

The Mourning of Zech. 12:12
The Death of Messiah or the Defeat of the Yetzer Ra?
(Sukkah 52a)

What is the cause of the mourning [mentioned in Zech 12:12]?

R. Dosa and the Rabbis differ on the point.

One [Rabbi Dosa] explained, The cause is the slaying of Messiah the son of Joseph, and the other [the Rabbis] explained, The cause is the slaying of the Yetzer Ra (Evil Inclination.)

It is well according to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse, And they shall look upon me whom they have pierced, and they shall mourn for him as one mourns for his only son (Zech. 12:10).

But according to him who explains the cause to be the slaying of the Yetzer Ra (Evil Inclination), is this [it may be objected] an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep? — [The explanation is] as R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, 'How were we able to overcome such a towering hill!' The wicked also will weep saying, 'How is it that we were unable to conquer this hair thread!' And the Holy One, blessed be He, will also marvel together with them, as it is said, Thus says the Lord of Hosts, If it be marvelous in the eyes of the remnant of this people in those days, it shall also be marvelous in My eyes.
(Sukkah 52a)

The Nefesh Elohit and the Ruach HaKodesh

Then YHWH Elohim *formed* (וַיִּצַר) man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul.
(Gen. 2:7)

R. Nahman b. R. Hisda expounded: What is meant by the text, Then the Lord God formed [va-yetzer] man? [The word va-yetzer] (Gen. 2:7) is written with two yods, to show that God created two inclinations, one good (tov) and the other evil (ra).
(b.Ber. 61a)

The second soul of a Jew is truly a part of Eloah above, as it is written, “And He breathed into his nostrils the breath of life,” (Gen. 2:7) and “Thou didst breathe it [the soul] into me.” (b.Berachot 60b). And it is written in the Zohar, “He who exhales, exhales from within him,” that is to say, from his inwardness and his innermost, for it is something of his internal and innermost vitality that man emits through exhaling with force.
(Tanya LA 2)

And when He had said these things, He breathed on them, and said to them: Receive the Ruach HaKodesh.
(John 20:22 HRV)

The Holy Spirit

17 Therefore say, Thus says the Adonai YHWH: I will even gather you from the peoples, and assemble you out of the countries where you have been scattered: and I will give you the land of Yisra'el.

18 And they shall come there, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence.

19 And I will give them—one heart—and I will put a new spirit within you. And I will remove the—stony heart—out of their flesh, and will give them a heart of flesh,

20 That they may walk in My statutes and keep My ordinances, and do them: and they shall be My people, and I will be their Elohim.

21 But as for them whose heart walks after the heart of their detestable things and their abominations, I will bring their way upon their own heads, says the Adonai YHWH (Ezek. 11:17-21 HRV)

25 And I will sprinkle clean water upon you, and you shall be clean. From all your uncleannesses and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you. And I will take away, the stony heart out of your flesh, and I will give you, a heart of flesh.

27 And I will put My spirit within you, and cause you to walk in My statutes, and you shall keep My ordinances, and do them.

(Ezekiel 36:25-27 HRV)

11 (51:9) Hide Your face from my sins:
and blot out all my iniquities.

12 (51:10) Create me a clean heart, O Elohim:
and renew a steadfast spirit within me.

13 (51:11) Cast me not away from Your presence:
and take not Your Ruach HaKodesh from me.

14 (51:12) Restore unto me the joy of Your salvation:
and let a willing spirit uphold me!

(Ps. 51:11-14(9-12) HRV)

It behooves a man to labor in the study of the Torah, to strive to make progress in it daily, so as thereby to fortify his soul and his spirit: for when a man occupies himself in the study of the Torah, he becomes endowed with an additional and holy soul, as it is written: “the movement of living creatures”, that is, a soul (nefesh) derived from the holy center called “living” (hayah). Not so is it with the man who does not occupy himself with the study of the Torah: such a man has no holy soul, and the heavenly holiness does not rest upon him. But when a man earnestly studies the Torah, then the motion of his lips wins for him that “living soul” and he becomes as one of the holy angels, as it is written: “Bless the Lord, ye angels of his” (Ps. 103:20), to wit, those who occupy themselves in the study of the Torah, and who are therefore called His angels on earth. The same are alluded to in the words: “and let birds fly on the earth”. So much for his reward in this world. As regards the other world, we have been taught that the Holy One, blessed be He, will provide them with wings as of eagles, enabling them to fly across the whole

