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# To the Hebrews

## Chapter One

Long ago Godde spoke to our ancestors through the prophets at many times in many ways, <sup>2</sup>but at the end of these days she has spoken to us by a Son, whom she appointed heir of all things, and through whom she made the worlds too. <sup>3</sup>He's the mirror image of her being, reflecting the radiance of her glory and sustaining all things by his powerful word. After he exonerated us of wrongdoing, he sat down at the right hand of her Majesty on high. <sup>4</sup>He became as superior to the angels as his inherited name is superior to theirs.

<sup>5</sup>To which of the angels did she ever say:

"You're my Son.

Today I've become your Mother"?

Or again:

"I'll be a Mother to him,  
and he'll be a Son to me"?

<sup>6</sup>Again, when she brings the firstborn into the world, she says, "All Godde's angels should bow to him."

<sup>7</sup>This is what she says about the angels:

"Angels have been made spirits,  
and her servants fiery flames."

<sup>8</sup>But this is what she says about the Son:

"Your throne, O Godde, is forever and ever.

The staff of justice is the staff of your reign.

<sup>9</sup>You've loved justice and hated crime;

So Godde, your Godde, has anointed you  
with the oil of gladness above your companions."

<sup>10</sup>And:

"In the beginning, Lady, you laid the foundation of the earth,  
and the heavens are the works of your hands.

<sup>11</sup>They'll perish, but you remain;  
they'll all wear out like clothes.

<sup>12</sup>You'll roll them up like a cloak  
and they'll be changed like clothes;  
but you're the same,  
and your years will never end."

<sup>13</sup>But to which of the angels has she ever said:

“Sit at my right hand  
until I put your enemies as a footstool under your feet?”

<sup>14</sup>Aren't they all ministering spirits sent out to serve those who will inherit life?

## Chapter Two

So we should pay greater attention to what we've heard so that we don't drift away. <sup>2</sup>Since the message spoken through angels was confirmed, and every violation and disobedience received a just penalty, <sup>3</sup>how can we escape if we neglect so great a life? The Lord announced it first, and those who heard him confirmed it to us. <sup>4</sup>Godde testified with them too by signs and wonders, various mighty deeds, and gifts of the Holy Spirit distributed according to her will.

<sup>5</sup>She didn't put the coming world that we're talking about under angels. <sup>6</sup>But as someone testified somewhere:

“Who are mortal women or men, that you remember them?  
Or the Son of Woman, that you care about him?  
<sup>7</sup>You made him a little lower than angels.  
You crowned him with glory and honor.  
<sup>8</sup>You put all things under his feet.”

By putting all things under him, she left nothing out. We don't yet see all things under him now, <sup>9</sup>but we do see that Jesus was made a little lower than angels, now crowned with glory and honor because he suffered death. By Godde's grace he tasted death for everyone.

<sup>10</sup>It was only right that in leading many children to glory, she – for whom and through whom are all things – should in the midst of sufferings perfect the one who leads them to life, <sup>11</sup>because both the one who makes holy and those who are made holy are all one family. So he's not ashamed to call them sisters and brothers. <sup>12</sup>He says:

“I'll proclaim your name to my sisters and brothers.  
In the midst of the community I'll sing your praises.”

<sup>13</sup>Again, “I'll put my trust in her.” And again, “See, here I am with the children Godde has given me.”

<sup>14</sup>Since Godde's children have flesh and blood, he too shared their humanity so that through death he might bring to nothing the devil – which had the power of death – <sup>15</sup>and might free those who were bondservants all their lives because of their fear of death. <sup>16</sup>Obviously he doesn't help angels, but the offspring of Sarah and Abraham. <sup>17</sup>So he owed it to his sisters and brothers to be like them in every way so that he might become a merciful and trustworthy high priest in service to Godde, a place of reconciliation for the wrongdoings of the people. <sup>18</sup>Since he himself has suffered temptation, he's able to help those who are tempted.

