

Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Corinth (I)

¹ From Sha'ul, given the kri'ah (*call*) of HASHEM and summoned to be a Shliach of Rebbe, Melech HaMoshiach birtzon HASHEM; and from Sos-thenes* the Ach b'Moshiach.

² To the Kehillah (*congregation*) of HASHEM existing in Corinth, to the ones having been set apart unto kedushah (*holiness*) in Rebbe, Melech HaMoshiach, given the kri'ah to be Kedoshim, with all the ones who in every place call on the name of Adoneinu, theirs and ours, Rebbe, Melech HaMoshiach Yehoshua.

³ Chen v'Chesed HASHEM and Shalom from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

⁴ Modeh Ani (*I give thanks*) to my G-d always concerning you for the Chen v'Chesed HASHEM having been given to you in Rebbe, Melech HaMoshiach Yehoshua,

⁵ That in everything you were enriched in Moshiach in all expression and kol da'as (*all knowledge*),

⁶ Even as the edut (*testimony*) of Rebbe, Melech HaMoshiach was confirmed in you,

* **1:1** Ac 18:17

⁷ So that you are not lacking in any matnat Elohim, awaiting the hisgalus (*revelation*) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua,

⁸ Who also with chizzuk (*strengthening*) will confirm you ad es Ketz (*until the time of the End*),[†] unreprouvable in the Yom HASHEM, the Yom Adoneinu, Rebbe, Melech HaMoshiach Yehoshua.[‡]

⁹ Ne'eman (*faithful*) is HASHEM through whom you were called into the chavurah (*company, fellowship, society*) of His Zun fun der Oybershter Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

¹⁰ Now I exhort you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua, that you all speak the same thing and that there not be among you machlokot (*divisions of dissension*),[§] but that you may have achdus (*unity*) in the same mind and in the same way of thinking.

¹¹ For it was made clear to me about you, Achim b'Moshiach of mine, by the ones of Chloe, that there is merivah (*strife*) among you.

¹² Now I say this, because each of you says, "I am of Sha'ul," or, "I am of Apollos," or "I am of Kefa," or "I am of Rebbe, Melech HaMoshiach!"

¹³ Has Moshiach been divided? Surely Sha'ul was not for you the one talui al HaEtz (*being hanged on the Tree*)?*" Surely it was not in the name of Sha'ul that the Moshiach's tevilah in the mikveh mayim was given to you?

¹⁴ Modeh Ani HASHEM that to not one of you I gave Moshiach's tevilah, except Crispus and

[†] 1:8 Dan 11:35 [‡] 1:8 Am 5:18 [§] 1:10 Ro 11:18 * 1:13 Dt 21:23

Gaius,[†]

¹⁵ Lest anyone should say that in my name you were given the Moshiach's tevilah.

¹⁶ Now I gave Moshiach's tevilah also to Stephanas' household; as to the rest, I do not know if I gave Moshiach's tevilah to anyone else.

¹⁷ For Moshiach did not send me to give Moshiaach's tevilah in the mikveh mayim, but to preach the Besuras HaGeulah, not by means of the lomdes (*cleverness, erudition*) of the rhetoric of Bnei Adam, lest the gevurah (*power*) of HaEtz HaKelalat HASHEM(*the Tree of the Curse of G-d*)[‡] of Rebbe, Melech HaMoshiach be buttel (*cancelled out*).

¹⁸ For the darshenen of HaEtz HaKelalat HASHEM(*the Tree of the Curse of G-d*)[§] is narrishkait to the ones perishing. But to us who are being delivered in Yeshu'at Eloheinu, it is the gevurat HASHEM(*the power of G-d*).

¹⁹ For it has been written, I will destroy CHOCHMAT CHACHAMAV (*the wisdom of the wise ones*) U'VINAT NEVONAV (*and the intelligence of the intelligent*) I will set aside.*

²⁰ Where is the chacham (*wise man*)? Where is the sofer (*scribe*) of the yeshiva, where is the talmid chacham? Where is the philosophical debater of the Olam Hazeh? Did not HASHEM make the so-called chochmah (*wisdom*) of the Olam Hazeh to look like narrishkait?[†]

²¹ For, als (*since*) — and this was by the chochmah of HASHEM — the Olam Hazeh did not

[†] **1:14** Ro 16:23 [‡] **1:17** Dt 21:23 **§** **1:18** Dt 21:23 * **1:19** Isa 29:14 [†] **1:20** Isa 19:11,12; Job 12:17; Isa 44:25; Jer 8:9

by its chochmah have da'as of HASHEM, G-d was pleased through the “sichlut” (*foolishness*) of the Hachrazah (*Proclamation, Kerygma, Preaching*) of the Besuras HaGeulah to save the ma'aminim (*believers*).

²² Yehudim ask for otot (*signs*)[‡] and Yevanim (*Greeks*) seek chochmah,

²³ But, we proclaim Moshiach and nivlato al haEtz (*his body on the Tree*):[§] to Jews, a michshol;^{*} to Goyim, narrishkait (*foolishness*).

²⁴ Yet, to those whom HASHEM has given the kri'ah[†] and summoned, to HaKeru'im (*to the Called Ones*), both to Yehudim and to Yevanim Rebbe, Melech HaMoshiach, the Gevurat HASHEM and the Chochmat HASHEM.

²⁵ For the so-called “sichlut” (*foolishness*) of HASHEM has more chochmah than Bnei Adam, and the “weakness” of G-d has more koach (*power*) than Bnei Adam.[‡]

²⁶ For you see your kri'ah (*call*), Achim b'Moshiach, what you were, that not many of you were chachamim (*wise ones*) by the standards of Bnei Adam, not many ba'alei hashpa'ah (*people of influence*), not many ba'alei zchus (*privileged*).

²⁷ But HASHEM in His bechirah (*selection*) chose the things of sichlut (*foolishness*), that He might bring the chachamim to bushah (*shame*); and HASHEM in His bechirah (*selection*) chose the things of weakness that He might bring the strong to bushah (*shame*).

²⁸ And those of the Olam Hazeh without mish-pochah atzilah (*noble birth*) and those which are

[‡] 1:22 Ex 7:3 [§] 1:23 Dt 21:23 ^{*} 1:23 Isa 8:14 [†] 1:24 1C 1:1-2

[‡] 1:25 1C 1:18

hanivzim[§](*the despised*)HASHEM chose, choosing the things that are not, in order to bring to naught the things that are.

²⁹ His tachlis (*purpose*) is that no basar (*fallen humanity sold under the power of slave master Chet Kadmon, Original Sin*)* may boast before HASHEM.

³⁰ But you are of HASHEM in Rebbe, Melech HaMoshiach Yehoshua who became to us chochmah (*wisdom*) from HASHEM, our Tzidkanut (*Righteousness*) and our Kedushah (*Holiness*) and our Geulah LaOlam (*Redemption to the world*),†

³¹ Al menat (*in order that*), as it has been written, YITHALLEL HAMITHALLEL B'HASHEM‡(*The one boasting let him boast in the L-rd*).§

2

¹ When I came to you, Achim b'Moshiach, I did not come preaching and announcing to you the sod HASHEM(*mystery of G-d*) as a ba'al melitzot (*rheticorian, fine talker*) or in the excellence of chochmah.

² For I made the decision not to have da'as of anything among you except Moshiach and nivlato al haEtz* (*his body – gufa, bar-minen – on the Boim [Yiddish for tree]*).

³ And I came to you† in weakness‡ and in yir'at Shomayim and in fear and in much trembling I was with you,

⁴ And my speech and my hachrazah (*proclamation, kyrygma, preaching*) to you of the Besuras

§ 1:28 Isa 53:3 * 1:29 Ro 7:14 † 1:30 Jer 23:5,6; 33:16 ‡ 1:31 Jer 9:23 § 1:31 Ps 34:2; 44:8 * 2:2 Dt 21:23 † 2:3 Ac 18:1 ‡ 2:3 1C 1:25,27

HaGeulah of HASHEM was not in persuasive words but in the demonstration of the Ruach Hakodesh and the gevurat HASHEM(*power of G-d*),§

⁵ That the* emunah (*faith*) of you may not be in the [Olam Haze] “chochmah” of Bnei Adam, but in the gevurat HASHEM.†

⁶ But we do speak chochmah (*wisdom*) to the man who is mevugar (*mature, grown up*), to those with mature ruchaniyut (*spirituality in Rebbe, Melech HaMoshiach*), yet, it is a chochmah (*wisdom*) not of the Olam Haze, neither of the rulers of the Olam Haze,‡ the ones being brought to naught.§

⁷ But we speak the chochmah of HASHEM in a hidden sod (*mystery*),* which was nigzar merosh (*determined from the beginning, preordained, predestined, decided beforehand*) by HASHEM lifnei yemei haOlam (*before the days of eternity*) for our kavod (*glory*);†

⁸ A chochmah which not one of the rulers of the Olam Haze has known, for, if they had had da'as, they would not have made talui al HaEtz HaKelalat HASHEM‡(*being hanged on the Tree of the Curse of G-d*) the§ Adon HaKavod.*

⁹ But even as it has been written, Things which no eye has seen and LO SHAMU (*they had not heard*) nor did it come up into the heart of Bnei Adam, the things G-d prepared for the ones who

§ 2:4 1C 1:17 * 2:5 orthodox Jewish † 2:5 1:17 ‡ 2:6 Ro 13:3

§ 2:6 Ps 146:4 * 2:7 1C 2:1 † 2:7 Ro 8:29-30 ‡ 2:8 Dt 21:23

§ 2:8 Moshiach * 2:8 Ps 24:7

have ahavah for him.†

10 But HASHEM has made the hitgalut haSod (*the revelation of the mystery*) to us of these things through the Ruach Hakodesh; for the Ruach Hakodesh searches all things, even the deep things of G-d.

11 For who of Bnei Adam has da'as of the things of Bnei Adam except the ruach of a man in him? So also the things of G-d no one has known except the Ruach HASHEM.‡

12 Now we have not received the ruach of the Olam Hazeh but the Ruach Hakodesh from HASHEM, that we may have da'as of the things having been freely given to us by HASHEM,

13 Which things also we speak, not in devarim (*words*) taught by chochmah haBnei Adam, but in devarim taught by the Ruach Hakodesh, making midrash§ of the things of the Ruach Hakodesh* by means of the words of the Ruach Hakodesh.

14 But a natural person does not receive the things of the Ruach Hakodesh of HASHEM, for they are narrishkait (*foolishness*)† to him, and he is not able to have personal saving da'as of them, because they are discerned in the Ruach Hakodesh.

