

in every place, theirs and ours;

חַסֵּד לְכֶם וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וְאֵדֹנָינוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:
צַדִּיקוּת וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וְאֵדֹנָינוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:
חַסֵּד לְכֶם וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אָבִינוּ
וְאֵדֹנָינוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:

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

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

דְּאֹדָה לְאֵלֵי בְּעֲבוּרְכֶם בְּכָל-עֵת עַל-חַסְדֵּי הָאֱלֹהִים
הַנִּתְּנִין לְכֶם בְּמֹשִׁיחַ יְהוֹשֻׁעַ:
דְּאֹדָה לְאֵלֵי בְּעֲבוּרְכֶם בְּכָל-עֵת עַל-חַסְדֵּי הָאֱלֹהִים
הַנִּתְּנִין לְכֶם בְּמֹשִׁיחַ יְהוֹשֻׁעַ:
חַסְדֵּי הָאֱלֹהִים הַנִּתְּנִין לְכֶם בְּמֹשִׁיחַ יְהוֹשֻׁעַ:
חַסְדֵּי הָאֱלֹהִים הַנִּתְּנִין לְכֶם בְּמֹשִׁיחַ יְהוֹשֻׁעַ:

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

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

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

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

הָאֲשֶׁר עָשְׂתֶם-בּוּ בְּכֹל בְּדַבּוּר וּבְדַעַת:
הָאֲשֶׁר עָשְׂתֶם-בּוּ בְּכֹל בְּדַבּוּר וּבְדַעַת:
בְּכֹל בְּדַבּוּר וּבְדַעַת בְּכֹל בְּדַבּוּר וּבְדַעַת:
בְּכֹל בְּדַבּוּר וּבְדַעַת בְּכֹל בְּדַבּוּר וּבְדַעַת:

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

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

5> ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,

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

וּבְאֲשֶׁר עֲדוֹת הַמְּשִׁיחַ הַתְּחִיבָה בְכֶם:
וּבְאֲשֶׁר עֲדוֹת הַמְּשִׁיחַ הַתְּחִיבָה בְכֶם:
בְּכֹל בְּדַבּוּר וּבְדַעַת בְּכֹל בְּדַבּוּר וּבְדַעַת:
בְּכֹל בְּדַבּוּר וּבְדַעַת בְּכֹל בְּדַבּוּר וּבְדַעַת:

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

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

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

6 kathōs to martyriou tou Christou ebebaiōthē en hymin,
even as the testimony of the Anointed One was confirmed in you,

אֲשֶׁר לֹא חָסַרְתֶּם כָּל-מִתֵּן הַחֶסֶד
וְהַנְּכֹחַם מִחֻכְיִים לְהַתְגַּלּוֹת אֲדֹנָיִנוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ׃

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

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

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

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

הַיְהוּא גַם-יִכְוֶנֶן אֶתְכֶם עַד-עֵת קֵץ
לְהִיּוֹת נִקְיִים בְּיוֹם אֲדֹנָיִנוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ׃

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

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

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

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

טְנֵאמֵן הָאֱלֹהִים אֲשֶׁר עַל-פִּי נִקְרְאָתֶם
לְחַבְרַת בְּנוֹ יְהוֹשֻׁעַ הַמְּשִׁיחַ אֲדֹנָיִנוּ׃

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

1Cor1:9 Faithful is the Elohim according to His mouth which you were called

into fellowship with His Son, **OWYAY** the Mashiyach our Adon.

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

9 pistos ho theos di’ hou eklēthēte

Faithful is the Elohim through whom you were called

eis koinōnian tou huiou autou Iēsou Christou tou kyriou hēmōn.

into the fellowship of His Son Yahushua the Anointed One our Master.

הַפְּסוּקָה הַזֶּה מְבַרְכֵת אֶת כָּל אֶחָד מֵעַמְּךָ אֲשֶׁר יִשְׁמָע אֶת דְּבַר יְהוָה וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי 10
וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי
:אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי

יְהוָה נִי מְזַהֵר אֶתְכֶם אַחֵי בָּשָׂם אֲדֹנָינִי יְהוָה שֶׁעַל הַמְּשִׁיחִים
לְהִיּוֹת כְּלָכֶם פֶּה אֶחָד וְלֹא תִהְיֶינָה מַחְלֻקוֹת בֵּינֵיכֶם
כִּי אִם-תִּפְוֶנְנֶה יַחַד בְּלֵב אֶחָד וּבְעֵצָה אֶחָת:

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

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

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

10 Parakalō de hymas, adelphoi,

Now I exhort you, brothers,

dia tou onomatatos tou kyriou hēmōn Iēsou Christou,

through the name of our Master Yahushua the Anointed One,

hina to auto legēte pantes kai mē ē en hymin schismata,

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

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

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

וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי 11
:וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי וְיִשְׁמָע אֶת דְּבַר אֲדֹנָי

יֵאָדָּם כִּי בְּנֵי-בַיִת כְּלוּאָה הִגִּידוּ לִי עֲלֵיכֶם אֶחָד
כִּי מְרִיבוֹת בֵּינֵיכֶם:

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

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

<11> ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου,
ὕπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν.

11 edēlōthē gar moi peri hymōn, adelphoi mou,

For it was made clear to me about you, my brothers
hypo tōn Chloēs hoti erides en hymin eisin.
by the ones of Chloe that strifes among you there are.

פּוֹלוֹס הַיְהוּדָיִם אֵינִי אֶפֹּלוֹס אֲנִי אֶיְהוֹפָא אֲנִי אֶמָּשִׁיַּח אֲנִי
:אֶפֹּלוֹס אֲנִי אֶמָּשִׁיַּח אֲנִי אֶיְהוֹפָא אֲנִי אֶפֹּלוֹס

יבִּזְזֵאת אֲנִי אֶמֶר מִפְּנֵי שְׂאִישׁ אִישׁ מִכֶּם אֶמֶר אֲנִי לְפוֹלוֹס
וְאֲנִי לְאַפֹּלוֹס וְאֲנִי לְכִיפָא וְאֲנִי לְמָשִׁיַּח הַיְהוּדָיִם:

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

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

<12> λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἶμι Παύλου,
'Εγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

12 legō de touto, hoti hekastos hymōn legei, Egō men eimi Paulou,

Now I say this, because each of you says, I am of Paul,

Egō de Apollō, Egō de Kēpha, Egō de Christou.

but I of Apollos, but I of Cephas, but I of the Anointed One;

וְכִּי חָלַק הַמְּשִׁיַּח הַיְהוּדָיִם פּוֹלוֹס נִצְלַב בְּעִדְכֶם
:אֵם לְשֵׁם פּוֹלוֹס נִטְבָּלְתֶּם

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

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

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

13 memeristai ho Christos? mē Paulos estaurōthē hyper hymōn,

has been divided the Anointed One? Surely not Paul was crucified for you,

ē eis to onoma Paulou ebaptisthēte?

or in the name of Paul were you baptized?

יֵד אֲוֹדָה לְאֱלֹהִים שְׂלַא טְבָלְתִי אִישׁ מִכֶּם
:בְּלִתִּי קְרִיסְפוֹס וְגָיוֹס

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

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

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

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

15 תּוֹבַלְתִּי בְּשֵׁם יְהוָה יִשְׁרָאֵל בְּיַד כְּרִיסְפּוֹס וְגַיּוֹס
טוּבְלַתִּי כִּי-לְשֵׁמִי טָבַלְתִּי:

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

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

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

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

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

16 וְטָבַלְתִּי אֶת-בְּנֵי-בֵית אֶסְטֶפָנוֹס
וּמִלְבָּד אֶלֶּה לֹא אֶדְעַ אִם-טָבַלְתִּי אִישׁ אֲחֵר:
טז וְטָבַלְתִּי אֶת-בְּנֵי-בֵית אֶסְטֶפָנוֹס
וּמִלְבָּד אֶלֶּה לֹא אֶדְעַ אִם-טָבַלְתִּי אִישׁ אֲחֵר:

16. w'tabal'ti gam 'eth-b'ney-beyth 'is't'phanos
umil'bad 'eleh lo' 'eda 'im-tabal'ti 'ish 'acher.

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

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

16 ebaptisa de kai ton Stephana oikon,

Now I baptized also Stephanas household,

loipon ouk oida ei tina allon ebaptisa.

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

17 יֵזְכֵּר לֹא שְׁלַחְנֵי הַמְּשִׁיחַ לְטָבוֹל כִּי אִם-לְבַשֵּׁר
לֹא-בְחֻמַּת דְּבָרִים לְמַעַן אֲשַׁר לֹא-יִהְיֶה צְלוּב הַמְּשִׁיחַ לְרִיק:
17 יֵזְכֵּר לֹא שְׁלַחְנֵי הַמְּשִׁיחַ לְטָבוֹל כִּי אִם-לְבַשֵּׁר
לֹא-בְחֻמַּת דְּבָרִים לְמַעַן אֲשַׁר לֹא-יִהְיֶה צְלוּב הַמְּשִׁיחַ לְרִיק:

17. ki lo' sh'lachani haMashiyach lit'bol ki 'im-l'baser

lo'-b'chak'math d'barim l'ma'an 'asher lo'-yih'yeh ts'lub haMashiyach lariq.

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

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

17 ou gar apesteilen me Christos baptizein alla euaggelizesthai,

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

ouk en sophiā logou,

not by wisdom of speech,

hina mē kenōthē ho stauros tou Christou.

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

18 כְּבִרְבָּר הַצְּלוּב סְכָלוּת הוּא לְאֲבָדִים
 אֲבָל לָנוּ הַנּוֹשְׁעִים גְּבוּרַת אֱלֹהִים:
 18 כְּבִרְבָּר הַצְּלוּב סְכָלוּת הוּא לְאֲבָדִים
 אֲבָל לָנוּ הַנּוֹשְׁעִים גְּבוּרַת אֱלֹהִים:

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

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

<18> Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

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

19 יֵט כְּיֶ-כֵן כְּתוּב אֲאָבֵד חֲכָמַת חֲכָמִים וְבִינַת נְבוֹנִים אֲסִתִּיר:
 19 יֵט כְּיֶ-כֵן כְּתוּב אֲאָבֵד חֲכָמַת חֲכָמִים וְבִינַת נְבוֹנִים אֲסִתִּיר:

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

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

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

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

20 כִּי אֵיךָ חָכָם אֵיךָ סוֹפֵר אֵיךָ דוֹרֵשׁ הָעוֹלָם הַזֶּה
 הֲלֹא סָכַל הָאֱלֹהִים אֶת-חֲכָמַת הָעוֹלָם הַזֶּה:
 20 כִּי אֵיךָ חָכָם אֵיךָ סוֹפֵר אֵיךָ דוֹרֵשׁ הָעוֹלָם הַזֶּה
 הֲלֹא סָכַל הָאֱלֹהִים אֶת-חֲכָמַת הָעוֹלָם הַזֶּה:

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

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

<20> ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

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

21 כִּי אַחֲרַי אֲשֶׁר בְּחַכְמַת הָאֱלֹהִים לֹא יָדַע
 הָעוֹלָם אֶת־הָאֱלֹהִים בְּחַכְמָה הָיָה רְצוֹן מִלְּפָנָיו
 לְהוֹשִׁיעַ בְּסִכְלוֹת הַקְּרִיאָה אֶת הַמֵּאֲמִינִים׃

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

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

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

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

22 כִּי הַיְהוּדִים שֹׂאֲלִים לָהֶם אוֹת וּמִיָּנִים מִבְּקִשִׁים חֲכָמָה׃

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

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

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

22 epeidē kai Ioudaioi sēmeia aitousin kai Hellēnes sophian zētousin,
 since indeed Jews ask signs and Greeks seek wisdom,

23 כִּי אֲנַחְנוּ מְשִׁמְעִים אֶת־הַמְּשִׁיחַ הַצֵּלוּב מִכְּשׁוֹל לַיְהוּדִים
 וְסִכְלוֹת לַיְנָנִים׃

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

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

<23> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,
 Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,

23 hēmeis de kēryssomen Christon estaurōmenon,
 but we proclaim the Anointed One having been crucified,

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

חכמת אלהים גבורת אלהים וחקמת אלהים:
כד אבל למקראים בין מיהודים בין מיוונים את-המשׁיח
24 חכמת אלהים גבורת אלהים וחקמת אלהים:
כד אבל למקראים בין מיהודים בין מיוונים את-המשׁיח

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

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

<24> αὐτοῖς δὲ τοῖς κλητοῖς,
Ἰουδαίοις τε καὶ Ἑλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·

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

וחלשת האל חזקה היא מאדם:
כה יען פי סכלות האל חכמה היא מאדם
25 וחלשת האל חזקה היא מאדם:
כה יען פי סכלות האל חכמה היא מאדם

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

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

<25> ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶν
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

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

מן-הבשר לא רבים הנשליטים לא רבים רמי היחש:
כו פי ראוי-נא אחי את-קריאתכם שלא רבים החכמים
26 חכמת אלהים גבורת אלהים וחקמת אלהים:
כו פי ראוי-נא אחי את-קריאתכם שלא רבים החכמים

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

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

<26> Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·

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

שׁוֹמְרֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת 27
:פְּטִיחֵי-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת
כִּזְכֵּי אֶם-בְּפֶתֶל שְׂבָעוּלָם בְּחַר הָאֵל לְמַעַן בִּישׁ אֶת-הַחֲכָמִים
וּבְחִלּוּשׁ שְׂבָעוּלָם בְּחַר הָאֵל לְמַעַן בִּישׁ אֶת-הַחֲזָקִים:

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

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

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

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

hina kataischynē tous sophous,

that He might shame the wise men,

kai ta asthenē tou kosmou exelexato ho theos,

and the weak things of the world chose the Elohim,

hina kataischynē ta ischyra,

that He might shame the strong ones,

מְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת 28
:יְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת
כַּח וּבְחִלּוּשׁ הָעוּלָם בְּחַר הָאֵל וּבְנִמְאָס וּבְאִשֶּׁר כְּאֵין
לְמַעַן בְּטַל אֶת אִשֶּׁר יִשְׁנֹו:

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

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

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

28 kai ta agenē tou kosmou kai ta exouthenēmena exelexato

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

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

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

וְעַל מְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת וְעַל מְעַלְמֵי חַיִּים-אֶת 29

כט כְּדֵי שְׁלֵא-יִתְהַלֵּל לְפָנָיו כָּל-בָּשָׂר:

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

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

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

29 hopōs mē kauchēsētai pasa sarx enōpion tou theou.

so that not may boast any flesh before the Elohim.

אֲשֶׁר הָיָה לָנוּ לְחֻכְמָה
וּמִמֶּנּוּ אַתֶּם בְּמַשִּׁיחַ יְהוֹשֻׁעַ אֲשֶׁר הָיָה לָנוּ לְחֻכְמָה
מֵאֵת הָאֱלֹהִים וְלִצְדָקָה וְלִקְדוּשָׁה וְלִפְדֻיּוֹם:

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

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

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

ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,

30 ex autou de hymeis este en Christō Iēsou, hos egenēthē sophia hēmin

of Him But you are in the Anointed One Yahushua, who became wisdom to us

apo theou, dikaiosynē te kai hagianismos kai apolytrōsis,

from the Elohim, both righteousness and sanctification and redemption,

אֲשֶׁר הָיָה לָנוּ לְחֻכְמָה
וּמִמֶּנּוּ אַתֶּם בְּמַשִּׁיחַ יְהוֹשֻׁעַ אֲשֶׁר הָיָה לָנוּ לְחֻכְמָה
מֵאֵת הָאֱלֹהִים וְלִצְדָקָה וְלִקְדוּשָׁה וְלִפְדֻיּוֹם:

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

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

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

31 hina kathōs gegraptai, Ho kauchōmenos en kyriō kauchasthō.

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

Chapter 2

אֲנִי וְאַתֶּם אֲנֹכִי בְּבֹאֵי אֵלַיכֶם אַחֵר לֹא בְּאֵתִי בְּגֵאוֹת הַדְּבֹר
וְהַחֻכְמָה לְהַגִּיד לָכֶם אֶת-עֲדוֹת הָאֱלֹהִים:

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

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

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

1 Kagō elthōn pros hymas, adelphoi, ēlthon ou kath' hyperochēn logou
And I having come to you, brothers, came not according to excellence of speech ē sophias kataggellōn hymin to mystērion tou theou.
or of wisdom announcing to you the mystery of the Elohim.

2
:ג/חגא כזאז חכמא סוואכ-מא כזכ/ג
בפי לא-אמרתי לדעת בתוככם דבר
בלתי אם-יהושע המשיח והוא הנצלב:

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

1Cor2:2 For I have not said to know anything among you except Oωχאכ the Mashiyach, and He was crucified.

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

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

3
:אגא אכחכגז אכאכגז אכחכגז מומו כאכז 3
גאחי עמכם בקלשה וביראה ובחלקלה רבה:

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

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

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

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

4
:מאכ-כגז חמח כאמכז חכזכ/כ כזככאמז כאמז 4
:אזגאז חזאז חמחכז-מא כז
דודברי וקריאתי לא לפתות באמרי חכמת בני-אדם
כי אם-בתוכחת הרוח והגבורה:

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

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

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

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

all' en apodeixei pneumatōs kai dynamēōs,
but in demonstration of the Spirit and power,

5
הַלְמַעַן אֲשֶׁר לֹא-תִהְיֶה אֱמוּנַתְכֶם בְּחִכְמַת בְּנֵי אָדָם
כִּי אִם-בְּגִבּוֹרַת אֱלֹהִים:

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

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

<5> ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

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

6
וְאָבָל חִכְמָה אֲנַחְנוּ מְדַבְּרִים בְּקֶרֶב הַשְּׁלֵמִים לֹא חִכְמַת
הָעוֹלָם הַזֶּה גַּם-לֹא שָׁל-שָׂרֵי הָעוֹלָם הַזֶּה אֲשֶׁר יֵאבְדוּ:

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

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

<6> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου
οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

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

7
זְכִי אִם-נִדְבַר בְּסוֹד חִכְמַת הָאֱלֹהִים הַנְּסֻתָּה
אֲשֶׁר הָאֱלֹהִים יַעֲדָה לְכְבוֹדֵנוּ לְפָנֵי יְמוֹת עוֹלָם:

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

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

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

7 alla laloumen theou sophian en mystēriō, tēn apokekrymmenēn,
but we speak the Elohim's wisdom in a mystery having been hidden,

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

אֲשֶׁר לֹא יָדְעָהּ אִישׁ מִשָּׁרֵי הָעוֹלָם הַזֶּה
כִּי אֵלֹהֵי יִדְעוּהָ לֹא צָלְבוּ אֶת-אֲדוֹן הַכְּבוֹד:

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

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

8 > ἦν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν·
εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

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

אֲשֶׁר לֹא רָאוּ וְלֹא שָׁמְעוּ
וְלֹא עָלְהָ עַל-לֵב אָדָם אֵת אֲשֶׁר-הֵכִיִן הָאֱלֹהִים לְאֹהֲבָיו:

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

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

9 > ἀλλὰ καθὼς γέγραπται, Ἄ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

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

וְלֹא הִגִּידוּנוּ גְלוּת הָאֱלֹהִים בְּרוּחֹהוּ
כִּי הָרוּחַ חִוֵּקֵר אֶת-הַכֹּל גַּם אֶת-מַעְמְקֵי הָאֱלֹהִים:

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

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

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

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

10 hēmin de apekaluuen ho theos dia tou pneumatos;

But to us revealed them the Elohim through the Spirit;

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

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

יֵאָדָע כִּי מִי הוּא מְבַנֵּי אָדָם יֹדֵעַ אֵת אֲשֶׁר בְּאָדָם
כִּי אִם־רוּחַ הָאֱלֹהִים אֲשֶׁר בְּקִרְבוֹ וְכֵן אֵין אִישׁ יֹדֵעַ אֵת
אֲשֶׁר בְּאִלְהִים כִּי אִם־רוּחַ הָאֱלֹהִים:

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

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

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

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

11 tis gar oiden anthrōpōn ta tou anthrōpou ei mē to pneuma tou anthrōpou to en autō?
For who of men knows the things of a man except the spirit of man in him?

houtōs kai ta tou theou oudeis egnōken
So also the things of the Elohim no one has known
ei mē to pneuma tou theou.
except the Spirit of the Elohim.

יְבֹאֲנַחְנוּ לֹא לְקַחְנוּ אֶת־רוּחַ הָעוֹלָם כִּי אִם־רוּחַ מֵאֵת
הָאֱלֹהִים לְמַעַן נִדַע אֶת־אֲשֶׁר נָתַן לָנוּ מֵאֵת הָאֱלֹהִים בְּחַסְדּוֹ:

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

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

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

12 hēmeis de ou to pneuma tou kosmou elabomen alla to pneuma to ek tou theou,
Now we not the spirit of the world received but the Spirit from the Elohim,
hina eidōmen ta hypo tou theou charisthenta hēmin;
that we may know the things by the Elohim having been freely given to us;

13 וְאֵת-זֹאת לֹא נִדְבָרִים בְּדִבְרֵי רוּחַ חַיִּים
אֲנִי אֶשָׁר בְּלִשׁוֹן אֲשֶׁר תִּלְמַד חֻכְמַת בְּנֵי אָדָם
וְנִבְאָר רוּחַ חַיִּים בְּדִבְרֵי רוּחַ חַיִּים:

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

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

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

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

14 יֵד הֵן הָאָדָם הַטְּבָעִי אֵינְנוּ מְקַבְּלִים
אֶת-דִּבְרֵי רוּחַ אֱלֹהִים כִּי-הֵמָּה סְבִלּוֹת לוֹ
וְלֹא יוּכַל לְהִבְינָם בְּאֲשֶׁר הֵמָּה נִדְוֹנִים בְּדַרְךְ הָרוּחַ:

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

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

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

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

15 טו אָבָל הָאָדָם הָרוּחָנִי יְדִין הַכֹּל וְאוֹתוֹ לֹא-יְדִין אִישׁ:

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

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

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

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

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

יְגֹזֵל אֶת כָּל הַיְדֻיּוֹת וְאֵין אֶת הַיְדֻיּוֹת יְגֹזֵל 16

הַיְדֻיּוֹת יְגֹזֵל אֶת הַיְדֻיּוֹת וְאֵין אֶת הַיְדֻיּוֹת יְגֹזֵל

טז כִּי מִי־תִכֵּן אֶת־רוּחַ יְהוָה וְיִי יוֹדִיעֵנּוּ

וְאֵינְהֵנוּ יֹשְׁלֵנוּ רֹחַ הַמְּשִׁיחִים:

16. ki mi-thiken 'eth-Ruach Yahúwah umi yodi`enu wa'anach'nu hinneh yesh-lanu Ruach haMashiyach.

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

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

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

ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

16 tis gar egnō noun kyriou, hos symbibasei auton?

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

hēmeis de noun Christou echomen.

But we the mind of the Anointed One have.

Chapter 3

וְאֵין אֶת־רוּחַ יְהוָה יְגֹזֵל אֶת־רוּחַ יְהוָה וְאֵין אֶת־רוּחַ יְהוָה יְגֹזֵל 1Cor3:1

הַיְדֻיּוֹת יְגֹזֵל אֶת־רוּחַ יְהוָה וְאֵין אֶת־רוּחַ יְהוָה יְגֹזֵל

אִין אֶת־רוּחַ יְהוָה יְגֹזֵל אֶת־רוּחַ יְהוָה וְאֵין אֶת־רוּחַ יְהוָה יְגֹזֵל

כִּי אִם כְּדַבֵּר עִם אַנְשֵׁי בָשָׂר עִם עוֹלָלִים בְּמִשְׁחִים:

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

ki 'im k'daber `im 'an'shey basar k'daber `im `olalim baMashiyach.

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

<3:1> Καγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς

ἀλλ' ὡς σαρκίνοισ, ὡς νηπίοισ ἐν Χριστῷ.

1 Kagō, adelphoi, ouk ēdynēthēn lalēsai hymin hōs pneumatikois

And I, brothers, was not able to speak to you as to spiritual men

all' hōs sarkinois, hōs nēpiois en Christō.

but as to carnal men, as to infants in the Anointed One.

וְאֵין אֶת־רוּחַ יְהוָה יְגֹזֵל אֶת־רוּחַ יְהוָה וְאֵין אֶת־רוּחַ יְהוָה יְגֹזֵל 2

הַיְדֻיּוֹת יְגֹזֵל אֶת־רוּחַ יְהוָה וְאֵין אֶת־רוּחַ יְהוָה יְגֹזֵל

בְּחֶלֶב הַשְּׁקִיטִי אֶתְכֶם וְלֹא־מֵאֲכָל כִּי עֲבִיז לֹא הָיִיתֶם יְכוּלִים

וַגַּם־עַתָּה אֵינְכֶם יְכוּלִים כִּי עוֹדְכֶם שְׁל־הַבְּשָׂר׃

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

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

<2> γάλα ὑμᾶς ἐπότισα, οὐ βρώμα· οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,

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

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

אֶבְרָתָךְ אֲנִי יָדָעְתִּי מִן־הַבָּשָׂר׃ אֲבָרְאֶתְךָ אֶת־בְּשַׂרְךָ כִּי בָאֲשֵׁר קִנְאָה בֵּינֵינוּ וְיִמְחַלְקוֹת הֵלֵא שְׁל־הַבְּשָׂר׃

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

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

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

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

for still carnal you are. For since among you there is jealousy and strife, ouchi sarkikoi este kai kata anthrōpon peripateite?
not carnal are you and according to a human standard walk?

דְּהַן בְּאַמַּר זֶה אָנִי לְפֹלוֹס וְזֶה אָנִי לְאַפּוֹלוֹס׃ אֲבָרְאֶתְךָ אֶת־בְּשַׂרְךָ כִּי בָאֲשֵׁר קִנְאָה בֵּינֵינוּ וְיִמְחַלְקוֹת הֵלֵא שְׁל־הַבְּשָׂר׃

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

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

<4> ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;

4 hotan gar legē tis, Egō men eimi Paulou, heteros de,

For whenever says anyone, I am of Paul, but another, Egō Apollō, ouk anthrōpoi este?
I of Apollos, not men are you?

וְהַתְּחַלְּתֶם אֶת־רֵגְלֵיכֶם בַּהֲלֹךְ כַּמֶּלֶךְ הַבְּשָׂר׃ וְעַתָּה אֲנִי יָדָעְתִּי מִן־הַבָּשָׂר׃ אֲבָרְאֶתְךָ אֶת־בְּשַׂרְךָ כִּי בָאֲשֵׁר קִנְאָה בֵּינֵינוּ וְיִמְחַלְקוֹת הֵלֵא שְׁל־הַבְּשָׂר׃

הַמִּי אֵפוֹא פּוֹלוֹס וּמִי-הוּא אֵפוֹלוֹס אֶךְ-מְשָׁרְתִים אֲשֶׁר עַל-יָדָם
בָּאתָם לְהֵאֱמִין אִישׁ אִישׁ כְּמַתְּנַת הָאָדוֹן אֲשֶׁר נָתַן לוֹ:

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

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

<5> τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστὶν Παῦλος;
διάκονοι δι' ὧν ἐπίστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

5 ti oun estin Apollōs? ti de estin Paulos?

What then is Apollos? And what is Paul?

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

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

וְאֲנִי נִטְעַתִּי וְאֵפוֹלוֹס הַשְׂקָה וְהָאֱלֹהִים הוּא הַמְצַמִּיחַ:

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

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

<6> ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἠύξανε·

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

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

זַעַל-כֵּן הַנְּטִיעַ כְּאֵין וְהַמְשָׁקָה כְּאֵין כִּי אִם-אֱלֹהִים הַמְצַמִּיחַ:

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

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

<7> ὥστε οὐτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων ἀλλ' ὁ αὐξάνων θεός.

7 hōste oute ho phyteuōn estin ti oute ho potizōn

so that neither the one planting is anything, nor the one watering

all' ho auxanōn theos.

but the one giving growth, Elohim.

וְהַנְּטִיעַ וְהַמְשָׁקָה כְּאֶחָד הֵמָּה
וְכָל-אִישׁ יִקְבַּל אֶת-שְׂכָרוֹ כְּפִי עֲמָלוֹ:

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

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

<8> ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν,
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον·

8 ho phyteuōn de kai ho potizōn hen eisin,

The one planting now and the one watering are one,

hekastos de ton idion misthon lēmpsetai kata ton idion kopon;

and each one his own reward shall receive according to his own labor;

ט כּי עֲזָרִים לְאֱלֹהִים בְּמַלְאכָתוֹ אֲנַחְנוּ שְׂדֵה אֱלֹהִים אַתֶּם
בְּנִין אֱלֹהִים אַתֶּם:

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

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

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

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

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

י וְאֲנִי כְּכִי חֹסֵד אֱלֹהִים הַנִּתֵּן לִי כְּאֶמֶן חָכָם שְׂתִי יְסוּד
וְאַחַר בּוֹנֵה עָלָיו אֶךְ-יִרְא כָּל-אִישׁ אֵיךְ הוּא-בֹנֵה עָלָיו:

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

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

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

10 Kata tēn charin tou theou tēn dotheisan moi

According to the grace of the Elohim having been given to me

hōs sophos architektōn themelion ethēka, allos de epoikodomei.

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

hekastos de blepetō pōs epoikodomei.

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

יֵא כּי לֹא-יּוּכַל אִישׁ לְשִׂית יְסוּד אַחַר זִוְלָתִי הַמוּסַד
שְׂהוּא יְהוּשָׁע הַמְּשִׁיחַ:

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

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

that He is **וַיִּשָׁחֵט** the Mashiyach.

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

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

יבֹאֲסוּ-יִבְנֶה הַבֹּנֶה עַל-הַיְסוּד הַזֶּה זָהָב אִו כֶּסֶף
אוֹ אֲבָנִים יְקָרוֹת אוֹ-עֵץ אוֹ חֲצִיר אוֹ קָשׁ:

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

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

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

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

יִגְלֶה מִעֲשֵׂה כָּל-אִישׁ כִּי-הַיּוֹם הוּא יִבְרָרְהוּ
כִּי-בָאֵשׁ יִרְאָה וּמֵה-מִעֲשֵׂה כָּל-אִישׁ וְאִישׁ הָאֵשׁ תִּבְחַנְנֶנּוּ:

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

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

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

13 hekastou to ergon phaneron genēsetai, hē gar hēmera dēlōsei,
of each one the work shall become manifest, for the day shall make it clear,
hoti en pyri apokalyptetai;
because by fire it is revealed;

kai hekastou to ergon hopoion estin to pyr [auto] dokimasei.

and of each one the work of what kind it is the fire itself shall test.

יִדְאֲסוּ-יַעֲמֵד מִעֲשֵׂה אִישׁ אֲשֶׁר בָּנָה עָלָיו יִקְבַּל שְׂכָרוֹ:
14

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

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

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

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

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

יְהוֹשִׁיעַ אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה 15
:וְיִשְׁמַר אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה
טו וְיִשְׁמַר אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה
וְהוּא יִשְׁמַר אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה

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

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

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

15 ei tinos to ergon katakaēsetai, zēmiōthēsetai,

if anyone's work shall be consumed, he shall suffer loss,

autos de sōthēsetai, houtōs de hōs dia pyros.

himself but he shall be saved, yet so as through fire.

יְהוֹשִׁיעַ אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה 16
:יְהוֹשִׁיעַ אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה
טז הֲלֹא יִדְעֶתֶם כִּי הַיְכָל אֱלֹהִים אַתֶּם
וְרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּכֶם:

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

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

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

16 ouk oidate hoti naos theou este

Do you not know that a sanctuary of the Elohim you are

kai to pneuma tou theou oikei en hymin?

and the Spirit of the Elohim dwells in you?

יְהוֹשִׁיעַ אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה 17
:יְהוֹשִׁיעַ אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה
יז וְיִשְׁמַר אֶת-יְשׁוּעָה וְיִשְׁמַר אֶת-יְשׁוּעָה
כִּי הַיְכָל אֱלֹהִים קָדוֹשׁ וְאַתֶּם הַיְכָלֹּ:

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

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

<17> εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τούτον ὁ θεός·
ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

17 **ei tis ton naon tou theou phtheirei, phtherei**

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

18
יחאל-ישיא איש נפשו מי אשר חכם יחשב בעולם הזה
יהי לסכל למען יחכם:

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

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

<18> Μηδείς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ,
μωρὸς γενέσθω, ἵνα γένηται σοφός.

18 **Mēdeis heauton exapatatō; ei tis dokei sophos einai en hymin en tō aiōni toutō,**

**No one himself let deceive; if anyone supposes to be wise among you in this age,
mōros genesthō, hina genētai sophos.
foolish let him become, that he may become wise.**

19
יט כִּי-חִכְמַת הָעוֹלָם הַזֶּה סְכָלוֹת לִפְנֵי הָאֱלֹהִים
כִּפְתוּב לְכֹד חִכְמִים בְּעִרְמָם:

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

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

<19> ἢ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστιν. γέγραπται γάρ,
Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·

19 **hē gar sophia tou kosmou toutou mōria para tō theō estin.**

**For the wisdom of this world foolishness with the Elohim is.
gegriptai gar, Ho drassomenos tous sophous en tē panourgia autōn;
For it has been written, He is the one catching the wise in their craftiness.**

20
כְּעוֹד כִּפְתוּב יִהְיֶה יָדַע מַחְשְׁבוֹת חִכְמִים כִּי הֵמָּה הַבָּל:

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

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

<20> καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

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

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

כא על-כן אל-יתהלל איש באדם כי הכל הוא שלכם: 21

21. `al-ken 'al-yith' halel 'ish b'adam ki hakol hu' shelakem.

21. `al-ken 'al-yith' halel 'ish b'adam ki hakol hu' shelakem.

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

<21> ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,

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

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

כב אם-פולוס אם-אפולוס ואם-כיפא אם-העולם אם-החיים

22. 'im-Polos 'im-'Apolos w'im-Keypha' 'im-ha`olam 'im-hachayim

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

1Cor3:22 whether Polos (Shaul) or Apolos or Keypha or the world or life or death

or things present or things to come; everything is that belongs to you.

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

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

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

eite enestōta eite mellonta; panta hymōn,

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

כג ואתם של-המשׁיח והמשׁיח של-אלהים: 23

23. w'atem shel-haMashiyach w'haMashiyach shel-'Elohim.

23. w'atem shel-haMashiyach w'haMashiyach shel-'Elohim.

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

<23> ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

23 hymeis de Christou, Christos de theou.

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

Chapter 4

א כמשׁרתׁי המשׁיח וסכני רזי אל כן יחשב איש אתנו: 1Cor4:1

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

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

1Cor4:1 So he shall be considered a man with us,

as the servants of the Mashiyach and stewards of the mysteries of El.

<4:1> Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ
καὶ οἰκονόμους μυστηρίων θεοῦ.

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

בְּלִזְהָ עוֹד יִבְקַשׁ מִן־הַסֹּכְנִים לְהִמָּצֵא נְאֻמָּן:
כְּכַף כְּחֶמְצָל מְעַלְעֶלֶתָּא-מְּ וּפְגַע אַיִן אֶעְלֵךְ 2

2. w'la'zeh `od y'buqash min-hasok'nim l'himatse' ne'eman.

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

<2> ὥδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῆ.

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

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

גַּוְאֲנִי נִקְלָה הִיא בְּעֵינַי נְשִׂאָתָם הַיָּמִים אֹתִי
אִוְיֹם הֵינָן נְשִׁלְ-בְּנֵי אָדָם גַּם-אֲנִי לֹא אֶדְיִן נְפֹשֵׁי:
כְּכַף מְעַלְעֶלֶתָּא מְּכַפּוּ כְּכַף אֶעְלֵךְ אֶעְלֵךְ 3
כְּכַף מְעַלְעֶלֶתָּא מְּכַפּוּ כְּכַף אֶעְלֵךְ אֶעְלֵךְ 4

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

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

<3> ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·
ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.

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

דְּכִי אֵינְנִי יוֹדֵעַ בְּנִפְשֵׁי מְאֻמָּה רָע וּבְכָל-זֹאת לֹא אֶצְדָּק
כִּי הָאָדוֹן הִיא הַיָּמִים אֹתִי:
פְּאֵר־כַּף כְּכַף מְעַלְעֶלֶתָּא מְּכַפּוּ כְּכַף אֶעְלֵךְ אֶעְלֵךְ 4
כְּכַף מְעַלְעֶלֶתָּא מְּכַפּוּ כְּכַף אֶעְלֵךְ אֶעְלֵךְ 5

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

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

<4> οὐδὲν γὰρ ἐμαυτῷ σύννοια, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι,
ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

4 ouden gar emautō synoida, all' ouk en toutō dedikaiōmai,

Of nothing for against myself I am conscious, but not in this have I been justified,

ho de anakrinōn me kyrios estin.
but the one judging me is YHWH.

וְיָדַעְתֶּם כִּי-יִבְרָא הַאֲדֹנָי
אֶת-תְּשׁוּבָתֵי הַלְּבָבוֹת
וְיִגְלֶה אֶת-מַזְמוֹת
הַלְּבָבוֹת וְאֵז תִּהְיֶה תְהִלָּה
לְכָל-אִישׁ מֵאֵת הַאֱלֹהִים:

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

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

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

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

וְנִאֲתָזְזָת אַחֵי הַסְּבִיבִי עַל-עַצְמִי
וְעַל-אֲפֹלֹס בְּעִבּוּרְכֶם לְמַעַן תִּלְמְדוּ בְּנֵי-יִשְׂרָאֵל אִישׁ
עַל-מַה-נְּשַׁכְתוּב בְּפִי-תִתְנַאֲוּ אִישׁ בְּשֵׁם אִישׁ לְנֶגֶד רֵיעָהוּ:

6. w'eth-zo'th 'achay hasibothi `al-`ats'mi w' `al-'Apolos ba`abur'kem
l'ma`an til'm'du banu shel'-yith'gadel 'ish `al-mah-shekathub
pen-tith'ga'u 'ish b'shem 'ish l'neged re`ehu.

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

<6> Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς,
ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἃ γέγραπται,
ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

6 Tauta de, adelphoi, meteschēmatisa eis emauton

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

7
זכרי מי הפליא אותה ומה ביהך ולא נתן לך
ואם-נתן לך למה תתהלל כמי שלא נתן לו:

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

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

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

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

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

ei de kai elabes, ti kauchasai hōs mē labōn?

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

8
חזן כָּבָר שְׁבַעְתֶּם כָּבָר עֲשַׂרְתֶּם וּבְלַעַד־יָנוּ מְלַכְתֶּם
וְלוֹ מְלַכְתֶּם לְמַעַן נִמְלֹךְ אִתְּכֶם גַּם-אֲנַחְנוּ:

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

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

<8> ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

8 ēdē kekoresmenoi este, ēdē eploutēsate, chōris hēmōn

Already you have been satiated, already you became rich, without us

ebasileusate; kai ophelon ge ebasileusate hina

you became kings; and I would that really you became kings that

kai hēmeis hymin symbasileusōmen.

also we might become kings with you.

9
טכרי אמר אנני שְׁהֶאֱלֵהִים הַצִּיג אֶתְנוּ

הַנְּשַׁלְיָחִים נִשְׁפָּלִי הַנְּשַׁפְּלִים כְּבְנֵי־תְמוּתָהּ
כִּי הָיִינוּ לְרְאֹוּהָ לְעוֹלָם גַּם־לְמַלְאָכִים גַּם־לְבְנֵי אָדָם:

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

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

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

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

יִנְחַנּוּנוּ סְבָלִים לְמַעַן הַמְּשִׁיחַ וְאַתֶּם חֲכָמִים בְּמִשְׁחֵי אֲנַחְנוּ
חֲקָשִׁים וְאַתֶּם גִּבּוֹרִים אַתֶּם נְכַבְּדִים וְאַנְחָנוּ נִקְלָיִם:

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

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

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

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

יֵאָדָר־הַשְּׁעָה הַזֹּאת הִנְנוּ רָעֵבִים גַּם־צָמְאִים וְעָרְמִים
וּמְכִים בְּאֶגְרֵף וְאֵין מְנוּחַ לָנוּ:

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

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

<11> ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν

11 achri tēs arti hōras kai peinōmen kai dipsōmen Until the present hour both we hunger and thirst

kai gymniteuomen kai kolaphizometha kai astatoumen
and are naked and are beaten and are unsettled

יב ויגעים אנחנו בעמל ידינו מקללים אותנו
ונברךך מחרפים אתנו ונסבול:

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

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

<12> καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν·
λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,

12 kai kopiōmen ergazomenoi tais idiais chersin;
and we labor working with our own hands;

loidoroumenoi eulogoumen, diōkomenoi anechometha,
being reviled we bless, being persecuted we bear it,

יב גודפו אתנו ונתחנן ונחיי כגללי העולם
ולסחי לכבם עד-היום הנה:

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

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

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

13 dysphēmoumenoi parakaloumen hōs perikatharmata tou kosmou egenēthēmen,
being defamed we implore; as offscourings of the world we became,

pantōn peripsēma heōs arti.
the refuse of all things until now.

