



**Come Follow Me 2023**  
**Hebrews 1-6**





Hebrews 1-2

## **New Testament Seminary Manual**

**We do not know where Paul's letter to the Hebrews was written. We also do not know exactly when it was written. However, most assume that it was written around A.D. 60–62, near the same time as Paul's letters to the Philippians, the Colossians, the Ephesians, and Philemon (see Guide to the Scriptures, "Pauline Epistles").=**

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**Most Latter-day Saints accept Paul as the author of Hebrews (see Bible Dictionary, “Pauline Epistles”). However, there are some who question whether Paul wrote this epistle because its style and language are different from Paul’s other letters. It is generally agreed that even if the pen was not Paul’s, the ideas were because the doctrines in Hebrews agree with those found in Paul’s other letters. The Prophet Joseph Smith attributed statements from Hebrews to the Apostle Paul (see Teachings of Presidents of the Church: Joseph Smith [2007], 105). For the purposes of this manual, we accept Paul as the author.**

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**Paul wrote the Epistle to the Hebrews to encourage Jewish members of the Church to maintain their faith in Jesus Christ and not to return to their former ways (see Hebrews 10:32–38).**

**Under the pressure of various afflictions, many of these Jewish Christians were apparently withdrawing from the Church and returning to the relative safety of Jewish worship at the synagogue (see Hebrews 10:25, 38–39). Paul desired to show these Jewish Christians that the law of Moses itself pointed to Jesus Christ and His Atonement as the true source of salvation.**

# THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

## CHAPTER 1

*The Son is in the express image of the person of the Father—Christ is the Only Begotten Son and thus above the angels.*

**G**OD, who <sup>a</sup>at sundry times and in divers manners spake in time past unto the <sup>b</sup>fathers by the <sup>c</sup>prophets,

2 Hath in these last days spoken unto us by *his* <sup>a</sup>Son, whom he hath <sup>b</sup>appointed <sup>c</sup>heir of all things, by whom also he <sup>d</sup>made the <sup>e</sup>worlds;

3 Who being the brightness of *his* <sup>a</sup>glory, and the express image of his <sup>b</sup>person, and upholding all things by the word of his <sup>c</sup>power, when he had by himself <sup>d</sup>purged our sins, sat down on the <sup>e</sup>right hand of the <sup>f</sup>Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent <sup>a</sup>name than they.

5 For unto which of the angels said he at any time, Thou art my <sup>a</sup>Son,

this day have I begotten thee? And again, I will be to him a <sup>b</sup>Father, and he shall be to me a Son?

6 And again, when he bringeth in the <sup>a</sup>firstbegotten into the world, he saith, <sup>b</sup>And let all the angels of God <sup>c</sup>worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy <sup>a</sup>throne, O God, is for <sup>b</sup>ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved <sup>a</sup>righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the <sup>a</sup>foundation of the earth; and the heavens are the works of thine <sup>b</sup>hands:

11 They shall perish; but thou remainest; and they all shall <sup>a</sup>wax old as doth a garment;

12 And as a vesture shalt thou fold

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Warning Against Neglecting Salvation

them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my <sup>a</sup>right hand, until I make thine enemies thy footstool?

14 Are they not all <sup>a</sup>ministering <sup>b</sup>spirits, sent forth <sup>c</sup>to minister for them who shall be heirs of salvation?

## CHAPTER 2

*Jesus came to suffer death and save men—He came to make reconciliation for the sins of the people.*

**T**HEREFORE we ought to give the more <sup>a</sup>earnest <sup>b</sup>heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and <sup>a</sup>disobedience received a <sup>b</sup>just recompence of reward;

3 How shall we <sup>a</sup>escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with <sup>a</sup>signs and <sup>b</sup>wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own <sup>c</sup>will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is <sup>a</sup>man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the <sup>a</sup>angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his <sup>a</sup>feet. For in that he put all in subjection under him, he left nothing *that is not put under him*. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little <sup>a</sup>lower than the <sup>b</sup>angels <sup>c</sup>for the suffering of <sup>d</sup>death, <sup>e</sup>crowned with glory and honour; that he by the <sup>f</sup>grace of God should taste <sup>g</sup>death for every man.

10 For <sup>a</sup>it became him, for whom *are* all things, and by whom *are* all <sup>b</sup>things, in bringing many sons unto glory, to make the <sup>c</sup>captain of their salvation <sup>a</sup>perfect through sufferings.