universe, as it is written: “But they that wait for YHWH shall renew their strength, then shall mount up with wings as eagles” (Is. 40:31). This, then, is the interpretation of that which is written: “Let the waters swarm with the movement of living creatures”: the Torah, which is symbolized by water, possesses the virtue of implanting in her devotees a mobile soul derived from the place called “living” (hayah), as has already been said. David alluded to this when he said: “Create in me a clean heart, O Elohim”, so that I may be devoted to the Torah, and thus “renew a steadfast spirit within me” (Ps. 51:12). (Zohar 1:12b)

Adam and the Yetzer Ra

And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

When this was done many years, then they that inhabited the city forsook thee, And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

(2Esdras 3:20-26)

Messiah Overcomes the Consequences of the Sin of Adam

Rabbi Moses ben Nahman (Ramban) on Deut. 29:6

And YHWH your Elohim will *circumcise your heart* (Deut. 30:6) It is this which the Rabbis have said, "If someone comes to purify himself, they assist him" (b.Shabb. 104a) [from on High]. The verse assures you that you will return to Him with all your heart and He will help you.

This following subject is very apparent from Scripture: Since the time of Creation, man has had the power to do as he pleased, to be righteous or wicked. This [grant of free will] applies likewise to the entire Torah period, so that people can gain merit upon choosing the good and punishment for preferring evil. *But in the days of the Messiah, the choice of their [genuine] good will be natural; the heart will not desire the improper and it will have no craving whatever for it. This is the "circumcision" mentioned here, for lust and desire are the "foreskin" of the heart, and circumcision of the heart means that it will not covet or desire evil.*

Man will return at that time to *what he was before the sin of Adam*, when by his nature he did what should properly be done, and there were no conflicting desires in his will, as I have explained in Seder Bereshit.

It is this which Scripture states in [the Book of] Jeremiah 31:30], Behold, the days come, says YHWH, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers ..etc. But this is the covenant that I will make with the house of Israel after those days, says the Eternal, I will put my Law in their inward parts, and in their heart will I write it. This is a reference to the annulment of the Yetzer Ra (evil inclination) and to the natural performance by the heart of its proper function. Therefore Jeremiah said further, and I will be their Elohim, and they shall be My People; and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know YHWH; 'for they shall all know Me, from the least of them to the greatest of them.

Now, it is known that the imagination of man's heart is evil from his youth and it is necessary to instruct them, but at that time it will not be necessary to instruct them [to avoid evil] for their evil instinct will then be completely abolished. And so it is declared by Ezekiel, *A new heart will I also give you, and a new spirit will I put within you; and I will cause you to walk in My statutes* . (Ezekiel 36:26)

The new heart alludes to man's nature, and *the [new] spirit* to the desire and will. It is this which our Rabbis have said : "And the years draw nigh, when you shall say: I have no pleasure in them; *these are the days of the Messiah*, as they will offer opportunity neither for merit nor for guilt," for *in the days of the Messiah there will be no [evil] desire in man but he will naturally perform the proper deeds and therefore there will be neither merit nor guilt in them, for merit and guilt are dependent upon desire.* (Ramban on Deut. 29:6)

Under the Law

The phrase “under the law” appears only twelve times in the Greek New Testament and only in Paul’s writings:

(Rom. 3:19; Rom. 6:14-15; 1Cor. 9:20-21; Gal. 3:23; Gal. 4:4-5; Gal. 4:21; Gal. 5:18)

It is important to note that the phrase “under the law” is used in the Greek New Testament in several places where it does not appear in the original Aramaic text:

(Rom. 3:19; 1Cor. 9:21; Gal. 3:23)

The phrase “under the law” was actually read into each of these three verses by the Greek translator. But how should we understand the phrase “under the law” in the other nine instances where it appears both in the Aramaic and in the Greek:

This phrase may best be understood from its usage in Rom. 6:14-15:

*For sin shall not have dominion over you:
for ye are not under the law, but under grace.
What then? shall we sin, because we are not under the law,
but under grace? God forbid.
(Rom. 6:14-15 KJV)*

If we look at this passage carefully we can see that Paul sees “under grace” and “under the law” as diametrically opposed, one cannot be both.