יד ולא כתבתי הדברים האלה לביש אתכם
כי אם-מזהיר אני אתכם כבני האהובים:

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

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

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

14 Ouk entrepōn hymas graphō tauta all' hōs tekna mou agapēta nouthetō[n].
Not shaming you I write these things but as my children beloved admonishing.

חכמא וּמַלְאָכָא אַרְבַּעַת עָלְמִיתָא יִצְחָק בְּרֵךְ אֱלֹהֵי אֲבוּתָא דְּכָל
עַלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא
:אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא
טוּ כִּי גַם־אֲנִי הָיִיתִי לָכֶם רַבָּבוֹת אֲמֹנִים בְּמִנְשִׁיחַ
אֵין לָכֶם אֲבוֹת רַבִּים כִּי אֲנִי יִלְדֵיתִי
אֲתְכֶם בְּיְהוֹשֻׁעַ הַמְּנַשֵּׁחַ עַל־יְדֵי הַבְּשׂוּרָה:

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

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

<15> εὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας·
ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

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

לָכֵן אֲנִי מְבַקֵּשׁ מִכֶּם לָלֶכֶת בְּעֻקְבוֹתַי:
16

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

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

<16> παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

16 parakalō oun hymas, mimētai mou ginesthe.
Therefore I encourage you, imitators of me became.

אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא
חכמא וּמַלְאָכָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא
:אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא אַרְבַּעַת עָלְמִיתָא
יְזַבְעִיבֹר זֹאת שְׁלַחְתִּי אֵלֵיכֶם אֶת־טִימוֹתִיוּס בְּנִי הָאֶחָד
וְהַנְּאֻמָּן בְּאֶדְוִן וְהוּא יִזְכִּיר לָכֶם אֶת־הַדְּבָרִי בְּמִנְשִׁיחַ
בְּאֶשֶׁר מְלַמֵּד אֲנִי בְּכָל־מְקוֹם בְּכָל־קְהָלָה וּקְהָלָה:

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

1Cor4:17 For this reason I have sent you Timothy my beloved and faithful son
in the Adon (Master), and he shall remind you of my ways in the Mashiyach,

as I teach in every place in every assembly and assembly.

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

17 dia touto epempsa hymin Timotheon, hos estin mou teknon agapēton

Because of this I sent to you Timothy, who is my child beloved

kai piston en kyriō, hos hymas anamnēsei tas hodous mou tas

and trustworthy in the Master, who shall remind you of my ways

en Christō [h̄Iēsou], kathōs pantachou en pasē ekklesiā didaskō.

in the Anointed One Yahushua, even as everywhere in every assembly I teach.

יח הן יש מתנשאים כאלו לא-אבוא אליכם: 18

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

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

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

18 hōs mē erchomenou de mou pros hymas ephysiōthēsan tines;

As to not coming now my to you some were puffed up;

יט אבל בוא אבוא אליכם בזמן קרוב אם-ירצה יהוה ולא את-הברי המתנשאים כי אם-את-גבורתם: 19

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

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

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

19 eleusomai de tacheōs pros hymas, ean ho kyrios thelēṣē, kai gnōsomai ou ton logon

But I shall come shortly to you, if YHWH wills, and I shall find out not the speech

tōn pephysiōmenōn alla tēn dynamin;

of the ones having been puffed up but the power;

כ כי לא בדבר שפתיים תבין מלכות האלהים כי אם-בגבורה: 20

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

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

<20> οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

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

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

⊗ 21 חֲסֵד וְרַחֲמִים וְעֲנָוָה
 כִּי וְמֵה-אַתֶּם רוֹצִים הָאֲבוֹא אֵלֵיכֶם בְּשִׁבְט
 אִם בְּאַהֲבָה וּבְרוּחַ עֲנָוָה:

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

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

<21> τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματι τε πραύτητος;

21 ti thelete? en hrabdō elthō pros hymas

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

ē en agapē pneumati te prautētos?

or in love and a spirit of meekness?

Chapter 5

1Cor5:1 חֲסֵד וְרַחֲמִים וְעֲנָוָה
 אֲשֶׁר אֵין כְּמוֹהָ בְּגוֹיִם עַד-שִׁיקַח אִישׁ אֶת-אִשְׁתּוֹ
 אֲשֶׁר אֵין כְּמוֹהָ בְּגוֹיִם עַד-שִׁיקַח אִישׁ אֶת-אִשְׁתּוֹ
 אֲשֶׁר אֵין כְּמוֹהָ בְּגוֹיִם עַד-שִׁיקַח אִישׁ אֶת-אִשְׁתּוֹ

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

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

<5:1> Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ
 ἐν τοῖς ἔθνεσιν, ὥστε γυναικὰ τινα τοῦ πατρὸς ἔχειν.

5:1 Holōs akouetai en hymin porneia, kai toiautē porneia

Actually is reported among you fornication, and such fornication

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

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

2 בְּאֶתֶם מְתַנְּאִים תַּחַת
 אֲשֶׁר תִּתְאַבְּלוּ לְהַסִּיר מִקֶּרְבְּכֶם עֲשֵׂה הַמְעֲשֵׂה הַזֶּה:
 אֲשֶׁר תִּתְאַבְּלוּ לְהַסִּיר מִקֶּרְבְּכֶם עֲשֵׂה הַמְעֲשֵׂה הַזֶּה:

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

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

<2> καὶ ὑμεῖς πεφυσιωμένοι ἐστέ καὶ οὐχὶ μᾶλλον ἐπενθήσατε,
 ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;

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

כַּחֲמָדָה אֲנִי מְפֹחֵף מִבְּטֶנְתְּכֶם וְכִי מֵלִבְּכֶם לֹא מֵעֵת הַיּוֹם
 אֲנִי מְפֹחֵף מִבְּטֶנְתְּכֶם וְכִי מֵלִבְּכֶם לֹא מֵעֵת הַיּוֹם
 גַּוְאָנְכִי הִרְחֹק מִכֶּם בְּגוֹפִי וְקָרוֹב בְּרוּחִי כְּבָר הַיּוֹם
 כְּאֵלֹה הָיִיתִי אֲצִלְכֶם עַל-הָאִישׁ אֲשֶׁר-עָשָׂה כְּדָבָר הַזֶּה:

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

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

<3> ἐγὼ μὲν γάρ, ἀπὸν τῷ σώματι παρὼν δὲ τῷ πνεύματι,
 ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον·

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

אֲנִי מְפֹחֵף מִבְּטֶנְתְּכֶם וְכִי מֵלִבְּכֶם לֹא מֵעֵת הַיּוֹם
 אֲנִי מְפֹחֵף מִבְּטֶנְתְּכֶם וְכִי מֵלִבְּכֶם לֹא מֵעֵת הַיּוֹם
 דְּבִשְׁמִי אֲדַנִּינֹו יְהוֹשֵׁעַ הַמְּשִׁיחַ בְּהַקְהִלְכֶם יַחַד
 וְרוּחִי אֲתַכֶּם עַם-גְּבוּרַת אֲדַנִּינֹו יְהוֹשֵׁעַ הַמְּשִׁיחַ:

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

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

<4> ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων ὑμῶν
 καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,

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

אֲנִי מְפֹחֵף מִבְּטֶנְתְּכֶם וְכִי מֵלִבְּכֶם לֹא מֵעֵת הַיּוֹם
 אֲנִי מְפֹחֵף מִבְּטֶנְתְּכֶם וְכִי מֵלִבְּכֶם לֹא מֵעֵת הַיּוֹם
 הַלְמָסֵר אֶת-הָאִישׁ הַחַוָּא לְשִׁטָּן לְאַבְדֵי אֶת-הַבְּשָׂר
 לְמַעַן יְהוֹשֵׁעַ הָרוּחַ בְּיוֹם הָאֲדוֹן יְהוֹשֵׁעַ:

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

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

<5> παραδούναι τὸν τοιούτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

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

וְלֹא-טוֹב הַתְּהַלֵּלְכֶם הַלֹּא יִדְעֵתֶם
כִּי מֵעַט שְׂאֵר מְחַמֵּץ אֶת-כָּל-הָעֹסָה:

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

1Cor5:6 Your boasting is not good.

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

<6> Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

6 Ou kalon to kauchēma hymōn.

Not good is the boast of you.

ouk oidate hoti mikra zymē holon to phyrama zymoi?

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

זְבַעְרוּ אֶת-הַשְּׂאֵר הַיֵּשֶׁן לְמַעַן תִּהְיֶה עֹסָה הַדְּשָׁה הַלֹּא לְחֶם
מִצּוֹת אֲתֶם כִּי גַם-לָנוּ כִּסְחָנוּ הַנֶּזֶבֶחַ בְּעֵדְנוּ הוּא הַמְּשִׁיחַ:

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

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

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

<7> ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

7 ekkatharate tēn palaian zymēn, hina ēte neon phyrama,

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

kathōs este azymoi;

as you are really unleavened;

kai gar to pascha hēmōn etythē Christos.

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

חַעֲל־כֵּן נִחְנָה-נֶאֱחָג לֹא-בְשֵׂאֵר יֵשֶׁן
וְלֹא-טוֹב הַתְּהַלֵּלְכֶם הַלֹּא יִדְעֵתֶם
כִּי מֵעַט שְׂאֵר מְחַמֵּץ אֶת-כָּל-הָעֹסָה:

וְלֹא-בִשְׂאֵר רֶעָה וְרָשָׁע כִּי אִם-בְּמִצּוֹת הַתֵּם וְהַאֲמֶת:

8. `al-ken nachogah-na' hechag lo'-bis'or yashan
w'lo'-bis'or ra`ah waresha` ki `im-b`matsoth hatom w'ha'emeth.

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

<8> ὥστε ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας
καὶ πονηρίας ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

8 hōste heortazōmen mē en zymē palaiā mēde en zymē kakias
So let us keep the feast not with old leaven nor with leaven of malice
kai ponērias all' en azymois eilikrineias kai alētheias.
and evil but with unleavened bread of sincerity and truth.

וְכָתַבְתִּי לָכֶם בְּאַהֲרָת שְׁלֵא תִתְעַרְבוּ עִם-הַזֵּזִים:

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

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

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

9 Egrapsa hymin en tē epistolē mē synanamignysthai pornois,
I wrote to you in the epistle not to mix with fornicators,

וְיִאֲיִן-הַעֲתִי עַל-הַזֵּזִים בְּעוֹלָם אוֹ עַל-בֹּצְעֵי בְצַע
וְגִזְלָנִים וְעֹבְדֵי אֱלִילִים כִּי אִם-כֵּן סוֹפְכֶם לְצֵאת מִן-הָעוֹלָם:

10. w'eyn-da`ti `al-hazonim ba`olam `o `al-bots`ey betsa`
w'gaz'lanim w`ob'dey `elilim ki `im-ken soph'kem latse'th min-ha`olam.

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

<10> οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις
καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν.

10 ou pantōs tois pornois tou kosmou toutou
not meaning complete dissociation from the fornicators of this world
ē tois pleonektais kai harpaxin ē eidōlolatrais, epei ōpheilete
or the greedy and swindlers or idolaters, since you would have
ara ek tou kosmou exelthein.
then from the world to go out.

וְכָתַבְתִּי לָכֶם לְבִלְתִּי הִתְעַרְבּ עִם-מִי שֶׁנִּקְרָא אֶחָד
מֵאֵלֵּי אֱלִילִים אֶתְּמַר לָכֶם לְבִלְתִּי הִתְעַרְבּ עִם-מִי שֶׁנִּקְרָא אֶחָד
מֵאֵלֵּי אֱלִילִים אֶתְּמַר לָכֶם לְבִלְתִּי הִתְעַרְבּ עִם-מִי שֶׁנִּקְרָא אֶחָד

וְהוּא זֶנְהָ אֹ-בִצֵעַ בְּצֵעַ אֹ-עֵבֵד אֱלִילִים אֹ מְגַדֵּף
אוֹ סִבָּא אוֹ גִזְלָן וְאֵף לֹא לֶאֱכֹל עִם-הָאִישׁ אֲשֶׁר כָּזָה:

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

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

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

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

יב כִּי מֵה-לִּי לְשֹׁפֵט אֶת-אֲשֶׁר
בְּחֹיץ הַבַּיִת אֵת תְּשֻׁפְטוּ אֵת אֲשֶׁר בְּבַיִת:

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

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

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

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

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

יג וְאֲשֶׁר בְּחֹיץ הָאֱלֹהִים יִשְׁפְּטוּ
וְאֲתֵם תִּבְעֲרוּ אֶת-הָרַע מִקֶּרְבְּכֶם:

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

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

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

13 tous de exō ho theos krinei.

But the ones outside the Elohim shall judge.

exarate ton ponēron ex hymōn autōn.

Remove the evil man from yourselves.

Chapter 6

1Cor6:1
אֵי הַיָּרִיב אִישׁ מִכֶּם וַיִּזְדוּ לְהַבִּיאַ דִּינֹו
לְפָנֵי הַרְשָׁעִים וְלֹא לְפָנֵי הַקְּדוֹשִׁים:

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

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

<6:1> Τολμᾶ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων
καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

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

2
בְּהֵלֵא יִדְעֻתֶם כִּי הַקְּדוֹשִׁים יִדְיִנוּ אֶת־הָעוֹלָם וְאִם־הָעוֹלָם
יִדוּן עַל־יְדֹכֶם הֵלֵא רְאוּיִם אַתֶּם לְדוּן הַיְנָיִם קְלִיִּם:

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

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

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

2 ē ouk oidate hoti hoi hagioi ton kosmon krinousin?
Or do you not know that the saints the world shall judge?

kai ei en hymin krinetai ho kosmos,
And if by you is judged the world,
anaxioi este kritēriōn elachistōn?
are you incompetent judges of the smallest matters?

3
גְּהֵלֵא יִדְעֻתֶם כִּי גְדוּן הַיָּן־הַמְּלֵאכִים אַף כִּי־הַיְנָיִ מַמּוֹנוֹת:

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

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

<3> οὐκ οἴδατε ὅτι ἀγγέλους κρινούμεν, μήτιγε βιωτικά;
3 ouk oidate hoti aggelous krinoumen,

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

מַעֲלֵי-מַעַל וְעֹשֵׂי-רָעָה יִשְׁפֹּטוּ אֹתְכֶם
דְּוַאֲתֶם כְּשֵׁי-לָכֶם הִינִי מְמוֹנֹת מוֹשִׁיבִים
אֲתֶם אֶת-הַנְּמָאִס בְּקִהָל לְשִׁפְטִים עֲלֵיכֶם:

4. w'atem k'sheyesh-lakem diney mamonoth moshibim
'atem 'eth-hanim'as baqahal l'shoph'tim `aleykem.

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

<4> βιωτικά μὲν οὖν κριτήρια ἔαν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
τούτους καθίζετε;

4 biōtika men oun kritēria ean echēte, tous exouthenēmenous

Concerning things of this life then a case if you have, being little esteemed
en tē ekklēsia, toutous kathizete?

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

אֵיךְ-כִּי תִשְׁפֹּטוּ אִתְּכֶם אֶת-זֵאת
הַלְבָּשְׁתֶּם אֲנִי אֲמַר אֶת-זֵאת
הַכִּי אֵין בְּכֶם חָכָם יָדַע לְהוֹכִיחַ בֵּין אִישׁ לְאָחִיו:

5. l'bash't'kem 'ani 'omer 'eth-zo'th
haki 'eyn bakem chakam yode`a l'hokiach beyn 'ish l'achiu.

1Cor6:5 I say this to your shame. Is there not among you a wise one
know how to prove between him and his brother,

<5> πρὸς ἐντροπήν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός,
ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

5 pros entropēn hymin legō. houtōs ouk eni en hymin oudeis sophos

To your shame I speak. Thus is there not among you not even one wise man
hos dynēsetai diakrinai ana meson tou adelphou autou?

who shall be able to make judgment between his brothers?

וְכִי אָח בָּא לְדִין עִם-אָחִיו וּבָא לְפָנַי בְּלִי-מֵאֲמִינִים:
אֵיךְ-כִּי תִשְׁפֹּטוּ אִתְּכֶם אֶת-זֵאת

6. ki 'ach ba' ladin `im-'achiu uba' liph'ney b'li-ma'aminim.

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

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

6 alla adelphos meta adelphou krinetai kai touto epi apistōn?

But brother with brother is judged and this before unbelievers?

אֵיךְ-כִּי תִשְׁפֹּטוּ אִתְּכֶם אֶת-זֵאת

זאף-זאת ירידה היא לכם שתריבו זה עם-זה
 ולמה לא תבחרו להיות מן-העלויים ואינם עולבים
 ומן-העשוקים ואינם עושקים:

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

1Cor6:7 Even though it is a fault with you, that you quarrel with one with another. Why do you not choose to be among the wretched and not the afflicted and among the oppressed, and not the oppressors?

<7> ἤδη μὲν [οὖν] ὄλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

7 ēdē men [oun] holōs hēttēma hymin estin hoti krimata echete
 Already therefore altogether a defeat for you it is that you have lawsuits meth' heautōn. dia ti ouchi mallon adikeisthe? dia ti ouchi mallon apostereisthe? with one another. Why not rather be wronged? Why not rather be cheated?

חאבל עולבים אתם ועשוקים את-אחיקם:

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

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

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

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

טהלא ידעתם כי הרשעים לא יירשו את-מלכות האלהים
 אל-תשיאו נפשותיכם לא הזנים לא עבדי אילילים
 לא המנאפים ולא הקדשים ולא הנשקבים את-זכר:

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

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

<9> ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλόατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται

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

ou klēronomēsousin? mē planasthe; oute pornoi oute eidōlōlatrai
 shall not inherit? Be not deceived; neither fornicators nor idolaters
 oute moichoi oute malakoi oute arsenokoitai
 nor adulterers nor effeminate nor homosexuals

10
 וְלֹא הַגִּנָּבִים וְלֹא-בִצְעֵי בְצַע לֹא הַסֹּבְאִים וְלֹא הַמְגִדְפִים
 וְלֹא הַנְּזַלְנִים כָּל-אֵלֶּה לֹא יִירָשׁוּ אֶת-מַלְכוּת הָאֱלֹהִים:

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

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

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

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

11
 יֵא וְכֹאֵלֶּה לְפָנִים הָיוּ מְקַצְתְּכֶם אֲבָל רְחַצְתֶּם אֲבָל קִדְשִׁתֶּם
 אֲבָל הִצְדַּקְתֶּם בְּשֵׁם הָאֲדוֹן יְהוֹשֻׁעַ וּבְרוּחַ אֱלֹהֵינוּ:

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

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

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

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

12
 יֵב הַכֹּל רְשׁוּת לִי אֲבָל לֹא כָל-הַדָּבָר מוֹעִיל
 הַכֹּל רְשׁוּת לִי אֲבָל לֹא יִשְׁעֶבְדֵנִי הַדָּבָר:

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

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

<12> Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει.
 πάντα μοι ἔξεστιν ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.

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

אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ 13
 אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ
 יִגְמָאֵךְ לְכַרְשׁ וְהַכְרֵשׁ לְמַאֲכָל וְהַאֲלִיְהִים אֶת-זֶה וְאֶת-זֶה
 יִכְלֶה וְהַגּוֹף אֶל-יְהִי לְזִנּוּת כִּי אִם-לְאֵדוֹן וְהַאֲדוֹן לְגוֹף:

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

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

<13> τὰ βρώματα τῆ κοιλίας καὶ ἡ κοιλία τοῖς βρώμασιν, ὁ δὲ θεὸς
 καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῆ πορνεία ἀλλὰ τῷ κυρίῳ,
 καὶ ὁ κύριος τῷ σώματι.

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

אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ 14
 יִדְּאֵלִיְהִים הָעֵיר גַּם אֶת-אֲדֹנָיִנוּ וְיַעֲיֵר גַּם-אֶתְכֶם בְּגִבּוֹרֶתוֹ:

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

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

<14> ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
14 ho de theos kai ton kyrion ēgeiren

and the Elohim both the Master raised up
 kai hēmas exegerei dia tēs dynameōs autou.
 and also us shall raise up through His power.

אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ 15
 אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ אֵס-אָפּוּ

טו הלא ידעתם כי גופתיכם אברי המְשִׁיחַ המָה האָקח
את־אברי המְשִׁיחַ וְאֶעֱשֶׂה אֹתָם לְאֹבְרֵי זוֹנָה חֲלִילָה:

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

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

<15> οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν;
ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνῆς μέλη; μὴ γένοιτο.

15 ouk oidate hoti ta sōmata hymōn melē Christou estin?

Do you not know that your bodies members of the Anointed One are?

aras oun ta melē tou Christou

Having taken then the members of the Anointed One

poiēsō pornēs melē? mē genoito.

should I make them members of a prostitute? May it never be.

אָמֵן כַּזָּא אַחַד גַּזְרֵי אֶנְיֻסָּא פִּגְרָא זַע מְסֻמָּא כְּלָא זַכ 16
:אַחַד אַמְסָל מְאֶזְנָא זַכְאֵז אֶמְכָּא זַע
טז או הלא ידעתם כי הדָבֵק בְּזוֹנָה גוֹף אֶקָּח הוּא עֲמָה
כִּי הַפְּתוּב אֵמֵר וְהִיוּ שְׁנֵיהֶם לְבָשָׂר אֶקָּח:

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

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

<16> [ἡ] οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν;
Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.

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

Or do you not know that the one joining himself to a prostitute one body is?

Esontai gar, phēsin, hoi duo eis sarka mian.

Shall be for it says the two into flesh one.

זַע אָמֵן כַּזָּא אַחַד אֲדוֹן רֹחַ אֶחָד הוּא עֲמִי 17
:זַע אָמֵן אֲדוֹן רֹחַ אֶחָד הוּא עֲמִי:

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

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

<17> ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμᾳ ἐστιν.

17 ho de kollōmenos tō kyriō hen pneuma estin.

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

אֲדוֹן רֹחַ אֶחָד הוּא עֲמִי אֲדוֹן רֹחַ אֶחָד הוּא עֲמִי 18
:אֲדוֹן רֹחַ אֶחָד הוּא עֲמִי אֲדוֹן רֹחַ אֶחָד הוּא עֲמִי
יח רְבִיבֵי מִן-הַזְּנוּת כָּל-חֲטָא אֲשֶׁר-יִחַטָּא הָאָדָם מִחוּץ

לגופו הוא והזונה חטא בעצם גופו:

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

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

<18> φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

18 **pheugete tēn porneian. pan hamartēma ho ean poiēsē anthrōpos**

Flee the fornication. Every sin whichever a man may do,

ektos tou sōmatos estin; ho de porneuōn eis to idion sōma hamartanei.

outside the body is; but the one fornicating against his own body sins.

יט או הלא ירעתם כי גופכם הוא היכל רוח הקדוש השכן בקרבכם אשר יהיה לכם מאת האלהים ולא שילכם אתם:
יט או הלא ירעתם כי גופכם הוא היכל רוח הקדוש השכן בקרבכם אשר יהיה לכם מאת האלהים ולא שילכם אתם:

19. **'o halo'-y'da`tem ki guph'kem hu' heykal Ruach haQodesh hashoken b'qir'b'kem 'asher hayah lakem me'eth ha'Elohim w'lo'-shelakem 'atem.**

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

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

19 **ē ouk oidate hoti to sōma hymōn naos tou en hymin hagiou pneumatatos estin**

Or do you not know that your body a sanctuary of the in you Holy Spirit is,

hou echete apo theou, kai ouk este heautōn?

whom you have from the Elohim, and you are not your own?

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

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

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

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

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

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

Chapter 7

1Cor7:1 יטו אלא כלל מן גופי גופי 1Cor7:1

אֲוֹלְעֵנִין אֲשֶׁר כְּתַבְתֶּם אֵלַי הִנֵּה טוֹב
לְאָדָם שְׂלֵא יִגַע בְּאִשָּׁה:

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

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

<7:1> Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·

1 Peri de hōn egrapsate

Now concerning things of which you wrote,
kalon anthrōpō gynaikos mē haptesthai;
it is good for a man a woman not to touch;

אֲוֹלְעֵנִין אֲשֶׁר כְּתַבְתֶּם אֵלַי הִנֵּה טוֹב
בְּאֵד מִפְּנֵי הַזְנוּת תְּהִי לְכָל-אִישׁ אִשְׁתּוֹ וְיִהְיֶה לְכָל-אִשָּׁה בַּעֲלָהּ:

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

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

<2> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω
καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἐχέτω.

2 dia de tas porneias hekastos tēn heautou gynaika echetō

But because of the acts of fornication each man his own wife let him have
kai hekastē ton idion andra echetō.
and each woman her own husband let her have.

אֲוֹלְעֵנִין אֲשֶׁר כְּתַבְתֶּם אֵלַי הִנֵּה טוֹב
גְּהָאִישׁ יְהִי יוֹצֵא יְדֵי חוֹבָתוֹ עִם אִשְׁתּוֹ
וּכְמוֹ-כֵן הָאִשָּׁה עִם בַּעֲלָהּ:

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

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

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

3 tē gynaikei ho anēr tēn opheilēn apodidotō,

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

אֲוֹלְעֵנִין אֲשֶׁר כְּתַבְתֶּם אֵלַי הִנֵּה טוֹב
דְּהָאִשָּׁה אֵין גּוֹפֶה בְּרִשׁוּתָהּ אֵלָּא בְּרִשׁוּת בַּעֲלָהּ
וּכְמוֹ-כֵן הָאִישׁ אֵין גּוֹפֵו בְּרִשׁוּתוֹ אֵלָּא בְּרִשׁוּת אִשְׁתּוֹ:

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

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

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

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

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

כָּל־אֶל־תִּפְרְדוּ זֶה מִזֶּה כִּי אִם מְדַעַת שְׂנִיכֶם לְפִי
שָׁעָה לְעִמּוּד (בְּתַעֲנִית וּ) בְּתַפְלָה וְתַשׁוּבוּ
וְתִתְאַחֲדוּ פֶן־יִנְסֶה אֶתְכֶם הַשָּׁטָן בְּפָרִיצוֹתְכֶם:

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

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

<5> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζη ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

5 **mē apostereite allēlous, ei mēti an ek symphōnou pros kairon,**

Do not deprive each other, unless by agreement for a time,
hina scholasēte tē proseuchē kai palin epi to auto ēte,
that you may devote yourselves to prayer and again together you may be,
hina mē peirazē hymas ho Satanas dia tēn akrasian hymōn.
lest tempt you Satan because of the lack of self-control of you.

וַיֹּאמֶר אֲמִר זֹאת בְּדַרְךָ רְשׁוֹת וְלֹא בְּדַרְךָ מִצְוָה:
אֲמִר זֹאת בְּדַרְךָ רְשׁוֹת וְלֹא בְּדַרְךָ מִצְוָה:

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

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

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

6 **touto de legō kata sygnōmēn ou kat' epitagēn.**

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

7 זכרתי לך את כל האדם כפי אשר אני כפי אשר אני
:אשר אני אשר אני אשר אני אשר אני אשר אני אשר אני
זכרתי לך את כל האדם כפי אשר אני כפי אשר אני
יש-לו מתנתו מאת האלהים זה בכה וזה בכה:

7. ki mi yiten w'hayah kal-'adam kamoni
'abal kal-'adam yesh-lo mat'natho me'eth ha'Elohim zeh b'koh w'zeh b'koh.

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

<7> θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν·
ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

7 thelō de pantas anthrōpous einai hōs kai emauton;
But I wish all men to be as even myself;

alla hekastos idion echei charisma ek theou, ho men houtōs, ho de houtōs.
but each man has his own gift from Elohim, one this, and another that.

8 זכרתי לך את כל האדם כפי אשר אני כפי אשר אני
:אשר אני אשר אני אשר אני אשר אני אשר אני אשר אני
חן וחסד ורחמים ואלה האלהים אשר אני כפי אשר אני
כי-טוב להם לעמוד כפי אשר אני כפי אשר אני:

8. w'el-hap'nuyim w'el-ha'al'manoth 'omer 'ani
ki-tob lahem la`amod kakah k'mo gam-'ani.

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

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

8 Legō de tois agamois kai tais chērais,
But I say to the unmarried men and to the widows,

kalon autois ean meinōsin hōs kagō;
it is good for them if they remain as I also;

9 זכרתי לך את כל האדם כפי אשר אני כפי אשר אני
:אשר אני אשר אני אשר אני אשר אני אשר אני אשר אני
טוב אם לא יוכלו לקבל את-יצרם ושא
כי-טובים נשואין מאיש להוט אחר עברה:

9. 'a'k 'im-lo' yuk'lu lik'bsh 'eth-yits'ram yis'u
ki-tobim nisu'in me'ish lahut 'achar `aberah.

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

<9> εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν,
κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

9 ei de ouk egkrateuontai, gamēsātōsan,
But if they do not have self-control, let them marry,

kreitton gar estin gamēsai ē pyrousthai.

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

כַּלְיָהוּ אֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ
:אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ

יָדָעְתָּ שֶׁאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ
כִּי אִם-מִדַּעַת הָאָדוֹן שְׁלֵא-תִפְרָשׁ אִשָּׁה מִבְּעָלָהּ:

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

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

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

10 tois de gegamēkosin paraggellō, ouk egō alla ho kyrios,
But to the ones having married I charge, not I but the Master,

gynaika apo andros mē chōrithēnai
a wife from her husband not to be separated

אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ
:אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ

יֵאָמֵר אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ
אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ

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

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

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

11 - ean de kai chōrithē, menetō agamos
but if indeed she is separated, let her remain unmarried

ē tō andri katallagētō, - kai andra gynaika mē aphienai.
or to the husband reconciled, and a husband his wife not to leave.

אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ
:אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ

יֵאָמֵר אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ
אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ אֲנִי מְצַוֶּה לְאֵת אֲשֶׁר עִמָּךְ

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

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

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

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

גבולות פנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים
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יגואשת איש אשר איננו מאמין
ורצונו שישב עמה אל-תעזבנו:

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

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

<13> καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα.

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

אבולות פנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים
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יד כי האיש אשר איננו מאמין יקדש באשה והאשה
אשר איננה מאמינה תקדש באיש שאם-לא
כן הדבר בניכם טמאים ועתה קדושים הם:

14. ki ha'ish 'asher 'eynenu ma'amin yiqadesh ba'ishah w'ha'ishah
'asher 'eynenah ma'aminah tiqadesh ba'ish
she'im-lo' ken hadabar b'neykem t'me'im w'`atah q'doshim hemah.

1Cor7:14 For the man who does not believe is sanctified by his wife,
and the wife who does not believe is sanctified by the man.
If this is not so, then your children are unclean, but now they are holy.

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

14 hēgiastai gar ho anēr ho apistos en tē gynaiki
Has been sanctified for the husband unbelieving by the wife
kai hēgiastai hē gynē hē apistos en tō adelphō;
and has been sanctified the wife unbelieving by the brother;
eppei ara ta tekna hymōn akatharta estin, nyn de hagia estin.
otherwise your children impure are, but now they are holy.

פנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים ופנימיים 15

שׂוֹמְרֵי אֲבֵרָה וְיַצְרֵי חַסְדֵי אֲבֵרָה לֹא יִפְרְשׁוּ מֵעִמּוּד הָאֱלֹהִים
טו וַיְאָמֶר שְׂאֵינֶנּוּ מֵאַמִּין אִם בָּא לְפָרֵשׁ יִפְרֹשׁ וְהָאֵחָ אִם
הָאֵחָוִת אֵינֶם זְקוּקִים לְאֵלֶּה וְאֵנְחֵנוּ לְשָׁלוֹם קְרֹאָנוּ הָאֱלֹהִים:

15. **umi she'eynenu ma'amin 'im ba' liph'rsh yiph'rsh w'ha'ach**
'o ha'achoth 'eynam z'quqim la'eleh wa'anach'nu l'shalom q'ra'anu ha'Elohim.

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

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

15 **ei de ho apistos chōrizetai, chōrizesthō;**

But if the unbelieving one separates himself, let him separate;

ou dedoulōtai **ho adelphos ē hē adelphē en tois toioutois;**

has not been enslaved the brother or the sister in such matters;

en de eirēnē keklēken hymas ho theos.

but in peace has called you the Elohim.

וְשׂוֹמְרֵי אֲבֵרָה וְיַצְרֵי חַסְדֵי אֲבֵרָה לֹא יִפְרְשׁוּ מֵעִמּוּד הָאֱלֹהִים
טז כִּי מֵהַתְּדַעֵי אֶתְּ הָאֵשָׁה אִם-תּוֹשִׁיעֵי אֶתְּ-הָאִישׁ
וּמֵהַתְּדַע אֶתְּ הָאִישׁ אִם-תּוֹשִׁיעַ אֶתְּ-הָאִשָּׁה:

16. **ki mah-ted'i 'at' ha'ishah 'im-toshi'i 'eth-ha'ish**
umah-teda' 'atah ha'ish 'im-toshi'a 'eth-ha'ishah.

1Cor7:16 For what do you know, the wife, if you shall save your man?
Or what do you know, the man, if you shall save your wife?

<16> τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις;
ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

16 **ti gar oidas, gynai, ei ton andra sōseis?**

For what do you know, wife, if your husband you shall save?

ē ti oidas, aner, ei tēn gynaika sōseis?

Or what do you know, husband, if your wife you shall save?

שׂוֹמְרֵי אֲבֵרָה יָלְדוּ פְּחָדֵי-אֵשׁ כְּעַל-לֵב יְלִידֵי אֱמָנָה
יִזְכַּק יִתְהַלֵּךְ כָּל-אִישׁ כְּפִי מֵהַשְּׁחַלֵּק לוֹ הָאֱלֹהִים
וּכְפִי מֵהַשְּׁקָרָא אֶתְּוֹ הָאֲדוֹן וּבֶן-מִתְקַן אֲנִי בְּכָל-הַקְּהָלוֹת:

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

1Cor7:17 Only every man shall walk according to what is that the Elohim has distributed
to him, and according to what is that the Adon has called him,
so I direct in all the assemblies.

<17> Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω.

καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

17 **Ei mē hekastō hōs emerisen ho kyrios, hekaston hōs keklēken ho theos, only to each one as assigned the Master, each one as has called the Elohim, houtōs peripateitō. kai houtōs en tais ekklēsiais pasais diatassomai. so let him walk. And so in the assemblies all I order.**

אָלֵךְ אֶתְּכֶם כַּאֲשֶׁר יִקְרָא אֱלֹהִים אֶתְּכֶם וְכַאֲשֶׁר יִקְרָא הוֹתֵם לַחַיִּים
:אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם 18

יח אָם-נִמּוֹל הַמְּקֹרָא אֶל-יִמְשֹׁךְ לוֹ עָרְלָה
וְאָם-עָרְלָה הוּא אֶל-יִמּוֹל:

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

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

<18> περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω· ἐν ἀκροβυστία κέκληταί τις, μὴ περιτεμνέσθω.

18 **peritetmēmenos tis eklēthē, mē epispasthō;**

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

en akrobystiā keklētai tis? mē peritemnesthō.

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

אֵין הַמִּילָה נְחֻשְׁבָה וְאֵין הָעָרְלָה נְחֻשְׁבָה
כִּי אֵם-לְשֹׁמֵר מְצֻוֹת הָאֱלֹהִים: 19

יט אֵין-הַמִּילָה נְחֻשְׁבָה וְאֵין-הָעָרְלָה נְחֻשְׁבָה
כִּי אֵם-לְשֹׁמֵר מְצֻוֹת הָאֱלֹהִים:

19. **'eyn-hamilah nech'sh'bah w'eyn-ha`ar'lah nech'shabah ki 'im-lish'mor mits'oth ha'Elohim.**

1Cor7:19 Circumcision is not considered, and uncircumcision is not considered, but to keep the commandments of the Elohim.

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

19 **hē peritomē ouden estin kai hē akrobystia ouden estin,**

Circumcision nothing is and uncircumcision nothing is,

alla tērēsis entolōn theou.

but keeping the commandments of the Elohim.

כִּי אֵין אִישׁ בְּמִשְׁמָרְתּוֹ שְׂמִיתוֹכָה נִקְרָא בְּהָ יַעֲמֹד:
אֵין אִישׁ אִישׁ בְּמִשְׁמָרְתּוֹ שְׂמִיתוֹכָה נִקְרָא בְּהָ יַעֲמֹד 20

כִּי אֵין אִישׁ אִישׁ בְּמִשְׁמָרְתּוֹ שְׂמִיתוֹכָה נִקְרָא בְּהָ יַעֲמֹד:
אֵין אִישׁ אִישׁ בְּמִשְׁמָרְתּוֹ שְׂמִיתוֹכָה נִקְרָא בְּהָ יַעֲמֹד 20

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

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

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

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

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

21
אָפּ אַם-נִקְרָאָתָּ וְאַתָּה עֹבֵד עַל-יַדְּעָ בְּעֵינֶיךָ
אֲלָא אַם-תִּשְׁיַיֵּג יָדְךָ לְצֵאתָ לְחַפְּשֵׁי בְּחַר בְּזֶה:

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

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

<21> δοῦλος ἐκλήθης, μή σοι μελέτω·
ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρήσαι.

21 doulos eklēthēs? mē soi meletō;

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

all' ei kai dynasai eleutheros genesthai, mallon chrēsai.

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

22
כַּבְּכִי-הַקָּרוֹא בְּאֲדוֹן בְּהִיּוֹתוֹ עֹבֵד מִשְׁחָרָר הוּא לְאֲדוֹן
וְכֵן הַקָּרוֹא בְּהִיּוֹתוֹ חֲפְּשֵׁי עֹבֵד הוּא לְמַשְׁיַח:

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

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

<22> ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν,
ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.

22 ho gar en kyriō klētheis doulos

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

apeleutheros kyriou estin, homiōs

a freedman of the Master is, likewise

ho eleutheros klētheis doulos estin Christou.

the one having been called while a freedman a servant is of the Anointed One.

23
כַּגְּבִמְחִיר נִקְנִיתָם אֶל-תְּהִיּוּ עֹבָדִים לְבְנֵי-אָדָם:

23. bim'chir niq'neythem 'al-tih'yu `abadim lib'ney-'adam.

1Cor7:23 At a price you are bought, you shall not be servants of sons of men.

<23> τιμῆς ἠγοράσθητε· μή γίνεσθε δοῦλοι ἀνθρώπων.

23 timēs ēgorasthēte; mē ginesthe douloi anthrōpōn.

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

24 כד אַחַי אִישׁ אִישׁ בְּמַנְשְׁמָתוֹ
כַּד אַחַי אִישׁ אִישׁ בְּמַנְשְׁמָתוֹ

נְשַׁמְתוּכָהּ נִקְרָא בָּהּ יַעֲמֹד לְפָנַי הָאֵלִים:

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

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

<24> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

24 hekastos en hō eklēthē, adelphoi,

Each one in what position he was called, brothers, en toutō menetō para theō. in this let him remain with the Elohim.

25 כַּה וְעַל-דִּבְרֵי הַבְּתוּלוֹת אֵין-לִי מִצְוָה מִפִּי הָאָדוֹן רַק
אֲחִינָה בְעֵתִי אֲחַרֵי אֲשֶׁר-חֲנַנִּי הָאָדוֹן לְהִיּוֹת נְאֻמָּן:

25. w'al-d'bar hab'thuloth 'eyn-li mits'wah mipi ha'Adon raq 'achaueh da'ti 'acharey 'asher-chanani ha'Adon lih'yothe ne'eman.

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

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

25 Peri de tōn parthenōn epitagēn kyriou ouk echō,

Now concerning the maidens, a commandment of the Master I do not have, gnōmēn de didōmi hōs ēlēēmenos hypo kyriou pistos einai. but an opinion I give as having been shown mercy by the Master to be faithful.

26 כּוֹנֵן אֲנִי אֵמֵר כִּי-טוֹב לְאָדָם מִפְּנֵי הַצָּרָה הַקְּרוֹבָה
כִּי-טוֹב לוֹ לַעֲמֹד קָדָּה:

26. wa'ani 'omer ki-tob la'adam mip'ney hatsarah haq'robah ki-tob lo la'amod ka'k.

1Cor7:26 I say that it is good for a man because of the coming distress, that it is good for him to remain as he is.

<26> Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

26 Nomizō oun touto kalon hyparchein dia tēn enestōsan anagkēn,

I consider then this to be good because of the present necessity, hoti kalon anthrōpō to houtōs einai.

that it is good for a man so to be.