15 Now the man of the Ruach Hakodesh discerns all things, but, by no one is he discerned.

16 For, “Who has known the mind of HASHEM so as to instruct Him?”‡ But we have the mind of Moshiach.

† 2:9 Isa 64:4 [3]; TARGUM HASHIVIM; Isa 52:15 ‡ 2:11 Jer 17:9;
Prov 20:27 § 2:13 exposition, interpretation * 2:13 1C 2:12
† 2:14 1C 1:21-24 ‡ 2:16 Isa 40:13 TARGUM HASHIVIM

3

¹ Achim b'Moshiach, I was not able to speak to you as to men of hitkhadshut and ruchaniyut; I had to speak to you as bnei basar, as olalim b'Moshiach.

² Cholv I gave you to drink, not solid okhel (*food*), for you were not yet able to receive it, but neither yet are you able now.

³ For still you are bnei basar (*carnally-minded believers*). For als (*since*) there is still kinah and merivah (*strife*) among you,* are you not bnei basar, by the standards of Bnei Adam?

⁴ For, whenever anyone says, "I am of Sha'ul," but another, "I am of Apollos," are you not as anshei shechichim (*ordinary men*)?

⁵ What then is Apollos? And what is Sha'ul? Klei kodesh ministers of Rebbe, Melech HaMoshiach, through whom you came to emunah, even as to each one a task was given by Adoneinu.

⁶ I planted, Apollos watered, but HASHEM gave the increase.

⁷ Therefore, neither is the one planting anything nor the one watering, but it is the One giving the increase — HASHEM!

⁸ Now the one planting and the one watering are be'ichud (*united*), and, each one will receive his own sachar (*reward*) according to his own amal (*toil*).†

⁹ For we are fellow po'alim (*workers*) of HASHEM, you are the sadeh HASHEM (*field of G-d*), you are HASHEM's binyan (*building*).‡

* 3:3 1:11 † 3:8 Ps 18:20; 62:12 ‡ 3:9 Isa 61:3

¹⁰ According to the Chen v'Chesed HASHEM having been given to me as a bannai chacham (*wise builder*), I laid a yesod (*foundation*), and another builds on it. But, let each one beware how he builds on it.

¹¹ For no other yesod other than the one that has been laid can be laid: Rebbe, Melech HaMoshiach. §

¹² Now if anyone builds on the yesod with gold, silver, precious stones, wood, hay, stubble,

¹³ The ma'aseh (*work*) of each bannai will become evident, for, haYom* will make it have its hisgalus, because by Eish (*Fire*) it is revealed; and the Eish (*Fire*) itself will test the quality of each one's ma'aseh. †

¹⁴ If anyone's ma'aseh he built on the yesod will survive, ‡ a sachar (*reward*) § he will receive;

¹⁵ If anyone's ma'aseh will be consumed, he will suffer loss, but he himself will be saved,* yet so as through Eish (*fire*).

¹⁶ Do you not have da'as that you are a Heikhal HASHEM and the Ruach Hakodesh of HASHEM dwells in you?

¹⁷ If anyone attempts to cause churban to the Heikhal HASHEM, G-d will destroy this man, for the Heikhal HASHEM is kadosh, and you [plural] are that Heikhal.

¹⁸ Let no one deceive himself: if anyone presumes to be chacham among you in the Olam

§ 3:11 Isa 28:16 * 3:13 Yom haDin † 3:13 Num 31:22,23; Jer 23:28,29; Mal 3:3 ‡ 3:14 Yn 15:16 § 3:14 Gn 15:1 * 3:15 Ep 2:8-9

Hazeh, let him become a kesil (*fool*), that he may become chacham.†

¹⁹ For the chochmah (*wisdom*) of Olam Hazeh is narrishkait (*foolishness*) with HASHEM. For it has been written, LOCHED CHACHAMIM BE'ARMAM (*He catches the wise in their own craftiness*).‡

²⁰ And again, HASHEM YODE'A MACHSH'VOT ADAM KI HEMAH HEVEL (*The L-rd knows the thoughts of the wise that they are empty vanity*).§

²¹ So let no one boast in Bnei Adam, for all things belong to you,

²² Whether Sha'ul or Apollos or Kefa or HaOlam (*the world*) or Chayyim (*Life*) or Mavet (*Death*) or things present or things to come; all things are yours,

²³ And you are Moshiach's and Moshiach is HASHEM's.

4

¹ So let a man consider us as Gabba'im of Rebbe Melech HaMoshiach and mefakkechim (*stewards, supervisors*) of the sodot (*mysteries*) of HASHEM.

² Moreover, it is sought in mefakkechim that one be found that has ne'emanut (*faithfulness*).

³ But to me it is a very small thing that I be brought, as it were, before your Bet Din for you to play dayanim (*religious judges*) judging me, or that I am judged by Bnei Adam on their merely human Yom HaDin; I do not even act as Dayan (*Judge of a Rabbinical Court*) of myself.

† 3:18 Isa 5:21 ‡ 3:19 Job 5:13 § 3:20 Ps 94:11

⁴ I am aware of nothing against myself, but not in this have I been yitzdak (*justified*); it is the L-rd who is my Shofet (*Judge*).*

⁵ Therefore, do not judge anything before the time, until the Bias Adoneinu,† who both will bring to Ohr (*Light*) the hidden things of the choshech (*darkness*) and manifest the motives of the levavot. And then the tehillah (*praise*) each one will receive will be from HASHEM.‡

⁶ Now these things, Achim b'Moshiach, I made a dimyon (*comparison*) applied with respect to myself and Apollos for your sake, that through us you may learn not to go beyond what things have been written,§ lest you are puffed up as ba'alei ga'avah (*conceited, haughty persons*) in favor of one or against the other.

⁷ For who makes you so distinguished? And, by the way, what do you have which you did not receive? And if indeed you were given it, why this ga'avah, this boastfulness as if you had not received it?

⁸ Already you have so much, already you ascended to osher (*riches*) and without us [Shlichim]! You became melechim (*kings*); I would that you did indeed become melechim that also we might reign as melechim with you.

⁹ For, omein, I believe that HASHEM has exhibited us, the Shlichim of Rebbe, Melech HaMoshiach, as last in the program, condemned to death, because, like wretches under a mishpat mavet (*death sentence*), we became displayed in the

* 4:4 Gn 18:25; Dan 7:13-14 † 4:5 Moshiach ‡ 4:5 Job 12:22;
Ps 90:8 § 4:6 2:13

arena for the eyes of the Olam Hazeh, malachim as well as Bnei Adam.*

¹⁰ We are kesilim (*fools*) because of Moshiach, but you are chachamim in Moshiach; we are weak, but you are strong; you are treated with honor; we dishonor.

¹¹ Until the present sha'ah (*hour*) we both hunger, and thirst, and are naked, and are beaten and homeless.

¹² And we have parnasah, toiling with our own hands; being reviled, we make a bracha; being persecuted, we endure it:

¹³ Being defamed by loшон hora, we conciliate. We have become what the earth wants swept out the door, something considered trash the Olam Hazeh wants removed.†

¹⁴ The purpose of this iggeret is not to bring you under bushah (*shame*). I write these things as admonishing my beloved yeladim.

¹⁵ For, though you may have in Moshiach morei derech numbering ten thousand, you have not many avot, for in Moshiach through the Besuras HaGeulah I‡ became your abba.

¹⁶ Therefore, I encourage you, imitate me.

¹⁷ Because of this very thing, I sent Timotiyos to you who is my beni haahuv (*beloved son*) and ne'eman (*faithful*), trustworthy in HASHEM, who will remind you of my derech baKodesh in Moshiach, even as I give shiurim everywhere in every kehillah.

* 4:9 Ps 71:7 † 4:13 Jer 20:18; Lam 3:45 ‡ 4:15 T.N. Notice 1C 4:6 indicates the canon of inerrant Scripture is closed and may not be added to.

¹⁸ Now as to my coming to you, some were puffed up,§

¹⁹ But I will come shortly to you, im yirtzeh HASHEM(*if the L-rd wills*), and I will find out not the speech of the ones having been puffed up but the ko'ach (*power*).

²⁰ For the Malchut HASHEM depends not on the talk [of the ish sefatayim (*the eloquent speaker*)] but on ko'ach (*power*).

²¹ What do you want? That I should come to you, so to speak, with an abba's switch or in ahavah and an anavat ruach (*a spirit of meekness*)?

5

¹ Zenut (*fornication*) is actually reported among you, and such zenut which is not even among the Goyim, that one of you Corinthians has the isha (*wife*) of his abba.*

² And you have been puffed up with ga'avah (*pride*). Should you not rather have been filled with agmat nefesh (*grief*), so that he who has done this would have been taken away from among you?

³ For I indeed being not present in habasar but being not absent in the Ruach Hakodesh have already, as being present, pronounced the Rebbe, Melech HaMoshiach's Bet Din mishpat on the one who has done such a thing.

⁴ In the name of Adoneinu Yehoshua, when you have assembled in your shul† and I am with you by

§ 4:18 Jer 43:2 * 5:1 Lv 18:8 † 5:4 Ro 2:2

the same Ruach Hakodesh along with the gevurat Adoneinu Yehoshua,

⁵ You are to transmit and hand over to HaSatan such a person for the churban of the basar,[‡] that his neshamah may be spared in the Yom HASHEM. §

⁶ Your boasting is not good. Do you not have da'as that a little chametz all the mixture leavens?

⁷ Purge out the old chametz (*leavened bread*), that you may be issa chadasha (*new dough, batzek, deaf dough, having no indication of fermentation*), as you are indeed like matzot (*unleavened bread*). More than that, our Korban Pesach has been sacrificed, Moshiach.*

⁸ So let us celebrate Pesach, not with old chametz, nor with the chametz of kavvanah ra'ah (*malice*) and wickedness, but with matzot of kenut (*sincerity*) and emes.[†]

⁹ I wrote to you in the iggeret not to mix with those engaging in acts of zenut (*fornication*),

¹⁰ Not meaning to completely disassociate from the zannayim of the Olam Hazei or those guilty of chamdanut (*greed*) and the ones practicing hona'ah (*swindling*) or those guilty of avodah zarah (*idol worship*), als (*since*) in that case you would have to exit the Olam Hazei.

