

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

|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 (1:10; 11:18) 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 (BERESHIS 47:18-19) and individually evarim of it.

|28| Now Hashem placed some in the Adat HaMoshiach (community of Moshiach), in the Kehillah, rishon (first): shlichim, second, nevi'im,

third, morim (teachers), then those of cholet nifla'ot ("accomplishing miracles—Ex 4:21), 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 cholet nifa'ot (accomplishing miracles)?

|30| Surely not all have matanot harippuy (gifts of healing)? Surely not all speak in leshonot (cf 1C 14:23, 26)? 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.

T.N. 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.)

13 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 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 ha-Shem for sereifah (death by burning), but ahavah I do not have, I have gained nothing. [DANIEL 3:28]

|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 (ZECHARYAH 8:17).

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

|7| Ahavah covers all things (MISHLE 10:12), believes all things, has tikvah (hope), even zitzfleisch, 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. [Ps 131:2]

|12| For still we see through a mirror indistinctly. But then [in the Olam Haba], distinctly, panim el panim. Now I have da'as only in part; then I will have da'as fully, even as also Hashem had full da'as of me. [Job 26:14; 36:26; Gn 32:30; Job 19:26]

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