27 וְאַם-נִפְטַרְתָּ אֶל-תְּבִקֵּשׁ אִשָּׁה לְהִפָּטֵר
אֶל-תְּבִקֵּשׁ אִשָּׁה לְהִפָּטֵר 27
אֶל-תְּבִקֵּשׁ אִשָּׁה לְהִפָּטֵר

כִּי אִם-נִפְטַרְתָּ אֶל-תְּבִקֵּשׁ אִשָּׁה לְהִפָּטֵר
וְאַם-נִפְטַרְתָּ אֶל-תְּבִקֵּשׁ אִשָּׁה:

27. 'im-zaquq 'atah l'ishah 'al-t'baqesh l'hipater w'im-niph'tar'at 'al-t'baqesh 'ishah.

1Cor7:27 If you have been bound to a wife, do not seek to get rid of it.
And if you are dismissed, do not seek a wife.

<27> δέδεσαι γυναικί, μὴ ζήτηι λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζήτηι γυναῖκα.

27 dedesai gynaiki, mē zētei lysin;

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

lelyesai apo gynaikos, mē zētei gynaika.

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

28 וְגַם כִּי-תִקַּח אִשָּׁה אִין בְּךָ חֲטָא וְהִבְתּוּלָה כִּי-תִהְיֶה לְאִישׁ
אִין בְּךָ חֲטָא אֲבָל יְבֵאוּם צָרוֹת בְּבִשְׂרָם וְאֲנִי חָס עֲלֵיכֶם:

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

1Cor7:28 And even if you marry a woman, there is no sin in you,
and a virgin, for the man shall have no sin in her,
but shall bring trouble in their flesh, and I shall spare you.

<28> εὐὰν δὲ καὶ γαμήσης, οὐχ ἡμαρτες, καὶ εὐὰν γήμη ἡ παρθένος, οὐχ ἡμαρτεν·
θλιψιν δὲ τῆ σαρκὶ ἔξουσιν οἱ τοιούτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

28 ean de kai gamēsēs, ouch hēmartes; kai ean gēmē hē parthenos,

But if indeed you marry, you did not sin; and if marries the virgin,

ouch hēmarten. thlipsin de tē sarki hexousin hoi toioutoi,

she did not sin. But affliction in the flesh shall have such ones,

egō de hymōn pheidomai.

but I am trying to spare you.

29 כֹּט וְזֹאת אֲנִי אֹמֵר אַחֵי כִי הַשְּׁעָה הַחֻקָּה
מֵעַתָּה עַל-כֵּן יִהְיוּ הַנְּשׂוּאִים כְּאֵלוֹ אִין-לָהֶם נָשִׁים:

29. w'zo'th 'ani 'omer 'achay ki hashah`ah d'chuqah
me`atah `al-ken yih'yu han'su'im k'ilu 'eyn-lahem nashim.

1Cor7:29 And this I say, my brothers, that is the time has been shortened,
so that from now on the married should be as though they have no wives,

<29> τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν·

τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν

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

But this I say, brothers, the time has been shortened;

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

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

וְהַבְּכִימִם וְהַשֹּׂמְחִים וְהַקְּנִיָּוִת וְהַקְּנִיָּוִת וְהַקְּנִיָּוִת 30
לְוַהֲבִיכִים לְוַהֲבִיכִים לְוַהֲבִיכִים וְהַשֹּׂמְחִים וְהַשֹּׂמְחִים וְהַשֹּׂמְחִים
וְהַקְּנִיָּוִת וְהַקְּנִיָּוִת וְהַקְּנִיָּוִת וְהַקְּנִיָּוִת וְהַקְּנִיָּוִת

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

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

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

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

וְהַנְּחֵנְחִימִים מִן־הָעוֹלָם הַזֶּה כִּי תַעֲבֹר צוֹרַת הָעוֹלָם הַזֶּה 31
כִּי תַעֲבֹר צוֹרַת הָעוֹלָם הַזֶּה כִּי תַעֲבֹר צוֹרַת הָעוֹלָם הַזֶּה

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

1Cor7:31 and those who use things of this world, as though they are not dependent
on them. For the form of this world is passing away.

<31> καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι·
παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

31 kai hoi chrōmenoi ton kosmon hōs mē katachrōmenoi;
and the ones using the world as not fully using it;
paragei gar to schēma tou kosmou toutou.
for is passing away the present form of this world.

וְהַבְּנֵי־הָעוֹלָם הַזֶּה כִּי תַעֲבֹר צוֹרַת הָעוֹלָם הַזֶּה 32
כִּי תַעֲבֹר צוֹרַת הָעוֹלָם הַזֶּה כִּי תַעֲבֹר צוֹרַת הָעוֹלָם הַזֶּה

32. wa'ani r'tsoni shel' thih'yu nit'radim mi she'eyn-lo 'ishah tarud ba'asher la'Adon

'ey'k yitab b'eyney ha'Adon.

1Cor7:32 But I want you to be without concern. One who has no wife is concerned about that of the Adon (Master), how he may please in the eyes of the Adon.

<32> θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι.

ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·

32 thelō de hymas amerimnous einai. ho agamos merimnā

But I desire you to be free from care. The unmarried man cares for

ta tou kyriou, pōs aresē tō kyriō;

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

אָוּבַעַל אֵשָׁה טָרוּד בְּחֻפְצֵי הָעוֹלָם אֵיךְ יִיטֵב בְּעֵינֵי הָאֵשָׁה
וְאֵינן לְבֹו תָמִים: 33

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

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

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

33 ho de gamēsas merimnā ta tou kosmou,

but the one having married cares for the things of the world,

pōs aresē tē gynaiki,

how he may please his wife,

לְדֹו אֵשָׁה כְּנֻיָּה וּבְתוּלָה טָרוּדָה בְּאֲשֶׁר לְאָדוֹן
וְלִהְיוֹת קְדוּשָׁה גַם בְּגוּפָהּ גַם בְּרוּחָהּ
וּבְעוֹלָת בְּעַל טָרוּדָה הִיא בְּחֻפְצֵי הָעוֹלָם שְׁתִּיטֵב בְּעֵינֵי בְעָלָהּ: 34

34. w'ishah ph'nuyah ub'thulah t'rudah ba'asher la'Adon

w'lih'yoth q'doshah gam b'guphah gam b'ruchah

ub'ulath ba'al t'rudah hi' b'cheph'tsey ha'olam shetitab b'eyney ba'lah.

1Cor7:34 A unmarried woman and the virgin is concerned about that of the Adon, that she may be holy both in her body and in her spirit. But she who is married to the husband is concerned about the belongings of the world, how she may please in the eyes of her husband.

<34> καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,

ἵνα ἡ ἅγια καὶ τῷ σώματι καὶ τῷ πνεύματι·

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

34 kai memeristai. kai hē gynē hē agamos

and he has been distracted. Both the woman unmarried

kai hē parthenos merimna ta tou kyriou, hina ē hagia
 and the virgin care for the things of the Master that she may be holy
 kai tō sōmati kai tō pneumati; hē de gamēsasa merimna
 both the body and the spirit; but the woman having married cares
 ta tou kosmou, pōs aresē tō andri.
 for the things of the world, how she may please her husband.

לְהַזְכִּירָם כִּי אֲנִי אֹמֵר לְטוֹב לָכֶם וְלֹא לְהַשְׁלִיךְ פֶּחַ עַל יְכֶם
 אֲנִי אֹמֵר לְהַנְהִיגָהּ טוֹבָה וְלִמְעַן תִּהְיוּ נְכוֹנִים תְּמִיד
 לְקַרְאֵת הָאָדוֹן בְּאֵין מַעְצוֹר:

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

1Cor7:35 This I say, Good for you, and not to cast a snare on you, but for good leadership,
 and for that you shall always be ready to call out to the Adon without distraction.

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

35 touto de pros to hymōn autōn symphoron legō,

Now this for your own profit I speak,

ouch hina brochon hymin epibalō alla pros to euschēmon

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

kai euparedron tō kyriō aperispastōs.

and constant service to the Master in an undistracted way.

לְוֹכְיֵי יֹאמַר אִישׁ נְשֻׂהָ עֲשֵׂה בְּבִתּוֹ הַבְּתוּלָה שְׂלֵא כְהִגֵּן
 אֲנִי אֹמֵר לְהַנְהִיגָהּ טוֹבָה וְלִמְעַן תִּהְיוּ נְכוֹנִים תְּמִיד
 לְקַרְאֵת הָאָדוֹן בְּאֵין מַעְצוֹר:

36. w'ki-yo'mar 'ish shehu' `oseh b'bitō hab'thulah shel' k'hogen 'im-ya`abor `aleyah
 pir'qah ud'bar tsore'k hu' 'az ya`aseh lah kir'tsono 'eyn bo chet' yasi'enh.

1Cor7:36 And if a man says that he did in his virgin daughter, not as protection,
 if she passes her time, so he needs something to do for her as he wants,
 he does not sin; let her marry.

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

36 Ei de tis aschēmonein epi tēn parthenon autou nomizei,

But if anyone to behave improperly toward his virgin thinks,

ean ē hyperakmos, kai houtōs ophēilei ginesthai,

if she is past her prime, and thus it has to be,
ho thelei poieitō, ouch hamartanei, gameitōsan.
what he desires let him do, he does not sin, let them marry.

אֲנִי אֶעֱשֶׂה לָךְ כְּדָבָר לִבִּי וְאֵינְנִי מְכַרְחָה כִּי אֶם-יִכְלֹל לַעֲשׂוֹת
כְּרִצּוֹנִי וְגַמַּר בְּלִבּוֹ לְשָׁמֵר אֶת בִּתּוֹ הַבְּתוּלָה טוֹב הוּא עֹשֶׂה׃

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

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

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

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

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

exousian de echei peri tou idiou thelēmatos kai touto kekriken

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

en tē idiḡ kardiaḡ, tērein tēn heautou parthenon, kalōs poiēsei.

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

לֶח לְכֹן הַמְשִׂיא אֶתְּהָ עֹשֶׂה טוֹב
וְאִשֶׁר אֵינְנִי מְשִׂיא עֹשֶׂה טוֹב מִמֶּנִּי׃

38. laken hamasi' 'othah `oseh tob wa'asher 'eynenu masi' `oseh tob mimenu.

1Cor7:38 Therefore he who gives her in marriage does well, and he who does not give her in marriage shall do well than him.

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

38 hōste kai ho gamizōn tēn heautou parthenon kalōs poiei

So then both the one marrying his own virgin does well

kai ho mē gamizōn kreisson poiēsei.

and the one not marrying shall do better.

לֹט הָאִשָּׁה זְכוּקָה לְבַעֲלָהּ מִן-הַתּוֹרָה כָּל-זְמַן שֶׁהוּא חַי וְכִשְׁמַת
בַּעֲלָהּ מִתּוֹרַת הַיָּא לְהַנְשִׂא לְמִי שֶׁתִּרְצֶה וּבְלִבָּד שֶׁתִּהְיֶה בְּאָדוֹן׃

39. ha'ishah z'quqah l'ba`lah min-haTorah kal-z'man shehu' chay

uk'shemeth ba`lah mutereth hi' l'hinase' l'mi shetir'tseh ubil'bad shetih'yeh ba'Adon.

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

<39> Γυνή δέδεταί ἐφ’ ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς·
ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

39 Gynē dedetai eph’ hoson chronon zē ho anēr autēs;

A wife has been bound for so long a time as lives her husband;

ean de koimēthē ho anēr, eleuthera estin hō thelei gamēthēnai,

but if should sleep her husband, free she is to whom she desires to be married,

monon en kyriō.

only in the Master.

אָמַר אֲנִי אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
מִן־אֶת־אֵלֹהִים בְּיָמַי אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא
כִּי רוּחַ אֱלֹהִים בְּיָמַי

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

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

<40> μακαριώτερα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην·
δοκῶ δὲ κάγω πνεῦμα θεοῦ ἔχειν.

40 makariōtera de estin ean houtōs meinē, kata tēn emēn gnōmēn;

But more blessed she is if so she remains, according to my opinion;

dokō de kagō pneuma theou echein.

and I consider myself also the Spirit of Elohim to have.

Chapter 8

אֲנִי אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי

אֲנִי אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי
אֲשֶׁר אֶפְתֹּחַ אֶת־אֶמְצָא אֶת־אֵלֹהִים בְּיָמַי

1. w’al-d’bar zib’chey ha’elilim yada`nu shekulanu yesh-lanu da`ath hadd`ath tag’biah leb w’ha’ahabah hi’ habonah.

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

<8:1> Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γνῶσιν ἔχομεν.
ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ·

1 Peri de tōn eidōlothytōn, oidamen hoti pantes gnōsin echomen.

Now concerning the idolatrous sacrifices, we know that all knowledge we have.

hē gnōsis physioi, hē de agapē oikodomei;

Knowledge puffs up, but love edifies;

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

5 kai gar eiper eisin legomenoi theoi eite en ouranō

For even if there are ones being called mighty ones either in the heavens
eite epi gēs, hōsper eisin theoi polloi kai kyrioi polloi,

or on the earth, even as there are the mighty ones many and masters many,

יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה 6
:יְהוָה-לוֹ יְהוָה יְהוָה-לוֹ יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה
וְאִמְנָם לָנוּ רַק-אֵל אֶחָד הָאֵל אֲשֶׁר הַכֹּל מִמֶּנּוּ וְאֵנְחָנוּ אֵלָיו
וְאֶדוֹן אֶחָד יְהוֹשִׁיעַ הַמְּשִׁיחַ אֲשֶׁר הַכֹּל עָלָיו וְאֵנְחָנוּ עַל-יָדוֹ:

6. 'am'nam lanu raq-'El 'echad ha'Ab 'asher hakol mimenu wa'anach'nu 'elayu
w'Adon 'echad Yahushua haMashiyach 'asher hakol `al-yado wa'anach'nu `al-yado.

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

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

6 all' hēmin heis theos ho patēr ex hou ta panta kai hēmeis eis auton,

yet to us there is one Elohim the father of whom are all things are we in Him,

kai heis kyrios Iēsous Christos di' hou ta panta

and one Master Yahushua the Anointed One through whom are all things

kai hēmeis di' autou.

and we through Him.

לֹא בְכֹלם הַדָּעַת כִּי יֵשׁ זִכְרִים עוֹד אֶת-הָאֱלִיל
וְאִכְלִים כְּאֹכֵל זֶבַח אֱלִיל וְלִבָּם הַחֲלוּשׁ יִתְנַאֵל:

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

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

<7> Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς
εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὖσα μολύνεται.

7 All' ouk en pasin hē gnōsis;

But there is not in all men this knowledge;

tinēs de tē synētheiā heōs arti tou eidōlou hōs eidōlothyton

but some being accustomed until now to the idol as an idolatrous sacrifice

esthiousin, kai hē syneidēsis autōn asthenēs ousa molynetai.

eat food, and their conscience being weak is defiled.

יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה 8

חִוּמֵי אֲכִילָה לֹא יִקְרְבוּ אֶתְנֹו לְאֱלֹהִים
כִּי אִם-נֹאכַל אֵינָן-לָנוּ יִתְרוֹן וְאִם-לֹא נֹאכַל לֹא נִגְרָע׃

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

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

<8> βρώμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ·
οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.

8 brōma de hēmas ou parastēsei tō theō;

But food us shall not commend to Elohim;

oute ean mē phagōmen hystereoumetha, oute ean phagōmen perisseuomen.
neither if we do not eat are we lacking, nor if we eat are we better.

ט אַבֵּל הִזְהִירוּ פֶּן-יְהִיָּה אֶתּוֹ הַרְשִׁיׁוֹן שְׁלַכְכֶם לְמַכְשָׁל לַחֲלָשִׁים׃

9. 'abal hizaheru pen-yih'yeh 'otho harish'yon shelakem l'mik'shol lachalashim.

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

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

9 blepete de mē pōs hē exousia hymōn

But beware lest somehow right of you

hautē proskomma genētai tois asthenesin.

this a stumbling block becomes to the weak ones.

יִכִּי הָרְאֵה אֶתְךָ אֲשֶׁר לָךְ הַנִּדְעָת מִסֵּב בְּבַיִת אֱלִילִים
הֲלֹא הַחֲלָשׁ יִעֲזֹ בְרוּחֹו לְאֹכַל מִזְבְּחֵי אֱלִילִים׃

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

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

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

10 ean gar tis idē se ton echonta gnōsin

For if anyone sees you, the one having knowledge,

en eidōleiō katakeimenon, ouchi hē syneidēsis autou asthenous

in an idol's temple reclining not his conscience weak

ontos oikodomēthēsetai eis to ta eidōlothyta esthiein?

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

יִאֲוִיבָד עַל־יְדֵי דַעְתָּהּ אֲחִיָּהּ הַחֲלָשׁ אֲשֶׁר לְמַעַנּוֹ מֵת הַמְּשִׁיחַ׃
11. w'yo'bad `al-y'dey da`t'ak 'achiak hachalash 'asher l'ma`ano meth haMashiyach.

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

<11> ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.
11 apollytai gar ho asthenōn en tē sē gnōsei,
Is being destroyed for the one being weak by your knowledge,
ho adelphos di' hon Christos apethanen.
the brother for the sake of whom the Anointed One died.

יְבֹאֵם כָּכָה תִּחַטְּאוּ לְאֲחֵיכֶם
וְתִכְאֲיְבוּ אֶת־רוּחָם הַחֲלֹשׁ לְמַשְׁיַח אֲתָם הַטְּאִים׃
12. w'im-bakah techet'u la'acheykem
w'thak'ibu 'eth-ruachm hechalush laMashiyach 'atem chot'im.

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

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

12 houtōs de hamartanontes eis tous adelphous
And this sinning against the brothers
kai typtontes autōn tēn syneidēsīn asthenousan eis Christon hamartanete.
and wounding their conscience being weak, against the Anointed One you sin.

יִגַּעַל כֵּן אֲם־מֵאֲכָלִי מִכֶּשֶׁל אֶת־אֲחִי לֹא־אֲכַל בְּשֶׁר
לְעוֹלָם כֵּן־אֲכַשִׁיל אֶת־אֲחִי׃
13. `al-ben 'im-ma'akali mak'shil 'eth-'achi lo'-'okal basar l'`olam
pen-'ak'shil 'eth-'achi.

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

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

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

Chapter 9

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א טהלא שליח אנכי הלא הפנשי אנכי הלא

ראיתי את-יהושע המנשיח אדנינו הלא פעלי אתם באדנינו:

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

1Cor9:1 Am I not an apostle? Am I not free? Have I not seen O274274 the Mashiyach our Adon (Master)? Are you not my work in our Adon?

<9:1> Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἐόρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

**1 Ouk eimi eleutheros? ouk eimi apostolos?
Am I not free? Am I not an apostle?**

**ouchi Iēsoun ton kyrion hēmōn heōraka? ou to ergon mou hymeis este en kyriō?
Not Yahushua our Master have I seen? Not my work you are in the Master?**

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בואם-אינני שליח לאחרים לכם שליח אני

כי חותם שליחותי אתם באדנינו:

**2. w'im-'eyneni shaliach la'acherim lakem shaliach 'ani
ki chotham sh'lichuthi 'atem ba'Adoneynu.**

**1Cor9:2 If I am not an apostle, at others, I am an apostle to you.
For you are the seal of my apostleship in our Adon.**

<2> εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι·
ἢ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

**2 ei allois ouk eimi apostolos, alla ge hymin eimi;
If to others I am not an apostle, yet indeed to you I am;**

**hē gar sphragis mou tēs apostolēs hymeis este en kyriō.
for the seal of my apostleship you are in the Master.**

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גוכנגד הדנים אותי אני אומר:

3. uk'neged hadanim 'othi 'ani 'omer.

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

<3> Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη.

**3 Hē emē apologia tois eme anakrinousin estin hautē.
My defense to the ones examining me is this.**

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ד האין רשות בידנו לאכול ולשתות:

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

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

<4> μή οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;

4 mē **ouk echomen exousian phagein kai pein?**

Not have we the right to eat or to drink?

אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 5
:אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 5
אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 5

ה האין רשות בידנו להוליד עמנו אחות לאשה

כשליחים האחרים וכאחי האדון וכמו כיפא:

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

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

<5> μή οὐκ ἔχομεν ἐξουσίαν ἀδελφήν γυναῖκα περιάγειν ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

5 mē **ouk echomen exousian adelphēn gynaika periagein hōs kai hoi loipoi apostoloi**

Not have we the right a sister a wife to take along as even the rest of the apostles

kai hoi adelphoi tou kyriou kai Kēphas?

and the brothers of the Master and Cephas?

אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 6
:אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 6
אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 6

וְאִם-לִי לְבַדִּי וְלְבַר-נְבִיא

לֹא נִתְּנָה רְשׁוּת לְחַדְלֵל לַעֲשׂוֹת מְלֶאכֶה:

6. **'im-li l'badi ul'Bar-naba' lo' nit'nah r'shuth lachadol la'asoth m'la'kah.**

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

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

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

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

אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 7
:אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 7
אִנְיָנוּ לְאֵכֹל וְלִשְׁתּוֹת 7

ז מי יצא בצבא ופרנסתו עליו מי נטע כרם

ולא יאכל את-פריו מי רעה עדר ומחלב העדר לא יאכל:

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

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

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

Who plants a vineyard and does **not eat its fruit**?

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

<7> τίς στρατεύεται ἰδίοις ὄψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα
καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην
καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

7 tis strateuetai idiois opsōniois pote?

Who serves as a soldier by his own wages at any time?

tis phyteuei ampelōna kai ton karpon autou ouk esthie?

Who plants a vineyard and its fruit does not eat?

ē tis poimainei poimnēn kai ek tou galaktos tēs poimnēs ouk esthie?

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

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ח הַכֹּדֶרֶךְ בְּנֵי אָדָם אֲנִי מְדַבֵּר

כְּזֹאת הֲלֹא גַם-הַתּוֹרָה אֲמַרְתָּ כֵּן:

8. hak'dere'k b'ney 'adam 'ani m'daber kazo'th halo' gam-haTorah 'omereth ken.

1Cor9:8 Do I speak like this as the way of a son of man?

Or does not the Law say the same too?

<8> Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

8 Mē kata anthrōpon tauta lalō

Surely not according to a human perspective these things I speak,

ē kai ho nomos tauta ou legei?

or also these things the law says not?

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ט כִּי כְּתוּב בְּתוֹרַת מֹשֶׁה לֹא-תַחֲסֹם שׂוֹר בְּדִישׁוֹ

הַלְשׂוֹרִים חוֹשֵׁשׁ הָאֱלֹהִים:

9. ki kathub b'Thorath Mosheh lo'-thach'som shor b'disho.

halash'warim choshesh ha'Elohim

1Cor9:9 For it is written in the Law of Mosheh, You shall not muzzle the ox

in his threshing. Is the Elohim concerned about the oxen?

<9> ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ κημώσεις βοῦν ἀλοῶντα.

μὴ τῶν βοῶν μέλει τῷ θεῷ

9 en gar tō Mōuseōs nomō gegraptai, Ou kēmōseis boun

For in the law of Moses it has been written, You shall not muzzle an ox

aloōnta. mē tōn boōn meleī tō theō

treading grain. Surely it is not the oxen that matter to the Elohim,

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י או רַק-לְמַעַנְנוּ מְדַבֵּר אֲכִן לְמַעַנְנוּ נִכְתָּב

כי החורש יחרש אֶל־תְּקוּהָ
והקצ'ש ידוֹשׁ אֶל־תְּקוּהָ לְקַחַת חֶלְקוֹ בַּתְּקוּהָ:

10. 'o raq-l'ma`anenu m'daber

'aken l'ma`anenu nik'tab ki hachoresh yacharos 'eley-thiq'wah
w'hadash yadush 'eley-thiq'wah laqachath chel'qo batiq'wah.

1Cor9:10 Or does He speak just for us?

Indeed, it is written for us, that he who plows should plow in hope,
and the thresher should return in hope to take his share in hope.

<10> ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ
ἀροτριῶν ἀροτριᾶν καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

10 ē di' hēmas pantōs legei?

rather because of us is it not altogether He says this?

di' hēmas gar egraphē hoti opheilei

Because of us for it was written that ought

ep' elpidi ho arotriōn arotrian kai ho aloōn ep' elpidi tou metechein.

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

11 מִשְׁכָּל־עֲשֵׂה לְעַמְּךָ וְעַל־עַמְּךָ
וְעַל־עַמְּךָ וְעַל־עַמְּךָ
וְעַל־עַמְּךָ וְעַל־עַמְּךָ

יֵאָדָם לְעַמְּךָ וְעַל־עַמְּךָ
הוּא שֶׁנִּקְצֵר מִכֶּם עֲנִינֵי הַבְּשָׂר׃

11. 'im-zara`nu bakem `in'y'ney haruach hadabar gadol
hu' sheniq'tsor mikem `in'y'ney habasar.

1Cor9:11 If we sow the spiritual matters in you,
is it great thing that we reap the material matters from you?

<11> εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν,
μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

11 ei hēmeis hymin ta pneumatika espeiramen,

If we to you the spiritual things sowed,

mega ei hēmeis hymōn ta sarkika therisomen?

is it a great thing if we your material things shall reap?

12 מִשְׁכָּל־עֲשֵׂה לְעַמְּךָ וְעַל־עַמְּךָ
וְעַל־עַמְּךָ וְעַל־עַמְּךָ
וְעַל־עַמְּךָ וְעַל־עַמְּךָ

יבִּיאָם לְאַחֲרֵיהֶם יֵשׁ רְשׁוּת עֲלֵיכֶם הֲלֹא יוֹתֵר לָנוּ אֲבָל
לֹא עָשִׂינוּ כְּרְשׁוּת הַזֹּאת כִּי אִם־סָבַלְנוּ אֶת־הַכֹּל
לְבִלְתִּי־שׂוֹם מִעֲצֹר לְבִשְׂוֹרַת הַמְּשִׁיחַ׃

12. w'im la'acherim yesh r'shuth `aleykem halo' yother lanu 'abal lo' `asinu kar'shuth
hazo'th ki 'im-sabal'nu 'eth-hakol l'bil'ti-som ma'tsor lib'sorath haMashiyach.

1Cor9:12 If others have the right over you, should we not do more?

But we have not used this right, but we endure all things

lest we shall cause any hindrance to the good news of the Mashiyach.

<12> εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;
Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν,
ἵνα μὴ τινα ἐγκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

12 ei alloi tēs hymōn exousias metechousin, ou mallon hēmeis?

If others over you this right have, not rather we?

All' ouk echrēsametha tē exousiā tautē, alla panta stegomen,

But we did not make use of this right, but all things we endure,

hina mē tina egkopēn dōmen tō euaggeliō tou Christou.

lest any hindrance we should give to the gospel of the Anointed One.

מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי 13

מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי מְעַלְמָא דְּפִי

יג הלא ידעתם כי עבדתי עבדת הקדוש אכלים מן-הקדושים

ומשכרתי המזבח לקחים חלקם במזבח:

13. halo' y'da`tem ki `ob'dey `abodath haqodesh `ok'lim min-haqadashim
um'sharathey hamiz'beach loq'chim chel'qam bamiz'beach.

1Cor9:13 Do you not know that the servants serving the sanctuary eat from the temple,
and those servants of the altar have their share of the offerings of the altar?

<13> οὐκ οἴδατε ὅτι οἱ τὰ ἱερά ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν,
οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;

13 ouk oidate hoti hoi ta hiera ergazomenoi [ta]

Do you not know that the ones the temple services performing the things

ek tou hierou esthiousin, hoi tō thysiaστήριῳ paredreuontes

of the temple eats. The ones the altar attending

tō thysiaστήριῳ symmerizontai?

with the altar having their share?

אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ 14

יד כן תבין אדנינו בם-הוא שפיחיו המבשרים מן-הבשרה:

14. ken tiqen 'Adoneynu gam-hu' sheyich'yu ham'bas'rim min-hab'sorah.

1Cor9:14 So also our Adon (Master) appointed those
that they proclaim the good news should live from the good news.

<14> οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ
εὐαγγελίου ζῆν.

14 houtōs kai ho kyrios dietaxen tois to euaggelion

So also the Master appointed the ones the gospel

kataggellousin ek tou euaggeliou zēn.

proclaiming from the gospel to get their living.

אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ 15

אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ

אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ אֲדֹנָיִךְ

טוּוְאָנֹכִי לֹא עָשִׂיתִי כְּאַחַת מֵאַלֶּה וְגַם לֹא־כְתַבְתִּי זֹאת
 לְמַעַן יַעֲשֶׂה־לִּי כֵן כִּי־טוֹב לִי הַמָּוֶת
 מֵאַשֶׁר יָשִׁים אִישׁ אֶת־תְּפִאֲרָתִי לְרִיק:

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

1Cor9:15 And I did not do as one of these things, nor even did I write these things,
 so that it should be done so unto me, for it is better for me to die
 than that any man should make my boasting void.

<15> ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα,
 ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ -
 τὸ καύχημά μου οὐδεὶς κενώσει.

15 egō de ou kechrēmai oudenī toutōn. ouk egrapsa de tauta,
 But I have not used any of these things. I did not write these things
 hina houtōs genētai en emoi; kalon gar moi mallon apothanein
 that thus it might be with me; for it is better for me rather to die
 ē - to kauchēma mou oudeis kenōsei.
 than that the boast of me no one shall make void.

16 17
 טז אַם־אַבְשִׁיר אֶת־הַבְּשׂוּרָה אֵינ־לִי לְהַתְּפַאֵר
 כִּי־הַחֹבֶבָה מְטַלֶּת עָלַי וְאוֹי לִי אִם־לֹא אֶבְשִׁיר:

16. 'im-'abaser 'eth-hab'sorah 'eyn-li l'hith'pa'er
 ki-hachobah muteleth `alay w'oy li 'im-lo' 'abaser.

1Cor9:16 For if I bring the good news, I have nothing to boast
 that the necessity is laid on me and woe is to me if I do not preach the good news.

<16> εἰ ἂν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα·
 ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἐστιν εἰ μὴ εὐαγγελίσωμαι.

16 ean gar euaggelizōmai, ouk estin moi kauchēma;
 For if I preach the good news there is not for me a boast;
 anagkē gar moi epikeitai; ouai gar moi estin ean mē euaggelisōmai.
 for necessity is laid on me; for woe to me is if I do not preach the good news.

17
 יז כִּי אִם־בְּרִצּוֹנִי אֶעֱשֶׂה יְהִי־לִי שֹׁכֵר
 וְאִם־שְׂלֵא בְרִצּוֹנִי פְקֻדַת מִשְׁמָרָתִי הִיא:

17. ki 'im-bir'tsoni 'e`eseh yih'yeh-li sakar w'im-shel' bir'tsoni p'qudath mish'mar'ti hi'.

1Cor9:17 For if I desire this willingly, I have a reward,
 but if not willingly, I am entrusted with a stewardship.

<17> εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι·

17 ei gar hekōn touto prassō, misthon echō;
For if willingly I do this, a reward I have;

ei de akōn, oikonomian pepisteumai;
but if unwillingly, a stewardship I have been entrusted with.

יְהוֹעֲזָה מִה־שְׂכָרִי הֲלֹא שְׂאֵבֶשֶׁר בְּשׁוֹרַת הַמְּנָשִׁים בְּלֹא־מְחִיר
לְבִלְתִּי הַנְּשַׁמֵּשׁ לְהַנְּאֵת עֲצָמִי בְּרִשׁוֹת הַנְּתִן־לִי בַּבְּשׁוּרָה:

18. w'`atah mah-s'kari halo' she'abaser b'sorath haMashiyach b'lo'-m'chir
l'bil'ti hish'tamesh lahana'ath `ats'mi bar'shuth hanitan-li bab'sorah.

1Cor9:18 And now what is my reward? It is, that when I shall bring the good news
of the Mashiyach without charge, so as not to make full use myself for pleasure
with authority given you in the good news.

<18> τίς οὖν μου ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον
εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

18 tis oun mou estin ho misthos? hina euaggelizomenos adapanon
What then is my reward? that in preaching the good news without charge
thēsō to euaggelion eis to mē katachrēsasthai tē exousiā mou en tō euaggeliō.
I may make the good news so as not to make full use of my right in the gospel.

יֵט כִּי בְּהִיּוֹתִי חֹפְשִׁי מִכָּל עֲשִׂיתִי עֲצָמִי עֶבֶד לְכָל־אָדָם
לְקַנּוֹת אֶת־הַרְבֵּים:

19. ki bih'yothi chaph'shi mikol `asithi `ats'mi `ebed l'kal-'adam
liq'noth 'eth-harabbim.

1Cor9:19 For though I am free from all, I have made myself a servant to every man,
so that I might win the more.

<19> Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα,
ἵνα τοὺς πλείονας κερδήσω·

19 Eleutheros gar ōn ek pantōn pasin emauton edoulōsa,
Free for being from all men, to all men I enslaved myself,
hina tous pleionas kerdēsō;
that the more I might gain;

כִּי אֲנִי לְיְהוּדִים כְּיְהוּדִי לְקַנּוֹת הַיְהוּדִים אֲשֶׁר הֵם תַּחַת
הַתּוֹרָה לָהֶם הָיִיתִי כְּמִי שֶׁתַּחַת הַתּוֹרָה אֶף כִּי־אֲנִי אֲיַנְנִי
תַּחַת הַתּוֹרָה לְמַעַן קַנּוֹת אוֹתָם שֶׁהֵם תַּחַת הַתּוֹרָה:

20. wa'ehi laYahudim kiYahudi liq'noth haYahudim
'asher hem tachath haTorah lahem hayithi k'mi shetachath haTorah 'aph
ki-'ani 'eyneni tachath haTorah l'ma'an q'noth 'otham shehem tachath haTorah.

1Cor9:20 To the Yahudim I became as a Yahudi, so that I might win the Yahudim that they are under the Law and I am to them as that is under the Law, even though I am not under the Law, so that I might win those that they are under the Law.

<20> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

20 kai egenomēn tois Ioudaiois hōs Ioudaios, hina Ioudaiou kerdēsō;
 and I became to the Jews as a Jew, that Jews I might gain;

tois hypo nomon hōs hypo nomon, mē ōn autos hypo nomon,
 to the ones under law as under law, not being myself under law,

hina tous hypo nomon kerdēsō;
 that the ones under law I might gain;

גכ אָרצא זל גככא זכא זככא אָרצא זכא זככא זככא 21
 זכא זככא אָרצא-כג זכא זככא זככא

אָרצא זכא זככא זככא זככא זככא זככא זככא זככא זככא
 כא לְאַתֶּם שְׂאִין לָהֶם תּוֹרָה הִיִּיתִי כְּמִי שְׂאִין לוֹ תּוֹרָה אֲף
 עַל-פִּי שְׂאִינִי בְּלֹא-תּוֹרַת אֱלֹהִים

כִּי-תּוֹרַת הַמְּשִׁיחַ תּוֹרָתִי לְמַעַן קְנוֹת אוֹתָם שְׂאִין לָהֶם תּוֹרָה:

21. l'otham she'eyn lahem Torah hayithi k'mi she'eyn lo Torah
'aph `al-pi she'eyneni b'lo'-Thorath 'Elohim ki-Thorath haMashiyach Torathi
l'ma'an q'noth 'otham she'eyn lahem Torah.

1Cor9:21 to them who are to them without Law, as that is without Law to them, even though that I am not without the Law of Elohim because the Law of the Mashiyach is my law, so that I might win those who are to them without Law.

<21> τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἐννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους·

21 tois anomois hōs anomos, mē ōn anomos theou
 to the ones without law as without law, not being without the law of the Elohim
 all' ennomos Christou, hina kerdanō tous anomous;
 but within the law of the Anointed One, that I may gain the ones without law;

לכא זככא זככא זככא זככא זככא זככא זככא זככא זככא 22
 זככא זככא זככא זככא זככא זככא זככא זככא זככא זככא

כב וְלַחֲלָשִׁים הִיִּיתִי כְּחֲלָשׁ לְקְנוֹת אֶת-הַחֲלָשִׁים הַכֹּל
 לְכַלֵּם נְהִיִּיתִי לְמַעַן אוֹשִׁיעַ אֶחָדִים עַל כָּל-פְּנִים:

22. w'lachalashim hayithi k'chalash liq'noth 'eth-hachalashim hakol l'kulam nih'yeythi
l'ma'an 'oshi`a 'achadim `al kal-panim.

1Cor9:22 To the weak I became as weak, so as to win the weak. I have become all things to all of them, so as to save some by all means.

<22> ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

22 egenomēn tois asthenesin asthenēs, hina tous astheneis kerdēsō;

I became to the weak ones weak, that the weak ones I might gain;

tois pasin gegona panta, hina pantōs tinas sōsō.

to all men I have become all things, that by all means I might save some.

אָג זפּוּלח אַזאַז גוּמל אַקוּטגאַ קוּטג אַוּו זגאַ אַפּט-אַפּט 23
כּג וְאֶת-זֹאת אָנִי עֹשֶׂה בְּעִבּוּר הַבְּשׂוּרָה לְמַעַן יְהִיָּה חֵלְקִי בָּהּ:

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

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

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

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

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

חַזקתּוּ חַלּוּץ גַּזְזֵאִתּוּתּוּ חַזקתּוּתּוּ-חַלּוּץ חַחֵאֵל כּלּא 24
זֶג זַעַע אָגוּמל זַחזּג עַג גַּזחַחזּג אַעוּג אַעזּז אַחאַז
כּד חַלּא יְדַעְתּוּם כּי-הָרָצִים בְּאַצְטְדִּיּוֹן כּלּם רָצִים
וְאֶחָד יִזְכֶּה בְּשֹׁכֵר הַנִּצָּחוֹן כִּן רִוְצוֹ לְמַעַן תִּזְכּוּ בוּ:

24. halo' y'da`tem ki-haratsim ba'its'tad'yon kulam ratsim w'echad yiz'keh bis'kar hanitsachon ken rutsu l'ma`an tiz'ku bo.

1Cor9:24 Do you not know that those who run in an arena all of them run, and one receives the victory prize? So run, that you may win it.

<24> Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.

24 Ouk oidate hoti hoi en stadiō trechontes pantes men trechousin,

Do you not know that the ones in a racecourse running all indeed run,

heis de lambanei to brabeion? houtōs trechete hina katalabēte.

but one receives the prize? So run that you may obtain it.

אַחפּוּל אַחזּא קוּטא-חַלּוּץ אַעזּז וּוּזַגאַאחַל אַחֵאֵל-חַלּוּץ 25
אַחַחזּג זַחזּזאַ קוּטאַ אַחזּ אַחפּוּל זַחזּזאַז אַחַחזּג אַחזּ
כּח וְכָל-הָעֹמֵד לְהִתְגַּוְשֵׁשׁ יִנָּזֵר מִכָּל-דָּבָר הַמָּה לְקַחַת
כְּתֹר נִפְסָד וְאֵנְחָנוּ לְקַחַת כְּתֹר אֲשֶׁר אֵינְנוּ נִפְסָד:

25. w'kal-ha`omed l'hith'goshesh yinazer mikal-dabar hemah laqachath kether niph'sad wa'anach'nu laqachath kether 'asher 'eynenu niph'sad.

1Cor9:25 Anyone who stand up to struggle shall be alienated from all things. They take a perishable wreath in which we are not perishable.

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

25 pas de ho agōnizomenos panta egkrateuetai,

And **everyone** competing in the games in **all things** exercises self-control,
 ekeinoi men **oun** hina **phtharton** stephanon labōsin,
 those ones therefore that a **perishable** wreath they may receive,
 hēmeis **de** **aphtharton**.
 but we are **imperishable**.

הַיְיָ מְלָחֵם כְּלִי מְלָחֵם כְּגִיטָה אֲנִי מְלָחֵם כְּלִי מְלָחֵם כְּגִיטָה 26
 כוּ לִבֵּן הַיְיָ רֵץ לֹא כְמוֹ בַחֲשֵׁכָה הַיְיָ נִלְחָם לֹא כְהוֹלֵם רוּחַ:
 26. **laken** **hin'ni rats lo' k'mo** **bachashekah hin'ni nil'cham lo' k'holem ruach**.

1Cor9:26 Therefore I am running, **not like** in the darkness,
 I am fighting **not like** the pounding spirit.

<26> ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων·
 26 **egō toinyn houtōs trechō hōs ouk adēlōs, houtōs pykteuō hōs ouk aera derōn;**
 I therefore **so** run as **not** with uncertainty, **so** I box as **not** beating the air;

כִּי אֲנִי מְלָחֵם כְּגִיטָה אֲנִי מְלָחֵם כְּגִיטָה 27
 כִּי אֲנִי מְלָחֵם כְּגִיטָה אֲנִי מְלָחֵם כְּגִיטָה 27
 כִּי אֲנִי מְלָחֵם כְּגִיטָה אֲנִי מְלָחֵם כְּגִיטָה
 וְאִשְׁעִבְדֶנּוּ שְׁלֹא-אֶחְיֶה אֲנִי הַקּוֹרֵא לְאַחֵרִים נֶאֱלָח בְּעֵצְמִי:
 27. **ki 'im-'adake' 'eth-guphi**
wa'asha`b'denu shel'-'eh'yeh 'ani haqore' la'acherim ne'elach b`ats'mi.

