

Nov 11-17
Hebrews 7-13
“An High Priest of Good Things to Come”

OVERVIEW:

As you read Hebrews 7–13, you may receive impressions through the Holy Ghost. Consider ways you can record them; for example, you could record them in this outline, in the margins of your scriptures, or in the Gospel Library app.

Record your impressions:

SCRIPTURES:

Hebrews 7

The Melchizedek Priesthood brings exaltation and administers the gospel—It is received with an oath and covenant—Superiority of the Melchizedek over the Aaronic Priesthood—Salvation comes through the intercession of Christ. (“There are many informative concepts about the priesthood in this chapter, such as the ideas that perfection comes through the Melchizedek Priesthood (Heb. 7:11–12), that the Melchizedek Priesthood is not restricted to one lineage (Heb. 7:13–15), that the priesthood is eternal (Heb. 7:16–17), that it is received with an oath and a covenant (Heb. 7:20–21), and that Christ’s priesthood function continues eternally (Heb. 7:27–28). This chapter could best be understood as a typology, with Melchizedek, the great high priest, being a ‘type’ of Christ—and the order of the priesthood held by Melchizedek and his people being typical of the order of the priesthood held by Jesus Christ and his disciples.” (James A. Carver, “I Have a Question,” *Ensign*, Jan. 1986, 55))

(Who was Melchizedek?) 1 **FOR this Melchisedec,** (Now this Melchizedek was a king over the land of Salem; (Jerusalem) and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.’ (Alma 13:17-18.)) **king of Salem, ^apriest of the most high God,** (Melchizedek was both a king and a priest. In this respect, he is a type for Christ, who was also both a king and a priest. Being a king and a priest is the natural consequence of exercising the fullness of the Melchizedek priesthood, and all holders of this priesthood are given the promise that they will someday be kings and priests unto the Most High God.) **who met Abraham returning from the slaughter of the kings, and blessed him;**(His position in the priestly hierarchy of God’s earthly kingdom was like unto that of Abraham, his contemporary whom he blessed and upon whom he conferred the priesthood. D&C 84:14. Which ^aAbraham received the priesthood from ^bMelchizedek, who received it through the lineage of his fathers, even till ^cNoah; DNTC, 3:166. “The names Melchizedek and Salem suggest the uniqueness of the king of Salem and his people. In fact, the very name Melchizedek consists of the two Hebrew words *malkî* (‘king’) and *sedeq* (‘righteousness’), implying the king of Salem’s faith in God—‘My king is righteousness.’ 1 Similarly, the Apostle Paul interpreted Melchizedek as ‘King of righteousness’ (Heb.

7:2). Salem, the name of Melchizedek's land or city, may mean 'peace' or 'peaceful.' The Bible Dictionary in the LDS edition of the Bible identifies Salem as Jerusalem. Biblical text discloses that Melchizedek was the righteous leader of a group of people who earned a reputation for peace and stability. Thus, in the midst of violent and chaotic times dominated by warring tribal factions, Melchizedek and Salem indeed appear unique." (Dennis A. Wright, " 'None Were Greater': A Restoration View of Melchizedek," *Ensign*, Feb. 1998, 30))

(Who had greater authority, Melchizedek or Abraham?) 2 To whom also Abraham gave a ^atenth part of all; first being by interpretation King of ^brighteousness, and after that also King of ^cSalem, which is, King of peace; (Melchizedek was the presiding authority of God on earth in the day of Abraham, and as such the great patriarch paid tithes to and was blessed by Melchizedek. DNTC, 3:168)

(Notice the changes made by the JST.) 3 (For this Melchizedek was ordained a priest after the order of the Son of God, which order was) ^awithout father, without mother, without descent, having neither ^bbeginning of days, nor end of life; ~~but~~ **(And all those who are ordained unto this priesthood are)** made like unto the Son of God; abid^(ing)~~eth~~ ^ca priest continually. (It was righteousness that qualifies one for the priesthood, not descent from Levi. Joseph F. McConkie, *Studies in Scriptures*, 6:202 D&C 107: 2 Why the first is called the ^aMelchizedek Priesthood is because ^bMelchizedek was such a great high priest. 3 Before his day it was called *the* ^aHoly Priesthood, after the ^bOrder of the Son of God. 4 But out of ^arespect or ^breverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.)

4 Now consider how great this man *was*, unto whom even the ^apatriarch Abraham gave the tenth of the spoils. (For Paul's audience, Abraham is the pinnacle of religious history. He is the father of all righteousness whose supremacy is without dispute. Yet, Paul is proving that Melchizedek was even greater than Abraham. He also has to prove that Melchizedek's priesthood was superior to the Levitical tradition. The Jewish mind is going to be resistant to these ideas, especially because the scriptural record of Melchizedek is so scant. Hence, Paul invites, 'Now consider how great this man was.' Of Melchizedek, Alma declared, 'there were many before him, and also there were many afterwards, but none were greater' (Alma 13:19). He was superior to Abraham because Abraham paid tithes to him. He was superior because Abraham was blessed by him, 'And without all contradiction the less is blessed of the better.')

5 And verily they that are of the sons of ^aLevi, who receive the ^boffice of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: (And what of Levi? The Jewish traditions appropriately held that Levi was inferior to Abraham. If Abraham were inferior to Melchizedek, then logic would dictate that Levi and the Levitical priesthood were inferior to Melchizedek and the Melchizedek priesthood. Paul expresses this idea with the figurative notion that Levi also paid tithes to Melchizedek, being yet unborn 'in the loins of his father.')

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he (Levi) was yet in the loins of his father (Abraham), when Melchisedec met him (Abraham).

(Paul notes that there are two priesthoods or divisions of priesthood.) 11 If therefore ^aperfection were by the ^bLevitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the ^apriesthood being changed, there is made of necessity a change also of the law. (The law of Moses was fulfilled so the higher priesthood came. James E. Talmage said: "The authority of

administration in the Temples of Solomon, Zerubbabel, and Herod, was that of the Lesser or Aaronic Priesthood; for the Higher or Melchizedek Priesthood, otherwise known as the Holy Priesthood after the order of the Son of God, had been taken from Israel with Moses. The temples of the present are administered under the greater authority. The importance of the distinction between these two orders of Priesthood may warrant a further consideration in this place. That the two are essentially separate and distinct is made plain by Paul in his epistle to the Hebrews.” (*The House of the Lord* [Salt Lake City: Deseret Book Co., 1968], 197.)

