

Sepher Romyim (Romans)

Chapter 2

1949 2y xylhxa yl n2k ya3 ya4a-yg-ly yly Rom2:1
:y3w0sy 3w0x ya3 3x4 1w4g ywgy g2hx y1gh-x4 y2ax 1w4

אֵלֶיךָ כָּל-בְּנֵי-הָאָדָם הַזֶּה הַתְּנַצְּלוֹת כִּי בַדָּבָר אֲשֶׁר
תִּדְרִין אֶת-חִבְרֶךָ תִּחַיֵּב נִפְשֶׁךָ בְּאֲשֶׁר אִתָּה הַזֶּה תַעֲשֶׂה כְּמַעֲשֵׂהוּ:

1. laken kal-ben-ha'adam hadan 'eyn l'ak hith'nats'luth ki badabar 'asher tadin
'eth-chaber'ak t'chayeb naph'sh'ak ba'asher 'atah hadan ta'aseh k'ma'asehu.

Rom2:1 Therefore, every son of man who judges, you are without excuse,
for in the matter which you judge your friend, you condemn your soul,
since you who judge do as he did.

<2:1> Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων·
ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

1 Dio anapologētos ei, ō anthrōpe pas ho krinōn;
Wherefore inexcusable you are, O man everyone judging;
en hō gar krineis ton heteron, seauton katakrineis,
in what for you judge the other, yourself you condemn;
ta gar auta prasseis ho krinōn.
for the same thing you practice, the one judging.

344 2w0-60 xya 0yay ya4a 0yay-2y y0s3y 2
בוֹדְעֵנוּ כִּי-מִשְׁפָּט אֱלֹהִים מִשְׁפָּט אֱמֶת עַל-עֲשֵׂי אֵלֶּה:

2. w'yada`nu ki-mish'pat 'Elohim mish'pat 'emeth `al-`osey `eleh.

Rom2:2 And we know that the judgment of Elohim is a judgement of truth
against them that do these things.

<2> οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν
κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

2 oidamen de hoti to krima tou theou estin
But we know that the judgment of the Elohim is
kata alētheian epi tous ta toiauta prassontas.
according to truth upon the ones such things practicing.

344y y607-1w4 x4 ya3 ya4a-yg-3 3x4y 3
:ya4a3 0yay 0yay 1y4xa ya4w0sy 3w0 3x4y

וְאַתָּה בֶּן-אָדָם הַזֶּה אֲשֶׁר-פָּעַלוּ כְּאֵלֶּה
וְאַתָּה עֹשֶׂה כְּמַעֲשֵׂיהֶם הַתְּאֵמַר לְהַמְלִיט מִמִּשְׁפַּט הָאֱלֹהִים:

3. w'atah ben-'adam hadan 'eth 'asher-pa`alu ka'eleh
w'atah `oseh k'ma'aseyhem hatho'mar l'himalet mimish'pat ha'Elohim.

Rom2:3 And you are the son of man who judges what they have done such things
and you do as they did the saying, to escape from the judgment of the Elohim?

<3> λογίζη δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας
καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξη τὸ κρίμα τοῦ θεοῦ;

3 logizē de touto, ō anthrōpe ho krinōn tous ta toiauta prassontas

And do you reckon this O man, the ones judging the ones such things practicing
kai poiōn auta, hoti sy ekpheuxē to krima tou theou?
and doing them, that you shall escape the judgment of the Elohim?

וֹאֵךְ כְּלַחַדְוֹתָי יִשְׁפֹּטְךָ וְיִשְׁפֹּטְךָ יִשְׁפֹּטְךָ וְיִשְׁפֹּטְךָ וְיִשְׁפֹּטְךָ וְיִשְׁפֹּטְךָ
:אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ
דַּאֲוֹ תְבוּז לְרֹב טוֹבוֹ וְלְחֶמְלָתוֹ וְלְאַחַד רִחוּ וְלֹא תִדַע
כִּי־טוֹבַת הָאֱלֹהִים מְבִיאָה אֶתְךָ לְיַדֵּי תְשׁוּבָה:

4. 'o thabuz l'rob tubo ul'chem'latho ul'ore'k rucho w'lo' theda`
ki-tobath ha'Elohim m'bi'ah 'oth'ak lidey th'shubah.

