

ZECHARYAH 9:11). This do, as often as you drink, in ZIKARON (remembrance YEHOSHUA 4:7) of me."

|26| For as often as you eat this Pesach matzoh and drink from this Pesach Kiddush Cup, you do proclaim the mavet [YESHAYAH 53:8 9; DANIEL 9:26] of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach.

|27| Therefore, whoever eats the Pesach matzoh or drinks the Kiddush Cup of [Rebbe, Melech HaMoshiach] Adoneinu unworthily will be guilty and answerable for the basar and the dahm of [Rebbe, Melech HaMoshiach] 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 [in teshuva], we would not be brought into mishpat (judgment).

[TEHILLIM 32:5]

|32| But, being brought into mishpat (judgment) by Hashem, we are being disciplined, that we may not be condemned [to Onesh Gehinnom] with the Olam Haze. [TEHILLIM 115:5; 118:18; MISHLE 3:11,12]

|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 11:21) [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).

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**12** Now I do not want you to lack da'as concerning the things of the Ruach

Hakodesh, Achim b'Moshiach.

|2| You have da'as that when you WERE Goyim [*T.N. i.e., you are no longer heathen pagans*], somehow you were influenced and led astray to the ELILIM ILLEMIM ("Dumb idols, idols incapable of speech" CHABAKUK 2:18-19).

|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 Ac 16:7); to another, according to the same Ruach Hakodesh, a dvar da'as (word of knowledge Ac 5:3);

|9| To another, by the same Ruach Hakodesh, emunah (Mt 17:20-21); to another, by the one Ruach Hakodesh, matanot harippuy (gifts of

healing [refuah]) Ac 3:6-16); |10| to another those of cholet niflaot ("accomplishing miracles" SHEMOT 4:21; Yn 11:42-43) And to another divrei hanevu'ah (words of prophecy MELACHIM ALEF 17:1), and to another discernings (being about to make a nafka mina distinction) of ruchot (spirits MELACHIM ALEF 22:22), to another kinds of leshonot (tongues Ac 2:4), and to another, pitronim (interpretations) of leshonot (tongues-1C 14:13).

|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 a 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?