¹¹ But, now I wrote to you not to mix with any “Ach b'Moshiach” who is a zannay (*fornicator*) or a kamtzan (*miser*) or an oved elilim (*idolater*) or a megadef (*reviler*) or a shikkor (*drunkard*) or a shoded (*robber*); with such a man do not sit at tish

[‡] 5:5 1C 3:16-17 § 5:5 Am 5:18; Mal 3:19; Yoel 2:1-17 * 5:7 Ex 12:3-6,21 † 5:8 Ex 12:14,15; Dt 16:3

(*table*), do not share betzi'at halechem (*breaking of bread*).

¹² For what is it to me to sit as a dayan in the Bet Din and then judge ones outside the kehillah? Will your Bet Din not judge the ones within [the kehillah]?

¹³ But the outsiders HASHEM judges. UVI'ARTA HARA MIKKIR'BECHA (*You must purge the evil from among you*).‡

6

¹ Does anyone of you having a dispute with an Ach b'Moshiach dare to be judged before the resha'im (*unrighteous, evildoers*) and not before the Bet Din of the Kedoshim?

² Or do you not have da'as that the Kedoshim will sit in mishpat over the Olam Hazeh? And if the Olam Hazeh is to be judged by you, are you incompetent dayanim to try the smallest cases?

³ Do you lack da'as that the malachim will come before our Bet Din? Not to mention the things of Olam Hazeh!

⁴ If, then, you have cases concerning matters of the Olam Hazeh, how could you appoint as your Bet Din dayanim men who have no standing in the kehillah?

⁵ I speak to your bushah (*shame*). Is there not among you even one chacham (*wise man*) who will be able to sit in mishpat between his Achim b'Moshiach?

⁶ But an Ach b'Moshiach takes another Ach b'Moshiach to court, and this before the courtroom of Apikorosim (*Unbelievers*)?

‡ 5:13 Dt 17:7; 19:19; 22:21,24; 24:7

⁷ Already, therefore, it is a total defeat for you, that you have lawsuits with one another. Why not rather suffer wrong? Why not rather be cheated?

⁸ But you yourselves do wrong and practice hona'ah (*cheating*), and this to your Achim b'Moshiach.

⁹ Or do you not have da'as that the resha'im (*unrighteous ones*) will not inherit the Malchut HASHEM? Do not be deceived! Neither zan-nayim (*fornicators*), nor ovdei elim (*idolaters*), nor mena'afim (*adulterers*), nor effeminate call boys nor homosexuals,*

¹⁰ Nor ganavim (*thieves*), nor kamtzanim (*misers*), nor shikkorim (*drunkards*), nor megadefim (*revilers*), nor the ones doing hona'ah (*swindling*) — none of these will inherit the Malchut HASHEM.

¹¹ And some of you were these things. But you were washed and made tehorim (*clean*), you were made to be Am Kadosh, you were made to be yitzdak im HASHEM in the name of Rebbe, Melech HaMoshiach Yehoshua Adoneinu and in the Ruach Hakodesh of Eloheinu.

¹² “All things to me are proper!”† But not all things are beneficial. “All things to me are proper!” But I will not be mastered by anything.

¹³ “Okhel (*food*) for the stomach and the stomach for okhel, but HASHEM will destroy both one and the other;”‡ but the body is not for zenut but for HASHEM, and HASHEM for the body.

¹⁴ And HASHEM brought about the Techiyah from HaMesim for Moshiach Adoneinu and will

* **6:9** Job 13:9; Lv 18:20; Dt 22:22; Lv 18:22 † **6:12** 1C 10:23

‡ **6:13** 1C 1:8; 3:13; 5:5

also bring about the Techiyas HaMesim for us through His gevurah (*power*).

¹⁵ Do you not have da'as that your gufot (*bodies*) are evarim (*members, limbs*) of Moshiach? Should I then take the evarim (*members*) of Moshiach and make them evarim (*members*) of a zonah (*prostitute*)? Chas v'Shalom! (*G-d forbid!*)

¹⁶ Or do you not have da'as that of the one joining himself to a zonah, that V'HAYU L'VASAR ECHAD (*And they will be as one flesh*)?§

¹⁷ But the one with deveykus* (*cleaving, attachment*) to HASHEM has achdus (*union*) in the Ruach Hakodesh with Elohim.

¹⁸ Flee zenut!† “Every chet is outside the body,” [you say]. But the one guilty of zenut commits chet against the body itself.

¹⁹ Or have you no da'as that your body is a Heikhal HASHEM of the Ruach Hakodesh in you, whom you have from HASHEM, and you are not your own?

²⁰ For [the Geulah redemption of] you [from the Golus of Chet] was purchased with a price; therefore, bring kavod to HASHEM with your gufot.‡

7

¹ Now, concerning the things in your iggeret, let's take up the next inyan (*topic*): “It is beneficial for a man not to touch an isha.”*

² But, because of the acts of zenut, let each Ben Adam have his own Isha, and let each Isha have her own Ba'al (*Husband*).

§ 6:16 Gn 2:24 * 6:17 Dt 11:22 † 6:18 Prov 6:23–7:27 ‡ 6:20 Ps 74:2 * 7:1 i.e., postpone the chasunoh (wedding)

³ Let the ba'al render the conjugal choiv (*debt*) to his isha, and likewise also the isha to her ba'al (*husband*).

⁴ It is not the isha who has samchut (*authority*) over her own body, but the ba'al (*husband*); likewise, also it is not the ba'al (*husband*) who has samchut over his own body, but the isha.

⁵ Do not deprive each other, unless by agreement for a set time, that you may renew zerizut (*diligence*) to tefillah (*prayer*) and again you may be together, lest HaSatan lead you into nissayon (*temptation*) because of your lack of shlitah atzmi (*self-control*).[†]

⁶ But I say this according to concession,[‡] not according to § mitzvoh.

⁷ But, I wish kol Bnei Adam even to be as I am; however, [this is impossible since] each has his own matanah (*gift*) from HASHEM: one this; and another that.

⁸ But, I say to the bochrin and the almanot (*widows*), it is beneficial for them if they remain as I am;

⁹ But if they do not have shlitah atzmi, let them marry. For better it is to marry than with Eish to be set ablaze.

¹⁰ But to the ones having entered bibrit hanisum (*in covenant of marriage*), I charge, not I but Rebbe, Melech HaMoshiach Adoneinu, an isha is not to separate from her ba'al (*husband*).^{*}

[†] 7:5 Ex 19:15; 1Sm 21:4,5 [‡] 7:6 in view of 5:1-5; 6:12-20 § 7:6
Rebbe, Melech HaMoshiach's * 7:10 Mal 2:14-16

¹¹ But, if indeed she is separated, let her remain so, or be reconciled to her basherter; and a ba'al should not leave his isha.

¹² But, to the rest I — Sha'ul — not Rebbe, Melech HaMoshiach Adoneinu, say: if any Ach b'Moshiach has an isha who is an Apikoros and she is willing to live with him, let him not leave her;

¹³ And if an isha has a ba'al (*husband*) who is an Apikoros, and he is willing to dwell with her, let her not leave her ba'al (*husband*).

¹⁴ For,[†] the ba'al who is an Apikoros is mekudash b'Ruach Hakodesh (*set apart as holy in the Ruach Hakodesh*) by the isha, and the isha who is an Apikoros likewise by the Ach b'Moshiach; otherwise, your yeladim are tema'im (*unclean*); but now they are tehorim (*clean*).[‡]

¹⁵ But, if the one who is an Apikoros separates and departs, let the separation occur; the Ach b'Moshiach has not been enslaved, or the Achot b'Moshiach in such cases; but HASHEM has given you a kri'ah b'shalom.

¹⁶ For how do you know, isha, if you will not bring your basherter (*destined mate*), your ba'al, to Yeshu'at Eloheinu?

¹⁷ Only each of you walk the derech§ to which you were called by HASHEM.* This is my charge in all the kehillot of Moshiach.

¹⁸ If as a ben Berit with bris milah anyone received their kri'ah, let him not conceal it; if

[†] 7:14 T.N. following the principle of bikkurim [‡] 7:14 Mal 2:15

§ 7:17 T.N. according to HASHEM's tochnit or etzah Ro 8:28 * 7:17 Ps 1:6

anyone without bris milah has been called, let him without bris milah not undergo bris milah.

¹⁹ Bris milah is not everything; nor is the lack of it; but being shomer mitzvot HASHEM.

²⁰ Each one walk the derech of his kri'ah (*calling, summons*), and remain there.

²¹ If while a bond servant you were called, do not let it consume you, although if you can gain your deror (*freedom, liberty*),[†] do so.

²² For, the one in HASHEM having been called while a bond servant is[‡] Adoneinu's ben Chorin (*freedman*); likewise, the one having been called while a ben Chorin is the Rebbe, Melech HaMoshiach's bond servant.

²³ You were bought with a pidyon nefesh price; do not become avadim haBnei Adam.

²⁴ Each one wherever on the derech of Chayyim he was called, Achim b'Moshiach, there let him remain in deveykus with HASHEM.

²⁵ Next sugya (*topic*): concerning the betulot (*virgins*). A mitzvoh of Rebbe, Melech HaMoshiach Adoneinu I do not have, but a bit of wisdom I offer as one who by the rachamim HASHEM is ne'eman (*faithful*).

²⁶ I consider therefore, it to be beneficial, because of the impending Crisis[§] that you remain as you are.

²⁷ Have you entered bibrit hanissuim (*in covenant of marriage*) with an isha? Do not seek to be free. Are you freed from an isha? Do not seek an isha.

[†] 7:21 Lv 25:10 [‡] 7:22 Rebbe, Melech HaMoshiach [§] 7:26 i.e., the Chevlei Moshiach and eschatological woes preceding the Bias Moshiach

²⁸ But if indeed you enter *bibrit hanissuim* (*in covenant of marriage*), there is no chet; and if the *betulah* (*virgin*) marries, there is no averah in that for her. But such will have tzoros in the basar, which I am trying to spare you.*

²⁹ Now this I say, Achim b'Moshiach, the time [until HaKetz] has been shortened. From now on, let those having nashim live as if not having nashim,

³⁰ And let the ones weeping as not weeping, and let the ones having simcha as not having simcha, and let the ones buying as not possessing,

³¹ And let the ones using the Olam Hazeh as not fully using it, for the present form of the Olam Hazeh is passing away.

³² But I would have you free from de'agot (*worries*). The ben Adam without isha cares for the things of HASHEM, how he may please HASHEM.

³³ But the one having taken an isha cares for the things of the Olam Hazeh, how he may please his isha,

³⁴ And he has been divided.† Both the isha free of a ba'al or the *betulah* cares for the things of HASHEM, that she may be *tehorah* spiritually and physically. But the isha with a ba'al cares for the things of the Olam Hazeh, how she may please her ba'al.