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of ^aJuda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
16 Who is made, not after the law of a ^acarnal commandment (Aaronic priesthood), but after the power of an endless life (Melchizedek priesthood. Joseph Smith said: “The power of the Melchizedek Priesthood is to have the power of ‘endless lives.’... What was the power of Melchizedek? It was not [the] priesthood of Aaron. [Melchizedek was] a king and a priest to the Most High God. [It was] a perfect law of theocracy, holding keys of power and blessings. [He] stood as God to give laws to the people, administering endless lives to the sons and daughters of Adam [by] kingly powers of anointing...” (Kent P. Jackson, comp. and ed., *Joseph Smith's Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 192 - 193.)).

17 For he testifieth, Thou *art* a priest for ever after the order of ^aMelchisedec.

18 For there is verily a disannulling of the commandment going before for the ^aweakness and unprofitableness thereof.

19 ^aFor the law (was administered without an oath and) made nothing ^bperfect, but (was only) the bringing in of a ^cbetter hope ~~did~~; by the which we draw nigh unto God. (The Mosaic law was a schoolmaster.)

20 ~~And~~ Inasmuch as (this high priest was) not without an ^aoath, ~~he was made priest:~~ (Callings in the Aaronic Priesthood are conferred without an oath. DNTC, 3:172)

21 (For those ^apriests were made without an oath; (While the Melchizedek priesthood is ‘without father, without mother, without descent, having neither beginning of days, nor end of life,’ (v. 3) the Levitical priesthood was “with father, with mother, and with descent” for priesthood came by lineage not by righteousness. Furthermore, the Levitical priesthood had a beginning and it will have an end (D&C 13:1). [It will have an end in the sense that those who have the Aaronic Priesthood will receive the Melchizedek Priesthood and the functions of the Aaronic will no longer be needed. See below.] Paul notes another significant difference—namely, that priests of the Melchizedek priesthood receive a promise of God that they will be priests ‘for ever after the order of Melchisedec.’ The Levitical priests could not make this claim, being made priests ‘without an oath.’ However, consider the following regarding the eternal nature of the Aaronic Priesthood:

The record of Joseph Smith that the Aaronic Priesthood is to remain on the earth "until the sons of Levi do offer again an offering unto the Lord in righteousness" (D&C 13, italics added) may suggest to some that the Aaronic Priesthood is only temporary. Oliver Cowdery's earlier account is perhaps a bit more precise, using the word "that" instead of "until." In a special conference held 21 October 1848 in Kanesville, Iowa (now Council Bluffs), Oliver Cowdery, who had been excommunicated 11 April 1838, arose to seek forgiveness of the Church and bore this testimony: "I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored the lesser or Aaronic Priesthood, and said to us at the same time, that it should remain upon the earth while the earth stands." This statement is consistent with the Lord's declaration that the Aaronic Priesthood "continueth and abideth forever with the priesthood which is after the holiest order of God" (D&C 84:18, italics added). There are several ways in which the Aaronic Priesthood may be considered eternal in duration. In one

respect everyone who holds the Melchizedek Priesthood also holds the Aaronic Priesthood for the following reasons: (1) The greater comprehends the lesser so that all who hold the Melchizedek Priesthood ipso facto hold the Aaronic Priesthood. (2) When a person receives the Aaronic Priesthood and subsequently receives the Melchizedek Priesthood, none of the former authority is taken away. In another respect it has been taught that the Church on earth, down to the office of Deacon, has been organized after the pattern of the Church which exists in Heaven. This would imply that somewhere in our Father's house, there is a place for the ministration of this lesser order of the priesthood. At least one realm in which this priesthood will minister is in the earths that will always be passing through a temporal existence. With respect to the functioning of the Aaronic Priesthood on this earth after it has "passed away" and become celestialized, Joseph Fielding Smith has explained, "As long as we have temporal things on the earth this priesthood is necessary. Eventually, when the earth is celestialized, I suppose all priesthood will be of the higher order." Studies in Scripture, 1:90-91) **but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:** (The oath and covenant of the priesthood pertains only to the Melchizedek Priesthood. D&C 84:33-44.)

22 By so much was Jesus made a (the) surety of a better ^atestament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable ^apriesthood.

25 Wherefore he (Jesus) is able also to save them ^ato the uttermost (perfectly) that ^bcome unto God by him, seeing he ever liveth to make ^cintercession for them.

26 ^aFor such an ^bhigh priest became us, *who is* holy, harmless, undefiled, ^cseparate* from ^dsinners, and made ^ehigher than (ruler over) the ^fheavens;

27 ~~Who needeth not ^adaily,~~ (And not) as those high priests, ~~to offer~~ (who offered) up ^bsacrifice (daily), first for his (their) own sins, and then for the ~~people's~~ (sins of the people): for (he needed not to offer sacrifice for his own sins, for he knew no sins; but for the sins of the people. And) this he did ^conce, when he ^doffered up himself. (Jesus did not need to atone for his own sins first. Gerald N. Lund said: "The apostle Paul in the book of Hebrews drew heavily on the typology of the Day of Atonement to teach the mission of Christ. In that epistle he pointed out that Christ is the great 'High Priest' who, unlike the high priest of the Aaronic Priesthood, was holy and without spot and did not need to make atonement for his own sins before he could be worthy to officiate for Israel and enter the Holy of Holies (Heb. 3:1; 7:26). His perfect life was the ultimate fulfillment of the symbol of wearing white garments." (Selected Writings of Gerald N. Lund: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 1999], 20.))

28 For the law maketh men high priests which have infirmity; but the word of the ^aoath, which was since the law, *maketh* the ^bSon, who is ^cconsecrated (perfected) for evermore. (Bruce R. McConkie said: "Thus far Paul has taught the principles involved. He has shown that Israel failed to enter into eternal glory through the law alone. He has shown that salvation did not come by the law of Moses alone. He has shown that the Messianic High Priest was needed to sacrifice himself for the sins of the people. Now he is prepared to show how each performance of the Mosaic sacrificial system bore record of and pointed to the great and eternal sacrifice of the promised High Priest. 'We have such an high priest,' he says, 'who is set on the right hand of the throne of the Majesty in the heavens.' (Heb. 8:1)" (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 1: 148.))

Hebrews 8

Christ offered himself as a sacrifice for sin—God promised to make a new covenant with Israel.

1 **NOW** of the things which we have spoken *this is* the sum: We have such an ^ahigh priest, who is set on the right hand of the throne of the Majesty in the heavens; ("Romans testified that Christ was 'at the

right hand of God' making 'intercession for us' (Rom. 8:34; also v. 27). And Hebrews unfolds the Atonement with the same picture of the Lord 'on the right hand of the throne of the Majesty in the heavens' (Heb. 8:1), living in eternity 'to make intercession for them' (Heb. 7:25). **Here is Christ the Advocate, one who walked unscorched through mortal fires. The Advocate is literally the Father's Counselor, who from personal understanding petitions for mercy for mortals. The Petitioner asks not through mere pleading, but because he can boldly certify that he has paid the price of sin. The great truths of modern revelation show why Christ is an effective advocate, for he satisfied justice (Alma 42:14-15) and in trembling pain 'suffered these things for all, that they might not suffer if they would repent' (D&C 19:16)...** Thus, Christ literally intervenes between the Father and mankind to produce harmony. He does more than seek peace and understanding—he pays the price necessary to bring forgiveness. He is the contributing Mediator, the effectual Savior." (*Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 216.)

