

worships Hashem, declaring that G-d is among you (Zech 8:23; Isa 45:14; Dan 2:47).

|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.

|29| And let shenayim or shloshah nevi'im speak and let the other nevi'im be used with discernings of ruchot (spirits) (12:10).

|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 Kadoshim.

|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 (BERESHIS 3:16).

|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 (BERESHIS 3:2).

|36| Or from you did the dvar Hashem go forth (YESHAYAH 2:3), or to you only did it reach?

|37| If anyone thinks himself to be a navi or a man of the Ruach Hakodesh (2:13), 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 prophecy), and do not forbid speaking in leshonot (tongues).

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

15 Now, Achim b'Moshiach, I draw your attention to the Besuras HaCeulah which I proclaimed to you, which also you received, in which also you stand firm, [Isa 40:9]

|2| Through which also you are brought to Yeshua'at Eloheinu, provided you hold fast to the dvar Torah which I proclaimed to you, unless you received it in vain (cf. 15:12-14, 10).

|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 (Ga 1:18): that Rebbe, Melech HaMoshiach died on behalf of avoneinu (our averos YESHAYAH 1:4, iniquities, gross wickedness, depravities) according to the Kitvei Hakodesh (YESHAYAH 53:8-9; DANIEL 9:26),

|4| And that Rebbe, Melech HaMoshiach was buried in a kever (grave, burial place, YESHAYAH 53:9), and that Rebbe, Melech HaMoshiach was raised in a Techiyah from the mesim on YOM HASHLISHI (BERESHIS 1:11-13 [T.N. Chag HaBikkurim Lev 23:10-11, see 1C 15:20]; SHEMOT 19:11,15-16; YEHOASHUA 1:11; BAMIDBAR 19:11 13; YONAH 1:17; HOSHEA 6:2; MELACHIM BAIS 20:5,8; EZRA 6:15) according to the Kitvei Hakodesh (TEHILLIM 16:10),

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

|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 (Ga 1:19, also see p.848), then by all the Shlichim.

|8| And, last of all, even as if to one born not normally [like the rest], Rebbe, Melech HaMoshiach was seen by me also (cf. 9:1).

|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