³⁵ Now, this I say for your own benefit, not that I may throw a noose on your *deror* (*freedom*),‡ but I speak with respect to what is decent, seemly, and sits well with HASHEM, without distraction [in

* 7:28 Mt 24:19 † 7:34 1C 1:13 ‡ 7:35 Lv 25:10

avodas kodesh].§

³⁶ However, if anyone thinks he does not have proper hitnahagut (*conduct*) toward the betulah of his eirusin (*betrothal, engagement*), and if he thinks his basherte (*destined mate*) is getting along in years, and thus it has to be, what he desires, let him do; there is no chet, let them enter bibrit hanissuim (*in covenant of marriage*).

³⁷ But he who in his lev has settled the decision, not having the need [of conjugal intimacy], but having mastery concerning his own desire, and thus he in his lev has decided, not to enter bibrit hanissuim with his betulah (*virgin*), he does well.

³⁸ So then both the one entering bibrit hanissuim with his betulah does well, and the one not entering bebrit hanissuim with his arusah (*betrothed*) will do better.*

³⁹ An isha has been bound (*bibrit hanissuim, in covenant of marriage*) for so long a time as her ba'al lives, but if her ba'al should sleep the sleep of the mesim, she is free to enter bibrit hanissuim with the ba'al she desires, but only in Rebbe, Melech HaMoshiach Adoneinu.

⁴⁰ However, happy is she, and even more so, if she remains as she is; and I think in this bit of wisdom I am offering that I have the Ruach Hakodesh.

8

¹ Now concerning the sacrifice to an elil (*idol in avodah zarah, idol worship*), we know that “we

§ 7:35 Ps 86:11 * 7:38 1C 7:34

all possess da'as (*knowledge*).” But da'as puffs up (*with ga'avah*), but ahavah (*agape*) builds up.*

² If anyone presumes he has da'as of anything, he does not yet have da'as of the necessary da'as.

³ But if a person has Ahavas HASHEM, HASHEM has da'as of that person.†

⁴ Now concerning the eating of the okhel (*food*) at the mizbe'ach of avodah zarah which is sacrificed to an elil (*idol*), we have da'as that an elil is nothing in the world, and that there is no G-d but ECHAD.‡

⁵ For even if there are§ so-called “g-ds,” whether in Shomayim or on ha'aretz, even as there are so-called “g-ds” many and “l-rds” many,

⁶ Yet in fact for us we have da'as that there is ADONOI ECHAD (*L-rd is One*),* HASHEM AV ECHAD L'CHULLANU (*One Father of us all*),† from whom are all things, and we exist for HASHEM, and there is Adon Echad,‡ Moshiach Yehoshua,§ through whom are all things and we through him.

⁷ However, not kol Bnei Adam have this da'as (*knowledge*). Some are so accustomed to the elil (*idol*) until now that when they eat, they think of the okhel (*food*) as being sacrificed to the elil in avodah zarah, and their matzpun (*conscience*), being weak, is made to be tameh (*defiled*).

⁸ But okhel (*food*) will not usher us into the presence of HASHEM; neither are we falling short if we do not eat okhel, nor are we better if we eat.

* 8:1 1C 14:1 † 8:3 Jer 1:5 ‡ 8:4 Dt 4:35,39; 6:4 § 8:5 in popular tradition
* 8:6 Dt 6:4 † 8:6 Mal 2:10 ‡ 8:6 Mal 3:1
§ 8:6 Zech 3:8; 6:11-12

⁹ But beware lest somehow your cherut (*freedom*) becomes a michshol (*stumbling block*) to the weak ones.

¹⁰ For if anyone sees you, the one having da'as (*knowledge*), eating in the temple of an elil, will not the matzpun of him be strengthened so as to eat the okhel sacrificed to an elil (*idol*) at the mizbe'ach of avodah zarah?

¹¹ For the one being weak [in emunah] is being destroyed by your “da'as,” the Ach b'Moshiach for whom Moshiach died.

¹² And thus by sinning against the Achim b'Moshiach and wounding their weak matzpunim (*consciences*), you commit averos against Rebbe, Melech HaMoshiach.

¹³ Therefore, if okhel causes my Ach b'Moshiach to trip on a michshol, I should never eat meat again, lest I cause my Ach b'Moshiach to stumble.

9

¹ Do I not have cherut?* Am I not a Shliach? Have I not seen Rebbe, Melech HaMoshiach Adoneinu? Are you not my po'al (*work*) in Adoneinu?

² If to others I am not a Shliach, surely I am to you, for you are the chotam (*seal*) of my shlichus,† in HASHEM.

³ My apologetic to the ones cross-examining me is this:

⁴ Do I not have the privilege of eating and drinking?

⁵ Is the privilege not mine to take an ahot b'Moshiach as isha in my travels for Rebbe,

* **9:1** in Rebbe, Melech HaMoshiach † **9:2** Ga 2:10

Melech HaMoshiach's avodas kodesh, just as the rest of his Shlichim do and the Achim[‡] of Rebbe, Melech HaMoshiach Adoneinu and Kefa?

⁶ Or is it only Bar-Nabba and I who are denied the privilege of not working at a parnasah?

⁷ Whoever heard of someone serving as a chaiyal (*soldier*) but having to pay his own wages for doing so? Who plants a kerem (*vineyard*) but does not eat the p'ri hakerem? And who serves as a ro'eh (*shepherd*) over a flock and of the cholov (*milk*) of the flock does not partake?§

⁸ Do I say this according to the dvar haBnei Adam? Or does not the Torah say these things?

⁹ For, in the Torah of Moshe* it has been written, LO TACHSOM SHOR BEDISHO (*You shall not muzzle an ox treading grain*).† Surely it is not for oxen that HASHEM is concerned.

¹⁰ Or does he not speak altogether for our sake, and is it not for us that HASHEM says this? Ken, for us, because it was written that the one plowing ought to plow on in tikvah, and the one threshing ought to partake with tikvah.

¹¹ If we sowed spiritual things to you, is it too much if we reap in material things from you?‡

¹² If others over you can claim this privilege, can we not even more? But we did not make use of this privilege; we endure all things, lest any hindrance we should give to Moshiach's Besuras HaGeulah.

¹³ Do you not have da'as that the kohanim serving in the Beis Hamikdash sherut (*service in the Temple*) eat the things of the Beis Hamikdash;

‡ 9:5 See Mt 13:55 § 9:7 Dt 20:6; Prov 27:18 * 9:9 Rabbenu

† 9:9 Dt 25:4 ‡ 9:11 Ro 15:27

the kohanim attending the Mizbe'ach (*altar*) have their share with the Mizbe'ach (*altar*)?

¹⁴ So also Moshiach Adoneinu appointed the ones proclaiming the Besuras HaGeulah to get their parnasah from the Besuras HaGeulah.

¹⁵ But I have not used any of these privileges; I did not write these things that it might be so with me; for it's better for me rather to die than that someone deprive me of my kavod [*in Rebbe, Melech HaMoshiach Pp 1:21*].

¹⁶ For if I preach the Besuras HaGeulah there is nothing for me to boast about, als (since) necessity is laid on me, for Oy Li (*Woe to me!*) if I do not preach the Besuras HaGeulah. §

¹⁷ For, if I do this willingly, I have a sachar (*reward*), but if unwillingly, then a ne'emanut (*trusteeship*), a kehunah for the Besuras HaGeulah* has been entrusted to me.

¹⁸ What then is my sachar (*reward*)? That in preaching as a maggid of the Besuras HaGeulah, I may make the Besuras HaGeulah free of charge, so as not to make full use of my right in the Besuras HaGeulah.

¹⁹ For being no indentured servant to any one of the Bnei Adam, I made myself a servant [working for nothing] to kol Bnei Adam, that I might win the more.

²⁰ And I became to the Yehudim as a Yehudi, that I might win Yehudim; to the ones under Gezet, I became as under Gezet — not being myself under [the epoch of] Gezet† — that the ones under Gezet I might win;

§ 9:16 Jer 20:9 * 9:17 Ro 15:16 † 9:20 Ro 8:2

²¹ To the ones without Gezet, as without Gezet, though not being without the Torah of Hashem[‡] but being under Moshiach's Torah,[§] that I might win the ones without Gezet.

²² I became weak to the weak ones that I might win the weak ones. I have become all things to kol Bnei Adam, that by all means I might save some.

²³ And all things I do because of the Besuras HaGeulah that a fellow partaker and deveykus sharer in it I may become.

²⁴ Do you not have da'as that the ones running on a race course all indeed run, but it is only one who receives the prize? So run that you may obtain the prize.

²⁵ And everyone competing in the [Olympic] games in all things exercises shlitah atzmi: those ones, therefore, that they may obtain a perishable wreath; but we, an imperishable.

²⁶ Therefore, I run not as one without a goal that is kovua (*fixed, set*). I box as not beating the air.

²⁷ But I do more than merely spar with my basar; I pommel it and keep it under strict subjection, so that after I am the maggid to others, I myself will not become declared ineligible.

10

¹ I do not want you to be without da'as, Achim b'Moshiach, that Avoteinu all were under the anan^{*} (*cloud*) and passed through the sea,[†]

² And all into Moshe Rabbenu were given tevilah in the anan (*cloud*) and in the sea,

[‡] 9:21 Ac 21:23 § 9:21 Ro 15:8; Isa 42:4 * 10:1 Ex 13:21-22

[†] 10:1 Ex 14:22-25

³ And all of the same spiritual okhel (*food*) ate,‡

⁴ And all of the same spiritual drink drank, for they were drinking from a spiritual TZUR following them,§ and that TZUR was Moshiach.

⁵ But HASHEM was not pleased with most of them, for they were strewn about in the desert, VAYISHCHATEM BAMIDBAR (*then He slaughtered them in the desert*).*

⁶ Now these things occurred as moftim (*examples*) for us, in order that we would not crave what is ra'ah as they did.†

⁷ Neither should you become ovdei elilim (*idolaters*), as some of them did, as it has been written, “And the people sat to eat and to drink and they got up to revel.”‡

⁸ Neither should we commit zenut as some of them committed zenut and fell in one day twenty-three thousand.§

⁹ Neither let us tempt Moshiach, as some of them put Moshiach to the test, and by nechashim (*serpents*) were being destroyed.*

¹⁰ Neither should we murmur and grumble even as some of them VAYILONU (*and they mur-*

‡ **10:3** Ex 16:4,35; Dt 8:3; Ps 78:24-29 § **10:4** Ex 17:6; Num 20:11;

Ps 78:15; 105:41 * **10:5** Num 14:16,23,29-30; Ps 78:31 † **10:6**

Num 11:4,34; Ps 106:14 ‡ **10:7** Ex 32:6 § **10:8** Num 25:1,9.