Rom2:4 Or do you despise the riches of His kindness and tolerance and patience,
not knowing that the kindness of the Elohim leads you to repentance?

<4> ἢ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε ἄγει;

4 ē tou ploutou tēs chrēstotētōs autou kai tēs anochēs kai tēs makrothymias

Or the riches of his kindness and the forbearance and the longsuffering
kataphroneis, agnoōn hoti to chrēston tou theou
Do you scorn, not realizing that the kindness of the Elohim
eis metanoian se agei?
to repentance you leads?

וְיִשְׁפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ 5
:אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ אֲשַׁרְפֹּטְךָ
הַיּוֹבֵקְשֵׁי לְבָבְךָ הַמְמַאֵן לְשׁוֹב הַצָּבֹר לְךָ עֲבָרָה לְיוֹם
עֲבָרַת הָאֱלֹהִים וְהַגְּלוֹת מִשְׁפָּט צְדָקוֹ:

5. ubiq'shi l'bab'ak ham'ma'en lashub tits'bor l'ak `eb'rah l'yom `eb'rath ha'Elohim
w'higaloth mish'pat tsid'qo.

Rom2:5 And according of the hardness of your heart refuse to return,
you are accumulating wrath for yourself in the day of wrath
and revelation of the righteous judgment of the Elohim,

<5> κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν
ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ

5 kata de tēn sklērōtētā sou kai ametanoēton kardian thēsaurizeis

But according to the hardness of you and unrepentant heart you store up
seautō orgēn en hēmerā orgēs
for yourself wrath in a day of wrath
kai apokaluaeōs dikaiokrisias tou theou
and revelation of the righteous judgment of the Elohim,

וְאֲשֶׁר יִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ: 6
6 וְאֲשֶׁר יִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ:

6. 'asher y'shalem l'ish k'ma'asehu.

Rom2:6 who shall recompense to the man according to his deeds:

<6> ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

6 hos apodōsei hekastō kata ta erga autou;

who shall recompense to each man according to his works;

7 זְחִי עוֹלָם לְשִׁקְדִים לַעֲשׂוֹת הַטוֹב וְשִׁחְרֵי כְבוֹד
וְהִדָּר אֲשֶׁר אֵינְנוּ עוֹבְרִים:

7. chayey `olam lashoq'dim la'asoth hatob w'shocharey kabod w'hadar 'asher 'eynenu `ober.

Rom2:7 everlasting life to those who by perseverance in doing good work seek for grace and honor which is not corruptibility;

<7> τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,

7 tois men kath' hypomonēn ergou agathou doxan kai timēn

To the ones on one hand by endurance work of in good glory and honor

kai aphtharsian zētousin zōēn aiōnion,

and incorruptibility seeking, life eternal,

8 חִוּעַל-בְּנֵי הַמְּרִי וְאֲשֶׁר לֹא-שָׁמְעוּ לְאִמְתּוֹ
כִּי אִם שָׁמְעוּ-לְעוֹלָה עָלֵיהֶם חֲרוֹן-אַף וְחִמָּה:

8. w'al-b'ney ham'ri wa'asher lo'-sham'u la'emeth

ki 'im sham'u-la'aw'lah `aleyhem charon-'aph w'chemah.

Rom2:8 but against the sons of rebellion, and that they did not obey the truth, but that they obey to the unrighteousness of them, fierce wrath and displeasure.

<8> τοῖς δὲ ἐξ ἐριθείας

καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός.

