבדנו באתונה:
א וְעַל־כֵּן לֹא יָכֹלְנוּ עוֹד לְהִתְאַפֵּק
וַנִּוָּעֵץ לְהִוָּתֵר לְבַדֵּנוּ בְּאַתּוּנָה:
1. w'`al-ken lo' yakol'nu `od l'hith'apeq waniua`ats l'hiuather l'badenu b'Athunah.

1Th3:1 Therefore we could no longer endure it,
we were willing to be left at Athunah alone,

‹3:1› Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι
1 Dio mēketi stegontes eudokēsamen kataleiphthēnai en Athēnais monoi
Wherefore no longer enduring, we were pleased to be left in Athens alone,

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2 ונשלח את-טימותיוס אחינו ומשרת האלהים ועזרנו
בבשורת המשיח לחזק אתכם ולהזהיר על-דבר אמונתכם:
ב וַנִּשְׁלַח אֶת־טִימוֹתִיוֹס אָחִינוּ וּמְשָׁרֵת הָאֱלֹהִים וְעֹזְרֵנוּ
בִּבְשׂוֹרַת הַמָּשִׁיחַ לְחַזֵּק אֶתְכֶם וּלְהַזְהִיר עַל־דְּבַר אֱמוּנַתְכֶם:
2. wanish'lach 'eth-Timothios 'achinu um'shareth ha'Elohim w'`oz'renu bib'sorath
haMashiyach l'chazeq 'eth'kem ul'haz'hir `al-d'bar 'emunath'kem.

1Th3:2 and we sent Timothios, our brother and servant of the Elohim,
and our fellow laborer in the good news of the Mashiyach, to establish you
and to encourage you concerning the matter of your faith,

‹2› καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ

ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς
καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν

2 kai epempsamen Timotheon, ton adelphon hēmōn kai synergon tou theou en tō̢ euaggeliō̢
and we sent Timothy, our brother and co-worker of the Elohim in the gospel of
tou Christou, eis to stērixai hymas kai parakalesai hyper tēs pisteōs hymōn
the Anointed One, so as to establish you and to encourage you for your faith

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3 למען אשר לא-ימוט איש במצוקות האלה
כי-ידעתם אף-אתם כי לזאת יעדנו:

ג לְמַעַן אֲשֶׁר לֹא־יִמּוֹט אִישׁ בַּמְּצוּקוֹת הָאֵלֶּה
כִּי־יְדַעְתֶּם אַף־אַתֶּם כִּי לָזֹאת יֻעָדְנוּ׃

3. l'ma`an 'asher lo'-yimot 'ish bam'tsuqoth ha'eleh
ki-y'da``tem 'aph-'atem ki lazo'th yu`ad'nu.

1Th3:3 so that no one should be shaken by these afflictions,
for you also know that we are appointed to this.

‹3› τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις.
αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·

3 to mēdena sainesthai en tais thlipsesin tautais.
for no one to be shaken by these afflictions,
autoi gar oidate hoti eis touto keimetha;
yourselves for you know that to this we are appointed;

---

4 הלא כבר אמרנו אליכם בהיותנו אצלכם
כי-עתידים אנחנו להלחץ כאשר גם-היה וכאשר ידעתם:

ד הֲלֹא כְּבָר אָמַרְנוּ אֲלֵיכֶם בִּהְיוֹתֵנוּ אֶצְלְכֶם
כִּי־עֲתִידִים אֲנַחְנוּ לְהִלָּחֵץ כַּאֲשֶׁר גַּם־הָיָה וְכַאֲשֶׁר יְדַעְתֶּם׃

4. halo' k'bar 'amar'nu 'aleykem bih'yothenu 'ets'l'kem
ki-`athidim 'anach'nu l'hilachets ka'asher gam-hayah w'ka'asher y'da``tem.

1Th3:4 We have already indeed said to you, when we were with you,
that we are prepared to suffer, and even as it came to be, as you know.

‹4› καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι,
καθὼς καὶ ἐγένετο καὶ οἴδατε.

4 kai gar hote pros hymas ēmen, proelegomen hymin
for even when with you we were, we were saying before to you
hoti mellomen thlibesthai, kathōs kai egeneto kai oidate.
that we are about to be afflicted, even as also it happened and you know.

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5 ובעבור כן לא-יכלתי עוד להתאפק
ואשלח לדעת אמונתכם כי אמרתי פן-נסה
אתכם המנסה והיתה לריק יגיעתנו:

ה וּבַעֲבוּר כֵּן לֹא־יָכֹלְתִּי עוֹד לְהִתְאַפֵּק
וָאֶשְׁלַח לָדַעַת אֱמוּנַתְכֶם כִּי אָמַרְתִּי פֶּן־נִסָּה

אֶתְכֶם הַמְנַסֶּה וְהָיְתָה לָרִיק יְגִיעָתֵנוּ׃

5. uba`abur ken lo'-yakol'ti `od l'hith'apeq wa'esh'lach lada`ath 'emunath'kem ki 'amar'ti pen-nisah 'eth'kem ham'naseh w'hay'thah lariq y'gi`athenu.

1Th3:5 For this reason, when I could no longer endure it, I sent to know your faith, because I said, lest the tempter have tempted you, and our labor would be in vain.

<5> διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν,
μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

5 dia touto kagō mēketi stegōn epempsa eis to gnōnai tēn pistin hymōn,
Therefore I also no longer bearing it sent Timothy so as to know your faith,
mē pōs epeirasen hymas ho peirazōn kai eis kenon genētai ho kopos hēmōn.
lest somehow tempted you the tempting one and in vain became our labor.

---

6 ועתה כשוב אלינו טימותיוס מאתכם ויבשר אתנו
את־בשורת אמונתכם ואהבתכם ואת אשר אתם זכרים
אתנו לטובה בכל־עת ונכספים לראות אתנו
כאשר נכסף גם־אנחנו לראותכם׃

ו וְעַתָּה כְּשׁוּב אֵלֵינוּ טִימוֹתִיּוֹס מֵאִתְּכֶם וַיְבַשֵּׂר אֹתָנוּ
אֶת־בְּשׂוֹרַת אֱמוּנַתְכֶם וְאַהֲבַתְכֶם וְאֵת אֲשֶׁר אַתֶּם זֹכְרִים
אֹתָנוּ לְטוֹבָה בְּכָל־עֵת וְנִכְסָפִים לִרְאוֹת אֹתָנוּ
כַּאֲשֶׁר נִכְסֹף גַּם־אֲנַחְנוּ לִרְאוֹתְכֶם׃

6. w'`atah k'shub 'eleynu Timothios me'it'kem way'baser 'othanu 'eth-b'sorath 'emunath'kem w'ahabath'kem w'eth 'asher 'atem zok'rim 'othanu l'tobah b'kal-`eth w'nik'saphim lir'oth 'othanu ka'asher nik'soph gam-'anach'nu lir'oth'kem.

1Th3:6 But now that Timothios has come to us from you, and has brought us good news of your faith and your love, and that you have good remembrance of us at all times, longing to see us even as we long to see you,

<6> Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε,
ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,

6 Arti de elthontos Timotheou pros hēmas aph' hymōn kai euaggelisamenou hēmin
But now Timothy having come to us from you and having brought good news to us
tēn pistin kai tēn agapēn hymōn kai hoti echete mneian hēmōn
of the faith and your love and that you have remembrance of us
agathēn pantote, epipothountes hēmas idein kathaper kai hēmeis hymas,
good always, longing to see us even as also we you;

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7 אז נחמנו עליכם אחי בכל־צרתנו ולחצנו על־ידי אמונתכם׃

ז אָז נֻחַמְנוּ עֲלֵיכֶם אַחַי בְּכָל־צָרָתֵנוּ וְלַחֲצֵנוּ עַל־יְדֵי אֱמוּנַתְכֶם׃

7. 'az nucham'nu `aleykem 'achay b'kal-tsarathenu w'lachatsenu `al-y'dey 'emunath'kem.

1Th3:7 Then, my brothers, we were encouraged concerning you in all our distress and our affliction by your faith;

‹7› διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ’ ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ
καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
7 dia touto pareklēthēmen, adelphoi, eph’ hymin epi pasę tę anagkę
therefore we were encouraged, brothers, as to you, for all the distress
kai thlipsei hēmōn dia tēs hymōn pisteōs,
and our afflictions, through your faith,

---

8 כי עתה נחיה אם-תעמדו אתם באדנינו:
ח כִּי עַתָּה נִחְיֶה אִם־תַּעַמְדוּ אַתֶּם בַּאֲדֹנֵינוּ׃
8. ki `atah nich’yeh ‘im-ta`am’du ‘atem ba’Adoneynu.

1Th3:8 for now we live, if you stand firm in our Adon.

‹8› ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.
8 hoti nyn zōmen ean hymeis stēkete en kyriǭ.
because now we live if you stand firm in the Master.

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9 כי מה-נשיב לאלהים להודות לו בעבורכם על כל-השמחה
אשר שמחנו עליכם לפני אלהינו:
ט כִּי מַה־נָּשִׁיב לֵאלֹהִים לְהוֹדוֹת לוֹ בַּעֲבוּרְכֶם עַל כָּל־הַשִּׂמְחָה
אֲשֶׁר שָׂמַחְנוּ עֲלֵיכֶם לִפְנֵי אֱלֹהֵינוּ׃
9. ki mah-nashib l’Elohim l’hodoth lo ba`abur’kem `al kal-hasim’chah
‘asher samach’nu `aleykem liph’ney ‘Eloheynu.

1Th3:9 For what shall we return to Elohim to thank Him for you for all the joy
with which we rejoice for you before our El,

‹9› τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι
περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ
ᾗ χαίρομεν δι’ ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,
9 tina gar eucharistian dynametha tǭ theǭ antapodounai peri hymōn epi pasę tę charą
For what thanks are we able to return to Elohim concerning you for all the joy
hę chairomen di’ hymas emprosthen tou theou hēmōn,
with which we rejoice because of you before our El,

---

10 לילה ויומם מתפללים אנחנו ברב-תחנונים לראות
את-פניכם ולהשלים את-מחסרי אמונתכם:
י לַיְלָה וְיוֹמָם מִתְפַּלְלִים אֲנַחְנוּ בְּרָב־תַּחֲנוּנִים לִרְאוֹת
אֶת־פְּנֵיכֶם וּלְהַשְׁלִים אֶת־מַחְסֹרֵי אֱמוּנַתְכֶם׃
10. lay’lah w’yomam mith’pal’lim ‘anach’nu b’rab-tachanunim lir’oth ‘eth-p’neykem
ul’hash’lim ‘eth-machasorey ‘emunath’kem.

1Th3:10 night and day we pray with much prayers to see your face,
and make complete what is lacking in your faith?

‹10› νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον
καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
10 nyktos kai hēmeras hyperekperissou deomenoi eis to idein hymōn to prosōpon

night and day exceedingly asking Elohim so as to see your face

kai katartisai ta hysterēmata tēs pisteōs hymōn?

and to supply the shortcomings of our faith?

והאלהים אבינו ואדנינו יהושע המשיח הוא ישר את-דרכנו אליכם: 11

יא וְהָאֱלֹהִים אָבִינוּ וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ הוּא יְיַשֵּׁר אֶת־דַּרְכֵּנוּ אֲלֵיכֶם׃

11. w'ha'Elohim 'Abinu wa'Adoneynu Yahushuà haMashiyach hu' y'yasher 'eth-dar'kenu 'aleykem.

1Th3:11 And may the Elohim Himself and our Father and יהושע the Mashiyach our Adon direct our way to you!

‹11› Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·

11 Autos de ho theos kai patēr hēmōn kai ho kyrios hēmōn Iēsous

Himself now the Elohim even our Father and our Master, Yahushua,

kateuthynai tēn hodon hēmōn pros hymas;

may He direct our way to you;

ואתכם ירבה האדון ויפרה באהבת איש את-רעהו ובאהבת כל-אדם כאשר אנחנו אהבים אתכם: 12

יב וְאֶתְכֶם יַרְבֶּה הָאָדוֹן וְיַפְרֶה בְּאַהֲבַת אִישׁ אֶת־רֵעֵהוּ וּבְאַהֲבַת כָּל־אָדָם כַּאֲשֶׁר אֲנַחְנוּ אֹהֲבִים אֶתְכֶם׃

12. w'eth'kem yar'beh ha'Adon w'yaph'reh b'ahabath 'ish 'eth-re`ehu ub'ahabath kal-'adam ka'asher 'anach'nu 'ohabim 'eth'kem.

1Th3:12 and may the Adon cause you to increase and abound in love for one another, and in love for all men, even as we love you,

‹12› ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

12 hymas de ho kyrios pleonasai kai perisseusai tę̄ agapę̄ eis allēlous

you and the Master may cause to increase and to abound in love to one another

kai eis pantas kathaper kai hēmeis eis hymas,

and to all even as also we do to you,

לחזק את-לבבכם להיות תמים בקדשה לפני אלהינו אבינו בבוא יהושע המשיח אדנינו עם-כל-קדשיו: 13

יג לְחַזֵּק אֶת־לְבַבְכֶם לִהְיוֹת תָּמִים בִּקְדֻשָּׁה לִפְנֵי אֱלֹהֵינוּ אָבִינוּ בְּבוֹא יָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ עִם־כָּל־קְדֹשָׁיו׃

13. l'chazeq 'eth-l'bab'kem lih'yoth tamim biq'dushah liph'ney 'Eloheynu 'Abinu b'bo' Yahushuà haMashiyach 'Adoneynu `im-kal-q'dshayu.

1Th3:13 to establish your hearts to be without blame in holiness before our El and our Father, at the coming of our Adon יהושע with all His holy ones.

‹13› εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ
ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν
Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ[, ἀμήν].

13 eis to stērixai hymōn tas kardias amemptous en hagiōsynē emprosthen tou theou
so as to establish your hearts blameless in holiness before our El

kai patros hēmōn en tē parousią tou kyriou hēmōn Iēsou
and our Father in the coming of our Master Yahushua,

meta pantōn tōn hagiōn autou, [amēn].
with all His saints, Amen.

Chapter 4

ועוד נבקשה מכם אחי ונזהיר אתכם 1Th4:1
באדנינו יהושע כי כאשר קבלתם מאתנו
איך עליכם להתהלך ולמצא חן בעיני האלהים
וכאשר גם-התהלכתם כן תוסיפו וכן תרבו עוד:

א וְעוֹד נְבַקְשָׁה מִכֶּם אַחַי וְנַזְהִיר אֶתְכֶם
בַּאֲדֹנֵינוּ יָהוּשֻׁעַ כִּי כַּאֲשֶׁר קִבַּלְתֶּם מֵאִתָּנוּ
אֵיךְ עֲלֵיכֶם לְהִתְהַלֵּךְ וְלִמְצֹא חֵן בְּעֵינֵי הָאֱלֹהִים
וְכַאֲשֶׁר גַּם־הִתְהַלַּכְתֶּם כֵּן תּוֹסִיפוּ וְכֵן תַּרְבּוּ עוֹד׃

1. w'`od n'baq'shah mikem 'achay w'naz'hir 'eth'kem ba'Adoneynu Yahushuà ki ka'asher qibal'tem me'itanu 'ey'k `aleykem l'hith'hale'k w'lim'tso' chen b'`eyney ha'Elohim w'ka'asher gam-hith'halak'tem ken tosiphu w'ken tar'bu `od.

1Th4:1 Furthermore, my brothers, we call upon you and exhort you
in our Adon יהושע, that as you received from us how to walk
and to find the grace in the eyes of the Elohim as you walk also,
so you should abound and so multiply more.

‹4:1› Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,
ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν
καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

1 Loipon oun, adelphoi, erōtōmen hymas kai parakaloumen
For the rest therefore, brothers, we ask you and we encourage

en kyriō Iēsou, hina kathōs parelabete par' hēmōn to pōs dei hymas
in the Master Yahushua, that as you received from us how it is necessaary for you

peripatein kai areskein theō, kathōs kai peripateite, hina perisseuēte mallon.
to walk and to please Elohim, as indeed you do walk, that you abound more.

כי ידעתם את-המצות אשר נתנו לכם בשם האדון יהושע: 2

ב כִּי יְדַעְתֶּם אֶת־הַמִּצְוֹת אֲשֶׁר נָתַנּוּ לָכֶם בְּשֵׁם הָאָדוֹן יָהוּשֻׁעַ׃

2. ki y'da`'tem 'eth-hamits'oth 'asher nathanu lakem b'shem ha'Adon Yahushuà.

1Th4:2 For you know the commandments which we gave you
by the name of the Adon יהושע.

‹2› οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

2 oidate gar tinas paraggelias edōkamen hymin dia tou kyriou Iēsou.
For you know what orders we gave to you through the Master Yahushua.

---

3 כי זה רצון האלהים קדשתכם להתרחק מן־הזנות׃
ג כִּי זֶה רְצוֹן הָאֱלֹהִים קְדֻשַּׁתְכֶם לְהִתְרַחֵק מִן־הַזְּנוּת׃
3. ki zeh r'tson ha'Elohim q'dushath'kem l'hith'racheq min-haz'nuth.

1Th4:3 For this is the will of the Elohim, your sanctification,
that you should abstain from fornication,

‹3› τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν,
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,
3 touto gar estin thelēma tou theou, ho hagiasmos hymōn,
For this is the will of the Elohim, your sanctification,
apechesthai hymas apo tēs porneias,
for you to abstain from fornication,

---

4 וידע כל־איש מכם להשתמש בכליו בקדשה ויקר׃
ד וְיֵדַע כָּל־אִישׁ מִכֶּם לְהִשְׁתַּמֵּשׁ בִּכְלִיו בִּקְדֻשָּׁה וִיקָר׃
4. w'yeda` kal-'ish mikem l'hish'tamesh b'kil'yo biq'dushah wiqar.

1Th4:4 that every man of you know how to possess his own vessel
in sanctification and honor,

‹4› εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,
4 eidenai hekaston hymōn to heautou skeuos ktasthai
to know each one of you his own vessel how to control
en hagiasmō kai timē,
in sanctification and honor,

---

5 ולא־בתאות זמה כדרך הגוים אשר־אינם ידעים האלהים׃
ה וְלֹא־בְתַאֲוַת זִמָּה כְּדֶרֶךְ הַגּוֹיִם אֲשֶׁר־אֵינָם יֹדְעִים הָאֱלֹהִים׃
5. w'lo'-b'tha'awath zimah k'dere'k hagoyim 'asher-'eynam yod'`im ha'Elohim.

1Th4:5 not in lustful passion, like the ways of the gentiles that do not know the Elohim,

‹5› μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,
5 mē en pathei epithymias kathaper kai ta ethnē ta mē eidota ton theon,
not in passion of lust even as also the gentiles not knowing the Elohim,

---

6 ולא־יעשק איש ויונה את־אחיו במשא ומתן כי־נקם
יהוה על־כל־זאת כאשר כבר אמרנו אליכם והעידנו בכם׃
ו וְלֹא־יַעֲשֹׁק אִישׁ וְיוֹנֶה אֶת־אָחִיו בְּמַשָּׂא וּמַתָּן כִּי־נֹקֵם
יְהוָה עַל־כָּל־זֹאת כַּאֲשֶׁר כְּבָר אָמַרְנוּ אֲלֵיכֶם וְהַעִידֹנוּ בָּכֶם׃
6. w'lo'-ya`ashoq 'ish w'yoneh 'eth-'achiu b'masa' umatan ki-noqem Yahúwah
`al-kal-zo'th ka'asher k'bar 'amar'nu 'aleykem w'ha`idonu bakem.

1Th4:6 and no man transgress and defraud his brother in the matter and giving
because יהוה take revenge upon all these things, as we have aready said to you

and testified against you.

‹6› τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ,
διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν
καὶ διεμαρτυράμεθα.

6 to mē hyperbainein kai pleonektein en tō̧ pragmati ton adelphon autou,
not to overstep and to wrong in the matter his brother,
dioti ekdikos kyrios peri pantōn toutōn, kathōs
because an avenger is the Master concerning all these things, even as
kai proeipamen hymin kai diemartyrametha.
also we said before to you and we fully testified.

---

7 כי לא-קרא אותנו האלהים לטמאה כי אם-לקדשה:

ז כִּי לֹא־קָרָא אוֹתָנוּ הָאֱלֹהִים לַטֻּמְאָה כִּי אִם־לַקְּדֻשָּׁה׃

7. ki lo'-qara' 'othanu ha'Elohim latum'ah ki 'im-laq'dushah.

1Th4:7 For the Elohim has not called us unto impurity, but in sanctification.

‹7› οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ.

7 ou gar ekalesen hēmas ho theos epi akatharsią all' en hagiasmō̧.
Not for did call us the Elohim to impurity but in sanctification.

---

8 על-כן הבוזה לא בן-אדם הוא בוזה כי
אם-את-האלהים אשר גם-שם בקרבנו את-רוח קדשו:

ח עַל־כֵּן הַבּוֹזֶה לֹא בֶן־אָדָם הוּא בּוֹזֶה כִּי
אִם־אֶת־הָאֱלֹהִים אֲשֶׁר גַּם־שָׂם בְּקִרְבֵּנוּ אֶת־רוּחַ קָדְשׁוֹ׃

8. `al-ken habozeh lo' ben-'adam hu' bozeh
ki 'im-'eth-ha'Elohim 'asher gam-sam b'qir'benu 'eth-Ruach Qad'sho.

1Th4:8 He therefore that rejects, He rejects not the son of man,
but the Elohim who has also given His holy Spirit among us.

‹8› τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ
ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

8 toigaroun ho athetōn ouk anthrōpon athetei
Therefore the one rejecting this not man rejects
alla ton theon ton [kai] didonta to pneuma autou to hagion eis hymas.
but the Elohim, the one also giving His Spirit Holy to you.

---

9 ועל-אהבת האחים אין-צרך לכתב אליכם הלא
אף-אתם למודי יהוה לאהבה איש את-רעהו:

ט וְעַל־אַהֲבַת הָאַחִים אֵין־צֹרֶךְ לִכְתֹּב אֲלֵיכֶם הֲלֹא
אַף־אַתֶּם לְמוּדֵי יְהוָה לְאַהֲבָה אִישׁ אֶת־רֵעֵהוּ׃

9. w'`al-'ahabath ha'achim 'eyn-tsore'k lik'tob 'aleykem halo'
'aph-'atem l'mudey Yahúwah l'ahabah 'ish 'eth-re`ehu.

1Th4:9 And concerning the love of the brothers, there is no need to write to you,
indeed you, too, are taught by יהוה to love one another,

<9> Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν,
αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους,
9 Peri de tēs philadelphias ou chreian echete graphein hymin,
Now concerning brotherly love no need you have for me to write to you,
autoi gar hymeis theodidaktoi este eis to agapan allēlous,
yourselves for you taught of Elohim are to love one another,

---

10 וגם עשיתם כן לכל-אחיכם אשר בכל-מקדוניא
אבל נבקשה מכם אחי אשר כן תעשו וכן תוסיפו:
י וְגַם עֲשִׂיתֶם כֵּן לְכָל־אֲחֵיכֶם אֲשֶׁר בְּכָל־מַקְדּוֹנְיָא
אֲבָל נְבַקְשָׁה מִכֶּם אַחַי אֲשֶׁר כֵּן תַּעֲשׂוּ וְכֵן תּוֹסִיפוּ׃
10. w'gam `asithem ken l'kal-'acheykem 'asher b'kal-Maq'don'ya'
'abal n'baq'shah mikem 'achay 'asher ken ta`asu w'ken tosiphu.

1Th4:10 and also you have done so toward all the brothers who are in all Maqedonya.
But we call upon you, my brothers, that you do more and you add more,

<10> καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ.
παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον
10 kai gar poieite auto eis pantas tous adelphous [tous] en holę tę Makedonią.
for indeed you do it to all the brothers in the whole of Macedonia.
parakaloumen de hymas, adelphoi, perisseuein mallon
But we encourage you, brothers, to abound more

---

11 ותשתדלו לשבת בנחת ותעשו איש מלאכתו בעמל ידיכם
כאשר צוינו אתכם:
יא וְתִשְׁתַּדְּלוּ לָשֶׁבֶת בְּנַחַת וְתַעֲשׂוּ אִישׁ מְלַאכְתּוֹ בַּעֲמַל יְדֵיכֶם
כַּאֲשֶׁר צִוִּינוּ אֶתְכֶם׃
11. w'thish'tad'lu lashebeth b'nachath w'tha`asu 'ish m'la'k'to
ba`amal y'deykem ka'asher tsiuinu 'eth'kem.

1Th4:11 and you try to sit quietly, and do your own work
and work with your hands, as we commanded you,

<11> καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς [ἰδίαις] χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,
11 kai philotimeisthai hēsychazein kai prassein ta idia
And to aspire to live quietly and to do your own things
kai ergazesthai tais [idiais] chersin hymōn, kathōs hymin parēggeilamen,
and to work with your own hands even as we charged you,

---

12 למען תתהלכו כהגן עם-אתם שבחוץ ולא תצטרכו לאדם:
יב לְמַעַן תִּתְהַלְּכוּ כְּהֹגֶן עִם־אֹתָם שֶׁבַּחוּץ וְלֹא תִצְטָרְכוּ לְאָדָם׃
12. l'ma`an tith'hal'ku k'hogen `im-'otham shebachuts w'lo' tits'taraku l'adam.

1Th4:12 so that you may walk properly toward them that are without,
and you do not need a man.

‹12› ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.

12 hina peripatēte euschēmonōs pros tous exō

that you may walk properly towards the ones outside

kai mēdenos chreian echēte.

and of nothing need you may have.

ועל-דבר הישנים אחי לא-נכחד מכם דבר 13

למען לא תעצבו כאחרים אשר אין-להם תקוה:

יג וְעַל־דְּבַר הַיְשֵׁנִים אַחַי לֹא־נְכַחֵד מִכֶּם דָּבָר

לְמַעַן לֹא תֵעָצְבוּ כַּאֲחֵרִים אֲשֶׁר אֵין־לָהֶם תִּקְוָה׃

13. w'`al-d'bar hay'shenim 'echay lo'-n'kached mikem dabar

l'ma`an lo' te`ats'bu ka'acherim 'asher 'eyn-lahem tiq'wah.

1Th4:13 Concerning the word of the ones sleeping, we do not want you to be ignorant, my brothers, of anything, so that you sorrow not, as others who have no hope.

‹13› Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων,

ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

13 Ou thelomen de hymas agnoein, adelphoi, peri tōn koimōmenōn,

We do not want now you to be ignorant, brothers, concerning the ones sleeping,

hina mē lypēsthe kathōs kai hoi loipoi hoi mē echontes elpida.

lest you be sorrowful as also the rest not having hope.

כי אם-נאמין אשר-מת יהושע ויחי 14

כן יביא האלהים גם את-הישנים ביהושע אתו:

יד כִּי אִם־נַאֲמִין אֲשֶׁר־מֵת יָהוּשֻׁעַ וַיֶּחִי

כֵּן יָבִיא הָאֱלֹהִים גַּם אֶת־הַיְשֵׁנִים בְּיָהוּשֻׁעַ אִתּוֹ׃

14. ki 'im-na'amin 'asher-meth Yahushuà wayechi

ken yabi' ha'Elohim gam 'eth-hay'shenim b'Yahushuà 'ito.

1Th4:14 For if we believe that יהושע died and rose again, even so the Elohim shall bring with Him those who have fallen asleep in יהושע.

‹14› εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη,

οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

14 ei gar pisteuomen hoti Iēsous apethanen kai anestē, houtōs kai ho theos

For if we believe that Yahushua died and rose, so also the Elohim

tous koimēthentas dia tou Iēsou axei syn autō̧.

the ones having fallen asleep through Yahushua shall bring with Him.

כי את-זאת נאמר לכם בדבר יהוה כי אנחנו החיים 15

הנותרים עד-בא האדון לא נקדם את-הישנים:

טו כִּי אֶת־זֹאת נֹאמַר לָכֶם בִּדְבַר יָהוָּה כִּי אֲנַחְנוּ הַחַיִּים

הַנּוֹתָרִים עַד־בֹּא הָאָדוֹן לֹא נְקַדֵּם אֶת־הַיְשֵׁנִים׃

15. ki 'eth-zo'th no'mar lakem bid'bar Yahúwah

ki 'anach'nu hachayim hanotharim `ad-bo' ha'Adon lo' n'qadem 'eth-hay'shenim.

1Th4:15 For this we say to you by the Word of יהוה,
that we, the ones living, the ones remaining, until the coming of the Adon,
shall not precede those who have fallen asleep.

<15> Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι
εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

15 Touto gar hymin legomen en logō kyriou, hoti hēmeis hoi zōntes
For this to you we say by the Word of YHWH, that we the ones living,
hoi perileipomenoi eis tēn parousian tou kyriou
the ones remaining to the coming of the Master,
ou mē phthasōmen tous koimēthentas;
in no way may precede the ones having fallen asleep;

---

16 כי האדון הוא ירד מן-השמים בתרועה בקול שר המלאכים
ובשופר אלהים ואז יקומו ראשונה המתים במשיח:

טז כִּי הָאָדוֹן הוּא יֵרֵד מִן־הַשָּׁמַיִם בִּתְרוּעָה בְּקוֹל שַׂר הַמַּלְאָכִים
וּבְשׁוֹפַר אֱלֹהִים וְאָז יָקוּמוּ רִאשֹׁנָה הַמֵּתִים בַּמָּשִׁיחַ׃

16. ki ha'Adon hu' yered min-hashamayim bith'ru`ah b'qol sar hamal'akim
ub'shophar 'Elohim w'az yaqumu ri'shonah hamethim baMashiyach.

1Th4:16 For the Adon Himself shall descend from the heavens with a shout,
with the voice of the chief messenger and with the trumpet of Elohim,
so the dead in the Mashiyach shall rise first.

<16> ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,
καταβήσεται ἀπ' οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

16 hoti autos ho kyrios en keleusmati, en phōnę̄ archaggelou
because Himself the Master with a cry of command, with a voice of an archangel
kai en salpiggi theou, katabēsetai ap' ouranou
and with a trumpet of Elohim, shall descend from the heavens
kai hoi nekroi en Christǭ anastēsontai prōton,
and the dead in the Anointed One shall rise first,

---

17 אחרי-כן אנחנו החיים הנותרים נלקח אתם יחדו
בעננים לקראת האדון לאויר ובכן נהיה תמיד עם-האדון:

יז אַחֲרֵי־כֵן אֲנַחְנוּ הַחַיִּים הַנּוֹתָרִים נִלָּקַח אִתָּם יַחְדָּו
בַּעֲנָנִים לִקְרַאת הָאָדוֹן לָאֲוִיר וּבְכֵן נִהְיֶה תָמִיד עִם־הָאָדוֹן׃

17. 'acharey-ken 'anach'nu hachayim hanotharim nilaqach 'itam yach'daw
ba`ananim liq'ra'th ha'Adon la'awir ub'ken nih'yeh thamid `im-ha'Adon.

1Th4:17 After that we, the ones living, the ones remaining, shall be caught up together
with them in the clouds to meet the Adon in the air,
and so we shall always be with the Adon.

<17> ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα
ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα·
καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

17 epeita hēmeis hoi zōntes hoi perileipomenoi hama syn autois

then we, the ones living, the ones remaining, together with them

harpagēsometha en nephelais eis apantēsin tou kyriou eis aera;

shall be caught up in clouds to a meeting of the Master in the air;

kai houtōs pantote syn kyriō̧ esometha.

and so always with the Master we shall be.

---

18 𐤋𐤊𐤍 𐤍𐤇𐤌𐤅 𐤆𐤄 𐤀𐤕-𐤆𐤄 𐤁𐤃𐤁𐤓𐤉𐤌 𐤄𐤀𐤋𐤄:

יח לָכֵן נַחֲמוּ זֶה אֶת־זֶה בַּדְּבָרִים הָאֵלֶּה׃

18. laken nachamu zeh 'eth-zeh bad'barim ha'eleh.

1Th4:18 Therefore comfort one another with these words.

‹18› Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

18 Hōste parakaleite allēlous en tois logois toutois.

So then, encourage one another with these words.

Chapter 5

1Th5:1 𐤅𐤏𐤋-𐤃𐤁𐤓 𐤄𐤏𐤕𐤉𐤌 𐤅𐤄𐤆𐤌𐤍𐤉𐤌 𐤀𐤉𐤍-𐤑𐤓𐤊 𐤋𐤊𐤕𐤁 𐤀𐤋𐤉𐤊𐤌 𐤀𐤇𐤉:

א וְעַל־דְּבַר הָעִתִּים וְהַזְּמַנִּים אֵין־צֹרֶךְ לִכְתֹּב אֲלֵיכֶם אֶחָי׃

1. w'`al-d'bar ha`itim w'haz'manim 'eyn-tsore'k lik'tob 'aleykem 'echay.

1Th5:1 And concerning the word of the times and the seasons, my brothers,
you have no need to be written to you.

‹5:1› Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι,

1 Peri de tōn chronōn kai tōn kairōn, adelphoi,

But concerning the times and the seasons, brothers,

ou chreian echete hymin graphesthai,

no need you have for you to be written to,

---

2 𐤄𐤋𐤀 𐤀𐤐-𐤀𐤕𐤌 𐤉𐤃𐤏𐤕𐤌 𐤄𐤉𐤈𐤁
𐤊𐤉 𐤉𐤅𐤌-𐤉𐤄𐤅𐤄 𐤊𐤂𐤍𐤁 𐤁𐤋𐤉𐤋𐤄 𐤊𐤍 𐤉𐤁𐤅𐤀:

ב הֲלֹא אַף־אַתֶּם יְדַעְתֶּם הֵיטֵב
כִּי יוֹם־יָהוָה כַּגַּנָּב בַּלַּיְלָה כֵּן יָבוֹא׃

2. halo' 'aph-'atem y'da`'tem heyteb ki yom-Yahúwah kaganab balay'lah ken yabo'.

1Th5:2 Indeed, for you yourselves know perfectly that the day of 𐤉𐤄𐤅𐤄
so comes as a thief in the night.

‹2› αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.

2 autoi gar akribōs oidate hoti hēmera kyriou

yourselves for accurately you know that the day of YHWH

hōs kleptēs en nykti houtōs erchetai.

as a thief in the night so comes.

---

3 𐤊𐤉 𐤁𐤀𐤌𐤓𐤌 𐤔𐤋𐤅𐤌 𐤅𐤔𐤋𐤅𐤄 𐤉𐤁𐤀 𐤏𐤋𐤉𐤄𐤌 𐤄𐤔𐤁𐤓 𐤐𐤕𐤀𐤌
𐤊𐤇𐤁𐤋𐤉 𐤉𐤅𐤋𐤃𐤄 𐤅𐤋𐤀 𐤉𐤅𐤊𐤋𐤅 𐤄𐤌𐤋𐤈:

ג כִּי בְאָמְרָם שָׁלוֹם וְשַׁלְוָה יָבֹא עֲלֵיהֶם הַשֶּׁבֶר פִּתְאֹם

כְּחֶבְלֵי יוֹלֵדָה וְלֹא יוּכְלוּ הִמָּלֵט׃

**3. ki b'am'ram shalom w'shal'wah yabo' `aleyhem hasheber pith'om
k'cheb'ley yoledah w'lo' yuk'lu himalet.**

1Th5:3 For when they shall say, Peace and safety! Then destruction shall come upon them suddenly as travail upon a woman with child, and they shall not able to escape.

‹3› ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

3 hotan legōsin, Eirēnē kai asphaleia,
  Whenever they say, peace and security,
tote aiphnidios autois ephistatai olethros hōsper hē ōdin tę̄
  then sudden them comes upon destruction as the birth pain to the one
en gastri echousę̄, kai ou mē ekphygōsin.
  in her womb having a child, and they can certainly not escape.

---

4 אבל אתם אחי לא בחשך אתם שישיג אתכם היום כגנב:

ד אֲבָל אַתֶּם אַחַי לֹא בַּחשֶׁךְ אַתֶּם שֶׁיַּשִּׂיג אֶתְכֶם הַיּוֹם כַּגַּנָּב׃

4. 'abal 'atem 'achay lo' bachshe'k 'atem sheyasig 'eth'kem hayom kaganab.

1Th5:4 But you, my brothers, are not in darkness,
you are the one, that the day should overtake you as a thief.

‹4› ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·

4 hymeis de, adelphoi, ouk este en skotei,
  But you, brothers, are not in darkness,
hina hē hēmera hymas hōs kleptēs katalabę̄;
  that the day you as a thief should overtake;

---

5 אתם כלכם בני האור ובני היום לא בני-הלילה אנחנו
ולא בני החשך:

ה אַתֶּם כֻּלְּכֶם בְּנֵי הָאוֹר וּבְנֵי הַיּוֹם לֹא בְנֵי־הַלַּיְלָה אֲנַחְנוּ
וְלֹא בְּנֵי הַחשֶׁךְ׃

**5. 'atem kul'kem b'ney ha'or ub'ney hayom lo' b'ney-halay'lah 'anach'nu
w'lo' b'ney hachshe'k.**

1Th5:5 For you are all of them, sons of light and sons of day.
We are not of the sons of night nor of darkness;

‹5› πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας.
οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

5 pantes gar hymeis huioi phōtos este kai huioi hēmeras. ouk esmen nyktos oude skotous;
  for all you sons of light are and sons of day. We are not of night nor of darkness;

---

6 לכן אל-נא נרדם כמו האחרים כי אם-נשקד ונהיה מפכחים:

ו לָכֵן אַל־נָא נֵרָדֵם כְּמוֹ הָאֲחֵרִים כִּי אִם־נִשְׁקֹד וְנִהְיֶה מְפֻכָּחִים׃

6. laken 'al-na' neradem k'mo ha'acherim ki 'im-nish'qod w'nih'yeh m'phukachim.

1Th5:6 so then let us not sleep as others do, but let us be alert and be sober.

‹6› ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

6 ara oun mē katheudōmen hōs hoi loipoi alla grēgorōmen kai nēphōmen.
therefore, let us not sleep as the rest but let us keep awake and be sober.

---

7 כי הנרדמים נרדמים בלילה והמשתכרים משתכרים בלילה:
ז כִּי הַנִּרְדָּמִים נִרְדָּמִים בַּלָּיְלָה וְהַמִּשְׁתַּכְּרִים מִשְׁתַּכְּרִים בַּלָּיְלָה׃

7. ki hanir'damim nir'damim balay'lah w'hamish'tak'rim mish'tak'rim balay'lah.

1Th5:7 For those who sleep fall asleep at night,
and those who get drunk get drunk at night.

‹7› οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

7 hoi gar katheudontes nyktos katheudousin,
For the ones sleeping sleep by night,
kai hoi methyskomenoi nyktos methuousin;
and the ones being drunk are drunk by night;

---

8 ואנחנו בני היום נתפכח-נא ונלבש את-שריון האמונה
והאהבה וככובע את-תקות הישועה:
ח וַאֲנַחְנוּ בְּנֵי הַיּוֹם נִתְפַּכֵּחַ־נָּא וְנִלְבַּשׁ אֶת־שִׁרְיוֹן הָאֱמוּנָה
וְהָאַהֲבָה וְכַכּוֹבַע אֶת־תִּקְוַת הַיְשׁוּעָה׃

8. wa'anach'nu b'ney hayom nit'pakeach-na' w'nil'bash 'eth-shir'yon ha'emunah w'ha'ahabah w'kakoba` 'eth-tiq'wath hay'shu`ah.

1Th5:8 And we, the sons of the day, please let us be sober, having put on
the breastplate of faith and love, and as a helmet, the hope of salvation.

‹8› ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης
καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

8 hēmeis de hēmeras ontes nēphōmen endysamenoi thōraka
but we being of the day, let us sober, having clothed ourselves with a breastplate
pisteōs kai agapēs kai perikephalaian elpida sōtērias;
of faith and love and as a helmet the hope of salvation;

---

9 יען אשר לא-יעדנו האלהים לחרון
כי לרשת את-הישועה על-ידי אדנינו יהושע המשיח:
ט יַעַן אֲשֶׁר לֹא־יְעָדָנוּ הָאֱלֹהִים לְחָרוֹן
כִּי לָרֶשֶׁת אֶת־הַיְשׁוּעָה עַל־יְדֵי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

9. ya`an 'asher lo'-y'`adanu ha'Elohim l'charon
ki laresheth 'eth-hay'shu`ah `al-y'dey 'Adoneynu Yahushuà haMashiyach.

1Th5:9 Because the Elohim has not appointed us to wrath,
but to obtain salvation through our Adon יהושע the Mashiyach,

‹9› ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν
ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

9 hoti ouk etheto hēmas ho theos eis orgēn alla eis peripoiēsin
because did not appoint us the Elohim to wrath but to the attachment

sōtērias dia tou kyriou hēmōn Iēsou Christou
of salvation through our Master, Yahushua the Anointed One,

𐤀𐤔𐤓 𐤌𐤕 𐤁𐤏𐤃𐤍𐤅 𐤋𐤌𐤏𐤍 𐤍𐤇𐤉𐤄 𐤏𐤌𐤅 𐤉𐤇𐤃 𐤀𐤌-𐤍𐤔𐤒𐤃 𐤅𐤀𐤌-𐤍𐤉𐤔𐤍: 10

י אֲשֶׁר מֵת בַּעֲדֵנוּ לְמַעַן נִחְיֶה עִמּוֹ יָחַד אִם־נִשְׁקֹד וְאִם־נִישָׁן׃

10. ‘asher meth ba`adenu l’ma`an nich’yeh `imo yachad ‘im-nish’qod w’im-nishan.

1Th5:10 who died for us, in order to live together with Him,
whether we are awake or we are asleep.

‹10› τοῦ ἀποθανόντος ὑπὲρ ἡμῶν,
ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

10 tou apothanontos hyper hēmōn,
the One having died on behalf of us,
hina eite grēgorōmen eite katheudōmen hama syn autǭ zēsōmen.
that whether we are awake or we are sleeping together with Him we may live.

𐤏𐤋-𐤊𐤍 𐤍𐤇𐤌𐤅 𐤆𐤄 𐤀𐤕-𐤆𐤄 𐤅𐤁𐤍𐤅 𐤀𐤉𐤔 𐤀𐤕-𐤀𐤇𐤉𐤅 𐤊𐤀𐤔𐤓 𐤏𐤔𐤉𐤕𐤌: 11

יא עַל־כֵּן נַחֲמוּ זֶה אֶת־זֶה וּבְנוּ אִישׁ אֶת־אָחִיו כַּאֲשֶׁר עֲשִׂיתֶם׃

11. `al-ken nachamu zeh ‘eth-zeh ub’nu ‘ish ‘eth-‘achiu ka’asher `asithem.

1Th5:11 Therefore comfort one another and build up one of his brothers,
as also you have done.

‹11› Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

11 Dio parakaleite allēlous kai oikodomeite heis ton hena, kathōs kai poieite.
Therefore encourage one another and build up one the other one, as also you do.

𐤅𐤄𐤍𐤍𐤅 𐤌𐤁𐤒𐤔𐤉𐤌 𐤌𐤊𐤌 𐤀𐤇𐤉 𐤋𐤄𐤊𐤉𐤓 𐤀𐤕-𐤄𐤏𐤌𐤋𐤉𐤌 𐤁𐤊𐤌 12
𐤅𐤀𐤕 𐤄𐤍𐤑𐤁𐤉𐤌 𐤏𐤋𐤉𐤊𐤌 𐤁𐤃𐤁𐤓 𐤄𐤀𐤃𐤅𐤍 𐤅𐤌𐤅𐤊𐤉𐤇𐤉𐤌 𐤀𐤕𐤊𐤌:

יב וְהִנְנוּ מְבַקְשִׁים מִכֶּם אַחַי לְהַכִּיר אֶת־הָעֲמֵלִים בָּכֶם
וְאֵת הַנִּצָּבִים עֲלֵיכֶם בִּדְבַר הָאָדוֹן וּמוֹכִיחִים אֶתְכֶם׃

12. w’hin’nu m’baq’shim mikem ‘achay l’hakir ‘eth-ha`amelim bakem
w’eth hanitstsabim `aleykem bid’bar ha’Adon umokichim ‘eth’kem.

1Th5:12 And behold, we ask of you, my brothers, to know them who have labored
among you, and them who have positioned over you in the Word of the Adon
and give you instruction,

‹12› Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν
καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς

12 Erōtōmen de hymas, adelphoi, eidenai tous kopiōntas en hymin
Now we ask you, brothers, to know the ones laboring among you
kai proistamenous hymōn en kyriǭ kai nouthetountas hymas
and exercising leadership over you in the Master and admonishing you

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𐤅𐤕𐤍𐤄𐤂𐤅-𐤁𐤌 𐤊𐤁𐤅𐤃 𐤂𐤃𐤅𐤋 𐤌𐤀𐤃 𐤁𐤀𐤄𐤁𐤄 𐤋𐤌𐤏𐤍 𐤐𐤏𐤋𐤕𐤌 13
𐤅𐤉𐤄𐤉 𐤔𐤋𐤅𐤌 𐤁𐤉𐤍𐤉𐤊𐤌:

יג וְתִנְהֲגוּ־בָם כָּבוֹד גָּדוֹל מְאֹד בְּאַהֲבָה לְמַעַן פְּעֻלָּתָם
וִיהִי שָׁלוֹם בֵּינֵיכֶם׃

13. w'thin'hagu-bam kabod gadol m'od b'ahabah l'ma`an p'`ulatham
wihi shalom beyneykem.

1Th5:13 and you esteem them in very highly regard in love because of their work.
Be at peace among yourselves.

‹13› καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.
εἰρηνεύετε ἐν ἑαυτοῖς.

13 kai hēgeisthai autous hyperekperissou en agapę̄ dia to ergon autōn.

and to esteem them most exceedingly in love because their work.

eirēneuete en heautois.

Be at peace among yourselves.

---

14 והננו מזהירים אתכם אחי הוכיחו את-המעקשים
דרכיהם אמצו את-רכי הלבב תמכו את-החלשים
והאריכו רוח אל-כל-אדם:

יד וְהִנְנוּ מַזְהִירִים אֶתְכֶם אֶחָי הוֹכִיחוּ אֶת־הַמְעַקְּשִׁים
דַּרְכֵיהֶם אַמְּצוּ אֶת־רַכֵּי הַלֵּבָב תִּמְכוּ אֶת־הַחַלָּשִׁים
וְהַאֲרִיכוּ רוּחַ אֶל־כָּל־אָדָם׃

14. w'hin'nu maz'hirim 'eth'kem 'echay hokichu 'eth-ham'`aq'shim dar'keyhem
'am'tsu 'eth-rakey halebab tim'ku 'eth-hachalashim w'ha'ariku ruach 'el-kal-'adam.

1Th5:14 And behold, we warn you, my brothers, admonish the oppressors of their ways;
encourage the fainthearted, uphold the weak, extend the spirit to all men.

‹14› παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε
τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

14 parakaloumen de hymas, adelphoi, noutheteite tous ataktous,

And we encourage you, brothers, admonish the idle ones,

paramytheisthe tous oligopsychous antechesthe tōn asthenōn,

console the faint-hearted, uphold the ones being weak,

makrothymeite pros pantas.

be longsuffering towards all.

---

15 וראו פן-ישלם איש לרעהו רעה תחת רעה כי אם-רדפו
בכל-עת את-הטוב הן לאיש מכם הן לכל-אדם:

טו וּרְאוּ פֶּן־יְשַׁלֵּם אִישׁ לְרֵעֵהוּ רָעָה תַּחַת רָעָה כִּי אִם־רִדְפוּ
בְּכָל־עֵת אֶת־הַטּוֹב הֵן לְאִישׁ מִכֶּם הֵן לְכָל־אָדָם׃

15. ur'u pen-y'shalem 'ish l're`ehu ra`ah tachath ra`ah
ki 'im-rid'phu b'kal-`eth 'eth-hatob hen l'ish 'ish mikem hen l'kal-'adam.

1Th5:15 See that no one repays evil for evil to another, but pursue at all times
what is good, both one of every one of you and one to every man.

‹15› ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ,

ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.
15 horate mē tis kakon anti kakou tini apodǭ,
See that not anyone evil instead of evil render to anyone,
alla pantote to agathon diōkete [kai] eis allēlous kai eis pantas.
but always the good pursue both for one another and for all.

---

16 שמחו בכל-עת:
טז שִׂמְחוּ בְּכָל־עֵת׃

16. sim'chu b'kal-`eth.

1Th5:16 Rejoice at all times,

‹16› Πάντοτε χαίρετε,
16 Pantote chairete,
Always rejoice,

---

17 התפללו כל-היום:
יז הִתְפַּלְלוּ כָל־הַיּוֹם׃

17. hith'pal'lu kal-hayom.

1Th5:17 pray all the day,

‹17› ἀδιαλείπτως προσεύχεσθε,
17 adialeiptōs proseuchesthe,
unceasingly pray,

---

18 הודו על-הכל כי-זה רצון אלהים
במשיח יהושע אליכם:
יח הוֹדוּ עַל־הַכֹּל כִּי־זֶה רְצוֹן אֱלֹהִים
בַּמָּשִׁיחַ יָהוּשֻׁעַ אֲלֵיכֶם׃

18. hodu `al-hakol ki-zeh r'tson 'Elohim baMashiyach Yahushuà 'aleykem.

1Th5:18 in everything give thanks,
for this is the will of Elohim for you in the Mashiyach יהושע.

‹18› ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.
18 en panti eucharisteite; touto gar thelēma theou
in everything give thanks; for this is the will of Elohim
en Christǭ Iēsou eis hymas.
in the Anointed One Yahushua for you.

---

19 את-הרוח לא תכבו:
יט אֶת־הָרוּחַ לֹא תְכַבּוּ׃

19. 'eth-haRuach lo' t'kabu.

1Th5:19 Do not quench the Spirit.

‹19› τὸ πνεῦμα μὴ σβέννυτε,
19 to pneuma mē sbennyte,
The Spirit do not quench,

:את-הנבואות לא תמאסו 20

כ אֶת־הַנְּבוּאוֹת לֹא תִמְאָסוּ׃

20. ‘eth-han’bu’oth lo’ thim’asu.

1Th5:20 Do not despise prophecies,

‹20› προφητείας μὴ ἐξουθενεῖτε,

20 prophēteias mē exoutheneite,

prophecies do not reject,

:בחנו כל-דבר ובטוב אחזו 21

כא בַּחֲנוּ כָּל־דָּבָר וּבַטּוֹב אֱחֹזוּ׃

21. bachanu kal-dabar ubatob ‘echozu.

1Th5:21 but examine all things and hold fast to what is good.

‹21› πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,

21 panta de dokimazete, to kalon katechete,

all things but test, the good hold fast,

:התרחקו מכל-הדומה לרע 22

כב הִתְרַחֲקוּ מִכָּל־הַדּוֹמֶה לָרָע׃

22. hith’rachaqu mikal-hadomeh lara`.

1Th5:22 Abstain from every form of evil.

‹22› ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

22 apo pantos eidous ponērou apechesthe.

from every form of evil abstain.

ואלהי השלום הוא יקדש אתכם בקדשה שלמה וכל-רוחכם 23
:ונפשכם וגופכם ישמר תמים בבוא אדנינו יהושע המשיח

כג וֵאלֹהֵי הַשָּׁלוֹם הוּא יְקַדֵּשׁ אֶתְכֶם בִּקְדֻשָּׁה שְׁלֵמָה וְכָל־רוּחֲכֶם
וְנַפְשְׁכֶם וְגוּפְכֶם יִשָּׁמֵר תָּמִים בְּבוֹא אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

23. w’Elohey hashalom hu’ y’qadesh ‘eth’kem biq’dushah sh’lemah w’kal-ruachkem w’naph’sh’kem w’guph’kem yishamer tamim b’bo’ ‘Adoneynu Yahushuà haMashiyach.

1Th5:23 Now may the El of peace Himself sanctify you with complete holiness,
and keep all your spirit and your soul and your body blameless
at the coming of our Adon יהושע the Mashiyach.

‹23› Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς,
καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως
ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

23 Autos de ho theos tēs eirēnēs hagiasai hymas holoteleis,

Himself now the El of peace may He sanctify you wholly,

kai holoklēron hymōn to pneuma kai hē psychē kai to sōma amemptōs

and your whole spirit and soul and body blameless

en tę̄ parousią tou kyriou hēmōn Iēsou Christou tērētheiē.
in the coming of our Master Yahushua the Anointed One may they be preserved.

---

24 נאמן הוא הקורא אתכם אשר גם-יעשה:

כד נֶאֱמָן הוּא הַקּוֹרֵא אֶתְכֶם אֲשֶׁר גַּם־יַעֲשֶׂה׃

24. ne'eman hu' haqore' 'eth'kem 'asher gam-ya`aseh.

1Th5:24 Faithful is He who calls you, who also shall do it.

‹24› πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

24 pistos ho kalōn hymas, hos kai poiēsei.
Faithful is the One calling you, who also shall do it.

---

25 אחי התפללו בעדנו:

כה אַחַי הִתְפַּלְלוּ בַּעֲדֵנוּ׃

25. 'achay hith'palalu ba`adenu.

1Th5:25 My brothers, pray for us.

‹25› Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.

25 Adelphoi, proseuchesthe [kai] peri hēmōn.
Brothers, pray also concerning us.

---

26 שאלו לשלום כל-האחים בנשיקה הקדשה:

כו שַׁאֲלוּ לִשְׁלוֹם כָּל־הָאַחִים בִּנְשִׁיקָה הַקְּדֹשָׁה׃

26. sha'alu lish'lom kal-ha'achim ban'shiqah haq'dshah.

1Th5:26 Ask for peace all the brothers with a holy kiss.

‹26› Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

26 Aspasasthe tous adelphous pantas en philēmati hagiō̧.
Greet the brothers all with a holy kiss.

---

27 הנני משביעכם באדון
אשר תקרא האגרת הזאת באזני כל-האחים (הקדשים):

כז הִנְנִי מַשְׁבִּיעֲכֶם בָּאָדוֹן
אֲשֶׁר תִּקָּרֵא הָאִגֶּרֶת הַזֹּאת בְּאָזְנֵי כָּל־הָאַחִים (הַקְּדֹשִׁים)׃

27. hin'ni mash'bi`akem ba'Adon
'asher tiqare' ha'igereth hazo'th b'az'ney kal-ha'achim (haq'dshim).

1Th5:27 Behold, I charge you by the Adon
that this letter be read in the ears of all the holy brothers.

‹27› Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

27 Enorkizō hymas ton kyrion anagnōsthēnai tēn epistolēn pasin tois adelphois.
I adjure you by the Master has to be read that this letter to all the brothers.

---

28 חסד יהושע המשיח אדנינו עמכם אמן:

כח חֶסֶד יָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ עִמָּכֶם אָמֵן׃

28. chesed Yahushuà haMashiyach 'Adoneynu `imakem 'Amen.

1Th5:28 The grace of OWSHY the Mashiyach our Adon be with you. Amen.

‹28› Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

28 Hē charis tou kyriou hēmōn Iēsou Christou meth' hymōn.

The grace of our Master, Yahushua the Anointed One, be with you.

Sepher Bet Tessaloniqim (2 Thessalonians)

Chapter 1

פולוס וסלונוס וטימותיוס אל-קהלת התסלוניקיים 2Th1:1
באלהים אבינו ובאדנינו יהושע המשיח:

א פּוֹלוֹס וְסִלְוָנוֹס וְטִימוֹתִיּוֹס אֶל־קְהִלַּת הַתֶּסָּלוֹנִיקִיִּים
בֵּאלֹהִים אָבִינוּ וּבַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

1. Polos w'Sil'wanos w'Timothios 'el-q'hilath haTessaloniqim b'Elohim 'Abinu uba'Adoneynu Yahushuà haMashiyach.

2Th1:1 Polos (Shaul) and Silwanos and Timothios, to the assembly of the Tessaloniqim in Elohim our Father and in our Adon OWSHY the Mashiyach:

‹1:1› Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ,

1 Paulos kai Silouanos kai Timotheos tę ekklēsią Thessalonikeōn

Paul and Silvanus and Timothy to the assembly of the Thessalonians

en theō patri hēmōn kai kyriō Iēsou Christō,

in Elohim our Father and Master Yahushua the Anointed One.

חסד לכם ושלום מאת אלהים אבינו 2
ואדנינו יהושע המשיח:

ב חֶסֶד לָכֶם וְשָׁלוֹם מֵאֵת אֱלֹהִים אָבִינוּ
וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

2. chesed lakem w'shalom me'eth 'Elohim 'Abinu wa'Adoneynu Yahushuà haMashiyach.

2Th1:2 Grace to you and peace from Elohim our Father and our Adon OWSHY the Mashiyach.

‹2› χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.

2 charis hymin kai eirēnē apo theou patros [hēmōn]

Grace to you and peace from Elohim our Father

kai kyriou Iēsou Christou.

and Master Yahushua the Anointed One.

חיבים אנחנו להודות תמיד לאלהים עליכם אחי כראוי 3
כי אמונתכם גדלה מאד ורבה אהבת כלכם איש לרעהו:

ג חַיָּבִים אֲנַחְנוּ לְהוֹדוֹת תָּמִיד לֵאלֹהִים עֲלֵיכֶם אַחַי כָּרָאוּי

כִּי אֱמוּנַתְכֶם גָּדְלָה מְאֹד וְרַבָּה אַהֲבַת כֻּלְּכֶם אִישׁ לְרֵעֵהוּ׃

3. chayabim 'anach'nu l'hodoth tamid l'Elohim `aleykem 'achay kara'uy
ki 'emunath'kem gad'lah m'od w'rabbah 'ahabath kul'kem 'ish l're`ehu.

2Th1:3 We are bound to give thanks to Elohim always for you, my brothers,
as it is proper, because your faith grows exceedingly,
and the love of every one of you toward one another has multiplied,

‹3› Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί,
καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν
καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους,

3 Eucharistein opheilomen tō̧ theō̧ pantote peri hymōn, adelphoi,
We ought to thank Elohim always concerning you brothers,
kathōs axion estin, hoti hyperauxanei hē pistis hymōn
even as it is fitting, because grows abundantly your faith
kai pleonazei hē agapē henos hekastou pantōn hymōn eis allēlous,
and increase the love of each one of you all to one another.

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4 עד שנתהלל בכם בקהלות אלהים על-סבלנותכם
ועל-אמונתכם בכל-הרדיפות ובכל-הלחץ אשר סבלתם:

ד עַד שֶׁנִּתְהַלֵּל בָּכֶם בִּקְהִלּוֹת אֱלֹהִים עַל־סַבְלָנוּתְכֶם
וְעַל־אֱמוּנַתְכֶם בְּכָל־הָרְדִיפוֹת וּבְכָל־הַלַּחַץ אֲשֶׁר סְבַלְתֶּם׃

4. `ad shenith'halel bakem biq'hiloth 'Elohim `al-sab'lanuth'kem
w'`al-'emunath'kem b'kal-har'diphoth ub'kal-halachats 'asher s'bal'tem.

2Th1:4 until we boast of you among the assemblies of Elohim for your endurance
and for your faith in all your persecutions and in all afflictions which you are enduring,

‹4› ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ
τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν
καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,

4 hōste autous hēmas en hymin egkauchasthai en tais ekklēsiais tou theou
So that we ourselves in you have to boast in the assemblies of Elohim
hyper tēs hypomonēs hymōn kai pisteōs en pasin tois diōgmois hymōn
for the endurance of you and faith in all your persecutions
kai tais thlipsesin hais anechesthe,
and the tribulations which you are enduring,

---

5 לאות צדקת משפט אלהים למען תמצאו ראוים
למלכות האלהים אשר בעבורה תענו:

ה לְאוֹת צִדְקַת מִשְׁפַּט אֱלֹהִים לְמַעַן תִּמָּצְאוּ רְאוּיִם
לְמַלְכוּת הָאֱלֹהִים אֲשֶׁר בַּעֲבוּרָהּ תְּעֻנּוּ׃

5. l'oth tsid'qath mish'pat 'Elohim l'ma`an timats'u r'uyim l'mal'kuth ha'Elohim
'asher ba`aburah t'`unu.

2Th1:5 as an indication of the righteous judgment of Elohim so that
you shall be considered worthy of the kingdom of the Elohim, for which you are suffering,

<5> ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,

5 endeigma tēs dikaias kriseōs tou theou

an evident indication of the righteous judgment of Elohim,

eis to kataxiōthēnai hymas tēs basileias tou theou,

for you to be counted worthy of the kingdom of the Elohim,

hyper hēs kai paschete,

on behalf of which also you suffer,

---

6 באשר צדיק הוא האלהים לגמל לחץ ללחציכם:

ו בַּאֲשֶׁר צַדִּיק הוּא הָאֱלֹהִים לִגְמֹל לַחַץ לְלֹחֲצֵיכֶם׃

6. ba'asher tsadiq hu' ha'Elohim lig'mol lachats l'lochatseykem.

2Th1:6 since it is a righteous thing with the Elohim
to recompense tribulation to them that trouble you,

<6> εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλῖψιν

6 eiper dikaion para theō antapodounai

if indeed it is a just thing with the Elohim to recompense

tois thlibousin hymas thlipsin

to the ones oppressing you tribulation

---

7 ולכם הנלחצים רוחה עמנו יחד בהגלות האדון יהושע
מן-השמים עם-מלאכי עזו:

ז וְלָכֶם הַנִּלְחָצִים רְוָחָה עִמָּנוּ יַחַד בְּהִגָּלוֹת הָאָדוֹן יָהוּשֻׁעַ
מִן־הַשָּׁמַיִם עִם־מַלְאֲכֵי עֻזּוֹ׃

7. w'lakem hanil'chatsim r'wachah `imanu yachad b'higaloth ha'Adon Yahushuà min-hashamayim `im-mal'akey `uzo.

2Th1:7 and to you who are troubled well being with us together when the Adon יהושע
shall be revealed from the heavens with His mighty messengers

<7> καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου 'Ιησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ

7 kai hymin tois thlibomenois anesin meth' hēmōn, en tę apokaluuei

and to you, the ones being oppressed, rest with us in the revelation

tou kyriou Iēsou ap' ouranou met' aggelōn dynameōs autou

of the Master Yahushua from the heavens with angels of His power

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8 באש להבה להשיב נקם לאשר לא-ידעו את-האלהים
ולא שמעו לבשרת אדנינו יהושע המשיח:

ח בְּאֵשׁ לֶהָבָה לְהָשִׁיב נָקָם לַאֲשֶׁר לֹא־יָדְעוּ אֶת־הָאֱלֹהִים
וְלֹא שָׁמְעוּ לִבְשׂוֹרַת אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

8. b'esh leehabah l'hashib naqam la'asher lo'-yad'`u 'eth-ha'Elohim w'lo' sham'`u lib'sorath 'Adoneynu Yahushuà haMashiyach.

2Th1:8 in flaming fire returning vengeance to those who do not know the Elohim
and to those who do not obey the good news of our Adon יהושע the Mashiyach,

‹8› ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν
καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,
8 en pyri phlogos, didontos ekdikēsin tois mē eidosin theon
in flaming fire giving punishment to the ones not knowing the Elohim
kai tois mē hypakouousin tō̧ euaggeliō̧ tou kyriou hēmōn Iēsou,
and to the ones not obeying the good news of our Master, Yahushua.

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9 𐤀𐤔𐤓 𐤉𐤔𐤀𐤅 𐤌𐤔𐤐𐤈𐤌 𐤀𐤁𐤃𐤍 𐤏𐤅𐤋𐤌 𐤌𐤀𐤕 𐤐𐤍𐤉 𐤄𐤀𐤃𐤅𐤍
𐤅𐤌𐤄𐤃𐤓 𐤂𐤀𐤅𐤍𐤅:
ט אֲשֶׁר יִשְׂאוּ מִשְׁפָּטָם אָבְדַן עוֹלָם מֵאֵת פְּנֵי הָאָדוֹן
וּמֵהֲדַר גְּאוֹנוֹ׃
9. 'asher yis'u mish'patam 'ab'dan `olam me'eth p'ney ha'Adon umehadar g'ono.

2Th1:9 who shall pay the penalty of eternal destruction,
from the presence of the Adon and from the glory of His power,

‹9› οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου
καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,
9 hoitines dikēn tisousin olethron aiōnion
these ones shall pay a penalty, eternal destruction
apo prosōpou tou kyriou kai apo tēs doxēs tēs ischuos autou,
away from the presence of the Master and from the glory of His strength,

---

10 𐤁𐤁𐤀𐤅 𐤁𐤉𐤅𐤌 𐤄𐤄𐤅𐤀 𐤋𐤄𐤊𐤁𐤃 𐤁𐤒𐤃𐤔𐤉𐤅
𐤅𐤋𐤄𐤕𐤐𐤋𐤀 𐤁𐤊𐤋-𐤄𐤌𐤀𐤌𐤉𐤍𐤉𐤌 𐤊𐤉 𐤄𐤀𐤌𐤍𐤕𐤌 𐤋𐤏𐤃𐤅𐤕𐤍𐤅 𐤀𐤋𐤉𐤊𐤌:
י בְּבֹאוֹ בַּיּוֹם הַהוּא לְהִכָּבֵד בִּקְדֹשָׁיו
וּלְהִתְפַּלֵּא בְּכָל־הַמַּאֲמִינִים כִּי הֶאֱמַנְתֶּם לְעֵדוּתֵנוּ אֲלֵיכֶם׃
10. b'bo'o bayom hahu' l'hikabed biq'dshayu ul'hith'pale' b'kal-hama'aminim ki he'eman'tem l'`eduthenu 'aleykem.

2Th1:10 when He comes to be glorified in His holy ones on that day,
and to be admired among all those have believed that our testimony was believed to you.

‹10› ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν
τοῖς πιστεύσασιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.
10 hotan elthę̄ endoxasthēnai en tois hagiois autou kai thaumasthēnai en pasin
when He comes to be glorified in His saints and to be marveled at in all
tois pisteusasin, hoti episteuthē to martyrion hēmōn eph' hymas, en tę̄ hēmerą ekeinę̄.
the ones having believed, because was believed our testimony to you in that day.

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11 𐤋𐤆𐤀𐤕 𐤂𐤌-𐤍𐤕𐤐𐤋𐤋 𐤁𐤏𐤃𐤊𐤌 𐤕𐤌𐤉𐤃
𐤀𐤔𐤓 𐤉𐤕𐤍 𐤀𐤕𐤊𐤌 𐤀𐤋𐤄𐤉𐤍𐤅 𐤓𐤀𐤅𐤉𐤌 𐤋𐤌𐤄-𐤔𐤀𐤕𐤌 𐤌𐤒𐤓𐤀𐤉𐤌
𐤅𐤉𐤌𐤋𐤀 𐤁𐤏𐤆 𐤈𐤅𐤁𐤅 𐤊𐤋-𐤇𐤐𐤑𐤉𐤅 𐤅𐤌𐤏𐤔𐤄-𐤄𐤀𐤌𐤅𐤍𐤄 𐤁𐤊𐤌:
יא לָזֹאת גַּם־נִתְפַּלֵּל בַּעַדְכֶם תָּמִיד
אֲשֶׁר יִתֵּן אֶתְכֶם אֱלֹהֵינוּ רְאוּיִם לְמַה־שֶּׁאַתֶּם מְקֹרָאִים

וִימַלֵּא בְעֹז כָּל־חֶפְצְכֶם בַּטּוֹב וְכָל־מַעֲשֵׂה אֱמוּנַתְכֶם׃

11. lazo'th gam-nith'palel ba`ad'kem tamid
'asher yiten 'eth'kem 'Eloheynu r'uyim l'mah-she'atem m'qora'im
wimale' b'`oz kal-ceph'ts'kem batob w'kal-ma`aseh 'emunath'kem.

2Th1:11 To this end, also we pray for you always, that our El shall count you worthy
of why is that you are of this calling, and fulfill every desire for goodness
and every work of faith with power,

<11> εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

11 eis ho kai proseuchometha pantote peri hymōn,
For which also we pray always concerning you,
hina hymas axiōsę tēs klēseōs ho theos hēmōn
that you may count worthy of the calling our El
kai plērōsę pasan eudokian agathōsynēs kai ergon pisteōs en dynamei,
and may fulfill every desire for goodness and work of faith in power,

---

12 למען יכבד בכם שם יהושע אדנינו
ואתם תכבדו בו על-פי חסד אלהינו ואדנינו יהושע המשיח:

יב לְמַעַן יִכָּבֵד בָּכֶם שֵׁם יָהוּשֻׁעַ אֲדֹנֵינוּ
וְאַתֶּם תִּכָּבְדוּ בוֹ עַל־פִּי חֶסֶד אֱלֹהֵינוּ וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

12. l'ma`an yikabed bakem shem Yahushuà 'Adoneynu
w'atem tikab'du bo `al-pi chesed 'Eloheynu wa'Adoneynu Yahushuà haMashiyach.

2Th1:12 so that the name of יהושע our Adon shall be glorified in you,
and you are glorified in Him, according to the grace of our El
and our Adon יהושע the Mashiyach.

<12> ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,
καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

12 hopōs endoxasthę to onoma tou kyriou hēmōn Iēsou en hymin,
so that may be glorified the name of our Master, Yahushua, in you,
kai hymeis en autǭ, kata tēn charin tou theou hēmōn
and you in Him, according to the grace of our El
kai kyriou Iēsou Christou.
and the Master Yahushua the Anointed One.

Chapter 2

2Th2:1 והננו מבקשים מכם אחי על-אדות
ביאת אדנינו יהושע המשיח ואסיפתנו אליו:

א וְהִנְנוּ מְבַקְשִׁים מִכֶּם אֶחָי עַל־אֹדוֹת
בִּיאַת אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ וַאֲסִיפָתֵנוּ אֵלָיו׃

1. w'hin'nu m'baq'shim mikem 'echay `al-'odoth bi'ath 'Adoneynu Yahushuà
haMashiyach wa'asiphathenu 'elayu.

2Th2:1 Behold, we ask you, my brothers, with regard to the coming of our Adon יהושע

the Mashiyach and our gathering together to Him,

‹2:1› Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν

1 Erōtōmen de hymas, adelphoi, hyper tēs parousias tou kyriou hēmōn
Now we ask you, brothers, with regard to the coming of our Master,
Iēsou Christou kai hēmōn episynagōgēs ep' auton
Yahushua the Anointed One, and our gathering together to Him,

---

2 אשר לא־תטרף דעתכם פתאם ואשר לא תבהלו
לא ברוח ולא בדבור ולא באגרת כאלו שלוחה
מאתנו לאמר הגיע יום יהוה:

ב אֲשֶׁר לֹא־תִטָּרֵף דַּעְתְּכֶם פִּתְאֹם וַאֲשֶׁר לֹא תִבָּהֲלוּ
לֹא בְרוּחַ וְלֹא בְדִבּוּר וְלֹא בְאִגֶּרֶת כְּאִלּוּ שְׁלוּחָה
מֵאִתָּנוּ לֵאמֹר הִגִּיעַ יוֹם יָהוָֹה:

2. 'asher lo'-thitareph da`'t'kem pith'om wa'asher lo' tibahelu lo' b'ruach w'lo' b'dibur w'lo' b'igereth k'ilu sh'luchah me'itanu le'mor higi`a yom Yahúwah.

2Th2:2 that is not quickly to be shaken in knowledge and that is not to be alarmed, neither by spirit nor by word nor by letter, such as the extension from us, saying, the day of יהוה has come.

‹2› εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι,
μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν,
ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου·

2 eis to mē tacheōs saleuthēnai hymas apo tou noos mēde throeisthai,
for not quickly to be shaken you from the mind nor to be alarmed,
mēte dia pneumatos mēte dia logou mēte di' epistolēs hōs di' hēmōn,
neither by a spirit nor by a word nor by a letter as if by us,
hōs hoti enestēken hē hēmera tou kyriou;
as if that has come the day of YHWH.

---

3 אל־יתעה אתכם איש בשום אופן כי לא־יבא בטרם
יהיה בראשונה המרד ונגלה איש החטאה בן־האבדון:

ג אַל־יַתְעֶה אֶתְכֶם אִישׁ בְּשׁוּם אוֹפֶן כִּי לֹא־יָבֹא בְּטֶרֶם
יִהְיֶה בָרִאשׁוֹנָה הַמֶּרֶד וְנִגְלָה אִישׁ הַחַטָּאָה בֶּן־הָאֲבַדּוֹן:

3. 'al-yath'`eh 'eth'kem 'ish b'shum 'ophen ki lo'-yabo' b'terem yih'yeh bari'shonah hamered w'nig'lah 'ish hachata'ah ben-ha'abadon.

2Th2:3 Let no man in any way deceive you, for it shall not come unless the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,

‹3› μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία
πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,

3 mē tis hymas exapatēsē kata mēdena tropon.
Let not anyone deceive you by any way;

hoti ean mē elthę hē apostasia prōton

because unless comes the apostasy first

kai apokalyphthę ho anthrōpos tēs anomias, ho huios tēs apōleias,

and be revealed the man of lawlessness, the son of destruction,

---

המתקוממ והמתרוממ על-כל-הנקרא אל או עבודה 4
כי-גמ-ישב בהיכל האלהימ כאלהימ
ומראה את-עצמו כי אלהימ הוא:

ד הַמִּתְקוֹמֵם וְהַמִּתְרוֹמֵם עַל־כָּל־הַנִּקְרָא אֵל אוֹ עֲבוֹדָה
כִּי גַם־יֵשֵׁב בְּהֵיכַל הָאֱלֹהִים כֵּאלֹהִים
וּמַרְאֶה אֶת־עַצְמוֹ כִּי אֱלֹהִים הוּא׃

4. hamith'qomem w'hamith'romem `al-kal-haniq'ra' 'El 'o `abodah
ki gam-yesheb b'heykal ha'Elohim k'Elohim umar'eh 'eth-`ats'mo ki 'Elohim hu'.

2Th2:4 who opposes and exalts himself above all that is called El or that is served,
for he also sits in the temple of the Elohim, as Elohim, presenting himself that He is Elohim.

‹4› ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα,
ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.

4 ho antikeimenos kai hyperairomenos epi panta legomenon theon

the one setting himself against and exalting himself above all being called El

ē sebasma, hōste auton eis ton naon tou theou kathisai

or an object of veneration, so as for him in the temple of the Elohim to sit,

apodeiknynta heauton hoti estin theos.

presenting himself that he is Elohim,

הלא תזכרו כי-בעוד היותי אתכמ אלה דברתי אליכמ: 5

ה הֲלֹא תִזְכְּרוּ כִּי־בְעוֹד הֱיוֹתִי אִתְּכֶם אֵלֶּה דִּבַּרְתִּי אֲלֵיכֶם׃

5. halo' thiz'k'ru ki-b'`od heyothi 'it'kem 'eleh dibar'ti 'aleykem.

2Th2:5 Do you not remember that while I was still with you, I told you these things?

‹5› Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

5 Ou mnēmoneuete hoti eti ōn

Do you not remember that while yet being

pros hymas tauta elegon hymin?

with you these things I was telling you?

ועתה ידעתמ את אשר ימנעהו מלהגלות בעתו: 6

ו וְעַתָּה יְדַעְתֶּם אֵת אֲשֶׁר יְמַנְּעֵהוּ מִלְּהִגָּלוֹת בְּעִתּוֹ׃

6. w'`atah y'da`'tem 'eth 'asher yim'na`ehu mil'higaloth b'`ito.

2Th2:6 And now you know what restrains him to be revealed in his time.

‹6› καὶ νῦν τὸ κατέχον οἴδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

6 kai nyn to katechon oidate eis to apokalyphthēnai auton

And now the one holding him back you know for him to be revealed

en tǭ heautou kairǭ.

in his own time.

---

7 כי סוד הרשע כבר החלה פעלתו רק שיוסר
מתוך המנע עד-כה:

ז כִּי סוֹד הָרֶשַׁע כְּבָר הֵחֵלָּה פְּעֻלָּתוֹ רַק שֶׁיּוּסַר
מִתָּוֶךְ הַמֹּנֵעַ עַד־כֹּה:

**7. ki sod haresha` k'bar hechelah ph'`ulatho raq sheyusar
mitawe'k hamone`a `ad-koh.**

2Th2:7 For the mystery of lawlessness has already began its operation
only that is to be removed out of the avoidance so far.

‹7› τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας·
μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

7 to gar mystērion ēdē energeitai tēs anomias;
For the mystery already is working of lawlessness;
monon ho katechōn arti heōs ek mesou genētai.
only there is one holding it back just now until out of the midst he is gone.

---

8 ואז יגלה הרשע אשר ימיתנו האדון ברוח שפתיו
וישביתנו בהופעת ביאתו:

ח וְאָז יִגָּלֶה הָרָשָׁע אֲשֶׁר יְמִיתֶנּוּ הָאָדוֹן בְּרוּחַ שְׂפָתָיו
וְיַשְׁבִּיתֶנּוּ בְּהוֹפָעַת בִּיאָתוֹ:

**8. w'az yigaleh harasha` 'asher y'mithenu ha'Adon b'ruach s'phathayu
w'yash'bithenu b'hopha`ath bi'atho.**

2Th2:8 And then the lawless one shall be revealed, whom the Adon shall slay
with the breath of His mouth and shall destroy with the appearance of His coming.

‹8› καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος [Ἰησοῦς] ἀνελεῖ τῷ πνεύματι
τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,

8 kai tote apokalyphthēsetai ho anomos,
And then shall be revealed the lawless one,
hon ho kyrios [ẖIēsous] anelei tō̧ pneumati tou stomatos autou
whom the Master Yahushua shall consume by the breath of his mouth
kai katargēsei tȩ̄ epiphaneią tēs parousias autou,
and shall destroy by the appearance of his coming;

---

9 את אשר יבוא כפי פעלת השטן ברב-כח
ובאתות ובמופתי שקר:

ט אֵת אֲשֶׁר יָבוֹא כְּפִי פְּעֻלַּת הַשָּׂטָן בְּרָב־כֹּחַ
וּבְאֹתוֹת וּבְמוֹפְתֵי שָׁקֶר:

**9. 'eth 'asher yabo' k'phi p'`ulath hasatan b'rab-koach
ub'othoth ub'moph'they shaqer.**

2Th2:9 That is, the one whose coming is in accord with the working of hasatan,
with all power and with signs and with wonders of falsehood,

‹9› οὗ ἐστιν ἡ παρουσία κατ’ ἐνέργειαν τοῦ Σατανᾶ
ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους
9 hou estin hē parousia kat’ energeian tou Satana
whose is coming according to the working of Satan
en pasȩ̄ dynamei kai sēmeiois kai terasin pseudous
with all power and signs and wonders of falsehood

---

10 ובכל-מרמת און באבדים תחת
אשר לא קבלו את-אהבת האמת להושע:

י וּבְכָל־מִרְמַת אָוֶן בָּאֹבְדִים תַּחַת
אֲשֶׁר לֹא קִבְּלוּ אֶת־אַהֲבַת הָאֱמֶת לְהִוָּשֵׁעַ׃

10. ub’kal-mir’math ‘awen ba’ob’dim
tachath ‘asher lo’ qib’lu ‘eth-‘ahabath ha’emeth l’hiuashe`a.

2Th2:10 and with all the deception of wickedness in them that perish,
instead of which they did not receive the love of the truth to be saved.

‹10› καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις,
ἀνθ’ ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.
10 kai en pasȩ̄ apatȩ̄ adikias tois apollymenois,
and with every deception of unrighteousness for the ones being destroyed,
anth’ hōn tēn agapēn tēs alētheias ouk edexanto eis to sōthēnai autous.
because the love of the truth they did not accept for them to be saved.

---

11 ובעבור זאת ישלח להם האלהים מדוחי שוא
להאמין בשקר:

יא וּבַעֲבוּר זֹאת יְשַׁלַּח לָהֶם הָאֱלֹהִים מַדּוּחֵי שָׁוְא
לְהַאֲמִין בַּשָּׁקֶר׃

11. uba`abur zo’th y’shalach lahem ha’Elohim maduchey shaw’ l’ha’amin bashaqer.

2Th2:11 For this reason the Elohim sends upon them the strength of delusion,
to believe the falsehood,

‹11› καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης
εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,
11 kai dia touto pempei autois ho theos energeian planēs
And for this reason sends to them the Elohim a powerful delusion
eis to pisteusai autous tō̧ pseudei,
for them to believe the falsehood,

---

12 למען ידונו כל-אשר לא-האמינו באמת ורצו בעולה:

יב לְמַעַן יִדּוֹנוּ כָּל־אֲשֶׁר לֹא־הֶאֱמִינוּ בָּאֱמֶת וְרָצוּ בָּעַוְלָה׃

12. l’ma`an yidonu kal-‘asher lo’-he’eminu ba’emeth w’ratsu ba`aw’lah.

2Th2:12 in order that all should be judged who believe not in the truth,
but have pleasure in unrighteousness.

‹12› ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ

ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.
12 hina krithōsin pantes hoi mē pisteusantes tȩ̄ alētheią
that may be judged all the ones not having believed the truth
alla eudokēsantes tȩ̄ adikią.
but having had pleasure unrighteousness.

𐤀𐤁𐤋 𐤀𐤍𐤇𐤍𐤅 𐤇𐤉𐤁𐤉𐤌 𐤋𐤄𐤅𐤃𐤅𐤕 𐤕𐤌𐤉𐤃 𐤋𐤀𐤋𐤄𐤉𐤌 𐤁𐤏𐤁𐤅𐤓𐤊𐤌 13
𐤀𐤇𐤉 𐤇𐤁𐤉𐤁𐤉 𐤄𐤀𐤃𐤅𐤍 𐤀𐤔𐤓 𐤌𐤁𐤕𐤇𐤋𐤄 𐤁𐤇𐤓 𐤁𐤊𐤌 𐤄𐤀𐤋𐤄𐤉𐤌
𐤋𐤉𐤔𐤅𐤏𐤄 𐤁𐤒𐤃𐤔𐤕 𐤄𐤓𐤅𐤇 𐤅𐤁𐤀𐤌𐤅𐤍𐤕 𐤄𐤀𐤌𐤕:

יג אֲבָל אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת תָּמִיד לֵאלֹהִים בַּעֲבוּרְכֶם
אַחַי חֲבִיבֵי הָאָדוֹן אֲשֶׁר מִבַּתְּחִלָּה בָּחַר בָּכֶם הָאֱלֹהִים
לִישׁוּעָה בִּקְדֻשַּׁת הָרוּחַ וּבֶאֱמוּנַת הָאֱמֶת׃

13. 'abal 'anach'nu chayabim l'hodoth tamid l'Elohim ba`abur'kem 'achay chabibey ha'Adon 'asher mibat'chilah bachar bakem ha'Elohim lishu`ah biq'dushath haRuach ube'emunath ha'emeth.

2Th2:13 But we ought to give thanks to Elohim always for you, my brothers beloved by the Adon, because the Elohim has chosen you from the beginning for salvation through sanctification of the Spirit and through the faith in the truth.

‹13› Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἵλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,
13 Hēmeis de opheilomen eucharistein tō̧ theō̧ pantote peri hymōn, adelphoi
But we ought to thank to Elohim always concerning you, brothers
ēgapēmenoi hypo kyriou, hoti heilato hymas ho theos aparchēn
having been loved by the Master, because chose you the Elohim as firstfruits
eis sōtērian en hagiasmō̧ pneumatos kai pistei alētheias,
for salvation by sanctification of the Spirit and belief of the truth,

---

𐤋𐤆𐤀𐤕 𐤒𐤓𐤀 𐤀𐤕𐤊𐤌 𐤁𐤁𐤔𐤅𐤓𐤕𐤍𐤅 14
𐤋𐤍𐤇𐤋𐤕 𐤊𐤁𐤅𐤃 𐤀𐤃𐤍𐤉𐤍𐤅 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇:

יד לָזֹאת קָרָא אֶתְכֶם בִּבְשׂוֹרָתֵנוּ
לְנַחֲלַת כְּבוֹד אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

14. lazo'th qara' 'eth'kem bib'sorathenu l'nachalath k'bod 'Adoneynu Yahushuà haMashiyach.

2Th2:14 It was for this He called you through our good news, to the obtaining of the glory of our Adon 𐤉𐤄𐤅𐤔𐤏 the Mashiyach.

‹14› εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
14 eis ho [kai] ekalesen hymas dia tou euaggeliou hēmōn
to which also he called you through our good news,
eis peripoiēsin doxēs tou kyriou hēmōn Iēsou Christou.
to the obtaining of the glory of our Master, Yahushua the Anointed One.

15 𐤋𐤊𐤍 𐤀𐤇𐤉 𐤏𐤌𐤃𐤅 𐤅𐤄𐤇𐤆𐤉𐤒𐤅 𐤁𐤒𐤁𐤋𐤅𐤕
𐤀𐤔𐤓 𐤋𐤌𐤃𐤕𐤌 𐤀𐤌 𐤁𐤃𐤁𐤓𐤍𐤅 𐤀𐤌 𐤁𐤀𐤂𐤓𐤕𐤍𐤅:

טו לָכֵן אַחַי עִמְדוּ וְהַחֲזִיקוּ בַּקַּבָּלוֹת
אֲשֶׁר לֻמַּדְתֶּם אִם בִּדְבָרֵנוּ אִם בְּאִגַּרְתֵּנוּ׃

15. laken 'achay `im'du w'hachaziqu baqabaloth
'asher lumad'tem 'im bid'barenu 'im b'igar'tenu.

2Th2:15 So then, my brothers, stand firm and hold to the traditions
which you were taught, whether by our word or by our letter.

‹15› ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε
εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

15 ara oun, adelphoi, stēkete, kai krateite tas paradoseis has edidachthēte
So then, brothers, stand firm and hold the traditions which you were taught
eite dia logou eite di' epistolēs hēmōn.
either by word or by a letter from us.

---

16 𐤅𐤀𐤃𐤍𐤉𐤍𐤅 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇 𐤅𐤀𐤋𐤄𐤉𐤍𐤅 𐤀𐤁𐤉𐤍𐤅 𐤀𐤔𐤓 𐤀𐤄𐤁 𐤀𐤕𐤍𐤅
𐤅𐤉𐤕𐤍-𐤋𐤍𐤅 𐤁𐤇𐤎𐤃𐤅 𐤍𐤇𐤌𐤕 𐤏𐤅𐤋𐤌 𐤅𐤕𐤒𐤅𐤄 𐤈𐤅𐤁𐤄:

טז וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ וֵאלֹהֵינוּ אָבִינוּ אֲשֶׁר אָהַב אֹתָנוּ
וַיִּתֶּן־לָנוּ בְּחַסְדּוֹ נֶחָמַת עוֹלָם וְתִקְוָה טוֹבָה׃

16. wa'Adoneynu Yahushuà haMashiyach w'Eloheynu 'Abinu 'asher 'ahab 'othanu
wayiten-lanu b'chas'do nechamath `olam w'thiq'wah tobah.

2Th2:16 And our Adon 𐤉𐤄𐤅𐤔𐤏 the Mashiyach and our El our Father,
who has loved us and has given us eternal comfort and good hope through His grace,

‹16› Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν
ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

16 Autos de ho kyrios hēmōn Iēsous Christos kai [ho] theos ho patēr hēmōn,
Himself now our Master, Yahushua the Anointed One, and the Elohim our Father,
ho agapēsas hēmas kai dous paraklēsin aiōnian
the One having loved us and having given eternal encouragement
kai elpida agathēn en chariti,
and good hope by grace,

---

17 𐤄𐤅𐤀 𐤉𐤍𐤇𐤌 𐤀𐤕-𐤋𐤁𐤁𐤊𐤌 𐤅𐤉𐤊𐤅𐤍𐤍 𐤀𐤕𐤊𐤌 𐤁𐤊𐤋-𐤃𐤁𐤓 𐤅𐤌𐤏𐤔𐤄 𐤈𐤅𐤁:

יז הוּא יְנַחֵם אֶת־לְבַבְכֶם וִיכוֹנֵן אֶתְכֶם בְּכָל־דָּבָר וּמַעֲשֶׂה טוֹב׃

17. hu' y'nachem 'eth-l'bab'kem wikonen 'eth'kem b'kal-dabar uma`aseh tob.

2Th2:17 may He comfort your hearts and establish you in every word and good work.

‹17› παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

17 parakalesai hymōn tas kardias kai stērixai en panti ergō
may He encourage your hearts and may He establish you in every work
kai logō agathō.
and word good.

Chapter 3

ועוד אחי התפללו בעדנו אשר ירוץ דבר יהוה 2Th3:1
ויכבד כהכבדו בקרבכם:

אוְעוֹד אַחַי הִתְפַּלְלוּ בַעֲדֵנוּ אֲשֶׁר יָרוּץ דְּבַר יָהוָּה
וְיִכָּבֵד כְּהִכָּבְדוֹ בְּקִרְבְּכֶם׃

1. w'`od 'achay hith'palalu ba`adenu 'asher yaruts d'bar Yahúwah
w'yikabed k'hikab'do b'qir'b'kem.

2Th3:1 Yet, my brothers, pray for us that the Word of יהוה shall run
and be glorified, as His glory is among you,

‹3:1› Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν,
ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς,

1 To loipon proseuchesthe, adelphoi, peri hēmōn,
For the rest pray, brothers, concerning us,
hina ho logos tou kyriou trechē kai doxazētai kathōs kai pros hymas,
that the Word of YHWH may run and may be glorified even as also with you,

---

2 ואשר ננצל מן-האנשים התעים והרעים
כי לא לכל-אדם האמונה:

בוַאֲשֶׁר נִנָּצֵל מִן־הָאֲנָשִׁים הַתֹּעִים וְהָרָעִים
כִּי לֹא לְכָל־אָדָם הָאֱמוּנָה׃

2. wa'asher ninatsel min-ha'anashim hato`im w'hara`im ki lo' l'kal-'adam ha'emunah.

2Th3:2 and that we may be delivered from wicked and evil men, for faith is not in all men.

‹2› καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων·
οὐ γὰρ πάντων ἡ πίστις.

2 kai hina hrysthōmen apo tōn atopōn kai ponērōn anthrōpōn;
and that we may be delivered from wicked and evil men;
ou gar pantōn hē pistis.
is not for the possession of all the faith.

---

3 אבל נאמן הוא האדון אשר יחזק אתכם וישמרכם מן-הרע:

גאֲבָל נֶאֱמָן הוּא הָאָדוֹן אֲשֶׁר יְחַזֵּק אֶתְכֶם וְיִשְׁמָרְכֶם מִן־הָרָע׃

3. 'abal ne'eman hu' ha'Adon 'asher y'chazeq 'eth'kem w'yish'mar'kem min-hara`.

2Th3:3 But the Adon is faithful, who shall establish you and guard you from the evil one.

‹3› πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

3 pistos de estin ho kyrios, hos stērixei hymas
But faithful is the Master, who shall establish you
kai phylaxei apo tou ponērou.
and shall guard you from the evil one.

---

4 ואנחנו בטוחים עליכם באדנינו שעשים את ממצותנו

:וגם-תוסיפו לעשות

ד וַאֲנַחְנוּ בְּטוּחִים עֲלֵיכֶם בַּאֲדֹנֵינוּ שֶׁעֹשִׂים אַתֶּם כְּמִצְוֺתֵנוּ
וְגַם־תּוֹסִיפוּ לַעֲשׂוֹת׃

**4. wa'anach'nu b'tuchim `aleykem ba'Adoneynu she`osim 'atem k'mits'wathenu
w'gam-tosiphu la`asoth.**

2Th3:4 We have confidence in our Adon concerning you,
that you do with our commandments and also increase to do.

‹4› πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν
[καὶ] ποιεῖτε καὶ ποιήσετε.

4 pepoithamen de en kyriō̧ eph' hymas,
And we have confidence in the Master as to you,

hoti ha paraggellomen [kai] poieite kai poiēsete.
that what things we charge both you do and shall do.

---

5 והאדון הוא ישר את-לבבכם לאהבת האלהים
:ולסבלנות המשיח

ה וְהָאָדוֹן הוּא יְיַשֵּׁר אֶת־לְבַבְכֶם לְאַהֲבַת הָאֱלֹהִים
וּלְסַבְלָנוּת הַמָּשִׁיחַ׃

**5. w'ha'Adon hu' y'yasher 'eth-l'bab'kem l'ahabath ha'Elohim
ul'sab'lanuth haMashiyach.**

2Th3:5 And may the Adon direct your hearts into the love of the Elohim
and into the perseverance of the Mashiyach.

‹5› Ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ
καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

5 Ho de kyrios kateuthynai hymōn tas kardias eis tēn agapēn tou theou
The now Master may direct your hearts into the love of the Elohim

kai eis tēn hypomonēn tou Christou.
and into the perseverance of the Anointed One.

---

6 והננו מצוים אתכם אחים בשם אדנינו יהושע המשיח
אשר תבדלו מכל-אח מעקש דרכיו ואיננו מתהלך
:על-פי הקבלה אשר קבל מאתנו

ו וְהִנְנוּ מְצַוִּים אֶתְכֶם אַחִים בְּשֵׁם אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
אֲשֶׁר תִּבָּדְלוּ מִכָּל־אָח מְעַקֵּשׁ דְּרָכָיו וְאֵינֶנּוּ מִתְהַלֵּךְ
עַל־פִּי הַקַּבָּלָה אֲשֶׁר קִבֵּל מֵאִתָּנוּ׃

**6. w'hin'nu m'tsauim 'eth'kem 'achim b'shem 'Adoneynu Yahushuà haMashiyach
'asher tibad'lu mikal-'ach m'`aqesh d'rakayu w'eynenu mith'hale'k
`al-pi haqabalah 'asher qibel me'itanu.**

2Th3:6 And behold, we command you, brothers, in the name of our Adon יהושע
the Mashiyach, that you keep away from every brother that sticks to his ways
and does not walk according to the tradition which you received from us.

‹6› Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ
στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος
καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.

6 Paraggellomen de hymin, adelphoi,
Now we charge you, brothers,
en onomati tou kyriou [hēmōn] Iēsou Christou
in the name of our Master Yahushua the Anointed One,
stellesthai hymas apo pantos adelphou ataktōs peripatountos
you ought to keep away from every brother walking idly
kai mē kata tēn paradosin hēn parelabosan par' hēmōn.
and not according to the tradition which they received from us.

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7 הלא אתם ידעתם שצריכים אתם להתהלך כמונו
כי לא־העוינו את־דרכנו בתוככם:

ז הֲלֹא אַתֶּם יְדַעְתֶּם שֶׁצְּרִיכִים אַתֶּם לְהִתְהַלֵּךְ כָּמֹנוּ
כִּי לֹא־הֶעֱוִינוּ אֶת־דַּרְכֵּנוּ בְּתוֹכְכֶם׃

7. halo' 'atem y'da`'tem shets'rikim 'atem l'hith'hale'k kamonu
ki lo'-he`ewinu 'eth-dar'kenu b'thokakem.

2Th3:7 Indeed you yourselves know that you ought to walk like us,
for we have not disobeyed our way among you,

‹7› αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν

7 autoi gar oidate pōs dei mimeisthai hēmas,
Yourselves for you know how it is necessary to imitate us,
hoti ouk ētaktēsamen en hymin
because we were not idle among you,

---

8 גם לא־אכלנו לחם איש חנם כי בעמל ותלאה לילה
ויומם יגענו לבלתי היות לאיש מכם למשא:

ח גַּם לֹא־אָכַלְנוּ לֶחֶם אִישׁ חִנָּם כִּי בְּעָמָל וּתְלָאָה לַיְלָה
וְיוֹמָם יָגַעְנוּ לְבִלְתִּי הֱיוֹת לְאִישׁ מִכֶּם לְמַשָּׂא׃

8. gam lo'-'akal'nu lechem 'ish chinam ki b'`amal uth'la'ah lay'lah
w'yomam yaga`'nu l'bil'ti heyoth l'ish mikem l'masa'.

2Th3:8 nor did we eat bread of anyone for nought also, but we work with labor
and hardship night and day so that we would not be a burdensome to any of you;

‹8› οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς
καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν·

8 oude dōrean arton ephagomen para tinos, all' en kopǭ kai mochthǭ nyktos
not as a gift did we eat bread from anyone, but in labor and hardship by night
kai hēmeras ergazomenoi pros to mē epibarēsai tina hymōn;
and by day working so as not to be burdensome to anyone of you;

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9 לא מפני שאין־לנו הרשות הזאת
כי אם־לתת אתנו לכם למופת ללכת בעקבותינו:

ט לֹא מִפְּנֵי שֶׁאֵין־לָנוּ הָרְשׁוּת הַזֹּאת
כִּי אִם־לָתֵת אֹתָנוּ לָכֶם לְמוֹפֵת לָלֶכֶת בְּעִקְּבוֹתֵינוּ׃

9. lo' mip'ney she'eyn-lanu har'shuth hazo'th
ki 'im-latheth 'othanu lakem l'mopheth laleketh b'`iq'botheynu.

2Th3:9 not because that we have no authority to this,
but to give ourselves as a pattern to you to follow in our footsteps.

‹9› οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν,
ἀλλ’ ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

9 ouch hoti ouk echomen exousian,
not that we do not have authority,
all’ hina heautous typon dōmen hymin eis to mimeisthai hēmas.
but that ourselves as a pattern we might have for you to imitate us.

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10 𐤊𐤉 𐤂𐤌-𐤁𐤄𐤉𐤅𐤕𐤍𐤅 𐤀𐤑𐤋𐤊𐤌 𐤑𐤅𐤉𐤍𐤅 𐤀𐤕𐤊𐤌 𐤋𐤀𐤌𐤓
𐤀𐤔𐤓 𐤋𐤀 𐤉𐤓𐤑𐤄 𐤋𐤏𐤔𐤅𐤕 𐤂𐤌-𐤋𐤀 𐤉𐤀𐤊𐤋:

י כִּי גַּם־בִּהְיוֹתֵנוּ אֶצְלְכֶם צִוִּינוּ אֶתְכֶם לֵאמֹר
אֲשֶׁר לֹא יִרְצֶה לַעֲשׂוֹת גַּם־לֹא יֹאכֵל׃

10. ki gam-bih'yothenu 'ets'l'kem tsiuinu 'eth'kem le'mor
'asher lo' yir'tseh la`asoth gam-lo' yo'kel.

2Th3:10 For even when we were with you, we commanded you this, saying,
that if he does not want to work, also he should not eat.

‹10› καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν,
ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.

10 kai gar hote ēmen pros hymas, touto parēggellomen hymin,
For even when we were with you, this we charged you,
hoti ei tis ou thelei ergazesthai mēde esthietō.
that if anyone does not want to work neither let him eat.

---

11 𐤊𐤉 𐤔𐤌𐤏𐤍𐤅 𐤔𐤉𐤔 𐤁𐤊𐤌 𐤌𐤏𐤒𐤔𐤉𐤌 𐤀𐤓𐤇𐤕𐤌
𐤅𐤀𐤉𐤍𐤌 𐤏𐤔𐤉𐤌 𐤃𐤁𐤓 𐤅𐤌𐤁𐤋𐤉𐤌 𐤉𐤌𐤉𐤄𐤌 𐤁𐤄𐤁𐤋𐤉𐤌:

יא כִּי שָׁמַעְנוּ שֶׁיֵּשׁ בָּכֶם מְעַקְּשִׁים אָרְחֹתָם
וְאֵינָם עֹשִׂים דָּבָר וּמְבַלִּים יְמֵיהֶם בַּהֲבָלִים׃

11. ki shama`'nu sheyesh bakem m'`aq'shim 'ar'chotham
w'eynam `osim dabar um'balim y'meyhem bahabalim.

2Th3:11 For we hear that there are some among you walking disorderly,
and they do nothing and spent their days in vanities.

‹11› ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως μηδὲν ἐργαζομένους
ἀλλὰ περιεργαζομένους·

11 akouomen gar tinas peripatountas en hymin ataktōs
For we hear of some walking among you idle,
mēden ergazomenous alla periergazomenous;

not at all working but being busybodies.

---

12 ואנשים כאלה נצוה אותם ונזהירם באדנינו
יהושע המשיח לעבד בנחת למען יאכלו את־לחמם משלהם:

יב וַאֲנָשִׁים כָּאֵלֶּה נְצַוֶּה אוֹתָם וְנַזְהִירֵם בַּאֲדֹנֵינוּ
יָהוּשֻׁעַ הַמָּשִׁיחַ לַעֲבֹד בְּנַחַת לְמַעַן יֹאכְלוּ אֶת־לַחְמָם מִשֶּׁלָּהֶם׃

12. wa'anashim ka'eleh n'tsaueh 'otham w'naz'hirem ba'Adoneynu Yahushuà haMashiyach la`abod b'nachath l'ma`an yo'k'lu 'eth-lach'mam mishelahem.

2Th3:12 Now to such ones we command and exhort by our Adon יהושע the Mashiyach, to work with quietness so that they may eat their own bread.

‹12› τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

12 tois de toioutois paraggellomen kai parakaloumen en kyriō̧ Iēsou
Now to such ones we were charging and we exhort by the Master Yahushua
Christō̧, hina meta hēsychias ergazomenoi ton heautōn arton esthiōsin.
the Anointed One, that with quietness working their own bread they may eat.

---

13 ואתם אחי אל־תתרפו בעשות הטוב:

יג וְאַתֶּם אַחַי אַל־תִּתְרַפּוּ בַּעֲשׂוֹת הַטּוֹב׃

13. w'atem 'echay 'al-tith'rapu ba`asoth hatob.

2Th3:13 But as for you, my brothers, do not grow weary of doing good.

‹13› Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες.

13 Hymeis de, adelphoi, mē egkakēsēte kalopoiountes.
But you, brothers, do not lose heart in doing good.

---

14 ואם לא־ישמע איש אל־דברנו באגרת הזאת אתו
תרשמו לכם ואל־תתערבו עמו למען יבוש:

יד וְאִם לֹא־יִשְׁמַע אִישׁ אֶל־דְּבָרֵנוּ בָּאִגֶּרֶת הַזֹּאת אֹתוֹ
תִּרְשְׁמוּ לָכֶם וְאַל־תִּתְעָרְבוּ עִמּוֹ לְמַעַן יֵבוֹשׁ׃

14. w'im lo'-yish'ma` 'ish 'el-d'barenu ba'igereth hazo'th 'otho thir'sh'mu lakem w'al-tith'`arabu `imo l'ma`an yebosh.

2Th3:14 And if anyone does not obey our word through this letter, they write to you with him, and do not associate with him, so that he shall be put to shame.

‹14› εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ·

14 ei de tis ouch hypakouei tō̧ logō̧ hēmōn dia tēs epistolēs,
And if anyone does not obey our word through this letter,
touton sēmeiousthe mē synanamignysthai autō̧, hina entrapȩ̄;
this man mark, not to associate with him, that he may be put to shame;

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15 אך לא־כאיב תחשבהו כי אם־תוכיחהו כאח:

טו אַךְ לֹא־כְאֹיֵב תַּחְשְׁבֻהוּ כִּי אִם־תּוֹכִיחֻהוּ כְּאָח׃

15. ‘a’k lo’-k’oyeb tach’sh’buhu ki ‘im-tokichuhu k’ach.

2Th3:15 But do not regard him as an enemy, but admonish him as a brother.

<15> καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

15 kai mē hōs echthron hēgeisthe, alla noutheteite hōs adelphon.

And yet not as an enemy do consider him, but admonish him as a brother.

ואדון השלום הוא יתן לכם השלום תמיד ובכל-פנים 16
יהי האדון עם-כלכם:

טז וַאֲדוֹן הַשָּׁלוֹם הוּא יִתֵּן לָכֶם הַשָּׁלוֹם תָּמִיד וּבְכָל־פָּנִים׃
יְהִי הָאָדוֹן עִם־כֻּלְּכֶם׃

16. wa’Adon hashalom hu’ yiten lakem hashalom tamid ub’kal-panim.
17. y’hi ha’Adon `im-kul’kem.

2Th3:16 Now the Adon of peace Himself shall always give you peace
in every circumstance. The Adon be with you all!

<16> Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ.
ὁ κύριος μετὰ πάντων ὑμῶν.

16 Autos de ho kyrios tēs eirēnēs dǭē hymin tēn eirēnēn dia pantos

Himself now the Master of peace may He give to you peace continually

en panti tropǭ. ho kyrios meta pantōn hymōn.

in every way. The Master be with you all.

שאל לשלומכם בכתב ידי אני פולוס 17
והיא האות בכל-האגרות כן אנכי כתב:

יז שְׁאֵל לִשְׁלוֹמְכֶם בִּכְתָב יָדִי אֲנִי פּוֹלוֹס
וְהִיא הָאוֹת בְּכָל־הָאִגְּרוֹת כֵּן אָנֹכִי כֹּתֵב׃

18. sho’el lish’lom’kem bik’thab yadi ‘ani Pholos
w’hi’ ha’oth b’kal-ha’ig’roth ken ‘anoki kotheb.

2Th3:17 I, Pholos (Shaul), ask for your peace in the writing with my own hand,
which is a sign in every letter; so I write.

<17> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.

17 Ho aspasmos tę̄ emę̄ cheiri Paulou, ho estin sēmeion en pasę̄ epistolę̄; houtōs graphō.

The greeting by my hand, Paul’s, which is a sign in every letter; thus I write.

חסד יהושע המשיח אדנינו עם-כלכם: 18

יח חֶסֶד יָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ עִם־כֻּלְּכֶם׃

19. chesed Yahushuà haMashiyach ‘Adoneynu `im-kul’kem.

2Th3:18 The grace of our Adon יהושע the Mashiyach be with you all.

<18> ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

18 hē charis tou kyriou hēmōn Iēsou Christou meta pantōn hymōn.

The grace of our Master, Yahushua the Anointed One, be with you all.

Sepher Aleph Barnava (1 Timothy)

Chapter 1

Shavua Reading Schedule (42th sidrot) - 1 Tim 1-5, 2 Tim 1 – 3, Titus 1-3

פולוס שליח יהושע המשיח על-פי מצות האלהים 1Tim1:1
מושיענו והאדון יהושע המשיח תקותנו:

א פּוֹלוֹס שְׁלִיחַ יָהוּשֻׁעַ הַמָּשִׁיחַ עַל־פִּי מִצְוַת הָאֱלֹהִים
מוֹשִׁיעֵנוּ וְהָאָדוֹן יָהוּשֻׁעַ הַמָּשִׁיחַ תִּקְוָתֵנוּ׃

1. Polos sh'liach Yahushuà haMashiyach `al-pi mits'wath ha'Elohim moshi`enu w'ha'Adon Yahushuà haMashiyach tiq'wathenu.

1Tim1:1 Polos (Shaul), an apostle of the Mashiyach יהושע
according to the commandment of Elohim our Savior,
and of the Adon יהושע the Mashiyach, our hope,

‹1:1› Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν
καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

1 Paulos apostolos Christou Iēsou kat' epitagēn
Paul an apostle of the Anointed One Yahushua according to a command
theou sōtēros hēmōn kai Christou Iēsou tēs elpidos hēmōn
of Elohim our Savior and the Anointed One Yahushua our hope

אל-טימותיוס בנו האמתי באמונה חסד ורחמים 2
ושלום מאת אלהים אבינו והמשיח יהושע אדנינו:

ב אֶל־טִימוֹתִיוֹס בְּנוֹ הָאֲמִתִּי בָּאֱמוּנָה חֶסֶד וְרַחֲמִים
וְשָׁלוֹם מֵאֵת אֱלֹהִים אָבִינוּ וְהַמָּשִׁיחַ יָהוּשֻׁעַ אֲדֹנֵינוּ׃

2. 'el-Timothios b'no ha'amiti ba'emunah chesed w'rachamim w'shalom me'eth 'Elohim 'Abinu w'haMashiyach Yahushuà 'Adoneynu.

1Tim1:2 To Timothios, my true child in the faith: Grace, mercy
and peace from Elohim our Father and the Mashiyach יהושע our Adon.

‹2› Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς
καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

2 Timotheō gnēsiō teknō en pistei, charis eleos eirēnē apo theou patros
to Timothy a true-born child by faith, grace, mercy, peace from Elohim the Father
kai Christou Iēsou tou kyriou hēmōn.
and the Anointed One Yahushua our Master.

הנה בלכתי למקדוניא בקשתי ממך לשבת באפסוס 3
למען תצוה מקצת אנשים לבלתי הורת תורה זרה:

ג הִנֵּה בְּלֶכְתִּי לְמַקְדּוֹנְיָא בִּקַּשְׁתִּי מִמְּךָ לָשֶׁבֶת בְּאֶפְסוֹס
לְמַעַן תְּצַוֶּה מִקְצָת אֲנָשִׁים לְבִלְתִּי הוֹרֹת תּוֹרָה זָרָה׃

3. hinneh b'lek'ti l'Maq'don'ya' biqash'ti mim'ak lashebeth b'Eph'sos l'ma`an t'tsaueh miq'tsath 'anashim l'bil'ti horoth Torah zarah.

1Tim1:3 Behold, as I urged you to remain at Ephesos, while I went into Maqdonya,

so that you may charge certain men not to teach strange law,

‹3› Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν

3 Kathōs parekalesa se prosmeinai en Ephesǭ poreuomenos eis Makedonian,
Even as I urged you to remain in Ephesus, while I was going into Macedonia,
hina paraggeilēs tisin mē heterodidaskalein
that you may charge certain ones not to teach differently

ולא ישימו לבם להגדות וללמודי תולדות שאין-להם 4
סוף המביאים לשאלות ולא לבנות בית-אלהים באמונה:

דוְלֹא יָשִׂימוּ לִבָּם לְהַגָּדוֹת וּלְלִמּוּדֵי תוֹלָדוֹת שֶׁאֵין־לָהֶם
סוֹף הַמְבִיאִים לִשְׁאֵלוֹת וְלֹא לִבְנוֹת בֵּית־אֱלֹהִים בָּאֱמוּנָה׃

4. w'lo' yasimu libam l'hagadoth ul'limudey tholadoth she'eyn-lahem soph ham'bi'im lish'eloth w'lo' lib'noth beyth-'Elohim ba'emunah.

1Tim1:4 nor you give attention to myths and to endless genealogies,
that there is no end to them which bring to questions,
and not to build the house of Elohim in faith.

‹4› μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις,
αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει.

4 mēde prosechein mythois kai genealogiais aperantois,
nor to pay attention to myths and endless genealogies,
haitines ekzētēseis parechousin mallon ē oikonomian theou tēn en pistei.
which cause useless speculations, rather than a stewardship of Elohim in faith.

כי-תכלית המצוה היא האהבה בלב טהור 5
ובדעת נקיה ובאמונה לא-צבועה:

הכִּי־תַכְלִית הַמִּצְוָה הִיא הָאַהֲבָה בְּלֵב טָהוֹר
וּבְדַעַת נְקִיָּה וּבֶאֱמוּנָה לֹא־צְבוּעָה׃

5. ki-thak'lith hamits'wah hi' ha'ahabah b'leb tahor ub'da`ath n'qiah ube'emunah lo'-ts'bu`ah.

1Tim1:5 But the purpose of the commandment is the love from a pure heart
and from a good conscience and from faith without hypocrisy,

‹5› τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας
καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

5 to de telos tēs paraggelias estin agapē ek katharas kardias
But the aim of the charge is love out of a pure heart
kai syneidēseōs agathēs kai pisteōs anypokritou,
and a good conscience and faith without hypocrisy,

יש אשר תעו מדרכה ויפנו אחרי למודי הבל: 6

ויֵשׁ אֲשֶׁר תָּעוּ מִדַּרְכָּהּ וַיִּפְנוּ אַחֲרֵי לִמּוּדֵי הָבֶל׃

6. yesh 'asher ta`u midar'kah wayiph'nu 'acharey limudey habel.

1Tim1:6 there were some who have strayed their ways
and have turned aside to senseless talking,

‹6› ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν

6 hōn tines astochēsantes exetrapēsan eis mataiologian
from which things some having missed the mark turned aside to vain talking,

---

7 חפצים להיות מורי תורה
ואינם ידעים מה הם אמרים ומה הם דנים עליו:

ז חֲפֵצִים לִהְיוֹת מוֹרֵי תוֹרָה
וְאֵינָם יֹדְעִים מָה הֵם אֹמְרִים וּמָה הֵם דָּנִים עָלָיו׃

7. chaphetsim lih'yoth morey Thorah
w'eynam yod'`im mah hem 'om'rim umah hem danim `alayu.

1Tim1:7 wanting to be teachers of the Law,
not understanding what they say and what they discuss about it.

‹7› θέλοντες εἶναι νομοδιδάσκαλοι,
μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

7 thelontes einai nomodidaskaloi, mē noountes
wanting to be teachers of the Law, not understanding
mēte ha legousin mēte peri tinōn diabebaiountai.
either what things they say nor concerning what things they confidently affirm.

---

8 אבל ידענו כי התורה טובה אם־ישתמש בה האדם כתורה:

ח אֲבָל יָדַעְנוּ כִּי הַתּוֹרָה טוֹבָה אִם־יִשְׁתַּמֵּשׁ בָּהּ הָאָדָם כַּתּוֹרָה׃

8. 'abal yada`'nu ki haTorah tobah 'im-yish'tamesh bah ha'adam kaTorah.

1Tim1:8 But we know that the Law is good, if a man uses it as the Law,

‹8› Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,

8 Oidamen de hoti kalos ho nomos, ean tis autō̧ nomimōs chrētai,
But we know that good is the Law, if anyone it lawfully uses,

---

9 בדעתו זאת שהחק לא הושם לצדיק כי אם בעבור הפשעים
והמרדים הרשעים והחטאים טמאים ונבלים מכי־אב
ומכי־אם ומרצחים:

ט בְּדַעְתּוֹ זֹאת שֶׁהַחֹק לֹא הוּשַׂם לַצַּדִּיק כִּי אִם בַּעֲבוּר הַפֹּשְׁעִים
וְהַמֹּרְדִים הָרְשָׁעִים וְהַחַטָּאִים טְמֵאִים וּנְבָלִים מַכֵּי־אָב
וּמַכֵּי־אֵם וּמְרַצְּחִים׃

9. b'da`'to zo'th shehachoq lo' husam latsadiq ki 'im ba`abur hapsh'`im w'hamor'dim har'sha`im w'hachata'im t'me'im un'balim makey-'ab umakey-'em um'rats'chim.

1Tim1:9 he knowing this, that law is not established for a righteous one,
but for the lawless and the rebellious, and the wicked and the impure sinners,
and scoundrels smitten of father and smitten of mother, and murders,

‹9› εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολῴαις καὶ μητρολῴαις, ἀνδροφόνοις

9 eidōs touto, hoti dikaiǭ nomos ou keitai, anomois de
knowing this, that for a righteous one law does not exist, but for the lawless
kai anypotaktois, asebesi kai hamartōlois, anosiois kai bebēlois, patrolǭais
and rebellious unrighteous and sinners, unholy and profane, partricides
kai mētrolǭais, androphonois
and matricides, murderers,

---

10 וזנים ושכבים את־זכר וגנבי נפש ושקרנים
ונשבעים לשקר וכל־מעשה הפך מן־הלקח הבריא׃

י וְזֹנִים וְשֹׁכְבִים אֶת־זָכָר וְגֹנְבֵי נֶפֶשׁ וְשַׁקְּרָנִים
וְנִשְׁבָּעִים לַשָּׁקֶר וְכָל־מַעֲשֶׂה הֵפֶךְ מִן־הַלֶּקַח הַבָּרִיא׃

10. w'zonim w'shok'bim 'eth-zakar w'gon'bey nephesh w'shaq'ranim w'nish'ba`im lashaqer w'kal-ma`aseh hephe'k min-haleqach habari'.

1Tim1:10 and fornicators and male sodomites and soul kidnappers, and liars, and they swear to lie, and whatever else is contrary to sound teaching,

‹10› πόρνοις ἀρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται

10 pornois arsenokoitais andrapodistais pseustais epiorkois,
fornicators, homosexuals, servant dealers, liars, perjurers,
kai ei ti heteron tę hygiainousę didaskalią antikeitai
and if any other thing the healthy teaching which opposes,

---

11 כפי בשורת כבוד האל המברך אשר הפקיד בידי׃

יא כְּפִי בְּשׂוֹרַת כְּבוֹד הָאֵל הַמְבֹרָךְ אֲשֶׁר הִפְקִיד בְּיָדִי׃

11. k'phi b'sorath k'bod ha'El ham'bora'k 'asher hiph'qid b'yadi.

1Tim1:11 according to the glorious good news of the blessed El, with which I have been entrusted to my hand.

‹11› κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

11 kata to euaggelion tēs doxēs tou makariou theou,
according to the good news of the glory of the blessed Elohim,
ho episteuthēn egō.
with which I was entrusted.

---

12 והנני מודה ליהושע המשיח אדנינו המאזרני חיל
אשר ראני נאמן וישימני למשרת לו׃

יב וְהִנְנִי מוֹדֶה לְיָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ הַמְאַזְּרֵנִי חָיִל
אֲשֶׁר רָאַנִי נֶאֱמָן וַיְשִׂימֵנִי לְמִשְׁרֶת לוֹ׃

12. w'hin'ni modeh l'Yahushuà haMashiyach 'Adoneynu ham'az'reni chayil 'asher ra'ani ne'eman way'simeni lim'shareth lo.

1Tim1:12 Behold, I thank יהושע the Mashiyach our Adon, who empowered me, because He counted me faithful, putting me into the service,

‹12› Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,
ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν
12 Charin echō tō̧ endynamōsanti me Christō̧ Iēsou
gratitude I have to the one having empowered me, the Anointed One Yahushua
tō̧ kyriō̧ hēmōn, hoti piston me hēgēsato themenos eis diakonian
our Master, because faithful me He considered having put me into his service,

---

13 אשר מלפנים הייתי מגדף ומרדף ומחרף אבל רחמתי
כי עשיתי מבלי-דעת באין אמונה:
יג אֲשֶׁר מִלְּפָנִים הָיִיתִי מְגַדֵּף וּמְרַדֵּף וּמְחָרֵף אֲבָל רֻחַמְתִּי
כִּי עָשִׂיתִי מִבְּלִי־דַעַת בְּאֵין אֱמוּנָה׃
13. 'asher mil'phanim hayithi m'gadeph um'radeph um'chareph 'abal ruachm'ti
ki `asithi mib'li-da`ath b'eyn 'emunah.

1Tim1:13 who was formerly a blasphemer and a persecutor and a pursuer.
but I obtained mercy because being without knowledge I did it without faith.

‹13› τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλὰ ἠλεήθην,
ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·
13 to proteron onta blasphēmon kai diōktēn kai hybristēn,
previously being a blasphemer and persecutor and an insolent man,
alla ēleēthēn, hoti agnoōn epoiēsa en apistią;
but I received mercy because being ignorant I did it in unbelief;

---

14 ויגדל עלי במאד מאד חסד אדנינו עם-האמונה
והאהבה במשיח יהושע:
יד וַיִּגְדַּל עָלַי בִּמְאֹד מְאֹד חֶסֶד אֲדֹנֵינוּ עִם־הָאֱמוּנָה
וְהָאַהֲבָה בַּמָּשִׁיחַ יְהוֹשֻׁעַ׃
14. wayig'dal `alay bim'od m'od chesed 'Adoneynu `im-ha'emunah
w'ha'ahabah baMashiyach Yahushuà.

1Tim1:14 And the grace of our Adon was exceeding increased in me
with the faith and love which is in the Mashiyach יהושע.

‹14› ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως
καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
14 hyperepleonasen de hē charis tou kyriou hēmōn meta pisteōs
and superabounded the grace of our Master with faith
kai agapēs tēs en Christō̧ Iēsou.
and love in the Anointed One Yahushua.

---

15 נאמן הדבר וראוי לכל להתקבל שהמשיח יהושע בא
לעולם להושיע את-החטאים אשר אנכי הגדול בהם:
טו נֶאֱמָן הַדָּבָר וְרָאוּי לַכֹּל לְהִתְקַבֵּל שֶׁהַמָּשִׁיחַ יְהוֹשֻׁעַ בָּא
לָעוֹלָם לְהוֹשִׁיעַ אֶת־הַחַטָּאִים אֲשֶׁר אָנֹכִי הַגָּדוֹל בָּהֶם׃
15. ne'eman hadabar w'ra'uy lakol l'hith'qabel shehaMashiyach Yahushuà

ba' la`olam l'hoshi`a 'eth-hachata'im 'asher 'anoki hagadol bahem.

1Tim1:15 It is a faithful saying, and worthy of all acceptance, that the Mashiyach
יהושע came into the world to save sinners, of whom I am foremost of them.

‹15› πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,
ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.
15 pistos ho logos kai pasēs apodochēs axios,
Faithful is the Word and of all acceptance worthy,
hoti Christos Iēsous ēlthen eis ton kosmon hamartōlous sōsai,
that the Anointed One Yahushua came into the world to save sinners,
hōn prōtos eimi egō.
of whom the foremost am I.

---

16 ובעבור זאת רחמתי למען אשר יראה יהושע המשיח
בי בראשונה את־כל־ארך רוחו להיותי לאות לכל
אשר־יבאו להאמין בו להיות להם חיי עולם:

טז וּבַעֲבוּר זֹאת רֻחַמְתִּי לְמַעַן אֲשֶׁר יַרְאֶה יָהוּשֻׁעַ הַמָּשִׁיחַ
בִּי בָרִאשׁוֹנָה אֶת־כָּל־אֹרֶךְ רוּחוֹ לִהְיוֹתִי לְאוֹת לְכֹל
אֲשֶׁר־יָבֹאוּ לְהַאֲמִין בּוֹ לִהְיוֹת לָהֶם חַיֵּי עוֹלָם׃

16. uba`abur zo'th ruachm'ti l'ma`an 'asher yar'eh Yahushuà haMashiyach bi bari'shonah 'eth-kal-'ore'k rucho lih'yothi l'oth l'kol 'asher-yabo'u l'ha'amin bo lih'yoth lahem chayey `olam.

1Tim1:16 But for this I obtained mercy, so that in me as the foremost,
יהושע the Mashiyach might display all His Spirit prolonged to be as a signal to all
who come to believe in Him to be to them for everlasting life.

‹16› ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Χριστὸς Ἰησοῦς
τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν
ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.
16 alla dia touto ēleēthēn, hina en emoi prōtō̧ endeixētai
But because of this I received mercy, that in me, the foremost, might display
Christos Iēsous tēn hapasan makrothymian pros hypotypōsin tōn mellontōn
the Anointed One Yahushua all longsuffering for a model of the ones being about
pisteuein ep' autō̧ eis zōēn aiōnion.
to believe on Him resulting in life eternal.

---

17 ומלך עולמים האלהים הקים לעד והנעלם מעין
והחכם לבדו לו הכבוד וההדר לעולמי עולמים אמן:

יז וּמֶלֶךְ עוֹלָמִים הָאֱלֹהִים הַקַּיָּם לָעַד וְהַנֶּעְלָם מֵעַיִן
וְהֶחָכָם לְבַדּוֹ לוֹ הַכָּבוֹד וְהֶהָדָר לְעוֹלְמֵי עוֹלָמִים אָמֵן׃

17. uMele'k `olamim ha'Elohim haqayam la`ad w'hane`'lam me`ayin w'hechakam l'bado lo hakabod w'hehadar l'`ol'mey `olamim 'Amen.

1Tim1:17 Now to the King eternal, the Elohim, incorruptible, the source of invisibility
for ever and He alone is the wise, the honor and the glory forever and ever. Amen.

‹17› τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ,
τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

17 tō de basilei tōn aiōnōn, aphthartō aoratō monō theō, timē
Now to the King of the ages, incorruptible, invisible, the only Elohim, be honor
kai doxa eis tous aiōnas tōn aiōnōn, amēn.
and glory into the ages of the ages. Amen.

---

18 את-המצוה הזאת אני מצוך בני טימותיוס כפי
הנבואות הקדמות עליך אשר תלחם על-ידן המלחמה הטובה:

יח אֶת־הַמִּצְוָה הַזֹּאת אֲנִי מְצַוְּךָ בְּנִי טִימוֹתִיוֹס כְּפִי
הַנְּבוּאוֹת הַקֹּדְמוֹת עָלֶיךָ אֲשֶׁר תִּלָּחֵם עַל־יָדָן הַמִּלְחָמָה הַטּוֹבָה׃

18. 'eth-hamits'wah hazo'th 'ani m'tsau'ak b'ni Timothios k'phi han'bu'oth haqod'moth `aleyak 'asher tilachem `al-yadan hamil'chamah hatobah.

1Tim1:18 This charge I commit to you, Timothios, my son,
in accordance with the prophecies previously made concerning you,
that by the hand you fight the good warfare,

‹18› Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε,
κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας,
ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

18 Tautēn tēn paraggelian paratithemai soi, teknon Timothee,
This charge I commit to you, child Timothy,
kata tas proagousas epi se prophēteias,
according to the being made previously about you prophecies,
hina strateuē en autais tēn kalēn strateian
that you might war by them the good warfare,

---

19 לאחז באמונה ובדעת נקיה אשר-יש מאסים בה
ותשבר אנית אמונתם:

יט לֶאֱחֹז בָּאֱמוּנָה וּבְדַעַת נְקִיָּה אֲשֶׁר־יֵשׁ מֹאֲסִים בָּהּ
וַתִּשָּׁבֵר אֳנִיַּת אֱמוּנָתָם׃

19. le'echoz ba'emunah ub'da`ath n'qiah 'asher-yesh mo'asim bah watishaber 'aniath 'emunatham.

1Tim1:19 to hold in faith and in a clean conscience,
which some have thrust aside against it and suffered the ship concerning their faith.

‹19› ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
ἥν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν,

19 echōn pistin kai agathēn syneidēsin,
holding faith and a good conscience,
hēn tines apōsamenoi peri tēn pistin enauagēsan,
which some, having put away, as to their faith caused a shipwreck,

---

20 ומהם הומנאוס ואלכסנדרוס אשר מסרתים לשטן
למען ייסרו לבלתי גדף עוד:

כ וּמֵהֶם הוּמְנִיּוֹס וַאֲלֶכְּסַנְדְּרוֹס אֲשֶׁר מְסַרְתִּים לַשָּׂטָן
לְמַעַן יִוָּסְרוּ לְבִלְתִּי גַדֵּף עוֹד׃

20. umehem Hum'nios wa'Alek'san'd'ros 'asher m'sar'tim lasatan
l'ma`an yiuas'ru l'bil'ti gadeph `od.

1Tim1:20 Of what are Humnois and Aleksandros, whom I have handed over to hasatan,
so that they shall be taught not to blaspheme again.

‹20› ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ,
ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

20 hōn estin Hymenaios kai Alexandros, hous paredōka tō̧ Satana̧,
of whom are Hymenaeus and Alexander, whom I delivered to Satan,
hina paideuthōsin mē blasphēmein.
that they might be taught not to blaspheme.

Chapter 2

ועתה קדם כל-דבר אבקשה מכם לשאת תפלות 1Tim2:1
ותחנונים ובקשות ותודות בעד כל-בני אדם:

א וְעַתָּה קֹדֶם כָּל־דָּבָר אֲבַקְשָׁה מִכֶּם לָשֵׂאת תְּפִלּוֹת
וְתַחֲנוּנִים וּבַקָּשׁוֹת וְתוֹדוֹת בְּעַד כָּל־בְּנֵי אָדָם׃

1. w'`atah qodem kal-dabar 'abaq'shah mikem lase'th t'philoth w'thachanunim
ubaqashoth w'thodoth b'`ad kal-b'ney 'adam.

1Tim2:1 And now first of all words, I urge of you that prayers and entreaties,
requests and thanksgivings to be made for all the sons of men,

‹2:1› Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις
προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

1 Parakalō oun prōton pantōn poieisthai deēseis proseuchas enteuxeis
I urge, therefore, first of all to be made supplications, prayers, intercessions,
eucharistias hyper pantōn anthrōpōn,
thanksgivings on behalf of all men,

בעד המלכים וכל-השליטים למען נחיה חיי השקט 2
ובטח בכל-חסידות וישר:

ב בְּעַד הַמְּלָכִים וְכָל־הַשַּׁלִּיטִים לְמַעַן נִחְיֶה חַיֵּי הַשֶּׁקֶט
וָבֶטַח בְּכָל־חֲסִידוּת וָיֹשֶׁר׃

2. b'`ad ham'lakim w'kal-hashalitim l'ma`an nich'yeh chayey hash'qet
wabetach b'kal-chasiduth waysher.

1Tim2:2 for the kings and all the rulers, so that we may live the quiet life,
and certainly in all piety and straight.

‹2› ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον
καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

2 hyper basileōn kai pantōn tōn en hyperochȩ̄ ontōn, hina ēremon
on behalf of kings and of all the ones in authority being, that a tranquil

kai hēsychion bion diagōmen en pasę eusebeią kai semnotēti.
and quiet life we may lead in all piety and reverence.

---

3 כי-כן טוב ורצוי בעיני אלהים מושיענו:

ג כִּי־כֵן טוֹב וְרָצוּי בְּעֵינֵי אֱלֹהִים מוֹשִׁיעֵנוּ:

3. ki-ken tob w'ratsuy b'`eyney 'Elohim moshi`enu.

1Tim2:3 For it is good and desirable in the sight of Elohim our Savior,

<3> τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

3 touto kalon kai apodekton enōpion tou sōtēros hēmōn theou,
This is good and acceptable before our Savior, Elohim,

---

4 אשר חפצו כי יושעו כל-בני האדם ויקבלו דעת האמת:

ד אֲשֶׁר חֶפְצוֹ כִּי יִוָּשְׁעוּ כָּל־בְּנֵי הָאָדָם וִיקַבְּלוּ דַּעַת הָאֱמֶת:

4. 'asher cheph'tso ki yiuash'`u kal-b'ney ha'adam wiqab'lu da`ath ha'emeth.

1Tim2:4 who desires that all the sons of men to be saved
and receive the knowledge of the truth.

<4> ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

4 hos pantas anthrōpous thelei sōthēnai kai eis epignōsin alētheias elthein.
who all men wants to be saved and to a knowledge of the truth to come,

---

5 כי אחד האלהים ואחד הסרסור בין אלהים
ובין בני אדם הוא בן-אדם המשיח יהושע:

ה כִּי אֶחָד הָאֱלֹהִים וְאֶחָד הַסַּרְסוֹר בֵּין אֱלֹהִים
וּבֵין בְּנֵי אָדָם הוּא בֶן־אָדָם הַמָּשִׁיחַ יְהוֹשֻׁעַ:

**5. ki 'echad ha'Elohim w'echad hasar'sor beyn 'Elohim ubeyn b'ney 'adam
hu' ben-'adam haMashiyach Yahushuà.**

1Tim2:5 For the Elohim is one, and one mediator between Elohim and the sons of men,
He is the Son of the man, the Mashiyach יהושע,

<5> εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

5 heis gar theos, heis kai mesitēs theou
One for there is Elohim, one also mediator of Elohim
kai anthrōpōn, anthrōpos Christos Iēsous,
and of men, a man the Anointed One Yahushua,

---

6 אשר נתן את-נפשו כפר בעד הכל וזאת העדות הבאה בעתה:

ו אֲשֶׁר נָתַן אֶת־נַפְשׁוֹ כֹּפֶר בְּעַד הַכֹּל
וְזֹאת הָעֵדוּת הַבָּאָה בְּעִתָּהּ:

6. 'asher nathan 'eth-naph'sho kopher b'`ad hakol w'zo'th ha`eduth haba'ah b'`itah.

1Tim2:6 who gave Himself a ransom for all, this is the testimony given at due time,

<6> ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις.

6 ho dous heauton antilytron hyper pantōn,

the One having given Himself a ransom on behalf of all,
to martyrion kairois idiois.
the testimony in its own times;

---

7 אשר אני הפקדתי לה לכרוז ולשליח אמת אני מגיד
במשיח ולא אשקר מורה הגוים באמונה ובאמת:

ז אֲשֶׁר אֲנִי הָפְקַדְתִּי לָהּ לְכָרוֹז וּלְשָׁלִיחַ אֱמֶת אֲנִי מַגִּיד
בַּמָּשִׁיחַ וְלֹא אֲשַׁקֵּר מוֹרֶה הַגּוֹיִם בֶּאֱמוּנָה וּבֶאֱמֶת׃

**7. 'asher 'ani haph'qad'ti lah l'karoz ul'shaliach 'emeth 'ani magid
baMashiyach w'lo' 'ashaqer moreh hagoyim be'emunah ube'emeth.**

1Tim2:7 for who I was appointed to it to proclaim and to send the truth I am speaking in the Mashiyach, and not lying as a teacher of the gentiles in faith and in truth.

<7> εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

7 eis ho etethēn egō kēryx kai apostolos, alētheian legō
for which testimony I was appointed a herald and an apostle, the truth I speak,
ou pseudomai, didaskalos ethnōn en pistei kai alētheią.
I do not lie, a teacher of gentiles in faith and truth.

---

8 לכן רצוני שיתפללו האנשים בכל-מקום
וישאו ידיהם קדש בלי-רגז ומזמות:

ח לָכֵן רְצוֹנִי שֶׁיִּתְפַּלְלוּ הָאֲנָשִׁים בְּכָל־מָקוֹם
וְיִשְׂאוּ יְדֵיהֶם קֹדֶשׁ בְּלִי־רֹגֶז וּמְזִמּוֹת׃

**8. laken r'tsoni sheyith'palalu ha'anashim b'kal-maqom
w'yis'u y'deyhem qodesh b'li-rogez um'zimoth.**

1Tim2:8 Therefore I desire that the men pray in every place and lift up their holy hands, without wrath and disputation.

<8> Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

8 Boulomai oun proseuchesthai tous andras
I want therefore to pray the men
en panti topǭ epairontas hosious cheiras chōris orgēs kai dialogismou.
in every place of meeting lifting up holy hands without anger and doubt.

---

9 וכן גם-הנשים תתיפינה בתלבשת נאה בבשת פנים
וצניעות לא במחלפות הראש לא בזהב לא בפנינים
ולא במלבושים יקרים:

ט וְכֵן גַּם־הַנָּשִׁים תִּתְיַפֶּינָה בְּתִלְבֹּשֶׁת נָאָה בְּבֹשֶׁת פָּנִים
וּצְנִיעוּת לֹא בְּמַחְלְפוֹת הָרֹאשׁ לֹא בְזָהָב לֹא בִפְנִינִים
וְלֹא בְּמַלְבּוּשִׁים יְקָרִים׃

**9. w'ken gam-hanashim tith'yapeynah b'thil'bsheth na'ah b'bsheth panim uts'ni`uth
lo' b'mach'l'photh haro'sh lo' b'zahab lo' biph'ninim w'lo' b'mal'bushim y'qarim.**

1Tim2:9 Likewise also, that the women dress in modest apparel, with a facial decency
and propriety, not with braided hair of the head nor with gold nor with pearls
nor with costly garments,

‹9› ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης
κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

9 hōsautōs [kai] gynaikas en katastolę̄ kosmiǭ meta aidous
Similarly also women in modest appearance, with decency
kai sōphrosynēs kosmein heautas, mē en plegmasin
and propriety to adorn themselves, not with braided hair
kai chrysiǭ ē margaritais ē himatismǭ polytelei,
and gold or pears or costly clothing,

אלא במעשים טובים כראוי לנשים 10
אשר בחרו להן יראת אלהים:

י אֶלָּא בְּמַעֲשִׂים טוֹבִים כָּרָאוּי לַנָּשִׁים
אֲשֶׁר בָּחֲרוּ לָהֶן יִרְאַת אֱלֹהִים:

10. ‘ela’ b’ma`asim tobim kara’uy lanashim ‘asher bacharu lahen yir’ath ‘Elohim.

1Tim2:10 but through good works properly
for women who choose reverence of Elohim for them.

‹10› ἀλλ’ ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι’ ἔργων ἀγαθῶν.

10 all’ ho prepei gynaixin epaggellomenais theosebeian,
but what is proper for women professing reverence for Elohim,
di’ ergōn agathōn.
by means of good works.

האשה תלמד דומם בכל-הכנעה: 11

יא הָאִשָּׁה תִּלְמַד דּוּמָם בְּכָל־הַכְנָעָה:

11. ha’ishah til’mad dumam b’kal-hak’na`ah.

1Tim2:11 Let the woman learn in silence with all the subjection.

‹11› γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·

11 gynē en hēsychią manthanetō en pasę̄ hypotagę̄;
A woman in silence let learn in all subjection.

ואינני נתן רשות לאשה ללמד אף לא להתנשא 12
על-האיש אך תדום:

יב וְאֵינֶנִּי נֹתֵן רְשׁוּת לָאִשָּׁה לְלַמֵּד אַף לֹא לְהִתְנַשֵּׂא
עַל־הָאִישׁ אַךְ תִּדּוֹם:

12. w’eyneni nothen r’shuth la’ishah l’lamed ‘aph lo’ l’hith’nase’ `al-ha’ish ‘a’k tidom.

1Tim2:12 But I do not give permission to a woman to teach
nor even to have authority over a man, but to be silent.

‹12› διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός,
ἀλλ’ εἶναι ἐν ἡσυχίᾳ.

12 didaskein de gynaiki ouk epitrepō oude authentein andros,
To teach a woman I do not allow nor to have authority over a man,
all’ einai en hēsychią.
but to be in silence.

כי אדם נוצר בראשונה ואחריו חוה: 13

יג כִּי אָדָם נוֹצַר בָּרִאשׁוֹנָה וְאַחֲרָיו חַוָּה׃

13. ki ‘Adam notsar bari’shonah w’acharayu Chauwah.

1Tim2:13 Because Adam was first created, and followed by Chauwah (Eve).

‹13› Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα.

13 Adam gar prōtos eplasthē, eita Heua.
For Adam first was formed, then Eve.

ואדם לא נפתה כי אם-האשה שמעה לקול המסית 14
ותבא לידי עברה:

יד וְאָדָם לֹא נִפְתָּה כִּי אִם־הָאִשָּׁה שָׁמְעָה לְקוֹל הַמֵּסִית
וַתָּבֹא לִידֵי עֲבֵרָה׃

**14. w’Adam lo’ niph’tah ki ‘im-ha’ishah sham’`ah l’qol hamesith
watabo’ lidey `aberah.**

1Tim2:14 And Adam was not deceived, but the woman has heard
to the voice of the deceiver and has come to the hand in her transgression.

‹14› καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν·

14 kai Adam ouk ēpatēthē,
And Adam was not deceived,
hē de gynē exapatētheisa en parabasei gegonen;
but the woman having been deceived in transgression has come to be;

אבל תושע בלדתה בנים אם תעמדנה באמונה ובאהבה 15
ובקדשה עם-הצניעות:

טו אֲבָל תִּוָּשַׁע בְּלִדְתָּהּ בָּנִים אִם תַּעֲמֹדְנָה בָּאֱמוּנָה וּבָאַהֲבָה
וּבִקְדֻשָּׁה עִם־הַצְּנִיעוּת׃

**15. ‘abal tiuasha` b’lid’tah banim ‘im ta`amod’nah ba’emunah uba’ahabah
ubaq’dushah `im-hats’ni`uth.**

1Tim2:15 But she shall be saved in the bearing of children
if they continue in faith and in love and in sanctifiction with propriety.

‹15› σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ
καὶ ἁγιασμῷ μετὰ σωφροσύνης·

15 sōthēsetai de dia tēs teknogonias, ean meinōsin en pistei
but she shall be saved through her childbearing, if they remain in faith
kai agapę kai hagiasmǫ meta sōphrosynēs.
and love and holiness with propriety.

Chapter 3

אמת הדבר איש 1Tim3:1
כי-יבקש להיות הגמון למעשה טוב מתאוה:

א אֱמֶת הַדָּבָר אִישׁ
כִּי־יְבַקֵּשׁ לִהְיוֹת הֶגְמוֹן לְמַעֲשֶׂה טוֹב מִתְאַוֶּה:

1. 'emeth hadabar 'ish ki-y'baqesh lih'yoth heg'mon l'ma`aseh tob mith'aueh.

1Tim3:1 The truth is the Word. If any man desires to be the overseer,
he desires a good work.

‹3:1› πιστὸς ὁ λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

1 Pistos ho logos. Ei tis episkopēs oregetai,

Trustworthy is the Word. If anyone aspires to being an overseer,

kalou ergou epithymei.

a good work he desires.

---

2 והגמון העדה צריך להיות באין דפי בעל-אשה אחת
משל ברוחו צנוע ונחמד לבריות מכניס ארחים ומבין ללמד
ולא אהב יין ולא-בעל אגרף (ולא בצע בצע רע):

ב וְהֶגְמוֹן הָעֵדָה צָרִיךְ לִהְיוֹת בְּאֵין דֹּפִי בַּעַל־אִשָּׁה אַחַת
מֹשֵׁל בְּרוּחוֹ צָנוּעַ וְנֶחְמָד לַבְּרִיּוֹת מַכְנִיס אֹרְחִים וּמֵבִין לְלַמֵּד
וְלֹא אֹהֵב יַיִן וְלֹא־בַעַל אֶגְרֹף (וְלֹא בֹּצֵעַ בֶּצַע רָע):

2. w'heg'mon ha`edah tsari'k lih'yoth b'eyn dophi ba`al-'ishah 'achath
mshel b'rucho tsanu`a w'nech'mad lab'rioth mak'nis 'or'chim umebin l'lamed
w'lo' 'oheb yayin w'lo'-ba`al 'eg'roph (w'lo' botse`a betsa` ra`).

1Tim3:2 An overseer, the witness, is necessary to be without reproach,
the husband of one wife, temperate, in his humble spirit and respectable
for hospitality of the gainful hosts, able to teach, and not to love the wine
and husband not to brawl and not greedy to follow evil.

‹2› δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα,
νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν,

2 dei oun ton episkopon anepilēmpton einai,

It is necessary therefore for the overseer to be without reproach,

mias gynaikos andra, nēphalion sōphrona

of one wife a husband, temperate sensible,

kosmion philoxenon didaktikon,

respectable, hospitable, skillfull in teaching,

---

3 כי אם-דן לכף-זכות ולא איש מדינים ולא אהב כסף:

ג כִּי אִם־דָּן לְכַף־זְכוּת וְלֹא אִישׁ מִדְיָנִים וְלֹא אֹהֵב כָּסֶף:

3. ki 'im-dan l'kaph-z'kuth w'lo' 'ish mid'yanim w'lo' 'oheb kaseph.

1Tim3:3 but forbearing to the palm of right,

not quarrelsome with man, not lover of money.

