

8 Therefore, now there is no gezar din (verdict) of ashem (guilty), no

harsha'ah (condemnation as guilty) for those in Moshiach Yehoshua (cf. Ro 5:18).

|2| For the Torah of the Ruach HaKodesh that gives Chayyim in Moshiach Yehoshua [YIRMEYAH 31:31-34; YECHZEKEL 36:26-27] has set you free from the Chok of Chet and Mavet.

|3| For what the Torah was unable to do in that it was weak through the basar (*fallen human nature under Chet Kadmon and without hitkhdshut renewal and regeneration by the Ruach Hakodesh*), G-d sent his own Ben HaElohim [Moshiach] in the very demut (likeness) of the basar of sinful humanity and as a chattat (sin offering, sin atoning sacrifice, 2C 5:21) and both pronounced and effected a sentence of death on HaChet baBasar (Sin in the Flesh, in the fallen old humanity)

|4| In order that the maleh chukat haTorah (the full statute requirement of the Torah, see VAYIKRA 18:5) might be fulfilled in us whose halakhah is in the Derech [HaChayyim] (the Way of Life) according to the Ruach Hakodesh and not in accordance with the basar.

|5| For those who exist in terms of the basar take the side of the basar, whereas those who exist in terms of the Ruach [Hakodesh] take the side of the Ruach Hakodesh.

|6| For the way of thinking of the basar is mavet (death), whereas the way of thinking of the Ruach Hakodesh is Chayyim and Shalom.

|7| Because the way of thinking of the basar is hostility, eyvah (enmity BERESHIS 3:15) toward

G-d, for it does not submit itself to the Torah of G-d; for it cannot.

|8| And those who are in the basar are not able to please Hashem.

|9| However, you are not in the basar [i.e., unregenerate] but in the Ruach Hakodesh, assuming that the Ruach Hakodesh of Hashem does indeed dwell in you—if anyone does not have the Ruach HaMoshiach, that person does not belong to Moshiach.

|10| And if Moshiach is in you, the body (of the basar) is dead because of sin [5:12] but the Ruach [Hakodesh] is life for you because of Tzedek (righteousness [cf. Ro 5:18]).

|11| But if the Ruach Hakodesh of Him who gave Yehoshua Techiyah (Resurrection) from the Mesim dwells in you, He who raised Moshiach from the Mesim will give Chayyim to your mortal bodies as well, through His indwelling Ruach Hakodesh in you.

|12| So then, Achim b'Moshiach, we are under no obligation to the basar to live in accordance with the basar.

|13| For if you live in accordance with the basar (*old fallen humanity under slave master Chet Kadmon*) you will certainly die; but if by the Ruach Hakodesh you put to death the [*shameful*] acts of the body, you will live.

|14| For as many as are led by the Ruach HaElohim, they are bnei HaElohim.

|15| For you did not receive a spirit of avdut, falling back into pachad (fear); but you received the Ruach of Mishpat HaBanim (Adoption), having Ma'amad HaBanim (the standing as Sons [9:4]), by which we cry, 'Abba, Avinu'!

|16| The Ruach Hakodesh himself bears eidus (witness) with our [*regenerate*, Yn 3:6]

ruach that we are bnei HaElohim.

|17| And if bnei HaElohim, then also yoreshim (heirs) of G-d and co-heirs (Ro 4:13f) together with Moshiach, provided that we suffer with him in order that we might also be set in kavod (glory, eschatological glorification) with him.

|18| For I reckon that the yisurim (suffering) of zman hazeh (of this present time) are not to be compared with the coming kavod (glory) to be revealed in us.

|19| For the eager expectation of HaBri'ah (the Creation) awaits the heavenly hisgalus (revelation, unveiling) of the bnei HaElohim.

|20| For HaBri'ah (the Creation) was subjected to hevel (futility), not willingly, but on account of Him who subjected it, in tikvah (hope), |21| Because HaBri'ah also itself will be set free from the avdut (slavery) of corruption into the deror (freedom YESHAYAH 61:1) of the kavod (glory) of the bnei HaElohim.

|22| For we have da'as that the whole Bri'ah groans and suffers the chevlei leydah (pangs of childbirth) until now.

|23| And not only so, but also we ourselves who have the bikkurim (first fruits) of the Ruach Hakodesh also groan within ourselves, eagerly awaiting the Mishpat HaBanim Adoption, that is, the pedut geviyyateinu [ransom for Geulah redemption of our body BERESHIS 47:18] for the Techiyah from HaMesim. [See Ro 3:24-25; 9:4]

|24| For in tikvah (hope) we were delivered in eschatological salvation. But tikvah (hope) which is seen is not tikvah, for who hopes for what he sees?