8 tois de ex eritheias kai apeithousi tē alētheiā

to the ones on the other hand being selfish and disobeying the truth

peithomenois de tē adikiā orgē kai thymos.

but being obedient to unrighteousness, wrath and anger,

9 אֲפַיְתוּ אֶת-לִבָּם לְעוֹלָה עָלֵיהֶם חֲרוֹן-אַף וְחִמָּה:
9 אֲפַיְתוּ אֶת-לִבָּם לְעוֹלָה עָלֵיהֶם חֲרוֹן-אַף וְחִמָּה:

ט צָרָה וּמְצוּקָה עַל-כָּל-נַפְשׁ אָדָם עֹשֶׂה הָרַע עַל-הַיהוּדִי
בַּתְּחִלָּה וְגַם-עַל-הַיּוֹנִי:

9. tsarah um'tsuqah `al-kal-nepheš 'adam `oseh hara`
`al-haYahudi bat'chilah w'gam-`al-haY'wani.

Rom2:9 There shall be tribulation and distress for every soul of man who does evil,
to the Yahudi first and also to the Yewani,

<9> θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
'Ιουδαίου τε πρῶτον καὶ Ἕλληνος·

9 thlipsis kai stenochōria epi pasan psychēn anthrōpou tou katergazomenou to kakon,
affliction and distress on every soul of man working the evil,

Ioudaiou te prōton kai Hellēnos;
both of Jew first and of Greek;

אָלְכָל־נַפְשׁ אָדָם עֹשֶׂה הָרַע עַל-הַיהוּדִי וְגַם-עַל-הַיּוֹנִי
בַּתְּחִלָּה וְגַם-עַל-הַיּוֹנִי

י וְכָבוֹד וְהַדָּר וְשָׁלוֹם לְכָל-עֹשֶׂה הַטּוֹב לַיהוּדִי בַּתְּחִלָּה
וְגַם לַיּוֹנִי:

10. w'kabod w'hadar w'shalom l'kal-`oseh hatob laYahudi bat'chilah w'gam laY'wani.

Rom2:10 but glory and honor and peace to everyone who does good,
to the Yahudi in the beginning and also to the Yewani.

<10> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,
'Ιουδαίῳ τε πρῶτον καὶ Ἕλληני·

10 doxa de kai timē kai eirēnē panti tō ergazomenō to agathon,
but glory and honor and peace to everyone working the good,

Ioudaiō te prōton kai Hellēni;
both to Jew first and to Greek;

י וְכָבוֹד וְהַדָּר וְשָׁלוֹם לְכָל-עֹשֶׂה הַטּוֹב לַיהוּדִי וְגַם לַיּוֹנִי

י אֵין מִשְׂא פָנִים עִם-הָאֱלֹהִים:

11. ki 'eyn mas' phanim `im-ha'Elohim.

Rom2:11 For there is no respect of faces with the Elohim.

<11> οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ.

11 ou gar estin prosōpolēmpsia para tō theō.

Not for there is respect of persons with the Elohim.

יב כִּי כָל-אֲשֶׁר חָטְאוּ וְאֵין לָהֶם תּוֹרָה גַם בְּבִלִי-תּוֹרָה יֵאבְדוּ
וְאֲשֶׁר חָטְאוּ וְלָהֶם תּוֹרָה עַל-פִּי הַתּוֹרָה וְשִׁפְטוּ:

12. ki kal-'asher chat'u w'eyn lahem Torah gam bib'li-Thorah yo'bedu

wa'asher chat'u w'lahem Torah `al-pi haTorah yishaphetu.

Rom2:12 For all who have sinned and they do not have the Law shall also perish without the Law, and who have sinned and they have the Law shall be judged according to the Law.

<12> ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·

12 hosoi gar anomōs hēmarton, anomōs kai apolountai,
For as many as without law sinned, without law also shall perish,
kai hosoi en nomō hēmarton, dia nomou krithēsontai;
and as many as in under law sinned, by law shall be judged;

יג כי לא שמעתי התורה צדיקים לפני האלהים
כי אם-עשיתי התורה הם יצדקו:

13. ki lo' shom`ey haTorah tsadiqim liph'ney ha'Elohim
ki 'im-`osey haTorah hem yits'daqu.

Rom2:13 for not the ones who hear the Law are righteous in the sight of the Elohim, but they who do the Law shall be righteous.

<13> οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.

13 ou gar hoi akroatai nomou dikaioi para [tō] theō,
for not the hearers of law are just with the Elohim,
all' hoi poiētai nomou dikaiōthēsontai.
but the doers of law shall be justified.

