



**Come Follow Me 2023**  
**Hebrews 7-13**





Hebrews 7-8

—The superiority of the Melchizedek Priesthood over the Aaronic Priesthood is explained—Salvation comes through the intercession of Christ.

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3 <sup>a</sup>Without father, without mother, without descent, having neither <sup>b</sup>beginning of days, nor end of life; but made like unto the Son of God; abideth a <sup>c</sup>priest continually.

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the right hand of the throne of the Majesty in the heavens;

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11a Heb. 8:7.

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17a Ps. 110:4.

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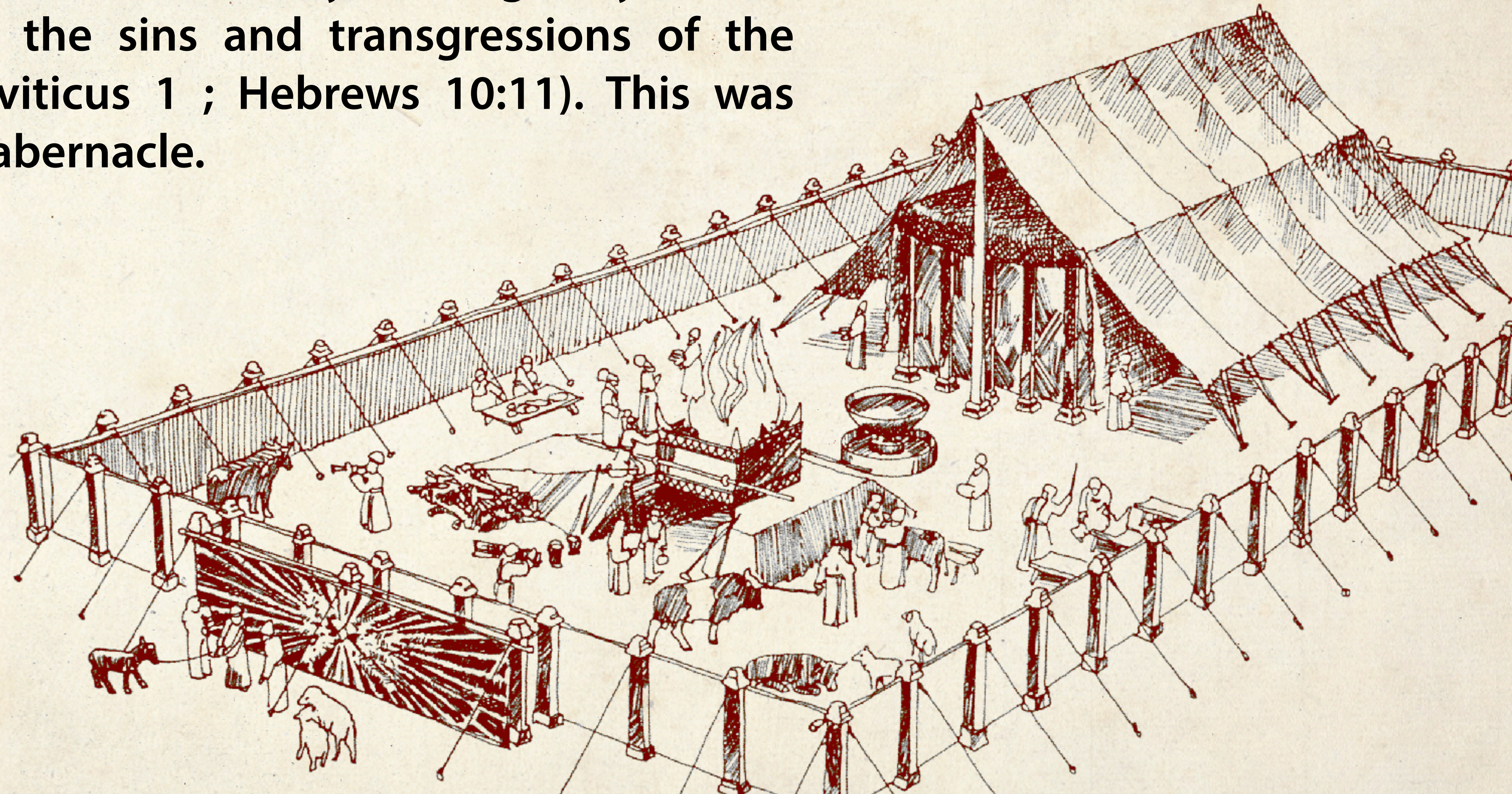
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**Melchizedek was a righteous king and the high priest who presided over Abraham (see *Joseph Smith Translation, Genesis 14:25–40 [in the Bible appendix]; Alma 13:14–19; Bible Dictionary, “Melchizedek”*). Paul used Melchizedek as a type and shadow of Jesus Christ. He taught that Jesus Christ and His priesthood were necessary because the Levitical Priesthood, along with the law of Moses it administered, could not perfect God’s children (see *Hebrews 7:11*). Levitical Priesthood refers to the authority of the Aaronic Priesthood held by members of the tribe of Levi. (*Bible Dictionary for “Melchizedek,” and “Aaronic Priesthood.”*)**



One role of the priests was to act as mediators, symbolically standing between the people and God. They fulfilled this role by offering daily animal sacrifices for the sins and transgressions of the Israelites (Leviticus 1 ; Hebrews 10:11). This was done in the tabernacle.



## **New Testament Institute Student Manual**

**Hebrews 7:3 says that Melchizedek was “Without Father, without Mother”**

**The Joseph Smith Translation of Hebrews 7:3 clarifies that it was the priesthood that was “without father, without mother”: “For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother” (in the Bible appendix). This phrasing indicates that, unlike the Levitical or Aaronic order in ancient times, the Melchizedek Priesthood is not conferred based on lineage alone. Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles further explained: “The right to this higher priesthood was not inherited in the same way as was the case with the Levites and sons of Aaron. Righteousness was an absolute requisite for the conferral of the higher priesthood” (Mormon Doctrine, 2nd ed. [1966], 478).**

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### JST (Appendix)

And not as those high priests who offered up sacrifice daily, first for their own sins, and then for the sins of the people; for he needeth not offer sacrifice for his own sins, for he knew no sins; but for the sins of the people. And this he did once, when he offered up himself.

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## Mortal Priests

- Needed to be replaced by other priests when they died (v. 23)
- They offered sacrifices daily for their own sins and for the people's sins (v. 27)
- They had infirmities (v. 28).





## Jesus Christ

- He and His priesthood are “unchangeable,” or eternal (v. 24)
- He can save those who “come unto God by him” (v. 25)
- He lives to “make intercession for [us]” (v. 25)
- He was sinless and therefore “needeth not offer sacrifice for his own sins” (JST, Hebrews 7:26)
- He only had to offer one sacrifice, which was “for the sins of the people” (JST, Hebrews 7:26)
- He is “consecrated for evermore” (v. 28).

## Elder J. Devn Cornish

**“Some have a difficult time accepting in their hearts that when the Lord says [He atoned for] ‘all’ He means them too. They seem to say to themselves, ‘I believe that Jesus Christ died for the sins of mankind, but what I have done is so terrible or so repeated that I don’t think the Atonement will work for me.’ Some who are faithful members of the Church actually seem to believe that they will never make it back to Heavenly Father’s presence. It is the idea that Christ can save all mankind, but He may not be able to save me. ...**





## Elder J. Devn Cornish

**“Others can sense that this idea is false and that Christ can save them, but they are not sure He will. The Book of Mormon prophet Jacob taught, ‘He cometh into the world that he may save all men if they will hearken to his voice; for behold, he suffereth ... the pains of every living creature, both men, women, and children’ (2 Ne. 9:21). The question is not whether we are perfect or whether we are worth forgiving, but whether we are willing to admit when we do wrong, feel sorry, confess as appropriate, do all we can to set things right, and ask the Lord to forgive us.”**

*(“Learning How the Atonement Can Change You,” Ensign, Apr. 2002, 22).*

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## Jesus, High Priest of a Better Covenant

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 <sup>a</sup>laws into their <sup>b</sup>mind, and write them in their <sup>c</sup>hearts: and I will be to them a God, and they shall be to me a people:

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.

12 For I will be merciful to their <sup>a</sup>unrighteousness, and their sins and their iniquities will I <sup>b</sup>remember no more.

13 In that he saith, A <sup>a</sup>new *covenant*, he hath made the first old. Now that which decayeth and waxeth <sup>b</sup>old *is* ready to <sup>c</sup>vanish away.