11 For both he that sanctifieth and they who are <sup>a</sup>sanctified *are* all of <sup>b</sup>one: for which cause he is not ashamed to call them <sup>c</sup>brethren,

12 Saying, I will declare thy <sup>a</sup>name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my <sup>a</sup>trust in him. And again, Behold I and the children which God hath given me.

14 <sup>a</sup>Forasmuch then as the children are partakers of <sup>b</sup>flesh and blood, he also himself likewise took part of the same; that through death he might <sup>c</sup>destroy him that had the power of <sup>d</sup>death, that is, the <sup>e</sup>devil;

15 And deliver them who through

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1 1a GR in many locations and various ways.  
b TG Family, Patriarchal.  
c TG Prophets, Mission of.  
2a TG Godhead; Jesus Christ, Divine Sonship; Jesus Christ, Jehovah.  
b TG Jesus Christ, Authority of.  
3a John 1:14.  
TG Celestial Glory.  
b TG God, Body of, Corporeal Nature.  
c TG God, Power of.  
d GR made purification, expiation for.  
e Acts 7:55 (55–56); D&C 76:23.  
f Heb. 12:2.  
4a Eph. 1:21 (20–21); Phil. 2:9 (9–10).

13a Ps. 110:1.  
14a D&C 7:6.  
TG Angels.  
b Zech. 6:5 (4–8).  
c GR for service.  
2 1a TG Zeal.  
b D&C 21:4.  
2a TG Disobedience.

7a HEB gods; GR angels.  
8a Matt. 28:18; 1 Cor. 15:25; Eph. 1:22.  
9a TG Jesus Christ, Condescension of.  
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b Col. 1:16 (13–19).  
c TG Jesus Christ, Messiah.  
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## Elder Jeffrey R. Holland

**“Jesus ... came to improve man’s view of God and to plead with them to love their Heavenly Father as He has always and will always love them. ... So feeding the hungry, healing the sick, rebuking hypocrisy, pleading for faith—this was Christ showing us the way of the Father.”**

*(“The Grandeur of God,” Oct 2003 GC, Ensign or Liahona, Nov. 2003, 72).*



Warning Against Neglecting Salvation

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fear of death were all their lifetime subject to <sup>a</sup>bondage.

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17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make <sup>a</sup>reconciliation for the sins of the people.

18 For in that he himself hath suffered being <sup>a</sup>tempted, he is able to <sup>b</sup>succour them that are tempted.

CHAPTER 3

*Christ is the Apostle and High Priest of our profession—Jesus, being the Son, is more than a servant—Now is the time and the day of our salvation.*

WHEREFORE, holy brethren, partakers of the heavenly calling, <sup>a</sup>consider the <sup>b</sup>Apostle and <sup>c</sup>High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

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Jesus Greater Than Moses

<sup>a</sup>house; whose <sup>b</sup>house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the <sup>a</sup>Holy Ghost saith, <sup>b</sup>To day if ye will hear his voice,

8 <sup>a</sup>Harden not your hearts, as in the <sup>b</sup>provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, <sup>a</sup>proved me, and saw my works forty years.

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12 Take heed, brethren, lest there be in any of you an evil <sup>a</sup>heart of <sup>b</sup>unbelief, in <sup>c</sup>departing from the living God.

13 But <sup>a</sup>exhort one another daily, while it is called <sup>b</sup>To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence <sup>a</sup>steadfast unto the end;

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A Rest for the People of God

13a Ps. 110:1.  
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TG Angels.  
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c TG Brotherhood and  
Sisterhood.  
12a Ps. 22:22.

15a TG Bondage, Spiritual;  
Law of Moses.  
16a TG Angels.  
b TG Seed of Abraham.  
17a TG Jesus Christ, Redeemer; Reconciliation.  
18a GR tried, subjected to trial.  
TG Jesus Christ,  
Temptation of.

5a TG Servant.  
6a TG Church.  
b 1 Pet. 2:5 (4–8).  
7a Heb. 10:15.  
b Ps. 95:7 (7–11).  
8a TG Hardheartedness.  
b Num. 14:23 (2–23);  
Jacob 1:7 (7–8);  
Alma 12:36.

Matt. 15:19;  
Hel. 12:4.  
b TG Stiffnecked.  
c GR apostatizing,  
withdrawing from.  
TG Apostasy of  
Individuals.  
13a Alma 34:39;  
D&C 38:23.

he at any time, Sit on my <sup>a</sup>right hand, until I make thine enemies thy footstool?

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18 And to whom swore he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of <sup>a</sup>unbelief.