## Chapter Three

So, holy sisters and brothers who share a heavenly calling, consider Jesus, the apostle and high priest of our confession. <sup>2</sup>He was trustworthy to the one who chose him, as “Moses was trustworthy in all Godde's house” too. <sup>3</sup>But he's worthy of more glory than Moses, just as the builder of the house has more honor than the house, <sup>4</sup>because every house is built by someone; but Godde built all things. <sup>5</sup>“Moses was trustworthy in all Godde's house as a servant” to witness to what would be said later, <sup>6</sup>but Christ is

trustworthy as a Son over her house. We're her house if we hold firmly to our confidence and the boast of our hope. <sup>7</sup>So, as the Holy Spirit says:

"If you hear her voice today,  
<sup>8</sup>don't harden your hearts, as in the rebellion  
during that day of trial in the wilderness  
<sup>9</sup>where your ancestors tested and tried me,  
even though they had seen my deeds for <sup>10</sup>forty years.  
So I was angry with that generation.  
'Their hearts are always deceived,' I said,  
'and they didn't know my ways.'  
<sup>11</sup>So I swore in my fury,  
'They won't enter my rest.'"

<sup>12</sup>Watch out, sisters and brothers, so that none of you may have an evil heart of distrust that departs from the living Godde. <sup>13</sup>But encourage each other every day, as long as it's called "today," so that none of you may be hardened by the deception of wrongdoing. <sup>14</sup>We've come to share with Christ if we hold our original confidence firmly to the end. <sup>15</sup>As it's said:

"If you hear her voice today,  
don't harden your hearts, as in the rebellion."

<sup>16</sup>Who were the ones that heard but rebelled? Weren't they all those Moses led out of Egypt? <sup>17</sup>And with whom was she angry for forty years? Wasn't it with those who did wrong, whose bodies fell in the wilderness? <sup>18</sup>Finally, to whom did she swear that they wouldn't enter into her rest, if not those who disobeyed? <sup>19</sup>So we see that they weren't able to enter because of distrust.

## Chapter Four

So let's take care that while the promise of entering her rest is still open, none of you should seem to have fallen short of it. <sup>2</sup>Because we've had the good news announced to us too, just as they did, but the message they heard didn't do them any good since they didn't share the trust of those who listened. <sup>3</sup>We who've trusted enter that rest, just as she's said:

"So I swore in my fury,  
'They won't enter my rest,'"

even though the deeds were finished since the beginning of the world, <sup>4</sup>because she's said this somewhere about the Sabbath: "And Godde rested on the Sabbath day from all her deeds." <sup>5</sup>And in this place again: "They won't enter my rest."

<sup>6</sup>So since it's still up to others to enter, and those who previously had the good news announced to them didn't enter because of disobedience, <sup>7</sup>she again designates a certain day as "today," saying through David so much later in the words already quoted:

"If you hear her voice today,  
don't harden your hearts."

<sup>8</sup>If Joshua had given them rest, Godde wouldn't have spoken later about another day. <sup>9</sup>So there remains a Sabbath rest for Godde's people, <sup>10</sup>because the one who's entered into Godde's rest has rested from their deeds too, as Godde did from hers. <sup>11</sup>So we should be eager to enter that rest so that no one may fall by following the same example of disobedience.

<sup>12</sup>Godde's word is living and active, sharper than any two-edged sword and piercing as far as the division of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart. <sup>13</sup>No creature is hidden from her sight, but all things are open and laid bare before the eyes of her to whom we must be accountable.

<sup>14</sup>Since we have a great high priest who's passed through the heavens – Jesus, Godde's Son – we should hold firmly to our confession. <sup>15</sup>We don't have a high priest who's unable to sympathize with our weaknesses, but one who's been tempted in every way like we are – yet without wrongdoing. <sup>16</sup>So we should approach the throne of grace with confidence, so that we may receive mercy and find grace for help in our time of need.

## Chapter Five

Every high priest taken from among mortals is appointed to represent mortals in matters related to Godde so that they may offer both gifts and sacrifices for wrongdoings. <sup>2</sup>The high priest can deal gently with those who are ignorant and deceived because they're beset with weakness too. <sup>3</sup>As a result, they have to offer sacrifices for their own wrongdoings, as well as those of the people. <sup>4</sup>No one takes this honor for themselves, but they're called by Godde, just as Aaron was.

<sup>5</sup>In the same way, Christ didn't glorify himself in becoming a high priest, but the one who said to him:

"You're my Son.  
Today I've become your Mother."

<sup>6</sup>As she says in another place too:

"You're a priest forever  
in the order of Melchizedek."

<sup>7</sup>During his days in the flesh, he offered up both petitions and prayers with loud cries and tears to the one who could rescue him from death, and he was heard because of his reverence. <sup>8</sup>Though he was a Son, he learned obedience from what he suffered. <sup>9</sup>Once he was perfected, he became the source of eternal life for all who obey him, <sup>10</sup>declared by Godde a high priest in the order of Melchizedek.