T.N. if Rav Sha'ul is not giving the number that died in one day, a very famous and devastating twenty-four hour period, (with Num 25:4 mentioning other executions and the subsequent total being 24,000, Num 24:9), then Rav Sha'ul is referring to those who died in Ex 32:35, quoting as he does Ex 32:6 in 1C 10:7 * **10:9** Ex 17:2; Num 21:5-6; Ps 78:18; 95:9; 106:4

mured)[†] and they were destroyed by the destroyer.[‡]

¹¹ Now, these things happened to those ones as moftim (*examples*), but it was written for our admonition, to whom the Kitzei HaOlamim has come.

¹² So then the one that presupposes that he stands, let him take care lest he fall.

¹³ No nissayon (*temptation*) has overtaken you, except that which is common to Bnei Adam, but, HASHEM is ne'eman (*faithful*),[§] who will not let you to be brought into nissayon beyond what you are able, but will make with the nissayon also the derech [Tzaddikim]^{*} as a way out for you to be able to endure.

¹⁴ Therefore, my chaverim, flee from avodah zarah.

¹⁵ I speak as to thinking men; you judge what I say.

¹⁶ The Kos HaBracha (*Cup of Blessing*) over which we say the Bracha, is it not a [Mizbe'ach] sharing and deveykus participation in the Korban Pesach death and kapporah of Moshiach? The matzoh which we break, is this not a sharing and a deveykus participation in the Guf HaMoshiach?

¹⁷ Because the matzoh is echad, we, many as we are, are one body, one new humanity, for we all partake of the matzoh echad.

¹⁸ Observe Yisroel according to the basar. Are not the ones eating the korbanot (*sacrifices*) par-

[†] **10:10** Ex 15:24; 16:2; 17:3; Num 14:2,29; 17:6 [‡] **10:10** Num 14:2,36; 17:6-14; 17:5,10; Ex 12:23; Ps 106:25-27 [§] **10:13** Dt 7:9

^{*} **10:13** Ps 1:6

takers of the Mizbe'ach[†] (*altar*)?

¹⁹ What then am I saying? That a sacrifice to an elil (idol) is anything or that an idol is anything?

²⁰ No, the things which they sacrifice, YIZB'CHU LASHEDIM LO ELOHIM (*They sacrificed to demons which were not G-d*).[‡] Now I do not want you to become sharers with the shedim (*demons*).[§]

²¹ You are not able to drink from the Kos of Hashem and also from the Kos HaShedim; you are not able to partake of the shulchan of Hashem and the shulchan of shedim (*demons*).

²² Or is it that you would move HASHEM to kinah (*jealousy*)? * We don't think we are stronger than He, do we?[†]

²³ “All things are lawful?” But not all things are beneficial; “All things are lawful?” But not all things edify.[‡]

²⁴ Let no one seek his own benefit but the benefit of the other.

²⁵ Everything being sold in a meat market eat without raising qualms of matzpun (*conscience*).

²⁶ For LAHASHEM HA'ARETZ UMELOAH (*The earth is the L-rd's and the fullness thereof*).[§]

²⁷ If anyone of the Apikorosim invites you and you want to go, eat everything being set before you without raising qualms of matzpun (*conscience*).

²⁸ But if anyone should say to you, “Zeh nizbach l'elil!” (*This is sacrificed to an idol!*), do not eat out

[†] **10:18** Lv 7:6,14,15 [‡] **10:20** Dt 32:17; Ps 106:37 **§** **10:20** Lv 17:7; Dt 32:17; Ps 106:37 * **10:22** Dt 32:21 [†] **10:22** Dt 32:16; 1Kgs 14:22; Ps 78:58; Jer 44:8; Koh 6:10; Isa 45:9 [‡] **10:23** 1C 6:12
§ **10:26** Ps 24:1; 50:12; 89:11; Ex 9:29; 19:5; Job 41:11; Ps 50:12

of consideration for that man who informed you and because of matzpun (*conscience*).

²⁹ But I speak not about your matzpun but about the matzpun of the other man, for why is my cherut (*freedom*) brought into mishpat (*judgment*) by another's matzpun (*conscience*)?

³⁰ If I partake with Birkat Hamazon (*grace after meals*), why am I blamed for what I give todah (*thanks*)?

³¹ Whether, therefore, you eat or you drink or whatever you do, do all things to the kavod (*glory*) of HASHEM.*

³² Be without michshol both to Yehudim and to Yevanim and to the Kehillah of HASHEM,

³³ even as I also please Bnei Adam in all things, not seeking my own advantage but that of the many, that they may be brought to Yeshu'at Eloheinu.

11

¹ Become imitators of me as I also am an imitator of Moshiach.*

² Now, I commend you that in all things you have remembered me and you hold fast to the masoret torat haShlichim just as I transmitted and handed them over to you.†

³ But I want you to have da'as that Rebbe, Melech HaMoshiach is the rosh (*head*) of every one of the Bnei Adam, and the rosh of an isha is the ben Adam (*Man, Ba'al*),‡ and the rosh of Moshiach is HASHEM.§

* 10:31 Zech 14:21 * 11:1 see Ac 21:18-26 † 11:2 see Yd 1:3

‡ 11:3 Gn 3:16 § 11:3 Gn 3:16

⁴ Every ben Adam davening or speaking forth a nevu'ah (*prophecy*) having anything hanging down over his rosh brings bushah (*shame*) upon his rosh.

⁵ But every isha davening or speaking forth a nevu'ah (*prophecy*) in shul, begile rosh (*with head uncovered*), brings bushah (*shame*) upon her rosh, for it is one and the same thing to uncover the rosh as it is for the rosh of the isha having been shaved.*

⁶ For, if an isha is not covered, also let her be shorn. But als (*since*) it is in fact a thing of bushah (*shame*) for an isha to be shorn or to be shaved, let her be covered.

⁷ For a ben Adam indeed ought not to be covered on the rosh, being the demut HASHEM[†] and the kavod HASHEM, and the Isha being the kavod (*glory*), the glorious reflection of Adam.[‡]

⁸ For Adam is not out of the Isha but Isha out of Adam (*Man*).§

⁹ Indeed, Adam was not created because of the Isha, but the Isha because of Adam (*Man*).*

¹⁰ Because of this, the Isha ought to have a kesut rosh (*head covering*) of marut (*authority, discipline*) on her rosh because of the malachim.

¹¹ However, neither is Isha without Adam (*Man*) nor Adam (*Man*) without Isha in HASHEM.

¹² For just as the Isha comes out of Adam (*Man*),[†] so also the ben Adam (*Man*) comes through the Isha[‡] but all things are of HASHEM.§

* 11:5 Dt 21:12 † 11:7 Gn 1:26 ‡ 11:7 Gn 1:26; 5:1; 9:6 § 11:8
Gn 2:21-23 * 11:9 Gn 2:18 † 11:12 Gn 2:21-23 ‡ 11:12 Gn
3:15-16 § 11:12 Gn 1:1; Ps 24:1; 50:12; 89:11

¹³ You yourselves be the dayan (*judge*): is it fitting for an isha to offer tefillos to HASHEM* begile rosh (*with head uncovered*)?

¹⁴ Does not teva (*nature*) itself give you the shiur (*lesson*) that if a ben Adam wears a long hair-do of a lady's coiffure, it is a dishonor to him?

¹⁵ But if an isha wears a long hairdo of a lady's coiffure, it is her kavod?† Because the long hair has been given to her instead of the sterntichel (*kerchief*) or kesut rosh (*head covering*).

¹⁶ But if anyone presumes in his thinking to be contentious, we have no such minhag, nor do the kehillot of HASHEM.‡

¹⁷ But in giving the divrei Torah that follows I give no commendation,§ because when you assemble as the shul of Moshiach, it is not for the better that you assemble, but for the worse.

¹⁸ Ershtins (*first of all*), indeed when you come together as the kehillah* I hear there exist machlokot†(*divisions*) and schisms among you, and partly I believe it.

¹⁹ For it is necessary also for kitot (*sects*) of minut (*heresy*), of kefirah (*heresy, denial*) to be among you that also the approved ones may become manifest among you.‡

²⁰ Therefore, your farbrengen gatherings in one kahal (*community*) are not for the purpose of having Moshiach's Tish.

²¹ For each one rushes ahead with his own seudah (*meal*). One is hungerik (*hungry*), one has

* 11:13 in shul † 11:15 Song 4:1 ‡ 11:16 throughout the world
§ 11:17 11:2 * 11:18 Ex 12:6 † 11:18 1C 1:10 ‡ 11:19 Dt 13:3

passed out in his schnapps.

²² Hey, you people, do you not have houses in which to eat and to drink? Or do you despise the Kehillah (*congregation*) of G-d? And do you bring bushah (*shame*), even humiliation, on the ones having nothing? What should I say to you? Will I commend you? In this I do not commend you people!

²³ For I received from Rebbe, Melech HaMoshiach Adoneinu that which also I transmitted and handed on to you, that Adoneinu Yehoshua, on the very lailah (*night*) in which he was betrayed, took the Pesach matzoh,

²⁴ And, having made the HaMotzi, Rebbe, Melech HaMoshiach offered the betzi'at halechem (*breaking of the bread*) and said, ZEH HU VESARI HANNIVTZA BA'ADCHEM; ZOT ASU L'ZIKRONI. (*This is my flesh, which is broken on your behalf. Do this in memory of me.*)

²⁵ In like manner, after eating the [Pesach] seudah, also [after the bracha over] the [Kiddush] Cup, Rebbe, Melech HaMoshiach said, This§ Kos (*Cup*) is the BRIT CHADASHA* in my DAHM (*blood*).† This do, as often as you drink, in ZIKARON‡(*remembrance*) of me.

²⁶ For as often as you eat this Pesach matzoh and drink from this Pesach Kiddush Cup, you do proclaim the mavet§ of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach.

²⁷ Therefore, whoever eats the Pesach matzoh

§ 11:25 Kiddush * 11:25 Jer 31:31; 32:40 † 11:25 Ex 24:6-8; Zech 9:11 ‡ 11:25 Josh 4:7 § 11:26 Isa 53:8-9; Dan 9:26

or drinks the Kiddush Cup of* Adoneinu unworthily will be guilty and answerable for the basar and the dahm of† Adoneinu.

28 But let a ben Adam apply cheshbon hanefesh to himself and in that manner let him eat of the Pesach matzoh and let him drink of the Pesach Kiddush Cup.