### CHAPTER 4

*The gospel was offered to ancient Israel—Saints enter into the rest of the Lord—Though tempted in all points, Jesus was without sin.*

LET us therefore fear, lest, a promise being left *us* of entering into his <sup>a</sup>rest, any of you should seem to come short of it.

2 For unto us was the <sup>a</sup>gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with <sup>b</sup>faith in them that heard *it*.

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## Elder Jeffrey R. Holland

**Surely the thing God enjoys most about being God is the thrill of being merciful, especially to those who don't expect it and often feel they don't deserve it.**

*("The Laborers in the Vineyard," Apr. 2012 GC, Ensign or Liahona, May 2012, 33)*

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## David A. Bednar

**There is no physical pain, no spiritual wound, no anguish of soul or heartache, no infirmity or weakness you or I ever confront in mortality that the Savior did not experience first. In a moment of weakness we may cry out, “No one knows what it is like. No one understands.” But the Son of God perfectly knows and understands, for He has felt and borne our individual burdens. And because of His infinite and eternal sacrifice (see Alma 34:14), He has perfect empathy and can extend to us His arm of mercy. He can reach out, touch, succor, heal, and strengthen us to be more than we could ever be and help us to do that which we could never do relying only upon our own power.**

*(“Bear Up Their Burdens with Ease,” Apr. 2014 GC)*



Hebrews 3-4

fear of death were all their lifetime subject to <sup>a</sup>bondage.

16 For verily he took not on *him* the nature of <sup>a</sup>angels; but he took on *him* the <sup>b</sup>seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make <sup>a</sup>reconciliation for the sins of the people.

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3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was faithful* in all his house, as a <sup>a</sup>servant, for a testimony of those things which were to be spoken after;

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7 Wherefore (as the <sup>a</sup>Holy Ghost saith, <sup>b</sup>To day if ye will hear his voice,

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9 When your fathers tempted me, <sup>a</sup>proved me, and saw my works forty years.

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17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose <sup>a</sup>carcasses fell in the wilderness?

A Rest for the People of God

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## **New Testament Institute Student Manual**

**For the Jews, Moses was the most highly revered prophet, the one who received God's law at Sinai. The Jewish Christians being addressed in Hebrews were contemplating abandoning their faith in Christ and returning to Judaism in an attempt to remain loyal to the law of Moses. They did not understand (or believe deeply enough) that Christ was preeminent to Moses. Having shown in Hebrews 1–2 that Jesus Christ is greater than the angels, Paul next explained that as "the Apostle and High Priest of our profession," Jesus is greater than Moses (Hebrews 3:1).**

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## Doctrine and Covenants 84:24

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### JST for v. 3

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they harden their hearts they shall not enter into my rest: also, I have sworn, If they will not harden their hearts, they shall enter into my rest; although the works were prepared, or finished from the foundation of the world.

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## Elder Neil L. Andersen

**“In some parts of the world where His name has been proclaimed for centuries, faith in Jesus Christ is diminishing. The valiant Saints in Europe have seen belief decline in their countries through the decades. Sadly, here in the United States faith is also receding. A recent study revealed that in the last 10 years, 30 million people in the United States have stepped away from believing in the divinity of Jesus Christ. Looking worldwide, another study predicts that in the decades ahead, more than twice as many will leave Christianity as will embrace it.”**

*(“We Talk of Christ,” Oct. 2020 GC, Ensign or Liahona, Nov. 2020, 88)*



## President Russell M. Nelson

**“Choose to believe in Jesus Christ. If you have doubts about God the Father and His Beloved Son or the validity of the Restoration or the veracity of Joseph Smith’s divine calling as a prophet, choose to believe and stay faithful. Take your questions to the Lord and to other faithful sources. Study with the desire to believe rather than with the hope that you can find a flaw in the fabric of a prophet’s life or a discrepancy in the scriptures. Stop increasing your doubts by rehearsing them with other doubters. Allow the Lord to lead you on your journey of spiritual discovery.”**

*(“Christ Is Risen; Faith in Him Will Move Mountains,” Apr. 2021 GC, Liahona, May 2021, 103)*