<sup>11</sup>We have much to say about him, but it's hard to explain since you don't listen. <sup>12</sup>Though by this time you should be teachers, you need someone to teach you again the elementals of Godde's oracles from the beginning. You need milk, not solid food! <sup>13</sup>Everyone who lives on milk is a child, unfamiliar with the teaching of justice. <sup>14</sup>But solid food is for those who are mature, whose senses have been trained by practice to distinguish between good and evil.

## Chapter Six

So, leaving behind the elemental teachings about Christ, let's press on toward maturity — not rehashing the basics (teachings about turning from useless deeds and trusting in Godde, <sup>2</sup>and the teachings about baptisms, laying on of hands, resurrection from the dead, and eternal judgment). <sup>3</sup>We'll do that if Godde permits. <sup>4</sup>In the case of those who were once enlightened, tasted the heavenly gift, shared the Holy Spirit, <sup>5</sup>and tasted Godde's good word and the powers of the coming age <sup>6</sup>and then fell away, it's impossible to

renew their change since they're crucifying the Son of Godde all over again and publicly shaming him. <sup>7</sup>Land that drinks the rain that often falls on it and that produces a crop useful for those for whom it's also cultivated receives a blessing from Godde. <sup>8</sup>But if it produces thorns and thistles, it's worthless and nearly cursed. It ends up burned.

<sup>9</sup>Even though we're speaking like this, beloved, we're confident of better things for you – things that belong to life. <sup>10</sup>Godde isn't unjust; she won't forget your work and the love you've shown for her sake by ministering to the holy ones, which you're still doing. <sup>11</sup>We want each of you to show the same eagerness to the very end in order to realize the full assurance of your hope. <sup>12</sup>We don't want you to be lazy, but to imitate those who through trust and patience inherited the promises.

<sup>13</sup>When Godde made a promise to Sarah and Abraham, since she had no one greater to swear by, she swore by herself. <sup>14</sup>She said:

"I'll surely bless you  
and multiply your descendents."

<sup>15</sup>After patiently waiting, they obtained the promise. <sup>16</sup>People swear by someone greater than themselves, and the oath is final for settling every dispute. <sup>17</sup>In the same way, when Godde wanted to show even more clearly to the heirs of the promise that her counsel doesn't change, she confirmed it with an oath <sup>18</sup>so that by two unchanging things in which it's impossible for Godde to lie, we who've fled for refuge might be strongly encouraged to take hold of the hope set before us. <sup>19</sup>We have this hope as an anchor for the soul, a hope both safe and firm to enter the inner space beyond the veil. <sup>20</sup>Jesus entered for us as a forerunner, and has become a high priest forever in the order of Melchizedek.

## Chapter Seven

This "King Melchizedek of Salem," "priest of the Most High Godde," met and blessed Sarah and Abraham as they were returning from the defeat of the kings. <sup>2</sup>Sarah and Abraham gave him "a tenth of everything." Melchizedek means "king of justice," and "king of Salem" means "king of peace." <sup>3</sup>Without mother or father, without any genealogy, without beginning or end of life, but made like Godde's Son, he remains a priest perpetually.

<sup>4</sup>Look at how great he was! Even Sarah and Abraham, the matriarch and patriarch, gave him a tenth of the plunder. <sup>5</sup>The descendants of Levi who are priests are instructed by the Torah to collect tithes from the people – that is, from their sisters and brothers, even though they're descended from Sarah and Abraham. <sup>6</sup>But the one who doesn't trace his descent from them accepted tithes from Sarah and Abraham and blessed the ones who received the promises. <sup>7</sup>Without a doubt, the one who blesses is greater than the one who's blessed. <sup>8</sup>In one case, people who receive tithes eventually die; but in this case, it is testified that the one who received tithes lives. <sup>9</sup>In a manner of speaking, even Levi – who receives tithes – paid tithes through Sarah and Abraham, <sup>10</sup>because he was still in the bodies of his parents when Melchizedek met him.

<sup>11</sup>If perfection was possible through the Levitical priesthood – which was the basis of the Torah that the people received – why would it be necessary for another priest to arise in the order of Melchizedek rather than in the order of Aaron? <sup>12</sup>Because when the priesthood is changed, the Torah needs to be changed too. <sup>13</sup>The one about whom these things were said belonged to a different tribe, from which no one has ever served at the altar. <sup>14</sup>It's obvious that our Lord descended from Judah, and Moses didn't say anything about priests from that tribe. <sup>15</sup>It's even more obvious if another priest like Melchizedek arises, <sup>16</sup>one who hasn't been made a priest according to the torah of a fleshly precept, but according to the power of an indestructible life. <sup>17</sup>Because it's testified:

"You're a priest forever

in the order of Melchizedek.”

