

have one kind of basar; animals, another; birds, another; fish, another; |40| and there are gufot baShomayim (heavenly bodies), and gufot baAretz (earthly bodies), but the kavod of the heavenly is of one kind, and the kavod of the earthly of another kind.

|41| There is one kavod (glory) of the shemesh (sun), and another kavod (glory) of the levanah (moon), and another kavod (glory) of the kochavim (stars), for in kavod (glory), kochav differs from kochav. [TEHILLIM 19:4-6; 8:1,3]

|42| So also is the Techiyas HaMesim. That which is sown is of one kind, perishable; that which is raised up is of another kind, imperishable. [DANIEL 12:3]

|43| What is sown without kavod is raised in kavod. What is sown in weakness is raised in ko'ach (power).

|44| What is sown a natural body, is raised a spiritual body. If there is a natural body, there is also a spiritual one.

|45| So, also, it has been written, VAYHI HAADAM L'NEFESH CHAYYAH ("And the [first] Man became a living soul," BERESHIS 2:7); but the Adam haacharon (last Adam) became a Ruach mechayyeh (Yn 5:26).

|46| But the spiritual body is not harishon, but the natural; then afterward the spiritual.

|47| The Adam Harishon is AFAR MIN HA'ADAMAH ("dust from the earth, ground" BERESHIS 2:7), out of ha'aretz. The Adam HaSheini (the second Adam) is out of Shomayim. [BERESHIS 2:7; 3:19; TEHILLIM 90:3]

|48| As was the Adam of dust, such also are those of the dust; as was the Adam of Shomayim, such also are

those who are of Shomayim.

|49| And just as we have borne the demut of the Adam MIN AFAR HA'ADAMAH ("from the dust of the earth" BERESHIS 2:7), so we will bear also the likeness of the Heavenly Adam (Man).

[BERESHIS 5:3]

|50| Now this I say, Achim b'Moshiach, that basar vadahm cannot inherit the Malchut Hashem, neither can the perishable inherit the imperishable (TEHILLIM 16:9-10; IYOV 19:25-26).

|51| Hinei! I speak a sod (mystery) to you: we will not all sleep the sleep of the Mesim, but we will all be changed.

|52| In a rega (moment), in the wink of an eye, at the last shofar blast. For the shofar will sound, the Mesim (dead ones) will be raised imperishable, and we will be changed.

|53| For it is necessary for this perishable nature to put on the imperishable, and this mortal nature to put on the immortal.

|54| But when this perishable nature puts on the imperishable, and this mortal, the immortal, then the dvar hanevu'ah will come to pass that stands written, 'He will swallow up death forever' (YESHAYAH 25:8) in victory.

|55| EHI DEVARECHA MAVET EHI KATAVECHA SHEOL? ("Where are your plagues, O Death? Where is your destruction, O Sheol?" HOSHEA 13:14)

|56| Now the sting of death is chet (sin) and the ko'ach (power) of chet (sin) is chukkat haTorah [see Dt 27:26; Ga 3:1-13; Ro 7:7-13].

|57| But Baruch Hashem, Who is giving us the nitzachon (victory) through Adoneinu Rebbe, Melech HaMoshiach.

|58| So then, Chaverim and Achim b'Moshiach of mine, be

steadfast, immovable, abounding always in the avodas kodesh of Adoneinu, have da'as that your po'al (work) is not in vain in Hashem [2Ch 15:7; Isa 65:23].

**16** Now, concerning the maamadot (financial contributions) and the pishkeh (pushke) we are circulating throughout the kehillot for the benefit of the Yerushalayim Kadoshim, as I directed the kehillot of Galatia, so you do also. |2| Every Yom Rishon (*T.N. which begins Motzoei Shabbos by Biblical reckoning, each day being an evening and a morning*) of each week, each of you by himself make something farnumen (set aside), storing up according to his hakhnasah (income), so that collections need not be made when I come.

|3| And when I arrive, whomever you approve, these I will send with iggrot to carry your matanah to Yerushalayim.

|4| And if it is fitting for me also to go, they will go with me.

|5| And I will come to you whenever I pass through Macedonia, for I will be passing through Macedonia.

|6| Efsheer (perhaps) I will stay with you, or even spend the choref (winter) that you may help me with a send-off wherever I may go.

|7| For I do not want to see you now in passing, for I have the tikvah to remain some time with you, im yirtzeh Hashem (G-d willing, permitting).

|8| But, I will remain on in Ephesus until Shavuot [Lv 23:15-21; Dt 16:9-11],

|9| For a delet (door) has opened, great and effective, for me, but there are many mitnaggedim (opponents).