2 A minister of the sanctuary, and of the ^atrue ^btabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to ^aoffer.

4 ~~"For if he were~~ (Therefore while he was) on earth, (he offered for a sacrifice his own life for the sins of the people. Now every) ~~he should not be a priest~~ (under the law), seeing that there are ^bpriests that (must needs) offer gifts(, or sacrifices,) according to the law:

5 Who serve unto the example and ^ashadow of heavenly things, as Moses was admonished of God when he was about to make the ^btabernacle: for, See, saith he, *that* thou make all things according to the ^cpattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the ^amediator of a **better ^bcovenant**, which was established upon better ^cpromises. (Jeffrey R. Holland said: "On those days when we have special need of heaven's help, we would do well to remember one of the titles given to the Savior in the epistle to the Hebrews. Speaking of Jesus' 'more excellent ministry' and why He is 'the mediator of a better covenant' filled with 'better promises,' this author—presumably the Apostle Paul—tells us that through His mediation and Atonement, Christ became 'an high priest of good things to come.' Every one of us has times when we need to know things will get better. Moroni spoke of it in the Book of Mormon as 'hope for a better world.' (Ether 12:4) For emotional health and spiritual stamina, everyone needs to be able to look forward to some respite, to something pleasant and renewing and hopeful, whether that blessing be near at hand or still some distance ahead. It is enough just to know we can get there, that however measured or far away, there is the promise of 'good things to come.' My declaration is that this is precisely what the gospel of Jesus Christ offers us, especially in times of need. There is help. There is happiness. There really is light at the end of the tunnel. It is the Light of the World, the Bright and Morning Star, the 'light that is endless, that can never be darkened.' It is the very Son of God Himself. In loving praise far beyond Romeo's reach, we say, 'What light through yonder window breaks?' It is the return of hope, and Jesus is the Sun. To any who may be struggling to see that light and find that hope, I say: Hold on. Keep trying. God loves you. Things will improve. Christ comes to you in His 'more excellent ministry' with a future of 'better promises.' He is your 'high priest of good things to come.'") ("An High Priest of Good Things to Come," *Ensign*, Nov. 1999, 36))

7 For if that first *covenant* had been ^afaultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of ^aJudah:

9 Not according to the ^acovenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my ^alaws into their ^bmind, and write them in their ^chearts: and I will be to them a God, and they shall be to me a people: (Have you ever been in the temple and wondered, "why am I hearing the same

thing over and over again?” We know that we learn by repetition, but something else is happening. God is fulfilling a promise he made to Jeremiah 2600 years earlier (Jer. 31:33). When you are in the temple, ask yourself if God isn’t putting his laws into your mind. Isn’t he writing his law in your heart? We can’t write down the temple ceremony, but the same finger which wrote the law of Moses in tablets of stone can write the law in our minds and hearts in the house of the Lord. Hence is the law, ‘written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.’ (2 Cor. 3:3, see also Ezek. 11:19-20))

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (Bruce R. McConkie said: “**After Israel had been subject to the law for nearly 900 years, the Lord, through Jeremiah, promised to make a new and better covenant with them, a gospel covenant, a covenant which would bring them into his presence so that all might know him. In using this prophecy of Jeremiah to show that Christ brought the new gospel covenant, Paul is doing the same thing in principle as the Mormon Elders do in quoting Biblical passages about the restoration of the gospel in the latter-days. ... That the glorious and full effect of the covenant promised through Jeremiah will come to pass during the millennium, is shown by the following statement of the Prophet about making one's calling and election sure: ‘This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.’** (Teachings, p. 149.)” (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 180.))

12 For I will be merciful to their ^aunrighteousness, and their sins and their iniquities will I ^bremember no more.

13 In that he saith, A ^anew covenant, he hath made the first old. Now that which decayeth and waxeth ^bold is ready to ^cvanish away.

Hebrews 9

Mosaic ordinances prefigured Christ’s ministry—Christ is the Mediator of the new covenant.

1 THEN verily the first ^acovenant had also ^bordinances of divine ^cservice, and a worldly sanctuary. (built on earth) (There were three main divisions in the tabernacle of Moses (the temple of Herod presumably was set up the same way). The first was an *outer courtyard* which contained the altar of sacrifice and the large laver for washing ordinances. This is where the Levites performed most of the animal sacrifice spoken of in the Mosaic Law. This area represented the telestial kingdom. The second division was called the *Holy Place*. Both the Holy Place and the Holy of Holies were contained in an enclosure within the courtyard—the two rooms being separated by an elaborate double veil. The Holy Place was a room which contained the altar of incense, the table of shewbread, and the golden candlestick. Paul refers to this room as the first tabernacle (v. 2,6). Performing ordinances in this room was common but still considered a privilege. This was the room Zacharias entered when ‘his lot was to burn incense when he went unto the temple of the Lord’ (Luke 1:9). This area represented the terrestrial kingdom. The third division was the *Holy of Holies*, the Most Holy Place, or ‘the Holiest of all’ (v. 3). **Paul refers to this place as “the second tabernacle” (v. 7). It contained the ark of the covenant and the holiest relics of the Mosaic tradition (v. 4). Representing the celestial kingdom, only the high priest was allowed to enter this room—and this was only allowed once a year. None of the other Levites were allowed to enter. Hence, the symbolism of the ancient tabernacle was that neither the people nor the priests could be brought into the presence of God by the Law of Moses. Paul doesn’t miss the symbolism,**

declaring ‘that the way into the holiest of all was not yet made manifest... Which was a figure for the time then present’ (v. 8-9).

2 For there was a ^atabernacle (temple) made; the first (The Holy Place), wherein *was* the ^bcandlestick, and the ^ctable, and the ^dshewbread; which is called the sanctuary.

3 And after the second ^aveil, the tabernacle which is called the ^bHoliest of all (holy of holies);

4 Which had the golden censer, and the ^aark of the covenant overlaid round about with gold, wherein *was* the golden ^bpot that had manna, and ^cAaron’s rod that budded, and the ^dtables of the covenant;

5 And over it the ^acherubims of glory shadowing the ^bmercyseat; of which we cannot now speak particularly. (Too sacred to talk about.)

6 Now when these things were thus ^aordained (prepared, built), the ^bpriests went always into the first tabernacle, accomplishing the service of *God*.