29 For the one eating and drinking is the one eating and drinking mishpat to himself when not discerning the basar (*body*).

30 Because of this, many among you are weak and there are cholim (*sick*) and a number are sleeping the sleep of the mesim.

31 But if we were judging ourselves,‡ we would not be brought into mishpat (*judgment*).§

32 But, being brought into mishpat (*judgment*) by HASHEM, we are being disciplined, that we may not be condemned* with the Olam Hazeḥ.†

33 Therefore, Achim b'Moshiach of mine, when you have your farbrengen gatherings and you gather for Tish, wait for one another.

34 If anyone is so hungerik‡(*hungry*) [that he cannot wait], in his home let him eat, lest for mishpat you have kehillah. And as far as the hemshech (*remaining part*) is concerned, whenever I come I will set b'seder (*in order*).

12

1 Now I do not want you to lack da'as concerning the things of the Ruach Hakodesh, Achim

* 11:27 Rebbe, Melech HaMoshiach † 11:27 Rebbe, Melech HaMoshiach ‡ 11:31 in teshuva § 11:31 Ps 32:5 * 11:32 to Onesh Gehinnom † 11:32 Ps 115:5; 118:18; Prov 3:11,12 ‡ 11:34 1C 11:21

b'Moshiach.

² You have da'as that when you WERE Goyim,* somehow you were influenced and led astray to the ELILIM ILLEMIM (*Dumb idols, idols incapable of speech*).†

³ Therefore, I make known to you that no one speaking by the Ruach Hakodesh of HASHEM says, "Al Yehoshua ki Cherem hu" (*a curse of the ban of destruction is on Yehoshua*), and no one is able to say, "Yehoshua hu HaAdon" except by the Ruach Hakodesh.

⁴ There are different kinds of matanot (*gifts*), but the same Ruach Hakodesh.

⁵ There are different avodot hakodesh (*ministries*), but the one Adonoi.

⁶ And there are a variety of activities [of the Ruach Hakodesh], but the same G-d working all in all.

⁷ But to each is given the disclosure of the Ruach Hakodesh for benefit:

⁸ To one through the Ruach Hakodesh is given a dvar chochmah (*a dvar of wisdom*);‡ to another, according to the same Ruach Hakodesh, a dvar da'as (*word of knowledge*);§

⁹ To another, by the same Ruach Hakodesh, emunah (*faith*);* to another, by the one Ruach Hakodesh, matanot harippuy (*gifts of healing*);†

¹⁰ to another those of cholet niflaot (*accomplishing miracles*).‡ And to another divrei hanevu'ah (*words of prophecy*),§ and to another discernings

* 12:2 T.N. i.e., you are no longer heathen pagans † 12:2 Hab

2:18-19 ‡ 12:8 Ac 16:7 § 12:8 Ac 5:3 * 12:9 Mt 17:20-21

† 12:9 refuah; Ac 3:6-16 ‡ 12:10 Ex 4:21; Yn 11:42-43 § 12:10 1Kgs 17:1

(being about to make a *nafka mina* distinction) of ruchot (*spirits*),* to another kinds of leshonot (*tongues*),† and to another, pitronim (*interpretations*) of leshonot (*tongues*).‡

¹¹ All these things are activated by the one and same Ruach Hakodesh, distributing individually to each one as He determines.

¹² For even as the body is echad, and has many evarim (*members*), and all the evarim (*members*) of the body, though many, are one body, so is Moshiach.

¹³ For also in one Ruach Hakodesh we were all given mikveh tevilah into one body, whether Yehudim or Yevanim (*Greeks*), whether avadim (*slaves*) or bnei Chorin (*freedman*), and all were given to drink, as it were, from one Ruach Hakodesh.

¹⁴ For the body is not one, but many evarim (*members*).

¹⁵ If the regel (*foot*) says, “Because I am not a yad (*hand*), I am not of the body,” that would not make it any less one of the evarim of the body.

¹⁶ And if the ozen (*ear*) says, “Because I am no ayin (*eye*), I am not of the body,” that would not make it any less one of the evarim of the body.

¹⁷ If the whole body were an ayin (*eye*), where would be the hearing? If the whole body were hearing, where would be the smelling?

¹⁸ But now HASHEM set the evarim (*members*), each one of them, in the body according to His ratzon (*will*), as He wanted.

* **12:10** 1Kgs 22:22 † **12:10** Ac 2:4 ‡ **12:10** 1C 14:13

¹⁹ And if all were all one evar (*member*), where would the body be?

²⁰ As it is, though there are many evarim (*members*), there is but one body.

²¹ And the ayin (*eye*) is not able to say to the yad (*hand*), "I do not have need of you." Or, again, the rosh (*head*), speaking to the raglayim (*feet*), is not to say, "I have no need of you."

²² Just the opposite, the evarim of the body appearing to be weaker are vital.

²³ And those evarim of the body which we presume to be dishonorable, on these we clothe with even more honor, and our parts with lesser kibbud (*respect, honor*) are treated with greater.

²⁴ Whereas, our evarim with greater kibbud have no need of more. However, HASHEM has so composed the achdus yichudim (*unit, harmony of unifications*) of the body, giving the superior kibbud to the inferior,

²⁵ lest there be schisms§ in the body. But the evarim should have the same gemilut chasadim (*deeds of lovingkindness and caring*) for one another.

²⁶ And when one evar (*member*) has tza'ar (*pain and suffering*), all the evarim (*members*) have tza'ar with it; or one evar has the aliyah of kibbud, all the evarim has simcha with it.

²⁷ Now you are Moshiach's body* and individually evarim of it.

²⁸ Now HASHEM placed some in the Adat HaMoshiach (*community of Moshiach*), in the

§ 12:25 1C 1:10; 11:18 * 12:27 Gn 47:18-19

Kehillah, rishon (*first*): shlichim, second, nevi'im, third, morim (*teachers*), then those of cholel nifla'aot (*accomplishing miracles*),[†] then matanot harippuy (*gifts of healing*), then matanot of helps, then manhigut ruchanit (*spiritual leadership, administration*), kinds of leshonot.

²⁹ Surely not all are shlichim? Surely not all are nevi'im? Surely not all are rabbinical morim? Surely not all are those cholel nifa'ot (*accomplishing miracles*)?

³⁰ Surely not all have matanot harippuy (*gifts of healing*)? Surely not all speak in leshonot?[‡] Surely not all have the pitron (*interpretation*) of leshonot?

³¹ But earnestly desire the greater matanot (*gifts*) [of the Ruach Hakodesh].

And yet now I show you a more feste derech. §

13

¹ If in the leshonot of Bnei Adam and malachim I speak, but I do not have ahavah, I have become only a sounding gong or a clanging cymbal.

² And if I have nevu'ah and have da'as of all sodot and all da'as, and if I have all emunah so as

[†] 12:28 Ex 4:21 [‡] 12:30 cf. 1C 14:23,26 § 12:31 Rav Sha'ul now turns to the need for balance. Not that he is trying to terminate the miraculous in Moshiach's Kehillah [a futile endeavor!], but that he is showing the need for the fruit of the Ruach Hakodesh to balance His gifts, especially in an environment where pride and carnality have quenched ahavah, which is the Yn 3:16 center of Moshiach's saving histalkus (passing), the death of Moshiach in midst of his Redemptive mission on the analogy of Moses dying before he crosses into the Promised Land.

to remove mountains, but ahavah I do not have, I am nothing.

³ And if I'm a marbitz tzedaka and give all I possess in gemilut chasadim and if I give my body al kiddush HASHEM for sereifah (*death by burning*), but ahavah I do not have, I have gained nothing.*

⁴ Ahavah suffers long; ahavah is kind; ahavah does not have kinah; ahavah does not brag; ahavah is not puffed up in ga'avah (*conceit, pride*);

⁵ ahavah does not behave shamelessly; ahavah does not in anochiyut insist on its own way; ahavah is not touchy and vindictive, keeping a record of wrongs.†

⁶ Ahavah does not find simcha in evil, but rejoices in HaEmes.

⁷ Ahavah covers all things,‡ believes all things, has tikvah (*hope*), even savlanut, for all things.

⁸ Ahavah never fails. However, divrei nevu'ah will be abolished; leshonot will cease; da'as will come to an end.

⁹ For we have da'as in part, and we have divrei nevu'ah is part.

¹⁰ But when shleimah (*completion*) comes, the teilvaiz (*partial*) will disappear.

¹¹ When I was a yeled, I used to speak like one, think like one, reason like one. But when I became mevugar (*mature*), I put away kinderyohrn.§

¹² For still we see through a mirror indistinctly. But then,* distinctly, panim el panim. Now I have

* **13:3** Dan 3:28 † **13:5** Zech 8:12 ‡ **13:7** Prov 10:12 § **13:11**
Ps 131:2 * **13:12** in the Olam Haba

da'as only in part; then I will have da'as fully, even as also HASHEM had full da'as of me.[†]

¹³ But now remain emunah, tikvah, and ahavah, these shalosh (*three*). And the greatest of these is ahavah.

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¹ Pursue ahavah (*agape*), and eagerly desire the things of the Ruach Hakodesh (*matanot HaRuach Hakodesh*), and especially that you may speak forth a dvar hanevu'ah (*word of prophecy*).

² For the one speaking in a lashon (*tongue*) speaks not to Bnei Adam but to HASHEM; for no one grasps with their ears, but the speaker by the Ruach Hakodesh speaks sodot (*mysteries*).

³ However, the one speaking forth divrei nevu'ah (*words of prophecy*) speaks to Bnei Adam for chizzuk (*strengthening*) and musar encouragement and nechamah (*comfort*).

⁴ The one speaking in a lashon (*tongue*) edifies himself; but, the one speaking forth a dvar hanevu'ah (*word of prophecy*) edifies kehillah.

⁵ Now I desire all of you to speak in leshonot (*tongues*), and even more that you may speak forth a dvar hanevu'ah (*word of prophecy*).^{*} Now greater is the one speaking forth a dvar nevu'ah (*word of prophecy*) than the one speaking in leshonot, unless he gives the pitron (*interpretation*) of the leshonot (*tongues*), that the kehillah (*congregation*) may receive the edification.

[†] **13:12** Job 26:14; 36:26; Gn 32:30; Job 19:26 ^{*} **14:5** Num 11:29

⁶ But now, Achim b'Moshiach, if I come to you speaking in leshonot (*tongues*), what will I benefit you unless I speak to you either with a dvar his-galus (*a word of revelation*) or with a dvar da'as or with a dvar nevu'ah or with a dvar hora'ah (*word of teaching*)?