<sup>18</sup>The previous precept is set aside because it’s weak and useless <sup>19</sup>(because the Torah perfected nothing), but a better hope is introduced, through which we draw near to Godde.

<sup>20</sup>It wasn’t confirmed without an oath. Others have been made priests without an oath, <sup>21</sup>but this one became a priest with an oath because of the one who said to him:

“The Lady swore  
and won’t change her mind:  
‘You’re a priest forever.’”

<sup>22</sup>Accordingly Jesus has become the guarantor of a better covenant. <sup>23</sup>There have been many priests because death prevented them from continuing their work. <sup>24</sup>But because he lives forever, he has a permanent priesthood. <sup>25</sup>So he’s able to give life completely to those who approach Godde through him, always living to intercede for them.

<sup>26</sup>It was only right for us to have such a high priest: holy, innocent, undefiled, separated from wrongdoers, and exalted above the heavens. <sup>27</sup>Unlike the other high priests, he doesn’t need to offer up sacrifices every day – first for his own wrongdoings and then for those of the people – because he did that once for all when he offered up himself. <sup>28</sup>The Torah appoints high priests who are weak, but the word of the oath which came after the Torah appoints a Son who has been perfected forever.

## Chapter Eight

Now to sum up what we’re saying: We have such a high priest, who sat down at the right hand of the Majesty’s throne in heaven, <sup>2</sup>a minister in the sanctuary and the true tabernacle set up by the Lady, not mortals. <sup>3</sup>Every high priest is appointed to offer gifts and sacrifices, so it’s necessary that this high priest have something to offer too. <sup>4</sup>If he were here on earth, he wouldn’t be a priest, since there are already priests who offer the gifts prescribed by Torah. <sup>5</sup>They serve a copy and shadow of the heavenly ones, just as Godde warned Moses when he was about to build the tabernacle: “See that you make everything according to the pattern shown you on the mountain.” <sup>6</sup>But now the ministry he’s gained is as much better than theirs as the covenant he mediates is better, since it’s based on better promises.

<sup>7</sup>If there hadn’t been anything wrong with that first covenant, there wouldn’t have been any need to look for a second one. <sup>8</sup>But she found something wrong with them when she said:

“See, the days are coming,” says the Lady,  
“when I’ll make a new covenant  
with the house of Israel and the house of Judah;  
<sup>9</sup>not like the covenant that I made with their ancestors  
on the day when I took them by the hand  
to lead them out of the land of Egypt,  
because they didn’t continue in my covenant  
so I didn’t pay any attention to them,” says the Lady.

<sup>10</sup>“Because this is the covenant that I’ll make with the house of Israel  
after those days,” says the Lady:

“I’ll put my Torah into their mind  
and write it on their hearts.  
I’ll be their Godde  
and they’ll be my people.

<sup>11</sup>They won’t teach their neighbors

or say to their sisters or brothers,  
'Know the Lady,'  
because everyone will know me,  
from the least of them to their greatest.  
<sup>12</sup>I'll be merciful to their injustice  
And won't remember their offenses anymore."

<sup>13</sup>By saying "a new covenant," she's declaring the first one obsolete. And what's declared obsolete and worn out will soon disappear.

## Chapter Nine

Now the first covenant had worship requirements and an earthly sanctuary too. <sup>2</sup>A tabernacle was built. The first room, called the holy place, included the menorah, the table, and the sacred bread. <sup>3</sup>Behind the second veil was the tabernacle called the holy of holies. <sup>4</sup>It had a golden altar of incense and the gold-covered ark of the covenant, which included a golden jar holding the manna, Aaron's rod that budded, and the tablets of the covenant. <sup>5</sup>Above it cherubim of glory overshadowed the mercy seat. But we don't have time to discuss these things in detail now.

<sup>6</sup>With these things in place, the priests were always entering the first room to carry out their ministry. <sup>7</sup>But only the high priest entered the inner room, and then only once a year, and never without blood, which he offered for himself and for the people's mistakes. <sup>8</sup>The Holy Spirit is clarifying that the way into the holy place wasn't yet revealed while the first tabernacle was still standing. <sup>9</sup>It's a symbol of the present time, when gifts and sacrifices are offered that can't perfect the conscience of the worshiper <sup>10</sup>since they deal only with food and drink and various baptisms, fleshly requirements applicable until the right time.