<3> μὴ πάροινον μὴ πλήκτην, ἀλλὰ ἐπιεικῆ ἄμαχον ἀφιλάργυρον,

3 mē paroinon mē plēktēn,
not given to much wine, not violent,
alla epieikē amachon aphilargyron,
but forbearing, not quarrelsome, not a lover of money,

---

4 ויהי מנהיג את־ביתו בטוב
ומדריך את־בניו למשמעתו בכל־הישר:

ד וִיהִי מַנְהִיג אֶת־בֵּיתוֹ בְּטוֹב
וּמַדְרִיךְ אֶת־בָּנָיו לְמִשְׁמַעְתּוֹ בְּכָל־הַיֹּשֶׁר:

4. wihi man'hig 'eth-beytho b'tob umad'ri'k 'eth-banayu l'mish'ma`'to b'kal-haysher.

1Tim3:4 And be the leader of his own household well,
guiding his children in his discipline with all honesty,

<4> τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ,
μετὰ πάσης σεμνότητος

4 tou idiou oikou kalōs proistamenon, tekna echonta en hypotagē,
his own household well managing, having his children in subjection,
meta pasēs semnotētos
with all respect,

---

5 כי אם־לא ידע איש להנהיג את־ביתו איככה יוכל
להשגיח על־עדת אלהים:

ה כִּי אִם־לֹא יֵדַע אִישׁ לְהַנְהִיג אֶת־בֵּיתוֹ אֵיכָכָה יוּכַל
לְהַשְׁגִּיחַ עַל־עֲדַת אֱלֹהִים:

**5. ki 'im-lo' yeda` 'ish l'han'hig 'eth-beytho 'eykakah yukal
l'hash'giach `al-`adath 'Elohim.**

1Tim3:5 (for if a man does not know to lead his own household,
how shall he be able to take care of the assembly of Elohim?)

(<5> εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν,
πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;),

(5 ei de tis tou idiou oikou prostēnai ouk oiden,
Now if anyone his own household to manage does not know,
pōs ekklēsias theou epimelēsetai?),
how an assembly of Elohim shall he care for?

---

6 ואל־יהי תלמיד חדש פן־ירהב לבו ויפל בדין המשטין:

ו וְאַל־יְהִי תַּלְמִיד חָדָשׁ פֶּן־יִרְהַב לִבּוֹ וְיִפֹּל בְּדִין הַמַּשְׂטִין:

6. w'al-y'hi tal'mid chadash pen-yir'hab libo w'yipol b'din hamas'tin.

1Tim3:6 He may not be a new convert,
lest his heart is raging he falls into the condemnation of the obstinate.

<6> μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

6 mē neophyton, hina mē typhōtheis

not a new convert, lest having become conceited

eis krima empesę tou diabolou.

into the judgment he might fall of the devil.

---

7 והוא גם-צריך היות לו שם טוב בפי אתם שבחוץ
פן-יפל בחרפה ובמוקש המשטין:

ז וְהוּא גַם־צָרִיךְ הֱיוֹת לוֹ שֵׁם טוֹב בְּפִי אֹתָם שֶׁבַּחוּץ
פֶּן־יִפֹּל בְּחֶרְפָּה וּבְמוֹקֵשׁ הַמַּשְׂטִין׃

7. w'hu' gam-tsari'k heyoth lo shem tob b'phi 'otham shebachuts
pen-yipol b'cher'pah ub'moqesh hamas'tin.

1Tim3:7 And he also needs to have his good name in the mouth of them who are without,
lest he shall fall into reproach and into the snare of the obstinate.

‹7› δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν,
ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

7 dei de kai martyrian kalēn echein apo tōn exōthen,

Now it is necessary also a good testimony to have from the ones outside,

hina mē eis oneidismon empesę kai pagida tou diabolou.

lest into reproach he might fall and a trap of the devil.

---

8 וכן גם-השמשים יהיו ישרים ולא מחליקי לשון
ולא אהבים סבא-יין ולא נטים אחרי בצע-רע:

ח וְכֵן גַּם־הַשַּׁמָּשִׁים יִהְיוּ יְשָׁרִים וְלֹא מַחֲלִיקֵי לָשׁוֹן
וְלֹא אֹהֲבִים סְבֹא־יַיִן וְלֹא נֹטִים אַחֲרֵי בֶּצַע־רָע׃

8. w'ken gam-hashamashim yih'yu y'sharim w'lo' machaliqey lashon
w'lo' 'ohabim s'bo'-yayin w'lo' notim 'acharey betsa`-ra`.

1Tim3:8 Likewise attendants shall be straight, not double-tongued,
nor loving much wine nor lean after filthy gain,

‹8› Διακόνους ὡσαύτως σεμνούς, μὴ διλόγους,
μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

8 Diakonous hōsautōs semnous, mē dilogous,

Deacons similarly must be respectable, not double-tongued,

mē oinō pollō prosechontas, mē aischrokerdeis,

not wine in much indulging, not fond of dishonest gain,

---

9 כי אם-ישמרו את-סוד האמונה ברוח טהורה:

ט כִּי אִם־יִשְׁמְרוּ אֶת־סוֹד הָאֱמוּנָה בְּרוּחַ טְהוֹרָה׃

9. ki 'im-yish'm'ru 'eth-sod ha'emunah b'ruach t'horah.

1Tim3:9 but holding to the mystery of the faith with pure spirit.

‹9› ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

9 echontas to mystērion tēs pisteōs en katharą syneidēsei.

keeping the mystery of the faith with a clean conscience.

10 וגם-הם יבחנו בראשנה ואחר כן ישמשו אם-אין בהם דפי:

י וְגַם־הֵם יִבָּחֲנוּ בָּרִאשֹׁנָה וְאַחַר כֵּן יְשַׁמְּשׁוּ אִם־אֵין בָּהֶם דֹּפִי׃

10. w'gam-hem yibachanu bari'shonah w'achar ken y'sham'shu 'im-'eyn bahem dophi.

1Tim3:10 And let them also be proved first, then let them serve, if there is no fault in them.

‹10› καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες.

10 kai houtoi de dokimazesthōsan prōton,

Also these ones and let them be tested first,

eita diakoneitōsan anegklētoi ontes.

then let them serve as deacons, being unreprovable.

---

11 וכן הנשים תהיינה ישרות ולא מלשינות משלות ברוחן
ונאמנות בכל:

יא וְכֵן הַנָּשִׁים תִּהְיֶינָה יְשָׁרוֹת וְלֹא מַלְשִׁינוֹת מְשֻׁלּוֹת בְּרוּחָן
וְנֶאֱמָנוֹת בַּכֹּל׃

11. w'ken hanashim tih'yeynah y'sharoth w'lo' mal'shinoth msh'loth b'ruachan w'ne'emanoth bakol.

1Tim3:11 And even the women shall be straight, not slanderers, but sober in spirit, faithful in all things.

‹11› γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.

11 gynaikas hōsautōs semnas, mē diabolous,

Women (deaconesses) similarly must be respectable, not slanderers,

nēphalious, pistas en pasin.

temperate, faithful in all things.

---

12 השמשים יהיו כל-אחד בעל-אשה אחת
ומנהלים בטוב את-בניהם ואת-בתיהם:

יב הַשַּׁמָּשִׁים יִהְיוּ כָל־אֶחָד בַּעַל־אִשָּׁה אַחַת
וּמְנַהֲלִים בְּטוֹב אֶת־בְּנֵיהֶם וְאֶת־בָּתֵּיהֶם׃

12. hashamashim yih'yu kal-'echad ba`al-'ishah 'echath um'nahalim b'tob 'eth-b'neyhem w'eth-bateyhem.

1Tim3:12 Let the attendants be husbands of one wife, ruling their children and their own households well.

‹12› διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες,
τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

12 diakonoi estōsan mias gynaikos andres,

Deacons let be of one wife husbands,

teknōn kalōs proistamenoi kai tōn idiōn oikōn.

their children managing well and their own household.

---

13 כי המשמשים היטב יקנו לנפשם מעלה טובה
ובטחון רב באמונת המשיח ישוע:

יג כִּי הַמְשַׁמְּשִׁים כַּהֹגֶן יִקְנוּ לְנַפְשָׁם מַעֲלָה טוֹבָה
וּבִטָּחוֹן רַב בֶּאֱמוּנַת הַמָּשִׁיחַ יָהוּשֻׁעַ׃

13. ki ham'sham'shim kahogen yiq'nu l'naph'sham ma`alah tobah ubitachon rab be'emunath haMashiyach Yahushuà.

1Tim3:13 For the attendants provide good standing as usual for themselves,
and much confidence in the faith which is in the Mashiyach יהושע.

‹13› οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται
καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

13 hoi gar kalōs diakonēsantes bathmon heautois kalon peripoiountai
For the ones having served well standing for themselves a good acquire

kai pollēn parrēsian en pistei tȩ̄ en Christō̧ Iēsou.
and much confidence in faith in the Anointed One Yahushua.

---

14 זאת אני כתב לך ואקוה לבא אליך במהרה׃
יד זֹאת אֲנִי כֹתֵב לְךָ וַאֲקַוֶּה לָבֹא אֵלֶיךָ בִּמְהֵרָה׃

14. zo'th 'ani kotheb l'ak wa'aqaueh labo' 'eleyak bim'herah.

1Tim3:14 I am writing these things to you, hoping to come shortly to you;

‹14› Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει·

14 Tauta soi graphō elpizōn elthein pros se en tachei;
These things to you I write hoping to come to you quickly;

---

15 ואם-אתמהמה הנה תדע איך להתנהג בבית האלהים
אשר היא עדת אלהים חיים עמוד האמת ומכונה׃
טו וְאִם־אֶתְמַהְמַהּ הִנֵּה תֵדַע אֵיךְ לְהִתְנַהֵג בְּבֵית הָאֱלֹהִים
אֲשֶׁר הִיא עֲדַת אֱלֹהִים חַיִּים עַמּוּד הָאֱמֶת וּמְכוֹנָהּ׃

15. w'im-'eth'mah'mah hinneh theda` 'ey'k l'hith'naheg b'beyth ha'Elohim 'asher hi' `adath 'Elohim chayim `amud ha'emeth um'konah.

1Tim3:15 but if I should delay, behold, that you shall know how to behave
in the house of the Elohim, which is the assembly of the living Elohim,
the pillar and foundation of the truth.

‹15› ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι,
ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας.

15 ean de bradynō, hina eidȩ̄s pōs dei en oikō̧ theou
but if I delay, that you may know how one ought in the house of the Elohim

anastrephesthai, hētis estin ekklēsia theou zōntos, stylos
to conduct oneself, which is the assembly of a living Elohim, the pillar

kai hedraiōma tēs alētheias.
and foundaiton of the truth.

---

16 ובודי גדול סוד החסידות אשר נגלה
בבשר נצדק ברוח נראה למלאכים הגד
בגוים נתקבל באמונה בעולם בכבוד׃

טז וּבְוַדַּי גָּדוֹל סוֹד הַחֲסִידוּת אֲשֶׁר נִגְלָה
בַבָּשָׂר נִצְדַּק בָּרוּחַ נִרְאָה לַמַּלְאָכִים הֻגַּד
בַּגּוֹיִם נִתְקַבֵּל בֶּאֱמוּנָה בָּעוֹלָם נַעֲלָה בְּכָבוֹד׃

16. ub'waday gadol sod hachasiduth 'asher nig'lah babasar nits'daq baRuach nir'ah lamal'akim hugad bagoyim nith'qabel be'emunah ba`olam na`alah b'kabod.

1Tim3:16 And the great body is the mystery of righteousness which is revealed in the flesh, is justified in the Spirit, was seen by messengers, was proclaimed among the nations, was believed in the faith in the world, taken up in glory.

‹16› καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·
Ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

16 kai homologoumenōs mega estin to tēs eusebeias mystērion;
And confessedly great is the mystery of the righteousness:
Hos ephanerōthē en sarki, edikaiōthē en pneumati, ōphthē aggelois,
who was manifested in flesh, was vindicated in by the spirit, was seen by angels,
ekērychthē en ethnesin, episteuthē en kosmō̧,
was proclaimed among gentiles, was believed on in the world,
anelēmphthē en doxȩ̄.
was taken up in glory.

Chapter 4

𐤅𐤄𐤓𐤅𐤇 𐤌𐤂𐤉𐤃 𐤁𐤐𐤓𐤅𐤔 𐤊𐤉 𐤁𐤀𐤇𐤓𐤉𐤕 𐤄𐤉𐤌𐤉𐤌 𐤉𐤎𐤅𐤓𐤅 1Tim4:1
𐤌𐤍-𐤄𐤀𐤌𐤅𐤍𐤄 𐤋𐤐𐤍𐤅𐤕 𐤀𐤋-𐤄𐤓𐤅𐤇𐤅𐤕 𐤄𐤌𐤕𐤏𐤅𐤕 𐤅𐤀𐤋-𐤕𐤅𐤓𐤕 𐤄𐤔𐤃𐤉𐤌:
א וְהָרוּחַ מַגִּיד בְּפֵרוּשׁ כִּי בְּאַחֲרִית הַיָּמִים יָסוּרוּ
מִן־הָאֱמוּנָה לִפְנוֹת אֶל־הָרוּחוֹת הַמַּתְעוֹת וְאֶל־תּוֹרֹת הַשֵּׁדִים׃

1. w'haRuach magid b'pherush ki b'acharith hayamim yasuru min-ha'emunah liph'noth 'el-haruchoth hamath'`oth w'el-toroth hashedim.

1Tim4:1 But the Spirit explicitly says that in later days some shall fall away from the faith, paying attention to deceitful spirits and teachings of demons,

‹4:1› Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες
τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,

1 To de pneuma hrētōs legei hoti en hysterois kairois apostēsontai tines
Now the Spirit expressly says that in latter times some shall depart
tēs pisteōs prosechontes pneumasin planois kai didaskaliais daimoniōn,
from the faith, giving heed to deceitful spirits and teachings of demons,

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2 𐤃𐤁𐤓𐤉 𐤔𐤒𐤓 𐤁𐤇𐤍𐤐𐤄 𐤅𐤍𐤊𐤅𐤉𐤌 𐤁𐤌𐤃𐤏𐤌:
ב דִּבְרֵי שֶׁקֶר בַּחֲנֻפָּה וְנִכְוִים בְּמַדָּעָם׃

2. dob'rey sheqer bachanupah w'nik'wim b'mada`am.

1Tim4:2 false speaking in flattery and their own conscience with a hot iron,

<2> ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

2 en hypokrisei pseudologōn, kekaustēriasmenōn tēn idian syneidēsin,

in hypocrisy of ones speaking lies, having been branded in their own conscience,

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אסרים לקחת אשה ומנעים ממיני מאכל אשר בראם 3
האלהים שיאכלום בתודה המאמינים וידעי האמת:

ג אֹסְרִים לָקַחַת אִשָּׁה וּמֹנְעִים מִמִּינֵי מַאֲכָל אֲשֶׁר בְּרָאָם
הָאֱלֹהִים שֶׁיֹּאכְלוּם בְּתוֹדָה הַמַּאֲמִינִים וְיֹדְעֵי הָאֱמֶת׃

3. 'os'rim laqachath 'ishah umon'`im miminey ma'akal 'asher b'ra'am ha'Elohim sheyo'k'lum b'thodah hama'aminim w'yod'`ey ha'emeth.

1Tim4:3 forbidding to marry a woman and abstain from kinds of foods which the Elohim has created to eat with thanksgiving by those who believe and know the truth.

<3> κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

3 kōluontōn gamein, apechesthai brōmatōn, ha ho theos ektisen

forbidding to marry, commanding to abstain from foods, which the Elohim created

eis metalēmpsin meta eucharistias tois pistois kai epegnōkosi tēn alētheian.

for partaking with thanksgiving by the believers and ones having known the truth.

כי כל-בריאת אלהים טובה ואין דבר משקץ 4
ובלבד שיאכל בברכה:

ד כִּי כָל־בְּרִיַּת אֱלֹהִים טוֹבָה וְאֵין דָּבָר מְשֻׁקָּץ
וּבִלְבַד שֶׁיֵּאָכֵל בִּבְרָכָה׃

4. ki kal-b'riath 'Elohim tobah w'eyn dabar m'shuqats ubil'bad sheye'akel bib'rakah.

1Tim4:4 Because every creature of Elohim is good, and nothing is to be rejected and only to eat with thanksgiving,

<4> ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·

4 hoti pan ktisma theou kalon kai ouden apoblēton

Because every creature of Elohim is good and nothing is to be rejected

meta eucharistias lambanomenon;

with thanksgiving being received.

כי יקדש בדבר אלהים ובתפילה: 5

ה כִּי יְקֻדַּשׁ בִּדְבַר אֱלֹהִים וּבִתְפִילָּה׃

5. ki y'qudash bid'bar 'Elohim ubith'philah.

1Tim4:5 for it is sanctified by the Word of Elohim and by prayer.

<5> ἁγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

5 hagiazetai gar dia logou theou kai enteuxeōs.

For it is being sanctified through the Word of Elohim and intercession.

ו אִם־תָּשִׂים כָּזֹאת לִפְנֵי אַחֶיךָ מְשָׁרֵת טוֹב תִּהְיֶה לְיָהוּשֻׁעַ הַמָּשִׁיחַ
מְגֻדָּל בְּדִבְרֵי הָאֱמוּנָה וּבַלֶּקַח הַטּוֹב אֲשֶׁר דָּבַקְתָּ אַחֲרָיו׃

6. ‘im-tasim kazo’th liph’ney ‘acheyak m’shareth tob tih’yeh l’Yahushuà haMashiyach m’gudal b’dib’rey ha’emunah ubaleqach hatob ‘asher dabaq’at ‘acharayu.

1Tim4:6 If you put such before the brothers, you shall be a good servant
of 𐤉𐤄𐤅𐤔𐤏 the Mashiyach, being nourished in the words of the faith
and in the good teaching which you have been taught after Him.

‹6› Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας·

6 Tauta hypotithemenos tois adelphois kalos esę diakonos
By suggesting these things to the brothers you shall be a good servant
Christou Iēsou, entrephomenos tois logois tēs pisteōs
of the Anointed One Yahushua, being nourished with the words of the faith
kai tēs kalēs didaskalias hę parēkolouthēkas;
and of the good teaching which you have followed;

ז אַךְ הִתְרַחֵק מֵהַגָּדוֹת פְּסוּלוֹת וּבָלוֹת וְהַרְגֵּל נַפְשְׁךָ בַּחֲסִידוּת׃ 7

7. ‘a’k hith’racheq mehagadoth p’suloth ubaloth w’har’gel naph’sh’ak bachasiduth.

1Tim4:7 But stay away from profane and old wives’ fables,
and exercise yourself for the righteousness.

‹7› τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ.
γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

7 tous de bebēlous kai graōdeis mythous paraitou.
but the profane and old wives’ tales refuse.
gymnaze de seauton pros eusebeian;
And train yourselves for the reverence;

ח כִּי תִּרְגּוּל הַגּוּף יוֹעִיל מְעַט אֲבָל הַחֲסִידוּת תּוֹעִיל לְכָל־דָּבָר 8
וְלָהּ הַבְטָחַת חַיֵּי הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא׃

8. ki tir’gul haguph yo`il m’`at ‘abal hachasiduth to`il l’kal-dabar w’lah hab’tachath chayey ha`olam hazeh w’ha`olam haba’.

1Tim4:8 for bodily exercise is profitable a little, but the righteousness is profitable
to all words, and having the promise of this present life and that which is to come.

‹8› ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια

πρὸς πάντα ὠφέλιμός ἐστιν ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
8 hē gar sōmatikē gymnasia pros oligon estin ōphelimos, hē de eusebeia
for bodily training for a little is profitable but the reverence
pros panta ōphelimos estin epaggelian echousa zōēs tēs nyn kai tēs mellousēs.
for all things is profitable, having promise life of the now and of the coming one.

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9 אמת הדבר הזה וראוי לכל להתקבל:

ט אֱמֶת הַדָּבָר הַזֶּה וְרָאוּי לַכֹּל לְהִתְקַבֵּל:

9. ‘emeth hadabar hazeh w’ra’uy lakol l’hith’qabel.

1Tim4:9 This is a faithful saying and worthy of all acceptance.

‹9› πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·
9 pistos ho logos kai pasēs apodochēs axios;
Trustworthy is the Word and of all acceptance worthy;

---

10 כי לזאת אנחנו יגעים ונעלבים על-אשר הוחלנו
לאלהים חיים המושיע לכל-האדם ועל-כלם למאמינים:

י כִּי לָזֹאת אֲנַחְנוּ יְגֵעִים וְנֶעֱלָבִים עַל־אֲשֶׁר הוֹחַלְנוּ
לֵאלֹהִים חַיִּים הַמּוֹשִׁיעַ לְכָל־הָאָדָם וְעַל־כֻּלָּם לַמַּאֲמִינִים:

10. ki lazo’th ‘anach’nu y’ge`im w’ne`elabim `al-‘asher hochal’nu l’Elohim chayim hamoshi`a l’kal-ha’adam w’`al-kulam lama’aminim.

1Tim4:10 For it is for this that we labor and strive, because we trust in the living Elohim, who is the Savior of all men and for all of them to believe.

‹10› εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι,
ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.
10 eis touto gar kopiōmen kai agōnizometha, hoti ēlpikamen
to this end for we labor and strive, because we have put our hope
epi theō zōnti, hos estin sōtēr pantōn anthrōpōn malista pistōn.
on a living Elohim, who is a Savior of all men, especially of believers.

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11 זאת תצוה ותלמד:

יא זֹאת תְּצַוֶּה וּתְלַמֵּד:

11. zo’th t’tsaueh uth’lamed.

1Tim4:11 Command and teach these things.

‹11› Παράγγελλε ταῦτα καὶ δίδασκε.
11 Paraggelle tauta kai didaske.
Command these things and teach.

---

12 אל-יבוז איש את-בחורותיך רק היה מופת למאמינים
בדבור במעשה באהבה (ברוח) באמונה ובטהרה:

יב אַל־יָבוּז אִישׁ אֶת־בְּחוּרוֹתֶיךָ רַק הֱיֵה מוֹפֵת לַמַּאֲמִינִים
בְּדִבּוּר בְּמַעֲשֶׂה בְּאַהֲבָה (בְּרוּחַ) בֶּאֱמוּנָה וּבְטָהֳרָה:

12. ‘al-yabuz ‘ish ‘eth-b’churotheyak raq heyeh mopheth lama’aminim b’dibur b’ma`aseh b’ahabah (b’ruach) be’emunah ub’taharah.

1Tim4:12 Let no one despise your youth, but be you an example of the believers in word, in conversation, in love, in spirit, in faith and in purity.

‹12› μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνείᾳ.

12 mēdeis sou tēs neotētos kataphroneitō, alla typos ginou tōn pistōn en logō,

No one your youth let despise, but become an example of the believers in speech,

en anastrophē, en agapē, en pistei, en hagneią.

in conduct, in love, in faith, in purity.

---

13 ויהיה שקוד לקרוא ולהוכיח ולהורת עד-באי:

יג וְהָיָה שָׁקוּד לִקְרוֹא וּלְהוֹכִיחַ וּלְהוֹרֹת עַד־בֹּאִי׃

13. weh’yeh shaqud liq’ro’ ul’hokiach ul’horoth `ad-bo’i.

1Tim4:13 And it is shaken to give attention to the reading, to exhortation, to teaching.

‹13› ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

13 heōs erchomai proseche tē anagnōsei,

Until I come attend to the public reading of Scripture,

tē paraklēsei, tē didaskalią.

to the exhortation, to the teaching.

---

14 ואל-תקל בעיניך מתנת החסד

אשר בך הנתונה לך בדבר נבואה ובסמיכת ידי הזקנים:

יד וְאַל־תֵּקַל בְּעֵינֶיךָ מַתְּנַת הַחֶסֶד

אֲשֶׁר בְּךָ הַנְּתוּנָה לְךָ בִּדְבַר נְבוּאָה וּבִסְמִיכַת יְדֵי הַזְּקֵנִים׃

14. w’al-teqal b’`eyneyak mat’nath hachesed
‘asher ba’k han’thunah l’ak bid’bar n’bu’ah ubis’mikath y’dey haz’qenim.

1Tim4:14 Do not neglect the gracious gift in your eyes that is in you, which was given to you through prophetic utterance with the laying on of hands by the elders.

‹14› μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

14 mē amelei tou en soi charismatos, ho edothē soi

Do not neglect the in you gift, which was given to you

dia prophēteias meta epitheseōs tōn cheirōn tou presbyteriou.

by means of prophecy with the laying on of the hands of the council of elders.

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15 לאלה תשית לבך ובהם היה למען תראה הצלחתך לכל:

טו לָאֵלֶּה תָשִׁית לִבְּךָ וּבָהֶם הֱיֵה לְמַעַן תֵּרָאֶה הַצְלָחָתְךָ לַכֹּל׃

15. la’eleh thashith lib’ak ubahem heyeh l’ma`an tera’eh hats’lachath’ak lakol.

1Tim4:15 Meditate on these things in your hearts and they are for them, so that your progress may be manifest to all.

‹15› ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν.

15 tauta meleta, en toutois isthi,

These things practise, in these things be involved,

hina sou hē prokopē phanera ę̄ pasin.

that your progress may be manifest to all.

---

16 שית לבך לנפשך ולהוראה והחזק באלה כי־בעשותך
כן גם את־נפשך תושיע וגם את־נפש השמעים אליך:

טז שִׁית לִבְּךָ לְנַפְשְׁךָ וְלַהוֹרָאָה וְהַחֲזֵק בָּאֵלֶּה כִּי־בַעֲשׂוֹתְךָ
כֵּן גַּם אֶת־נַפְשְׁךָ תּוֹשִׁיעַ וְגַם אֶת־נֶפֶשׁ הַשֹּׁמְעִים אֵלֶיךָ׃

16. shith lib'ak l'naph'sh'ak w'lahora'ah w'hachazeq ba'eleh ki-ba`asoth'ak
ken gam 'eth-naph'sh'ak toshi`a w'gam 'eth-nephesh hashom'`im 'eleyak.

1Tim4:16 Pay attention to your soul and to your teaching; persevere in these things,
for in doing so both you shall save your soul and the souls who listen to you.

<16> ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς·
τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

16 epeche seautǭ kai tę̄ didaskalią, epimene autois;

Watch yourself and your teaching, persevere in them.

touto gar poiōn kai seauton sōseis kai tous akouontas sou.

For this doing both yourself you shall save and the ones hearing you.

Chapter 5

1Tim5:1 אל־תגער בזקן כי אם־תזהירנו כאב־לך
ואת־הצעירים כאחים:

א אַל־תִּגְעַר בְּזָקֵן כִּי אִם־תַּזְהִירֶנּוּ כְּאָב־לָךְ
וְאֶת־הַצְּעִירִים כְּאַחִים׃

1. 'al-tig'`ar b'zaqen ki 'im-taz'hirenu k'ab-la'k w'eth-hats'`irim k'achim.

1Tim5:1 Do not rebuke an elder, but plead to him as a father, the younger men as brothers,

<5:1> Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα,
νεωτέρους ὡς ἀδελφούς,

1 Presbyterǭ mē epiplēxęs alla parakalei hōs patera, neōterous hōs adelphous,

An elderly man do not rebuke but entreat as a father, younger men as brothers,

---

2 את־הזקנות כאמות ואת־הצעירות כאחיות בכל־טהרה:

ב אֶת־הַזְּקֵנוֹת כְּאִמּוֹת וְאֶת־הַצְּעִירוֹת כַּאֲחָיוֹת בְּכָל־טָהֳרָה׃

2. 'eth-haz'qenoth k'imoth w'eth-hats'`iroth ka'achayoth b'kal-taharah.

1Tim5:2 the elderly women as mothers, and the younger women as sisters, in all purity.

<2> πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἁγνείᾳ.

2 presbyteras hōs mēteras, neōteras hōs adelphas en pasę̄ hagneią.

elderly women as mothers, younger women as sisters in all purity.

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3 כבד את־האלמנות אשר באמת אלמנות הנה:

ג כַּבֵּד אֶת־הָאַלְמָנוֹת אֲשֶׁר בֶּאֱמֶת אַלְמָנוֹת הֵנָּה׃

3. kabed 'eth-ha'al'manoth 'asher be'emeth 'al'manoth henah.

1Tim5:3 Honor the widows who are truly widows here.

‹3› Χήρας τίμα τὰς ὄντως χήρας.

3 Chēras tima tas ontōs chēras.

Honor widows that are really widows.

---

4 וכי־יהיו לאלמנה בנים או־בני בנים הם ילמדו
לראשונה לעשות חסד עם־ביתם ולשלם גמול לאבותם
כי טוב הוא ורצוי לפני האלהים׃

ד וְכִי־יִהְיוּ לְאַלְמָנָה בָּנִים אוֹ־בְנֵי בָנִים הֵם יִלְמְדוּ
לָרִאשׁוֹנָה לַעֲשׂוֹת חֶסֶד עִם־בֵּיתָם וּלְשַׁלֵּם גְּמוּל לַאֲבוֹתָם
כִּי טוֹב הוּא וְרָצוּי לִפְנֵי הָאֱלֹהִים׃

4. w'ki-yih'yu l'al'manah banim 'o-b'ney banim hem yil'm'du lari'shonah
la`asoth chesed `im-beytham ul'shalem g'mul la'abotham
ki tob hu' w'ratsuy liph'ney ha'Elohim.

1Tim5:4 But if any widow has sons or sons of sons, let them learn first to do kindness
to their household, and to pay the retribution to their fathers.
For it is good and acceptable before the Elohim.

‹4› εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον
τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις·
τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.

4 ei de tis chēra tekna ē ekgona echei,

But if any widow children or grandchildren has,

manthanetōsan prōton ton idion oikon eusebein kai amoibas

let them learn first their own household to show piety to and to render

apodidonai tois progonois; touto gar estin apodekton enōpion tou theou.

recompense to the parents. For this is acceptable in the sight of the Elohim.

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5 והאלמנה באמת אשר נשארה יחידה תשים באלהים
מבטחה והיא מתמדת בתפלות ובתחנות לילה ויומם׃

ה וְהָאַלְמָנָה בֶּאֱמֶת אֲשֶׁר נִשְׁאֲרָה יְחִידָה תָּשִׂים בֵּאלֹהִים
מִבְטַחָהּ וְהִיא מַתְמֶדֶת בִּתְפִלּוֹת וּבִתְחִנּוֹת לַיְלָה וְיוֹמָם׃

5. w'ha'al'manah be'emeth 'asher nish'arah y'chidah tasim b'Elohim mib'tachah
w'hi' math'medeth bith'philoth ubith'chinoth lay'lah w'yomam.

1Tim5:5 Now she is truly a widow who remains single, puts her trust in Elohim
and she is constantly in prayers and in supplications night and day.

‹5› ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν
καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας,

5 hē de ontōs chēra

Now the really true widow,

kai memonōmenē ēlpiken epi theon
even the one having become single alone has set her hope of Elohim
kai prosmenei tais deēsesin kai tais proseuchais nyktos kai hēmeras,
and continues in her supplications and her prayers night and day,

---

6 אך המענגה מתה היא בחייה:
ו אַךְ הַמְעֻנָּגָה מֵתָה הִיא בְּחַיֶּיהָ:
6. ‘a’k ham’`unagah methah hi’ b’chayeyah.

1Tim5:6 But she who living in pleasure is dead in her life.

‹6› ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.
6 hē de spatalōsa zōsa tethnēken.
but the one living in pleasure has died while living.

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7 וזאת תצוה למען תהיינה בלא־דפי:
ז וְזֹאת תְּצַוֶּה לְמַעַן תִּהְיֶינָה בְּלֹא־דֹפִי:
7. w’zo’th t’tsaueh l’ma`an tih’yeynah b’lo’-dophi.

1Tim5:7 And these things give in change, so that they may be without defect.

‹7› καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ὦσιν.
7 kai tauta paraggelle, hina anepilēmptoi ōsin.
And these things charge, that they may be irreproachable.

---

8 ואשר לא יכלכל את־קרוביו ועל־כלם את־בני ביתו כפר
באמונה ורע הוא מאשר איננו מאמין:
ח וַאֲשֶׁר לֹא יְכַלְכֵּל אֶת־קְרוֹבָיו וְעַל־כֻּלָּם אֶת־בְּנֵי בֵיתוֹ כָּפַר
בָּאֱמוּנָה וְרַע הוּא מֵאֲשֶׁר אֵינֶנּוּ מַאֲמִין:
8. wa’asher lo’ y’kal’kel ‘eth-q’robayu w’`al-kulam ‘eth-b’ney beytho kaphar ba’emunah w’ra` hu’ me’asher ‘eynenu ma’amin.

1Tim5:8 But who does not provide his relatives, and for all of them, especially for the sons of his own house, he has denied the faith, and he is worse than an unbeliever.

‹8› εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ,
τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων.
8 ei de tis tōn idiōn kai malista oikeiōn
But if anyone his own relatives and especially his household members
ou pronoei, tēn pistin ērnētai kai estin apistou cheirōn.
does not provide for, the faith he has denied and is worse than an unbeliever.

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9 אלמנה אל־תבחר זולתי בת־ששים שנה
ואשר היתה אשת איש אחד:
ט אַלְמָנָה אַל־תִּבָּחֵר זוּלָתִי בַּת־שִׁשִּׁים שָׁנָה
וַאֲשֶׁר הָיְתָה אֵשֶׁת אִישׁ אֶחָד:
9. ‘al’manah ‘al-tibacher zulathi bath-shishim shanah wa’asher hay’thah ‘esheth ‘ish ‘echad.

1Tim5:9 Let not a widow choose unless she is over sixty years of age,
who has been the wife of one man,

‹9› Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνή,

9 Chēra katalegesthō mē elatton etōn hexēkonta gegonuia,
Let a widow be put on the list not less than sixty years having lived,
henos andros gynē,
of one man a wife,

ויש-לה עדות על-מעשיה הטובים כי גדלה בנים 10
והכניסה ארחים ורחצה את-רגלי הקדשים
ותמכה את-העשוקים ורדפה כל-מעשה טוב:

י וְיֶשׁ־לָהּ עֵדוּת עַל־מַעֲשֶׂיהָ הַטּוֹבִים כִּי גִּדְּלָה בָנִים
וְהִכְנִיסָה אֹרְחִים וְרָחֲצָה אֶת־רַגְלֵי הַקְּדֹשִׁים
וְתָמְכָה אֶת־הָעֲשׁוּקִים וְרָדְפָה כָּל־מַעֲשֶׂה טוֹב׃

10. w'yesh-lah `eduth `al-ma`aseyah hatobim ki gid'lah banim
w'hik'nisah 'or'chim w'rachatsah 'eth-rag'ley haq'dshim
w'tham'kah 'eth-ha`ashuqim w'rad'phah kal-ma`aseh tob.

1Tim5:10 And she is well reported for good works, if she has brought up children,
if she has entertained the guests, if she has washed the feet of the holy ones,
if she has relieved the afflicted, and if she has walked in every good work.

‹10› ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

10 en ergois kalois martyroumenē, ei eteknotrophēsen,
by good deeds being attested to, if she brought up children,
ei exenodochēsen, ei hagiōn podas enipsen, ei thlibomenois
if she showed hospitality, if saints' feet she washed, if to ones being oppressed
epērkesen, ei panti ergō̧ agathō̧ epēkolouthēsen.
she gave assistance, if to every good work she devoted herself.

אבל האלמנות הצעירות אל-תקבל כי בהטות יצרן 11
את-לבן מאחרי-המשיח חשקות הן להיות לאיש:

יא אֲבָל הָאַלְמָנוֹת הַצְּעִירוֹת אַל־תְּקַבֵּל כִּי בְהַטּוֹת יִצְרָן
אֶת־לִבָּן מֵאַחֲרֵי־הַמָּשִׁיחַ חֲשֻׁקוֹת הֵן לִהְיוֹת לְאִישׁ׃

11. 'abal ha'al'manoth hats'`iroth 'al-t'qabel
ki b'hatoth yits'ran 'eth-liban me'acharey-haMashiyach chsh'qoth hen lih'yoth l'ish.

1Tim5:11 But the younger widows do not accept, for when they began to grow wanton
against the Mashiyach, they want to be married to the men,

‹11› νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν

11 neōteras de chēras paraitou;
But younger widows refusee;
hotan gar katastrēniasōsin tou Christou,

for when they have sexual desires in disregard of the Anointed One,

gamein thelousin

they want to marry,

:הראשונה באמונתן שבגדו עליהן ודינן 12

יב וְדִינָן עֲלֵיהֶן שֶׁבָּגְדוּ בֶּאֱמוּנָתָן הָרִאשׁוֹנָה׃

12. w'dinan `aleyhen shebag'du be'emunathan hari'shonah.

1Tim5:12 having their condemnation because they have cast off their first faith.

‹12› ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·

12 echousai krima hoti tēn prōtēn pistin ēthetēsan;

having judgment because their first pledge they violated;

---

13 ועוד בהיותן עצלות למדו לשוטט מבית לבית

ולא עצלות בלבד אלא אפלו בוטת

:ורדפות אחר ההבל מדברות את־אשר לא יתכן

יג וְעוֹד בִּהְיוֹתָן עֲצֵלוֹת לָמְדוּ לְשׁוֹטֵט מִבַּיִת לְבָיִת

וְלֹא עֲצֵלוֹת בִּלְבַד אֶלָּא אֲפִלּוּ בּוֹטֹת

וְרֹדְפוֹת אַחַר הַהֶבֶל מְדַבְּרוֹת אֶת־אֲשֶׁר לֹא יִתָּכֵן׃

13. w'`od bih'yothan `atseloth lam'du l'shotet mibayith labayith w'lo' `atseloth bil'bad 'ela' 'aphilu bototh w'rod'photh 'achar hahebel m'dab'roth 'eth-'asher lo' yitaken.

1Tim5:13 Moreover, being idle, they learn to wander from house to house
and not only idle, but blatant darkness and the pursuit after the vanity,
speaking what they ought not.

‹13› ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας,
οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

13 hama de kai argai manthanousin perierchomenai tas oikias,

and at the same time also they learn to be idle going around to the houses,

ou monon de argai alla kai phluaroi kai periergoi,

not only and idle but also gossips and busybodies,

lalousai ta mē deonta.

speaking the things they ought not.

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14 על־כן רצוני שהצעירות תהיינה לאיש ללדת בנים

:ולהנהיג את־בתיהן ולא לתת לאיב מקום לחרף

יד עַל־כֵּן רְצוֹנִי שֶׁהַצְּעִירוֹת תִּהְיֶינָה לְאִישׁ לָלֶדֶת בָּנִים

וּלְהַנְהִיג אֶת־בָּתֵּיהֶן וְלֹא לָתֵת לָאֹיֵב מָקוֹם לְחָרֵף׃

**14. `al-ken r'tsoni shehats'`iroth tih'yeynah l'ish laledeth banim
ul'han'hig 'eth-bateyhen w'lo' latheth la'oyeb maqom l'chareph.**

1Tim5:14 Therefore, I want that younger women to be married to men,
to give birth to children and lead their houses, and not to give occasion
to the adversary to speak reproachfully.

‹14› βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,

μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν·
14 boulomai oun neōteras gamein, teknogonein, oikodespotein,
I counsel therefore younger widows to marry, to bear children, to rule the house,
mēdemian aphormēn didonai tō̧ antikeimenō̧ loidorias charin;
no occasion to give to the adversary for the sake of reproach;

---

15 כי-יש מהן שכבר סרו אחרי השטן:
טו כִּי־יֵשׁ מֵהֶן שֶׁכְּבָר סָרוּ אַחֲרֵי הַשָּׂטָן׃
15. ki-yesh mehen shek'bar saru 'acharey hasatan.

1Tim5:15 for some of them have already turned aside after hasatan.

‹15› ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.
15 ēdē gar tines exetrapēsan opisō tou Satana.
for already some turned aside after Satan.

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16 וכי תהיינה אלמנות בבית (מאמין או)
מאמינה תעשה להן פרנסה ולא תהיינה למשא
על-הקהל למען יוכל להספיק לאתן שהן אלמנות באמת:
טז וְכִי תִהְיֶינָה אַלְמָנוֹת בְּבֵית (מַאֲמִין אוֹ)
מַאֲמִינָה תֵּעָשֶׂה לָהֶן פַּרְנָסָה וְלֹא תִהְיֶינָה לְמַשָּׂא
עַל־הַקָּהָל לְמַעַן יוּכַל לְהַסְפִּיק לְאֹתָן שֶׁהֵן אַלְמָנוֹת בֶּאֱמֶת׃
16. w'ki thih'yeynah 'al'manoth b'beyth (ma'amin 'o)
ma'aminah te`aseh lahen par'nasah w'lo' thih'yeynah l'masa' `al-haqahal
l'ma`an yukal l'has'piq l'othan shehen 'al'manoth be'emeth.

1Tim5:16 If being widows in the house of a male believer or a female believer,
let them make a living for them and let not the assembly be burdened,
so that it may be able to provide to them that they truly are widows.

‹16› εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς καὶ μὴ βαρείσθω ἡ ἐκκλησία,
ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.
16 ei tis pistē echei chēras, eparkeitō autais kai mē bareisthō
If any believing woman has widows, let her assist them and not let be burdened
hē ekklēsia, hina tais ontōs chērais eparkesȩ̄.
the assembly, that the ones who are really widows it may assist.

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17 הזקנים המיטיבים לנהל ראוים הם למשנה כבוד
ועל-כלם העמלים בדבר ובהוראה:
יז הַזְּקֵנִים הַמֵּיטִיבִים לְנַהֵל רְאוּיִם הֵם לְמִשְׁנֵה כָבוֹד
וְעַל־כֻּלָּם הָעֲמֵלִים בַּדָּבָר וּבַהוֹרָאָה׃
17. haz'qenim hameytibim l'nahel r'uyim hem l'mish'neh kabod
w'`al-kulam ha`amelim badabar ubahora'ah.

1Tim5:17 Let the elders who rule well be considered worthy that they are a matter
of honor, and of all those who labor in the word and in teaching.

‹17› Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν,

μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
17 Hoi kalōs proestōtes presbyteroi diplēs timēs axiousthōsan,
The well having ruled elders of double honor let be considered worthy,
malista hoi kopiōntes en logō kai didaskalią.
especially the ones laboring in word and teaching.

כי־הכתוב אמר לא־תחסם שור בדישו 18
ונאמר ראוי הפעל לשכרו:
יח כִּי־הַכָּתוּב אֹמֵר לֹא־תַחְסֹם שׁוֹר בְּדִישׁוֹ
וְנֶאֱמַר רָאוּי הַפֹּעֵל לִשְׂכָרוֹ׃
18. ki-hakathub 'omer lo'-thach'som shor b'disho w'ne'emar ra'uy hapo`el lis'karo.

1Tim5:18 For the Scripture says, You shall not muzzle the ox in his threshing,
and says, The laborer is worthy of his wages.

‹18› λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις,
καί, Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
18 legei gar hē graphē, Boun aloōnta ou phimōseis,
For says the Scripture, an ox treading out grain you shall not muzzle,
kai, Axios ho ergatēs tou misthou autou.
and, worthy is the workman of the wages of him.

אל־תקבל עדות בזקן בלתי 19
אם־על־פי שנים או־שלשה עדים:
יט אַל־תְּקַבֵּל עֵדוּת בַּזָּקֵן בִּלְתִּי
אִם־עַל־פִּי שְׁנַיִם אוֹ־שְׁלֹשָׁה עֵדִים׃
19. 'al-t'qabel `eduth bazaqen bil'ti 'im-`al-pi sh'nayim 'o-sh'lshah `edim.

1Tim5:19 Do not receive an accusation against an elder,
except at the mouth of two or three witnesses.

‹19› κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου,
ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.
19 kata presbyterou katēgorian mē paradechou,
Against an elder an accusation do not receive,
ektos ei mē epi duo ē triōn martyrōn.
unless on the testimony of two or three witnesses.

את־החטאים תוכיח בפני כל למען ייראו גם־האחרים: 20
כ אֶת־הַחֹטְאִים תּוֹכִיחַ בִּפְנֵי כֹל לְמַעַן יִירְאוּ גַּם־הָאֲחֵרִים׃
20. 'eth-hachot'im tokiach biph'ney kol l'ma`an yir'u gam-ha'acherim.

1Tim5:20 Reprove those who sin in the presence of all, so that the others also may fear.

‹20› τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.
20 tous hamartanontas enōpion pantōn elegche, hina kai hoi loipoi phobon echōsin.
The ones sinning before all expose, that also the rest may have fear.

21 הנני מעיד בך נגד האלהים ואדנינו יהושע המשיח
ונגד המלאכים בחירי-יה אשר-תשמר את-הדברים האלה
ולא תשפט באין חקירה ולא-תעשה דבר במשא פנים:

כא הִנְנִי מֵעִיד בְּךָ נֶגֶד הָאֱלֹהִים וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
וְנֶגֶד הַמַּלְאָכִים בְּחִירֵי־יָהּ אֲשֶׁר־תִּשְׁמֹר אֶת־הַדְּבָרִים הָאֵלֶּה
וְלֹא תִשְׁפֹּט בְּאֵין חֲקִירָה וְלֹא־תַעֲשֶׂה דָבָר בְּמַשּׂא פָּנִים:

21. hin'ni me`id b'ak neged ha'Elohim wa'Adoneynu Yahushuà haMashiyach
w'neged hamal'akim b'chirey-yah 'asher-tish'mor 'eth-had'barim ha'eleh
w'lo' thish'pot b'eyn chaqirah w'lo'-tha`aseh dabar b'mas' phanim.

1Tim5:21 Behold, I charge you before the Elohim and our Adon יהושע the Mashiyach
and before the chosen messengers, that you observe these things
and you shall not be judged in the absence of investigation
and you shall not do anything by partiality.

‹21› Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ
καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος,
μηδὲν ποιῶν κατὰ πρόσκλισιν.

21 Diamartyromai enōpion tou theou kai Christou Iēsou
I earnestly testify before the Elohim and the Anointed One Yahushua
kai tōn eklektōn aggelōn, hina tauta phylaxęs chōris prokrimatos,
and the chosen angels, that these things, you keep, without discrimination,
mēden poiōn kata prosklisin.
doing nothing according to partiality.

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22 אל-תהי נבהל לסמוך ידיך על-אדם
ולא תשתתף בחטאת אחרים שמר את-נפשך בטהרה:

כב אַל־תְּהִי נִבְהָל לִסְמוֹךְ יָדֶיךָ עַל־אָדָם
וְלֹא תִשְׁתַּתֵּף בְּחַטֹּאת אֲחֵרִים שְׁמֹר אֶת־נַפְשְׁךָ בְּטָהֳרָה:

22. 'al-t'hi nib'hal lis'mo'k yadeyak `al-'adam
w'lo' thish'tateph b'chato'th 'acherim sh'mor 'eth-naph'sh'ak b'taharah.

1Tim5:22 Do not be alarmed to trust your hands on any man,
and not participate in the sin of others. Keep your soul in purity.

‹22› Χεῖρας ταχέως μηδενὶ ἐπιτίθει μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις·
σεαυτὸν ἁγνὸν τήρει.

22 Cheiras tacheōs mēdeni epitithei mēde koinōnei hamartiais allotriais;
Hands quickly no one lay on, nor participate in sins of others;
seauton hagnon tērei.
yourself a pure keep.

---

23 אל-תשתה עוד מים הרבה אלא מעט-יין מפני מעיך
ומפני שפעמים הרבה חלאת:

כג אַל־תִּשְׁתֶּה עוֹד מַיִם הַרְבֵּה אֶלָּא מְעַט־יַיִן מִפְּנֵי מֵעֶיךָ

וּמִפְּנֵי שֶׁפְּעָמִים הַרְבֵּה חֹלֶה אָתָּה׃

23. 'al-tish'teh `od mayim har'beh 'ela' m'`at-yayin mip'ney me`eyak umip'ney shep'`amim har'beh choleh 'atah.

1Tim5:23 Do not drink no much more water, but use a little wine because of your stomach and because of your many ailments at the times.

‹23› Μηκέτι ὑδροπότει, ἀλλὰ οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον
καὶ τὰς πυκνάς σου ἀσθενείας.

23 Mēketi hydropotei, alla oinō oligō chrō dia ton stomachon
No longer drink water only, but a little wine use because of your stomach
kai tas pyknas sou astheneias.
and your frequent illnesses.

---

24 יש בני-אדם אשר-חטאתיהם גלויות ומקדימות למשפט
ויש מהם אשר הנה באות אחריהם:

כד יֵשׁ בְּנֵי־אָדָם אֲשֶׁר־חַטֹּאתֵיהֶם גְּלוּיוֹת וּמַקְדִּימוֹת לַמִּשְׁפָּט
וְיֵשׁ מֵהֶם אֲשֶׁר הֵנָּה בָּאוֹת אַחֲרֵיהֶם׃

24. yesh b'ney-'adam 'asher-chato'theyhem g'luyoth umaq'dimoth lamish'pat w'yesh mehem 'asher henah ba'oth 'achareyhem.

1Tim5:24 There are sons of men whose sins are obvious, leading on to judgment, but there are of them that here they come after them.

‹24› Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν προάγουσαι εἰς κρίσιν,
τισὶν δὲ καὶ ἐπακολουθοῦσιν·

24 Tinōn anthrōpōn hai hamartiai prodēloi eisin proagousai eis krisin,
of some men the sins are evident, going before them to judgment,
tisin de kai epakolouthousin;
but some indeed follow after;

---

25 וככה גם-המעשים הטובים גלוים המה
ואשר לא-כן לא יוכלו להסתר:

כה וְכָכָה גַּם־הַמַּעֲשִׂים הַטּוֹבִים גְּלוּיִם הֵמָּה
וַאֲשֶׁר לֹא־כֵן לֹא יוּכְלוּ לְהִסָּתֵר׃

25. w'kakah gam-hama`asim hatobim g'luyim hemah wa'asher lo'-ken lo' yuk'lu l'hisather.

1Tim5:25 So also the good works are obvious, and they that are otherwise are not able to be hidden.

‹25› ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα,
καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

25 hōsautōs kai ta erga ta kala prodēla,
likewise also the deeds good are evident,
kai ta allōs echonta krybēnai ou dynantai.
and the ones being otherwise to be hidden are not able.

Chapter 6

כל אשר-על העבדות עליהם יהיו אדניהם בעיניהם 1Tim6:1
ראוים לכל-כבוד למען אשר לא-יחלל שם האלהים והלקח:

א כֹּל אֲשֶׁר־עֹל הָעַבְדוּת עֲלֵיהֶם יִהְיוּ אֲדֹנֵיהֶם בְּעֵינֵיהֶם
רְאוּיִם לְכָל־כָּבוֹד לְמַעַן אֲשֶׁר לֹא־יְחֻלַּל שֵׁם הָאֱלֹהִים וְהַלֶּקַח׃

1. kol 'asher-`ol ha`ab'duth `aleyhem yih'yu 'adoneyhem b'`eyneyhem r'uyim l'kal-kabod l'ma`an 'asher lo'-y'chulal shem ha'Elohim w'haleqach.

1Tim6:1 As many as who are under a yoke as the servants upon them
regard their own masters in their eyes worthy of all honor,
so that the name of the Elohim and His teaching be not blasphemed.

<6:1> Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῆται.

1 Hosoi eisin hypo zygon douloi, tous idious despotas pasēs timēs axious
As many as are under a yoke as servants, their own masters of all honor worthy
hēgeisthōsan, hina mē to onoma tou theou kai hē didaskalia blasphēmētai.
let them consider, lest the name of the Elohim and the teaching be blasphemed.

ואתם שאדניהם מאמינים אל-יקלו בעיניהם מפני שהם 2
אחים כי אם-יעבדו אתם יותר מפני שמאמינים
ואהובים הם המקבלים את-הטובה את-זאת תלמד ותצוה:

ב וְאֹתָם שֶׁאֲדֹנֵיהֶם מַאֲמִינִים אַל־יֵקַלּוּ בְעֵינֵיהֶם מִפְּנֵי שֶׁהֵם
אַחִים כִּי אִם־יַעַבְדוּ אֹתָם יוֹתֵר מִפְּנֵי שֶׁמַּאֲמִינִים
וַאֲהוּבִים הֵם הַמְקַבְּלִים אֶת־הַטּוֹבָה אֶת־זֹאת תְּלַמֵּד וּתְצַוֶּה׃

2. w'otham she'adoneyhem ma'aminim 'al-yeqalu b'`eyneyhem mip'ney shehem 'achim ki 'im-ya`ab'du 'otham yother mip'ney shema'aminim wa'ahubim hem ham'qab'lim 'eth-hatobah 'eth-zo'th t'lamed uth'tsaueh.

1Tim6:2 And they that have believers as their masters, let them not disregard them
in their eyes because of that they are brothers, but rather serve them,
because of that they are believers and loved ones that are the recipients of the good.
These things teach and encourage.

<2> οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν,
ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσιν
καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

2 hoi de pistous echontes despotas mē kataphroneitōsan,
And the ones believing having masters let them not disrespect them,
hoti adelphoi eisin, alla mallon douleuetōsan,
because brothers they are, but all the more let them serve them,
hoti pistoi eisin kai agapētoi hoi tēs euergesias
because believers they are and beloved, the ones from their good service
antilambanomenoi. Tauta didaske kai parakalei.
receiving help. These things teach and encourage.

3 האיש אשר יורה תורה אחרת ולא יעמד בדברי אדנינו
יהושע המשיח הבריאים ובלקח החסידות:

גהָאִישׁ אֲשֶׁר יוֹרֶה תּוֹרָה אַחֶרֶת וְלֹא יַעֲמֹד בְּדִבְרֵי אֲדֹנֵינוּ
יָהוּשֻׁעַ הַמָּשִׁיחַ הַבְּרִיאִים וּבְלֶקַח הַחֲסִידוּת:

3. ha'ish 'asher yoreh torah 'achereth w'lo' ya`amod b'dib'rey 'Adoneynu Yahushuà haMashiyach hab'ri'im ub'leqach hachasiduth.

1Tim6:3 The man who teaches another law and does not agree to the words of our Adon OWYHY the Mashiyach that is the sound according to the teaching of the reverence,

‹3› εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

3 ei tis heterodidaskalei kai mē proserchetai

If anyone teaches different doctrine and does not agree with

hygiainousin logois tois tou kyriou hēmōn Iēsou Christou

the healthy words of our Master, Yahushua the Anointed One,

kai tȩ̄ kat' eusebeian didaskalią,

and to the according to reverence teaching,

---

4 נפשו עפלה ולא ידע מאומה כי אם-חלה הוא בשאלות
ותוכחות מלים המולידות קנאה ומריבה וגדופים וחשד רע:

דנַפְשׁוֹ עֻפְּלָה וְלֹא יָדַע מְאוּמָה כִּי אִם־חֹלֶה הוּא בִּשְׁאֵלוֹת
וְתוֹכְחוֹת מִלִּים הַמּוֹלִידוֹת קִנְאָה וּמְרִיבָה וְגִדּוּפִים וַחֲשַׁד רָע:

4. naph'sho `up'lah w'lo' yada` m'umah ki 'im-choleh hu' bish'eloth w'thok'choth milim hamolidoth qin'ah um'ribah w'giduphim wachashad ra`.

1Tim6:4 his soul is conceited, knowing nothing; but he is sick about questions and reproach of words, that come to envy, strife, slander, evil suspicions,

‹4› τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος ἔρις βλασφημίαι, ὑπόνοιαι πονηραί,

4 tetyphōtai, mēden epistamenos,

he has become conceited, having understood nothing,

alla nosōn peri zētēseis kai logomachias,

but having a morbid craving for controversies and disputes over words,

ex hōn ginetai phthonos eris blasphēmiai, hyponoiai ponērai,

out of which comes envy, strife, evil speakings, evil suspicions,

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5 וכוחי הבל מאנשים נשחתי דעת ומחסרי אמת השמים
את-החסידות לדבר בצע (סור מאנשים כאלה):

הוִכּוּחֵי הֶבֶל מֵאֲנָשִׁים נִשְׁחֲתֵי דַעַת וּמְחֻסְּרֵי אֱמֶת הַשָּׁמִים
אֶת־הַחֲסִידוּת לִדְבַר בֶּצַע (סוּר מֵאֲנָשִׁים כָּאֵלֶּה):

5. wikuchey hebel me'anashim nish'chathey da`ath um'chus'rey 'emeth hasamim 'eth-hachasiduth lid'bar batsa` (sur me'anashim ka'eleh).

1Tim6:5 perverse disputes of men of corrupt knowledge, and deprived of the truth,

supposing that gain is the reverence to speak surly of such men.

<5> διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

5 diaparatribai diephtharmenōn anthrōpōn ton noun

constant friction of men having been corrupted as to their minds

kai apesterēmenōn tēs alētheias, nomizontōn porismon einai tēn eusebeian.

and having become bereft of the truth, thinking gain to be the reverence.

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6 𐤅𐤀𐤌𐤍𐤌 𐤁𐤑𐤏 𐤂𐤃𐤅𐤋 𐤄𐤉𐤀 𐤄𐤇𐤎𐤉𐤃𐤅𐤕 𐤏𐤌-𐤋𐤁 𐤔𐤌𐤇 𐤁𐤇𐤋𐤒𐤅:

ו וְאָמְנָם בֶּצַע גָּדוֹל הִיא הַחֲסִידוּת עִם־לֵב שָׂמֵחַ בְּחֶלְקוֹ׃

6. w'am'nam betsa` gadol hi' hachasiduth `im-leb sameach b'chel'qo.

1Tim6:6 But indeed, the reverence with the heart of contentment is great gain in part.

<6> ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας·

6 estin de porismos megas hē eusebeia meta autarkeias;

is But gain great reverence with contentment;

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7 𐤊𐤉 𐤁𐤀𐤍𐤅 𐤋𐤏𐤅𐤋𐤌 𐤅𐤀𐤉𐤍 𐤁𐤉𐤃𐤉𐤍𐤅 𐤌𐤀𐤅𐤌𐤄
𐤅𐤉𐤃𐤅𐤏 𐤔𐤀𐤐 𐤍𐤑𐤀 𐤌𐤌𐤍𐤅 𐤅𐤀𐤉𐤍 𐤁𐤉𐤃𐤉𐤍𐤅 𐤌𐤀𐤅𐤌𐤄:

ז כִּי בָאנוּ לָעוֹלָם וְאֵין בְּיָדֵינוּ מְאוּמָה
וְיָדוּעַ שֶׁאַף נֵצֵא מִמֶּנּוּ וְאֵין בְּיָדֵינוּ מְאוּמָה׃

7. ki ba'nu la`olam w'eyn b'yadeynu m'umah
w'yadu`a she'aph netse' mimenu w'eyn b'yadeynu m'umah.

1Tim6:7 For we came into the world and we have nothing in our hands
and we know that we shall even get out of it and we have nothing in our hands.

<7> οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·

7 ouden gar eisēnegkamen eis ton kosmon, hoti oude exenegkein ti dynametha;

for nothing we brought into the world neither to carry out anything are we able.

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8 𐤅𐤏𐤋-𐤊𐤍 𐤀𐤌 𐤌𐤆𐤅𐤍 𐤅𐤊𐤎𐤅𐤕 𐤋𐤍𐤅 𐤍𐤎𐤕𐤐𐤒𐤄 𐤁𐤄𐤌:

ח וְעַל־כֵּן אִם מָזוֹן וּכְסוּת לָנוּ נִסְתַּפְּקָה בָּהֶם׃

8. w'`al-ken 'im mazon uk'suth lanu nis'tap'qah bahem.

1Tim6:8 And so if we have food and clothing, we shall be satisified with them.

<8> ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

8 echontes de diatrophas kai skepasmata, toutois arkesthēsometha.

But having sustenance and covering, with these things we shall be satisified.

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9 𐤀𐤁𐤋 𐤄𐤌𐤁𐤒𐤔𐤉𐤌 𐤋𐤄𐤏𐤔𐤉𐤓 𐤉𐤁𐤀𐤅 𐤋𐤉𐤃𐤉 𐤍𐤎𐤉𐤅𐤍
𐤅𐤉𐤐𐤋𐤅 𐤁𐤌𐤅𐤒𐤔𐤉𐤌 𐤅𐤁𐤓𐤁 𐤕𐤀𐤅𐤕 𐤎𐤊𐤋𐤅𐤕 𐤅𐤌𐤔𐤇𐤉𐤕𐤅𐤕
𐤄𐤌𐤔𐤒𐤉𐤏𐤅𐤕 𐤀𐤕-𐤄𐤀𐤃𐤌 𐤁𐤔𐤇𐤕 𐤅𐤀𐤁𐤃𐤅𐤍:

ט אֲבָל הַמְבַקְשִׁים לְהַעֲשִׁיר יָבֹאוּ לִידֵי נִסָּיוֹן
וְיִפְּלוּ בְּמוֹקְשִׁים וּבְרֹב תַּאֲוֹת סְכָלוֹת וּמַשְׁחִיתוֹת

הַמַּשְׁקִיעוֹת אֶת־הָאָדָם בַּשַּׁחַת וּבָאֲבַדּוֹן׃

9. ‘abal ham’baq’shim l’ha`ashir yabo’u lidey nisayon w’yip’lu b’moq’shim
ub’rob ta’aoth s’kaloth umash’chithoth hamash’qi`oth
‘eth-ha’adam bashachath uba’abaddon.

1Tim6:9 But they who seek to enrich shall come into temptation and fall into traps
and into many foolish lusts and corruption that invest men in ruin and in destruction.

‹9› οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν
καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

9 hoi de boulomenoi ploutein empiptousin eis peirasmon kai pagida
But the ones desiring to be rich fall into temptation and a trap

kai epithymias pollas anoētous kai blaberas,
and lusts many foolish and harmful,

haitines bythizousin tous anthrōpous eis olethron kai apōleian.
which plunge men into ruin and destruction.

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10 כי שרש כל-הרעות אהבת הכסף ויש להוטים אחריו
אשר סרו מן-האמונה ויעציבו את-נפשם במכאבים רבים:

י כִּי שֹׁרֶשׁ כָּל־הָרָעוֹת אַהֲבַת הַכֶּסֶף וְיֵשׁ לְהוּטִים אַחֲרָיו
אֲשֶׁר סָרוּ מִן־הָאֱמוּנָה וַיַּעֲצִיבוּ אֶת־נַפְשָׁם בְּמַכְאֹבִים רַבִּים׃

10. ki shoresh kal-hara`oth ‘ahabath hakaseph w’yesh l’hutim ‘acharayu
‘asher saru min-ha’emunah waya`atsibu ‘eth-naph’sham b’mak’obim rabbim .

1Tim6:10 For the love of money is a root of all kinds of evils,
and there are those are eager to follow after it who are led away from the faith,
and pierced their souls through many sorrows.

‹10› ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι
ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

10 hriza gar pantōn tōn kakōn estin hē philargyria,
For a root of all evils is the love of money,

hēs tines oregomenoi apeplanēthēsan apo tēs pisteōs
of which some craving were led away from the faith

kai heautous periepeiran odynais pollais.
and pierced themselves with many sorrows.

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11 ואתה איש האלהים ברח-לך מאלה ורדף צדקה
וחסידות ואמונה ואהבה וסבלנות וענוה:

יא וְאַתָּה אִישׁ הָאֱלֹהִים בְּרַח־לְךָ מֵאֵלֶּה וּרְדֹף צְדָקָה
וַחֲסִידוּת וֶאֱמוּנָה וְאַהֲבָה וְסַבְלָנוּת וַעֲנָוָה׃

11. w’atah ‘ish ha’Elohim b’rach-l’ak me’eleh ur’doph ts’daqah
wachasiduth we’emunah w’ahabah w’sab’lanuth wa`anawah.

1Tim6:11 But you, O man of the Elohim, you flee from these things,
and pursue righteousness, reverence, faith, love, endurance and meekness.

‹11› Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε·
δίωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν πραϋπαθίαν.

11 Sy de, ō anthrōpe theou, tauta pheuge;

But you, O man of the Elohim, flee these things;

diōke de dikaiosynēn eusebeian pistin, agapēn hypomonēn praupathian.

but pursue righteousness, reverence, faith, love, endurance, meekness.

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12 הלחם המלחמה הטובה מלחמת האמונה
ואחז את-חיי העולמים אשר נקראת להם
והודית הודאה יפה בפני עדים רבים:

יב הִלָּחֵם הַמִּלְחָמָה הַטּוֹבָה מִלְחֶמֶת הָאֱמוּנָה
וֶאֱחֹז אֶת־חַיֵּי הָעוֹלָמִים אֲשֶׁר נִקְרֵאתָ לָהֶם
וְהוֹדֵיתָ הוֹדָאָה יָפָה בִּפְנֵי עֵדִים רַבִּים׃

12. hilachem hamil'chamah hatobah mil'chemeth ha'emunah
we'echoz 'eth-chayey ha`olamim 'asher niq're'tah lahem
w'hodeytah hoda'ah yaphah biph'ney `edim rabbim .

1Tim6:12 Fight the good fight and the fight of the faith
and lay hold of the eternal life to which you were called
and have confessed the good confession in the presence of many witnesses.

‹12› ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

12 agōnizou ton kalon agōna tēs pisteōs, epilabou tēs aiōniou zōēs, eis hēn

Fight the good fight of the faith, lay hold of the eternal life, to which

eklēthēs kai hōmologēsas tēn kalēn homologian enōpion pollōn martyrōn.

you were called and confessed the good confession before many witnesses.

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13 הנני מצוך נגד האלהים המחיה את-כל ונגד המשיח יהושע
אשר העיד ההודאה היפה לפני פנטיוס פילטוס:

יג הִנְנִי מְצַוְּךָ נֶגֶד הָאֱלֹהִים הַמְחַיֶּה אֶת־כֹּל וְנֶגֶד הַמָּשִׁיחַ יָהוּשֻׁעַ
אֲשֶׁר הֵעִיד הַהוֹדָאָה הַיָּפָה לִפְנֵי פָּנְטִיּוֹס פִּילָטוֹס׃

13. hin'ni m'tsau'ak neged ha'Elohim ham'chayeh 'eth-kol w'neged haMashiyach
Yahushuà 'asher he`id hahoda'ah hayaphah liph'ney Pan'tios Pilatos.

1Tim6:13 Behold, I charge you before the Elohim, who gives life to all,
and before the Mashiyach יהושע who testified the good confession
in front of Pontios Pilatos,

‹13› παραγγέλλω [σοι] ἐνώπιον τοῦ θεοῦ τοῦ ζῳογονοῦντος τὰ πάντα
καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

13 paraggellō [soi] enōpion tou theou tou zōogonountos ta panta

I charge you before the Elohim the One giving life to all things

kai Christou Iēsou tou martyrēsantos

and the Anointed One Yahushua the One having testified

epi Pontiou Pilatou tēn kalēn homologian,

before Pontius Pilate the good confession,

14 אשר תשמר את-המצוה באין-שמץ
ודפי עד-הופעת המשיח יהושע אדנינו:

יד אֲשֶׁר תִּשְׁמֹר אֶת־הַמִּצְוָה בְּאֵין־שֶׁמֶץ
וָדֹפִי עַד־הוֹפָעַת הַמָּשִׁיחַ יָהוּשֻׁעַ אֲדֹנֵינוּ׃

14. 'asher tish'mor 'eth-hamits'wah b'eyn-shemets
wadophi `ad-hopha`ath haMashiyach Yahushuà 'Adoneynu.

1Tim6:14 that you keep the commandment with no strain and no blemish
until the appearing of the Mashiyach יהושע our Adon,

‹14› τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον
μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
14 tērēsai se tēn entolēn aspilon anepilēmpton
to keep the commandment spotless, irreproachable,
mechri tēs epiphaneias tou kyriou hēmōn Iēsou Christou,
until the appearing of our Master, Yahushua the Anointed One,

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15 אשר יראנה בעתה המברך והשליט לבדו מלך המלכים
ואדני האדנים:

טו אֲשֶׁר יַרְאֶנָּה בְּעִתָּהּ הַמְבֹרָךְ וְהַשַּׁלִּיט לְבַדּוֹ מֶלֶךְ הַמְּלָכִים
וַאֲדֹנֵי הָאֲדֹנִים׃

15. 'asher yar'enah b'`itah ham'bora'k
w'haShalit l'bado Mele'k ham'lakim wa'Adoney ha'adonim.

1Tim6:15 which He shall show at His own times, who is the Blessed and only the Sovereign,
King of the kings and Adon of the adonim (masters),

‹15› ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης,
ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων,
15 hēn kairois idiois deixei ho makarios kai monos dynastēs,
which in its own times shall show the blessed and only sovereign,
ho basileus tōn basileuontōn kai kyrios tōn kyrieuontōn,
the king of the ones reigning as kings and Master of the ones ruling as masters.

---

16 אשר הוא לבדו חי וקים והוא שכן אור נשגב ואיש לא
ראהו ולא יוכל לראותו ולו הכבוד וגבורת עולמים אמן:

טז אֲשֶׁר הוּא לְבַדּוֹ חַי וְקַיָּם וְהוּא שֹׁכֵן אוֹר נִשְׂגָּב וְאִישׁ לֹא
רָאָהוּ וְלֹא יוּכַל לִרְאוֹתוֹ וְלוֹ הַכָּבוֹד וּגְבוּרַת עוֹלָמִים אָמֵן׃

16. 'asher hu' l'bado chay w'qayam w'hu' shoken 'or nis'gab w'ish lo' ra'ahu
w'lo' yukal lir'otho w'lo hakabod ug'burath `olamim 'Amen.

1Tim6:16 whom He alone has immortal life and He dwells in unapproachable light, whom
no man has seen or is not able to see, to whom be honor and everlasting power. Amen.

‹16› ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,
ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

16 ho monos echōn athanasian, phōs oikōn aprositon,

The only one having immortality dwelling in light unapproachable,

hon eiden oudeis anthrōpōn oude idein dynatai;

whom saw no one of among men neither is able to see;

hō timē kai kratos aiōnion, amēn.

to whom be honor and power eternal. Amen.

---

17 את-עשירי העולם הזה תצוה שלא ירום לבבם
ולא-יבטחו בעשר הבוגד כי אם-באלהים חיים
המספיק לנו די והותר לשבע:

יז אֶת־עֲשִׁירֵי הָעוֹלָם הַזֶּה תְּצַוֶּה שֶׁלֹּא יָרוּם לְבָבָם
וְלֹא־יִבְטְחוּ בָּעֹשֶׁר הַבּוֹגֵד כִּי אִם־בֵּאלֹהִים חַיִּים
הַמַּסְפִּיק לָנוּ דַּי וְהוֹתֵר לְשֹׂבַע׃

17. 'eth-`ashirey ha`olam hazeh t'tsaueh shel' yarum l'babam w'lo'-yib't'chu ba`oser haboged ki 'im-b'Elohim chayim hamas'piq lanu day w'hother lis'bo`a.

1Tim6:17 Charge them who are rich of this present world,
not to be upright in their hearts, nor to trust in uncertainty of riches,
but in the living Elohim, who gives us richly sufficient to enjoy,

‹17› Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν
μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι
ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

17 Tois plousiois en tō̧ nyn aiōni paraggelle mē huyēlophronein

To the rich in the present age charge, not to be high-minded

mēde ēlpikenai epi ploutou adēlotēti

neither to have hope on the uncertainty of riches

all' epi theō̧ tō̧ parechonti hēmin panta plousiōs eis apolausin,

but on Elohim, the One granting to us all things richly for enjoyment,

---

18 ויגמלו טוב ויעשירו במעשים טובים לתת מהונם
ולעזר לזולתם:

יח וְיִגְמְלוּ טוֹב וְיַעְשִׁירוּ בְּמַעֲשִׂים טוֹבִים לָתֵת מֵהוֹנָם
וְלַעֲזֹר לְזוּלָתָם׃

18. w'yig'm'lu tob w'ya`'shiru b'ma`asim tobim latheth mehonam w'la`azor l'zulatham.

1Tim6:18 and that they do good, be rich in good works,
to get from their fortunes and to help others,

‹18› ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

18 agathoergein, ploutein en ergois kalois, eumetadotous einai, koinōnikous,

to do good, to be rich in good works, to be generous, ones willing to share,

---

19 ויאצרו להם ליסוד טוב לעתיד לבא
למען ישיגו את-חיי האמת:

יט וְיַאַצְרוּ לָהֶם אוֹצָר לִיסוֹד טוֹב לֶעָתִיד לָבֹא
לְמַעַן יַשִּׂיגוּ אֶת־חַיֵּי הָאֱמֶת׃

19. w'ya'ats'ru lahem 'otsar lisod tob le`athid labo'
l'ma`an yasigu 'eth-chayey ha'emeth.

1Tim6:19 laying up a treasure for themselves for a good foundation
for the time to come, so that they may take hold of real life.

‹19› ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον,
ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

19 apothēsaurizontas heautois themelion kalon eis to mellon,
treasuring up for themselves a good foundation for the future,
hina epilabōntai tēs ontōs zōēs.
that they may lay hold of the real life.

---

20 אתה טימותיוס שמר את־הפקדון והתרחק מדברי
הבל הפסולים ומן־וכוחי המדע הנקרא כן בטעות׃

כ אַתָּה טִימוֹתִיּוֹס שְׁמֹר אֶת־הַפִּקָּדוֹן וְהִתְרַחֵק מִדִּבְרֵי
הֶבֶל הַפְּסוּלִים וּמִן־וִכּוּחֵי הַמַּדָּע הַנִּקְרָא כֵן בְּטָעוּת׃

20. 'atah Timothios sh'mor 'eth-hapiqadon w'hith'racheq midib'rey hebel hap'sulim
umin-wikuchey hamada` haniq'ra' ken b'ta`uth.

1Tim6:20 O Timothios, guard which has been entrusted to you, staying away
from the words of vain utterances, and from the powers of science called so falsely,

‹20› Ὦ Τιμόθεε, τὴν παραθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας
καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

20 Ō Timothee, tēn parathēkēn phylaxon ektrepomenos tas bebēlous
O Timothy, the deposit entrusted to you guard, turning away from the profane,
kenophōnias kai antitheseis tēs pseudōnymou gnōseōs,
empty utterances and oppositions of the falsely named knowledge,

---

21 אשר יש מתפארים בו ויתעו מן־האמונה. החסד עמך אמן׃

כא אֲשֶׁר יֵשׁ מִתְפָּאֲרִים בּוֹ וַיִּתְעוּ מִן־הָאֱמוּנָה. הַחֶסֶד עִמְּךָ אָמֵן׃

21. 'asher yesh mith'pa'arim bo wayith'`u min-ha'emunah hachesed `ima'k 'Amen.

1Tim6:21 which some have professed it, and have strayed from the faith.
Grace be with you. Amen.

‹21› ἥν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μεθ' ὑμῶν.

21 hēn tines epaggellomenoi peri tēn pistin ēstochēsan. Hē charis meth' hymōn.
which some professing concerning the faith missed the mark. Grace be with you.

Sepher Bet Barnava (2 Timothy)

Chapter 1

2Tim1:1 פולוס שליח ישוע המשיח ברצון האלהים
לפי הבטחת החיים אשר בישוע המשיח׃

אפּוֹלוֹס שְׁלִיחַ יָהוּשֻׁעַ הַמָּשִׁיחַ בִּרְצוֹן הָאֱלֹהִים
לְפִי הַבְטָחַת הַחַיִּים אֲשֶׁר בְּיָהוּשֻׁעַ הַמָּשִׁיחַ׃

1. Polos sh'liach Yahushuà haMashiyach bir'tson ha'Elohim
l'phi hab'tachath hachayim 'asher b'Yahushuà haMashiyach.

2Tim1:1 Polos (Shaul), an apostle of יהושע the Mashiyach by the will of the Elohim,
according to the promise of life which is in the Mashiyach יהושע,

‹1:1› Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ

1 Paulos apostolos Christou Iēsou thelēmatos theou
Paul an apostle of the Anointed One Yahushua by the will of Elohim
kat' epaggelian zōēs tēs en Christǭ Iēsou
according to the promise of life in the Anointed One Yahushua,

---

2 אל-טימותיוס בני החביב חסד ורחמים ושלום מאת
אלהים אבינו ומאת המשיח יהושע אדנינו׃
באֶל־טִימוֹתִיוֹס בְּנִי הֶחָבִיב חֶסֶד וְרַחֲמִים וְשָׁלוֹם מֵאֵת
אֱלֹהִים אָבִינוּ וּמֵאֵת הַמָּשִׁיחַ יָהוּשֻׁעַ אֲדֹנֵינוּ׃

2. 'el-Timothios b'ni hechabib chesed w'rachamim w'shalom me'eth 'Elohim 'Abinu
ume'eth haMashiyach Yahushuà 'Adoneynu.

2Tim1:2 To Timothios, my beloved son: Grace, mercy and peace from Elohim the Father
and from the Mashiyach יהושע our Adon.

‹2› Τιμοθέῳ ἀγαπητῷ τέκνῳ, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς
καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

2 Timotheǭ agapētǭ teknǭ, charis eleos eirēnē apo theou patros
to Timothy, my beloved child, grace, mercy, peace from Elohim the Father
kai Christou Iēsou tou kyriou hēmōn.
and the Anointed One Yahushua our Master.

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3 מודה אני לאלהים אשר אנכי עבד אותו מימי אבותי
ברוח טהורה כי-תמיד אזכרך בתפלותי לילה ויומם׃
גמוֹדֶה אֲנִי לֵאלֹהִים אֲשֶׁר אָנֹכִי עֹבֵד אוֹתוֹ מִימֵי אֲבוֹתַי
בְּרוּחַ טְהוֹרָה כִּי־תָמִיד אֶזְכָּרְךָ בִּתְפִלּוֹתַי לַיְלָה וְיוֹמָם׃

3. modeh 'ani l'Elohim 'asher 'anoki `obed 'otho mimey 'abothay b'ruach t'horah
ki-thamid 'ez'kar'ak bith'philothay lay'lah w'yomam.

2Tim1:3 I thank Elohim, whom I serve Him from my forefathers with pure conscience,
that I unceasingly remember you in my prayers night and day,

‹3› Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει,
ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,

3 Charin echō tǭ theǭ, hǭ latreuō apo progonōn
I have gratitude to Elohim, whom I serve from my forefathers
en katharą syneidēsei, hōs adialeipton echō

in a clean conscience, as unceasingly I have
tēn peri sou mneian en tais deēsesin mou nyktos kai hēmeras,
the concerning you remembrance in my prayers night and day,

ונכספתי לראותך בזכרי את-דמעותיך למען אמלא שמחה: 4

ד וְנִכְסַפְתִּי לִרְאוֹתְךָ בְּזָכְרִי אֶת־דִּמְעוֹתֶיךָ לְמַעַן אֲמַלֵּא שִׂמְחָה׃

4. w'nik'saph'ti lir'oth'ak b'zak'ri 'eth-dim'`otheyak l'ma`an 'emale' sim'chah.

2Tim1:4 longing to see you as I remember your tears, so that I may be filled with joy.

‹4› ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,
4 epipothōn se idein, memnēmenos sou tōn dakryōn, hina charas plērōthō,
longing to see you, having remembered your tears, that with joy I may be filled,

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כי-שמתי על לבי זכרון אמונתך בלתי-צבועה שכבר היתה 5
בלואיס זקנתך ובאבניקי אמך ומבטח אני שהיא גם-בך:

ה כִּי־שַׂמְתִּי עַל לִבִּי זִכְרוֹן אֱמוּנָתְךָ בִּלְתִּי־צְבוּעָה שֶׁכְּבָר הָיְתָה
בְּלוֹאִיס זְקֵנָתְךָ וּבְאַבְנִיקִי אִמֶּךָ וּמֻבְטָח אֲנִי שֶׁהִיא גַּם־בָּךְ׃

5. ki-sam'ti `al libi zik'ron 'emunath'ak bil'ti-ts'bu`ah shek'bar hay'thah b'Lo'is
z'qenath'ak ub'Ab'niqi 'imeak umub'tach 'ani shehi' gam-ba'k.

2Tim1:5 For I put in my heart the memory of your faith not hypocritical
which was already in your grandmother Lois and in your mother Abeniqi,
and I am persuaded that it is in you also.

‹5› ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησεν πρῶτον
ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
5 hypomnēsin labōn tēs en soi anypokritou pisteōs,
having taken remembrance of the in you genuine faith,
hētis enōkēsen prōton en tę mammę sou Lōidi kai tę mētri sou Eunikę,
which dwelt first in your grandmother, Lois, and in your mother, Eunice,
pepeismai de hoti kai en soi.
and I have been persuaded that it dwells also in you.

ובעבור זאת אזכירך כי תעורר את-מתנת האלהים 6
אשר בך בסמיכת ידי:

ו וּבַעֲבוּר זֹאת אַזְכִּירְךָ כִּי תְעוֹרֵר אֶת־מַתְּנַת הָאֱלֹהִים
אֲשֶׁר בְּךָ בִּסְמִיכַת יָדָי׃

6. uba`abur zo'th 'az'kir'ak ki th'`orer 'eth-mat'nath ha'Elohim
'asher b'ak bis'mikath yadi.

2Tim1:6 For this reason I remind you that you stir up the gift of the Elohim,
which is in you through the laying on of my hands.

‹6› δι' ἣν αἰτίαν ἀναμιμνῄσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ,
ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.
6 di' hēn aitian anamimnęskō se anazōpyrein to charisma tou theou,
For which cause I remind you to rekindle the gift of the Elohim,

ho estin en soi dia tēs epitheseōs tōn cheirōn mou.
which is in you through the laying on of my hands.

כי האלהים לא-נתן לנו רוח אימה 7
כי אם-רוח גבורה ואהבה ומוסר:

ז כִּי הָאֱלֹהִים לֹא־נָתַן לָנוּ רוּחַ אֵימָה
כִּי אִם־רוּחַ גְּבוּרָה וְאַהֲבָה וּמוּסָר:

7. ki ha'Elohim lo'-nathan lanu ruach 'eymah ki 'im-ruach g'burah w'ahabah umusar.

2Tim1:7 For the Elohim has not given us a spirit of cowardice,
but of power and love and discipline.

<7> οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως
καὶ ἀγάπης καὶ σωφρονισμοῦ.

7 ou gar edōken hēmin ho theos pneuma deilias alla dynameōs
Not for gave to us the Elohim a spirit of cowardice, but of power
kai agapēs kai sōphronismou.
and of love and of self-discipline.

לכן אל-תבוש לא מעדות אדנינו ולא ממני אסירו כי 8
אם-תקבל כמוני הרעות על-הבשורה בגבורת אלהים:

ח לָכֵן אַל־תֵּבוֹשׁ לֹא מֵעֵדוּת אֲדֹנֵינוּ וְלֹא מִמֶּנִּי אֲסִירוֹ כִּי
אִם־תְּקַבֵּל כָּמוֹנִי הָרָעוֹת עַל־הַבְּשׂוֹרָה בִּגְבוּרַת אֱלֹהִים:

8. laken 'al-tebosh lo' me`eduth 'Adoneynu w'lo' mimeni 'asiro
ki 'im-t'qabel kamoni hara`oth `al-hab'sorah big'burath 'Elohim.

2Tim1:8 Therefore do not be ashamed, neither the testimony of our Adon
nor of me His prisoner, but receive, like me, the evils of the good news
according to the power of Elohim,

<8> μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ,
ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,

8 mē oun epaischynthęs to martyrion tou kyriou hēmōn mēde eme ton desmion autou,
Do not therefore be ashamed of the testimony our Master nor of me, his prisoner,
alla sygkakopathēson tō̧ euaggeliō̧ kata dynamin theou,
but suffer together with me for the good news according to the power of Elohim,

---

אשר-הושיענו וקראנו קריאה קדושה לא כמעשינו כי 9
אם-כעצתו וחסדו הנתן לנו במשיח יהושע לפני ימות עולם:

ט אֲשֶׁר־הוֹשִׁיעָנוּ וּקְרָאָנוּ קְרִיאָה קְדוֹשָׁה לֹא כְּמַעֲשֵׂינוּ כִּי
אִם־כַּעֲצָתוֹ וְחַסְדּוֹ הַנִּתָּן לָנוּ בַּמָּשִׁיחַ יָהוּשֻׁעַ לִפְנֵי יְמוֹת עוֹלָם:

9. 'asher-hoshi`anu uq'ra'anu q'ri'ah q'doshah lo' k'ma`aseynu ki 'im-ka`atsatho
w'chas'do hanitan lanu baMashiyach Yahushuà liph'ney y'moth `olam.

2Tim1:9 who has saved us and has called us with a holy calling,
not according to our works, but according to His own purpose and His grace
which was given to us in the Mashiyach יהושע before the times of eternity,

‹9› τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ,
οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν
καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

9 tou sōsantos hēmas kai kalesantos klēsei hagią,
the one having saved us and having called us with a holy calling,

ou kata ta erga hēmōn alla kata idian prothesin kai charin,
not according to our works but according to His own purpose and grace,

tēn dotheisan hēmin en Christō Iēsou pro chronōn aiōniōn,
having been given to us in the Anointed One Yahushua before time eternal,

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10 ועתה נגלה בהראות מושיענו יהושע המשיח
אשר בלע המות ויוצא לאור את-החיים
ואת אשר-איננו עובר על-ידי הבשורה:

י וְעַתָּה נִגְלָה בְּהֵרָאוֹת מוֹשִׁיעֵנוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
אֲשֶׁר בִּלַּע הַמָּוֶת וַיּוֹצֵא לָאוֹר אֶת־הַחַיִּים
וְאֵת אֲשֶׁר־אֵינֶנּוּ עוֹבֵר עַל־יְדֵי הַבְּשׂוֹרָה׃

10. w'`atah nig'lah b'hera'oth moshi`enu Yahushuà haMashiyach
'asher bila` hamaweth wayotse' la'or 'eth-hachayim
w'eth 'asher-'eynenu `ober `al-y'dey hab'sorah.

2Tim1:10 but now has been revealed
by the appearing of our Savior יהושע the Mashiyach, who abolished death
and brought life which is not corruptibility to light through the good news,

‹10› φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν
καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου

10 phanerōtheisan de nyn dia tēs epiphaneias tou sōtēros hēmōn
but having been manifested now through the appearing of our Savior,

Christou Iēsou, katargēsantos men ton thanaton
the Anointed One Yahushua, on the one hand nullified death,

phōtisantos de zōēn kai aphtharsian
on the other having brought to light life and incorruptibility

dia tou euaggeliou
through the good news,

---

11 אשר הפקדתי להיות לה לכרוז ושליח ומורה הגוים:

יא אֲשֶׁר הָפְקַדְתִּי לִהְיוֹת לָהּ לְכָרוֹז וְשָׁלִיחַ וּמוֹרֵה הַגּוֹיִם׃

11. 'asher haph'qad'ti lih'yoth lah l'karoz w'shaliach umoreh hagoyim.

2Tim1:11 for which I was appointed to be a preacher and an apostle
and a teacher of the gentiles.

‹11› εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος,

11 eis ho etethēn egō kēryx kai apostolos kai didaskalos,
for which I was appointed a herald and an apostle and a teacher,

12 ובעבור זאת אסבל כאלה ולא אבוש כי-ידעתי במי
האמנתי ואני מבטח שבידו לשמר את-פקדוני ליום ההוא:

יב ובַעֲבוּר זֹאת אֶסְבֹּל כָּאֵלֶּה וְלֹא אֵבוֹשׁ כִּי־יָדַעְתִּי בְּמִי
הֶאֱמַנְתִּי וַאֲנִי מֻבְטָח שֶׁבְּיָדוֹ לִשְׁמֹר אֶת־פִּקְדוֹנִי לַיּוֹם הַהוּא׃

12. uba`abur zo'th 'es'bol ka'eleh w'lo' 'ebosh ki-yada`'ti b'mi he'eman'ti
wa'ani mub'tach sheb'yado lish'mor 'eth-piq'doni layom hahu'.

2Tim1:12 For this reason I suffer these things, but I am not ashamed,
for I know whom I have believed and I am persuaded that in His hands
He is to guard what I have entrusted to Him until that day.

‹12› δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι,
οἶδα γὰρ ᾧ πεπίστευκα καὶ πέπεισμαι ὅτι δυνατός
ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

12 di' hēn aitian kai tauta paschō; all' ouk epaischynomai,
for which cause also these things I suffer; but I am not ashamed,
oida gar hō̧ pepisteuka kai pepeismai hoti
for I know whom I have believed and I have been persuaded that
dynatos estin tēn parathēkēn mou phylaxai eis ekeinēn tēn hēmeran.
He is able the deposit entrusted to Him of me to guard for that day.

13 החזק בתבנית הדברים הבריאים אשר שמעת ממני באמונה
ובאהבה אשר במשיח יהושע:

יג הַחֲזֵק בְּתַבְנִית הַדְּבָרִים הַבְּרִיאִים אֲשֶׁר שָׁמַעְתָּ מִמֶּנִּי בָּאֱמוּנָה
וּבָאַהֲבָה אֲשֶׁר בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

13. hachazeq b'thab'nith had'barim hab'ri'im 'asher shama`'at mimeni ba'emunah
uba'ahabah 'asher baMashiyach Yahushuà.

2Tim1:13 Hold the pattern of sound words which you have heard from me,
in the faith and in the love which are in the Mashiyach יהושע.

‹13› ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει
καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·

13 hypotypōsin eche hygiainontōn logōn hōn par' emou ēkousas en pistei
Follow the pattern of healthy words which from me you heard in faith
kai agapȩ̄ tȩ̄ en Christō̧ Iēsou;
and love in the Anointed One Yahushua.

14 שמר את-הפקדון הטוב על-ידי רוח הקדש השכן בנו:

יד שְׁמֹר אֶת־הַפִּקָּדוֹן הַטּוֹב עַל־יְדֵי רוּחַ הַקֹּדֶשׁ הַשֹּׁכֵן בָּנוּ׃

14. sh'mor 'eth-hapiqadon hatob `al-y'dey Ruach haQodesh hashoken banu.

2Tim1:14 Keep what was good entrusted to you by the Holy Spirit that dwells in us.

‹14› τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

14 tēn kalēn parathēkēn phylaxon dia pneumatos hagiou tou enoikountos en hēmin.
The good deposit entrusted to you guard through the Holy Spirit dwelling in us.

15 זאת אתה יודע כי-פנו ממני כל אשר באסיא
ובתוכם פוגלוס והרמוגניס:

טו זֹאת אַתָּה יוֹדֵעַ כִּי־פָנוּ מִמֶּנִּי כֹּל אֲשֶׁר בְּאַסְיָא
וּבְתוֹכָם פּוּגְלוֹס וְהַרְמוֹגְנִיס׃

15. zo'th 'atah yode`a ki-phanu mimeni kol 'asher b'As'ya'
ub'thokam Pug'los w'Har'mog'nis.

2Tim1:15 You know this, that all who are in Asia have turned away from me,
among them are Pugelos and Harmogenis.

‹15› Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ,
ὧν ἐστιν Φύγελος καὶ Ἑρμογένης.

15 Oidas touto, hoti apestraphēsan me pantes hoi en tę̄ Asią,
This you know, that turned away from me all the ones in Asia,
hōn estin Phygelos kai Hermogenēs.
of whom are Phygelus and Hermogenes.

---

16 יתן האדון רחמים לבית אניסיפורוס
כי-פעמים רבות השיב את-נפשי ולא-בוש ממוסרי:

טז יִתֵּן הָאָדוֹן רַחֲמִים לְבֵית אֲנִיסִיפוֹרוֹס
כִּי־פְעָמִים רַבּוֹת הֵשִׁיב אֶת־נַפְשִׁי וְלֹא־בוֹשׁ מִמּוֹסֵרָי׃

16. yiten ha'Adon rachamim l'beyth 'Anisiphoros
ki-ph'`amim raboth heshib 'eth-naph'shi w'lo'-bosh mimoseray.

2Tim1:16 The Adon grant mercy to the house of Anisiphoros,
for many times he refreshed my soul and was not ashamed of my bonds,

‹16› δῴη ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ,
ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἅλυσίν μου οὐκ ἐπαισχύνθη,

16 dōē eleos ho kyrios tō̧ Onēsiphorou oikō̧,
May grant mercy the Master to Onesiphorus household,
hoti pollakis me anepsyxen kai tēn halysin mou ouk epaischynthē,
because often He refreshed me and my chains was not ashamed of,

---

17 כי אם-בהיותו ברומי יגע לבקשני עד כי-מצאני:

יז כִּי אִם־בִּהְיוֹתוֹ בְּרוֹמִי יָגַע לְבַקְשֵׁנִי עַד כִּי־מְצָאָנִי׃

17. ki 'im-bih'yotho b'Romi yaga` l'baq'sheni `ad ki-m'tsa'ani.

2Tim1:17 but when he was in Romi, he was tired of my request until he found me.

‹17› ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὗρεν·

17 alla genomenos en Hrōmę̄ spoudaiōs ezētēsen me kai heuren
but having been in Rome, diligently He sought me and found me;

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18 יתננו האדון לרחמים לפני יהוה ביום ההוא
ורב שרתו אשר באפסוס אתה ידעת היטב:

יח יִתְּנֵנּוּ הָאָדוֹן לְרַחֲמִים לִפְנֵי יְהוָה בַּיּוֹם הַהוּא

וְרֹב שֵׁרוּתוֹ אֲשֶׁר שֵׁרֵת בְּאֶפְסוֹס אַתָּה יָדַעְתָּ הֵיטֵב׃

18. yit'nenu ha'Adon l'rachamim liph'ney Yahúwah bayom hahu'
w'rob sherutho 'asher shereth b'Eph'sos 'atah yada`'ta heyteb.

2Tim1:18 the Adon grant him to find mercy from יהוה on that day
and much of his service which he served at Ephesos, you know well.

‹18› δῴη αὐτῷ ὁ κύριος εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.
καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

18 dōē autō̧ ho kyrios heurein eleos para kyriou en ekeinȩ̄ tȩ̄ hēmera̧.
may grant to him the Master to find mercy from YHWH in that day.

kai hosa en Ephesō̧ diēkonēsen, beltion sy ginōskeis
And in how many ways while in Ephesus he served, as very well you know.

Chapter 2

ועתה בני התחזק בחסד אשר במשיח יהושע׃ 2Tim2:1

אוְעַתָּה בְּנִי הִתְחַזֵּק בַּחֶסֶד אֲשֶׁר בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

1. w'`atah b'ni hith'chazeq bachesed 'asher baMashiyach Yahushuà.

2Tim2:1 Now, my son, be strengthened in the grace that is in the Mashiyach יהושע.

‹2:1› Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

1 Sy oun, teknon mou, endynamou
You, therefore, my child, be empowered

en tȩ̄ chariti tȩ̄ en Christō̧ Iēsou,
in the grace in the Anointed One Yahushua,

---

2 ואת־אשר שמעת ממני בפני עדים רבים תפקידנו בידי
אנשים נאמנים אשר־הם כשרים ללמד גם את־האחרים׃

בוְאֶת־אֲשֶׁר שָׁמַעְתָּ מִמֶּנִּי בִּפְנֵי עֵדִים רַבִּים תַּפְקִידֶנּוּ בִּידֵי
אֲנָשִׁים נֶאֱמָנִים אֲשֶׁר־הֵם כְּשֵׁרִים לְלַמֵּד גַּם אֶת־הָאֲחֵרִים׃

2. w'eth-'asher shama`'at mimeni biph'ney `edim rabbim taph'qidenu
bidey 'anashim ne'emanim 'asher-hem k'sherim l'lamed gam 'eth-ha'acherim.

2Tim2:2 The things which you have heard from me in front of many witnesses,
entrust these to faithful men that they are able to teach others also.

‹2› καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων,
ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

2 kai ha ēkousas par' emou dia pollōn martyrōn, tauta
and what things you heard from me through many witnesses, these things

parathou pistois anthrōpois, hoitines hikanoi esontai kai heterous didaxai.
commit to trustworthy men, who shall be qualified also to teach others.

---

3 וקבל הרעות כגבור חיל במלחמת יהושע המשיח׃

גוְקַבֵּל הָרָעוֹת כְּגִבּוֹר חַיִל בְּמִלְחֶמֶת יָהוּשֻׁעַ הַמָּשִׁיחַ׃

3. w'qabel hara`oth k'gibor chayil b'mil'chemeth Yahushuà haMashiyach.

2Tim2:3 Endure the evils, as a mighty soldier in the battle of the Mashiyach 𐤉𐤄𐤅𐤔𐤏.

‹3› συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.

3 sygkakopathēson hōs kalos stratiōtēs Christou Iēsou.

Take your part in suffering as a good soldier of the Anointed One Yahushua.

---

4 𐤀𐤉𐤔 𐤉𐤑𐤀 𐤋𐤑𐤁𐤀 𐤋𐤀 𐤉𐤕𐤏𐤓𐤁 𐤁𐤏𐤎𐤒𐤉 𐤄𐤇𐤉𐤉𐤌
𐤋𐤌𐤏𐤍 𐤉𐤄𐤉𐤄 𐤓𐤑𐤅𐤉 𐤋𐤔𐤓 𐤄𐤑𐤁𐤀:

ד אִישׁ יֹצֵא לַצָּבָא לֹא יִתְעָרֵב בְּעִסְקֵי הַחַיִּים
לְמַעַן יִהְיֶה רָצוּי לְשַׂר הַצָּבָא׃

4. 'ish yotse' latsaba' lo' yith'`areb b'`is'qey hachayim
l'ma`an yih'yeh ratsuy l'sar hatsaba'.

2Tim2:4 No man coming out of the army is entangled with the affairs of this life,
so that it would be desirable to be a minister of the army.

‹4› οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις,
ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

4 oudeis strateuomenos empleketai tais tou biou pragmateiais,

No one serving as a soldier is entangled with the affairs of civilian life,

hina tō̧ stratologēsanti aresȩ̄.

that the one having enlisted him he may please.

---

5 𐤅𐤂𐤌 𐤀𐤌-𐤍𐤀𐤁𐤒 𐤀𐤉𐤔 𐤋𐤀 𐤉𐤊𐤕𐤓 𐤀𐤌-𐤋𐤀 𐤉𐤀𐤁𐤒 𐤊𐤌𐤔𐤐𐤈:

ה וְגַם אִם־נֶאֱבַק אִישׁ לֹא יֻכְתַּר אִם־לֹא יֵאָבֵק כַּמִּשְׁפָּט׃

5. w'gam 'im-ne'ebaq 'ish lo' yuk'tar 'im-lo' ye'abeq kamish'pat.

2Tim2:5 And if a man also competes in a game, he is not crowned
unless he competes according to the rules.

‹5› ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.

5 ean de kai athlȩ̄ tis,

And if also anyone competes as an athlete,

ou stephanoutai ean mē nomimōs athlēsȩ̄.

he is not crowded unless he competes according to the rules.

---

6 𐤄𐤀𐤊𐤓 𐤄𐤏𐤁𐤃 𐤄𐤅𐤀 𐤉𐤀𐤊𐤋 𐤓𐤀𐤔𐤅𐤍𐤄 𐤌𐤐𐤓𐤉 𐤄𐤀𐤃𐤌𐤄:

ו הָאִכָּר הָעֹבֵד הוּא יֹאכַל רִאשׁוֹנָה מִפְּרִי הָאֲדָמָה׃

6. ha'ikar ha`obed hu' yo'kel ri'shonah mip'ri ha'adamah.

2Tim2:6 He is the first farmer that labors shall partake of the fruits of the ground.

‹6› τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

6 ton kopiōnta geōrgon dei prōton tōn karpōn metalambanein.

The laboring farmer it is necessary for to be the first of the fruits to partake.

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7 𐤁𐤉𐤍 𐤁𐤀𐤔𐤓-𐤀𐤍𐤉 𐤀𐤌𐤓 𐤊𐤉 𐤄𐤀𐤃𐤅𐤍 𐤉𐤕𐤍-𐤋𐤊 𐤇𐤊𐤌𐤄 𐤁𐤊𐤋-𐤃𐤁𐤓:

ז בִּין בַּאֲשֶׁר־אֲנִי אֹמֵר כִּי הָאָדוֹן יִתֶּן־לְךָ חָכְמָה בְּכָל־דָּבָר׃

7. bin ba'asher-'ani 'omer ki ha'Adon yiten-l'ak chak'mah b'kal-dabar.

2Tim2:7 Consider what I say, for the Adon shall give you understanding in all things.

<7> νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν.

7 noei ho legō; dōsei gar soi ho kyrios synesin en pasin.

Consider what I say; shall give for to you the Master understanding in all things.

---

8 זכור תזכר את יהושע המשיח הנעור מן-המתים
אשר הוא מזרע דוד כבשורתי:

חזָכוֹר תִּזְכֹּר אֵת יָהוּשֻׁעַ הַמָּשִׁיחַ הַנֵּעוֹר מִן־הַמֵּתִים
אֲשֶׁר הוּא מִזֶּרַע דָּוִד כִּבְשׂוֹרָתִי׃

8. zakor tiz'kor 'eth Yahushuà haMashiyach hane`or min-hamethim
'asher hu' mizera` Dawid kib'sorathi.

2Tim2:8 Remember always that יהושע the Mashiyach was raised
from the dead, whom He is the seed of Dawid according to my good news,

<8> Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν,
ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου,

8 Mnēmoneue Iēsoun Christon egēgermenon ek nekrōn,

Remember Yahushua the Anointed One having been raised from the dead,

ek spermatos Dauid, kata to euaggelion mou,

of the seed of David, according to my good news,

---

9 אשר בעבורה אני נשא רעות עד למוסרות כעשה עול
אבל דבר האלהים איננו חבוש:

טאֲשֶׁר בַּעֲבוּרָהּ אֲנִי נֹשֵׂא רָעוֹת עַד לַמּוֹסֵרוֹת כְּעֹשֵׂה עָוֶל
אֲבָל דְּבַר הָאֱלֹהִים אֵינֶנּוּ חָבוּשׁ׃

9. 'asher ba`aburah 'ani nose' ra`oth `ad lamoseroth k'`oseh `awel
'abal d'bar ha'Elohim 'eynenu chabush.

2Tim2:9 for which I suffer carrying evil , as an evil doer, even unto bonds;
but the Word of the Elohim is not bound.

<9> ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται·

9 en hō kakopathō mechri desmōn hōs kakourgos,

in which I suffer even to the point of bonds as an evildoer,

alla ho logos tou theou ou dedetai;

but the Word of the Elohim has not been bound;

---

10 ועל-כן אסבל את-כל למען הבחירים למען ישיגו גם-המה
את-התשועה במשיח יהושע עם-כבוד עולמים:

יוְעַל־כֵּן אֶסְבֹּל אֶת־כֹּל לְמַעַן הַבְּחִירִים לְמַעַן יַשִּׂיגוּ גַּם־הֵמָּה
אֶת־הַתְּשׁוּעָה בַּמָּשִׁיחַ יָהוּשֻׁעַ עִם־כְּבוֹד עוֹלָמִים׃

10. w'`al-ken 'es'bol 'eth-kol l'ma`an hab'chirim l'ma`an yasigu gam-hemah
'eth-hat'shu`ah baMashiyach Yahushuà `im-k'bod `olamim.

2Tim2:10 Therefore I endure all things for the sake of those who are chosen,
so that they also may obtain the salvation which is in the Mashiyach יהושע

and with eternal glory.

‹10› διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς,
ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

10 dia touto panta hypomenō dia tous eklektous, hina kai autoi
therefore all things I endure because of the chosen ones, that also they
sōtērias tychōsin tēs en Christō̧ Iēsou meta doxēs aiōniou.
may obtain the salvation in the Anointed One Yahushua with glory eternal.

אמת הדבר הזה כי אם־מתנו אתו גם־אתו נחיה: 11
יא אֱמֶת הַדָּבָר הַזֶּה כִּי אִם־מַתְנוּ אִתּוֹ גַּם־אִתּוֹ נִחְיֶה׃

11. ‘emeth hadabar hazeh ki ‘im-math’nu ‘ito gam-‘ito nich’yeh.

2Tim2:11 This is a faithful word: for if we died with Him, we shall also live with Him;

‹11› πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

11 pistos ho logos; ei gar synapethanomen, kai syzēsomen;
Trustworthy is the word: for if we died with Him, also we shall live with Him;

אם־נסבל גם־נמלך אתו ואם־נכחש־בו גם־הוא יכחש־בנו: 12
יב אִם־נִסְבֹּל גַּם־נִמְלֹךְ אִתּוֹ וְאִם־נְכַחֶשׁ־בּוֹ גַּם־הוּא יְכַחֶשׁ־בָּנוּ׃

12. ‘im-nis’bol gam-nim’lo’k ‘ito w’im-n’kachesh-bo gam-hu’ y’kachesh-banu.

2Tim2:12 If we endure, we shall also reign with Him.
If we deny Him, He also shall deny us;

‹12› εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·
εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·

12 ei hypomenomen, kai symbasileusomen;
if we endure, also we shall reign with Him;
ei arnēsometha, kakeinos arnēsetai hēmas;
if we shall deny Him, that one also shall deny us;

אם־לא נאמין הנה הוא קים באמונתו 13
כי לא יוכל לכחש בעצמו:
יג אִם־לֹא נַאֲמִין הִנֵּה הוּא קַיָּם בֶּאֱמוּנָתוֹ
כִּי לֹא יוּכַל לְכַחֵשׁ בְּעַצְמוֹ׃

13. ‘im-lo’ na’amin hinneh hu’ qayam be’emunatho ki lo’ yukal l’kachesh b’`ats’mo.

2Tim2:13 If we believe not, behold, He remains in His faith,
for He is not able to deny Himself.

‹13› εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

13 ei apistoumen, ekeinos pistos menei, arnēsasthai gar heauton ou dynatai.
if we are unfaithful, that one remains faithful, to deny for himself he is not able.

זאת הזכר להם והעד לפני האדון שלא לעסק 14
בתוכחת מלים אל להועיל רק לעות השמעים:
יד זֹאת הַזְכֵּר לָהֶם וְהָעֵד לִפְנֵי הָאָדוֹן שֶׁלֹּא לַעֲסֹק

בְּתוֹכַחַת מִלִּים לֹא לְהוֹעִיל רַק לְעַוֵּת דַּעַת הַשֹּׁמְעִים׃

14. zo'th haz'ker lahem w'ha`ed liph'ney ha'Adon shel' la`asoq b'thokachath milim lo' l'ho`il raq l'`aueth da`ath hashom'`im.

2Tim2:14 Remind them of these things, and charge them in the presence of the Adon,
not to argue in forgettable words to no profit only,
but to distort the knowledge of the hearers.

‹14› Ταῦτα ὑπομίμνῃσκε διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ μὴ λογομαχεῖν,
ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

14 Tauta hypomimnęske diamartyromenos
These things remind them of, earnestly testifying
enōpion tou theou mē logomachein,
before the Elohim not to be engaged in disputes over words,
ep' ouden chrēsimon, epi katastrophę tōn akouontōn.
for nothing profitable, to the run of the ones hearing.

---

15 היה שקוד להתיצב נאמן לפני אלהים וכפעל
אשר לא-יבוש המחלק על-נכון דבר האמת:

טו הֱיֵה שָׁקוּד לְהִתְיַצֵּב נֶאֱמָן לִפְנֵי אֱלֹהִים וּכְפֹעֵל
אֲשֶׁר לֹא־יֵבוֹשׁ הַמְחַלֵּק עַל־נָכוֹן דְּבַר הָאֱמֶת׃

15. heyeh shaqud l'hith'yatseb ne'eman liph'ney 'Elohim uk'pho`el 'asher lo'-yebosh ham'chaleq `al-nakon d'bar ha'emeth.

2Tim2:15 Be diligent to present yourself approved in the presence of Elohim
as a workman who does not need to be ashamed, rightly handling the word of truth.

‹15› σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

15 spoudason seauton dokimon parastēsai tǭ theǭ, ergatēn anepaischynton,
Be diligent yourself approved to present to Elohim, a workman unashamed,
orthotomounta ton logon tēs alētheias.
keeping on a straight course the message of truth.

---

16 אבל תרחק מדברי הבל הפסולים כי יוסיפו הרבות רשע:

טז אֲבָל תִּרְחַק מִדִּבְרֵי הֶבֶל הַפְּסוּלִים כִּי יוֹסִיפוּ הַרְבּוֹת רֶשַׁע׃

16. 'abal tir'chaq midib'rey hebel hap'sulim ki yosiphu har'both resha`.

2Tim2:16 But shun from the words of foolish babblings,
for they shall increase unto more wickedness,

‹16› τὰς δὲ βεβήλους κενοφωνίας περιΐστασο·
ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας

16 tas de bebēlous kenophōnias periistaso;
But profane, empty utterances avoid;
epi pleion gar prokopsousin asebeias
to more for they shall advance unrighteousness

---

17 ושיחתם כרקב תאכל סביב ומהם הומניוס ופיליטוס:

יז וְשִׂיחָתָם כְּרָקָב תֹּאכַל סָבִיב וּמֵהֶם הוּמְנִיוֹס וּפִילִיטוֹס׃

17. w'sichatham k'raqab to'kal sabib umehem Hum'nios uPhilitos.

2Tim2:17 and their conversion as a canker shall eat around
and of whom are Humenios and Philitos,

‹17› καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει. ὧν ἐστιν Ὑμέναιος καὶ Φίλητος,

17 kai ho logos autōn hōs gaggraina nomēn hexei.

and their word as Gangrene shall have a spreading efflect;

hōn estin Hymenaios kai Philētos,

of whom are Hymenaeus and Philetus,

---

18 אשר תעו מן-האמת באמרם כבר היתה תחית המתים
ויבלבלו אמונת אחדים:

יח אֲשֶׁר תָּעוּ מִן־הָאֱמֶת בְּאָמְרָם כְּבָר הָיְתָה תְּחִיַּת הַמֵּתִים
וַיְבַלְבְּלוּ אֱמוּנַת אֲחָדִים׃

18. 'asher ta`u min-ha'emeth b'am'ram k'bar hay'thah t'chiath hamethim way'bal'b'lu 'emunath 'achadim.

2Tim2:18 who have gone astray from the truth saying
that the resurrection of the death has already taken place,
and they overthrow the faith of some.

‹18› οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τήν τινων πίστιν.

18 hoitines peri tēn alētheian ēstochēsan, legontes [tēn] anastasin

who concerning the truth missed the mark saying the resurrection

ēdē gegonenai, kai anatrepousin tēn tinōn pistin.

already to have happened, and they are overthrowing the faith of some.

---

19 ויסוד האלהים איתן לא ימוט וזה חותמו ידע יהוה את
אשר-לו וכל-הקורא בשם יהוה יסור מעול:

יט וִיסוֹד הָאֱלֹהִים אֵיתָן לֹא יִמּוֹט וְזֶה חוֹתָמוֹ יֹדֵעַ יָהוָּה אֵת
אֲשֶׁר־לוֹ וְכָל־הַקּוֹרֵא בְּשֵׁם יָהוָּה יָסוּר מֵעָוֶל׃

19. wiyesod ha'Elohim 'eythan lo' yimot w'zeh chothamo yode`a Yahúwah 'eth 'asher-lo w'kal-haqore' b'shem Yahúwah yasur me`awel.

2Tim2:19 But the firm foundation of the Elohim shall not fail,
having this seal, יהוה knows those who are His, and,
Everyone who call out to the Name of יהוה is to abstain from wickedness.

‹19› ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν,
ἔχων τὴν σφραγῖδα ταύτην· Ἔγνω κύριος τοὺς ὄντας αὐτοῦ,
καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

19 ho mentoi stereos themelios tou theou hestēken, echōn tēn sphragida tautēn;

Nevertheless solid foundation the Elohim's has stood firm, having this seal;

Egnō kyrios tous ontas autou,

YHWH knows the ones being His,

kai, Apostētō apo adikias pas ho onomazōn to onoma kyriou.

and, let depart from unrighteousness everyone naming the name of YHWH.

𐤅𐤁𐤁𐤉𐤕 𐤂𐤃𐤅𐤋 𐤋𐤀-𐤊𐤋𐤉 𐤊𐤎𐤐 𐤅𐤆𐤄𐤁 𐤁𐤋𐤁𐤃 𐤀𐤋𐤀 𐤂𐤌-𐤔𐤋-𐤏𐤑 20
𐤅𐤔𐤋-𐤇𐤓𐤔 𐤅𐤌𐤄𐤌 𐤋𐤊𐤁𐤅𐤃 𐤅𐤌𐤄𐤌 𐤋𐤁𐤆𐤉𐤅𐤍:

כ וּבְבַיִת גָּדוֹל לֹא־כְלֵי כֶסֶף וְזָהָב בִּלְבַד אֶלָּא גַּם־שֶׁל־עֵץ
וְשֶׁל־חֶרֶשׂ וּמֵהֶם לְכָבוֹד וּמֵהֶם לְבִזָּיוֹן׃

20. ub'bayith gadol lo'-k'ley keseph w'zahab bil'bad 'ela' gam-shel-`ets w'shel-cheres umehem l'kabod umehem l'bizayon.

2Tim2:20 But in a large house there are not only gold and silver vessels,
but also vessels of wood and of earthenware, and of some to honor and of some to dishonor.

‹20› Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·

20 En megalę de oikią ouk estin monon skeuē chrysa kai argyra alla kai xylina

In a great but house there are not only vessels golden and silver but also wooden

kai ostrakina, kai ha men eis timēn ha de eis atimian;

and earthen, and some for honorable use but others for dishonorable use;

𐤅𐤄𐤍𐤄 𐤀𐤌-𐤈𐤄𐤓 𐤀𐤉𐤔 𐤀𐤕-𐤍𐤐𐤔𐤅 𐤌𐤀𐤋𐤄 𐤉𐤄𐤉𐤄 𐤊𐤋𐤉 21
𐤋𐤊𐤁𐤅𐤃 𐤌𐤒𐤃𐤔 𐤅𐤌𐤅𐤏𐤉𐤋 𐤋𐤀𐤃𐤅𐤍 𐤌𐤅𐤊𐤍 𐤋𐤊𐤋-𐤌𐤏𐤔𐤄 𐤈𐤅𐤁:

כא וְהִנֵּה אִם־טִהַר אִישׁ אֶת־נַפְשׁוֹ מֵאֵלֶּה יִהְיֶה כְלִי
לְכָבוֹד מְקֻדָּשׁ וּמוֹעִיל לָאָדוֹן מוּכָן לְכָל־מַעֲשֶׂה טוֹב׃

21. w'hinneh 'im-tihar 'ish 'eth-naph'sho me'eleh yih'yeh k'li l'kabod m'qudash umo`il la'Adon mukan l'kal-ma`aseh tob.

2Tim2:21 Behold, if anyone cleanses himself from these things,
he shall be a vessel for honor, sanctified, useful to the Adon, prepared for every good work.

‹21› ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

21 ean oun tis ekkatharę heauton apo toutōn,

if therefore anyone cleanses himself from these things,

estai skeuos eis timēn, hēgiasmenon,

he shall be a vessel for honorable use, having been sanctified,

euchrēston tō̧ despotę, eis pan ergon agathon hētoimasmenon.

useful to the Master, for every good work having been prepared.

𐤁𐤓𐤇-𐤋𐤊 𐤌𐤕𐤀𐤅𐤕 𐤄𐤍𐤏𐤅𐤓𐤉𐤌 𐤅𐤓𐤃𐤐 𐤑𐤃𐤒 𐤅𐤀𐤌𐤅𐤍𐤄 𐤅𐤀𐤄𐤁𐤄 22
𐤅𐤔𐤋𐤅𐤌 𐤏𐤌-𐤊𐤋 𐤄𐤒𐤓𐤀𐤉𐤌 𐤀𐤋-𐤀𐤃𐤍𐤉 𐤁𐤋𐤁 𐤈𐤄𐤅𐤓:

כב בְּרַח־לְךָ מִתַּאֲוֹת הַנְּעוּרִים וּרְדֹף צֶדֶק וֶאֱמוּנָה וְאַהֲבָה
וְשָׁלוֹם עִם־כֹּל הַקֹּרְאִים אֶל־אֲדֹנָי בְּלֵב טָהוֹר׃

22. b'rach-l'ak mita'aoth han'`urim ur'doph tsedeq we'emunah w'ahabah w'shalom `im-kol haqor'im 'el-'Adonay b'leb tahor.

2Tim2:22 And you flee from youthful lusts and pursue righteousness, faith, love,

and peace, with all those who call on my Adon from a pure heart.

‹22› τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.

22 tas de neōterikas epithymias pheuge, diōke de dikaiosynēn pistin agapēn

But youthful lusts flee, and pursue righteousness, faith, love,

eirēnēn meta tōn epikaloumenōn ton kyrion ek katharas kardias.

peace, with the ones called on the Master out from a clean heart.

---

23 והרחק מן-השאלות התפלות באין מוסר מדעתך
כי-אף מריבות מולידות הנה:

כג וְהַרְחֵק מִן־הַשְּׁאֵלוֹת הַתְּפֵלוֹת בְּאֵין מוּסָר מִדַּעְתְּךָ
כִּי־אַף מְרִיבוֹת מוֹלִידוֹת הֵנָּה:

23. w'har'cheq min-hash'eloth hat'pheloth b'eyn musar mida`'t'ak
ki-'a'k m'riboth molidoth henah.

2Tim2:23 But avoid from the foolish questions in no sense,
out of your mind because they generate arugments here.

‹23› τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας·

23 tas de mōras kai apaideutous zētēseis paraitou, eidōs hoti gennōsin machas;

But foolish and ignorant speculations refuse, knowing that they produce fights;

---

24 ועבד האדון לא יריב אך יהי-נוח לכל
ומבין ללמד וסבלן:

כד וְעֶבֶד הָאָדוֹן לֹא יָרִיב אַךְ יְהִי־נוֹחַ לַכֹּל
וּמֵבִין לְלַמֵּד וְסַבְלָן:

24. w'`ebed ha'Adon lo' yarib 'a'k y'hi-noach lakol umebin l'lamed w'sab'lan.

2Tim2:24 And the servant of the Adon should not quarrel,
but be gentle towards all men, understand to teach and patient,

‹24› δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ ἤπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

24 doulon de kyriou ou dei machesthai alla ēpion einai pros pantas,

And a servant of the Master ought not to fight but ought to be gentle to all,

didaktikon, anexikakon,

skilled in teaching, patient,

---

25 ומיסר בענוה את-המכחישים
אולי יתן האלהים בלבבם לשוב ולדעת האמת:

כה וּמְיַסֵּר בַּעֲנָוָה אֶת־הַמַּכְחִישִׁים
אוּלַי יִתֵּן הָאֱלֹהִים בִּלְבָבָם לָשׁוּב וְלָדַעַת הָאֱמֶת:

25. um'yaser ba`anawah 'eth-hamak'chishim
'ulay yiten ha'Elohim bil'babam lashub w'lada`ath ha'emeth.

2Tim2:25 with meekness instructing those who are in opposition,
if perhaps the Elohim may grant them their hearts to return to the knowledge of the truth,

‹25› ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους,
μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας

25 en prautēti paideuonta tous antidiatithemenous, mēpote dōę autois ho theos
in meekness instructing the ones opposing, if perhaps may grant them the Elohim
metanoian eis epignōsin alētheias
repentance resulting in acknowledgment of the truth,

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26 𐤅𐤉𐤏𐤉𐤓𐤅 𐤌𐤓𐤔𐤕 𐤄𐤔𐤈𐤍 𐤀𐤔𐤓 𐤑𐤃𐤌 𐤁𐤄 𐤋𐤓𐤑𐤅𐤍𐤅:

כו וְיָעִירוּ מֵרֶשֶׁת הַשָּׂטָן אֲשֶׁר צָדָם בָּהּ לִרְצוֹנוֹ׃

26. w'ya`iru meresheth hasatan 'asher tsadam bah lir'tsono.

2Tim2:26 and they may escape from the snare of the devil,
who are taken captive by him at his will.

‹26› καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

26 kai ananēpsōsin ek tēs tou diabolou pagidos,
and they may come to their senses away from the of the devil traps,
ezōgrēmenoi hyp' autou eis to ekeinou thelēma.
having been captured by him for that one's will.

Chapter 3

2Tim3:1 𐤅𐤆𐤀𐤕 𐤕𐤃𐤏 𐤊𐤉 𐤁𐤀𐤇𐤓𐤉𐤕 𐤄𐤉𐤌𐤉𐤌 𐤉𐤁𐤀𐤅 𐤏𐤕𐤉𐤌 𐤒𐤔𐤅𐤕:

א וְזֹאת תֵּדַע כִּי בְּאַחֲרִית הַיָּמִים יָבֹאוּ עִתִּים קָשׁוֹת׃

1. w'zo'th teda` ki b'acharith hayamim yabo'u `itim qashoth.

2Tim3:1 But know this, that in the last days difficult times shall come.

‹3:1› Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·

1 Touto de ginōske, hoti en eschatais hēmerais enstēsontai kairoi chalepoi;
But this know, that in the last days shall be imminent times hard;

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2 𐤊𐤉-𐤉𐤄𐤉𐤅 𐤄𐤀𐤍𐤔𐤉𐤌 𐤀𐤄𐤁𐤉 𐤏𐤑𐤌𐤌 𐤅𐤀𐤄𐤁𐤉 𐤁𐤑𐤏
𐤅𐤌𐤕𐤄𐤋𐤋𐤉𐤌 𐤅𐤂𐤀𐤉𐤌 𐤅𐤌𐤂𐤃𐤐𐤉𐤌 𐤅𐤌𐤌𐤓𐤉𐤌 𐤁𐤀𐤁𐤅𐤕𐤌
𐤅𐤊𐤐𐤅𐤉𐤉 𐤈𐤅𐤁𐤄 𐤅𐤋𐤀 𐤇𐤎𐤉𐤃𐤉𐤌:

ב כִּי־יִהְיוּ הָאֲנָשִׁים אֹהֲבֵי עַצְמָם וְאֹהֲבֵי בֶצַע
וּמִתְהַלְלִים וְגֵאִים וּמְגַדְּפִים וּמַמְרִים בַּאֲבוֹתָם
וּכְפוּיֵי טוֹבָה וְלֹא חֲסִידִים׃

2. ki-yih'yu ha'anashim 'ohabey `ats'mam w'ohabey betsa` umith'halalim w'ge'im um'gad'phim umam'rim ba'abotham uk'phuyey tobah w'lo' chasidim.

2Tim3:2 For men shall be lovers of themselves, lovers of greedness, boastful,
arrogant, revilers, disobedient to parents, ungrateful, irreverent,

‹2› ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι φιλάργυροι ἀλαζόνες ὑπερήφανοι βλάσφημοι,
γονεῦσιν ἀπειθεῖς, ἀχάριστοι ἀνόσιοι

2 esontai gar hoi anthrōpoi philautoi philargyroi alazones hyperēphanoi
shall be for men lovers of self, lovers of money, boasters, proud,
blasphēmoi, goneusin apeitheis, acharistoi anosioi
speakers of evil, disobedient to parents, ungrateful, irreverent,

---

3 חסרי אהבה ובוגדים ומלשינים
וזוללים ואכזרים ושנאי טוב:
ג חַסְרֵי אַהֲבָה וּבוֹגְדִים וּמַלְשִׁינִים
וְזוֹלְלִים וְאַכְזָרִים וְשֹׂנְאֵי טוֹב׃

3. chas'rey 'ahabah ubog'dim umal'shinim w'zol'lim w'ak'zarim w'sn'ey tob.

2Tim3:3 unloving, irreconcilable, slanderers, devourers, brutal, haters of good,

‹3› ἄστοργοι ἄσπονδοι διάβολοι ἀκρατεῖς ἀνήμεροι ἀφιλάγαθοι
3 astorgoi aspondoi diaboloi akrateis
unloving, irreconcilable, slanderous, without self-control,
anēmeroi aphilagathoi
savage, not lovers of good,

---

4 ומסרים ופחזים וגבהי רוח ואהבי עדנים ולא אלהים:
ד וּמֹסְרִים וּפֹחֲזִים וּגְבֹהֵי רוּחַ וְאֹהֲבֵי עֲדָנִים וְלֹא אֱלֹהִים׃

4. umos'rim uphochazim ug'bohey ruach w'ohabey `adanim w'lo' 'Elohim.

2Tim3:4 treacherous, reckless, conceited spirit, lovers of pleasure and not Elohim,

‹4› προδόται προπετεῖς τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
4 prodotai propeteis tetyphōmenoi,
treacherous, reckless, having become conceited,
philēdonoi mallon ē philotheoi,
lovers of pleasure rather than lovers of Elohim,

---

5 ואשר דמות חסידות להם ומכחשים בכחה ואתה סור מאלה:
ה וַאֲשֶׁר דְּמוּת חֲסִידוּת לָהֶם וּמְכַחֲשִׁים בְּכֹחָהּ וְאַתָּה סוּר מֵאֵלֶּה׃

5. wa'asher d'muth chasiduth lahem um'kachashim b'kochah w'atah sur me'eleh.

2Tim3:5 and whose form of reverence to them, but denying its power.
And you turn away from these ones.

‹5› ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι·
καὶ τούτους ἀποτρέπου.
5 echontes morphōsin eusebeias tēn de dynamin autēs ērnēmenoi;
having a form of reverence but the power of it having denied;
kai toutous apotrepou.
and these ones turn away from.

---

6 כי־מהם המתגנבים אל־הבתים
ושבים נערות טעונות חטאים ונתעות בתאות שנות:
ו כִּי־מֵהֶם הַמִּתְגַּנְּבִים אֶל־הַבָּתִּים

וְשֹׁבִים נְעָרוֹת טְעוּנוֹת חֲטָאִים וְנִתְעוֹת בְּתַאֲוֹת שֹׁנוֹת׃

6. ki-mehem hamith'gan'bim 'el-habatim
w'shobim n'`aroth t'`unoth chata'im w'nith'`oth b'tha'aoth shonoth.

2Tim3:6 For among them are those who creep into houses
and captive weak women charged with sins, led away by the manners of pleasure,

<6> ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες
γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

6 ek toutōn gar eisin hoi endynontes eis tas oikias kai aichmalōtizontes gynaikaria
of these for are the ones entering into houses and capturing weak-willed women
sesōreumena hamartiais, agomena epithymiais poikilais,
having been laden with sins, being led away by various lusts,

---

7 הלמדות תמיד ולעולם אינן יכלות לבוא לידיעת האמת׃
ז הַלְמְדוֹת תָּמִיד וּלְעוֹלָם אֵינָן יְכֹלוֹת לָבוֹא לִידִיעַת הָאֱמֶת׃

7. halm'doth tamid ul'`olam 'eynan y'koloth labo' lidi`ath ha'emeth.

2Tim3:7 learning always and never being able to come to the knowledge of the truth.

<7> πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

7 pantote manthanonta kai mēdepote eis epignōsin alētheias elthein dynamena.
always learning and never to a knowledge of truth being able to come.

---

8 וכמו יניס וימבריס אשר-קמו על-משה כן
גם-אלה מתקוממים אל-האמת אנשים
אשר נשחתה דעתם ונלוזים באמונה׃
ח וּכְמוֹ יַנִּיס וְיַמְבְּרִיס אֲשֶׁר־קָמוּ עַל־מֹשֶׁה כֵּן
גַּם־אֵלֶּה מִתְקוֹמְמִים אֶל־הָאֱמֶת אֲנָשִׁים
אֲשֶׁר נִשְׁחֲתָה דַעְתָּם וּנְלוֹזִים בֶּאֱמוּנָה׃

8. uk'mo Yannis w'Yam'b'ris 'asher-qamu `al-Mosheh ken gam-'eleh mith'qomamim 'el-ha'emeth 'anashim 'asher nish'chathah da`'tam un'lozim ba'emunah.

2Tim3:8 Now as Yannis and Yambris who rose up on Mosheh, so these also rebel against the truth, men, who have been corrupted in their minds, are loathed in faith.

<8> ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ,
οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,
ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

8 hon tropon de Iannēs kai Iambrēs antestēsan Mōusei,
In the way now Jannes and Jambres opposed Moses,
houtōs kai houtoi anthistantai tę alētheią, anthrōpoi katephtharmenoi ton noun,
so also these ones oppose the truth, men having been corrupted in their mind,
adokimoi peri tēn pistin;
failures with respect to the faith;

---

9 אבל לא-יוסיפו להצליח כי שגעונם יגלה לכל
כאשר קרה גם-את-האנשים ההם׃

ט אֲבָל לֹא־יוֹסִיפוּ לְהַצְלִיחַ כִּי שִׁגְעוֹנָם יִגָּלֶה לַכֹּל
כַּאֲשֶׁר קָרָה גַּם־אֶת־הָאֲנָשִׁים הָהֵם׃

**9. 'abal lo'-yosiphu l'hats'liach ki shig'`onam yigaleh lakol
ka'asher qarah gam-'eth-ha'anashim hahem.**

2Tim3:9 But they shall not continue to succeed, for their folly shall reveal to all,
as those men also became.

‹9› ἀλλ᾽ οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν,
ὡς καὶ ἡ ἐκείνων ἐγένετο.

9 all' ou prokopsousin epi pleion; hē gar anoia autōn ekdēlos estai pasin,
but they shall not advance farther; for their folly shall be plain to all,
hōs kai hē ekeinōn egeneto.
as also the folly of those men became.

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10 𐤅𐤀𐤕𐤄 𐤄𐤋𐤊𐤕 𐤀𐤇𐤓𐤉 𐤁𐤄𐤅𐤓𐤀𐤄 𐤅𐤁𐤄𐤍𐤄𐤂𐤄
𐤅𐤁𐤓𐤑𐤅𐤍 𐤅𐤁𐤀𐤌𐤅𐤍𐤄 𐤅𐤁𐤀𐤓𐤊 𐤄𐤓𐤅𐤇 𐤅𐤁𐤀𐤄𐤁𐤄 𐤅𐤁𐤎𐤁𐤋𐤍𐤅𐤕:

י וְאַתָּה הָלַכְתָּ אַחֲרַי בַּהוֹרָאָה וּבַהַנְהָגָה
וּבָרָצוֹן וּבָאֱמוּנָה וּבְאֹרֶךְ הָרוּחַ וּבָאַהֲבָה וּבַסַּבְלָנוּת׃

**10. w'atah halak'at 'acharay bahora'ah ubahan'hagah
ubaratson uba'emunah ub'ore'k haruach uba'ahabah ubasab'lanuth.**

2Tim3:10 But you have followed after me in the teaching, in the leadership,
in the desire, in the faith, in the prolonged spirit, in the love, in the endurance,

‹10› Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει,
τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

10 Sy de parēkolouthēsas mou tę didaskalią, tę agōgę, tę prothesei, tę pistei,
But you closely followed my teaching, way of life, purpose, faith,
tę makrothymią, tę agapę, tę hypomonę,
longsuffering, love, endurance,

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11 𐤅𐤁𐤓𐤃𐤉𐤐𐤅𐤕 𐤅𐤁𐤏𐤍𐤅𐤉𐤌 𐤀𐤔𐤓 𐤌𐤑𐤀𐤅𐤍𐤉 𐤁𐤀𐤍𐤈𐤉𐤅𐤊𐤉𐤀 𐤅𐤁𐤀𐤉𐤒𐤍𐤉𐤅𐤍
𐤅𐤁𐤋𐤅𐤎𐤈𐤓𐤀 𐤊𐤌𐤄 𐤓𐤃𐤉𐤐𐤅𐤕 𐤎𐤁𐤋𐤕𐤉 𐤅𐤌𐤊𐤋𐤍 𐤄𐤑𐤉𐤋𐤍𐤉 𐤄𐤀𐤃𐤅𐤍:

יא וּבִרְדִיפוֹת וּבָעִנּוּיִם אֲשֶׁר מְצָאוּנִי בְּאַנְטְיוֹכְיָא וּבְאִיקָנְיוֹן
וּבְלוּסְטְרָא כַּמָּה רְדִיפוֹת סָבַלְתִּי וּמִכֻּלָּן הִצִּילַנִי הָאָדוֹן׃

**11. ubar'diphoth uba`inuyim 'asher m'tsa'uni b'An't'yok'ya' ub'Iyqan'yon
ub'Lus't'ra' kamah r'diphoth sabal'ti umikulan hitsilani ha'Adon.**

2Tim3:11 in persecutions, and in humbleness, that I found at Antyokya,
at Iyqanyon and at Lustra, some persecutions I endured,
and out of them all the Adon rescued me.

‹11› τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ,
ἐν Λύστροις, οἵους διωγμοὺς ὑπήνεγκα καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.

11 tois diōgmois, tois pathēmasin, hoia moi egeneto en Antiocheią,
persecutions, sufferings, which happened to me in Antioch,

en Ikoniō̧, en Lystrois, hoious diōgmous hypēnegka
in Iconium,in Lystra, what kind of persecutions I endured,
kai ek pantōn me errysato ho kyrios.
and out of all me rescued the Master.

:וכל-החפצים בחסידות ולחיות במשיח יהושע המה ירדפו 12
יב וְכָל־הַחֲפֵצִים בַּחֲסִידוּת וְלִחְיוֹת בַּמָּשִׁיחַ יְהוֹשֻׁעַ הֵמָּה יִרָדֵפוּ׃
12. w'kal-hachaphetsim bachasiduth
w'lich'yoth baMashiyach Yahushuà hemah yeradephu.

2Tim3:12 And indeed, all those want to live in reverence
and to be in the Mashiyach יהושע they shall be persecuted.

‹12› καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.
12 kai pantes de hoi thelontes eusebōs zēn
Also all and the ones wanting to live reverently
en Christō̧ Iēsou diōchthēsontai.
in the Anointed One Yahushua shall be persecuted.

:ואנשים רעים וקסמים יוסיפו סרה להיות מתעים ונתעים 13
יג וַאֲנָשִׁים רָעִים וְקֹסְמִים יוֹסִיפוּ סָרָה לִהְיוֹת מַתְעִים וְנִתְעִים׃
13. wa'anashim ra`im w'qos'mim yosiphu sarah lih'yoth math'`im w'nith'`im.

2Tim3:13 But evil men and impostors shall continue worse to be misleading
and being misled.

‹13› πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον πλανῶντες
καὶ πλανώμενοι.
13 ponēroi de anthrōpoi kai goētes prokopsousin
But evil men and impostors shall advance
epi to cheiron planōntes kai planōmenoi.
to the worst, misleading and being misled.

אבל אתה עמד באשר למדת ובאשר הפקד אתך 14
:כי יודע אתה מי-הוא אשר למדת ממנו
יד אֲבָל אַתָּה עֲמֹד בַּאֲשֶׁר לָמַדְתָּ וּבַאֲשֶׁר הָפְקַד אִתָּךְ
כִּי יוֹדֵעַ אַתָּה מִי־הוּא אֲשֶׁר לָמַדְתָּ מִמֶּנּוּ׃
14. 'abal 'atah `amod ba'asher lamad'at uba'asher haph'qad 'it'ak
ki yode`a 'atah mi-hu' 'asher lamad'at mimenu.

2Tim3:14 But you stood for what you have learned and for what you have assured of
with you, because you know what it is that you have learned from them,

‹14› σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες,
14 sy de mene en hois emathes
But you remain in what things you learned
kai epistōthēs, eidōs para tinōn emathes,
and were convinced of, knowing from whom you learned,

15 ומנעוריך ידעת את־כתבי הקדש היכלים להחכימך
לישועה על־ידי האמונה במשיח יהושע:

טו וּמִנְּעוּרֶיךָ יָדַעְתָּ אֶת־כִּתְבֵי הַקֹּדֶשׁ הַיְכֹלִים לְהַחְכִּימְךָ
לַיְשׁוּעָה עַל־יְדֵי הָאֱמוּנָה בַּמָּשִׁיחַ יָהוּשֻׁעַ׃

15. umin'`ureyak yada`'at 'eth-kith'bey haqodesh hay'kolim l'hach'kim'ak lay'shu`ah `al-y'dey ha'emunah baMashiyach Yahushuà.

2Tim3:15 and from your youth you have known the sacred writings in the Temple
which are able to make you wise unto salvation through faith
which is in the Mashiyach יהושע.

‹15› καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας,
τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

15 kai hoti apo brephous [ta] hiera grammata oidas,
and that from an infant the holy Scriptures you have known,
ta dynamena se sophisai eis sōtērian
the ones being able to make you wise with a view to salvation
dia pisteōs tēs en Christō̧ Iēsou.
through faith in the Anointed One Yahushua.

---

16 כי כל־הכתוב נכתב ברוח אלהים ומועיל להורת
ולהוכיח ולישר ולהדריך במעגלי צדק:

טז כִּי כָל־הַכָּתוּב נִכְתָּב בְּרוּחַ אֱלֹהִים וּמוֹעִיל לְהוֹרֹת
וּלְהוֹכִיחַ וּלְיַשֵּׁר וּלְהַדְרִיךְ בְּמַעְגְּלֵי צֶדֶק׃

16. ki kal-hakathub nik'tab b'ruach 'Elohim umo`il l'horoth ul'hokiach ul'yasher ul'had'ri'k b'ma`'g'ley tsedeq.

2Tim3:16 For all Scripture is written in the Spirit of Elohim and profitable for teaching,
for reproof, for correction, for guidance in the cycle of righteousness;

‹16› πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν,
πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

16 pasa graphē theopneustos kai ōphelimos pros didaskalian, pros elegmon,
All Scripture is Elohim-breathed and useful, for teaching, for reproof,
pros epanorthōsin, pros paideian tēn en dikaiosynȩ̄,
for correction, for training in righteousness,

---

17 למען אשר־יהיה איש האלהים תמים
ומוכן לכל־מעשה טוב:

יז לְמַעַן אֲשֶׁר־יִהְיֶה אִישׁ הָאֱלֹהִים תָּמִים
וּמוּכָן לְכָל־מַעֲשֶׂה טוֹב׃

17. l'ma`an 'asher-yih'yeh 'ish ha'Elohim tamim umukan l'kal-ma`aseh tob.

2Tim3:17 so that the man of the Elohim may be complete, equipped for every good work.

‹17› ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

17 hina artios ē ho tou theou anthrōpos,
that proficient may be the of the Elohim man,
pros pan ergon agathon exērtismenos.
for every good work having been equipped.

Chapter 4

ועתה הנני מעיד בך נגד האלהים 2Tim4:1
ונגד אדנינו יהושע המשיח הבא לשפט את-החיים
ואת-המתים בהופעתו ובמלכותו:

א וְעַתָּה הִנְנִי מֵעִיד בְּךָ נֶגֶד הָאֱלֹהִים
וְנֶגֶד אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ הַבָּא לִשְׁפֹּט אֶת־הַחַיִּים
וְאֶת־הַמֵּתִים בְּהוֹפָעָתוֹ וּבְמַלְכוּתוֹ:

1. w'`atah hin'ni me`id b'ak neged ha'Elohim
w'neged 'Adoneynu Yahushuà haMashiyach haba' lish'pot 'eth-hachayim
w'eth-hamethim b'hopha`atho ub'mal'kutho.

2Tim4:1 And now, behold, I charge you before the Elohim and before our Adon
יהושע the Mashiyach, who come to judge the living and the dead,
at His appearance and in His kingdom:

‹4:1› Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

1 Diamartyromai enōpion tou theou
I solemnly charge you before the Elohim
kai Christou Iēsou tou mellontos krinein
and the Anointed One Yahushua, the One being about to judge,
zōntas kai nekrous, kai tēn epiphaneian autou kai tēn basileian autou;
the loving and dead, and by His appearing and His kingdom;

הכרז את-הדבר והתמד בעתו ושלא בעתו הוכח וגער 2
והזהר בכל-ארך-רוח והוראה:

ב הַכְרֵז אֶת־הַדָּבָר וְהַתְמֵד בְּעִתּוֹ וְשֶׁלֹּא בְעִתּוֹ הוֹכַח וּגְעַר
וְהַזְהֵר בְּכָל־אֹרֶךְ־רוּחַ וְהוֹרָאָה:

2. hak'rez 'eth-hadabar w'hath'med b'`ito w'shel' b'`ito hokach ug'`ar
w'haz'her b'kal-'ore'k-ruach w'hora'ah.

2Tim4:2 proclaim the word and persist in the time and not in the time.
Reprove, rebuke, exhort, with all prolonged spirit and teaching.

‹2› κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

2 kēryxon ton logon, epistēthi eukairōs akairōs, elegxon,
preach the Word, be ready in season, out of season, expose,
epitimēson, parakaleson, en pasę makrothymią kai didachę.
rebuke, encourage, with all longsuffering and teaching.

---

3 𐤊𐤉-𐤁𐤅𐤀 𐤕𐤁𐤀 𐤄𐤏𐤕 𐤀𐤔𐤓 𐤋𐤀-𐤉𐤊𐤉𐤋𐤅 𐤀𐤕-𐤄𐤋𐤒𐤇 𐤄𐤁𐤓𐤉𐤀
𐤊𐤉 𐤀𐤌-𐤊𐤀𐤅𐤕 𐤍𐤐𐤔𐤌 𐤉𐤀𐤎𐤐𐤅 𐤋𐤄𐤌 𐤌𐤅𐤓𐤉𐤌 𐤋𐤔𐤏𐤔𐤏𐤉 𐤀𐤆𐤍𐤉𐤌:

ג כִּי־בוֹא תָבֹא הָעֵת אֲשֶׁר לֹא־יָכִילוּ אֶת־הַלֶּקַח הַבָּרִיא
כִּי אִם־כְּאַוַּת נַפְשָׁם יַאַסְפוּ לָהֶם מוֹרִים לְשַׁעֲשֻׁעֵי אָזְנָיִם׃

3. ki-bo' thabo' ha`eth 'asher lo'-yakilu 'eth-haleqach habari'
ki 'im-k'auath naph'sham ya'as'phu lahem morim l'sha`ashu`ey 'az'nayim.

2Tim4:3 For the time shall come when they shall not contain sound teaching,
but as for a sign their souls shall muliply for themselves teachers for tickling ears,

<3> ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται ἀλλὰ κατὰ
τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοὴν

3 estai gar kairos hote tēs hygiainousēs didaskalias ouk anexontai
For there shall be a time when healthy teaching they shall not bear

alla kata tas idias epithymias heautois episōreusousin didaskalous
but according to the lusts of themselves shall accumulate teachers

knēthomenoi tēn akoēn
tickling the ear,

---

4 𐤅𐤉𐤈𐤅 𐤀𐤆𐤍𐤉𐤄𐤌 𐤌𐤍-𐤄𐤀𐤌𐤕 𐤅𐤉𐤐𐤍𐤅 𐤀𐤋-𐤄𐤄𐤂𐤃𐤅𐤕:

ד וַיַּטּוּ אָזְנֵיהֶם מִן־הָאֱמֶת וְיִפְנוּ אֶל־הַהַגָּדוֹת׃

4. w'yatu 'az'neyhem min-ha'emeth w'yiph'nu 'el-hahagadoth.

2Tim4:4 and shall turn away their ears from the truth and shall turn aside to the fables.