“Under the law” then, is not an obsolete Old Testament system, but a false teaching, which was never true.

When Paul speaks out against the “under the law” it is like a Baptist preacher speaking out against “Latter Day Saints”, he does not mean the words according to their literal meaning, he has nothing against “Saints” who live in the “Latter Days” he is using the Mormon’s theological technical term to refer to their theology.

There can be no doubt that Paul sees “under the law” as categorically bad, yet Paul calls the Torah itself “holy, just and good” (Rom. 7:12), certainly Paul does not use the phrase “under the law” to refer to the Torah itself.

Freed from the Torah or Freed by the Torah?

In the KJV Romans 7:1-4 reads:

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

(Rom. 7:1-4 KJV)

By contrast the HRV translates the Aramaic:

1 Or do you not know, my brothers, (for I speak to learned ones of the Torah), that the Torah has authority over a man as long as he is alive,

2 As a woman who is bound by the Torah to her husband, as long as he is alive. But if her husband dies, she is freed by the Torah from her husband.

3 And if, while her husband is alive, she has intercourse with another man, she becomes an adulteress. But if her husband dies, she is freed by the Torah, and she is not an adulteress if she marries another.

4 And now, my brothers, you also are dead to the Torah, in the body of the Messiah: that you might be [married] to another who arose from among the dead; that you might bear fruit to Eloah.

(Rom. 7:1-4 HRV)

The key phrase here is “she is free from that law” in the KJV vs. “she is freed by the Torah” in the HRV. The Aramaic reads “נמוסא מן אתחררת” the word in question “from/by” is מן which can mean from, but can also mean “from” in the sense of “by way of” and thus it can also be translated “by” as we see in the Aramaic of Mark 1:9:

“And it was in those days, that Yeshua came from Natzaret of Galil, and was immersed in the Yarden by Yochanan.”

The Aramaic for the phrase “was immersed in the Yarden by Yochanan” is:

יוחנן מן בירדן ואתעמד

The word for “by” here is also מן not because they were immersed “from” (away from) Yochanan, but because they were immersed “by” (by way of) Yochanan.

Likewise in Romans 7:1-4 the phrase is not “freed from (away from) the Torah” but “freed by (by way of) the Torah). As anyone knows, a woman if her husband dies, a woman is freed by the Torah from her husband. Likewise when the flesh, he so called “law of sin” within us dies, we are freed by the Torah from sin.

The Two Inclinations

R. Nahman b. R. Hisda expounded: What is meant by the text, Then the Lord God formed [va-yetzer] man? [The word va-yetzer] (Gen. 2:7) is written with two yods, to show that God created two inclinations, one good (tov) and the other evil (ra).
(b.Ber. 61a)

It has been taught: R. Jose the Galilean says, The righteous are swayed by their good inclination, as it says, My heart is slain within me. (Ps. 109:22) The wicked are swayed by their evil inclination, as it says, Transgression speaks to the wicked, methinks, there is no fear of God before his eyes. (Ps. 36:1) Average people are swayed by both inclinations, as it says, Because He stands at the right hand of the needy, to save him from them that judge his soul. (Ps. 109:31) Raba said: People such as we are of the average.
(b.Ber. 61b)

It was He who created man in the beginning. And He left him in the power of his own inclination (Heb: yetzer). If you will, you can keep the commandments, and to act faithfully is a matter of your own choice. He has placed before you fire and water: Stretch out your hand for whichever you wish.
(Wisdom of Ben Sira 15:14-16)

The word for “average” above (in b.Ber. 61b) is “benoni” referring to an “intermediate one”, one who is caught in the conflict between these two inclinations.