## CHAPTER 9

*The Mosaic ordinances prefigured Christ's ministry—Christ is the Mediator of the new covenant.*

THEN verily the first <sup>a</sup>covenant had also <sup>b</sup>ordinances of divine <sup>c</sup>service, and a worldly sanctuary.

2 For there was a <sup>a</sup>tabernacle made; the first, wherein *was* the <sup>b</sup>andlestick, and the <sup>c</sup>table, and the <sup>d</sup>shewbread; which is called the sanctuary.

3 And after the second <sup>a</sup>veil, the tabernacle which is called the <sup>b</sup>Holiest of all;

4 Which had the golden censer, and the <sup>a</sup>ark of the covenant overlaid round about with gold, wherein *was* the golden <sup>b</sup>pot that had manna, and <sup>c</sup>Aaron's rod that budded, and the <sup>d</sup>tables of the covenant;

5 And over it the <sup>a</sup>cherubims of glory shadowing the <sup>b</sup>mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus <sup>a</sup>ordained, the <sup>b</sup>priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the <sup>a</sup>high priest alone <sup>b</sup>once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a <sup>a</sup>figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service <sup>b</sup>perfect, as pertaining to the conscience;

10 Which *stood* only in meats and drinks, and divers <sup>a</sup>washings, and <sup>b</sup>carnal <sup>c</sup>ordinances, <sup>d</sup>imposed on *them* until the time of reformation.

11 But Christ being come an <sup>a</sup>high priest of good things to come, by a greater and more perfect <sup>b</sup>tabernacle, 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 <sup>a</sup>blood he

## The Earthly Holy Place

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10a TG God, Law of.

b TG Mind.

c Jer. 31:33; 2 Cor. 3:3.

12a D&C 38:14.

b TG Forgive.

13a Heb. 9:15; 3 Ne. 12:47 (46–47); 15:3 (2–10); Ether 13:9.

b Ex. 25:31 (31–39); 26:35.

c Ex. 25:23 (23–29); Lev. 24:6.

d Ex. 25:30.

3a TG Jesus Christ, Types of, in Anticipation; Veil.

b GR Holy of holies.

4a TG Ark of the Covenant.

b Ex. 16:33 (33–34).

7a Heb. 9:25; 10:3.

b Ex. 30:10.

9a GR similitude, type, parable. TG Jesus Christ, Types of, in Anticipation.

b Heb. 7:19.

10a TG Wash.

b Heb. 7:16.

separate from sinners, and made  
higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

## CHAPTER 8

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

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on

was about to make the tabernacle. for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, 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 Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land

22a Heb. 8:6.

24a TG Jesus Christ,  
Authority of; Priesthood.

25a GR perfectly.

d TG Jesus Christ,  
Atonement through;  
Jesus Christ, Redeemer.

28a TG Oath.

offer gifts, or sacrifices,  
according to the law.

b TG Priest, Aaronic  
Priesthood.

Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better <sup>a</sup>testament.

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 <sup>a</sup>priesthood.

25 Wherefore he is able also to save them <sup>a</sup>to the uttermost that <sup>b</sup>come unto God by him, seeing he ever liveth to make <sup>c</sup>intercession for them.

26 <sup>a</sup>For such an <sup>b</sup>high priest became us, *who is* holy, harmless, undefiled, <sup>c</sup>separate from <sup>d</sup>sinners, and made <sup>e</sup>higher than the <sup>f</sup>heavens;

27 Who needeth not <sup>a</sup>daily, as those high priests, to offer up <sup>b</sup>sacrifice, first for his own sins, and then for the people's: for this he did <sup>c</sup>once, when he <sup>d</sup>offered up himself.

28 For the law maketh men high

the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the <sup>a</sup>true <sup>b</sup>tabernacle, 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 <sup>a</sup>offer.

4 <sup>a</sup>For if he were on earth, he

**JST Heb. 8:4 Therefore while he was on the earth, he offered for a sacrifice his own life for the sins of the people. Now every priest under the law, must needs offer gifts, or sacrifices, according to the law.**

excellent ministry, by how much also he is the <sup>a</sup>mediator of a better <sup>b</sup>covenant, which was established

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4 <sup>a</sup>For if he were on earth, he should not be a priest, seeing that there are <sup>b</sup>priests that offer gifts according to the law:

5 Who serve unto the example and <sup>a</sup>shadow of heavenly things, as Moses was admonished of God when he was about to make the <sup>b</sup>tabernacle: for, See, saith he, *that* thou make all things according to the <sup>c</sup>pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the <sup>a</sup>mediator of a better <sup>b</sup>covenant, which was established upon better <sup>c</sup>promises.

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### Jesus, High Priest of a Better Covenant

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 <sup>a</sup>laws into their <sup>b</sup>mind, and write them in their <sup>c</sup>hearts: and I will be to them a God, and they shall be to me a people:

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.

12 For I will be merciful to their <sup>a</sup>unrighteousness, and their sins and their iniquities will I <sup>b</sup>remember no more.

13 In that he saith, A <sup>a</sup>new *covenant*, he hath made the first old. Now that which decayeth and waxeth <sup>b</sup>old *is* ready to <sup>c</sup>vanish away.

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4 Which had the golden censer, and the <sup>a</sup>ark of the covenant overlaid round about with gold, wherein *was* the golden <sup>b</sup>pot that had manna, and <sup>c</sup>Aaron's rod that budded, and the <sup>d</sup>tables of the covenant;

5 And over it the <sup>a</sup>cherubims of glory shadowing the <sup>b</sup>mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus <sup>a</sup>ordained, the <sup>b</sup>priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the <sup>a</sup>high priest alone <sup>b</sup>once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a <sup>a</sup>figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service <sup>b</sup>perfect, as pertaining to the conscience;

10 Which *stood* only in meats and drinks, and divers <sup>a</sup>washings, and <sup>b</sup>carnal <sup>c</sup>ordinances, <sup>d</sup>imposed on *them* until the time of reformation.

11 But Christ being come an <sup>a</sup>high priest of good things to come, by a greater and more perfect <sup>b</sup>tabernacle, 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 <sup>a</sup>blood he

### The Earthly Holy Place

22a Heb. 8:6.

24a TG Jesus Christ, Authority of; Priesthood.

25a GR perfectly.

b Isa. 55:3; Heb. 11:6.

c Isa. 59:16; Rom. 8:34.

26a JST Heb. 7:25–26 (Appendix).

b TG High Priest, Melchizedek Priesthood.

c Lev. 3:6.

TG Separation.

d Heb. 4:15; D&C 45:4.

d TG Jesus Christ, Atonement through; Jesus Christ, Redeemer.

28a TG Oath.

b TG Jesus Christ, Divine Sonship.

c GR perfected.

8 1a TG High Priest, Melchizedek Priesthood; Jesus Christ, Authority of.

2a Heb. 9:24.

b Ex. 40:2; Heb. 9:11 (11–24).

offer gifts, *or sacrifices*, according to the law.

b TG Priest, Aaronic Priesthood.

BD Priests.

5a TG Jesus Christ, Types of, in Anticipation.

b Ex. 35:11.

c Acts 7:44.

6a TG Jesus Christ, Atonement through; Jesus Christ, Authority of.

b Heb. 7:22.

10a TG God, Law of.

b TG Mind.

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TG Jesus Christ, Types of, in Anticipation.

b Heb. 7:19.

10a TG Wash.

b Heb. 7:16



## **New Testament Institute Student Manual**

**Paul also called this “better covenant” a “new covenant,” quoting from Jeremiah 31:31–34 to show his Jewish-Christian readers that the Lord had revealed to Old Testament prophets that He would someday make a new covenant with Israel that would supersede the old (see Hebrews 8:8–12).**

A brown paper folder or envelope is positioned in the center of the image, partially obscured by the text. The text "Hebrews 9-10" is written in a blue, cursive font across the middle of the folder.

Hebrews 9-10

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 <sup>a</sup>laws into their <sup>b</sup>mind, and write them in their <sup>c</sup>hearts: and I will be to them a God, and they shall be to me a people:

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12 Neither by the blood of goats and calves, but by his own <sup>a</sup>blood he

entered in once into the <sup>b</sup>holy place, having obtained eternal <sup>c</sup>redemption *for us*.

13 For if the <sup>a</sup>blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the <sup>b</sup>purifying of the flesh:

14 How much more shall the <sup>a</sup>blood of Christ, who through the eternal Spirit offered himself <sup>b</sup>without <sup>c</sup>spot to God, <sup>d</sup>purge your <sup>e</sup>conscience from dead works to serve the living God?