7 But into the second *went* the ^ahigh priest alone ^bonce every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost ~~this~~ signifying (this), that the way into the holiest of all was not yet made manifest, while as (yet) the first tabernacle was yet standing: (Christ brings us into the presence of the Father.)

9 Which *was* a ^afigure (similitude, type, parable) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service ^bperfect, as pertaining to the conscience; (“**Though Paul did not detail the meaning of each of these items associated with the temple, his purpose was to emphasize that each was intended as a witness of Jesus as the Christ.**” (Joseph F. McConkie in *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. By Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 203.))

10 Which ~~stood~~ (consisted) only in meats and drinks, and divers ^awashings, and ^bcarnal ^cordinances, ^dimposed on them until the time of reformation. (“**Paul named various of the Mosaic ordinances and performances and said they were a ‘shadow of heavenly things.’** (Heb. 8:4-5.) The ‘meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation,’ he said, were designed as ‘a figure for the time then present.’ He spoke of the various formalities involved in sprinkling blood as ‘patterns’ of things of a much higher nature. ‘The law,’ he said, was ‘a shadow of good things to come.’ (Heb. 9:1-10, 19-23; 10:1.) But perhaps Amulek’s statement is the clearest and best of them all. He said: ‘This is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.’ (Alma 34:14.)” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 417.))

11 But Christ being come an ^ahigh priest of good things to come, by a greater and more perfect ^btabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own ^ablood he entered in once into the ^bholy place, having obtained eternal ^credemption *for us*. (**Once a year, a high priest entered the holiest place. Symbolically, he was only allowed in once a year because it would only take one sacrifice of the Great High Priest to pass the impassable barrier—the veil of the temple. The Aaronic Priesthood had not the power to bring the children of Israel into the presence of God. Accordingly, none of the children of Israel or the priests were allowed past the veil. What would it take to break the barrier? How could the chosen people ever break through the veil? It would take the infinite and eternal sacrifice of the Son of God. His entering into the holy place and sitting at the right hand of the Father opened the holy of holies to all who would be his disciples. Hence, when the Great Sacrifice was complete, the veil of the temple was rent in two pieces. Was it the earthquake that tore the veil? The veil was suspended on two rods. An earthquake might have knocked it to the ground but it could not have torn it in two, ‘from the top to the bottom’ (Matt. 27:51). Rather, the temple veil was torn by the hand of God—symbolizing that moment when the Great High Priest had broken the great barrier, when He had spilt the blood that could actually atone for sins, when the Law of Moses and its temple ordinances had finally been fulfilled. Bruce**

R. McConkie said: “**Deity rent the veil of the temple ‘from the top to the bottom.’ The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found.** Paul, in expressive language (Heb. 9 and 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation.” (*Doctrinal New Testament Commentary*, 1:830.)

13 For if the ^ablood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the ^bpurifying of the flesh:

14 How much more shall the ^a**blood of Christ**, who through the eternal Spirit offered himself ^bwithout ^cspot (blameless) to God, ^dpurge your ^econscience from dead works to serve the living God?

15 And for this cause he is the ^amediator of the ^bnew ^etestament (covenant), that by means of ^ddeath, for the redemption of the ^ctransgressions *that were* under the first ^ftestament (covenant), they which are called might receive the ^gpromise of eternal ^hinheritance.

16 For where a ^atestament (covenant) *is*, there must also of necessity be the ^bdeath of the ^etestator (victim).

17 For a ^atestament (covenant) *is* of force after ~~men are~~ (the victim *is*) dead: ^botherwise (since) it is of no strength at all while the ~~testator~~ (victim) liveth. (“**In other words, Christ had to die to bring salvation. The testament or covenant of salvation came in force because of the atonement worked out in connection with that death. Christ is the Testator. His gift, as would be true of any testator, cannot be inherited until his death. Christ died that salvation might come; without his death, he could not have willed either immortality or eternal life to men.**” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 785.))

18 Whereupon neither the first ~~testament~~ (covenant) was dedicated without blood.

19 For when Moses had ^aspoken every precept to all the people according to the law, he took the ^bblood of calves and of goats, with water, and scarlet wool, and hyssop, and ^csprinkled both the book, and all the people,

20 Saying, This *is* the blood of the ~~testament~~ (covenant) which God hath enjoined unto you.

21 Moreover he sprinkled (likewise) with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without ^ashedding of blood is no ^bremission. (Joseph Fielding Smith said: “**Here is a clear statement that the remission of sins cannot come except by the shedding of blood.** In ancient times sacrifices were made by the shedding of the blood of clean animals. This shedding of blood was twofold in its application. It pointed forward to the great sacrifice that was to be made by our Redeemer, and it also became a purifying agency which helped to remind Israel of sins and how to overcome them. **Since it was by the creation of blood that mortality came, it is by the sacrifice of blood that the redemption from death was accomplished, and all creatures freed from Satan's grasp. In no other way could the sacrifice for redemption of the world from death be accomplished. Blood being the agent of mortality, it had to be returned to Satan and to death, whence it came.** Have we ever stopped to think of the deplorable condition this mortal world was in due to the partaking of the fruit by Adam?...“No doubt Satan felt that he had accomplished his purpose in bringing death, and therefore the entire posterity of Adam would become subject unto him. The Beloved Son of God was chosen before the foundation of the world to redeem mankind. It had to be a redemption by the shedding of blood; also it had to be by a God, who had power over death, one who could lay down his body by the shedding of his blood, and then take his body up again by the inherent power which was in him. Jesus obtained his blood from his mother Mary; he obtained his power over death from his Father. Therefore he could and did voluntarily surrender himself to his enemies who crucified him by the shedding of his blood. When he arose from the tomb, he was

free from blood, and his body had become subject to eternal law henceforth and forever.” (*Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 3: 109.))