Paul writes of this conflict in the benoni as follows:

14 For we know that the Torah is of the spirit, but I am of the flesh and I am sold to sin.
22 For I rejoice in the Torah of Eloah in the inward son of man.
(Romans 7:14, 22 HRV)

Because of this, we are not weary, for even if our outer man is corrupted, yet that which [is] inside is renewed day by day.
(2Cor. 4:16 HRV)

for the flesh desires a thing which is opposed to the Spirit and the Spirit desires a thing that is opposed to the flesh and the two of these are opposed to each other, that you do not do the thing which you desire.
(Gal. 5:17 HRV)

And as we read in the Tanya:

Just as two kings wage war over a town, which each wishes to capture and rule, that is to say, to dominate its inhabitants according to his will, so that they obey him in all that he decrees for them, so do the two souls—the Divine and the vitalizing animal soul... wage war against each other over the body and all its limbs.
(Tanya Chapter 9)

The Two Inclinations in the Dead Sea Scrolls (The Manual of Discipline)

Now, this God created man to rule the world, and appointed for him two spirits after whose direction he was to walk until the final Inquisition. They are the spirits of truth and falsehood.

The origin of truth lies in the Fountain of Light, and that of falsehood in the Wellspring of Darkness. All who practice righteousness are under the domination of the Prince of Lights, and walk in ways of light; whereas all who practice perversity are under the domination of the Angel of Darkness, however, even those who practice righteousness are made liable to error. All their sin and their iniquities, all their guilt and their deeds of transgression are the result of his domination; and this, by God's inscrutable design, will continue until the time appointed by Him. Moreover, all men's afflictions and all their moments of tribulation are due to this being's malevolent sway. All of the spirits that attend upon him are bent on causing the sons of light to stumble. Howbeit, the God of Israel and the Angel of His truth are always there to help the sons of light. It is God that created these spirits of light and darkness and made them the basis of every act, the [instigators] of every deed and the direction and the directors of every thought. The one He loves for to all eternity, and is ever pleased with its deeds; but any association with the other He abhors, and He hates all its ways to the end of time.

This is the way those spirits operate in the world. The enlightenment of man's heart, the making straight before him all the ways of righteousness and truth, the implanting in his heart of fear for the judgments of God, of a spirit of humility, of patience, of abundant compassion, of perpetual goodness, of insight, of perception, of that sense of the Divine Power that is based at once on an apprehension of God's works and a reliance on His plenteous mercy, of a spirit of knowledge informing every plan of action, of a zeal for righteous government, of a hallowed mind in a controlled nature, of abounding love for all who follow the truth, of self-respecting purity which abhors all the taint of filth, of a modesty of behaviour coupled with a general prudence and an ability to hide within oneself the secrets of what one knows – these are the things that come to men in this world through communion with the spirit of truth. And the guerdon of all that walk in its ways is health and abundant well-being, with long life and fruition of seed along with eternal blessings and everlasting joy in the life everlasting, and a crown of glory and a robe of honor, amid light perpetual.

But to the spirit of falsehood belong greed, remissness in right doing, wickedness and falsehood, pride and presumption, ruthless deception and guile, abundant insolence, shortness of temper and profusion of folly, arrogant passion, abominable acts in a spirit of lewdness, filthy ways in the thralldom of unchastity, a blasphemous tongue, blindness of eyes, dullness of ears, stiffness of neck and hardness of heart, to the end that a man walks entirely in ways of darkness and of evil cunning. The guerdon of all who walk in such ways is multitude of afflictions at the hands of all the angels of destruction, everlasting perdition through the angry wrath of an avenging God, eternal horror and perpetual reproach, the disgrace of final annihilation in the Fire, darkness throughout the

vicissitudes of life in every generation, doleful sorrow, bitter misfortune and darkling ruin-ending in extinction without remnant of survival.

It is to these things that all men are born, and it is to these that all the host of them are heirs throughout their generations. It is in these ways that men needs must walk and it is in these two divisions, according as a man inherits something of each, that all human acts are divided throughout all the ages of eternity. For God has appointed these two things to obtain in equal measure until the final age.

Between the two categories He has set an eternal enmity. Deeds of falsehood are an abomination to Truth, while all the ways of Truth are an abomination to perversity; and there is a constant jealous rivalry between their two regimes, for they do not march in accord. Howbeit, God in His inscrutable wisdom has appointed a term for existence of perversity, and when the time of Inquisition comes, He will destroy it for ever. Then truth will emerge triumphant for the world, albeit now until the time of the final judgment it go sullyng itself in the ways of wickedness owing to the domination of perversity. Then, too, God will purge all the acts of man in the crucible of His Truth, and refine for Himself all the fabric of man, destroying every spirit of perversity from within his flesh and cleansing him by the holy spirit from all the effects of wickedness. Like waters of purification He will sprinkle upon the spirit of truth, to cleanse him of all the abominations of falsehood and of all pollution through the spirit of filth; to the end that, being made upright, men may have understanding of transcendental knowledge and of the lore of the sons of heaven, and that, being made blameless in their ways, they may be endowed with inner vision. For them has God chosen to be the partners of His eternal covenant, and theirs shall be all mortal glory. falsehood shall be no more, and all works of deceit shall be put to shame.