Hebrews 5-6

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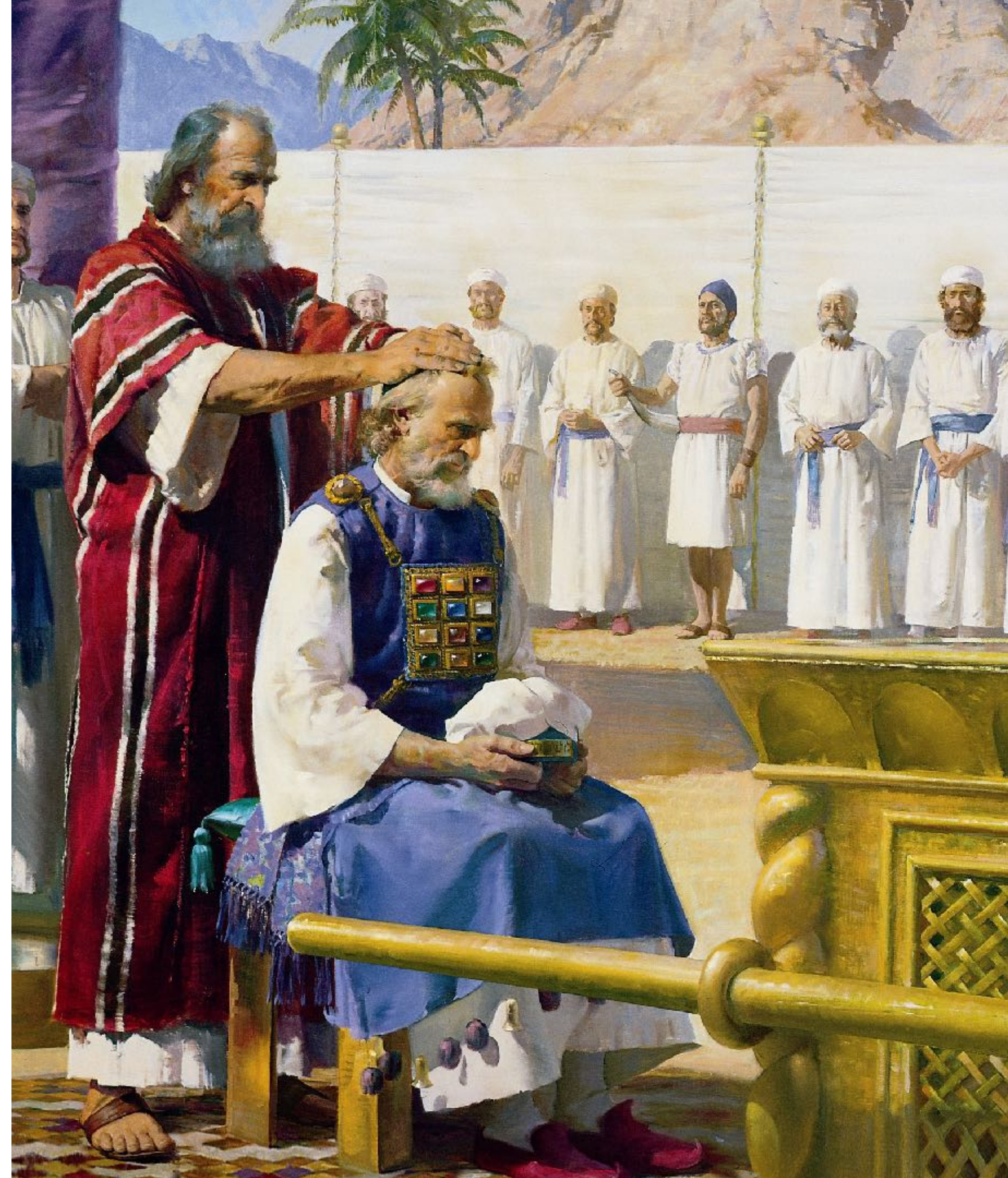
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## **Exodus 28:1**