⁷ So even lifeless things, like the flute or harp, if they do not articulate a distinction in the notes, how will it be known what is being played on the flute or on the harp?

⁸ Indeed, if a shofar gives an unclear trumpet call, who will prepare himself for krav (*battle*)?[†]

⁹ So also unless you by your lashon (*tongue*) render an intelligible dvar Torah, how will the thing being uttered be known? For you will be merely speaking into the air.

¹⁰ There are doubtless many kinds of foreign languages in the Olam Hazeh, and not one is meaningless.

¹¹ If, therefore, I do not have da'as of the meaning of the language, I will be to the speaker a foreigner and the speaker will be a foreigner to me.[‡]

¹² So also you, als (*since*) you have a zeal for the matanot of the Ruach Hakodesh, endeavor to abound in them for the edification of the Kehillah (*Congregation*).

¹³ Therefore, the speaker in a lashon (*tongue*), let him offer tefillos that he may give the pitron (*interpretation*).

¹⁴ For if I daven (*pray*) in a lashon, my nashamah

[†] 14:8 Num 10:9; Jer 4:19 [‡] 14:11 Gn 11:7

davens, but my sikhliyut (*rationality*) lies shemita (*fallow*).

¹⁵ Nu? (*Well?*) I will daven [in leshonot] with my nashamah, and I will daven also with my seichel; I will sing [in leshonot] with my nashamah, and I will sing niggunim also with my seichel.

¹⁶ Otherwise, if you make a bracha [in leshonot] with your neshamah, how will the am ha'aretz, who have no idea what you are saying, answer the "Omein"?§

¹⁷ For indeed you make the bracha well enough, but the other is not being edified.

¹⁸ Modeh Ani HASHEM that I speak in leshonot more than all of you,

¹⁹ but in kehillah I want to speak five words with my sikhliyut (*rationality*), that also others I may instruct with a dvar hora'ah (*word of teaching*), rather than speak ten thousand words in a lashon (*tongue*).

²⁰ Achim b'Moshiach, be not yeladim in your machsh'vot (*thoughts*); be infantile in kavvanah ra'ah (*malice*), perhaps, but in your binah, be mature.*

²¹ In the Torah it stands written, KI BELA'AGEI SAFAH UVELASHON ACHERET YEDABER EL HAAM HAZE...V'LO AVU SHMO'A (*Then with ones of foreign lip and with strange tongue he will speak to this people... but they were not willing to listen*), says the L-rd.†

²² So then the leshonot (*tongues*) are for an ot (*miraculous sign*), not to the ones believing, the

§ 14:16 Dt 27:15,26; 1Chr 16:36; Neh 8:6; Ps 106:48 * 14:20 Jer 4:22 † 14:21 Isa 28:11-12

ma'aminim in Rebbe, Melech HaMoshiach, but an ot (*miraculous sign*) to the Apikorosim; but divrei hanevu'ah (*words of prophecy*) are not for the Apikorosim, but for the ones believing, the ma'aminim in Moshiach.

²³ If, therefore, the kehillah has a farbrengen gathering and all speak in leshonot (*tongues*), and then in walks the am ha'aretz or the Apikorosim, will they not say that you are all meshuggah?

²⁴ However, if all speak forth divrei hanevu'ah (*words of prophecy*), and then in walks some Apikorosim or am ha'aretz, such a visitor is brought under conviction by all, he is brought into mishpat (*judgment*) by all,

²⁵ What is hiding in his lev (*heart*) becomes manifest, and, having fallen on his face, he worships HASHEM, declaring that G-d is among you.‡

²⁶ Nu? Well? Achim b'Moshiach, when you come together, each one has a mizmor (*hymn, psalm*), a musar (*teaching with an ethical point*), a dvar hisgalus (*a dvar of revelation*), a lashon (*tongue*), or a pitron (*interpretation*) of a lashon (*tongue*); let all things be for edification.

²⁷ If anyone speaks in a lashon (*tongue*), let the speakers be shenayim (*two*) or at most shloshah (*three*), and by turn, and let one give the pitron (*interpretation*).

²⁸ But if there is no one to give the pitron, let the one with the lashon (*tongue*) be silent in the kehillah and let him instead speak to himself and to HASHEM.

‡ 14:25 Zech 8:23; Isa 45:14; Dan 2:47

²⁹ And let shenayim or shloshah nevi'im speak and let the other nevi'im be used with discernings of ruchot (*spirits*).§

³⁰ And if a dvar hisgalus (*a word of revelation*) is given to a navi sitting by, let the first navi become silent.

³¹ For you all are able one by one to speak forth a dvar hanevu'ah (*word of prophecy*), in order that all may learn and receive chizzuk (*strengthening*).

³² And the neshamot of nevi'im are subject to the nevi'im.

³³ For HASHEM is no Elohei HaMevucha (*the G-d of Confusion, Tohu*); He is Elohei HaShalom, and this is so in all the kehillot of the Kedoshim.

³⁴ Let the nashim in the kehillot be silent, for it is not permitted for them to blurt out, but let them become submissive, as it says in the Torah.*

³⁵ And if the nashim wish to inquire about something, let them inquire of their own be'alim b'bayis, for it is a bushah (*shame*) for an isha to blurt out in the kehillah.†

³⁶ Or from you did the dvar HASHEM go forth,‡ or to you only did it reach?

³⁷ If anyone thinks himself to be a navi or a man of the Ruach Hakodesh,§ let him have full da'as that the things I wrote to you are a mitzvoh of Rebbe, Melech HaMoshiach Adoneinu.

³⁸ But if anyone does not recognize this, he is not recognized.

³⁹ So then, Achim b'Moshiach of mine, earnestly desire to speak forth a dvar hanevu'ah (*word of*

§ 14:29 1C 12:10 * 14:34 Gn 3:16 † 14:35 Gn 3:2 ‡ 14:36 Isa

2:3 § 14:37 1C 2:13

prophecy), and do not forbid speaking in leshonot (*tongues*).

⁴⁰ Let all things be done b'seder and without bushah (*shame*).

15

¹ Now, Achim b'Moshiach, I draw your attention to the Besuras HaGeulah which I proclaimed to you, which also you received, in which also you stand firm,*

² Through which also you are brought to Yeshu'at Eloheinu, provided you hold fast to the dvar torah which I proclaimed to you, unless you received it in vain.†

³ For I transmitted and handed on to you as authoritative torah, rishon (*first*), that which was also transmitted and handed on to me as authoritative torah:‡ that Rebbe, Melech HaMoshiach died on behalf of avoneinu§ (*our averos, iniquities, gross wickedness, depravities*) according to the Kitvei Hakodesh,*

⁴ And that Rebbe, Melech HaMoshiach was buried in a kever† (*grave, burial place*), and that Rebbe, Melech HaMoshiach was raised in a Techiyah from the mesim on YOM HASHLISHI (Gn 1:11-13‡)§ according to the Kitvei Hakodesh,*

⁵ And that Rebbe, Melech HaMoshiach was seen by Kefa, then by the Sheneym Asar,

* 15:1 Isa 40:9 † 15:2 cf. 1C 15:10-12,14 ‡ 15:3 Ga 1:18
 § 15:3 Isa 1:4 * 15:3 Isa 53:8-9; Dan 9:26 † 15:4 Isa 53:9
 ‡ 15:4 T.N. Chag HaBikkurim Lv 23:10-11, see 1C 15:20 § 15:4 Ex 19:11,15-16; Josh 1:11; Num 19:11-13; Jon 2:1; Hos 6:2; 2Kgs 20:5,8; Ezra 6:15 * 15:4 Ps 16:10

⁶ Afterward Rebbe, Melech HaMoshiach was seen by over five hundred Achim b'Moshiach at one time, of whom most remain alive until now, though some sleep the sleep of the mesim.

⁷ Afterward, Rebbe, Melech HaMoshiach was seen by Ya'akov,[†] then by all the Shlichim.

⁸ And, last of all, even as if to one born not normally,[‡] Rebbe, Melech HaMoshiach was seen by me also.[§]

⁹ For I am the least of Moshiach's Shlichim, not qualified to be called a Shliach, because I brought redifah (*persecution*) upon the Kehillah of HASHEM.

¹⁰ But by the Chen v'Chesed HASHEM, I am what I am. And the Chen v'Chesed HASHEM of Rebbe, Melech HaMoshiach to me was not in vain, but more abundantly than all the Moshiach's Shlichim I labored, yet it was not I, but the Chen v'Chesed HASHEM with me.

¹¹ Whether it was I or those others, so we preached as Moshiach's maggidim, and so you had emunah and became Moshiach's ma'aminim.

¹² And if Moshiach is being preached that from the Mesim (*Dead ones*) he has had his Techiyah (*Resurrection*), how is it that some among you say that there is no Techiyas HaMesim?

¹³ And if there is no Techiyas HaMesim, neither then has Rebbe, Melech HaMoshiach been raised.

¹⁴ And if Rebbe, Melech HaMoshiach has not been raised, then our darshenen to you was in vain and also in vain is your emunah (*faith*).

[†] 15:7 Ga 1:19, also see Mt 13:55 [‡] 15:8 like the rest [§] 15:8 cf. 1C 9:1

¹⁵ Moreover, we are found also to be edei sheker (*false witnesses*)* misrepresenting HASHEM Himself, because we gave solemn edut†(*testimony*) as in the presence of G-d that HASHEM raised Rebbe, Melech HaMoshiach – whom, of course, He did not raise if, as you say, the Mesim are not bemetz-ius (*in fact*) raised.

¹⁶ For if the Mesim (*Dead persons*) have not Techiyah, neither has Rebbe, Melech HaMoshiach had a Techiyah;

¹⁷ And if Rebbe, Melech HaMoshiach has not already had his Techiyah from the Mesim, your emunah is futile, you are still in your averos (*sins*),

¹⁸ And even the ones who sleep the sleep of the Mesim in Rebbe, Melech HaMoshiach have perished.

¹⁹ Listen, if for the Olam Hazeh only we have tikvateinu in Rebbe, Melech HaMoshiach, we are to be pitied more than kol Bnei Adam.

²⁰ But in fact Rebbe, Melech HaMoshiach has had His Techiyah! Rebbe, Melech HaMoshiach is the Bikkurim‡(*Firstfruits*), the Firstfruits of the ones having fallen asleep [in Moshiach].

²¹ For als (*since*) through an Adam (*Man*) came mavet,§ also through an Adam (*Man*, [*Moshiach*]) came the Techiyas HaMesim.