<sup>11</sup>But when Christ came as a high priest of the good things that have come, he entered through the greater and more perfect tabernacle that isn't made with hands – that is to say, isn't part of this creation. <sup>12</sup>He entered the holy place once for all, not with the blood of goats and calves, but with his own blood, having found eternal redemption. <sup>13</sup>If the blood of goats and bulls and a heifer's sprinkled ashes make holy those who've been defiled so that their flesh is purified, <sup>14</sup>how much more will the blood of Christ – who through the eternal Spirit offered himself blameless to Godde – purify our conscience from dead deeds so we can serve the living Godde!

<sup>15</sup>That's why he's the mediator of a new covenant, so that those who've been called may receive the promised eternal inheritance, because he died to redeem them from their violations under the first covenant. <sup>16</sup>Where there's a will, it's necessary to prove that the one who made it has died <sup>17</sup>because a will takes effect only at death; it's never in force while the one who made it is still alive. <sup>18</sup>That's why even the first covenant wasn't inaugurated without blood. <sup>19</sup>When Moses had told all the people every precept according to the Torah, he took the blood of the calves and the goats, together with water, scarlet wool and hyssop, and sprinkled both the book itself and all the people. <sup>20</sup>He said, "This is the blood of the covenant Godde has made with you." <sup>21</sup>In the same way he sprinkled the blood on the tabernacle and all the vessels used in worship. <sup>22</sup>According to the Torah, almost everything is purified with blood, and without the shedding of blood there is no remission.

<sup>23</sup>So the copies of the heavenly things needed to be purified like that, but the heavenly things themselves need better sacrifices. <sup>24</sup>Christ didn't enter a holy place made with hands, a symbol of the true one, but rather heaven itself, now to appear in the presence of Godde for us. <sup>25</sup>Nor to offer himself again and again, like the high priest who enters the holy place year after year with the blood of another, <sup>26</sup>because then he would've had to suffer again and again from the beginning of the world; but now he's been revealed once for all at the end of the ages to remove wrongdoing by sacrificing himself. <sup>27</sup>Everyone has to die once, and after that face judgment. <sup>28</sup>In the same way Christ, who was offered once to bear the

wrongdoings of many, will appear a second time, not to deal with wrongdoings but to bring life to those who eagerly wait for him.

## Chapter Ten

Since the Torah is only a shadow of the good things to come and not the true image of the things, those same sacrifices continually offered year after year can't ever perfect those who approach Godde. <sup>2</sup>Otherwise, wouldn't they have stopped being offered, since the worshipers, having been cleansed once for all, wouldn't have any consciousness of wrongdoings? <sup>3</sup>But those sacrifices are an annual reminder of wrongdoings. <sup>4</sup>It's impossible for the blood of bulls and goats to take away wrongdoings.

<sup>5</sup>So when he comes into the world, he says:

"Sacrifices and offerings you didn't want,  
but you prepared a body for me.

<sup>6</sup>Whole burnt offerings and sacrifices for wrongdoing  
you weren't pleased with.

<sup>7</sup>Then I said,

'See, I've come.

In the scroll of the book it's written of me.

O Godde, I've come to do your will."

<sup>8</sup>First he said that "Sacrifices and offerings" and "whole burnt offerings and sacrifices for wrongdoing," which are offered according to Torah, "you didn't want" and "weren't pleased with." <sup>9</sup>Then he said, "See, I've come to do your will." He abolishes the first to establish the second. <sup>10</sup>By Godde's will, we've been sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup>Day after day, every priest stands ministering, again and again offering the same sacrifices that can't ever take away wrongdoings. <sup>12</sup>But when he had offered one sacrifice for wrongdoings for all time, "he sat down at Godde's right hand" <sup>13</sup>and since then has been waiting "until his enemies are put as a footstool under his feet." <sup>14</sup>With a single offering, then, he has perfected for all time those who are being made holy.

<sup>15</sup>The Holy Spirit testifies to us too, because she says:

<sup>16</sup>"This is the covenant that I'll make with them  
after those days," says the Lady:

"I'll put my Torah in their heart  
and write it on their mind."

<sup>17</sup>"I won't remember their offenses and crimes anymore."

<sup>18</sup>Now where there's been forgiveness of these, there's no more offering for wrongdoing.

