

|6| KI ES ASHER YE'EHAV HASHEM YOKHI'ACH ('for whom Hashem loves he disciplines' and he punishes ES BEN YIRTZEH every son he receives' MISHLE 3:11-12; IYOV 5:17).

|7| For you endure nisyonos for the sake of musar. And Hashem is dealing with you as banim. For what ben is there whom an Abba does not give musar?

|8| But if you are without musar, in which all the yeladim share, then you are not banim but mamzerim.

|9| Furthermore, we had Avot on HaAretz, who were morim that we revered and treated with kavod. Should we not even more subject ourselves to the Avi HaRuchot and live?

|10| For they disciplined us for a short time, as seemed tov to them, but Hashem disciplines us for tov lanu in order that we might share in his kedushah.

|11| All musar for the moment seems not to be na'im (pleasant), but seems to bring agmat nefesh; yet afterwards to those who have been taught by musar, it yields the p'ri haShalom and the p'ri haTzedek.

|12| Therefore, 'Bring chizzuk to the weak hands and the feeble knees; Isa 35:3),

|13| And make the drakhim straight for your feet, so that the ever (limb, member) which is lame may not be dislocated, but rather have refu'ah (healing).

|14| Pursue shalom with kol Bnei Adam, and the kedushah without which no one will see Hashem.

|15| See to it that no one fall short of the Chen v'Chesed Hashem; that no SHORESH (Dt 29:19) of merirut (bitterness) sprouting up may cause tzoros, and by it many

be made teme'ot;

|16| Lest someone guilty of gilui arayot (sexual immorality) or some person who is mitnaged ladat (irreligious, opponent of religion) like Esav, who in exchange for one meal sold HaBechorah belonging to him.

|17| For you have da'as that even afterwards, when he desired to receive the nachalah of the bracha, he was rejected, for he found no place for teshuva, though he sought for it with tears.

|18| For you have not come to a Har that can be touched and to a blazing Eish and to choshech and gloom and storm,

|19| And to the blast of a shofar and the sound of dvarim, which sound was such that the ones having heard begged that no further dvar be spoken to them.

|20| For they could not bear the mitzvah 'If even a BEHEMAH' ("animal" SHEMOT 13:19) should touch the Har, the punishment will be seqilah (stoning).

|21| And so fearful was the sight that Moshe Rabbeinu said 'YACORTI' ("I am afraid" Dt 9:19) and trembling,

|22| But you have come to Mount Tziyon, that is, HaIr HaElohim Chayyim, to the Yerushalayim in Shomayim and to myriads of malachim

|23| And to the Kehillat HaBechorim who are inscribed in Shomayim and to Hashem, the Shofet HaKol, and to the ruchot (spirits) of the tzaddikim made shleimim,

|24| And to Yehoshua, the Metavekh of a Brit Chadasha and to the dahm hahazzayah (blood of sprinkling Isa 52:15), which speaks better than the dahm haHevel (blood of Abel).

|25| See to it that you do not

refuse the One speaking. For if those did not escape when they refused Him who gave them warning on ha'aretz, much less shall we escape who turn away from the One whose warning comes from Shomayim.

|26| And the bat kol of Hashem shook ha'aretz then, but now He has given havtachah (promise), saying, 'Yet once more VANI MARISH ES HASHOMAYIM VES HA'ARETZ ("And I will shake the heavens and the earth." CHAGGAI 2:6)

|27| Now the phrase, "Yet once more" denotes the removal of that which can be shaken, that is, created things, in order that the unshakeable may remain.

|28| Therefore, als (since) we are receiving a malchut unshakeable, let us hold on to the Chen v'Chesed Hashem through which we may offer to Hashem, an acceptable avodas kodesh, with yirat Shomayim and chasidus.

|29| For, indeed, Eloheinu is a consuming Eish. [Dt 4:24; 9:3; Isa 33:14]

13 Let ahavat achim (brotherly love) continue.

|2| Do not neglect hachnosas orchim (hospitality), for by this some without having da'as of it, have entertained malachim.

|3| Have zikaron of the prisoners in the beis hasohar, as if having been bound with sharsherot (chains) with them; and those being tortured as though you were also.

|4| Let the marriage Chuppah have respect in the eyes of all, and let the marriage bed be undefiled, for those guilty of gilui arayot (sexual immorality) and no'afim (adulterers), Hashem will judge.