15 And for this cause he is the <sup>a</sup>mediator of the <sup>b</sup>new <sup>c</sup>testament, that by means of <sup>d</sup>death, for the redemption of the <sup>e</sup>transgressions *that were* under the first <sup>f</sup>testament, they which are called might receive the <sup>g</sup>promise of eternal <sup>h</sup>inheritance.

16 For where a <sup>a</sup>testament is, there must also of necessity be the <sup>b</sup>death of the <sup>c</sup>testator.

17 For a <sup>a</sup>testament is of force after men are dead: <sup>b</sup>otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had <sup>a</sup>spoken every precept to all the people according to the law, he took the <sup>b</sup>blood of calves and of goats, with water, and scarlet wool, and hyssop, and <sup>c</sup>sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

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

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23 *It was* therefore necessary that the <sup>a</sup>patterns 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 <sup>a</sup>true; but into <sup>b</sup>heaven itself, now to appear in the <sup>c</sup>presence of God for us:

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

28 So Christ was once <sup>a</sup>offered to <sup>b</sup>bear the <sup>c</sup>sins of many; and unto them that look for him shall he <sup>a</sup>appear the second time without sin unto salvation.

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10a TG God, Law of.  
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c Jer. 31:33; 2 Cor. 3:3.

12a D&C 38:14.

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13a Heb. 9:15;  
3 Ne. 12:47 (46–47);  
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b Ex. 25:31 (31–39); 26:35.

c Ex. 25:23 (23–29);  
Lev. 24:6.

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3a TG Jesus Christ, Types  
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b TG Holy of holies.

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h Ex. 16:33 (33–34)

7a Heb. 9:25; 10:3.  
b Ex. 30:10.

9a GR similitude, type,  
parable.

TG Jesus Christ, Types  
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b Heb. 7:19.

10a TG Wash.

h Heb. 7:16

12b Lev. 16:2 (2–4);  
Heb. 10:19.

c D&C 138:23 (18–23).  
TG Jesus Christ, Re-  
deemer; Redemption.

13a Lev. 4:5.  
b TG Purification.

14a TG Blood, Symbolism of.  
b GR blameless.

c Lev. 1:3; 22:20.  
d TG Purification.

e TG Conscience.

15a TG Jesus Christ,  
Authority of.

e TG Transgress.

f JST Heb. 9:15 . . .  
covenant . . .

g Heb. 10:36.

h D&C 137:7 (7–10).  
TG Inheritance.

16a JST Heb. 9:16 . . .  
covenant . . .

b Ex. 24:8 (3–8);  
Matt. 26:28 (26–28).  
TG Martyrdom.

c JST Heb. 9:16 . . . *victim*.  
(Note: JST uses “victim”  
in place of “testator”)

22a TG Blood, Symbolism of.

b TG Remission of Sins.

23a TG Symbolism.

24a Heb. 8:2.  
b Heb. 4:14.

c TG Jesus Christ,  
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25a Heb. 9:7.

26a JST Heb. 9:26 . . . in the  
*meridian* of time hath  
he . . .  
b GR consummation of  
the ages.  
c TG Self-Sacrifice

## **New Testament Seminary Manual**

**Once a year, on the Day of Atonement (see Leviticus 16), the high priest performed special animal sacrifices before entering the portion of the tabernacle known as the most holy place (or Holy of Holies). This part of the tabernacle symbolized the celestial kingdom, or the presence of God. These sacrifices and the actions of the high priest were intended to symbolize how Jesus, the Great High Priest, would make a sacrifice that would prepare a way for the people to enter God's presence.**

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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 <sup>a</sup>laws into their <sup>b</sup>mind, and write them in their <sup>c</sup>hearts: and I will be to them a God, and they shall be to me a people:

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TG Jesus Christ, Types  
of, in Anticipation.

b Heb. 7:19.

10a TG Wash.

h Heb. 7:16

12b Lev. 16:2 (2–4);  
Heb. 10:19.  
c D&C 138:23 (18–23).  
TG Jesus Christ, Redeemer; Redemption.

13a Lev. 4:5.  
b TG Purification.

14a TG Blood, Symbolism of.  
b GR blameless.

c Lev. 1:3; 22:20.  
d TG Purification.

e TG Conscience.

15a TG Jesus Christ,  
Authority of.

e TG Transgress.  
f JST Heb. 9:15 . . .  
covenant . . .  
g Heb. 10:36.  
h D&C 137:7 (7–10).  
TG Inheritance.

16a JST Heb. 9:16 . . .  
covenant . . .

b Ex. 24:8 (3–8);  
Matt. 26:28 (26–28).  
TG Martyrdom.

c JST Heb. 9:16 . . . *victim*.

(Note: JST uses “victim”  
in place of “testator”)

22a TG Blood, Symbolism of.  
b TG Remission of Sins.

23a TG Symbolism.

24a Heb. 8:2.  
b Heb. 4:14.

c TG Jesus Christ,  
Atonement through.

25a Heb. 9:7.

26a JST Heb. 9:26 . . . in the  
*meridian* of time hath  
he . . .

b GR consummation of  
the ages.  
c TG Self-Sacrifice

<sup>b</sup>remem-  
covenant,  
Now that  
th <sup>b</sup>old is

refigured  
the Medi-

nant had  
<sup>c</sup>service,

tabernacle  
was the

table, and  
called the

<sup>a</sup>veil, the  
the <sup>b</sup>Ho-

for himself, and for the errors of  
the people:

8 The Holy Ghost this signifying,  
that the way into the holiest of all  
was not yet made manifest, while as  
the first tabernacle was yet standing:

9 Which *was* a <sup>a</sup>figure for the time  
then present, in which were offered  
both gifts and sacrifices, that could  
not make him that did the service  
<sup>b</sup>perfect, as pertaining to the con-  
science;

10 Which stood only in meats and  
drinks, and divers <sup>a</sup>washings, and  
<sup>b</sup>carnal <sup>c</sup>ordinances, <sup>d</sup>imposed on  
*them until the time of reformation.*

11 But Christ being come an <sup>a</sup>high  
priest of good things to come, by a  
greater and more perfect <sup>b</sup>taberna-  
cle, 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 <sup>a</sup>blood he

entered in once into the <sup>b</sup>holy place,  
having obtained eternal <sup>c</sup>redemp-  
tion *for us.*

13 For if the <sup>a</sup>blood of bulls and  
of goats, and the ashes of an heifer  
sprinkling the unclean, sanctifieth  
to the <sup>b</sup>purifying of the flesh:

14 How much more shall the <sup>a</sup>blood  
of Christ, who through the eternal  
Spirit offered himself <sup>b</sup>without <sup>c</sup>spot  
to God, <sup>d</sup>purge your <sup>e</sup>conscience  
from dead works to serve the living  
God?

15 And for this cause he is the  
<sup>a</sup>mediator of the <sup>b</sup>new <sup>c</sup>testament,  
that by means of <sup>d</sup>death, for the re-  
demption of the <sup>e</sup>transgressions *that*  
*were* under the first <sup>f</sup>testament, they  
which are called might receive the  
<sup>g</sup>promise of eternal <sup>h</sup>inheritance.

16 For where a <sup>a</sup>testament is, there  
must also of necessity be the <sup>b</sup>death  
of the <sup>c</sup>testator.

17 For a <sup>a</sup>testament is of force af-  
ter men are dead: <sup>b</sup>otherwise it is

20 Saying  
testamen  
unto you

21 More  
blood bo  
the vesse

22 And a  
law purge  
<sup>a</sup>shedding

23 *It wa*  
the <sup>a</sup>patte  
ens shoul

but the h  
with bett

24 For C  
the holy  
*which are*

but into  
pear in th

25 Nor  
himself c  
entereth  
year with

26 For t  
suffered s

<sup>b</sup> Ex. 25:31 (31–39); 26:35.

<sup>c</sup> Ex. 25:23 (23–29);

Lev. 24:6

<sup>7a</sup> Heb. 9:25; 10:3.

<sup>b</sup> Ex. 30:10.

<sup>9a</sup> GR similitude type

## **Elder Bruce R. McConkie**

**“In legal usage, a testator is one who leaves a valid will or testament at his death. The will or testament is the written document wherein the testator provides for the disposition of his property. As used in the gospel sense, a testament is a covenant. Jesus is the Mediator of the new covenant or testament, that is of the gospel which came to replace the law of Moses. ...**

**“Paul mixed these legal and gospel definitions to teach a basic doctrine. ... 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” (Mormon Doctrine, 784–85).**

from dead works to serve the living God?

