

Yehoshua were given a tevilah into Moshiach's histalkus, into his mavet (death)?

[4] So then we were co-buried, buried together with KIVRO (Moshiach's kever, YESHAYAH 53:9) through a tevilah into mavet, in order that, just as Rebbe Melech HaMoshiach was given the Techiyah (Resurrection) from HaMesim (the Dead ones) through the Kavod HaAv, so we also should have a halakhah (walk [lifnei Hashem]) in hitkhdshut (renewal, regeneration), in Chayyim Chadashim (New Life).

[5] For if we have become grown together with the very likeness of his histalkus, his mavet (death), we shall certainly also be grown together with the very likeness of his Techiyah from HaMesim (Resurrection).

[6] Having da'as of this, that, with Moshiach, our old humanity (in Adam) has been put to death on Moshiach's Etz (Tree [the Etz HaKelelat Hashem, the Tree of the Curse of G-d-DEVARIM 21:23]) in order that the etsem HaAdam HaChet (the essence of the sinful human condition) might be done away with, so that we might no longer serve Chet (sin) (cf. Ro 6:23).

[7] For he who has died is declared niftar (freed, deceased) from Chet.

[8] But if we have died with Moshiach, we believe that we shall also live with him,

[9] Having da'as that Moshiach, having been given the Techiyah (Resurrection) from the Mesim (Dead ones), no longer dies, Mavet (death) and Histalkus no longer exercise control over him.

[10] For the Mavet Moshiach died, he died to Chet (sin) once and for all; but the Chayyim Moshiach lives,

he lives to Hashem.

[11] So also you must reckon yourselves mesim (dead ones) to Chet (Sin) but Chayyim l'Hashem baMoshiach Yehoshua (alive to G-d in Messiah Yehoshua).

[12] Therefore, do not let Chet (Sin) reign in your mortal body to obey its ta'avot [Ro 5:17, 21],

[13] And do not give Chet (sin) control of your natural capacities as neshek (weapons) of peysha (unrighteousness, transgression), but present yourselves to Hashem as ones alive from the Mesim and present to Hashem your natural capacities as neshek (weapons) of Tzedek Olamim.

[14] For Chet (sin) shall not exercise bailus (sovereignty, ownership, dominion) over you; for you are not under the epoch of Torah but under the epoch of Chesed (grace).

[15] What then? Should we commit averah, because we are not under the epoch of Torah but under the epoch of Chesed? Chas v'shalom!

[16] Do you not know that when you give control of yourselves as someone's avadim (slaves) to obey him, you are the avadim (slaves) of the one you obey, whether of Chet (Sin) resulting in mavet (death), or of Lishmo'a b'kol Hashem (Listening to the voice of Hashem, mishma'at, obedience) resulting in Tzedek Olamim?

[17] But Baruch Hashem (Blessed be G-d) that you used to be avadim (slaves) of [slave master] Chet, but you gave your mishma'at shebalev (obedience from the heart) to the pattern of Torah (the pnimiyus Torah of Moshiach YESHAYAH 42:4) to which you were handed over.

[18] Having been set free from [slave master] Chet (sin), you became an eved of the

Tzidkat Hashem (the righteousness of G-d).

[19] I speak in human terms on account of the weakness of your frail fallen humanity. For just as you handed over your natural capacities as avadim (slaves) to tum'a (uncleanness) and to lawlessness which results in lawlessness, so now hand over your natural capacities as servants of Tzidkat Hashem which results in kedushah (holiness).

[20] For when you were avadim (slaves) of Chet, you were free in relation to Tzedek Olamim.

[21] What p'ri for Hashem did you produce then? Things for which you now have bushah (shame), for the end result of those things is mavet (death).

[22] But now, having been set free from [slave master] Chet (sin) and having been made an eved Hashem (a servant of G-d), you have your p'ri for Hashem, resulting in kedushah, and the end is Chayyei Olam (Eternal Life).

[23] For the loin (wages) that [slave master] Chet (Sin) pays out of its own payroll is mavet (death); however, the gracious matnat hachessed Hashem (the gift of the grace of G-d) is Chayyei Olam baMoshiach Yehoshua Adoneinu.

**7** Do you not have da'as, Achim b'Moshiach, for I speak to those who know the Torah, that the Torah exercises marut (authority, rule) over a man so long as he lives?

[2] For the agunah (woman whose husband's whereabouts are unknown) is bound by the Torah to her husband while he lives; but in the case that her husband's death