

one's ma'aseh. [BAMIDBAR 31:22,23; YIRMEYAH 23:28,29; MALACHI 3:3]

| 14| If anyone's ma'aseh he built on the yesod will survive (Yn 15:16), a sachar (reward BERESHIS 15:1) he will receive;

| 15| If anyone's ma'aseh will be consumed, he will suffer loss, but he himself will be saved (Ep 2:8-9), 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 (*pl.*) are that Heikhal.

| 18| Let no one deceive himself: if anyone presumes to be chacham among you in the Olam Hazeh, let him become a kesil (fool), that he may become chacham.

[YESHAYAH 5:21]

| 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" IYOV 5:13).

| 20| And again, HASHEM YODEA MACHSHVOT ADAM KI HEMAH HEVEL ("The L-rd knows the thoughts of the wise that they are empty vanity" -TEHILLIM 94:11).

| 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 G-d's.

**4** 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.

| 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 BERESHIS 18:25; DANIEL 7:13 14).

| 5| Therefore, do not judge anything before the time, until the Bias Adoneinu [Moshiach], 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. [IYOV 12:22; TEHILLIM 90:8]

| 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 [2:13], 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 arena for the eyes of the Olam Hazeh, malachim as well as Bnei Adam. [TEHILLIM 71:7]

| 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 loshon hora, we conciliate. We have become what the earth wants swept out the door, something considered trash the Olam Hazeh wants removed.

[YIRMEYAH 20:18; EKHAH 3:45]

| 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 [*T.N. Notice 1C4:6 indicates the canon of inerrant Scripture is closed and may not be added to.*]