<4> καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν,
ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

4 kai apo men tēs alētheias tēn akoēn apostrepsousin,
and from the truth their ear they shall turn away,

epi de tous mythous ektrapēsontai.
and to myths shall be turned aside.

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5 𐤀𐤁𐤋 𐤀𐤕𐤄 𐤄𐤉𐤄 𐤏𐤓 𐤁𐤊𐤋 𐤎𐤁𐤋 𐤄𐤓𐤏𐤅𐤕 𐤅𐤏𐤔𐤄 𐤌𐤋𐤀𐤊𐤕 𐤄𐤌𐤁𐤔𐤓
𐤅𐤌𐤋𐤀 𐤀𐤕-𐤔𐤓𐤅𐤕𐤊:

ה אֲבָל אַתָּה הֱיֵה עֵר בַּכֹּל סְבֹל הָרָעוֹת וַעֲשֵׂה מְלֶאכֶת הַמְבַשֵּׂר
וּמַלֵּא אֶת־שֵׁרוּתֶךָ׃

5. 'abal 'atah heyeh `er bakol s'bol hara`oth wa`aseh m'le'keth ham'baser
umale' 'eth-sherutheak.

2Tim4:5 But you, be sober in all things, endure evils,
do the work of an evangelist, fulfill your ministry.

<5> σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ,
τὴν διακονίαν σου πληροφόρησον.

5 sy de nēphe en pasin, kakopathēson,
But you be self-controlled in all things, suffer hardship,

ergon poiēson euaggelistou, tēn diakonian sou plērophorēson.
do the work of an evangelist, your ministry fully carry out.

6 כי עתה זה אסך נסך ועת פטירתי הגיעה:

ו כִּי עַתָּה זֶה אֻסַּךְ נָסֶךְ וְעֵת פְּטִירָתִי הִגִּיעָה:

6. ki `atah zeh 'usa'k nase'k w'`eth p'tirathi higi`ah.

2Tim4:6 For I am now already being poured out,
and the time of my departure has arrived.

‹6› Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.

6 Egō gar ēdē spendomai, kai ho kairos tēs analyseōs mou ephestēken.

For I already am being poured out, and the time of my departure has come.

---

7 המלחמה הטובה נלחמתי את-המרוצה השלמתי
את-האמונה נצרתי:

ז הַמִּלְחָמָה הַטּוֹבָה נִלְחַמְתִּי אֶת־הַמְּרוּצָה הִשְׁלַמְתִּי
אֶת־הָאֱמוּנָה נָצָרְתִּי:

**7. hamil'chamah hatobah nil'cham'ti 'eth-ham'rutsah hish'lam'ti
'eth-ha'emunah natsar'ti.**

2Tim4:7 I have fought the good fight, I have finished the course, I have kept the faith.

‹7› τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

7 ton kalon agōna ēgōnismai, ton dromon teteleka, tēn pistin tetērēka;

The good fight I have fought, the course I have finished, the faith I have kept;

---

8 ומעתה שמור לי כתר הצדקה אשר ביום ההוא יתן לי
האדון השפט הצדיק ולא-לי לבדי כי-לכל-אהבי הופעתו:

ח וּמֵעַתָּה שָׁמוּר לִי כֶּתֶר הַצְּדָקָה אֲשֶׁר בַּיּוֹם הַהוּא יִתֵּן לִי
הָאָדוֹן הַשֹּׁפֵט הַצַּדִּיק וְלֹא־לִי לְבַדִּי כִּי־לְכָל־אֹהֲבֵי הוֹפָעָתוֹ:

**8. ume`atah shamur li kether hats'daqah 'asher bayom hahu' yiten li ha'Adon
hashophet hatsadiq w'lo'-li l'badi ki-l'kal-'ohabey hopha`atho.**

2Tim4:8 Henceforth there is laid up for me the crown of righteousness,
which the Adon, the righteous Judge, shall award to me on that day,
and not only to me, but also to all who have loved His appearance.

‹8› λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος,
ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής,
οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

8 loipon apokeitai moi ho tēs dikaiosynēs stephanos,

Henceforth, there is laid up for me the of righteousness crown,

hon apodōsei moi ho kyrios en ekeinę tę hēmerą, ho dikaios kritēs,

which shall give to me the Master in that day, the righteous judge,

ou monon de emoi alla kai pasi tois ēgapēkosi tēn epiphaneian autou.

not only and to me but also to all the ones having loved His appearing.

---

9 חושה לבוא אלי במהרה:

ט חוּשָׁה לָבוֹא אֵלַי בִּמְהֵרָה:

9. chushah labo' 'elay bim'herah.

2Tim4:9 Be diligent to come to me soon,

‹9› Σπούδασον ἐλθεῖν πρός με ταχέως·

9 Spoudason elthein pros me tacheōs;

Be diligent to come to me quickly;

---

10 כי-דימס עזבני באהבתו את-העולם הזה וילך-לו
לתסלוניקי וקריסקיס הלך לגלטיה וטיטוס לדלמטיה:

י כִּי־דִימָס עֲזָבַנִי בְּאַהֲבָתוֹ אֶת־הָעוֹלָם הַזֶּה וַיֵּלֶךְ־לוֹ
לְתַסְלוֹנִיקִי וּקְרִיסְקִיס הָלַךְ לְגָלַטְיָה וְטִיטוֹס לְדַלְמָטְיָה׃

10. ki-Dimas `azabani b'ahabatho 'eth-ha`olam hazeh wayele'k-lo l'Thas'loniqi uQ'ris'qis hala'k l'Galat'Yah w'Titos l'Dal'mat'Yah.

2Tim4:10 for Dimas, in his love, this present world, has deserted me and went to Thaseloniqi; Qerisqis went to GalateYah, Titos to DalmateYah.

‹10› Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

10 Dēmas gar me egkatelipen agapēsas ton nyn aiōna kai eporeuthē eis Thessalonikēn,

For Demas forsook me, having loved the present age and went to Thessalonica,

Krēskēs eis Galatian, Titos eis Dalmatian;

Crescens to Galatia, Titus to Dalmatia;

---

11 ולוקס הוא לבדו עמדי קח את-מרקוס והביאהו אתך
כי יועיל-לי למאד לעבודה:

יא וְלוּקָס הוּא לְבַדּוֹ עִמָּדִי קַח אֶת־מַרְקוֹס וַהֲבִיאֵהוּ אִתָּךְ
כִּי יוֹעִיל־לִי לִמְאֹד לָעֲבוֹדָה׃

11. w'Luqas hu' l'bado `imadi qach 'eth-Mar'qos wahabi'ehu 'it'ak ki yo`il-li lim'od la`abodah.

2Tim4:11 Luqas is alone with me. Take Marqos, and bring with you, for he is useful to me very much for the service.

‹11› Λουκᾶς ἐστιν μόνος μετ' ἐμοῦ. Μᾶρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν.

11 Loukas estin monos met' emou. Markon analabōn age meta seautou,

Luke alone is with me. Having taken Mark, bring with yourself,

estin gar moi euchrēstos eis diakonian.

for he is useful to me for service.

---

12 את-טוכיקוס שלחתי לאפסוס:

יב אֶת־טוּכִיקוֹס שָׁלַחְתִּי לְאֶפְסוֹס׃

12. 'eth-Tukiqos shalach'ti l'Eph'sos.

2Tim4:12 And Tukiqos I have sent to Ephesos.

‹12› Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον.

12 Tychikon de apesteila eis Epheson.

Now Tychicus I sent to Ephesus.

את־המטפחת שהנחתי בטרואס אצל קרפוס הביאהו 13
אתך בבואך ואף את־הספרים ועל־כלם את־כתבי הקלף:

יג אֶת־הַמִּטְפַּחַת שֶׁהִנַּחְתִּי בִּטְרוֹאַס אֵצֶל קַרְפּוֹס הֲבִיאֵהוּ
אִתְּךָ בְּבוֹאֶךָ וְאַף אֶת־הַסְּפָרִים וְעַל־כֻּלָּם אֶת־כִּתְבֵי הַקְּלָף׃

13. 'eth-hamit'pachath shehinach'ti biT'ro'as 'etsel Qar'pos habi'ehu 'it'ak b'bo'eak w'aph 'eth-has'pharim w'`al-kulam 'eth-kith'bey haq'laph.

2Tim4:13 Bring with you the cloak that I left at Troas with Qarpos, when you come. And even the scrolls, about all of them the writings of parchments.

‹13› τὸν φαιλόνην ὃν ἀπέλιπον ἐν Τρῳάδι παρὰ Κάρπῳ ἐρχόμενος φέρε,
καὶ τὰ βιβλία μάλιστα τὰς μεμβράνας.

13 ton phailonēn hon apelipon en Trōadi para Karpō erchomenos phere,

The cloak which I left behind in Troas with Carpus when coming bring,

kai ta biblia malista tas membranas.

and the scrolls, especially the parchments.

אלכסנדרוס חרש הנחשת עשה לי רעות רבות 14
ישלם־לו יהוה כמעשיו:

יד אֲלֶכְסַנְדְּרוֹס חָרַשׁ הַנְּחֹשֶׁת עָשָׂה לִי רָעוֹת רַבּוֹת
יְשַׁלֶּם־לוֹ יָהוָּה כְּמַעֲשָׂיו׃

14. 'Alek'san'd'ros charash han'chsheth `asah li ra`oth rabboth y'shalem-lo Yahúwah k'ma`asayu.

2Tim4:14 Aleksanderos the coppersmith did many evils to me.
יהוה shall repay him according to his works.

‹14› Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο·
ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·

14 Alexandros ho chalkeus polla moi kaka enedeixato;

Alexander the coppersmith many to me evil things did;

apodōsei autō ho kyrios kata ta erga autou;

shall repay him YHWH according to his works;

וגם־אתה השמר־לך ממנו כי־מרה את־דברינו: 15

טו וְגַם־אַתָּה הִשָּׁמֶר־לְךָ מִמֶּנּוּ כִּי־מָרָה אֶת־דְּבָרֵינוּ׃

15. w'gam-'atah hishamer-l'ak mimenu ki-marah 'eth-d'bareynu.

2Tim4:15 And you, too, keep you away from him for he has withstood our words.

‹15› ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

15 hon kai sy phylassou, lian gar antestē tois hēmeterois logois.

whom also you watch out for, for greatly he opposed our words.

בהצטדקי בראשונה לא־היה איש לעזרני 16

כי-כלם עזבוני אל-תחשב להם לעון:

טז בְּהִצְטַדְּקִי בָרִאשׁוֹנָה לֹא־הָיָה אִישׁ לְעָזְרֵנִי
כִּי־כֻלָּם עֲזָבוּנִי אַל־תֵּחָשֵׁב לָהֶם לְעָוֺן׃

16. b'hits'tad'qi bari'shonah lo'-hayah 'ish l'`az'reni
ki-kulam `azabuni 'al-techasheb lahem l'`aon.

2Tim4:16 At my first defense there is no one to support me,
but all of them deserted me. Let it not be held against them for an iniquity.

‹16› Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι παρεγένετο,
ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη·

16 En tē̦ prōtē̦ mou apologią oudeis moi paregeneto,
In my first defense no one came to be with me
alla pantes me egkatelipon; mē autois logistheiē;
but all forsook me; not against them may it be counted;

---

17 ואדני הוא עזרני וחזקני למען תשלם על-ידי הבשורה
וישמעוה כל-הגוים ואנצל מפי אריה:

יז וַאדֹנָי הוּא עֲזָרַנִי וְחִזְּקָנִי לְמַעַן תֻּשְׁלַם עַל־יָדִי הַבְּשׂוֹרָה
וְיִשְׁמָעוּהָ כָּל־הַגּוֹיִם וָאֶנָּצֵל מִפִּי אַרְיֵה׃

17. w'Adonay hu' `azarani w'chiz'qani l'ma`an tush'lam `al-yadi hab'sorah
w'yish'ma`uah kal-hagoyim wa'enatsel mipi 'ar'yeh.

2Tim4:17 But my Adon stood with me and strengthened me,
so that through my hand the preaching might be fulfilled,
and that all the gentiles might hear. And I was rescued out of the mouth of the lion.

‹17› ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα
πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος.

17 ho de kyrios moi parestē kai enedynamōsen me,
But the Master stood with me and empowered me,
hina di' emou to kērygma plērophorēthē̦
that through me the proclamation might be fully made,
kai akousōsin panta ta ethnē, kai errysthēn ek stomatos leontos.
and might hear it all the gentiles, and I was rescued out of a lion's mouth.

---

18 ויצילני אדני מכל-מעשה רע
ויושיעני למלכותו בשמים לו הכבוד לעולמי עולמים אמן:

יח וְיַצִּילֵנִי אֲדֹנָי מִכָּל־מַעֲשֶׂה רָע
וְיוֹשִׁיעֵנִי לְמַלְכוּתוֹ בַּשָּׁמַיִם לוֹ הַכָּבוֹד לְעוֹלְמֵי עוֹלָמִים אָמֵן׃

18. w'yatsileni 'Adonay mikal-ma`aseh ra`
w'yoshi`eni l'mal'kutho bashamayim lo hakabod l'`ol'mey `olamim 'Amen.

2Tim4:18 My Adon shall rescue me from every wicked work, and shall preserve me
for His kingdom in the heavens to Him be the glory forever and ever. Amen.

‹18› ῥύσεταί με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν

αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
18 hrysetai me ho kyrios apo pantos ergou ponērou kai sōsei
shall rescue me The Master from every evil work and shall bring me safely
eis tēn basileian autou tēn epouranion; hō̧ hē doxa eis tous aiōnas tōn aiōnōn, amēn.
into His kingdom heavenly; to whom be the glory into the ages of the ages, Amen.

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19 𐤔𐤀𐤋 𐤋𐤔𐤋𐤅𐤌 𐤐𐤓𐤉𐤎𐤒𐤄 𐤅𐤏𐤒𐤉𐤋𐤎 𐤅𐤁𐤉𐤕 𐤀𐤍𐤉𐤎𐤉𐤐𐤅𐤓𐤅𐤎:
יט שְׁאַל לִשְׁלוֹם פְּרִיסְקָה וַעֲקִילַס וּבֵית אֲנִיסִיפוֹרוֹס:
19. sh'al lish'lom P'ris'qah wa`Aqilas ubeyth 'Anisiphoros.

2Tim4:19 Ask in peace Prisqah and Aqilas, and the household of Anisiphoros.

‹19› Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.
19 Aspasai Priskan kai Akylan kai ton Onēsiphorou oikon.
Greet Prisca and Aquila and Onesiphorus household.

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20 𐤀𐤓𐤎𐤈𐤅𐤎 𐤍𐤔𐤀𐤓 𐤁𐤒𐤅𐤓𐤍𐤕𐤅𐤎
𐤅𐤀𐤕־𐤈𐤓𐤅𐤐𐤉𐤌𐤅𐤎 𐤄𐤍𐤇𐤕𐤉 𐤁𐤌𐤉𐤋𐤉𐤈𐤅𐤎 𐤊𐤉 𐤇𐤋𐤄 𐤄𐤅𐤀:
כ אֲרַסְטוֹס נִשְׁאַר בְּקוֹרִנְתּוֹס
וְאֶת־טְרוֹפִימוֹס הִנַּחְתִּי בְּמִילִיטוֹס כִּי חֹלֶה הוּא:
20. 'Aras'tos nish'ar b'Qorin'tos w'eth-T'rophimos hinach'ti b'Militos ki choleh hu'.

2Tim4:20 Arastos remained at Qorintos,
but Trophimos I left behind in Militos for being sick.

‹20› Ἔραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
20 Erastos emeinen en Korinthō̧, Trophimon de apelipon en Milētō̧ asthenounta.
Erastus remained in Corinth, but Trophimus I left behind in Miletus ailing.

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21 𐤇𐤅𐤔𐤄 𐤋𐤁𐤅𐤀 𐤋𐤐𐤍𐤉 𐤄𐤎𐤕𐤉𐤅 𐤀𐤅𐤁𐤅𐤋𐤅𐤎 𐤅𐤐𐤅𐤃𐤉𐤎 𐤅𐤋𐤉𐤍𐤅𐤎
𐤅𐤒𐤋𐤅𐤃𐤉𐤄 𐤅𐤄𐤀𐤇𐤉𐤌 𐤊𐤋𐤌 𐤔𐤀𐤋𐤉𐤌 𐤋𐤔𐤋𐤅𐤌𐤊:
כא חוּשָׁה לָבוֹא לִפְנֵי הַסְּתָיו אוּבוּלוֹס וּפוּדִיס וְלִינוֹס
וּקְלוֹדְיָה וְהָאַחִים כֻּלָּם שֹׁאֲלִים לִשְׁלוֹמֶךָ:
21. chushah labo' liph'ney has'thayu 'Obulos uPhudis w'Linos
uQ'lod'Yah w'ha'achim kulam sho'alim lish'lomeak.

2Tim4:21 Be diligent to come before winter. Obulos, Phudis and Linos
and OlodeYah and the brother, all of them are asking for your peace.

‹21› Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
Ἀσπάζεταί σε Εὔβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
21 Spoudason pro cheimōnos elthein.
Make haste before winter to come
Aspazetai se Euboulos kai Poudēs kai Linos kai Klaudia kai hoi adelphoi pantes.
greets you Eubulus and Pudens and Linus and Claudia and the brothers all.

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22 𐤀𐤃𐤍𐤉𐤍𐤅 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇 𐤉𐤄𐤉 𐤏𐤌־𐤓𐤅𐤇𐤊 𐤄𐤇𐤎𐤃 𐤏𐤌𐤊𐤌 𐤀𐤌𐤍:
כב אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ יְהִי עִם־רוּחֲךָ הַחֶסֶד עִמָּכֶם אָמֵן:

22. ‘Adoneynu Yahushuà haMashiyach y’hi `im-rucheak hachesed `imakem ‘Amen.

2Tim4:22 Our Adon יהושע the Mashiyach is with your spirit.
Grace be with you. Amen.

‹22› Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ’ ὑμῶν.

22 Ho kyrios meta tou pneumatos sou. hē charis meth’ hymōn.
The Master be with your spirit. Grace be with you.

Sepher Titos (Titus)

Chapter 1

פולוס עבד אלהים ושליח יהושע המשיח לפי Tit1:1
אמונת בחירי אלהים ודעת האמת אשר לחסידות:

א פּוּלוֹס עֶבֶד אֱלֹהִים וּשְׁלִיחַ יָהוּשֻׁעַ הַמָּשִׁיחַ לְפִי
אֱמוּנַת בְּחִירֵי אֱלֹהִים וְדַעַת הָאֱמֶת אֲשֶׁר לַחֲסִידוּת:

1. Polos `ebed ‘Elohim ush’liach Yahushuà haMashiyach l’phi ‘emunath b’chirey ‘Elohim w’da`ath ha’emeth ‘asher lachasiduth.

Tit1:1 Polos (Shaul), a servant of Elohim and an apostle of יהושע the Mashiyach,
according to the faith of those chosen of Elohim and the knowledge of the truth
which is according to reverence,

‹1:1› Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ ’Ιησοῦ Χριστοῦ
κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ’ εὐσέβειαν

1 Paulos doulos theou, apostolos de Iēsou Christou
Paul a servant of Elohim and an apostle of Yahushua the Anointed One
kata pistin eklektōn theou kai epignōsin alētheias tēs
according to the faith of the chosen ones of Elohim and knowledge of truth
kat’ eusebeian
according to reverence,

עלי-תקות חיי עולם אשר לפני ימות עולם הבטיח האל 2
אשר לא יכזב:

ב עֲלֵי־תִקְוַת חַיֵּי עוֹלָם אֲשֶׁר לִפְנֵי יְמוֹת עוֹלָם הִבְטִיחַ הָאֵל
אֲשֶׁר לֹא יְכַזֵּב:

2. `aley-thiq’wath chayey `olam ‘asher liph’ney y’moth `olam hib’tiach ha’El ‘asher lo’ y’kazeb.

Tit1:2 on the hope of eternal life, which the El,
who does not lie, promised before the times of eternity,

‹2› ἐπ’ ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,

2 ep’ elpidi zōēs aiōniou, hēn epēggeilato ho apseudēs theos
based on a hope of life eternal, which promised the truthful Elohim
pro chronōn aiōniōn,
before the ages of time.

וגלה את-דברו במועדו על-ידי הקריאה המפקדה בידי 3
במצות האלהים מושיענו:

ג וְגִלָּה אֶת־דְּבָרוֹ בְּמוֹעֲדוֹ עַל־יְדֵי הַקְּרִיאָה הַמֻּפְקָדָה בְּיָדִי
בְּמִצְוַת הָאֱלֹהִים מוֹשִׁיעֵנוּ׃

3. w'gilah 'eth-d'baro b'mo`ado `al-y'dey haq'ri'ah hamuph'qadah b'yadi b'mits'wath ha'Elohim moshi`enu.

Tit1:3 but in due times manifested, even His word,
through the proclamation with which I was entrusted in my hands
according to the commandment of the Elohim our Savior,

<3> ἐφανέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι,
ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

3 ephanerōsen de kairois idiois ton logon autou en kērygmati,
But manifested in its own times His Word by proclamation,
ho episteuthēn egō kat' epitagēn tou sōtēros hēmōn theou,
which I was entrusted with according to the command of our Savior Elohim,

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אל-טיטוס בני האמתי באמונה אחת חסד ורחמים ושלום 4
מאת האלהים אבינו ואדנינו יהושע המשיח מושיענו:

ד אֶל־טִיטוֹס בְּנִי הָאֲמִתִּי בֶּאֱמוּנָה אַחַת חֶסֶד וְרַחֲמִים וְשָׁלוֹם
מֵאֵת הָאֱלֹהִים אָבִינוּ וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ מוֹשִׁיעֵנוּ׃

4. 'el-Titos b'ni ha'amiti be'emunah 'echath chesed w'rachamim w'shalom me'eth ha'Elohim 'abinu wa'Adoneynu Yahushuà haMashiyach moshi`enu.

Tit1:4 To Titos, my true child in a common faith: Grace, mercy, and peace
from the Elohim our Father and our Adon יהושע the Mashiyach our Savior.

<4> Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

4 Titō gnēsiō teknō kata koinēn pistin, charis
to Titus, my true child according to a common shared faith, grace
kai eirēnē apo theou patros kai Christou Iēsou tou sōtēros hēmōn.
and peace from Elohim the Father and the Anointed One Yahushua our Savior.

בעבור זאת הנחתיך בקריטי בעבור אשר תשלים את-החסר 5
ותמנה זקנים בכל-עיר ועיר כאשר צויתיך:

ה בַּעֲבוּר זֹאת הִנַּחְתִּיךָ בִּקְרֵיטִי בַּעֲבוּר אֲשֶׁר תַּשְׁלִים אֶת־הֶחָסֵר
וּתְמַנֶּה זְקֵנִים בְּכָל־עִיר וָעִיר כַּאֲשֶׁר צִוִּיתִיךָ׃

5. ba`abur zo'th hinach'tiak biQ'reyti ba`abur 'asher tash'lim 'eth-hechaser uth'maneh z'qenim b'kal-`ir wa`ir ka'asher tsiuithiak.

Tit1:5 For this reason I left you in Qereyti, for the reason that you should straighten out
what was left undone, and appoint elders in every city and city as I directed you,

<5> Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ
καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην,

5 Toutou charin apelipon se en Krētę̄, hina ta leiponta epidiorthōsę̄
For this cause I left you in Crete, that the things lacking you should set right
kai katastēsę̄s kata polin presbyterous, hōs egō soi dietaxamēn,
and should appoint in every city elders as I ordered you

---

6 אם-ימצא איש תם ובעל-אשה אחת ויש-לו בנים מאמינים
ואין עליהם טענת פריצות ואינם סוררים׃

ו אִם־יִמָּצֵא אִישׁ תָּם וּבַעַל־אִשָּׁה אַחַת וְיֶשׁ־לוֹ בָּנִים מַאֲמִינִים
וְאֵין עֲלֵיהֶם טַעֲנַת פְּרִיצוּת וְאֵינָם סוֹרְרִים׃

6. 'im-yimatse' 'ish tam uba`al-'ishah 'echath w'yesh-lo banim ma'aminim
w'eyn `aleyhem ta`anath p'ritsuth w'eynam sorarim.

Tit1:6 if anyone is found blameless, the husband of one wife, he has children who believe,
and any of them are not accused of immorality nor rebellion.

<6> εἴ τίς ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ,
τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

6 ei tis estin anegklētos, mias gynaikos anēr, tekna echōn pista,
if anyone is blameless, of one wife a husband, children having believing
mē en katēgoria̧ asōtias ē anypotakta.
not in accusation of debauchery or insubordination.

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7 כי-הגמון העדה צריך להיות איש תם כסכן לאלהים
לא עמד על-דעתו ולא רגזן ולא אהב יין
ולא-בעל אגרף ולא בצע רע׃

ז כִּי־הֶגְמוֹן הָעֵדָה צָרִיךְ לִהְיוֹת אִישׁ תָּם כְּסֹכֵן לֵאלֹהִים
לֹא עֹמֵד עַל־דַּעְתּוֹ וְלֹא רַגְזָן וְלֹא אֹהֵב יַיִן
וְלֹא־בַעַל אֶגְרֹף וְלֹא בֹצֵעַ בֶּצַע רָע׃

7. ki-heg'mon ha`edah tsari'k lih'yoth 'ish tam k'soken l'Elohim lo' `omed `al-da`'to
w'lo' rag'zan w'lo' 'oheb yayin w'lo'-ba`al 'eg'roph w'lo' botse`a betsa` ra`.

Tit1:7 For the overseer for a witness is necessary to be a blameless man
as the steward of Elohim, not standing on his knowledge, not hot-tempered,
not loving wine, not possessing to strike, not more greedy for filthy gain,

<7> δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη,
μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

7 dei gar ton episkopon anegklēton einai hōs theou oikonomon,
For it is necessary for the overseer to be blameless as Elohim's steward,
mē authadē, mē orgilon, mē paroinon,
not arrogant, not quick-tempered, not given to much wine,
mē plēktēn, mē aischrokerdē,
not violent, not fond of dishonest gain,

---

8 כי אם-היה מכניס אורחים ואהב טוב וצנוע וצדיק
וקדוש וכבש את-יצרו׃

ח כִּי אִם־יְהִי מַכְנִיס אֹרְחִים וְאֹהֵב טוֹב וְצָנוּעַ וְצַדִּיק
וְקָדוֹשׁ וְכֹבֵשׁ אֶת־יִצְרוֹ׃

8. ki 'im-y'hi mak'nis 'or'chim w'oheb tob w'tsanu`a
w'tsadiq w'qadosh w'kobesh 'eth-yits'ro.

Tit1:8 but be profitable to hospitality, loving what is good, sensible,
righteous, holy, conquerable to create,

‹8› ἀλλὰ φιλόξενον φιλάγαθον σώφρονα δίκαιον ὅσιον ἐγκρατῆ,

8 alla philoxenon philagathon sōphrona dikaion hosion egkratē,
but hospitable, a lover of good, sensible, just, holy, self-controlled,

---

9 ומחזיק בדבר הנאמן כפי ההוראה למען יהיה־בו כח
להזהיר בלקח הבריא ולהוכיח את־המריבים׃

ט וּמַחֲזִיק בַּדָּבָר הַנֶּאֱמָן כְּפִי הַהוֹרָאָה לְמַעַן יִהְיֶה־בּוֹ כֹחַ
לְהַזְהִיר בַּלֶּקַח הַבָּרִיא וּלְהוֹכִיחַ אֶת־הַמְּרִיבִים׃

9. umachaziq badabar hane'eman k'phi hahora'ah
l'ma`an yih'yeh-bo koach l'haz'hir baleqach habari' ul'hokiach 'eth-ham'ribim.

Tit1:9 holding to the faithful Word according to the teaching, so that he shall be able
both to encourage in sound teaching and to reprove those who oppose it.

‹9› ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ
καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

9 antechomenon tou kata tēn didachēn pistou logou, hina dynatos ȩ̄
holding to the according to the teaching faithful Word, that he may be able
kai parakalein en tȩ̄ didaskalia̧ tȩ̄ hygiainousȩ̄ kai tous antilegontas elegchein.
also to encourage by the teaching healthy and the ones opposing to expose.

---

10 כי־יש הרבה מרדים דברי הבל
ומתעי נפש ורבם מן־הנמולים׃

י כִּי־יֵשׁ הַרְבֵּה מֹרְדִים דֹּבְרֵי הֶבֶל
וּמַתְעֵי נֶפֶשׁ וְרֻבָּם מִן־הַנִּמּוֹלִים׃

10. ki-yesh har'beh mor'dim dob'rey hebel
umath'`ey naphesh w'rubbam min-hanimolim.

Tit1:10 For there are many rebellious ones with words of foolishness
and deceiving souls, especially those of the circumcision,

‹10› Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι
καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,

10 Eisin gar polloi [kai] anypotaktoi, mataiologoi
For there are many indeed opposing ones, idle talkers
kai phrenapatai, malista hoi ek tēs peritomēs,
and deceivers, especially the ones of the circumcision,

---

11 אשר סכור יסכר פיהם ההפכים בתים כלם
בהורותם דברים אשר לא־כן עקב בצע׃

יא אֲשֶׁר סָכוֹר יִסָּכֵר פִּיהֶם הַהֹפְכִים בָּתִּים כֻּלָּם
בְּהוֹרוֹתָם דְּבָרִים אֲשֶׁר לֹא־כֵן עֵקֶב בֶּצַע׃

11. 'asher sakor yisaker pihem hahoph'kim batim kulam b'horotham d'barim 'asher lo'-ken `eqeb batsa`.

Tit1:11 whose mouths are mentioned to be stopped, who overturn the whole houses, in teaching words which are not as the result of greed's sake.

‹11› οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες
ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

11 hous dei epistomizein, hoitines holous oikous anatrepousin
whom it is necessary to stop the mouths of, who entire households overturn,
didaskontes ha mē dei aischrou kerdous charin.
teaching what they ought not, dishonest gain for the sake of,

---

12 וכבר אמר אחד מהם נביאם מקרבם בני קריטי משקרים
מעולם וחיות רעות המה וגם כרשים עצלים:

יב וּכְבָר אָמַר אֶחָד מֵהֶם נְבִיאָם מִקִּרְבָּם בְּנֵי קְרֵיטִי מְשַׁקְּרִים
מֵעוֹלָם וְחַיּוֹת רָעוֹת הֵמָּה וְגַם כְּרֵשִׂים עֲצֵלִים׃

12. uk'bar 'amar 'echad mehem n'bi'am miqir'bam b'ney Q'reyti m'shaq'rim me`olam w'chayoth ra`oth hemah w'gam k'resim `atselim.

Tit1:12 And already one of them, a prophet from among them, said, the sons of Qereyti are always liars and they are evil beasts and also lazy gluttons.

‹12› εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης,
Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

12 eipen tis ex autōn idios autōn prophētēs,
said a certain one of them, own of their a prophet,
Krētes aei pseustai, kaka thēria, gasteres argai.
Cretans are always liars, wicked beasts, lazy gluttons,

---

13 והעדות הזאת אמת ובעבור-כן תוכיחם תוכחה קשה
למען יהיו בריאים באמונה:

יג וְהָעֵדוּת הַזֹּאת אֱמֶת וּבַעֲבוּר־כֵּן תּוֹכִיחֵם תּוֹכֵחָה קָשָׁה
לְמַעַן יִהְיוּ בְרִיאִים בָּאֱמוּנָה׃

13. w'ha`eduth hazo'th 'emeth uba`abur-ken tokichem tokechah qashah l'ma`an yih'yu b'ri'im ba'emunah.

Tit1:13 This testimony is true. For that reason, rebuke them with difficult reproach so that they may be sound in the faith,

‹13› ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως,
ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

13 hē martyria hautē estin alēthēs.
this testimony is true.
di' hēn aitian elegche autous apotomōs, hina hygiainōsin en tę pistei,

For which cause reprove them severely, that they may be healthy in the faith,

---

14 ולא ישימו לב אל-הגדות היהודים
ואל-מצות האנשים הסרים מן-האמת:

יד וְלֹא יָשִׂימוּ לֵב אֶל־הַגָּדוֹת הַיְּהוּדִים
וְאֶל־מִצְוֹת הָאֲנָשִׁים הַסָּרִים מִן־הָאֱמֶת׃

14. w'lo' yasimu leb 'el-hagadoth haYahudim
w'el-mits'oth ha'anashim hasarim min-ha'emeth.

Tit1:14 not putting heart to the fables of the Yahudim
and to the commandments of men who turn aside from the truth.

‹14› μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.

14 mē prosechontes Ioudaikois mythois
not paying attention to Jewish myths

kai entolais anthrōpōn apostrephomenōn tēn alētheian.
and commandments of men turning away from the truth.

---

15 הכל טהור לטהורים אבל לנטמאים ולחסרי אמונה
אין-דבר טהור כי נטמאה דעתם ורוחם:

טו הַכֹּל טָהוֹר לַטְּהוֹרִים אֲבָל לַנִּטְמְאִים וּלְחַסְרֵי אֱמוּנָה
אֵין־דָּבָר טָהוֹר כִּי נִטְמְאָה דַּעְתָּם וְרוּחָם׃

15. hakol tahor lat'horim 'abal lanit'm'im ul'chas'rey 'emunah
'eyn-dabar tahor ki nit'm'ah da`'tam w'ruachm.

Tit1:15 Everything is pure for the pure, but for them who are defiled and for lack of faith,
nothing is pure, but both their knowledge and their conscience are defiled.

‹15› πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις
καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

15 panta kathara tois katharois; tois de memiammenois
All things are pure to the pure; but to the ones having been defiled

kai apistois ouden katharon,
and unbelieving ones nothing is pure,

alla memiantai autōn kai ho nous kai hē syneidēsis.
but has been defiled both their mind and their conscience.

---

16 אמרים המה ידענו את-האלהים ובמעשיהם כפרים בו
כי מתעבים וממרים הם ולא-יצלחו לכל-מעשה טוב:

טז אֹמְרִים הֵמָּה יָדַעְנוּ אֶת־הָאֱלֹהִים וּבְמַעֲשֵׂיהֶם כּוֹפְרִים בּוֹ
כִּי מְתֹעָבִים וּמַמְרִים הֵם וְלֹא־יִצְלְחוּ לְכָל־מַעֲשֶׂה טוֹב׃

16. 'om'rim hemah yada`'nu 'eth-ha'Elohim ub'ma`aseyhem koph'rim bo
ki m'tho`abim umam'rim hem w'lo'-yits'l'chu l'kal-ma`aseh tob.

Tit1:16 They profess to know the Elohim, but by their works they deny Him,
because they despise and disobey and it is worthless for any good work.

‹16› θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες
καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

16 theon homologousin eidenai, tois de ergois arnountai,
Elohim they profess to know but by their works they deny Him

bdelyktoi ontes kai apeitheis kai pros pan ergon agathon adokimoi.
being detestable and disobedient and as to every good work unfit.

Chapter 2

:ואתה דבר את־הנאה ללקח הבריא Tit2:1

א וְאַתָּה דַּבֵּר אֶת־הַנָּאֶה לַלֶּקַח הַבָּרִיא:

1. w'atah daber 'eth-hana'eh laleqach habari'.

Tit2:1 But as for you, speak the things which are fitting for sound teaching.

‹2:1› Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ.

1 Sy de lalei ha prepei tę̄ hygiainousę̄ didaskalią.
But you, speak the things which are suitable to healthy teaching.

---

2 הזקנים יהיו משלים ברוחם ומכבדים וצנועים
ובריאים באמונה ובאהבה ובסבלנות:

ב הַזְּקֵנִים יִהְיוּ מְשֻׁלִּים בְּרוּחָם וּמְכֻבָּדִים וּצְנוּעִים
וּבְרִיאִים בָּאֱמוּנָה וּבָאַהֲבָה וּבַסַּבְלָנוּת:

**2. haz'qenim yih'yu msh'lim b'rucham um'kubadim uts'nu`im
ub'ri'im ba'emunah uba'ahabah ubasab'lanuth.**

Tit2:2 the elders shall be filled with their spirits, respectable, sensible,
sound in faith, in love, in endurance.

‹2› πρεσβύτας νηφαλίους εἶναι, σεμνούς, σώφρονας,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·

2 presbytas nēphalious einai, semnous, sōphronas,
Aged men need to be temperate, respectable, sensible,

hygiainontas tę̄ pistei, tę̄ agapę̄, tę̄ hypomonę̄;
being healthy in the faith, in love, in endurance;

---

3 וכן הזקנות תהי דרכן כאשר נאוה
לקדש לא תהיינה מוציאות דבה רעה
ולא נתנות לסבוא־יין כי אם־מלמדות טוב:

ג וְכֵן הַזְּקֵנוֹת תְּהִי דַרְכָּן כַּאֲשֶׁר נָאֲוָה
לַקֹּדֶשׁ לֹא תִהְיֶינָה מוֹצִיאוֹת דִּבָּה רָעָה
וְלֹא נְתֻנוֹת לִסְבוֹא־יַיִן כִּי אִם־מְלַמְּדוֹת טוֹב:

**3. w'ken haz'qenoth t'hi dar'kan ka'asher na'awah laqodesh lo' thih'yeynah
motsi'oth dibah ra`ah w'lo' n'thunoth lis'bo'-yayin ki 'im-m'lam'doth tob.**

Tit2:3 And the old women likewise are to be in behavior when it is necessary to sanctify,
there shall be no evil malicious slanderers nor given to much wine

but the teachers of what is good,

<3> πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς,
μὴ διαβόλους μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους,

3 presbytidas hōsautōs en katastēmati hieroprepeis,
aged women similarly in behavior as befits holiness,
mē diabolous mē oinō pollō dedoulōmenas, kalodidaskalous,
not slanderers nor to wine much having been enslaved, teachers of good,

---

4 ומישרות את-הצעירות לאהב את-בעליהן
ולאהב את-בניהן:

ד וּמְיַשְּׁרוֹת אֶת־הַצְּעִירוֹת לֶאֱהֹב אֶת־בַּעֲלֵיהֶן
וְלֶאֱהֹב אֶת־בְּנֵיהֶן׃

4. um'yash'roth 'eth-hats'`iroth le'ehob 'eth-ba`aleyhen w'le'ehob 'eth-b'neyhen.

Tit2:4 and they may straighten the young women to love their husbands,
to love their children,

<4> ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους

4 hina sōphronizōsin tas neas philandrous einai,
that they may encourage the young women to be lovers of their husbands,
philoteknous
lovers of their children,

---

5 ולהיות צנועות וטהורות צופיות הליכות ביתן וטובות
ונכנעות לפני בעליהן למען אשר לא-יחלל דבר האלהים:

ה וְלִהְיוֹת צְנוּעוֹת וּטְהוֹרוֹת צוֹפִיּוֹת הֲלִיכוֹת בֵּיתָן וְטֹבוֹת
וְנִכְנָעוֹת לִפְנֵי בַעֲלֵיהֶן לְמַעַן אֲשֶׁר לֹא־יְחֻלַּל דְּבַר הָאֱלֹהִים׃

**5. w'lih'yoth ts'nu`oth ut'horoth tsophioth halikoth beythan w'toboth
w'nik'na`oth liph'ney ba`aleyhen l'ma`an 'asher lo'-y'chulal d'bar ha'Elohim.**

Tit2:5 to be sensible, blameless, observe the manners of purity at home, good,
subject to the presence of their own husbands,
in order that the Word of the Elohim shall not be blasphemed.

<5> σώφρονας ἁγνὰς οἰκουργοὺς ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν,
ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

5 sōphronas hagnas oikourgous agathas, hypotassomenas tois idiois andrasin,
sensible, pure, workers at home, good, being subject to their own husbands,
hina mē ho logos tou theou blasphēmētai.
lest the Word of the Elohim be evil spoken of.

---

6 ככה תזהיר גם את-הבחורים שיהיו צנועים:

ו כָּכָה תַּזְהִיר גַּם אֶת־הַבַּחוּרִים שֶׁיִּהְיוּ צְנוּעִים׃

6. kakah taz'hir gam 'eth-habachurim sheyih'yu ts'nu`im.

Tit2:6 Likewise also encourage the young men to be sensible.

<6> τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν

6 tous neōterous hōsautōs parakalei sōphronein
The younger men similarly exhort to be sensible

---

7 ובכל-דבר היה אתה למופת במעשים טובים
בהוראה צרופה ונהדרה:

ז וּבְכָל־דָּבָר הֱיֵה אַתָּה לְמוֹפֵת בְּמַעֲשִׂים טוֹבִים
בְּהוֹרָאָה צְרוּפָה וְנֶהְדָּרָה׃

**7. ub'kal-dabar heyeh 'atah l'mopheth b'ma`asim tobim
b'hora'ah ts'ruphah w'neh'darah.**

Tit2:7 Show yourself a pattern of good works in all things,
in teaching integrity and seriousness,

‹7› περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων,
ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,

7 peri panta, seauton parechomenos typon kalōn ergōn,
about all things, showing yourself a model of good works,

en tę didaskalią aphthorian, semnotēta,
in the teaching show integrity, seriousness,

---

8 ובדבר בריא שאין-בו מום למען יבוש המתקוממ
ולא ימצא לדבר עליכם רע:

ח וּבְדָבָר בָּרִיא שֶׁאֵין־בּוֹ מוּם לְמַעַן יֵבוֹשׁ הַמִּתְקוֹמֵם
וְלֹא יִמְצָא לְדַבֵּר עֲלֵיכֶם רָע׃

**8. ub'dabar bari' she'eyn-bo mum l'ma`an yebosh hamith'qomem
w'lo' yim'tsa' l'daber `aleykem ra`.**

Tit2:8 and in a soundness of speech that has no defect, so that he who rebels against us
is put to shame, and finding no evil to say about you.

‹8› λόγον ὑγιῆ ἀκατάγνωστον,
ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

8 logon hygiē akatagnōston, hina ho ex enantias
healthy speech beyond reproach, that the one of the opposing side

entrapę mēden echōn legein peri hēmōn phaulon.
may be shamed nothing having to say about us bad.

---

9 העבדים יכנעו לאדניהם ויתרצו להם לכל-דבר
ולא ימרו את-דבריהם:

ט הָעֲבָדִים יִכָּנְעוּ לַאֲדֹנֵיהֶם וְיִתְרַצּוּ לָהֶם לְכָל־דָּבָר
וְלֹא יַמְרוּ אֶת־דִּבְרֵיהֶם׃

**9. ha`abadim yikan'`u la'adoneyhem w'yith'ratsu lahem l'kal-dabar
w'lo' yam'ru 'eth-dib'reyhem.**

Tit2:9 The servants shall surrender to their own masters and to be well-pleasing
to them in everything and not argumentative with their words,

‹9› δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν,

εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,
9 doulous idiois despotais hypotassesthai en pasin,
Servants to their own masters need to be subject in everything,
euarestous einai, mē antilegontas,
to be well-pleasing, not talking back,

---

10 ולא-ימעלו מעל כי אם-יראו כל-אמונה טובה
למען יפארו בכל את-לקח אלהים מושיענו:
י וְלֹא־יִמְעֲלוּ מַעַל כִּי אִם־יַרְאוּ כָּל־אֱמוּנָה טוֹבָה
לְמַעַן יְפָאֲרוּ בַכֹּל אֶת־לֶקַח אֱלֹהִים מוֹשִׁיעֵנוּ׃
10. w'lo'-yim'`alu ma`al ki 'im-yar'u kal-'emunah tobah
l'ma`an y'pha'aru bakol 'eth-leqach 'Elohim moshi`enu.

Tit2:10 not rising above, but showing all good faith
so that they may adorn the teaching of Elohim our Savior in all things.

‹10› μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν,
ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.
10 mē nosphizomenous, alla pasan pistin endeiknymenous agathēn,
not pilfering, but all fidelity demonstrating good,
hina tēn didaskalian tēn tou sōtēros hēmōn theou kosmōsin en pasin.
that the teaching of our Savior, Elohim, they may adorn in all things.

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11 כי הופיע חסד אלהים להושיע את-כל-בני האדם:
יא כִּי הוֹפִיעַ חֶסֶד אֱלֹהִים לְהוֹשִׁיעַ אֶת־כָּל־בְּנֵי הָאָדָם׃
11. ki hophi`a chesed 'Elohim l'hoshi`a 'eth-kal-b'ney ha'adam.

Tit2:11 For the grace of Elohim has appeared to save all the sons of men,

‹11› Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις
11 Epephanē gar hē charis tou theou sōtērios pasin anthrōpois
appeared for the grace of Elohim that which brings salvation to all men,

---

12 ולהדריך אתנו למען נתעב הרשע ותאות העולם
ונתהלך בעולם הזה בצניעות ובצדק ובחסידות:
יב וּלְהַדְרִיךְ אֹתָנוּ לְמַעַן נְתַעֵב הָרֶשַׁע וְתַאֲוֹת הָעוֹלָם
וְנִתְהַלֵּךְ בָּעוֹלָם הַזֶּה בִּצְנִיעוּת וּבְצֶדֶק וּבַחֲסִידוּת׃
12. ul'had'ri'k 'othanu l'ma`an n'tha`eb haresha` w'tha'aoth ha`olam
w'nith'hale'k ba`olam hazeh bits'ni`uth ub'tsedeq ubachasiduth.

Tit2:12 and to instruct us that we renounce wickedness and worldly lusts
and live sensibly, righteously and reverenly in the present age,

‹12› παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας
σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,
12 paideuousa hēmas, hina arnēsamenoi tēn asebeian kai tas kosmikas epithymias
instructing us that having denied the reverence and worldly desires,
sōphronōs kai dikaiōs kai eusebōs zēsōmen en tō̢ nyn aiōni,

sensibly and righteously and reverently we should live in the present age,

---

13 ונחכה לתקוה המאשרת ולהופעת כבוד אלהינו הגדול
ומושיענו יהושע המשיח:

יג וּנְחַכֶּה לַתִּקְוָה הַמְאֻשֶּׁרֶת וּלְהוֹפָעַת כְּבוֹד אֱלֹהֵינוּ הַגָּדוֹל
וּמוֹשִׁיעֵנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

13. un'chakeh latiq'wah ham'ashereth ul'hopha`ath k'bod 'Eloheynu hagadol umoshi`enu Yahushuà haMashiyach.

Tit2:13 and look for the blessed hope and for the appearance of the glory of our great El and our Savior, יהושע the Mashiyach,

‹13› προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης
τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

13 prosdechomenoi tēn makarian elpida kai epiphaneian tēs doxēs tou megalou theou
awaiting the blessed hope and appearing of the glory of the great El
kai sōtēros hēmōn Iēsou Christou,
and our Savior, Yahushua the Anointed One,

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14 אשר-נתן את-נפשו בעדנו לפדות אתנו מכל-עול
ולטהר לו עם סגלה הזריז במעשים טובים:

יד אֲשֶׁר־נָתַן אֶת־נַפְשׁוֹ בַּעֲדֵנוּ לִפְדּוֹת אֹתָנוּ מִכָּל־עָוֶל
וּלְטַהֵר לוֹ עַם סְגֻלָּה הַזָּרִיז בְּמַעֲשִׂים טוֹבִים:

14. 'asher-nathan 'eth-naph'sho ba`adenu liph'doth 'othanu mikal-`awel ul'taher lo `am s'gulah hazariz b'ma`asim tobim.

Tit2:14 who gave Himself for us to redeem us from all lawlessness and to purify for Himself a peculiar people, zealous of good works.

‹14› ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας
καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

14 hos edōken heauton hyper hēmōn hina lytrōsētai hēmas apo pasēs anomias
who gave Himself on behalf of us that He might redeem us from all lawlessness
kai katharisę heautō laon periousion, zēlōtēn kalōn ergōn.
and might cleanse for Himself a people as his possession, zealous of good works.

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15 אלה תדבר ותזהיר ותוכיח בחזקה ואיש אל-יבוז לך:

טו אֵלֶּה תְּדַבֵּר וְתַזְהִיר וְתוֹכִיחַ בְּחָזְקָה וְאִישׁ אַל־יָבוּז לָךְ:

15. 'eleh th'daber w'thaz'hir w'thokiach b'chaz'qah w'ish 'al-yabuz l'ak.

Tit2:15 These things speak and encourage and reprove with power.
Let no one despice you.

‹15› Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς·
μηδείς σου περιφρονείτω.

15 Tauta lalei kai parakalei kai elegche meta pasēs epitagēs;
These things speak, and encourage and reprove with every command,
mēdeis sou periphroneitō.

no one you let disregard.

Chapter 3

הזכר אתם שיהיו נכנעים ושמעים לשרים Tit3:1
ולשלטונים ונכונים לכל-מעשה טוב:

א הַזְכֵּר אֹתָם שֶׁיִּהְיוּ נִכְנָעִים וְשֹׁמְעִים לַשָּׂרִים
וְלַשִּׁלְטוֹנִים וּנְכוֹנִים לְכָל־מַעֲשֶׂה טוֹב׃

1. haz'ker 'otham sheyih'yu nik'na`im w'shom'`im lasarim
w'lashil'tonim un'konim l'kal-ma`aseh tob.

Tit3:1 Remind them to be submissive and obey to rulers
and to the authorities, to be ready for every good work,

<3:1> Ὑπομίμνῃσκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν,
πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,

1 Hypomimnēske autous archais exousiais hypotassesthai, peitharchein,
Remind them to rulers, to authorities, to be subject, to be obedient,

pros pan ergon agathon hetoimous einai,
for every work good ready to be,

ולבלתי דבר רע על כל-אדם ולחדל מריב 2
ולדין לכף זכות ולהתנהג בענוה לפני כל-אדם:

ב וּלְבִלְתִּי דַּבֵּר רָע עַל כָּל־אָדָם וְלַחֲדֹל מֵרִיב
וְלָדִין לְכַף זְכוּת וּלְהִתְנַהֵג בַּעֲנָוָה לִפְנֵי כָל־אָדָם׃

2. ul'bil'ti daber ra` `al kal-'adam w'lachadol merib
w'ladin l'kaph z'kuth ul'hith'naheg ba`anawah liph'ney kal-'adam.

Tit3:2 and to do nothing with any man and to stop quarreling,
to judge to the right palm and to show by meekness before all men.

<2> μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς,
πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους.

2 mēdena blasphēmein, amachous einai,
no one to speak evil of, to be not quarrelsome,

epieikeis, pasan endeiknymenous prautēta pros pantas anthrōpous.
gentle, displaying all meekness to all men.

כי גם-אנחנו היינו מלפנים חסרי דעת וסוררים 3
ותועים ועבדים לתאות ולתשוקות שנות
ומתהלכים ברשעה וקנאה ושנואים ושנאים איש את-אחיו:

ג כִּי גַם־אֲנַחְנוּ הָיִינוּ מִלְּפָנִים חַסְרֵי דַעַת וְסוֹרְרִים
וְתוֹעִים וַעֲבָדִים לְתַאֲוֹת וְלִתְשׁוּקוֹת שֹׁנוֹת
וּמִתְהַלְּכִים בְּרִשְׁעָה וְקִנְאָה וּשְׂנוּאִים וְשֹׂנְאִים אִישׁ אֶת־אָחִיו׃

3. ki gam-'anach'nu hayinu mil'phanim chas'rey da`ath w'sorarim
w'tho`im wa`abadim l'tha'aoth w'lith'shuqoth shonoth

umith'hal'kim b'rish'`ah w'qin'ah us'nu'im w'sn'im 'ish 'eth-'achiu.

Tit3:3 For we were also formerly lacking knowledge, disobedient, led astray, enslaved to various lusts and to pleasures for years, walking in malice and envy, being hateful, one hating his brother.

‹3› Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι,
δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις,
ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

3 Ēmen gar pote kai hēmeis anoētoi, apeitheis, planōmenoi,
were for once also we foolish, disobedient, being led astray,
douleuontes epithymiais kai hēdonais poikilais, en kakią
being slaves lusts and pleasure to various, in malice
kai phthonō diagontes, stygētoi, misountes allēlous.
and envy spending our lives, hated, hating one another.

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4 אמנם כאשר נגלה נעם אלהים מושיענו ואהבתו את-האדם:

ד אָמְנָם כַּאֲשֶׁר נִגְלָה נֹעַם אֱלֹהִים מוֹשִׁיעֵנוּ וְאַהֲבָתוֹ אֶת־הָאָדָם׃

4. 'am'nam ka'asher nig'lah no`am 'Elohim moshi`enu w'ahabatho 'eth-ha'adam.

Tit3:4 But when the kindness of Elohim our Savior and His love toward man appeared,

‹4› ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

4 hote de hē chrēstotēs kai hē philanthrōpia epephanē tou sōtēros hēmōn theou,
But when the kindness and the love to man appeared of our Savior Elohim,

---

5 לא בגלל מעשי הצדקה אשר עשינו הושיע אתנו
כי אם-בחסדו על-ידי טבילת הלידה החדשה
וחדוש רוח הקדש:

ה לֹא בִגְלַל מַעֲשֵׂי הַצְּדָקָה אֲשֶׁר עָשִׂינוּ הוֹשִׁיעַ אֹתָנוּ
כִּי אִם־בְּחַסְדּוֹ עַל־יְדֵי טְבִילַת הַלֵּידָה הַחֲדָשָׁה
וְחִדּוּשׁ רוּחַ הַקֹּדֶשׁ׃

5. lo' big'lal ma`asey hats'daqah 'asher `asinu hoshi`a 'othanu
ki 'im-b'chas'do `al-y'dey t'bilath halidah hachadashah w'chidush Ruach haQodesh.

Tit3:5 Not because the works of righteousness, which we have done, but according to His mercy He saved us, through the washing of the new birth and renovation given to us by the Holy Spirit,

‹5› οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος
ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

5 ouk ex ergōn tōn en dikaiosynę ha epoiēsamen hēmeis
Not by works in righteousness which did we
alla kata to autou eleos esōsen hēmas dia loutrou paliggenesias
but according to His mercy He saved us through the washing of regeneration
kai anakainōseōs pneumatos hagiou,
and renewing of the Holy Spirit,

---

6 אשר שפך עלינו למכביר על-ידי ישוע המשיח מושיענו:

ו אֲשֶׁר שָׁפַךְ עָלֵינוּ לְמַכְבִּיר עַל־יְדֵי יָהוּשֻׁעַ הַמָּשִׁיחַ מוֹשִׁיעֵנוּ׃

6. 'asher shapha'k `aleynu l'mak'bir `al-y'dey Yahushuà haMashiyach moshi`enu.

Tit3:6 which He poured out upon us abundantly
through יהושע the Mashiyach our Savior,

‹6› οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ 'Ιησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

6 hou execheen eph' hēmas plousiōs
which He poured out on us richly
dia Iēsou Christou tou sōtēros hēmōn,
through Yahushua the Anointed One, our Savior,

---

7 למען נצדק בחסדו ונירש לפי התקוה את־חיי העולמים׃

ז לְמַעַן נִצְדַּק בְּחַסְדּוֹ וְנִירַשׁ לְפִי הַתִּקְוָה אֶת־חַיֵּי הָעוֹלָמִים׃

7. l'ma`an nits'daq b'chas'do w'nirash l'phi hatiq'wah 'eth-chayey ha`olamim.

Tit3:7 so that having been justified by His grace we should become heirs
according to the hope of eternal life.

‹7› ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν
κατ' ἐλπίδα ζωῆς αἰωνίου.

7 hina dikaiōthentes tę ekeinou chariti klēronomoi genēthōmen
that having been justified by that one's grace, we might become heirs
kat' elpida zōēs aiōniou.
according to the hope of life eternal.

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8 אמת הדבר ורצה אני שתקים את־אלה למען
אשר ישקדו המאמינים באלהים לעסק במעשים טובים
כי טוב לעשות כאלה ומועיל לאדם׃

ח אֱמֶת הַדָּבָר וְרֹצֶה אֲנִי שֶׁתְּקַיֵּם אֶת־אֵלֶּה לְמַעַן
אֲשֶׁר יִשְׁקְדוּ הַמַּאֲמִינִים בֵּאלֹהִים לַעֲסֹק בְּמַעֲשִׂים טוֹבִים
כִּי טוֹב לַעֲשׂוֹת כָּאֵלֶּה וּמוֹעִיל לָאָדָם׃

**8. 'emeth hadabar w'rotseh 'ani shet'qayem 'eth-'eleh
l'ma`an 'asher yish'q'du hama'aminim b'Elohim la`asoq b'ma`asim tobim
ki tob la`asoth ka'eleh umo`il la'adam.**

Tit3:8 Faithful is the Word, and I want you to affirm these things,
so that those who have believed in Elohim endeavor to engage in good deeds
because it is good to do such and profitable to men.

‹8› Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι,
ἵνα φροντίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες θεῷ·
ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

8 Pistos ho logos; kai peri toutōn boulomai se
Trustworthy is the Word; and concerning these things I counsel you
diabebaiousthai, hina phrontizōsin kalōn ergōn
to strongly affirm them that may take thought good works
proistasthai hoi pepisteukotes theǭ;

to be involved with the ones having believing Elohim;

tauta estin kala kai ōphelima tois anthrōpois.

these things are good and profitable to men

---

9 אבל תרחק מן-השאלות התפלות ומלמודי תולדות וממדנים
וריבות בדבר החקים כי-אין בהן מועיל והבל הנה:

ט אֲבָל תִּרְחַק מִן־הַשְּׁאֵלוֹת הַתְּפֵלוֹת וּמִלִּמּוּדֵי תוֹלָדוֹת וּמִמְּדָנִים
וְרִיבוֹת בִּדְבַר הַחֻקִּים כִּי־אֵין בָּהֶן מוֹעִיל וְהֶבֶל הֵנָּה׃

9. ‘abal tir’chaq min-hash’eloth hat’pheloth umilimudey tholadoth umim’danim w’riboth bid’bar hachuqim ki-‘eyn bahen mo`il w’hebel henah.

Tit3:9 But keep away from the foolish questions and from history studies
and from the quarrels and disputes about the Law,
for they are unprofitable and futile here.

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις
καὶ μάχας νομικὰς περιΐστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

9 mōras de zētēseis kai genealogias kai ereis

But foolish controversies and genealogies and quarrels

kai machas nomikas periistaso; eisin gar anōpheleis kai mataioi.

and fights about the law avoid; for they are unprofitable and futile.

---

10 ואיש החולק על-האמונה אם-הוכח פעם ושתים שטה מעליו:

י וְאִישׁ הַחוֹלֵק עַל־הָאֱמוּנָה אִם־הוּכַח פַּעַם וּשְׁתַּיִם שְׁטֵה מֵעָלָיו׃

10. w’ish hacholeq `al-ha’emunah ‘im-hukach pa`am ush’tayim s’teh me`alayu.

Tit3:10 And the man who disputes about the belief after he was once proven
and a second to reject about it,

<10> αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,

10 hairetikon anthrōpon meta mian kai deuteran nouthesian paraitou,

A divisive man after one and a second warning avoid,

---

11 ודע כי-איש כזה הפכפך הוא וחוטא כמרשיע את-נפשו:

יא וְדַע כִּי־אִישׁ כָּזֶה הֲפַכְפַּךְ הוּא וְחוֹטֵא כְּמַרְשִׁיעַ אֶת־נַפְשׁוֹ׃

11. w’da` ki-‘ish kazeh haphak’pa’k hu’ w’chote’ k’mar’shi`a ‘eth-naph’sho.

Tit3:11 knowing that the man that is such a one is perverted,
and sins, as is condemned himself.

<11> εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

11 eidōs hoti exestraptai ho toioutos kai hamartanei ōn autokatakritos.

knowing that has been perverted such a man and sins, being self-condemned.

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12 בשלחי אליך את-ארטמס או את-טוכיקוס תמהר לבוא
אלי לנקפלים כי-גמרתי בלבי לשבת שם בימי הסתיו:

יב בְּשָׁלְחִי אֵלֶיךָ אֶת־אַרְטְמָס אוֹ אֶת־טוּכִיקוֹס תְּמַהֵר לָבוֹא
אֵלַי לְנִקָפֹּלִיס כִּי־גָמַרְתִּי בְלִבִּי לָשֶׁבֶת שָׁם בִּימֵי הַסְּתָיו׃

12. b'shal'chi 'eleyak 'eth-'Ar't'mas 'o 'eth-Tukiqos t'maher labo' 'elay l'Niqapolis ki-gamar'ti b'libi lashebeth sham bimey has'thayu.

Tit3:12 When I shall send Artemas to you or Tukiqos, hasten to come to me
at Niqapolis, for I have purposed in my heart to spend in the days of the winter there.

‹12› Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρός με
εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

12 Hotan pempsō Arteman pros se ē Tychikon, spoudason elthein pros me
When I shall send Artemas to you or Tychichus, make haste to come to me
eis Nikopolin, ekei gar kekrika paracheimasai.
in Nicopolis, for there I have decided to spend the winter.

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13 𐤔𐤒𐤃 𐤋𐤔𐤋𐤇 𐤀𐤕-𐤆𐤉𐤍𐤎 𐤁𐤏𐤋 𐤄𐤕𐤅𐤓𐤄
𐤅𐤀𐤕-𐤀𐤐𐤅𐤋𐤅𐤎 𐤋𐤌𐤏𐤍 𐤋𐤀-𐤉𐤇𐤎𐤓𐤅 𐤃𐤁𐤓 𐤋𐤃𐤓𐤊𐤌:

יג שְׁקֹד לְשַׁלֵּחַ אֶת־זֵינָס בַּעַל הַתּוֹרָה
וְאֶת־אַפּוֹלוֹס לְמַעַן לֹא־יַחְסְרוּ דָבָר לְדַרְכָּם׃

13. sh'qod l'shaleach 'eth-Zeynas ba`al haTorah w'eth-'Appolos l'ma`an lo'-yach's'ru dabar l'dar'kam.

Tit3:13 Be diligent to send Zeynas the law possessor and Appolos
on their journey, so that nothing is lacking among them.

‹13› Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον,
ἵνα μηδὲν αὐτοῖς λείπῃ.

13 Zēnan ton nomikon kai Apollōn spoudaiōs propempson,
Zenas the lawyer and Apollos eagerly send forth,
hina mēden autois leipȩ̄.
that nothing may be lacking for them.

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14 𐤅𐤉𐤋𐤌𐤃𐤅 𐤂𐤌-𐤀𐤍𐤔𐤉 𐤏𐤃𐤕𐤍𐤅 𐤋𐤏𐤎𐤒 𐤁𐤌𐤏𐤔𐤉𐤌 𐤈𐤅𐤁𐤉𐤌 𐤋𐤏𐤆𐤓
𐤁𐤊𐤋-𐤌𐤇𐤎𐤅𐤓 𐤐𐤍-𐤉𐤄𐤉𐤅 𐤁𐤋𐤉-𐤐𐤓𐤉:

יד וְיִלְמְדוּ גַּם־אַנְשֵׁי עֲדָתֵנוּ לַעֲסֹק בְּמַעֲשִׂים טוֹבִים לַעֲזֹר
בְּכָל־מַחְסוֹר פֶּן־יִהְיוּ בְּלִי־פֶרִי׃

14. w'yil'm'du gam-'an'shey `adathenu la`asoq b'ma`asim tobim la`azor b'kal-mach'sor pen-yih'yu b'li-pheri.

Tit3:14 Let the people also learn our testimony to deal with good works to help
for all needs, lest they shall be without fruit.

‹14› μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι
εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

14 manthanetōsan de kai hoi hēmeteroi kalōn ergōn proistasthai
Let learn and also our own people good works to be concerned about
eis tas anagkaias chreias, hina mē ōsin akarpoi.
for supplying the pressing needs, that they may not be unfruitful.

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15 𐤊𐤋 𐤀𐤔𐤓 𐤏𐤌𐤃𐤉 𐤔𐤀𐤋𐤉𐤌 𐤋𐤔𐤋𐤅𐤌𐤊 𐤔𐤀𐤋
𐤋𐤔𐤋𐤅𐤌 𐤄𐤀𐤄𐤁𐤉𐤌 𐤀𐤕𐤍𐤅 𐤁𐤀𐤌𐤅𐤍𐤄 𐤄𐤇𐤎𐤃 𐤏𐤌-𐤊𐤋𐤊𐤌 𐤀𐤌𐤍:

טו כֹּל אֲשֶׁר עִמָּדִי שֹׁאֲלִים לִשְׁלוֹמְךָ שְׁאַל
לִשְׁלוֹם הָאֹהֲבִיםאֹתָנוּ בֶּאֱמוּנָה הַחֶסֶד עִם־כֻּלְּכֶם אָמֵן׃

15. kol 'asher `imadi sho'alim lish'lomeak sh'al lish'lom ha'ohabim 'othanu be'emunah hachesed `im-kul'kem 'amen.

Tit3:15 All who are with me ask for your peace. Ask for the peace of those who love us in the faith. Grace be with you all. Amen.

‹15› Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. Ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

15 Aspazontai se hoi met' emou pantes. Aspasai tous philountas hēmas en pistei.
Greet you the ones with me all. Greet the ones loving us in the faith.

hē charis meta pantōn hymōn.
Grace be with you all.

Sepher Ivrim (Hebrews)

Chapter 1

Shavua Reading Schedule (43th sidrot) - Heb 1 - 6

Heb1:1 האלהים אשר-דבר מקדם פעמים רבות
ובפנים שנים אל-אבותינו ביד הנביאים
דבר אלינו באחרית הימים האלה ביד בנו:

א הָאֱלֹהִים אֲשֶׁר־דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת
וּבְפָנִים שֹׁנִים אֶל־אֲבֹתֵינוּ בְּיַד הַנְּבִיאִים
דִּבֶּר אֵלֵינוּ בְּאַחֲרִית הַיָּמִים הָאֵלֶּה בְּיַד בְּנוֹ׃

1. ha'Elohim 'asher-diber miqedem p'`amim rabboth ub'phanim shonim 'el-'abotheynu b'yad han'bi'im diber 'eleynu b'acharith hayamim ha'eleh b'yad b'no.

Heb1:1 The Elohim, who spoke in time past at many times and within years,
unto the fathers by the hand of the prophets, spoke to us
in these last days has spoken to us in His Son,

‹1:1› Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις

1 Polymerōs kai polytropōs palai ho theos lalēsas
In many ways and in various ways, long age the Elohim having spoken

tois patrasin en tois prophētais
to the fathers by the prophets

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2 אשר-שמו ליורש כל וגם-עשה בידו את-העולמות:

ב אֲשֶׁר־שָׂמוֹ לְיוֹרֵשׁ כֹּל וְגַם־עָשָׂה בְיָדוֹ אֶת־הָעוֹלָמוֹת׃

2. 'asher-samo l'yoresh kol w'gam-`asah b'yado 'eth-ha`olamoth.

Heb1:2 whom His name was to inherit all things, and also He made the world by His hand,

‹2› ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,
ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·

2 ep’ eschatou tōn hēmerōn toutōn elalēsen hēmin en huiō̧,
at the end of these days, He spoke to us by the son,
hon ethēken klēronomon pantōn, di’ hou kai epoiēsen tous aiōnas;
whom He appointed heir of all things, through whom also He made the ages;

---

3 והוא זהר כבודו וצלם עצמותו ונושא כל בדבר גבורתו
ואחרי טהרו אתנו בנפשו מחטאתינו ישב
לימין הגדלה במרומים:

ג וְהוּא זֹהַר כְּבוֹדוֹ וְצֶלֶם עַצְמוּתוֹ וְנוֹשֵׂא כֹל בִּדְבַר גְּבוּרָתוֹ
וְאַחֲרֵי טַהֲרוֹ אֹתָנוּ בְּנַפְשׁוֹ מֵחַטֹּאתֵינוּ יָשַׁב
לִימִין הַגְּדֻלָּה בַּמְּרוֹמִים:

3. w’hu’ zohar k’bodo w’tselem `ats’mutho w’nose’ kol bid’bar g’buratho
w’acharey taharo ‘othanu b’naph’sho mechato’theynu yashab
limin hag’dulah bam’romim.

Heb1:3 and who being the brightness of His glory and the image of His substance,
and sustains all things by the Word of His power. After He had purified of our sins
by Himself, He sat down at the right hand of the majesty on high,

<3> ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν
ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,
3 hos ōn apaugasma tēs doxēs kai charaktēr tēs hypostaseōs autou,
who, being the radiance of the glory and the representation of His essence,
pherōn te ta panta tō̧ hrēmati tēs dynameōs autou, katharismon tōn hamartiōn
and sustaining everything by the Word of His power, a purification of sins
poiēsamenos ekathisen en dexią tēs megalōsynēs en huyēlois,
having made, He sat down at the right hand of the majesty on high,

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4 ויגדל מאד מן-המלאכים כאשר השם
אשר נחלו יקר הוא מאשר להם:

ד וַיִּגְדַּל מְאֹד מִן־הַמַּלְאָכִים כַּאֲשֶׁר הַשֵּׁם
אֲשֶׁר נְחָלוֹ יָקָר הוּא מֵאֲשֶׁר לָהֶם:

4. wayig’dal m’od min-hamal’akim ka’asher hashem
‘asher n’chalo yaqar hu’ me’asher lahem.

Heb1:4 having become better very much than the messengers,
as the Name which He has inherited a more excellent than them.

<4> τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων
ὅσῳ διαφορώτερον παρ’ αὐτοὺς κεκληρονόμηκεν ὄνομα.
4 tosoutō̧ kreittōn genomenos tōn aggelōn
by so much better having become than the angels,
hosō̧ diaphorōteron par’ autous keklēronomēken onoma.
by so much more excellent than them, He has inherited a name.

---

5 כי אל-מי מן המלאכים אמר מעולם בני אתה אני היום

ילדתיך ועוד אני אהיה-לו לאב והוא יהיה-לי לבן:

ה כִּי אֶל־מִי מִן הַמַּלְאָכִים אָמַר מֵעוֹלָם בְּנִי אַתָּה אֲנִי הַיּוֹם
יְלִדְתִּיךָ וְעוֹד אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן׃

5. ki 'el-mi min hamal'akim 'amar me`olam b'ni 'atah 'ani hayom y'lid'tiak w'`od 'ani 'eh'yeh-lo l'ab w'hu' yih'yeh-li l'ben.

Heb1:5 For to which of the messengers did He ever say, You are My son, today
I have begotten You? And again, I shall be a Father to Him and He shall be a Son to Me?

‹5› Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε;
καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

5 Tini gar eipen pote tōn aggelōn,

For to which did he says ever of the angels,

Huios mou ei sy, egō sēmeron gegennēka se?

My son you are, I today have become a Father to you?

kai palin, Egō esomai autῳ eis patera, kai autos estai moi eis huion?

And again, I shall be to him a Father, and He shall be to me a Son?

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6 ובהביאו את-הבכור שנית לעולם אמר
והשתחוו-לו כל-אלהים:

ו וּבַהֲבִיאוֹ אֶת־הַבְּכוֹר שֵׁנִית לָעוֹלָם אֹמֵר
וְהִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים׃

6. ubahabi'o 'eth-hab'kor shenith la`olam 'omer w'hish'tachawu-lo kal-'Elohim.

Heb1:6 And when He again brings the firstborn into the world,
He says, And let all the messengers of Elohim bow down to Him.

‹6› ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει,
Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

6 hotan de palin eisagagῃ ton prōtotokon eis tēn oikoumenēn, legei,

When and again He brings the first-born into the world, He says,

Kai proskynēsatōsan autῳ pantes aggeloi theou.

And let worship Him all the angels of Elohim.

---

7 הן למלאכים הוא אמר עשה
מלאכיו רוחות משרתיו אש להט:

ז הֵן לַמַּלְאָכִים הוּא אֹמֵר עֹשֶׂה
מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃

7. hen lamal'akim hu' 'omer `oseh mal'akayu ruchoth m'sharathayu 'esh lohet.

Heb1:7 They of the messengers He says, Who makes His messengers spirits,
and His servants a flame of fire.

‹7› καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,

7 kai pros men tous aggelous legei, Ho poiōn tous aggelous autou pneumata

And to the angels He says the One making His angels winds

kai tous leitourgous autou pyros phloga,
and His servants a flame of fire,

𐤅𐤋𐤁𐤍 𐤀𐤌𐤓 𐤊𐤎𐤀𐤊 𐤀𐤋𐤄𐤉𐤌 𐤏𐤅𐤋𐤌 8
𐤅𐤏𐤃 𐤔𐤁𐤈 𐤌𐤉𐤔𐤓 𐤔𐤁𐤈 𐤌𐤋𐤊𐤅𐤕𐤊:

ח וְלַבֵּן אֹמֵר כִּסְאֲךָ אֱלֹהִים עוֹלָם
וָעֶד שֵׁבֶט מִישֹׁר שֵׁבֶט מַלְכוּתֶךָ:

8. w'laben 'omer kis'aak 'Elohim `olam wa`ed shebet mishor shebet mal'kutheak.

Heb1:8 But to the Son, He says, Your throne, O Elohim, is for ever and ever,
and the scepter of straightness is the scepter of His kingdom.

‹8› πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος,
καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

8 pros de ton huion, Ho thronos sou ho theos eis ton aiōna tou aiōnos,
And to the Son, Your throne O Elohim is to the age of the age,
kai hē hrabdos tēs euthytētos hrabdos tēs basileias sou.
and the scepter of the righteous is the scepter of Your kingdom.

𐤀𐤄𐤁𐤕 𐤑𐤃𐤒 𐤅𐤕𐤔𐤍𐤀 𐤓𐤔𐤏 𐤏𐤋-𐤊𐤍 𐤌𐤔𐤇𐤊 𐤀𐤋𐤄𐤉𐤌 9
𐤀𐤋𐤄𐤉𐤊 𐤔𐤌𐤍 𐤔𐤔𐤅𐤍 𐤌𐤇𐤁𐤓𐤉𐤊:

ט אָהַבְתָּ צֶּדֶק וַתִּשְׂנָא רֶשַׁע עַל־כֵּן מְשָׁחֲךָ אֱלֹהִים
אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ:

9. 'ahab'at tsedeq watis'na' resha` `al-ken m'shachaak 'Elohim 'Eloheyak shemen sason mechabereyak.

Heb1:9 You have loved righteousness and hated lawlessness. Therefore Elohim,
your El, has anointed you with the oil of gladness above your companions.

‹9› ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε
ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

9 ēgapēsas dikaiosynēn kai emisēsas anomian;
You loved righteousness and hated lawlessness.
dia touto echrisen se ho theos ho theos sou
On account of this anointed you Elohim, your El,
elaion agalliaseōs para tous metochous sou.
with the oil of gladness more than your companions.

𐤅𐤀𐤌𐤓 𐤀𐤕𐤄 𐤀𐤃𐤍𐤉 𐤋𐤐𐤍𐤉𐤌 𐤄𐤀𐤓𐤑 𐤉𐤎𐤃𐤕 𐤅𐤌𐤏𐤔𐤄 𐤉𐤃𐤉𐤊 𐤔𐤌𐤉𐤌: 10

י וְאֹמֵר אַתָּה אֲדֹנָי לְפָנִים הָאָרֶץ יָסַדְתָּ וּמַעֲשֵׂה יָדֶיךָ שָׁמָיִם:

10. w'omer 'atah 'Adonay l'phanim ha'arets yasad'at uma`aseh yadeyak shamayim.

Heb1:10 And said, You, my Adon, founded the earth in the beginning,
and the heavens are the works of Your hands.

‹10› καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

10 kai, Sy kat' archas, kyrie, tēn gēn ethemeliōsas,

And, you, in the beginning, Master of the earth laid the foundation,
kai erga tōn cheirōn sou eisin hoi ouranoi;
and the works of Your hands are the heavens.

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11 המה יאבדו ואתה תעמד וכלם כבגד יבלו:
יא הֵמָּה יֹאבֵדוּ וְאַתָּה תַעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ:
11. hemah yo'bedu w'atah tha`amod w'kulam kabeged yib'lu.

Heb1:11 They shall perish, but You remain. And they all grow old like a garment,

‹11› αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
11 autoi apolountai, sy de diameneis, kai pantes hōs himation palaiōthēsontai,
They shall perish, but You remain, and all as a garment shall grow old,

---

12 כלבוש תחליפם ויחלפו ואתה הוא ושנותיך לא יתמו:
יב כַּלְּבוּשׁ תַּחֲלִיפֵם וְיַחֲלֹפוּ וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ:
12. kal'bush tachaliphem w'yachalophu w'atah hu' ush'notheyak lo' yitamu.

Heb1:12 and like a mantle you shall fold them up, and they shall be changed.
But You are the same, and Your years shall not fail.

‹12› καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.
12 kai hōsei peribolaion helixeis autous, hōs himation kai allagēsontai;
and as a coat you shall roll up them, as a garment also they shall be changed.
sy de ho autos ei kai ta etē sou ouk ekleipsousin.
But you the same are and your years shall not come to an end.

---

13 ואל-מי מן-המלאכים אמר מעולם
שב לימיני עד-אשית איביך הדם לרגליך:
יג וְאֶל־מִי מִן־הַמַּלְאָכִים אָמַר מֵעוֹלָם
שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ:
13. w'el-mi min-hamal'akim 'amar me`olam
sheb limini `ad-'ashith 'oy'beyak hadom l'rag'leyak.

Heb1:13 And to which of the messengers did He ever say,
Sit at My right hand, until I make your enemies a footstool for Your feet?

‹13› πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε, Κάθου ἐκ δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
13 pros tina de tōn aggelōn eirēken pote, Kathou ek dexiōn mou,
To which and of the angels has He said ever, Sit at My right hand,
heōs an thō tous echthrous sou hypopodion tōn podōn sou?
until I put Your enemies as a footstool of Your feet?

---

14 הלא כלם רוחות השרת המה שלוחים לעזרה
בעד הבאים לרשת את-הישועה:
יד הֲלֹא כֻלָּם רוּחוֹת הַשָּׁרֵת הֵמָּה שְׁלוּחִים לְעֶזְרָה

בְּעַד הַבָּאִים לָרֶשֶׁת אֶת־הַיְשׁוּעָה׃

14. halo' kulam ruchoth hashareth hemah sh'luchim l'`ez'rah
b'`ad haba'im laresheth 'eth-hay'shu`ah.

Heb1:14 Are they not all of them spirits of service, sent out to help
for them who come to inherit of the salvation?

<14> οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα
διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

14 ouchi pantes eisin leitourgika pneumata eis diakonian apostellomena

Not all are ministering spirits for service being sent out

dia tous mellontas klēronomein sōtērian?

on account of the ones being about to inherit salvation?

Chapter 2

לכן עלינו לשמר מאד Heb2:1
את-אשר שמענו פן-ילוז ויאבד ממנו:

א לָכֵן עָלֵינוּ לִשְׁמֹר מְאֹד
אֶת־אֲשֶׁר שָׁמַעְנוּ פֶּן־יָלוּז וְיֹאבַד מִמֶּנּוּ׃

1. laken `aleynu lish'mor m'od 'eth-'asher shama`'nu pen-yaluz w'yo'bad mimenu.

Heb2:1 Therefore we have to pay more attention which we have heard,
Lest at any time we may drift away.

<2:1> Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν,
μήποτε παραρυῶμεν.

1 Dia touto dei perissoterōs prosechein hēmas

On account of this it is necessary for far more to pay attention us

tois akoustheisin, mēpote pararyōmen.

to the things having been heard, lest at any time we may drift away.

כי אם-הדבר הנאמר על-ידי המלאכים היה קים 2
וכל-פשע ומרי נשא את-ענשו כמשפט:

ב כִּי אִם־הַדָּבָר הַנֶּאֱמָר עַל־יְדֵי הַמַּלְאָכִים הָיָה קַיָּם
וְכָל־פֶּשַׁע וּמְרִי נָשָׂא אֶת־עָנְשׁוֹ כַּמִּשְׁפָּט׃

2. ki 'im-hadabar hane'emar `al-y'dey hamal'akim hayah qayam
w'kal-pesha` um'ri nasa' 'eth-`an'sho kamish'pat.

Heb2:2 For if the word spoken through the messengers was confirmed,
and every transgression and disobedience received his punishment as a trial,

<2> εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος
καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

2 ei gar ho di' aggelōn lalētheis logos egeneto bebaios

For if the through angels having been spoken word became firmly established

kai pasa parabasis kai parakoē elaben endikon misthapodosian,

and every transgression and disobedience received a just penalty.

3 איך נמלט אנחנו אם-לא נשים לב לתשועה גדולה
כזאת הנאמרה מתחלה בפי האדון ומקימת-לנו מאת שמעיה:

ג אֵיךְ נִמָּלֵט אֲנַחְנוּ אִם־לֹא נָשִׂים לֵב לִתְשׁוּעָה גְדוֹלָה
כָּזֹאת הַנֶּאֱמָרָה מִתְּחִלָּה בְּפִי הָאָדוֹן וּמְקֻיֶּמֶת־לָנוּ מֵאֵת שֹׁמְעֶיהָ׃

3. 'ey'k nimalet 'anach'nu 'im-lo' nasim leb lith'shu`ah g'dolah
kazo'th hane'emarah mit'chilah b'phi ha'Adon um'quyemeth-lanu me'eth shom'`eyah.

Heb2:3 how shall we escape if we do not pay attenion to such great salvation,
which at the first began to be spoken through the Adon,
it was confirmed to us by those that heard,

‹3› πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν
λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

3 pōs hēmeis ekpheuxometha tēlikautēs amelēsantes sōtērias,
How shall we escape, having neglected so important a salvation,

hētis archēn labousa laleisthai dia tou kyriou
which at first having received to be spoken through the Master

hypo tōn akousantōn eis hēmas ebebaiōthē,
by the ones having heard to us it was confirmed,

---

4 וגם-אלהים העיד עליה באתות ובמופתים
ובגבורות שנות ובמתנות רוח קדשו אשר חלק כרצונו:

ד וְגַם־אֱלֹהִים הֵעִיד עָלֶיהָ בְּאֹתוֹת וּבְמוֹפְתִים
וּבִגְבוּרוֹת שֹׁנוֹת וּבְמַתְּנוֹת רוּחַ קָדְשׁוֹ אֲשֶׁר חִלֵּק כִּרְצוֹנוֹ׃

4. w'gam-'Elohim he`id `aleyah b'othoth ub'moph'thim ubig'buroth shonoth
ub'mat'noth Ruach Qad'sho 'asher chileq kir'tsono.

Heb2:4 Elohim also testifying with them, both by signs and wonders and by various
miracles and by gifts of His Holy Spirit which are distributed according to His own will.

‹4› συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν
καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

4 synepimartyrountos tou theou sēmeiois te kai terasin kai poikilais dynamesin
testifying Elohim with both signs and wonders and various miracles

kai pneumatos hagiou merismois kata tēn autou thelēsin?
and of the Holy Spirit, with distributions according to His will?

---

5 כי לא תחת יד-המלאכים שת את-העולם הבא
אשר אנחנו מדברים בו:

ה כִּי לֹא תַּחַת יַד־הַמַּלְאָכִים שָׁת אֶת־הָעוֹלָם הַבָּא
אֲשֶׁר אֲנַחְנוּ מְדַבְּרִים בּוֹ׃

5. ki lo' tachath yad-hamal'akim shath 'eth-ha`olam haba'
'asher 'anach'nu m'dab'rim bo.

Heb2:5 For it is not under the hand of the messengers He has subjected the world to come,
concerning which we speak about it.

‹5› Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

5 Ou gar aggelois hypetaxen tēn oikoumenēn tēn mellousan,

For not to angels did He subject the world, the coming,

peri hēs laloumen.

about which we are speaking.

---

6 כי אם־כאשר העיד המעיד לאמר מה־אנוש
כי־תזכרנו ובן־אדם כי תפקדנו:

ו כִּי אִם־כַּאֲשֶׁר הֵעִיד הַמֵּעִיד לֵאמֹר מָה־אֱנוֹשׁ
כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

6. ki 'im-ka'asher he`id hame`id le'mor mah-'enosh
ki-thiz'k'renu uben-'adam ki thiph'q'denu.

Heb2:6 But somewhere the witness testified, saying, What is man, that you remember him, or the son of man, that you are concerned about him?

‹6› διεμαρτύρατο δέ πού τις λέγων, Τί ἐστιν ἄνθρωπος ὅτι μιμνῄσκῃ αὐτοῦ,
ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;

6 diemartyrato de pou tis legōn, Ti estin anthrōpos hoti mimnēskē autou,

And testified someone somewhere saying, What is man that you remember Him,

ē huios anthrōpou hoti episkeptē auton?

or the Son of a man that you are concerned about Him?

---

7 ותחסרהו מעט מאלהים וכבוד והדר תעטרהו
ותמשילהו במעשי ידיך כל שתה תחת־רגליו:

ז וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ
וַתַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַחַת־רַגְלָיו׃

7. wat'chas'rehu m'`at me'Elohim w'kabod w'hadar t'`at'rehu
watam'shilehu b'ma`asey yadeyak kol shatah thachath-rag'layu.

Heb2:7 You made Him for a little lower than the Elohim (El of all),
You have crowned Him with glory and honor, and have appointed Him
over the works of Your hands. You have put all things in subjection under His feet.

‹7› ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

7 ēlattōsas auton brachy ti par' aggelous,

You made Him lower for a short time than angels,

doxē kai timē estephanōsas auton,

with glory and honor you crowned Him,

---

8 הנה בשיתו כל תחתיו לא־השאיר דבר שלא־שת תחתיו
ועתה עדין אין אנו ראים כי־כל הושת תחתיו:

ח הִנֵּה בְּשִׁיתוֹ כֹּל תַּחְתָּיו לֹא־הִשְׁאִיר דָּבָר שֶׁלֹּא־שָׁת תַּחְתָּיו
וְעַתָּה עֲדַיִן אֵין אֲנוּ רֹאִים כִּי־כֹל הוּשַׁת תַּחְתָּיו׃

8. hinneh b'shitho kol tach'tayu lo'-hish'ir dabar shel'-shath tach'tayu
w'`atah `adayin 'eyn 'anu ro'im ki-kol hushath tach'tayu.

Heb2:8 Behold! For in that He put all in subjection under Him, He left nothing
that is not placed under Him. But now we do not yet see all things placed under Him.

‹8› πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.
ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.
νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·

8 panta hypetaxas hypokatō tōn podōn autou.
You subjected everything under His feet.
en tō̧ gar hypotaxai [autō̧] ta panta ouden aphēken autō̧ anypotakton.
While He for subjected to Him all things, He left nothing unsubjected to Him.
nyn de oupō horōmen autō̧ ta panta hypotetagmena;
But now not yet do we see to Him all things having been subjected.

---

9 אבל יהושע המחסר מעט ממלאכים אותו ראינו
מעטר בכבוד והדר מפני ענותו עד-מות למען
אשר יטעם בחסד אלהים את-המות בעד כלם:

ט אֲבָל יָהוּשֻׁעַ הַמְחֻסָּר מְעַט מִמַּלְאָכִים אוֹתוֹ רָאִינוּ
מְעֻטָּר בְּכָבוֹד וְהָדָר מִפְּנֵי עֱנוּתוֹ עַד־מָוֶת לְמַעַן
אֲשֶׁר יִטְעַם בְּחֶסֶד אֱלֹהִים אֶת־הַמָּוֶת בְּעַד כֻּלָּם׃

9. 'abal Yahushuà ham'chusar m'`at mimal'akim
'otho ra'inu m'`utar b'kabod w'hadar mip'ney `unotho `ad-maweth
l'ma`an 'asher yit'`am b'chesed 'Elohim 'eth-hamaweth b'`ad kulam.

Heb2:9 But יהושע was made for a little lower than the messengers and
we do see Him because of the suffering to death crowned with glory and honor,
so that by the grace of Elohim He might taste death for all of them.

‹9› τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν
'Ιησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον,
ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

9 ton de brachy ti par' aggelous ēlattōmenon blepomen Iēsoun
But for a short time than angels having been made lower, we see Yahushua
dia to pathēma tou thanatou doxȩ̄ kai timȩ̄ estephanōmenon,
because of the suffering of death, with glory and honor having been crowned,
hopōs chariti theou hyper pantos geusētai thanatou.
in order that by the grace of Elohim on behalf of all He might taste death.

---

10 כי-הוא אשר הכל למענו והכל על-ידו בהנחתו בנים
רבים לכבוד נאה היה לו להשלים בענוים את-שר ישועתם:

י כִּי־הוּא אֲשֶׁר הַכֹּל לְמַעֲנוֹ וְהַכֹּל עַל־יָדוֹ בְּהַנְחֹתוֹ בָּנִים
רַבִּים לְכָבוֹד נָאֶה הָיָה לוֹ לְהַשְׁלִים בְּעִנּוּיִם אֶת־שַׂר יְשׁוּעָתָם׃

10. ki-hu' 'asher hakol l'ma`ano w'hakol `al-yado b'han'chotho banim rabbim
l'kabod na'eh hayah lo l'hash'lim b'`inuyim 'eth-sar y'shu`atham.

Heb2:10 For He, who did all things for His sake and all things by His hands,
in His assumption bringing many sons to glory, was perfect to Him
to make the captain of their salvation through sufferings.

‹10› Ἔπρεπεν γὰρ αὐτῷ, δι’ ὃν τὰ πάντα καὶ δι’ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

10 Eprepen gar autō̧, di’ hon ta panta
For it was fitting for Him, on account of whom are all things
kai di’ hou ta panta, pollous huious eis doxan agagonta
and through whom are all things, many sons to glory having led,
ton archēgon tēs sōtērias autōn dia pathēmatōn teleiōsai.
the founder of their salvation through suffering to perfect.

---

11 כי גם-המקדש גם-המקדשים כלם מאחד המה
ועל-כן לא בוש מקרא להם אחים:

יא כִּי גַם־הַמְקַדֵּשׁ גַּם־הַמְקֻדָּשִׁים כֻּלָּם מֵאֶחָד הֵמָּה
וְעַל־כֵּן לֹא בוֹשׁ מִקְרֹא לָהֶם אַחִים:

11. ki gam-ham’qadesh gam-ham’qudashim kulam me’echad hemah
w’`al-ken lo’ bosh miq’ro’ lahem ‘achim.

Heb2:11 For both He who sanctifies and those who are sanctified are all of them of One. Therefore He is not ashamed to call them brothers,

‹11› ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες·
δι’ ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν

11 ho te gar hagiazōn kai hoi hagiazomenoi ex henos pantes;
The One both for sanctifying and the ones being sanctified from one all are;
di’ hēn aitian ouk epaischynetai adelphous autous kalein
on account of which reason He is not ashamed brothers to call them

---

12 לאמר אספרה שמך לאחי בתוך קהל אהללך:

יב לֵאמֹר אֲסַפְּרָה שִׁמְךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ:

12. le’mor ‘asap’rah shim’ak l’echay b’tho’k qahal ‘ahalala.

Heb2:12 saying, I shall proclaim Your name to My brothers,
in the midst of the congregation I shall sing praise to you,

‹12› λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,

12 legōn, Apaggelō to onoma sou tois adelphois mou,
saying I shall proclaim Your name to My brothers,
en mesō̧ ekklēsias hymnēsō se,
on the midst of the congregation I shall sing hymns to you,

---

13 ואומר וקויתי לו ועוד הנה אנכי
והילדים אשר נתן-לי יהוה:

יג וְאוֹמֵר וְקִוֵּיתִי לוֹ וְעוֹד הִנֵּה אָנֹכִי
וְהַיְלָדִים אֲשֶׁר נָתַן־לִי יָהוֶה:

13. w’omer w’qiueythi lo w’`od hinneh ‘anoki w’hay’ladim ‘asher nathan-li Yahúwah.

Heb2:13 and saying, I shall put My trust in Him.

And again, Behold, I and the children whom יהוה has given to Me.

‹13› καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ’ αὐτῷ,
καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ θεός.

13 kai palin, Egō esomai pepoithōs ep’ autō̧,
and again, I shall put my confidence in Him,
kai palin, Idou egō kai ta paidia ha moi edōken ho theos.
and again, Behold I and the children which to me gave the Elohim.

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14 ויען כי הילדים כלם יחדו בשר ודם אף-הוא לבש בשר
ודם כמוהם למען אשר יבטל על-ידי המות את
אשר-לו ממשלת המות הוא השטן:

יד וְיַעַן כִּי הַיְלָדִים כֻּלָּם יַחְדָּו בָּשָׂר וָדָם אַף־הוּא לָבַשׁ בָּשָׂר
וָדָם כְּמוֹהֶם לְמַעַן אֲשֶׁר יְבַטֵּל עַל־יְדֵי הַמָּוֶת אֵת
אֲשֶׁר־לוֹ מֶמְשֶׁלֶת הַמָּוֶת הוּא הַשָּׂטָן׃

14. w’ya`an ki hay’ladim kulam yach’daw basar wadam ‘aph-hu’ labash basar
wadam k’mohem l’ma`an ‘asher y’batel `al-y’dey hamaweth
‘eth ‘asher-lo mem’sheleth hamaweth hu’ hasatan.

Heb2:14 Since that the children were all of them together flesh and blood,
even He wore flesh and blood like them for the sake that through death
He might destroy him who had the power of death, that is, the satan,

‹14› ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός,
καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν
τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ’ ἔστιν τὸν διάβολον,

14 epei oun ta paidia kekoinōnēken haimatos kai sarkos,
Therefore since the children have shared in the blood and flesh,
kai autos paraplēsiōs meteschen tōn autōn, hina dia tou thanatou
and He likewise shared in the same things, that through the death
katargēsȩ̄ ton to kratos echonta tou thanatou, tout’ estin ton diabolon,
He might destroy the one having power over the death, that is the devil,

---

15 ולהתיר כל-אלה אשר מאימת המות היו נתנים
לעבדות כל-ימי חייהם:

טו וּלְהַתִּיר כָּל־אֵלֶּה אֲשֶׁר מֵאֵימַת הַמָּוֶת הָיוּ נְתֻנִים
לְעַבְדוּת כָּל־יְמֵי חַיֵּיהֶם׃

15. ul’hatir kal-‘eleh ‘asher me’eymath hamaweth hayu n’thunim
l’`ab’duth kal-y’mey chayeyhem.

Heb2:15 and to deliver all those who, through fear of the death, were subject
to slavery all the days of their lives.

‹15› καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου
διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

15 kai apallaxȩ̄ toutous, hosoi phobō̧ thanatou
and He might free these, as many as by fear of death

dia pantos tou zēn enochoi ēsan douleias.
through all their living were being subject to slavery.

---

16 :כי אמנם לא במלאכים החזיק כי אם-בזרע אברהם החזיק
טז כִּי אָמְנָם לֹא בְּמַלְאָכִים הֶחֱזִיק כִּי אִם־בְּזֶרַע אַבְרָהָם הֶחֱזִיק׃

16. ki 'am'nam lo' b'mal'akim hecheziq ki 'im-b'zera` 'Ab'raham hecheziq.

Heb2:16 For surely He does not take hold of messengers,
but He takes hold of the descendant of Abraham.

‹16› οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

16 ou gar dēpou aggelōn epilambanetai
Not for surely of angels He takes interest,
alla spermatos Abraam epilambanetai.
but of the seed of Abraham He takes interest.

---

17 על-כן צריך היה לו להדמות לאחיו
בכל-דבר למען אשר-יהיה כהן גדול רחמן
:ונאמן בעיני אלהים לכפר על-חטאת העם
יז עַל־כֵּן צָרִיךְ הָיָה לוֹ לְהִדַּמּוֹת לְאֶחָיו
בְּכָל־דָּבָר לְמַעַן אֲשֶׁר־יִהְיֶה כֹּהֵן גָּדוֹל רַחֲמָן
וְנֶאֱמָן בְּעֵינֵי אֱלֹהִים לְכַפֵּר עַל־חַטֹּאת הָעָם׃

17. `al-ken tsari'k hayah lo l'hidamoth l'echayu b'kal-dabar l'ma`an 'asher-yih'yeh kohen gadol rachaman w'ne'eman b'`in'y'ney 'Elohim l'kaper `al-chato'th ha`am.

Heb2:17 Therefore, it is necessary for Him to resemble unto His brothers in all things,
so that He might become a merciful and faithful high priest in matters
pertaining to Elohim, to make atonement for the sins of the people.

‹17› ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται
καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.

17 hothen ōpheilen kata panta tois adelphois homoiōthēnai,
For which reason He was obligated in every respect the brothers to become like,
hina eleēmōn genētai kai pistos archiereus ta
that He might become a merciful and faithful high priest in the things
pros ton theon eis to hilaskesthai tas hamartias tou laou.
pertaining to Elohim in order to make atonement for the sins of the people.

---

18 :כי באשר הוא נסה ויענה בנפשו יכל לעזר את-המתנסים
יח כִּי בַאֲשֶׁר הוּא נֻסָּה וְיֻעֲנֶּה בְּנַפְשׁוֹ יָכֹל לַעֲזֹר אֶת־הַמִּתְנַסִּים׃

18. ki ba'asher hu' nusah way'`uneh b'naph'sho yakol la`azor 'eth-hamith'nasim.

Heb2:18 For in what He has suffered being tempted in His soul,
He is able to help them that are tempted.

‹18› ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

18 en hō̧ gar peponthen autos peirastheis,
Because for He has suffered, Himself having been tested,

dynatai tois peirazomenois boēthēsai.

He is able the ones being tested to help.

Chapter 3

לכן אחי הקדושים חברים בקריאה של-מעלה הביטו Heb3:1
אל-השליח וכהן הודאתנו הגדול אל-המשיח יהושע:

א לָכֵן אַחַי הַקְּדוֹשִׁים חֲבֵרִים בַּקְּרִיאָה שֶׁל־מַעְלָה הַבִּיטוּ
אֶל־הַשָּׁלִיחַ וְכֹהֵן הוֹדָאָתֵנוּ הַגָּדוֹל אֶל־הַמָּשִׁיחַ יָהוּשֻׁעַ׃

1. laken 'achay haq'doshim chaberim baq'ri'ah shel-ma`'lah habitu 'el-haShaliach w'Kohen hoda'athenu haGadol 'el-haMashiyach Yahushuà.

Heb3:1 Therefore, holy brothers, partakers of the calling of the heaven consider to the Apostle and High Priest of our confession, to the Mashiyach יהושע,

‹3:1› Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι,
κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

1 Hothen, adelphoi hagioi, klēseōs epouraniou metochoi,

For which reason, holy brothers, calling a heavenly partners in,

katanoēsate ton apostolon kai archierea tēs homologias hēōn Iēsoun,

consider carefully the apostle and high priest of our confession, Yahushua,

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הנאמן לעשהו כמשה בכל-ביתו: 2

ב הַנֶּאֱמָן לְעֹשֵׂהוּ כְּמֹשֶׁה בְּכָל־בֵּיתוֹ׃

2. hane'eman l'`osehu k'Mosheh b'kal-beytho.

Heb3:2 who was faithful to Him who appointed Him, as Mosheh was in all His house.

‹2› πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὅλῳ] τῷ οἴκῳ αὐτοῦ.

2 piston onta tō̧ poiēsanti auton

Being faithful to the One having appointed Him,

hōs kai Mōusēs en [holō̧] tō̧ oikō̧ autou.

as also Moses was faithful in His whole house.

כי-תפארת גדולה ממשה נחל-הוא 3
כאשר בנה הבית רב כבודו מכבוד הבית:

ג כִּי־תִפְאֶרֶת גְּדוֹלָה מִמֹּשֶׁה נָחַל־הוּא
כַּאֲשֶׁר בֹּנֵה הַבַּיִת רַב כְּבוֹדוֹ מִכְּבוֹד הַבָּיִת׃

3. ki-thiph'ereth g'dolah miMosheh nachal-hu' ka'asher boneh habayith rab k'bodo mik'bod habayith.

Heb3:3 For He has been counted worthy of more glory than Mosheh, just as the One having built the house has His more honor than the honor of the house.

‹3› πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται,
καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·

3 pleionos gar houtos doxēs para Mōusēn ēxiōtai,

Of greater for this one glory than Moses has been considered worthy,

kath’ hoson pleiona timēn echei tou oikou ho kataskeuasas auton;
because more honor has the house itself the One having built it than.

---

4 כי כל-בית יש-לו בנה ובונה הכל הוא האלהים:
ד כִּי כָל־בַּיִת יֶשׁ־לוֹ בֹּנֶה וּבוֹנֵה הַכֹּל הוּא הָאֱלֹהִים׃

4. ki kal-bayith yesh-lo boneh uboneh hakol hu’ ha’Elohim.

Heb3:4 For every house is built by someone, but He who built all things is the Elohim.

‹4› πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας θεός.

4 pas gar oikos kataskeuazetai hypo tinos,
For every house is built by someone,

ho de panta kataskeuasas theos.
but the One having built everything is Elohim.

---

5 והן משה נאמן בכל ביתו כעבד לעדות הדברים העתידים:
ה וְהֵן מֹשֶׁה נֶאֱמָן בְּכָל בֵּיתוֹ כְּעֶבֶד לְעֵדוּת הַדְּבָרִים הָעֲתִידִים׃

5. w’hen Mosheh ne’eman b’kal beytho k’`ebed l’`eduth had’barim ha`athidim.

Heb3:5 And Mosheh indeed was faithful in all His house as a servant,
for a testimony of the things which shall be spoken,

‹5› καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων
εἰς μαρτύριον τῶν λαληθησομένων,

5 kai Mōusēs men pistos en holō tō oikō autou hōs therapōn
And Moses was faithful in the whole house of Him as a servant

eis martyrion tōn lalēthēsomenōn,
for a testimony of the things which shall be spoken,

---

6 אבל המשיח הוא כבן על-ביתו ואנחנו ביתו
ובלבד שנחזיק בבטחה ובתהלת התקוה ולא-נרפנה עד-הקץ:
ו אֲבָל הַמָּשִׁיחַ הוּא כְּבֵן עַל־בֵּיתוֹ וַאֲנַחְנוּ בֵּיתוֹ
וּבִלְבַד שֶׁנַּחֲזִיק בְּבִטְחָה וּבִתְהִלַּת הַתִּקְוָה וְלֹא־נַרְפֶּנָּה עַד־הַקֵּץ׃

6. ‘abal haMashiyach hu’ k’ben `al-beytho wa’anach’nu beytho
ubil’bad shenachaziq babit’chah ubith’hilath hatiq’wah w’lo’-nar’penah `ad-haqets.

Heb3:6 but He is the Mashiyach as a Son over His house and we are His house,
and only if we hold fast the boldness and the boasting of the hope
and not firm until the end.

‹6› Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς,
ἐάν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν.

6 Christos de hōs huios epi ton oikon autou; hou oikos esmen hēmeis,
but the Anointed One as a Son over His house was faithful; whose house we are,

ean[per] tēn parrēsian kai to kauchēma tēs elpidos kataschōmen.
if indeed the confidence and the boast of the hope we may keep hold of.

---

7 לכן כאשר יאמר רוח הקדש אם-בקלו תשמעו:

ז לָכֵן כַּאֲשֶׁר יֹאמַר רוּחַ הַקֹּדֶשׁ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃

7. laken ka'asher yo'mar Ruach haQodesh hayom 'im-b'qolo thish'ma`u.

Heb3:7 Therefore, just as the Holy Spirit says, Today if you listen to His voice,

‹7› Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

7 Dio, kathōs legei to pneuma to hagion,

Therefore, just as says the Spirit Holy,

Sēmeron ean tēs phōnēs autou akousēte,

today, if His voice you hear,

---

8 אל-תקשו לבבכם כמריבה כיום מסה במדבר:

ח אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר׃

8. 'al-taq'shu l'bab'kem kim'ribah k'yom masah bamid'bar.

Heb3:8 Do not harden your hearts as in the rebellion,
as in the day of testing in the wilderness,

‹8› μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

8 mē sklērynēte tas kardias hymōn hōs en tō̧ parapikrasmō̧

Do not harden your hearts as in the rebellion

kata tēn hēmeran tou peirasmou en tȩ̄ erēmō̧,

in accordance with the day of the testing in the desert,

---

9 אשר נסוני אבותיכם בחנוני גם-ראו פעלי ארבעים שנה:

ט אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחָנוּנִי גַּם־רָאוּ פָעֳלִי אַרְבָּעִים שָׁנָה׃

9. 'asher nisuni 'abotheykem b'chanuni gam-ra'u pha`ali 'ar'ba`im shanah.

Heb3:9 when your fathers tried Me by testing Me, and also saw My works for forty years.

‹9› οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου

9 hou epeirasan hoi pateres hymōn en dokimasią kai eidon ta erga mou

where tested your fathers with testing and they saw My works for

---

10 לכן אקוט בדור ואמר עם תעי לבב הם
והם לא-ידעו דרכי:

י לָכֵן אָקוּט בַּדּוֹר וָאֹמַר עַם תֹּעֵי לֵבָב הֵם
וְהֵם לֹא־יָדְעוּ דְרָכָי׃

10. laken 'aqut bador wa'omar `am to`ey lebab hem w'hem lo'-yad'`u d'rakay.

Heb3:10 Therefore I was angry with that generation,
and said, They are with the heartbeat, and they did not know My ways;

‹10› τεσσεράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον,
Ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου,

10 tesserakonta etē; dio prosōchthisa tȩ̄ geneą tautȩ̄ kai eipon,

forty years; therefore, I was angry with this generation and I said,

Aei planōntai tȩ̄ kardią, autoi de ouk egnōsan tas hodous mou,

Always they are going astray in their heart, and they did not know My ways,

---

:אשר-נשבעתי באפי אם-יבאון אל-מנוחתי 11

יא אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן אֶל־מְנוּחָתִי׃

11. 'asher-nish'ba`'ti b'api 'im-y'bo'un 'el-m'nuchathi.

Heb3:11 As I swore in My wrath, they shall not enter into My rest.

‹11› ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

11 hōs ōmosa en tę orgę mou; Ei eiseleusontai eis tēn katapausin mou.

as I swore in my anger; they shall not enter into My rest.

ראו עתה אחי פן-יש באחד מכם לב-רע 12
:וחסר אמונה לסור מאלהים חיים

יב רְאוּ עַתָּה אַחַי פֶּן־יֵשׁ בְּאֶחָד מִכֶּם לֶב־רַע
וְחָסֵר אֱמוּנָה לָסוּר מֵאֱלֹהִים חַיִּים׃

12. r'u `atah 'echay pen-yesh b'echad mikem leb-ra`
wachasar 'emunah lasur me'Elohim chayim.

Heb3:12 Now see my brothers, lest there be in anyone of you an evil heart
and lacking of belief in departing from the living Elohim.

‹12› Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας
ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

12 Blepete, adelphoi, mēpote estai en tini hymōn kardia ponēra apistias

Beware, brothers, lest they shall be in anyone of you an evil heart of unbelief

en tō apostēnai apo theou zōntos,

in the withdrawing from the living Elohim,

רק-הוכח תוכיחו איש את-רעהו יום יום כל-עוד שיאמר 13
:היום למען אשר לא-יקשה איש מכם את-לבו במרמת החטא

יג רַק־הוֹכֵחַ תּוֹכִיחוּ אִישׁ אֶת־רֵעֵהוּ יוֹם יוֹם כָּל־עוֹד שֶׁיֵּאָמֵר
הַיּוֹם לְמַעַן אֲשֶׁר לֹא־יַקְשֶׁה אִישׁ מִכֶּם אֶת־לִבּוֹ בְּמִרְמַת הַחֵטְא׃

13. raq-hokeach tokichu 'ish 'eth-re`ehu yom yom kal-`od sheye'amer hayom
l'ma`an 'asher lo'-yaq'sheh 'ish mikem 'eth-libo b'mir'math hachet'.

Heb3:13 It has only been encouraged one another all days while it is called today,
for the sake of which none of you shall harden his heart by the deceitfulness of sin.

‹13› ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον
καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας -

13 alla parakaleite heautous kath' hekastēn hēmeran, achris hou to Sēmeron kaleitai,

but encourage yourselves each and every day, as long as it is called today,

hina mē sklērynthę tis ex hymōn apatę tēs hamartias -

that may not hardened some of you by the deceitfulness of sin

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כי חברים היינו למשיח ובלבד שנחזיק בבטחה הראשונה 14
:ולא נרפנה עד-הקץ

יד כִּי חֲבֵרִים הָיִינוּ לַמָּשִׁיחַ וּבִלְבַד שֶׁנַּחֲזִיק בְּבִטְחָה הָרִאשׁוֹנָה
וְלֹא נַרְפֶּנָּה עַד־הַקֵּץ׃

14. ki chaberim hayinu laMashiyach ubil'bad shenachaziq babit'chah hari'shonah w'lo' nar'penah `ad-haqets.

Heb3:14 For we have become partakers of the Mashiyach,
only if we hold fast the beginning of our assurance and not firm until the end,

‹14› μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν,
ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν -

14 metochoi gar tou Christou gegonamen,
partners for of the Anointed One we have become,
eanper tēn archēn tēs hypostaseōs mechri telous bebaian kataschōmen -
if indeed the beginning of the conviction until the end we may hold firm

---

15 כמו שנאמר היום אם-בקלו תשמעו
אל-תקשו לבבכם כמריבה:

טו כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם אִם־בְּקֹלוֹ תִּשְׁמָעוּ
אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה׃

15. k'mo shene'emar hayom 'im-b'qolo thish'ma`u 'al-taq'shu l'bab'kem kim'ribah.

Heb3:15 while it is said, Today if you listen to His voice,
do not harden your hearts, as in the rebellion.

‹15› ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

15 en tō legesthai, Sēmeron ean tēs phōnēs autou akousēte,
while being said, today, if His voice you may hear,
Mē sklērynēte tas kardias hymōn hōs en tō parapikrasmō.
Do not harden your hearts as in the rebellion.

---

16 ומי הם השמעים ויריבו הלא כל-יצאי מצרים ביד-משה:
טז וּמִי הֵם הַשֹּׁמְעִים וַיָּרִיבוּ הֲלֹא כָּל־יֹצְאֵי מִצְרַיִם בְּיַד־מֹשֶׁה׃

16. umi hem hashom'`im wayaribu halo' kal-yots'ey Mits'rayim b'yad-Mosheh.

Heb3:16 For who are they had heard and rebelled?
Was it not all who came out of Mitsrayim by the hand of Mosheh?

‹16› τίνες γὰρ ἀκούσαντες παρεπίκραναν;
ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

16 tines gar akousantes parepikranan?
For who having heard, rebelled?
all' ou pantes hoi exelthontes ex Aigyptou dia Mōuseōs?
Surely not all the ones having gone out from Egypt through Moses?

---

17 ובמי התקוטט ארבעים שנה הלא בחטאים
אשר נפלו פגריהם במדבר:

יז וּבְמִי הִתְקוֹטֵט אַרְבָּעִים שָׁנָה הֲלֹא בַחֹטְּאִים
אֲשֶׁר נָפְלוּ פִּגְרֵיהֶם בַּמִּדְבָּר׃

17. ub'mi hith'qotet 'ar'ba`im shanah halo' bachata'im
'asher naph'lu phig'reyhem bamid'bar.

Heb3:17 And with whom was He angry for forty years?
Was it not with those who sinned, whose carcases fell in the wilderness?

‹17› τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν,
ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

17 tisin de prosōchthisen tesserakonta etē?
And with whom was He angry forty years?

ouchi tois hamartēsasin hōn ta kōla epesen en tē erēmō?
Was it not with the ones having sinned, whose bodies fell in the desert?

ולמי נשבע שלא יבאו אל־מנוחתו כי אם־לסוררים׃ 18

יח וּלְמִי נִשְׁבַּע שֶׁלֹּא יָבֹאוּ אֶל־מְנוּחָתוֹ כִּי אִם־לַסּוֹרְרִים׃

18. ul'mi nish'ba` shel' yabo'u 'el-m'nuchatho ki 'im-lasorarim.

Heb3:18 And to whom did He swear that they would not enter into His rest,
but to those who were disobedient?

‹18› τίσιν δὲ ὤμοσεν, μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ
εἰ μὴ τοῖς ἀπειθήσασιν;

18 tisin de ōmosen mē eiseleusesthai eis tēn katapausin autou
And to whom did he swear not to enter into His rest,

ei mē tois apeithēsasin?
except the ones having disobeyed?

ואנחנו ראים שלא יכלו לבוא על־אשר לא האמינו׃ 19

יט וַאֲנַחְנוּ רֹאִים שֶׁלֹּא יָכְלוּ לָבוֹא עַל־אֲשֶׁר לֹא הֶאֱמִינוּ׃

19. wa'anach'nu ro'im shel' yak'lu labo' `al-'asher lo' he'eminu.

Heb3:19 So we see that they were not able to enter because of unbelief.

‹19› καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι᾽ ἀπιστίαν.

19 kai blepomen hoti ouk ēdynēthēsan eiselthein di' apistian.
and we see that they were not able to enter because of unbelief.

Chapter 4

על־כן בהמצא עוד ההבטחה לבוא אל־מנוחתו נירא נא Heb4:1
פן־יראה איש מכם מאחר פעמיו׃

א עַל־כֵּן בְּהִמָּצֵא עוֹד הַהַבְטָחָה לָבוֹא אֶל־מְנוּחָתוֹ נִירָא נָא
פֶּן־יֵרָאֶה אִישׁ מִכֶּם מְאַחֵר פְּעָמָיו׃

1. `al-ken b'himatse' `od hahab'tachah labo' 'el-m'nuchatho nira' na'
pen-yera'eh 'ish mikem m'acher p'`amayu.

Heb4:1 Therefore, since a promise still remains of entering into His rest,
please let us fear, lest, any of you shall see his times being delayed.

‹4:1› Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν
εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

1 Phobēthōmen oun, mēpote kataleipomenēs epaggelias eiselthein
Let us fear therefore, lest, while being left open a promise to enter
eis tēn katapausin autou dokę̄ tis ex hymōn hysterēkenai.
into His rest, may seem anyone of you to have fallen short.

---

2 כי גם-אלינו באה הבשורה כבאה אליהם ולהם לא-הועיל
דבר השמועה מפני אשר לא-התערב באמונה לשמעים:

ב כִּי גַם־אֵלֵינוּ בָּאָה הַבְּשׂוֹרָה כְּבֹאָהּ אֲלֵיהֶם וְלָהֶם לֹא־הוֹעִיל
דְּבַר הַשְּׁמוּעָה מִפְּנֵי אֲשֶׁר לֹא־הִתְעָרַב בָּאֱמוּנָה לַשֹּׁמְעִים׃

2. ki gam-'eleynu ba'ah hab'sorah k'bo'ah 'aleyhem w'lahem lo'-ho`il d'bar
hash'mu`ah mip'ney 'asher lo'-hith'`arab ba'emunah lashom'`im.

Heb4:2 For indeed the good news came to us, as it came unto them,
but the Word was not useful to them which they heard in the presence
that did not have been united with faith in those who heard it.

‹2› καὶ γάρ ἐσμεν εὐηγγελισμένοι καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν
ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν.

2 kai gar esmen euēggelismenoi kathaper kakeinoi;
For surely we have had the good news preached to us just as they also.
all' ouk ōphelēsen ho logos tēs akoēs ekeinous
But did not benefit the Word of preaching those ones
mē sygkekerasmenous tę̄ pistei tois akousasin
not having been united by faith with the ones having heard the message.

---

3 כי באי המנוחה אנחנו המאמינים כמו שאמר
אשר-נשבעתי באפי אם-יבאון אל-מנוחתי אף
כי נגמרו מעשי יהוה מעת הוסד העולם:

ג כִּי בָּאֵי הַמְּנוּחָה אֲנַחְנוּ הַמַּאֲמִינִים כְּמוֹ שֶׁאָמַר
אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן אֶל־מְנוּחָתִי אַף
כִּי נִגְמְרוּ מַעֲשֵׂי יָהוָּה מֵעֵת הִוָּסֵד הָעוֹלָם׃

3. ki ba'ey ham'nuchah 'anach'nu hama'aminim k'mo she'amar
'asher-nish'ba`'ti b'api 'im-y'bo'un 'el-m'nuchathi
'aph ki nig'm'ru ma`asey Yahúwah me`eth hiuased ha`olam.

Heb4:3 For we who have believed enter into rest, just as that He has said,
As I swore in My wrath, if they shall enter into My rest,
although the works of יהוה have come into being from the foundation of the world.

‹3› εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν,
Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,
καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

3 eiserchometha gar eis [tēn] katapausin hoi pisteusantes, kathōs eirēken,
For we enter into the rest, the ones having believed, just as He has said,
Hōs ōmosa en tę orgę mou, Ei eiseleusontai eis tēn katapausin mou,
as I vowed in My anger, they shall not enter into My rest,
kaitoi tōn ergōn apo katabolēs kosmou genēthentōn.
although the works from the foundation of the world having come into being.

כי על-היום השביעי הכתוב אמר 4
וישבת ביום השביעי מכל-מלאכתו:

דכִּי עַל־הַיּוֹם הַשְּׁבִיעִי הַכָּתוּב אֹמֵר
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ׃

4. ki `al-hayom hash'bi`i hakathub 'omer
wayish'both bayom hash'bi`i mikal-m'la'k'to.

Heb4:4 For He has spoke the writing on the seventh day,
and He rested on the seventh day from all His works;

‹4› εἴρηκεν γάρ που περὶ τῆς ἑβδόμης οὕτως,
Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,
4 eirēken gar pou peri tēs hebdomēs houtōs,
For He has said somewhere concerning the seventh day thus,
Kai katepausen ho theos en tę hēmerą tę hebdomę apo pantōn tōn ergōn autou,
and rested the Elohim on the day seventh from all of His works,

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ואמר עוד אם-יבאון אל-מנוחתי: 5

הוְאֹמֵר עוֹד אִם־יְבֹאוּן אֶל־מְנוּחָתִי׃

5. w'omer `od 'im-y'bo'un 'el-m'nuchathi.

Heb4:5 and He said, in this again, if they shall enter into My rest.

‹5› καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.
5 kai en toutǭ palin, Ei eiseleusontai eis tēn katapausin mou.
and in this place again, if they shall enter into My rest.

ויען כי-יש-עוד מקום לבוא אליה 6
ואשר התבשרו בראשונה המה לא-באו שם במרים:

ווְיַעַן כִּי־יֶשׁ־עוֹד מָקוֹם לָבוֹא אֵלֶיהָ
וַאֲשֶׁר הִתְבַּשְּׂרוּ בָּרִאשׁוֹנָה הֵמָּה לֹא־בָאוּ שָׁם בִּמְרִיָם׃

6. w'ya`an ki-yesh-`od maqom labo' 'eleyah
wa'asher hith'bas'ru bari'shonah hemah lo'-ba'u sham b'mir'yam.

Heb4:6 and since that there was still room to enter into it,
and they to whom it was first preached entered not in there because of disobedience,

‹6› ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν,
καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν,
6 epei oun apoleipetai tinas eiselthein eis autēn,
Therefore since it is reserved for some to enter into it,

kai hoi proteron euaggelisthentes

and the ones at an earlier time having had the good news preached to them

ouk eisēlthon di’ apeitheian,

did not enter because of disobedience,

---

7 לכן הוסיף לקבוע יום מקץ ימים רבים באמרו
על-ידי דוד היום כמו שנאמר היום
אם-בקלו תשמעו אל-תקשו לבבכם:

ז לָכֵן הוֹסִיף לִקְבּוֹעַ יוֹם מִקֵּץ יָמִים רַבִּים בְּאָמְרוֹ
עַל־יְדֵי דָוִד הַיּוֹם כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם
אִם־בְּקֹלוֹ תִשְׁמָעוּ אַל־תַּקְשׁוּ לְבַבְכֶם׃

7. laken hosiph liq’bo`a yom miqets yamim rabbim b’am’ro `al-y’dey Dawid hayom k’mo shene’emar hayom ‘im-b’qolo thish’ma`u ‘al-taq’shu l’bab’kem.

Heb4:7 Therefore today He continued to set the end of many days, Today, in His saying through Dawid, as that it as been said, Today if you listen to His voice, do not harden your hearts.

<7> πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προείρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

7 palin tina horizei hēmeran, Sēmeron, en Dauid legōn

again on a certain day He determines, today, in a psalm of David saying

meta tosouton chronon, kathōs proeirētai,

after so much time, just as it has been said before.

Sēmeron ean tēs phōnēs autou akousēte mē sklērynēte tas kardias hymōn.

Today, if His voice you may hear, Do not harden your hearts.

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8 כי אלו הניח להם יהושע
לא-היה מדבר אחרי כן על-יום אחר:

ח כִּי אִלּוּ הֵנִיחַ לָהֶם יְהוֹשֻׁעַ
לֹא־הָיָה מְדַבֵּר אַחֲרֵי כֵן עַל־יוֹם אַחֵר׃

8. ki ‘ilu heniach lahem Yahushuà lo’-hayah m’daber ‘acharey ken `al-yom ‘acher.

Heb4:8 For if Yahushua (Joshua) had given them rest, He would not have spoken about another day after that.

<8> εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

8 ei gar autous Iēsous katepausen,

For if them Joshua brought to a place of rest,

ouk an peri allēs elalei meta tauta hēmeras.

not about another he would have spoken after these day.

---

9 על-כן נשארה עוד מנוחת שבת לעם אלהים:

ט עַל־כֵּן נִשְׁאֲרָה עוֹד מְנוּחַת שַׁבָּת לְעַם אֱלֹהִים׃

9. `al-ken nish’arah `od m’nuchath Shabbat l’`am ‘Elohim.

Heb4:9 Therefore, there remains another Shabbat rest for the people of Elohim.

‹9› ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

9 ara apoleipetai sabbatismos tō̧ laō̧ tou theou.

Therefore, there remains a Sabbath rest for the people of Elohim.

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10 כי הבא אל-מנוחתו גם-הוא שבת ממלאכתו
כאשר האלהים משלו:

י כִּי הַבָּא אֶל־מְנוּחָתוֹ גַּם־הוּא שָׁבַת מִמְּלַאכְתּוֹ
כַּאֲשֶׁר הָאֱלֹהִים מִשֶּׁלּוֹ׃

10. ki haba' 'el-m'nuchatho gam-hu' Shabbat mim'la'k'to ka'asher ha'Elohim mishelo.

Heb4:10 For He that is entered into His rest, He also is the Adon (Master) of the Shabbat from his own works, as the Elohim did from His own.

‹10› ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ
καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.

10 ho gar eiselthōn eis tēn katapausin autou kai autos katepausen

For the One having entered into His rest also Himself rested

apo tōn ergōn autou hōsper apo tōn idiōn ho theos.

from His works, just as from his own works the Elohim rested.

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11 לכן נשקדה-נא לבוא אל-המנוחה ההיא
למען אשר לא-יכשל איש והיה ממרה כמוהם:

יא לָכֵן נִשְׁקְדָה־נָּא לָבוֹא אֶל־הַמְּנוּחָה הַהִיא
לְמַעַן אֲשֶׁר לֹא־יִכָּשֵׁל אִישׁ וְהָיָה מַמְרֶה כְּמוֹהֶם׃

11. laken nish'q'dah-na' labo' 'el-ham'nuchah hahi'
l'ma`an 'asher lo'-yikashel 'ish w'hayah mam'reh k'mohem.

Heb4:11 Please let us labor therefore to enter into that rest,
so that any man shall not fall and be the same example of unbelief.

‹11› σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν,
ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

11 spoudasōmen oun eiselthein eis ekeinēn tēn katapausin,

Therefore let us be diligent to enter into that rest,

hina mē en tō̧ autō̧ tis hypodeigmati pesȩ̄ tēs apeitheias.

lest by the same someone example may fall of disobedience.

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12 כי-דבר האלהים חי הוא ופעל גבורות וחד מכל-חרב
פיפיות וירד עד-להבדיל בין-הנפש ובין הרוח בין
הדבקים ובין-המוח ובחן מחשבות לבב ומזמותיו:

יב כִּי־דְבַר הָאֱלֹהִים חַי הוּא וּפֹעֵל גְּבוּרוֹת וְחַד מִכָּל־חֶרֶב
פִּיפִיּוֹת וְיֹרֵד עַד־לְהַבְדִּיל בֵּין־הַנֶּפֶשׁ וּבֵין הָרוּחַ בֵּין
הַדְּבָקִים וּבֵין־הַמּוֹחַ וּבֹחֵן מַחְשְׁבוֹת לֵבָב וּמְזִמּוֹתָיו׃

12. ki-d'bar ha'Elohim chay hu' upho`el g'buroth w'chad mikal-cheereb piphioth

w'yored `ad-l'hab'dil beyn-hanephesh ubeyn haruach beyn had'baqim ubeyn-hamoach ubochen mach'sh'both lebab um'zimothayu.

Heb4:12 For the Word of the Elohim is living and He acts effective, and is sharper than any double-edged sword, and piercing through even to differentiate between the soul and the spirit, and between the joints and the marrow, and able to judge the thoughts and schemes of the heart.

‹12› Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

12 Zōn gar ho logos tou theou kai energēs
 For living is the Word of the Elohim and effective
kai tomōteros hyper pasan machairan distomon kai diiknoumenos
 and sharper than every doubled-edged sword and penetrating
achri merismou psychēs kai pneumatos, harmōn te kai muelōn,
 as far as the division of soul and spirit, both of joints and marrow,
kai kritikos enthymēseōn kai ennoiōn kardias;
 and able to discern the thoughts and insights of the heart.

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13 ואין יצור נסתר מלפניו כי-הכל חשוף
וגלוי לעיני-בעל דברים שלנו:

יג וְאֵין יְצוּר נִסְתָּר מִלְּפָנָיו כִּי־הַכֹּל חָשׂוּף
וְגָלוּי לְעֵינֵי־בַעַל דְּבָרִים שֶׁלָּנוּ:

13. w'eyn y'tsur nis'tar mil'phanayu ki-hakol chasuph
w'galuy l'`eyney-ba`al d'barim shelanu.

Heb4:13 And there is no hidden creature from His sight, but all things are naked and laid bare before the eyes of the Possessor with whom we are to give account.

‹13› καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

13 kai ouk estin ktisis aphanēs enōpion autou, panta de gymna
 And there is not a creature hidden from before Him, but all things are bare
kai tetrachēlismena tois ophthalmois autou, pros hon hēmin ho logos.
 and having been exposed to His eyes, to who our account is given.

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14 ועתה בהיות-לנו כהן גדול נעלה מאד אשר עבר
את-השמים יהושע בן-האלהים נחזיקה בהודאת אמונתנו:

יד וְעַתָּה בִּהְיוֹת־לָנוּ כֹּהֵן גָּדוֹל נַעֲלֶה מְאֹד אֲשֶׁר עָבַר
אֶת־הַשָּׁמַיִם יָהוּשֻׁעַ בֶּן־הָאֱלֹהִים נַחֲזִיקָה בְּהוֹדָאַת אֱמוּנָתֵנוּ:

14. w'`atah bih'yoth-lanu kohen gadol na`aleh m'od 'asher `abar 'eth-hashamayim Yahushuà Ben-ha'Elohim nachaziqah b'hoda'ath 'emunathenu.

Heb4:14 And now that we have a very exalted high priest who has passed through the heavens, יהושע the Son of the Elohim, let us hold in the confession of our faith.

‹14› Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

14 Echontes oun archierea megan dielēlythota tous ouranous,

Therefore since having a great high priest having gone through the heavens,

Iēsoun ton huion tou theou, kratōmen tēs homologias.

Yahushua, the Son of the Elohim, let us hold firmly to the confession.

כי אין לנו כהן גדול אשר לא-יוכל להצטער בחליינו 15
כי אם-מתנסה בכל כמונו ובלי-חטא:

טו כִּי אֵין לָנוּ כֹּהֵן גָּדוֹל אֲשֶׁר לֹא־יוּכַל לְהִצְטָעֵר בְּחֳלָיֵינוּ
כִּי אִם־מִתְנַסֶּה בַּכֹּל כָּמוֹנוּ וּבְלִי־חֵטְא׃

15. ki 'eyn lanu kohen gadol 'asher lo'-yukal l'hits'ta`er b'chalayeynu
ki 'im-mith'naseh bakol kamonu ub'li-chet'.

Heb4:15 For we do not have a high priest who is not able to sympathize with our weaknesses, but One who was tried in all respects as we are, yet without sin.

‹15› οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

15 ou gar echomen archierea mē dynamenon sympathēsai

For we do not have a high priest not being able to sympathize with

tais astheneiais hēmōn, pepeirasmenon de kata panta

our weaknesses, but having been tempted in every way

kath' homoiotēta chōris hamartias.

in similar fashion yet without sin.

על-כן נקרבה בבטחון לפני כסא החסד לשאת רחמים 16
ולמצא חסד לעזרה בעתה:

טז עַל־כֵּן נִקְרְבָה בְּבִטָּחוֹן לִפְנֵי כִּסֵּא הֶחָסֶד לָשֵׂאת רַחֲמִים
וְלִמְצֹא חֶסֶד לְעֶזְרָה בְּעִתָּהּ׃

16. `al-ken niq'r'bah b'bitachon liph'ney kise' hechased lase'th rachamim
w'lim'tso' chesed l'`ez'rah b'`itah.

Heb4:16 Therefore let us draw near with confidence in the presence of the throne of the grace, to receive mercy and to find grace in the time to help.

‹16› προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

16 proserchōmetha oun meta parrēsias tō thronō tēs charitos,

Therefore let us approach with boldness to the throne of grace,

hina labōmen eleos kai charin heurōmen eis eukairon boētheian.

that we may receive mercy and may find grace for timely help.

Chapter 5

כי כל-כהן גדול הלקוח מתוך בני-אדם מפקד הוא Heb5:1
בעבור בני אדם לאלהים להקריב מנחה
וזבח על-חטאים:

אכִּי כָל־כֹּהֵן גָּדוֹל הַלָּקוּחַ מִתּוֹךְ בְּנֵי־אָדָם מְפֻקָּד הוּא

בַּעֲבוּר בְּנֵי אָדָם בְּעִנְיְנֵי אֱלֹהִים לְהַקְרִיב מִנְחָה
וָזֶבַח עַל־הַחֲטָאִים׃

1. ki kal-kohen gadol halaquach mito'k b'ney-'adam muph'qad hu' ba`abur b'ney 'adam b'`in'y'ney 'Elohim l'haq'rib min'chah wazebach `al-hachata'im.

Heb5:1 For every high priest taken from among the sons of men, he is appointed
for the sons of men in the things pertaining to Elohim,
to offer both gifts and sacrifices for sins,

‹5:1› Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

1 Pas gar archiereus ex anthrōpōn lambanomenos hyper anthrōpōn kathistatai
For every high priest of men being chosen in behalf of men is appointed to
ta pros ton theon, hina prospherę̄ dōra te kai thysias hyper hamartiōn,
the things toward Elohim, that He may offer both gift and sacrifices for sins,

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2 והוא ידע לחמל על-השגגים
והתעים בהיותו גם-הוא ידוע חלי:
ב וְהוּא יֹדֵעַ לַחְמֹל עַל־הַשֹּׁגְגִים
וְהַתֹּעִים בִּהְיוֹתוֹ גַּם־הוּא יְדוּעַ חֹלִי׃

2. w'hu' yode`a lach'mol `al-hashogagim w'hato`im bih'yotho gam-hu' y'du`a choli.

Heb5:2 and He knows how to have mercy on the ones being ignorant,
and them going astray, since He himself is also is surrounded with weakness.

‹2› μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις,
ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν

2 metriopathein dynamenos tois agnoousin kai planōmenois,
being able to deal gently with the ones being ignorant and being misled,
epei kai autos perikeitai astheneian
since also He is surrounded by weakness

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3 אשר-על-כן חיב להקריב על-החטאים
בעד-העם ובעד-נפשו:
ג אֲשֶׁר־עַל־כֵּן חַיָּב לְהַקְרִיב עַל־הַחֲטָאִים
בְּעַד־הָעָם וּבְעַד־נַפְשׁוֹ׃

3. 'asher-`al-ken chayab l'haq'rib `al-hachata'im b'`ad-ha`am ub'`ad-naph'sho.

Heb5:3 who by this reason ought to sacrifice for the sins for the people
and also for Himself.

‹3› καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ,
οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.

3 kai di' autēn opheilei kathōs peri tou laou,
and because of it He is obligated, as concerning the people,
houtōs kai peri autou prospherein peri hamartiōn.
thus also concerning Himself to offer sacrifices for sins.

ואת-הגדלה הזאת לא-יקח איש לנפשו 4
רק הקרוא לה מאת האלהים כאהרן:

דוְאֶת־הַגְּדֻלָּה הַזֹּאת לֹא־יִקַּח אִישׁ לְנַפְשׁוֹ
רַק הַקָּרוּא לָהּ מֵאֵת הָאֱלֹהִים כְּאַהֲרֹן׃

4. w'eth-hag'dulah hazo'th lo'-yiqach 'ish l'naph'sho
raq haqaru' lah me'eth ha'Elohim k'Aharon.

Heb5:4 And no man takes this honor for his soul,
but he who is called to it by the Elohim, just as Aharon was.

‹4› καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν
ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθώσπερ καὶ Ἀαρών.

4 kai ouch heautō̧ tis lambanei tēn timēn
And not anyone for himself takes the honor

alla kaloumenos hypo tou theou kathōsper kai Aarōn.
but being called by the Elohim just as also Aaron.

וכן המשיח לא-כבד את-נפשו להיות כהן גדול 5
כי אם-מי שאמר אליו בני אתה אני היום ילדתיך:

הוְכֵן הַמָּשִׁיחַ לֹא־כִבֵּד אֶת־נַפְשׁוֹ לִהְיוֹת כֹּהֵן גָּדוֹל
כִּי אִם־מִי שֶׁאָמַר אֵלָיו בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

5. w'ken haMashiyach lo'-kibed 'eth-naph'sho lih'yoth kohen gadol
ki 'im-mi she'amar 'elayu b'ni 'atah 'ani hayom y'lid'tiak.

Heb5:5 So also the Mashiyach did not glorify Himself to become a high priest,
but whoever said to Him, You are My son, today I have begotten You;

‹5› Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα
ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

5 Houtōs kai ho Christos ouch heauton edoxasen genēthēnai archierea
So also the Anointed One did not glorify Himself to become High Priest

all' ho lalēsas pros auton, Huios mou ei sy,
but the One having said to Him, My Son you are,

egō sēmeron gegennēka se;
today I have become a Father to you;

כמו שאמר גם-במקום אחר 6
אתה-כהן לעולם על-דברתי מלכי-צדק:

וכְּמוֹ שֶׁאָמַר גַּם־בְּמָקוֹם אַחֵר
אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃

6. k'mo she'amar gam-b'maqom 'acher
'atah-kohen l'`olam `al-dib'rathi Mal'ki-tsedeq.

Heb5:6 just as that He says also in another place,
You are a priest forever according to the order of Malkitsedeq,

‹6› καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ,

6 kathōs kai en heterō̜ legei, Sy hiereus eis ton aiōna

as also in another place He says, You are a Priest forever

kata tēn taxin Melchisedek,

according to the order of Melchizedek,

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7 אשר בימי היותו בבשר הקריב תפלות
ותחנונים בצעקה גדולה ובדמעות לפני מי-שיכול
להושיעו ממות ויעתר-לו מפני יראתו:

ז אֲשֶׁר בִּימֵי הֱיוֹתוֹ בַבָּשָׂר הִקְרִיב תְּפִלּוֹת
וְתַחֲנוּנִים בִּצְעָקָה גְדוֹלָה וּבְדִמְעוֹת לִפְנֵי מִי־שֶׁיָּכוֹל
לְהוֹשִׁיעוֹ מִמָּוֶת וַיֵּעָתֶר־לוֹ מִפְּנֵי יִרְאָתוֹ׃

7. 'asher bimey heyotho babasar hiq'rib t'philoth w'thachanunim bits'`aqah g'dolah ubid'ma`oth liph'ney mi-sheyakol l'hoshi`o mimaweth waye`ather-lo mip'ney yir'atho.

Heb5:7 who being in the days of His flesh, He offered up prayers and supplications with greats crying and with tears before the One that is able to save Him from death, and He was heard because of His piety.

<7> ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε
καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς
καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

7 hos en tais hēmerais tēs sarkos autou deēseis te

who in the days of his flesh both prayers

kai hiketērias pros ton dynamenon sōzein auton

and pleadings to the One being able to save Him

ek thanatou meta kraugēs ischyras kai dakryōn prosenegkas

from death with a loud cry and tears having offered

kai eisakoustheis apo tēs eulabeias,

and having been heard because of His piety.

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8 ואף כי-היה הבן למד מענותו לשמוע:

ח וְאַף כִּי־הָיָה הַבֵּן לָמַד מֵעֱנוּתוֹ לִשְׁמוֹעַ׃

8. w'aph ki-hayah haben lamad me`unotho lish'mo`a.

Heb5:8 Although He was a Son, yet learned His answer is to hear.

<8> καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,

8 kaiper ōn huios, emathen aph' hōn epathen tēn hypakoēn,

Although being a Son, He learned from the things which He suffered obedience,

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9 ואחרי אשר השלם היה ממציא תשועת עולמים לכל-שמעיו:

ט וְאַחֲרֵי אֲשֶׁר הֻשְׁלַם הָיָה מַמְצִיא תְּשׁוּעַת עוֹלָמִים לְכָל־שֹׁמְעָיו׃

9. w'acharey 'asher hush'lam hayah mam'tsi' t'shu`ath `olamim l'kal-shom'`ayu.

Heb5:9 And after that being made perfect,
He became the author of eternal salvation unto all those obeying Him,

<9> καὶ τελειωθεὶς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,

9 kai teleiōtheis egeneto pasin tois hypakouousin autō̧
and having been made perfect, He became to all the ones obeying Him
aitios sōtērias aiōniou,
the source of eternal salvation,

---

10 והאלהים קרא-לו כהן גדול על-דברתי מלכי-צדק:

י וְהָאֱלֹהִים קָרָא־לוֹ כֹּהֵן גָּדוֹל עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃

10. w'ha'Elohim qara'-lo kohen gadol `al-dib'rathi Mal'ki-tsedeq.

Heb5:10 called to Him of the Elohim a high priest according to the order of Melkitsedeq.

‹10› προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.

10 prosagoreutheis hypo tou theou archiereus
having been called by the Elohim as High Priest
kata tēn taxin Melchisedek.
according to the order of Melchizedek.

---

11 על-זאת יש-לנו לדבר רבות וקשות לבאר לכם במלין יען
כי-כבדו אזניכם:

יא עַל־זֹאת יֶשׁ־לָנוּ לְדַבֵּר רַבּוֹת וְקָשׁוֹת לְבָאֵר לָכֶם בְּמִלִּין יַעַן
כִּי־כָבְדוּ אָזְנֵיכֶם׃

11. `al-zo'th yesh-lanu l'daber rabboth w'qashoth l'ba'er lakem b'millin ya`an ki-kab'du 'az'neykem.

Heb5:11 concerning whom we have much to say, and it is hard to explain to you in the word since your ears are heavy.

‹11› Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν,
ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

11 Peri hou polys hēmin ho logos kai dysermēneutos legein,
About whom much to us is the Word and it is hard to explain,
epei nōthroi gegonate tais akoais.
since you have become hard of hearing.

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12 כי תחת אשר לפי רבות הימים היה ראוי לכם להיות
מלמדים עתה צריכים אתם שישובו וילמדו אתכם עקרי
ראשית דברי אלהים והצטרכתם לחלב ולא למאכל בריא:

יב כִּי תַּחַת אֲשֶׁר לְפִי רְבוֹת הַיָּמִים הָיָה רָאוּי לָכֶם לִהְיוֹת
מְלַמְּדִים עַתָּה צְרִיכִים אַתֶּם שֶׁיָּשׁוּבוּ וִילַמְּדוּ אֶתְכֶם עִקְּרֵי
רֵאשִׁית דִּבְרֵי אֱלֹהִים וְהִצְטָרַכְתֶּם לְחָלָב וְלֹא לְמַאֲכָל בָּרִיא׃

12. ki tachath 'asher l'phi r'both hayamim hayah ra'uy lakem lih'yoth m'lam'dim `atah ts'rikim 'atem sheyashubu wilam'du 'eth'kem `iq'rey re'shith dib'rey 'Elohim w'hits'tarak'tem l'chalab w'lo' l'ma'akal bari'.

Heb5:12 For under which is according to many days you deserve to be teachers, now you are glad that you return and they shall teach you the first principles of the oracles of Elohim, and you have need of milk and not of solid food.

‹12› καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ καὶ γεγόνατε χρείαν ἔχοντες γάλακτος [καὶ] οὐ στερεᾶς τροφῆς.

12 kai gar opheilontes einai didaskaloi dia ton chronon,

For indeed being obligated to be teachers on account of the time,

palin chreian echete tou didaskein hymas tina ta stoicheia

again you have need for to teach you someone the fundamentals

tēs archēs tōn logiōn tou theou

of the beginning of the oracles of Elohim

kai gegonate chreian echontes galaktos [kai] ou stereas trophēs.

and you have become ones having need of milk and not solid food.

𐤊𐤉 𐤊𐤋 𐤀𐤔𐤓 𐤌𐤀𐤊𐤋𐤅 𐤇𐤋𐤁 𐤀𐤉𐤍𐤍𐤅 𐤌𐤁𐤉𐤍 𐤁𐤃𐤁𐤓-𐤑𐤃𐤒 13
𐤊𐤉-𐤏𐤅𐤃𐤍𐤅 𐤕𐤉𐤍𐤒:

יג כִּי כֹּל אֲשֶׁר מַאֲכָלוֹ חָלָב אֵינֶנּוּ מֵבִין בִּדְבַר־צֶדֶק
כִּי־עוֹדֶנּוּ תִּינֹק׃

13. ki kol 'asher ma'akalo chalab 'eynenu mebin bid'bar-tsedeq ki-`odenu thinoq.

Heb5:13 For everyone who lives on milk is not acquainted in the Word of righteousness, for he is still an infant.

‹13› πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·

13 pas gar ho metechōn galaktos apeiros logou dikaiosynēs,

For everyone partaking of milk is unacquainted with the Word of righteousness,

nēpios gar estin;

an infant for he is.

𐤅𐤋𐤔𐤋𐤌𐤉𐤌 𐤄𐤌𐤀𐤊𐤋 𐤄𐤁𐤓𐤉𐤀 𐤀𐤔𐤓 𐤉𐤔 𐤋𐤄𐤌 14
𐤏𐤋-𐤐𐤉 𐤄𐤍𐤎𐤉𐤅𐤍 𐤇𐤅𐤔𐤉𐤌 𐤔𐤄𐤓𐤂𐤋𐤅 𐤋𐤄𐤁𐤇𐤉𐤍 𐤁𐤉𐤍-𐤈𐤅𐤁 𐤋𐤓𐤏:

יד וְלַשְּׁלֵמִים הַמַּאֲכָל הַבָּרִיא אֲשֶׁר יֵשׁ לָהֶם
עַל־פִּי הַנִּסָּיוֹן חוּשִׁים שֶׁהֻרְגְּלוּ לְהַבְחִין בֵּין־טוֹב לָרָע׃

14. w'lash'lemim hama'akal habari'
'asher yesh lahem `al-pi hanisayon chushim shehar'g'lu l'hab'chin beyn-tob lara`.