<sup>19</sup>So, sisters and brothers, since we have confidence to enter the holy place by Jesus' blood, <sup>20</sup>by the new and living way that he inaugurated for us through the veil – that is, his flesh – <sup>21</sup>and since we have a great priest over Godde's house, <sup>22</sup>we should approach with a true heart trusting with full assurance, with hearts sprinkled clean from an evil conscience and the body washed with pure water. <sup>23</sup>We should hold firm to the confession of our hope without wavering, because the one who promised is trustworthy. <sup>24</sup>We should consider how to encourage each other to love and good deeds, <sup>25</sup>not giving up meeting together as some are in the habit of doing, but encouraging each other even more as you see the day approaching.

<sup>26</sup>If we deliberately do wrong after we've come to know the truth, there's no longer a sacrifice for wrongdoings, <sup>27</sup>but only a fearful expectation of judgment and "a raging fire that'll devour the adversaries." <sup>28</sup>Anyone who disregards Moses' Torah dies without mercy "on the testimony of two or three witnesses." <sup>29</sup>How much worse punishment do you think will be deserved by the one who's trampled on the Son of Godde, disparaged the blood of the covenant by which they were sanctified, and insulted the Spirit of grace? <sup>30</sup>We know the one who said, "Vengeance belongs to me." And again, "The Lady will judge her people." <sup>31</sup>It's a fearful thing to fall into the hands of the living Godde!

<sup>32</sup>But remember the former days when, after you were enlightened, you endured a great struggle with suffering. <sup>33</sup>Sometimes you were publicly exposed to both insults and oppression, and sometimes you suffered with those who were treated that way. <sup>34</sup>You sympathized with those in prison and joyfully accepted the confiscation of your possessions, knowing that you yourselves possess something better and more lasting. <sup>35</sup>So don't throw away your confidence, which brings a great reward. <sup>36</sup>You need perseverance so that when you've done the will of Godde, you may receive what was promised.

<sup>37</sup>"In just a little while,  
the coming one will come and won't delay.  
<sup>38</sup>But the just will live by trust.  
My soul won't be pleased with them if they shrink back."

<sup>39</sup>But we're not among those who shrink back toward destruction, but among those who trust and are kept safe.

## Chapter Eleven

Now trust is assurance of what's hoped for and proof of what's not seen. <sup>2</sup>By trust the ancients were commended.

<sup>3</sup>By trust we understand that Godde's word formed the worlds, so that what's seen hasn't been made out of what's visible.

<sup>4</sup>By trust Abel offered to Godde a better sacrifice than Cain, for which he was commended as just by Godde, who testified to his gifts. Through trust he still speaks, even though he's dead. <sup>5</sup>By trust Enoch was taken away so that he wouldn't see death, and "he wasn't to be found because Godde had taken him." Before he was taken away it was testified that "he had pleased Godde." <sup>6</sup>Without trust it's impossible to please her, because whoever approaches Godde needs to trust that she exists and that she rewards those who seek her. <sup>7</sup>By trust Noah, when he was warned about events as yet unseen, respectfully built an ark to save his family. In this way he judged the world and inherited the justice that comes by trust.

<sup>8</sup>By trust Sarah and Abraham, when they were called, obeyed and went to the place that they were going to inherit. They went even though they didn't know where they were going. <sup>9</sup>By trust they lived in the promised land as emigrants in a foreign country, living in tents with Rebekah and Isaac and Leah, Rachel and Jacob, who were heirs of the same promise with them. <sup>10</sup>They were looking for the city with foundations whose architect and builder is Godde. <sup>11</sup>By trust Sarah herself, despite her age, received power to have a child because she considered as trustworthy the one who had made the promise. <sup>12</sup>So from one couple – and them as good as dead – descendants were born "as numerous as the stars of heaven and as innumerable as the sand on the seashore."

<sup>13</sup>They were all trusting when they died. They didn't receive the promises, but they saw them and welcomed them from a distance, confessing that they were strangers and exiles in the land. <sup>14</sup>People who say things like that make it clear that they're looking for a homeland. <sup>15</sup>If they had been thinking of the country they had left, they would've had enough time to return. <sup>16</sup>Instead, they desired a better country

– a heavenly one, that is. So Godde isn't ashamed to be called their Godde, because she's prepared a city for them.