Thus far, the spirits of truth and falsehood have been struggling in the heart of man. Men have walked both in wisdom and folly. If a man casts his portion with the truth, he does righteously and hates perversity; if he casts it with falsehood, he does wickedly and abominates truth. For God has appointed them in equal measure until the final age, until 'He makes all things new'. He foreknows the effect of their works in every epoch of the world, and He has made men heirs to them that they might know good and evil. But [when the time] of Inquisition [comes], He will determine the fate of every living being in accordance with which of the [two spirits he has chosen to follow].
(Manual of Discipline 3, 17-4, 26)

A Torah that Unites with my Mind: Paul and Tanya Sing the Same Song

Romans 7:21 is a perfect example of a passage in which the original Aramaic makes Paul's meaning clear, while the Greek translator totally lost Paul's meaning.

The Greek text reads:

Εὐρίσκω ἄρα τὸν νόμον
τῷ θέλοντι ἔμοι ποιεῖν τὸ καλόν,
ὅτι ἔμοι τὸ κακὸν παράκειται.

Which the KJV translates:

*I find then a law, that,
when I would do good,
evil is present with me.
(Rom. 7:21 KJV)*

However the original Aramaic (as we read in the Peshitta) actually reads:

לרעיני דשלם לנמוסא הכיל אנא משכח
טבתא דנעבד דצבא הו
לי הי קריבא דבישתא מטל

Which I have translated in the Hebraic Roots Version:

*I find, therefore, a Torah **that unites with my mind,**
which desires to do good,
whereas evil is near to me.
(Rom. 7:21 HRV)*

The Greek translator omitted the words לרעיני דשלם “that unites with my mind” and in doing so, misses Paul's meaning.

In the Aramaic Paul is teaching the same teaching we find in the Tanya (but centuries before the Tanya was written). As we read in Tanya:

For, when a person actively fulfils all the precepts which require physical action, and with his power of speech he occupies himself in expounding all the 613 commandments and their practical application, and with his power of thought he comprehends all that is comprehensible to him in the Pardes of the Torah— then the totality of the 613 “organs” of his soul are clothed in the 613 Commandments of the Torah.

Specifically: the faculties of ChaBaD (Wisdom, Understanding and Knowledge) in his soul are clothed in the comprehension of the Torah, which he comprehends in Pardes, to the extent of his mental capacity and the supernal root of his soul. And the middot, namely fear and love, together with their offshoots and ramifications, are clothed in the fulfilment of the commandments in deed and in word, namely, in the study of Torah which is “The equivalent of all the commandments.” For love is the root of all the 248 positive commands, all originating in it and having no true foundation without it, inasmuch as he who fulfils them in truth, truly loves the name of G-d and desires to cleave to Him in truth; for one cannot truly cleave to Him except through the fulfilment of the 248 commandments which are the 248 “Organs of the King,” as it were, as is explained elsewhere; whilst fear is the root of the 365 prohibitive commands, fearing to rebel against the Supreme King of kings, the Holy One, blessed be He; or a still deeper fear than this— when he feels ashamed in the presence of the Divine greatness to rebel against His glory and do what is evil in His eyes, namely, any of the abominable things hated by G-d, which are the kelipot and sitra achra, which draw their nurture from man below and have their hold in him through the 365 prohibitive commands [that he violates].

(Tanya Likutei Amarim Chapter 4)

Now, when an intellect conceives and comprehends a concept with its intellectual faculties, this intellect grasps the concept and encompasses it. This concept is [in turn] grasped, enveloped and en clothed within that intellect which conceived and comprehended it.