Heb5:14 But solid food is for the mature,
that there is to them according to the experience of the senses
that have been trained to discern between good and evil.

‹14› τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

14 teleiōn de estin hē sterea trophē, tōn dia tēn hexin

But for the mature ones is the solid food, the ones because of practice,

ta aisthētēria gegymnasmena echontōn

the faculties of perception having been trained having

pros diakrisin kalou te kai kakou.

for distinguished both good and evil.

Chapter 6

על-כן בעזב כעת ראשית דבר המשיח נעבר אל-השלמות Heb6:1
ולא נשוב לשית יסודי התשובה ממעשי מות
והאמונה באלהים:

אעַל־כֵּן בַּעֲזֹב כָּעֵת רֵאשִׁית דְּבַר הַמָּשִׁיחַ נַעֲבֹר אֶל־הַשְּׁלֵמוּת
וְלֹא נָשׁוּב לָשִׁית יְסוֹדֵי הַתְּשׁוּבָה מִמַּעֲשֵׂי מָוֶת
וְהָאֱמוּנָה בֵּאלֹהִים׃

1. `al-ken ba`azob ka`eth re'shith d'bar haMashiyach na`abor 'el-hash'lemuth
w'lo' nashub lashith y'sodey hat'subah mima`asey maweth w'ha'emunah b'Elohim.

Heb6:1 Therefore, now having left the beginning of the words of the Mashiyach,
let us go on to perfection and shall not return to lay a foundation of repentance
from dead works, and of faith toward Elohim,

‹6:1› Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα,
μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων
καὶ πίστεως ἐπὶ θεόν,

1 Dio aphentes ton tēs archēs tou Christou logon
Therefore having left the of the elementary things of the Anointed One teaching
epi tēn teleiotēta pherōmetha, mē palin themelion kataballomenoi metanoias
toward maturity let us be moved on, not again laying a foundation of repentance
apo nekrōn ergōn kai pisteōs epi theon,
from dead works and faith toward Elohim.

ותורת הטבילות וסמיכת ידים ותחית המתים ומשפט עולם: 2

בוְתוֹרַת הַטְּבִילוֹת וּסְמִיכַת יָדַיִם וּתְחִיַּת הַמֵּתִים וּמִשְׁפַּט עוֹלָם׃

2. w'thorath hat'biloth us'mikath yadayim uth'chiath hamethim umish'pat `olam.

Heb6:2 of teaching of immersions and of laying on of hands,
and of the resurrection of the dead and of eternal judgment.

‹2› βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν,
ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.

2 baptismōn didachēs epitheseōs te cheirōn,
Of teaching of ritual washings and of the laying on hands,
anastaseōs te nekrōn kai krimatos aiōniou.
and of the resurrection from the dead and of eternal judgment.

ואת-זאת נעשה אם-יתן האל: 3

גוְאֶת־זֹאת נַעֲשֶׂה אִם־יִתֵּן הָאֵל׃

3. w'eth-zo'th na`aseh 'im-yiten ha'El.

Heb6:3 And this we shall do, if the El permits.

‹3› καὶ τοῦτο ποιήσομεν, ἐάνπερ ἐπιτρέπῃ ὁ θεός.

3 kai touto poiēsomen, eanper epitrepē ho theos.

And we shall do this, if indeed may permit the Elohim.

כי כל אשר-נגה עליהם האור וטעמו ממתנת השמים 4
ונתן להם חלקם ברוח הקדש:

ד כִּי כֹל אֲשֶׁר־נָגַהּ עֲלֵיהֶם הָאוֹר וְטָעֲמוּ מִמַּתְּנַת הַשָּׁמַיִם
וְנִתַּן לָהֶם חֶלְקָם בְּרוּחַ הַקֹּדֶשׁ׃

4. ki kol 'asher-nagah `aleyhem ha'or w'ta`amu mimat'nath hashamayim w'nitan lahem chel'qam b'Ruach haQodesh.

Heb6:4 For all that shone on them the light and have tasted of the gift of the heavens and gave to them partakers of the Holy Spirit,

‹4› Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου

4 Adynaton gar tous hapax phōtisthentas,

For it is impossible for the ones once having been enlightened,

geusamenous te tēs dōreas tēs epouraniou

both having tasted of the gift heavenly

kai metochous genēthentas pneumatos hagiou

and having become partners of the Holy Spirit

וטעמו את-דבר-אלהים הטוב וכחות העולם הבא 5
והם נסוגו אחור:

ה וְטָעֲמוּ אֶת־דְּבַר־אֱלֹהִים הַטּוֹב וְכֹחוֹת הָעוֹלָם הַבָּא
וְהֵם נָסוֹגוּ אָחוֹר׃

5. w'ta`amu 'eth-d'bar-'Elohim hatob w'kochoth ha`olam haba' w'hem nasogu 'achor.

Heb6:5 and have tasted the good Word of Elohim and the powers of the age to come and if they fall back,

‹5› καὶ καλὸν γευσαμένους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος

5 kai kalon geusamenous theou hrēma dynameis te mellontos aiōnos

and having tasted the good Word of Elohim and the powers of the coming age

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נמנעו מהתחדש עוד לתשובה 6
כי חזרו לצלב להם את-בן-האלהים ויתנוהו למשל:

ו נִמְנְעוּ מֵהִתְחַדֵּשׁ עוֹד לִתְשׁוּבָה
כִּי חָזְרוּ לִצְלֹב לָהֶם אֶת־בֶּן־הָאֱלֹהִים וַיִּתְנוּהוּ לְמָשָׁל׃

6. nim'n'`u mehith'chadesh `od lith'shubah ki chaz'ru lits'lob lahem 'eth-Ben-ha'Elohim wayit'nuhu l'mashal.

Heb6:6 they refrain from renewing them again to repentance, as they come back to crucify for themselves the Son of the Elohim and put Him for an example of shame.

‹6› καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

6 kai parapesontas, palin anakainizein eis metanoian,

and having fallen away, to renew again to repentance,

anastaurountas heautois ton huion tou theou kai paradeigmatizontas.
crucifying to themselves the Son of the Elohim and holding Him up to contempt.

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7 כי האדמה השותה את-הגשם הירד עליה למכביר
ומוציאה עשב טוב לעבדיה תשא ברכה מאת האלהים:

ז כִּי הָאֲדָמָה הַשּׁוֹתָה אֶת־הַגֶּשֶׁם הַיֹּרֵד עָלֶיהָ לְמַכְבִּיר
וּמוֹצִיאָה עֵשֶׂב טוֹב לְעֹבְדֶיהָ תִּשָּׂא בְרָכָה מֵאֵת הָאֱלֹהִים׃

7. ki ha'adamah hashothah 'eth-hageshem hayored `aleyah l'mak'bir
umotsi'ah `eseb tob l'`ob'deyah tisa' b'rakah me'eth ha'Elohim.

Heb6:7 For the earth that is drinking the rain that comes upon it abundantly,
and brings forth good herbs for the servants by whom it is tilled,
receives a blessing from the Elohim,

<7> γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ·

7 gē gar hē piousa ton ep' autēs erchomenon pollakis hueton
For the earth, having drunk the upon it coming often rain
kai tiktousa botanēn eutheton ekeinois di' hous kai geōrgeitai,
and bringing forth plants suitable for those for whom also it is cultivated,
metalambanei eulogias apo tou theou;
receives a blessing from the Elohim.

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8 ואשר תוציא קוץ ודרדר נמאסה היא
וקרובה למארה וסופה להשרף:

ח וַאֲשֶׁר תּוֹצִיא קוֹץ וְדַרְדַּר נִמְאָסָה הִיא
וּקְרוֹבָה לַמְּאֵרָה וְסוֹפָהּ לְהִשָּׂרֵף׃

8. wa'asher totsi' qots w'dar'dar nim'asah hi' uq'robah lam'erah w'sophah l'hisareph.

Heb6:8 but if it brings forth thorns and thistles, it is rejected, and near to being cursed,
and whose end is to be burned.

<8> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος
καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

8 ekpherousa de akanthas kai tribolous, adokimos
But if it is producing thorns and thistles, it is worthless
kai kataras eggys, hēs to telos eis kausin.
and near to being cursed, whose end is for burning.

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9 אמנם ידידי מבטחים אנחנו כי טבות מאלה בכם
וקרבות לישועה אף כי-דברנו כזאת:

ט אָמְנָם יְדִידַי מֻבְטָחִים אֲנַחְנוּ כִּי טֹבוֹת מֵאֵלֶּה בָּכֶם
וּקְרֹבוֹת לִישׁוּעָה אַף כִּי־דִבַּרְנוּ כָּזֹאת׃

9. 'am'nam y'diday mub'tachim 'anach'nu ki toboth me'eleh bakem
uq'roboth lishu`ah 'aph ki-dibar'nu kazo'th.

Heb6:9 But, my beloved, we are assured that it is benefited from those in you,

and things that accompany for salvation, even though we speak like this.

‹9› Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας,
εἰ καὶ οὕτως λαλοῦμεν.

9 Pepeismetha de peri hymōn, agapētoi, ta kreissona
But we have been convinced about you, beloved ones, of better things
kai echomena sōtērias, ei kai houtōs laloumen.
and of things belonging to salvation, if indeed thus we may speak.

כי האלהים לא-יעות צדק לשכח את-מעשיכם 10
ואת-(עמל) אהבתכם אשר הראיתם למען שמו ששרתם
את-הקדשים ועודכם משרתים:

י כִּי הָאֱלֹהִים לֹא־יְעַוֵּת צֶדֶק לִשְׁכֹּחַ אֶת־מַעֲשֵׂיכֶם
וְאֶת־(עֲמַל) אַהֲבַתְכֶם אֲשֶׁר הֶרְאֵיתֶם לְמַעַן שְׁמוֹ שֶׁשֵּׁרַתֶּם
אֶת־הַקְּדֹשִׁים וְעוֹדְכֶם מְשָׁרְתִים׃

**10. ki ha'Elohim lo'-y'`aueth tsedeq lish'koach 'eth-ma`aseykem
w'eth-(`amal) 'ahabath'kem 'asher her'eythem l'ma`an sh'mo shesheratem
'eth-haq'dosim w'`od'kem m'sharathim.**

Heb6:10 For the Elohim is not unrighteous to forget your work and labor of your love
which you have shown for His name, in that you have served to the holy ones,
and still do serve them.

‹10› οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς
ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

10 ou gar adikos ho theos epilathesthai tou ergou hymōn
Not for unjust the Elohim is to forget your work
kai tēs agapēs hēs enedeixasthe eis to onoma autou,
and the love which you demonstrated toward His name,
diakonēsantes tois hagiois kai diakonountes.
having served the saints and still serving them.

וחפצנו שכל-אחד מכם ישקד 11
להיות נכון לבו בתקוה עד-הקץ:

יא וְחֶפְצֵנוּ שֶׁכָּל־אֶחָד מִכֶּם יִשְׁקֹד
לִהְיוֹת נָכוֹן לִבּוֹ בַּתִּקְוָה עַד־הַקֵּץ׃

**11. w'cheph'tsenu shekal-'echad mikem yish'qod
lih'yoth nakon libo batiq'wah `ad-haqets.**

Heb6:11 And we desire that every one of you show
to be sincere in your heart of hope until the end,

‹11› ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,

11 epithymoumen de hekaston hymōn tēn autēn endeiknysthai spoudēn
And we desire each of you with the same eagerness to demonstrate
pros tēn plērophorian tēs elpidos achri telous,

toward the full assurance of the hope until the end,

שלא תעצלו כי אם־תלכו בעקבות יורשי ההבטחות 12
באמונה וארך נפש׃

יב שֶׁלֹּא תֵעָצֵלוּ כִּי אִם־תֵּלְכוּ בְּעִקְּבוֹת יוֹרְשֵׁי הַהַבְטָחוֹת
בֶּאֱמוּנָה וְאֹרֶךְ נָפֶשׁ׃

12. shel' te`atselu ki 'im-tel'ku b'`iq'both yor'shey hahab'tachoth be'emunah
w'ore'k naphesh.

Heb6:12 so that you shall not be sluggish,
but follow in the footsteps to inherit the promises through faith and prolonged soul.

‹12› ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως
καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

12 hina mē nōthroi genēsthe, mimētai de tōn dia pisteōs
that not lazy you may become, but imitators of the ones through faith

kai makrothymias klēronomountōn tas epaggelias.
and patience inheriting the promises.

כי בהבטיח אלהים את־אברהם נשבע בנפשו יען 13
אשר־אין גדול ממנו להשבע בו׃

יג כִּי בְּהַבְטִיחַ אֱלֹהִים אֶת־אַבְרָהָם נִשְׁבַּע בְּנַפְשׁוֹ יַעַן
אֲשֶׁר־אֵין גָּדוֹל מִמֶּנּוּ לְהִשָּׁבַע בּוֹ׃

13. ki b'hab'tiach 'Elohim 'eth-'Ab'raham nish'ba` b'naph'sho
ya`an 'asher-'eyn gadol mimenu l'hishaba` bo.

Heb6:13 For Elohim, having promised Abraham,
since He could swear by it by no one greater, swore by Himself,

‹13› Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός,
ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὀμόσαι, ὤμοσεν καθ' ἑαυτοῦ

13 Tō gar Abraam epaggeilamenos ho theos,
For to Abraham having promised Elohim,

epei kat' oudenos eichen meizonos omosai, ōmosen kath' heautou
since by no one He had greater to swear, He took an oath by Himself

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ויאמר כי־ברך אברכך והרבה ארבה אותך׃ 14

יד וַיֹּאמַר כִּי־בָרֵךְ אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אוֹתָךְ׃

14. wayo'mar ki-bare'k 'abarek'ak w'har'bah 'ar'beh 'otha'k.

Heb6:14 saying that I shall surely bless you and I shall surely multiply you.

‹14› λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·

14 legōn, Ei mēn eulogōn eulogēsō se kai plēthynōn plēthynō se;
saying, surely blessing, I shall bless you and multiplying I shall multiple you.

ויהי בהאריך נפשו וינחל את־ההבטחה׃ 15

טו וַיְהִי בְּהַאֲרִיךְ נַפְשׁוֹ וַיִּנְחַל אֶת־הַהַבְטָחָה׃

15. way'hi b'ha'ari'k naph'sho wayin'chal 'eth-hahab'tachah.

Heb6:15 And so, be after being patient of his soul, he obtained the promise.

‹15› καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

15 kai houtōs makrothymēsas epetychen tēs epaggelias.

And thus having waiting patiently, he obtained the promise.

בני האדם ישבעו בגדול מהם 16
והשבועה להם קץ כל-מחלקת בקיום הדבר:

טז בְּנֵי הָאָדָם יִשָּׁבְעוּ בַּגָּדוֹל מֵהֶם
וְהַשְּׁבוּעָה לָהֶם קֵץ כָּל־מַחֲלֹקֶת בְּקִיּוּם הַדָּבָר׃

16. b'ney ha'adam yishab'`u bagadol mehem
w'hash'bu`ah lahem qets kal-machaloqeth b'qium hadabar.

Heb6:16 For the sons of men do indeed swear by the greater one of them,
and an oath for the word of confirmation is to them an end of all strife.

‹16› ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν,
καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·

16 anthrōpoi gar kata tou meizonos omnuousin,

For men by the greater person swear,

kai pasēs autois antilogias peras eis bebaiōsin ho horkos;

and of every for them dispute of the end for the confirmation the oath is.

על-כן כאשר רצה האלהים להראות ביותר את-ירשי 17
ההבטחה שלא-תשתנה עצתו ערב אתה בשבועה:

יז עַל־כֵּן כַּאֲשֶׁר רָצָה הָאֱלֹהִים לְהַרְאוֹת בְּיוֹתֵר אֶת־יֹרְשֵׁי
הַהַבְטָחָה שֶׁלֹּא־תִשְׁתַּנֶּה עֲצָתוֹ עָרַב אֹתָהּ בִּשְׁבוּעָה׃

17. `al-ken ka'asher ratsah ha'Elohim l'har'oth b'yother 'eth-yor'shey hahab'tachah
shel'-thish'taneh `atsatho `arab 'othah bish'bu`ah.

Heb6:17 So when the Elohim, willing more abundantly to show the heirs
of the promise the unchangeable of His counsel, confirmed it by an oath,

‹17› ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις
τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ,

17 en hō perissoteron boulomenos ho theos epideixai tois klēronomois tēs epaggelias

By which even more wanting the Elohim to show to the heirs of the promise,

to ametatheton tēs boulēs autou emesiteusen horkō,

the unchangeableness of His decision, guaranteed it with an oath,

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למען בשני דברים בלתי משתנים 18
אשר חלילה לאלהים משקר בם יהיה לנו
אשר נסנו לאחז במבטח-עז בתקוה הנתנה לפנינו:

יח לְמַעַן בִּשְׁנֵי דְבָרִים בִּלְתִּי מִשְׁתַּנִּים
אֲשֶׁר חָלִילָה לֵאלֹהִים מְשַׁקֵּר בָּם יִהְיֶה לָּנוּ

אֲשֶׁר נַסְנוּ אֵלָיו מִבְטַח־עֹז לֶאֱחֹז בַּתִּקְוָה הַנְּתוּנָה לְפָנֵינוּ׃

18. l'ma`an bish'ney d'barim bil'ti mish'tanim
'asher chalilah l'Elohim mishaqer bam yih'yeh lanu
'asher nas'nu 'elayu mib'tach-`oz le'echoz batiq'wah han'thunah l'phaneynu.

Heb6:18 for the sake of two unchangeable things in which it is forbidden
for Elohim to lie about them, we might have a strong encouragement,
we who have fled for refuge to lay hold of the hope put before us,

‹18› ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν,
ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

18 hina dia duo pragmatōn ametathetōn, en hois adynaton pseusasthai [ton] theon,
that by two unchangeable things, in which it is impossible for to lie Elohim,

ischyran paraklēsin echōmen hoi kataphygontes
strong encouragement we may have, the ones having fled

kratēsai tēs prokeimenēs elpidos;
to take hold of the hope lying before us;

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19 𐤀𐤔𐤓-𐤄𐤉𐤀 𐤋𐤍𐤐𐤔𐤍𐤅 𐤊𐤏𐤂𐤍 𐤍𐤊𐤅𐤍 𐤅𐤇𐤆𐤒 𐤅𐤌𐤂𐤉𐤏 𐤀𐤋-𐤌𐤁𐤉𐤕 𐤋𐤐𐤓𐤊𐤕:

יט אֲשֶׁר־הִיא לְנַפְשֵׁנוּ כְּעֹגֶן נָכוֹן וְחָזָק וּמַגִּיעַ אֶל־מִבֵּית לַפָּרֹכֶת׃

19. 'asher-hi' l'naph'shenu k'`ogen nakon w'chazaq umagi`a 'el-mibeyth laparoketh.

Heb6:19 which is to our souls as a sure and steadfast anchor,
and which enters into that is inside the house of the veil,

‹19› ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν
καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

19 hēn hōs agkyran echomen tēs psychēs asphalē te kai bebaian
which as an anchor we have of the soul, both secure and reliable

kai eiserchomenēn eis to esōteron tou katapetasmatos,
and entering into the inside of the curtain,

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20 𐤀𐤔𐤓-𐤁𐤀 𐤔𐤌𐤄 𐤁𐤏𐤃𐤍𐤅 𐤉𐤄𐤅𐤔𐤏 𐤄𐤏𐤁𐤓 𐤋𐤐𐤍𐤉𐤍𐤅
𐤅𐤉𐤄𐤉-𐤊𐤄𐤍 𐤂𐤃𐤅𐤋 𐤋𐤏𐤅𐤋𐤌 𐤏𐤋-𐤃𐤁𐤓𐤕𐤉 𐤌𐤋𐤊𐤉-𐤑𐤃𐤒:

כ אֲשֶׁר־בָּא שָׁמָּה בַּעֲדֵנוּ יְהוֹשֻׁעַ הָעֹבֵר לְפָנֵינוּ
וַיְהִי־כֹהֵן גָּדוֹל לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃

20. 'asher-ba' shamah ba`adenu Yahushuà ha`ober l'phaneynu
way'hi-kohen gadol l'`olam `al-dib'rathi Mal'ki-tsedeq.

Heb6:20 where 𐤉𐤄𐤅𐤔𐤏 has entered there for us as a forerunner before us,
having become a high priest forever according to the order of Malkitsedeq.

‹20› ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς,
κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

20 hopou prodromos hyper hēmōn eisēlthen Iēsous,
where a forerunner on behalf of us entered, Yahushua,

kata tēn taxin Melchisedek archiereus genomenos eis ton aiōna.
according to the order of Melchizedek, having become a high priest forever.

Chapter 7

Shavua Reading Schedule (44th sidrot) - Heb 7 - 13

כי זה מלכי־צדק מלך שלם כהן לאל עליון אשר יצא Heb7:1
לקראת אברהם בשובו מהכות את־המלכים ויברכהו:

אכִּי זֶה מַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם כֹּהֵן לְאֵל עֶלְיוֹן אֲשֶׁר יָצָא
לִקְרַאת אַבְרָהָם בְּשׁוּבוֹ מֵהַכּוֹת אֶת־הַמְּלָכִים וַיְבָרֲכֵהוּ׃

1. ki zeh Mal'ki-tsedeq mele'k Shalem kohen l'El `El'yon
'asher yatsa' liq'ra'th 'Ab'raham b'shubo mehakoth 'eth-ham'lakim way'barakehu.

Heb7:1 For this Malkitsedeq, king of Shalem, priest of El Elyon (Most High),
who came out to call Abraham as he was returning from the slaughter of the kings
and blessed him,

<7:1> Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων
καὶ εὐλογήσας αὐτόν,

1 Houtos gar ho Melchisedek, basileus Salēm, hiereus tou theou tou huuistou,
For this Melchizedek, king of Salem, priest of the El the Most High,

ho synantēsas Abraam hypostrephonti apo tēs kopēs tōn basileōn
the One having met Abraham returning from the slaughter of the kings

kai eulogēsas auton,
and having blessed him,

ואשר חלק־לו אברהם מעשר מכל שמו הוא מלך הצדקה 2
ועוד מלך שלם הוא מלך השלום:

בוַאֲשֶׁר חָלַק־לוֹ אַבְרָהָם מַעֲשֵׂר מִכֹּל שְׁמוֹ הוּא מֶלֶךְ הַצְּדָקָה
וְעוֹד מֶלֶךְ שָׁלֵם הוּא מֶלֶךְ הַשָּׁלוֹם׃

2. wa'asher chalaq-lo 'Ab'raham ma`aser mikol sh'mo hu' mele'k hats'daqah
w'`od mele'k Shalem hu' mele'k hashalom.

Heb7:2 and that Abraham gave to him a tenth part of all, first his name.
He is king of righteousness, and after that also king of Shalem, that he is king of peace,

<2> ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἑρμηνευόμενος
βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅ ἐστιν βασιλεὺς εἰρήνης,

2 hō kai dekatēn apo pantōn emerisen Abraam,
with whom also a tenth of everything Abraham divided,

prōton men hermēneuomenos basileus dikaiosynēs
first, being translated king of righteousness,

epeita de kai basileus Salēm, ho estin basileus eirēnēs,
and then also king of Salem, which means king of peace, being

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באין־אב באין־אם באין יחש ולימיו אין תחלה 3
ולחייו אין סוף ובזאת־נדמה לבן־האלהים הוא עומד
בכהנתו לנצח:

ג בְּאֵין־אָב בְּאֵין־אֵם בְּאֵין יַחַשׂ וּלְיָמָיו אֵין תְּחִלָּה
וּלְחַיָּיו אֵין סוֹף וּבְזֹאת־נִדְמֶה לְבֶן־הָאֱלֹהִים הוּא עוֹמֵד
בִּכְהֻנָּתוֹ לָנֶצַח׃

3. b'eyn-'ab b'eyn-'em b'eyn yachas ul'yamayu 'eyn t'chilah ul'chayayu 'eyn soph ub'zo'th-nid'meh l'Ben-ha'Elohim hu' `omed bik'hunatho lanetsach.

Heb7:3 without father, without mother, without genealogy, having neither beginning of his days nor end of his life, but in this having been made like the Son of the Elohim, he remains in his priesthood perpetually.

‹3› ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

3 apatōr amētōr agenealogētos, mēte archēn hēmerōn

fatherless, motherless, without genealogy, neither a beginning of days,

mēte zōēs telos echōn, aphōmoiōmenos de tō̧ huiō̧ tou theou,

nor end of life having, but having been made like the Son of the Elohim,

menei hiereus eis to diēnekes.

He remains a priest perpetually.

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4 וראו מה-גדול הוא אשר גם-אברהם אבינו
נתן-לו מעשר מראשית הכל:

ד וּרְאוּ מַה־גָּדוֹל הוּא אֲשֶׁר גַּם־אַבְרָהָם אָבִינוּ
נָתַן־לוֹ מַעֲשֵׂר מֵרֵאשִׁית הַכֹּל׃

4. ur'u mah-gadol hu' 'asher gam-'Ab'raham 'abinu nathan-lo ma`aser mere'shith hakol.

Heb7:4 Now observe what great this one is that our father Abraham, also gave to him a tenth of the beginning of everything.

‹4› Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ] δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

4 Theōreite de pēlikos houtos, hō̧ [kai] dekatēn Abraam edōken

Now consider how great this one was to whom also a tenth Abraham gave

ek tōn akrothiniōn ho patriarchēs.

from the booty the Patriarch.

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5 הן-בני לוי נחלי הכהנה יש-חק להם
על-פי התורה לקחת את-המעשרות מן-העם מן-אחיהם
אשר אף-הם יצאי ירך אברהם:

ה הֵן־בְּנֵי לֵוִי נֹחֲלֵי הַכְּהֻנָּה יֶשׁ־חֹק לָהֶם
עַל־פִּי הַתּוֹרָה לָקַחַת אֶת־הַמַּעַשְׂרוֹת מִן־הָעָם מִן־אֲחֵיהֶם
אֲשֶׁר אַף־הֵם יֹצְאֵי יֶרֶךְ אַבְרָהָם׃

5. hen-b'ney Lewi nochaley hak'hunah yesh-choq lahem `al-pi haTorah laqachath 'eth-hama`as'roth min-ha`am min-'acheyhem 'asher 'aph-hem yots'ey yere'k 'Ab'raham.

Heb7:5 They, the sons of Lewi who receive the priesthood,
have a commandment for them according to the Law to take a tithes from the people,
that is, from their brothers, that although they come out of the loins of Abraham.

<5> καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν
ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ’ ἔστιν τοὺς ἀδελφοὺς αὐτῶν,
καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·

5 kai hoi men ek tōn huiōn Leui tēn hierateian lambanontes
And the ones of the sons of Levi, the priestly office having received
entolēn echousin apodekatoun ton laon kata ton nomon,
have a command to collect the tithe from the people according to the law,
tout’ estin tous adelphous autōn, kaiper exelēlythotas ek tēs osphuos Abraam;
that is to say, their brothers, although having come out from the loin of Abraham.

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6 ואשר אינגו מתיחש למשפחתם הוא לקח את-המעשר
מן-אברהם ויברך את-אשר היתה-לו ההבטחה:

ו וַאֲשֶׁר אֵינֶנּוּ מִתְיַחֵשׂ לְמִשְׁפְּחֹתָם הוּא לָקַח אֶת־הַמַּעֲשֵׂר
מִן־אַבְרָהָם וַיְבָרֶךְ אֶת־אֲשֶׁר הָיְתָה־לּוֹ הַהַבְטָחָה׃

**6. wa’asher ‘eynenu mith’yaches l’mish’pach’tam hu’ laqach ‘eth-hama`aser
min-‘Ab’raham way’bare’k ‘eth-‘asher hay’thah-lo hahab’tachah.**

Heb7:6 But he whose genealogy is not counted from their families received a tenth
from Abraham and blessed him that he had the promises.

<6> ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραὰμ
καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.

6 ho de mē genealogoumenos ex autōn dedekatōken Abraam
But the one not tracing his descent from them, has received tithes from Abraham
kai ton echonta tas epaggelias eulogēken.
and the one having the promises, he has blessed.

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7 והנה נכון הדבר שהקטן יברך על-ידי הגדול ממנו:

ז וְהִנֵּה נָכוֹן הַדָּבָר שֶׁהַקָּטֹן יְבֹרַךְ עַל־יְדֵי הַגָּדוֹל מִמֶּנּוּ׃

7. w’hinneh nakon hadabar shehaqaton y’bora’k `al-y’dey hagadol mimenu.

Heb7:7 Behold, the right dispute is that the lesser is blessed by the greater of him.

<7> χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

7 chōris de pasēs antilogias to elatton hypo tou kreittonos eulogeitai.
apart from all dispute, the inferior by the superior is blessed.

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8 ופה בני אדם שימותו לקחים את-המעשר אבל שם לקחו
מי שהועד עליו כי הוא חי:

ח וּפֹה בְּנֵי אָדָם שֶׁיָּמוּתוּ לֹקְחִים אֶת־הַמַּעֲשֵׂר אֲבָל שָׁם לֹקְחוֹ
מִי שֶׁהוּעַד עָלָיו כִּי הוּא חָי׃

**8. uphoh b’ney ‘adam sheyamuthu loq’chim ‘eth-hama`aser ‘abal sham loq’cho
mi shehu`ad `alayu ki hu’ chay.**

Heb7:8 And here it is the sons of men who die that receive tithes,
but there he receives them, of whom it is witnessed about him that he lives.

‹8› καὶ ὧδε μὲν δεκάτας ἀποθνῄσκοντες ἄνθρωποι λαμβάνουσιν,
ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.

8 kai hōde men dekatas apothnę̄skontes anthrōpoi lambanousin,
And here, tithes, dying men receive,
ekei de martyroumenos hoti zę̄.
but there, one testifying that he lives.

---

9 ויתכן לומר כי גם-לוי הלקח
את-המעשרות היה מעשר בעשר אברהם:

ט וְיִתָּכֵן לוֹמַר כִּי גַם־לֵוִי הַלֹּקֵחַ
אֶת־הַמַּעַשְׂרוֹת הָיָה מְעֻשָּׂר בְּעֶשֶׂר אַבְרָהָם׃

9. w'yitaken lomar ki gam-Lewi halqeach
'eth-hama`as'roth hayah m'`aser ba`'ser 'Ab'raham.

Heb7:9 And it may be to say that through the tithe of Abraham even Lewi,
who received the tithes was paid tithes,

‹9› καὶ ὡς ἔπος εἰπεῖν, δι᾽ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται·

9 kai hōs epos eipein, di' Abraam kai Leui ho dekatas
And as a word to speak, through Abraham, even Levi, the one receiving tithes,
lambanōn dedekatōtai;
has paid tithes.

---

10 כי עוד בירך האב היה בצאת מלכי-צדק לקראתו:

י כִּי עוֹד בְּיֶרֶךְ הָאָב הָיָה בְּצֵאת מַלְכִּי־צֶדֶק לִקְרָאתוֹ׃

10. ki `od b'yere'k ha'ab hayah b'tse'th Mal'ki-tsedeq liq'ra'tho.

Heb7:10 for he was still in the loins of the father when Malkitsedeq left to meet him.

‹10› ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ.

10 eti gar en tę̄ osphui tou patros ēn hote synēntēsen autǭ Melchisedek.
For yet in the loin of his father he was when met him Melchizedek.

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11 על-כן אלו היתה שלמות על-ידי כהנת בני לוי אשר-בה
נתנה התורה לעם למה-זה צריך לקום עוד כהן אחר
על-דברתי מלכי-צדק ולא יאמר על-דברתי אהרן:

יא עַל־כֵּן אִלּוּ הָיְתָה שְׁלֵמוּת עַל־יְדֵי כְּהֻנַּת בְּנֵי לֵוִי אֲשֶׁר־בָּהּ
נִתְּנָה הַתּוֹרָה לָעָם לָמָּה־זֶּה צָרִיךְ לָקוּם עוֹד כֹּהֵן אַחֵר
עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק וְלֹא יֹאמַר עַל־דִּבְרָתִי אַהֲרֹן׃

11. `al-ken 'ilu hay'thah sh'lemuth `al-y'dey k'hunath b'ney Lewi
'asher-bah nit'nah haTorah la`am lamah-zeh tsari'k laqum `od kohen 'acher
`al-dib'rathi Mal'ki-tsedeq w'lo' yo'mar `al-dib'rathi 'Aharon.

Heb7:11 If therefore perfection were through the priesthood of the sons of Lewi,
in which is under it the people were given the Law), why is this still necessary to rise

another priest after the order of Melkitsedeq, and not be called after the order of Aharon?

‹11› Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ’ αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

11 Ei men oun teleiōsis dia tēs Leuitikēs hierōsynēs ēn, ho laos
If then perfection through the Levitical priesthood was, the people
gar ep’ autēs nenomothetētai, tis eti chreia
for on the basis of it have received laws, what further need
kata tēn taxin Melchisedek heteron anistasthai hierea
according to the order of Melchizedek for another priest to arise
kai ou kata tēn taxin Aarōn legesthai?
and not according to the order of Aaron to be named?

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12 כי בהשתנות הכהנה צריך שתשתנה גם־התורה:

יב כִּי בְּהִשְׁתַּנּוֹת הַכְּהֻנָּה צָרִיךְ שֶׁתִּשְׁתַּנֶּה גַּם־הַתּוֹרָה׃

12. ki b’hish’tanoth hak’hunah tsari’k shetish’taneh gam-haTorah.

Heb7:12 For when the priesthood is changed,
there is a necessity that a change is made to the Law also.

‹12› μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

12 metatithemenēs gar tēs hierōsynēs ex anagkēs
For when being changed the priestly office, of necessity
kai nomou metathesis ginetai.
also a change of law occurs.

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13 כי אשר־מדבר בו כזאת הוא משבט אחר
אשר מעולם לא־שרת איש ממנו במזבח:

יג כִּי אֲשֶׁר־מְדֻבָּר בּוֹ כָּזֹאת הוּא מִשֵּׁבֶט אַחֵר
אֲשֶׁר מֵעוֹלָם לֹא־שֵׁרֵת אִישׁ מִמֶּנּוּ בַּמִּזְבֵּחַ׃

13. ki ‘asher-m’dubar bo kazo’th hu’ mishebet ‘acher
‘asher me`olam lo’-shereth ‘ish mimenu bamiz’beach.

Heb7:13 For whoever speaks to him like that it belongs to another tribe,
from which no one ever served anyone at the altar.

‹13› ἐφ’ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν,
ἀφ’ ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ·

13 eph’ hon gar legetai tauta, phylēs heteras meteschēken,
About whom for these things are said, to a different tribe he has belonged,
aph’ hēs oudeis proseschēken tō̧ thysiastēriō̧;
from which no one has officiated at the altar.

---

14 כי גלוי לכל אשר אדנינו צמח מיהודה מן־השבט
אשר משה לא־דבר על־הכהנה:

יד כִּי גָלוּי לַכֹּל אֲשֶׁר אֲדֹנֵינוּ צָמַח מִיהוּדָה מִן־הַשֵּׁבֶט

אֲשֶׁר מֹשֶׁה לֹא־דִבֶּר אֵלָיו דָּבָר עַל־הַכְּהֻנָּה׃

14. ki galuy lakol 'asher 'Adoneynu tsamach miYahudah min-hashebet
'asher Mosheh lo'-diber 'elayu dabar `al-hak'hunah.

Heb7:14 For it is evident to all that our Adon has sprung out of Yahudah,
from the tribe of which Mosheh spoke nothing of Him concerning the priesthood.

‹14› πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν,
εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.

14 prodēlon gar hoti ex Iouda anatetalken ho kyrios hēmōn,
For it is obvious that from Judah has descended our Master,
eis hēn phylēn peri hiereōn ouden Mōusēs elalēsen.
about which tribe concerning priests nothing Moses said.

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15 𐤅𐤏𐤅𐤃 𐤉𐤅𐤕𐤓 𐤁𐤓𐤅𐤓 𐤄𐤅𐤀 𐤀𐤌־𐤉𐤅𐤒𐤌
𐤁𐤃𐤌𐤉𐤅𐤍 𐤌𐤋𐤊𐤉־𐤑𐤃𐤒 𐤊𐤄𐤍 𐤀𐤇𐤓:

טו וְעוֹד יוֹתֵר בָּרוּר הוּא אִם־יוּקַם
בְּדִמְיוֹן מַלְכִּי־צֶדֶק כֹּהֵן אַחֵר׃

15. w'`od yother barur hu' 'im-yuqam b'dim'yon Mal'ki-tsedeq kohen 'acher.

Heb7:15 And it is yet far more evident, if after the likeness of Melkitsedeq
there arise another priest,

‹15› καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ
κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,

15 kai perissoteron eti katadēlon estin,
And even much more evident it is,
ei kata tēn homoiotēta Melchisedek anistatai hiereus heteros,
if according to the likeness of Melchizedek arises another priest,

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16 𐤀𐤔𐤓 𐤀𐤉𐤍𐤍𐤅 𐤏𐤋־𐤐𐤉 𐤇𐤒𐤕 𐤁𐤔𐤓
𐤅𐤃𐤌 𐤀𐤋𐤀 𐤏𐤋־𐤐𐤉 𐤊𐤇 𐤇𐤉𐤉𐤌 𐤔𐤀𐤉𐤍 𐤋𐤄𐤌 𐤄𐤐𐤎𐤒:

טז אֲשֶׁר אֵינֶנּוּ עַל־פִּי חֻקַּת בָּשָׂר
וָדָם אֶלָּא עַל־פִּי כֹּחַ חַיִּים שֶׁאֵין לָהֶם הֶפְסֵק׃

16. 'asher 'eynenu `al-pi chuqath basar wadam
'ela' `al-pi koach chayim she'eyn lahem heph'seq.

Heb7:16 who has become, not according to the law of carnal and blood command
but according to the power of life that is not destructible to them.

‹16› ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν
ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

16 hos ou kata nomon entolēs sarkinēs gegonen
who not according to the law of a fleshly command has become,
alla kata dynamin zōēs akatalytou.
but according to the power of an indestructible life.

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17 𐤊𐤉־𐤄𐤏𐤉𐤃 𐤏𐤋𐤉𐤅 𐤀𐤕𐤄־𐤊𐤄𐤍 𐤋𐤏𐤅𐤋𐤌 𐤏𐤋־𐤃𐤁𐤓𐤕𐤉 𐤌𐤋𐤊𐤉־𐤑𐤃𐤒:

יז כִּי־הֵעִיד עָלָיו אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃
17. ki-he`id `alayu 'atah-kohen l'`olam `al-dib'rathi Mal'ki-tsedeq.

Heb7:17 For he testified of Him, You are a priest forever after the order of Malkitsedeq.

‹17› μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.
17 martyreitai gar hoti Sy hiereus eis ton aiōna
For it is testified of Him that You are a priest forever
kata tēn taxin Melchisedek.
according to the order of Mechizedek.

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18 בעבור אשר המצוה הקדמת הוסרה בהיותה חלושה
וקצרת־יד מהועיל׃
יח בַּעֲבוּר אֲשֶׁר הַמִּצְוָה הַקֹּדֶמֶת הוּסָרָה בִּהְיוֹתָהּ חֲלוּשָׁה
וְקִצְרַת־יָד מֵהוֹעִיל׃
18. ba`abur 'asher hamits'wah haqodemeth husarah bih'yothah chalushah w'qits'rath-yad meho`il.

Heb7:18 For which the preceding commandment is a disannulling by being weak and short handed uselessness,

‹18› ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς
διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές -
18 athetēsis men gar ginetai proagousēs entolēs
An annulment for there is of the preceding commandment
dia to autēs asthenes kai anōpheles -
because of its weakness and uselessness,

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19 כי התורה היא לא־השלימה דבר והנה נכנסה תחתיה
תקוה טובה ממנה אשר־נקרב על־ידה לאלהים׃
יט כִּי הַתּוֹרָה הִיא לֹא־הִשְׁלִימָה דָּבָר וְהִנֵּה נִכְנְסָה תַחְתֶּיהָ
תִּקְוָה טוֹבָה מִמֶּנָּה אֲשֶׁר־נִקְרַב עַל־יָדָהּ לֵאלֹהִים׃
19. ki haTorah hi' lo'-hish'limah dabar w'hinneh nik'n'sah thach'teyah tiq'wah tobah mimenah 'asher-niq'rab `al-yadah l'Elohim.

Heb7:19 (for the Law is nothing perfect), but behold,
the bringing in under it a better hope through it which we draw near to Elohim.

‹19› οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος - ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος
δι' ἧς ἐγγίζομεν τῷ θεῷ.
19 ouden gar eteleiōsen ho nomos - epeisagōgē de kreittonos elpidos
nothing for perfected the Law but the introduction of a better hope
di' hēs eggizomen tō̧ theō̧.
through which we draw near to the Elohim.

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20 וכפי אשר לא בלא שבועה היתה־זאת׃
כ וּכְפִי אֲשֶׁר לֹא בְּלֹא שְׁבוּעָה הָיְתָה־זֹּאת׃
20. uk'phi 'asher lo' b'lo' sh'bu`ah hay'thah-zo'th.

Heb7:20 And inasmuch as not without an oath it was.

‹20› Καὶ καθ’ ὅσον οὐ χωρὶς ὁρκωμοσίας·
οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,
20 Kai kath’ hoson ou chōris horkōmosias;
And in as much as it was not without an oath.
hoi men gar chōris horkōmosias eisin hiereis gegonotes,
The ones for without an oath are having become priests,

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21 כי המה נתכהנו בלי-שבועה וזה בשבועה על-ידי האמר לו
נשבע יהוה ולא ינחם אתה-כהן לעולם על-דברתי מלכי-צדק:
כא כִּי הֵמָּה נִתְכַּהֲנוּ בְּלִי־שְׁבוּעָה וְזֶה בִּשְׁבוּעָה
עַל־יְדֵי הָאֹמֵר לוֹ נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם אַתָּה־כֹהֵן
לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃
21. ki hemah nith’kahanu b’li-sh’bu`ah w’zeh bish’bu`ah `al-y’dey ha’omer lo nish’ba`
Yahúwah w’lo’ yinachem ‘atah-kohen l’`olam `al-dib’rathi Mal’ki-tsedeq.

Heb7:21 for they indeed became priests without an oath, but this with an oath
by the power of Him who said to Him, יהוה has sworn and shall not repent,
You are a priest forever after the order of Malkitsedeq.

‹21› ὁ δὲ μετὰ ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν,
Ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα.
21 ho de meta horkōmosias dia tou legontos pros auton,
but the One with an oath through the One saying to Him,
Ōmosen kyrios, kai ou metamelēthēsetai, Sy hiereus eis ton aiōna.
The Master vowed, and He shall not change His mind, You are a priest forever.

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22 הנה בזאת מעלה היא הברית אשר יהושע ערב אותה:
כב הִנֵּה בְּזֹאת מְעֻלָּה הִיא הַבְּרִית אֲשֶׁר יָהוֹשֻׁעַ עָרַב אוֹתָהּ׃
22. hinneh b’zo’th m’`ulah hi’ hab’rith ‘asher Yahushuà `arab ‘othah.

Heb7:22 Behold, by this He raises a covenant
so that יהושע has become a guarantor of it.

‹22› κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.
22 kata tosouto [kai] kreittonos diathēkēs
According to such a vow also a better covenant
gegonen egguos Iēsous.
has become a guarantee Yahushua.

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23 ושם נתכהנו רבים מפני
אשר המות לא הניחם להותר בארץ:
כג וְשָׁם נִתְכַּהֲנוּ רַבִּים מִפְּנֵי
אֲשֶׁר הַמָּוֶת לֹא הִנִּיחָם לְהִוָּתֵר בָּאָרֶץ׃
23. w’sham nith’kahanu rabbim mip’ney ‘asher hamaweth lo’ hinicham
l’hiuather ba’arets.

Heb7:23 And there they that became priests were many,
because of that the death would not allow them to continue in the land,

‹23› καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς
διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

23 kai hoi men pleiones eisin gegonotes hiereis dia to thanatō kōluesthai paramenein;

And the many have become priests because to be hindered by death to continue.

אבל זה יעמד לעולם ויהי-לו כהנה 24
אשר לא-תעבר ממנו:

כד אֲבָל זֶה יַעֲמֹד לְעוֹלָם וַיְהִי־לוֹ כְּהֻנָּה
אֲשֶׁר לֹא־תַעֲבֹר מִמֶּנּוּ׃

24. 'abal zeh ya`amod l'`olam way'hi-lo k'hunah 'asher lo'-tha`abor mimenu.

Heb7:24 but this stands forever and He has a priesthood that does not pass from it.

‹24› ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

24 ho de dia to menein auton eis ton aiōna aparabaton echei tēn hierōsynēn;

But because He continues forever, He has an unchangeable priesthood.

אשר על-כן יוכל להושיע בכל וכל את-הנגשים 25
על-ידו לאלהים כי חי-הוא תמיד להפגיע בעדם:

כה אֲשֶׁר עַל־כֵּן יוּכַל לְהוֹשִׁיעַ בַּכֹּל וָכֹל אֶת־הַנִּגָּשִׁים
עַל־יָדוֹ לֵאלֹהִים כִּי חַי־הוּא תָמִיד לְהַפְגִּיעַ בַּעֲדָם׃

25. 'asher `al-ken yukal l'hoshi`a bakol wakol 'eth-hanigashim `al-yado l'Elohim
ki chay-hu' thamid l'haph'gi` ba`adam.

Heb7:25 Who therefore is able to save for all and all those who draw near by His hand
to Elohim, since He always lives to make intercession for them.

‹25› ὅθεν καὶ σῴζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ,
πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

25 hothen kai sōzein eis to panteles dynatai tous proserchomenous

From which also to save completely He is able the ones coming

di' autou tō theō, pantote zōn eis to entygchanein hyper autōn.

through Him to Elohim, always living for the purpose of pleading for them.

כי נאוה-לנו כהן כזה שהוא חסיד ותמים וטהור 26
ונבדל מן-החטאים ונשא מהשמים:

כו כִּי נָאֲוָה־לָּנוּ כֹּהֵן כָּזֶה שֶׁהוּא חָסִיד וְתָמִים וְטָהוֹר
וְנִבְדָּל מִן־הַחַטָּאִים וְנִשָּׂא מֵהַשָּׁמָיִם׃

26. ki na'awah-lanu kohen kazeh shehu' chasid w'thamim w'tahor
w'nib'dal min-hachata'im w'nisa' mehashamayim.

Heb7:26 For it was fitting that we should have such a High Priest that He is holy, innocent,
undefiled, and He is separated from the sinners and is exalted above the heavens,

‹26› Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, ὅσιος ἄκακος ἀμίαντος,

κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,
26 Toioutos gar hēmin kai eprepen archiereus, hosios akakos amiantos,
For such for us indeed was suitable a high priest, holy, innocent, undefiled,
kechōrismenos apo tōn hamartōlōn kai huyēloteros tōn ouranōn genomenos,
having been separated from sinners and higher than the heavens having become,

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27 אשר אין עליו ככהנים הגדולים ההם להקריב יום
יום בראשונה על-חטאתיו ואחרי-כן על-חטאת העם
כי-זאת עשה בפעם אחת בהקריבו את-נפשו:

כזאֲשֶׁר אֵין עָלָיו כַּכֹּהֲנִים הַגְּדוֹלִים הָהֵם לְהַקְרִיב יוֹם
יוֹם בָּרִאשׁוֹנָה עַל־חַטֹּאתָיו וְאַחֲרֵי־כֵן עַל־חַטֹּאת הָעָם
כִּי־זֹאת עָשָׂה בְּפַעַם אַחַת בְּהַקְרִיבוֹ אֶת־נַפְשׁוֹ׃

27. 'asher 'eyn `alayu kakohanim hag'dolim hahem l'haq'rib yom yom bari'shonah `al-chato'thayu w'acharey-ken `al-chato'th ha`am ki-zo'th `asah b'pha`am 'achath b'haq'ribo 'eth-naph'sho.

Heb7:27 which He do not have as those high priests, to sacrifice day by day,
first for His own sins, and then for the sins of the people,
for this He did for one time when He offered up Himself.

‹27› ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον
ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ·
τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.
27 hos ouk echei kath' hēmeran anagkēn, hōsper hoi archiereis,
who does not have daily need, as the other high priests,
proteron hyper tōn idiōn hamartiōn thysias anapherein epeita tōn tou laou;
first for his own sins to offer up a sacrifice, and then for the sins of the people.
touto gar epoiēsen ephapax heauton anenegkas.
For this One did this once having offered up Himself.

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28 כי התורה העמידה לכהנים גדולים בני-אדם חלשים
אבל דבר-השבועה הבאה אחרי התורה העמיד
את-הבן המשלם לעולם:

כחכִּי הַתּוֹרָה הֶעֱמִידָה לְכֹהֲנִים גְּדוֹלִים בְּנֵי־אָדָם חַלָּשִׁים
אֲבָל דְּבַר־הַשְּׁבוּעָה הַבָּאָה אַחֲרֵי הַתּוֹרָה הֶעֱמִיד
אֶת־הַבֵּן הַמֻּשְׁלָם לְעוֹלָם׃

28. ki haTorah he`emidah l'kohanim g'dolim b'ney-'adam chalashim 'abal d'bar-hash'bu`ah haba'ah 'acharey haTorah he`emid 'eth-haben hamush'lam l'`olam.

Heb7:28 For the Law appoints the sons of men as high priests who are weak,
but the Word of the oath, which came after the Law, appoints a Son, made perfect forever.

‹28› ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν,
ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.
28 ho nomos gar anthrōpous kathistēsin archiereis echontas astheneian, ho logos
The law for appoints men as high priests, having weaknesses, the Word,

de tēs horkōmosias tēs meta ton nomon huion eis ton aiōna teteleiōmenon.
but of the oath after the Law appoints the Son forever having been made perfect.

Chapter 8

וזה ראש הנאמרים שיש-לנו כהן גדול Heb8:1
אשר ישב לימין כסא הגדלה בשמים:

א וְזֶה רֹאשׁ הַנֶּאֱמָרִים שֶׁיֵּשׁ־לָנוּ כֹּהֵן גָּדוֹל
אֲשֶׁר יָשַׁב לִימִין כִּסֵּא הַגְּדֻלָּה בַּשָּׁמָיִם׃

1. w'zeh ro'sh hane'emarim sheyesh-lanu kohen gadol
'asher yashab limin kise' hag'dulah bashamayim.

Heb8:1 This is the head of the sayings that we have an High Priest,
who is seated on the right hand of the throne of the Majesty in the heavens,

‹8:1› Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα,
ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

1 Kephalaion de epi tois legomenois, toiouton echomen archierea,
Now the main point of the things being said is this, we have such a High Priest,
hos ekathisen en dexią tou thronou tēs megalōsynēs en tois ouranois,
who sat down at the right hand of the throne of the Majesty in the heavens,

---

2 והוא משרת הקדש והמשכן האמתי
אשר-כוננו אדני ולא אדם:

ב וְהוּא מְשָׁרֵת הַקֹּדֶשׁ וְהַמִּשְׁכָּן הָאֲמִתִּי
אֲשֶׁר־כּוֹנְנוֹ אֲדֹנָי וְלֹא אָדָם׃

2. w'hu' m'shareth haqodesh w'hamish'kan ha'amiti
'asher-konano 'Adonay w'lo' 'adam.

Heb8:2 and He is a servant of the sanctuary and of the true tabernacle,
which my Adon put up, and not man.

‹2› τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.

2 tōn hagiōn leitourgos kai tēs skēnēs tēs alēthinēs,
Of the holy things a servant and of the tabernacle true,
hēn epēxen ho kyrios, ouk anthrōpos.
which set up the Master, not man.

---

3 כי כל-כהן גדול הוא מפקד להקריב מנחות וזבחים
ועל-כן צריך שגם זה יהיה לו מה-שיקריב:

ג כִּי כָל־כֹּהֵן גָּדוֹל הוּא מֻפְקָד לְהַקְרִיב מְנָחוֹת וּזְבָחִים
וְעַל־כֵּן צָרִיךְ שֶׁגַּם זֶה יִהְיֶה לוֹ מַה־שֶּׁיַּקְרִיב׃

3. ki kal-kohen gadol hu' muph'qad l'haq'rib m'nachoth uz'bachim
w'`al-ken tsari'k shegam zeh yih'yeh lo mah-sheyaq'rib.

Heb8:3 For every high priest is appointed to offer both gifts and sacrifices.

Therefore it is of necessity that this One also has something that He offer.

<3> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται·
ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.

3 pas gar archiereus eis to prospherein dōra te kai thysias kathistatai;
for every high priest in order to offer both gifts and sacrifices is appointed.
hothen anagkaion echein ti kai touton
From which it was necessary for to have something also this one
ho prosenegkę̄.
which he might offer.

והנה אלו היה בארץ לא היה כהן 4
כי יש-פה הכהנים המקריבים הקרבנות על-פי התורה:

ד וְהִנֵּה אִלּוּ הָיָה בָאָרֶץ לֹא הָיָה כֹהֵן
כִּי יֶשׁ־פֹּה הַכֹּהֲנִים הַמַּקְרִיבִים הַקָּרְבָּנוֹת עַל־פִּי הַתּוֹרָה׃

4. w'hinneh 'ilu hayah ba'arets lo' hayah kohen
ki yesh-poh hakohanim hamaq'ribim haqar'banoth `al-pi haTorah.

Heb8:4 Behold, if there was no priest on the earth, He should not be a priest,
since there are those who offer the gifts here according to the Law;

<4> εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς,
ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·

4 ei men oun ēn epi gēs, oud' an ēn hiereus,
If therefore he were on the earth, he would not be a priest,
ontōn tōn prospherontōn kata nomon ta dōra;
being the ones offering according to the law the gifts;

ומכהנים לדמות וצל הדברים שבשמים כאשר צוה 5
משה בבאו להקים את-המשכן כי-אמר אליו ראה
ועשה הכל בתבניתו אשר-אתה מראה בהר:

ה וּמְכַהֲנִים לִדְמוּת וְצֵל הַדְּבָרִים שֶׁבַּשָּׁמָיִם כַּאֲשֶׁר צֻוָּה
מֹשֶׁה בְּבֹאוֹ לְהָקִים אֶת־הַמִּשְׁכָּן כִּי־אָמַר אֵלָיו רְאֵה
וַעֲשֵׂה הַכֹּל בְּתַבְנִיתוֹ אֲשֶׁר־אַתָּה מָרְאֶה בָּהָר׃

5. um'kahanim lid'muth w'tsel had'barim shebashamayim
ka'asher tsuuah Mosheh b'bo'o l'haqim 'eth-hamish'kan ki-'amar 'elayu r'eh
wa`aseh hakol b'thab'nitho 'asher-'atah mar'eh bahar.

Heb8:5 who serve a copy and shadow and the things that are in the heavens,
just as Moshe was warned by Elohim when he was about to erect the tabernacle;
for, See, He says to you, that you make all things according to His pattern
which was shown you on the mountain.

<5> οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων,
καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ φησίν,
ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·

5 hoitines hypodeigmati kai skią latreuousin tōn epouraniōn,

who a copy and a shadow they serve of the heavenly things,

kathōs kechrēmatistai Mōusēs mellōn epitelein tēn skēnēn,

just as Moses has been warned, being about to complete the tabernacle,

Hora gar phēsin, poiēseis panta kata

For see to it, he says, that you shall make it according to all

ton typon ton deichthenta soi en tō̧ orei;

the pattern having been shown to you on the mountain.

---

6 ועתה הוא קבל שרות מעלה כפי מעלת הברית שהוא
סרסור לה אשר הוקמה על-הבטחות טובות ויתרות:

ו וְעַתָּה הוּא קִבֵּל שֵׁרוּת מְעֻלֶּה כְּפִי מַעֲלַת הַבְּרִית שֶׁהוּא
סַרְסוֹר לָהּ אֲשֶׁר הוּקְמָה עַל־הַבְטָחוֹת טֹבוֹת וִיתֵרוֹת׃

6. w'`atah hu' qibel sheruth m'`uleh k'phi ma`alath hab'rith shehu' sar'sor lah 'asher huq'mah `al-hab'tachoth toboth witheroth.

Heb8:6 But now He has obtained a more excellent ministry,
as much as it is a better covenant that He is the mediator of it
which was established upon better promises and benefits.

<6> νυν[ὶ] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

6 nyn[i] de diaphorōteras tetychen leitourgias,

But now He has attained to a more excellent service,

hosō̧ kai kreittonos estin diathēkēs mesitēs,

in as much as also of a better covenant He is the mediator,

hētis epi kreittosin epaggeliais nenomothetētai.

which upon better promises has been enacted.

---

7 כי אלו היתה הראשונה ההיא גמורה
לא-יבקש מקום לשניה:

ז כִּי אִלּוּ הָיְתָה הָרִאשׁוֹנָה הַהִיא גְּמוּרָה
לֹא־יְבֻקַּשׁ מָקוֹם לִשְׁנִיָּה׃

7. ki 'ilu hay'thah hari'shonah hahi' g'murah lo'-y'buqash maqom lish'niah.

Heb8:7 For if that first covenant had been faultless,
there should no place have sought for the second.

<7> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

7 Ei gar hē prōtē ekeinē ēn amemptos,

For if that first covenant was faultless,

ouk an deuteras ezēteito topos.

not a second would have been sought a place for.

---

8 כי-כה אמר בהוכיח אתם הנה ימים באים נאם-יהוה
וכרתי את-בית ישראל ואת-בית יהודה ברית חדשה:

ח כִּי־כֹה אָמַר בְּהוֹכִיחַ אֹתָם הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה

וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה׃

8. ki-koh 'amar b'hokiach 'otham hinneh yamim ba'im n'um-Yahúwah
w'karati 'eth-beyth Yis'ra'El w'eth-beyth Yahudah b'rith chadashah.

Heb8:8 For He says in finding fault with them here, Behold, the days come, says יהוה,
when I shall conclude with the house of Yisra'El
and with the house of Yahudah, a new covenant,

‹8› μεμφόμενος γὰρ αὐτοὺς λέγει, Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος,
καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,
8 memphomenos gar autous legei, Idou hēmerai erchontai, legei kyrios,
for finding fault with them He says, Behold, days are coming, says YHWH,
kai syntelesō epi ton oikon Israēl
and I shall establish with the house of Israel
kai epi ton oikon Iouda diathēkēn kainēn,
and with the house fo Judah a new covenant,

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9 לא כברית אשר כרתי את-אבותם ביום החזיקי בידם
להוציאם מארץ מצרים אשר-המה הפרו את-בריתי
ואנכי בחלתי בם נאם-יהוה:

ט לֹא כַבְּרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הֶחֱזִיקִי בְיָדָם
לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֲשֶׁר־הֵמָּה הֵפֵרוּ אֶת־בְּרִיתִי
וְאָנֹכִי בָּחַלְתִּי בָם נְאֻם־יְהוָֹה׃

9. lo' kab'rith 'asher karati 'eth-'abotham b'yom hecheziqi b'yadam l'hotsi'am
me'erets Mits'rayim 'asher-hemah hepheru 'eth-b'rithi
w'anoki bachal'ti bam n'um-Yahúwah.

Heb8:9 not according to the covenant which I made with their fathers on the day
when I took them by the hands to lead them out of the land of Mitsrayim,
because they broke My covenant, and I neglected them, says יהוה.

‹9› οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν
ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει κύριος·
9 ou kata tēn diathēkēn, hēn epoiēsa tois patrasin autōn
not according to the covenant which I made with their fathers
en hēmerą epilabomenou mou tēs cheiros autōn exagagein autous ek gēs Aigyptou,
on the day having taken me their hand to lead out them from the land of Egypt,
hoti autoi ouk enemeinan en tę diathēkę mou,
because they did not continue in My covenant,
kagō ēmelēsa autōn, legei kyrios;
and I was unconcerned about them, says YHWH.

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10 כי זאת הברית אשר אכרת את-בית ישראל אחרי
הימים ההם נאם-יהוה נתתי את-תורתי בקרבם
ועל-לבם אכתבנה והייתי להם לאלהים והמה יהיו-לי לעם:

י כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי

הַיָּמִים הָהֵם נְאֻם־יָהוָּה נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם
וְעַל־לִבָּם אֶכְתֲּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם׃

10. ki zo'th hab'rith 'asher 'ek'roth 'eth-beyth Yis'ra'El 'acharey hayamim hahem n'um-Yahúwah nathati 'eth-torathi b'qir'bam w'`al-libam 'ek'tabenah w'hayithi lahem l'Elohim w'hemah yih'yu-li l'`am.

Heb8:10 For this is the covenant that I shall make with the house of Yisra'El
after those days, says 𐤄𐤅𐤄𐤉: I shall put My laws among them, and I shall write them
on their hearts. And I shall be to them as Elohim, and they shall be to Me as a people.

‹10› ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας,
λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν
ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν·

10 hoti hautē hē diathēkē, hēn diathēsomai tǭ oikǭ Israēl
Because this is the covenant which I shall make with the house of Israel
meta tas hēmeras ekeinas, legei kyrios; didous nomous mou eis tēn dianoian autōn,
after those days, says YHWH; putting My Laws into their minds
kai epi kardias autōn epigrapsō autous, kai esomai autois eis theon,
and upon their hearts I shall write them, and I shall be to them as Elohim,
kai autoi esontai moi eis laon;
and they shall be to me as a people;

---

11 𐤅𐤋𐤀 𐤉𐤋𐤌𐤃𐤅 𐤏𐤅𐤃 𐤀𐤉𐤔 𐤀𐤕-𐤓𐤏𐤄𐤅 𐤅𐤀𐤉𐤔 𐤀𐤕-𐤀𐤇𐤉𐤅 𐤋𐤀𐤌𐤓
𐤃𐤏𐤅 𐤀𐤕-𐤉𐤄𐤅𐤄 𐤊𐤉 𐤊𐤅𐤋𐤌 𐤉𐤃𐤏𐤅 𐤀𐤅𐤕𐤉 𐤋𐤌𐤒𐤈𐤍𐤌 𐤅𐤏𐤃-𐤂𐤃𐤅𐤋𐤌:

יא וְלֹא יְלַמְּדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר
דְּעוּ אֶת־יָהוָּה כִּי כוּלָּם יֵדְעוּ אוֹתִי לְמִקְּטַנָּם וְעַד־גְּדוֹלָם׃

11. w'lo' y'lam'du `od 'ish 'eth-re`ehu w'ish 'eth-'achiu le'mor d'`u 'eth-Yahúwah ki kulam yed'`u 'othi l'miq'tanam w'`ad-g'dolam.

Heb8:11 And they shall teach no more everyone his fellow citizen,
and everyone his brother, saying, Know 𐤄𐤅𐤄𐤉, for all shall know Me,
from the least to the greatest of them.

‹11› καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων, Γνῶθι τὸν κύριον,
ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,

11 kai ou mē didaxōsin hekastos ton politēn autou
And by no means may they teach each one his fellow citizen
kai hekastos ton adelphon autou legōn, Gnōthi ton kyrion,
and each other his brother saying, Know YHWH,
hoti pantes eidēsousin me apo mikrou heōs megalou autōn,
because all shall know Me from the small to the great of them.

---

12 𐤊𐤉 𐤀𐤎𐤋𐤇 𐤋𐤏𐤅𐤍𐤌 𐤅𐤋𐤇𐤈𐤀𐤕𐤌 (𐤅𐤋𐤐𐤔𐤏𐤉𐤄𐤌) 𐤋𐤀 𐤀𐤆𐤊𐤓-𐤏𐤅𐤃:

יב כִּי אֶסְלַח לַעֲוֺנָם וּלְחַטָּאתָם (וּלְפִשְׁעֵיהֶם) לֹא אֶזְכָּר־עוֹד׃

12. ki 'es'lach la`aonam ul'chata'tham (ul'phish'`eyhem) lo' 'ez'kar-`od.

Heb8:12 For I shall be merciful to their unrighteousness,
and to their sins and to their iniquities shall I remember no more.

‹12› ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν
καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

12 hoti hileōs esomai tais adikiais autōn
Because I shall be merciful with their wrongdoings
kai tōn hamartiōn autōn ou mē mnēsthō eti.
and of their sins by no means may I remember any longer.

---

13 הנה כשאמר ברית חדשה ישן את־הראשונה
ומה־שהוא נושן ומזקין קרב קצו:
יג הִנֵּה כְּשֶׁאָמַר בְּרִית חֲדָשָׁה יִשֵּׁן אֶת־הָרִאשׁוֹנָה
וּמַה־שֶּׁהוּא נוֹשָׁן וּמַזְקִין קָרַב קִצּוֹ׃

**13. hinneh k'she'amar b'rith chadashah yishen 'eth-hari'shonah
umah-shehu' noshan umaz'qin qarab qitso.**

Heb8:13 Behold, in that He said, A new covenant, He has made the first old.
Now that that it decays and waxes old is ready to vanish away.

‹13› ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην·
τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

13 en tō legein Kainēn pepalaiōken tēn prōtēn;
When He says, New, He has made obsolete the first.
to de palaioumenon kai gēraskon eggys aphanismou.
And the thing being made obsolete and growing old is close to destruction.

Chapter 9

Heb9:1 הן גם־הברית הראשונה גם לה היו דיני עבודה
ומקדש בארץ:
א הֵן גַּם־הַבְּרִית הָרִאשׁוֹנָה גַּם לָהּ הָיוּ דִּינֵי עֲבוֹדָה
וּמִקְדָּשׁ בָּאָרֶץ׃

1. hen gam-hab'rith hari'shonah gam lah hayu diney `abodah umiq'dash ba'arets.

Heb9:1 They had even the first covenant having regulations of service to them also
and the sanctuary on the earth.

‹9:1› Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιώματα λατρείας τό τε ἅγιον κοσμικόν.

1 Eiche men oun [kai] hē prōtē dikaiōmata latreias
Had therefore also the first covenant regulations of service
to te hagion kosmikon.
and the earthly sanctuary.

---

2 כי־הוקם המשכן החיצון אשר־בו המנורה והשלחן
ומערכת הלחם והוא נקרא קדש:
ב כִּי־הוּקַם הַמִּשְׁכָּן הַחִיצוֹן אֲשֶׁר־בּוֹ הַמְּנוֹרָה וְהַשֻּׁלְחָן

וּמַעֲרֶכֶת הַלֶּחֶם וְהוּא נִקְרָא קֹדֶשׁ׃

2. ki-huqam hamish'kan hachitson 'asher-bo ham'norah w'hashul'chan uma`areketh halechem w'hu' niq'ra' qodesh.

Heb9:2 For there was a tabernacle prepared: the first, which in it, was the candlestand, and the table and the showbread, this is called the holy place.

‹2› σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἥ τε λυχνία
καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἅγια·

2 skēnē gar kateskeuasthē hē prōtē en hę hē te lychnia
For the tent was furnished, that is the first, in which were both the lampstand
kai hē trapeza kai hē prothesis tōn artōn, hētis legetai Hagia;
and the table and the setting out of the bread, which is called, the holy place.

---

3 ומבית לפרכת השנית משכן הנקרא קדש הקדשים:

ג וּמִבֵּית לַפָּרֹכֶת הַשֵּׁנִית מִשְׁכָּן הַנִּקְרָא קֹדֶשׁ הַקֳּדָשִׁים׃

3. umibeyth laparoketh hashenith mish'kan haniq'ra' qodesh haqadashim.

Heb9:3 And after the second veil, there was the part of tabernacle which is called the Holy of Holies,

‹3› μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων,

3 meta de to deuteron katapetasma skēnē hē legomenē Hagia Hagiōn,
and behind the second curtain was the tent being called, the holy of holies,

---

4 אשר-לו מזבח הזהב לקטרת וארון הברית מצפה
זהב כלו ובו צנצנת זהב אשר המן בתוכו
ומטה אהרן אשר פרח ולוחות הברית:

ד אֲשֶׁר־לוֹ מִזְבַּח הַזָּהָב לִקְטֹרֶת וַאֲרוֹן הַבְּרִית מְצֻפֶּה
זָהָב כֻּלּוֹ וּבוֹ צִנְצֶנֶת זָהָב אֲשֶׁר הַמָּן בְּתוֹכוֹ
וּמַטֵּה אַהֲרֹן אֲשֶׁר פָּרַח וְלוּחוֹת הַבְּרִית׃

4. 'asher-lo miz'bach hazahab liq'toreth wa'aron hab'rith m'tsupeh zahab kulo ubo tsin'tseneth zahab 'asher haman b'thoko umateh 'Aharon 'asher parach w'luchoth hab'rith.

Heb9:4 which had the golden censer for the pipe, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna within, and Aharon's rod that budded, and the tables of the covenant;

‹4› χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα
καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

4 chrysoun echousa thymiatērion kai tēn kibōton tēs diathēkēs perikekalymmenēn
having a golden altar of incense and the ark of the covenant having been covered
pantothen chrysiǭ, en hę stamnos chrysē echousa to manna
on all sides with gold, in which was a golden jar having the manna
kai hē hrabdos Aarōn hē blastēsasa kai hai plakes tēs diathēkēs,
and the rod of Aaron which having sprouted and the tablets of the covenant,

5 וממעל לו כרובי הכבוד הסככים על-הכפרת
לא נדבר כעת על-כל-אחד מהם לבד:

ה וּמִמַּעַל לוֹ כְּרוּבֵי הַכָּבוֹד הַסֹּכְכִים עַל־הַכַּפֹּרֶת
לֹא נְדַבֵּר כָּעֵת עַל־כָּל־אֶחָד מֵהֶם לְבָד׃

5. umima`al lo k'rubey hakabod hasokakim `al-hakaporeth
lo' n'daber ka`eth `al-kal-'echad mehem l'bad.

Heb9:5 and above it the kerubey (cherubim) of glory overshadowing the mercy seat,
of which we cannot speak about any of one of them alone now.

‹5› ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον·
περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

5 hyperanō de autēs Cheroubin doxēs kataskiazonta to hilastērion;
and above it the cherubim of glory overshadowing the place of propitiation;
peri hōn ouk estin nyn legein kata meros.
about which things it is not possible to speak now part by part in detail.

---

6 ואחרי נעשו אלה ככה באו הכהנים תמיד
אל-המשכן החיצון לעבד שם את-עבודתם:

ו וְאַחֲרֵי נַעֲשׂוּ אֵלֶּה כָּכָה בָּאוּ הַכֹּהֲנִים תָּמִיד
אֶל־הַמִּשְׁכָּן הַחִיצוֹן לַעֲבֹד שָׁם אֶת־עֲבוֹדָתָם׃

6. w'acharey na`asu 'eleh kakah ba'u hakohanim tamid
'el-hamish'kan hachitson la`abod sham 'eth-`abodatham.

Heb9:6 And after these things were thus prepared,
the priests always entered into the outer tabernacle, to do their services there,

‹6› Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς
εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

6 Toutōn de houtōs kateskeuasmenōn eis men tēn prōtēn skēnēn
But these things thus having been prepared, into the first tent
dia pantos eisiasin hoi hiereis tas latreias epitelountes,
always enter the priests, the divine services performing,

---

7 והמשכן אשר לפנים ממנו שמה בא הכהן
הגדול לבדו פעם אחת בשנה לא בבלי-דם
אשר יקריב בעד נפשו ובעד שגגות העם:

ז וְהַמִּשְׁכָּן אֲשֶׁר לִפְנִים מִמֶּנּוּ שָׁמָּה בָּא הַכֹּהֵן
הַגָּדוֹל לְבַדּוֹ פַּעַם אַחַת בַּשָּׁנָה לֹא בִּבְלִי־דָם
אֲשֶׁר יַקְרִיב בְּעַד נַפְשׁוֹ וּבְעַד שִׁגְגוֹת הָעָם׃

7. w'hamish'kan 'asher liph'nim mimenu shamah ba' hakohen hagadol l'bado pa`am
'achath bashanah lo' bib'li-dam 'asher yaq'rib b'`ad naph'sho ub'`ad shig'goth ha`am.

Heb9:7 and the tabernacle which is to the front from it, only the high priest enters one time
a year, not without blood, which he offered for himself and for the errors of the people.

‹7› εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς,
οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

7 eis de tēn deuteran hapax tou eniautou monos ho archiereus,
but into the second tent once a year enters alone the high priest,

ou chōris haimatos ho prospherei hyper heautou
not without blood which He offers for Himself

kai tōn tou laou agnoēmatōn,
and for the of the people sins of ignorance,

---

8 ורוח הקדש מודיע בזאת שלא-נגלה הדרך
אל-הקדש כל הימים אשר יעמד המשכן החיצון:

חוְרוּחַ הַקֹּדֶשׁ מוֹדִיעַ בְּזֹאת שֶׁלֹּא־נִגְלָה הַדֶּרֶךְ
אֶל־הַקֹּדֶשׁ כָּל הַיָּמִים אֲשֶׁר יַעֲמֹד הַמִּשְׁכָּן הַחִיצוֹן׃

8. w'Ruach haQodesh modi`a bazo'th shel'-nig'lah hadere'k 'el-haqodesh kal hayamim 'asher ya`amod hamish'kan hachitson.

Heb9:8 And the Holy Spirit is declaring in this, that the way into the holiest of all the days has not yet made while the outer tabernacle shall stand,

‹8› τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,

8 touto dēlountos tou pneumatos tou hagiou, mēpō pephanerōsthai
because making this clear, the Spirit Holy, not yet to have been revealed

tēn tōn hagiōn hodon eti tēs prōtēs skēnēs echousēs stasin,
the holy places way into, yet the first tabernacle having existence,

---

9 והוא משל לזמן הזה אשר בו מקריבים מנחות וזבחים
אשר אין בהם להשלים את-לבב העבד:

טוְהוּא מָשָׁל לַזְּמַן הַזֶּה אֲשֶׁר בּוֹ מַקְרִיבִים מְנָחוֹת וּזְבָחִים
אֲשֶׁר אֵין בָּהֶם לְהַשְׁלִים אֶת־לְבַב הָעֹבֵד׃

9. w'hu' mashal laz'man hazeh 'asher bo maq'ribim m'nachoth uz'bachim 'asher 'eyn bahem l'hash'lim 'eth-l'bab ha`obed.

Heb9:9 and it is a parable for the present time in which both gifts and sacrifices are offered which does not complete of them the heart of the servant,

‹9› ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε
καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

9 hētis parabolē eis ton kairon ton enestēkota,
which is a parable for the time having become present,

kath' hēn dōra te kai thysiai prospherontai
according to which both gifts and sacrifices are being offered

mē dynamenai kata syneidēsin teleiōsai ton latreuonta,
not being able with respect to the conscience to perfect the one serving,

---

10 כי אם-חקות הבשר הנה עם-המאכלות והמשקים
והטבילות השונות אשר נתנו עד-עת התקון:

י כִּי אִם־חֻקּוֹת הַבָּשָׂר הֵנָּה עִם־הַמַּאֲכָלוֹת וְהַמַּשְׁקִים
וְהַטְּבִילוֹת הַשֹּׁנוֹת אֲשֶׁר נִתְּנוּ עַד־עֵת הַתִּקּוּן׃

10. ki 'im-chuqoth habasar henah `im-hama'akaloth w'hamash'qim
w'hat'biloth hashonoth 'asher nit'nu `ad-`eth hatiqun.

Heb9:10 For with meats and drinks, and different washings,
and fleshly regulations that is been imposed here until a time of correction.

‹10› μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς,
δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

10 monon epi brōmasin kai pomasin kai diaphorois baptismois,
only with foods and drinks and different washings,
dikaiōmata sarkos mechri kairou diorthōseōs epikeimena.
human regulations until the time of the new order being imposed.

---

11 והמשיח בבאו להיות כהן גדול לטבות העתידות
עבר בתוך המשכן המעלה בגדלה ושלמות אשר
לא-נעשה בידי אדם כי-איננו מהבריאה הזאת:

יא וְהַמָּשִׁיחַ בְּבֹאוֹ לִהְיוֹת כֹּהֵן גָּדוֹל לַטֹּבוֹת הָעֲתִידוֹת
עָבַר בְּתוֹךְ הַמִּשְׁכָּן הַמְעֻלֶּה בִּגְדֻלָּה וּשְׁלֵמוּת אֲשֶׁר
לֹא־נַעֲשָׂה בִּידֵי אָדָם כִּי־אֵינֶנּוּ מֵהַבְּרִיאָה הַזֹּאת׃

11. w'haMashiyach b'bo'o lih'yoth kohen gadol latoboth ha`athidoth `abar
b'tho'k hamish'kan ham'`uleh big'dulah ush'lemuth
'asher lo'-na`asah bidey 'adam ki-'eynenu mehab'ri'ah hazo'th.

Heb9:11 But in the coming of the Mashiyach being an High Priest of the good things
to come within a greater and more perfect tabernacle raised,
that is not made with hands of men, that is, not of this creation,

‹11› Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος
καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

11 Christos de paragenomenos archiereus
Now the Mashiyach having become high priest
tōn genomenōn agathōn dia tēs meizonos kai teleioteras
of the good things having come about through the greater and more perfect
skēnēs ou cheiropoiētou tout' estin ou tautēs tēs ktiseōs,
tabernacle not made by human hands, that is, not of this creation.

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12 גם לא-בא בדם שעירים ועגלים כי בדם-נפשו
בא בפעם-אחת אל-הקדש פנימה וימצא גאלת עולם:

יב גַּם לֹא־בָא בְּדַם שְׂעִירִים וַעֲגָלִים כִּי בְדַם־נַפְשׁוֹ
בָּא בְּפַעַם־אַחַת אֶל־הַקֹּדֶשׁ פְּנִימָה וַיִּמְצָא גְּאֻלַּת עוֹלָם׃

12. gam lo'-ba' b'dam s'`irim wa`agalim ki b'dam-naph'sho ba' b'pha`am-'achath
'el-haqodesh p'nimah wayim'tsa' g'ulath `olam.

Heb9:12 neither even did He enter through the blood of goats and calves,
but through the blood of His soul, He entered one time in the holy place,

having obtained eternal redemption.

‹12› οὐδὲ δι’ αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος
εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὑράμενος.

12 oude di’ haimatos tragōn kai moschōn dia de tou idiou haimatos
Neither through the blood of goats and of bulls but through His own blood
eisēlthen ephapax eis ta hagia aiōnian lytrōsin heuramenos.
He entered only once into the holy of holies, eternal redemption having secured.

כי אם־דם הפרים והשעירים ואפר הפרה 13
אשר יזה על־הטמאים יקדשם לטהר בשרם:

יג כִּי אִם־דַּם הַפָּרִים וְהַשְּׂעִירִים וְאֵפֶר הַפָּרָה
אֲשֶׁר יֻזֶּה עַל־הַטְּמֵאִים יְקַדְּשֵׁם לְטַהֵר בְּשָׂרָם׃

13. ki ‘im-dam haparim w’has’`irim w’epher haparah
‘asher yuzeh `al-hat’me’im y’qad’shem l’taher b’saram.

Heb9:13 For if the blood of goats and bulls and the ashes of a heifer
that sprinkles on the ones having been defiled sanctifies for the purifying of their flesh,

‹13› εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα
τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

13 ei gar to haima tragōn kai taurōn kai spodos damaleōs hrantizousa
For if the blood of goats and bulls and the ashes of a heifer sprinkling,
tous kekoinōmenous hagiazei pros tēn tēs sarkos katharotēta,
the ones having been defiled sanctifies for the of the flesh purity,

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אף כי־דם המשיח אשר־הקריב את־עצמו לאלהים 14
ברוח נצחי ובלי־מום יטהר לבכם ממעשי מות לעבד
את־אלהים חיים:

יד אַף כִּי־דַם הַמָּשִׁיחַ אֲשֶׁר־הִקְרִיב אֶת־עַצְמוֹ לֵאלֹהִים
בְּרוּחַ נִצְחִי וּבְלִי־מוּם יְטַהֵר לִבְּכֶם מִמַּעֲשֵׂי מָוֶת לַעֲבֹד
אֶת־אֱלֹהִים חַיִּים׃

14. ‘aph ki-dam haMashiyach ‘asher-hiq’rib ‘eth-`ats’mo l’Elohim b’Ruach nits’chi
ub’li-mum y’taher lib’kem mimaa`asey maweth la`abod ‘eth-‘Elohim chayim.

Heb9:14 how much more shall the blood of the Mashiyach,
who through the eternal Spirit offered Himself without spot to Elohim,
purge our hearts from dead works to serve the living Elohim?

‹14› πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν
προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων
εἰς τὸ λατρεύειν θεῷ ζῶντι.

14 posō mallon to haima tou Christou, hos dia pneumatos aiōniou
by how much more the blood of the Mashiyach, who through the eternal spirit
heauton prosēnegken amōmon tō theō, kathariei tēn syneidēsin hēmōn
offered Himself blameless to Elohim, shall purify our conscience
apo nekrōn ergōn eis to latreuein theō zōnti.

from dead works in order to serve the living Elohim.

𐤅𐤁𐤏𐤁𐤅𐤓 𐤆𐤀𐤕 𐤄𐤅𐤀 𐤌𐤕𐤅𐤊 𐤋𐤁𐤓𐤉𐤕 𐤇𐤃𐤔𐤄 𐤋𐤌𐤏𐤍 𐤀𐤔𐤓-𐤉𐤉𐤓𐤔𐤅 15
𐤄𐤌𐤒𐤓𐤀𐤉𐤌 𐤀𐤕-𐤄𐤁𐤈𐤇𐤕 𐤍𐤇𐤋𐤕 𐤏𐤅𐤋𐤌 𐤀𐤇𐤓𐤉 𐤀𐤔𐤓-𐤌𐤕 𐤋𐤐𐤃𐤅𐤕
𐤌𐤍-𐤄𐤐𐤔𐤏𐤉𐤌 𐤀𐤔𐤓 𐤍𐤏𐤔𐤅 𐤁𐤉𐤌𐤉 𐤄𐤁𐤓𐤉𐤕 𐤄𐤓𐤀𐤔𐤅𐤍𐤄:

טו וּבַעֲבוּר זֹאת הוּא מְתַוֵּךְ לִבְרִית חֲדָשָׁה לְמַעַן אֲשֶׁר־יִירְשׁוּ
הַמְקֹרָאִים אֶת־הַבְטָחַת נַחֲלַת עוֹלָם אַחֲרֵי אֲשֶׁר־מֵת לִפְדּוֹת
מִן־הַפְּשָׁעִים אֲשֶׁר נַעֲשׂוּ בִּימֵי הַבְּרִית הָרִאשׁוֹנָה׃

15. uba`abur zo'th hu' m'thawe'k lib'rith chadashah l'ma`an 'asher-yir'shu ham'qora'im 'eth-hab'tachath nachalath `olam 'acharey 'asher-meth liph'doth min-hap'sha`im 'asher na`asu bimey hab'rith hari'shonah.

Heb9:15 For this reason He is the mediator of a new covenant,
in order that those who have been called may receive the promise of the eternal inheritance
after that He died for the redemption of the transgressions
that were committed in the days of the first covenant.

‹15› Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου
εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν
οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

15 Kai dia touto diathēkēs kainēs mesitēs estin,
And for this reason of a new covenant He is the mediator,
hopōs thanatou genomenou eis apolytrōsin
in order that death having happened for the redemption
tōn epi tę prōtę diathēkę parabaseōn tēn epaggelian labōsin
of the under the first covenant, transgressions the promise might receive
hoi keklēmenoi tēs aiōniou klēronomias.
the ones having been called of the eternal inheritance.

𐤊𐤉 𐤁𐤌𐤒𐤅𐤌 𐤔𐤉𐤔 𐤁𐤓𐤉𐤕 𐤄𐤉𐤀 𐤑𐤅𐤀𐤄 𐤑𐤓𐤉𐤊 𐤔𐤕𐤅𐤃𐤏 𐤌𐤉𐤕𐤕 𐤄𐤍𐤕𐤍: 16

טז כִּי בִּמְקוֹם שֶׁיֵּשׁ בְּרִית הִיא צַוָּאָה צָרִיךְ שֶׁתִּוָּדַע מִיתַת הַנֹּתֵן׃

16. ki bim'qom sheyesh b'rith hi' tsaua'ah tsari'k shetiuada` mithath hanothen.

Heb9:16 For in the place that there is a covenant, it is necessary to establish
that you know the death of the covenanted one.

‹16› ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·

16 hopou gar diathēkē, thanaton anagkē
For where there is a covenant, it is necessary for death
pheresthai tou diathemenou;
to be offered of the one having made a covenant.

𐤊𐤉 𐤓𐤒-𐤁𐤌𐤅𐤕 𐤄𐤌𐤕 𐤕𐤊𐤅𐤍 𐤄𐤑𐤅𐤀𐤄 𐤅𐤀𐤉𐤍 𐤋𐤄 𐤕𐤒𐤐 𐤁𐤇𐤉𐤉 𐤄𐤍𐤕𐤍: 17

יז כִּי רַק־בְּמוֹת הַמֵּת תִּכּוֹן הַצַּוָּאָה וְאֵין לָהּ תֹּקֶף בְּחַיֵּי הַנֹּתֵן׃

17. ki raq-b'moth hameth tikon hatsaua'ah w'eyn lah toqeph b'chayey hanothen.

Heb9:17 For a covenant is affirmed only when the dead are dead,
for it is never in force when the covenanted one lives.

‹17› διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.
17 diathēkē gar epi nekrois bebaia,
For a covenant over dead bodies is ratified,
epei mēpote ischuei hote zē ho diathemenos.
because it never is valid when lives the one having made a covenant.

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18 לכן גם-הראשונה לא חנכה בלא-דם:
יח לָכֵן גַּם־הָרִאשׁוֹנָה לֹא חֻנְּכָה בְּלֹא־דָם׃
18. laken gam-hari'shonah lo' chun'kah b'lo'-dam.

Heb9:18 Therefore even the first covenant was not inaugurated without blood.

‹18› ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·
18 hothen oude hē prōtē chōris haimatos egkekainistai;
From which not the first covenant without blood has been inaugurated.

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19 כי ככלות משה לספר לכל-העם את-כל-משפטי
התורה לקח דם העגלים והשעירים עם-מים
ותולעת שני ואזוב ויזרק על-הספר ועל כל-העם:
יט כִּי כְּכַלּוֹת מֹשֶׁה לְסַפֵּר לְכָל־הָעָם אֶת־כָּל־מִשְׁפְּטֵי
הַתּוֹרָה לָקַח דַּם הָעֲגָלִים וְהַשְּׂעִירִים עִם־מַיִם
וְתוֹלַעַת שָׁנִי וְאֵזוֹב וַיִּזְרֹק עַל־הַסֵּפֶר וְעַל כָּל־הָעָם׃
19. ki k'kaloth Mosheh l'saper l'kal-ha`am 'eth-kal-mish'p'tey haTorah laqach dam ha`agalim w'has'`irim `im-mayim w'thola`ath shani w'ezob wayiz'roq `al-hasepher w'`al kal-ha`am.

Heb9:19 For, after all, every commandment had been spoken by Mosheh to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled upon the scroll itself and upon all the people,

‹19› λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ,
λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἐρίου κοκκίνου
καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν
19 lalētheisēs gar pasēs entolēs kata ton nomon hypo Mōuseōs
For having been spoken every command according to the law by Moses
panti tō laō, labōn to haima tōn moschōn [kai tōn tragōn] meta hydatos
to all the people, having taken the blood of bulls and goats with water
kai eriou kokkinou kai hyssōpou auto te to biblion kai panta ton laon erantisen
and scarlet wool and hyssop, itself both the scroll and all the people he sprinkled

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20 ויאמר הנה דם-הברית אשר צוה אלהים אליכם:
כ וַיֹּאמַר הִנֵּה דַם־הַבְּרִית אֲשֶׁר צִוָּה אֱלֹהִים אֲלֵיכֶם׃
20. wayo'mar hinneh dam-hab'rith 'asher tsiuah 'Elohim 'aleykem.

Heb9:20 saying, Here is the blood of the covenant which Elohim commanded unto you.

‹20› λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.
20 legōn, Touto to haima tēs diathēkēs hēs eneteilato pros hymas ho theos.

saying, This is the blood of the covenant which commanded to you Elohim.

וגם על-המשכן ועל כל-כלי השרת הזה דם: 21

כא וְגַם עַל־הַמִּשְׁכָּן וְעַל כָּל־כְּלֵי הַשָּׁרֵת הִזָּה דָם׃

21. w'gam `al-hamish'kan w'`al kal-k'ley hashareth hizah dam.

Heb9:21 And also on the tabernacle and on all the vessels of the service
he sprinkled the blood.

‹21› καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας
τῷ αἵματι ὁμοίως ἐράντισεν.

21 kai tēn skēnēn de kai panta ta skeuē tēs leitourgias
    And the tabernacle and also all the utensils of the divine service

tō haimati homoiōs erantisen.
    with the blood in the same way he sprinkled.

וכמעט הכל יטהר בדם על-פי התורה 22
ואין כפרה בלא-שפיכת דם:

כב וְכִמְעַט הַכֹּל יְטֹהַר בַּדָּם עַל־פִּי הַתּוֹרָה
וְאֵין כַּפָּרָה בְּלֹא־שְׁפִיכַת דָּם׃

**22. w'kim'`at hakol y'tuhar badam `al-pi haTorah
w'eyn kaparah b'lo'-sh'phikath dam.**

Heb9:22 And according to the Law, almost everything is cleansed by blood,
and without shedding of blood there is no forgiveness.

‹22› καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον
καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

22 kai schedon en haimati panta katharizetai kata ton nomon
    And indeed it is by blood that everything is purified according to the law

kai chōris haimatekchysias ou ginetai aphesis.
    and without the shedding of blood there is no forgiveness.

לכן דמיוני הדברים שבשמים צריכים שיטהרו 23
באלה והדברים שבשמים בעצמם צריכים שיטהרו
בזבחים טובים מאלה:

כג לָכֵן דִּמְיוֹנֵי הַדְּבָרִים שֶׁבַּשָּׁמַיִם צְרִיכִים שֶׁיִּטָּהֲרוּ
בָּאֵלֶּה וְהַדְּבָרִים שֶׁבַּשָּׁמַיִם בְּעַצְמָם צְרִיכִים שֶׁיִּטָּהֲרוּ
בִּזְבָחִים טוֹבִים מֵאֵלֶּה׃

**23. laken dim'yoney had'barim shebashamayim ts'rikim sheyitaharu ba'eleh
w'had'barim shebashamayim b'`ats'mam ts'rikim sheyitaharu
biz'bachim tobim me'eleh.**

Heb9:23 Therefore it was necessary that the copies of the things that are in the heavens
that are to be purified with these, it was necessary that the things
that are in the heavens themselves that are to be purified with better sacrifices than these.

‹23› Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,

αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.
23 Anagkē oun ta men hypodeigmata tōn en tois ouranois
Therefore it is necessary that the patterns of the things in the heavens
toutois katharizesthai, auta
be purified with these things, themselves
de ta epourania kreittosin thysiais para tautas.
but the heavenly things must be purified with better sacrifices than these.

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24 כי המשיח לא־בא אל־הקדש הנעשה בידי אדם
שהוא רק־דמות האמתי כי אם־בא אל־עצם השמים
לראות עתה בעדנו את־פני האלהים׃

כד כִּי הַמָּשִׁיחַ לֹא־בָא אֶל־הַקֹּדֶשׁ הַנַּעֲשָׂה בִּידֵי אָדָם
שֶׁהוּא רַק־דְּמוּת הָאֲמִתִּי כִּי אִם־בָּא אֶל־עֶצֶם הַשָּׁמַיִם
לֵרָאוֹת עַתָּה בַּעֲדֵנוּ אֶת־פְּנֵי הָאֱלֹהִים׃

24. ki haMashiyach lo'-ba' 'el-haqodesh hana`aseh bidey 'adam shehu' raq-d'muth ha'amiti ki 'im-ba' 'el-`etsem hashamayim lera'oth `atah ba`adenu 'eth-p'ney ha'Elohim.

Heb9:24 For the Mashiyach did not come into a holy place made by hands of men,
that they are only the figures of the true one, but come into the heavens itself,
now to appear in the presence of the Elohim for us,

‹24› οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν,
ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·
24 ou gar eis cheiropoiēta eisēlthen hagia Christos,
For not into made by human hands entered the holy of holies the Anointed One,
antitypa tōn alēthinōn, all' eis auton ton ouranon,
which are copies of the true things, but into itself the heavens,
nyn emphanisthēnai tō̧ prosōpō̧ tou theou hyper hēmōn;
now to appear before the face of the Elohim for us.

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25 אף־לא להקריב את־נפשו פעמים רבות ככהן הגדול
אשר־בא שנה בשנה אל־הקדש בדם אחרים׃

כה אַף־לֹא לְהַקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת כַּכֹּהֵן הַגָּדוֹל
אֲשֶׁר־בָּא שָׁנָה בְּשָׁנָה אֶל־הַקֹּדֶשׁ בְּדַם אֲחֵרִים׃

25. 'aph-lo' l'haq'rib 'eth-naph'sho p'`amim rabboth kakohen hagadol 'asher-ba' shanah b'shanah 'el-haqodesh b'dam 'acherim.

Heb9:25 not at all that He would offer Himself many times,
as the high priest that enters into the holy place year by year with other blood.

‹25› οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται
εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,
25 oud' hina pollakis prospherȩ̄ heauton, hōsper ho archiereus eiserchetai
Not in order that frequently He may offer Himself, like the high priest who enters
eis ta hagia kat' eniauton en haimati allotriō̧,
into the holy of holies year by year with blood belonging to another,

26 כי אם־כן הלא היה־לו לענות פעמים רבות
מראשית העולם ועתה בקץ העתים נגלה בפעם אחת
כדי־לכלא את־החטא בזבח נפשו:

כו כִּי אִם־כֵּן הֲלֹא הָיָה־לוֹ לֶעֱנוֹת פְּעָמִים רַבּוֹת
מֵרֵאשִׁית הָעוֹלָם וְעַתָּה בְּקֵץ הָעִתִּים נִגְלָה בְּפַעַם אַחַת
כְּדֵי־לְכַלֵּא אֶת־הַחֵטְא בְּזֶבַח נַפְשׁוֹ׃

26. ki 'im-ken halo' hayah-lo le`anoth p'`amim rabboth mere'shith ha`olam
w'`atah b'qets ha`itim nig'lah b'pha`am 'achath k'dey-l'kale'
'eth-hachet' b'zebach naph'sho.

Heb9:26 For if so He would not have to answer many times
from the beginning of the world but now at the end of times
He has been revealed at one time in order to put away sin by the sacrifice of Himself.

‹26› ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·
νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας
διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

26 epei edei auton pollakis pathein
since it was necessary for him frequently to suffer
apo katabolēs kosmou;
from the creation from the world.
nyni de hapax epi synteleią tōn aiōnōn eis athetēsin [tēs] hamartias
But now once at the end of the ages for the removal of the sins
dia tēs thysias autou pephanerōtai.
through the sacrifice of Himself He has appeared.

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27 וכאשר נגזר על־בני אדם למות פעם אחת
ואחרי־כן המשפט:

כז וְכַאֲשֶׁר נִגְזַר עַל־בְּנֵי אָדָם לָמוּת פַּעַם אֶחָת
וְאַחֲרֵי־כֵן הַמִּשְׁפָּט׃

27. w'ka'asher nig'zar `al-b'ney 'adam lamuth pa`am 'echath
w'acharey-ken hamish'pat.

Heb9:27 And as it is appointed for the sons of men to die one time
and after this comes judgment,

‹27› καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

27 kai kath' hoson apokeitai tois anthrōpois hapax apothanein,
And in as much as it is destined for men to die once,
meta de touto krisis,
and after this comes judgment,

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28 כן־הקרב המשיח פעם אחת לשאת חטא רבים
ופעם שנית יראה בלי־חטא ליהושעה למחכים לו:

כח כֵּן־הֻקְרַב הַמָּשִׁיחַ פַּעַם אַחַת לָשֵׂאת חֵטְא רַבִּים

וּפַעַם שֵׁנִית יֵרָאֶה בְּלִי־חֵטְא לִישׁוּעָה לַמְחַכִּים לוֹ׃

28. ken-huq'rab haMashiyach pa`am 'achath lase'th chet' rabbim
upha`am shenith yera'eh b'li-chet' lishu`ah lam'chakim lo.

Heb9:28 so the Mashiyach also, having been offered one time to bear the sins of many,
shall appear a second time for salvation without sin, to them that look for Him.

‹28› οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας,
ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.
28 houtōs kai ho Christos hapax prosenechtheis
so also the Anointed One having been offered up once
eis to pollōn anenegkein hamartias, ek deuterou chōris hamartias
in order to carry away of many sins, for a second time without sin
ophthēsetai tois auton apekdechomenois eis sōtērian.
He shall appear to the ones awaiting Him for salvation.

Chapter 10

כי התורה בהיות בה צל הטובות העתידות ולא מראה **Heb10:1**
עצם הדברים אין ביכלתה לעולם להשלים את-הקרבים
בקרבנות ההם אשר יקריבו תמיד מדי שנה בשנה:

אכִּי הַתּוֹרָה בִּהְיוֹת בָּהּ צֵל הַטֹּבוֹת הָעֲתִידוֹת וְלֹא מַרְאֵה
עֶצֶם הַדְּבָרִים אֵין בִּיכָלְתָּהּ לְעוֹלָם לְהַשְׁלִים אֶת־הַקְּרֵבִים
בַּקָּרְבָּנוֹת הָהֵם אֲשֶׁר יַקְרִיבוּ תָּמִיד מִדֵּי שָׁנָה בְשָׁנָה׃

1. ki haTorah bih'yoth bah tsel hatoboth ha`athidoth w'lo' mar'eh `etsem had'barim
'eyn bikal'tah l'`olam l'hash'lim 'eth-haq'rebim baqar'banoth hahem
'asher yaq'ribu thamid midey shanah b'shanah.

Heb10:1 For the Law having in it a shadow of the good things to come
and not the very image of matters, was never able to make perfect those who draw near
with those sacrifices which they offer the same continually year by year.

‹10:1› Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν,
οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·
1 Skian gar echōn ho nomos tōn mellontōn agathōn,
A shadow for being the law of the good things coming,
ouk autēn tēn eikona tōn pragmatōn, kat' eniauton tais autais thysiais
not the very image of the things, year by year with the same sacrifices
has prospherousin eis to diēnekes oudepote dynatai tous proserchomenous teleiōsai;
which they offer continuously never is able the ones approaching to perfect.

כי אם-כן הלא חדלו להביאם כי לא-היתה עוד 2
ידיעת חטאים במקריבים בהטהרם פעם אחת:

בכִּי אִם־כֵּן הֲלֹא חָדְלוּ לַהֲבִיאָם כִּי לֹא־הָיְתָה עוֹד
יְדִיעַת חֲטָאִים בַּמַּקְרִיבִים בְּהִטָּהֲרָם פַּעַם אֶחָת׃

2. ki 'im-ken halo' chad'lu lahabi'am
ki lo'-hay'thah `od y'di`ath chata'im b'maq'ribim b'hitaharam pa`am 'echath.

Heb10:2 For then would they not have ceased to be offered,
because there was no more knowledge of sin in sacrifices and in cleansing one time?

‹2› ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν
ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;

2 epei ouk an epausanto prospheromenai dia to mēdemian echein
For otherwise would they not have stopped being offered because not to have
eti syneidēsin hamartiōn tous latreuontas hapax kekatharismenous?
still consciousness of sins the ones worshipping having been cleansed once?

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3 אבל יש-שם הזכרת החטאים שנה בשנה:
ג אֲבָל יֶשׁ־שָׁם הַזְכָּרַת הַחֲטָאִים שָׁנָה בְּשָׁנָה׃

3. 'abal yesh-sham haz'karath hachata'im shanah b'shanah.

Heb10:3 But there is a reminder of sins year by year.

‹3› ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·

3 all' en autais anamnēsis hamartiōn kat' eniauton;
But by them is the remembrance of sins year by year.

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4 כי דם-הפרים והשעירים לא יוכל להסיר חטאים:
ד כִּי דַם־הַפָּרִים וְהַשְּׂעִירִים לֹא יוּכַל לְהָסִיר חֲטָאִים׃

4. ki dam-haparim w'has'`irim lo' yukal l'hasir chata'im.

Heb10:4 For it is impossible for the blood of bulls and goats to take away sins.

‹4› ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

4 adynaton gar haima taurōn kai tragōn aphairein hamartias.
For it is impossible for the blood of bulls and of goats to take away sins.

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5 ועל-כן אמר בבואו לעולם זבח
ומנחה לא חפצת גויה כוננת לי:
ה וְעַל־כֵּן אֹמֵר בְּבוֹאוֹ לָעוֹלָם זֶבַח
וּמִנְחָה לֹא חָפַצְתָּ גְּוִיָּה כּוֹנַנְתָּ לִּי׃

5. w'`al-ken 'omer b'bo'o la`olam zebach umin'chah lo' chaphats'at g'wiah konan'at li.

Heb10:5 Therefore, when He comes into the world, He says,
Sacrifice and offering You have not desired, but a body You have prepared for Me;

‹5› Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,
Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

5 Dio eiserchomenos eis ton kosmon legei,
Therefore entering into the world he says,
Thysian kai prosphoran ouk ēthelēsas, sōma de katērtisō moi;
sacrifice and offering you did not desire, but a body you prepared for me.

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6 עולה וחטאה לא שאלת:

ו עוֹלָה וְחַטָּאָה לֹא שָׁאָלְתָּ:

6. \`olah w'chata'ah lo' sha'al'at.

Heb10:6 in whole burnt offerings even for sin You did no delight.

‹6› ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

6 holokautōmata kai peri hamartias ouk eudokēsas

whole burnt offerings and offerings for sin you did not take pleasure in

---

7 אז אמרתי הנה־באתי במגלת־ספר
כתוב עלי לעשות רצונך אלהי:

ז אָז אָמַרְתִּי הִנֵּה־בָאתִי בִּמְגִלַּת־סֵפֶר
כָּתוּב עָלַי לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהָי:

7. 'az 'amar'ti hinneh-ba'thi bim'gilath-sepher kathub \`alay la\`asoth r'tson'ak 'Elohay.

Heb10:7 Then I said, Behold, I have come in the roll of the scroll it is written of Me to do Your will, O my El.

‹7› τότε εἶπον, Ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,
τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.

7 tote eipon, Idou hēkō, en kephalidi bibliou

then I said, Behold I have come, in the roll of a scroll

gegraptai peri emou, tou poiēsai ho theos to thelēma sou.

it has been written concerning me, to do O Elohim Your will.

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8 אחרי אמרו למעלה זבח ומנחה עולה לא חפצת
ולא שאלת אשר יקריבו אתם על־פי התורה:

ח אַחֲרֵי אָמְרוֹ לְמַעְלָה זֶבַח וּמִנְחָה עוֹלָה לֹא חָפַצְתָּ
וְחַטָּאָה וְלֹא שָׁאָלְתָּ אֲשֶׁר יַקְרִיבוּ אֹתָם עַל־פִּי הַתּוֹרָה:

**8. 'acharey 'am'ro l'ma\`'lah zebach umin'chah \`olah
w'chata'ah lo' chaphats'at w'lo' sha'al'at 'asher yaq'ribu 'otham \`al-pi haTorah.**

Heb10:8 After saying above, Sacrifices and offerings and burnt offerings for sin
You did not desire, nor delighted in, which are offered according to the Law,

‹8› ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὁλοκαυτώματα
καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται,

8 anōteron legōn hoti Thysias kai prosphoras kai holokautōmata

After saying above that sacrifices and offerings and whole burnt offerings

kai peri hamartias ouk ēthelēsas oude eudokēsas,

and offerings for sin, you did not desire nor did you take pleasure in,

haitines kata nomon prospherontai,

which according to the law are offered.

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9 אז אמר הנה־באתי לעשות רצונך אלהי מעביר בזה
את־הראשון למען הקים את־השני:

ט אָז אָמַר הִנֵּה־בָאתִי לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהָי מַעֲבִיר בָּזֶה

אֶת־הָרִאשׁוֹן לְמַעַן הָקִים אֶת־הַשֵּׁנִי׃

9. 'az 'amar hinneh-ba'thi la`asoth r'tson'ak 'Elohay ma`abir bazeh 'eth-hari'shon l'ma`an haqim 'eth-hasheni.

Heb10:9 then He said, Behold, I have come to do Your will, O my El.
He takes away the first in this so that He may establish the second.

‹9› τότε εἴρηκεν, Ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ θέλημά σου.
ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ,
9 tote eirēken, Idou hēkō tou poiēsai to thelēma sou.
Then He has said, Behold I come to do Your will.
anairei to prōton hina to deuteron stēsę,
He takes away the first that the second He may establish.

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10 וברצון הזה מקדשים אנחנו
על-ידי הקרבת קרבן גופו של-יהושע המשיח בפעם אחת:

י וּבָרָצוֹן הַזֶּה מְקֻדָּשִׁים אֲנַחְנוּ
עַל־יְדֵי הַקְרָבַת קָרְבַּן גּוּפוֹ שֶׁל־יָהוּשֻׁעַ הַמָּשִׁיחַ בְּפַעַם אֶחָת׃

10. ubaratson hazeh m'qudashim 'anach'nu
`al-y'dey haq'rabath qar'ban gupho shel-Yahushuà haMashiyach b'pha`am 'echath.

Heb10:10 By this will we have been sanctified
through the offering sacrifice of the body of יהושע the Mashiyach at one time.

‹10› ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.
10 en hǭ thelēmati hēgiasmenoi esmen dia tēs prosphoras
By which will we have been sanctified through the offering
tou sōmatos Iēsou Christou ephapax.
of the body of Yahushua the Anointed One once and for all.

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11 וכל-כהן עמד יום יום לשרת
ומוסיף פעמים רבות להקריב הקרבנות ההמה
אשר לא-יוכלו לעולם להעביר חטאים:

יא וְכָל־כֹּהֵן עֹמֵד יוֹם יוֹם לְשָׁרֵת
וּמוֹסִיף פְּעָמִים רַבּוֹת לְהַקְרִיב הַקָּרְבָּנוֹת הָהֵמָּה
אֲשֶׁר לֹא־יוּכְלוּ לְעוֹלָם לְהַעֲבִיר חֲטָאִים׃

11. w'kal-kohen `omed yom yom l'shareth umosiph p'`amim rabboth l'haq'rib haqar'banoth hahemah 'asher lo'-yuk'lu l'`olam l'ha`abir chata'im.

Heb10:11 Every priest stands day by day serving and offering many times to sacrifice
the same sacrifices, which is not able to take away sins for ever.

‹11› Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας,
11 Kai pas men hiereus hestēken kath' hēmeran leitourgōn kai tas autas
And every priest has stood day by day serving and the same

pollakis prospherōn thysias, haitines oudepote dynantai perielein hamartias,
frequently offering sacrifices, which never are able to take away sins.

ישב על-החטאים אחד זבח הקריבו אחרי והוא 12
לימין האלהים לנצח:

יב וְהוּא אַחֲרֵי הִקְרִיבוֹ זֶבַח אֶחָד עַל־הַחֲטָאִים יָשַׁב
לִימִין הָאֱלֹהִים לָנֶצַח׃

**12. w'hu' 'acharey haq'ribo zebach 'echad `al-hachata'im yashab
limin ha'Elohim lanetsach.**

Heb10:12 but this man, after he had having offered one sacrifice for sins for ever,
sat down at the right hand of the Elohim,

‹12› οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν
εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,

12 houtos de mian hyper hamartiōn prosenegkas thysian
But this one one for sins having offered sacrifice

eis to diēnekes ekathisen en dexią tou theou,
forever sat down at the right hand of the Elohim,

ומאז יחכה עד כי-יושתו איביו הדם לרגליו: 13

יג וּמֵאָז יְחַכֶּה עַד כִּי־יוּשְׁתוּ אֹיְבָיו הֲדֹם לְרַגְלָיו׃

13. ume'az y'chakeh `ad ki-yush'thu 'oy'bayu hadom l'rag'layu.

Heb10:13 since then waiting until that His enemies are made a footstool for His feet.

‹13› τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ
ὑποπόδιον τῶν ποδῶν αὐτοῦ.

13 to loipon ekdechomenos heōs tethōsin hoi echthroi autou hypopodion tōn podōn autou.
from this time forward waiting until are put His enemies a footstool of His feet.

כי הוא בקרבן אחד השלים לנצח את-המקדשים: 14

יד כִּי הוּא בְּקָרְבָּן אֶחָד הִשְׁלִים לָנֶצַח אֶת־הַמְקֻדָּשִׁים׃

14. ki hu' b'qar'ban 'echad hish'lim lanetsach 'eth-ham'qudashim.

Heb10:14 For by one offering He has perfected for ever those who are being sanctified.

‹14› μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

14 mią gar prosphorą teteleiōken eis to diēnekes tous hagiazomenous.
For by one offering He has perfected forever the ones being sanctified.

ואף-רוח הקדש מעיד לנו על-זאת כי אחרי אמרו: 15

טו וְאַף־רוּחַ הַקֹּדֶשׁ מֵעִיד לָנוּ עַל־זֹאת כִּי אַחֲרֵי אָמְרוֹ׃

15. w'aph-Ruach haQodesh me`id lanu `al-zo'th ki 'acharey 'am'ro.

Heb10:15 And even the Holy Spirit testifies for this to us; for after saying,

‹15› Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι,

15 Martyrei de hēmin kai to pneuma to hagion; meta gar to eirēkenai,
And bears witness to us also the Spirit Holy; for after this He has said,

𐤆𐤀𐤕 𐤄𐤁𐤓𐤉𐤕 𐤀𐤔𐤓 𐤀𐤊𐤓𐤕 𐤀𐤕𐤌 𐤀𐤇𐤓𐤉 𐤄𐤉𐤌𐤉𐤌 𐤄𐤄𐤌 𐤀𐤌𐤓 𐤉𐤄𐤅𐤄 16
𐤍𐤕𐤕𐤉 𐤀𐤕-𐤕𐤅𐤓𐤕𐤉 𐤁𐤒𐤓𐤁𐤌 𐤅𐤏𐤋-𐤋𐤁𐤌 𐤀𐤊𐤕𐤁𐤍𐤄:

טז זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אִתָּם אַחֲרֵי הַיָּמִים הָהֵם אָמַר יְהוָה
נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם וְעַל־לִבָּם אֶכְתֲּבֶנָּה׃

16. zo'th hab'rith 'asher 'ek'roth 'itam 'acharey hayamim hahem 'amar Yahúwah nathati 'eth-torathi b'qir'bam w'`al-libam 'ek'thabenah.

Heb10:16 This is the covenant that I shall make with them after those days, says 𐤉𐤄𐤅𐤄,
I shall put My laws among theim and upon their heart, I shall write them,

‹16› Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας,
λέγει κύριος· διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν
καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,

16 Hautē hē diathēkē hēn diathēsomai pros autous meta tas hēmeras ekeinas, legei kyrios;
This is the covenant which I shall make with them after those days, says YHWH;
didous nomous mou epi kardias autōn kai epi tēn dianoian autōn epigrapsō autous,
putting My laws on their hearts and upon their mind I shall inscribe them,

---

𐤅𐤋𐤏𐤅𐤍𐤌 𐤅𐤋𐤇𐤈𐤀𐤕𐤌 𐤋𐤀 𐤀𐤆𐤊𐤓-𐤏𐤅𐤃: 17

יז וְלַעֲוֹנָם וּלְחַטֹּאתָם לֹא אֶזְכָּר־עוֹד׃

17. w'la`aonam ul'chata'tham lo' 'ez'kar-`od.

Heb10:17 And of their sins and of their iniquities I shall remember no more.

‹17› καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.

17 kai tōn hamartiōn autōn kai tōn anomiōn autōn ou mē mnēsthēsomai eti.
and of their sins and their lawlessness I shall by no means remember any longer.

𐤅𐤄𐤍𐤄 𐤁𐤌𐤒𐤅𐤌 𐤔𐤉𐤔 𐤎𐤋𐤉𐤇𐤕 𐤄𐤇𐤈𐤀𐤉𐤌 𐤀𐤉𐤍 𐤏𐤅𐤃 𐤒𐤓𐤁𐤍 𐤏𐤋𐤉𐤄𐤌: 18

יח וְהִנֵּה בִּמְקוֹם שֶׁיֵּשׁ סְלִיחַת הַחֲטָאִים אֵין עוֹד קָרְבָּן עֲלֵיהֶם׃

18. w'hinneh bim'qom sheyesh s'lichath hachata'im 'eyn `od qar'ban `aleyhem.

Heb10:18 Behold, in place that there is forgiveness of these things,
there is no longer an offering on them for sin.

‹18› ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

18 hopou de aphesis toutōn,
Now where there is forgiveness of these things,
ouketi prosphora peri hamartias.
there is no longer an offering for sin.

𐤅𐤏𐤕𐤄 𐤀𐤇𐤉 𐤁𐤄𐤉𐤅𐤕 𐤋𐤍𐤅 𐤁𐤈𐤇𐤅𐤍 𐤃𐤓𐤊 𐤄𐤒𐤃𐤔 𐤁𐤃𐤌 𐤉𐤄𐤅𐤔𐤏: 19

יט וְעַתָּה אַחַי בִּהְיוֹת לָנוּ בִּטָּחוֹן דֶּרֶךְ הַקֹּדֶשׁ בְּדַם יְהוֹשֻׁעַ׃

19. w'`atah 'echay bih'yoth lanu bit'chon dere'k haqodesh b'dam Yahushuà.

Heb10:19 Now brothers, as we have confidence into the entrance of the holy place
by the blood of 𐤉𐤄𐤅𐤔𐤏,

‹19› Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων

ἐν τῷ αἵματι Ἰησοῦ,
19 Echontes oun, adelphoi, parrēsian eis tēn eisodon tōn hagiōn
Having therefore, brothers, boldness for entering the holy of holies
en tō̧ haimati Iēsou,
by the blood of Yahushua,

---

20 דרך חדש וחי אשר חדש לנו בפרכת היא בשרו:
כ דֶּרֶךְ חָדָשׁ וָחַי אֲשֶׁר חִדֵּשׁ לָנוּ בַּפָּרֹכֶת הִיא בְּשָׂרוֹ׃
20. dere'k chadash wachay 'asher chidesh lanu baparoketh hi' b'saro.

Heb10:20 by a new and living way which He consecrated for us through the veil,
that is, His flesh,

‹20› ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος,
τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,
20 hēn enekainisen hēmin hodon prosphaton kai zōsan dia tou katapetasmatos,
which He opened for us a new way and living through the curtain,
tout' estin tēs sarkos autou,
that is to say His flesh,

---

21 ובהיות לנו כהן גדול על-בית אלהים:
כא וּבִהְיוֹת לָנוּ כֹּהֵן גָּדוֹל עַל־בֵּית אֱלֹהִים׃
21. ubih'yoth lanu kohen gadol `al-beyth 'Elohim.

Heb10:21 and since we have a Great Priest over the house of Elohim,

‹21› καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,
21 kai hierea megan epi ton oikon tou theou,
and since we have a great priest over the house of Elohim,

---

22 נקרבה-נא בלבב שלם ובאמונה תמימה מטהרים בהזית
לבבנו מרוח רעה ורחוצי הבשר במים טהורים:
כב נִקְרְבָה־נָּא בְּלֵבָב שָׁלֵם וּבֶאֱמוּנָה תְמִימָה מְטֹהָרִים בְּהַזָּיַת
לְבָבֵנוּ מֵרוּחַ רָעָה וּרְחוּצֵי הַבָּשָׂר בְּמַיִם טְהוֹרִים׃
**22. niq'r'bah-na' b'lebab shalem ube'emunah th'mimah
m'toharim b'hazayath l'babenu meruach ra`ah ur'chutsey habasar b'mayim t'horim.**

Heb10:22 let us draw near now with a true heart in completeness of faith,
having our hearts sprinkled clean from an evil conscience
and the body washed with pure water.

‹22› προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι
τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·
22 proserchōmetha meta alēthinēs kardias en plērophoria̧ pisteōs
let us approach Elohim with a true heart with full confidence of faith
hrerantismenoi tas kardias apo syneidēseōs ponēras
having been sprinkled the hearts from a conscience of evil
kai lelousmenoi to sōma hydati katharō̧;
and having been washed the body with pure water.

נחזיקה בהודאת התקוה בל־נמוט כי־נאמן המבטיח׃ 23
כג נַחֲזִיקָה בְּהוֹדָאַת הַתִּקְוָה בַּל־נָמוֹט כִּי־נֶאֱמָן הַמַּבְטִיחַ׃

23. nachaziqah b'hoda'ath hatiq'wah bal-nimot ki-ne'eman hamab'tiach.

Heb10:23 Let us hold fast in the confession of our hope without wavering,
for He who promised is faithful.

‹23› κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος,

23 katechōmen tēn homologian tēs elpidos aklinē,
Let us hold firmly the confession of the hope without wavering,
pistos gar ho epaggeilamenos,
for trustworthy is the One having promised,

ונתבוננה איש על־אחיו לעורר אתנו לאהבה 24
ולמעשים טובים׃
כד וְנִתְבּוֹנְנָה אִישׁ עַל־אָחִיו לְעוֹרֵר אֹתָנוּ לְאַהֲבָה
וּלְמַעֲשִׂים טוֹבִים׃

24. w'nith'bonanah 'ish `al-'achiu l'`orer 'othanu l'ahabah ul'ma`asim tobim.

Heb10:24 and let us consider on one another to stir up us to love and to good deeds,

‹24› καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

24 kai katanoōmen allēlous eis paroxysmon agapēs kai kalōn ergōn,
and let us consider one another to for stirring up love and good works,

---

ואל־נעזב את־כנסיתנו כדרך קצת אנשים 25
כי אם־נזהיר איש את־רעהו וביותר בראתכם כי־קרב היום׃
כה וְאַל־נַעֲזֹב אֶת־כְּנֵסִיָּתֵנוּ כְּדֶרֶךְ קְצָת אֲנָשִׁים
כִּי אִם־נַזְהִיר אִישׁ אֶת־רֵעֵהוּ וּבְיוֹתֵר בִּרְאֹתְכֶם כִּי־קָרַב הַיּוֹם׃

25. w'al-na`azob 'eth-k'nesiathenu k'dere'k q'tsath 'anashim
ki 'im-naz'hir 'ish 'eth-re`ehu ub'yother bir'oth'kem ki-qarab hayom.

Heb10:25 and not forsaking our assembling together, as is the custom of some people,
but encouraging one another, and the most as you see that the day approaches.

‹25› μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

25 mē egkataleipontes tēn episynagōgēn heautōn, kathōs ethos tisin,
not abandoning the gathering together of ourselves, as it is the habit of some,
alla parakalountes, kai tosoutǭ mallon
but encouraging one another, and by so much more
hosǭ blepete eggizousan tēn hēmeran.
as you see approaching the day.

כי אם־נחטא בזדון אחרי אשר היתה לנו ידיעת האמת 26
לא־ישאר עוד זבח על־החטאים׃
כו כִּי אִם־נֶחֱטָא בְזָדוֹן אַחֲרֵי אֲשֶׁר הָיְתָה לָנוּ יְדִיעַת הָאֱמֶת

לֹא־יִשָּׁאֵר עוֹד זֶבַח עַל־הַחֲטָאִים:

26. ki 'im-necheta' b'zadon 'acharey 'asher hay'thah lanu y'di`ath ha'emeth
lo'-yisha'er `od zebach `al-hachata'im.

Heb10:26 For if we sin willfully after that we have received the knowledge of the truth,
there no more remains a sacrifice for sins,

<26> Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας,
οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,

26 Hekousiōs gar hamartanontōn hēmōn meta to labein tēn epignōsin tēs alētheias,
For when intentionally sinning after we received the full knowledge of the truth,
ouketi peri hamartiōn apoleipetai thysia,
no longer for sins there remains a sacrifice,

---

27 כי אם-בעותי הדין העתיד ואש קנאה
אשר תאכל את-הצררים:

כז כִּי אִם־בְּעוּתֵי הַדִּין הֶעָתִיד וְאֵשׁ קִנְאָה
אֲשֶׁר תֹּאכַל אֶת־הַצֹּרְרִים:

27. ki 'im-bi`uthey hadin he`athid w'esh qin'ah 'asher to'kal 'eth-hatsorarim.

Heb10:27 but a terrible expectation of judgment
and the fierceness of a fire which shall consume the adversaries.

<27> φοβερὰ δέ τις ἐκδοχὴ κρίσεως
καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

27 phobera de tis ekdochē kriseōs
terrible but some expectation of judgment
kai pyros zēlos esthiein mellontos tous hypenantious.
and of a blazing fire being about to consume the ones opposed.

---

28 הן איש כי-יפר תורת משה מות ימות בלי חמלה
על-פי שנים עדים או-שלשה:

כח הֵן אִישׁ כִּי־יָפֵר תּוֹרַת מֹשֶׁה מוֹת יָמוּת בְּלִי חֶמְלָה
עַל־פִּי שְׁנַיִם עֵדִים אוֹ־שְׁלֹשָׁה:

28. hen 'ish ki-yapher Torath Mosheh moth yamuth b'li chem'lah
`al-pi sh'nayim `edim 'o-sh'losah.

Heb10:28 Behold, anyone who has set aside the Law of Mosheh dies of the death
without mercy according to two or three witnesses.

<28> ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν
ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνῄσκει·

28 athetēsas tis nomon Mōuseōs chōris oiktirmōn
Anyone having declared invalid the law of Moses, without mercy
epi dysin ē trisin martysin apothnēskei;
upon the word of two or three witnesses dies.

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29 ומה-דעתכם כמה יגדל הענש הנכון למי שרמס

ובמה-דעתכם כמה יגדל העונש הנכון למי שרמס ברגלו את-בן-האלהים ועשה את-דם הברית אשר-הוא
מקדש בו כחל ומחרף את-רוח החסד:

כט וּמַה־דַּעְתְּכֶם כַּמָּה יִגְדַּל הָעֹנֶשׁ הַנָּכוֹן לְמִי שֶׁרֹמֵס
בְּרַגְלוֹ אֶת־בֶּן־הָאֱלֹהִים וְעֹשֶׂה אֶת־דַּם הַבְּרִית אֲשֶׁר־הוּא
מְקֻדָּשׁ בּוֹ כְּחֹל וּמְחָרֵף אֶת־רוּחַ הֶחָסֶד׃

29. umah-da`'t'kem kamah yig'dal ha`onesh hanakon l'mi sheromes b'rag'lo 'eth-Ben-ha'Elohim w'`oseh 'eth-dam hab'rith 'asher-hu' m'qudash bo k'chol um'chareph 'eth-Ruach hechased.

Heb10:29 And what do you think how much right punishment he shall deserve
for those who has trampled the Son of the Elohim under his feet,
and made the blood of the covenant which which he was sanctified in it as common
and insulted the Spirit of grace?

‹29› πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας
καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη,
καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;

29 posō̜ dokeite cheironos axiōthēsetai timōrias
By how much do you think worse shall be considered worthy punishment
ho ton huion tou theou katapatēsas kai to haima tēs diathēkēs
the one the Son of the Elohim having trampled on and the blood of the covenant
koinon hēgēsamenos, en hō̜ hēgiasthē,
having considered a common thing, by which he was sanctified
kai to pneuma tēs charitos enybrisas?
and the Spirit of grace having insulted?

---

30 כי-ידענו מי הוא האמר לי נקם
ושלם ועוד כי-ידין יהוה עמו:

ל כִּי־יָדַעְנוּ מִי הוּא הָאֹמֵר לִי נָקָם
וְשִׁלֵּם וְעוֹד כִּי־יָדִין יְהוָה עַמּוֹ׃

30. ki-yada`'nu mi hu' ha'omer li naqam w'shilem w'`od ki-yadin Yahúwah `amo.

Heb10:30 For we know Him who said, To Me is vengeance , I shall repay.
And again, יהוה shall judge His people.

‹30› οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.
καὶ πάλιν, Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.

30 oidamen gar ton eiponta, Emoi ekdikēsis, egō antapodōsō.
For we know the One having said, To Me is vengeance, I shall repay.
kai palin, Krinei kyrios ton laon autou.
And again, YHWH shall judge His people.

---

31 מה-נורא לנפל ביד אלהים חיים:

לא מַה־נּוֹרָא לִנְפֹּל בְּיַד אֱלֹהִים חַיִּים׃

31. mah-nora' lin'pol b'yad 'Elohim chayim.

Heb10:31 What a terrible thing to fall into the hand of the living Elohim.

<31> φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

31 phoberon to empesein eis cheiras theou zōntos.

It is a fearful thing to fall into the hands of the living Elohim.

---

32 אבל זכרו-נא את-הימים הראשונים
כי אז אחרי ארו עיניכם נשאתם צבא ענוים רבים:

לב אֲבָל זִכְרוּ־נָא אֶת־הַיָּמִים הָרִאשׁוֹנִים
כִּי אָז אַחֲרֵי אֹרוּ עֵינֵיכֶם נְשָׂאתֶם צְבָא עִנּוּיִם רַבִּים׃

32. 'abal zik'ru-na' 'eth-hayamim hari'shonim
ki 'az 'acharey 'oru `eyneykem n'sa'them ts'ba' `inuyim rabbim.

Heb10:32 But please remember the former days,
because then after your eyes being enlightened, you endured a great conflict of sufferings,

<32> Ἀναμιμνῄσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,

32 Anamimnēskesthe de tas proteron hēmeras,

But remember the earlier days,

en hais phōtisthentes pollēn athlēsin hypemeinate pathēmatōn,

in which having been enlightened a great struggle of suffering you endured,

---

33 פעם בהיותכם לראוה בחרפה ותוגה
פעם בהשתתף עם הבאים בצרות כמוכם:

לג פַּעַם בִּהְיוֹתְכֶם לְרַאֲוָה בְּחֶרְפָּה וְתוּגָה
פַּעַם בְּהִשְׁתַּתֵּף עִם הַבָּאִים בַּצָּרוֹת כְּמוֹכֶם׃

33. pa`am bih'yoth'kem l'ra'awah b'cher'pah w'thugah
pa`am b'hish'tateph `im haba'im batsaroth k'mokem.

Heb10:33 partly while you were shown both by reproaches and tribulations,
and partly while you become partners with those come in trouble like you.

<33> τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,
τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.

33 touto men oneidismois te kai thlipsesin theatrizomenoi,

sometimes both to insults and to persecutions being made a public spectacle,

touto de koinōnoi tōn houtōs anastrephomenōn genēthentes.

other times partners of the ones thus having lived having become.

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34 כי הצטערתם על-האסירים וגזלת רכושכם סבלתם בשמחה
מדעתכם בנפשכם שיש-לכם בשמים קנין טוב ממנו וקים לעד:

לד כִּי הִצְטָעַרְתֶּם עַל־הָאֲסִירִים וּגְזֵלַת רְכוּשְׁכֶם סְבַלְתֶּם בְּשִׂמְחָה
מִדַּעְתְּכֶם בְּנַפְשְׁכֶם שֶׁיֵּשׁ־לָכֶם בַּשָּׁמַיִם קִנְיָן טוֹב מִמֶּנּוּ וְקַיָּם לָעַד׃

34. ki hits'ta`ar'tem `al-ha'asirim ug'zelath r'kush'kem s'bal'tem b'sim'chah
mida`'t'kem b'naph'sh'kem sheyesh-lakem bashamayim qin'yan tob mimenu
w'qayam la`ad.

Heb10:34 For you sympathized with the prisoners and accepted

with joy the seizure of your possessions, from your knowledge in your souls
that you have in the heavens for yourselves a better and established possession for ever.

‹34› καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν
μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὕπαρξιν
καὶ μένουσαν.

34 kai gar tois desmiois synepathēsate kai tēn harpagēn tōn hyparchontōn hymōn
For indeed with prisoners you sumpathized and the seizing of your possessions
meta charas prosedexasthe ginōskontes echein heautous kreittona hyparxin
with joy you welcomed knowing to have for yourselves a better possession
kai menousan.
and an enduring one.

---

35 לכן אל-תשליכו את-בטחונכם כי יש-לו שכר רב:

לה לָכֵן אַל־תַּשְׁלִיכוּ אֶת־בִּטְחוֹנְכֶם כִּי יֶשׁ־לוֹ שָׂכָר רָב׃

35. laken 'al-tash'liku 'eth-bit'chon'kem ki yesh-lo sakar rab.

Heb10:35 Therefore, do not throw away your confidence, which you have a great reward.

‹35› μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.

35 mē apobalēte oun tēn parrēsian hymōn, hētis echei megalēn misthapodosian.
Do not throw away then, your confidence which has great reward.

---

36 כי צריכים אתם לסבלנות למען תעשו רצון אלהים
ונשאתם את-ההבטחה:

לו כִּי צְרִיכִים אַתֶּם לְסַבְלָנוּת לְמַעַן תַּעֲשׂוּ רְצוֹן אֱלֹהִים
וּנְשָׂאתֶם אֶת־הַהַבְטָחָה׃

**36. ki ts'rikim 'atem l'sab'lanuth l'ma`an ta`asu r'tson 'Elohim
un'sa'them 'eth-hahab'tachah.**

Heb10:36 For you need of endurance, so that when you have done the will of Elohim,
you may receive the promise.

‹36› ὑπομονῆς γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες
κομίσησθε τὴν ἐπαγγελίαν.

36 hypomonēs gar echete chreian hina to thelēma tou theou poiēsantes
Of endurance for you have need that the will of Elohim having done,
komisēsthe tēn epaggelian.
you may receive the promise.

---

37 כי עוד מעט-רגע והבא יבא לא יאחר:

לז כִּי עוֹד מְעַט־רֶגַע וְהַבָּא יָבֹא לֹא יְאַחֵר׃

37. ki `od m'`at-raga` w'haba' yabo' lo' y'acher.

Heb10:37 For yet in a little while, He who shall come shall come, and shall not delay.

‹37› ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·

37 eti gar mikron hoson hoson, ho erchomenos hēxei kai ou chronisei;
For yet in a very little while, the one coming shall come and shall not delay;

38 הצדיק באמונתו יחיה ואם-יסג אחור לא-רצתה נפשי בו:

לח הַצַּדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה וְאִם־יִסֹּג אָחוֹר לֹא־רָצְתָה נַפְשִׁי בּוֹ׃

38. hatsadiq be'emunatho yich'yeh w'im-yisog 'achor lo'-rats'thah naph'shi bo.

Heb10:38 But my righteous one shall live by his faith;
and if he shrinks back, My soul has no pleasure in him.

‹38› ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται,
οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

38 ho de dikaios mou ek pisteōs zēsetai, kai ean hyposteilētai,
and my righteous one by faith shall live, and if He draws back,
ouk eudokei hē psychē mou en autῷ.
is not pleased my soul with Him.

---

39 אבל אין אנחנו מן-הנסגים אחור לאבד
כי אם-מן-המאמינים להציל נפשנו:

לט אֲבָל אֵין אֲנַחְנוּ מִן־הַנְּסֹגִים אָחוֹר לַאֲבֹד
כִּי אִם־מִן־הַמַּאֲמִינִים לְהַצִּיל נַפְשֵׁנוּ׃

**39. 'abal 'eyn 'anach'nu min-han'sogim 'achor la'abod
ki 'im-min-hama'aminim l'hatsil naph'shenu.**

Heb10:39 But we are not of those who draw back to destruction,
but of them that believe to the saving of the soul.

‹39› ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν
ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

39 hēmeis de ouk esmen hypostolēs eis apōleian
But we are not of those shrinking back toward destruction
alla pisteōs eis peripoiēsin psychēs.
but of faith toward the preserving of the soul.

Chapter 11

Heb11:1 כי האמונה היא בטחון במה-שנצפה לו
והוכחת דברים שאינם נראים:

א כִּי הָאֱמוּנָה הִיא בִּטָּחוֹן בְּמַה־שֶּׁנְּצַפֶּה לוֹ
וְהוֹכָחַת דְּבָרִים שֶׁאֵינָם נִרְאִים׃

**1. ki ha'emunah hi' bitachon b'mah-shen'tsapeh lo
w'hokachath d'barim she'eynam nir'im.**

Heb11:1 Now the faith is the assurance in what is expected in it
and the conviction of things that is not seen.

‹11:1› Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

1 Estin de pistis elpizomenōn hypostasis,
Is now faith the assurance of things being hoped for,
pragmatōn elegchos ou blepomenōn.

the conviction of things not having seen.

---

2 והיא שהועדה על האבות:

ב וְהִיא שֶׁהוּעֲדָה עַל הָאָבוֹת:

2. w'hi' shehu`adah `al ha'aboth.

Heb11:2 For by it on the elders that is gained approval.

‹2› ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

2 en tautē gar emartyrēthēsan hoi presbyteroi.

By this for were given approval the elders.

---

3 באמונה נבין כי-העולמות נעשו בדבר האלהים
להוציא הנראה מן-הנעלם:

ג בָּאֱמוּנָה נָבִין כִּי־הָעוֹלָמוֹת נַעֲשׂוּ בִּדְבַר הָאֱלֹהִים
לְהוֹצִיא הַנִּרְאֶה מִן־הַנֶּעְלָם:

3. ba'emunah nabin ki-ha`olamoth na`asu bid'bar ha'Elohim
l'hotsi' hanir'eh min-hane`'lam.

Heb11:3 By faith, we understand that the ages were framed by the Word of the Elohim,
to take out the things that are seen from visible things.

‹3› Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

3 Pistei nooumen katērtisthai tous aiōnas hrēmati

By faith we understand to have been created the worlds by the Word

theou, eis to mē ek phainomenōn to blepomenon gegonenai.

of the Elohim, so as not from visible things the things seeing to have come to be.

---

4 באמונה הקריב הבל לאלהים זבח טוב מקין
אשר היה-לו לעדות כי צדיק הוא בהעיד אלהים
על-מנחתיו ובה עודנו מדבר אחרי מותו:

ד בָּאֱמוּנָה הִקְרִיב הֶבֶל לֵאלֹהִים זֶבַח טוֹב מִקָּיִן
אֲשֶׁר הָיָה־לוֹ לְעֵדוּת כִּי צַדִּיק הוּא בְּהָעִיד אֱלֹהִים
עַל־מִנְחֹתָיו וּבָהּ עוֹדֶנּוּ מְדַבֵּר אַחֲרֵי מוֹתוֹ:

4. ba'emunah hiq'rib Hebel l'Elohim zebach tob miQayin 'asher hayah-lo l'`eduth
ki tsadiq hu' b'ha`id 'Elohim `al-min'chothayu ubah `odenu m'daber 'acharey motho.

Heb11:4 By faith, Hebel (Abel) offered to Elohim a better sacrifice than Qayin (Cain),
by which he is to testify that he was righteous, Elohim witnessing of his gifts,
and through it, having died, he still speaks.

‹4› Πίστει πλείονα θυσίαν Ἅβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ,
δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,
καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.

4 Pistei pleiona thysian Habel para Kain prosēnegken tō̜ theō̜,

By faith a great sacrifice Abel than Cain offered to Elohim,

di’ hēs emartyrēthē einai dikaios, martyrountos epi tois dōrois autou
by which he was commended to be righteous, bearing witness to his gifts
tou theou, kai di’ autēs apothanōn eti lalei.
Elohim and by it, having died, yet he speaks.

---

5 באמונה לקח חנוך לבלתי ראותו המות ואיננו כי-לקח אתו
אלהים והועד עליו לפני הלקחו כי את-האלהים התהלך:
ה בָּאֱמוּנָה לֻקַּח חֲנוֹךְ לְבִלְתִּי רְאוֹתוֹ הַמָּוֶת וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ
אֱלֹהִים וְהוּעַד עָלָיו לִפְנֵי הִלָּקְחוֹ כִּי אֶת־הָאֱלֹהִים הִתְהַלָּךְ׃

5. ba’emunah luqach Chano’k l’bil’ti r’otho hamaweth w’eynenu ki-laqach ‘otho ‘Elohim w’hu`ad `alayu liph’ney hilaq’cho ki ‘eth-ha’Elohim hith’hala’k.

Heb11:5 By faith, Chanok was translated so as not to see death,
and was not found because Elohim had translated him.
For he obtained the witness, before his translation, that he pleased the Elohim.

‹5› Πίστει Ἑνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ηὑρίσκετο διότι μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ·

5 Pistei Henōch metetethē tou mē idein thanaton, kai ouch ēhurisketo
By faith Enoch was taken up not to see death, and he was not found
dioti metethēken auton ho theos. pro gar tēs metatheseōs
because took up him Elohim. For before he was taken up,
memartyrētai euarestēkenai tǭ theǭ;
he has received testimony to have been pleasing to the Elohim.

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6 ובלי אמונה איש לא-יהיה רצוי לאלהים
כי כל-הקרב אליו צריך שיאמין כי-יש אלהים
וגמול הוא משיב לדרשיו:
ו וּבְלִי אֱמוּנָה אִישׁ לֹא־יִהְיֶה רָצוּי לֵאלֹהִים
כִּי כָל־הַקָּרֵב אֵלָיו צָרִיךְ שֶׁיַּאֲמִין כִּי־יֵשׁ אֱלֹהִים
וּגְמוּל הוּא מֵשִׁיב לְדֹרְשָׁיו׃

6. ub’li ‘emunah ‘ish lo’-yih’yeh ratsuy l’Elohim ki kal-haqareb ‘elayu tsari’k sheya’amin ki-yesh ‘Elohim ug’mul hu’ meshib l’dor’shayu.

Heb11:6 And without faith no man is to please Elohim, for all he who comes to Him
that must believe that Elohim is, and He is a rewarder of those who respond to seek Him.

‹6› χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

6 chōris de pisteōs adynaton euarestēsai;
And without faith, it is impossible to please Him.
pisteusai gar dei ton proserchomenon tǭ theǭ
To believe for it is necessary for the one approaching in Elohim,
hoti estin kai tois ekzētousin auton misthapodotēs ginetai.
that he is and to the ones seeking Him he becomes the rewarder.

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7 באמונה נזהר נח ויעש את-התבה להציל את-ביתו אחרי

אשר-צוה על דברים שלא נראים וירשע בה את-העולם
ויהי לירש הצדקה עקב האמונה:

ז בָּאֱמוּנָה נִזְהַר נֹחַ וַיַּעַשׂ אֶת־הַתֵּבָה לְהַצִּיל אֶת־בֵּיתוֹ אַחֲרֵי
אֲשֶׁר־צֻוָּה עַל דְּבָרִים שֶׁלֹּא נִרְאִים וַיַּרְשַׁע בָּהּ אֶת־הָעוֹלָם
וַיְהִי לְיֹרֵשׁ הַצְּדָקָה עֵקֶב הָאֱמוּנָה׃

7. ba'emunah niz'har Noach waya`as 'eth-hatebah l'hatsil 'eth-beytho 'acharey 'asher-tsuuah `al d'barim shel' nir'im wayar'sha` bah 'eth-ha`olam way'hi l'yoresh hats'daqah `eqeb ha'emunah.

Heb11:7 By faith, Noach, being warned by Elohim of what was about things not seen, after that having feared, prepared an ark for the salvation of his household, by which He condemned the world, and became an heir of the righteousness which is according to faith.

<7> Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

7 Pistei chrēmatistheis Nōe peri tōn mēdepō blepomenōn,

By faith Noah having been warned by Elohim about the things not yet been seen,

eulabētheis kateskeuasen kibōton eis sōtērian tou oikou autou

having been reverent, he built the ark for the salvation of His house

di' hēs katekrinen ton kosmon,

by which He condemned the world,

kai tēs kata pistin dikaiosynēs egeneto klēronomos.

and of the according to faith righteousness he became heir.

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8 באמונה שמע אברהם כאשר נקרא ללכת אל-הארץ
אשר ירשנה ויצא ולא-ידע אנא יבוא:

ח בָּאֱמוּנָה שָׁמַע אַבְרָהָם כַּאֲשֶׁר נִקְרָא לָלֶכֶת אֶל־הָאָרֶץ
אֲשֶׁר יִירָשֶׁנָּה וַיֵּצֵא וְלֹא־יָדַע אָנָא יָבוֹא׃

8. ba'emunah shama` 'Ab'raham ka'asher niq'ra' laleketh 'el-ha'arets 'asher yirashenah wayetse' w'lo'-yada` 'ana' yabo'.

Heb11:8 By faith, Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance and he went out, not knowing where he was going.

<8> Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

8 Pistei kaloumenos Abraam hypēkousen exelthein eis topon

By faith Abraham being called, obeyed to go out to a place

hon ēmellen lambanein eis klēronomian,

which he was about to receive for an inheritance,

kai exēlthen mē epistamenos pou erchetai.

and he went out not knowing where he is going.

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9 באמונה היה גר בארץ ההבטחה כמו בנכריה וישב באהלים
הוא ויצחק ויעקב אשר-ירשו עמו ההבטחה ההיא:

ט בָּאֱמוּנָה הָיָה גֵר בְּאֶרֶץ הַהַבְטָחָה כְּמוֹ בְנָכְרִיָּה וַיֵּשֶׁב בְּאֹהָלִים הוּא וְיִצְחָק וְיַעֲקֹב אֲשֶׁר־יָרְשׁוּ עִמּוֹ הַהַבְטָחָה הַהִיא׃

9. ba'emunah hayah ger b'erets hahab'tachah k'mo b'nak'riah wayesheb b'ohalim hu' w'Yits'chaq w'Ya`aqob 'asher-yar'shu `imo hahab'tachah hahi'.

Heb11:9 By faith, he lived in the land of promise, as in a foreign land, and he dwelt in tents with Yitschaq (Isaac) and Yaaqob (Jacob), who inherited with them the same promise;

‹9› Πίστει παρῴκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

9 Pistei parǭkēsen eis gēn tēs epaggelias hōs allotrian

By faith he migrated to the land of the promise as in a strange land,

en skēnais katoikēsas meta Isaak kai Iakōb tōn sygklēronomōn tēs epaggelias tēs autēs;

in tents having lived with Isaac and Jacob, the fellow-heirs of the promise same.

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10 כי־חכה לעיר אשר יסודתה נאמנה ובונה ומכוננה האלהים׃

י כִּי־חִכָּה לָעִיר אֲשֶׁר יְסוּדָתָהּ נֶאֱמָנָה וּבוֹנָהּ וּמְכוֹנְנָהּ הָאֱלֹהִים׃

10. ki-chikah la`ir 'asher y'sudathah ne'emanah ubonah um'konanah ha'Elohim.

Heb11:10 for he was looking for the city whose foundation is faithful and whose architect and builder is the Elohim.

