

[25] But if we have tikvah for what we do not see, we eagerly await it with zitzfleisch.

[26] In the same way, the Ruach Hakodesh helps us in our weakness (*as creatures: see Ro 5:6*). For as we daven, we do not know as we should for what to make tefillos (prayers), but the Ruach HaKodesh Himself intercedes on our behalf with labor pang groans not intelligibly uttered.

[27] And Hashem who searches the levavot knows what is the way of thinking of the Ruach Hakodesh, because He intercedes as G-d would have it on behalf of the Kadoshim.

[28] And we have da'as that for those who love Hashem everything co-operates toward HaTov for those who are HaKeru'im (the summoned, called ones) according to the etzah (wisdom) of the tochnit Hashem (G-d's purposeful and willed plan or goal Ro 9:11).

[29] For those Hashem had da'as of beterem (beforehand YIRMEYAH 1:5), Hashem also decided upon from the beginning to be conformed to the demut (likeness) of Hashem's Ben HaElohim, that he [Moshiach] should be HaBechor (Firstborn) among many Achim b'Moshiach.

[30] And those Hashem decided upon from the beginning Hashem also summoned, called; and those Hashem summoned, called Hashem also acquitted, pronounced to be YITZDAK IM HASHEM; and those Hashem acquitted and pronounced to be YITZDAK IM HASHEM Hashem also set in eternal kavod (glory).

[31] In view of these things, what therefore shall we say? If Hashem is for us, who is against us?

[32] He who indeed did not

spare His own Ben HaElohim but gave him up for us all, how shall He not also with him give us all things (see Ro 8:12-17; 4:13f).

[33] Who will bring charges against the Bechirei HaElohim (chosen ones of Hashem)? It is Hashem who acquits and pronounces to be YITZDAK IM HASHEM (justified with G-d).

[34] Who is there to bring a judgment of harsha'ah (condemnation, to condemn to Onesh Gehinnom, cf. Ro 8:1)? It is Moshiach Yehoshua who died, rather was kam litechayah (raised to resurrection), who also is at LIMIN HASHEM (the right hand of G-d-TEHILLIM 110:1), who also intercedes on our behalf (see Ro 8:26-27).

[35] Who will separate us from the Ahavas Moshiach (love of Moshiach)? Tzoros (affliction, trouble), or distress, or redifot (persecutions), or hunger, or nakedness, or danger, or cherev (sword 13:4)?

[36] As it is written, KI ALECHA HORAGNU KOL HAYOM NECHESHAVNU K'TZON TIVCHAH ('For Your sake we are being killed all the day; we are reckoned as sheep for slaughter' TEHILLIM 44:23 (22).

[37] But in all these things we prevail bichlal (entirely) through Him who had ahavah for us.

[38] For I am convinced that neither Histalkus nor Chayyim nor Malachim nor Rulers, neither things present nor things to come nor kochot (powers),

[39] Neither height nor depth nor any other creature will be able to separate us from the ahavas Hashem which is in Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

9 I speak HaEmes in Moshiach, I do not speak sheker, my matzpun (conscience) bearing me eidus (witness) in the Ruach HaKodesh,

[2] That there is great agmat nefesh to me and unceasing anguish in my heart.

[3] For I could wish that my neshamah be put under cherem (ban of destruction), under Churban, and Onesh Gehinnom, cut off from Moshiach for the sake of my achim, my own kinsmen, my people and flesh and blood relatives,

[4] In as much as they are Bnei Yisroel: theirs is the Mishpat HaBanim Adoption, the Ma'amad HaBanim Standing as Sons, and the Kavod (glory) and the Shechinah (glorious presence of G-d) and the Beritot (covenants), the Torah, the Avodas Kodesh (worship) and the Havtachot (promises); [5] Theirs are the Avot (the Patriarchs), and from them came, in so far as his humanity is concerned, Rebbe, Melech HaMoshiach, al hakol hu HaElohim mam'vorach l'Olam va'ed. Omein.

[6] But it is not as though the Dvar Hashem has failed. For not all those descended from Yisroel are truly redeemed Yisroel (of the eschatological Geulah Redemption).

[7] Nor is it as though all the banim of Klal Yisroel are the ZERA of Avraham Avinu, but (as it is written) BEYITZCHAK YIKARE L'CHA ZERA ('In Yitzchak shall your seed be called, named, summoned' BERESHIS 21:12).

[8] That is, it is not the b'nei habasar (old humanity without hitkhadshut) who are the b'nei HaElohim (children of G-d) but the b'nei HaHavtachah (children