The mind, for its part, is also clothed in the concept at the time it comprehends and grasps it with the intellect. For example, when a person understands and comprehends, fully and clearly, any halachah (law) ..., his intellect grasps and encompasses it and, at the same time, is clothed in it. Consequently, as the particular halachah is the wisdom and will of G-d, ... when a person knows and comprehends with his intellect such a verdict in accordance with the law ... he has thus comprehended, grasped and encompassed with his intellect the will and wisdom of the Holy One, blessed be He, Whom no thought can grasp, nor His will and wisdom, except when they are clothed in the laws that have been set out for us. [Simultaneously] the intellect is also clothed in them [the Divine will and wisdom].

This is a wonderful union, like which there is none other, and which has no parallel anywhere in the material world, whereby complete oneness and unity, from every side and angle, could be attained.

Hence the special superiority, infinitely great and wonderful, that is in the commandment of knowing the Torah and comprehending it, over all the commandments involving action, and even those relating to speech, and even the commandment to study the Torah, which is fulfilled through speech. For, through all the commandments involving speech or action, the Holy One, blessed be He, clothes the soul and envelops it from head to foot with the Divine light. However, with regard to knowledge of the Torah, apart from the fact that the intellect is clothed in Divine wisdom, this Divine wisdom is also contained in

it, to the extent that his intellect comprehends, grasps and encompasses, as much as it is able so to do, of the knowledge of the Torah, every man according to his intellect, his knowledgeable capacity, and his comprehension in Pardes.

*Since, in the case of knowledge of the Torah, the Torah is clothed in the soul and intellect of a person, and is absorbed in them, it is called “bread” and “food” of the soul. For just as physical bread nourishes the body as it is absorbed internally, in his very inner self, where it is transformed into blood and flesh of his flesh, whereby he lives and exists— so, too, it is with the knowledge of the Torah and its comprehension by the soul of the person who studies it well, with a concentration of his intellect, until **the Torah is absorbed by his intellect and is united with it and they become one.** This becomes nourishment for the soul, and its inner life from the Giver of life, the blessed En Sof, Who is clothed in His wisdom and in His Torah that are [absorbed] in it [the soul].*

*This is the meaning of the verse, “Yea, Thy Torah is within my inward parts.”
(Tanya Likutei Amarim Chapter 5)*

Is the Torah Weak and “Of the Flesh”?

When speaking about the truth of Torah with Christians, they often quote Romans 8:1-3 (or parts of it) which says:

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

*3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
(Romans 8:1-3 KJV)*

Now the key to understanding these verses is the context. We must first look up to Romans 7:14:

*For we know that the Torah is of the Spirit:
but I am of the flesh, and I am sold to sin.
(Rom. 7:14 HRV)*

This verse is the key to understanding of all of Romans 7-8. In Romans 7-8 Paul contrasts the Torah with what he calls “the law of sin.”

Romans 8:4-5 continues:

4 So that the righteousness of the Torah might be fulfilled in us, who do not walk by the flesh, but by the Spirit.

*5 For those who are in the flesh, think [the things] of the flesh, and those who are of the Spirit, think [the things] of the Spirit.
(Romans 8:4-5 HRV)*

And then in verse 9 we read:

*Now you are not in the flesh but in the Spirit, if truly the Spirit of Eloah dwells in you. But if a man does not have the Spirit of the Messiah in him, this one is not His.
(Romans 8:9 HRV)*

Now when we bring these verses together we see that Paul describes in these verses two “laws” battling for control within him. The Torah, which is of the spirit, and what he calls “the law of sin” (Rom. 8:2) which is of the flesh, and which is NOT the Torah.

When Romans 8:2 refers to being made free from “the law of sin and death” in context it is speaking of this “law of sin” which is of the flesh and which Paul is contrasting with the actual Torah which is “of the spirit” (Rom. 7:14). The actual Torah then is what Romans 8:2 refers to in the KJV as “the law of the Spirit of life in Christ Jesus”.

The “law” which Paul says is “weak through the flesh” in Rom. 8:3 in context is not the actual Torah, which is of the Spirit (Rom. 7:14) but the “law of sin” which is of the flesh.

It becomes clear when we compare Rom. 7:14 with 8:4-5, 9 that the “Torah” is “of the spirit” but what Paul calls “the law of sin” is of the flesh. The “law of sin” is NOT the Torah.