

|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 Hazeh, neither of the rulers of the Olam Hazeh (Ro 13:3), the ones being brought to naught (1:28). [TEHILLIM 146:4]

|7| But we speak the chochmah of Hashem in a hidden sod (mystery 2:1), 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, Ro 8:29-30);

|8| A chochmah which not one of the rulers of the Olam Hazeh 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- Dt 21:23) the [Moshiach] Adon HaKavod. [Ps 24:7]

|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 have ahavah for him." Isa 64:3[4] TARGUM HASHIVIM; Isa 52:15

|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. [Jer 17:9; Prov 20:27]

|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 dvarim (words) taught by chochmah haBnei Adam, but in dvarim taught by the Ruach Hakodesh, making midrash [exposition, interpretation] of the things of the Ruach Hakodesh [2:12] 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 1:21-24) 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" [Isa 40:13 TARGUM HASHIVIM]? But we have the mind of Moshiach. [YESHAYAH 40:13]

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

|2| Cholov 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 [1:11], 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). [TEHILLIM 18:20; 62:12]

|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). [YESHAYAH 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.

[YESHAYAH 28:16]

|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 [Yom haDin] will make it have its hisgalus, because by Eish (Fire) it is revealed; and the Eish (Fire) itself will test the quality of each