1Cor9:27 but I discipline my body and bring it into subjection,
 that I shall **not** be, when I have preached to others, I myself shall be disqualified.

<27> ἀλλὰ ὑπωπιάζω μου τὸ σῶμα
 καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.
 27 **alla hypōpiázō mou to sōma kai doulagōgō,**
 But I treat **roughly** my body and **make it** my servant,
mē pōs allois kēryxas autos adokimos genōmai.
lest to others having preaching myself **disqualified** I may become.

Chapter 10

Shavua Reading Schedule (35th sidrot) - 1Cor 10 - 16

וְאִנִּי לֹא אֶבְחַד מִכֶּם אֲחֵי שְׂאֵבוֹתֵינוּ הָיוּ כְּלָם תַּחַת הָעֶנָן
 וְכָלֵם עָבְרוּ בְּתוֹךְ הַיָּם:
 1Cor10:1
 וְאִנִּי לֹא אֶבְחַד מִכֶּם אֲחֵי שְׂאֵבוֹתֵינוּ הָיוּ כְּלָם תַּחַת הָעֶנָן
 וְכָלֵם עָבְרוּ בְּתוֹךְ הַיָּם:

1. w'lo' 'akached mikem 'echay she'abotheynu hayu kulam tachath he`anan
w'kulam `ab'ru b'tho'k hayam.

1Cor10:1 And I do **not** want you to be ignorant, my brothers,
 that our fathers **were all** of them under **the cloud** and **all** of them **passed through** the sea;

<10:1> Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τῆν νεφέλῃν ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον

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

ⲙⲓⲛⲉⲫⲉⲗⲏⲛ ⲉⲥⲁⲛ ⲓⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ 2
בְּכַל־מַצְּבֵּלֹוּ לְמֹשֶׁה בְּעַנְן וּבַיָּם:

2. **w'kulam nit'b'lu l'Mosheh be`anan ubayam.**

1Cor10:2 and **all of them were immersed into Mosheh in the cloud** and **in the sea;**

<2> καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσση
2 kai **pantes eis ton Mōusēn ebaptisthēsan en tē nephelē kai en tē thalassē**
and **all into Moses were baptized in the cloud and in the sea**

ⲙⲓⲛⲉⲫⲉⲗⲏⲛ ⲉⲥⲁⲛ ⲓⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ 3
גּוֹבְּכֵם אֶכְלוּ מֵאֶכֶל אֶחָד רוּחָנִי:

3. **w'kulam 'ak'lu ma'akal 'echad ruachni.**

1Cor10:3 and **all of them ate the same spiritual food;**

<3> καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον
3 kai **pantes to auto pneumatikon brōma ephagon**
and **all the same spiritual food ate**

ⲙⲓⲛⲉⲫⲉⲗⲏⲛ ⲉⲥⲁⲛ ⲓⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ 4
ⲛⲉⲫⲉⲗⲏⲛ ⲉⲥⲁⲛ ⲓⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ
דְּוֹבְּכֵם שָׁתוּ מִשְׁקָה אֶחָד רוּחָנִי

כִּי שָׁתוּ מִן־הַצֹּר הַרוּחָנִי הַהוּא הַמְּשִׁיחַ:

4. **w'kulam shathu mash'qeh 'echad ruachni**
ki shathu min-hatsur haruachni hahole'k`imahem w'hatsur hahu' haMashiyach.

1Cor10:4 and **all of all drank the same spiritual drink, for they drank from a spiritual rock** that **went with them;** and **that** rock was **the Mashiyach.**

<4> καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·
ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.
4 kai **pantes to auto pneumatikon epion poma; epinon gar**
all the same spiritual drank drink; for they were drinking
ek pneumatikēs akolouthousēs petras, hē petra de ēn ho Christos.
and **from a spiritual rock following them. The rock and was the Anointed One.**

ⲉⲃⲁⲗ ⲣⲁⲃⲃⲁⲙ ⲓⲛⲉⲫⲉⲗⲏⲛ ⲉⲥⲁⲛ ⲓⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ ⲛⲉⲫⲉⲗⲏⲛ 5
הָאָבֶל רָבָם לֹא רָצָה בָּם הָאֱלֹהִים וּפְגַרְיָהֶם נָפְלוּ בַמִּדְבָּר:

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

1Cor10:5 But with the multitude of them the Elohim was not pleased,

for **their wounds** fell **in** the wilderness.

<5> ἀλλ’ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός,
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

5 all’ **ouk** en tois pleiosin autōn eudokēsen ho theos,
But not with the majority of them was pleased the Elohim,
katestrōthēsan gar en tē erēmō.
for they were strewn about **in** the wilderness.

אִם-הֵמָּה הַתְּאֻוֹת לְבִלְתִּי לְמוֹפֶת לְבִלְתִּי הַתְּאֻוֹת לְרַעַף
וְכָל-זֹאת הַתְּהָה-לָנוּ לְמוֹפֶת לְבִלְתִּי הַתְּאֻוֹת לְרַעַף
כְּאֲשֶׁר הַתְּאֻוֹת גַּם-הֵמָּה:

6. w’**kal-zo’th hay’tah-lanu l’mopheth l’bil’ti hith’auoth l’ra’ah**
ka’asher hith’auu gam-hemah.

1Cor10:6 And all these things were the examples for us,
so that we should not lust after evil, as they were indeed lusted.

<6> ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,
καθὼς κάκεινοι ἐπεθύμησαν.

6 tauta de typoi hēmōn egenēthēsan,
Now these things as examples of us occurred,
eis to mē einai hēmas epithymētas kakōn, kathōs kakeinoi epethymēsan.
for not to be us ones desiring after evil things, as also those ones desired.

זֶלְאָ תְהִיּוּ עֲבָדֵי אֱלִילִים כְּאֲשֶׁר הָיוּ מְקַצְּתִים כָּמוֹ שְׂפַתְהוּב
וַיִּשָׁב הָעָם לְאֹכֵל וְשָׂתוּ וַיִּקְמוּ לְצַחֵק:

7. w’lo’ thih’yu `ob’dey ‘elilim ka’asher hayu miq’tsatham k’mo shekathub
wayesheb ha`am le`ekol w’shatho wayaquamu l’tsacheq.

1Cor10:7 Do not be idol worshippers, as some of them were;
as it is written, The people sat down to eat and drink, and stood up to play.

<7> μηδὲ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν,
ὥσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.

7 mēde eidōlōlatrai ginesthe kathōs tines autōn, hōsper gegraptai,
Neither idolaters should you become, as some of them, as it has been written,
Ekathisen ho laos phagein kai pein kai anestēsan paizein.
sat down the people to eat and to drink and stood up to play.

חֹלֵא-נְהָיָה זְנִים כְּאֲשֶׁר זָנוּ מְקַצְּתִים
וַיִּפְּלוּ בַיּוֹם אַחַד שְׁלִשָּׁה וְעֶשְׂרִים אֱלֹהִים אֲרִישׁ:

8. w'lo'-nih'yeh zonim ka'asher zanu miq'tsatham wayip'lu b'yom 'echad sh'loshah w'es'rim 'eleph 'ish.

1Cor10:8 Neither should we commit fornication, as some of them did, and twenty-three thousand men fell in one day.

<8> μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.

8 mēde porneuōmen kathōs tines autōn eporneusan

Neither let us commit fornication as some of them committed fornication

kai epesan miḗ hēmera eikosi treis chiliades.

and fell in one day twenty-three thousand.

ט וְלֹא-נִנְסָה אֶת-הַמְּשִׁיחַ כַּאֲשֶׁר נִסּוּהוּ מִקְּצָתָם
וְיִאֲבְדוּם הַנְּחָשִׁים:

9. w'lo'-n'naseh 'eth-haMashiyach ka'asher nisuhu miq'tsatham way'ab'dum han'chashim.

1Cor10:9 Neither let us tempt the Mashiyach, as some of them tempted, and were destroyed by the serpents.

<9> μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄφρων ἀπώλλυντο.

9 mēde ekpeirazōmen ton Christon, kathōs tines autōn epeirasan

Neither let us tempt the Anointed One, as some of them tempted

kai hypo tōn opheōn apōllynto.

and by the serpents were being destroyed.

י וְגַם-לֹא תִלְיִנוּ כַּאֲשֶׁר הִלְיִנוּ מִקְּצָתָם וַיִּמּוּתוּ בְּיַד הַמְּשִׁחִית:
10 מִי-לֹא תִלְיִנוּ כַּלְעֵלָה יְנֻעַל אֶת-יְהוֹשֻׁעַ בְּעֵלְמָלְכָה וְיִאֲבְדוּם הַנְּחָשִׁים:

10. gam-lo' thalinu ka'asher hilinu miq'tsatham wayamuthu b'yad hamash'chith.

1Cor10:10 nor grumble, even as some of them grumbled, and were destroyed by the hand of the destroyer.

<10> μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

10 mēde goggyzete, kathaper tines autōn egoggysan

Neither murmur, even as some of them murmured,

kai apōlonto hypo tou olothreoutou.

and they were destroyed by the destroyer.

יִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים
11 וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים
יִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים
וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים
וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים וְיִאֲבְדוּם הַנְּחָשִׁים

11. kal-zo'th m'tsa'atham lih'yoth l'mopheth
waticatheb l'musar lanu 'asher-higi'u 'eleynu qitsey `olamim.

1Cor10:11 All these things you found to be as examples, and they were written to us as an admonition, on whom the ends of the ages have come to us.

<11> ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

11 tauta de typikōs synebainen ekeinois, egraphē de

Now these things as examples happened to those ones. But it was written pros nouthesian hēmōn, eis hous ta telē tōn aiōnōn katēntēken. for our admonition, to whom the ends of the ages have come.

:לְעַלְמֵי עָלְמַי אֲנִי עֹמֵד וְלֹא אֶפֶסֶד

יב לְכֵן הָאָמַר בְּנַפְשׁוֹ אֲנִי עֹמֵד וְלֹא אֶפֶסֶד יְפוּל:

12. laken ha'omer b'naph'sho 'ani `omed yere' pen-yipol.

1Cor10:12 So he says to himself, I stand and take heed lest he falls.

<12> ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ.

12 hōste ho dokōn hestanai blepetō mē pesē.

So then the one assuming to have stood take heed lest he should fall.

אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד
אֲנִי עֹמֵד וְלֹא אֶפֶסֶד

יב עַדִּין לֹא-בָא עֲלֵיכֶם נִסְיוֹן בְּלֹתִי

כְּדַרְךָ בְּנִי-אָדָם כִּי-נֶאֱמַן הוּא הָאֱלֹהִים

אֲשֶׁר לֹא יִנְיַח לְנַסּוֹת אֶתְכֶם יוֹתֵר עַל כֹּחְכֶם

כִּי אִם-יִתֵּן עִם-הַנִּסְיוֹן גַּם-אֶחְרִיתוֹ כְּדִי שְׂתוּכְלוּ שְׂאֵת:

13. `adayin lo'-ba' `aleykem nisayon bil'ti k'dere'k b'ney-'adam
ki-ne'eman hu' ha'Elohim 'asher lo' yaniach l'nasoth 'eth'kem yother `al kochakem
ki 'im-yiten 'im-hanisayon gam-'acharitho k'dey shetuk'lu s'eth.

1Cor10:13 Yet no temptation has come upon you except in the way of the sons of men, because He is the faithful Elohim, who shall not allow you to be tempted beyond what you are able, but with the temptation shall make the way of escape also, so that you shall be able to endure that.

<13> πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος·

πιστὸς δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

13 peirasmos hymas ouk eilēphen ei mē anthrōpinos;

A temptation you has not taken except that which is human;

pistos de ho theos, hos ouk easei hymas peirasthēnai

but faithful is the Elohim, who shall not let you to be tempted

hyper ho dynasthe alla poiēsei syn tō peirasmo

beyond what you are able but shall make with the temptation
kai tēn ekbasin tou dynasthai hypenegkein.
also the way out for you to be able to endure.

יד על-כן חביבי החקו מעבודת אֱלִילִים:
:לֹא-יָכֹלְתָּ אֲנִי מְעַלְתִּיךָ אֲנִי מְעַלְתִּיךָ 14

14. **al-ben chabibay rachaqu me`abodath `elilim.**

1Cor10:14 Therefore, my beloved, flee from a work of idols.

<14> Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

14 Dioper, agapētoi mou, pheugete apo tēs eidōlolatrias.

Therefore, my beloved, flee from idolatry.

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

15. **k'daber `el-n'bonim `ani m'daber w'atem binu `eth `asher `omar.**

1Cor10:15 As the saying I speak to the wise men, you judge what I say.

<15> ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι.

15 hōs phronimois legō; krintate hymeis ho phēmi.

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

טז כּוֹס נְשָׂא-בְרָכָה אֲשֶׁר אֲנַחְנוּ מְבָרְכִים עָלָיו הֲלֹא הוּא
מְחַבֵּר אֶתָּנוּ לְדָמוֹ שֶׁל-הַמְּשִׁיחַ וְהַלֶּחֶם
אֲשֶׁר אֲנַחְנוּ בּוֹצְעִים הֲלֹא הוּא מְחַבֵּר אֶתָּנוּ לְגוּפוֹ שֶׁל-הַמְּשִׁיחַ:

16. **kos shel-b'rakah `asher `anach'nu m'barakim `alayu halo' hu' m'chaber `othanu l'damo shel-haMashiyach w'halechem `asher `anach'nu bots'im halo' hu' m'chaber `othanu l'gupho shel-haMashiyach.**

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

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

16 to potērion tēs eulogias ho eulougoumen,

The cup of blessing which we bless,

ouchi koinōnia estin tou haimatos tou Christou?

not a sharing is it of the blood of the Anointed One?

ton arton hon klōmen, ouchi koinōnia tou sōmatos tou Christou estin?

The bread which we break, not a sharing of the body of the Anointed One is it?

אֲנִי מְדַבֵּר אֶל-נְבוֹנִים אֲנִי מְדַבֵּר וְאַתֶּם בִּינוּ אֵת אֲשֶׁר אָמַר:
:אֲנִי מְדַבֵּר אֶל-נְבוֹנִים אֲנִי מְדַבֵּר וְאַתֶּם בִּינוּ אֵת אֲשֶׁר אָמַר 17

יז פיי-לָחֶם אֶחָד הוּא לְכֵן גּוּף אֶחָד אֲנַחְנוּ הַרְבִּים
מִפְּנֵי שְׁחֻלְק לְכֻלָּנוּ בְּלָחֶם הָאֶחָד:

17. **ki-lechem 'echad hu' laken guph 'echad 'anach'nu harabbim
mip'ney secheleq l'kulanu balechem ha'echad.**

1Cor10:17 For it is one Bread therefore for one Body, we are the many,
because all of us partake of the one Bread.

<17> ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν,
οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.

17 hoti heis artos, hen sōma hoi polloi esmen,
Because one bread, one body we the many are,
hoi gar pantes ek tou henos artou metechomen.
for all of the one bread we partake.

18
יח הביתו אל-ישׂראל שְׁלֵפִי הַבֶּשֶׂר
הלא אכלי הזבחים חברי המזבח המה:

18. **habitu 'el-Yis'ra'El shel'phi habasar
halo' 'ok'ley haz'bachim chab'rey hamiz'beach hemah.**

1Cor10:18 Look at Yisra'El, that is according to the flesh:
are not those, who eat the sacrifices, the partakers of the altar?

<18> βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα·
οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

18 blepete ton Israēl kata sarka; ouch hoi esthiontes
Look at Israel according to the flesh; not the ones eating
tas thysias koinōnoi tou thysiastēriou eisin?
the sacrifices partakers of the altar are?

19
יט ועתה מה אמר
הישׁ ממש בְּאֵלִיל אִם-יֵשׁ מִמֶּשׁ בְּזָבְחֵי אֱלִילִים:

19. **w'`atah mah 'omar hayesh mamash ba'elil 'im-yesh mamash b'zib'chey 'elilim.**

1Cor10:19 Now what do I say that there is really the idol?
Or there are really an idol worshipers?

<19> τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστίν ἢ ὅτι εἰδωλόν τί ἐστίν;

19 ti oun phēmi?
What then am I saying?
hoti eidōlothyton ti estin ē hoti eidōlon ti estin?
That an idolatrous sacrifice is anything or that an idol is anything?

כִּאֲלֹא מִהַדְּשִׁיזְבָּחַי הַגּוֹיִם לְשִׁדְיִים הֵם זֹבְחִים וְלֹא לְאֱלֹהִים
וְאֲנִי אֵין רְצוֹנִי שֶׁתִּהְיוּ חֲבֵרִים לְשִׁדְיִים:

20. 'ela' mah-sheyiz'b'chu hagoyim lashedim hem zob'chim
w'lo' l'Elohim wa'ani 'eyn r'tsoni shetih'yu chaberim lashedim.

1Cor10:20 No, but what is that the gentiles should sacrifice to demons that they have the sacrifices and not to Elohim, and I do not want that you become sharers with demons.

<20> ἀλλ' ὅτι ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν].
οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

20 all' hoti ha thuousin, daimoniois kai ou theō

But that the thing which they sacrifice, to demons and not to Elohim

[thuousin]; ou thelō de hymas koinōnous tōn daimoniōn ginesthai.

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

אִתְּכֶם לֹא תִשְׂתַּחֲוּ אִתְּכֶם לְשִׁדְיִים וְכֹס הַיַּיִן אֲדֹנֵינוּ וְכֹס הַיַּיִן
וְלֹא יִהְיֶה חֶלֶק לָכֶם בְּשִׁלְחַן אֲדֹנֵינוּ וּבְשִׁלְחַן הַשִּׁדְיִים:

21. lo' thuk'lu lish'toth kos 'Adoneynu w'kos hashedim yachad
w'lo' yih'yeh cheleq lakem b'shul'chan 'Adoneynu ub'shul'chan hashedim.

1Cor10:21 You shall not be able to drink the cup of our Adon (Master) and the cup of demons together and you shall not be partaken of the table of our Adon and of the table of demons.

<21> οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων,
οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

21 ou dynasthe potērion kyriou pinein kai potērion daimoniōn,

You are not able the cup of the Master to drink and the cup of demons,

ou dynasthe trapezēs kyriou metechain kai trapezēs daimoniōn.

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

כִּבְהִנְעוּז לְהַקְנִיֵא אֶת-אֲדֹנֵינוּ הַכִּי חֲזָקִים אֲנַחְנוּ מִמֶּנּוּ:
כִּי אֲנַחְנוּ חֲזָקִים מִמֶּנּוּ:

22. hana`ez l'haq'ni' 'eth-'Adoneynu haki chazaqim 'anach'nu mimenu.

1Cor10:22 Do we provoke our Adon to jealousy? We are not stronger than He?

<22> ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

22 ē parazeloumen ton kyrion? mē ischyroteroi autou esmen?

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

כִּגְּבֹל רְשׁוֹתַי לִי אֲבָל לֹא כָל-דְּבָר מוֹעִיל הַכֹּל רְשׁוֹתַי
כִּי אֲבָל לֹא כָל-דְּבָר מוֹעִיל הַכֹּל רְשׁוֹתַי:

לִי אֲבָל לֹא כָל-דָּבָר בְּנֵה:

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

**1Cor10:23 All things are lawful, but not all things are profitable.
All things are lawful for me, but not all things build up.**

<23> Πάντα ἔξεστιν ἀλλ' οὐ πάντα συμφέρει·
πάντα ἔξεστιν ἀλλ' οὐ πάντα οἰκοδομεῖ.

23 **Panta exestin all' ou panta sympherei;**
All things are lawful but not all things are beneficial;
panta exestin all' ou panta oikodomei.
all things are lawful but not all things edify.

כַּד אִישׁ אֶל-יְבִקֵּשׁ דָּבָר לְעִצְמוֹ כִּי אִם-לְרֵעֵהוּ: 24

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

1Cor10:24 Let no one seek his own thing, but for his neighbor.

<24> μηδεὶς τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου.

24 **mēdeis to heautou zēteitō alla to tou heterou.**
No one his own thing good let seek but the thing good of the other.

כַּה כָּל-הַנִּמְכָּר בַּשּׁוּק אֵתוֹ תֹאכְלוּ
וְאֶל-תִּחְקְרוּ מִפְּנֵי מִכְשַׁל הַלֵּב: 25

25. **kal-hanim'kar bashuq 'otho tho'kelu w'al-tach'q'ru mip'ney mik'shol haleb.**

**1Cor10:25 Whatsoever is sold in the meat market,
that eat, asking no question because of the conscience;**

<25> Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες
διὰ τὴν συνείδησιν·

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

כּו כִּי לַיהוָה הָאָרֶץ וּמְלוֹאָהּ: 26

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

1Cor10:26 For the earth belongs to יהוה, and the fulness of it.

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

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

27 וְאִם-יִקְרָא אֶתְכֶם אִישׁ מֵאִשֶׁר אֵינָם מֵאֲמִינִים
וּרְצוֹנְכֶם לְלַקֵּת אֵלָיו אֲכוּל תֹּאכְלוּ מִכֹּל אֲשֶׁר-יִשְׁימוּ לְפָנֵיכֶם
וְאַל-תִּחְקְרוּ מִפְּנֵי מִכְשׁוֹל הַלֵּב:

27. w'im-yiq'ra' 'eth'kem 'ish me'asher 'eynam ma'aminim
ur'tson'kem laleketh 'elayu 'akol to'k'lu mikol 'asher-yasimu liph'neykem
w'al-tach'q'ru mip'ney mik'shol haleb.

1Cor10:27 If any man shall call you that shall not believe, and you shall want to go to him, you eat, eat from all that they may put before you, and do not inquire against the conscience of the heart.

<27> εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

27 ei tis kalei hymas tōn apistōn kai thelete poreuesthai, pan
If anyone invites you of the unbelievers and you want to go, everything
to paratithemenon hymin esthiete mēden anakrinontes dia tēn syneidēsīn.
being set before you eat without raising questions because of conscience.

28 וְכִי-יֹאמַר לְכֶם אִישׁ זֶה הוּא זְבַח אֱלִילִים
אַל-תֹּאכְלוּ מִפְּנֵי אֹתוֹ הַמּוֹדִיעַ וּמִפְּנֵי מִכְשׁוֹל הַלֵּב
(כִּי לַיהוָה הָאָרֶץ וּמְלוֹאָהּ):

28. w'ki-yo'mar lakem 'ish zeh hu' zebach 'elilim 'al-to'k'lu mip'ney 'otho hamodi'a
umip'ney mik'shol haleb (ki laYahúwah ha'arets um'lo'ah).

1Cor10:28 And if anyone says to you, This was a sacrifice to idols, do not eat it, for the sake of the one who revealed you, and because of the conscience of the heart for the earth belongs to אֱלֹהִים, and the fullness thereof.

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

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

29 כֹּת וְהַלֵּב נִשְׁאַנִּי אֹמֵר לֹא לְבָרָה כִּי אִם-לֵב הָעֶף

כִּי לְמַה־זֶּה תִּדּוֹן חֲרוּתִי עַל־יְדֵי לֵב הָאַחֵר:

29. w'haleb she'ani 'omer lo' lib'ak ki 'im-leb re`eak
ki lamah-zeh tidon cheruthi `al-y`dey leb ha'acher.

1Cor10:29 And the heart that I say not your heart, but of the other.
for why shall this my freedom be judged by another man's heart?

<29> συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου.
ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

29 syneidēsīn de legō ouchi tēn heautou alla tēn tou heterou.

conscience but I say not the of himself but the conscience of the other man.

hinati gar hē eleutheria mou krinetai hypo allēs syneidēsēōs?

For why my freedom is judged by another's conscience?

אָפּוּר אֶת־לִבִּי לְמַה־זֶּה תִּדּוֹן חֲרוּתִי עַל־יְדֵי לֵב הָאַחֵר
אֲנִי אֶת־לִבִּי לְמַה־זֶּה תִּדּוֹן חֲרוּתִי עַל־יְדֵי לֵב הָאַחֵר

לְוַאֲם־אֶכֶל אָנִי בְּבִרְכָה

לְמַה יֵצֵא לִי שֵׁם רַע עַל־הַדְּבָר שֶׁאֲנִי מְבָרֵךְ עֲלֵיו:

30. w'im-'okel 'ani bib'rakah
lamah yetse' li shem ra`al-hadabar she'ani m'bare'k `alayu.

1Cor10:30 If I eat, I shall be blessed,
why I am spoken an evil name over the thing which I bless them?

<30> εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

30 ei egō chariti metechō, ti blasphemoumai hyper hou egō eucharistō?

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

אֲנִי אֶכֶל אֶת־לֶחֶם אֱלֹהִים וְיֵצֵא לִי שֵׁם רַע עַל־הַדְּבָר שֶׁאֲנִי מְבָרֵךְ
אֲנִי אֶכֶל אֶת־לֶחֶם אֱלֹהִים וְיֵצֵא לִי שֵׁם רַע עַל־הַדְּבָר שֶׁאֲנִי מְבָרֵךְ

לֹא לְכֵן אִם תִּזְכָּרוּ וְאִם תִּשְׁתּוּ אֶת־לֶחֶם אֱלֹהִים

עֲשׂוּ הַכּוֹל לְכַבּוֹד אֱלֹהִים:

31. laken 'im to'k'lu w'im-tish'tu 'o-tha`aso dabar `aso hakol lik'bod 'Elohim.

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

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

31 eite oun esthiete eite pinete eite ti poieite,

Whether therefore you eat or you drink or whatever you do,

panta eis doxan theou poieite.

all things to the glory of Elohim do.

אֲנִי אֶכֶל אֶת־לֶחֶם אֱלֹהִים וְיֵצֵא לִי שֵׁם רַע עַל־הַדְּבָר שֶׁאֲנִי מְבָרֵךְ
אֲנִי אֶכֶל אֶת־לֶחֶם אֱלֹהִים וְיֵצֵא לִי שֵׁם רַע עַל־הַדְּבָר שֶׁאֲנִי מְבָרֵךְ

לֹא לְוַאֲם־אֶכֶל אֶת־לֶחֶם אֱלֹהִים וְיֵצֵא לִי שֵׁם רַע עַל־הַדְּבָר שֶׁאֲנִי מְבָרֵךְ

וְיֵצֵא לִי שֵׁם רַע עַל־הַדְּבָר שֶׁאֲנִי מְבָרֵךְ:

32. w'al-tit'nu mik'shol lo' laYahudim w'lo' laY'wanim w'lo' liq'hilath 'Elohim.

1Cor10:32 Do not give from offence, neither to Yahudim nor to Yewanim nor to the assembly of Elohim,

<32> ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

32 aproskopoi kai Ioudaiois ginesthe kai Hellēsin kai tē ekklēsia tou theou,

Without offense both to Jews be and to Greeks and to the assembly of Elohim,

לֹא תִתְּנוּ מִכֹּל לֹא לַיְהוּדִים וְלֹא לַיְוָנִים וְלֹא לְעֵדֻת אֱלֹהִים
:פִּינְיָנוּ מִכֹּל לֹא לַיְהוּדִים וְלֹא לַיְוָנִים וְלֹא לְעֵדֻת אֱלֹהִים

לֹא כִּפְאִשׁוֹר גַּם-אֲנֹכִי מִבְּקִשׁ לְהִיּוֹת רָצוּי לְכֹל בְּכֹל

וְלֹא אֲבַקֵּשׁ תּוֹעֵלֶת עֲצָמֵי כִּי-אִם תּוֹעֵלֶת הַרְבִּים לְמַעַן יִוָּשְׁעוּ:

33. ka'asher gam-'anoki m'baqesh lih'yoth ratsuy lakol bakol

w'lo' 'abaqesh to`eleth `ats'mi ki-'im to`eleth harabbim l'ma`an yiuashe`u.

1Cor10:33 as I also want to be desirable to all men in all things, and I shall not seek my own advantage, but the advantage of the many, that they may be saved.

<33> καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.

33 kathōs kagō panta pasin areskō mē zētōn to emautou symphoron

Even as I also in all things all men please, not seeking my own advantage

alla to tōn pollōn, hina sōthōsin.

but that of the many, that they may be saved.

Chapter 11

אֲלֹכֵינוּ אֲנִי אֲנִי הִלְךְ בְּעַקְבוֹת הַמָּשִׁיחַ: 1Cor11:1

אֲלֹכֵינוּ אֲנִי אֲנִי הִלְךְ בְּעַקְבוֹת הַמָּשִׁיחַ:

1. l'ku b'iq'bothay ka'asher gam-'ani hole'k b'iq'both haMashiyach.

1Cor11:1 Follow in my footsteps, as I also go in my footsteps of the Mashiyach.

<11:1> μιμηταὶ μου γίνεσθε καθὼς κἀγὼ Χριστοῦ.

1 mimētai mou ginesthe kathōs kagō Christou.

Imitators of me become as I also am of the Anointed One.

בְּעַל-זֵאת אֲנִי מְשַׁבַּח אֶתְכֶם אֲחֵי שְׂזִכְרָתְכֶם אֶתִּי בְּכֹל
לְשִׁמּוֹר אֶת-הַקְּבָלוֹת כִּפְאִשׁוֹר מִסְרָתִי לְכֶם:

בְּעַל-זֵאת אֲנִי מְשַׁבַּח אֶתְכֶם אֲחֵי שְׂזִכְרָתְכֶם אֶתִּי בְּכֹל

לְשִׁמּוֹר אֶת-הַקְּבָלוֹת כִּפְאִשׁוֹר מִסְרָתִי לְכֶם:

2. w'al-zo'th 'ani m'shabeach 'eth'kem 'echay shez'kar'tem 'othi bakol lish'mor 'eth-haqbaloth ka'asher masar'ti lakem.

1Cor11:2 Therefore I praise you, my brothers, that you remember me in everything and keep the traditions as I delivered them to you.

<2> Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καί, καθὼς παρέδωκα ὑμῖν,

τὰς παραδόσεις κατέχετε.

2 Epainō de hymas hoti panta mou memnēsthe kai,

Now I praise you that in all things you have remembered me and,

kathōs paredōka hymin, tas paradoseis katechete.

just as I handed them over to you, the traditions you hold fast.

הַעֲבֹדָה הַזֶּה הָיָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל אֶחָד מֵעַמֵּינוּ
:וְעַתָּה הֵנִיחָהּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל אֶחָד מֵעַמֵּינוּ
גִּירְצוֹנִי שֶׁתְּהִי יוֹדְעִים שֶׁרְאִישׁ כָּל-אִישׁ הַמְּשִׁיחִים
וְרִאֵשׁ הָאִשָּׁה הָאִישׁ וְרִאֵשׁ הַמְּשִׁיחִים הוּא הָאֵלֹהִים:

**3. ur'tsoni shetih'yu yod'im shero'sh kal-'ish haMashiyach
w'ro'sh ha'ishah ha'ish w'ro'sh haMashiyach hu' ha'Elohim.**

1Cor11:3 And I want you to know that the Mashiyach is the head of every man,
and the man is the head of a woman, and the Elohim is the head of the Mashiyach.

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

3 thelō de hymas eidenai hoti pantos andros hē kephalē ho Christos estin,

But I want you to know that of every man the head the Anointed One is,

kephalē de gynaikos ho anēr,

and the head of a woman is the man,

kephalē de tou Christou ho theos.

and the head of the Anointed One is the Elohim.

כָּל אִישׁ הוּא כֵּפֶלֶת לְרִאֵשׁוֹ יְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל אֶחָד מֵעַמֵּינוּ
:וְעַתָּה הֵנִיחָהּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל אֶחָד מֵעַמֵּינוּ
דְּכָל-אִישׁ אֲשֶׁר יִתְפַּלֵּל אוֹ יִתְנַבֵּא
וְרִאֵשׁוֹ מְכַסֶּה מִנְּגוּל הוּא אֶת-רִאֵשׁוֹ:

4. kal-'ish 'asher yith'palel 'o yith'nabe' w'ro'sho m'kuseh m'nauel hu' 'eth-ro'sho.

1Cor11:4 Every man who prays or prophesies, and his head is covered,
he brings shame to his head.

<4> πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς
ἔχων κατασχύνει τὴν κεφαλὴν αὐτοῦ.

4 pas anēr proseuchomenos ē prophēteuōn kata kephalēs

Every man praying or prophesying down over his head

echōn kataischynei tēn kephalēn autou.

having anything shames his head.

הַיְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל אֶחָד מֵעַמֵּינוּ
:וְעַתָּה הֵנִיחָהּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל אֶחָד מֵעַמֵּינוּ
הַיְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל אֶחָד מֵעַמֵּינוּ
אֶת-רִאֵשׁוֹ הוּא מְנַלֵּת כִּי שׂוּהָ הוּא לְמַגְלָחָה:

5. w'kal-'ishah 'asher tith'palel 'o thith'nabe' w'ro'shah paru'a

'eth-ro'shah hi' m'naualeth ki shawah hi' lim'gulachah.

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

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

5 pasa de gynē proseuchomenē ē prophēteuosa akatakalyptō tē kephalē
But every woman praying or prophesying uncovered with her head

kataischynei tēn kephalēn autēs; hen gar estin kai to auto tē exyrēmenē.
shames her head ; one for it is and the same with having been shaved.

חֲלוֹתָא מִן אֶפְרַיִם לְכָל אִשָּׁא דְּבִינָא דְּעִירָא
:אֶפְרַיִם אֶפְרַיִם חֲלוֹתָא לְכָל אִשָּׁא דְּבִינָא דְּעִירָא
וְכִי הָאִשָּׁה אֵם-לֹא תִתְכַּסֶּה גַם תִּתְגַּלֶּה
וְאֵם-בִּינָא הִיא לְאִשָּׁה לְגַז אִו לְגַלְתָּ אֶת-שְׂעָרָהּ תִתְכַּסֶּה:

6. ki ha'ishah 'im-lo' thith'kaseh gam tith'galach
w'im-bizayon hu' la'ishah lagoz 'o l'galeach 'eth-s'`arah tith'kaseh.

1Cor11:6 For if a woman is not covered, shall also be shorn.
But if it is shameful for a woman to be her hair shorn or to be shaved,
let her be covered.

<6> εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω·
εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

6 ei gar ou katakalyptetai gynē, kai keirasthō;
For if is not covered a woman, also let her be shorn;

ei de aischron gynaiki to keirasthai
but since it is shameful for a woman to be shorn

ē xyrasthai, katakalyptesthō.
or to be shaved, let her be covered.

יְהִי כְּהַיְהוּדָא דְּבִינָא דְּעִירָא וְכִי הָאִשָּׁה
:וְכִי הָאִשָּׁה אֵם-לֹא תִתְכַּסֶּה גַם תִּתְגַּלֶּה
זְאִמְנָם הָאִשָּׁה אֵינְנָה חֵיב לְכַסּוֹת אֶת-רֹאשָׁהּ
כִּי הִיא צְלָם אֱלֹהִים וְכִבְדוֹ וְהָאִשָּׁה הִיא כְּבוֹד הָאִשָּׁה:

7. 'am'nam ha'ish 'eynenu chayab l'kasoth 'eth-ro'sho ki hu' tselem 'Elohim uk'bodo
w'ha'ishah hi' k'bod ha'ish.

1Cor11:7 Indeed, a man ought not to have his head covered,
since he is the likeness of Elohim and His glory; but the woman is the glory of man.

<7> ἄνθρωπος μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν εἰκὼν
καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστὶν.

7 anēr men gar ouk opheilei katakalyptesthai tēn kephalēn eikōn
A man indeed for ought not to be covered on the head the image

kai doxa theou hyparchōn; hē gynē de doxa andros estin.
and glory of Elohim being; the woman but the glory of a man is.

8 ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃
ח כִּי אִינְן הָאִישׁ מִן־הָאִשָּׁה כִּי אִם־הָאִשָּׁה מִן־הָאִישׁ׃

8. ki 'eyn-ha'ish min-ha'ishah ki 'im-ha'ishah min-ha'ish.

1Cor11:8 For the man is not from the woman, but the woman from the man.

<8> οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς ἀλλὰ γυνή ἐξ ἀνδρός·

8 ou gar estin anēr ek gynaikos alla gynē ex andros;

For not is man of woman but woman of man;

9 ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃
ט ׁׂ׃ לֹא־נִבְרָא הָאִישׁ בְּעִבּוּר הָאִשָּׁה
כִּי אִם־הָאִשָּׁה בְּעִבּוּר הָאִישׁ׃

9. gam-lo'-nib'ra' ha'ish ba`abur ha'ishah ki 'im-ha'ishah ba`abur ha'ish.

1Cor11:9 Also, the man was not created for the woman, but the woman is for the man.

<9> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα.

9 kai gar ouk ektisthē anēr dia tēn gynaika,

For also not was created man because of the woman,

alla gynē dia ton andra.

but woman because of the man.

10 ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃
י יַעֲלֶה־כֵּן הָאִשָּׁה חִיבָתָ לְהִיּוֹת אֹת מִשְׁמַעְתָּהּ
עַל־רֹאשָׁהּ בְּעִבּוּר הַמְּלֹאכִים׃

10. `al-ken ha'ishah chayebeth lih'yoth 'oth mish'ma`tah
`al-ro'shah ba`abur hamal'akim.

1Cor11:10 Therefore the woman ought to have a sign of authority on her head,
because of the messengers.

<10> διὰ τοῦτο ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

10 dia touto opheilei hē gynē exousian echein epi tēs kephalēs

Because of this ought the woman authority to have on the head

dia tous angelous.

because of the angels.

11 ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃ ׁׂ׃
יא יֵאָבֵל אִינְן הָאִישׁ בְּלֹא אִשָּׁה וְאִינְן הָאִשָּׁה בְּלֹא אִישׁ בְּאָדוֹן׃

11. 'abal 'eyn ha'ish b'lo' 'ishah w'eyn ha'ishah b'lo' 'ish ba'Adon.

1Cor11:11 Nevertheless neither is the man without woman,
neither is the woman without the man, in the Adon (Master).

<11> πλὴν οὐτε γυνή χωρὶς ἀνδρός οὐτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

11 plēn oute gynē chōris andros oute anēr chōris gynaikos en kyriō;

However neither is woman without man nor man without woman in the Master.

אִשָּׁה בְּלֹא אִישׁ וְאִישׁ בְּלֹא אִשָּׁה בְּיְהוָה
יב כִּי כַּאֲשֶׁר הָאִשָּׁה מִן־הָאִישׁ כֵּן גַּם־הָאִישׁ עַל־יְדֵי הָאִשָּׁה
וְכָל־אֵלֶּה מֵאֵלֹהִים:

12. ki ka'asher ha'ishah min-ha'ish ken gam-ha'ish `al-y'dey ha'ishah
w'kal-'eleh me'Elohim.

1Cor11:12 For as the woman is from the man, so also the man is through the woman.
But all these things are from the Elohim.

<12> ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός·
τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

12 hōsper gar hē gynē ek tou andros, houtōs kai ho anēr dia tēs gynaikos;
For just as the woman is of the man, so also is the man through the woman;
ta de panta ek tou theou.
but all things are of the Elohim.

יְגַדְלֵךְ אֵת־עַצְמוֹ לְלִמּוּד הָעוֹלָם כִּי אִישׁ בְּלֹא אִשָּׁה
וְאִישׁ בְּלֹא אִשָּׁה בְּיְהוָה יִבְכָּר וְיִשָּׁחַר וְיִשְׁחַלֵּץ
אֶת־עַצְמוֹ לְלִמּוּד הָעוֹלָם כִּי אִישׁ בְּלֹא אִשָּׁה
וְאִישׁ בְּלֹא אִשָּׁה בְּיְהוָה יִבְכָּר וְיִשָּׁחַר וְיִשְׁחַלֵּץ

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

1Cor11:13 Judge for yourselves:
is it proper for a woman to pray to the Elohim with her head uncovered?

<13> ἐν ὑμῖν αὐτοῖς κρίνατε·
πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;
13 en hymin autois krinate; prepon estin gynaika akatakalypton tō theō proseuchesthai?
Among yourselves judge; is it fitting for a woman uncovered to Elohim to pray?