**(God Speaking on Mt. Sinai)**

**And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.**



## **John 15:16**

**Ye have not chosen me, but I have chosen you, and ordained you...**

**Other References:**

**Numbers 27:18–23; Acts 6:6; 13:2–3; 1 Timothy 4:14.**





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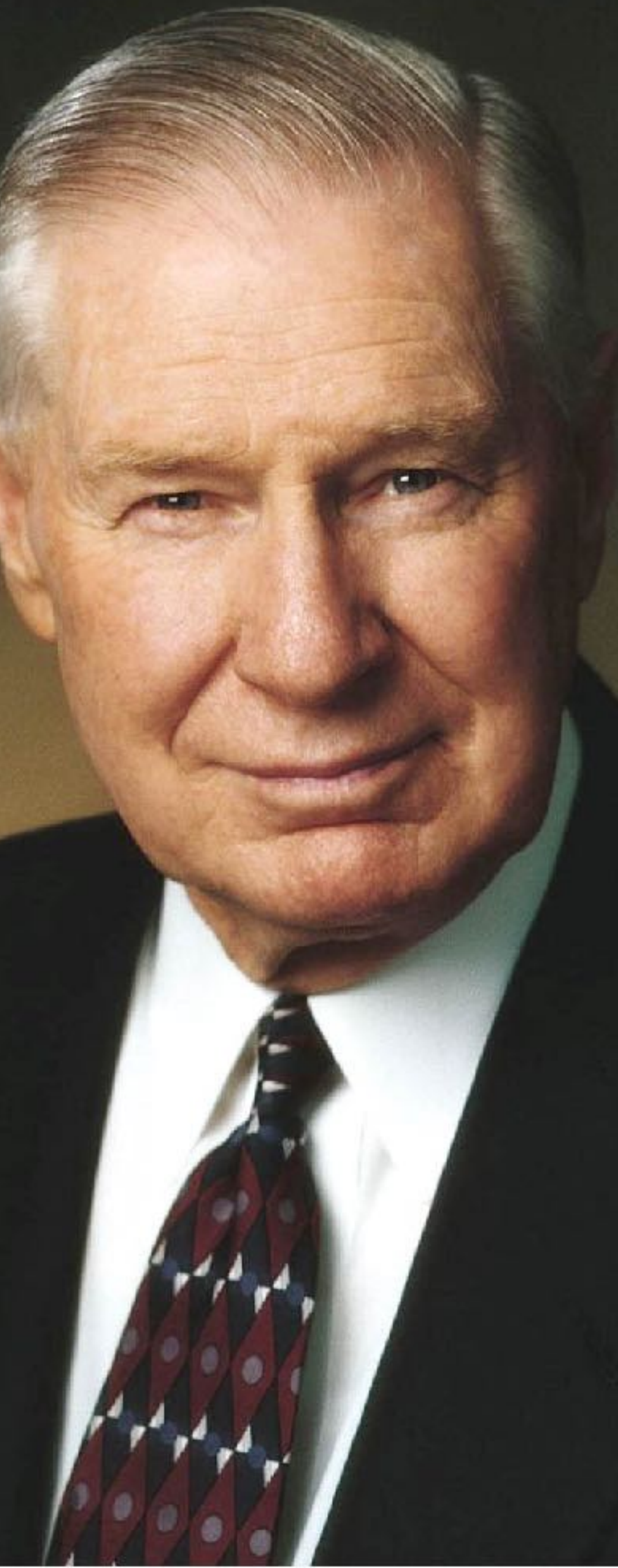
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## President James E. Faust

**“As in all things, the Savior is our pattern. The Apostle Paul wrote, ‘Though he were a Son, yet learned he obedience’ [Hebrews 5:8]. In our own finite way, we too can learn obedience even as Christ did. ... When obedience becomes our goal, it is no longer an irritation; instead of a stumbling block, it becomes a building block.”**

*(“Obedience: The Path to Freedom,” Apr. 1999 GC, Ensign, May 1999, 46–47).*



## President Harold B. Lee

**“There is a refining process that comes through suffering, I think, that we can’t experience any other way than by suffering. ... We draw closer to Him who gave His life that man might be. We feel a kinship that we have never felt before. ... He suffered more than we can ever imagine. But to the extent that we have suffered, somehow it seems to have the effect of drawing us closer to the divine, helps to purify our souls, and helps to purge out the things that are not pleasing in the sight of the Lord” (Teachings of Presidents of the Church: Harold B. Lee [2000], 207).**



## President Harold B. Lee

**“A young mother went through the trying experience of having a little child who was killed in an accident, and she came and sought a blessing for comfort. She asked through her tears, ‘Must there always be pain in this life?’ I thought a few minutes and then said, ‘The Apostle Paul said of the Master, the Lord and Savior, “Though he were a Son, yet learned he obedience by the things which he suffered.” (Heb. 5:8.) I suppose that the answer is yes; there must always be pain in this life of travail and sorrow, and there is a purpose in it all.”**

*(in Conference Report, Apr. 1964, 25).*

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## **New Testament Institute Student Manual**

**This [JST] change [in v. 1] supports the original Greek text of the phrase, which translates as “having left behind the beginning of the doctrine.” The Saints addressed in Hebrews had already received the first principles, ordinances, and doctrines of the gospel (including faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost; see Hebrews 6:1–2). They were not to abandon those principles but were to continue growing toward spiritual maturity from that beginning point (compare 2 Nephi 31:15–21).**



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Abraham, because he could <sup>a</sup>swear by no greater, he <sup>b</sup>swore by himself,

14 Saying, Surely blessing I will <sup>a</sup>bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently <sup>a</sup>endured, he obtained the promise.

