

(jealousy), retzach (murder), rivalry, mirmah (deceit), merivah (strife), remiyah (guile, deceit), all kinds of lashon hora, malicious, [30] Backbiters, slanderers, haters of G-d, insolent, arrogant, braggarts, contrivers of evil, disobedient to horim. [31] Without seichel, without ne'emanut (faithfulness), without ahavah (love), without rachamanut. [32] Although they have known full well the just requirements of Hashem, His just decree, that is, that those who practice such things are b'nei mavet; nevertheless, they not only do the very same, but even give their perverted bracha (blessing) on those who practice such.

2 For this reason, you are without terutz (excuse) for yourself (before an angry G-d), you, sir, each one of you who passes judgment. For in that you pass judgment on the other, you condemn yourself; for you practice the very things on which you pass judgment.

[2] And we have da'as that the judgment of Hashem HaShofet (Ro 1:32) against those who practice such things is in accordance with HaEmes Hashem (Ro 1:25).

[3] You, sir, you who pass judgment on those who practice such things and yet do the same yourself, do you suppose then that you will escape the Mishpat Hashem?

[4] Or do you think lightly of the wealth of his nedivut (generosity) and of his chesed and of his being ERECH APAYIM ('slow of anger, forbearing' SHEMOT 34:6) and of his zitzfleisch (patience), disregarding the fact that the Chesed Hashem (the kindness of G-d) is to lead you to teshuva (repentance)?

[5] As a result of your KESHI

(stubbornness, hardness, DEVARIM 9:27) and your levavot without teshuva, you are storing up for yourself Charon Af Hashem (the burning anger of G-d) in the Yom Af (the Day of Wrath TEHILLIM 110:5, *i.e., the Yom HaDin, the Day of Judgment*), when will be revealed the Mishpat HaTzedek of Hashem, [6] Who will render L'ISH KMA'ASEI HU (to each according to his works' TEHILLIM 62:13 [12]).

[7] To those who, by zitzfleisch (patience), persevere in doing ma'asim tovim, seek for kavod (glory) and honor and incorruptibility (TEHILLIM 16:10), He will give Chayyei Olam (Eternal Life).

[8] But to those who are self-seeking and who have no mishma'at (obedience) to HaEmes Hashem (Ro 1:25), but instead have mishma'at to resha, there will be Charon Af Hashem and fury.

[9] There will be affliction and distress on every living neshamah who brings about what is rah (evil), Yehudi above all and Yevani (Greek) as well.

[10] But tiferet and kavod and shalom to everyone who brings about what is tov (good), Yehudi above all and Yevani as well.

[11] For ki ein masso panim im Hashem (there is no partiality with Hashem).

[12] For as many as have committed averos and sinned lacking the Torah shall also perish lacking the Torah; and as many as have committed averos (sin) under the Torah shall be condemned under the Torah.

[13] For it is not the Shomei HaTorah (hearers of the Law of Moshe Rabbeinu) who are the tzaddikim who are

accounted to be YITZDAK IM HASHEM ('justified with G-d' IYOV 25:4). It is the Shomrei HaTorah (the keepers of the Torah) who will be counted to be YITZDAK IM HASHEM.

[14] For when Goyim, who have not the Torah, do by nature what the Torah requires, they not having the Torah are the torah for themselves,

[15] In that they demonstrate the Torah at work [YIRMEYAH 31:33], the Torah written in their levavot, their matzpun (conscience) also bearing witness, while their thoughts bring accusation or even make defense among themselves,

[16] In the Yom [HaDin (Day of Judgment)] when, according to my Besuras HaGeulah, Hashem, through Rebbe, Melech HaMoshiach Yehoshua, is to judge the secrets of kol Bnei Adam (all men).

[17] But if you are called by the name Yehudi (Jew) and rely on the Torah and boast in Hashem,

[18] And have da'as of His will and approve the things that matter, being instructed from the Torah

[19] And being confident that you are a moreh derech (guide) of the ivrim (blind ones), an ohr for those in choshech,

[20] A rabbinic moreh (teacher) of the foolish, a melammed (instructor) of the young, having the embodiment of da'as (knowledge) and Emes (Ro 1:25) in the Torah...

[21] You, then, who teach another, do you not teach yourself? You who preach LO TIGNOV ('Do not steal!' SHEMOT 20:15),