15 And for this cause he is the <sup>a</sup>mediator of the <sup>b</sup>new <sup>c</sup>testament, that by means of <sup>d</sup>death, for the redemption of the <sup>e</sup>transgressions *that were* under the first <sup>f</sup>testament, they which are called might receive the <sup>g</sup>promise of eternal <sup>h</sup>inheritance.

16 For where a <sup>a</sup>testament *is*, there must also of necessity be the <sup>b</sup>death of the <sup>c</sup>testator.

17 For a <sup>a</sup>testament *is* of force after men are dead: <sup>b</sup>otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had <sup>a</sup>spoken every precept to all the people according to the law, he took the <sup>b</sup>blood of calves and of goats, with water, and scarlet wool, and hyssop, and <sup>c</sup>sprinkled both the book, and all the people,

ens 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 <sup>a</sup>true; but into <sup>b</sup>heaven itself, now to appear in the <sup>c</sup>presence of God for us:

25 Not yet that he should offer himself often, as the <sup>a</sup>high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once <sup>a</sup>in the <sup>b</sup>end of the world hath he appeared to put away sin by the <sup>c</sup>sacrifice of himself.

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

28 So Christ was once <sup>a</sup>offered to <sup>b</sup>bear the <sup>c</sup>sins of many; and unto them that look for him shall he <sup>d</sup>appear the second time without sin unto salvation.

12b Lev. 16:2 (2-4);

e TG Transgress.

22a TG Blood, Symbolism of.



## CHAPTER 10

We are sanctified by the shedding of the blood of Christ—The superiority of His sacrifice is explained—Those who fall from grace through willful sin are damned—The just will live by faith.

FOR the <sup>a</sup>law having a <sup>b</sup>shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered <sup>c</sup>year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once <sup>a</sup>purged should have had no more <sup>b</sup>conscience of sins.

3 But in those <sup>a</sup>sacrifices there is a <sup>b</sup>remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

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 <sup>a</sup>sacrifices 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, that he may establish the second.

10 By the which will we are <sup>a</sup>sanctified through the <sup>b</sup>offering <sup>c</sup>of the <sup>a</sup>body of Jesus Christ <sup>c</sup>once *for all*.

11 And every priest standeth <sup>a</sup>daily ministering and offering oftentimes the same sacrifices, which can never take away <sup>b</sup>sins:

12 But this man, after he had offered one <sup>a</sup>sacrifice for sins for ever, sat down on the right hand of God;

13 <sup>a</sup>From henceforth expecting till his enemies be made his footstool.

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

15 *Whereof* the <sup>a</sup>Holy Ghost also is a <sup>b</sup>witness to us: for after that he had said before,

16 *This is* the <sup>a</sup>covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their <sup>b</sup>minds will I write them;

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

18 Now where <sup>a</sup>remission of these *is*, *there is* no more offering for sin.

19 Having therefore, brethren, <sup>a</sup>boldness to enter into the <sup>b</sup>holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the <sup>a</sup>veil, that is to say, his flesh;

21 And *having* an <sup>a</sup>high priest over the house of God;

22 Let us <sup>a</sup>draw <sup>b</sup>near with a true heart in full assurance of <sup>c</sup>faith, having our hearts <sup>a</sup>sprinkled from an evil <sup>c</sup>conscience, and our bodies washed with pure water.

10 1a Mosiah 3:15 (14–15); 13:28 (28–32).  
b TG Jesus Christ, Types of, in Anticipation; Symbolism.  
c JST Heb. 10:1 . . . continually year by year make . . .

2a TG Remission of Sins.  
b TG Peace of God

of, in Anticipation.  
c JST Heb. 10:10 . . . *once* of the body of Jesus Christ.  
d John 6:51; Heb. 9:12.  
e Rom. 6:10.  
11a Heb. 7:27.  
b Lev. 4:20 (20, 26).  
12a TG Sacrifice;  
Self-Sacrifice.

13a JST Heb. 10:13 From

Rom. 11:27;  
D&C 49:9 (5–9).  
b Jer. 31:31–33.  
18a TG Remission of Sins.  
19a GR license, authority.  
b Lev. 16:2 (2–4); Heb. 9:12.  
20a TG Veil.  
21a TG High Priest,  
Melchizedek Priesthood

23 Let us hold fast the <sup>a</sup>profession of *our* <sup>b</sup>faith without wavering; (for he *is* faithful that promised;)

24 And let us <sup>a</sup>consider one another to <sup>b</sup>provoke unto love and to good works:

25 Not forsaking the <sup>a</sup>assembling 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 <sup>a</sup>sin <sup>b</sup>wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery <sup>a</sup>indignation, which shall devour the adversaries.

28 He that <sup>a</sup>despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer <sup>a</sup>punishment, 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 <sup>b</sup>despite unto the Spirit of grace?

30 For we know him that hath said, <sup>a</sup>Vengeance *belongeth* unto me, I will <sup>b</sup>recompense, saith the Lord. And again, The Lord shall <sup>c</sup>judge 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 <sup>a</sup>fight 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 <sup>a</sup>joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring <sup>b</sup>substance.

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

36 For ye have need of <sup>a</sup>patience, that, after ye have done the <sup>b</sup>will of God, ye might receive the <sup>c</sup>promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* <sup>a</sup>draw back, my soul shall have no pleasure in him.

39 But we are not of them who <sup>a</sup>draw back unto <sup>b</sup>perdition; but of them that believe to the saving of the soul.

## CHAPTER 11

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

Now <sup>a</sup>faith is the <sup>b</sup>substance of things <sup>c</sup>hoped for, the <sup>a</sup>evidence of things not seen.

2 For by it the elders <sup>a</sup>obtained a good <sup>b</sup>report.

3 Through faith we understand that the worlds were <sup>a</sup>framed by the <sup>b</sup>word of God, so that things which

23a 1 Tim. 6:12 (12–13).  
b GR hope.  
24a GR understand.  
b TG Provoking.  
25a TG Assembly for  
Worship;  
Meetings.  
26a TG Apostasy of  
Individuals;  
Sin

30a TG Retribution.  
b TG God, Justice of.  
c TG Jesus Christ, Judge.  
32a Heb. 12:4.  
34a TG Joy.  
b Matt. 6:20.  
36a TG Patience.  
b TG God, Will of.  
c Heb. 9:15;  
1 Pet. 1:9 (1, 16).

Sons of Perdition.  
11 1a TG Faith.  
b GR assurance, basis,  
foundation.  
JST Heb. 11:1 . . .  
*assurance* of things  
hoped for . . .  
c TG Hope.  
d GR proof.  
2a GR received witness

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

15 *Whereof* the <sup>a</sup>Holy Ghost also is a <sup>b</sup>witness to us: for after that he had said before,

16 This is the <sup>a</sup>covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their <sup>b</sup>minds

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**The ordinances performed by ancient Levitical priests foreshadowed the Atonement made by the Son of God (see Hebrews 10:1). Ancient priests offered up goats or lambs from Israel's flocks; the Lamb of God voluntarily offered up Himself (see Hebrews 9:12–14). The high priest offered sacrifices in this manner every year on the Day of Atonement; Christ offered His sacrifice "once for all" (Hebrews 10:10; see also 9:25–28). As the ancient high priest entered into the Holy of Holies on earth and sprinkled the goat's blood upon the mercy seat for the sins of Israel, so Jesus Christ our Mediator entered the sanctuary of heaven itself, there to intercede by virtue of His own spilt blood before the Father in behalf of those who would repent (see Hebrews 9:15, 23–25).**

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**Thus, Jesus was not only the High Priest for us in making the offering; He was also the very offering Himself. Jesus came “to put away sin by the sacrifice of himself” (Hebrews 9:26; see also Joseph Smith Translation, Hebrews 8:4 [in Hebrews 8:4, footnote a]).**

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19 Having therefore, brethren, <sup>a</sup>boldness to enter into the <sup>b</sup>holiest by the blood of Jesus,