יְגַדְלֵךְ אֵת־עַצְמוֹ לְלִמּוּד הָעוֹלָם כִּי אִישׁ בְּלֹא אִשָּׁה
וְאִישׁ בְּלֹא אִשָּׁה בְּיְהוָה יִבְכָּר וְיִשָּׁחַר וְיִשְׁחַלֵּץ
אֶת־עַצְמוֹ לְלִמּוּד הָעוֹלָם כִּי אִישׁ בְּלֹא אִשָּׁה
וְאִישׁ בְּלֹא אִשָּׁה בְּיְהוָה יִבְכָּר וְיִשָּׁחַר וְיִשְׁחַלֵּץ

14. wahalo' thil'm'du minohag sheba`olam ki 'ish
'asher y'gadel pera`s'ar ro'sho cher'pah hi' lo.

1Cor11:14 Does not you learn from the custom that is in the world,
that a man who grows long hair, it is his head dishonored to him,

<14> οὐδὲ ἡ φύσις αὐτῆ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾶ ἀτιμία αὐτῷ ἐστίν,
14 oude hē physis autē didaskei hymas hoti anēr men
Does not nature herself teach you that a man
ean komā atimia autō estin,

if wears long hair a dishonor to him it is?

אָל כּוּפָא גאָר אָרומ אַרמא זע אַרמא אַרמא 15
ע-זע-אַרמא אָרמא אָל אַרמא-אַרמא:
טו אָבֵל הָאִשָּׁה כִּי תִגְדֵּל שְׂעָרָהּ פָּאָר הוּא לָהּ
כִּי-נִתָּן לָהּ הַשְּׂעָר לְצִנּוּיָהּ:

15. 'abal ha'ishah ki th'gadel s'arah p'er hu' lah ki-nitan lah hase`ar l'tsaniph.

1Cor11:15 but if a woman grows the hair, it is a glory to her, because the hair is given to her for a covering.

<15> γυνή δὲ ἐὰν κομᾷ δόξα αὐτῆ ἔστιν;
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὐτῆ].

15 gynē de ean komā doxa autē estin?

A woman but if wears long hair a glory to her it is?

hoti hē komē anti peribolaiou dedotai [autē].

instead of a covering has been given to her.

אָל אַרמא אָרמא אָל אַרמא אַרמא אַרמא 16
אַרמא אַרמא אַרמא אַרמא אַרמא אַרמא
טו אָרמא-אַרמא אַרמא אַרמא אַרמא אַרמא
וְלֹא דַרְךְ קְהֵלוֹת הָאֱלֹהִים:

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

1Cor11:16 But if anyone loves to be contentious, this is not our way, nor is it the way of the assemblies of the Elohim.

<16> Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

16 Ei de tis dokei philoneikos einai, hēmeis toiautēn synētheian ouk echomen

But if anyone thinks to be contentious, we such a custom do not have,

oude hai ekklesiiai tou theou.

neither the assemblies of the Elohim.

אַרמא אַרמא אַרמא אַרמא אַרמא אַרמא 17
אַרמא אַרמא אַרמא אַרמא אַרמא אַרמא
יְזַדְהֵנָּה בְּצִוּוֹתַי אֶת-זֹאת לֹא אוֹכַל לְשַׁבַּח אֶתְכֶם
עַל-אֲשֶׁר תִּתְאַסְפוּ יחד לֹא לְטוֹבָה כִּי אִם-לְרָעָה:

17. w'hinneh b'tsauothi 'eth-zo'th lo' ukal l'shabeach 'eth'kem
al-'asher te'as'phu yachad lo' l'tobah ki 'im-l'ra`ah.

1Cor11:17 And behold, in giving this, I shall not be able to praise you, since you come together not for the better but for the worse.

<17> Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.

17 Touto de paraggellōn ouk epainō

This that follows but in giving charge I give not praise

hoti ouk eis to kreisson alla eis to hēsson synerchesthe.

because not for the better but for the worse you come together.

לֶאֱפֹד וְאַחַר כֵּן יִשְׁמַע הַכֹּהֵן אֶת הַדְּבָרִים
:יְהוָה אֱלֹהֵינוּ וְיִשְׁמַע הַכֹּהֵן אֶת הַדְּבָרִים
יְהוָה אֱלֹהֵינוּ וְיִשְׁמַע הַכֹּהֵן אֶת הַדְּבָרִים
וּמִקְצֵת הַדְּבָרִים אֲנִי מֵאֲמִין:

18. ki shama`ti sheyesh machaloqoth beyneykem k'shetuia`adu baqahal umiq'tsath hadabar 'ani ma'amin.

1Cor11:18 because I heard that there were divisions among you, when they were documented in an assembly, there are some of the words I believe.

<18> πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω.

18 prōton men gar synerchomenōn hymōn en ekklesiā akouō schismata First indeed for when you come together in an assembly I hear divisions en hymin hyparchein kai meros ti pisteuō. among you to exist and partly I believe it.

וְעַתָּה כִּי תֵאָסְפוּ יַחַד אֵין-זֶה לְאֶכֹּל סְעוּדָתוֹ שֶׁל-הָאָדוֹן:
יְהוָה אֱלֹהֵינוּ וְיִשְׁמַע הַכֹּהֵן אֶת הַדְּבָרִים
יְהוָה אֱלֹהֵינוּ וְיִשְׁמַע הַכֹּהֵן אֶת הַדְּבָרִים
וּמִקְצֵת הַדְּבָרִים אֲנִי מֵאֲמִין:

19. ki kitoth ts'rikoth lih'yoth beyneykem l'ma'an yiuad`u hane'emanim shebakem.

1Cor11:19 For there has to be the sects even among you, that the approved ones might be revealed that are among you.

<19> δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

19 dei gar kai haireseis en hymin einai, For it is necessary also for sects among you to be hina [kai] hoi dokimoi phaneroi genōntai en hymin. that also the approved ones manifest may become among you.

וְעַתָּה כִּי תֵאָסְפוּ יַחַד אֵין-זֶה לְאֶכֹּל סְעוּדָתוֹ שֶׁל-הָאָדוֹן:
יְהוָה אֱלֹהֵינוּ וְיִשְׁמַע הַכֹּהֵן אֶת הַדְּבָרִים
יְהוָה אֱלֹהֵינוּ וְיִשְׁמַע הַכֹּהֵן אֶת הַדְּבָרִים
וּמִקְצֵת הַדְּבָרִים אֲנִי מֵאֲמִין:

20. w'`atah ka'asher te'as'phu yachad 'eyn-zeh le'ekol s`udatho shel-ha'Adon.

1Cor11:20 And now, when you gather together, it is not to eat the supper of the Adon.

<20> Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν.

20 Synerchomenōn oun hymōn Coming together therefore your epi to auto ouk estin kyriakon deipnon phagein; into one place is it not the supper of Master you eat;

אֶל־כָּל־אֶחָד מִקְדָּיִם לִקְחַת סְעוּדָתוֹ בְּשֹׁעַת הָאֲכִילָה 21
:אָחַד אֶחָד מִקְדָּיִם אֶחָד מִקְדָּיִם אֶחָד מִקְדָּיִם

כָּאֶחָד מִקְדָּיִם לִקְחַת סְעוּדָתוֹ בְּשֹׁעַת הָאֲכִילָה
וְזֶה יִרְעַב וְזֶה יִשְׂתַּכָּר:

21. ki kal-'echad maq'dim laqachath s'udatho b'sha'ath ha'akilah
w'zeh yir'ab w'zeh yish'takar.

1Cor11:21 For when you eat, each one takes his supper in the time of eating
and one is hungry and another is drunk.

<21> ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,
καὶ ὃς μὲν πεινᾷ ὃς δὲ μεθύει.

21 hekastos gar to idion deipnon prolambanei en tō phagein,
For each one his own supper takes first in eating,

kai hos men peinaḡ hos de methuei.
and one hungers and one is drunk.

וְכִי אֵין לְכֶם בָּתִּים לֶאֱכֹל וְזִשְׂתוֹת אִו הַתְּבוּזוֹ 22
אֶת־קְהַל אֱלֹהִים וְתַבְיָשׁוּ אֶת־מִי שְׂאִי־לוֹ מָה
אֲמַר לְכֶם הַעַל־זֹאת אֲשַׁבֵּחַ אֶתְכֶם אֵינְנִי מְשַׁבֵּחַ

כָּבִי אֵין לְכֶם בָּתִּים לֶאֱכֹל וְזִשְׂתוֹת אִו הַתְּבוּזוֹ
אֶת־קְהַל אֱלֹהִים וְתַבְיָשׁוּ אֶת־מִי שְׂאִי־לוֹ מָה
אֲמַר לְכֶם הַעַל־זֹאת אֲשַׁבֵּחַ אֶתְכֶם אֵינְנִי מְשַׁבֵּחַ

22. haki 'eyn lakem batim le'ekol w'zish'toth 'o hathabuzu 'eth-q'hal 'Elohim
uth'bay'shu 'eth-mi she'eyn-lo mah 'omar lakem ha'al-zo'th 'ashabeach 'eth'kem
'eyneni m'shabeach.

1Cor11:22 Do you have no houses to eat and drink in? Or do you despise the assembly
of Elohim and you shall be ashamed of those who have nothing? What shall I say to you?
Shall I praise you? In this I shall not praise you?

<22> μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;
ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύnete τοὺς μὴ ἔχοντας;
τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

22 mē gar oikias ouk echete eis to esthiein kai pinein?
For houses do you not have in which to eat and to drink?

ē tēs ekklēσίας tou theou kataphroneite
Or the assembly of the Elohim do you despise

kai kataischynete tous mē echontas? ti eipō hymin?
and do you shame the ones not having? What should I say to you?

epainesō hymas? en toutō ouk epainō.
Shall I praise you? In this I do not praise you.

וְכִי אֵין לְכֶם בָּתִּים לֶאֱכֹל וְזִשְׂתוֹת אִו הַתְּבוּזוֹ 23
אֶת־קְהַל אֱלֹהִים וְתַבְיָשׁוּ אֶת־מִי שְׂאִי־לוֹ מָה

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

23. ki-ken qibal'ti 'ani min-ha'Adon umasar'ti lakem
ki ha'Adon Yahushua balay'lah 'asher-nim'sar bo laqach 'eth-halachem.

1Cor11:23 Therefore I received from the Adon, and I delivered to you
that the Adon **OW** in the night of which He was delivered up took bread,

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

23 Egō gar parelabon apo tou kyriou, ho kai paredōka hymin,

For I received from the Master that which also I passed on to you,

hoti ho kyrios Iēsous en tē nykti hē paredideto elaben arton

that the Master Yahushua in the night in which he was being betrayed took bread

24
כד וַיְבָרֶךְ וַיְבַצֵּעַ וַיֹּאמֶר
כד וַיְבָרֶךְ וַיְבַצֵּעַ וַיֹּאמֶר
כד וַיְבָרֶךְ וַיְבַצֵּעַ וַיֹּאמֶר

קָחוּ אֲכָלוּ זֶה גּוֹפֵי הַנֶּבֶצֶע בַּעֲדְכֶם עֲשׂוּ־זֹאת לְזִכְרִי:

24. way'bare'k wayib'tsa` wayo'mar
q'chu 'ik'lu zeh guphi hanib'tsa` ba`ad'kem `aso-zo'th l'zik'ri.

1Cor11:24 and having given thanks, He broke it and said, "Take, eat,
this is My body, which is broken for you; do this in remembrance of Me."

<24> καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

24 kai eucharistēsas eklasen kai eipen, Touto mou estin to sōma to hyper hymōn;

and having given thanks He broke it and said, This is My body on behalf of you;

touto poieite eis tēn emēn anamnēsin.

This do in My remembrance.

25
כה וַיְבָרֶךְ וַיְבַצֵּעַ וַיֹּאמֶר הַכּוֹס הַזֹּאת
כה וַיְבָרֶךְ וַיְבַצֵּעַ וַיֹּאמֶר הַכּוֹס הַזֹּאת
כה וַיְבָרֶךְ וַיְבַצֵּעַ וַיֹּאמֶר הַכּוֹס הַזֹּאת

הִיא הַפְּרִיִת הַחֲדָשָׁה בְּדָמֵי עֲשׂוּ־זֹאת לְזִכְרִי בְּכָל־זְמַן שֶׁתִּשְׁתּוּ:

25. uk'mo-ken 'eth-hakos 'achar has'`udah wayo'mar hakos hazo'th hi' hab'rith
hachadashah b'dami `aso -zo'th l'zik'ri b'kal-z'man shetish'tu.

1Cor11:25 In like manner also the cup after the supper, and said,
"This cup is the new covenant in My blood.
Do this in remembrance of Me at all time that you drink it."

<25> ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων,
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

25 hōsautōs kai to potērion meta to deipnēsai legōn,

In like manner also the cup after the eating of supper saying,
 Touto to potērion hē kainē diathēkē estin en tō emō haimati;
 This cup the new covenant is in My blood;
 touto poieite, hosakis ean pinēte, eis tēn emēn anamnēsin.
 this do as often as you drink in My remembrance.

פּוֹתְרִיּוֹן-הַכּוֹס הַיָּמִינִי אַחֲרֵי אֲכִילַת הַסֻּפֵּר אֵת-הַכּוֹס
 כּוֹס כִּי בְּכָל-זְמַן שֶׁתִּשְׂתַּאֲכַל אֶת-הַלֶּחֶם הַזֶּה וְתִשְׁתֶּה אֶת-הַכּוֹס
 הַזֶּה אֵת הַזְּכָר תִּזְכְּרוּ אֶת-מוֹת אַדְוֵינּוּ עַד כִּי יָבוֹא:

26. ki b'kal-z'man sheto'k'lu 'eth-halechem hazeh w'thish'tu 'eth-hakos hazo'th haz'ker taz'kiru 'eth-moth 'Adoneynu `ad ki yabo'.

1Cor11:26 For at all time that you eat this bread and drink this cup, remind the remembrance of the death of our Adon until He comes.

<26> ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὗ ἔλθῃ.

26 hosakis gar ean esthiēte ton arton touton kai to potērion pinēte,
 For as often as you eat this bread and the cup to drink,
 ton thanaton tou kyriou kataggellete achris hou elthē.
 the truth of the Master you proclaim until He comes.

כִּי לִכְּן מִי שֶׁיִּשְׂתַּאֲכַל מִן-הַלֶּחֶם הַזֶּה אִוִּי-יִשְׁתֶּה מִכּוֹס הָאָדוֹן
 שֶׁלֹּא כְּרֵאָוּי יִאֲשַׁם לְגוֹף וּלְדָמוֹ:

27. laken mi sheyo'kal min-halechem hazeh 'o-yish'teh mikos ha'Adon shel' kara'uy ye'sham l'guph 'Adoneynu ul'damo.

1Cor11:27 Therefore he who eats from this bread or drinks from the cup of the Adon unworthily shall be guilty of the body of our Adon and of His blood.

<27> Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

27 Hōste hos an esthiē ton arton ē pinē to potērion tou kyriou anaxiōs,
 So whoever eats the bread or drinks the cup of the Master unworthily,
 enochos estai tou sōmatos kai tou haimatos tou kyriou.
 guilty shall be of the body and of the blood of the Master.

כִּחַ יִבְחַן הָאִישׁ אֶת-נַפְשׁוֹ וְאָז יֹאכַל מִן-הַלֶּחֶם וְיִשְׁתֶּה מִן-הַכּוֹס:
 28. yib'chan ha'ish 'eth-naph'sho w'az yo'kal min-halechem w'yish'teh min-hakos.

1Cor11:28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

<28> δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·

28 dokimazetō de anthrōpos heauton

Let examine but a man himself

kai houtōs ek tou artou esthietō kai ek tou potēriou pinetō;

and so of the bread let him eat and of the cup let him drink;

לַיְהוָה אֵין כּוֹסֵי חַיִּים
וְשׂוֹתֵהּ דִּין לְנַפְשׁוֹ לְפִי שְׁלֵא-הַפְּלָה אֶת-גּוֹף הָאָדָם;
כַּטְּ כִי הָאֵכֶל וְהַשְׂתֵּה שְׁלֵא כָּרְאִי אֵכֶל

29. ki ha'okel w'hashotheh shel' kara'uy 'okel
w'shotheh din l'naph'sho l'phi shel'-hiph'lah 'eth-guph ha'Adon.

1Cor11:29 For the one who eats and drinks unworthily, eats
and drinks judgment to himself, by not discerning the body of the Adon.

<29> ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

29 ho gar esthiōn kai pinōn krima heautō esthie

For the one eating and drinking judgment to himself eats

kai pinei mē diakrinōn to sōma.

and drinks when not discerning the body.

לְבַגְלַל הַדְּבָר הַזֶּה יִשְׁ-בָּכֶם חֻלִּים וְחֻלְשִׁים רַבִּים
וְהַרְבֵּה יִשְׁנִי הַמָּוֶת;
לְבַגְלַל הַדְּבָר הַזֶּה יִשְׁ-בָּכֶם חֻלִּים וְחֻלְשִׁים רַבִּים

30. big'lal hadabar hazeh yesh-bakem cholim w'chalashim rabbim
w'har'beh yash'nu hamaweth.

1Cor11:30 Because this word, there are many among you sick and weak,
and there is much asleep to death.

<30> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί.

30 dia touto en hymin polloi astheneis kai arrōstōi kai koimōntai hikanoi.

Because of this among you many are weak and sick and a number are asleep.

לֹא כִי אִם-נִבְחַן אֶת-נַפְשׁוֹ לֹא נִהְיָה נִדּוֹנִים;
לֹא כִי אִם-נִבְחַן אֶת-נַפְשׁוֹ לֹא נִהְיָה נִדּוֹנִים;

31. ki 'im-nib'chan 'eth-naph'shenu lo' nih'yeh nidonim.

1Cor11:31 For if we were examining ourselves, we should not be judged.

<31> εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

31 ei de heautous diekrinomen, ouk an ekrinometha;

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

לֹא כִי אִם-נִבְחַן אֶת-נַפְשׁוֹ לֹא נִהְיָה נִדּוֹנִים;
לֹא כִי אִם-נִבְחַן אֶת-נַפְשׁוֹ לֹא נִהְיָה נִדּוֹנִים;

לִבְּכִשְׁאָנוּ נְדוֹנִים נְסוּר עַל־יַד הָאָדוֹן
כְּדֵי שֶׁלֹּא נִחְיֶב עִם־הָעוֹלָם:

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

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

<32> κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου παιδεύομεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

32 krinomenoi de hypo [tou] kyriou paideuometha, But being judged by the Master we are being disciplined, hina mē syn tō kosmō katakrithōmen. that not with the world would we be condemned.

לֹא עַל־כֵּן אֶחָי בְּהוֹעֵדְכֶם יַחַד לֶאֱכֹל הַמִּתִּינּוּ זֶה לְזֶה:
אֲנִי אֶפְעֶל אִתְּכֶם יַחַד לֶאֱכֹל הַמִּתִּינּוּ זֶה לְזֶה:

33. `al-ken 'achay b'hiua`ed'kem yachad le'ekol ham'tinu zeh lazeh.

1Cor11:33 So then, my brothers, when you come together to eat, wait for one another.

<33> ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.

33 hōste, adelphoi mou, synerchomenoi eis to phagein allēlous ekdechesthe. So then my brothers, when coming together to eat wait for one another.

לְדַוְּבָרֵי אִישׁ יֵאָכֵל בְּבֵיתוֹ פֶּן־תִּוָּעְדוּ לְאַשְׁמָה
וְיִתֵּר הַדְּבָרִים אֲתִקֵּן בְּבֹאִי:

34. w'ki-yir`ab 'ish yo'kal b'beytho pen-tiua`adu l'ash'mah w'yether had'barim 'athaqen b'bo'i.

1Cor11:34 If anyone is hungry, let him eat in his house, lest you shall come together for guilt. And the rest of the matters I shall arrange when I come.

<34> εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

34 ei tis peina, en oikō esthietō, hina mē eis krima synerchēsthe. If anyone hungers, in his house let him eat, lest for judgment you come together. Ta de loipa hōs an elthō diataxomai. And the remaining matters whenever I come I shall set in order.

Chapter 12

אֲבִעְנֵן מִתְּנוֹת הַרוּחַ אֶחָי לֹא־אֶכְחַד מִכֶּם דְּבָר:
אֲבִינְיָן מַתְּנוֹת הַרוּחַ אֶחָי לֹא־אֶכְחַד מִכֶּם דְּבָר:

1. ub'in'yan mat'noth haruach 'echay lo'-'akached mi'kem dabar.

1Cor12:1 And concerning the matter of the spiritual gifts, my brothers, I do not want you to be ignorant of anything.

<12:1> Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

1 Peri de tōn pneumatikōn, adelphoi, ou thelō hymas agnoein.

Now concerning the spiritual things, brothers, I do not want you to be ignorant.

2
בְּהַלֹּא יִדְעֶתֶם כִּי לְפָנִים גּוֹיִם הֵיִיתֶם
וְאַחֲרַי הָאֱלִילִים הָאֲלֵמִים הוּבְלָתֶם וְגַם נִמְשַׁכְתֶּם:

2. halo' y'da`tem ki l'phanim goyim heyithem w'acharey ha'elilim ha'il'mim hubal'tem w'gam nim'shak'tem.

1Cor12:2 Did you know that you were formerly gentiles, you were led after the silent idols, even as you were carried away.

<2> Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἡγεσθε ἀπαγόμενοι.

2 Oidate hoti hote ethnē ēte pros ta eidōla ta aphōna

You know that when you were gentiles to the idols mute hōs an ēgesthe apagomenoi.

whenever you were being led you were being carried away.

3
גִּלְכַן אֹדִיעַ אֶתְכֶם כִּי אֵין אִישׁ הַיֵּר בְּרוּחַ אֱלֹהִים
וַיֹּאמֶר לְיְהוֹשֻׁעַ חָרָם וְגַם לֹא יִקְרָא אִישׁ לְיְהוֹשֻׁעַ אָדוֹן
בְּלִתי אִם-בְּרוּחַ הַקֹּדֶשׁ:

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

1Cor12:3 Therefore I make known to you that there is no one speaking by the Spirit of Elohim says, **OWYAY** is accursed, and even no one can say, **OWYAY** is Adon (Master), except by the Holy Spirit.

<3> διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.

3 dio gnōrizō hymin hoti oudeis en pneumatati theou

Wherefore I make known to you that no one by the Spirit of Elohim lalōn legei, Anathema Iēsous, kai oudeis dynatai eipein,

speaking says, A curse is Yahushua, and no one is able to say, Kyrios Iēsous, ei mē en pneumatati hagiō.

Master Yahushua, except by the Holy Spirit.

4
דְּוְהַמְתַּנּוֹת שְׁנוֹת אֲבָל אֶחָד הוּא הַרוּחַ:

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

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

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

4 Diaireseis de charismatōn eisin, to de auto pneuma;
Different kinds of gifts there are, but the same Spirit;

הַיְשׁוּבִים הַשְּׂמוּשִׁים וְאֶחָד הוּא הָרוּחַ הַקָּדוֹן 5
:יְזַמְּרֵם אֶחָד אֱלֹהִים וְשׁוֹנֹת חַמְטָתוֹת

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

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

<5> καὶ διαρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος·

5 kai diaireseis diakoniōn eisin, kai ho autos kyrios;
and different kinds of ministries there are, and the same Master;

וְהַפְעֻלוֹת שְׁנוֹת אֶבֶל הָאֱלֹהִים אֶחָד
וְהוּא הַפֹּעֵל אֶת-הַכֹּל בְּכֹל 6
:אֶחָד שְׂמוֹשֵׁי אֱלֹהִים וְשׁוֹנֵי מִשְׁמָחָה

6. w'hap`uloth shonoth 'abal ha'Elohim 'echad w'hu' hapo`el 'eth-hakol bakol.

1Cor12:6 There are different kinds of works,
but the Elohim is the same and He works all things in all.

<6> καὶ διαρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

6 kai diaireseis energēmatōn eisin,
and different kinds of operations there are,
ho de autos theos ho energōn ta panta en pasin.
but the same Elohim working all things in all.

וְאֵל-כָּל-אֵיִשׁ וְאֵיִשׁ נִתְּנָה הַתְּגִלָּה וְהַרוּחַ לְהוֹעִיל 7
:לְכָל-אֵלֹהִים אֶחָד וְאֶחָד מְעַלְמֵי אֱלֹהִים

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

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

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

7 hekastō de didotai hē phanerōsis tou pneumatōs pros to sympheron.
But to each is given the manifestation of the Spirit for profit.

חֲכִי הָאֶחָד נִתֵּן-לוֹ עַל-יְדֵי הַרוּחַ הַבּוֹר הַחֲכָמָה
וְאֶחָד הַבּוֹר הַפִּיעֵת כְּפִי הַרוּחַ הַהוּא 8
:אֶחָד מְעַלְמֵי אֱלֹהִים אֶחָד וְאֶחָד מְעַלְמֵי אֱלֹהִים

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

1Cor12:8 For the One gives to him the word of wisdom through the Spirit,
and to another the word of knowledge according to the same Spirit;

<8> ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,
ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

8 hō men gar dia tou pneumatōs didotai logos sophias,

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

allō de logos gnōseōs kata to auto pneuma,

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

כַּיְיָא הַיְיָא אַיְיָא ִאֵאֵא 9
:כַּיְיָא הַיְיָא אַיְיָא אַיְיָא ִאֵאֵא

ט וְאֵאֵא הַיְיָא אַיְיָא אַיְיָא

וְאֵאֵא מִתְּנִיחַת הַיְיָא אַיְיָא אַיְיָא:

9. l'acher ha'emunah baRuach hahu' ul'acher mat'noth har'phu'oth baRuach hahu'.

1Cor12:9 to another faith by the same Spirit,
and to another gifts of healings by the same Spirit,

<9> ἑτέρω πίστις ἐν τῷ αὐτῷ πνεύματι,
ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,

9 heterō pistis en tō autō pneumati,

to another faith by the same Spirit,

allō de charismata iamatōn en tō heni pneumati,

and to another gifts of healings by the one Spirit,

יְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא 10
:אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא

י וְאֵאֵא לְפַעֵל גְּבוּרֹת וְאֵאֵא נְבוּאָה וְאֵאֵא לְהַבְחִין
בֵּין הַרוּחֹת וְאֵאֵא מִיְיָ לְשִׁנּוֹת וְאֵאֵא בְּאִוֵּר לְשִׁנּוֹת:

10. ul'acher liph'ol g'buoth ul'acher n'bu'ah ul'acher l'hab'chin beyn haruchoth
ul'acher miney l'shonoth ul'acher bi'ur l'shonoth.

1Cor12:10 and to another the operation of powers, and to another prophecy,
and to another to discern between the spirits, to another various kinds of tongues,
and to another the interpretation of tongues.

<10> ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω [δὲ] προφητεία,
ἄλλω [δὲ] διακρίσεις πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν·

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

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

allō [de] diakriseis pneumatōn, heterō genē glōssōn,

and to another discernings of spirits, to another kinds of tongues,

allō de hermēneia glōssōn;

and to another interpretation of tongues;

אֵאֵא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא אַיְיָא 11

יֵאָכֵל-אֶלֶּה יִפְעַל הַרוּחַ הָאֶחָד הַהוּא הַחֵלֶק לְאִישׁ כְּרָצוֹנוֹ:

11. w'kal-'eleh yiph'al haRuach ha'echad hahu' hacholeq l'ish kir'tsono.

1Cor12:11 And one and the same Spirit works all these things, distributing to each one according to His will.

<11> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν
καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

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

12 גִּבּוֹרִים הֵם כְּלָם גּוּף אֶחָד וְכֵן גַּם הַמְּשִׁיחַ:
יב פי כַּאֲשֶׁר הַגּוּף אֶחָד וְבוֹ אֲבָרִים הַרְבֵּה וְכֵל-אֲבָרֵי הַגּוּף אֵף

12. ki ka'asher haguph 'echad ubo 'ebarim har'beh
w'kal-'ebarey haguph 'aph ki-rabbim hem kulam guph 'echad ken gam haMashiyach.

1Cor12:12 For as the body is one and has many members, and all the members of the body, though they are many and all of them are in one body, so also is the Mashiyach.

<12> Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός·

12 Kathaper gar to sōma hen estin kai melē polla echei,
For even as the body is one and many members has,
panta de ta melē tou sōmatos polla onta hen estin sōma, houtōs kai ho Christos;
all the members of the body being many are one body, so also the Anointed One;

13 יְגַבִּי בְּרוּחַ אֶחָד נְטַבְּלָנוּ כְּלָנוּ לְגוּף
אֶחָד אֲם-יְהוּדִים וְאֲם-יּוֹנִים אֲם-עֲבָדִים
וְאֲם-בְּנֵי חוֹרֵין וְכְלָנוּ לְרוּחַ אֶחָד הַשְּׂקִינִי:

13. ki b'Ruach 'echad nit'bal'nu kulanu l'guph 'echad 'im-Yahudim w'im-Y'wanim
'im-'abadim w'im-b'ney chorin w'kulanu l'Ruach 'echad hash'qinu.

1Cor12:13 For by one Spirit we were all immersed into one body, whether Yahudim or Yewanim, whether servants or sons of free men, and we were all made to drink of one Spirit.

<13> καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.

13 kai gar en heni pneumatī hēmeis pantes eis hen sōma ebaptisthēmen,

For also in one Spirit we all into one body were baptized,
 eite Ioudaioi eite Hellēnes eite douloi eite eleutheroi,
 whether Jews or Greeks, whether servants or free men,
 kai pantes hen pneuma epotisthēmen.
 and all one Spirit we were given to drink.

14 יד כִּי גַם-הַגּוּפָה לֹא אֶבֶר אֶחָד הוּא כִּי אִם-רַבִּים:
 14 יד כִּי גַם-הַגּוּפָה לֹא אֶבֶר אֶחָד הוּא כִּי אִם-רַבִּים:

14. ki gam-haguph lo' 'ebar 'echad hu' ki 'im-rabbim .

1Cor12:14 For even the body is not one member, but many.

<14> καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά.

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

For also the body is not one member but many.

15 טו אִם-תֹּאמַר הַרְגֵל לֹא יָד אֲנִי עַל-כֵּן אֵינְנִי מִן-הַגּוּפָה
 הַלְזֹאת לֹא מִן-הַגּוּפָה הִיא:
 15 טו אִם-תֹּאמַר הַרְגֵל לֹא יָד אֲנִי עַל-כֵּן אֵינְנִי מִן-הַגּוּפָה
 הַלְזֹאת לֹא מִן-הַגּוּפָה הִיא:

15. 'im-to'mar haregel lo' yad 'ani `al-ken 'eyneni min-haguph
 halazo'th lo' min-haguph hi'.

1Cor12:15 If the foot says, I am not a hand, therefore I am not of the body,
 is it on that account not of the body?

<15> ἔὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος,
 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

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

If says the foot, because I am not a hand, not am I of the body,

ou para touto ouk estin ek tou sōmatos?

not for this reason would it cease to be of the body.

16 טז וְאִם-תֹּאמַר הָאָזֶן לֹא עֵין אֲנִי עַל-כֵּן אֵינְנִי מִן-הַגּוּפָה
 הַלְזֹאת לֹא מִן-הַגּוּפָה הִיא:
 16 טז וְאִם-תֹּאמַר הָאָזֶן לֹא עֵין אֲנִי עַל-כֵּן אֵינְנִי מִן-הַגּוּפָה
 הַלְזֹאת לֹא מִן-הַגּוּפָה הִיא:

16. w'im-to'mar ha'ozen lo' `ayin 'ani `al-ken 'eyneni min-haguph
 halazo'th lo' min-haguph hi'.

1Cor12:16 And if the ear says, I am not an eye, therefore I am not of the body,
 is it on that account not of the body?

<16> καὶ ἔὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος,
 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

16 kai ean eipē to ous, Hoti ouk eimi ophthalmos, ouk eimi ek tou sōmatos,

And if says the ear because I am not an eye, not am I of the body,

ou para touto ouk estin ek tou sōmatos;

not for this reason would it cease to be of the body?

17 יזאם־הגוף כלו יהיה עין איה השמע
ואם־כלו שמע איה הריח:
17 יזאם־הגוף כלו יהיה עין איה השמע
ואם־כלו שמע איה הריח:

17. 'im-haguph kulo yih'yeh `ayin 'ayeh hashama` w'im-kulo shema` 'ayeh hareyach.

1Cor12:17 If the whole body were an eye, where would be the hearing?

If the whole were hearing, where would be the smelling?

<17> εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;

17 ei holon to sōma ophthalmos, pou hē akoē?

If all the body was an eye, where would be the hearing?

ei holon akoē, pou hē osphrēsis?

If all hearing, where would be the smelling?

18 יהועתה האלהים שת את האברים כל־אחד
ואחד מהם בגוף כפי רצונו:
18 יהועתה האלהים שת את האברים כל־אחד
ואחד מהם בגוף כפי רצונו:

18. w'`atah ha'Elohim shath 'eth-ha'ebaram kal-'echad w'echad mehem baguph k'phi r'tsono.

1Cor12: 18 But now the Elohim has placed the members, each one as one of them in the body, according to His will.

<18> νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν.

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

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

19 יטואלו־היו כולם אבר אחד איה הגוף:
19 יטואלו־היו כולם אבר אחד איה הגוף:

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

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

<19> εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα;

19 ei de ēn ta panta hen melos, pou to sōma?

And if were all one member, where would be the body?

20 כהנה רבים הם האברים והגוף אחד:
20 כהנה רבים הם האברים והגוף אחד:

20. hinneh rabbim hem ha'ebaram w'haguph 'echad.

1Cor12:20 But now they are many members, but one body.

<20> νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.

20 nyn de polla men melē, hen de sōma.

But now many members, but one body.

21 חָכְמָה לְאֵלֵינוּ אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר
אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר
אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר

כֹּאֲ הָעַיִן לֹא תֵּיכַל הַיָּד לֵאמֹר
לֹא אֶצְטָרֵךְ לָךְ וְגַם הָרֵאשִׁית לֹא תֵּיכַל הַיָּד
אֲלֵנוּ לֵאמֹר לֹא אֶצְטָרֵךְ לָכֵן:

21. **ha`ayin lo'-thukal daber 'el-hayad le'mor lo' 'ets'tare'k l'ak w'gam-haro'sh lo'-yukal daber 'el-harag'layim le'mor lo' 'ets'tare'k laken.**

1Cor12:21 And the eye is not be able to say to the hand, saying, I do not need you, or again the head is not be able to say to the feet, saying, I do not need you.

<21> οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω.

21 **ou** dynatai de **ho ophthalmos eipein tē cheiri**, Chreian sou **ouk echō**,
Is **not** able and the eye to say to the hand, need of you I do not have,
ē palin hē kephalē tois posin, Chreian **hymōn ouk echō**;
or again the head to the feet, need of you I do not have;

22 כָּבֹד כִּי לְהַפְּךָ אֲבִירֵי הַגּוּף
הַנִּרְאִים רַבִּים צְרִיכִים אֲנִי לָהֶם בְּיֹתֵר:

22. **ki l'hephe'k 'ebarey haguph hanir'im raphim ts'rikim 'anu lahem b'yother.**

1Cor12:22 But on the contrary, the members of the body which are visible to be weaker are necessary for us to them most.

<22> ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖα ἐστίν,

22 **alla pollō mallon ta dokounta melē tou sōmatos asthenestera hyparchein anagkaia estin**,
but much rather the appearing members of the body weaker to be necessary are,

23 אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר
אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר

כִּי וְהַנִּרְאִים לָנוּ נִקְלִים בַּגּוּף אַתֶּם נִלְבִּישׁ יִתֵּר כְּבוֹד
וְאֲשֶׁר לְבִשְׁתָּ לָנוּ מֵרַבִּים אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר אֲלֵינוּ אֲנִי אֶתְּבַר

23. **w'hanir'im lanu niq'lim baguph 'otham nal'bish yether kabod wa'asher l'bsheth lanu mar'bim 'anach'nu 'eth `ed'yam.**

1Cor12:23 And they seem to us as being inferior in the body, we wear more honor as you wear to us that we have more abundant witnesses,

<23> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει,

23 kai ha dokoumen **atimotera einai tou sōmatos toutois timēn**
 and those which we think **dishonorable to be of the body of these honor**
 perissoteran peritithemen kai **ta aschēmona hēmōn euschēmosynēn perissoteran echei,**
 more abundant we clothe, and **the shameful parts of us greater prominence have,**

ⲙⲁⲗⲁ ⲁⲩⲧⲟⲩ ⲁⲧⲓⲙⲟⲩ ⲉⲓⲛⲓ ⲧⲟⲩ ⲟⲩⲥⲟⲙⲁⲧⲟⲥ ⲧⲟⲩⲟⲩⲥ ⲧⲓⲙⲉⲛ 24
 :ⲟⲩⲧⲁⲓⲙⲟⲩ ⲁⲧⲓⲙⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲧⲓⲙⲟⲩ ⲧⲟⲩⲟⲩⲥ ⲧⲟⲩⲟⲩⲥ ⲧⲟⲩⲟⲩⲥ 24
 כד כִּי הָאֲבָרִים הַהֲגֹנִים אֲשֶׁר בָּנוּ אֵין צִרְךָ לְתֵת כְּבוֹד לָהֶם
 וְכֵן מְזַג הָאֱלֹהִים אֶת הַגּוּף לְתֵת כְּבוֹד יוֹתֵר לְגֵרוּעַ:

24. **ki ha'ebaram hahagunim 'asher banu 'eyn tsore'k latheth kabod lahem**
w'ken mazag ha'Elohim 'eth haguph latheth kabod yother lagaru`a.

1Cor12:24 whereas the comely members that have no need of us are
 to give the honor to them. But the Elohim has tempered the body together
 to give more abundant honor to that which lacks it,

<24> τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει.
 ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα τῷ ὑστερουμένῳ περισσοτέραν δούς τιμῆν,

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

alla ho theos synekerasen to sōma
 But the Elohim combined the members of the body,
 tō hysteroumenō perissoteran dous timēn,
 to the lacking member giving more abundant honor,

ⲙⲁⲗⲁ ⲁⲩⲧⲟⲩ ⲁⲧⲓⲙⲟⲩ ⲉⲓⲛⲓ ⲧⲟⲩ ⲟⲩⲥⲟⲙⲁⲧⲟⲥ ⲧⲟⲩⲟⲩⲥ 25
 :ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ 25
 כה כִּדְּרֵי שְׁלֵא־תִהְיֶה מַחְלָקֶת בַּגּוּף
 כִּי אִם-יִדְאָגוּ כָּל-הָאֲבָרִים יַחַד זֶה לְזֶה:

25. **k'dey shel'-thih'yeh machaloqeth baguph**
ki 'im-yid'agu kal-ha'ebaram yachad zeh lazeh.

1Cor12:25 so that there shall be no division in the body,
 but that all the members should care of the same for one another together.

<25> ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.

25 hina mē ē schisma en tō sōmati
 lest there be division in the body,
 alla to auto hyper allēlōn merimnōsin ta melē.
 but the same for one another should care the members.

ⲙⲁⲗⲁ ⲁⲩⲧⲟⲩ ⲁⲧⲓⲙⲟⲩ ⲉⲓⲛⲓ ⲧⲟⲩ ⲟⲩⲥⲟⲙⲁⲧⲟⲥ ⲧⲟⲩⲟⲩⲥ 26
 :ⲙⲁⲗⲁ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ ⲁⲩⲧⲟⲩ 26
 כו וְאִם-יִכְאֹב אֶבֶר אֶחָד יִכְאֹבוּ אֹתוֹ כָּל-הָאֲבָרִים
 וְאִם-יִכְבֹּד אֶבֶר אֶחָד יִשְׂמְחוּ אֹתוֹ כָּל-הָאֲבָרִים:

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

1Cor12:26 And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

<26> καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται [ἐν] μέλος, συγχαίρει πάντα τὰ μέλη.

26 kai eite paschei hen melos, sympaschei panta ta melē;

And whether suffers one member, suffers with it all the members; eite doxazetai [hen] melos, sygchairei panta ta melē. or is honored one member, rejoices with it all the members.

יְפָאֵר אֶחָד מֵאֲנָשֵׁי הַכְּנֵסִיָּה וְכָל הַכְּנֵסִיָּה מְשַׂחֵם עִימוֹ 27
כִּי וְאִתָּם גּוֹרֵף הַמְּשִׁיחַ אֶתָּם וְאִבְרָיו כָּל-אֶחָד לְפִי חֶלְקוֹ:

27. w'atem guph haMashiyach 'atem w'ebarayu kal-'echad l'phi chel'qo.

1Cor12:27 Now you are the body of the Mashiyach, you and the members, each one according to his share.