23 It was therefore necessary that the ^apatterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the ^atrue; but into ^bheaven itself, now to appear in the ^cpresence of God for us:

25 Nor yet that he should offer himself often, as the ^ahigh priest entereth into the holy place every year with blood of others; (“...once a year on Yom Kippur, or the Day of Atonement...[the high priest] would make sacrifices for himself and his brother priests so as to make them symbolically worthy to perform their sacred functions. Then he would lay aside his priestly robes, don a simple white tunic in preparation for the sacrifice itself, and return to the outer court. Taking two pure and unblemished male goats, he would dedicate one to Jehovah and one to the evil one, Azazel, or the devil. The goat dedicated to Jehovah was then sacrificed in the outer court. Its blood was taken into the Holy of Holies and sprinkled on the mercy-seat and before the ark of the covenant. This symbolized that Israel’s sins were atoned for by sacrifice.” (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2nd ed., p. 390))

26 For then must he often have suffered since the foundation of the world: but now once ^ain the ^bend of the world (meridian of time) hath he appeared to put away sin by the ^csacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once ^aoffered to ^bbear the ^csins of many; and ~~unto them that look for him shall he~~ (shall) ^dappear the second time without sin unto salvation (unto them that look for him). (“As the pure sacrificial offering, Christ was beyond sin; thus, he gave for sin what sin could not rightfully claim. As the perfect high priest, he gave himself as the perfect offering. He was ‘holy, innocent, spotless, set apart from sinners’. He took on himself our blame, though ‘without spot’—or literally ‘blameless’ (Heb. 9:14). Thus, his culminating sacrifice superseded the daily sacrifices. That is the point of Paul’s long arguments—repeated altar slayings were no longer necessary, for Christ died ‘once’ for sins to bring forgiveness to all. That thought and number is restated over a half-dozen times in about three chapters, revealing Paul’s core message. Christ ‘offered one sacrifice for sins for ever’ Heb. 10:12.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 217 - 218.) “The incompleteness of the priestly sacrifices, being offered annually, stands in contrast to the ‘infinite and eternal sacrifice’ (Alma 34:10) of Jesus Christ, the Great High Priest (see Heb. 3:1), and is further illustrated by the fact that Israel’s priests stood while offering sacrifice, whereas Jesus ‘offered one sacrifice for sins for ever’ and thereafter ‘sat down on the right hand of God’ (Heb. 10:12).” (“The Law of Sacrifice,” *Ensign*, June 1998, 29)

Hebrews 10

We are sanctified by the shedding of the blood of Christ—Superiority of his sacrifice—Those who fall from grace through wilful sin are damned—The just shall live by faith.

1 FOR the ^alaw having a ^bshadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered (continually) ^cyear by year ~~continually~~ make the comers thereunto perfect. **(The types and shadows of Mosaic rituals could not save, only Christ can save. We see the same shadowed symbolism in our day. Cast from the presence of the Almighty, the law of the gospel is for us ‘a shadow of good things to come.’ The sacrament is a shadow of the atoning sacrifice. Baptism is a shadow of our entrance into the kingdom and our commitment to discipleship. The celestial room is but a shadow of dwelling in the presence of God. In mortality, our vision is limited, seeing shadows as if looking ‘through a glass darkly’ (1 Cor. 13:12). But someday, we will see the Light of the World—not through a glass darkly, not as a shadow cast by**

the gospel of Christ—but ‘then face to face’ (1 Cor. 13:12).

2 For then would they not have ceased to be offered? because that the worshippers once ^apurged should have had no more ^bconscience of sins.

3 But in those ^asacrifices there is a ^bremembrance again made of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins. (The outward ordinances had no effect, but through faith in Christ. “It was not the blood of the animals that saved them (Hebrews 10:4) but rather what the blood stood for—the precious blood of the Messiah that would be shed in the meridian of time. If the people brought their offering in the right spirit, presented it to the priests, and repented fully of their transgression, a remission of sins followed. In our day, the Aaronic priest likewise officiates at the holy altar. We go to church, present our offering—a broken heart and a contrite spirit (3 Nephi 9:20; D&C 59:8)—and the priest officiates in our behalf. **It is not bread and water that save us but rather what the bread and water represent. If we can attend sacrament meeting with a broken heart and a contrite spirit (meaning that we are repentant and eager to rid ourselves of our sins), focus our thoughts and our feelings on the atoning offering of Christ our Savior, and covenant once again to keep the Lord's commandments and plead for his strength and goodness to enable us to do so, then healing and cleansing take place. It is as though we can enjoy a rebaptism every Sabbath. Participation in the ordinance of the sacrament is an occasion for meditation, introspection, self-analysis, and covenant renewal. It is an important reason for attending sacrament meeting.**” (Robert L. Millet, *Alive in Christ: The Miracle of Spiritual Rebirth* [Salt Lake City: Deseret Book Co., 1997], 142 - 143.))

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and ^asacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, (law of Moses) that he may establish the second. (Law of Christ)

10 By ~~the~~ which will we are ^asanctified through the ^boffering (once) ^cof the ^dbody of Jesus Christ ^eonce for all.

11 And every priest standeth ^adaily ministering and offering oftentimes the same sacrifices, which can never take away ^bsins:

12 But this man, after he had offered one ^asacrifice for sins for ever, sat down on the right hand of God;

13 ^aFrom henceforth ~~expecting till~~ (to reign until) his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the ^aHoly Ghost also is a ^bwitness to us: for after that he had said before,

16 *This is* the ^acovenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their ^bminds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where ^aremission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, ^aboldness (license, authority) to enter into the ^bholiest by the **blood of Jesus**, (“The entrance of the high priest into the Holy of Holies and his passing through the sacred veil of the temple was a type for that future day when the Son of God would rend the veil to enter the heavenly temple and stand in the presence of God. Having satisfied the demands of justice through his atoning sacrifice, Christ could now commence his great work of mercy and mediation in behalf of all whose labors attested that they had accepted him. By virtue of his mercy and grace, the faithful of all ages could now also enter into the holiest place. ‘So now, my friends,’ Paul explained, ‘the blood of Jesus makes us free to enter boldly into the sanctuary by the new, living way which he has opened for us through the curtain, the way of his flesh. We have, moreover, a great priest

set over the household of God; so let us make our approach in sincerity of heart and full assurance of faith, our guilty hearts sprinkled clean, our bodies washed with pure water.’ (Heb. 10:19-22, New English Bible.) “The purpose of the atonement was to remove the effects of the Fall whereby men were cast out of the presence of God. Through his sacrifice, Christ opened the door through which we might return to the divine presence.” (Joseph F. McConkie in *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 199 - 200.)

20 By a new and living way, which he hath consecrated for us, through the ^aveil, that is to say, his flesh;

21 And *having* (such) an ^ahigh priest over the house of God;

22 Let us ^adraw ^bnear with a true heart in full assurance of ^cfaith, having our hearts ^dsprinkled (purified) from an evil ^econscience, and our bodies washed with pure water.