‹10› ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

10 exedecheto gar tēn tous themelious echousan polin

For he was looking forward to the foundations having city

hēs technitēs kai dēmiourgos ho theos.

of which the designer and maker is the Elohim.

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11 באמונה שרה גם־היא מצאה כח להזריע ותלד אחרי בלתה כי־חשבה את־המבטיח לנאמן׃

יא בָּאֱמוּנָה שָׂרָה גַּם־הִיא מָצְאָה כֹּחַ לְהַזְרִיעַ וַתֵּלֶד אַחֲרֵי בְלֹתָהּ כִּי־חָשְׁבָה אֶת־הַמַּבְטִיחַ לְנֶאֱמָן׃

11. ba'emunah Sarah gam-hi' mats'ah koach l'haz'ri`a wateled 'acharey b'lothah ki-chash'bah 'eth-hamab'tiach l'ne'eman.

Heb11:11 By faith, also Sarah herself received strength to conceive seed, and gave birth after she was past age, since she considered the One having promised as faithful.

‹11› Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

11 Pistei kai autē Sarra steira dynamin eis katabolēn spermatos

By faith also Sarah herself, a barren woman, ability to establish a posterity

elaben kai para kairon hēlikias,

received even beyond time of age,

epei piston hēgēsato ton epaggeilamenon;

since she considered faithful the one having promised.

12 על-כן מאחד אשר כמעט מת בשרו יצאו
ככוכבי השמים לרב וכחול על-שפת הים אשר לא יספר:

יב עַל־כֵּן מֵאֶחָד אֲשֶׁר כִּמְעַט מֵת בְּשָׂרוֹ יָצְאוּ
כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב וְכַחוֹל עַל־שְׂפַת הַיָּם אֲשֶׁר לֹא יִסָּפֵר׃

12. `al-ken me'echad 'asher kim'`at meth b'saro yats'u k'kok'bey hashamayim larob w'kachol `al-s'phath hayam 'asher lo' yisapher.

Heb11:12 Therefore so from one who, as little as dead in his flesh,
came forth as the stars of the heavens in multitude, and as the sand
which is by the seashore that is innumerable.

‹12› διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

12 dio kai aph' henos egennēthēsan,
Therefore also from one person were born many,
kai tauta nenekrōmenou, kathōs ta astra tou ouranou
and these having been as good as dead, as numerous as the stars of the heavens
tō plēthei kai hōs hē ammos hē para to cheilos tēs thalassēs hē anarithmētos.
in number and as the sand along the shore of the sea innumerable.

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13 באמונה מתו כל-אלה ולא ראו את-ההבטחות
רק מרחוק צפו להן ויבטחו וישמחו לקראתן
ויודו כי-גרים הם ותושבים בארץ:

יג בָּאֱמוּנָה מֵתוּ כָל־אֵלֶּה וְלֹא רָאוּ אֶת־הַהַבְטָחוֹת
רַק מֵרָחוֹק צִפּוּ לָהֶן וַיִּבְטְחוּ וַיִּשְׂמְחוּ לִקְרָאתָן
וַיּוֹדוּ כִּי־גֵרִים הֵם וְתוֹשָׁבִים בָּאָרֶץ׃

13. ba'emunah methu kal-'eleh w'lo' ra'u 'eth-hahab'tachoth raq merachoq tsipu lahen wayib't'chu wayis'm'chu liq'ra'than wayodu ki-gerim hem w'thoshabim ba'arets.

Heb11:13 All these died in faith, not having receiving the promises,
but having seen them from a distance, and welcomed them, and rejoiced in them,
and confessed that they were strangers and exiles on the earth.

‹13› Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

13 Kata pistin apethanon houtoi pantes, mē labontes tas epaggelias
According to faith died these all, not having received the promises
alla porrōthen autas idontes kai aspasamenoi
but from a distance having seen these and having welcomed them
kai homologēsantes hoti xenoi kai parepidēmoi eisin epi tēs gēs.
and having confessed that strangers and exiles they are on the earth.

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14 כי המדברים כזאת מודיעים כי-מטרת חפצם ארץ מושב:

יד כִּי הַמְדַבְּרִים כָּזֹאת מוֹדִיעִים כִּי־מַטְּרַת חֶפְצָם אֶרֶץ מוֹשָׁב׃

14. ki ham'dab'rim kazo'th modi`im ki-matarath cheph'tsam 'erets moshab.

Heb11:14 For those who speak such things inform
that the purpose of their desire is to return to a country.

‹14› οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

14 hoi gar toiauta legontes emphanizousin
For the ones saying such things make it clear
hoti patrida epizētousin.
that they are searching for a country.

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15 ואלו היתה דעתם על-הארץ ההיא
אשר יצאו ממנה הנה היה בידם לשוב אליה:

טו וְאִלּוּ הָיְתָה דַעְתָּם עַל־הָאָרֶץ הַהִיא
אֲשֶׁר יָצְאוּ מִמֶּנָּה הִנֵּה הָיָה בְיָדָם לָשׁוּב אֵלֶיהָ׃

15. w'ilu hay'thah da`'tam `al-ha'arets hahi'
'asher yats'u mimenah hinneh hayah b'yadam lashub 'eleyah.

Heb11:15 And yet, if they had been remembering of that country
from whence they came out of it, behold, they would have had in their hands to return to it.

‹15› καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι·

15 kai ei men ekeinēs emnēmoneuon aph' hēs exebēsan,
And if they were remembering that country from which they came out,
eichon an kairon anakampsai;
they would have had an opportunity to return.

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16 אכן נכספו למושב טוב ממנו והוא בשמים ועל-כן
לא בוש האלהים מהם להקרא אלהיהם כי-הכין להם עיר:

טז אָכֵן נִכְסְפוּ לְמוֹשָׁב טוֹב מִמֶּנּוּ וְהוּא בַּשָּׁמָיִם וְעַל־כֵּן
לֹא בוֹשׁ הָאֱלֹהִים מֵהֶם לְהִקָּרֵא אֱלֹהֵיהֶם כִּי־הֵכִין לָהֶם עִיר׃

16. 'aken nik's'phu l'moshab tob mimenu w'hu' bashamayim
w'`al-ken lo' bosh ha'Elohim mehem l'hiqare' 'Eloheyhem ki-hekin lahem `ir.

Heb11:16 Indeed they desire to return a better country from it, that is in the heavens.
Therefore the Elohim is not ashamed of them to be called their El,
for He has prepared a city for them.

‹16› νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.

16 nyn de kreittonos oregontai, tout' estin epouraniou.
But now they strive for a better country, that is to say a heavenly one.
dio ouk epaischynetai autous ho theos theos epikaleisthai autōn;
Therefore is not ashamed of them the Elohim to be called their El.
hētoimasen gar autois polin.
For he prepared for them a city.

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17 באמונה היה מעלה אברהם את-יצחק כאשר נסה
ואת-יחידו יקריב המקבל את-ההבטחות:

יז בָּאֱמוּנָה הָיָה מַעֲלֶה אַבְרָהָם אֶת־יִצְחָק כַּאֲשֶׁר נֻסָּה
וְאֶת־יְחִידוֹ יַקְרִיב הַמְקַבֵּל אֶת־הַהַבְטָחוֹת׃

17. ba'emunah hayah ma`aleh 'Ab'raham 'eth-Yits'chaq ka'asher nusah
w'eth-y'chido yaq'rib ham'qabel 'eth-hahab'tachoth.

Heb11:17 By faith, Abraham, when he was tested, offered up Yitschaq (Isaac),
and he who had received the promises was offering up his only begotten son,

‹17› Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος
καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

17 Pistei prosenēnochen Abraam ton Isaak peirazomenos
By faith Abraham has offered Isaac, being tested
kai ton monogenē prosepheren, ho tas epaggelias anadexamenos,
and his only son he was offering, the one the promises having received,

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18 אשר נאמר-לו כי ביצחק יקרא לך זרע:

יח אֲשֶׁר נֶאֱמַר־לוֹ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע׃

18. 'asher ne'emar-lo ki b'Yits'chaq yiqare' l'ak zara`.

Heb11:18 of whom it was said that, In Yitschaq your seed shall be called,

‹18› πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα,

18 pros hon elalēthē hoti En Isaak klēthēsetai soi sperma,
about whom it was said, in Isaac shall be called your seed,

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19 ויחשב בלבו כי יכול אלהים להחיות גם
את-המתים על-כן גם-הושב אליו להיות למשל:

יט וַיַּחֲשֹׁב בְּלִבּוֹ כִּי יָכוֹל אֱלֹהִים לְהַחֲיוֹת גַּם
אֶת־הַמֵּתִים עַל־כֵּן גַּם־הוּשַׁב אֵלָיו לִהְיוֹת לְמָשָׁל׃

19. wayachashob b'libo ki yakol 'Elohim l'hachayoth gam 'eth-hamethim
`al-ken gam-hushab 'elayu lih'yoth l'mashal.

Heb11:19 and considered in his heart that Elohim was able even to raise the dead,
therefore he also received him back to be as a figure.

‹19› λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός,
ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

19 logisamenos hoti kai ek nekrōn egeirein dynatos ho theos,
having considered that also from the dead to raise up able Elohim
hothen auton kai en parabolę ekomisato.
is from which him also symbolically he received back from the dead.

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20 באמונה ברך יצחק את-יעקב
ואת-עשו וידבר על-עתידת למו:

כ בָּאֱמוּנָה בֵּרַךְ יִצְחָק אֶת־יַעֲקֹב
וְאֶת־עֵשָׂו וַיְדַבֵּר עַל־עֲתִידֹת לָמוֹ׃

20. ba'emunah bera'k Yits'chaq 'eth-Ya`aqob w'eth-`Esau

way'daber `al-`athidoth lamo.

Heb11:20 By faith, Yitschaq blessed Yaaqob and Esau
and spoke concerning things to come of them.

‹20› Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.
20 Pistei kai peri mellontōn eulogēsen Isaak ton Iakōb kai ton Ēsau.
By faith also concerning the things about to be, Isaac blessed Jacob and Esau.

באמונה ברך יעקב את-שני בני-יוסף לפני מותו 21
וישתחו על-ראש המטה׃

כא בָּאֱמוּנָה בֵּרַךְ יַעֲקֹב אֶת־שְׁנֵי בְנֵי־יוֹסֵף לִפְנֵי מוֹתוֹ
וַיִּשְׁתַּחוּ עַל־רֹאשׁ הַמַּטֶּה׃

21. ba'emunah bera'k Ya`aqob 'eth-sh'ney b'ney-Yoseph liph'ney motho
wayish'tachu `al-ro'sh hamateh.

Heb11:21 By faith, Ya'aqob blessed both the sons of Yoseph before his death,
and bowed down on the top of his staff.

‹21› Πίστει Ἰακὼβ ἀποθνῄσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησεν
καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.
21 Pistei Iakōb apothnēskōn hekaston tōn huiōn Iōsēph eulogēsen
By faith Jacob while dying each of the sons of Joseph blessed
kai prosekynēsen epi to akron tēs hrabdou autou.
and he worshiped on the top of his staff.

באמונה הזכיר יוסף בקרב-קצו את-יציאת בני ישראל 22
ויצו על-עצמותיו׃

כב בָּאֱמוּנָה הִזְכִּיר יוֹסֵף בְּקִרְבַ־קִצּוֹ אֶת־יְצִיאַת בְּנֵי יִשְׂרָאֵל
וַיְצַו עַל־עַצְמוֹתָיו׃

22. ba'emunah hiz'kir Yoseph biq'rab-qitso 'eth-y'tsi'ath b'ney Yis'ra'El
way'tsaw `al-`ats'mothayu.

Heb11:22 By faith, Yoseph, when his end was come close, mentioned of the exodus
of the sons of Yisra'El, and gave orders concerning his bones.

‹22› Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν
καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
22 Pistei Iōsēph teleutōn peri tēs exodou tōn huiōn Israēl
By faith Joseph while dying, concerning the exodus of the sons of Israel
emnēmoneusen kai peri tōn osteōn autou eneteilato.
made mention and concerning his bones he gave orders.

באמונה הצפינו את-משה אבותיו שלשה ירחים אחר הולדו 23
כראתם את-הילד כי-טוב הוא ולא יראו מפני מצות המלך׃

כג בָּאֱמוּנָה הִצְפִּינוּ אֶת־מֹשֶׁה אֲבוֹתָיו שְׁלֹשָׁה יְרָחִים אַחַר הִוָּלְדוֹ
כִּרְאֹתָם אֶת־הַיֶּלֶד כִּי־טוֹב הוּא וְלֹא יָרְאוּ מִפְּנֵי מִצְוַת הַמֶּלֶךְ׃

23. ba'emunah hits'pinu 'eth-Mosheh 'abothayu sh'losah y'rachim 'achar hiual'do

kir'otham 'eth-hayeled ki-tob hu' w'lo' yar'u mip'ney mits'wath hamele'k.

Heb11:23 By faith, Mosheh was hidden by his parents for three months
after having been born, because they saw that he was a beautiful child,
and they were not afraid of the presence of the king's command.

‹23› Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

23 Pistei Mōusēs gennētheis ekrybē trimēnon hypo tōn paterōn autou,
By faith Moses having been born was hidden three months by his parents,
dioti eidon asteion to paidion
because they saw that beautiful the child was
kai ouk ephobēthēsan to diatagma tou basileōs.
and they were not afraid of the decree of the king.

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24 באמונה משה כאשר גדל להקרא בן לבת-פרעה:

כד בָּאֱמוּנָה מֵאֵן מֹשֶׁה כַּאֲשֶׁר גָּדֵל לְהִקָּרֵא בֶן לְבַת־פַּרְעֹה׃

24. ba'emunah me'en Mosheh ka'asher gadel l'hiqare' ben l'bath-Par'`oh.

Heb11:24 By faith, Mosheh, when he grew up,
refused to be called the son of Pharaoh's daughter,

‹24› Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

24 Pistei Mōusēs megas genomenos ērnēsato
By faith Moses having become full grown refused
legesthai huios thygatros Pharaō,
to be called the son of the daughter of Pharoah,

---

25 ויבחר לסבל את-עני עם-אלהים מלהתענג
לשעה בתענוגי החטא:

כה וַיִּבְחַר לִסְבֹּל אֶת־עֳנִי עַם־אֱלֹהִים מִלְּהִתְעַנֵּג
לְשָׁעָה בְּתַעֲנוּגֵי הַחֵטְא׃

25. wayib'char lis'bol 'eth-`ani `am-'Elohim mil'hith'`aneg
l'sha`ah b'tha`anugey hachet'.

Heb11:25 choosing rather to suffer the poor with the people of Elohim,
than to enjoy the pleasures of sin for a time,

‹25› μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
ἔχειν ἁμαρτίας ἀπόλαυσιν,

25 mallon helomenos sygkakoucheisthai tǭ laǭ tou theou
rather having chosen to be mistreated with the people of Elohim
ē proskairon echein hamartias apolausin,
than temporarily to have the enjoyment of sin,

---

26 בחשבו את-חרפת המשיח לעשר גדול מאצרות מצרים
כי הביט אל-הגמול:

כו בְּחָשְׁבוֹ אֶת־חֶרְפַּת הַמָּשִׁיחַ לְעֹשֶׁר גָּדוֹל מֵאֹצְרוֹת מִצְרָיִם

כִּי הִבִּיט אֶל־הַגְּמוּל׃

26. b'chash'bo 'eth-cher'path haMashiyach l'`oser gadol me'ots'roth Mits'rayim
ki hibit 'el-hag'mul.

Heb11:26 considering the reproach of the Mashiyach greater riches
than the treasures of Mitsrayim; for he was looking to the reward.

‹26› μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν
τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

26 meizona plouton hēgēsamenos tōn Aigyptou thēsaurōn
greater wealth having considered than the treasures of Egypt
ton oneidismon tou Christou; apeblepen gar eis tēn misthapodosian.
the reproach of the Anointed One. For he was paying attention to the reward.

באמונה יצא מארץ מצרים ולא ירא מחמת המלך 27
כי היה כראה את אשר־איננו נראה ויתחזק:

כז בָּאֱמוּנָה יָצָא מֵאֶרֶץ מִצְרַיִם וְלֹא יָרֵא מֵחֲמַת הַמֶּלֶךְ
כִּי הָיָה כְּרֹאֶה אֵת אֲשֶׁר־אֵינֶנּוּ נִרְאֶה וַיִּתְחַזָּק׃

27. ba'emunah yatsa' me'erets Mits'rayim w'lo' yare' mechamath hamele'k
ki hayah k'ro'eh 'eth 'asher-'eynenu nir'eh wayith'chazaq.

Heb11:27 By faith, he came out of the land of Mitsrayim, not fearing
because of the wrath of the king, for as is seen what is invisible and is persevered.

‹27› Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως·
τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.

27 Pistei katelipen Aigypton mē phobētheis ton thymon tou basileōs;
By faith he left Egypt not having feared the anger of the king;
ton gar aoraton hōs horōn ekarterēsen.
for the one unseen as seeing he persevered.

באמונה עשה את־הפסח ונתינת הדם 28
למען אשר לא־יגע המשחית בבכוריהם:

כח בָּאֱמוּנָה עָשָׂה אֶת־הַפֶּסַח וּנְתִינַת הַדָּם
לְמַעַן אֲשֶׁר לֹא־יִגַּע הַמַּשְׁחִית בִּבְכוֹרֵיהֶם׃

28. ba'emunah `asah 'eth-haPesach un'thinath hadam
l'ma`an 'asher lo'-yiga` hamash'chith bib'koreyhem.

Heb11:28 By faith, he kept the Passover and the sprinkling of the blood,
for the sake of the destroyer in the firstborn that should not touch them.

‹28› Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος,
ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

28 Pistei pepoiēken to pascha kai tēn proschysin tou haimatos,
By faith he has instituted the Passover and the pouring out of the blood,
hina mē ho olothreuōn ta prōtotoka thigē autōn.
lest the one destroying the firstborn children he might touch them.

29 באמונה עברו את-ים-סוף ביבשה
אשר נסו מצרים גם-המה לעבר-בו ויטבעו:

כט בָּאֱמוּנָה עָבְרוּ אֶת־יַם־סוּף בַּיַּבָּשָׁה
אֲשֶׁר נִסּוּ מִצְרַיִם גַּם־הֵמָּה לַעֲבָר־בּוֹ וַיִּטְבָּעוּ׃

29. ba'emunah `ab'ru 'eth-yam-suph bayabashah
'asher nisu Mits'rayim gam-hemah la`abar-bo wayit'ba`u.

Heb11:29 By faith, they passed through the Red Sea as by dry land,
which they of Mitsrayim also attempted to pass through it and were drowned.

‹29› Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς,
ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

29 Pistei diebēsan tēn Erythran Thalassan hōs dia xēras gēs,
By faith, they were through the red sea as through dry land,
hēs peiran labontes hoi Aigyptioi katepothēsan.
of which an attempt having made the Egyptians were drowned.

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30 באמונה נפלו חומות יריחו אחרי הקיפו אותן
שבעת ימים:

ל בָּאֱמוּנָה נָפְלוּ חוֹמוֹת יְרִיחוֹ אַחֲרֵי הִקִּיפוּ אוֹתָן
שִׁבְעַת יָמִים׃

30. ba'emunah naph'lu chomoth Y'richo 'acharey hiqiphu 'othan shib'`ath yamim.

Heb11:30 By faith, the walls of Yericho fell down after they had been encircled
for seven days.

‹30› Πίστει τὰ τείχη Ἰεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

30 Pistei ta teichē Ierichō epesan kyklōthenta epi hepta hēmeras.
By faith the walls of Jericho fell having been encircled for seven days.

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31 באמונה לא אבדה רחב הזונה עם-הסוררים
כי-אספה את-המרגלים אל-ביתה בשלום:

לא בָּאֱמוּנָה לֹא אָבְדָה רָחָב הַזּוֹנָה עִם־הַסּוֹרְרִים
כִּי־אָסְפָה אֶת־הַמְרַגְּלִים אֶל־בֵּיתָהּ בְּשָׁלוֹם׃

31. ba'emunah lo' 'ab'dah Rachab hazonah `im-hasorarim
ki-'as'phah 'eth-ham'rag'lim 'el-beythah b'shalom.

Heb11:31 By faith, Rachab the prostitute did not perish with those who were disobedient,
because she gathered the spies to her house with peace.

‹31› Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν
δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

31 Pistei Hraab hē pornē ou synapōleto tois apeithēsasin
By faith Rahab, the prostitute, did not perish with the ones having disobeyed,
dexamenē tous kataskopous met' eirēnēs.
having welcomed the spies with peace.

ומה אמר עוד הן תקצר העת מספר מעשי גדעון 32
וברק ושמשון ויפתח ודוד ושמואל והנביאים:

לב וּמָה אֹמַר עוֹד הֵן תִּקְצַר הָעֵת מִסַּפֵּר מַעֲשֵׂי גִּדְעוֹן
וּבָרָק וְשִׁמְשׁוֹן וְיִפְתָּח וְדָוִד וּשְׁמוּאֵל וְהַנְּבִיאִים׃

32. umah 'omar `od hen tiq'tsar ha`eth misaper ma`asey Gid'`on
uBaraq w'Shim'shon w'Yiph'tach w'Dawid uSh'mu'El w'han'bi'im.

Heb11:32 And what more shall I say? Behold, it shall fail me of the time of a number
of the actions of Gideon, Baraq, Shimshon, Yiphtach,
also of Dawid and Sh'mu'El and the prophets,

‹32› Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών,
Βαράκ, Σαμψών, Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

32 Kai ti eti legō? epileipsei me gar diēgoumenon ho chronos peri Gedeōn,
And what more should I say? Shall fail me for telling time about Gideon,
Barak, Sampsōn, Iephthae, Dauid te kai Samouēl kai tōn prophētōn,
Barak, Samson, Jephthah, both David and Samuel, and the propehets,

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אשר באמונה כבשו ממלכות ופעלו צדק 33
והשיגו הבטחות וסכרו פי אריות:

לג אֲשֶׁר בָּאֱמוּנָה כִּבְּשׁוּ מַמְלָכוֹת וּפָעֲלוּ צֶדֶק
וְהִשִּׂיגוּ הַבְטָחוֹת וְסָכְרוּ פִּי אֲרָיוֹת׃

33. 'asher ba'emunah kib'shu mam'lakoth upha`alu tsedeq
w'hisigu hab'tachoth w'sak'ru phi 'arayoth.

Heb11:33 who by faith, conquered kingdoms and worked righteousness,
obtained promises and shut the mouths of lions,

‹33› οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην,
ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

33 hoi dia pisteōs katēgōnisanto basileias, eirgasanto dikaiosynēn,
who by faith conquered kings, worked righteousness,
epetychon epaggeliōn, ephraxan stomata leontōn,
attained promises, shut the mouths of lions,

וכבו גבורת האש ונמלטו מפי החרב והתחזקו מחלשתם 34
ועשו חיל במלחמה והפילו מחנות זרים:

לד וְכִבּוּ גְּבוּרַת הָאֵשׁ וְנִמְלְטוּ מִפִּי הַחֶרֶב וְהִתְחַזְּקוּ מֵחֻלְשָׁתָם
וְעָשׂוּ חַיִל בַּמִּלְחָמָה וְהִפִּילוּ מַחֲנוֹת זָרִים׃

34. w'kibu g'burath ha'esh w'nim'l'tu mipi hachereb w'hith'chaz'qu m'chul'shatham
w'`asu chayil bamil'chamah w'hipilu machanoth zarim.

Heb11:34 quenched the power of fire, escaped from the edge of the sword
and strengthened their weakness and were made mighty in war
and overthrew the armies of the aliens.

‹34› ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.

34 esbesan dynamin pyros, ephygon stomata machairēs,
quenched the power of fire, escaped from the edges of the sword
edynamōthēsan apo astheneias, egenēthēsan ischyroi en polemō̧,
were made strong from weakness, became strong in war,
parembolas eklinan allotriōn.
armies of foreigners they turned back.

נשים לקחו מתחיה את-מתיהן ואחרים רטשו בענוים 35
ולא רצו להנצל למען יזכו לתחיה טובה ממנה:

לה נָשִׁים לָקְחוּ מִתְּחִיָּה אֶת־מֵתֵיהֶן וַאֲחֵרִים רֻטְּשׁוּ בְּעִנּוּיִם
וְלֹא רָצוּ לְהִנָּצֵל לְמַעַן יִזְכּוּ לִתְחִיָּה טוֹבָה מִמֶּנָּה׃

35. nashim laq'chu mit'chiah 'eth-metheyhen wa'acherim rut'shu b'`inuyim w'lo' ratsu l'hinatsel l'ma`an yiz'ku lith'chiah tobah mimenah.

Heb11:35 Women received back their dead by resurrection. And others were tortured, not wanting to be delivered, so that they might obtain a better resurrection from them.

‹35› ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

35 elabon gynaikes ex anastaseōs tous nekrous autōn;
Women received, by resurrection, their dead.
alloi de etympanisthēsan ou prosdexamenoi tēn apolytrōsin,
But others were tortured to death, not having received deliverance,
hina kreittonos anastaseōs tychōsin;
that a better resurrection they might attain to.

מהם נסו נסיון תעלולים ומכות וגם-נמסרו לכבל ומסגר: 36

לו מֵהֶם נֻסּוּ נִסָּיוֹן תַּעֲלוּלִים וּמַכּוֹת וְגַם־נִמְסְרוּ לְכֶבֶל וּמַסְגֵּר׃

36. mehem nusu nis'yon ta`alulim umakoth w'gam-nim's'ru l'kebel umas'ger.

Heb11:36 Some of them were tried trials of mockings and scourgings, and more, delivered to chains and imprisonment.

‹36› ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

36 heteroi de empaigmōn kai mastigōn peiran elabon,
And others of mockings and whippings received testing,
eti de desmōn kai phylakēs;
and still others of chains and of imprisionments.

נסקלו באבנים נסרו במגרה נבחנו ביסורים מתו לפי-חרב 37
וינעו עטופי עורת כבשים ועזים בחסר ובעצר רעה ויגון:

לז נִסְקְלוּ בָּאֲבָנִים נֻסְּרוּ בַּמְּגֵרָה נִבְחֲנוּ בְּיִסּוּרִים מֵתוּ לְפִי־חָרֶב
וַיָּנֻעוּ עֲטוּפֵי עוֹרֹת כְּבָשִׂים וְעִזִּים בְּחֹסֶר וּבְעֹצֶר רָעָה וְיָגוֹן׃

37. nis'q'lu ba'abanim nus'ru bam'gerah nib'chanu b'yisurim methu l'phi-chareb wayanu`u `atuphey `oroth k'basim w'`izim b'choser ub'`otser ra`ah w'yagon.

Heb11:37 They were stoned with stones, they were sawn asunder, they were tormented in agony, they were slain with the edge of the sword. They went around in sheepskins, in goatskins wrapped, being in need, in evil being oppressed, being mistreated,

‹37› ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

37 elithasthēsan, epristhēsan, en phonō machairēs apethanon,
    They were stoned, sawn in two, by murder of the sword they died,
periēlthon en mēlōtais, en aigeiois dermasin,
    they went around in sheepskins, in goat skins,
hysteroumenoi, thlibomenoi, kakouchoumenoi,
    being in need, being oppressed, being mistreated,

𐤀𐤔𐤓 𐤄𐤏𐤅𐤋𐤌 𐤋𐤀-𐤄𐤉𐤄 𐤊𐤃𐤉 𐤋𐤄𐤌 𐤄𐤌 𐤕𐤏𐤅 𐤁𐤌𐤃𐤁𐤓 38
𐤅𐤁𐤄𐤓𐤉𐤌 𐤅𐤁𐤌𐤏𐤓𐤅𐤕 𐤅𐤁𐤍𐤒𐤉𐤒𐤉 𐤄𐤀𐤓𐤑:

לח אֲשֶׁר הָעוֹלָם לֹא־הָיָה כְדַי לָהֶם הֵם תָּעוּ בַּמִּדְבָּר
וּבֶהָרִים וּבַמְּעָרוֹת וּבִנְקִיקֵי הָאָרֶץ׃

38. 'asher ha`olam lo'-hayah k'day lahem hem ta`u bamid'bar
ubeharim ubam'`aroth ubin'qiqey ha'arets.

Heb11:38 men of whom the world was not worthy to them, they wandered in wilderness and in mountains and in caves and in holes of the ground.

‹38› ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

38 hōn ouk ēn axios ho kosmos, epi erēmiais planōmenoi kai oresin
    of whom was not worthy the world, in deserts wandering and in mountains
kai spēlaiois kai tais opais tēs gēs.
    and in caves and in the holes of the ground.

𐤅𐤊𐤋-𐤀𐤋𐤄 𐤀𐤐 𐤊𐤉-𐤄𐤅𐤏𐤃 𐤏𐤋𐤉𐤄𐤌 𐤁𐤂𐤋𐤋 𐤀𐤌𐤅𐤍𐤕𐤌 𐤋𐤀 39
𐤋𐤒𐤇𐤅 𐤀𐤕-𐤄𐤄𐤁𐤈𐤇𐤄:

לט וְכָל־אֵלֶּה אַף כִּי־הוּעַד עֲלֵיהֶם בִּגְלַל אֱמוּנָתָם לֹא
לָקְחוּ אֶת־הַהַבְטָחָה׃

39. w'kal-'eleh 'aph ki-hu`ad `aleyhem big'lal 'emunatham
lo' laq'chu 'eth-hahab'tachah.

Heb11:39 And all these, though having obtained the witness on them through their faith, did not receive the promise,

‹39› Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

39 Kai houtoi pantes martyrēthentes
    And all these having been commended
dia tēs pisteōs ouk ekomisanto tēn epaggelian,
    through faith did not receive the promise,

𐤋𐤌𐤏𐤍 𐤀𐤔𐤓 𐤋𐤀-𐤉𐤔𐤋𐤌𐤅 𐤁𐤋𐤏𐤃𐤉𐤍𐤅 40

כי צפה לנו אלהים מקדם טובה יתרה:

מ לְמַעַן אֲשֶׁר לֹא־יֻשְׁלְמוּ בִּלְעָדֵינוּ
כִּי צָפָה לָנוּ אֱלֹהִים מִקֶּדֶם טוֹבָה יְתֵרָה׃

40. l'ma`an 'asher lo'-yush'l'mu bil'`adeynu
ki tsaphah lanu 'Elohim miqedem tobah y'therah.

Heb11:40 because Elohim has expected for us a good advance to what is much better,
for those should not made perfect without us.

‹40› τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου,
ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

40 tou theou peri hēmōn kreitton ti problepsamenou,
Elohim for us something better having foreseen,
hina mē chōris hēmōn teleiōthōsin.
lest without us they might be made perfect.

Chapter 12

Heb12:1 לכן גם-אנחנו אשר-ענן עדים רב כזה מסבב
אתנו נשליכה ממנו כל-טרח והחטא המקיף עלינו
ונרוצה בסבלנות את-המרוצה הערוכה לפנינו:

א לָכֵן גַּם־אֲנַחְנוּ אֲשֶׁר־עֲנַן עֵדִים רַב כָּזֶה מְסֹבֵב
אֹתָנוּ נַשְׁלִיכָה מִמֶּנּוּ כָּל־טֹרַח וְהַחֵטְא הַמַּקִּיף עָלֵינוּ
וְנָרוּצָה בְּסַבְלָנוּת אֶת־הַמְּרוּצָה הָעֲרוּכָה לְפָנֵינוּ׃

1. laken gam-'anach'nu 'asher-`anan `edim rab kazeh m'sobeb 'othanu
nash'likah mimenu kal-torach w'hachet' hamaqiph `aleynu
w'narutsah b'sab'lanuth 'eth-ham'rutsah ha`arukah l'phaneynu.

Heb12:1 we too, therefore, seeing that we are surrounded by so great a cloud of witnesses,
let us lay aside every weight, and the sin which does so easily entangles us,
and let us run with endurance the race that is set before us,

‹12:1› Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν,
δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

1 Toigaroun kai hēmeis tosouton echontes perikeimenon hēmin nephos martyrōn,
So therefore, we also having such surrounding us a cloud of witnesses,
ogkon apothemenoi panta kai tēn euperistaton hamartian,
weight having laid aside every and easily ensnaring sin,
di' hypomonēs trechōmen ton prokeimenon hēmin agōna
with endurance let us run the lying before us race

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2 ונביטה אל-יהושע ראש האמונה ומשלימה
אשר בעד השמחה השמורה לו קבל את-הצלב
ויבז החרפה וישב לימין כסא האלהים:

ב וְנַבִּיטָה אֶל־יָהוּשֻׁעַ רֹאשׁ הָאֱמוּנָה וּמַשְׁלִימָהּ

אֲשֶׁר בְּעַד הַשִּׂמְחָה הַשְּׁמוּרָה לוֹ קִבֵּל אֶת־הַצְּלוּב
וַיִּבֶז הַחֶרְפָּה וַיֵּשֶׁב לִימִין כִּסֵּא הָאֱלֹהִים׃

2. w'nabitah 'el-Yahushuà ro'sh ha'emunah umash'limah 'asher b'`ad hasim'chah hash'murah lo qibel 'eth-hats'lub wayibez hacher'pah wayesheb limin kise' ha'Elohim.

Heb12:2 looking to 𐤉𐤄𐤅𐤔𐤏, the head and perfecter of faith,
who for the joy set before Him endured the cruxifixion, having despised the shame,
and has sat down at the right hand of the throne of the Elohim.

‹2› ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας
ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

2 aphorōntes eis ton tēs pisteōs archēgon kai teleiōtēn Iēsoun,
fixing our gaze on the of the faith founder and perfecter Yahushua,
hos anti tēs prokeimenēs autǭ charas
who because of the being set before Him joy,
hypemeinen stauron aischynēs kataphronēsas en dexią
he endured the cross having despised the shame at the right hand
te tou thronou tou theou kekathiken.
and of the throne of the Elohim he has sat down.

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3 𐤄𐤕𐤁𐤅𐤍𐤍𐤅 𐤀𐤋𐤉𐤅 𐤀𐤔𐤓-𐤍𐤔𐤀 𐤊𐤋𐤌𐤄 𐤂𐤃𐤅𐤋𐤄 𐤊𐤆𐤀𐤕 𐤌𐤀𐤕 𐤄𐤇𐤈𐤀𐤉𐤌
𐤋𐤌𐤏𐤍 𐤀𐤔𐤓 𐤋𐤀 𐤕𐤉𐤏𐤐𐤅 𐤅𐤋𐤀 𐤕𐤉𐤂𐤏𐤅 𐤁𐤍𐤐𐤔𐤅𐤕𐤉𐤊𐤌:

ג הִתְבּוֹנְנוּ אֵלָיו אֲשֶׁר־נָשָׂא כְלִמָּה גְּדוֹלָה כָּזֹאת מֵאֵת הַחַטָּאִים
לְמַעַן אֲשֶׁר לֹא תִיעֲפוּ וְלֹא תִיגְעוּ בְּנַפְשׁוֹתֵיכֶם׃

3. hith'bonanu 'elayu 'asher-nasa' k'limah g'dolah kazo'th me'eth hachata'im l'ma`an 'asher lo' thi`aphu w'lo' thig'`u b'naph'shotheykem.

Heb12:3 For consider Him who has endured such great opposition by sinners
against Himself, so that you shall not grow weary nor faint in your souls.

‹3› ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν
ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

3 analogisasthe gar ton toiautēn hypomemenēkota hypo tōn hamartōlōn eis heauton
For consider the One having endured such by sinners against Himself
antilogian, hina mē kamēte tais psychais hymōn ekluomenoi.
opposition, that you may not be weary in your souls, losing heart.

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4 𐤏𐤃𐤉𐤍 𐤋𐤀 𐤏𐤌𐤃𐤕𐤌 𐤁𐤌𐤋𐤇𐤌𐤕𐤊𐤌 𐤏𐤌-𐤄𐤇𐤈𐤀 𐤏𐤃-𐤋𐤃𐤌:

ד עֲדַיִן לֹא עֲמַדְתֶּם בְּמִלְחַמְתְּכֶם עִם־הַחֵטְא עַד־לַדָּם׃

4. `adayin lo' `amad'tem b'mil'cham't'kem `im-hachet' `ad-ladam.

Heb12:4 You have not yet resisted unto blood in your striving against sin.

‹4› Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.

4 Oupō mechris haimatos antikatestēte pros tēn hamartian antagōnizomenoi.
Not yet to the point of blood have you resisted against sin while struggling.

ותשכחו נחומי המדבר אליכם כדבר אל־בנים לאמר 5
:מוסר יהוה בני אל־תמאס ואל־תקץ בתוכחתו

הוַתִּשְׁכְּחוּ נִחוּמֵי הַמְדַבֵּר אֲלֵיכֶם כְּדַבֵּר אֶל־בָּנִים לֵאמֹר
מוּסַר יָהוָּה בְּנִי אַל־תִּמְאָס וְאַל־תָּקֹץ בְּתוֹכַחְתּוֹ׃

5. watish'k'chu nichumey ham'daber 'aleykem k'daber 'el-banim le'mor musar Yahúwah b'ni 'al-tim'as w'al-taqots b'thokach'to.

Heb12:5 and you have forgotten the exhortation which speaks to you as spoken to sons, saying My son, do not despise the discipline of יהוה, nor faint when you are reproved by Him.

‹5› καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται,
Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

5 kai eklelēsthe tēs paraklēseōs, hētis hymin hōs huiois dialegetai,
And have you forgotten the encouragement, which to you as sons he speaks,
Huie mou, mē oligōrei paideias kyriou
My son, do not think lightly of the discipline of the Master
mēde ekluou hyp' autou elegchomenos;
do not lose heart by him being rebuked;

כי את אשר יאהב יהוה יוכיח יכאב את־בן ירצה: 6

וכִּי אֶת אֲשֶׁר יֶאֱהַב יָהוָּה יוֹכִיחַ יַכְאִב אֶת־בֵּן יִרְצֶה׃

6. ki 'eth 'asher ye'ehab Yahúwah yokiach yak'ib 'eth-ben yir'tseh.

Heb12:6 For those whom יהוה loves He disciplines, and He punishes every son whom He receives.

‹6› ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

6 hon gar agapą kyrios paideuei,
for whom YHWH loves He disciplines,
mastigoi de panta huion hon paradechetai.
and He punishes every son whom He receives.

אם־מקבלים אתם מוסר דעו כי־כאב עם־בניו 7
:מתנהג אלהים עמכם כי מי הבן אשר אביו לא יסרנו

זאִם־מְקַבְּלִים אַתֶּם מוּסָר דְּעוּ כִּי־כְאָב עִם־בָּנָיו
מִתְנַהֵג אֱלֹהִים עִמָּכֶם כִּי מִי הַבֵּן אֲשֶׁר אָבִיו לֹא יְיַסְּרֶנּוּ׃

7. 'im-m'qab'lim 'atem musar d'`u ki-k'ab `im-banayu mith'naheg 'Elohim `imakem ki mi haben 'asher 'abiu lo' y'yas'renu.

Heb12:7 If you endure discipline, knowing that Elohim deals with you as a father with sons. For what son is he whom his father does not discipline?

‹7› εἰς παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.
τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

7 eis paideian hypomenete, hōs huiois hymin prospheretai ho theos.
For discipline you endure, as sons you deals with Elohim.
tis gar huios hon ou paideuei patēr?

For what son is there whom does not discipline the father?

ואם-תהיו באין-מוסר 8
אשר היה מנת כלם אז ממזרים אתם ולא בנים:

ח וְאִם־תִּהְיוּ בְּאֵין־מוּסָר
אֲשֶׁר הָיָה מְנָת כֻּלָּם אָז מַמְזֵרִים אַתֶּם וְלֹא בָנִים׃

8. w'im-tih'yu b'eyn-musar 'asher hayah m'nath kulam 'az mam'z'rim 'atem w'lo' banim.

Heb12:8 But if you are without discipline, of which all have become partakers, then you are illegitimate and not sons.

‹8› εἰ δὲ χωρίς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοί ἐστε.

8 ei de chōris este paideias hēs metochoi gegonasin pantes,
But if you are without discipline, of which partakers all have become,
ara nothoi kai ouch huioi este.
then illegitimate and not sons you are.

ועוד אם-אבות בשרנו היו מיסרים אתנו ונירא מהם אף 9
כי-נכנע לפני אבי הרוחות ונחיה:

ט וְעוֹד אִם־אֲבוֹת בְּשָׂרֵנוּ הָיוּ מְיַסְּרִים אֹתָנוּ וַנִּירָא מֵהֶם אַף
כִּי־נִכָּנַע לִפְנֵי אֲבִי הָרוּחוֹת וְנִחְיֶה׃

9. w'`od 'im-'aboth b'sarenu hayu m'yas'rim 'othanu wanira' mehem 'aph ki-nikana` liph'ney 'Abi haruchoth w'nich'yeh.

Heb12:9 Furthermore, we had fathers of our flesh disciplining us, and we revered them. How much shall we be submissive to the Father of spirits, and live?

‹9› εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

9 eita tous men tēs sarkos hēmōn pateras eichomen paideutas
Furthermore, the of our flesh as fathers we had, teachers
kai enetrepometha; ou poly [de] mallon hypotagēsometha
and we were respecting them. Not much and more shall we subject ourselves
tō patri tōn pneumatōn kai zēsomen?
to the father of spirits and we shall live?

כי המה יסרונו כטוב בעיניהם לשעה קלה 10
אבל זה להועיל למען יהיה-לנו חלק בקדשתו:

י כִּי הֵמָּה יִסְּרוּנוּ כַּטּוֹב בְּעֵינֵיהֶם לְשָׁעָה קַלָּה
אֲבָל זֶה לְהוֹעִיל לְמַעַן יִהְיֶה־לָּנוּ חֵלֶק בְּקָדְשָׁתוֹ׃

10. ki hemah yis'runu katob b'`eyneyhem l'sha`ah qalah 'abal zeh l'ho`il l'ma`an yih'yeh-lanu cheleq biq'dushatho.

Heb12:10 For they disciplined us for a few hours as seemed best in their eyes, but He is for our profit, so that we might share His holiness.

<10> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

10 hoi men gar pros oligas hēmeras kata to dokoun
They for for a few days according to the things seeming good

autois epaideuon, ho de epi to sympheron
to them were disciplining us, but he for the thing benefiting us

eis to metalabein tēs hagiotētos autou.
in order to share in His holiness.

וכל-מוסר כשבא עלינו איננו שמחה בעינינו 11
כי אם-יגון אבל באחריתו יתן פרי שלום לצדקה למלמדיו:

יא וְכָל־מוּסָר כְּשֶׁבָּא עָלֵינוּ אֵינֶנּוּ שִׂמְחָה בְּעֵינֵינוּ
כִּי אִם־יָגוֹן אֲבָל בְּאַחֲרִיתוֹ יִתֵּן פְּרִי שָׁלוֹם לִצְדָקָה לִמְלֻמָּדָיו׃

11. w'kal-musar k'sheba' `aleynu 'eynenu sim'chah b'`eyneynu
ki 'im-yagon 'abal b'acharitho yiten p'ri shalom lits'daqah lim'lumadayu.

Heb12:11 And when all discipline come to us we are not joyous in our eyes,
but grievous, but yet afterward it yields the peaceable fruit of righteousness
to those who are exercised by it.

<11> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι᾽ αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

11 pasa de paideia pros men to paron ou dokei charas einai alla lypēs,
But all discipline for the present does not seem to be pleasant but painful,

hysteron de karpon eirēnikon tois di' autēs gegymnasmenois
but later fruit the peaceful to the ones by it having been trained

apodidōsin dikaiosynēs.
it pays back of righteousness.

על-כן חזקו ידים רפות וברכים כשלות: 12

יב עַל־כֵּן חַזְּקוּ יָדַיִם רָפוֹת וּבִרְכַּיִם כֹּשְׁלוֹת׃

12. `al-ken chaz'qu yadayim raphoth ubir'kayim kos'loth.

Heb12:12 Therefore, strengthen the hands that are weak and the knees that are feeble,

<12> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

12 Dio tas pareimenas cheiras
Therefore, the hands having become weak

kai ta paralelymena gonata anorthōsate,
and the knees having become feeble, restore,

ומעגל רגליכם פלסו למען לא-תטה הצלעה מן-הדרך 13
כי אם-תרפא:

יג וּמַעְגַּל רַגְלֵיכֶם פַּלְּסוּ לְמַעַן לֹא־תִטֶּה הַצֹּלֵעָה מִן־הַדֶּרֶךְ
כִּי אִם־תֵּרָפֵא׃

13. uma`'gal rag'leykem palesu l'ma`an lo'-thiteh hatsole`ah min-hadere'k
ki 'im-teraphe'.

Heb12:13 and make straight paths for your feet,
so that the lame may not be put out of the way, but it shall be healed.

‹13› καὶ τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν,
ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

13 kai trochias orthas poieite tois posin hymōn,
and straight paths make for your feet,
hina mē to chōlon ektrapę̄, iathę̄ de mallon.
lest the lame may be turned aside, may be healed but rather,

---

14 רדפו את-השלום עם-כל-אדם ואת הקדשה
אשר בלעדיה לא-יראה איש את-האדון:

יד רִדְפוּ אֶת־הַשָּׁלוֹם עִם־כָּל־אָדָם וְאֵת הַקְּדֻשָּׁה
אֲשֶׁר בִּלְעָדֶיהָ לֹא־יִרְאֶה אִישׁ אֶת־הָאָדוֹן׃

14. rid'phu 'eth-hashalom `im-kal-'adam w'eth haq'dushah
'asher bil'`adeyah lo'-yir'eh 'ish 'eth-ha'Adon.

Heb12: 14 Pursue peace with all men,
and the sanctification without which no one shall see the Adon.

‹14› Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν,
οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

14 Eirēnēn diōkete meta pantōn, kai ton hagiasmon,
pursue peace with everyone, and pursue holiness,
hou chōris oudeis opsetai ton kyrion,
without which no one shall see the Master,

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15 והזהרו פן-יש בכם איש אשר יחדל מחסד אלהים
פן-יעיק לכם שרש פרה לענה ויטמאו בו רבים:

טו וְהִזָּהֲרוּ פֶּן־יֵשׁ בָּכֶם אִישׁ אֲשֶׁר יֶחְדַּל מֵחֶסֶד אֱלֹהִים
פֶּן־יָעִיק לָכֶם שֹׁרֶשׁ פֹּרֶה לַעֲנָה וְיִטַּמְּאוּ בוֹ רַבִּים׃

15. w'hizaharu pen-yesh bakem 'ish 'asher yech'dal mechesed 'Elohim
pen-ya`iq lakem shoresh poreh la`anah w'yitam'u bo rabbim .

Heb12:15 Beware lest it may be any of you that falls short of the grace of Elohim,
lest some root of bitterness to spring up shall trouble you, and by it many become defiled,

‹15› ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ,
μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι' αὐτῆς μιανθῶσιν πολλοί,

15 episkopountes mē tis hysterōn apo tēs charitos tou theou,
seeing to it lest anyone falling from the grace of Elohim,
mē tis hriza pikrias anō phuousa enochlę̄
lest some root of bitterness sprouting up may trouble you
kai di' autēs mianthōsin polloi,
and by it many be defiled,

---

16 פן-ימצא בכם זנה או חלל כעשו
אשר במזיד אחד מכר את-בכורתו:

טז פֶּן־יִמָּצֵא בָכֶם זֹנֶה אוֹ חָלָל כְּעֵשָׂו
אֲשֶׁר בְּנָזִיד אֶחָד מָכַר אֶת־בְּכוֹרָתוֹ׃

16. pen-yimatse' bakem zoneh 'o chalal
k'`Esau 'asher b'nazid 'echad makar 'eth-b'koratho.

Heb12:16 lest there be any of one who is a prostitute, or profane one found,
as Esau, who for one stew sold his birthright.

‹16› μή τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ,
ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

16 mē tis pornos ē bebēlos hōs Ēsau,
lest some sexually immoral or irreligious person like Esau,
hos anti brōseōs mias apedeto ta prōtotokia heautou.
who in exchange for one meal sold the birthright of himself.

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17 הלא ידעתם כי נמאס אחרי כן כאשר רצה
לרשת את-הברכה כי לא-מצא מקום לתשובה אף
כי-בקש אותה בדמעות:

יז הֲלֹא יְדַעְתֶּם כִּי נִמְאַס אַחֲרֵי כֵן כַּאֲשֶׁר רָצָה
לָרֶשֶׁת אֶת־הַבְּרָכָה כִּי לֹא־מָצָא מָקוֹם לִתְשׁוּבָה אַף
כִּי־בִקֵּשׁ אוֹתָהּ בִּדְמָעוֹת׃

17. halo' y'da`'tem ki nim'as 'acharey ken ka'asher ratsah laresheth 'eth-hab'rakah
ki lo'-matsa' maqom lith'shubah 'aph ki-biqesh 'othah bid'ma`oth.

Heb12:17 Did you not know that he was rejected afterwards, when he want to inherit
the blessing, for he found no place of repentance, even though he sought it with tears?

‹17› ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη,
μετανοίας γὰρ τόπον οὐχ εὗρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

17 iste gar hoti kai metepeita thelōn klēronomēsai tēn eulogian
For you know that also afterwards wanting to inherit the blessing,
apedokimasthē, metanoias gar topon ouch heuren
he was rejected, of repentance for a place he did not find,
kaiper meta dakryōn ekzētēsas autēn.
although with tears having sought it.

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18 כי לא-באתם אל-הר נמשש ובער באש
ולא אל-ענן וערפל וסערה:

יח כִּי לֹא־בָאתֶם אֶל־הַר נִמְשָׁשׁ וּבֹעֵר בָּאֵשׁ
וְלֹא אֶל־עָנָן וַעֲרָפֶל וּסְעָרָה׃

18. ki lo'-ba'them 'el-har nim'shash ubo`er ba'esh w'lo' 'el-`anan wa`araphel us'`arah.

Heb12:18 For you have not come to a mountain being touched and burned with fire,
and to cloud and gloom and a storm,

‹18› Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ
καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ

18 Ou gar proselēlythate psēlaphōmenǭ
For you have not come to a mountain being touched
kai kekaumenǭ pyri kai gnophǭ kai zophǭ kai thuellę̄
and to a fire having been blazing and to darkness and to gloom and to a storm

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ולא לקול שופר ולקול הדברים 19
אשר שמעיו בקשו שלא יוסיף לדבר עמהם עוד:

יט וְלֹא לְקוֹל שׁוֹפָר וּלְקוֹל הַדְּבָרִים
אֲשֶׁר שֹׁמְעָיו בִּקְשׁוּ שֶׁלֹּא יוֹסִיף לְדַבֵּר עִמָּהֶם עוֹד׃

19. w'lo' l'qol shophar ul'qol had'barim
'asher shom'`ayu biq'shu shel' yosiph l'daber `imahem `od.

Heb12:19 and not to the sound of a trumpet and to the sound of words, so that
those who hear it begged that the word should not be added to speak to them anymore.

‹19› καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων,
ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,
19 kai salpiggos ēchǭ kai phōnę̄ hrēmatōn,
and to the noise of a trumpet and to the sound of words,
hēs hoi akousantes parę̄tēsanto mē prostethēnai autois logon,
which the ones having heard begged not to be added to them a word,

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כי לא-יכלו לשאת את אשר צוו גם-אם-בהמה 20
תגע בהר סקל תסקל או-ירה תירה בחצים:

כ כִּי לֹא־יָכְלוּ לָשֵׂאת אֵת אֲשֶׁר צֻוּוּ גַּם־אִם־בְּהֵמָה
תִּגַּע בָּהָר סָקֹל תִּסָּקֵל אוֹ־יָרֹה תִּיָּרֶה בַּחִצִּים׃

20. ki lo'-yak'lu lase'th 'eth 'asher tsuuu gam-'im-b'hemah tiga` bahar
saqol tisaqel 'o-yaroh thiareh bachitsim.

Heb12:20 For they could not bear what is commanded, if even a beast touches
the mountain, it shall be stoned with a stone or shot through with an arrow.

‹20› οὐκ ἔφερον γὰρ τὸ διαστελλόμενον,
Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται·
20 ouk epheron gar to diastellomenon,
for they were not enduring the thing being commanded,
Kan thērion thigę̄ tou orous, lithobolēthēsetai;
even if an animal should touch the mountain, it should be stoned to death.

והמראה היה נורא עד-מאד ויאמר משה יגרתי וחרדתי: 21

כא וְהַמַּרְאֶה הָיָה נוֹרָא עַד־מְאֹד וַיֹּאמֶר מֹשֶׁה יָגֹרְתִּי וְחָרַדְתִּי׃

21. w'hamar'eh hayah nora' `ad-m'od wayo'mer Mosheh yagor'ti w'charad'ti.

Heb12:21 And the appearance was very much fearful,
that Mosheh said, I am terrified and trembling.

‹21› καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν,
Ἔκφοβός εἰμι καὶ ἔντρομος.

21 kai, houtō phoberon ēn to phantazomenon, Mōusēs eipen, Ekphobos eimi kai entromos.
And, so fearful was the thing appearing, Moses said, I am terrified and trembling.

כי אם-באתם אל-הר ציון 22
ואל-עיר אלהים חיים אל-ירושלים שבשמים:

כב כִּי אִם־בָּאתֶם אֶל־הַר צִיּוֹן
וְאֶל־עִיר אֱלֹהִים חַיִּים אֶל־יְרוּשָׁלַיִם שֶׁבַּשָּׁמָיִם׃

22. ki 'im-ba'them 'el-har Tsion w'el-`ir 'Elohim chayim 'el-Y'rushalayim shebashamayim.

Heb12:22 But you have come to Mount Tsion and to the city of the living Elohim,
to Yerushalam that is in the heavens

‹22› ἀλλὰ προσεληλύθατε Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος,
Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

22 alla proselēlythate Siōn orei kai polei theou zōntos,
But you have come to Mount Zion and to the city of the living Elohim,
Ierousalēm epouraniō̧, kai myriasin aggelōn, panēgyrei
to the heavenly Jerusalem, and to myriads of angels, to a festal gathering

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ואל-מקהלת רבבות המלאכים ועדת הבכורים 23
הכתובים בשמים ואל-אלהים שפט הכל
ואל-רוחות הצדיקים הנשלמים:

כג וְאֶל־מַקְהֵלַת רִבְבוֹת הַמַּלְאָכִים וַעֲדַת הַבְּכוֹרִים
הַכְּתוּבִים בַּשָּׁמָיִם וְאֶל־אֱלֹהִים שֹׁפֵט הַכֹּל
וְאֶל־רוּחוֹת הַצַּדִּיקִים הַנִּשְׁלָמִים׃

23. w'el-maq'helath ribaboth hamal'akim wa`adath hab'korim hak'thubim bashamayim w'el-'Elohim shophet hakol w'el-ruchoth hatsadiqim hanish'lamim.

Heb12:23 and to the congregations of myriads of messengers,
and the assembly of the firstborn who are written in the heavens,
and to Elohim, the Judge of all, and to the spirits of the righteous made perfect,

‹23› καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς
καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων

23 kai ekklēsiā̧ prōtotokōn apogegrammenōn en ouranois
and to the assembly of the first born ones having been registered in the heavens
kai kritȩ̄ theō̧ pantōn
and to the judge, the El of all
kai pneumasi dikaiōn teteleiōmenōn
and to the spirits of the upright having been perfected

ואל-יהושע מתוך הברית החדשה 24
ואל-דם הזאה המיטיב דבר מדם-הבל:

כד וְאֶל־יָהוֹשֻׁעַ מְתַוֵּךְ הַבְּרִית הַחֲדָשָׁה
וְאֶל־דַּם הַהַזָּאָה הַמֵּיטִיב דַּבֵּר מִדַּם־הָבֶל׃

24. w'el-Yahushuà m'thaue'k hab'rith hachadashah
w'el-dam hahaza'ah hameytib daber midam-Habel.

Heb12:24 and to יהושע, the mediator of a new covenant,
and to the blood of sprinkling that speaks better things than that of the blood of Habel.

‹24› καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ
καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἅβελ.
24 kai diathēkēs neas mesitē Iēsou
and covenant of the new the mediator to Yahushua,
kai haimati hrantismou kreitton lalounti para ton Habel.
and to the blood of sprinkling speaking better than Abel.

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25 לכן ראו פן־תמאנו לשמע אל־המדבר כי הן לא
נמלטו המאנים לשמע אל־המדבר עמהם בארץ אף
כי־אנחנו אם־נמאן לשמע בקול המדבר מן־השמים:
כה לָכֵן רְאוּ פֶּן־תְּמָאֲנוּ לִשְׁמֹעַ אֶל־הַמְדַבֵּר כִּי הֵן לֹא
נִמְלְטוּ הַמֵּאֲנִים לִשְׁמֹעַ אֶל־הַמְדַבֵּר עִמָּהֶם בָּאָרֶץ אַף
כִּי־אֲנַחְנוּ אִם־נְמָאֵן לִשְׁמֹעַ בְּקוֹל הַמְדַבֵּר מִן־הַשָּׁמָיִם:
25. laken r'u pen-t'ma'anu lish'mo`a 'el-ham'daber
ki hen lo' nim'l'tu hame'anim lish'mo`a 'el-ham'daber `imahem ba'arets
'aph ki-'anach'nu 'im-n'ma'en lish'mo`a b'qol ham'daber min-hashamayim.

Heb12:25 Therefore, take heed lest you refuse to hear Him that speaks.
For if those did not escape when they refused to hear Him who spoke with them
on the earth, how much less if we turn away to hear from the voice of Him who speaks
from the heavens,

‹25› Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·
εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,
πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι,
25 Blepete mē paraitēsēsthe ton lalounta;
See to it that you may not reject the one speaking;
ei gar ekeinoi ouk exephygon epi gēs paraitēsamenoi ton chrēmatizonta,
for if those ones did not escape, on earth having rejected the one warning them,
poly mallon hēmeis hoi ton ap' ouranōn apostrephomenoi,
how much more we, the ones the warnings from the heavens turning away from,

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26 אשר קולו הרעיש אז את־הארץ ועתה זה הבטיח
לאמר עוד אחת ואני מרעיש לא
את־הארץ בלבד אלא אף את־השמים:
כו אֲשֶׁר קוֹלוֹ הִרְעִישׁ אָז אֶת־הָאָרֶץ וְעַתָּה זֶה הִבְטִיחַ
לֵאמֹר עוֹד אַחַת וַאֲנִי מַרְעִישׁ לֹא
אֶת־הָאָרֶץ בִּלְבַד אֶלָּא אַף אֶת־הַשָּׁמָיִם:
26. 'asher qolo hir'`ish 'az 'eth-ha'arets w'`atah zeh hib'tiach le'mor
`od 'achath wa'ani mar'`ish lo' 'eth-ha'arets bil'bad 'ela' 'aph 'eth-hashamayim.

Heb12:26 whose voice shook the earth then, but now He has promised, saying,
Yet once more, I shall shake not only the earth, but also the heavens.

‹26› οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων,
Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

26 hou hē phōnē tēn gēn esaleusen tote, nyn de epēggeltai legōn,
whose voice the earth shook then, but now he has promised saying,
Eti hapax egō seisō ou monon tēn gēn alla kai ton ouranon.
once again I shall shake not only earth but also the heavens.

וזו עוד אחת שאמר משמיע שנוי הדברים המתערערים 27
אשר הם עשוים למען יעמד אשר איננו נרעש:

כז וְזוּ עוֹד אַחַת שֶׁאָמַר מַשְׁמִיעַ שִׁנּוּי הַדְּבָרִים הַמִּתְעַרְעָרִים
אֲשֶׁר הֵם עֲשׂוּיִם לְמַעַן יַעֲמֹד אֲשֶׁר אֵינֶנּוּ נִרְעָשׁ׃

27. w'zu `od 'achath she'amar mash'mi`a shinuy had'barim hamith'`ar'`arim
'asher hem `asuyim l'ma`an ya`amod 'asher 'eynenu nir'`ash.

Heb12:27 And this, Yet once more, that says,
indicates the removal of those things which are shaken, as they are made,
so that those things which cannot be shaken may remain.

‹27› τὸ δὲ Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων,
ἵνα μείνῃ τὰ μὴ σαλευόμενα.

27 to de, Eti hapax dēloi [tēn] tōn saleuomenōn metathesin
Now the phrase, once again makes clear the of the things being shaken removal
hōs pepoiēmenōn, hina meinę ta mē saleuomena.
as of things having been made, that may remain the things not being shaken.

לכן אנחנו המקבלים מלכות אשר לא תמוט נבאה-נא 28
בתודה ונעבד בה את-האלהים כרצונו בצניעות וביראה:

כח לָכֵן אֲנַחְנוּ הַמְקַבְּלִים מַלְכוּת אֲשֶׁר לֹא תִמּוֹט נָבֹאָה־נָּא
בְּתוֹדָה וְנַעֲבֹד בָּהּ אֶת־הָאֱלֹהִים כִּרְצוֹנוֹ בִּצְנִיעוּת וּבְיִרְאָה׃

28. laken 'anach'nu ham'qab'lim mal'kuth 'asher lo' thimot nabo'ah-na' b'thodah
w'na`abod bah 'eth-ha'Elohim kir'tsono bits'ni`uth ub'yir'ah.

Heb12:28 Therefore, since we receive a kingdom which cannot be shaken,
now let us hold on to grace, through which we may serve the Elohim acceptably
with reverence and with awe,

‹28› Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν,
δι᾽ ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·

28 Dio basileian asaleuton paralambanontes echōmen charin,
Therefore, an unshakeable kingdom receiving let us hold on to grace,
di' hēs latreuōmen euarestōs tę theę
through which let us worship in an acceptable way the Elohim
meta eulabeias kai deous;
with reverence and awe.

29 כי אלהינו אש אכלה הוא:
כט כִּי אֱלֹהֵינוּ אֵשׁ אֹכְלָה הוּא:

29. ki 'Eloheynu 'esh 'ok'lah hu'.

Heb12:29 for our El is a consuming fire.

‹29› καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

29 kai gar ho theos hēmōn pyr katanaliskon.

For indeed our El a consuming fire.

Chapter 13

Heb13:1 אהבת האחים תעמד:
א אַהֲבַת הָאַחִים תַּעֲמֹד:

1. 'ahabath ha'achim ta`amod.

Heb13:1 Let brotherly love continue.

‹13:1› Ἡ φιλαδελφία μενέτω.

1 Hē philadelphia menetō.

Let continue brotherly love.

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2 הכנסת ארחים אל-תשכחו כי-יש
אשר אספו מלאכים אל-ביתם ולא ידעו:
ב הַכְנָסַת אֹרְחִים אַל־תִּשְׁכָּחוּ כִּי־יֵשׁ
אֲשֶׁר אָסְפוּ מַלְאָכִים אֶל־בֵּיתָם וְלֹא יָדָעוּ:

2. hak'nasath 'or'chim 'al-tish'kachu ki-yesh
'asher 'as'phu mal'akim 'el-beytham w'lo' yada`u.

Heb13:2 Do not forget hospitality to strangers,
for there are some who have entertained messengers in their houses without knowing it.

‹2› τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

2 tēs philoxenias mē epilanthanesthe,

Hospitality do not neglect,

dia tautēs gar elathon tines xenisantes aggelous.

by this for some without knowing it having entertained angels.

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3 זכרו את-האסורים כאלו אתם אסורים עמהם
ואת הנלחצים באשר גם-אתם בבשר:
ג זִכְרוּ אֶת־הָאֲסוּרִים כְּאִלּוּ אַתֶּם אֲסוּרִים עִמָּהֶם
וְאֵת הַנִּלְחָצִים בַּאֲשֶׁר גַּם־אַתֶּם בַּבָּשָׂר:

3. zik'ru 'eth-ha'asurim k'ilu 'atem 'asurim `imahem
w'eth hanil'chatsim ba'asher gam-'atem babasar.

Heb13:3 Remember the prisoners, as if you are imprisoned with them,
and those being mistreated, since you yourselves also are in the body.

‹3› μιμνῄσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι,
τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.
3 mimnēskesthe tōn desmiōn hōs syndedemenoi,
Remember the prisoners as if having been imprisoned with them
tōn kakouchoumenōn hōs kai autoi ontes en sōmati.
and the ones being mistreated as also yourselves being in the body.

האישות תיקר בכל ויצועכם אל-יחלל את-הזנים 4
ואת-המנאפים ידין אלהים:

ד הָאִישׁוּת תִּיקַר בַּכֹּל וִיצוּעֲכֶם אַל־יְחֻלָּל אֶת־הַזֹּנִים
וְאֶת־הַמְנָאֲפִים יָדִין אֱלֹהִים׃

4. ha'ishuth tiqar bakol witsu`akem 'al-y'chulal 'eth-hazonim
w'eth-ham'na'aphim yadin 'Elohim.

Heb13:4 Marriage is honorable in all, and the marriage bed is to be undefiled;
for fornicators and adulterers Elohim shall judge.

‹4› Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος,
πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.
4 Timios ho gamos en pasin kai hē koitē amiantos,
Be respected let marriage by all and let the marriage bed be undefiled,
pornous gar kai moichous krinei ho theos.
for the sexually immoral and adulterers shall judge Elohim.

רחקו מאהבת כסף והיו שמחים בחלקכם 5
כי הוא אמר לא ארפך ולא אעזבך:

ה רַחֲקוּ מֵאַהֲבַת כֶּסֶף וִהְיוּ שְׂמֵחִים בְּחֶלְקְכֶם
כִּי הוּא אָמַר לֹא אַרְפְּךָ וְלֹא אֶעֶזְבֶךָּ׃

5. rachaqu me'ahabath keseph wih'yu s'mechim b'chel'q'kem
ki hu' 'amar lo' 'ar'p'ak w'lo' 'e`ez'beaa.

Heb13:5 Keep away from the love of money and be satisified with what you have.
For He has said, I shall never leave you, nor I forsake you,

‹5› Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν.
αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω,
5 Aphilargyros ho tropos, arkoumenoi tois parousin.
Not greedy let be the manner of life, being content with the things having.
autos gar eirēken, Ou mē se anō
For He has said, by no means may I abandon you,
oud' ou mē se egkatalipō,
nor by any means may I forsake you.

על-כן נבטח ונאמר יהוה לי בעזרי 6
לא אירא מה-יעשה לי אדם:

ו עַל־כֵּן נִבְטַח וְנֹאמַר יְהוָה לִי בְּעֹזְרִי

לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם׃

6. `al-ken nib'tach w'no'mar Yahúwah li b'`oz'ray lo' 'ira' mah-ya`aseh li 'adam.

Heb13:6 so that we confidently say, יהוה is My helper, I shall not afraid.
What shall man do to Me?

‹6› ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,
[καὶ] οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος;

6 hōste tharrountas hēmas legein, Kyrios emoi boēthos,
So that us being confident to say, YHWH is my helper,
[kai] ou phobēthēsomai, ti poiēsei moi anthrōpos?
and I shall not be afraid, what shall do to Me a man?

---

7 זכרו את־מנהיגיכם אשר־הגידו לכם את־דבר
האלהים בינו לאחרית דרכם ולכו באמונתם׃

ז זִכְרוּ אֶת־מַנְהִיגֵיכֶם אֲשֶׁר־הִגִּידוּ לָכֶם אֶת־דְּבַר
הָאֱלֹהִים בִּינוּ לְאַחֲרִית דַּרְכָּם וּלְכוּ בֶּאֱמוּנָתָם׃

7. zik'ru 'eth-man'higeykem 'asher-higidu lakem 'eth-d'bar ha'Elohim
binu l'acharith dar'kam ul'ku be'emunatham.

Heb13:7 Remember the ones leading you, who have spoke the Word of the Elohim to you.
Consider the result of their conduct, imitate their faith.

‹7› Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ,
ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

7 Mnēmoneuete tōn hēgoumenōn hymōn, hoitines elalēsan hymin ton logon tou theou,
Remember the ones leading you, who spoke to you the Word of the Elohim,
hōn anatheōrountes tēn ekbasin tēs anastrophēs mimeisthe tēn pistin.
of whom considering the outcome of the way of life, imitate the faith.

---

8 יהושע המשיח כמו שהוא אתמול כן היום וגם־לעולמים׃

ח יָהוּשֻׁעַ הַמָּשִׁיחַ כְּמוֹ שֶׁהוּא אֶתְמוֹל כֵּן הַיּוֹם וְגַם־לְעוֹלָמִים׃

8. Yahushuà haMashiyach k'mo shehu' 'eth'mol ken hayom w'gam-l'`olamim.

Heb13:8 יהושע the Mashiyach is same as that He is yesterday,
yes today and also forever.

‹8› Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

8 Iēsous Christos echthes kai sēmeron ho autos kai eis tous aiōnas.
Yahushua the Anointed One is yesterday and today the same and forever.

---

9 אל־תנועו בתורות שנות וזרות כי טוב לכונן לבנו בחסד
ולא בדברים של־מאכל אשר לא הועילו לנהגים בהם׃

ט אַל־תְּנוּעוּ בְּתוֹרוֹת שׁוֹנוֹת וְזָרוֹת כִּי טוֹב לְכוֹנֵן לִבֵּנוּ בַּחֶסֶד
וְלֹא בִּדְבָרִים שֶׁל־מַאֲכָל אֲשֶׁר לֹא הוֹעִילוּ לַנֹּהֲגִים בָּהֶם׃

9. 'al-tino`u b'thoroth shonoth w'zaroth ki tob l'konen libenu bachesed
w'lo' bid'barim shel-ma'akal 'asher lo' ho`ilu lanohagim bahem.

Heb13:9 Be not carried away by various and strange teachings.
For it is a good thing that our hearts to be established with grace, not by words of foods,
which have not profited those that have been occupied with them.

<9> διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι
τὴν καρδίαν, οὐ βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

9 didachais poikilais kai xenais mē parapheresthe;
Teachings by various and strange do not be carried away.

kalon gar chariti bebaiousthai tēn kardian,
For it is good for by grace to be strengthened the heart,

ou brōmasin, en hois ouk ōphelēthēsan hoi peripatountes.
not with foods, by which were not helped the ones walking.

---

10 יש־לנו מזבח אשר אין להם רשות
למשרתי המשכן לאכל מעליו:

י יֶשׁ־לָנוּ מִזְבֵּחַ אֲשֶׁר אֵין לָהֶם רְשׁוּת
לִמְשָׁרְתֵי הַמִּשְׁכָּן לֶאֱכֹל מֵעָלָיו:

10. yesh-lanu miz'beach 'asher 'eyn lahem r'shuth
lim'sharathey hamish'kan le'ekol me`alayu.

Heb13:10 We have an altar which they do not have authority
to my servants of the tabernacle to eat over it.

<10> ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν
οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

10 echomen thysiastērion ex hou phagein ouk echousin exousian
We have an altar from which to eat that do not have authority

hoi tē skēnē latreuontes.
the ones in the tabernacle serving.

---

11 כי־הבהמות אשר הובא דמן בקדש לכפרת החטא
על־ידי הכהן הגדול גויתיהן נשרפו מחוץ למחנה:

יא כִּי־הַבְּהֵמוֹת אֲשֶׁר הוּבָא דָמָן בַּקֹּדֶשׁ לְכַפָּרַת הַחֵטְא
עַל־יְדֵי הַכֹּהֵן הַגָּדוֹל גְּוִיֹּתֵיהֶן נִשְׂרְפוּ מִחוּץ לַמַּחֲנֶה:

11. ki-hab'hemoth 'asher huba' daman baqodesh l'kaparath hachet' `al-y'dey hakohen hagadol g'wiotheyhen nis'r'phu michuts lamachaneh.

Heb13:11 For the bodies of beasts, whose blood were brought in the sanctuary
to the atonement of sin by the hand of the high priest, are burned outside the camp.

<11> ὧν γὰρ εἰσφέρεται ζῴων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως,
τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

11 hōn gar eispheretai zǫōn to haima peri hamartias
For of which things is brought in of animals the blood concerning sin

eis ta hagia dia tou archiereōs,
into the holy of holies by the high priest,

toutōn ta sōmata katakaietai exō tēs parembolēs.
of these, the bodies and burned outside of the camp.

12 בעבור זאת גם-יהושע ענה מחוץ לשער
למען קדש את-העם בדמו:

יב בַּעֲבוּר זֹאת גַּם־יְהוֹשֻׁעַ עֻנָּה מִחוּץ לַשָּׁעַר
לְמַעַן קַדֵּשׁ אֶת־הָעָם בְּדָמוֹ׃

12. ba`abur zo'th gam-Yahushuà `unah michuts lasha`ar
l'ma`an qadesh 'eth-ha`am b'damo.

Heb13:12 For this, יהושע also, that He might sanctify the people
through His own blood, suffered outside the gate.

‹12› διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,
ἔξω τῆς πύλης ἔπαθεν.

12 dio kai Iēsous, hina hagiasē dia tou idiou haimatos
Therefore also Yahushua, that He might sanctify through His own blood
ton laon, exō tēs pylēs epathen.
the people, outside the gate suffered.

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13 לכן נצאה-נא אליו אל-מחוץ למחנה ונשא את-חרפתו:

יג לָכֵן נֵצְאָה־נָּא אֵלָיו אֶל־מִחוּץ לַמַּחֲנֶה וְנִשָּׂא אֶת־חֶרְפָּתוֹ׃

13. laken nets'ah-na' 'elayu 'el-michuts lamachaneh w'nisa' 'eth-cher'patho.

Heb13:13 Let us therefore go out to Him outside the camp, bearing His reproach.

‹13› τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς
τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

13 toinyn exerchōmetha pros auton exō tēs parembolēs ton oneidismon autou pherontes;
So then let us go out to Him outside the camp, His reproach bearing.

---

14 כי-פה אין-לנו עיר עמדת
כי אם-את-העיר העתידה אנחנו מבקשים:

יד כִּי־פֹה אֵין־לָנוּ עִיר עֹמֶדֶת
כִּי אִם־אֶת־הָעִיר הָעֲתִידָה אֲנַחְנוּ מְבַקְשִׁים׃

14. ki-phoh 'eyn-lanu `ir `omadeth ki 'im-'eth-ha`ir ha`athidah 'anach'nu m'baq'shim.

Heb13:14 For we do not have a lasting city here, but we seek the city which is to come.

‹14› οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

14 ou gar echomen hōde menousan polin alla tēn mellousan epizētoumen.
For we do not have here a lasting city but the one coming we are seeking.

---

15 לכן נקריב על-ידו בכל-עת זבח תודה לאלהים
היא-פרי שפתים המודות לשמו:

טו לָכֵן נַקְרִיב עַל־יָדוֹ בְּכָל־עֵת זֶבַח תּוֹדָה לֵאלֹהִים
הִיא־פְּרִי שְׂפָתַיִם הַמּוֹדוֹת לִשְׁמוֹ׃

15. laken naq'rib `al-yado b'kal-`eth zebach todah l'Elohim
hi'-ph'ri s'phathayim hamodoth lish'mo.

Heb13:15 By His hand therefore, let us at all times offer up a sacrifice of praise to Elohim,
that is, the fruit of our lips that give thanks to His name.

‹15› δι’ αὐτοῦ [οὖν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ,
τοῦτ’ ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
15 di’ autou [oun] anapherōmen thysian aineseōs dia pantos tō̧ theō̧,
Through Him therefore, let us offer up a sacrifice of praise always to Elohim,
tout’ estin karpon cheileōn homologountōn tō̧ onomati autou.
that is to say, the fruit of lips confessing His name.

---

16 ואל-תשכחו לגמל חסד ולתת לאביונים
כי-זבחים כאלה יערבו לאלהים:

טז וְאַל־תִּשְׁכְּחוּ לִגְמֹל חֶסֶד וְלָתֵת לָאֶבְיוֹנִים
כִּי־זְבָחִים כָּאֵלֶּה יֶעֶרְבוּ לֵאלֹהִים׃

16. w’al-tish’k’chu lig’mol chesed w’latheth la’eb’yonim
ki-z’bachim ka’eleh ye`er’bu l’Elohim.

Heb13:16 And do not forget to recompense grace and to give to the poor,
for with such sacrifices Elohim is pleased.

‹16› τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε·
τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.
16 tēs de eupoiias kai koinōnias mē epilanthanesthe;
But of the doing of good and sharing do not neglect;
toiautais gar thysiais euaresteitai ho theos.
for with such sacrifices is pleased Elohim.

---

17 שמעו אל-מנהיגיכם והכנעו מפניהם כי-שקדים הם
על-נפשתיכם כעתידים לתת חשבון למען יעשו-זאת בשמחה
ולא באנחה כי לא-להועיל זאת לכם:

יז שִׁמְעוּ אֶל־מַנְהִיגֵיכֶם וְהִכָּנְעוּ מִפְּנֵיהֶם כִּי־שֹׁקְדִים הֵם
עַל־נַפְשֹׁתֵיכֶם כַּעֲתִידִים לָתֵת חֶשְׁבּוֹן לְמַעַן יַעֲשׂוּ־זֹאת בְּשִׂמְחָה
וְלֹא בַאֲנָחָה כִּי לֹא־לְהוֹעִיל זֹאת לָכֶם׃

17. shim’`u ‘el-man’higeykem w’hikan’`u mip’neyhem
ki-shoq’dim hem `al-naph’shotheykem ka`athidim latheth chesh’bon
l’ma`an ya`asu-zo’th b’sim’chah w’lo’ ba’anachah ki lo’-l’ho`il zo’th lakem.

Heb13:17 Listen to your leaders and submit to their appearance,
for they watch over your souls as they are prepared to give an account,
that they do this with joy and not with grief, for this is not to be profitable to you.

‹17› Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε,
αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες,
ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
17 Peithesthe tois hēgoumenois hymōn kai hypeikete,
Obey the ones leading you and submit to them,
autoi gar agrypnousin hyper tōn psychōn hymōn hōs logon apodōsontes,

for they are keeping watch on behalf of your souls as ones rendering an account,
hina meta charas touto poiōsin kai mē stenazontes;
that with joy they may do this and not groaning;
alysiteles gar hymin touto.
unprofitable for for you this would be.

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18 התפללו בעדנו כי ידענו אשר שלמה מחשבתנו
ונחפץ ללכת דרך ישרה בכל:

יח הִתְפַּלְלוּ בַּעֲדֵנוּ כִּי יָדַעְנוּ אֲשֶׁר שְׁלֵמָה מַחֲשַׁבְתֵּנוּ
וְנַחְפֹּץ לָלֶכֶת דֶּרֶךְ יְשָׁרָה בַּכֹּל׃

18. hith'palalu ba`adenu ki yada`'nu 'asher sh'lemah machashab'tenu w'nach'pots laleketh dere'k y'sharah bakol.

Heb13:18 Pray for us, for we know that we have our complete conscience, desiring to go straight way through all things.

<18> Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

18 Proseuchesthe peri hēmōn; peithometha gar hoti kalēn syneidēsin echomen,
Pray for us; for we are persuaded that a good conscience we have,
en pasin kalōs thelontes anastrephesthai.
in everything wishing commendably to conduct ourselves.

---

19 ואפצר בכם מאד לעשות הדבר הזה
למען אושב אליכם במהרה:

יט וְאֶפְצַר בָּכֶם מְאֹד לַעֲשׂוֹת הַדָּבָר הַזֶּה
לְמַעַן אוּשַׁב אֲלֵיכֶם בִּמְהֵרָה׃

19. w'eph'tsar bakem m'od la`asoth hadabar hazeh l'ma`an 'ushab 'aleykem bim'herah.

Heb13:19 And I urge you very much to do this word, so that I may be restored to you the sooner.

<19> περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

19 perissoterōs de parakalō touto poiēsai, hina tachion apokatastathō hymin.
And even more I urge you to do this, that more quickly I may be restored to you.

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20 ואלהי השלום אשר בדם ברית עולם העלה
מן-המתים את-רעה הצאן הגדול את-יהושע אדנינו:

כ וֵאלֹהֵי הַשָּׁלוֹם אֲשֶׁר בְּדַם בְּרִית עוֹלָם הֶעֱלָה
מִן־הַמֵּתִים אֶת־רֹעֵה הַצֹּאן הַגָּדוֹל אֶת־יָהוּשֻׁעַ אֲדֹנֵינוּ׃

20. w'Elohey hashalom 'asher b'dam b'rith `olam he`elah min-hamethim 'eth-ro`eh hatso'n hagadol 'eth-Yahushuà 'Adoneynu.

Heb13:20 Now the El of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even יהושע our Adon,

<20> Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων

τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,
20 Ho de theos tēs eirēnēs, ho anagagōn ek nekrōn ton poimena
Now the El of peace, the One having brought up from the dead the shepherd
tōn probatōn ton megan en haimati diathēkēs aiōniou, ton kyrion hēmōn Iēsoun,
of the sheep great by the blood of the eternal covenant, our Master, Yahushua,

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21 הוא ישלימכם בכל-מעשה טוב לעשות רצונו בפעלו
בכם את-הרצוי לפניו ביד-יהושע המשיח לו הכבוד
לעולמי עולמים אמן:

כא הוּא יַשְׁלִימְכֶם בְּכָל־מַעֲשֶׂה טוֹב לַעֲשׂוֹת רְצוֹנוֹ בְּפָעֳלוֹ
בָּכֶם אֶת־הָרָצוּי לְפָנָיו בְּיַד־יָהוּשֻׁעַ הַמָּשִׁיחַ לוֹ הַכָּבוֹד
לְעוֹלְמֵי עוֹלָמִים אָמֵן׃

21. hu' yash'lim'kem b'kal-ma`aseh tob la`asoth r'tsono b'pha`alo bakem 'eth-haratsuy l'phanayu b'yad-Yahushuà haMashiyach lo hakabod l'`ol'mey `olamim 'Amen.

Heb13:21 that He makes you in every good thing to do His will, in His work in us that which is pleasing in His sight, through the hand of יהושע the Mashiyach, to whom be the glory forever and ever. Amen.

‹21› καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ,
ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.
21 katartisai hymas en panti agathō eis to poiēsai to thelēma autou,
May he equip you with every good thing in order to do His will,
poiōn en hēmin to euareston enōpion autou dia Iēsou
doing in us the thing well-pleasing before him through Yahushua
Christou, hō hē doxa eis tous aiōnas [tōn aiōnōn], amēn.
the Anointed One, to whom be the glory into the ages of the ages, Amen.

---

22 ואבקש מכם אחי שאו-נא דבר התוכחה
כי כתבתי אליכם בקצרה:

כב וַאֲבַקֵּשׁ מִכֶּם אַחַי שְׂאוּ־נָא דְּבַר הַתּוֹכֵחָה
כִּי כָתַבְתִּי אֲלֵיכֶם בִּקְצָרָה׃

22. wa'abaqesh mikem 'achay s'u-na' d'bar hatokechah ki kathab'ti 'aleykem biq'tserah.

Heb13:22 But I urge you, my brothers, please bear with the word of exhortation, for I have written to you in few words.

‹22› Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως,
καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.
22 Parakalō de hymas, adelphoi, anechesthe tou logou tēs paraklēseōs,
Now I urge you, brothers, bear with the word of exhortation,
kai gar dia bracheōn epesteila hymin.
for indeed by means of few words I wrote to you.

23 ודעו כי טימותיוס אחינו שלח חפשי
ואם־יבא במהרה אראה אתו את־פניכם:

כג וּדְעוּ כִּי טִימוֹתִיּוֹס אָחִינוּ שֻׁלַּח חָפְשִׁי
וְאִם־יָבֹא בִּמְהֵרָה אֶרְאֶה אִתּוֹ אֶת־פְּנֵיכֶם׃

23. ud'`u ki Timothios 'achinu shulach chaph'shi
w'im-yabo' bim'herah 'er'eh 'ito 'eth-p'neykem.

Heb13:23 Know that our brother Timothios sent free,
with whom I shall see your presence, if he comes soon.

‹23› Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον,
μεθ' οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

23 Ginōskete ton adelphon hēmōn Timotheon apolelymenon
Know that our brothers Timothy, having been released,
meth' hou ean tachion erchētai opsomai hymas.
with whom if he comes quickly, I shall see you.

---

24 שאלו לשלום כל־מנהיגיכם
ולשלום כל־הקדשים בני ארץ איטליא שאלים לשלומכם:

כד שַׁאֲלוּ לִשְׁלוֹם כָּל־מַנְהִיגֵיכֶם
וְלִשְׁלוֹם כָּל־הַקְּדֹשִׁים בְּנֵי אֶרֶץ אִיטַלְיָא שֹׁאֲלִים לִשְׁלוֹמְכֶם׃

24. sha'alu lish'lom kal-man'higeykem
w'lish'lom kal-haq'dosim b'ney 'erets 'Iytal'ya' sho'alim lish'lom'kem.

Heb13:24 Ask for peace all of your leaders and for peace all the holy ones.
Sons of land from Iytalya ask for your peace.

‹24› Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.
ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

24 Aspasasthe pantas tous hēgoumenous hymōn kai pantas tous hagious.
Greet all the ones leading you and all the saints,
aspazontai hymas hoi apo tēs Italias.
greet you the ones from Italy.

---

25 החסד עם־כלכם אמן:

כה הַחֶסֶד עִם־כֻּלְּכֶם אָמֵן׃

25. hachesed `im-kul'kem 'Amen.

Heb13:25 Grace be with you all. Amen.

‹25› ἡ χάρις μετὰ πάντων ὑμῶν.

25 hē charis meta pantōn hymōn.
Grace be with all of you.

Sepher Dawid (Philemon)

Chapter 1

Phm1:1 פולוס אסיר המשיח יהושע
וטימותיוס האח אל-פילימון החביב והעזר אתנו:

א פּוֹלוֹס אֲסִיר הַמָּשִׁיחַ יָהוּשֻׁעַ
וְטִימוֹתִיּוֹס הָאָח אֶל־פִּילֵימוֹן הֶחָבִיב וְהָעֹזֵר אֹתָנוּ׃

1. Polos ‘asir haMashiyach Yahushuà
w’Timothios ha’ach ‘el-Phileymon hechabib w’ha`ozer ‘othanu.

Phm1:1 Polos (Shaul), a prisoner of the Mashiyach יהושע,
and Timothios the brother, to Phileymon the beloved and the assistant with us,

‹1:1› Παῦλος δέσμιος Χριστοῦ Ἰησοῦ
καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν

1 Paulos desmios Christou Iēsou
Paul a prisoner of the Anointed One Yahushua

kai Timotheos ho adelphos Philēmoni tǭ agapētǭ kai synergǭ hēmōn
and Timothy the brother of Philemon the beloved one and our co-worker

---

2 ואל-אפיה האהובה ואל-ארכפוס החבר לנו במלחמתינו
ואל-הקהלה אשר בביתך:

ב וְאֶל־אַפִּיָּה הָאֲהוּבָה וְאֶל־אַרְכִפּוֹס הֶחָבֵר לָנוּ בְּמִלְחֲמֹתֵינוּ
וְאֶל־הַקְּהִלָּה אֲשֶׁר בְּבֵיתֶךָ׃

2. w’el-‘AppiYah ha’ahubah w’el-‘Ar’kippos hechaber lanu b’mil’chamotheynu
w’el-haq’hilah ‘asher b’beytheak.

Phm1:2 and to AppiYah the beloved, and to Arkippos a friend with us in our battle,
and to the assembly which was in your house:

‹2› καὶ Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν
καὶ τῇ κατ’ οἶκόν σου ἐκκλησίᾳ,

2 kai Apphią tę adelphę kai Archippǭ tǭ systratiōtę hēmōn
and Apphia the sister and Archippus our fellow soldier

kai tę kat’ oikon sou ekklēsią,
and to the in house your assembly,

---

3 חסד לכם ושלום מאת אלהים אבינו
ואדנינו יהושע המשיח:

ג חֶסֶד לָכֶם וְשָׁלוֹם מֵאֵת אֱלֹהִים אָבִינוּ
וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

3. chesed lakem w’shalom me’eth ‘Elohim ‘Abinu
wa’Adoneynu Yahushuà haMashiyach.

Phm1:3 Grace to you and peace from Elohim our Father
and our Adon יהושע the Mashiyach.

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

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

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

:מודה אני לאלהי בכל-עת בהזכירי אתך בתפלותי 4

ד מוֹדֶה אֲנִי לֵאלֹהַי בְּכָל־עֵת בְּהַזְכִּירִי אֹתְךָ בִּתְפִלּוֹתָי׃

4. modeh 'ani l'Elohay b'kal-`eth b'haz'kiri 'oth'ak bith'philothay.

Phm1:4 I thank to my El in all when I mention you of my prayers,

‹4› Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

4 Eucharistō tō̧ theō̧ mou pantote mneian sou poioumenos epi tōn proseuchōn mou,
I give thanks to my El always mention of you making at my prayers.

אחרי שמעי אהבתך ואמונתך 5
:אשר-בך לאדנינו יהושע ולכל-הקדשים

ה אַחֲרֵי שָׁמְעִי אַהֲבָתְךָ וֶאֱמוּנָתְךָ
אֲשֶׁר־בְּךָ לַאֲדֹנֵינוּ יָהוּשֻׁעַ וּלְכָל־הַקְּדוֹשִׁים׃

5. 'acharey sham'`i 'ahabath'ak we'emunath'ak
'asher-b'ak la'Adoneynu Yahushuà ul'kal-haq'doshim.

Phm1:5 after hearing of your love and of your faith which you have
toward our Adon יהושע and toward all the holy ones,

‹5› ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν
καὶ εἰς πάντας τοὺς ἁγίους,

5 akouōn sou tēn agapēn kai tēn pistin, hēn echeis pros ton kyrion Iēsoun
Hearing of your love and faith which you have for the Master Yahushua
kai eis pantas tous hagious,
and for all the saints,

למען אשר תתחזק התחברות אמונתך בדעת כל-טוב 6
:אשר בכם לשם המשיח יהושע

ו לְמַעַן אֲשֶׁר תִּתְחַזֵּק הִתְחַבְּרוּת אֱמוּנָתְךָ בְּדַעַת כָּל־טוֹב
אֲשֶׁר בָּכֶם לְשֵׁם הַמָּשִׁיחַ יָהוּשֻׁעַ׃

6. l'ma`an 'asher tith'chazeq hith'chab'ruth 'emunath'ak b'da`ath kal-tob
'asher bakem l'shem haMashiyach Yahushuà.

Phm1:6 so that the sharing of your faith may become stronger in the knowledge
of all good things which are in you for the name of the Mashiyach יהושע.

‹6› ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται
ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστόν.

6 hopōs hē koinōnia tēs pisteōs sou energēs genētai
so that the sharing of our faith may become effective
en epignōsei pantos agathou tou en hēmin eis Christon.
in the acknowledgment of all the good in us for the Anointed One.

כי שמחה גדולה ונחמה יש-לנו באהבתך 7

באשר היתה רוחה למעי הקדושים על-ידך אחי:

ז כִּי שִׂמְחָה גְדוֹלָה וְנֶחָמָה יֶשׁ־לָנוּ בְּאַהֲבָתֶךָ

בַּאֲשֶׁר הָיְתָה רְוָחָה לִמְעֵי הַקְּדוֹשִׁים עַל־יָדְךָ אָחִי׃

7. ki sim'chah g'dolah w'nechamah yesh-lanu b'ahabatheak
ba'asher hay'thah r'wachah lim'`ey haq'doshim `al-yad'ak 'achi.

Phm1:7 For we have great joy and comfort in your love, because the inward parts
of the holy ones have been refreshed through your hands, my brother.

‹7› χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

7 charan gar pollēn eschon kai paraklēsin epi tē agapē sou,
Joy for much I had and encouragement with respect to your love,
hoti ta splagchna tōn hagiōn anapepautai dia sou, adelphe.
because the inward parts of the saints have been refreshed through you, brother.

---

8 לכן אף-כי יש-לי אמץ רב במשיח לצותך את
הנכון הנה בחרתי למען האהבה לחלות את-פניך:

ח לָכֵן אַף־כִּי יֶשׁ־לִי אֹמֶץ רַב בַּמָּשִׁיחַ לְצַוֺּתְךָ אֶת

הַנָּכוֹן הִנֵּה בָחַרְתִּי לְמַעַן הָאַהֲבָה לְחַלּוֹת אֶת־פָּנֶיךָ׃

8. laken 'aph-ki yesh-li 'omets rab baMashiyach l'tsauoth'ak 'eth hanakon hinneh
bachar'ti l'ma`an ha'ahabah l'chaloth 'eth-paneyak.

Phm1:8 Therefore, although I have much boldness in Mashiyach to command you
what is right, behold, because of the love I choose to apply to your presence,

‹8› Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον

8 Dio, pollēn en Christō parrēsian echōn
Therefore, much in the Anointed One boldness having,
epitassein soi to anēkon
to order you to do what is required,

---

9 אנכי פולוס הזקן ועתה גם-אסיר יהושע המשיח:

ט אָנֹכִי פּוֹלוֹס הַזָּקֵן וְעַתָּה גַּם־אֲסִיר יָהוּשֻׁעַ הַמָּשִׁיחַ׃

9. 'anoki Polos hazaqen w'`atah gam-'asir Yahushuà haMashiyach.

Phm1:9 I, Shaul, the aged, and now also a prisoner of יהושע the Mashiyach

‹9› διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ,
τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ·

9 dia tēn agapēn mallon parakalō, toioutos ōn
because of our love rather I make an appeal, being such a one
hōs Paulos presbytēs nyni de kai desmios Christou Iēsou;
as Paul an old man but now also a prisoner of the Anointed One Yahushua;

---

10 הנני מחלה את-פניך על-בני
אשר חוללתיו בהיותי במאסר על-אניסימוס:

י הִנְנִי מְחַלֶּה אֶת־פָּנֶיךָ עַל־בְּנִי
אֲשֶׁר חוֹלַלְתִּיו בִּהְיוֹתִי בַּמַּאֲסָר עַל־אֳנִיסִימוֹס׃

10. hin'ni m'chaleh 'eth-paneyak `al-b'ni
'asher cholal'tiu bih'yothy bama'asar `al-'Anisimos.

Phm1:10 Behold, I appeal to your presence concerning my son,
whom I had begotten while being in the bonds for Anisimos,

‹10› παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον,

10 parakalō se peri tou emou teknou,
I appeal to you concerning my child,
hon egennēsa en tois desmois, Onēsimon,
whom I gave birth to while in my bonds, Onesimus,

---

11 אשר מלפנים לא-הועיל לך ועתה הוא להועיל
גם-לך גם-לי והשיבתיו אליך:

יא אֲשֶׁר מִלְּפָנִים לֹא־הוֹעִיל לָךְ וְעַתָּה הוּא לְהוֹעִיל
גַּם־לְךָ גַּם־לִי וַהֲשִׁיבֹתִיו אֵלֶיךָ׃

11. 'asher mil'phanim lo'-ho`il l'ak w'`atah hu' l'ho`il gam-l'ak gam-li
wahashibothiu 'eleyak.

Phm1:11 who formerly was not useful to you, but now it is useful to you and also to me,
and whom I sent back to you,

‹11› τόν ποτέ σοι ἄχρηστον νυνὶ δὲ [καὶ] σοὶ καὶ ἐμοὶ εὔχρηστον,

11 ton pote soi achrēston nyni de [kai] soi kai emoi euchrēston,
the one once useless to you but now both to you and to me useful,

---

12 ואתה קבל-נא אתו שהוא יקר ללבי:

יב וְאַתָּה קַבֶּל־נָא אֹתוֹ שֶׁהוּא יָקָר לְלִבִּי׃

12. w'atah qabel-na' 'otho shehu' yaqar l'libi.

Phm1:12 and please you receive him which is dear to my heart,

‹12› ὃν ἀνέπεμψά σοι, αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα·

12 hon anepempsa soi, auton, tout' estin ta ema splagchna;
whom I sent back to you, him, this is my inward parts;

---

13 חפצתי לעצר אתו אצלי שישרתני תחתיך
במוסרות הבשרה:

יג חָפַצְתִּי לַעְצֹר אֹתוֹ אֶצְלִי שֶׁיְּשָׁרְתֵנִי תַחְתֶּיךָ
בְּמוֹסְרוֹת הַבְּשׂוֹרָה׃

13. chaphats'ti la`atsor 'otho 'ets'li shey'sharatheni thach'teyak b'mos'roth hab'sorah.

Phm1:13 I wanted to keep him with me, that he might serve me instead of you
in the bonds of the good news.

‹13› ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν,

ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,

13 hon egō eboulomēn pros emauton katechein,

whom I was desiring with myself to keep,

hina hyper sou moi diakonę̄ en tois desmois tou euaggeliou,

that on behalf of you he might serve me while in the bonds of the gospel,

---

14 אבל לא חפצתי לעשות דבר שלא ברצונך כדי
שלא־תהיה טובתך באנס כי אם־בנדבה:

יד אֲבָל לֹא חָפַצְתִּי לַעֲשׂוֹת דָּבָר שֶׁלֹּא בִרְצוֹנְךָ כְּדֵי
שֶׁלֹּא־תִהְיֶה טוֹבָתְךָ בְּאֹנֶס כִּי אִם־בִּנְדָבָה:

14. 'abal lo' chaphats'ti la`asoth dabar shel' bir'tsoneak
k'dey shel'-thih'yeh tobath'ak b'ones ki 'im-bin'dabah.

Phm1:14 but I did not want to do anything without your consent,
so that your goodness should not be as if of compulsion but according to your willingness.

‹14› χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι,
ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ ἀλλὰ κατὰ ἑκούσιον.

14 chōris de tēs sēs gnōmēs ouden ēthelēsa poiēsai,

but without your consent nothing I wanted to do,

hina mē hōs kata anagkēn to agathon sou ę̄ alla kata hekousion.

that not as of necessity your goodness might be but according to your willingness.

---

15 כי אולי נפרד ממך לשעה בעבור אשר יהיה־לך לעולם:

טו כִּי אוּלַי נִפְרַד מִמְּךָ לְשָׁעָה בַּעֲבוּר אֲשֶׁר יִהְיֶה־לְּךָ לְעוֹלָם:

15. ki 'ulay niph'rad mim'ak l'sha`ah ba`abur 'asher yih'yeh-l'ak l'`olam.

Phm1:15 For perhaps he was separated from you for this reason for an hour,
that you mighty have him forever,

‹15› τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς,

15 tacha gar dia touto echōristhē pros hōran,

For perhaps because of this he was separated for an hour

hina aiōnion auton apechę̄s,

that eternally you might have him,

---

16 ומעתה לא כעבד כי אם־למעלה מעבד
כאח אהוב ביותר לי ואף כי־לך הן בבשר הן באדון:

טז וּמֵעַתָּה לֹא כְעֶבֶד כִּי אִם־לְמַעְלָה מֵעֶבֶד
כְּאָח אָהוּב בְּיוֹתֵר לִי וְאַף כִּי־לְךָ הֵן בַּבָּשָׂר הֵן בָּאָדוֹן:

16. ume`atah lo' k'`ebed ki 'im-l'ma`'lah me`ebed k'ach 'ahub b'yother li
w'aph ki-l'ak hen babasar hen ba'Adon.

Phm1:16 and from now, not as a servant, but more than a servant, as a beloved brother,
especially to me, but how much more to you, both in the flesh and in the Adon.

‹16› οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί,
πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.

16 ouketi hōs doulon alla hyper doulon, adelphon agapēton,

no longer as a servant but more than a servant, a brother beloved,

malista emoi, posǭ de mallon soi kai en sarki kai en kyriǭ.

especially to me, and how much more to you both in the flesh and in the Master.

---

17 והנה אם־תחשבני לחבר לך תקבלנו כמוני׃

יז וְהִנֵּה אִם־תַּחְשְׁבֵנִי לְחָבֵר לְךָ תְּקַבְּלֶנּוּ כָּמוֹנִי׃

17. w'hinneh 'im-tach'sh'beni l'chaber l'ak t'qab'lenu kamoni.

Phm1:17 Behold, if then you regard me as a partner, receive him like me.

‹17› Εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

17 Ei oun me echeis koinōnon, proslabou auton hōs eme.

If then you hold me as a partner, receive him as me.

---

18 ואם־הרע לך בדבר או חיב־הוא לך דבר חשבהו לי׃

יח וְאִם־הֵרַע לְךָ בְּדָבָר אוֹ חַיָּב־הוּא לְךָ דָּבָר חַשְּׁבֵהוּ לִי׃

18. w'im-hera` l'ak b'dabar 'o chayab-hu' l'ak dabar chash'behu li.

Phm1:18 But if he has wronged you in anything or he owes you anything,
Put that to my account.

‹18› εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα.

18 ei de ti ēdikēsen se ē opheilei, touto emoi elloga.

But if in anything he wronged you or owes you, this put to my account.

---

19 אני פולוס כתבתי בידי אני אשלם ולא אמר
כי־אתה חיב לי גם־את־נפשך׃

יט אֲנִי פּוֹלוֹס כָּתַבְתִּי בְּיָדִי אֲנִי אֲשַׁלֵּם וְלֹא אֹמַר
כִּי־אַתָּה חַיָּב לִי גַּם־אֶת־נַפְשְׁךָ׃

**19. 'ani Polos kathab'ti b'yadi 'ani 'ashalem w'lo' 'omar
ki-'atah chayab li gam-'eth-naph'sheak.**

Phm1:19 I, Polos (Shaul), have written this with my own hand, I shall repay it:
and not to say that you owe to me also your own self.

‹19› ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω·
ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.

19 egō Paulos egrapsa tę̄ emę̄ cheiri, egō apotisō;

I Paul wrote with my hand, I shall repay;

hina mē legō soi hoti kai seauton moi prosopheileis.

not that I could say to you that even yourself you also owe to me.

---

20 כן אחי אהנה־נא ממך באדון נחם־נא את־לבי באדון׃

כ כֵּן אָחִי אֵהָנֶה־נָּא מִמְּךָ בָּאָדוֹן נַחֶם־נָא אֶת־לִבִּי בָּאָדוֹן׃

20. ken 'achi 'ehaneh-na' mim'ak ba'Adon nachem-na' 'eth-libi ba'Adon.

Phm1:20 Yes, my brother, let me have profit of you in the Adon,
please refresh my inner parts in the Adon.

‹20› ναὶ ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ·
ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.
20 nai, adelphe, egō sou onaimēn en kyriǭ;
Yes, brother, I of you may have profit in the Master;
anapauson mou ta splagchna en Christǭ.
refresh my inward parts in the Anointed One.

כתבתי אליך ואני בטוח בך שתשמע לי 21
:וידע אני שתוסיף לעשות על-אשר אמרתי
כאכָּתַבְתִּי אֵלֶיךָ וַאֲנִי בָטוּחַ בְּךָ שֶׁתִּשְׁמַע לִי
וְיֹדֵעַ אֲנִי שֶׁתּוֹסִיף לַעֲשׂוֹת עַל־אֲשֶׁר אָמַרְתִּי׃
21. kathab'ti 'eleyak wa'ani batuach b'ak shetish'ma` li
w'yode`a 'ani shetosiph la`asoth `al-'asher 'amar'ti.

Phm1:21 I write to you and I am confident in you that you hear from me,
and I know that you shall continue to do on what I say.

‹21› Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις.
21 Pepoithōs tę hypakoę sou egrapsa soi,
Having confidence in the obedience of you I wrote to you,
eidōs hoti kai hyper ha legō poiēseis.
knowing that even above what I say you shall do.

וגם-לי תכין בית מלון כי אקוה 22
:אשר אנתן לכם על-ידי תפלותיכם
כבוְגַם־לִי תָכִין בֵּית מָלוֹן כִּי אֲקַוֶּה
אֲשֶׁר אֶנָּתֵן לָכֶם עַל־יְדֵי תְּפִלּוֹתֵיכֶם׃
22. w'gam-li thakin beyth malon ki 'aqaueh
'asher 'enathen lakem `al-y'dey t'philotheykem.

Phm1:22 And also prepare me a lodging house,
for I hope that I shall be given to you by your prayers.

‹22› ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν·
ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.
22 hama de kai hetoimaze moi xenian;
Yet at the same time also prepare for me lodging;
elpizō gar hoti dia tōn proseuchōn hymōn charisthēsomai hymin.
for I hope that through your prayers to be restored to you.

:אפפרס האסור אתי במשיח יהושע 23
כגאֶפַּפְרָס הָאָסוּר אִתִּי בַּמָּשִׁיחַ יָהוּשֻׁעַ׃
23. 'Epaph'ras ha'asur 'iti baMashiyach Yahushuà.

Phm1:23 Epaphras, the prisoner with me in the Mashiyach יהושע,

‹23› Ἀσπάζεταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
23 Aspazetai se Epaphras ho synaichmalōtos mou en Christǭ Iēsou,

Greets you Epaphras my fellow prisoner in the Anointed One Yahushua,

---

24 ומרקוס וארסטרכוס ודימס ולוקס עזרי שאלים לשלומך׃
כד וּמַרְקוֹס וַאֲרִסְטַרְכוֹס וְדִימָס וְלוּקָס עֹזְרַי שֹׁאֲלִים לִשְׁלוֹמֶךָ׃
24. uMar'qos wa'Aris'tar'kos w'Dimas w'Luqas `oz'ray sho'alim lish'lomeak.

Phm1:24 and Marqos, Aristarkos, Dimas, Luqas, my assistants. Ask for your peace.

‹24› Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.
24 Markos, Aristarchos, Dēmas, Loukas, hoi synergoi mou.
and Mark, Aristarchus, Demas, Luke, my co-workers.

---

25 חסד יהושע המשיח אדנינו עם־רוחכם אמן׃
כה חֶסֶד יָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ עִם־רוּחֲכֶם אָמֵן׃
25. chesed Yahushuà haMashiyach 'Adoneynu `im-ruachkem 'Amen.

Phm1:25 The grace of יהושע the Mashiyach our Adon be with your spirit. Amen.

‹25› Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
25 Hē charis tou kyriou Iēsou Christou meta tou pneumatos hymōn.
The grace of the Master Yahushua the Anointed One be with your spirit.

Sepher Ya'aqob (James)

Chapter 1

Shavua Reading Schedule (45th sidrot) - James, 1 & 2 Peter, 1 & 2 & 3 John, Judas

Jam1:1 יעקב עבד אלהים ואדנינו יהושע המשיח
שאל לשלום שנים עשר השבטים שבגולה׃
א יַעֲקֹב עֶבֶד אֱלֹהִים וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
שֹׁאֵל לִשְׁלוֹם שְׁנֵים עָשָׂר הַשְּׁבָטִים שֶׁבַּגּוֹלָה׃
1. Ya`aqob `ebed 'Elohim wa'Adoneynu Yahushuà haMashiyach
sho'el lish'lom sh'neym `asar hash'batim shebagolah.

Jam1:1 Ya'aqob (James), a servant of Elohim and of our Adon (Master)
יהושע the Mashiyach, ask for peace to the twelve tribes who are in the dispersion.

‹1:1› Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος
ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.
1 Iakōbos theou kai kyriou Iēsou Christou doulos
James of the Elohim and of the Master Yahushua the Anointed One a servant,
tais dōdeka phylais tais en tę diasporą chairein.
to the twelve tribes in the dispersion, grace.

---

2 אך לשמחה חשבו לכם אחי כאשר תבאו בנסינות שונים׃
ב אַךְ לְשִׂמְחָה חִשְׁבוּ לָכֶם אַחַי כַּאֲשֶׁר תָּבֹאוּ בְּנִסְיֹנוֹת שׁוֹנִים׃
2. 'a'k l'sim'chah chish'bu lakem 'echay ka'asher tabo'u b'nis'yonoth shonim.

Jam1:2 But for joy, consider of you, my brothers, when you came into different trails,

<2> Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

2 Pasan charan hēgēsasthe, adelphoi mou, hotan peirasmois peripesēte poikilois,

All joy consider it, my brothers, whenever trials you fall into various,

---

מפני שידעים אתם כי-בחן אמונתכם מביא לידי סבלנות: 3

ג מִפְּנֵי שֶׁיֹּדְעִים אַתֶּם כִּי־בֹחַן אֱמוּנַתְכֶם מֵבִיא לִידֵי סַבְלָנוּת׃

3. mip'ney sheyod'`im 'atem ki-bochan 'emunath'kem mebi' lidey sab'lanuth.

Jam1:3 because you know that the testing of your faith produces
into the power of endurance.

<3> γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

3 ginōskontes hoti to dokimion hymōn tēs pisteōs katergazetai hypomonēn.

knowing that the testing of your faith works endurance.

והסבלנות שלמה תהיה בפעלה למען תהיו שלמים 4
ותמימים ולא תחסרו כל-דבר:

ד וְהַסַּבְלָנוּת שְׁלֵמָה תִּהְיֶה בְּפָעֳלָהּ לְמַעַן תִּהְיוּ שְׁלֵמִים
וּתְמִימִים וְלֹא תַחְסְרוּ כָּל־דָּבָר׃

**4. w'hasab'lanuth sh'lemah tih'yeh b'pha`alah
l'ma`an tih'yu sh'lemim uth'mimim w'lo' thach's'ru kal-dabar.**

Jam1:4 And let endurance have its perfection in operation,
so that you may be perfect and complete and not lacking anything.

<4> ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι
καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι.

4 hē de hypomonē ergon teleion echetō, hina ēte teleioi

And endurance work its complete let have, that you may be mature

kai holoklēroi en mēdeni leipomenoi.

and complete, in nothing lacking.

ואיש מכם כי יחסר חכמה יבקשנה מאלהים הנותן 5
לכל בנדיבה ובלא הונאת דברים ותנתן לו:

ה וְאִישׁ מִכֶּם כִּי יֶחְסַר חָכְמָה יְבַקְשֶׁנָּה מֵאֱלֹהִים הַנּוֹתֵן
לַכֹּל בִּנְדִיבָה וּבְלֹא הוֹנָאַת דְּבָרִים וְתִנָּתֵן לוֹ׃

**5. w'ish mikem ki yech'sar chak'mah y'baq'shenah me'Elohim hanothen
lakol bin'dibah ub'lo' hona'ath d'barim w'thinathen lo.**

Jam1:5 But if any of you, that shall lack wisdom, ask of Elohim who gives to all generously
and without reproaching words, and it shall be given to him.

<5> Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς
καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ.

5 Ei de tis hymōn leipetai sophias, aiteitō para tou didontos

But if anyone of you is lacking wisdom, let him ask from the one giving

theou pasin haplōs kai mē oneidizontos, kai dothēsetai autō̧.

Elohim to all generously and not reproaching, and it shall be given to him.

6 ובלבד שיבקש באמונה ובבלי ספק
כי-בעל ספק דומה לגל הים נשא ומטרף ברוח:
ו וּבִלְבַד שֶׁיְּבַקֵּשׁ בֶּאֱמוּנָה וּבִבְלִי סָפֵק
כִּי־בַעַל סָפֵק דּוֹמֶה לְגַל הַיָּם נִשָּׂא וּמְטֹרָף בָּרוּחַ׃

6. ubil'bad shey'baqesh be'emunah ubib'li sapheq
ki-ba`al sapheq domeh l'gal hayam nisa' um'toraph baruach.

Jam1:6 But only that he should ask in faith, without doubting,
for the one that doubts is like the wave of the sea, driven and tossed by the wind.

‹6› αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος·
ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

6 aiteitō de en pistei mēden diakrinomenos; ho gar diakrinomenos
But let him ask in faith, nothing doubting; for the one doubting

eoiken klydōni thalassēs anemizomenę̄ kai hripizomenę̄.
is like a wave of the sea being blown by the wind and being tossed.

7 והאיש ההוא אל-ידמה בנפשו כי-ישא דבר מאת יהוה:
ז וְהָאִישׁ הַהוּא אַל־יְדַמֶּה בְנַפְשׁוֹ כִּי־יִשָּׂא דָבָר מֵאֵת יְהוָה׃

7. w'ha'ish hahu' 'al-y'dameh b'naph'sho ki-yisa' dabar me'eth Yahúwah.

Jam1:7 For that man should not think in his soul
that he shall receive anything from יהוה,

‹7› μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεταί τι παρὰ τοῦ κυρίου,

7 mē gar oiesthō ho anthrōpos ekeinos hoti lēmpsetai ti para tou kyriou,
Not for let think man that that he shall receive anything from YHWH,

8 איש אשר חלק לבו הפכפך הוא בכל-דרכיו:
ח אִישׁ אֲשֶׁר חָלַק לִבּוֹ הֲפַכְפָּךְ הוּא בְּכָל־דְּרָכָיו׃

8. 'ish 'asher chalaq libo haphak'pa'k hu' b'kal-d'rakayu.

Jam1:8 A man, who has his flattering heart, is unstable in all his ways.

‹8› ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

8 anēr dipsychos, akatastatos en pasais tais hodois autou.
he is a man double-minded, unstable in all his ways.

9 אבל האח השפל יתהלל ברוממותו:
ט אֲבָל הָאָח הַשָּׁפֵל יִתְהַלֵּל בְּרוֹמְמֻתוֹ׃

9. 'abal ha'ach hashaphel yith'halel b'romamutho.

Jam1:9 But let the lowly brother boast in his exaltation,

‹9› Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

9 Kauchasthō de ho adelphos ho tapeinos en tō̧ huuei autou,
Let boast but the brother lowly in his exaltation,

10 והעשיר יתהלל בשפלותו כי יעבר כציץ החציר:

י וְהֶעָשִׁיר יִתְהַלֵּל בְּשִׁפְלוּתוֹ כִּי יַעֲבֹר כְּצִיץ הֶחָצִיר׃

10. w'he`ashir yith'halel b'shiph'lutho ki ya`abor k'tsits hechatsir.

Jam1:10 and the rich man boast in his humiliation,
because as the flower of the grass he shall pass away.

‹10› ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

10 ho de plousios en tē tapeinōsei autou,

and the rich one in his humiliation,

hoti hōs anthos chortou pareleusetai.

because like a flower of the grass he shall pass away.

---

11 כי זרח השמש בחמתו ויבש את-החציר ויבל ציצו
וחן מראהו אבד כן יבול העשיר בהליכותיו:

יא כִּי זָרַח הַשֶּׁמֶשׁ בְּחַמָּתוֹ וַיְיַבֵּשׁ אֶת־הֶחָצִיר וַיִּבֹּל צִיצוֹ
וְחֵן מַרְאֵהוּ אָבָד כֵּן יִבּוֹל הֶעָשִׁיר בַּהֲלִיכוֹתָיו׃

11. ki zarach hashemesh b'chamatho way'yabesh 'eth-hechatsir
wayibol tsitso w'chen mar'ehu 'abad ken yibol he`ashir bahalikothayu.

Jam1:11 For the sun rises with its burning heat and withers the grass;
and its flower falls off and the beauty of its appearance is destroyed;
so also the rich man in his ways shall fade away.

‹11› ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον
καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο·
οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

11 aneteilen gar ho hēlios syn tō kausōni kai exēranen ton chorton

Rose for the sun with the burning heat and dried the grass

kai to anthos autou exepesen kai hē euprepeia tou prosōpou autou apōleto;

and its flower fell and the beauty of its appearance perished;

houtōs kai ho plousios en tais poreiais autou maranthēsetai.

thus also the rich man in his goings shall fade away.

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12 אשרי האיש העמד בנסיונו כי כאשר נבחן
ישא עטרת החיים אשר-הבטיח יהוה לאהביו:

יב אַשְׁרֵי הָאִישׁ הָעֹמֵד בְּנִסְיוֹנוֹ כִּי כַאֲשֶׁר נִבְחַן
יִשָּׂא עֲטֶרֶת הַחַיִּים אֲשֶׁר־הִבְטִיחַ יָהוָּה לְאֹהֲבָיו׃

12. 'ash'rey ha'ish ha`omed b'nis'yono ki ka'asher nib'chan
yisa' `atereth hachayim 'asher-hib'tiach Yahúwah l'ohabayu.

Jam1:12 Blessed is a man who endures in his trial, for when he is tested,
he shall receive the crown of life which יהוה has promised to those who love Him.

‹12› Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος
λήμψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

12 Makarios anēr hos hypomenei peirasmon, hoti dokimos genomenos

Blessed is the man who endures trials, because having become approved

lēmpsetai ton stephanon tēs zōēs hon epēggeilato tois agapōsin auton.

he shall receive the crown of life which He promises to the ones loving Him.

אל-יאמר המנסה האלהים נסני 13
כי האלהים איננו מנסה ברע והוא לא-ינסה איש:

יג אַל־יֹאמַר הַמְנֻסֶּה הָאֱלֹהִים נִסָּנִי
כִּי הָאֱלֹהִים אֵינֶנּוּ מְנֻסֶּה בָּרָע וְהוּא לֹא־יְנַסֶּה אִישׁ׃

13. 'al-yo'mar ham'nuseh ha'Elohim nisani
ki ha'Elohim 'eynenu m'nuseh bara` w'hu' lo'-y'naseh 'ish.

Jam1:13 Let no one say when he is tempted, I am tempted by the Elohim,
for the Elohim cannot be tempted by evil, and He Himself does not tempt any one.

‹13› μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.
13 mēdeis peirazomenos legetō hoti Apo theou peirazomai;
No one being tempted let say, from the Elohim I am being tempted,
ho gar theos apeirastos estin kakōn, peirazei de autos oudena.
for the Elohim is not tempted of evil things, he tempted and himself no one.

כי אם-ינסה כל-איש בתאות נפשו אשר תסיתהו ותפתהו: 14

יד כִּי אִם־יְנֻסֶּה כָל־אִישׁ בְּתַאֲוַת נַפְשׁוֹ אֲשֶׁר תְּסִיתֵהוּ וּתְפַתֵּהוּ׃

14. ki 'im-y'nuseh kal-'ish b'tha'awath naph'sho 'asher t'sithehu uth'phatehu.

Jam1:14 But every man is tempted by the desires of his soul
that is drawn away and is allured.

‹14› ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·
14 hekastos de peirazetai hypo tēs idias epithymias exelkomenos kai deleazomenos;
But each one is tempted by his own desire, being drawn away and being allured;

ואחרי-כן הרתה התאוה ותלד חטא 15
והחטא כי נגמר יוליד את-המות:

טו וְאַחֲרֵי־כֵן הָרְתָה הַתַּאֲוָה וַתֵּלֶד חֵטְא
וְהַחֵטְא כִּי נִגְמַר יוֹלִיד אֶת־הַמָּוֶת׃

15. w'acharey-ken har'thah hata'awah wateled chet'
w'hachet' ki nig'mar yolid 'eth-hamaweth.

Jam1:15 Then after the desire has conceived, it gives birth to sin.
And sin, when it is accomplished, brings forth death.

‹15› εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν,
ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.
15 eita hē epithymia syllabousa tiktei hamartian,
then the desire having conceived gives birth to sin,
hē de hamartia apotelestheisa apokuei thanaton.
and the sin having come to full growth brings forth death.

אל-תתעו אחי אהובי: 16

טז אַל־תִּתְעוּ אַחַי אֲהוּבָי׃

16. 'al-tith'`u 'achay 'ahubay.

Jam1:16 Do not be deceived, my beloved brothers.

‹16› Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

16 Mē planasthe, adelphoi mou agapētoi.

Do not be deceived, my beloved brothers.

---

17 כל־מתת טובה וכל־מתנה שלמה תרד ממעל מאת
אבי האורות אשר חלוף וכל־צל שנוי אין־עמו׃

יז כָּל־מַתַּת טוֹבָה וְכָל־מַתָּנָה שְׁלֵמָה תֵּרֵד מִמַּעַל מֵאֵת
אֲבִי הָאוֹרוֹת אֲשֶׁר חִלּוּף וְכָל־צֵל שִׁנּוּי אֵין־עִמּוֹ׃

17. kal-matath tobah w'kal-matanah sh'lemah tered mima`al me'eth 'Abi ha'oroth 'asher chiluph w'kal-tsel shinuy 'eyn-`imo.

Jam1:17 Every good gift and every perfect gift is from above, comes down from the Father of lights, which is transient and there is not every shade of change with Him.

‹17› πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

17 pasa dosis agathē kai pan dōrēma teleion anōthen estin katabainon

Every good endowment and every perfect gift is from above, coming down

apo tou patros tōn phōtōn, par' hō̧ ouk eni parallagē ē tropēs aposkiasma.

from the Father of lights, with whom there is no variation or shadow of turning.

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18 הוא בחפצו ילד אותנו בדבר האמת להיות
כמו ראשית בכורי יצוריו׃

יח הוּא בְּחֶפְצוֹ יָלַד אוֹתָנוּ בִּדְבַר הָאֱמֶת לִהְיוֹת
כְּמוֹ רֵאשִׁית בִּכּוּרֵי יְצוּרָיו׃

18. hu' b'cheph'tso yalad 'othanu bid'bar ha'emeth lih'yoth k'mo re'shith bikurey y'tsurayu.

Jam1:18 Of His own will He brought us forth by the Word of truth,
to be like first of firstfruits of His creatures.

‹18› βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας
εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

18 boulētheis apekyēsen hēmas logō̧ alētheias

Having willed it, he gave birth to us by the Word of truth

eis to einai hēmas aparchēn tina tōn autou ktismatōn.

for us to be a sort of firstfruit of His creatures.

---

19 על־כן אחי אהובי יהי כל־איש מהיר לשמע קשה לדבר
וקשה לכעוס׃

יט עַל־כֵּן אַחַי אֲהוּבַי יְהִי כָל־אִישׁ מָהִיר לִשְׁמֹעַ קָשֶׁה לְדַבֵּר
וְקָשֶׁה לִכְעוֹס׃

19. `al-ken 'achay 'ahubay y'hi kal-'ish mahir lish'mo`a qasheh l'daber w'qasheh lik'`os.

Jam1:19 Therefore, my beloved brothers,
let every man be swift to hear, slow to speak and slow to anger,

‹19› Ἴστε, ἀδελφοί μου ἀγαπητοί·
ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·

19 Iste, adelphoi mou agapētoi;
Know this, my beloved brothers;
estō de pas anthrōpos tachys eis to akousai, bradys eis to lalēsai, bradys eis orgēn;
now let be every man quick to hear, slow to speak, slow to anger;

---

20 כי־כעס אדם לא יפעל צדקת אלהים:

כ כִּי־כַעַס אָדָם לֹא יִפְעַל צִדְקַת אֱלֹהִים׃

20. ki-ka`as 'adam lo' yiph'`al tsid'qath 'Elohim.

Jam1:20 for the anger of man does not achieve the righteousness of Elohim.

‹20› ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

20 orgē gar andros dikaiosynēn theou ouk ergazetai.
For the anger of man the righteousness of Elohim does not achieve.

---

21 לכן הסירו מעליכם כל־טנוף ותרבות רעה וקבלו בענוה
את־הדבר הנטוע בכם אשר יכל להושיע את־נפשתיכם:

כא לָכֵן הָסִירוּ מֵעֲלֵיכֶם כָּל־טִנּוּף וְתַרְבּוּת רָעָה וְקַבְּלוּ בַּעֲנָוָה
אֶת־הַדָּבָר הַנָּטוּעַ בָּכֶם אֲשֶׁר יָכֹל לְהוֹשִׁיעַ אֶת־נַפְשֹׁתֵיכֶם׃

21. laken hasiru me`aleykem kal-tinuph w'thar'buth ra`ah w'qab'lu ba`anawah 'eth-hadabar hanatu`a bakem 'asher yakol l'hoshi`a 'eth-naph'shotheykem.

Jam1:21 Therefore, putting away all filthiness and overflowing of wickedness from you,
in humility receive the Word implanted in you, which is able to save your souls.

‹21› διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας ἐν πραΰτητι,
δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

21 dio apothemenoi pasan hryparian kai perisseian kakias
Therefore having put away all filthiness and what remains of wickedness,
en prautēti, dexasthe ton emphyton logon ton dynamenon sōsai tas psychas hymōn.
in meekness receive the implanted Word being able to save your souls.

---

22 והיו עשי הדבר ולא שמעיו בלבד לרמות את־נפשכם:

כב וִהְיוּ עֹשֵׂי הַדָּבָר וְלֹא שֹׁמְעָיו בִּלְבַד לְרַמּוֹת אֶת־נַפְשְׁכֶם׃

22. wih'yu `osey hadabar w'lo' shom'`ayu bil'bad l'ramoth 'eth-naph'sh'kem.

Jam1:22 But be doers of the Word, and not hearers only, deceiving your souls.

‹22› Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτούς.

22 Ginesthe de poiētai logou kai mē monon akroatai paralogizomenoi heautous.
Now be doers of the Word and not only hearers deceiving yourselves.

23 כי האיש השמע את-הדבר
ואין עשהו דמה לאיש מביט את-תאר הויתו במראה:
כג כִּי הָאִישׁ הַשֹּׁמֵעַ אֶת־הַדָּבָר
וְאֵין עֹשֵׂהוּ דֹּמֶה לְאִישׁ מַבִּיט אֶת־תֹּאַר הֲוָיָתוֹ בְּמַרְאָה׃

23. ki ha'ish hashome`a 'eth-hadabar
w'eyn `osehu domeh l'ish mabit 'eth-to'ar hawayatho b'mar'ah.

Jam1:23 For if anyone is a hearer of the Word
and not a doer, he is like a man who looks at his natural face in a mirror,

‹23› ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής,
οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·
23 hoti ei tis akroatēs logou estin kai ou poiētēs,
Because if anyne a hearer of the Word is and not a doer,
houtos eoiken andri katanoounti to prosōpon tēs geneseōs autou en esoptrǭ;
this one is like a man observing face his natural in a mirror;

---

24 כי הביט אל-מראהו וילך לו וברגע שכח מה-תארו:
כד כִּי הִבִּיט אֶל־מַרְאֵהוּ וַיֵּלֶךְ לוֹ וּבְרֶגַע שָׁכַח מַה־תָּאֳרוֹ׃

24. ki hibit 'el-mar'ehu wayele'k lo ub'rega` shakach mah-ta'aro.

Jam1:24 for he has looked at his mirror and he went away,
and for a moment he has forgotten what is his description.

‹24› κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.
24 katenoēsen gar heauton kai apelēlythen
For he observed himself and has gone away
kai eutheōs epelatheto hopoios ēn.
and immediately forgot what like he was.

---

25 אבל המשקיף בתורה השלמה תורת החרות
ומחזיק בה אשר איננו שמע ושכח
כי אם-עשה בפעל אשרי האיש ההוא במעשהו:
כה אֲבָל הַמַּשְׁקִיף בַּתּוֹרָה הַשְּׁלֵמָה תּוֹרַת הַחֵרוּת
וּמַחֲזִיק בָּהּ אֲשֶׁר אֵינֶנּוּ שֹׁמֵעַ וְשָׁכֵחַ
כִּי אִם־עֹשֶׂה בְּפֹעַל אַשְׁרֵי הָאִישׁ הַהוּא בְּמַעֲשֵׂהוּ׃

25. 'abal hamash'qiph baTorah hash'lemah Torath hacheruth
umachaziq bah 'asher 'eynenu shome`a w'shakeach ki 'im-`oseh
b'pho`al 'ash'rey ha'ish hahu' b'ma`asehu.

Jam1:25 But one who looks into the perfect Law, the Law of liberty,
and continues in it which is not being a hearer that forgets, but a doer of the work,
blessed is this man in his doing.

‹25› ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας,
οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου,
οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

25 ho de parakuuas eis nomon teleion ton tēs eleutherias
But the one having looked into the perfect law, the one of freedom,
kai parameinas, ouk akroatēs epilēsmonēs genomenos
and having remained there, not a forgetful hearer having become
alla poiētēs ergou, houtos makarios en tę poiēsei autou estai.
but a doer of the work, this one blessed in his doing shall be.

איש מכם אם-ידמה להיות עבד אלהים ואיננו שם רסן 26
ללשונו כי אם-מתעה הוא את-לבבו אך-לריק תהיה:

כו אִישׁ מִכֶּם אִם־יְדַמֶּה לִהְיוֹת עֹבֵד אֱלֹהִים וְאֵינֶנּוּ שָׂם רֶסֶן
לִלְשֹׁנוֹ כִּי אִם־מַתְעֶה הוּא אֶת־לְבָבוֹ אַךְ־לָרִיק תִּהְיֶה׃

26. 'ish mikem 'im-y'dameh lih'yoth `obed 'Elohim w'eynenu sam resen lil'shono ki 'im-math'`eh hu' 'eth-l'babo `abodatho 'a'k-lariq tih'yeh.

Jam1:26 If anyone of you seem to be a servant of Elohim, and does not put to restrain his tongue but he deceives his own heart, but his work is worthless.

‹26› Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ
ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.
26 Ei tis dokei thrēskos einai mē chalinagōgōn glōssan autou
If anyone considers himself to be religious, not bridling his tongue
alla apatōn kardian autou, toutou mataios hē thrēskeia.
but deceiving his heart, this one's worthless religion.

זאת היא העבודה הטהורה והברה לפני האלהים 27
אבינו לפקד את-היתומים והאלמנות בצרתם
ולשמר נפשו בנקיון מחלאת העולם:

כז זֹאת הִיא הָעֲבוֹדָה הַטְּהוֹרָה וְהַבָּרָה לִפְנֵי הָאֱלֹהִים
אָבִינוּ לִפְקֹד אֶת־הַיְתוֹמִים וְהָאַלְמָנוֹת בְּצָרָתָם
וְלִשְׁמֹר נַפְשׁוֹ בְּנִקָּיוֹן מֵחֶלְאַת הָעוֹלָם׃

27. zo'th hi' ha`abodah hat'horah w'habarah liph'ney ha'Elohim 'Abinu liph'qod 'eth-hay'thomim w'ha'al'manoth b'tsaratham w'lish'mor naph'sho b'niqayon mechel'ath ha`olam.

Jam1:27 The pure and undefiled work in the sight of the Elohim our Father is this:
to visit the orphans and the widows in their distress,
and to keep his soul in cleanliness of the world scum.

‹27› θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν,
ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν,
ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
27 thrēskeia kathara kai amiantos para tō theō kai patri hautē estin,
Religion pure and undefiled before the Elohim even the Father is this:
episkeptesthai orphanous kai chēras en tę thlipsei autōn,
to visit orphans and widows in their affliction,
aspilon heauton tērein apo tou kosmou.
unspotted oneself to keep from the world.

Chapter 2

אחי אל-יהי משא פנים באמונתכם Jam2:1
ביהושע המשיח אדנינו אדון הכבוד:

א אַחַי אַל־יְהִי מַשֹּׂא פָּנִים בֶּאֱמוּנַתְכֶם
בְּיָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ אֲדוֹן הַכָּבוֹד׃

1. ‘achay ‘al-y’hi mas’ phanim be’emunath’kem
b’Yahushuà haMashiyach ’Adoneynu ‘Adon hakabod.

Jam2:1 My brothers, do not be in your faith
in our Adon 𐤏𐤔𐤅𐤄𐤉 the Mashiyach, Adon of glory with the burden of partiality.

‹2:1› Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

1 Adelphoi mou, mē en prosōpolēmpsiais echete tēn pistin

My brothers, not with partiality have the faith

tou kyriou hēmōn Iēsou Christou tēs doxēs.

of our Master, Yahushua the Anointed One, the Master of glory.

כי אם-יבוא איש לבית הכנסת שלכם 2
וטבעת זהב על-ידיו והוא לבוש לבשי מכלול
ובא שמה גם-איש עני בבגדים צואים:

ב כִּי אִם־יָבוֹא אִישׁ לְבֵית הַכְּנֶסֶת שֶׁלָּכֶם
וְטַבְּעֹת זָהָב עַל־יָדָיו וְהוּא לָבוּשׁ לְבֻשֵׁי מִכְלוֹל
וּבָא שָׁמָּה גַּם־אִישׁ עָנִי בִּבְגָדִים צוֹאִים׃

2. ki ‘im-yabo’ ‘ish l’beyth hak’neseth shelakem w’tab’`oth zahab `al-yadayu
w’hu’ labush l’bushey mik’lol uba’ shamah gam-‘ish `ani bib’gadim tso’im.

Jam2:2 For if a man comes into the house of synagogue that is to yours
and a gold ring by his hands and he wears a splendid clothing,
and there also comes in a poor man in shabby clothing,

‹2› ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ,
εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

2 ean gar eiselthē eis synagōgēn hymōn anēr chrysodaktylios

For if there enters into your synagogue a man with gold rings on his fingers

en esthēti lamprą, eiselthē de kai ptōchos en hryparą esthēti,

in splendid clothing, and there enters also a poor man in shabby clothing,

---

ופניתם אל-הלבוש לבשי מכלול ואמרתם לו שב-לך הנה 3
בכבוד ולעני תאמרו עמד-שם או שב-פה לחדם רגלי:

ג וּפְנִיתֶם אֶל־הַלָּבוּשׁ לְבֻשֵׁי מִכְלוֹל וַאֲמַרְתֶּם לוֹ שֶׁב־לְךָ הֵנָּה
בְּכָבוֹד וְלֶעָנִי תֹאמְרוּ עֲמָד־שָׁם אוֹ שֵׁב־פֹּה מִתַּחַת לַהֲדֹם רַגְלָי׃

3. uph’nithem ‘el-halabush l’bushey mik’lol wa’amar’tem lo sheb-l’ak henah b’kabod
w’le`ani tho’m’ru `amad-sham ‘o sheb-poh mitachath lahadom rag’lay.

Jam2:3 and you pay attention to him who wear the splendid clothing,
and you say to him, You sit here in a good place, and you say to the poor man,
You stand over there, or sit here under my footstool,

‹3› ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἴπητε, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ ἢ κάθου ὑπὸ τὸ ὑποπόδιόν μου,

3 epiblepsēte de epi ton phorounta tēn esthēta tēn lampran kai eipēte,

and you look on the one wearing the clothing splendid and say,

Sy kathou hōde kalōs, kai tō ptōchō eipēte,

You sit here well-situated, and to the poor man you say,

Sy stēthi ekei ē kathou hypo to hypopodion mou,

you stand there or sit under my footstool,

---

4 הלא לב ולב לכם והנכם שפטים בעלי מחשבות רעות:

ד הֲלֹא לֵב וָלֵב לָכֶם וְהִנְּכֶם שֹׁפְטִים בַּעֲלֵי מַחֲשָׁבוֹת רָעוֹת:

4. halo' leb waleb lakem w'hin'kem shoph'tim ba`aley machashaboth ra`oth.

Jam2:4 Are you the heartless and the heart in yourselves,
and become judges with evil thoughts?

‹4› οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

4 ou diekrithēte en heautois

Did you not make distinctions among yourselves

kai egenesthe kritai dialogismōn ponērōn?

and became judges of evil thoughts?

---

5 שמעו אחי אהובי הלא בעניי העולם הזה
בחר האלהים להיות עשירים באמונה
ויורשי המלכות אשר הבטיח לאהביו:

ה שִׁמְעוּ אַחַי אֲהוּבַי הֲלֹא בַּעֲנִיֵּי הָעוֹלָם הַזֶּה
בָּחַר הָאֱלֹהִים לִהְיוֹת עֲשִׁירִים בֶּאֱמוּנָה
וְיֹרְשֵׁי הַמַּלְכוּת אֲשֶׁר הִבְטִיחַ לְאֹהֲבָיו:

5. shim'`u 'achay 'ahubay halo' ba`aniey ha`olam hazeh bachar ha'Elohim lih'yoth `ashirim ba'emunah w'yor'shey hamal'kuth 'asher hib'tiach l'ohabayu.

Jam2:5 Listen, my beloved brothers: did not the Elohim choose the poor of this world
to be rich in faith and heirs of the kingdom which He promised to those who love Him?

‹5› Ἀκούσατε, ἀδελφοί μου ἀγαπητοί·
οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει
καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

5 Akousate, adelphoi mou agapētoi;

Listen, my beloved brothers;

ouch ho theos exelexato tous ptōchous tō kosmō plousious en pistei

did not the Elohim choose the poor ones of the world to be rich in faith

kai klēronomous tēs basileias hēs epēggeilato tois agapōsin auton?

and heirs of the kingdom which He promised ot the ones loving Him?

6 ואתם הכלמתם את-העני הלא העשירים הם העשקים אתכם
והם הסחבים אתכם אל-בתי דין:

ו וְאַתֶּם הִכְלַמְתֶּם אֶת־הֶעָנִי הֵם הָעֹשְׁקִים אֶתְכֶם הֲלֹא הָעֲשִׁירִים
וְהֵם הַסֹּחֲבִים אֶתְכֶם אֶל־בָּתֵּי דִין׃

6. w'atem hik'lam'tem 'eth-he`ani
halo' ha`ashirim hem ha`osh'qim 'eth'kem w'hem hasochabim 'eth'kem 'el-batey din.

Jam2:6 But you have dishonored the poor man.
Do not the rich, they, oppress you and they drag you before the judgment court?

‹6› ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν.
οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια;

6 hymeis de ētimasate ton ptōchon.
But you dishonored the poor man.
ouch hoi plousioi katadynasteuousin hymōn kai autoi helkousin hymas eis kritēria?
Do not the rich ones oppress you and they drag you into lawcourts?

---

7 הלא הם המגדפים את-השם הטוב הנקרא עליכם:

ז הֲלֹא הֵם הַמְגַדְּפִים אֶת־הַשֵּׁם הַטּוֹב הַנִּקְרָא עֲלֵיכֶם׃

7. halo' hem ham'gad'phim 'eth-hashem hatob haniq'ra' `aleykem.

Jam2:7 Do they not blaspheme the good name having been called upon you?

‹7› οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

7 ouk autoi blasphēmousin to kalon onoma to epiklēthen eph' hymas?
Do not they blaspheme the good name having been named upon you?

---

8 הן בעשותכם את-המצוה המלכת על-כלן כפי הכתוב
ואהבת לרעך כמוך תיטיבו לעשות:

ח הֵן בַּעֲשׂוֹתְכֶם אֶת־הַמִּצְוָה הַמֹּלֶכֶת עַל־כֻּלָּן כְּפִי הַכָּתוּב
וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ תֵּיטִיבוּ לַעֲשׂוֹת׃

8. hen ba`asoth'kem 'eth-hamits'wah hamoleketh `al-kulan k'phi hakathub
w'ahab'at l're`aak kamoak teytibu la`asoth.

Jam2:8 If you truly accomplish the royal commandment on all of them
according to the Scripture, You shall love your neighbor as yourself, you do well.

‹8› εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν,
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

8 ei mentoi nomon teleite basilikon kata tēn graphēn,
If indeed law you perform the royal according to the Scripture,
Agapēseis ton plēsion sou hōs seauton, kalōs poieite;
you shall love your neighbor as yourself, you do well;

---

9 אולם אם-תשאו פנים חטאים אתם
והתורה תוכיחכם כעברים עליה:

ט אוּלָם אִם־תִּשְׂאוּ פָּנִים חַטָּאִים אַתֶּם

וְהַתּוֹרָה תּוֹכִיחֲכֶם כְּעֹבְרִים עָלֶיהָ׃

9. ‘ulam ‘im-tis’u phanim chata’im ‘atem w’haTorah thokichakem k’`ob’rim `aleyah.

Jam2:9 But if you show partiality, you commit sin
and are convicted by the Law as transgressors upon it.

‹9› εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι
ὑπὸ τοῦ νόμου ὡς παραβάται.

9 ei de prosōpolēmpteite hamartian ergazesthe elegchomenoi
but if you show partiality you commit sin, being exposed
hypo tou nomou hōs parabatai.
by the law as transgressors.

---

10 כי איש אשר יקים את-כל-התורה
ונכשל באחת ממצותיה נדון על-כלן:

י כִּי אִישׁ אֲשֶׁר יְקַיֵּם אֶת־כָּל־הַתּוֹרָה
וְנִכְשַׁל בְּאַחַת מִמִּצְוֹתֶיהָ נִדּוֹן עַל־כֻּלָּן׃

10. ki ‘ish ‘asher y’qayem ‘eth-kal-haTorah
w’nik’shal b’achath mimits’otheyah nidon `al-kulan.

Jam2:10 For the one, who establishes the whole Law and yet stumbles
in one of commandments, is to be guilty of all of them.

‹10› ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ πταίσῃ δὲ ἐν ἑνί, γέγονεν πάντων ἔνοχος.

10 hostis gar holon ton nomon tērēsę ptaisę de en heni,
For whoever all the law keeps but stumbles in one point,
gegonen pantōn enochos.
he has become guilty of all.

---

11 כי האמר לא תנאף הוא האמר לא תרצח
ואם-אינך נאף ואתה רוצח הנך עבר על-התורה:

יא כִּי הָאֹמֵר לֹא תִנְאָף הוּא הָאֹמֵר לֹא תִרְצָח
וְאִם־אֵינְךָ נֹאֵף וְאַתָּה רוֹצֵחַ הִנְּךָ עֹבֵר עַל־הַתּוֹרָה׃

11. ki ha’omer lo’ thin’aph hu’ ha’omer lo’ thir’tsach
w’im-‘eyn’ak no’eph w’atah rotseach hin’ak `ober `al-haTorah.

Jam2:11 For He who said, Do not commit adultery, also said, Do not commit murder.
Now if you do not commit adultery, but you do commit murder,
you are a transgressor of the Law.

‹11› ὁ γὰρ εἰπών, Μὴ μοιχεύσῃς, εἶπεν καί, Μὴ φονεύσῃς·
εἰ δὲ οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.

11 ho gar eipōn, Mē moicheusęs, eipen kai, Mē phoneusęs;
For the one having said, do not commit adultery, said also, do not murder;
ei de ou moicheueis phoneueis de,
Now if you do not commit adultery but you murder,
gegonas parabatēs nomou.
you have become a transgressor of the law.

כן דברו וכן עשו כמי שעתידים 12
להשפט על-פי תורת החרות:

יב כֵּן דַּבְּרוּ וְכֵן עֲשׂוּ כְּמִי שֶׁעֲתִידִים
לְהִשָּׁפֵט עַל־פִּי תּוֹרַת הַחֵרוּת׃

12. ken dab'ru w'ken `aso k'mi she`athidim l'hishaphet `al-pi Torath hacheruth.

Jam2:12 So speak and so act as those who are to be judged through the Law of liberty.

‹12› οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

12 houtōs laleite kai houtōs poieite hōs dia nomou eleutherias mellontes krinesthai.

So speak and so do as through the law of freedom being about to be judged.

כי אין חסד במשפט לאשר לא-עשה חסד 13
והחסד יתגאה על-המשפט:

יג כִּי אֵין חֶסֶד בַּמִּשְׁפָּט לַאֲשֶׁר לֹא־עָשָׂה חָסֶד
וְהַחֶסֶד יִתְגָּאֶה עַל־הַמִּשְׁפָּט׃

13. ki 'eyn chesed bamish'pat la'asher lo'-`asah chased
w'hachesed yith'ga'eh `al-hamish'pat.

Jam2:13 For judgment is without mercy to him who have shown no mercy.
And mercy boasts over judgment.