²² For as in Adam all die,* so also in Moshiach all will be made alive.

²³ But each one in his own order: the Bikkurim, Moshiach; afterward, the ones of Moshiach at the

* 15:15 Ex 20:16; Dt 19:16-21 † 15:15 1C 1:6 ‡ 15:20 Gn 1:11-13; Num 28:26; Lv 23:10-11 § 15:21 Gn 2:17 * 15:22 Gn 3:19

Bias HaMoshiach;

²⁴ Then HaKetz when Moshiach gives over the Malchut HASHEM to G-d, even Elohim Avinu,[†] after He has abolished all Misrah and Shilton and Gevurah.

²⁵ For it is necessary for Moshiach to reign until HASHEM puts all His OYVIM (*enemies*) under His RAGLAYIM[‡](*feet*).§

²⁶ The last Oyevev (*Enemy*) to be abolished is Mavet.

²⁷ For KOL HASHEM put TACHAT RAGLAV (*All things He subjected under His feet*),* but when He says that KOL (*all things*) have been subjected, it is peshat (*plain, literal*) that this does not include the One[†] who put all things in subjection under Moshiach.

²⁸ But, when all things are subjected to HASHEM, then also the Zun fun der Oybershter[‡] himself will be subjected to the One (*HASHEM*) having subjected all things under him (*Moshiach*), that in all things G-d may be all.§

²⁹ Otherwise, what will they do, the ones being given tevilah on behalf of the dead? If the Mesim really are not raised, why indeed are they given tevilah on behalf of the Mesim?

³⁰ Why also are we putting ourselves at risk and in danger every hour?

³¹ Daily I die and that is as true a fact, Achim b'Moshiach, as it is that I glory over you in Moshiach Yehoshua Adoneinu.

[†] 15:24 Dan 2:44; 7:13-14,27 [‡] 15:25 Ps 110:1 § 15:25 Isa 9:7; 52:7 * 15:27 Ps 8:6 [7] [†] 15:27 HASHEM [‡] 15:28 Moshiach § 15:28 i.e., preeminent

³² If it were a mere humanistic matter, my fighting, so to speak, with wild beasts in Ephesus,* what do I gain? If there is no Techiyas HaMesim, “Let us eat and drink, KI MACHAR NAMUT (*For tomorrow we die*).”†

³³ Do not fall under a delusion. “Bad chavrusashaft (*association, influence or hashpa'ah*) corrupts good midos.”

³⁴ Wake up and come to your senses. Start walking in the derech tzaddikim.‡ Stop committing averos. Some among you have no saving da'as of HASHEM. I say this to your bushah (*shame*).

³⁵ But someone will question, “How does this Techiyas HaMesim come about? And in the Techiyas HaMesim, with what kind of body will they come?”§

³⁶ Yold, what you sow is not made alive unless it dies!

³⁷ And what is it you sow? Not the body that is to be, but something else: a bare zera (*seed*), efsher (*perhaps*) of wheat or some other grain.

³⁸ However, HASHEM chooses* body to give to the† seed, and to each kind of zera is given by HASHEM its own body.‡

³⁹ Now basar is not all the same: Bnei Adam have one kind of basar; animals, another; birds, another; fish, another;

⁴⁰ and there are gufot baShomayim (*heavenly bodies*), and gufot ba'aretz (*earthly bodies*), but

* 15:32 Ac 19; 2C 1:3-10 † 15:32 Isa 22:13; 56:12 ‡ 15:34 Ps 1:6

§ 15:35 Ezek 37:3 * 15:38 another † 15:38 “dead” and buried

‡ 15:38 Gn 1:11-13; 47:18-19

the kavod of the heavenly is of one kind, and the kavod of the earthly of another kind.

⁴¹ There is one kavod (*glory*) of the shemesh (*sun*), and another kavod (*glory*) of the lev-anah (*moon*), and another kavod (*glory*) of the kochavim (*stars*), for in kavod (*glory*), kochav differs from kochav. §

⁴² So also is the Techiyas HaMesim. That which is sown is of one kind, perishable; that which is raised up is of another kind, imperishable.*

⁴³ What is sown without kavod is raised in kavod. What is sown in weakness is raised in ko'ach (*power*).

⁴⁴ What is sown a natural body, is raised a spiritual body. If there is a natural body, there is also a spiritual one.

⁴⁵ So, also, it has been written, VAY'HI HAADAM L'NEFESH CHAYYAH (*And the [first] Man became a living soul*);† but the Adam haacharon (*last Adam*) became a Ruach mechayyeh.‡

⁴⁶ But the spiritual body is not harishon, but the natural; then afterward the spiritual.

⁴⁷ The Adam Harishon is AFAR MIN HA'ADAMAH (*dust from the earth, ground*), § out of ha'aretz. The Adam HaSheini (*the second Adam*) is out of Shomayim.*

⁴⁸ As was the Adam of dust, such also are those of the dust; as was the Adam of Shomayim, such also are those who are of Shomayim.

⁴⁹ And just as we have borne the demut of the

§ 15:41 Ps 19:4-6; 8:1,3 * 15:42 Dan 12:3 † 15:45 Gn 2:7

‡ 15:45 Yn 5:26 § 15:47 Gn 2:7 * 15:47 Dan 7:13; Ps 90:3

Adam MIN AFAR HA'ADAMAH (*from the dust of the earth*),[†] so we will bear also the likeness of the Heavenly Adam (*Man*).[‡]

⁵⁰ Now this I say, Achim b'Moshiach, that basar vadahm cannot inherit the Malchut HASHEM, neither can the perishable inherit the imperishable. §

⁵¹ Hinei! I speak a sod (*mystery*) to you: we will not all sleep the sleep of the Mesim, but we will all be changed.

⁵² In a rega (*moment*), in the wink of an eye, at the last shofar blast. For the shofar will sound, the Mesim (*dead ones*) will be raised imperishable, and we will be changed.

⁵³ For it is necessary for this perishable nature to put on the imperishable, and this mortal nature to put on the immortal.

⁵⁴ But when this perishable nature puts on the imperishable, and this mortal, the immortal, then the dvar hanevu'ah will come to pass that stands written, "He will swallow up death forever"* in victory.

⁵⁵ EHI DEVARECHA MAVET EHI KATAVECHA SHEOL? (*Where are your plagues, O Death? Where is your destruction, O Sheol?*)[†]

⁵⁶ Now the sting of death is chet (*sin*) and the ko'ach (*power*) of chet (*sin*) is chukkat haTorah.[‡]

⁵⁷ But Baruch HASHEM, Who is giving us the Netzach (*Victory*) through Adoneinu Rebbe, Melech HaMoshiach.

[†] 15:49 Gn 2:7 [‡] 15:49 Gn 5:3 § 15:50 Ps 16:9-10; Job 19:25-26

* 15:54 Isa 25:8 [†] 15:55 Hos 13:14 [‡] 15:56 See Dt 27:26; Ga 3:1-13; Ro 7:7-13

⁵⁸ So then, Chaverim and Achim b'Moshiach of mine, be steadfast, immovable, abounding always in the avodas kodesh of Adoneinu, have da'as that your po'al (*work*) is not in vain in HASHEM. §

16

¹ Now, concerning the maamadot (*financial contributions*) and the pishkeh (*pushke*) we are circulating throughout the kehillot for the benefit of the Yerushalayim Kedoshim, as I directed the kehillot of Galatia, so you do also.

² Every Yom Rishon* of each week, each of you by himself make something farnumen (*set aside*), storing up according to his hakhnasah (*income*), so that collections need not be made when I come.

³ And when I arrive, whomever you approve, these I will send with iggrot to carry your matanah to Yerushalayim.

⁴ And if it is fitting for me also to go, they will go with me.

⁵ And I will come to you whenever I pass through Macedonia, for I will be passing through Macedonia.

⁶ Efsher (*perhaps*) I will stay with you, or even spend the choref (*winter*) that you may help me with a send-off wherever I may go.

⁷ For I do not want to see you now in passing, for I have the tikvah to remain some time with you, im yirtzeh HASHEM (*G-d willing, permitting*).

§ 15:58 2Chr 15:7; Isa 65:23 * 16:2 which begins Motzoei Shabbos by Biblical reckoning, each day being an evening and a morning

⁸ But, I will remain on in Ephesus until Shavuot,[†]

⁹ For a delet (*door*) has opened, great and effective, for me, but there are many mitnaggedim (*opponents*).

¹⁰ Now if Timotiyos comes, see that he may be with you without fear; for the avodas kodesh of HASHEM he labors in as I do.

¹¹ Therefore, let not anyone despise him. But give him a send-off in shalom that he may come to me; for I am waiting for him with the Achim b'Moshiach.

¹² Now, concerning Apollos the Ach b'Moshiach, I strongly exhorted him, that he would come to you with the Achim b'Moshiach. But he is beshum oifen (*absolutely*) unwilling to go at this time, but he will come whenever he has an opportunity.

¹³ Watch, stand firm in the[‡] emunah (*faith*), be men, be strong. §

¹⁴ Let everything you do be done in ahavah (*agape*).

¹⁵ Now, I urge you, Achim b'Moshiach, you have da'as of the bais of Stephanas, that it is the bikkurim of Achaia, and that they have with devotion and zerizut (*diligence*) put themselves in avodas kodesh ministry for the Kedoshim.

¹⁶ Become submissive to such as him and to everyone joining in the avodas kodesh and laboring.

¹⁷ Now, I rejoice at the coming of Stephanas and of Fortunatus and of Achaicus, because these men filled up your absence,

[†] **16:8** Lv 23:15-21; Dt 16:9-11 [‡] **16:13** Orthodox Jewish § **16:13** Ps 31:24

¹⁸ For they refreshed my neshamah and yours.
Give recognition to such men.*

¹⁹ Drishat Shalom from the Kehillot of Moshiach of Asia. Drishat Shalom warmly in Adoneinu from Aquila and Prisca, together with the Adat Moshiach in their bais.

²⁰ Drishat Shalom from all the Achim b'Moshiach. Greet one another with a neshikat hakodesh (*holy kiss*).

²¹ THIS GREETING WITH MY OWN HAND, SHA'UL.

²² If anyone does not have ahavah (*love*) for HaAdon, Alav ki Cherem hu (*a curse of the ban of destruction is on him*).† Marana (*our L-rd*), tha (*come*).

²³ The Chen v'Chesed HASHEM of Moshiach Adoneinu be with you.

²⁴ My ahavah be with you all in Moshiach Yehoshua.

* 16:18 1C 14:38 † 16:22 1C 12:3

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