23 Let us hold fast the ^aprofession of *our* ^bfaith (hope) without wavering; (for he *is* faithful that promised;)

24 And let us ^aconsider (understand) one another to ^bprovoke unto love and to good works:

25 Not forsaking the ^aassembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we ^asin ^bwilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, (“**When Paul is talking about willful sin, he is talking again about the sons of perdition not the average members of the church.** These individuals obtain a *perfect knowledge* of God and then sin willfully against that *perfect* knowledge. For them to willfully rebel is akin to treading ‘under foot the Son of God,’ counting ‘the blood of the covenant wherewith he was sanctified, and unholy thing’ (v. 29). Hence, Elder McConkie notes, ”There is no forgiveness for those who receive a *perfect* knowledge of the truth and who then sin wilfully and defy the truth. D. & C. 76:31-49.)” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 192.) “It is not consistent with divine truth and mercy for the atonement of Christ to pay the debt of wilful sin after an individual has been sealed to eternal life. There is such a thing as man placing himself beyond the reach of Christ’s mercy and forgiveness. “There is a difference between wilful sin and sin committed inadvertently as a result of the weaknesses of the flesh. It is in cases of wilful sin that those who make their calling and election sure are visited with judgments. Having sealed some brethren at Kirtland to eternal life in 1833, Joseph Smith warned that ‘if any of them should *sin wilfully* after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption.” (Hyrum L. Andrus, *Principles of Perfection* [Salt Lake City: Bookcraft, 1970], 342 - 343.)

27 But a certain fearful looking for of judgment and fiery ^aindignation, which shall devour the adversaries.

28 He that ^adespised (rejected, violated) Moses’ law died without mercy under two or three witnesses:

29 Of how much sorer ^apunishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done ^bdespite (insult) unto the Spirit of grace? (“...where much is given, much is expected and required. Joseph Smith taught: ‘If men sin wilfully after they have received the knowledge of the truth, there remaineth no more sacrifice for sin.’ In the words of a modern apostle: ‘Suppose such persons become disaffected and the spirit of repentance leaves them—which is a seldom and almost unheard of eventuality—still, what then? The answer is—and the revelations and teachings of the Prophet Joseph Smith so recite!—they must then pay the penalty of their own sins, for the blood of Christ will not cleanse them.’ “When one is guilty of serious transgression and loses the right to the Spirit and the protective blessings of the priesthood, he is essentially ‘delivered unto the buffetings of Satan’ (D&C 132:26), such that ‘Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone’ (cf. D&C 78:12; 20-21; 9-10; 1 Cor. 5:1-5).” (Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 1: The*

Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1989], 520.))

30 For we know him that hath said, ^aVengeance *belongeth* unto me, I will ^brecompense, saith the Lord. And again, The Lord shall ^cjudge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great ^afight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took ^ajoyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring ^bsubstance. (Joseph Smith said: "...we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation. "This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. **An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life.** It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. (Heb. 10:34.) "Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. (2 Cor. 5:1.) **"Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint."**

(*Lectures on Faith* [Salt Lake City: Deseret Book Co., 1985], 6:1-4.))

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of ^apatience, that, after ye have done the ^bwill of God, ye might receive the ^cpromise. (Neal A. Maxwell said: "Paul, speaking to the Hebrews, brings us up short by writing that even after faithful disciples have 'done the will of God, ... ye have need of patience' (Heb. 10:36). How many times have good individuals done the right thing only to break, or wear away, under the subsequent stress, canceling out much of the value of what they have already so painstakingly done? "Sometimes that which we are doing is correct enough but simply needs to be persisted in—patiently—not for a minute or a moment but sometimes for years. Paul speaks of the marathon of life and how we must 'run with patience the race that is set before us' (Heb. 12:1). Paul did not select the hundred-yard dash for his analogy! "The Lord has twice said: 'And seek the face of the Lord always, that *in patience ye may possess your souls*, and ye shall have eternal life' (D&C 101:38, italics added; see also Luke 21:19). **Could it be that only when our self-control has become total do we come into true possession of our own souls?"** ("Patience," *Ensign*, Oct. 1980, 28))

37 For yet a little while, and he that shall come will come, and will not tarry. (The Second Coming of Christ.)

38 Now the just shall live by faith: but if *any man* ^adraw back, my soul shall have no pleasure in him.

39 But we are not of them who ^adraw back unto ^bperdition (ruin, destruction); but of them that believe to the saving of the soul.

Hebrews 11

By faith we understand the word and work of God—Faith of the ancients was centered in Christ—By faith men subdued kingdoms, wrought righteousness, and worked miracles.

(What is faith?) 1 NOW ^afaith is the ^bsubstance (assurance) (basis, foundation) of things ^choped for, the ^devidence (proof) of things not seen. (Alma 32: 21 And now as I said concerning faith—^afaith is not to have a perfect knowledge of things; therefore if ye have faith ye ^bhope for things which are ^cnot seen, which are true. BIBLE DICTIONARY – FAITH: Faith is to hope for things which are not seen, but which are true (Heb. 11: 1; Alma 32: 21), and must be centered in Jesus Christ in order to produce salvation. To have faith is to have confidence in something or someone. The Lord has revealed himself and his perfect character, possessing in their fulness all the attributes of love, knowledge, justice, mercy, unchangeableness, power, and every other needful thing, so as to enable the mind of man to place confidence in him without reservation. Faith is kindled by hearing the testimony of those who have faith (Rom. 10: 14-17). Miracles do not produce faith but strong faith is developed by obedience to the gospel of Jesus Christ; in other words, faith comes by righteousness, although miracles often confirm one's faith. Faith is a principle of action and of power, and by it one can command the elements and/or heal the sick, or influence any number of circumstances when occasion warrants (Jacob 4: 4-7). Even more important, by faith one obtains a remission of sins and eventually can stand in the presence of God. All true faith must be based upon correct knowledge or it cannot produce the desired results. Faith in Jesus Christ is the first principle of the gospel and is more than belief, since true faith always moves its possessor to some kind of physical and mental action; it carries an assurance of the fulfillment of the things hoped for. A lack of faith leads one to despair, which comes because of iniquity. Although faith is a gift, it must be cultured and sought after until it grows from a tiny seed to a great tree. The effects of true faith in Jesus Christ include¹ an actual knowledge that the course of life one is pursuing is acceptable to the Lord (see Heb. 11: 4);² a reception of the blessings of the Lord that are available to man in this life; and³ an assurance of personal salvation in the world to come. These things involve individual and personal testimony, guidance, revelation, and spiritual knowledge. Where there is true faith there are miracles, visions, dreams, healings, and all the gifts of God that he gives to his saints. Jesus pointed out some obstacles to faith in John 5: 44 and John 12: 39-42 (cf. James 1: 6-8). The most complete and systematic exposition on faith is the Lectures on Faith, prepared for and delivered in the School of the Prophets in Kirtland, Ohio, in 1832. Other references to faith include JST Gen. 14: 26-36; Rom. 10: 14-17; 2 Cor. 5: 7; Eph. 2: 8-9; Heb. 11: 1-40; James 2: 14-26; 1 Pet. 1: 8-9; Enos 1: 6-8; Alma 32; Moro. 10: 11; D&C 46: 13-16. Boyd K. Packer: I recognize two kinds of faith. The first is the kind which is apparent in the world. It is the common denominator of most everything that goes on. It is the thing that lets us exist. It is the thing that gives us some hope of getting anything done. Everyone has it, some in a larger measure than others. The second kind of faith, remarkably rare, unusual to find, is the kind of faith that causes things to happen. Faith is a power as real as electricity except a thousand times more powerful. Now did you ever exercise faith – exercise it, practice it, you see, not just take it for granted? When you look at yourself, ask yourself how faithful are you? It is a first principle of the gospel according to the Lord. Is it a first principle in the gospel according to you? Your Articles of Faith, BYU Speeches of the Year, 21 Mar 1962, 8)

(Why did Paul list so many examples of people who have experienced faith?) 2 For by it the elders ^aobtained (received witness, testimony) a good ^breport.