<sup>17</sup>By trust Abraham, when put to the test, offered up Isaac. He who had received the promises was offering up his only son, <sup>18</sup>even though it was said that "Your offspring will be named through Rebekah and Isaac." <sup>19</sup>He considered that Godde is able to raise even the dead, and in a manner of speaking he did receive him back from the dead. <sup>20</sup>By trust Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup>By trust Jacob, when he was dying, blessed each of the sons of Joseph, and "bowed as he leaned on the top of his staff." <sup>22</sup>By trust Joseph, at the end of his life, talked about the exodus of the children of Israel and gave instructions about the burial of his bones.

<sup>23</sup>By trust Moses' parents hid him for three months after he was born, because they saw that he was a beautiful child and they weren't afraid of the king's order. <sup>24</sup>By trust Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, <sup>25</sup>choosing to be mistreated along with Godde's people rather than to enjoy the fleeting pleasures of wrongdoing. <sup>26</sup>He considered censure for the sake of Christ to be worth more than all the treasures of Egypt, because he was looking ahead to the reward. <sup>27</sup>By trust he left Egypt, unafraid of the king's rage. He persevered as though he saw the one who can't be seen. <sup>28</sup>By trust he instituted the Passover and the sprinkling of the blood so that the destroyer of the firstborn wouldn't touch them. <sup>29</sup>By trust they passed through the Red Sea as if on dry land; but when the Egyptians tried to do so, they drowned. <sup>30</sup>By trust the walls of Jericho fell after they had been encircled for seven days. <sup>31</sup>By trust the sex worker Rahab didn't die with those who were disobedient, because she welcomed the spies in peace.

<sup>32</sup>What more should I say? I don't have enough time to talk about Gideon, Deborah and Barak, Delilah and Samson, Jephthah and his daughter, Bathsheba and David, Hannah and her son Samuel and the prophets. <sup>33</sup>Through trust they subdued empires, pursued justice, obtained promises, shut the mouths of lions, <sup>34</sup>quenched the power of fire, and escaped the edge of the sword. They were weak but became strong, grew mighty in war, and routed foreign armies. <sup>35</sup>Women received their dead by resurrection. But others were tortured to death, refusing to be released, so that they might obtain a better resurrection. <sup>36</sup>Yet others were tested by mocking and whipping, and even under guard in prison. <sup>37</sup>They were stoned, sawn in two, and killed by the sword. They went around wearing sheepskins and goatskins, destitute, distressed, and mistreated. <sup>38</sup>The world wasn't worthy of them! They wandered in deserts, mountains, caves, and holes in the ground.

<sup>39</sup>Though these were all commended for their trust, they didn't receive what had been promised. <sup>40</sup>Godde had planned something better for us, so that only together with us would they be made perfect.

## Chapter Twelve

Consequently, since we're surrounded by such a great cloud of witnesses, we should lay aside everything that weighs us down and the wrongdoing that entangles us so easily. With perseverance we should run the race before us, <sup>2</sup>keeping our eyes on Jesus who leads us to and perfects the faith. Because of the joy set before him he endured the cross, ignoring its shame, and sat down at the right hand of Godde's throne. <sup>3</sup>Consider the one who endured such opposition against himself by wrongdoers. So don't grow weary or lose heart.

<sup>4</sup>You haven't yet resisted to the point of shedding blood in your struggle against wrongdoing. <sup>5</sup>And have you forgotten these encouraging words addressed to you as to daughters and sons?

"My child, don't make light of the Lady's discipline  
and don't lose heart when she gives you a warning,  
<sup>6</sup>because the Lady disciplines those she loves  
and chastises every child she receives."

<sup>7</sup>It's for discipline that you endure. Godde deals with you as with daughters and sons, because what child isn't disciplined by their mother? <sup>8</sup>But if you're not disciplined like everyone else, then you're not really children. <sup>9</sup>Moreover, we had fleshly mothers to discipline us, and we respected them for it. How much more should we submit to our spiritual Mother and live! <sup>10</sup>They disciplined us for a few days as they thought best, but she disciplines us for our benefit so that we may share her holiness. <sup>11</sup>All discipline seems painful rather than pleasant at the time, but later on it produces a peaceful harvest of justice to those who've been trained by it.

<sup>12</sup>So strengthen your flimsy hands, steady your weak knees, <sup>13</sup>and "make straight paths for your feet" so that your halting limbs may not be dislocated, but rather healed.

<sup>14</sup>Pursue peace with everyone and the holiness without which no one will see the Lady. <sup>15</sup>See to it that no one falls short of Godde's grace, that no bitter root sprouts up to cause trouble and defile many, <sup>16</sup>and that no one becomes promiscuous or profane, like Esau who sold his birthright for one meal. <sup>17</sup>Afterward, as you know, when he wanted to inherit the blessing, he was turned away. He didn't get the chance to change what he'd done, even though he sought it with tears.