<27> Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

27 Hymeis de este sōma Christou kai melē ek merous.

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

אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ 28
אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ
:אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ

כַּח וּמֵהֶם שָׁם הָאֱלֹהִים בְּקִהָל הָאֲשׁוּנָה לְשְׁלִיחִים וְשִׁנִּית
לְנְבִיאִים וְשְׁלִישִׁית לְמַלְמְדִים וְיִתֵּן גְּבוּרֹת אֶף-מִתְּנוּת
הַרְפָּאוֹת וְתַמְיכוֹת וְהַנְּהַגוֹת וּמִינֵי לְשִׁנוֹת:

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

1Cor12:28 And from there the Elohim has set these in the assembly, first to apostles, and second to prophets, and third to teachers, and He gives workers of miracles, even gifts of healings, and helpers, ministrations, and kinds of tongues.

<28> καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν.

28 kai hous men etheto ho theos en tē ekklēsiā prōton apostolous,

And some placed the Elohim in the assembly first apostles, deuteron prophētas, triton didaskalous, epeita dunameis, second prophets, third teachers, then those having works of miracles, epeita charismata iamaton, antilēmpseis, kybernēseis, genē glōssōn. then gifts of healing, helpful deeds, administrations, kinds of tongues.

אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ 29
:אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ אֲנֵינוּ

כַּט הַכֵּלִם שְׁלִיחִים אִם-כֻּלָּם נְבִיאִים
אוּ כֻּלָּם מְלַמְּדִים הַכֵּלִם עֲשִׂי גְבוּרוֹת:

29. **hakulam sh'lichim 'im-kulam n'bi'im 'o kulam m'lam'dim hakulam `osey g'buroth.**

1Cor12:29 All of them are **apostles**? Whether **all** of them are **not prophets**?
or **all** of them are **teachers**? All of them are **workers of miracles**?

<29> μὴ πάντες ἀπόστολοι; μὴ πάντες προφήται;
μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;

29 **mē pantes apostoloi? mē pantes prophētai?**

Surely **not all** **apostles** are? Surely **not all** **prophets** are?

mē pantes didaskaloi? mē pantes dunameis?

Surely **not all** **teachers** are? Surely **not all** **workers of miracles** are?

30 חַיִּים וְרִפְאוֹת וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה
:וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה

לְהַלְכֵם מִתְּנוֹת רִפְאוֹת הַכֵּלִם מִדְּבָרִים
בְּלִשְׁנוֹת הַכֵּלִם מִבְּאֵרֵי לְשׁוֹנוֹת:

30. **hal'kulam mat'noth r'phu'oth hakulam m'dab'rim
bi'shonoth hakulam m'ba'arey l'shonoth.**

1Cor12:30 Do **all** of them have **gifts of healings**? Do **all** of them **speak with tongues**?
Do **all** of them **interpret**?

<30> μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν;
μὴ πάντες διερμηνεύουσιν;

30 **mē pantes charismata echousin iamatōn?**

Surely **not all** **have gifts of healing**?

mē pantes glōssais lalousin? mē pantes diermēneuousin?

Surely **not all** **speak in tongues**? Surely **not all** **interpret**?

31 זְרוּתָהּ וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה
:וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה וְשִׁבְעֵיטָה

לֹא וְאַתֶּם הַנְּשִׂיגִים הַמְּתְּנוֹת הַטּוֹבוֹת בְּיֹתֵר
וְאַנִּי הַנְּגִי מוֹרָה אֶתְכֶם דְּרֶךְ נִעְלָה עַל-כִּלְנָה:

31. **w'atem hish'tad'lu l'hasig hamatanoth hatoboth b'yother
wa'ani hin'ni moreh 'eth'kem dere'k na'alalah `al-kulanah.**

1Cor12:31 But **you earnestly** seek the **good gifts** **extremely**
and **I hereby** am **teaching you** an **excellent way** for **all**.

<31> ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.
Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

31 **zēloute de ta charismata ta meizona.**

But **you earnestly** **desire the gifts** **greater**.

Kai eti kath' hyperbolēn hodon **hymīn deiknymi**.

And **yet beyond comparison** a way to **you** I **show**.

Chapter 13

1Cor13:1
אֶם-בְּלִשְׁנוֹת אֲנָשִׁים וּמַלְאָכִים אֲדַבֵּר
וְאִין-בִּי אֲהַבָּה הַיִּיתִי כְּנַחֲשֵׁת הַמָּה אוֹ כְּצִלְצַל תְּרוּעָה:

1. 'im-bil'shonoth 'anashim umal'akim 'adaber
w'eyn-bi 'ahabah hayithi kin'chsheth homah 'o k'tsil'tsal t'ru`ah.

1Cor13:1 If I speak with the tongues of men and of messengers,
but do not have love in me, I have become as sounding brass, or as a tinkling cymbal.

<13:1> 'Eàn taîs glōssais tōn anthrōpōn lalō kai tōn aggelōn,
agāpēn de mē echō, gegona chalkos ēchōn ē kymbalon alalazon.

1 Ean tais glōssais tōn anthrōpōn lalō kai tōn aggelōn,
If in the tongues of men I speak and of angels,
agapēn de mē echō, gegona chalkos ēchōn ē kymbalon alalazon.
but love I do not have, I have become a sounding brass (gong) or clanging cymbal.

2
בְּוֹאֵם תְּהִיָּה-לִּי נְבוּאָה וְאֲדַע כָּל-הַסּוּדוֹת וְכָל-הַדְּעוֹת
וְאִם תְּהִיָּה-לִּי אֲמוּנָה רַבָּה עַד לְהַעֲתִיק הַרִים מִמְּקוֹמָם
וְאִין-בִּי הָאֲהַבָּה הַיִּיתִי כְּאַיִן:

2. w'im tih'yeh-li n'bu'ah w'eda` kal-hasodoth w'kal-hada`ath w'im tih'yeh-li
'emunah rabah `ad l'ha`tiq harim mim'qomam w'eyn-bi ha'ahabah hayithi k'ayin.

1Cor13:2 If I have a prophecy and I shall know all the secrets and all knowledge,
and if I have great faith, so as to remove mountains from their places,
but do not have love in me, I was like nothing.

<2> kai èan èchō prophēteian kai eidō ta mystēria panta kai pāsān tēn gnōsin
kai èan èchō pāsān tēn pistin ōste ōrē methistanai, agāpēn de mē èchō, ouθén eimi.

2 kai ean echō prophēteian kai eidō ta mystēria panta kai pasan tēn gnōsin
And if I have prophecy and know the mysteries all and all the knowledge
kai ean echō pasan tēn pistin hōste orē methistanai,
and if I have all the faith so as to remove mountains,
agapēn de mē echō, outhen eimi.
but love I do not have, nothing I am.

3
גְּוֹאֵם-אֲחַלֵּק אֶת-כָּל-הוֹנִי וְאִם-אֶתֵּן אֶת-גּוֹפִי לְשַׂרְפָּה

וְאֵין־בִּי הַאֲהָבָה כְּל־זֹאת לֹא תוֹעִילֵנִי:

3. w'im-'achaleq 'eth-kal-honi w'im-'eten 'eth-guphi lis'rephah
w'eyn-bi ha'ahabah kal-zo'th lo' tho`ileni.

1Cor13:3 And if I give out all my possessions, and if I give over my body to be burned, do not have love, all this shall not help me.

<3> κὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχῆσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελούμαι.

3 kan psōmisō panta ta hyparchonta mou kai ean paradō to sōma mou
And if I give away all my possessions and if I give over my body
hina kauchēsōmai, agapēn de mē echō, ouden ōpheloumai.
that I may boast, but love I do not have, nothing have gained.

כַּיִּן בִּי אֲחַלֵּק אֶת־כָּל־הוֹנִי וְאֵין־בִּי עֹשֶׂה גֹּפְתִי לִישְׁרָפָה
וְעַיִן־בִּי הַאֲהָבָה כָּל־זֹאת לֹא תוֹעִילֵנִי

דִּהַאֲהָבָה מְאֵרְכֶת־אֶף וְעֵשֶׂה הַסֹּד הַאֲהָבָה לֹא תִקְנֵא
הַאֲהָבָה לֹא תִתְפַּאֵר וְלֹא תִתְרוֹמֵם:

4. ha'ahabah ma'areketh-'aph w'osah chased ha'ahabah lo' th'qane'
ha'ahabah lo' thith'pa'er w'lo' thith'romam.

1Cor13:4 Love is even patience and the kindness of love is not envied, love does not brag and is not puffed up,

<4> Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,

4 Hē agapē makrothymei, chrēsteuetai hē agapē, ou zēloi,
Love suffers long, is kind love, is not jealous,
[hē agapē] ou perpereuetai, ou physioutai,
love does not brag, is not puffed up,

אֶל־אֲשֶׁר־לָהּ אֵין־בִּי אֲחַלֵּק אֶת־כָּל־אֲשֶׁר־לִי וְאֵין־בִּי עֹשֶׂה
גֹּפְתִי לִישְׁרָפָה וְעַיִן־בִּי הַאֲהָבָה כָּל־זֹאת לֹא תוֹעִילֵנִי

הַלֹּא תַעֲשֶׂה הַדְּבַר־תְּפִלָּה וְלֹא־תִבְקֹשׁ אֵת אֲשֶׁר־לָהּ
וְלֹא תִתְמַרְמֵר וְלֹא תִחְשַׁב הַרְעָה:

5. lo' tha`aseh d'bar-tiph'lah w'lo'-th'baqesh 'eth 'asher-lah
w'lo' thith'mar'mar w'lo' thachashob hara`ah.

1Cor13:5 does nothing to cause shame; it does not seek what is for its own, is not provoked, reckons no evil,

<5> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

5 ouk aschēmonei, ou zētei ta heautēs,
does not behave disgracefully, does not seek the things of itself,
ou paroxynetai, ou logizetai to kakon,
is not provoked, does not keep record of wrongs,

אֵין־בִּי אֲשֶׁר־לָהּ אֲחַלֵּק אֶת־כָּל־אֲשֶׁר־לִי וְאֵין־בִּי עֹשֶׂה גֹּפְתִי לִישְׁרָפָה
וְעַיִן־בִּי הַאֲהָבָה כָּל־זֹאת לֹא תוֹעִילֵנִי

וְלֹא תִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת תִּשְׂמַח:

6. lo' this'mach ba'aw'lah ki'im-ha'emeth tis'mach.

1Cor13:6 does not rejoice over the unrighteousness, but rejoices in the truth,

<6> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

6 ou chairei epi tē adikiā, sygchairei de tē alētheiā;

does not rejoice over unrighteousness, but rejoices with the truth;

:לֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

7. 'eth-kol tisa' 'eth-kol ta'amin 'eth-kol t'qaueh w'eth-kol tis'bol.

1Cor13:7 bears all things, believes all things, hopes all things, endures all things.

<7> πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

7 panta stegei, panta pisteuei, panta elpizei, panta hypomenei.

all things covers, all things believes, all things hopes, all things endures.

אֵלֶּיךָ יִשְׁתַּחֲוֶה וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

:לֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

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

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

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

<8> ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται·

εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

8 Hē agapē oudepote piptei; eite de prophēteiai, katargēthēsontai;

Love never fails; but whether prophecies, they shall be abolished;

eite glōssai, pausontai; eite gnōsis, katargēthēsetai.

or tongues, they shall cease, or knowledge, it shall be abolished.

וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

9. ki-q'tsath hu' sheyada`nu uq'tsath hu' shenibe'nu.

1Cor13:9 For it is in part that we know and it is in part that we prophesy.

<9> ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν·

9 ek merous gar ginōskomen kai ek merous prophēteuomen;

In part for we know and in part we prophesy;

:אֵלֶּיךָ יִשְׁתַּחֲוֶה וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

וְלֹא־יִשְׂמַח בְּעוֹלָהּ כִּי עִם־הָאֱמֶת יִשְׂמַח

10. uk'bo' hatamim 'az`abor ta`abor haq'tsath.

1Cor13:10 But when the completion comes, then that which is in part shall be done away.

<10> ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

10 hotan de elthē to teleion, to ek merous katargēthēsetai.

But when comes the completion, the thing in part shall be abolished.

כַּאֲשֶׁר הָיִיתִי עוֹלִל כְּעוֹלִל הַדְּבָרֹתַי הַגִּיתִי
:כְּעוֹלִל חֲשָׁבֹתַי וְכַאֲשֶׁר הָיִיתִי לְאִישׁ הַסִּירֹתַי הַבְּרִי הָעוֹלִל:
כַּאֲשֶׁר הָיִיתִי עוֹלִל כְּעוֹלִל הַדְּבָרֹתַי הַגִּיתִי
:כְּעוֹלִל חֲשָׁבֹתַי וְכַאֲשֶׁר הָיִיתִי לְאִישׁ הַסִּירֹתַי הַבְּרִי הָעוֹלִל:

11. ka'asher hayithi `olel k'`olel dibar'ti k'`olel hagithi k'`olel chashab'ti
w'ka'asher hayithi l'ish hasirothi dib'rey ha`olel.

1Cor13:11 When I was a child, I spoke like a child, I understand like a child,
I thought like a child; when I became a man, I did away with the things of the childhood.

<11> ὅτε ἦμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος,
ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου.

11 hote emēn nēpios, elaloun hōs nēpios,

When I was a child, I used to speak like a child,

ephronoun hōs nēpios, elogizomēn hōs nēpios;

I used to think like a child, I used to reason like a child;

hote gegona anēr, katērgēka ta tou nēpiou.

when I have become a man, I have abolished the things of the child.

יְבִי כְּעֵת מִבִּיטִים אֲנַחְנוּ בְּמַרְאֵה וּבְחִידוֹת
וְאֵז פָּנִים אֶל-פָּנִים כְּעֵת יוֹדַע אֲנִי קִצְתּוֹ
וְאֵז כַּאֲשֶׁר נוֹדַעְתִּי אֲדַע אֶת-אֲנִי:
יְבִי כְּעֵת מִבִּיטִים אֲנַחְנוּ בְּמַרְאֵה וּבְחִידוֹת
וְאֵז פָּנִים אֶל-פָּנִים כְּעֵת יוֹדַע אֲנִי קִצְתּוֹ
וְאֵז כַּאֲשֶׁר נוֹדַעְתִּי אֲדַע אֶת-אֲנִי:

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

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

<12> βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς
πρόσωπον·

ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

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

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

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

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

אֲנִי יוֹדֵעַ בְּחִידוֹת אֲנִי יוֹדֵעַ אֶת-אֲנִי
:אֲנִי יוֹדֵעַ אֶת-אֲנִי אֲנִי יוֹדֵעַ אֶת-אֲנִי
אֲנִי יוֹדֵעַ בְּחִידוֹת אֲנִי יוֹדֵעַ אֶת-אֲנִי
:אֲנִי יוֹדֵעַ אֶת-אֲנִי אֲנִי יוֹדֵעַ אֶת-אֲנִי

יג וְעַתָּה שְׁלֹשׁ-אֵלֶּה תַעֲמִדְנָה הָאֱמוּנָה וְהַתְּקוּנָה וְהָאַהֲבָה
וְהַגְּדוּלָּה שֶׁבֵּהֶן הִיא הָאַהֲבָה:

14. w'`atah sh'lash-'eleh tha`amod'nah ha'emunah w'hatiq'wah w'ha'ahabah
w'hag'dolah shebahen hi' ha'ahabah.

1Cor13:13 Now these three shall stand faith, hope, love.
But the greatest that is among them is love.

<13> νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.
13 nyni de menei pistis, elpis, agapē, ta tria tauta; meizōn de toutōn hē agapē.
But now remains faith, hope, love, these three; and the greatest of these is love.

Chapter 14

חַדָּשִׁים אֲחֵרֵי הָאַהֲבָה וְהַשְׁתַּדְּלוּ לְהַשִּׁיג מִתְּנוּת הַרוּחַ
וּבִיזְמַנְהוּ שֶׁתִּתְּנֶבְאֶוּ: 1Cor14:1

1. rid'phu 'acharey ha'ahabah w'hish'tad'lu l'hasig mat'noth haruach
ub'yother shetith'naba'u.

1Cor14:1 Pursue after love and earnestly seek the spiritual gifts,
but rather that you may prophesy.

<14:1> Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.
1 Diökete tēn agapēn, zēloute de ta pneumatika
Pursue love, and eagerly desire the spiritual things,
mallon de hina prophēteuēte.
but rather that you may prophesy.

בְּכִי הַמְּדַבֵּר בְּלִשׁוֹן אֵינְנוּ מְדַבֵּר לְאָדָם כִּי אִם-לְאֵלֹהִים
כִּי אֵין-אִישׁ שׁוֹמְעוֹ וּבְרוּחַ הוּא מְדַבֵּר סוּדוֹת: 2

2. ki ham'daber b'lashon 'eynenu m'daber l'adam ki 'im-'Elohim
ki 'eyn-'ish shom' o ubaruach hu' m'daber sodoth.

1Cor14:2 For one who speaks in a tongue does not speak to men but to Elohim,
for no one understands, but in the Spirit he speaks mysteries.

<2> ὁ γὰρ λαλῶν γλῶσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ·
οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

2 ho gar lalōn glōssē ouk anthrōpois lalei alla theō;
for the one speaking in a tongue not to men speaks but to Elohim;
oudeis gar akouei, pneumatī de lalei mystēria;
for no one hears, but in spirit he speaks mysteries;

בְּרִית הַחֲדָשִׁים (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 1956

ג וְהַמְתַּנְבֵּא הוּא מְדַבֵּר לְבְנֵי אָדָם לְבְנוֹתָם וּלְיִסְרָם וּלְנַחֲמָם:

3. w'hamith'nabe' hu' m'daber lib'ney 'adam lib'notham ul'yas'ram wl'nachamam.

1Cor14:3 But **he who prophesies** speaks to the sons of men for **edification** and for **encouragement** and for **consolation**.

<3> ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

3 ho de prophēteuōn anthrōpois lalei oikodomēn

But the one prophesying to men speaks for edification

kai paraklēsin kai paramythian.

and encouragement and consolation.

ד הַמְדַבֵּר בְּלָשׁוֹן בּוֹנֵה אֶת־נַפְשׁוֹ וְהַמְתַּנְבֵּא בּוֹנֵה אֶת־הָעֵדָה:

4. ham'daber b'lashon boneh 'eth-naph'sho w'hamith'nabe' boneh 'eth-ha'edah.

1Cor14:4 He who speaks in a tongue edifies himself, but he who prophesies edifies the assembly.

<4> ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

4 ho lalōn glōssē heauton oikodomei;

The one speaking in a tongue edifies himself;

ho de prophēteuōn ekklēsiān oikodomei.

but the one prophesying an assembly edifies.

הוּמִי יִתֵּן וְכֻלְכֶם תְּדַבְּרוּ בְּלָשׁוֹנוֹת וּבִיּוֹתֵר

כִּי תִתְנַבְּאוּ כִּי גָדוֹל הַמְתַּנְבֵּא מִן־הַמְדַבֵּר

בְּלָשׁוֹנוֹת בְּלִתֵּי אִם־יִפְרֹשׂ לְמַעַן תִּבְנֶה הָעֵדָה:

הוּמִי יִתֵּן וְכֻלְכֶם תְּדַבְּרוּ בְּלָשׁוֹנוֹת וּבִיּוֹתֵר

כִּי תִתְנַבְּאוּ כִּי גָדוֹל הַמְתַּנְבֵּא מִן־הַמְדַבֵּר

בְּלָשׁוֹנוֹת בְּלִתֵּי אִם־יִפְרֹשׂ לְמַעַן תִּבְנֶה הָעֵדָה:

5. umi yiten w'kul'kem t'dab'ru bil'shonoth ub'yother ki thith'naba'u ki gadol hamith'nabe' min-ham'daber bil'shonoth bil'ti 'im-y'pharesh l'ma'an tibaneh ha'edah.

1Cor14:5 Now what I give is that you all speak in tongues, but rather that you might prophesy, for he who prophesies is greater than one who speaks in tongues, unless he interprets, so that the assembly may receive edifying.

<5> θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

5 thelō de pantas hymas lalein glōssais, mallon de hina prophēteuēte;

Now I desire all of you to speak in tongues, but rather that you may prophesy;

meizōn de ho prophēteuōn ē ho lalōn glōssais ektos

now greater is the one prophesying than the one speaking in tongues

ei mē diermēneuē, hina hē ekklēsia oikodomēn labē.

unless he interprets, that the assembly edification may receive.

וְעַתָּה אַחֵי כִּי-אָבִוּא אֲלֵיכֶם
וְאֶדְבַר בְּלִשְׁנוֹת מִה-אוֹעִיל לָכֶם אִם-לֹא אֶדְבַר
אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּדַעַת אוֹ בְּנְבוּאָה אוֹ בְּהוֹרָאָה:

6. w'`atah 'achay ki-'abo' 'aleykem wa'adaber bil'shonoth mah-'o'il lakem
'im-lo' 'adaber 'aleykem b'chazon 'o b'da`ath 'o bin'bu'ah 'o b'hora'ah.

1Cor14:6 But now, my brothers, if I come to you speaking in tongues,
what shall I profit you unless I speak to you either by way of revelation
or of knowledge or of prophecy or of teaching?

<6> Nūn dé, ádelphoí, éan élthw prós úmās glóssais lalōn, tí úmās wphelíshw
éan mh̄ úmīn lalíshw ḥ̄ én ápokaluúpei ḥ̄ én gnōsei ḥ̄ én propheteiá ḥ̄ [én] didachḥ̄;

6 Nyn de, adelphoi, ean elthō pros hymas glōssais lalōn,

But now, brothers, if I come to you in tongues speaking,

tí hymas ōphelēsō ean mē hymin lalēsō ē en apokaluuei

what shall I benefit you, except I speak to you either with a revelation

ē en gnōsei ē en propheteiā ē [en] didachḥ̄?

or with knowledge or with a prophecy or with a teaching?

אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּדַעַת אוֹ בְּנְבוּאָה אוֹ בְּהוֹרָאָה
אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּדַעַת אוֹ בְּנְבוּאָה אוֹ בְּהוֹרָאָה
אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּדַעַת אוֹ בְּנְבוּאָה אוֹ בְּהוֹרָאָה

זֶה-לֹא מִה-שְׂאִין בּוֹ רִיחַ חַיִּים וְנִתֵּן קוֹל קָלִיל אוֹ כְּנֹר
אִם-לֹא יִשְׁמִיעוּ קְלוֹת אֲשֶׁר תּוֹכֵל הָאֵזֶן לְהִבְחִין אִיכָּה
יִדְבַע מִה-יִזְמַר וּמִה-יִבְנֶן:

7. halo' mah-she'eyn bo ruach chayim w'nothen qol chalil 'o kinor 'im-lo' yash'mi'u
qoloth 'asher tukal ha'ozen l'hab'chin 'eykah yiuada` mah-y'zumar umah-y'nugan.

1Cor14:7 Nevertheless, what is that which has no spirit of life, and gives the voice
of flute or harp, if they do not make a distinction, which he is able to listen, to discern
how shall it be known what is being played on the flute or what is being harped?

<7> ὁμως τὰ ἄψυχα φωνήν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολήν
τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

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

Even lifeless things giving a sound, whether flute or harp,

ean diastolēn tois phthoggois mē dō,

if a distinction in the notes they do not give,

pōs gnōsthēsetai to auloumenon ē to kitharizomenon?

how shall it be known what is being played on the flute or what is being harped?

אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּדַעַת אוֹ בְּנְבוּאָה אוֹ בְּהוֹרָאָה
אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּדַעַת אוֹ בְּנְבוּאָה אוֹ בְּהוֹרָאָה
אֲלֵיכֶם בְּחִזּוֹן אוֹ בְּדַעַת אוֹ בְּנְבוּאָה אוֹ בְּהוֹרָאָה

חגם השופר אִם-לֹא יִתֵּן קוֹלוֹ קוֹל בָּרוּר מִי יִחַלֵּץ לְמִלְחָמָה:

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

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

<8> καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς παρασκευάσεται εἰς πόλεμον;

8 kai gar ean adēlon salpigx phōnēn dō, tis paraskeuasetai eis polemon?

For indeed if an unclear a trumpet call gives, who shall prepare himself for battle?

וְעַד מָה יִתֵּן קוֹל בָּרוּר מִי יִחַלֵּץ לְמִלְחָמָה
וְעַד מָה יִתֵּן קוֹל בָּרוּר מִי יִחַלֵּץ לְמִלְחָמָה
טַבְּחָן גַּם-אֵתָם אִם לֹא-תוֹצִיאֵם בְּלִשְׁוֹנְכֶם הַבּוּר מִפְּרֹשֵׁי
אֵיכָה יִדְבַע הַמְדַבֵּר הַלֵּא תִהְיֶה כְּמַדְבְּרִים לְרוּחַ:

9. ken gam-'atem 'im lo'-thotsi'u bil'shon'kem dibur m'phoraash 'eykah yiuada` ham'dubar halo' thih'yu kim'dab'rim laruach.

1Cor14:9 So also you, if you shall not utter by the tongue a word easy to be understood, how shall it be known what is spoken? For you would not be speaking like the Spirit.

<9> οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

9 houtōs kai hymeis dia tēs glōssēs ean mē eusēmon logon dōte,

So also you by your tongue unless an intelligible message give, pōs gnōsthēsetai to laloumenon?

how shall it be known the thing being said?

esesthe gar eis aera lalountes.

For you shall be into the air speaking.

יִהְיֶה כַּמָּה מִיָּנִי לְשִׁנוֹת יֵשׁ בְּעוֹלָם וְאִין-אֶחָת מֵהֶן בְּלִי קוֹל:
יִהְיֶה כַּמָּה מִיָּנִי לְשִׁנוֹת יֵשׁ בְּעוֹלָם וְאִין-אֶחָת מֵהֶן בְּלִי קוֹל:

10. hen kamah miney l'shonoth yesh ba`olam w'eyn-'achath mehen b'li qol.

1Cor14:10 They are so many of kinds of tongues in the world, and none of them is without the voice.

<10> τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν ἄφωνον·

10 tosauta ei tychoi genē phōnōn eisin en kosmō

So many, it may be, kinds of languages there are in the world,

kai ouden aphōnon;

and not one is meaningless;

יֵא לְכֵן אִם-אֵינֶנִּי יֹדַע פֶּשֶׁר הַקּוֹל אֶהְיֶה כְּלֵעַז בְּעֵינֵי הַמְדַבֵּר
יֵא לְכֵן אִם-אֵינֶנִּי יֹדַע פֶּשֶׁר הַקּוֹל אֶהְיֶה כְּלֵעַז בְּעֵינֵי:

11. laken 'im-'eyneni yode`a peshar haqol 'eh'yeh k'lo`ez b`eyney ham'daber w'ham'daber yih'yeh k'lo`ez b`eynay.

1Cor14:11 If then I do not know the meaning of the voice, I shall be as a foreigner in my eyes of the one who speaks, and the one who speaks shall be as a foreigner in my eyes.

<11> εἰδὼ μὴ οὖν τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

11 ean oun mē eidō tēn dynamin tēs phōnēs,
If therefore I do not know the meaning of the voice,
esomai tō lalounti barbaros
I shall be to the one speaking a foreigner
kai ho lalōn en emoi barbaros.
and the one speaking with me a foreigner.

12 יב כן גם-אתם לפי שמתאנים אתם לכוות רוקניות בקנשי להעדיף במה-שיבנה את-העדה:

12. ken gam-'atem l'phi shemith'auim 'atem l'kochoth ruachnioth baq'shu l'ha`diph b'mah-sheyib'neh 'eth-ha`edah.

1Cor14:12 So also you, according to what you are zealous for spiritual gifts, seek to abound for what is that edifies the assembly.

<12> οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

12 houtōs kai hymeis, epei zelōtai este pneumatōn,
So also you, since zealous you are of spiritual things,
pros tēn oikodomēn tēs ekklēsiās zēteite hina perisseuēte.
for the edification of the assembly be zealous that you may abound.

13 יג על-כן יתפלל המדבר בקשון וגם יפרשנה:

13. `al-ken yith'palel ham'daber b'lashon w'gam y'pharashenah.

1Cor14:13 Therefore let one who speaks in a tongue pray that he may also interpret.

<13> διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύη.

13 dio ho lalōn glōssē proseuchesthō hina diermēneuē.
Therefore the one speaking in a tongue let him pray that he may interpret.

14 יד כי אם-אתפלל בקשון רוחי מתפלל ושכלי איננו עשה פרי:

14. ki 'im-'eth'palel b'lashon ruch'i mith'palel w'sik'li 'eynenu `oseh peri.

1Cor14:14 For if I pray in a tongue, my spirit prays, and my mind has not yielded fruit.

<14> εἰδὼ [γὰρ] προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

14 ean [gar] proseuchōmai glōssē, to pneuma mou proseuchetai,

For if I pray in a tongue, my spirit prays,
 ho de nous mou akarpōs estin.
 but my mind is unfruitful.

כְּחַדָּשׁ אֶלְלִיחָא אַמְוֹא-אַשׁ אַמְוֵי 15
 :כְּלַעֲוָג-שׁוֹ אַמְוֵי־כַחַדָּשׁ כְּחַדָּשׁ אַמְוֵי־כַחַדָּשׁ כְּלַעֲוָג-שׁוֹ אֶלְלִיחָא
 טוּ וְעַתָּה מָה-אֶעֱשֶׂה אֶתְפִּלָּה בְרוּחִי
 וְאֶתְפִּלָּה גַם-בְּשִׁכְלִי אֲזַמְרָה בְרוּחִי וְאֲזַמְרָה גַם-בְּשִׁכְלִי:

15. w`atah mah-`e`eseh `eth`palalah b`ruchi w`eth`palalah gam-b`sik`li `azam`rah
 b`ruchi wa`azam`rah gam-b`sik`li.

1Cor14:15 Now what I shall do? I shall pray in my spirit, and I shall also pray
 in the mind. I shall sing with the spirit and I shall also sing with the mind.

<15> τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ·
 ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῦ.

15 ti oun estin? proseuxomai tō pneumati, proseuxomai de kai tō noi;
 What then is this? I shall pray with my spirit, and I shall pray also with my mind;
 psalō tō pneumati, psalō de kai tō noi.
 I shall sing with my spirit, and I shall sing also with my mind.

שׁוֹחַדָּשׁ הַחַדָּשׁ כַּחַדָּשׁ כְּשׁוֹ אַמְוֵי אַמְוֵי אַמְוֵי 16
 :אֶמְוֵי אַמְוֵי אַמְוֵי אֶמְוֵי אַמְוֵי אַמְוֵי אַמְוֵי אַמְוֵי אַמְוֵי אַמְוֵי אַמְוֵי אַמְוֵי אַמְוֵי
 טז כִּי אִם-תְּבָרַךְ בְּרוּחַ אֵיךְ יַעֲנֶה מִי שְׁהוּא נֹתֵן בְּמִקּוֹם
 הַהַדְיוֹטוֹת אָמֵן אַחֲרַי בְּרִכְתְּךָ וְהוּא אֵינְנוּ יֹדֵעַ מָה אַתָּה אֹמֵר:

16. ki `im-t`bare`k baruach `ey`k ya`aneh mi shehu` nathun bim`qom hahed`yototh
 `Amen `achar bir`katheak w`hu` `eynenu yode`a mah `atah `omer.

1Cor14:16 Otherwise, if you bless with the spirit,
 how shall the one answer that he fills up in the place of the unlearned Amen
 after your giving of thanks, since he does not know what you are saying?

<16> ἐπεὶ ἐὰν εὐλογῆς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου
 πῶς ἐρεῖ τὸ Ἀμήν ἐπὶ τῇ σῆ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν·

16 epei ean eulogēs [en] pneumati,
 Otherwise if you praise in your spirit,
 ho anaplērōn ton topon tou idiōtou pōs erei to Amēn
 the one occupying the place of the uninstructed how shall say the Amen
 epi tē sē eucharistiā? epeidē ti legeis ouk oiden;
 at your giving of thanks? Since what you say he does not know;

אֶמְוֵי אֶמְוֵי אֶמְוֵי אֶמְוֵי אֶמְוֵי אֶמְוֵי 17
 יז הֵן אַתָּה תְּבָרַךְ כְּרִאֲוִי אֲבָל רַעֲךָ לֹא יִבְנֶה:

17. hen `atah th`bare`k kara`uy `abal re`aak lo` yibaneh.

1Cor14:17 For you shall bless truly, but the other is not edified.

<17> σὺ μὲν γὰρ καλῶς εὐχαριστεῖς ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

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

יח אודה לאלהי נשיותר מכלכם אני מדבר בלשונות:
:xγwλg 194y 2γ4 3yλy 4x2w 5λ4λ 6424 18

18. 'odeh l'Elohay sheyother mikul'kem 'ani m'daber bil'shonoth.

1Cor14:18 I thank my El that I speak in tongues more than you all,

<18> εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·

18 eucharistō tō theō, pantōn hymōn mallon glōssais lalō;
I thank the Elohim, all of you more than in tongues I speak;

יט אכן בקהל אבחר לדבר חמש מלין בשבלי
כדי להורות גם את האחרים מלדבר רבות מלין בלשון:
2λywg 3yλy 4y 594 6494 749 8y4 19
:γwλg 2yλy 3299 494y 52443-x4 6 7 8494 94y

19. 'aken baqahal 'eb'char l'daber chamesh milin b'sik'li
k'dey l'horoth gam 'eth-ha'acherim mil'daber ribaboth milin b'lashon.

1Cor14:19 Indeed, in the assembly I choose to speak five words in my mind
in order to instruct others also to speak ten thousands of words in a tongue.

<19> ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλήσαι,
ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσση.

19 alla en ekklesiā thelō pente logous tō noi mou lalēsai,
but in an assembly I want five words with my mind to speak,
hina kai allous katēchēsō, ē myrious logous en glōssē.
that also others I may instruct, rather than speak ten thousand words in a tongue.

כ אחי אל-תהיו כקטנים בבניה
אלא היו תינוקות לרעה ושלמים בבניה:
4y299 52y09y 62ax-λ4 744 20
:4y299 52yλwγ 609λ 7492y2x 824 4λ4

20. 'achay 'al-tih'yu kiq'tanim babinah
'ela' heyu thinoqoth lara`ah ush'lemim babinah.

1Cor14:20 My brothers, do not be as children in understanding,
but in evil be children, and in understanding be mature.

<20> Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν ἀλλὰ τῇ κακίᾳ νηπιάζετε,
ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.

20 Adelphoi, mē paidia ginesthe tais phresin alla tē kakiā nēpiazete,
Brothers, not children be in your minds, but as to malice be childlike,
tais de phresin teleioi ginesthe.
and in your understanding become mature.

1944 444 5γwλgγ 67w 7λoλg-2y 842x9 92xy 10 21

כא הן כְּתוּב בַּתּוֹרָה כִּי-בְלִעְגֵי שִׁפְחָ וּבְלִשׁוֹן אַחֲרֵת אֲדַבֵּר
אֶל-הָעַם הַזֶּה וְגַם בְּזֹאת לֹא-אָבוּ שְׁמֹעַ-לִי אָמַר יְהוָה:

21. **hen kathub baTorah ki-b'la`agey saphah ub'lashon 'achereth 'adaber**
'el-ha`am hazeh w'gam b'zo'th lo'-`abu sh'mo`a-li 'amar Yahúwah.

1Cor14:21 It is written in the Law that with the language of mockery and by other tongues I shall speak to this people, and by this too they would not listen to Me, says יהוה.

<21> ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος.

21 en tō nomō gegraptai hoti En heteroglōssois kai en cheilesin heterōn

In the law it has been written in other tongues and with lips of others

lalēsō tō laō toutō kai oud' houtōs eisakousontai mou, legei kyrios.

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

כב לְכֵן הַלְשֹׁנוֹת לֹא לְמַאֲמִינִים הֵנָּה אוֹת
כִּי אִם-לְמַחְסְרֵי אֱמוּנָה אֲבָל הַנְּבוּאָה אֵינְנָה
לְמַחְסְרֵי אֱמוּנָה כִּי אִם-לְמַאֲמִינִים:

22. **laken hal'shonoth lo' lama'aminim henah 'oth ki 'im-lim'chus'rey 'emunah**
'abal han'bu'ah 'eynenah lim'chus'rey 'emunah ki 'im-lama'aminim.

1Cor14:22 So then the tongues are here for a sign, not to those who believe but to those who lack faith; but prophecy is not for those who lack faith but for those who believe.

<22> ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

22 hōste hai glōssai eis sēmeion eisin ou tois pisteuousin

So then the tongues for a sign are not to the ones believing

alla tois apistois, hē de prophēteia ou tois apistois

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

alla tois pisteuousin.

but to the ones believing.

כג וְהֵנָּה אִם-תִּקְהַל כָּל-הָעֵדָה יַחַד
וְכֻלָּם מְדַבְּרִים בְּלִשְׁנוֹת וַיְבוּאוּ הַדְּרִיטוֹת אוֹ
מְחַסְרֵי אֱמוּנָה הֲלֹא יֵאמְרוּ שְׁמֹשְׁגָעִים אַתֶּם:

23. **w'hinneh 'im-tiqahel kal-ha`edah yachad w'kulam m'dab'rim bil'shonoth**

w'yabo'u hed'yototh 'o m'chus'rey 'emunah halo' yo'm'ru shem'shuga'im 'atem.

1Cor14:23 And behold, if all the assembly comes together and all of them speak in tongues, and unlearned men or those who lack faith enter, shall they not say that you are mad?

<23> 'Εάν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

23 Ean oun synelthē hē ekklēsia holē epi to auto kai pantes lalōsin glōssais,
If therefore comes the assembly whole together and all speak in tongues,
eiselthōsin de idiōtai ē apistoi,
and enters unlearned ones or unbelievers,
ouk erousin hoti mainesthe?
shall they not say that you are out of your minds?

אָמַרְתֶּם אִם-יִתְנַבְּאוּ כֻלָּם וּבֵא אִישׁ מִחֹסֵר אֱמוּנָה
אוּ הִדְיוּט יִנְכַח עַל-יְדֵי כֻלָּם וַיְהִי עַל-יְדֵי כֻלָּם: 24
אָמַרְתֶּם אִם-יִתְנַבְּאוּ כֻלָּם וּבֵא אִישׁ מִחֹסֵר אֱמוּנָה
אוּ הִדְיוּט יִנְכַח עַל-יְדֵי כֻלָּם וַיְהִי עַל-יְדֵי כֻלָּם: 24

24. 'abal 'im-yith'nab'u kulam uba' 'ish m'chusar 'emunah 'o hed'yot yiuakach `al-y'dey kulam w'yidon `al-y'dey kulam.

1Cor14:24 But if all of them prophesy, and those who lack faith or an unlearned man enters, he is convicted by all of them, he is judged by all of them;

<24> εἰάν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,

24 ean de pantes prophēteuōsin, eiselthē de tis apistos ē idiōtēs,
But if all prophesy, and enter some unbeliever or unlearned one,
elegchetai hypo pantōn, anakrinetai hypo pantōn,
he is convicted by all, he is judged by all,

אָמַרְתֶּם אִם-יִתְנַבְּאוּ כֻלָּם וּבֵא אִישׁ מִחֹסֵר אֱמוּנָה
אוּ הִדְיוּט יִנְכַח עַל-יְדֵי כֻלָּם וַיְהִי עַל-יְדֵי כֻלָּם: 25
אָמַרְתֶּם אִם-יִתְנַבְּאוּ כֻלָּם וּבֵא אִישׁ מִחֹסֵר אֱמוּנָה
אוּ הִדְיוּט יִנְכַח עַל-יְדֵי כֻלָּם וַיְהִי עַל-יְדֵי כֻלָּם: 25

25. ub'ken yigalu ta`alumoth l'babo w'yipol `al-panayu w'yish'tachaweh l'Elohim w'ya`aneh w'yo'mar be'emeth ha'Elohim b'qir'b'kem.

1Cor14:25 And thus the secrets of his heart are revealed. And so he shall fall on his face and he shall worship Elohim, and answered saying that the Elohim is truly among you.

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

25 ta krypta tēs kardias autou phanera ginetai,
the hidden things of his heart become manifest,
kai houtōs pesōn epi prosōpon proskynēsei tō theō apaggellōn
and so having fallen on his face he shall worship Elohim, declaring,
hoti Ontōs ho theos en hymin estin.
really the Elohim among you is.

אחאז אחא-לז אחז זזל/אפאז זחא xזזז/אז אאז 26
זל-זז זזזל זל-זז אאזא זל-זז זזזז זל-זז זזז
:זזזזזזזז אאזז זזז זזזז זל-זז זזזז

כזעזתה מה-לעזשות אהי בהקהלכם יחד כל-אחד ואחד
מכם יש-לו מזמור יש-לו הורה יש-לו לשון יש-לו
חזון יש-לו באור וכל יעשה להבנותכם:

**26. w'`atah mah-la`asoth 'echay b'hiqahel'kem yachad kal-'echad
w'echad mikem yesh-lo miz'mor yesh-lo hora'ah yesh-lo lashon
yesh-lo chazon yesh-lo bi'ur w'kol ye`aseh l'hibanoth'kem.**

1Cor14:26 And now, what shall my brothers do with your assembly?
Every one and each of them has a psalm to him, he has a teaching, he has a revelation,
he has a tongue, he has an interpretation. Let all things be done for edification.