‹13› ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

13 hē gar krisis aneleos tō̧ mē poiēsanti eleos;

For the judgment shall be merciless to the one not having shown mercy;

katakauchatai eleos kriseōs.

mercy triumphs over judgment.

אחי מה-יועיל לאיש שיאמר כי אמונה בו 14
ומעשים אין בו התוכל האמונה להושיעו:

יד אַחַי מַה־יּוֹעִיל לְאִישׁ שֶׁיֹּאמַר כִּי אֱמוּנָה בּוֹ
וּמַעֲשִׂים אֵין בּוֹ הֲתוּכַל הָאֱמוּנָה לְהוֹשִׁיעוֹ׃

14. 'achay mah-yo`il l'ish sheyo'mar ki 'emunah bo
uma`asim 'eyn bo hathukal ha'emunah l'hoshi`o.

Jam2:14 What does it profit, my brothers, if a man who says that he has faith
but he has no works? Can that faith save him?

‹14› Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχῃ;
μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

14 Ti to ophelos, adelphoi mou, ean pistin legȩ̄ tis echein

What is the profit, my brothers, if faith says anyone to have

erga de mē echȩ̄?

but works does not have?

mē dynatai hē pistis sōsai auton?

Surely not is able the faith to save him?

15 אח או אחות כי־יהיו בעירם ואין להם לחם חקם:

טו אָח אוֹ אָחוֹת כִּי־יִהְיוּ בְּעֵירֹם וְאֵין לָהֶם לֶחֶם חֻקָּם:

15. 'ach 'o 'achoth ki-yih'yu b'`eyrom w'eyn lahem lechem chuqam.

Jam2:15 If a brother or sister be naked and there is no daily food for them,

‹15› ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς

15 ean adelphos ē adelphē gymnoi hyparchōsin kai leipomenoi tēs ephēmerou trophēs

If a brother or sister is living unclothed and lacking daily food,

---

16 ואיש מכם יאמר אליהם לכו לשלום והתחממו
ושבעו ולא־תתנו להם צרכי גופם מה־תועיל זאת:

טז וְאִישׁ מִכֶּם יֹאמַר אֲלֵיהֶם לְכוּ לְשָׁלוֹם וְהִתְחַמֲּמוּ
וּשְׂבָעוּ וְלֹא־תִתְּנוּ לָהֶם צָרְכֵי גוּפָם מַה־תּוֹעִיל זֹאת:

16. w'ish mikem yo'mar 'aleyhem l'ku l'shalom w'hith'chamamu us'ba`u
w'lo'-thit'nu lahem tsar'key gupham mah-to`il zo'th.

Jam2:16 and one of you says to them, Go in peace, be warmed and be filled,
and yet you do not give them what is needed for their body, what does it profit?

‹16› εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,
μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

16 eipē de tis autois ex hymōn, Hypagete en eirēnē, thermainesthe kai chortazesthe,

and says anyone to them of you, go in peace, be warmed and fed,

mē dōte de autois ta epitēdeia tou sōmatos, ti to ophelos?

you do not give but to them the needful things for the body, what is the profit?

---

17 ככה גם־האמונה אם־אין בה מעשים מתה היא בעצמה:

יז כָּכָה גַּם־הָאֱמוּנָה אִם־אֵין בָּהּ מַעֲשִׂים מֵתָה הִיא בְּעַצְמָהּ:

17. kakah gam-ha'emunah 'im-'eyn bah ma`asim methah hi' b'`ats'mah.

Jam2:17 So also faith, if it has no works, is dead, being by itself.

‹17› οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ' ἑαυτήν.

17 houtōs kai hē pistis, ean mē echē erga, nekra estin kath' heautēn.

So also faith, if it does not have works, is dead by itself.

---

18 ואם־יאמר איש אתה אמונה בך
ולי מעשים הראני נא את־אמונתך בבלי מעשים
ואראך אני מתוך מעשי את־אמונתי:

יח וְאִם־יֹאמַר אִישׁ אַתָּה אֱמוּנָה בָּךְ
וְלִי מַעֲשִׂים הַרְאֵנִי נָא אֶת־אֱמוּנָתְךָ בִּבְלִי מַעֲשִׂים
וְאַרְאֲךָ אֲנִי מִתּוֹךְ מַעֲשַׂי אֶת־אֱמוּנָתִי:

18. w'im-yo'mar 'ish 'atah 'emunah b'ak w'li ma`asim har'eni na'
'eth-'emunath'ak bib'li ma`asim w'ar'aak 'ani mito'k ma`asay 'eth-'emunathi.

Jam2:18 But a man may say, You have faith in me and I have works; please show me

your faith without the works, and I shall show you my faith from my works.

‹18› Ἀλλ’ ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγώ σοι δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.

18 All’ erei tis, Sy pistin echeis, kagō erga echō; deixon moi tēn pistin sou
But someone shall say, you have faith, and I have works; show me your faith
chōris tōn ergōn, kagō soi deixō ek tōn ergōn mou tēn pistin.
without the works, and I shall show you from my works the faith.

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19 אתה מאמין שהאלהים אחד הוא הטיבות להאמין
גם השדים מאמינים בו ורעדים:

יט אַתָּה מַאֲמִין שֶׁהָאֱלֹהִים אֶחָד הוּא הֱטִיבוֹתָ לְהַאֲמִין
גַּם הַשֵּׁדִים מַאֲמִינִים בּוֹ וְרֹעֲדִים׃

19. ‘atah ma’amin sheha’Elohim ‘echad hu’ hetibotah l’ha’amin
gam hashedim ma’aminim bo w’ro`adim.

Jam2:19 You believe that the Elohim is one reason to believe.
The demons also believe in Him, and tremble.

‹19› σὺ πιστεύεις ὅτι εἷς ἐστιν ὁ θεός, καλῶς ποιεῖς·
καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

19 sy pisteueis hoti heis estin ho theos, kalōs poieis;
You believe that one is the Elohim, you do well.
kai ta daimonia pisteuousin kai phrissousin.
Even the demons believe and shudder.

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20 ואתה איש-בער התחפץ לדעת
כי האמונה באין מעשים מתה היא:

כ וְאַתָּה אִישׁ־בָּעַר הֲתַחְפֹּץ לָדַעַת
כִּי הָאֱמוּנָה בְּאֵין מַעֲשִׂים מֵתָה הִיא׃

20. w’atah ‘ish-ba`ar hathach’pots lada`ath ki ha’emunah b’eyn ma`asim methah hi’.

Jam2:20 But do you want to know, O vain man, that faith without works is dead?

‹20› θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν;

20 theleis de gnōnai, ō anthrōpe kene,
But are you willing to know, O hollow man,
hoti hē pistis chōris tōn ergōn argē estin?
that faith without works is unproductive?

---

21 אברהם אבינו הלא במעשיו נצדק בהעלתו את-יצחק
בנו על-המזבח:

כא אַבְרָהָם אָבִינוּ הֲלֹא בְּמַעֲשָׂיו נִצְדָּק בְּהַעֲלֹתוֹ אֶת־יִצְחָק
בְּנוֹ עַל־הַמִּזְבֵּחַ׃

21. ‘Ab’raham ‘abinu halo’ b’ma`asayu nits’daq
b’ha`alotho ‘eth-Yits’chaq b’no `al-hamiz’beach.

Jam2:21 Was not Abraham our father justified by works
when he offered up Yitschaq (Isaac) his son on the altar?

‹21› Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη
ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

21 Abraam ho patēr hēmōn ouk ex ergōn edikaiōthē
 Abraham, our father, not from works was he justified,
anenegkas Isaak ton huion autou epi to thysiastērion?
 having offered up Isaac his son upon the altar?

הנך ראה כי-האמונה עזרת למעשיו 22
ומתוך המעשים השלמה האמונה:

כב הִנְּךָ רֹאֶה כִּי־הָאֱמוּנָה עֹזֶרֶת לְמַעֲשָׂיו
וּמִתּוֹךְ הַמַּעֲשִׂים הָשְׁלְמָה הָאֱמוּנָה׃

22. hinn'ak ro'eh ki-ha'emunah `ozereth l'ma`asayu
umito'k hama`asim hash'l'mah ha'emunah.

Jam2:22 Behold, do you see that faith aided with his works,
and from the works, faith was complete?

‹22› βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ
καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

22 blepeis hoti hē pistis synērgei tois ergois autou
 You see that faith was working his works
kai ek tōn ergōn hē pistis eteleiōthē,
 and from the works faith was made complete,

וימלא הכתוב האמר והאמן אברהם ביהוה 23
ותחשב-לו לצדקה ויקרא אהב יהוה:

כג וַיִּמָּלֵא הַכָּתוּב הָאֹמֵר וְהֶאֱמִן אַבְרָהָם בַּיהוָה
וַתֵּחָשֶׁב־לוֹ לִצְדָקָה וַיִּקָּרֵא אֹהֵב יְהוָה׃

23. wayimale' haKathub ha'omer w'he'emin 'Ab'raham baYahúwah
watechasheb-lo lits'daqah wayiqare' 'oheb Yahúwah.

Jam2:23 and the Scripture was fulfilled which says, And Abraham believed in יהוה ,
and it was reckoned to him as righteousness, and he was called the friend of יהוה.

‹23› καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

23 kai eplērōthē hē graphē hē legousa, Episteusen de Abraam tō̧ theō̧,
 and was fulfilled the Scripture saying, Believed and Abraham Elohim,
kai elogisthē autō̧ eis dikaiosynēn
 and it was accounted to him for righteousness,
kai philos theou eklēthē.
 and a friend of Elohim he was called.

הנכם ראים כי במעשים יצדק האיש ולא באמונה לבדה: 24

כד הִנְּכֶם רֹאִים כִּי בְּמַעֲשִׂים יִצְדַּק הָאִישׁ וְלֹא בֶּאֱמוּנָה לְבַדָּהּ׃

24. hinn'kem ro'im ki b'ma`asim yits'daq ha'ish w'lo' be'emunah l'badah.

Jam2:24 Behold, you see that a man is justified by works and not by faith alone.

‹24› ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

24 horate hoti ex ergōn dikaioutai anthrōpos kai ouk ek pisteōs monon.

You see that from works a man is justified and not from faith alone.

---

25 וכן גם-רחב הזונה הלא נצדקה במעשים באספה
את-המלאכים אל-ביתה ותשלחם בדרך אחר:

כה וְכֵן גַּם־רָחָב הַזּוֹנָה הֲלֹא נִצְדְּקָה בְּמַעֲשִׂים בְּאָסְפָּהּ
אֶת־הַמַּלְאָכִים אֶל־בֵּיתָהּ וַתְּשַׁלְּחֵם בְּדֶרֶךְ אַחֵר׃

25. w'ken gam-Rachab hazonah halo' nits'd'qah b'ma`asim b'as'phah
'eth-hamal'akim 'el-beythah wat'shal'chem b'dere'k 'acher.

Jam2:25 So was not Rachab the harlot also justified by works
when she received the messengers to her house and sent them out by another way?

‹25› ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη
ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;

25 homoiōs de kai Hraab hē pornē ouk ex ergōn edikaiōthē

And likewise also Rahab the prostitute not from works was justified,

hypodexamenē tous aggelous kai heterą hodǭ ekbalousa?

having received the messengers and by a different way having sent them out?

---

26 כי כאשר הגוף מבלי נשמה מת הוא
כן גם-האמונה מבלי-מעשים מתה:

כו כִּי כַּאֲשֶׁר הַגּוּף מִבְּלִי נְשָׁמָה מֵת הוּא
כֵּן גַּם־הָאֱמוּנָה מִבְּלִי־מַעֲשִׂים מֵתָה׃

26. ki ka'asher haguph mib'li n'shamah meth hu'
ken gam-ha'emunah mib'li-ma`asim methah.

Jam2:26 For just as the body without the spirit is dead, so also faith without works is dead.

‹26› ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν,
οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

26 hōsper gar to sōma chōris pneumatos nekron estin,

For just as the body without spirit is dead,

houtōs kai hē pistis chōris ergōn nekra estin.

so also faith without works is dead.

Chapter 3

Jam3:1 אחי אל-יהיו רבים מכם למורים באשר ידעתם
כי בזאת נחמיר עלינו את-הדין:

א אַחַי אַל־יִהְיוּ רַבִּים מִכֶּם לְמוֹרִים בַּאֲשֶׁר יְדַעְתֶּם

כִּי בָזֹאת נַחְמִיר עָלֵינוּ אֶת־הַדִּין׃

1. 'achay 'al-yih'yu rabbim mikem l'morim ba'asher y'da`'tem
ki bazo'th nach'mir `aleynu 'eth-hadin.

Jam3:1 Not many of you become teachers, my brothers,
for knowing that in this we shall receive more severe judgment.

<3:1> Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου,
εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα.

1 Mē polloi didaskaloi ginesthe, adelphoi mou,
Not many teachers be, my brothers,
eidotes hoti meizon krima lēmpsometha.
knowing that greater judgment we shall receive.

---

2 כי כלנו נכשלים הרבה ואשר לא־יכשל
בדבור הוא איש תמים ויכל לשום רסן לכל־גופו׃

ב כִּי כֻלָּנוּ נִכְשָׁלִים הַרְבֵּה וַאֲשֶׁר לֹא־יִכָּשֵׁל
בְּדִבּוּר הוּא אִישׁ תָּמִים וְיָכֹל לָשׂוּם רֶסֶן לְכָל־גּוּפוֹ׃

2. ki kulanu nik'shalim har'beh wa'asher lo'-yikashel b'dibur hu' 'ish tamim
w'yakol lasom resen l'kal-gupho.

Jam3:2 For we all stumble in many things. If anyone does not stumble in speech,
he is a perfect man, able to put the bridle the whole body.

<2> πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει,
οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

2 polla gar ptaiomen hapantes. ei tis en logō ou ptaiei,
For in many ways we stumble all. If anyone in speech does not stumble,
houtos teleios anēr dynatos chalinagōgēsai kai holon to sōma.
this one is a perfect man able to bridle also the whole body.

---

3 הנה בפי הסוסים נשים את־הרסן
למען אשר ישמעו לנו ונהגנו בו את כל־גויתם׃

ג הִנֵּה בְּפִי הַסּוּסִים נָשִׂים אֶת־הָרֶסֶן
לְמַעַן אֲשֶׁר יִשָּׁמְעוּ לָנוּ וְנִהַגְנוּ בוֹ אֵת כָּל־גְּוִיָּתָם׃

3. hinneh b'phi hasusim nasim 'eth-haresen
l'ma`an 'asher yisham'`u lanu w'nihag'nu bo 'eth kal-g'wiatham.

Jam3:3 Behold, if we put the bridles into the mouths of the horses,
so that they shall obey us, we turn about it their entire body.

<3> εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν
εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

3 ei de tōn hippōn tous chalinous eis ta stomata ballomen eis to peithesthai autous hēmin,
And if horses bits into their mouths we put so as to make obey them us,
kai holon to sōma autōn metagomen.
and the whole body of them we direct.

4 והנה האניות אף-כי גדלות הנה ונהדפות ברוח
עזה משוט קטן ינהג אתן אל-כל אשר-יחפץ החבל
כן גם-הלשון אבר קטן היא וגדלות תדבר:

ד וְהִנֵּה הָאֳנִיּוֹת אַף־כִּי גְדֹלוֹת הֵנָּה וְנֶהְדָּפוֹת בְּרוּחַ
עַזָּה מָשׁוֹט קָטֹן יִנְהַג אֹתָן אֶל־כֹּל אֲשֶׁר־יַחְפֹּץ הַחֹבֵל
כֵּן גַּם־הַלָּשׁוֹן אֵבָר קָטֹן הִיא וּגְדֹלוֹת תְּדַבֵּר׃

4. w'hinneh ha'anioth 'aph-ki g'doloth henah w'neh'daphoth
b'ruach `azah mashot qaton yin'hag 'othan 'el-kol 'asher-yach'pots hachobel
ken gam-halashon 'ebar qaton hi' ug'doloth t'daber.

Jam3:4 Behold the ships too, although they are so great and are driven by strong winds,
yet it turned you by a very small rudder to whatever the rope of the pilot desires.
So too the tongue is a small organ, and yet it speaks of great things.

‹4› ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα,
μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται,

4 idou kai ta ploia tēlikauta onta kai hypo anemōn sklērōn elaunomena,
Behold also the ships being so great and by hard winds being driven,
metagetai hypo elachistou pēdaliou hopou hē hormē tou euthynontos bouletai,
is guided by a very small rudder wherever the impulse of the one steering decides,

---

5 הנה מה-גדול היער
ואש קטנה תבעירנו גם-הלשון אש היא עולם מלא עולה:

ה הִנֵּה מַה־גָּדוֹל הַיַּעַר
וְאֵשׁ קְטַנָּה תַּבְעִירֶנּוּ גַּם־הַלָּשׁוֹן אֵשׁ הִיא עוֹלָם מָלֵא עַוְלָה׃

5. hinneh mah-gadol haya`ar w'esh q'tanah tab'`irenu
gam-halashon 'esh hi' `olam male' `aw'lah.

Jam3:5 Behold, how great a little fire kindles the forest!
Also the tongue is a fire and it is the complete world of iniquity.

‹5› οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ.
Ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει·

5 houtōs kai hē glōssa mikron melos estin kai megala auchei.
so also the tongue a small member is and boasts great things.
Idou hēlikon pyr hēlikēn hylēn anaptei;
Behold a small fire how great a forest burns;

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6 (כן) הלשון נצבת בין אברינו המגאלת את-כל-הגוף
ומלהטת את-גלגל הויתנו והיא להוטה באש גיהנם:

ו (כֵּן) הַלָּשׁוֹן נִצֶּבֶת בֵּין אֵבָרֵינוּ הַמְגָאֶלֶת אֶת־כָּל־הַגּוּף
וּמְלַהֶטֶת אֶת־גַּלְגַּל הֲוָיָתֵנוּ וְהִיא לְהוּטָה בְּאֵשׁ גֵּיהִנֹּם׃

6. (ken) halashon nitsebeth beyn 'ebareynu hamag'eleth 'eth-kal-haguph
um'laheteth 'eth-gal'gal hawayathenu w'hi' l'hutah b'esh geyhinom.

Jam3:6 So the tongue is set among our members, the one defiling the whole body,
and sets on fire the course of our life, and it is set on fire by geyhinom

‹6› καὶ ἡ γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται
ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα
καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

6 kai hē glōssa pyr; ho kosmos tēs adikias hē glōssa
And the tongue is a fire; the sum total of unrighteousness the tongue
kathistatai en tois melesin hēmōn, hē spilousa holon to sōma
becomes among the physical members of us, staining the whole body
kai phlogizousa ton trochon tēs geneseōs kai phlogizomenē hypo tēs geennēs.
and setting on fire the course of life and being set on fire by Gehenna.

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7 כי כל-מין בהמה ועוף ורמש וחיות הים יכבש
ונכבשים הם על-ידי מין האדם:

ז כִּי כָל־מִין בְּהֵמָה וְעוֹף וְרֶמֶשׂ וְחַיּוֹת הַיָּם יִכָּבֵשׁ
וְנִכְבָּשִׁים הֵם עַל־יְדֵי מִין הָאָדָם׃

**7. ki kal-min b'hemah w'`oph w'remes w'chayoth hayam yikabesh
w'nik'bashim hem `al-y'dey min ha'adam.**

Jam3:7 For every species of beasts and birds, of reptiles and creatures of the sea,
is tamed and they have been tamed by the hand of the humankind.

‹7› πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων δαμάζεται
καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ,

7 pasa gar physis thēriōn te kai peteinōn, herpetōn te kai enaliōn
For every species both of beasts and birds, both of reptiles and sea creatures
damazetai kai dedamastai tę physei tę anthrōpinę,
is tamed and has been tamed species by the human,

---

8 אבל הלשון אין אדם יכל לכבשה אין מעצור לרעה הזאת
ומלאה חמת המות:

ח אֲבָל הַלָּשׁוֹן אֵין אָדָם יָכֹל לְכָבְשָׁהּ אֵין מַעְצוֹר לָרָעָה הַזֹּאת
וּמְלֵאָה חֲמַת הַמָּוֶת׃

**8. 'abal halashon 'eyn 'adam yakol l'kab'shah 'eyn ma`'tsor lara`ah hazo'th
um'le'ah chamath hamaweth.**

Jam3:8 But no man is able to tame the tongue. It is unruly evil and full of deadly poison.

‹8› τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων,
ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου.

8 tēn de glōssan oudeis damasai dynatai anthrōpōn,
but the tongue no one is able to tame of men,
akatastaton kakon, mestē iou thanatēphorou.
an unstable evil, full of death bringing poison.

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9 בה נברך את-האלהים ואבינו
ובה נקלל את-האנשים העשוים בצלם אלהים:

ט בָּהּ נְבָרֵךְ אֶת־הָאֱלֹהִים אָבִינוּ
וּבָהּ נְקַלֵּל אֶת־הָאֲנָשִׁים הָעֲשׂוּיִם בְּצֶלֶם אֱלֹהִים׃

9. bah n'bare'k 'eth-ha'Elohim 'Abinu
ubah n'qalel 'eth-ha'anashim ha`asoyim b'tselem 'Elohim.

Jam3:9 With it we bless the Elohim and Father,
and with it we curse men, who have been made in the likeness of Elohim;

‹9› ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα
καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας,

9 en autę eulogoumen ton kyrion kai patera kai en autę katarōmetha tous anthrōpous
with this we bless YHWH and Father and with this we curse the men
tous kath' homoiōsin theou gegonotas,
according to the likeness of Elohim having been made;

---

10 מפה אחד יצאת ברכה וקללה וכן לא-יעשה אחי:
י מִפֶּה אֶחָד יֹצֵאת בְּרָכָה וּקְלָלָה וְכֵן לֹא־יֵעָשֶׂה אֶחָי׃

10. mipeh 'echad yotse'th b'rakah uq'lalah w'ken lo'-ye`aseh 'echay.

Jam3:10 out the same mouth come both blessing and cursing.
My brothers, these things ought not so to be.

‹10› ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα.
οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

10 ek tou autou stomatos exerchetai eulogia kai katara.
out of the same mouth comes forth blessing and cursing.
ou chrē, adelphoi mou, tauta houtōs ginesthai.
It is not necessary, my brothers, these things so to be.

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11 היביע המעין מתוקים ומרים ממוצא אחד:
יא הֲיַבִּיעַ הַמַּעְיָן מְתוּקִים וּמָרִים מִמּוֹצָא אֶחָד׃

11. hayabi`a hama`'yan m'thuqim umarim mimotsa' 'echad.

Jam3:11 Does a fountain send forth out of the same opening both sweet and bitter water?

‹11› μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν;

11 mēti hē pēgē ek tēs autēs opēs bruei to glyky
Surely not the fountain out of the same opening pours forth the sweet
kai to pikron?
and the bitter?

---

12 אחי היוכל עץ התאנה לעשות זיתים או התוכל
הגפן לעשות תאנים כן גם-מעין אחד לא יוכל
לנבע מים מלוחים ומתוקים:
יב אַחַי הֲיוּכַל עֵץ הַתְּאֵנָה לַעֲשׂוֹת זֵיתִים אוֹ הֲתוּכַל
הַגֶּפֶן לַעֲשׂוֹת תְּאֵנִים כֵּן גַּם־מַעְיָן אֶחָד לֹא יוּכַל
לִנְבֹּעַ מַיִם מְלוּחִים וּמְתוּקִים׃

12. ‘achay hayukal `ets hat’enah la`asoth zeythim ‘o hathukal hagephen la`asoth t’enim ken gam-ma`’yan ‘echad lo’ yukal lin’bo`a mayim m’luchim um’thuqim.

Jam3:12 Is a fig tree, my brothers, able to produce olives, or is a vine able to produce figs? So also neither one kind is able to produce salt and fresh water.

‹12› μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

12 mē dynatai, adelphoi mou, sykē elaias poiēsai ē ampelos syka?

Surely is not able, my brothers, a fig tree olives to produce or a vine figs?

oute halykon glyky poiēsai hydōr.

Neither salt sweet to make water.

---

13 מי בכם חכם ונבון יראה בדרכו הטובה
את-מעשיו בענות החכמה:

יג מִי בָכֶם חָכָם וְנָבוֹן יַרְאֶה בְּדַרְכּוֹ הַטּוֹבָה
אֶת־מַעֲשָׂיו בְּעַנְוַת הַחָכְמָה׃

13. mi bakem chakam w’nabon yar’eh b’dar’ko hatobah ‘eth-ma`asayu b’`an’wath hachak’mah.

Jam3:13 Who among you is wise and understanding? Let him show by his good conduct his deeds in the gentleness of wisdom.

‹13› Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.

13 Tis sophos kai epistēmōn en hymin?

Who is wise and understanding among you?

deixatō ek tēs kalēs anastrophēs ta erga autou en prautēti sophias.

Let him show it by his good conduct his works in meekness of wisdom.

---

14 ואם-קנאה מרה ומריבה בלבבכם אל-תתהללו
ואל-תשקרו באמת:

יד וְאִם־קִנְאָה מָרָה וּמְרִיבָה בִּלְבַבְכֶם אַל־תִּתְהַלֲלוּ
וְאַל־תְּשַׁקְּרוּ בָּאֱמֶת׃

14. w’im-qin’ah marah um’ribah bil’bab’kem ‘al-tith’halalu w’al-t’shaq’ru ba’emeth.

Jam3:14 But if you have bitter jealousy and strife in your heart, do not boast and lie not against the truth.

‹14› εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

14 ei de zēlon pikron echete kai eritheian en tē kardią hymōn,

But if bitter jealousy you have and selfishness in your heart,

mē katakauchasthe kai pseudesthe kata tēs alētheias.

do not boast and lie against the truth.

---

15 לא זאת החכמה הירדת ממעל
כי אם-חכמת החלד והיצר והשדים:

טו לֹא זֹאת הַחָכְמָה הַיֹּרֶדֶת מִמָּעַל
כִּי אִם־חָכְמַת הַחֶלֶד וְהַיֵּצֶר וְהַשֵּׁדִים׃

15. lo' zo'th hachak'mah hayoredeth mima`al ki 'im-chak'math hacheled w'hayetser w'hashedim.

Jam3:15 This wisdom is not that which comes down from above,
but is the earthly wisdom and the natural and the demons.

‹15› οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη
ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης.

15 ouk estin hautē hē sophia anōthen katerchomenē alla epigeios, psychikē, daimoniōdēs.
Not is this the wisdom coming down from above but is earthly, natural, demonic.

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16 כי־במקום קנאה ומריבה שם מהומה וכל־מעשה רע:

טז כִּי־בִמְקוֹם קִנְאָה וּמְרִיבָה שָׁם מְהוּמָה וְכָל־מַעֲשֶׂה רָע׃

16. ki-bim'qom qin'ah um'ribah sham m'humah w'kal-ma`aseh ra`.

Jam3:16 For where jealousy and strife is, there is confusion and every evil thing.

‹16› ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

16 hopou gar zēlos kai eritheia, ekei akatastasia kai pan phaulon pragma.
For where jealousy and selfishness are, there is disorder and every evil practice.

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17 אבל החכמה אשר ממעל טהורה היא אף־אהבת שלום
ומכרעת לכף־זכות ולא עמדת על־דעתה ומלאה רחמים
ופרי טוב בלא־לב ולב ואין חנפה בה:

יז אֲבָל הַחָכְמָה אֲשֶׁר מִמַּעַל טְהוֹרָה הִיא אַף־אֹהֶבֶת שָׁלוֹם
וּמַכְרַעַת לְכַף־זְכוּת וְלֹא עֹמֶדֶת עַל־דַּעְתָּהּ וּמְלֵאָה רַחֲמִים
וּפְרִי טוֹב בְּלֹא־לֵב וָלֵב וְאֵין חֲנֻפָּה בָּהּ׃

17. 'abal hachak'mah 'asher mima`al t'horah hi' 'aph-'ohebeth shalom umak'ra`ath l'kaph-z'kuth w'lo' `omedeth `al-da`'tah um'le'ah rachamim uph'ri tob b'lo'-leb waleb w'eyn chanupah bah.

Jam3:17 But the wisdom which is pure from above, although it is a love of peace,
decisive to the palm of right, and it does not stand up for its knowledge and full of mercy
and good fruits without heart and heart (partiality), without hypocrisy in it.

‹17› ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής,
μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.

17 hē de anōthen sophia prōton men hagnē estin, epeita eirēnikē, epieikēs eupeithēs,
But the wisdom from above first pure is, then peace-loving, considerate, yielding,
mestē eleous kai karpōn agathōn, adiakritos, anypokritos.
full of mercy and good fruits, impartial, unhypocritical.

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18 ופרי הצדקה בשלום יזרע לעשי השלום:

יח וּפְרִי הַצְּדָקָה בְּשָׁלוֹם יִזָּרַע לְעֹשֵׂי הַשָּׁלוֹם׃

18. uph'ri hats'daqah b'shalom yizare`a l'`osey hashalom.

Jam3:18 And the fruit is righteousness is sown in peace by those who make peace.

‹18› καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

18 karpos de dikaiosynēs en eirēnę̄ speiretai tois poiousin eirēnēn.

And the fruit of righteousness in peace is sown by the ones making peace.

Chapter 4

המלחמות והמדנים אשר ביניכם מאין המה Jam4:1
הלא מתוך התאות המתגרות באבריכם:

א הַמִּלְחָמוֹת וְהַמְּדָנִים אֲשֶׁר בֵּינֵיכֶם מֵאַיִן הֵמָּה
הֲלֹא מִתּוֹךְ הַתַּאֲוֹת הַמִּתְגָּרוֹת בְּאֵבְרֵיכֶם׃

1. hamil'chamoth w'ham'danim 'asher beyneykem me'ayin hemah
halo' mito'k hata'aoth hamith'garoth b'ebareykem.

Jam4:1 From where come wars and fightings which are among you?
Do they not come from your pleasures that wage war in your members?

‹4:1› Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν;
οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

1 Pothen polemoi kai pothen machai en hymin?

From where come wars and from where come fights among you?

ouk enteuthen, ek tōn hēdonōn hymōn tōn strateuomenōn en tois melesin hymōn?

Is it not from here from your pleasures warring in your members?

אתם מתאוים ואין לכם תרצחו ותקנאו והשג לא 2
תשיגו תריבו ותלחמו ואין לכם מפני שלא-שאלתם:

ב אַתֶּם מִתְאַוִּים וְאֵין לָכֶם תִּרְצְחוּ וּתְקַנְאוּ וְהַשֵּׂג לֹא
תַשִּׂיגוּ תָּרִיבוּ וְתִלָּחֲמוּ וְאֵין לָכֶם מִפְּנֵי שֶׁלֹּא־שְׁאֶלְתֶּם׃

2. 'atem mith'auim w'eyn lakem t'rats'chu uth'qan'u
w'haseg lo' thasigu taribu w'thilachamu w'eyn lakem mip'ney shel'-sh'el'tem.

Jam4:2 You desire and do not have. You commit murder and are envious,
and are not able to obtain. You fight and make war.
You do not have because you do not ask.

‹2› ἐπιθυμεῖτε καὶ οὐκ ἔχετε, φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν,
μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς,

2 epithymeite kai ouk echete, phoneuete kai zēloute kai ou dynasthe

You desire and you do not have, you kill and you envy and you are not able

epitychein, machesthe kai polemeite, ouk echete dia to mē aiteisthai hymas,

to obtain, you fight and you war, you do not have because fail to ask you.

הן שאלים אתם ולא ינתן לכם על-אשר שאלתם ברעה 3
למען תבלו בתאותיכם:

ג הֵן שֹׁאֲלִים אַתֶּם וְלֹא יִנָּתֵן לָכֶם עַל־אֲשֶׁר שְׁאֶלְתֶּם בְּרָעָה
לְמַעַן תְּבַלּוּ בְּתַאֲוֹתֵיכֶם׃

3. hen sho'alim 'atem w'lo' yinathen lakem `al-'asher sh'el'tem b'ra`ah
l'ma`an t'balu b'tha'aotheykem.

Jam4:3 See, you ask and you shall not be given, because you ask badly,
so that you may spend it on your pleasures.

‹3› αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε,
ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.
3 aiteite kai ou lambanete dioti kakōs aiteisthe,
You ask and you do not receive because you ask badly,
hina en tais hēdonais hymōn dapanēsēte.
that on your pleasures you may spend it.

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4 (הנאפים ו) הנאפות הלא ידעתם
כי־אהבת העולם איבת אלהים היא
ועתה החפץ להיות אהב העולם יהיה איב לאלהים:
ד (הַנֹּאֲפִים וְ) הַנֹּאֲפוֹת הֲלֹא יְדַעְתֶּם
כִּי־אַהֲבַת הָעוֹלָם אֵיבַת אֱלֹהִים הִיא
וְעַתָּה הֶחָפֵץ לִהְיוֹת אֹהֵב הָעוֹלָם יִהְיֶה אֹיֵב לֵאלֹהִים׃
4. (hano'aphim w') hano'aphoth halo' y'da`'tem ki-'ahabath ha`olam 'eybath
'Elohim hi' w'`atah hechaphets lih'yoth 'oheb ha`olam yih'yeh 'oyeb l'Elohim.

Jam4:4 Adulterers and adulteresses, do you not know
that the love of the world is enmity toward Elohim?
Now whoever wishes to be a love of the world is an enemy of Elohim.

‹4› μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστιν;
ὃς ἐὰν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.
4 moichalides, ouk oidate hoti hē philia tou kosmou echthra
Adulteresses, do you not know that the friendship of the world enmity
tou theou estin? hos ean oun boulēthę̄ philos einai tou kosmou,
with Elohim is? Whoever therefore chooses to be a friend of the world,
echthros tou theou kathistatai.
an enemy of Elohim is made.

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5 התדמו בנפשכם כי לריק אמר הכתוב
בקנאה יתאוה לרוח אשר השכין בקרבנו:
ה הִתְדַּמּוּ בְנַפְשְׁכֶם כִּי לָרִיק אָמַר הַכָּתוּב
בְּקִנְאָה יִתְאַוֶּה לָרוּחַ אֲשֶׁר הִשְׁכִּין בְּקִרְבֵּנוּ׃
5. hath'damu b'naph'sh'kem ki lariq 'amar haKathub
b'qin'ah yith'aueh laRuach 'asher hish'kin b'qir'benu.

Jam4:5 Or do you think in your soul that in vain the Scripture says,
the Spirit that dwell among us shall boast with jealousy?

‹5› ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει,
Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν,
5 ē dokeite hoti kenōs hē graphē legei,

Or do you think that in vain the Scripture says,

Pros phthonon epipothei to pneuma ho katǭkisen en hēmin,

with jealousy desires us the spirit which He caused to dwell in us?

וגם יגדיל לתת-חן על-כן הכתוב אומר 6
אלהים ללצים יליץ ולענוים יתן-חן:

ו וְגַם יַגְדִּיל לָתֵת־חֵן עַל־כֵּן הַכָּתוּב אוֹמֵר
אֱלֹהִים לַלֵּצִים יָלִיץ וְלַעֲנָוִים יִתֶּן־חֵן׃

6. w'gam yag'dil latheth-chen `al-ken hakathub 'omer 'Elohim laletsim yalits w'la`anawim yiten-chen.

Jam4:6 And also He gives greater grace. Therefore the Scripture says,
Elohim is opposed to the proud, but gives grace to the humble.

<6> μείζονα δὲ δίδωσιν χάριν; διὸ λέγει,
Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

6 meizona de didōsin charin? dio legei,

Greater but he gives grace. Therefore it says,

Ho theos hyperēphanois antitassetai, tapeinois de didōsin charin.

Elohim opposes proud men, but to humble men He gives grace.

לכן הכנעו לפני האלהים התיצבו נגד השטן ויברח מפניכם: 7

ז לָכֵן הִכָּנְעוּ לִפְנֵי הָאֱלֹהִים הִתְיַצְּבוּ נֶגֶד הַשָּׂטָן וְיִבְרַח מִפְּנֵיכֶם׃

7. laken hikan'`u liph'ney ha'Elohim hith'yats'bu neged hasatan w'yib'rach mip'neykem.

Jam4:7 Subject yourselves therefore to the presence of the Elohim.
Stand up against the satan and he shall flee from you.

<7> ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ καὶ φεύξεται ἀφ' ὑμῶν,

7 hypotagēte oun tǭ theǭ, antistēte de tǭ diabolǭ kai pheuxetai aph' hymōn,

Be subject therefore to Elohim, but oppose the devil and he shall flee from you;

קרבו לאלהים ויקרב אליכם רחצו ידיכם החטאים 8
טהרו לבבכם חלוקי הלבב:

ח קִרְבוּ לֵאלֹהִים וְיִקְרַב אֲלֵיכֶם רַחֲצוּ יְדֵיכֶם הַחַטָּאִים
טַהֲרוּ לְבַבְכֶם חֲלוּקֵי הַלֵּבָב׃

8. qir'bu l'Elohim w'yiq'rab 'aleykem rachatsu y'deykem hachata'im taharu l'bab'kem chaluqey halebab.

Jam4:8 Draw near to Elohim and He shall draw near to you.
Cleanse your hands, the sinners. And purify your hearts, you divided the heart.

<8> ἐγγίσατε τῷ θεῷ καὶ ἐγγιεῖ ὑμῖν.
καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι.

8 eggisate tǭ theǭ kai eggiei hymin. katharisate cheiras, hamartōloi,

draw near to Elohim and He shall draw near to you. Cleanse your hands, sinners,

kai hagnisate kardias, dipsychoi.

and sanctify your hearts, double-minded ones.

התענו והתאבלו ובכו שחוקכם יהפך לאבל ושמחתכם ליגון: 9

ט הִתְעַנּוּ וְהִתְאַבְּלוּ וּבְכוּ שְׂחוֹקְכֶם יֵהָפֵךְ לְאֵבֶל וְשִׂמְחַתְכֶם לְיָגוֹן׃

9. hith'`anu w'hith'ab'lu ub'ku s'choq'kem yehaphe'k l'ebel w'sim'chath'kem l'yagon.

Jam4:9 Lament and mourn and weep!
let your laughter be turned into mourning and your joy to grief.

‹9› ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε.
ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.

9 talaipōrēsate kai penthēsate kai klausate.
Lament and mourn and weep.

ho gelōs hymōn eis penthos metatrapētō kai hē chara eis katēpheian.
Your laughter into mourning let it be changed and the joy into gloom.

השפלו לפני יהוה והוא ירים אתכם: 10

י הִשָּׁפְלוּ לִפְנֵי יָהוָּה וְהוּא יָרִים אֶתְכֶם׃

10. hishaph'lu liph'ney Yahúwah w'hu' yarim 'eth'kem.

Jam4:10 Humble yourselves in the presence of יהוה, and He shall exalt you.

‹10› ταπεινώθητε ἐνώπιον κυρίου καὶ ὑψώσει ὑμᾶς.

10 tapeinōthēte enōpion kyriou kai huyōsei hymas.
Be humbled before YHWH and He shall exalt you.

אחי אל-תדברו איש ברעהו המחרף את-רעהו 11
ודן את-אחיו את-התורה הוא מחרף ואת-התורה הוא דן
ואם-תדין את-התורה אינך מקים התורה כי אם-דנה:

יא אַחַי אַל-תְּדַבְּרוּ אִישׁ בְּרֵעֵהוּ הַמְחָרֵף אֶת-רֵעֵהוּ
וְדָן אֶת-אָחִיו אֶת-הַתּוֹרָה הוּא מְחָרֵף וְאֶת-הַתּוֹרָה הוּא דָן
וְאִם-תָּדִין אֶת-הַתּוֹרָה אֵינְךָ מְקַיֵּם הַתּוֹרָה כִּי אִם-דָּנָה׃

**11. 'achay 'al-t'dab'ru 'ish b're`ehu ham'chareph 'eth-re`ehu
w'dan 'eth-'achiu 'eth-haTorah hu' m'chareph w'eth-haTorah hu' dan
w'im-tadin 'eth-haTorah 'eyn'ak m'qayem haTorah ki 'im-danah.**

Jam4:11 Do not speak against one another, my brothers. He who speaks against his friend
or judges his brother, he speaks against the Law and he judges the Law
but if you judge the Law, you are not a doer of the Law but a judge.

‹11› Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον·
εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτής.

11 Mē katalaleite allēlōn, adelphoi. ho katalalōn adelphou
Do not speak against one another, brothers. The one speaking against a brother

ē krinōn ton adelphon autou katalalei nomou kai krinei nomon;
or judging his brother speaking against the law and judges the law;

ei de nomon krineis, ouk ei poiētēs nomou alla kritēs.
now if the law you judge, you are not a doer of the law but a judge.

אחד הוא המחקק (והשפט) אשר יכול להושיע ולאבד 12
ומי אתה כי תדין את-עמיתך:

יב אֶחָד הוּא הַמְחֹקֵק (וְהַשֹּׁפֵט) אֲשֶׁר יָכוֹל לְהוֹשִׁיעַ וּלְאַבֵּד
וּמִי אַתָּה כִּי תָדִין אֶת־עֲמִיתֶךָ׃

12. ‘echad hu’ ham’choqeq (w’hashophet) ‘asher yakol l’hoshi`a ul’abed umi ‘atah ki thadin ‘eth-`amitheak.

Jam4:12 There is one Lawgiver and Judge, who is able to save and to destroy.
Who are you that you judge your neighbor?

‹12› εἷς ἐστιν [ὁ] νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι·
σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

12 heis estin [ho] nomothetēs kai kritēs ho dynamenos sōsai kai apolesai;
One is the lawgiver and judge, the one being able to save and to destroy;

sy de tis ei ho krinōn ton plēsion?
you but who are, the one judging your neighbor?

הוי האמרים נלכה היום ומחר לעיר פלונית אלמונית 13
ונעשה-שם שנה אחת לסחר בה ולהרבות הון:

יג הוֹי הָאֹמְרִים נֵלְכָה הַיּוֹם וּמָחָר לְעִיר פְּלוֹנִית אַלְמוֹנִית
וְנַעֲשֶׂה־שָּׁם שָׁנָה אַחַת לִסְחֹר בָּהּ וּלְהַרְבּוֹת הוֹן׃

13. hoy ha’om’rim nel’kah hayom umachar l’`ir p’lonith ‘al’monith w’na`aseh-sham shanah ‘achath lis’chor bah ul’har’both hon.

Jam4:13 Come now, a certain who say, Today or tomorrow let us go to such and such
a city, and spend there one year and to trade it, and to make a profit.

‹13› Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν
καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·

13 Age nyn hoi legontes, Sēmeron ē aurion poreusometha eis tēnde tēn polin
Come now, the ones saying, today or tomorrow we shall go into this or that city

kai poiēsomen ekei eniauton kai emporeusometha
and we shall do business there a year and shall merchandize

kai kerdēsomen;
and shall make a profit;

ולא תדעו מה-ילד יום מחר 14
כי מה חייכם עשן הנראה כמעט-רגע ואחר כלה וילך:

יד וְלֹא תֵדְעוּ מַה־יֵּלֶד יוֹם מָחָר
כִּי מֶה חַיֵּיכֶם עָשָׁן הַנִּרְאֶה כִּמְעַט־רֶגַע וְאַחַר כָּלָה וַיֵּלַךְ׃

14. w’lo’ thed’`u mah-yeled yom machar ki meh chayeykem `ashan hanir’eh ki m’`at-rega` w’achar kalah wayela’k.

Jam4:14 When you do not know what the child shall be the day tomorrow.
For what is your life? For you are a vapor that appears for a little while
and then another vanishes away.

<14> οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία ἡ ζωὴ ὑμῶν·
ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη.
14 hoitines ouk epistasthe to tēs aurion poia hē zōē hymōn;
you who do not know what tomorrow shall be or what your life shall be;
atmis gar este hē pros oligon phainomenē, epeita kai aphanizomenē.
for a mist you are for a little while appearing, then indeed disappearing.

𐤕𐤇𐤕 𐤀𐤔𐤓 𐤕𐤀𐤌𐤓𐤅 𐤀𐤌-𐤉𐤓𐤑𐤄 𐤉𐤄𐤅𐤄 𐤅𐤍𐤇𐤉𐤄 𐤍𐤏𐤔𐤄 𐤊𐤆𐤄 𐤅𐤊𐤆𐤄: 15
טו תַּחַת אֲשֶׁר תֹּאמְרוּ אִם־יִרְצֶה יְהוָה וְנִחְיֶה נַעֲשֶׂה כָּזֹה וְכָזֶה׃
15. tachath 'asher to'm'ru 'im-yir'tseh Yahúwah w'nich'yeh na`aseh kazoh w'kazeh.

Jam4:15 Under which you say, If 𐤉𐤄𐤅𐤄 wills, we shall live and do this or that.

<15> ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσομεν
καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
15 anti tou legein hymas, Ean ho kyrios thelēsę
Instead of this you ought to say, If YHWH wills
kai zēsomen kai poiēsomen touto ē ekeino.
and we shall live also we shall do this or that.

𐤏𐤕𐤄 𐤕𐤕𐤄𐤋𐤋𐤅 𐤁𐤂𐤀𐤅𐤕𐤊𐤌 𐤅𐤊𐤋-𐤕𐤄𐤋𐤄 𐤊𐤆𐤀𐤕 𐤓𐤏𐤄 𐤄𐤉𐤀: 16
טז עַתָּה תִּתְהַלֲלוּ בְּגַאֲוֺתְכֶם וְכָל־תְּהִלָּה כָּזֹאת רָעָה הִיא׃
16. `atah tith'halalu b'ga'awath'kem w'kal-t'hilah kazo'th ra`ah hi'.

Jam4:16 But now you boast in your arrogance. And all such boasting is evil.

<16> νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν·
πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.
16 nyn de kauchasthe en tais alazoneiais hymōn; pasa kauchēsis toiautē ponēra estin.
But now you boast in your pretesions all such boasting is evil.

𐤋𐤊𐤍 𐤄𐤉𐤅𐤃𐤏 𐤋𐤏𐤔𐤅𐤕 𐤄𐤈𐤅𐤁 𐤅𐤋𐤀 𐤉𐤏𐤔𐤍𐤅 𐤇𐤈𐤀 𐤄𐤅𐤀 𐤋𐤅: 17
יז לָכֵן הַיּוֹדֵעַ לַעֲשׂוֹת הַטּוֹב וְלֹא יַעֲשֶׂנּוּ חֵטְא הוּא לוֹ׃
17. laken hayode`a la`asoth hatob w'lo' ya`asenu chet' hu' lo.

Jam4:17 Therefore, he who knows how to do good and does not do it, to him it is sin.

<17> εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.
17 eidoti oun kalon poiein kai mē poiounti, hamartia autǫ estin.
To the one knowing therefore to do good and not doing it, sin to Him it is.

Chapter 5

𐤄𐤅𐤉 𐤄𐤏𐤔𐤉𐤓𐤉𐤌 𐤁𐤊𐤅 𐤅𐤄𐤉𐤋𐤉𐤋𐤅 𐤏𐤋-𐤄𐤑𐤓𐤅𐤕 Jam5:1
𐤀𐤔𐤓 𐤕𐤁𐤀𐤍𐤄 𐤏𐤋𐤉𐤊𐤌:
א הוֹי הָעֲשִׁירִים בְּכוּ וְהֵילִילוּ עַל־הַצָּרוֹת
אֲשֶׁר תָּבֹאנָה עֲלֵיכֶם׃
1. hoy ha`ashirim b'ku w'heylilu `al-hatsaroth 'asher tabo'nah `aleykem.

Jam5:1 Come now, rich ones, weep and howl over your miseries
which shall come upon you.

‹5:1› Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες
ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

1 Age nyn hoi plousioi, klausate ololyzontes epi tais talaipōriais hymōn tais eperchomenais.
Come now the rich men, weep, howling over your misseries comng upon you.

---

2 עשרכם בלה ובגדיכם אכלם עש:

ב עֲשְׁרְכֶם בָּלָה וּבִגְדֵיכֶם אֲכָלָם עָשׁ:

2. `ash'r'kem balah ubig'deykem 'akalam `ash.

Jam5:2 Your riches have rotted and your garments have become moth-eaten.

‹2› ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

2 ho ploutos hymōn sesēpen kai ta himatia hymōn sētobrōta gegonen,
Your wealth has rooted and your clothes have become moth eaten,

---

3 זהבכם וכספכם כסתם חלאה והיתה חלאתם בכם לעדות
ואכלה כמו-אש את-בשרכם זה הוא האוצר
אצרתם לכם לקץ הימים:

ג זְהַבְכֶם וְכַסְפְּכֶם כִּסָּתַם חֶלְאָה וְהָיְתָה חֶלְאָתָם בָּכֶם לְעֵדוּת
וְאָכְלָה כְּמוֹ־אֵשׁ אֶת־בְּשַׂרְכֶם זֶה הוּא הָאוֹצָר
אֲצַרְתֶּם לָכֶם לְקֵץ הַיָּמִים:

3. z'hab'kem w'kas'p'kem kisatham chel'ah w'hay'thah chel'atham bakem l'`eduth
w'ak'lah k'mo-'esh 'eth-b'sar'kem zeh hu' ha'otsar 'atsar'tem lakem l'qets hayamim.

Jam5:3 Your gold and your silver are just as they have rusted,
and their rust shall be a witness against you and shall consume your flesh like fire.
It is in the last days that you have stored up your treasure!

‹3› ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται
καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

3 ho chrysos hymōn kai ho argyros katiōtai
Your gold and the silver has been corroded

kai ho ios autōn eis martyrion hymin estai kai phagetai tas sarkas hymōn hōs pyr.
and their corrosion for testimony to you shall be and shall eat your flesh as fire.

ethēsaurisate en eschatais hēmerais.
You stored up treasure in the last days.

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4 הנה שכר הפעלים אספי קציר שדתיכם אשר עשקתם
צעק עליכם וצעקת הקוצרים באה באזני יהוה צבאות:

ד הִנֵּה שְׂכַר הַפֹּעֲלִים אֹסְפֵי קְצִיר שְׂדֹתֵיכֶם אֲשֶׁר עֲשַׁקְתֶּם
צֹעֵק עֲלֵיכֶם וְצַעֲקַת הַקּוֹצְרִים בָּאָה בְּאָזְנֵי יְהוָה צְבָאוֹת:

4. hinneh s'kar hapo`alim 'os'phey q'tsir s'dotheykem 'asher `ashaq'tem tso`eq
`aleykem w'tsa`aqath haqots'rim ba'ah b'az'ney Yahúwah Ts'ba'oth.

Jam5:4 Behold, the wages of the laborers who have gathered the harvest of your fields,

which you have kept back and cried out.
And their cries of the reapers came into the ears of 𐤉𐤄𐤅𐤄 Tsabaoth (hosts).

‹4› ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων
τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ᾽ ὑμῶν κράζει,
καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαὼθ εἰσεληλύθασιν.

4 idou ho misthos tōn ergatōn tōn amēsantōn tas chōras hymōn
Behold, the pay of the workmen having mowed your fields
ho apesterēmenos aph’ hymōn krazei, kai hai boai
which pay having been withheld by you cries out, and the cries
tōn therisantōn eis ta ōta kyriou Sabaōth eiselēlythasin.
of the ones having reaped into the ears of YHWH of hosts having entered.

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5 𐤄𐤕𐤏𐤃𐤍𐤕𐤌 𐤁𐤀𐤓𐤑 𐤅𐤄𐤕𐤏𐤍𐤂𐤕𐤌
𐤅𐤄𐤔𐤌𐤍𐤕𐤌 𐤀𐤕-𐤋𐤁𐤁𐤊𐤌 𐤊𐤌𐤅 𐤋𐤉𐤅𐤌 𐤈𐤁𐤇𐤄:
ה הִתְעַדַּנְתֶּם בָּאָרֶץ וְהִתְעַנַּגְתֶּם
וְהִשְׁמַנְתֶּם אֶת־לִבְּכֶם כְּמוֹ לְיוֹם טִבְחָה:

5. hith’`adan’tem ba’arets w’hith’`anag’tem
w’hish’man’tem ‘eth-lib’kem k’mo l’yom tib’chah.

Jam5:5 You have lived in pleasure on the earth and luxury,
you have fattened your hearts as in a day of slaughter.

‹5› ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε,
ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς,

5 etryphēsate epi tēs gēs kai espatalēsate,
You lived in indulgence upon the earth and lived luxuriously,
ethrepsate tas kardias hymōn en hēmerą sphagēs,
you nourished your hearts as in a day of slaughter,

---

6 𐤄𐤓𐤔𐤏𐤕𐤌 𐤅𐤄𐤌𐤕𐤌 𐤀𐤕-𐤄𐤑𐤃𐤉𐤒 𐤅𐤄𐤅𐤀 𐤍𐤏𐤍𐤄 𐤋𐤀-𐤉𐤐𐤕𐤇 𐤐𐤉𐤅:
ו הִרְשַׁעְתֶּם וַהֲמִתֶּם אֶת־הַצַּדִּיק וְהוּא נַעֲנֶה לֹא־יִפְתַּח פִּיו:

6. hir’sha`’tem wahamitem ‘eth-hatsadiq w’hu’ na`aneh lo’-yiph’tach piu.

Jam5:6 You have condemned and you have murdered the righteous man
and he does not resist your mouth openly.

‹6› κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον, οὐκ ἀντιτάσσεται ὑμῖν.

6 katedikasate, ephoneusate ton dikaion, ouk antitassetai hymin.
you condemned, you killed the righteous man, he does not resist you.

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7 𐤋𐤊𐤍 𐤀𐤇𐤉 𐤃𐤌𐤅 𐤅𐤄𐤅𐤇𐤉𐤋𐤅 𐤏𐤃-𐤁𐤅𐤀 𐤄𐤀𐤃𐤅𐤍 𐤄𐤍𐤄
𐤄𐤀𐤊𐤓 𐤌𐤇𐤊𐤄 𐤋𐤈𐤅𐤁 𐤕𐤁𐤅𐤀𐤕 𐤄𐤀𐤃𐤌𐤄 𐤅𐤌𐤉𐤇𐤋
𐤊𐤉-𐤉𐤓𐤃 𐤏𐤋𐤉𐤄 𐤂𐤔𐤌 𐤉𐤅𐤓𐤄 𐤅𐤌𐤋𐤒𐤅𐤔:
ז לָכֵן אַחַי דֹּמּוּ וְהוֹחִילוּ עַד־בּוֹא הָאָדוֹן הִנֵּה
הָאִכָּר מְחַכֶּה לְטוּב תְּבוּאַת הָאֲדָמָה וּמְיַחֵל
כִּי־יֵרֵד עָלֶיהָ גֶּשֶׁם יוֹרֶה וּמַלְקוֹשׁ:

7. laken 'achay domu w'hochilu `ad-bo' ha'Adon hinneh ha'ikar m'chakeh l'tub t'bu'ath ha'adamah um'yachel ki-yered `aleyah geshem yoreh umal'qosh.

Jam5:7 Therefore His blood are applied to my brothers until the coming of the Adon. Behold, the farmer waits for the precious produce of the earth, wishing that the early rains are coming down on it and latter rains.

‹7› Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου.
ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν
ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον.

7 Makrothymēsate oun, adelphoi, heōs tēs parousias tou kyriou.
Be patient therefore, brothers, until the coming of the Master.
idou ho geōrgos ekdechetai ton timion karpon tēs gēs makrothymōn ep' autō̧
Behold the farmer awaits the precious fruit of the earth, being patient for it
heōs labȩ̄ proimon kai opsimon.
until it receives the early and latter rain.

---

8 כן הוחילו גם־אתם ואמצו לבבכם כי קרוב האדון לבוא:

ח כֵּן הוֹחִילוּ גַם־אַתֶּם וְאַמְּצוּ לְבַבְכֶם כִּי קָרוֹב הָאָדוֹן לָבֹא׃

8. ken hochilu gam-'atem w'am'tsu l'bab'kem ki qarob ha'Adon labo'.

Jam5:8 So you also, be patient. Establish your hearts, for the coming of the Master is near.

‹8› μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν,
ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

8 makrothymēsate kai hymeis, stērixate tas kardias hymōn,
Be patient also you, establish your hearts,
hoti hē parousia tou kyriou ēggiken.
because the coming of the Master has drawn near.

---

9 אחי אל־תתאוננו איש על־רעהו
פן־תשפטו הנה הדין עמד בפתח:

ט אַחַי אַל־תִּתְאוֹנְנוּ אִישׁ עַל־רֵעֵהוּ
פֶּן־תִּשָּׁפְטוּ הִנֵּה הַדַּיָּן עֹמֵד בַּפָּתַח׃

9. 'echay 'al-tith'onanu 'ish `al-re`ehu pen-tishaphetu hinneh hadayan `omed bapathach.

Jam5:9 Do not grumble, my brothers, against one another, lest you be judged. Behold, the Judge is standing at the door!

‹9› μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθῆτε·
ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.

9 mē stenazete, adelphoi, kat' allēlōn hina mē krithēte;
Do not murmur, brothers, against one another lest you be judged;
idou ho kritēs pro tōn thyrōn hestēken.
behold, the Judge before the doors has stood.

---

10 אחי הנביאים אשר דברו בשם יהוה הם יהיו

לכם למופת העני והתוחלת:
י אֶחָי הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשֵׁם יָהוָּה הֵם יִהְיוּ
לָכֶם לְמוֹפֵת הָעֳנִי וְהַתּוֹחֶלֶת:

10. 'echay han'bi'im 'asher dib'ru b'shem Yahúwah hem yih'yu
lakem l'mopheth ha`ani w'hatocheleth.

Jam5:10, My brothers, the prophets who spoke in the name of 𐤉𐤄𐤅𐤄
as they are to you as an example of suffering and patience.

‹10› ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας
καὶ τῆς μακροθυμίας τοὺς προφήτας οἳ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

10 hypodeigma labete, adelphoi, tēs kakopatheias
Take as an example, brothers, of suffering evil
kai tēs makrothymias tous prophētas hoi elalēsan en tῷ onomati kyriou.
and of patience, the prophets, who spoke in the name of YHWH.

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11 הנה מאשרים אנחנו את-הסבלים שמעתם סבלנות איוב
ואת-אחרית האדון ראיתם כי-רחום וחנון יהוה:
יא הִנֵּה מְאַשְּׁרִים אֲנַחְנוּ אֶת־הַסֹּבְלִים שְׁמַעְתֶּם סַבְלָנוּת אִיּוֹב
וְאֶת־אַחֲרִית הָאָדוֹן רְאִיתֶם כִּי־רַחוּם וְחַנּוּן יָהוָּה:

11. hineh m'ash'rim 'anach'nu 'eth-hasob'lim sh'ma`'tem sab'lanuth 'Iyob
w'eth-'acharith ha'Adon r'ithem ki-rachum w'chanun Yahúwah.

Jam5:11 Behold, we count them blessed which endured.
You have heard of the endurance of Iyob (Job) and have seen the outcome
of the Adon, that 𐤉𐤄𐤅𐤄 is full of compassion, and kindness.

‹11› ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε
καὶ τὸ τέλος κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.

11 idou makarizomen tous hypomeinantas;
Behold, we call blessed the ones having endured;
tēn hypomonēn Iōb ēkousate kai to telos kyriou eidete,
the endurance of Job you heard of and the end result from YHWH you saw,
hoti polysplagchnos estin ho kyrios kai oiktirmōn.
that full of tender compassion is YHWH and merciful.

---

12 וראש דבר אחי לא תשבעו לא בשמים ולא בארץ
ולא כל-שבועה אחרת ויהי הן שלכם הן
ולא שלכם לא פן-תפלו בידי הדין:
יב וְרֹאשׁ דָּבָר אַחַי לֹא תִשָּׁבְעוּ לֹא בַשָּׁמַיִם וְלֹא בָאָרֶץ
וְלֹא כָּל־שְׁבוּעָה אַחֶרֶת וִיהִי הֵן שֶׁלָּכֶם הֵן
וְלֹא שֶׁלָּכֶם לֹא פֶּן־תִּפְּלוּ בִּידֵי הַדִּין:

12. w'ro'sh dabar 'achay lo' thishab'`u lo' bashamayim w'lo' ba'arets w'lo' kal-sh'bu`ah
'achereth wihi hen shelakem hen w'lo' shelakem lo' pen-tip'lu bidey hadin.

Jam5:12 But above of all things, my brothers, do not swear, neither by the heavens

nor by the earth nor with any other oath; but let Yes be that is to you Yes,
and No that is to you No, lest you fall in my hands of judgment.

‹12› Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὒ οὔ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

12 Pro pantōn de, adelphoi mou, mē omnuete mēte ton ouranon
Before all things but, my brothers, do not swear, neither by the heavens
mēte tēn gēn mēte allon tina horkon;
nor the earth nor any other oath;
ētō de hymōn to Nai nai kai to Ou ou, hina mē hypo krisin pesēte.
But let be your Yes Yes and your No No, lest under judgment you fall.

---

13 אשׁ מכם כי־יצר לו יתפלל ואשׁר ייטב לבו הוא יזמר:

יג אִישׁ מִכֶּם כִּי־יֵצַר לוֹ יִתְפַּלֵּל וַאֲשֶׁר יִיטַב לִבּוֹ הוּא יְזַמֵּר:

13. ‘ish mikem ki-yetsar lo yith’palel wa’asher yitab libo hu’ y’zamer.

Jam5:13 Is anyone among you that is suffering? Let him pray.
And who would benefit his heart? Let him praise.

‹13› Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω· εὐθυμεῖ τις, ψαλλέτω·

13 Kakopathei tis en hymin, proseuchesthō;
is suffering misfortune If anyone among you, let him pray;
euthymei tis, psalletō;
if anyone is happy, let him sing praise;

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14 אישׁ מכם כי־יחלה יקרא את־זקני הקהלה
ויתפללו בעדו ויסוכהו שׁמן בשׁם יהוה:

יד אִישׁ מִכֶּם כִּי־יֶחֱלֶה יִקְרָא אֶת־זִקְנֵי הַקְּהִלָּה
וְיִתְפַּלְלוּ בַעֲדוֹ וִיסוּכֻהוּ שֶׁמֶן בְּשֵׁם יָהוָה:

14. ‘ish mikem ki-yecheleh yiq’ra’ ‘eth-ziq’ney haq’hilah
w’yith’palalu ba`ado wisukuhu shemen b’shem Yahúwah.

Jam5:14 Is anyone among you that is sick? Then he must call for the elders
of the assembly and let them pray over him, anointing him with oil in the name of יהוה.

‹14› ἀσθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας καὶ προσευξάσθωσαν ἐπ’ αὐτὸν ἀλείψαντες [αὐτὸν] ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.

14 asthenei tis en hymin, proskalesasthō tous presbyterous tēs ekklēsias,
is sick If anyone among you, let him call the elders of the assembly,
kai proseuxasthōsan ep’ auton aleipsantes [auton] elaiō̧ en tō̧ onomati tou kyriou.
and let them pray over him, having anointed him with oil in the name of YHWH.

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15 ותפלת האמונה תושׁיע את־החולה
ויהוה יקימנו ואשׁר חטא יסלח לו:

טו וּתְפִלַּת הָאֱמוּנָה תּוֹשִׁיעַ אֶת־הַחוֹלֶה
וַיהוָה יְקִימֶנּוּ וַאֲשֶׁר חָטָא יִסָּלַח לוֹ:

15. uth’philath ha’emunah toshi`a ‘eth-hacholeh
waYahúwah y’qimenu wa’asher chata’ yisalach lo.

Jam5:15 and the prayer of faith shall save the sick,
and 𐤉𐤄𐤅𐤄 shall raise him up, and whose sins shall be forgiven to him.

‹15› καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ αὐτὸν ὁ κύριος·
κἂν ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται αὐτῷ.

15 kai hē euchē tēs pisteōs sōsei ton kamnonta
 And the prayer of faith shall deliver the sick one
kai egerei auton ho kyrios;
 and shall raise up him YHWH;
kan hamartias ę̄ pepoiēkōs, aphethēsetai autǭ.
 and if sins he may have been committing, it shall be forgiven to him.

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16 התודו עונתיכם איש לפני רעהו
והתפללו איש בעד רעהו למען תרפאו
כי-גדול כח תפלת הצדיק הקרא אל-אלהים בחזקה:

טז הִתְוַדּוּ עֲוֹנוֹתֵיכֶם אִישׁ לִפְנֵי רֵעֵהוּ
וְהִתְפַּלְלוּ אִישׁ בְּעַד רֵעֵהוּ לְמַעַן תֵּרָפֵאוּ
כִּי־גָדוֹל כֹּחַ תְּפִלַּת הַצַּדִּיק הַקֹּרֵא אֶל־אֱלֹהִים בְּחָזְקָה׃

16. hith'wadu `aonotheykem 'ish liph'ney re`ehu w'hith'palalu 'ish b'`ad re`ehu l'ma`an teraphe'u ki-gadol koach t'philath hatsadiq haqore' 'el-'Elohim b'chaz'qah.

Jam5:16 Confess your iniquities before one another, and pray for one another
so that you may be healed that the great power of the prayer of a righteous one is
the one crying out to Elohim strongly.

‹16› ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας καὶ εὔχεσθε ὑπὲρ
ἀλλήλων ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

16 exomologeisthe oun allēlois tas hamartias
 Confess, therefore, to one another your sins
kai euchesthe hyper allēlōn hopōs iathēte.
 and pray on behalf of one another so that you may be cured.
poly ischuei deēsis dikaiou energoumenē.
 Has great power the petition of a righteous man being effective.

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17 אליהו אנוש אנוש היה כמנו והתפלל תפלה שלא יהיה מטר
ולא-היה מטר בארץ שלש שנים וששה חדשים:

יז אֵלִיָּהוּ אֱנוֹשׁ אָנוּשׁ הָיָה כָמֹנוּ וְהִתְפַּלֵּל תְּפִלָּה שֶׁלֹּא יִהְיֶה מָטָר
וְלֹא־הָיָה מָטָר בָּאָרֶץ שָׁלֹשׁ שָׁנִים וְשִׁשָּׁה חֳדָשִׁים׃

17. 'EliYahu 'enosh 'anush hayah kamonu w'hith'palel t'philah shel' yih'yeh matar w'lo'-hayah matar ba'arets shalosh shanim w'shishah chadashim.

Jam5:17 EliYahu (Elijah) was a man with a nature like ours,
and he prayed with prayer that there shall be no rain,
and it was no rain on the earth for three years and six months.

‹17› Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·

17 Ēlias anthrōpos ēn homoiopathēs hēmin, kai proseuchę̄ prosēuxato tou mē brexai,
Elijah was a man of like nature to us, and with prayer he prayed for it not to rain,
kai ouk ebrexen epi tēs gēs eniautous treis kai mēnas hex;
and it did not rain upon the earth three years and six months;

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18 וישב ויתפלל והשמים נתנו מטר והארץ הצמיחה את-פריה:
יח וַיָּשָׁב וַיִּתְפַּלֵּל וְהַשָּׁמַיִם נָתְנוּ מָטָר וְהָאָרֶץ הִצְמִיחָה אֶת־פִּרְיָהּ׃
18. wayashab wayith'palel w'hashamayim nath'nu matar
w'ha'arets hits'michah 'eth-pir'yah.

Jam5:18 Then he sat down and prayed, and the heavens poured rain,
and the earth brought forth its fruit.

‹18› καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν
καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.
18 kai palin prosēuxato, kai ho ouranos hueton edōken
And again he prayed, and the heavens gave rain
kai hē gē eblastēsen ton karpon autēs.
and the earth caused to sprout its fruit.

---

19 אחי כי יתעה איש בכם מן-האמת ואיש אחר ישיבנו:
יט אַחַי כִּי יִתְעֶה אִישׁ בָּכֶם מִן־הָאֱמֶת וְאִישׁ אַחֵר יְשִׁיבֶנּוּ׃
19. 'echay ki yith'`eh 'ish bakem min-ha'emeth w'ish 'acher y'shibenu.

Jam5:19 My brothers, if any among you strays from the truth and one turns him back,

‹19› Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας
καὶ ἐπιστρέψῃ τις αὐτόν,
19 Adelphoi mou, ean tis en hymin planēthę̄ apo tēs alētheias
My brothers, if anyone among you wanders from the truth
kai epistrepsę̄ tis auton,
and turns back someone him,

---

20 ידע-נא כי המשיב את-החוטא מעקשות דרכו הוא
יושיע את-נפשו ממות ויכסה על-המון פשעים:
כ יֵדַע־נָא כִּי הַמֵּשִׁיב אֶת־הַחוֹטֵא מֵעִקְּשׁוּת דַּרְכּוֹ הוּא
יוֹשִׁיעַ אֶת־נַפְשׁוֹ מִמָּוֶת וִיכַסֶּה עַל־הֲמוֹן פְּשָׁעִים׃
20. yeda`-na' ki hameshib 'eth-hachote' me`iq'shuth dar'ko hu' yoshi`a
'eth-naph'sho mimaweth wikaseh `al-hamon p'sha`im.

Jam5:20 please let him know that he who turns a sinner from the stubbornness of his way
he shall save his soul from death and shall cover up a multitude of sins.

‹20› γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει
ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
20 ginōsketō hoti ho epistrepsas hamartōlon ek planēs
let him know that the one having turned back a sinner from the wandering
hodou autou sōsei psychēn autou ek thanatou kai kaluuei plēthos hamartiōn.
of his way shall save his soul from death and shall cover a multitude of sins.

Sepher Aleph Kepha (1 Petros/Peter)

Chapter 1

פטרוס שליח יהושע המשיח אל-תושבי תפוצות 1Pet1:1
פנטוס גלטיא קפודקיא אסיא וביתיניא:

א פֶּטְרוֹס שְׁלִיחַ יָהוּשֻׁעַ הַמָּשִׁיחַ אֶל־תּוֹשְׁבֵי תְפוּצוֹת
פָּנְטוֹס גָּלַטְיָא קַפּוֹדְקִיָּא אַסְיָא וּבִיתִינְיָא׃

1. Pet'ros sh'liach Yahushuà haMashiyach 'el-tosh'bey th'phutsoth Pan'tos Galat'ya' Qapod'qia' 'As'ya' uBithin'ya'.

1Pe1:1 Petros (Kepha), an apostle of יהושע the Mashiyach, to the inhabitants scattered throughout Pantos, Galatya, Qapodeqia, Asya, and Bithinyia,

‹1:1› Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας,

1 Petros apostolos Iēsou Christou eklektois parepidēmois

Peter an apostle of Yahushua the Anointed One to the chosen exiles

diasporas Pontou, Galatias, Kappadokias, Asias kai Bithynias,

of the dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,

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2 הנבחרים מדעת אלהים האב מקדם בקדוש הרוח
אל-משמעת יהושע המשיח ואל-הזית דמו חסד
ושלום למכביר יהיו לכם:

ב הַנִּבְחָרִים מִדַּעַת אֱלֹהִים הָאָב מִקֶּדֶם בִּקְדוּשׁ הָרוּחַ
אֶל־מִשְׁמַעַת יָהוּשֻׁעַ הַמָּשִׁיחַ וְאֶל־הַזָּיַת דָּמוֹ חֶסֶד
וְשָׁלוֹם לְמַכְבִּיר יִהְיוּ לָכֶם׃

2. hanib'charim mida`ath 'Elohim ha'Ab miqedem b'qidush haRuach 'el-mish'ma`ath Yahushuà haMashiyach w'el-hazayath damo chesed w'shalom l'mak'bir yih'yu lakem.

1Pe1:2 who are chosen according to the knowledge of Elohim the Father
from the ancient times through the sanctification of the Spirit,
unto obedience of יהושע the Mashiyach and sprinkling of His blood:
May grace and peace be multiplied to you.

‹2› κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

2 kata prognōsin theou patros

according to the foreknowledge of Elohim the Father

en hagiasmō̧ pneumatos eis hypakoēn kai hrantismon haimatos

in sanctification of the Spirit resulting in obedience and sprinkling of the blood

Iēsou Christou, charis hymin kai eirēnē plēthyntheiē.

of Yahushua the Anointed One, grace to you and peace may it be multiplied.

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3 ברוך האלהים אבי אדנינו יהושע המשיח
אשר כרב רחמיו חזר וילד אתנו לתקוה חיה

𐤁𐤄𐤒𐤌𐤕 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇 𐤌𐤏𐤌 𐤄𐤌𐤕𐤉𐤌:

ג בָּרוּךְ הָאֱלֹהִים אֲבִי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
אֲשֶׁר כְּרֹב רַחֲמָיו חָזַר וְיָלַד אֹתָנוּ לְתִקְוָה חַיָּה
בַּהֲקָמַת יָהוּשֻׁעַ הַמָּשִׁיחַ מֵעִם הַמֵּתִים:

3. baru'k ha'Elohim 'Abi 'Adoneynu Yahushuà haMashiyach
'asher k'rob rachamayu chazar w'yalad 'othanu l'thiq'wah chayah
bahaqamath Yahushuà haMashiyach me`im hamethim.

1Pe1:3 Blessed be the Elohim and Father of Our Adon 𐤉𐤄𐤅𐤔𐤏 the Mashiyach,
who according to His great mercy has returned and has given us birth to a living hope
through the resurrection of 𐤉𐤄𐤅𐤔𐤏 the Mashiyach from the dead,

‹3› Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

3 Eulogētos ho theos kai patēr tou kyriou hēmōn Iēsou Christou,
Blessed be the Elohim Father of our Master Yahushua the Anointed One,
ho kata to poly autou eleos anagennēsas hēmas eis elpida zōsan
the One according to His great mercy having regenerated us to a living hope
di' anastaseōs Iēsou Christou ek nekrōn,
through the resurrection of Yahushua the Anointed One from the dead,

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4 𐤋𐤍𐤇𐤋𐤄 𐤀𐤔𐤓 𐤋𐤀 𐤕𐤔𐤇𐤕 𐤅𐤋𐤀 𐤕𐤂𐤀𐤋
𐤅𐤋𐤀 𐤕𐤁𐤋 𐤄𐤑𐤐𐤅𐤍𐤄 𐤋𐤊𐤌 𐤁𐤔𐤌𐤉𐤌:

ד לְנַחֲלָה אֲשֶׁר לֹא תִשָּׁחֵת וְלֹא תְגֹאַל
וְלֹא תִבֹּל הַצְּפוּנָה לָכֶם בַּשָּׁמָיִם:

4. l'nachalah 'asher lo' tishacheth w'lo' th'go'al
w'lo' thibol hats'phunah lakem bashamayim.

1Pe1:4 to an inheritance which is imperishable and undefiled
and unfading, having been kept in the heavens for you,

‹4› εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

4 eis klēronomian aphtharton kai amianton kai amaranton,
to an inheritance imperishable and undefiled and unfading,
tetērēmenēn en ouranois eis hymas
having been kept in the heavens for you,

---

5 𐤄𐤔𐤌𐤅𐤓𐤉𐤌 𐤁𐤏𐤆 𐤀𐤋𐤄𐤉𐤌 𐤏𐤋-𐤉𐤃 𐤄𐤀𐤌𐤅𐤍𐤄
𐤋𐤕𐤔𐤅𐤏𐤄 𐤄𐤏𐤕𐤉𐤃𐤄 𐤋𐤄𐤂𐤋𐤅𐤕 𐤋𐤏𐤕-𐤒𐤑:

ה הַשְּׁמוּרִים בְּעֹז אֱלֹהִים עַל־יַד הָאֱמוּנָה
לַתְּשׁוּעָה הָעֲתִידָה לְהִגָּלוֹת לְעֵת־קֵץ:

5. hash'murim b'`oz 'Elohim `al-yad ha'emunah lat'shu`ah ha`athidah
l'higaloth l'`eth-qets.

1Pe1:5 who are protected by the power of Elohim through faith
for a salvation prepared to be revealed in the last time,

<5> τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως
εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

5 tous en dynamei theou phrouroumenous dia pisteōs
the ones in the power of Elohim being guarded through faith
eis sōtērian hetoimēn apokalyphthēnai en kairō̧ eschatō̧.
for a salvation ready to be revealed in the last time.

---

6 אשר בה תגילו אתם המתעצבים עתה מעט לפי הצרך
במסת שנות:

ו אֲשֶׁר בָּהּ תָּגִילוּ אַתֶּם הַמִּתְעַצְּבִים עַתָּה מְעַט לְפִי הַצֹּרֶךְ
בְּמַסֹּת שֹׁנוֹת׃

6. 'asher bah tagilu 'atem hamith'`ats'bim `atah m'`at l'phi hatsore'k
b'masoth shonoth.

1Pe1:6 in which you rejoice, now that you are shaping up slightly
according to the needs in mass of the years,

<6> ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες
ἐν ποικίλοις πειρασμοῖς,

6 en hō̧ agalliasthe, oligon arti ei deon
In which this you greatly rejoice, for a little while now if it is necessary
[estin] lypēthentes en poikilois peirasmois,
having been grieved by various trials,

---

7 למען תמצא אמונתכם המזקקה יקרה הרבה
מן-הזהב האבד הצרוף באש לתהלה ולכבוד
ולתפארת בהתגלות יהושע המשיח:

ז לְמַעַן תִּמָּצֵא אֱמוּנַתְכֶם הַמְזֻקָּקָה יְקָרָה הַרְבֵּה
מִן־הַזָּהָב הָאֹבֵד הַצָּרוּף בָּאֵשׁ לִתְהִלָּה וּלְכָבוֹד
וּלְתִפְאֶרֶת בְּהִתְגַּלּוֹת יָהוּשֻׁעַ הַמָּשִׁיחַ׃

7. l'ma`an timatse' 'emunath'kem ham'zuqaqah y'qarah har'beh
min-hazahab ha'obed hatsaruph ba'esh lith'hilah ul'kabod
ul'thiph'ereth b'hith'galoth Yahushuà haMashiyach.

1Pe1:7 for the sake of your faith, its refinement is more precious than gold
which is perishable, though tested by fire, may be found in praise and in glory
and in honor at the revelation of יהושע the Mashiyach,

<7> ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου
διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν
καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

7 hina to dokimion hymōn tēs pisteōs polytimoteron chrysiou tou apollymenou
that the genuineness of your faith, much more valuable than gold perishing,
dia pyros de dokimazomenou, heurethȩ̄ eis epainon

by fire yet being tested, may be founded to praise
kai doxan kai timēn en apokaluuei Iēsou Christou;
and glory and honor in the revelation Yahushua the Anointed One;

---

8 אשר אהבתם ולא ראיתם ואשר תאמינו בו עתה
ואינכם ראים אתו ובכן תגילו בשמחה מפארה עצמה מספר:

ח אֲשֶׁר אֲהַבְתֶּם וְלֹא רְאִיתֶם וַאֲשֶׁר תַּאֲמִינוּ בוֹ עַתָּה
וְאֵינְכֶם רֹאִים אֹתוֹ וּבְכֵן תָּגִילוּ בְּשִׂמְחָה מְפֹאָרָה עָצְמָה מִסַּפֵּר:

8. 'asher 'ahab'tem w'lo' r'ithem wa'asher ta'aminu bo `atah
w'eyn'kem ro'im 'otho ub'ken tagilu b'sim'chah m'pho'arah `ats'mah misaper.

1Pe1:8 whom having not seen Him, you love Him; in whom,
though now you do not see Him, but believe in Him,
you greatly rejoice with joy unspeakable and full of glory,

‹8› ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες
δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ
8 hon ouk idontes agapate, eis hon arti mē horōntes
whom not having see you love, in whom now not seeing
pisteuontes de agalliasthe charą aneklalētǫ kai dedoxasmenę
but believing you rejoice with joy inexpressible and having been glorified,

---

9 לשאת עקב אמונתכם תשועה לנפשתיכם:

ט לָשֵׂאת עֵקֶב אֱמוּנַתְכֶם תְּשׁוּעָה לְנַפְשֹׁתֵיכֶם:

9. lase'th `eqeb 'emunath'kem t'shu`ah l'naph'shotheykem.

1Pe1:9 receiving the outcome of your faith the salvation of your souls.

‹9› κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.
9 komizomenoi to telos tēs pisteōs [hymōn] sōtērian psychōn.
obtaining the outcome of your faith, the salvation of your souls.

---

10 את התשועה אשר עליה חקרו
ודרשו הנביאים הנבאים על-החסד הצפון לכם:

י אֶת הַתְּשׁוּעָה אֲשֶׁר עָלֶיהָ חָקְרוּ
וְדָרְשׁוּ הַנְּבִיאִים הַנִּבְּאִים עַל־הַחֶסֶד הַצָּפוּן לָכֶם:

10. 'eth hat'shu`ah 'asher `aleyah chaq'ru
w'dar'shu han'bi'im hanib'im `al-hachesed hatsaphun lakem.

1Pe1:10 Concerning the salvation upon which the prophets have sought out
and searched diligently, who prophesied of the grace that is hidden for you,

‹10› Περὶ ἧς σωτηρίας ἐξεζήτησαν
καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,
10 Peri hēs sōtērias exezētēsan
Concerning which salvation sought out
kai exēraunēsan prophētai hoi peri tēs eis hymas charitos prophēteusantes,
and inquired prophets concerning the for you grace having prophesied,

11 לחקר לדעת מה-זו ואי-זו העת אשר הודיעה
רוח המשיח אשר בקרבם בהגידו מראש
את ענויי המשיח ואת-הגדלות אשר אחריהם:

יא לַחְקֹר לָדַעַת מַה־זּוּ וְאֵי־זוּ הָעֵת אֲשֶׁר הוֹדִיעָה
רוּחַ הַמָּשִׁיחַ אֲשֶׁר בְּקִרְבָּם בְּהַגִּידוֹ מֵרֹאשׁ
אֵת עִנּוּיֵי הַמָּשִׁיחַ וְאֶת־הַגְּדֻלּוֹת אֲשֶׁר אַחֲרֵיהֶם׃

11. lach'qor lada`ath mah-zu w'ey-zu ha`eth 'asher hodi`ah Ruach haMashiyach 'asher b'qir'bam b'hagido mero'sh 'eth `inuyey haMashiyach w'eth-hag'duloth 'asher 'achareyhem.

1Pe1:11 searching to know who was this, or it is this time
that was pointing out concerning the Spirit of the Mashiyach that was among them,
when it testified beforehand the sufferings of the Mashiyach
and the mighty works that would follow them.

<11> ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

11 eraunōntes eis tina ē poion kairon edēlou to en autois
searching for what or what kind of time was making clear the in them
pneuma Christou promartyromenon ta
Spirit of the Anointed One, testifying beforehand the
eis Christon pathēmata kai tas meta tauta doxas.
for the Anointed One sufferings and the after these glories.

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12 ונגלה להם אשר לא לנפשם כי אם-לנו היו משמשים
בדברים ההם אשר הגד לכם עתה על-פי המבשרים
אתכם ברוח הקדש השלוח משמים דברים
אשר מלאכי אלהים חמדו להשקיף אל-תוכם:

יב וְנִגְלָה לָהֶם אֲשֶׁר לֹא לְנַפְשָׁם כִּי אִם־לָנוּ הָיוּ מְשַׁמְּשִׁים
בַּדְּבָרִים הָהֵם אֲשֶׁר הֻגַּד לָכֶם עַתָּה עַל־פִּי הַמְבַשְּׂרִים
אֶתְכֶם בְּרוּחַ הַקֹּדֶשׁ הַשָּׁלוּחַ מִשָּׁמַיִם דְּבָרִים
אֲשֶׁר מַלְאֲכֵי אֱלֹהִים חָמְדוּ לְהַשְׁקִיף אֶל־תּוֹכָם׃

12. w'nig'lah lahem 'asher lo' l'naph'sham ki 'im-lanu hayu m'sham'shim bad'barim hahem 'asher hugad lakem `atah `al-pi ham'bas'rim 'eth'kem b'Ruach haQodesh hashaluach mishamayim d'barim 'asher mal'akey 'Elohim cham'du l'hash'qiph 'el-tokam.

1Pe1:12 To whom it was revealed that were not to their souls, but it is to us
they serving those things, which are now announced to you by the mouth
of them that have preached the gospel to you with the Holy Spirit sent down
from the heavens into which things the messengers of Elohim desire to look at them.

<12> οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά,
ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι
ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

12 hois apekalyphthē hoti ouch heautois

To whom it was revealed that not to themselves

hymin de diēkonoun auta, ha nyn anēggelē hymin

but to you they were ministering these things, which now were announced to you

dia tōn euaggelisamenōn hymas [en] pneumati hagiō̧

through the ones having preached the gospel to you in the Holy Spirit,

apostalenti ap' ouranou, eis ha epithymousin aggeloi parakuuai.

having been sent from the heavens, and into which things angels long to look.

לכן חגרו מתני שכלכם התעוררו וקוו בכל-נפשכם לחסד 13
אשר יבואכם בהתגלות יהושע המשיח:

יג לָכֵן חִגְרוּ מָתְנֵי שִׂכְלְכֶם הִתְעוֹרְרוּ וְקַוּוּ בְּכָל־נַפְשְׁכֶם לַחֶסֶד
אֲשֶׁר יְבוֹאֲכֶם בְּהִתְגַּלּוֹת יָהוּשֻׁעַ הַמָּשִׁיחַ׃

13. laken chig'ru math'ney sik'l'kem hith'`oraru w'qauu b'kal-naph'sh'kem lachesed 'asher y'bo'akem b'hith'galoth Yahushuà haMashiyach.

1Pe1:13 Therefore gird up the loins of your mind, be sober, and hope with all your soul for the grace that is to be brought to you at the revelation of יהושע the Mashiyach.

‹13› Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

13 Dio anazōsamenoi tas osphuas tēs dianoias hymōn nēphontes

Therefore having girded up the loins of your mind, being self-controlled,

teleiōs elpisate epi tēn pheromenēn hymin charin

hope completely on the being brought to you grace

en apokaluuei Iēsou Christou.

in the revelation of Yahushua the Anointed One.

כבני משמעת אל-תתנהגו כתאות 14
אשר התאויתם בעוד היותכם בבלי-דעת:

יד כִּבְנֵי מִשְׁמַעַת אַל־תִּתְנַהֲגוּ כַּתַּאֲוֹת
אֲשֶׁר הִתְאַוִּיתֶם בְּעוֹד הֱיוֹתְכֶם בִּבְלִי־דָעַת׃

14. kib'ney mish'ma`ath 'al-tith'nahagu kata'aoth 'asher hith'auithem b'`od heyoth'kem bib'li-da`ath.

1Pe1:14 As the sons of obedience, do not be conformed to the lusts that you have longed for while you are still without knowledge,

‹14› ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις

14 hōs tekna hypakoēs mē syschēmatizomenoi

As children of obedience, not conforming yourselves

tais proteron en tę agnoią hymōn epithymiais

to the former ignorance of your passions,

כי אם-היו קדשים בכל-דרכיכם 15
אשר קרא אתכם קדוש הוא:

טו כִּי אִם־הֱיוּ קְדֹשִׁים בְּכָל־דַּרְכֵיכֶם
כַּאֲשֶׁר הַקֹּרֵא אֶתְכֶם קָדוֹשׁ הוּא׃

15. ki 'im-heyu q'doshim b'kal-dar'keykem ka'asher haqore' 'eth'kem qadosh hu'.

1Pe1:15 but as He which has called you is holy, be holy in all conduct,

‹15› ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον
καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

15 alla kata ton kalesanta hymas hagion
but according to the having called you holy one so

kai autoi hagioi en pasē anastrophē genēthēte,
also yourselves holy in all conduct become,

---

16 כי על-כן כתוב והייתם קדשים כי קדוש אני׃
טז כִּי עַל־כֵּן כָּתוּב וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי׃

16. ki `al-ken kathub wih'yithem q'doshim ki qadosh 'ani.

1Pe1:16 therefore, because it is written, You shall be holy ones, for I am holy.

‹16› διότι γέγραπται [ὅτι] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός [εἰμι].

16 dioti gegraptai [hoti] Hagioi esesthe, hoti egō hagios [eimi].
because it has been written that, Holy you shall be, because I am holy.

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17 ואם-תקראו אב לאלהים השפט בבלי משא פנים
כמעללי איש ואיש התהלכו-נא ביראה בימי מגוריכם׃
יז וְאִם־תִּקְרְאוּ אָב לֵאלֹהִים הַשֹּׁפֵט בִּבְלִי מַשֹּׂא פָנִים
כְּמַעַלְלֵי אִישׁ וָאִישׁ הִתְהַלְּכוּ־נָא בְּיִרְאָה בִּימֵי מְגוּרֵיכֶם׃

17. w'im-tiq'r'u 'Ab l'Elohim hashophet bib'li mas' phanim k'ma`al'ley 'ish wa'ish hith'hal'ku-na' b'yir'ah bimey m'gureykem.

1Pe1:17 If you call out to Elohim the Father who without burden of persons judges according to each man's work, a man walk aound in your days of your sojourning in reverence,

‹17› Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα
κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

17 Kai ei patera epikaleisthe ton aprosōpolēmptōs krinonta
And if you call upon as Father the one impartially judging

kata to hekastou ergon, en phobō
according to each one's work, with fear

ton tēs paroikias hymōn chronon anastraphēte,
during the exile of your time conduct yourselves,

---

18 מפני שידעים אתם כי לא-בדבר נפסד לא בכסף ולא
בזהב נפדיתם מדרך הבלכם אשר הנחלתם מאת אבותיכם׃
יח מִפְּנֵי שֶׁיֹּדְעִים אַתֶּם כִּי לֹא־בְדָבָר נִפְסָד לֹא בְכֶסֶף וְלֹא
בְזָהָב נִפְדֵּיתֶם מִדַּרְכְּכֶם הַהֶבֶל אֲשֶׁר הָנְחַלְתֶּם מֵאֵת אֲבוֹתֵיכֶם׃

18. mip'ney sheyod'`im 'atem ki lo'-b'dabar niph'sad lo' b'keseph w'lo' b'zahab niph'deythem midere'k hab'l'kem 'asher han'chal'tem me'eth 'abotheykem.

1Pe1:18 because you know that you were redeemed, not with corruptible things,
not with silver or not with gold, from your vain conduct
which handed down from your fathers,

‹18› εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου

18 eidotes hoti ou phthartois, argyriǭ ē chrysiǭ, elytrōthēte
knowing that not with perishable things, as silver or gold, you were redeemed

ek tēs mataias hymōn anastrophēs patroparadotou
from your vain manner of life handed down from your fathers,

---

19 כי אם-בדם יקר של-שה תמים שאין-בו מום בדם המשיח:

יט כִּי אִם־בְּדַם יָקָר שֶׁל־שֶׂה תָמִים שֶׁאֵין־בּוֹ מוּם בְּדַם הַמָּשִׁיחַ׃

19. ki 'im-b'dam yaqar shel-seh thamim she'eyn-bo mum b'dam haMashiyach.

1Pe1:19 but with precious blood, as of a lamb unblemish that has no spot,
in the blood of the Mashiyach,

‹19› ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

19 alla timiǭ haimati hōs amnou amōmou
but with precious blood as of a lamb unblemished

kai aspilou Christou,
and unspotted, the blood of the Anointed One,

---

20 הנודע מראש לפני מוסדות תבל
ונגלה באחרית הימים למענכם:

כ הַנּוֹדָע מֵרֹאשׁ לִפְנֵי מוֹסְדוֹת תֵּבֵל
וְנִגְלָה בְּאַחֲרִית הַיָּמִים לְמַעַנְכֶם׃

20. hanoda` mero'sh liph'ney mos'doth tebel
w'nig'lah b'acharith hayamim l'ma`an'kem.

1Pe1:20 who was known in advance, indeed, before the foundation of the world,
but was manifested in the last days for your sakes,

‹20› προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος
δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς

20 proegnōsmenou men pro katabolēs kosmou
having been foreknown before the foundation of the world

phanerōthentos de ep' eschatou tōn chronōn di' hymas
yet having been manifested in the last of the times for you,

---

21 המאמינים על-פיו באלהים אשר הקים אתו מעם המתים
ויתן-לו כבוד למען היות אמונתכם תקוה לאלהים:

כא הַמַּאֲמִינִים עַל־פִּיו בֵּאלֹהִים אֲשֶׁר הֵקִים אֹתוֹ מֵעִם הַמֵּתִים
וַיִּתֶּן־לוֹ כָבוֹד לְמַעַן הֱיוֹת אֱמוּנַתְכֶם תִּקְוָה לֵאלֹהִים׃

21. hama'aminim `al-piu b'Elohim 'asher heqim 'otho me`im hamethim wayiten-lo kabod l'ma`an heyoth 'emunath'kem tiq'wah l'Elohim.

1Pe1:21 who by His mouth do believe in Elohim, that raised Him up from the dead
and gave to Him glory, so that your faith and hope are in Elohim.

‹21› τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

21 tous di' autou pistous eis theon ton egeiranta auton ek nekrōn
the through Him believers in Elohim, the One having raised Him from the dead

kai doxan autǭ donta, hōste tēn pistin hymōn kai elpida einai eis theon.
and glory having given to Him, for your faith and hope to be in Elohim.

זכו את-נפשתיכם על-ידי הרוח 22
בשמעכם בקול האמת לאחוה שאין בה חנפה
ואהבתם איש את-רעהו אהבה עזה בלב טהור:

כב זַכּוּ אֶת־נַפְשֹׁתֵיכֶם עַל־יְדֵי הָרוּחַ
בְּשָׁמְעֲכֶם בְּקוֹל הָאֱמֶת לְאַחֲוָה שֶׁאֵין בָּהּ חֲנֻפָּה
וַאֲהַבְתֶּם אִישׁ אֶת־רֵעֵהוּ אַהֲבָה עַזָּה בְּלֵב טָהוֹר׃

22. zaku 'eth-naph'shotheykem `al-y'dey haruach b'sham'`akem
b'qol ha'emeth l'achawah she'eyn bah chanupah
wa'ahab'tem 'ish 'eth-re`ehu 'ahabah `azah b'leb tahor.

1Pe1:22 Seeing you have gained your souls through the Spirit in your hearing
to the voice of the truth in a brotherhood that is not flattery in Him and their love,
so that you love one another fervently with a pure heart,

‹22› Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας
εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς

22 Tas psychas hymōn hēgnikotes en tę̄ hypakoę̄ tēs alētheias
Your souls having purified by obedience to the truth

eis philadelphian anypokriton,
resulting in unhupocritical brotherly love,

ek [katharas] kardias allēlous agapēsate ektenōs
from a pure heart love one another fervently,

כנולדים שנית לא מזרע נשחת כי אם-מזרע 23
לא ישחת במאמר של-אלהים החי והקים לעולם:

כג כְּנוֹלָדִים שֵׁנִית לֹא מִזֶּרַע נִשְׁחָת כִּי אִם־מִזֶּרַע
לֹא יִשָּׁחֵת בְּמַאֲמָר שֶׁל־אֱלֹהִים הַחַי וְהַקַּיָּם לְעוֹלָם׃

23. kanoladim shenith lo' mizera` nish'chath
ki 'im-mizera` lo' yishacheth bama'amar shel-'Elohim hachay w'haqayam l'`olam.

1Pe1:23 having been born again, not of corruptible seed,
but of incorruptible seed, in the saying of Elohim that lives and abides for ever.

‹23› ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς
ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.

23 anagegennēmenoi ouk ek sporas phthartēs

having been regenerated not from perishable seed

alla aphthartou dia logou zōntos theou kai menontos.

but imperishable through Word the living of Elohim and remaining.

:השדה כציץ איש וכל-כבוד חציר כל-בשר כי 24

כד כִּי כָל־בָּשָׂר חָצִיר וְכָל־כְּבוֹד אִישׁ כְּצִיץ הַשָּׂדֶה׃

24. ki kal-basar chatsir w'kal-k'bod 'ish k'tsits hasadeh.

1Pe1:24 For all flesh is as grass, and all the glory of man as the flower of the field.

‹24› διότι πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν·

24 dioti pasa sarx hōs chortos kai pasa doxa autēs hōs anthos chortou;

Because all flesh is as grass and all its glory as the flower of grass;

exēranthē ho chortos kai to anthos exepesen;

was dried up the grass and the flower fell off;

לעולם יקום יהוה ודבר ציץ נבל חציר יבש 25
:לכם בשר אשר הדבר והוא

כה יָבֵשׁ חָצִיר נָבֵל צִיץ וּדְבַר יָהוָּה יָקוּם לְעוֹלָם
וְהוּא הַדָּבָר אֲשֶׁר בֻּשַּׂר לָכֶם׃

25. yabesh chatsir nabel tsits ud'bar Yahúwah yaqum l'`olam
w'hu' hadabar 'asher busar lakem.

1Pe1:25 The grass withers, and the flower falls off, but the Word of יהוה is established forever. And this is the Word which was proclaimed to you.

‹25› τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.
τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

25 to de hrēma kyriou menei eis ton aiōna.

But the Word of YHWH remains in the age.

touto de estin to hrēma to euaggelisthen eis hymas.

And this is the word having been proclaimed as good news to you.

Chapter 2

וחנפה וכל-מרמה כל-רשע מאתכם הסירו ועתה 1Pet2:1
:רע וכל-לשון וקנאה

א וְעַתָּה הָסִירוּ מֵאִתְּכֶם כָּל־רֶשַׁע וְכָל־מִרְמָה וַחֲנֻפָּה
וְקִנְאָה וְכָל־לָשׁוֹן רָע׃

1. w'`atah hasiru me'it'kem kal-resha` w'kal-mir'mah wachanupah
w'qin'ah w'kal-lashon ra`.

1Pe2:1 And now you have put aside all malice and all deceit and hypocrisy and envy and all evil speakings,

‹2:1› Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις
καὶ φθόνους καὶ πάσας καταλαλιάς,

1 Apothemenoi oun pasan kakian kai panta dolon
Having put away, therefore, all malice and all guile

kai hypokriseis kai phthonous kai pasas katalalias,
and hypocrisies and envies and all evil speakings,

---

2 ב וּכְעֹלְלִים אֲשֶׁר מִקָּרוֹב נוֹלָדוּ הִתְאַוּוּ לֶחָלָב הַשִּׂכְלִי
וְהַזָּךְ לְמַעַן תִּגְדְּלוּ־בוֹ לִתְשׁוּעָה׃

2. uk'`olalim 'asher miqarob noladu hith'auu lechalab hasik'li
w'haza'k l'ma`an tig'd'lu-bo lat'shu`ah.

1Pe2:2 as the babes, that are closely newborn, desire for the intellectual pure milk,
so that by it you may grow into salvation,

‹2› ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε,
ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,

2 hōs artigennēta brephē to logikon adolon gala epipothēsate,
As newborn babes the spiritual pure milk desire,

hina en autō̧ auxēthēte eis sōtērian,
that by it you may grow into salvation.

---

3 ג אִם־אָמְנָם טְעַמְתֶּם כִּי־טוֹב הָאָדוֹן׃

3. 'im-'am'nam t'`am'tem ki-tob ha'Adon.

1Pe2:3 if indeed, you have tasted that the Adon is good.

‹3› εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

3 ei egeusasthe hoti chrēstos ho kyrios.
If you tasted that is good the Master.

---

4 ד אֲשֶׁר נִגַּשְׁתֶּם אֵלָיו אֶל־אֶבֶן חַיָּה אֲשֶׁר מָאֲסוּ־בָהּ בְּנֵי־הָאָדָם
וְהִיא נִבְחָרָה וִיקָרָה לֵאלֹהִים׃

4. 'asher nigash'tem 'elayu 'el-'eben chayah 'asher ma'asu-bah b'ney-ha'adam
w'hi' nib'charah wiqarah l'Elohim.

1Pe2:4 That comes to Him as to a living stone, which sons of men has been rejected it,
but it was chosen of Elohim and precious,

‹4› πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον
παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,

4 pros hon proserchomenoi lithon zōnta hypo anthrōpōn men apodedokimasmenon
To whom coming, a living stone, by men having been rejected

para de theō eklekton entimon,
but with Elohim chosen, precious,

---

5 וגם־אתם כאבנים חיות נבניתם למשכן הרוח לכהנת
קדש להעלות זבחי־רוח לרצון לאלהים ביהושע המשיח׃

ה וְגַם־אַתֶּם כַּאֲבָנִים חַיּוֹת נִבְנֵיתֶם לְמִשְׁכַּן הָרוּחַ לִכְהֻנַּת
קֹדֶשׁ לְהַעֲלוֹת זִבְחֵי־רוּחַ לְרָצוֹן לֵאלֹהִים בִּיהוֹשֻׁעַ הַמָּשִׁיחַ׃

5. w'gam-'atem ka'abanim chayoth nib'neythem l'mish'kan haruach lik'hunath qodesh l'ha`aloth zib'chey-ruach l'ratson l'Elohim b'Yahushuà haMashiyach.

1Pe2:5 you also, as living stones, are being built up as a spiritual house
for a holy priesthood, to offer up spiritual sacrifices acceptable to Elohim
through יהושע the Mashiyach.

<5> καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον
ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ.

5 kai autoi hōs lithoi zōntes oikodomeisthe oikos pneumatikos
yourselves also as living stones are being built up a spiritual house
eis hierateuma hagion anenegkai pneumatikas thysias euprosdektous [tō] theō
for a holy priesthood to offer up spiritual sacrifices acceptable to Elohim
dia Iēsou Christou.
through Yahushua the Anointed One;

---

6 וזה הוא שאמר הכתוב הנני יסד בציון אבן פנה אבן
בחן ויקרה והמאמין בה לא יבוש׃

ו וְזֶה הוּא שֶׁאָמַר הַכָּתוּב הִנְנִי יִסַּד בְּצִיּוֹן אֶבֶן פִּנָּה אֶבֶן
בֹּחַן וִיקָרָה וְהַמַּאֲמִין בָּהּ לֹא יֵבוֹשׁ׃

6. w'zeh hu' she'amar haKathub hin'ni yisad b'Tsion 'eben pinah 'eben bochan wiqarah w'hama'amin bah lo' yebosh.

1Pe2:6 this is what it contained in the Scripture, Behold, I lay in Tsion
a chief corner-stone with a precious chosen stone,
and he who believes in Him shall not be put to shame.

<6> διότι περιέχει ἐν γραφῇ, Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον
ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ.

6 dioti periechei en graphē, Idou tithēmi en Siōn lithon akrogōniaion eklekton
because it stands in Scripture, behold I place in Zion a corner stone, chosen,
entimon kai ho pisteuōn ep' autō ou mē kataischynthē.
honored and the one believing on Him never shall be ashamed.

---

7 לכן לכם המאמינים היא אבן היקר אבל לסוררים האבן
אשר מאסו הבונים היתה לראש פנה ולאבן נגף ולצור מכשל׃

ז לָכֵן לָכֶם הַמַּאֲמִינִים הִיא אֶבֶן הַיְקָר אֲבָל לַסּוֹרְרִים הָאֶבֶן
אֲשֶׁר מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה וּלְאֶבֶן נֶגֶף וּלְצוּר מִכְשׁוֹל׃

7. laken lakem hama'aminim hi' 'eben hay'qar 'abal lasorarim ha'eben 'asher ma'asu habonim hay'thah l'ro'sh pinah ul'eben negeph ul'tsur mik'shol.

1Pe2:7 To you, therefore, who believe it is a precious stone,
but to those who are disobedient, the stone which the builders rejected
has become the chief corner-stone, and a stone of stumbling, and to a rock of offense,

‹7› ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

7 hymin oun hē timē tois pisteuousin,
    To you therefore is the preciousness the ones believing,
apistousin de lithos hon apedokimasan hoi oikodomountes,
    but to the unbelieving ones, a stone which rejected the ones building,
houtos egenēthē eis kephalēn gōnias
    this one beame head of the corner

---

8 והם נכשלו יען לא שמעו לדבר ולזאת גם-נועדו:

חוְהֵם נִכְשְׁלוּ יַעַן לֹא שָׁמְעוּ לַדָּבָר וְלָזֹאת גַּם־נוֹעָדוּ׃

8. w'hem nik'sh'lu ya`an lo' sham'`u ladabar w'lazo'th gam-no`adu.

1Pe2:8 and to them that stumble because they are disobedient to the Word,
to which they also were appointed.

‹8› καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου·
οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

8 kai lithos proskommatos kai petra skandalou;
    and a stone of stumbling over and a rock of falling over;
hoi proskoptousin tō logō apeithountes eis ho kai etethēsan.
    who stumble at the word, being disobedient, to which also they were appointed.

---

9 ואתם הנכם זרע נבחר ממלכת כהנים וגוי קדוש ועם סגלה
למען תספרו תהלות הקורא אתכם מחשך אל-אורו הנפלא:

טוְאַתֶּם הִנְּכֶם זֶרַע נִבְחָר מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ וְעַם סְגֻלָּה
לְמַעַן תְּסַפְּרוּ תְּהִלּוֹת הַקּוֹרֵא אֶתְכֶם מֵחֹשֶׁךְ אֶל־אוֹרוֹ הַנִּפְלָא׃

9. w'atem hin'kem zera` nib'char mam'leketh kohanim w'goy qadosh w'`am s'gulah
l'ma`an t'sap'ru t'hiloth haqore' 'eth'kem mechoshe'k 'el-'oro haniph'la'.

1Pe2:9 But you are a chosen seed, a royal priesthood, a holy nation,
a people for a possession, so that you may proclaim the praises
of Him who has called you out of darkness into His marvelous light,

‹9› Ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς
εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

9 Hymeis de genos eklekton, basileion hierateuma, ethnos hagion,
    But you are a chosen race, a kingly priesthood, a holy nation,
laos eis peripoiēsin, hopōs tas aretas exaggeilēte tou
    a people for Elohim's possession, so that the virtues you may express of the one
ek skotous hymas kalesantos eis to thaumaston autou phōs;
    out of darkness you having called into his marvelous light.

10 אשר לפנים לא-עם הייתם ועתה עם אלהים
ואשר לפנים לא רחמו ועתה מרחמים:

י אֲשֶׁר לְפָנִים לֹא־עָם הֱיִיתֶם וְעַתָּה עַם אֱלֹהִים
וַאֲשֶׁר לְפָנִים לֹא רֻחָמוּ וְעַתָּה מְרֻחָמִים:

**10. 'asher l'phanim lo'-`am heyithem w'`atah `am 'Elohim
wa'asher l'phanim lo' ruachmu w'`atah m'ruachmim.**

1Pe2:10 which in time past were not a people, but now the people of Elohim;
which in time past had not obtained mercy, but now have obtained mercy.

‹10› οἵ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

10 hoi pote ou laos nyn de laos theou,

Who once were not a people but now are a people of Elohim,

hoi ouk ēleēmenoi nyn de eleēthentes.

the ones having not receiving mercy, but now having received mercy.

---

11 חביבי אזהירכם כגרים
ותושבים הנזרו מתאות הבשר המתגרות בנפש:

יא חֲבִיבַי אַזְהִירְכֶם כְּגֵרִים
וְתוֹשָׁבִים הִנָּזְרוּ מִתַּאֲוֹת הַבָּשָׂר הַמִּתְגָּרוֹת בַּנָּפֶשׁ:

**11. chabibay 'az'hir'kem k'gerim
w'thoshabim hinaz'ru mita'aoth habasar hamith'garoth banaphesh.**

1Pe2:11 Beloved, I urge you as strangers and inhabitants to abstain from fleshly lusts
which wage war against the soul.

‹11› Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι
τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

11 Agapētoi, parakalō hōs paroikous kai parepidēmous

Beloved, I encourage you as aliens and exiles

apechesthai tōn sarkikōn epithymiōn haitines strateuontai kata tēs psychēs;

to abstain from fleshly lusts which war against the soul;

---

12 והיטיבו דרככם בגוים למען יביטו
אל-מעשיכם הטובים ויכבדו את-האלהים
ביום הפקדה תחת אשר חרפו אתכם כפעלי און:

יב וְהֵיטִיבוּ דַרְכְּכֶם בַּגּוֹיִם לְמַעַן יַבִּיטוּ
אֶל־מַעֲשֵׂיכֶם הַטּוֹבִים וִיכַבְּדוּ אֶת־הָאֱלֹהִים
בְּיוֹם הַפְּקֻדָּה תַּחַת אֲשֶׁר חֵרְפוּ אֶתְכֶם כְּפֹעֲלֵי אָוֶן:

**12. w'heytibu dar'k'kem bagoyim l'ma`an yabitu 'el-ma`aseykem hatobim
wikab'du 'eth-ha'Elohim b'yom hap'qudah tachath 'asher cher'phu 'eth'kem
k'pho`aley 'awen.**

1Pe2:12 having your conduct among the gentiles good
so that, under which you were disgraced as evildoers, looking at your good works,
which they shall behold, glorify the Elohim in the day of visitation.

‹12› τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα,
ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων
ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

12 tēn anastrophēn hymōn en tois ethnesin echontes kalēn,
your conduct among the gentiles having good,
hina, en hō katalalousin hymōn hōs kakopoiōn ek tōn kalōn ergōn
that, wherein they speak against you as evildoers, by your good works
epopteuontes doxasōsin ton theon en hēmerą episkopēs.
observing they may glorify the Elohim in the day of visitation.

---

13 והכנעו לכל־פקדת אדם למען האדון אם־למלך כראוי לראש:

יג וְהִכָּנְעוּ לְכָל־פְּקֻדַּת אָדָם לְמַעַן הָאָדוֹן אִם־לַמֶּלֶךְ כָּרָאוּי לָרֹאשׁ:

13. w'hikan'`u l'kal-p'qudath 'adam l'ma`an ha'Adon 'im-lamele'k kara'uy laro'sh.

1Pe2:13 Submit yourselves to every ordinance of man for the sake of the Adon,
whether it be to the king as fitting to the head,

‹13› Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι,

13 Hypotagēte pasę anthrōpinę ktisei dia ton kyrion,
Submit to every human institution because of the Master,
eite basilei hōs hyperechonti,
whether to a king as being in authority,

---

14 אם־למשלים כראוי לשלוחים מאתו לנקמת פעלי און ולתהלת עשי טוב:

יד אִם־לַמֹּשְׁלִים כָּרָאוּי לַשְּׁלוּחִים מֵאִתּוֹ לְנִקְמַת פֹּעֲלֵי אָוֶן וְלִתְהִלַּת עֹשֵׂי טוֹב:

14. 'im-lamosh'lim kara'uy lash'luchim me'ito l'niq'math po`aley 'awen w'lith'hilath `osey tob.

1Pe2:14 or to governors, as fitting to those who are sent by Him
for the vengeance of evildoers, and for the praise of them that do good.

‹14› εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις
εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

14 eite hēgemosin hōs di' autou pempomenois
or to governors as by Him being sent
eis ekdikēsin kakopoiōn epainon de agathopoiōn;
for vengeance of evildoers but praise of ones doing good;

---

15 כי כן רצון אלהים שתעשו הטוב ותסכרו את־פי אולת האנשים אשר אין־בם דעת:

טו כִּי כֵן רְצוֹן אֱלֹהִים שֶׁתַּעֲשׂוּ הַטּוֹב וְתִסְכְּרוּ אֶת־פִּי אִוֶּלֶת הָאֲנָשִׁים אֲשֶׁר אֵין־בָּם דָּעַת:

15. ki ken r'tson 'Elohim sheta`asu hatob
w'this'k'ru 'eth-pi 'iueleth ha'anashim 'asher 'eyn-bam da`ath.

1Pe2:15 For such is the will of Elohim, that shall do the good
you should put to silence according to the foolish men that is not of the knowledge to them.

‹15› ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιοῦντας
φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν,
15 hoti houtōs estin to thelēma tou theou agathopoiountas
because so is the will of Elohim by doing good
phimoun tēn tōn aphronōn anthrōpōn agnōsian,
to silence the of senseless men ignorance,

---

16 כחפשים ולא-כאלו היתה לכם החפשה למכסה הרעה
כי אם-כעבדי אלהים:
טז כַּחָפְשִׁים וְלֹא־כְאִלּוּ הָיְתָה לָכֶם הַחֻפְשָׁה לְמִכְסֵה הָרָעָה
כִּי אִם־כְּעַבְדֵי אֱלֹהִים׃
16. kachaph'shim w'lo'-k'ilu hay'thah lakem hachuph'shah l'mik'seh hara`ah
ki 'im-k'`ab'dey 'Elohim.

1Pe2:16 As free, and there is not such thing to you the freedom as a covering for evil,
but as the servants of Elohim.

‹16› ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν
ἀλλ' ὡς θεοῦ δοῦλοι.
16 hōs eleutheroi kai mē hōs epikalymma echontes tēs kakias tēn eleutherian
as free and not as a cloak having of evil the freedom,
all' hōs theou douloi.
but as Elohim's servants.

---

17 נהגו כבוד בכל-איש אהבו את האחים יראו
את-אלהים כבדו את המלך:
יז נַהֲגוּ כָבוֹד בְּכָל־אִישׁ אֱהֶבוּ אֶת הָאַחִים יִרְאוּ
אֶת־אֱלֹהִים כַּבְּדוּ אֶת הַמֶּלֶךְ׃
17. nahagu kabod b'kal-'ish 'ehebu 'eth ha'achim
yir'u 'eth-'Elohim kab'du 'eth hamele'k.

1Pe2:17 Behave, honor to all men, love the brothers, fear Elohim, honor the king.

‹17› πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε,
τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
17 pantas timēsate, tēn adelphotēta agapate, ton theon phobeisthe, ton basilea timate.
Honor all men, the brotherhood love, fear Elohim, the king honor.

---

18 העבדים הכנעו לפני אדניכם בכל-יראה לא לפני הטובים
והענוים כי אם-גם-לפני העקשים:
יח הָעֲבָדִים הִכָּנְעוּ לִפְנֵי אֲדֹנֵיכֶם בְּכָל־יִרְאָה לֹא לִפְנֵי הַטּוֹבִים

וְהָעֲנָוִים בִּלְבַד כִּי אִם־גַּם־לִפְנֵי הָעִקְּשִׁים׃

18. ha`abadim hikan'`u liph'ney 'adoneykem b'kal-yir'ah lo' liph'ney hatobim w'ha`anawim bil'bad ki 'im-gam-liph'ney ha`iq'shim.

1Pe2:18 Servants, be submissive before your masters with all fear,
not only before the good and the gentle, but also before the froward.

‹18› Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις,
οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

18 Hoi oiketai hypotassomenoi en panti phobō̧ tois despotais,
Household servants, be submitting yourselves in all fear to your masters,
ou monon tois agathois kai epieikesin alla kai tois skoliois.
not only to the good ones and gentle but also to the harsh ones.

---

19 כי חסד הוא לאיש כי-ישבע ממררים
ויענה חנם למען דעת האלהים׃

יט כִּי חֶסֶד הוּא לָאִישׁ כִּי־יִשְׂבַּע מַמְרֹרִים
וִיעֻנֶּה חִנָּם לְמַעַן דַּעַת הָאֱלֹהִים׃

19. ki chesed hu' la'ish ki-yis'ba` mam'rorim
wi`uneh chinam l'ma`an da`ath ha'Elohim.

1Pe2:19 For this is gracious, if anyone, that bears grief, suffers wrongfully,
because of conscience toward the Elohim.

‹19› τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.

19 touto gar charis ei dia syneidēsin theou
For this is commendable if because of a consciousness of Elohim
hypopherei tis lypas paschōn adikōs.
anyone bears up under pain while suffering unjustly.

---

20 כי אם-תחטאו וסבלתם מכות אגרוף מה-תתהללו אבל
אם-תענו וסבלתם בעשותכם הטוב חסד הוא מלפני אלהים׃

כ כִּי אִם־תֶּחֶטְאוּ וּסְבַלְתֶּם מַכּוֹת אֶגְרוֹף מַה־תִּתְהַלָּלוּ אֲבָל
אִם־תְּעֻנּוּ וּסְבַלְתֶּם בַּעֲשׂוֹתְכֶם הַטּוֹב חֶסֶד הוּא מִלִּפְנֵי אֱלֹהִים׃

20. ki 'im-techet'u us'bal'tem makoth 'eg'roph mah-tith'halalu 'abal 'im-t'`unu
us'bal'tem ba`asoth'kem hatob chesed hu' miliph'ney 'Elohim.

1Pe2:20 For what glory is it, if you sin, and you suffer a fist beating?
But if you answer and you suffer in your good works, this is grace from before Elohim.

‹20› ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;
ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῷ.

20 poion gar kleos ei hamartanontes kai kolaphizomenoi hypomeneite?
For what merit is it if sinning and being beaten you endure?
all' ei agathopoiountes kai paschontes hypomeneite, touto charis para theō̧.
But if doing good and suffering you endure, this is commendable with Elohim.

---

21 כי לזאת נקראתם כי גם-המשיח ענה בעדכם

והשאיר לכם מופת ללכת בעקבותיו:

כא כִּי לָזֹאת נִקְרֵאתֶם כִּי גַם־הַמָּשִׁיחַ עֻנָּה בַּעַדְכֶם
וְהִשְׁאִיר לָכֶם מוֹפֵת לָלֶכֶת בְּעִקְּבוֹתָיו:

21. ki lazo'th niq're'them ki gam-haMashiyach `unah ba`ad'kem
w'hish'ir lakem mopheth laleketh b'`iq'bothayu.

1Pe2:21 For to this you were called that the Mashiyach also suffered for us,
leaving us an example to follow in His steps,

‹21› εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν
ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,

21 eis touto gar eklēthēte, hoti kai Christos epathen
To this for you were called, because also the Anointed One suffered
hyper hymōn hymin hypolimpanōn hypogrammon
on behalf of you to you leaving a pattern
hina epakolouthēsēte tois ichnesin autou,
that you should follow in His steps,

---

22 אשר לא חמס עשה ולא מרמה בפיו:

כב אֲשֶׁר לֹא חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו:

22. 'asher lo' chamas `asah w'lo' mir'mah b'phiu.

1Pe2:22 who did not commit violence, nor was deceit found in His mouth,

‹22› ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

22 hos hamartian ouk epoiēsen oude heurethē dolos en tō̧ stomati autou,
who sin did not commit nor was found guile in His mouth,

---

23 אשר שמע חרפתו ולא השיב נענה ולא גער כי אם־מסר
דינו לשפט צדק ואת־חטאתנו הוא נשא בגויתו על־העץ:

כג אֲשֶׁר שָׁמַע חֶרְפָּתוֹ וְלֹא הֵשִׁיב נַעֲנָה וְלֹא גָעַר כִּי אִם־מָסַר
דִּינוֹ לַשֹּׁפֵט צֶדֶק וְאֶת־חַטֹּאתֵנוּ הוּא נָשָׂא בִּגְוִיָּתוֹ עַל־הָעֵץ:

23. 'asher shama` cher'patho w'lo' heshib na`anah w'lo' ga`ar
ki 'im-masar dino lashophet tsedeq w'eth-chato'thenu hu' nasa' big'wiatho `al-ha`ets.

1Pe2:23 who, heard His disgrace, did not reply; suffering, did not threaten,
but committed His judgment to judge righteously;
who He Himself bore our sins in His body on the tree,

‹23› ὃς λοιδορούμενος οὐκ ἀντελοιδόρει πάσχων οὐκ ἠπείλει,
παρεδίδου δὲ τῷ κρίνοντι δικαίως·

23 hos loidoroumenos ouk anteloidorei, paschōn ouk ēpeilei,
who being reviled did not retaliate, suffering He did not threaten,
paredidou de tō̧ krinonti dikaiōs;
but handed Himself over to the one judging righteously;

---

24 למען נחיה לצדקה אחרי חדלנו מן־החטאים:

כד לְמַעַן נִחְיֶה לַצְּדָקָה אַחֲרֵי חָדַלְנוּ מִן־הַחֲטָאִים:

24. l'ma`an nich'yeh lats'daqah 'acharey chadal'nu min-hachata'im.

1Pe2:24 so that we, having dead to sins, should live to righteousness;

‹24› ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μώλωπι ἰάθητε.

24 hos tas hamartias hēmōn autos anēnegken en tō̧ sōmati autou epi to xylon,
who our sins Himself bore in His body on the tree,
hina tais hamartiais apogenomenoi tȩ̄ dikaiosynȩ̄ zēsōmen,
that to our sins, having denied we might have to righteousness;
hou tō̧ mōlōpi iathēte.
by whose wound you were healed.

---

25 אשר בחברתו נרפא לכם כי הייתם כצאן אבדות
ועתה שבתם אל-הרעה פקיד נפשתיכם:

כה אֲשֶׁר בַּחֲבֻרָתוֹ נִרְפָּא לָכֶם כִּי הֱיִיתֶם כְּצֹאן אֹבְדוֹת
וְעַתָּה שַׁבְתֶּם אֶל־הָרֹעֶה פְּקִיד נַפְשֹׁתֵיכֶם׃

25. 'asher bachaburatho nir'pa' lakem ki heyithem k'tso'n 'ob'doth
w'`atah shab'tem 'el-haro`eh p'qid naph'shotheykem.

1Pe2:25 by whose stripes you were healed. For you were as sheep going astray,
but now you have returned to the Shepherd and Overseer of your souls.

‹25› ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα
καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

25 ēte gar hōs probata planōmenoi, alla epestraphēte nyn epi ton poimena
for you were as sheep being led astray, but you returned now to the shepherd
kai episkopon tōn psychōn hymōn.
and overseer of your souls.

Chapter 3

1Pet3:1 וכן אתנה הנשים הכנענה לפני בעליכן למען
אשר-יקנו באין-אמר ודברים על-ידי
מעשי הנשים מי שאינם שמעים לדבר:

א וְכֵן אַתֵּנָה הַנָּשִׁים הִכָּנַעְנָה לִפְנֵי בַּעְלֵיכֶן לְמַעַן
אֲשֶׁר־יִקָּנוּ בְּאֵין־אֹמֶר וּדְבָרִים עַל־יְדֵי
מַעֲשֵׂי הַנָּשִׁים מִי שֶׁאֵינָם שֹׁמְעִים לַדָּבָר׃

1. w'ken 'atenah hanashim hikana`'nah liph'ney ba`aleyken l'ma`an 'asher-yiqanu
b'eyn-'omer ud'barim `al-y'dey ma`asey hanashim mi she'eynam shom'`im ladabar.

1Pe3:1 Likewise, you wives, be submissive before your own husbands,
so that, they obtain the unspoken words through the deeds of the wives
for those who do not hear to speak,

‹3:1› Ὁμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες
ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται,

1 Homoiōs [hai] gynaikes, hypotassomenai tois idiois andrasin,

Likewise the wives, being submissive to their own husbands,

hina kai ei tines apeithousin tō logō,

that even if any are disobedient to the Word,

dia tēs tōn gynaikōn anastrophēs aneu logou kerdēthēsontai,

through the wives' conduct without the word they shall be gained,

---

בראותם כי תצנענה לכת ביראה: 2

בִּרְאוֹתָם כִּי תִצְנַעְנָה לֶכֶת בְּיִרְאָה׃ ב

2. bir'otham ki thits'na`'nah leketh b'yir'ah.

1Pe3:2 by their vision that the pure conduct is to go in fear.

<2> ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.

2 epopteusantes tēn en phobō hagnēn anastrophēn hymōn.

having observed the in fear pure your conduct;

ופארכן אל-יהי מבחוץ במחלפות שער ועדי זהב 3
ולבישת מחלצות:

וּפְאֵרְכֶן אַל־יְהִי מִבַּחוּץ בְּמַחְלְפוֹת שֵׂעָר וַעֲדִי זָהָב ג
וּלְבִישַׁת מַחֲלָצוֹת׃

3. uph'er'ken 'al-y'hi mibachuts b'mach'l'photh se`ar wa`adi zahab ul'bishath machalatsoth.

1Pe3:3 Let it not be the outward adorning of braiding the hair, and wearing jewel of gold, or putting on garments;

<3> ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν
καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος

3 hōn estō ouch ho exōthen emplokēs trichōn

concerning whose let it not be the outward braiding of hairs

kai peritheseōs chrysiōn ē endyseōs himatiōn kosmos

and putting on of gold or wearing of garments adornment,

כי אם-האדם הצפון פנימה ברוח ענוה והשקט 4
אשר לא יכלה הוא יקר בעיני אלהים:

כִּי אִם־הָאָדָם הַצָּפוּן פְּנִימָה בְּרוּחַ עֲנָוָה וְהַשְׁקֵט ד
אֲשֶׁר לֹא יִכְלֶה הוּא יָקָר בְּעֵינֵי אֱלֹהִים׃

4. ki 'im-ha'adam hatsaphun p'nimah b'ruach `anawah w'hash'qet 'asher lo' yik'leh hu' yaqar b'`eyney 'Elohim.

1Pe3:4 but let it be the hidden man inwardly, in a humble and quiet spirit, which is not corruptible, and it is precious in the sight of Elohim.

<4> ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως
καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές.

4 all' ho kryptos tēs kardias anthrōpos en tō aphthartō tou praeōs

but the hidden of the heart self in the incorruptible adorning of the humble

kai hēsychiou pneumatos, ho estin enōpion tou theou polyteles.

and quiet spirit, which is before Elohim of great worth.

---

5 כי כן התקשטו לפנים גם-הנשים הקדשות המיחלות
לאלהים בהכנען לפני בעליהן:

ה כִּי כֵן הִתְקַשְּׁטוּ לְפָנִים גַּם־הַנָּשִׁים הַקְּדֹשׁוֹת הַמְיַחֲלוֹת
לֵאלֹהִים בְּהִכָּנְעָן לִפְנֵי בַעֲלֵיהֶן׃

5. ki ken hith'qash'tu l'phanim gam-hanashim haq'doshoth ham'yachaloth l'Elohim b'hikan'`an liph'ney ba`aleyhen.

1Pe3:5 For this is the dedicaion of the holy women in old time, who trusted in Elohim, also adorned themselves, being in subjection to their own husbands;

<5> οὕτως γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

5 houtōs gar pote kai hai hagiai gynaikes hai elpizousai eis theon

For so formerly also the holy women, the ones hoping in Elohim,

ekosmoun heautas hypotassomenai tois idiois andrasin,

were adorning themselves, submitting themselves to their own husbands,

---

6 כשרה אשר שמעה בקול אברהם ותקרא-לו אדון אשר אתן
הייתן לה לבנות בעשותכן הטוב ולא תיראנה מפחד:

ו כְּשָׂרָה אֲשֶׁר שָׁמְעָה בְּקוֹל אַבְרָהָם וַתִּקְרָא־לוֹ אָדוֹן אֲשֶׁר אַתֶּן
הֱיִיתֶן לָהּ לְבָנוֹת בַּעֲשׂוֹתְכֶן הַטּוֹב וְלֹא תִירֶאנָה מִפָּחַד׃

6. k'Sarah 'asher sham'`ah b'qol 'Ab'raham watiq'ra'-lo 'adon 'asher 'aten heyithen lah l'banoth ba`asoth'ken hatob w'lo' thire'nah mipachad.

1Pe3:6 as Sarah, who obeyed in the voice of Abraham, calling him master, of whom you became children from her in your good deeds and not frightened by any fear.

<6> ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

6 hōs Sarra hypēkousen tǭ Abraam kyrion auton kalousa,

as Sarah obeyed Abraham, master him calling,

hēs egenēthēte tekna agathopoiousai kai mē phoboumenai mēdemian ptoēsin.

of whom you became children doing good and not fearing any intimidation.

---

7 וכן אתם האנשים שבו עמהן בתבונה כי-כלי רפה האשה
ותנו-לה כבוד כי גם-להן יש-חלק בנחלת מתנת החיים
פן-תכלאו מתפלותיכם:

ז וְכֵן אַתֶּם הָאֲנָשִׁים שְׁבוּ עִמָּהֶן בִּתְבוּנָה כִּי־כְלִי רָפֶה הָאִשָּׁה
וּתְנוּ־לָהּ כָּבוֹד כִּי גַם־לָהֶן יֶשׁ־חֵלֶק בְּנַחֲלַת מַתְּנַת הַחַיִּים
פֶּן־תִּכָּלְאוּ מִתְּפִלּוֹתֵיכֶם׃

7. w'ken 'atem ha'anashim sh'bu `imahen bith'bunah ki-k'li rapheh ha'ishah uth'nu-lah kabod ki gam-lahen yesh-cheleq b'nachalath mat'nath hachayim pen-tikal'u mit'philotheykem.

1Pe3:7 Likewise, you husbands, dwell with them according to knowledge,

you giving honor unto the wife, as unto the weaker vessel, and as they also have a part in the inheritance of the gift of life, so that your prayers be not hindered.

‹7› Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

7 Hoi andres homoiōs, synoikountes kata gnōsin
The husbands likewise, dwelling with them according to knowledge
hōs asthenesterō̧ skeuei tō̧ gynaikeiō̧, aponemontes timēn hōs
as with a weaker vessel the female, showing them honor as
kai sygklēronomois charitos zōēs eis to mē egkoptesthai tas proseuchas hymōn.
also being co-heirs of the grace of life, so as not to be hindered your prayers.

---

8 וסוף דבר היו כלכם לב אחד
בעלי חמלה אהבי האחים רחמנים ושפלי רוח:

ח וְסוֹף דָּבָר הֱיוּ כֻלְּכֶם לֵב אֶחָד
בַּעֲלֵי חֶמְלָה אֹהֲבֵי הָאַחִים רַחֲמָנִים וְשִׁפְלֵי רוּחַ׃

8. w'soph dabar heyu kul'kem leb 'echad ba`aley chem'lah 'ohabey ha'achim rachamanim w'shiph'ley ruach.

1Pe3:8 The end of the thing, be you all of one heart,
with compassionate, loving as the brothers who were merciful and humble in spirit,

‹8› Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες,

8 To de telos pantes homophrones, sympatheis,
Now the summary, all be of one mind, sympathetic,
philadelphoi, eusplagchnoi, tapeinophrones,
loving the brothers, tenderhearted, humble-minded,

---

9 אל-תשלמו רעה תחת רעה ולא חרפה תחת חרפה
כי אם-תברכו מפני שידעים אתם שלזאת
נקראתם שתירשו את-הברכה:

ט אַל־תְּשַׁלְּמוּ רָעָה תַּחַת רָעָה וְלֹא חֶרְפָּה תַּחַת חֶרְפָּה
כִּי אִם־תְּבָרֵכוּ מִפְּנֵי שֶׁיֹּדְעִים אַתֶּם שֶׁלָּזֹאת
נִקְרֵאתֶם שֶׁתִּירְשׁוּ אֶת־הַבְּרָכָה׃

9. 'al-t'shal'mu ra`ah tachath ra`ah w'lo' cher'pah tachath cher'pah ki 'im-t'bareku mip'ney sheyod'`im 'atem shelazo'th niq're'them shetir'shu 'eth-hab'rakah.

1Pe3:9 not returning evil for evil or railing for railing, but on the contrary blessing,
because you know that you were called to this, in order to inherit a blessing.

‹9› μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοὐναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

9 mē apodidontes kakon anti kakou ē loidorian anti loidorias, tounantion de eulogountes
not rendering evil for evil or abuse for abuse, but on the contrary blessing,
hoti eis touto eklēthēte hina eulogian klēronomēsēte.

because to this you were called that you may inherit blessing.

---

10 כי האיש החפץ חיים אהב ימים לראות טוב יצר
לשונו מרע ושפתיו מדבר מרמה יסור מרע
ויעשה-טוב יבקש שלום וירדפהו:

י כִּי הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב יִצֹּר
לְשׁוֹנוֹ מֵרָע וּשְׂפָתָיו מִדַּבֵּר מִרְמָה יָסוּר מֵרָע
וְיַעֲשֶׂה־טוֹב יְבַקֵּשׁ שָׁלוֹם וְיִרְדְּפֵהוּ׃

10. ki ha'ish hechaphets chayim 'oheb yamim lir'oth tob yitsor l'shono mera` us'phathayu midaber mir'mah yasur mera` w'ya`aseh-tob y'baqesh shalom w'yir'd'phehu.

1Pe3:10 For the man who would love life, and see good days,
let him refrain his tongue from evil, and his lips that they speak no guile.
Let him turn away from evil and do good; let him seek peace and ensue it.

‹10› ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον,

10 ho gar thelōn zōēn agapan kai idein hēmeras agathas
For the one wanting to love life and to see good days
pausatō tēn glōssan apo kakou kai cheilē tou mē lalēsai dolon,
let him stop his tongue from speaking evil and his lips not to speak deceit,

---

11 כי-עיני יהוה אל-צדיקים ואזניו אל-שועתם:

יא כִּי־עֵינֵי יָהוָּה אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

11. ki-`eyney Yahúwah 'el-tsadiqim w'az'nayu 'el-shaw'`atham.

1Pe3:11 For the eyes of יהוה are on the righteous,
and his ears open to their prayer,

‹11› ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

11 ekklinatō de apo kakou kai poiēsatō agathon,
and let him turn away from evil and let him do good,
zētēsatō eirēnēn kai diōxatō autēn;
let him seek peace and pursue it;

---

12 ופני יהוה בעשי רע:

יב וּפְנֵי יָהוָּה בְּעֹשֵׂי רָע׃

12. uph'ney Yahúwah b'`osey ra`.

1Pe3:12 but the face of יהוה is against those who do evil.

‹12› ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

12 hoti ophthalmoi kyriou epi dikaious kai ōta autou
because the eyes of YHWH are on the righteous ones and his ears
eis deēsin autōn, prosōpon de kyriou epi poiountas kaka.

are open to their prayers, but the face of YHWH is against ones doing evil.

ומי ירע לכם אם-תקנאו לעשות הטוב: 13

יג וּמִי יָרֵעַ לָכֶם אִם־תְּקַנְאוּ לַעֲשׂוֹת הַטּוֹב׃

13. umi yare`a lakem 'im-t'qan'u la`asoth hatob.

1Pe3:13 And who is the one that shall harm you if you become zealous of doing the good?

‹13› Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

13 Kai tis ho kakōsōn hymas ean tou agathou zēlōtai genēsthe?

And who is the one harming you if of the good you become zealots?

ואשריכם גם אם-תענו למען הצדקה רק-מוראם 14
לא-תיראו ולא תעריצו:

יד וְאַשְׁרֵיכֶם גַּם אִם־תְּעֻנּוּ לְמַעַן הַצְּדָקָה רַק־מוֹרָאָם
לֹא־תִירְאוּ וְלֹא תַעֲרִיצוּ׃

14. w'ash'reykem gam 'im-t'`unu l'ma`an hats'daqah raq-mora'am lo'-thir'u w'lo' tha`aritsu.

1Pe3:14 But even if you should suffer for the sake of righteousness, you are blessed.
Only do not fear of their terror, neither be troubled,

‹14› ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.
τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

14 all' ei kai paschoite dia dikaiosynēn, makarioi.

But if indeed you should suffer because of righteousness, you are blessed.

ton de phobon autōn mē phobēthēte mēde tarachthēte,

But their fear do not fear, neither be troubled,

את-יהוה אלהים אתו תקדישו בלבבכם 15
והיו נכנים תמיד להשיב דבר בענוה וביראה
לכל-מבקש מאתכם חשבון התוחלת אשר בקרבכם:

טו אֶת־יָהוָּה אֱלֹהִים אֹתוֹ תַּקְדִּישׁוּ בִּלְבַבְכֶם
וִהְיוּ נְכֹנִים תָּמִיד לְהָשִׁיב דָּבָר בַּעֲנָוָה וּבְיִרְאָה
לְכָל־מְבַקֵּשׁ מֵאִתְּכֶם חֶשְׁבּוֹן הַתּוֹחֶלֶת אֲשֶׁר בְּקִרְבְּכֶם׃

**15. 'eth-Yahúwah 'Elohim 'otho thaq'dishu bil'bab'kem
wih'yu n'konim tamid l'hashib dabar ba`anawah ub'yir'ah
l'kal-m'baqesh me'it'kem chesh'bon hatocheleth 'asher b'qir'b'kem,**

1Pe3:15 but Yahuwah Elohim sanctify Him in your hearts,
and be prepared always to answer a word to every man
that asks from you a reason of the hope that is among you with meekness and with fear,

‹15› κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν,
ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,

15 kyrion de ton Christon hagiasate en tais kardiais hymōn, hetoimoi aei

as YHWH but the Anointed One reverence in your hearts, prepared always

pros apologian panti tῷ aitounti hymas logon peri tēs en hymin elpidos,

for a defense to everyone asking you a word concerning the in you hope,

---

16 רוח נכון יהי לכם למען יבשו המנאצים דרככם
הטובה במשיח להלשין אתכם כפעלי און:

טז רוּחַ נָכוֹן יְהִי לָכֶם לְמַעַן יֵבֹשׁוּ הַמְנַאֲצִים דַּרְכְּכֶם
הַטּוֹבָה בַּמָּשִׁיחַ לְהַלְשִׁין אֶתְכֶם כְּפֹעֲלֵי אָוֶן׃

16. ruach nakon y'hi lakem l'ma`an yeboshu ham'na'atsim dar'k'kem hatobah baMashiyach l'hal'shin 'eth'kem k'pho`aley 'awen.

1Pe3:16 you having a right conscience, so that,when they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conduct in the Mashiyach.

‹16› ἀλλὰ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθήν,
ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν
ἐν Χριστῷ ἀναστροφήν.

16 alla meta prautētos kai phobou, syneidēsin echontes agathēn,
but with meekness and fear, conscience having a good,
hina en hō̜ katalaleisthe kataischynthōsin
that whereas you are spoken against may be humiliated
hoi epēreazontes hymōn tēn agathēn en Christō̜ anastrophēn.
the ones mistreating you by your good in the Anointed One conduct.

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17 כי טוב לכם אשר תענו ברצון אלהים
בעשותכם הטוב משתענו בעשותכם רע:

יז כִּי טוֹב לָכֶם אֲשֶׁר תְּעֻנּוּ בִּרְצוֹן אֱלֹהִים
בַּעֲשׂוֹתְכֶם הַטּוֹב מִשֶּׁתְּעֻנּוּ בַּעֲשׂוֹתְכֶם רָע׃

17. ki tob lakem 'asher t'`unu bir'tson 'Elohim ba`asoth'kem hatob mishet'`unu ba`asoth'kem ra`.

1Pe3:17 For it is better for you that you suffer for the will of Elohim, for doing good, than who is that suffer for doing evil.

‹17› κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ,
πάσχειν ἢ κακοποιοῦντας.

17 kreitton gar agathopoiountas, ei theloi to thelēma tou theou,
For it is better for doing good, if so wills the will of Elohim
paschein ē kakopoiountas.
to suffer than for doing wrong.

---

18 כי גם-המשיח מת פעם אחת על-חטאתינו הצדיק בעד
הרשעים לקרב אתנו אל-האלהים הומת בבשר ויחי ברוח:

יח כִּי גַם־הַמָּשִׁיחַ מֵת פַּעַם אַחַת עַל־חַטֹּאתֵינוּ הַצַּדִּיק בְּעַד
הָרְשָׁעִים לְקָרֵב אֹתָנוּ אֶל־הָאֱלֹהִים הוּמַת בַּבָּשָׂר וַיְחִי בָּרוּחַ׃

18. ki gam-haMashiyach meth pa`am 'achath `al-chato'theynu hatsadiq b'`ad har'sha`im l'qareb 'othanu 'el-ha'Elohim humath babasar way'chi baruach.

1Pe3:18 For the Mashiyach also died for our sins one time for all, the just for the unjust,

so that He might bring us to the Elohim, having been put to death in the flesh,
but made alive in the Spirit,

‹18› ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων,
ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζῳοποιηθεὶς δὲ πνεύματι·
18 hoti kai Christos hapax peri hamartiōn epathen, dikaios
Because indeed the Anointed One once for sins suffered, a righteous man
hyper adikōn, hina hymas prosagagę̄ tę̄ theę̄
on behalf of unrighteous men, that he might bring you to the Elohim,
thanatōtheis men sarki zō̧opoiētheis de pneumati;
having been put to death in the flesh yet having been made alive in Spirit;

ובכן הלך ויקרא לרוחות אשר במשמר: 19

יט וּבְכֵן הָלַךְ וַיִּקְרָא לָרוּחוֹת אֲשֶׁר בַּמִּשְׁמָר׃

19. ub'ken hala'k wayiq'ra' laruchoth 'asher bamish'mar.

1Pe3:19 by which also He went and proclaimed to the spirits who were in prison,

‹19› ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,
19 en hō̧ kai tois en phylakę̄ pneumasin poreutheis ekēryxen,
in which also to the in prison spirits having gone he made a proclamation,

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אשר לפנים לא האמינו כאשר חכה אלהים בארך 20
אפו בימי נח בהעשות התבה אשר נמלטו אליה מעטים
והם שמנה נפשות מן־המים:

כ אֲשֶׁר לְפָנִים לֹא הֶאֱמִינוּ כַּאֲשֶׁר חִכָּה אֱלֹהִים בְּאֹרֶךְ
אַפּוֹ בִּימֵי נֹחַ בְּהֵעָשׂוֹת הַתֵּבָה אֲשֶׁר נִמְלְטוּ אֵלֶיהָ מְעַטִּים
וְהֵם שְׁמֹנֶה נְפָשׁוֹת מִן־הַמָּיִם׃

**20. 'asher l'phanim lo' he'eminu ka'asher chikah 'Elohim b'ore'k 'apo
bimey Noach b'he`asoth hatebah 'asher nim'l'tu 'eleyah m'`atim
w'hem sh'moneh n'phashoth min-hamayim.**

1Pe3:20 who were formerly disobedient, when the long suffering of Elohim waited
in the days of Noach, while the ark was being built in it, which a few, that is, eight souls,
were saved through the water.

‹20› ἀπειθήσασίν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία
ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι,
τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.
20 apeithēsasin pote hote apexedecheto hē tou theou makrothymia
to ones having disobeyed back then when was waiting Elohim longsuffering
en hēmerais Nōe kataskeuazomenēs kibōtou eis hēn oligoi,
in the days of Noah while was being prepared the ark in which a few,
tout' estin oktō psychai, diesōthēsan di' hydatos.
this is, eight souls, were saved through water;

והוא דמות הטבילה אשר כעת תושיע גם־אתכם לא 21
להסיר חלאת הבשר כי אם־לשאל־לנו מאת אלהים

רוח שלמה על-ידי הקמת יהושע המשיח:

כא וְהוּא דְּמוּת הַטְּבִילָה אֲשֶׁר כָּעֵת תּוֹשִׁיעַ גַּם־אֶתְכֶם לֹא
לְהָסִיר חֶלְאַת הַבָּשָׂר כִּי אִם־לִשְׁאָל־לָנוּ מֵאֵת אֱלֹהִים
רוּחַ שְׁלֵמָה עַל־יְדֵי הֲקָמַת יָהוּשֻׁעַ הַמָּשִׁיחַ:

21. w'hu' d'muth hat'bilah 'asher ka`eth toshi`a gam-'eth'kem lo' l'hasir chel'ath habasar ki 'im-lish'al-lanu me'eth 'Elohim ruach sh'lemah `al-y'dey haqamath Yahushuà haMashiyach.