<sup>18</sup>You aren't the ones who arrived at a place that you can feel – a place blazing with fire; dark, gloomy, stormy, <sup>19</sup>with the trumpet blast and the voice speaking words that they begged not to hear. <sup>20</sup>They couldn't stand hearing the instructions:

"If even an animal touches the mountain,  
it'll be stoned to death."

<sup>21</sup>The sight was so terrifying that Moses exclaimed, "I'm trembling with fear!"

<sup>22</sup>No, you're the ones who've arrived at Mount Zion, the city of the living Godde, the heavenly Jerusalem with myriads of angels assembled for a festival, <sup>23</sup>and the community of the firstborn whose names are written in heaven. You've come to Godde, the judge of all, to the spirits of the just who've been perfected, <sup>24</sup>to Jesus, the mediator of a new covenant, whose shed blood speaks louder than Abel's.

<sup>25</sup>See to it that you don't refuse to listen to Godde. If they didn't escape when they refused to listen to her earthly warnings, how much more likely is it that we can escape if we ignore her warnings from heaven? <sup>26</sup>Back then her voice shook the earth, but now she's promised:

"Once again I'll shake not only the earth,  
but heaven too."

<sup>27</sup>The phrase "once again" means the removal of what's shaken – that is, created things – so that what's not shaken may remain. <sup>28</sup>Consequently, since we're receiving a reign that can't be shaken, we should give thanks and worship Godde appropriately with reverence and awe, <sup>29</sup>because our "Godde is a consuming fire."

## Chapter Thirteen

Continue loving each other as sisters and brothers. <sup>2</sup>Don't forget to show hospitality to strangers, because in doing so some have entertained angels without knowing it. <sup>3</sup>Remember those who are imprisoned as if you were imprisoned with them, and remember those who are mistreated as if you yourselves were. <sup>4</sup>Everyone should honor marriage and keep the marriage bed undefiled, because Godde will judge those who are promiscuous and unfaithful. <sup>5</sup>Live free from the love of money and be content with what you have, because she's said:

"I'll never leave you,  
nor will I ever forsake you."

<sup>6</sup>So we can say with confidence:

“The Lady is my helper;  
I will not be afraid.  
What can anyone do to me?”

<sup>7</sup>Remember your leaders who spoke Godde’s word to you; considering the outcome of their conduct and imitate their trust. <sup>8</sup>Jesus Christ is the same yesterday, today, and forever. <sup>9</sup>Don’t be carried away by all kinds of strange teachings; it’s good for the heart to be strengthened by grace, not by rules about food, which haven’t helped those who were preoccupied with them. <sup>10</sup>We have an altar from which those who serve in the tabernacle have no right to eat. <sup>11</sup>The high priest brings the blood of animals into the holy place for wrongdoing, but their bodies are burned outside the camp. <sup>12</sup>That’s also why Jesus suffered outside the gate, to make the people holy through his own blood. <sup>13</sup>So we should go to him outside the camp and bear his censure <sup>14</sup>since we don’t have a permanent city here, but are looking for the coming one. <sup>15</sup>Through him, then, we should continually offer a sacrifice of praise to Godde – that is, the fruit of lips that confess his name. <sup>16</sup>Don’t forget to do good and share, because Godde is pleased with such sacrifices.

<sup>17</sup>Have confidence in your leaders and defer to them, because they keep watch over you and will be held accountable. If you do, then they’ll lead with joy – not with groaning, which wouldn’t be beneficial for you.

<sup>18</sup>Pray for us, because we’re confident that we have a good conscience and want to conduct ourselves honorably in all things. <sup>19</sup>I urge you to do this all the more so that I may be restored to you sooner.

<sup>20</sup>Now may the Godde of peace, who by the blood of an eternal covenant brought back from the dead our Lord Jesus, the great shepherd of the sheep, <sup>21</sup>prepare you with everything good to do her will, doing in us what’s pleasing in her sight, through Jesus Christ, to whom be the glory forever and ever! Amen.

<sup>22</sup>But I urge you, sisters and brothers, to bear with my message of encouragement, because I haven’t written very much to you. <sup>23</sup>I want you to know that our brother Timothy has been freed. If he comes soon enough, he’ll be with me when I see you.

<sup>24</sup>Greet all your leaders and all the holy ones. The ones from Italy greet you. <sup>25</sup>Grace be with all of you.