16 For men verily swear by the greater: and an <sup>a</sup>oath for confirmation *is* to them an end of all <sup>b</sup>strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his <sup>a</sup>counsel, <sup>b</sup>confirmed *it* by an <sup>c</sup>oath:

18 That by two immutable things, in which *it was* impossible for God to <sup>a</sup>lie, we might have a strong consolation, who have fled for <sup>b</sup>refuge to lay hold upon the <sup>c</sup>hope set before us:

19 Which *hope* we have as an <sup>a</sup>anchor of the soul, both sure and steadfast, and which entereth into that within the <sup>b</sup>veil;

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs <sup>a</sup>meet for them by whom it is <sup>b</sup>dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto <sup>a</sup>cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not <sup>a</sup>unrighteous to forget your work and <sup>b</sup>labour of <sup>c</sup>love, which ye have shewed toward his <sup>d</sup>name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same <sup>a</sup>diligence

18 That by two immutable things, in which *it was* impossible for God to <sup>a</sup>lie, we might have a strong consolation, who have fled for <sup>b</sup>refuge to lay hold upon the <sup>c</sup>hope set before us:

19 Which *hope* we have as an <sup>a</sup>anchor of the soul, both sure and steadfast, and which entereth into that within the <sup>b</sup>veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an <sup>a</sup>high priest for ever after the order of Melchisedec.

## CHAPTER 7

*The Melchizedek Priesthood brings exaltation and administers the gospel—It is received with an oath and covenant*

1 c TG Repent.

2 a D&C 68:25.

b TG Baptism, Essential.

D&C 107:67.

c TG Shame.

7 a GR suitable, fit, proper.

b GR cultivated, tilled.

D&C 104:2.

Amos 6:8.

14 a TG Abrahamic Covenant.

15 a D&C 139:12.

the foundation of <sup>c</sup>repentance from dead works, and of faith toward God,

2 Of the <sup>a</sup>doctrine of <sup>b</sup>baptisms, and of <sup>c</sup>laying on of <sup>d</sup>hands, and of resurrection of the dead, and of eternal judgment.

3 <sup>a</sup>And this will we do, if God permit.

4 For *it is* impossible for those who were once <sup>a</sup>enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have <sup>a</sup>tasted the good word of God, and the powers of the <sup>b</sup>world to come,

6 If they shall <sup>a</sup>fall away, to renew them again unto repentance; seeing they <sup>b</sup>crucify to themselves the Son of God afresh, and put *him* to an open <sup>c</sup>shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs <sup>a</sup>meet

to the full assurance of hope unto the end:

12 That ye be not <sup>a</sup>slothful, but followers of them who through <sup>b</sup>faith and <sup>c</sup>patience inherit the <sup>d</sup>promises.

13 For when God made promise to Abraham, because he could <sup>a</sup>swear by no greater, he <sup>b</sup>swore by himself,

14 Saying, Surely blessing I will <sup>a</sup>bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently <sup>a</sup>endured, he obtained the promise.

16 For men verily swear by the greater: and an <sup>a</sup>oath for confirmation *is* to them an end of all <sup>b</sup>strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his <sup>a</sup>counsel, <sup>b</sup>confirmed *it* by an <sup>c</sup>oath:

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## **NT Institute Student Manual**

In the same way, Jesus, the great High Priest, entered through the veil into heaven to prepare the way for us to return to heaven.

## **Guide to the Scriptures, “Hope”**

Hope means “the confident expectation of and longing for the promised blessings of righteousness”





## President Dieter F. Uchtdorf

**“Hope is a gift of the Spirit. It is a hope that through the Atonement of Jesus Christ and the power of His Resurrection, we shall be raised unto life eternal and this because of our faith in the Savior. This kind of hope is both a principle of promise as well as a commandment, and, as with all commandments, we have the responsibility to make it an active part of our lives and overcome the temptation to lose hope. Hope in our Heavenly Father’s merciful plan of happiness leads to peace, mercy, rejoicing, and gladness. The hope of salvation is like a protective helmet; it is the foundation of our faith and an anchor to our souls.”** (*“The Infinite Power of Hope,” Ensign or Liahona, Nov. 2008, 21–22*).