

49:15; TEHILLIM 23;
YESHAYAH 28:12; 66:1;
RUTH 1:9; MELACHIM
ALEF 8:56]

|12| Beware, Achim
b'Moshiach, lest there will be
in any one of you a lev rah
(evil heart) without Emunah,
that turns away shmad from
Elohim Chayyim.

|13| Instead, give one another
chozek (strength) each and
every day, as long as it is still
called 'HAYOM,' ("today,"
TEHILLIM 95:7) lest some of
you may fall into KESHI
(stubbornness, hardness
DEVARM 9:27) and be
stubbornly hardened by the
nechalim (deceitfulness) of
Chet.

|14| We have become
chavrusa partners of
Moshiach if only our bitachon
(confidence) we had initially
we hold firm until HaKetz;

|15| As it is said, 'HAYOM IM
BEKOLO TISHMAU AL
TAKSHU LEVAVCHEM
(“Today, if you hear his voice,
do not harden your heart”
TEHILLIM 95:7f) as in the
Meribah Mered (Rebellion)
[*the Ma'al shmad Defection,
the Azivah Desertion, see 2Th
2:3*].

|16| Now who were they who
heard and yet rebelled? Was
it not all the ones having had
litz'i'at Mitzrayim (going out
from Egypt) under Moshe
Rabbeinu?

|17| And with whom was
Hashem angry ARBAIM
SHANAH? Was it not with the
ones having sinned, whose
'PEGARIM' ("corpses"
BAMIDBAR 14:29) lay where
they had 'fallen BAMIDBAR
(“in the desert” BAMIDBAR
14:29)?

|18| And to whom did He
swear that they would not
enter into the menuchah
(resting place) of Him? Was it
not to the ones without
mishma'at (obedience)?

|19| And so we see that they
were not able to enter because
of lack of Emunah.

4 Therefore, let us walk in
yir'at Shomayim, for
fear that, while the
havtachah (promise) of
entering the menuchah of
Hashem is still open, anyone
of you should seem to have
fallen short of it.

|2| For indeed we have had
Besuras HaGeulah preached
to us, just as they did also; but
the Dvar Hashem preached
did not make that generation
benefit, because hearing did
not form an agudah with
emunah [faith].

|3| For we ma'aminim [*in
Rebbe Melech HaMoshiach*]
enter into that menuchah, just
as Hashem has said, "ASHER
NISHBATI V'API IM
YEVOUN EL MENUCHATI"
(“As I vowed in My fury, they
shall never enter into My rest”
TEHILLIM 95:11), although
the ma'asim (works) of
Hashem were finished from
the hivvased tevel (foundation
of the world).

|4| For concerning Shabbos,
the Yom HaShevi'i, Hashem
has said somewhere,
'VAYISHBOT Elohim BAYOM
HASHEVITI MIKOL
MELAKHTO' (“And He rested
on the seventh day from all
His work.” [BERESHIS 2:2])

|5| And again in this mekor
(passage, citation), 'IM
YEVOUN EL MENUCHATI'
(“Never shall they enter into
My rest” TEHILLIM 95:11).

|6| Therefore, als (since) it
remains for some to enter it,
and the ones, who formerly
had the Besuras HaGeulah
preached to them, did not
enter, because they were
koferim (unbelievers),

|7| So then again Hashem
sets a certain day, 'HAYOM'
(“Today,” TEHILLIM 95:7) in
one of the Tehillim of Dovid
[*HaMelech*], much later, in

that quoted above, 'HAYOM
IM BEKOLO TISHMAU AL
TAKSHU LEVAVCHEM'
(“Today, if you hear his voice,
do not harden your heart”
--TEHILLIM 95:7f).

|8| For if Yehoshua [*ben Nun*]
had brought them to a place
of menuchah (rest), Hashem
would not have spoken of
another 'Yom' after that
[TEHILLIM 95:7].

|9| Therefore, there remains
a Shabbos menuchah for the
Am Hashem.

|10| For whoever has entered
into the menuchah of Hashem
has also rested from
[*depending on the zehus
(merit) of* his ma'asim, just as
Hashem rested from his.

|11| Therefore, let us have
zerizut (diligence) to enter into
that menuchah, for fear that
anyone fall through following
be'ikvot (in the footsteps) of
their same lack of mishma'at
(obedience) [cf 3:17-18; 4:6].

|12| For the Dvar Hashem is
chai (living) and chazak
(strong), sharper than every
doubled-edged cherev and
penetrating as far as the
division of nefesh and ruach,
of both joints and marrow,
and able to judge the
machshavot and deliberations
of the kavanat halev (the inner
directedness of the heart).

|13| And there is not nivra
(anything created) nistar
(hidden) from His sight, but
all things are laid bare and
exposed to the eynayim (eyes)
of Him to whom we must
render an account.

|14| Therefore, als (since) we
have a great Kohen Gadol who
has made his passing through
Shomayim, [*Rebbe, Melech
HaMoshiach*] Yehoshua
HaBen HaElohim, let us hold
firmly to the hoda'ah
(confession) of the hachrazah
(proclamation) of our
[*Orthodox Jewish*] Emunah.