<26> τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει,
ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.

**26 Ti oun estin, adelphoi? hotan synerchēsthe, hekastos psalmon echei,
What then is it, brothers? When you come together, each one a psalm has,
didachēn echei, apokaluuin echei, glōssan echei, hermēneian echei;
a teaching has, a revelation has, a tongue has, an interpretation has;
panta pros oikodomēn ginesthō.
all things for edification let be.**

זזזז זזזז זזזזזזזז זזזז זזזז זזזז זזזז זזזז 27
:זזזז אחאז אז זזז אזז זזזז זזזז זזזז

כז כז-יבבר איש בקלשון יהיו המדברים שנים שנים או
שלושה ולא יותר וזה אחר זה ואחד יפרש:

**27. ki-y'daber 'ish b'lashon yih'yu ham'dab'rim sh'nayim sh'nayim 'o sh'loshah
w'lo' yother w'zeh 'achar zeh w'echad y'pharesh.**

1Cor14:27 If anyone speaks in a tongue, let it be spoken two by two or three,
and no more and one after another and let one interpret.

<27> εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος,
καὶ εἰς διερμηνευέτω·

**27 eite glōssē tis lalei, kata duo ē to pleiston treis
If in a tongue anyone speaks, by two or the most three,
kai ana meros, kai heis diermēneuetō;
and in turn, and let one interpret;**

זזזזזזזז זזזזזזזז זזזזזזזז זזזז זזזז זזזז זזזז זזזז 28
:כח ואם-אין מפרש אז יהם בקהל ויבבר לנפשו ולא להים:

28. w'im-'eyn m'pharesh 'az yidom baqahal widaber l'naph'sho w'l'Elohim.

1Cor14:28 And if there is no interpreter, then let him silent in an assembly,
and let him speak to himself and to Elohim.

<28> εὐὰν δὲ μὴ ἦ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.

28 ean de mē ē diermēneutēs, sigatō en ekklesiā,
but if there is not an interpreter, let him be silent in an assembly,
heautō de laleitō kai tō theō.
and to himself let him speak and to Elohim.

:יְהוָה שְׁמַע וְשָׁמַע וְשָׁמַע וְשָׁמַע וְשָׁמַע וְשָׁמַע וְשָׁמַע וְשָׁמַע וְשָׁמַע וְשָׁמַע 29
כַּט וְהַנְּבִיאִים הֵם יְדַבְּרוּ שְׁנַיִם אוֹ שְׁלֹשָׁה וְהַאֲחֵרִים יִבְחֲנוּ:

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

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

<29> προφηται δὲ δύο ἢ τρεῖς λαλείτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν·

29 prophētai de duo ē treis laleitōsan kai hoi alloi diakrinetōsan;
And prophets two or three let them speak and the others let discern;

:וְכִי נִגְלָה חֶזְיוֹן לְאֶחָד מִן־הַיֹּשְׁבִים שָׁם יְדוֹם הָרִאשׁוֹן 30
לְיָדוֹ וְנִגְלָה חֶזְיוֹן לְאֶחָד מִן־הַיֹּשְׁבִים שָׁם יְדוֹם הָרִאשׁוֹן:

30. w'ki nig'lah chazon l'acher min-hayos'bim sham yidom hari'shon.

1Cor14:30 And if there should be a revelation to another of those who sit down there, let the first one silent.

<30> εὐὰν δὲ ἄλλω ἀποκαλυφθῆ καθήμενῳ, ὁ πρῶτος σιγάτω.

30 ean de allō apokalyphthē kathēmenō, ho prōtos sigatō.
But if something is revealed to another sitting by, the first let be silent.

אֵפֶס אִיכָּא אֵפֶס מְשַׁלְּחֵי כְּשֶׁמְשַׁלְּחֵי יְדוֹם יְדוֹם 31
:יְדוֹם יְדוֹם יְדוֹם יְדוֹם יְדוֹם יְדוֹם יְדוֹם יְדוֹם יְדוֹם יְדוֹם
לֹא כִי תוֹכְלוּ לְהַתְנַבֵּא כִּלְכֶם זֶה אַחֵר זֶה
לְמַעַן יִלְמְדוּ כֻלָּם וְכֻלָּם יִזְקְרוּ:

31. ki thuk'lu l'hith'nabe' kul'kem zeh 'achar zeh
l'ma'an yil'm'du kulam w'kulam yuz'haru.

1Cor14:31 For you are able to prophesy all of you, one by one, so that all of them may learn and all of them may be encouraged.

<31> δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.

31 dynasthe gar kath' hena pantes prophēteuein,
For you are able one by one all to prophesy,
hina pantes manthanōsin kai pantes parakalōntai.
that all may learn and all may be encouraged.

:אֵינֶם רִחוּת הַנְּבִיאִים בְּרִשׁוּת הַנְּבִיאִים 32
לְב וְרוּחוֹת הַנְּבִיאִים בְּרִשׁוּת הַנְּבִיאִים הֵמָּה:

32. w'ruchoth han'bi'im bir'shuth han'bi'im hemah.

1Cor14:32 And they are the spirits of prophets in the authority of the prophets;

<32> καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,
32 kai pneumata prophētōn prophētais hypotassetai,
And the spirits of prophets to prophets are subject,

מְבַרְכֵי אֱלֹהִים אֲשֶׁר בְּכָל-קְהָלוֹת הַקְּדוֹשִׁים
מְבַרְכֵי אֱלֹהִים אֲשֶׁר בְּכָל-קְהָלוֹת הַקְּדוֹשִׁים
לְגַבֵּי לֹא אֱלֹהֵי מְבוֹכָה הָאֱלֹהִים

33. ki lo' 'Elohey m'bukah ha'Elohim ki 'im-'Elohey hashalom
ka'asher b'kal-q'hiloth haq'dshim.

1Cor14:33 for the Elohim is not the El of confusion but the El of peace,
as in all the assemblies of the holy ones.

<33> οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

33 ou gar estin akatastasias ho theos alla eirēnēs.
not for He is of confusion the Elohim but of peace.

Hōs en pasais tais ekklesiiais tōn hagiōn
As in all the assemblies of the saints,

לְדַבֵּר נְשִׂיכֶם בְּכִנְסוֹת תַּשְׁתַּקְנֶה כִּי לֹא-נִתְּנָה לָהֶן רְשׁוּת לְדַבֵּר
כִּי אִם-לְהִכְנֹעַ כְּאֲשֶׁר אָמְרָה הַתּוֹרָה:
לְדַבֵּר נְשִׂיכֶם בְּכִנְסוֹת תַּשְׁתַּקְנֶה כִּי לֹא-נִתְּנָה לָהֶן רְשׁוּת לְדַבֵּר
כִּי אִם-לְהִכְנֹעַ כְּאֲשֶׁר אָמְרָה הַתּוֹרָה:

34. n'sheykem bak'nesioth tish'toq'nah ki lo'-nit'nah lahen r'shuth l'daber
ki 'im-l'hikane`a ka'asher 'am'rah haTorah.

1Cor14:34 Let your women keep silence in the assemblies, for it is not permitted to them
to speak, but let them subject themselves, as the Law says.

<34> αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν,
ἀλλὰ ὑποτασέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

34 hai gynaiques en tais ekklesiiais sigatōsan; ou gar epitrepetai
the women in the assemblies let be silent; not for it is permitted
autais lalein, alla hypotassesthōsan, kathōs kai ho nomos legei.
to them to speak, but let them be submissive, as also the law says.

לְהִוְאֵם-חֹפְצִין לְלַמֵּד דְּבַר תַּשְׁאֵלָנָה אֶת-בַּעְלֵיהֶן בְּבֵיתָן
כִּי-חֹרְפָה הִיא לְנָשִׁים לְדַבֵּר בְּקִהְלָה:
לְהִוְאֵם-חֹפְצִין לְלַמֵּד דְּבַר תַּשְׁאֵלָנָה אֶת-בַּעְלֵיהֶן בְּבֵיתָן
כִּי-חֹרְפָה הִיא לְנָשִׁים לְדַבֵּר בְּקִהְלָה:

35. w'im-cheph'tsan li'mod dabar tish'al'nah 'eth-ba`leyhen b'beythan
ki-cher'pah hi' lanashim l'daber baqahal.

1Cor14:35 If they desire to learn anything, let them ask their own husbands
at their houses; for it is improper for a woman to speak in an assembly.

<35> εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

35 **ei de ti mathein thelousin, en oikō tous idious andras eperōtatōsan;**
And if anything to learn they desire, in their house own husbands let them ask.
aischron gar estin gynaiki lalein en ekklesiā.
For a shame it is for a woman to speak in an assembly.

36
לו או הַמִּקֵּם יִצְא דְבַר אֱלֹהִים אִם-אֲלֵיכֶם לְבִדְכֶם הִגִּיעַ:
:ֹאֶל-יָדְעוּ אֲשֶׁר לֹא יָדַע אֶל-יָדְעוּ 38

36. 'o hamikem yatsa' d'bar 'Elohim 'im-'aleykem l'bad'kem higi`a.

1Cor14:36 Or did the word of Elohim go out from you?
Or did it reach only to you?

<36> ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;
36 ē aph' hymōn ho logos tou theou exēlthen, ē eis hymas monous katēntēsen?
Or from you the word of Elohim went forth, or to you only did it reach?

37
לֹא אִם יֹאמַר אִישׁ שְׁהוּא נְבִיא אֱוִי-אִישׁ הָרוּחַ בֵּין יָבִין אֵת
אֲשֶׁר-אֲנִי כֹתֵב לָכֶם כִּי-מִצְוֹת הָאֲדוֹן הֵנָּה:
אֲשֶׁר-אֲנִי כֹתֵב לָכֶם כִּי-מִצְוֹת הָאֲדוֹן הֵנָּה 37

37. 'im yo'mar 'ish shehu' nabi' 'o-'ish haruach bin yabin 'eth
'asher-'ani kotheb lakem ki-mits'oth ha'Adon henah.

1Cor14:37 If anyone thinks that he is a prophet or spiritual man, let him recognize that I have written to you that they are a commandment of the Adon (Master) here.

<37> Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός,
ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·
37 Ei tis dokei prophētēs einai ē pneumatikos,

If anyone thinks to be a prophet or a spiritual man,
epiginōsketō ha graphō hymin
let him fully know the things I write to you
hoti kyriou estin entolē;
that of the Master they are a commandment;

38
לֹא וְיָדְעוּ אֲשֶׁר לֹא יָדַע אֶל-יָדְעוּ 38

38. umi 'asher lo' yada` 'al-yeda`.

1Cor14:38 And if anyone does not recognize this, he is not recognized.

<38> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.
38 ei de tis agnoei, agnoeitai.

but if anyone does not recognize this, he is not recognized.

39
:אֲשֶׁר-אֲנִי כֹתֵב לָכֶם כִּי-מִצְוֹת הָאֲדוֹן הֵנָּה 39

לט לָכֵן אַחֵי הַשְּׂתָדָדִי לְהִתְנַבֵּא וְאַל-תִּכְלְאוּ מִלְדַּבֵּר בְּלִשְׁנוֹת:

39. laken 'achay hish'tad'lu l'hith'nabe' w'al-tik'l'u mil'daber bil'shonoth.

1Cor14:39 Therefore, my brothers, earnestly seek to prophesy, and do not forbid to speak in tongues.

<39> ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεῦειν καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·

39 hōste, adelphoi [mou], zēloute to prophēteuein,
So then, my brothers, earnestly desire to prophesy,
kai to lalein mē kōluete glōssais;
and to speak do not forbid in tongues;

40 מְהִלָּה יַעֲשֶׂה כְּהֶגֶן וְכִשְׁוֹרָה:
40 אֲנִי מְזַכְּרֶכֶם אַחֵי אֶת-הַבְּשׂוּרָה

40. hokol ye`aseh kahogen w'kashurah.

1Cor14:40 Let all things be done decently and in an orderly manner.

<40> πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

40 panta de euschēmonōs kai kata taxin ginesthō.
all things but decently and according to order let be done.

Chapter 15

1Cor15:1 אֲנִי מְזַכְּרֶכֶם אַחֵי אֶת-הַבְּשׂוּרָה
אֲשֶׁר בְּשָׂרְתִי אֶתְכֶם וְאַתֶּם קִבַּלְתֶּם וַעֲמַדְתֶּם בָּהּ:

1. wa'ani maz'kir'kem 'achay 'eth-hab'shoorah 'asher bisar'ti 'eth'kem w'atem qibal'tem wa'amad'tem bah.

1Cor15:1 But I make known to you, my brothers, the good news which I preached to you, which also you received, in which also you stand,

<15:1> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,

1 Gnōrizō de hymin, adelphoi, to euaggelion ho euēggelisamēn hymin,
Now I make known to you, brothers, the good news which I preached to you,
ho kai parelabete, en hō kai hestēkate,
which also you received, in which also you have stood,

2 בְּיָמֵינוּ אֲנִי מְזַכְּרֶכֶם אַחֵי אֶת-הַבְּשׂוּרָה
אֲשֶׁר בְּשָׂרְתִי אֶתְכֶם רַק אִם לֹא-הָאֵמַנְתֶּם לִשְׂוֹא:

2. w'gam tiuash`u bah 'im-tachaziqū badabar 'asher bisar'ti 'eth'kem raq 'im lo'-he'eman'tem lashaw'.

1Cor15:2 through which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

<2> δι' οὐ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.

2 di' hou kai sōzesthe, tini logō euēggelisamēn hymin through which also you are saved, with what word I preached to you ei katechete, ektos ei mē eikē episteusate. if provided you hold it fast, unless in vain you believed.

כַּחֲצִיפֹה-אִי מִיִּלְכָּה כַּחֲצִיפֹה אֲגִיד-לָךְ אֲכַלְמָה כַּחֲצִיפֹה 3
:אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי
גְּכִי הַאֲשִׁית כָּל-דְּבַר מְסֻרָתִי לָכֶם מֵהַנְּשִׁבָּלְתִּי
כִּי-הַמְּשִׁיחַ מָת לְכַפֵּר עַל-חַטֹּאתֵינוּ כַּכְּתוּב:

3. ki re'shith kal-dabar masar'ti lakem mah-sheqibal'ti ki-haMashiyach meth l'kaper `al-chato'theyneu kakathub.

1Cor15:3 For first of all things I delivered to you that which I have received, that the Mashiyach died to atone for our sins according to the Scriptures,

<3> παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς

3 paredōka gar hymin en prōtois, ho kai parelabon, For I handed on to you among the first things, that which also I received, hoti Christos apethanen hyper tōn hamartiōn hēmōn kata tas graphas that the Anointed One died for our sins according to the Scriptures,

:אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי 4
דְּוִנְקִיבַר וְהַיּוֹם בְּיּוֹם הַנְּשִׁלְיָהּ כַּכְּתוּב:

4. w'niq'bar w'huqam bayom hash'lishi kakathub.

1Cor15:4 and He was buried, and He was raised on the third day according to the Scriptures,

<4> καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς

4 kai hoti etaphē kai hoti egēgertai tē hēmera tē tritē and that He was buried and that He was raised on the day third kata tas graphas according to the Scriptures

:אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי אֲחַדְמִי 5
הַיּוֹנְרָאָה אֶל-כִּיפָא וְאַחֲרָיו אֶל-שְׁנַיִם הָעֶשְׂרִי:

5. w'nir'ah 'el-Keypha' w'acharayu 'el-sh'neym he`asar.

1Cor15:5 and He was seen by Keypha, after him to the twelve.

<5> καὶ ὅτι ὤφθη Κηφᾶ εἶτα τοῖς δώδεκα·

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

אחרי כן נראה ליותר מחמש מאות אחים באחד
אשר רבם עודם בחיים ומקצתם ישנו:

6. w'acharey-ken nir'ah l'yother mechamesh me'oth 'achim k'echad 'asher rubbam `odam bachayim umiq'tsatham yashenu.

1Cor15:6 After that He was seen by over more than five hundred brothers at one time, of whom many ones remain until now, but some of them have fallen asleep;

<6> ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ,
ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·

6 epeita ōphthē epanō pentakosiois adelphois ephapax,
afterward He was seen by over five hundred brothers at one time,
ex hōn hoi pleiones menousin heōs arti, tines de ekoimēthēsan;
of whom the majority remain until now, but some fell asleep;

אחרי כן נראה אל-יעקב ואחריו אל-כל-השליחים:
אחרי כן נראה גם-אל-יאקוב ואחריו אל-כל-השליחים:

7. w'acharey-ken nir'ah 'el-Ya`aqob w'acharayu 'el-kal-hash'lichim.

1Cor15:7 after that He was seen by Ya'aqob, after him by all the apostles;

<7> ἔπειτα ὤφθη Ἰακώβω εἶτα τοῖς ἀποστόλοις πᾶσιν·

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

אחרי כלם נראה גם-אלי הדמה לנפל:
אחרי כלם נראה גם-אלי הדמה לנפל:

8. w'acharey kulam nir'ah gam-'elay hadomeh l'naphel.

1Cor15:8 and after all of them, He was seen by me also, as if to one born prematurely.

<8> ἔσχατον δὲ πάντων ὡσπερὶ τῷ ἐκτρώματι ὤφθη κάμοι.

8 eschaton de pantōn hōsperei tō ektrōmati ōphthē kamoi.
and last of all even as if to one untimely born He was seen by me also.

אני האני הצעיר בשליחים וקטנתי מהקרא שליח
אני האני הצעיר בשליחים וקטנתי מהקרא שליח:

אני האני הצעיר בשליחים וקטנתי מהקרא שליח
אני האני הצעיר בשליחים וקטנתי מהקרא שליח:

9. ki 'ani hatsa`ir bash'lichim w'qaton'ti mehiqare' shaliach ki-radaph'ti 'eth-q'hal ha'Elohim.

1Cor15:9 For I am the least of the apostles, and unworthy of being called an apostle, because I persecuted the assembly of the Elohim.

<9> Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμὶ ἱκανὸς

καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·

9 **Egō gar eimi ho elachistos tōn apostolōn hos ouk eimi hikanos kaleisthai apostolos,**
For I am the least of the apostles, who is not qualified to be called an apostle,
dioti ediōxa tēn ekklēsian tou theou;
because I persecuted the assembly of the Elohim;

כַּחַצְלָאֵי הָאֵלֹהִים אֲנִי הָיִיתִי מְדַבֵּר בְּחֶסֶד אֱלֹהִים הָיִיתִי מִהַשְׁתָּהִייתִי
וְחִסְדֵּי עָלַי לֹא-הָיָה לָרִיק כִּי-יֹתֵר מִכֶּלָּם עָמַלְתִּי
וְלֹא אָנִי כִּי-אִם-חֶסֶד אֱלֹהִים אֲשֶׁר עִמָּדִי:

10. **'abal b'chesed 'Elohim hayithi mah-shehayithi w'chas'do `alay lo'-hayah lariaq ki-yother mikulam `amal'ti w'lo' 'ani ki-'im-chesed 'Elohim 'asher `imadi.**

1Cor15:10 But by the grace of Elohim I am who is that I am,
and His grace upon me was not in vain; but I labored even more than all of them,
yet not I, but the grace of Elohim which was with me.

<10> χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ οὐ κενὴ ἐγενήθη,
ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα,
οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί.

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

יֵאָמְרוּ אֲנִי גַם-הֵמָּה כִּכְּהַ מְשֻׁמְעִים וְכִכְּהַ הָאֲמֹנֵתִים:
כַּחַצְלָאֵי הָאֵלֹהִים אֲנִי הָיִיתִי מְדַבֵּר בְּחֶסֶד אֱלֹהִים הָיִיתִי מִהַשְׁתָּהִייתִי

11. **w'hinneh gam-'ani gam-hemah kakah mash'mi'im w'kakah he'eman'tem.**

1Cor15:11 Here too I am, also they, so we preach and so you believed.

<11> εἶτε οὖν ἐγὼ εἶτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

11 **eite oun egō eite ekeinoi, houtōs kēryssomen kai houtōs episteusate.**
Whether therefore I or those ones, so we preach and so you believed.

יְבֹאֵם-הַגֵּד כִּי-הוּקָם הַמְּשִׁיחַ מִן-הַמֵּתִים
אֵיךְ יֵאָמְרוּ אֲנָשִׁים מִכֶּם אֵין תְּחִיָּה לַמֵּתִים:

12. **w'im-hugad ki-huqam haMashiyach min-hamethim 'ey'k yo'm'ru 'anashim mikem 'eyn t'chiah lamethim.**

1Cor15:12 And if the Mashiyach is preached, that He has been raised from the dead,

how do some among you say that there is no resurrection of the dead?

<12> Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται,
πὼς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

12 Ei de Christos kēryssetai hoti ek nekrōn egēgertai,

And if the Anointed One is being preached that from the dead He has been raised,
pōs legousin en hymin tines hoti anastasis nekrōn ouk estin?

how say among you some that a resurrection of dead persons there is not?

יג אַם-אַיִן תִּחְיֶה לַמֵּתִים גַּם-הַמְּשִׁיחַ לֹא הוּקָם:
:יג אַם-אַיִן תִּחְיֶה לַמֵּתִים גַּם-הַמְּשִׁיחַ לֹא הוּקָם: 13

13. 'im-'eyn t'chiah lamethim gam-haMashiyach lo' huqam.

1Cor15:13 And if there is no resurrection of the dead,
not even the Mashiyach has been raised.

<13> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·

13 ei de anastasis nekrōn ouk estin,

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

יד וְאִם-הַמְּשִׁיחַ לֹא הוּקָם רֵיק שְׂמוּעַתָּנוּ וְרֵיק אֱמוּנַתְכֶם:
:יד וְאִם-הַמְּשִׁיחַ לֹא הוּקָם רֵיק שְׂמוּעַתָּנוּ וְרֵיק אֱמוּנַתְכֶם: 14

14. w'im-haMashiyach lo' huqam riq sh'mu'athenu w'riq 'emunath'hem.

1Cor15:14 And if the Mashiyach has not been raised,
then our preaching is vain, your faith also is vain.

<14> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα
[καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν·

14 ei de Christos ouk egēgertai, kenon ara

and if the Anointed One has not been raised, in vain then
[kai] to kērygma hēmōn, kenē kai hē pistis hymōn;
also is our preaching, in vain also our faith;

טו וְגַם-נִמְצָא שְׁעָרֵי שָׁקֶר אֲנַחְנוּ לֵאלֹהִים יַעַן
אֲשֶׁר-הָעִידְנוּ אֶת-הָאֱלֹהִים כִּי הָקִים אֶת-הַמְּשִׁיחַ
וְהוּא לֹא הִקְיָמוּ אִם כֵּן הִדְבַּר שְׁחֵמֵתִים לֹא יִקְוּמוּ:
:טו וְגַם-נִמְצָא שְׁעָרֵי שָׁקֶר אֲנַחְנוּ לֵאלֹהִים יַעַן
אֲשֶׁר-הָעִידְנוּ אֶת-הָאֱלֹהִים כִּי הָקִים אֶת-הַמְּשִׁיחַ
וְהוּא לֹא הִקְיָמוּ אִם כֵּן הִדְבַּר שְׁחֵמֵתִים לֹא יִקְוּמוּ: 15

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

1Cor15:15 And we are also found that we are false witnesses of Elohim,
because we witnessed of the Elohim that He raised the Mashiyach,

that **He did not raise, if then the word was that the dead are not raised.**

<15> εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,
ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν,
ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

15 heuriskometha de kai pseudomartyres tou theou,

And we are found also false witnesses of Elohim,

hoti emartyrēsamen kata tou theou hoti ēgeiren ton Christon,

because we witnessed as to the Elohim that He raised the Anointed One,

hon ouk ēgeiren eiper ara nekroi ouk egeirontai.

whom He did not raise if then dead persons are not raised.

מִיָּד כִּי אִם-הַמְּשִׁיחַ לֹא יִקְוֶמוּ גַם-הַמְּשִׁיחַ לֹא קָם:
16

16. **ki 'im-hamethim lo' yaqumu gam-haMashiyach lo' qam.**

1Cor15:16 For if the dead are not raised, not even the Mashiyach has been raised.

<16> εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται.

16 ei gar nekroi ouk egeirontai, oude Christos egēgertai;

For if dead persons are not raised, neither the Anointed One has been raised.

יְזַוְּאֵם-הַמְּשִׁיחַ לֹא קָם הַבֵּל אֲמוּנַתְכֶם וְעוֹדְכֶם בְּחַטְאֵיְכֶם:
17

17. **w'im-haMashiyach lo' qam hebel 'emunath'kem w'od'kem b'chato'theykem.**

1Cor15:17 And if the Mashiyach has not been raised, your faith is worthless, you are still in your sins!

<17> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν,
ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν,

17 ei de Christos ouk egēgertai, mataia hē pistis hymōn,

And if the Anointed One has not been raised futile is your faith,

eti este en tais hamartiais hymōn,

you are still in your sins,

יִחַאֲסֹכֶן גַם-הַיִּשְׁנִים בַּמְּשִׁיחַ אָבְדוּ:
18

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

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

<18> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπόλωντο.

18 ara kai hoi koimēthentes en Christō apōlonto.

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

יִטְוְאֵם-בַּחַיִּים הָאֵלֶּה בְּלִבָּד בְּטָחִים אֲנַחְנוּ בַּמְּשִׁיחַ
19

19. w'im-bachayim ha'eleh bil'bad bot'chim 'anach'nu baMashiyach
'amelalim mikal-'adam 'anach'nu.

1Cor15:19 If, in this life only, we have hoped in the Mashiyach,
we are of all men most miserable.

<19> εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν μόνον,
ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

19 ei en tē zōē tautē en Christō ēlpikotes esmen monon,
If in this life in the Anointed One we have hoped only,
eleeinoteroi pantōn anthrōpōn esmen.
to be pitied more than all men we are

אֲבָל עַתָּה הַמָּשִׁיחַ הוּקָם מִן-הַמֵּתִים רֵאשִׁית הַיְשֻׁנִּים:
כֹּא כִי אַחֲרַי אֲשֶׁר-בָּא הַמָּוֶת

20. 'abal `atah haMashiyach huqam min-hamethim re'shith hay'shenim.

1Cor15:20 But now the Mashiyach has been raised from the dead,
the first fruits of those who are asleep.

<20> Nyni de Christos egēgertai ek nekrōn

20 Nyni de Christos egēgertai ek nekrōn
but now the Anointed One has been raised from the dead
aparchē tōn kekoimēmenōn.
the firstfruits of the ones having fallen asleep.

כֹּא כִי אַחֲרַי אֲשֶׁר-בָּא הַמָּוֶת
עַל-יְהִי אָדָם גַּם-תְּחַיֵּת הַמֵּתִים בְּאֵה עַל-יְהִי אָדָם:
אֲחֵרַי אֲשֶׁר-בָּא הַמָּוֶת עַל-יְהִי אָדָם

21. ki 'acharey 'asher-ba' hamaweth
`al-y'dey 'adam gam-t'chiath hamethim ba'ah `al-y'dey 'adam.

1Cor15:21 For after that by a man came death,
by a man also came the resurrection of the dead.

<21> ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

21 epeidē gar di' anthrōpou thanatos,
For since through a man came death,
kai di' anthrōpou anastasis nekrōn.
also through a man came a resurrection of dead persons.

כֹּב כִּי כַּאֲשֶׁר בָּאָדָם הָרֵאשִׁוֹן מֵתִים כְּלָם כִּן יְחִי כְלָם בְּמָשִׁיחַ:
כֹּב כִּי כַּאֲשֶׁר בָּאָדָם הָרֵאשִׁוֹן מֵתִים כְּלָם כִּן יְחִי כְלָם בְּמָשִׁיחַ:

22. ki ka'asher ba'Adam hari'shon methim kulam ken yich'yu kulam baMashiyach.

1Cor15:22 For as in first Adam all of them die,
so in the Mashiyach all of them shall be made alive.

<22> ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως
καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

22 hōsper gar en tō Adam pantes apothnēskousin,
For as in Adam all die,

houtōs kai en tō Christō pantes zōopoiēthēsontai.

so also in the Anointed One all shall be made alive.

חכמא מלך אכדא יאמא אהכד אהכד-לכד 23
:יכדא אכדא חכמא מלך אכדא יאמא אהכד
כג וכל-אחד ואחד בסדרו ראשית כלם המשיח
ואחרי-כן אתם שהם למשיח בבואו:

23. w'kal-'echad w'echad b'sid'ro re'shith kulam haMashiyach
w'acharey-ken 'otham shehem laMashiyach b'bo'o.

1Cor15:23 But each one and every one in his order: of all of them, the Mashiyach
the first fruits, after that those who are the ones of the Mashiyach at His coming,

<23> ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός,
ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ,

23 hekastos de en tō idiō tagmati; aparchē Christos,

But each one in his own order; the firstfruits, the Anointed One,

epeita hoi tou Christou en tē parousiā autou,

afterward the ones of the Anointed One in His coming,

אכדא מלך אכדא יאמא אהכד אהכד-לכד 24
:אכדא יאמא אהכד אהכד-לכד אכדא יאמא אהכד
כד ואחרי כן הקץ כשימסר את-המלכות לאלהים האב
אחרי השביתו כל-משרה וכל-שלטן וגבורה:

24. w'acharey ken haqets k'sheyim'sor 'eth-hamal'kuth l'Elohim ha'Ab
'acharey hash'bitho kal-mis'rah w'kal-shal'tan ug'burah.

1Cor15:24 and after that, the end shall come, when He delivers the kingdom
to Elohim the Father, after He has abolished all rule and all authority and power.

<24> εἶτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ,
ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.

24 eita to telos, hotan paradidō tēn basileian tō theō kai patri,

then the end, when He gives over the kingdom of Elohim even the Father

hotan katargēsē pasan archēn kai pasan exousian kai dynamin.

when He abolishes all rule and all authority and power.

אב אהכד אהכד-לכד אכדא יאמא אהכד 25
:אכדא יאמא אהכד אהכד-לכד אכדא יאמא אהכד
כה כיהוא מלך ימלך עד
כיהוא מלך ימלך יאמא אהכד אהכד-לכד אכדא יאמא אהכד

25. ki-hu' malo'k yim'lo'k `ad ki-yashith 'eth-kal-'oy'bayu tachath rag'layu.

1Cor15:25 For He has to reign until He has put all His enemies under His feet.

<25> δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῆ ἅντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

25 dei gar auton basileuein achri hou thē pantas tous echthrous hypo tous podas autou.
For it is necessary for him to reign until He puts all his enemies under His feet.

:xʔʔa ʔʔa ʔʔʔʔ ʔʔʔ ʔʔʔʔʔʔʔ ʔʔʔʔʔʔʔ 26

כּוֹאֲחַרוֹן הָאֲיָבִים אֲשֶׁר יִכָּחַד הוּא הַמּוֹת׃

26. w'acharon ha'oy'bim 'asher yikached hu' hamaweth.

1Cor15:26 The last of the enemies that shall be abolished is the death.

<26> ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος·

26 eschatos echthros katargeitai ho thanatos;
The last enemy being abolished is death;

ʔʔxʔx xwʔʔ ʔʔ ʔʔʔʔʔʔʔ ʔʔʔʔʔʔ xʔx xw ʔʔ-ʔʔʔ 27

:ʔʔʔʔ ʔʔʔʔʔʔʔ ʔʔxʔx ʔʔ xwʔʔʔ ʔʔʔ ʔʔʔʔʔ

כּזֶבֶי-כּל נִשָּׂת תַּחַת הַגְּלִיו וּבְאֲמָרוֹ כּל הַיּוֹשֵׁת תַּחַתּוֹ

בְּרוּר הוּא נִשְׁהַנֶּשֶׁת כּל תַּחַתּוֹ אֵינְנּוּ בְּכָל־ל׃

27. ki-kol shath tachath rag'layu

ub'am'ro kol hushath tach'tayu barur hu' shehashath kol tach'tayu 'eynenu bak'lal.

1Cor15:27 For He has put all things under His feet. But when He says, All things are put under Him, it is clear that He who put all things under Him that are not completely.

<27> πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπη ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

27 panta gar hypetaxen hypo tous podas autou.
For all things He subjected under His feet.

hotan de eipē hoti panta hypotetaktai,
But when He says that all things have been subjected,

dēlon hoti ektos tou hypotaxantos autō ta panta.
it is clear that He is expected, the One having subjected to him all things.

xʔx ʔʔʔʔ-ʔʔʔ ʔʔʔ xwʔʔ ʔʔ ʔʔxʔx ʔʔʔ xwʔʔ ʔʔʔʔʔʔʔ 28

:ʔʔʔʔ ʔʔʔʔ ʔʔʔʔʔʔʔʔ ʔʔʔʔʔʔ ʔʔʔxʔx ʔʔʔ-xwʔʔ

כּחֹבְאֲשֶׁר יוֹשֵׁת הַכּל תַּחַתּוֹ אֲזַ יוֹשֵׁת הַבֵּן גַּם-הוּא תַּחַת

הַנֶּשֶׁת-כּל תַּחַתּוֹ לְמַעַן יִהְיֶה הָאֱלֹהִים הַכּל בְּכָל־ל׃

28. w'ka'asher yushath hakol tach'tayu 'az yushath haben gam-hu'
tachath hashath-kol tach'tayu l'ma'an yih'yeh ha'Elohim hakol bakol.

1Cor15:28 And when all things are put under Him, then the Son also Himself is put under Him that put all things under Him, so that the Elohim may be all in all.

<28> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ θεὸς [τὰ] πάντα ἐν πᾶσι.

28 hotan de hypotagē autō ta panta,

But when are subjected to Him all things,

tote [kai] autos ho huios hypotagēsetai tō hypotaxanti autō

then also Himself the Son shall be subjected to the One having subjected to Him

ta panta, hina ē ho theos [ta] panta en pasin.

all things, that may be the Elohim all things in all.

כַּיְיָ אֱלֹהֵינוּ אֵלֵינוּ כָּל־בְּרִיתֵינוּ וְכָל־מִצְוָתֵינוּ וְכָל־שְׂמֵנוּ וְכָל־כְּבוֹדֵנוּ וְכָל־חַיֵּינוּ וְכָל־מָוֶתֵנוּ וְכָל־חַיֵּי־הַבָּרְאֵה וְכָל־מָוֶתֵי־הַבָּרְאֵה וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ

כַּיְיָ אֱלֹהֵינוּ אֵלֵינוּ כָּל־בְּרִיתֵינוּ וְכָל־מִצְוָתֵינוּ וְכָל־שְׂמֵנוּ וְכָל־כְּבוֹדֵנוּ וְכָל־חַיֵּינוּ וְכָל־מָוֶתֵנוּ וְכָל־חַיֵּי־הַבָּרְאֵה וְכָל־מָוֶתֵי־הַבָּרְאֵה וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ

29. ki mah-ya`aso hanit'balim b`ad hamethim

'im-'emeth hu' shehamethim lo'-yaqumu lamah-zeh yitab'lu b`ad hamethim.

1Cor15:29 For what shall they do who are immersed for the dead?

If it is true that the dead shall not be raised, why then are they immersed for the dead?

<29> Ἐπεὶ τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν;
εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

29 Epei ti poiēsousin hoi baptizomenoi hyper tōn nekrōn?

Otherwise what shall they do, the ones being baptized on behalf of the dead?

ei holōs nekroi ouk egeirontai,

If really dead perosns are not raised,

ti kai baptizontai hyper autōn?

why indeed are they baptized on behalf of them?

לְיָמֵינוּ אֵלֵינוּ כָּל־בְּרִיתֵנוּ וְכָל־מִצְוָתֵנוּ וְכָל־שְׂמֵנוּ וְכָל־כְּבוֹדֵנוּ וְכָל־חַיֵּינוּ וְכָל־מָוֶתֵנוּ וְכָל־חַיֵּי־הַבָּרְאֵה וְכָל־מָוֶתֵי־הַבָּרְאֵה וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ

30. w'lamah zeh mis'tak'nim 'anach'nu b'kal-sha`ah.

1Cor15:30 Why is this that we are in danger every hour?

<30> τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

30 ti kai hēmeis kindyneuomen pasan hōran?

Why also are we in danger every hour?

אֲנִי אֵלֵינוּ אֵלֵינוּ כָּל־בְּרִיתֵנוּ וְכָל־מִצְוָתֵנוּ וְכָל־שְׂמֵנוּ וְכָל־כְּבוֹדֵנוּ וְכָל־חַיֵּינוּ וְכָל־מָוֶתֵנוּ וְכָל־חַיֵּי־הַבָּרְאֵה וְכָל־מָוֶתֵי־הַבָּרְאֵה וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ

אֲנִי אֵלֵינוּ אֵלֵינוּ כָּל־בְּרִיתֵנוּ וְכָל־מִצְוָתֵנוּ וְכָל־שְׂמֵנוּ וְכָל־כְּבוֹדֵנוּ וְכָל־חַיֵּינוּ וְכָל־מָוֶתֵנוּ וְכָל־חַיֵּי־הַבָּרְאֵה וְכָל־מָוֶתֵי־הַבָּרְאֵה וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ וְכָל־חַיֵּי־הַיְיָ וְכָל־מָוֶתֵי־הַיְיָ

31. biith'hilath'kem 'asher yesh-li baMashiyach Yahushua' Adoneynu me'id 'ani `alay 'im-lo' meth 'ani b'kal-yom wayom.

1Cor15:31 By your boasting, my brothers, which I have in the Mashiyach our Adon (Master), I testify for myself if I do not die by every day and day.

<31> καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, [ἀδελφοί,]
ἦν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

31 **kath' hēmeran** apothnēskō, **nē tēn hymeteran kauchēsīn**, [adelphoi,]

Daily I die, I swear by your boasting, brothers,

hēn echō en Christō Iēsou tō kyriō hēmōn.

which I have in the Anointed One Yahushua our Master.

אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל 32
אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל
אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל

לֵב אִם-כְּהַרְךָ כָּל-אָדָם נִלְחַמְתִּי עִם-הַחַיּוֹת הַרְעוֹת
בְּאֶפְסוֹס מִה־הִיא תוֹעֵלְתִי אִם-הַמֵּתִים לֹא יִקְוּמוּ נֹאכְלָה
וְנִשְׁתָּה כִּי-מָחָר נָמוּת:

32. **'im-k'dere'k kal-'adam nil'cham'ti `im-hachayoth hara`oth b'Eph'sos mah-hi' tho`al'ti 'im-hamethim lo' yaqumu no'k'lah w'nish'teh ki-machar namuth.**

1Cor15:32 If from the manner of all men I have fought with the evil beasts at Ephesos, what does it profit me? If the dead are not raised, Let us eat and drink, for tomorrow we die.

<32> εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσω, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν.

32 ei kata anthrōpon ethēriomachēsa en Ephesō, ti moi to ophelos?

If as a mere man I fought with wild beasts in Ephesus, what is to me the benefit?

ei nekroi ouk egeirontai, Phagōmen kai piōmen, aurion gar apothnēskomen.

If dead persons are not raised, let us eat and let us drink, for tomorrow we die.

אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל 33
אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל

לֵב אִל-נָא תִתְעוּ נִפְשׁוֹתֵיכֶם הַקְּבָרָת
אֲנָשִׁים רָעִים תִּנְשְׁחִית מְדוֹת טְבוֹת:

33. **'al-na' tath`u naph'shotheykem cheb'rath 'anashim ra'im tash'chith midoth toboth.**

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

<33> μὴ πλανᾶσθε· Φθειρούσιν ἤθη χρηστὰ ὀμιλῖαι κακάι.

33 mē planasthe; Phtheirousin ēthē chrēsta homiliai kakai.

Do not be deceived; corrupt morals good companionships bad.

אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל 34
אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל אֶלְיָכֶם יִשְׂרָאֵל

לֵד הַקִּיצוּ בְּמִישְׁרִים וְאֵל-תִּתְחַטְּאוּ כִּי-יֵשׁ אֲנָשִׁים
אֲשֶׁר אֵינָן-בָּהֶם דַּעַת אֱלֹהִים אֲנִי אֹמֵר זֹאת לְבִשְׁתְּכֶם:

34. **haqitsu b'meysharim w'al-techeta'u ki-yesh 'anashim 'asher 'eyn-bahem da`ath 'Elohim 'ani 'omer zo'th l'bash't'kem.**

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

<34> ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν, πρὸς ἐντροπήν ὑμῖν λαλῶ.