יד כי הגוים אשר אין-להם תורה בעשותם כדברי התורה
מאליהם גם-באין תורה הם תורה לנפשם:

14. ki hagoyim 'asher 'eyn-lahem Torah ba`asotham k'dib'rey haTorah me'aleyhem gam-b'eyn Torah hem Torah l'nap'hsham.

Rom2:14 For the gentiles who do not have the Law in doing according to the words of the Law for themselves, also without the Law, they are a Law to their souls,

<14> ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος·

14 hotan gar ethnē ta mē nomon echonta physei ta tou nomou poiōsin,
For when the gentiles not having the law by nature the things of the law practice,
houtoi nomon mē echontes heautois eisin nomos;
these a law not having to themselves are a law;

15

ⲕⲁⲓ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ

טו בְּהַרְאוֹתָם מַעֲשֵׂה הַתּוֹרָה כְּתוּב עַל-לִבָּם וְדַעְתָּם מְעִידָה בְּהֶם
וּמַחְשִׁבוֹתָם בְּקִרְבָּם מְחִיבוֹת זֹאת אֶת-זֹאת אוּ מְזַכּוֹת:

15. b'har'otham ma'aseh haTorah kathub `al-libam w'da'tam m'idah bahem
umach'sh'botham b'qir'bam m'chay'both zo'th 'eth-zo'th 'o m'zakoth.

Rom2:15 when they show the work of the Law written on their hearts,
and their conscience testifies to them and their thoughts between themselves
accusing this or that or defending,

<15> οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν
κατηγορούντων ἢ καὶ ἀπολογουμένων,

15 hoitines endeiknyntai to ergon tou nomou grapton en tais kardiais autōn,
who demonstrate the work of the law written in their hearts,
symmartyrousēs autōn tēs syneidēseōs
bearing joint witness their conscience

kai metaxy allēlōn tōn logismōn katēgorountōn ē kai apologoumenōn,
and between one another their thoughts accusing or even defending,

ⲙⲁⲕⲁⲓ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ 16
ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ

טז בְּיוֹם אֲשֶׁר יִשְׁפֹּט הָאֱלֹהִים אֶת-כָּל-תַּעֲלָמוֹת בְּנֵי הָאָדָם
בְּיַד יְהוֹשִׁעַ הַמָּשִׁיחַ כְּפִי בְשׁוֹרְתִי:

16. b'yom 'asher yish'pot ha'Elohim 'eth-kal-ta`alumoth b'ney ha'adam
b'yad Yahushua haMashiyach k'phi b'sorathi.

Rom2:16 on the day when the Elohim shall judge all the secrets of the sons of men
through Oωⲩⲁⲗⲁ the Mashiyach, according to my Good News.

<16> ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων
κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

16 en hēmerā hote krinei ho theos ta krypta tōn anthrōpōn
in a day when judges the Elohim the hidden things of men,
kata to euaggelion mou dia Christou Iēsou.
according to the gospel of me, through the Messiah Yahushua.

ⲁⲓⲛ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ 17
ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ ⲛⲉⲛ ⲁⲧⲁⲥⲏⲥⲁ

יז הֵן אַתָּה נִקְרָא בְּשֵׁם יְהוּדִי וְנִשְׁעַנְתָּ עַל-הַתּוֹרָה
וְתַתְּהִיל בְּאֱלֹהִים:

17. hen 'atah niq'ra' b'shem Yahudi w'nish'an'at `al-haTorah w'thith'halel b'Elohim.