3 Through faith we understand that the worlds were ^aframed by the ^bword of God, so that things which are seen were not made of things which do appear. (The creations were made with God's power. Joseph Smith said: "...faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews : 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.' "By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in HIM. "Had it not been for the principle of faith

the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute—for it is an attribute—from the Deity, and he would cease to exist. “Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man.” (*Lectures on Faith* [Salt Lake City: Deseret Book Co., 1985], 1:13-17.) “Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence!” (*Lectures on Faith* [Salt Lake City: Deseret Book Co., 1985], 1:24))

4 By faith ^aAbel offered unto God a more excellent ^bsacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it **he being dead yet speaketh.** (Abel appeared to Paul. Joseph Smith said: “**How doth he yet speak? Why he magnified the priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness. And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer.**” (*Discourses of the Prophet Joseph Smith*, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 54.))

5 By faith ^aEnoch was ^btranslated that he should not see death; and was not found, because God had translated him: for before his translation he had this ^ctestimony, that he pleased God. (During the first 2200 or so years of the earth’s history – that is, from the fall of Adam to the ministry of Melchizedek – it was a not an uncommon occurrence for faithful members of the Church to be translated and taken into the heavenly realms without tasting death. Since that time there have been occasional special instances of translation, instances in which a special work of the ministry required it. MD, p. 804-7)

6 But without ^afaith *it is* impossible to please *him*: for he that ^bcometh to God must believe that he is, and *that* he is a ^crewarder of them that ^ddiligently ^eseek him.

7 By faith ^aNoah, being ^bwarned of God of things not seen as yet, ^cmoved with fear (being cautious, reverent), prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the ^drighteousness which is by faith.

8 By faith ^aAbraham, when he was called to go out into a place which he should after receive for an ^binheritance, ^cobeyed; and he went out, not ^dknowing whither he went.

9 By faith he ^asojourned in the ^bland of ^cpromise, as *in* a strange country, dwelling in ^dtabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a ^acity (Abraham was looking for the City of Enoch.) which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. (Sarah had great faith.)

12 Therefore sprang there even of one, and him as good as dead, ~~so~~ (as) *many* as the stars of the sky in ^amultitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the ^apromises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were ^bstrangers and pilgrims on the earth. (The evidence of things not seen. The eye of faith.)

14 For they that say such things declare plainly that they seek a ^acountry. (homeland, native place)

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better ^acountry, that is, an heavenly: wherefore God is not ashamed to be called

their God: for he hath prepared for them a city.

17 By ^afaith Abraham, when he was ^btried, ^coffered up Isaac: and he that had received the ^dpromises offered up his only begotten *son*,

18 Of whom it was said, That in ^aIsaac shall thy ^bseed be called:

19 ^aAccounting (considering) that God *was able to raise him up, even from the dead; from whence also he received him in a figure. (Abraham believed that even though he took Isaac's life, his faith was such that God would raise him from the dead.)*

20 By faith Isaac ^ablessed Jacob and Esau concerning things to come.

21 By faith ^aJacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning upon the top of his staff. (Patriarchal blessings come by faith.)*

22 By faith ^aJoseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^aMoses, when he was born, was hid three months of his parents, because they saw (that) *he was a ^bproper (peculiar) (handsome) child; and they were not afraid of the king's commandment.*

24 By faith Moses, when he was come to years (of discretion), refused to be called the ^ason of Pharaoh's daughter;

25 Choosing rather to ^asuffer affliction with the ^bpeople of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the ^areproach of Christ greater ^briches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the ^apassover, and the sprinkling of ^bblood, lest he that destroyed the firstborn should touch them. (If they of the chosen seed had not believed in their hearts that the Lord Jehovah would spare their firstborn sons, the angel of death would have taken them as he did the firstborn of Pharaoh and all the families of Egypt. DNTC, 3:213)

29 By faith they passed through the Red ^asea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the ^awalls of Jericho fell down, after they were compassed about seven days. (Faith is power.)

31 By ^afaith the harlot ^bRahab perished not with ^cthem that believed not (those who were unbelieving, disobedient), when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, (Gideon and the 300 warriors.) and of ^aBarak, (with the help of Deborah) and of Samson, and of ^bJephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained ^apromises, stopped the mouths of ^blions, (Bruce R. McConkie said: "Paul, very obviously knowing much more about Melchizedek than he happened to record in his epistles, gave as an illustration of great faith some unnamed person who 'wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire.' (Heb. 11:33-34.) From the Prophet's inspired additions to the Old Testament we learn that Paul's reference was to Melchizedek. 'Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.' (Inspired Version, Gen. 14:26.)" ("Melchizedek," *Mormon Doctrine*, 2d ed., [Salt Lake City: Bookcraft, 1966], 475.))

34 Quenched the violence of ^afire, escaped the edge of the sword, out of weakness were made ^bstrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting ^adeliverance; that they might obtain ^ba-better (the first) resurrection:

36 And others had trial of ^acruel ^bmockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were ^astoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a ^agood ^breport (testimony, witness) through faith, received not the promise:

40 ^aGod having ^bprovided (provided beforehand) some better thing for us, ~~that they without us should~~ (them through their sufferings, for without sufferings they could) not be made ^cperfect. (“In the King James Version it reads: ‘God having provided some better thing for us, that they [referring to the dead who had had faith in the Savior] without us should not be made perfect.’ Members of the Church frequently cite this verse in connection with salvation for the dead. However, the Joseph Smith Translation says: ‘**God having provided some better things for them through their sufferings, for without sufferings they could not be made perfect.**’ This rendition is in harmony with the overall message of the chapter, which is not talking about those who died without the gospel but rather about those who were valiant in the gospel, even suffering and dying in defense of it. The JST rendition of verse 40 is thus consistent with the context of the chapter; the KJV rendition is not.

“However, even though the Prophet Joseph Smith knew that had reference to earthly suffering, he still occasionally used the KJV passage for teaching about salvation for the dead.” (*Selected Writings of Robert J. Matthews: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 1999], 310.)

Hebrews 12

Whom the Lord loveth he chasteneth—God is the Father of spirits—To see God, follow peace and holiness—Exalted saints belong to the Church of the Firstborn.

