Romans 8

1 There is then now no punishment following condemnation (penalty, according to the results of judgment after due process/establishing guilt) to those in Christ Jesus, who walk (conduct their life, walk around full circle) not according to the flesh, but according to the Spirit.

2 For the law of the Spirit of life in Christ Jesus freed (exempted from liability) you from the law of sin and of death.

3 For in that the law being powerless (incapable) to do, in that it was weak through the flesh, God having sent His own (of Himself) Son, in likeness of sinful flesh, and concerning sin, gave judgment against sin in the flesh.

4 That the just results (a judicially approved act) of the law should be fulfilled in us, walking (walk around full circle) not according to the flesh, but according to the Spirit.

5 For those being according to flesh, have in their disposed mindset (mindset regulated from the parts around the heart, inner outlook, insight, combines the visceral and cognitive aspects of thinking that regulate outward behavior) the things of the flesh; however those according to Spirit, the things of the Spirit.

6 For the disposed mindset of the flesh is death, but the disposed mindset of the Spirit is life and peace (serenity, wholeness).

7 Because the disposed mindset of the flesh is openly hostile against God; for it is not subject (to arrange under) to the law of God, for neither can it be (to show ability/power)

8 and those in flesh are not able to please God.

9 But you are not in the flesh but in the Spirit, since the Spirit of God inhabits in you. Now if anyone has not the Spirit of Christ, he is not of Him.

10 However if Christ is in you, the body is dead on account of sin, but the Spirit is life on account of just righteousness.

11 But if the Spirit of the One having raised up Jesus from out of the dead inhabits you, the One having raised up Christ Jesus from out of the dead will make alive also your mortal bodies on account of His Spirit inhabiting (settled in, abiding indwelling) you.

12 So then, brothers, we are not debtors to the flesh, to live according to flesh.

13 For if you live according to flesh, you are about to die, however if by the Spirit, you put to death the functions (mode of action that implies sustained activity or responsibility) of the body, you will live.

14 For as many as are led (brought, carried, guided, go) by the Spirit of God, these are the sons of God.

15 For you have not received (taken, laid hold of) a spirit of enslavement (bondage) again unto fear (withdrawal, flee, panic, avoid dread/terror/alarm), but you have received (taken, laid hold of) the Spirit of sonship (to place as a son) by whom we cry aloud (cry out loudly with an urgent scream, urgent inarticulate shouts that express deep emotion), Abba! (Aramaic way of saying Daddy as a term of tender endearment) Father! (Pater in Greek, Latinization of the P to F)

16 The Spirit Himself bears witness together with our spirit, that we are the children of God.

17 And if children also heirs: heirs indeed of God, and co-heirs of Christ; for if we suffer together (sympathize) with Him, that we might also be glorified together.

18 I reckon that the sufferings (strong feelings) of the present time are not comparable (worthy of, to weigh in, of weight) with the coming glory to be revealed (uncovered) unto us.

19 For the earnest expectation (eager, strained, out-stretched, intense thinking forward) of the creation, eagerly awaits for (welcomes away from and out of) the revelation (unveiling) of the sons of God.

20 For the creation was subjected to futility (vanity, emptiness, aimlessness, frailty, nonsense because transitory), not willingly (voluntarily), but because of the One having subjected it—in hope (assured anticipation),

21 that also the creation itself will be freed from the enslavement of corrupting decay, into the freedom of the glory of the children of God.

22 For we perceive (see and know) that all the creation groans together (to groan from compression/constriction) and travails together (suffers birth pangs) until the present.

23 And not only that, but ourselves also, having the first-fruit of the Spirit, we ourselves also groan within (express groaning because of constricting pressure being exerted forward, moan with frustration) ourselves, early awaiting (expectant welcoming) sonship (son placement), the redemption of our body.

24 For in this hope (assured anticipation) we were saved; however hope being looked at (seen) is not hope; For what anyone looks at (sees), why then does he hope for it?

25 But if what we do not look at, we hope for, we eagerly await through endurance (remain under).

26 And in like manner the Spirit also jointly helps (assist, to take hold with at the side, take share in, closely correspond with and aggressively laying hold of) our weakness. For we do not perceive (see and know) what we should pray for, as it is necessary (fitting, as we ought), but the Spirit Himself (itself- neuter in gender) makes intercession on behalf of us (to benefit as to cause to come in line with) with groanings inexpressible.

27 But the One who is searching (examining to know) the hearts, perceives (sees and knows) what is in the mind (visceral opinion/insight/aspiration/purpose) of the Spirit, because He intervenes (entreats, to hit upon, obtaining by hitting the mark, lights upon (meet with), obtain) according to God for the saints (holy, set apart, sacred ones, different, other).

28 And we perceive (see and know) that all things work together (synergize) for inherent good to those loving God, to those who are being called according to His predetermination (purposefully set forth beforehand).

29 For those whom He knew beforehand (foreknew), He also established boundaries beforehand (predestined, predetermined) to be conformed to the image (icon, a prototype from which we are drawn and do not merely resemble) of His Son, for Him to be firstborn (pre-eminent, bring forth first) among many brothers.

30 For those whom He established boundaries beforehand (predestined, predetermined), these He also called, and whom He called, these He also showed justified, and whom He showed justified, these He also glorified.

31 What then will we say to these things? If God is for us, who (what, which)[can be, is] against us?

32 He who did not spare His own Son, but gave Him up on behalf of us all, how will He not with Him also freely grace (show favor, give freely, freely extend favor/grace that pardons/cancels) us all things?

33 Who will bring an accusation (call into account a debt or demand) against the elect (chosen, select) of God? God is the One showing just.

34 Who is the one giving judgment against? Christ is the One having died, but also was raised up out from the dead, who is also at the right hand of God, and is intervening (entreating, obtaining by hitting the mark) for us.

35 Who will separate us away from the love of Christ? Tribulation (distressing affliction without escape, hemmed in), or distress (difficulty from being confined to a narrow space), or persecution (suppress convictions, to hunt to bring down, follow with pursuit to punish), or famine (hunger), or nakedness, or peril (danger, risk), or sword (short dagger for stabbing)?

36 As it has been written, “For your sake we are being put to death the whole day long, we have been reckoned (accounted) as sheep for slaughter.”

37 But in all these things, we are super-conquerors that are completely and overwhelmingly victorious (conquer beyond) through the One having loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor rulers, nor things present, nor things to be, nor powers,

39 nor height, nor depth, nor any other created thing, will be able (have power) to separate us away from the love of God that is in Christ Jesus our Lord.