Rom2:17 See, you are called by the name of a Yahudi
and rely upon the Law and boast in Elohim,

<17> Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

17 **Ei de sy Ioudaios eponomazē kai epanapauē nomō kai kauchasai en theō**

But if you a Jew are called and rely upon the law and and boast in Elohim,

יח וידעת את רצונו ותבין בין טוב לרע בהשפיקך בתורה: 18

18. **w'yada`at 'eth-r'tsono w'thabin beyn-tob lara` b'has'kil'ak baTorah.**

Rom2:18 and know His will and understand between good and evil being instructed out of the Law,

<18> καὶ γινώσκεις τὸ θέλημα

καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

18 kai ginōskeis to thelēma kai dokimazeis ta diapheronta katēchoumenos ek tou nomou,

and know the will and approve the things excelling being instructed from the law,

יט ובטחת בנפשך להיות מוליך העורים ואור לאשר בחשך: 19

19. **ubatach`at b'naph'sh'ak lih'yoth moli'k ha`iw'rim w'or la'asher bachshe'k.**

Rom2:19 and are trusting in your souls to be a guide of the blind, a light of those who are in darkness,

<19> πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

19 pepoithas te seauton hodēgon einai typhlōn,

and having confidence yourself a guide to be of blind ones,

phōs tōn en skotei,

a light of the ones in darkness,

כ אמן לחסרי לב ומורה הפתאים ויש לך צורת המדע והאמת בתורה: 20

20. **'omen l'chas'rey leb umoreh hap'tha'im w'yesh l'ak tsurath hamada` w'ha'emeth baTorah.**

Rom2:20 a instructor of the foolish ones in heart and a teacher of the babes, and you have the doctrine of knowledge and of the truth in the Law.

<20> παιδευτήν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μὀρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

20 paideutēn aphronōn, didaskalon nēpiōn,

an instructor of foolish ones, a teacher of babes,

echonta tēn morphōsin tēs gnōseōs kai tēs alētheias en tō nomō;

having the embodiment of knowledge and of the truth in the law.

21

כא ואתה התורה אחרים

ונבשך לא תורה התאמר לא תגנב והנה גנב:

21. w'atah hathoreh 'acherim w'naph'sh'ak lo' thoreh hatho'mar lo' thig'nob w'hin'ak goneb.

Rom2:21 You, then, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

<21> ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

21 ho oun didaskōn heteron seauton ou didaskeis?

Therefore the one teaching another yourself do you not teach?

ho kēryssōn mē kleptein klepteis?

The one proclaiming not to steal do you steal?

כב התאמר לא תנאף ואתה נאף תשקן את-האלילים ואתה גזל את-הקדרשים:

22. hatho'mar lo' thin'aph w'atah no'eph t'shaqets 'eth-ha'elilim w'atah gozel 'eth-haqadashim.

Rom2:22 You who say, do not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

<22> ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς;

22 ho legōn mē moicheuein moicheueis?

The one saying not to commit adultery do you commit adultery?

ho bdelyssomenos ta eidōla hierosyleis?

The one abhorring the idols do you plunder temples?

כג תתהלל בתורה ותנבל את-האלימים בעברך את-התורה:

23. tith'halel baTorah wat'nabel 'eth-ha'Elohim b'ab'r'ak 'eth-haTorah.

Rom2:23 You who boast in the Law, through your breaking the Law, do you dishonor the Elohim?

<23> ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

23 hos en nomō kauchasai, dia tēs parabaseōs tou nomou ton theon atimazeis;

Who in the law boast, through transgression of the law dishonor the Elohim.

כד כי בגללכם שם האלימים מחלל בגוים פכתוב:

24. ki big'lal'kem shem ha'Elohim m'chulal bagoyim kakathub.

Rom2:24 For the name of the Elohim is blasphemed among the gentiles because of you, as it is written.

<24> τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

24 to gar onoma tou theou di' hymas blasphēmeitai en tois ethnesin,
For the name of the Elohim because of you is blasphemed among the nations,
kathōs gegraptoi.
as it has been written.

כַּהֵן הַמִּלָּה תוֹעִיל אֶם-תִּשְׁמַר אֶת-הַתּוֹרָה אֲבָל
אֶם-עֲבַר אַתָּה אֶת-הַתּוֹרָה מִלְּתָךְ הִתְחַלֵּף לְעַרְלָה:

25. hen hamilah tho`il 'im-tish'mor 'eth-haTorah
'abal 'im-`ober 'atah 'eth-haTorah milath'ak hay'thah-l'ak l`ar'lah.