1 WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, (All the people he mentioned in the previous chapter.) let us lay aside every weight (get in condition for the race), and the ^asin which doth so easily ^bbeset us, and let us run with ^cpatience the race that is set before us,

2 Looking unto Jesus the ^aauthor and ^bfinisher (one who completes, perfects) of *our* faith; who for the joy that was set before him ^cendured the cross, despising the ^dshame, and is set down at the right hand of the ^ethrone of God. (Neal A. Maxwell: We must realize that the weight of the cross is great enough without our also carrying burdens that we could jettison through the process of repentance. Paul gave us wise counsel in this regard when he said: let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. It is much more difficult for us to carry the cross when our back is already bent with the burdens of bad behavior. Deposition of a Disciple, 75)

3 For consider him that endured such ^acontradiction (rebellion, opposition) of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, ^astriving against sin. (If Jesus could carry his tremendous burdens, we should carry our lighter ones.)

(Why do bad things happen to good people?) 5 And ye have forgotten the exhortation which speaketh unto you as unto children, **My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:** (“No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God...and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven...” Orson F. Whitney, as cited in Kimball, Faith Precedes the

Miracle, p. 98)

6 For whom the Lord loveth he ^achasteneth, and scourgeth every son whom he receiveth.

7 If ye ^aendure ^bchastening, (correction, instruction) God dealeth with you as with ^csons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had ^afathers of our flesh which ^bcorrected *us*, and we gave *them* ^creverence: shall we not much rather be in ^dsubjection unto the ^eFather of ^fspirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his ^aholiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the ^apeaceable fruit of righteousness unto them which are ^bexercised (trained, disciplined) thereby.

(D&C 101:4-5. We need to be chastened and tried. Richard G. Scott: No one wants adversity. Trials, disappointments, sadness, and heartache come to us from two basically different sources. Those who transgress the laws of God will always have those challenges. The other reason for adversity is to accomplish the Lord's own purposes in our life that we may receive the refinement that comes from testing. It is vitally important for each of us to identify from which of these two sources come our trials and challenges, for the corrective action is very different. When you face adversity, you can be led to ask many questions... What am I to do? What am I to learn from this experience? What am I to change? Whom am I to help? How can I remember my many blessings in times of trial? Willing sacrifice of deeply held personal desires in favor of the will of God is very hard to do. Yet when you pray with real conviction, Please let me know They will, and May Thy will be done, you are in the strongest position to receive the maximum help from your loving Father. CR, Sep-Oct, 1995, 18)

12 Wherefore lift up the hands which hang down, and (strengthen) the ^afeeble knees;

13 And make straight paths for your feet, lest that which is lame (spiritually lame) be turned out of the way; but let it rather be ^ahealed.

14 Follow ^apeace with all *men*, and ^bholiness, without which no man shall ^csee the Lord:

15 Looking diligently lest any man ^afail (want, fall short of, lack) of the ^bgrace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his ^abirthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with ^atears. (This verse is poorly written. What Esau sought "carefully with tears" was not repentance, but the blessings of the birthright, which he had given up for a mess of pottage. DNTC, 3:228)

18 For ye are not come unto the ^amount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which ^avoice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount ^aSion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of ^bangels,

23 To the general assembly and church of the ^afirstborn, which are ^bwritten in heaven, and to God the ^cJudge of all, and to the ^dspirits of ^ejust men made perfect, (A great many men suppose there is no difference between an angel and a spirit of a just man made perfect, but Paul makes a distinction. He tells us that the Hebrew church had come into the presence of God and angels and to the spirits of just men made perfect. The spirit of a just man made perfect, if he made his appearance, would appear or be enveloped in flaming fire, and no man in this mortal state could endure it. But an angel could come and

appear as another man. The spirits of just men are made ministering servants to those who are sealed unto life eternal...Angels have advanced higher in knowledge and power than spirits...Spirits can only be revealed in flaming fire, or glory. Angels have advanced farther, their light and glory being tabernacled, and hence [they] appear in bodily shape. Joseph Smith's Commentary on the Bible, p. 196-7)

24 And to Jesus the ^amediator of the ^bnew ^ccovenant, and to the ^dblood of sprinkling, that speaketh ^ebetter things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they ^aescaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I ^ashake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, ~~let us~~ (should) have grace, whereby we may serve God acceptably with ^areverence and godly ^bfear:

29 For our God *is* a consuming fire.

Hebrews 13

Marriage is honorable in all—Christ is the same everlastingly—How the saints are to offer acceptable sacrifices.

1 LET ^abrotherly ^blove continue.

2 Be not forgetful to ^aentertain ^bstrangers: for thereby some have entertained ^cangels ^dunawares. (Among those who serve God as angels, that is as his ministers and messengers, are righteous mortal men. And so Paul, with perfect propriety, counsels the Hebrew Saints to entertain other saints who may be serving on the Lord's errand as his messengers, his ministers, his angels. DNTC, 3:235. The three "angels" who met Abraham and ate with Lot, were holy men, according to Joseph Smith.)

3 Remember them that are in ^abonds, as bound with them; *and* them which ^bsuffer adversity, as being yourselves also ~~in~~ (of) the body.

4 ^aMarriage *is* honourable in all, and the bed undefiled: but ^bwhoremongers and ^cadulterers God will ^djudge.

5 Let your ~~conversation~~ (consecrations) be without ^acovetousness; *and* be ^bcontent with (giving) such things as ye have: for he hath said, I will never leave thee, nor ^cforsake thee. (Our contributions should be willing offerings.)

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. (Follow the counsel of the Brethren; give heed to the General Authorities; take direction from the bishop and stake president; pattern your faith after theirs; and follow their righteous examples. DNTC, 3:237)

8 Jesus Christ the ^asame yesterday, and to day, and for ever.

9 Be not ^acarried about with divers and strange ^bdoctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. (Paul is telling the Hebrew Saints to leave completely the dead letter of Mosaic performances.)

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might ^asanctify the people with **his own** ^bblood, ^csuffered ^dwithout (outside of) the gate. (Jesus was crucified outside the walls of the City of Jerusalem.)

13 Let us go forth therefore unto him without the camp, bearing his ^areproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the ^asacrifice of praise to God continually, that is, the ^bfruit of *our* lips giving thanks to his name.

16 But to do good and to ^acommunicate forget not: for with such ^bsacrifices God is well pleased.

17 ^aObey them that have the rule over you, and ^bsubmit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good ^aconscience, in all things willing to live ^bhonestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great ^ashepherd of the sheep, through **the blood of the ^beverlasting ^ccovenant,**

21 Make you perfect in every good ^awork to do his ^bwill, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

The book of Hebrews testifies that Jesus is the Christ.