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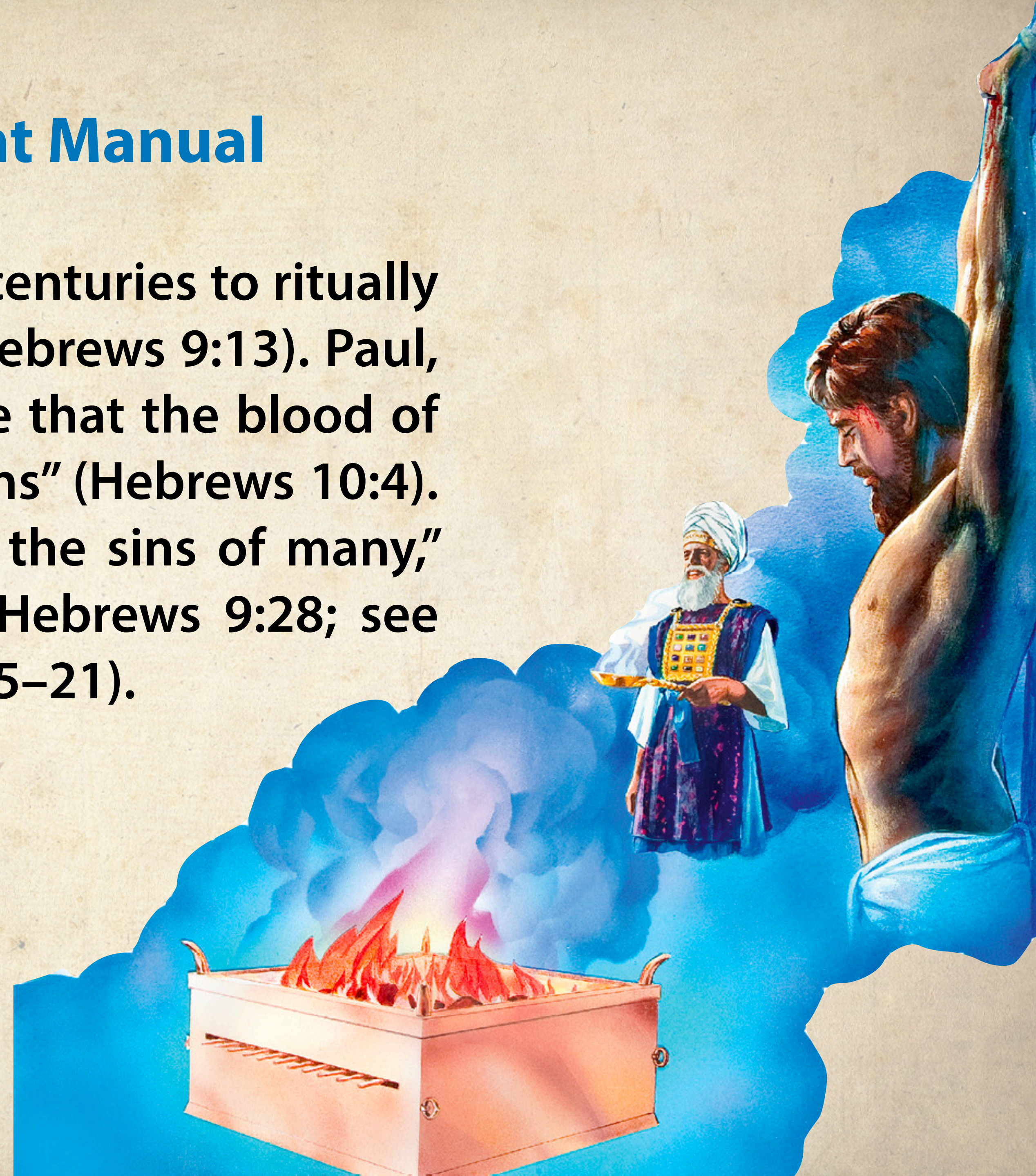
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**As Paul taught that both the old covenant and the new covenant required the blood of a sacrifice, he observed that “without shedding of blood is no remission” (Hebrews 9:22). Blood is symbolic of life. Sin offerings under the law of Moses required the shedding of an animal’s blood. In setting forth the laws respecting sacrificial ordinances in ancient Israel, the Lord explained: “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul” (Leviticus 17:11). The blood of animals ratified the old covenant, foreshadowing the shedding of Jesus Christ’s blood that ratified the new covenant and made the remission of sins possible (see Hebrews 10:4; Mosiah 3:14–15).**



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The blood of goats had been shed for centuries to ritually cleanse and sanctify the people (see Hebrews 9:13). Paul, however, taught that “it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:4). The Savior “was once offered to bear the sins of many,” and this was the only true sacrifice (Hebrews 9:28; see also the commentary for Matthew 27:15–21).



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10 1<sup>a</sup> Mosiah 3:15 (14–15); 13:28 (28–32).

of, in Anticipation.  
c JST Heb. 10:10 . . . *once* of

Rom. 11:27;  
D&C 49:9 (5–9).

## **New Testament Institute Student Manual**

**Having established the image of Jesus Christ as High Priest entering into the Holy of Holies, or the presence of God, to intercede for us through His blood, Paul then exhorted his readers to follow Christ into God's presence "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:20). Just as the veil of the ancient tabernacle or temple provided access to the Holy of Holies, in Paul's metaphor, the flesh of Jesus Christ, offered as a sacrifice for sin and raised to resurrected glory, enables us to enter into God's presence (see John 6:51; Hebrews 10:10). In each case, this was the only means provided to enter (see Acts 4:10–12; Mosiah 3:17; Alma 38:9).**

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their <sup>b</sup>minds will I write them;

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

18 Now where <sup>a</sup>remission of these is, there is no more offering for sin.

19 Having therefore, brethren, <sup>a</sup>boldness to enter into the <sup>b</sup>holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the <sup>a</sup>veil, that is to say, his flesh;

21 And *having* an <sup>a</sup>high priest over the house of God:

22 Let us <sup>a</sup>draw <sup>b</sup>near with a true heart in full assurance of <sup>c</sup>faith, having our hearts <sup>d</sup>sprinkled from an evil <sup>e</sup>conscience, and our bodies washed with pure water.

23 Let us hold fast the <sup>a</sup>profession of *our* <sup>b</sup>faith without wavering; (for he is faithful that promised;)

24 And let us <sup>a</sup>consider one another to <sup>b</sup>provoke unto love and to good works:

25 Not forsaking the <sup>a</sup>assembling 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 <sup>a</sup>sin <sup>b</sup>wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery <sup>a</sup>indignation, which shall devour the adversaries.

28 He that <sup>a</sup>despised Moses' law died without mercy under two or three witnesses:

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Rom. 11:27;  
D&C 49:9 (5–9).  
<sup>b</sup> Jer. 31:31–33



## **Elder Jeffrey R. Holland**

**“Paul says to those who thought a new testimony, a personal conversion, a spiritual baptismal experience would put them beyond trouble—to these he says, ‘Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.’ Then this tremendous counsel, which is at the heart of my counsel to you: ‘Cast not away therefore your confidence, which hath great recompence of reward ...’ [Hebrews 10:32, 35].**



## **Elder Jeffrey R. Holland**

**“That is the way it has always been, Paul says, but don’t draw back. Don’t panic and retreat. Don’t lose your confidence. Don’t forget how you once felt. Don’t distrust the experience you had. ...**

**“This opposition turns up almost any place something good has happened. It can happen when you are trying to get an education. It can hit you after your first month in your new mission field. It certainly happens in matters of love and marriage. It can occur in situations related to your family, Church callings, or career.**



## Elder Jeffrey R. Holland

**“With any major decision there are cautions and considerations to make, but once there has been illumination, beware the temptation to retreat from a good thing. If it was right when you prayed about it and trusted it and lived for it, it is right now. Don’t give up when the pressure mounts. Certainly don’t give in to that being who is bent on the destruction of your happiness. Face your doubts. Master your fears. ‘Cast not away therefore your confidence.’ Stay the course and see the beauty of life unfold for you”**

*(“Cast Not Away Therefore Your Confidence,” Ensign, Mar. 2000, 8–9).*

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28 He that <sup>a</sup>despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer <sup>a</sup>punishment, 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

were so used.

34 For ye had compassion of me in my bonds, and took <sup>a</sup>joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring <sup>b</sup>substance

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

36 For ye have need of <sup>a</sup>patience, that, after ye have done the <sup>b</sup>will of God, ye might receive the <sup>c</sup>promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* <sup>a</sup>draw back, my soul shall have no pleasure in him.

39 But we are not of them who <sup>a</sup>draw back unto <sup>b</sup>perdition; but of them that believe to the saving of the soul.





Hebrews 11

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are seen were not made of things which do appear.

