

do you steal?

|22| You who say, LO TINAF ("Do not commit adultery!" SHEMOT 20:14), do you commit adultery? You who abhor elilim (idols), do you rob pagan temples?

|23| You who boast in the Torah, through sur min haTorah (deviating from the Torah), you commit Chillul Hashem.

|24| As it is written, Among the Goyim KOL HAYOM HASHEM HAELOHIM MINNO'ATZ ("All the day long the Name of G-d is being blasphemed" (YESHAYAH 52:5) because of you.

|25| For the bris milah (circumcision) is of benefit if you stand in mishma'at (obedience) to the Torah. But if you are guilty, if you are sur min haTorah (deviating from the Torah) (2:23), your bris milah has become uncircumcision.

|26| If then the ben Adam without bris milah is shomer fulfilling the just requirements of the Torah (1:32), will not his uncircumcision be counted as "bris milah"?

|27| And the naturally uncircumcised ben Adam who has mishma'at (obedience) to the Torah will arise as a judgment on you. You! The very one who through chumra (strict adherence to the letter of the law, legalism) and circumcision (*i.e.*, "uncircumcision" 2:25) are the transgressor of Torah!

|28| For the true Yehudi (Jew) is not the one [*humanly*] perceived as such, nor true bris milah that which is performed visibly in the flesh;

|29| The true Yehudi is so in [*Hashem's*] hidden way, and true bris milah is of the lev, in the [hitkhdshut (renewal) of the (Yn 3:3)] Ruach Hakodesh, not in chumra (legalism, strict adherence to the letter of the

law). The one so marked has hoda'ah (praise 'Yehudah, Hodah, Praise'...see BERESHIS 29:35) that comes not from Bnei Adam but from Hashem [*T.N.Jer 31:31-34*].

**3** What then is the advantage of the Yehudi? Or what is the value of the bris milah?

|2| Much in every way! For, koidem kol (in the first place), they are entrusted with the Divrei Hashem (the oracles, the words of G-d).

|3| So, where does that leave us? If some have disbelieved, has their lack of emunah annulled the ne'emanut (faithfulness, trustworthiness, reliability) of Hashem?

|4| Chas v'shalom (G-d forbid!) Let G-d be true and KOL HAADAM KOZEV ("every man a liar" TEHILLIM 116:11). Even as it is written, LMA'AN TITZDAK B'DAVRECHA ("in order that you might be vindicated when you speak" and shall overcome when you judge TEHILLIM 51:6[4]).

|5| But if our unrighteousness brings out and highlights the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d), what shall we say? Rhetorically speaking, is G-d unjust in inflicting Charon Af Hashem (1:18)? (I speak from a human standpoint.)

|6| Chas v'shalom! (G-d forbid!) For then how could Hashem be HaShofet kol ha'Aretz (BERESHIS 18:25)?

|7| "But if the Emes Hashem (truth of G-d) has by my sheker (glory), why am I still judged as a rashah (an evildoer)?"

|8| Why do we not say, as some speakers of lashon hora slanderously report us to say, "Let us do rah that tov might come of it"? The gezar din

(verdict) of ashem (guilty) on them is well deserved.

|9| What then? Are we (Yehudim) better off? Not altogether. For we have now charged both Yehudim and non-Jews as all alike under HaChet (sin, *i.e.*, the power of Chet Kadmon Ro 7:23),

|10| As it is written, EIN TZADDIK BA'ARETZ (KOHELET 7:20), There is none [on earth] righteous, not even one.

|11| There is none who has binah, there is none who seeks out G-d.

|12| All have turned aside, they have become altogether paskudneh, worthless; there is none who does good, there is none, not so much as one.

|13| Their throat is an open grave. They use their tongues to deceive. The venom of asps is under their lips,

|14| Whose mouth is full of curses and bitterness.

|15| Their feet are swift when it comes to shefach dahm.

|16| Ruin and wretchedness are in their ways,

|17| And the derech Shalom (the way of peace) they have not known.

|18| There is no yirat Shomayim (fear of G-d) before their eyes. (See TEHILLIM 13:1-3; 14:1-3; 5:9,10; 139:4; 140:3; 9:28; 10:7; YESHAYAH 59:7 8; TEHILLIM 36:1; MISHLE 1:16; TEHILLIM 35:2.)

|19| Now we know that whatever the Torah says, it says to those under the Torah, in order that every mouth might be stopped and kol HaOlam Hazez become ashem (guilty) and liable to the Mishpat Hashem [TEHILLIM 1:5].

|20| For by Ma'asim (Works) of Chok (Law) shall KOL CHAI LO YITZDAK ("all living not be justified" TEHILLIM