1Pe3:21 and He is the figure of the immersion who now also saves you,
not to put away of the filth of the flesh, but to ask you of a complete spirit
toward Elohim through the resurrection of יהושע the Mashiyach,

‹21› ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σῴζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου
ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

21 ho kai hymas antitypon nyn sǭzei baptisma,
which also you fulfillment of the type now saves even baptism,
ou sarkos apothesis hrypou alla syneidēseōs agathēs eperōtēma
not of the body a removal of dirt but conscience of a good the pledge
eis theon, di' anastaseōs Iēsou Christou,
toward Elohim, through the resurrection of Yahushua the Anointed One,

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22 אשר עבר השמימה וישב לימין אלהים
ויכנעו מפניו המלאכים והרשיות והגבורות:

כב אֲשֶׁר עָבַר הַשָּׁמַיְמָה וַיֵּשֶׁב לִימִין אֱלֹהִים
וַיִּכָּנְעוּ מִפָּנָיו הַמַּלְאָכִים וְהָרְשֻׁיּוֹת וְהַגְּבוּרוֹת:

22. 'asher `abar hashamay'mah wayesheb limin 'Elohim wayikan'`u mipanayu hamal'akim w'har'shuyoth w'hag'buroth.

1Pe3:22 who, having gone into the heavens, sits on the right hand of Elohim,
the messengers and the authorities and the powers having been subjected to His presence.

‹22› ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων
καὶ ἐξουσιῶν καὶ δυνάμεων.

22 hos estin en dexią [tou] theou poreutheis eis ouranon
who is at the right hand of Elohim, having gone into the heavens,
hypotagentōn autǭ aggelōn kai exousiōn kai dynameōn.
having been subjected to Him angels and authorities and powers.

Chapter 4

1Pet4:1 ועתה כאשר ענה המשיח בעדנו בבשר כן היו
גם-אתם מזינים בדעת ההיא כי המענה בבשר חדל לחטוא:

א וְעַתָּה כַּאֲשֶׁר עֻנָּה הַמָּשִׁיחַ בַּעֲדֵנוּ בַּבָּשָׂר כֵּן הֱיוּ
גַּם־אַתֶּם מְזֻיָּנִים בַּדַּעַת הַהִיא כִּי הַמְעֻנֶּה בַּבָּשָׂר חָדַל לַחֲטוֹא:

1. w'`atah ka'asher `unah haMashiyach ba`adenu babasar ken heyu gam-'atem m'zuyanim bada`ath hahi' ki ham'`uneh babasar chadal lachato'.

1Pe4:1 Therefore, since the Mashiyach has suffered for you in the flesh,
yes you are armed also with the same purpose,
because he who has suffered in the flesh has ceased from sin,

‹4:1› Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε,
ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας

1 Christou oun pathontos sarki
    Therefore the Anointed One having suffered in the flesh
kai hymeis tēn autēn ennoian hoplisasthe,
    also you the same way of thinking arm yourselves with,
hoti ho pathōn sarki pepautai hamartias
    because the One having suffered in the flesh has ceased from sin,

---

2 למען אשר לא תחיו עוד לתאות בני אדם
כי אם־לרצון אלהים כל־ימי היתכם עוד בבשר׃

ב לְמַעַן אֲשֶׁר לֹא תִחְיוּ עוֹד לְתַאֲוֹת בְּנֵי אָדָם
כִּי אִם־לִרְצוֹן אֱלֹהִים כָּל־יְמֵי הֱיֹתְכֶם עוֹד בַּבָּשָׂר׃

2. l'ma`an 'asher lo' thich'yu `od l'tha'aoth b'ney 'adam
ki 'im-lir'tson 'Elohim kal-y'mey heyoth'kem `od babasar.

1Pe4:2 so that you no longer should live to the lusts of sons of men,
but for the will of Elohim all the days you are still in the flesh.

‹2› εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον
ἐν σαρκὶ βιῶσαι χρόνον.

2 eis to mēketi anthrōpōn epithymiais
    so as no longer of men in the lust
alla thelēmati theou ton epiloipon en sarki biōsai chronon.
    but in the will of Elohim the remaining in the flesh to live time.

---

3 כי רב לנו עשות כחפץ הגוים בימים הראשנים ימי
לכתנו בדרכי זמה ובתאות כסבאי יין
וזללי בשר ורדפי שכר ותועבות עבדת האלילים׃

ג כִּי רַב לָנוּ עֲשׂוֹת כְּחֵפֶץ הַגּוֹיִם בַּיָּמִים הָרִאשֹׁנִים יְמֵי
לֶכְתֵּנוּ בְּדַרְכֵי זִמָּה וּבְתַאֲוֹת כְּסֹבְאֵי יַיִן
וְזֹלֲלֵי בָשָׂר וְרֹדְפֵי שֵׁכָר וְתוֹעֲבוֹת עֲבֹדַת הָאֱלִילִים׃

3. ki rab lanu `asoth k'chephets hagoyim bayamim hari'shonim y'mey lek'tenu
b'dar'key zimah ub'tha'aoth k'sob'ey yayin w'zolaley basar
w'rod'phey shekar w'tho`aboth `abodath ha'elilim.

1Pe4:3 For we have done much as the desire of the gentiles, in the early days,
our days went by in vain ways, and in the chambers as a wine cellars
and fleshly pleasure and chase wages and have worked abominable idolatries.

‹3› ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν
κατειργάσθαι πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις,
οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις.

3 arketos gar ho parelēlythōs chronos to boulēma tōn ethnōn
For is sufficient the time having gone by in the desires of the gentiles
kateirgasthai peporeumenous en aselgeiais, epithymiais,
to have participated, having proceeded in licentiousness, lusts,
oinophlygiais, kōmois, potois kai athemitois eidōlolatriais.
drunkenness, orgies, drinking parties and unlawful idolatry.

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4 ועל-זאת תמהים המה ומגדפים
כי לא-תרוצו עמהם להיות שטופים בזמה כמוהם:
ד וְעַל־זֹאת תְּמֵהִים הֵמָּה וּמְגַדְּפִים
כִּי לֹא־תָרוּצוּ עִמָּהֶם לִהְיוֹת שְׁטוּפִים בְּזִמָּה כְּמוֹהֶם:
4. w'`al-zo'th t'mehim hemah um'gad'phim
ki lo'-tharutsu `imahem lih'yoth sh'tuphim b'zimah k'mohem.

1Pe4:4 They wonder at this and boast that you do not run with them to be as flush
with lewdness as they are,

‹4› ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν
εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες,
4 en hō̧ xenizontai mē syntrechontōn hymōn
Wherein they think it strange are not running with them you
eis tēn autēn tēs asōtias anachysin blasphēmountes,
into the same flood of dissipation, blaspeming,

---

5 אשר יתנו חשבון לפני העתיד לשפט החיים והמתים:
ה אֲשֶׁר יִתְּנוּ חֶשְׁבּוֹן לִפְנֵי הֶעָתִיד לִשְׁפֹּט הַחַיִּים וְהַמֵּתִים:
5. 'asher yit'nu chesh'bon liph'ney he`athid lish'pot hachayim w'hamethim.

1Pe4:5 who shall give account to Him that is ready to judge the living and the dead.

‹5› οἳ ἀποδώσουσιν λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς.
5 hoi apodōsousin logon tō̧ hetoimōs echonti krinai zōntas kai nekrous.
who shall give an account to the one being ready to judge the living and the dead.

---

6 כי על-כן התבשרו גם-המתים למען ידונו בבשר כבני-אדם
ויחיו ברוח כדרך אלהים:
ו כִּי עַל־כֵּן הִתְבַּשְּׂרוּ גַּם־הַמֵּתִים לְמַעַן יִדּוֹנוּ בַבָּשָׂר כִּבְנֵי־אָדָם
וְיִחְיוּ בָּרוּחַ כְּדֶרֶךְ אֱלֹהִים:
6. ki `al-ken hith'bas'ru gam-hamethim l'ma`an yidonu babasar kib'ney-'adam
w'yich'yu baruach k'dere'k 'Elohim.

1Pe4:6 For for this purpose the good news was preached also to them who are dead,
so that they are judged in the flesh as sons of men, they may live in the Spirit
by the Way of Elohim.

‹6› εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη,
ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.
6 eis touto gar kai nekrois euēggelisthē, hina

To this end for indeed was the good news preached to the dead, that
krithōsi men kata anthrōpous sarki zōsi de kata theon pneumati.
they might be judged indeed as men in the flesh but live as Elohim does in Spirit.

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7 הן קץ הכל קרב לכן היו צנועים וערים להתפלל:

ז הֵן קֵץ הַכֹּל קָרֵב לָכֵן הֱיוּ צְנוּעִים וְעֵרִים לְהִתְפַּלֵּל׃

7. hen qets hakol qareb laken heyu ts'nu`im w'`erim l'hith'palel.

1Pe4:7 See, the end of all things is near. Therefore be sober-minded,
and be attentive in the prayers.

‹7› Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

7 Pantōn de to telos ēggiken.
Of all things now the end has drawn near.
sōphronēsate oun kai nēpsate eis proseuchas;
Be sober-minded therefore and be self-controlled in your prayers;

---

8 וקדם כל-דבר אהבו איש את-אחיו אהבה עזה
כי על-רב פשעים תכסה האהבה:

ח וְקֹדֶם כָּל־דָּבָר אֶהֱבוּ אִישׁ אֶת־אָחִיו אַהֲבָה עַזָּה
כִּי עַל־רֹב פְּשָׁעִים תְּכַסֶּה הָאַהֲבָה׃

**8. w'qodem kal-dabar 'ehebu 'ish 'eth-'achiu 'ahabah `azah
ki `al-rob p'sha`im t'kaseh ha'ahabah.**

1Pe4:8 And above all things, love one another having fervent love,
because love would cover the multitude of sins.

‹8› πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες,
ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

8 pro pantōn tēn eis heautous agapēn ektenē echontes,
before all things among yourselves love fervent having,
hoti agapē kalyptei plēthos hamartiōn.
because love covers a multitude of sins.

---

9 היו מארחים איש את-רעהו בבלי תלנות:

ט הֱיוּ מְאָרְחִים אִישׁ אֶת־רֵעֵהוּ בִּבְלִי תְלֻנּוֹת׃

9. heyu m'arachim 'ish 'eth-re`ehu bib'li th'lunoth.

1Pe4:9 Be hospitable to one another without complaint.

‹9› φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ,

9 philoxenoi eis allēlous aneu goggysmou,
Be hospitable to one another without complaint,

---

10 איש איש כמתן החסד אשר קבל תעזרו איש לרעהו
כסכנים ממנים על-חסדי אלהים הרבים:

י אִישׁ אִישׁ כְּמַתַּן הַחֶסֶד אֲשֶׁר קִבֵּל תַּעַזְרוּ אִישׁ לְרֵעֵהוּ
כְּסֹכְנִים מְמֻנִּים עַל־חַסְדֵי אֱלֹהִים הָרַבִּים׃

10. 'ish 'ish k'matan hachesed 'asher qibel ta`az'ru 'ish l're`ehu k'sok'nim m'munim `al-chas'dey 'Elohim harabbim .

1Pe4:10 As every man has received the gift of grace which serves one to another as appointed stewards of the manifold grace of Elohim.

‹10› ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες
ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.

10 hekastos kathōs elaben charisma eis heautous auto diakonountes

each one according as he received a gift to each other it ministering

hōs kaloi oikonomoi poikilēs charitos theou.

as good stewards of the varied grace of Elohim.

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11 המדבר ידבר אמרי-אל והעזר יעזר מתוך החיל
אשר חננו אלהים למען יכבד אלהים בכל על-ידי
יהושע המשיח אשר לו הכבוד והעז לעולמי עולמים אמן:

יא הַמְדַבֵּר יְדַבֵּר אִמְרֵי־אֵל וְהָעֹזֵר יַעֲזֹר מִתּוֹךְ הַחַיִל
אֲשֶׁר חֲנָנוֹ אֱלֹהִים לְמַעַן יְכֻבַּד אֱלֹהִים בַּכֹּל עַל־יְדֵי
יָהוּשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר לוֹ הַכָּבוֹד וְהָעֹז לְעוֹלְמֵי עוֹלָמִים אָמֵן׃

11. ham'daber y'daber 'im'rey-'El w'ha`ozer ya`azor mito'k hachayil 'asher chanano 'Elohim l'ma`an yikabed 'Elohim bakol `al-y'dey Yahushuà haMashiyach 'asher lo hakabod w'ha`oz l'`ol'mey `olamim 'Amen.

1Pe4:11 If anyone speaks, let him speaks the sayings of El
and if anyone serves, let him serves out of the strength which Elohim supplies,
so that in all things Elohim may be glorified through יהושע the Mashiyach,
who has the glory and the dominion forever and ever. Amen.

‹11› εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός,
ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

11 ei tis lalei, hōs logia theou; ei tis diakonei,

If anyone speaks, as though it were the oracles of Elohim; if anyone ministers,

hōs ex ischuos hēs chorēgei ho theos,

as by strength which supplies Elohim,

hina en pasin doxazētai ho theos dia Iēsou Christou,

that in all things may be glorified Elohim through Yahushua the Anointed One,

hō estin hē doxa kai to kratos eis tous aiōnas tōn aiōnōn, amēn.

to whom is the glory and the dominion into the ages of the ages, Amen.

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12 חביבי בבאכם בתוך כור עני
למען נסתכם אל-נא תתמהו כאלו קרה אתכם מקרה זר:

יב חֲבִיבַי בְּבֹאֲכֶם בְּתוֹךְ כּוּר עֳנִי
לְמַעַן נַסֹּתְכֶם אַל־נָא תִתְמְהוּ כְּאִלּוּ קָרָה אֶתְכֶם מִקְרֶה זָר׃

12. chabibay b'bo'akem b'tho'k kur `ani l'ma`an nasoth'kem 'al-na' thith'mahu k'ilu qarah 'eth'kem miq'reh zar.

1Pe4:12 Beloved ones, as it enters among you the fiery trial as to test you,

please do not wonder as though some strange matter has happened to you,

‹12› Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ
ὡς ξένου ὑμῖν συμβαίνοντος,

12 Agapētoi, mē xenizesthe tę̄ en hymin pyrōsei pros peirasmon hymin ginomenę̄
Beloved, do not be surprised at the among you fiery trial as a test for you coming,
hōs xenou hymin symbainontos,
as a strange thing happening to you,

כי אם-שמחו על-אשר חלק לכם בעינויי המשיח 13
למען גם-תשמחו ותעלצו בהגלות כבודו:

יג כִּי אִם־שִׂמְחוּ עַל־אֲשֶׁר חֵלֶק לָכֶם בְּעִנּוּיֵי הַמָּשִׁיחַ
לְמַעַן גַּם־תִּשְׂמְחוּ וְתַעַלְצוּ בְּהִגָּלוֹת כְּבוֹדוֹ׃

**13. ki 'im-sim'chu `al-'asher cheleq lakem b'`inuyey haMashiyach
l'ma`an gam-tis'm'chu w'tha`al'tsu b'higaloth k'bodo.**

1Pe4:13 but rejoice in what you are partakers of the sufferings of the Mashiyach,
in order that also you may rejoice gladly at the revelation of His glory.

‹13› ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε,
ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

13 alla katho koinōneite tois tou Christou pathēmasin chairete,
but in so far as you share in the suffering of the Anointed One, rejoice,
hina kai en tę̄ apokaluuei tēs doxēs autou charēte agalliōmenoi.
that also in the revelation of His glory you may rejoice, being glad.

אם-יחרפו אתכם למען-שם המשיח אשריכם 14
כי נחה עליכם רוח הכבוד (והגבורה) רוח אלהים
(אצלם מנאף הוא ואצלכם נכבד):

יד אִם־יְחָרְפוּ אֶתְכֶם לְמַעַן־שֵׁם הַמָּשִׁיחַ אַשְׁרֵיכֶם
כִּי נָחָה עֲלֵיכֶם רוּחַ הַכָּבוֹד (וְהַגְּבוּרָה) רוּחַ אֱלֹהִים
(אֶצְלָם מְנֹאָף הוּא וְאֶצְלְכֶם נִכְבָּד)׃

**14. 'im-y'charaphu 'eth'kem l'ma`an-shem haMashiyach 'ash'reykem
ki nachah `aleykem Ruach hakabod (w'hag'burah) Ruach 'Elohim
('ets'lam m'no'aph hu' w'ets'l'kem nik'bad).**

1Pe4:14 If you are reproached for the sake of the Name of the Mashiyach, blessed are you,
for the Spirit of glory and of dignity, the Spirit of Elohim rests on you,
on their part He is blasphemed, but on your part He is gloried.

‹14› εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι,
ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

14 ei oneidizesthe en onomati Christou, makarioi,
If you are reproached in the name of the Anointed One, you are blessed ones,
hoti to tēs doxēs kai to tou theou pneuma eph' hymas anapauetai.
because the Spirit of glory and the of Elohim Spirit upon you rests.

15 כי אל-יענה איש מכם כרצח או כגנב או-כפעל און
או-כנכנס בתחום שאינו שלו:

טו כִּי אַל־יְעֻנֶּה אִישׁ מִכֶּם כְּרֹצֵחַ אוֹ כְגַנָּב אוֹ־כְפֹעֵל אָוֶן
אוֹ־כְנִכְנָס בִּתְחוּם שֶׁאֵינוֹ שֶׁלּוֹ׃

15. **ki 'al-y'`uneh 'ish mikem k'rotseach 'o k'ganab 'o-k'pho`el 'awen**
'o-k'nik'nas bith'chum she'eyno shelo.

1Pe4:15 For do not let any of you suffer as a murderer, or as a thief,
or as an evildoer, or as a meddler in a domain which is not his.

‹15› μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς
ἢ ὡς ἀλλοτριεπίσκοπος·

15 mē gar tis hymōn paschetō hōs phoneus ē kleptēs ē kakopoios
Not for any of you let suffer as a murderer or a thief or an evildoer

ē hōs allotriepiskopos;
or as a meddler;

---

16 וכי-יענה כאחד המשיחיים אל-יבוש
כי אם-יודה לאלהים על-הדבר הזה:

טז וְכִי־יְעֻנֶּה כְּאַחַד הַמְּשִׁיחִיִּים אַל־יֵבוֹשׁ
כִּי אִם־יוֹדֶה לֵאלֹהִים עַל־הַדָּבָר הַזֶּה׃

16. **w'ki-y'`uneh k'achad haM'shichiyim 'al-yebosh**
ki 'im-yodeh l'Elohim `al-hadabar hazeh.

1Pe4:16 but if the one suffers as one of the Mashiyachiyim (Anointed ones),
let him not be ashamed, but let him thank Elohim for this matter.

‹16› εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

16 ei de hōs Christianos, mē aischynesthō,
but if as an Anointed one, let him not be ashamed,

doxazetō de ton theon en tō̧ onomati toutō̧.
but let him glorify Elohim in this name.

---

17 כי עת החל המשפט מבית אלהים ואם-ממנו
ראשנה מה-תהיה אחרית הממרים את-בשורת אלהים:

יז כִּי עֵת הָחֵל הַמִּשְׁפָּט מִבֵּית אֱלֹהִים וְאִם־מִמֶּנּוּ
רִאשֹׁנָה מַה־תִּהְיֶה אַחֲרִית הַמַּמְרִים אֶת־בְּשׂוֹרַת אֱלֹהִים׃

17. **ki `eth hachel hamish'pat mibeyth 'Elohim**
w'im-mimenu ri'shonah mah-tih'yeh 'acharith hamam'rim 'eth-b'sorath 'Elohim.

1Pe4:17 For it is the time for the judgment to begin from the House of Elohim.
and if it begins first with us, what shall be the end of the disobedients
of the good news of Elohim?

‹17› ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·
εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

17 hoti [ho] kairos tou arxasthai to krima apo tou oikou tou theou;

because the time has come to begin the judgment from the house of Elohim;

ei de prōton aph' hēmōn,

and if firstly from us,

ti to telos tōn apeithountōn tǭ tou theou euaggeliǭ?

what shall be the end of the ones disobeying the good news of Elohim?

---

18 הן צדיק כמעט לא יושע אף כי-רשע וחוטא:

יח הֵן צַדִּיק כִּמְעַט לֹא יִוָּשֵׁעַ אַף כִּי־רָשָׁע וְחוֹטֵא:

18. hen tsadiq kim'`at lo' yiuashe`a 'aph ki-rasha` w'chote'.

1Pe4:18 And if the righteous is almost not be saved,
although shall the wicked one and the sinner appear?

‹18› καὶ εἰ ὁ δίκαιος μόλις σῴζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

18 kai ei ho dikaios molis sǭzetai,

And if the righteous man with difficulty is saved,

ho asebēs kai hamartōlos pou phaneitai?

the unrighteous and sinner where shall appear?

---

19 לכן גם-המענים כרצון אלהים יפקידו
את-נפשתיהם ביד אלהים הבורא הנאמן ויוסיפו לעשות הטוב:

יט לָכֵן גַּם־הַמְעֻנִּים כִּרְצוֹן אֱלֹהִים יַפְקִידוּ
אֶת־נַפְשֹׁתֵיהֶם בְּיַד אֱלֹהִים הַבֹּרֵא הַנֶּאֱמָן וְיוֹסִיפוּ לַעֲשׂוֹת הַטּוֹב:

19. laken gam-ham'`unim kir'tson 'Elohim yaph'qidu 'eth-naph'shotheyhem b'yad 'Elohim habore' hane'eman w'yosiphu la`asoth hatob.

1Pe4:19 Therefore, let them also that suffer according to the will of Elohim shall commit their souls to the hand of Elohim the faithful Creator and continues to do good.

‹19› ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιΐᾳ.

19 hōste kai hoi paschontes kata to thelēma tou theou

Therefore indeed the ones suffering according to the will Elohim,

pistǭ ktistę paratithesthōsan tas psychas autōn en agathopoiią.

to a trustworthy Creator let them commit their souls in doing good.

Chapter 5

1Pet5:1 את-הזקנים אשר בקרבכם אזהיר אני הזקן עמיתם
ועד ענויי המשיח וגם-חבר לכבוד העתיד להגלות:

א אֶת־הַזְּקֵנִים אֲשֶׁר בְּקִרְבְּכֶם אַזְהִיר אֲנִי הַזָּקֵן עֲמִיתָם
וְעֵד עִנּוּיֵי הַמָּשִׁיחַ וְגַם־חָבֵר לַכָּבוֹד הֶעָתִיד לְהִגָּלוֹת:

1. 'eth-haz'qenim 'asher b'qir'b'kem 'az'hir 'ani hazaqen `amitham w'`ed `inuyey haMashiyach w'gam-chaber lakabod he`athid l'higaloth.

1Pe5:1 The elders who are among you I exhort, who am also a fellow elder, and a witness of the sufferings of the Mashiyach, and a partaker also of the glory is about to be revealed:

‹5:1› Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν

τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

1 Presbyterous oun en hymin parakalō ho sympresbyteros
Therefore elders among you I encourage, the co-elder
kai martys tōn tou Christou pathēmatōn,
and witness of the sufferings of the Anointed One
ho kai tēs mellousēs apokalyptesthai doxēs koinōnos;
the also of the about to be revealed glory partaker;

רעו את-עדר האלהים אשר תחת ידכם 2
והשגיחו עליהם לא באנס כי אם-בנדבה
(כרצון אלהים) ולא עקב בצע רע כי אם-בנפש חפצה:

ב רְעוּ אֶת־עֵדֶר הָאֱלֹהִים אֲשֶׁר תַּחַת יֶדְכֶם
וְהַשְׁגִּיחוּ עֲלֵיהֶם לֹא בְאֹנֶס כִּי אִם־בִּנְדָבָה
(כִּרְצוֹן אֱלֹהִים) וְלֹא עֵקֶב בֶּצַע רָע כִּי אִם־בְּנֶפֶשׁ חֲפֵצָה:

2. r'`u 'eth-`eder ha'Elohim 'asher tachath yed'kem w'hash'gichu `aleyhem lo' b'ones ki 'im-bin'dabah (kir'tson 'Elohim) w'lo' `eqeb betsa` ra` ki 'im-b'nephesh chaphetsah.

1Pe5:2 Shepherd the flock of the Elohim which is under your hand and watch over them,
not by complusion, but willingly, according to the will of Elohim,
and not because of evil greed but of a desire of soul,

<2> ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἑκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

2 poimanate to en hymin poimnion tou theou
Shepherd the among you flock of the Elohim,
[episkopountes] mē anagkastōs alla hekousiōs
serving overseers not by complusion but willingly
kata theon, mēde aischrokerdōs alla prothymōs,
according to Elohim, not from fondness for dishonest gain but eagerly,

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אף-לא כרודנים בנחלת יהוה כי אם-להיות מופת לצאן: 3

ג אַף־לֹא כְּרוֹדָנִים בְּנַחֲלַת יְהוָה כִּי אִם־לִהְיוֹת מוֹפֵת לַצֹּאן:

3. 'aph-lo' k'rodanim b'nachalath Yahúwah ki 'im-lih'yoth mopheth latso'n.

1Pe5:3 not at all as holding it over the inheritance of יהוה,
but being examples to the flock.

<3> μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

3 mēd' hōs katakyrieuontes tōn klērōn
not as lording it over the ones allotted to your care
alla typoi ginomenoi tou poimniou;
but being examples of the flock;

ובהופעת שר הרעים תשאו עטרת הכבוד אשר לא תבל: 4

ד וּבְהוֹפָעַת שַׂר הָרֹעִים תִּשְׂאוּ עֲטֶרֶת הַכָּבוֹד אֲשֶׁר לֹא תִבֹּל:

4. ub'hopha`ath sar haro`im tis'u `atereth hakabod 'asher lo' thibol.

1Pe5:4 And when the Chief Shepherd shall appear,
you shall receive the crown of glory that fades not away.

‹4› καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε
τὸν ἀμαράντινον τῆς δόξης στέφανον.

4 kai phanerōthentos tou archipoimenos
and having been revealed after the chief shepherd,
komieisthe ton amarantinon tēs doxēs stephanon.
you shall receive the unfading crown of glory.

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5 וכן גם-אתם הנערים הכנעו לפני הזקנים
וחגרו כלכם שפלות רוח בהכנע איש לרעהו
כי אלהים ללצים יליץ ולענוים יתן-חן:

ה וְכֵן גַּם־אַתֶּם הַנְּעָרִים הִכָּנְעוּ לִפְנֵי הַזְּקֵנִים
וְחִגְרוּ כֻלְּכֶם שִׁפְלוּת רוּחַ בְּהִכָּנֵעַ אִישׁ לְרֵעֵהוּ
כִּי אֱלֹהִים לַלֵּצִים יָלִיץ וְלַעֲנָוִים יִתֶּן־חֵן׃

5. w'ken gam-'atem han'`arim hikan'`u liph'ney haz'qenim w'chig'ru kul'kem
shiph'luth ruach b'hikane`a 'ish l're`ehu ki 'Elohim laletsim yalits
w'la`anawim yiten-chen.

1Pe5:5 Likewise, you, too, younger ones, be subject before the elders.
And gird all of you with the spirit of humility in submitting to one another,
for Elohim resists the proud, but gives grace to the humble.

‹5› Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις·
πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι
[Ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

5 Homoiōs, neōteroi, hypotagēte presbyterois;
Likewise, younger men, be submissive to elders;
pantes de allēlois tēn tapeinophrosynēn egkombōsasthe,
and all toward one another humility clothe youselves with,
hoti [Ho] theos hyperēphanois antitassetai, tapeinois de didōsin charin.
because Elohim opposes proud men, but to humble men He gave grace.

---

6 השפילו נפשכם תחת יד-אלהים החזקה
למען ירומם אתכם בעתו:

ו הַשְׁפִּילוּ נַפְשְׁכֶם תַּחַת יַד־אֱלֹהִים הַחֲזָקָה
לְמַעַן יְרוֹמֵם אֶתְכֶם בְּעִתּוֹ׃

6. hash'pilu naph'sh'kem tachath yad-'Elohim hachazaqah
l'ma`an y'romem 'eth'kem b'`ito.

1Pe5:6 Humble your soul under the mighty hand of Elohim,
so that He may exalt you in due time,

‹6› Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

6 Tapeinōthēte oun hypo tēn krataian cheira tou theou,
Be humbled therefore under the mighty hand of Elohim,

hina hymas huyōsę en kairǫ,

that you may be exalted in due time,

---

7 השליכו עליו כל-יהבכם כי הוא ידאג לכם:

ז הַשְׁלִיכוּ עָלָיו כָּל־יְהָבְכֶם כִּי הוּא יִדְאַג לָכֶם׃

7. hash'liku `alayu kal-y'hab'kem ki hu' yid'ag lakem.

1Pe5:7 casting all your anxiety on Him, for He cares for you.

‹7› πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

7 pasan tēn merimnan hymōn epiripsantes ep' auton,

all your anxiety having cast upon Him,

hoti autǭ melei peri hymōn.

because it matters to Him concerning you.

---

8 התעוררו שקדו כי יריבכם השטן מתהלך כאריה שאג
ומבקש את אשר יבלע:

ח הִתְעוֹרֲרוּ שִׁקְדוּ כִּי יְרִיבְכֶם הַשָּׂטָן מִתְהַלֵּךְ כְּאַרְיֵה שֹׁאֵג
וּמְבַקֵּשׁ אֵת אֲשֶׁר יְבַלֵּעַ׃

8. hith'`oraru sh'qodu ki y'rib'kem hasatan mith'hale'k k'ar'yeh sho'eg
um'baqesh 'eth 'asher y'bale`a.

1Pe5:8 Be sober, watch, because your adversary the satan walks about like a roaring lion, seeking whom he may devour.

‹8› Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος
ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν·

8 Nēpsate, grēgorēsate. ho antidikos hymōn diabolos

Be sober, watch. Your adversary, the devil,

hōs leōn ōruomenos peripatei zētōn [tina] katapiein;

as a lion roaring walks around seeking whom to devour;

---

9 ועמדתם נגדו חזקים באמונה
ודעו כי-ענוים כאלה באו גם-על-אחיכם אשר בעולם:

ט וַעֲמַדְתֶּם נֶגְדּוֹ חֲזָקִים בָּאֱמוּנָה
וּדְעוּ כִּי־עִנּוּיִם כָּאֵלֶּה בָּאוּ גַּם־עַל־אֲחֵיכֶם אֲשֶׁר בָּעוֹלָם׃

9. wa`amad'tem neg'do chazaqim ba'emunah
ud'`u ki-`inuyim ka'eleh ba'u gam-`al-'acheykem 'asher ba`olam.

1Pe5:9 And you stand strong against him in the faith, knowing that such sufferings have come also for your brothers who are in the world.

‹9› ᾧ ἀντίστητε στερεοὶ τῇ πίστει
εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

9 hǭ antistēte stereoi tę pistei,

whom oppose firm in the faith,

eidotes ta auta tōn pathēmatōn tę en [tǭ] kosmǭ hymōn adelphotēti epiteleisthai.

knowing the same sufferings in the world your brotherhood to be laid upon.

10 ואלהי כל-החסד אשר קרא אתכם לכבודו הנצחי
במשיח יהושע אחרי ענותכם מעט הוא ישלים אתכם
ויחזק ויגבר ויסד:

י וֵאלֹהֵי כָל־הַחֶסֶד אֲשֶׁר קָרָא אֶתְכֶם לִכְבוֹדוֹ הַנִּצְחִי
בַּמָּשִׁיחַ יָהוּשֻׁעַ אַחֲרֵי עֱנוּתְכֶם מְעַט הוּא יַשְׁלִים אֶתְכֶם
וִיחַזֵּק וִיגַבֵּר וִייַסֵּד׃

10. w'Elohey kal-hachesed 'asher qara' 'eth'kem lik'bodo hanits'chi baMashiyach Yahushuà 'acharey `unoth'kem m'`at hu' yash'lim 'eth'kem wichazeq wigaber wiased.

1Pe5:10 And the El of all grace, who have called us to His everlasting glory by the Mashiyach יהושע, after that you have suffered a while, Himself perfect, establish, strengthen and settle you.

<10> Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ],
ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

10 Ho de theos pasēs charitos, ho kalesas hymas eis tēn aiōnion autou doxan

Now the El of all grace, the One having called you into His eternal glory

en Christō̧ [ẖIēsou], oligon pathontas

in the Anointed One Yahushua, a little while after having suffered,

autos katartisei, stērixei, sthenōsei, themeliōsei.

He Himself shall restore, confirm, strengthen, and establish you.

---

11 לו הכבוד והעז לעולמי עולמים אמן:

יא לוֹ הַכָּבוֹד וְהָעֹז לְעוֹלְמֵי עוֹלָמִים אָמֵן׃

11. lo hakabod w'ha`oz l'`ol'mey `olamim 'Amen.

1Pe5:11 To Him be the glory and the dominion forever and ever. Amen.

<11> αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

11 autō̧ to kratos eis tous aiōnas, amēn.

To Him is the dominion into the ages, Amen.

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12 ביד סלונוס האח הנאמן
כי כן אחשב כתבתי אליכם בדברים מעטים להזהיר אתכם
ולהעיד כי חסד האלהים הזה אשר עמדתם בו אמת הוא:

יב בְּיַד סִלְוָנוֹס הָאָח הַנֶּאֱמָן
כִּי כֵן אֶחֱשֹׁב כָּתַבְתִּי אֲלֵיכֶם בִּדְבָרִים מְעַטִּים לְהַזְהִיר אֶתְכֶם
וּלְהָעִיד כִּי חֶסֶד הָאֱלֹהִים הַזֶּה אֲשֶׁר עֲמַדְתֶּם בּוֹ אֱמֶת הוּא׃

12. b'yad Sil'wanos ha'ach hane'eman ki ken 'echeshob kathab'ti 'aleykem bid'barim m'`atim l'haz'hir 'eth'kem ul'ha`id ki chesed ha'Elohim hazeh 'asher `amad'tem bo 'emeth hu'.

1Pe5:12 In the hands of Silwanos, a faithful brother, as I consider, I have written to you in a few things to encourage you and to testify that this is the true grace of the Elohim in which it stands for you.

‹12› Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι,
δι’ ὀλίγων ἔγραψα παρακαλῶν
καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στῆτε.

12 Dia Silouanou hymin tou pistou adelphou, hōs logizomai,
Through Silvanus to you the faithful brothers, as consider,
di’ oligōn egrapsa parakalōn
briefly I wrote encouraging you
kai epimartyrōn tautēn einai alēthē charin tou theou eis hēn stēte.
and testifying this to be the true grace of the Elohim in which you stand.

---

13 קהלתכם אשר בבבל הנבחרה אתכם
ומרקוס בני שאלים לשלומכם:

יג קְהִלַּתְכֶם אֲשֶׁר בְּבָבֶל הַנִּבְחָרָה אִתְּכֶם
וּמַרְקוֹס בְּנִי שֹׁאֲלִים לִשְׁלוֹמְכֶם:

**13. q’hilat’kem ‘asher b’Babel hanib’charah ‘it’kem
uMar’qos b’ni sho’alim lish’lom’kem.**

1Pe5:13 The assembly that is in Babel, has chosen with you,
and my son Marqos ask for your peace.

‹13› Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μᾶρκος ὁ υἱός μου.

13 Aspazetai hymas hē en Babylōni syneklektē kai Markos ho huios mou.
Greets you she in Babylon a co-chosen one, also Mark my son.

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14 שאלו איש את-רעהו לשלום בנשיקת אהבה שלום
לכם כלכם אשר במשיח יהושע אמן:

יד שַׁאֲלוּ אִישׁ אֶת־רֵעֵהוּ לְשָׁלוֹם בִּנְשִׁיקַת אַהֲבָה שָׁלוֹם
לָכֶם כֻּלְּכֶם אֲשֶׁר בַּמָּשִׁיחַ יָהוּשֻׁעַ אָמֵן:

**14. sha’alu ‘ish ‘eth-re`ehu l’shalom bin’shiqath ‘ahabah shalom lakem kul’kem
‘asher baMashiyach Yahushuà ‘Amen.**

1Pe5:14 Ask one another for a peace with a kiss of love.
Peace be to you all of them who are in the Mashiyach.

‹14› ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

14 aspasasthe allēlous en philēmati agapēs.
Greet one another with a kiss of love.
eirēnē hymin pasin tois en Christō̧.
Peace to you all, the ones in the Anointed One.

Sepher Bet Kepha (2 Petros/Peter)

Chapter 1

2Pet1:1 שמעון פטרוס עבד ישוע המשיח ושליחו
אל-אשר קבלו אמונה יקרה כמונו בצדקת אלהינו
ומושיענו ישוע המשיח:

א שִׁמְעוֹן פֶּטְרוֹס עֶבֶד יָהוּשֻׁעַ הַמָּשִׁיחַ וּשְׁלִיחוֹ
אֶל־אֲשֶׁר קִבְּלוּ אֱמוּנָה יְקָרָה כְּשֶׁלָּנוּ בְּצִדְקַת אֱלֹהֵינוּ
וּמוֹשִׁיעֵנוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

1. Shim'`on Pet'ros `ebed Yahushuà haMashiyach ush'licho 'el-'asher qib'lu 'emunah y'qarah k'shelanu b'tsid'qath 'Eloheynu umoshi`enu Yahushuà haMashiyach.

2Pe1:1 Shimeon Petros (Kepha), a servant of יהושע the Mashiyach and His apostle,
to them that have obtained the precious faith as that is to us,
by the righteousness of our El and our Savior, יהושע the Mashiyach:

‹1:1› Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,

1 Symeōn Petros doulos kai apostolos Iēsou Christou

Simon Peter a servant and apostle of Yahushua the Anointed One

tois isotimon hēmin lachousin pistin

to the ones equally precious with us having obtained faith

en dikaiosynę̄ tou theou hēmōn kai sōtēros Iēsou Christou,

in the righteousness of our El and Savior, Yahushua the Anointed One,

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2 חסד ושלום יהיו לכם למכביר בדעת האלהים
ויהושע אדנינו:

ב חֶסֶד וְשָׁלוֹם יִהְיוּ לָכֶם לְמַכְבִּיר בְּדַעַת הָאֱלֹהִים
וְיָהוּשֻׁעַ אֲדֹנֵינוּ׃

2. chesed w'shalom yih'yu lakem l'mak'bir b'da`ath ha'Elohim w'Yahushuà 'Adoneynu.

2Pe1:2 Grace and peace be increased to you in the knowledge of the Elohim
and of יהושע our Adon,

‹2› χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ
καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

2 charis hymin kai eirēnē plēthyntheiē en epignōsei tou theou

grace to you and peace may they be multiplied by the knowledge of the Elohim

kai Iēsou tou kyriou hēmōn.

and Yahushua our Master.

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3 באשר גבורתו האלהית נתנה לנו את כל-צרכינו לחיים
ולחסידות על-ידי דעת הקורא אתנו בכבודו וחילו:

ג בַּאֲשֶׁר גְּבוּרָתוֹ הָאֱלֹהִית נָתְנָה לָנוּ אֵת כָּל־צָרְכֵינוּ לַחַיִּים
וְלַחֲסִידוּת עַל־יְדֵי דַעַת הַקּוֹרֵא אֹתָנוּ בִּכְבוֹדוֹ וְחֵילוֹ׃

3. ba'asher g'buratho ha'elohith nath'nah lanu 'eth kal-tsar'keynu lachayim w'lachasiduth `al-y'dey da`ath haqore' 'othanu bik'bodo w'cheylo.

2Pe1:3 as His divine power has given to us all things that pertain to life and to holiness,
through the knowledge of Him that called us by His glory and His excellence,

‹3› Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,

3 Hōs panta hēmin tēs theias dynameōs autou ta pros zōēn

As all things to us by the divine power of Him for life

kai eusebeian dedōrēmenēs dia tēs epignōseōs

and reverence having been given through the knowledge

tou kalesantos hēmas idią doxę kai aretę,

of the One having called us to His own glory and virtue,

אשר בהם נתן-לנו הבטחות גדלות מאד ויקרות 4
למען תקחו על-ידן חלק בטבע אלהים להמלט
מכליון התאוה אשר בעולם:

ד אֲשֶׁר בָּהֶם נָתַן־לָנוּ הַבְטָחוֹת גְּדֹלוֹת מְאֹד וִיקָרוֹת
לְמַעַן תִּקְחוּ עַל־יָדָן חֵלֶק בְּטֶבַע אֱלֹהִים לְהִמָּלֵט
מִכִּלְיוֹן הַתַּאֲוָה אֲשֶׁר בָּעוֹלָם׃

4. 'asher bahem nathan-lanu hab'tachoth g'doloth m'od wiqaroth l'ma`an tiq'chu `al-yadan cheleq b'teba` 'Elohim l'himalet mikil'yon hata'awah 'asher ba`olam.

2Pe1:4 by which He gave us exceeding great and precious promises
so that through these you might be partakers in the nature of Elohim
to escape the corruption that is in the world by lust.

‹4› δι’ ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων
γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

4 di' hōn ta timia kai megista hēmin epaggelmata dedōrētai,

through which things the precious and great to us promises He has given,

hina dia toutōn genēsthe theias koinōnoi physeōs apophygontes

that through these you may become of the divine sharers nature, having escaped

tēs en tō̜ kosmō̜ en epithymią phthoras.

the in the world by lust corruption.

בעבור זאת שקדו להוסיף על-אמונתכם את-מעשה הצדקה 5
ועל מעשה הצדקה את-הדעת:

ה בַּעֲבוּר זֹאת שִׁקְדוּ לְהוֹסִיף עַל־אֱמוּנַתְכֶם אֶת־מַעֲשֵׂה הַצְּדָקָה
וְעַל מַעֲשֵׂה הַצְּדָקָה אֶת־הַדָּעַת׃

5. ba`abur zo'th shiq'du l'hosiph `al-'emunath'kem 'eth-ma`aseh hats'daqah w'`al ma`aseh hats'daqah 'eth-hada`ath.

2Pe1:5 For this reason be diligent to add to your faith the act of the uprightness,
and to the act of upright knowledge,

‹5› καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε
ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

5 kai auto touto de spoudēn pasan pareisenegkantes epichorēgēsate

Also for this very reason diligence all having applied supply

en tę pistei hymōn tēn aretēn, en de tę aretę tēn gnōsin,

in your faith virtue, and in the virtue knowledge,

ועל-הדעת את-הפרישות ועל-הפרישות את-הסבלנות 6

ועל-הסבלנות את-החסידות:

ו וְעַל־הַדַּעַת אֶת־הַפְּרִישׁוּת וְעַל־הַפְּרִישׁוּת אֶת־הַסַּבְלָנוּת
וְעַל־הַסַּבְלָנוּת אֶת־הַחֲסִידוּת׃

6. w'`al-hada`ath 'eth-hap'rishuth w'`al-hap'rishuth 'eth-hasab'lanuth w'`al-hasab'lanuth 'eth-hachasiduth.

2Pe1:6 and to knowledge self-control, and to self-control endurance, and to endurance, reverence,

<6> ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

6 en de tę gnōsei tēn egkrateian, en de tę egkrateią tēn hypomonēn,
and in the knowledge self-control, and in the self-control endurance,
en de tę hypomonę tēn eusebeian,
and in the endurance reverence,

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7 ועל-החסידות את-האחוה ועל-האחוה את-האהבה:

ז וְעַל־הַחֲסִידוּת אֶת־הָאַחֲוָה וְעַל־הָאַחֲוָה אֶת־הָאַהֲבָה׃

7. w'`al-hachasiduth 'eth-ha'achawah w'`al-ha'achawah 'eth-ha'ahabah.

2Pe1:7 and to reverence, brotherly affection, and to brotherly affection, love.

<7> ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

7 en de tę eusebeią tēn philadelphian, en de tę philadelphią tēn agapēn.
and in the reverence brotherly love, and in the brotherly love love.

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8 כי אם-אלה ימצאו וירבו בכם לא-יתנו אתכם להיות
מתעצלים ובטלים מעשות פרי לדעת אדנינו יהושע המשיח:

ח כִּי אִם־אֵלֶּה יִמָּצְאוּ וְיִרְבּוּ בָּכֶם לֹא־יִתְּנוּ אֶתְכֶם לִהְיוֹת
מִתְעַצְּלִים וּבְטֵלִים מֵעֲשׂוֹת פְּרִי לְדַעַת אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ׃

8. ki 'im-'eleh yimats'u w'yir'bu bakem lo'-yit'nu 'eth'kem lih'yoth mith'`ats'lim ub'telim me`asoth p'ri l'da`ath 'Adoneynu Yahushuà haMashiyach.

2Pe1:8 For if these things are found, and abound in you, they shall not make you to be lazy and worthless from the act of fruit in the knowledge of our Adon יהושע the Mashiyach.

<8> ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

8 tauta gar hymin hyparchonta kai pleonazonta ouk argous oude akarpous
For these things being in you and abounding not unproductive nor unfruitful
kathistēsin eis tēn tou kyriou hēmōn Iēsou Christou epignōsin;
makes you in the of our Master Yahushua the Anointed One knowledge;

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9 כי האיש אשר אין-אלה לו עור הוא רפה עינים
ושכח את-טהרתו מחטאתיו הראשנות:

ט כִּי הָאִישׁ אֲשֶׁר אֵין־אֵלֶּה לוֹ עִוֵּר הוּא רְפֵה עֵינַיִם
וְשָׁכַח אֶת־טָהֳרָתוֹ מֵחַטֹּאתָיו הָרִאשֹׁנוֹת׃

9. ki ha'ish 'asher 'eyn-'eleh lo `iuer hu' r'pheh `eynayim
w'shakeach 'eth-taharatho mechato'thayu hari'shonoth.

2Pe1:9 for the man, with whom these are not present, is blind or he let go his eyes,
and have forgotten that he was purged from his old sins.

‹9› ᾧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων,
λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.
9 hō gar mē parestin tauta, typhlos estin myōpazōn,
for with whom are not present these things, he is blind, being shortsighted,
lēthēn labōn tou katharismou tōn palai autou hamartiōn.
having forgotten the cleansing of his past sins.

---

10 לכן אחי הוסיפו ושקדו לחזק את־קריאתכם
ובחירתכם (במעשים טובים) כי אם כן תעשו לא תכשלו:
י לָכֵן אַחַי הוֹסִיפוּ וְשִׁקְדוּ לְחַזֵּק אֶת־קְרִיאַתְכֶם
וּבְחִירַתְכֶם (בְּמַעֲשִׂים טוֹבִים) כִּי אִם כֵּן תַּעֲשׂוּ לֹא תִכָּשֵׁלוּ:
10. laken 'achay hosiphu w'shiq'du l'chazeq 'eth-q'ri'ath'kem
ub'chirath'kem (b'ma`asim tobim) ki 'im ken ta`aso lo' thikashelu.

2Pe1:10 Therefore, my brother, be more diligence to make firm your calling
and your choice of good deeds, for if you do these things, you shall never fail,

‹10› διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν
καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.
10 dio mallon, adelphoi, spoudasate bebaian hymōn tēn klēsin
Therefore rather, brothers, be diligent sure your calling
kai eklogēn poieisthai; tauta gar poiountes ou mē ptaisēte pote.
an election to make; for these things doing never once shall you stumble.

---

11 כי־כן יפתח לפניכם לרוחה מבוא מלכות עולם
אשר לאדנינו ומושיענו יהושע המשיח:
יא כִּי־כֵן יִפָּתַח לִפְנֵיכֶם לָרְוָחָה מְבוֹא מַלְכוּת עוֹלָם
אֲשֶׁר לַאֲדֹנֵינוּ וּמוֹשִׁיעֵנוּ יָהוּשֻׁעַ הַמָּשִׁיחַ:
11. ki-ken yipathach liph'neykem lar'wachah m'bo' mal'kuth `olam
'asher la'Adoneynu umoshi`enu Yahushuà haMashiyach.

2Pe1:11 for thus it shall be richly supplied in the presence of you with an entrance into
the everlasting kingdom which is of our Adon and our Savior יהושע the Mashiyach.

‹11› οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος
εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
11 houtōs gar plousiōs epichorēgēthēsetai hymin hē eisodos
For so richly shall be provided for you the entrance
eis tēn aiōnion basileian tou kyriou hēmōn kai sōtēros Iēsou Christou.
into the eternal Kingdom of our Master and Savior, Yahushua the Anointed One.

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12 על־כן לא אחדל להזכירכם על־אלה בכל־עת
אף־כי ידעתם את־אמתנו זו והתכוננתם בה:

יב עַל־כֵּן לֹא אֶחְדַּל לְהַזְכִּירְכֶם עַל־אֵלֶּה בְּכָל־עֵת
אַף־כִּי יְדַעְתֶּם אֶת־אֲמִתֵּנוּ זוּ וְהִתְכּוֹנַנְתֶּם בָּהּ׃

12. `al-ken lo' 'ech'dal l'haz'kir'kem `al-'eleh b'kal-`eth
'aph-ki y'da`'tem 'eth-'amitenu zu w'hith'konan'tem bah.

2Pe1:12 Therefore, I shall not forget to mention of these things at all times,
even though you know them, and have verified this and have prepared for it.

‹12› Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνῄσκειν περὶ τούτων καίπερ εἰδότας
καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

12 Dio mellēsō aei hymas hypomimnęskein peri toutōn
Therefore I shall intend always to remind you concerning these things
kaiper eidotas kai estērigmenous en tę parousę alētheią.
even though knowing them and having been established in the present truth.

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13 𐤅𐤍𐤊𐤅𐤍 𐤁𐤏𐤉𐤍𐤉 𐤋𐤄𐤆𐤊𐤉𐤓
𐤅𐤋𐤄𐤏𐤉𐤓 𐤀𐤕𐤊𐤌 𐤊𐤋-𐤉𐤌𐤉 𐤄𐤉𐤅𐤕𐤉 𐤁𐤌𐤔𐤊𐤍 𐤄𐤆𐤄:

יג וְנָכוֹן בְּעֵינַי לְהַזְכִּיר
וּלְהָעִיר אֶתְכֶם כָּל־יְמֵי הֱיוֹתִי בַּמִּשְׁכָּן הַזֶּה׃

13. w'nakon b'`eynay l'haz'kir ul'ha`ir 'eth'kem kal-y'mey heyothi bamish'kan hazeh.

2Pe1:13 But it is right for my eyes to remind and to awaken you all my days being
in this tabernacle,

‹13› δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι,
διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

13 dikaion de hēgoumai, eph' hoson eimi en toutǫ tǫ skēnōmati,
Right but I consider it, as long as I am in this tabernacle,
diegeirein hymas en hypomnēsei,
to arouse you with a remainder,

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14 𐤌𐤃𐤏𐤕𐤉 𐤊𐤉 𐤌𐤄𐤓 𐤉𐤏𐤕𐤒 𐤌𐤔𐤊𐤍𐤉
𐤅𐤊𐤍 𐤂𐤋𐤄-𐤋𐤉 𐤀𐤃𐤍𐤉𐤍𐤅 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇:

יד מִדַּעְתִּי כִּי מַהֵר יֵעָתֵק מִשְׁכָּנִי
וְכֵן גִּלָּה־לִי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

14. mida`'ti ki maher ye`'taq mish'kani
w'ken gilah-li 'Adoneynu Yahushuà haMashiyach.

2Pe1:14 my knowledge is that the putting off of my tabernacle is soon,
even as our Adon 𐤉𐤄𐤅𐤔𐤏 the Mashiyach has clear to me.

‹14› εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς
καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι,

14 eidōs hoti tachinē estin hē apothesis tou skēnōmatos mou
knowing that soon is the putting off of my tabernacle
kathōs kai ho kyrios hēmōn Iēsous Christos edēlōsen moi,
as even our Master, Yahushua the Anointed One, made clear to me;

15 ואשקד להיות לכם תמיד
זכרון הדברים האלה גם-אחרי פטירתי:

טו וְאֶשְׁקֹד לִהְיוֹת לָכֶם תָּמִיד
זִכְרוֹן הַדְּבָרִים הָאֵלֶּה גַּם־אַחֲרֵי פְּטִירָתִי׃

15. w'esh'qod lih'yoth lakem tamid zik'ron had'barim ha'eleh gam-'acharey ph'tirathi.

2Pe1:15 And I am eager that, even after my departure,
you always have a reminder of these things.

‹15› σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς
μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

15 spoudasō de kai hekastote echein hymas
And I am eager also always to have you
meta tēn emēn exodon tēn toutōn mnēmēn poieisthai.
after my exodus the of these things memory to cause.

---

16 כי לא הלכנו אחרי הגדות מחכמות
בהודיענו אתכם גבורת אדנינו יהושע המשיח
ובאו כי עינינו היו הראות את-גדלתו:

טז כִּי לֹא הָלַכְנוּ אַחֲרֵי הַגָּדוֹת מְחֻכָּמוֹת
בְּהוֹדִיעֵנוּ אֶתְכֶם גְּבוּרַת אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
וּבֹאוֹ כִּי עֵינֵינוּ הָיוּ הָרֹאוֹת אֶת־גְּדֻלָּתוֹ׃

16. ki lo' halak'nu 'acharey hagadoth m'chukamoth b'hodi`enu 'eth'kem g'burath 'Adoneynu Yahushuà haMashiyach ubo'o ki `eyneynu hayu haro'oth 'eth-g'dulatho.

2Pe1:16 For we have not followed after cleverly devised fables, when we made known
to you the power and the coming of our Adon יהושע the Mashiyach,
but our eyes were the witnesses of His majesty.

‹16› Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν
ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν
ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

16 Ou gar sesophismenois mythois exakolouthēsantes
For not having been cleverly crafted fables having followed,
egnōrisamen hymin tēn tou kyriou hēmōn Iēsou Christou
we made known to you the of our Master Yahushua the Anointed One
dynamin kai parousian all' epoptai genēthentes tēs ekeinou megaleiotētos.
power and coming but having been eyewitnesses of that one's majesty.

---

17 כי נשא יקר וכבוד מאת אלהים האב כבא אליו קול
מלפני הדרת כבודו לאמר זה בני ידידי רצתה נפשי בו:

יז כִּי נָשָׂא יְקָר וְכָבוֹד מֵאֵת אֱלֹהִים הָאָב כְּבֹא אֵלָיו קוֹל
מִלִּפְנֵי הַדְרַת כְּבוֹדוֹ לֵאמֹר זֶה בְּנִי יְדִידִי רָצְתָה נַפְשִׁי בּוֹ׃

17. ki nasa' y'qar w'kabod me'eth 'Elohim ha'Ab k'bo' 'elayu qol miliph'ney had'rath k'bodo le'mor zeh b'ni y'didi rats'thah naph'shi bo.

2Pe1:17 For He received honor and glory from Elohim the Father, when a voice came
to Him from the presence of His majestic glory, saying,
This is my beloved Son, in whom My soul am well-pleased,

‹17› λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν
καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης,
Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα,

17 labōn gar para theou patros timēn kai doxan
For having received from Elohim the Father honor and glory,
phōnēs enechtheisēs autō̢ toiasde hypo tēs megaloprepous doxēs,
a voice having been brought to him such by the magnificent glory,
Ho huios mou ho agapētos mou houtos estin, eis hon egō eudokēsa,
My Son, My beloved this one is, in whom I am well pleased,

ואת-הקול ההוא שמענו באזנינו יצא מן-השמים 18
בהיותנו עמו בהר הקדש:

יח וְאֶת־הַקּוֹל הַהוּא שָׁמַעְנוּ בְּאָזְנֵינוּ יֹצֵא מִן־הַשָּׁמָיִם
בִּהְיוֹתֵנוּ עִמּוֹ בְּהַר הַקֹּדֶשׁ׃

18. w'eth-haqol hahu' shama`'nu b'az'neynu yotse' min-hashamayim
bih'yothenu `imo b'har haqodesh.

2Pe1:18 and this voice came out of the heavens we heard in our ears,
when we were with Him in the holy mountain.

‹18› καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ
ὄντες ἐν τῷ ἁγίῳ ὄρει.

18 kai tautēn tēn phōnēn hēmeis ēkousamen ex ouranou enechtheisan syn autō̢
and this voice we heard out of the heavens having been brought with Him
ontes en tō̢ hagiō̢ orei.
being in the holy mountain.

ודבר הנבואה יותר קים אתנו והטיבתם עשות 19
אשר שתם לבכם אליו כנר מאיר במקום אפל
עד-כי יבקע אור היום וזרח כוכב הנגה בלבבכם:

יט וּדְבַר הַנְּבוּאָה יוֹתֵר קַיָּם אִתָּנוּ וַהֲטִיבֹתֶם עֲשׂוֹת
אֲשֶׁר שַׂתֶּם לִבְּכֶם אֵלָיו כְּנֵר מֵאִיר בְּמָקוֹם אֹפֶל
עַד־כִּי יִבָּקַע אוֹר הַיּוֹם וְזָרַח כּוֹכַב הַנֹּגַהּ בִּלְבַבְכֶם׃

19. ud'bar han'bu'ah yother qayam 'itanu wahatibothem `asoth
'asher shatem lib'kem 'elayu k'ner me'ir bim'qom 'ophel
`ad-ki yibaqa` 'or hayom w'zarach kokab hanogah bil'bab'kem.

2Pe1:19 And there is the more sure Word of prophecy with us,
which you do their goodness that you take your heart, as to a light that shines
in a dark place, until the light of the day dawns and the morning star shines in your hearts,

‹19› καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,
ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ,

ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,
19 kai echomen bebaioteron ton prophētikon logon,
And we have made more sure the prophetic word,
hō kalōs poieite prosechontes hōs lychnō phainonti en auchmērō topō,
to which you do well in paying attention to it as to a lamp shining in a dark place
heōs hou hēmera diaugasē kai phōsphoros anateilē en tais kardiais hymōn,
until day dawns and the morning star rises in your hearts,

---

20 וזאת תדעו ראשונה
אשר כל-נבואת המקרא אינגה כפי פתרון אדם מלבו:

כ וְזֹאת תֵּדְעוּ רִאשׁוֹנָה
אֲשֶׁר כָּל־נְבוּאַת הַמִּקְרָא אֵינֶנָּה כְּפִי פִּתְרוֹן אָדָם מִלִּבּוֹ׃

20. w'zo'th ted'`u ri'shonah
'asher kal-n'bu'ath hamiq'ra' 'eynenah k'phi phith'ron 'adam milibo.

2Pe1:20 and this is the first thing you shall know that the whole prophecy of the Scripture is not like of the interpretation of man in his heart,

‹20› τοῦτο πρῶτον γινώσκοντες
ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·
20 touto prōton ginōskontes
this knowing first
hoti pasa prophēteia graphēs idias epilyseōs ou ginetai;
that every prophecy of Scripture of one's own interpretation is not;

---

21 כי מעולם לא-יצאה נבואה ברצון האדם
כי אנשי אלהים הקדושים דברו כאשר נשאם רוח הקדש:

כא כִּי מֵעוֹלָם לֹא־יָצְאָה נְבוּאָה בִּרְצוֹן הָאָדָם
כִּי אַנְשֵׁי אֱלֹהִים הַקְּדוֹשִׁים דִּבְּרוּ כַּאֲשֶׁר נְשָׂאָם רוּחַ הַקֹּדֶשׁ׃

21. ki me`olam lo'-yats'ah n'bu'ah bir'tson ha'adam
ki 'an'shey 'Elohim haq'doshim dib'ru ka'asher n'sa'am Ruach haQodesh.

2Pe1:21 for no prophecy ever came by the will of man,
but the holy men of Elohim spoke as they were moved by the Holy Spirit.

‹21› οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ,
ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
21 ou gar thelēmati anthrōpou ēnechthē prophēteia pote,
for not by the will of man was brought a prophecy at any time,
alla hypo pneumatos hagiou pheromenoi elalēsan apo theou anthrōpoi.
but by the holy Spirit being carried along spoke from Elohim men.

Chapter 2

2Pet2:1 וגם-נביאי שקר היו בעם כאשר יהיו מורי שקר
גם-בכם אשר יכניסו כתות משחיתות ויכחשו במשל
אשר קנם ויביאו על-נפשם כליון פתאם:

א וְגַם־נְבִיאֵי שֶׁקֶר הָיוּ בָעָם כַּאֲשֶׁר יִהְיוּ מוֹרֵי שֶׁקֶר
גַּם־בָּכֶם אֲשֶׁר יַכְנִיסוּ כִּתּוֹת מַשְׁחִיתוֹת וִיכַחֲשׁוּ בַּמֹּשֵׁל
אֲשֶׁר קָנָם וְיָבִיאוּ עַל־נַפְשָׁם כִּלָּיוֹן פִּתְאֹם׃

1. w'gam-n'bi'ey sheqer hayu ba`am ka'asher yih'yu morey sheqer gam-bakem
'asher yak'nisu kitoth mash'chithoth wikachashu bamoshel
'asher qanam w'yabi'u `al-naph'sham kilayon pith'om.

2Pe2:1 But there were false prophets also among the people, even as there shall also be false teachers among you, who shall bring in destructive heresies, and deny the parable which they have wrought and have brought upon their souls swift destruction.

<2:1> Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν,

1 Egenonto de kai pseudoprophētai en tō laō, hōs kai en hymin
But there were also false prophets among the people, as also among you
esontai pseudodidaskaloi, hoitines pareisaxousin haireseis
there shall be false teachers, who shall secretly bring in heresies
apōleias kai ton agorasanta autous despotēn arnoumenoi.
of producing destruction, even the having brought them master denying,
epagontes heautois tachinēn apōleian,
bringing upon themselves swift destruction;

---

2 ורבים ילכו אחרי תועבותם
ובעבורם יתן דרך האמת לגדופים׃

ב וְרַבִּים יֵלְכוּ אַחֲרֵי תוֹעֲבוֹתָם
וּבַעֲבוּרָם יְתֻּן דֶּרֶךְ הָאֱמֶת לְגִדּוּפִים׃

2. w'rabbim yel'ku 'acharey tho`abotham
uba`aburam yutan dere'k ha'emeth l'giduphim.

2Pe2:2 And many shall go after their abominations,
and for them shall give the way of the truth shall be evil spoken of,

<2> καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις
δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται,

2 kai polloi exakolouthēsousin autōn tais aselgeiais
and many shall follow their licentiousness,
di' hous hē hodos tēs alētheias blasphēmēthēsetai,
because of whom the way of the truth shall be evil spoken of,

---

3 ובדברי בדוי יעשו אתכם למסחר להם למען בצע בצע
אשר משפטם מאז לא יתמהמה ושברם לא ינום׃

ג וּבְדִבְרֵי בִדּוּי יַעֲשׂוּ אֶתְכֶם לְמִסְחָר לָהֶם לְמַעַן בְּצֹעַ בָּצַע
אֲשֶׁר מִשְׁפָּטָם מֵאָז לֹא יִתְמַהְמָהּ וְשִׁבְרָם לֹא יָנוּם׃

3. ub'dib'rey biduy ya`aso 'eth'kem l'mis'char lahem l'ma`an b'tso`a batsa`
'asher mish'patam me'az lo' yith'mah'mah w'shib'ram lo' yanum.

2Pe2:3 and of fabricated words they shall make you to trade them
that are for the greediness whom their judgment does not linger from of old,
and their destruction does not lumber.

‹3› καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται,
οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

3 kai en pleonexią plastois logois hymas emporeusontai,

and in covetousness with made up words they shall exploit you,

hois to krima ekpalai ouk argei kai hē apōleia autōn ou nystazei.

for whom the judgment of old is not idle and their destruction does not slumber.

---

4 כי לא־חס אלהים על־המלאכים אשר חטאו כי אם־הורידם
לקצבי הרים ויסגירם בכבלי אפל לשמרם למשפט:

ד כִּי לֹא־חָס אֱלֹהִים עַל־הַמַּלְאָכִים אֲשֶׁר חָטְאוּ כִּי אִם־הוֹרִידָם
לְקִצְבֵי הָרִים וַיַּסְגִּירֵם בְּכַבְלֵי אֹפֶל לְשָׁמְרָם לַמִּשְׁפָּט:

4. ki lo'-chas 'Elohim `al-hamal'akim 'asher chat'u
ki 'im-horidam l'qits'bey harim wayas'girem b'kab'ley 'ophel l'sham'ram lamish'pat.

2Pe2:4 For if Elohim did not spare the messengers who sinned,
but cast them down to the roots of the mountains and delivered them
into chains of darkness, to be kept for judgment,

‹4› Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο
ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,

4 Ei gar ho theos aggelōn hamartēsantōn ouk epheisato

For if Elohim angels having sinned did not spare

alla seirais zophou tartarōsas paredōken

but in chains of gloom having sent them to Tartarus He delivered them

eis krisin tēroumenous,

for judgment where they are being kept,

---

5 וגם־על־הדורות הראשנים לא חס וישמר רק את־נח קרא
הצדק ושבעה עמו בהביאו את־המבול על־דור הרשעים:

ה וְגַם־עַל־הַדּוֹרוֹת הָרִאשֹׁנִים לֹא חָס וַיִּשְׁמֹר רַק אֶת־נֹחַ קֹרֵא
הַצֶּדֶק וְשִׁבְעָה עִמּוֹ בַּהֲבִיאוֹ אֶת־הַמַּבּוּל עַל־דּוֹר הָרְשָׁעִים:

5. w'gam-`al-hadoroth hari'shonim lo' chas wayish'mor raq 'eth-Noach qore' hatsedeq
w'shib'`ah `imo bahabi'o 'eth-hamabul `al-dor har'sha`im.

2Pe2:5 and even He did not spare the ancient generations,
but kept only Noach, a proclaimer of righteousness, and seven others with him,
when He brought a flood upon the generation of the wicked,

‹5› καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὄγδοον Νῶε δικαιοσύνης
κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

5 kai archaiou kosmou ouk epheisato alla ogdoon

and the ancient world He did not spare but the eighth man in the ark

Nōe dikaiosynēs kēryka ephylaxen kataklysmon kosmǭ

Noah of righteousness a preacher He preserved, a flood upon the world

asebōn epaxas,
of the wicked ones having brought in,

---

6 ואת-ערי סדום ועמרה הפך לאפר ודנם במהפכה
וישימם למשל לאשר עתידים לעשות זמה:

ו וְאֶת־עָרֵי סְדוֹם וַעֲמֹרָה הָפַךְ לָאֵפֶר וְדָנָם בְּמַהְפֵּכָה
וַיְשִׂימֵם לְמָשָׁל לַאֲשֶׁר עֲתִידִים לַעֲשׂוֹת זִמָּה׃

6. w'eth-`arey S'dom wa`Amorah hapha'k la'epher w'danam b'mah'pekah way'simem l'mashal la'asher `athidim la`asoth zimah.

2Pe2:6 and turning the cities of Sedom and Amorah into ashes condemned them with an overthrow, making them for an example to those who shall come to do lewdness,

‹6› καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας [καταστροφῇ]
κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν τεθεικώς,

6 kai poleis Sodomōn kai Gomorras tephrōsas
and the cities of Sodom and Gomorrah having reduced to ashes,
[katastrophę̄] katekrinen hypodeigma mellontōn
by a catastrophe judged them, an example of things to come
asebe[s]in tetheikōs,
for the wickedly having made them,

---

7 ויצל את-לוט הצדיק אשר הלאוהו אנשי
בליעל ההם בדרכי זמתם:

ז וַיַּצֵּל אֶת־לוֹט הַצַּדִּיק אֲשֶׁר הֶלְאוּהוּ אַנְשֵׁי
בְלִיַּעַל הָהֵם בְּדַרְכֵי זִמָּתָם׃

7. wayatsel 'eth-Lot hatsadiq 'asher hel'uhu 'an'shey b'lia`al hahem b'dar'key zimatham.

2Pe2:7 and delivered Lot the righteous, who was distressed by the people in that blasphemy in the indecent conduct

‹7› καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων
ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο·

7 kai dikaion Lōt kataponoumenon hypo tēs tōn athesmōn
and righteous Lot, being distressed by the of the lawless ones
en aselgeią anastrophēs errysato;
in licentiousness conduct, He delivered;

---

8 כי הצדיק הזה ישב בתוכם והוא ראה אתם ושמע
ונפשו הישרה עגומה עליו יום ויום במעשי רשעם:

ח כִּי הַצַּדִּיק הַזֶּה יָשַׁב בְּתוֹכָם וְהוּא רֹאֶה אֹתָם וְשֹׁמֵעַ
וְנַפְשׁוֹ הַיְשָׁרָה עֲגוּמָה עָלָיו יוֹם וָיוֹם בְּמַעֲשֵׂי רִשְׁעָם׃

8. ki hatsadiq hazeh yashab b'thokam w'hu' ro'eh 'otham w'shome`a w'naph'sho hay'sharah `agumah `alayu yom wayom b'ma`asey rish'`am.

2Pe2:8 for that righteous man dwelt among them, and he saw them and heard,

and his righteous soul was being tormented to him from day to day
with their lawless deeds,

‹8› βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν
ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·
8 blemmati gar kai akoę ho dikaios egkatoikōn en autois hēmeran ex hēmeras
for by seeing and hearing the righteous man dwelling among them day by day
psychēn dikaian anomois ergois ebasanizen;
soul his righteous concerning their lawless works was being tormented;

---

9 כי יודע יהוה להציל את-חסידיו מנסיון
ולחשך את-הרשעים ליום המשפט להשיב גמולם להם:
ט כִּי יוֹדֵעַ יָהוָה לְהַצִּיל אֶת־חֲסִידָיו מִנִּסָּיוֹן
וְלַחְשֹׂךְ אֶת־הָרְשָׁעִים לְיוֹם הַמִּשְׁפָּט לְהָשִׁיב גְּמוּלָם לָהֶם׃
9. ki yode`a Yahúwah l'hatsil 'eth-chasidayu minisayon
w'lachas'k 'eth-har'sha`im l'yom hamish'pat l'hashib g'mulam lahem.

2Pe2:9 for יהוה knows how to rescue the reverent one from temptation,
and to keep the unrighteous to the day of judgment to repay their reward to them,

‹9› οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι,
ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,
9 oiden kyrios eusebeis ek peirasmou hruesthai,
YHWH knows the reverent ones from trial how to rescue,
adikous de eis hēmeran kriseōs kolazomenous tērein,
unrighteous ones and for a day of judgment being punished to keep,

---

10 וביותר את-ההלכים אחרי הבשר בתאות תבל
ובזים את-הממשלה עזי פנים הלכים בשרירות לבם
ולא יחרדו מחרף את-השררות:
י וּבְיוֹתֵר אֶת־הַהֹלְכִים אַחֲרֵי הַבָּשָׂר בְּתַאֲוֹת תֶּבֶל
וּבֹזִים אֶת־הַמֶּמְשָׁלָה עַזֵּי פָנִים הֹלְכִים בִּשְׁרִירוּת לִבָּם
וְלֹא יֶחֶרְדוּ מְחָרֵף אֶת־הַשְּׂרָרוֹת׃
10. ub'yother 'eth-hahol'kim 'acharey habasar b'tha'aoth tebel
ubozim 'eth-hamem'shalah `azey phanim hol'kim bish'riruth libam
w'lo' yecher'du mechareph 'eth-has'raroth.

2Pe2:10 but especially those that walk after the flesh in the lust of defilement,
and despise the authority. Their faces are daring going in the self-willed hearts,
and they are not afraid to disgrace the esteemed ones,

‹10› μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους
καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ αὐθάδεις,
δόξας οὐ τρέμουσιν βλασφημοῦντες,
10 malista de tous opisō sarkos en epithymią miasmou poreuomenous
especially the ones after the flesh in lust of producing defilement going
kai kyriotētos kataphronountas. Tolmētai authadeis,

and authority despising. They are daring, self-willed,
doxas ou tremousin blasphēmountes,
glorious beings they do not tremble at, reviling them,

אשר אף-המלאכים הגדולים מהם בעז 11
וכח לא יגדפום לפני יהוה במשפטם:

יא אֲשֶׁר אַף־הַמַּלְאָכִים הַגְּדוֹלִים מֵהֶם בְּעֹז
וָכֹחַ לֹא יְגַדְּפוּם לִפְנֵי יָהוָה בְּמִשְׁפָּטָם׃

11. 'asher 'aph-hamal'akim hag'dolim mehem b'`oz
wakoach lo' y'gad'phum liph'ney Yahúwah b'mish'patam.

2Pe2:11 of which even the messengers who are greater of them in strength
and power do not stoop before יהוה in their judgment.

‹11› ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν
κατ' αὐτῶν παρὰ κυρίου βλάσφημον κρίσιν.

11 hopou aggeloi ischui kai dynamei meizones ontes ou pherousin
where angels in strength and power greater being do not bring
kat' autōn para kyriou blasphēmon krisin.
against them from YHWH a slanderous judgment.

ואלה כבהמות הסכלות הנולדות כחק-טבעם ללכד 12
ולשחת בחרפם את-אשר לא ידעו ישחתו
בהשחית נפשם וגמול עולתם ישאו:

יב וְאֵלֶּה כַּבְּהֵמוֹת הַסְּכָלוֹת הַנּוֹלָדוֹת כְּחָק־טִבְעָם לַלֶּכֶד
וְלַשָּׁחַת בְּחֶרְפָּם אֶת־אֲשֶׁר לֹא יָדְעוּ יִשָּׁחֵתוּ
בְּהַשְׁחִית נַפְשָׁם וּגְמוּל עַוְלָתָם יִשָּׂאוּ׃

12. w'eleh kab'hemoth has'kaloth hanoladoth k'chaq-tib'`am laleked
w'lashachath b'cher'pham 'eth-'asher lo' yad'`u yishachathu
b'hash'chith naph'sham ug'mul `aw'latham yisa'u.

2Pe2:12 But these, like natural irrational beasts, like their nature to be captured
and to be destroyed in their disgrace that they do not know, shall be destroyed
in corrupting their souls and they shall receive the wages of unrighteousness,

‹12› οὗτοι δὲ ὡς ἄλογα ζῷα γεγεννημένα φυσικὰ εἰς ἅλωσιν
καὶ φθορὰν ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται

12 houtoi de hōs aloga zǭa gegennēmena physika eis halōsin
But these men as irrational animals having been born by nature for capture
kai phthoran en hois agnoousin blasphēmountes,
and destruction, in matters which they are ignorant of reviling,
en tę̄ phthorą autōn kai phtharēsontai
in their corruption indeed they shall be corrupted,

אשר עדנת יומם לענג יחשבו מגאלים 13
ומזהמים המתפנקים במדוחי נפשם ואכלים ושתים עמכם:

יג אֲשֶׁר עֶדְנַת יוֹמָם לְעֹנֶג יַחְשְׁבוּ מְגֹאָלִים
וּמֻזְהָמִים הַמִּתְפַּנְּקִים בְּמַדּוּחֵי נַפְשָׁם וְאֹכְלִים וְשֹׁתִים עִמָּכֶם׃

13. 'asher `ed'nath yomam l'`oneg yach'shobu m'go'alim um'zuhamim hamith'pan'qim b'maduchey naph'sham w'ok'lim w'shothim `imakem.

2Pe2:13 which you have lived their day of pleasure thinking of spots and filthiness of the indulgences, in the deception of their souls and eat and drink with you,

‹13› ἀδικούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν,

13 adikoumenoi misthon adikias, hēdonēn hēgoumenoi
suffering harm as payment for harm done, a pleasure considering
tēn en hēmerą tryphēn, spiloi kai mōmoi entryphōntes
in the day time indulgence, spots and blemishes reveling
en tais apatais autōn syneuōchoumenoi hymin,
in their deceits, while feasting with you,

---

14 עינים להם מלאות נאפים ולא תשבענה לחטא ואת-נפשות
הפתאים יצודדו ולב מלמד-בצע להם בני המארה:

יד עֵינַיִם לָהֶם מְלֵאוֹת נִאֻפִים וְלֹא תִשְׂבַּעְנָה לַחֲטֹא וְאֶת־נַפְשׁוֹת
הַפְּתָאִים יְצוֹדֵדוּ וְלֵב מְלֻמַּד־בֶּצַע לָהֶם בְּנֵי הַמְּאֵרָה׃

14. `eynayim lahem m'le'oth ni'uphim w'lo' tis'ba`'nah lachato' w'eth-naph'shoth hap'tha'im y'tsodedu w'leb m'lumad-betsa` lahem b'ney ham'erah.

2Pe2:14 having eyes of them full of adultery and not ceasing from sin, enticing unstable souls, an heart they have been trained in greed, children of a curse,

‹14› ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα·

14 ophthalmous echontes mestous moichalidos kai akatapaustous hamartias,
having eyes full of desire for an adulteress and not ceasing from sin,
deleazontes psychas astēriktous, kardian gegymnasmenēn pleonexias echontes,
enticing unstable souls a heart having been trained of greed having,
kataras tekna;
accursed children;

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15 את-הדרך הישר עזבו ויתעו וילכו בדרך בלעם בן-בעור
אשר אהב שכר העולה:

טו אֶת־הַדֶּרֶךְ הַיָּשָׁר עָזְבוּ וַיִּתְעוּ וַיֵּלְכוּ בְּדֶרֶךְ בִּלְעָם בֶּן־בְּעוֹר
אֲשֶׁר אָהֵב שְׂכַר הָעַוְלָה׃

15. 'eth-hadere'k hayashar `az'bu wayith'`u wayel'ku b'dere'k Bil'`am ben-B'`or 'asher 'aheb s'kar ha`aw'lah.

2Pe2:15 forsaking the right way, they went astray, having followed the way of Bileam, the son of Beor, who loved the wages of unrighteousness;

‹15› καταλείποντες εὐθεῖαν ὁδὸν ἐπλανήθησαν,
ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν
15 kataleipontes eutheian hodon eplanēthēsan, exakolouthēsantes tę̄ hodǭ tou Balaam
forsaking a straight way they went astray, having followed the way of Balaam,
tou Bosor, hos misthon adikias ēgapēsen
the son of Bosor, who the wages of unrighteousness loved,

ותהי־לו תוכחת על־חטאתו 16
כי הבהמה האלמת דברה בקול־אדם ותעצר באולת הקסם:
טז וַתְּהִי־לוֹ תוֹכַחַת עַל־חַטָּאתוֹ
כִּי הַבְּהֵמָה הָאִלֶּמֶת דִּבְּרָה בְּקוֹל־אָדָם וַתַּעְצֹר בְּאִוֶּלֶת הַקֹּסֵם׃
16. wat'hi-lo thokachath `al-chata'tho
ki hab'hemah ha'ilemeth dib'rah b'qol-'adam wata`'tsor b'iueleth haqosem.

2Pe2:16 but he was rebuked for his transgression,
for a dumb donkey, speaking with a voice of a man, stopped the madness of the prophet.

‹16› ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον
ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
16 elegxin de eschen idias paranomias; hypozygion aphōnon
reproof but he had of his own transgression; a dumb donkey
en anthrōpou phōnę̄ phthegxamenon ekōlysen tēn tou prophētou paraphronian.
in a man's voice having spoken hindered the of the prophet madness.

בארות בלי־מים המה עבים נדפים בסערה 17
אשר שמור להם חשך־אפלה לעולם:
יז בְּאֵרוֹת בְּלִי־מַיִם הֵמָּה עָבִים נִדָּפִים בִּסְעָרָה
אֲשֶׁר שָׁמוּר לָהֶם חֹשֶׁךְ־אֲפֵלָה לְעוֹלָם׃
17. b'eroth b'li-mayim hemah `abim nidaphim bis'`arah
'asher shamur lahem choshek-'aphelah l'`olam.

2Pe2:17 These are wells without water and mists driven by a storm,
to whom the black darkness has been kept for them for ever.

‹17› Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
17 Houtoi eisin pēgai anydroi kai homichlai hypo lailapos elaunomenai,
These men are waterless fountains and mists by storm being driven,
hois ho zophos tou skotous tetērētai.
for whom the gloom of darkness has been kept.

כי בדברם בגאות דברי שוא יצודו בתאות הבשר על־ידי 18
זמתם את אשר אך־נמלטו מידי ההלכים בדרך תועה:
יח כִּי בְּדַבְּרָם בִּגְאוּת דִּבְרֵי שָׁוְא יָצוּדוּ בְּתַאֲוֹת הַבָּשָׂר עַל־יְדֵי
זִמָּתָם אֵת אֲשֶׁר אַךְ־נִמְלְטוּ מִידֵי הַהֹלְכִים בְּדֶרֶךְ תּוֹעָה׃

18. ki b'dab'ram b'ge'uth dib'rey shaw' yatsudu b'tha'aoth habasar `al-y'dey
zimatham 'eth 'asher 'a'k-nim'l'tu midey hahol'kim b'dere'k to`ah.

2Pe2:18 For when they speak in their pride of vain words they entice
through the lusts of the flesh, by licentiousness,
those that clean but escaped from the hands of them who live in a stray way,

‹18› ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς
ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφομένους,
18 hyperogka gar mataiotētos phtheggomenoi deleazousin en epithymiais sarkos
Inflated words for of vanity speaking they entice, by the lusts of the flesh
aselgeiais tous oligōs apopheugontas tous en planȩ̄ anastrephomenous,
in licentiousness, the ones scarcely escaping the ones in error living,

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חפשה יבטיחו להם והם בעצמם עבדים לשחת 19
כי עבד האדם לכבשו:
יט חֻפְשָׁה יַבְטִיחוּ לָהֶם וְהֵם בְּעַצְמָם עֲבָדִים לַשָּׁחַת
כִּי עֶבֶד הָאָדָם לְכֹבְשׁוֹ:
19. chuph'shah yab'tichu lahem w'hem b'`ats'mam `abadim lashachath
ki `ebed ha'adam l'kob'sho.

2Pe2:19 promising them freedom, and they are by themselves the servants of corruption;
for a man is a servant to whatever overcome him.

‹19› ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς·
ᾧ γάρ τις ἥττηται, τούτῳ δεδούλωται.
19 eleutherian autois epaggellomenoi, autoi douloi hyparchontes tēs phthoras;
freedom to them promising, themselves being slaves of corruption;
hō̧ gar tis hēttētai, toutō̧ dedoulōtai.
for by whom anyone has been defeated, to this one has has become enslaved.

כי אחרי המלטם מטמאת העולם בדעת אדנינו 20
ומושיענו יהושע המשיח אם-שבו והטבעו בתוכן
ונכבשו אחריתם תהיה רעה מראשיתם:
כ כִּי אַחֲרֵי הִמָּלְטָם מִטֻּמְאֹת הָעוֹלָם בְּדַעַת אֲדֹנֵינוּ
וּמוֹשִׁיעֵנוּ יָהוּשֻׁעַ הַמָּשִׁיחַ אִם־שָׁבוּ וְהָטְבְּעוּ בְּתוֹכָן
וְנִכְבָּשׁוּ אַחֲרִיתָם תִּהְיֶה רָעָה מֵרֵאשִׁיתָם:
20. ki 'acharey himal'tam mitum'oth ha`olam b'da`ath 'Adoneynu
umoshi`enu Yahushuà haMashiyach 'im-shabu w'hat'b'`u b'thokan
w'nik'bashu 'acharitham tih'yeh ra`ah mere'shitham.

2Pe2:20 For if, after they have escaped the defilements of the world
through the knowledge of our Adon and our Savior יהושע the Mashiyach,
they are again entangled in them and their conquest at their end is evil from the beginning.

‹20› εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν]
καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται,
γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.

20 ei gar apophygontes ta miasmata tou kosmou en epignōsei tou kyriou [hēmōn]
For if having escaped the defilements of the world by a knowledge of our Master
kai sōtēros Iēsou Christou, toutois de palin
and Saviour, Yahushua the Anointed One, but by these again
emplakentes hēttōntai, gegonen autois
having been entangled, they are defeated, has become for them
ta eschata cheirona tōn prōtōn.
the last state worse than the first.

נוח להם שלא לדעת את-דרך הצדקה מאשר ידעהו 21
ונסגו אחור מן-המצוה הקדושה המסורה להם:

כא נוֹחַ לָהֶם שֶׁלֹּא לָדַעַת אֶת־הֶרֶךְ הַצְּדָקָה מֵאֲשֶׁר יְדָעֻהוּ
וְנָסֹגוּ אָחוֹר מִן־הַמִּצְוָה הַקְּדוֹשָׁה הַמְּסוּרָה לָהֶם׃

21. noach lahem shel' lada`ath 'eth-dere'k hats'daqah me'asher y'da`uhu w'nasogu 'achor min-hamits'wah haq'doshah ham'surah lahem.

2Pe2:21 For it would have been better for them not to have know the way of righteousness,
than after they have known it, to turn back from the holy commandment
that was delivered to them.

‹21› κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης
ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.

21 kreitton gar ēn autois mē epegnōkenai tēn hodon tēs dikaiosynēs
For better it was for them not to have known the way of righteousness
ē epignousin hypostrepsai ek tēs paradotheisēs autois
than having known it to turn from the having been passed on to them
hagias entolēs.
holy commandment.

וקרה להם כאשר יאמר משל האמת הכלב שב על-קאו 22
והחזיר עלה מן-הרחצה להתגלל ברפש:

כב וְקָרָה לָהֶם כַּאֲשֶׁר יֹאמַר מְשַׁל הָאֱמֶת הַכֶּלֶב שָׁב עַל־קֵאוֹ
וְהַחֲזִיר עֹלֶה מִן־הָרַחְצָה לְהִתְגֹּלֵל בָּרָפֶשׁ׃

22. w'qarah lahem ka'asher yo'mar m'shal ha'emeth hakeleb shab `al-qe'o w'hachazir `oleh min-harach'tsah l'hith'golel baraphesh.

2Pe2:22 It has happened to them when the true proverb is told, A dog is turned
to its own vomit, and, the swine that was risen from the bath to roll in the mud.

‹22› συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας,
Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί, Ὗς λουσαμένη εἰς κυλισμὸν βορβόρου.

22 symbebēken autois to tēs alēthous paroimias,
has happened to them The word of the true proverb,
Kyōn epistrepsas epi to idion exerama,
a dog having returned to its own vomit,
kai, Hys lousamenē eis kylismon borborou.
and a sow having been washed to wallowing of the mud.

Chapter 3

זאת האגרת השנית אשר אני כתב אליכם חביבי 2Pet3:1
ובשתיהן כמזכיר אעיר את-תמת לבבכם:

א זֹאת הָאִגֶּרֶת הַשֵּׁנִית אֲשֶׁר אֲנִי כֹתֵב אֲלֵיכֶם חֲבִיבָי
וּבִשְׁתֵּיהֶן כְּמַזְכִּיר אָעִיר אֶת־תֻּמַּת לְבַבְכֶם׃

1. zo'th ha'igereth hashenith 'asher 'ani kotheb 'aleykem chabibay
ubish'teyhen k'maz'kir 'a`ir 'eth-tumath l'bab'kem.

2Pe3:1 This is the second epistle that I write to you, my beloved,
in both of them, as by a remainder I stir up your sincere hearts

‹3:1› Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν
ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν

1 Tautēn ēdē, agapētoi, deuteran hymin graphō epistolēn,
This now, beloved, is the second to you I write letter,
en hais diegeirō hymōn en hypomnēsei tēn eilikrinē dianoian
in both of which I arouse your as by a remainder sincere minds

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2 לזכר את-הדברים הנאמרים מקדם בידי הנביאים הקדשים
ואת-מצות אדנינו ומושיענו אשר נתנה על-ידי שליחיכם:

ב לִזְכֹּר אֶת־הַדְּבָרִים הַנֶּאֱמָרִים מִקֶּדֶם בִּידֵי הַנְּבִיאִים הַקְּדֹשִׁים
וְאֶת־מִצְוַת אֲדֹנֵינוּ וּמוֹשִׁיעֵנוּ אֲשֶׁר נִתְּנָה עַל־יְדֵי שְׁלִיחֵיכֶם׃

2. liz'kor 'eth-had'barim hane'emarim miqedem bidey han'bi'im haq'doshim
w'eth-mits'wath 'Adoneynu umoshi`enu 'asher nit'nah `al-y'dey sh'licheykem.

2Pe3:2 in remembrance of the words having been spoken previously by the holy prophets,
and of the commandment of our Adon (Master) and our Savior
that was given by the apostles,

‹2› μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν
καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος.

2 mnēsthēnai tōn proeirēmenōn hrēmatōn hypo tōn hagiōn prophētōn
to remember the words having been previously spoken by the holy prophets
kai tēs tōn apostolōn hymōn entolēs tou kyriou kai sōtēros.
and the of the apostles of you commandment of the Master and Savior.

---

3 ודעו זאת לכם ראשנה כי באחרית הימים יבאו
לצים הלכים אחרי תאות נפשם ויתלוצצו לאמר:

ג וּדְעוּ זֹאת לָכֶם רִאשֹׁנָה כִּי בְּאַחֲרִית הַיָּמִים יָבֹאוּ
לֵצִים הֹלְכִים אַחֲרֵי תַאֲוֹת נַפְשָׁם וְיִתְלוֹצְצוּ לֵאמֹר׃

3. ud'`u zo'th lakem ri'shonah ki b'acharith hayamim yabo'u letsim hol'kim
'acharey tha'aoth naph'sham w'yith'lotsatsu le'mor.

2Pe3:3 and you know this first, that scoffers shall come in the last days,
walking after the lusts of their souls and mocking, saying,

‹3› τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ’ ἐσχάτων τῶν ἡμερῶν
[ἐν] ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

3 touto prōton ginōskontes hoti eleusontai ep’ eschatōn tōn hēmerōn
This firstly knowing, that there shall come during the last of the days

[en] empaigmonę̄ empaiktai kata tas idias epithymias autōn poreuomenoi
involved in mocking mockers, according to their own lusts going about

---

4 איה הבטחת באו
כי מאז שכבו האבות הכל עמד כמו מראשית הבריאה:

ד אַיֵּה הַבְטָחַת בֹּאוֹ
כִּי מֵאָז שָׁכְבוּ הָאָבוֹת הַכֹּל עֹמֵד כְּמוֹ מֵרֵאשִׁית הַבְּרִיאָה׃

4. ‘ayeh hab’tachath bo’o
ki me’az shak’bu ha’aboth hakol `omed k’mo mere’shith hab’ri’ah.

2Pe3:4 Where is the promise of His coming? For since the fathers fell asleep,
all things continue as they were from the beginning of the creation.

‹4› καὶ λέγοντες, Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ;
ἀφ’ ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ’ ἀρχῆς κτίσεως.

4 kai legontes, Pou estin hē epaggelia tēs parousias autou?
and saying, Where is the promise of the coming of Him?

aph’ hēs gar hoi pateres ekoimēthēsan,
From the time which for the fathers fell asleep,

panta houtōs diamenei ap’ archēs ktiseōs.
all things so continue from the beginning of creation.

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5 ונעלם מדעתם לרצונם שלפנים בדבר אלהים נעשו השמים
והארץ מן-המים ועל-ידי המים:

ה וְנֶעְלָם מִדַּעְתָּם לִרְצוֹנָם שֶׁלְּפָנִים בִּדְבַר אֱלֹהִים נַעֲשׂוּ הַשָּׁמַיִם
וְהָאָרֶץ מִן־הַמַּיִם וְעַל־יְדֵי הַמָּיִם׃

5. w’ne`’lam mida`’tam lir’tsonam shel’phanim bid’bar ‘Elohim na`aso hashamayim
w’ha’arets min-hamayim w’`al-y’dey hamayim.

2Pe3:5 And they were hidden from their knowledge for their willingness that the heavens
existed by the Word of Elohim and the earth standing out of water and by water,

‹5› λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
καὶ γῆ ἐξ ὕδατος καὶ δι’ ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

5 lanthanei gar autous touto thelontas
is hidden for from them this, they wanting it so,

hoti ouranoi ēsan ekpalai kai gē ex hydatos
that heavens existed from long ago and earth out from water

kai di’ hydatos synestōsa tę̄ tou theou logę̄,
and through water having been formed by the Word of Elohim,

---

6 ועל ידיהם אבדה תבל אשר מאז כי נשטפה במי המבול:

ו וְעַל יְדֵיהֶם אָבְדָה תֵּבֵל אֲשֶׁר מֵאָז כִּי נִשְׁטְפָה בְּמֵי הַמַּבּוּל׃

6. w'`al y'deyhem 'ab'dah thebel 'asher me'az ki nish't'phah b'mey hamabul.

2Pe3:6 by His hands the world was destroyed,
which has since that been deluged with water of the flood.

<6> δι᾽ ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

6 di' hōn ho tote kosmos hydati kataklystheis apōleto;
through which waters the then world having been deluged with water perished;

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7 גם-השמים והארץ אשר לפנינו נצפנו בדברו
והם שמורים לאש ליום הדין ואבד אנשי הרשע:

ז גַּם־הַשָּׁמַיִם וְהָאָרֶץ אֲשֶׁר לְפָנֵינוּ נִצְפְּנוּ בִּדְבָרוֹ
וְהֵם שְׁמוּרִים לָאֵשׁ לְיוֹם הַדִּין וַאֲבֹד אַנְשֵׁי הָרֶשַׁע׃

7. gam-hashamayim w'ha'arets 'asher l'phaneynu nits'p'nu bid'baro
w'hem sh'murim la'esh l'yom hadin wa'abod 'an'shey haresha`.

2Pe3:7 Even the heavens and the earth, which are before us,
are treasured up by the Word and they are kept for fire, to the day of judgment
and destruction of wicked men.

<7> οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι
εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

7 hoi de nyn ouranoi kai hē gē tō autō logō tethēsaurismenoi
but the now heavens and the earth by the same word having been stored up,

eisin pyri tēroumenoi eis hēmeran kriseōs kai apōleias tōn asebōn anthrōpōn.
being kept for fire for a day of judgment and destruction of unrighteous men.

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8 וזאת האחת אל-תעלם מכם חביבי שיום אחד כאלף שנים
בעיני יהוה ואלף שנים כיום אחד:

ח וְזֹאת הָאַחַת אַל־תֵּעָלֵם מִכֶּם חֲבִיבָי שֶׁיּוֹם אֶחָד כְּאֶלֶף שָׁנִים
בְּעֵינֵי יָהוּהָ וְאֶלֶף שָׁנִים כְּיוֹם אֶחָד׃

8. w'zo'th ha'achath 'al-te`alem mikem chabibay sheyom 'echad k'eleph shanim
b'`eyney Yahúwah w'eleph shanim k'yom 'echad.

2Pe3:8 But this is the one should not be forgotten of them, beloved ones, that one day is
with the eyes of יהוה as a thousand years, and a thousand years as one day.

<8> Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί,
ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

8 Hen de touto mē lanthanetō hymas, agapētoi, hoti mia hēmera
One thing but this let it not escape your notice, beloved, that one day

para kyriō hōs chilia etē kai chilia etē hōs hēmera mia.
with YHWH is as a thousand years and a thousand years as one day.

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9 ולא-יאחר יהוה את-אשר הבטיח
כאשר-יש חשבים זאת לאחור כי מאריך אפו בעבורנו
ולא חפץ באבד האבדים כי אם-בפנות כלם לתשובה:

ט וְלֹא־יְאַחֵר יָהוּהָ אֶת־אֲשֶׁר הִבְטִיחַ

כַּאֲשֶׁר־יֵשׁ חֹשְׁבִים זֹאת לְאִחוּר כִּי מַאֲרִיךְ אַפּוֹ בַּעֲבוּרֵנוּ
וְלֹא יַחְפֹּץ בַּאֲבֹד הָאֹבְדִים כִּי אִם־בִּפְנוֹת כֻּלָּם לַתְּשׁוּבָה׃

9. w'lo'-y'acher Yahúwah 'eth-'asher hib'tiach ka'asher-yesh chosh'bim zo'th l'ichur
ki ma'ari'k 'apo ba`aburenu w'lo' yach'pots ba'abod ha'ob'dim
ki 'im-biph'noth kulam lat'shubah.

2Pe3:9 𐤉𐤄𐤅𐤄 is not slow that is concerning His promise, as some think this backwards,
but He extends His wrath for us, not willing that any lost should perish,
but all should turn in to repentance.

‹9› οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες βραδύτητα ἡγοῦνται,
ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι
ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

9 ou bradynei kyrios tēs epaggelias, hōs tines bradytēta hēgountai,
is not slow YHWH concerning the promises, as some consider slowness,
alla makrothymei eis hymas, mē boulomenos tinas apolesthai
but is longsuffering toward you, not wanting any to perish
alla pantas eis metanoian chōrēsai.
but all to repentance to come.

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10 בא יבא יום-יהוה כגנב בלילה אז השמים בשאון יחלפו
והיסדות יבערו והתמגגו והארץ והמעשים אשר עליה ישרפו׃

י בֹּא יָבֹא יוֹם־יָהוָֹה כְּגַנָּב בַּלָּיְלָה אָז הַשָּׁמַיִם בְּשָׁאוֹן יַחֲלֹפוּ
וְהַיְסֹדוֹת יְבֹעֲרוּ וְהִתְמֹגֲגוּ וְהָאָרֶץ וְהַמַּעֲשִׂים אֲשֶׁר עָלֶיהָ יִשָּׂרֵפוּ׃

10. bo' yabo' yom-Yahúwah k'ganab balay'lah 'az hashamayim b'sha'on yachalophu
w'hay'sodoth y'bo`aru w'hith'mogagu w'ha'arets
w'hama`asim 'asher `aleyah yisarephu.

2Pe3:10 But the day of 𐤉𐤄𐤅𐤄 shall come as a thief in the night,
then the heavens shall pass away with a great noise, and the elements shall burn
with fervent heat, and the earth and the works that are in it shall be burned up.

‹10› Ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται
στοιχεῖα δὲ καυσούμενα λυθήσεται καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.

10 Hēxei de hēmera kyriou hōs kleptēs, en hę̄ hoi ouranoi
But shall come the day of YHWH as a thief, in which the heavens
hroizēdon pareleusontai stoicheia de kausoumena
with great suddenness shall pass away, and the elements burning up
lythēsetai kai gē kai ta en autę̄ erga heurethēsetai.
shall be destroyed and the earth and the in it works shall be found out.

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11 ועתה אם-כל-אלה ימוגו מה-מאד עליכם
להתהלך בקדשה ובחסידות׃

יא וְעַתָּה אִם־כָּל־אֵלֶּה יָמוּגוּ מַה־מְּאֹד עֲלֵיכֶם
לְהִתְהַלֵּךְ בִּקְדֻשָּׁה וּבַחֲסִידוּת׃

11. w'`atah 'im-kal-'eleh yamugu mah-m'od `aleykem
l'hith'hale'k biq'dushah ubachasiduth.

2Pe3:11 And now if all of these things shall be dissolved,
how much do you have to walk in sanctification and holiness,

‹11› τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς]
ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

11 toutōn houtōs pantōn luomenōn potapous dei hyparchein [hymas]
These things so all being destroyed, what kind of persons it is necessary for you

en hagiais anastrophais kai eusebeiais,
to be in holy conduct and reverence,

ולחכות ליום-יהוה שיבא ולהחיש אתו 12
אשר בו השמים ימוגו באש והיסדות יבערו ונמסו:

יב וּלְחַכּוֹת לְיוֹם־יְהוָה שֶׁיָּבֹא וּלְהָחִישׁ אֹתוֹ
אֲשֶׁר בּוֹ הַשָּׁמַיִם יָמוּגוּ בָאֵשׁ וְהַיְסֹדוֹת יְבֹעֲרוּ וְנָמַסּוּ׃

12. ul'chakoth l'yom-Yahúwah sheyabo' ul'hachish 'otho
'asher bo hashamayim yamugu ba'esh w'hay'sodoth y'bo`aru w'namasu.

2Pe3:12 to await for the day of יהוה that is coming, and to hasten with Him,
where shall the heavens be dissolved on fire, and the elements shall burn and melt?

‹12› προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι' ἣν
οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται.

12 prosdokōntas kai speudontas tēn parousian tēs tou theou hēmeras
awaiting and hastening the coming of the day of Elohim,

di' hēn ouranoi pyroumenoi lythēsontai
because of which the heavens being set on fire shall be destroyed

kai stoicheia kausoumena tēketai.
and the elements burning up are melted.

ואנחנו כפי הבטחתו מחכים לשמים חדשים 13
ולארץ חדשה אשר-צדק ילין בם:

יג וַאֲנַחְנוּ כְּפִי הַבְטָחָתוֹ מְחַכִּים לְשָׁמַיִם חֲדָשִׁים
וּלְאֶרֶץ חֲדָשָׁה אֲשֶׁר־צֶדֶק יָלִין בָּם׃

13. wa'anach'nu k'phi hab'tachatho m'chakim l'shamayim chadashim
ul'erets chadashah 'asher-tsedeq yalin bam.

2Pe3:13 But we, according to His promise, wait for new heavens
and for a new earth, which righteousness dwells in them.

‹13› καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν,
ἐν οἷς δικαιοσύνη κατοικεῖ.

13 kainous de ouranous kai gēn kainēn kata to epaggelma autou prosdokōmen
But new heavens and a new earth according to the promise of Him we await,

en hois dikaiosynē katoikei.
in which righteousness dwells.

על-כן חביבי המחכים לאלה שקדו 14
להמצא לפניו בשלום נקים וזכים מפשע:

יד עַל־כֵּן חֲבִיבַי הַמְחַכִּים לָאֵלֶּה שִׁקְדוּ
לְהִמָּצֵא לְפָנָיו בְּשָׁלוֹם נְקִיִּם וְזַכִּים מִפֶּשַׁע׃

14. `al-ken chabibay ham'chakim la'eleh shiq'du l'himatse' l'phanayu b'shalom n'qiim w'zakim mipasha`.

2Pe3:14 Therefore, my beloved, who are waiting for those who are diligent to be found of His presence in peace, spotless and pure innocence,

‹14› Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι
καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ

14 Dio, agapētoi, tauta prosdokōntes spoudasate aspiloi

Wherefore, beloved, these things awaiting, be eager spotless

kai amōmētoi autǭ heurethēnai en eirēnę

and unblemished with Him to be found in peace,

---

15 ואת־ארך רוח אדנינו תחשבו לתשועה כאשר
גם־אחינו האהוב פולוס כתב אליכם כפי החכמה הנתונה לו׃

טו וְאֶת־אֹרֶךְ רוּחַ אֲדֹנֵינוּ תַּחְשְׁבוּ לִתְשׁוּעָה כַּאֲשֶׁר
גַּם־אָחִינוּ הָאָהוּב פּוֹלוֹס כָּתַב אֲלֵיכֶם כְּפִי הַחָכְמָה הַנְּתוּנָה לוֹ׃

15. w'eth-'ore'k ruach 'Adoneynu tach'sh'bu lith'shu`ah ka'asher gam-'achinu ha'ahub Polos kathab 'aleykem k'phi hachak'mah han'thunah lo.

2Pe3:15 and regard that the longsuffering Spirit of our Adon as salvation, as our beloved brother Polos (Shaul) also according to the wisdom given unto him, written unto you,

‹15› καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς
ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

15 kai tēn tou kyriou hēmōn makrothymian sōtērian hēgeisthe, kathōs

and the of our Master longsuffering salvation consider, as

kai ho agapētos hēmōn adelphos Paulos

also our beloved brother Paul,

kata tēn dotheisan autǭ sophian egrapsen hymin,

according to the having been given to him wisdom, wrote to you,

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16 וכן בכל־אגרותיו בדברו־שם על־אלה ובהן יש דברים
קשים מהבין והבערים והפתאים יהפכו אתם
כאשר גם־יעשו ביתר הספרים לאבדן נפשם׃

טז וְכֵן בְּכָל־אִגְּרוֹתָיו בְּדַבְּרוֹ־שָׁם עַל־אֵלֶּה וּבָהֶן יֵשׁ דְּבָרִים
קָשִׁים מֵהָבִין וְהַבֹּעֲרִים וְהַפְּתָאִים יַהַפְכוּ אֹתָם
כַּאֲשֶׁר גַּם־יַעֲשׂוּ בְּיֶתֶר הַסְּפָרִים לְאָבְדַן נַפְשָׁם׃

16. w'ken b'kal-'ig'rothayu b'dab'ro-sham `al-'eleh ubahen yesh d'barim qashim mehabin w'habo`arim w'hap'tha'im yahaph'ku 'otham ka'asher gam-ya`aso b'yether has'pharim l'ab'dan naph'sham.

2Pe3:16 as also in all his epistles, in his talk in the name according these things, in which are some things hard to understand, which they that are unlearned and unstable twist it, as they do also in the other scrolls, to the destruction of their souls.

‹16› ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

16 hōs kai en pasais epistolais lalōn en autais peri toutōn,
as also in all his letters speaking in them concerning these things,
en hais estin dysnoēta tina, ha hoi amatheis
in which are some things hard to be understood, which the ignorant
kai astēriktoi streblousin hōs kai tas loipas graphas pros tēn idian autōn apōleian.
and unstable twist as also the other Scriptures to their own destructions.

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17 ואתם חביבי אשר ידעתם זאת מראש השמרו לנפשתיכם
פן-תמשכו אחרי טעות אנשי בליעל ונפלתם ממעזכם:

יז וְאַתֶּם חֲבִיבַי אֲשֶׁר יְדַעְתֶּם זֹאת מֵרֹאשׁ הִשָּׁמְרוּ לְנַפְשֹׁתֵיכֶם
פֶּן־תִּמָּשְׁכוּ אַחֲרֵי טָעוּת אַנְשֵׁי בְלִיַּעַל וּנְפַלְתֶּם מִמָּעֻזְּכֶם׃

17. w'atem chabibay 'asher y'da`'tem zo'th mero'sh hisham'ru l'naph'shotheykem pen-timash'ku 'acharey ta`uth 'an'shey b'lia`al un'phal'tem mima`uz'kem.

2Pe3:17 You, my beloved, who know this beforehand, guard to your souls,
lest you being led away after the error of the wicked men, fall from your own steadfastness,

‹17› Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε,
ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

17 Hymeis oun, agapētoi, proginōskontes phylassesthe,
You therefore, beloved, knowing beforehand, guard yourselves,
hina mē tē̜ tōn athesmōn planē̜ synapachthentes
lest with the of the lawless ones error having been led away
ekpesēte tou idiou stērigmou,
you fall from your own stability;

---

18 ורבו בחסד ובדעת אדנינו ומושיענו יהושע המשיח
אשר-לו הכבוד גם-היום וגם-ליום העולם אמן:

יח וּרְבוּ בְּחֶסֶד וּבְדַעַת אֲדֹנֵינוּ וּמוֹשִׁיעֵנוּ יָהוּשֻׁעַ הַמָּשִׁיחַ
אֲשֶׁר־לוֹ הַכָּבוֹד גַּם־הַיּוֹם וְגַם־לְיוֹם הָעוֹלָם אָמֵן׃

18. ur'bu b'chesed ub'da`ath 'Adoneynu umoshi`enu Yahushuà haMashiyach 'asher-lo hakabod gam-hayom w'gam-l'yom ha`olam 'Amen.

2Pe3:18 but grow in the grace and in the knowledge of our Adon and our Savior יהושע
the Mashiyach, to whom He be the glory, both the day and to the day of eternity. Amen.

‹18› αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

18 auxanete de en chariti kai gnōsei tou kyriou hēmōn kai sōtēros Iēsou
but grow in grace and knowledge of our Master and Savior, Yahushua
Christou. autō̜ hē doxa kai nyn kai eis hēmeran aiōnos. [amēn.]
the Anointed One, to Him be the glory both now and to the day of the age. Amen.

Sepher Aleph Yahuchanan (1 John)

Chapter 1

את אשר היה מראש אשר שמענו ובעינינו ראינו 1John1:1
אשר הבטנו ואשר מששו ידינו על-דבר החיים:

א אֵת אֲשֶׁר הָיָה מֵרֹאשׁ אֲשֶׁר שָׁמַעְנוּ וּבְעֵינֵינוּ רָאִינוּ
אֲשֶׁר הִבַּטְנוּ וַאֲשֶׁר מִשְׁשׁוּ יָדֵינוּ עַל־דְּבַר הַחַיִּים:

1. 'eth 'asher hayah mero'sh 'asher shama`'nu ub'`eyneynu ra'inu
'asher hibat'nu wa'asher mishashu yadeynu `al-d'bar hachayim.

1Joh1:1 That which was from the beginning, which we have heard,
and we have seen with our eyes, which we have looked at
and which our hands have handled, concerning the Word of Life:

‹1:1› Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν,
ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς -

1 Ho ēn ap' archēs, ho akēkoamen,
What was from the beginning which we have heard,
ho heōrakamen tois ophthalmois hēmōn, ho etheasametha
which we have seen with our eyes, which we beheld
kai hai cheires hēmōn epsēlaphēsan peri tou logou tēs zōēs -
and our hands touched with respect to the Word of life

והחיים נגלו ונרא ומעידים אנחנו ומודיעים 2
לכם את-חיי העולמים אשר היו עם-האב ונגלו לנו:

ב וְהַחַיִּים נִגְלוּ וַנֵּרֶא וּמְעִידִים אֲנַחְנוּ וּמוֹדִיעִים
לָכֶם אֶת־חַיֵּי הָעוֹלָמִים אֲשֶׁר הָיוּ עִם־הָאָב וְנִגְלוּ לָנוּ:

2. w'hachayim nig'lu wanere' um'`idim 'anach'nu
umodi`im lakem 'eth-chayey ha`olamim 'asher hayu `im-ha'Ab w'nig'lu lanu.

1Joh1:2 for the life was manifested, and we have seen it and we testify,
and declare to you the eternal life, which was with the Father, and was manifested to us.

‹2› καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν
ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν -

2 kai hē zōē ephanerōthē, kai heōrakamen kai martyroumen
indeed the life was manifested, and we have seen it and we give testimony
kai apaggellomen hymin tēn zōēn tēn aiōnion hētis ēn pros ton patera
and we proclaim to you the life eternal which was with the Father
kai ephanerōthē hēmin -
and was manifested to us.

את אשר ראינו ושמענו נודיעה לכם למען תתחברו לנו 3
גם-אתם ונתחברנו עם-האב ועם-בנו יהושע המשיח:

ג אֵת אֲשֶׁר רָאִינוּ וְשָׁמַעְנוּ נוֹדִיעָה לָכֶם לְמַעַן תִּתְחַבְּרוּ לָנוּ
גַּם־אַתֶּם וְנִתְחַבַּרְנוּ עִם־הָאָב וְעִם־בְּנוֹ יָהוּשֻׁעַ הַמָּשִׁיחַ:

3. 'eth 'asher ra'inu w'shama`'nu nodi`ah lakem l'ma`an tith'chab'ru lanu gam-'atem w'nith'chabar'nu `im-ha'Ab w'`im-b'no Yahushuà haMashiyach.

1Joh1:3 that what we have seen and heard declare to you,
so that you also may have fellowship with us; and truly our fellowship is with the Father,
and with His Son יהושע the Mashiyach.

‹3› ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν,
ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα
μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.
3 ho heōrakamen kai akēkoamen, apaggellomen kai hymin,
What we have seen and we have heard we proclaim also to you,
hina kai hymeis koinōnian echēte meth' hēmōn. kai hē koinōnia de
that also you fellowship may have with us. Indeed fellowship
hē hēmetera meta tou patros kai meta tou huiou autou Iēsou Christou.
and our is with the Father and with His son, Yahushua the Anointed One.

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4 וזאת כתבים אנחנו לכם למען תהיה שמחתכם שלמה:
ד וְזֹאת כֹּתְבִים אֲנַחְנוּ לָכֶם לְמַעַן תִּהְיֶה שִׂמְחַתְכֶם שְׁלֵמָה׃
4. w'zo'th koth'bim 'anach'nu lakem l'ma`an tih'yeh sim'chath'kem sh'lemah.

1Joh1:4 And these things we write to you, so that our joy may be complete.

‹4› καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.
4 kai tauta graphomen hēmeis, hina hē chara hēmōn ē peplērōmenē.
And these things write we, that our joy may be made full.

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5 וזאת השמועה אשר שמענו ממנו
ונגד לכם שהאלהים אור הוא וכל-חשך אין בו:
ה וְזֹאת הַשְּׁמוּעָה אֲשֶׁר שָׁמַעְנוּ מִמֶּנּוּ
וַנַּגֵּד לָכֶם שֶׁהָאֱלֹהִים אוֹר הוּא וְכָל־חֹשֶׁךְ אֵין בּוֹ׃
5. w'zo'th hash'mu`ah 'asher shama`'nu mimenu
wanaged lakem sheha'Elohim 'or hu' w'kal-choshe'k 'eyn bo.

1Joh1:5 This is the message which we have heard of Him and declare unto you,
that the Elohim is Light, and in Him is no darkness at all.

‹5› Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν,
ὅτι ὁ θεὸς φῶς ἐστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.
5 Kai estin hautē hē aggelia hēn akēkoamen ap' autou kai anaggellomen hymin,
And this is the message which we have heard from Him and we proclaim to you,
hoti ho theos phōs estin kai skotia en autō ouk estin oudemia.
that Elohim is Light and darkness in Him not there is any.

---

6 אם-נאמר כי יש-לנו התחברות עמו
ונתהלך בחשך דברי שקר אנחנו ולא פעלי האמת:
ו אִם־נֹאמַר כִּי יֶשׁ־לָנוּ הִתְחַבְּרוּת עִמּוֹ
וְנִתְהַלֵּךְ בַּחֹשֶׁךְ דִּבְרֵי שֶׁקֶר אֲנַחְנוּ וְלֹא פֹעֲלֵי הָאֱמֶת׃

6. 'im-no'mar ki yesh-lanu hith'chab'ruth `imo
w'nith'hale'k bachoshe'k dob'rey sheqer 'anach'nu w'lo' po`aley ha'emeth.

1Joh1:6 If we say that we have fellowship with Him and walk in the darkness,
we have false words and do not do the truth.

‹6› Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν,
ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
6 Ean eipōmen hoti koinōnian echomen met' autou
If we say that we have fellowship with Him
kai en tō skotei peripatōmen, pseudometha kai ou poioumen tēn alētheian;
and in the darkness walk, we lie and are not practicing the truth.

---

7 אבל אם-נתהלך באור כאשר הוא באור הנה נתחברנו יחד
ודם-יהושע המשיח בנו יטהרנו מכל-חטא:

ז אֲבָל אִם־נִתְהַלֵּךְ בָּאוֹר כַּאֲשֶׁר הוּא בָאוֹר הִנֵּה נִתְחַבַּרְנוּ יָחַד
וְדַם־יָהוּשֻׁעַ הַמָּשִׁיחַ בְּנוֹ יְטַהֲרֵנוּ מִכָּל־חֵטְא׃

7. 'abal 'im-nith'hale'k ba'or ka'asher hu' ba'or hinneh nith'chabar'nu yachad
w'dam-Yahushuà haMashiyach b'no y'taharenu mikal-chet'.

1Joh1:7 but if we walk in the Light as He is in the Light, behold, we have fellowship
together, and the blood of יהושע the Mashiyach His Son cleanses us from all sin.

‹7› ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ'
ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.
7 ean de en tō phōti peripatōmen hōs autos estin en tō phōti, koinōnian echomen
But if in the Light we walk as He is in the Light, we have fellowship
met' allēlōn kai to haima Iēsou tou huiou autou katharizei hēmas apo pasēs hamartias.
with one another and the blood of Yahushua, His son, cleanses us from every sin.

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8 אם-נאמר שאין-בנו חטא מתעים אנחנו נפשנו
והאמת אין בנו:

ח אִם־נֹאמַר שֶׁאֵין־בָּנוּ חֵטְא מַתְעִים אֲנַחְנוּ נַפְשֵׁנוּ
וְהָאֱמֶת אֵין בָּנוּ׃

8. 'im-no'mar she'eyn-banu chet' math'`im 'anach'nu naph'shenu
w'ha'emeth 'eyn banu.

1Joh1:8 If we say that we have no sin, we deceive our souls and the truth is not in us.

‹8› ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν,
ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.
8 ean eipōmen hoti hamartian ouk echomen,
If we say that sin we do not have,
heautous planōmen kai hē alētheia ouk estin en hēmin.
we deceive ourselves and the truth is not in us.

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9 ואם-נתודה את-חטאתינו נאמן הוא
וצדיק לסלח לחטאתינו ולטהרנו מכל-עון:

ט וְאִם־נִתְוַדֶּה אֶת־חַטֹּאתֵינוּ נֶאֱמָן הוּא
וְצַדִּיק לִסְלֹחַ לְחַטֹּאתֵינוּ וּלְטַהֲרֵנוּ מִכָּל־עָוֹן׃

9. w'im-nith'wadeh 'eth-chato'theynu ne'eman hu'
w'tsadiq lis'loach l'chato'theynu ul'taharenu mikal-`aon.

1Joh1:9 If we confess our sins, He is faithful and righteous to forgive our sins
and to cleanse us from all unrighteousness.

‹9› ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν
καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

9 ean homologōmen tas hamartias hēmōn, pistos estin kai dikaios,
If we confess our sins, He is faithful and righteous,
hina aphȩ̄ hēmin tas hamartias kai katharisȩ̄ hēmas apo pasēs adikias.
that He may forgive us our sins and may cleanse us from all unrighteousness.

ואם-נאמר שלא חטאנו לכזב נשימנו ודברו אין בנו: 10
י וְאִם־נֹאמַר שֶׁלֹּא חָטָאנוּ לְכֹזֵב נְשִׂימֵנוּ וּדְבָרוֹ אֵין בָּנוּ׃

10. w'im-no'mar shel' chata'nu l'kozeb n'simenu ud'baro 'eyn banu.

1Joh1:10 If we say that we have not sinned, to deceive our breath
and His Word is not in us.

‹10› ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν
καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

10 ean eipōmen hoti ouch hēmartēkamen pseustēn poioumen auton
If we say that we have not sinned, a liar we make Him
kai ho logos autou ouk estin en hēmin.
and His Word is not in us.

Chapter 2

1John2:1 בני הנני כתב אליכם את-הדברים האלה
לבלתי תחטאו ואם-יחטא איש יש-לנו לפני
אבינו מליץ יהושע המשיח הצדיק:

א בָּנַי הִנְנִי כֹתֵב אֲלֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה
לְבִלְתִּי תֶחֱטָאוּ וְאִם־יֶחֱטָא אִישׁ יֶשׁ־לָנוּ לִפְנֵי
אָבִינוּ מֵלִיץ יָהוּשֻׁעַ הַמָּשִׁיחַ הַצַּדִּיק׃

1. banay hin'ni kotheb 'aleykem 'eth-had'barim ha'eleh l'bil'ti thecheta'u
w'im-yecheta' 'ish yesh-lanu liph'ney 'Abinu melits Yahushuà haMashiyach hatsadiq.

1Joh2:1 My little children, behold, I am writing these things to you
so that you may not sin. And if any man sins, we have an Advocate with the Father,
יהושע the Mashiyach the righteous;

‹2:1› Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε.
καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον·

1 Teknia mou, tauta graphō hymin hina mē hamartēte.

My little children, these things I write to you so that you do not sin.
kai ean tis hamartę̄, paraklēton echomen pros ton patera
And if anyone sins, an advocate we have with the Father,
Iēsoun Christon dikaion;
Yahushua the Anointed One the Righteous;

---

2 והוא כפרה על-חטאתינו ולא על-חטאתינו בלבד
כי גם-על-חטאת כל-העולם:

ב וְהוּא כַּפָּרָה עַל־חַטֹּאתֵינוּ וְלֹא עַל־חַטֹּאתֵינוּ בִּלְבָד
כִּי גַּם־עַל־חַטֹּאת כָּל־הָעוֹלָם׃

2. w'hu' kaparah `al-chato'theynu w'lo' `al-chato'theynu bil'bad
ki gam-`al-chato'th kal-ha`olam.

1Joh2:2 and He is the atonement for our sins,
and not for our sins only, but also for the sins of the whole world.

‹2› καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν,
οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

2 kai autos hilasmos estin peri tōn hamartiōn hēmōn,
and He is the propitation for our sins,
ou peri tōn hēmeterōn de monon alla kai peri holou tou kosmou.
not for ours yet only but also for the whole world.

---

3 ובזאת נדע כי הכרנו אותו אם-נשמר את-מצותיו:

ג וּבָזֹאת נֵדַע כִּי הִכַּרְנוּ אוֹתוֹ אִם־נִשְׁמֹר אֶת־מִצְוֹתָיו׃

3. ubazo'th neda` ki hikar'nu 'otho 'im-nish'mor 'eth-mits'othayu.

1Joh2:3 And in this we know that we know Him, if we keep His commandments.

‹3› Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

3 Kai en toutǭ ginōskomen hoti egnōkamen auton, ean tas entolas autou tērōmen.
And in this we know that we have known Him, if His commands we keep.

---

4 האמר הכרתיו ואת-מצותיו לא ישמר דבר שקר הוא
והאמת אין בו:

ד הָאֹמֵר הִכַּרְתִּיו וְאֶת־מִצְוֹתָיו לֹא יִשְׁמֹר דֹּבֵר שֶׁקֶר הוּא
וְהָאֱמֶת אֵין בּוֹ׃

4. ha'omer hikar'tiu w'eth-mits'othayu lo' yish'mor dober sheqer hu'
w'ha'emeth 'eyn bo.

1Joh2:4 The one who says, I know Him, and does not keep His commandments,
he has anything false, and the truth is not in him;

‹4› ὁ λέγων ὅτι Ἔγνωκα αὐτὸν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν,
ψεύστης ἐστὶν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·

4 ho legōn hoti Egnōka auton kai tas entolas autou mē tērōn,
The one saying that, I have known Him and His commands not keeping,
pseustēs estin kai en toutǭ hē alētheia ouk estin;

is a liar and in this one the truth is not;

---

5 אבל השמר את-דברו בו נשלמה באמת אהבת אלהים
ובזאת נדע כי-בו אנחנו:

ה אֲבָל הַשֹּׁמֵר אֶת־דְּבָרוֹ בּוֹ נִשְׁלְמָה בֶאֱמֶת אַהֲבַת אֱלֹהִים
וּבָזֹאת נֵדַע כִּי־בוֹ אֲנָחְנוּ׃

5. 'abal hashomer 'eth-d'baro bo nish'l'mah be'emeth 'ahabath 'Elohim ubazo'th neda` ki-bo 'anach'nu.

1Joh2:5 but whoever keeps His word, the love of Elohim is truly perfected in him.
By this we know that we are in Him.

‹5› ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται,
ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

5 hos d' an tērę̄ autou ton logon, alēthōs en toutǭ

But whoever keeps His word, truly in this one

hē agapē tou theou teteleiōtai, en toutǭ ginōskomen hoti en autǭ esmen.

the love of Elohim has been perfected, in this we know that in Him we are.

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6 האמר שהוא עמד בו כאשר התהלך הוא כן יתהלך:

ו הָאֹמֵר שֶׁהוּא עֹמֵד בּוֹ כַּאֲשֶׁר הִתְהַלֵּךְ הוּא כֵּן יִתְהַלָּךְ׃

6. ha'omer shehu' `omed bo ka'asher hith'hale'k hu' ken yith'hala'k.

1Joh2:6 The one that says he abides in Him as he ought walk himself also,
even as He walked.

‹6› ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν
καὶ αὐτὸς [οὕτως] περιπατεῖν.

6 ho legōn en autǭ menein opheilei kathōs ekeinos periepatēsen

The one claiming in Him to abide ought as that one walked

kai autos [houtōs] peripatein.

also himself so to walk.

---

7 אחי לא מצוה חדשה כתב אני לכם כי אם-מצוה ישנה אשר
היתה לכם מראש והמצוה הישנה היא הדבר אשר שמעתם:

ז אַחַי לֹא מִצְוָה חֲדָשָׁה כֹּתֵב אֲנִי לָכֶם כִּי אִם־מִצְוָה יְשָׁנָה אֲשֶׁר
הָיְתָה לָכֶם מֵרֹאשׁ וְהַמִּצְוָה הַיְשָׁנָה הִיא הַדָּבָר אֲשֶׁר שְׁמַעְתֶּם׃

7. 'achay lo' mits'wah chadashah kotheb 'ani lakem ki 'im-mits'wah y'shanah 'asher hay'thah lakem mero'sh w'hamits'wah hay'shanah hi' hadabar 'asher sh'ma`'tem.

1Joh2:7 My brother, I do not write new commandment to you,
but an old commandment which you had from the beginning.
The old commandment is the Word which you have heard.

‹7› Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιὰν
ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε.

7 Agapētoi ouk entolēn kainēn graphō hymin

Beloved not a new covenant I write to you

all’ entolēn palaian hēn eichete ap’ archēs;
but an old command which you were having from the beginning;
hē entolē hē palaia estin ho logos hon ēkousate.
the command old is the Word which you heard.

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8 ועוד מצוה חדשה אני כתב לכם והיא נאמנה גם־בו
גם־בכם מפני שהחשך עבר והאור האמתי כבר זרח:

חוְעוֹד מִצְוָה חֲדָשָׁה אֲנִי כֹּתֵב לָכֶם וְהִיא נֶאֱמָנָה גַּם־בּוֹ
גַּם־בָּכֶם מִפְּנֵי שֶׁהַחֹשֶׁךְ עֹבֵר וְהָאוֹר הָאֲמִתִּי כְּבָר זָרַח׃

8. w’`od mits’wah chadashah ‘ani kotheb lakem w’hi’ ne’emanah gam-bo
gam-bakem mip’ney shehachoshe’k `ober w’ha’or ha’amiti k’bar zarach.

1Joh2:8 Again, I write a new commandment to you, which is true also in Him
and too in you, because of that the darkness is passing away
and the true Light is already shining.

‹8› πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν,
ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.
8 palin entolēn kainēn graphō hymin, ho estin alēthes en autō̧ kai en hymin,
Again a new command I write to you, which is true in Him and in you,
hoti hē skotia paragetai kai to phōs to alēthinon ēdē phainei.
because the darkness is passing away and the Light true already is shining.

---

9 האמר באור אני והוא שנא את־אחיו עודנו בחשך:

טהָאוֹמֵר בָּאוֹר אָנִי וְהוּא שֹׂנֵא אֶת־אָחִיו עוֹדֶנּוּ בַּחֹשֶׁךְ׃

9. ha’omer ba’or ‘ani w’hu’ sne’ ‘eth-‘achiu `odenu bachoshe’k.

1Joh2:9 The one who says that I am in the Light,
and he yet hates his brother and is still in the darkness.

‹9› ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν
ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.
9 ho legōn en tō̧ phōti einai
The one claiming in the Light to be
kai ton adelphon autou misōn en tȩ̄ skotią estin heōs arti.
and his brother hating in the darkness is until now.

---

10 האהב את־אחיו עמד באור ומכשול אין בו:

יהָאֹהֵב אֶת־אָחִיו עֹמֵד בָּאוֹר וּמִכְשׁוֹל אֵין בּוֹ׃

10. ha’oheb ‘eth-‘achiu `omed ba’or umik’shol ‘eyn bo.

1Joh2:10 The one that loves his brother abides in the Light
and there is no stumbling-block in him.

‹10› ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει
καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·
10 ho agapōn ton adelphon autou en tō̧ phōti menei
The one loving his brother in the Light abides
kai skandalon en autō̧ ouk estin;

and a cause for stumbling in him not is;

---

11 והשנא את־אחיו בחשך הוא ובחשך יתהלך
ולא ידע אנה הוא הלך כי החשך עור את־עיניו:

יא וְהַשֹּׂנֵא אֶת־אָחִיו בַּחֹשֶׁךְ הוּא וּבַחֹשֶׁךְ יִתְהַלֵּךְ
וְלֹא יֵדַע אָנָה הוּא הֹלֵךְ כִּי הַחֹשֶׁךְ עִוֵּר אֶת־עֵינָיו׃

11. w'hasne' 'eth-'achiu bachoshe'k hu' ubachoshe'k yith'hale'k
w'lo' yeda` 'anah hu' hole'k ki hachoshe'k `iuer 'eth-`eynayu.

1Joh2:11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.

‹11› ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

11 ho de misōn ton adelphon autou en tę skotią estin kai en tę skotią peripatei

But the one hating his brother in the darkness is and in the darkness walks

kai ouk oiden pou hypagei, hoti hē skotia etyphlōsen tous ophthalmous autou.

and does not know where he goes, because the darkness blinded his eyes.

---

12 הנני כתב אליכם הבנים
יען כי־נסלחו לכם חטאתיכם למען שמו:

יב הִנְנִי כֹתֵב אֲלֵיכֶם הַבָּנִים
יַעַן כִּי־נִסְלְחוּ לָכֶם חַטֹּאתֵיכֶם לְמַעַן שְׁמוֹ׃

12. hin'ni kotheb 'aleykem habanim
ya`an ki-nis'l'chu lakem chato'theykem l'ma`an sh'mo.

1Joh2:12 Behold, I write to you, little children,
because your sins have been forgiven to you for His name's sake.

‹12› Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

12 Graphō hymin, teknia,

I write to you, little children,

hoti apheōntai hymin hai hamartiai dia to onoma autou.

because have been forgiven you your sins because of his name.

---

13 כתב אני אליכם האבות יען כי הכרתם את
אשר־מראש כתב אני אליכם הבחורים יען כי התגברתם
על־הרע כתבתי אליכם הילדים יען כי־הכרתם את־האב:

יג כֹּתֵב אֲנִי אֲלֵיכֶם הָאָבוֹת יַעַן כִּי הִכַּרְתֶּם אֵת
אֲשֶׁר־מֵרֹאשׁ כֹּתֵב אֲנִי אֲלֵיכֶם הַבַּחוּרִים יַעַן כִּי הִתְגַּבַּרְתֶּם
עַל־הָרָע כָּתַבְתִּי אֲלֵיכֶם הַיְלָדִים יַעַן כִּי־הִכַּרְתֶּם אֶת־הָאָב׃

13. kotheb 'ani 'aleykem ha'aboth ya`an ki hikar'tem 'eth
'asher-mero'sh kotheb 'ani 'aleykem habachurim ya`an ki hith'gabar'tem `al-hara`
kathab'ti 'aleykem hay'ladim ya`an ki-hikar'tem 'eth-ha'Ab.

1Joh2:13 I write to you, the fathers, because you have known Him who has been from the beginning. I write to you, young men, because you have overcome the evil one.

I have written to you, children, because you know the Father.

‹13› γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

13 graphō hymin, pateres, hoti egnōkate ton ap’ archēs.
I write to you, fathers, because you have known the one from the beginning.
graphō hymin, neaniskoi, hoti nenikēkate ton ponēron.
I write to you, young men, because you have overcome the evil one.

כתבתי אליכם האבות יען כי הכרתם את אשר-מראש 14
כתבתי אליכם הבחורים יען כי-חזקתם
ודבר האלהים שכן בקרבכם והתגברתם על-הרע:

יד כָּתַבְתִּי אֲלֵיכֶם הָאָבוֹת יַעַן כִּי הִכַּרְתֶּם אֵת אֲשֶׁר־מֵרֹאשׁ
כָּתַבְתִּי אֲלֵיכֶם הַבַּחוּרִים יַעַן כִּי־חֲזַקְתֶּם
וּדְבַר הָאֱלֹהִים שֹׁכֵן בְּקִרְבְּכֶם וְהִתְגַּבַּרְתֶּם עַל־הָרָע׃

14. kathab’ti ‘aleykem ha’aboth ya`an ki hikar’tem ‘eth ‘asher-mero’sh
kathab’ti ‘aleykem habachurim ya`an ki-chazaq’tem
ud’bar ha’Elohim shoken b’qir’b’kem w’hith’gabar’tem `al-hara`.

1Joh2:14 I have written to you, the fathers, because you know Him who has been
from the beginning. I have written to you, young men, because you are strong,
and the Word of the Elohim abides among you, and you have overcome the evil one.

‹14› ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες,
ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε
καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

14 egrapsa hymin, paidia, hoti egnōkate ton patera.
I wrote to you, young children, because you have known the Father.
egrapsa hymin, pateres, hoti egnōkate ton ap’ archēs.
I wrote to you, fathers, because you have known the one from the beginning.
egrapsa hymin, neaniskoi, hoti ischyroi este
I wrote to you, young men, because you are strong
kai ho logos tou theou en hymin menei kai nenikēkate ton ponēron.
and the Word of the Elohim in you abides and you have overcome the evil one.

אל תאהבו את-העולם ואת-דברי העולם איש 15
כי-יאהב את-העולם אין-בו אהבת האב:

טו אַל תֶּאֱהָבוּ אֶת־הָעוֹלָם וְאֶת־דִּבְרֵי הָעוֹלָם אִישׁ
כִּי־יֶאֱהַב אֶת־הָעוֹלָם אֵין־בּוֹ אַהֲבַת הָאָב׃

15. ‘al t’ehabu ‘eth-ha`olam w’eth-dib’rey ha`olam ‘ish
ki-ye’ehab ‘eth-ha`olam ‘eyn-bo ‘ahabath ha’Ab.

1Joh2:15 Do not love the world nor the things that are in the world.
If anyone loves the world, the love of the Father is not in him.

‹15› Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.
ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·

15 Mē agapate ton kosmon mēde ta en tō̧ kosmō̧.
Do not love the world neither the things in the world.
ean tis agapa̧ ton kosmon, ouk estin hē agapē tou patros en autō̧;
If anyone loves the world, is not the love of the Father in him;

כי כל אשר בעולם חשק הבשר ותאות העינים 16
וגאות הנכסים לא מן-אבינו הוא כי אם-מן-העולם:
טז כִּי כֹּל אֲשֶׁר בָּעוֹלָם חֵשֶׁק הַבָּשָׂר וְתַאֲוַת הָעֵינַיִם
וְגֵאוּת הַנְּכָסִים לֹא מִן־אָבִינוּ הוּא כִּי אִם־מִן־הָעוֹלָם׃
16. ki kol 'asher ba`olam chesheq habasar w'tha'awath ha`eynayim
w'ge'uth han'kasim lo' min-'Abinu hu' ki 'im-min-ha`olam.

1Joh2:16 For all that is in the world, the lust of the flesh and the lust of the eyes
and the pride of life, is not of the Father, but is of the world.

‹16› ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν
καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν.
16 hoti pan to en tō̧ kosmō̧, hē epithymia tēs sarkos kai hē epithymia tōn ophthalmōn
because all that is in the world, the lust of the flesh and the lust of the eyes
kai hē alazoneia tou biou, ouk estin ek tou patros all' ek tou kosmou estin.
and the pride about this life's possessions, is not of the Father but of the world is.

והעולם עבור יעבר עם-תאותיו 17
והעשה רצון אלהים יעמד לעד:
יז וְהָעוֹלָם עָבוֹר יַעֲבֹר עִם־תַּאֲוֹתָיו
וְהָעֹשֶׂה רְצוֹן אֱלֹהִים יַעֲמֹד לָעַד׃
17. w'ha`olam `abor ya`abor `im-ta'aothayu w'ha`oseh r'tson 'Elohim ya`amod la`ad.

1Joh2:17 The world is passing away with its lusts,
but the one who does the will of Elohim abides forever.

‹17› καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ,
ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
17 kai ho kosmos paragetai kai hē epithymia autou,
And the world is passing away and its lust,
ho de poiōn to thelēma tou theou menei eis ton aiōna.
but the one doing the will of Elohim remains into the age.

ילדי הנה השעה האחרונה באה 18
וכאשר שמעתם שיבא שטן המשיח כן עתה רבו
שטני המשיח ובזאת נדע שהיא השעה האחרונה:
יח יְלָדַי הִנֵּה הַשָּׁעָה הָאַחֲרוֹנָה בָּאָה
וְכַאֲשֶׁר שְׁמַעְתֶּם שֶׁיָּבֹא שְׂטַן הַמָּשִׁיחַ כֵּן עַתָּה רַבּוּ
שִׂטְנֵי הַמָּשִׁיחַ וּבָזֹאת נֵדַע שֶׁהִיא הַשָּׁעָה הָאַחֲרוֹנָה׃
18. y'laday hinneh hasha`ah ha'acharonah ba'ah

w'ka'asher sh'ma`'tem sheyabo' sten haMashiyach ken `atah rabu st'ney haMashiyach ubazo'th neda` shehi' hasha`ah ha'acharonah.

1Joh2:18 Children, behold, the last hour is coming. And as you heard
that anti-the Mashiyach shall come, even now many anti-the Mashiyach have arisen.
In this we know that it is the last hour.

‹18› Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται,
καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

18 Paidia, eschatē hōra estin,
Children, the last hour it is,
kai kathōs ēkousate hoti antichristos erchetai,
and as you heard that an anti-anointed One is coming,
kai nyn antichristoi polloi gegonasin,
even now many anti-anointed ones have come,
hothen ginōskomen hoti eschatē hōra estin.
from which we know that the last hour it is.

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19 מקרבנו יצאו אבל לא-מאתנו היו
כי לו היו מאתנו כי אז היו עמדים עמנו
אך יצאו למען יודע כי לא כלם מאתנו המה:

יט מִקִּרְבֵּנוּ יָצְאוּ אֲבָל לֹא־מֵאִתָּנוּ הָיוּ
כִּי לוּ הָיוּ מֵאִתָּנוּ כִּי אָז הָיוּ עֹמְדִים עִמָּנוּ
אַךְ יָצְאוּ לְמַעַן יִוָּדַע כִּי לֹא כֻלָּם מֵאִתָּנוּ הֵמָּה:

19. miqir'benu yats'u 'abal lo'-me'itanu hayu ki lu hayu me'itanu
ki 'az hayu `om'dim `imanu 'a'k yats'u l'ma`an yiuada` ki lo' kulam me'itanu hemah.

1Joh2:19 They went out from among us, but they were not of us;
for if they had been of us, for then they would have continued with us. But they went out,
so that they might be made manifest that they were all of them not of us.

‹19› ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν,
μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

19 ex hēmōn exēlthan all' ouk ēsan ex hēmōn; ei gar ex hēmōn ēsan,
From among us they departed but they were not of us; for if of us they were,
memenēkeisan an meth' hēmōn; all' hina phanerōthōsin
they would have remained with us; but that it may be manifested
hoti ouk eisin pantes ex hēmōn.
that are not all of them of us.

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20 ואתם לכם המשחה מאת הקדוש וידעתם הכל:

כ וְאַתֶּם לָכֶם הַמִּשְׁחָה מֵאֵת הַקָּדוֹשׁ וִידַעְתֶּם הַכֹּל:

20. w'atem lakem hamish'chah me'eth haqadosh wida`'tem hakol.

1Joh2:20 And you have an anointing from the Holy One, and you know all.

‹20› καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες.

20 kai hymeis chrisma echete apo tou hagiou kai oidate pantes.
and you have an anointing from the Holy One and you know all.

לא כתבתי אליכם מפני שלא-ידעתם את-האמת 21
כי-ידעתם אתה וידעתם שכל-דבר שקר לא מן-האמת הוא:
כא לֹא כָתַבְתִּי אֲלֵיכֶם מִפְּנֵי שֶׁלֹּא־יְדַעְתֶּם אֶת־הָאֱמֶת
כִּי־יְדַעְתֶּם אֹתָהּ וִידַעְתֶּם שֶׁכָּל־דְּבַר שֶׁקֶר לֹא מִן־הָאֱמֶת הוּא׃

21. lo' kathab'ti 'aleykem mip'ney shel'-y'da`'tem 'eth-ha'emeth
ki-y'da`'tem 'othah wida`'tem shekal-d'bar sheqer lo' min-ha'emeth hu'.

1Joh2:21 I have not written to you because you do not know the truth,
because you do know it, and you know that all words of falsehood are not of the truth.

‹21› οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν
καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

21 ouk egrapsa hymin hoti ouk oidate tēn alētheian all' hoti oidate autēn
I did not write to you because you do not know the truth but because you know it,
kai hoti pan pseudos ek tēs alētheias ouk estin.
and that every lie of the truth is not.

מי הוא הדבר שקר כי אם-המכחש ביהושע לאמר לא 22
המשיח הוא זה שוטן המשיח המכחש באב ובבן:
כב מִי הוּא הַדֹּבֵר שֶׁקֶר כִּי אִם־הַמְכַחֵשׁ בְּיָהוּשֻׁעַ לֵאמֹר לֹא
הַמָּשִׁיחַ הוּא זֶה שׂוֹטֵן הַמָּשִׁיחַ הַמְכַחֵשׁ בָּאָב וּבַבֵּן׃

22. mi hu' hadober sheqer ki 'im-ham'kachesh b'Yahushuà le'mor lo' haMashiyach
hu' zeh hu' soten haMashiyach ham'kachesh ba'Ab ubaben.

1Joh2:22 Who has the false words, except the one who denies יהושע,
says that He is not the Mashiyach? This is the anti-the Mashiyach,
the one who denies the Father and the Son.

‹22› Τίς ἐστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός;
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

22 Tis estin ho pseustēs ei mē ho arnoumenos
Who is the liar except the one denying saying
hoti Iēsous ouk estin ho Christos?
that Yahushua is not the Anointed One?
houtos estin ho antichristos, ho arnoumenos ton patera kai ton huion.
This one is the anti-anointed one, the one denying the Father and the Son.

כל-המכחש בבן גם-האב אין-לו והמודה בבן לו גם-האב: 23
כג כָּל־הַמְכַחֵשׁ בַּבֵּן גַּם־הָאָב אֵין־לוֹ וְהַמּוֹדֶה בַבֵּן לוֹ גַּם־הָאָב׃

23. kal-ham'kachesh baben gam-ha'Ab 'eyn-lo w'hamodeh baben lo gam-ha'Ab.

1Joh2:23 Every one who denies the Son does not have the Father also.
The one confessing the Son has the Father also.

‹23› πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει,
ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

23 pas ho arnoumenos ton huion oude ton patera echei,

Everyone denying the Son neither the Father has;
ho homologōn ton huion kai ton patera echei.
The one confessing the Son also the Father has.

𐤅𐤀𐤕𐤌 𐤉𐤒𐤌-𐤍𐤀 𐤁𐤊𐤌 𐤄𐤃𐤁𐤓 𐤀𐤔𐤓 𐤔𐤌𐤏𐤕𐤌 𐤌𐤓𐤀𐤔 𐤅𐤀𐤌-𐤉𐤒𐤅𐤌 24
𐤁𐤊𐤌 𐤀𐤔𐤓 𐤔𐤌𐤏𐤕𐤌 𐤌𐤓𐤀𐤔 𐤂𐤌-𐤀𐤕𐤌 𐤕𐤒𐤅𐤌𐤅 𐤁𐤁𐤍 𐤅𐤁𐤀𐤁:

כד וְאַתֶּם יָקָם־נָא בָכֶם הַדָּבָר אֲשֶׁר שְׁמַעְתֶּם מֵרֹאשׁ וְאִם־יָקוּם
בָּכֶם אֲשֶׁר שְׁמַעְתֶּם מֵרֹאשׁ גַּם־אַתֶּם תָּקוּמוּ בַּבֵּן וּבָאָב׃

24. w'atem yaqam-na' bakem hadabar 'asher sh'ma`'tem mero'sh w'im-yaqum bakem 'asher sh'ma`'tem mero'sh gam-'atem taqumu baben uba'Ab.