4 By faith <sup>a</sup>Abel offered unto God a more excellent <sup>b</sup>sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

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7 By faith <sup>a</sup>Noah, being <sup>b</sup>warned of God of things not seen as yet, <sup>c</sup>moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the <sup>a</sup>righteousness which is by faith.

8 By faith <sup>a</sup>Abraham, when he was called to go out into a place which he should after receive for an <sup>b</sup>inheritance, <sup>c</sup>obeyed; and he went out, not <sup>a</sup>knowing whither he went.

9 By faith he <sup>a</sup>sojourned in the <sup>b</sup>land of <sup>c</sup>promise, as *in* a strange country, dwelling in <sup>a</sup>tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a <sup>a</sup>city 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.

12 Therefore sprang there even of one, and him as good as dead, so *many* as the stars of the sky in <sup>a</sup>multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the <sup>a</sup>promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were <sup>b</sup>strangers and pilgrims on the earth.

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18 Of whom it was said, That in <sup>a</sup>Isaac shall thy <sup>b</sup>seed be called:

19 <sup>a</sup>Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac <sup>a</sup>blessed Jacob and Esau concerning things to come.

21 By faith <sup>a</sup>Jacob, when he was

a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith <sup>a</sup>Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith <sup>a</sup>Moses, when he was born, was hid three months of his parents, because they saw *he was* a <sup>b</sup>proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the <sup>a</sup>son of Pharaoh's daughter;

25 Choosing rather to <sup>a</sup>suffer affliction with the <sup>b</sup>people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the <sup>a</sup>reproach of Christ greater <sup>b</sup>riches 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 <sup>a</sup>passover, and the sprinkling of <sup>b</sup>blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the <sup>a</sup>Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the <sup>a</sup>walls of Jericho fell down, after they were compassed about seven days.

31 By <sup>a</sup>faith the harlot <sup>b</sup>Rahab perished not with <sup>c</sup>them that believed

not, when she had

with peace. 32 And what shall I say for the time would of Gedeon, and of Samson, and of David also, and of Sa prophets:

33 Who through kingdoms, wrought obtained <sup>a</sup>promi mouths of <sup>b</sup>lions,

34 Quenched the escaped the edge of weakness were ma valiant in fight, tu armies of the alie

35 Women rece raised to life again tortured, not accep that they might resurrection:

36 And others b mockings and sco over of bonds and

37 They were <sup>a</sup>saw'n asunder, we slain with the s dered about in goatskins; being d tormented;

38 (Of whom th worthy:) they wa and *in* mountains caves of the earth

39 And these all a <sup>a</sup>good <sup>b</sup>report t ceived not the pr

40 <sup>a</sup>God having better thing for u out us should not

0a TG Retribution.  
b TG God, Justice of.  
c TG Jesus Christ, Judge.  
2a Heb. 12:4.  
4a TG Joy.  
b Matt. 6:20.  
6a TG Patience.  
b TG God, Will of.  
c Heb. 9:15;  
1 Pet. 1:9 (1-16).

Sons of Perdition.  
11 1a TG Faith.  
b GR assurance, basis, foundation.  
JST Heb. 11:1 . . . assurance of things hoped for . . .  
c TG Hope.  
d GR proof.  
2a GR received witness

4a Gen. 4:4.  
b TG Sacrifice.  
5a Jude 1:14 (14-16).  
b TG Translated Beings; Zion.  
c TG Testimony.  
6a TG Faith.  
b Heb. 7:25.  
c TG Reward.  
d TG Diligence.  
e Ps. 34:4 (4-6, 10):

b TG Warn.  
c GR being cautious, reverent.  
d TG Righteousness.  
8a Gen. 12:1.  
b TG Lands of Inheritance.  
c TG Obedience.  
d 2 Chr. 20:12;  
1 Ne. 4:6.  
9a Gen. 26:3.  
b TG Israel, Land of:

13a Matt. 13:17;  
1 Pet. 1:10 (10-11).  
b TG Stranger.  
14a GR homeland, native place.  
16a D&C 45:12 (12-14).  
17a James 2:21 (21-23).  
b TG Test.  
c TG Sacrifice.  
d TG Promise.  
18a TG Seed of Abraham

22a TG Israel, Joseph, People of.  
23a Ex. 2:2.  
b GR handsome.  
24a Ex. 2:10.  
25a TG Suffering.  
b Ex. 2:11 (11-15); Acts 7:23 (22-36).  
26a TG Reproach.  
b TG Treasures

b Josh. 2:1.  
c GR those who were unbelieving, disobedient.  
32a Judg. 4:6 (1-24).  
b Judg. 11:6.  
33a TG Promise.  
b Dan. 6:22.  
34a Dan. 3:27.  
b Joel 2:10.

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40a JS  
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### Elder David A. Bednar

“These teachings highlight three basic elements of faith: (1) faith as the assurance of things hoped for that are true, (2) faith as the evidence of things not seen, and (3) faith as the principle of action in all intelligent beings. I describe these three components of faith in the Savior as simultaneously facing the future, looking to the past, and initiating action in the present” (“Seek Learning by Faith,” *Ensign*, Sept. 2007, 62).

Retribution.  
God, Justice of.  
Jesus Christ, Judge.  
o. 12:4.  
Joy.  
tt. 6:20.  
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## Elder Neil L. Andersen

Faith does not fall upon us by chance or stay with us by birthright. ... Faith in Jesus Christ is a gift from heaven that comes as we choose to believe and as we seek it and hold on to it. Your faith is either growing stronger or becoming weaker. Faith is a principle of power, important not only in this life but also in our progression beyond the veil. By the grace of Christ, we will one day be saved through faith on His name [see Ephesians 2:8 ]. The future of your faith is not by chance, but by choice.

*("Faith Is Not by Chance, but by Choice," Oct 2015 GC, Ensign or Liahona, Nov. 2015, 65)*

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## **New Testament Institute Student Manual**

**As Paul began to recount scriptural examples of great works done through faith, he started with the Creation of the world itself: “Through faith we understand that the worlds were framed by the word of God” (Hebrews 11:3). The Lectures on Faith discuss how the worlds were framed by faith:**

## **New Testament Institute Student Manual**

**“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” (Lectures on Faith [1985], 3).**



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## Joseph Smith

**“By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith; he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man, for this was the plan of redemption, and without the shedding of blood was no remission. And as the sacrifice was instituted for a type by which man was to discern the great Sacrifice which God had prepared, to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith” (Teachings of Presidents of the Church: Joseph Smith [2007], 48).**

## NT Institute Student Manual

Paul taught that if we are to come to God, we must “believe that he is” (Hebrews 11:6). In the Lectures on Faith, we read that “three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly, a correct idea of his character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will” (Lectures on Faith [1985], 38).

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received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so *many* as the stars of the sky in <sup>a</sup>multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the <sup>a</sup>promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were <sup>b</sup>strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a <sup>a</sup>country.

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

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 <sup>a</sup>*country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city

17 By <sup>a</sup>faith Abraham, when he was <sup>b</sup>tried, <sup>c</sup>offered up Isaac: and he that had received the <sup>d</sup>promises offered up his only begotten son,

18 Of whom it was said, That in <sup>a</sup>Isaac shall thy <sup>b</sup>seed be called:

19 <sup>a</sup>Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By <sup>a</sup>faith Isaac <sup>b</sup>blessed Jacob and Esau concerning things to come.

21 By <sup>a</sup>faith Jacob, when he was

a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By <sup>a</sup>faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By <sup>a</sup>faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a <sup>b</sup>proper child; and they were not afraid of the king's commandment.

24 By <sup>a</sup>faith Moses, when he was come to years, refused to be called the <sup>a</sup>son of Pharaoh's daughter;

25 Choosing rather to <sup>a</sup>suffer affliction with the <sup>b</sup>people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the <sup>a</sup>reproach of Christ greater <sup>b</sup>riches than the treasures in Egypt: for he had respect

13a Matt. 13:17;

1 Pet. 1:10 (10, 11)

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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 *pass-over*, and the sprinkling of *blood*, lest he that destroyed the firstborn should touch them.

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

30 By *faith* the *walls* of Jericho fell down, after they were compassed about seven days.

31 By *faith* the harlot *Rahab* perished not with *them* that believed

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not, when she had received the spies with peace.