34 **eknēpsate dikaiōs kai mē hamartanete,**
Come to your senses, live righteously, and stop sinning,
agnōsian gar theou tines echousin, pros entropēn hymin lalō.
an ignorance for of Elohim some have, to your shame speak this.

לְהַזְכִּיר־יֵאמַר אִישׁ אֵיךְ יִקְוֹמוּ הַמֵּתִים וּכְשֵׁי־שׁוּבוּ מִהַגּוּפִים׃
35

35. **w'ki-yo'mar 'ish 'ey'k yaqumu hamethim uk'sheyashubu mah-gupham.**

1Cor15:35 But someone shall say, How are the dead raised?
And with what body do they come?

<35> Ἀλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

35 **Alla erei tis, Pōs egeirontai hoi nekroi;**
But someone shall say, How are raised the dead?
poiō de sōmati erchontai?
And with what kind of body do they come?

לֹא אַתָּה הַסֹּכֵל הֵן מִהַשְׁתַּזְרַע לֹא יִחְיֶה בְּלֶתִי אִם-יָמוּת׃
36

36. **'atah hasakal hen mah-shetiz'ra` lo' yich'yeh bil'ti 'im-yamuth.**

1Cor15:36 You the fool! They are what you sow that is not made alive unless it dies.

<36> ἄφρων, σὺ ὃ σπείρεις, οὐ ζῶοποιεῖται ἐὰν μὴ ἀποθάνῃ·

36 **aphrōn, sy ho speireis, ou zōopoieitai ean mē apothanē;**
Foolish man, what you sow, is not made alive unless it dies;

כִּי אִם-גִּבְרִיָּר עָרַם שָׁל-חֲטָה אִו שָׁל-אַחַד הַזֵּרְעִים׃
37

37. **uk'shetiz'ra` 'eyn'ak zore`a 'eth-haguph 'asher yih'yeh ki 'im-gar'gar `arom shel-chitah 'o shel-'achad haz'ra'im.**

1Cor15:37 and as to what you sow, you shall not sow the body that shall be, but a bare grain of wheat or of some other grain.

<37> καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν·

37 **kai ho speireis, ou to sōma to genēsomenon speireis**
and what you sow, not the body going to become you sow
alla gymnon kokkon ei tychoi sitou ē tinos tōn loipōn;
but a bare grain perhaps of wheat or some of the other grains;

38

לַח וְהָאֱלֹהִים יִתֶּן-לוֹ גּוּף כַּרְצוֹנוֹ
וּלְכָל-זֶרַע וְזֶרַע אֶת-גּוּפוֹ לְמִינֵהוּ:

38. w'ha'Elohim yiten-lo guph kir'tsono ul'kal-zera` w'zera` 'eth-gupho l'minehu.

1Cor15:38 But the Elohim gives it a body as He wants,
and to each seed, the seeds a body of its own.

<38> ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν,
καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.

38 ho de theos didōsin autō sōma kathōs ēthelēsen,
but the Elohim gives to it a body as He wanted,

kai hekastō tōn spermatōn idion sōma.

and to each of the seeds its own body.

לֹא כָל-הַבָּשָׂר בָּשָׂר אֶחָד כִּי מִין אֶחָד הוּא
בָּשָׂר הָאָדָם וּמִין אֶחָד בָּשָׂר הַבְּהֵמָה
וּמִין אֶחָד בָּשָׂר הַדָּגָה וּמִין אֶחָד בָּשָׂר הָעוֹף:

**39. lo' kal-habasar basar 'echad hi min 'acher hu' b'sar ha'adam
umin 'acher b'sar hab'hemah umin 'acher b'sar hadagah umin 'acher b'sar ha`oph.**

1Cor15:39 All flesh is not the same flesh, but there is one kind of flesh of men,
and another kind of flesh of beasts, and another kind of flesh of birds,
and another kind of fish.

<39> οὐ πᾶσα σὰρξ ἡ αὐτῆς σὰρξ ἀλλὰ ἄλλη μὲν ἀνθρώπων,
ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.

39 ou pasa sarx hē autē sarx alla allē men anthrōpōn,
Not all flesh is the same flesh but there is another of men,

allē de sarx ktēnōn, allē de sarx ptēnōn, allē de ichthyōn.

and another flesh of animals, and another flesh of birds, and another of fishes.

מִיֵּשׁ גּוּפוֹת שְׁבַשְׁמַיִם וְגּוּפוֹת שְׁבַאֲרֵץ אֶבֶל אֶחָד הוּא
כְּבוֹד הַגּוּפוֹת שְׁבַשְׁמַיִם וְאֶחָד הוּא כְּבוֹד הַגּוּפוֹת שְׁבַאֲרֵץ:

**40. w'yesh guphoth shebashamayim w'guphoth sheba'arets 'abal 'acher hu'
k'bod haguphoth shebashamayim w'acher hu' k'bod haguphoth sheba'arets.**

1Cor15:40 There are bodies which are in the heavens and bodies which are in the earth,
but there is one for the glory of the bodies which are in the heavens,
and there is another for the glory of the bodies which are in the earth.

<40> καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια·

ἀλλὰ ἕτερα μὲν ἢ τῶν ἐπουρανίων δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων.

40 kai **sōmata epourania**, kai **sōmata epigeia**;

And there are **bodies heavenly**, and **bodies earthly**;

alla hetera men hē tōn epouraniōn doxa, hetera de hē tōn epigeiōn.

but different is the of the heavenly glory, and different the glory of the earthly.

הָאֵחָד הַכּוֹכָבִים כְּכֹכֵב אֲחֵר הַשָּׁמַיִם וְאֲחֵר הַיָּרֵחַ כְּכֹכֵב אֲחֵר הַשָּׁמַיִם
מֵאֲחֵר הוּא הַיָּרֵחַ כְּכֹכֵב אֲחֵר הַשָּׁמַיִם וְאֲחֵר הוּא הַשָּׁמַיִם כְּכֹכֵב אֲחֵר הַשָּׁמַיִם
וְאֲחֵר הוּא הַשָּׁמַיִם כְּכֹכֵב אֲחֵר הַשָּׁמַיִם

41. 'acher hu' k'bod hashemesh w'acher hu' k'bod hayareach
w'acher hu' k'bod hakokabim ki-kokab mikokab shoneh l'kabod.

1Cor15:41 There is one glory of the sun, and there is another glory of the moon,
and there is another glory of the stars; for star differs from star in glory.

<41> ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων·
ἀστήρ γὰρ ἀστέρος διαφέρει ἐν δόξει.

41 allē doxa hēliou, kai allē doxa selēnēs,

There is another glory of the sun, and another glory of the moon,

kai allē doxa asterōn; astēr gar asteros diapherei en doxē.

and another glory of the stars; for star from star differs in glory.

מִבְּחַיִּים לְחַיִּים וְיִקְוֶה לְחַיִּים מִבְּחַיִּים לְחַיִּים
מִבְּחַיִּים לְחַיִּים וְיִקְוֶה לְחַיִּים מִבְּחַיִּים לְחַיִּים

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

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

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

<42> Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν.
σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

42 Houtōs kai hē anastasis tōn nekrōn.

So also is the resurrection of the dead.

speiretai en phthora, egeiretai en aphtharsia;

It is sown with perishability, it is raised with imperishability;

מִבְּחַיִּים לְחַיִּים וְיִקְוֶה לְחַיִּים מִבְּחַיִּים לְחַיִּים
מִבְּחַיִּים לְחַיִּים וְיִקְוֶה לְחַיִּים מִבְּחַיִּים לְחַיִּים

43. yizara` b'bizayon w'yaqum b'kabod yizara` b'chul'shah w'yaqum big'burah.

1Cor15:43 it is sown in dishonor, it is raised in glory;

it is sown in weakness, it is raised in power;

<43> σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξει·
σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

43 speiretai en atimia, egeiretai en doxē;

it is sown in dishonor, it is raised in glory;

speiretai en astheneia, egeiretai en dynamei;
it is sown in weakness, it is raised in power;

כַּלְמַתְךָ גַּם בְּחַלְשׁוֹתַי יִקָּוֶה וְגַם בְּחַלְשׁוֹתַי יִקָּוֶה
:כַּלְמַתְךָ גַּם בְּחַלְשׁוֹתַי יִקָּוֶה וְגַם בְּחַלְשׁוֹתַי יִקָּוֶה
מִדְּיָרֵעַ גּוֹף בְּנֶפֶשׁ יִקָּוֶה גּוֹף רִוּחַ
אִם-יֵשׁ גּוֹף בְּנֶפֶשׁ יֵשׁ גַּם גּוֹף רִוּחַ:

44. yizara` guph naph'shi w'yaqum guph ruachni
'im-yesh guph naph'shi gam yesh guph ruachni.

1Cor15:44 it is sown a natural body, it is raised a spiritual body.
If there is a natural body, there is also a spiritual body.

<44> σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.
εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

44 speiretai sōma psychikon, egeiretai sōma pneumatikon.
it is sown a natural body, it is raised a spiritual body.

ei estin sōma psychikon, estin kai pneumatikon.
If there is a natural body, there is also a spiritual one.

אָדָם הָרִאשׁוֹן הָיָה רִוּחַ חַי וְגַם אָדָם הָאָחֵר הָיָה רִוּחַ חַי
:אָדָם הָרִאשׁוֹן הָיָה רִוּחַ חַי וְגַם אָדָם הָאָחֵר הָיָה רִוּחַ חַי
מֵאֲבֶל לֹא נֶשְׁלַח הָרוּחַ הָרִאשׁוֹן אֶלָּא נֶשְׁלַח הָרוּחַ
אֶחָרִי כֵן נֶשְׁלַח הָרוּחַ:

45. w'ken kathub way'hi ha'adam 'Adam hari'shon l'nephesh chayah
'Adam ha'acharon l'ruach m'chayah.

1Cor15:45 So it is written, The first man, Adam, was made a living soul.
The last Adam was made a life-giving spirit.

<45> οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν,
ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν.

45 houtōs kai gegraptai, Egeneto ho prōtos anthrōpos Adam eis psychēn zōsan,
So also it has been written, became the first man Adam soul a living,

ho eschatos Adam eis pneuma zōopoion.
the last Adam became a life-giving-spirit.

מִדְּיָרֵעַ גּוֹף בְּנֶפֶשׁ יִקָּוֶה וְאַחֲרָיו גּוֹף בְּנֶפֶשׁ יִקָּוֶה
:מִדְּיָרֵעַ גּוֹף בְּנֶפֶשׁ יִקָּוֶה וְאַחֲרָיו גּוֹף בְּנֶפֶשׁ יִקָּוֶה
מֵאֲבֶל לֹא נֶשְׁלַח הָרוּחַ הָרִאשׁוֹן אֶלָּא נֶשְׁלַח הָרוּחַ
אֶחָרִי כֵן נֶשְׁלַח הָרוּחַ:

46. 'abal lo' shel-haruach hi' hari'shonah 'ela' shel-hanaphesh
w'acharey-ken shel-haruach.

1Cor15:46 However, it is not of the first spiritual,
but of the soul, and afterward of the spiritual.

<46> ἀλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

46 all' ou prōton to pneumatikon alla to psychikon, epeita to pneumatikon.
But not first is the spiritual body but the natural, afterward the spiritual.

47
מִזְהָאָדָם הָרִאשׁוֹן מִן-הָאָדָמָה הוּא שֶׁל-עֶפְרָר
וְהָאָדָם הַשֵּׁנִי הוּא הָאָדוֹן מִן-הַשָּׁמַיִם:

47. ha'adam hari'shon min-ha'adamah hu' shel-'aphar
w'ha'adam hasheni hu' ha'Adon min-hashamayim.

1Cor15:47 It is the first man from the earth of dust (earthly);
the second man is the Adon (Master) from the heavens.

<47> ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

47 ho prōtos anthrōpos ek gēs choikos, ho deuterōs anthrōpos ex ouranou.

The first man is out of earth, made of dust, the second man is out of the heavens.

48
מִחַ וּבְמִדַּת הָאָדָם שֶׁהוּא שֶׁל-עֶפְרָר כֵּן מִדַּת כָּל-אִשָּׁר
שֶׁל-עֶפְרָר הֵם וּבְמִדַּת הָאָדָם שֶׁהוּא שֶׁל-הַשָּׁמַיִם
כֵּן מִדַּת כָּל-אִשָּׁר שֶׁל-הַשָּׁמַיִם הֵם:

48. uk'midath ha'echad shehu' shel-'aphar ken midath
kal-'asher shel-'aphar hem uk'midath ha'echad shehu' shel-hashamayim
ken midath kal-'asher shel-hashamayim hem.

1Cor15:48 As it is one measure that is of dust (earthly),
so the measure is all they have which is of dust; as it is the measure that is of the heavens,
so the measure is all they have which is of the heavens.

<48> οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἶος ὁ ἐπουράνιος,
τοιοῦτοι καὶ οἱ ἐπουράνιοι.

48 hoios ho choikos, toioutoi kai hoi choikoi,

As the man of dust, such also are the men of dust,

kai hoios ho epouranios toioutoi kai hoi epouranioi;

and as the heavenly man such also are the heavenly ones;

49
מִטּוֹ וּבְאִשָּׁר לְבַשְׁנוּ צִלָּם הָאָדָם שֶׁהוּא שֶׁל-עֶפְרָר כֵּן נִלְבָּשׁ
גַּם-צִלָּם הָאָדָם שֶׁהוּא שֶׁל-הַשָּׁמַיִם:

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

1Cor15:49 And as we have borne the likeness of the man that is of dust
so we shall also bear the likeness of the man that is of the heavens.

<49> καὶ καθὼς ἐφόρεσαμεν τὴν εἰκόνα τοῦ χοῦκου, φορέσομεν
καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

49 kai **kathōs ephoresamen tēn eikona** tou choikou,
and as we bore the image of the man of dust,
phoresomen kai tēn eikona tou epouraniou.
we shall bear also the image of the heavenly man.

50
נְזַאֲת אֲנִי אֹמֵר אֲחֵי כִּי-בִשָׂר
וְדָם לֹא-יִוָּכַל לְרִשֵׁת אֶת-מַלְכוּת הָאֱלֹהִים
וְאֲשֶׁר יִכָּלֵה לֹא יִרְשׂ אֶת אֲשֶׁר לֹא-יִכָּלֵה:

50. w'zo'th 'ani 'omer 'achay ki-basar wadam lo'-yukal laresheth 'eth-mal'kuth
ha'Elohim wa'asher yik'leh lo' yirash 'eth 'asher lo'-yik'leh.

1Cor15:50 And I say this, my brothers,
that **flesh and blood is not able to inherit the kingdom** of the Elohim,
and that **which is perishable does not inherit which is not perishable**.

<50> Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ
κληρονομήσαι οὐ δύναται οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

50 Touto de **phēmi**, adelphoi, hoti **sarx kai haima basileian theou**
Now this I say, brothers, that flesh and blood the kingdom of the Elohim
klēronomēsai ou dynatai oude hē phthora tēn aphtharsian klēronomei.
to inherit are not able, neither the perishable the imperishable inherits.

נֹא הִנֵּה סוֹד אֲגַלֶּה לָכֶם אֲנַחְנוּ לֹא כִלְנוּ הַמָּוֶת
אֲבָל כִּלְנוּ נִתְחַלְּף:

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

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

<51> ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα,
πάντες δὲ ἀλλαγησόμεθα,

51 idou **mystērion hymin legō**; **pantes ou** koimēthēsometha,
Behold a mystery to you I speak; **all** we shall **not** sleep,
pantes de allagēsometha,
but all we shall be changed,

52
:כִּלְנוּ אֲנַחְנוּ אֲבָל כִּלְנוּ נִתְחַלְּף

נב בְּרִגְעַ אֶחָד כְּהִרְף עֵינַי כְּתִקְעַ הַשּׁוֹפָר הָאֲחֵרוֹן
כִּי יִתְקַע בַּשּׁוֹפָר וְהַמֵּתִים יִחְיוּ בְּלִי כִלְיוֹן וְאֲנַחְנוּ נִתְחַלְּףוּ:

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

1Cor15:52 in one moment, as a wink of an eye, as the sound of the last trumpet.
For the trumpet shall sound, and the dead shall be raised imperishable,
and we shall be changed.

<52> ἐν ἀτόμῳ, ἐν ῥιπή ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
σαλπίζει γὰρ καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι καὶ ἡμεῖς ἀλλαγησόμεθα.

52 en atomō, en hripē ophthalmou, en tē eschatē salpiggi; salpisei gar
in a moment, in a wink of an eye, in the last trumpet; for a trumpet shall sound,
kai hoi nekroi egerthēsontai aphthartoi kai hēmeis allagēsometha.
and the dead shall be raised imperishable, and we shall be changed.

יְחַלְּפוּ-לָנוּ אֶחָד כְּהִרְף עֵינַי כְּתִקְעַ הַשּׁוֹפָר הָאֲחֵרוֹן 53
:אֲנַחְנוּ נִתְחַלְּפוּ אֶחָד כְּהִרְף עֵינַי כְּתִקְעַ הַשּׁוֹפָר הָאֲחֵרוֹן
נב כִּי מֵהַ-שְּׁעֵתָה סוּפוּ לְכִלְיוֹן יִלְבַּשׂ אֶל-כִּלְיוֹן
וּמֵהַ-שְּׁעֵתָה סוּפוּ לְמוֹת יִלְבַּשׂ אֶל-מוֹת:

53. ki mah-she`atah sopho l'kilayon yil'bash 'al-kilayon
umah-she`atah sopho lamuth yil'bash 'al-maweth.

1Cor15:53 For what is now that his end of perishability is put on imperishability,
and what is now that his end of mortality is put on immortality.

<53> δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν
καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

53 dei gar to phtharton touto endysasthai aphtharsian
For it is necessary for this perishable nature to put on the imperishable
kai to thnēton touto endysasthai athanasian.
and this mortal nature to put on the immortal.

יְחַלְּפוּ-לָנוּ אֶחָד כְּהִרְף עֵינַי כְּתִקְעַ הַשּׁוֹפָר הָאֲחֵרוֹן 54
אֲנַחְנוּ נִתְחַלְּפוּ אֶחָד כְּהִרְף עֵינַי כְּתִקְעַ הַשּׁוֹפָר הָאֲחֵרוֹן
:אֲזַ יִבֹּא הַדְּבַר-הַקָּתוּב בְּלֵעַ הַמּוֹת לְנֶצַח:
נב וּמֵהַ-שְּׁעֵתָה סוּפוּ לְכִלְיוֹן כְּשִׁילְבַּשׂ אֶל-כִּלְיוֹן
וּמֵהַ-שְּׁעֵתָה סוּפוּ לְמוֹת כְּשִׁילְבַּשׂ אֶל-מוֹת
אֲזַ יִבֹּא הַדְּבַר-הַקָּתוּב בְּלֵעַ הַמּוֹת לְנֶצַח:

54. umah-she`atah sopho l'kilayon k'sheyil'bash 'al-kilayon
umah-she`atah sopho lamaweth k'sheyil'bash 'al-maweth
'az yabo' d'bar-hakathub bula` hamaweth lanetsach.

1Cor15:54 And what is now that his end of perishability that as to put on imperishability,
and what is now that his end of mortality that as to put on immortality,
then the word that is written, Death is swallowed up for eternity.

<54> ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος.

54 hotan de to phtharton touto endysētai aphtharsian

But when this perishable nature puts on the imperishable

kai to thnēton touto endysētai athanasian, tote genēsetai ho logos

and this mortal nature puts on the immortal, then shall come to pass the word

ho gegrammenos, Katepothē ho thanatos eis nikos.

having been written, is swallowed up Death in victory.

לְיָמָיו יִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים 55
נִהְיֶה אֵינָהּ עֶקֶצְךָ הַמָּוֶת אֵינָהּ נִצְחֻנְךָ שְׂאוֹל:

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

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

<55> ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ κέντρον;

55 pou sou, thanate, to nikos? pou sou, thanate, to kentron?

Where of you, O death, is the victory? Where of you, O death, is the sting?

אֵינָהּ עֶקֶצְךָ הַמָּוֶת הִיא הַחַטָּא וְכֹחַ הַחַטָּא הִיא הַתּוֹרָה: 56
נו עֶקֶץ הַמָּוֶת הִיא הַחַטָּא וְכֹחַ הַחַטָּא הִיא הַתּוֹרָה:

56. `oqets hamaweth hu' hachet' w'koach hachet' hi' haTorah.

1Cor15:56 The sting of death is sin, and the power of sin is the Law.

<56> τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.

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

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

וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים 57
אֵינָהּ עֶקֶצְךָ הַמָּוֶת הִיא הַחַטָּא וְכֹחַ הַחַטָּא הִיא הַתּוֹרָה:
נו אֵבֶל תּוֹדוֹת לְאֱלֹהִים אֲשֶׁר נָתַן-לָנוּ הַנִּצְחֻן
עַל-יְהִי אֱדֻנֵינוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:

57. 'abal todoth l'Elohim 'asher nathan-lanu hanitsachon
`al-y'dey 'Adoneynu Yahushua haMashiyach.

1Cor15:57 but thanks be to Elohim, who gives us the victory
through our Adon (Master) Owa'ad the Mashiyach.

<57> τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

57 tō de theō charis tō didonti hēmin to nikos

But thanks be to Elohim, the One giving us the victory

dia tou kyriou hēmōn Iēsou Christou.

through our Master Yahushua the Anointed One.

וְיִשְׁתַּחֲוֶה אֱלֹהִים וְיִשְׁתַּחֲוֶה אֱלֹהִים 58
אֵינָהּ עֶקֶצְךָ הַמָּוֶת הִיא הַחַטָּא וְכֹחַ הַחַטָּא הִיא הַתּוֹרָה:
נו אֵבֶל תּוֹדוֹת לְאֱלֹהִים אֲשֶׁר נָתַן-לָנוּ הַנִּצְחֻן
עַל-יְהִי אֱדֻנֵינוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:

נח על-פן אחי חביבי התכוננו בל-תמוטו
 והעדיפו בכל-עת במעשה אדנינו מפני שידעו אתם
 כי-לא לריק עמלקם באדנינו:

58. `al-ken 'achay chabibay hith'konanu bal-timotu w'ha`diphu b'kal-`eth
 b'ma`aseh 'Adoneynu mip'ney sheyod`im 'atem ki-lo' lariaq `amal'kem ba'Adoneynu.

1Cor15:58 Therefore, my beloved brothers, be steadfast, immovable,
 in all abounding in the work of our Adon, in the presence that you know that
 your labor is not in vain in our Adon.

<58> Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
 ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

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

Chapter 16

1Cor16:1
 א ועל-דבר גבוי הצדקה לעזרת הקדושים
 כאשר תקנתו לקהלות אשר בגלטיא פן תעשו גם-אתם:

1. w'al-d'bar gibuy hats'daqah l'ez'rath haq'doshim
 ka'asher tiqan'ti laq'hiloth 'asher b'Galat'ya' ken ta`aso gam-`atem.

1Cor16:1 And concerning the word to the collection of the righteousness
 to help the holy ones, as I directed for the assemblies which are of Galatya, so do you also.

<16:1> Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους
 ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

1 Peri de tēs logeias tēs eis tous hagiou
 Now concerning the collection for the saints,
 hōsper dietaxa tais ekklesiāis tēs Galatias, houtōs kai hymeis poiēsate.
 as I directed the assemblies of Galatia, so also do you.

2
 ב בכל-אחד בשבתות איש איש מכם כאשר תשיג
 ידו ויניח אצלו ויאצר למען אשר אבא ולא יקבץ עוד:

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

1Cor16:2 On the one of the Shabbats each one of you when you reach his hand,

he shall leave it to him and he may prosper,
so that there shall be no collections again when I come.

<2> κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων
ὅτι ἐὰν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

2 kata mian sabbatou hekastos hymōn par' heautō

On the one of the Sabbaths each of you by himself at house

tithetō thēsaurizōn ho ti ean euodōtai,

set something aside, storing up whatever he may have prospered in,

hina mē hotan elthō tote logeiai ginōntai.

lest when I come there should be collections.

גַּוְאָנִי אָבִיא וְאֲשֶׁר תִּמְצְאוּ נְאֻמֵּי
אֲשֶׁלַח אִתְּם עִם-אֲגָרוֹת לְהַבִּיא אֶת-נְדָבַתְכֶם לְיְרוּשָׁלַם:

3. wa'ani 'abo' wa'asher tim'ts'u ne'emanim

'esh'lach 'otham `im-'ig'roth l'habi' 'eth-nid'bath'kem liYrushalam.

1Cor16:3 And when I come, you find my faithful ones,

I shall send them with letters to bring your gift to Yerushalam;

<3> ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε,

δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ.

3 hotan de paragenōmai, hous ean dokimasēte,

And when I arrive, whomever you approve,

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

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

דְּוַאֲסִי-חָשׁוּב הוּא שְׂאֵלְךָ גַּם אֲנִי אֶתִּי יִלְכוּ:
וְאִם-חָשׁוּב הוּא שְׂאֵלְךָ גַּם אֲנִי אֶתִּי יִלְכוּ:

4. w'im-chashub hu' she'ele'k gam 'ani 'iti yeleku.

1Cor16:4 and if it is fitting that I go also, they shall go with me.

<4> ἐὰν δὲ ἄξιον ᾖ τοῦ κάμει πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

4 ean de axion ē tou kame poreuesthai, syn emoi poreusontai.

And if it is fitting for me also to go, with me they shall go.

הוּאֲנִי אָבִיא אֲלֵיכֶם אַחֲרַי עֲבָרִי אֶת-מַקְדוֹנְיָא
כִּי אֶת-מַקְדוֹנְיָא אֶעְבְּרָה:

5. wa'ani 'abo' 'aleykem 'acharey `ab'ri 'eth-Maq'don'ya'

ki 'eth-Maq'don'ya' 'e`eborah.

1Cor16:5 And I shall come to you after I pass through Maqedonya,

for I am passing through Maqedonya;

<5> Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι,
5 Eleusomai de pros hymas hotan Makedonian dielthō;
And I shall come to you whenever I pass through Macedonia;
Makedonian gar dierchomai,
for Macedonia I am passing through,

יִשְׁמַעְלֵם עַלְמֵם-לְעַלְמֵם יִשְׁמַעְלֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם
 :עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם
 וְאֶשְׁבֵּת אֵינִי אֶשְׁבֵּת עִמָּכֶם יָמִים אַחַדִּים אִם כָּל-יָמֵי הַסֵּתֶר
 לְמַעַן הִלְוִינִי אֶל-אֲשֶׁר אֲלֶיךָ שָׁמָּה:

6. w'ulay 'esheb `imakem yamim 'achadim 'o kal-y'mey has'thaw
l'ma`an t'lauuni 'el-'asher 'ele'k shamah.

1Cor16:6 and perhaps I shall stay with you for a few days, or all the days of the winter,
 so that you may send me to that I may go there.

<6> πρὸς ὑμᾶς δὲ τυχὸν παραμεινῶ ἢ καὶ παραχειμάσω,
 ἵνα ὑμεῖς με προπέμψητε οὐ εἰάν πορεύωμαι.

6 pros hymas de tychon paramenō ē kai paracheimasō,
with you and possibly I shall stay or even spend the winter
hina hymeis me propempsēte hou ean poreuōmai.
that you may send me forward wherever I may go.

שָׁמָּה עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם
 :עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם עַלְמֵם
 זְכִי כָעֵת אֵינִי רְצוֹנִי שְׂאֵרְאָה אֶתְכֶם כְּעֹבֵר בְּתוֹכְכֶם
 כִּי-אֶקְוֶה לְשָׁבֵת אִצְלְכֶם יָמִים אֶם-יִתֵּן יְהוָה:

7. ki ka`eth 'eyn r'tsoni she'er'eh 'eth'kem k`ober b'thokakem
ki-'aqauh lashebeth 'ets'l'kem yamim 'im-yiten Yahúwah.

1Cor16:7 For at the time I do not want that I see you as in the past within you;
 for I hope to remain with you in your days, if ~~אֲרָא~~ permits.

<7> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν,
 ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς εἰάν ὁ κύριος ἐπιτρέψῃ.

7 ou thelō gar hymas arti en parodō idein,
I do not want for you now in passing to see,
elpizō gar chronon tina epimeinai pros hymas ean ho kyrios epitrepsē.
for I hope time some to remain with you if YHWH permits.

אֶבֶל אֶשְׁבֵּת בְּאַפְסוֹס עַד-חַג הַשְּׁבִיעוֹת:
 :אֶבֶל אֶשְׁבֵּת עַד-חַג הַשְּׁבִיעוֹת:

8. 'abal 'esheb b'Eph'sos `ad-Chag haShabbu`oth.

1Cor16:8 But I shall remain in Ephesus until the Feast of Shabbuoth (Pentecost);

<8> ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

8 epimenō de en Ephesō heōs tēs pentēkostēs;

But I shall remain in Ephesus until Pentecost;

ט כִּי־נִפְתַּח לִי פֶתַח גָּדוֹל וְרַב־פְּעֻלִים וְהַמְתְּקוֹמִים רַבִּים׃
9. ki-niph'tach li pethach gadol w'rab-p'`alim w'hamith'gomamim rabbim .

1Cor16:9 for a great door for effective service has opened to me,
and there are many adversaries.

<9> θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργῆς, καὶ ἀντικείμενοι πολλοί.

9 thyra gar moi aneōgen megalē kai energēs,

Door for to me has opened a great and effective,

kai antikeimenoi polloi.

and there are many opposing ones.

יִוְכִי יִבּוֹא אֲלֵיכֶם טִימוֹתִיוֹם רְאוּ־נָא שְׂיִהְיֶה עִמָּכֶם
בְּלִי פֶחַד כִּי־מְלֹאכֶת יְהִיָּה הוּא עֹשֶׂה כְּמוֹנִי׃
10. w'ki yabo' `aleykem Timothios r'u-na' sheyih'yeh `imakem b'li phachad
ki-m'le'keth Yahúwah hu' `oseh kamoni.

**10. w'ki yabo' `aleykem Timothios r'u-na' sheyih'yeh `imakem b'li phachad
ki-m'le'keth Yahúwah hu' `oseh kamoni.**

1Cor16:10 Now if Timothios comes to you, see that he is with you without fear,
for he works the work of יְהוָה, as I am.

<10> Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς·
τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καγώ·

10 Ean de elthē Timotheos, blepete, hina aphobōs genētai pros hymas;

Now if Timothy comes, see that without fear he may be with you;

to gar ergon kyriou ergazetai hōs kagō;

for the work of YHWH he works as I also;

יִא עַל־כֵּן אֵישׁ אֶל־יְבֹז אֶתּוֹ וְשִׁלְּחֵהוּ בְּשָׁלוֹם לְמַעַן יָבֹא אֵלַי
כִּי אֶחְכְּה־לוֹ אֲנִי וְהָאֲחִים׃
11. `al-ken 'ish 'al-yibez 'otho w'shal'chuhu b'shalom l'ma`an yabo' `elay
ki 'achakeh-lo 'ani w'ha'achim.

**11. `al-ken 'ish 'al-yibez 'otho w'shal'chuhu b'shalom l'ma`an yabo' `elay
ki 'achakeh-lo 'ani w'ha'achim.**

1Cor16:11 Therefore let no one despise him. And send him forward in peace,
so that he comes to me; for I expect him with the brothers.

<11> μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ,
ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

11 mē tis oun auton exouthenēsē. propempsate de auton en eirēnē,

Let not anyone therefore despise him. Send forward but him in peace,

hina elthē pros me; ekdechomai gar auton meta tōn adelphōn.

that he may come to me; for I am waiting for him with the brothers.

יבוא פולוס אחינו הפצרתיו בו לבוא אליכם עם האחים
ולא תצפה לבוא עתה ויבוא כשיעלה בידו:
12

**12. w'Apolos 'achinu hiph'tsar'ti-bo labo' 'aleykem `im-ha'achim
w'lo'-ratsah labo' `atah w'yabo' k'sheya`aleh b'yado.**

1Cor16:12 And concerning Apolos our brother, I strongly urged him to come to you with the brothers, but he did not want to come now, but he shall come when is that he succeeds in his hand.

<12> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

12 Peri de Apollō tou adelphou, polla parekalesa auton, Now concerning Apollos the brother, greatly I urged him, hina elthē pros hymas meta tōn adelphōn; kai pantōs ouk ēn thelēma that he would come to you with the brothers; and altogether it was not his desire hina nyn elthē; eleusetai de hotan eukairēsē. that he should come now; but he shall come whenever he has an opportunity.

יג שקדו ועמדו באמונה התאששו והתחזקו:
13

13. shiq'du w'im'du ba'emunah hith'osashu w'hith'chazaqu.

1Cor16:13 Be diligent, stand in the faith, and be men, be strong.

<13> Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

13 Grēgoreite, stēkete en tē pistei, andrizesthe, krataiousthe. Watch, stand firm in the faith, be men, be strong.

יד וכל-הבריכם יעשו באהבה:
14

14. w'kal-dib'reykem ye`aso b'ahabah.

1Cor16:14 Let all your words be done with love.

<14> πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

14 panta hymōn en agapē ginesthō. All things your in love let be done.

טו ואבקשה מכם אחי הלא ידעתם את-בית אסטפנוס
שהוא האשית אכיא ויהנו בפנשם לשרות הקדשים:
15

15. wa'abaq'shah mikem 'achay halo' y'da`tem 'eth-beyth 'is't'phanas shehu' re'shith 'Akaya' wayit'nu naph'sham l'sheruth haq'dosim.

1Cor16:15 Now I urge you, my brothers, you did not know the household of Stephanas, that they were the first fruits of Akaya, and that they gave themselves for the service of the holy ones,

<15> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς·

15 Parakalō de hymas, adelphoi; oidate tēn oikian Stephanas,
Now I urge you, brothers you know the household of Stephanas

hoti estin aparchē tēs Achaias
that it is the firstfruits of Achaia

kai eis diakoniam tois hagiois etaxan heautous;
and that into a ministry for the saints they put themselves

לְכַן הִכְנַעוּ גַם-אַתֶּם מִפְּנֵי הָאֲנָשִׁים הַהֵם
וּמִפְּנֵי-כָל-אֲשֶׁר יַעֲבֹד וַיַּעֲמֵל עִמָּהֶם:

16. laken hikan`u gam-`atem mip`ney ha`anashim hahem
umip`ney-kal-`asher ya`abod w`ya`amol`imahem.

1Cor16:16 therefore you also have yielded to them in the presence of those men and in the presence of everyone who labor and work with us.

<16> ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι.

16 hina kai hymeis hypotassēsthe tois toioutois
that also you may be submissive to such ones

kai panti tō synergounti kai kopiōnti.
and to everyone joining in the work and laboring.

יִזְוְהִנְנִי שְׂמֵחַ בְּבִיאַת אֶסְטֻפָּנוֹס וּפְרֻטוֹנָטוֹס וְאֶכְיָקוֹס
כִּי הֵמָּה מִקְּלָאוֹ אֶת-חֶסְרֵנְכֶם:

17. w`hin`ni sameach b`bi`ath `is`t`phanas uPhar`tunatos wa`Akay`qos
ki hemah mil`u `eth-ches`ron`kem.

1Cor16:17 Here I am rejoice in the coming of Stephanas and Phartunatos and Akayqos, because they were filled what was lacking on your part.

<17> χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν·

17 chairō de epi tē parousiā Stephanas kai Phortounatou kai Achaikou,
Now I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus,

hoti to hymeteron husterēma houtoi aneplērōsan;
because your deficiency these men filled up;

לְכַן הִכְנַעוּ גַם-אַתֶּם מִפְּנֵי הָאֲנָשִׁים הַהֵם
וּמִפְּנֵי-כָל-אֲשֶׁר יַעֲבֹד וַיַּעֲמֵל עִמָּהֶם:

יחַוּיְגִיחוּ אֶת־רוּחֵי וְאֶת־רוּחְכֶם עַל־כֵּן הַפִּירוּ הָאֲנָשִׁים הָהֵם:

18. wayanichu 'eth-ruchi w'eth-ruachkem `al-ken hakiru ha'anashim haheh.

1Cor16:18 For they have refreshed my spirit and your spirits.
Therefore give recognition to such men.

<18> ἀνεπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

18 anepausan gar to emon pneuma kai to hymōn. epiginōskete oun tous toioutous.

For they refreshed my spirit and yours. Give recognition therefore to such men.

כְּלִפְרִיָּךְ פִּלְפֹּם מְשַׁחֲרָלְוֹל חַיְלָכָו כְּפִפְכָּשׁ אִוָּכַ חַיְלִאִפֶּא 19
:מְיָאִכָּשׁ מְשַׁחֲרָלְוֹל לְכָוֹל מְכָשׁאִשׁ מְכָשׁאִשׁ אִוָּכַ אִלְאִפֶּא־מְיָי
יט הַקְּהֵלוֹת אֲשֶׁר בְּאַסְיָא שְׁאֵלוֹת לְשִׁלּוֹמְכֶם עֲקִילִם וּפְרִסְקֵלָא
וְגַם־הַקְּהֵלָה אֲשֶׁר בְּבֵיתָם מִרְבִּים לְשִׁאֵל לְשִׁלּוֹמְכֶם בְּאַדּוֹן:

19. haq'hiloth 'asher b'As'ya' sho'alothe lish'lom'kem `Aqilas
uPh'ris'q'la' w'gam-haq'hilah 'asher b'beytham mar'bim lish'ol lish'lom'kem ba'Adon.

1Cor16:19 The assemblies that are of Asya ask for your peace. Aqila and Phrisqela ask for your peace heartily in the Adon, also with the assembly that is in their house.

<19> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

19 Aspazontai hymas hai ekklēsiai tēs Asias. aspazetai hymas en kyriō polla Akylas

Greet you the assemblies of Asia. Greet you in the Master heartily Aquila

kai Priska syn tē kat' oikon autōn ekklēsiā.

and Prisca with the in their house assembly.

יָאִוָּג־חַכָּ וְכָכַ מְשַׁחֲרָלְוֹל יְלָכָו מְשַׁחֲרָלְוֹל מְכָלְכָו מְלָי מְכָחֶכָּא 20
:אִוָּיָאִפֶּא אִפְכָּמְשׁ
כּ הָאֲחִים כָּלֵם שְׁאֵלִים לְשִׁלּוֹמְכֶם שְׁאֵלוֹ לְשִׁלּוֹם אִישׁ אֶת־רַעְיָהוּ
בְּנִשְׁיָקָה הַקְּדוּשָׁה:

20. ha'achim kulam sho'alim lish'lom'kem sha'alu l'shalom 'ish 'eth-re`ehu
ban'shiqah haq'doshah.

1Cor16:20 All of them, the brothers, ask for your peace.
Ask for peace one another with a holy kiss.

<20> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπασασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

20 aspazontai hymas hoi adelphoi pantes. Aspasasthe allēlous en philēmati hagiō.

Greet you the brothers all. Greet one another with a holy kiss.

פִּי־יְדֵי כָלְכָּ כָּאִשׁאִשׁ מְשַׁחֲרָלְוֹל לְכָוֹל 21
כּא שְׁאֵל לְשִׁלּוֹמְכֶם בְּכָתֵב יְדֵי אֲנִי פּוֹלוֹס:

21. sho'el lish'lom'kem bik'thab yadi 'ani Pholos.

1Cor16:21 Ask for your peace is in writing by my hand, I am Pholos (Shaul).

<21> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

21 Ho aspasmus tē emē cheiri Paulou.

21 The greeting with my own hand Paul's.

22 כב מי שלא יאָהב אַתְּ-הַאָדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ יְחַרֵּם מָרֵן אֲתָא:
 22 **mi shel' ye'ehab 'eth-ha'Adon Yahushuà haMashiyach yacharam Maran 'atha'.**

1Cor16:22 Whoever does not love the Adon **OWYAY**, he is to be accursed. Maranatha.

<22> εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Maran atha.

22 ei tis ou philei ton kyrion, ētō anathema. Maran atha.

If anyone does not love the Master, let him be a curse. Our master comes.

23 כג חֶסֶד יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנָיְנוּ יְהִי עִמָּכֶם:
 23 **chesed Yahushuà haMashiyach 'Adoneynu y'hi `imakem.**

1Cor16:23 The grace of our Adon **OWYAY** be with you.

<23> ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

23 hē charis tou kyriou Iēsou meth' hymōn.

The grace of the Master Yahushua be with you.

24 כד וְאַהֲבָתִי אֶת-כְּלָכֶם בַּמָּשִׁיחַ יְהוֹשֻׁעַ אָמֵן:
 24 **w'ahabathi 'eth-kul'kem baMashiyach Yahushuà 'Amen.**

1Cor16:24 My love be with you all in the Mashiyach **OWYAY**. Amen.

<24> ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

24 hē agapē mou meta pantōn hymōn en Christō Iēsou.

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