1Joh2:24 As for you, please let the Word abide in you, which you have heard from the beginning. If it shall remain in you that you heard from the beginning, you also shall continue in the Son and in the Father.

‹24› ὑμεῖς ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

24 hymeis ho ēkousate ap' archēs, en hymin menetō.
What you heard from the beginning in you let it remain.
ean en hymin meinę̄ ho ap' archēs ēkousate,
If in you remains what from the beginning you heard,
kai hymeis en tō̧ huiō̧ kai en tō̧ patri meneite.
also you in the Son and in the Father shall remain.

𐤅𐤄𐤄𐤁𐤈𐤇𐤄 𐤀𐤔𐤓 𐤄𐤁𐤈𐤉𐤇𐤍𐤅 𐤄𐤉𐤀 𐤇𐤉𐤉 𐤄𐤏𐤅𐤋𐤌𐤉𐤌: 25

כה וְהַהַבְטָחָה אֲשֶׁר הִבְטִיחָנוּ הִיא חַיֵּי הָעוֹלָמִים׃

25. w'hahab'tachah 'asher hib'tichanu hi' chayey ha`olamim.

1Joh2:25 This is the promise which He has promised us that it is the eternal life.

‹25› καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

25 kai hautē estin hē epaggelia hēn autos epēggeilato hēmin, tēn zōēn tēn aiōnion.
And this is the promise which He promised us, the life eternal.

𐤆𐤀𐤕 𐤊𐤕𐤁𐤕𐤉 𐤀𐤋𐤉𐤊𐤌 𐤌𐤐𐤍𐤉 𐤄𐤌𐤕𐤏𐤉𐤌 𐤀𐤕𐤊𐤌: 26

כו זֹאת כָּתַבְתִּי אֲלֵיכֶם מִפְּנֵי הַמַּתְעִים אֶתְכֶם׃

26. zo'th kathab'ti 'aleykem mip'ney hamath'`im 'eth'kem.

1Joh2:26 These things I have written to you concerning them that deceive you.

‹26› Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

26 Tauta egrapsa hymin peri tōn planōntōn hymas.
These things I wrote to you concerning the ones deceiving you.

𐤅𐤀𐤕𐤌 𐤄𐤌𐤔𐤇𐤄 𐤀𐤔𐤓 𐤒𐤁𐤋𐤕𐤌 𐤌𐤀𐤕𐤅 𐤏𐤌𐤃𐤕 𐤁𐤊𐤌 27
𐤅𐤋𐤀 𐤕𐤑𐤈𐤓𐤊𐤅 𐤋𐤀𐤉𐤔 𐤔𐤉𐤋𐤌𐤃 𐤀𐤕𐤊𐤌 𐤊𐤉 𐤀𐤌-𐤊𐤀𐤔𐤓
𐤕𐤋𐤌𐤃𐤊𐤌 𐤄𐤌𐤔𐤇𐤄 𐤋𐤊𐤋-𐤃𐤁𐤓 𐤄𐤅𐤀 𐤄𐤀𐤌𐤕 𐤅𐤋𐤀 𐤔𐤒𐤓
𐤅𐤊𐤀𐤔𐤓 𐤋𐤌𐤃𐤄 𐤀𐤕𐤊𐤌 𐤊𐤍 𐤕𐤏𐤌𐤃𐤅 𐤁𐤅:

כז וְאַתֶּם הַמִּשְׁחָה אֲשֶׁר קִבַּלְתֶּם מֵאִתּוֹ עֹמֶדֶת בָּכֶם
וְלֹא תִצְטָרְכוּ לְאִישׁ שֶׁיְּלַמֵּד אֶתְכֶם כִּי אִם־כַּאֲשֶׁר
תְּלַמֶּדְכֶם הַמִּשְׁחָה לְכָל־דָּבָר הוּא הָאֱמֶת וְלֹא שֶׁקֶר
וְכַאֲשֶׁר לִמְּדָה אֶתְכֶם כֵּן תַּעַמְדוּ בוֹ׃

27. w'atem hamish'chah 'asher qibal'tem me'ito `omedeth bakem
w'lo' thits'taraku l'ish shey'lamed 'eth'kem ki 'im-ka'asher t'lamed'kem hamish'chah
l'kal-dabar hu' ha'emeth w'lo' sheqer w'ka'asher lim'dah 'eth'kem ken ta`am'du bo.

1Joh2:27 As for you, the anointing which you received from Him abides in you,
and you have no need for anyone that teach you.
But as His anointing teaches you concerning all things,
and it is true and is no falsehood, and even as it has taught you, so you abide in Him.

<27> καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρείαν ἔχετε
ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων
καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

27 kai hymeis to chrisma ho elabete ap' autou, menei en hymin
and you the anointing which received from Him remains in you
kai ou chreian echete hina tis didaskę hymas,
and no need you have that anyone should teach you,
all' hōs to autou chrisma didaskei hymas peri pantōn
but as the same anointing teaches you concerning everything
kai alēthes estin kai ouk estin pseudos, kai kathōs edidaxen hymas, menete en autǭ.
and is true and is not a lie, and as he taught you, remain in Him.

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28 ᤀᤁᤀ ... (Paleo-Hebrew script line)

כח וְעַתָּה בָּנִים עִמְדוּ בוֹ לְמַעַן יְאֻמַּץ לִבֵּנוּ בְּהֵרָאוֹתוֹ
וְלֹא־נֵבוֹשׁ מִפָּנָיו בְּבוֹאוֹ׃

28. w'`atah banim `im'du bo l'ma`an ye'emats libenu b'hera'otho
w'lo'-nebosh mipanayu b'bo'o.

1Joh2:28 And now, little children, abide in Him, so that we may have our hearts
of boldness when He appears, and not be ashmed before His presence at His coming.

<28> Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν
καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

28 Kai nyn, teknia, menete en autǭ, hina ean phanerōthę
And now, little children remain in Him, that if He is manifested
schōmen parrēsian kai mē aischynthōmen ap' autou en tę parousią autou.
we may have confidence and not be ashamed from Him at His coming.

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29 (Paleo-Hebrew script line)

כט אִם־יְדַעְתֶּם כִּי־צַדִּיק הוּא דְּעוּ־נָא

כִּי כָל־עֹשֶׂה צְדָקָה נוֹלָד מִמֶּנּוּ׃

29. 'im-y'da`'tem ki-tsadiq hu' d'`u-na' ki kal-`oseh ts'daqah nolad mimenu.

1Joh2:29 If you know that He is righteous,
you know that everyone doing righteousness is born of Him.

‹29› ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι
καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

29 ean eidēte hoti dikaios estin, ginōskete
If you know that He is righteous, you know

hoti kai pas ho poiōn tēn dikaiosynēn ex autou gegennētai
that also everything doing the righteousness of Him has been born.

Chapter 3

ראו מה-גדלה אהבת האב אשר נתן לנו להקרא בני 1John3:1
האלהים ובניו אנחנו על-כן העולם איננו ידע אתנו יען
כי-אותו לא ידע:

א רְאוּ מַה־גָּדְלָה אַהֲבַת הָאָב אֲשֶׁר נָתַן לָנוּ לְהִקָּרֵא בְּנֵי
הָאֱלֹהִים וּבָנָיו אֲנַחְנוּ עַל־כֵּן הָעוֹלָם אֵינֶנּוּ יֹדֵעַ אֹתָנוּ יַעַן
כִּי־אוֹתוֹ לֹא יָדָע׃

1. r'u mah-gad'lah 'ahabath ha'Ab 'asher nathan lanu l'hiqare' b'ney ha'Elohim ubanayu 'anach'nu `al-ken ha`olam 'eynenu yode`a 'othanu ya`an ki-'otho lo' yada`.

1Joh3:1 See what greatness of love the Father who has given to us,
to be called the sons of the Elohim! And we are His sons,
therefore the world knows us not, because it did not know Him.

‹3:1› ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν,
καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

1 idete potapēn agapēn dedōken hēmin ho patēr,
See what sort of love has given to us the Father,

hina tekna theou klēthōmen, kai esmen.
that children of Elohim we should be called, and we are,

dia touto ho kosmos ou ginōskei hēmas, hoti ouk egnō auton.
therefore the world does not know us, because it did not know Him.

ידידי עתה בנים לאלהים אנחנו ועוד לא נגלה 2
מה-נהיה אבל ידענו כי בהגלותו נהיה דמים-לו
כי נראהו כמו שהוא:

ב יְדִידַי עַתָּה בָּנִים לֵאלֹהִים אֲנַחְנוּ וְעוֹד לֹא נִגְלָה
מַה־נִּהְיֶה אֲבָל יָדַעְנוּ כִּי בְּהִגָּלוֹתוֹ נִהְיֶה דֹמִים־לוֹ
כִּי נִרְאֵהוּ כְּמוֹ שֶׁהוּא׃

2. y'diday `atah banim l'Elohim 'anach'nu w'`od lo' nig'lah mah-nih'yeh 'abal yada`'nu ki b'higalotho nih'yeh domim-lo ki nir'ehu k'mo shehu'.

1Joh3:2 Beloved, now we are the sons of Elohim, and it has not yet revealed
what we shall be, but we know that when He is revealed, we shall be like Him,
for we shall see Him like that He is.

<2> Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα.
οἴδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστιν.

2 Agapētoi nyn tekna theou esmen,
Beloved, now children of Elohim we are,
kai oupō ephanerōthē ti esometha. oidamen hoti ean phanerōthę̄,
and not yet it was manifested what we shall be. We know that if He is manifested,
homoioi autō̧ esometha, hoti opsometha auton kathōs estin.
like Him we shall be, because we shall see Him as He is.

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3 וכל-אשר לו התקוה הזאת יטהר את-עצמו
כאשר טהור גם-הוא:

ג וְכָל־אֲשֶׁר לוֹ הַתִּקְוָה הַזֹּאת יְטַהֵר אֶת־עַצְמוֹ
כַּאֲשֶׁר טָהוֹר גַּם־הוּא׃

3. w'kal-'asher lo hatiq'wah hazo'th y'taher 'eth-`ats'mo ka'asher tahor gam-hu'.

1Joh3:3 And everyone that has this hope in Him purifies himself, even as He is pure.

<3> καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει ἑαυτόν,
καθὼς ἐκεῖνος ἁγνός ἐστιν.

3 kai pas ho echōn tēn elpida tautēn ep' autō̧ hagnizei heauton,
And everyone having this hope on Him purifies Himself,
kathōs ekeinos hagnos estin.
even as that one is pure.

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4 כל-חטא פשע בתורה הוא והחטא פשיעה בתורה:

ד כָּל־חֹטֵא פֹּשֵׁעַ בַּתּוֹרָה הוּא וְהַחֵטְא פְּשִׁיעָה בַּתּוֹרָה׃

4. kal-chote' poshe`a baTorah hu' w'hachet' p'shi`ah baTorah.

1Joh3:4 All sin is a transgression of the Law, and sin is the transgression of the Law.

<4> Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

4 Pas ho poiōn tēn hamartian kai tēn anomian poiei, kai hē hamartia estin hē anomia.
Everyone practicing sin also does lawlessness, and sin is lawlessness.

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5 וידעתם כי הוא נגלה לשאת את-חטאינו ובו אין חטא:

ה וִידַעְתֶּם כִּי הוּא נִגְלָה לָשֵׂאת אֶת־חֲטָאֵינוּ וּבוֹ אֵין חֵטְא׃

5. wida`'tem ki hu' nig'lah lase'th 'eth-chata'eynu ubo 'eyn chet'.

1Joh3:5 And you know that He was manifested to take away our sins,
and in Him there is no sin.

<5> καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ,
καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

5 kai oidate hoti ekeinos ephanerōthē, hina tas hamartias arę̄,
And you know that that One was manifested that the sins He might take away,

kai hamartia en autō ouk estin.
and sin in Him is not.

כל-העמד בו לא יחטא כל-החוטא לא ראהו אף-לא ידעו: 6

ו כָּל־הָעֹמֵד בּוֹ לֹא יֶחֱטָא כָּל־הַחוֹטֵא לֹא רָאָהוּ אַף־לֹא יְדָעוֹ׃

6. kal-ha`omed bo lo' yecheta' kal-hachote' lo' ra'ahu 'aph-lo' y'da`o.

1Joh3:6 Everyone abides in Him sins not. Everyone sins has not seen Him,
even has not known Him.

‹6› πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει·
πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

6 pas ho en autō menōn ouch hamartanei;
Everyone in Him abiding is not sinning;

pas ho hamartanōn ouch heōraken auton oude egnōken auton.
everyone sinning has not seen Him neither has known Him.

בני אל-יתעה אתכם איש העשה צדקה צדיק הוא 7
כאשר הוא צדיק:

ז בָּנַי אַל־יַתְעֶה אֶתְכֶם אִישׁ הָעֹשֶׂה צְדָקָה צַדִּיק הוּא
כַּאֲשֶׁר הוּא צַדִּיק׃

7. banay 'al-yath'`eh 'eth'kem 'ish ha`oseh ts'daqah tsadiq hu' ka'asher hu' tsadiq.

1Joh3:7 Little children, let no man deceives you.
The one does righteousness is righteous, even as He is righteous.

‹7› Τεκνία, μηδεὶς πλανάτω ὑμᾶς·
ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·

7 Teknia, mēdeis planatō hymas;
Little children, let no one deceive you;

ho poiōn tēn dikaiosynēn dikaios estin, kathōs ekeinos dikaios estin;
the one practicing righteousness is righteous, even as that one is righteous;

והחטא מן-השטן הוא כי השטן ראשון לחטאים 8
ובעבור זאת נגלה בן-האלהים להפר את-פעלות השטן:

ח וְהַחֹטֵא מִן־הַשָּׂטָן הוּא כִּי הַשָּׂטָן רִאשׁוֹן לַחֹטְאִים
וּבַעֲבוּר זֹאת נִגְלָה בֶן־הָאֱלֹהִים לְהָפֵר אֶת־פְּעֻלּוֹת הַשָּׂטָן׃

8. w'hachote' min-hasatan hu' ki hasatan ri'shon lachot'im
uba`abur zo'th nig'lah ben-ha'Elohim l'hapher 'eth-p'`uloth hasatan.

1Joh3:8 The one doing the sin is of the satan, for the satan was at the beginning to sin.
For this purpose the Son of the Elohim was manifested to destroy the works of the satan.

‹8› ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ᾽ ἀρχῆς ὁ διάβολος
ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

8 ho poiōn tēn hamartian ek tou diabolou estin, hoti ap' archēs ho diabolos hamartanei.
the one practicing sin of the devil is, because from the beginning the devil sins.

eis touto ephanerōthē ho huios tou theou,

For this cause was manifested the Son of the Elohim,
hina lysē ta erga tou diabolou.
that He might destroy the works of the devil.

---

9 כל-הנולד מאלהים לא יחטא כי זרעו בו ישאר
ולא יוכל לחטא כי מאלהים נולד:

ט כָּל-הַנּוֹלָד מֵאֱלֹהִים לֹא יֶחֱטָא כִּי זַרְעוֹ בּוֹ יִשָּׁאֵר
וְלֹא יוּכַל לַחֲטֹא כִּי מֵאֱלֹהִים נוֹלָד:

9. kal-hanolad me'Elohim lo' yecheta' ki zar'`o bo yisha'er
w'lo' yukal lachato' ki me'Elohim nolad.

1Joh3:9 Everyone having been born of Elohim does not sin, for His seed abides in him:
and he is not able to sin, because he has been born of Elohim.

‹9› Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ
ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

9 Pas ho gegennēmenos ek tou theou hamartian ou poiei,
Everyone having been born of Elohim sin is not practicing,
hoti sperma autou en autō menei,
because His seed in him abides,
kai ou dynatai hamartanein, hoti ek tou theou gegennētai.
and he is not able to sin, because of Elohim he has been born.

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10 ובזאת נודעו בני האלהים ובני השטן כל-איש
אשר לא-יעשה צדקה איננו מאלהים
וכן כל-אשר לא-יאהב את-אחיו:

י וּבָזֹאת נוֹדְעוּ בְּנֵי הָאֱלֹהִים וּבְנֵי הַשָּׂטָן כָּל-אִישׁ
אֲשֶׁר לֹא-יַעֲשֶׂה צְדָקָה אֵינֶנּוּ מֵאֱלֹהִים
וְכֵן כָּל-אֲשֶׁר לֹא-יֶאֱהַב אֶת-אָחִיו:

10. ubazo'th nod'`u b'ney ha'Elohim ub'ney hasatan kal-'ish 'asher lo'-ya`aseh
ts'daqah 'eynenu me'Elohim w'ken kal-'asher lo'-ye'ehab 'eth-'achiu.

1Joh3:10 In this the children of the Elohim and the children of the satan are manifested:
anyone who does not do righteousness is not of Elohim,
so anyone who does not love his brother.

‹10› ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ
μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

10 en toutō phanera estin ta tekna tou theou kai ta tekna tou diabolou;
In this is manifested the children of the Elohim and the children of the devil;
pas ho mē poiōn dikaiosynēn ouk estin ek tou theou,
everyone not practicing righteousness is not of Elohim
kai ho mē agapōn ton adelphon autou.
also the one not loving his brother.

---

11 כי זאת השמועה
אשר שמעתם מראש לאהבה איש את-רעהו:

יא כִּי זֹאת הַשְּׁמוּעָה
אֲשֶׁר שְׁמַעְתֶּם מֵרֹאשׁ לְאַהֲבָה אִישׁ אֶת־רֵעֵהוּ׃

11. ki zo'th hash'mu`ah 'asher sh'ma`'tem mero'sh l'ahabah 'ish 'eth-re`ehu.

1Joh3:11 For this is the message which you have heard from the beginning,
that we should love one another;

<11> Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους,

11 Hoti hautē estin hē aggelia hēn ēkousate ap' archēs,

Because this is the message which we heard from the beginning,

hina agapōmen allēlous,

that we love one another,

---

12 לא כקין אשר היה מן־הרע והרג את־אחיו ומדוע
הרגו יען כי־מעשיו היו רעים ומעשי אחיו מעשי־צדק׃

יב לֹא כְקַיִן אֲשֶׁר הָיָה מִן־הָרָע וְהָרַג אֶת־אָחִיו וּמַדּוּעַ
הֲרָגוֹ יַעַן כִּי־מַעֲשָׂיו הָיוּ רָעִים וּמַעֲשֵׂי אָחִיו מַעֲשֵׂי־צֶדֶק׃

12. lo' k'Qayin 'asher hayah min-hara` w'harag 'eth-'achiu umadu`a harago ya`an ki-ma`asayu hayu ra`im uma`asey 'achiu ma`asey-tsedeq.

1Joh3:12 not as Qayin, who was of the wicked one and slew his brother.
And why did he slay him? Because his own works were wicked,
and his brother's works were the works of righteousness.

<12> οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

12 ou kathōs Kain ek tou ponērou ēn kai esphaxen ton adelphon autou;

not as Cain of the evil one who was and slaughtered his brother;

kai charin tinos esphaxen auton?

and for what cause did he slaughter him?

hoti ta erga autou ponēra ēn ta de tou adelphou autou dikaia.

Because his works were evil and the ones of his brother righteous.

---

13 אל־תתמהו אחי אם־ישנא אתכם העולם׃

יג אַל־תִּתְמְהוּ אֶחָי אִם־יִשְׂנָא אֶתְכֶם הָעוֹלָם׃

13. 'al-titih'm'hu 'echay 'im-yis'na' 'eth'kem ha`olam.

1Joh3:13 Do not marvel, my brothers, if the world hates you.

<13> [καὶ] μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

13 [kai] mē thaumazete, adelphoi, ei misei hymas ho kosmos.

And do not marvel, brothers, if hates you the world.

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14 אנחנו ידענו כי עברנו מן־המות אל־החיים באשר
אהבנו את־אחינו איש אשר לא־יאהב ישאר במות׃

יד אֲנַחְנוּ יָדַעְנוּ כִּי עָבַרְנוּ מִן־הַמָּוֶת אֶל־הַחַיִּים בַּאֲשֶׁר
אָהַבְנוּ אֶת־אַחֵינוּ אִישׁ אֲשֶׁר לֹא־יֶאֱהַב יִשָּׁאֵר בַּמָּוֶת׃

14. 'anach'nu yada`'nu ki `abar'nu min-hamaweth 'el-hachayim ba'asher 'ahab'nu 'eth-'acheynu 'ish 'asher lo'-ye'ehab yisha'er bamaweth.

1Joh3:14 We know that we have passed out of death into life, because we love the brothers. He who does not love abides in death.

‹14› ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν,
ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

14 hēmeis oidamen hoti metabebēkamen ek tou thanatou eis tēn zōēn,
We know that we have passed out of death into life
hoti agapōmen tous adelphous; ho mē agapōn menei en tō̧ thanatō̧.
because we love the brothers; the one not loving remains in death.

---

15 כל-השנא את אחיו רצח הוא
וידעתם כי כל-רצח לא יתקימו-בו חיי עולם:

טו כָּל־הַשֹּׂנֵא אֶת אָחִיו רֹצֵחַ הוּא
וִידַעְתֶּם כִּי כָל־רֹצֵחַ לֹא יִתְקַיְּמוּ־בוֹ חַיֵּי עוֹלָם׃

15. kal-hasne' 'eth 'achiu rotseach hu'
wida`'tem ki kal-rotseach lo' yith'qay'mu-bo chayey `olam.

1Joh3:15 Everyone hating his brother is a murderer,
and you know that every murderer has no eternal life abiding in him.

‹15› πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν,
καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

15 pas ho misōn ton adelphon autou anthrōpoktonos estin,
Everyone hates his brother is a murderer,
kai oidate hoti pas anthrōpoktonos ouk echei zōēn aiōnion en autō̧ menousan.
and you know that every murderer does not have eternal life in him abiding.

---

16 בזאת ידענו את-האהבה כי הוא נתן את-נפשו בעדנו
גם-אנחנו חיבים לתת את-נפשתינו בעד אחינו:

טז בְּזֹאת יָדַעְנוּ אֶת־הָאַהֲבָה כִּי הוּא נָתַן אֶת־נַפְשׁוֹ בַּעֲדֵנוּ
גַּם־אֲנַחְנוּ חַיָּבִים לָתֵת אֶת־נַפְשֹׁתֵינוּ בְּעַד אַחֵינוּ׃

16. bazo'th yada`'nu 'eth-ha'ahabah ki hu' nathan 'eth-naph'sho ba`adenu
gam-'anach'nu chayabim latheth 'eth-naph'shotheynu b'`ad 'acheynu.

1Joh3:16 We know love by this, that He laid down His life for us;
and also we ought to lay down our lives for our brothers.

‹16› ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ
ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι.

16 en toutō̧ egnōkamen tēn agapēn, hoti ekeinos hyper hēmōn tēn psychēn autou ethēken;
In this we have known love, because that one on behalf of us His life laid down;
kai hēmeis opheilomen hyper tōn adelphōn tas psychas theinai.
and we ought, on behalf of the brothers, our lives to lay down.

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17 ואיש אשר-לו נכסי העולם הזה והוא ראה
את-אחיו חסר-לחם וקפץ את-רחמיו ממנו איך

:תעמד-בו אהבת אלהים
יז וְאִישׁ אֲשֶׁר־לוֹ נִכְסֵי הָעוֹלָם הַזֶּה וְהוּא רֹאֶה
אֶת־אָחִיו חֲסַר־לֶחֶם וְקֹפֵץ אֶת־רַחֲמָיו מִמֶּנּוּ אֵיךְ
תַּעֲמָד־בּוֹ אַהֲבַת אֱלֹהִים׃

17. w'ish 'asher-lo nik'sey ha`olam hazeh w'hu' ro'eh 'eth-'achiu chasar-lechem w'qophets 'eth-rachamayu mimenu 'ey'k ta`amad-bo 'ahabath 'Elohim.

1Joh3:17 But whoever has this world's goods, and he sees his brother have need bread and closes his bowels of mercy from him, how does the love of Elohim abide in him?

‹17› ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

17 hos d' an echę ton bion tou kosmou
Now whoever has the life's possessions of the world
kai theōrę ton adelphon autou chreian echonta kai kleisę ta splagchna autou ap' autou,
and sees his brother having need and closes his inner affections from him.
pōs hē agapē tou theou menei en autǭ?
How does the love of Elohim abide in him?

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18 :בני אל-נא נאהב במלין ובלשון כי אם-בפעל ובאמת
יח בָּנַי אַל־נָא נֶאֱהַב בְּמִלִּין וּבַלָּשׁוֹן כִּי אִם־בְּפֹעַל וּבֶאֱמֶת׃

18. banay 'al-na' ne'ehab b'millin ubalashon ki 'im-b'pho`al ube'emeth.

1Joh3:18 Little children, let us not love with word nor with tongue, but in deed and in truth.

‹18› Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

18 Teknia, mē agapōmen logǭ mēde tę glōssę alla en ergǭ kai alētheią.
Little children, let us not love in word nor in tongue but in deed and in reality.

---

19 ובזאת נדעה כי מן-האמת אנחנו
:ולפניו נשקיט את-לבותינו
יט וּבְזֹאת נֵדְעָה כִּי מִן־הָאֱמֶת אֲנָחְנוּ
וּלְפָנָיו נַשְׁקִיט אֶת־לִבּוֹתֵינוּ׃

19. ubazo'th ned'`ah ki min-ha'emeth 'anach'nu ul'phanayu nash'qit 'eth-libotheynu.

1Joh3:19 We shall know by this that we are of the truth, and shall persuade our hearts in His presence,

‹19› [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν,

19 [Kai] en toutǭ gnōsometha hoti ek tēs alētheias esmen,
And in this we shall know that of the truth we are,
kai emprosthen autou peisomen tēn kardian hēmōn,
and before Him we shall persuade our heart,

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20 כי אם-לבנו ירשיע אתנו האלהים נשגב הוא מלבנו

וידע את-כל:

כ כִּי אִם־לִבֵּנוּ יַרְשִׁיעַ אֹתָנוּ הָאֱלֹהִים נִשְׂגָּב הוּא מִלִּבֵּנוּ
וְיֹדֵעַ אֶת־כֹּל׃

20. ki 'im-libenu yar'shi`a 'othanu ha'Elohim nis'gab hu' milibenu w'yode`a 'eth-kol.

1Joh3:20 for if our heart condemns us,
the Elohim is supreme than our heart and knows all things.

‹20› ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

20 hoti ean kataginōskę hēmōn hē kardia,
that if condemns us our heart,
hoti meizōn estin ho theos tēs kardias hēmōn kai ginōskei panta.
because greater is the Elohim than our heart and He knows all things.

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21 ידידי אם-לבנו לא-ירשיענו עז לנו באלהים:

כא יְדִידַי אִם־לִבֵּנוּ לֹא־יַרְשִׁיעֵנוּ עֹז לָנוּ בֵּאלֹהִים׃

21. y'diday 'im-libenu lo'-yar'shi`enu `oz lanu b'Elohim.

1Joh3:21 Beloved, if our heart does not condemn us,
then we have confidence toward Elohim;

‹21› Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκῃ,
παρρησίαν ἔχομεν πρὸς τὸν θεὸν

21 Agapētoi, ean hē kardia [hēmōn] mē kataginōskę, parrēsian echomen pros ton theon
Behold, if our heart does not condemn us, we have confidence with Elohim

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22 וכל-אשר נשאל מאתו ינתן-לנו כי-נשמר את-מצותיו
ונעשה את-הישר בעיניו:

כב וְכָל־אֲשֶׁר נִשְׁאַל מֵאִתּוֹ יִנָּתֶן־לָנוּ כִּי־נִשְׁמֹר אֶת־מִצְוֹתָיו
וְנַעֲשֶׂה אֶת־הַיָּשָׁר בְּעֵינָיו׃

22. w'kal-'asher nish'al me'ito yinathen-lanu ki-nish'mor 'eth-mits'othayu w'na`aseh 'eth-hayashar b'`eynayu.

1Joh3:22 and whatever we ask of Him we receive from Him,
because we keep His commandments and do the things that are pleasing in His sight.

‹22› καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν
καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

22 kai ho ean aitōmen lambanomen ap' autou, hoti tas entolas autou tēroumen
and whatever we ask we receive from him, because His commands we keep
kai ta aresta enōpion autou poioumen.
and the things pleasing before Him we practice.

---

23 וזאת מצותו להאמין בשם-בנו יהושע המשיח
ולאהבה איש את-רעהו כאשר צונו:

כג וְזֹאת מִצְוָתוֹ לְהַאֲמִין בְּשֵׁם־בְּנוֹ יְהוֹשֻׁעַ הַמָּשִׁיחַ

וּלְאַהֲבָה אִישׁ אֶת־רֵעֵהוּ כַּאֲשֶׁר צִוָּנוּ׃

23. w'zo'th mits'watho l'ha'amin b'shem-b'no Yahushuà haMashiyach ul'ahabah 'ish 'eth-re`ehu ka'asher tsiuanu.

1Joh3:23 This is His commandment to believe in the name of His Son יהושע the Mashiyach, and love one another, just as He commanded us.

‹23› καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

23 kai hautē estin hē entolē autou, hina pisteusōmen tō onomati tou huiou autou
And this is His command, that we believe in the name of His Son,
Iēsou Christou kai agapōmen allēlous, kathōs edōken entolēn hēmin.
Yahushua the Anointed One, and we love one another, as He gave comand to us.

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24 והשמר את-מצותיו יקום בו והוא בו ובזאת נדע
כי-הוא שכן בנו ברוח אשר-נתן לנו:

כד וְהַשֹּׁמֵר אֶת־מִצְוֹתָיו יָקוּם בּוֹ וְהוּא בוֹ וּבְזֹאת נֵדַע
כִּי־הוּא שֹׁכֵן בָּנוּ בָּרוּחַ אֲשֶׁר־נָתַן לָנוּ׃

24. w'hashomer 'eth-mits'othayu yaqum bo w'hu' bo ubazo'th neda` ki-hu' shoken banu baRuach 'asher-nathan lanu.

1Joh3:24 The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

‹24› καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

24 kai ho tērōn tas entolas autou en autō menei kai autos en autō;
And the one keeping His commands in Him abides and He in him;
kai en toutō ginōskomen hoti menei en hēmin, ek tou pneumatos hou hēmin edōken.
and in this we know that He abides in us, by the Spirit whom to us He gave.

Chapter 4

1John4:1 ידידי אל-תאמינו לכל-רוח כי אם-בחנו הרוחות
אם-מאלהים המה כי נביאי שקר רבים באו לעולם:

א יְדִידַי אַל־תַּאֲמִינוּ לְכָל־רוּחַ כִּי אִם־בַּחֲנוּ הָרוּחוֹת
אִם־מֵאֱלֹהִים הֵמָּה כִּי נְבִיאֵי שֶׁקֶר רַבִּים בָּאוּ לָעוֹלָם׃

1. y'diday 'al-ta'aminu l'kal-ruach ki 'im-bachanu haruchoth 'im-me'Elohim hemah ki n'bi'ey sheqer rabbim ba'u la`olam.

1Joh4:1 Beloved, do not believe every spirit, but test the spirits whether they are from Elohim, because many false prophets have gone out into the world.

‹4:1› Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

1 Agapētoi, mē panti pneumati pisteuete alla dokimazete ta pneumata ei ek tou theou estin,
Beloved, not every spirit believe but test the spirits if of Elohim they are,
hoti polloi pseudoprophētai exelēlythasin eis ton kosmon.

because many false prophets have gone out into the world.

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2 בזאת תכירו את-רוח אלהים כל-רוח המודה ביהושע
המשיח הבא בבשר מאלהים הוא:

ב בְּזֹאת תַּכִּירוּ אֶת־רוּחַ אֱלֹהִים כָּל־רוּחַ הַמּוֹדֶה בְּיָהוּשֻׁעַ
הַמָּשִׁיחַ הַבָּא בַּבָּשָׂר מֵאֱלֹהִים הוּא׃

2. bazo'th takiru 'eth-Ruach 'Elohim
kal-ruach hamodeh b'Yahushuà haMashiyach haba' babasar me'Elohim hu'.

1Joh4:2 By this you know the Spirit of Elohim: every spirit that confesses
to יהושע the Mashiyach has come in the flesh is from Elohim;

‹2› ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ·
πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστιν,

2 en toutō ginōskete to pneuma tou theou; pan pneuma ho homologei
In this we know the Spirit of Elohim; every spirit which confesses
Iēsoun Christon en sarki elēlythota ek tou theou estin,
Yahushua the Anointed One in the flesh having come of Elohim is,

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3 וכל-רוח אשר איננו מודה ביהושע (המשיח הבא בבשר)
לא מאלהים הוא וזה הוא רוח שוטן המשיח
אשר שמעתם כי-יבא ועתה הנה-הוא בעולם:

ג וְכָל־רוּחַ אֲשֶׁר אֵינֶנּוּ מוֹדֶה בְּיָהוּשֻׁעַ (הַמָּשִׁיחַ הַבָּא בַּבָּשָׂר)
לֹא מֵאֱלֹהִים הוּא וְזֶה הוּא רוּחַ שׂוֹטֵן הַמָּשִׁיחַ
אֲשֶׁר שְׁמַעְתֶּם כִּי־יָבֹא וְעַתָּה הִנֵּה־הוּא בָּעוֹלָם׃

3. w'kal-ruach 'asher 'eynenu modeh b'Yahushuà (haMashiyach haba' babasar)
lo' me'Elohim hu' w'zeh hu' ruach soten haMashiyach
'asher sh'ma`'tem ki-yabo' w'`atah hinneh-hu' ba`olam.

1Joh4:3 and every spirit that does not confess to יהושע the Mashiyach has come
in the flesh is not from Elohim. And this is the spirit of the anti-the Mashiyach,
of which you have heard that it should come, and now, behold, it is in the world.

‹3› καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό
ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

3 kai pan pneuma ho mē homologei ton Iēsoun ek tou theou ouk estin;
and every spirit which does not confess Yahushua of Elohim is not.
kai touto estin to tou antichristou,
And this is the spirit of the anti-Anointed one,
ho akēkoate hoti erchetai, kai nyn en tō kosmō estin ēdē.
which you have heard that he comes and now in the world already is.

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4 אתם הבנים מאלהים אתם ונצחתם אתם
כי-אשר בכם גדול הוא מאשר בעולם:

ד אַתֶּם הַבָּנִים מֵאֱלֹהִים אַתֶּם וְנִצַּחְתֶּם אֹתָם
כִּי־אֲשֶׁר בָּכֶם גָּדוֹל הוּא מֵאֲשֶׁר בָּעוֹלָם׃

4. ‘atem habanim me’Elohim ‘atem w’nitsach’tem ‘otham
ki-‘asher bakem gadol hu’ me’asher ba`olam.

1Joh4:4 You are from Elohim, little children, and have overcome them,
because He who is in you is greater, than he who is in the world.

‹4› ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς,
ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

4 hymeis ek tou theou este, teknia, kai nenikēkate autous,
You of Elohim are, little children, and you have overcome them,

hoti meizōn estin ho en hymin ē ho en tō kosmō.
because greater is the One in you than the one in the world.

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5 המה מן-העולם על-כן מהעולם ידברו
והעולם ישמע אליהם:

הֵמָּה מִן־הָעוֹלָם עַל־כֵּן מֵהָעוֹלָם יְדַבֵּרוּ
וְהָעוֹלָם יִשְׁמַע אֲלֵיהֶם׃

5. hemah min-ha`olam `al-ken meha`olam y’daberu w’ha`olam yish’ma` ‘aleyhem.

1Joh4:5 They are from the world. therefore they speak of the world,
and the world hears to them.

‹5› αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
καὶ ὁ κόσμος αὐτῶν ἀκούει.

5 autoi ek tou kosmou eisin, dia touto ek tou kosmou lalousin
They of the world are, therefore of the world they speak

kai ho kosmos autōn akouei.
and the world hears them.

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6 ואנחנו מאלהים היודע את-האלהים ישמע אלינו ואשר
אינגו מאלהים לא ישמע אלינו בזאת נכיר את-רוח האמת
ואת-רוח התועה:

וַאֲנַחְנוּ מֵאֱלֹהִים הַיּוֹדֵעַ אֶת־הָאֱלֹהִים יִשְׁמַע אֵלֵינוּ וַאֲשֶׁר
אֵינֶנּוּ מֵאֱלֹהִים לֹא יִשְׁמַע אֵלֵינוּ בָּזֹאת נַכִּיר אֶת־רוּחַ הָאֱמֶת
וְאֶת־רוּחַ הַתּוֹעָה׃

6. wa’anach’nu me’Elohim hayode`a ‘eth-ha’Elohim yish’ma` ‘eleynu
wa’asher ‘eynenu me’Elohim lo’ yish’ma` ‘eleynu bazo’th nakir ‘eth-ruach ha’emeth
w’eth-ruach hato`ah.

1Joh4:6 We are of Elohim. The one who knows the Elohim listens to us.
And he who is not from Elohim does not listen to us.
By this we know the Spirit of truth and the spirit of error.

‹6› ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν,
ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν.
ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

6 hēmeis ek tou theou esmen, ho ginōskōn ton theon akouei hēmōn,
We of Elohim are; the one knowing the Elohim hears us;

hos ouk estin ek tou theou ouk akouei hēmōn.
he who is not of Elohim does not hear us.
ek toutou ginōskomen to pneuma tēs alētheias kai to pneuma tēs planēs.
From this we know the Spirit of truth and the spirit of error.

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7 𐤉𐤃𐤉𐤃𐤉 𐤍𐤀𐤄𐤁-𐤍𐤀 𐤀𐤉𐤔 𐤀𐤕-𐤓𐤏𐤄𐤅 𐤊𐤉 𐤄𐤀𐤄𐤁𐤄 𐤌𐤀𐤋𐤄𐤉𐤌 𐤄𐤉𐤀
𐤅𐤊𐤋-𐤀𐤔𐤓 𐤉𐤀𐤄𐤁 𐤍𐤅𐤋𐤃 𐤌𐤀𐤋𐤄𐤉𐤌 𐤅𐤉𐤃𐤏 𐤀𐤕 𐤄𐤀𐤋𐤄𐤉𐤌:

ז יְדִידַי נֶאֱהַב־נָא אִישׁ אֶת־רֵעֵהוּ כִּי הָאַהֲבָה מֵאֱלֹהִים הִיא
וְכָל־אֲשֶׁר יֶאֱהַב נוֹלַד מֵאֱלֹהִים וְיֹדֵעַ אֶת הָאֱלֹהִים:

7. y'diday ne'ehab-na' 'ish 'eth-re`ehu ki ha'ahabah me'Elohim hi'
w'kal-'asher ye'ehab nolad me'Elohim w'yode`a 'eth ha'Elohim.

1Joh4:7 Beloved, please let us love one another, for love is from Elohim,
and everyone who loves has been born of Elohim and knows the Elohim.

‹7› Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστιν,
καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.
7 Agapētoi, agapōmen allēlous, hoti hē agapē ek tou theou estin,
Beloved, let us love one another, because love of Elohim is,
kai pas ho agapōn ek tou theou gegennētai kai ginōskei ton theon.
and everyone loving of Elohim has been born and knows the Elohim.

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8 𐤅𐤀𐤔𐤓 𐤀𐤉𐤍𐤍𐤅 𐤀𐤄𐤁 𐤋𐤀 𐤉𐤃𐤏 𐤀𐤕-𐤄𐤀𐤋𐤄𐤉𐤌
𐤊𐤉 𐤄𐤀𐤋𐤄𐤉𐤌 𐤄𐤅𐤀 𐤀𐤄𐤁𐤄:

ח וַאֲשֶׁר אֵינֶנּוּ אֹהֵב לֹא יָדַע אֶת־הָאֱלֹהִים
כִּי הָאֱלֹהִים הוּא אַהֲבָה:

8. wa'asher 'eynenu 'oheb lo' yada` 'eth-ha'Elohim ki ha'Elohim hu' 'ahabah.

1Joh4:8 The one who does not love does not know the Elohim, for the Elohim is love.

‹8› ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.
8 ho mē agapōn ouk egnō ton theon, hoti ho theos agapē estin.
The one not loving did not know the Elohim, because the Elohim is love.

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9 𐤁𐤆𐤀𐤕 𐤍𐤓𐤀𐤕𐤄 𐤀𐤄𐤁𐤕 𐤄𐤀𐤋𐤄𐤉𐤌 𐤋𐤍𐤅 𐤀𐤔𐤓-𐤔𐤋𐤇 𐤄𐤀𐤋𐤄𐤉𐤌 𐤀𐤕-𐤁𐤍𐤅
𐤀𐤕-𐤉𐤇𐤉𐤃𐤅 𐤋𐤏𐤅𐤋𐤌 𐤋𐤌𐤏𐤍 𐤍𐤇𐤉𐤄 𐤏𐤋-𐤉𐤃𐤅:

ט בְּזֹאת נִרְאֲתָה אַהֲבַת הָאֱלֹהִים לָנוּ הָאֱלֹהִים אֶת־בְּנוֹ
אֲשֶׁר־שָׁלַח אֶת־יְחִידוֹ לָעוֹלָם לְמַעַן נִחְיֶה עַל־יָדוֹ:

9. bazo'th nir'athah 'ahabath ha'Elohim lanu
'asher-shalach ha'Elohim 'eth-b'no 'eth-y'chido la`olam l'ma`an nich'yeh `al-yado.

1Joh4:9 By this the love of the Elohim was manifested in us, that the Elohim has sent
His only begotten Son into the world so that we might live through His hand.

‹9› ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.
9 en toutō ephanerōthē hē agapē tou theou en hēmin, hoti ton huion autou ton monogenē

In this was manifested the love of the Elohim among us, because His Son only
apestalken ho theos eis ton kosmon hina zēsōmen di' autou.
has sent the Elohim into the world that we may live through Him.

זאת היא האהבה לא שאנחנו אהבנו את־האלהים 10
כי אם־הוא אהב אותנו וישלח את־בנו לכפרה על־חטאתינו:

י זֹאת הִיא הָאַהֲבָה לֹא שֶׁאֲנַחְנוּ אָהַבְנוּ אֶת־הָאֱלֹהִים
כִּי אִם־הוּא אָהַב אוֹתָנוּ וַיִּשְׁלַח אֶת־בְּנוֹ לְכַפָּרָה עַל־חַטֹּאתֵינוּ׃

10. zo'th hi' ha'ahabah lo' she'anach'nu 'ahab'nu 'eth-ha'Elohim
ki 'im-hu' 'ahab 'othanu wayish'lach 'eth-b'no l'kaparah `al-chato'theynu.

1Joh4:10 In this is love, not that we loved the Elohim,
but that He loved us and sent His Son to be the propitiation for our sins.

<10> ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεὸν ἀλλ' ὅτι αὐτὸς
ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.
10 en toutō estin hē agapē, ouch hoti hēmeis ēgapēkamen ton theon all' hoti
In this is love, not that we have loved the Elohim but that
autos ēgapēsen hēmas kai apesteilen ton huion autou hilasmon peri tōn hamartiōn hēmōn.
He loved us and gave His Son as a propitiation for our sins.

ידידי אם־ככה אהב אתנו האלהים 11
גם־אנחנו חיבים לאהבה איש את־רעהו:

יא יְדִידַי אִם־כָּכָה אָהַב אֹתָנוּ הָאֱלֹהִים
גַּם־אֲנַחְנוּ חַיָּבִים לְאַהֲבָה אִישׁ אֶת־רֵעֵהוּ׃

11. y'diday 'im-kakah 'ahab 'othanu ha'Elohim
gam-'anach'nu chayabim l'ahabah 'ish 'eth-re`ehu.

1Joh4:11 Beloved, if the Elohim so loved us, we also ought to love one another.

<11> Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς,
καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.
11 Agapētoi, ei houtōs ho theos ēgapēsen hēmas, kai hēmeis opheilomen allēlous agapan.
Beloved, if so the Elohim loved us, also we ought to love one another.

את־האלהים לא־ראה איש מעולם ואם־נאהב איש 12
את־רעהו האלהים יעמד בקרבנו ואהבתו נשלמה־בנו:

יב אֶת־הָאֱלֹהִים לֹא־רָאָה אִישׁ מֵעוֹלָם וְאִם־נֶאֱהַב אִישׁ
אֶת־רֵעֵהוּ הָאֱלֹהִים יַעֲמֹד בְּקִרְבֵּנוּ וְאַהֲבָתוֹ נִשְׁלְמָה־בָּנוּ׃

12. 'eth-ha'Elohim lo'-ra'ah 'ish me`olam w'im-ne'ehab 'ish 'eth-re`ehu
ha'Elohim ya`amod b'qir'benu w'ahabatho nish'l'mah-banu.

1Joh4:12 No one has seen the Elohim at any time.
If we love one another, the Elohim abides among us, and His love has been perfected in us.

<12> θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει
καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.

12 theon oudeis pōpote tetheatai. ean agapōmen allēlous,
The Elohim no one ever has beheld. If we love one another,
ho theos en hēmin menei kai hē agapē autou en hēmin teteleiōmenē estin.
the Elohim in us abides and His love in us has been perfected.

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13 בזאת נדע אשר־בו נשכן והוא בנו כי־נתן לנו מרוחו׃
יג בָּזֹאת נֵדַע אֲשֶׁר־בּוֹ נִשְׁכֹּן וְהוּא בָנוּ כִּי־נָתַן לָנוּ מֵרוּחוֹ׃
13. bazo'th neda` 'asher-bo nish'kon w'hu' banu ki-nathan lanu meRucho.

1Joh4:13 By this we know that we abide in Him and He in us,
because He has given us of His Spirit.

‹13› Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν,
ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.
13 En toutō̧ ginōskomen hoti en autō̧ menomen kai autos en hēmin,
In this we know that in Him we abide and He in us,
hoti ek tou pneumatos autou dedōken hēmin.
because of His Spirit He has given us.

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14 ואנחנו חזינו ונעידה כי האב שלח את־הבן מושיע העולם׃
יד וַאֲנַחְנוּ חָזִינוּ וַנָּעִידָה כִּי הָאָב שָׁלַח אֶת־הַבֵּן מוֹשִׁיעַ הָעוֹלָם׃
14. wa'anach'nu chazinu wana`idah ki ha'Ab shalach 'eth-haben moshi`a ha`olam.

1Joh4:14 We have seen and testify
that the Father has sent the Son to be the Savior of the world.

‹14› καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν
ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.
14 kai hēmeis tetheametha kai martyroumen
And we have beheld and we testify
hoti ho patēr apestalken ton huion sōtēra tou kosmou.
that the Father has sent the Son as Savior of the world.

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15 כל־המודה כי יהושע הוא בן־האלהים האלהים שכן בו
והוא באלהים׃
טו כָּל־הַמּוֹדֶה כִּי יָהוּשֻׁעַ הוּא בֶן־הָאֱלֹהִים הָאֱלֹהִים שֹׁכֵן בּוֹ
וְהוּא בֵּאלֹהִים׃
15. kal-hamodeh ki Yahushuà hu' Ben-ha'Elohim ha'Elohim shoken bo w'hu' b'Elohim.

1Joh4:15 Whoever confesses that יהושע is the Son of the Elohim,
the Elohim abides in him, and he in Elohim.

‹15› ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ,
ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.
15 hos ean homologēsȩ̄ hoti Iēsous estin ho huios tou theou,
Whoever confesses that Yahushua is the Son of the Elohim,
ho theos en autō̧ menei kai autos en tō̧ theō̧.
the Elohim in him abides and he in Elohim.

16 ואנחנו ידענו ונאמן באהבה
אשר אלהים אהב אתנו האלהים הוא אהבה
והעמד באהבה עמד באלהים והאלהים עמד בו:

טז וַאֲנַחְנוּ יָדַעְנוּ וַנַּאֲמֵן בָּאַהֲבָה
אֲשֶׁר אֱלֹהִים אָהַב אֹתָנוּ הָאֱלֹהִים הוּא אַהֲבָה
וְהָעֹמֵד בָּאַהֲבָה עֹמֵד בֵּאלֹהִים וְהָאֱלֹהִים עֹמֵד בּוֹ:

16. wa'anach'nu yada`'nu wana'amen ba'ahabah 'asher 'Elohim 'ahab 'othanu ha'Elohim hu' 'ahabah w'ha`omed ba'ahabah `omed b'Elohim w'ha'Elohim `omed bo.

**1Joh4:16 We have known and have believed the love which Elohim has for us.
The Elohim is love, and the one who abides in love abides in Elohim,
and the Elohim abides in him.**

‹16› καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.
Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
καὶ ὁ θεὸς ἐν αὐτῷ μένει.

16 kai hēmeis egnōkamen kai pepisteukamen tēn agapēn hēn echei ho theos en hēmin.
And we have known and have believed the love which has Elohim as to us.
Ho theos agapē estin, kai ho menōn en tę agapę en tǫ theǫ menei
The Elohim is love, and the one abiding in the love in Elohim abides
kai ho theos en autǫ menei.
and the Elohim in him abides.

17 ובזאת נשלמה־בנו האהבה בהיות לנו פתחון פה ליום הדין
כי כמהו כן גם־אנחנו בעולם הזה:

יז וּבְזֹאת נִשְׁלְמָה־בָּנוּ הָאַהֲבָה בִּהְיוֹת לָנוּ פִּתְחוֹן פֶּה לְיוֹם הַדִּין
כִּי כָמֹהוּ כֵּן גַּם־אֲנַחְנוּ בָּעוֹלָם הַזֶּה:

17. ubazo'th nish'l'mah-banu ha'ahabah bih'yoth lanu pith'chon peh l'yom hadin ki kamohu ken gam-'anach'nu ba`olam hazeh.

**1Joh4:17 By this, love is perfected with us, so that we may have confidence here
in the day of judgment; because as He is, so also are we in this world.**

‹17› ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ
τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

17 en toutǫ teteleiōtai hē agapē meth' hēmōn, hina parrēsian echōmen
In this has been perfected the love with us, that we may have confidence
en tę hēmerą tēs kriseōs, hoti kathōs ekeinos estin kai hēmeis esmen en tǫ kosmǫ toutǫ.
in the day of judgment, because as that one is also we are in this world.

18 אין פחד לאהבה כי האהבה השלמה תגרש את־הפחד
כי הפחד הוא פחד מן־הענש והמפחד איננו שלם באהבה:

יח אֵין פַּחַד לָאַהֲבָה כִּי הָאַהֲבָה הַשְּׁלֵמָה תְּגָרֵשׁ אֶת־הַפָּחַד
כִּי הַפַּחַד הוּא פַּחַד מִן־הָעֹנֶשׁ וְהַמְפַחֵד אֵינֶנּוּ שָׁלֵם בָּאַהֲבָה:

18. 'eyn pachad la'ahabah ki ha'ahabah hash'lemah t'garesh 'eth-hapachad

ki hapachad hu' phachad min-ha`onesh w'ham'phached 'eynenu shalem ba'ahabah.

1Joh4:18 There is no fear in love; but perfect love casts out fear,
because the fear is fear of punishment, and the one who fears is not perfected in love.

‹18› φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ’ ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,
ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.
18 phobos ouk estin en tę agapę all' hē teleia agapē exō ballei ton phobon, hoti ho phobos
Fear is not in this love, but the perfect love casts out the fear, because fear
kolasin echei, ho de phoboumenos ou teteleiōtai en tę agapę.
has to do with punishment, and the one fearing has not been perfected in love.

אנחנו אהבים אתו כי הוא קדם לאהבה אתנו: 19

יט אֲנַחְנוּ אֹהֲבִים אֹתוֹ כִּי הוּא קִדֵּם לְאַהֲבָה אֹתָנוּ׃

19. 'anach'nu 'ohabim 'otho ki hu' qidem l'ahabah 'othanu.

1Joh4:19 We love Him, because He first loved us.

‹19› ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.
19 hēmeis agapōmen, hoti autos prōtos ēgapēsen hēmas.
We love, because He first loved us.

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20 כי-יאמר איש אהב אני את-האלהים והוא שנא את-אחיו
שקר הוא מדבר כי אשר לא יאהב את-אחיו אשר הוא ראה
איככה יוכל לאהב את-האלהים אשר הוא איננו ראה אתו:

כ כִּי־יֹאמַר אִישׁ אֹהֵב אֲנִי אֶת־הָאֱלֹהִים וְהוּא שֹׂנֵא אֶת־אָחִיו
שֶׁקֶר הוּא מְדַבֵּר כִּי אֲשֶׁר לֹא יֶאֱהַב אֶת־אָחִיו אֲשֶׁר הוּא רֹאֶה
אֵיכָכָה יוּכַל לֶאֱהֹב אֶת־הָאֱלֹהִים אֲשֶׁר הוּא אֵינֶנּוּ רֹאֶה אֹתוֹ׃

20. ki-yo'mar 'ish 'oheb 'ani 'eth-ha'Elohim w'hu' sone' 'eth-'achiu sheqer hu' m'daber
ki 'asher lo' ye'ehab 'eth-'achiu 'asher hu' ro'eh 'eykakah yukal le'ehob 'eth-ha'Elohim
'asher hu' 'eynenu ro'eh 'otho.

1Joh4:20 If someone says, I love the Elohim, and he hates his brother,
he has a lying speech. For the one who does not love his brother
whom he has seen, is not able to love the Elohim whom he has not seen.

‹20› ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν·
ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν,
τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν.
20 ean tis eipę hoti Agapō ton theon kai ton adelphon autou misę, pseustēs estin;
If anyone says that I love the Elohim and his brother hates, he is a liar.
ho gar mē agapōn ton adelphon autou hon heōraken,
For the one not loving his brother whom he has seen,
ton theon hon ouch heōraken ou dynatai agapan.
The Elohim whom he has not seen he is not able to love.

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21 וזאת המצוה מאתו לנו כי האהב
את-האלהים יאהב גם-את-אחיו:

כא וְזֹאת הַמִּצְוָה מֵאִתּוֹ לָנוּ כִּי הָאֹהֵב
אֶת־הָאֱלֹהִים יֶאֱהַב גַּם־אֶת־אָחִיו׃

21. w'zo'th hamits'wah me'ito lanu ki ha'oheb 'eth-ha'Elohim ye'ehab gam-'eth-'achiu.

1Joh4:21 And this commandment we have from Him,
that the one who loves the Elohim should love his brother also.

‹21› καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ,
ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

21 kai tautēn tēn entolēn echomen ap' autou,
And this command we have from Him,
hina ho agapōn ton theon agapą kai ton adelphon autou.
that the one loving the Elohim should love also his brother.

Chapter 5

1John5:1 כל-המאמין כי יהושע הוא המשיח הוא נולד מאלהים
וכל-האהב את-מולידו יאהב גם את-הנולד מאתו:

א כָּל־הַמַּאֲמִין כִּי יֵשׁוּעַ הוּא הַמָּשִׁיחַ הוּא נוֹלָד מֵאֱלֹהִים
וְכָל־הָאֹהֵב אֶת־מוֹלִידוֹ יֶאֱהַב גַּם אֶת־הַנּוֹלָד מֵאִתּוֹ׃

1. kal-hama'amin ki Yahushuà hu' haMashiyach hu' nolad me'Elohim
w'kal-ha'oheb 'eth-molido ye'ehab gam 'eth-hanolad me'ito.

1Joh5:1 Whoever who believes that יהושע is the Mashiyach, has been born of Elohim.
Whoever loves the One begetting loves also the one having been born of Him.

‹5:1› Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγέννηται,
καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.

1 Pas ho pisteuōn hoti Iēsous estin ho Christos, ek tou theou gegennētai,
Everyone believing that Yahushua is the Anointed One, of Elohim has been born,
kai pas ho agapōn ton gennēsanta agapą
and everyone loving the One having given birth loves
[kai] ton gegennēmenon ex autou.
also the one having been born of Him.

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2 בזאת נדע כי נאהב את-בני האלהים באהבתנו את-האלהים
ובשמרנו את-מצותיו:

ב בְּזֹאת נֵדַע כִּי נֶאֱהַב אֶת־בְּנֵי הָאֱלֹהִים בְּאַהֲבָתֵנוּ אֶת־הָאֱלֹהִים
וּבְשָׁמְרֵנוּ אֶת־מִצְוֹתָיו׃

2. b'zo'th neda` ki ne'ehab 'eth-b'ney ha'Elohim b'ahabathenu 'eth-ha'Elohim
ub'sham'renu 'eth-mits'othayu.

1Joh5:2 By this we know that we love the children of the Elohim,
when we love the Elohim and when we keep His commandments.

‹2› ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ,
ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.

2 en toutō ginōskomen hoti agapōmen ta tekna tou theou,
In this we know that we love the children of the Elohim,
hotan ton theon agapōmen kai tas entolas autou poiōmen.
when the Elohim we love and His commands we do.

---

3 כי זאת אהבת אלהים אשר נשמר את-מצותיו
ומצותיו בלתי קשות הנה:
ג כִּי זֹאת אַהֲבַת אֱלֹהִים אֲשֶׁר נִשְׁמֹר אֶת־מִצְוֹתָיו
וּמִצְוֹתָיו בִּלְתִּי קָשׁוֹת הֵנָּה:

3. ki zo'th 'ahabath 'Elohim 'asher nish'mor 'eth-mits'othayu
umits'othayu bil'ti qashoth henah.

1Joh5:3 For this is the love of Elohim, that we keep His commandments;
and His commandments are not burdensome here.

‹3› αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν,
καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

3 hautē gar estin hē agapē tou theou, hina tas entolas autou tērōmen,
For this is the love of Elohim, that His commands we keep,
kai hai entolai autou bareiai ouk eisin.
and His commands burdensome are not.

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4 כי-כל הנולד מאת האלהים מנצח את-העולם
ואמונתנו היא הנצחון המנצח את-העולם:
ד כִּי־כֹל הַנּוֹלָד מֵאֵת הָאֱלֹהִים מְנַצֵּחַ אֶת־הָעוֹלָם
וֶאֱמוּנָתֵנוּ הִיא הַנִּצָּחוֹן הַמְנַצֵּחַ אֶת־הָעוֹלָם:

4. ki-kol hanolad me'eth ha'Elohim m'natseach 'eth-ha`olam
we'emunathenu hi' hanitsachon ham'natseach 'eth-ha`olam.

1Joh5:4 For whoever is born of the Elohim overcomes the world.
and it is the victory that has overcome the world even our faith.

‹4› ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον·
καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

4 hoti pan to gegennēmenon ek tou theou niką ton kosmon;
Because all that has been born of the Elohim overcomes the world;
kai hautē estin hē nikē hē nikēsasa ton kosmon, hē pistis hēmōn.
and this is the victory, the One having overcome the world, our faith.

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5 מי המנצח את-העולם
כי אם-המאמין בישוע שהוא בן-האלהים:
ה מִי הַמְנַצֵּחַ אֶת־הָעוֹלָם
כִּי אִם־הַמַּאֲמִין בְּיֵשׁוּעַ שֶׁהוּא בֶּן־הָאֱלֹהִים:

5. mi ham'natseach 'eth-ha`olam
ki 'im-hama'amin b'Yahushuà shehu' Ben-ha'Elohim.

1Joh5:5 Who is the one who overcomes the world,

but he who believes in יהושע that He is the Son of the Elohim?

<5> τίς [δέ] ἐστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων
ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ;

5 tis [de] estin ho nikōn ton kosmon ei mē ho pisteuōn

And who is the one overcoming the world except the one believing

hoti Iēsous estin ho huios tou theou?

that Yahushua is the Son of the Elohim.

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6 זה הוא אשר-בא במים ובדם (וברוח) יהושע
המשיח לא במים בלבד כי אם-במים ובדם
והרוח הוא המעיד כי הרוח הוא האמת:

ו זֶה הוּא אֲשֶׁר־בָּא בְּמַיִם וּבְדָם (וּבְרוּחַ) יֵשׁוּעַ
הַמָּשִׁיחַ לֹא בְמַיִם בִּלְבַד כִּי אִם־בַּמַּיִם וּבַדָּם
וְהָרוּחַ הוּא הַמֵּעִיד כִּי הָרוּחַ הוּא הָאֱמֶת׃

6. zeh hu' 'asher-ba' b'mayim ub'dam (ub'ruach) Yahushuà haMashiyach lo' b'mayim bil'bad ki 'im-bamayim ubadam w'haRuach hu' hame`id ki haRuach hu' ha'emeth.

1Joh5:6 This is he that came by water and by blood (and by spirit),
יהושע the Mashiyach, not with the water only, but with the water and with the blood.
It is the Spirit who testifies, because the Spirit is the truth.

<6> Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός,
οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι·
καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

6 Houtos estin ho elthōn di' hydatos kai haimatos, Iēsous Christos,

This one is the one having come by water and blood, Yahushua the Anointed One,

ouk en tō̧ hydati monon all' en tō̧ hydati kai en tō̧ haimati;

not by the water only but by the water and by the blood;

kai to pneuma estin to martyroun, hoti to pneuma estin hē alētheia.

and the Spirit is the One giving testimony, because the Spirit is the truth.

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7 כי שלשה המעידים בשמים האב הדבר
ורוח הקדש ושלשתם אחד המה:

ז כִּי שְׁלֹשָׁה הַמְּעִידִים בַּשָּׁמַיִם הָאָב הַדָּבָר
וְרוּחַ הַקֹּדֶשׁ וּשְׁלָשְׁתָּם אֶחָד הֵמָּה׃

**7. ki sh'loshah ham'`idim bashamayim ha'Ab hadabar
w'Ruach haQodesh ush'lash'tam 'echad hemah.**

1Joh5:7 For there are three that testify in the heavens, the Father, the Word,
and the Holy Spirit: and these three are one.

<7> ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,

7 hoti treis eisin hoi martyrountes,

Because there are three giving testimony,

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8 ושלשה המה המעידים בארץ הרוח והמים והדם

ושלשתם עדות אחת:

ח וּשְׁלֹשָׁה הֵמָּה הַמְעִידִים בָּאָרֶץ הָרוּחַ הַמַּיִם וְהַדָּם
וּשְׁלָשְׁתָּם עֵדוּת אֶחָת:

8. ush'loshah hemah ham'`idim ba'arets haRuach hamayim w'hadam
ush'lash'tam `eduth 'echath.

1Joh5:8 And three of them testify in the earth, the Spirit and the water
and the blood. And the three are in one agreement.

‹8› τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

8 to pneuma kai to hydōr kai to haima, kai hoi treis eis to hen eisin.

the Spirit and the water and the blood, and the three for the one testimony are.

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9 הן-נקבל עדות בני אדם ועדות האלהים הלא גדולה ממנה
כי זאת היא עדות האלהים אשר העיד על-בנו:

ט הֵן־נְקַבֵּל עֵדוּת בְּנֵי אָדָם וְעֵדוּת הָאֱלֹהִים הֲלֹא גְדוֹלָה מִמֶּנָּה
כִּי זֹאת הִיא עֵדוּת הָאֱלֹהִים אֲשֶׁר הֵעִיד עַל־בְּנוֹ:

9. hen-n'qabel `eduth b'ney 'adam w'`eduth ha'Elohim halo' g'dolah mimenah
ki zo'th hi' `eduth ha'Elohim 'asher he`id `al-b'no.

1Joh5:9 If we receive the testimony of sons of men, the testimony of the Elohim is not
greater from them than that this is for the testimony of the Elohim,
that He has testified concerning His Son.

‹9› εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν·
ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

9 ei tēn martyrian tōn anthrōpōn lambanomen, hē martyria tou theou meizōn estin;

If the witness of men we receive, the testimony of the Elohim is greater;

hoti hautē estin hē martyria tou theou hoti memartyrēken

because this is the testimony of the Elohim that He has testified

peri tou huiou autou.

concerning His Son.

---

10 המאמין בבן-האלהים יש-לו עדות בנפשו ואשר לא
יאמין לאלהים לכזב שמהו יען לא-האמין בעדות
אשר העיד האלהים על-בנו:

י הַמַּאֲמִין בְּבֶן־הָאֱלֹהִים יֶשׁ־לוֹ עֵדוּת בְּנַפְשׁוֹ וַאֲשֶׁר לֹא
יַאֲמִין לֵאלֹהִים לְכֹזֵב שָׂמָהוּ יַעַן לֹא־הֶאֱמִין בָּעֵדוּת
אֲשֶׁר הֵעִיד הָאֱלֹהִים עַל־בְּנוֹ:

10. hama'amin b'Ben-ha'Elohim yesh-lo `eduth b'naph'sho wa'asher lo' ya'amin
l'Elohim l'kozeb samahu ya`an lo'-he'emin ba`eduth 'asher he`id ha'Elohim `al-b'no.

1Joh5:10 The one who believes in the Son of the Elohim and he has the testimony
in his soul. The one who does not believe in Elohim to make Him a liar,
because he has not believed in the testimony that the Elohim has given concerning His Son.

‹10› ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ,

ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν,
ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

10 ho pisteuōn eis ton huion tou theou echei tēn martyrian en heautō̜,
The one believing in the Son of the Elohim has the witness in himself,

ho mē pisteuōn tō̜ theō̜ pseustēn pepoiēken auton, hoti ou pepisteuken
the one not believing the Elohim a liar has made him, because he has not believed

eis tēn martyrian hēn memartyrēken ho theos peri tou huiou autou.
in the testimony which has testified the Elohim concerning His Son.

---

11 וזאת היא העדות כי חיי עולם נתן לנו האלהים
והחיים האלה בבנו המה:

יא וְזֹאת הִיא הָעֵדוּת כִּי חַיֵּי עוֹלָם נָתַן לָנוּ הָאֱלֹהִים
וְהַחַיִּים הָאֵלֶּה בִּבְנוֹ הֵמָּה:

11. w'zo'th hi' ha`eduth ki chayey `olam nathan lanu ha'Elohim
w'hachayim ha'eleh bib'no hemah.

1Joh5:11 And this is the testimony, that the Elohim has given to us eternal life,
and they have this life in His Son.

<11> καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός,
καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν.

11 kai hautē estin hē martyria, hoti zōēn aiōnion edōken hēmin ho theos,
And this is the testimony, that life eternal gave to us the Elohim,

kai hautē hē zōē en tō̜ huiō̜ autou estin.
and this life in His Son is.

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12 אשר יש-לו הבן יש-לו החיים
ואשר אין-לו בן-האלהים אין לו החיים:

יב אֲשֶׁר יֶשׁ־לוֹ הַבֵּן יֶשׁ־לוֹ הַחַיִּים
וַאֲשֶׁר אֵין־לוֹ בֶּן־הָאֱלֹהִים אֵין לוֹ הַחַיִּים:

12. 'asher yesh-lo haBen yesh-lo hachayim
wa'asher 'eyn-lo Ben-ha'Elohim 'eyn lo hachayim.

1Joh5:12 He who has the Son has the life;
he who does not have the Son of the Elohim does not have the life.

<12> ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

12 ho echōn ton huion echei tēn zōēn;
The one having the Son has this life;

ho mē echōn ton huion tou theou tēn zōēn ouk echei.
the one not having the Son of the Elohim the life does not have.

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13 זאת כתבתי אליכם
למען תדעון שחיי עולם לכם המאמינים בשם בן-האלהים:

יג זֹאת כָּתַבְתִּי אֲלֵיכֶם
לְמַעַן תֵּדְעוּן שֶׁחַיֵּי עוֹלָם לָכֶם הַמַּאֲמִינִים בְּשֵׁם בֶּן־הָאֱלֹהִים:

13. zo'th kathab'ti 'aleykem
l'ma`an ted'`un shechayey `olam lakem hama'aminim b'shem Ben-ha'Elohim.

1Joh5:13 These things I have written to you who believe in the name
of the Son of the Elohim, so that you may know that you have eternal life.

‹13› Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον,
τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

13 Tauta egrapsa hymin hina eidēte hoti zōēn echete aiōnion,
These things I wrote to you that you may know that life you have eternal,
tois pisteuousin eis to onoma tou huiou tou theou.
to the ones believing in the name of the Son of the Elohim.

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14 𐤅𐤁𐤈𐤇𐤅𐤍𐤍𐤅 𐤁𐤅 𐤔𐤀𐤌-𐤍𐤔𐤀𐤋 𐤃𐤁𐤓 𐤊𐤓𐤑𐤅𐤍𐤅 𐤉𐤔𐤌𐤏 𐤁𐤒𐤅𐤋𐤍𐤅:
יד וּבִטְחוֹנֵנוּ בוֹ שֶׁאִם־נִשְׁאַל דָּבָר כִּרְצוֹנוֹ יִשְׁמַע בְּקוֹלֵנוּ׃

14. ubit'chonenu bo she'im-nish'al dabar kir'tsono yish'ma` b'qolenu.

1Joh5:14 And this is the confidence which we have before Him,
that, if we ask anything according to His will, He hears in our voice.

‹14› καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν ὅτι ἐάν τι αἰτώμεθα
κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.

14 kai hautē estin hē parrēsia hēn echomen pros auton
And this is the confidence which we have toward Him
hoti ean ti aitōmetha kata to thelēma autou akouei hēmōn.
that if we ask anything according to His will He hears us.

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15 𐤅𐤋𐤐𐤉 𐤔𐤉𐤃𐤏𐤉𐤌 𐤀𐤍𐤇𐤍𐤅 𐤊𐤉 𐤉𐤔𐤌𐤏 𐤁𐤒𐤅𐤋𐤍𐤅
𐤋𐤊𐤋-𐤀𐤔𐤓 𐤍𐤔𐤀𐤋 𐤍𐤃𐤏 𐤂𐤌-𐤆𐤀𐤕 𐤊𐤉 𐤄𐤅𐤀 𐤌𐤌𐤋𐤀 𐤌𐤔𐤀𐤋𐤅𐤕𐤉𐤍𐤅:
טו וּלְפִי שֶׁיֹּדְעִים אֲנַחְנוּ כִּי יִשְׁמַע בְּקוֹלֵנוּ
לְכָל־אֲשֶׁר נִשְׁאָל נֵדַע גַּם־זֹאת כִּי הוּא מְמַלֵּא מִשְׁאֲלוֹתֵינוּ׃

15. ul'phi sheyod'`im 'anach'nu ki yish'ma` b'qolenu
l'kal-'asher nish'al neda` gam-zo'th ki hu' m'male' mish'alotheynu.

1Joh5:15 And according to that we know that He hears in our voice in whatever we ask,
we know this also that we have the requests that we have asked of Him.

‹15› καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτώμεθα,
οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν ἀπ' αὐτοῦ.

15 kai ean oidamen hoti akouei hēmōn ho ean aitōmetha,
And if we know that He hears us, whatever we ask,
oidamen hoti echomen ta aitēmata ha ētēkamen ap' autou.
we know that we have the requests which we have asked from Him.

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16 𐤀𐤉𐤔 𐤊𐤉-𐤉𐤓𐤀𐤄 𐤀𐤕-𐤀𐤇𐤉𐤅 𐤇𐤅𐤈𐤀 𐤇𐤈𐤀𐤕 𐤀𐤔𐤓 𐤀𐤉𐤍𐤍𐤄 𐤋𐤌𐤅𐤕
𐤔𐤀𐤋 𐤉𐤔𐤀𐤋 𐤁𐤏𐤃𐤅 𐤅𐤉𐤕𐤍-𐤋𐤅 𐤇𐤉𐤉𐤌 𐤋𐤊𐤋-𐤀𐤔𐤓 𐤇𐤈𐤀𐤅
𐤅𐤋𐤀 𐤋𐤌𐤅𐤕 𐤄𐤍-𐤉𐤔 𐤇𐤈𐤀 𐤌𐤅𐤕 𐤏𐤋-𐤆𐤄 𐤋𐤀 𐤀𐤌𐤓 𐤋𐤔𐤀𐤅𐤋 𐤁𐤏𐤃𐤅:
טז אִישׁ כִּי־יִרְאֶה אֶת־אָחִיו חוֹטֵא חַטָּאת אֲשֶׁר אֵינֶנָּה לַמָּוֶת

שָׁאֹל יִשְׁאַל בַּעֲדוֹ וְיִתֶּן־לוֹ חַיִּים לְכָל־אֲשֶׁר חָטְאוּ
וְלֹא לַמָּוֶת הֶן־יֵשׁ חֵטְא מָוֶת עַל־זֶה לֹא אֹמַר לִשְׁאוֹל בַּעֲדוֹ׃

16. 'ish ki-yir'eh 'eth-'achiu chote' chata'th 'asher 'eynenah lamaweth sha'ol yish'al ba`ado w'yiten-lo chayim l'kal-'asher chat'u w'lo' lamaweth
hen-yesh chet' maweth `al-zeh lo' 'omar lish'ol ba`ado.

1Joh5:16 If any man sees his brother sinning a sin which is not leading to death,
he shall ask for him and He shall give him life for all who sin and is not leading to death.
There is a sin leading to death. I do not say for this that he shall pray for him.

‹16› Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
αἰτήσει καὶ δώσει αὐτῷ ζωήν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

16 Ean tis idē ton adelphon autou hamartanonta hamartian mē pros thanaton, aitēsei
If anyone sees his brother sinning a sin not leading to death, he shall ask
kai dōsei autō̧ zōēn, tois hamartanousin mē pros thanaton.
and He shall give to him life, to the ones sinning not leading to death.
estin hamartia pros thanaton;
There is a sin leading to death;
ou peri ekeinēs legō hina erōtēsȩ̄.
not concerning that sin do I say that you should ask.

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17 :כל-מעשה עול חטא היא ויש חטאת אשר איננה למות

יז כָּל־מַעֲשֵׂה עָוֶל חֵטְא הִיא וְיֵשׁ חַטָּאת אֲשֶׁר אֵינֶנָּה לַמָּוֶת׃

17. kal-ma`aseh `awel chet' hi' w'yesh chata'th 'asher 'eynenah lamaweth.

1Joh5:17 Every work of unrighteousness is sin,
and there is a sin that is not leading unto death.

‹17› πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

17 pasa adikia hamartia estin, kai estin hamartia ou pros thanaton.
Every unrighteousness is sin, and there is sin not leading to death.

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18 ידענו כי כל-הנולד מאת האלהים לא יחטא כי
:אשר ילד מאת האלהים ישמר את-נפשו והרע לא-יגע בו

יח יָדַעְנוּ כִּי כָּל־הַנּוֹלָד מֵאֵת הָאֱלֹהִים לֹא יֶחֱטָא כִּי
אֲשֶׁר יֻלַּד מֵאֵת הָאֱלֹהִים יִשְׁמֹר אֶת־נַפְשׁוֹ וְהָרַע לֹא־יִגַּע בּוֹ׃

18. yada`'nu ki kal-hanolad me'eth ha'Elohim lo' yecheta'
ki 'asher yulad me'eth ha'Elohim yish'mor 'eth-naph'sho w'hara` lo'-yiga` bo.

1Joh5:18 We know that whosoever is born of the Elohim sins not,
but he who was born of the Elohim keeps his soul, and the evil one does not touch him.

‹18› Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει,
ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτὸν καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

18 Oidamen hoti pas ho gegennēmenos ek tou theou ouch hamartanei,
We know that everyone having been born of the Elohim does not continually sin,
all' ho gennētheis ek tou theou tērei auton

but the one having been born of the Elohim keep him

kai ho ponēros ouch haptetai autou.

and the evil one does not touch him.

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19 ידענו כי מאלהים אנחנו וכל-העולם ברע הוא:

יטיָדַעְנוּ כִּי מֵאֱלֹהִים אֲנָחְנוּ וְכָל־הָעוֹלָם בְּרַע הוּא׃

19. yada`'nu ki me'Elohim 'anach'nu w'kal-ha`olam b'ra` hu'.

1Joh5:19 We know that we are of Elohim, and the whole world lies in wickedness.

‹19› οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

19 oidamen hoti ek tou theou esmen kai ho kosmos holos en tō ponērō keitai.

We know that of Elohim we are and the whole world in the evil one lies.

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20 וידענו כי בא בן-אלהים ויתן-לנו בינה לדעת את-האמתי
ובאמתי אנחנו בבנו יהושע המשיח זה הוא האל האמתי
וחיי העולמים:

כוְיָדַעְנוּ כִּי בָא בֶּן־אֱלֹהִים וַיִּתֶּן־לָנוּ בִּינָה לָדַעַת אֶת־הָאֲמִתִּי
וּבָאֲמִתִּי אֲנַחְנוּ בִּבְנוֹ יֵשׁוּעַ הַמָּשִׁיחַ זֶה הוּא הָאֵל הָאֲמִתִּי
וְחַיֵּי הָעוֹלָמִים׃

20. w'yada`'nu ki ba' Ben-'Elohim wayiten-lanu binah lada`ath 'eth-ha'amiti uba'amiti 'anach'nu bib'no Yahushuà haMashiyach zeh hu' ha'El ha'amiti w'chayey ha`olamim.

1Joh5:20 And we know that the Son of Elohim has come, and has given us understanding of the true knowledge and we are of the truth in His Son יהושע the Mashiyach. This is the true El and eternal life.

‹20› οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει καὶ δέδωκεν ἡμῖν διάνοιαν
ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμὲν ἐν τῷ ἀληθινῷ,
ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

20 oidamen de hoti ho huios tou theou hēkei

And we know that the Son of Elohim has come

kai dedōken hēmin dianoian hina ginōskōmen ton alēthinon,

and has given us understanding that we may know the true one,

kai esmen en tō alēthinō, en tō huiō autou Iēsou Christō.

and we are in the true one, even in His Son, Yahushua the Anointed One.

houtos estin ho alēthinos theos kai zōē aiōnios.

This one is the true Elohim and eternal life.

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21 בני השמרו לכם מן-האלילים אמן:

כאבָּנַי הִשָּׁמְרוּ לָכֶם מִן־הָאֱלִילִים אָמֵן׃

21. banay hisham'ru lakem min-ha'elilim 'Amen.

1Joh5:21 Little children, keep yourselves from the idols. Amen.

‹21› Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

21 Teknia, phylaxate heauta apo tōn eidōlōn.

Little children, keep yourselves from idols.

Sepher Bet Yahuchanan (2 John)

Chapter 1

𐤄𐤆𐤒𐤍 𐤀𐤋-𐤄𐤂𐤁𐤉𐤓𐤄 𐤄𐤁𐤇𐤉𐤓𐤄 𐤅𐤀𐤋-𐤁𐤍𐤉𐤄 𐤀𐤔𐤓 𐤀𐤍𐤉 𐤀𐤄𐤁 2John1:1
𐤀𐤕𐤌 𐤁𐤀𐤌𐤕 𐤅𐤋𐤀-𐤀𐤍𐤉 𐤋𐤁𐤃𐤉 𐤊𐤉 𐤀𐤌-𐤂𐤌 𐤊𐤋-𐤉𐤃𐤏𐤉 𐤄𐤀𐤌𐤕:

א הַזָּקֵן אֶל־הַגְּבִירָה הַבְּחִירָה וְאֶל־בָּנֶיהָ אֲשֶׁר אֲנִי אֹהֵב
אֹתָם בֶּאֱמֶת וְלֹא־אֲנִי לְבַדִּי כִּי אִם־גַּם כָּל־יֹדְעֵי הָאֱמֶת׃

1. hazaqen 'el-hag'birah hab'chirah w'el-baneyah 'asher 'ani 'oheb 'otham be'emeth w'lo'-'ani l'badi ki 'im-gam kal-yod'`ey ha'emeth.

2Joh1:1 The elder to the chosen lady and to her children, whom I love it in truth;
and not only I, but also all who know the truth,

‹1:1› Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ
ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

1 Ho presbyteros eklektę̄ kyrią kai tois teknois autēs, hous egō agapō en alētheią,
The elder to the chosen lady and to her children, whom I love in the truth,
kai ouk egō monos alla kai pantes hoi egnōkotes tēn alētheian,
and not only I but also all the ones having known the truth,

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2 𐤋𐤌𐤏𐤍 𐤄𐤀𐤌𐤕 𐤄𐤏𐤌𐤃𐤕 𐤁𐤒𐤓𐤁𐤍𐤅 𐤅𐤂𐤌-𐤕𐤄𐤉𐤄 𐤏𐤌𐤍𐤅 𐤋𐤏𐤅𐤋𐤌:

ב לְמַעַן הָאֱמֶת הָעֹמֶדֶת בְּקִרְבֵּנוּ וְגַם־תִּהְיֶה עִמָּנוּ לְעוֹלָם׃

2. l'ma`an ha'emeth ha`omedeth b'qir'benu w'gam-tih'yeh `imanu l'`olam.

2Joh1:2 for the sake of the truth which abides among us and shall be with us forever:

‹2› διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

2 dia tēn alētheian tēn menousan en hēmin kai meth' hēmōn estai eis ton aiōna.
because of the truth abiding in us, and with us it shall be into the age.

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3 𐤉𐤄𐤉 𐤏𐤌𐤍𐤅 𐤇𐤎𐤃 𐤅𐤓𐤇𐤌𐤉𐤌 𐤅𐤔𐤋𐤅𐤌 𐤌𐤀𐤕 𐤄𐤀𐤋𐤄𐤉𐤌 𐤀𐤁𐤉𐤍𐤅
𐤅𐤌𐤀𐤕 𐤀𐤃𐤍𐤉𐤍𐤅 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇 𐤁𐤍-𐤄𐤀𐤁 𐤁𐤀𐤌𐤕 𐤅𐤁𐤀𐤄𐤁𐤄:

ג יְהִי עִמָּנוּ חֶסֶד וְרַחֲמִים וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וּמֵאֵת אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ בֶּן־הָאָב בֶּאֱמֶת וּבְאַהֲבָה׃

3. y'hi `imanu chesed w'rachamim w'shalom me'eth ha'Elohim 'Abinu ume'eth 'Adoneynu Yahushuà haMashiyach Ben-ha'Ab be'emeth ub'ahabah.

2Joh1:3 Grace, mercy and peace shall be with us, from the Elohim the Father
and from our Master 𐤉𐤄𐤅𐤔𐤏 the Mashiyach, the Son of the Father, in truth and in love.

‹3› ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς
καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ.

3 estai meth' hēmōn charis eleos eirēnē para theou patros
shall be with us Grace, mercy, peace from Elohim the Father
kai para Iēsou Christou tou huiou tou patros en alētheią kai agapę̄.
and from Yahushua the Anointed One, the Son of the Father, in truth and love.

שמחתי מאד כי-מצאתי מבניך מתהלכים באמת 4
כמצוה אשר קבלנו מאת האב:

ד שָׂמַחְתִּי מְאֹד כִּי־מָצָאתִי מִבָּנַיִךְ מִתְהַלְּכִים בָּאֱמֶת
כַּמִּצְוָה אֲשֶׁר קִבַּלְנוּ מֵאֵת הָאָב׃

4. samach'ti m'od ki-matsa'thi mibanayi'k mith'hal'kim ba'emeth
kamits'wah 'asher qibal'nu me'eth ha'Ab.

2Joh1:4 I rejoiced greatly that I found some of your children walking in truth,
as we received a commandment which is from the Father.

‹4› Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ,
καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

4 Echarēn lian hoti heurēka ek tōn teknōn sou peripatountas
I rejoiced exceedingly that I have found some of your children walking
en alētheią, kathōs entolēn elabomen para tou patros.
in the truth, as a command to do so we received from the Father.

ועתה מבקש אני ממך הגבירה ולא ככתב אליך 5
מצוה חדשה כי אם-את אשר היתה-לנו מראש
לאהבה איש את-רעהו:

ה וְעַתָּה מְבַקֵּשׁ אֲנִי מִמֵּךְ הַגְּבִירָה וְלֹא כְּכֹתֵב אֵלַיִךְ
מִצְוָה חֲדָשָׁה כִּי אִם־אֶת אֲשֶׁר הָיְתָה־לָּנוּ מֵרֹאשׁ
לְאַהֲבָה אִישׁ אֶת־רֵעֵהוּ׃

5. w'`atah m'baqesh 'ani mime'k hag'birah w'lo' k'kotheb 'elayi'k mits'wah
chadashah ki 'im-'eth 'asher hay'thah-lanu mero'sh l'ahabah 'ish 'eth-re`ehu.

2Joh1:5 And now I ask you, lady, not as though I wrote a new commandment to you,
but that which we had from the beginning, that we love one another.

‹5› καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφων σοι
ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

5 kai nyn erōtō se, kyria, ouch hōs entolēn kainēn graphōn soi
And now I ask you, lady, not as command a new writing to you
alla hēn eichomen ap' archēs, hina agapōmen allēlous.
but that which we had from the beginning, that we should love one another.

וזאת היא האהבה אשר נתהלך במצותיו 6
זאת היא המצוה אשר שמעתם מראש להתהלך בה:

ו וְזֹאת הִיא הָאַהֲבָה אֲשֶׁר נִתְהַלֵּךְ בְּמִצְוֹתָיו
זֹאת הִיא הַמִּצְוָה אֲשֶׁר שְׁמַעְתֶּם מֵרֹאשׁ לְהִתְהַלֶּךְ בָּהּ׃

6. w'zo'th hi' ha'ahabah 'asher nith'hale'k b'mits'othayu
zo'th hi' hamits'wah 'asher sh'ma`'tem mero'sh l'hith'hale'k bah.

2Joh1:6 And this is love, that we walk according to His commandments. This is
the commandment, as you have heard from the beginning, that you should walk in it.

<6> καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ·
αὕτη ἡ ἐντολή ἐστιν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.

6 kai hautē estin hē agapē, hina peripatōmen kata tas entolas autou;

And this is love, that we should walk according to His commands;

hautē hē entolē estin, kathōs ēkousate ap' archēs, hina en autē peripatēte.

this the command is, as you heard from the beginning, that in it we should walk.

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7 כי מתעים רבים באו לעולם אשר אינם מודים
ביהושע המשיח הבא בבשר זה הוא המתעה ושוטן המשיח:

ז כִּי מַתְעִים רַבִּים בָּאוּ לָעוֹלָם אֲשֶׁר אֵינָם מוֹדִים
בְּיָהוּשֻׁעַ הַמָּשִׁיחַ הַבָּא בְּבָשָׂר זֶה הוּא הַמַּתְעֶה וְשׂוֹטֵן הַמָּשִׁיחַ׃

7. ki math'`im rabbim ba'u la`olam 'asher 'eynam modim
b'Yahushuà haMashiyach haba' babasar zeh hu' hamath'`eh w'soten haMashiyach.

2Joh1:7 For many deceivers are entered into the world,
those who do not confess that יהושע the Mashiyach came in the flesh.
This is the deceiver and the anti-the Mashiyach.

<7> ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες
Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

7 hoti polloi planoi exēlthon eis ton kosmon,

Because many deceivers went out into the world,

hoi mē homologountes Iēsoun Christon erchomenon en sarki;

the ones not confessing Yahushua the Anointed One as coming in the flesh;

houtos estin ho planos kai ho antichristos.

this one is the deceiver and the anti-anointed one.

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8 הזהרו פן־תאבד ממנו פעלתנו כי אם־נקח משכרתנו שלמה:

ח הִזָּהֲרוּ פֶּן־תֹּאבַד מִמֶּנּוּ פְּעֻלָּתֵנוּ כִּי אִם־נִקַּח מַשְׂכֻּרְתֵּנוּ שְׁלֵמָה׃

8. hizaharu pen-to'bad mimenu p'`ulathenu ki 'im-niqach mas'kur'tenu sh'lemah.

2Joh1:8 Take heed to yourselves that we do not lose what we have worked for,
but that you might receive a complete reward.

<8> βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα
ἀλλὰ μισθὸν πλήρη ἀπολάβητε.

8 blepete heautous, hina mē apolesēte ha eirgasametha

Watch out for yourselves, lest you lose what we worked for,

alla misthon plērē apolabēte.

but reward a full you may receive.

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9 כל־העבר על־תורת המשיח ואיננו עמד בה אין לו אלהים
והעמד בתורת המשיח יש־לו גם־האב גם־הבן:

ט כָּל־הָעֹבֵר עַל־תּוֹרַת הַמָּשִׁיחַ וְאֵינֶנּוּ עֹמֵד בָּהּ אֵין לוֹ אֱלֹהִים
וְהָעֹמֵד בְּתוֹרַת הַמָּשִׁיחַ יֶשׁ־לוֹ גַּם־הָאָב גַּם־הַבֵּן׃

9. kal-ha`ober `al-torath haMashiyach w'eynenu `omed bah 'eyn lo 'Elohim
w'ha`omed b'thorath haMashiyach yesh-lo gam-ha'ab gam-haben.

2Joh1:9 Everyone, who transgresses on the teaching of the Mashiyach
and does not abide in it, does not have Elohim;
that abides in the teaching of the Mashiyach, he has both the Father and the Son.

‹9› πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει·
ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.

9 pas ho proagōn kai mē menōn en tę didachę tou Christou
Everyone going ahead and not remaining in the teaching of the Anointed One
theon ouk echei; ho menōn en tę didachę,
Elohim does not have; the one remaining in the teaching,
houtos kai ton patera kai ton huion echei.
this one both the Father and the Son has.

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10 כל-הבא אליכם ולא יביא את-התורה הזאת
לא-תאספו אתו הביתה ולא תשאלו-לו לשלום:

י כָּל־הַבָּא אֲלֵיכֶם וְלֹא יָבִיא אֶת־הַתּוֹרָה הַזֹּאת
לֹא־תַאַסְפוּ אֹתוֹ הַבַּיְתָה וְלֹא תִשְׁאֲלוּ־לוֹ לְשָׁלוֹם׃

10. kal-haba' 'aleykem w'lo' yabi' 'eth-haTorah hazo'th
lo'-tha'as'phu 'otho habay'thah w'lo' thish'alu-lo l'shalom.

2Joh1:10 If anyone comes to you and does not bring this teaching,
do not receive him into your house, and do not give him for peace;

‹10› εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει,
μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·

10 ei tis erchetai pros hymas kai tautēn tēn didachēn ou pherei,
If anyone comes to you and this teaching does not bring,
mē lambanete auton eis oikian kai chairein autō mē legete;
do not receive him into your house and greetings to him do not say;

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11 כי השאל בשלומו חבר הוא למעשיו הרעים:

יא כִּי הַשֹּׁאֵל בִּשְׁלוֹמוֹ חָבֵר הוּא לְמַעֲשָׂיו הָרָעִים׃

11. ki hasho'el bish'lomo chaber hu' l'ma`asayu hara`im.

2Joh1:11 for he who asks for his peace participates in his evil works.

‹11› ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

11 ho legōn gar autō chairein koinōnei tois ergois autou tois ponērois.
the one saying for to him greetings participates in his works evil.

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12 הרבה יש-לי לכתב אליכם ולא חפצתי בניר ובדיו
כי אם-אקוה לבוא אליכם ולדבר פה אל-פה
למען תהיה שמחתנו שלמה:

יב הַרְבֵּה יֶשׁ־לִי לִכְתֹּב אֲלֵיכֶם וְלֹא חָפַצְתִּי בִּנְיָר וּבִדְיוֹ
כִּי אִם־אֲקַוֶּה לָבוֹא אֲלֵיכֶם וּלְדַבֵּר פֶּה אֶל־פֶּה
לְמַעַן תִּהְיֶה שִׂמְחָתֵנוּ שְׁלֵמָה׃

12. har'beh yesh-li lik'tob 'aleykem w'lo' chaphats'ti bin'yar ubid'yo
ki 'im-'aqaueh labo' 'aleykem ul'daber peh 'el-peh
l'ma`an tih'yeh sim'chathenu sh'lemah.

2Joh1:12 Having many things to write to you, I would not write with paper and with ink, but I hope to come to you, and to speak face to face, so that our joy may be complete.

‹12› Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος,
ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι,
ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.

12 Polla echōn hymin graphein ouk eboulēthēn dia chartou kai melanos,
Having many things to write to you I wanted not to do so with paper and ink;
alla elpizō genesthai pros hymas kai stoma pros stoma lalēsai,
but I hope to be with you and mouth to mouth to speak,
hina hē chara hēmōn peplērōmenē ę̄.
that our joy may be full.

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13 [Paleo-Hebrew script]

יג בְּנֵי אֲחוֹתֵךְ הַבְּחִירָה שֹׁאֲלִים לִשְׁלוֹמֵךְ אָמֵן׃

13. b'ney 'achothe'k hab'chirah sho'alim lish'lome'k 'Amen.

2Joh1:13 The children of your chosen sister ask for your peace. Amen.

‹13› Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

13 Aspazetai se ta tekna tēs adelphēs sou tēs eklektēs.
Greets you the children of your sister chosen.

Sepher Gimel Yahuchanan (3 John)

Chapter 1

3John1:1 [Paleo-Hebrew script]

א הַזָּקֵן אֶל־גָּיוֹס יְדִידִי אֲשֶׁר אֲנִי אֹהֵב אֹתוֹ בֶּאֱמֶת׃

1. hazaqen 'el-Gayos y'didi 'asher 'ani 'oheb 'otho be'emeth.

3Joh1:1 The elder to the beloved Gaius, whom I love it in truth.

‹1:1› Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

1 Ho presbyteros Gaiō̧ tō̧ agapētō̧, hon egō agapō en alētheią.
The elder to Gaius, the beloved, whom I love in the truth.

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2 [Paleo-Hebrew script]

ב יְדִידִי רְצוֹנִי שֶׁיִּיטַב לָךְ לְכָל־דָּבָר
וְתִהְיֶה בָרִיא כְּטוֹב לְנַפְשֶׁךָ׃

2. y'didi r'tsoni sheyitab l'ak l'kal-dabar w'thih'yeh bari' k'tob l'naph'sheak.

3Joh1:2 Beloved, I pray that for you to do well in all things and be in health,
as your soul does well.

<2> Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν,
καθὼς εὐοδοῦταί σου ἡ ψυχή.

2 Agapēte, peri pantōn euchomai se euodousthai kai hygiainein,
Beloved, concerning all things I wish you to do well and to be in health,
kathōs euodoutai sou hē psychē.
even as does well your soul.

---

3 כי שמחתי מאד כאשר באו אחים ויעידו על-אמתך
אשר מתהלך אתה באמת:

ג כִּי שָׂמַחְתִּי מְאֹד כַּאֲשֶׁר בָּאוּ אַחִים וַיָּעִידוּ עַל־אֲמִתֶּךָ
אֲשֶׁר מִתְהַלֵּךְ אַתָּה בָּאֱמֶת׃

3. ki samach'ti m'od ka'asher ba'u 'achim waya`idu `al-'amiteak
'asher mith'hale'k 'atah ba'emeth.

3Joh1:3 For I rejoiced greatly, when the brothers came and testified of your truth,
as you walk in the truth.

<3> ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

3 echarēn gar lian erchomenōn adelphōn
For I rejoiced exceedingly after the coming of the brothers
kai martyrountōn sou tę alētheią, kathōs sy en alētheią peripateis.
and giving testimony of you being in the truth, as you in the truth walk.

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4 אין לי שמחה גדולה מלשמע את-בני מתהלכים באמת:

ד אֵין לִי שִׂמְחָה גְּדוֹלָה מִלִּשְׁמֹעַ אֶת־בָּנַי מִתְהַלְּכִים בָּאֱמֶת׃

4. 'eyn li sim'chah g'dolah milish'mo`a 'eth-banay mith'hal'kim ba'emeth.

3Joh1:4 I have no greater joy than to hear of my children walking in the truth.

<4> μειζοτέραν τούτων οὐκ ἔχω χαράν,
ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

4 meizoteran toutōn ouk echō charan,
Greater than these things I have no joy,
hina akouō ta ema tekna en tę alētheią peripatounta.
that I hear of my children in the truth walking.

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5 ידידי באמונה כל-מעשיך עם-האחים ועם-הארחים:

ה יְדִידִי בֶּאֱמוּנָה כָּל־מַעֲשֶׂיךָ עִם־הָאַחִים וְעִם־הָאֹרְחִים׃

5. y'didi be'emunah kal-ma`aseyak `im-ha'achim w'`im-ha'or'chim.

3Joh1:5 Beloved, you do all your works faithfully for the brothers, and for strangers,

<5> Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους,

5 Agapēte, piston poieis ho ean ergasę eis tous adelphous
Beloved, you do a faithful thing whenever you do a work for the brothers,
kai touto xenous,
especially when they are strangers,

6 אשר העידו על-אהבתך בפני הקהל
ויפה תעשה לשלח אתם כראוי לפני אלהים:
ו אֲשֶׁר הֵעִידוּ עַל־אַהֲבָתְךָ בִּפְנֵי הַקָּהָל
וְיָפֶה תַעֲשֶׂה לְשַׁלַּח אֹתָם כָּרָאוּי לִפְנֵי אֱלֹהִים׃

6. 'asher he`idu `al-'ahabath'ak biph'ney haqahal
w'yapheh tha`aseh l'shalach 'otham kara'uy liph'ney 'Elohim.

3Joh1:6 which have borne witness to your love before the assembly.
You shall do well to send them forward in a way worthy before Elohim.

<6> οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας,
οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·

6 hoi emartyrēsan sou tę̄ agapę̄ enōpion ekklēsias, hous
who gave testimony of you in love before the assembly, as to whom
kalōs poiēseis propempsas axiōs tou theou;
you shall do well having sent on their way in a manner worthy of Elohim;

7 כי למען שמו יצאו ולא לקחו דבר מן-הגוים:
ז כִּי לְמַעַן שְׁמוֹ יָצְאוּ וְלֹא לָקְחוּ דָבָר מִן־הַגּוֹיִם׃

7. ki l'ma`an Sh'mo yatsa'u w'lo' laq'chu dabar min-hagoyim.

3Joh1:7 Because that for the sake of His Name they went forth,
taking nothing from the gentiles.

<7> ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν.

7 hyper gar tou onomatos exēlthon mēden lambanontes apo tōn ethnikōn.
for on behalf of the name they went forth taking nothing from the gentiles.

8 על-כן עלינו לקבל אתם למען נהיה עזרים לאמת:
ח עַל־כֵּן עָלֵינוּ לְקַבֵּל אֹתָם לְמַעַן נִהְיֶה עֹזְרִים לָאֱמֶת׃

8. `al-ken `aleynu l'qabel 'otham l'ma`an nih'yeh `oz'rim la'emeth.

3Joh1:8 Therefore we ought to receive them,
so that we may be fellow workers with the truth.

<8> ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους,
ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

8 hēmeis oun opheilomen hypolambanein tous toioutous,
We therefore ought to give hospitality to such men,
hina synergoi ginōmetha tę̄ alētheią.
that we may be co-workers with the truth.

9 אני כתבתי אל-הקהלה אבל דיוטריפס המתאוה להיות להם
לראש איננו מקבל אתנו:
ט אֲנִי כָתַבְתִּי אֶל־הַקְּהִלָּה אֲבָל דִּיוֹטְרִיפַס הַמִּתְאַוֶּה לִהְיוֹת לָהֶם
לְרֹאשׁ אֵינֶנּוּ מְקַבֵּל אֹתָנוּ׃

9. 'ani kathab'ti 'el-haq'hilah 'abal Diot'riphas hamith'aueh lih'yoth lahem

l'ro'sh 'eynenu m'qabel 'othanu.

3Joh1:9 I wrote to the assembly, but Diotriphas, who loves to be first among them,
does not receive us.

‹9› Ἔγραψά τι τῇ ἐκκλησίᾳ·
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

9 Egrapsa ti tę ekklēsią; all' ho philoprōteuōn autōn

I wrote something to the assembly; but the one loving to be first among them,

Diotrephēs ouk epidechetai hēmas.

Diotrephes, does not receive us.

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10 𐤏𐤋-𐤊𐤍 𐤁𐤁𐤀𐤉 𐤀𐤆𐤊𐤉𐤓 𐤀𐤕-𐤌𐤏𐤔𐤉𐤅 𐤀𐤔𐤓 𐤄𐤅𐤀 𐤏𐤔𐤄 𐤋𐤁𐤈𐤀 𐤏𐤋𐤉𐤍𐤅
𐤃𐤁𐤓𐤉𐤌 𐤓𐤏𐤉𐤌 𐤅𐤋𐤀 𐤃𐤉-𐤋𐤅 𐤁𐤆𐤄 𐤊𐤉 𐤂𐤌 𐤀𐤕-𐤄𐤀𐤇𐤉𐤌 𐤋𐤀 𐤉𐤒𐤁𐤋
𐤅𐤉𐤌𐤍𐤏 𐤀𐤕-𐤄𐤇𐤐𐤑𐤉𐤌 𐤋𐤒𐤁𐤋𐤌 𐤅𐤉𐤂𐤓𐤔𐤌 𐤌𐤕𐤅𐤊 𐤄𐤒𐤄𐤋:

י עַל־כֵּן בְּבֹאִי אַזְכִּיר אֶת־מַעֲשָׂיו אֲשֶׁר הוּא עֹשֶׂה לְבַטֵּא עָלֵינוּ
דְּבָרִים רָעִים וְלֹא דַי־לוֹ בָּזֶה כִּי גַּם אֶת־הָאַחִים לֹא יְקַבֵּל
וְיִמְנַע אֶת־הַחֲפֵצִים לְקַבְּלָם וַיְגָרְשֵׁם מִתּוֹךְ הַקָּהָל׃

10. `al-ken b'bo'i 'az'kir 'eth-ma`asayu 'asher hu' `oseh l'bate' `aleynu d'barim ra`im
w'lo' day-lo bazeh ki gam 'eth-ha'achim lo' y'qabel
w'yim'na` 'eth-hachaphetsim l'qab'lam way'garashem mito'k haqahal.

3Joh1:10 Therefore, if I come, I shall mention his works which he does,
to express against us with malicious words. And it is not enough with that,
because even neither does he himself receive the brothers,
and he forbids their wants from being accepted and expelled them out of the assembly.

‹10› διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν
ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς
καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

10 dia touto, ean elthō, hypomnēsō autou ta erga ha poiei

Therefore, if when I come, I shall remember his works which he does,

logois ponērois phluarōn hēmas, kai mē arkoumenos

with malicious words talking nonsense about us, and not being satisified

epi toutois oute autos epidechetai tous adelphous kai tous boulomenous

with these actions, he neither receives the brothers and the ones intending

kōluei kai ek tēs ekklēsias ekballei.

to do so he prevents and out of the assembly he puts them.

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11 𐤉𐤃𐤉𐤃𐤉 𐤀𐤋-𐤕𐤋𐤊 𐤁𐤏𐤒𐤁𐤅𐤕 𐤄𐤓𐤏𐤄 𐤊𐤉 𐤀𐤌-𐤁𐤏𐤒𐤁𐤅𐤕 𐤄𐤈𐤅𐤁
𐤄𐤏𐤔𐤄 𐤈𐤅𐤁 𐤄𐤅𐤀 𐤌𐤀𐤋𐤄𐤉𐤌 𐤅𐤄𐤏𐤔𐤄 𐤓𐤏 𐤋𐤀 𐤓𐤀𐤄 𐤀𐤕-𐤄𐤀𐤋𐤄𐤉𐤌:

יא יְדִידִי אַל־תֵּלֵךְ בְּעִקְּבוֹת הָרָעָה כִּי אִם־בְּעִקְּבוֹת הַטּוֹב
הָעֹשֶׂה טוֹב הוּא מֵאֱלֹהִים וְהָעֹשֶׂה רַע לֹא רָאָה אֶת־הָאֱלֹהִים׃

11. y'didi 'al-tele'k b'`iq'both hara`ah ki 'im-b'`iq'both hatob
ha`oseh tob hu' me'Elohim w'ha`oseh ra` lo' ra'ah 'eth-ha'Elohim.

3Joh1:11 Beloved, do not follow in the footsteps of the evil, but in the footsteps of the good.
He that does good is of Elohim, but he that does evil has not seen the Elohim.

‹11› Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν.
ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστιν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

11 Agapēte, mē mimou to kakon alla to agathon.

Beloved, do not imitate the bad but the good.

ho agathopoiōn ek tou theou estin; ho kakopoiōn ouch heōraken ton theon.

The one doing good of Elohim is; the one doing bad has not seen the Elohim.

𐤏𐤋-𐤃𐤌𐤈𐤓𐤉𐤅𐤎 𐤄𐤏𐤉𐤃𐤅 𐤄𐤊𐤋 𐤅𐤂𐤌-𐤄𐤀𐤌𐤕 𐤏𐤑𐤌𐤄 12
𐤅𐤂𐤌-𐤀𐤍𐤇𐤍𐤅 𐤌𐤏𐤉𐤃𐤉𐤌 𐤏𐤋𐤉𐤅 𐤅𐤉𐤃𐤏𐤕𐤌 𐤊𐤉 𐤏𐤃𐤅𐤕𐤍𐤅 𐤍𐤀𐤌𐤍𐤄:

יב עַל־דְּמַטְרִיּוֹס הֵעִידוּ הַכֹּל וְגַם־הָאֱמֶת עַצְמָהּ
וְגַם־אֲנַחְנוּ מְעִידִים עָלָיו וִידַעְתֶּם כִּי עֵדוּתֵנוּ נֶאֱמָנָה׃

12. `al-D'mat'rios he`idu hakol w'gam-ha'emeth `ats'mah w'gam-'anach'nu m'`idim `alayu wida`'tem ki `eduthenu ne'emanah.

3Joh1:12 On Dematrios, he testified to everything and also to the truth itself
and we also testify to him and you know that our testimony is true.

‹12› Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας·
καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.

12 Dēmētriō̧ memartyrētai hypo pantōn kai hypo autēs tēs alētheias;

To Demetrius testimony has been given by all and by itself the truth;

kai hēmeis de martyroumen, kai oidas hoti hē martyria hēmōn alēthēs estin.

also we and give testimony, and you know that our testimony is true.

𐤄𐤓𐤁𐤄 𐤉𐤔-𐤋𐤉 𐤋𐤊𐤕𐤁 13
𐤅𐤋𐤀 𐤇𐤐𐤑𐤕𐤉 𐤋𐤊𐤕𐤁 𐤀𐤋𐤉𐤊 𐤁𐤃𐤉𐤅 𐤅𐤁𐤒𐤅𐤋𐤌𐤅𐤎:

יג הַרְבֵּה יֶשׁ־לִי לִכְתֹּב
וְלֹא חָפַצְתִּי לִכְתֹּב אֵלֶיךָ בִּדְיוֹ וּבְקוֹלְמוֹס׃

13. har'beh yesh-li lik'tob w'lo' chaphats'ti lik'tob 'eleyak bid'yo ub'qolamos.

3Joh1:13 I had many things to write to you,
but I do not want to write them to you with pen and with ink,

‹13› Πολλὰ εἶχον γράψαι σοι ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν·

13 Polla eichon grapsai soi all' ou thelō dia melanos

I had many things to write to you but I do not want with ink

kai kalamou soi graphein;

and pen to you to write;

𐤀𐤁𐤋 𐤀𐤒𐤅𐤄 𐤋𐤓𐤀𐤅𐤕𐤊 𐤁𐤌𐤄𐤓𐤄 𐤅𐤐𐤄 𐤀𐤋-𐤐𐤄 𐤍𐤃𐤁𐤓: 14

יד אֲבָל אֲקַוֶּה לִרְאוֹתְךָ בִּמְהֵרָה וּפֶה אֶל־פֶּה נְדַבֵּר׃

14. 'abal 'aqaueh lir'oth'ak bim'herah upheh 'el-peh n'daber.

3Joh1:14 but I hope to see you shortly, and we shall speak face to face.

‹14› ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.

14 elpizō de eutheōs se idein, kai stoma pros stoma lalēsomen.

but I am hoping immediately you to see, and mouth to mouth we shall speak.

𐤔𐤋𐤅𐤌 𐤋𐤊 𐤄𐤓𐤏𐤉𐤌 𐤔𐤀𐤋𐤉𐤌 𐤋𐤔𐤋𐤅𐤌𐤊 𐤔𐤀𐤋 𐤋𐤔𐤋𐤅𐤌 15
𐤄𐤓𐤏𐤉𐤌 𐤋𐤀𐤉𐤔 𐤀𐤉𐤔 𐤁𐤔𐤌𐤅:

טו שָׁלוֹם לָךְ הָרֵעִים שֹׁאֲלִים לִשְׁלוֹמֶךָ שְׁאַל לִשְׁלוֹם
הָרֵעִים לְאִישׁ אִישׁ בִּשְׁמוֹ׃

15. shalom l'ak hare`im sho'alim lish'lomeak sh'al lish'lom hare`im l'ish 'ish bish'mo.

3Joh1:15 Peace be to you. The friends ask for your peace.
Ask for peace the friends for each man by his name.

‹15› εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

15 eirēnē soi. aspazontai se hoi philoi. aspazou tous philous kat' onoma.

Peace to you. Greet you our friends. Greet our friends name by name.

Sepher Yahudah (Jude)

Chapter 1

𐤉𐤄𐤅𐤃𐤄 𐤏𐤁𐤃 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇 𐤅𐤀𐤇𐤉 𐤉𐤏𐤒𐤁 𐤀𐤋-𐤄𐤌𐤒𐤓𐤀𐤉𐤌 Jud1:1
𐤀𐤔𐤓 𐤄𐤌 𐤀𐤄𐤅𐤁𐤉𐤌 𐤁𐤀𐤋𐤄𐤉𐤌 𐤄𐤀𐤁 𐤅𐤔𐤌𐤅𐤓𐤉𐤌 𐤋𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇:

א יְהוּדָה עֶבֶד יָהוּשֻׁעַ הַמָּשִׁיחַ וַאֲחִי יַעֲקֹב אֶל־הַמְקֹרָאִים
אֲשֶׁר הֵם אֲהוּבִים בֵּאלֹהִים הָאָב וּשְׁמוּרִים לְיָהוּשֻׁעַ הַמָּשִׁיחַ׃

1. Yahudah `ebed Yahushuà haMashiyach wa'achi Ya`aqob 'el-ham'qora'im 'asher hem 'ahubim b'Elohim ha'Ab ush'murim l'Yahushuà haMashiyach.

Jude1:1 Yahudah, a servant of 𐤉𐤄𐤅𐤔𐤏 the Mashiyach, and brother of Ya'aqob (James), to those who are called, in which they are beloved in Elohim the Father, and preserved in 𐤉𐤄𐤅𐤔𐤏 the Mashiyach:

‹1:1› Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

1 Ioudas Iēsou Christou doulos, adelphos de Iakōbou,
Jude, of Yahushua the Anointed One a servant, and brother of James,
tois en theǭ patri ēgapēmenois
to the in Elohim the Father having been loved
kai Iēsou Christǭ tetērēmenois klētois;
and in Yahushua the Anointed One having been kept called ones:

𐤓𐤇𐤌𐤉𐤌 𐤅𐤔𐤋𐤅𐤌 𐤅𐤀𐤄𐤁𐤄 𐤉𐤄𐤉𐤅 𐤋𐤊𐤌 𐤋𐤌𐤊𐤁𐤉𐤓: 2

ב רַחֲמִים וְשָׁלוֹם וְאַהֲבָה יִהְיוּ לָכֶם לְמַכְבִּיר׃

2. rachamim w'shalom w'ahabah yih'yu lakem l'mak'bir.

Jude1:2 May mercy and peace and love be multiplied to you.

‹2› ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

2 eleos hymin kai eirēnē kai agapē plēthyntheiē.
mercy to you and peace and love may it be multiplied.

3 𐤇𐤁𐤉𐤁𐤉 𐤁𐤔𐤒𐤃𐤉 𐤋𐤊𐤕𐤁 𐤀𐤋𐤉𐤊𐤌 𐤏𐤋-𐤃𐤁𐤓 𐤄𐤕𐤔𐤅𐤏𐤄 𐤄𐤀𐤇𐤕
𐤋𐤊𐤋𐤍𐤅 𐤄𐤑𐤉𐤒𐤕𐤍𐤉 𐤓𐤅𐤇𐤉 𐤋𐤏𐤅𐤓𐤓 𐤀𐤕𐤊𐤌 𐤁𐤌𐤊𐤕𐤁
𐤀𐤔𐤓 𐤕𐤋𐤇𐤌𐤅 𐤋𐤀𐤌𐤅𐤍𐤄 𐤄𐤌𐤎𐤅𐤓𐤄 𐤐𐤏𐤌 𐤀𐤇𐤕 𐤋𐤒𐤃𐤅𐤔𐤉𐤌:

ג חֲבִיבַי בְּשָׁקְדִי לִכְתֹּב אֲלֵיכֶם עַל־דְּבַר הַתְּשׁוּעָה הָאַחַת
לְכֻלָּנוּ הֱצִיקַתְנִי רוּחִי לְעוֹרֵר אֶתְכֶם בְּמִכְתָּב
אֲשֶׁר תִּלָּחֲמוּ לָאֱמוּנָה הַמְּסוּרָה פַּעַם אַחַת לַקְּדוֹשִׁים׃

**3. chabibay b'shaq'di lik'tob 'aleykem `al-d'bar hat'shu`ah ha'achath
l'kulanu hetsiqath'ni ruchi l'`orer 'eth'kem b'mik'tab
'asher thilachamu la'emunah ham'surah pa`am 'achath laq'doshim.**

Jude1:3 Beloved, when I worked diligently to write to you concerning the word
of the one salvation, to all of us, my chastity and my spirit to exhort you in the letter
that you should contend for the faith which was one time delivered unto the holy ones.

‹3› Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ
παραδοθείσῃ τοῖς ἁγίοις πίστει.

3 Agapētoi, pasan spoudēn poioumenos graphein hymin peri tēs koinēs hēmōn sōtērias
Beloved, extremely eager being to write to you concerning our common salvation
anagkēn eschon grapsai hymin parakalōn epagōnizesthai
I found it necessary to write to you encouraging you to contend for
tę̄ hapax paradotheisę̄ tois hagiois pistei.
the once for all delivered to the saints faith.

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4 𐤊𐤉 𐤄𐤕𐤂𐤍𐤁𐤅 𐤋𐤁𐤅𐤀 𐤀𐤍𐤔𐤉𐤌 𐤀𐤔𐤓 𐤍𐤂𐤆𐤓 𐤃𐤉𐤍𐤌 𐤌𐤀𐤆
𐤀𐤍𐤔𐤉 𐤓𐤔𐤏 𐤄𐤄𐤐𐤊𐤉𐤌 𐤀𐤕-𐤇𐤎𐤃 𐤀𐤋𐤄𐤉𐤍𐤅 𐤋𐤆𐤌𐤄
𐤅𐤊𐤐𐤓𐤉𐤌 𐤁𐤀𐤋𐤄𐤉𐤌 𐤄𐤌𐤔𐤋 𐤄𐤉𐤇𐤉𐤃 𐤅𐤁𐤀𐤃𐤍𐤉𐤍𐤅 𐤉𐤄𐤅𐤔𐤏 𐤄𐤌𐤔𐤉𐤇:

ד כִּי הִתְגַּנְּבוּ לָבוֹא אֲנָשִׁים אֲשֶׁר נִגְזַר דִּינָם מֵאָז
אַנְשֵׁי רֶשַׁע הַהֹפְכִים אֶת־חֶסֶד אֱלֹהֵינוּ לְזִמָּה
וְכֹפְרִים בֵּאלֹהִים הַמֹּשֵׁל הַיָּחִיד וּבַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

**4. ki hith'gan'bu labo' 'anashim 'asher nig'zar dinam me'az 'an'shey resha`
hahoph'kim 'eth-chesed 'Eloheynu l'zimah w'koph'rim b'Elohim hamshel hayachid
uba'Adoneynu Yahushuà haMashiyach.**

Jude1:4 For there are certain men that crept in secretly came who have been condemned
for their judgment, since the unrighteous men that turned the grace of our El
into lasciviousness, and denying the only parable in Elohim
and in our Adon 𐤉𐤄𐤅𐤔𐤏 the Mashiyach.

‹4› παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι
εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν
καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

4 pareisedysan gar tines anthrōpoi, hoi palai progegrammenoi
For came in stealthily certain men, the ones of old having been written about
eis touto to krima, asebeis, tēn tou theou hēmōn charita metatithentes

for this judgment, unrighteous ones, the of our El grace perverting

eis aselgeian kai ton monon despotēn

into licentiousness and the only master

kai kyrion hēmōn Iēsoun Christon arnoumenoi.

and our master, Yahushua the Anointed One, denying.

---

5 וישׁ את-נפשׁי להזכיר אתכם את-אשׁר כבר ידעתם
כי הושׁיע יהוה את-העם ממצרים
וישׁמד אחר כן את-אשׁר לא האמינו:

הוְיֵשׁ אֶת־נַפְשִׁי לְהַזְכִּיר אֶתְכֶם אֶת־אֲשֶׁר כְּבָר יְדַעְתֶּם
כִּי הוֹשִׁיעַ יָהוָּה אֶת־הָעָם מִמִּצְרַיִם
וַיַּשְׁמֵד אַחַר כֵּן אֶת־אֲשֶׁר לֹא הֶאֱמִינוּ׃

5. w'yesh 'eth-naph'shi l'haz'kir 'eth'kem 'eth-'asher k'bar y'da`'tem ki hoshi`a Yahúwah 'eth-ha`am miMits'rayim wayash'med 'achar ken 'eth-'asher lo' he'eminu.

Jude1:5 And it is my soul to remind you that you already knew that יהוה, having saved the people from Mitsrayim, afterward destroyed them that did not believe.

<5> Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

5 Hypomnēsai de hymas boulomai, eidotas [hymas] panta

To remind but you I want, you having known all these things

hoti [ho] kyrios hapax laon ek gēs Aigyptou sōsas

that YHWH once the people out of the land of Egypt having delivered,

to deuteron tous mē pisteusantas apōlesen,

in the second place the ones not having believed destroyed,

---

6 והמלאכים אשׁר לא-שׁמרו את-משׁרתם כי אם-עזבו
את-מעונם שׁמרם במוסרות עולם באפלה למשׁפט היום הגדול:

ווְהַמַּלְאָכִים אֲשֶׁר לֹא־שָׁמְרוּ אֶת־מִשְׁרָתָם כִּי אִם־עָזְבוּ
אֶת־מְעוֹנָם שְׁמָרָם בְּמוֹסְרוֹת עוֹלָם בַּאֲפֵלָה לְמִשְׁפַּט הַיּוֹם הַגָּדוֹל׃

6. w'hamal'akim 'asher lo'-sham'ru 'eth-mis'ratham ki 'im-`az'bu 'eth-m'`onam sh'maram b'mos'roth `olam ba'aphelah l'mish'pat hayom hagadol.

Jude1:6 And the messengers which did not keep their domain, but left their habitation, He has reserved in everlasting chains under darkness to the judgment of the great day,

<6> ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν,

6 aggelous te tous mē tērēsantas tēn heautōn archēn alla apolipontas to idion oikētērion

and angels not having kept their own domain but having left their own habitation

eis krisin megalēs hēmeras desmois aidiois hypo zophon tetērēken,

for the judgment of the great day bonds in eternal under darkness he has kept,

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7 כאשׁר נהיו למשׁל סדום ועמרה ובנתיהן אשׁר הזנו כמוהם
ותלכנה אחרי בשׂר זר כי-מסרו למוסר אשׁ עולם:

ז כַּאֲשֶׁר נִהְיוּ לְמָשָׁל סְדוֹם וַעֲמֹרָה וּבְנֹתֵיהֶן אֲשֶׁר הִזְנוּ כְּמוֹהֶם
וַתֵּלַכְנָה אַחֲרֵי בָּשָׂר זָר כִּי־נִמְסְרוּ לְמוּסַר אֵשׁ עוֹלָם׃

7. ka'asher nih'yu l'mashal S'dom wa`Amorah ub'notheyhen 'asher hiz'nu k'mohem watelak'nah 'acharey basar zar ki-nim's'ru l'musar 'esh `olam.

Jude1:7 As Sedom and Amorah and the cities around them, which, in like manner as they, indulged in fornication, and went after strange flesh, it became as a example
by the suffering of the vengeance of eternal fire.

<7> ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις
ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας,
πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

7 hōs Sodoma kai Gomorra kai hai peri autas poleis
as Sodom and Gomorrah and the around them cities
ton homoion tropon toutois ekporneusasai
in the like manner to these angels having indulged in fornication
kai apelthousai opisō sarkos heteras,
and having gone after different flesh,
prokeintai deigma pyros aiōniou dikēn hypechousai.
are set forth as an example, fire eternal the penalty undergoing.

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8 וכן בעלי החלמות האלה מטמאים את-הבשר
ואת-הממשלה ינאצו ואת-השררות יחרפו:

ח וְכֵן בַּעֲלֵי הַחֲלֹמוֹת הָאֵלֶּה מְטַמְּאִים אֶת־הַבָּשָׂר
וְאֶת־הַמֶּמְשָׁלָה יְנָאֲצוּ וְאֶת־הַשְּׂרָרוֹת יְחָרֵפוּ׃

8. w'ken ba`aley hachalomoth ha'eleh m'tam'im 'eth-habasar w'eth-hamem'shalah y'na'atsu w'eth-has'raroth y'charephu.

Jude1:8 Likewise, indeed, owners of these dreams defile the flesh,
and despise authority, and blaspheme glorious ones.

<8> Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν κυριότητα
δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.

8 Homoiōs mentoi kai houtoi enypniazomenoi sarka men miainousin
Likewise indeed also these dreaming ones the flesh on the one hand defile,
kyriotēta de athetousin doxas de blasphēmousin
authority on the other reject, glorious beings and blaspheme.

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9 ומיכאל שר המלאכים בהתוכחו עם-השטן וירב אתו
על-אדות גוית משה לא-מלאו לבו לחרץ משפט גדופים
כי אם-אמר יגער יהוה בך:

ט וּמִיכָאֵל שַׂר הַמַּלְאָכִים בְּהִתְוַכְּחוֹ עִם־הַשָּׂטָן וַיָּרֶב אִתּוֹ
עַל־אֹדוֹת גְּוִיַּת מֹשֶׁה לֹא־מְלָאוֹ לִבּוֹ לַחֲרֹץ מִשְׁפַּט גִּדּוּפִים
כִּי אִם־אָמַר יִגְעַר יְהוָה בָּךְ׃

9. uMika'El sar hamal'akim b'hith'wak'cho `im-hasatan wayareb 'ito `al-'odoth g'wiath Mosheh lo'-m'la'o libo lacharots mish'pat giduphim

ki 'im-'amar yig'`ar Yahúwah b'ak.

Jude1:9 But Mika'El the chief messenger, in contending with the satan,
when he disputed with him concerning the body of Mosheh, it is not his heart filled
to bring a slanderous accusation against him, but said, 𐤉𐤄𐤅𐤄 rebuke you!

‹9› ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι κύριος.

9 ho de Michaēl ho archaggelos, hote tō̧ diabolō̧ diakrinomenos dielegeto
But Michael the archangel, when with the devil disputing he was arguing
peri tou Mōuseōs sōmatos, ouk etolmēsen krisin epenegkein blasphēmias
about Moses' body, did not dare accusation to bring a slanderous
alla eipen, Epitimēsai soi kyrios.
but said, Rebuke you YHWH.

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10 𐤅𐤀𐤋𐤄 𐤌𐤇𐤓𐤐𐤉𐤌 𐤀𐤕-𐤀𐤔𐤓 𐤋𐤀-𐤉𐤃𐤏𐤅 𐤅𐤁𐤃𐤁𐤓𐤉𐤌 𐤀𐤔𐤓 𐤉𐤁𐤉𐤍𐤅
𐤌𐤇𐤒-𐤈𐤁𐤏𐤌 𐤊𐤁𐤄𐤌𐤅𐤕 𐤄𐤎𐤊𐤋𐤅𐤕 𐤁𐤄𐤌𐤄 𐤉𐤔𐤇𐤉𐤕𐤅 𐤀𐤕-𐤍𐤐𐤔𐤌:

י וְאֵלֶּה מְחָרְפִים אֶת־אֲשֶׁר לֹא־יָדְעוּ וּבַדְּבָרִים אֲשֶׁר יָבִינוּ
מֵחָק־טִבְעָם כַּבְּהֵמוֹת הַסְּכָלוֹת בָּהֵמָּה יַשְׁחִיתוּ אֶת־נַפְשָׁם׃

10. w'eleh m'char'phim 'eth-'asher lo'-yada`u ubad'barim 'asher yabinu
mechaq-tib'`am kab'hemoth has'kaloth bahemah yash'chithu 'eth-naph'sham.

Jude1:10 But these blaspheme that which they do not know in those things
that they understand their erasure nature, as unreasoning beasts,
in these things they corrupt themselves.

‹10› οὗτοι δὲ ὅσα μὲν οὐκ οἴδασιν βλασφημοῦσιν,
ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται, ἐν τούτοις φθείρονται.

10 houtoi de hosa men ouk oidasin blasphēmousin,
But these ones what things they do not know they blaspheme,
hosa de physikōs hōs ta aloga zō̧a epistantai,
but what naturally it is as unreasoning animals they understand,
en toutois phtheirontai.
in these things they are corrupted.

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11 𐤀𐤅𐤉 𐤋𐤄𐤌 𐤊𐤉-𐤁𐤃𐤓𐤊 𐤒𐤉𐤍 𐤄𐤋𐤊𐤅
𐤅𐤉𐤃𐤇𐤅 𐤁𐤌𐤃𐤅𐤇𐤉 𐤁𐤋𐤏𐤌 𐤏𐤒𐤁 𐤔𐤊𐤓 𐤅𐤁𐤌𐤓𐤉 𐤒𐤓𐤇 𐤀𐤁𐤃𐤅:

יא אוֹי לָהֶם כִּי־בְדֶרֶךְ קַיִן הָלָכוּ
וַיִּדַּחוּ בְּמַדּוּחֵי בִלְעָם עֵקֶב שָׂכָר וּבִמְרִי קֹרַח אָבָדוּ׃

11. 'oy lahem ki-b'dere'k Qayin halaku wayidachu b'maduchey Bil'`am `eqeb sakar
ubim'ri Qorach 'abadu.

Jude1:11 Woe to them! For they have gone in the way of Qayin, and ran after the error
of Bileam as a result of pay, and perished in the rebellion of Qorach.

‹11› οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν
καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

11 ouai autois, hoti tę hodǫ tou Kain eporeuthēsan kai tę planę tou Balaam
Woe to them, because in the way of Cain they went and into the error of Balaam
misthou exechythēsan kai tę antilogią tou Kore apōlonto.
of pay rushed and in the rebellion of Korah perished.

הלא צורי מכשול המה בסעודת אהבה שלכם אכלים 12
ושתים עמכם בקלות ראש ורעים את-נפשם עבים הם
בלי מים נדפים מפני רוח עצי-חרף באין פרי
אשר מתו פעמים ונעקרו:

יב הֲלֹא צוּרֵי מִכְשׁוֹל הֵמָּה בִּסְעוּדֹת אַהֲבָה שֶׁלָּכֶם אֹכְלִים
וְשֹׁתִים עִמָּכֶם בְּקַלּוּת רֹאשׁ וְרֹעִים אֶת־נַפְשָׁם עָבִים הֵם
בְּלִי מַיִם נִדָּפִים מִפְּנֵי רוּחַ עֲצֵי־חֹרֶף בְּאֵין פְּרִי
אֲשֶׁר מֵתוּ פַּעֲמַיִם וְנֶעֱקָרוּ׃

12. halo' tsurey mik'shol hemah bis'`udoth 'ahabah shelakem 'ok'lim w'shothim `imakem b'qaluth ro'sh w'ro`im 'eth-naph'sham `abim hem b'li mayim nidaphim mip'ney ruach `atsey-choreph b'eyn p'ri 'asher methu pha`amayim w'ne`eqaru.

Jude1:12 These are the stumbling blocks of reefs in the love feasts that are to you
to eat, when they drink with you with the easy head (without fear)
and the bad ones are caring for their souls:
they are clouds without water that are carried along by winds,
trees withered, without fruit that have died twice, plucked up by the roots,

‹12› οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως,
ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι,
δένδρα φθινοπωρινὰ ἄκαρπα δὶς ἀποθανόντα ἐκριζωθέντα,
12 houtoi eisin hoi en tais agapais hymōn spilades syneuōchoumenoi
These ones are the in your lovefeasts reefs feasting together with you
aphobōs, heautous poimainontes, nephelai anydroi hypo anemōn
without fear, tending to themselves, waterless clouds by winds
parapheromenai, dendra phthinopōrina akarpa
being carried about, late autumn trees, without fruit,
dis apothanonta ekrizōthenta,
having died twice, having been uprooted,

משברי-ים עזים אשר יגרשו בשתם ככבים תעים 13
אשר-חשך אפלה צפון להם עדי-עד:

יג מִשְׁבְּרֵי־יָם עַזִּים אֲשֶׁר יִגְרְשׁוּ בָשְׁתָּם כֹּכָבִים תֹּעִים
אֲשֶׁר־חֹשֶׁךְ אֲפֵלָה צָפוּן לָהֶם עֲדֵי־עַד׃

13. mish'b'rey-yam `azim 'asher yig'r'shu bash'tam kokabim to`im 'asher-chshe'k 'aphelah tsaphun lahem `adey-`ad.

Jude1:13 raging waves of the sea that is foaming out their own shame; wandering stars,
for whom the blackness of darkness has reserved forever.

‹13› κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας,

ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.
13 kymata agria thalassēs epaphrizonta tas heautōn aischynas, asteres planētai
wild waves of the sea foaming out their own shameful actions, wandering stars,
hois ho zophos tou skotous eis aiōna tetērētai.
for whom the blackness of the darkness into the age has been kept.

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14 וגם-חנוך השביעי לאדם נבא עליהם
לאמר הנה יהוה בא ברבבת קדשיו:

יד וְגַם־חֲנוֹךְ הַשְּׁבִיעִי לְאָדָם נִבָּא עֲלֵיהֶם
לֵאמֹר הִנֵּה יָהוָה בָּא בְּרִבְבֹת קְדֹשָׁיו׃

14. w'gam-Chano'k hash'bi`i l'Adam niba' `aleyhem
le'mor hinneh Yahúwah ba' b'ribaboth q'doshayu.

Jude1:14 It was also about these men that Chanok (Enoch)
in the seventh generation from Adam, prophesied of them, saying,
Behold, יהוה came with His myriads of His holy ones,

‹14› Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἑνὼχ λέγων,
Ἰδοὺ ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ
14 Proephēteusen de kai toutois hebdomos apo Adam Henōch legōn,
prophesied and also to these ones the seventh from Adam Enoch saying,
Idou ēlthen kyrios en hagiais myriasin autou
Behold, came YHWH amidst with holy ones myriads of his,

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15 לעשות שפטים בכלם ולהוכיח כל-רשעי-ארץ
על-כל-מעשי רשעתם ועל-כל-הקשות
אשר דברו עליו חטאים אנשי רשע:

טו לַעֲשׂוֹת שְׁפָטִים בְּכֻלָּם וּלְהוֹכִיחַ כָּל־רִשְׁעֵי־אֶרֶץ
עַל־כָּל־מַעֲשֵׂי רִשְׁעָתָם וְעַל־כָּל־הַקָּשׁוֹת
אֲשֶׁר דִּבְּרוּ עָלָיו חַטָּאִים אַנְשֵׁי רֶשַׁע׃

15. la`asoth sh'phatim b'kulam ul'hokiach kal-rish'`ey-'erets `al-kal-ma`asey
rish'`atham w'`al-kal-haqashoth 'asher dib'ru `alayu chata'im 'an'shey resha`.

Jude1:15 to execute judgment upon all of them, and to convict all the wicked lands
concerning all their wicked works and concerning all their hard speeches
which the wicked men of sins have spoken against Him.

‹15› ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων
ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν
κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
15 poiēsai krisin kata pantōn kai elegxai pasan psychēn peri pantōn tōn ergōn
to make judgment against all and to convict every soul concerning all the works
asebeias autōn hōn ēsebēsan kai peri pantōn
of unrighteousness of them which they impiously did and concerning all
tōn sklērōn hōn elalēsan kat' autou hamartōloi asebeis.
the harsh things which spoke against him sinners unrighteously.

16 אלה הם הרגנים והמתאוננים ההלכים אחרי תאותיהם
אשר פיהם ידבר עתק הדרי פנים עקב שחד:

טז אֵלֶּה הֵם הָרֹגְנִים וְהַמִּתְאוֹנְנִים הַהֹלְכִים אַחֲרֵי תַאֲוֹתֵיהֶם
אֲשֶׁר פִּיהֶם יְדַבֵּר עָתָק הַדְרֵי פָנִים עֵקֶב שֹׁחַד׃

16. 'eleh hem harog'nim w'hamith'onanim hahol'kim 'acharey tha'aotheyhem 'asher pihem y'daber `athaq hod'rey phanim `eqeb shochad.

Jude1:16 These, they, are the grumblers, complainers, walking after their own lusts,
and that their mouth speaks haughty words, admiring appearance
for the sake of advantage.

‹16› Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι,
καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

16 Houtoi eisin goggystai mempsimoiroi kata tas epithymias heautōn poreuomenoi,

These ones are grumblers, complainers, according to their own lusts walking,

kai to stoma autōn lalei hyperogka,

and their mouth speaks haughty words,

thaumazontes prosōpa ōpheleias charin.

admiring persons for the sake of advantage.

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17 ואתם חביבי זכרו את־הדברים הנאמרים מקדם
ביד שליחי אדנינו יהושע המשיח:

יז וְאַתֶּם חֲבִיבַי זִכְרוּ אֶת־הַדְּבָרִים הַנֶּאֱמָרִים מִקֶּדֶם
בְּיַד שְׁלִיחֵי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ׃

17. w'atem chabibay zik'ru 'eth-had'barim hane'emarim miqedem b'yad sh'lichey 'Adoneynu Yahushuà haMashiyach.

Jude1:17 But you, beloved, ought to remember the words
that were spoken before by the hand of the apostles of our Adon יהושע the Mashiyach,

‹17› Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων
ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

17 Hymeis de, agapētoi, mnēsthēte tōn hrēmatōn tōn proeirēmenōn

But you, beloved, remember the words having been previously spoken

hypo tōn apostolōn tou kyriou hēmōn Iēsou Christou

by the apostles of our Master, Yahushua the Anointed One,

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18 בדברם אליכם לאמר הנה באחרית הימים יבאו
לצים ההלכים אחרי תאות רשעם:

יח בְּדַבְּרָם אֲלֵיכֶם לֵאמֹר הִנֵּה בְּאַחֲרִית הַיָּמִים יָבֹאוּ
לֵצִים הַהֹלְכִים אַחֲרֵי תַּאֲוֹת רִשְׁעָם׃

18. b'dab'ram 'aleykem le'mor hinneh b'acharith hayamim yabo'u letsim hahol'kim 'acharey ta'aoth rish'`am.

Jude1:18 in their words they told you, behold, there would be mockers in the last days,
who should walk after their own wicked lusts.

‹18› ὅτι ἔλεγον ὑμῖν [ὅτι] Ἐπ’ ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται
κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.
18 hoti elegon hymin [hoti] Ep’ eschatou [tou] chronou esontai empaiktai
that they were telling you, at the last of the time shall be mockers
kata tas heautōn epithymias poreuomenoi tōn asebeiōn.
according to their own lusts walking of unrighteous things.

אלה הם הפרשים מן-הצבור בעלי נפש ורוח אין בהם: 19
יט אֵלֶּה הֵם הַפֹּרְשִׁים מִן־הַצִּבּוּר בַּעֲלֵי נֶפֶשׁ וְרוּחַ אֵין בָּהֶם׃
19. ‘eleh hem hapor’shim min-hatsibur ba`aley nephesh w’Ruach ‘eyn bahem.

Jude1:19 These, they, are the ones cause divisions from the public, possessors of souls,
having not the Spirit.

‹19› Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.
19 Houtoi eisin hoi apodiorizontes, psychikoi, pneuma mē echontes.
These are the ones creating divisions, natural men, the spirit not having.

ואתם חביבי הבנו באמונתכם הנעלה על-כל בקדשתה 20
והתפללו ברוח הקדש:
כ וְאַתֶּם חֲבִיבַי הִבָּנוּ בֶּאֱמוּנַתְכֶם הַנַּעֲלָה עַל־כֹּל בִּקְדֻשָּׁתָהּ
וְהִתְפַּלֲלוּ בְּרוּחַ הַקֹּדֶשׁ׃
20. w’atem chabibay hibanu be’emunath’kem hana`alah `al-kol biq’dushathah
w’hith’palalu b’Ruach haQodesh.

Jude1:20 But you, beloved, building yourselves up on your exalted faith
in all of its sacredness, praying in the Holy Spirit,

‹20› ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει,
ἐν πνεύματι ἁγίῳ προσευχόμενοι,
20 hymeis de, agapētoi, epoikodomountes heautous tȩ̄ hagiōtatȩ̄ hymōn pistei,
But you, beloved, building up yourselves in your most holy faith,
en pneumati hagiō̧ proseuchomenoi,
in the Holy Spirit praying,

ושמרתם את-נפשתיכם באהבת אלהים 21
והכיתם לרחמי אדנינו יהושע המשיח לחיי עולם:
כא וּשְׁמַרְתֶּם אֶת־נַפְשֹׁתֵיכֶם בְּאַהֲבַת אֱלֹהִים
וְחִכִּיתֶם לְרַחֲמֵי אֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ לְחַיֵּי עוֹלָם׃
21. ush’mar’tem ‘eth-naph’shotheykem b’ahabath ‘Elohim
w’chikithem l’rachamey ‘Adoneynu Yahushuà haMashiyach l’chayey `olam.

Jude1:21 keep yourselves in the love of Elohim, waiting anxiously
for the mercy of our Adon יהושע the Mashiyach to everlasting life.

‹21› ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.
21 heautous en agapȩ̄ theou tērēsate prosdechomenoi to eleos tou kyriou hēmōn

yourselves in the love of Elohim keep, anticipating the mercy of our Master,

Iēsou Christou eis zōēn aiōnion.

Yahushua the Anointed One, for Life eternal.

𐤄𐤁𐤃𐤉𐤋𐤅 𐤀𐤕-𐤀𐤋𐤄 𐤅𐤄𐤕𐤍𐤄𐤂𐤅 𐤏𐤌𐤄𐤌 𐤁𐤓𐤇𐤌𐤉𐤌: 22

כב הַבְדִּילוּ אֶת־אֵלֶּה וְהִתְנַהֲגוּ עִמָּהֶם בְּרַחֲמִים׃

22. hab'dilu 'eth-'eleh w'hith'nahagu `imahem b'rachamim.

Jude1:22 And some are doubting and we sat down with them in compassion,

‹22› καὶ οὓς μὲν ἐλεᾶτε διακρινομένους,

22 kai hous men eleate diakrinomenous,

And some have mercy on who are wavering,

𐤅𐤀𐤕-𐤀𐤋𐤄 𐤕𐤅𐤔𐤉𐤏𐤅 𐤁𐤀𐤉𐤌𐤄 𐤅𐤇𐤋𐤑𐤕𐤌 𐤀𐤕𐤌 𐤌𐤕𐤅𐤊 𐤄𐤀𐤔 23
𐤅𐤌𐤀𐤎𐤕𐤌 𐤂𐤌-𐤀𐤕-𐤄𐤋𐤁𐤅𐤔 𐤄𐤌𐤂𐤀𐤋 𐤁𐤇𐤋𐤀𐤕 𐤄𐤁𐤔𐤓:

כג וְאֶת־אֵלֶּה תּוֹשִׁיעוּ בְּאֵימָה וְחִלַּצְתֶּם אֹתָם מִתּוֹךְ הָאֵשׁ
וּמְאַסְתֶּם גַּם־אֶת־הַלְּבוּשׁ הַמְגֹאָל בְּחֶלְאַת הַבָּשָׂר׃

**23. w'eth-'eleh toshi`u b'eymah w'chilats'tem 'otham mito'k ha'esh
um'as'tem gam-'eth-hal'bush ham'go'al b'chel'ath habasar.**

Jude1:23 and others save with fear, snatching them out of the fire,
Hating, even the garment defiled by the flesh.

‹23› οὓς δὲ σῴζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες
καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

23 hous de sǭzete ek pyros harpazontes, hous de eleate

and others save out of the fire snatching them, others and have mercy on

en phobǭ misountes kai ton apo tēs sarkos espilōmenon chitōna.

with fear, hating even the from the flesh having been stained garment.

𐤅𐤀𐤔𐤓 𐤉𐤊𐤅𐤋 𐤋𐤔𐤌𐤓𐤊𐤌 𐤌𐤌𐤊𐤔𐤅𐤋 24
𐤅𐤋𐤄𐤏𐤌𐤉𐤃 𐤀𐤕𐤊𐤌 𐤁𐤔𐤔𐤅𐤍 𐤕𐤌𐤉𐤌𐤉𐤌 𐤋𐤐𐤍𐤉 𐤊𐤁𐤅𐤃𐤅:

כד וַאֲשֶׁר יָכוֹל לִשְׁמָרְכֶם מִמִּכְשׁוֹל
וּלְהַעֲמִיד אֶתְכֶם בְּשָׂשׂוֹן תְּמִימִים לִפְנֵי כְבוֹדוֹ׃

**24. wa'asher yakol lish'mar'kem mimik'shol
ul'ha`amid 'eth'kem b'sason t'mimim liph'ney k'bodo.**

Jude1:24 And to Him that is able to keep you from the stumbling block,
and to present you faultless before the presence of His glory with exceeding joy,

‹24› Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους
καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

24 Tǭ de dynamenǭ phylaxai hymas aptaistous

Now to the one being to guard you without stumbling

kai stēsai katenōpion tēs doxēs autou amōmous en agalliasei,

and to set you before His glory blameless, with exultation,

25 האלהים (החכם) היחיד המושיע אתנו
ביהושע המשיח אדנינו לו הכבוד והגדלה והעז
והממשלה לפני כל-עולם גם עתה גם לעולמי עד אמן:

כה הָאֱלֹהִים (הֶחָכָם) הַיָּחִיד הַמּוֹשִׁיעַ אֹתָנוּ
בְּיָהוּשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ לוֹ הַכָּבוֹד וְהַגְּדֻלָּה וְהָעֹז
וְהַמֶּמְשָׁלָה לִפְנֵי כָל־עוֹלָם גַּם עַתָּה גַּם לְעוֹלְמֵי עַד אָמֵן:

25. ha'Elohim (hechakam) hayachid hamoshi` 'othanu
b'Yahushuà haMashiyach 'Adoneynu lo hakabod w'hag'dulah w'ha`oz
w'hamem'shalah liph'ney kal-`olam gam `atah gam l'`ol'mey `ad 'Amen.

Jude1:25 to the only wise Elohim who saves us,
through יהושע the Mashiyach our Adon, be glory, majesty, dominion
and authority, before all time even now and forever and ever. Amen.

‹25› μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

25 monō̧ theō̧ sōtēri hēmōn dia Iēsou Christou tou kyriou hēmōn
to the only Elohim our Savior through Yahushua the Anointed One our Master
doxa megalōsynē kratos kai exousia pro pantos tou aiōnos
be glory, majesty, dominion, and authority before all the age
kai nyn kai eis pantas tous aiōnas, amēn.
and now and into all the ages, Amen.