52 And what shall I more say: for the time would fail me to tell of Gedeon, and of <sup>a</sup>Barak, and of Samson, and of <sup>b</sup>Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained <sup>a</sup>promises, stopped the mouths of <sup>b</sup>lions,

34 Quenched the violence of <sup>a</sup>fire, escaped the edge of the sword, out of weakness were made <sup>b</sup>strong, 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 <sup>a</sup>deliverance; that they might obtain <sup>b</sup>a better resurrection:

36 And others had trial of <sup>a</sup>cruel



**Abraham's willingness to offer Isaac as a sacrifice (v. 17) might be compared with Heavenly Father giving His Only Begotten Son to redeem the world (John 3:16).**

**Paul's comparison of Abel's and Cain's offerings of sacrifices (v. 4) might be compared with Jehovah offering Himself to be our Redeemer in the premortal council in heaven (Moses 4:1–4).**

**Noah, who "prepared an ark to the saving of his house" ( v. 7), could be compared to Jesus Christ, who was "prepared from the foundation of the world to redeem [His] people" ( Ether 3:14).**

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## President Russell M. Nelson

**“Everything good in life—every potential blessing of eternal significance—begins with faith. Allowing God to prevail in our lives begins with faith that He is willing to guide us.”**

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

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tortured, not accepting deliverance, that they might obtain <sup>b</sup>a better resurrection:

36 And others had trial of <sup>a</sup>cruel <sup>b</sup>mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were <sup>a</sup>stoned, 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 <sup>a</sup>good <sup>b</sup>report through faith, received not the promise:

40 <sup>a</sup>God having <sup>b</sup>provided some better thing for us, that they without us should not be made <sup>c</sup>perfect.

22<sup>a</sup> TG Israel, Joseph, People of.

23<sup>a</sup> Ex. 2:2

<sup>b</sup> Josh. 2:1.

<sup>c</sup> GR those who were unbelieving

<sup>b</sup> TG Mocking; Persecution.

27<sup>a</sup> TG Martyrdom.

Hebrews 12-13

CHAPTER 12

*Whom the Lord loves He chastens—God is the Father of spirits—To see God, follow peace and holiness—Exalted Saints belong to the Church of the Firstborn.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the <sup>a</sup>sin which doth so easily <sup>b</sup>beset us, and let us run with <sup>c</sup>patience the race that is set before us,

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3 For consider him that endured such <sup>a</sup>contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, <sup>a</sup>striving against sin.

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:

6 For whom the Lord loveth he <sup>a</sup>chasteneth, and scourgeth every son whom he receiveth.

7 If ye <sup>a</sup>endure <sup>b</sup>chastening, God dealeth with you as with <sup>c</sup>sons; 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 <sup>a</sup>fathers of our flesh which <sup>b</sup>corrected us, and we gave *them* <sup>c</sup>reverence: shall we not much rather be in <sup>a</sup>subjection unto the <sup>e</sup>Father of <sup>f</sup>spirits, 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 <sup>a</sup>holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the <sup>a</sup>peaceable fruit of righteousness unto them which are <sup>b</sup>exercised thereby.

12 Wherefore lift up the hands which hang down, and the <sup>a</sup>feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be <sup>a</sup>healed.

14 Follow <sup>a</sup>peace with all *men*, and <sup>b</sup>holiness, without which no man shall <sup>c</sup>see the Lord:

15 Looking diligently lest any man <sup>a</sup>fail of the <sup>b</sup>grace 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 <sup>a</sup>birthright.

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 <sup>a</sup>tears.

Do Not Grow Weary

A Kingdom That Cannot Be Shaken

18 For ye are not come unto the <sup>a</sup>mount 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 <sup>a</sup>voice they that heard entreated 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 <sup>a</sup>Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of <sup>b</sup>angels,

23 To the general assembly and church of the <sup>a</sup>firstborn, which are <sup>b</sup>written in heaven, and to God the <sup>c</sup>Judge of all, and to the <sup>a</sup>spirits of <sup>e</sup>just men made perfect,

24 And to Jesus the <sup>a</sup>mediator of the <sup>b</sup>new <sup>c</sup>covenant, and to the <sup>a</sup>blood of sprinkling, that speaketh <sup>e</sup>better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they <sup>a</sup>escaped 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 <sup>a</sup>shake not the earth only, but also heaven.

27 And this *word*, Yet once more, sig-

nifieth 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 have grace, whereby we may serve God acceptably with <sup>a</sup>reverence and godly <sup>b</sup>fear:

29 For our God is a consuming fire.

CHAPTER 13

*Marriage is honorable—Christ is the same everlastingly—Paul explains how the Saints are to offer acceptable sacrifices.*

LET <sup>a</sup>brotherly <sup>b</sup>love continue.

2 Be not forgetful to <sup>a</sup>entertain <sup>b</sup>strangers: for thereby some have entertained <sup>c</sup>angels <sup>d</sup>unawares.

3 Remember them that are in <sup>a</sup>bonds, as bound with them; *and* them which <sup>b</sup>suffer adversity, as being yourselves also in the body.

4 <sup>a</sup>Marriage is honourable in all, and the bed undefiled: but <sup>b</sup>whoremongers and <sup>c</sup>adulterers God will <sup>d</sup>judge.

5 *Let your conversation be* without <sup>a</sup>covetousness; *and be* <sup>b</sup>content with such things as ye have: for he hath said, I will never leave thee, nor <sup>c</sup>forsake thee.

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.

Sacrifices Pleasing to God

12 1a TG Sin.  
b Rom. 7:21 (15–25);  
2 Ne. 4:18 (17–19).  
c TG Patience;  
Perseverance.  
2a TG Jesus Christ,  
Authority of;  
Jesus Christ, Messiah.  
b GR one who completes,  
perfects.

7a TG Steadfastness.  
b GR correction,  
instruction.  
TG Teachable.  
c TG Sons and Daughters  
of God.  
9a TG Marriage, Fatherhood.  
b TG Family, Love within.  
c TG Reverence.  
d TG Agency;

Spirit Child of Heavenly  
Father; Spirit Body;  
Spirit Creation.  
10a TG Holiness.  
11a TG Peace.  
b GR trained, disciplined.  
12a Isa. 35:3.  
13a Gal. 6:1.  
14a TG Peace of God.  
b 1 Thes. 4:3.

18a Ex. 19:12 (12, 16, 18).  
19a Ex. 20:19.  
22a TG Zion.  
b TG Angels.  
23a TG Firstborn;  
Jesus Christ, Firstborn.  
b Luke 10:20;  
D&C 128:6 (6, 7)

b TG New and  
Everlasting Covenant.  
c TG Covenants.  
d Lev. 1:5;  
1 Pet. 1:2.  
e Heb. 7:19.  
25a Heb. 2:3.  
26a TG Last Days

b TG Stranger.  
c TG Angels; Translated  
Beings.  
d Luke 24:16 (13–16, 28).  
3a Matt. 25:36;  
Col. 4:18.  
b TG Compassion.  
4a TG Marriage, Marry;

## CHAPTER 12

*Whom the Lord loves He chastens—God is the Father of spirits—To see God, follow peace and holiness—Exalted Saints belong to the Church of the Firstborn.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the <sup>a</sup>sin which doth so easily <sup>b</sup>beset *us*, and let us run with <sup>c</sup>patience the race that is set before us,

2 Looking unto Jesus the <sup>a</sup>author and <sup>b</sup>finisher of *our* faith; who for the joy that was set before him <sup>c</sup>endured the cross, despising the <sup>d</sup>shame, and is set down at the right hand of the <sup>e</sup>throne of God.

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9 Furthermore we have had <sup>a</sup>fathers of our flesh which <sup>b</sup>corrected *us*, and we gave *them* <sup>c</sup>reverence: shall we not much rather be in <sup>d</sup>subjection unto the <sup>e</sup>Father of <sup>f</sup>spirits, and live?

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12 Wherefore lift up the hands which hang down, and the <sup>a</sup>feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be <sup>a</sup>healed.