Rom2:25 For circumcision indeed profits if you practice the Law, but if you are a transgressor of the Law, your circumcision has become uncircumcision to you.

<25> περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

25 peritomē men gar ōphelei ean nomon prassēs;
Circumcision indeed for profits if the law you practice;
ean de parabatēs nomou ēs,
but if a transgressor of law you are,
hē peritomē sou akrobystia gegonen.
your circumcision uncircumcision has become.

כּוֹן אֶם-יִשְׁמַר הָעַרְלָה אֶת-מִשְׁפָּטֵי הַתּוֹרָה הֲלֹא תִחְשַׁב-לוֹ
עַרְלָתוֹ לְמִלָּה:

26. w'im-yish'mor he`arel 'eth-mish'p'tey haTorah halo' thechasheb-lo
`ar'latho l'milah.

Rom2:26 So, if the uncircumcised one keeps the judgment of the Law, shall not his uncircumcision be considered to him for circumcision?

<26> ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσση, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

26 ean oun hē akrobystia ta dikaiōmata tou nomou phylassē,
If therefore the uncircumcision the just requirements of the law keeps,
ouch hē akrobystia autou eis peritomēn logisthēsetai?
shall not his uncircumcision for circumcision be accounted?

כַּהֵן הַמִּלָּה תוֹעִיל אֶם-תִּשְׁמַר אֶת-הַתּוֹרָה אֲבָל אֶם-עֲבַר אַתָּה אֶת-הַתּוֹרָה מִלְּתָךְ הִתְחַלֵּף לְעַרְלָה:

כזוהערהל מלכה המקיים את-התורה הוא ישפט אתך
אשר-לך הכתב והמילה ועברה את-התורה:

27. w'he`arel **miledah ham'qayem 'eth-haTorah hu' yish'pot 'oth'ak**
'asher-l'ak hak'thab w'hamilah w'`abar'at 'eth-haTorah.

Rom2:27 And the uncircumcised **from its nature**, if **he fulfill the Law**, shall **he judge you**,
for you **who have written** and **being circumcised** you have **transgressed the Law?**

<27> καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν διὰ γράμματος
καὶ περιτομῆς παραβάτην νόμου.

27 kai **krinei** hē **ek physeōs** akrobystia **ton nomon telousa se ton**

And **shall judge the by nature** uncircumcision **the law keeping you the**
dia grammatos kai peritomēs parabatēn nomou.
by letter and circumcision transgressor of law.

כח כפי לא-המצפין למראה עינים הוא יהיהודי
ולא האות הנראה בפשר היא המילה:

28. **ki lo'-ham'tsuyan l'mar'eh `eynayim hu' haYahudi**
w'lo' ha'oth hanir'ah babasar hi' hamilah.

Rom2:28 For **he is not a Yahudi** who is the **indicator in appearance** of the eyes seen
nor it is a circumcision that is the visible signal in the flesh.

<28> οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή,

28 **ou gar ho en tō phanerō Ioudaios estin oude hē en tō phanerō en sarki peritomē,**

For not the outwardly Jew he is nor the outwardly in flesh circumcison,

כט כפי אדם-תוכו של אדם הוא יהודי
ומילה היא בלב כפי הרוח ולא כפי הכתב
אשר-לא מבני אדם תהלתו כי אם-מאת האלהים:

29. **ki 'im-toko shel 'adam hu' Yahudi umilah hi' baleb k'phi haRuach**
w'lo' k'phi hak'thab 'asher-lo' mib'ney 'adam t'hilatho ki 'im-me'eth ha'Elohim.

Rom2:29 But **he is a Yahudi** who is the **interior** of man and **it is a circumcision**
which is **of the heart**, **in the Spirit**, and **not as it is written**,
that His praise is not from the sons of men, but from the Elohim.

<29> ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι οὐ γράμματι,
οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

29 **all' ho en tō kryptō Ioudaios, kai peritomē kardias en pneumati ou grammati,**
but the inwardly Jew is, and circumcision is of heart in spirit not letter,

hou ho epainos ouk ex anthrōpōn all' ek tou theou.
whose praise is not from men but from the Elohim.