## **New Testament Institute Student Manual**

**In Hebrews 11 Paul provided a list of men and women who, through their sufferings and faith in the Lord, accomplished many great things and moved toward perfection. Joseph Smith Translation, Hebrews 11:40 clarifies the role of their sufferings: “God having provided some better things for them through their sufferings, for without sufferings they could not be made perfect” (in Hebrews 11:40, footnote a). With these examples as a backdrop, Paul exhorted his readers to greater faithfulness: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, 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” (Hebrews 12:1).**



## **New Testament Institute Student Manual**

**Paul referred to these men and women of the previous chapter as a “cloud of witnesses.” They can be looked to as witnesses because their lives bear witness to the power of faith in enabling us to perform righteous works. Paul may have also intended the phrase “cloud of witnesses” to introduce the metaphor of running a race, in which the faithful Saints of old are figuratively seen as the crowd of onlookers cheering on the runners. Both meanings convey that the powerful examples of the ancient Saints can give us strength and confidence to “run ... the race that is set before us.”**

## Russell M. Nelson

“What was the joy that was set before Him? Surely it included the joy of cleansing, healing, and strengthening us; the joy of paying for the sins of all who would repent; the joy of making it possible for you and me to return home—clean and worthy—to live with our Heavenly Parents and families.”

*(“Joy and Spiritual Survival,” Oct. 2016 GC, Ensign or Liahona, Nov. 2016, 83)*

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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 <sup>a</sup>tears.

12 1 <sup>a</sup> TG Sin.  
<sup>b</sup> Rom. 7:21 (15–25);

7 <sup>a</sup> TG Steadfastness.  
<sup>b</sup> GR correction,

Spirit Child of Heavenly Father; Spirit Body;

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## **D. Todd Christofferson**

**“Divine chastening has at least three purposes: (1) to persuade us to repent, (2) to refine and sanctify us, and (3) at times to redirect our course in life to what God knows is a better path. ...**



## D. Todd Christofferson

**“... If we are open to it, needed correction will come in many forms and from many sources. It may come in the course of our prayers as God speaks to our mind and heart through the Holy Ghost [see Doctrine and Covenants 8:2 ]. It may come in the form of prayers that are answered no or differently than we had expected. Chastening may come as we study the scriptures and are reminded of deficiencies, disobedience, or simply matters neglected.”**

*(“As Many as I Love, I Rebuke and Chasten,” Apr. 2011 GC, Ensign or Liahona, May 2011, 98, 100)*

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instruction.  
TG Teachable.  
TG Sons and Daughters  
of God.  
TG Marriage, Fatherhood.  
TG Family, Love within.  
TG Reverence.  
TG Agency;

Spirit Child of Heavenly  
Father; Spirit Body;  
Spirit Creation.  
10a TG Holiness.  
11a TG Peace.  
b GR trained, disciplined.  
12a Isa. 35:3.  
13a Gal. 6:1.  
14a TG Peace of God.  
b 1 Thes. 4:3.

9 Furthermore we have had <sup>a</sup>fathers of our flesh which <sup>b</sup>corrected us, and we gave *them* <sup>c</sup>reverence: shall we not much rather be in <sup>a</sup>subjection unto the <sup>e</sup>Father of <sup>f</sup>spirits, 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 <sup>a</sup>holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the <sup>a</sup>peaceable fruit of righteousness unto them which are <sup>b</sup>exercised thereby.

12 Wherefore lift up the hands which hang down, and the <sup>a</sup>feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be <sup>a</sup>healed.

14 Follow <sup>a</sup>peace with all *men*, and <sup>b</sup>holiness, without which no man shall <sup>c</sup>see the Lord:

15 Looking diligently lest any man <sup>a</sup>fail of the <sup>b</sup>grace 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 <sup>a</sup>birthright.

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 <sup>a</sup>tears.

Do Not Grow Weary

A Kingdom That Cannot Be Shaken

18 For ye are not come unto the <sup>a</sup>mount 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 <sup>a</sup>voice they that heard entreated 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 <sup>a</sup>Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of <sup>b</sup>angels,

23 To the general assembly and church of the <sup>a</sup>firstborn, which are <sup>b</sup>written in heaven, and to God the <sup>c</sup>Judge of all, and to the <sup>a</sup>spirits of <sup>e</sup>just men made perfect,

24 And to Jesus the <sup>a</sup>mediator of the <sup>b</sup>new <sup>c</sup>covenant, and to the <sup>a</sup>blood of sprinkling, that speaketh <sup>e</sup>better things than *that* of Abel.

25 See that ye refuse not him that speaketh. For if they <sup>a</sup>escaped 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 <sup>a</sup>shake not the earth only, but also heaven.

27 And this *word*, Yet once more, sig-

18a Ex. 19:12 (12, 16, 18).  
19a Ex. 20:19.  
22a TG Zion.  
b TG Angels.  
23a TG Firstborn;  
Jesus Christ, Firstborn.  
b Luke 10:20;  
D&C 128:6 (6, 7)

b TG New and  
Everlasting Covenant.  
c TG Covenants.  
d Lev. 1:5;  
1 Pet. 1:2.  
e Heb. 7:19.  
25a Heb. 2:3.  
26a TG Last Days

nifieth 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 have grace, whereby we may serve God acceptably with <sup>a</sup>reverence and godly <sup>b</sup>fear:

29 For our God is a consuming fire.

CHAPTER 13

*Marriage is honorable—Christ is the same everlastingly—Paul explains how the Saints are to offer acceptable sacrifices.*

LET <sup>a</sup>brotherly <sup>b</sup>love continue.

2 Be not forgetful to <sup>a</sup>entertain <sup>b</sup>strangers: for thereby some have entertained <sup>c</sup>angels <sup>a</sup>unawares.

3 Remember them that are in <sup>a</sup>bonds, as bound with them; *and* them which <sup>b</sup>suffer adversity, as being yourselves also in the body.

4 <sup>a</sup>Marriage is honourable in all, and the bed undefiled: but <sup>b</sup>whoremongers and <sup>c</sup>adulterers God will <sup>a</sup>judge.

5 *Let your conversation be* without <sup>a</sup>covetousness; *and be* <sup>b</sup>content with such things as ye have: for he hath said, I will never leave thee, nor <sup>c</sup>forsake thee.

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.

b TG Stranger.  
c TG Angels; Translated Beings.  
d Luke 24:16 (13–16, 28).  
3a Matt. 25:36;  
Col. 4:18.  
b TG Compassion.  
4a TG Marriage, Marry;

8 Jesus Christ the <sup>a</sup>same yesterday, and to day, and for ever.

9 Be not <sup>a</sup>carried about with divers and strange <sup>b</sup>doctrines. 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.

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 <sup>a</sup>sanctify the people with his own <sup>b</sup>blood, <sup>c</sup>suffered <sup>a</sup>without the gate.

13 Let us go forth therefore unto him without the camp, bearing his <sup>a</sup>reproach.

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

15 By him therefore let us offer the <sup>a</sup>sacrifice of praise to God continually, that is, the <sup>b</sup>fruit of *our* lips giving thanks to his name.

16 But to do good and to <sup>a</sup>communicate forget not: for with such <sup>b</sup>sacrifices God is well pleased.

17 <sup>a</sup>Obey them that have the rule over you, and <sup>b</sup>submit yourselves: for

8a TG God, Eternal Nature of.  
9a 2 Cor. 11:3;  
Col. 2:8.  
b Eph. 4:14.  
12a TG Sanctification.  
b TG Blood, Symbolism of.  
c John 19:17 (17–18).  
d GR outside of.  
Lev. 4:12.

13a TG Reproach.  
15a Ps. 119:108.  
b Isa. 57:19.  
16a TG Communication.  
b 2 Cor. 9:12 (7–12).  
17a TG Sustaining Church Leaders.  
b TG Submissiveness.  
18a TG Conscience.  
b TG Honesty.

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20 Now the God of peace, that brought again from the dead our Lord Jesus, that great <sup>a</sup>shepherd of the sheep, through the blood of the <sup>b</sup>everlasting <sup>c</sup>covenant,

21 Make you perfect in every good <sup>a</sup>work to do his <sup>b</sup>will, 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.

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13a TG Reproach.  
15a Ps. 110:108

20a TG Jesus Christ, Good Shepherd.

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9a 2 Co. 11:2

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15a Ps. 119:108.

16a 1 Jn. 5:10

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Benediction

Final Greetings

8a TG God, Eternal Nature of.

9a 2 Cor. 11:3; Col. 2:8.

b Eph. 4:14.

12a TG Sanctification.

b TG Blood, Symbolism of

13a TG Reproach.

15a Ps. 119:108.

b Isa. 57:19.

16a TG Communication.

b 2 Cor. 9:12 (7-12).

17a TG Sustaining Church

Leaders

20a TG Jesus Christ, Good Shepherd;

Shepherd.

b TG New and Everlasting Covenant.

c TG Covenants.

21a TG Good Works

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18a TG Conscience.

b TG Honesty.

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c TG Covenants.

21a TG Good Works.

b TG God, Will of.